

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By JOSEPH OFFORD, M.R.A.S.

*(Continued from Q.S., 1919, p. 87.)*LVII.—*The word for Satrap.*

THE word for a Persian administrative official rendered "Prince" in A.V. Old Testament,¹ R.V. Satrap (Heb. plural *akhshardarpenim*) has been correctly traced to Persian derivations *Khshatrapāvan* and *Khshatrapa*. Precisely as the Semitic *Adon*, "Lord," became the name of a deity to the Hellenes, so this Aryan word for "governor," or princely lieutenant appears to have been used for a god, as had been the Melech of ancient Syria. From Asia the Persian word seems to have spread to some Greek sites in Europe and elsewhere, because many years ago M. Clermont Ganneau, the present doyen of Semitic studies, proved these facts.

Thus an inscription from Maad, near Byblos, reads: *Θαμὸς Ἀσδουσίδου ἀνέθηκεν Σατράπη θεῶι ἐχτῶν ἰδιῶν*. Pausanias writes of a deity recognised at Elis as "Satrape, Korybas and Poseidon."²

As to epigraphical evidence of use of Satrap, signifying governor, an inscription which embodies a rescript of Valerian and Gallienus may be quoted, because it refers to a letter from Antiochus to Epiphemus, in which document there had been a question in reference to a Satrap of Apamea: *τῆς περὶ Ἀπάμιαν σατραπείας* (see Waddington No. 2720).

Some Greek texts found in Asia Minor read ΕΞΣΑΤΡΑΠΗΣ; and Theopompus, writing of Autophrades, calls him ΕΞΑΤΡΑΠΗΣ of Lydia. This style of spelling the word, with an initial vowel, points to its having been transliterated from its Aramaic form.

M. H. Pognon, to whom we are indebted for the valuable Aramaic-Canaanite inscription of Zakir, king of Hazrak, has been calling attention to two cuneiform written tablets dating from the

¹ For these words see Ezra viii, 26; Esther iii, 12; Daniel iii, 2, 3, 27, and chapter vi.

² An inscription at Miletus reads *ἑξατράπης*, and one at Mylasa, *ἑξαδραπέων*.

reign of Darius II which preserve the Assyrian form of this official as *ahshadarapan* or *ahshadrapân*.¹ The first of these documents concerns the terms of release for a prisoner for debt named Ah-iddina, who undertook, if set at liberty, "not to make any further appeal to the king, to a satrap, or to a judge" (*shar, ahshadrapan, dayan*).

The word for Satrap appears spelt out again upon the same tablet and also on the second one. Both these tablets came from Nippur, not far away from Babylon, but a considerable distance from Persepolis, and so it would appear as if, at this date, Nippur was a town in some Persian territorial satrapy.

It is possible that there may have been some cause for the Greek use of *Satrapé* for a deity arising from Satrap having been applied by the Persians to a series of gods, or spirits, because Josephus (*Ant.* X, xi, 4) says Darius created 360 satrapies in his empire. This number is that of the Chaldean divisions of the circle in time and space. Each division had its guardian divinity, doubtless these were the origin of the 360 Orphic gods. If Darius really created 360 territorial satrapies their districts must have been comparatively small in area. In Egypt there were 42 nomes, each of which possessed its special deity. These may have been included in Josephus's list, but no record suggesting there were several Satraps in Persian Egypt is known.

¹ *Notes Lexicographiques et Textes Assyriens Inédits*, in the *Journal Asiatique*, II^e Serie, Tome IX, 394; and Clay, *Business Documents of Murashu, Sons, of Nippur*, Vol. II, Plate 11, No. 21, and Plate 1, No. 2, l. 6.