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Perhaps the names of these two churches lurk under some of these in the Arabic text which have been misspelt, and whose original form I have been unable to restore.¹

P.S.—One might also think that دار الامانة, No. 2, p. 43, alludes to the Convent of St. Melanie (الامانة for ملائكة؟); and that under No. 4 البنية of Eutychius might be corrected to el-Banaya = Παναγία. But it is with all reserve that I indicate these conjectural restorations.

NOTE ON RECENTLY FOUND NIPPUR TABLETS.

By Professor H. V. HILPRECHT, Ph.D., D.D., LL.D.

I EXAMINED recently 730 clay tablets of Nippur which had been discovered in a room (5·5m. by 2·75m. wide) about 6m. below the surface in the central part of the north-western ridge of the ruins of Nuffar. A considerable number of these cuneiform documents were intact and in a fine state of preservation, but the rest of them were cracked and broken or otherwise more or less damaged. After a careful examination of the building itself, and of the condition, position, and, first of all, contents of the tablets found therein, it became evident to me that the excavated room had been once used as a business archive by the wealthy and influential firm of *Murashū Sons of Nippur*, who lived in the time of Artaxerxes I (464–424 B.C.) and Darius II (423–405 B.C.), in whose reigns the documents are dated. The importance of these tablets, which furnish us valuable information concerning the cultivation of the ground around Nippur, the lease of canals and works for irrigating the fields and date-groves, and, first of all, concerning the payment of taxes by the different classes of the population, is increased by the fact that they give us a faithful picture of the life in Babylonia at the time when Ezra led the second party of Jewish exiles from Babylonia to Palestine.

Particularly interesting are the proper names of these tablets. The early Babylonian names begin to disappear, and foreign names taking their place become very common. Especially numerous are Persian and Aramean personal proper names, such as *Arabak*, *Arsham*, *Artā*, *Artabarii*, *Artahshar*, *Attarapāta*, *Bagā*, *Baga'dāta*, *Bagaishshu*, *Baga'miri*,

¹ For example, it may be that No. 3 is a corrupted form of الجسمانية, Gethsemani, especially considering the passage in Eutychius which speaks of the Church of Gethsemane and the Church of the Virgin (البنية = البنية, No. 4 of our text) side by side. As for the basilica of St. Stephen, we might think of No. 2 دار الامانة (Dar al-amanah). But these are merely guesses.

Mānūshṭānu, Mitradātu, Shatabarzana, Tiriddāta, &c. (Persian), on the one hand, and *Abda', Addu-natanna, Appussā, Aqabi-illī, Attar-nūri', Barīki, Barik-Bēl* (or *Bēl*), *Ilti-qatari, Nabū-ḥaqābi, Nabū-idhābi, Nabū-zabad, Qusu-idhābi, &c.* (Aramean), on the other hand.

Unusually large is the number of Jewish names known from the Old Testament, especially from the Books of Ezra and Nehemiah. Compare *Addanu* (= Addan, Ezra ii, 59, and = Addon, Neh. vii, 61), *Addurammu* (= Adoram, 2 Sam. xx, 24, wrongly pointed by the Massoretes), *Bibā* (= Bebai, Ezra viii, 11), *Bisād* (= Bezai, Ezra ii, 17), *Gadalidma* (= Gedaliah, 2 Kings xxv, 22), *Haggā* (= Haggai, Haggai i, 1), *Hadanna* (= Adna, Ezra x, 30), *Hananiāma* (= Hananiah, 1 Chron. iii, 19), *Hanūn* (= Hanun, 2 Sam. x, 1), *Igdaliāma* (= Igdaiah, Jer. xxxv, 4), *Ilzabadu* (= Elzabad, 1 Chron. xii, 12), *Mattaniāma* (= Mattaniah, Ezra x, 27), *Minākīmmu* (= Menahem, 2 Kings xv, 14), *Miniamīni* and *Miniamē* (= Benjamin), *Natan-illī* (= Nathaniel), *Shabbata*, (= Shabbethai, Ezra x, 15), *Shamahānu* (= Simeon), *Shilimmu* (= Shillem, Gen. xlvi, 24), *Zabūdu* (= Zabbud, Ezra viii, 14), *Zabīnā* (= Zebina, Ezra x, 43), *Zimmā* (= Zimmah, 1 Chron. vi, 20), &c.

There can be no doubt that a considerable number of the Jewish exiles carried away by Nebuchadnezzar after his conquest of Jerusalem were settled in Nippur and its neighbourhood. Of this fact there are various proofs. The Talmudic tradition, which identifies Nippur with Calneh (Gen. x, 10), gains new force in the light of these facts. It is also important for our theological students to learn, from two of the inscriptions which I deciphered, that "the river Kebar, in the land of the Chaldeans," by which Ezekiel, while among the captives of his people at Tel-abib, saw his famous visions of the cherubims (*cf.* Ezra i, 1, 3; iii, 15; x, 15), and for which we hitherto searched in vain in the cuneiform literature, is identical with the (*nāru*) *Kabaru*, a large navigable canal not far from Nippur.

The דָּתָבָדְרִי (Dan. iii, 2), a Persian word for a certain officer, appears as (*amēlu*) *dātabādī* frequently in these inscriptions. One hundred and twenty of the most important texts, together with a critical introduction from my pen and a complete concordance of all the proper names, so important for all Iranists and Semitists, particularly Old Testament students, will be published in the forthcoming ninth volume of the larger work, "The Babylonian Expedition of the University of Pennsylvania," edited by myself. In this volume, which will be out at the beginning of December this year, I will also translate and analyse a number of representative tablets of this collection. The book will be for sale by Luzac and Co. A volume on the inscriptions dated in the reign of Darius II is in the course of preparation.

CONSTANTINOPLE, October 20th, 1897.