A Study of Akkadian Personal Names from Mari

Carl G. Rasmussen

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A Study of Akkadian Personal Names from Mari

Abstract
It is the purpose of this dissertation to provide such an analytical study of the last major group of names represented in the Mari texts; the Akkadian personal names. To do this it has been necessary to isolate the Akkadian names, to examine their components and to place them in semantic categories.

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A STUDY OF AKKADIAN PERSONAL NAMES FROM MARI

BY

CARL G. RASMUSSEN

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by

Carl G. Rasmussen

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Abbreviations

The abbreviations used in this dissertation are those employed by CAD. Additions to the abbreviations adopted by CAD include the following:

c. common gender
env. envelope
f indicates that at least one of the bearers of a name was a female
F indicates that all the bearers of a name were females
M indicates a male bearer in special cases only
stat. absol. status absolutus
1 first person
2 second person
3 third person
[ ] indicates passages wholly lost in transliteration
< > indicates scribal omission in transliteration
{ } indicates scribal plusses in transliteration
( ) indicates component lacking in transcription but etymologically present
! indicates an abnormal or noteworthy reading in transliteration
xx indicates a known quantity of unknown signs in the transliteration
^ indicates a long vowel by contraction
* indicates a long vowel by morphology

1Unless otherwise indicated, it is to be assumed that the bearer of a name is a male.
Throughout the dissertation abbreviated references are made to standard works such as CAD, AHw, GAC, etc. The abbreviations, where they differ from those adopted by CAD, have been entered alphabetically in the bibliography at the appropriate spot and full bibliographic information can be found there.

Method of Citation of References to Mari Texts

References to texts published in the series ARM and ARMT present no special problems. However, priority is given to the cuneiform copies of the texts, where these have been published. Since many texts found at Mari have been published outside of these series, the standard system of notation, established by Heintz, Marx, and Millot (1975: 24*-38*), is followed.

Bibliography and Footnotes

In conformity with the guidelines set up by The Dropsie University, the style of this dissertation follows that outlined by K. Turabian. The bibliographic and footnote format corresponds to the one that she describes in chapter twelve. This format has also been adopted by the Bulletin of the American Schools of Oriental Research, American Anthropologist, Tel Aviv, and other journals.

2 Turabian, pp. 180-87.
CHAPTER I

INTRODUCTION

Previous Studies of the Mari Personal Names

Since the initial excavations began at Mari in December 1933 (Parrot 1967: 136), the cuneiform documents originating from the site have been the object of continued investigation. Not least among these studies are those dealing with the personal names found in the texts.

The first major study of the personal names was Jean's "Les noms propres de personnes dans les lettres de Mari" (1950a). In this article he listed in alphabetical order all the names which had appeared in volumes I, II and III of the series ARM (1950a: 92-97). This listing was accompanied by references to the texts in which a given name occurred. Jean included in his work an extensive glossary of the elements which appeared in the names (76-92). This too was alphabetically arranged, but elements from various origins were mixed together. Often a translation of a name was given. There were extended discussions of difficult Amorite and Hurrian elements, and comparative material was adduced to aid in the interpretation of these elements. In dealing with difficult names, Jean's comments were often suggestive of various possibilities, but in some cases his proposals have been superseded by others.
In his analysis section (1950a: 64-75) the Amorite, Sumerian and Hurrian names were noted, although only a partial listing of the Akkadian names was given (1950a: 68). In isolating the Amorite names, basic phonological, morphological and lexical criteria were established. In his morphological section, the Amorite and Akkadian names were studied together, but it was the former that received extended treatment. Scattered throughout his article is information of a prosopographic nature, but he was apparently not aiming at completeness in this regard.

In 1953 Noth published his study "Mari und Israel. Eine Personennamenstudie". The Amorite names found in ARM I-V were the object of his investigation. He was able to build upon and greatly expand Jean's initial study. He isolated and defined many Amorite elements, and was also able to make suggestions regarding the structure of the Amorite names.

In 1954 the Répertoire analytique des tomes I à V was published as ARMT XV. In that volume Finet was responsible for the alphabetical listing of the personal names (ARMT XV: 140-60). Citations for each occurrence of a name in ARM I-V were given. Where available, information regarding the occupation or social status of the bearer and his apparent place of origin was included. There was no phonological, morphological or lexical discussion, and no attempt was made to separate names of differing linguistic backgrounds.

In the early 1950's Birot published a series of articles entitled "Trois texts économiques de Mari I-IV" (1953a, 1953b, 1955a and 1956a). In this series he published the cuneiform
copies of two lengthy lists of ration recipients which he labeled AB and C. Both of these documents originated from room 79 of the palace of Zimri Lim. Along with the publication of the cuneiform copies of these texts, several alphabetical listings of the personal names appearing in them were published (1953a: 128-30; 1953b: 161-63, 170-74; 1955a: 21-31). These listings not only included references to where a name occurred in the texts, but often a translation of the name was given along with some type of indication regarding its linguistic affiliation. For difficult names, most of which were Hurrian or Amorite, more extended discussions were presented. Parallels were often cited from other studies of personal names, especially those of Ranke (1905), Tallqvist (1914), Clay (1914), Noth (1928), Stamm (1939) and Gelb, Purves, and MacRae (1943). In his classification, he was primarily concerned with Amorite names. These were dealt with briefly on the basis of phonology, morphology and semantics (1953b: 161-70).

Many Amorite names were discussed in Kupper's Les nomades en Mésopotamie au temps des rois de Mari (1957). A good amount of information regarding the ethnic origin of various individuals was given in his work. Although his aim was not a study of Amorite names as such, his book does contain a wealth of information on this topic.

In 1965 Huffmon published his study, Amorite Personal Names in the Mari Texts: A Structural and Lexical Study. This investigation drew upon the previous studies of Jean, Birot, Noth and Kupper, systematizing and developing the criteria that they had established
for identifying Amorite names. The basis of Huffmon's analysis were those names published in ARM(T) I-IX and XII, as well as the texts published outside of these series up to 1965 (see his listing on pages 274-77).

He first presented the criteria by which he had classified the names as Amorite. A listing of the names, with citations of their places of occurrence, was then given. Since his goal was to "analyze the structure of the names" (1965: 10-11) so that insights could be gained into the Amorite language, he then proceeded with a study of verbal and nominal sentence names. These chapters were followed by a discussion of the names which structurally were classified as "Genitive Compound Names", "Three-Element Names", "Hypocoristica" and "One-Word Names".

A glossary, presenting evidence for the consideration of an element as 'Amorite', concluded his work. In this lexical discussion, he attempted to show that an element was well attested in West Semitic languages, and thus many cognates were adduced. Because of the uncertainty regarding the meaning of some of the elements, a semantic classification of the names was not attempted.

Almost ten years after the publication of Huffmon's study of the Amorite names, Sasson published an article entitled "Hurrians and Hurrian Names in the Mari Texts" (1974). In that study he presented an alphabetical listing of all the names from the Mari texts that he thought might be Hurrian. The listing included references to the texts that mentioned a particular name. This was followed by a glossary of elements based upon the order as
found in NPN. There, references were made to other standard works which dealt with Hurrian names (see his pages 375 and 400). Thus, his study forms the basis upon which further research into the Hurrian names can be built.

In 1974 Nakata submitted a doctoral dissertation to the Columbia University of New York entitled Deities in the Mari Texts. The dissertation was arranged in encyclopedic fashion with short articles on each deity. In his inventory he collected all the information regarding a given deity as found in the Old Babylonian texts from Mari. A description of each deity was given with references to other studies. The deity's appearance in the Mari texts was discussed and a list of personal names in which the divine name occurred was presented. His primary aim was to compare the official and the popular pantheons of Mari. In this context the religious content of the names was examined. However, no attempt was made for a full scale interpretation and classification of the names, and only cursory attention was paid to the linguistic classification of a given name.

My collection of the personal names found in the Mari texts began in 1973 and was basically completed by 1977. Recently, in ARMT XVI/1, Birot published a complete listing of all the personal names which appeared in the published Mari texts. His listing includes textual references, variant readings, often a suggested transliteration of the names and an estimate as to the number of people who bore a given name. However no translation or classification of the names is attempted. With the publication of ARMT XVI/1 in 1979 I have been able to verify my textual references and to make use of the improved readings of names as found in that volume.
Purpose of the Dissertation

It is clear from the preceding discussion that the Amorite and Hurrian names have been subjected to intensive study. Astour, in his review of Huffmon's book, said that:

The prominent role played by Mari in the political configuration of its epoch and its location on the crossroads of three civilizations (Sumero-Akkadian, West Semitic, Hurrian) would call for a comprehensive onomastic work similar in its scope to Nuzi Personal Names by Gelb, Purves, and MacRae, that is, a full collection of all names revealed by the Mari texts, followed by analytical studies according to the particular languages represented in the onomastica. (Astour 1967: 225)

It is the purpose of this dissertation to provide such an analytical study of the last major group of names represented in the Mari texts; the Akkadian personal names. To do this it has been necessary to isolate the Akkadian names, to examine their components and to place them in semantic categories.

This is thus the first major collection of Old Babylonian personal names to be analyzed since Ranke's study in 1905. This study has additional advantages in that most, but not all, of the names come from a relatively well defined geographical area, i.e., the Upper Euphrates Region. Also, they come from a relatively well defined time period - the reigns of the Mari rulers Sumu-Yamam, Yahdun-Lim, Yasmah-Addu and Zimri-Lim - lasting no longer than seventy years (Huffmon 1965: 8-9 and Malamat 1971a: 9-12). This of course is a distinct advantage over a work such as Stamm's (1939), which deals with names from diverse chronological periods and geographical regions. "Accordingly, the Mari texts present an unparalleled opportunity to study a homogeneous group of names from documents that range over sixty to seventy years at most" (Huffmon 1965: 10).
The Selection of Akkadian Personal Names

The Akkadian names which form the basis of this dissertation have been selected from the Old Babylonian texts which were discovered at Mari. All of the texts published in the series ARM and ARMT have been examined as well as all of the texts listed in Heintz, Marx, and Millot (1975: 24*–38*). Since the appearance of this latter work, Dossin and Finet have published Correspondance féminine as ARMT X (1975) and Rouault has published Mukannišum as ARMT XVIII (1977). These texts, as well as the additional ones from room 115 which were published by Dossin (1975), and those added in ARMT XVI/1 (see p. ix) have been included.

As previously indicated, the Hurrian names had been treated by Sasson (1974a), and therefore do not appear in this study. In the texts which were published subsequent to Sasson’s work, additional Hurrian names were separated using not only his criteria, but also that of Gelb, Purves, and MacRae (1943).

The few Sumerian names in the Mari texts were isolated using Limet’s L’anthroponymie sumérienne dans les documents de la 3e

---

1 In the selection of names, those with their beginnings destroyed have been omitted, as have those names which only have one or two initial syllables preserved and which are not restorable.
dynastie d'Ur (1968). Although pure Sumerian names are not the subject of this investigation, those names which are comprised of a Sumerian divine name plus an Akkadian element have been included: e.g., 𒀞Šul.pa.𒂗.a-𒈼šir.

Once the non-Semitic names had been separated from the Semitic ones, it was necessary to establish criteria by which the Akkadian names could be distinguished from the Amorite ones. Huffman (1965) had already faced this problem in attempting to isolate the Amorite names for his study. His work on the phonological, morphological and lexical features of the Amorite language and names was supplemented by that of Buccellati (1966a). Since a considerable number of texts have been published since Huffman's study, it was necessary to separate additional Amorite and Akkadian names. This was accomplished by applying the criteria established by Huffman and Buccellati.

Although it is not always possible to arrive at absolute certainty regarding the linguistic affiliation of a name, the following examples will illustrate the principles used in the process of separating the Akkadian and Amorite names. As an illustration on the lexical level, Huffman (1965: 14-15) noted that "šab- 'servant,' [was] rare and late in Akkadian and a probable loan word, as compared with *šab-, written in cuneiform (ḫa-)šab-ḫu, common in West Semitic." Thus a name such as Ṣa-ab-du-Ša-gan has been omitted while Warad-dAddu has been included.

Huffman has noted that there is

... a whole range of phonological changes that set Akkadian apart from the other Semitic languages. Perhaps the most important for personal names is the general loss of the laryngeals, pharyngeals, and uvular fricatives in Akkadian. Of the original š, h, š, ṣ, š, and ẓ, only š and to some
extent are represented as consonants in Akkadian. Accordingly, West Semitic cognates of Akkadian words are easily distinguished. For example, Akkadian bēl, 'lord,' is a cognate to West Semitic *ba'-l-. In cuneiform writing the West Semitic word would appear as ba-(ah)-lu-. Other important phonological clues include:

- the variation between Akkadian s and Amorite s, as in samas (Akk.) as opposed to sasas (Amor.), 'sun';
- the retention of initial w in Akkadian, whereas in Amorite initial w became y, for example waqar (Akk.) in contrast to yagar (Amor.).

(Huffmon 1965: 14)

It is sometimes difficult to determine the 'character' of a name since elements of one language are easily borrowed and used in the names of another. Most easily borrowed are divine names, substantives and adjectives while verbal forms are the least likely to be borrowed (Gelb, Purves, and MacRae 1943: 183).

Since the verbal forms reflect most closely the 'character' of a name, this element was considered decisive in the classification if all other factors were equal. If a name contained an Amorite imperfect form (yaqtul) it was excluded from this study even though the other element, usually a divine name, might not be Amorite. Thus, Ya-amas-ah-dIM, Ya-ku-un-PI-dMa-ma (F) and Ya-ab-ni-dIM among others, were excluded from this study. If the name contained an Akkadian preterit form (iprus) it was included in this study, even though the other element might not be Akkadian. Thus, Isme-Addu and Iqni-Addu were included.

In the case of some verbal forms, uncertainty exists as to whether the form is Akkadian or Amorite. For example, the third person feminine and the second person singular forms of the Amorite yaqtul and Akkadian iprus coincide, as do some of the stative, participial and adjectival forms that are used as predicates. In these instances the root itself was examined with special attention being given to lexical and phonological considerations.
If the verb was shown to be used exclusively in Akkadian the name was included, even though the other element might not be Akkadian. Thus Hammu-šašiš and Sumu-таqиš were included. If the verb was shown to be Amorite the name was excluded even though the non-verbal element might not be Amorite. Thus, Ta-ar-im-Ištar (F) was excluded (Huffman 1965: 261-62). If the verb was ambiguous, then the non-verbal element was examined. If that element was Akkadian the name was included: e.g., Tabni-Ištar (F) and Takūn-hаттум (F). If it was Amorite the name was excluded: e.g., Ku-un-i-la (Huffman 1965: 165, 221-22).

If the predicate element was ambiguous, then the other element was examined. Since this 'other element' was often a divine name, Nakata's study of the deities found in the Mari archives was especially helpful (1974), as were Edzard's and Roberts' treatments of the Mesopotamian pantheon (1960 and 1972). When the linguistic classification of the predicate was ambiguous but the non-predicate element was Akkadian, the name was included: e.g., dSin-mālik. If the non-predicate element was West Semitic the name was excluded: e.g., l-li-dIM, dDa-gan, -E-pu-ṣu, -E-ra-ah and -E-ṣu-ṣu have been excluded as well as names such as dDa-gan-ma-lik and A-bi-Li-im.

The criteria for the isolation of non-sentence names is similar to that described above. If the name contains a divine name, which it often does, then the other element was examined. If the other element was clearly Akkadian the name was included: e.g., Puzur-dDagan, Silli-dHanat, Šarrum-dAddu, Šu-Hammu, Mār-dAddu and dŠul.pa.ē.a-nāṣir. If the other element was clearly Amorite the name was excluded. For example Zu-dIšara (Huffman 1965: 186), Ḥa-ab-du-dIšara, -Ku-bi (Huffman 1965: 189) and ḪI-na-dIM
(Huffmon 1965: 175-76) have all been considered Amorite. If the non-divine name element was ambiguous then the divine name was examined, and if it was Akkadian the name was included: e.g., \( \text{dsin-rabi} \). If the divine name was Amorite the name was omitted: e.g., \( \text{Ha-am-mu-ra-pi} \) (Huffmon 1965: 264).
Mixed Names

Based upon the principles just described, a number of 'Mixed Names' have been included in this study. These 'mixed names' consist of Amorite-Akkadian or Sumerian-Akkadian elements. Since complete discussions of the individual elements are given in the Glossary, including information regarding their linguistic affiliations, etc., at this point, only the names themselves will be assembled.

Table 1
Names Containing at least One Amorite Element

<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itūr-Asdu</td>
<td>'Asdu has returned'</td>
</tr>
<tr>
<td>ša-pī-dādi</td>
<td>'That of the command of the darling'</td>
</tr>
<tr>
<td>Bēltī-Erah</td>
<td>'Erah is my mistress'</td>
</tr>
<tr>
<td>Hammī-andullī</td>
<td>'My paternal uncle is my protection'</td>
</tr>
<tr>
<td>Hammī-ša.gīs</td>
<td>'My paternal uncle was murdered'</td>
</tr>
<tr>
<td>Šu-Hammū</td>
<td>'One of Hammu'</td>
</tr>
<tr>
<td>Mut-₄Hanat</td>
<td>'Man of Hanat'</td>
</tr>
<tr>
<td>Ṣilli-₄Hanat</td>
<td>'Protection of Hanat'</td>
</tr>
<tr>
<td>Ummī-₄Hanat (F)</td>
<td>'Hanat is my mother'</td>
</tr>
<tr>
<td>Išar-Lim</td>
<td>'Lim is just'</td>
</tr>
<tr>
<td>Qisti-Lim</td>
<td>'Gift of Lim'</td>
</tr>
<tr>
<td>Ibbie-Nehum</td>
<td>'Nehum has called'</td>
</tr>
<tr>
<td>Samsī-₄Addu-tukulti</td>
<td>'Samsī-₄Addu is my trust'</td>
</tr>
<tr>
<td>Sumu-taqiṣ</td>
<td>'She has presented the name/posterity'</td>
</tr>
<tr>
<td>ṢYakrub-El-tillati</td>
<td>'Yakrub-El is my rescue troop'</td>
</tr>
</tbody>
</table>

1This type of 'Mixed Name' is limited to those names which contain a Sumerian DN plus an Akkadian element. These DNs include Anum, Babi, Iskur, Kabta, Ningal, Minhursagga, Minkarrak, Minsubur and Šulipaea. All totaled, these account for only fifteen names, 1.5% of the total number (see below).
While the names assembled above can be considered 'Mixed Names', there are, in addition, elements which might be considered Amorite rather than Akkadian. The elements which are somewhat ambiguous regarding their linguistic affiliation include: arnabu, baqquq, buqāqum, huzālatum, Kakka (?), kalbatum, kapu (?), kibru (?), kinnārum, māliku (?), mutu (?), nīru (?), rābi/rapi (?), rimu, zakū and zikru.

This mixture of elements within the personal names is not unexpected. Indeed, as the following population statistics will show, the Amorite and Akkadian segments of the population were living side by side in the Mari region and the intermingling of the members of one ethnic group with the other would be natural. The arrival and/or growth of the Amorite group seems to have been a fairly recent development since "from the Pre-Sargonic to Ur III periods Mari was a thoroughly Akkadian city" (Gelb 1961a: 35).

In studying the 'official' and the 'popular' pantheon, Nakata detailed the rising importance of Amorite deities such as Addu, Dagan, Hammu, Erah, Lim and Amum. At the same time, deities "such as El/Il, Šamaš, Sin and Ištar of the Old Akkadian" pantheon continued to be very popular among the local population (Nakata 1974: 475-84).\textsuperscript{1}

Thus one notices

1. The increase in Amorite DNs
2. The continuation of the previously popular Akkadian DNs
3. The composition of 'Mixed Names'
4. The balance or distribution of the various types of PNs\textsuperscript{2}

\textsuperscript{1}Regarding the deity distribution at Mari see also Edzard 1967.

\textsuperscript{2}For population statistics see below.
From these various types of data it is therefore evident that the population groups in the Old Babylonian period in the Mari region were diverse, the Amorite element having grown the most since the Ur III period.1

1For discussions of the Akkadian-Amorite question see especially Gelb 1961a, Kupper 1957 and Huffman 1964: 1-12. Furthermore, Sasson (1974a) has recently investigated the Hurrian element of the populace (also see the following population statistics).
The estimating of the size of various population groups in antiquity is very difficult. Even attempting to estimate the population of a walled city, with well defined limits, is difficult. When one attempts to estimate the population size of a whole geographical or political entity the magnitude of the problem increases greatly. The additional step, attempting to estimate the relative or absolute size of population groups that comprise the whole, is even more complex. When written documents exist, which contain personal names, at least a rough count of the attested names can be made. This yields a total of the minimum number of people in a given area from which the proportional representation of the population groups can be derived. A count of the personal names listed in ARMT XVI/1 has shown that a total of 3484 names appear in the Mari texts.

An attempt has been made to arrive at estimates regarding the proportion of Akkadian, Amorite and Hurrian names included in the above total. The assembling of the statistics is complicated by the fact that some names do not fit any known classification while some others, a small percentage, can be classified in two or more ways.


2But see below for the many limiting factors. Admittedly persons from distant places, such as Babylon, etc. are mentioned in some letters, especially diplomatic correspondence, but as a percentage of the total, this number is not too large.
TABLE 1

DISTRIBUTION OF PERSONAL NAMES
ACCORDING TO LINGUISTIC
AFFILIATION

<table>
<thead>
<tr>
<th>Linguistic Classification</th>
<th>Number of Names</th>
<th>Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amorite</td>
<td>1238</td>
<td>35.6%</td>
</tr>
<tr>
<td>Akkadian</td>
<td>997</td>
<td>28.6%</td>
</tr>
<tr>
<td>Hurrian</td>
<td>426</td>
<td>12.2%</td>
</tr>
<tr>
<td>Unknown</td>
<td>785</td>
<td>22.5%</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>38</td>
<td>1.1%</td>
</tr>
<tr>
<td>Total</td>
<td>3484</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

The figures in Table 1 give an approximation as to the relative proportion of the various name groups. The Amorite group of names is the largest, 1238, the Akkadian group second largest, 997, while the Hurrian group is a distant third with 426 names. Miscellaneous names include those of Sumerian, Elamite, Kassite and ambiguous affiliation.

The greater number of Amorite names is somewhat surprising. Huffmon had listed 897 Amorite names (1965: 19-60) but had considered this group to be subordinate to the "dominant group, viz., Akkadian names" (13). This observation must now be revised in light of the above statistics.

While the above figures yield information about the relative percentages of names that occur, they are only approximations of the population figures as represented in the Mari texts. It is possible that more than one person bore a given name and thus it would take a full scale prosopographic study to arrive at the maximum results. Such a study is beyond the scope of this dissertation, but since in ARMT XVI/1 an attempt has
been made to note and separate the various bearers of a name, it is possible to arrive at some approximate figures.\(^1\)

### TABLE 2

DISTRIBUTION OF PERSONS ACCORDING TO THE LINGUISTIC AFFILIATION OF THE NAMES THAT THEY BORE

<table>
<thead>
<tr>
<th>Linguistic Classification</th>
<th>Number of Persons Bearing Names of a given Linguistic Classification</th>
<th>Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amorite</td>
<td>2380</td>
<td>40.4%</td>
</tr>
<tr>
<td>Akkadian</td>
<td>1982</td>
<td>33.6%</td>
</tr>
<tr>
<td>Hurrian</td>
<td>533</td>
<td>9.0%</td>
</tr>
<tr>
<td>Unknown</td>
<td>944</td>
<td>16.0%</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>56</td>
<td>1.0%</td>
</tr>
<tr>
<td>Total</td>
<td>5895</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

According to the ARMT XVI/1 deliniation of individual bearers, 5895 people are named by name in the Mari texts. Thus of the total population, not merely names, 40.4% bore Amorite names, 33.6% bore Akkadian names, while only 9% bore Hurrian names. If the name of the bearer is indicative of his or her ethnic affiliation, then these statistics are the closest approximations that can be reached regarding the relative percentages of the ethnic groups in the Mari region.

The above data gives approximate information regarding population groups. Further study could refine the data but the effort expended would not yield much more accurate information for the following reasons.

1. There is no certainty that every person in the Mari region was actually mentioned by name in a written document. The texts make no such claims, and it probably is not to be expected. For various reasons only certain persons are mentioned in a selective way. For example the names

\(^1\)For example ARMT XVI/1: 191 lists five Šamaš-andullī's. Since patronymics are rare in the Mari texts, absolute certainty regarding the individuality of each of the five is not complete.
of upper class people or government officials are often presented in letters, while lower class persons appear in the long slave/worker lists.

2. Of all the texts written in antiquity, and associated with Mari, there is no reason to suppose that all have been preserved to the present day.

3. Not all of the discovered Mari texts have been published.

4. There is no guarantee that the linguistic affiliation of a name guarantees that the ethnic affiliation of the bearer is identical to it.

It would seem that the best that can be expected are rough approximations of population balance. Even today, using modern techniques in an attempt to be exhaustive, census figures in the United States are hotly contended. As one considers the above limitations, the tentativeness of ancient statistics must be admitted. However in the absence of a complete official census of a given locality as of a given date, the figures as listed in Table 2 can be considered reasonable approximations of the composition of the population as represented in the Mari texts.

For example, Mašem, "twin" (Akk.; acc.) is called a DUB.SAR.MAR.TU (ARM I.60.6) while [Y]a-si-im-IM (Amorite; ARM V.2.11) is called a Gutian (Huffman 1965: 17).
CHAPTER II

LISTING OF AKKADIAN PERSONAL NAMES

This chapter consists of a list of all the names which have been classified as Akkadian. It is divided into two columns. The left-hand column lists the Akkadian names in transliteration following the alphabetic order used in CAD, save that \( \chi \) (CAD \( \chi \)) appears between \( \chi \) and \( \zeta \). The nominative or most frequent form of the name is cited first. This is followed by variants, if they occur, numbered (2), (3), ... (n). Where a name is known to have been borne exclusively by women this is marked '(F)'. Where it is of particular interest, a name borne by a male is noted '(M)'. In the cases where well-known logograms are indicated by the cuneiform, the Akkadian equivalent is usually cited. In special cases, the logograms are also indicated.

Under the transliteration of the name a number is given in parenthesis. This number refers to a paragraph in J. J. Stamm's Die akkadische Namengebung (1939). The Analysis Chapter of this dissertation is also arranged according to paragraphs, which are numbered to correspond to the paragraphs of Stamm's work. Thus, a name will be grouped together with similar names from the Mari

\[ \text{That is: } a, b, d, e, g, h \ (CAD \ h), i, k, l, m, n, p, q, r, s, t, x, u, v, y \text{ and } z. \]
corpus in the appropriate paragraph in the Analysis Chapter. All the names have been placed in a 'Stamm-type category'.

In the right-hand column a complete citation of all the occurrences of a name is given. The citation indicates 'volume. text.number.column (if necessary).line', according to the cuneiform copy of the text unless none has been published or a subsequent correction has been made. The sequence of the references is in the order of the ARM and ARMT series. Texts published outside of these series follow. If a name is also found in the corpus of texts from Chagar Bazar, which is from the same chronological and geographical milieu, this is noted at the end of the sequence of references. Brackets placed around a line number indicate that the text is partially broken but that enough of the name is legible in order to establish the reading with some certainty. Subsequent to the text citation, the following information is included in parenthesis where applicable: a number indicating the appropriate variant spelling, syntactical information indicating the use of the name in the sentence, sex of the bearer and patronymics.

Under the citation of references, the normalized form of the name is presented and this is followed by a translation of the name. Justification for the translation of the name can be found in the Glossary and in the appropriate paragraph in the Analysis Chapter. In cases where an element is unusual or difficult, a short explanation, indented, is given. In this chapter these comments have been kept to a minimum for the major discussion of the names is reserved for the Analysis Chapter and the Glossary, where the individual elements are to be found.
Ab-ba (13.2.b) VII.108.[5]; 202.iii.4'; A.3562.xiii.12.
Abba: Hypocoristicon with only the DN remaining.

dAb-ba-AN (F) VII.199.15'.
(30.4) dAbba-ilum: 'Abba is god'.

Ab-ba-ī-li (F) XIII.1.xi.14; A.3151.vi.40 (2).
(2) dAb-ba-ī-li (29.1.b) dAbba-ilī: 'Abba is my god'.

A-bi-b[a]-āšt-ī (F) XIII.1.xiii.[9].
(41.3) A-bi-bāštī: 'My father is my dignity'.

A-bi-du-ri (F) IX.24.iv.12; 27.iv.30.
(41.3) A-bi-dūrī: 'My father is my wall'.

A-bi-ī-li (F) A.3151.i.[42]; ii.38; vii.49, 71.
(40.7) A-bi-ilī: 'My father is my god'.

A-bi-ī-li-sū! XII.399.5.
(40.7) A-bi-ilīšu: 'My father is his god'.

A-bi-ka-pī (F) IX.294.[8']; A.3151.vii.42.
(41.3) A-bi-kāpī: 'My father is my rock'.

A-bi-ī-ī-šī (F) XIII.1.v.42.
(41.3) A-bi-ilāmāsī: 'My father is my protective genie'.
A-bi-li-bu-ra (F)  
XIII.1.xiii.31; C.v.6; (Gadd 1940: 35a).
Abi-libura: 'My father, may he remain in good health for me'.

A-bi-li-tir₅ (F)  
XIII.1.iii.1.
Abi-lātir: '(The deity), let him save my father'.
lātir: G, precative, 3, masc., sing. from eṭēru.

A-bi-ma-li-lī (F)  
A.3151.vi.32.
Abīma-ālī: 'It is my father who is my god'. See Rainey 1976, and compare Nakata 1974: 266, "My father is surely my god.'

A-bi-qū?-ra?-[ad?]  
I.80.[5] (son of Zu-lu?-ša?-ra-tim).
Abi-qurād: 'My father is the warrior'.
qurād: Stat. absol. of qurādu serving as predicate. The reading qū seems preferable to Jean's (1950a: 92) kū (?).

A-bi-šadû(KUR)-i  
IX.293.1'; X.177.3, 4.
Abi-šadî: 'My father is my mountain'.
A-bi-Šamsi (F) (41.3)  
A-bi-tukulti (F) (41.3)  
A-bi-ya (13.2.a)  
A-bi-ya-tim (13.2.a)  
A-bu-um-e-ki-in (2) A-bu-me-ki-[l]n (21.2)  
A-bu-um-Èl (40.7)  

IX.24.iv.23; 27.iv.28; XIII.1.ix.40;  
A.3151.v.53.  
Abi-Šamsi: 'My father is my sun'.  
A.3151.iv.13.  
Abi-tukulti: 'My father is my trust'.  
VIII.35.8; A.3562.x.19; xiii.50.  
Abiya: Hypocoristicon consisting of abu plus -ya. Compare the full PNs cited in the Glossary.  
VIII.78.9 (gen.; father of A-ha-[m]-ar-ši).  
Abiyatum: Hypocoristicon consisting of abu plus -yatun which is declined according to sentence syntax.  
I.75.[30].  
Abum-anih: 'The father is tired'.  
anih: G, stative, 3, masc., sing.  
from anahu. See also Jean 1950a: 76.  
II.77.2; VI.18.[1'] (2); X.154.2'.  
Abum-ē-kīn: 'The father is not reliable'.  
ē: Negative particle (GAG par. 81; AHw: 23). In the Glossary see ay.  
II.137.4, 10, 13, 18, [22], 37; IX.24.iii.[2];  
27.iii.32; 236.9; XIII.1.xiv.46; XVIII.46.[4];  
A.3562.iv.50.  
Abum-Èl: 'The father is El/god'.

A-[?]-bu-um-e-ni-ih (21.1)  
A-bu-um-e-ki-in (2) A-bu-me-ki-[l]n (21.2)  
A-bu-um-Èl (40.7)
A-bu-um-wa-qar
(2) A-bu-wa-qar
(40.6)
Abu(m)-waqar: 'The father is precious'.
waqar: Stat. absol. of waqru serving as the predicate.

A-da-IlJa-al
(27.1)
Ada(1)Jaal: Hypocoristicon, see the following PN.

A-dal-la-al-dSin
(27.1)
Adallal-dSin: 'I will praise Sin'.

A-da-mu (F)
(35.7)
Ada(m)mu: 'Red'.

A-da-ru-um (F)
(35.6)
Adarum: 'Adarum-tree'.

dAddu-an-du-lîf
(29.1.c)
dAddu-andullî: 'Addu is my protection'.

dAddu-ba-nî
(30.1)
dAddu-bâni: 'Addu is the creator'.

dAddu-ba-aš-tî (F)
(29.1.b)
dAddu-bâstî: 'Addu is my dignity'.

A-du-be-lî
(29.1.a)
A(d)du-bêlî: 'Addu is my master'.

Abu(m)-waqar:
'Waqa(ru) is precious'.
waqar: Stat. absol. of waqru serving as the predicate.
$^{d} \text{Addu-du-ri (F)}$

(29.1.c)

II.114.3; VII.105.[1']; 193.seal.1; X.50.2; 51-61.3 (some broken); 117.1; 142-150.1 (some broken); XI.68.7; XII.141.15; 146.5; 242.3; XIII.10.15; XVIII.1.17; 4.7; 20.[16]; A.1285.11; ME.255.1.

$^{d} \text{Addu-dūrī: 'Addu is my wall'}.$

$^{d} \text{Addu-ga-mil}$

(30.3)

VII.178.[9]; XIII.1.viii.48; (Gadd 1940: 35b).

$^{d} \text{Addu-gāmil: 'Addu is merciful'}.$

$^{d} \text{Addu-gū-gal}$

(30.5)

XIII.1.iv.58.

$^{d} \text{Addu-gugal: 'Addu is the canal-inspector'}$


$^{d} \text{gugal: Stat. absol. of gugallu serving as the predicate}$. 

$^{[d} \text{Ad}du?-l-il-šu$

(29.1.b)

VII.220.[11].

$^{d} \text{Addu-ilišu: 'Addu is his god'}.$

$^{d} \text{Addu-la-ta-ma-aš-ši}$

(27.2)

IX.24.1.[49]; 27.iI.[5].

$^{d} \text{Addu-lā-tamašši: 'Do not forget Addu'}.$

Compare Nakata's (1974: 41) translation "Addu will not forget." However lā introduces the negative command while the verb is in the pres. (GAG: par. 81h).

$^{d} \text{Addu-mu-ba-al-l[i-it]}$

(2) $^{d} \text{Addu-mu-ba-1f-[i]t}$

(30.2)

V.57.[7] (2); VIII.94.[15].

$^{d} \text{Addu-muballīt: 'Addu is the life sustainer'}.$
Addu-na-šir  
(30.2)  
Addu-nāšir: 'Addu is the watcher'.

[Ad]du?-nu-[r]i? (F)  
(29.1.c)  
Addu-nūrī: 'Addu is my light'.

Addu-šarrum  
IX.24.11.26; 27.11.[30] (2); iii.[2];  
(2) [Add]u?-s[a]-rum?  
IX.85.4; XIV.72.6, 23; 73.[4].  
(30.4)  
Addu-šarrum: 'Addu is the king'.

Ad-ma-at-š-11  
(21.1)  
Admat-ilī: 'How long, 0 my god?'.  
admat:  
adi in combination with  
mati (see GAG: par. 114j).

Admu-balati (F)  
IX.253.11.[9].  
Admu-balātī: 'Admu is my life'.

Admu-ru-ba (F)  
(30.5)  
Admu-ru-bā: 'Admu is the prince'. Compare  
Nakata (1974: 46) "Admu is great (?)" where he  
reads -ra- for -ru- (found in the text).  
ruba: The noun rubū, rubā'u  
(prince), serving as the predicate with  
the archaic predicate ending -a.

'Agalim  
VIII.100.16 (gen.; father of I-din-ša-ha-ar).  
Agalum: '(an equid)' (CAD Al: 141a).  
For the reading 'a₄ for ha see ARMT XV: 47.
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-ha-am-ar-ši</td>
<td>VIII.78.[9] (son of A-bi-ya-tim); IX.24.i.21; 27.i.21; 253.iv.8; 283.ii.10'</td>
<td>'I have acquired a brother'.</td>
</tr>
<tr>
<td>(16.1)</td>
<td>[21]; 27.i.21; 253.iv.8; 283.ii.10'; XIII.1.x.37; (Gadd 1940: 35b).</td>
<td>Aham-arši:</td>
</tr>
<tr>
<td>A-ha-am-nu-ta</td>
<td>IX.24.i.55; 27.ii.11; XIII.131.7'; XIV.46.[6], 16, 18, [21].</td>
<td>Aham-nūta: 'We have found a brother'.</td>
</tr>
<tr>
<td>(16.1)</td>
<td></td>
<td>nūta: G, pret., 1. c., pl. from atū.</td>
</tr>
<tr>
<td>A-ha-sū-nu</td>
<td>VIII.71.5, 11; IX.292.1 (sex unkn.); X.97.3 (2); XIII.1.v.72; xi.16; A.3151.vi.73; vii.5; C.ii.30; iv.13, 26 (3).</td>
<td>'Their sister'.</td>
</tr>
<tr>
<td>(F)</td>
<td>(2) A-ha-su-nu</td>
<td>Aha(s)sunu: 'Their sister'.</td>
</tr>
<tr>
<td>(3) A-ha-as-sū-nu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(34)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-ha-ta-a-bi</td>
<td>IX.24.iii.[58]; 27.v.2, [25]; 291.iii.42'; XIII.1.iii.11; iv.9, 50; xi.2; A.3151.v.52, 74; C.iv.10, 22.</td>
<td>'Sister of the father'</td>
</tr>
<tr>
<td>(F)</td>
<td>(40.10)</td>
<td>Aḥāta-abi: 'Sister of the father'</td>
</tr>
<tr>
<td></td>
<td>(Birot 1956: 61)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ahāta: Stat. const. of ahātu plus a liaison vowel. Birot (1956: 61, n.4) notes that a similar PN, correctly spelled (A-ha-at-a-bi (F)), is found at Chagar Bazar (Gadd 1940: 36a). In comparison, Albright (1954: 229) suggests that this PN looks western against the Akk. Aḥāt-abēša/šu and notes the Hebrew 'Aḥāb.</td>
<td></td>
</tr>
</tbody>
</table>
A-ha-ta-am-ū-ta (F)  
XIII.1.xiii.30.  
(16.1)  
Ahatam-ūta:  'I have found a sister'.  
ūta:  G, pret., 1, c., sing. of ātū.

A-ha-ta-ni (F)  
VII.58.4; IX.2⁴.iii.5⁴; 27.v.21; 291.i.32;  
XIII.1.iii.72; v.56; vi.12, 17, 72; viii.86;  
C.vi.13'; A.3151.iii.69; (Gadd 1940: 36b).  
Ahatani:  'Our sister'.

A-ha-ti (F)  
XIII.1.viii.6.  
(34)  
Ahāti:  'My sister'.

A-ha-ti-iq-ra (F)  
IX.291.iii.28' (2); XIII.1.ii.72; xiv.8.  
(2) A-ha-at-iq-ra  
(40.6)  
Ahati-iqra:  'My sister is dear to me'.  
from aqāru plus the ventive.

A-ha-ti-ya (F)  
X.ill.[3]; 137.[11].  
(34)  
Ahātiya:  Hypocoristicon consisting of  
ahātu plus -ya.

A-ha-tum (F)  
VIII.54.6' (gen.); 88.2; IX.2⁴.iii.28;  
291.i.[23]; ii.26; iii.49'; iv.9',  
[45']; X.8.6; XIII.1.i.[27], 64; ii.54,  
69; iv.52, [79 ]; v.9, 40; vi.[78]; vii.60;  
viii.3, 71, 78; x.26; xi.7, 17; xii.18,  
19; xiv.17; C.i.11, 22, 27; iv.14, 25; v.15';  
A.3151.i.22, 48, 58; ii.69; iii.6, 53; iv.19;  
v.40; vi.55 (Gadd 1940: 35b).  
Ahātum:  'Sister'.

A-hi-ī-ilī (F)  
XIII.1.viii.20.  
(40.7)  
Ahī-ilī:  'My brother is my god'.
A-hi-[Š[én] (29.1.a)  
IV.77.[ll].
AhI-[Sín: 'Šín is my brother'.

A-hi-sa-gi-is (40.6)  
IX.253.i.22; 291.ii.edge.(3).
AhI-sagis: 'My brother was murdered'.

A-hi-ya (34)  
AB.vi.3; A.3562.iv.49; ix.37; (Gadd 1940: 36a).
AhIya: Hypocoristicon consisting of ahu plus -ya (Birot 1955: 21).

A-hu-El (40.7)  
A.3562.ix.1.
Ahu-El: 'The brother is El'.

A-hu-ki-nu (40.6)  
VII.194.7'.
Ahu-kinu: 'The legitimate brother'.

A-hu-um (2) A-hi-im (3) A-ha-am (34)  
I.63.5 (nom.); II.46.7 (nom.), 13 (3; acc.), 16 (nom.); 101.21 (3; acc.); VI.24.5 (nom.), 45.7 (nom.), 11 (nom.), 14 (2; gen.); VII.180.iii'.
[3'], 8'; VIII.1.52 (2; gen.); 33.22; 60.6 (nom.), 11 (nom.); IX.24.ii.43; 27.iii.19; 253.ii.3; 291.iii.[53']; iv.50' (2; gen.); X.8.20; 52.7; XIII.1.v.65; ix.65; xiv.44; 22.39 (2; gen.); 71.5 (2; gen.); 75.5 (2; gen.); 131.2' (nom.); XIV.47.14; A.3151.iv.25; EXCE.131/22 (3; acc.); SUM-I.11.6 (son of Bu-ur-qa-an).
Ahum: 'Brother'.

Ahum: 'Brother'.
A-hu-um-da-mi-iq
(40.6)
VIII.100.11 (son of Ti-[ ]).
Ahum-dam'iq: 'The brother is good'.

A-hu-um-ma-da-ri
(40.6)
IX.287.22.
Ahumma-dari: 'It is the brother that is everlasting'.

dari: G, stative, 3, masc.,
sing. of darû.

A-hu-um-ma-El
(2)
Ahum(ŠEŠ)-ma?-El
VII.190.2, 7; VII.280.viii'.6 (2);
A.3562.vii.48.
Ahumma-El: 'It is the brother who is El'.

A-hu-ši-na
(34)
IV.88.9; VII.86.9; 177.[8'] (son of dšin-ge-
mil); 193.4; 225.21; 226.[19]; VIII.31.23;
89.15; XIII.1.viii.63; AREF.122.c.6;
S.135, nos. 127 and 172 cited by Rouault
(1977: 113, n. 2).
Ahūšina: 'Their brother'.

A-hu-wa-qar
(40.6)
VII.117.[13']; 196.[10']; VIII.100.12
(father of I-din-Istar); IX.253.iv.2;
257.15'; 283.ii.[19']; XIII.1.vi.31;
vi.75, [82]; AB.vi.28; ME.11.2 (father of [ ]-Ma-ma?).
Ahu-waqar: 'The brother is precious'.

A-hu-uwa-qar: 'The brother is precious'.

A-hu-uwa-qar: 'The brother is precious'.

A-hu-uwa-qar: 'The brother is precious'.
Ak-ka (13.2.b)
VII.184.4; VIII.31.21; 33.17; XIII.1.iv.27; viii.52.
Ak-ka:
Hypocoristicon with only the
DN remaining.

Ak-ka-ba-ni (30.1)
VIII.1.39.
Ak-ka-ba-ni:
'AKka is the creator'.

A-ka-di-tum? (F) (38.4)
VII.120.[19'].
A(k)kaditum:
'The Akkadian'.

A-li-a-bi (F) (40.2)
IX.291.ii.16; 11.edge.[2].
A-li-a-bi:
'Where is my father?'.

A-li-a-ha-ti (F) (2)
IX.291.i.[34](3; following ARMT XVI/1: 57);
A-li-a-ha-ti:
'Where is my sister?';
A-ll-a-ha-ti-
(3)
XIII.1.iv.71; ix.12; A.3151.ii.65 (2); vi.42 (2).
A-li-a-ha-ti:
'Where is my sister?';
A-ll-a-ha-ti-
(40.2)

A-li-a-hi (F) (2)
IX.24.iii.[56]; 27.v.23; 291.iii.41'; XIII.1.
A-li-a-hi:
'Where is my brother?';
A-li-a-hi-
(40.2)

A-li-tum (F) (2)
VIII.1.3 (2; gen.), 7 (nom.), 14 (2; gen.),
20 (nom.); XIII.1.ix.15 (nom.).
A-li-tum:
'The one giving birth'. This
PN was evidently given to a barren woman who was
involved in a legal case in which a son was
adopted as an heir.
A-li-tum:
G, fem., part., sing.
from alādu.

A-li-um-mi (F) (40.2)
IX.291.ii.27.
A-li-um-mi:
'Where is my mother?'.
Amat-dAddu (F) (37.3) XI.132.4 (if the reading is correct; Burke 1963: 54, n. 1 notes a possible reading of d Gu-<ru>-Addu. See ARMT XV: 21 for the cuneiform of GEME (no. 303) and gu (no. 302). However it does not seem necessary to resort to this alternate reading.).
Amat-dAddu: 'Maid servant of Addu'.

Amat-Ku-bi (F) (37.3) XIII.1.x.48.
Amat-Kūbi: 'Maid servant of Kūbi'.

Amat-Sfn (F) (37.3) XIII.1.iii.3, 12; C.vii.11'; A.3151.ii.64; vi.38.
Amat-dSfn: 'Maid servant of Sfn'.

Amat-Samaš (F) (37.3) XIII.1.vi.9.
Amat-dSamaš: 'Maid servant of Samaš'.

A(m)mina (F) (13.2.a) A.3151.v.76.
A(m)mīna: 'Why?'. ammina: ammīni (var. ammīn) plus the hypocoristic ending -a.

A(m)-ni-An-nu (21.1) VII.180.iii'.15'; 232.[10].1.
A(m)mīni-Annu: 'Why, O Annu?'.

Am-ma-ru (38.4) VII.180.iv'.23'. Ammāru: 'Overseer'.

Amtum (F) (41.5) XIII.1.ii.48.
Amtum: 'Slave girl'.

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<td>'I am tired, 0 El'</td>
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A-na-İl-a-ba₄-ták-la-ku
(25.2)  
IX.258.12.  
Ana-İl-abataklāku: 'I trust in İl-aba'.

A-na-Išṭar-ták-la-ku (F)
(25.2)  
A.3151.1.4.  
Ana-Išṭartaklāku: 'I trust in Ištar'.

A-na-İ-tür-Me-er-t[a?-ak?-la?-ku?].
(25.2)  
VII.197.[5].  
Ana-İtûr-Mertaklāku: 'I trust in İtûr-Mer'.

A-na-ku-ilum (AN)-ma
(16.1)  
VII.7.6; 37.2; 51.3; 53.[2]; 68.4; 82.3;  
IX.267.8'; (Gadd 1940: 36a). It has been suggested  
that KU.AN-ma (X.112.9) should be read anāku-  
ilumma (Dossin and Finet 1978: 288).  
Anāku-ilumma: 'I am the god'.

A-na-ku-dLam-ma
(16.1)  
XIII.l.ii.29.  
Anāku-dLamma: 'I am the protective genie'  

A-na-İ-Sîn-ták-la-ku
(25.2)  
VII.184.[1]; IX.256.24; XIII.1.1.62;  
xi.[33]; ME.71-129, 198, 205.1 (son of  
Da-ri-iš-ili-bur).  
Ana-İ-Sîn-taklāku: 'I trust in Sîn'.

A-na-Şamaš-a-na-ta-al
(25.2)  
IX.22.15; 25.[6]; 26.10'.  
Ana-şamaš-ana(ṭ)тал: 'I will look for Šamaš'.

A-na-Şamaš-ták-la-ku
(25.2)  
VIII.44.6'; 82.[9]; IX.24.ii.32; 27.iii.[8];  
XIII.1.1.28; iii.[56]; A.3562.iii.59.  
Ana-şamaş-taklāku: 'I trust in Šamaš'.

A-na-Šamaš-ták-la-ku

An-na-a-hu-um (16.1)  Anna-ahum: 'Indeed, a brother'.

An-na-ya (F) (13.2.a)  Annaya: Hypocoristicon consisting of anna (indeed) plus -ya.

An-ni-El (16.3)  Anni-El: 'Indeed, O El'.

An-nu-a-si-ya (F) (29.1.c)  Annu-asîya: "Annu is my physician" (Nakata 1974: 70).

An-nu-ba-aš-ti (F) (29.1.b)  Annu-baštî: 'Annu is my dignity'.

An-nu-dam-qa (F) (30.5)  Annu-damqa: 'Annu is good'.

An-nu-du-un-ni (F) (2) Annu-du-ni (29.1.c)  Annu-duunnî: 'Annu is my strength'.

An-nu-ga-mi-il-ti (F) (29.1.c)  Annu-gâmîltî: 'Annu is my savior'.

III.44.[38].

VIII.51.[17]; A.3562.xi.1.

A.3151.v.13.

IX.291.iv.27'. Compare An-na-AN at Chagar Bazar (Gadd 1940: 36a).

A.3151.vii.27 (see Sasson 1972a: 179 for this reading).

XIII.1.x.51; A.3151.i.[39].

XIII.1.iii.37; A.3151.vii.15 (2; see Sasson 1972a: 179).
An-nu-la-ma-si (F)  IX.24.iii.47; 27.v.[13]; XIII.l.vii.8 (2); x.62 (2);
(2) An-nu-d̂lamassī  C.vii.29'; A.3151.ii.13; iii.16; vi.[6].
(29.1.b)  Annu-d̂lamassī: 'Annu is my protective genie'.

An-nu-na-pī-(iš)-ti  XIII.l.vi.61 (see ARMT XIII: 7, n. 2 for reading).
(29.1.c)  Annu-napištī: 'Annu is my life'.

An-nu-pu-utr-ri (F)  A.3151.1.19; ii.16; iii.34.
(22.1)  Annu-putrī: 'Absolve, 0 Annu'.

An-nu-ri-im-ši (F)  IX.291.ii.34; XIII.l.xi.45; A.3151.i.71.
(29.1.c)  Annu-rimšī: 'Annu is her beloved one'.

An-nu-šū-ulu-l[i]  VII.185.ii.[7'].
(29.1.c)  Annu-šulūlī: 'Annu is my protection'.

An-nu-ta-al-e (F)  VIII.67.2; 88.[9].
(26)  Annu-talē: "Annu has prevailed" (Nakata 1974: 73) or 'Annu was able'.
   talē:  G, pret., 3, fem., sing. from lešu.

An-nu-tap-pi (F)  XIII.1.iii.36; vii.58; ix.2; x.50.
(29.1.c)  Annu-tappī: 'Annu is my friend'.

An-nu-til-la-ti (F)  XIII.l.x.2.
(29.1.c)  Annu-tillatī: 'Annu(m) is my rescue troop'.

An-nu-tukulti (F)  IX.25.[40] (2); 26.r.(13)-prefix(2); XIII.1.x.3;
(2) An-nu-tu-ku-ul-ti  A.3151.i.37; iii.17; iv.30.
(29.1.c)  Annu-tukultī: 'Annu is my trust'.

'Annu is my protective genie'.

'Annu is my life'.

'Absolve, 0 Annu'.

'Annu is her beloved one'.

'Annu is my protection'.

"Annu has prevailed" (Nakata 1974: 73) or 'Annu was able'.

'Annu is my friend'.

'Annu(m) is my rescue troop'.

'Annu is my trust'.
An-nu-ṭāb (DUG) (30.5)

VIII.35.7; 73.3.

Annu-ṭāb: 'Annu is good'.

An-nu-um-mi (F) (29.1.a)

IX.7.5 (2); XIII.1.iv.48; v.7.

Annu(n)-ummī: 'Annu is my mother', Nakata 1974: 74 reads -um- for -un- (found in the text).

A-nu-um-a-hi (29.1.a)

A.3562.xi.43.

Anum-ahī: 'Anum is my brother'.

A-pil-ī-ll (37.1)

VII.221.4; IX.149.13.

Apil-ili: 'The first born son of the god'.

A-[pil-ī-ll-šu (37.1)

IX.253.iv.111.

Apil-ilīšu: 'The first born son of his god'.

A-pil-Ištar (37.1)

VII.198.ii.6'.

Apil-Ištar: 'The first born son of Ištar'.

A-pil-ki-en (40.6)

VIII.5.[10] (son of Ili-ma-tar);
8.10 (son of Ḫ-Ι-[ma-tar]; 19.4'; 21.[11'];
83.[18].

Apil-kīn: 'The heir is reliable/lasting'.

apil: Stat. absol. of aplu.

kīn: G, stative, 3, masc., sing.

from kānu.

A-pil-Kubi (37.1)

VII.128.[33]; 131.4; 149.[23]; 195.[6'];
IX.27.iv.14; 253.iv.10; 283.1.17';
XI.295.5; XII.457.2; 729.[6]; XIII.98.8

(sSon of Ṣin-ma-gir): A.3412.8; ME.173-176;
178; 239.1 (all son of Ṣe-ri-it-[Šin]).

Apil-Kūbi: 'The first born son of Kūbi'.
A-pil-šīn
(2) A-pil-šīn(XXX)
(37.1)
VIII.63.[32] (2); VIII.67.13'; IX.258.[3], 20;
283.iii.9'; S.135, no. 129 (cited by Rouault 1977:
113, n.2); (Gadd 1940: 35a).
Apil-šīn: 'The first born son of Šīn'.

Ap-pa-an-El
(31.1)
IV.80.11'; IX.256.12.
Appān-El: "Before El" (Nakata 1974: 251
and Ranke 1905: 67a).
appān: Apparently a contracted form from
a-na-pa-ni (Stamm 1939: 231 and Finet 1956: par. 9p).

A-qal-a-na-Šamaš
(25.2)
IX.19.6; 24.1.46; 27.ii.[2].
Aqāl-ana-Šamaš: 'I am attentive to Šamaš'.
aqāl: G, pres., l, c., sing. from gâlu.

Ar-na-ba-tum (F)
(35.5)
XIII.1.x.39.
Arnabatum: Hypocoristicon consisting of
arnabu (hare) plus -atum.

Ar-na-bu-um (F)
(35.5)
IX.291.i.[10]; A.3151.vi.16.
Arnabum: 'Hare'.

A[r?-r]a?-bu-um
(35.5)
IX.253.i.[12].
Arrabum: 'Dormouse'?

Ar-ši-A-da
(16.2)
VIII.58.11'.
Arši-(d)da: "I have acquired, O Addu"

Ar-ši-a-hu-um
(16.1)
AB.iii.37; A.3562.iv.[72], 79.
Arši-ahum: 'I have acquired, O brother',
but compare Stamm 1939: 128 and see Birot 1955:
21, who translates 'I have received a brother'.
However, ahum is not in the acc. case and thus I
have taken it as a vocative.
Ar-šī-e-da-qū (F)  
(16.1)  
Arše-da(q)qu: 'I have acquired, O small child'.

daqqu: Apparently a vocative.

Ar-wi-tum  
(35.5)  
Arwītum: 'Gazelle'. The first reference noted above could also be fem.

Ar-wi-um  
(2) Ar-wi-im  
(3) Ar-wi-ū-[um]  
(4) Ar-wi-e-[em]  
(35.5)

A-sa-tum (F)  
(2) A-sa-[tum]  
(35.5)  
Asatum: Hypocoristicon consisting of asu (bear) plus -atum.

A-si-nu-um  
(2) A-sī-na-am  
(3) A-sī-nim  
(38.4)

A-si-rum  
(2) A-sī-rum  
(3) A-sī-ri-[x]-im  
(35.4)  
Asīrum: 'Captive'.

IX.25.[34]; 26.r.8'.
IX.292.4; C.iii.1 (F).
I.30.[5] (3; nom.), [10] (4; gen.), 18 (2; gen.);
IX.253.ii.11; 258.17.
IX.294.[1] (2), 14.
VII.190.16 (nom.); 220.26; XIII.13.13 (3; gen.);
XIV.33.[7'] (2; acc.), 10' (3; gen.).
IV.80.9' (2); IX.24.ii.2; 27.ii.17; XIII.1.iii.
47 (2); XVIII.63.5 (3; gen.); A.3562.xi.32 (2).
All the following references are nominative unless noted otherwise. II.28.9, 10, [18]; 95.2; 96-100.3; V.65.3; VII.9.8 (4); 57.3 (2; gen.); 78.3 (2; gen.); 101.6 (2; gen.); 114.4 (2; gen.); 139.9; 190.12; 217.2; 218.[4]; 220.[3]; 224.14; 225.7 (2; gen.); 226.7 (2; gen.); VIII.1.env.8; 1.54; 10.6; 49.3 (2; gen.); 50.2 (2; gen.); 62.4 (2; gen.); 65.9 (2; gen.); IX.24.i.16; 27.ii.35 (4); X.59.8; 101.9 (2; gen.); mentioned as limu in XI.7-11; 36.4 (3; gen.); 71.4 (3; gen.); 177.4 (3; gen.); 232.[4] (2; gen.); XII.7-13; XIII.36.35 (2; gen.); 39.15 (2; gen.); XIV.4.8; XVIII.23.3; 24.3; 50.3 (2; gen.); 67.12; 68.[12]; A.25.3; B.63.7; N.AN.4; PANTH.42.[3].

Asqūdu(m): 'Asqūdu-rodent'.

A-su-um (38.4)

Asūm: 'Physician'.

A-šar-i-lī-šu (29.1.b)

Ašar-ilīšu: "Ašar is his god" (Nakata 1974: 89 and Stamm 1939: 258).

Aš-šum-ya-li-bur (F) (41.1)

Aššumīya-libūr: 'May he remain in good health on my behalf'.

Aššumīya: aššum plus suffix (1, c., sing.).
Aš-ta-mar-dAddu
(27.1)

VIII.75.5 (father of Su-mu-nu-ma-ha); IX.252.[23]; AB.v.27.

Ašta(m)mar-dAddu: 'I praise Addu'.
aštamar: Gt, pres., 1, c., sing.

from šamāru.

dA-šu?-na-da (F)
(27.1)

A.3151.iv.39.

dAšu-nādā: 'Praise Ašu'.

II.15.37.

dAšur-andullī: 'Aššur is my protection'.

VII.173.[4]; IX.19.8.

dAšur-bāni: 'Aššur is the creator'.

VII.2.[6]; 3.9; 4.17'; XI.1-6 (limu); XII.1-6 (limu); N.AN.1; (Gadd 1940: 36b).
dAšur-mālik: 'Aššur is the counselor'.

II.42.15'.

dAšur-nāṣir: 'Aššur is the watcher'.

VII.10.16 (father of [Ni]-mār-dSin?).

'0 Aššur, we have (a brother)'.
nīšu: G, pret., 1, c., pl., from iāšu.

[Aš]-tana-ah
(21.1)

VII.198.iv.[16'].

Ātanah: 'I have become tired'.

ātanah: G, perf., 1, c., sing. from anāhu.

At-ka-al-a-na-dŠamaš
(26)

IX.25.[18]; 26.23'; 27.vi.[1].

Atkal-ana-dŠamaš: 'I have trusted in Šamaš'.

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<td>Hypocoristicon consisting of awatu (utterance) plus -an.</td>
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<td>XIII.i.xi.39; A.3562.ii.37 (2); iii.11 (2); v.76 (2); vii.[47].</td>
<td>'El is my word'. Compare Nakata 1974: 247 and 252 who translates 'The word/speech of El'; for this one would expect awat-El.</td>
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<td>A-wa-tum (F)</td>
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<td>'Word'.</td>
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<td>A-wi-la (F)</td>
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<td>Awil-dAddu</td>
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<tr>
<td>Awil-El</td>
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<td>A-wi-li-ya</td>
<td>VII.5.5; VIII.9.30; N.AN.2; (Gadd 1940: 36b, also a limu).</td>
<td>Hypocoristicon consisting of awilum plus -ya.</td>
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<tr>
<td>Awil-dSin</td>
<td>V.73.17.</td>
<td>'Man of Sin'.</td>
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Ba-ba-tum (F)  A.3151.1.59.
(13.2.a) Babatum: Hypocoristicon consisting of Babī/a (DN) plus -atum.

บาลีเอา (30.6) "Babī-Ea: "Ea is god Babi" (Nakata 1974: 166, 456).

Ba-i-rum VIII.54.4'.
(38.4) Bā’irum: 'Fisherman'.

Ba-la-tā-am-qīš-im (F) C.vii.6'.
(22.4) Balāṭam-qīšīm: 'Give life to me'
(Birot 1956: 62).
qīšīm: G, imp., 2, fem., sing.
with the ventive from qīšīm.
Ba-al-ta-a (F) (13.2.a) XIII.1.ix.32. Balṭa: Hypocoristicon consisting of balṭu (healthy) plus -a. Huffmon's rendering as Amorite from BLT "without" plus -a (1965: 175) does not yield much sense.

Ba-al-ta-an (13.2.a) VII.198.iv.25'. Balṭān: Hypocoristicon consisting of balṭu (healthy) plus -ān. See the note on the previous PN regarding the possibility of it being Amorite.

Ba-al-tu-ka-ši-id (16.1) IX.24.ii.49; 27.iii.24; XIII.1.ix.28; (Gadd 1940: 37a). Balṭu-kašid: 'A healthy one has arrived'.

Ba-lu-Štár (2) Ba-la-štár (33.1) VII.226.[53]; AB.ii.25 (2); iii.54. Balu-Štár: '[Who can be] without štār?'.

Ba-lu-Šamaš (33.1) IX.252.20. Balu-Šamaš: '[Who can be] without šamaš?'.


Ba-nu-ka-El (29.1.c) A.3562.xiii.46. Bānu-ka-El: 'El is your creator'.

Ba-ni-i-im (38.4) VIII.69.7 (gen.). Bānum: 'Housebuilder'.

Balṭu: Hypocoristicon consisting of baltu (healthy) plus -a. Huffmon's rendering as Amorite from BLT "without" plus -a (1965: 175) does not yield much sense. See the note on the previous PN regarding the possibility of it being Amorite.

Balṭu-kašid: 'A healthy one has arrived'.

Balu-Štár: '[Who can be] without štār?'.

Balu-Šamaš: '[Who can be] without šamaš?'.


Bānu-ka-El: 'El is your creator'.

Bānum: 'Housebuilder'.

I.3562.xiii.46.

G, part., masc., sing. from banu.
Ba-aq-qum  V.24.5; VIII.63.161, [17]; IX.258.25 (2);
(2) Ba-qū-um  A.3151.v.12 (F; 2).
(35.5)  
Baqqum: 'Gnat'. Although Huffman considers the PN to be Amorite (1965: 28, 178) it in fact could be Akk. Compare Buqāqum.

Ba-āš-ti-nu-us-ri (F)
(2) Ba-āš-ti-nu-us(IZ)-ri  
(41.1)  

XIII.1.vii.24; A.3151.i.45 (2).
Bāstī-nuṣrī: 'Protect my Angel'.

nuṣrī: G, imp., 2, fem., sing. from naṣāru, but one expects uṣrī. Compare the following.

Ba-āš-ti-uṣ-ri (F)  
(41.1)  

SUM-I.15.3.
Bāstī-uṣrī: 'Protect my Angel' (see Dossin 1970a: 42 for this reading).

Ba-āš-tum (F)  
(35.1)  

C.iii.3; SUM-I.29.2.
Bāstum: 'Angel' or 'dignity, good looks'.

Ba-tu-la-tum (F)  
(35.1)  

XIII.1.i.ii.59.
Bāṭālatum: Hypocoristicon consisting of batulu (young man) plus -atum.

Be-la-nu-um  
(2) Be-la-nim  
(35.1)  

II.16.16 (2; gen.); IX.24.i.5, 9; 27.i.5, 9;
249.12 (2; gen.); 253.i.20; iii.24.
Be-la-nim: Endearment PN consisting of bēlu plus -anum.

Be-la-sū-nu (F)  
(2) Be-la-as-sū-nu  
(34)  

VII.206.9'; IX.291.iii.51'; X.174.1;

XIII.1.i.17; A.3151.iv.23; 0.1.21.
Bēlassunu: 'Their mistress'.
Be-la-tum (F)  
(2) Be-la-a-tum  
(35.1) 
¾elet-ekallim-um-mi  
(2) ¾elet-ekallim(lim)-um-mi  
(29.1.a) 
Be-lí-dAddu  
(29.1.a) 
Be-lí-an-dúl-lí  
(41.3) 
Be-lí-asáréd  
(2) Be-lí-aša-re-ed  
(41.4) 
Be-lí-ba-aš-ti (F)  
(2) Be-lí-ba-aš-ti  
(41.3) 
Be-lí-da-ya-an (F)  
(41.4) 
Be-lí-du-um-qí (F)  
(41.3)
<table>
<thead>
<tr>
<th>Be-lî-du-ri (F)</th>
<th>IX.25.46; 26.r.18'; XII.698.17; XIII.1.xiv.33; A.3151.iv.69; (Gadd 1940: 37a).</th>
</tr>
</thead>
<tbody>
<tr>
<td>(41.3)</td>
<td>Bēlī-dūrī: 'My master is my wall'.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Be-lî-i-dîlin-nam</th>
<th>AB.vi.[42].</th>
</tr>
</thead>
<tbody>
<tr>
<td>(41.5)</td>
<td>Bēlī-idinnam: 'My master has given to me'.</td>
</tr>
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<thead>
<tr>
<th>Be-lî-î-ilî (F)</th>
<th>A.3151.vi.50.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(41.3)</td>
<td>Bēlī-ilī: 'My master is my god'.</td>
</tr>
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<tr>
<th>Be-lî-ka-pî (F)</th>
<th>XIII.1.v.28; A.3151.vii.69.</th>
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</thead>
<tbody>
<tr>
<td>(41.3)</td>
<td>Bēlī-ka-pî: 'My master is my rock'.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Be-lî-ki-ri (F)</th>
<th>A.3151.i.15; C.vii.3'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(41.3)</td>
<td>Bēlī-ki-rî: 'My master is my orchard' (Birot 1956: 62).</td>
</tr>
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</table>

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<thead>
<tr>
<th>Be-lî-la-masī (F)</th>
<th>IX.24.iii.48; 27.v.[14]; XII.698.8; XIII.1.i.74 (2).</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) Be-lî-la-massî</td>
<td>Bēlī-lamassî: 'My master is my protective genie'.</td>
</tr>
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<tr>
<th>Be-lî-li-bu-ra (F)</th>
<th>C.iv.9; vi.10'; (Gadd 1940: 37a).</th>
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</thead>
<tbody>
<tr>
<td>(41.1)</td>
<td>Bēlī-libūra: 'My master, may he remain in good health for me'.</td>
</tr>
</tbody>
</table>

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<tr>
<th>Be-lî-li-we-er</th>
<th>XIII.82.5.</th>
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</thead>
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<tr>
<td>(41.1)</td>
<td>Bēlī-li(w)wer: 'My master, may he shine'.</td>
</tr>
<tr>
<td></td>
<td>li(w)wer: G, precative, 3, masc., sing.</td>
</tr>
<tr>
<td></td>
<td>from nāwāru.</td>
</tr>
</tbody>
</table>
Be-lī-lu-dā-ri (41.1) VI.43.24, 26; (Gadd 1940: 37a).
Bēlī-lū-dari: 'My master, may he be eternal'.
lū: Indecl. precative particle.
dari: G, stative precative, 3, masc., sing. from darû.

Be-lī-ma-a-bi (F) (41.3) IX.24.iv.[8]; 27.v.[37].
Bēlima-abī: 'It is my master who is my father'.

Be-lī-mu-ūš-te-šē-er (42) VIII.90.[19].
Bēlī-mustēšer: 'My master is the one who sees that justice is done'.
mustēšer: ṣt, part., masc., sing. from ēsēru, stat. absol. serving as a stative.

Be-lī-nū-rī (F) (41.3) IX.294.10; XI.262.2.
Bēlī-nūrī: 'My master is my light'.

Be-lī-nu-ūš(IZ)-rī (F) (41.1) A.3151.v.60.
Bēlī-nuṣrī: 'Protect my master'.

Be-lī-qar-ra!-ad! (42) IX.295.2 (reading ra for da, see ARMT XVI/1: 78).
Bēlī-qarrād: 'My master is a hero'.

Be-lī-sī-im-tī (F) (41.3) A.3151.vii.51.
Bēlī-sīmtī: 'My master is my ornament'.

Be-lī-ša-gi-im (41.4) VII.180.iv'.16'.
Bēlī-šāgim: 'My master is a roarer'.

Be-lī-Šamsī(ši) (F) (41.3) IX.7.7; 24.iii.[62]; 27.v.29.
Bēlī-Šamsī: 'My master is my sun'.
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<tr>
<th>Name</th>
<th>ixvi.ii.34; 27.iii.[10]; 294.15 (F); A.3562.xii.55; C.v.22'(F); vi.2'(F).</th>
<th>Bēltī-tukultī: 'My master is my trust'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be-lī-va-qar</td>
<td>XIII.1.ii.18; iv.55.</td>
<td>Bēltī-waqar: 'My master is precious'.</td>
</tr>
<tr>
<td>Be-el-śu-nu</td>
<td>I.27.13; II.23.[4'1]; 43.26; 105.12; V.53.[12]; 58.5; VI.56.22; VII.216.5; VIII.42.7'; 47.[6'1]; 89.20; 91.r.7'; IX.84.9; 176.11; 283.5; 261.3 (son of A-bī-dAddu); XII.285.5; A.3093.9.</td>
<td>Bēlšunu: 'Their master'.</td>
</tr>
<tr>
<td>Be-el-ta-ni (F)</td>
<td>IX.24.iv.46; 27.iv.30; X.114.5 (daughter of Kibri-dDagan); XI.11.6; XIII.1.vi.14; C.ii.9.</td>
<td>Beltanī: 'Our mistress'.</td>
</tr>
<tr>
<td>Bēltī(ti)-E-ra-ah</td>
<td>A.3562.x.54.</td>
<td>Bēltī-Erah: 'Erah is my mistress'.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Apparently this is a 'mixed PN' containing Akk. (bēltī) and Amorite (Erah) elements. All other PNs containing Erah are Amorite; see Nakata 1974: 178-81.</td>
</tr>
<tr>
<td>Bēltī(NIN?)-li-wa-er</td>
<td>A.3562.xi.[40].</td>
<td>Bēltī-li(w)wer: 'My mistress, may she shine'.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>li(w)wer: G, precative, 3, fem., sing. from nawāru.</td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Description</td>
</tr>
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<td>-----------------------------</td>
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<td>-------------------------------------------------------</td>
</tr>
<tr>
<td>Be-lum-ki-ma-El</td>
<td>II.29.10.</td>
<td>Bēlum-kīma-El: 'The master is like El'.</td>
</tr>
<tr>
<td>(42)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bu-[ne?]ne (F)</td>
<td>A.3151.1.70</td>
<td>Bunene: Hypocoristicon with the retention of the DN.</td>
</tr>
<tr>
<td>(13.2.b)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dBu-ne-ne-a-bi</td>
<td>XIII.96.7.</td>
<td>dBunene-abī: 'Bunene is my father'.</td>
</tr>
<tr>
<td>(29.1.a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(30.4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bu-qa-qum</td>
<td>II.119.4;120.2; VI.20.19 (4; acc.);</td>
<td>Buqāqum: 'Small fly'.</td>
</tr>
<tr>
<td>(2) Bu-qa-qū-um</td>
<td>52.[1]; 68.5, [1'], [5'], 14' (3);</td>
<td></td>
</tr>
<tr>
<td>(3) Bu-qa-qī-im</td>
<td>VIII.85.31 (2); X.156.2; AREP.119.B.1 (gen.);</td>
<td></td>
</tr>
<tr>
<td>(4) Bu-qa qa-am</td>
<td></td>
<td></td>
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<tr>
<td>(35.5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bu-ri-ya</td>
<td>I.95.5; IX.24.1.42; 27.1.40.</td>
<td>Būriya: Hypocoristicon consisting of būru (young calf) plus -ya.</td>
</tr>
<tr>
<td>(35.5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bur-d Ma-ma</td>
<td>III.81.15 (2); VIII.92.18; XVIII.32.30; AB.vii.7.</td>
<td>Būr-d Mamma: 'Calf of Mamma'.</td>
</tr>
<tr>
<td>(2) [B]ur-Ma-ma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(37.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bur-d Nu-nu</td>
<td>XIV.42.[13], 15; 54.6; 56.6, [13], [17]; [23], 24.</td>
<td>Būr-d Nunu: 'Calf of Nunu'.</td>
</tr>
<tr>
<td>(37.2)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Bu-şī (F)
(35.7)
Bu-şī-ya
(35.7)
Bu-şū
(35.7)
Bu-şū-a-ya (F)
(35.7)
Bu-şū-ra-an
(38.1)
Bu-ţū-um-tum (F)
(35.6)

IX.294.11; XIII.1.xii.9; A.3151.iii.9; vi.17; vii.20; (Gadd 1940: 37a).

'Bu-şī': 'My byssus' (note that four of the five references are to weavers).

V.36.24; VIII.52.18 (father of I-la-ra-hi-e); seal 2 (father of I-la-ra-hi-ya).

Bu-şīya: Hypocoristicon consisting of bušu plus -ya.

A.3562.viii.75; (Gadd 1940: 37a).

Bu-şū: 'Byssus'.

A.3151.v.27.

Bu-şū'aya: Hypocoristicon consisting of bušu plus -aya.

A.3562.xi.10.

Bu(q)ŏsrān: A guttulu formation indicating a bodily defect plus -ān.

A.3151.ii.39.

Buţumtum: 'Pistachio'.

Buţumtum: A var. of buţuttum.
Da-bi-a (F) (35.5)  
Da-bi-a-tum (F) (35.5)  
Da-bi-um (35.5)  

Dabia: Dabium plus feminizing element -a.
Dabiatum: Dabium plus -atum.
Dabium: 'Bear'.

 petits
Dagan-antis (AN.DUL.) (11)
(29.1.c) A.3562.xii.49.
Dagan-antis: 'Dagan is my protection'.

Dagan-basti: (29.1.b)  
Dagan-ili: 'Dagan is my god'.
Dagan-kibri: 'Dagan is my shore'.  
Dagan-nadi: 'Praise Dagan'.
Dagan-nasir: 'Dagan is his help'.
Dagan-re-su: 'Dagan is the watcher'.
Dagan-si-nu-su: 'Dagan is his help'.

Dagan-andulli (AN.DUL.) (11)
(29.1.c) A.3562.xii.49.
Dagan-antis: 'Dagan is my protection'.

Dagan-basti: (29.1.b)  
Dagan-ili: 'Dagan is my god'.
Dagan-kibri: 'Dagan is my shore'.  
Dagan-nadi: 'Praise Dagan'.
Dagan-nasir: 'Dagan is his help'.
Dagan-re-su: 'Dagan is the watcher'.
Dagan-si-nu-su: 'Dagan is his help'.

Dagan-basti: (29.1.b)  
Dagan-ili: 'Dagan is my god'.
Dagan-kibri: 'Dagan is my shore'.  
Dagan-nadi: 'Praise Dagan'.
Dagan-nasir: 'Dagan is his help'.
Dagan-re-su: 'Dagan is the watcher'.
Dagan-si-nu-su: 'Dagan is his help'.

Dagan-basti: (29.1.b)  
Dagan-ili: 'Dagan is my god'.
Dagan-kibri: 'Dagan is my shore'.  
Dagan-nadi: 'Praise Dagan'.
Dagan-nasir: 'Dagan is his help'.
Dagan-re-su: 'Dagan is the watcher'.
Dagan-si-nu-su: 'Dagan is his help'.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>dDa-gan-Šadû(KUR)-ni</td>
<td>Dagan is our mountain</td>
<td>VII.116.6; 216.10; 218.14; VIII.41.9; IX.150.[4']; XII.18.4.</td>
</tr>
<tr>
<td>(29.1.c)</td>
<td></td>
<td>dDagan-Šadûni: 'Dagan is our mountain'.</td>
</tr>
<tr>
<td>dDa-gan-Š̄amši(ši) (F)</td>
<td>Dagan is my sun</td>
<td>A.3151.i.23; iv.68.</td>
</tr>
<tr>
<td>(29.1.c)</td>
<td></td>
<td>dDagan-Šamši: 'Dagan is my sun'.</td>
</tr>
<tr>
<td>dDa-gan-tillassu([s]u)</td>
<td>Dagan is his rescue troop</td>
<td>X.57.4.</td>
</tr>
<tr>
<td>(29.1.c)</td>
<td></td>
<td>dDagan-tillassu: 'Dagan is his rescue troop'.</td>
</tr>
<tr>
<td>Da-am-hu-ra-ṣî (F)</td>
<td>Dagan is our sun</td>
<td>VII.206.[10], 7'; X.62-72.3 (3); XIV.81.46 (2);</td>
</tr>
<tr>
<td>(2) Da-hu-ra-ṣî-im</td>
<td></td>
<td>C.1.18.</td>
</tr>
<tr>
<td>(3) Da-am-hurâšim (Kû.GI)</td>
<td></td>
<td>(42) Dâm-hurâši(m): 'Blood of gold' (Birot 1956: 62 and especially n.10 with references).</td>
</tr>
<tr>
<td>Da-mi-iq-tum (F)</td>
<td></td>
<td>VII.50.[2] (2; gen.); A.3151.ii.60 (3);</td>
</tr>
<tr>
<td>(2) Da-mi-iq-tim</td>
<td></td>
<td>C.ii.28.</td>
</tr>
<tr>
<td>(3) Da-mî-iq-tum</td>
<td></td>
<td>Damiqtum: 'The good one'.</td>
</tr>
<tr>
<td>(35.2)</td>
<td></td>
<td></td>
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<tr>
<td>Dam-ga-nu (F)</td>
<td></td>
<td>XIII.1.ii.1.</td>
</tr>
<tr>
<td>(35.2)</td>
<td></td>
<td>Damqānu: Hypocoristicon consisting of damqu plus -ānum.</td>
</tr>
<tr>
<td>Da-an-Err-ra</td>
<td></td>
<td>A.3562.ii.71.</td>
</tr>
<tr>
<td>(30.5)</td>
<td></td>
<td>Dan-Erra: 'Erra is mighty'.</td>
</tr>
<tr>
<td>Dan-nu-ta-ha-az</td>
<td></td>
<td>V.59.11 (2); VI.37.7; XIV.104.5.</td>
</tr>
<tr>
<td>(2) Da-nu-um-ta-ha-az</td>
<td></td>
<td>Dannu(m)-tâhâz: 'The battle is mighty'.</td>
</tr>
<tr>
<td>(42)</td>
<td></td>
<td>tâhâz: Stat. absol. of tāhāzu.</td>
</tr>
<tr>
<td>Da-ri-iš</td>
<td></td>
<td>VIII.78.30.</td>
</tr>
<tr>
<td>(42)</td>
<td></td>
<td>Dāriš: Hypocoristicon.</td>
</tr>
</tbody>
</table>
Da-ri-iš-li-bur

(42)

VII.139.[13]; 218.13; 219.[3]; 220.[12]; 270.[12']; VIII.41.[7']; 62.9'; 68.[9]; 89.[18]; 91.r.5'; 92.16; IX.112.3; 176.10; X.27.1; 105.1 (father of Ti-is-pa-a-tum); 106.1; XIII.1.iv.[30] (F); XVIII.25.3; 26.[3]; 27.3; 28.3; 40.8; 47.8; 48.11; A.2216.[2]; ME 71-129, 198, 205.2 (father of Ana-Sin-tak-la-ku); ME I.5; 19; 25; 26; 130-164; 187; 190; 202-4; 214; 223; 226; 230; 237.1 (all son of Li-bur-na-di-in-šu); ME II.185; 190; 195; 215.1 (all son of Li-bur-na-di-in-šu); ME III.210.[1] (son of Li-bur-na-di-in-šu).

Dāris-libūr: 'May he remain in good health forever'.

Da-ri-ya

(13.2.a)

VIII.80.6; IX.17.[4]; XIV.32.7; B.130.8'.

Dāriya: Hypocoristicon consisting of darū plus -ya.

Di-ma-at-um-mi (F)

(40.2)

A.3151.i.21.

Di-māt-ummī: 'Tears of the mother'.

dDi-ri-tum-ka-pī (F)

(29.1.c)

XIII.1.vi.45.

dDirītum-kāpī: 'Dirītum is my rock'.

dDi-ri-tum-šar-ra-at (F)

(30.4)

A.3151.ii.48.

dDirītum-šarrat: 'Dirītum is the queen'.

dDi-ri-tum-um-mi (F)

(29.1.a)

IX.294.3'; XIII.1.viii.8; A.3151.v.56; (Gadd 1940: 37b).

dDirītum-ummī: 'Dirītum is my mother'.

Dariya:

Hypocoristicon consisting of darū plus -ya.
Du-um-qí-li-bur (F) (41.1) IX.24.iv.[10]; 27.v.[39].
Dumqí-libur: 'My blessing (my master), may he remain in good health'.

Du-šu-up-tum (F) (35.1) IX.291.ii.edge.3.
Du(š)uptum: 'Sweety'.
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<tr>
<th>Ê-a-ba-aš-ti (F)</th>
<th>XIII.1.vi.38 (2), 45 (2); C.vi.6'</th>
</tr>
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<tbody>
<tr>
<td>(2) Ê-a-ba-aš-ti</td>
<td>Ea-bāšṭī: 'Ea is my dignity'.</td>
</tr>
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<td>(29.1.b)</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Ê-a-AN</th>
<th>XIII.1.vi.62.</th>
</tr>
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<tbody>
<tr>
<td>(30.4)</td>
<td>Ea-ilum: 'Ea is god'.</td>
</tr>
</tbody>
</table>

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<tr>
<th>Ê-a-i-din-nam</th>
<th>XIII.1.v.18.</th>
</tr>
</thead>
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<tr>
<td>(17.1)</td>
<td>Ea-idinnam: 'Ea has given to me'.</td>
</tr>
</tbody>
</table>

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<tr>
<th>Ê-a-ka-bar</th>
<th>XIII.1.v.71.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(30.5)</td>
<td>Ea-kabar: 'Ea is large/strong'.</td>
</tr>
</tbody>
</table>

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<tr>
<th>Ê-a-la-ma-sī (F)</th>
<th>XIII.1.v.18 (2); x.64 (2); xi.12 (2); C.ii.14;</th>
</tr>
</thead>
<tbody>
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<td>(2) Ê-a-dLamassi</td>
<td>A.3151.ii.24.</td>
</tr>
<tr>
<td>(29.1.b)</td>
<td>Ea-dLamassi: 'Ea is my protective genie'.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Ê-a-ma-līk</th>
<th>VII.181.[5'] 199.13'; VIII.9.25; 57.16;</th>
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</thead>
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<td>(30.4)</td>
<td>A.3562.xii.42.</td>
</tr>
<tr>
<td></td>
<td>Ea-mālik: 'Ea is the counselor'.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Ê-a-mu-ša-kī-īl</th>
<th>XIII.1.xiii.37.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(30.5)</td>
<td>Ea-mušākil: 'Ea provides'.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ê-a-mu-ša-līm</th>
<th>IX.252.11; 283.iii.13'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(30.2)</td>
<td>Ea-muša(l)lim: 'Ea is the preserver of health'.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Ê-a-na-da (F)</th>
<th>C.ii.16.</th>
</tr>
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<tbody>
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<td>(27.1)</td>
<td>Ea-nādā: 'Praise Ea!'.</td>
</tr>
</tbody>
</table>

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<th>Ê-a-na-šīr</th>
<th>VIII.9.22; AB.vi.46.</th>
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<td>(30.2)</td>
<td>Ea-nāšir: 'Ea is the watcher'.</td>
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<th>Ê-a-ra-bi</th>
<th>SUM-I.28.3.</th>
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<tr>
<td>(30.5)</td>
<td>Ea-rabī: 'Ea is great'.</td>
</tr>
</tbody>
</table>


**Ea-šadû (KUR)-ni**

(29.1.c)

Ea-šadûni: 'Ea is our mountain'.

**Ea-šamsî (ši) (F)**

(29.1.c)

Ea-šamsî: 'Ea is my sun'.

**Ea-tap-pî**

(29.1.c)

Ea-tappî: 'Ea is my friend'.

**Ea-tillâtî**

(29.1.c)

Ea-tillâtî: 'Ea is my rescue troop'.

**Ea-tukulti**

(29.1.c)

Ea-tukulti: 'Ea is my trust'.

**El-a-su**

(2) El-a-sû

(30.4)

El-asû: 'El is the physician'.

**El-bâni**

(30.1)

El-bâni: 'El is the creator'.

**El-da(a)-ya-an**

(30.3)

El-da(y)yan: 'El is the judge'.

**El-[g]a-[m]il**

(2) El-gâmil

(30.3)

El-gâmil: 'El is merciful'.

**El-bani**

IX.22.6; 25.[3].

**El-da(a)-ya-an**

IX.22.6; 25.[3].

**El-[g]a-[m]il**

IV.12.[5]; 79.5 (2), 17 (2), 19 (2).
Èl-mu-ba-lî-ît
(30.2)

El-muba(l)ît: 'El is the life sustainer'.

Èl-mu-ta
(40.8)

Èl-muta: "El is the man (?)" (Nakata 1974: 263).

Èl-na-ĝîr
(30.2)

Èl-na-ĝîr: 'El is the watcher'.

Èl-ra-bi
(30.5)

Èl-rabi: 'El is great'.

Èl-um-mâ
(40.8)

Èl-um-ma: 'El is the mother'.

È-mu-qî-Èl
(29.1.c)

Èmûqî-Èl: 'El is my strength'.

Èn-li-là-bî
(29.1.a)

Ènli-labî: 'Enlil is my father'.

Èn-li-lî-ub-lâm
(17.4)

Ènli-ublam: 'Enlil has brought to me'.

Èn-nam-À-sûr
(22.1)

Ènnam-À-Assûr: 'Mercy, O Assûr'.

Èl-nasîr

Èl-nasir: VIII.25.6 (son of Ba-la-mî).

Èl-râ-bis

Èl-ra-bis: XVIII.61.21.

Èl-um-ma

Èl-umma: 'El is my strength'.

Èl-muba(l)ît:

Èl-muta:

Èl-nasîr:

Èl-ra-bi:

Èl-um-ma:

Èmûqî-Èl:

Èn-li-là-bî:

Èn-li-lî-ub-lâm:

Èn-nam-À-sûr:
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<th>IX.24.i.40, [51]; 27.i.38 (2); ii.[7] (2).</th>
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<td>(2) <strong>E-ri-ba-šSin</strong></td>
<td>Erībam-šSin: 'Sin has compensated for me'.</td>
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<td>(40.4)</td>
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<tr>
<th><strong>E-ri-ib-šSin</strong></th>
<th>IX.25.2'; 253.1.9; A.1081.3; b222.2.</th>
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<td>(40.4)</td>
<td>Erīb-šSin: 'Sin has compensated'.</td>
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<th><strong>E-ri-š-su-ma-tum</strong></th>
<th>III.43.7; VII.89. [4]; 181.[4] (2); IX.241.[19];</th>
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<td>(2) <strong>E-ri-su-ma-tum</strong></td>
<td>258.[10] (2), 24 (3); XIII.5.[9] (4).</td>
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<td>(3) <strong>E-ri-su-ma-tum</strong></td>
<td>Ėri(s)su-mātum: 'The land desires him [i.e.,</td>
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<td></td>
<td>(4) <strong>E-ri-š-su-um-ma-tu[m]</strong> the god'.</td>
</tr>
<tr>
<td>(23.2)</td>
<td>Ėrissu: G, pret., 3, masc., sing.</td>
</tr>
<tr>
<td></td>
<td>with suffix (3, masc., sing.) from Ėrēšu.</td>
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<th><strong>E-ri-išt-ti-šA-a (F)</strong></th>
<th>X.36-43.3.</th>
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<td>(36)</td>
<td>Erīštī-šAya: 'Desire of Aya'.</td>
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<th><strong>E-ri-išt-tum (F)</strong></th>
<th>XIII.1.vi.3.</th>
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<td>(35.1)</td>
<td>Erīštum: 'Desirable one'.</td>
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<th><strong>Er-ra-a-bi</strong></th>
<th>VIII.51.15.</th>
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<td>(29.1.a)</td>
<td>Erra-abī: 'Erra is my father'.</td>
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<th><strong>Er-ra-ga-mil</strong></th>
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<td>(30.3)</td>
<td>Erra-gāmil: 'Erra is merciful'.</td>
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<th><strong>Er-ra-qū-ra-ad</strong></th>
<th>A.3562.xii.67.</th>
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<td>(30.5)</td>
<td>Erra-qurād: 'Erra is the warrior'.</td>
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</table>
E-te-el-lum

IV.80.9' (nom.); XIII.1.x.15 (2; gen.).

(2) E-tel-lim

Etellum: 'Prince'.

(35.1)

E-tel-pī-dŠamaš

II.23.[10]; 24.8'; VII.139.4; VIII.52.15

(2) E-te-el-pī-dŠamaš

(2; son of Ha-ya-Ma-liƙ); XIII.118.[15] (2);

(3) E-tel-pī-dŠamaš

139.6' (3).

Etel-pī-dŠamaš: 'The command of Šamaš is lordly'.

(32.1)

E-tel-pī-šarrim

VII.263.11.6; VIII.92.19; IX.34.7; X.12.20, 28;

13.[6]; XII.15.5; 62.3; 106.4; XIII.31.11;

36.[46]; 40.41; 53.2; XVIII.39.11; 52.6.

Etel-pī-šarrim: 'The command of the king is lordly'.

(42)
Ga-la-bu (38.4)  \( \text{VII.194.8}' \),
\( \text{Ga(l)ābu: 'Barber'} \).

Ga-še-ra (F)  \( \text{VII.237.7'} \); X.30.3 (2; see Batto 1974: 31, n. 10 for this reading); 139.1, [25]; A.1270.13; 3412.17.
\( \text{Gašera: Hypocoristicon consisting of gaŝaru (strong) plus -a.} \)

Ga-se-ra (F)  \( \text{(2) Ka-še-rum} \)
(35.1)

Gal-la-tum (F)  \( \text{VII.237.7'} \); X.30.3 (2; see Batto 1974: 31, n. 10 for this reading); 139.1, [25]; A.1270.13; 3412.17.
\( \text{Gullatum: 'The gullatum-ornament of gold'.} \)

Gimil-\( ^d \)Da-gan (32.2)  \( \text{IX.258.7, 26.} \)
\( \text{Gimil-\( ^d \)Dagan: 'Favor of Dagan'.} \)

Gimil-DN.

Gimil-\( ^d \)Samaš (32.2)  \( \text{VI.15.12; VII.164.1; 168.2; 210.18.} \)
\( \text{Gimil-\( ^d \)Samaš: 'Favor of Šamaš'.} \)

Gumul-\( ^d \)Sin (22.1)  \( \text{IX.253.iii.19; XIII.1.x.18.} \)
\( \text{Gumul-\( ^d \)Sin: 'Spare, O Sin'.} \)

Guppušum (38.1)  \( \text{VI.4.15} \) (gen.).
\( \text{Guppušum: 'Very massive'.} \)

Gurruru (38.1)  \( \text{II.4.5.} \)
\( \text{Gurruru: Mng. unkn., see Glossary.} \)
Ha-ba?-zu (F)  
(38.4)  
Habazū:  ‘A habazū-agricultural worker’.

Ha-am-mi-an-đûl-li  
(40.10)  
Hammi-andulli:  ‘My paternal uncle is my protection’. 
A 'mixed PN' consisting of an Amorite, hammi, and an Akk., andulli, element (see the Glossary).

Ha-am-mi-ša-gi-is  
(40.6)  
Hammi-sagis:  ‘My paternal uncle was murdered’. 
Another 'mixed PN', see above and the Glossary.

Hī-id-di-im  
(35.7)  
Hiddum:  ‘Pearl’.

Hī-ir-šû-um  
(34)  
Hiršum:  ‘Exact copy’.

dHu-ba-at-ga-mi-la-at (F)  
(30.3)  
Hubat-gamilat:  ‘Hubat is merciful’.

dHu-ba-at-re-me-ni (F)  
(30.3)  
Hubat-rēmenī:  ‘Hubat is compassionate’.

dHu-ba-at-tu-kul-ti (F)  
(29.1.c)  
Hubat-tukulti:  ‘Hubat is my trust’.

Hu-la-lum  
(35.7)  
Hulālum:  ‘A hulālum-precious stone’.

Hu-na-ba (F)  
(35.2)  
Hunāba:  Hunābu (voluptuous) plus -a.
Hu-nu-bi-[m] (35.2)  
IX.261.[12] (gen.; father of $d$amaḫ-ga-mi[1]).  
Hu(n)ubum: Mng. uncert.

Hu-ra-ṣa-tum (F) (38.2)  
XIII.1.i.73; viii.67.  
Hurāṣatum: Hypocoristicon consisting of hurāšu (gold) plus -atum. Compare CAD H: 245b under hurāšānū where a PN Hu-ra-ṣa-(ni)-tum is cited.

Hu-ra-ṣa-a-ya (F) (38.2)  
XIII.1.viii.84.  
Hurāṣaya: Hypocoristicon consisting of hurāšu (gold) plus -aya.

Hu-ru-ṣa-an (38.1)  
A.3562.iv.53; ix.30.  
Hu(r)uṣān: Hypocoristicon consisting of hurrusu (describing a characteristic bodily trait, 'scarred') plus -ān.

Hu-ru-ṣum (38.1)  
A.3562.xi.16.  
Hu(r)uṣum: See previous PN.

Hu-za-la-tum (F) (35.5)  
A.3151.iii.55.  
Huzālatum: Hypocoristicon consisting of hurālu (gazelle) plus -atum.

Hu-uz-za-am (38.1)  
XIII.100.9 (acc.).  
Huzzūm: 'Lame, limping'.
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<tr>
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<tr>
<td>Ib-ba-tum</td>
<td>IX.291.i.11.7 (F); XIII.92.6 (2; gen.; probably M), 14; C.i.6 (F); ii.20; A.3151.vi.633 (F).</td>
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<tr>
<td>(2) Ib-ba-tim</td>
<td></td>
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<tr>
<td>(17.5)</td>
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<tr>
<td>Ibbâtum:</td>
<td>An abbreviated form from an Ibbi-DN plus -atum (Birot 1956: 64, n.1 and Ranke 1905: 88).</td>
</tr>
<tr>
<td>Ib-bi-&lt;sup&gt;d&lt;/sup&gt;Addu</td>
<td>VII.24.2; 181.6; VIII.24.6 (2); XIII.1.vii.15; 16.11.</td>
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<tr>
<td>(2) I-bi-&lt;sup&gt;d&lt;/sup&gt;Addu</td>
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<td>(17.5)</td>
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<tr>
<td>Ibbi-&lt;sup&gt;d&lt;/sup&gt;Addu:</td>
<td>'Addu has called'.</td>
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<tr>
<td>Ib-bi-&lt;sup&gt;d&lt;/sup&gt;Amurrum</td>
<td>II.134.3.</td>
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<td>Ibbi-&lt;sup&gt;d&lt;/sup&gt;Amurrum:</td>
<td>'Amurrum has called'.</td>
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<tr>
<td>Ib-bi-im</td>
<td>IX.291.i.33 (gen.); iv.29' (gen.).</td>
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<td>(17.5)</td>
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<tr>
<td>Ibbum:</td>
<td>An abbreviated PN.</td>
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<tr>
<td>Ib-&lt;sup&gt;(bi)&lt;/sup&gt;-Ne-hu-um</td>
<td>VIII.3.19.</td>
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<td>Ibbi-(bi)-Nehum:</td>
<td>'Nehum has called'.</td>
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<td>I-bi-&lt;sup&gt;d&lt;/sup&gt;Dagan</td>
<td>IX.256.3, 29; AB.iii.21.</td>
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<td>(17.5)</td>
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<td>I(b)bi-&lt;sup&gt;d&lt;/sup&gt;Dagan:</td>
<td>'Dagan has called'.</td>
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<tr>
<td>I-bi-&lt;sup&gt;d&lt;/sup&gt;Ir-sar</td>
<td>VIII.15.21 (son of I-pi-ig-Nu-nu), env.edge.3'; 70.[17].</td>
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<tr>
<td>I(b)bi-Ištar:</td>
<td>'Ištar has called'.</td>
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<tr>
<td>I-bi-&lt;sup&gt;d&lt;/sup&gt;Iršar-an(KIAJ.DI)</td>
<td>VI.14.[9].</td>
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<td>I(b)bi-&lt;sup&gt;d&lt;/sup&gt;Iršaran:</td>
<td>'Iršaran has called'.</td>
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<tr>
<td>I-bi-&lt;sup&gt;d&lt;/sup&gt;Nin-šubur</td>
<td>V.76.3.</td>
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<td>I(b)bi-&lt;sup&gt;d&lt;/sup&gt;Ninšubur:</td>
<td>'Ninšubur has called'.</td>
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I-bi-\(d\)Ša-ha-an

(2) I-bi-\(d\)ŠAH.AN

(3) Ib-bi-\(d\)Ša-ha-an

(17.5)

Ib-bi-\(d\)Šahan: 'Šahan has called'.

I-bi-\(d\)Šamaš

(2) Ib-bi-\(d\)Šamaš

(17.5)

Ib-bi-\(d\)Šamaš: 'Šamaš has called'.

Ibn-\(d\)Addu

(17.2)

Ibn-\(d\)Addu: 'Addu has created'.

Ibn-\(d\)Amurrum

(17.2)

Ibn-\(d\)Amurrum: 'Amurrum has created'.

Ibn-\(d\)Erra

(17.2)

Ibn-\(d\)Erra: 'Erra has created'.

Ibn-\(d\)Sin

(17.2)

Ibn-\(d\)Sin: 'Sin has created'.

I-di-Ann-u

(25.2)

I-di-Ann-u: 'Annu knows'.

\(\text{id}\): G, pret., 3, masc., sing.

from \(\text{id}\) with stative mng.

I-di-\(\ddot{e}\)l

(25.2)

I-di-\(\ddot{e}\)l: "El knows" (Nakata 1974: 254).

I-di-\(d\)in-Ab-ba

(17.1)

I(di)din-Abba: 'Abba has given'.

\footnote{For this reading see ARMT XVI/1: 112.}
I-din-\textsuperscript{d}Addu: 'Addu has given'.

I(d)din-\textsuperscript{d}Admu: 'Admu has given'.

I(d)din-Akka: 'Akka has given'.

I(d)din-Amurrum: 'Amurrum has given'.

I(d)din-Annu: 'Annu has given'.

I(d)din-Dagan: 'Dagan has given'.

I(d)din-Diritu\textsuperscript{m}: 'Dīritum has given'.

I(d)din-Ea: 'Ea has given'.

\footnote{For the possibility of \textit{Iitin-} used for \textit{Iddin-} see Finet 1956: par. 13d and apparently accepted by Burke 1963: 130, n. 5.}
I-din-El: 'El has given'.
VIII.27.13.

I(d)din-El: 'El has given'.
VII.4.11'; VIII.22.5'; 23.13; 65.2; 79.12;
100.24 (son of Ki-ši-im); IX.263.8; XIII.1.xiv.38;
S.52, no. 31 (cited by Rouault 1977: 263).
I(d)din-dIGI.KUR: 'IGI.KUR has given'.

I(d)din-Il-aba: 'Il-aba has given'.
VIII.2.22 (son of Ya-al-e-dAddu); 5.19
(father of I-11-dAddu); 8.27 (father of I-11-
BAddu); 27.14; 39.5.
I(d)din-Il-aba: 'Il-aba has given'.

I(d)din-I: 'My god has given'.
VIII.100.16 (2; gen.; son of Ha/-a-gi-lim);
XIII.1.i.x.26; xi.36; XIV.62.10.
I(d)din-I: 'My god has given'.

I(d)din-Iš-ha-ra: 'Išara has given'.
VIII.100.12 (son of A-hu-wa-gar); IX.252.21;
283.i.5[1], 15'; 291.i.44; XIII.1.xi.57; 5.1[10].
I(d)din-Ištar: 'Ištar has given'.

I(d)din-I-tür-Mer: 'Itür-Mer has given'.
XIII.1.iii.49; 96.12 (son of dŠamas-ri-li-li-di-in).
I(d)din-Ka-ak-ka: 'Kakka has given'.
VIII.15.17 (son of Qša-tim), env.edge.[1'] (2);
18.6'; 54.5', [16']; IX.291.1.[45]; AB.vii.10.
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<td>VII.87,[6]; 127.6; 128.5; 129.6; 130.13; 131.6; 137.[6]; 138.9; 228.[5]; IX.180.11; XIII.1.xiv.55; A.3562.1.15, 17.</td>
<td>I(d)din-Kübi: 'Kübi has given'.</td>
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<td>I-din-Ła-ba</td>
<td>IX.253.iii.17.</td>
<td>I(d)din-Łaba: 'Łaba has given'.</td>
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<td>I-din-(Mat)-Ma-ma</td>
<td>VIII.32.16, env.15 (son of Qī-išt-tī-[ī]-a-ba); 65.1 (2), 8; 79.6 (son of Qī-išt-tī-[ī]-a-ba); IX.263.[6]; XIII.1.ix.11; XVIII.64.8 (2).</td>
<td>I(d)din-Mamma: 'Mamma has given'.</td>
</tr>
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<td>I-din-Nin-šubur</td>
<td>IX.256.11.</td>
<td>I(d)din-Ninšubur: 'Ninšubur has given'.</td>
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<td>I-din-Numuš-da</td>
<td>II.133.[3]; VII.215.9; VIII.44.8'; IX.256.19; 261.[7], 15.</td>
<td>I(d)din-Numušda: 'Numušda has given'.</td>
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<td>I-din-Nunu</td>
<td>VIII.1.41 (son of D-a-gan-ma-li-k); SUM-I.19.5.</td>
<td>I(d)din-Nunu: 'Nunu has given'.</td>
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<td>I-din-pī-E-a</td>
<td>VIII.100.13 (son of Ya-tar-ak-ka).</td>
<td>I(d)din-pī-Ea: 'The command of Ea has given'.</td>
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<tr>
<td>I-din-pī-El</td>
<td>VII.189.[4]; 205.10.</td>
<td>I(d)din-pī-El: 'The command of El has given'.</td>
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<td>I-din-Sfn</td>
<td>V.47.5; IX.252.12; 256.14; X.90.5; A.12.24.</td>
<td>I(d)din-Sfn: 'Sfn has given'.</td>
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I-din-Šamaš

VII.212.[2]; VIII.9.20; 103.13; IX.256.31;
XIII.1.xi.40.
I(d)din-Šamaš: 'Šamaš has given'.

I-din-Ta-bu-bu

VIII.2.2.
I(d)din-Tabubu: 'Tabubu has given'.

I-din-ya

IX.283.ii.7'.
I(d)dinya: Hypocoristicon from an Iddin-DN type PN. I(d)din plus -ya.

I-din-ya-tum

II.42.2 (nom.); 43.3 (nom.); 46.6 (2; gen.), (2) I-din-ya-tim

19 (2; gen.); III.59.6 (2; gen.); VI.29.[9]
(3) I-din-ya-tam

190.11 (nom.); 25 (nom.); 218.[7]; VIII.62.11;
87.3' (2; gen.); IX.23.3 (2; gen.); 149.2 (2; gen.);
150.[2] (2; gen.); 253.iii.[21]; 277.[4] (2; gen.),
[61] (nom.); XIII.35.24 (1 [sic?]); gen.); 58-101 all
addressed to I-din-ya-tim but 73.1 has -tum
as does 101.1, sic.; XIV.64.7' (3; acc.);
A.3093.14 (2; gen.); A.3412.20 (nom.); S.143.
o. 107; no. 152 (cited by Rouault 1977: 263).
I(d)din-ya-tum: Hypocoristicon from an Iddin-DN type PN. Iddin plus -yatum.

I-ga-ra-an

A.3562.iii.15.
Igāram: Hypocoristicon, see the Analysis Chapter.

Ig-mi-il-dSin

VII.223.15'; IX.253.i.[25] (2); (Gadd 1940: 38b).
Igmil-dSin: 'Sīn has spared'.
Ig-mi-lum: Hypocoristicon for a PN such as the preceding.

Ik-su-ud-ap-pa-su: 'His nose has arrived'.

Ik-su-ud-a-ya-bi-su: "He (the god) Conquered His Enemies" (Huffman 1971: 288).

Ikun-pi-dSin: 'The command of Sin is firm'.

Ikuppi: Hypocoristicon, see the Analysis Chapter.

Il-aba-rabi: 'Il-aba is great'.

Ilaka-siiqir: "Honor-Your-God" (CAD A2: 207a).

Ilak-na'ad: 'Praise your god'.
I-la-ak-pil-âh
(27.2)
Ilak-pilah: 'Venerate your god'.
pilah: G, imp., 2, masc., sing. from palâhhu (see AHw; 812b and GAG: par. 87e).

Ilam(lam)!-e-ri-[iš]
(26)
Ilam-èriš: 'He desired a god'.
from erēšu, not from rašu as Nakata's (1974: 31) "I have acquired a god" presupposes.

I-le-e-Addu
(26)
Ilē-Addu: 'Addu has prevailed'.

I-li-an-dûl-îf
(29.1.c)
Ili-andullî: 'My god is my protection'.

I-li-An-nu
(29.1.b)
Ili-Annù: 'Annu is my god'.

I-li-asî-ya (P)
(29.1.c)
Ili-asîya: 'My god is my physician'.

I-li-asranni
(22.4)
Ili-asranni: 'O my god, take care of me'.
asranni: G, imp., 2, masc., sing. with suffix (1, c., sing., acc.) from asâru.

I-li-at-pâ-lam
(22.1)
Ili-atpâlam: 'O my god, requite to me'.
atpâlam: Gt, imp., 2, masc., sing.
from apâlu plus the dative pronominal suffix (1, c., sing.) (see also Stamm 1939: 171, n.1).
I-li-a-ya-ba-as
(22.3)

Ili-ay-abas: '0 my god, may I not come to shame' (CAD B: 6a, Stamm 1939: 174) and compare Nakata, 1974: 269, "0 my god, I will not fail".
ay-abas: ay plus G, pres., l. c., sing. from ba'asu (CAD B: 6a).

I-li-ba-ni
(30.1)

VII.181.9'; 199.14'; IX.291.iii.25'; XIII.1.xiv.[51].
Ili-bani: 'My god is the creator'.

I-li-ba-as-ti (F)
(29.1.b)

IX.287.16; XIII.1.iv.77; viii.17.
Ili-basti: 'My god is my dignity'.

I-li-du-um-qî (F)
(29.1.c)

IX.25.[32]; 26.r.6'; 287.15.
Ili-dumqi: 'My god is my grace'.

I-li-el-is
(37.3)

X.161.3.
Ili-elis: "My god is upon him" (Nakata 1974: 270).
elis: eli plus apocopated suffix (3, masc., sing.).

I-li-eri-ba
(40.4)

XIII.1.1.55.
Ili-eriba: "My god has compensated for me" (Nakata 1974: 270).

I-li-gimla(n)ni
(22.1)

IX.24.i.4; 27.i.4.
Ili-gimla(n)ni: 'Spare me, 0 my god'.

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"Iš-din-nam" (17.1)  

Ili-idinnam: 'My god has given to me'.

"Iš-me-š-ni" (24.6)  

Ili-isš-me(n)ni: 'My god has heard me'.

"Iš-tar" (29.1.b)  

Ili-Ištar: 'Ištar is my god'.

"Iš-te-e" (29.1.c)  

Ili-š-te: 'My god is my border'.

Compare Nakata (1974: 271) "My god is the border".

"Iš-ma-a-bi" (40.8)  

Ili-ma-abi: 'It is my god who is my father'.

"Iš-Ma-ma" (29.1.b)  

Ili-d Ma(m)ma: 'Mamma is my god'.

"Iš-ma-a-ga-ri"  

XIII.1.iv.[60] (2); A.3562.viii.27.  

(2) "Iš-[M]a?-aš?-ga-r[i]"  

(29.2) Ili-ma(š)ga-rī: 'My god is my keeper'.

"Iš-mil-ku" (F) (31.1)  

Ili-milku: Hypocoristicon for a PN such as Itti-ili-milku (AHw: 652) contrary to Nakata's (1974: 272) "My god is the king(?)". Compare at Mari Itti-d Šamaš-milku.
I-lf-mu-[ba?]-i?-it?  IX.256.[26].
   (30.2)  Ilf-muba(l)itu: 'My god is the life sustainer'.

I-lf-mu-tap-li  IX.24.i.54; 27.ii.[10].
   (29.2)  Ilf-mūtatālī: 'My god is my requiter'.

I-lf-pu-utr-ra-an-ni  IX.24.ii.41; 27.iii.[17].
   (22.1)  Ilf-putrannī: 'My god, absolve me'.

I-lf-ra-bi  VII.213.14; VIII.2.29; 14.5'; 51.13; 87.6'; 96.5; AB.ii.18.
   (30.5)  Ilf-rābi: 'My god is great'.

I-lf-re-me-ni  XIII.1.vii.14.
   (30.3)  Ilf-remēnī: 'My god is compassionate'.
      remēnī: Stat. absol. of remēnū serving as the predicate.

I-lf-Ša-ki-im  XIV.16.23; 17.4, 7, 18; A.3562.i.[44].
   (29.1.b)  Ilf-Šakīm: 'Šakim is my god'.

I-lf-Šar-[r]i  VII.249.[11'].
   (42)  Ilf-Šarrī: 'My king is my god'.

I-lf-[e?-r]u?-um  II.12.[22].
   (29.1.b)  Ilf-Šārum: 'Šārum is my god'.

I-lf-ti-la-ti  IX.19.2; 24.i.39; 27.1.37; A.2983.5; N.AN.9 (2).
   (2) I-lf-ILLATI(ti)
   (29.1.c)  Ilf-ti(1)latī: 'My god is my rescue troop'.

I-lf-muba(l)itu: 'My god is the life sustainer'.

Ilf-mūtatālī: 'My god is my requiter'.

Ilf-putrannī: 'My god, absolve me'.

Ilf-rābi: 'My god is great'.

Ilf-remēnī: 'My god is compassionate'.

Ilf-Šakīm: 'Šakim is my god'.

Ilf-Šarrī: 'My king is my god'.

Ilf-Šārum: 'Šārum is my god'.

Ilf-ti(1)latī: 'My god is my rescue troop'.
I-li-tu-kulti: 'My god is my trust'.

I-li-tiira: 'Return to me, O my god'.

tiira: G, imp., 2, masc., sing. from tāru plus the ventive.

I-li-uš-ra-an-ni: 'O my god, protect me'.

I-li-uš-suršu: 'O my god, protect him'.

I-li-wedi-kulu: 'O my god, I am alone'.

wediku: A stativized adj., wēdu, with the 1, c., sing. stative ending affixed.

Išk-dšin: 'Šin is your god'.

Iššu-a-bušu: 'His god is his father'.

Iššu-bani: 'His god is the creator'.
Il-šu-i-bi-šu V.76.15'; B.6.[8'] (2), [11'] (2).

(2) Il-šu-ib-bi-šu Ilšu-i(b)ibišu: "His god has called him" (Nakata 1974: 276).

ibbišu: G, pret., 3, masc., sing. from nabū plus suffix (3, masc., sing., acc.).

Il-šu-na-da IX.252.9; 253.iii.[6].

Ilšu-nādā: 'Praise his god'.

Il-šu-na-šir II.22.23; 139.8; VII.148.2; IX.62.2; 67.2;

(2) Il-šu-na-šir 153.2; XI.142.[2]; XII.112.2 (2); 294.2 (2);

(30.2) 344.2; 353.2; 354.2; 519.2; 614.2 (2);

XIII.1.xiii.39; 41.19, 24; B.63.2.

Ilšu-nāšir: 'His god is the watcher'.

Il-šu-tillassu(sū) VII.181.4'; XIII.1.iv.66; XIV.16.15, 21.

(29.1.c) Ilšu-tillassu: 'His god is his rescue troop'.

Ilum(AN)-ma-a-bi AB.iv.31.

(29.1.a) Ilumma-abī: 'It is the god who is my father'.

I-lu-um-ša-al-ma A.3562.v.51.

(30.5) Ilum-šalma: 'The god is well'.

šalma: šalmu plus the archaic predicate ending -a.

I-lu-ni IX.256.16; 258.21; A.3562.1.5.

(34) Ilūni: 'Our god'.

Im-gur-dNin-urta VII.3.6.

(24.7) Imgur-dNinurta: 'Ninurta has granted'.

...
Im-gur-[r]-dŠin
(24.7) Im-gur-[r]-dŠin: 'Šin has granted'.

Im-gur-[d]Šamaš
(24.7) Im-gur-[d]Šamaš: 'Šamaš has granted'.

Im-gur-rum
(2) Im-gur[r]-[i?-im?] (24.7) Imgrum: Hypocoristicon for a PN such as one of the above. See the Analysis Chapter.

In-ba-tum (F)
(37.1) Inbatum: Hypocoristicon, see the following PNs and the Analysis Chapter.

In!-bi-[d]Addu
(37.1) Inbi-[d]Addu: 'Fruit of Addu'.
inbi: Stat. const. of inbu (AHw: 381b), however inib-DN seems to be the more frequent pattern.

In-bu-um
(37.1) Inbum: Probably abbreviated from a longer PN such as the preceding or following. See the Analysis Chapter.

In-bu-ša
(37.1) Inbusa: 'Her fruit'.
inbusa: The PN derives from a longer PN and consists of inbu (offspring) plus suffix (3, fem., sing.) which refers to an unnamed goddess (Stamm 1939: 77). See the Analysis Chapter.

I-ni-ib-[d]Šamaš
(37.1) Inib-[d]Šamaš: 'Fruit of Šamaš'.

VII.93.[3].

VI.27.8; XIII.1.iv.21.

VI.61.edge.1' (nom.); X.119.[5] (2; gen.).

X.84.3; 85.3; 86.[3].

XIII.2.15.

VII.139.5; 198.ii.7'; (Gadd 1940: 38b (F)).

IX.258.34 (gen.).

II.139.7; X.175.4.
Inib-sarri (F)  
II.112.3 (2); 113.2 (2); VII.125.2; 203.1;  
IX.241.103; X.73.2 (2); 74.[2]; 75.2; 76.[2] (2);  
77.[2]; 78.[3]; 79.3; 170.[6?] (2), 8 (2), C.i.7;  
(Gadd 1940: 38b).  
Inib-sarri: 'Child of the king'.

I-ni-ib-ši-na (F)  
VII.206.4', 8'; VIII.56.5; X.80.3; 81.3;  
82.2; 83.3; XI.191.seal (daughter of  
Ya-ah-du-[Li-im]); C.i.4 (F), 20.  
Inibsina: 'Their child/fruit'.

Inibšunu: 'Their child/fruit'.

Ini-irmuk: 'He has bathed my eye'.

Inui: 'Inu plus suffix (1, c., sing.).'

I-piq-d-Addu: 'Grace of Addu'.

I-piq-Nunu: 'Grace of Nunu'.

I-piq-d-Sîn: 'Grace of Sîn'.

I-pī-qum? (39.2) VIII.6.32' (son of Ta-ri-[ ]). Ipiqum: Hypocoristicon from an Ipiq-DN type PN. See the Analysis Chapter.

Ip-qa-tum (2) II.136.17 (2; gen.), 20 (nom.), 24 (2; gen.);
(3) VII.23.3 (3; gen.); VIII.62.8; IX.253.ii.[8];
(39.2) X.149.6 (2; gen.). Ipqatum: Hypocoristicon, see Analysis Chapter.

Ip-qa-tim (3) Ip-qa-tim (39.2)

Ip-qa-ti-im (39.2)

Ip-qū-[Da-g[an]] (39.2)

VIII.61.[2']. Ipuq-Dagan: 'Grace of Dagan'.

[I]p-qū-[Iš[tar]] (39.2)

VIII.94.[16]. Ipuq-Ištar: 'Grace of Ištar'.

Ip-qū-[I-tūr-Me-er] (39.2)

FOND.155. Ipuq-I-tūr-Mer: 'Grace of I-tūr-Mer'.

Ip-qū-[Na-as-si] (39.2)

VIII.180.v'.21'. Ipuq-Nassi: 'Grace of Nassi'. Compare Nakata's translation "Nas(s)i is the friendly embracing" (1974: 379). For a discussion of the form ipqu see the Analysis Chapter and Glossary.

Ip-qū-[Sa-la] (2) VIII.89.16 (2); IX.253.iv.13. Ipuq-Sala: 'Grace of Sala'.

Ip-qū-[Ša-la] (39.2)

I-qa-at-[Šamaš] (31.3)

XIII.1.1i.17. I(q)qāt-[Šamaš]: 'In the hand of šamaš'.

Iqqāt: Contraction of ina-qāt (GAG: par. 114c).

I-ra-tum (F) (13.2.a)

A.3151.iii.64. Irātum: Hypocoristicon from a PN such as Ir-e-DN (AHw: 977). The verbal form is a G, pret., 3, masc., sing. from reḫu plus -atum.
Išar-Limim  
(30.5)  
I.6.30; 10.15'; 22.26, 28; 90.15, 16: 103.133; 129.7: II.8.5, 23.13; 44.11, 13; 124.13, [17], 28; IV.25.8; 29.[40]; 78.[4']; 80.11'; V.46-49.3; 50.2; 51-53.3; 72.8; VI.70.15'; A.3562.xiii.60; N.AN.4; SUM-I.13.7; (Gadd 1940: 38b).

Išar-Lim: 'Lim is just'.

Išar: Stat. absol. of išaru serving as
the predicate.

Iš-di-ya (F)  
(13.2.a)  
IX.291.iii.12'.

Išdiya: Hypocoristicon. See the Analysis
Chapter for discussion.

Iš-ha-ra-a-si-ya (F)  
(29.1.c)  
XIII.1.xi.43.  
Išhara-asīya: 'Išhara is my physician'.

Iš-ha-ra-damqa (F)  
(30.5)  
A.3151.i.18.  
Išhara-damqa: 'Išhara is good'.

Iš-ha-ra-dan-na-at (F)  
(30.5)  
C.vi.32'.  
Išhara-dannat: 'Išhara is mighty'.

Iš-ha-ra-[da]-du-um-qī (F)  
(29.1.c)  
XII.265.3.  
Išhara-dumqī: 'Išhara is my grace'.

Iš-ha-ra-gu-um-li (F)  
(22.1)  
XIII.1.iv.39.  
Išhara-gumlī: 'Spare, O Išhara'.

Iš-ha-ra-Lamassī (F)  
(29.1.b)  
XIII.1.ix.23.  
Išhara-Lamassī: 'Išhara is my protective genie'.

Iš-ha-ra-
Lamassī
\( \text{dīš-ḥa-ra-}\text{Samšī(ṣi)} (\text{F}) \)

XII.265.6.
\( \text{dīšhara-}\text{Samšī}: \) 'Išhara is my sun'.

\( \text{dīš-ḥa-ra-ṣar-ra-at} (\text{F}) \)

IX.24.iv.[3]; 27.v.32.
\( \text{dīšhara-ṣarrat}: \) 'Išhara is the queen'.
\( \text{ṣarrat}: \) Stat. absol. of \( \text{sarratu} \)
serving as the predicate.

\( \text{dīš-ḥa-ra-še-me-at} (\text{F}) \)

XIII.i.iii.20; (Gadd 1940: 39a, \( \text{dīš-ḥa-ra-še-me-it} (\text{F}) \)).
\( \text{dīšhara-šeme'at}: \) 'Išhara harkens'.

\( \text{dīš-ḥa-ra-ṭa-aš-ba-am} (\text{F}) \)

A.3151.iv.36. An alternative reading, not adopted here, is Sasson's \( \text{-ku-ub- for -ta-aš-} \)
(1972a: 180).
\( \text{dīšhara-tašbām}: \) 'Išhara is sated with me'.
\( \text{tašbām}: \) G, pret., 3, fem., sing. from \( \text{šebū} \) plus dative pronominal suffix (1, c., sing.).

\( \text{dīš-ḥa-ra-um-mi} (\text{F}) \)

XIII.i.ii.47; iv.34; vii.9; A.3151.v.57, [67].
\( \text{dīšhara-ummī}: \) 'Išhara is my mother'.

\( \text{I-ṣī-im-dAddu} \)

XIV.102.[9], 25.
\( \text{Išīm-dAddu}: \) 'Addu has determined'.

\( \text{I-ṣī-im-ī-a} \)

VI.18.12, 2'; VII.180.v'.8'; VIII.100.18
(son of \( \text{īl-mu-ta} \)).
\( \text{Išīm-Ea}: \) 'Ea has determined'.

\( \text{Iš-κur-ε-li} (\text{F}) \)

XIII.i.vii.41.
\( \text{Iškur-εli}: \) "Iškur is exalted" (Nakata 1974: 460).
\( \text{εli}: \) The adj. \( \text{εlū} \) used as the predicate.
Iš-me-Addu
(24.6)
Išme-Addu: 'Addu has heard'.

Iš-me-Dagan
(24.6)
Išme-Dagan: 'Dagan has heard'.

Iš-me-Sin
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.

Iš-me-ADDU
(24.6)
Išme-Addu: 'Addu has heard'.

Iš-me-DAGAN
(24.6)
Išme-Dagan: 'Dagan has heard'.

Iš-me-SIN
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.

Iš-me-SIN
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.

Iš-me-SIN
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.

Iš-me-SIN
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.

Iš-me-SIN
(24.6)
Išme-Sin: 'Sin has heard'.

Istar-an-dullī: 'Istar is my protection'.

Ištaran(KA.DI)-na-šīr
(30.2)
Ištaran-nāṣīr: 'Ištaran is the watcher'.
Ištar-a-si-ya (F)  
(2) Ištar-a-su-ya  
(29.1.c)  
Ištar-asîya: 'Ištar is my physician'.

Ištar-dam-qa (F)  
(30.5)  
Ištar-damqa: 'Ištar is good'.

Ištar-ê-ilî (F)  
(29.1.b)  
Ištar-ilî: 'Ištar is my god'.

Ištar-ê-llî (F)  
(29.1.c)  
Ištar-êllî: 'Ištar is my protection'.

Ištar-ê-ilî (GIS.MI (l1) )  
(29.1.c)  
A.3151.iv.8.

IX.291.ii.14 (2); XIII.1.ix.13, 50.

XIII.1.v.50; viii.40.

A.3151.i.3.

XIII.1.i.69; ii.56; vii.36; xiv.12; C.vi.

A.3151.v.10.

VIII.92.[11]; IX.237.ii.[4]; XII.157.4;
164.7; 263.8; A.3562.ii.39.

VII.55.2; C.iii.19.

A.3151.iv.8.

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Ištar-Šamši(ši) (F) (29.1.c)  
Ištar-Šamši: 'Ištar is my sun'.

Ištar-šar-ra (F) (30.4)  
Ištar-šarra: 'Ištar is the king' against Nakata's translation of "Ištar is the queen" (1974: 306).

Ištar-tal-e (F) (26)  
Ištar-talē: "Ištar has prevailed" with Nakata (1974: 306), or 'Ištar was able'.

Ištar-tappi (F) (29.1.c)  
Ištar-tappi: 'Ištar is my friend'.

Ištar-tillati (F) (2)  
Ištar-tillati: 'Ištar is my rescue troop'.

Ištar-tukulti (F) (2)  
Ištar-tukulti: 'Ištar is my trust'.

Ištar-ummi (F) (29.1.a)  
Ištar-ummi: 'Ištar is my mother'.

Ištar-tu-kul-ti (F) (29.1.c)  
Ištar-tu-ul-ti: (2)  

Ištar-tukulti: 'Ištar is my trust'.

Ištar-ummi: 'Ištar is my mother'.

Ištar-tu-ku-ul-ti (F) (2)  
Ištar-tu-ku-ul-ti: (2)  

Ištar-tukulti: 'Ištar is my trust'.

Ištar-ummi: 'Ištar is my mother'.

Ištar-šar-ra: šarru with the suffix -a which was used to indicate the predicate element, see the Glossary. One would have expected šarrat if queen had been intended, see the Glossary.
**di-šum-ba-ni**  (30.1)  
\[ \text{di-šum-bānī: 'Išum is the creator'.} \]

**di-šum-mu-[š]a-lim**  (30.2)  
\[ \text{di-šum-muša(1)lim: 'Išum is the preserver of health'.} \]

**I[t]-ti-ili-mil-ki**  (31.1)  
\[ \text{Itti-ili-milkī: 'My counsel is with the god'.} \]

**Itti-Šamaš-mil-ki**  (31.1)  
\[ \text{Itti-Šamaš-milkī: 'My counsel is with Šamaš'.} \]

**Itti-Šamaš-mil-ku**  (31.1)  
\[ \text{Itti-Šamaš-milkū: 'Counsel is with Šamaš'.} \]

**I-tūr-Às-du**  (17.10)  
\[ \begin{align*} & \text{I.59.8 (2); II.113.32; 127.2; 128.3; VII.91.4;} \\ & 117.5', 199.17'; IX.124.9; X.73.[5], [9], 20, \\ & [24], 28 (2); 75.14; 77.10'; 152.[3]; 154.3; \\ & XIII.144.37; XIV.81.20, [27]; XVIII.24.5; A.15. \\ & 3; A.49; A.498; A.566; A.826.3; A.1265; A.2145; \\ & A.2801.3; A.2830.3; A.2939; A.3056; B.58.3; D.2. \\ & \text{Itūr-Àsdu: 'Asdu has returned'.} \end{align*} \]

**I-tūr-É-a**  (17.10)  
\[ \text{Itūr-Éa: 'Ea has returned'.} \]

**I-tūr-\text{d}N[i]n-gal**  (17.10)  
\[ \text{Itūr-dNingal: 'Ningal has returned'.} \]

**I-ya-tum (F)**  (34)  
\[ \text{Iyātum: 'Mine'.} \]

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¹For this reading see ARMT XV: 26, number 169.3.
Ka-ak-ka (F)
(13.2.b)
IX.291.iv.25'.
Kakka: Abbreviated PN in which only the DN remains.

Ka-ak-ka-a-sī-ya (F)
(29.1.c)
XIII.1.vi.11.
Kakka-asīya: 'Kakka is my physician'.

Ka-ak-ka-li-di (F)
(22.4)
X.10.5.
Kakka-līdi: 'May Kakka know'.
līdi: G, precative, 3, masc., sing.
from idā.

Ka-ak-ka-ri-im-ši (F)
(29.1.c)
A.3151.iii.5.
Kakka-rīmši: 'Kakka is her beloved one'.

Ka-al-ba-tum (F)
(35.5)
A.3151.iv.46.
Kalbatum: 'Bitch'.

Ka-ni-ka-an
(38.4)
VII.220.2.
Ka(n)nikān: 'Kanniku-official in charge of sealing'.

Ka-ni-ši-tum (F)
(38.4)
IX.24.iv.11; 27.v.40.
Kaništum: 'Woman of Kaniš'.

Ka-ra-na-tum (F)
(2) Ka-ra-na-[ti]m
(35.6)
VII.228.[3] (2; gen.): C.vi.3'.
Karānatum: 'Grape cluster'.

Ka-ar-ša-an
(38.1)
A.3562.xii.23.
Karšān: karsū (stomach, belly) plus -ān.
<table>
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<tr>
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<td>Kasap-Šamaš (40.10)</td>
<td>VII.120.16'; IX.22.8; 24.1.7; 27.1.7; XIII.1.iii.57. Kasap-Šamaš: 'Silver of Šamaš'.</td>
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<tr>
<td>Ka-šas-pu-Ištar (40.10)</td>
<td>XIV.54.4, 16, 25. Kaspu-Ištar: 'Silver of Ištar'. kaspu: Stat. const. of kaspu (see GAG: par. 64a for this type of stat. const.).</td>
</tr>
<tr>
<td>Ki-bi-ir-dAb-ba (39.2)</td>
<td>IX.19.[14]; 21.4. Kibir-dAbba: 'Shore of Abba'.</td>
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<td>Ki-bi-ir-E-a (39.2)</td>
<td>XIV.62.23. Kibir-Ea: 'Shore of Ea'.</td>
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<td>Ki-ib-ri-dDa-gan (29.1.c)</td>
<td>II.83-93.3 (some broken); 94.[11], 17; III.1-83.3 (some broken); 1.24; 65.[11]; 66.[11]; 84.3. VI.35.16; VII.190.[15], [26]; 220.20; VIII.65.[12]; IX.243.[21]; 257.14'; X.96.[17]; 104.[11]; 114.6 (father of Bältani); 128.7; 153.3; XIII.52.[6']; 102-138.3 (some broken); XIV.13.44; 18.[13], 10'; 24.[1']; 103.[22']; 105.16. Kibrī-d-Dagan: 'Dagan is my shore'.</td>
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<td>Ki-ib-ri-Ištar (29.1.c)</td>
<td>III.22.6. 22; XIV.45.10. Kibrī-Ištar: 'Ištar is my shore'.</td>
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<td>Ki-ib-ru-ša (39.2)</td>
<td>XIII.1.v.17. Kibrusu: 'Her river bank'.</td>
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<td>Ki-[m]a-ī-ī (13.1)</td>
<td>AB.vi.[65]. KIma-īī: 'Like a god'. Probably an abbreviated name, see the Analysis Chapter and Glossary.</td>
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<td>Ki-na-at-LUGAL-sú</td>
<td>VII.197.[1] (2); X.110.1 (brother of</td>
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<td>(2) Ki-na-at-šar-ru-sú</td>
<td>fše-ra-šu-na-ma; XVIII.55.1.5 (2).</td>
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<td>Ki-ni-iš-ma-tum (F)</td>
<td>C.iii.12; A.3151.iv.41; (Gadd 1940: 39b).</td>
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<td>Ki-in-na-ri-im</td>
<td>VIII.19.12', env. 16' (both gen.).</td>
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<td>Ki-nu-wa-qar</td>
<td>III.22.8; XII.186.5.</td>
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<td>Ki-ru-um (F)</td>
<td>X.31.3: 32.3 (2); 33.3 (2); 34.3 (3); 35.3 (2)</td>
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<td>(2) Ki-ru-û</td>
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<td>Ki-sī-bi-ra-tum (F)</td>
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<td>Ki-š[i]-tam-na-da (F)</td>
<td>IX.291.i.[25].</td>
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Ki-ši-tum-um-mi (F) XIII.l.v.52; vi.22; C.iii.[21] (2?).
(2) Ki-iš-ši-tum-x-x Kisitum-ummī: 'Kisitum is my mother'.
(29.1.a)

Ki-it-tum-li-zi-iz C.vii.36'.
(22.1) Kittum-lizziz: 'May justice stand again'.

Ki-zu-um A.3562.iv.16.
(38.4) Kizūm: 'Herdsman(?).'

Ku-ub-bu-lum IX.283.ii.11'.
(38.1) Kubbulum: 'Crippled'.

Ku-um-ri A.3562.ii.59.
(38.4) Kumrī: 'My priest'.

Ku-un-du-la (F) XIII.l.iii.21.
(35.7) Kundula: Kundulu (a metal object) plus the feminizing ending -a.

Ku-un-du-la-tum (F) XIII.1.iii.21.
(35.7) Kundulatum: Kundulu plus -atum.

Ku-un-ši-ma-tum (F) III.63.[51]; 64.9; X.3.3; A.3151.vii.13.
(42) Kunšī-mātum: 'Bow yourself, 0 land!'.

Ku-ur-rum IX.25.11 (2); 26.16' (2); A.3562.ix.64.
(2) Ku-ru-um Kurrūm: 'Short'.
(38.1)
<table>
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<td>La-ba-ša-ar</td>
<td>A.3562.11.58. 'Lāba-šar: Lāba is the king'.</td>
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<td>La-đu-nim</td>
<td>VIII.69.2 (gen.). Ladunum: 'Ladinnu-plant'.</td>
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<td>dLa-ga-ma-al-a-bu-um</td>
<td>A.2216.11. dLāgamāl-abum: 'Lāgamāl is the father'.</td>
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<td>La-la-a-tum (F)</td>
<td>IX.31.5 (2; gen.); A.3151.vii.62; C.vii.26'. Lalā'atum: Lalū (desirable) plus -atum.</td>
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<td>(2) La-la-a-tim</td>
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<td>La-la-i-im</td>
<td>XIII.85.5 (gen.). Lalā'um: 'Desirable'.</td>
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<td>La-ma-sā (F)</td>
<td>IX.291.11.9. Lama(s)sa: Lamassu (protective deity) plus the feminizing ending -a.</td>
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<td>(13.2.a)</td>
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<tr>
<td>[[La]-ma-sā-tum (F)</td>
<td>XIII.1.xiv.[6]. Lama(s)satum: Lamassu plus -atum.</td>
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<td>La-ma-sī-dA-šur (F)</td>
<td>X.2.3. Lāma(s)sī-dA(š)šur: 'Aššur is my protective genie'.</td>
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<td>La-ma-sī-ya</td>
<td>ME.218; 231.2 (father of dŠīn-GAL.ZU [ J]). Lāma(s)sī-ya: Hypocoristicon consisting of lamassu plus -ya. Compare Nakata's &quot;My protective genie&quot; (1974: 335).</td>
</tr>
<tr>
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<tr>
<td>dLamassu-ba-ni!</td>
<td>VII.190.1, 20. dLamassu-bāni: 'The protective genie is the creator'.</td>
</tr>
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<td>(30.1)</td>
<td></td>
</tr>
</tbody>
</table>
La-si-ma
(38.4)

AB.i.4.
Lāsimā: 'Express messenger'.
lāsimu plus -a.

La-tā-ab-tum (F)
(2) La-tā-ab-tum
(38.3)

XIII.i.vi.44; A.3151.ii.7 (2).
Lā-tābtum: 'Not a blessing'.

Le-i-'Da-gan
(30.5)

IX.253.ii.1.
Le'i-'Dagan: 'Dagan is able'.
le'ī: G, stative, 3, masc., sing.
from le'ī.

Li-bur-ba-aš-ti (F)
(2) Li-bur-ba-aš-ti
(41.1)

IX.24.iii.[59]; 27.v.[26]; XIII.i.ix.52 (2).
Libūr-bāšti: 'May my angel remain healthy'.

Li-bur-be-li
(41.1)

IX.24.i.28; 27.i.28; X.75.17; 79.15;
XII.610.8; (Gadd 1940: 40a).
Libūr-bālī: 'May my master remain healthy'.

Li-bur-na-di-in-ša (F)
(41.1)

IX.25.44; 26.r.16'.
Libūr-nādinša: 'May the one giving her stay healthy'.

Li-bur-na-di-in-šu
(41.1)

ME.I.5; 19; 25; 26; 130; 131-164; 187; 190;
202-204; 214; 223; 226; 230; 237; ME.II.185;
190; 195; 215; ME.III.210 (all line 2; father
Libūr-nādinšu: 'May the one giving him stay
healthy'.
Li-bur-ni-ya-as (F)  A.3151.vii.31.
(41.1) Li-bunniyaš: 'May he remain healthy for us'.
libunniyaš: G, precative, 3, masc., sing.
from bāru plus suffix (l, c., pl.,
dative, apocopated), see AHw: 785a.

Li-bur-re-i  IX.24.ii.4; 27.ii.22.
(42) Li-būr-rē'i: 'May my shepherd stay healthy'.

Li-bur-re-i-ni  IX.19.11.
(42) Li-būr-rē'īni: 'May our shepherd stay healthy'.

Li-bur-za-an-ni (F)  IX.24.iv.25; 27.iv.31; 294.[9'] (2); A.3151.ii.78.
(2) Li-li-bur-za-ni  zānnī: zāninu plus suffix (l, c., sing.).
(41.1)

Li-li-im  XIII.73.5 (gen.).
(38.3) Li(i)lum: 'Fool'.

Li-pi-sū-li-še-er  XII.158.4 (3); 164.15 (2); 263.16.
(2) Li-pi-sū-li-šēr  Lipi(s)su-lišer: 'May-His-Creation-Prosper'
(3) Li-pi-sū-li-šēr  (CAD L: 201b).
(19.2) lipissu: liptu plus suffix (3, masc., sing.).

Li-pi-it-E-a  VIII.28.6 (son of I-la-ak-šu-gir); 32.7 (son of
I-la-ka-šu-gi-ir), 22, env.7 (son of AN-ka-šu-gi-ir),
env.22; XIII.1.iii.51; (Gadd 1940: 40a).
Litit-Ea: 'Creation of Ea'.

Li-pi-it-li-li-ya  VII.180.iv'.18'.
(37.1) Lipit-ilīya: 'Creation of my gods'.

1For this reading see AFMT XII: 75, n. 2, however Birot considers
this an error and renders the PN as "Lipissu-lišer" in his translation,
probably in view of the two other occurrences of the PN in this volume.
Li-pi-it-štar  
(2) Li-pi-it-dšar  
(37.1)  
Lipit-Ištar: 'Creation of Ištar'.

Li-pi-it-dšin  
(37.1)  
Lipit-dšin: 'Creation of Sīn'.

Li-šar-un  
(19.2)  
Lišarum: A nominalized verbal form probably derived from a longer two-membered name (see ešaru in the Glossary).

Li-tigšarru(su)  
(2) Li-tigšarru-su  
(42)  
Lišar-šarru(su): 'Let him save his kingdom'.

Lu-da-ri  
(41.1)  
Lū-dari: 'May he be eternal'. See the Analysis Chapter and the Glossary under darū.

Lu-uš-ta-mar  
(27.1)  
Lušta(m)mar: An abbreviated PN, see the Analysis Chapter. luštammar: Gt, voluntative, l, c., sing. from šamāru (Gt: to praise).
Ma-ad-gi-nil-Šamaš  
(32.2)  
Mād-gimil-Šamaš: 'The mercy of Šamaš is great'.  
mād: G, stative, 3, masc., sing. of miādu.

Ma-hi-ra (F)  
(33.1)  
Māhiru (opponent) plus -a.

Ma-ma-du-un-ni (F)  
(29.1.c)  
Mā(m)ma-dunnī: 'Mamma is my strength'.

Ma-ma-nu-um-ri (F)  
(29.1.c)  
Mā(m)ma-numri: 'Mamma is my cheerfulness'.

Ma-m[a]-šar-ra (F)  
(30.4)  
Mā(m)ma-šarra: 'Mamma is the king'. See the comments on Īstar-Šarra and the Glossary.

Ma-ma-ta-al-e (F)  
(26)  
Mā(m)ma-tale: 'Mamma has prevailed'.

[M]a-a[m]-ma-tum (F)  
(13.2.a)  
Hypocoristicon consisting of the DN (Mamma) plus -atum.

Ma-am-mi-tum-um-mi (F)  
(29.1.a)  
Mammītum-ummī: 'Mammītum is my mother'.

Ma-an-na-am-lu-up-la-ah (F)  
(27.1)  
Mannam-luplah: 'Whom will I venerate?' (AHw: 812b).  
mannam: Var. of mannum.  
luplah: G, voluntative, 1, c., sing.  
from palānu.

Ma-an-na-še (F)  
(16.1)  
Mannašē: 'Who is she?' (AHw: 603b).  
mannašē: mannu plus suffix (3, fem., sing.).
Ma-an-na-tum (F)  
(13.2.a)  
X.2.6; A.3151.v.[48] (Sasson 1972a: 180 for the correct reading).  
Mannatum:  Mannu plus -atum.

Ma-an-na-ya (F)  
(13.2.a)  
A.3151.v.49.  
Mannaya:  Mannu plus -aya.

Ma-an-ni-ya  
(13.2.a)  
IX.252.25, [26]; 253.iii.26.  
Manniya:  Mannu plus -ya.

Ma-an-nu-um-ba-lu-[ ]  
(33.1)  
VIII.68.[2].  
Mannum-bal-[ ]: Broken PN possibly related to the following.

Ma-an-nu-um-ba-lu-Šamaš  
(2) Ma-an-nu-ba-lu-Šamaš  
(33.1)  
VIII.92.10; IX.24.ii.6, [10]; 27.ii.24, 28, 29; XIII.126.8 (2), 22 (2).  
Mannum-balu-Šamaš: 'Who (can be) without Šamaš?'

Ma-an-nu-um-ge-ri-šu  
(33.1)  
XVIII.55.ii.2.  
Mannum-gerišu: 'Who is his enemy?'.

Ma-an-nu-um-ki-ma-[ ]  
(33.1)  
VII.240.ii.[11'].  
Mannum-kima-[ ]: 'Who is like [ ]?'.

Ma-an-nu-um-ki-ma-abi  
IX.97.10.  
(40.9)  
Mannum-kima-abi: 'Who is like my father?'.

Ma-an-nu-um-Ša-ni-[in-ša] (F)  
(33.1)  
A.3151.ii.[29].  
Mannum-šānīna: 'Who is her equal?' restored on the basis of Mannum-šānīna cited below and AHw: 1163b.
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<td>VII.139.6; IX.253.1i.24; 258.19.</td>
<td>Ma(n)num: Abbreviated PN, see Analysis Chapter and AHw: 603.</td>
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<td>Ma-nun-ša-ni!-in!-šu (33.1)</td>
<td>SUM-I.5.4 (for this reading see Sasson 1972a: 180).</td>
<td>Ma(n)nu-šāninšu: 'Who is his equal?'.</td>
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<td>Ma-qutum-li(z)ziz</td>
<td>IX.258.8.</td>
<td>Maqtum-li(z)ziz: 'May the fallen one stand again'.</td>
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<td>lizziz: G, precative, 3, masc., sing.</td>
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<td>from izuzzum.</td>
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<td>Mar-dAddu (37.2)</td>
<td>IV.33.[7], 14; VIII.11.41.</td>
<td>Mār-dAddu: 'Son of Addu'.</td>
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<td>dMarduk-muba-li-šiti</td>
<td>VI.21.10.</td>
<td>dMarduk-muba(li)šiti: 'Marduk is the life sustainer'.</td>
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<td>dMarduk-našir (30.2)</td>
<td>XVIII.58.20; 59.20.</td>
<td>dMarduk-našir: 'Marduk is the watche'.</td>
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<td>dMarduk-nišu (16.2)</td>
<td>VI.18.13.</td>
<td>dMarduk-nišu: 'O Marduk, we have (a brother)'.</td>
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<td>Mār-šišu (37.2)</td>
<td>VIII.9.23; 20.edge.1.</td>
<td>Mār-šišu: 'Son of god'.</td>
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<td>Mār-Ištar (37.2)</td>
<td>IX.28.[5]; 261.14; XVIII.54.16; A.3562.iv.[64]; APLA.117.29, 31.</td>
<td>Mār-Ištar: 'Son of Ištar'.</td>
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<td>Mār-tumum (F) (38.4)</td>
<td>XIII.1.xiii.14.</td>
<td>Mār-tumum: 'Woman of Mari'.</td>
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<td>Mar-Šamaš</td>
<td>(37.2)</td>
<td>VII.219.56; VIII.78.8 (son of 〈-lī-i-din-nam); IX.252.22; 253.iii.2; 283.i.16'; iii.14'. Mar-Šamaš: 'Son of Šamaš'.</td>
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<td>Maši-ik-tum (F)</td>
<td>(38.1)</td>
<td>IX.24.iii.22; XIII.1.v.73. Masiktum: 'Bad one'.</td>
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<td>Maš-as-ku-um</td>
<td>(2)</td>
<td>IX.252.7; 283.iv.8' (2). Maskum: 'Bad one'.</td>
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<td>Maši-atum (F)</td>
<td>(21.1)</td>
<td>A.3151.iv.37. Maši'atum: An abbreviated PN consisting of the verbal element maši plus the hypocoristic -atum suffix.</td>
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<td>Maši-El</td>
<td>(21.1)</td>
<td>X.5.27 (see Dossin and Finet 1978: 290 for this reading). Maši-El: 'It is enough, O El'. maši: G, stative, 3, masc., sing. from maš.</td>
</tr>
<tr>
<td>Maš-as-h[a]-tum (F)</td>
<td>(35.7)</td>
<td>IX.291.i.[36]; A.3151.iv.33. Mašhatum: Mašhu (pearl) plus -atum.</td>
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<td>Maš-as-hu-um</td>
<td>(2)</td>
<td>VI.49.7 (2; gen.); VIII.102.3' (2; gen.); IX.291.i.10 (2; gen.); iii.15' (2; gen.); XIV.46.14 (nom.); AB.ii.29 (nom.); A.3562. xii.[48] (nom.). Mašhum: 'Pearl'.</td>
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<td>Maši-ya</td>
<td>(34)</td>
<td>I.7.8; 12.22; 38.5; 41.7, 15; 43.3, 15; 52.6; 74.13; 77.6; 81.14, 20; V.73.11; 85.6; VIII.92.[8]; X.108.21; XIII.139.9'; 141.4; A.1487.[6]. Mašiya: Mašu (twin) plus -ya.</td>
</tr>
</tbody>
</table>
Ma-šum
(2) Ma-ši-im
(3) Ma-ša-am
(34)

I.32.15[1] (2; gen.); 52.6 (nom.); 60.6 (3; acc.);
62.6, 7, 14 (all nom.); 62.3' (3; -); 74.13 (3; acc.);

II.131.[3] (nom.); IV.5.7 (2; gen.); 9 (2; gen.);
7.3' (3; acc.); 42.[7?]; 62.[7] (-); V.46.
20. 25 (both 2; gen.); VI.57.9 (2; gen.); 58.20
(2; gen.); VII.96.4?; 202.iii.6'; 210.[6];
249.[7']; IX.45.6 (2; gen.); 47.6 (gen.).
252.3; 272.1; 283.ii.14'; XIII.31.23 (nom.):
141.7 (2; gen.; probably the same as
Ma-ši-ya in the same text!): 142.38 (2; gen.),
43 (nom.); 145.edge.4'; XVIII.31.[15?];
A.315.18'; 1487.6 (nom.); (Gadd 1940: 40a).
Māšum: 'Twin'.

Ma-ti-ilu
(21.1)
IX.27.ii.12.
Mati-ilu: 'When, O god?'.

M[e-k]i-im
(38.3)
 IX.291.iii.[16'] (gen.).
 Mākūm: 'Lazy one'.

Me-ra-nu-um
(2) Me-ra-nu
(3) Me-ra-n[1]im
(35.5)
I.115.[5] (3; gen.); 15 (nom.); A.2756.10
(2; acc.).
Mērānum: 'Young dog'.

Me-er-hu-um
(2) Me-er-hi-im
(38.4)
VI.57.2 (nom.); 58.6 (nom.); 8 (nom.); 22 (nom.);
23 (2; gen.); VII.112.13 (2; gen.); VIII.85.
19; 92.191 (2; gen.).
Merhum: 'The merhum-functionary'.

Me-[r?]-k?i?-na (F)
(30.5)
IX.291.iv.[17'].
Mer-kīna: 'Mer is just'.
kīna: kīnu plus the archaic
predicate ending -a.

Twin'.

'The merhum-functionary'.

"Mer is just".

kīna: kīnu plus the archaic
predicate ending -a.
Mi-gi-ir-\(^d\)Addu
I.130.5, [9].
(2) Mi-g[ir]-[ ] Migir-\(^d\)Addu: 'Favorite one of Addu'.

Mi-gi-ir-I-di-ig-[1a-at]
(36) A.4634.edge.[1'].
Migir-Idiglat: 'Favorite one of the Tigris.'

Mi-il-ki-ya
VII.113.8.
(13.2.a) Milkiya: Milku plus -ya.

Mî-il-ku (F)
A.3151.iv.3; vii.58.
(13.2.b) Milku: Abbreviated name.

Mi-i-rum
A.3562.v.83.
(35.5) Mirum: 'Bull'.

M[u-h]a-di-im
V.28.[26] (gen.).
(35.1) Muha(d)dûm: 'The one making glad'.
Mu-ka-an-ni-šum
II.139.3 (nom.); VI.39.11 (5; acc.), 13 (nom.),
(2) Mu-ka-an-ni-šì-im
VII.90.[seal] (son of Ha-ab-du-
(3) Mu-ka-ni-šì-im
Bâ-a[h-la-ti]); 120.[27'] (2; gen.); 132.5
(4) Mu-ka-ni-šì
(2; gen.); 135.[5] (2; gen.); 145.[9] (2; gen.);
(5) Mu-ka-an-ni-ša-am
161.[2'] (2); 262.[6] (2; gen.); 270.[13'] (2);
(42) 283.[1'] (2), [seal 1] (son of Ha-ab-du-
Ba-ah-la-ti); VIII.62.11' (2; gen.); 89.[19]
(2; gen.); 91.6' (2; gen.); 92.3 (2; gen.);
IX.28.[seal 1] (son of Ha-ab-du-Ba-ah-la-[ti]);
127.7 (2; gen.), [seal 1] (son of Ha-ab-du-
[Ba-ah-la-ti]); 176.8 (5; nom.); 189.6 (2; gen.);
221.i.i.12' (3; gen.); X.12.15 (5; acc.);
18.11' (2; gen.); 61.1 (2; gen.); 82.7 (nom.);
126.25 (5; acc.); XI.32.5 (4; gen.); XII.159.4
(4; gen.); 263.2 (2; gen.); XIII.1.xiv.65
(2; gen.); 2-24.3 (some broken; nom.); 22.[21]
(nom.); 36.44 (2; gen.); 53-57.1 (2; gen.);
137-138.1 (2; gen.); XVIII.1-69 passim (vocalized
according to sentence syntax, some broken);
A.1285; BENJ.993-D.5 (nom.); ME.1.1 and 43,k
(son of Ha-ab-du-Ba-ah-la-ti).
Mukannišum: 'The one making submissive'.

Mu-na-wi-ru-um
VII.177.r.[2']; VIII.36.11' (2; gen.); IX.31.4
(2; gen.); 285.5 (2; gen.); (Gadd 1940: 40a).
(35.1) Muna(w)irum: 'The brightener'.

Mu-pa-hi-ra (F)
XIII.1.vii.47.
(40.10) Mupa(h)ira: 'The gatherer'.

mupahhira: mupahhiru plus -a.

Mu-pa-at-ti-ya (F)
XIII.1.vii.48 (2); viii.[38]; ix.16; xiii.19 (2);
(2) Mu-pa-ti-ya
A.3151.i.12; ii.5 (2).
(38.4) Mupattiya: 'The one opening (the sluice gate')

mupattiya: D, part., masc., sing. from

petā plus -ya.
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
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<tbody>
<tr>
<td>(37.3)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-é-kál-lim</td>
<td>V.84.5 (gen.). Mut-ekallim: 'Man of the palace'.</td>
</tr>
<tr>
<td>(42)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-Ha-na</td>
<td>XIV.47.31. Mut-Ha(n)na: 'Man of Hanna'.</td>
</tr>
<tr>
<td>(38.4)</td>
<td></td>
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<td>(37.3)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-hu-mu-ši-im</td>
<td>XIV.122.6 (nom.), 8 (nom.), 23 (acc.), 24 (nom.), 30, [32] (nom.). Mut-hu(m)mušim: 'Man of the bald head'.</td>
</tr>
<tr>
<td>(38.2)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-[d]IGI.KUR</td>
<td>VIII.100.23 (father of Na-bi-bi). Mut-[d]IGI.KUR: 'Man of IGI.KUR'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
</tr>
<tr>
<td>Mu-ti-ya (F)</td>
<td>A.3562.v.43. Mutiya: Hypocoristicon consisting of mutu plus -ya.</td>
</tr>
<tr>
<td>(13.2.a)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-Na-ri-im</td>
<td>A.3562 ix.59; x.37 (nom.). Mut-Nārim: 'Man of Nārum'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
</tr>
<tr>
<td>Mu-ut-Ša-ki-im</td>
<td>A.3562.xiii.35 (nom.). Mut-Šakim: 'Man of Šakim'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
</tr>
<tr>
<td>Mu-tu-ku-um-ri</td>
<td>X.166.10' (gen.), 13' (gen.). Mutu-kumri: 'My priest is the man'.</td>
</tr>
<tr>
<td>(38.4)</td>
<td></td>
</tr>
</tbody>
</table>
Mutum-El: 'The man is El'. Huffman (1965: 52) includes this PN in his list of Amorite PNs but correctly notes in his text that the PN is Akk. (119, and 105, n. 42).
Na-ba-i-im

VIII.5.17; 8.23 (both gen.; father of An-na-a-hi(-im)).
Naba’um: Abbreviated PN with only the DN remaining.

Na-bi-An-nu

IX.256.17.
Nabi-Annu: 'One called by Annu'.

Na-bi-ï-nil

VII.184.[2]; XIII.1.iii.61.
Nabi-nil: 'One called by the god'.

Na-bi-ï-nil-šu

VIII.39.11; 70.16; SUM-I.13.5.
Nabi-nilšu: 'One called by his god'.

Na-bi-Ištar

XVIII.16.12'.
Nabi-Ištar: 'One called by Ištar'.

Na-bi-Ka-ak-ka

VIII.5.16 (2); 8.21 (both gen.; father of Ad-dā).
Nabi-Kakka: 'One called by Kakka'.

Na-bi-re'i(SIPA)-šu

VII.18.4; 22.4; 53.[3]; 56.5; 73.4.
Nabi-re'šu: 'One called by his shepherd'.

Na-bi-Šamaš

VIII.78.34 (son of Sin-ra-bi); IX.256.22
(son of Šu-nu-uh-Šamaš); 257.3'.
Nabi-Šamaš: 'One called by Šamaš'.

Na-ab-Šamaš

IX.262.3; XIV.51.21.
Nab-Šamaš: 'One called by Šamaš'.
nab: Stat. const. of nibišum.
nabû, see Glossary for discussion of the form.
On the page, the text is divided into several sections with references to specific names and phrases, their significance, and citations from different sources. Here is a structured summary of the content:

1. **Na-bu-ú-ma-lik**
   - dNa-bu-ú-ma-lik
   - II.47.6; VII.156.4 (2).
   - (30.4)
   - Nabû-mālik: 'Nabû(m) is the counselor'.

2. **Na-hi-iš-rē’ī(SIPA)-ša (F)**
   - XIII.1.vii.39.
   - Naḫiš-rē’īša: 'Abundance of her shepherd'.

3. **Na-ka-ra (F)**
   - XIII.1.viii.19.
   - Na-ka-ra: Hypocoristicon from nakaru (strange, foreign) plus -a.
   - Na-ka-ra-tum (F)
   - A.3151.ii.71.
   - Na-ka-ar-tum (F)
   - IX.291.iv.42'.
   - Nakartum: Hypocoristicon from nakaru plus -atum.

4. **Na-am (=PI)-ra-Ša-ru-ur**
   - I.8.35; VI.70.5. In both cases following the improved reading of Dossin (1967b: 21).
   - Na-na-Ak-ka (F)
   - XIII.1.iii.4.
   - Na(n)na-Akka: 'Akka is Nanna'.
   - Na-na-tum (F)
   - A.3151.vi.57; vii.22.
   - Na(n)natum: Hypocoristicon consisting of the DN (Nanna) plus -atum.

5. **Na-an-na (F)**
   - IX.291.iv.22'; XIII.1.vii.28; C.vii.8'; A.3151.iii.46.
   - Nanna: Abbreviated PN with only the DN remaining.
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
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<tbody>
<tr>
<td>Na-an-ni-šar-ra (F)</td>
<td>XIII.1.v.31. 'Nanni is the king'. See the Analysis Chapter, Ištar-šarra above, and the Glossary under -a.</td>
</tr>
<tr>
<td>Na-an-ni-ya (F)</td>
<td>XIII.1.i.66; A.3151.iii.66 (2). Nanniya: Hypocoristicon consisting of the DN (Nanna) plus -ya.</td>
</tr>
<tr>
<td>Na-ap-še-ra</td>
<td>VII.149.3; 167.[5]. Napšera: 'Pardon me'. An abbreviated PN, see Analysis Chapter.</td>
</tr>
<tr>
<td>Na-ra-am-lī-šu</td>
<td>IX.19.3; 27.iv.11. Narām-ilišu: 'Beloved of his god'.</td>
</tr>
<tr>
<td>Na-ra-am-dšīn</td>
<td>I.85.[11']; II.15.[5], [11], [15]. Narām-dšīn: 'Beloved of Śīn'.</td>
</tr>
<tr>
<td>Na-ra-am-tum (F)</td>
<td>VIII.84.2 (2; gen.; daughter of Ra-ah-me-ya), 7 (nom.), edge.[2] (2; gen.); IX.24.iii.41; 27.v. 8; 129.4 (2; gen.); X.44.3; 45.3; 46.[2]; XIII.1.xiii.5; C.i.13; SUM-I.29.3. Narāmtum: 'Beloved one'.</td>
</tr>
<tr>
<td>Na-ar-ba-tum (F)</td>
<td>IX.291.ii.21; XIII.1.viii.30; A.3151.v.23. Narbatum: Hypocoristicon consisting of narbu (soft) plus -atum.</td>
</tr>
<tr>
<td>Na-ar-bu</td>
<td>XIII.1.ii.32. Narbu: 'Soft/weak'.</td>
</tr>
</tbody>
</table>
(30.3) **dNārum** (dID)-dayyān(DI.KU₅)

A.3562.xii.32. For the reading of the logogram see Marzal 1971: 203-5.

**dNārum-dayyān:** 'Nārum is the judge'.

---

(30.2) **Na-aš-ri-ya**

VII.91.6; A.3562.iv.47; v.16; viii.30.

**Našriya:** Hypocoristicon, see the Analysis Chapter.

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(39.2) **Na-wa-ar-dAddu**

A.3562.viii.55.

**Nawār-Addu:** 'Shining of Addu'.

---

(39.2) **Na-wa-ar-E-šar (F)**

XIII.1.vi.40.

**Nawār-Ěšar:** 'Shining of Ėšar'.

---

(22.1) **Na-wa-ar-ša-lu-mu-ur**

XIII.100.8'.

**Nawārša-lūmur:** 'May I see her light'.

---

(22.1) **Na-wa-ar-ši-lu-mu-ur (F)**

IX.24.iii.51; 27.iv.12; v.18.

**Nawārši-lūmur:** 'May I see her light'.

---

(38.4) **Na-ya-lam**

A.3562.i.33 (nom.!).

**Na(y)yalum:** 'Gardener'.

---

(36) **Ni-id-na-Šat-dŠin**

XIV.69.9; 70.[13], [19']; 71.[7'].

**Nidnat-dŠin:** 'Gift of Šin'.

**nidnat:** Stat. const. of nidintu.

---

(36) **Nig-id-nu-Ša**

IX.253.1.7; XIII.62.5; 81.5.

**Nidnuša:** 'Her gift'.

---

(2) **Nig-me-er-dŠin**

VII.10.[15] (son of dA-šur-ni-šu); N.AN.12 (1 and 2); (Gadd 1940: 40b, also a limu).

**Nig(m)ar-dŠin:** 'We shall see Šin'.

---

(25.2) **Ni-mar-dŠin**
d Nin-gal-um-mi [F] A.3151.i.[74]; v.75 (2).
(2) d Nin-gal-um-mi-a? d Ningal-ummi: 'Ningal is my mother'.
(29.1.a)

d Nin.hur.sag.gä -ga-mi-la-at [F]
(30.3) IX.26.r.7'.
'd Ninhursagga-gämilat: 'Ninhursagga is merciful'.

d Nin.hur.sag.gä -um-mi [F]
(29.1.a) IX.24.iii.[37]; 27.v.[5].
'd Ninhursagga-ummi: 'Ninhursagga is my mother'.

D Nu-mu-š-da-na-ah-ra-ri
(2) D Nu-mu-š-da-nē-eh-ra-ri
(29.1.c) IX.8.[3] (2); 13.3 (2); XIII.58-72.3; 73.3 (2);
74-96.3; 100.3.
'D Numušda-nahrī: 'Numušda is my help'.

D Nu-mu-š-da-nu-ri [F]
(29.1.c) IX.24.iii.25.
'D Numušda-nūrī: 'Numušda is my light'.

D Nu-mu-š-da-tillatī[ti]
(29.1.c) IX.24.1.52; 27.ii.[8].
'D Numušda-tillatī: 'Numušda is my rescue troop'.

D Nu-nu-ta-ab-ni [F]
(17.2) XII.265.1.
'D Nunu-tabni: 'Nunu has created'.

Nu-ra [F]
(13.2.a) IX.291.11.5.
Nūra: Hypocoristicon consisting of nūru
plus -a. See the Analysis Chapter.

Nu-ūr-d Da-gan
(2) Nu-ur-d Da-gan
(39.2) VIII.36.[14']; IX.258.[9] (2); XIII.1.vii.71 (2).
Nūr-d Dagan: 'Light of Dagan'.
| Nu-úr-l-ili | IX.277.5, 8. | Núr-ili: 'Light of the god'. |
| Nu-úr-l-ili-su | VII.216.[13]; IX.252.[27]. | Núr-ilīšu: 'Light of his god'. |
| [N]u-ri-ma-a-tim | VIII.6.[41'] (gen.). | Nūri-mātim: 'Light of the land'. |
| Nu-úr-d-Kab-ta | IX.253.11.20. | Nūr-d-Kabta: 'Light of Kabta'. |
| Nu-úr-Me-er | FOND.156. | Nūr-Mer: 'Light of Mer'. |
| Nu-úr-d-Sin | IX.9.6. | Nūr-d-Sīn: 'Light of Sīn'. |
| Nu-úr-d-Šamaš | IX.24.iv.43; 253.11.18; 291.iii.[41']; A.3562.xii.35. | Nūr-d-Šamaš: 'Light of Šamaš'. |
Pa-ti-rum (38.3)  
VII.180.iii'.17'.  
Pātirum: 'The deserter'.

PI-\dAddu (17.11)  
I.49.[6].  
PI-\dAddu: 'Command of Addu', if the reading is correct (ARMT XV: 74, n.1 and 150).

PI-ir-hi-\dSin (F) (37.1)  
XIII.1.vi.73.  
Pirhi-\dSin: 'Offspring of Sin'.

PI-\dSamas (17.11)  
VII.219.57.  
PI-\dSamas: 'Command of Šamaš'.

Pu-hu-ur-\dNu-nu (40.4)  
VII.220.23.  
Pu(h)ur-\dNunu: 'Nunu has brought together'.

Pu-hu-ur-tum (F) (40.4)  
C.iii.22.  
Pu(h)urtum: Hypocoristicon of a shortened form from a PN like the preceding plus -\dum.

Pu-ru-sat-tum (F) (13.2.a)  
A.3151.iii.60; vii.[2].  

Pu?-ru-\us-dam-iq (F) (30.5)  
IX.24.iii.46; 27.v.17.  
Pu-ruš-damiq: 'Pu-ruš is good'.

Pu-šu-k[i-i]n! (32.1)  
VII.129.[2].  
Pūšu-ki-n!: 'His (god's) mouth (word) is true'.
<table>
<thead>
<tr>
<th>Name</th>
<th>Pupraram-ilií</th>
<th>Puțram-ilií: 'O my god, absolve me'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puțrur-Da-gan</td>
<td>VIII.33.20.</td>
<td>Puzur-dDagan: 'Security of Dagan'.</td>
</tr>
<tr>
<td>Puțrur-Il-a-nabá</td>
<td>IV.29.[16]; XIII.11.1; xiv.41.</td>
<td>Puzur-Il-aba: 'Security of Il-aba'.</td>
</tr>
<tr>
<td>Puțrur-Ilií</td>
<td>IV.8.5.</td>
<td>Puzur-Ilií: 'Security of the god'.</td>
</tr>
<tr>
<td>Puțrur-Išu-ú</td>
<td>VII.199.10.'</td>
<td>Puzur-Išu: 'Security of Išu'.</td>
</tr>
<tr>
<td>Puțrur-Ka-ak-k[a]</td>
<td>VII.180.iii'.[4'].</td>
<td>Puzur-Kakka: 'Security of Kakka'.</td>
</tr>
<tr>
<td>Puțrur-Ma-ma</td>
<td>VIII.22.7; 23.7 (both son of ù-lí-lí-din-nam);</td>
<td>Puzur-dMa-ma: 'Security of Mamma'.</td>
</tr>
<tr>
<td>Puțrur-Nin-ka-rak-ak</td>
<td>VIII.2.27.</td>
<td>Puzur-dNinkarrak: 'Security of Ninkarrak'.</td>
</tr>
<tr>
<td>Puțrur-Samaš</td>
<td>VI.49.6; VII.139.5'.</td>
<td>Puzur-dSamaš: 'Security of Šamaš'.</td>
</tr>
</tbody>
</table>
Qa-qa-da-an  (38.1)  XIV.47.20.  
Qa(q)aqadān:  Abbreviated name from qaqqadānu (one with the big head).

Qa-qa-da-nim  (38.1)  VII.16.3 (gen.).  
Qa(q)aqadānum: 'One with the big head'.

Qar-ra-du-um  I.60.8 (4; gen.); 128.8 (3; acc.), [16] (nom.).
(2) Qar-ra-du  V.72.131 (2; nom.), [6'] (2; nom.), 19'
(3) Qar-ra-da-am  (2; nom.); AB.iii.5; (Gadd 1940: 39b).
(4) Qar-ra-di-im  Qarrādām: 'Warrior/hero'.

Qī-ša-t[u-u]m  VIII.13.[8'] (son of Ba?-la?-hiJ); 15.17
(2) Qī-ša-tum  (3; gen.; father of i-din-ka-ka); XIII.i.v.19 (2);
(3) Qī-ša-tim  68.5 (3; gen.).
(13.1) Qīšatum: Abbreviated PN from qīštu see the Analysis Chapter.

Qī-iš- lazım  VII.280.viii'.9; A.3562.xii.39 (2).
(2) Qī-iš-[u]-lī  Qīš-līli: 'Gift of the god'.

Qī-ši-im  VIII.100.24 (gen.; father of i-din-[d]IGI.KUR).
Qīšum: 'Gift'.

Qī-iš-ti-Ad-mu  VIII.32.18. [23].
(36) Qīštī-Admu: 'Gift of Admu'.

Qī-iš-ti-[d]īrītim  X.9.5.
(36) Qīštī-[d]īrītum: 'Gift of .Dirūtum'.

Qī-iš-ti-[u]-lī
Qf-is-š-ti-Iš-a-ba₄

VII.185.ii.6'1; VIII.32.env.16 (father of I-din-Ša-Ma-ma); 79.7 (father of I-din-Ša-Ma-ma); A.3562.1.47J, [53].
QfštIštIš-a-ba: 'Gift of Iš-a-ba'.

Qf-is-š-ti-Iš-Li-im!?(=ŠI)

SUM-I.26.5.
QfštIštIš-Lim: 'Gift of the god'.

Qf-is-š-ti-d Ma-ma

II.125.1; VII.181.[8] (2); XII.164.[18];
(2) Qf-isš-ti-d Ma-am-ma 263.13; XIV.61.5' (2); XVIII.1.4', 6, 13;
QfšštIštIš-d Ma-ma: 'Gift of Mamma'.

Qf-isš-ti-d Nu-nu

VII.180.ii.21'; 181.12'; 192.12; 217.12;
(2) Qf-isš-ti-d Nu-nu IX.127.[4]; XIII.20.[8], [14]; 40.12;
XVIII.26.20 (2).
QfštIštIš-d Nu-nu: 'Gift of Nunu'.

Qf-isš-ti-d Šīn

IX.283.11.8'; iii.[8']; XIII.1.viii.50;
x.11.
QfšštIštIš-d Šīn: 'Gift of Šīn'.

Qf-isš-ti-šu-[nu]

VII.180.iii.[2'].
QfštIšštIšu: 'Their gift'.

Qf-isš-tum

VII.180.ii.28'; XIII.1.iii.16 (F);
(Gadd 1940: 39b).
QfšštIštum: 'Gift'.
Qù-ur-da-an
(35.3)
VIII.67.3' (gen.).
Qurdan: Hypocoristicon consisting of qurdu (warlike) plus -an.

Qù-ur-qi-ri-[m]
(38.4)
IX.291.iv.[15'] (gen.).
Qurqu(r)rum: 'Metal worker, coppersmith'.

Qù-ru-du-um
(2) Qù-ru-du
IX.276.6 (3; gen.); XIII.1.iii.41 (2); SUM-I.1.8; 2.4; 6.8.
(3) Qù-ru-di-im
(38.2)
Qu(r)rudum: 'Sparse hair'.

Qù-ru-ud-Ištar
(39.2)
IX.25.[17]; 26.22'.
Qurud-Ištar: 'The heroic deed of Ištar'.

Qù-'u-Addu
(27.2)
AB.v.23.
Qu’u-Addu: 'Addu is waiting/expecting'.
qu’u: Stative, 3, masc., sing.
from qu’u. See the Analysis Chapter.

Qù-'u-Dagan
(27.2)
A.3562.ii.[43], 47, 49.
Qu’u-Dagan: 'Dagan is waiting/expecting'.

Qu-urda-an
(35.3)
Qu-ur-qu-ri-im
(38.4)
Qu-ru-du-um
(2) Qu-ru-du
(3) Qu-ru-di-im
(38.2)
Qu-ru-ud-Istar
(39.2)
Qu-u-Addu
(27.2)
Qu-u-Dagan
(27.2)
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>Ra-ba-tum (F)</td>
<td>IX.291.i.i.24 (following Sasson's improved reading, 1972a: 180); XIII.i.x.59; xiii.[21]; A.3151.iii.76.</td>
</tr>
<tr>
<td>Ra-bi-tum (F)</td>
<td>C.vi.31'.</td>
</tr>
<tr>
<td>Ra-bi-ya (F)</td>
<td>XIII.i.vii.32 (2), i.49 (2); i.x.14; x.56 (2); A.3151.ii.15.</td>
</tr>
<tr>
<td>Ra-bi-a</td>
<td>Rabīya: Hypocoristicon consisting of rabū plus -ya.</td>
</tr>
<tr>
<td>Ra-bu-ū-um</td>
<td>A.3562.ii.30.</td>
</tr>
<tr>
<td>Ra-bu-su-l[um]ur</td>
<td>VII.12.[4].</td>
</tr>
<tr>
<td>Ra (b)batum</td>
<td>'Soft one'.</td>
</tr>
<tr>
<td>Rabītum</td>
<td>'The big one' (Birot 1965: 66).</td>
</tr>
<tr>
<td>Rabiya</td>
<td>Hypocoristicon consisting of rabū plus -ya.</td>
</tr>
<tr>
<td>Rabūm</td>
<td>'The big one'.</td>
</tr>
<tr>
<td>Rabū(s)su-lūmur</td>
<td>'May I see his majesty'.</td>
</tr>
<tr>
<td>Rē'ūm(SIPA)-El</td>
<td>'El is the shepherd'.</td>
</tr>
<tr>
<td>Rība-El</td>
<td>'Compensate for me, O El!'.</td>
</tr>
<tr>
<td>Rība</td>
<td>rība: G, imp., 2, masc., sing.</td>
</tr>
<tr>
<td></td>
<td>from riābu plus pronominal suffix (1, c., sing., dat.).</td>
</tr>
</tbody>
</table>
Ri-ba-tum (F) (40.4)

Ri-bē-ti (40.4)

Ri-ib-ku (F) (40.4)

Ri-ha-tum (F) (40.10)

Ri-im-\textsuperscript{d} Addu (2) (37.1)

Ri-im-rā-gan (37.1)

CRJi-im-Ištar (37.1)
**Ri-im-š Sfn**  
(37.1)  
II.33.5; 72.17, 23; AREP.117.[25]; 118.9, 21.  
Rim-š Sfn: 'Gift of Sfn'.

**Ri-im-ši-š El**  
(30.4)  
VII.180.iii'.30'; 250.[10]'j; VIII.62.14;  
71.3 (son of Da-da), 7; 74.[12]j; 100.9  
(son of šil[li(l)]-[ ]); IX.263.2; 264.r.3';  
265.6; XIII.1.ui.36; xi.38; A.3562.vi.44, 46;  
xiii.4l.  
Rimši-š El: "El is her beloved one (?)"  

**Ri-im-ši-ši-lī**  
(30.4)  
IX.5.2.  
Rimši-lī: 'My god is her beloved one'.

**Ri-ši-ya**  
(39.2)  
I.115.[11l], 17; AREC.106e.  
Rišiya: Hypocoristicon consisting of  
šišu (rejoicing) plus -ya.

**Ri-ši-š Šamaš**  
(39.2)  
IX.24.ui.35; iv.[40j]; 27.iii.[11l]; 253.i.8;  
i.23; iv.[11]; x.166.2', 5'.  
Riš-š Šamaš: 'Rejoicing of Šamaš'.

**Ru-baš-an**  
(35.1)  
A.3562.v.34.  
Rubān: Hypocoristicon from rubā'u  
(prince) plus -ān.

**Ru-ba-tum (F)**  
(2) Ru-ba-tim  
(35.1)  
IX.24.iv.27 (2; gen.), 49; XIII.1.vi.10;  
vi.6; x.5; xi.10; C.vi.37'.  
Rubātum: 'Princess'.

**Ru-ba-ya (F)**  
(2) Ru-ba-a-ya  
(35.1)  
XIII.1.ui.10; xiv.[23]; A.3151.iv.12, 49;  
A.4634.14 (2; daughter of Su-mu-ša-ma-ra).  
Rubāya: 'Princess'.
Sa-bi-ma-tim (F)  (38.4)
A.4634.7 (daughter of Ha-at-ni-d'Addu).
Sābi-mātim: 'Brewer of the land'.
sābi: Stat. const. of sābū.

Sa-kum  (38.1)
XIV.19.7.
Sa(k)kum: 'The deaf one'.

Sa-li-ha  (38.4)
VIII.85.8; XIII.1.vii.27 (F); C.iii.23 (F).
Sāliha: Hypocoristicon consisting of sālihu (waterer) plus -a.

Sa-li-hu-um  (2) Sa-li-hu  (38.4)
VII.120.17'; IX.283.iv.5' (2).
Sālihum: 'Waterer'.

Sa-am-si-'dAddu-tukulti  (42)
IV.65.14.
Samsi-Addu-tukulti: 'Samsi-Addu is my trust'.
The name of the monarch appears in the position where a DN normally occurs. See the Analysis Chapter.

Sa-am-tum (F)  (38.2)
XIII.1.xiv.32; C.iv.31.
Sāmtum: 'Red (head)'.

Sa-mu-um  (2) Sa-mu  (3) Sa-mi-im  (4) Sa-ma-am  (38.2)
VII.180.v'.10' (2; nom.); IX.272.4 (nom.);
XIII.38.7 (4; acc.), 22 (4; acc.); 142.40 (3; gen.); 149.[15] (2; gen.), 18 (nom.).
Sāmum: 'Red (head)'.

Sā-ar-rum  (2) Sā-ar-ru-[um]  (3) Sā-ru-um  (4) Sā-rum  (38.3)
VIII.3.4 (3); IX.285.[1] (2); XIII.1.1.52; iv.17 (4).
Sarrum: 'Unreliable'.
\[\text{Sin-a-bu-šu} \quad \text{A.1270.16.}\]

\[\text{Sin-abušu: 'Sin is his father'.}\]

\[\text{Sin-a-ha-am-i-din-nam} \quad \text{IX.24.i.[1]; 27.i.1; 253.iii.15.}\]

\[\text{Sin-aham-idinnam: 'Sin has given me a brother'.}\]

\[\text{Sin-a-ša-re-ed} \quad \text{X.29.8.}\]

\[\text{Sin-ašarād: 'Sin is foremost'.}\]

\[\text{Sin-be-el-ap-lim} \quad \text{II.72.3; 76.14, [22], [23], 29; XIII.}\]

\[\text{Sin-be-el-apli-im: 'Sin is the lord of the first born'.}\]

\[\text{Sin-be-li} \quad \text{IX.19.9; 270.11.}\]

\[\text{Sin-bēli: 'Sin is my master'.}\]

\[\text{Sin-da-mi-iq} \quad \text{VII.223.16'.}\]

\[\text{Sin-damiq: 'Sin is good'.}\]

\[\text{Sin-AN} \quad \text{VI.14.17; XI.95.7.}\]

\[\text{Sin-ilum: 'Sin is god'.}\]

\[\text{Sin-e-ri-ba-am} \quad \text{VII.120.33'; 183.5; VIII.36.4' (2; son of Warad-\text{Sin}); 59.3 (3); [8]; IX.253.}\]

\[\text{Sin-erībam: 'Sin has compensated for me'.}\]

\[\text{Sin-ga-mil} \quad \text{VII.177.8' (2; father of [A]-hu-ṣi-na);}\]

\[\text{Sin-gāmil: 'Sin is merciful'.}\]
\[d\text{Sin}-ib-ni\]

VIII.71.15.

(17.2) \[d\text{Sin}-ibni:\] 'Sin has created'.

\[d\text{Sin}-i-din-nam\]

I.58.[5, 18, 23]; 77.6, [2'], 10'; 109.5, 13,

(2) \[d\text{Sin}-idinnam(MU)-nam\] [20, 311, 45; II.72.31; IV.72.8, 32;

(3) \[d\text{Sin}(XXX)-i-din-nam\] VIII.3.26 (3); 13.9' (3); 71.17; IX.24.1.27;

25.[19]; 26.24'; 27.1.27; vi.[2]; 253.iii.[10];

291.iv.40'; X.175.5 (2), 8 (2); XIII.1.iv.61.

\[d\text{Sin}-idinnam: \] 'Sin has given to me'.

\[d\text{Sin}-AN(1f)\]

I.61.33, 34, 36.

(29.1.b) \[d\text{Sin}-i\text{i}: \] 'Sin is my god'.

\[d\text{Sin}(XXX)-i-[1f]-\text{šu}\]

VIII.45.[14].

(29.1.b) \[d\text{Sin}-i\text{išu:} \] 'Sin is his god'.

\[d\text{Sin}-i-qf-ša\]

I.12.5 (2); II.4.4 (2); VII.202.iii.3' (2);

(2) \[d\text{Sin}-i-qf-ša-am\] 225.11, 8'; 226.9 (2), [48] (2); VIII.7.r.[4'] (2);

(3) \[d\text{Sin}(XXX)-i-qf-ša-am\] 9.21; 76.4 (2), 8 (2), [10] (2); 78.35 (3;

(17.1) father of \[\text{Ni}-in-nu\]; IX.39.[4] (2); 141.4;

152.4; 239.6; 283.iii.10' (2); XI.60.4;

66.5; 195.4; 199.4; XII.109.5; 254.5; 284.4;

303.4; 461.5; 619.4; 621.6; (Gadd 1940: 40b).

\[d\text{Sin}-iqšam: \] 'Sin has given to me as a present'.

\[d\text{Sin}-iš-me-ni\]

IX.253.iv.6; 256.2; XIII.1.vii.74 (2).

(2) \[d\text{Sin}-iš-me-an-ni\] 'Sin has heard me'.

(24.6)

\[d\text{Sin}-la-ša-na-an\]

VII.199.12'; XIII.1.x.33.

\[d\text{Sin}-la-šanān: \] 'Sin has no match'.

\[šanān: \] Inf. in stat. absol. serving

as a stative (see \text{GAG}; par. 62i).
dSin-lu-ud-lu-ul
(27.1)

VIII. 31. 24.

dSin-ludlul: 'Let me praise Sfn'.

dSin-ma-gir
(2)

VII. 139. 3 (2); IX. 283. i. 15'; XIII. 1.11. 24; iii. 53;
vii. 28; 98.9 (father of A-pil-Ku-bi); (Gadd 1940: 41a).
dSin-magir: 'Sfn is the granter'.

(30.3)

dSin-ma-lik
(30.4)

dSin-milik: 'Sfn is the counselor'.

dSin-mu-ba-li-it
(2)

VII. 180. iii'. 7' (3); 255.3 (2); IX. 24. ii. 18 (3);
27. ii. 37 (2); X. 71.1; 72. [1].

dSin-mu-ba-lit
(3)

dSin-muba(l)lit: 'Sfn is the life sustainer'.

(30.2)

dSin-muda
(30.5)

ME. 218, 231 (son of Le-ma-ti-il-va).
dSin-muda: 'Sfn is wise'.

(30.2)

dSin-mu-sa-lim

II. 136. 17, 20, 25; VII. 180. v'. 22'; 196. [9'];
X. 88. 8, [13], [24]; 92. 9, 15; XIV. 42. 12;
59. 6 (father of dNanna-ibila-ma-an-si), 8;
60. 6, 15, [16], [19].

dSin-musa(l)lim: 'Sfn is the preserver of health'.

Sin(XXX)-mu-uš-ta-al
(30.5)

Sfn-mustal: 'Sfn is judicious'.

dSin-na-da (F)
(27.1)

XIII. 1.1. 21; iii. 31; xii. 10.
dSin-nadda: 'Praise Sfn'.

(22.1)

dSin-na-ap-še-ra-am

IX. 283. ii. 12'.
dSin-naperam: 'Pardon me, 0 Sfn'.

naperam: N, imp., 2, masc., sing.

from pasaru plus the ventive.
Recipient of good in the following: VII.6; 19; 26; 28; 30; 32; 34; 36; 37; 44; 45; 50; 51; 60; 61; 63; 69; 70; 77; 78; 82.

'Sin-nāṣir: 'Sin is the watcher'.

A.3151.iii.65.

'Sin-nūrī: 'Sin is my light'.

A.3562.x.30, 36.

'Sin-pi-lāḥ: 'Venerate Sin'.

VIII.78.31 (father of XXX-ri-me-ni).

'Sin-puṭram: 'Absolve me, O Sin'.

IV.11.16'; VIII.78.34 (2; father of Na-bi-Samaš); IX.253.iii.[11]; iv.12; A.3562.xiii.

31; EXCE.576; (Gadd 1940: 41a).

'Sin-rabi: 'Sin is great'.

VII.196.[1']; 249.5'; VIII.78.31 (2; son of XXX-pu-ut-ra-am); IX.253.ii.22; 256.[18]; XI.184.7; XII.296.4; XIII.1.ii.[80]; iiii.43; XIV.42.36; (Gadd 1940: 41a).

'Sin-re-mēnī: 'Sin is compassionate'.

VII.100.4; 204.[9]; 230.[4']; XII.379.[6].

'Sin-rešu-šu: 'Sin is his helper'.

XIII.1.vi.65.

'Sin-tappī: 'Sin is my friend'.

IX.291.i.15; XIV.98.8; (Gadd 1940: 40b).

'Sin-tillassu: 'Sin is his rescue troop'.
**dSin-ub-lam**
(VII.33.19; A.3151.viii.7.)

(dSin-ublam: 'Sin has brought to me'.

**Sú-ku-ku-um**
(XVIII.55.i.13, 14 (2).

(Su(k)kukum: 'Deaf'.

**dSumuQan (gÌR)-i-Šar**
(XIII.88.5; 91.5.)

(dSumuqan-išar: 'Sumuqan is just'.

**Su-mu-ta-Qi-iš**
(II.69.13.

(Sumu-taqiš: 'She has presented the name/posterity'. A 'mixed PN' consisting of the Amorite element sumu (Huffman 1965: 247-49) and the Akk. element taqīš (G, pret., 3, fem., sing. from qiāšu).

**Sú-pf-le-qē-e (F)**
(XIII.1.iii.40.

(Supf-leqe: 'Accept my prayer'.

)
Ša-bu-ū-um: VII.113.3.
(38.4)
Šabīm: 'Soldier', see the Glossary.

Šī-ha-tum (F): XIII.1.vii.35.
(35.1)
Šīhātum: The plural form of šīhu, 'Giggles', see the Glossary.

š[iʔ]-li-ya: A.3562.x.[57].
(32.3)
ši(l)liya: Hypocoristicon consisting of šilla plus -ya.

š[i]-il-la-an: A.3562.xiii.[15], 47 (2).
(2) š[i]-la-an
(32.3)
šilla:n: Hypocoristicon consisting of šilla plus -ān.

š[i]-il-ś-ya: II.4.7.
(32.3)
šilla:yā: Hypocoristicon consisting of šilla plus -aya.

(32.3)
šilla-iš-Ad-du: 'Protection of Addu'.

š[i]-iš-Ak-ka: VIII.1.49 (father of An-nu-aš-ri (F)).
(32.3)
šilla-Ak-ka: 'Protection of Akka'.

š[i]-iš-An-nu: VII.180.iv'.36'; XIII.1.x.[65] (2; F).
(2) š[i]-iš-A[n-n]u-nu
(32.3)
šilla-An-nu: 'Protection of Annu'.

š[i]-iš-Ad-ga:n: VIII.24.13; 33.18; IX.253.iii.9.
(32.3)
šilla-iš-Dagan: 'Protection of Dagan'.

š[i]-iš-ś-a: I.102.9, 14; VII.180.iii'.14' (2); IX.97.16 (2).
(2) š[i]-iš-ś-a
(32.3)
šilla-iš-Ea: 'Protection of Ea'.

\[i\]-li-ya
(32.3)
Sillā-an
(32.3)
$1-la-an
(32.3)
$1-il-la-ya
(32.3)
$H-H-Ak-ka
(32.3)
$11-H-An-nu
(32.3)
$illi-dAddu
(32.3)
$illi-Ak-ka
(32.3)
$illi-¾agan
(32.3)
$illi-dEa
(32.3)
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<th>Description</th>
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<tr>
<td>Și-li-ša- Ha-na-at</td>
<td>XIII.83.8</td>
<td>Și-li-ša- Hanat: 'Protection of Hanat'.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td>VIII.1.44 (father of Šu-Ištar); XIII.56.</td>
<td>[7] (2); A.3562.x.45.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td></td>
<td>Și-li-Ištar: 'Protection of Ištar'.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td>VII.192.10.</td>
<td>Și-li-Ištar: 'Protection of the goddesses'.</td>
</tr>
<tr>
<td>Și-li-ša-N[u]-nu</td>
<td>XIII.1.x.65.</td>
<td>Și-li-ša-Nunu: 'Protection of Nunu'.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td></td>
<td>'Protection of Ištar'.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td></td>
<td>'Protection of the goddesses'.</td>
</tr>
<tr>
<td>Și-li-ša-Sin</td>
<td>II.45.3'; VI.27.6'.</td>
<td>Și-li-ša-Sin: 'Protection of Sin'.</td>
</tr>
<tr>
<td>Și-li-Ištar</td>
<td>XI.12.2.</td>
<td>Și(I)ša-Šamaš: 'Protection of Šamaš'.</td>
</tr>
<tr>
<td>Și-lu-Iš-ta-ab (F)</td>
<td>XIII.1.iii.77; A.3151.ii.77.</td>
<td>Și(I)šu-Iš-ta-ab: 'It is sweet in his shade'.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nawrat: G, stative, 3, fem., sing. from nawaru. For the reading PI=aw see Kupper 1957: 50, n.1 and more recently Reiner 1964.</td>
</tr>
</tbody>
</table>
Şi-it-$d$amṣî(F)

(41.4)

Şi-it-$d$amṣî: 'The rising of the sun'.

Şu-hu-ti-im

(38.1)

Şu(h)utum: Exact mng. unkn. but it refers to an infirmity of the eyes, see the Glossary.
Ša-di-ms-Èl  
(29.1.c)  
A.3562.iii.36; viii.20.  
Šadīma-Èl: 'El is surely my mountain'.

Ša?-di?-ya (F)  
(13.2.a)  
XIII.1.i.3.  
Šadīya: Hypocoristicon consisting of šadû plus -ya.

Ša-du-um-La-bu-a  
(2) Ša-du-um-La-bi  
(3) Ša-du-um-La-ba  
(4) Ša-du-um-La-ba  
(5) Ša-du-La-ba  
(30.4)  
II.33.3' (4), 4' (4), 11' (4); III.46.[8] (3); XIV.49.5 (5), 13 (5); 115.11 (3); A.633; B.179.3; AREP.119.C (2); S. 52, no.45 (4; cited by Rouault 1977: 108, 128, 265).  
Šadûm-Lāba: 'Lāba is the mountain'.

Ša-du-šarri (LUGAL)  
(2) Ša-du-šar-ri  
(3) Ša-du-ša-ar-ri  
(4) Ša-du-um-šar-ri  
(42)  
II.109.48; VII.117.13' (4) IX.241.6 (2); XIV.106.10' (4), 17' (4); 109.6 (2); AREC.109 (3).  
Although Sasson (1974: 367) noted the possibility that the PN could be Hurr., it does make good sense as Akk. and he recognized that it could be taken as such.

Ša-ha-tum (F)  
(35.5)  
A.3151.ii.75.  
Šahâtum: 'Pig'.  
šahâtum: šahû plus the -atum ending.

dša-la-ešt-tap-pi (F)  
(29.1.c)  
XIII.1.iii.26.  
dšalaš-tappi: 'Šalaš is my friend'.

Ša-lim-A-nu-um  
(30.5)  
N.AN.15 (father of Ša-lim-dA-šar).  
Šalim-Anum: 'Anum is well'.

Ša-la-as-tap-pi (F)  
(29.1.c)  
XIII.1.iii.26.  
dšalaš-tappi: 'Šalaš is my friend'.

Ša-lim-Anu-um  
(30.5)  
N.AN.15 (father of Ša-lim-dA-šar).  
Šalim-Anum: 'Anum is well'.
<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>Ša-lim-be-li</td>
<td>VII.200.13; XII.256.6; A.3562.xii.57.</td>
<td>Šalim-bēlī: 'My master is well'.</td>
</tr>
<tr>
<td>Ša-lim-pa-li-ih-[^d]-Šamaš</td>
<td>V.86.5.</td>
<td>Šalim-pālih-[^d]-Šamaš: The one who fears Šamaš is safe'.</td>
</tr>
<tr>
<td>Ša-al-lu-ru[sic]-im</td>
<td>II.128.8 (gen.); XIV.15.[4'] (3; gen.).</td>
<td>Šallūrum: 'A small tree', a 'medlar'.</td>
</tr>
<tr>
<td>Ša-al-mu-ṭā-ba (F)</td>
<td>A.3151.vii.64.</td>
<td>Šalmu-ṭāba: 'Healthiness is good'. G, stative of ṭābu with the archaic predicate ending -a.</td>
</tr>
<tr>
<td>d[^d]-Šamaš-a-bi</td>
<td>VII.280.viii'.7; IX.24.i.7; 27.ii.19; XIII.1.xi.53; AB.vii.5.</td>
<td>d[^d]-Šamaš-abī: 'Šamaš is my father'.</td>
</tr>
<tr>
<td>d[^d]-Šamaš-an-dūl-li</td>
<td>IX.24.i.25; 27.i.25; XII.189.4; XIII.1.vi.25 (2); (2) d[^d]-Šamaš-andulli(DUL.AN) 77.5 (2); C.vi.11'(F).</td>
<td>d[^d]-Šamaš-andullī: 'Šamaš is my protection'.</td>
</tr>
<tr>
<td>d[^d]-Šamaš-ba-ni</td>
<td>VIII.75.8; IX.24.i.13; ii.31; 27.i.13; iii.[7]; XI.199.5.</td>
<td>d[^d]-Šamaš-bānī: 'Šamaš is the creator'.</td>
</tr>
<tr>
<td>Name</td>
<td>Summary</td>
<td>References</td>
</tr>
<tr>
<td>-----------------------</td>
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<td>Šamas-be-el-î-lûrû</td>
<td>IX.252.19. 'Šamaš is lord of the gods'.</td>
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<td>(30.6)</td>
<td>Šamas-bēl-illû: 'Šamaš is lord of the gods'.</td>
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<td>Šamas-dumqi</td>
<td>IX.22.[17]; 24.iii.52; 25.13; 26.18'; 27.v.19; XIII.1.ii.5; xi.4; A.3151.ii.4.</td>
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<td>(29.1.c)</td>
<td>Šamas-dumqû: 'Šamaš is my grace'.</td>
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<td>(29.1.c)</td>
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<td>Šamas-AN</td>
<td>VII.180.iv'.19'; IX.253.1.18; 288.12; XIII.1.xiv.45; A.3562.iv.11.</td>
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<td>(30.4)</td>
<td>Šamas-ilûm: 'Šamaš is god'.</td>
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<td>Šamas-ga-mil</td>
<td>VIII.78.32 (father of Šamas-na-gir); IX.24.ii.14; 27.i.[14]; 261.11 (son of Hu-nu-bi-[m]).</td>
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<td>(30.3)</td>
<td>Šamas-gâmûl: 'Šamaš is merciful'.</td>
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<td>Šamas-idin-nam</td>
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<td>Šamas-idinûm: 'Šamaš has given to me'.</td>
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<td>Šamas-il-in-lûrû</td>
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<td>(30.6)</td>
<td>Šamas-In-ilûl: 'Šamaš is the eye of the gods'.</td>
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<td>Šamas-il-in-matûm</td>
<td>X.134.10, 11.</td>
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<td>(30.6)</td>
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<td>Šamas-il-in-matûm</td>
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<td>(30.6)</td>
<td>Šamas-In-mâtûm: 'Šamaš is the eye of the land'.</td>
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<td>dšamaš-la-ma-sí (F)</td>
<td>IX.24.iii.[57]; 27.v.24.</td>
<td>dšamaš-lama(s)si: 'šamaš is my protective genie'.</td>
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<td>dšamaš-ma!-Clik or possibly g[am-mill?]</td>
<td>VII.150.4.</td>
<td>dšamaš-mālik: 'šamaš is the counselor'.</td>
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<td>(30.4)</td>
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<td>dšamaš-mu-ba-li-it</td>
<td>VII.156.6.</td>
<td>dšamaš-muba(l)iti: 'šamaš is the life sustainer'.</td>
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<td>(30.2)</td>
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<td>dšamaš-muda(GAL.ZU)</td>
<td>VII.80.4 (for the reading GAL.ZU equals mùda)</td>
<td>see the Glossary).</td>
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<td>(30.5)</td>
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<td>dšamaš-muda: 'šamaš is wise'.</td>
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<td>dšamaš-mu-ša-lim</td>
<td>V.81.8.</td>
<td>dšamaš-musa(l)ixim: 'šamaš is the preserver of health'.</td>
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<td>(30.2)</td>
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<td>dšamaš-mu-tap-li</td>
<td>IX.22.19; 25.5[5]; 26.7.</td>
<td>dšamaš-mūtapli: 'šamaš is my requiter'.</td>
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<td>dšamaš-na-pí-iš-ti</td>
<td>VII.120.389 (F); IX.24.ii.[56]; iii.[1]; 27.iii.31.</td>
<td>dšamaš-napišti: 'šamaš is my life'.</td>
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<td>(29.1.c)</td>
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<td>dšamaš-na-šir</td>
<td>III.84.9; VII.169.[11]; 190.18; 207.3'; 220.21; 249.9'; 271.[5]; VIII.52.22 (father of Šu-ri-dAddu); 78.32 (son of dšamaš-ga-mil), 36 (father of šu-ši-at-pa-lam); IX.27.iv.7; 234.iii.16'; 243.4; 287.19, 23; X.27.5, 12; XI.193.153; 8.160. no.20 (cited by Rouault 1977: 109, 128, 265).</td>
<td>dšamaš-nāšir: 'šamaš is the watcher'.</td>
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<td>(30.2)</td>
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dšamaš-ni-šu (16.2) dšamaš-nišu: 'O šamaš, we have (a brother)'.

dšamaš-nu-ri (F) (29.1.c) dšamaš-nür: 'Šamaš is my light'.

dšamaš-pīq-da-an-ni (18.1) dšamaš-pīqddanni: 'Entrust to me, O Šamaš'.

dšamaš-ra-bi (30.5) dšamaš-rabi: 'Šamaš is great'.

dšamaš-re-di (29.1.c) dšamaš-rēd: 'Šamaš is my guide'.

dšamaš-re'ūm(SIPA) (30.4) dšamaš-re'ūm: 'Šamaš is the shepherd'.

dšamaš-tap-pī-e (2) dšamaš-tappī: 'Šamaš is my friend'.

(29.1.c)

dšamaš-ta-ya-ar (30.3) dšamaš-ta(y)yar: 'Šamaš is compassionate'.

dšamaš-tillassu(ILLAT)-sú (29.1.c) dšamaš-tillassu: 'Šamaš is his rescue troop'.

IX.24.1.47; 27.ii.[3]; 27.v.[11]; XII.265.7; XIII.1.1.33; A.3151.ii.46.

IX.24.iii.44; 27.v.[11]; XII.265.7; 29.1.c

IX.24.i.[50]; 27.ii.[6].

VII.200.12; VIII.59.2; IX.22.5; 24.iii.[20]; 25.10; 26.ɪ.14; XVIII.67.14; 68.14.

XIV.86.[6], 12.

II.128.17.

IX.24.i.[3]; 27.ii.[3]; 27.iii.[11]; XIII.1.vi.23 (2);

A.3562.iii.31 (2).

IX.24.i.[3]; 27.i.3.

I.9.6, 9, [15], 20; 86.5, 9; 91.19'; 120.7, [19]; II.52.3; IV.86.34; V.25.11; 42.[11]; VIII.78.37.
Šamaš-til-la-ti (29.1.c)
XIII.1.xiv.54; (Gadd 1940: 41a).
Šamaš-tillati: 'Šamaš is my rescue troop'.

Šamaš-tukulti (29.1.c)
IX.24.ii.11; 27.ii.32; (Gadd 1940: 41a).
Šamaš-tukulti: 'Šamaš is my trust'.

Šamši-[ši]-Addu (29.1.c)
I.1.[8'] (2); 3.20, [2'], 14', [16'];
Ša-am-[ši]-ra-bi (30.5)
IX.21.[18'].
Šamši-rabi: 'My sun is great'.

Ša-mu-ši (F) (35.1)
A.3151.vi.72.
Šamši: 'Heaven(ly)'.

[š]a-nu (34)
XIII.1.xiv.[52].
Šanū: 'Another, second'.
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<td>A.3562.i.[13].</td>
<td>&quot;That of the command of the darling'.</td>
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<td>Ša-pi-El</td>
<td>II.79.13; (Gadd 1940: 41a).</td>
<td>&quot;That of the command of El'.</td>
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<td>VI.65.7, 9; IX.24.ii.[20]; 149.9 (3); 240.[3];</td>
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<td>XIII.144.40; XIV.94.11, [23]; 106.7', [12'], [16']; 107.7; AREC.109 (2); B.308.22; (Gadd 1940: 41a).</td>
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<td>X.65.4; AREC.109 (2); B.308.22; (Gadd 1940: 41a).</td>
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<td>Šarraya</td>
<td>Hypocoristicon consisting of Šarru plus -aya.</td>
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<td>II.78.7, [16]; VII.117.18; IX.27.ii.39; XI.259.3; A.3562.v.32; AREC.111.</td>
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<td>Šarriya: Hypocoristicon consisting of Šarru plus -ya.</td>
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<td>Šarrum-Addu</td>
<td>XVIII.62.15.</td>
<td>&quot;Addu is the king'.</td>
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<td>Šarrum-andulli</td>
<td>VIII.99.3'.</td>
<td>&quot;The king is my protection'.</td>
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<td>Šarrum-bāni</td>
<td>VII.249.r.[8'].</td>
<td>&quot;The king is the creator'.</td>
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<td>Šarrum-ba-aš-ti (F)</td>
<td>IX.294.13; XI.281.4; XII.688.3; 689.3; 691.2; 692.3; 693.2; 735.2; C.v.16' (2).</td>
<td>&quot;The king is my dignity'.</td>
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<td>Šarrum-ki-m[a?-l]-lī</td>
<td>XVIII.55.ii.[11].</td>
<td>&quot;The king is like a god'.</td>
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<td>VII.91.3'; 125.4; 126.4; 229.4; 297.2'; IX.47.4; 51.5.</td>
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<td>Šarrum-šadū(KUR)-ni</td>
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<td>Šarrum-waqra (F)</td>
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<td>IX.24.ii.29; 27.iii.[5].</td>
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<td>Ša-šū-bi-El</td>
<td>(2) Ša-šū-bi-El</td>
<td>VIII.12.8', env.4'; IX.291.iv.32'; A.3562. iv.74 (2).</td>
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<td>Še-le-bu-um</td>
<td>(2) Še-le-bu</td>
<td>VII.180.iv'.34' (2); IX.283.iii.[7'].</td>
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<td>Še-le-bi-im</td>
<td>(35.5)</td>
<td>X.7.6; 80.4; XIII.86.14 (3; gen.).</td>
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<td>Še-ep-da-gan</td>
<td>IX.237.11.10; XII.157.8; 164.9; 263.6 (2). Še-ep-da-gan: 'Foot of Dagan'.</td>
<td>X.110.3 (sister of Ki-na-at-LUGAL-sū). Še-ra-da-Ma(m)ma: 'Mamma is the morning star'. Še-ra: Šēru with the archaic predicate ending -a.</td>
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<td>Še-ra-da-Ma(m)ma</td>
<td>X.110.3 (sister of Ki-na-at-LUGAL-sū). Še-ra-da-Ma(m)ma: 'Mamma is the morning star'. Še-ra: Šēru with the archaic predicate ending -a.</td>
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<td>Še-re-et-da-Sīn</td>
<td>ME.173-176; 178; 239.2 (father of A-pil-Ku-bi). Še-re-et-da-Sīn: 'Punishment of Sīn'.</td>
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<td>Še-ri-da-Sīn</td>
<td>VIII.36.12'. Še-ri-da-Sīn: 'Sīn is my morning star'.</td>
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<td>Še-rum-tukulti</td>
<td>XII.613.3; 740.3; 741.4. Še-rum-tukulti: 'Še-rum is my trust'.</td>
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<td>Ši-ib-tu</td>
<td>II.116.3; VII.206.6' (2); VIII.76.3; X.4.2; 5.2; 6-27.3 (reading 2 in X.27.3 but 3 in X.15.23 and 26.3); 30.12; 114.1 (gen.); 119.2 (gen.); 120-136.1 (gen.); 138.1 (gen.); 139.12]; 151.1 (gen.); 156.1 (gen.); XVIII. 61.25; A.3151.v.50 (2); ME.69; 181.1 (daughter of Ya-ri-im-li-im). Ši-bu-tu(m): 'Old woman, grey one'.</td>
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<td>Ši-bu-na-a-ra-am</td>
<td>AB.iu.11. Ši-bu-na-a-ra-am: 'The old man is beloved'.</td>
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<td>Ši-du-ri</td>
<td>XIII.1.i.2; ix.20; A.3151.i.68; vi.26. Ši-du-ri: 'She is my wall'.</td>
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<td>For the possibility of the name being Hurrian, see the Glossary under dūru.</td>
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</table>
Ši-ma-a-ha-ti (F)  (40.10)
Šima-ahātī: 'It is she who is my sister'.

Ši-ma-at-

Da-gan (F)  (36)
Šimat-Dagan: 'Destiny of Dagan'.

Ši-ma-at-Ištar (F)  (36)
Šimat-Ištar: 'Destiny of Ištar'.

Ši-na-dam-qa (F)  (2) Ši-ni-dam-qa  (40.6)
Šina-damqa: 'The two are good' or possibly 'Both are beautiful' (Birot 1956: 66, n.7).

Ptaka: Either a G, stative, 3, fem., pl. from damāqu or damqu with the archaic predicate ending -a.

Ši-Nanna (F)  (30.6)
Ši-Nanna: 'She is Nanna'.

Ši-tatum (F)  (13.2.a)
Ši(t)tatum: Hypocoristicon consisting of sittu (rest, remainder) plus -atum.

Ši-ṭab-ni (F)  (34)
Ši-ṭābnī: 'She is our joy'.

Ši-ṭab-ni-aya (F)  (34)
Ši-ṭābnī-aya: Hypocoristic ending -aya added to the above PN.

Ši-ya〈rum?〉-ta-ka-al  (27.2)
Šiya〈rum〉-takan: 'Trust (in) Šiyarum'.
takan: G, imp., 2, masc., sing. from takālu.
Ši-ya-rum-ták-la-ku (F) IX.24.iii.[55]; 27.v.[22]; A.3151.iv.32 (2).
(2) Ši-a-rum-ták-la-ku Šiyarum-taklāku: 'I trust (in) Šiyarum'.
(25.2)

Šu-bu-ul-a-bi VII.223.9'.
(40.4) Šūbul-abī: 'He is sent, 0 my father'.
šūbul: š, stative, 3, masc.,
sing. from wabālu.

Šu-bu-ul-[tum] (F) C.iv.[21]; (Gadd 1940: 41b).
(35.1) Šūbultum: 'Gift'.

Šu-da-mī-iq A.3562.11.16.
(41.4) Šū-damīq: 'He is good/fortunate'.

Šu-Ha-am-mu VII.232.5; IX.291.iii.[23'].
(37.3) Šu-Hammu: 'One of Hammu'. This is a 'mixed
PN', for Amorite Hammu see Huffman 1965: 196-98.

Šu-Ištar VIII.1.44 (son of Šilli(li)-Ištar); 75.18.
(37.3) Šu-Ištar: 'One of Ištar'.

Šu-Šab-ta IX.24.i.8; 27.i.8.
(37.3) Šu-Šabta: 'One of Kabta'.

d Šul.pa.e.a-na-šir IX.24.ii.28; 27.iii.[4].
(30.2) dŠulpae-našir: 'Šulpaea is the watcher'.

Šum-El XIII.1.11.22, 85.
(37.1) Šum-El: 'Posterity of El'.

Sulpaea-na~ir: 'Sulpaea is the watcher'.
XIII.l.ii.22, 85.
šum-ma-an-la-Èl (16.3) V.28.12.
šumman-la-Èl: 'But for El'.

šum-ma-an-la-Šamaš (16.3) A.3562.ix.23.
šumman-la-Šamaš: 'But for Šamaš'.

šu-mu-uh-tum (F) (35.2) XIII.1.x.49; xiv.[15].
šu(m)muhtum: Hypocoristicon consisting of šummuhu (very abundant, voluptuous) plus -tum.

šum-su-li-ṭir (42) IV.80.10'; V.64.5, 7; VII.197.[4]; VIII.62.15.
šumsu-liṭir: 'May he save his name/posterity'.

šu-nu-uh-Šamaš (21.1) IX.256.23 (father of Na-bi-Šamaš);
283.ii.17'.
šūnuh-Šamaš: 'He is worried/having a hard time, O Šamaš'.
šūnuh: š, stative, 3, masc., sing. from anāhu.

šu-Šana-nu (37.3) VIII.1.40 (son of dā-ša-Šana-nu-pa-ra-ya), env.11.
šu-Šuna-nu: 'One of Nunu'.

šu-qā-[r]a-tum (F) (35.1) XIII.1.v.[78].
šūqaratum: Hypocoristicon consisting of šūqaru (costly, valuable) plus -atum.

šu-ra-na-tum (F) (35.5) VII.226.23.
šurānatum: Hypocoristicon consisting of šurānu (cat) plus -atum.
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<td>XIII.1.v.43&lt;sup&gt;1&lt;/sup&gt;; xiii.15; A.3151.ii.25. 'Istar has created'.</td>
</tr>
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<td>Tab-ni-tum (F)</td>
<td>XIII.1.vi.15; vii.4; ix.53. Hypocoristicon for a PN such as the preceding.</td>
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<td>Ta-bu-ub-im-di (F)</td>
<td>VIII.31.10, [15]; 33.7; 72.[1], [1']. Tabub(u)-imdi: 'Tabubu is my support'.</td>
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<td>Ta-bu-bu (F)</td>
<td>XIII.1.viii.35. Tabubu: An abbreviated PN with only the DN remaining.</td>
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<td>Ta-bu-bu-um-mi (F)</td>
<td>XIII.1.vi.57. Tabubu-ummi: 'Tabubu is my mother'.</td>
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<td>Ta-ku-un-ha-ṭum (F)</td>
<td>A.4634.9 (daughter of Su-mu-ya-ma-am). Takūn-ha(ṭ)um: 'The scepter has become stable'.</td>
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<tr>
<td>Ta-ku-un-ma-tum (F)</td>
<td>C.vii.27'. Takūn-mātum: 'The land has become stable'.</td>
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<td>Ta-lim</td>
<td>X.122.1'. Talīm: 'Privileged brother', see the Analysis Chapter.</td>
</tr>
<tr>
<td>Tam-hi-ri-īš-ṭā-bat</td>
<td>X.12.17; 106.3. Tamhīruš-ṭābat: 'In the (month) of Tamhīru, she (=an unnamed female deity) is pleasant'.</td>
</tr>
</tbody>
</table>

<sup>1</sup>This reading follows the suggestion of Sasson (1972a: 180) rather than the tab-ru? suggested in ARMT. The reading tabru presents several difficulties: the normal G, pret., 3, fem., sing. is tabri, not tabru, and further, the standard reference works do not cite any PNs using baru as one of the elements (see for example CAD B: 115-18).
<table>
<thead>
<tr>
<th>Title</th>
<th>Reference</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tappi(TAB.BA)-El</td>
<td>V.7.10, 20.</td>
<td>Tappi-El: 'El is my friend'.</td>
</tr>
<tr>
<td>Ta-pi-â-Ma-ma (F)</td>
<td>IX.24.iii.27.</td>
<td>Ta(p)pi-â-Ma(m)ma: 'Mamma is my friend'.</td>
</tr>
<tr>
<td>Ta-ri-ba-tum</td>
<td>IX.27.ii.14; 287.[9] (F).</td>
<td>Tarîbatum: Abbreviated PN from the stem tarîbtu (substitute), see the Analysis Chapter.</td>
</tr>
<tr>
<td>Ta-ri-bu-um</td>
<td>V.28.28 (2; gen.), 32.</td>
<td>Tarîbum: 'Substitute'.</td>
</tr>
<tr>
<td>Ta-ri-iš-Ad-mu (F)</td>
<td>XIII.1.i.16.</td>
<td>Tarîš-Admu: 'Admu rejoices'.</td>
</tr>
<tr>
<td>Ta-ri-iš-ha-at-tu (F)</td>
<td>X.104.[3]; 114.3, 8.</td>
<td>Tarîš-haṭtu: 'The scepter rejoices'.</td>
</tr>
<tr>
<td>T[a-r]i-iš-Ištar (F)</td>
<td>A.3151.vii.[36].</td>
<td>Tarîš-Ištar: 'Ištar rejoices'.</td>
</tr>
<tr>
<td>Ta-ri-iš-mat-tum (F)</td>
<td>IX.25.[35]; 26.r.9'; 291.iv.[10']; A.3151.vii.28; 4634.19 (daughter of Su-m[u-N]um-ha; see Sasson 1972a: 180 for the reading); C.ii.26; (Gadd 1940: 41b).</td>
<td>Tarîš-mâtum: 'The land rejoices'.</td>
</tr>
<tr>
<td>Ta-ši-im-Ištar (F)</td>
<td>XIII.1.iv.28.</td>
<td>Tašîm-Ištar: 'Ištar has determined'.</td>
</tr>
<tr>
<td>Term</td>
<td>Reference</td>
<td>Note</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>Ta-tu-ur-Ištar (F)</td>
<td>IX.24.iii.[60]; 27.v.27.</td>
<td>Tatūr-Ištar: 'Ištar has returned'.</td>
</tr>
<tr>
<td>(17.10)</td>
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</tr>
<tr>
<td>Ta-tu-ur-ma-tum (F)</td>
<td>XIII.1.xiv.34 (2); A.3151.iv.31 (2); v.39 (2);</td>
<td>Ta-tūr-ma-tum: 'The land has returned (to stability)'.</td>
</tr>
<tr>
<td>(2) Ta-tūr-ma-tum</td>
<td>A.4634.11 (daughter of Ya-ap-la-ah-(1)-li-im); C.v.7'; (Gadd 1940: 41b).</td>
<td></td>
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<tr>
<td>(23.2)</td>
<td></td>
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</tr>
<tr>
<td>Ta-ṭa-ab-E-šar (F)</td>
<td>XIII.1.vi.42.</td>
<td>Taṭāb-Ešar: 'Ešar is good'.</td>
</tr>
<tr>
<td>(25.2)</td>
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<td></td>
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<tr>
<td>Ti?-ra-tum (F)</td>
<td>IX.291.ii.2.</td>
<td>Tīratum: Hypocoristicon, see the Analysis Chapter.</td>
</tr>
<tr>
<td>(27.2)</td>
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<td></td>
</tr>
<tr>
<td>Ti-ir-Ē-a</td>
<td>IX.149.4; 150.4.</td>
<td>Tīr-Ea: 'Return (to) Ea'.</td>
</tr>
<tr>
<td>(27.2)</td>
<td>tīr: D, imp., 2, masc., sing.</td>
<td>from tāru. See the Analysis Chapter.</td>
</tr>
<tr>
<td>Ti-ir-Ištar</td>
<td>VII.180.iii'.18' (M); 234.[3'], [12'] (M); A.3562.iii.56.</td>
<td>Tīr-Ištar: 'Return (to) Ištar'.</td>
</tr>
<tr>
<td>(27.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ti-ir-Ma(m)ma</td>
<td>VIII.5.[14]; 8.19 (both son of Ya-ar-ip-El).</td>
<td>Tīr-Ma(m)ma: 'Return (to) Mamma'.</td>
</tr>
<tr>
<td>(27.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dTišpak?-a-bī</td>
<td>VII.149.4.</td>
<td>dTišpak?-abī: 'Tišpak is my father'.</td>
</tr>
<tr>
<td>(29.1.a)</td>
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</tr>
<tr>
<td>Tu-li-id-dMa-ma (F)</td>
<td>IX.24.iii.[23]; 291.iv.[12'].</td>
<td>Tūlid-dMa(m)ma: 'Mamma has borne'.</td>
</tr>
<tr>
<td>(17.3)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Tu-ra₃Da-gan (22.1)

X.50.[19], [20]; A.3562.viii.[2]; xii.43.

Tūra₄Dagan: 'Return to me, O Dagan'.

tūra: G, imp., 2, masc., sing.

from tāru plus dative pronominal suffix (1, c., sing.).

Tu-ur-ru-nu-u-ga-mil (30.3)

VII.139.7; XIII.118.14.

Turrunū-gāmil: 'Turrunu is merciful'.

Tabat-sarru(s)u: 'His kingship is pleasing'.
X.82.8; XIII.14.19; 40.32.

Tab-balati: 'My health is good'.
XVIII.61.11; A.1270.15 (2).

Tab-eli-matim: 'It is pleasant for the land'.
II.72.3; A.3562.xi.71 (2); AREP.118.4.

Ta-ab-e-li-ummanisu: 'It is pleasant for his army'.
IX.253.i.16.

Tab-eli-ummanisu: 'It is pleasant for his land'.
I.39.[4]; IV.53.7 (2); 60.[7].

Tab-eli-ummanisu: 'It is pleasant for his army'.

Tā-ab-šillili: Probably an abbreviated PN, see the Analysis Chapter.
IX.253.i.16.

Tā-ab-šillili-Aššur: 'The protection of Aššur is sweet'.
Mentioned in the date formulae in the following:
VII.11-83; VIII.12.12', env.[7']; IX.1.[8]; N.AN.16, 17.

Tā-ab-šillili-Dagan: 'The protection of Dagan is sweet'.
VII.180.ii'.[29'].

Ta-ab-wa-ša-ab-šu (32.3) VIII.55.[7]; IX.24.iii.[21]; XIII.1.v.21.
Ta-b-waššu: "Sweet-Is-His-Presence"
(CAD A2: 397a).
waššu: G, inf. of asābu plus suffix (3, masc., sing.).

Ta-ab-zí-ki-ir-šu (32.3) IX.24.11.42; 27.iii.18.
Ta-b-zikiršu: 'His command is sweet'.

"Sweet-Is-His-Presence"
U-bar-rum
(2) Ū-bar-rum
(37.3)

Ubarrum: 'Stranger'.

U-bar-Šamaš
(2) U-bar-rum
(37.3)

Ubar-Šamaš: 'Stranger of Šamaš'.

Um-mi-Hanat? (F)
(29.1.a)

Ummi-Hanat: 'Hanat is my mother'.

Um-mi-ha-†um (F)
(42)

Ummi-ha(t)†um: 'The scepter is my mother'.

Um-mi-ili (F)
(40.7)

Ummi-ili: 'My mother is my god'.

Um-mi-iq-ra (F)
(40.6)

Ummi-Iqra: 'My mother is dear to me'.

Iqra: "aqaru plus dative pronominal suffix (1, c., sing.).

Um-mi-İş-ha-ra (F)
(29.1.a)

Ummi-İşhara: 'İşhara is my mother'.

Um-mi-mar-şat (F)
(41.5)

Ummi-marşat: 'My mother is difficult'.

Um-mi-Na-ru (F)
(29.1.a)

Ummi-Nāru: 'Nāru is my mother'.

Um-mi-sî-im-ti (F)
(41.3)

Ummi-simtī: 'My mother is my ornament'.

v.15.7; 59.4; VII.96.(1'); 185.1.12' (2);
IX.253.iv.15.

A.3151.iv.[71].
IX.291.iii.32'.
XIII.1.viii.64.
IX.291.iv.35'; XIII.1.vii.7; xi.48.
XIII.1.v.74.
XIII.1.iii.5.
C.vii.10'.
XIII.1.iv.69.
Um-mi-\textsuperscript{3}Sam\textsuperscript{3}i (F) (41.3)

Um-mi-\textsuperscript{3}Sam\textsuperscript{3}i: 'My mother is my sun'.

IX.291.iii.44'; A.3151.vii.38.

Um-mi-t\textsuperscript{3}a-ba (F) (41.4)

Um-mi-t\textsuperscript{3}a-ba: 'My mother is pleasing'.

t\textsuperscript{3}a-ba: A stative form of t\textsuperscript{3}abu with the archaic predicate ending -a.

IX.24.iii.17; 27.iv.[32]; 291.1.31; XIII.i.v.2; viii.39; xii.24; xiv.[27]; A.3151.ii.[28]; vi.29, 34.

Um-mi-ya (F) (13.2.a)

Um-mi-ya: Hypocoristicon consisting of ummu plus -ya.

X.170.10; XIII.1.xiv.[18].

Um-mu-um-k\textsuperscript{3}api (F) (241.3)

Um-mu-um-k\textsuperscript{3}api: 'The mother is my rock'.

VIII.87.5; XIII.1.vii.56; A.3151.v.16 (2).

Um-mu-uqqura (F) (40.6)

Um-mu-uqqura: 'The mother is dear'.

uqqura: D,stative with the feminizing and/or archaic predicate ending -a.

IX.291.1.33.

Ú-ga-\textsuperscript{3}Addu (25.2)

Ú-ga-\textsuperscript{3}Addu: 'I wait for Addu'.

u\textsuperscript{3}a: Pres., 1, c., sing. from q\textsuperscript{3}u\textsuperscript{3}u.

VII.180.iii'.6'; IX.291.iii.27'.

Ú-ga-\textsuperscript{3}El (25.2)

Ú-ga-\textsuperscript{3}El: 'I wait for El'.
ú-qa-ki-El

A.3562.ix.69.

Uqâ(k)ki-El: 'El is waiting for you'.

uqâkki: Pres., 3, masc., sing. from qu'û plus the dative suffix (2, fem., sing.).

ú-qi-Elil

A.3562.i.ii.44.

Uqi-El: 'I waited (for) El'.

uqi: Pret., 1, c., sing. from qu'û.

ú-sa-ta-an

VII.180.v'.24'; VIII.11.15; 68.5 (son of Mu-ûš-tu-ka-[mî]), 10; XIII.1.xiv.42.

Usâtän: Hypocoristicon consisting of usatu (help) plus -ân (Birot 1955: 30, and n. 11).

ú-sur-a-wa-su

I.61.27; VIII.1.32.

Uğur-âwa(s)u: 'Observe his word'.

ú-sur-pî-šarrim

I.5.24; 67.15; VI.49.12; XIII.7.6, 13;

C.vii.34'; A.3562.x.2 (2); (Gadd 1940: 42a).

Uğur-pî-šarrim: 'Observe the command of the king'.

ús-taš-ni-El

VII.180.ii'.31'; iii'.16'; VIII.50.3, 6; IX.253.ii.

15 (2); XIII.1.v.63; A.3562.vii.73; xiii.48; AB.v.12.

Usâšni-El: 'El has doubled'.

usahaan: St, pret., 3, masc., sing., from šanû.
Wa-qar-\text{-}ib-\text{-}lu\text{-}u\text{-}u \text{(F)} \quad \text{IX.24.iii.[13]; 27.iv.<25>}

(41.1)  
\text{Waqar-liblu\text{"u}}: \text{ 'The dear one, may he remain well'}.  
\text{waqar:} \quad \text{Stat. absol. of waqru.}

\text{[Wajrad-}^d\text{Addu} \quad \text{II.109.[33].}

(37.3)  
\text{Warad-}^d\text{Addu:} \text{ 'Servant of Addu'.}

\text{Warad-}^d\text{Amurrim} \quad \text{A.3562.xii.28.}

(37.3)  
\text{Warad-}^d\text{Amurrim:} \text{ 'Servant of Amurrum'.}

\text{Warad-}^d\text{Ilf-}^\text{su} \quad \text{II.71.[33]; 134.4; III.47.8; V.28.12; VII.89.2;}

(37.3)  
177.r.5'; 180.v'.[36']; 190.[24]; 216.9; 218.12; 219.[12]; 225.12; 226.10, [35]; 55; VIII.87.2, [101]; IX.24.ii.[19]; iv.41; 27.ii.38; X.126.  
16, 17, [23]; XII.747.24; XIII.25.5;  
S. 215. no.312 (cited by Rouault 1977: 229, notes 32 and 36, and 266).  
\text{Warad-il}^\text{i}^\text{su:} \text{ 'Servant of his god'.}

\text{Warad-}^d\text{Istar} \quad \text{VII.292.seal 1 (son of I-}^\text{nu-}^\text{[ ]).}

(37.3)  
\text{Warad-}^d\text{Istar:} \text{ 'Servant of Istar'.}

\text{Warad-Ku-bi} \quad \text{IX.24.i.26; 27.i.26; 256.28; XIV.61.4'.}

(37.3)  
\text{Warad-Kubi:} \text{ 'Servant of Kubi'.}

\text{Warad-}^d\text{Sebetti (IMIN.BI)} \quad \text{XII.407.4.}

(37.3)  
\text{Warad-}^d\text{Sebetti:} \text{ 'Servant of Sebetti'.}
Warad-Šin
(2) Warad-Šin(XXX)
(37.3)
V.59.3; 60.3; VII.180.ii'.24'; 223.12';
VIII.36.5' (father of Sin-e-ri-ba); 55.6
(2; father of Ya-šu-ub-Šar); IX.252.5;
XIII.1.viii.24; (Gadd 1940: 42b).
Warad-Šin: 'Servant of Šin'.

Warad-Šamaš
(37.3)
VII.207.7'; VIII.44.7'; IX.19.10; 24.11.8;
27.ii.13, 26; 256.4; 283.iv.6'; XIII.1.ii.78;
XIV.61.[4'].
Warad-Šamaš: 'Servant of Šamaš'.

Wardu(du?)-šu-nu
(37.3)
VII.180.iv'.32'.
Wardušunu: 'Their servant'.
wardušunu: wardu plus suffix (3, masc.,
pl.), however one normally expects warassunu.

Ya-ak-ru-ub-ŠEl-tillati
(29.1.c)
Ya-ak-ru-ub-ŠEl-tillati: 'Yakrub-El is my rescue troop'.

Warad-Šin: 'Servant of Šin'.
Warad-Šamaš: 'Servant of Šamaš'.
Wardušunu: 'Their servant'.
wardušunu: wardu plus suffix (3, masc.,
pl.), however one normally expects warassunu.

Ya-ak-ru-ub-ŠEl-tillati: 'Yakrub-El is my rescue troop'.
Za-bi-la-tum (F)  
(38.4)  
Zābilatum: Hypocoristicon consisting of zābilu (porter) plus -atum.

Za-bi-lim  
(38.4)  
Zābilum: 'Porter'.

Za-ka-tum (F)  
(35.8)  
Zakātum: Hypocoristicon consisting of zakû (clean, clear) plus -atum.

Za-ku-û  
(2) Za-ku-um  
(35.8)  
Zakûm: 'Clean'.

Za-ku-tum (F)  
(35.8)  
Zakūtum: 'Clean'.

Za-ri-qum  
(2) Za-ri-qū-um  
(38.1)  
Za(ri)qum: 'Speckled eyed one'.

Zi-ki-ir-Ištar  
(36)  
Zikir-Ištar: 'Command of Ištar'.

Zi-ki-ir-pī-Šamaš  
(36)  
Zikir-pī-Šamaš: 'Command of the mouth of Šamaš'.

A.3151.iii.50.

VI.57.99 (gen.); 58.20 (gen.).

A.3151.iv.63.

V.35.31; VII.219.[36] (2).

XIII.1.viii.14, 28.

VIII.61.r.2'; A.3562.vii.[80] (2).

VII.269.[7].

XVIII.67.15; 68.[15]; S.135. no.172 (cited by Rouault 1977: 113, n.2).
Zi-iq-nu (F)  
(2) Zi-iq-nu-um  
(38.1)  
Zi-ti-Ištar  
(29.1.c)  

XIII.1.v.36; A.3151.iv.43 (2).

Ziqnu: 'Beard', hair being an unusual facial feature for a woman.

VII.180.ii'.33'.

Zi(t)ti-Ištar: 'Ištar is my portion'.
END NOTE

This dissertation is contained in three parts. See the additional two parts for the remainder of this work.
A STUDY OF AKKADIAN PERSONAL NAMES FROM MARI

Part Two of Three Parts

by

CARL G. RASMUSSEN

A Dissertation
submitted in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

The Dropsie University
Broad and York Streets
Philadelphia, Pennsylvania 19132

1981
CHAPTER III

GLOSSARY

In the Listing and Analysis Chapters of this dissertation translations of the personal names have been given. These translations are based upon an understanding of the elements which make up the names. In order to justify these translations, the Akkadian names have been broken down into their basic components and these are arranged in alphabetic order in the following Glossary. All of the names containing an element have been listed under the appropriate entries. The names are cited in both transliterated and normalized forms. If all, or at least one, of the bearers of a name are female, this has been noted. This listing provides the data upon which the interpretation of the element is based.

A short interpretative paragraph follows the citations of the names. If an element occurs in Old Babylonian with a meaning that is appropriate for the names being studied, then one has a fair degree of confidence in interpreting the names. For many of the elements, their meaning is well-known and their usage in personal names is well-attested.

In some cases the meaning of an element is not certain. This is especially true if it is not well-attested in Old Babylonian. Many times, the element does not occur frequently in personal names. If extant, Akkadian names from the Old Babylonian and
earlier periods are cited as illustrative of the usage of an element.\footnote{In dealing with the early attestations of an element Gelb's \textit{Glossary of Old Akkadian} (MAD 3; 1957) and \textit{Old Akkadian Writing and Grammar} (MAD 2; 1961b) were especially helpful.} In this regard, the standard lexicons (\textit{CAD} and \textit{AHw}), grammar (\textit{CAG}) and treatises on Akkadian onomastics were consulted.\footnote{Ranke (1905), Tallqvist (1905 and 1914), Clay (1912), Holma (1914), Chiera (1916), Breitschaft (1918), Noth (1927 and 1928), Stephens (1928), Oppenheim (1936), Ebeling (1939), Stamm (1939), Gelb, Purves, and MacRae (1943), Jean (1950a), Grondahl (1967), and Saporetti (1970).} Because of the large number of Akkadian names known from Old Babylonian and earlier times, the citation of illustrative names is selective.

In some cases the interpretation of a name depends not only upon the meaning of an element but also upon its place within a certain class of names. Such a classification of names has been made in the Analysis Chapter. Following each name cited in the Glossary a number appears in parenthesis. This number refers to the paragraph of the Analysis Chapter in which the name has been classified. Similar names can be located there. For example, if \textit{Dabium} (bear) is being examined, it is of interest to know if other animal names are used as personal names. By referring to paragraph 35.5, other names of this class can be located.

All of the divine names which appear in the Akkadian personal names have been entered in the Glossary. However, descriptive comments have been kept to a minimum and the reader is referred to Nakata's comprehensive treatment of the deities (1974). The Glossary also contains a complete listing of all the Sumerian and Amorite elements which appear in the Akkadian personal names.
Formerly it was thought that -a was in some way connected with the status determinatus or emphatic of Aramaic (Jean 1950a: 71, n.33, 74; Birot 1953a: 129, n.10; 1953b: 163-64; 1956: 60, n.1; and 1958b: 24). However, Gelb's interpretation (MAD 2: 146-53), that -a is added to the predicate, which can be a noun, adjective or stative, is to be preferred. Although he deals, in the main, with OAkk. PNs, he notes that this element also occurs in Amorite PNs. As the examples above show, it can occur in PNs that have either a masc. or fem. subject. Although Stamm (1939: 300, n.2) had already noted this phenomenon he apparently was not aware of its widespread occurrence in PNs. The usage of -a as marking the predicate seems to be limited to PNs during the OB period. This element may also appear in the two 'DN-mūda' pattern PNs found at Mari (see mūdu below).
This feminine hypocoristic ending occurs in both Akk. as well as Amorite PNs (Birot 1965a: 60, n.1; 1958b: 23-24; and Huffmon 1965: 133-34). As the above listing demonstrates, this ending was not as rare in the OB period as Stamm had indicated (1939: 113). The ultimate origin of the ending is difficult to determine. Huffmon (1965: 134) follows Birot's suggestion (1956a: 60, n.1) that it is a clipped form from -atum while Stamm (1939: 113) suggests that it is derived from -aya. Roberts' observation (1972: 11, n.13) that "... the ending is restricted to words with less than three strong consonants ..." does not seem correct in view of nos. 3-11 and 13 listed above. From the thirteen Akk. and fourteen Amorite (Huffmon 1965: 134) names, it is evident that this was a popular 'feminizing' hypocoristic suffix. In this regard note especially Awila (F) and compare Saliha (f; in one instance the sex of the bearer is not indicated) with Salihum (M) from Mari. Lasima and possibly Saliha are the only exceptions to the rule that the bearers of these PNs were females.

<table>
<thead>
<tr>
<th>Name</th>
<th>Ending</th>
<th>Sex</th>
<th>Reference</th>
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<tbody>
<tr>
<td>Amin</td>
<td>-a</td>
<td>F</td>
<td>13.2.a</td>
</tr>
<tr>
<td>Awila</td>
<td>-a</td>
<td>F</td>
<td>13.2.a</td>
</tr>
<tr>
<td>Baalat</td>
<td>-a</td>
<td>F</td>
<td>13.2.a</td>
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<td>-a</td>
<td>F</td>
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<td>-a</td>
<td>F</td>
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<td>-a</td>
<td>F</td>
<td>35.7</td>
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<td>Lamma</td>
<td>-a</td>
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<td>13.2.a</td>
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<td>-a</td>
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<td>38.4</td>
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<td>-a</td>
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<td>-a</td>
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<td>-a</td>
<td>F</td>
<td>13.2.a</td>
</tr>
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<td>Saliha</td>
<td>-a</td>
<td>F</td>
<td>38.4</td>
</tr>
</tbody>
</table>
Abba (DN)

Abba  1 Ab-ba (13.2.b).

\[\text{Abba-}\]

-ilum  2 \text{dAb-ba-illum(AN)} (F; 30.4).

-ilî  3 Ab-ba-î-lî, \text{dAb-ba-î-lî} (F; 29.1.b).

\[\text{Abba}\]

Iddin-  4 I-din-Ab-ba (17.1).

Kibir-  5 Ki-bi-ir-\text{dAb-ba} (39.2).

Nakata (1974: 11-14) is not certain regarding the gender of this deity nor of its ultimate origin. The DN occurs in eight PNs; the above five, one Amorite and two PNs of unknown origin.

abu

abum-


-El  3 A-bu-um-êEl (40.7).


abî-

The nom.-acc. form of abu with the possessive pronominal suffix (1, c., sing.).

-ya  5 A-bi-ya (13.2.a).

-yatum  6 A-bi-ya-tim (gen.) (13.2.a).

-baštî  7 A-bi-b[al-âš-ti (F; 41.3).

-dürî  8 A-bi-du-ri (F; 41.3).

-ilî  9 A-bi-î-lî (F; 40.7).

-ilîšu  10 A-bi-î-lî-šu (40.7).

-kâpî  11 A-bi-ka-pî (F; 41.3).

\[\text{dLamassî}\]  12 A-bi-\text{dLamassî} (F; 41.3).
<table>
<thead>
<tr>
<th>abī- (continued)</th>
<th>13</th>
<th>A-bi-li-bu-ra (F; 41.1).</th>
</tr>
</thead>
<tbody>
<tr>
<td>-libūra</td>
<td>14</td>
<td>A-bi-li-ṭir₅ (F; 41.1).</td>
</tr>
<tr>
<td>-liṭīr</td>
<td>15</td>
<td>A-bi-ma-ī-lī (F; 40.7).</td>
</tr>
<tr>
<td>-ma-ilī</td>
<td>16</td>
<td>A-bi-qù?-ra?-[ad?] (40.6).</td>
</tr>
<tr>
<td>-qurād</td>
<td>17</td>
<td>A-bi-ṣadī(KUR)-i (41.3).</td>
</tr>
<tr>
<td>-ṣādī</td>
<td>18</td>
<td>A-bi-ḥSamšī(ī) (F; 41.3).</td>
</tr>
<tr>
<td>-tukultī</td>
<td>19</td>
<td>A-bi-tu-kūl-tī (F; 41.3).</td>
</tr>
</tbody>
</table>

| -abu             | 20 | ḏBunene(HAR.RA)-a-bu (30.4). |
| ḏBunene          | 21 | ḏLa-ga-ma-al-a-bu-um (30.4). |
| ḏLāgamāl         |     |                         |

| abī              | 22 | A-li-a-bi (F; 40.2). |
| Ali              | 23 | Be-li-ma-a-bi (F; 41.3). |
| ḏBunene          | 24 | ḏBu-ne-ne-a-bi (29.1.a). |
| ḏEnlīl           | 25 | ḏEn-līl-a-bi (29.1.a). |
| Erra             | 26 | Ėr-ra-a-bi (29.1.a). |
| ḏIlīma           | 27 | ḏIlī-ma-a-bi (40.6). |
| Ilūm             | 28 | Ilūm(AN)-ma-a-bi (29.1.a). |
| Mannum-κīma-     | 29 | ḏMa-an-nu-um-ki-ma-a-bi (40.9). |
| ḏSamaš          | 30 | ḏSamaš-a-bi (29.1.a). |
| Šūbūl           | 31 | Šu-bu-ul-a-bi (40.4). |
| ḏTišpakʔ-       | 32 | ḏTišpakʔ-a-bi (29.1.a). |

| abūšu            | 33 | ḏIšu-a-bu-šu (29.1.a). |
| ḏSīn             | 34 | ḏSīn-a-bu-šu (29.1.a). |

The nom.-acc. form of abu with the possessive pronominal suffix (1, c., sing.).

The nom. form of abu with the possessive pronominal suffix (3, masc., sing.; GAG: par.65h).
"Father (natural or adoptive)" (CAD Al: 67a). The element can be used to refer to a literal father (68a-69b), to refer to a god in relation to man (69b), as a title for deities (Tallqvist 1938: 1-2 and CAD Al: 71b) or as a form of address or honorific title (CAD Al: 71). Since the element is Common Semitic, the Akk. PNs were isolated by observing the nature of the second element.

Abu is used with reference to deities in nos. 20, 21, 24, 25, 26, 28, 30, 32, 33 and 34. It has been taken as an honorific title referring to the master of a slave in nos. 7, 8, 11, 12, 13, 14, 17, 18, 19 and 23. Certainly this is the case with no. 23. This is also very probably the case with nos. 13 and 14, as the precative verbal form does not appear in the Mari PNs in conjunction with DNs (see the Glossary below). However, it must be admitted that abi could be serving in these PNs as a theophoric element, or referring to a literal father or any superior, even the ruler.

Among the above names, a literal father is apparently the referent in nos. 1, 2, 3, 4, 9, 10, 15, 16, 22, 27, 29, 31 and 35. However, it is also possible that a deity is being indicated in nos. 3, 9, 10, 15 and 27. Being so far removed in time, there does not seem to be an assured way of resolving ambiguous cases regarding the referent (see also the various paragraphs of the Analysis Chapter).

In the Akk. PNs this is the second most common non-DN nominal element, appearing in 3.5% of the Akk. PNs collected. Only belu is more frequent. Abu is also widely used in the Amorite PNs collected by Huffmon (1965: 154), appearing in 28 of the 879 PNs (=3.2%). Thus its frequency of appearance in the PNs of both languages is roughly equivalent.
adammu

1 A-da-mu (F; 35.7).

The dictionaries translate this word as 'red', with the reference generally being to a garment (CAD Al: 95b; AHw: 10a; and MAD 3: 19). Since the element does not refer to the color of one's skin or hair, but rather to the color of a garment, possibly the PN was given to someone who frequently wore such a garment.

adarum

1 A-da-ru-um (F; 35.6).

'Some type of citrus tree', the adarum-tree (CAD Al:102b; AHw: 11a). Although in both cases no PNs are cited we do find people named after the names of plants (see Analysis Chapter 35.6).
<table>
<thead>
<tr>
<th>Addu-</th>
<th>Addu</th>
</tr>
</thead>
<tbody>
<tr>
<td>-andullī</td>
<td>1  dAddu-an-dūl-lī (29.1.c).</td>
</tr>
<tr>
<td>-bānī</td>
<td>2  dAddu-ba-nī (30.1).</td>
</tr>
<tr>
<td>-bāstī</td>
<td>3  dAddu-ba-as-tī (F; 29.1.b).</td>
</tr>
<tr>
<td>-bēlī</td>
<td>4  A-du-be-lī (29.1.a).</td>
</tr>
<tr>
<td>-dūrī</td>
<td>5  dAddu-du-rī (F; 29.1.c).</td>
</tr>
<tr>
<td>-gāmil</td>
<td>6  dAddu-gā-mil (30.3).</td>
</tr>
<tr>
<td>-gugal</td>
<td>7  dAddu-gū-gal (30.5).</td>
</tr>
<tr>
<td>-lā-tamašši</td>
<td>9  dAddu-la-ta-ma-aššī (27.2).</td>
</tr>
<tr>
<td>-muballīt</td>
<td>10  dAddu-mu-ba-al-[i-ı], dAddu-mu-ba-lī-[ı] (30.2).</td>
</tr>
<tr>
<td>-nāsir</td>
<td>11  dAddu-na-šir (30.2).</td>
</tr>
</tbody>
</table>

- Samsī-dAddu-tukultī 14  Sa-am-si-dAddu-tu-kūl-ti (42).  

- Amat-    15  Amat-dAddu (F; 37.3).  
Aštamma-r   17  Aš-ta-mar-dAddu (27.1).  
Awil-      18  Awil-dAddu (37.3).  
Bēlī-      19  Be-lī-dAddu (29.1.a).  
Ibbi-      20  Ib-bi-dAddu, I-bi-dAddu (17.5).  
Ibni-      21  Ib-ni-dAddu (17.2).  
Iddin-     22  I-din-dAddu, I-ti-in-dAddu (17.1).  
Ilē-       23  I-le-e-dAddu (26).  
Inbi-      24  Inbi-dAddu (37.1).  

Addu (DN)
This WSem. weather deity appears in over 130 PNs from the Mari corpus (ARMT XVI/1: 49-51 and 258). Addu appears primarily in masc. PNs for only 3, 5, 12, 15 and the Amorite dIM-nIri are feminine. It is spelled with the logogram in all of the Akk. PNs except nos. 4 and 16. The syllabic spelling occurs a bit more frequently in Amorite PNs, although the logographic spelling predominates there as well (Huffman 1965: 157-58 and Nakata 1974: 15).

Among the Akk. PNs only the DNs Šamaš and Sin occur more frequently. Addu is used even more commonly in Amorite PNs (Huffman 1965: 156-58, Nakata 1974: 14-42 and ARMT XVI/1 above). For treatments of the DN as well as variants see Huffman (1965) and Nakata (1974).
adi

This is a contraction of adi, which sometimes is abbreviated to ad and mati. This occurs in OB, in PNs as well as in poetry (GAG: par. 119a).

1 Ad-ma-at-il-il (21.1).

Adi, 'Until' (CAD Al: 112a; AHw: 12-13; MAD 3: 16; etc.). The unabbreviated form of the PN is also attested, Adi-mati-il-il (YOS 14: 46b and Ranke 1905: 62a) and from Cassite times A-di-ma-til-ilu (Clay 1912: 496).

Admu (DN)

\[ \text{Admu-} \]
- balātī
- rubā

1 dAd-mu-balat-lī (F; 29.1.c).
2 dAd-mu-ruba (F; 30.5).

\[ \text{Admu} \]
- Iddin-
- Qīšti-
- Tarīš-

3 I-din-Ad-mu (17.1).
4 Qī-iš-ti-Ad-mu (36).
5 Ta-ri-iš-Ad-mu (F; 23.2).

Apparently Admu was a goddess (Edzard 1967: 65) but its origin and meaning are uncertain (see Nakata 1974: 43-46). The divine name was one of the more popular DNs used in feminine PNs since eleven of the thirteen PNs containing the element were borne by females (ARMT XVI/1: 51 and 258). The DN occurs already in Šu-Ad-mu from Sargonic times (Roberts 1972: 14).
agalum

agalum 1 'A₄-ga-lim (gen.) (35.5).

CAD (Al: 141a) translates the word as "(an equid)" while AHw (15a) further defines it as 'a riding ass'. Gelb (MAD 3: 21) notes several PNs from the Sargonic and Ur III periods, A-ga-la and ʾA-ге-alum.

ahātu

ahātu 1 A-ha-tum (F; 34).

ahāt/u/i/a-

-ya 2 A-ha-ti-ya (F; 34).
-abi 3 A-ha-ta-a-bi (F; 40.10).
-I 4 A-ha-ti (F; 34).
-Iqra 5 A-ha-ti-iq-ra, A-ha-at-iq-ra (F; 40.6).
-ni 6 A-ha-ta-ni (F; 34).
-ūta 8 A-ha-ta-am-u-ta (F; 16.1).

-ahāṭī

Ali-


Šima-

10 Ši-ma-a-ha-ti (F; 40.10).

"Sister" (CAD Al: 171a). The PNs containing this element were all borne by females and indicate that at least one older sibling was in the family. In comparison, ahu, with 19 occurrences, is used twice as frequently in PNs. It is interesting to note that this element is attested in only one of the Amorite PNs from Mari, Ahata-nahmi (F) (for the Amorite element NjM see Huffmon 1965: 237-38).

Diachronically, the usage of this element in PNs seems to increase during the OB period, for Gelb lists only two OAkk. PNs (MAD 3: 23), A-ha-ti and A-ha-tum, and Stephens (1928: 76, 100) only one "Cappadocian" PN, A-ha-tum.
<table>
<thead>
<tr>
<th>ahum</th>
<th>1 A-hu-um (nom.), A-hi-im (gen.), A-ha-am (acc.) (34).</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahu(m)-</td>
<td>2 A-hu-um-da-mī-iq (40.6).</td>
</tr>
<tr>
<td>-damiq</td>
<td>3 A-hu-El (40.7).</td>
</tr>
<tr>
<td>-El</td>
<td>4 A-hu-ki-nu (40.6).</td>
</tr>
<tr>
<td>-kīnu</td>
<td>5 A-hu-ši-na (34).</td>
</tr>
<tr>
<td>-šina</td>
<td>6 A-hu-wa-qar (40.6).</td>
</tr>
<tr>
<td>-waqar</td>
<td></td>
</tr>
<tr>
<td>ahi-</td>
<td>7 A-hi-ya (34).</td>
</tr>
<tr>
<td>-ya</td>
<td>8 A-hi-ī-lī (F; 40.7).</td>
</tr>
<tr>
<td>-ilī</td>
<td>9 A-hi-dī-[īn] (29.1.a).</td>
</tr>
<tr>
<td>ḫīn</td>
<td>10 A-hi-ša-gi-īš (40.6).</td>
</tr>
<tr>
<td>-šagiš</td>
<td></td>
</tr>
<tr>
<td>ahām-</td>
<td>11 A-ha-am-ar-ši (16.1).</td>
</tr>
<tr>
<td>-aršī</td>
<td>12 A-ha-am-nu-ta (16.1).</td>
</tr>
<tr>
<td>-nūta</td>
<td></td>
</tr>
<tr>
<td>ahumma-</td>
<td>13 A-hu-um-ma-da-ri (40.6).</td>
</tr>
<tr>
<td>-dari</td>
<td>14 A-hu-um-ma-āl, Ahum(ŠEŠ)-ma?-āl (40.7).</td>
</tr>
<tr>
<td>-El</td>
<td></td>
</tr>
<tr>
<td>-ahum</td>
<td>Nominative and vocative.</td>
</tr>
<tr>
<td>Anna-</td>
<td>15 An-na-a-hu-um (16.1).</td>
</tr>
<tr>
<td>Aršī-</td>
<td>16 Ar-ši-a-hu-um (16.1).</td>
</tr>
<tr>
<td>-ahī</td>
<td>Nom.-acc. form of ahū with the possessive pronominal suffix (1, c., sing.).</td>
</tr>
<tr>
<td>Ali-</td>
<td>17 A-li-a-hi, A-li-a-hi (F; 40.2).</td>
</tr>
<tr>
<td>Anum-</td>
<td>18 A-nu-um-a-hi (29.1.a).</td>
</tr>
</tbody>
</table>
'Brother'. Stamm (1939: 128-29) is probably correct in observing that the bearers of the PNs in which *ahu* occurs are probably the first male offspring in the family. Names such as 8, 11 and 16 indicate that the newborn male had one older sister while nos. 5 and 12 suggest two or more older sisters. PNs such as 6, 8, 13, 15 and 19 emphasize the importance of the arrival of a male.

No. 17 is taken to be a reference to a recently deceased family member on the basis of the parallel names *Ali-abi* (F), *-ummi* (F) and *-ahati* (F) (see Analysis Chapter par. 40.2). However, it can not be excluded that no. 17 could be an expression reflecting disappointment at the birth of another daughter, and the PN was 'placed in her mouth'. No. 18 is a rather rare type of PN, but compare the frequent 'DN-*ummi/abi*' patterns in par. 29.1.a in the Analysis Chapter.

*Ahū* is the fourth most frequent nominal element which appears in Akk. PNs, being surpassed only by *bālum*, *ahu* and *ummu*. For 18 Amorite PNs using this element see Huffman 1965: 160-61, although since some of his examples could be Akk., they have been entered here (nos. 1, 7 and 14 above).
Akka (DN)

Akka 1 Ak-ka (13.2.b).

Akka-
   -bāni 2 Ak-ka-ba-ni (30.1).

-Akka
   Iddin- 3 I-din-Ak-ka (17.1).
   Nanna- 4 Na-na-Ak-ka (F; 30.6).
   Šilli- 5 Šiš-lī-Ak-ka (32.3).

The meaning of this DN is not clear. Nakata (1974: 47) was not able to confirm Huffman's suggestion that Akka might be related to Agga "... the legendary king of Kish and opponent of Gilgamesh" (Huffman 1965: 162). However, given Akka's usage in the above PNs it is apparently either a DN or a theophorous element (Huffman 1965: 162 and Nakata 1974: 47). The DN also appears in three non-Akk. PNs including the Amorite name Ya-tar-Ak-ka (ARMT: XVI/1: 258). Akka does not appear outside of PNs in the Mari corpus of texts. Furthermore it occurs only in masc. PNs, except for the badly broken name in ARM X.140.[1] which was apparently borne by a female.

Akkadū

Akkadītu  Fem. adj.
   1 A-ka-di-[tum?] (F; 38.4).

'Akkadian' (CAD A1: 272a-73a and AHw: 29). Probably the ethnic background of the bearer is indicated, although it cannot be excluded that the bearer was associated with the city of Agade (see ARMT XVI/1: 3 for references to the city in the Mari corpus).
alādu

Ālittum G, fem., part., sing.
1 A-li-tum, A-li-tim (gen.) (F; 35.4).

tūlid-
-<sup>d</sup>Ma-ma 2 Tu-li-id-<sup>d</sup>Ma-ma (F; 17.3).

"... to give birth, to bear ..." (CAD Al: 287b). For the use of alādu in PNs see CAD Al: 292a. The PN Tu-li-id-<sup>d</sup>UTU-ši, "She-Bore-My-Sun" (292a and Stamm 1939: 127) is not parallel to 2 cited above in that in 2 the subject of the verb is the goddess and not the mother.

ali

ali-
-<sup>abī</sup> 1 A-li-a-bi (F; 40.2).
-<sup>ahatī</sup> 2 A-li-a-ha-ti, A-li-a-ha-ti, A-li-a-ha-<i>ta</i>-ti (F; 40.2).
-<sup>ahī</sup> 3 A-li-a-hi, A-li-a-hi (F; 40.2).
-<sup>ummī</sup> 4 A-li-um-mi (F; 40.2).

"Where?" (CAD Al:338b). In general, this element is very common in PNs. Gelb (MAD 3: 3-6) cites numerous examples of names from the Pre-Sarg., Sargonic and Ur III periods using this element. Among his names are parallels to nos. 1, 3 and 4 above. After raising the possibility that in some of his names alūm might mean 'city', he correctly decides that in most of the names the meaning is 'where?'. This is the meaning in all of the Mari names. For additional names from all periods see CAD Al: 339a and Stamm 1939: 285. In Amorite PNs note the usage of *āyya. Huffmon (1965: 161) cites nine instances; compare for example his ḫa-ā-ya-a-bu-um with no. 1 above.
<table>
<thead>
<tr>
<th>Number</th>
<th>Semantic</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>E-ri-ba-am-(d)S(\kappa)n, E-ri-ba-((d)S(\kappa)n</td>
<td>...</td>
</tr>
<tr>
<td>2</td>
<td>Pu-uṭ-(a)-am-(f)l</td>
<td>(40.4).</td>
</tr>
<tr>
<td>3</td>
<td>R(i)b(-)a-(\acute{e})l</td>
<td>(40.3).</td>
</tr>
<tr>
<td>4</td>
<td>Tu-ra-((d)a-(\acute{a})g(a)n</td>
<td>(22.1).</td>
</tr>
<tr>
<td>5</td>
<td>A-(b)i-li-bu-ra</td>
<td>(41.1).</td>
</tr>
<tr>
<td>7</td>
<td>Ba-la-ṭ(a)-am-q(i)-ṣi-im</td>
<td>(F; 22.4).</td>
</tr>
<tr>
<td>8</td>
<td>Be-lif-i-d(d)lin-nam</td>
<td>(41.5).</td>
</tr>
<tr>
<td>9</td>
<td>Be-lif-li-bu-ra</td>
<td>(41.1).</td>
</tr>
<tr>
<td>10</td>
<td>ḡ-a-i-din-nam</td>
<td>(17.1).</td>
</tr>
<tr>
<td>11</td>
<td>(d)En-lif-ul-ba-lam</td>
<td>(17.4).</td>
</tr>
<tr>
<td>12</td>
<td>ḫ-if-at-pa-lam</td>
<td>(22.1).</td>
</tr>
<tr>
<td>13</td>
<td>ḫ-if-e-ri-ba</td>
<td>(40.4).</td>
</tr>
<tr>
<td>14</td>
<td>ḫ-if-i-din-nam</td>
<td>(17.1).</td>
</tr>
<tr>
<td>15</td>
<td>ḫ-if-tu-ra</td>
<td>(22.1).</td>
</tr>
<tr>
<td>16</td>
<td>ḡ-is-ha-ra-ta-(a)-ba-am</td>
<td>(F; 40.4).</td>
</tr>
<tr>
<td>17</td>
<td>Na-ap-se-ra</td>
<td>(22.1).</td>
</tr>
<tr>
<td>18</td>
<td>(d)Sin-a-ha-am-i-din-nam</td>
<td>(17.1).</td>
</tr>
<tr>
<td>19</td>
<td>(d)Sin-e-ri-ba-am, (d)Sin-e-ri-ba, S(\i)n(X(X)) - e-ri-ba-am</td>
<td>(40.4).</td>
</tr>
<tr>
<td>20</td>
<td>(d)Sin-i-din-nam, (d)Sin-idinnam(MU)-nam, S(\i)n(X(X))-i-din-nam</td>
<td>(17.1).</td>
</tr>
<tr>
<td>21</td>
<td>(d)Sin-i-q(i)-ṣa, (d)Sin-i-q(i)-ṣa-am, S(\i)n(X(X))-i-q(i)-ṣa-am</td>
<td>(17.1).</td>
</tr>
<tr>
<td>22</td>
<td>(d)Sin-na-ap-ṣe-ra-am</td>
<td>(22.1).</td>
</tr>
<tr>
<td>23</td>
<td>S(\i)n(X(X))-pu-uṭ-ra-am</td>
<td>(22.1).</td>
</tr>
<tr>
<td>24</td>
<td>(d)Sin-ul-ba-lam</td>
<td>(17.4).</td>
</tr>
<tr>
<td>25</td>
<td>(d)Ṣamaṣ-i-din-nam</td>
<td>(17.1).</td>
</tr>
<tr>
<td>26</td>
<td>Um-mi-iq-ra</td>
<td>(40.6).</td>
</tr>
</tbody>
</table>
The 1, c., sing. dative pronominal suffix appears quite frequently in the Mari names, meaning "to me," "for me" or "me." This often reflects the fact that a deity had done something on behalf of either the bearer or the name giver. This is evidenced in the fact that it is affixed to the preterite in fifteen cases. In nine instances the deity is requested to do something and it is affixed to the imperative verbal form. Only two preceptive plus 1, c., sing. dative pronominal suffix names are attested.

The normal word order in names is 'subject - verbal form plus suffix', but four names have the verbal form in the initial position. Three of the four instances contain the imperative verbal form (nos. 3, 4 and 5). However, it should be noted that the imperative appears in the second position as well (nos. 7, 12, 15, 22 and 23). Compare especially nos. 4 and 15 as well as 2 and 23. This fluid situation regarding the position of the imperative was also noted by Stamm (1939: 110).

Formally, the 1, c., sing. dative pronominal suffix is identical to the ventive ending, but in all of the above names, the former meaning predominates. For the pronominal suffix see GAG: par. 42 and compare GAG: par. 82 for the ventive ending. See also the Glossary below for the single instances of -nišim and -akki- in the Mari names.
amāru

āmur-  G, pret., 1, c., sing.
   -dāṣur 1 A-mur-dAṣur (23.1).

nimmar-  G, pres., 1, c., pl.
   -dSin 2 [Ni]-mar-dSin, Ni-me-er-dSin (25.2).

-lūmur  G, voluntative, 1, c., sing.
Nawārša- 3 Na-wa-ar-ša-lu-mu-ur (22.1).
Nawārši- 4 Na-wa-ar-ši-lu-mu-ur (F; 22.1).
Rabūssu- 5 Ra-bu-su-l[u-m]ur (22.1).

"To see, behold, look at..." (CAD A2: 5a). It is possible to interpret PN no. 1 as an imp. with MacRae (1943: 298b) and Gelb (MAD 2: 181). However, in view of a name such as A-mur-i-lu-sū (Ranke 1905: 66a and VOS 14: 48b), 'I saw his divinity', the preterite interpretation is to be preferred (Stamm 1939: 110 and 183 and Roberts 1972: 100, n.278). The OB Āṭamar-dSin (Ranke 1905: 68a), in the perfect, also argues against the 'imp.' interpretation.

ammāru

amāru 1 Am-ma-rū (38.4).

"Overseer" (CAD A2: 70a). The difficulty with this interpretation is that the word is attested only in SB and NB. However, I have followed von Soden (AHw: 44a) who has noted the Nuzi PN Am ma-rū/ri, which is an abbreviated PN for Ammar-ša-ili, 'Overseer of the god', and who has also noted the OA PN Aṣṣur-a-ma-rū-um. Certainty on this point is not possible and CAD (A2: 9a) may be correct in considering this element a G, present, 1, c., sing. from amāru, abbreviated from a longer name such as Am-mar-ša-Adad, "I-Will-See-(the-Works-)of-Adad."
ammīni

ammīnī-
    -a  1 A-mi-na (F; 13.2.a).

ammīnī-


amtum

amtum  1 Am-tum (F; 41.5).

amat-
    -dAddu  2 Amat-\textsuperscript{d}Addu (F; 37.3).
    -Kūbi  3 Amat-Ku-bi (F; 37.3).
    -dSin  4 Amat-\textsuperscript{d}Sin (F; 37.3).
    -\textsuperscript{d}Samaš  5 Amat-\textsuperscript{d}Samaš (F; 37.3).

"Slave girl, servant girl ..." (CAD A2: 80a). The pattern found in 2-5 is very common (CAD A2: 84b-85a; AHw: 45; Ranke 1905: 182b-83b; Tallqvist 1914: 268b).

Amurrû

amurrîtum  Fem. adj.
    1 A-mu-ri-tum (F; 38.4).

"Amorite" (CAD A2: 93b). For other instances of the usage of this element in masc. as well as fem. PNs see CAD A2: 94. The Land of Amurrû was located to the south of Qatna but to the north of Hazor, and was apparently divided into at least four political units (Malamat 1970a: 165-66 and Kupper 1957: 179). For additional references see Huffman 1965: 168 and 279-80 and note the Amorite name Le-a-mu-ri-im (ARM III: 66.5).
This DN is always written $d$MAR.TU and occurs only in Akk. PNs. Since the DN does not appear in any Amorite PNs, even outside of the Mari corpus, and since its cult centers were in Babylonia proper it does not appear that the deity was an Amorite one (Nakata 1974: 53). Huffman also notes that "MAR.TU is not associated with Amorites in the Mari texts and that it appears only in Akkadian names" (1965: 280). Rather, it seems that the Babylonians deified a social group, the Semites from the western regions whose invasion was compared to a storm (Edzard 1960: 97-98, Roberts 1972: 16 and Nakata 1974: 53-57). Thus there is a real probability that the deity is a Babylonian 'invention', in that they saw a divine force driving the nomads from the west, and they called it MAR.TU/Amurru (Nakata 1974: 54).
A hypocoristic-diminutive suffix (GAG: par 56r). Among the Akk. PNs from Mari this suffix appears much more frequently than -ānum which occurs only twice. However, like the -ānum suffix it does appear more frequently in Amorite PNs than in Akk. PNs (Huffman 1965: 136-37 and Buccellati 1966a: 224-25). It is interesting to note that among the Akk. Mari names, this suffix appears only on PNs borne by males. Compare the usage of -a, -atum, -aya and -tum endings with feminine PNs.

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<thead>
<tr>
<th>Name</th>
<th>Suffix</th>
<th>Reference</th>
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<td>Āwāt-</td>
<td>Ā-an</td>
<td>1 A-wa-ta-an (13.2.a).</td>
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<tr>
<td>Bālt-</td>
<td>Bāl-ān</td>
<td>2 Ba-l-al-ṭā-an (13.2.a).</td>
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<td>Buṣṣur-</td>
<td>Buṣ-ṣū-ra-an</td>
<td>3 Bu-ṣū-ra-an (38.1).</td>
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<td>Hurrūṣ-</td>
<td>Hur-ru-ṣa-an</td>
<td>4 Hu-ru-ṣa-an (38.1).</td>
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<td>Igār-</td>
<td>I-ga-ra-an</td>
<td>5 I-ga-ra-an (13.2.a).</td>
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<tr>
<td>Kannik-</td>
<td>Kā-ni-ka-an</td>
<td>6 Ka-ni-ka-an (38.4).</td>
</tr>
<tr>
<td>Karš-</td>
<td>Kar-ša-an</td>
<td>7 Ka-ar-ša-an (38.1).</td>
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<tr>
<td>Qurd-</td>
<td>Qū-ur-da-an</td>
<td>8 Qū-ur-da-an (35.3).</td>
</tr>
<tr>
<td>Rīm-</td>
<td>Ri-ṭi-ma-an</td>
<td>9 Ri-ṭi-ma-an (37.1).</td>
</tr>
<tr>
<td>Rubā-</td>
<td>Ru-ba-an</td>
<td>10 Ru-ba-an (35.1).</td>
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<tr>
<td>Ṣill-</td>
<td>Ṣi-il-la-an, Ṣi-la-an</td>
<td>11 Ṣi-il-la-an, Ṣi-la-an (32.3).</td>
</tr>
<tr>
<td>Usāt-</td>
<td>Us-ṭa-an</td>
<td>12 Us-ṭa-an (13.2.a).</td>
</tr>
</tbody>
</table>
### ana

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
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<td>ana-</td>
<td></td>
</tr>
<tr>
<td>-bēltī-tāklāku</td>
<td>A-na-be-el-ti-tāk-la-ku (F; 41.3).</td>
</tr>
<tr>
<td>-Ea-tāklāku</td>
<td>A-na-E-a-tāk-la-ku (25.2).</td>
</tr>
<tr>
<td>-Il-aba-tāklāku</td>
<td>A-na-Il-a-ba₄-tāk-la-ku (25.2).</td>
</tr>
<tr>
<td>-Ištar-tāklāku</td>
<td>A-na-Ištar-tāk-la-ku (F; 25.2).</td>
</tr>
<tr>
<td>-ana-</td>
<td></td>
</tr>
</tbody>
</table>

"To, for ... upon ..." (CAD A2: 100a). With no. 8 compare Ana-pani-ili (Ranke 1905: 66a) and A-na-pa-ni-Ištar-na-di (YOS 13: 67.8). An exact equivalent to no. 8 is found in YOS 14: 50a.
anāhu

Ātanah
G, perf., 1, c., sing.
1 [A?]ta-na'-ah (21.1).

ānah-
G, pret., 1, c., sing.
-El

ānīh-
G, stative, 3, masc., sing.
-libbi

ānīh
G, stative, 3, masc., sing.
Abum-
4 [A?]bu-um-a-ni-ih (21.1).

šunuh-
š, stative, 3, masc., sing.
dšamaš
5 šu-nu-uh-dšamaš (21.1).

"...to become tired, exhausted...šunuḫu...to have a hard time..." (CAD A2: 101b). No. 1 is apparently an abbreviated name from a longer one such as Ātanah-Īstar (YOS 13: 235.7) or Ātanah-ilî (Ranke 1905: 68a) among other possibilities (Stamm 1939: 163 and 368). From the Ur III period compare A-da-na-ah and with no. 2 above, A-na-ah-ī-i (MAD 3: 51). Gelb's supposed "'to sigh',' attested in PNs only, seems to be a derived sense from the very well attested meaning cited above (both CAD and AHw are in agreement in this regard; A2: 101c-105d; and 48d-49b respectively).

anāku

anāku-
-ilumma
1 A-na-ku-ilum(AN)-ma (16.1).
- đamma
2 A-na-ku-đamma (16.1).

"I" (CAD A2: 106a). The usage of independent personal pronouns is not common in PNs, see also attā. For a discussion of the above PNs see the Analysis Chapter as well as attā. For a name identical to no. 1 see YOS 14: 49a.
andullu

- andullu

Andullu with the possessive pronominal suffix (1, c., sing.).

d'Addu- 1 d'Addu-an-duš-1 (29.1.c).
d'Assur- 2 d'Assur-an-duš-1 (29.1.c).
Beli- 3 Bel-1-an-duš-1 (41.3).
Hammû- 5 Hammû-an-duš-1 (40.10).
Ilî- 6 Il-1-an-duš-1 (29.1.c).
Ištar- 7 Ištar-an-duš-1 (f; 29.1.c).
d'Samaš- 8 d'Samaš-an-duš-1, d'Samaš-an-duš-1 (DUL.AN)(f; 29.1.c).
Šarrum- 9 Šarrum-an-duš-1 (42).

"Canopy, cover, 2. protection ..." (CAD A2: 115a). Number 5 noted above is a 'mixed PN' (Huffman 1965: 169). The element is a Sumerian loan word which occurs in Akk. and in Akk. PNs. Compare semantically the usage of puzru, gillu and gululu in PNs. The Amorite cognate '*sîtr-, 'protection'... 'cover'," occurs in five Amorite PNs (Huffman 1965: 253-54). Compare for example sî-it-ri-dIM with no. 1 above.

anna-

-ya 1 An-na-ya (f; 13.2.a).
-ahum 2 An-na-a-hu-um (16.1).

anni-

-El 3 An-ni-Èl (16.3).

CAD (A2: 125) and AHw (52) both have two entries but they seem to be closely related; in fact, AHw cross references them. The sense seems to be 'indeed'. Semantically compare Amorite '*mî, 'indeed'," but Huffman is not completely convinced of its occurrence in the three PNs that he cites (1965: 219). See the Analysis Chapter for further discussion.
Annu-

<table>
<thead>
<tr>
<th>Annu-</th>
<th>1 An-nu-a-si-ya  (F; 29.1.c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>asīya</td>
<td>2 An-nu-ba-sī-ṭi (F; 29.1.b)</td>
</tr>
<tr>
<td>bāṣṭī</td>
<td>3 An-nu-dam-qa (F; 30.5)</td>
</tr>
<tr>
<td>damqa</td>
<td>4 An-nu-du-un-ni, An-nu-ḍu-ni (F; 29.1.c)</td>
</tr>
<tr>
<td>ðūmmī</td>
<td>5 An-nu-ga-mi-il-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>gāmiltī</td>
<td>6 An-nu-la-ma-sī, An-nu-ḍîLamassī (F; 29.1.b)</td>
</tr>
<tr>
<td>lamassī</td>
<td>7 An-nu-na-pī-(iš)-ti (29.1.c)</td>
</tr>
<tr>
<td>napiṣṭī</td>
<td>8 An-nu-pu-uṭ-ri (F; 22.1)</td>
</tr>
<tr>
<td>ḫīmī</td>
<td>9 An-nu-ri-im-ši (F; 29.1.c)</td>
</tr>
<tr>
<td>šulūfī</td>
<td>10 An-nu-ṣū-lu-li-li (29.1.c)</td>
</tr>
<tr>
<td>talē</td>
<td>11 An-nu-ta-a-ṭi (F; 26)</td>
</tr>
<tr>
<td>tappī</td>
<td>12 An-nu-tap-pī (F; 29.1.c)</td>
</tr>
<tr>
<td>tillatī</td>
<td>13 An-nu-ti-l-la-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>tukultī</td>
<td>14 An-nu-tu-kūl-ti, An-nu-tu-ku-ul-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>ṭāb</td>
<td>15 An-nu-ṭāb(DUG) (30.5)</td>
</tr>
<tr>
<td>ummi</td>
<td>16 An-nu-um-mi, An-nu-un!-um-mi (F; 29.1.a)</td>
</tr>
</tbody>
</table>

-Ammīnī-

<table>
<thead>
<tr>
<th>Ammīnī-</th>
<th>17 A-mi-ni-An-nu (21.1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iddin-</td>
<td>18 I-din-An-nu, I-din-An-nu-um (17.1)</td>
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<tr>
<td>īdi-</td>
<td>19 I-di-An-nu (25.2)</td>
</tr>
<tr>
<td>Iīī-</td>
<td>20 [ī?]-lī?-An-nu (29.1.b)</td>
</tr>
<tr>
<td>Nabī-</td>
<td>21 Na-bi-An-nu (36)</td>
</tr>
<tr>
<td>Šili-</td>
<td>22 Šīl-šī-An-nu, Šīl-šī-A[n-n]u-nu (f; 32.3)</td>
</tr>
</tbody>
</table>

This DN, which occurs mainly in fem. PNs, has been extensively treated by Nakata (1973 and 1974: 59-74).
Anum (DN)

Anum-

-āhī 1 A-nu-um-a-hī (29.1.a).

-Anum

Šalīm- 2 Ša-lim-A-nu-um (30.5).

The above are the only two instances of the sky god Anum, the chief god of both the Sumerian and Akkadian pantheons, in the PNs of the Mari texts. For discussions see Edzard 1960: 40-41 and Nakata 1974: 85-86.

-ānum

-ānu(m)

Bēl- 1 Be-la-nu-um, Be-la-nim (gen.) (35.1).

Damq- 2 Dam-qa-nu (F; 35.2).

A hypocoristic diminutive ending (GAG: par. 56r). In the attested examples from Mari the names are declined in accordance with sentence syntax. In view of the sex of the bearer of no. 2 above, Stamm's 'rule', that this was affixed only to masc. PNs, meets with an exception (1939: 114, n. 2). Buccellati (1966a: 226) noted that this element is rare in connection with Akk. PNs. With only two occurrences of this ending in Akk. PNs, this element was not a very productive one. Compare on the other hand the numerous instances with Amorite PNs (Huffman 1965: 135-36 and Buccellati's additions 1966b: 231a). Gelb noted that the ending appears in numerous Ur III MAR.TU PNs (1961a: 33-34). For additional treatments of this element see Ranke 1905: 73 and 99, Jean 1950a: 73 and 76 and MacRae 1943: 299a.
apālu

-atpalam  Ct, imp., 2, masc., sing. with the ventive.
  İli-  1 ṭ-ɪ-li-at-pa-lam (22.1).

"To reciprocate ..." (CAD A2: 156a). Compare ḌNa-bi-um-at-pa-lam
 cited by CAD (A2: 164b). Further, see mūtaplu.

aplū

apil-
  -ili  1 A-pil-ɪ-li (37.1).
  -ilišu  2 A-[p]i-li-šu (37.1).
  -Ištar  3 A-pi-Ištar (37.1).
  -kiš  4 A-pil-ki-en (40.6).
  -Kūbi  5 A-pil-Ku-bi (37.1).

-aşlim
  dSin-bēl-  7 dSin-be-el-ap-li-im (30.1).

"Heir, oldest son ..." (CAD A2: 173b). The pattern Apil-DN is
very common (CAD A2: 174b). Stamm (1939: 39) suggested that this
element should refer to the first-born son; however, the PNs from Mari
contribute little towards the discussion of this proposal due to the
paucity of patronymics. Compare the usage of wardu and māru with nos. 1,
2, 3, 5 and 6 above (see the respective Glossary entries).

appū

-appa-
  Iksud-appašu  1 Ik-šu-ud-ap-pašu (16.1).

"Nose" (CAD A2: 184b). For this PN see Stamm (1939: 127) who feels that
it refers to a child that was born breech, or feet first, so that
the nose was the last part of the body to appear. However CAD (A2: 187a),
cites an OB passage "awēšum ēli bēl awašu ap-pašu ikāšad the man will
triumph over his adversary", and it is possible that the PN should be
interpreted in a similar fashion, i.e., 'He (father or possibly the god)
has conquered his nose (i.e., of his enemy)'. Compare the PN, also found
at Mari, Tksud-ayābišu, 'He (the god) has conquered his enemies'.
**aqāru**

-uqqur-

D, stative, evidently with the archaic predicate ending -a, see Glossary entry.

Ummu-uqqura 1 Um-mu-uq-ū-ra (F; 40.6).

-īqra

G, pret., 3, fem., sing. with the ventive.

Ahātī-

2 A-ha-ti-īq-ra, A-ha-at-īq-ra (F; 40.6).

Ummī-

3 Um-mi-īq-ra (F; 40.6).

-šūqir

Š, imp., 2, masc., sing.

Ilaka-


"... to become precious, valuable, ... uqquru ... to be precious ... šūquru ... hold in esteem, to give honor (to gods) ..." (CAD A2: 205a).

**arnabu**

arnabum 1 Ar-na-bu-um (F; 35.5).

arnab-

-atum 2 Ar-na-ba-tum (F; 35.5).

"Hare" (CAD A2: 294). Common as a PN: Sargonic Ar-na-ba (MAD 3: 65), Nuzi Ar-na-pu (NPN: 30b) and further references in the dictionaries (CAD A2: 294 and AHw: 70a). It is possible that the PN is Amorite (Huffman 1965: 152).
arrabu

arrabum 1 A[r?-r]a?-bu-um (35.5).

A small rodent, possibly "Dormouse (?)" (CAD A2: 302a). Further PNs cited by CAD (A2: 303a) and AHw (70b).

arwium, arwûm

arwium 1 Ar-wi-um (nom.), Ar-wi-im (gen.), Ar-wi-û-[um] (gen.), Ar-wi-e-[em] (gen.) (35.5).

arwîtum 2 Ar-wi-tum (f; 35.5).

"Gazelle" (CAD A2: 294a). This animal PN is quite popular, see the references in CAD (A2: 294a) and AHw (73a). It is attested in the Pre-Sar. and Ur III periods as a PN (MAD 3: 60). For this animal see Landsberger 1934: 90-95 passim.

Asdu (DN)

–Asdu


Nakata (1974: 454) is not certain whether this is a DN or merely a theophorous element, for it does not appear with the DINGER sign in the Mari PNs, but compare Nur-dûs-du (Tallqvist 1914: 252a). The element is common in Amorite PNs, but is considered by Huffmon as an appellative and a theophorous name (1965: 169). Whether a DN or theophoric element, it is much more common in Amorite PNs (ARMT XVI/1: 67 and 259).
asiru

asIrum 1 A-si-rum, A-sî-rum, A-sî-ri-{x}i-im (35.4).

"Prisoner of war, captive foreigner used as a worker" (CAD A2: 331a). A PN equivalent to the above Mari name is attested in YOS 13: 280.3 and YOS 14: 50b. The element also appears in other OB PNs such as AsIr-dAddu and AsIratum (CAD A2: 331b). However, I have not taken the name as an abbreviation from a longer two-membered PN because the low social status of the bearers would be congruent with the primary meaning of the element (see the Listing and ARMT XVI/1: 67 for references). See also the Analysis Chapter par. 35.4.

asqûdu

asqûdum 1 Âs-qû-du-um, Âs-qû-di-im (gen.), Âs-qû-di (gen.), Âs-qû-du (35.5).

The exact definition of this rodent is in question so it seems best to translate 'the asqûdum-rodent' (CAD A2: 340a, AHw: 75b and Landsberger 1934: 109). Its usage as a PN is attested as early as the Ur III period (MAD 3: 76). Huffmon (1965: 152) suggests that Ha-âs-qû-da-an might possibly be the Amorite equivalent.

assinu

assinum 1 A-sî-nu-um, A-sî-na-am (acc.), A-sî-nim (gen.) (38.4).

A member of the cultic personnel of Ištar (CAD A2: 341a), possibly a male prostitute (AHw: 75b-76a). For the PN at Nuzi see NPN: 151a, Lû Asinnu. For further references see also Ranke (1905: 67b-68a), Stamm (1939: 271) and Huffmon (1965: 109, n.62). It seems best to translate 'the assinnum-priest'.

asu

as-
   -atum 1 A-sa-tum, A-sa-[tum] (F; 35.5).

"Bear" (CAD A2: 344a). Common as a PN, see Analysis Chapter. For the animal see Landsberger 1934: 80-83.

asu

asûm 1 A-su-um (38.4).

-asî-
   Annu-asîya 2 An-nu-a-si-ya (F; 29.1.c).
   Ilî-asîya 3 Ī-li-a-si-ya (F; 29.1.c).
   d-Ishara-asîya 4 d-Iṣ-ha-ra-a-si-ya (F; 29.1.c).
   Ištar-asîya 5 Iš-tar-a-si-ya, Ištara-ṣu-ya (F; 29.1.c).
   Kakka-asîya 6 Ka-ak-ka-a-sî-ya (F; 29.1.c).

-asû
   El- 7 Ėl-a-su, Ėl-a-sû (30.4).

"Physician" (CAD A2: 344b). Quite common in PNs (CAD A2: 347a and AHw: 76b), occurring in PNs in the Sarg. and Ur III periods, e.g., DINGIR-a-zu (MAD 3: 68, compare no. 7 above) among others. Semantically compare the root RP' which is common in Amorite PNs (Huffmon 1965: 263-64). For the rather unusual form in DN-asîya (nos. 2-6) see GAG: par. 65i. With the 'DN-asîya' pattern compare semantically the eight DN-muballit names listed below (Glossary under balātu).
"...to reside and live somewhere..." (CAD A2: 386a). CAD (A2: 397a) notes several other occurrences of an identical PN in OB. For the usage of the verbal infinitive with suffix at Mari see Finet 1956: par. 31a. Apparently the Amorite PN Ya-aw-si-bu is formed using the Amorite equivalent (Huffmon 1965: 185).

Ašar (DN)

dAšar-
-ilišu 1 A-šar-li-šu (29.1.b).
-nāšir 2 dA-šar-na-šir (30.2).

šAšar
Šalim- 3 Ša-lim-dA-šar (30.5).

A DN, distinct from Ašur, appearing in at least 6 PNs found in the Mari texts. Three of the PNs are Amorite and the above three are Akk. "The nature and the origin of the deity is not known" (Nakata 1974: 88). For the possibility of this DN appearing in Old Semitic PNs see Roberts 1972: 16-17 and 71-72, n.74.

ašarēdu

-ašarēd The stat. absol. of the adj. serving as a stative.
Bēlī- 1 Be-lī-ašarēd, Be-lī-a-ša-re-ed (41.4).

dŠīn- 2 dŠīn-a-ša-re-ed (30.5).

"First in rank, foremost..." (CAD A2: 416a). Quite common in PNs (see CAD A2: 417b, AHw: 78a and Tallqvist 1914: 145 etc.). It is conceivable that the above PNs could be considered abbreviations from a longer PN of the type noted by Ranke, Šamaš-ašarēd-ilī, 'Šamaš is the first one of the gods' (1905: 143a). Semantically the Amorite element YTR, "'be surpassing'," which occurs in at least 19 PNs, seems to be related to this Akk. element. Compare for example the Yatar-DN pattern with the above pattern (Huffmon 217-18). Ašarēdu is common as both a divine and royal epithet (Tallqvist 1938: 35-37 and Seux 1967: 43-44).
-āṣranni 

G, imp., 2, masc., sing. with the acc. suffix (1, c., sing.).

Ili- 1 I-li-āṣ-ra-an-ni (22.4).

Although this element often has a secular usage, "To provide with food rations ..." (CAD A2: 420b), it can refer to "... the care of gods toward man ..." (422b). The above PN occurs in OA as well as OB (420b). The element also appears in PNs from the Sarg. and Ur III periods: EN-a-si-ra-ni and I-li-āṣ-ra-ni (MAD 2: 182 and MAD 3: 76).

āṣum, āṣumi

āṣumi-

-ya-libūr 1 Aš-su-mi-ya-li-bur (F; 41.1).

"Concerning, on behalf of, on account of ... " (CAD A2: 467b). Although CAD and AHw do not cite any PNs in their respective entries for this element the form does occur in OB and MB with the pronominal suffix and follows the pattern found in this PN (CAD A2: 469a and AHw: 84a). Thus I have basically followed Stamm's lead in interpreting this PN as 'May he remain in good health on my behalf' (1939: 159). However, it is also possible that the PN could be interpreted as 'May he remain in good health for my name/posterity', for āṣumīya could possibly be from ana ūmīya (CAG par. 114s).
Assur (DN)

\[\text{Assur-}\]
- andullif 1 \[\text{dA-šur-an-dûl-lì} (29.1.c).\]
- bāni 2 \[\text{dA-šur-ba-nî} (30.1).\]
- mālik 3 \[\text{dA-šur-ma-lîk} (30.4).\]
- nāšir 4 \[\text{dA-šur-na-şîr} (30.2).\]
- nīṣu 5 \[\text{dA-šur-ni-šu} (16.2).\]

\[\text{Assur}\]
- Āmar-
- Ennam-
- Lamassī-
- Ṭāb-silli-

\[6 \text{ A-mur-\text{dA-šur} (23.1).}\]
\[7 \text{ En-nam-\text{dA-šur} (22.1).}\]
\[8 \text{ La-ma-sî-\text{dA-šur} (F; 29.1.b).}\]
\[9 \text{ Ṭā-ab-ṣîl-lî-\text{dA-šur} (32.3).}\]

Of the ten PNs in which this DN occurs, only one is Amorite while nine are clearly Akk. Most of the PNs are dateable to the Assyrian interregnum (Nakata 1974: 91-93).

Asū (DN?)

\[\text{Asū-}\]
- nādā 1 \[\text{dA-šu?-na-da} (F; 27.1).\]

This is the only known occurrence of this DN (Nakata 1974: 455). Possibly the PN is to be read \[\text{dA-šu(-ur-)-na-da},\] but then the reading of Asū would not follow the normal pattern noted above.
"You". It is possible that the PN was addressed to the newborn who was referred to as ilum (Stamm 1939: 129-30 and 145) but it is also possible that a deity was being addressed (136) or even that there was a reference, through ilum, to a deceased brother (100). In view of the PN Anāku-ilumma, the second alternative is not likely and further the PN Anāku-lamma would not support the third interpretation. Thus the first interpretation seems to be the more probable one.

"... to search for and find ..." (CAD A2: 518a). This element appears already in Sarg. and Ur III PNs (MAD 3: 81-82). In OB note A-ha-nu-ta cited by Ranke (1905: 62b) and also see CAD A2: 520b for further references. Semantically compare the Amorite element "*mg", 'find, attain to (something)', although the four Mari names cited by Huffmon do not parallel the above in any way, e.g., Ya-am-sī-AN (1965: 232-33).
<table>
<thead>
<tr>
<th>-atum</th>
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<tbody>
<tr>
<td>Arnab-</td>
<td>1</td>
</tr>
<tr>
<td>As-</td>
<td>2</td>
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<td>Bab-</td>
<td>3</td>
</tr>
<tr>
<td>Batūl-</td>
<td>4</td>
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<td>Bēl-</td>
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<td>Huzāl-</td>
<td>8</td>
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<tr>
<td>Ibbi-</td>
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<td>Inb-</td>
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<td>Mamma-</td>
<td>16</td>
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<td>Mann-</td>
<td>17</td>
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<td>Maši-</td>
<td>18</td>
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<td>19</td>
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<td>Nakar-</td>
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<td>Rīm-</td>
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<td>Šahū-</td>
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<td>27</td>
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<td>Šurān-</td>
<td>29</td>
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<td>Tīr-</td>
<td>30</td>
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<tr>
<td>Za-bīl-</td>
<td>31</td>
</tr>
<tr>
<td>Zakū-</td>
<td>32</td>
</tr>
</tbody>
</table>

**Notes:**
- The PN for an inflected form of the PN see below. **(Ibba-tum)**
- **(La)-ma-sa-tum** (F; 13.2.a).
- **(M)a-[m]-a-tum** (F; 13.2.a).
- **(M)a-an-na-tum** (F; 13.2.a).
- **(M)a-[m]-a-tum** (F; 21.1).
- **(M)a-[m]-a-tum** (F; 35.7).
- **(Na)-k[a]-ta-tum** (F; 35.4).
- **(Na)-k[a]-ta-tum** (F; 35.7).
- **(Na)-k[a]-ta-tum** (F; 35.1).
- **(Na)-k[a]-ta-tum** (F; 35.1).
- **(Na)-k[a]-ta-tum** (F; 38.4).
- **(Na)-k[a]-ta-tum** (F; 35.8).
Ibbi- 33 Ib-ba-tim (gen., and probably masc.; compare the fem. PN listed above, no. 8; 17.5).

Ipq- 34 Ip-qa-tum, Ip-qa-tim (gen.), Ip-qa-ti-im (gen.)
(All known occurrences of this PN are masc.; 39.2).

It is clear from nos. 1-32 that this is a feminizing hypocoristic ending. It was not very productive in masc. PNs as only two, nos. 33 and 34, are attested among the Akk. PNs from Mari. When it does occur in masc. PNs it is inflected according to sentence syntax, but in fem. PNs it is not inflected.

This observation seems to hold for the fifteen Amorite PNs bearing this element which are cited by Huffmon (1965: 133). That is, the feminine PNs are never inflected while a masc. PN such as Zi-im-ra-tum is inflected according to sentence syntax. Only A-ku-na-tum, which is apparently masculine and which is not inflected in ARM VIII.71.18 as expected, seems to be an exception to this general observation.
Possibly this text is poorly written since I-din³-Di-ri-tim seems to be unusually written as well (see ³Diritum below).
**awātu**

awātum 1 A-wa-tum (F; 13.2.b).

awātī/a-
-ān 2 A-wa-ta-an (13.2.a).

-awāt-
Ušur-awāssu 4 U-šur-a-wa-sū (27.2).

"... word ..." (CAD A2: 29a, listed under amatu). Although the entry in CAD does not note any PNs using this element AHw (89a-90a) does, but the patterns are not similar to those noted above. For example from OB Rabiat-a-wa-sū (89b). Also attested are PNs such as Awāt-ergetim (Ranke 1905: 68b) and Amāt-bēl-ušur (Tallqvist 1914: 20b). Gelb does not list any PNs from the early periods (MAD 3: 2). Possibly no. 4 listed above could be compared to Ušur-pī-šarrim found at Mari. From the 'Cappadocian' names note A-šur-be-el-a-wa-tim (Stephens 1928: 15b).

**awīlu** (LU)

awīlī-
-ya 1 A-wi-li-ya (13.2.a).

awīl-
-a 2 A-wi-la (F; 13.2.a).
-Addu 3 Awīl-dAddu (37.3).
-Dagan 4 Awīl-D[ā]-g[ā]n (37.3).
-El 5 Awīl-El (37.3).
-Sīn 6 Awīl-dSīn (37.3).

"... man ..." (CAD A2: 48b). "In relation to a deity (servant, devotee of a deity, in personal names only)" (CAD A2: 57a). The pattern 'Awīl-DN' is common in PNs (AHw; 90b, Tallqvist 1914: 21 and Ranke 1905: 68b-71b among others). However this pattern is not found among the Sarg. or Ur III PNs listed by Gelb (MAD 3: 6-7). None of the PNs
found in the Mari corpus follow the pattern Awil-GN noted by Stamm (1939: 268-69). For an element which is used in a way similar to awilu, and which is semantically similar, compare the mutu PNs.

\[ ay \ (ya, \ e, \ i) \]

-\( ay \) -
  \begin{align*}
  \text{Ili-ay-abās} & \quad 1 \ i-\text{i-ya-ba-as} \ (22.3).
  \\
  \text{-ē-} & \\
  \text{Abum-ē-kīn} & \quad 2 \ A-bu-um-e-ki-in, \ A-bu-me-ki-[i]n \ (21.2).
  \end{align*}

"Not" (CAD A1: 218a). Occurs quite frequently in PNs, for example OB PNs cited by CAD (219a) include ḏSin-ɑ-ya-ba-as, A-ya-ba-aš-\( i-\)lī, etc. See also AHw (23) and Stamm (1939: 174-75) for more examples. For the element see also GAG: par. 81i-\( k \).

\[ \text{Aya} \ (\text{DN}) \]

-\( d \) Aya
  \begin{align*}
  \text{Eristi-} & \quad 1 \ E-\text{ri-īs-ti-} \ d-a \ (F; 36).
  \end{align*}

The etymology of Aya is uncertain. Since she appears exclusively in Akk. sources she seems to be an Akk. deity (Roberts 1972: 14 and Nakata 1974: 94-96). The bearer of this name was a nadītum-woman of Šamaš in Sippar (see Batto 1974: 93-110 for a prosopographic study with references).
Hypocoristic ending. The above names indicate that this ending was much more common in earlier times than Stamm had thought (1939: 113). Huffmon (1965: 135) noted that it is found mainly in fem. PNs. This is true for at least five out of the seven names listed above, although the sex of the bearer in some cases is not known. It should be noted that parallels with the -an ending are attested for nos. 2, 4 and 5 above. Those names with the -an ending are masculine.

"Enemy" (CAD Al: 222a). The element is not common in Akk. PNs but see the example cited by Tallqvist (1914: 210b) šamaš-kāṣīd-ayābi. See also the alternate interpretation of Ikšud-appašu entered under appu.
"To come to shame ..." (CAD B: 5a). From Sargonic times note La-ba-a'-Sum cited by Gelb (MAD 3: 92). In OB note also Sfn-a-ya-ba-as cited by CAD (6a), among others, and from Cassite times a PN identical to the Mari name listed above (Clay 1912: 85b).

Babi (DN)

d_Baba/i-
-atum 1 Ba-ba-tum (F; 13.2.a).
-Ea 2 d_Ba-bi-as (30.6).

According to Nakata (1974: 456) and ARMT XVI/1 (259) PN no. 2 contains the only reference to this DN in the Mari texts. This Sumerian deity was the city goddess of Lagaš (Edzard 1960: 45) and occurs in PNs from earlier periods; e.g., Baba-ilum cited by Roberts (1972: 17) and see also Limet 1968: 356-57. Some of the later names cited by Tallqvist (1914: 105b), from the MA, NA and LB periods contain a reference to this deity, dKā = d_Baba/u (AHw: 95b). Although it is possible that PN no. 1 could be from bābu, "Opening ... gate ..." (CAD B: 14b), plus the -atum ending, it seems more probable that the name is formed on the DN plus -atum pattern as found in the Mari names Lamassatum (F), Mammatum (F), Nannatum (F) and Purusatum (F). The first three of these four names are attested in other Mari PNs with the DINGIR sign, but they do not have it when the -atum ending is added. Puruš as a DN is problematic (see the Glossary entry).

bā'iru

bā'irum 1 Ba-i-rum (38.4).

"Fisherman, hunter ..." (CAD B: 31a). Also used to refer to a type of soldier in the Mari texts (Sasson 1969: 23). From Clay's Cassite collection note Ba-i-rum (1912: 62a). For additional occupational names see the Analysis Chapter par. 38.4.
balatu (substantive)

balatam-
    -qisim

1  Ba-la-ta-am-qî-ši-im (F; 22.4).

-balati
   dAdmu-
   Tāb-

2  dAd-mu-ba-la-[t̄]1̄ (F; 29.1.c).
3  Tā-ab-ba-la-ţi, Tā-ab-ba-la-ţi (24.1).

"Life, vigor, good health ..." (CAD B: 46a). The element is common in
PNs occurring as early as the Ur III period as a PN, Ba-la-ti (MAD 3: 97).
With no. 2, compare the DN-napistī pattern attested at Mari.

balatu

-libluṭ
   Waqar-

G, precative, 3, masc., sing.
1  Wa-qar-li-lb-lu-ut (F; 41.1).

-muballit
   dAddu-
   El-
   Ilī
   dMarduk-
   dSfn-
   dŠamaš-

D, part., masc., sing., stat. absol. serving
as the predicate.
2  dAddu-mu-ba-al-li-ît, dAddu-mu-ba-lî-[i̯]-ît (30.2).
3  El-mu-ba-lî-ît (30.2).
4  Ilî-mu-[ba?]-i?-i? (30.2).
5  dMarduk-mu-ba-la-li-ît (30.2).
6  dSfn-mu-ba-li-ît, dSfn-mu-ba-lî-ît, dSfn-mu-ba-al-li-ît
   (30.2).
7  dŠamaš-mu-ba-la-li-ît (30.2).

"To get well ... bulluṭu to heal (a person) ..." (CAD B: 52b).
The prec. form found in no. 1 occurs already in Sar. and Ur III PNs
(MAD 3: 97). Semantically compare the usage of *hwv in six Amorite
PNs cited by Huffman although the Amorite names do not seem to parallel
the Akk. PNs (Huffman 1965: 191-92).
balṭu

balṭu/a-

-a  1 Ba-al-tā-a (F; 13.2.a).
-ān 2 Ba-al-tā-an (13.2.a).
-kašid 3 Ba-al-tā-kaši-id (16.1).

Adj. "Alive, safe and sound ... healthy ..." (CAD B: 66b). For another OE instance identical to no. 3 see PBS 7 56:3 cited by CAD (B: 66b) and YOS 14: 5la. The element also appears in several PNs from the Nuzi corpus (MPN: 111), one being identical to no.3 above as well.

balu

balu-

-īstar 1 Ba-lu-īstar, Ba-la-īstar (33.1).
-dšamaš 2 Ba-lu-dšamaš (33.1).

-balu-

Mannum-balu-[ ] 3 Ma-an-nu-um-balu-[ ] (33.1).
Mannum-balu-dšamaš 4 Ma-an-nu-um-balu-dšamaš, Ma-an-nu-baludšamaš (33.1).

"Without" (CAD B: 70a). See Analysis Chapter for discussion of the fuller forms. The element occurs already in OAkk. and Ur III PNs, e.g., Ma-an-balum-da-gan (MAD 3: 95) among others. Several Amorite PNs contain the related element BLT, for example Ma-an-nāba-al-ti-AN, which seems to be the Amorite pattern relation to the pattern found in no. 4 above (Huffman 1965: 175). Huffman’s Ba-alta-an (175) has been read as Ba-al-tā-an and taken as Akk. (see above balṭu and -ān). The ‘Mannu-balu-DN' pattern occurs in Cassite PNs as well (Clay 1912: 164a).
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Example 1</th>
<th>Example 2</th>
<th>Example 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>ibni-</td>
<td>G, pret., 3, masc., sing.</td>
<td>-dAddu</td>
<td>1 Ib-ni-(^d)Addu (17.2).</td>
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<tr>
<td></td>
<td></td>
<td>-dAmurrum</td>
<td>2 Ib-ni-(^d)Amurrum (17.2).</td>
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<tr>
<td></td>
<td></td>
<td>-dErra</td>
<td>3 Ib-ni-(^d)Erra (17.2).</td>
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<td></td>
<td>-dSin</td>
<td>4 Ib-ni-(^d)Sin (17.2).</td>
<td></td>
</tr>
<tr>
<td>tabni-</td>
<td>G, pret., 3, fem., sing.</td>
<td>-tum</td>
<td>5 Tab-ni-tum (F; 17.2).</td>
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<tr>
<td></td>
<td></td>
<td>-Iṣtar</td>
<td>6 Tab-ni-Iṣtar (F; 17.2).</td>
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<tr>
<td></td>
<td></td>
<td>-ibni</td>
<td>7 (d)Sin-ib-ni (17.2).</td>
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<tr>
<td></td>
<td></td>
<td>-tabni</td>
<td>8 (d)Nu-nu-ta-ab-ni (F; 17.2).</td>
<td></td>
</tr>
<tr>
<td>-bāni</td>
<td>G, part., stat. absol. serving as a stative.</td>
<td>(d)Addu</td>
<td>9 (d)Addu-ba-ni (30.1).</td>
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<tr>
<td></td>
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<td>Akka</td>
<td>10 Ak-ka-ba-ni (30.1).</td>
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<td></td>
<td>dAssur</td>
<td>11 dA-šur-ba-ni (30.1).</td>
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<td></td>
<td></td>
<td>El</td>
<td>12 Ėl-ba-ni (30.1).</td>
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<td>Ili</td>
<td>13 I-li-ba-ni (30.1).</td>
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<td>Iššu</td>
<td>14 Iššu-ba-ni (30.1).</td>
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<td>dIšum</td>
<td>15 dIšum-ba-ni (30.1).</td>
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<td>dLamassu</td>
<td>16 dLamassu-ba-ni (30.1).</td>
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<td>dŠamaš</td>
<td>17 dŠamaš-ba-ni (30.1).</td>
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<td></td>
<td></td>
<td>Šarrum</td>
<td>18 Šarrum-b[a?]ni?] (42).</td>
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</tr>
</tbody>
</table>

"...to create (said of a deity...)") (CAD B: 83a). For additional PNs see CAD B: 88a. Gelb (MAD 3: 98) cites 18 examples of names from the Sargonic and Ur III periods, formed on patterns similar to those attested above. With the \(\text{Ibni-DN}\) pattern, compare semantically the Amorite PN \(\text{Ya-ša-ar-AN}\), from *ygr, "'form, design'" (Huffman 1965: 214). With no. 2 above compare \(\text{Ya-ab-ni-}^{d}\)IM (Huffman 1965: 177).
"Creator, begetter" (CAD B: 94a). In the above two PNs the element is used as a predicate. Possibly the O Akk. PNs Ba-na-Da-da and DINGIR-ba-na (MAD 3: 99) also employ this element as a predicate, marked by the archaic predicate ending -a (see the Glossary above, and for Da-da as a possible DN, see MAD 3: 104). The concept of the deity as a creator is well attested. Note the numerous names of the patterns 'Ibn- DN' and 'DN-bañi' listed in the preceding entry. In Amorite PNs the construct pattern of 'Bu-nu-DN', 'Creation of DN', seems to predominate (Huffman 1965: 176) but cognate Akk. PNs using this pattern are not attested in the Mari corpus.

"Housebuilder" (CAD B: 95a). CAD cites several PNs in its entry although their attestation is from the MB period and onward. However, it is not impossible that the element was used in OB PNs as well. On the other hand it is also possible that the above PN is an abbreviation from a longer type of PN such as 'Bañi-DN' noted above. Certainty does not seem possible.

"Gnat" (CAD B: 101a) with PNs. It is possible that the PN could be Amorite (Huffman 1965: 152 and 178) in view of its attested companion with the characteristic Amorite -ānum ending, i.e., Baqqānum. However it seems preferable to take it as Akk. especially since the element occurs in OAkk. (MAD 3: 99). It is also cited in MAD as a PN in the Ur III period. For the element see also Landsberger 1934: 131. See also baqqānum noted below.
### bâru

**libûr-**

<table>
<thead>
<tr>
<th>G, precative, 3, masc., sing.</th>
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</thead>
<tbody>
<tr>
<td>-bâšî</td>
</tr>
<tr>
<td>1 Li-bur-ba-āš-ti, Li-bur-ba-āš-ti (F; 41.1).</td>
</tr>
<tr>
<td>-bâlı</td>
</tr>
<tr>
<td>2 Li-bur-be-li (41.1).</td>
</tr>
<tr>
<td>-nâdīnša</td>
</tr>
<tr>
<td>3 Li-bur-na-di-in-ša (F; 41.1).</td>
</tr>
<tr>
<td>-nâdînšu</td>
</tr>
<tr>
<td>4 Li-bur-na-di-in-šu (41.1).</td>
</tr>
<tr>
<td>-niyâš</td>
</tr>
<tr>
<td>5 Li-bur-ni-ya-āš (F; 41.1).</td>
</tr>
<tr>
<td>-râ'î</td>
</tr>
<tr>
<td>6 Li-bur-re-i (42).</td>
</tr>
<tr>
<td>-râ'î-ni</td>
</tr>
<tr>
<td>7 Li-bur-re-i-ni (42).</td>
</tr>
<tr>
<td>-zânnî</td>
</tr>
<tr>
<td>8 Li-bur-za-an-ni, [L]i-bur-za-ni (F; 41.1).</td>
</tr>
</tbody>
</table>

**-libûr**

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<tbody>
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<td>Ûsunîya-</td>
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<tr>
<td>9 Aš-šu-mi-ya-li-bur (F; 41.1).</td>
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<tr>
<td>Dāriš-</td>
</tr>
<tr>
<td>10 Da-ri-iš-li-bur (f; 42).</td>
</tr>
<tr>
<td>Dumqî-</td>
</tr>
<tr>
<td>11 Du-um-qî-li-bur (F; 41.1).</td>
</tr>
</tbody>
</table>

**-libûra**

<table>
<thead>
<tr>
<th>G, precative, 3, masc., sing., with the ventive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abî-</td>
</tr>
<tr>
<td>12 A-bi-li-bu-ra (F; 41.1).</td>
</tr>
<tr>
<td>Bêlî-</td>
</tr>
<tr>
<td>13 Be-li-li-bu-ra (F; 41.1).</td>
</tr>
</tbody>
</table>

"To stay firm, stable, in good health..." (CAD B: 125b). Earlier, Stamm (1939: 155, n.4) had translated "klar, heiter sein." Numerous PNs using this element are attested in the Pre-Sar., Sarg. and Ur III periods (MAD 3: 91). It is interesting to note that none of the above PNs occurs with a DN. This is in agreement with Stamm's observation (1939: 310). Thus most of the PNs are placed in pars. 41 and 42, which deal with the relationship between the bearer and his master or mistress, and those which refer to the king and his kingship. With nos. 6, 7 and 10 compare Li-bur-dû-sul-ĝî from the Ur III period (MAD 3: 91), and with no. 5 the parallel Li-bur-ni-āš (BIN 9: 438.21). Compare the longer MB name of a royal official, Li-bur[r-z]a-nî-û-kur (CAD B: 126b), with no. 8 above. In earlier times, the element could appear with a DN, e.g., the OAkk. PN Li-bur-ĝâ-EN.ZU cited by Gelb (MAD 3: 91), but this was not common.

In view of a name such as We-â-du-um-Li-bur, 'May the only child remain in good health' (MAD 3: 91 from Ur III), it is conceivable that in some of
the above names a request is being made regarding the child's health; e.g. nos. 1, 5, 9 and 11. It is possible that bāštu could refer to the 'life force' of the child, but it does not appear that dumqu refers to a quality attributed to or desired for a child (see bāštu and dumqu below as well as CAD D: 181c). Since the majority of the above names contain references to adults other than the bearers (nos. 2, 3, 4, 6, 7, 8, 11, 12 and 13), and since the possible references to the child or its health are ambiguous at best, it seems preferable to interpret the uncertain names (nos. 1, 5, 9 and 11) in light of the certain ones. Thus, these names express requests that the giver, master, mistress, father and/or king might continue to enjoy good health and stability.
The element has been interpreted in various ways: "dignity" (CAD B: 142a), "protective spirit" (CAD), "vigor" (MAD 3: 92) and 'life force' (AHw: 112). In names of the 'DN-baštī' pattern the mng. is probably "dignity" personified as "protective spirit" (see also Stamm 1939: 210). This might be extended to include 'vitality' (AHw: 112c), in that the deity may have been considered to be the invigorating force in the bearer's life. The element is also used to describe the king (no. 12) and the master of a slave (no. 7 and probably nos. 2, 3, 4 and 11). In no. 1 the name is a name of endearment given to the child (Analysis Chapter par. 35.1). It is possible that in nos. 2, 3 and 11 that the child's 'life force' is in view, but there does not seem to be a way to prove this conclusively. Although none of the above names have been primarily interpreted this way, it is also possible that the father of the child was being referred to in nos. 2, 3, 11 and especially 4. In this regard compare the OB names Mu-ti-ba-aš-ti and A-li-ba-aš-t[ī] (F) (CAD B: 143c).

This element occurs already in Ur III PNs (MAD 3: 92). Note the 'mixed PN' found at Mari, Behli-baštī (F) (Huffman 1965: 179) and compare the Akk. PN no. 7 cited above. This element was very popular in fem. PNs. As the listing above demonstrates, all of the twelve PNs are feminine.
batulu

batul-  
-atum  1 Ba-tu-la-tum (F; 35.1).

"Young man (adolescent)" (CAD B: 174a). Apparently the -atum ending feminized this element (see the -atum entry above to note the almost exclusive usage of this ending in fem. PNs). The common feminine substantive is batultu. Note also the appearance of Ba-tu-la-tum in YOS 13 (333.8), but there apparently a male fisherman.

Belet-ekallim (DN)

^Belet-ekallim-  
-ummi  1 ^Belet-ekallim(^{d}NIN.É.GAL)-um-mi,  
^{d}Belet-ekallim(^{d}NIN.É.GAL(lim))-um-mi (F; 29.1.a).

For a treatment of this feminine DN see Nakata 1974: 103-8. The DN is common in the Mari texts as she was considered a patron of the royal family along with Dagan and Itūr-Mer (103). However the DN appears in only two PNs; the above and the Amorite Belet-ekallim-nIrI (ARMT XVI/1: 77).
bēltu (NIN)

bēlt-
   -ani   1 Be-el-ta-ni (F; 34).

bēlat-
   -šunu  2 Be-la-sū-nu, Be-la-as-sū-nu (F; 34).

bēltī-
   -Erah  3 Bēltī(ti)-E-ra-ah (29.1.a).
   -liwwer 4 Bēltī(NIN?)-[1]-we-er (41.1).

Ana-bēltī-taklāku 5 A-na-be-el-ti-tāk-la-ku (F; 41.3).

"Lady ... mistress ..." (CAD B: 187b). The element can refer to a
goddess (188a-90b), a woman (sometimes mother), the queen (190), a
female owner of property (191a) or the mistress of a slave (191). Although not included among the common referents for bēltu, I have
taken nos. 1 and 2 to be endearment PNs, referring to newborn sisters
because of parallels such as Ahāssunu (F) and Ahātani (F). No. 3
above is the only certain example in which the element is used in
conjunction with a DN in the Mari corpus of names. It seems probable
that bēltī in no. 4 refers to the mistress of a slave or possibly
the mother of the bearer, since precative verbal forms are used
almost exclusively in PNs referring to humans (see the Glossary). The
pattern 'Ana-DN-taklāku' is common among the Mari PNs, occurring in
seven instances, and it seems that no. 5 is a slave name based upon
this pattern. However, it can not be excluded that bēltī could
refer to an unnamed female deity. Unfortunately, in the cases of nos.
1, 2, 4 and 5, certainty does not seem possible with regard to
the referent. The single Amorite PN from Mari containing the cognate
element is Ha-ab-du-ba-ah-la-ti (Huffman 1965: 174), which lacks an
Akk. parallel. The masculine counterpart is much more frequent in
both Akk. and Amorite names (see bēlu below).
<table>
<thead>
<tr>
<th>belum</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-kīma-El</td>
<td>1</td>
<td>Be-lum-ki-ma-El (42).</td>
</tr>
<tr>
<td>bel-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ānum</td>
<td>2</td>
<td>Be-la-nu-um, Be-la-nim (gen.) (35.1).</td>
</tr>
<tr>
<td>-atum</td>
<td>3</td>
<td>Be-la-tum, Be-la-a-tum (F; 35.1).</td>
</tr>
<tr>
<td>-šunu</td>
<td>4</td>
<td>Be-el-šu-nu (34).</td>
</tr>
<tr>
<td>beli-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ya</td>
<td>5</td>
<td>Be-lif-ya (35.1).</td>
</tr>
<tr>
<td>-dAddu</td>
<td>6</td>
<td>Be-lif-dAddu (29.1.a).</td>
</tr>
<tr>
<td>-andullī</td>
<td>7</td>
<td>Be-lif-an-dūl-lī (41.3).</td>
</tr>
<tr>
<td>-ašarēd</td>
<td>8</td>
<td>Be-lif-ašarēd, Be-lif-aša-re-ed (41.4).</td>
</tr>
<tr>
<td>-baštī</td>
<td>9</td>
<td>Be-lif-baštī, Be-lif-baštī (F; 41.3).</td>
</tr>
<tr>
<td>-dayyān</td>
<td>10</td>
<td>Be-lif-da-ya-an (F; 41.4).</td>
</tr>
<tr>
<td>-dumqi</td>
<td>11</td>
<td>Be-lif-du-um-qī (F; 41.3).</td>
</tr>
<tr>
<td>-dūrī</td>
<td>12</td>
<td>Be-lif-du-rī (F; 41.3).</td>
</tr>
<tr>
<td>-idinnam</td>
<td>13</td>
<td>Be-lif-i-di-nam (41.5).</td>
</tr>
<tr>
<td>-ilī</td>
<td>14</td>
<td>Be-lif-ī-lī (F; 41.3).</td>
</tr>
<tr>
<td>-kāfī</td>
<td>15</td>
<td>Be-lif-ka-fī (F; 41.3).</td>
</tr>
<tr>
<td>-kīrī</td>
<td>16</td>
<td>Be-lif-ki-rī (F; 41.3).</td>
</tr>
<tr>
<td>-dLamassī</td>
<td>17</td>
<td>Be-lif-la-ma-sī, Be-lif-dLamassī (F; 41.3).</td>
</tr>
<tr>
<td>-libūra</td>
<td>18</td>
<td>Be-lif-li-bu-ra (F; 41.1).</td>
</tr>
<tr>
<td>-liwwer</td>
<td>19</td>
<td>Be-lif-li-we-er (41.1).</td>
</tr>
<tr>
<td>-lū-dari</td>
<td>20</td>
<td>Be-lif-lu-da-rī (41.1).</td>
</tr>
<tr>
<td>-ma-abī</td>
<td>21</td>
<td>Be-lif-ma-abī (F; 41.3).</td>
</tr>
<tr>
<td>-muštēser</td>
<td>22</td>
<td>Be-lif-mu-uš-teš-er (42).</td>
</tr>
<tr>
<td>-nūrī</td>
<td>23</td>
<td>Be-lif-nu-rī (F; 41.3).</td>
</tr>
<tr>
<td>-nuṣrī</td>
<td>24</td>
<td>Be-lif-nu-uṣ(IZ)-rī (F; 41.1).</td>
</tr>
<tr>
<td>-garrād</td>
<td>25</td>
<td>Be-lif-garr-ād! (42).</td>
</tr>
<tr>
<td>-sīmti</td>
<td>26</td>
<td>Be-lif-sī-im-tī (F; 41.3).</td>
</tr>
<tr>
<td>-šāgium</td>
<td>27</td>
<td>Be-lif-ša-gi-im (41.4).</td>
</tr>
<tr>
<td>-dŠamsī</td>
<td>28</td>
<td>Be-lif-dŠamsī(si) (F; 41.3).</td>
</tr>
<tr>
<td>-tukultī</td>
<td>29</td>
<td>Be-lif-tu-kūl-tī (f; 41.3).</td>
</tr>
<tr>
<td>-waqar</td>
<td>30</td>
<td>Be-lif-wa-qar (41.4).</td>
</tr>
</tbody>
</table>
"Master, ruler...owner..." (CAD B: 191b). This is the most common nominal element used in the Akk. PNs collected, appearing in 3.9% of them. The element can be used to refer to gods (CAD B: 193a-94a), to the king (194a-95b), to an official (195b-96a), to the head of a household (196), and to the owner of real estate or slaves (196b-98b).

In most of the PNs, nos. 1, 7-24, 26-30, 34-35 and 37, the referent is probably the master of the slave. However, since belu often refers to a deity (see CAD above), and since the 'Bēlī-element' pattern in nos. 7-15, 17, 21, 23, 24 and 29 has parallels from Mari in a corresponding 'DN-element' pattern, it seems possible that in some of the cases Bēlī could refer to an unnamed deity. In later times belu could occur with the divine determinative, indicating the possibility that the PN could have been an abbreviation of a theophoric PN, but this is not attested as early as the OB period (Stamm 1939: 245). In nos. 6, 31-33 and 36 the element serves as a divine epithet. With no. 32 compare dAdad-be-lī-lī (YOS 14: 46a).

In addition, in PNs nos. 1, 7, 9, 29 and 30, the 'Bēlī-element' pattern is paralleled by PNs from Mari of the pattern 'Sarrum-element', implying that possibly bēlī may refer to the king and not to an unnamed deity as indicated above. In nos. 2-4, the names have been taken as endearment PNs although other interpretations are possible. In many cases, the referent - master, king, deity - can not be identified with certainty.

For no. 25 see garrādu below. The Amorite cognate, ba(h)li-, appears in twenty-four of the names (2.8%) cited by Huffman (1965: 174).
Bunene (DN)

Bunene 1 Bu-[ne?]ne (P; 13.2.b).

d_Bunene-
-abi 2 d_Bu-ne-ne-a-bi (29.1.a).
-abu 3 d_Bunene(HAR.RA)-a-bu (30.4).

The deity was considered to be the vizier of Šamaš, but did not play an important role in the Mari cult (Nakata 1974: 109). The DN appears in the three Akk. PNs as well as the Amorite PN Šbal-Bunene (ARMT XVI/1: 81 and 260).

buqāqum

buqāqum 1 Bu-qa-qum, Bu-qa-qū-um, Bu-qa-qí-im (-), Bu-qa-qā-am (acc.) (35.5).

"Little gnat (occ. only as personal name)" (CAD B: 323a). Both CAD (B: 323a) and AHw (139a) suggest the possibility that the element may be a diminutive for baqqu (see the Glossary). Huffmon (1965: 152 and 178) considers the PN to be Amorite. See baqqu for a brief discussion.
**būru**

<table>
<thead>
<tr>
<th>Form</th>
<th>PN</th>
</tr>
</thead>
<tbody>
<tr>
<td>-iya</td>
<td>Bu-ri-ya (35.5)</td>
</tr>
<tr>
<td>dMamma</td>
<td>Bur-(d)Ma-()ma, [B]ur-()Ma-()ma (37.2)</td>
</tr>
<tr>
<td>dNunu</td>
<td>Bur-(d)Nu-nu (37.2)</td>
</tr>
</tbody>
</table>

"Young calf ..." (CAD B: 340b). The element is very common in OB PNs (see CAD B: 342a for PNs similar to nos. 2 and 3 above). This type of PN occurs already in the Sarg. and Ur III period PNs: Būr-\(d\)IN and Būr-Ma-\(\)ma (MAD 3: 92). The logogram used is AMAR. Semantically compare the Pirhī-\(d\)Sin and Inīb-\(d\)Samaḥ PNs found in the Mari corpus.

**buṣṣuru**

<table>
<thead>
<tr>
<th>Form</th>
<th>PN</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ān</td>
<td>Bu-ṣū-ra-()an (38.1)</td>
</tr>
</tbody>
</table>

This is most probably a quttulu formation, which as Holma (1914) has shown indicates some type of bodily defect, to which the hypocoristic ending -ān has been added (see the Analysis Chapter par. 38.1 and the Glossary entry). Başāru, mg. "to tear" (CAD B: 134a) would be a suitable root from which the element was derived. The verb is attested in OB and SB. Compare for example the verb harāṣu/hurrusu and the PNs Hurrugum and Hurrugān.
Most take the element used in the above PNs to refer to an animal: CAD (B: 349b) "(a bird)", Stamm (1939: 255) 'hyena' or Huffman (1965: 151) 'partridge (?). However, due to the fact that four out of five references to Bu-šu are to weavers I prefer the meaning of "byssus" (CAD B: 350a). However, against my preference it should be noted that this meaning is attested in only NA and NB, but on the other hand Bu-šu mng. a type of bird (CAD B: 348) or "hyena" (349a) are also late as well, i.e., SB.

"Pistachio tree ... pistachio nut" (CAD B: 359a). Note the identical Sargonic PN cited by Gelb (MAD 3: 103). The word even occurs outside of this PN in the Mari letters (ARM IV 42.18) as well as elsewhere in OAkk. OB, etc. (see CAD B: 359). For the usage of plant names as PNs see the Analysis Chapter par. 35.6.
dābu

dabium 1 Da-bi-um (35.5).
dabi-
   -a 2 Da-bi-a (35.5).
   -atum 3 Da-bi-a-tum (F; 35.5).

"Bear" (CAD D: 17a) and note the OB fem. PN Da-bi-tum cited there.
Also Stamm 1939: 253 and Landsberger 1934: 82-83.

dādu

-dādi

"...darling..." (CAD D: 20a). This element is very frequent in PNs as
early as the Pre-Sarg., Sargonic and Ur III periods (MAD 3: 104).
However, in the Mari corpus most of the PNs containing this element
are probably Amorite; Huffmon (1965: 181-82) cites eleven examples,
but the above PN is clearly Akk.
Dagan (DN)

Dagan-
- andullī 1 dDa-gan-andullī(AN.DUL_x)(1f) (29.1.c).
- bāstī 2 dDa-gan-ba-aš-tī (F; 29.1.b).
- iltī 3 dDa-gan-ī-lī (F; 29.1.b).
- kibrī 4 dDa-gan-ki-ib-ri (F; 29.1.c).
- nādī 5 dDa-gan-na-dī (F; 27.2).
- nāṣir 6 dDa-gan-na-ṣir (30.2).
- rēšūsu 7 dDa-gan-re-šū-šu (29.1.c).
- šīnūsu 8 dDa-gan-šī-nu-šu (29.1.c).
- šadūni 9 dDa-gan-šadū(KUR)-ni (29.1.c).
- dŠamsī 10 dDa-gan-dŠamsī(šī) (F; 29.1.c).
- tillassu 11 dDa-gan-tillassu([s]u) (29.1.c).

- Dagan-
Ana- dDagan-taklāku

- Dagan
Ana- 13 A-n[a]- dDa-gan (13.2.b).
Awil- 14 Awil- d[ a-g]an (37.3).
Bānū 15 Ba-nu- dDa-gan (30.4).
Gimil- 16 Gi-mil- dDa-gan (32.2).
Ibbi- 17 I-bi- dDa-gan (17.5).
Iddin- 18 I-din- dDa-gan (17.1).
Ipu- 19 I-pū- dDa-gan (39.2).
Īšme- 20 Iš-me- dDa-gan (24.6).
Kibrī- 21 Ki-ib-ri- dDa-gan (29.1.c).
Kirī- 22 Ki-ri- dDa-gan (37.2).
Leʾi- 23 Le-i- dDa-gan (30.5).
Nūr- 24 Nu-ūr- dDa-gan, Nu-ur- dDa-gan (39.2).
Puzur- 25 Puzur- dDa-gan (39.2).
Quʾu- 26 Qū-ū- dDa-gan (27.2).
Rīm- 27 Rī-im- dDa-gan (37.1).
The deity was popular in the Mari region during this period and occurs in 103 Mari PNs. Because of the deity's association with atmospheric deities such as Enlil and Adad, it too is considered an "atmospheric deity" (Nakata 1974: 119 and also Robert 1972: 18-19). During the OB period, its cult seemed to be centered in the middle Euphrates region (Nakata 1974: 118). The ultimate origin of the deity is not known (for various views see Nakata 1974: 120-21). For an extended treatment see Nakata 1974: 111-51. Also, see Huffmon for the Amorite PNs containing this DN (1965: 180-81).

dalālu

adallal  
G, pres., 1, c., sing.  
1 A-da-[l]a-al (27.1).

adallal-

d-Sin  
2 A-dal-la-al-dSin (27.1).

-ludlul  
G, voluntative, 1, c., sing.  
d-Sin-

3 d-Sin-lu-ud-lu-ul (27.1).

"To proclaim, to glorify" (CAD D: 46b). The element is common in PNs (see for example CAD D: 47) and occurs already in Ur III PNs. Compare too, the usage of nādu and Šamāru.
"Favor, good will, luck..." (CAD D: 64a). Note the OB PN cited by Ranke (1905: 185) similar to the above. Gelb also cites a similar name, written syllabically as well as with the logogram SIG₅ (MAD 3: 110-11), from the Sargonic period.

"Good, fine, pleasant...beautiful..." (CAD D: 68b). The above names have been entered under the adjective, for it appears that in the cases of nos. 2-5 the stat. absol. of the adj. is serving as the predicate. The orthography of the Mari names does not suggest a reading of the element as a D, stative as some have taken it (CAD D: 63b, AHw: 156b and Roberts 1972: 5). The element appears already in OAkk. names; Ši-da-me-ḫi₃ (MAD 3: 110).
Semantically compare the usage of ṭābu in Akk. PNs. It is possible that among the Amorite PNs, Nūm, *n̄m carries a similar semantic notion. Huffmon (1965: 237-39) cites eleven examples of various types. The Amorite names such as Ḥs-di-ni-hi-im and Ḥ-lī-ne-hi-im (Huffmon 1965: 238) seem to reflect a pattern similar to that found in the Akk. PNs listed above.

**dāmu**

dām-

-hūrāṣi(m) 1 Da-am-hu-ra-ṣi, Dam-hu-ra-ṣi-im, Da-am-hūrāṣim(KU.GI) (F; 38.2).

"Blood" (CAD D: 75b). The above name is interpreted as 'Blood of Gold'. The reference may be to a special color. For example, a stone, carnelian, was considered to be of this color: NA₄.GUG ÚŠ.MEŠ and NA₄.GUG ša ÚŠ cited in CAD (D: 80a). In addition, some objects of gold, mentioned in the el-Amarna letters, lacked this particular color (CAD D: 79b). Like Sāntum (F), Sāmu, Hurāṣatum (F) and Hurāṣaya (F), it may refer to the color of the bearer's hair. Professor Gaster has drawn my attention to the fact that among the items of the furniture of El, as described in Ugaritic Literature, that his throne was covered by dm.hrs (UT 51.I.33). This is variously translated as "adorned with red gold"¹ or "coated with a film of gold."² In view of this name, perhaps the translation "red gold" is to be preferred.


dannu

dannum-  
-ṭāḥāz 1 Dan-nu-ta-ha-az, Da-nu-um-ta-ha-az (42).

dan-  
-Erra 2 Da-an-Err-ra (30.5).

dannat  
īṣhara- 3 dīṣ-ha-ra-dan-na-at (F; 30.5).

"...strong, powerful, mighty, great..." (CAD D: 92b). The element is very frequent in Pre-Sar., Sargonic and Ur III PNs. For example Ešu-dar-da-na-at and Ma-ma-dan-na-at, among many cited by Gelb (MAD 3: 113-14). Alternatively, it is possible to consider the verbal forms in nos. 2 and 3 as G, statives from dannu (Roberts 1972: 5 and AHw: 159a). For an OB name identical to no. 2 see YOS 14: 53b and a king name (d)Dannum-ṭāḥāz, YOS 14: 53b.

daqqu

daqqu  
Aršē- 1 Ar-šī-e-da-qū (F; 16.1).

"Small (child)..." (CAD D: 107a). Note the Sargonic PN Da-kum cited by Gelb (MAD 3: 115). See the Analysis Chapter for parallel formations with the vocative. Note also the OB names Daggātum, Daqqiya and Da(q)qum (YOS 14: 54a).
**dāris**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>dāris</td>
<td>1 Da-ri-iš (42).</td>
</tr>
<tr>
<td>dāris- -libûr</td>
<td>2 Da-ri-iš-li-bur (f; 42).</td>
</tr>
</tbody>
</table>

Adv. "forever" (CAD D: 113a). The usage of the element in PNs seems to be limited. CAD does not cite any PNs in its entry while AHw (163b) only refers to no. 2 from above. However, note the OAkk. PN Da-ri-iš-ma-tum cited by Gelb (MAD 3: 169). See the Analysis Chapter for a discussion of these PNs and see below for the related usage of darû.

**darû**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>darû- -ya</td>
<td>1 Da-ri-ya (13.2.a).</td>
</tr>
<tr>
<td>-dari</td>
<td>G, stative, 3, masc., sing.</td>
</tr>
<tr>
<td>Ahumma-</td>
<td>2 A-hu-um-ma-da-ri (40.6).</td>
</tr>
<tr>
<td>Bēlu-lû-</td>
<td>3 Be-li-lu-da-ri (41.1).</td>
</tr>
<tr>
<td>Lû-</td>
<td>4 Lu-da-ri (41.1).</td>
</tr>
</tbody>
</table>

'To be enduring, everlasting'. I have followed AHw (164b) in taking this as a denominative verb which appears only in the stative since it occurs with the precative particle Lu. However, it is also possible to take it as a stative usage of the adj. darû as CAD (D: 116b). For its very frequent appearance in OAkk. PNs such as DN-, Sarrum-, Ṛē'um-, Šû-, Lû-, darû, see MAD 3: 106, as well as CAD D: 116b and AHw: 164b. For OB PNs see Ranke 1905: 238b.
dayyānu

Stat. absol. used as a predicate.

<table>
<thead>
<tr>
<th>Stem</th>
<th>PN</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>dayyān</td>
<td>Be-lī-da-ya-an (F; 41.4).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ėl-da-ya-an (30.3).</td>
<td></td>
</tr>
<tr>
<td>dNārum-</td>
<td>dNārum(ĪD)-dayyān(DI.KU₅) (30.3).</td>
<td></td>
</tr>
</tbody>
</table>

"Judge" (CAD D: 28b). In Sargonic and Ur III PNs the element is written DI.KU₅ (CAD D: 32b-33a and MAD 3: 105). Note also the OB PN cited by AHw (151a) dSumās-da-ya/a-a-an. See also Ranke 1905: 225a for the 'DN-dayyān' pattern. In view of the common 'DN-dayyān' pattern in which the DN is Mesopotamian rather than Amorite, Nāru(ĪD) and Marduk, it seems best to consider no. 2 above as Akk. rather than Amorite (see Ranke above for references). Semantically compare "ŠPT *špt, 'exercise authority, judge'," which appears in the Amorite PN ša-pa-ta-AN, apparently a qatala verbal formation (Huffman 1965: 268).

dimtu

Stat. const. of the plural.

<table>
<thead>
<tr>
<th>Stem</th>
<th>PN</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>dimāt-</td>
<td>Di-ma-at-um-mi (F; 40.2).</td>
<td></td>
</tr>
</tbody>
</table>

"Tear...weeping" (CAD D: 147a). To date, no Akk. PNs have been found which use this element. However, the name may be descriptive of conditions surrounding the birth of the child (see paragraph 40.2 in the Analysis Chapter).
Six PNs from the Mari corpus contain the DN. Of these, five are Akk. This female deity was worshiped at Dir on the Euphrates. Her masculine counterpart may possibly be Dir, a DN that appears in two Amorite PNs from Mari (Nakata 1974: 152-60 and 456).

"Good luck... favor, (divine) grace..." (CAD D: 180a). The element is common in PNs appearing early in Sargonic and Ur III PNs. Gelb cites parallels to nos. 2, 3 and 1 although in each instance the word order in the Gelb PNs is reversed from that found in the Mari PNs. For further PNs see also CAD D: 181b for example.
**dunnu**

-dunnu

Annu-
1 An-nu-du-un-ni, An-nu-du-ni (F; 29.1.c).

%d Mamma-
2 %Ma-ma-du-un-ni (F; 29.1.c).

"...strength, power..." (CAD D: 184a). Occurs in Sargonic and Ur III PNs as a one word PN: Dun-num and Dun-ni-a (MAD 3: 114).

The element also appears in GNs, see CAD D: 185b, e.g., Dunnu-DN.

It is also possible the element could refer to a "fort, fortified house," etc., and in this connection compare the düru PNs listed below.

**düru**

-düri

Abi-
1 A-bi-du-ri (F; 41.3).

%d Addu-
2 %Addu-du-ri (F; 29.1.c).

Bēlī-
3 Be-lī-du-ri (F; 41.3).

%d Samas-
4 %Šamaš-[d]u?-ri (29.1.c).

Šī-
5 Ši-du-ri (F; 29.1.c).

"City wall, fortification wall..." (CAD D: 192a). In the above PNs the reference seems to be to the protection afforded by the deity, master, father, etc. The element occurs in Pre-Sarg., Sargonic and Ur III PNs (MAD 3: 106-7) where the use of the logogram BĀD predominates over the syllabic rendering. Clear parallels to nos. 2-5 are cited by Gelb.

However, as Professor Gaster has observed, Ši-du-ri could be considered as Hurrian although Sasson (1974a) fails to list it as such. For the tur/turi element in Hurrian see NPN (269-70), Speiser¹, Hass and Wilhelm², and Sasson (1974a: 368).

---


dussuptum

Fem. adj.

1 Du-šu-up-tum (F; 35.1).

"adj.; sweet" (CAD D: 200a). Note the OB PN identical to the above cited by CAD (D: 200b) from YOS 8 149:25. The pattern seems to be the quttulu pattern studied by Holma (1914: 47) but the PN does not seem to refer to a bodily defect as do many PNs based upon this pattern.
Ea (DN)

Ea-
- bāštī 1 Ė-a-ba-aš-ti, Ė-a-ba-aš-ti (F; 29.1.b).
- ilum 2 Ė-a-ilum (AN) (30.4).
- idinnam 3 Ė-a-i-din-nam (17.1).
- kābar 4 Ė-a-ka-bar (30.5).
- dLamassī 5 Ė-a-la-ma-sf, Ė-a-dLamassī (F; 29.1.b).
- mālik 6 Ė-a-ma-lik (30.4).
- mušākil 7 Ė-a-mu-ša-ki-il (30.5).
- musallīm 8 Ė-a-mu-ša-līm (30.2).
- nādā 9 Ė-a-na-da (F; 27.1).
- nāṣir 10 Ė-a-na-ṣir (30.2).
- rābi 11 Ė-a-ra-bī (30.5).
- šadūni 12 Ė-a-šadū (KUR)-ni (29.1.c).
- dŠamsī 13 Ė-a-dŠamsī (šī) (F; 29.1.c).
- tappī 14 Ė-a-tap-pī (29.1.c).
- tillatī 15 Ė-a-till-ā-ti (29.1.c).
- tukultī 16 Ė-a-tuk-ūl-ti (29.1.c).

-Ana-Ea-takläku 17 A-na-Ē-a-tāk-la-ku (25.2).

-Ėa

dBabi- 18 dBa-bi-Ē-a (30.6).
Iddin- 19 I-din-Ē-a (17.1).
Iddin-pf- 20 I-din-pf-Ē-a (17.1).
Išīm- 21 I-šī-im-Ē-a (17.8).
Itūr- 22 I-tūr-Ē-a (17.10).
Kibir- 23 Ki-bi-ir-Ē-a (39.2).
Lipit- 24 Li-pī-it-Ē-a (37.1).
Šilli- 25 Șil-li-dĒ-a, Șil-li-Ē-a (32.3).
Tiir- 26 Ti-ir-Ē-a (27.2).
Because of his association with Enki, Ea seems to be a water deity (Roberts 1972: 21). Although Edzard (1960: 56) is uncertain of his origin, most consider Ea as an Akk. deity (Nakata 1974: 163). One reason is the appearance of the DN without a determinative in almost exclusively Akk. contexts (Roberts 1972: 20-1). This observation agrees with the Mari data, as 26 of the 33 PNs containing the DN are Akk. (see above and ARMT XVI/1: 87-89 and 260). With no. 21, Isim-Ea, compare the Amorite PN Yašim-Ea (Huffman 1965: 267).

ekallu


"Royal palace..." (CAD E: 52b). The element is not too common in PNs, but compare the OAk. PN Um-mi-É.GAL (F) cited by Gelb (MAD 3: 26) and Ištar-ekalli noted in OB (AHw: 192a).

eli

-Ili- 1 ḫ-ī-l-e-lī-iš (37.3).
     2 Ṭa-ab-e-li-ma-a-tim, Ṭa-ab-e-li-ma-tim (23.2).
     3 Ṭa-ab-e-li-ma-ti-šu (23.2).
     4 Ṭa-ab-e-li-um-ma-ni-šu, Ṭa-ab-el-um-ma-ni-šu (23.2).

"On, above, upon, over, to, towards..." (CAD E: 89a). See also GAG: par. 1140.
elû

-eli  Adj. used as a predicate.
Iškur-  1 Iš-kur-e-li (F; 30.5).

In PNs the mng. seems to be 'high, exalted' (CAD E: 111a). In OB compare for example E-li-i-na-ma-tim cited by CAD, "He(the deity)-Is-Exalted-in-the-Land" (E: 111a), and possibly E-li-ad-da (YOS 13: 164.5).

emûgu

emûqî-
  -El  1 E-[m]u-qî-El (29.1.c).

"Strength (in physical sense as localized in the arms...)" (CAD E: 157a). The element is common in OB PNs. Compare for example Ilî-e-mu-qî noted in CAD (E: 156b) among others. Semantically compare the usage of dunnû noted above.

Enlil (DN)

dEnlil-
  -abi  1 dEn-lil-a-bi (29.1.a).
  -ublam  2 dEn-lil-ub-lam (17.4).

Enlil, 'Lord Wind', was the chief god of the Sum. pantheon. He was considered the "embodiment of executive power in the universe..." (Roberts 1972: 21). For his limited roll in the Mari texts see Nakata (1974: 170-72). The above are the only PNs from Mari containing this DN.
"Grace, mercy ... (in personal names only)" (CAD E: 170). The interpretation of this element is difficult. Gelb (MAD 3: 51-53) was not able to reach a satisfactory conclusion. Due to the lack of a suitable alternative, most (CAD E: 170, AHw: 219b and Roberts 1972: 78-79, n.110) consider this as a vocative expression. It could possibly be related to the Akk. verb enēnu (CAD E: 164) mng. "to grant a privilege" which appears in PNs such as I-nun-É-a. Although the element appears in only one PN from the Mari corpus it is very common in Pre-Sarg., Sargonic and Ur III PNs. Gelb for example lists over forty PNs that contain this element in one form or another. Further, Stephens cites thirty-nine 'Cappadocian' names with this element (1928: 78), while eight additional OB names are found in YOS 14: 55.

The three lunar deities appearing in the PNs from Mari are Nanna (Sum.), Sin (Akk.) and Erah (WSem.). Their distribution agrees with their background; i.e., Nanna mainly in Sum. PNs (see ARMT XVI/1: 161), Sin in Akk. names (see Glossary below) and Erah in Amorite ones (ARMT XVI/1: 261-62, Huffmon 1965: 170 and Nakata 1974: 177-81). Out of twenty-eight names in which Erah occurs, the above is the only Akk. name. Bēltī-Erah has been considered a 'mixed PN', since the non-DN element is Akk. (WSem. words are never rendered by logograms in the Mari texts; Tadmor 1958: 130, n.12).
erēšu

ēris-            G, pret., 3, fem., sing.
-šu-mātum       1 E-ri-īs-sū-ma-tum, E-ri-su-ma-tum,

ēris              G, pret., 3, masc., sing.
Ilam-             2 Ilam(lam)!-e-ri-iš (26).

"To express a wish for (something) (said of a deity)" (CAD E: 281a).
Compare for example the OB PN dāšn-e-ri-iš with no. 2 above (CAD E: 284b).
The element appears already in Sargonic and Ur III PNs: e.g., DINGIR-e-ri-iš (MAD 3: 67), again no. 2 above. For OB names identical to nos. 1 and 2, see YOS 14: 55b and 59b.

erištu

erištum            1 E-ri-īs-tum (F; 35.1).

erišti-
-ŠAya               2 E-ri-īs-ti-d A-a (F; 36).

In PNs the sense is "object of desire" (CAD E: 299a). There are several other occurrences of both nos. 1 and 2 in other OB contexts (see CAD). Ranke (1905: 186b) translates no. 2 as "Ada is my desire" but erišti is the normal stat. const. of erištu (AHw: 421b-42a). Thus I have translated the PN as 'Desire of Ada'. For a long prosopographic discussion of the status of no. 2 and her position as a nadītum see Batto 1974: 93. Semantically compare "*šību, 'desire'," which appears in five Amorite PNs (Huffmon 1965: 256); e.g., š[ī]-bu-um.
Erra (DN)

Erra-
  -abi  1  Ėr-ra-a-bi (29.1.a).
  -gāmil  2  Ėr-ra-ga-mil (30.3).
  -qurād  3  Ėr-ra-qū-ra-ad (30.5).

-Erra
  Dan-
  4  Da-an-Ěr-ra (30.5).

Ibni-
  5  Ib-ni-dĚr-ra (17.2).

Erra is a deity which appears in ten names from Mari (ARMT XVI/1: 91 and 262), of which five are Akk. He is one of the deities of the nether world (Edzard 1960: 63-64) and is associated with war, anarchy, famine and dry scorched earth (Roberts 1972: 2-29 and 80-88 nn. 124-190 and Nakata 1974: 182-84), but not with plague as Edzard had thought. For exact parallels to nos. 2-5 see YOS 14 (53b, 58b and 63a).

Esar (DN)

-Esar
  Nawār-
  1  Na-wa-ar-E-Šar (F; 39.2).

Taṭāb-
  2  Ta-ṭa-ab-E-Šar (F; 25.2).

The DN is more common in its Amorite form, Esar, appearing in seven Amorite PNs (Nakata 1974: 283 and ARMT XVI/1: 262). However, the readings of the above two names are apparently no longer certain. The suggested alternatives are Na-wa-ar-e-li? (ARMT XVI/1: 163) and Ta-da-ap-e-li? (203). Roberts (1972: 37) suggests the mng. as "The Just One," possibly referring to a "judicial function he performs in the underworld."
G 71

**lišerum**  
G, precative, 3, masc., sing., nominalized.  
1 Lišerum (19.2).

**-lišer**  
G, precative, 3, masc., sing.

**Lipissu-**  
2 Li-pi-sú-li-š-e-er, Li-pi-sú-li-šér,  
Li-pi-sú-li-tšir (sic) (19.2).

**-mušēser**  
Șt, part. in stat. absol. serving as the predicate.

**Bēlī-**  
3 Be-l[ɪ]-mu-uš-te-še-er (42).

"... to thrive, to prosper ... šutēšuru ... to see that justice is done ..." (CAD E: 352a). With no. 2 compare the OB PN of the pattern Lišerum-GN (place name) cited in AHw (254b) and with no. 1 the abbrev. one word PN Lišerum (YOS 13: 470 obv.4). Also to be noted is Ahī-lišer (Tallqvist 1914: 17a) and others cited by Stamm (1939: 155). From Sargonic times note Š-a-še-ir-Da-ga-an (MAD 3: 77). PNs of the pattern 'DN-mušēser' are quite common in OB (AHw: 256 and CAD M2: 289b).

**etellu**

**etellum**  
1 E-te-el-lum, E-tel-lim (gen.) (35.1).

**etel-**  
In the following PNs the element appears in the stat. absol. serving as an adj. predicate.

**-pi-dŠamas**  
2 E-tel-pi-dŠamas, E-te-er-pi-dŠamas,  
E-tel-pi₃-dŠamas (32.1).

**-pi-šarrim**  
3 E-tel-pi-šarrim (42).

The element, meaning "prince, lord" (CAD E: 381a) or as an adj. 'lordly', is common as a divine epithet (Tallqvist 1938: 38). The pattern found in no. 2 above occurs already in OAkk. (CAD E: 382b) and this pattern, Etel-pi-DN is very common in OB, see for example Ranke 1905: 81b-82b for ten examples, plus additional occurrences of nos. 1 and 3.
etēru

G, precative, 3, masc., sing.

liṭir-

-šarrūsu 1 Li-ṭir₅-šarru(ru)-sū, Li-ṭir₅-šarru-sū (42).

līṭir

Abi- 2 A-bi-li-ṭir₅ (F; 41.1).

Šumšu- 3 Šum-su-li-ṭir₅ (42).

"... to save a person ..." (CAD E: 401a) and also AHw (264).

Note the OB PN DINGIR-li-te₄-er cited by CAD (E: 403a) as well as PNs from later periods. Note that Birot (ARMT XII.158.4) acknowledges the reading tīr₅ (the readings adopted above) at Mari. The alternative tīr, rendering litīr, does not seem satisfactory for this implies a D precative from tāru but appropriate PN examples are lacking even though the meaning would make sense. Dossin's rendering, (1970a: passim 33-38) Liṭer-šarrūsu, seems to imply etēru although his lack of the use of the emphatic ū leaves this open to question. A PN parallel to no. 3 above, Šum-su-li-te-er, is found in YOS 13: 74a and adds support to the above readings.

The above PNs all seem to be addressed to humans. Compare the usage of gamālu in PNs serving as the verbal form in conjunction with deities.
gallābu

1 Ga-la-bu (38.4).

"Barber" (CAD G: 14b). See 16b for its occurrence as a PN. It is even attested in Sargonic and Ur III PNs (MAD 3: 117).

gamālu

1 Ig-mi-lum, Ig-mi-li-im (gen.), Ig-mi-li (gen.) (24.6).

igmil-
2 Ig-mi-il-^dSfn, Ig-mi-[^dS]fn (24.6).

igmilanni G, imp., 2, masc., sing. with the acc. pronominal suffix (1, c., sing.).

3 Gu-mu-ul-^dSfn (22.1).

ilmanni III-
4 Ì-ìf-gi-im-la-ni (22.1).

-gumlI G, imp., 2, fem., sing.
5 Ìš-ha-ra-gu-um-li (F; 22.1).

"... to spare, to save ..." (CAD G: 21a). In the G, this verb can be i/i (common) but also a/u which is attested in OAk. (AHw: 275b). In this regard compare the Sargonic and Ur III PNs cited by Gelb Ig-mul-Ìr-ra and Ig-mu-lum (MAD 3: 118). In OB, PNs of the above patterns are very common (see CAD G: 23a for further examples). In all of the above examples a deity is being addressed. Compare the usage of ìtēru in Mari PNs where a human is being addressed. The usage of gamālu in Akk. PNs seems to be semantically related to the usage of ^cKB in Amorite PNs, e.g. the causitive Ya-a-B-zì-ìb-AN (Huffmon 1965: 192).
### **gāmilu**

- **-gāmil**
  - The stat. absol. of the adj. serving as a predicate adj.

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>dAddu-</td>
<td>1 dAddu-ga-mił (30.3).</td>
<td></td>
</tr>
<tr>
<td>El-</td>
<td>2 Ēl-[g]a-[m]il, Ţēl-ga-mił (30.3).</td>
<td></td>
</tr>
<tr>
<td>Erra-</td>
<td>3 Ėr-ra-ga-mił (30.3).</td>
<td></td>
</tr>
<tr>
<td>dSīn-</td>
<td>4 dSīn-ga-mił, Sīn(XXX)-ga-mił (30.3).</td>
<td></td>
</tr>
<tr>
<td>dŠamaš-</td>
<td>5 dŠamaš-ga-mił (30.3).</td>
<td></td>
</tr>
<tr>
<td>Turrunū-</td>
<td>6 Tu-ur-ru-nu-u-ga-mił (30.3).</td>
<td></td>
</tr>
</tbody>
</table>

- **-gāmilat**
  - Stat. absol. of the fem. form of the adj. serving as a predicate adj.

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>dHubat-</td>
<td>7 dHu-ba-at-ga-mił-la-at (F; 30.3).</td>
<td></td>
</tr>
<tr>
<td>dNinhrsagga-</td>
<td>8 d Nin.hur.sag.gā-ga-mił-la-at (F; 30.3).</td>
<td></td>
</tr>
</tbody>
</table>

- **-gāmiltī**
  - The fem. form of the adj. with the pronominal suffix (1, c., sing.).

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annu-</td>
<td>9 An-nu-ga-mił-tī (F; 29.1.c).</td>
<td></td>
</tr>
</tbody>
</table>

"Merciful, forebearing" (CAD G: 32b). PNs similar to the above are very common in the OB period (see CAD G: 33a and Ranke 1905: 227b for example).

### **gapāšu**

- **guppušum**

<table>
<thead>
<tr>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Gu-up-pu-ši-[imi] (gen.) (38.1).</td>
<td></td>
</tr>
</tbody>
</table>

"To be huge, massive ..." (CAD G: 43b). Although this PN was not treated by Holma (1914) it is based upon the quttulu pattern studied by him. This pattern is often used to indicate bodily deformities (see par. 38.1 in the Analysis Chapter). The D form, guppušu, is used to describe enlarged parts of the bodies of animals (CAD G: 44a).
gašru

gašera 1 Ga-še-ra, Ka-še-rum (F; 35.1).

"Strong" (CAD G: 56b). See the Listing Chapter for references and the readings. The element appears in Ur III PNs Ir-ra-ga-še/i-ši (MAD 3: 121) as well as in other OB PNs, Ga-ša-ru-[um], etc. (CAD G: 57a). The -a ending has evidently feminized this PN (see the Glossary above).

gērū

-gērI-

Mannum-gērIšu 1 Ma-an-nu-um-ge-ri-šu (33.1).

"Foe, adversary" (CAD G: 62b). The element occurs already in Sargonic and Ur III PNs, Ga-ri-DINGER, the abbreviated PN Ga-ři-um, etc. (MAD 3: 119) and in an OB PN as well, Ma-an-nu-um-śi-ri-dSamaš (Ranke 1905: 120a). It is probable that the pronominal suffix in the PN noted above refers to an unnamed deity.
gimillu

1 [G]i-mi-il- Lu (32.2).

Stat. const.

2 Gi-mi-il- Da-gan (32.2).

3 Gi-mi-il- Samaš (32.2).

4 Ma-ad-gi-mi-il- Samaš (32.2).

"An act of kindness ... mercy ..." (CAD G: 73b). PNs such as the above are very common in OB (see Ranke 1905: 84-85). Compare also the usage of the element in the OB PN Lu-mur-gi-mi-il- Šamaš cited by CAD (G: 74b) among others. Stamm (1939: 274) has suggested that the element refers to favor exercised toward the child for a fortunate birth, deliverance from sickness, etc. See also the Analysis Chapter regarding the above PNs.

gugallu

Stat. absol. serving as the predicate.

1 dAddu-gú-gal (30.5).

"Inspector of canals ..." (CAD G: 121a). Although the element appears in OAkk and Ur III contexts CAD (G: 122a) has noted that it does not appear in OB texts except as a PN. It also appears in the Ur III period as a PN, Su-ga-lu (MAD 3: 117).
gullatu

Gullatum

1 Gul-la-tum (F; 35.7).

"(an ornament of gold)" (CAD G: 128b). CAD notes that the word appears in OB (Qatna) and thus its usage is approximately contemporary with the Mari texts. For the usage of the names of jewels and other items as PNs see the Analysis Chapter par. 35.7.

guppūsūm

See gapāšum.

gurrruru

gurruru

1 Gu-ur-ru-ru (38.1).

The mng. of this element is not known (CAD G: 141a and AHW: 930a). In spite of this fact it seems probable that it describes some type of bodily trait for it appears to be based on the guttulu pattern which is thus used (Holma 1914: 43).
habazû

1 Ha-ba?-zu (F; 38.4).

"(an agricultural worker); lex.; Sum. lw. 1u.še.ha.ba.zi ša ha-ba-zî-î he who ...s (barley) (mentioned between muqallipu, 'barley husker,' and bâbilu, 'barley carrier') OB LuA 202" (CAD H: 12b-13a). For additional occupational PNs see the Analysis Chapter.

hammi-

-hammu-

1 Ha-am-mi-an-dûl-lî (40.10).

2 Ha-am-mi-ša-gi-îš (40.6).

"'Paternal uncle'" (Huffmon 1965: 196). The element is Amorite and occurs primarily in Amorite PNs, see Huffmon 1965: 196-98 for numerous examples. The above PNs can be considered 'mixed PNs' consisting of clearly Akk. elements and this Amorite one.

Hammu (DN)

-Hammu

Šu-

1 Šu-Ha-am-mu (37.3).

The deity is clearly Amorite (Nakata 1974: 191-97) and appears in over thirty Amorite PNs. The above PN is a 'mixed PN' for the Šu- element is Akk. (see the Glossary below for further examples).
Hanat (DN)

$^d$Hanat

\begin{itemize}
\item Mut- 1 Mu-ut-$^d$Ha-na-at (37.3).
\item Śili- 2 Śııl-ıf-$^d$Ha-na-at (32.3).
\item Ummī- 3 Um-mi-$^d$H[a-na-at?] (F; 29.1.a).
\end{itemize}

This is a female WSem. deity used in three Akk. PNs, although no. 1 could possibly be Amorite. It appears in four Amorite PNs as well (Nakata 1974: 196-203 and ARMT XVI/1: 262). Nakata's research has shown that little is known about this deity in Mesopotamia (198).

Hanna (GN)

-Hanna

\begin{itemize}
\item Mut- 1 Mu-ut-Ha-na (38.4).
\end{itemize}


-haṭṭu

-haṭṭu(m)

\begin{itemize}
\item Takūn- 1 Ta-ku-un-ha-ṭum (F; 23.2).
\item Tariş- 2 Ta-ri-ıš-ha-at-ṭu (F; 23.2).
\item Ummī- 3 Um-mi-ha-ṭum (F; 42).
\end{itemize}

"Scepter ... staff ..." (CAD H: 153b). This element's primary reference in the above PNs seems to be as a metonymy for the rule of the monarch. In this regard note the PNs from Ur III times: $^d$Su-EN.ZU-li-la-bi-ir-ha-da-am, 'May Šu Sin's rule last long', Tu-ki-in-PA-mi-ıg-ri-ša. 'She established the rule of her favorite', and Wa-at-ra-at-ha-ṭum, 'Surpassing is the rule' (MAD 3: 136 and CAD H: 154b-55a). In view of these extra-Mari names as well as Takūn-, Tariş-māṭum it does not seem best to postulate a DN being used here as does ARMT XVI/1: 263. It is interesting to note that two of the three Mari PNs were borne by people closely associated with the ruling classes. No. 1 was the daughter of Su-mu-ya-ma-am, a king of Mari, while no. 2 was the 'mother' (nurse?) of Kibri-Dagan (?) and of the Queen, Šıbtu (ARMT XVI/1: 186, 201 and 202).
hiddum 1 Hi-id-di-im (gen.) (35.7).

'A pearl' (AHw: 344b). Birot (1974: 229) concurs with this interpretation and cites another example of the PN from PBS II/2, 132:82.

hirṣu

hirṣum 1 Hi-ir-ṣū-um (34).

"Block...exact copy..." (CAD H: 199b). It is in the latter sense that the PN is to be interpreted. A similar PN appears already in an unpub. OAkk. text cited by CAD (Hi-ir-ṣum) (H: 199b).

Hubat/Humat (DN)

^Hubat-
-ğāmilat 1 ^Hu-ba-at-ga-mi-la-at (F; 30.3).
-rēmēni 2 ^Hu-ba-at-re-me-nī (F; 30.3).
-tukultī 3 ^Hu-ba-at-tu-kūltī (F; 29.1.c).

The DN appears at Mari only in the above three PNs. Nakata (1974: 460) does not propound any special treatment of the DN, merely noting the literature. Kupper (1973: 40) proposes that these names are 'mixed names' composed of an Akk. element plus Hubat, which is a special form of the Hurrian goddess Khepat. Edzard (1967: 65, n.3) does not offer any interpretation but notes, on the basis of the above PNs, that Hubat is probably an Akkadian goddess. The non-DN elements in the above names would tend to support his view. Recently Anbar has noted that the correct reading should be ^Hu-ma-at- based upon his texts and those from Tell ed-Dér (1976: 61-62, n.3). He notes that the -ma- and the -ba- signs are often very similar in the Mari letters. The compilers of ARMT XIV/1 (109-110) have accepted this proposal which makes Kupper's interpretation improbable.
hulālum

hulālum 1 Hu-la-lum (35.7).

"(a precious stone)" (CAD H: 226b). As a PN occurs already in Ur III PNs such as Hu-la-lum, Hu-la-li, etc. (MAD 3: 128). Compare also in OB Hu-la-lum cited by Ranke 1905: 87a.

hummuğu

-hummuşim

Mut- 1 Mu-ut-hu-mu-şf-im (nom.) (38.2).

"Baldheaded (occ. only as personal name)" (CAD H: 235a). Note the one word PNs from the Sargonic and Ur III periods: Hu-mi-zum, Hu-ma-az and Hu-um-zum (MAD 3: 129). The element is based upon the quttulu pattern which indicates bodily characteristics (Holma 1914: 55-56) although it is more common for names of this pattern to be one word PNs. The element in the PN above is clearly part of a construct pattern PN.

hunābu

hunāb-

-a 1 Hu-na-ba (F; 35.2).

The mng. of this PN is difficult to determine. AHw (356a) suggested 'voluptuousness'. The element seems to be related to the verb hanābu which can mean "to grow abundantly" (CAD H: 75b). In OB either the one word PN appears or some variant of it with a hypocoristic suffix as above. Compare Ranke (1905: 87b) Hu-na-bu-um and Hu-na-bi-ya (F) (CAD H: 237a). The name has tentatively been interpreted as 'luxuriant (growth of hair)'. For a full discussion, see hunnubu following.
hunnubu

hunnubum 1 Hu-nu-bi-i[m] (gen.) (35.2).

The interpretation of this element is difficult. Von Soden translates it as 'very voluptuous' (AHw: 356a), but CAD (H: 237d) states "mng. uncert., occ. only as personal name." The element is apparently a quttulu formation which normally refers to bodily peculiarities (Holma 1914: 57).

The element is quite common, appearing in the Ur III period name Hu-nu-bi-a (MAD 3: 129), in the OB name Hu-nu-bu-um (Ranke 1905:87b) and in Hu-un-nu-bu and Hu-un-nu-ub-tim from Cassite times (Clay 1912: 81b). Both CAD and AHw list additional occurrences, and the element even appears in a feminine name, Hu-nu-ub-tum (UET 5: 295r.6 cited by CAD H: 237d).

The element is apparently related to the verbal form hanābu which in turn means "to grow abundantly," "to be radiant" (CAD H: 75d). This verb is used in the second sense in MB names such as I-na-I-si-in-ha-an-bat, "She-is-Radiant-in-Isin" (CAD H: 76c). It does not seem that this mng. is applicable to the quttulu formation under discussion.

However, the primary meaning, "to grow abundantly" is used referring to vegetation, hair, clouds and figuratively of desire (lalu; CAD H: 76b). The derived adj., hanbu, is not common, but is translated by CAD (H: 78d) as "luxuriant (in the physiological sense)." This mng. is derived from its equation with dūtu in a syn. list. Since dūtu pertains to "verility, manliness" (CAD D: 202c) this would strengthen the sexual connotation associated with hanbu, hanābu and consequently hunnubu.

Drs. Cohen and Waldman have drawn my attention to several words whose semantic range seems to be similar to that of hanābu/hunnubu. These include kuzbu (Sum. HI.LI) which also has to do with "abundance, attractiveness ... sexual vigor" (CAD K: 614b). HI.LI is used in numerous Sum. names from the Ur III period (Limet 1968: 252-54). Its Akk. equivalent, kuzbu, appears in a three membered name such as...
hunnubu (continued)

DN-ku-zu-ub-na-tim from the OB period (Ranke 1905: 181b and YOS 8 95:21). Note also the usage of the PN Ku-za-ba-tum, "beautiful, well-formed" (CAD K: 613b) as a name borne by both males and females in the OB period. In addition, from a later period, it is possible that the semantic range of Hebrew מִי might overlap with that of hanābu/ hunnubu. Usually the word is translated 'grace, favor, or charm' but on occasion it seems to refer to 'sexual attractiveness' as in מִי סיוֹק (Keth. 17a and Snh. 14a).

Since hanābu can refer to hair growing abundantly (CAD H: 76b), possibly this is the concept behind the related quttulu, 'bodily characteristic', formation. That is, the reference would be to the fact that the bearer bore an especially luxuriant growth of hair and that this was considered (sexually?) attractive. This type of 'bodily peculiarity' would account for the fact that the name, and related feminine forms could be borne by both male and females. An abundant growth of hair would be one of the few 'bodily characteristics' considered attractive which could be characteristic of both males and females. It should be noted that the related element hunābu is also used in both masculine and feminine names; e.g., Hu-na-bu-um (Ranke 1905: 87b) and Hu-na-bi-ya (F) (CAD H: 237b). Possibly comparable in this regard are the biblical characters of Samson (Judges 14-16) and especially Absalom (2 Sam 14: 25-26).

The relatively greater number of masculine names based upon the hunnubu formation and the biblical characters noted above would account for the fact that 'luxuriant hair', while probably common among females, was considered special for a male, and thus noteworthy of a special name. Compare in this regard the description of Enkidu in Gilg. I i 37 "itti piirtišu uh-tan-na-ba kīma Nisbaba the locks of hair on his head grow abundantly like barley" (CAD H: 76b). Thus it is proposed that names such as Hunubum and Hunāba (F) mean 'Luxuriant (growth of hair)' and in an extended sense refer to voluptuousness.
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"Gold" (CAD H: 245b). Note the Ur III PN Hu-ra-zi cited by Gelb (MAD 3: 133) and other PNs based upon this element such as Hu-ra-ṣa-nu, etc. (CAD H: 245b). From OB note Hu-ra-ṣa-tum (F) (Ranke 1905: 87). The element has been taken to refer to the color of the bearer's hair, since the name Dām-hurāši(m) seems to refer to hair color (see dāmu above), and because names like Šāmum and Šāmtum demonstrate that unusually colored hair could form the basis for naming. In addition, hurāšum is apparently not used in a figurative sense referring to humans as 'precious' (CAD H: 246-47), so it seems best to take the above names as referring to the color of the bearer's hair (see Analysis Chapter par. 38.2 for names of this type and also dāmu above). To express the idea of 'precious', the element waqru is used. It appears in six Akk. names from Mari and in four of these the father, brother, master and king are called precious. In the other two the referent, while possibly the child, is ambiguous.
hurrusumu

1 Hu-ru-šum (38.1).

hurrusú-an

2 Hu-ru-ša-an (38.1).

CAD (H: 253b) merely notes that this element describes a bodily trait and that it is used only as a PN. The element is based on the guttulu pattern (Holma 1914: 59). Following both CAD's and AHw's (359b) suggestion that the element may be related to the verb harāṣu which among other mngs. means "to incise, to cut in deeply" (CAD H: 92b). The above PNs may thus refer to persons who bore distinctive scars.

huzālatum

1 Hu-za-la-tum (F; 35.5).

'Young gazelle' (AHw; 362b). Ranke has noted several occurrences of this PN in OB (1905; 87b) as a one word PN, Hu-za-lum. Huffmon (1965: 192-93) notes the relationship to Arab. ḡazāl-. It is difficult to determine with finality whether the element is Akk. or WSem. See also Landsberger 1934: 154 for the element. From OB, both Huzālum and Huzālatum are attested in YOS 14: 57b.

huzzūm

1 Hu-uz-za-am (acc.) (38.1).

"Lame, limping (occ. only as personal name)" (CAD H: 266b). In all probability a guttulu formation.
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'My', possessive pronominal suffix (1, c., sing.) (GAG: pars. 42g and 65). Since most of the above nouns, to which the suffix is attached, are in the nom. or acc. sing., the normal -I form predominates. Name no. 219 is in the gen. plural and thus has the -ya ending. For no. 19, see the Aṣṣum entry in the Glossary. The names with -asiya (nos. 134, 182, 194, 200 and 212) are formations parallel to that of pū plus the pronominal suffix (GAG: par. 65i).

Idiglat

-Idiglat

Mi-gi-ir-I-di-ig-[la-at] (36).

'Tigris'. The usage of 'River names' in personal names is not too common. However, from the OB period compare DUMU-I7IDIGNA (YOS 14: 54a; for the reading see Labat 1976: no. 74). Note also a river name as a PN in OB Šu-Purattim (17UD.KIB.NUN.NA) in YOS 14 (81a). In view of the 'Migir-DN', 'Mār-DN' and 'Šu-DN' patterns it would seem that the rivers were thought of as deified. See also Nāru below with references to the 'river ordeal'.

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"To know (something or somebody) ..." (CAD I/J: 20b). The element appears more frequently in later PNs, e.g., 1Ir-i-da-an-ni, "My-God-Knows-Me" (CAD I/J: 27a) MB, as well as in OB PNs, e.g., Abam-la-i-di, "He-Does-not-Know-(his)-Father" (27b). With no. 2 compare the Amorite Ya-da-AN (Huffman 1965: 209).

"Wall ... enclosure wall ..." (CAD I/J: 34a). The preceding PN might be an abbreviated PN from a longer type such as Igär-Šin-Šumid (38a). Semantically compare dūru noted above.

For a short treatment of this relatively unknown netherworld deity see Nakata 1974: 212-13. The above two PNs are the only PNs using this DN among the PNs in the Mari corpus. However, it does appear as a month name (ARMT XVI/1: 271) and as a geographical name (17).
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<td>Tappf-</td>
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<td>Uštāšni-</td>
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ilī-

With pronominal suffix (1, c., sing.).

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<td>Šarrī</td>
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El/illum (continued)

-ilî-

-Šērum 77 ī-lî-š[e?-r]u?-um (29.1.b).
-tillati 78 ī-lî-ti-la-ti, ī-lî-ILLATI(ti) (29.1.c).
-tukultî 79 ī-lî-tu-kul-ti (29.1.c).
-tûra 80 ī-lî-tu-ra (22.1).
-usranni 81 ī-lî-us-ra-an-ni, ī-lî-ṣur[sic]-ra-ni (22.4).
-usuršu 82 ī-lî-ṣu-sur-ṣu (19.5).
-wēdiku 83 ī-lî-we-di-ku (21.1).

-ilî

With the pronominal suffix (1, c., sing.).

dAbba- 84 Ab-ba-i-lî, dAb-ba-i-lî (F; 29.1.b).
Abî- 85 A-bi-i-lî (F; 40.7).
Abīma- 86 A-bi-ma-i-lî (F; 40.7).
Admat- 87 Ad-ma-at-i-lî (21.1).
Ahî- 88 A-hi-i-lî (F; 40.7).
Bēli- 89 Be-lî-i-lî (F; 41.3).
Dagân- 90 dDag-an-i-lî (F; 29.1.b).
Iddîn- 91 I-dîn-i-lî (17.1).
Ištar- 92 Ištar-i-lî (F; 29.1.b).
Puṭram- 93 Pu-ṭra-am-i-lî (22.1).
Rîmî- 94 Rî-im-ṣi-i-lî (30.4).
Sîn- 95 dSîn-AN(li) (29.1.b).
Şamas- 96 dŞamas-i-lî (29.1.b).
Ummî- 97 Um-mi-i-lî (F; 40.7).

Ilka-/Ilaka-

With pronominal suffix (2, masc., sing.).

-na'ad 98 I-la-ak-na-ad (27.2).
-pilah 99 I-la-ak-pî-laḥ (27.2).
Sîn 100 ṭl-ka-dSîn (29.1.b).
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<td>103 Ḫl-ṣu-ba-ni (30.1).</td>
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<td>-ibbiṣu</td>
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<td>-nādā</td>
<td>105 Ḫl-ṣu-na-da (27.1).</td>
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<td>-nāṣir</td>
<td>106 Ḫl-ṣu-na-ṣir, Ḫl-ṣu-na-ṣir (30.2).</td>
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<td>-tillassu</td>
<td>107 Ḫl-ṣu-tillassu(sū) (29.1.c).</td>
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<td><strong>-iliṣu</strong></td>
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<td>Abī-</td>
<td>108 A-bi-i-li-ṣu (40.7).</td>
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<td>ḠApil-</td>
<td>110 A-[p]il-i-li-ṣu (37.1).</td>
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<td>Nabī-</td>
<td>112 Na-bi-i-li-ṣu (36).</td>
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<td>ḲWarad-</td>
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<td>ilūni</td>
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<td>-milku</td>
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<td>ḲApil-</td>
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<td>122 Mār-ṭ-l (37.2).</td>
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<td>ḲNabī-</td>
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El/ilum (continued)

-ili (continued)

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-ili

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<td>Ṣamaš-īn-</td>
<td>130 Ṣamaš-īn-ī-lī (30.6).</td>
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-ili

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<tr>
<td>Lipit-ilīya</td>
<td>131 Li-pī-it-ī-lī-ya (37.1).</td>
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</table>

It has been noted by both Huffman (1965: 162) and Nakata (1974: 222) that it is very difficult to make fine distinctions regarding El/Iλ, Ilum and Iλa. Thus all of the Akkadian names containing one of these elements have been collected together in this entry.¹

The initial question is whether El/Iλ could have represented a specific deity or not. The texts from Ugarit have shown that indeed, a certain deity can be referred to by these terms.² More recently Roberts has persuasively argued in favor of considering El/Iλ a distinct deity. His arguments include the following.

Morphologically Iλ could be either the absolute or the predicate state of ilum, but there are strong syntactical arguments against taking Iλ in either of these senses in the above names. (1) In the verbal-sentence names such as Iṣul-Il or Iṣup-il the element il functions as the subject and thus should be in the status rectus, not the absolute or predicate state. Therefore it cannot be merely the general word "god," or it would have the case ending and mimation of the normal nominative form, Iṣul-ilum. (2) The occurrence of il in a nominal sentence name with a stative as the other element of the name is also hard to explain on any other analysis than that

¹But Ila seems to be attested in the Amorite rather than the Akkadian names (see Huffman 1965: 165). The only possible Akkadian instances would be nos. 98, 99 and 101. These, however, have been interpreted as objects, in the accusative with the pronominal suffix (2, m., sing.). See -ka below.

il is a proper divine name serving as the subject of the nominal sentence. (3) Finally, the occurrence of il as the nomen rectum in the genitive-construction name Puzur-Il offers conclusive proof that il must be taken as a proper divine name, since ilum in such a position would be declined in the genitive case with mimation, Puzur-ilim. (Roberts 1972: 31-32).

As Huffmon had noted (1965: 162) the Sumerogram AN could represent both el or il. However, among the Akkadian names the reading as el has been adopted. This is on the basis of names such as A-wa-ti-El/El, Ša-tú-bi-El/El as well as nos. 11, 13, 15 and 16 above. In many of the above names, especially where El is in the initial position, the names have parallels where specific deities appear in this position. These include nos. 17, 18, 20, 21, 23, 24, 32, 35, 36, 37, 47. These parallel names confirm the correctness in considering El a distinct deity.

It appears that in many names the generic term for god is used. The name AN(lam)-e-ri-il, with the phonetic complement, indicates that AN, on occasion, should be read ilum. Proposed instances of this have been assembled in names nos. 1-10.

The most frequent occurrence of the generic usage of ilum are in those names which employ i-If. Huffmon noted (1965: 162 and 165) that in the Amorite names i-If occurs almost exclusively in the initial position. In the case of the Akkadian names the situation is not so clear-cut, for of the forty-seven occurrences of i-If, thirty-three (70%) are initial while fourteen (30%) are in the final position.

That AN can, on occasion, stand for ili is evidenced in the name dSin-AN(If), where the phonetic complement indicates the correct reading. It is possible that names of the pattern 'DN-AN' (nos. 6, 7, 9 and 10) could be interpreted as 'DN-ili', but these have been taken as simple predications of the 'DN-ilum' type. Certainty in these latter cases does not seem possible.

1 It is not certain that i and e are phonemically distinct in the Akkadian of the Mari letters, Finet 1956: pars. 53-1.

2 Parallels can be found under the appropriate Glossary entries.
Those names in which the predication 'DN is your/his god' is made, also indicate the usage of the generic term for god. These include nos. 52 (?), 65, 68, 75, 77 (?), 90, 92, 95, 96, 100, 109 (?), 111, 112 and 115.

Given the usage of ilum, ili, il(I)šu and il(a)ka in the above names, it seems that in the Old Babylonian names from the Mari texts, ilum is most commonly used as a generic term for god (Roberts 1972: 122), leaving open the question of whether or not a specific deity can be referred to in earlier names.¹

The significance of El in Mesopotamian contexts is difficult to determine. Nakata has noted that

The mythological texts from Ugarit have shed much light on El in Syria, but the usefulness of the information that has been acquired of El from these texts is almost null for our purpose, because these myths are largely products of Syrian climate and geography. (Nakata 1974: 225).

Although El/Il is well attested in the personal names from Mari, little is known about his character. After examining the Old Akkadian names which contain the DN, Roberts concludes with the general statement that Il is a "high, but gracious god, who is interested in man's welfare, and who is particularly active in the giving of children. This characterization corresponds in great part to what we know of 'El in the rest of the Semitic world" (1972: 34).

¹For example, Nakata (1974: 224) cites d-e-lum from a Fara text.
Il-aba (DN)

Il-aba-

-rabi 1 Il-a-[ba₄]-ra-bi (30.5).

-Il-aba-


-Il-aba

Iddin- 3 I-din-Il-a-ba₄ (17.1).

Puzur- 4 Puzur-Il-a-ba₄ (39.2).

Qīṣti- 5 Qī-īṣ-ti-Il-a-ba₄ (36).

The problem of the reading of the DN has been solved by the appearance of Il-la-ba in a god list (Roberts 1972: 34 and Nakata 1974: 278). The mnemonics of the DN is 'Il is the father'. He seems to be a Semitic war deity (Nakata 1974: 280). The DN was popular in PNs of the Sargonic period (see Roberts 1972: 34 for a listing). Il-aba appears in six PNs from Mari, the five Akk. names above and the unknown PN Il-aba₄-DU?-IN? (ARMT XVI/1: 263).

-iltu

-ilātim Gen. pl.

Šilli- 1 Šili-lf-la-tim (32.3).

"Goddess, female deity" (CAD I/J: 89a). Is used quite commonly in OB PNs: Il-la-as-sū-nu (F), Il-ta-ni, etc. (90a).
imdu

-imdi

Tabub(u)- 1 Ta-bu-ub-im-di (F; 29.1.c).

'Support' (AHw: 375). The element occurs already in Sarg. and Ur III PNs such as Es₂₄-dar-im-ti and Im-tum, among others cited by Gelb (MAD 3: 44-45). The construct pattern 'imid-DN' is common not only among these earlier names but also in OB (see AHw: 375b). With the above 'DN-imdi' pattern compare the OB name Sin-i-im-di (Ranke 1905: 159a).

ina

- qāt-šamaš 1 I qa-at-šamaš (31.3).

"In..." (CAD I/J: 141b). For the type of assimilation that occurs in the above PN see CAD: par. 114c. For a longer, but NB PN, see Stamm (1939: 231) Ina-qāt-šabû-bultu.

inbu

inbum 1 In-bu-um (37.1).

inbu/i/a-

- tum 2 In-ba-tum (F; 37.1).
- Addu 3 In-bi-Addu (37.1).
- ša 4 In-bu-ša (gen.) (37.1).

inib-

-šamaš 5 I-ni-ib-šamaš (37.1).
-šarrī 6 I-ni-ib-šar-ri, I-ni-ib-šarrī (F; 42).
-šina 7 I-ni-ib-ši-na (F; 37.1).
-šunu 8 I-ni-ib-šu-nu (F; 37.1).

"Fruit tree...offspring, child..." (CAD I/J: 144a). Parallels to all of the above PNs, save no. 2, can be found in CAD (I/J: 146b). This element
inbu (continued)

appears already in Pre-Sarg., Sargonic and Ur III PNs. Compare for example En-bi-Eṣ₃₃₃₃-dar cited by Gelb (MAD 3: 51) and no. 3 above. In no. 3 above, inbi- is a stat. const. form which is attested elsewhere (AḤw: 381b) but the form used in nos. 5-8 is more common. Among the 'Cappadocian' names In-bi-Adad/Ištar appears (Stephens 1928: 78) while the Inib- form does not. From the OB names published in YOS 14, Inbi-Ištar and Inbuša are to be noted (p.62a; compare nos. 3 and 4 above).

\[ \text{In} \]

 İlî-
-irmuk 1 I-ni-ir-mu-uk, I-ni₅-ir-mu-uk (26).

-İn-
\[ \text{d} \]Samaš-în-ilî 2 \[ \text{d} \]Samaš-i-in-ilî (30.6).
\[ \text{d} \]Samaš-în-mâtîm 3 \[ \text{d} \]Samaš-i-in-ma-tîm (30.6).

"Eye" (CAD I/J: 153b). For exact OB parallels to no. 3 above see Ranke 1905: 145. Compare also the OB PN \[ \text{d} \]Samaš-IGI-ә-li-šu cited by CAD among others (I/J: 156b).

Dr. Cohen has pointed out that in a name such as no. 3 above, "'eye' = sun."\(^1\) An instance of this is found in the Lamentation over Sumer and Ur, "igi im-lâ-e" which is translated as "the eye (the sun) was eclipsing."\(^2\) Cohen has also noted this usage of \[ \text{I} \]\( \text{I} \) = eye in Exodus 10:5 and 15 where the locust are said to cover the "eye of the land."

Note the readings in Targum Onkelos \[ \text{I} \]\( \text{I} \) 'the eye of the sun of the land' (10:5) and \[ \text{I} \]\( \text{I} \) 'the eye of the sun of all of the land' (10:15).


ipiquum 1 1-pí-qum? (39.2).

ipi- 2 1-pí-iq-qíu (39.2).

-Addu 3 1-pí-iq-dAddu (39.2).
-Nunu 4 1-pí-iq-Nu-nu (39.2).
-dSin 5 1-pí-iq-dSin (39.2).

-ipq- 6 Ip-qa-tum, Ip-qa-tim (gen.), Ip-qa-ti-im (gen.) (39.2).

-atum 7 Ip-qa-tum, Ip-qa-tim (gen.), Ip-qa-ti-im (gen.) (39.2).

-Addu 8 1-pí-iq-dAddu (39.2).
-Nunu 9 1-pí-iq-Nu-nu (39.2).
-dSin 10 1-pí-iq-dSin (39.2).
-

"Grace...(personal names only)" (CAD I/J: 165b). This element occurs already in PNs in the Sargonic and Ur III periods. Gelb (MAD 3: 203) lists seven PNs of the 'Ipiq-DN' pattern; see also pp. 56-57 for several additional ipqu names. In OB personal names the element ipqu is very common. In YOS 13, twelve names of the 'Ipu-DN' pattern are cited (61), while in YOS 14, eight names of the pattern 'Ipiq-DN', three names of the pattern 'Ipqi-DN' and four names of the 'Ipqu-DN' pattern are noted (62). The stat. const. form of ipqu- is characteristic of the HED dialect (GAG: par. 64a).

The mng. of the element is not certain, but it is probably related to the verb epēqu which appears in lexical lists (CAD E: 184b) with the mng. "to be merciful, gracious." On the other hand von Soden (AHw: 385a) translates 'friendly embrace'. This uncertainty regarding the mng. is reflected in Borger 1971 (no. 592) where both translations are given. Unfortunately, there does not seem to be any certain way of resolving the question of its meaning.
-iš-

Dāriš-libur 1 Da-ri-iš-li-bur (f; 42).
Kiniš-mātum 2 Ki-ni-iš-ma-tum (f; 23.2).
Tamhiriš-ṭābat 3 Tam-hi-ri-iš-ṭā-bat (38.5).

This is the terminative adverbial ending (GAG: par 67 and HED 2: 90-130). The element is common in OAkk. PNs as noted by Gelb in MAD 2 (142-44). In the cases of dāriš and kiniš, the adjectives darū and kīnu were changed to adverbs by the addition of the ending (see GAG above and MAD 2: 143). Compare the usage of dāriš in the OAkk. name Da-ri-iš-ma-tum cited by Gelb (MAD 3: 169). In the case of tamhariš, the terminative function comes to the fore (again MAD and GAG). For this function compare the OAkk. name DUG-bi-ti-iš-zu, "'he is good unto his house'," which contains the -iš element plus the pronominal suffix.
isaru

The stat. absol. form of the adj. used as a predicate.

-Lim

1 I-sar-Li-im (30.5).

isaru

... just ... (CAD I/J: 224a). The element was very productive in PNs in the Sargonic and Ur III periods. Gelb cites over forty-five PNs using this element (MAD 3: 77-78). I have followed CAD in entering this element under the adj. form, however it is possible that it could be considered as a stative of the verb esaru as von Soden has done (AHw: 254b). PN no. 1 is a 'mixed PN' containing an Amorite, Lim (Huffman 1965: 226-27) and an Akk. element (1965: 216). The Amorite equivalent, which occurs in three Mari PNs, is YSR (Huffman 1965: 212).

isdu

isdu

... foundation ... assurance of continuation (of a family) ..." (CAD I/J: 235a). The element appears in OB PNs such as Iš-du-ki-nu-um cited by CAD (238b). The above PN seems to be an abbreviation from a longer PN, possibly from one such as Išdi-ahhe or Išdi-Addu (Tallqvist 1914: 103b). It is probable that isdu in some cases is a metaphor referring to 'posterity' (as Stamm 1939: 144, 246). Notice how it appears in parallel with zeru in the curse "[i-š]i-su lissuḫu zērašu] lilquṭu 'may (the gods) uproot him (like a plant) and (even) gather up his seed (so that nothing will sprout)'" (AfO 12 365: 32 apud CAD I/J: 240a).
Edzard (1960: 90) comments that the etymology of the name of this goddess is unclear and her character cannot be sharply defined. However, Roberts (1972: 37) notes that she is the guarantor of oaths as well as being connected with judgments and oracles. She seems to be similar to Ištar in that she combines the traits of the goddess of war and love at the same time. Nakata (1974: 286) agrees with this suggested similarity to Ištar, adding that both goddesses are associated with marriage and midwifery. From Sargonic times note her occurrence in the PNs Pu-šaš-ha-ra and Šu-šaš-ha-ra (MAD 1: 33, obv.3 and 328, rev.2). The majority of the 23 PNs containing this element are Akk. while only 6 are of Amorite provenance. The goddess's name was a very popular component in feminine PNs (only 4 of the 23 are borne by males).
Iškur (DN)

Iškur-eli

1 Iš-kur-e-li (F; 30.5).

Iškur is the Sumerian weather god appearing in four Sumerian names and the above Akk. name in names from the Mari corpus (ARMT XVI/1: 130). For a brief treatment with references see Nakata 1974: 460 and note 20, as well as Limet 1968: 132 and Edzard 1960: 135.

Ištar (DN)

Ištar-

-Andullī 1 Ištar-an-dûl-lī (F; 29.1.c).

-Asīya 2 Ištar-a-sī-ya, Ištar-a-sū-ya (F; 29.1.c).

-Damqa 3 Ištar-dam-qa (F; 30.5).

-Ilī 4 Ištar-ī-lī (F; 29.1.b).

-Kabar 5 Ištar-ka-bar (30.5).

-íd-Lamassī 6 Ištar-íd-Lamassī, Ištar-la-ma-sī (F; 29.1.b).

-Milkī 7 Ištar-mī-il-ki (F; 31.1).

-Puṭrī 8 Ištar-pu-ṭ-rī (F; 22.1).

-Gillī 9 Ištar-gillī(GIŠ.MI(lī)) (F; 29.1.c).

-íd-Samšī 10 Ištar-íd-Samšī(sī) (F; 29.1.c).

-Sarra 11 Ištar-sar-ra (F; 30.4).

-Talē 12 Ištar-ta-al-e (F; 26).

-Tappī 13 Ištar-tap-pī (F; 29.1.c).

-Tillatī 14 Ištar-til-la-ti, Ištar-[t]i-la-ti (F; 29.1.c).

-Tukultī 15 Ištar-tu-kul-ti, Ištar-tu-ku-ul-ti (F; 29.1.c).

-Ummī 16 Ištar-um-mi (F; 29.1.a).

-Ištar-

Ana-Ištar-taklāku

17 A-na-Ištar-tāk-la-ku (F; 25.2).

-Ištar-

A-pil-Ištar (37.1).

Balu-Ištar, Ba-la-Ištar (33.1).

Ibbi-Ištar (17.5).
Ištar, Sum. 'Inanna' (Edzard 1960: 81-89), the goddess of war, love, sexual life and the planet Venus (Nakata 1974: 291), appears in over sixty-five PNs from the Mari corpus (ARMT XVI/1: 131-33 and 263). Approximately two thirds of these are Akk. She appears in both masculine and feminine PNs as the list above shows. With no. 27 above compare the Amorite Bi-na-IšDAR with no. 39 Ha-ab-du-IšDAR and with no. 34 the concept in the Amorite Bu-nu-IšDAR (all Huffman 1965: 172). For extended treatments of the DN see Nakata 1974: 291-307 and Roberts 1972: 37-40.
Ištaran (DN)

\[ d_{Ištaran-} \]
- nāṣir \[ d_{Ištaran-na-ṣir} (30.2). \]
- d- \[ Ištaran-na-ṣir (30.2). \]
- Ibbi- \[ 2 I-bi- d_{Ištaran (17.5).} \]

In the Mari corpus the deity appears only in the above two PNs.
The reading is \[ d{KA.DI}, \] see Nakata 1974: 461 and note 21 where the deity is briefly referred to as a god of Dēr. In this connection see also Roberts 1972: 40.

Išum (DN)

\[ d_{Išum-} \]
- bānī \[ d_{Išum-ba-nī (30.1).} \]
- mušallim \[ 2 d_{Išum-mu-[ša]-lim (30.2).} \]
- Išu

Puzur- \[ 3 Puzur-Išu-ā (39.2). \]

Nakata (1974: 461 and note 22) notes that this is an Akk. deity, the brother of Šamaš and the herald and counsel of Nergal and Erra.
Although not noted by Nakata, I take PN no. 3 to contain the DN listed here in spite of the fact that it lacks the divine determinative.

This, in view of the fact that the second element in the PNs of the pattern Puzur-DN are all DNs (see the puzru entry in the Glossary), save for Puzur-bēlī. Deities such as Aba, Addu, Admu, Ašar, Bunene, Ea, Erra, Ištar, Kišītum, Lāba, Lamassu, Lamma, Mamma, Nabû, Nanna, Nāru, Nunu and Sin occur in the Akk. Mari names both with and without the DINGIR sign, and twenty-three other DNs never have it, so the lack of it in Puzur-Išu is not that unusual. See also Roberts (1972: 40-41) and Edzard (1960: 90) for the DN and compare now Puzur-\[ d_{Išum (YOS 14: 52b)} \] and \[ d_{Išum-bānī, -nāṣir (64a).} \]
"To have, to own ..." (CAD I/J: 289b). The element appears already in Pre-Sarg., Sargonic and Ur III PNs (MAD 3: 72-73). Among over fifteen examples should be noted PNs such as .Assembly and A-ha-ni-šu. Note also A-ha-am-ni-šu cited by CAD (291a) from the OB period. For the interpretation of these PNs see the Analysis Chapter.

"With" (CAD I/J: 302b). For a discussion of the PNs see the Analysis Chapter.

"Border ..." (CAD I/J: 312b). In OB compare the PN III-i-te-e cited by Ranke (1905: 101b). The idea of 'border' may be an allusion to the concept of protection or shelter; compare the usage of kibru in PNs from Mari.
Itūr-Mer (DN)

-dItūr-Mer-
   Ana-dItūr-Mer-takläku
       1 A-na-dI-tūr-Me-er-t[a?-ak?-la?-ku?] (25.2).

-dItūr-Mer
   Iddin-
       2 I-din-dI-tūr-Me-er (17.1).
   Ipqu-
       3 Ip-qū-dI-tūr-Me-er (39.2).

The deity, although appearing in only four PNs from Mari (ARMT XVI/1: 264), was the patron of the city of Mari and appears quite frequently outside of PNs in the texts from Mari. It is evidently a local variation of the Mesopotamian weather god Mer, meaning "'Mer has returned!" (see Nakata 1974: 308-16 and Huffmon 1965: 271-72).

izuzzu

-lizziz
   Kittum-
       1 Ki-it-tum-li-zi-iz (22.1).
   Maqtum-
       2 Ma-aq-tum-li-zi-iz (22.1).

'To stand' (AHw: 408b). For an OB PN from Sippar, identical to no. 2 above, see Stamm 1939: 172. The cognate element, used in six Amorite PNs from Mari, is "*gum, 'rise'" (Huffmon 1965: 259). However, none of the Amorite names seem to be related to the above Akk. ones.
-ka, -k-

<table>
<thead>
<tr>
<th>Slang</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bānūka-El</td>
<td>1 Ba-nu-ka-El (29.1.c).</td>
</tr>
<tr>
<td>Ilaka-sūqir</td>
<td>2 Il-ka-suqir, AN-ka-suqir, Il-ak-suqir (27.2).</td>
</tr>
<tr>
<td>Ilak-na'ad</td>
<td>3 Il-ak-na'ad (27.2).</td>
</tr>
<tr>
<td>Ilak-pilah</td>
<td>4 Il-ak-pilah (27.2).</td>
</tr>
<tr>
<td>Ilka-dSin</td>
<td>5 Il-ka-dSin (29.1.b).</td>
</tr>
</tbody>
</table>

'Your', the pronominal suffix, 2, masc., sing. In several of the above cases, nos. 2, 3 and 4, an apocopated form is used. Von Soden (HED I: 178-79 and GAG: par. 421) allows for such a phenomenon. In view of the variants found in no. 2 above it seems that this is the correct view rather than following Gelb (MAD 2: 215) who attempts to argue that a DN, Ilag, is involved. With no. 5 compare Ea-ilka (YOS 14: 54b).

-kabar

<table>
<thead>
<tr>
<th>Slang</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ea-</td>
<td>1 ë-a-ka-bar (30.5).</td>
</tr>
<tr>
<td>Ištar-</td>
<td>2 Ištar-ka-bar (30.5).</td>
</tr>
</tbody>
</table>

"Fat...large" (CAD K: 22a). These PNs have been entered under the adj. form and appear in the stat. absol., serving as predicates in the above PNs. It would also be possible to consider the elements in these PNs as stative verbal forms from kabaru. The mng. seems to be that the 'deity is strong' (CAD K: 4c), although the references in CAD are to humans and animals, not deities. Compare Heb. יִגַּיְלָא. For several OAkk. PNs using this element see CAD (K: 23a), for example ë-lum-ka-bar.
Kabta (DN)

- Ḫabta
  Nūr-
  Šu-

1. Nu-ša-Ḫab-ta (39.2).
2. Ṣu-Ḫab-ta (37.3).

The DN only appears in two PNs from the texts found at Mari (ARMT XVI/1: 264). Nakata (1974: 462, note 23) remarks that this is the "brick god, as we know from a Sumerian myth ...", with literature. Both of the above names appear in an OB letter (AbB I:74) and also compare PUZUR-ḪAB.TA (YOS 14: 53a).

Kakka (DN)

Kakka
1. Ka-ak-ka (F; 13.2.b).

Kakka-
  -asīya
  -līdi
  -rimši
2. Ka-ak-ka-asī-ya (F; 29.1.c).

-Kakka
  Iddin-
  Nabī-
  Puzur-
5. I-din-Ka-ak-ka, I-din-Ḫa-[k]a (17.1).
7. Puzur-Ka-ak-[k]a (39.2).

In the Mari corpus Kakka appears only in PNs, and its occurrence outside of Mari and Terqa is very limited (Nakata 1974: 317-20). Nakata (318) is tempted to associate the deity with the underworld but does not reach a firm conclusion. He notes the possibility that the deity might be of Amorite origin. Seven of the sixteen PNs in which the DN occurs are Akk. Most of the others are of unkn. origin (ARMT XVI/1: 135 and 264). Twelve of the sixteen PNs were born by women.
kalbatu

kalbatum 1 Ka-al-ba-tum (F; 35.5).


kalu

-kalu-

Ša-Šamaš-kalūma 1 Ša-Šamaš-ka-lu-ma (31.3).

"Whole, entirety, all ..." (CAD K: 87b). The element appears already in OAkk. PNs. Among others Gelb (MAD 3: 144) cites Kā-alf-il-li.

kanāsu

kunši-

-mātum 1 Ku-un-ši-ma-tum (F; 42).

mukannišum


"... to bow down ... kunnušu to force into submission, to make submissive ..." (CAD K: 144a). Note the Ur III PN similar to no. 1 above, Ku-un-si-ma-tum (MAD 3: 148). In all the instances, save one, Mukannišum is inflected correctly according to sentence syntax.
Kanis\textsuperscript{(GN)}

Kanis\textsuperscript{Itum} \hspace{1cm} Fem. adj.

1 Ka-ni-\textit{s}i-tum (F; 38.4).

A GN. For other PNs based on place of origin see Analysis Chapter par. 38.4. The GN appears in \textit{ARM} VII.173.5 (see also \textit{ARMT} XVI/1: 18). From the OB texts in \textit{YOS} 13 note the PN \textit{Ka-ni-\textit{s}i-i} (169.19).

\textit{kanniku}

kannik-\hspace{1cm}ān\hspace{1cm}1 Ka-ni-ka-an (38.4).

"Official in charge of sealing" (\textit{CAD} K: 154\textit{a}). Occurs several times in OB texts as the title of an official (see \textit{CAD} above).
"To be firm in place ... to last ... to be loyal, honest, reliable ...”

CAD K: 159a). This, plus the related adj., were very popular in Pre-Sarg., Sargonic and Ur III PNs (MAD 3: 138-40 for numerous examples as well as CAD K: 162a). Amorite PNs are also formed using this common Semitic element, e.g., the 'Ya-ku-un-DN' pattern among twelve Amorite PNs cited by Huffmon (1965: 221).
-kāpī

Abī- 1 A-bi-ka-pī (F; 41.3).
Bēlī- 2 Be-lī-ka-pī (F; 41.3).
ddīritum- 3 ddī-rī-tum-ka-pī (F; 29.1.c).
Ummu(m)- 4 Ummu-um-ka-a-pī, Ummu-ka-a-pī (F; 41.3).

This element is apparently related to the relatively late word (SB) meaning "cliff, embankment" (CAD K: 191b and AHw: 445a). AHw enters PNs under this lexical entry and the above PNs make good sense if this is the mng. of kāpu. Note also the OB PN A-bi-ka-pī among others cited by CAD (K: 192a). It is interesting to note that kāpu is used in fem. PNs. Compare with no. 1 the Amorite PN A-bi-gū-ri (Huffmon 1965: 258) and the Akk. Abī-ṣadī. Possibly a PN such as Ka-bī-dīm, dDa-gan and E-pu-ub (Huffmon 1965: 49) should be read Ka-pī-dīm, dDa-gan and E-pu-ub and included as Akk. rather than Amorite.

karānatu

karānatum 1 Ka-ra-na-tum, Ka-ra-na-ṭiṭum (gen.) (F; 35.6).

"Grape cluster; OB, Mari ..." (CAD K: 202b). References to other OB PNs identical to the above are gathered by CAD.

karsū

karš̱-

-ān 1 Ka-ar-ša-an (38.1).

"Stomach ..." (CAD K: 223a). It is possible that the above PN referred to a bodily peculiarity of the bearer. For names of this type see the Analysis Chapter.
kaspu

caspu-
-Ištar 1 Ka-ās-pu-Ištar (40.10).

casap-
-Šamas 2 Kasap(KU.BABBAR)-šamas (40.10).

"silver ... price, value, payment ..." (CAD K: 247a) Stamm (1939: 301-302) suggests the sense of 'ransom' and sees a development from the older KU-DN PNs.

kašādu

ikšud-
-appasu 1 Ik-su-ud-ap-pa-su (16.1).
-ayābišu 2 Ik-su-ud-a-ya-bi-su (26).

-kāsid G, stative, 3, masc., sing.
Balṭu- 3 Ba-al-ṭū-ka-ši-id (16.1).

"... to arrive ... to conquer ..." (CAD K 271). The mng. of 'conquering' in PNs is found in no. 2 above and is also attested in extra-Mari PNs such as šamaš-kāsid "'Shamash captures'" (Ranke 1905: 145b) and šamaš-kāsid-āyyābi 'Shamash is the one conquering the enemies' (Tallqvist 1914: 210b-11a and Huffman 1971: 288). No. 2 above clearly indicates that this usage in PNs is not merely 'late' (Stamm 1939: 132-33, n.2). From the 'Cappadocian' names note the use of kašādu in A-šur-ga-si-id and El-ga-si-id (Stephens 1928: 88). For the possibility that no. 1 should be interpreted in a similar fashion see the note in the Glossary under appu.

On the other hand it might be that the subject in nos. 1 and 2 was the king but this usage is apparently late; Assurnasirpal II is called Ka-šid a-a-bā-šū (Seux 1967: 137).
'For you', the dative pronominal suffix, 2, fem., sing. (GAG: par. 42g).

"Bank (of a canal, a river), seashore ..." (CAD K: 334a). PNs using this element are attested in the Ur III period, e.g., Ḫr-ra- and Ḫ-ḫi-kī-ib-rī (MAD 3: 141 and AHw: 471). Birot (1956: 62) is probably correct in suggesting that the idea is that of divine protection. In view of the above, it does not seem necessary to follow Buccellati (1966a: 147) who associates the kibri-DN PNs with the root kbr "'to be great, big'" and considers the related PNs to be Amorite.
kīma

-ili 1 Kī-[m]a-ī-1f (13.1).

-kīma-

Bēlum-kīma-El 2 Be-lum-ki-ma-Ēl (42).
Mannum-kīma-[ ] 3 Ma-an-nu-um-ki-ma-[ ] (33.1).
Mannum-kīma-abī 4 Ma-an-nu-um-ki-ma-a-bī (40.9).
Šarrum-kīma-ili 5 Šarrum-ki-m[a]-ī-1f (42).

"Like, in the manner of, as, according to ..." (CAD K: 367a).
In Amorite PN's from Mari compare the usage of *ka, for example in A-bu-ka-AN among others cited by Huffmon (1965: 219).

kīniš

-kīniš-

-mātum 1 Ki-ni-iš-ma-tum (F; 23.2).

"... correctly ... loyally ... firmly" (CAD K: 385a). This adv. seems to be used as a predicate in the above PN. Compare the usage of dāriš in the OAkk. PN Da-rī-š-ma-tum cited by Gelb (MAD 3: 169) and semantically Takūn-mātum which is attested at Mari.

kinnāru

kinnārum 1 Ki-in-na-ri-im (gen.) (35.7).

"Lyre; Mari, RS; WSem. word" (CAD K 387b). It is possible that the PN is Amorite, although Huffmon (1965) omits it from his treatment of Amorite names.
kīnu

kīnu-
-waqr 1 Ki-nu-wa-qar (40.6).

-kīn-
Mer-kīna 2 Me-e[r?]-kī?-na (F; 30.5).

-kīnu
Ahu- 3 A-hu-ki-nu (40.6).

"True, reliable, just...loyal...legitimate..." (CAD K: 389a). The element was very common in Sargonic and Ur III PNs. See MAD 3: 138-40 for numerous examples and compare kānu in this Glossary. The Amorite equivalent is apparently "*šdq, 'be right, just, reliable'," which occurs in five Mari PNs cited by Huffmon (1965: 256-57); e.g., ši-id-qa-šIM. With no. 1 compare Cassite Li-bur-ki-nu (Clay 1912: 102b).

kirū

kirūm 1 Ki-ru-um, Ki-ru-š, Ki-ru-š-um (preceding are nom.),
Ki-re-e-em (gen.) (F; 35.6).

kir- 
-d Dagan 2 Ki-ri-dDa-gan (37.2).

-kirf
Bēli- 3 Be-li-ki-ri (F; 41.3).

"Garden, orchard ..." (CAD K: 411b). Compare Ki-ra-nu-um from YOS 14: 64b.
kisibirru

kisibirr-

-atum

1 Ki-si-bi-ra-tum (F; 35.6).

"Coriander" (CAD K: 420b). See the Analysis Chapter for related PNs.

Kišītum (DN)

dKišītum-
-Lammaša -ummi

1 dKi-ši-tum-La-ma-ša (F; 29.1.b).
2 dKi-ši-tum-um-mi, dKi-ši-tum-x-x (F; 29.1.a).

Kišītam-
-nādā

3 Ki-šīl-tam-na-da (F; 27.1).

The above three PNs are the only PNs from Mari containing this DN (ARMT XVI/1: 139). For a brief treatment of the DN see Nakata 1974: 321-22, who considers it to be a local "Erscheinungsform" of Ištar.

kittu

kittum-
-lizziz

1 Ki-it-tum-li-zi-iz (22.1).

kizūm 1 Ki-zu-um (38.4).

"...groom, personal attendant" (CAD K: 477b). For other occupational PNs see the Analysis Chapter.

kubbulu

kubbulum 1 Ku-ub-bu-lum (38.1).

"Lame, paralyzed, crippled" (CAD K: 483a) and also Holma 1914: 63 for this PN which is based upon the guttulu pattern.
Kūbi (DN)

- Kūbi
  - Amat-
    1 Amat-Ku-bi (F; 37.3).
  - Apil-
    2 A-pil-Ku-bi (37.1).
  - Iddin-
    3 I-din-Ku-bi (17.1).
  - Warad-
    4 Warad-Ku-bi (37.3).

A demon of the nether world (see Nakata 1974: 323-25). Besides the Akk. PNs listed above, the DN appears in two Amorite PNs: Habdu-, Mut-Kūbi. For numerous additional PNs containing the element see CAD K: 488b, often written without the DINGER sign, as at Mari.

kumru

kumr-
  - I
    1 Ku-um-ri (38.4).

-kumr-
  Mutu-kumri
    2 Mu-tu-ku-um-ri (38.4).

"(a priest)", the element occurs in the Mari texts apart from PNs (CAD K: 534b-35a). AHw (506a) notes the MA PN Ku-um-ru.
kundulu

kundul-
   -a  1 Ku-un-du-la (F; 35.7).
   -atum  2 Ku-un-du-la-tum (F; 35.7).

"(a metal object)" (CAD K: 538b). The term occurs outside of the above PNs in OB (see CAD above).

kurṛt

kurṛtun  1 Ku-ur-rum, Ku-ru-um (38.1).

"Short" (CAD K: 565b). This bodily characteristic makes use of the quttulu pattern studied by Holma (1914: 67-68).
lā-
-ṭābtum 1 La-ṭā-ab-tum, La-ṭā-ab-tum (F; 38.3).

-šar 1 La-ba-ša-ar (30.4).

Because of the DINGIR sign in no. 2 above the element is treated as a DN although the element could merely be an epithet or theophoric element (see Nakata 1974: 326-27 and Roberts 1972: 42). It is probable that the DN is related to the Akk. labbu (CAD L: 24a-25a) mng. "lion." See in this connection also Gelb in MAD 2: 147-48 and MAD 3: 159-60, where numerous PNs containing this element from earlier periods are cited, and also Edzard (1960: 93) who further notes that La(b)bu appears as a monster in a late mythological text. Compare its usage in the Amorite PN Su-mu-la-ba (Huffmon 1965: 225 and Kupper 1957: 230, n.1).
ladinnu

ladunum 1 La-du-nim (gen.) (35.6).

The above spelling is listed as a var. of ladinnu in CAD L: 36, "(an aromatic)." The difficulty is that the word is attested only in SB and NB but for other PNs based upon the names of plants see the Analysis Chapter.

Lāgamāl (DN)

Lāgamāl- 1 dLa-ga-ma-al-a-bu-um (30.4).

For a short discussion of the various possibilities of the identification of this deity see Nakata 1974: 328-30. The above is the only PN from the Mari corpus in which the DN occurs.

lalū

Lalā’um 1 La-la-i-im (gen.) (35.2).

lalū- 2 La-la-a-tum, La-la-a-tim (F; 35.2).

"Wish, desire ... pleasant appearance, charms (of a woman or man) ..." (CAD L: 49a). The element appears already in Sargonic and Ur III PNs: La-la-a, La-la-a, etc. (MAD 3: 161-62). For other OB occurrences of no. 2 above see CAD L: 50a. It is also possible that the PNs listed above could be considered animal PNs mng. "kid" (CAD L: 51b). If this were the case then they should be entered in the Analysis Chapter in par. 35.5. Certainty in this matter does not seem possible.
"Protective spirit (representing and protecting the good fortune...of human beings...)") (CAD L: 60d-6la). The element appears in many PNs (CAD L: 64c and MAD 3: 162). At Mari it was a popular element in female names; in ten out of twelve instances the bearers were women. Among the Mari names it appears without the DINGIR sign when written syllabically, but with it when written logographically. For an extended discussion of the DN at Mari see Nakata (1974: 331-37).

"Lamma is a Sumerian protective genie" (Nakata 1974: 338). It appears in the two Akk. PNs noted above as well as in one Amorite and one Sum. FN in PNs from the Mari corpus. Sumerian Lamma corresponds to Akk. Lamassu above. See Nakata 1974: 338-40 and Limet 1968: 129-31 for treatments of the DN.
lāsimu

lāsim-
-a
1 La-si-ma (38.4).

"Express messenger ..." (CAD L: 106b). For another related OB PN see La-si-mu-um cited by CAD (107a). The element also occurs as a PN in PNs from Elam and Nuzi (107a).

leqā

-leqē
G, imp., 2, masc., sing.

Supf-
1 Sū-pē-le-qē-e (F; 22.1).

"To take something ..." (CAD L: 131a). Compare the OB PN cited by Tallqvist (1914: 200a) Sēn-leqē-unninnī, 'Sēn, accept my entreaty'.

le'ē

-ilē-
G, pret., 3, masc., sing.

-Addu
1 I-le-e-Addu (26).

le'i-
G, stative, 3, masc., sing.

-Dagan
2 Le-i-Da-gan (30.5).

-talē

Annu-
3 An-nu-ta-al-e (F; 26).

Ištār-
4 Ištār-ta-al-e (F; 26).

Mamma-
5 Ma-ma-ta-al-e (F; 26).

"To be able (to do something) ... to overpower someone ..." (CAD L: 151b). The element appears already in Sargonic and Ur III PNs (MAD 3: 158), e.g., compare Ilē-e-Sēn, with no. 1 above. With no. 2 compare the OB PN, Sēn-li-e-i, cited by Ranke (1905: 160b). Huffmon suggests (1965: 224) that a related element "*l'y" appears in four Amorite PNs such as Ya-al-e-Da-gan; however his last two examples, my nos. 3 and 5, have been interpreted as Akk.
libbu

-libbi
Inûh-  2 I-nu-uh-li-bi (26).

"Heart ... mind, thought, intention ..." (CAD L: 164b). Although libbu occurs in other PNs, none seem to be related to those noted above, (CAD L: 171a) e.g., Šumma-li-ib-ilî in OB, among others.

lillu

lillum  1 Li-li-im (gen.) (38.3).

"Fool, moron ..." (CAD L: 189a). The name appears already in the Sargonic and Ur III periods; Li-li and Li-lum (MAD 3: 161). From OB note Li-il-lum/lu (YOS 8: 80.21) and the feminine name Li-lu-tim (YOS 13: 511.3). Dossin (et al. 1964: 166) and Burke (1964: 87, n.8 and 89) attempt to relate this name to La-la-i-im (see lalu above) but this seems unnecessary. The Analysis Chapter par. 38:3 notes other 'insulting names'.

Lim (DN)

-Lim
Išar-  1 I-šar-Li-im (30.5).
Qisti-  2 QI-iš-ti-Li-im!? (=ŠI) (36).

The DN is found in over thirty PNs from the Mari corpus (ARMT XVI/1: 128 and 264). Most of the names in which it occurs are Amorite, the above two being the only Akk. examples. At Mari, Lim does not appear outside of PNs and never occurs with the DINGIR sign. Nakata (1974: 344) and Huffmon (1965: 226), among others, accept Dhorme’s interpretation of the deity as a collective representation of all the gods and goddesses. The DN also appears in the PNs from Chagar Bazar, Alalakh, Aleppo and Carchemish (Huffmon 1965: 227). Its WSem. affiliations are not in doubt.
"(handi)work, craft, creation..." (CAD L: 200b). PNs of this type are found in OAkk., Li-bi-it-₁-₁ (MAD 3: 163). From OB compare Lipit-Ištar, Sin among others cited by Ranke (1905: 117b-18a), Finkelstein (YOS 13: 63a) and Simmons (YOS 14: 66a).

**lū-** (precative)

1 Lu-da-ri (41.1).
2 Li-bur-ba-as-ti, Li-bur-ba-as-ti (F; 41.1).
3 Li-bur-be-lī (41.1).
4 Li-bur-na-di-in-ša (F; 41.1).
5 Li-bur-na-di-in-su (41.1).
6 Li-bur-ni-ya-as (F; 41.1).
7 Li-bur-re-i (42).
8 Li-bur-re-i-ni (42).
9 Li-bur-za-an-ni, [L]i-bur-za-ni (F; 41.1).
10 Li-še-rum (19.2).
11 Li-šir-šarru-su, Li-šir-šarru-su (42).
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abī-libūra</td>
<td>12 A-bi-li-bu-ra (F; 41.1).</td>
</tr>
<tr>
<td>Abī-liṭir</td>
<td>13 A-bi-li-ṭir₅ (F; 41.1).</td>
</tr>
<tr>
<td>Assūmīya-libūr</td>
<td>14 Aš-šu-mi-ya-li-bur (F; 41.1).</td>
</tr>
<tr>
<td>Bēlī-libūra</td>
<td>15 Be-lī-li-bu-ra (F; 41.1).</td>
</tr>
<tr>
<td>Bēlī-liwwer</td>
<td>16 Be-lī-li-we-er (41.1).</td>
</tr>
<tr>
<td>Bēlī-lū-dari</td>
<td>17 Be-lī-lu-da-ri (41.1).</td>
</tr>
<tr>
<td>Bēltī-liwwer</td>
<td>18 Bēltī(NIN?)-li-lī-we-er (41.1).</td>
</tr>
<tr>
<td>Dārīš-libūr</td>
<td>19 Da-rī-iš-li-bur (f; 42).</td>
</tr>
<tr>
<td>Dumqī-libūr</td>
<td>20 Du-um-qī-li-bur (F; 41.1).</td>
</tr>
<tr>
<td>Kakka-līdī</td>
<td>21 Ka-ak-ka-li-dī (F; 22.4).</td>
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<tr>
<td>Kittum-lizziz</td>
<td>22 Ki-it-tum-li-zī-iz (22.1).</td>
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<tr>
<td>Maqtum-lizziz</td>
<td>24 Ma-aq-tum-li-zī-iz (22.1).</td>
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<tr>
<td>Šumsū-liṭīr</td>
<td>25 Šum-šu-li-ṭīr₅ (42).</td>
</tr>
<tr>
<td>Waqar-libluṭ</td>
<td>26 Wa-qar-li-ib-lu-uṭ (F; 41.1).</td>
</tr>
</tbody>
</table>

Precative particle used with the preterite (GAG: par. 81c) and with the stative as a wish form, see nos. 1 and 17 above (GAG par. 81b). The element occurs already in OAkk. (MAD 2: 172-73) but it is not too common in early names. Among the several examples cited by Gelb (MAD 3: 155-56) only parallels to nos. 1 and 3 are noted. Most of the preceding names are such that they are wishes which are expressed for one's master or the king. Only nos. 21 and 23 make direct reference to a deity although conceivably others could refer to a deity as well. With nos. 2, 5 and 26 compare identical names in YOS 13: 63a and 76a. Also cited is a shortened nominalized form of no. 26, namely Li-lib-lu-tum (63a). Note how the verbal form has been nominalized in the case of no. 10 above. Šum-šu-li-te-er (YOS 13: 74a) is similar to no. 25 above.
Voluntative-cohortative particle (GAG: par. 81c) used with the 1, c., sing. preterite form of the verb. For a discussion of the preceding PNs see the respective paragraphs in the Analysis Chapter. A name identical to no. 1 is cited in YOS 13: 63b along with two longer names of the 'Luštamar-DN' pattern.
Enclitic -ma (GAG: par. 123a), and see especially Rainey 1976 for its usage with the logical predicate in OB. For the use of the "enclitic emphatic particle" in eleven Amorite PN's see Huffmon 1965: 228. With nos. 5 and 6 compare from Cassite times Ilu-ma-a-hi and Í-lí-ma-a-hi (Clay 1912: 182b).

<table>
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<tr>
<th>PN</th>
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<tr>
<td>Abīma-ilī</td>
<td>A-bi-ma-i-lī (F; 40.7)</td>
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<tr>
<td>Ahumma-dari</td>
<td>A-hu-um-ma-da-ri (40.6)</td>
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<tr>
<td>A-humma-El</td>
<td>A-hu-um-ma-El, Ahum(ŠEŠ)-ma-El (40.7)</td>
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</tr>
<tr>
<td>Bēlima-abi</td>
<td>Be-lí-ma-a-bi (F; 41.3)</td>
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<tr>
<td>Ilīmā-abi</td>
<td>Í-lí-ma-a-bi (40.8)</td>
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<td>Ilumma-abi</td>
<td>Ilum(AN)-ma-a-bi (29.1.a)</td>
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<tr>
<td>Šadi-ma-El</td>
<td>Ša-di-ma-El (29.1.c)</td>
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<tr>
<td>Šima-ahātī</td>
<td>Ši-ma-a-ha-ti (F; 40.10)</td>
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<td>Anāku-ilumma</td>
<td>A-na-ku-ilum(AN)-ma (16.1)</td>
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</tr>
<tr>
<td>Attā-ilumma</td>
<td>At-ta-ilum(AN)-ma (16.1)</td>
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</tr>
<tr>
<td>Ša-Samas-kalūma</td>
<td>Ša-Samas-ka-lu-ma (31.3)</td>
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</table>

Enclitic -ma (GAG: par. 123a), and see especially Rainey 1976 for its usage with the logical predicate in OB. For the use of the "enclitic emphatic particle" in eleven Amorite PN’s see Huffmon 1965: 228. With nos. 5 and 6 compare from Cassite times Ilu-ma-a-hi and Í-lí-ma-a-hi (Clay 1912: 182b).
magāru

imgurum 1 Im-gu-rum, Im-gu-r[i?-im?] (gen.) (24.7).

imgur- G, preterite, 3, masc., sing.
   -dNinurta 2 Im-gur-dNin-urta (24.7).
   -dSin 3 Im-gur-[r]-dSin (24.7).
   -dŠamaš 4 Im-gur-Šamaš (24.7).

-māgir G, ppl., stat. absol. serving as the predicate.
   dSin- 5 dSin-ma-gir, dSin-ma-girx (=HA) (30.3).
   dŠamaš- 6 dŠamaš-ma-gir (30.3).

"... to grant a person something, to grant a prayer ..." (CAD Ml: 34b).
For other OB examples based upon identical patterns see CAD Ml: 39a.

māhiru

māhir-
   -a 1 Ma-hi-ra (F; 33.1).

"Rival, adversary ..." (CAD Ml: 99a). The element occurs already in Sargonic and Ur III PNs, e.g. Ma-ma-hi (Ma-māhir) cited by Gelb (MAD 3: 173). See also CAD (Ml: 100b) for further examples, including the longer OB name Ma-an-nu-um-ma-hi-ir-šu-nu. Māhira is considered to be an abbreviated name with the feminizing particle -a affixed to the element (see the Analysis Chapter entry). On the other hand it can not be excluded that the name might indicate a negative feeling toward the bearer on behalf of the name giver. If this were the case, it might be classified among the names which are considered to be insults; e.g. Lillum, 'Fool', Mēkū, 'Lazy one', etc. (see Analysis Chapter par. 38.3). Certainty in this matter does not seem possible. With māhiru compare semantically ayābu and gērū noted above.
māliku

|mālik|
---|---|
- mālik | G, part., sing., stat. absol. serving as a stative.

1. dAṣur- | dAṣur-ma-lik (30.4).
2. Ea- | É-a-ma-lik (30.4).
5. dSamaš- | dSamaš-ma-ui-lik (30.4).

"Counselor, advisor" (CAD Ml: 162b). The above pattern occurs in OAkk. PNs, see for example Gelb’s É-a-ma-li-ik (MAD 3: 176) among other PNs using this element. For further PNs see also CAD (Ml: 164). Those PNs containing WSem. DNs and this element have been considered as Amorite PNs. A good number of PNs contain an Amorite element and a DN which is similar in form to this element. The above PNs have been entered here because of the Akk. DN found in the PNs. For a treatment of the Amorite DN and element see Huffmon (1965: 230-31) and Nakata (1974: 354-63). Note the usage of the verbal form in Im-lik-É-a (MAD 2: 176) and additional names of the 'Imlik-DN' pattern in OB (YOS 14: 61b).
For a treatment of the DN see Nakata 1974: 364-69. PN's containing this DN were frequently borne by females; that is over half were borne by females. Of the over twenty PN's containing this element over half are Akk., the remainder being either Amorite or unkn. (see Nakata's listing). At Mari, the DN does not occur apart from its usage in PN's. The deity seems to be related to motherhood and birth (Roberts 1972: 44); see nos. 6, 7, 10 and 14 above. The DN may be derived from a baby word for mother (Edzard 1960: 105). With no. 4 compare the OAk. PN Ma-ma-šar-ra-at (MAD 3: 289).

The above is the only occurrence of the DN in Mari PN's or texts. For various possibilities of interpretation, possibly a diminutive of Mama, a personification of an oath, or a derivation of a Sum. lv. "mammu(m), 'frost, ice,'" see Nakata 1974: 462, n.25. Note its appearance as a month name at Mari (ARMT XVI/1: 272).
### mannu

<table>
<thead>
<tr>
<th>No.</th>
<th>Form</th>
<th>Reference</th>
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<tbody>
<tr>
<td>1</td>
<td>Ma-nu-um (13.2.b)</td>
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<tr>
<td>2</td>
<td>Ma-an-ni-y (13.2.a)</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ma-an-na-tum (F; 13.2.a)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Ma-an-na-y (F; 13.2.a)</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Ma-an-nu-um-ba-lu- [ ]</td>
<td>(33.1)</td>
</tr>
<tr>
<td>6</td>
<td>Ma-an-nu-um-ba-lu-Šamaš</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ma-an-nu-um-ge-ri-su</td>
<td>(33.1)</td>
</tr>
<tr>
<td>8</td>
<td>Ma-an-nu-um-ki-ma-[ ]</td>
<td>(33.1)</td>
</tr>
<tr>
<td>9</td>
<td>Ma-an-nu-um-ki-ma-a-bi</td>
<td>(40.9)</td>
</tr>
<tr>
<td>10</td>
<td>Ma-an-na-am-lu-up-la-ah</td>
<td>(F; 27.1)</td>
</tr>
<tr>
<td>11</td>
<td>Ma-an-nu-um-ša-ni-[in-sa]</td>
<td>(F; 33.1)</td>
</tr>
<tr>
<td>12</td>
<td>Ma-nu-ša-ni!-in!-šu</td>
<td>(33.1)</td>
</tr>
<tr>
<td>13</td>
<td>Ma-an-na-še (F; 16.1)</td>
<td></td>
</tr>
</tbody>
</table>

"Who (interr.)..." (CAD M1: 213a). The element appears already in OAkk. PNs, see for example Ma-an-ba-lum_Š Da-gan cited by Gelb among others (MAD 3: 177-78). It occurs very frequently in PNs of all periods (CAD M1: 213b, 214a and 216a). For various usages, see the relevant paragraphs in the Analysis Chapter. For the usage of the element, or a close cognate, in three Amorite PNs see Huffman 1965: 231-32. With no. 5 above compare the Amorite pattern found in Ma-an-na-ba-al-ti-AN cited by Huffman.

### maqtu

<table>
<thead>
<tr>
<th>No.</th>
<th>Form</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ma-aq-tum-li-zi-iz</td>
<td>(22.1)</td>
</tr>
</tbody>
</table>

"...(in substantival use) destitute, uprooted person..." (CAD M1: 254b-55a). For a PN identical to that noted above see Stamm 1939: 172.
"...to be difficult..." (CAD Ml: 269a). The usage of this element in PNs is not all that common, but compare the Kassite BiltI-mar-qa-{at} cited by CAD (Ml: 273a), "My-Load-Is-Painful." The element also appears in Amorite PNs from Mari, such as Ya-am-ra-ag-AN and Ya-am-ru-ig-AN (Huffman 1965: 233). In Amorite the qatala formation is also attested; e.g., A-bi-ma-ra-ag and Bi-ni-ma-ra-ag (Huffman 1965: 234). The latter two are not Akk., for one expects mariṣ for the stative form (AHw: 609b) and the Bi-ni-element is clearly Amorite. In view of names such as Ya-am-ra-ag-AN and Ya-am-ru-ig-AN, in which it is difficult to conceive of the deity as being sick, I have taken the element to mean 'difficult'. With the above name compare the Amorite name A-bi-ma-ra-ag (YOS 13: 94.4, 6, seal D).

Marduk (DN)

\[ ^{d} \text{Marduk-} \]
  - muballīt 1 \[ ^{d} \text{Marduk-mu-ba-li-īt} (30.2). \]
  - nāṣir 2 \[ ^{d} \text{Marduk-na-ṣir} (30.2). \]
  - niṣu 3 \[ ^{d} \text{Marduk-ni-ṣu} (16.2). \]

\[ ^{d} \text{Marduk} \]

\[ ^{d} \text{Nūr} \]
  4 Nuʔ-Gr?-\[ ^{d} \text{Ma[rduk]} (39.2). \]

Marduk (AMAR.UTU) was known since the Ur III period as the city god of Babylon (Nakata 1974: 463, n.26). It appears in the Mari materials only in the above four Akk. PNs. See Nakata for a discussion.

MārItum

mārItum 1 Ma-ri!-tum (F; 38.4).

"From Mari" (CAD Ml: 282b). The adj. based upon the GN, Mari.
"Son, descendant, offspring ..." (CAD Ml: 308a). AHw (616a) suggests that the type of PN listed above is based upon the older 'šu-DN' pattern. Stamm (1939: 260) has indicated that the sense of this pattern seems to be that of 'protégé of DN'. DUMU-šIM should be kept distinct from Bi-na-šIM (contrary to ARMT XVI/1: 80), for Akk. logograms are not used to render West Semitic words in the Mari corpus of texts (Tadmor 1958: 130, n.12). The 'Mār-DN' pattern is also attested among the names cited in YOS 13: p. 64, including names identical to nos. 3 and 4 above. With nos. 1, 3 and 4 compare Amorite [B]i-na-šIM, Bi-na-ĪŠDAR and Bi-in-šU[D] (Huffmon 1965: 175-76).

"Bad, rotten, ugly" (CAD Ml: 324b). CAD(Ml: 325a) also cites other OB occurrences of the PNs, and see also YOS 13: 453.4 for a PN identical to no. 2.

"Guardian ..." (CAD Ml: 341a). Gelb (MAD 3: 207-8) cites another OB occurrence of a PN identical to the first variant entered above.
maṣṭu

maṣṭi-

G, stative, 3, masc., sing.

-atum

1 Maṣṭi-a-tum (F; 21.1).

-El

2 Maṣṭi-El (21.1).

"...to be sufficient for..." (CAD Ml: 344b). Compare the OB PN cited by Ranke (1905: 123b) Maṣṭi-a-am-ṣi, "It is enough, my god!" For additional PNs, similar to the above in OB, see CAD (Ml: 345b) where further examples are cited as well as YOS 14: 68a.

maṣhu

Maṣhum

1 Maṣhu-um, Maṣ-hi-im (gen.) (35.7).

maṣh-

-atum

2 Maṣ-h[a]-tum (F; 35.7).

Although certainty is not possible I have taken this word to refer to "a piece of jewelry," in spite of the fact that it is attested a bit later than the OB period, i.e., EA, MB Alalakh and Qatna (CAD Ml: 365b). Von Soden (AHw: 625b) translates 'Pearl?'. See the Analysis Chapter for related 'Jewelry' PNs. Gelb notes (MAD 3: 185) the occurrence of maṣhu as a copper container for beer in Ur III times, URUDU maṣhu-um KAŠ.Ú.SA (from UET 3: 739.5). Since the name of a vessel was used as the basis for PNs, Kundula (F) and Kundulatum (F) (see par. 35.7), it is also possible to interpret this element in a similar fashion.

maṣṭu

-tamaṣṣi

G, pres., 2, masc., sing.

Addu-itably

1 d Addu-la-ta-ma-aš-ṣi (27.2).

"To forget (a matter, a person, an act), to neglect..." (CAD Ml: 397b). The element is quite common in OB PNs. See for example A-hi-e-ya-am-ṣi among other examples cited by CAD (Ml: 400a).
māšu

māšum 1 Ma-šum, Ma-ši-im (gen.), Ma-ša-am (acc.) (34).

māši-
    -ya 2 Ma-ši-ya (34).

"Twin" (CAD Ml: 401a). Occurs already in Sargonic and Ur III PN's (MAD 3: 184) as no. 1 above. See also CAD (M1: 402a).

mati

mati-
    -ilu 1 Ma-ti-ilu (21.1).
    -mati-
        Admat-ilī 2 Ad-ma-at-ī-lī (21.1).

"When" (CAD Ml: 406a). In no. 2 above there is a contraction of adī with matī (GAG: par. 114j). From the Ur III period compare Ma-at-ī-lī with variant cited by Gelb (MAD 3: 187). From OB note Ma-ti-ilu listed by Ranke (1905: 123b), and from Cassite times A-di-ma-ti-ilu (Clay 1912: 49b).
"Country ... land ... population of a country" (CAD M1: 414a). In all of the above PNs, save possibly no. 11, the element seems to refer to the "population of a country." PNs using this element are rather common, see CAD M1: 420b, and for Sargonic and Ur III examples (MAD 3: 168-69), e.g., Ku-un-si-ma-tum, compare no. 5 above. Compare semantically Ku-na-ma-tum and apparently Da-ku-um-ma-tum (MAD 3: 168-69) with no. 6 above. Compare also Šu-EN.ZU-nu-ūr-ma-ti-īš-zu (MAD 3: 192) with the shorter name from Mari, no. 9 above.
mekû

mekûm 1 M[e-k]î-im (gen.) (38.3).

"To be negligent" (CAD M2: 8b). This element is attested from the OB period onwards. The above name, broken, is interpreted as a G, part., masc., sing. (CAD: par. 105d and paradigm 32) based on the verbal form even though no additional names are cited as containing this element (CAD M2: 8 and AHw: 643a). The name could be descriptive of the bearer's character, i.e., "negligent" in either secular or religious duties (see the Analysis Chapter).

Mer (DN)

Mer-
-kûna 1 Me-e[r?-k]î-na (F; 30.5).

-Mer

Nûr-

2 Nu-ur-Mer-er (39.2).

A Semitic weather deity attested in names as early as the Sarg. and Ur III periods (MAD 3: 180 and Nakata 1974: 463-64, n.27). Mer and Wer appear as phonetic variants. In a list of deities Adad is glossed as Iluwer and Ilumer, 'The god W/Mer' (Edzard 1960: 135-36 and Nakata 1974: 310). The DN also occurs as an element in the DN Itûr-Mer, the patron deity of the city of Mari (Nakata 1974: 308), and in two Amorite names (Huffmon 1965: 272 and ARMT XVI/1: 265).

merhu

merhum 1 Me-er-hu-um, Me-er-hi-im (gen.) (38.4).

"(a high official in Mari)" (CAD M2: 26a). For OAkk. PNs with this element see CAD above and MAD 3: 182, e.g., Me-ra-ah-â.nl-gi from the Ur III period. For a discussion of the role of this functionary at Mari see Marzal (1971b: 194-203), who shows that the element refers to an official belonging to the civil administration of the state. See also Sasson 1977: 102, n.29.
miādu

mād- G, stative, 3, masc., sing.
-gimil-Šamaš 1 Ma-ad-gi-mil-Šamaš (32.2).

"To be or become much, numerous, plentiful, abundant ..."
(CAD M1: 24a). For the occurrence of this element in OAkk. PNs see CAD M1: 24b and for additional OB examples 25a, e.g., Ma-ad-

migru

migir-
-dAddu 1 Mi-gi-ir-dAddu, Mi-g[ir]-[ ] (36).
-idiglat 2 Mi-gi-ir-I-di-ig-[la-at] (36).

"... person endowed with divine or royal favor, grace ..." (CAD M2: 48b). The pattern 'Migir-DN' is a common one in PNs (for additional OB PNs, including ones based upon this pattern see CAD M2: 49). Note the longer OAkk. PNs Šu-dEN.ZU-mi-kir-dEn-111 and Me-kir-DINGIR.DINGIR along with others cited by Gelb (MAD 3: 170-71). Migir-DN is also a common epithet of kings in the OB period (Seux 1967: 161-68).
Milku refers to the advice, order and/or decision given, usually by a deity (CAD M2: 66b-69b). The above PNs are expressions of trust, acknowledging the personal acceptance of the divine decision or counsel on the part of the bearer; or at least such a statement was placed in his/her mouth (especially PNs nos. 5-7). PNs nos. 3 and 4 are more abstract, but are interpreted in light of those PNs which bear the pronominal suffix (1, c., sing.). Also note abstract names of the pattern 'Itti-DN-balatu, -ahatu' (Tallqvist 1914: 108b and 109a as well as Stamm 1939: 230).

Five attribute PNs of the pattern 'DN-mālik', 'DN is the counsellor' are attested in the Mari corpus (see māliku in the Glossary above and the Analysis Chapter par. 30.4). This 'DN-mālik' pattern is common in early names (MAD 3: 176-77) while the 'Itti-DN-milku/I' pattern is not found among the names cited by Gelb. The above PNs are considered Akk. in view of the DNs and the itti element. Huffman was not able to reach a decision regarding the meaning of the related Amorite element *milk-; either "'counsel'" or "'king'" (1965: 231). For a parallel to the longer PNs compare It-iti-dSin-mil-ki cited by CAD (68a) among other OB examples.

milku

milki-

-milku

-milkī

<table>
<thead>
<tr>
<th>milku</th>
<th></th>
<th>milki-</th>
<th></th>
<th>-milku</th>
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<th>milkī</th>
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<tr>
<td>milku</td>
<td>1</td>
<td>Mī-il-ku (F; 13.2.b).</td>
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<td>-ya</td>
<td>2</td>
<td>Mi-il-ki-ya (13.2.a).</td>
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<td>-milku</td>
<td></td>
<td>3 1-lf-mil-ku (F; 31.1).</td>
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<td>-milku</td>
<td></td>
<td>4 It-iti-dŠamaš-mil-ku (31.1).</td>
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<tr>
<td>Ili-</td>
<td></td>
<td>5 Ištar-mī-il-ki (F; 31.1).</td>
<td></td>
<td>Itti-ili-</td>
<td></td>
<td>6 I[t]-ti-ili-mil-ki (31.1).</td>
</tr>
<tr>
<td>Itti-dŠamaš-</td>
<td></td>
<td>7 It-iti-dŠamaš-mil-ki (31.1).</td>
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<td>-milkī</td>
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</table>

Milku refers to the advice, order and/or decision given, usually by a deity (CAD M2: 66b-69b). The above PNs are expressions of trust, acknowledging the personal acceptance of the divine decision or counsel on the part of the bearer; or at least such a statement was placed in his/her mouth (especially PNs nos. 5-7). PNs nos. 3 and 4 are more abstract, but are interpreted in light of those PNs which bear the pronominal suffix (1, c., sing.). Also note abstract names of the pattern 'Itti-DN-balatu, -ahatu' (Tallqvist 1914: 108b and 109a as well as Stamm 1939: 230).

Five attribute PNs of the pattern 'DN-mālik', 'DN is the counsellor' are attested in the Mari corpus (see māliku in the Glossary above and the Analysis Chapter par. 30.4). This 'DN-mālik' pattern is common in early names (MAD 3: 176-77) while the 'Itti-DN-milku/I' pattern is not found among the names cited by Gelb. The above PNs are considered Akk. in view of the DNs and the itti element. Huffman was not able to reach a decision regarding the meaning of the related Amorite element *milk-; either "'counsel'" or "'king'" (1965: 231). For a parallel to the longer PNs compare It-iti-dSin-mil-ki cited by CAD (68a) among other OB examples.
merānu(m) 1 Me-ra-nu-um, Me-ra-nu (acc.), Me-ra-n[i]m (gen.) (35.5).

"Young dog, puppy" (CAD M2: 105b). From Sargonic and Ur III times note Me-ra-nūm among other examples cited by Gelb (MAD 3: 182). In this connection see CAD (M2: 106a) for examples from later periods. For the diminutive usage of -ānum see GAG: par. 56r where this element is cited as an example.

miru

Mi-rum 1 Mi-i-rum (35.5).

'Bull' (AHw: 658c). Although no PNs are cited in von Soden's entry, the element can readily be classified with other animal names (see Analysis).

mu-

One of the characteristics of the OB names from Mari are the participial forms in mu- which are used as one word names or as predicates in two-element names. Participial forms from the D stem include muballitu, musallimu, muhaddû, munawwiru, mupahhiru, mupettû and mukannîšu. Other stems, less frequently represented, are the Gt, mûtaplu and muštalu, the Š, mušâkilu and the Št, muštēšeru (see the various Glossary entries).

The following appear as the second, or predicate element in two-membered names of the 'DN/Bēlī-predicate' pattern: -muballit (six names), -mušallim (four names), -muštēšer (one name), -mûtapli (two names), -mušâkil (one name) and -muštāl (one name). In all cases, except the latter two, corresponding verbal forms, from the appropriate roots, are attested in the Mari names.

The remaining names occur as 'One Word' names which are often descriptive of the character of the bearer (see the respective paragraphs in the Listing).
A survey of the Pre-Sarg., Sargonic and Ur III names, as listed in MAD III, reveals that none of the above elements were used in the personal names of these earlier periods. This indicates that the usage of these 'mu-' participial forms in personal names is probably a rather recent development.

Similar elements occur in the early OB names found in YOS 14. These include the patterns 'DN-muballs' (eight names), 'DN-mustesir' (one name), 'DN-mupahhir' (one name), 'DN-mustal' (one name), 'DN-musallim' (one name), 'DN-musallimat' (one name), Muhaddum and Muhadditum. These names thus confirm the widespread usage of this type of element in names of the OB period.

"...wise, competent, learned..." (CAD M2: 163b). From the Sargonic and Ur III periods Gelb (MAD 3: 18) cites numerous PNs containing this element including:

- Be-li-mu-da and Be-li-GAL.ZU
- DINGIR-mu-da and DINGIR-GAL.ZU
- ËN.ZU-mu-da and Ën-li-GAL.ZU

These names indicate that GAL.ZU should be read muda and not muddu (e.g., ARM XVI/1: 183 and 192). Since the base form is muda'um, an irregularly formed G participle (GAG: par. 56d, 106q; AHw: 666a; MAD 2: 168 and MAD 3: 18), muda can be interpreted as the stat. absol. of the part., serving as the predicate adj. (see the Analysis Chapter par. 30.5 for additional examples of this type). It might even be that the predicing element -a is added to muda, but this is not certain. From the OB period note the usage of the element in Samaš-mu-di (Ranke 1905: 146a).
muhaddû

muhaddûm  D, part., masc., sing. from hadû used as adj.

1  M[u-h]â-di-im (gen.) (35.1).

"Who gladdens the heart, causes joy (occ. as personal name only); OB" (CAD M2: 171b). CAD (172a) lists numerous citations to identical OB occurrences of this PN and its variants. See also for example Mu-ha-ad-du-u, Mu-ha-du-um and Mu-ha-ad-di-tum (YOS 13: p. 65a and similar names in YOS 14: 68b).

munammiru

munawwirum  1  Mu-na-wi-ru-um, Mu-na-wi-ri-im (gen.) (35.1).

This adj. means the "brightener(?)" but occurs only as a PN (CAD M2: 199). CAD lists a good number of occurrences of the above PN in OB.

mupahhiru

mupahhir- 1  Mu-pa-hi-ra (F; 40.10).

"Gatherer" (CAD M2: 209a). The above PN can be considered a D, part., masc., sing. from pahâru with the feminizing -a ending (see the Glossary above). CAD notes other occurrences of mupahhiru as a PN in other OB texts.

mupettû

mupatti- 1  Mu-pa-at-ti-ya, Mu-pa-ti-ya (F; 38.4).

"Regulating irrigation (lit. opener)" (CAD M2: 210b). Occurs in OB texts as a PN (see CAD above).
-musākil

Ea- 1 Ė-a-mu-Ša-ki-il (30.5).

"Purveyor" (CAD M2: 254b). The element is based upon the Š, part., masc., sing. of akālu. The element occurs several times in OB although CAD does not cite any PNs. In the above PN the element appears in the stat. absol. as the predicate.

mustālu

-mustāl

Sin- 1 Sin(XXX)-mu-uš-ta-al (30.5).

"Judicious, thoughtful ..." (CAD M2: 283b). A PN similar to the above, as well as related PNs, are common in OB times (see CAD: 284 for further references).

mūtaplu

-mūtaplī

Iīl- 1 Ė-lī-mu-tap-li (29.2).

dŠamas- 2 dŠamas-mu-tap-li (29.2).

"Requiter (occ. only in personal names)" (CAD M2: 297a). For other occurrences of identical PNs, as well as PNs based upon this pattern but using other DNs, see CAD above. Compare also the usage of apālu in PN noted above in the Glossary.
mutu

mutu(m)-
   -El
   -kumri

mut-
   -Addu
   -ekallim
   -Hanna
   -Hanat
   -hummuṣim
   -IGI.KUR
   -Nārim
   -Šakim

muti-
   -ya
   -m̥uta
   -El-

"Husband ... man, warrior" (CAD M2: 313b). All of the above PNs can be considered Akk. although nos. 3-10 include some PNs with Amorite DNs and it is difficult to ascertain whether these PNs are Akk. or Amorite PNs 'Akkadianized' (Huffmon 1965: 119). The form of the stat. const. in these PNs follows the normal Akk. pattern which is attested earlier. Compare the King of Akkad, Mut-[d]Iṣtar (RA 9: 34.11.7) and the PNs cited by Gelb from the Pre-Sarg., Sargonic and Ur III periods (MAD 3: 186). Huffmon deals with a Mu-[ṭi]-dIM (1965: 119) possibly related to nos. 3 and 11 above. This PN could be either Amorite or Akk. In the PNs noted above, mut- was combined with DNs (3, 6, 8, 9 and 10), a GN (5) and other elements (4 and 7). Semantically compare the AwIL-DN PNs found in the Mari corpus and for a treatment of twenty-one Amorite PNs using mutu see Huffmon 1965: 105, n.42, 119 and 234-35.
'One called' (AHw: 697b-98a). For five OAkk. PNs with the 'Nabi-DN' pattern, including Na-bi-En-li-li-li and -En.ZU, see Gelb MAD 3: 195. AHw (698a) also cites additional PNs of this pattern as well as several abbreviated names. Although the stat. const. form found in name no. 8 above is unusual, it is found in Na-ab-Suēn which is also attested in the more common form Na-bi-Suēn (AHw: 698a). In this regard compare no. 8 with no. 7 above. This 'Nabi-DN' pattern is quite common in the OB period, see for example the five names of this type from the texts collected in YOS 13 (p. 65b).
nabû

ibbum
1 Ib-bi-im (gen.) (17.5).

ibbi-
G, pret., 3, masc., sing.
-atum
2 Ib-ba-tum (all fem.), Ib-ba-tim (gen. and masc.)
(17.5).
-dAddu
3 Ib-bi-\textsuperscript{d}Addu, I-bi-\textsuperscript{d}Addu (17.5).
-dAmurru
4 Ib-bi-\textsuperscript{d}Amurru (17.5).
-dDagan
5 I-bi-\textsuperscript{d}Da-gan (17.5).
-Istar
6 I-bi-I\textsuperscript{\textdagger}star (17.5).
-I\textsuperscript{\textdagger}staran
7 I-bi-\textsuperscript{d}I\textsuperscript{\textdagger}staran (KCAJ.DI) (17.5).
-Nehum
8 I-b-(bi)-Ne-hu-um (17.5).
-dMin\textsuperscript{\textdagger}subur
9 I-bi-\textsuperscript{d}Min\textsuperscript{\textdagger}subur (17.5).
-d\textsuperscript{\textdagger}Sahan
10 I-bi-\textsuperscript{d}\textsuperscript{\textdagger}Sah-\textsuperscript{\textdagger}AN, I-bi-\textsuperscript{d}\textsuperscript{\textdagger}Sah-\textsuperscript{\textdagger}AN, Ib-bi-\textsuperscript{d}\textsuperscript{\textdagger}Sah-\textsuperscript{\textdagger}AN (17.5).
-d\textsuperscript{\textdagger}Sama\textsuperscript{\textdagger}ś
11 I-bi-\textsuperscript{d}Sama\textsuperscript{\textdagger}ś, I-bi-\textsuperscript{d}Sama\textsuperscript{\textdagger}ś (17.5).

-ibbi-
Il\textsuperscript{\texted}su-ib\textsuperscript{\texted}šu
12 ı-\textsuperscript{\texted}su-ı-bi-\textsuperscript{\texted}šu, ı-\textsuperscript{\texted}su-ib-bi-\textsuperscript{\texted}šu (17.5).

'To name, call' (AH\textsuperscript{\textmd}: 699b-700a). For the occurrence of this element in Pre-Sarg., Sargonic and Ur III PNs see Gelb (MAD 3: 194-95), e.g., I-bi-DN is very frequent among the PNs cited by him. For additional OB examples see AH\textsuperscript{\textmd} (700a). For Amorite parallels, only five in number, based upon the Yabbi-DN pattern see Huffmon 1965: 236. For comments on the -atum ending in no. 2, see the Glossary above. Note the variant spellings in nos. 3, 10 and 11.
Nabû (DN)

Naba'um 1 Na-ba-i-im (gen.) (13.2.b).

\[ \text{Na-ba-i-im} \] (gen.) (13.2.b) •

~a-bu-u-ma-lik, ~a-bu-um-ma-lik (30.4).

For a discussion of Nabû, the city god of Borsippa, see Nakata 1974: 464, n.28. The DN also occurs in one Amorite PN (Huffmon 1965: 272-73). PN no. 1 is unusual due to the fact that this is the only DN which is inflected according to sentence syntax. Further, the -ba- in Na-ba-i-im is unusual, in that normally one would expect Na-bi-i-im, since the DN is written Nabû/Nabium (Edzard 1960: 106). Due to this uncertainty, the interpretation of this name must remain somewhat doubtful. With no. 2 compare OB Na-bu-um-ma-lik (YOS 14: 69a).

nadānu

iddin-

G, pret., 3, masc., sing.

-ya 1 I-din-ya (17.1).

-yatum 2 I-din-ya-tum (nom.), I-din-ya-tim (gen.), I-din-ya-tam (one occurrence; nom. [sic?]) (17.1).

-Abba 3 I-din-Ab-ba (17.1).


-dAdmu 5 I-din-dAdmu (17.1).

-Akka 6 I-din-Ak-ka (17.1).

-dAmurrum 7 I-din-dAmurrum (17.1).

-Annu 8 I-din-An-nu, I-din-An-nu-um (17.1).

-dDagan 9 I-din-dDa-gan (17.1).

-dDiritum 10 I-din-dDi-ri-tim (nom. and gen.) (17.1).

-Ea 11 I-din-È-a (17.1).

-El 12 I-din-Èl (17.1).

-dIGI.KUR 13 I-din-dIGI.KUR (17.1).

-Il-aba 14 I-din-Il-a-ba (17.1).
iddin- (continued)

-ili 15 I-din-l-li (17.1).
-dįšhara 16 I-din-įš-ha-ra, I-din-įš-ha-ar (gen.) (17.1).
-Ištar 17 I-din-Ištar (17.1).
-dįtūr-Mer 18 I-din-dįtūr-Mer (17.1).
-Kakka 19 I-din-Ka-ak-ka, I-din-dįKa-[k]a (17.1).
-Kūbi 20 I-din-Kū-bi (17.1).
-dLūba 21 I-din-dLū-ba (17.1).
-dMamma 22 I-din-dMamma, I-din-dMam-ma (17.1).
-dŅinšubur 23 I-din-dŅinšubur (17.1).
-dŅumušda 24 I-din-dŅumuš-da (17.1).
-dMunu 25 I-din-dŅunu (17.1).
-pī-Ea 26 I-din-pī-E-a (17.1).
-pī-El 27 I-din-pī-El (17.1).
-dSin 28 I-din-dSin (17.1).
-dŠamaš 29 I-din-dŠamaš (17.1).
-Tabubu 30 I-din-Ta-bu-bu (17.1).


Libūr-nādinša 31 Li-bur-na-di-in-ša (F; 41.1).
Libūr-nādinšu 32 Li-bur-na-di-in-šu (41.1).

-idinnam G, pret., 3, masc., sing. with the ventive.
For discussions regarding the normalization of this element see below.

BēLī- 33 Be-Lī-i-din-nam (41.5).
Ea- 34 Ė-a-i-din-nam (17.1).
-dSin- 36 dSin-i-din-nam, dSin-idinnam(MU)-nam, Sīn(XXX)-i-din-nam (17.1).
-dSin-aham- 37 dSin-aham-i-din-nam (17.1).
-dŠamaš- 38 dŠamaš-i-din-nam (17.1).
'To give' (AHw: 701a). This element is one of the most common verbal elements used in the Mari names. It already appears in numerous Sargonic and Ur III PNs (MAD 3: 198-99). The element is very common in OB PNs in general (see for example Ranke 1905: 230b). In contrast to the extensive usage of this element in Akk. PNs, Huffmon lists only seven examples of Amorite names using the cognate "NTN *ntn, 'give!'" (1965: 244), formed basically using the 'Ya-an-ti-in-DN' pattern.

The spelling of idinnam in the 'DN-idinnam' names is difficult, and I have followed the 'traditional' spelling of von Soden (AHw: 701a and GAG: par. 102b; see also Ranke 1905: 230, n.4 and Stamm 1939: 138-39). However forms such as *i-di-in-nam or *i-di-in-na, which would confirm this spelling, are not attested and thus one must leave open the possibility that the correct spelling might be iddinam as Lieberman has recently suggested (1977: 45, n.211).
-nádu

To praise' (AHw: 705a) with additional OB PNs. For names of the 'DN-náda' pattern from the Ur III period, including Ilak-náda, see Gelb in MAD 3: 188-89. Names based upon the 'DN-náda' pattern are frequent among the 'Cappadocian' names; however they were borne by males, not females as among the Mari names. For example Ašir-na-da was borne by eleven males (Stephens 1928: 20). The variety of imperatives among the Mari names (masc., sing.; fem., sing.; and c., plural) support Stamm's interpretation of the above names as imperatives (1939: 103, 122 and 202 as well as AHw: 705a and GAG: par. 107q) rather than as some type of stative with a predicate -á ending (MacRae 1943: 309a and MAD 2: 149-50). For actual occurrences of the -á ending marking the predicate in the Mari PNs see the Glossary above. Roberts (1972: 91, n.212) had noted that if a name such as Ilam-náda could be found, the case for the imperative interpretation of na-da would be established. The name Kištam-náda is just such a case and thus the imperative interpretation of na-da is established.

Semantically these PNs would be associated with dalālu and šamaru, which however are not found in the imperative. Thus while these elements are used primarily in the first person (voluntative), nádu appears in the imperative.

-nahrāru, nē/ā'rāru

-nahrārī

-umusda-

'Help' (AHw: 779b). For additional OB instances of PNs similar to the above see AHw. See also PNs of the 'DN-rēgūsu' pattern (rēgu above).
nahṣu

nahiš-

Stat. const.

-rē'īša

I Na-hi-iš-rē'īša(F; 42).

'Fullness, abundance' (AHw: 715b) with OB PNs. The element occurs already in Sargonic and Ur III PNs, e.g., Na-ah-šum, Na-hi-iš-tum and Ešu-dar-nu-uh-si, among others cited by Gelb (MAD 3: 200-1).

nāhu

inūḫ-

G, pret., 3, masc., sing.

-libbi

1 I-nu-uh-li-bi (26).

'To rest' (AHw: 716-17). PNs containing this element appear in Ur III times (MAD 3: 189-90), although none of those cited by Gelb are exact parallels to the above PN. Note however, the LB PN Linūḫ-libbi-ilāni cited by Stamm (1939: 169). The above PN could be an abbreviation from a longer three-membered PN similar to this LB example, but it makes sense as it stands. The Amorite cognate, "*ṉw̱, 'rest, be satisfied'," occurs in four names, none of which are similar to the above (Huffman 1965: 237).

nakaru

nakar-

-a

1 Na-ka-ra (F; 35.4).

-atum

2 Na-ka-ra-tum (F; 35.4).

-tum

3 Na-ka-ar-tum (F; 35.4).

'Strange, foreign, an enemy' (AHw: 718b). Note the OB PNs cited by Ranke: Na-ka-tum (1905: 127b) and Na-kar-tum (192a). The same two PNs are also attested in the texts published in YOS 13 (p. 66a).
### Nanna/i (DN)

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na-an-na</td>
<td>1 Na-an-na (F; 13.2.b).</td>
</tr>
<tr>
<td>Na-na-tum</td>
<td>2 Na-na-tum (F; 13.2.a).</td>
</tr>
<tr>
<td>Na-na-Ak-ka</td>
<td>3 Na-na-Ak-ka (F; 30.6).</td>
</tr>
<tr>
<td>Na-an-ni-ya</td>
<td>4 Na-an-ni-ya, Na-ni-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Na-an-ni-sarra</td>
<td>5 Na-an-ni-sarra (F; 30.4).</td>
</tr>
<tr>
<td>Ši-Na-an-na</td>
<td>6 Ši-Na-an-na (F; 30.6).</td>
</tr>
</tbody>
</table>

The DN appears already in OAkk. and Ur III PNs (Roberts 1972: 45-46 and MAD 3: 202). Nakata agrees with Roberts' hesitation in identifying the goddess, and neither offers a sure identification of the deity. Although the character of the goddess is unkn., Roberts suggests (1972: 46) that the deity is Semitic due to the general lack of the determinative with it in the OAkk. names. The DN also appears in five 'Cappadocian' names (Stephens 1928: 91).

### napištu

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>An-nu-na-piš-ti</td>
<td>1 An-nu-na-piš-ti (29.1.c).</td>
</tr>
<tr>
<td>dŠamaš-piš-ti</td>
<td>2 dŠamaš-piš-ti (f; 29.1.c).</td>
</tr>
</tbody>
</table>

'Life' (AHw: 738). For the use of this element in Sargonic and Ur III PNs see MAD 3: 204. The Amorite cognate "NPS naps-, *napš-, 'breath, life'" is found in seven Amorite names cited by Huffman (1965: 240-41). Semantically compare the usage of balātu.
narāmtu

narāmtum

1 Na-ra-am-tum, Na-ra-am-tim (gen.) (F; 35.1).

'Beloved one' (AHw: 745b). For an identical PN from the Ur III period see MAD 3: 231, and for OB examples Ranke 1905: 192b.

narāmu

narām-

Stat. const.

-ilīšu

1 Na-ra-am-ī-li-šu (37.3).

-dšin

2 Na-ra-am-dšin (37.3).

-narām

Stat. absol. serving as the predicate.

Šību-

3 Ši-bu-na-a-ra-am (40.6).

'Beloved' (AHw: 745b). For Sargonic and Ur III PNs identical to nos. 1 and 2 above, as well as additional PNs, see MAD 3: 231 and for additional OB names YOS 14: 70a.

narbu

narbu

1 Na-ar-bu (35.3).

narb-

-atum

2 Na-ar-ba-tum (F; 35.3).

'Soft, gentle, weak' (AHw: 746b). In OB compare Na-ru-ub-tum (F) (Ranke 1905: 192b) and Na-ar-bu-um (M) (YOS 14: 70a). See also AHw above for further OB examples.
Näru (DN)

\( ^dNärum- \)
-\( ^dNärum(\text{d'ID})-\text{dayyān} (\text{DI.KU}_{3}) \)
(30.3).

\( ^dNäru \)
2 \( \text{Mu-ut-Na-ri-im} \) (37.3).

\( ^dNäru \)
3 \( \text{Um-mi-Na-ru} \) (F; 29.1.a).

"River (as a divinity)" (CAD I/J: 8a). Although the reading of \( ^d\text{d'ID} \) is difficult (Nakata 1974: 381 and Roberts 1973: 46 as well as CAD above and AHw: 748), name no. 1 certainly reflects the role of the river as a divine judge in the river ordeal (CH 2 and 132; and among many studies, J. Klíma, "L'ordalie par le fleuve en Elam," RA 66 (1972): 39–60 and G. Dossin 1958b). The DN appears already in Presargonc names, e.g., \( ^d\text{Iddi(n)-Näru} \) cited by Roberts, among others (1973: 46 and also Gelb in MAD 3: 191). Besides the above, the DN also occurs in three Amorite names from Mari (Huffmon 1965: 243 and ARMT XVI/1: 265). Note also the OB name \( ^d\text{d'ID-de-a-an} \) from YOS 14 (70a).

Nassi (DN)

\( ^d\text{Nassi} \)
1 \( \text{Ip-qū-} ^d\text{Na-as-sī} \) (39.2).

This DN is listed by Nakata but he is not certain of its interpretation or whether in fact all of his entries are DNs. Of the nine PNs containing this element, five are Amorite, three Hurrian (?) and the above one is Akk. See also Huffmon 1965: 219 and 240 as well as Sasson 1974: 378b.
naṣaru

uşur-  G, imp., 2, masc., sing.
-
-awāssu 1 Ū-şur-a-wa-sū (27.2).
-PI-šarrim 2 Ū-şur-PI-šarrim, Ū-şur-pf-šarrim (42).

uşur-
-
Ili-uşranni 3 Í-ţi-us-ra-an-ni, Í-ţi-şur[sic]-ra-ni (22.4).
Ili-uşuršu 4 Í-ţi-ţi-şur-šu (19.5).

-(n)USR G, imp., 2, fem., sing.

Baštī- 5 Ba-āš-ti-nu-us-ri, Ba-āš-ti-nu-uš(IZ)-ri (F; 41.1).
Baštī- 6 Ba-āš-ti-uš-ri (F; 41.1).
Bēlī- 7 Be-ţi-nu-uš(IZ)-ri (F; 41.1).

serving as the predicate.

Addu- 8 dAddu-na-šir (30.2).
Amurrum- 9 dAmurrum-na-šir (30.2).
Ašar- 10 dA-šar-na-šir (30.2).
Assur- 11 dA-šur-na-šir (30.2).
Dagan- 12 dDa-ga-na-šir (30.2).
Ea- 13 É-a-na-šir (30.2).
El- 14 Ŗl-na-šir (30.2).
Ilšu- 15 Ŗl-šu-na-šir, Ŗl-(šu)-na-šir (30.2).
Ištaran- 16 dIštaran(KA.DI)-na-šir (30.2).
Marduk 17 dMarduk-na-šir (30.2).
Sin- 18 dSin-na-šir (30.2).
Šamaṣ 19 dŠamaš-na-šir (30.2).
Šulpaea- 20 dŠul.pā.ē.a-na-šir (30.2).
'To guard, protect, watch' (AHw: 755a). Numerous PNs, even from the Pre-Sarg., Sargonic and Ur III periods (MAD 3: 207), are found to contain this element in its various forms. For PNs from the OB period parallel to the above see for example Ranke 1905: 242a and 250b. The forms found in nos. 5 and 7 above are unusual. I have taken them as unusual forms for the more common Bāṣtī-, Bēli-uṣrī although I could not locate precedents for this. It is to be noted that these PNs occur in the lists ARMT XIII and A.3151, and the divergencies may be due to foreign origin of the bearers or scribal peculiarities. ARMT's solution (XVI/1: 76) of emmending the more common reading, no. 6, for the more difficult, i.e. Ba-aš-ti-⟨nu⟩-uṣ-ri, does not seem to help solve the problem.

It does not appear possible to consider these PNs as Bāṣtīnu-uṣrī and Bēlinu-uṣrī, as the normal Akk. pronominal suffix (1, c., pl.) is -ni not -nu. Possibly -uṣrī could be considered an abstract noun meaning 'guard', based on the purs pattern (GAG: par. 55d) similar to dumqu. If this were the case then a PN of the type Bēli-nuṣrī could be parallel to Bēli-dumqi. However, a nuṣru is not noted by von Soden in AHw and thus is apparently unattested. These latter two possibilities have been rejected while the first has been tentatively accepted.
naṣru

naṣri-
  -ya  1 Na-aṣ-ri-ya (30.2).

'Watched' adj. (AHw: 757a). The above PN is either a hypocoristicon from this verbal adj. or from the very common PNs noted above (nos. 8-20). From the Sargonic period note the occurrence of Na-aṣ-ru-um (MAD 3: 207).

naṭālu

-anaṭṭal
  Ana-Šamaš-  1 A-na-Šamaš-a-na-ṣa-al (25.2).

'To look upon' (AHw: 766b). The element is not a common one in PNs. But in OB compare Li-tul-ulu cited by Ranke (1905: 115b). Also compare Ana-qātī-Šamaš-anaṭṭal cited by Stamm (1939: 196). Semantically related to this element is amāru cited above.
<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>nawār-</td>
<td>G, inf., stat. const.</td>
<td></td>
</tr>
<tr>
<td>-dAddu</td>
<td>1 Na-wa-ar-dAddu (39.2)</td>
<td></td>
</tr>
<tr>
<td>-Ešar</td>
<td>2 Na-wa-ar-Ešar (F; 39.2)</td>
<td></td>
</tr>
<tr>
<td>-ša-lūmur</td>
<td>3 Na-wa-ar-ša-lūmur (22.1)</td>
<td></td>
</tr>
<tr>
<td>-ši-lūmur</td>
<td>4 Na-wa-ar-ši-lūmur (F; 22.1)</td>
<td></td>
</tr>
<tr>
<td>nawrat</td>
<td>G, stative, 3, fem., sing.</td>
<td></td>
</tr>
<tr>
<td>5 Ši-is-sú-na-aw-ra-a[t]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liwver</td>
<td>G, precative, 3, masc., sing.</td>
<td></td>
</tr>
<tr>
<td>-bēlī-</td>
<td>6 Be-li-ī-we-er (41.1)</td>
<td></td>
</tr>
<tr>
<td>bēltī-</td>
<td>7 Bēltī(NIN?)-l[i]-we-er (41.1)</td>
<td></td>
</tr>
</tbody>
</table>

'To be/become bright, to shine' (AHw: 768b). The element occurs already in OAkk. PNs but usually the form there is the stative, e.g., Ešu-dar-na-wi-ir (MAD 3: 192). This is also the case with Šīn-na-wi-ir (AHw: 769a) from the OB period. In OAkk. note also the 'stat. const.-DN' pattern in Ni-wa-ar-Mēr, 'The light of Mer' (MAD 3: 192), but here the initial element is from nimru and not from the inf. const. as is the case with nos. 1 and 2 above. AHw (769a) lists other OB PNs containing the element including one identical to no. 5 above, as well as Šamaš-li-wi-ir which has affinities with no. 6 above. Semantically compare the frequent usage of "*wpC, 'be brilliant'" in Amorite PNs (Huffman 1965: 212-13). Apparently the Akk. element is used in the mixed PNs which have been considered Amorite; ḫa-ab-du-na-wa-ar (Huffman 1965: 237) and Na-wa-ar-ka-na-sī, which might be Amorite (Huffman 1965: 219, 237 and 240) or Hurrian (Sasson 1974a: 365). Amorite "*spr, 'be fair, shining'" also seems to be semantically related to nawāru, but Huffman cites only one PN containing the element; Ba-ah-li-se-pa-ar (1965: 252).
namr-
- ašar'ur 1 Na-am (=PI)-ra-ša-ru-ur (23.2).

Adj. to the above verb mng. 'bright, light' (AHw: 770b). For the above PN see AHw above. Note -a attached to the predicate adjective (see the Glossary above).

nayyālu

nayyālum 1 Na-ya-lam (nom.) (38.4).

'A waterer, a gardener' (AHw: 717a). This name has been considered an occupational name (see the Analysis Chapter), in spite of the fact that the element is not attested earlier than the MA period (AHw: 717a).

Nehum (DN?)

-Ibbi-

Ib- bi-Ne-hu-um (17.5).

It is uncertain whether this element is a DN or merely a theophoric element possibly derived from "NHM *cm, 'be pleasant, gracious'" (Huffmon 1965: 237-38). Nehum as a DN appears in eight PNs, all of which are Amorite (ARMT XVI/1: 265). Apparently the reading of Ibbi-Nehum is uncertain, for now ARMT XVI/1: 112 has [I]b! <bi>-Ne-hu-um or perhaps lig(SIG)?-Ne-hu-um. If the reading Ibbi-Nehum is correct, then Nehum appears in a position where DNs often occur in the common 'Ibbi-DN' pattern, and thus it probably should be considered a DN. In any case, since the element appears in eight Amorite names, it is probable that the element is Amorite. The above name, at best, could be considered a 'mixed-PN'; i.e., Akk. verbal form with an Amorite DN or theophoric element.
'Me', acc., pronominal suffix (1, c., sing.). For a discussion of this suffix see GAG: pars. 42 and 84 as well as Finet 1956: par. 17. Huffmon notes six Amorite PNs bearing the Amorite equivalent -na (1965: 235).
-ni-

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŠI-ṭābni-aya</td>
<td>1 Śi-ṭab-ni-a-ya (F; 34).</td>
<td></td>
</tr>
<tr>
<td>-ni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahāta-</td>
<td>2 A-ha-ta-ni (F; 34).</td>
<td></td>
</tr>
<tr>
<td>Bēlta-</td>
<td>3 Be-ṭel-ta-ni (F; 34).</td>
<td></td>
</tr>
<tr>
<td>Dagan-ṣadū-</td>
<td>4 Da-ṣadū(KUR)-ni (29.1.c).</td>
<td></td>
</tr>
<tr>
<td>Ea-ṣadū-</td>
<td>5 Ǝ-a-ṣadū(KUR)-ni (29.1.c).</td>
<td></td>
</tr>
<tr>
<td>Ilū-</td>
<td>6 I-lu-ni (34).</td>
<td></td>
</tr>
<tr>
<td>Libūr-rē’I-</td>
<td>7 Li-bur-re-ī-ni (42).</td>
<td></td>
</tr>
<tr>
<td>Šarrum-ṣadū-</td>
<td>8 Šarrum-ṣadū(KUR)-ni (42).</td>
<td></td>
</tr>
<tr>
<td>ŠI-ṭāb-</td>
<td>9 Śi-ṭab-ni (F; 34).</td>
<td></td>
</tr>
</tbody>
</table>

'Our', possessive pronominal suffix (1, c., plural) (GAG: par. 42).

-nišim

-niyāš

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libūr-</td>
<td>1 Li-bur-ni-ya-aš (F; 41.1).</td>
<td></td>
</tr>
</tbody>
</table>

'To/for us', dative pronominal suffix (1, c., pl.) (GAG: par. 42 and AHw: 785b). Compare the form with the more common -nišim found in the letters from Mari (Finet 1956: par. 17j). For additional dative pronominal suffixes see -a(m) and -ki above.
nidintu

-nid-  
  dSīn  1 Ni-id-na-at-dSīn (36).

'Gift' (AHw: 786a). Additional OB occurrences of this name are attested (e.g., YOS 13: 67a, YOS 14: 70b and Ranke 1905: 131b). See also nidnu below.

nidnu

-nidnu-  
  -ṣa  1 Ni-id-nu-ṣa (36).

'Gift' (AHw: 786b). Ranke (1905: 131b) and YOS (13: 67a and 14: 70b) cite additional OB instances of this name. The PN occurs already in the Ur III period as the name of the King of Der, dNi-id-nu-ṣa (MAD 3: 199). OB Nidnum is a simple nominal name based upon this element, while Nidnatum is formed by the affixing of -atum (both found in Ranke 1905: 131b).

Ningal (DN)

-dNingal-  
  -ummi  1 dNin-gal-um-m[i], dNin-gal-um-mi-a? (F; 29.1.a).

-dNingal
  Itūr-  2 I-tūr-dN[i]N-gal (17.10).

The above two PNs contain the only occurrences of the DN in the Mari texts. Ningal is the consort/wife of the Sum. moon god Nanna and of Akk. Sīn (Edzard 1960: 111 and Nakata 1974: 465, n.30).
Ninhursagga (DN)

\[\text{d} \text{Ninhursagga-} \quad 1 \quad \text{d} \text{Nin.hur.sag.gá-ga-mí-la-at (F; 30.3).}
\]
\[\text{gámilat} \quad 2 \quad \text{d} \text{Nin.hur.sag.gá-um-mí (F; 29.1.a).}
\]

The DN literally means "Lady of the Mountain" (Nakata 1974: 398). Jacobson relates the DN to the mother-goddess concept not only of animals but also of human beings on the basis of her epithets (see Nakata 1974: 399-400 for references). PN no. 2 above would fit well with this concept. For an extended discussion of the DN see Nakata 1974: 398-406.

Ninkarrak (DN)

\[\text{d} \text{Ninkarrak} \quad 1 \quad \text{Puzur-} \text{d} \text{Nin-kar-ra-ak (39.2).}
\]

This deity is the goddess of healing and her name appears only "once in the Pantheon List in the entire corpus of the Mari texts" (Nakata 1974: 407; Panth. 24). However, on the basis of an improved reading, it is now known that the DN appears in the above PN (ARMT XVI/1: 170). Although the name is Sumerian, 'Lord of the quay(?), the deity appears only in Akkadian contexts (Edzard 1960: 78). In OB note also Șu-\text{d} \text{Nin-kar-ra-ak (YOS 14: 81a) and PUZUR-} \text{d} \text{Nin-kar-ra-ak (53a).}

Ninšubur (DN)

\[\text{d} \text{Ninšubur} \quad 1 \quad \text{I-bi-} \text{d} \text{Nin-šubur (17.5).}
\]
\[\text{Iddin} \quad 2 \quad \text{I-din-} \text{d} \text{Nin-šubur (17.1).}
\]

The vizier of An and Inanna. See Nakata for a brief treatment with references (1974: 466, n.33). Literally, the DN means "Lady of the Earth" (466, n.33). The above two PNs contain the only references to this deity in the Mari texts. See also Edzard 1960: 113-14.
Ninurta (DN)

\[\text{Ninurta} \]  

-ninurta

\[\text{Im-gur} \text{-} \text{Nin-urta} (24.7). \]

"'Lord of the Earth'" (Nakata 1974: 466, n.34). The above is the only reference to the deity in the Mari texts, although it appears in other OB PNs. See YOS 13: 67 for five PNs and YOS 14: 70b, \[\text{Nin-urta-we-da}. \]

For further discussion see Edzard 1960: 114-15.

niru

-niru

\[\text{Sharrum} \]  

\[\text{Sharrum-ni-ri} (F; 42). \]

'Yoke' (AHw: 793b). Although no PNs are cited by AHw this interpretation would be a recognition of the sovereignty of the king. Possibly a PN such as \[\text{Bel}-\text{nir}, \] which Huffman (1965: 243) has considered as containing the Amorite element "NR 2 \[\text{nir-}, \text{"nir-}, \text{'light'},\]" should be entered here as Akk. AHw (794a) does in fact note the yoke of 'lordship'.

numru

-numru

\[\text{Mamma} \]  

\[\text{Ma-ma-nu-um-ri} (F; 29.1.c). \]

'Brightness' or 'cheerfulness' (AHw: 803b). Although the element is not attested until MB times, and no PNs are noted by AHw, the above interpretation is accepted on the basis of the pattern found in par. 29.1.c in the Analysis Chapter and due to the fact that the translation of the PN makes reasonable sense. Note the usage of \[\text{navaru} \] in the PN above.
**Numušda (DN)**

<table>
<thead>
<tr>
<th>PNs</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (\text{d} \text{Nu-muš-da-na-ah-ra-ri, d} \text{Nu-muš-da-né-eh-ra-ri} (29.1.c.))</td>
<td></td>
</tr>
<tr>
<td>2. (\text{d} \text{Nu-muš-da-nu-ri (F; 29.1.c.)})</td>
<td></td>
</tr>
<tr>
<td>3. (\text{d} \text{Nu-muš-da-tillatI(t1) (29.1.c.)})</td>
<td></td>
</tr>
<tr>
<td>4. I-din-(\text{d} \text{Nu-muš-da}) (17.1).</td>
<td></td>
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</tbody>
</table>

The DN is considered to be the son of Šin and Ningal. For discussions see Edzard 1960: 118 and Nakata 1974: 408-9. The above PNs are the only ones among the Mari PNs in which the DN occurs (ARMT XVI/1: 165-66 and 265).

**Nunu (DN)**

<table>
<thead>
<tr>
<th>PNs</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (\text{d} \text{Nu-nu-ta-ab-ni (F; 17.2.)})</td>
<td></td>
</tr>
<tr>
<td>2. Bur-(\text{d} \text{Nu-nu}) (37.2).</td>
<td></td>
</tr>
<tr>
<td>3. I-din-(\text{d} \text{Nu-nu}) (17.1).</td>
<td></td>
</tr>
<tr>
<td>4. I-pi-(\text{d} \text{Nu-nu}) (39.2).</td>
<td></td>
</tr>
<tr>
<td>5. Pu-hu-ur-(\text{d} \text{Nu-nu}) (40.4).</td>
<td></td>
</tr>
<tr>
<td>6. Qī-iš-ti-(\text{d} \text{Nu-nu, Qī-iš-ti-}(\text{d} \text{Nu-nu}) (36).</td>
<td></td>
</tr>
<tr>
<td>7. (\text{Śi-li-ľnu}-(\text{d} \text{Nu-nu}) (32.3).</td>
<td></td>
</tr>
<tr>
<td>8. (\text{Śu}-(\text{d} \text{Nu-nu}) (37.3).</td>
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</tr>
</tbody>
</table>

Roberts' suggested interpretation as 'fish' (1972: 47) has been tentatively accepted by Nakata (1974: 410-12). The only non-Akk. PN with this element would be Nunu-nērī since nēru is to be considered Amorite in most cases (see above and Huffman 1965: 243-44). Parallels to nos. 2 and 8 are found among the 'Cappadocian' names (Stephens 1928: 91).
nūru

nūr-

- a
- tum
- d Dagan
- ili
- ilīšu
- d Ishara
- d Kabta
- d Marduk
- Mer
- d Sin
- d Šamaš

nūri-

- mātim

Stat. const. For this form see GAG: par. 64c.

-nūr-

Sarrum-nūr-mātīšu

13 Sarrum-nu-ūr-ma-ti-šu (42).

-nūrī

d Addu-
Bēlī-
Numūda-
Sin-
Šamaš-

14 [d Ad]du?-nu-[r]i? (F; 29.1.c).
15 Be-li-nu-ri (F; 41.3).
16 d Nu-muš-da-nu-ri (F; 29.1.c).
17 d Sin-nu-ri (F; 29.1.c).
18 d Šamaš-nu-ri (F; 29.1.c).

'Light' (AHw: 805). With nos. 3-11 compare the Navār-DN PNs noted above. The element occurs already in Sargonic and Ur III PNs, some of which are either identical to the above or of similar patterns, see Gelb (MAD 3: 192) for numerous examples. It is instructive to note the distribution of the masc. and fem. names between the 'Nūr-DN' and 'DN-nūrī' patterns. Compare the use of *nūr- in six Amorite PNs (Huffmon 1965: 243-44). With no. 15 compare Amorite Be-ah-li-ni-ri (243). The Amorite PNs are also formed on the pattern 'DN-nūrī' and four out of five of them are fem., agreeing with the distribution noted above.
pahāru

puhhur- D, stative, 3, masc., sing.
  -tum  1 Pu-hu-ur-tum (F; 40.4).
  **d**-Nunu  2 Pu-hu-ur-**d**-Nu-nu (40.4).

'To assemble, to gather together' (AHw: 811b). The G form of the verb appears already in Sargonic and Ur III PNs (MAD 3: 212). In OB note the DN-mupahhir pattern cited in AHw above as well as the abbreviation from this pattern Mupahhira (F) (see the Glossary) found in the Mari corpus. Note the cognate element *phr used in Amorite PNs from Mari, e.g., Ya-ap-hu-ur- (Huffmon 1965: 254).

palāhu

  Śālim-pālih-**d** Sama  1 Śa-lim-pa-li-ih-**d** Sama (33.2).

-luplah G, voluntative, 1, c., sing.

Mannam- 2 Ma-an-na-am-lu-up-la-ah (F; 27.1).

-pilah G, imp., 2, masc., sing.

Ilak- 3 I-la-ak-pī-lāh (27.2).

**d**Sin- 4 **d**Sin-pī-lāh (27.2).

'To fear, venerate, serve' (AHw: 812a). The element occurs already in OAkk. PNs although none of the examples cited by Gelb are exact parallels to the above PNs (MAD 3: 214). For an exact parallel to no. 1 in OB see Ranke 1905: 142a. Ranke (163a) also cites further examples of no. 4. For the form of the G, imp. found in nos. 3 and 4 see GAG: 87e. In the OB PN Pilha-**d** Addu (YOS 13: p. 68a) the G, imp., 2, c., plural form occurs. For an Amorite PN using palāhu, or a cognate element, compare Ya-ap-la-ah-AN (Huffmon 1965: 255). With nos. 3 and 4 compare the OB name Ilam(lam)-pi-la-ah (YOS 14: 59b).
palāsu

naplisum Nominalized form of the N, imp., 2, masc., sing. 1 Na-ap-li-si-im (gen.) (13.2.b).


pānu

-pān-

Appān-El 1 Ap-pa-an-El (31.3).

'Front side' (AHw: 818b). The above is a contracted form from ana-pānī (see AHw: 821a; CAG: par. 1151; Ranke 1905: 67a; Stamm 1939: 231; Finet 1956: par. 9p). With the above PN compare the PNs cited by Ranke from the OB period: A-na-pa-ni-ili (1905: 66a) and Ap-pa-an-ili (67a). See the Analysis Chapter for the mng. of this expression.

pagādu

-piqdanni G, imp., 2, masc., sing. plus the acc. suffix (1, c., sing.).

dī Samaṣ- 1 ḫī Samaṣ-pī-q-da-an-ni (18.1).

'To trust, entrust' (AHw: 824b). The verbal form is well attested in OB (see AHw: 825b for references) but I was not able to locate other PNs using this element in this way. For the classification of the PN see the Analysis Chapter.
napšera

1 Na-ap-še-ra (22.1).

-napšeram

N, imp., 2, masc., sing. with the ventive.

2 dSin-na-ap-še-ra-am (22.1).

pašaru

'To forgive, pardon' (AHw: 843b). For further OB PNs see AHw as well as Stamm (1939: 168) and also Šamaš-na-ap-še-ra(-am) cited by Ranke 1905: 146b.

puṯram-

G, imp., 2, masc., sing. with the ventive.

1 Pu-uṯ-ra-am-ilf (22.1).

-puṯram

G, imp., 2, masc., sing. with the ventive.

2 SIn(XXX)-pu-uṯ-ra-am (22.1).

-puṯrammi

G, imp., 2, masc., sing. with the acc. pronominal suffix (1, c., sing.).

3 ḫ-lf-pu-uṯ-ra-an-ni (22.1).

-puṯrif

G, imp., 2, fem., sing.

4 An-nu-pu-uṯ-ri (F; 22.1).

paṭaru

5 Ištar-pu-uṯ-ri (F; 22.1).

'I to redeem, ransom, absolve' (AHw: 849a). For the frequent usage of this element in PNs see AHw (849b) and Stamm (note the paragraphs above). Ranke cites an OB PN identical to no. 2 above (1905: 163a).
pāṭeru

pāṭirum 1 Pa-ṭi-rum (38.3).

'Deserter' (AHw: 851b). Although no PNs are cited, the element appears in the Mari letters and thus could form the basis of a PN. For other PNs which may be derogatory in nature see the Analysis Chapter.

per'ú, perhu

pirhi-  
-Šin 1 Pi-ir-hi-Šin (F; 37.1).

'Shoot, offspring, descendant' (AHw: 856a). The element occurs already in OAkk. although no PNs are cited by Gelb (MAD 3: 217). The above pattern of PN, as well as similar abbreviated PNs, were common in the OB period (AHw: 856a, Ranke 1905: 135b–36a, Tallqvist 1914: 302b and YOS 14: 72a).
pû

<table>
<thead>
<tr>
<th>pû/î-</th>
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<tbody>
<tr>
<td>-dAddû</td>
<td>1</td>
<td>Pî-dAd[du] (17.11).</td>
</tr>
<tr>
<td>-dŠamaš</td>
<td>2</td>
<td>Pî-dŠamas (17.11).</td>
</tr>
<tr>
<td>-šu-kîn</td>
<td>3</td>
<td>Pu-šu-[i-i]n! (32.1).</td>
</tr>
</tbody>
</table>

-pî-

| Etel-pî-dŠamaš | 4 | E-tel-pî-dŠamaš, E-te-el-pî-dŠamaš, E-tel-pî-dŠamaš (32.1). |
| Etel-pî-šarrim | 5 | E-tel-pî-šarrim (42). |
| Iddin-pî-Ea    | 6 | I-din-pî-Ea (17.1). |
| Iddin-pî-El    | 7 | I-din-pî-El (17.1). |
| Ikûn-pî-dŠîn  | 8 | I-ku-un-pî-dŠîn (17.11). |
| Ša-pî-dâšî     | 9 | [Š]a-pî-da-di (41.4). |
| Ša-pî-El       | 10 | Ša-pî-El (36). |
| Ušur-pî-šarrim | 11 | Ŭ-šur-pî-šarrim, Ŭ-šur-pî-šarrim (F; 42). |
| Zikir-pî-dŠamaš| 12 | Zi-ki-ir-pî-dŠamaš (36). |

-pî-

| Ikûn-      | 13 | I-ku-up-pî (F; 17.11). |

'Mouth, word, command' (AHw: 872a). The element occurs in numerous PNs (see especially AHw: 873a, MAD 3: 210-11, Ranke 1905: 224b and Stamm 1939: 146-48 and 232-34). In the above the logogram KA alternates with the syllabic writing, note especially nos. 4 and 11. In the twelve Amorite PNs using this element the logogram is never employed (Huffman 1965: 254). This element is much more common in PNs than awâtu (see above). Compare however, with no. 11 above, Usur-awâssu found in the Mari corpus. For several PNs of the 'Etel-pî-DN' pattern see YOS 13: 52c and with no. 10 compare Ša-pî-ili (YOS 13: 73c).
Puruṣ (DN)

Puruṣ-
- atum 1 Pu-ru-sā-tum (F; 13.2.a).
- damiq 2 Pu?-ru-uš-da-mi-iq (F; 30.5).

Nakata states that "the element seems to be a divine name, but nothing is known about the element" (1974: 467, n.37). The above two PNs contain the only occurrences in the Mari corpus.

Puzur-
puzur-
- bēli 1 Puzur-be-lī (41.5).
- Dagan 2 Puzur-īDa-gan (39.2).
- Il-aba 3 Puzur-īIł-aba₄ (39.2).
- ili 4 Puzur-ī-līf (39.2).
- Išu 5 Puzur-I-šu-ū (39.2).
- Kakka 6 Puzur-Ka-ak-Ka[a]l (39.2).
- ḍ Mamma 7 Puzur-ḍMa-ma, Puzur-ḍMa-am-ma (39.2).
- ḍ Ninkarrak 8 Puzur-ṇIn-kar-ra-ak (39.2).
- ḍ Samaš 9 Puzur-ṛSamaš (39.2).

'Security, protection, mystery' (AHw: 885a). The first two mngs. cited seem to reflect the sense of this element in the PNs. Gelb (MAD 3: 220-22) translates "'shelter,' 'protection'." There, numerous PNs based upon the above pattern are cited. For further OB examples see AHw: 885b and Ranke 1905: 115-16, etc. The logogram for puzur in the above PNs is PŪ.ZUR₈.
qâlu

aqâl-
-ana- Šamaš
G, pres., 1, c., sing.
1 A-qa-al-a-na- Šamaš (25.2).

'To pay attention, be attentive' (AHw: 895a). For OB PNs based upon the above pattern see AHw: 895b as well as Stamm 1939: 195 where Aqâl-ana-Šamaš-Marduk is cited.

qaqqadānu

qaqqadānum
1 Qa-qa-da-nim (gen.) (38.1).

qaqqadān
Evidently an abbreviated form of this element.
2 Qa-qa-da-an (38.1).

'The one with the big head' (AHw: 899a). Occurs already in Sargonic times as a PN, Ga-qa-da-nûm (MAD 3: 226).

garrādu

qarrādum
1 Qar-ra-du-um (nom.), Qar-ra-du (nom.), Qar-ra-da-am (acc.), Qar-ra-di-im (gen.) (35.3).

-qarrād
Stat. absol. used as a predicate.
Bēlî-
2 Be-lî-qar-ra-ad! (42).

'Warlike, warrior, hero' (AHw: 905a). The element is used to refer to deities and the king, and thus no. 1 is taken to be an abbreviated name from a longer name of the type 'DN-garrād'; e.g. from the Ur III period compare DINGIR-gâr-ad (MAD 3: 226) and in OB Šamaš-garrād (Ranke 1905: 147b). For other examples of this element in PNs see AHw: 905a. As a secondary development it probably referred to the bearer's character. Since the usage of garrādu is basically limited to a deity or king, no. 2 has been tentatively classified as a 'name referring to the king' (see the Analysis Chapter).
gātu

-qāt-
Iqqāt-Šamaš  1 I-qa-at-Šamaš (31.3).

'Hand' (AHw: 908b). For a discussion of this PN see the Analysis Chapter. Iqqāt is a contraction of ina qāt (GAG: par. 114c). For other PNs using this element from OAkk. times onward, see AHw: 909a.

qiāšu

-qiśam
  dSin-
      1 dSin-i-qī-sa, dSin-i-qī-sa-am, Sin(XXX)-i-qī-sa-am (17.1).

-taqīs
  Sumu-
      2 Su-mu-ta-qī-iš (17.1).

-qīšim
  Balāšam-
      3 Ba-la-ṭa-am-qī-ši-im (F; 22.4).

'To give, to present' (AHw: 919a). PNs using this element occur in the Ur III period, Ṭ-ši-ša-am (MAD 3: 223). In the OB period names using this element are quite popular as well. See AHw: 919 and Ranke 1905: 159, who cites many occurrences of PNs identical to no. 1 above. No. 2 above is a mixed PN, see the Glossary under sumu. In view of the fact that the verbal element is Akk., the name has been considered Akk. rather than Amorite as Huffman (1965: 259). With no. 2 compare Addu-ta-qī-sa from Cassite times (Clay 1912: 49a). Semantically compare the more frequent usage of nadānu in PNs from the Mari corpus.
qiṣtu

1. Qī-iṣ-tum (f; 35.1).

2. Qī-ša-t[u-u]m, Qī-ša-tum, Qī-ša-tim (gen.) (13.1).

qīṣatum


5. Qī-iṣ-ti-Il-a-ba₄ (36).


8. Qī-iṣ-ti-Ma-ma, Qī-iṣ-ti-Ma-am-ma (36).


'Gift, present' (AHw: 923b). The usage of this element in OB PNs is very common; e.g., 8 examples in YOS 13 (68). Among others Ranke (1905: 136-37) cites Qīṣat-Sin, Qīṣatum, and several Qīṣṭi-DN types. In contrast, compare the less frequent usage of nidintu and nidnu in similar type PNs in the OB period.

qīšu

1. Qī-ši-im (gen.) (35.1).


'Gift' (AHw: 924a). From Sargonic times note Qī-Šum cited by Gelb (MAD 3: 226). From the OB period note Qīš-Nunu cited by Ranke (1905: 136b). Further PNs based upon the pattern found in no. 2 above are cited in AHw, YOS 13 (68b) and YOS 14 (72b).
qurādu

-qurād Stat. absol. serving as the predicate.

Abī- 1 A-bi-qū?-ra?-[ad?] (40.6).
Erra- 2 Ėr-ra-qū-ra-ad (30.5).

'Warrior, hero' (AHw: 928b). The element is common in OAkk. PNs. Note for example Be-lī-ku-ra-ad and Êr-ra-ku-ra-ad among others cited by Gelb (MAD 3: 227). See also AHw for additional PNs using this element.

qurdu

qurd-

ān 1 Qū-ur-da-an (gen.) (35.3).

qurud-

-Īstar 2 Qū-ru-ud-Īstar (39.2).

'Warlike, strong, heroic deed' (AHw: 929a). The element occurs already in OAkk. PNs, e.g., Kur-ti-[Ba]-za among others cited by Gelb (MAD 3: 227). Note also the numerous PNs cited by Tallqvist (1914: 184b-85a) of the Qurdi-DN pattern. See also AHw for additional PNs.

qurquru

qurqurum 1 Qū-ur-qū-ri-[m] (gen.) (38.4).

'Metal worker, coppersmith' (AHw: 929b). For an additional, identical, PN in OB see AHw above.
qurrudu

qurrudu(m) 1 Qū-ru-du-um, Qū-ru-du, Qū-ru-di-im (gen.) (38.2).

'With thin/sparce hair' (AHw: 930a). This is a quttulu formation indicating a bodily peculiarity (Holma 1914: 42).

qu'û

uqi- Pret., 1, c., sing.
-El 1 Ú-qi-El (26).

uqâ- Pres., 1, c., sing.
-Addu 2 Ú-qa-Addu (25.2).
-El 3 Ú-qa-El (25.2).

uqâ- Pres., 3, masc., sing.
-ki-El 4 Ú-qa-ki-El (27.2).

qu’u- Stative, 3, masc., sing.
-Addu 5 Qū-û-Addu (27.2).
-Dagan 6 Qū-û-Dagan (27.2).

This D formation means 'to wait for' (AHw: 931a). For additional PNs using this element see Stamm 1939: 195 and AHw: 931b. Note especially Ú-qâ(-a)-łam cited by AHw and compare with nos. 1-3 above. Several instances of OB PNs of the type Ú-qa/qâ-pî-DN (AHw: 931b and YOS 13: 421.4) are attested. One wonders if a collation of text A.3562, regarding no. 4 above, would yield a PN of this pattern since the parallels to no. 4 as it stands are lacking. For the element see also GAG: par. 106u.
rabbu

rabb-  
-atum  1 Ra-ba-tum (F; 35.1).

'Soft, weak' (AHw: 934a). Note also the Sargonic and Ur III occurrences of identical PNs (MAD 3: 234).

rabītu

rabītum  1 Ra-bi-tum (F; 38.1).

'The big one' (AHw: 936a), this is the fem. of the adj. rabū.

rabū

rabūm  1 Ra-bu-ū-um (38.1).

'Big, great' (AHw: 936b). For the verbal form see the following.
rabû

rabû

-ya 1 Ra-bi-ya, Ra-bi-a (F; 30.5).

-rabi G, stative, 3, masc., sing. The same signs can be read -ra-pî in Amorite PNs (Huffmon 1965: 263-64) and the problem of separating the two types of PNs is not simple. Usually the determining factor is the other element of the PN.

   Ea- 2 ū-a-ra-bî (30.5).
   El- 3 Ēl-ra-bî (30.5).
   Il-aba- 4 īl-a-[ba₄]-ra-bî (30.5).
   Ilī- 5 ī-lī-ra-bî (30.5).
   dSin- 6 dSin-ra-bî, Sin(XXX)-ra-bî (30.5).
   dSamaš- 7 dŠamaš-ra-bî (30.5).
   Šamsī- 8 Ša-em-[šī]-ra-bî (30.5).

'To be/become big, great' (AHw: 938b). This element appears already in numerous OAkk. PNs. For example ū-a-ra-bî among others cited by Gelb (MAD 3: 233). For numerous OB examples see Ranke 1905: 244a. Four Amorite PNs are evidently based upon the cognate "RB' *rby, 'be, become large'" (Huffmon 1965: 260).

rabûtu

rabûtu

-šu-lûmur 1 Ra-bu-sū-l[u-m]ur (22.1).

'Majesty' (AHw: 940b). The element can refer to the majesty of the deity (see AHw above) and indeed appears in PNs of the pattern rabûtu-DN (AHw for references). The above PN is a three-membered example from which the shorter two-membered PNs may be derived.
-irmuk

G, pret., 3, masc., sing.

1 I-ni-ir-mu-uk, I-ni₇-ir-mu-uk (26).

'To bathe, wash' (AHw: 948b). The element is not common in PN's but note the Ur III PN Ir-mu-uk-Ir-ra (MAD 3: 235).

arši-

G, pret., 1, c., sing.

1 Ar-ši-A-da (16.2).
2 Ar-ši-a-hu-um (16.1).
3 Ar-ši-e-da-qâ (F; 16.1).

4 A-ha-am-ar-ši (16.1).

'To acquire, obtain' (AHw: 961a). PN's similar to no. 4 above occur already in Sargonic and Ur III times: A-ha-ar-ši and Ar-ši-a-ha among several others (MAD 3: 236). In OB see Ranke 1905: 62a.

rēdu

With the pronominal suffix (1, c., sing.).

1 dŠamaš-re-di (29.1.c).

'Guide, escort, soldier' (AHw: 968a). Although not attested elsewhere in a PN the element does occur in OB. In a late text, it is used in connection with Šamaš (968b).
rēhtu

rēh-
   -atum 1 Rē-ha-tum (F; 40.10).

'Rest, remaining' (AHw: 968d-69a). The PN is abbr. from a longer name of the pattern 'Rēhat-DN', 'Remainder of DN'. The element was then nominalized. For an identical PN from the Ur III period see MAD 3: 230. For the larger pattern compare for example Rē-hat-dūnu (BIN 2: 72 apud Stephens 1928: 93).

rēmenī

-rēmenī Stat. absol. serving as the predicate.
   dHubat- 1 dHu-ba-at-re-me-ni (F; 30.3).
   Ili- 2 Š-il-re-me-ni (30.3).
   dSin- 3 dSin-re-me-ni, Sin(XXX)-re-me-ni (30.3).

'Compassionate' (AHw: 970a). For additional PNs based upon this pattern see Ranke (1905: 244b) where four additional PNs of the DN-rēmenī type are noted. See also AHw above.

rēṣu

-rēṣušu
   dDagan- 1 dDa-gan-re-šu-šu (29.1.c).
   dSin- 2 dSin-re-šu-šu (29.1.c).

'Helper' (AHw: 972a). The element occurs in several OAkk. PNs, such as Rē-zī-DINGIR among others cited by Gelb (MAD: 232). For numerous additional PNs using this element see AHw above.
re'ū

irē-  
  -atum 1 I-ra-tum (F; 13.2.a).

'To lead to pasture, to shepherd' (AHw: 976b). Probably an abbreviation for a longer two-membered PN. Compare from earlier periods PNs such as ḫIr-e-ḫMa-lik and I-rē-DINGIR among others cited by Gelb (MAD 3: 228) from the Sargonic and Ur III periods. AHw (977a) cites numerous additional PNs. See also Stamm 1939: 189.

re'ū

re'ūm-
  -El 1 Rē'ūm(SIPA)-Èl (30.4).
  -rē'I-

  Libūr-
  2 Li-bur-re-i (42).
  Libūr-rē'īni 3 Li-bur-re-i-ni (42).
  Nabī-rē'iṣu 4 Na-bi-rē'i(SIPA)-ṣu (42).
  Nahīṣ-rē'iṣa 5 Na-hi-iṣ-rē'i(SIPA)-ṣa (F; 42).

re'ūm
  dSamaṣ-
  6 dSamaṣ-rē'ūm(SIPA) (30.4).

'Shepherd' (AHw: 977a). For numerous additional PNs using this element see AHw: 977b-78a. The element is used with reference to deities, nos. 1 and 6 above (AHw: par. B, 2), and to the king, nos. 2-5 (AHw: par. B, 1).
riābu

erēb-
-īm-ūn
1 E-ri-ba-īm-ūn, E-ri- baskıūn (40.4).
-ūn
2 E-ri-ba-ūn (40.4).

rfb-
-ēEl
3 Đ-ēEl (40.3).
-ēba
4 Đ-ēba (40.4).  
Iī-
5 Đ-ēba (40.4).

"To replace, to compensate" (AHw: 978b). Although the element appears in Pre-Sarg., Sargonic and Ur III PNs they are mainly one word PNs of the type I-ri-īb, with variants (MAD 3: 229). Indeed, among the PNs cited by Gelb (above), there are no two-membered examples similar to the above. However the above patterns are common in OB. See for example Ranke (1905) where PNs identical to nos. 3-5 are cited (227a and 139) among others. AHw (978b) also cites a number of similar OB examples.

riāšu

tarāš-
-Admu
1 Ta-ri-is-Ad-mu (F; 23.2).
-īštu
2 Ta-ri-īš-ha-at-tū (F; 23.2).
-īštar
3 Ta-ri-īš-īštar (F; 23.2).
-mātum
4 Ta-ri-īš-ma-tum (F; 23.2).

"To rejoice" (AHw: 979b). In OAkk. a PN identical to no. 4 above occurs among others cited by Gelb (MAD 3: 232). Additional OAkk., OA and OB examples are cited by AHw. See also riāšu below.
rībatu

rībatum 1  Ri-ba-tum (F; 40.4).

'Compensation' (AHw: 980b). This hypocoristic PN is related to the verbal form rībaḫu treated above. For identical PNs from the Sargonic and Ur III periods see MAD 3: 230 and for additional OB examples Ranke 1905: 193 as well as AHw above.

rību

rīb-
    -etī 1  Ri-bē-tī (40.4).
    -ku 2  Ri-ib-ku (F; 40.4).

'Compensation' (AHw: 981a). The element appears already in Sargonic PNs, compare for example Rī-bē (MAD 3: 229-30) and the later Rī-bē-tu cited by AHw. In no. 2 the status absolutus of the noun is 'stativized' in the l, c., sing. (see GAQ: par. 77a-c for this phenomenon). Compare also Ili-wēdiku among the Akk. Mari names.
This element is very difficult to classify as it might be either Amorite or Akkadian. Albright (1954: 228, n.39) suggested the meaning of 'wild bull'. This suggestion would leave open an Akkadian origin for the element rimu (AHw: 986bc) or an Amorite one, Ugar. *rum* and Hebrew *דָּרָע*.

However, since none of the Akkadian 'Animal Names' from Mari (see Analysis par. 35.5) are such that the animal element is used in construct with a DN, and since Stamm had not noted such names (1939: 253-54), it seems improbable that names of the pattern 'Rim-DN' should be translated as 'Wild bull of DN'.

MacRae (1943: 313b) and Ranke (1905: 244b) suggested that the element was an Akkadian imperative from remu, and thus the 'Rim-DN' pattern should be interpreted as 'Mercy, O DN'. Although formally this is possible, the affixation of the hypocoristic suffix -ān would argue against such an interpretation in that there are no examples from Mari, of -ān being added to an imperative. Further, -atum (see no. 2 above) is only rarely attested as being affixed to an imperative (see the Glossary above; the only possibility being the questionable Ti?-ra-tum). In addition, among the Mari names, the cognate Amorite root does appear, but it can be indicated by the appearance of the middle radical, "*rhm*" (Huffmon 1965: 261). Note the name Ya-ar-ḥa-mu but compare also An-nu-ta-ar-am. Primarily because of the necessity of supposing that -ān and -atum were added to the imperative, which is not common, this hypothesis does not seem too probable.

If the element is Akkadian, it is possible to follow von Soden's lead in translating the 'Rim-DN' pattern as 'Gift of DN'. It would be semantically
parallel to names of the 'Qisti-DN' pattern. However, there is also the possibility of translating as 'Beloved of DN' (AHw: 986d and Nakata 1974: 424 and passim) or 'Love of DN' (MAD 3: 231). Nos. 1 and 2 are abbreviated names with the hypocoristic suffixes added to the first member of a construct chain. Compare for example Qurud-İṣtar to Qurdân and 'Silli-DN' to Şillan. Since the DN Sin, no. 6 above, appears almost exclusively in Akkadian names, its appearance with the rimu element would argue in favor of interpreting the element as Akkadian.

On the other hand, there are certain indications that Buccellati (1966a: 178) is correct in interpreting the element as Amorite, "rimum 'lofty'," that is, as a passive part. from the root rym. The hypocoristic suffixes added are frequent in Amorite names as well as in Akkadian ones (Huffman 1965: 133 and 137). In addition, names of the pattern 'Ya-ri-im-DN' are a powerful argument in favor of the Amorite classification (Huffman 1965: 262).

The difficulty in interpreting this element has been felt by many scholars (Stamm 1939: 259; MacRae 1943: 313b; Gelb in MAD 3: 231). It would appear that the 'wild bull' and the imperative interpretations can be ruled out. The 'Ya-ri-im-DN' names are certainly Amorite. But given the ambiguous nature of the remainder of the evidence it seems that the question should be left open as to whether one of the Akkadian interpretations or the Amorite option should be adopted. Tentatively, the interpretation as 'Gift of DN' has been adopted.
Beloved' (AHw: 986b). For comments regarding the difficulty in interpreting this element see rīmu above. In nos. 1 and 2 above the pronominal suffix (3, fem., sing.) probably refers to an unnamed female deity since the bearers are probably masc. On the other hand in nos. 3 and 4 it is possible that the female bearers are referred to. It is possible that these PNs should be entered under rīmu above, but no objective criteria for such a decision have come to light.

Rejoicing' (AHw: 989b). While the first name noted above is a hypocoristicon in the second I have taken the element as being in the stat. const. For no. 1 above see also Jean 1950a: 91a. Note the Sargonic and Ur III PNs Ri-ši-bre-li and Ri-ši!-di IM cited by Gelb (MAD 3: 233). For five OB names of the 'Rīš-DN' pattern see YOS 14: 73a.
rubātu
rubātum 1 Ru-ba-tum, Ru-ba-tim (gen.) (F; 35.1).

'Princess' (AHw: 991b). This PN occurs already in Sargonic and Ur
III times (MAD 3: 234) as well as elsewhere in OB (Ranke 1905: 193b).

rubā, rubā'u
rubā- 1 Ru-ba-?-an (35.1).
   -ān
   -aya 2 Ru-ba-ya, Ru-ba-a-ya (F; 35.1).
   -rubā
      dAdmu- 3 dAd-mu-ru-ba (F; 30.5).

'Prince' (AHw: 992a).
sābū, sābiu

sābi-
    -mātim 1 Sa-bi-ma-tim (F; 38.4).

'Brewer, publican' (AHw: 1000a). The element appears elsewhere in PNs (see AHw above) although the above name, which is based upon the stat. const. pattern, seems to be unique among the 'Professional Names'. The element itself occurs in OB, in fact in the Mari corpus (AHw: 1000a for references).

'Ale-wives' were well known during the OB period, and their activities were 'regulated' in the Code of Hammurabi (CH: IIb.15-43; Driver and Miles II: pp. 45, 197 and I: 202-7). The bearer of the Mari name was evidently a daughter of Ḥatni-Addu, the king of an unnamed country and thus of high social position (A.4634.7-8; Batto 1974: 71-72 and 75, n.34). Her name might indicate that she was the head of a guild of sābītum.

sakku

sakkum 1 Sa-kum (38.1).

'Blocked up, deaf' (AHw: 1012a). Note the identical OB PN cited by Ranke 1905: 140b, Sa-(ak-)kum, as well as Sa-ak-gum (YOS 14: 74a). Compare sukkuku below.
salihu

salihum

1  Sa-li-hu-um, Sa-li-hu (38.4).

saliha

2  Sa-li-ha (f; 38.4).

'Sprinkler, waterer' (AHw: 1015b). For other occupational PNs see the Analysis Chapter. The element occurs in the Mari texts apart from these PNs in ARM III.19.27. Thus it does not seem necessary to try to connect this element with the Amorite "SLH *slh 'pardon'" noted by Huffman (1965: 246).

samsu

samsi-

-Addu-tukulti

1  Sa-am-si-Addu-tukulti (42).

This Amorite element mng. 'sun' is used in a 'mixed name'. Huffman (1965: 250-51) lists 13 Amorite names in which this element occurs. Compare the individual Akk. elements šamšu and tukulti below. For the use of the royal name Samsi-Addu as an element in a PN see the Analysis Chapter paragraph 42.
sāmtu

sāmtum

1 Sa-am-tum (F; 38.2).

'Red' (AHw: 1019). Fem. for sāmu, see below.

sāmu

sāmum

1 Sa-mu-um (nom.), Sa-mu (nom.), Sa-mi-im (gen.), Sa-ma-am (acc.) (38.2).

'Red, red hair (?)' (AHw: 1019b). For additional references to PNs from OB times onward, see AHw: 1020a. See also Holma 1914: 78.

sarru

sarrum

1 Sā-ar-rum, Sā-ar-ru-[um], Sa-ru-um, Sā-ru-um (38.3).

'Criminal, unreliable, untrustworthy' (AHw: 1030). I have followed Gelb (MAD 3: 241) and take this element to refer to a person's character. The element occurs already in Ur III PNs (see MAD above), Za-ar-ru-um and Za-ar-um.

Sebetti (DN)

-Šebetti

Warad-

1 Warad-Šebetti(IMIN.BI) (37.3).

For a discussion of this DN, which literally means "'Seven of them','" see Nakata 1974: 469, n.40. The seven seem to refer to a group of demons associated with war and destruction (Edzard 1960: 124-25, Roberts 1972: 53, and Nakata). This is its only occurrence in the Mari corpus. Gelb notes the occurrence of the DN in Pre-Sargonic names including SA-Ši-bi and Ur-Ši-bi (MAD 3: 263).
-simti

Bālī-
1 Be-li-sī-im-ti (F; 41.3).

Ummī-
2 Um-mi-sī-im-ti (F; 41.3).

"'Ornament', 'jewel'" (MAD 3: 69). Gelb cites twelve OAkk. examples of this element in PNs, including one identical to no. 1 above. The element is also common in PNs from OB times onward (AHw: 1045b-46a for references). See also Erah in the Glossary.

Sin (DN)

dSin-

-abušu
1 dSin-a-bušu (29.1.a).

-aham-idinnam
2 dSin-a-ha-am-i-din-nam (17.1).

-ašarēd
3 dSin-a-ša-re-ed (30.5).

-bēl-aplim

-bēlī
5 dSin-be-lī (29.1.a).

-damīq
6 dSin-da-mi-iq (30.5).

-erībam
7 dSin-e-ri-ba-am, dSin-e-ri-ba, Sin(XXX)-e-ri-ba-am (40.4).

-gāmil
8 dSin-ga-mil, Sin(XXX)-ga-mil (30.3).

-ibni
9 dSin-ib-ni (17.2).

-idinnam
10 dSin-i-din-nam, dSin-idinnam(MU)-nam, Sin(XXX)-i-din-nam (17.1).

-ilī
11 dSin-AN(1ī) (29.1.b).

-ilīšu
12 Sin(XXX)-i-[ilī]-šu? (29.1.b).

-ilūm
13 dSin-ilūm(AN) (30.4).

-iqlīšem
14 dSin-i-qī-ša, dSin-i-qī-ša-am, Sin(XXX)-i-qī-ša-am (17.1).

-išmenni
15 dSin-iš-me-ni, dSin-iš-me-an-ni (24.6).

-lā-šanān
16 dSin-la-ša-na-an (33.1).

-ludlul
17 dSin-lu-ud-lu-ul (27.1).
| 18 | 18 Sin-ma-gir, Sin-ma-gir (=HA) (30.3). |
| 19 | 19 Sin-ma-lik (30.4). |
| 21 | 21 Sin-mūda (GAL.ZU) (30.5). |
| 22 | 22 Sin-mu-ša-lim (30.2). |
| 23 | 23 Sin(XXX)-mu-uš-ta-al (30.5). |
| 24 | 24 Sin-na-da (F; 27.1). |
| 25 | 25 Sin-na-še-ra-am (22.1). |
| 26 | 26 Sin-na-ši-r (30.2). |
| 27 | 27 Sin-nu-ri (F; 29.1.c). |
| 28 | 28 Sin-pî-lāh (27.2). |
| 29 | 29 Sin(XXX)-pu-uṭ-ra-am (22.1). |
| 30 | 30 Sin-ra-bi, Sin(XXX)-ra-bi (30.5). |
| 31 | 31 Sin-re-me-ni, Sin(XXX)-re-me-ni (30.3). |
| 32 | 32 Sin-re-ša-ru (29.1.c). |
| 33 | 33 Sin-tap-pî (29.1.c). |
| 34 | 34 Sin-tillussu(ILLAT)-su (29.1.c). |
| 35 | 35 Sin-ub-lam (17.4). |

**Ana-Sin-takläku**

| 36 | 36 Ana-Sin-tāk-la-ku (25.2). |

**Adallah**

| 37 | 37 A-dal-la-al-Sin (27.1). |

**Ahī**

| 38 | 38 A-hi-Sin (F; 27.1). |

**Amat**

| 39 | 39 Amat-Sin (F; 37.3). |

**Apil**

| 40 | 40 Apil-Sin, Apil-Sin(XXX) (37.1). |

**Awil**

| 41 | 41 Awil-Sin (37.3). |

**Eriṭb**

| 42 | 42 E-ri-ib-Sin (40.4). |

**Eriṭbam**

| 43 | 43 E-ri-ba-am-Sin, E-ri-ba-Sin (40.4). |

**Gumul**

| 44 | 44 Gu-mu-ul-Sin (22.1). |
Sin is one of the three lunar deities appearing in the PNs from Mari (see Erah and Nanna). The DN is usually spelled \( ^d \)EN.ZU, but occasionally \( ^d \)ES (30), without the DINGIR sign. In this regard see nos. 7, 8, 10, 14, 30, 31, 40 and 64, where both spellings are used. The DN appears in approximately seventy Mari PNs, and thus it can be seen that it is primarily employed in Akk. names. This observation lends support to the view regarding the Akk. origin of the rimu element discussed above. As the above list shows, Sin is used principally in masc. names.

Roberts (1972: 48-50) notes that it is difficult to decide regarding the Akk. or Sum. derivation of the deity. In any case, apparently the Akkadians introduced the deity into the Sum. south where it was identified with Nanna, the city god of Ur (Roberts 1972: 50 and 112, n.408). For further discussions see Edzard (1960: 101-3), Roberts (1972: 48-50) and Nakata (1974: 417-30).
sukkuku
sukkuku(m) 1 SG-ku-ku-um, Sù-ku-ku (38.1).

'Deaf' (AHw: 1055b). For other instances of this PN in OB as well as in later times see AHw: 1056a. The pattern is a quttulu formation referring to bodily peculiarities.

sumu

sumu-
-taqiš 1 Su-mu-ta-qIš (17.1).

An Amorite element mng. 'name, posterity' (Huffman 1965: 247-48). Huffman lists 32 Amorite PNs containing this element. The Akk. cognate sumu appears in only two PNs (see below). The above name consists of this Amorite element plus an Akk. verbal form (see qiāšu).

Sumuqan (DN)

dSumuqan-
-išar 1 dSumuqan-i-šar (30.5).

The DN is written dGIR and is used "for Sumerian Šakan and Akkadian Sumuqan" (Nakata 1974: 431). The above is the only appearance in PNs from the Mari corpus of this god of the wild animals, although some would connect him with the netherworld (Edzard 1960: 118). Compare OB dSumuqan-ba-ni (YOS 14: 78b).

supī

supī-
-leqe 1 Sù-pf-le-qé-e (F; 22.1).

'Prayer' (AHw: 1060b). Although no OB PNs using this element are noted in AHw, note the MB PN fnDN-šîmt-su-up-pa-a-a cited as well as LB instances.
ṣābu

ṣābûm

1 Ṣa-bu-ū-um (38.4).

'Soldier' (CAD §: 46a and AHw: 1072a). Both CAD (§: 54b-55a) and AHw (1072) note that in the Mari materials the writing of this element, ṣa-bu-ū-um, ṣa-ba-a-am, ṣa-bi-i-im, etc., presupposes a form such as ṣaba'um or ṣabû (see either of the dictionaries for references to these non-PN occurrences of this element in the Mari letters). This PN is thus an occupational PN (see the Analysis Chapter). Note the appearance of this element already in PNs from Sargonic and Ur III times, Za-a-bi, Za-bē-DINGIR, and Za-bi-e (MAD 3: 242). AHw notes the occurrence of the element in several late PNs as well (1072b), e.g., Ṣa-bu-ū-ya, etc.

ṣīḥātu

Plural.

1 Ṣi-ha-tum (F: 35.1).

"Smile, laughter, delight" (CAD §: 186a). Possible interpretations would be 'giggles' or 'smiles'. The element occurs in OB PNs such as Ṣi-ih-ti-lūmur among others (CAD above). CAD also notes a PN identical to the above, although from the NB period.
<table>
<thead>
<tr>
<th>ŠILLU/-I/A-</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-ān</td>
<td>1  $\text{š}il$-il-la-an, $\text{š}i$-la-an (32.3).</td>
</tr>
<tr>
<td>-aya</td>
<td>2  $\text{š}i$-il-la-ya (32.3).</td>
</tr>
<tr>
<td>-ya</td>
<td>3  $\text{š}i[?]-il$-ya (32.3).</td>
</tr>
<tr>
<td>-Addu</td>
<td>4  $\text{š}i$-il-$d$Addu (32.3).</td>
</tr>
<tr>
<td>-Akka</td>
<td>5  $\text{š}i$-il-Ak-ka (32.3).</td>
</tr>
<tr>
<td>-Annu</td>
<td>6  $\text{š}i$-il-An-nu, $\text{š}i$-il-$\text{A}[n-n]$u (f; 32.2).</td>
</tr>
<tr>
<td>-Dagan</td>
<td>7  $\text{š}i$-il-$d$Da-gan (32.3).</td>
</tr>
<tr>
<td>-Ea</td>
<td>8  $\text{š}i$-il-$d\text{̄}$-a, $\text{ši}$-il-$\text{E-}\text{a}$ (32.3).</td>
</tr>
<tr>
<td>-Hanat</td>
<td>9  $\text{š}i$-il-$d$Ha-na-at (32.3).</td>
</tr>
<tr>
<td>-ilātim</td>
<td>10 $\text{š}i$-il-la-tim (32.3).</td>
</tr>
<tr>
<td>-Ištar</td>
<td>11 $\text{š}i$-il-Ištar, $\text{ši}$-il-I[š]tar? (32.3).</td>
</tr>
<tr>
<td>-Nunu</td>
<td>12 $\text{š}i$-il-$d$n[ɯ]-nu (32.3).</td>
</tr>
<tr>
<td>-Sīn</td>
<td>13 $\text{š}i$-il-$d$Sīn (32.3).</td>
</tr>
<tr>
<td>-šamaš</td>
<td>14 $\text{ši}$-$\text{li(sic)}$-$d$šamaš (32.3).</td>
</tr>
<tr>
<td>-š-ṭāb</td>
<td>15 $\text{š}i$-lu-$š$-ṭa-ab (F; 26).</td>
</tr>
</tbody>
</table>

-šilli-

<table>
<thead>
<tr>
<th>ŠILLI/-I/A-</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣāb-šilli-$d$Assur</td>
<td>16 Ṣāb-ši$\text{l}$-$d$A$-sur (32.3).</td>
</tr>
<tr>
<td>Ṣāb-šilli-$d$Dagan</td>
<td>17 Ṣāb-ši$\text{l}$-$d$Da-gan (32.3).</td>
</tr>
</tbody>
</table>

-šillī-

<table>
<thead>
<tr>
<th>ŠILLI/-I/A-</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣābar-šištr-$d$[š]-MI$\text{li}$-$d$ (f; 29.1.c).</td>
<td></td>
</tr>
<tr>
<td>Ṣābar-šištr-$d$[š]-MI-$d$ (f; 29.1.c).</td>
<td></td>
</tr>
</tbody>
</table>

"Shadow ... protection ..." (CAD §: 189a). The element occurs already in numerous OAkk. PNs (MAD 3: 243-44). For additional OB examples as well as PNs from other periods see CAD §: 191. For a discussion regarding the relationship between the longer and shorter PNs noted above, see the Analysis Chapter par. 32.3. Semantically compare the usage of andullu, puzru and šulu. Compare the usage of šillū in the 'mixed PN' $\text{ši}$-il-$d$-a$-nah-li which, with Huffman (1965: 257), has been considered predominantly Amorite on the basis of its $\text{-baḥli}$ element.
-și nu-
  ṭa gan-ği nu-shu 1 ṭa gan-ši-nu-šu (29.1.c).

'Help' (AHw: 1103d). The mng. of the element is derived from its usage in lexical lists (see AHw and CAD §: 201d). It also appears in the OB name Sin-si-nu-šu and the later abbreviated name ši-na-a (AHw: 1103d). Semantically compare the usage of rēšu in the Mari names.

și tu

št-ı
  ṭa ūmši 1 Ššt-it-ṭa mši (ši) (F; 41.4).
  šnu-nawrat 2 Ššt-is-sū-na-aw-ra-[t] (23.2).

"...rising (of the sun)...") (CAD §: 215b). For an OB PN identical to no. 2 above, see YOS 14: 79a and compare Ranke (1905: 168b). The phrase which forms the basis of PN no. 1 is very common in Akk. (see CAD §: 216-21 passim).

šuh hu tu

šuhhut um 1 Šš-hu-ti-im (gen.) (38.1).

"(referring to an infirmity of the eyes)" (CAD §: 236a). Note the Ur III examples Za-hu-tum, Zu-hu-tum and Zu-hu-tim (MAD 3: 243). CAD lists examples from OB times onward. This is a guttulu formation referring to a bodily infirmity (Holma 1914: 83-84).

"Roof...protection granted by a god or king..." (CAD §: 242a). PNs formed on the pattern 'DN-šu-šu-šu-šu-šu-šu' are quite common in most periods (see CAD above, AHw: 1111b and Stamm 1939: 211, n.3). Compare also the 'DN-andulli' PNs which are very common as well as those PNs containing šillu and puzru.
The determinative pronoun (GAG: par. 46). Outside of PNs this element had suppressed the other forms of the determinative pronoun in OB. However, the PNs from Mari in some cases preserve the original nom. šu (see below). Thus the language of the names is a bit more archaic than that of the contemporary language (see for example Finet 1956: par 23 for the use of ša in the Mari letters).

From the Sargonic and Ur III periods Gelb cites several names using this element although he seems to take them as 'dual nom.' (MAD 3: 254). There does not seem to be any compelling reason for this and it might be better to see in his names the beginning of the process of the replacement of šu by ša. The interpretation of the element in the PNs is 'That of ...', 'The one who ...' and 'belonging to ...'. Simmons cites six OB names of the 'ša-DN' pattern (YOS 14: 79a).
-ša/

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na-wa-ar-ša-lūmur</td>
<td>1</td>
<td>Na-wa-ar-ša-lūmur (22.1)</td>
</tr>
<tr>
<td>In-bu-sa</td>
<td>2</td>
<td>In-bu-sa (37.1)</td>
</tr>
<tr>
<td>Ki-ib-ru-ša</td>
<td>3</td>
<td>Ki-ib-ru-ša (39.2)</td>
</tr>
<tr>
<td>Kišitum-Lamma-sa</td>
<td>4</td>
<td>Kišitum-Lamma-sa (F; 29.1.b)</td>
</tr>
<tr>
<td>Li-bur-na-di-in-ša</td>
<td>5</td>
<td>Li-bur-na-di-in-ša (F; 41.1)</td>
</tr>
<tr>
<td>Mannum-šānin-ša</td>
<td>6</td>
<td>Mannum-šānin-ša (F; 42)</td>
</tr>
<tr>
<td>Nahiš-rē’ī-ša</td>
<td>7</td>
<td>Nahiš-rē’ī-ša (SIPA)-ša (F; 42)</td>
</tr>
<tr>
<td>Ni-id-nu-ša</td>
<td>8</td>
<td>Ni-id-nu-ša (36)</td>
</tr>
<tr>
<td>Na-wa-ar-ši-lūmur</td>
<td>9</td>
<td>Na-wa-ar-ši-lūmur (F; 22.1)</td>
</tr>
<tr>
<td>Rımši-El</td>
<td>10</td>
<td>Rımši-El (30.4)</td>
</tr>
<tr>
<td>Rımši-ili</td>
<td>11</td>
<td>Rımši-ili (30.4)</td>
</tr>
<tr>
<td>An-nu-ri-im-ši</td>
<td>12</td>
<td>An-nu-ri-im-ši (F; 29.1.c)</td>
</tr>
<tr>
<td>Ka-ak-ka-ri-im-ši</td>
<td>13</td>
<td>Ka-ak-ka-ri-im-ši (F; 29.1.c)</td>
</tr>
<tr>
<td>Ma-an-na-šē</td>
<td>14</td>
<td>Ma-an-na-šē (F; 16.1)</td>
</tr>
</tbody>
</table>

-ša, the pronominal suffix 3, fem., sing. The interpretation of the suffix -ši is difficult. I have followed Gelb’s suggestion that -ši is a variant of -ša (MAD 2: 129). One reason for this suggestion is the parallelism between PNs nos. 1 and 9 above. Although his suggestion is tentatively accepted, it should be noted that no. 1 was apparently borne by a male while no. 9 was borne by a female, and possibly this had something to do with the variation. Also to be noted is the occurrence of a PN such as Ma-an-na-ši beside Ma-an-na-ša (Ranke 1905: 191a). No 14 above is probably a variant of the former name, with the suffix exhibiting the form -šē. This -ši/šē variation would have a parallel in the variation of the 1, c., plural
pronominal suffix -ni/ne in the Mari letters (Finet 1956: par. 16j-k and GAG: par. 42g).

In nos. 1-3, 6 and 8-11 the suffix evidently refers to an unnamed female deity, while in nos. 4, 5, 7 and 12-14 the bearer is indicated.


\textit{\textit{\textbf{\textit{sadû}}}}

\textbf{\textit{sadû}(m)-}
- \textit{Lâba} \hspace{1cm} 1 \textit{Ša-du-um-La-bu-a, Ša-du-um-La-bi, Ša-du-um-La-ba, Ša-du-un-La-ba, Ša-du-La-ba} (30.4).
- \textit{šarri} \hspace{1cm} 2 \textit{Ša-du-šarri(LUGAL), Ša-du-šar-ri, Ša-du-ša-ar-ri, Ša-du-um-šar-ri} (42).

\textbf{\textit{šadî-}}
- \textit{ya} \hspace{1cm} 3 \textit{Ša?-di?-ya} (F; 13.2.a).
- \textit{ma-El} \hspace{1cm} 4 \textit{Ša-di-ma-El} (29.1.c).

\textbf{\textit{šadû-}}
- \textit{Abî-šadû} \hspace{1cm} 5 \textit{A-bi-šadû(KUR)-i} (41.3).
- \textit{Dagan-šadûni} \hspace{1cm} 6 \textit{Da-gan-šadû(KUR)-ni} (29.1.c).
- \textit{Ba-šadûni} \hspace{1cm} 7 \textit{Ba-šadû(KUR)-ni} (29.1.c).
- \textit{Šarrum-šadûni} \hspace{1cm} 8 \textit{Šarrum-šadû(KUR)-ni} (42).

'Mountain' (\textit{AHw}: 1124a). The element already occurs in a good number of Sargonic and Ur III PNs, e.g., \textit{A-bi-KUR, Ša-ša-tu} among others (\textit{MAD} 3: 264). For OB examples of the 'DN-šadûni' pattern see Ranke 1905: 245a. The concept reflected in the usage of this element has the idea of the mountain as a refuge or stronghold (Huffman 1965: 267). Although the cognate apparently appears in at least one Amorite PN (Huffman 1965: 267), the usage of \textit{šu}- as 'rock, mountain' predominates in the Amorite names (see twelve examples cited by Huffman 1965: 258). Compare also the usage of \textit{kēpu} in Akk. PNs above and the comments there.

\textit{\textit{\textbf{\textit{sagûmu}}}}

- \textit{šagûm} \hspace{1cm} G, part. in the stat. absol. serving as the predicate.

- \textit{šagûmu} \hspace{1cm} Bēlî- \hspace{1cm} 1 \textit{Be-li-ša-gi-im} (41.4).

'To roar, bellow, howl' (\textit{AHw}: 1125b). \textit{AHw} cites several OB examples using this element and from MB times the pattern 'DN-šagûm'. Possibly \textit{A-hi-ša-ki-(qî)-im} cited by Ranke (1905. 181b) can be noted as well.
<table>
<thead>
<tr>
<th>ṣagiš</th>
<th>G, stative, 3, masc., sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahf-</td>
<td>1  A-hi-ṣa-gi-is (40.6).</td>
</tr>
<tr>
<td>Hammī-</td>
<td>2  Ha-am-mi-ṣa-gi-is (40.6).</td>
</tr>
</tbody>
</table>

'To kill, murder' (AHw: 1126b). For additional OB examples see AHw where other occurrences of PNs identical to no. 1 above are cited as well as other OB PNs using the element, e.g., ṣa-gi/gi₂-iš-kīnum -abū-šu. For no. 2, see Stamm 1939: 58, n.1 and Huffmon 1965: 266-67 where this 'mixed PN' is treated.

<table>
<thead>
<tr>
<th>ṣahan</th>
<th>(DN)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḏṣahan</td>
<td></td>
</tr>
<tr>
<td>Ṱbbi-</td>
<td>1  ḏṣa-ha-an, ḏṣAH.AN, ḏṣa-ha-an (17.5).</td>
</tr>
</tbody>
</table>

The above PN carries the only occurrence of this DN in the Mari corpus. For brief references see Nakata 1974: 469, n.41. Compare in YOS 14 the OB names ḏṣa-ha-an-mu-be-li-šu (79a) and Apil-ṣahan (50a).

<table>
<thead>
<tr>
<th>ṣahū</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣahū-</td>
<td></td>
</tr>
<tr>
<td>-atum</td>
<td>1  ṣa-ha-tum (F; 35.5).</td>
</tr>
</tbody>
</table>

'Pig' (AHw: 1133a). AHw notes that the word occurs in OB, although the only PN cited is from SB, ṣā-hu-û. This would be the Akk. equivalent to the WSem. huzīru (Landsberger 1934: 100-2).
Nakata (1974: 469, n. 42) is not certain whether this is a DN or merely a theophorous element.

Nakata (1974: 468, n. 39) suggests that this might be a variant writing of Šalaš noted below. But Roberts (1972: 19) notes that Šalaš was the wife of Adad while Šalaš was the wife of Dagan. Thus it seems best to keep the two separate. From the 'Cappadocian' names Stephens notes the DN in the PN Du-Ša-la (1928: 93) while the name dša-la-sar-rat (F) appears in Cassite times (Clay 1912: 198b).
šalāmu

šalim-  
- Anum  1 ša-lim-A-nu-um (30.5).
- dAšar  2 ša-lim-dAšar (30.5).
- bēlī  3 ša-lim-be-lī (41.4).
- pālih- īšamaš  4 ša-lim-pa-li-ih-īšamaš (33.2).

-mušallim  
  D. part., masc., sing., stat. absol. serving as the predicate.
  - Ea-  5 ē-a-mu!-ša-lim (30.2).
  - dTišum-  6 dTišum-mu-[ša]-lim (30.2).
  - dSin-  7 dSin-mu-ša-lim (30.2).
  - dŠamaš-  8 dŠamaš-mu-ša-lim (30.2).

'To be/become healthy, sound, etc.' (AHw: 1143b). Numerous PNs, from all periods, are cited by AHw. The element occurs already in PNs from the Sargonic and Ur III periods, e.g., ša-lim-a-hu-um, ša-lim-be-lī among others (MAD 3: 272-73). In nos. 1-4 the element could possibly be the stat. absol. of the adj. šalāmu serving as the predicate, so Gelb in MAD 3: 272 but I have followed von Soden in interpreting the element as a stative of the verbal form.

šalaš (DN)

dšalaš-  
- tappi  1 dša-la-aš-tap-pi (F; 29.1.c).

"This is a goddess of foreign origin ... and the wife of Addu .... Šala is an Akkadian form of her name, and šalaš is a Hurrian and Hittite form ...." (Nakata 1974: 470, n.43). But compare the remarks on šala above (Roberts 1972: 19 and Edzard 1960: 118).
sallûru

šallûrum 1 ša-al-lu-ru[ sic]-im (gen.), ša-al-ri-im (gen.), ša-lu-ri-[i][m] (gen.) (35.6).

'A small tree, a medlar' (AHw: 1149a). For further OB examples of this PN see AHw and YOS 13: 72d. For other examples of the 'broken spelling' found in the first instance, which is gen., see Finet 1956: par. 4c. On the other hand possibly it is merely a scribal error, and var. two had been intended.

šalmu

šalmu-
-ṭaba 1 ša-al-mu-ṭa-ba (F; 41.5).

-šalma
Ilum- 2 I-lu-um-ša-al-ma (30.5).

'Undamaged, safe, healthy' (AHw: 1149a). Compare the usage of šalāmu above. AHw does not cite any PNs in its entry of this adj.
ʻamaru

Aštamar-  
- Addu  
1  Aš-ta-mar-Addu (27.1).

Luštamar  
Gt, voluntative, l, c., sing.  
2  Lu-uš-ta-mar (27.1).

'To praise (god)' (AHw: 1154b). In connection with no. 2 above note the longer two-membered PN from OB cited in YOS 13: 63b, Lu-uš-ta-mar-Adad. For further examples from OB times on see AHw. Huffmon (1965: 81-82 and 267) cites Ha-am-ma-š-ta-mar which he considers as Amorite from a root mng. "'bear fruit!'", although the final element could be considered Akk., Gt, pret. and entered here. The initial element in any case is Amorite, and the PN would then be considered as a 'mixed PN'. Semantically compare the usage of dalālu and nādu in PNs. From Cassite times Clay cites five names of the 'Lu-ul-ta-ma-DN' pattern (1912: 200a).
<table>
<thead>
<tr>
<th>Term</th>
<th>Number</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>dŠamaš-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-abî</td>
<td>1</td>
<td>dŠamaš-a-bî (29.1.a).</td>
</tr>
<tr>
<td>-andullî</td>
<td>2</td>
<td>dŠamaš-an-dûl-îf, dŠamaš-andullî(DUL.AN) (f; 29.1.c).</td>
</tr>
<tr>
<td>-bâni</td>
<td>3</td>
<td>dŠamaš-ba-nî (30.1).</td>
</tr>
<tr>
<td>-bēl-ilî</td>
<td>4</td>
<td>dŠamaš-be-el-i-li (30.6).</td>
</tr>
<tr>
<td>-dumqî</td>
<td>5</td>
<td>dŠamaš-du-um-qî (F; 29.1.c).</td>
</tr>
<tr>
<td>-dûrî</td>
<td>6</td>
<td>dŠamaš-dûrû-ri (29.1.c).</td>
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<tr>
<td>-ilum</td>
<td>7</td>
<td>dŠamaš-ilum(AN) (30.4).</td>
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<td>8</td>
<td>dŠamaš-gâmîl (30.3).</td>
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<td>-iddinnam</td>
<td>9</td>
<td>dŠamaš-i-dîn-nam (17.1).</td>
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<tr>
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<td>10</td>
<td>dŠamaš-i-li (29.1.b).</td>
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<td>dŠamaš-i-in-ilî (30.6).</td>
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<td>12</td>
<td>dŠamaš-i-in-mêtîm (30.6).</td>
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<td>-lamassî</td>
<td>13</td>
<td>dŠamaš-la-ma-sî (F; 29.1.b).</td>
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<td>-mâgîr</td>
<td>14</td>
<td>dŠamaš-ma-gîr (30.3).</td>
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<td>-mâlik</td>
<td>15</td>
<td>dŠamaš-mâli-(CLJ)k (30.4).</td>
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<td>-muballît</td>
<td>16</td>
<td>dŠamaš-mu-ba-li-t (30.2).</td>
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<td>-mûda</td>
<td>17</td>
<td>dŠamaš-mûda(GAL.ZU) (30.5).</td>
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<td>-musâllîm</td>
<td>18</td>
<td>dŠamaš-mu-sâ-lîm (30.2).</td>
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<td>-mûtaplî</td>
<td>19</td>
<td>dŠamaš-mu-tap-lî (29.2).</td>
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<tr>
<td>-napîstî</td>
<td>20</td>
<td>dŠamaš-na-pî-îstî (F; 29.1.c).</td>
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<td>-nâsîr</td>
<td>21</td>
<td>dŠamaš-na-sîr (30.2).</td>
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<td>dŠamaš-nî-sû (16.2).</td>
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<td>dŠamaš-nû-ri (F; 29.1.c).</td>
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<tr>
<td>-piqdañni</td>
<td>24</td>
<td>dŠamaš-pî-q-da-an-nî (18.1).</td>
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<tr>
<td>-râbi</td>
<td>25</td>
<td>dŠamaš-râ-bî (30.5).</td>
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<td>-râdî</td>
<td>26</td>
<td>dŠamaš-re-di (29.1.c).</td>
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<td>-rê'ûm</td>
<td>27</td>
<td>dŠamaš-re'-ûm(SIPA) (30.4).</td>
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<tr>
<td>-tappî</td>
<td>28</td>
<td>dŠamaš-tap-pî-e, dŠamaš-tap-pî (29.1.c).</td>
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<tr>
<td>-tàyêr</td>
<td>29</td>
<td>dŠamaš-ta-ya-ar (30.3).</td>
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</table>
\[ \ddot{\text{Sama}} \] (DN) (continued)

\[ d\ddot{\text{Sama}} \] - (continued)

- tillassu 30 \[ d\ddot{\text{Sama}} \text{-tillassu}(\text{ILLAT})-\text{s} \] (29.1.c).
- tillat\( \ddot{\text{f}} \) 31 \[ d\ddot{\text{Sama}} \text{-til-la-ti} \] (29.1.c).
- tukult\( \ddot{\text{f}} \) 32 \[ d\ddot{\text{Sama}} \text{-tu-kul-ti} \] (29.1.c).

- \[ d\ddot{\text{Sama}} \]

Ana- \[ d\ddot{\text{Sama}} \text{-ana} \] 33 A-na- \[ d\ddot{\text{Sama}} \text{-a-na-\text{-t}a-al} \] (25.2).
Ana- \[ d\ddot{\text{Sama}} \text{-takla\~ku} \] 34 A-na- \[ d\ddot{\text{Sama}} \text{-tak-la-ku} \] (25.2).
Itti- \[ d\ddot{\text{Sama}} \text{-milki} \] 35 It-ti- \[ d\ddot{\text{Sama}} \text{-mil-ki} \] (31.1).
Itti- \[ d\ddot{\text{Sama}} \text{-milku} \] 36 It-ti- \[ d\ddot{\text{Sama}} \text{-mil-ku} \] (31.1).
\[ d\ddot{\text{Sama}} \] -ka-luma 37 \[ d\ddot{\text{Sama}} \text{-ka-luma} \] (31.3).

- \[ d\ddot{\text{Sama}} \]

Amat- 38 Amat- \[ d\ddot{\text{Sama}} \] (F; 37.3).
Aqâl-ana- 39 A-qa-al-\( \text{-a-na-} \) \[ d\ddot{\text{Sama}} \] (25.2).
Atkal-ana- 40 At-ka-al-\( \text{-a-na-} \) \[ d\ddot{\text{Sama}} \] (26).
Balu- 41 Ba-\( \text{-lu-} \) \[ d\ddot{\text{Sama}} \] (33.1).
Etel-pi 42 E-\( \text{tel-pi-} \) \[ d\ddot{\text{Sama}} \] E-\( \text{tel-pi-} \) \[ d\ddot{\text{Sama}} \] (32.1).
Gimil- 43 Gi-\( \text{mil-} \) \[ d\ddot{\text{Sama}} \] (32.2).
Ibbi- 44 I-\( \text{bi-} \) \[ d\ddot{\text{Sama}} \], Ib-\( \text{bi-} \) \[ d\ddot{\text{Sama}} \] (17.5).
Iddin- 45 I-\( \text{din-} \) \[ d\ddot{\text{Sama}} \] (17.1).
Imgur- 46 Im-\( \text{gur-} \) \[ d\ddot{\text{Sama}} \] (24.7).
Inib- 47 I-\( \text{ni-ib-} \) \[ d\ddot{\text{Sama}} \] (37.1).
Iqqat- 48 I-\( \text{qa-at-} \) \[ d\ddot{\text{Sama}} \] (31.3).
Kasap- 49 Kasap- \[ d\ddot{\text{Sama}} \] (40.10).
M\( \ddot{\text{a}}\)d-gimil- 50 Ma-\( \text{ad-gi-} \) \[ d\ddot{\text{Sama}} \] (32.2).
-\(\text{dšamaš}\) (continued)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<td>Mannum-balu-</td>
<td>51 Ma-an-nu-um-ba-lu-(\text{dšamaš}), Ma-an-nu-ba-lu-(\text{dšamaš}) (33.1).</td>
</tr>
<tr>
<td>Mār-</td>
<td>52 Mār-(\text{dšamaš}) (37.2).</td>
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<td>Nabī-</td>
<td>53 Na-bī-(\text{šamaš}) (36).</td>
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<tr>
<td>Nab-</td>
<td>54 Na-ab-(\text{šamaš}) (36).</td>
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<tr>
<td>Nūr-</td>
<td>55 Nu-ūr-(\text{šamaš}) (39.2).</td>
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<td>PI-</td>
<td>56 PI-(\text{šamaš}) (17.11).</td>
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<td>Puzur-</td>
<td>57 Puzur-(\text{šamaš}) (39.2).</td>
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<tr>
<td>Rīš-</td>
<td>58 Rī-is-(\text{šamaš}) (39.2).</td>
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<tr>
<td>Šiilli-</td>
<td>59 Ši-li(sic)-(\text{šamaš}) (32.3).</td>
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<tr>
<td>Šalim-pālih-</td>
<td>60 Ša-lim-pa-li-ih-(\text{šamaš}) (33.2).</td>
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<td>Šumman-lā-</td>
<td>61 Šum-ma-an-la-(\text{šamaš}) (16.3).</td>
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<td>Šunuuh-</td>
<td>62 Šu-nu-uh-(\text{šamaš}) (21.1).</td>
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<tr>
<td>Ubar-</td>
<td>63 U-bar-(\text{šamaš}), U-bar-rum (37.3).</td>
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<td>Warad-</td>
<td>64 Warad-(\text{šamaš}) (37.3).</td>
</tr>
<tr>
<td>Zikir-PI-</td>
<td>65 Zikir-pI-(\text{šamaš}) (36).</td>
</tr>
</tbody>
</table>

The name is spelled \(\text{dUTU}\). \(\text{šamaš}\) is the common Semitic word for sun. The gender of the deity is not certain. For example, with \(\text{dšamaš-abī}\) (above) compare the extra-Mari Ummī-\(\text{šamaš}\) (Roberts 1970: 52 and Nakata 1974: 434).

It seems that \(\text{šamaš}\), Ugaritic šapā, was the "great all-seeing judge who preserves the right" (Roberts 1970: 52). \(\text{šamaš}\) occurs predominantly in Akk. PNs, for of the 69 Mari PNs in which the DN appears (\text{ARMT} XVI/1: 191-93 and 266-67), 65 are clearly Akk. Further, its major usage is in masc. names, since only six of the above 65 were borne by females. For extended discussions of this deity see Edzard 1960: 126-27, Roberts 1970: 51-52 and Nakata 1974: 433-49.
\begin{itemize}
\item d\textsuperscript{2}Sams\textsuperscript{3}i-
  \begin{enumerate}
  \item d\textsuperscript{3}Sams\textsuperscript{3}i(si)- Addu, ša\textsubscript{10} -am-ši- d\textsuperscript{3}Addu (29.1.c).
  \item ša-am-tšil-ra-bi (30.5).
  \end{enumerate}
\item d\textsuperscript{3}Sams\textsuperscript{3}i-
  \begin{enumerate}
  \item Ab\textsuperscript{3}i-
    \begin{enumerate}
    \item A-bi-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 41.3).
    \end{enumerate}
  \item Be-li-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 41.3).
  \item Da-gan-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 29.1.c).
  \item É-a-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 29.1.c).
  \item Is-ha-ra-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 29.1.c).
  \item Ištar-
    \begin{enumerate}
    \item Ištar-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 29.1.c).
    \end{enumerate}
  \item Šit-
    \begin{enumerate}
    \item Šit-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 41.4).
    \end{enumerate}
  \item Umm\textsuperscript{i}i-
    \begin{enumerate}
    \item Um-mi-d\textsuperscript{3}Sams\textsuperscript{3}i(si) (F; 41.3).
    \end{enumerate}
  \end{enumerate}
\end{itemize}

'Sun (god)' (AHw: 1158b). The element occurs already in OAkk. PNs although mainly in the initial position in the PNs. Among thirty PNs cited by Gelb (MAD 3: 276-77) parallels to nos. 2 and 9 are noted. For the Amorite equivalent, Samas, see Huffmon 1965: 250-51. For a brief discussion of the reading of d\textsuperscript{3}Sams\textsuperscript{3}i(si) see Finet 1956: par. 35b.

\begin{itemize}
\item šamū
  \begin{enumerate}
  \item ša-mu-š (F; 35.1).
  \end{enumerate}
\end{itemize}

'Heaven, sky' (AHw: 1160). Both Stamm (1939: 81-82) and AHw (1160b) have noted that this element is very rare in PNs. AHw has an abbreviated PN from the MB period, ša-mu-š-a. Compare the Amorite PN La-ka-sa-me-e? cited by Huffmon (1965: 249).
šanānu

-šanān  
G, inf. in stat. absol. serving as the predicate.

dSin-lā-  
1 dSin-la-ša-na-an (33.1).

'To be like, similar' (AHw: 1161a). For additional OB PNs based upon the above pattern see the references in AHw (1161b). For the usage of lā-šanān see also GAG: par. 62i as well as Stamm 1939: 239.

šāninu

-šānin-

Mannum-šāninša  1 Ma-an-nu-um-ša-ni-[in]-ša] (F; 33.1).
Mannum-šāninšu  2 Ma-nu-ša-ni!-in!-šu (33.1).

'The one equivalent to, to equal' (AHw: 1163b). From Sargonic times note Ma-an-sa-nin-su cited by Gelb (MAD 3: 279) although he adopts the translation "'opponent'." For additional OB examples see AHw above as well as Ranke 1905: 120b. PNs similar to the above are found in most periods; e.g., from Cassite times see Clay 1912: 201a.

šanū

šanū  1 [š]a-nu (34).

'Second, next' (AHw: 1164b) or 'another' (1165a). Although no PNs are cited by the dictionary, the PN does make sense for a second child.
\( \text{sanū} \)

\text{uštašni-} \quad \text{št, pret., 3, masc., sing.}

\text{-El} \quad 1 \; \text{Uš-taš-ni-El, Uš-ta-aš-ni-El (17.10).}

'To do a second time, to repeat' \((\text{AHw}: 1165b)\). For PNs using the št see 1166a. The mng. of the št is 'to double'. From OB times note also a PN identical to the above cited by Ranke 1905: 173a.

\( \text{sarratu} \)

\text{-sarrat} \\
\text{d} \text{D} \text{i} \text{r} \text{i} \text{t} \text{u} \text{m}- \quad 1 \; \text{d} \text{D} \text{i} \text{r} \text{i} \text{t} \text{u} \text{m}-\text{sarr-} \text{at} \; (F; \; 30.4). \] \\
\text{d} \text{I} \text{š} \text{h} \text{a} \text{r} \text{a}- \quad 2 \; \text{d} \text{I} \text{š} \text{h} \text{a} \text{r} \text{a}-\text{sarr-} \text{at} \; (F; \; 30.4). \]

'Queen' \((\text{AHw}: 1188a)\). The element appears already in Sargonic and Ur III PNs such as \text{Ma-ma-sar-ra-at} among others \((\text{MAD} \; 3: \; 289)\). For numerous additional examples from all periods see \text{AHw} 1188b.
<table>
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<th>Šarru/i/a-</th>
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<th>Šar-ra-ya, šar-ra-a-ya, ša-ra-a-ya (35.1).</th>
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<td>-aya</td>
<td>2</td>
<td>šar-ri-ya (35.1).</td>
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<td>-ya</td>
<td>3</td>
<td>šarrum-ďAddu (30.4).</td>
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<tr>
<td>ďAddu</td>
<td>4</td>
<td>šarrum-an-dūl-li (42).</td>
</tr>
<tr>
<td>-andullī</td>
<td>5</td>
<td>šarrum-b[a?-ni?] (42).</td>
</tr>
<tr>
<td>-bānī</td>
<td>6</td>
<td>šarrum-ba-āš-ti, šarrum-ba-aš-ti (F; 42).</td>
</tr>
<tr>
<td>-bāštī</td>
<td>7</td>
<td>šarrum-ki-[a]?-ī-li (42).</td>
</tr>
<tr>
<td>-kīma-ilī</td>
<td>8</td>
<td>šarrum-ni-ri (F; 42).</td>
</tr>
<tr>
<td>-nīrī</td>
<td>9</td>
<td>šarrum-ur-ma-ti-šu (42).</td>
</tr>
<tr>
<td>-nūr-mātīšu</td>
<td>10</td>
<td>šarrum-šadū(KUR)-ni (42).</td>
</tr>
<tr>
<td>-šadūnī</td>
<td>11</td>
<td>šarrum-tukul-ti (F; 42).</td>
</tr>
<tr>
<td>-tuqultī</td>
<td>12</td>
<td>šarrum-waqra (F; 42).</td>
</tr>
<tr>
<td>-šarru/i/a-</td>
<td>14</td>
<td>Etel-pī-šarrim (42).</td>
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<tr>
<td>Išī-</td>
<td>16</td>
<td>I-ni-Îb-šar-ri, I-ni-Îb-šarrī (F; 42).</td>
</tr>
<tr>
<td>Išar-</td>
<td>17</td>
<td>Ištar-šar-ra (F; 30.4).</td>
</tr>
</tbody>
</table>

'King' (Ahw: 1188b). The element is common in PNs in all periods. In OAkk. PNs see MAD 3: 286-89. For OB see Ranke 1905· 245b, among many others.
šarrūtu

-šarrūt-
     Kinat-šarrūssu  1 Ki-na-at-LUGAL-sū, Ki-na-at-šar-ru-sū (42).
     Liṭir-šarrūssu  2 Li-ṭir-šarru(ru)-sū, Li-ṭir-šarru-sū (42).
     Žabat-šarrūssu  3 Ža-ba-at-šar-ru-sū (42).

'Kingdom, kingship, majesty' (AHw: 1190a). The element appears already in an Ur III PN, Šar-ru-su-de-bât (MAD 3: 289) and compare no. 3 above. The element appears quite frequently in conjunction with a DN, e.g., Šarrūt-Sīn (Ranke 1905: 150a), but in PNs from the Mari corpus this is not attested. The above references have been taken to refer to the 'kingship' of the king himself, not that of a deity.

šar’ur (DN)

-Šar’ur
     Namra-  1 Na-am (=PI)-ra-Ša-ru-ur (23.2).

A DN not treated by Nakata 1974. For a brief treatment of this DN see Edzard 1960: 112, a god of warfare. See also in this connection Jean 1950a: 92a.

šebū

tašbām
     dišhara-  1 diš-ha-ra-ta-aš-ba-am (F; 40.4).

'To sate oneself' (AHw: 1207a). The element is not too frequent in PNs, but note the OB PN Iš-bi-Erra (AHw: 1207a).

šēlebu

šēlebum  1 Še-le-bu-um, Še-le-bu, Še-le-bi-im (gen.) (35.5).

'Fox' (AHw: 1210a). The element occurs in eight Ur III PNs cited by Gelb (MAD 3: 258) including one identical to the above PN. Compare the Amorite PN found in the Mari corpus, Šu-ša-la-nu (Huffman 1965: 152 and 267 with references and parallels).
### šemu

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Examples</th>
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<tr>
<td>isme-</td>
<td>G, pret., 3, masc., sing.</td>
<td></td>
</tr>
<tr>
<td>dAddu</td>
<td>1 iš-me-dAddu (24.6)</td>
<td></td>
</tr>
<tr>
<td>dDagan</td>
<td>2 iš-me-dDa-gan (24.6)</td>
<td></td>
</tr>
<tr>
<td>dSin</td>
<td>3 iš-me-dSin (24.6)</td>
<td></td>
</tr>
</tbody>
</table>

-ismenni      | G, pret., 3, masc., sing. and the acc. suffix (1, c., sing.) |
| Līš-         | 4 līš-is-me-ni (24.6)     |                                   |
| dSin-         | 5 dSin-is-me-ni, dSin-is-me-an-ni (24.6) |

-šeme'at      | G, stative, 3, fem., sing. |
| dIshara-      | 6 d-Ish-ra-še-me-at (F; 30.3) |

'To hear' (AHw: 1211b). The element occurs in numerous OAkk.

PNs (MAD 3: 274-75), OB PNs (Ranke 1905: 110b) and PNs from other time periods (AHw: 1212b). For Amorite PNs from Mari using a cognate element, SMH, see Huffmon 1965: 249-50.

### šepu

<table>
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<tr>
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<tr>
<td>šep-</td>
<td></td>
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</tr>
<tr>
<td>dDagan</td>
<td>1 Še-ep-dDa-gan, Šep(GIR)-dDa-gan (39.2)</td>
<td></td>
</tr>
</tbody>
</table>

'Foot' (AHw: 1214a). Note the OAkk. PN Še-ip-dUTU (MAD 3: 261).

From the OB period note Ši-ip-Sin cited by Ranke 1905: 150b.

For further PNs using this element see AHw: 1214b.
'Debt, punishment' (AHw: 1218a). Although Gelb does not offer a translation of the element he does note several Sargonic PNs containing this element, e.g., Ši-ra-at-EN.ZU (MAD 3: 262). Note the abbreviated form cited by Ranke, Še-ri-tum (1905: 194b). Additional PNs are cited by AHw above.

'Morning, morning star' (AHw: 1219a). An OB name identical to no. 1 is cited in YOS 14: 80a. For the usage of this element see Stamm 1939: 184 and compare the DN below.

For this DN see Nakata 1974: 470 and Huffman 1965: 273. Apparently the deification of the morning star. See also the PNs cited by AHw (1219a), Še-rum-bani, -abi, -ilif, etc. See also Šiyarum below.
See -ša.

-ši

-ši-
  -dūri 1 ši-du-ri (F; 29.1.c).
  -ma-ahāti 2 ši-ma-a-ha-ti (F; 40.10).
  -Nanna 3 ši-Na-an-na (F; 30.6).
  -tābni 4 ši-τab-ni (F; 34).
  -tābni-aya 5 ši-τab-ni-a-ya (F; 34).

Independent personal pronoun (3, fem., sing.) (GAG: par. 41).
For its occurrence in numerous Pre-Sarg., Sargonic and Ur III PNs
see MAD 3: 247-48. In OB compare ši-la-ma-sī cited by Ranke (1905:
194b) and see also Stamm 1939: 77.

šīamu

išīm-
  -dAddu 1 I-ši-im-dAddu (17.8).
  -Ea 2 I-ši-im-Ĕ-a (17.8).

tašīm-
  -Ištar 3 Ta-ši-im-Ištar (F; 17.8).

'To establish, to determine ...' (AHw: 1225a). For Sargonic and Ur III
PNs using this element, including one identical to no. 2 above,
see MAD 3: 260. For additional PNs see also AHw: 1225b.
šībtu

šībtum 1 ši-ib-tu, ši-ib-tu-um, ši-ib-tum (F; 35.1).

'The grey one, old woman' (AHw: 1228a). From the Ur III period several PNs containing this element are attested, including one identical to the above (MAD 3: 258).

šību

šību-

-narām 1 ši-bu-na-ä-ra-am (40.6).

'Old, old man, elder' (AHw: 1228a). This element is not too common in PNs, but compare the OB PN cited by AHw; ši-bu-um-garrād (1228b).

šīmtu

šīmat-

-ši-da-gan 1 ši-ma-at-ši-da-gan (F; 36).

-ši-štarr 2 ši-ma-at-ši-štarr (F; 36).

'Destiny, determination, fate' (AHw: 1238b). From the Ur III period note the PN ši-ma-at-dū-ra (MAD 3: 260). For OB examples of PNs, including the pattern 'šīmat-DN' (F), see AHw 1239a and YOS 14: 80a.

šīna

šīna

Ahū- 1 A-hu-ši-na (34).

Inīb- 2 I-ni-ib-ši-na (F; 37.1).

Possessive pronominal suffix (3, fem., pl.). The suffix probably refers to the older sisters of the newborn. Note already from the Sargonic period A-hu-ši-na (MAD 2: 130).
šina

šina-
- damqa  1 Ši-na-dam-qa, Ši-ni-dam-qa (F; 40.6).

'Two, second, both' (AHw: 1241a). Although it is from a later period, compare Šina-bana (F) cited by Stamm (1939: 296) among other PNs utilizing this element. For additional OB examples see AHw above.

šittu

šitt-
- atum  1 Ši-ta-tum (F; 13.2.a).

'Left over, remaining' (AHw: 1252b). The element appears in OB and MB PNs such as Ši-it-ti-ummi-ša (AHw above), and this PN may be an abbreviation from a longer name. It seems that the element refers to the sole surviving child in a family (again AHw). See also rehtu above.

Šiyarum (DN)

Šiyarum-
- takal  1 Ši-ya-(rum)-ta-ka-al (27.2).
- taklāku  2 Ši-ya-rum-ták-la-ku, Ši-a-rum-ták-la-ku (F; 25.2).

For this DN see Nakata 1974: 470 and Huffmon 1965: 273 and compare Šērum above.
The determinative pronoun which appears in OAkk., the HED and in
PNs. It is fossilized as sa in OB outside of PNs (GAG: par. 46,
and esp. 46b). The form that appears here is the nom. This
element is very common in Pre-Sarg., Sargonic and Ur III PNs.
Gelb cites over thirty instances (MAD 3: 251-52), mainly of the
'Šu-DN' pattern. In Amorite PNs compare the usage of zu (Huffmon
1965: 186 and 265-66). PN no. 2 is a 'mixed PN', Hammu being
Amorite.

Independent personal pronoun (3, masc., sing.) (AHw: 1254b and
GAG: par. 41). Compare the OAkk. PNs Šu/Šu-beli, Šu-ma-bani,
-mutum, etc., cited by AHw (1254b) and Gelb (MAD 3: 247-48)
among others.
<table>
<thead>
<tr>
<th>Entry</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ilsu-ibu</td>
<td>1 ı́l-su-a-bu-šu (29.1.a).</td>
</tr>
<tr>
<td>Ilsu-bani</td>
<td>2 ı́l-su-ba-ni (30.1).</td>
</tr>
<tr>
<td>Ilsu-ibbišu</td>
<td>3 ı́l-su-i-bi-šu, ı́l-su-ib-bi-šu (17.5).</td>
</tr>
<tr>
<td>Ilsu-naddā</td>
<td>4 ı́l-su-na-da (27.1).</td>
</tr>
<tr>
<td>Ilsu-nasir</td>
<td>5 ı́l-su-na-šir, ı́l-šu-na-šir (30.2).</td>
</tr>
<tr>
<td>Ilsu-tillassu</td>
<td>6 ı́l-su-tillassu(su) (29.1.c).</td>
</tr>
<tr>
<td>Pšu-kīn</td>
<td>8 Pušu-k[i-i]n! (32.1).</td>
</tr>
<tr>
<td>Rabušsu-lūmur</td>
<td>9 Ra-bu-sú-[u-m]ur (22.1).</td>
</tr>
<tr>
<td>Shilliš-tāb</td>
<td>10 Schu-ši-tā-ab (26).</td>
</tr>
<tr>
<td>Šissu-nawrat</td>
<td>11 Ši-is-sú-na-a[r] (23.2).</td>
</tr>
<tr>
<td>Šumšu-lišir</td>
<td>12 Šum-su-li-šir(sic) (42).</td>
</tr>
<tr>
<td>Abī-ilī</td>
<td>13 A-bi-š-šu (40.7).</td>
</tr>
<tr>
<td>Apil-ilī</td>
<td>15 A-[p]il-š-šu (37.1).</td>
</tr>
<tr>
<td>Ašar-ilī</td>
<td>16 Ašar-š-šu (29.1.b).</td>
</tr>
<tr>
<td>Dagan-rēšū</td>
<td>17 Dagan-re-š-šu (29.1.c).</td>
</tr>
<tr>
<td>Dagan-šinu</td>
<td>18 Dagan-ši-[u] (29.1.c).</td>
</tr>
<tr>
<td>Ikšud-appa</td>
<td>20 Ikšu-ud-ap-pa-šu (16.1).</td>
</tr>
<tr>
<td>Ikšud-eyābī</td>
<td>21 Ikšu-ud-a-ya-bi-šu (26).</td>
</tr>
<tr>
<td>Ili-ilī</td>
<td>22 Ši-š-e-li-iš (37.3).</td>
</tr>
<tr>
<td>Ilsu-abu</td>
<td>23 ı́l-su-a-bu-šu (29.1.a).</td>
</tr>
<tr>
<td>Ilsu-tillat</td>
<td>24 Šu-su-tillassu(su) (29.1.c).</td>
</tr>
</tbody>
</table>
-šu (continued)

Libûr-nadin-  26  Li-bur-na-di-in-šu (41.1).
Li-tir-šarrût-  27  Li-tir₂-šarru(ru)-šu, Li-tir₂-šarru-su (42).
Mannum-gëri-  28  Ma-an-nu-um-ge-ri-šu (33.1).
Mannu-šënin-  29  Ma-nu-ša-ni'-in'-šu (33.1).
Nabi-rê'î-  31  Na-bi-rê'(SIPA)-šu (42).
Nûr-ili-  33  Nu-ûr-li-li-šu (39.2).
dSin-abu-  34  dSin-a-bu-šu (29.1.a).
Sîn-ili-  35  Sîn(XXX)-î-[if]-šu? (29.1.b).
dSin-rûsû-  36  dSin-re-ûšu (29.1.c).
dSin-tillat-  37  dSin-tillassu(ILLAT)-šu (29.1.c).
dSamaš-tillat-  38  dSamaš-tillassu(ILLAT)-šu (29.1.c).
Tābat-šarrût-  40  Tà-ba-at-šar-ru-su (42).
Tāb-eli-mâtî-  41  Tà-ab-e-li-mat-ti-su (23.2).
Tāb-eli-ummânî-  42  Tà-ab-e-li-um-ma-ni-su, Tà-ab-el-um-ma-ni-su (23.2).
Tāb-wašâb-  43  Tà-ab-wa-ša-ab-su (32.3).
Tāb-zikir-  44  Tà-ab-zî-ki-ir-su (32.3).
Uṣur-avât-  45  U-ṣur-a-va-su (27.2).
Warad-ili-  46  Warad-î-li-li-su (37.3).

'His', the pronominal suffix, 3, masc., sing. In nos. 10 and 22 above, an apocopated form is used (GAG: par. 42f and HED I: 178).
The phonetic change -tâ- to -sâ- is exhibited in nos. 6, 7, 9, 11, 19, 24, 25, 27, 37, 38, 40 and 45 (GAG: par. 30f). For the form -abûsu found in nos. 1, 23 and 34 see GAG: par. 65h.
Probably the same phenomenon is exhibited in the -rêšûsu names (nos. 17 and 36) and in no. 18.


-šu-

Ēriṣu-mātum 1 Ė-ri-ī-sū-ma-tūm, Ė-ri-su-ma-tūm,
              Ė-ri-sū-ma-tūm, Ė-ri-ī-sū-um-ma-tū[m] (23.2).

-šu-

I-li-uṣur-
Il-su-ibbi- 2 Ḥ-lī-u-ṣur-šu (19.5).
              Ḥ-lī-su-i-bi-šu, Ḥ-lī-su-ib-bi-šu (17.5).

'Him', the accusative pronominal suffix (3, masc., sing.) (GAG: pars. 42g and 84b). In the above names, the suffixes can refer to an unnamed deity (no. 1) or to the bearer (nos. 2 and 3).
Su-bultum

'Sending, gift' (AHw: 1258b). For an identical PN from the Ur III period see Gelb (MAD 3: 280). From the 'Cappadocian texts' Su-bu-ul-tum is attested (Stephens 1928: 93). See also Birot 1956: 66, n.8 for additional references although his translation as 'ear of corn' does not fit as well as the above translation.

Šulpaea (DN)

dŠulpaea-
nāšir

The DN is composed of two elements: ŠUL = etlu, 'hero', and PA.È = šūpû, 'resplendent, glorious' (Labat 1976: nos. 467 and 295). Thus the DN should be rendered 'Glorious Hero' (Nakata 1974: 471, n.46). The deity appears in the god list from Fara and as an element in theophoric PNs from nee-Sumerian and later times. The deity, according to nee-Sumerian economic documents and literary traditions from Nippur, was considered the husband of Ninhursagga, although other traditions regarded Enki as her husband (Edzard 1960: 128 followed by Nakata). From OB times onward, Šulpaea became associated with the planet Jupiter (Edzard).

Šumman

Šumman-

'If, were it not for ...' (AHw: 1273b). In OB compare a PN identical to no. 2 above cited by Ranke (1905: 151b), and others of the 'Šumman-ša-DN' pattern cited in AHw and YOS 14: 81a.
Very abundant, voluptuous' (AHw: 1274a). This is a quttulu formation which makes reference to bodily peculiarities (Holma 1914: 87).
In OB compare Šummuhu cited by Ranke (1905: 152a).

'Sum-

1 Šu-mu-uh-tum (F; 35.2).

The element occurs already in numerous Pre-Sarg., Sargonic and Ur III PNs of the pattern Šum(u)-DN (MAD 3: 274). See also AHw (1275) for additional PNs using this element from various periods. For Amorite PNs using a cognate element, SM, see Huffmon 1965: 247-49.
Possessive pronominal suffix (3, masc., pl.) (AHw: 1277a and GAG: par. 42g-k). In nos. 1-3 above, the older siblings of the newborn are referred to while in nos. 4-6 unnamed deities are the antecedents of the pronominal suffixes. See -šina above.

šūquru

šūqur-
-atum 1 Šu-qu-irIa-tum (F, 35.1).

'Very costly, valuable' (AHw: 1282b). For other instances of this PN in OB see AHw above.

šurānu

šūrān-
-atum 1 Šu-ra-na-tum (F, 35.5).

'Cat' (AHw: 1282b). Already in Ur III times note the PN Šu-ra-nūm, and variant, cited by Gelb (MAD 3: 285). For the animal see Landsberger 1934: 86.
Tabubu (DN)

Tabubu 1 Ta-bu-bu (F; 13.2.b).

Tabub(u)-
-ummi 2 Ta-bu-bu-um-mi (F; 29.1.a).
-imdi 3 Ta-bu-ub-im-di (F; 29.1.c).

-Tabubu
 Iddin- 4 I-din-Ta-bu-bu (17.1).

The DN also appears in three fem. Amorite PNs (ARMT XVI/1: 200-1 and 267). Tabubu seems to be a goddess but nothing is known of her (Nakata 1974: 471). The DN occurs with the DINGIR sign in the Amorite name dTa-bu-bu-ha-li-ya.

tāhāzu

-tāhāz
 Dannu(m)- 1 Dan-nu-ta-ha-az, Da-nu-um-ta-ha-az (42).

'Fight, battle' (AHw: 1301a). The element does not seem to be common in PNs although it is well attested in OB. The above PN is the only name cited by AHw under this element (1301b), but now note the OB name (d) Dannu(m)-tāhāz in YOS 14: 54a, a king.
| atkal- | G, pret., 1, c., sing. |
| ana- | 1 At-ka-al-a-na- \( \text{d} \) \( \text{Sama\-} \) (26). |
| -taklāku | G, stative, 1, c., sing. |
| Ana-bēltī- | 2 A-na-be-el-ti-tāk-la-ku (F; 41.3). |
| Ana-\( \text{d} \)Dagan- | 3 A-na-\( \text{d} \)Da-gan-tāk-la-ku, A-na-\( \text{d} \)Da-gan-ta-ak-la-ku (25.2). |
| Ana-Ea- | 4 A-na-\( \text{d} \)a-tāk-la-ku (25.2). |
| Ana-Il-aba- | 5 A-na-\( \text{i} \)l-a-ba₄-tāk-la-ku (25.2). |
| Ana-Iṣtar- | 6 A-na-Iṣtar-tāk-la-ku (F; 25.2). |
| Ana-\( \text{d} \)Itūr-Mer- | 7 A-na-\( \text{d} \)I-tūr-Me-er-t[\( \text{a} \)?-\( \text{a} \)?-\( \text{a} \)?-ku?J (25.2). |
| Ana-\( \text{d} \)Sin- | 8 A-na-\( \text{d} \)Sin-tāk-la-ku (25.2). |
| Ana-\( \text{d} \)Sama- \( \text{̃} \) | 9 A-na-\( \text{d} \)Sama- \( \text{̃} \)tāk-la-ku (25.2). |
| Šiyarum- | 10 Ši-ya-rum-tāk-la-ku, Ši-a-rum-tāk-la-ku (F; 25.2). |
| -takal | G, imp., 2, masc., sing. |
| Šiya(rum)- | 11 Ši-ya-(rum')-ta-ka-al (27.2). |

'To trust, confide in, rely upon' (AHw: 1304b). For numerous PNs using this very common element see AHw. Already in Pre-Sarg., Sargonic and Ur III times the element is very common in PNs (MAD 3: 295). The verbal form found in no. 11 above is a bit unusual for normally in an a/a verb as this, one expects tikal. However, the form as it is found in this PN appears in OAkk. (GAG: par. 87e).
taklu

-taklum

Ša-  1 Ša-ta-ak-lum (41.3).

'Reliable' ([AHw: 1307b]). The element appears quite frequently in the Mari texts outside of PNs, see [AHw] above. However no examples from OB PNs are cited and only one from MA period is noted (1308a).

talīmu

talīm  1 Ta-lim (13.2.b).

'Privileged brother' ([AHw: 1310a]). The element appears in OAk. PNs identical to the above. The above may be an abbreviation from a longer PN of the type Da-lim-ḏEn-līl found in OAk. ([MAD 3: 297]). The element also appears in Aramaic, see Kaufman 1974: 106.

tamhīru

tamhīr-

-iš-ṭābat  1 Tam-hi-ri-iš-ṭā-bat (38.5).

A winter month ([AHw: 1314]) which appears outside of PNs in the Mari texts ([ARMT XVI/1: 272]). See the Analysis Chapter for a brief discussion of this PN.
tappī

-El 1 Tappī(TAB.BA)-El (29.1.c).

- Mamma 2 Ta-pī- Mamma (F; 29.1.c).

-tappī

Annu- 3 An-nu-tappī (F; 29.1.c).

Ea- 4 Ė-a-tappī (29.1.c).

Istar- 5 Istar-tappī (F; 29.1.c).

Sin- 6 dSin-tappī (29.1.c).

alas- 7 dSa-la-aš-tappī (F; 29.1.c).

Samaš- 8 dSaša-tappī-e, dSaša-tappī (29.1.c).

'thrner, comrade' (AHw: 1321b). The element appears in OAkk. PNs, although only written logographically; e.g. 1-1l-TAB.BA and TAB.BA-l-1l (MAD 3: 298). For numerous examples from the OB period see AHw: 1322a and Ranke 1905: 218a and 248a.

tarīb(t)u

tarībum 1 Ta-ri-bu-um, Ta-ri-bi-im (gen.) (40.10).

tarībatum 2 Ta-ri-ba-tum (f; 13.2.b).

'substitute' (AHw: 1329b). The above PNs seem to be abbreviations from longer names which were based upon the construct pattern.

From AHw note the OB PN, Ta-ri-ib-ergetim and from Kassite times the pattern Ta-ri-bat-DN. Compare the usage of the verb riābu in PNs above.
<table>
<thead>
<tr>
<th>Form</th>
<th>Gender</th>
<th>Number</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>itūr-</td>
<td>G, pret., 3, masc., sing.</td>
<td>(intransitive)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Asdu</td>
<td>1</td>
<td>I-tūr-Ās-du, I-tūr-Ās-du-ū (17.10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Ea</td>
<td>2</td>
<td>I-tūr-Ē-a (17.10)</td>
<td></td>
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</tr>
<tr>
<td>-dNingal</td>
<td>3</td>
<td>I-tūr- dN[i]n-gal (17.10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tatūr-</td>
<td>G, pret., 3, fem., sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Ištar</td>
<td>4</td>
<td>Ta-tu-ur-Ištar (F; 17.10)</td>
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<tr>
<td>-mātum</td>
<td>5</td>
<td>Ta-tu-ur-ma-tum, Ta-tūr-ma-tum (F; 23.2)</td>
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<tr>
<td>tīr-</td>
<td>D, imp., 2, masc., sing.</td>
<td>(transitive)</td>
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<tr>
<td>-atum</td>
<td>6</td>
<td>Ti?-ra-tum (F; 27.2)</td>
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<tr>
<td>-Ea</td>
<td>7</td>
<td>Ti-ir-Ē-a (27.2)</td>
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<tr>
<td>-Ištar</td>
<td>8</td>
<td>Ti-ir-Ištar (27.2)</td>
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<tr>
<td>-Mamma</td>
<td>9</td>
<td>Ti-ir-Ma-ma (27.2)</td>
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<tr>
<td>tūra-</td>
<td>G, imp., 2, masc., sing. with the ventive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-dDagan</td>
<td>10</td>
<td>Tu-ra- dDagan (22.1)</td>
<td></td>
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<tr>
<td>-tūra</td>
<td>G, imp., 2, masc., sing. with the ventive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ilī-</td>
<td>11</td>
<td>1-Il-tu-ra (22.1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

'To return' (AHw: 1332b). The G form of the element appears in numerous PNs, see AHw (1333b) for additional OB examples and already in OAKk. (MAD 3: 293). The D form is not well attested in PNs and nos. 6-9 may be abbreviations from a longer, three-membered name, such as A-na-Šamaš-te-ir (Ranke 1905: 66b). See the various paragraphs of the Analysis Chapter for discussions of the meaning of tāru in the above PNs. Semantically compare the usage of "SB *twb, 'turn, return, answer'" in fourteen Amorite PNs from Mari (Huffmon 1965: 266); e.g., with nos. 1-3 above compare Ya-šu-ub- dDa-gan among others.
-tayyār

dŠamas- 1 dŠamaš-ta-ya-ar (30.3).

'Compassionate, forgiving' (AHw 1303b). The above pattern is quite common in OB PNs, see AHw 1304a and Ranke 1905: 248 for further examples. In the above name the element is in the stat. absol. and serves as the predicate. Semantically compare the usage of rēmēnī above.

tillatu

-tillat-

dDagan-tillassu 1 dDa-gan-tillassu([s]u) (29.1.c).
Ilšu-tillassu 2 ʾIl-šu-tillassu(sū) (29.1.c).

dSin-tillassu 3 dSin-tillassu(sū) (29.1.c).

dŠamaš-tillassu 4 dŠamaš-tillassu(sū) (29.1.c).

-tillati

dAmurrum- 5 dAmurrum-tillati (29.1.c).
Annu- 6 An-nu-til-la-ti (F; 29.1.c).
Ea- 7 É-a-til-la-ti (29.1.c).
Ilī- 8 ʾIl-ī-til-la-ti, ʾIlī-tillati(ti) (29.1.c).
Ištar- 9 Ištar-til-la-ti, Ištar-[ti]-la-ti (F; 29.1.c).

dNumušda- 10 dNumuš-da-tillati(ti) (29.1.c).

dŠamaš- 11 dŠamaš-til-la-ti (29.1.c).

dYaḥrub-El- 12 dYa-ak-ru-ub-El-til-la-ti (29.1.c).

'Rescue troop' (AHw 1358b and Nakata 1974: passim). The element is very common in OB PNs, see for example AHw and Ranke (1905 211b and 226b) for further examples. For the usage of this element outside of PNs in the Mari texts see ARMT XV. 272. The logogram is ILLAT. This is used exclusively with the 3, masc., sing. suffix. In those names which have the 1, c., sing. suffix attached, ILLAT and the syllabic spelling alternate.
The DN is written $d_{SUH}$. Roberts (1972: 53-54) follows Jacobsen's suggestion that this deity gradually replaced Niazu as the city god of Eshnunna. On the other hand, Edzard thought that perhaps this was an Elamite form of Tešub. The DN also appears in the Amorite PN Ishima-Tispak (Huffmon 1965: 215-16 and Nakata 1974: 472-73).

'trust, reliability' (AHw: 1368a). The element appears already in PNs from the Sargonic and Ur III periods (MAD 3. 296), e.g., $i-lí-tu-gul-ti$ among others. In OB note for example Sin-tu-kul-ti cited by Ranke 1905 165a and numerous others from all periods in AHw (1368a). For the 'King name-tukultī' pattern found in no. 8 above, see the Analysis Chapter par. 42.
<table>
<thead>
<tr>
<th>Name</th>
<th>Pseudonym</th>
<th>Gender</th>
<th>Reference</th>
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<tr>
<td>Arwi-</td>
<td>Ar-wi-tum</td>
<td>f</td>
<td>(F; 35.5)</td>
</tr>
<tr>
<td>Nakar-</td>
<td>Na-ka-ar-tum</td>
<td></td>
<td>(F; 35.4)</td>
</tr>
<tr>
<td>Nūr-</td>
<td>Nu-úr-tum</td>
<td></td>
<td>(F; 13.2.a)</td>
</tr>
<tr>
<td>Puhur-</td>
<td>Pu-hu-ur-tum</td>
<td></td>
<td>(F; 40.4)</td>
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<tr>
<td>Šummuh-</td>
<td>Šu-mu-uh-tum</td>
<td></td>
<td>(F; 35.2)</td>
</tr>
<tr>
<td>Tabnū-</td>
<td>Tab-ni-tum</td>
<td></td>
<td>(F; 17.2)</td>
</tr>
<tr>
<td>Zakū-</td>
<td>Za-ku-tum</td>
<td></td>
<td>(F; 35.8)</td>
</tr>
</tbody>
</table>

A fem. ending used with hypocoristicon and abbreviated PNs.
See Huffmon 1965: 133.

**Turrūnu (DN)**

<table>
<thead>
<tr>
<th>Name</th>
<th>Pseudonym</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>Turrūnu-</td>
<td>Tu-ur-ru-nu-u-ga-mil</td>
<td>(30.3).</td>
</tr>
</tbody>
</table>

This is the only occurrence of the DN in the Mari corpus. See Nakata 1974: 473, n.50. Edzard (1967: 65) offers no explanation of the DN.
tābu

-tābtum

Lā-

1 La-tā-ab-tum, La-tā-ab-tum (F; 38.3).

"Benefit, blessing", fem. form of tābu (Bezold 1926: 129b).

From OAkk. PNs compare La-da-bu-um (MAD 3 302).

tābu

-tāb-

Šalmu-tāba 1 Ša-al-mu-tā-ba (F, 41.5).
Šī-ṭābni 2 Ši-ṭab-ni (F, 34).
Šī-ṭābni-aya 3 Ši-ṭab-ni-a-ya (F, 34).
Ummī-ṭāba 4 Um-mi-tā-ba (F, 41.4).

"'Good'" (MAD 3: 301). For numerous PNs containing this element from Pre-Sarg., Sargonic and Ur III times see MAD 3: 301-2 including Si-da-ba and Šu-da-ba. Since this and the related verbal element are 'Common Semitic', several of the PNs listed by Huffmon (1965: 207) as Amorite, Tā-a-ba (F) and Tā-a-ba-tum (F), may very well be Akk. Probably his Tā-ab-su-mu-ū should be considered Amorite, for although the verbal element is ambiguous, the other element is clearly Amorite (Huffmon 1965: 247-49).
taťab-
  -Ešar 1 Ta-ťa-ab-E-šar (F; 25.2).

ťāb-
  -balāṭl 2 Ṭa-ťa-ab-ba-la-ṭl, Ṭa-ťa-ab-ba-la-ṭi (24.1).
  -eli-mātim 3 Ṭa-ťa-ab-e-li-ma-a-tim, Ṭa-ťa-ab-e-li-ma-tim (23.2).
  -eli-mātīšu 4 Ṭa-ťa-ab-e-li-ma-ti-šu (23.2).
  -eli-ummānīšu 5 Ṭa-ťa-ab-e-li-um-ma-ni-šu, Ṭa-ťa-ab-el-um-ma-ni-šu (23.2).
  -šilli 6 Ṭa-ťa-ab-ši-lī (32.3).
  -šilli-d-Asšur 7 Ṭa-ťa-ab-ši-lī-d-Aššur (32.3).
  -šilli-d-Dagan 8 Ṭa-ťa-ab-ši-lī-[1]d-Da-gan (32.3).
  -wašābšu 9 Ṭa-ťa-ab-wa-ša-ab-šu (32.3).
  -zikiršu 10 Ṭa-ťa-ab-zī-ki-īr-šu (32.3).

ťābat-
  -šarrūssu 11 Ṭa-ba-at-šar-ru-su (42).

-ṭāb
  Annu- 12 An-nu-ṭāb(DUG) (30.5).
  Šilluš- 13 Ši-lu-ūš-ṭā-ab (F; 26).

-ṭābat
  Tamhiriš- 14 Tam-hi-ri-iš-ṭā-bat (38.5).

'To be good, beautiful, pleasing' (AHw 1389b). The element is quite common in Akk. PNs (see MAD 3. 300-2, AHw: 1389d-90a and Stamm 1939 360b). The semantic equivalent in Amorite names, "GE *gwd/gdd, 'be, become good'," appears only in Ya-gi-id-li-im among the Mari names cited by Huffmon (1965: 179).

tàbu

-ṭūbi-
  Ša-ṭūbi-El 1 Ša-ṭū-bi-El, Ša-ṭū-bi-El (37.3).

'Good, happiness' (AHw. 1393a).
ubarru

ubarrum 1 U-bar-rum, Ū-bar-rum (37.3).

ubar-
   -dšamaš 2 U-bar-dšamaš, U-bar-rum (37.3).

Literally meaning 'stranger' or 'foreigner' (AHw: 1399c). It is possible that PN no. 1 refers to a stranger who was living in the Mari region. However, Stamm (1939: 264) is probably correct in suggesting that PN no. 2 is to be interpreted as 'charge/protégé of DN'. Given the abbreviated variant that appears for no. 2, see the Listing, it is conceivable that no. 1 is a similar type of abbreviation. Ranke (1905: 170b-71a) includes several OB PNs containing this element: Ubar-DN, Ubarriya and Ubarrum. Note also the OB PN U-bar-ki-eš cited by Kupper (1957: 187, n.3) and many in AHw: 1399c.

-um

-um-

 Śilluš-ṭāb 1 Śi-lu-ūš-ṭa-āb (F; 26).

The locative adverbial ending (GAG: par. 66). For -uššu to -uš see GAG: par. 66e and HED 2: 124.

ummānu

-ummānīšu

 Ţāb-eli- 1 Ţa-eb-li-um-ma-ni-šu, Ţa-eb-el-um-ma-ni-šu (23.2).

'Army, troop(s)' (AHw: 1413d).
ummu(m)-
-ğāpī 1 Um-μu-um-ka-a-pā (F; 41.3).
-uq̱ura 2 Um-μu-uq-qū-ra (F; 40.6).

ummi-
-ya 3 Um-mi-ya (F; 13.2.a).
-haṭṭum 4 Um-mi-ha-tum (F; 42).
-ilī 5 Um-mi-ilī (F; 40.7).
-fra 6 Um-mi-fra (F; 40.6).
-šaṭara 7 Um-mi-šaṭara (F; 29.1.a).
-margar 8 Um-mi-marṣa-at (F; 41.5).
-Nāru 9 Um-mi-Nāru (F; 29.1.a).
-simti 10 Um-mi-simti (F; 41.3).
-šamsī 11 Um-mi-šamsī (F; 41.3).
-tāba 12 Um-mi-tāba (F; 41.4).

El-umma 13 El-umma (40.8).

With the pronominal suffix (1, c., sing.).

Ali- 15 A-li-um-mi (F; 40.2).
Annu- 16 An-nu-um-mi, An-nu-un!-um-mi (F; 29.1.a).
-ešiša-dessištum- 17 d-ešiša-dessištum-um-mi, d-ešiša-dessištum(lim)-um-mi (F; 29.1.a).
-ešiša-dessištum- 18 d-ešiša-dessištum-um-mi (F; 29.1.a).
-ešiša-dessištum- 19 d-ešiša-dessištum-um-mi (F; 29.1.a).
-ešiša-dessištum- 20 Ištar-um-mi (F; 29.1.a).
-ešiša-dessištum- 21 d-ešiša-dessištum-um-mi, d-ešiša-dessištum-x-x (F; 29.1.a).
-ešiša-dessištum- 22 d-ešiša-dessištum-um-mi (F; 29.1.a).
-ešiša-dessištum- 23 d-ešiša-dessištum-um-mi, d-ešiša-dessištum-x-x (F; 29.1.a).
'Mother' (AHw: 1416a). The element occurs already in PNs from the Pre-Sarg., Sargonic and Ur III periods (MAD 3: 42). The referents include one's literal mother, the queen mother, one's grandmother and also goddesses (AHw: 1416b-17a). Ummu is used with reference to a goddess in names nos. 4, 8, 10, 12 and 16-25. Tallqvist has noted that ummu is used in other, non-PN, contexts as a divine epithet (1938: 21-22). I have taken ummu to refer to a literal mother, possibly deceased, in names nos. 2, 6, 7, 14, 15 and 26. For a discussion of this see the Analysis Chapter par. 40. There are several names, nos. 1, 9, 11 and 13, in which ummu apparently refers to the mistress of a slave. Of these, nos. 1 and 11 have corresponding names formed with belu. Name no. 13, Ummi-ta, has the archaic predicate marker -a affixed. Compare the normal fem. stative form in the OB PN Ummi-tabbat (YOS 13 456.11). All of the names containing the element ummu were borne by females except no. 14. Possibly this name should be read Ii-umma, as ARMT XVI/1: 124. But due to the parallel El-muta, the reading El-umma has been retained (see also the Analysis Chapter par. 40.6).

usātu

usāt-

-ān 1 ū-sa-ta-an (13.2.a).

'Help' (AHw 1437b). In OB compare Illi-u-sa-ti(m) cited by Ranke 1905 102b and ḫi-lī-u-sa-ti (YOS 13 59a for refs.).

AHw also cites additional PNs using this element.
wabālu

siibul-abi
šūbu-ul-abī (40.4).

-ublam
dEnlil-
dSin-

G, pret., 3, masc., sing. with the ventive.
dEnlil-ub-lam (17.4).
dSin-ub-lam (17.4).

"To bring...šubulu to send..." (CAD Al. 10a). The element appears already in OAkk. PNs (MAD 3: 13). From Ranke's selection of OB PNs note I-11-ub-lam (1905: 102b) and Sin-ub-lam (165a).

waqru

waqar-

-waqr(a)

Abu(m)-
Ahu-
Bēlī-
Kīnu-
Šarrum-

Stat. absol. serving as the predicate.
A-hu-wa-qr (40.6).
Be-li-wa-qr (41.4).
Ki-nu-wa-qr (40.6).
Šarrum-wa-aq-ra (F, 42).

"...precious... dear..." (CAD A2: 207b). For additional PNs see CAD A2: 207b. The element appears already in Ur III PNs such as A-hu-wa-gär, etc. (MAD 3: 58-59). The Amorite cognate YQR occurs in five Amorite PNs from Mari (Huffman 1965 214). With no. 2 above compare the Amorite A-bi-e-qr cited by Huffman.
<table>
<thead>
<tr>
<th>Warad-</th>
<th>PN</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>dAddu</td>
<td>[War]rad-dAddu (37.3)</td>
<td></td>
</tr>
<tr>
<td>dAmurrim</td>
<td>Warad-dAmurrim (37.3)</td>
<td></td>
</tr>
<tr>
<td>ilūsu</td>
<td>Warad-ilūsu (37.3)</td>
<td></td>
</tr>
<tr>
<td>dIstar</td>
<td>Warad-dIstar? (37.3)</td>
<td></td>
</tr>
<tr>
<td>Kūbi</td>
<td>Warad-Ku-bi (37.3)</td>
<td></td>
</tr>
<tr>
<td>dSebetti</td>
<td>Warad-dSebetti(IMIN.BI) (37.3)</td>
<td></td>
</tr>
<tr>
<td>dSin</td>
<td>Warad-dSin, Warad-Sin(XXX) (37.3)</td>
<td></td>
</tr>
<tr>
<td>dŠamaš</td>
<td>Warad-dŠamaš (37.3)</td>
<td></td>
</tr>
<tr>
<td>Šunu</td>
<td>Wardu(du?)-šu-nu (37.3)</td>
<td></td>
</tr>
</tbody>
</table>

"Slave...follower...worshiper (of a deity)" (CAD A2: 243b).

For numerous OB PNs of the pattern Warad-DN see Ranke 1905: 174a-77b. Stamm (1939: 262-63) suggests that this pattern indicates a spiritual relationship between the god and the bearer. Huffmon lists twenty Amorite PNs containing the Amorite cognate ḫabd-, *cabd- (1965: 189). With no. 4 above, compare for example the Amorite PN Ha-ah-du-IšDAR, and with no. 5 Ha-ah-du-Ku-bi (Huffmon 1965: 189).
Ili- 1 ḩ-lî-we-di-ku (21.1).

"Individual, solitary, single (person or object)" (CAD E: 36a). In the case of ḍediku the adj. is stativized, and the l, c., sing. stative ending has been affixed (GAG: par. 71c and supplement). The element appears in numerous names. Several identical to the above, from the OB period, are cited by CAD E: 37a and see also YOS 14: 30.5.
### Hypocoristic suffix

The hypocoristic suffix -ya seems to express endearment and tenderness. Many of the above PNs can be considered abbreviations from longer PNs, see the respective paragraphs in the Analysis Chapter. For a brief discussion of the suffix see also Ranke 1905: 12-13.

<table>
<thead>
<tr>
<th>Hypocoristic Suffix</th>
<th>PNs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abī-</td>
<td>1 A-bi-ya (13.2.a).</td>
</tr>
<tr>
<td>Ahāti-</td>
<td>2 A-ha-ti-ya (F; 34).</td>
</tr>
<tr>
<td>Ahī-</td>
<td>3 A-hi-ya (34).</td>
</tr>
<tr>
<td>Anna-</td>
<td>4 An-na-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Awīli-</td>
<td>5 A-wi-li-ya (13.2.a).</td>
</tr>
<tr>
<td>Bēli-</td>
<td>6 Be-lī-ya (35.1).</td>
</tr>
<tr>
<td>Būri-</td>
<td>7 Bu-ri-ya (35.5).</td>
</tr>
<tr>
<td>Būşi-</td>
<td>8 Bu-şi-ya (35.7).</td>
</tr>
<tr>
<td>Darī-</td>
<td>9 Da-ri-ya (13.2.a).</td>
</tr>
<tr>
<td>Iddin-</td>
<td>10 I-din-ya (17.1).</td>
</tr>
<tr>
<td>Išdi-</td>
<td>11 iš-di-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Lamassi-</td>
<td>12 La-ma-sī-ya (13.2.a).</td>
</tr>
<tr>
<td>Manni-</td>
<td>13 Ma-an-ni-ya (13.2.a).</td>
</tr>
<tr>
<td>Māši-</td>
<td>14 Ma-ši-ya (34).</td>
</tr>
<tr>
<td>Milki-</td>
<td>15 Mi-il-ki-ya (13.2.a).</td>
</tr>
<tr>
<td>Mupattī-</td>
<td>16 Mu-pa-at-ti-ya, Mu-pa-ti-ya (F; 38.4).</td>
</tr>
<tr>
<td>Muti-</td>
<td>17 Mu-ti-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Nanna-</td>
<td>18 Na-an-ni-ya, Na-ni-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Našri-</td>
<td>19 Na-šri-ya (30.2).</td>
</tr>
<tr>
<td>Rabī-</td>
<td>20 Ra-bi-ya, Ra-bi-a (F; 30.5).</td>
</tr>
<tr>
<td>Rīši-</td>
<td>21 Ri-ši-ya (39.2).</td>
</tr>
<tr>
<td>Şilli-</td>
<td>22 Ş[i?]i-ī-ya (32.3).</td>
</tr>
<tr>
<td>Şadī-</td>
<td>23 Şa?-di?-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Šarri-</td>
<td>24 Šar-ri-ya (35.1).</td>
</tr>
<tr>
<td>Ummi-</td>
<td>25 Um-mi-ya (F; 13.2.a).</td>
</tr>
</tbody>
</table>

See Stamm 1939: 113 and MacRae 1943: 293 as well as Ghronsdahl 1967: 26-27.
Yakrub-El (DN)

Yakrub-El-tillati

1. dya-ak-ru-ub-El-til-1a-ti (29.1.c).

This deity is mentioned in only one name from Mari (ARMT XVI/1: 267), although the deity is mentioned in greeting formulas in several of Kibri-Dagan's letters (Nakata 1974: 216-17). Its occurrence is limited to the Terqa region, possibly the chief deity of that city (Nakata 1974: 217). One would normally consider the deity Amorite in view of the Yaqtul element (Edzard 1960: 91 and Huffman 1965: 76, n.88), but in view of the variant Ikrub-El, this interpretation is not assured (Nakata 1974: 217). Although the ultimate origin of the deity cannot be completely established, the Amorite origin still seems the most probable explanation.

-yatum

-yatum

1. Abi-

2. Iddin-

A-bi-ya-tim (gen.) (13.2.a).

I-din-ya-tum, I-din-ya-tim, I-din-ya-tam

The general pattern is for the noun ending to conform to sentence syntax, but there appear to be a few errors in the texts in this regard. See the Listing (17.1).

An endearment suffix in use during the OB and Kassite periods (Stamm 1939: 113). In the early stages of research into PNs Ranke (1905: 17-18) considered this suffix to be a combination of -atum and -ya, indicating a mixture of the West Semites and the Babylonians. This of course is difficult to prove and according to Huffman (1965: 130-40) no Amorite PNs have this suffix appended to them. Parallels to the above PNs can be found in the Mari corpus with the -ya ending appended to them (see the Glossary under -ya, nos. 1, 3, 10 and 19).
iyātum

1 I-ya-tum (F; 34).

Fem. form of the independent possessive pronoun (CAD I/J. 330) attested at Mari (Finet 1956: par. 20a). See also GAG par. 44. From the 'Cappadocian' names note I-a-tum (Stephens 1928. 74) and from Cassite times Ya-a-tum (Clay 1912. 82).
**zābulu**

zābilum

1 Za-bi-lim (gen.) (38.4).

zābil-

-atum

2 Za-bi-la-tum (F; 38.4).

"Porter" (CAD Z: 8a). Although no PNs are cited by CAD the element does make good sense as an occupational PN (see Analysis Chapter) and further, the element is attested in OB, indeed occurs in the Mari texts themselves (see CAD for references).

**zakû**

zakûm

1 Za-ku-û, Za-ku-um (35.8).

zakû-

-atum

2 Za-ka-tum (F; 35.8).

-tum

3 Za-ku-tum (F; 35.8).

"Clear ... clean ..." (CAD Z: 23a). For additional PNs, one from the OB period identical to no. 3 above, see CAD Z: 24a. The element, however, may be Amorite (Huffman 1965: 186-87) for cognates are found in WSem.

**zāninu**

-zānnī

Libûr-

1 Li-bur-za-an-ni, [L]Li-bur-za-ni (F; 41.1),

"Provider" (CAD Z: 45b). I have followed Birot (1960b: 239) in taking the latter reading as a variant of the first. Apparently the -ī- has been omitted from zāninī. For several OB names containing this element see CAD Z: 46a where ḫEnlîl-za-ni-in-šu and Li-bur-za-nim-E-kur are cited among others (the latter being Cassite; Clay 1912: 103a).
zarriqum

1 Za-ri-qum, Za-ri-q[ū-um] (38.1).

"With speckled eyes ..." (CAD Z: 69a). The element appears already in PNs from the Sargonic and Ur III periods and Gelb cites one identical to the above along with several others (MAD 3: 311). See also CAD, above, for further examples and Holma 1914 48-50.

zikir-

-İšt- 1 Zi-ki-ir-İšt[ar] (36).
-pİ-dşamaş 2 Zi-ki-ir-pİ-dşamaş (36).

zikiršu

Tšab- 3 Tš-ab-zi-ki-ir-šu (32.3).

"Command" (CAD Z. 112b). CAD cites several PNs, one similar in pattern to no. 1 above, from the OB period (Z: 114b). The element is also common in Amorite PNs (Huffman 1965: 187). It is difficult to ascertain the exact mng. of the element in the above PNs. In view of the parallel PN Tšab-šum-dAddu (Stamm 1939 236), it is also possible that the mng. in no. 3 could be 'name'. However, since zikru is often used with reference to a divine or royal command (CAD Z: 114), I have adopted this mng. in interpreting these Mari names.
ziqnu

ziqnu

1 Zi-iq-nu, Zi-iq-nu-um (F; 38.1).

"Beard" (CAD Z: 125b). Although no PNs are cited the word does appear in OB and the PN is probably to be taken as an indication of an unusual facial feature for a female bearer.

zittu

zittī-

-Ištar

1 Zi-ti-Ištar (29.1.c).

"Share of an inheritance, of an income ..." (CAD Z. 138a). Although the element is common in OB, the only PNs cited by CAD (Z: 141b) are from the NB period.
END NOTE

This dissertation is contained in three parts. See the additional two parts for the remainder of this work.
A STUDY OF AKKADIAN PERSONAL NAMES FROM MARI

Part Three of Three Parts

by

CARL G. RASMUSSEN

A Dissertation

submitted in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

The Dropsie University

Broad and York Streets

Philadelphia, Pennsylvania 19132

1981
CHAPTER IV

ANALYSIS OF THE AKKADIAN PERSONAL NAMES

The standard format of many works dealing with personal names basically consists of a listing and translation of the names, as well as a glossary of the elements. Because Akkadian names are fairly comprehensible, it is also possible to classify them according to semantic categories. Only J. J. Stamm, in his Die akkadische Namengebung, had attempted this. Even though his study was published in 1939, it has remained the definitive work to this day.

Because of this, it was decided to place the Mari names into the categories Stamm had outlined. To facilitate comparison between the Mari names and those that he had classified, this chapter has been arranged to correspond with his paragraph numbers.

The paragraphs are ordered so that verbal sentence names appear first (paragraphs 16-28), nominal sentence names next (paragraphs 29-33) and finally 'designating names' (paragraphs 34-42).

In chapters 41 and 42 of his work, entitled 'Slave Names' and 'Names of Public Officials', Stamm departed from his semantic

1See for example Ranke (1905), Tallqvist (1914), Gelb, Purves, and MacRae (1943), Gelb (MAD 3, 1957) and Grondahl (1967).
categories to a classification based upon the social standing of the bearer. To avoid this inconsistency these paragraphs have been revised slightly to make them conform to the semantic classification employed in the preceding paragraphs. Although paragraph 13 does not form an integral part of the main body of Stamm's work, it is included here to facilitate the classification of those names which are abbreviations and which are not entered elsewhere.
The Classification of the Akkadian Names

Abbreviated Names (13)

The names contained in this chapter are names which can be considered abbreviations from longer names. It is generally assumed that one or more elements of the longer name have been omitted and a shortened name has resulted. This abbreviated name may or may not have a hypocoristic suffix, and need not make sense in and of itself. Since a full scale prosopographic investigation is beyond the scope of this study, no attempt has been made to demonstrate that one individual was called by both the longer and the related shorter name. In most cases it probably should be assumed that such was not the case. The most that can be said is that a name is 'apparently' derived from a longer one.

Since many of the names found in the Mari corpus can be considered abbreviations from longer names, selected examples have been chosen as illustrative of the process and have been entered below. By consulting the Glossary under a given element, additional possible abbreviations can be noted.

In most cases where a name is apparently derived from a longer name, the shorter abbreviated form has been entered in this Analysis Chapter in the paragraph where the longer name is classified. Thus for example, Gimillu has been entered in paragraph 32.2 along with Gimil-DN and Mād-gimil-dāmar. Those names which do not have a corresponding longer name in the Mari corpus, from which they might be derived, have been entered in this paragraph (see especially 13.2). If several possibilities exist, from which a given abbreviated name might be derived, the abbreviated name is often entered here. In this
paragraph, the names marked with '-' are those names which appear only in this paragraph of the Analysis Chapter.

Abbreviated expressions (13.1)

Often a name is shortened by the omission of the theophoric element. Selected examples follow:

Mād-gimil-dšamas (32.2)
or Gimil-dšamas (32.2) to Gimillu (32.2)

Ṭāb-gilli-DN (32.3) to Ṭāb-ḡilli (32.3)

Etel-pī-dšamas (32.1) to Etellum (35.1; possibly a pure endearment name)

Adallal-dšīn (27.1) to Adallal (27.1)

Ibbi-DN (17.5) to Ibbum (17.5) or Ibbātum (f; 17.5)

Iddin-DN (17.1) to Iddinyatum (17.1) or Iddinya (17.1)

Itti-dšamaš-milku (31.1)
or Ili-milku (F; 31.1) to ~Milku (F; 13.2.b) or ~Milkiya (13.2.a)

The omission of the theophoric element seems to occur quite frequently in the case of names which were formed using the construct pattern.

Ubar-DN (37.3) to Ubarrum (37.3, one person bore both names, see the Listing)

Amat-DN (F; 37.3) to Amtum (F, 41.5; possibly a 'slave name')

Erīšti-dāya (F; 36) to Erīštum (F, 35.1, possibly pure endearment)

Gimil-DN (32.2) to Gimillu (32.2, see above)

Inbi/Inib-DN (37.1) to Inbatum (F, 37.1)

Ipiq/Ipqqu-DN (39.2) to Ipiqum (39.2) or Ipqatum (39.2)

Nūr-DN (39.2) to ~Nūrtum (F, 13.2.a)
QIšti-DN (36) to QIšum (f; 35.1; possibly pure endearment)

QIšat-DN to QIšat (13.1)

Rīhat-DN to Rīhatum (F; 40.10)

Some abbreviated names are formed through the omission of the initial element:

Mād-gimil-dŠamaš (32.2) to Gimil-dŠamaš (32.2)

Ṭāb-šilli-dDagan (32.3) to Šilli-dDagan (32.3)

Etel-, Iddin-, Ikūn-

E or Ša-pI-DN to PI-DN (17.11)

Bēlī-lū-dari (41.1) to Lū-dari (41.1) or Darīya (13.2.a)

Mannum-balu-dŠamaš (33.1) to Balu-dŠamaš (33.1)

Šarrum-kīma-ili (42) to Kīma-ili (13.1)

Some names are abbreviated through the omission of the middle element:

dŠīn-aham-idinnam (17.1) to dŠīn-idinnam (17.1)

Iddin-pI-DN (17.1) to Iddin-DN (17.1)

Occasionally names are formed by the omission of the final element:

Ana-dDagan-taklāku (25.2) to Ana-dDagan (13.2.b)

Abbreviations with hypocoristic endings (13.2.a)

The majority of the names appearing with hypocoristic suffixes are entered elsewhere in the Analysis Chapter, in conjunction with the longer names to which they are apparently related. In the Glossary a complete listing of all the names which bear a given hypocoristic suffix is placed under the suffix itself. The following discussion

1 This pattern is not attested in the Mari corpus of names but see AHw 923b.
will especially note those names which have not been entered elsewhere in
the Analysis Chapter.

**TABLE 1**

**DISTRIBUTION OF THE HYPOCORISTIC SUFFIXES USED IN THE AKKADIAN NAMES FROM MARI**

<table>
<thead>
<tr>
<th>Hypocoristic ending</th>
<th>Total number of Akkadian names with suffix</th>
<th>Number of names borne by males</th>
<th>Number of names borne by females</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a</td>
<td>13</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>-án</td>
<td>12</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>-ānum</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>-atum</td>
<td>34</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>-aya</td>
<td>7</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>-tum</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>-ya</td>
<td>25</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>-yatim</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>

The -a hypocoristic suffix occurs primarily on names which were borne by females. Thirteen instances are attested among the Akkadian Mari names. This element was much more common in the OB period than Stamm had thought (1939: 113 and see the Glossary). It appears on some abbreviated names; with "Ammīna (F), compare Ammīni-Anna (21.1), with "Balṭa (F) compare Balṭu-kašid (16.1). For "Awīla (F), "Lamassa (F) and "Nūra (F) see the Glossary for various possibilities. ¹

Although Stamm (1939: 113-14) omitted the -ān hypocoristic ending from his discussion, it is quite common among the names from the Mari corpus. It is the only hypocoristic suffix which is used exclusively in masculine Akkadian names. The other suffix which occurs frequently in masculine names, -ya, is used with both masculine and feminine names (see below).

¹The primary discussion of this, and the following suffixes, is found in the Glossary under the appropriate entry.
The -an hypocoristic ending also occurs very frequently with masculine Amorite names (Huffman 1965. 136-37 and Buccellati 1966a. 224-29). For a discussion of this element, see the Glossary where the Akk. names bearing this element are listed, and the paragraph numbers referring to their places of classification in the Analysis Chapter are given. For some longer Mari names from which 'Awātān and 'Balṭān might be derived see the awātu and balṭu Glossary entries. For longer non-Mari names from which 'Īgārān and 'Usātān might be derived see īgāru and usātu in the Glossary.

The -ānum suffix is not well attested among the Akk. names from Mari. The two names in which it occurs, Bēlānum and Damqānu (F), have been classified elsewhere in the Analysis Chapter (35.1 and 35.2 and see especially the Glossary).

The -atum ending is the most common of the hypocoristic endings affixed to the Akk. names in the Mari texts with thirty-four occurrences. This element occurs most often in feminine names (94%). This male-female distribution is similar to that found among the Amorite names (84%), although the suffix itself is not as common among the Amorite names as it is among the Akkadian ones (Huffman 1965 133). For 'Babatum (F), 'Lamassatum (F), 'Mammatum (F), 'Mannatum (F), 'Nannatum (F) and 'Purusatum (F), longer names from which these might be derived have been cited in the Glossary. In the cases of 'Babatum (F), 'Lamassatum (F), 'Mammatum (F), 'Nannatum (F) and 'Purusatum (F), the ending is affixed to divine names.

For 'Irātum (F) and 'Šittatum (F), longer parallels are not attested in the Mari corpus, but in the Glossary extra-Mari names are suggested from which such hypocoristica might be derived.

The -āva hypocoristic ending is not too common in early periods (Stamm 1939 113). It occurs in only seven Mari Akkadian names. Among
this limited usage it seems to be used more often in masculine names. In
the case of "Mannaya (F), a number of names exist from which it might have
been derived, and thus it is noted here.

For the feminine hypocoristic ending -tum only seven instances are
found among the Akk. names. Six have been placed elsewhere in this Analysis
Chapter, while "Nürtum (F) is noted here since it is not possible to decide
from which of several patterns this name might be derived.

Of the twenty-five occurrences of the -ya suffix affixed to Akkadian
names, most of them have been classified elsewhere. In the following cases
longer names are attested in the Mari corpus; with "Annaya (F) compare
Anna-ahum (16.1), and with "Awiliya compare Awîl-DN (37.3). For "Abîya,
"Dariya, "Lamassiya, "Manniya, "Milkiya, "Mutiya (F), "Nanniya (F),
"Sadiya (F) and "Umniya (F), see the Glossary for various possibilities
regarding longer names. In the case of Išdiya (F) an extra-Mari name
is cited in the Glossary.

The -yatum hypocoristic ending was not very productive in either
Akk. or Amorite names in the Mari corpus. Of the two occurrences of this
suffix on names which might be Akk., "Abiyatum is noted here because there
are numerous possibilities from which it might be derived. For Iddinyatum
see paragraph 17.1.

Abbreviated names without
affixed elements (13.2.b)

Abbreviated names of this type were common in the Mari corpus of
names. Most of the names have been entered elsewhere in this Analysis
Chapter. For selected examples of this type of abbreviation see para-
graph 13.1 above. As for "Ana-Dangen, there are several possibilities
from which it might be derived (see ana in the Glossary). For an example
of a longer name from which "Talîm might be an abbreviation also see the
Glossary. Apparently this name occurs without a case ending. Abbreviated names with case endings include; "Awātum (F), "Mannum, Milku (F), Naplisum and "Tarībatum (f). For longer Mari and extra-Mari names from which they might be abbreviations, see the Glossary.

Some names are abbreviated in such a way that only the divine name remains. It is certain that these are personal names due to the fact that they appear in lists of personal names. To be noted are "Abba, "Akke, "Bunene (F), "Kakka (F), "Naba'um, "Nanna (F) and "Tabubu (F). When these DNs appear as one-word PNs they never occur with the DINGIR sign. Indeed, even though Akke, Kakka and Tabubu occur in seven Akk. PNs respectively, they never appear with the DINGIR sign. In the cases of other names the usage of the DINGIR sign is not dominant except in the thrice attested Bunene.

It is to be noted that both males and females bore this type of name, contrary to Johns (1901-1902 162) who had suggested that they were borne only by males. Stamm had suggested that the occurrence of such names was very rare (1939 117), but as the above examples show, this type of name was quite common among the Old Babylonian Akkadian names found in the Mari corpus.
Names of Greeting (16)

Paragraphs 16-28 contain names which consist of verbal sentences.

Secular Names of Greeting (16.1)

These names, all of which are in sentence form, were spoken at the time of birth by one of the parents or older siblings.

In Baltu-kašid, 'A healthy one has arrived', the speaker is probably the father. In the case of Ikṣud-appašu, 'His nose has arrived', it seems possible that the birth was an abnormal feet first delivery and that when the nose appeared the exclamation was uttered. Stamm (1939: 127-28) even went so far as to note that the sex of the child was known before the delivery was completed, but this may be pressing the evidence too far. For an alternate interpretation, see the Glossary under appu.

Some of the names which make use of ahum and ahātum were probably spoken by an older sibling(s). Aham-arši, 'I have acquired a brother', was spoken by an older sister while Aham-nūta, 'We have found a brother', would have been pronounced by older sisters. In these cases the bearer was probably the first male offspring in the family. Ahātam-ūta (F), 'I have found a sister', was spoken by an older sibling.

Occasionally a reference is made to the bearer who is addressed in the vocative. Probably Anna-ahum, 'Indeed, a brother', and Arši-ahum, 'I have acquired, O brother', were spoken by an older sister. Because of the similar pattern, it is possible that Arše-daggu (F), 'I have acquired, O small child', was also pronounced by an older sister. In these cases certainty is not possible and indeed, the speakers could have been a parent or older sibling.
Stamm's suggestion that the newborn could have been designated by *ilum* (1939: 100, 129-30, 244-45 and 293) receives support from several names found in the Mari corpus. He has noted that the reference may indicate that the newborn was considered as a 'substitute' or 'personification' for a previously deceased child or family member (see paragraphs 40.7 and 40.8). In this connection *Attā-ilumma*, 'You are the god', would have been addressed to the newborn, while *Anāku-ilumma*, 'I am the god', and *Anāku-ālamma*, 'I am the protective genie', would have been 'placed in the mouth of the newborn'.

*Mannaše* (F), 'Who is she?', is apparently a name of greeting, taking the form of a question posed by a parent or older sibling.

**Names of Greeting containing theophoric elements (16.2)**

These names are, in the main, cries of joy and of thanksgiving for the newborn, and are directed to a deity. The names *Assur-*, *Marduk-*, *Samaš-nīšu*, 'O DN, we have (a brother)', are difficult to interpret (MacRae 1943: 300b). I have followed Stamm's interpretation (1939: 131-32) taking the DN as a vocative and assuming an undesignated object, *-aham*. Note the non-Mari name *Isu-abam-ālam* cited by Stamm (132). The main difficulty with this interpretation seems to be the lack of a full three-membered name of the type DN-*aham-nīšu*. The plural subject of the verb indicates that the speakers were older siblings. Since the bearers of these names are all males this would indicate that this type of name was possibly given to the first male offspring in the family, however, this can not be stated with certainty due to the lack of patronymics with the Mari names. With the above names compare *Aham-nūta* cited in paragraph 16.1 above. For
these reasons, as well as the fact that non-Mari names of the type Aham/Ilam-nīṣu exist (132), it seems best to follow Stamm's lead. If the names mean, 'We have DN', then they would be expressions of trust. Arši-Adda, 'I have acquired, 0 Addu', is to be interpreted in a similar way; note Arši-ahum/daqqu (F) cited in paragraph 16.1 above.

For a name based upon the pattern Ennam-DN, which is cited by Stamm in this paragraph (133), see my paragraph 22.1 dealing with request names.

Names of Greeting for which it is difficult to determine their meaning and situation (16.3)

There are several names which appear to be cries of joy and of thanksgiving which were expressed by one of the parents. These may express recognition of the divine help which was thought to have been involved in conception or a difficult delivery. Included here are Šummañ-lā-El, -Šamaš, 'But for DN', and Anni-El, 'Indeed, 0 El' (Stamm 1939: 136). However, they could also be placed in paragraphs 17 or 24 as expressions of thanksgiving.
The god gives the child (17.1)

The names cited in this paragraph are some of the most common found in the Mari corpus. In most of these names the bearer is not directly referred to and it is difficult, if not impossible, to identify the speaker of the names.

Iddin-Abba, -Addu, -Admu, -Akka, -Amurrum, -Annu, -Dagan, -Dirum, -Ea, -El, -IGI.KUR, -Il-aba, -ili, -Ishara, -Istar, -Itur-Mer, -Kakka, -Kubi, -Laba, -Mamma, -Ninsubur, -Numusda, -Nunu, -Sin, -Samas, and -Tabubu, 'DN has given', are names which exhibit the concept of the deity 'giving' the child.

With the ventive ending the word order is reversed (Stamm 1939: 107): Ea-, Il-, Sin- and Samas-idinnam, 'DN has given to me'.

Since Sin-aham-idinnam, 'Sin has given me a brother', is the only three-membered name of its type found in the Mari corpus, it seems best to consider the Iddin-DN pattern as primary, rather than considering the numerous two-membered names as abbreviations from the singly attested three-membered name. Stamm suggested that this type of name had been spoken by the older brother of the newborn who, in turn, was the second male offspring in the family (1939: 139 and 43-45), but the most that can be said is that the bearer of this name was not the first child. This is the only name in this paragraph in which the bearer is actually referred to.

Iddinya and Iddinyatum are two abbreviated names composed of the verbal form found in the longer two-membered names, with the hypocoristic suffixes -ya and -yatum appended.
Semantically, 域 фин-iqišam, 'Sin has given to me as a present', is grouped with the foregoing, but the usage of nadānu far surpasses that of qišu in the names of the Mari corpus. Sumu-taqiš, 'She has presented the name/posterity', is probably addressed to an unnamed female deity although it could conceivably be addressed to the mistress of a slave. Supporting the former interpretation are five feminine 'names of thanksgiving', such as Tabni-Ištar, Nunu-tabni, Tūlid-Mama, Tašīn-Ištar and Tatūr-Ištar (see below pars. 17.2-3, 17.8 and 17.10 and additionally Stamm 1939: 28). However, if the mistress of the slave is being addressed, as is the case with Stamm's Taqīša-Bētu (F) (28), then the name could be entered in paragraph 41 as a slave name.

In any case, the name is a 'mixed name', consisting of the Amorite element sumu and the Akk. verbal form, taqiš.

The names Iddin-pī-Ea, -El, 'The command of DN has given', acknowledge the powerfulness of the divine word which was operative in the 'giving' of the child. It is possible that these names could be placed in paragraph 17.11 where thankfulness for the trustworthiness of the divine word is expressed, but in view of the usage of nadānu it seems preferable to place them here. For possible abbreviated names see paragraph 17.11.

For nominal names which correspond to those found in this paragraph see paragraph 36. There, we find that the dominant verbal root, nadānu, has only a single corresponding nominal type of name, while the subordinate verbal form, qišu, has numerous correspondences, using qīštu (see the Glossary for references). No corresponding attribute names, of the type DN-nadin-apli/zēri/ahi, were found in the Mari corpus of names (paragraph 30.1).
The god creates the child (17.2-3)

Ibni-\(\text{d}\)Addu, \(\text{d}\)Amurum, \(\text{d}\)Erra and \(\text{d}\)Sin, 'DN has created'.

The less frequently attested word order is found in \(\text{d}\)Sin-ibni.

Corresponding attribute names of the type DN-bēni are very common in the Mari corpus of names (see paragraph 30.1). Although feminine names of this type are not too common (Stamm 1939: 28 and 366), Tabni-\(\text{d}\)istar (F) and \(\text{d}\)Nunu-tabni (F), 'DN has created', are two examples attested in the Mari corpus. Note the abbreviated name Tabnitum (F), which consists of the verbal form plus the -\(\text{t}u\)m ending.

The name Tēlid-\(\text{d}\)Mamma (F), 'Mamma has borne', is rare evidence for the concept that the goddess has borne the child (Stamm 1939: 140).

The god brings (the child?) (17.4)

\(\text{d}\)Enlil- and \(\text{d}\)Sin-ulublām, 'DN has brought to me'. The placing of these names in this category is based upon the assumption that they are similar to the DN-idinnam names noted above (17.1). However, a three-membered name such as DN-aham/aplam-ulublām is lacking.

In view of this uncertainty, Stamm noted the possibility that these names might possibly be considered as thanksgiving names and thus be placed in paragraph 24 (1939: 141).

The god names the name of the child (17.5)

Ibbi-\(\text{d}\)Addu, \(\text{d}\)Amurum, \(\text{d}\)Dagan, \(\text{d}\)Ištār, \(\text{d}\)Ištaran, \(\text{d}\)Nehum, \(\text{d}\)Ninsubur, \(\text{d}\)Sahan, and \(\text{d}\)Samaš, 'DN has called/named'. Ilšu-ibbibīsu, 'His god has called/named him'. Stamm pointed out (1939: 141) that the relationship between 'naming' and 'creating' was very close in the ancient mind. In this regard compare the names cited above.

Corresponding nominal names of the type Nabī-DN are quite common,
see paragraph 36. Three-membered verbal sentence names, which are more frequent in later times (Stamm 1939: 142), are lacking in the Mari corpus. Abbreviated names, based upon the verbal form used in the two-membered names, include Ibbum, vocalized according to sentence syntax, and Ibbatum (f), which is composed of ibbi plus the -atum ending.

The god 'Determines' the birth (17.8)

The exact sense of Isîm-Addu and -Ea, 'DN has determined', is difficult to ascertain. Perhaps the 'determining' referred to the fact that the god had certainly caused the birth or possibly that the god had 'determined' the time of birth. On the other hand it is possible that the reference could be to the deity 'determining' the fate or destiny of the individual involved. The element šiamu is indeed used this way (AHw· 1225b). Tašîm-Istar (F), 'Istar has determined', is another of the rare feminine names found among the thanksgiving names (Stamm 1939· 28).

Names for later children (17.10)

In the names Itûr-Adu, -Ea and -Ningal, 'DN has returned', the deity mentioned was probably considered responsible for the birth of a previous child. When a second child was born, this same deity was considered to have been still active and thus 'had returned'. The G form of târu is intransitive, and thus Stamm's alternative rendering, whereby the newborn is considered a substitute for a deceased child, is not possible (1939· 146, n.3). One feminine name, Tatûr-Istar (F), 'Istar has returned', is attested. Finally to be noted is Uštâšni-El, 'El has doubled'. 
Thanks for the trustworthiness of the divine word (17.11)

For Ikūn-pi-[d][Sin], 'The command of Sin is firm', it seems reasonable to assume that the deity mentioned had given an oracle stating that a child would be born, and that when in fact the child was born, this type of name was given to him. Thus, 'is firm' is to be interpreted as 'has come true' or 'is established'. Ikuppi (F) is probably an abbreviation from Ikūn-pi, which in turn is an abbreviated name. Names such as Pi-[d]Adē and [d]Samū, could be abbreviations from the above mentioned type of names or from the Iddin-pi-Ea and -El pattern noted in paragraph 17.1. It is interesting to note that none of the divine names found in the full three-membered names, i.e., Ea, El or Sin, appear in the 'abbreviated names' noted above.

1 Roberts (1972. 62, n.1) uses this interpretation for his earlier 'Ikūn-DN' names.

2 Compare OA Ikuppaša from Ikūn-paša cited by Roberts (1972 62, n.1) from Stephens 1928. 45a.
Names Expressing a Request for a Child (18.1)

There is only one name from the Mari corpus which is to be placed in this category. 

\[ \text{Šamaš-piqdanni}, \ \text{'Entrust to me, 0 Šamaš'} \]. Semantically, this name seems to have a correspondence in the late name cited by Stamm (1939: 149-50), \[ \text{Marduk-qisanni}, \ \text{'Give to me (a son), 0 Marduk'} \]. In any case, the Mari name can be considered as a request for a son which was uttered prior to the birth by the father. Then, after the request had been granted, the name was given to the bearer, becoming in effect a thanksgiving name, testifying to the fact that the deity had acted favorably on behalf of the petitioner.

Most of the names cited in this paragraph by Stamm (1939: 148-51) are precatives in which the deity is addressed. Precatives addressed to the deity are very rare in the Mari corpus of names (see the Glossary, 16ū).
Names Expressing Wishes (19)

Names expressing wishes on behalf of a child are rare in the Mari corpus of names. This agrees with Stamm's observation (1939: 152) regarding their rarity in the OB period. Among the Mari names, wishes are expressed primarily for the master or mistress of a slave and also on behalf of the king (see paragraphs 41 and 42). Wishes normally take the form of an imperative or precative. It can also be assumed that in the following instances it is the well-being of the son that is in view.

Wishes for the growth of the child (19.2)

It is probable that Lipissu-lisər, 'May his creation prosper', was addressed to an unknown deity, especially in view of the Lipit-DN names attested in the Mari corpus (see paragraph 37.1). The verbal element is nominalized in the abbreviated name Lisərum.

Wishes for divine protection (19.5)

Ili-usuršu, 'O my god, protect him', is apparently directed to the deity on behalf of the newborn child. The 3, masc., sing., accusative pronominal suffix replaces the direct object, which is found in names such as DN-apla/aham-usur noted by Stamm (1939: 158). For a similar name in the first person, see paragraph 22.4.
Names Expressing Complaints (21)

General complaints (21.1)

In ancient times names of this type were borne by both sexes (Stamm 1939. 161-62), but in the Mari corpus of names they are borne only by males. Thus the reason for the complaint is not that a male offspring was sought, otherwise the complaint would certainly have turned to joy with the arrival of the male. Instead, the basis of most of the complaints is probably sickness (Stamm 1939: 161). The speaker of these names is often the child himself, or at least the name was 'placed in his mouth'. Occasionally the father appears to be the speaker of the name.

If the basis of the complaints had to do with sickness, then the names Admat-ili, 'How long, 0 my god?', and Mati-ilu, 'When, 0 god?', are cries, asking the god how much longer the pain of illness would last. In fact, they are cries of despair, that the person had had enough pain (CAD Al. 119a). Note also Ammi-Annu, 'Why, 0 Annu?' and Maši-El, 'It is enough, 0 El'. Maši'atum (F) is an abbreviated form with the hypocoristic suffix added.

The usage of the verbal root anāhu is quite common among the names of complaint found in the Mari corpus. Ātanah, 'I have become tired', could be considered complete in and of itself, but it also could be an abbreviated name from a longer two-membered name such as Ātanah-ili cited by Ranke (1905 68a) or Ātanah-īstar (YOS 13 235.7). Also attested among the Mari names are Anih-libbi, 'My heart is tired', Anah-El, 'I am tired, 0 El', and the š form in Šunuḫ-Šamaš, 'He is worried/having a hard time, 0 Šamaš'. The latter name seems to have been spoken by the father, referring to
a sick son. Possibly the mother was the speaker of the name Abum-āniḥ, 'The father is tired'.

The name Ilī-wēdiku, 'O my god, I am alone', is a complaint 'placed in the mouth' of the child. It seems reasonable to assume that the bearer was an orphan and that his name reflects this status (for wēdiku see the Glossary, wēdu).

Complaints in the form of negative expressions (21.2)

The single example of this type among the Mari names is Abum-ē-kīn, 'The father is not reliable'. The speaker of this name could be an irate wife or abandoned child.
Names Expressing Requests (22)

Requests similar to prayers (22.1)

The following names contain elements, usually verbal forms, which also appear in prayers (Stamm 1939: 29-30 and 166-74 passim). It is usually impossible to identify with certainty the situation which gave rise to the names, but as Stamm noted (166), sickness was probably the basis of most of the requests. This observation is based upon the analogy of prayers. The speaker of the names is difficult to determine, but it is probable that they were spoken by the father and 'placed in the mouth of the child'.

*Ili-atpalam*, 'O my god, requite to me', is a request for a favorable hearing regarding an entreaty. Stamm (1939) entered this name in paragraph 22.1.1, translating *apalu* as 'to intercede for', but in view of its usage in the Gt, in the sense of "to requite" (CAD A2: 164b), it seems preferable to enter it in this category. Compare the usage of *mutaplu* in the Glossary. With *Supī-leqe* (F), 'Accept my prayer', compare the three-membered name *dSīn-lege-unminni*, 'Sīn, accept my entreaty', cited by Stamm (167).

*Ili-gimlanni*, 'Spare me, O my god', *dēšāra-gumli* (F), 'Spare, O Šāra', and *Gumul-dSīn*, 'Spare, O Sīn', are requests for compassion and kindness. As a rule, in two-membered names, the vocative stands in the first position, although exceptions to the rule are quite common (Stamm 1939: 109). Since *ennam* is to be considered a vocative particle meaning 'mercy' (CAD E: 170), *Ennam-dAssur* means 'Mercy, O Assur'.

*dSīn-napšera*, 'Pardon me, O Sīn', seems to be a request for reconciliation to an enraged deity. *Napšera*, 'Pardon me', could be considered complete as it stands, but it seems more probable
that it is an abbreviation from a longer two-membered name such as the preceding. **Ili-tūra**, 'Return to me, 0 my god', and **Tu-ra⁻⁴Dagan**, 'Return to me, 0 Dagan', are requests that the favorable presence of the deities will return to the petitioners.

The following names seem to be requests for deliverance from some type of misfortune or sickness (Stamm 1939: 169), although it can not be excluded that they are requests for deliverance from the penalty of sin (**AHw**: 849b). These names include **Sīn-putram**, 'Absolve me, 0 Sīn', **Ili-putranni**, 'O my god, absolve me', **Pu-tram-ilī**, 'O my god, absolve me', and (F) **Annu⁻⁴ and (F) Ištar-putrī**, 'Absolve, 0 DN'. If emphasis is placed upon the secular aspect, as suggested above, then the translations could be 'Remove from me, 0 DN (the evil, burden, sickness, etc.)'. But due to the lack of a three-membered name, containing an explicit object, certainty is not possible.

In several names the speaker is neutral. **Magtum-lizziz**, 'May the fallen one stand again', is a request for help while **Kittum-lizziz**, 'May justice stand again', is a request for justice to be accomplished. This latter type of name is more frequent from Kassite times onward (Stamm 1939: 172).

(F) **Nawarsi⁻⁴ and Nawarsa⁻⁴lūmur**, 'May I see her light', are both requests addressed to unnamed female deities. It is possible that the request is that the divine presence of the deity might be experienced in the temple (Stamm 1939: 173). Also to be noted is **Rabūssu-lūmur**, 'May I see his majesty'. Following the above interpretation I take **rabūtu** to refer to the majesty of an unnamed deity, which seems to be its primary reference (**AHw**: 940b). It can not be excluded however, that the reference could be to the majesty of the monarch, and if this
is the case, it should be entered in paragraph 42.

Negative request (22.3)

This class of names is not very productive. *Ili-ay-abāš*, 'O my god, may I not come to shame', is a request of a pious person, who had placed his trust in a deity, that he would not be found wanting; that is, that he will be proven correct in the placing of his trust in the deity.

Requests regarding the condition of the child (22.4)

*Ili-usranni*, 'O my god, protect me', is a request for the deity to protect the child. *Balātam-qīṣīm* (F), 'Give life to me', was probably spoken by the father on behalf of the child and then 'placed in the mouth of the child'. *Ili-asranni*, 'O my god, take care of me', can also be taken as a request for divine protection from physical danger. However, in view of the usage of *ašaru* in the sense of 'providing with food rations' (CAD A2: 420b), this name could have been a request made by the head of an impoverished family for divine supply of provisions and then 'placed in the mouth of the child'.

It is possible that *Kakka-līdi* (F), 'May Kakka know', should be entered in this category as well. The request would be that the deity would give attention to the undefined condition of the child.
Names Expressing Abstract Thanksgiving (23)

These names are expressions of thanksgiving mixed with joy. Since it is not usually stated what the reason for the thanksgiving is, the names are 'abstract' in their nature. They can be subjective pronouncements, being 'placed into the mouth of the child', or objective pronouncements, without a definite speaker being indicated.

Thanksgiving for 'Seeing' the deity (23.1)

Amur-Åšur, 'I have seen Åšur', is the single example of this very common type of name pattern (Stamm 1939: 183, n. 2). With a name such as this one, certainty regarding its interpretation is not possible. Stamm has argued that the reference could have been to thanksgiving for a favorable response to a request for deliverance from evil or for recovery from sickness (87-88). On the other hand the name could reflect thanksgiving for having seen the divine presence in the temple of the god, see Nawarsi/Ša-lūmur entered in paragraph 22.1 above in this regard. Although it is possible that the verbal form should be taken as an imperative, a name such as Atamar-dSin in the perfect would argue against such an interpretation (Ranke 1905: 68a).

Additional abstract thanksgiving names (23.2)

Namra-Šar'ur, 'Šar'ur is bright', and Šissu-navrat, 'Its rising is radiant', both contain allusions to stars which apparently appeared approximately at the moment of birth (Stamm 1939: 183-84).

Tarih-mātum (F), 'The land rejoices', is one of several names in which the joy of the parents is mixed with that of the land, perhaps at the beginning of a festival. This type of name is quite widespread
in Kassite times (Stamm 1939: 79). It seems that Tarīš-hattu (F), 'The scepter rejoices', and Tarīš-Admu (F) and -Ištar (F), 'DN rejoices', might stem from a similar background. The latter names might indicate that the birth took place approximately at the beginning of the deities' festivals. Also related to this class of names would be Ėriṣṣu-mātum, 'The land desires him (i.e., the god)' (Stamm 1939: 79 and 186). Again, the reference could be to a soon-to-start festival.

Takūn-mātum (F), 'The land has become stable', Takūn-hattum (F), 'The scepter has become stable', Tatūr-mātum (F), 'The land has returned (to stability)', and Kiniš-mātum (F), 'The land is firm/in order', all indicate that the namegiver was alluding to the fortunate ending of chaotic conditions in the land. This event took place approximately at the time of the birth of the newborn. It is possible that Tāb-eli-mātim, 'It is pleasant for the land', Tāb-eli-mātīsu, 'It is pleasant for his land', and Tāb-eli-ummānīsu, 'It is pleasant for his army', also point to the ending of chaotic conditions in the land and army respectively.

It is possible that the names entered in these last two (literal) paragraphs, especially Tarīš-hattu (F) and Takūn-hattum (F), could be placed in paragraph 42 which contains names referring to the king and kingship.
Due to the short time between the birth and the time of name giving, names expressing thanksgiving for deliverance or recovery from sickness are rare. However, Tāb-balāṭī, 'My health is good', seems to be of this type. The name was probably spoken by the father and 'placed in the mouth of the child'. Compare the request name Balāṭam-gīṣim (F) cited in paragraph 22.4 above and a name such as Lublūt-ilum, 'May I be healthy, O god', among others cited by Stamm (1939: 177). Note also the numerous DN-muballit names found at Mari (see the Glossary and paragraph 30.2).

Thanksgiving names with corresponding prayer names (24.6-7)

Ili- and dSin-iṣmenni, 'DN has heard me', and Išme-dAddu, dDagan and dSin, 'DN has heard', are names of this type although corresponding cognate prayer names are lacking in the Mari corpus. But semantically compare the 'request name' Supi-leqe (F) cited in paragraph 22.1. Also to be noted is the attribute name dIšara-šeme'at (F), found at Mari (paragraph 30.3). Stamm's observations regarding word order are evident in the above names. That is, that the subject is followed by the verb with the ventive, but the reverse is true when the verb is suffixless (107).

Igmil-dSin, 'Sin has spared', has several corresponding prayer names in the Mari corpus (see paragraph 22.1 and the Glossary). Igmillum, vocalized according to sentence syntax, is an abbreviated name based upon the nominalized verbal form.
Apparently names such as Imgur-\textsuperscript{d}Minurta, \textsuperscript{d}Sin and \textsuperscript{d}Sama\textsuperscript{a}, 'DN has granted', are related semantically to the Isme-DN type names noted above. They both seem to reflect the fact that a favorable hearing had been granted to a prayer. This is evidenced by the fact that the child had been born and was still living (Stamm 1939: 147 and 192 as well as CAD M1: 38–39). Corresponding 'request type names' are lacking for both of these types in early times (Stamm 1939: 147) and this holds true for the Mari names. Imgurum is an abbreviated name resulting from the omission of the divine name in the above type of names. A form of the verbal element appears in the category of 'attribute names' of the pattern DN-\textsuperscript{m}agir (see paragraph 30.3 and the Glossary).
The names which occur in this paragraph are, in the main, subjective expressions of trust which are 'placed in the mouth of the child' and probably form his life maxim. The usage of the present and also the stative imply a translation in the sense of 'now and in the future' (Stamm 1939: 194 and 197).

_Aqāl-ana-Šamaš_ , 'I am attentive to Šamaš', _Uga-Addu_ and _-El_ , 'I wait for DN', and _Ana-Šamaš-anat-tal_ , 'I will look for Šamaš', all express the fact that the pious one's attention is directed toward the deity. The latter name may be an abbreviated one from a longer name such as _Ana-qati-Šamaš-anat-tal_ cited by Stamm (1939: 196).

_Ana-Šagan/Ea/Il-aba/(F) Istar/d-Itür-Mer/dSin/dŠamaš-taklaku_ , 'I trust in DN', was a very popular type of name among the Mari names. _Šiyarum-taklaku_ (F), 'I trust (in) Šiyarum', could be an abbreviation from the longer three-membered pattern noted above. However, most the three-membered names are borne by males while this two-membered name is borne by a female. _Taṭāb-Esar_ (F), 'Esar is good', expresses the pious person's trust in the goodness of the deity.

Although a name such as _Nimmar-Šin_ , 'We shall see Šin', can not be considered as having been 'placed in the mouth of the child', it does express prospective trust. It could have been spoken by either of the parents or, less probably, by older siblings. It is possible to relate this type of name to those of the _Amur-DN_ pattern, of which only one instance is found among the Mari names (paragraph 23.1). The above name can be considered an expression of trust that the deity would heal from sickness or deliver one from
difficulty, etc. (Stamm 1939 87-88). But the possibility can not be excluded that the name might be a promise made by a pious person that he would seek the deity in the temple. Possibly a name such as Ana-Šamaš-anaṭṭal noted above would lend support to this interpretation.

The sense of İdi-Annu and -El, 'DN knows', seems to be that the deity knows the person as a pious and upright man, and thus will render him help or blessings (Stamm 1939: 194 and 198).
Names Expressing Retrospective Trust (26)

The names that are placed in this paragraph indicate that either some type of trust had been placed in the deity and that this trust had been favorably rewarded or that a request had been answered in a favorable manner (Stamm 1939: 22, 198).

Names reflecting the initial desire or request include Atkal-ana-Dāšamaš, 'I have trusted in Šamaš', Ilam-ēriš, 'He desired a god', and Uqi-El, 'I waited (for) El'. It seems reasonable to assume that the 'trust', 'desire' and 'waiting' had been favorably rewarded.

Several names express retrospective trust, in that they are based upon desires or requests that had already been granted. Sillus-tāb (F), 'It is sweet in his shade' (CAD § 191b) could possibly reflect a situation whereby the person had entered the temple of the deity in order to present his or her request. The idea is found in several names cited by Stamm (1939: 199), especially Ana-šilli-Dīn-ēmid, 'I took my refuge in the shade of Sīn'.

Possibly Inūh-libbī, 'My heart rests', stems from a similar background. Compare Inūh-Sagil, where Sagil is an abbreviation for Esagil (cited and discussed by Stamm 1939 85). It is also possible that Inī-irmuk, 'He has bathed my eye', refers to the brilliance of the divine presence in the temple. Compare the names with the elements amāru and naṭālu in the Glossary and paragraphs 23.1 and 25.2. On the other hand, it is possible that the initial request was for healing from an eye disease, and that once this had been granted, this name was adopted as an expression of retrospective trust. This implies that the adoption of the name occurred some time after the birth.
Although the following names are difficult to interpret with certainty they seem to relate to the fact that the god has conquered, or prevailed over his undefined enemies, and thus express trust that such will always be the case. These names include Ḫūd-ayābīšu, 'He (the god) conquered his enemies', and if the alternative interpretation of Ḫūd-appāšu as 'He (the god) has conquered his nose (i.e., of his enemy)' is accepted then that name could be entered here instead of in paragraph 16.1 (see the Glossary under appu). It is very possible that names such as (F) Annu-, (F) Ištar- and (F) Ḫamma-taš, 'DN has prevailed', and also Ḫili-d-Addu, 'Addu has prevailed', should be entered here as well. They would thus be conveying the idea that the deity has prevailed over his or her enemy.
Names of Prospective Thanks (27)

Expressions of the name bearers (27.1)

The names which are expressions of thanksgiving and of praise were probably pronounced in response to a favorable hearing which had been granted by the deity to a previous request. Thus the names are expressions calling upon the bearer or others to praise the deity in question. Landsberger (apud Stamm 1939: 201) noted that these names have parallels in prayers, especially the verbal forms which are used.

Lūštammār, 'I will praise', is probably an abbreviation from a longer name of the type Lūštammār-DN which, however, is not attested in the Mari corpus, but see for example the OB Lūštammār-Šamas cited by Ranke among others (1905: 119a). Also found in the Mari corpus is Āštammār-Addu, 'I praise Addu', the present tense indicating 'now, and in the future'. Additional calls for the bearer to praise the deity include dSin-ludlul, 'Let me praise Sin', Adallal-dSin, 'I will praise Sin', and the abbreviated form Adallal.

(F) dAšu-, (F) Ea-, Ilšu-, (F) Kišštam- and (F) dSin-nādā, 'Praise DN', are names which are 'placed in the mouth of the bearers', calling upon others to praise the deity in question. Thus nādā is being interpreted as a G, imp., 2, c., pl. from nādu (see the Glossary). Kišštam- in the accusative supports this interpretation as do the imperative forms dBagan-nādī and Ilak-na'ad cited in paragraph 27.2 below. For these reasons I do not follow Gelb's interpretation of the final -a in nādā as an element indicating the predicate (MAD 2: 146-51), even though I agree that such an element does exist in other names (see the Glossary under -a).
Mannam-luplah (F), 'Whom will I venerate?', is an unusual name for it could imply that at the time of naming it was not yet known which deity was to be praised for the blessing received.

Reminders to the name bearers (27.2)

The names which are included in this category were, in general, stylized expressions which were addressed to the children and which could have formed his life maxim (Stamm 1939: 203).

\[\text{dDagan-nādi} (F), 'Praise Dagan' (G, imp., 2, fem., sing.),\]
and \(\text{Ilak-na'ad}, 'Praise your god',\) would fall into this category.

\[\text{dSin-pilah}, 'Venerate Sin',\] and \(\text{Ilak-pilah}, 'Venerate your god',\) are reminders to the child to have an attitude of godly fear.

\(\text{Uşur-awāssu}, 'Observe his word',\) is a call for obedience to the deity.

\(\text{Ilaka/Ilak-ṣūqir}, 'Honor your god',\) is a call to honor the deity.

Calls to trust and to remember deities are expressed in \(\text{Siya<rum>-takal}, 'Trust (in) Siyarum',\) and \(\text{dAddu-lā-tamāsī}, 'Do not forget Addu'.\)

The names \(\text{Tīr-Ea, -Istar}\) and \(\text{-Mamma}, 'Return (to) DN',\) are difficult to interpret. Evidently \(\text{Tīratum} (F),\) is an abbreviated name formed using the verbal element plus the -atūm ending. The D, imp., form was probably addressed to the newborn and formed his life maxim. These names may be related to \(\text{Ana-Šamaš-tīr}\) cited by Ranke (1905 66b), although the word order does not indicate a perfect analogy.

General statements such as \(\text{Qu’u-} \text{dAddu}\) and \(\text{dDagan}, 'DN is waiting/expecting',\) as well as \(\text{Ugākki-} \text{El}, 'El is waiting for you',\) probably served as reminders to the bearers, as well as those with whom they came into contact, of the divine faithfulness of the deity.
General Expressions of the Type Sin-abi (29)

Where paragraphs 16-28 dealt with verbal sentence names, paragraphs 29-33, which follow, contain names which are nominal sentences.

DN-abi type names (29.1.a)

As Dhorme has pointed out (apud Stamm 1939: 209), the following names are generally expressions of trust. These names are very frequent in earlier times, but they become less frequent in later periods (Stamm 1939: 208). Numerous examples are found in the Mari corpus of names.

\(\text{d}^\text{Bu}n\text{e}n\text{e}-, \text{d}^\text{En}l\text{i}l-, \text{Erra}-, \text{d}^\text{Sam}\text{a}-\) and \(\text{d}^\text{Ti}sp\text{a}k-\) \(\text{abi}\), 'DN is my father', are names which were spoken by one of the parents and 'placed into the mouth of the child'. Also to be noted is \(\text{Il}\text{umma-}\) \(\text{abi}\), 'It is the god who is my father'. In \(\text{d}^\text{Sin-}\text{abu}\text{su}\), 'Sin is his father', and \(\text{Il}\text{isu-}\text{abu}\text{su}\), 'His god is his father', the child is addressed and is referred to by the third person pronominal suffix.

\(\text{d}^\text{Annu-}, \text{d}^\text{B}e\text{let-ek}\text{all}\text{im-}, \text{d}^\text{Dir}\text{itum-}, \text{d}^\text{i}\text{shara-}, \text{d}^\text{I}\text{star-}, \text{d}^\text{K}i\text{s}\text{i}tum-\), \(\text{d}^\text{M}a\text{m}\text{mitum-}, \text{d}^\text{N}i\text{n}g\text{a}l-\), \(\text{d}^\text{N}i\text{n}h\text{u}r\text{sag}\text{a-ga}\) and \(\text{d}^\text{T}a\text{b}u\text{bu-}\text{ummi}\), 'DN is my mother', are all borne by females. The inverted word order is found in several feminine names: \(\text{U}m\text{mi-}\) \(\text{d}^\text{Hanat}\) (F), \(\text{d}^\text{i}\text{shara}\) (F) and \(\text{Naru}\) (F), 'DN is my mother'.

Only rarely is ahu found in this type of name: Ahī-šīn, 'Sin is my brother', and Anum-ahī, which exhibits the more common Akk. word order.

Addu- and dšīn-bēlī, 'DN is my master', and Bēlī-dAddu are included in this category, for these are expressions of trust and are semantically similar to the preceding names. Also to be noted in this regard is Bēltī-Erah, 'Erah is my mistress'.

DN-ilī type names (29.1.b)

These names are also expressions of trust. The god named was evidently considered as the guardian god of the bearer who possibly had received some special benefit from this particular deity.

Names of this type include (F) ḍAbba-, (F) ḍDagan-, (F) ḍIstar-, dšīn- and ḍSamaš-ilī, 'DN is my god'. The reverse word order, with the same meaning, is found in Ili-Annu, -Istar, -Mamma, -Šakim and -Šērum. It is possible that some of these names could be considered Amorite, for the predicate-subject word order is more common among Amorite names (Huffmon 1965: 95). Note the similar names, containing Amorite DNs, cited by Huffmon (1965: 165): Ili-dAddu, -dDagan, -Epūh, -Erah, -Ešuh, -Malik, -Nehim, -Rasap and -Samas.

The Akk. name Ilka-šīn, 'Sin is your god', is apparently addressed to the child, while in the following the child is referred to by the third person pronominal suffix: ḍAddu-, ḍAsar- and Šīn-ilīṣu, 'DN is his god'.

Related to the above names are: (F) Annu-, (F) Ea-, (F) ḍIšhara-, (F) Istar- and (F) ḍSamaš- (d) Lamassī, 'DN is my protective genie'. The reverse word order is found in Lamassī-dAssur (F). In the name
Kišītum-Lemmaša (F), 'Kišītum is her Lama-protective deity', the child is referred to by the pronominal suffix.

Since bāsti can not only mean dignity but can also refer to dignity personified as a protective spirit (CAD B: 142a), the following names can be added to this paragraph: (F) dAddu-, (F) Annu-, (F) dDagan-, (F) Ea- and (F) lī-bāstitī, 'DN is my dignity'. In this connection compare the translation of -lamassi as 'My protective genie' noted above and also Stamm's translation of bāstu as 'Angel' (1939: 210 and 126, n.2). As with the DN-lamassi pattern noted above, this pattern is used almost exclusively in feminine names.

DN-tukultī type names (29.1.c)

Names which are entered in this paragraph usually appear with pronominal suffixes. For forms without the pronominal suffixes see paragraph 30.

First to be noted are the names dAddu-, dAssur-, dDagan-, lī-, (f) Ištar- and dŠamaš-andullī (f) 'DN is my protection'. Related to the idea of protection are names such as (F) dAddu- and dŠamaš-dūrī, 'DN is my wall'. Also to be noted is Šī-dūrī (F), 'She is my wall', where the personal pronoun refers to an unnamed female deity (Stamm 1939· 77). The concept of refuge and protection is found in the names using šadū and kāpu as one of the elements: dDagan- and Ea-šadūni, 'DN is our mountain', Šadīma-El, 'El is surely my mountain', and dDirītum-kāpī (F), 'Dirītum is my rock'.

It is also possible that the idea of protection was intended in the following names (F) dDagan-kībrī, Kībrī-dDagan and -Ištar,
'DN is my shore', as suggested by Birot (1956, 62). For Kibir-DN names see paragraph 39.2.

Very common among the Mari names are the following: (F) Annu-, Ea-, (F) Ḡubat-, Ili-, (F) Ištar-, Ḡamaš- and (F) Ḡerum-tukulti, 'DN is my trust'. (F) Ili, (F) Išhara- and (F) Ḡamaš-dumqi, 'DN is my grace', were borne exclusively by females (see the Listing). Ili-itā, 'My god is my border', may carry the sense of 'protective hedge' (Stamm 1939: 212).

Another feminine pattern includes the following names: (F) Ḡaddu-, (F) Ḡumušda-, (F) Ḡin- and (F) Ḡamaš-nūrī, 'DN is my light'. For the usage of the Amorite cognate, nīru, again chiefly in feminine names, see Huffman 1965, 243-44. Along side of the common (F) Ḡagan-, (F) Ea-, (F) Išhara- and (F) Ištar-Ḡamš, 'DN is my sun' pattern, the reverse word order is attested in Ḡamš-Ḡaddu which was borne by a male. Compare the Amorite 'Ḡamš-ḠN' pattern (Huffman 1965: 251).

Some names make reference to divine assistance. These include Ḡumušda-nahrātī, 'Numušda is my help', Tabub(u)-imdi (F), 'Tabubu is my support', and Ḡagan- and Ḡin-rēšāzu, 'DN is his helper', in which the bearer is referred to by the pronominal suffix. Related to this concept are names such as Ḡammurum-, (F) Annu-, Ea-, Ili-, (F) Ištar-, Ḡumušda-, Ḡamaš- and Ḡakrub-El-tillatī, 'DN is my rescue troop', and the corresponding names Ḡagan-, Iššu-, Ḡin- and Ḡamaš-tillassu, 'DN is his rescue troop'. Ḡamaš-rēīt, 'Ḡamaš is my guide', Annu-gāmiltī (F), 'Annu is my savior', and (F) Annu-, Ea-, (F) Ištar-, Ḡin-, (F) Ḡalāš-
and *Samas-tappi, 'DN is my friend', could all refer to divine assistance. The reverse word order is attested in Tappi-El and *Mamma (F).

Reference to divine strength is found in (F) Annu- and (F) *Mamma-unnī, 'DN is my strength', a pattern limited to feminine names, and in Emūgi-El, 'El is my strength'.

The concept of the deity as a healer seems to be referred to in (F) Annu-, (F) Ili-, (F) ḫīshara-, (F) Ištar and (F) Kakka-asiya, 'DN is my physician'. *Admu-balatī (F) 'Admu is my life', and Annu- and (F) *Samas-napišti, 'DN is my life', are probably expressions of trust. Banuka-El, 'El is your creator', is placed here due to the usage of the pronominal suffix, while the more common names of the 'DN-bāni' pattern are placed in paragraph 30.1.

Miscellaneous names in this paragraph include (F) Ištar-šilili, 'Ištar is my protection', and Annu-šilili, 'Annu is my protection'. Also to be noted are Zitti-Ištar, 'Ištar is my portion', *Mamma-numri (F), 'Mamma is my cheerfulness', Awāti-El, 'El is my word', and Ṣeri-šin, 'Sīn is my morning star'. In (F) Annu- and (F) Kakka-rūši, 'DN is her beloved one', and *Dagan-šinušu, 'Dagan is his help', the bearer is referred to by the pronominal suffix.

### DN/Ili-ēperi type names (29.2)

The second element in these names is a participial form with a pronominal suffix. Often, but not necessarily always, the element will appear without the suffix as an attribute name (see paragraph 30). Ili- and *Samas-mūtapli, 'DN is my requiter', and Ili-maṣṣari, 'My god is my keeper', are such names, without corresponding attribute names in paragraph 30.
Attribute Names (30)

The names entered in this paragraph ascribe some characteristic to the deity in question. Often a corresponding sentence name containing a finite verb exists and these will be noted. In general, the names can be considered expressions of thanksgiving. In most cases, the speaker is neutral, that is, he can not be identified with certainty (Stamm 1939: 216).

General expression names (30.1-3)

In the names $^d$Addu-, $^d$Akka-, $^d$Assur-, El-, IlI-, Il$i$u-, $^d$i$i$sum-, $^d$Lamassu- and $^d$Sama$i$-bani, 'DN is the creator', the predicate is the status absolutus form of the participle. Corresponding sentence names from Mari are found in paragraph (17.2), Ibi$n$-DN. The name $^d$Sin-bel-aplim, 'Sin is the lord of the first born', probably has the sense of 'Sin has it in his power (to give) posterity' and is semantically related to the above names (Stamm 1939: 217).

With the names $^d$Ea-, $^d$i$i$sum-, $^d$Sin- and $^d$Sama$i$-mu$i$llim, 'DN is the preserver of health', compare the $^d$Salim-DN names in paragraph 30.5. In the case of names such as $^d$Addu-, El-, IlI-, $^d$Marduk-, $^d$Sin- and $^d$Sama$i$-mu$i$llit, 'DN is the life sustainer', compare the OB name $^d$Sama$i$-liblut cited by Ranke (1905: 145b); however a name such as this is not attested in the Mari corpus. Also to be noted are the names $^d$Addu-, $^d$Amurrum-, $^d$A$i$sar-, $^d$Assur-, $^d$Dagan-, $^d$Ea-, $^d$Il$i$u-, $^d$i$i$taran-, $^d$Marduk-, $^d$Sin-, $^d$Sama$i$- and $^d$Sulpae-a-nagir, 'DN is the watcher'. Nagriya is either a hypocoristicon consisting of the nagir element found in the above names plus the hypocoristic ending or a hypocoristicon based upon the verbal adjective plus $-ya$. 
With \( d\text{-}i\text{š}hara\text{-}\text{še}m\text{e}'\text{at} \) (F), 'Išhara harkens', compare the names of the pattern Išme-DN in paragraph 24.6. In the names (F) \( d\text{-}\text{Hubat}, \text{Ilî} \) and \( d\text{-}\text{Sin-rēmēnī}, \) 'DN is compassionate', the predicate is the status absolutus form of the adjective.

In many cases it is difficult to determine if the predicate is the status absolutus of the participle or of the adjective. In the cases of \( d\text{-}\text{Addu}, \text{El}, \text{Erra}, d\text{-}\text{Sin}, d\text{-}\text{Šamaš} \) and Turrunū-\( \text{gāmil}, \) 'DN is merciful', and the feminine counterparts (F) \( d\text{-}\text{Hubat} \) and (F) \( d\text{-}\text{Ninhursagga-\text{gāmilat}}, \) 'DN is merciful', probably the status absolutus form of the adjective is being used as the predicate. Compare the name Igmil-\( d\text{-}\text{Sin} \) entered in paragraph 24.6. The predicate in \( d\text{-}\text{Sin} \) and \( d\text{-}\text{Šamaš-māgir}, \) 'DN is the granter', is probably the status absolutus of the participle, since the adjective is attested only from the MB period on (CAD ML: 47b). Note the sentence names of the pattern Igmur-DN entered in paragraph 24.7. The predicates in \( d\text{-}\text{Šamaš-tayyār}, \) 'DN is compassionate', and El- and \( d\text{-}\text{Nārum-dayyān}, \) 'DN is the judge', are probably adjectives in the status absolutus.

General expression names with corresponding names in paragraph 29 (30.4)

The names \( d\text{-}\text{Assur}, \text{Ea}, d\text{-}\text{Nabū}, d\text{-}\text{Sin} \) and \( d\text{-}\text{Šamaš-mālik}, \) 'DN is the counselor', have been placed here due to the fact that an OB name such as Ilî-mālikā, which is formed on the pattern found in paragraph 29, exists (Ranke 1905 102a). However, a name such as Imlīk-\( d\text{-}\text{Sin} \) is also attested in OB (Ranke 1905 108b), and thus the name could have been entered in the preceding paragraph.
Names containing abstract
divine epithets (30.5)

In these names nouns, adjectives, participles and verbal forms in the stative are used as predicates.

Those names in which adjectives in the form of the status absolutus are used as predicates include: (F) Puruss- and $d$Sin-damiq, 'DN is good', $d$Sin-asare עד, 'Sin is foremost', (F) $d$Ishara-dannat and
Dan-Erra, 'DN is mighty', Išar-Lim and Sumuqan-išar, 'DN is just', Ea- and ištar-kabar, 'DN is large/strong', and Iškur-eli (F), 'Iškur is exalted'. Occasionally the adjective appears with the archaic predicate ending -a: dSin- and dŠamaš-mûda, 'DN is wise', (F) Annu-, (F) dIšara- and (F) Ištar-damqa, 'DN is good', compare DN-damiq above, Mer-kīna (F), 'Mer is just', compare the Amorite name Yakûn-Mer cited by Huffmon (1965: 221), and Ilum-šalma, 'The god is well', compare Šalim-DN below.

Names in which a noun, either in the status absolutus or with the archaic predicate ending -a, serves as a predicate include: dAdmu-rubâ (F), 'Admu is the prince', Erra-gurâd, 'Erra is the warrior', and dAddu-gugal, 'Addu is the canal inspector'.

In some names the status absolutus form of the participle is used as the predicate; Ea-musâkil, 'Ea provides', and Sin-muštâl, 'Sin is judicious', are such examples.

In these names the stative form of the verb is common as the predicate element; for example in Le'i- dDagan, 'Dagan is able', and the very frequent Ea-, El-, Il-aba-, Ilî-, dSin-, dŠamaš- and Šamaš-rabi, 'DN is great'. It is possible that the hypocoristic name Rabîya (F) is derived from the pattern 'DN-rabi' just mentioned. The spelling of the verb in Šalim-Anum and dAšar, 'DN is well', seems to imply a G rather than a D verbal form (see the Listing and compare Stamm 1939: 176). Finally to be noted is Annu-tâd, 'Annu is good'.
Names of the type $\text{Sin-šar-ilī}$ and $\text{Sin-šar-mātīm}$ (30.6)

The first type of names found in this category are those which express a relationship between one god and another god or gods. Some of these names seem to be honorary titles, and can be considered expressions of thanksgiving or praise (Stamm 1939. 226). Names to be included in this category are: $\text{dŠamaš-īn-ilī}$, 'Šamaš is the eye of the gods', and $\text{dŠamaš-bēl-ilī}$, 'Šamaš is lord of the gods'. $\text{dBabi-Ea}$, 'Ea is god Babi', and $\text{Nanna-Akka}$ (F), 'Akka is Nanna', should probably be included here as well. In the name $\text{šī-Nanna}$ (F), 'She is Nanna', the personal pronoun probably refers to an unnamed female deity (see the Glossary and Stamm 1939. 77).

From the Mari corpus there is a single example which expresses a relationship between a deity and mankind. This name, $\text{dŠamaš-īn-mātīm}$, 'Šamaš is the eye of the land', is probably to be considered an expression of praise.
Names of the Itti-Sin-milkī Type (31.1-3)

Those names which occur with the pronominal suffix are expressions of trust which were 'placed in the mouth of the child'. Those without the pronominal suffix are of a neutral character and can be considered either expressions of trust or expressions of piety. Full, three-membered names include Itti-šamaš-milkī, 'My counsel is with Šamaš', Itti-šamaš-milku, 'Counsel is with Šamaš', and Itti-ili-milkī, 'My counsel is with the god'. In view of the three-membered names it seems reasonable to assume that istar-milkī (F) and Ili-milkū (F) are abbreviations from the Itti-DN-milkū pattern, although the former name could be interpreted as 'Ištar is my counsel', and thus be entered in paragraph 29.1.c. In any case the above names have numerous corresponding attribute names of the 'DN-mālik' pattern entered in paragraph 30.4.

It is possible that Appān-El, 'Before El', is an abbreviation from a longer three-membered name such as Ana-pani-ili (Ranke 1905: 66a). This name expresses the idea that the bearer is considered, at least figuratively, to be in front of, that is in the immediate presence of, the deity. The bearer thus benefits from the protection and blessing of the deity. A similar expression of trust would be the name Igqāt-šamaš, 'In the hand of Šamaš', which could possibly be an abbreviation from a longer name such as Gabbu-ina-gatā-ili, 'All is in the hand of the god', cited by Tallqvist (1914: 78b) and AHw (909b-10a). However, all the known instances of the longer pattern are from LB and NB. Finally to be noted is the three-membered name ša-dšamaš-kalūma, 'Everything is of Šamaš'. 
Names of the Type Rabāt-šawāt-Šīn (32)

The names which are entered in this paragraph are chiefly expressions of thanksgiving and praise. With regard to the speaker, the names are neutral.

Names corresponding to those found in paragraph 17.11 (32.1)

Pūsu-kin, 'His (god’s) mouth (word) is true', is an expression of thanksgiving for the trustworthiness of the divine word. Compare the sentence name found in paragraph 17.11, Ikūn-šī-Šīn. Among the Mari names Etel-šī-Šamaš, 'The command of Šamaš is lordly', does not have an exact correspondence with a name containing a finite verbal form, but the concept expressed is close to the previously noted name, and thus it is entered here.

Names with various correspondences (32.2)

Mad-gimil-Šamaš, 'The mercy of Šamaš is great', is an expression of praise. Compare the numerous DN-gāmil names entered in paragraph 30.3. It is possible that Gimil-šagan and šamaš, 'Favor of DN', are abbreviations from longer three-membered names such as the preceding. Gimillu is probably a further abbreviation of the middle element, nominalized.

General expression names (32.3)

The names entered in this paragraph do not have corresponding sentence names containing finite verbal forms. They are mostly expressions of trust and piety. Tāb-sill-i-Assur and šagan, 'The protection of DN is sweet', are three-membered names from which a name such as Tāb-silli might be derived. Further, it seems best to
associate the frequent šilli-DN pattern with the longer three-membered names, although it is not absolutely necessary to consider each of them as abbreviations of a supposed three-membered name. Many such names are found in the Mari corpus: šillī-šAddu, -Akka,
š-Addu, -Akka,
šillān, šilliya and šillaya are to be considered as further abbreviations consisting of the šilli element with various hypocoristic suffixes.

Tab-wasābšu, 'Sweet is his presence', is an expression of joy in having the divine presence near (Stamm 1939. 236).
Tab-zikiršu, 'His command is sweet', is also a pious expression of joy.
Additional General Expression Names (33)

Praise names in the form of questions and expressions (33.1)

These names contain expressions regarding the incomparability of the deity, in the form of rhetorical questions and also in the form of direct assertions (Stamm 1939: 237). In the Mari corpus of names a name such as Mannum-kīma-DN is lacking, but Mannum-kīma-[ ] could be considered such a name, although it is possible to fill the break with -ābī, for such a name is attested in the Mari corpus (see the Glossary). Also to be considered in this regard are the names Mannum-šāninšu/ša (F), 'Who is his/her equal?', where the pronominal suffixes refer to unnamed deities, Mannum-balū-dšamaē, 'Who (can be) without Šamaē?', and the broken name Mannum-balū-[ ]. Several two-membered abbreviations of the three-membered type name are attested in the Mari corpus: Balu-Ištar and -dšamaē, '(Who can be) without DN?'

The superiority of the deity is also seen in a name such as Mannum-gerīśu, 'Who is his enemy?'. In this connection it is possible that Māhira (F), 'Opponent', could be considered an abbreviation of a longer non-Mari name such as Mannum-māhirīšu, 'Who can be against him?' (Stamm 1939. 238); that is, the initial element and the pronominal suffix are omitted and the hypocoristic ending -a is added. For an alternate interpretation of this name see the Glossary, māhīru.

In terms of general expressions, dšin-lā-šanān, 'Sin has no match', is a name praising the incomparability of the protective deity of the bearer (Stamm 1939. 239). Stamm noted that the phrase lā-šanān occurred in royal inscriptions as being descriptive of the Assyrian kings, and that it was used in prayers as well.
Names in the form of sayings (33.2)

Šalîm-pâlîh-Šamaš, 'The one who fears Šamaš is safe', is the only name of this type found in the Mari corpus. This name gives expression to the fact that the one who trusts in the deity will not have cause to be ashamed. This is due to the steadfast trustworthiness of the deity.
Endearment Names Expressing Family Relationships (34)

The names included in paragraphs 34 through 38 are classified by Stamm as 'Designating Names'. These names are all nominal formations and they follow the laws which serve in speech for the naming of objects. Usually a relationship between the name and the bearer exists and is obvious (Stamm 1939: 16).

Parents the speaker

The names which follow can be considered nominal 'Names of Greeting', and thus they are related to the category of sentence names which were collected in paragraph 16.

Māsun and its related hypocoristicon Māsiya, 'Twin', were probably given to the second member of a set of twins. In one text (ARMT XIII.141) the two forms are used to refer to the same person. It is possible that the parents referred to a second child, not necessarily a twin, by either Ṣanū, 'Another, second', or possibly by Hirṣum, 'Exact copy'. The latter name might refer to a child who looked like one of the parents or older siblings. A possessive parent might have called his child Iyātum (F), 'Mine'. In the case of the name Ṣī-tābni (F), 'She is our joy', the pronominal suffix probably has reference to the parents, although it cannot be excluded that it refers to older siblings of the newborn. Ṣī-tābni-aya (F) has the hypocoristic -aya ending added (see the Glossary).

Ahūṣina, 'Their brother', presupposes at least two older daughters in the family while Ahāssunu (F), 'Their sister', presupposes at least two older siblings in the family. The young child could affectionately be called Bēlsunu, 'Their master', or Bēlassunu (F),
'Their mistress'. Both of these names presuppose older siblings, at least one of which is male.

**Older sibling(s) the speaker(s)**

Ahum, 'Brother', and the hypocoristicon Ahīya were probably spoken by an older sister. Ahātum (F), 'Sister', Ahātī (F), 'My sister', and the hypocoristicon Ahātiya (F) were spoken by an older brother. Ahātani (F), 'Our sister', and Bēltani (F), 'Our mistress', were probably spoken by older siblings. However, in at least one case, the daughter of Kibri-Dagan is called Bēltani (ARM X.114.5), which in this instance might be considered a title of respect. Also to be entered here is Ilūni, 'Our god', where ilu refers to the newborn (Stamm 1939: 244-45 and my paragraph 40.7).
Names of Endearment (35)

The names contained in this paragraph do not make special reference to family relations as do those in paragraph 34. Many of these names occur only as one word names, not being abbreviations from longer two- or three-membered names. The major exceptions regarding potentially abbreviated names, would be those entered in paragraph 35.1. Occasionally the names are found with endearment suffixes.

Pure endearment names (35.1)

It is difficult to determine whether many of the names entered in this paragraph are pure endearment or whether they are abbreviations from longer names. Although a final decision can not be made in this connection, for comparative purposes those names which serve as elements in longer names are marked with a "". By referring to the Glossary, the longer names, from which these names could possibly be abbreviations, can be located.

Among the names given to male offspring were:
- Bēlānum, Bēliya, 'Master', Etellum, 'Prince', Rubān, 'Prince',
- Šaraya, Šarriya, 'Little king', and Qišum, Qīšūtum (F), 'Gift'.

Names given to females include: Rubāya (F), Rubātum (F), 'Princess', Rāstum (F), 'Dignity', Narāmtum (F), 'Beloved one', Dusūptum (F), 'Sweety', Erīşum (F), 'Desirable one', Šūbultum (F), 'Gift', Šuquratum (F), 'Valuable', Šīhātum (F), 'Giggles', Rabbatum (F), 'Soft one', Gāšera (F), 'The strong one', and Samā (F), 'Heavenly'. Batūlatum (F), 'Young woman', is a bit unusual for the basic element batūlu means 'young man'. This element was feminized by the addition of the -atum ending, see the Glossary for the use of this ending with feminine names, and compare Bēlātum (F) for a similar phenomenon.
The time of the naming of the child was generally soon after the birth, although some of the above names could have been given to the bearers later in life. Certainly the endearment name Šibtu (F) with the meaning 'Old woman', was given to the bearer later in life.

Also to be classed as endearment names are Muhaddûm, 'The one making glad', and Munawwirum, 'The brightener'. Both of these are D participles.

Names praising bodily characteristics (35.2)

The following names, mainly borne by women, probably have reference to one or more bodily characteristics: Hunâba (F), 'Voluptuous', Lalâ'atum (F), 'Desirable', and Šummuhtum (F), 'Voluptuous', the latter being a quttulu formation (Holma 1914: 87).

Lalâ'um, 'Desirable', could be related to the feminine name noted above. However, since the bearer was a male owner of a boat, it is also possible to consider the name as an animal name such as lalu, 'Kid' (paragraph 35.5). But the spelling of the name does not allow certainty in this case; La-la-i-im for the expected La-li-i-im, if 'kid' were intended. Another unusual name, apparently related to Hunâba (F) above, is Hunnubum, 'Voluptuous', which was borne by a male.

Damiqtum (F) and 'Dammānu (F) could mean 'The good one' or 'The beautiful one'. As these translations indicate, these names could refer to the bearer's character as well as appearance. If the bearer's character was chiefly in view, then the name could be entered in paragraph 35.3 below.
Names praising or criticizing character traits (35.3)

"Qarrādum, 'Warrior/hero' and Qurdān, 'Warlike', are probably abbreviated names from the types 'DN-qarrād', 'DN is the warrior' and 'DN-qurād'. However, it seems best to consider the above names which are based upon the isolated elements as a further development from the longer names, in that these names probably now refer to the character of the bearers (Stamm 1939: 249 and see especially the Glossary). It seems best to include them here as referring to character traits. Narbatum (F), 'The soft/weak one', is interpreted by Stamm (1939 249) as referring to voluptuousness, and thus could rightfully be placed in the preceding paragraph (35.2). However, the sex of the bearer of Narbu is not known, and could possibly be masculine. If the bearer were male, then it would seem best to include this name in this paragraph, and by analogy the feminine counterpart would be placed here as well.

Names of uncertain significance (35.4)

For "Ubarrum, noted by Stamm in this paragraph (1939. 251), see my paragraph 37.3 where it is explained as an abbreviated name. Nakartum (F) and Nakara (F), 'Stranger', were probably given to adult newcomers in the community. Asīrūm, 'Captive', is difficult to explain. Stamm notes that it is possible, but not probable, that it is an abbreviation from a name such as Asīr-DN, but this pattern is not attested in the Mari corpus (1939 251). In view of its occurrences at Mari, it literally could refer to a captive (see the Listing and ARMT XVI/1 67 regarding the low social status of the bearers).

It is difficult to say with certainty whether Alittum (F), 'The one giving birth', is a real personal name or not. It seems that it is,
and it is interesting to note that the woman who bore this name was evidently childless. The text in which she appears is an adoption case (ARM VIII.1), and it might be argued that in spite of the fact that she had not given birth in a natural sense, she was now, through adoption, 'giving birth' in a legal sense.

Names based on the names of animals (35.5)

Many of the following names refer to small animals and can be joined with endearment suffixes. Thus, they seem to be names of endearment. The animal names are listed in alphabetical order, giving the simplest form first.

The meaning of Agalum is uncertain. CAD (Al 141a) calls it an equid of some type while von Soden (ARw: 15a) defines it further as a 'riding ass'. Additional animal names include Arnabum (F), Arnabatum (F), 'Hare', Arrabum, 'Dormouse' (?), Arwium and Arwitum (f), 'Gazelle', Asatum (F), 'Little bear' and Asqūdum, 'Asqūdum-rodent'. Baqqum and Buqāqum refer to a 'gnat' or 'small fly' of some type. It is not mandatory to consider these names as Amorite as Huffman has (1965 178), although Baqqānum, which is cited by him, is probably Amorite in view of the common Amorite hypocoristic suffix -ānum attached (see the Glossary).

It is possible that "Būriya, 'Young calf', is an abbreviation from a longer Būr-DN type name which was rather common in the Mari corpus. Other animal names include Dabium, Dabia (F) and Dabiatum (F), 'Bear', Huzālatum (F), 'Gazelle', and Kalbatum (F), 'Bitch'. Mērānum, 'Young dog', seems to be semantically related to the preceding name. It does not seem necessary to follow Jean's translation as 'My small infant' (1950a: 65b). Finally to be noted are Mīrum, 'Bull', Šahātum (F), 'Pig', Šešebum, 'Fox', and Šurānatum (F), 'Cat'. 
Names based on the names of plants (35.6)

The number of plant names used in personal names which were collected by Stamm was very limited (1939: 255-56). Those which are found in the Mari corpus are chiefly additions to those listed by Stamm.

Adarum (F), 'Adarum-tree', and Buṭuntum (F), 'Pistachio', must be considered as personal names, for they appear in a listing of personal names (see the Listing for references). Karānatum (F), 'Grape cluster', and the related name Kirūm (F), 'Orchard', are to be noted. Also found are Ladunum, which is some type of aromatic plant (see the Glossary), Śallūrum, 'a small tree' or 'medlar', and Kisibirratum (F), 'Coriander'.

Names based on jewels and other items (35.7)

For a discussion of Buṣu, Buṣī (F), Buṣiya and Buṣu'aya (F), meaning 'Byssus' see the Glossary. Hiddum, 'Pearl', Hulālum, 'A hulālum-precious stone', and Mašhum and Mašhatum (F), 'Pearl', all refer to precious stones. In view of the usage of the names of precious gems in personal names, it does not seem necessary to follow Birot's interpretation of the last name as an abbreviated qatîl formation from an original qatîl from the root msḥ, 'to anoint' (1955: 28). Other names include Kinnārum, 'Lyre', and Kundula (F), Kundulatum (F) a type of metal vessel. Another name based upon an item of jewelry is Gullatum (F), 'The gullatum-ornament of gold'. Since according to the lexicons (see the Glossary) Adammu (F), 'Red', most often refers to a colored garment, this name is entered here as well. Possibly the bearer often wore such a distinctive garment.
Additional endearment names (35.8)

The names Zakûm, Zakûtûm (F) and Zakâtûm (F), 'Clean', are difficult to categorize. Lacking a suitable alternative they have been placed here as endearment names.
Nominal Names Which Correspond to Sentence Names (36)

The following designating names are formed using the construct relationship. The nomen regens is generally a verbal abstract or verbal adjective derived from the verb which appears in the corresponding sentence names. In the names which follow, corresponding verbal sentence names will be noted if they are attested in the Mari corpus of names. In general, these names seem to be 'names of thanksgiving' (Stamm 1939: 257).

With *Nominal Names Which Correspond to Sentence Names (36)*, 'Gift of Sin', compare the numerous Iddin-DN type names listed in paragraph 17.1. *Nominal Names Which Correspond to Sentence Names (36)*, 'Her gift', seems to be related to the above. Possibly the suffix refers to an unnamed female deity (compare *Nominal Names Which Correspond to Sentence Names (36)* cited in AHw: 766b, and for the suffix see Stamm 1939: 77).

For *Nominal Names Which Correspond to Sentence Names (36)*, 'Gift of DN', the only corresponding sentence name found in the Mari corpus is *Nominal Names Which Correspond to Sentence Names (36)* (paragraph 17.1). In *Nominal Names Which Correspond to Sentence Names (36)*, 'Their gift', the suffix may refer to unnamed deities. Also to be noted is *Nominal Names Which Correspond to Sentence Names (36)*, 'Gift of the god' (see *Nominal Names Which Correspond to Sentence Names (36)* in the Glossary).

*Nominal Names Which Correspond to Sentence Names (36)*, 'Command of Istar', may be a shortened form from a name of the type *Nominal Names Which Correspond to Sentence Names (36)*, 'Command of the mouth of Šamas', also attested in the Mari corpus. Sentence names of the pattern *Nominal Names Which Correspond to Sentence Names (36)* are not attested, but for an OB example see Ranke's *Nominal Names Which Correspond to Sentence Names (36)* (1905: 112b).

Although a corresponding sentence name is not attested in the Mari corpus for the name *Nominal Names Which Correspond to Sentence Names (36)*, 'Desire of Aya', compare the OB example cited by Ranke (1905: 156a), *Nominal Names Which Correspond to Sentence Names (36)*.
For Šimat⁻d-Dagan (F) and -Ištar (F), 'Destiny of DN', corresponding sentence names are found at Mari: Išim⁻d-Addu and -Ea as well as Tašim⁻Ištar (F) (see paragraph 17.8).

With Nabī-Annu, -ili, -ilišu, -Ištar, -Kakka and -Samas, and the variant Nab⁻d-Samaš, 'One called by DN', compare the numerous names of the Ibbi-DN type (paragraph 17.5).

It is possible that a name of the type Ša⁻pḫ-El, 'That of the command of El', belongs in this category (Stamm 1939: 259). It could possibly be related to one of the following verbal sentence names: Iddin⁻ or Ikūn⁻pḫ-DN (see the Glossary for examples from Mari).

Migir⁻d-Addu, 'Favorite one of Addu', finds its verbal counterpart in the pattern Imgur⁻DN (paragraph 24.7). The name Migir⁻Idiglat, 'Favorite one of the Tigris', containing the river name is unusual, but for parallels see the Glossary under Idiglat.
Names Expressing Other Relationships to Deities (37)

The child as the offspring of the deity (37.1)

The names entered in this paragraph lack corresponding verbal sentence names which contain a related, cognate, verbal form. The following names are formed using the construct relationship pattern, and semantically they are connected with the ḫubn-DN names which also refer to the child as the offspring of the deity (paragraph 17.2).

Apil-ili, -ilīšu, -Ištar, -Kūbi and dSin, 'The first born son of DN', are names which were all borne by males. Possibly they were the first born males in a family, but this is impossible to prove from the Mari corpus due to the lack of patronymics (Stamm 1939: 260). Stamm thought that a name such as Pirhi-dSin (F), 'Offspring of Sin', was related to the above names and was borne only by males. His argument is weakened by the above name because it was borne by a female.

Names also related to the idea of the deity creating the child are: Inib-dŠamaḏ and the variant Inbi-dAddu, 'Fruit of DN'. In Inibšunu (F) and Inibšina (F), 'Their child/fruit', and Inbuša, 'Her fruit', the pronominal suffixes refer to unnamed deities or a deity. Inbatum (F) and Inbum are abbreviated names based upon the above names.

Šum-El, 'Posterity of El', is also related to the concept of the deity as the 'creator of the child', as are the names Lipit-Ea, -ilīya, -Ištar and dSin, 'Creation of DN'.

The names Rim-dAddu, -Dagan, -Ištar and dSin, 'Gift of DN', as well as the hypocoristic names Rimān and Rīmatum (F), are difficult
to classify. This is due in part to the ambiguous origin of the element, and also to the uncertain meaning of it (see the Glossary for a discussion). If the tentative interpretation of these names is accepted, then they could relate to the concept of the child being the offspring (gift) of the deity.

**Names expressing a trust relationship between the child and the deity (37.2-3)**

Names of the pattern Mar-Addu, -ili, -Istar and -Samas, 'Son of DN', could conceivably be placed in the preceding section. But in view of the fact that a feminine pattern, Marat-DN, unattested in the Mari corpus, exists, it seems best to reserve the preceding paragraph for those patterns which are usually used for male offspring.

In the names Bür-Mamma and -Nunu, 'Calf of DN', the deity seems to be viewed as a shepherd, and the bearer as one under its care (Stamm 1939·261 and also re'ū in the Glossary). Kif-Dagan, 'Orchard of Dagan', also reflects the idea that the bearer is under the care of the deity (cf. Isa 5:1-12).

Awil-Addu, -Dagan, -El and -Sin, 'Man of DN', seem to express some type of trust relationship between the deity and the bearer (Stamm 1939:262). Although not noted by Stamm, names of the pattern Mut-Addu, -Hanat, -IGI.KUR, -Nārim and Ṣakim, 'Man of DN', are semantically and structurally related to the preceding names. The usage of mutu is attested in the OAkk. names assembled by Gelb (MAD 3·186), although this particular pattern is not found.

In other names the bearer can be designated by the determinative pronoun šu: Šu-Hammu, -Istar, -Kabta and -Nunu, 'One of DN'. The similar usage of ša in names from Mari is very limited, Ṣa-tūbi-El, 'The one who is the joy of El', and thus the 'later suppression of
Very common among the Mari names are those based on the pattern Warad-DN. Warad-Addu, -Amûrim, -ilîsu, -Ištâr, -Kûbi, -Sebetti, -Sin and -Samas, 'Servant of DN'. Feminine names corresponding to the above are also well attested: Amat-Addu (F), -Kûbi (F), -Sin (F) and -Samas (F), 'Maid servant of DN'. All of the divine names occurring in this feminine pattern are also attested in the masculine names above. In the case of Wardûsunu, 'Their servant', the pronominal suffix refers to unnamed deities.

Narâm-ilîsu and -Sin, 'Beloved of DN', can also be considered expressions of trust. The interpretation of Ubarr-Šamaš, 'Stranger of Šamaš', is difficult. Possibly the bearer was a stranger to the community, and was thought to be under the protection of the deity (Stamm 1939: 264). Ubarrum, which Stamm had difficulty in classifying (1939: 251 and 264), is an abbreviated form of the longer name, for it appears in place of the longer name in a duplicate text (see the Listing).

The name Šeret-Sin, 'Punishment of Sin', is difficult to classify. But since it is formed using the construct relationship, does not have a corresponding verbal sentence name, and since it does indicate some type of relationship with the deity, but certainly not a 'trust' relationship, it has been entered here.
The name *Ili-alis*, 'My god is upon him', was probably pronounced by the father. The name seems to express the fact that the newborn, who is referred to by the pronominal suffix, was considered to have been divinely endowed in some fashion.
Additional Designating Names (38)

Designations according to bodily defects (38.1)

One of the most important patterns used in names which indicate bodily defects is the quttulu pattern. This pattern was extensively studied by Holma (1914) and his conclusions have been generally accepted (see for example GAG: paragraph 55n). The pattern is also used in a more general way for outstanding bodily peculiarities, sometimes in a positive sense, and thus some names formed on the basis of this pattern are entered in paragraphs 35 and 38.2. In the cases of the following names it is difficult to determine whether they were given to the child at birth, or whether they were given to the person later in life by his contemporaries as names of mockery and ridicule (Stamm 1939: 12-13 and 264).

Based upon the quttulu pattern are: Guppusum, 'Very massive', Gurruru, (meaning unknown), Hurruşum, 'Scarred', Huzzûm, 'Lame, limping', Kubbulum, 'Crippled', Kurrûm, 'Short', Sukkuku(m), 'Deaf' (compare Sakkum below), and Šuhhutum (meaning uncertain).

Sakkum, 'The deaf one', Zarriqum, 'Speckled eyed one', and possibly Rabûm and Rabîtum (F), 'The big one', are non-quttulu names which evidently refer to bodily defects. Ziquu (F), 'Beard', probably refers to an unusual facial growth of hair on the female bearer of this name. It is possible to interpret Maskum and Masiktum (F), 'Bad one', as referring to the appearance of the bearer as well as to the bearer's disposition. If the latter were the case, then the name should be placed in paragraph 38.3 below.

Some names referring to bodily defects are formed with the -ânum and -ân endings (Stamm 1939. 12, 266 and Buccellati 1966a. 226).
Buṣṣūrān (meaning unknown) and Hurruṣūn, 'Scarred' (compare Hurruṣum above), are both formed using the quttulu pattern with the -ān ending. Also to be noted are Karšān, 'Large stomach', Gaqqadān and Gaqqadānum, 'One with the big head'.

Designations according to bodily peculiarities but not defects (38.2)

In the case of Sāmum and Sāmtum (F), 'Red', the reference is to the color of the bearer's hair. Like the above names, Hurāṣatum (F) and Hurāṣayā (F), 'Coldilocks' and Dām-hurāṣim (F), 'Blood of gold', all evidently refer to the hair color of the bearer (for the interpretation of the name see the Glossary under dāmu as well as hurāṣum). If the intent was to praise this attribute, then the names should be entered in paragraph 35.2. However the intent of the name giver is impossible to establish. Also to be noted here are Qurruḍum, 'Sparce hair', and Mut-hummuṣim, 'Man of the bald head'. Both are formed using the quttulu pattern, but the latter name is a bit unusual in that it is based on the construct pattern of name formation, a pattern which is not noted by Stamm for this category of names (1939 364-65).

Designations which are insults (38.3)

La-ṭābtum (F) means 'Not a blessing'. If given at birth, this could be a complaint that the sought-for male heir had not arrived, but if it was given later in life then it could refer to the conduct of the female bearer. Lillum, 'Fool', Mākūm, 'Lazy one', Pāhirum, 'The deserter', and Sarrum, 'Unreliable', all seem to refer to the character of the bearers and were probably given to them later in life.

Designations according to place of origin or profession (38.4)

Several women were named according to their place of origin Kanišītum (F), 'Woman of Kaniš' and Māritum (F), 'Woman of Mari'.
Names based on the patterns Mār- or Awīl-GN are lacking in the Mari corpus; however Mut-Hanna, 'Man of Hanna', does occur. In names such as Akkadītum (F), 'The Akkadian' and Amurrītum (F), 'The Amorite', the ethnic background of the bearers is indicated.

Names based upon the designations of occupations are quite common in the Mari corpus. Stamm (1939: 270-71) has noted that there is some evidence that this type of name was used as a family name, but due to the lack of patronymics, this can not be proven for the names found in the Mari corpus. It is quite possible that the bearers were named later in life after the type of occupations in which they were engaged.

Included in this category are: Ammāru, 'Overseer', Assinnum, 'An assinnum-priest', Asūm, 'Physician', Bā'irum, 'Fisherman', Bānūm, 'Housebuilder', Galla.bu, 'Barber', and Habazū (F), 'A habazū-agricultural worker'. Kannikan, 'Kanniku-official in charge of sealing', has the hypocoristic -ān ending attached, which is a bit unusual for this type of name (see the Glossary). Also found are: Kizūm, 'Herdsman(?)', Kumri, 'My priest', the only name with a pronominal suffix in this category, Lāsima, 'Express messenger', Merhum, 'The merhum-functionary', Munattīya, 'The one opening (the sluice gate)', Nayyālum, 'Gardener', Qurqurrum, 'Metal worker, coppersmith', Sābi-mātim, 'Brewer of the land', Sālihum, 'Waterer', and its feminine counterpart Sāliha (f), Sābūm, 'Soldier', and finally Zābilum, Zābilatum (F), 'Porter'. It is evident that the bearers of these names were from various classes of society and that in general they were borne by males. Only in the cases of Asū, Bānū and Kumri are longer names attested from which these could conceivably be abbreviations. It is
possible that the name Mutu-kumri, 'My priest is the man', should be entered here as an occupational name.

Designations according to the date of birth (38.5)

The only attested example from the Mari corpus is Tamhīru-šībat, 'In the (month) of Tamhīru, she (=an unnamed female deity) is pleasant' (AHw: 1314a). The child was evidently born during this month. Possibly Tamhīru was the month of the festival for the unnamed deity. Other names based upon the proximity of the birth to a festival are attested at Mari and elsewhere (see par. 23.2 above and Stamm 1939: 79 and 186).
Divine Attributes Expressed in Names of the Construct Pattern (39.2)

The names entered in this paragraph are generally expressions of trust or of praise. Because longer, three-membered names corresponding to these two-membered names are not common, these names are not considered as abbreviations from a longer pattern. For this reason names such as 'Gimil-DN' and 'Ṣili-DN' have been placed in paragraph 32, while Migir-Addu has been placed in paragraph 36, rather than here.

For the names Puzur-Dagan, -Il-aba, -ili, -Išu, -Kakka, -Mamma, -Ninkarrak and -Samaš, 'Security of DN', no corresponding sentence names are attested. The idea of divine protection or security is also probably expressed in the names Kibir-Abba and -Ea, 'Shore of DN', and the abbreviated name Kibrusa, 'Her river bank', where the pronominal suffix refers to an unnamed deity. Compare the attribute names in the form of nominal sentences based upon the pattern Kibir-DN in paragraph 29.1.c.

Names referring to divine grace include: Ipiq-Addu, -Nunu and -Sin as well as Ipu-Dagan, -Ištar, -Itur-Mer, -Nass and -Sala, all of which mean 'Grace of DN'. Note the abbreviated names with and without a hypocoristic suffix: Ipqatum and Ipiqum. In the cases of Nur-Dagan, -ili, -Išu, -Ishara, -Kabta, -Marduk, -Mer, -Sin and -Samaš, 'Light of DN', Stamm has noted that the full meaning seems to be 'The light of DN (has appeared through the birth or recovery from sickness)' (1939: 275). Possibly related to this concept is Nawar-Addu and -Ešar (F), 'Shining of DN'. The name Qurud-Ištar, 'The heroic deed of Ištar', seems to be an expression of praise referring to the prowess of the deity.
Riš-d-Samaš, 'Rejoicing of Šamaš', makes reference to a divine attribute, but might also indicate that the birth took place close to the time of the Šamaš festival. In this connection compare the sentence name Tarīš-Ištar (F) in paragraph 23.2 (see also riššu in the Glossary). Rišiya is apparently an abbreviated form of such a name with the hypocoristic suffix.

Šep-Dagan, 'Foot of Dagan', may be related to a longer name of the type 'Šep-p-DN-agbat, 'I have seized the feet of DN' (Stamm 1939: 200 and 277), but the rarity of this fuller pattern in OB argues against its being considered an abbreviation. In any case both the longer and the shorter patterns are apparently expressions of trust.
'Substitute' Names (40)

The procedure of naming a newborn child after a family member is a common one (Stamm 1939: 278 with references to additional studies). In his treatment of this category of names Stamm places great emphasis on the fact that the family member was deceased. However, it does not seem that this is necessary for some of the names that are entered in this paragraph. In some of the cases it is possible that the newborn was named after a living relative whom the parents, or namer(s), wished to honor.

Expressions of complaint (40.2)

Ali-abi (F), 'Where is my father?', Ali-ummi (F), 'Where is my mother?', Ali-ahâti (F), 'Where is my sister?', and Ali-ahi (F), 'Where is my brother?', all make reference to a recently deceased family member in whose memory the child was named. The names are such that they were 'placed in the mouth of the child'. Although Stamm (1939: 285) cites both masculine and feminine names, all of the examples from the Mari corpus are feminine.

Although exact parallels to Dimât-ummi (F), 'Tears of the mother', were not located, this name has been entered here because the background of such a name could have been a difficult, painful childbirth. Indeed, the mother may have died giving birth. Thus, the name reflects the pain experienced by the mother during delivery. In this connection the initial naming of Benjamin by Rachel as ʿaniel (Gen 35· 15-30) is instructive.
Requests as 'Substitute' names (40.3)

Rība-El, 'Compensate for me, O El!', is the only name of this type found in the Mari corpus. The initial request was probably made after the death of a close relative but prior to the birth of the child. This indicates that a favorable hearing had been granted to the request (Stamm 1939: 287).

Expressions of thanksgiving (40.4)

Erib-dSin, 'Sin has compensated', Eribam-dSin, 'Sin has compensated for me' and Ili- and dSin-eriba(m), 'DN has compensated for me', are names which express the thought that the newborn was considered a replacement, 'compensation', for a recently deceased family member (Stamm 1939: 279-80). It is possible that the following names also belong in this category: Rībatum (F), 'Compensation', Rībetī, 'My compensation', spoken by one of the parents, indicating that the child was considered compensation for a recently deceased family member, while Rībku (F), "I am compensation", is evidently a name which was 'placed in the mouth' of the child. On the other hand, it is well to note that most of the bearers of these names were slaves (see the Listing), and thus the possibility that the reference was to monetary 'compensation' can not be excluded. If the latter is the case, then the names should be entered in paragraph 41.

A name such as Puhhur-dNunu, 'Nunu has brought together', could refer to the fact that the family was now considered to be reunited, in that the deceased family member had now been replaced by the coming of the newborn. Puhhurtum (F), would be an abbreviated form of such a name, with the hypocoristic ending -tum.
A name such as Ḥāšara-tašbām (F), 'Išhara is sated with me', would indicate that the wrath of an angry deity, which was thought to have caused the death of a family member, had been placated. The favorable disposition of the deity was now in evidence through the birth of the newborn (Stamm 1939 291). Possibly Šubul-abi, 'He is sent, O my father' conveys the same idea, although this name would have been spoken by one of the siblings of the newborn rather than by one of the parents, as was the previous name.

Names of the type Abum-waqr and Abum-waqrum (40.6)

In the names entered in this paragraph it is possible, but not necessary, to assume that the family member had already died. The child could have been named to honor a living family member. If the latter was the case, possibly it was thought that upon the death of the named family member, the child would carry on his or her memory. Thus, it is not possible to say with certainty whether a deceased or living family member is being referred to in most of these names. Names referring to the father include Abum-waqr, 'The father is precious', and Abi-qurād, 'My father is the warrior'. In the latter case the name was 'placed in the mouth of the child'.

Names referring to the newborn's brother are common. Ahu-waqr, 'The brother is precious', Ahum-damāq, 'The brother is good', Ahu-kīnu, 'The legitimate brother', and Ahumma-dari, 'It is the brother that is everlasting'. It is also possible that the following refer to the newborn's brother: Kīnu-waqr, 'The honest one is precious' and Apil-kīn, 'The heir is reliable/lasting'. With regard to males, Šibu-nārām, 'The old man is beloved', should be noted as well.
Names referring to female members of the family include Umā̄-Igra (F), 'My mother is dear to me', and Ummu-uqqura (F), 'The mother is dear'. While names referring to a brother are common, ones referring to a sister are more rare. Only one name of this type is in evidence, that being Ahātī-Igra (F), 'My sister is dear to me'. The name Šina-damqā (F) is difficult to interpret. It could mean 'The two are good' or 'The two are beautiful'. Stamm (1939: 296) would take such a name to refer to two previously deceased children but this does not seem to be obligatory. It could conceivably refer to either living or deceased sisters. For the interpretation of damqā, see the Glossary.

The following names certainly refer to previously deceased relatives: Hammi-šagiš, 'My paternal uncle was murdered', a 'mixed name', and Ahī-šagiš, 'My brother was murdered'. These two names clearly show that names were given in honor of previously deceased family members.

Names of the type Ahum-ili (40.7)

Stamm (1939: 297) noted that most of the names in this paragraph are of the subjective type. The normal word order of subject-predicate is observed. Some form of ilu/El appears as the predicate, and thus the deceased family member is, in a sense, 'deified' by being equated with ilu/El.

Those names referring to a deceased father include Abum-El, 'The father is El/god', Abī-ili (F), 'My father is my god' and Abīma-ili (F), 'It is my father who is my god'. All of the names cited by Stamm (1939: 289-99) were borne by males. Thus the two names noted above which were borne by females are unusual.
it should be noted that both of these names were borne by female slaves, and it is possible that the 'abi' in the names does not refer to a literal deceased father, but rather to the master of the slave girls. In this connection compare BéI-ili (F) and Bélíma-abi (F) entered in paragraph 41.3. Thus, it is very possible that the above two feminine names could also be entered in paragraph 41.3 as slave names, rather than here.

Similar to the above are Ahu-El, 'The brother is El', Ahumma-El, 'It is the brother who is El', and Ahi-ili (F), 'My brother is my god'. The name Mutum-El, 'The man is El', could possibly be a 'substitute' name. Possibly this name was given to the child by a widow (Stamm 1939: 58, 280 and 298).

The only instance from the Mari corpus where a female is referred to in such names is Ummí-ili (F), 'My mother is my god'. Since the bearer of this name was a slave, it is possible that 'ummi' could refer to the mistress of the slave girl and the name should then be placed in paragraph 41.3 as Abi(ma)-ili (F) noted above.

It is possible that several of the names entered in paragraph 16.1 could be entered here. These would include Atta-ilumma, Anāku-ilumma and possibly Anāku-Lamma. From paragraph 34, Ilūni could be considered a 'substitute' name as well.

Finally to be mentioned is Abí-ilíšu, 'My father is his god'. This name would be an exception to Stamm's suggestion that this category of names never has a name in the form of an objective formulation (1939: 297). Although it is far from certain, the bearer of this name might have been an orphan who had been taken into another family. One of the children of the adopting family would then be considered as the speaker of this name.
Names of the type III-ummatī (40.8)

In these names the deceased is again referred to in a 'deified' sense. El-muta, 'El is the man', and El-umma, 'El is the mother', both have the archaic predicate ending -m affixed. The former would have been spoken by a widow, and the latter by one of the members in a family in which the mother had died. Probably IIIma-abi, 'It is my god who is my father', is to be entered here as well. In all of these names, a form of ilu/El serves as the subject.

Names of the type Mannu-ki-ahi (40.9)

There is only one name from the Mari corpus which falls into this category. This is Mannum-kiima-abi, 'Who is like my father?'. This name was evidently 'placed in the mouth of the child'.

Names of designation (40.10)

Tarībum, 'Substitute', would be a designating name, probably related to Ribā-El and Erīb(am)-DN entered in paragraphs 40.3 and 40.4.

The name Rihatūm (F) is probably an abbreviation from a longer name of the pattern 'Rihat-DN', 'Remainder of DN'. This longer name could presuppose a situation where there had been death or disease in the family, and that the child named 'Rihat-DN' was considered to have remained alive due to the beneficence of the named deity. Rihatum apparently does not have an independent meaning but is merely an abbreviated name consisting of the nomen regens which in turn was nominalized.

In this paragraph Stamm has also entered names such as Kasap-dŠamas, 'Silver of Šamas' and Kaspu-Štar, 'Silver of Štar'. These names are evidently based upon an earlier Sumerian pattern of the type Kū-... Stamm (1939 302) indicates that the reference may be to the redemption price paid to the deity.
Шима-ахати (F), 'It is she who is my sister', may be a designating name where ахати refers to a deceased sister. Also to be noted is Ахата-аби (F), 'Sister of the father', where the newborn was named in memory of her deceased aunt.

A name such as Мупахира (F), 'The gatherer', may convey the idea that the family, which had been lacking one member, was now 'gathered together again'; that is, made complete by the arrival of the newborn (Stamm 1939 305). On the other hand, the name may be one of pure endearment and thus entered in paragraph 35.1.

The name Хаммил-андули, 'My paternal uncle is my protection', is difficult to classify. Certainly it has parallels with the pattern DN-андули entered in paragraph 29.1.c. It is possible that it was given to a child in order to honor an uncle. Another possibility would be that possibly the parents of the child had died and the uncle, in a sense, adopted the child. The name would thus be expressive of this new relationship. For the various elements in this 'mixed name', see the Glossary.
Names Which Refer to the Master or Mistress of the Bearer (41)

Stamm's chapters 14 (1939: 117-21) and 41 (307-14) form the basis of this paragraph. However a recent study by Harris (1977) of the names of slaves from Sippar has shown that many of them bore names identical to those which are classified by both Stamm and myself in other categories. In all probability the owner gave the slave his name, and in many instances these names were expressions of personal piety or of devotion to a certain deity (Harris 1977: 51). Although a prosopographic study of the social status of all the persons mentioned in the Mari texts is beyond the scope of this paper, the listing does show that many of the people who were slaves did in fact bear names which are listed by Stamm, and myself, elsewhere. Thus, Stamm's title of this chapter as 'Slave Names' is a bit misleading, for although he does take pains to include only the names of slaves in his chapter, it should be noted that slaves bore names which appear in many other categories.

The names entered in this paragraph can be classified as wishes, expressions of trust and expressions of praise for the slave's master or mistress (Stamm 1939: 118 and Harris 1977: 51). The following elements are used to refer to the master or mistress of the slave. bēlu, bēltu, abu, ummu, bāštu, šamū, šadû and possibly dumū.¹ It should also be noted that some of the other names containing these elements, but which have been classified elsewhere, might rightfully be classified here and it can not be excluded that in some instances the reference might be to the king or to the bearer's father or mother.

¹Referents other than 'master' or 'mistress' are attested for many of these elements. See the Glossary entries for the various possibilities.
Wishes and requests of the slave for the master or mistress (41.1-2)

In Waqar-liblut (F), 'The dear one, may he remain well', waqar evidently refers to the master of the slave. Compare Bēlī-liblut cited by Stamm (1939: 309) and Bēlī-waqar listed below. For corresponding theophoric names see paragraph 19.1. Bēlī- and Bēltī-lwver, 'My master/mistress, may he/she shine', have corresponding theophoric names in paragraph 19.2. Abī-līṭīr (F) is interpreted as '(The deity), let him save my father'. However, in view of the translation of DN-līṭīr as 'May DN save' in paragraph 22.1, it is possible that this name should be considered as a request addressed to the master for his help (Stamm 1939: paragraph 41.2).

In view of (F) Abī- and (F) Bēlī-libūra, 'My father/master, may he remain in good health for me', and the usage of dumqu in the slave name Bēlī-dumqī (F), it is possible to see a reference to the master in the name Dumqī-libūr (F), 'My blessing (my master), may he remain in good health'. Also to be noted are Libūr-bāstī (F), -bēlī and -zānnī (F), 'May my angel/master/provider remain healthy', and Assumīya-libūr (F), 'May he remain in good health on my behalf'. Libūrniyas (F), 'May he remain healthy for us', is a bit unusual because of the apocopated dative suffix and the plural reference to the speakers (see bāru in Glossary for parallels). Due to the extensive usage of libūr in slave names, this name is included here.

Stamm has noted (1939: 307) that wishes on behalf of the 'giver' of a slave are very rare, but Libūr-nādīnsu and -nādīnsa (F), 'May the one giving him/her stay healthy', are apparently of this type. Since libūr is not used in connection with a deity in the Mari corpus of names, nādīn can not refer to an unnamed deity. Possibly there is some type of reference to a
A gift given to a god or temple (Stamm 1939 310). Since the official Dāris-libūr (paragraph 42) was the son of this person, as indicated on the seal impressions, it is questionable whether the status of Libūr-nādinšu was that of a slave. Quite possibly he was from a higher social class, but due to the relationship between Libūr-nādinšu and the common slave patterns listed above, the name is entered here.

The following names seem to be addressed to an unnamed deity. Bēlī-nuṣrī (F) and Bāsti-nuṣrī (F) (variant Bāsti-usrī (F)), 'Protect my master/angel'. Finally to be noted are the wish names Bēlī-lū-dari, 'My master, may he be eternal', and its abbreviated form Lū-dari. Apparently theophoric counterparts for the longer three-membered name are not found until NB times (Stamm 311).

Expressions of trust in the master or mistress (41.3)

Ana-bēltī-taklāku (F), 'In my mistress I trust', has numerous theophoric correspondences listed in paragraph 25.2. Ša-taklum, 'The one who is reliable', is a designating name related to the preceding. Very frequent as slave names are those which are similar to the theophoric patterns found in paragraph 29. Bēlī-andullī, -bāštī (F), -dumī (F), -dürī (F), -kāpī (F), -kirī (F), -Lamassī (F), -nūrī (F), -simtī (F), -Šamāšī (F) and -tukultī (f), 'My master is my protection/dignity/blessing/wall/rock/orchard/protective genie/light/ornament/sun/trust' Also to be noted is Bēlima-abi (F), 'It is my master who is my father'.
In 1939 Stamm lacked evidence to prove that ili could refer to the master of the slave (307-8). He noted that a name such as Bēl-ili would be needed to establish the case. Such a name, feminine, is found in the Mari corpus, thus reopening the option of taking some of the names containing ili as referring to the master of the slave (see the Glossary for additional ili references).

The same concept is found in the name Bēlum-kīma-El, 'The master is like El', but this name has been entered in paragraph 42, since the high social position of this person would seem to imply that it is possible to take belu as referring to the king.

Stamm suggested (1939· 307), that in many cases abu seems to refer to the master of the slave. Such is probably the case in the following names: Abī-bāstī (F), -dūrī (F), -kāpī (F), -dLamassī (F), -dŠamsī (F) and -tukultī (F), 'My father is my dignity/wall/rock/protective genie/sun/trust'. Abu also occurs in the name Abī-šadin, 'My father is my mountain'.

Ummu is used in slave names to refer to the mistress of the slave in names such as Ummu/kāpī (F), -simtī (F) and -dŠamsī (F), 'The/my mother is my rock/ornament/sun'.

Names praising the master or mistress (41.4)

Theophoric counterparts for Bēlī-āšarād, -dayyān (F), -šāgim and -wāgar, 'My master is first in rank/judge/a roaring/precious', are located chiefly in paragraph 30.

Possibly Šalim-bēlī, 'My master is well', should be included here as well. In at least one of the references to this name (ARMT XII.256.6), the person seems to have occupied some type of official
position, and thus beli could refer to the king rather than to the master of the slave (Stamm 1939: 122). Compare the theophoric names of the pattern 'šalim-DN' in paragraph 30.5. Another name praising the master is šu-damiq, 'He is good/fortunate'. Also expressing praise for the master could be šišt-šamši (F), 'The rising of the sun' and ša-pi-dādi, 'That of the command of the darling', where šamši and dādi refer to the master. It is also possible that in the praise name Ummī-ṭāba (F), 'My mother is pleasing', ummī refers to the mistress of the slave.

Additional names (r1.5)

Beli-idinnam, 'My master has given to me', is a thank name which has corresponding theophoric names in paragraph 17.1. Puzur-beli, 'Security of the master', has numerous corresponding theophoric names in paragraph 39.2. In Ummī-margat (F), 'My mother is difficult', ummī refers to the mistress of the slave girl. Finally to be noted are šalmu-ṭāba (F), 'Healthiness is good', which was borne by a slave and the simple Amtum (F), 'Slave girl'.
Names Referring to the King and Kingship (42)

In order to continue the semantic classification of the Mari names, Stamm's chapter 42 (1939: 315-17), entitled 'Names of Public Officials', has been expanded and retitled. Stamm's investigation according to the social status of the bearer was at best only partial; and in fact it was a deviation from the general procedure followed in chapters 16-40 in the remainder of his work. To attempt to study the names found in the Mari texts according to the social standing of the bearers would necessitate a full scale prosopographic investigation which is beyond the scope of this study. Thus, as in the preceding paragraphs, we are not concerned with the social status of the bearer, but rather with the semantic classification of the name that he bore.

Elements which appear in the names referring to the king and kingship include: šarru, šarrūtu, hattu, rē'û, bēlu and abu. It is possible that some of the names containing the bēlu and abu elements, and which have been entered elsewhere, could refer to the king rather than to the bearer's master or literal father, and thus should be entered here. Although names were normally given to the bearer at birth, it is possible that some of the names listed below were given to, or adopted by, the bearer later in life. These names generally express trust in, praise for, wishes for, and thanksgiving to the king and his kingship.

Expressions of trust

Šarrum-andullû, 'The king is my protection', Šarrum-bāšṭî (F), 'The king is my dignity', and Šarrum-tukultî (F), 'The king is
my trust', are all expressions of trust which have corresponding theophoric names in paragraph 29. Šarrum-nīrī (F), 'The king is my yoke', could also be an expression of trust. For a discussion of whether nīru is Akk. or Amorite, see the Glossary.

The single attestation of Bēlī-muštēser, 'My master is the one who sees that justice is done', implies that he was not a slave, but rather an official. Thus bēli probably refers to the king and not to the master of a slave. For corresponding theophoric names see paragraph 30.5. In the name Bēlī-garrād, 'My master is a hero', bēli apparently refers to the king (see garrādu in the Glossary). It appears that Ummī-hattum (F), 'The scepter is my mother', is another name of expressing trust in the rule of the king. Šadū-šarrī, 'My king is the mountain' and Šarrum-šadūni, 'The king is our mountain', are also expressions of trust. Corresponding theophoric names are to be found in paragraphs 29.1.c and 30.4.

Expressions of praise

Apparently Šarrum-nūr-mātišu, 'The king is the light of his land', is an expression of praise and/or trust. It is possible that Nūri-mātim, 'Light of the land', is related to this pattern being an abbreviated form, although the construct form nūri instead of nūr is unusual (GAG: paragraph 64c). Šarrum-bānī, 'The king is the creator', corresponds to the theophoric names entered in paragraph 30.

Some names which praise the king and his kingship are based on patterns which are similar to those found in paragraph 41, 'Names Which Refer to the Master or Mistress of the Bearer'. Šarrum-wagra (F), 'The king is precious', has its masculine counterpart in Bēlī-wagar (paragraph 41.4), while Šarrum-kīmā-ili, 'The king is like a god', is to be compared to Bēlī-ili (F) (paragraph 41.3). Since Bēlum-kīma-El, 'The master is like El', is of higher standing than a slave, it seems that bēli refers to the king, rather than to the master in
this case. The praise of the king is also expressed in the name Etel-pī-šarrīm, 'The command of the king is lordly'. Compare the theophoric name Etel-pī-dūšamsū in paragraph 32.1.

Names referring to kingship include Kinat-šarrūssu, 'His kingship is legitimate', and Tābat-šarrūssu, 'His kingship is pleasing'. Also to be noted as a praise name is Illī-šarrī, 'My king is my god'; again refer to Bēlī-illī (F) in paragraph 41.3.

Names expressing wishes

With the names Libūr-rē'ī, 'May my shepherd stay healthy', and Libūr-rē'īnī, 'May our shepherd stay healthy', compare Libūr-bēlī in paragraph 41.1. It seems very possible that the official, Dāris-libūr (f), 'May he remain in good health forever', bore a name expressing a wish for the ruling monarch. Since Dāris-libūr appears in some texts as a witness (ARM VIII.41.[7'] and 62.9') perhaps Dāris, who appears as a witness in VIII.78.30, is an abbreviation for the longer two-membered name. Perhaps Darīya (par. 13.2.a), who also appears as a witness (ARM VIII. 80.6), is also an abbreviated name derived from the above. However it is impossible to prove that only one person bore all of these names.

Litīr-šarrūssu, 'Let him save his kingdom', and Šumšu-lītīr, 'May he save his name/posterity', are both wishes addressed to the king. Usur-pī-šarrīm, 'Observe the command of the king', is directed to the king's subject while Kunšī-mātum (F), 'Bow yourself, 0 land!', is directed to the land over which the king rules.
Expressions of thanksgiving

The name Nabī-rē’īṣu, 'One called by his shepherd', is a name of thanksgiving borne by an official in the service of the state (see the Listing and ARMT XVI/l: 160). Thus, -rē’īṣu is taken as referring to the king rather than to the master of a slave.

In this connection Nahīṣ-rē’īṣa (F), 'Abundance of her shepherd', is to be noted. Inib-šarri (F), 'Child of the king', has corresponding theophoric names in paragraph 37.1. It is possible that the thanksgiving names Takūn-haṭṭum (F), 'The scepter has become stable', and Tarīṣ-haṭṭu (F), 'The scepter rejoices', could be placed here rather than in paragraph 23.2 (see also the haṭṭu entry in the Glossary).

Additional names

Mukanniṣum, 'The one making submissive', is an appropriate name for this well-known palace official. Not too much is known about Mut-ekallim, 'Man of the palace', save that he was a land owner.

Deserving special mention is the PN Samsī-d-Addu-tukultī, 'Samsī-Addu is my trust'. This is the single instance of a Mari PN containing the name of the Assyrian monarch Samsī/Šamsī-d-Addu (see ARMT XVI/l: 193). This type of PN in which the name of the ruling monarch is used in the position where a DN usually appears was recently studied by Klengel (1976), although he did not have an exact parallel to the above type of name. In the Mari names the usage of šarrum predominates over that of the name of the king. Compare the Mari PNs šarrum-bānī, -kīma-ili, and -nūr-mātīṣu with the following names cited by Klengel (1976: 157-58) from the OB period. Hammurapi-bānī, Hammurapi-ili, Abī’ešuh-kīma-ili and
Samsuiluna-nūr-mātim. Within the Mari names compare Samsī-Addu-tukulti with Sarrum-tukulti.

Dannum-tāḥāz, 'The battle is mighty', refers to prowess in battle. Kupper (1957. 224, n.1) was not certain of the interpretation of this name, but he noted that it was borne by a commander of troops from Eshnunna (ARM V.59.11 and VI.37.7). It is a very appropriate name for a commander.

It is possible that some of the names entered in paragraph 41 as names which refer to the master or mistress of the bearer could be placed in this category. This could also be the case with some of the 'Substitute' names using the element abu which were placed in paragraph 40.
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END NOTE

This dissertation is contained in three parts. See the additional two parts for the remainder of this work.