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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BY

CARL G. RASMUSSEN

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by

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Candidate for the degree of

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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

1 Unless 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, GAG, 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.

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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.\(^1\) 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 (1978) and Rouault has published Mukannīšum 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 3\(^e\)

\(^1\) 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., avanaugh. 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 *abdi- 'servant,' [was] rare and late in Akkadian and a probable loan word, as compared with *c_abdi-, written in cuneiform (ha-)ab-du, common in West Semitic.” Thus a name such as Ha-ab-du—Da-gen has been omitted while Warad—Addu 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 ʾ, h, k, c, h, and g, only h and to some
extent are represented as consonants in Akkadian. Accordingly, West Semitic cognates of Akkadian words are easily distinguished. For example, Akkadian bel, '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 š and Amorite š, as in samaš (Akk.) as opposed to samaš (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-šš-ma-ah-dIM, Ya-ku-un-pš-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-dAddu and Tbni-dAddu 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 Ḥammū-ṣagīš and Sumu-taqīš 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-īštar (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-īštar (F) and Takūn-hattum (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., Ṣīn-mālik. If the non-predicate element was West Semitic the name was excluded: e.g., ḫa-IM, ḫa-san, ḫa-pu-uh, ḫa-ra-ah and ḫa-su-uh have been excluded as well as names such as ḫa-san-ma-liq 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., ḫa-Dagan, ḫi-Ḥanat, ḫarrum-Addu, ḫu-Hammu, ḫu-Addu and ḫul.pa.ē.a-nāšir. If the other element was clearly Amorite the name was excluded. For example Zu-īšara (Huffman 1965: 186), ḫa-ab-du-īšara, ḫu-bi (Huffman 1965: 189) and ḫu-na-IM.
(Huffman 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., ḫḫm-rabi. If the divine name was Amorite the name was omitted: e.g., Ha-am-mu-ra-pī (Huffman 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-Šagīš</td>
<td>'My paternal uncle was murdered'</td>
</tr>
<tr>
<td>Šu-Hammu</td>
<td>'One of Hammu'</td>
</tr>
<tr>
<td>Mut-Hanat</td>
<td>'Man of Hanat'</td>
</tr>
<tr>
<td>Šilli-Hanat</td>
<td>'Protection of Hanat'</td>
</tr>
<tr>
<td>Ummī-Hanat (F)</td>
<td>'Hanat is my mother'</td>
</tr>
<tr>
<td>Išar-Lim</td>
<td>'Lim is just'</td>
</tr>
<tr>
<td>Qıšti-Lim</td>
<td>'Gift of Lim'</td>
</tr>
<tr>
<td>Ibbi-Nehum</td>
<td>'Nehum has called'</td>
</tr>
<tr>
<td>Samsī-Addu-tukulti</td>
<td>'Samsī-Addu is my trust'</td>
</tr>
<tr>
<td>Sumu-taqīš</td>
<td>'She has presented the name/posterity'</td>
</tr>
<tr>
<td>dYakrub-El-tillati</td>
<td>'Yakrub-El is my rescue troop'</td>
</tr>
</tbody>
</table>

1 This type of 'Mixed Name is limited to those names which contain a Sumerian DN plus an Akkadian element. These DNs include Anum, Babi, Iskur, Kahta, Ningal, Minhursagga, Minkarrak, Minšubur and Šulpaea. 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, baqqum, buqāqum, huzālatum, Kakka (?), kalbatum, kapu (?), kībru (?), kinnārum, māliku (?), mutu (?), nīru (?), rābī/rapī (?), rīmu, 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).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 PNs²

¹Regarding the deity distribution at Mari see also Edzard 1967.
²For 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).
Population Groups as Represented in the Personal Names in the Mari Texts

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.\footnote{See for example M. Broshi's attempt to estimate the size of Jerusalem in the 8th century B.C., "The Expansion of Jerusalem in the Reigns of Hezekiah and Manasseh." \textit{Israel Exploration Journal} 24 (1974): 21-26.} 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.\footnote{But 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.} 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.
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>
<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 delineation 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 Šamas-\-andulli'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 y (=CAD j) appears between v and z.\(^1\) 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

\(^1\) That is: a, b, d, e, g, h (=CAD h), i, k, l, m, n, p, q, r, s, t, u, v, y 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)
(30.4)
VII.199.15'.
dAbba-ilum: 'Abba is god'.

Ab-ba-t-11 (F)
(2) dAb-ba-t-11
(29.1.b)
XIII.1.xi.14; A.3151.vi.40 (2).
dAbba-ilī: 'Abba is my god'.

A-bi-b[al]-āš-ti (F)
(41.3)
XIII.1.xiii.[9].
A-bi-bāštī: 'My father is my dignity'.

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

A-bi-ī-1ī (F)
(40.7)
A.3151.i.[42]; ii.38; vii.49, 71.
A-bi-ilī: 'My father is my god'.

A-bi-ī-1ī-šu! (40.7)
XII.399.5.
A-bi-ilīšu: 'My father is his god'.

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

A-bi-dLamassi (F)
(41.3)
XIII.1.v.42.
A-bi-dLamassī: 'My father is my protective genie'.
A-bi-li-bu-ra (F)  
(41.1)

A-bi-li-bu-ra: 'My father, may he remain in good health for me'.

A-bi-li-tir₅ (F)  
(41.1)

A-bi-li-tir: '(The deity), let him save my father'.
li-tir: G, precative, 3, masc., sing. from etēru.

A-bi-ma-î-lî (F)  
(40.7)

A-bi-ma-î-lî: 'It is my father who is my god'. See Rainey 1976, and compare Nakata 1974: 266, "My father is surely my god."

A-bi-qû?-ra?-[ad?]  
(40.6)

A-bi-qû?-ra?: 'My father is the warrior'.
qû?-ra?: Stat. absol. of qû-radu serving as predicate. The reading qû seems preferable to Jean's (1950a: 92) kû (?).

A-bi-šadû(KUR)-i  
(41.3)

A-bi-šadû: 'My father is my mountain'.

XIII.1.xiii.31; C.v.6; (Gadd 1940: 35a).
IX.293.1'; X.177.3, 4.
A-bi-šamsi(ši) (F)  
(41.3)  
IX.24.iv.23; 27.iv.28; XIII.1.ix.40;  
A.3151.v.53.  
Abi-šamsi: 'My father is my sun'.

A-bi-tu-kul-ti (F)  
(41.3)  
A.3151.iv.13.  
Abi-tukulti: 'My father is my trust'.

A-bi-ya  
(13.2.a)  
VIII.35.8; A.3562.x.19; xiii.50.  
Abiya: Hypocoristic on consisting of abu plus -ya. Compare the full PNs cited in the Glossary.

A-bi-ya-tim  
(13.2.a)  
VIII.78.9 (gen.; father of A-ha-am-ši).  
Abiyatum: Hypocoristic on consisting of abu plus -yatum which is declined according to sentence syntax.

[A?]bu-um-a-ni-ih  
(21.1)  
I.75.[30].  
Abum-anih: 'The father is tired'.  
anih: G, stative, 3, masc., sing.  
from anáhu. See also Jean 1950a: 76.

A-bu-um-e-ki-in  
(2) A-bu-me-ki-[i]n  
(21.2)  
II.77.2; VI.18.[1'] (2); X.154.2'.  
Abum-ē-kīn: 'The father is not reliable'.  
ē: Negative particle (GAG par. 81i; AHw: 23). In the Glossary see ay.

A-bu-um-ēl  
(40.7)  
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-El: 'The father is El/god'.
A-bu-um-wa-qar
(2) A-bu-wa-qar (40.6)

[Stat. absol. of waqr serving as the predicate.]

A-da-[ll]a-al
(27.1)

Ada(l)al: 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-dûl-lî
(29.1.c)

dAddu-andullî: 'Addu is my protection'.

dAddu-ba-ni
(30.1)

dAddu-bâni: 'Addu is the creator'.

dAddu-ba-âš-tî (F)
(29.1.b)

dAddu-bâštî: 'Addu is my dignity'.

A-du-be-lî
(29.1.a)

A(d)du-bêlî: 'Addu is my master'.

V.4.5; VII.159.1; VIII.53.3 (2; father of Me-ep-tum);
103.2 (2); IX.258.34 (2); XIII. 63.5 (2).

Abu(m)-waqar: 'The father is precious'.

XIII.1.iii.[42].

A.3151.i.8; (Gadd 1940: 35b).

A.3151.iii.25.

C.ii.19.

VIII.76.edge.

VIII.8.38; XIII.1.iii.46; N.AN.3; (Gadd 1940: 35a).
\[dAddu-du-ri\] (F)  
(29.1.c)  
\[dAddu-da-mil\]  
(30.3)  
\[dAddu-gu-gal\]  
(30.5)  
\[dAddu-ilisu\]  
(29.1.b)  
\[dAddu-la-ta-ma-as-si\]  
(27.2)  
\[dAddu-mu-ba-al-l[i-it]\]  
(2)  
\[dAddu-muballit\]  
(30.2)
dAddu-na-šir  
(30.2)  
dAddu-nāšir: 'Addu is the watcher'.

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

dAddu-šarrum  
IX.24.ii.26; 27.ii.[30] (2); iii.[2];  
(2) d[Addu]-ʔ[a]r?-rum? X.85.4; XIV.72.6, 23; 73.[4].  
(30.4)  
dAddu-šarrum: 'Addu is the king'.

Ad-ma-at-ī-lī  
(21.1)  
Admat-īlī: 'How long, O my god?'.  
admat: aṭi in combination with  
mati (see GAG: par. 114j).

dAdmu-balatī (F)  
(29.1.c)  
dAdmu-balātī: 'Admu is my life'.

dAdmu-ru-ba (F)  
(30.5)  
dAdmu-ruba: '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.

'Aū-ga-līm  
(35.5)  
VIII.100.16 (gen.; father of I-din-dīš-ha-ar).  
For the reading 'aū for ha see ARMT XV: 47.
A-ha-am-ar-ši (16.1)  
VIII.78.[9] (son of A-bi-ya-tim); IX.24.i. [21]; 27.i.21; 253.iv.8; 283.ii.10'; XIII.1. x.37; (Gadd 1940: 35b).
Ahám-arši: 'I have acquired a brother'.

A-ha-am-nu-ta (16.1)  
IX.24.i.55; 27.i.11; XIII.131.7'; XIV.46.[6], 16, 18, [21].
Ahám-nūta: 'We have found a brother'.
nūta: G, pret., 1, c., pl. from atū.

A-ha-sū-nu (F)  
VIII.71.5, 11; IX.292.1 (sex unkn.); X.97.3 (2);
(2) A-ha-su-nu  
XIII.1.v.72; xi.16; A.3151.vi.73; vii.5;
(3) A-ha-as-sū-nu  
C.ii.30; iv.13, 26 (3).
(34)  
Ahā(s)sunu: 'Their sister'.

A-ha-ta-a-bi (F)  
IX.24.iii.[58]; 27.v.2, [25]; 291.iii.42';
(40.10)  
XIII.1.iii.11; iv.9, 50; xi.2; A.3151.v. 52, 74; C.iv.10, 22.
Aḥāta-abi: 'Sister of the father'
(Birot 1956: 61).

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-abīša/šu and notes the Hebrew 'Aḥāb.
A-ha-ta-am-ū-ta (F)  
(XIII.1.xiii.30.  
(16.1)  
Ahātam-ūta:  'I have found a sister'.  
ūta:  G, pret., 1, c., sing. of atū.

A-ha-ta-ni (F)  
(VII.58.4; IX.2i.iii.54; 27.v.21; 291.i.32;  
(34)  
XIII.1.iii.72; v.56; vi.12, 17, 72; viii.86;  
C.vi.13'; A.3151.iii.69; (Gadd 1940: 36b).  
Ahātani:  'Our sister'.

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

A-ha-ti-iq-ra (F)  
(X.291.iii.28' (2); XIII.1.ii.72; xiv.8.  
(2) A-ha-at-iq-ra  
(40.6)  
Aḥāti-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  
aḥātu plus -ya.

A-ha-tum (F)  
(VIII.54.6' (gen.); 88.2; IX.24.ii.28;  
(34)  
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;  
vii.3, 71, 78; x.26; xi.7, 17; xii.18,  
19; xiv.17; C.1.11, 22, 27; iv.14, 25; v.15';  
A.3151.ii.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'.
<table>
<thead>
<tr>
<th>Entry</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-hi-dSin</td>
<td>IV.77.[11].AhI-dSin: 'Sin is my brother'.</td>
</tr>
<tr>
<td>(29.1.a)</td>
<td></td>
</tr>
<tr>
<td>A-hi-sagi-is</td>
<td>IX.253.i.22; 291.ii.edge.(3). AhI-sagis: 'My brother was murdered'.</td>
</tr>
<tr>
<td>(40.6)</td>
<td></td>
</tr>
<tr>
<td>A-hi-ya</td>
<td>AB.vi.3; A.3562.iv.49; ix.37; (Gadd 1940: 36a). AhIya: Hypocoristicon consisting of ahu plus -ya (Birot 1955: 21).</td>
</tr>
<tr>
<td>(34)</td>
<td></td>
</tr>
<tr>
<td>A-hu-El</td>
<td>A.3562.ix.l. Ahu-El: 'The brother is El'.</td>
</tr>
<tr>
<td>(40.7)</td>
<td></td>
</tr>
<tr>
<td>A-hu-ki-nu</td>
<td>VII.194.7'. Ahu-ki-nu: 'The legitimate brother'.</td>
</tr>
<tr>
<td>(40.6)</td>
<td></td>
</tr>
<tr>
<td>A-hu-um</td>
<td>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-ga-an). Ahum: 'Brother'.</td>
</tr>
</tbody>
</table>
A-hu-um-da-mī-iq (40.6)  
VIII.100.11 (son of Ti-[J]).
Ahum-damiq: '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-Èl (2) Ahum(ŠEŠ)-ma?-Èl (40.7)  
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-ga- 
mil); 193.4; 225.21; 226.[19]; VIII.31.23;
89.15; XIII.1.viii.63; AREP.122.C.6;
S.135, nos. 127 and 172 cited by Rouault
(1977: 113, n. 2).
Ahûšina: 'Their brother'.

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

L 10
Akkā (13.2.b)
VII.184.4; VIII.31.21; 33.17; XIII.l.iv.27; viii.52.
Akka: Hypocoristicon with only the
DN remaining.

Akkā-bāni (30.1)
VIII.1.39.
Akkā-bāni: 'Akka is the creator'.

Akkadītum (F) (38.4)
VII.120.[19']
A(k)kadītum: 'The Akkadian'.

Ali-abi (F) (40.2)
IX.291.ii.16; ii.edge.[2].
Ali-abi: 'Where is my father?'.

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

Ali-a-hi (F) (2) A-li-a-hi (40.2)
IX.24.iii.[56]; 27.v.23; 291.iii.41'; XIII.1.
iii.[69]; v.47; A.3151.ii.41 (2); iv.44 (2), 62 (2).
Ali-a-hi: 'Where is my brother?'.

Ali-tum (F) (2) A-li-tim (35.4)
VIII.1.3 (2; gen.), 7 (nom.), 14 (2; gen.),
20 (nom.); XIII.l.ix.15 (nom.).
Ali(t)um: '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.
ālittum: G, fem., part., sing.
from alādu.

Ali-ummi (F) (40.2)
IX.291.ii.27.
Ali-ummi: 'Where is my mother?'.

Amat-\textsuperscript{d}Addu (F) & XI.132.4 (if the reading is correct; Burke 1963: 54, n. 1 notes a possible reading of $d\textsuperscript{d}$Gu-\textsuperscript{ru}Addu. See ARMT XV: 21 for the cuneiform of GEMÉ (no. 303) and gu (no. 302). However it does not seem necessary to resort to this alternate reading.).
Amat-\textsuperscript{d}Addu: 'Maid servant of Addu'.

Amat-Ku-bi (F) & XIII.1.i.x.48.
Amat-Kûbi: 'Maid servant of Kûbi'.

Amat-\textsuperscript{d}Sin (F) & XIII.1.iii.3, 12; C.vii.11'; A.3151.ii.64; vi.38.
Amat-\textsuperscript{d}Sin: 'Maid servant of Sin'.

Amat-\textsuperscript{d}Samaś (F) & XIII.1.vi.9.
Amat-\textsuperscript{d}Samaś: 'Maid servant of Šamaš'.

A-mi-na (F) & A.3151.v.76.
A(m)mîna: 'Why?'.
(am)mîna: ammîni (var. ammîn) plus the hypocoristic ending -\textsuperscript{a}.

A-mi-ni-Annînu & VII.180.iii'.15'; 232.[103].
A(m)mînî-Annînu: 'Why, 0 Annînu?'.

Am-ma-rû & VII.180.iv'.23'.
Ammâru: 'Overseer'.

Am-tûm (F) & XIII.1.ii.48.
Amûmû: 'Slave girl'.

$\textsuperscript{d}$
<table>
<thead>
<tr>
<th>Expression</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-mur-₄A-šur (23.1)</td>
<td>IV.76.35.</td>
<td>'I have seen Aššur'.</td>
</tr>
<tr>
<td>A-mu-ri-tum (F) (38.4)</td>
<td>IX.291.iii.24'; XIII.i.xiii.18; A.3151.i.49.</td>
<td>Amurrītum: 'The Amorite'.</td>
</tr>
<tr>
<td>dAmurrum(MAR.TU)-na-ṣir (30.2)</td>
<td>XIII.i.xi.37.</td>
<td>dAmurrum-naṣir: 'Amurrum is the watcher'.</td>
</tr>
<tr>
<td>dAmurrum-tillatI(ILLAT) (29.1.c)</td>
<td>XIII.i.xiv.40.</td>
<td>dAmurrum-tillatI: 'Amurrum is my rescue troop'.</td>
</tr>
<tr>
<td>A-na-be-el-tāk-la-ku (F) (41.3)</td>
<td>XIII.i.viii.10; x.[1].</td>
<td>Ana-bēltī-taklāku: 'In my mistress I trust'.</td>
</tr>
<tr>
<td>A-na-₄Da-gan-tāk-la-ku (2)</td>
<td>VIII.97.3; XI.40.[4]; 189.8 (2); XII.141.[12] (2); (Gadd 1940: 36a).</td>
<td>Ana-₄Dagan-taklāku: 'I trust in Dagan'.</td>
</tr>
<tr>
<td>A-na-É-a-tāk-la-ku (25.2)</td>
<td>XIII.i.vi.66; x.35; xii.14; xiii.34; A.3562. xii.59; (Gadd 1940: 36a).</td>
<td>Ana-Éa-taklāku: 'I trust in Ea'.</td>
</tr>
</tbody>
</table>
A-na-Îl-a-tak-la-ku
(25.2) IX.258.12.
Ana-Il-aba-taklāku: 'I trust in Il-aba'.

A-na-Ištar-tak-la-ku (F)
(25.2) A.3151.i.4.
Ana-Ištar-taklāku: 'I trust in Ištar'.

A-na-Î-tûr-Me-er-t[â?ak?-la?-ku?].
(25.2) VII.197.[5].
Ana-Î-tûr-Mer-taklāku: 'I trust in Itûr-Mer'.

A-na-ku-ilum (AN)-ma
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-
iluma (Dossin and Finet 1978: 288).
Anāku-iluma: 'I am the god'.

A-na-ku-dLam-ma
XIII.1.ii.29.
Anāku-dLamma: 'I am the protective genie'

A-na-ÎSin-tak-la-ku
VII.184.[1]; IX.256.24; XIII.1.i.62;
i.1[3]. ME.71-129, 198, 205.1 (son of
Da-ri-ia-li-bur).
Ana-ÎSin-taklāku: 'I trust in Šin'.

A-na-Šamaš-a-na-tâ-al
IX.22.15; 25.[6]; 26.10'.
(25.2) Ana-Šamaš-ana(t)âal: 'I will look for Šamaš'.

A-na-Šamaš-tak-la-ku
VIII.44.6'; 82.[9]; IX.24.ii.32; 27.iii.8[8];
XIII.1.ii.28; iii.[56]; A.3562.iii.59.
Ana-Šamaš-taklāku: 'I trust in Šamaš'.
A-ni-ih-li-[i]b-bi (21.1) II.44.[38]. Anih-libbi: 'My heart is tired'.

An-na-a-hu-um (16.1) VIII.51.[17]; A.3562.xi.1. Anna-ahum: 'Indeed, a brother'.

An-na-ya (F) (13.2.a) A.3151.v.13. Annaya: Hypocoristicon consisting of anna (indeed) plus -ya.

An-ni-El (16.3) IX.291.iv.27'. Compare An-na-AN at Chagar Bazar (Gadd 1940: 36a). Anni-El: 'Indeed, 0 El'. anni: Var. of anna.

An-nu-a-si-ya (F) (29.1.c) XIII.1.iv.41; ix.60. Annu-asiya: "Annu is my physician" (Nakata 1974: 70).

An-nu-ba-āš-ti (F) (29.1.b) A.3151.vii.27 (see Sasson 1972a: 179 for this reading). Annu-bāštī: 'Annu is my dignity'.

An-nu-dam-qa (F) (30.5) XIII.1.x.51; A.3151.i.[39]. Annu-damqa: 'Annu is good'.


An-nu-ga-mi-il-ti (F) (29.1.c) A.3151.vii.66. Annu-gāmīltī: 'Annu is my savior'.

An-nu-dam-qa (F) (30.5) XIII.1.x.51; A.3151.i.[39]. Annu-damqa: 'Annu is good'.
An-nu-la-ma-si (F) (2) An-nu-\textsuperscript{d}Lamassî
(29.1.b) Annu-\textsuperscript{d}Lamassî: 'Annu is my protective genie'.

An-nu-na-pî-(iš)\textsuperscript{-}ti (29.1.c)
XIII.1.vi.61 (see ARMT XIII: 7, n. 2 for reading).
Annu-napistî: 'Annu is my life'.

An-nu-pu-ut-ri (F) (22.1) A.3151.i.19; ii.16; iii.34.
Annu-puṭrī: 'Absolve, O Annu'.

An-nu-ri-im-sî (F) (29.1.c) IX.291.ii.34; XIII.1.x.45; A.3151.i.71.
Annu-rîmşî: 'Annu is her beloved one'.

An-nu-šu-lu-l[i] (29.1.c) VII.185.ii.[7'].
Annu-šulûlî: 'Annu is my protection'.

An-nu-ta-al-e (F) (26) VIII.67.2; 88.[9].
Annu-tale: "Annu has prevailed" (Nakata 1974: 73) or 'Annu was able'.

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

An-nu-till-la-ti (F) (29.1.c) XIII.1.x.2.
Annu-tillatî: 'Annu(m) is my rescue troop'.

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

Annu-napistî: 'Annu is my life'.

Annu-tukulti: 'Annu is my trust'.
<table>
<thead>
<tr>
<th>Term</th>
<th>Reference(s)</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>An-nu-ṭāb (DUG)</td>
<td>VIII.35.7; 73.3.</td>
<td>Annu-ṭāb: 'Annu is good'.</td>
</tr>
<tr>
<td>(30.5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>An-nu-um-mi (F)</td>
<td>IX.7.5 (2); XIII.I.iv.48; v.7.</td>
<td>Annu(n)-ummī: 'Annu is my mother', Nakata 1974: 74 reads -um- for -un- (found in the text).</td>
</tr>
<tr>
<td>(2) An-nu-un'-um-mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(29.1.a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-nu-um-a-hi</td>
<td>A.3562.xi.43.</td>
<td>Anum-ahī: 'Anum is my brother'.</td>
</tr>
<tr>
<td>(29.1.a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-pil-ī-īf</td>
<td>VII.221.4; IX.149.13.</td>
<td>Apil-ili: 'The first born son of the god'.</td>
</tr>
<tr>
<td>(37.1)</td>
<td></td>
<td></td>
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<tr>
<td>(37.1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-pil-Īṣtar</td>
<td>VII.198.ii.6.</td>
<td>Apil-Īṣtar: 'The first born son of Īṣtar'.</td>
</tr>
<tr>
<td>(37.1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| A-pil-ki-en               | VIII.5.[10] (son of Ili-ma-tar); 8.10 (son of ḫ-il-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. |
| (40.6)                    |                                                                                 |                                                                     |
| A-pil-Ku-bi               | VII.128.[33]; 131.4; 149.[2]; 195.[6']; IX.27.iv.14; 253.iv.10; 283.i.17'; XI.295.5; XII.457.2; 729.[6]; XIII.98.8 (son of dSin-ma-gir): A.3412.8; ME.173-176: 178; 239.1 (all son of Ṣe-ri-it-dSin). | Apil-Kūbi: 'The first born son of Kūbi'. |
A·pil-Šîn
(2) A·pil-Šîn(XXX)
(37.1)

Ap·pa·an-El
(31.3)

A·qa·al-a-na-Šamaš
(25.2)

Ar·na·ba·tum (F)
(35.5)

Ar·na·bu·um (F)
(35.5)

A[r?-r]a?-bu·um
(35.5)

Ar·ši·A-da
(16.2)

Ar·ši·a-hu·um
(16.1)

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-Šîn: 'The first born son of Šîn'.

IV.80.11'; IX.256.12.

Appân-El: "Before El" (Nakata 1974: 251
and Ranke 1905: 67a).

appân: Apparently a contracted form from
a-na-pa-ni (Stamm 1939: 231 and Finet 1956: par. 9p).

IX.19.6; 24.1.46; 27.ii.[2].

Aqâl·ana-Šamaš: 'I am attentive to Šamaš'.

aqâl: G, pres., l, c., sing. from qâlu.

XIII.1.x.39.

Arnabatum: Hypocoristicon consisting of
arnabu (hare) plus -atum.

IX.291.i.[10]; A.3151.vi.16.

Arnabum: 'Hare'.

IX.253.i.[12].

Arrabum: 'Dormouse'?

VIII.58.11'.

Arši-A(d)da: "I have acquired, O Addu"

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.
<table>
<thead>
<tr>
<th>Term</th>
<th>Reference 1</th>
<th>Reference 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-ši-e-da-qú (F)</td>
<td>IX.25.[34]; 26.r.8'</td>
<td></td>
</tr>
<tr>
<td>(16.1)</td>
<td>Arše-da(q)qu: 'I have acquired, 0 small child'. daqqu: Apparently a vocative.</td>
<td></td>
</tr>
<tr>
<td>Ar-wi-tum</td>
<td>IX.292.4; C.iii.1 (F).</td>
<td></td>
</tr>
<tr>
<td>(35.5)</td>
<td>Arwítum: 'Gazelle'. The first reference noted above could also be fem.</td>
<td></td>
</tr>
<tr>
<td>Ar-wi-um</td>
<td>I.30.[5] (3; nom.), [10] (4; gen.), 18 (2; gen.); IX.253.i.i.11; 258.17.</td>
<td></td>
</tr>
<tr>
<td>(2) Ar-wi-im</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3) Ar-wi-ú-[um]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(4) Ar-wi-e-[em]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(35.5)</td>
<td>Arwium: 'Gazelle'.</td>
<td></td>
</tr>
<tr>
<td>A-sà-tum (F)</td>
<td>IX.294.[1] (2), 14.</td>
<td></td>
</tr>
<tr>
<td>(35.5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-sí-nu-um</td>
<td>VII.190.16 (nom.); 220.26; XIII.13.13 (3; gen.); XIV.33.[7'] (2; acc.), 10' (3; gen.).</td>
<td></td>
</tr>
<tr>
<td>(2) A-sí-na-am</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3) A-sí-nim</td>
<td>A(s)si(n)num: 'An assinnum-priest'.</td>
<td></td>
</tr>
<tr>
<td>(38.4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-sí-rum</td>
<td>IV.80.9' (2); IX.24.i.i.2; 27.i.i.17; XIII.1.iii.</td>
<td></td>
</tr>
<tr>
<td>(2) A-sí-rum</td>
<td>47 (2); XVIII.63.5 (3; gen.); A.3562.xi.32 (2).</td>
<td></td>
</tr>
<tr>
<td>(3) A-sí-ri-[/x]-im</td>
<td>Asírnum: 'Captive'.</td>
<td></td>
</tr>
<tr>
<td>(35.4)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| **As-qū-du-um** | 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.ii.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].

**Asqudu(m):** 'Asqudum-rodent'.

| **A-su-um** | VIII.13.6' (gen.).

**Asûm:** 'Physician'.

| **A-šar-ī-lī-šu** | I.85.12'.

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

| **dA-šar-na-gir** | IX.283.ii.13'.

**dAšar-nāṣir:** 'Ašar is the watcher'.

| **Aš-šu-mi-ya-li-bur (F)** | IX.24.i.32; 27.i.32; A.3151.vii.55; (Gadd 1940: 36b).

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

**aššumīya:** aššum plus suffix (l, c., sing.).
Aš-ta-ma[r]-dAddu  
(27.1)  
VIII.75.5 (father of Su-μu-nu-ma-ha); IX.252.[23]; AB.v.27.  
Ašta(m)mar-  
Aš-ta-mar-dAddu: 'I praise Addu'.  
aštammar: Gt, pres., 1, c., sing. from šamāru.  

Ašu-na-da (F)  
(27.1)  
A.3151.iv.39.  
dAšu-nāda: 'Praise Ašu'.  

Ašur-an-dūl-lī  
(29.1.c)  
II.15.37.  
dAššur-andullī: 'Aššur is my protection'.  

Ašur-ba-ni  
(30.1)  
VII.173.[4]; IX.19.8.  
dAššur-bānī: 'Aššur is the creator'.  

Ašur-ma-lik  
(30.4)  
VII.2.[6]; 3.9; 4.17'; XI.1–6 (limu); XII.1–6  
(Alimu); N.AN.1; (Gadd 1940: 36b).  
dAššur-mālik: 'Aššur is the counselor'.  

Ašur-na-šir  
(30.2)  
II.42.15'.  
dAššur-nāšir: 'Aššur is the watcher'.  

Ašur-ni-šu!  
(16.2)  
VII.10.16 (father of [Ni]-mār-Šīn?).  
dAššur-nišu! 'O Aššur, we have (a brother)'.  
nišu: G, pret., 1, c., pl., from iššu.  

At-anah  
(21.1)  
VII.198.iv.[16'].  
Ātanah: 'I have become tired'.  
ētanah: 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'.  

[At]-ta-na-ti-ah  
(21.1)  
VII.198.iv.[16'].  
Ātanah: 'I have become tired'.  
ētanah: G, perf., 1, c., sing. from anāhu.  

<table>
<thead>
<tr>
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<th>Context</th>
</tr>
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<tr>
<td>At-ta-ilum(AN)-ma</td>
<td>X.3.4.</td>
</tr>
<tr>
<td>(16.1)</td>
<td><strong>Attā-ilumma:</strong> 'You are the god'.</td>
</tr>
<tr>
<td>A-wa-ta-an</td>
<td>A.3562.vii.31; xi.29, 60.</td>
</tr>
<tr>
<td>(13.2.a)</td>
<td><strong>Awātān:</strong> Hypocoristicon consisting of awātu (utterance) plus -ān.</td>
</tr>
<tr>
<td>A-wa-ti-Èl</td>
<td>XIII.i.xi.39; A.3562.ii.37 (2); iii.11 (2); v.76 (2); vii.[47].</td>
</tr>
<tr>
<td>(2) A-wa-ti-El</td>
<td><strong>Awātī-Èl:</strong> 'El is my word'. Compare Nakata 1974: 247 and 252 who translates 'The word/speech of El'; for this one would expect awāt-Èl.</td>
</tr>
<tr>
<td>A-wa-tum (F)</td>
<td>IX.291.i.17; A.3151.i.67.</td>
</tr>
<tr>
<td>(13.2.b)</td>
<td><strong>Awātum:</strong> 'Word'.</td>
</tr>
<tr>
<td>A-wi-la (F)</td>
<td>XIII.i.iv.37.</td>
</tr>
<tr>
<td>(13.2.a)</td>
<td><strong>Awīla:</strong> Hypocoristicon consisting of awīlum plus -a.</td>
</tr>
<tr>
<td>Awil-┬Addu</td>
<td>XVIII.59.18.</td>
</tr>
<tr>
<td>(37.3)</td>
<td><strong>Awil-┬Addu:</strong> 'Man of Addu'.</td>
</tr>
<tr>
<td>Awil-┬D[a-g]an</td>
<td>IX.253.ii.[25].</td>
</tr>
<tr>
<td>(37.3)</td>
<td><strong>Awil-┬Dagan:</strong> 'Man of Dagan'.</td>
</tr>
<tr>
<td>Awil-Èl</td>
<td>VIII.78.38 (son of Su-tu-um).</td>
</tr>
<tr>
<td>(37.3)</td>
<td><strong>Awil-Èl:</strong> 'Man of Èl'.</td>
</tr>
<tr>
<td>A-wi-li-ya</td>
<td>VII.5.5; VIII.9.30; N.AN.2; (Gadd 1940: 36b, also a limu).</td>
</tr>
<tr>
<td>(13.2.a)</td>
<td><strong>Awiliya:</strong> Hypocoristicon consisting of awilum plus -ya.</td>
</tr>
<tr>
<td>Awil-┬Sin</td>
<td>V.73.17.</td>
</tr>
<tr>
<td>(37.3)</td>
<td><strong>Awil-┬Sin:</strong> 'Man of Sin'.</td>
</tr>
</tbody>
</table>
Ba-batūm (F) (13.2.a) Babatum: Hypocoristicon consisting of Babi/a (DN) plus -atum.

dba-bi-Ea (30.6) VIII.31.7 (father of Ya-ar-ip-Ea-a).

d'Babi-Ea: "Ea is god Babi" (Nakata 1974: 166, 456).

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

Ba-la-ta-am-qīš-im (F) (22.4) C.vii.6'. Balātam-qīšim: 'Give life to me' (Birot 1956: 62).

qīšim: G, imp., 2, fem., sing. with the ventive from qiššum.
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.

Balṭan: Hypocoristicon consisting of balṭu (healthy) plus -an. See the note on the previous PN regarding the possibility of it being Amorite.

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

Balu-ʾIštar: '[Who can be] without Ištar?'

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

Bānu-ʾDa-gan:

Bānu-ʾEštu: 'Dagan is the creator', compare Nakata (1974: 140) who translates "Creation of Dagan", but for this one would expect Bāni-ʾDa-gan.

Bānu: G, part., masc., sing. from banu.

Bānu-kaʾEl: 'El is your creator'.

Bānum: 'Housebuilder'.
Ba-aq-qum
(2) Ba-qq-um
(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-ūš-ri (F)
(2) Ba-āš-ti-nu-ūš(IZ)-ri
(41.1)

Bāšṭi-ūṣrī: 'Protect my Angel'.
ūṣrī: G, imp., 2, fem., sing. from naṣārū, but one expects uṣrī. Compare the following.

Ba-āš-ti-u-ūš-ri (F)
(41.1)

SUM-I.15.3.

Bāšṭi-ūṣrī: 'Protect my Angel' (see Dossin 1970a: 42 for this reading).

Ba-as-tum (F)
(35.1)

Bāstum: 'Angel' or 'dignity, good looks'.

Ba-tulatum (F)
(35.1)

Batulatum: Hypocoristicon consisting of batulu (young man) plus -atum.

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

Be-la-nim: Endearment PN consisting of bełu plus -anum.

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

Bēlassunu: 'Their mistress'.

Be-la-su-nu
(2) Be-la-as-su-nu
(34)
Be-la-tum (F)  
(2) Be-la-a-tum  
(35.1) Bēlatum: Bēlu plus -atum.

dBēlet-ekallim-um-mi (F)  
(2) dBēlet-ekallim(lim)-um-mi

IX.24.iii. [34]; 291.iv.20'; XIII.1.1.37; ii.61;

(29.1.a) IX.294.17; XIII.1.1.65 (2); vii.[64] (2);  
C.iv.8 (2); v.29'.

dBēlet-ekallim-ummi: 'Bēlet-ekallim is my mother'.

Beli-dAddu:
(29.1.a) Bēlf-Addu: 'Addu is my master'.

Beli-an-dūl-lī
(41.3) Bēlf-andullī: 'My master is my protection'.

Beli-āsarēd
(2) Be-lī-a-ša-re-ed
(41.4) II.129.5, 8; IX.25.9 (2); 26.[13'] (2);  
XIII.1.iv.10 (2); (Gadd 1940: 37a).

Bēlf-āsarēd: 'My master is first in rank'.

Beli-ba-aš-tī (F)  
(2) Be-li-ba-aš-tī
(41.3) Bēlf-bāštī: 'My master is my dignity'.

Beli-da-ya-an (F)  
(41.4) Bēlf-da(y)yan: 'My master is judge'.

Beli-du-um-qī (F)  
(41.3) Bēlf-dumqī: 'My master is my blessing'.

Be-la-tum (F)  
(2) Be-la-a-tum  
(35.1) Bēlatum: Bēlu plus -atum.
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<td>(F)</td>
<td>Be'l-düri: 'My master is my wall'.</td>
<td>IX.25.46; 26.r.18; XII.698.17; XIII.1.xiv.33; A.3151.iv.69; (Gadd 1940: 37a).</td>
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<td>Bel-if-i-din-nam</td>
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<td>XIII.1.v.28; A.3151.vii.69.</td>
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<td>Bel-ı-ki-rı</td>
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<td>Be'l-kırı: 'My master is my orchard' (Birot 1956: 62).</td>
<td>A.3151.i.15; C.vii.3'.</td>
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<td>(F)</td>
<td>Be'l-lamassı: 'My master is my protective genie'.</td>
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<td>Bel-ı-li-bu-ra</td>
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<td>Be'l-libuura: 'My master, may he remain in good health for me'.</td>
<td>C.iv.9; vi.10'; (Gadd 1940: 37a).</td>
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<td>Bel-ı-li-wı-er</td>
<td>(F)</td>
<td>Be'l-li(w)er: 'My master, may he shine'.</td>
<td>XIII.82.5.</td>
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Notes:
- G, precative, 3, masc., sing.
- from nawāru.
Be-li-lu-da-ri  
(41.1)  
VI.43.24, 26; (Gadd 1940: 37a).  
Bel-lu-dari: 'My master, may he be eternal'.  
lu: Indecl. precative particle.  
dari: G, stative precative, 3, masc., sing. from darû.

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

Be-lî-mu-û-te-še-er  
(42)  
VIII.90.[19].  
Belî-mustâšer: 'My master is the one who sees that justice is done'.  
mustâšer: Şt, part., masc., sing. from esëru, stat. absol. serving as a stative.

Be-li-nu-ri (F)  
(41.3)  
IX.294.10; XI.262.2.  
Belî-nûrî: 'My master is my light'.

Be-li-nu-ûš(IZ)-ri (F)  
(41.1)  
A.3151.v.60.  
Belî-nûšî: 'Protect my master'.

Be-li-qar-ra!-ad!  
(42)  
IX.295.2 (reading ra for da, see ARMT XVI/1: 78).  
Belî-qarrâd: 'My master is a roarer'.

Be-li-sî-im-tî (F)  
(41.3)  
A.3151.vii.51.  
Belî-sîmtî: 'My master is a hero'.

Be-li-ša-gi-im  
(41.4)  
VII.180.iv'.16'.  
Belî-šâgim: 'My master is a roarer'.

Be-li-Šamši(ši) (F)  
(41.3)  
IX.7.7; 24.iii.[62]; 27.v.29.  
Belî-Šamšî: 'My master is my sun'.
Be-li-tu-kul-ti  
(41.3)  
Be-li-wa-qar  
(41.4)  
Be-li-ya  
(35.1)  
Be-el-su-nu  
(34)  
Be-el-ta-ni (F)  
(34)  
Belti(ti)-E-ra-aH  
(29.1.a)  
Belti(NIN?)-li(w)wer  
(41.1)
Be-!um-ki-ma-El
(42)

II.29.10.
Be!um-ki-ma-El: 'The master is like El'.

Bu-[ne?]-ne (F)
(13.2.b)

A.3151.i.[70].
Bunene: Hypocoristicon with the retention of the DN.

Bu-ne-ne-a-bi
(29.1.a)

XIII.96.7.
Bu-ne-ne-abî: 'Bunene is my father'.

Bu-ne-ne-a-bu
(30.4)

XIV.110.7.
Bu-ne-ne-abu: 'Bunene is the father'.
The reading follows Birot's suggestion that <¿AR.RA is to be read <Bunene (1974: 240).

Bu-qa-qum
(2) Bu-qa-qû-um
(3) Bu-qa-qî-im
(4) Bu-qa-qa-a.m
(35.5)

II.119.[4]; 120.2; VI.20.19 (4; acc.);
52.[1]; 68.5, [1'], [5'], 14' (3);
VIII.85.31 (2); X.158.2; AREP.119.B.1 (gen.).
Buqâqum: 'Small fly'.

Bu-ri-ya
(35.5)
I.95.5; IX.24.i.42; 27.i.40.
Bûriya: Hypocoristicon consisting of bûru (young calf) plus -ya.

Bur-[d]Ma-ma
(2) [B]ur-Ma-ma
(37.2)
III.81.[15] (2); VIII.92.[18]; XVIII.32.30; AB.vii.7.
Bür-[d]Mamma: 'Calf of Mamma'.

Bur-[d]Nu-nu
(37.2)
XIV.42.[13], 15; 54.6; 56.6, [13], [17], [23], 24.
Bür-[d]Nunu: 'Calf of Nunu'.
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<td>IX.294.11; XIII.1.xii.9; A.3151.iii.9; vi.17; vii.20; (Gadd 1940: 37a).</td>
<td>'My byssus' (note that four of the five references are to weavers).</td>
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<td>Bu-ṣī-ya</td>
<td>V.36.24; VIII.52.18 (father of I-la-ra-hi-e); seal 2 (father of I-la-ra-hi-ya).</td>
<td>Buṣīya: Hypocoristicon consisting of büṣu plus -ya.</td>
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<td>Bu-ṣū</td>
<td>A.3562.viii.75; (Gadd 1940: 37a).</td>
<td>Büṣu: 'Byssus'.</td>
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<td>Bu-ṣū-a-ya (F)</td>
<td>A.3151.v.27.</td>
<td>Büṣu'aya: Hypocoristicon consisting of büṣu plus -aya.</td>
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<tr>
<td>Bu-ṭū-um-tum (F)</td>
<td>A.3151.ii.39.</td>
<td>Buṭumtum: 'Pistachio'.</td>
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<td>(35.6)</td>
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<td>buṭumtum: A var. of buṭuttum.</td>
</tr>
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Dabia: Dabium plus feminizing element -a.

Dabiatum: Dabium plus -atum.

Dabium: 'Bear'.

'Dagan-andulli: Dagan is my protection'.

'Dagan-bāštī: Dagan is my dignity'.

'Dagan is my god'.

'Dagan is my shore'.

'Dagan is the watcher'.

'Dagan is his helper'.

'Dagan is his help'.
dDa-gan-ʔadû(KUR)-ni (29.1.c)
VII.116.6; 216.10; 218.14; VIII.41.9; IX.150.[4’]; XII.18.4.
dDa-gan-ʔadûni: 'Dagan is our mountain'.

dDa-gan-Šamši(ši) (F) (29.1.c)
A.3151.i.23; iv.68.
dDa-gan-šamši: 'Dagan is my sun'.

dDa-gan-tillassu([s]u) (29.1.c)
X.57.4.
dDa-gan-tillassu: 'Dagan is his rescue troop'.

Da-am-hu-ra-šī (F) (2) Dam-hu-ra-šī-im C.i.18.
Da-am-hurâṣim (Kù.GI) (3)
VII.206.[10], 7'; X.62-72.3 (3); XIV.81.46 (2);
(42) Dām-hurâṣi(m): 'Blood of gold' (Birot 1956: 62 and especially n.10 with references).

Da-mi-iq-tum (F) (2) Da-mi-iq-tim C.ii.28.
Da-mi-iq-tum (3)
Damiqtum: 'The good one'.

Dam-qa-nu (F) (35.2)
XIII.1.ii.1.
Damqānu: Hypocoristicon consisting of damqu plus -ānum.

Da-an-Err-ra (30.5)
A.3562.ii.71.
Dan-Erra: 'Erra is mighty'.

Dan-nu-ta-ha-az (2) Da-nu-um-ta-ha-az V.59.11 (2); VI.37.7; XIV.104.5.
(42) Dannu(m)-tāhāz: 'The battle is mighty'.
Tāhāz: Stat. absol. of tāhāzu.

Da-ri-š Ū(42)
VIII.78.30.
Dāriš: Hypocoristicon.
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<td>Da-ri-š-li-bur</td>
<td>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 An-na-dSin-ták-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-su); ME II.185; 190; 195; 215.1 (all son of Li-bur-na-di-in-su); ME III.210.[1] (son of Li-bur-na-di-in-su).</td>
<td>Dāris-libûr: 'May he remain in good health forever'.</td>
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<td>Da-ri-ya</td>
<td>VIII.80.6; IX.17.[4]; XIV.32.7; B.130.8'.</td>
<td>Dariya:</td>
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<td>Dimât-ummi:</td>
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<td>A.3151.ii.48.</td>
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<td>dDi-ri-tum-um-mi (F)</td>
<td>IX.294.3'; XIII.1.viii.8; A.3151.v.56; (Gadd 1940: 37b).</td>
<td>dDiritum-ummî:</td>
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Du-um-qí-li-bur (F) IX.24.iv.[10]; 27.v.[39].
(41.1) Dumqí-libur: 'My blessing (my master),
      may he remain in good health'.

Du-šu-up-tum (F)     IX.291.ii.edge.3.
(35.1) Du(š)uptum:   'Sweety'.

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<td>XIII.l.v.30 (2), 45 (2); C.vi.6'</td>
<td>'Ea is my dignity'.</td>
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<td>Ea-AN</td>
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<td>'Ea is god'.</td>
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<td>'Ea is large/strong'.</td>
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<td>Ea-la-ma-sī (F)</td>
<td>XIII.l.vi.18 (2); x.64 (2); xi.12 (2); C.ii.14'</td>
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<td>VII.181.15'; 199.13'; VIII.9.25; 57.16; A.3562.xii.42.</td>
<td>'Ea is the counselor'.</td>
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<td>Ea-mašakil</td>
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<td>'Ea provides'.</td>
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<td>IX.252.11; 283.iii.13'.</td>
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<td>XIII.1.ii.77.</td>
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<td>I.110.9, 25; IV.73.[17]; V.54.[3]; 55.3; 56.[3]; 57.[3]; 58.3; B.287.3 (2); EXCE. 130/297.</td>
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<td>Ël-[g]a-[m]îl</td>
<td>'El is merciful'</td>
<td>IV.12.[5]; 79.5 (2), 17 (2), 19 (2).</td>
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<td>(2) Ël-gâmil</td>
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<td>'El is the watcher'.</td>
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<tr>
<td>El-rabi</td>
<td>XVIII.61.21.</td>
<td>'El is great'.</td>
</tr>
<tr>
<td>El-umma</td>
<td>A.3562.v.31.</td>
<td>'El is the mother'. umma: ummu serving as the predicate with -a.</td>
</tr>
<tr>
<td>El-CApu-El</td>
<td>A.3562.1.[3]</td>
<td>Emūqī-El: 'El is my strength'.</td>
</tr>
<tr>
<td>En-lil-a-bī</td>
<td>VIII.75.17.</td>
<td>dEnlil-abī: 'Enlil is my father'.</td>
</tr>
<tr>
<td>En-lil-ub-šaš</td>
<td>VIII.33.16.</td>
<td>dEnlil-ubšaš: 'Enlil has brought to me'.</td>
</tr>
<tr>
<td>En-nam-d-Anāšur</td>
<td>N.AN.5.</td>
<td>'Mercy, O Assur'.</td>
</tr>
<tr>
<td><strong>E-ri-ba-am-dSin</strong></td>
<td>IX.24.i.40, [51]; 27.i.38 (2); ii.[7] (2).</td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>E-ri-ba-dSin</td>
<td>Erībam-dSin: 'Sin has compensated for me'.</td>
<td></td>
</tr>
<tr>
<td>E-ri-ba-dSin</td>
<td>(40.4)</td>
<td></td>
</tr>
<tr>
<td>E-ri-ts-su-tum</td>
<td>IX.251.2'; 253.i.9; A.1081.3; l222.2.</td>
<td></td>
</tr>
<tr>
<td>E-ri-su-tum</td>
<td>(2); ii.27.i.38 (2); ii.C7J (2).</td>
<td></td>
</tr>
<tr>
<td>Eri(s)su-tum</td>
<td>'The land desires him [i.e., the god]'.</td>
<td></td>
</tr>
<tr>
<td>Eri-su-tum</td>
<td>(3)</td>
<td></td>
</tr>
<tr>
<td>E-ri-su-um-ma-tum(m)</td>
<td>'Desire of Aya'.</td>
<td></td>
</tr>
<tr>
<td>(23.2)</td>
<td>G, pret., 3, masc., sing.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>with suffix (3, masc., sing.) from erēsu.</td>
<td></td>
</tr>
<tr>
<td>E-ri-iš-ti-dA-a</td>
<td>X.36-43.3.</td>
<td></td>
</tr>
<tr>
<td>Erišti-dAya</td>
<td>'Desire of Aya'.</td>
<td></td>
</tr>
<tr>
<td>E-ri-iš-tum</td>
<td>XIII.i.vi.3.</td>
<td></td>
</tr>
<tr>
<td>Erištum</td>
<td>'Desirable one'.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-a-bi</td>
<td>VIII.51.15.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-a-bi</td>
<td>'Erra is my father'.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-ga-nil</td>
<td>X.106.12.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-gāmil</td>
<td>'Erra is merciful'.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-qū-ra-ad</td>
<td>A.3562.xii.67.</td>
<td></td>
</tr>
<tr>
<td>Er-ra-qū-ra-ad</td>
<td>'Erra is the warrior'.</td>
<td></td>
</tr>
</tbody>
</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-pi-\(\text{d}\)Samaš

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

(2) E-te-el-pi-\(\text{d}\)Samaš (2; son of Ha-\(v\)a-Ma-\(l\)ik); XIII.118.[15] (2);

(3) E-tel-pi-\(\text{d}\)Samaš 139.6' (3).

Etel-pi-\(\text{d}\)Samaš: 'The command of Šamaš is lordly'.

(32.1)

E-te-el-lum

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

(42)
Ga-la-bu
(38.4)
VII.194.8'.
Ga(l)ābu: 'Barber'.

Ga-še-ra (F)
(2) Ka-še-rum
(35.1)
VII.237.7'; X.30.3 (2; see Batto 1974: 31, n. 10 for this reading); 139.1, [25]; A.1270.13; 3412.17.
Gasera: Hypocoristicon consisting of gašra (strong) plus -a.

Gi-mil-Ša-gan
(32.2)
IX.258.7, 26.
Gimil-Ša-gan: 'Favor of Dagan'.

Gi-mil-il-Ša-maš
(32.2)
VI.15.12; VII.164.1; 168.2; 210.[8].
Gimil-Ša-maš: 'Favor of Šamaš'.

Gullatum (F)
(35.7)
IX.291.iii.26'; XIII.1.ii.70; vi.54; A.3151.v.18.
Gullatum: 'The gullatum-ornament of gold'.

Gu-mu-ul-Ši-n
(22.1)
IX.253.iii.19; XIII.1.x.18.
Gumul-Ši-n: 'Spare, 0 Šin'.

Gu-up-pu-ši-ši-lim
(38.1)
VI.41.[5] (gen.).
Guppusašum: 'Very massive'.

Gu-ur-ru-ru
(38.1)
II.4.5.
Gurruru: Mng. unkn., see Glossary.
Ha-ba?-zu (F)  
(38.4)  
Habazu:  'A habazu-agricultural worker'.

Ha-am-mi-an-dùl-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-iš  
(40.6)  
Hammi-sagis:  'My paternal uncle was murdered'.  
Another 'mixed PN', see above and the Glossary.

Hi-id-di-im  
(35.7)  
Hiddum:  'Pearl'.

Hi-ir-šū-um  
(34)  
Hirschum:  'Exact copy'.

^Hu-ba-at-ga-mi-la-at (F)  
(30.3)  
^Hubat-gamilat:  'Hubat is merciful'.

^Hu-ba-at-re-me-ni (F)  
(30.3)  
^Hubat-rēmeni:  'Hubat is compassionate'.

^Hu-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.
<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hu-nu-bi-im</td>
<td>IX.261.[12] (gen.; father of $\text{nama}_1\text{-ga-mi}[1])$.</td>
</tr>
<tr>
<td>(35.2)</td>
<td>Hu(n)ubum: Mng. uncert.</td>
</tr>
<tr>
<td>Hu-ra-ša-tum (F)</td>
<td>XIII.1.i.73; viii.67.</td>
</tr>
<tr>
<td>(38.2)</td>
<td>Hurâṣatum: Hypocoristicon consisting of hurâšu (gold) plus -atum.</td>
</tr>
<tr>
<td></td>
<td>Compare CAD H: 245b under hurâšânû where a PN Hu-ra-ša-(ni)-tum</td>
</tr>
<tr>
<td></td>
<td>is cited.</td>
</tr>
<tr>
<td>Hu-ra-ša-a-ya (F)</td>
<td>XIII.1.viii.84.</td>
</tr>
<tr>
<td>(38.2)</td>
<td>Hurâṣaya: Hypocoristicon consisting of hurâšu (gold) plus -aya.</td>
</tr>
<tr>
<td>Hu-ru-ša-an</td>
<td>A.3562.iv.53; ix.30.</td>
</tr>
<tr>
<td>(38.1)</td>
<td>Hur(r)ušān: Hypocoristicon consisting of hurrušu (describing a</td>
</tr>
<tr>
<td></td>
<td>characteristic bodily trait, 'scarred') plus -ān.</td>
</tr>
<tr>
<td>Hu-ru-šum</td>
<td>A.3562.xi.16.</td>
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<tr>
<td>(38.1)</td>
<td>Hur(r)ušum: See previous PN.</td>
</tr>
<tr>
<td>Hu-za-la-tum (F)</td>
<td>A.3151.iii.55.</td>
</tr>
<tr>
<td>(35.5)</td>
<td>Huzâlatum: Hypocoristicon consisting of huzâlu (gazelle) plus -atum.</td>
</tr>
<tr>
<td>Hu-uz-za-am</td>
<td>XIII.100.9 (acc.).</td>
</tr>
<tr>
<td>(38.1)</td>
<td>Huzzûm: 'Lame, limping'.</td>
</tr>
<tr>
<td>Term</td>
<td>Reference</td>
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<tr>
<td>-----------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Ib-ba-tum</td>
<td>IX.291.i.11 (F); XIII.92.6 (2; gen.; probably M), 14; C.i.6 (F); ii.20; A.3151.vi.663 (F).</td>
</tr>
<tr>
<td>(2) Ib-ba-tim</td>
<td></td>
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<tr>
<td>(17.5)</td>
<td></td>
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<tr>
<td>Ibbätum</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-d/Addu</td>
<td>VII.24.2; 181.6; VIII.24.6 (2); XIII.1.vii.15; 16.11.</td>
</tr>
<tr>
<td>(2) I-bi-d/Addu</td>
<td></td>
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<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>Ibbi-d/Addu</td>
<td>'Addu has called'.</td>
</tr>
<tr>
<td>Ib-bi-dAmurrum</td>
<td>II.134.3.</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>Ibbi-dAmurrum</td>
<td>'Amurrum has called'.</td>
</tr>
<tr>
<td>Ib-bi-im</td>
<td>IX.291.i.33 (gen.); iv.29' (gen.).</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>Ibbum</td>
<td>An abbreviated PN.</td>
</tr>
<tr>
<td>Ib-(bi)-Ne-hu-um</td>
<td>VIII.3.19.</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>Ib(bi)-Nehum</td>
<td>'Nehum has called'.</td>
</tr>
<tr>
<td>I-bi-d/DA-gan</td>
<td>IX.256.3, 29; AB.iii.21.</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>I(b)bi-d/Dagan</td>
<td>'Dagan has called'.</td>
</tr>
<tr>
<td>I-bi-Ištar</td>
<td>VIII.15.21 (son of I-pī-ig-Nu-nu), env.edge.3'; 70.[17].</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>I(b)bi-Ištar</td>
<td>'Ištar has called'.</td>
</tr>
<tr>
<td>I-bi-d/Ištaran(KIAJ.DI)</td>
<td>VI.14.[9].</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>I(b)bi-Ištaran</td>
<td>'Ištaran has called'.</td>
</tr>
<tr>
<td>I-bi-d/Nin-šubur</td>
<td>V.76.3.</td>
</tr>
<tr>
<td>(17.5)</td>
<td></td>
</tr>
<tr>
<td>I(b)bi-d/Ninšubur</td>
<td>'Ninšubur has called'.</td>
</tr>
</tbody>
</table>
I-bi-Ša-ha-an  
(2) I-bi-ŠAH.AN  
(3) I-bi-Ša-ha-an  
(17.5)

Ibbi-Šahan: 'Šahan has called'.

I-bi-Šu-maš  
(2) I-bi-Šu-maš  
(17.5)

Ibbi-Šu-maš: 'Šu-maš has called'.

Ib-ni-Addu  
(17.2)

Ibni-Addu: 'Addu has created'.

Ib-ni-Amu-rum  
(17.2)

Ibni-Amu-rum: 'Amu-rum has created'.

Ib-ni-Erra  
(17.2)

Ibni-Erra: 'Erra has created'.

Ib-ni-Sin  
(17.2)

Ibni-Sin: 'Sin has created'.

I-di-Annu  
(25.2)

Iddi-Annu: 'Annu knows'.


from ido with stative mng.

I-di-El  
(25.2)


I-din-Ab-ba  
(17.1)

I(d)din-Ab-ba: 'Abba has given'.

---

1 For this reading see ARMT XVI/1: 112.
(2) I-din-\textsuperscript{d}Addu\textsuperscript{1}
IX.24.ii.40; 27.iii.[16]; X.149.5; XI.157.5 (2);

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

(17.1)

I-din-\textsuperscript{d}Ad-mu
VIII.14.1'; IX.24.ii.51; 27.iii.26.

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

(17.1)

I-din-Ak-ka
XIII.1.1.54; A.3562.v.25.

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

(17.1)

I-din-\textsuperscript{d}Amurrum

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

(17.1)

I-din-An-nu
VII.217.7 (2); 225.[5']; 226.[45];

(2) I-din-An-nu-um

62.1; IX.253.iv.[5] (2); 284.[11] (2);

287.20; X.90.23; XIII.1.vii.77; 19.22;

SUM-I.10.5.

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

(17.1)

I-din-\textsuperscript{d}Da-gan
VI.1.5; VII.184.[6]; 280.viii'.[13]; VIII.45.12;

57.[6], [env.6] (son of \textsuperscript{-}I-k1-E-[tar]); 61.r.3';

74.15; 84.edge.[1]; IX.24.ii.48; 27.iii.23;

27.iv.[103]; 253.i.5; iii.[14]; 256.13; XIII.1.iii.

27; vii.76; XIV.15.[3']; A.3562.vi.12; vii.50.

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

(17.1)

I-din-\textsuperscript{d}Di-ri-tim
VII.180.iii'.24'; VIII.71.14 (gen.).

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

(17.1)

I-din-\textsuperscript{e}a
IX.261.6.

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

\footnote{\textsuperscript{1}For the possibility of Ittin- used for Iddin- see Finet 1956: par. 13d and apparently accepted by Burke 1963: 130, n. 5.}
I-din-El
(17.1)

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

I-din-dIGI.KUR
(17.1)

I(d)din-dIGI.KUR: 'IGI.KUR has given'.

I-din-Il-a-ba₄
(17.1)

I(d)din-Il-a-ba₄: 'Il-aba has given'.

I-din-Il-I
(17.1)

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

I-din-Istar
(17.1)

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

I-din-ditur-Mer
(17.1)

I(d)din-ditur-Mer: 'Itur-Mer has given'.

I-din-Ka-ak-ka
(17.1)

I(d)din-Ka-ak-ka: 'Kakka has given'.

I-din-dI-tûr-Me-er
(17.1)

I(d)din-dI-tûr-Me-er: 'Itûr-Mer has given'.

I-din-dIš-ha-ra
(2)

I(d)din-dIš-ha-ar
(17.1)

I(d)din-dIš-hara: 'Išhara has given'.

I-din-IŞtal
(17.1)

I(d)din-IŞtal: 'Iṣṭar has given'.

I-din-Il-I
(17.1)

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

I-din-Il-a-ba₄
(17.1)

I(d)din-Il-a-ba₄: 'Il-aba has given'.

I-din-El
(17.1)

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

I-din-dIGI.KUR
(17.1)

I(d)din-dIGI.KUR: 'IGI.KUR has given'.

I-din-Il-a-ba₄
(17.1)

I(d)din-Il-a-ba₄: 'Il-aba has given'.

I-din-Il-I
(17.1)

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

I-din-Istar
(17.1)

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

I-din-ditur-Mer
(17.1)

I(d)din-ditur-Mer: 'Itur-Mer has given'.

I-din-Ka-ak-ka
(2)

I(d)din-Ka-[k]a
(17.1)

I(d)din-Ka-ak-ka: 'Kakka has given'.

I-din-El
(17.1)

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

I-din-dIGI.KUR
(17.1)

I(d)din-dIGI.KUR: 'IGI.KUR has given'.

I-din-Il-a-ba₄
(17.1)

I(d)din-Il-a-ba₄: 'Il-aba has given'.

I-din-Il-I
(17.1)

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

I-din-Istar
(17.1)

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

I-din-ditur-Mer
(17.1)

I(d)din-ditur-Mer: 'Itur-Mer has given'.

I-din-Ka-ak-ka
(2)

I(d)din-Ka-[k]a
(17.1)

I(d)din-Ka-ak-ka: 'Kakka has given'.

I-din-Ka-ak-ka
(2)

I(d)din-Ka-[k]a
(17.1)

I(d)din-Ka-ak-ka: 'Kakka has given'.

I-din-Ka-ak-ka
(2)

I(d)din-Ka-[k]a
(17.1)

I(d)din-Ka-ak-ka: 'Kakka has given'.
<table>
<thead>
<tr>
<th>Name</th>
<th>Line Numbers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-din-Ku-bi</td>
<td>VII.87.[6]; 127.6; 128.5; 129.6; 130.13; 131.6; 137.[6]; 138.9; 228.[5]; IX.180.11; XIII.l.xiv.55; A.3562.1.15, 17.</td>
<td>I(d)din-Kūbi: 'Kūbi has given'.</td>
</tr>
<tr>
<td>I-din-Ša-la-ba</td>
<td>IX.253.iii.17.</td>
<td></td>
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<tr>
<td>I-din-Ša-ma-ma</td>
<td>VIII.32.16, env.15 (son of QI-iš-ti-il-a-ba₄); 65.1 (2), 8; 79.6 (son of QI-iš-ti-il-a-ba₄); IX.263.[6]; XIII.l.ix.11; XVIII.64.8 (2).</td>
<td>I(d)din-Šamma: 'Mamma has given'.</td>
</tr>
<tr>
<td>I-din-Šā-Šubur</td>
<td>IX.256.11.</td>
<td>I(d)din-Šā-Šubur: 'Šā-Šubur has given'.</td>
</tr>
<tr>
<td>I-din-Ša-muš-da</td>
<td>II.133.[3]; VII.215.9; VIII.44.8'; IX.256.19; 261.[7], 15.</td>
<td>I(d)din-Ša-muš-da: 'Ša-muš-da has given'.</td>
</tr>
<tr>
<td>I-din-Ša-nu</td>
<td>VIII.1.41 (son of Ša-gan-ma-lik); SUM-I.19.5.</td>
<td>I(d)din-Ša-nu: 'Ša-nu has given'.</td>
</tr>
<tr>
<td>I-din-Ši-Ea</td>
<td>VIII.100.13 (son of Ya-tar-ak-ka).</td>
<td>I(d)din-Ši-Ea: 'The command of Ea has given'.</td>
</tr>
<tr>
<td>I-din-Ši-El</td>
<td>VII.189.[4]; 205.10.</td>
<td>I(d)din-Ši-El: 'The command of El has given'.</td>
</tr>
<tr>
<td>I-din-Ši-Sin</td>
<td>V.47.5; IX.252.12; 256.14; X.90.5; A.12.24.</td>
<td>I(d)din-Ši-Sin: 'Ši-Sin has given'.</td>
</tr>
</tbody>
</table>
I-din-Šamaš
(17.1)
I(d)din-Šamaš: 'Šamaš has given'.

I-din-Ta-bu-bu
(17.1)
I(d)din-Tabubu: 'Tabubu has given'.

I-din-ya
(17.1)
I(d)dinya: Hypocoristicon from an Iddin-DN type PN. I(d)din plus -ya.

I-din-ya-tum
(2) I-din-ya-tim
(3) I-din-ya-tam
(17.1)
I(d)din-ya-tum: Hypocoristicon from an Iddin-DN type PN. Iddin plus -tum.

I-ga-ra-an
(13.2.a)
Igārān: Hypocoristicon, see the Analysis Chapter.

Ig-mi-il-[d]Sīn
(2) Ig-mi-il-[d]Sīn
(24.6)
Igmil-[d]Sīn: 'Sīn has spared'.

I-din-Šamaš
VII.212.[2]; VIII.9.20; 103.13; IX.256.31;
XIII.1.xi.40.

I-din-Ta-bu-bu
VIII.2.2.

I-din-ya
IX.283.ii.7'.

I-din-ya-tum
II.42.2 (nom.); 43.3 (nom.); 46.6 (2; gen.),
19 (2; gen.); III.59.6 (2; gen.); VI.29.[9]
(2; gen.), [10] (nom.); VII.88.20 (3 [sic?]; nom.);
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.
no. 107; no. 152 (cited by Rouault 1977: 263).
I(d)din-ya-tum: Hypocoristicon from an Iddin-DN
type PN. Iddin plus -yatum.
Ig-mi-lum  
(2) Ig-mi-li-im  
(3) Ig-mi-li  
(24.6)  

Imilum: Hypocoristicon for a PN such as the preceding.

Ik-su-ud-ap-pa-su  
(16.1)  

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

I-ku-un-pi-dSin.  
(17.11)  

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

I-ku-up-pi (F)  
(17.11)  

Ikuppi: Hypocoristicon, see the Analysis Chapter.

Il-ala-[ba]-ra-bi  
(30.5)  

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

I-la-ka-su-qir  
(2) AN-ka-su-qir  
(3) I-la-ak-su-qir  
(4) I-la-ak-su-qir A2: 207a)  
(27.2)  

šuqir: š, imp., 2, masc., sing., from aqaru.

I-la-ak-na-ad  
(27.2)  

Ilak-na'ad: 'Praise your god'.

Ik-su-ud-ap-pa-su  
(16.1)  

Ik-su-ud-ayabi-su: "His nose has arrived".

I-ku-un-pi-dSin.  
(17.11)  

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

I-ku-up-pi (F)  
(17.11)  

Ikuppi: Hypocoristicon, see the Analysis Chapter.

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(4) I-la-ak-su-qir A2: 207a)  
(27.2)  

šuqir: š, imp., 2, masc., sing., from aqaru.

I-la-ak-na-ad  
(27.2)  

Ilak-na'ad: 'Praise your god'.

Ig-mi-lum  
(2) Ig-mi-li-im  
(3) Ig-mi-li  
(24.6)  

Imilum: Hypocoristicon for a PN such as the preceding.

Ik-su-ud-ap-pa-su  
(16.1)  

Ik-su-ud-ayabi-su: "His nose has arrived".

I-ku-un-pi-dSin.  
(17.11)  

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

I-ku-up-pi (F)  
(17.11)  

Ikuppi: Hypocoristicon, see the Analysis Chapter.

Il-ala-[ba]-ra-bi  
(30.5)  

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

I-la-ka-su-qir  
(2) AN-ka-su-qir  
(3) I-la-ak-su-qir  
(4) I-la-ak-su-qir A2: 207a)  
(27.2)  

šuqir: š, imp., 2, masc., sing., from aqaru.

I-la-ak-na-ad  
(27.2)  

Ilak-na'ad: 'Praise your god'.
<table>
<thead>
<tr>
<th>Entry</th>
<th>Reference</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-la-ak-pī-lāh</td>
<td>XIII.1.ix.6; A.3562.i.51; ii.12, 83; iii.25</td>
<td>'Venerate your god'. pilah: G, imp., 2, masc., sing. from palāhu (see AHw: 812b and GAG: par. 87e).</td>
</tr>
<tr>
<td>Ilam(lam)!-e-ri-inf</td>
<td>IX.253.iii.11.</td>
<td>'He desired a god'. ūri: G, pret., 3, masc., sing. from erēšu, not from rašu as Nakata's (1974: 31) &quot;I have acquired a god&quot; presupposes.</td>
</tr>
<tr>
<td>I-le-e-dAddu</td>
<td>XIII.93.5.</td>
<td>'Addu has prevailed'.</td>
</tr>
<tr>
<td>Il-a-dAddu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I-li-an-du-lif</td>
<td>IX.22.1b; 291.iii.49'; XIII.1.iv.62; A.3562.xii.45.</td>
<td>'My god is my protection'.</td>
</tr>
<tr>
<td>Il-li-andullī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I-li-An-nu</td>
<td>XIV.61.13'.</td>
<td>'Annu is my god'.</td>
</tr>
<tr>
<td>Il-li-a-si-ya</td>
<td>XIII.1.vii.55.</td>
<td>'My god is my physician'.</td>
</tr>
<tr>
<td>Il-li-aš-rr-an-ni</td>
<td>VIII.54.7'.</td>
<td>'0 my god, take care of me'.</td>
</tr>
<tr>
<td>Il-li-at-pa-lam</td>
<td>VIII.78.36 (son of dŠamaš-na-šir).</td>
<td>'0 my god, requite to me'.</td>
</tr>
</tbody>
</table>

Suffix (1, c., sing., acc.) from ašāru.
I-li-a-ya-ba-āš  IX.253.ii.7.
(22.3)  
Ili-ay-abāš: '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'.
from ba'āšu (CAD B: 6a).

I-li-ba-ni  VII.181.9'; 199.[4']; IX.291.iii.25';
(30.1)  
XIII.1.xiv.[51].
Ili-bāni: 'My god is the creator'.

I-li-ba-āš-ti (F)  IX.287.16; XIII.1.iv.77; viii.17.
(29.1.b)  
Ili-bāštī: 'My god is my dignity'.

I-li-du-um-qī (F)  IX.25.[32]; 26.r.6'; 287.15.
(29.1.c)  
Ili-dumqī: 'My god is my grace'.

I-li-e-li-iš  X.161.3.
(37.3)  
Ili-elīš: 'My god is upon him' (Nakata 1974: 270).
elīš: elī plus apocopated suffix
(3, masc., sing.).

I-li-e-ri-ba  XIII.1.i.55.
(40.4)  
Ili-erība: 'My god has compensated for me'
(Nakata 1974: 270).

I-li-gim-la-ni  IX.24.i.4: 27.1.4.
(22.1)  
Ili-gimla(n)ni: 'Spare me, 0 my god'.

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

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

Ili-Istar: 'Istar is my god'.

Ili-i-te-e: 'My god is my border'.

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

Ili-md-'a-ma: 'Mamma is my god'.

Ili-ma-ša-ri: 'My god is my keeper'.

Ili-mil-ku: 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-Šamaš-milku.
Ilf-muba(l)iti: 'My god is the life sustainer'.

Ilf-mūtap-li: 'My god is my requiter'.

Ilf-puṭra-an-ni: '0 my god, absolve me'.

Ilf-rabi: 'My god is great'.

Ilf-rēmēnī: 'My god is compassionate'.

Ilf-Sakim: 'Šakim is my god'.

Ilf-šarrī: 'My king is my god'.

Ilf-šērum: 'Šērum is my god'.

Ilf-ti(1)latī: 'My god is my rescue troop'.

I-lī-tu-kūl-ti
(29.1.c)
VIII.31.20; 33.15; 72.[6']; IX.24.i.[2], 6; 27.1.2; 6; XIII.72.5; A.3562.xiii.28, 30.
Ilī-tukultī: 'My god is my trust'.

I-lī-tu-ra
(22.1)
IX.22.13; 24.ii.38; 27.iii.[14].
Ilī-tūra: 'Return to me, 0 my god'.

I-lī-uṣ-ra-an-ni
(22.4)
IX.18.[6]; XVIII.54.11 (2); 69.11 (a duplicate of the preceding text).
I-lī-uṣ-ranni: '0 my god, protect me'.

I-lī-šur-šu
(19.5)
VIII.52.20 (father of Ḡb-ni-daš-r). Ilī-uṣuršu: '0 my god, protect him'.

I-lī-wediku
(21.1)
IX.24.ii.27; 27.iii.[3]. Ilī-wēdiku: '0 my god, I am alone'.

I-lī-ka-ḍṣīn
(29.1.b)
Ilī-ka-ḍṣīn: 'Ṣīn is your god'.

I-lī-ṣu-a-bu-šu
(29.1.a)
VIII.1.34; IX.24.ii.50; 27.iii.25; 291.iv.24'. I-lī-ṣu-abušu: 'His god is his father'.

I-lī-ṣu-ba-ni
(30.1)
A.2734.5. Ilī-ṣu-bāni: 'His god is the creator'.

I-lī-tūra: 'Return to me, 0 my god'.
tūra: G, imp., 2, masc., sing. from tāru plus the ventive.
Il-Šu-i-bi-šu
(2) Il-Šu-ib-bi-šu
(17.5)
Ilšu-i(b)išu: "His god has called him"
ibbišu: G, pret., 3, masc., sing. from
nabû plus suffix (3, masc., sing., acc.).

Il-Šu-na-da
(27.1)
Ilšu-nādā: "Praise his god".

Il-Šu-na-šir
(2) Il-šu-na-šir
(30.2)
Ilšu-našir: "His god is the watcher".

Il-Šu-tillassu
(29.1.c)
Ilšu-tillassu: "His god is his rescue troop".

Ilum(AN)-ma-a-bi
(29.1.a)
Ilumma-abī: "It is the god who is my father".

I-šu-um-ša-al-ma
(30.5)
Išu-šalma: "The god is well".
šalma: šalmu plus the archaic
predicate ending -a.

I-šu-ni
(34)
Ilūni: "Our god".

Im-gur-Nin-urta
(24.7)
Imgur-Ninurta: "Ninurta has granted".
Im-ġur-[r](-d)Sin

VII.93.[3].
Im-ġur-dSin: 'Sin has granted'.

(24.7)

Im-ġur-dux śamaš

VI.27.8; XIII.1.iv.21.
Im-ġur-dux śamaš: 'Śamaš has granted'.

(24.7)

Im-gu-rum

VI.61.edge.1' (nom.); X.119.[5] (2; gen.).
Imgrum: Hypocoristicon for a PN such as one of the above. See the Analysis Chapter.

(2) Im-gu-r[i?-im?]

(24.7)

In-batum (F)

X.84.3; 85.3; 86.[3].
Inbatum: Hypocoristicon, see the following PNs and the Analysis Chapter.

(37.1)

In!-bi-dAddu

XIII.2.15.
Inbi-dAddu: 'Fruit of Addu'.

(37.1)

Inbi:

Stat. const. of inbu (AHw: 381b), however inib-DN seems to be the more frequent pattern.

In-bu-um

VII.139.5; 198.iि.7'; (Gadd 1940: 38b (F)).
Inbum: Probably abbreviated from a longer PN such as the preceding or following. See the Analysis Chapter.

(37.1)

In-bu-ša

IX.258.34 (gen.).
Inbuša: 'Her fruit'.

Inbuša: 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.

(37.1)

I-ni-ib-du śamaš

II.139.7; X.175.4.
Inib-dux śamaš: 'Fruit of Śamaš'.

(37.1)
I-ni-ib-šar-ri (F) II.112.3 (2); 113.2 (2); VII.125.2; 203.1; (2) I-ni-ib-šarri IX.241.1101; X.73.2 (2); 74.[2]; 75.2; 76.[2] (2); 77.[2]; 78.[3]; 79.3; 170.[6?] (2), 8 (2), c.1.7; 79.7; (Gadd 1940: 38b).

Inib-šarri: 'Child of the king'.

I-ni-ib-ši-na (F) VII.206.4', 8'; VIII.56.5; X.80.3; 81.3; (37.1) 82.2; 83.3; XI.191.seal (daughter of Ya-ah-du-[Li-im]); c.1.4 (F), 20.

Inibšina: 'Their child/fruit'.

I-ni-ib-šu-nu (F) VII.139.1; 190.3; 220.1; X.176.5; XIII.14.10; (37.1) S.143, no.23.10 (cited by Rouault 1977: 263).

Inibšunu: 'Their child/fruit'.

I-ni-ir-mu-uk VII.96.2'; 104.iv.[3]; VIII.60.16 (2).

(2) I-ni-ir-mu-uk Inī-irmuk: 'He has bathed my eye'.
(26) Inī: 'Inu plus suffix (1, c., sing.).

I-nu-uh-li-bi V.33.4.

(26) Inūh-li(b)bi: 'My heart rests'.

inūh: G, pret., 3, masc., sing. from nāhu.

I-pî-iq-Addu VII.180.iv'.35'; 198.iv.[14]'.

(39.2) Ipiq-Addu: 'Grace of Addu'.

I-pî-iq-Nunu VIII.15.22 (father of I-bi-Ištar).

(39.2) Ipiq-Nunu: 'Grace of Nunu'.

I-pî-iq-Sîn V.32.[5].

(39.2) Ipiq-Sîn: 'Grace of Sîn'.

Inib-sina: 'Their child/fruit'.

Inibšina: 'Their child/fruit'.

Inibšunu: 'Their child/fruit'.
I-pi-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) Ip-qa-tim  
(3) Ip-qa-ti-im  
(39.2)  
II.136.17 (2; gen.), 20 (nom.), 24 (2; gen.);  
VII.23.3 (3; gen.); VIII.62.8; IX.253.i.i.13.  
X.149.6 (2; gen.).  
Ipqatum: Hypocoristicon, see Analysis Chapter.

Ip-qua-dDa-ghan]  
(39.2)  
VIII.61.[2'].  
Ipqu-^Dagan: 'Grace of Dagan'.

[Ip-qua-I^star]  
(39.2)  
VIII.94.[16].  
Ipqu-Istar: 'Grace of Istar'.

Ip-qu-^I-^tur-Me-er  
(39.2)  
FOND.155.  
Ipqu-^Iтур-Mer: 'Grace of Itur-Mer'.

Ip-qu-^Na-as-si  
(39.2)  
VII.180.v.121.  
Ipqu-^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-qu-^Sa-la  
(2) Ip-qu-^Sa-la  
(39.2)  
VIII.89.16 (2); IX.253.iv.13.  
Ipqu-^Sa-la: 'Grace of Sala'.

I-qa-at-^Sa-maš  
(31.3)  
XIII.1.ii.17.  
I(q)qat^-^Sa-maš: 'In the hand of Šamaš'.  
iqqat: Contraction of ina-qat (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 re^Tu plus -atum.
I-šar-Li-im
(30.5)

Iš-di-ya (F)
(13.2.a)

Iš-ha-ra-a-si-ya (F)
(29.1.c)

Iš-ha-ra-damqa (F)
(30.5)

Iš-ha-ra-dannat (F)
(30.5)

Iš-ha-ra-{da}-du-um-qî (F)
(29.1.c)

Iš-ha-ra-gu-um-li (F)
(22.1)

Iš-ha-ra-Lamassî (F)
(29.1.b)

Išar-Lim:
Lim is just.

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

Iš-di-ya: Hypocoristicon. See the Analysis Chapter for discussion.

Išhara-asîya: 'Išhara is my physician'.

Išhara-damqa: 'Išhara is good'.

Išhara-dannat: 'Išhara is mighty'.

Išhara-dumqî: 'Išhara is my grace'.

Išhara-gumli: 'Spare, O Išhara'.

Išhara-Lamassî: 'Išhara is my protective genie'.
\( \text{idša-ra-Šamši(ši) (F)} \)

(29.1.c)

XII.265.6.

\( \text{idšara-Šamši}: \) 'Iššara is my sun'.

\( \text{idša-ra-šar-ra-at (F)} \)

IX.24.iv.[3]; 27.v.32.

(30.4)

\( \text{idšara-šarrat}: \) 'Iššara is the queen'.

šarrat: Stat. absol. of šarratu serving as the predicate.

\( \text{idša-ra-se-me-at (F)} \)

XIII.1.iii.20; (Gadd 1940: 39a, \( \text{idša-ra-še-me-it (F)} \)).

\( \text{idšara-šeme'at}: \) 'Iššara harkens'.

\( \text{idša-ra-ta-as-ba-am (F)} \)

(40.4)

A.3151.iv.36. An alternative reading, not adopted here, is Sasson's -ku-ub- for -ta-ši-
(1972a: 180).

\( \text{idšara-tašbām}: \) 'Iššara is sated with me'.

tašbām: G, pret., 3, fem., sing. from šešū plus dative pronominal suffix (1, c., sing.).

\( \text{idša-ra-um-mi (F)} \)

XIII.1.ii.47; iv.34; vii.9; A.3151.v.57, [67].

\( \text{idšara-ummi}: \) 'Iššara is my mother'.

\( \text{I-ši-im-dAddu} \)

XIV.102.[9], 25.

\( \text{Išim-dAddu}: \) 'Addu has determined'.

\( \text{I-ši-im-Ea-a} \)

VI.18.12, 2'; VII.180.v'.8'; VIII.100.18

(son of šil-mu-ta).

\( \text{Išim-Ea}: \) 'Ea has determined'.

\( \text{Iš-kur-eli (F)} \)

(30.5)

\( \text{Iškur-eli}: \) "Iškur is exalted" (Nakata 1974: 460).

\( \text{eli}: \) The adj. elū used as the predicate.
Iš-me-Addu

(24.6)

Iš-me-Addu: 'Addu has heard'.

Iš-me-Dagan

(24.6)

Iš-me-Dagan: 'Dagan has heard'.

Iš-me-Sfn

(24.6)

Iš-me-Sfn: 'Sfn has heard'.

Ištar-andullīf

(29.1.c)

Ištar-andullīf: 'Ištar is my protection'.

d-Ištaran(KA.DI)-na-šir

(30.2)

d-Ištaran-naṣir: 'Ištaran is the watcher'.

Istar-an-dûl-lî

C.vi.12a (F): A.3562.iv.10.

Istar-an-dûl-lî: 'Ištar is my protection'.

distaran(KA.DI)-na-šir IX.175 [4]; APLA.117.C.3; B.130.r.9.

d-Ištaran-naṣir: 'Ištaran is the watcher'.

Istar-an-dûl-lî

C.vi.12a (F): A.3562.iv.10.

Ištar-an-dûl-lî: 'Ištar is my protection'.

distaran(KA.DI)-na-šir IX.175 [4]; APLA.117.C.3; B.130.r.9.

d-Ištaran-naṣir: 'Ištaran is the watcher'.
Ištar-a-si-ya (F) (29.1.c) IX.291.ii.14 (2); XIII.1.ix.13, 50.

Ištar-asiya: 'Ištar is my physician'.

Ištar-dam-qa (F) (30.5) XIII.1.v.50; viii.40.

Ištar-damqa: 'Ištar is good'.

Ištar-ī-ilī (F) (29.1.b) A.3151.i.3.

Ištar-ilī: 'Ištar is my god'.

Ištar-ka-bar (30.5) VIII.92.[11]; IX.237.ii.[4]; XII.157.4;
164.7; 263.8; A.3562.ii.39.

Ištar-kabar: 'Ištar is large/strong'.

Ištar-ī-Lamassi (F) (29.1.b) XIII.1.i.69; ii.56; vii.36; xiv.12; C.vi.

Ištar-ī-Lamassi: 'Ištar is my protective genie'.

Ištar-mī-il-ki (F) (31.1) A.3151.v.10.

Ištar-milkī: 'Ištar is my counsel'. This PN is possibly an abbreviation from a longer Itti-DN-milkī, see the Analysis Chapter. It is not necessary to follow Nakata (1974: 305) who translated the final element as 'king(?)'.

Ištar-pu-ūt-ri (F) (22.1) VII.55.2; C.iii.19.

Ištar-puṭrī: 'Absolve, O Ištar!'.

Ištar-šilli(GIŠ.MI(īl)) (F) (29.1.c) A.3151.iv.8.

Ištar-šilli: 'Ištar is my protection'.

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

Ištar-asiya: 'Ištar is my physician'.

Ištar-damqa: 'Ištar is good'.

Ištar-ilī: 'Ištar is my god'.

Ištar-kabar: 'Ištar is large/strong'.

Ištar-ī-Lamassi: 'Ištar is my protective genie'.

Ištar-mī-il-ki: 'Ištar is my counsel'. This PN is possibly an abbreviation from a longer Itti-DN-milkī, see the Analysis Chapter. It is not necessary to follow Nakata (1974: 305) who translated the final element as 'king(?)'.

Ištar-pu-ūt-ri: 'Absolve, O Ištar!'.

Ištar-šilli: 'Ištar is my protection'.
Ištar-𒀭𒈗𒈩𒐹 (F) (29.1.c) X.141.1, 10, 21; C.iv.19.
Ištar-𒀭𒈗𒈩𒐹: 'Ištar is my sun'.

Ištar-šar-ra (F) (30.4) XIII.1.ii.67.
Ištar-šarra: 'Ištar is the king' against Nakata's translation of 'Ištar is the queen' (1974: 306).

Šarra: 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.

Ištar-ta-al-e (F) (26) XIII.1.v.41; A.3151.iii.72.
Ištar-tale: 'Ištar has prevailed'
with Nakata (1974: 306), or 'Ištar was able'.
tale: G, pret., 3, fem., sing. from le'ä.

Ištar-tap-pī (F) VIII.48.3 (daughter of Ya-ah-du-Li-im);
(29.1.c) XIII.1.iii.28; C.ii.8; A.3151.iii.71: (Gadd 1940: 39a).
Ištar-tappī: 'Ištar is my friend'.

Ištar-til-la-ti (F) (2) Ištar-[t]i-la-ti (29.1.c) XIII.1.iii.10, 86; C.vii.2' (2).
Ištar-tillatī: 'Ištar is my rescue troop'.

Ištar-tu-kūl-ti (F) (2) Ištar-tu-ku-ul-ti (29.1.c) IX.25.[43] (2); 26.r.15' (2); XIII.1.viii.57.
Ištar-tukultī: 'Ištar is my trust'.

Ištar-um-mi (F) (29.1.a) VIII.92.17; IX.24.ii.52; 27.iii.27; XIII.1.ii.38; iii.19; vi.80; vi.76; xi.6: xiv.10; A.3151.iii.21;
(Gadd 1940: 39a).
Ištar-ummī: 'Ištar is my mother'.

di-šum-bāni (30.1)  
\(d\)Išum-bāni: 'Išum is the creator'.

di-šum-mu-[š]a-lim (30.2)  
\(d\)Išum-muša(l)lim: 'Išum is the preserver of health'.

Itti-ili-milkī (31.1)  
Itti-ili-milkī: 'My counsel is with the god'.

Itti-dŠamaš-milkī (31.1)  
Itti-dŠamaš-milkī: 'My counsel is with Šamaš'.

Itti-dŠamaš-milku (31.1)  
Itti-dŠamaš-milku: 'Counsel is with Šamaš'.

Itur-Asdu (17.10)  
Itur-Asdu: 'Asdu has returned'.

Itur-Ea (17.10)  
Itur-Ea: 'Ea has returned'.

Itur-dNingal (17.10)  
Itur-dNingal: 'Ningal has returned'.

I-ya-tum (F) (34)  
Iyâtum: 'Mine'.

\[1\] For 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-āsīya: 'Kakka is my physician'.

Ka-ak-ka-li-di (F)
(22.4)
X.10.5.
Kakka-li-di: 'May Kakka know'.
from īdd.

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: 'Kannišu—official in charge of
sealing'.

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

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: karšu (stomach, belly) plus -ān.
Kasap-Šamaš
(40.10)
Kasap-Šamaš: 'Silver of Šamaš'.

Ka-šš-pu-Ištar
(40.10)
Kaspu-Ištar: 'Silver of Ištar'.
kaspu: Stat. const. of kaspu (see GAG: par. 64a for this type of stat. const.).

Ki-bi-ir-dAb-ba
(39.2)
Kibir-dAbba: 'Shore of Abba'.

Ki-bi-ir-E-a
(39.2)
Kibir-Ea: 'Shore of Ea'.

Ki-ib-ri-dDa-gan
(29.1.c)
Kibri-dDagan: 'Dagan is my shore'.

Kibri-Ištar
(29.1.c)
Kibri-Ištar: 'Ištar is my shore'.

Ki-ib-ru-ša
(39.2)
Kibruşa: 'Her river bank'.

Kî-[m]a-î-lî
(13.1)
KÎmā-îlî: 'Like a god'. Probably an abbreviated name, see the Analysis Chapter and Glossary.
Ki-na-at-LUGAL-su

VII.197.[1] (2); X.110.1 (brother of
Ki-na-at-šar-ru-su
(2) Ki-na-at-šar-ru-su
fše-ra-d-na-ma); XVIII.55.1.5 (2).

(42)

KInat-šarrū(s)u: 'His kingship is legitimate'.

kiNa: G, stative, 3, fem., sing. from kAnu.

Ki-ni-iš-ma-tum (F)

C.iii.12; A.3151.iv.41; (Gadd 1940: 39b).

(23.2)

KiNiš-mātum: 'The land is firm/in order'.

KiNiš: Adv. serving as the predicate.

Ki-in-na-ri-im

VIII.19.12', env. 16' (both gen.).

(35.7)

Kinnārum: 'Lyre'.

Ki-nu-wa-qar

III.22.8; XII.186.5.

(40.6)

KiNu-wa-qar: 'The honest one is precious'.

Ki-ri-d-Da-gan

A.3562.x.21.

(37.2)

KiRī-Da-gan: 'Orchard of Dagan'.

Ki-ru-um (F)

X.31.3: 32.3 (2); 33.3 (2); 34.3 (3); 35.3 (2)
(2) Ki-ru-ú (all of the preceding are nom.); 95.8, [10] (2), [3'];
(3) Ki-ru-ú-um 135.3 (4; gen.); XIV.118.12 (acc.?); C.i.10. Daughter
of Zimri-Lim, see ARMT XVI/1: 139.

(4) Ki-re-e-em

Kīrum: 'Orchard'.

Ki-sī-bi-ra-tum (F)

A.3151.iv.50.

(35.6)

Kisibi(r)ratum: Kisibirru (coriander) plus -atum.

Ki-š[t]-tam-na-da (F)

IX.291.i.[25].

(27.1)

Kišītam-nādā: 'Praise Kišītum'.

KIš-itum-Le-ma-ša (F)

VIII.87.4.

(29.1.b)

KIš-itum-Lammaša: "Kišītum is her Lama-

protective deity" (Nakata 1974: 322, 339, n. 10).
Ki-ši-tum-um-mi (F) XIII.1.v.52; vi.22; C.iii.[21] (2?).
(2) Ki-iš-ši-tum-x-x
Kiššum-ummi: 'Kiššum is my mother'.

Ki-it-tum-li-zi-iz C.vii.36'.

Kizum: 'Herdsman(?).'

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

Ku-um-ri A.3562.ii.59.
Kumri: 'My priest'.

Ku-un-du-la (F) XIII.1.iii.21.
Kundula: Kundulu (a metal object) plus the feminizing ending -a.

Ku-un-du-la-tum (F) III.84.22; XIII.1.viii.[58].
Kundulatum: Kundulu plus -atum.

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

Ku-ur-rum IX.25.11 (2); 26.16' (2); A.3562.ix.64.
Kurrûm: 'Short'.

Ku-ru-um (38.1)

lizziz: G, precative, 3, masc., sing.
from izuzzum.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
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<tr>
<td>La-ba-ša-ar</td>
<td>(30.4)</td>
<td>A.3562.11.58. 'Lāba-šar: 'Lāba is the king'.</td>
</tr>
<tr>
<td>La-du-nim</td>
<td>(35.6)</td>
<td>VIII.69.2 (gen.). 'Ladunum: 'Ladinnu-plant'.</td>
</tr>
<tr>
<td>dLa-ga-ma-al-a-bu-um</td>
<td>(30.4)</td>
<td>A.2216.11. 'Lāgamāl-abum: 'Lāgamāl is the father'.</td>
</tr>
<tr>
<td>la-la-a-tum (F)</td>
<td>(2)</td>
<td>IX.31.5 (2; gen.); A.3151.vii.62; C.vii.26'. 'Lalā'atum: Lalū (desirable) plus -atum.</td>
</tr>
<tr>
<td>la-la-a-tim</td>
<td>(35.2)</td>
<td></td>
</tr>
<tr>
<td>la-la-i-im</td>
<td>(35.2)</td>
<td>XIII.85.5 (gen.). 'Lalā'um: 'Desirable'.</td>
</tr>
<tr>
<td>La-ma-sa (F)</td>
<td>(13.2.a)</td>
<td>IX.291.11.9. 'Lama(sa): Lamassu (protective deity) plus the feminizing ending -a.</td>
</tr>
<tr>
<td>La-ma-sat-tum (F)</td>
<td>(13.2.a)</td>
<td>XIII.1.xiv.[6]. 'Lama(s)atum: Lamassu plus -atum.</td>
</tr>
<tr>
<td>La-ma-si-dA-šur (F)</td>
<td>(29.1.b)</td>
<td>X.2.3. 'Lama(s)si-dA(š)šur: 'Aššur is my protective genie'.</td>
</tr>
<tr>
<td>La-ma-si-ya</td>
<td>(13.2.a)</td>
<td>ME.218; 231.2 (father of dŠin-GAL.ZU [ ]). 'Lama(s)siya: Lamassu plus -ya. Compare Nakata's &quot;My protective genie&quot; (1974: 335).</td>
</tr>
<tr>
<td>dLamassu-ba-ni!</td>
<td>(30.1)</td>
<td>VII.190.1, 20. 'dLamassu-bāni: 'The protective genie is the creator'.</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Reference</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>La-si-ma</td>
<td>'Express messenger'</td>
<td>AB.i.4.</td>
</tr>
<tr>
<td>La-ta-ab-tum</td>
<td>'Not a blessing'</td>
<td>XIII.i.vi.44; A.3151.ii.7 (2).</td>
</tr>
<tr>
<td>Le-i-Da-gan</td>
<td>'Dagan is able'</td>
<td>IX.253.ii.1.</td>
</tr>
<tr>
<td>Li-bur-ba-as-ti</td>
<td>'May my angel remain healthy'</td>
<td>IX.24.iii.[59]; 27.v.[26]; XIII.i.ix.52 (2).</td>
</tr>
<tr>
<td>Li-bur-be-li</td>
<td>'May my master remain healthy'</td>
<td>IX.24.i.28; 27.i.28; X.75.17; 79.15; XII.610.8; (Gadd 1940: 40a).</td>
</tr>
<tr>
<td>Li-bur-na-di-in-sa</td>
<td>'May the one giving her stay healthy'</td>
<td>IX.25.44; 26.r.16'.</td>
</tr>
<tr>
<td>Li-bur-na-di-in-su</td>
<td>'May the one giving him stay healthy'</td>
<td>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 of Da-ri-is-li-bur).</td>
</tr>
</tbody>
</table>
Li-bur-ni-ya-aš (F)  A.3151.vii.31.
(41.1) Libūnīyaₐ: 'May he remain healthy for us'.
from bāru plus suffix (1, c., pl., dative, apocopated), see AHw: 785a.

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

Li-bur-re-i-ni  IX.19.11.
(42) Libūr-rē'înî: '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 Libūr-zānnî: 'May my provider remain healthy'.
(41.1) zānnî: zāninu plus suffix (1, c., sing.).

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

Li-pī-sū-li-še-er  XII.158.4 (3); 164.15 (2); 263.16.
(2) Li-pī-sū-li-še-r Lipi(s)u-lišer: 'May-His-Creation-Prosper'
(3) Li-pī-sū-li-šir₄¹ (CAD L: 201b).
(19.2) lipissu: liptu plus suffix (3, masc., sing.).

Li-pī-it-ē-a  VIII.28.6 (son of Ḭa-ak-šu-gi-ir); 32.7 (son of Ḫa-ka-šu-gi-ir).
(37.1) Lipit-ē-a: 'Creation of Ea'.

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

¹For this reading see ARMT 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-pī-it-îstar  IX.256.27; XIII.1.xiii.35; XVIII.19.4;
(2) Li-pī-it-dištar  58.22 (2).
(37.1)  Lipit-Ištar: 'Creation of Ištar'.

Li-pī-it-dišin  IX.256.7.
(37.1)  Lipit-dišin: 'Creation of Sīn'.

Li-še-rum  VII.198.11.8'.
(19.2)  Lišerum: A nominalized verbal form
probably derived from a longer two-membered
name (see esēru in the Glossary).

Li-ṭir ū-šarru(ru)-sū  IX.14.5 (2); 15.10 (2); 16.4 (2); SUM-I.20.9;
(2) Li-ṭir ū-šarru-sū  21.[3]; 22.3; 23.4; 25.[8] (2); 30.5; 32.5 (2).
(42)  Liṭir-šarrū(s)u: 'Let him save his kingdom'.

Lu-da-ri  XIII.137.4.
(41.1)  Lū-dari: 'May he be eternal'. See the
Analysis Chapter and the Glossary under darū.

Lu-uš-ta-mar  IX.253.1.1; iv.[4]; 256.5; 283.11.[2'].
(27.1)  Luṭa(m)mar: An abbreviated PN, see the
Analysis Chapter.
luṣtammar: Gt, voluntative, l, c.,
sing. from šamāru (Gt: to praise).
Ma-ad-gi-nil-Šamaš  
(32.2)  
Māđ-gimil-Šamaš: 'The mercy of Šamaš is great'.

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

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

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

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

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

M[a]-a[m]-ma-tum (F)  
(13.2.a)  
Mammatum: 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)  

Ma-an-na-še (F)  
(16.1)  
Mannaše: 'Who is she?' (AHw: 603b). Mannāše: mannū 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-balum-: Broken PN possibly related to the following.

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

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

Ma-an-nu-um-ša-ni-[in-ša] (F) (33.1)  
A.3151.ii.[29].  
Mannum-šaninsa: 'Who is her equal?' restored on the basis of Mannum-šaninsu cited below and Ahw: 1163b.
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
<th>Notes</th>
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<tr>
<td>Ma(n)num</td>
<td>VII.139.6; IX.253.11.24; 258.19</td>
<td>Abbreviated PN, see Analysis Chapter and AHw: 603.</td>
</tr>
<tr>
<td>Ma(n)nu-sa-ni!-in!-su</td>
<td>SUM-I.5.4 (for this reading see Sasson 1972a: 180).</td>
<td>'Who is his equal?'.</td>
</tr>
<tr>
<td>Maqtum-li(z)ziz</td>
<td>IX.258.8.</td>
<td>'May the fallen one stand again'.</td>
</tr>
<tr>
<td>Ma(d)Addu</td>
<td>IV.33.[7], 14; VIII.11.41.</td>
<td>'Son of Addu'.</td>
</tr>
<tr>
<td>Marduk-muba-li-t</td>
<td>VI.21.10.</td>
<td>'Marduk is the life sustainer'.</td>
</tr>
<tr>
<td>Marduk-na-šir</td>
<td>XVIII.58.20; 59.20.</td>
<td>'Marduk is the watcher'.</td>
</tr>
<tr>
<td>Marduk-ni-su</td>
<td>VI.18.13.</td>
<td>'O Marduk, we have (a brother)'.</td>
</tr>
<tr>
<td>Mār-ilī</td>
<td>VIII.9.23; 20.edge.1.</td>
<td>'Son of god'.</td>
</tr>
<tr>
<td>Mār-Ištar</td>
<td>IX.28.[5]; 261.14; XVIII.54.16; A.3562.iv.[64]; APLA.117.29, 31.</td>
<td>'Son of Ištar'.</td>
</tr>
<tr>
<td>Māri!-tum (F)</td>
<td>XIII.1.xiii.14.</td>
<td>'Woman of Mari'.</td>
</tr>
</tbody>
</table>
Mār-šamaš
(37.2)  
VII.219.56; VIII.78.8 (son of ḫ-śi-ši-din-nam);  
IX.252.22; 253.iii.2; 283.i.16'; iii.14'.  
Mār-šamaš: 'Son of Šamaš'.

Ma-si-ik-tum (F)
(38.1)  
IX.24.iii.22; XIII.1.v.73.  
Masiktum: 'Bad one'.

Ma-ās-ku-um
(2) Ma-ās-ku
(38.1)  
IX.252.7; 283.iv.8' (2).  
Maskum: 'Bad one'.

Ma-šī-a-tum (F)
(21.1)  
A.3151.iv.37.  
Mašī'atum: An abbreviated PN consisting  
of the verbal element mašī plus the hypocoristic  
-atum suffix.

Ma-šī-El
(21.1)  
X.5.27 (see Dossin and Finet 1978: 290 for this  
reading).  
Mašī-El: 'It is enough, 0 El'.  
mašī: G, stative, 3, masc., sing.  
from mašū.

Ma-as-h[a]-tum (F)
(35.7)  
IX.291.i.[36]; A.3151.iv.33.  
Mašhatum: Mašu (pearl) plus -atum.

Ma-ās-hu-um
(2) Ma-āš-hi-im
(35.7)  
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'.

Ma-šī-ya
(34)  
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: Mašū (twin) plus -ya.
Ma-šum
I.32.[5]{(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?]; J.62.[7] (2; gen.); 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']J; 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.); J.43 (nom.); 145.edge.4'; XVIII.31.[15?]; A.315.18'; 1487.6 (nom.); (Gadd 1940: 40a).

Ma-šum: 'Twin'.

Ma-ti-ilu
IX.27.ii.12.

Mati-ilu: 'When 0 god?'.

M[e-k]H-im
IX.291.iii.[16']J (gen.).

Mērkūm: 'Lazy one'.

Me-ra-nu-um
I.115.[5] (3; gen.); 15 (nom.); A.2756.10 (2; gen.).

Mērānum: 'Young dog'.

Me-er-hu-um
VI.57.2 (nom.); 58.6 (nom.); 8 (nom.); 22 (nom.); 23 (2; gen.); VII.112.13 (2; gen.); VIII.85. 19; 92.[9] (2; gen.).

Merhum: 'The merhum-functionary'.

Me-e[r-k]k?-na (F)
IX.291.iv.[17']J.

Mer-kīnā: 'Mer is just'.

kīnā: kīnī plus the archaic predicate ending -ā.
<table>
<thead>
<tr>
<th>Mi-gi-ir-$^d$Addu</th>
<th>I.130.5, [9].</th>
<th>Migir-$^d$Addu: 'Favorite one of Addu'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) Mi-g$^[i]$r- [ ]</td>
<td>(36)</td>
<td></td>
</tr>
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</table>

<table>
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<tr>
<th>Mi-gi-ir-I-di-ig-[la-at]</th>
<th>A.4634.edge.[1'].</th>
<th>Migir-Idiglat: 'Favorite one of the Tigris.'</th>
</tr>
</thead>
<tbody>
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<td>(36)</td>
<td></td>
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</tbody>
</table>

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<tr>
<th>Mi-il-ki-ya</th>
<th>VII.113.8.</th>
<th>Milkiya: Milku plus -ya.</th>
</tr>
</thead>
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<tr>
<td>(13.2.a)</td>
<td></td>
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</table>

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<thead>
<tr>
<th>Mi-il-ku (F)</th>
<th>A.3151.iv.3; vii.58.</th>
<th>Milku: Abbreviated name.</th>
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<tr>
<td>(13.2.b)</td>
<td></td>
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<tr>
<th>Mi-i-rum</th>
<th>A.3562.v.83.</th>
<th>Mirum: 'Bull'.</th>
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<td>(35.5)</td>
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<tr>
<th>M[u-h]a-di-im</th>
<th>V.28.[26] (gen.).</th>
<th>Muha(d)dûm: 'The one making glad'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(35.1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Mu-ka-an-ni-šum
II.139.3 (nom.); VI.39.11 (5; acc.); 13 (nom.);
(2) Mu-ka-an-ni-ši-im
21 (nom.); VII.90.[seal] (son of Ha-ab-du-
(3) Mu-ka-ni-ši-im
Ba-a[h-la-ti]); 120.[27'] (2; gen.); 132.5
(4) Mu-ka-ni-ši
(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);
283.[1'] (2), [seal 1] (son of Ha-ab-du-
Ba-a[h-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-a[h-la-ti]);
127.7 (2; gen.), [seal 1] (son of Ha-ab-du-
Ba-a[h-la-ti]); 176.8 (5; nom.); 189.6 (2; gen.);
221.11.12' (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-a[h-la-ti]).
Mukannisum: '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>Reference</th>
<th>Description</th>
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</thead>
<tbody>
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<td>Mu-ut-[d]Addu</td>
<td>A.3562.11</td>
<td>'Man of Addu'.</td>
</tr>
<tr>
<td>(37.3)</td>
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<tr>
<td>Mu-ut-ê-kâl-lim</td>
<td>V.84.5</td>
<td>'Man of the palace'.</td>
</tr>
<tr>
<td>(42)</td>
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<tr>
<td>Mu-ut-Ha-na</td>
<td>XIV.47.31</td>
<td>'Man of Hanna'.</td>
</tr>
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<td>(38.4)</td>
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</tr>
<tr>
<td>Mu-ut-[d]Ha-na-at</td>
<td>A.3562.x.65.</td>
<td>'Man of Hanat'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mu-ut-hu-mu-ṣi-im</td>
<td>XIV.122.6</td>
<td>'Man of the bald head'.</td>
</tr>
<tr>
<td>(38.2)</td>
<td></td>
<td>(nom.), 8 (nom.), 23 (acc.), 24 (nom.), 30, 32 (nom.).</td>
</tr>
<tr>
<td>Mu-ut-[d]IGI.KUR</td>
<td>VIII.100.23</td>
<td>'Man of IGI.KUR'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
<td>(father of Na-bi-bi).</td>
</tr>
<tr>
<td>Mu-ti-ya (F)</td>
<td>A.3562.v.43.</td>
<td>Hypocoristicon consisting of mutu plus -ya.</td>
</tr>
<tr>
<td>(13.2.a)</td>
<td></td>
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</tr>
<tr>
<td>Mu-ut-Na-ri-im</td>
<td>A.3562.ix.59; x.37</td>
<td>'Man of Nārum'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mu-ut-Ša-ki-im</td>
<td>A.3562.xiii.35</td>
<td>'Man of Šakim'.</td>
</tr>
<tr>
<td>(37.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mu-tu-ku-um-ri</td>
<td>X.166.10'</td>
<td>'My priest is the man'.</td>
</tr>
<tr>
<td>(38.4)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Mu-tum-El (40.7)  

IX.19.1; 24.1.37; 27.1.35.

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).
<table>
<thead>
<tr>
<th>Name</th>
<th>Remarks</th>
</tr>
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<tbody>
<tr>
<td>Na-ba-i-im</td>
<td>VIII.5.17; 8.23 (both gen.; father of An-na-a-hi(-im)).</td>
</tr>
<tr>
<td>(13.2.b)</td>
<td>Naba'um: Abbreviated PN with only the DN remaining.</td>
</tr>
<tr>
<td>Na-bi-Ann-nu</td>
<td>IX.256.17.</td>
</tr>
<tr>
<td>(36)</td>
<td>Nabī-Annū: 'One called by Annu'.</td>
</tr>
<tr>
<td>Na-bi-ī-ilī</td>
<td>VII.184.[2]; XIII.l.i.ii.61.</td>
</tr>
<tr>
<td>(36)</td>
<td>Nabī-ilī: 'One called by the god'.</td>
</tr>
<tr>
<td>Na-bi-ī-ilī-šu</td>
<td>VIII.39.11; 70.16; SUM-I.13.5.</td>
</tr>
<tr>
<td>(36)</td>
<td>Nabī-ilīšu: 'One called by his god'.</td>
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<tr>
<td>Na-bi-Ištar</td>
<td>XVIII.16.12'.</td>
</tr>
<tr>
<td>(36)</td>
<td>Nabī-Ištar: 'One called by Ištar'.</td>
</tr>
<tr>
<td>Na-bi-Ka-ak-ka</td>
<td>VIII.5.16 (2); 8.21 (both gen.; father of Ad-da).</td>
</tr>
<tr>
<td>(2) Na-bi-Ka-ka</td>
<td>Nabī-Kakka: 'One called by Kakka'.</td>
</tr>
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<td>(36)</td>
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<tr>
<td>Na-bi-rē'ī(SIPA)-šu</td>
<td>VII.18.4; 22.4; 53.[3]; 56.5; 73.4.</td>
</tr>
<tr>
<td>(42)</td>
<td>Nabī-rē'īšu: 'One called by his shepherd'.</td>
</tr>
<tr>
<td>Na-bi-šamaš</td>
<td>VIII.78.34 (son of Sin-ra-bi); IX.256.22</td>
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<tr>
<td>(36)</td>
<td>(son of Šu-nu-uh-šamaš); 257.3'.</td>
</tr>
<tr>
<td></td>
<td>Nabī-šamaš: 'One called by Šamaš'.</td>
</tr>
<tr>
<td>Na-ab-šamaš</td>
<td>IX.262.3; XIV.51.21.</td>
</tr>
<tr>
<td>(36)</td>
<td>Nabī-šamaš: 'One called by Šamaš'.</td>
</tr>
<tr>
<td></td>
<td>nab: Stat. const. of nabīum.</td>
</tr>
<tr>
<td></td>
<td>nabū, see Glossary for discussion of the form.</td>
</tr>
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\( ^{d}\text{Na-bu-ū-ma-lik} \) II.47.6; VII.156.4 (2).

II.47.6; VII.156.4 (2).

(2) \( ^{d}\text{Na-bu-um-ma-lik} \)

\( ^{d}\text{Nabū-mālik} \) 'Nabū(m) is the counselor'.

(30.4)

(30.4)

Na-hi-iš-rē'ī(SIPA)-ša (F)

XIII.1.vii.39.

Na-hi-iš-rē'īša: 'Abundance of her shepherd'.

(42)

Na-ka-ra (F)

XIII.1.viii.19.

Nakara: Hypocoristicon from nakaru (strange, foreign) plus -a.

(35.4)

Na-ka-ra-tum (F)

A.3151.ii.71.

Nakaratum: Hypocoristicon from nakaru plus -atum.

(35.4)

Na-ka-ar-tum (F)

IX.291.iv.42'.

Nakartum: Hypocoristicon from nakaru plus -tum.

(35.4)

Na-am (=PI)-ra-Šar-ru-ur I.8.35; VI.70.5. In both cases following the improved reading of Dossin (1967b: 21).

Namra-Šar'ur: 'Šar'ur is bright'.

Namra: A var. of nawru with the archaic predicate ending -a.

(23.2)

Na-na-Ak-ka (F)

XIII.1.iii.4.

Na(n)na-Akka: 'Akka is Nanna'.

(30.6)

Na-na-tum (F)

A.3151.vi.57; vii.22.

Na(n)natum: Hypocoristicon consisting of the DN (Nanna) plus -atum.

(13.2.a)

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.
Nannī-sar-ra (F)  
XIII.1.v.31.  
id'Nanni-šarra: 'Nanni is the king'. See the  
Analysis Chapter, Ištar-šarra above, and the  
Glossary under -a.

Nannī-ya (F)  
XIII.1.i.66; A.3151.iii.66 (2).  
Na-ni-ya  
Nanniya: Hypocoristicon consisting of  
the DN (Nanna) plus -ya.

Na-ap-li-si-im  
SUM-I.34.4 (gen.).  
Naplisum: An abbreviated PN, consisting  
of the verbal form (N, imp., 2, masc., sing.  
from palāsu) nominalized. See Analysis Chapter.

Na-ap-še-ra  
VIII.149.3; 167.[5].  
Napšera: 'Pardon me'. An abbreviated  
PN, see Analysis Chapter.

Na-ra-am-l-ili-šu  
IX.19.3; 27.iv.11.  
Narām-ilišu: 'Beloved of his god'.

Na-ra-am-dȘín  
I.85.[11']; II.15.[5], [11], [15].  
Narām-șin: 'Beloved of Sîn'.

Na-ra-am-tum (F)  
VIII.84.2 (2; gen.; daughter of Ra-ah-ma-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.  
l.xiii.5; C.i.13; SUM-I.29.3.  
Narāmtum: 'Beloved one'.

Na-ar-ba-tum (F)  
IX.291.ii.21; XIII.1.viii.30; A.3151.v.23.  
Narbatum: Hypocoristicon consisting of  
narbu (soft) plus -atum.

Na-ar-bu  
XIII.1.ii.32.  
Narbu: 'Soft/weak'.
\[d\text{Nārum}(\text{d} \text{ID})-\text{dayyān}(\text{DI}.\text{KU}_5)\]

(30.3) 
A.3562.xii.32. For the reading of the logogram see Marzal 1971: 203-5.
\[d\text{Nārum-dayyān}: \text{Nārum is the judge}.'\]

Na-aš-ri-ya

(30.2) 
VII.91.6; A.3562.iv.47; v.16; viii.30.
\[\text{Našriya}: \text{Hypocoristicon, see the Analysis Chapter}.\]

Na-wa-ar-\( d \)Addu

(39.2) 
A.3562.viii.55.
\[\text{Nawār-} d \text{Addu}: \text{'Shining of Addu'}.\]

Na-wa-ar-E-šar (F)

(39.2) 
XIII.1.vi.40.
\[\text{Nawār-Ešar}: \text{'Shining of Ešar'}.\]

Na-wa-ar-ša-lu-mu-ur

(22.1) 
XIII.100.8'.
\[\text{Nawārša-lūmur}: \text{'May I see her light'}.\]

Na-wa-ar-ši-lu-mu-ur (F)

(22.1) 
IX.24.iii.51; 27.iv.12; v.18.
\[\text{Nawārši-lūmur}: \text{'May I see her light'}.\]

Na-ya-lam

(38.4) 
A.3562.i.33 (nom.).
\[\text{Nā(y)yalum}: \text{Gardener'}.\]

Ni-id-na-at-\( d \text{Sfn} \)

(36) 
XIV.69.9; 70.[13], [19']; 71.⟨7'⟩.
\[\text{Nidnat-} d \text{Sfn}: \text{Gift of Sfn'}.\]
\[\text{nidnat}: \text{Stat. const. of nidintu}.\]

Ni-id-nu-ša

(36) 
IX.253.i.7; XIII.62.5; 81.5.
\[\text{Nidnuša}: \text{Her gift'}.\]

[NI]-mar-\( d \text{Sfn} \)

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

Ni(me-er)-\( d \text{Sfn} \)

(25.2) 
\[\text{Ni(m)mar-} d \text{Sfn}: \text{We shall see Sfn'}.\]
Nin-gal-um-mi-il (F) A.3151.i.[74]; v.75 (2).
(2) Nin-gal-um-mi-a?
Ningal-ummi: 'Ningal is my mother'.
(29.1.a)

Nin.-hur.-sag. ga-ga-mi-la-at (F)
(30.3) IX.26.r.7'.
Ninhursagga-gamilat: 'Ninhursagga is merciful'.

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

Nu-mus-da-na-ah-ra-ri
(2) Nu-mus-da-né-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.
Numušda-nahrūf: 'Numušda is my help'.

Nu-mus-da-nu-ri (F)
(29.1.c) IX.24.iii.25.
Numušda-nūrī: 'Numušda is my light'.

Nu-mus-da-tillatī(til)
(29.1.c) IX.24.1.52; 27.11.[8].
Numušda-tillatī: 'Numušda is my rescue troop'.

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

Nu-ra (F)
(13.2.a) IX.291.ii.5.
Nūra: Hypocoristicon consisting of nūru
plus -a. See the Analysis Chapter.

Nu-ur-Da-gan
(2) Nu-ur-Da-gan
(39.2) VIII.36.[14']; IX.258.[9] (2); XIII.1.vii.71 (2).
Nūr-Dagan: 'Light of Dagan'.

Hypocoristicon consisting of nūru plus -a. See the Analysis Chapter.
Nu-úr-lí-li
(39.2)
Nu-úr-lí-lí-šu
(39.2)
[N]u-ri-ma-a-tim
(42)
Nu-úr-líš-ha-ra
(39.2)
Nu-úr-lí-Kab-ta
(39.2)
Nuúr-lí-Ma[rduk]
(39.2)
Nu-úr-Me-er
(39.2)
Nu-úr-lí-Sfn
(39.2)
Nu-úr-lí-Samaš
(39.2)
Nu-úr-tum (F)
(13.2.a)

IX.277.5, 8.
VII.216.[13]; IX.252.[27].
VIII.6.[41'] (gen.).
VIII.51.14.
IX.253.11.20.
ME.193; 225.1 (son of Zi-ya-tum).
FOND.156.
IX.9.6.
IX.24.iv.43; 253.11.18; 291.iii.[41'];
A.3562.xii.35.
A.3151.vii.21.

Nűr-ili: 'Light of the god'.
Nűr-ilšu: 'Light of his god'.
Nűri-mātim: 'Light of the land'.
Nűr-líšhara: 'Light of Išhara'.
Nűr-lí-Kabta: 'Light of Kabta'.
Nűr-lí-Marduk: 'Light of Marduk'.
Nűr-Mer: 'Light of Mer'.
Nűr-lí-Sfn: 'Light of Sfn'.
Nűr-lí-Samaš: 'Light of Samaš'.
Nűrtum: Hypocoristicon consisting of nűru plus -tum.
Pa-tī-rum
(38.3)
Pāṭirum: 'The deserter'.

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

PI-ir-hi-dSīn (F)
(37.1)
Pirhi-dSīn: 'Offspring of Sīn'.

PI-dŠamaš
(17.11)
PI-dŠamaš: 'Command of Šamaš'.

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

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

Pu-ru-sā-tum (F)
(13.2.a)

Pu?-ru-us-da-mi-iq (F)
(30.5)
Puruš-damiq: 'Puruš is good'.

Pu-šu-k[i-i]n!
(32.1)
Pāšu-kīn: 'His (god's) mouth (word) is true'.
<table>
<thead>
<tr>
<th>Name</th>
<th>Line(s)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pu-ur-ram-il 'ili</td>
<td>XIII.1.viii.49</td>
<td>'0 my god, absolve me'.</td>
</tr>
<tr>
<td>Pu-ur-beli</td>
<td>SUM-I.12.4; 18.&lt;4&gt; (following ARMT XVI/1: 169)</td>
<td>'Security of the master'.</td>
</tr>
<tr>
<td>Pu-ur-Da-gan</td>
<td>VIII.33.20</td>
<td>'Security of Dagan'.</td>
</tr>
<tr>
<td>Pu-ur-Il-aba</td>
<td>IV.29.[16]; XIII.1.ii.31; xiv.41</td>
<td>'Security of Il-aba'.</td>
</tr>
<tr>
<td>Pu-ur-il 'ili</td>
<td>IV.8.5</td>
<td>'Security of the god'.</td>
</tr>
<tr>
<td>Pu-ur-Išu 'u</td>
<td>VII.199.10</td>
<td>'Security of Išu'.</td>
</tr>
<tr>
<td>Pu-ur-Ka-ak-k[a]</td>
<td>VII.180.iii'[4]'</td>
<td>'Security of Kakka'.</td>
</tr>
<tr>
<td>Pu-ur-Ma-ma</td>
<td>VIII.22.7; 23.7 (both son of i-lî-i-din-nam); XIII.3.13 (2)</td>
<td>'Security of Mamma'.</td>
</tr>
<tr>
<td>Pu-ur-Nin-kar-ra-ak</td>
<td>VIII.2.27</td>
<td>'Security of Ninkarrak'.</td>
</tr>
<tr>
<td>Pu-ur-Samaš</td>
<td>VI.49.6; VII.139.5</td>
<td>'Security of Šamaš'.</td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Description</td>
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<td>----------------------</td>
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<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Qa-qa-da-an</td>
<td>XIV.47.20</td>
<td>Abbreviated name from qaqqadānu (one with the big head).</td>
</tr>
<tr>
<td>(38.1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qa-qa-da-nim</td>
<td>VII.16.3</td>
<td>'One with the big head'.</td>
</tr>
<tr>
<td>(38.1)</td>
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<td></td>
</tr>
<tr>
<td>Qar-ra-du-um</td>
<td>I.60.8</td>
<td></td>
</tr>
<tr>
<td>(2) Qar-ra-du</td>
<td>V.72.3</td>
<td></td>
</tr>
<tr>
<td>(3) Qar-ra-da-am</td>
<td>AB.iii.5</td>
<td></td>
</tr>
<tr>
<td>(4) Qar-ra-di-im</td>
<td>Qarrādum</td>
<td>'Warrior/hero'.</td>
</tr>
<tr>
<td>(35.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qi-ša-t[u-u]m</td>
<td>VIII.13.8'</td>
<td>(son of Ba?-la?-hši); 15.17</td>
</tr>
<tr>
<td>(2) Qi-ša-tum</td>
<td>(3; gen.; father of I-din-ka-ka); XIII.l.v.19 (2);</td>
<td></td>
</tr>
<tr>
<td>(3) Qi-ša-tim</td>
<td>68.5 (3; gen.).</td>
<td></td>
</tr>
<tr>
<td>(13.1)</td>
<td>Qištum</td>
<td>Abbreviated PN from qistu see the Analysis Chapter.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qi-iš-i-li</td>
<td>VII.280.viii'.9; A.3562.xii.39 (2).</td>
<td>'Gift of the god'.</td>
</tr>
<tr>
<td>(2) Qi-iš-i-li</td>
<td>(36)</td>
<td></td>
</tr>
<tr>
<td>Qi-ši-im</td>
<td>VIII.100.24 (gen.; father of I-din-dIGI.KUR).</td>
<td>'Gift'.</td>
</tr>
<tr>
<td>(35.1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qi-iš-ti-Ad-mu</td>
<td>VIII.32.18.</td>
<td>(23).</td>
</tr>
<tr>
<td>(36)</td>
<td>Qišt-Admu: 'Gift of Admu'.</td>
<td></td>
</tr>
<tr>
<td>Qi-iš-ti-Dir-tim</td>
<td>X.9.5.</td>
<td>Qišt-Dir-tum: 'Gift of Dir-tum'.</td>
</tr>
<tr>
<td>(36)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Qf-is-ti-Il-a-ba

VII.185.ii.6'; VIII.32.env.16 (father of I-din-\textsuperscript{d}Ma-ma); 79.7 (father of I-din-\textsuperscript{d}Ma-ma); A.3562.1.[47], [53].
QfistI-Il-aba: 'Gift of Il-aba'.

Qf-is-ti-Itif

VII.180.iv'.29'; VIII.28.12; XIII.1.iv.16; XIV.62.22.
QfistI-III: 'Gift of the god'.

Qf-is-ti-Lim!(=\textsuperscript{S}I)

SUM-I.26.5.
QfistI-Lim: 'Gift of Lim'.

Qf-is-ti-\textsuperscript{d}Ma-ma

II.125.1; VII.181.[8] (2); XII.164.[18];
(2) Qf-is-ti-\textsuperscript{d}Ma-am-ma

263.13; XIV.61.5' (2); XVIII.1.[4], 6, 13;
QfistI-\textsuperscript{d}Mamma: 'Gift of Mamma'.

Qf-is-ti-\textsuperscript{d}Nu-nu

VII.180.ii'.21'; 181.12'; 192.12; 217.12;
(2) Qf-is-ti-\textsuperscript{d}Nu-nu

IX.127.[4]; XIII.20.[8], [14]; 40.12;
XVIII.26.20 (2).
QfistI-\textsuperscript{d}Nu-nu: 'Gift of Nunu'.

Qf-is-ti-\textsuperscript{d}Sin

IX.283.ii.8'; III.[8']; XIII.1.viii.50;
x.11.
QfistI-\textsuperscript{d}Sin: 'Gift of Sin'.

Qf-is-ti-\textsuperscript{u}Su-[nu]

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

Qf-is-tum

VII.180.ii'.28'; XIII.1.iii.16 (F);
(Gadd 1940: 39b).
Qfistum: 'Gift'.

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Qū-ur-da-an (35.3)
VIII.67.3' (gen.).
Qurdan: Hypocoristicon consisting of qurdu (warlike) plus -ān.

Qū-ur-qū-ri-[im] (38.4)
IX.291.iv.[15'] (gen.).
Qurqu(r)rum: 'Metal worker, coppersmith'.

Qū-ru-du-um (2) Qū-ru-du (3)
IX.276.6 (3; gen.); XIII.1.iii.41 (2); SUM-I.1.8; 2.4; 6.8.
Q(r)rudum: 'Sparce hair'.

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

Qū-ū-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.

Qū-ū-Dagan (27.2)
A.3562.ii.[43], 47, 49.
Qu’u-Dagan: 'Dagan is waiting/expecting'.
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ra-batum (F)</td>
<td>IX.291.i.1.24 (following Sasson's improved reading, 1972a: 180); XIII.1.x.59;</td>
</tr>
<tr>
<td>(35.1)</td>
<td>xiii.[21]; A.3151.iii.31.</td>
</tr>
<tr>
<td>Rabitum (F)</td>
<td>C.vi.31'.</td>
</tr>
<tr>
<td>(38.1)</td>
<td>Rabitum: 'The big one' (Birot 1965: 66).</td>
</tr>
<tr>
<td>Rabiya (F)</td>
<td>XIII.1.vii.32 (2), 49 (2); ix.1; x.56 (2); A.3151.ii.15.</td>
</tr>
<tr>
<td>(2) Ra-bi-a</td>
<td>Rabīya: Hypocoristicon consisting of rabū plus -ya.</td>
</tr>
<tr>
<td>(30.5)</td>
<td>Rabūm: 'The big one'.</td>
</tr>
<tr>
<td>Raburn</td>
<td>VII.12.[4].</td>
</tr>
<tr>
<td>(22.1)</td>
<td>Rabū(s)su-lūmur: 'May I see his majesty'.</td>
</tr>
<tr>
<td>Rē'ūm(SIPA)-El</td>
<td>I.123.11; II.17.21.</td>
</tr>
<tr>
<td>(30.4)</td>
<td>Rē'ūm-El: 'El is the shepherd'.</td>
</tr>
<tr>
<td>Riba-El</td>
<td>VIII.100.25; IX.291.i.1.</td>
</tr>
<tr>
<td>(40.3)</td>
<td>Rība-El: 'Compensate for me, 0 El!'.</td>
</tr>
<tr>
<td></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)  
IX.24.iii.26; 258.4, 6; 291.iv.39'; XIII.1.ii.8; 
iii.33, 34; v.53; vii.66; ix.19; x.4; xii.11; 
C.iv.12; A.315.1.iv.9; v.65; vi.36; vii.11; 
(Gadd 1940: 40b).

Ribatum: 'Compensation'.

Ri-bé-ti  (40.4)  
A.3562.ix.56.

Ribeti: 'My compensation'.

RibetI: Fem. of ribu plus pron. suffix.

Ri-ib-ku (F)  (40.4)  
XIII.1.ix.56; A.315.1.vii.7.

Ribku: 'I am compensation', ribu stativized in the 1, c., sing. (see Glossary).

Ri-ha-tum (F)  (40.10)  
XIII.1.ii.23; A.315.1.vii.8.

Rihatum: Abbreviated PN from a longer name such as 'Rihat-DN', nominalized.

Ri-im-d Addu  (2)  
II.23.13; IV.64.5; VII.138.4 (2); VIII.27.17; 
IX.256.21; 283.ii.161; XIII.1.vi.64.

Rim-d Addu: 'Gift of Addu'.

Rim-Im-a-an  (37.1)  
A.3562.ii.[81].

Rimān: Hypocoristicon from rimu plus -ān.

Ri-ma-tum (F)  (37.1)  
IX.253.i.17; 291.i.21.

Rimatum: Hypocoristicon consisting of rimu plus -atum.

Ri-im-d Da-gan  (37.1)  
VII.221.7.

Rim-d Dagan: 'Gift of Dagan'.

Rim-Im-Ištar  (37.1)  
XIV.61.[8'].

Rim-Ištar: 'Gift of Ištar'.

Ribu: Fem. of ribu.

Ribu stativized in the 1, c., sing. (see Glossary).

Rimu: Fem. of rimu.

Rimu stativized in the 1, c., sing. (see Glossary).
Ri-im-Sfn
(37.1)

Ri-im-Sfn: 'Gift of Sfn'.

Ri-im-ši-El
(30.4)

VII.180.iii'.30'; 250.[10]'1; VIII.62.14;
71.3 (son of Da-da), 7; 74.[12]; 100.9
(son of [Si]l[i][i][i]['I']); IX.263.2; 264.r.3';
265.6; XIII.1.ii.36; xi.38; A.3562.vi.44, 46;
xiii.41.
Rimši-El: "El is her beloved one (?)"

Ri-im-ši-ili
(30.4)

IX.5.2.
Rimši-ili: 'My god is her beloved one'.

Ri-ši-ya
(39.2)

I.115.[11], 17; AREC.106e.
Rishiya: Hypocoristicon consisting of
risu (rejoicing) plus -ya.

Ri-iš-dṣamaš
(39.2)

IX.24.ii.35; iv.[40]; 27.iii.[11]; 253.i.8;
i.i.23; iv.[1]; X.166.2', 5'.
Riš-dṣamaš: 'Rejoicing of Ṣamaš'.

Ru-baʔ-an
(35.1)

A.3562.v.34.
Rubān: Hypocoristicon from rubā'u
(prince) plus -ān.

Ru-baʔ-tum (F)
(2) Ru-baʔ-tim
(35.1)

IX.24.iv.27 (2; gen.), 49; XIII.1.vi.10;
vii.6; x.5; xi.10; c.vi.37'.
Rubātum: 'Princess'.

Ru-baʔ-ya (F)
(2) Ru-baʔ-a-ya
(35.1)

XIII.1.ii.10; xiv.[23]; A.3151.iv.12, 49;
A.4634.14 (2; daughter of Su-mu-ta-ma-ru).
Rubāya: 'Princess'.
<table>
<thead>
<tr>
<th>Name</th>
<th>(Chars)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sābi-mātim</td>
<td>38.4</td>
<td>Daughter of Ha-at-ni-{	extsuperscript{d}}Addu. 'Brewer of the land'.</td>
</tr>
<tr>
<td>Sākum</td>
<td>38.1</td>
<td>'The deaf one'.</td>
</tr>
<tr>
<td>Sāliha</td>
<td>38.4</td>
<td>Hypocoristicon consisting of sālihu (waterer) plus -a.</td>
</tr>
<tr>
<td>Sālihum</td>
<td></td>
<td>'Waterer'.</td>
</tr>
<tr>
<td>Samsi-{	extsuperscript{d}}Addu-tukulti</td>
<td>42</td>
<td>'Samsi-{	extsuperscript{d}}Addu is my trust'. The name of the monarch appears in the position where a DN normally occurs. See the Analysis Chapter.</td>
</tr>
<tr>
<td>Sāmtum</td>
<td>38.2</td>
<td>'Red (head)'.</td>
</tr>
<tr>
<td>Sāmu-um</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sarrum</td>
<td></td>
<td>'Unreliable'.</td>
</tr>
</tbody>
</table>
\( \text{Sin-a-bu-\text{-su}} \)
A.1270.16.
\( \text{Sin-abu\text{-su}: 'Sin is his father'} \).

\( \text{Sin-a-ha-am-i-din-nam} \)
IX.24.i.[1]; 27.i.1; 253.iii.15.
\( \text{Sin-aham-idinnam: 'Sin has given me a brother'} \).

\( \text{Sin-a-\text{-sa-re-ed}} \)
X.29.8.
\( \text{Sin-asared: 'Sin is foremost'} \).

\( \text{Sin-be-el-ap-lim} \)
II.72.3; 76.14, [22], [23], 29; XIII.27.
\( \text{Sin-bel-aplim: 'Sin is the lord of the first born'} \).

\( \text{Sin-be-li} \)
IX.19.9; 270.11.
\( \text{Sin-beli: 'Sin is my master'} \).

\( \text{Sin-da-mi-iq} \)
VII.223.16.
\( \text{Sin-damiq: 'Sin is good'} \).

\( \text{Sin-AN} \)
VI.14.17; XI.95.7.
\( \text{Sin-ilum: 'Sin is god'} \).

\( \text{Sin-e-ri-ba-am} \)
VII.120.33'; 183.5; VIII.36.4' (2; son of Warad-\( \text{Sin} \)); 59.3 (3); [8]; IX.253.
\( \text{Sin(XXX)-eri-bam: 'Sin has compensated for me'} \).

\( \text{Sin-ga-gil} \)
VII.177.8' (2; father of \( \text{A}-\text{hu-si-na} \));
IX.256.10; A.1314.19.
\( \text{Sin-gamil: 'Sin is merciful'} \).
\text{\textbf{d}} \text{Sin-ib-ni} \quad \text{VIII.71.15.} \\
\text{(17.2)} \\
\text{\textbf{d}} \text{Sin-ib-ni:} \quad \text{‘Sin has created’}.

\text{\textbf{d}} \text{Sin-i-din-nam} \quad \text{I.58.[5, 18, 23]; 77.6, [2', 10'; 109.5, 13,} \\
\text{(2) \text{\textbf{d}} \text{Sin-idinnam(MU)-nam} \quad [20, 311, 45; II.72.31; IV.72.8, 32;} \\
\text{(3) \text{\textbf{d}} \text{Sin(XXX)-i-din-nam} \quad V.55.[111]; VI.31.[21]; VII.204.2; 207.[10'];} \\
\text{(17.1)} \\
\text{\textbf{d}} \text{Sin-idinnam:} \quad \text{‘Sin has given to me’}.

\text{\textbf{d}} \text{Sin-AN(1f)} \quad \text{I.61.33, 34, 36.} \\
\text{(29.1.b)} \\
\text{\textbf{d}} \text{Sin-ilî:} \quad \text{‘Sin is my god’}.

\text{\textbf{d}} \text{Sin(XXX)-l-[1f]-šu?} \quad \text{VIII.45.[14].} \\
\text{(29.1.b)} \\
\text{\textbf{d}} \text{Sin-ilîšu:} \quad \text{‘Sin is his god’}.

\text{\textbf{d}} \text{Sin-i-qf-ša} \quad \text{I.12.5 (2); II.4.4 (2); VII.202.iii.3' (2);} \\
\text{(2) \text{\textbf{d}} \text{Sin-i-qî-ša-am} \quad 225.11, 8'; 226.9 (2), [48] (2); VIII.7.r.[4'] (2);} \\
\text{(3) \text{\textbf{d}} \text{Sin(XXX)-i-qf-ša-am} \quad 9.21; 76.4 (2), 8 (2), [10] (2); 78.35 (3;} \\
\text{(17.1)} \\
\text{\textbf{d}} \text{Sin-iqîšam:} \quad \text{‘Sin has given to me as a present’}.

\text{\textbf{d}} \text{Sin-îš-me-ni} \quad \text{IX.253.iv.6; 256.2; XIII.1.vii.74 (2).} \\
\text{(2) \text{\textbf{d}} \text{Sin-îš-me-an-ni} \quad \text{\textbf{d}} \text{Sin-îš-men(ni):} \text{ ‘Sin has heard me’.} \\
\text{(24.6)}

\text{\textbf{d}} \text{Sin-la-ša-na-an} \quad \text{VII.199.12'; XIII.1.x.33.} \\
\text{(33.1)} \\
\text{\textbf{d}} \text{Sin-lâ-šanān:} \quad \text{‘Sin has no match’}. \\
\text{šanān:} \quad \text{Inf. in stat. absol. serving as a stative (see GAG: par. 621).}
\[
\begin{align*}
\text{d} \text{Sin-lu-ud-lu-ul} & \quad \text{VIII.31.24.} & \text{d} \text{Sin-ludlul} & : \ '\text{Let me praise} \ \text{Sin}'. \\
(27.1) & & & \\
\text{d} \text{Sin-ma-gir} & \quad \text{VII.139.3 (2); IX.283.i.15'; XIII.1.ii.24; iii.53;} & \text{d} \text{Sin-magir} & : \ '\text{Sin is the granter}'. \\
& \quad (2) \text{d} \text{Sin-ma-gir} (= \text{HA}) & \text{vi.28; 98.9 (father of } \text{A-pil-Ku-bi}); (\text{Gadd 1940: 41a}). \\
& \quad (30.3) & & \\
\text{d} \text{Sin-ma-lik} & \quad \text{XIV.31.8.} & \text{d} \text{Sin-malik} & : \ '\text{Sin is the counselor}'. \\
(30.4) & & & \\
\text{d} \text{Sin-mu-ba-li-it} & \quad \text{VII.180.iii.7'} (3); 255.3 (2); IX.24.ii.18 (3); & \text{d} \text{Sin-muba(l)lit} & : \ '\text{Sin is the life sustainer}'. \\
& \quad (2) \text{d} \text{Sin-mu-ba-li-it} & 27.ii.37 (2); X.71.1; 72.[l]. \\
& \quad (3) \text{d} \text{Sin-mu-ba-al-li-it} & \text{dSin-muba(l)lit: 'Sin is the life sustainer'.} \\
(30.2) & & & \\
\text{d} \text{Sin-muda(GAL.ZU)} & \quad \text{ME.218, 231 (son of } \text{La-ma-tši]-va).} & \text{d} \text{Sin-mūda: 'Sin is wise'.} \\
(30.5) & & & \\
\text{d} \text{Sin-muša-lim} & \quad \text{II.136.17, 20, 25; VII.180.v'.22'; 196.[9']}; & & \\
& \quad \text{X.88.8, [13], [24]; 92.9, 15; XIV.42.12;} & & \\
& \quad 59.6 (father of } \text{dNanna-ibila-ma-an-sī}), 8; & & \\
& \quad 60.6, 15, [16], [19]. & & \\
& \quad \text{d} \text{Sin-muša(l)lim: 'Sin is the preserver of health'.} & & \\
\text{Sin(XXX)-mu-uš-ta-al} & \quad \text{VIII.77.3.} & \text{Sin-mustāl: 'Sin is judicious'.} \\
(30.5) & & & \\
\text{d} \text{Sin-na-da (F)} & \quad \text{XIII.1.1.21; iii.31; xii.10.} & \text{d} \text{Sin-nādā: 'Praise} \ \text{Sin}'. \\
(27.1) & & & \\
\text{d} \text{Sin-na-ap-Še-ra-am} & \quad \text{IX.283.ii.12'.} & \text{d} \text{Sin-napšeram: 'Pardon me, 0} \ \text{Sin}'. \\
(22.1) & & & \\
& \text{napšeram: } N, \text{ imp., 2, masc., sing.} & & \\
& \text{from } \text{pašaru} \text{ plus the ventive.} & & 
\end{align*}
\]
dSin-na-šir  
(30.2)  
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.

dSin-nāšir: 'Sin is the watcher'.

dSin-nu-ri (F)  
(29.1.c)  
A.3151.iii.65.

dSin-nūf: 'Sin is my light'.

dSin-pî-lâh  
(27.2)  
A.3562.x.30, 36.

dSin-pîlah: 'Venerate Sin'.

dSin(XXX)-pu-ša-ra-am  
(22.1)  
VIII.78.31 (father of XXX-ri-me-ni).

Sin-puṭram: 'Absolve me, O Sin'.

dSin-ra-bi  
(2) Sin(XXX)-ra-bi  
(30.5)  
IV.11.16'; VIII.78.34 (2; father of Na-bi-
dSamaš); IX.253.iii.[11]; iv.12; A.3562.xiii.  
31; EXCE.576; (Gadd 1940: 41a).

dSin-rabi: 'Sin is great'.

dSin-re-me-ni  
(2) Sin(XXX)-re-me-ni  
(30.3)  
VII.196.[11]; 249.5'; VIII.78.31 (2; son of  
XXX-pu-ša-ra-am); IX.253.ii.22; 256.[18];  
XI.184.7; XII.296.4; XIII.1.ii.[80];  
i.43; XIV.42.36; (Gadd 1940: 41a).

dSin-rēmēnī: 'Sin is compassionate'.

dSin-re-šu-šu  
(29.1.c)  
VII.100.4; 204.[9]; 230.[4']; XII.379.[6].

dSin-rēšu-šu: 'Sin is his helper'.

dSin-tap-pf  
(29.1.c)  
XIII.1.vi.65.

dSin-tappī: 'Sin is my friend'.

dSin-tillassu(ILLAT)-sū  
(29.1.c)  
IX.291.1.15; XIV.98.8; (Gadd 1940: 40b).  
IX.291.1.15.  
(29.1.c)  
'dSin-tillassu: 'Sin is his rescue troop'.

dSin-tillassu(ILLAT)-sū  
IX.291.1.15; XIV.98.8; (Gadd 1940: 40b).

(d)Sin-tillassu: 'Sin is his rescue troop'.


\( ^d \)Sin-ub-lam

VII.33.19; A.3151.viii.7.
\( ^d \)Sin-ublam: 'Sin has brought to me'.

Su-ku-ku-um

XVIII.55.i.13, 14 (2).
Su(k)kukum: 'Deaf'.

\( ^d \)Sumuqan(gIR)-i-sar

XIII.88.5; 91.5.
\( ^d \)Sumuqan-išar: 'Sumuqan is just'.

Su-mu-ta-qī-īš

II.69.13.
Sumu-taqīš: '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).

Su-pf-le-qē-e (F)

XIII.1.iii.40.
Supf-leqē: 'Accept my prayer'.

(17.4)

(38.1)

(17.1)

(22.1)
Şa-bu-š-um
(38.4)
Şabûm: 'Soldier', see the Glossary.

Şi-ha-tum (F)
(35.1)
Şİhâtum: The plural form of šîtu, 'Giggles', see the Glossary.

Ş[î]-li-ya
(32.3)
Şîliya: Hypocoristicon consisting of șillus plu -ya.

Ş[î]-ill-la-an
(2) Şî-la-an
(32.3)
Şilîann: Hypocoristicon consisting of șillus plus -ân.

Şî-il-la-ya
(32.3)
Şilîaya: Hypocoristicon consisting of şillus plus -aya.

Şî-ill-dAddu
(32.3)
Şilî-Addu: 'Protection of Addu'.

Şî-ill-Ak-ka
(32.3)
Şilî-Akka: 'Protection of Akka'.

Şî-ill-An-nu
(2) Şî-ill-A[n-n]u-nu
(32.3)
Şilî-Annu: 'Protection of Annu'.

Şî-ill-dDagan
(32.3)
Şilî-Dagan: 'Protection of Dagan'.

Şî-ill-dE-a
(2) Şî-ill-E-a
(32.3)
Şilî-Ea: 'Protection of Ea'.
§īl-lī-ša-na-at
(32.3)
XIII.83.8.
§īlī-ša-na-at: 'Protection of Hanat'.

§īl-lī-Istar
(2) §ī-lī-I[star?]
(32.3)
VIII.1.44 (father of Šu-Istar); XIII.56.
(7) (2); A.3562.x.45.
§īlī-Istar: 'Protection of Istar'.

§īl-lī-ilatim
(32.3)
VII.192.10.
§īlī-ilatim: 'Protection of the goddesses'.

§īl-lī-ša-[nu]-nu
(32.3)
XIII.1.x.65.
§īlī-ša-[nu]-nu: 'Protection of Nunu'.

§īl-lī-ši-n
(32.3)
II.45.3'; VI.27.6'.
§īlī-ši-n: 'Protection of Šin'.

§ī-lī(sic)-šamaš
(32.3)
XI.12.2.
§ī-lī(sic)-šamaš: 'Protection of Šamaš'.

§ī-lu-ša-tā-ab (F)
(26)
XIII.1.iii.77; A.3151.ii.77.
§ī-lu-ša-tā-ab: 'It is sweet in his shade'.
(CAD §: 191b).
§īlūs: sīlū with the locative adverbial ending -um (GAG 66) plus the possessive pronominal suffix (3, masc., sing.) apocopated (HED 1: 178).

§ī-is-ša-na-aw-ra-a[t] (23.2)
V.84.6.
§ī-is-ša-na-aw-ra-a[t]: 'Its rising is radiant'.
§īs: sītu plus pronominal suffix.

from na-wāru. For the reading PI=aw see Kupper 1957: 50, n.1 and more recently Reiner 1964.
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<td>Ši-it-Šamsi(F)</td>
<td>XIII.1.13; A.3151.ii.45.</td>
<td>Ši-it-Šamsi: 'The rising of the sun'.</td>
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<td>Šu-hu-ti-im</td>
<td>A.2756.5 (gen.)</td>
<td>Šu(h)utum: Exact mng. unkn. but it refers to an infirmity of the eyes, see the Glossary.</td>
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<tr>
<td>Name</td>
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<td>Meaning</td>
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<td>Ša-di-ma-Èl</td>
<td>A.3562.iii.36; viii.20.</td>
<td>'El is surely my mountain'.</td>
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<td>(29.1.c)</td>
<td>Šadīma-Èl:</td>
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<td>Ša?-di?-ya (F)</td>
<td>XIII.1.i.3.</td>
<td>Šadīya: Hypocoristicon consisting of Šadū plus -ya.</td>
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<td>(13.2.a)</td>
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<tr>
<td>Ša-du-um-La-bu-a</td>
<td>II.33.3' (4), 1' (4), 11' (4); III.46.181 (3);</td>
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<td>(2) Ša-du-um-La-bi</td>
<td>XIV.49.5 (5), 13 (5); II 115.11 (3); A.633; B.179.3;</td>
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<tr>
<td>(3) Ša-du-um-La-ba</td>
<td>AREP.119.C (2); S. 52, no.45 (4; cited by</td>
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<td>(5) Ša-du-La-ba</td>
<td>Šadūm-Lāba:</td>
<td>'Lāba is the mountain'.</td>
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<td>(30.4)</td>
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<tr>
<td>Ša-du-Šarrī(LUGAL)</td>
<td>II.109.48; VII.117.13' (4); IX.241.6 (2);</td>
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<tr>
<td>(2) Ša-du-šar-ri</td>
<td>XIV.106.10' (4), [17] (4); 109.6 (2); AREC.109 (3).</td>
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<tr>
<td>(3) Ša-du-ša-ar-ri</td>
<td>Šadū-šarrī:</td>
<td>'My king is the mountain'.</td>
</tr>
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<td>(4) Ša-du-um-šar-ri</td>
<td>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.</td>
<td></td>
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<td>(42)</td>
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<td>Ša-ha-tum (F)</td>
<td>A.3151.ii.75.</td>
<td>Šahātum: Pig'.</td>
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<td>(35.5)</td>
<td>Šahātum:</td>
<td>Šahātum: Šahū plus the -atum ending.</td>
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<td>dŠa-la-aš-tap-pī (F)</td>
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<td>dŠalaš-tappī: Šalaš is my friend'.</td>
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<td>(29.1.c)</td>
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<td>(30.5)</td>
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</table>
Ša-lim-\textsuperscript{d}A-\textsubscript{s}ar
Šalim-\textsuperscript{d}Ašar: 'Ašar is well'.

Ša-lim-be-līf
VII.200.13; XII.256.6; A.3562.xii.57.
Šalim-bēlīf: 'My master is well'.

Ša-lim-pa-li-ih-Šamaš
Šalim-pālih-Šamaš: 'The one who fears Šamaš is safe'.

Ša-al-lu-ru[sic]-im
II.128.8 (gen.); XIV.15.[4'] (3; gen.);
(2) Ša-al-lu-ri-im
16.9 (2; gen.); B.58.14 (2; gen.), 16 (2; gen.).
Šallūrum: 'A small tree', a 'medlar'.

Ša-al-mu-ţa-ba (F)
A.3151.vii.64.
Šalmu-ţaba: 'Healthiness is good'.
ţaba: G, stative of ţābu with the archaic predicate ending -a.

dŠamaš-a-bi
VII.280.viii'.7; IX.24.i.7; 27.ii.19;
XIII.1.xi.53; AB.vii.5.
dŠamaš-abī: 'Šamaš is my father'.

dŠamaš-an-dūl-līf
IX.24.i.25; 27.ii.25; XII.189.4; XIII.1.vi.25 (2);
(2) dŠamaš-andulli(DŪL.AN) 77.5 (2); C.vii.11'(F).
dŠamaš-andullī: 'Šamaš is my protection'.

dŠamaš-ba-ni
VIII.75.8; IX.24.i.13; ii.31; 27.i.13; iii.[7];
XI.199.5.
dŠamaš-bānī: 'Šamaš is the creator'.

\(\text{\textsuperscript{3}A}\)-Samas
\(\text{\textsuperscript{3}}\)-Samas: 'The one who fears Samas is safe'.

\(\text{\textsuperscript{3}}\)-Samas-an-dul-li
IX.24.i.25; 27.ii.25; XII.189.4; XIII.1.vi.25 (2);
\(\text{\textsuperscript{3}}\)-Samas-an-dul-li(DŪL.AN) 77.5 (2); C.vii.11'(F).
\(\text{\textsuperscript{3}}\)-Samas-an-dullī: 'Šamaš is my protection'.

\(\text{\textsuperscript{3}}\)-Samas-ba-ni
VIII.75.8; IX.24.i.13; ii.31; 27.i.13; iii.[7];
XI.199.5.
\(\text{\textsuperscript{3}}\)-Samas-bānī: 'Šamaš is the creator'.

\(\text{\textsuperscript{3}A}\)-Samas-ba-ni
XII.265.6; A.3562.xii.57.
\(\text{\textsuperscript{3}}\)-Samas-bānī: 'Šamaš is the creator'.

\(\text{\textsuperscript{3}A}\)-Samas-ba-ni
XII.265.6; A.3562.xii.57.
\(\text{\textsuperscript{3}}\)-Samas-bānī: 'Šamaš is the creator'.
\text{dŠamaš-be-er-ı-ıf} \quad \text{IX.252.19.} \\
(30.6)  
\text{dŠamaš-bel-ıf}: 'Šamaš is lord of the gods'.

\text{dŠamaš-du-um-qı\ F} \quad \text{IX.22.[17]; 24.iii.52; 25.13; 26.18';} \\
(29.1.c)  
27.v.19; XIII.1.ii.5; xi.4; 
A.3151.ii.4.  
\text{dŠamaš-dumqı}: 'Šamaš is my grace'.

\text{dŠamaš-dJu?-ri} \quad \text{IX.291.ii.[18]}.
(29.1.c)  
\text{dŠamaš-dürı}: 'Šamaš is my wall'.

\text{dŠamaš-AN} \quad \text{VII.180.iv'.19'; IX.253.1.18; 288.12;} \\
(30.4)  
XIII.1.xiv.45; A.3562.iv.11.  
\text{dŠamaš-ilum}: 'Šamaš is god'.

\text{dŠamaš-ga-mıl} \quad \text{VIII.78.32 (father of dŠamaš-na-şır);} \\
(30.3)  
IX.24.ı.14; 27.ı.[14]; 261.11 (son of 
Hu-nu-bi-i[m]).  
\text{dŠamaš-gambil}: 'Šamaš is merciful'.

\text{dŠamaš-i-din-nam} \quad \text{XII.1.ii.25.} \\
(17.1)  
\text{dŠamaš-idinnam}: 'Šamaš has given to me'.

\text{dŠamaš-i-ıf} \quad \text{VIII.21.10'.} \\
(29.1.b)  
\text{dŠamaš-ıf}: 'Šamaš is my god'.

\text{dŠamaš-i-in-ı-ıf} \quad \text{IX.24.ı.9, [55]; 27.ı.27; iii.30).} \\
(30.6)  
\text{dŠamaš-In-ıf}: 'Šamaš is the eye of the gods'.

\text{dŠamaš-i-in-ma-tım} \quad \text{X.134.10, 11.} \\
(30.6)  
\text{dŠamaš-In-ma-tım}: 'Šamaš is the eye of the land'.

\text{dŠamaš-na-şır}
<table>
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<td>dŠamas-la-ma-sí (F)</td>
<td>dŠamaš-lama(s)í: 'Šamaš is my protective genie'.</td>
<td>IX.24.iii.[57]; 27.v.24.</td>
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<td>dŠamaš-ma-gir</td>
<td>dŠamaš-mägir: 'Šamaš is the granter'.</td>
<td>XIII.1.x.10.</td>
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<tr>
<td>dŠamaš-ma!-Clik or possibly g[a-mill?</td>
<td></td>
<td>(30.4) VII.150.4.</td>
</tr>
<tr>
<td>dŠamaš-mu-ba-li-it</td>
<td>dŠamaš-muba(l)iti: 'Šamaš is the life sustainer'.</td>
<td>VII.156.6.</td>
</tr>
<tr>
<td>dŠamaš-muda(GAL.ZU)</td>
<td>dŠamaš-muda: 'Šamaš is wise'.</td>
<td>VII.80.4 (for the reading GAL.ZU equals muda see the Glossary).</td>
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<td>dŠamaš-mu-ša-lim</td>
<td>dŠamaš-musa(l)lim: 'Šamaš is the preserver of health'.</td>
<td>V.81.8.</td>
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<td>dŠamaš-mu-tap-li</td>
<td>dŠamaš-mútaplí: 'Šamaš is my requiter'.</td>
<td>IX.22.19; 25.[5]; 26.7'.</td>
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<td>dŠamaš-na-pí-iš-ti</td>
<td>dŠamaš-napištī: 'Šamaš is my life'.</td>
<td>VII.120.[89] (F); IX.24.ii.[56]; iii.[1]; 27.iii.31.</td>
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<td>dŠamaš-na-šir</td>
<td>dŠamaš-nāšir: 'Šamaš is the watcher'.</td>
<td>III.84.9; VII.169.[1]; 190.18; 207.3'; 220.21; 249.9'; 271.[5]; VIII.52.22 (father of Ši-ši-dAddu); 78.32 (son of dŠamaš-ga-mil), 36 (father of ši-lī-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>
</tr>
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</table>
dŠamaš-ni-šu (16.2) IX.24.1.47; 27.11.[3].

dŠamaš-nišu: 'O Šamaš, we have (a brother)'.

dŠamaš-nu-ri (F) (29.1.c) IX.24.11.44; 27.v.[11]; XII.265.7; XIII.1.1.33; A.3151.11.46.

dŠamaš-nûrî: 'Šamaš is my light'.

dŠamaš-pi-q-da-an-ni (18.1) IX.24.i.[50]; 27.11.[6].

dŠamaš-piqdanni: 'Entrust to me, O Šamaš'.

dŠamaš-ra-bi (30.5) VII.200.12; VIII.59.2; IX.22.5; 24.111.

[201]; 25.10; 26.[14]; XVIII.67.14; 68.14.

dŠamaš-rabi: 'Šamaš is great'.

dŠamaš-re-di (29.1.c) XIV.86.[6], 12.

dŠamaš-rēḏî: 'Šamaš is my guide'.

dŠamaš-re'ûm(SIPA) (30.4) II.128.17.

dŠamaš-re'ûm: 'Šamaš is the shepherd'.

dŠamaš-tap-pî-e (2) (29.1.c) IX.24.11.[1]; 27.11.[16]; XIII.1.vi.23 (2);
A.3562.iii.31 (2).

dŠamaš-tappî: 'Šamaš is my friend'.

dŠamaš-ta-ya-ar (30.3) IX.24.i.[3]; 27.1.3.

dŠamaš-ta(y)yar: 'Šamaš is compassionate'.

dŠamaš-tillassu(Illat)-sú (29.1.c) 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.

dŠamaš-tillassu: 'Šamaš is his rescue troop'.
\[ \text{\textit{Samas-tillati}}: \text{\textit{Samas is my rescue troop}}. \]

\[ \text{\textit{Samas-tukulti}}: \text{\textit{Samas is my trust}}. \]

\[ \text{\textit{Samasi(\textit{s}i)}-d\textit{Addu}}: \text{\textit{Addu is my sun}}. \]

\[ \text{\textit{Samas-rabi}}: \text{\textit{My sun is great}}. \]

\[ \text{\textit{Samu}}: \text{\textit{Heaven(ly)}}. \]

\[ \text{\textit{Sanu}}: \text{\textit{Another, second}}. \]
ša-pi-da-di (41.4) A.3562.i.132.

ša-pi-El (36) II.79.13; (Gadd 1940: 41a).

ša-pi-El: 'That of the command of El'.

šar-ra-ya (2) šar-ra-a-ya XIII.144.40; XIV.94.11; 106.7', [12]', [16'];

(3) ša-ra-a-ya 107.7; AREC.109 (2); B.308.22; (Gadd 1940: 41a).

Šarraya: Hypocoristicon consisting of šarru plus -aya.

šar-ri-ya (35.1) II.78.7, [16]; VII.117.18; IX.27.11.39;

X.259.3; A.3562.v.32; AREC.111.

šarriya: Hypocoristicon consisting of šarru plus -ya.

šarrum-ādū (30.4) XVIII.62.15.

šarrum-ādū: 'Addu is the king'.

šarrum-an-dūl-li (42) VIII.99.3'.

šarrum-andulli: 'The king is my protection'.

šarrum-ba-ni?] (42) VII.249.r.[8'].

šarrum-bašti: 'The king is the creator'.

šarrum-ba-aš-ti (F) IX.294.13; XI.281.4; XII.688.3; 689.3; 691.2;

(2) šarrum-be-aš-ti 692.3; 693.2; 735.2; C.v.16' (2).

šarrum-baštī: 'The king is my dignity'.

šarrum-ki-ma-li (42) XVIII.55.11[1].

šarrum-kīma-lli: 'The king is like a god'.

šarrum-ki-ma-li (42) XVIII.55.11[1].

šarrum-kīma-lli: 'The king is like a god'.

šarrum-ki-ma-li (42) XVIII.55.11[1].

šarrum-kīma-lli: 'The king is like a god'.
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<td>Šarrum-niri: 'The king is my yoke'.</td>
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<td>Šarrum-núr-ma-ti-šu</td>
<td>VII.91.3; 125.4; 126.4; 229.4; 297.2; IX.47.4; 51.5.</td>
<td>Šarrum-núr-matišu: 'The king is the light of his land'.</td>
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<td>VII.197.6.</td>
<td>Šarrum-šadûni: 'The king is our mountain'.</td>
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<td>Šarrum-tukulti (F)</td>
<td>XIII.1.viii.[1]; C.v.31'</td>
<td>Šarrum-tukulti: 'The king is my trust'.</td>
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<td>Šarrum-wa-aq-ra (F)</td>
<td>XIII.1.x.45.</td>
<td>Šarrum-waqrâ: 'The king is precious'.</td>
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<td>Ša-Šamaš-ka-luma</td>
<td>IX.24.ii.29; 27.iii.[5].</td>
<td>Ša-Šamaš-kaluma: 'Everything is of Šamaš'.</td>
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<td>Ša-ta-ak-lum</td>
<td>A.3562.iii.50.</td>
<td>Ša-taklum: 'The one who is reliable'.</td>
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<td>Ša-tū-bi-El</td>
<td>VIII.12.8', env.4'; IX.291.iv.32'; A.3562.iv.74 (2).</td>
<td>Ša-tūbi-El: 'The one who is the joy of El'.</td>
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<td>Še-le-bu-um</td>
<td>VII.180.iv'.34' (2); IX.283.iii.[7']; X.7.6; 80.4; XIII.86.14 (3; gen.).</td>
<td>Še-lebu: 'Fox'.</td>
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Se-ep-^dDa-gan  
X.237.11.10; XII.157.8; 164.9; 263.6 (2).
\(\text{Se-ep(GIR)-}^\text{dDa-gan}\)  
\(\text{Se-e^dDagan: 'Foot of Dagan'.}\)

Se-ra-^dMa-ma (F)  
\(\text{X.110.3 (sister of Ki-na-at-LUGAL-su).}\)
\(\text{Se-ra-^dMa(m)ma: 'Mamma is the morning star'.}\)
\(\text{Se-ra: }\text{Se-ru with the archaic predicate ending -a.}\)

Se-re-et-^dSin  
ME.173-176; 178; 239.2 (father of A-pil-Ku-bi).
\(\text{Se-ret-^dSin: 'Punishment of Sin'.}\)

Se-re-^dSin  
VIII.36.12'.
\(\text{Se-re^dSin: 'Sin is my morning star'.}\)

Se-rum-tukulti (F)  
\(\text{XII.613.3; 740.3; 741.4.}\)
\(\text{Se-rum-tukulti: 'Se-rum is my trust'.}\)

Si-ib-tu (F)  
\(\text{II.116.3; VII.206.6' (2); VIII.76.3; X.4.2;}\)
\(\text{5.2; 6-27.3 (reading 2 in X.27.3 but 3 in}\)
\(\text{X.15.23 and 26.3); 30.12; 114.1 (gen.);}\)
\(\text{119.2 (gen.); 120-136.1 (gen.); 138.1 (gen.);}\)
\(\text{139.[12]; 151.1 (gen.); 156.1 (gen.); XVIII.}\)
\(\text{61.25; A.3151.v.50 (2); ME.69; 181.1 (daughter}\)
\(\text{of Ya-ri-im-li-im).}\)
\(\text{Si-bu-naram: 'Old woman, grey one'.}\)

Si-bu-na-a-ra-am  
\(\text{AB.ii.11.}\)
\(\text{Si-bu-naram: 'The old man is beloved'.}\)

Si-du-ri (F)  
\(\text{XIII.1.i.2; ix.20; A.3151.i.68; vi.26.}\)
\(\text{Si-}^\text{=du-ri: 'She is my wall'.}\)
\(\text{For the possibility of the name being}\)
\(\text{Hurrian, see the Glossary under dûru.}\)
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<td>IX.291.iv.43'</td>
<td>'It is she who is my sister'.</td>
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<td>XIII.1.ix.49</td>
<td>(Gadd 1940: 41b).</td>
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<td>Šima-aha-ti:</td>
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<td>Šima-at-Da-gan (F)</td>
<td>XIII.1.viii.33; A.3151.vii.65.</td>
<td>Šima-at-Da-gan: 'Destiny of Dagan'.</td>
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<td>Šima-at-Ištar (F)</td>
<td>XIII.1.v.75; x.58; A.3151.vi.44.</td>
<td>Šima-at-Ištar: 'Destiny of Ištar'.</td>
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<td>Ši-na-dam qa (F)</td>
<td>XIII.1.iv.29; A.3151.iv.48 (2); C.iii.7.</td>
<td>Ši-na-dam qa: 'The two are good' or possibly 'Both are beautiful' (Birot 1956: 66, n.7).</td>
</tr>
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<td></td>
<td>(2) Ši-ni-dam qa</td>
<td>damqa: Either a G, stative, 3, fem., pl. from damaqu or damqu with the archaic predicate ending -a.</td>
</tr>
<tr>
<td></td>
<td>(40.6)</td>
<td></td>
</tr>
<tr>
<td>Ši-Nanna (F)</td>
<td>XIII.1.i.19.</td>
<td>Ši-Nanna: 'She is Nanna'.</td>
</tr>
<tr>
<td></td>
<td>(30.6)</td>
<td></td>
</tr>
<tr>
<td>Ši-tatum (F)</td>
<td>XIII.1.iv.74, 82; vi.39.</td>
<td>Ši(t)tatum: Hypocoristicon consisting of šittu (rest, remainder) plus -atum.</td>
</tr>
<tr>
<td></td>
<td>(13.2.a)</td>
<td></td>
</tr>
<tr>
<td>Ši-ṭab-ni (F)</td>
<td>A.3151.vi.18; vii.53.</td>
<td>Ši-ṭab-ni: 'She is our joy'.</td>
</tr>
<tr>
<td></td>
<td>(34)</td>
<td></td>
</tr>
<tr>
<td>Ši-ṭab-ni-aya (F)</td>
<td>A.3151.vii.57.</td>
<td>Ši-ṭab-ni-aya: Hypocoristic ending -aya added to the above PN.</td>
</tr>
<tr>
<td></td>
<td>(34)</td>
<td></td>
</tr>
<tr>
<td>Šiya(rum?)-takal (F)</td>
<td>IX.291.iii.37'.</td>
<td>Šiya(rum?)-takal: 'Trust (in) Šiyarum'.</td>
</tr>
<tr>
<td></td>
<td>(27.2)</td>
<td>takal: G, imp., 2, masc., sing.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>from takalu.</td>
</tr>
</tbody>
</table>
Ši-ya-rum-tāk-la-ku (F) IX.24.iii.[55]; 27.v.[22]; A.3151.iv.32 (2).
(2) Ši-a-rum-tāk-la-ku Šiyarum-taklāku: 'I trust (in) Šiyarum'.
(25.2)

Šu-bu-ul-a-bi VII.223.9'.
(40.4)
Šūbul-abi: '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-damiq: '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-Ša-kUTCta IX.24.1.8; 27.1.8.
(37.3)
Šu-Šaktaba: 'One of Kabta'.

dŠu. pa.Ša-na-qr dŠulpaēa-na-qr IX.24.11.28; 27.iii.[4].
(30.2)
dŠulpae-nāqr: 'Šulpae is the watcher'.

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

Sul. pa. e. na-qr Sulpaea-naqr: 'Sulpaea is the watcher'.

VIII.1.44 (son of Šilli(li)-Ištar); 75.18.
Šum-ma-an-la-Èl (16.3) V.28.12. Šumma-nlā-Èl: 'But for El'.

Šum-ma-an-la-Šamaš (16.3) A.3562.ix.23. Šumma-nlā-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-šu-li-tir (42) IV.80.10'; V.64.5, 7; VII.197.[4]; VIII.62.15. Šumšu-liṭir: 'May he save his name/posterity'.

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

Šu-Šu-nu-nu (37.3) VIII.1.40 (son of Da-ša-gan-nu-pa-ra-ya), env.11. Šu-Šu-nu-nu: 'One of Nunu'.

Šu-Šu-la-tum (F) (35.1) XIII.1.v.[78]. Šuquratum: Hypocoristicon consisting of šuquru (costly, valuable) plus -atum.

Ša-ra-na-tum (F) (35.5) VII.226.23. Šuquratum: Hypocoristicon consisting of šuquru (cat) plus -atum.
Tab-ni-Ištar (F)  
(17.2)  
XIII.1.v.43¹; xiii.15; A.3151.ii.25.  
Tabni-Ištar: 'Ištar has created'.

Tab-ni-tum (F)  
(17.2)  
XIII.1.v1.15; vii.4; ix.53.  
Tabnītum: Hypocoristicon for a PN such as the preceding, see the Analysis Chapter.

Ta-bu-ub-im-di (F)  
(29.1.c)  
VIII.31.10, [15]; 33.7; 72.[1], [1'].  
Tabub(u)-imdi: 'Tabubu is my support'.

Ta-bu-bu (F)  
(13.2.b)  
XIII.1.viii.35.  
Tabubu: An abbreviated PN with only the DN remaining.

Ta-bu-bu-um-mi (F)  
(29.1.a)  
XIII.1.vi.57.  
Tabubu-ummī: 'Tabubu is my mother'.

Ta-ku-un-ha-ṭum (F)  
(23.2)  
A.4634.9 (daughter of Su-mu-ya-ma-ām).  
Takūn-ha(ṭ)um: 'The scepter has become stable'.

Ta-ku-un-ma-tum (F)  
(23.2)  
C.vii.27'.  
Takūn-mātum: 'The land has become stable'.

Ta-lim  
(13.2.b)  
X.122.1'.  
Tālim: 'Priviledged brother', see the Analysis Chapter.

Tam-hi-ri-īš-ṭē-bat  
(38.5)  
X.12.17; 106.3.  
Tamhīriš-ṭēbat: 'In the (month) of Tamhīru, she (=an unnamed female deity) is pleasant'.  
tamhīriš: tamhīru (MN) plus the terminative adverbial ending -īš.

¹This 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 tabrī, not tabru, and further, the standard reference works do not cite any PNs using barū as one of the elements (see for example CAD B: 115-18).
<table>
<thead>
<tr>
<th><strong>Tappi (TAB.BA) - El</strong></th>
<th><strong>IX.24.iii.27.</strong></th>
<th><strong>Ta(p)pi-(\text{d})Ma(m)ma:</strong> 'Mamma is my friend'.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ta-ri-ba-tum</strong></td>
<td><strong>IX.27.ii.14; 287.[9] (F).</strong></td>
<td><strong>Tarībatum:</strong> Abbreviated PN from the stem tarītu (substitute), see the Analysis Chapter.</td>
</tr>
<tr>
<td></td>
<td><strong>(13.2.b)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Ta-ri-bu-um</strong></td>
<td><strong>V.28.28 (2; gen.), 32.</strong></td>
<td><strong>Tarībūm:</strong> 'Substitute'.</td>
</tr>
<tr>
<td>(2) <strong>Ta-ri-bi-im</strong></td>
<td><strong>(40.10)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Ta-ri-iš-Ad-mu</strong></td>
<td><strong>XIII.1.i.16.</strong></td>
<td><strong>Tāriš-Admu:</strong> 'Admu rejoices'.</td>
</tr>
<tr>
<td>(23.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ta-ri-iš-ha-at-tu</strong></td>
<td><strong>X.104.[3]; 114.3, 8.</strong></td>
<td><strong>Tāriš-hat̄tu:</strong> 'The scepter rejoices'.</td>
</tr>
<tr>
<td>(23.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>T[a-r]i-iš-Istar</strong></td>
<td><strong>A.3151.vii.[36].</strong></td>
<td><strong>Tāriš-Istar:</strong> 'Ištar rejoices'.</td>
</tr>
<tr>
<td>(23.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ta-ri-iš-ma-tum</strong></td>
<td><strong>IX.25.[35]; 26.r.9'; 291.iv.[10']; A.3151.vii.28; 4634.19 (daughter of Su-m[u-N]u-um-ha; see Sasson 1972a: 180 for the reading); C.ii.26; (Gadd 1940: 41b).</strong></td>
<td><strong>Tāriš-mātum:</strong> 'The land rejoices'.</td>
</tr>
<tr>
<td>(23.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ta-ši-im-Istar</strong></td>
<td><strong>XIII.1.iv.28.</strong></td>
<td><strong>Tašin-Ištar:</strong> 'Ištar has determined'.</td>
</tr>
<tr>
<td>(17.3)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Ta-tu-ur-.getToken() (F) IX.24.iii.[60]; 27.v.27.
(17.10) Tatūr-Istar: 'Istar has returned'.

Ta-tu-ur-ma-tum (F) XIII.1.xiv.34 (2); A.3151.iv.31 (2); v.39 (2);
(2) Ta-tūr-ma-tum A.4634.11 (daughter of Ya-ap-la-ah-.getToken()-li-im);
(23.2) C.v.7'; (Gadd 1940: 41b).
Tatūr-mātum: 'The land has returned (to
stability)'.

Ta-ṭa-ab-E-Ḥar (F) XIII.1.vi.42.
(25.2) Taṭāb-Eḫar: 'Ḫar is good'.

Ti?-ra-tum (F) IX.291.ii.2.
(27.2) Tīratum: Hypocoristic, see the
Analysis Chapter.

Ti-ir-Ea IX.149.4; 150.4.
(27.2) Tīr-Ea: 'Return (to) Ea'.
tīr: D, imp., 2, masc., sing.
from tāru. See the Analysis Chapter.

Ti-ir-Istar VII.180.iii'.18' (M); 234.[3'], [12'] (M);
(27.2) A.3562.iii.56.
Tīr-Istar: 'Return (to) Istar'.

Ti-ir-Ma(m)ma VIII.5.[14]; 8.19 (both son of Ya-ar-ip-Ĕl).
(27.2) Tīr-Ma(m)ma: 'Return (to) Mamma'.

Tišpak?-a-bi VII.149.4.
(29.1.a) Tišpak?-abi: 'Tišpak is my father'.

Tu-li-id-Ma-ma (F) IX.24.iii.[23]; 291.iv.[12'].
(17.3) Tušid-Ma(m)ma: 'Mamma has borne'.

\[ \text{Note:} \text{Transliteration and translation of Mesopotamian texts.} \]
Tu-ra-\textsuperscript{d} Da-gan
(22.1)

\begin{itemize}
\item X.50.[19], [20]; A.3562.viii.[2]; xii.\{43\}.
\end{itemize}

Tūra-\textsuperscript{d} Dagan: '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)

\begin{itemize}
\item VII.139.7; XIII.118.14.
\end{itemize}

Turrunu-gāmil: 'Turrunu is merciful':
Ta-qa-at-sarru-su

(42)

X.82.8; XIII.14.19; 40.32.

Ta-balati

(2)

XVIII.61.11; A.1270.15 (2).

Ta-ab-balati

(24,1)

II.72.3; A.3562.xi.71 (2); AREP.118.4.

Ta-ab-e-li-ma-a-tim

(2)

XVIII.61.11; A.1270.15 (2).

Ta-ab-balati:

'My health is good'.

Ta-ab-e-li-ma-tim:

'It is pleasant for the land'.

Ta-ab-e-li-ma-ti-su

(23.2)

VIII.62.8'.

Ta-ab-e-li-ma-tim:

'It is pleasant for the land'.

Ta-ab-e-li-um-ma-ni-su

I.39.[4]; IV.53.7 (2); 60.[7].

(2)

IX. 253. i. 16.

Ta-ab-e-li-um-manis:

'It is pleasant for his army'.

ummanis:

ummanu plus suffix (3, masc., sing.). For the elision in var. (2) see
Finet 1956: par. 2a.

Ta-ab-sfil-li

(32.3)

IX.253.1.16.

Ta-ab-silli:

Probably an abbreviated PN,
see the Analysis Chapter.

Ta-ab-sfil-li-\textsuperscript{d}A\-sur

(32.3)

Mentioned in the date formulae in the following:
VII.11-83; VIII.12.12', env.[7']; IX.1.[8];
N.AN.16, 17.

Ta-ab-silli-\textsuperscript{d}A\-sur: 'The protection of A\-sur
is sweet'.

Ta-ab-sfil-[l]k-\textsuperscript{d}Da-gan

(32.3)

VII.180.ii'.[29']

Ta-ab-silli-\textsuperscript{d}Dagan: 'The protection of Dagan
is sweet'.

\textsuperscript{d}
Tā-āb-wā-ša-āb-šu (32.3) VIII.55.[7']; IX.24.iii.[21]; XIII.1.v.21.
Tāb-wasābšu: "Sweet-Is-His-Presence"
(CAD A2: 397a).
wasābšu: G, inf. of asābu plus suffix (3, masc., sing.).

Tā-ūb-zī-ki-ir-šu (32.3) IX.24.ii.42; 27.iii.18.
Tāb-zikiršu: 'His command is sweet'.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>U-bar-rum</td>
<td>'Stranger'</td>
<td>VI.15.7; 59.4; VII.96.11; 185.1.12 (2); IX.253.iv.15.</td>
</tr>
<tr>
<td>U-bar-rum</td>
<td>'Stranger of Samaš'</td>
<td>XVIII.58.15; 59.16 (2); 60.12 (these three texts are duplicates).</td>
</tr>
<tr>
<td>Um-mi-d[a-na-at?] (F)</td>
<td>'Hanat is my mother'</td>
<td>A.3151.iv.71.</td>
</tr>
<tr>
<td>Ummi-ha(ṭ)ṭum</td>
<td>'The scepter is my mother'</td>
<td>IX.291.iii.32'.</td>
</tr>
<tr>
<td>Um-mi-ili (F)</td>
<td>'My mother is my god'</td>
<td>XIII.1.viii.64.</td>
</tr>
<tr>
<td>Um-mi-iq-ra (F)</td>
<td>'My mother is dear to me'</td>
<td>IX.291.iv.35'; XIII.1.vi.7; xi.48.</td>
</tr>
<tr>
<td>Um-mi-ṭṭ-ha-ra (F)</td>
<td>'Išhara is my mother'</td>
<td>XIII.1.v.74.</td>
</tr>
<tr>
<td>Um-mi-mar-ṣa-at (F)</td>
<td>'My mother is difficult'</td>
<td>XIII.1.iii.5.</td>
</tr>
<tr>
<td>Um-mi-Na-ru (F)</td>
<td>'Nāru is my mother'</td>
<td>C.vii.10'.</td>
</tr>
<tr>
<td>Um-mi-sim-ti (F)</td>
<td>'My mother is my ornament'</td>
<td>XIII.1.iv.69.</td>
</tr>
</tbody>
</table>
Um-mi-\(\text{dSamsi}(\text{i})(\text{F})\)
(41.3)

Ummi-\(\text{dSamsi}\): 'My mother is my sun'.

Um-mi-täba (\(\text{F}\))
(41.4)

Um-mi-täba: 'My mother is pleasing'.

täba:
A stative form of täbu with the archaic predicate ending -\(\text{a}\).

Um-mi-ya (\(\text{F}\))
(13.2.a)

Ummiya: Hypocoristicon consisting of ummu plus -\(\text{ya}\).

Um-mu-um-ka-a-pī (\(\text{F}\))
(2) Um-mu-ka-a-pī
(41.3)

Umumu-kāpī: 'The mother is my rock'.

Um-mu-uqq-ra (\(\text{F}\))
(40.6)

Ummu-uqqura: 'The mother is dear'.

uqqura:
D, stative with the feminizing and/or archaic predicate ending -\(\text{a}\).

Uqā-d\(\text{Addu}\)
(25.2)

Uqā-d\(\text{Addu}\): 'I wait for Addu'.

Uqā: Pres., l., c., sing. from qu'\(\text{u}\).

Uqā-E\(\text{l}\)
(25.2)

Uqā-E\(\text{l}\): 'I wait for El'.

Ummi-Samsi: 'My mother is my sun'.

IX.291.iii.44'; A.3151.vii.38.

Ummi-\(\text{dSamsi}\):
IX.24.iii.17; 27.iv.321; 291.1.31;
XIII.1.v.2; viii.39; xiii.24; xiv.[27];
A.3151.ii.[28]; vi.29, 34.

Ummi-täba:
My mother is pleasing'.

A stative form of täbu with the archaic predicate ending -\(\text{a}\).

Ummiya:
Hypocoristicon consisting of ummu plus -\(\text{ya}\).

IX.170.10; XIII.1.xiv.[18].

Umumu-kāpī:
The mother is my rock'.

IX.291.i.33.

The mother is dear'.

IX.291.i.33.

The mother is dear'.

The mother is dear'.

IA.3562.iv.56.

'I wait for Addu'.

Pres., l., c., sing. from qu'\(\text{u}\).

VII.180.iii'.6'; IX.291.iii.27'.

'I wait for El'.

Uqā-E\(\text{l}\):
VII.180.iii'.6'; IX.291.iii.27'.

'I wait for El'.

A stative form of täbu with the archaic predicate ending -\(\text{a}\).

IX.291.iii.44'; A.3151.vii.38.

Umumu-kāpī:
The mother is my rock'.

IX.291.i.33.

I wait for Addu'.

Pres., l., c., sing. from qu'\(\text{u}\).

'Uqā-E\(\text{l}\):
'I wait for El'.

VII.180.iii'.6'; IX.291.iii.27'.
I.61.27; VIII.1.32.
(27.2)
Uṣur-awa(s)u: 'Observe his word'.

V.1.24; VI.49.12; XIII.4.6, 13;
(2) Uṣur-pī-šarrim
C.vii.34'; A.3562.x.7 (2); (Gadd 1940: 42a).
(42)
Uṣur-pī-šarrim: 'Observe the command of the king'.

VII.180.v'.24'; VIII.11.15; 68.5 (son of
Mu-ūš-tu-ka-[mi]), 10; XIII.1.xiv.42;
A.B.i.61; A.3562.xiii.23.
Usatān: Hypocoristicon consisting of
usatu (help) plus -ān (Birot 1955: 30, and n. 11).

I.61.21; VIII.1.32.
(27.2)
Uṣur-awa(s)u: 'Observe his word'.

VII.180.v'.31'; VIII.50.3, 6; IX.253.ii.
(2) Uš-taš-ni-El
15 (2); XIII.1.v.63; A.3562.vii.73; xiii.48; AB.v.12.
(17.10)
Uštašni-El: 'El has doubled'.
ustašni: št, pret., 3, masc., sing.,
from šanū.
Waqar-libluṭ: 'The dear one, may he remain well'.

waqar: Stat. absol. of waqru.

Warad-dAddu: 'Servant of Addu'.

Warad-dAmurrim: 'Servant of Amurrum'.

Warad-ilīšu: 'Servant of his god'.

Warad-dIštar: 'Servant of Ištar'.

Warad-Kūbi: 'Servant of Kūbi'.

Warad-dSebetti (IMIN.BI): 'Servant of Sebetti'.
Warad-[^d]Sin
(2) Warad-Sîn(XXX)
(37.3)
V.59.3; 60.3; VII.180.ii'.24'; 223.12'; VIII.36.5' (father of Sîn-e-ri-ba); 55.6
(37.3)
(2; father of Ya-Šu-ub-A-šar); IX.252.5;
XIII.1.viii.24; (Gadd 1940: 42b).
Warad[^d]Sin: 'Servant of Sîn'.

Warad[^d]Šamaš
(37.3)
VII.207.7'; VIII.44.7'; IX.19.10; 24.ii.8;
27.ii.13, 26; 256.4; 283.iv.6'; XIII.1.ii.78;
XIV.61.[14'].
Warad[^d]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.

[^d]Ya-ak-ru-ub-El-til-la-ti
(29.1.c)
[^d]Yakrub-El-tillatî: 'Yakrub-El is my rescue troop'.
Za-bi-la-tum (F) A.3151.iii.50.
(38.4) Zābilatum: Hypocoristicon consisting of zābilu (porter) plus -atum.
Za-bi-lim VI.57.19 (gen.); 58.20 (gen.).
(38.4) Zābilum: 'Porter'.
Za-ka-tum (F) A.3151.iv.63.
(35.8) Zakātum: Hypocoristicon consisting of zakû (clean, clear) plus -atum.
Za-ku-ū V.35.31; VII.219.[36] (2).
(2) Za-ku-um Zakūm: 'Clean'.
(35.8)
Za-ku-tum (F) XIII.1.viii.14, 28.
(35.8) Zakūtum: 'Clean'.
Za-ri-qum VIII.61.r.2'; A.3562.vii.[80] (2).
(2) Za-ri-qī-um Za(r)iqum: 'Speckled eyed one'.
(38.1)
Zi-ki-ir-Ištar VII.269.[7}'.
(36) Zikir-Ištar: 'Command of Ištar'.
(36) Zikir-pī-Šamaš: 'Command of the mouth of Šamaš'.
Zi-iq-nu (F)  
(2) Zi-iq-nu-um  
(38.1)  
XIII.1.v.36; A.3151.iv.43 (2).  
Ziqnu: 'Beard', hair being an unusual facial feature for a woman.

Zi-ti-Ištar  
(29.1.c)  
VII.180.ii'.33'.  
Zi(t)i-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.\textsuperscript{1} In this regard, the standard lexicons (CAD and AHw), grammar (GAG) and treatises on Akkadian onomastics were consulted.\textsuperscript{2} 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.

\textsuperscript{1}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.

\textsuperscript{2}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).
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 (\textit{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-mud\(a\) pattern PNs found at Mari (see mud\(a\) 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 Sāliha (f; in one instance the sex of the bearer is not indicated) with Sālihum (M) from Mari. Lāsimma and possibly Sāliha are the only exceptions to the rule that the bearers of these PNs were females.
Abba (DN)

Abba 1 Ab-ba (13.2.b).

dAbba-ilum 2 dAb-ba-ilum (AN) (F; 30.4).

dAbba-ilî 3 Ab-ba-î-î, dAb-ba-î-î (F; 29.1.b).

-Abba

Iddin- 4 I-dîn-Ab-ba (17.1).

Kibîr- 5 Ki-bî-ir-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-

-anîh 1 [A?]bu-um-a-nî-ih (21.1).


-El 3 A-bu-um-Êî (40.7).


abî-

The nom.-acc. form of abu with the possessive pronominal suffix (1, c., sing.).

-ya 5 A-bî-ya (13.2.a).

-yatum 6 A-bî-ya-[î]m (gen.) (13.2.a).

-bîstî 7 A-bî-[î]al-âs-î (F; 41.3).

-duî 8 A-bî-du-ri (F; 41.3).

-ilî 9 A-bî-î-î (F; 40.7).

-ilîsû 10 A-bî-î-î-îsû (40.7).

-kâpî 11 A-bî-ka-pî (F; 41.3).

-î Lamassî 12 A-bî-î Lamassî (F; 41.3).
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<td>13 A-bi-li-bu-ra (F; 41.1).</td>
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<td>-līṭir</td>
<td>14 A-bi-li-ṭir (F; 41.1).</td>
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<td>-ma-ilī</td>
<td>15 A-bi-ma-ī-ilī (F; 40.7).</td>
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<td>-qurād</td>
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<td>dLāgamāl-</td>
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<td>-abī</td>
<td>The nom.-acc. form of abu with the possessive</td>
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<td>pronominal suffix (1, c., sing.).</td>
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<td>Bēlima-</td>
<td>23 Be-li-ma-a-bi (F; 41.3).</td>
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<td>dBunene-</td>
<td>24 dBu-ne-ne-a-bi (29.1.a).</td>
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<td>dEnlil-</td>
<td>25 dEn-lil-a-bi (29.1.a).</td>
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<td>Erra-</td>
<td>26 Ėr-ra-a-bi (29.1.a).</td>
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<td>Ilīma-</td>
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<td>29 Ma-an-nu-um-ki-ma-a-bi (40.9).</td>
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<td>31 Šu-bu-ul-a-bi (40.4).</td>
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<td>dTišpak?-</td>
<td>32 dTišpak?-a-bi (29.1.a).</td>
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<tr>
<td>-abūšu</td>
<td>The nom. form of abu with the possessive</td>
<td></td>
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<tr>
<td></td>
<td>pronominal suffix (3, masc., sing.; GAG: par.65h).</td>
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<tr>
<td>Ilšu-</td>
<td>33 Ėlšu-a-bu-šu (29.1.a).</td>
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<tr>
<td>dSīn-</td>
<td>34 dSīn-a-bu-šu (29.1.a).</td>
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</table>
"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.
adamma

adamma 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

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).
| 
| --- |
| **Addu (DN)** |
| dAddu- | 
| -andullī | dAddu-an-dūl-lī (29.1.c). |
| -bāni | dAddu-ba-nī (30.1). |
| -bāštī | dAddu-ba-as-tī (F; 29.1.b). |
| -bēlī | A-du-be-lī (29.1.a). |
| -dūrī | dAddu-du-rī (F; 29.1.c). |
| -gāmil | dAddu-gā-mil (30.3). |
| -gugal | dAddu-gū-gal (30.5). |
| -ištī | [dAddu]-ištī (29.1.b). |
| -lā-tamašī | dAddu-la-ša-aš-sī (27.2). |
| -muballīt | dAddu-mu-ba-al-[i]-īt, dAddu-mu-ba-lī-[i]-īt (30.2). |
| -nāṣir | dAddu-na-ṣir (30.2). |
| -nūrī | [dAddu]-nu-[r]-ī (F; 29.1.c). |
| -šarrum | dAddu-šarrum (LUGAL), [Addu]-ṣ[a]rāk-um? (30.4). |
| dAddu-tukulti | 
| -Samsi- | dAddu-tukulti (42). |

<p>| dAddu |
| Amat- | 15 Amat-dAddu (F; 37.3). |
| Arši- | 16 Arši-Addu (16.2). |
| Aštammār | 17 Aš-ta-ma-addu (27.1). |
| Awil- | 18 Awil-addu (37.3). |
| Bēlī- | 19 Be-lī-addu (29.1.a). |
| Ibbi- | 20 I-bi-addu, I-bi-addu (17.5). |
| Ibnī- | 21 I-bi-addu (17.2). |
| Iddin- | 22 I-ddi-addu, I-di-in-addu (17.1). |
| Ilē- | 23 I-le-ee-addu (26). |
| Inbi- | 24 Inbi-addu (37.1). |</p>
<table>
<thead>
<tr>
<th>Noun</th>
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<tbody>
<tr>
<td>Ipiq-</td>
<td>I-pi-iq-dAddu (39.2)</td>
</tr>
<tr>
<td>IššIm-</td>
<td>I-ši-im-dAddu (17.8)</td>
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<td>Iššme-</td>
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<td>Mut-</td>
<td>Mu-ut-[d]Addu (37.3)</td>
</tr>
<tr>
<td>Nawār-</td>
<td>Na-wa-ar-dAddu (39.2)</td>
</tr>
<tr>
<td>Pī-</td>
<td>Pī-[d]Addu (17.11)</td>
</tr>
<tr>
<td>Qu’u-</td>
<td>Qū-ū-dAddu (27.2)</td>
</tr>
<tr>
<td>Rīm-</td>
<td>Rī-im-dAddu, Ri-mu-dAddu (37.1)</td>
</tr>
<tr>
<td>Silli-</td>
<td>Sīl-li-dAddu (32.3)</td>
</tr>
<tr>
<td>Ṣamšī-</td>
<td>Ṣamši(ši)-dAddu, Ṣa₁₀-am-šī-dAddu (29.1.c)</td>
</tr>
<tr>
<td>Šarrum-</td>
<td>Šarrum-dAddu (30.4)</td>
</tr>
<tr>
<td>Uqā-</td>
<td>Ṣuqa-dAddu (25.2)</td>
</tr>
<tr>
<td>Warad-</td>
<td>Warad-dAddu (37.3)</td>
</tr>
</tbody>
</table>

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 andŠīn 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).
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).

Adi, 'Until' (CAD Al: 112a; AHw: 12-13; MAD 3: 16; etc.). The unabbreviated form of the PN is also attested, Adi-mati-ilî (YOS 14: 46b and Ranke 1905: 62a) and from Cassite times A-di-ma-ti-ilu (Clay 1912: 496).

Admu (DN)

\begin{verbatim}
\text{Admu-} \\
  \text{balâte} 1 \text{Ad-mu-ba-la-[ṭ]ṭî (F; 29.1.c).} \\
  \text{rubā} 2 \text{Ad-mu-ru-ba (F; 30.5).} \\
\end{verbatim}

\begin{verbatim}
\text{Admu} \\
  \text{Iddin-} 3 \text{I-din-Ad-mu (17.1).} \\
  \text{Qišti-} 4 \text{Qi-šti-Ad-mu (36).} \\
  \text{Tariš-} 5 \text{Ta-ri-š-Ad-mu (F; 23.2).} \\
\end{verbatim}

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 'A*_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-agalum and A-agalum.

ahatu

ahatu 1 A-ha-tum (F; 34).

ahatu/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-ū-ta (F; 16.1).

-ahatī

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 NijM 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.
ahum

1 A-hu-um (nom.), A-hi-im (gen.), A-ha-am (acc.) (34).

ahu(m)-
-đamiq 2 A-hu-um-da-mî-iq (40.6).
-El 3 A-hu-El (40.7).
-ki̇nu 4 A-hu-ki-nu (40.6).
-śina 5 A-hu-śina (34).
-waqr 6 A-hu-waqr (40.6).

ahi-
-ya 7 A-hi-ya (34).
-ilî 8 A-hi-ilî (F; 40.7).
-śagiš 10 A-hi-śa-gi-iš (40.6).

aham-
-arši 11 A-ha-am-arši (16.1).
-nûta 12 A-ha-am-nûta (16.1).

ahumma-
-dari 13 A-hu-um-ma-da-ri (40.6).
-El 14 A-hu-um-ma-El, Ahum(SEŠ)-ma?-El (40.7).

-ahum Nominative and vocative.
Anna-
15 An-na-a-hu-um (16.1).
Arši-
16 Ar-ši-a-hu-um (16.1).

-ahî Nom.-acc. form of ahu with the possessive pronominal suffix (1, c., sing.).
Ali-
17 A-li-a-hi, A-li-a-hi (F; 40.2).
Anum-
18 A-nu-um-a-hi (29.1.a).
'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.

Ahu is the fourth most frequent nominal element which appears in Akk. PNs, being surpassed only by bēlum, abu 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).
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.

'Akkadian' (CAD A: 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-
-tempta 2 Tu-li-id-tempta (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-tempta "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-
-abi 1 A-li-a-bi (F; 40.2).
-ahē 3 A-li-a-hē, A-li-a-hē (F; 40.2).
-ummi 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 *'aya. Huffmon (1965: 161) cites nine instances; compare for example his ḫa-a-ya-a-bu-um with no. 1 above.
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<tr>
<td>Tūra- $d$Dagan</td>
<td>Tu-ra-$d$Da-gan (22.1).</td>
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<thead>
<tr>
<th>a(m)</th>
<th>Stems</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>AbĪ-libūr-</td>
<td>A-bi-li-bu-ra (F; 41.1).</td>
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<tr>
<td>Balāṭam-qīšī-</td>
<td>Ba-la-tā-am-qī-ši-im (F; 22.4).</td>
<td></td>
</tr>
<tr>
<td>Beīl-idin-</td>
<td>Be-1īf-i-dīl-nam (41.5).</td>
<td></td>
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<tr>
<td>Beīl-libūr-</td>
<td>Be-1īf-li-bu-ra (F; 41.1).</td>
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<tr>
<td>Ea-idin-</td>
<td>ESSAGE (17.1).</td>
<td></td>
</tr>
<tr>
<td>$d$Enīl-ūbīl-</td>
<td>$d$En-ɪf-ub-λam (17.4).</td>
<td></td>
</tr>
<tr>
<td>Ilī-atpal-</td>
<td>ɪ-ɪf-at-πa-lam (22.1).</td>
<td></td>
</tr>
<tr>
<td>Ilī-erīb-</td>
<td>ɪ-ɪf-e-ri-ba (40.4).</td>
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</tr>
<tr>
<td>Ilī-idin-</td>
<td>ɪ-ɪf-i-dīn-nam (17.1).</td>
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<tr>
<td>Ilī-tūr-</td>
<td>ɪ-ɪf-tu-ra (22.1).</td>
<td></td>
</tr>
<tr>
<td>$d$Išhara-tašbi-</td>
<td>$d$Iš-ha-ra-ta-aš-ba-am (F; 40.4).</td>
<td></td>
</tr>
<tr>
<td>Naṣer-</td>
<td>Na-ṣe-ra (22.1).</td>
<td></td>
</tr>
<tr>
<td>$d$Sīn-aham-idin-</td>
<td>$d$Sīn-a-ha-am-i-dīn-nam (17.1).</td>
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<tr>
<td>$d$Sīn-idin-</td>
<td>$d$Sīn-i-dīn-nam, $d$Sīn-idīn-nam(MU)-nam, Sīn(XXX)-i-dīn-nam (17.1).</td>
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<tr>
<td>$d$Sīn-iqīš-</td>
<td>$d$Sīn-i-qī-ša, $d$Sīn-i-qī-ša-am, Sīn(XXX)-i-qī-ša-am (17.1).</td>
<td></td>
</tr>
<tr>
<td>$d$Sīn-naṣer-</td>
<td>$d$Sīn-na-ap-ṣe-ra-am (22.1).</td>
<td></td>
</tr>
<tr>
<td>Sīn-putur-</td>
<td>Sīn(XXX)-pu-ᵪt-ra-am (22.1).</td>
<td></td>
</tr>
<tr>
<td>$d$Sīn-ūbil-</td>
<td>$d$Sīn-ub-λam (17.4).</td>
<td></td>
</tr>
<tr>
<td>$d$Saṃaš-idin-</td>
<td>$d$Saṃaš-ı-dīn-nam (17.1).</td>
<td></td>
</tr>
<tr>
<td>Ummi-Iqir-</td>
<td>Um-mi-iq-ra (F; 40.6).</td>
<td></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 precative 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.
"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 Am-ma-ru-um (Ranke 1905: 68a), 'I saw his divinity', the preterite interpretation is to be preferred (Stamm 1939: 110 and 183 and Roberts 1972: 100, n. 278). The OB At-an-um (Ranke 1905: 68a), in the perfect, also argues against the 'imp.' interpretation.

"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-ru/ri, which is an abbreviated PN for Am-ma-ru-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 Am-ma-ru, abbreviated from a longer name such as Am-mar-sa-Adad, "I-Will-See-(the-Works-)of-Adad."

"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-183b; Tallqvist 1914: 268b).

"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 Amurru 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).
-ān

<table>
<thead>
<tr>
<th>Name</th>
<th>PN (Reference)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avāt-</td>
<td>A-wa-ta-an (13.2.a).</td>
</tr>
<tr>
<td>Balṭ-</td>
<td>Ba!-al-ṭā-an (13.2.a).</td>
</tr>
<tr>
<td>Buṣṣur-</td>
<td>Bu-ṣu-ra-an (38.1).</td>
</tr>
<tr>
<td>Hurruṣ-</td>
<td>Ru-ru-ṣa-an (38.1).</td>
</tr>
<tr>
<td>Igār-</td>
<td>I-ga-ra-an (13.2.a).</td>
</tr>
<tr>
<td>Kannik-</td>
<td>Ka-ni-ka-an (38.4).</td>
</tr>
<tr>
<td>Karsṣ-</td>
<td>Ka-ar-ṣa-an (38.1).</td>
</tr>
<tr>
<td>Qurd-</td>
<td>Qū-ur-da-an (35.3).</td>
</tr>
<tr>
<td>Rīm-</td>
<td>LRJi?-ma-an (37.1).</td>
</tr>
<tr>
<td>Rubā-</td>
<td>Ru-ba?-an (35.1).</td>
</tr>
<tr>
<td>Šill-</td>
<td>Ši-lu-il-la-an, Ši-la-an (32.3).</td>
</tr>
<tr>
<td>Usāt-</td>
<td>Ū-sa-ta-an (13.2.a).</td>
</tr>
</tbody>
</table>

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.
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.
"...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-İstār (YOS 13: 235.7) or Ātanah-ili (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-ili (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).

"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 with the possessive pronominal suffix (1, c., sing.).

<table>
<thead>
<tr>
<th>Name</th>
<th>Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>dAddu</td>
<td>dAddu-an-dûl-îf (29.1.c)</td>
</tr>
<tr>
<td>dAssur</td>
<td>dA-sûr-an-dûl-îf (29.1.c)</td>
</tr>
<tr>
<td>Bêli</td>
<td>Be-lî-an-dûl-îf (41.3)</td>
</tr>
<tr>
<td>dDagan</td>
<td>dDa-gan-andulli(AN.DULx)(îf)(29.1.c).</td>
</tr>
<tr>
<td>Hammî</td>
<td>Ha-am-mi-an-dûl-îf (40.10)</td>
</tr>
<tr>
<td>Ili</td>
<td>I-îf-an-dûl-îf (29.1.c)</td>
</tr>
<tr>
<td>Ištar</td>
<td>Ištar-an-dûl-îf (f; 29.1.c)</td>
</tr>
<tr>
<td>dŠamaš</td>
<td>dŠamaš-an-dûl-îf, dŠamaš-andulli(DÛL.AN) (f; 29.1.c).</td>
</tr>
<tr>
<td>Šarrum</td>
<td>Šarrum-an-dûl-îf (42).</td>
</tr>
</tbody>
</table>

"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 sululu in PNs. The Amorite cognate "*sitr-, 'protection'...'cover'," occurs in five Amorite PNs (Huffman 1965: 253-54). Compare for example sî-it-ri-IM 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 "*ki, '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 (DN)

<table>
<thead>
<tr>
<th>Annu-</th>
<th>Annu</th>
</tr>
</thead>
<tbody>
<tr>
<td>-asīya</td>
<td>An-nu-a-si-ya (F; 29.1.c)</td>
</tr>
<tr>
<td>-baštī</td>
<td>An-nu-ba-š-ti (F; 29.1.b)</td>
</tr>
<tr>
<td>-damqa</td>
<td>An-nu-dam-qa (F; 30.5)</td>
</tr>
<tr>
<td>-dunni</td>
<td>An-nu-du-un-ni, An-nu-du-ni (F; 29.1.c)</td>
</tr>
<tr>
<td>-gāmiltī</td>
<td>An-nu-ga-mi-il-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>-lamassī</td>
<td>An-nu-la-ma-sī, An-nu-Lamassī (F; 29.1.b)</td>
</tr>
<tr>
<td>-napištī</td>
<td>An-nu-na-pi-(iš)-ti (29.1.c)</td>
</tr>
<tr>
<td>-puřī</td>
<td>An-nu-pu-ū-ri (F; 22.1)</td>
</tr>
<tr>
<td>-rūmsī</td>
<td>An-nu-ri-im-sī (F; 29.1.c)</td>
</tr>
<tr>
<td>-šulūf</td>
<td>An-nu-šū-ulu-li (29.1.c)</td>
</tr>
<tr>
<td>-tale</td>
<td>An-nu-ta-al-e (F; 26)</td>
</tr>
<tr>
<td>-tappī</td>
<td>An-nu-tap-pī (F; 29.1.c)</td>
</tr>
<tr>
<td>-tillatī</td>
<td>An-nu-ti-la-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>-tukultī</td>
<td>An-nu-tu-kul-ti, An-nu-tu-ku-ul-ti (F; 29.1.c)</td>
</tr>
<tr>
<td>-ṭāb</td>
<td>An-nu-ṭāb(DUG) (30.5)</td>
</tr>
<tr>
<td>-ummī</td>
<td>An-nu-um-mi, An-nu-un!-um-mi (F; 29.1.a)</td>
</tr>
</tbody>
</table>

### Annu

| Ammīnī                    | A-mi-ni-An-nu (21.1)       |
| Iddin-                    | I-din-An-nu, I-din-An-nu-um (17.1) |
| _flutter                  | I-di-An-nu (25.2)          |
| .Inf-                     | [I?-]-An-nu (29.1.b)       |
| ı-Nabī                    | Na-bi-An-nu (36)           |
| Șili-                     | Șil-ș-An-nu, Șil-ș-A[n-n]u-nu (f; 32.3) |

This DN, which occurs mainly in fem. PNs, has been extensively treated by Nakata (1973 and 1974: 59-74).
Anum (DN)

Anum-
  -ahī  1 A-nu-um-a-hī (29.1.a).

-Anum
  Šalim-  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.

"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 warđu and māru with nos. 1, 2, 3, 5 and 6 above (see the respective Glossary entries).

"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 "awālum eli bēl awatisu ap-pa-su ikāšād 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, Ikušu-ayābīsu, 'He (the god) has conquered his enemies'.
-uqqur-

D, stative, evidently with the archaic predicate ending -a, see Glossary entry.

Ummu-uqqura 1 Um-mu-uq-qú-ra (F; 40.6).

-İqra

G, pret., 3, fem., sing. with the ventive.

Ahâti-

2 A-ha-ti-iq-ra, A-ha-at-iq-ra (F; 40.6).

Ummî-

3 Um-mi-iq-ra (F; 40.6).

-şüqir

S, imp., 2, masc., sing.

Ilaka-


"... to become precious, valuable, ... uqquru ... to be precious ... šüquru ... 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).

arwûtum 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

Itûr- 1  I-tûr-Ás-ðu, I-tûr-Ás-du-û (17.10).

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 Nûr-Ás-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-sī-rum, A-sī-rī-šīm (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-Addu 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.

asqūdu

asqūdum 1 Ās-qū-du-um, Ās-qū-di-im (gen.), Ās-qū-di (gen.), Ās-qū-du (35.5).

The exact definition of this rodent is in question so it seems best to translate 'the asqūdum-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 ḫa-ās-qū-da-an might possibly be the Amorite equivalent.

assinnu

assinnum 1 A-sī-nu-um, A-sī-na-am (acc.), A-sī-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, Lū Assinu. 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-sà-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.

asū

asūm 1 A-su-um (38.4).

-asī-

Annu-asīya 2 An-nu-a-si-ya (F; 29.1.c).
Ilī-asīya 3 Ī-lī-a-si-ya (F; 29.1.c).
Išhara-asīya 4 Īs-ha-ra-a-si-ya (F; 29.1.c).
īstar-asīya 5 Īst-ar-a-si-ya, Īst-ar-a-su-ya (F; 29.1.c).
Kakka-asīya 6 Ka-ak-ka-a-sī-ya (F; 29.1.c).

-asū

El- 7 Ėl-a-su, Ėl-a-su (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-asīya (nos. 2-6) see GAG: par. 65i. With the 'DN-asīya' pattern compare semantically the eight DN-muballit names listed below (Glossary under balātu).
-wasāb-

G, inf.

TAB-wasābu 1 Ta-ab-wa-ša-ab-šu (32.3).

"...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 (Huffman 1965: 185).

Asar (DN)

Asar-

-ilīsu 1 A-šar-ī-lī-šu (29.1.b).

-nāsir 2 A-šar-na-sir (30.2).

Salim-

3 Sa-lim-Ašar (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.

-āšaru

-ašarēd The stat. absol. of the adj. serving as a stative.

Bēlī-

1 Be-lī-ašarēd, Be-lī-a-ša-re-ed (41.4).

dSin-

2 dSin-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 (Huffman 217-18). Ašarēdu is common as both a divine and royal epithet (Tallqvist 1938: 35-37 and Seux 1967: 43-44).
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-ṣi-ra-ni and ʾ1-li-ṣa-ra-ni (MAD 2: 182 and MAD 3: 76).

"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 ʾaṣumīya could possibly be from ana ʾumīya (OGA par. 114s).
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).

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 $\text{Ašur}$ would not follow the normal pattern noted above.
attā-

-illumma 1 At-ta-ilum(AN)-ma (16.1).

"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-dLamma would not support the third interpretation. Thus the first interpretation seems to be the more probable one.

atū

-ūta G, pret., 1, c., sing.

Ahātam- 1 A-ha-ta-am-ū-ta (F; 16.1).

-nūta G, pret., 1, c., pl.

Aham- 2 A-ha-am-nu-ta (16.1).

"... 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 "*ms", '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).
-atum

<table>
<thead>
<tr>
<th>PN</th>
<th>PN with -atum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arnab-</td>
<td>Ar-na-ba-tum (F; 35.5).</td>
</tr>
<tr>
<td>As-</td>
<td>A-sà-tum, A-sa-[tum] (F; 35.5).</td>
</tr>
<tr>
<td>Bab-</td>
<td>Ba-ba-tum (F; 13.2.a).</td>
</tr>
<tr>
<td>Batūl-</td>
<td>Bu-tu-la-tum (F; 35.1).</td>
</tr>
<tr>
<td>Bēl-</td>
<td>Be-la-tum, Be-la-a-tum (F; 35.1).</td>
</tr>
<tr>
<td>Dabi-</td>
<td>Da-bi-a-tum (F; 35.5).</td>
</tr>
<tr>
<td>Hurāg-</td>
<td>Hu-ra-qa-tum (F; 38.2).</td>
</tr>
<tr>
<td>Huzāl-</td>
<td>Hu-za-la-tum (F; 35.5).</td>
</tr>
<tr>
<td>Ibbi-</td>
<td>Ib-ba-tum (F; 17.5; for an inflected form of the PN see below).</td>
</tr>
<tr>
<td>Inb-</td>
<td>In-ba-tum (F; 37.1).</td>
</tr>
<tr>
<td>Ire-</td>
<td>I-ra-tum (F; 13.2.a).</td>
</tr>
<tr>
<td>Kisibirr-</td>
<td>Ki-si-bi-ra-tum (F; 35.6).</td>
</tr>
<tr>
<td>Kundul-</td>
<td>Ku-un-du-la-tum (F; 35.7).</td>
</tr>
<tr>
<td>Lālā-</td>
<td>La-la-a-tum, La-la-a-tim (F; 35.2).</td>
</tr>
<tr>
<td>Lamassu-</td>
<td>[La]-ma-sà-tum (F; 13.2.a).</td>
</tr>
<tr>
<td>Mamma-</td>
<td>Ma-an-na-tum (F; 13.2.a).</td>
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<tr>
<td>Mann-</td>
<td>Ma-an-na-tum (F; 13.2.a).</td>
</tr>
<tr>
<td>Māgi-</td>
<td>Ma-ği-a-tum (F; 21.1).</td>
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<tr>
<td>Mašh-</td>
<td>Ma-aš-[a]-tum (F; 35.7).</td>
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<tr>
<td>Nakar-</td>
<td>Na-ka-ra-tum (F; 35.4).</td>
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<td>Nanna-</td>
<td>Na-na-tum (F; 13.2.a).</td>
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<tr>
<td>Narbu-</td>
<td>Na-ar-ba-tum (F; 35.3).</td>
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<tr>
<td>Purus-</td>
<td>Pu-ru-sà-tum (F; 13.2.a).</td>
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<tr>
<td>Rabb-</td>
<td>Ra-ba-tum (F; 35.1).</td>
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<tr>
<td>Rīm-</td>
<td>Ri-ma-tum (F; 37.1).</td>
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<tr>
<td>Šahū-</td>
<td>Ša-ha-tum (F; 35.5).</td>
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<tr>
<td>Šitt-</td>
<td>Ši-ta-tum (F; 13.2.a).</td>
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<tr>
<td>Šuqrā-</td>
<td>Su-qq- [r]a-tum (F; 35.1).</td>
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<tr>
<td>Šurān-</td>
<td>Su-ra-na-tum (F; 35.5).</td>
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<tr>
<td>Tīr-</td>
<td>Ti-ra-tum (F; 27.2).</td>
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<tr>
<td>Zābil-</td>
<td>Za-bi-la-tum (F; 38.4).</td>
</tr>
<tr>
<td>Zakū-</td>
<td>Za-ka-tum (F; 35.8).</td>
</tr>
</tbody>
</table>
-atum (continued)

Ibbi-

33 Ib-ba-tim (gen., and probably masc.; compare the fem. PN listed above, no. 6; 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 l-din-dDi-ri-tim seems to be unusually written as well (see qDi-ri-tum below).
awātu

awātum 1 A-wa-tum (F; 13.2.b).

awātī/a-
   -ān 2 A-wa-ta-an (13.2.a).

-awāt-
   Uṣur-awāssu 4 Ū-ṣur-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 Arw (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-ṣur (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 Uṣur-pi-ṣarrim found at Mari. From the 'Cappadocian' names note A-ṣur-be-el-a-wa-tim (Stephens 1928: 15b).

awīlu (LI)

awīli-
   -ya 1 A-wi-li-ya (13.2.a).

awīl-
   -a 2 A-wi-la (F; 13.2.a).
   -dAddu 3 Awīl-\(d\)Addu (37.3).
   -dDagan 4 Awīl-\(d\)D[\(a\)-glan (37.3).
   -El 5 Awīl-El (37.3).
   -dSin 6 Awīl-\(d\)Sin (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 (Arw; 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.

\[\text{ay} (\text{ya, e, i})\]

-\(\text{ay}\)-

\[\text{Ili-ay-a-ba-s} \quad 1 \ \dot{i}-\dot{l}-a-ya-ba-as (22.3).\]

-\(\text{a}\)-

\[\text{Abum-\(\text{e}\)-ki-n} \quad 2 \ A-bu-um-e-ki-in, A-bu-me-ki-[iln (21.2).\]

"Not" (CAD A1: 218a). Occurs quite frequently in PNs, for example OB PNs cited by CAD (219a) include \(\text{\(\text{dSin}\)-a-ya-ba-as}, \text{A-ya-ba-as-}\dot{i}-\dot{l}\), etc. See also AHw (23) and Stamm (1939: 174-75) for more examples.

For the element see also GAG: par. 8li-k.

\[\text{Aya (DN)}\]

-\(\text{\(\text{d}\)Aya}\)

\[\text{Eristi-} \quad 1 \ E-ri-i\(\text{\(\text{\(\text{d}\)}\)A-a (F; 36).}\}

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 nadittum-woman of Šamas 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 -ān ending are attested for nos. 2, 4 and 5 above. Those names with the -ān ending are masculine.

### -aya

<table>
<thead>
<tr>
<th>Name</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bušu'-</td>
<td>Bu-šu-a-ya (F; 35.7).</td>
</tr>
<tr>
<td>Hurāš-</td>
<td>Hu-ra-ša-a-ya (F; 38.2).</td>
</tr>
<tr>
<td>Mann-</td>
<td>Ma-an-na-ya (F; 13.2.a).</td>
</tr>
<tr>
<td>Rubā'-</td>
<td>Ru-ba-ya, Ru-ba-a-ya (F; 35.1).</td>
</tr>
<tr>
<td>Šill-</td>
<td>Ši-il-la-ya (32.3).</td>
</tr>
<tr>
<td>Šarr-</td>
<td>Šar-ra-ya, Šar-ra-a-ya, Ša-ra-a-ya (35.1).</td>
</tr>
<tr>
<td>Ši-tābni-</td>
<td>Ši-tāb-ni-a-ya (F; 34)</td>
</tr>
</tbody>
</table>

"Enemy" (CAD Al: 222a). The element is not common in Akk. PNs but see the example cited by Tallqvist (1914: 210b) Šamaš-kāšid-ayābi. See also the alternate interpretation of Ikšud-appasu entered under appu.
ba’āsu

-abās

G, pres., 1, c., sing.

Ilī-sy-

1 Ilī-a-ya-ba-ās (22.3).

"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 ṣfn-a-ya-ba-ās 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-ē-a (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/ū (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.
balātu (substantive)

balātam-
-qišim  1 Ba-la-ta-am-qī-ši-im (F; 22.4).

-balātī
dAdmu-
  Tāb-
  2 dAd-mu-ba-la-[ṭ]ī (F; 29.1.c).
  3 Ṭā-ḥa-ba-la-ṭī, Ṭā-ḥa-ba-la-ṭī (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-napišti pattern attested at Mari.

balātu

-libluṭ  G, precative, 3, masc., sing.
  Waqar-
  1 Wa-qar-li-ib-lu-uṭ (F; 41.1).

-muballit
  dAddu-
  El-
  Ilī
  dMarduk-
  dSfn-
  dŠamaš-
  3 ḫl-mu-ba-li-iṭ (30.2).
  4 ṭl-mu-[ba?-l]i?i-[i]-iṭ (30.2).
  5 dMarduk-mu-ba-li-iṭ (30.2).
  7 dŠamaš-mu-ba-li-iṭ (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 *huy 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-kašid (16.1).

Adj. "Alive, safe and sound ... healthy ..." (CAD B: 66b). For another OB instance identical to no. 3 see PBS 7 56:3 cited by CAD (B: 66b) and YOS 14: 51a. The element also appears in several PNs from the Nuzi corpus (MPN: 111), one being identical to no. 3 above as well.

balu

balu-
  -Ištar  1 Ba-lu-Ištar, Ba-la-Ištar (33.1).
  -dŠamaš  2 Ba-lu-dŠamaš (33.1).

  -balu-
  Mannum-balu-[ ]  3 Ma-an-nu-um-bal-[ ] (33.1).
  Mannum-baludŠamaš  4 Ma-an-nu-um-baludŠamaš, Ma-an-nu-um-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-ba-lum-da-gan (MAD: 3: 95) among others. Several Amorite PNs contain the related element BLT, for example Ma-an-na-ba-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-al-ta-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</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\mathrm{ibni-})</td>
<td>G, pret., 3, masc., sing.</td>
<td>1 (\mathrm{ib-ni-} \text{Addu} (17.2))</td>
</tr>
<tr>
<td>(\mathrm{d} \text{Addu})</td>
<td>1 (\mathrm{ib-ni-} \text{Addu} (17.2))</td>
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</tr>
<tr>
<td>(\mathrm{d} \text{Amurrum})</td>
<td>2 (\mathrm{ib-ni-} \text{Amurrum} (17.2))</td>
<td></td>
</tr>
<tr>
<td>(\mathrm{d} \text{Erra})</td>
<td>3 (\mathrm{ib-ni-} \text{Err-ra} (17.2))</td>
<td></td>
</tr>
<tr>
<td>(\mathrm{d} \text{Sin})</td>
<td>4 (\mathrm{ib-ni-} \text{Sin} (17.2))</td>
<td></td>
</tr>
<tr>
<td>(\mathrm{tabni-})</td>
<td>G, pret., 3, fem., sing.</td>
<td>5 (\mathrm{tab-ni-tum} (F; 17.2))</td>
</tr>
<tr>
<td>(\mathrm{d} \text{Sin})</td>
<td>7 (\mathrm{d} \text{Sin-ib-ni} (17.2))</td>
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<tr>
<td>(\mathrm{d} \text{Nunu})</td>
<td>8 (\mathrm{d} \text{Nunu-ta-ab-ni} (F; 17.2))</td>
<td></td>
</tr>
<tr>
<td>(\mathrm{bani-})</td>
<td>G, part., stat. absol. serving as a stative.</td>
<td>9 (\mathrm{d} \text{Addu-ba-ni} (30.1))</td>
</tr>
<tr>
<td>(\mathrm{d} \text{Addu})</td>
<td>9 (\mathrm{d} \text{Addu-ba-ni} (30.1))</td>
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<tr>
<td>(\mathrm{d} \text{Akka})</td>
<td>10 (\mathrm{Ak-ka-ba-ni} (30.1))</td>
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<tr>
<td>(\mathrm{d} \text{Assur})</td>
<td>11 (\mathrm{d} \text{Assur-ba-ni} (30.1))</td>
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<tr>
<td>(\mathrm{d} \text{El})</td>
<td>12 (\mathrm{El-ba-ni} (30.1))</td>
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<td>(\mathrm{d} \text{Ilim})</td>
<td>13 (\mathrm{Ilim-ba-ni} (30.1))</td>
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<td>(\mathrm{d} \text{Lamassu})</td>
<td>16 (\mathrm{Lamassu-ba-ni} (30.1))</td>
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<td>(\mathrm{d} \text{Šamaš})</td>
<td>17 (\mathrm{Šamaš-ba-ni} (30.1))</td>
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<tr>
<td>(\mathrm{Šarrum})</td>
<td>18 (\mathrm{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 \(\mathrm{Ibni-}\) DN pattern, compare semantically the Amorite PN \(\text{Ya-} \text{št-AR-AN}, \) from \(\text{ygr}, "'form, design'" (Huffman 1965: 214). With no. 2 above compare \(\text{Ya-} \text{št-AR-IM}\) (Huffman 1965: 177).
bānu

bānu-
- dDagan  1  Ba-nu-dDa-gan (30.4).
- ka-El    2  Ba-nu-ka-El (29.1.c).

"Creator, begetter" (CAD B: 94a). In the above two PNs the element is used as a predicate. Possibly the OAkk. 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 -ā (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-i-DN' and 'DN-bāni' 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.

bāну

bānūm  1  Ba-ni-i-im (gen.) (38.4).

"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 'bānu-DN' noted above. Certainty does not seem possible.

baqqum

baqqum  1  Ba-aq-qum, Ba-qū-um (f; 35.5).

"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 būqāqum noted below.
"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-dSul-gi from the Ur III period (MAD 3: 91), and with no. 5 the parallel Li-bur-ni-äš (BIN 9: 438.21). Compare the longer MB name of a royal official, Li-bu[r-z]a-nin-ä-ker (CAD B: 126b), with no. 8 above. In earlier times, the element could appear with a DN, e.g., the OAkk. FN Li-bur-ä-ZU cited by Gelb (MAD 3: 91), but this was not common.

In view of a name such as We-dDu-um-Li-bur, 'May the only child remain in good health' (MAD 3: 91 from Ur III), it is conceivable that in some of
bāru (continued)

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 bāṣtu 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 bāṣtu 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-ba-sti' 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[i] (F) (CAD B: 143c).

This element occurs already in Ur III PNs (MAD 3: 92). Note the 'mixed PN' found at Mari, Sehli-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.

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ba-aštum</td>
<td>1</td>
<td>(F; 35.1)</td>
</tr>
<tr>
<td>Ba-āš-ti-nu-uš-ri, Ba-āš-ti-nu-uš(IZ)-ri</td>
<td>2</td>
<td>(F; 41.1)</td>
</tr>
<tr>
<td>Ba-āš-ti-uš-ri</td>
<td>3</td>
<td>(F; 41.1)</td>
</tr>
<tr>
<td>A-bi-ba-aš-ti</td>
<td>4</td>
<td>(F; 41.3)</td>
</tr>
<tr>
<td>Addu-ba-aš-ti</td>
<td>5</td>
<td>(F; 29.1.b)</td>
</tr>
<tr>
<td>An-nu-ba-aš-ti</td>
<td>6</td>
<td>(F; 29.1.b)</td>
</tr>
<tr>
<td>Be-lī-ba-aš-ti, Be-lī-ba-aš-ti</td>
<td>7</td>
<td>(F; 41.3)</td>
</tr>
<tr>
<td>Da-gan-ba-aš-ti</td>
<td>8</td>
<td>(F; 29.1.b)</td>
</tr>
<tr>
<td>Ė-a-ba-aš-ti, Ė-a-ba-aš-ti</td>
<td>9</td>
<td>(F; 29.1.b)</td>
</tr>
<tr>
<td>Į-lī-ba-aš-ti</td>
<td>10</td>
<td>(F; 29.1.b)</td>
</tr>
<tr>
<td>Li-bur-ba-aš-ti, Li-bur-ba-aš-ti</td>
<td>11</td>
<td>(F; 41.1)</td>
</tr>
<tr>
<td>Šarrum-ba-aš-ti, Šarrum-ba-aš-ti</td>
<td>12</td>
<td>(F; 42)</td>
</tr>
</tbody>
</table>
"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.

Bēlet-ekallim (DN)

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 Bēlet-ekallim-nIrI (ARMT XVI/l: 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(tī)-E-ra-ah (29.1.a).
-liwwer 4 Bēltī(NIN?)-l[i]-we-er (41.1).

-bēltī-
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>bēlum-</th>
<th>bēl-</th>
<th>bēlī-</th>
</tr>
</thead>
<tbody>
<tr>
<td>-kīma-El</td>
<td>-ānum</td>
<td>-ya</td>
</tr>
<tr>
<td></td>
<td>-atum</td>
<td>-dādAddu</td>
</tr>
<tr>
<td></td>
<td>-šunu</td>
<td>-ānum</td>
</tr>
<tr>
<td>bēlum</td>
<td>bēl-</td>
<td>bēlī-</td>
</tr>
<tr>
<td></td>
<td>-ānum</td>
<td>-ya</td>
</tr>
<tr>
<td></td>
<td>-atum</td>
<td>-dādAddu</td>
</tr>
<tr>
<td></td>
<td>-šunu</td>
<td>-ānum</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 bēlu often refers to a deity (see CAD above), and since the 'Bēlu-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 Bēlu could refer to an unnamed deity. In later times bēlu 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-el-lī (YOS 14: 46a).

In addition, in PNs nos. 1, 7, 9, 29 and 30, the 'Bēlu-element' pattern is paralleled by PNs from Mari of the pattern 'Šarrum-element', implying that possibly bēlu 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 qarrādu below. The Amorite cognate, ba(h)li-, appears in twenty-four of the names (2.8%) cited by Huffmon (1965: 174).

<table>
<thead>
<tr>
<th>Element</th>
<th>PN Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dŠamaš-bēl-ilī 32 dŠamaš-be-el-lī (30.6).</td>
</tr>
<tr>
<td>bēlī</td>
<td>Addu- 33 A-du-be-lī (29.1.a).</td>
</tr>
<tr>
<td></td>
<td>Libūr- 34 Li-būr-be-lī (41.1).</td>
</tr>
<tr>
<td></td>
<td>Puzur- 35 Puzur-be-lī (41.5).</td>
</tr>
<tr>
<td></td>
<td>dSin- 36 dSin-be-lī (29.1.a).</td>
</tr>
<tr>
<td></td>
<td>Šalim 37 Ša-lim-be-lī (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).
**Bunene (DN)**

Bunene    1  Bu-[ne?]J-ne (F; 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 İbal-Bunene (ARMT XVI/1: 81 and 260).

**Buqāqum**

Buqāqum    1  Bu qa-qum, Bu qa-qū-um, Bu qa-qi-im (-), Bu qa qa-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.
"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-\textsuperscript{d}IN and Būr-Ma-\textsuperscript{d}ma (MAD 3: 92). The logogram used is AMAR. Semantically compare the Pirhī-\textsuperscript{d}ṣīn and Inīb-\textsuperscript{d}ṣama\textsuperscript{a} PNs found in the Mari corpus.

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). Başārū, mng. "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 Hurruṣum and Hurruṣān.
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 Buši 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 Bušu 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.
Dabī

dabium

1 Da-bi-um (35.5).

dabi-

2 Da-bi-a (35.5).

-datum

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

Ša-pī-

1 [Ša]-pī-da-di (41.4).

"...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.
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**

<table>
<thead>
<tr>
<th>adallal</th>
<th>G, pres., 1, c., sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-da-[l]a-al (27.1).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>adallal-</th>
</tr>
</thead>
<tbody>
<tr>
<td>-dSin</td>
</tr>
<tr>
<td>A-dal-la-al-dSin (27.1).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-ludlul</th>
</tr>
</thead>
<tbody>
<tr>
<td>dSin-</td>
</tr>
<tr>
<td>dSin-lu-ud-lu-ul (27.1).</td>
</tr>
</tbody>
</table>

"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 ūsāmaru.
damqtu

damqtu 1 Da-mi-iq-tum, Da-mi-iq-tim (gen.), Da-mi-iq-tum (F; 35.2).

"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.

damqu

damqu-
-ānu 1 Dam-qa-nu (F; 35.2).

-damiq

Ahum- 2 A-hu-um-da-mi-iq (40.6).
Puruš- 3 Pu?-ru-uš-da-mi-iq (F; 30.5).
šīn- 4 šīn-da-mi-iq (30.5).
šu- 5 šu-da-mi-iq (41.4).

-damqa

The adj. serving as the predicate with the archaic predicate ending.

Annu- 6 An-nu-dam-qa (F; 30.5).
šîshara- 7 šî-sha-ra-dam-qa (F; 30.5).
Ištara- 8 Ištara-dam-qa (F; 30.5).
šina- 9 šī-na-dam-qa, šī-ni-dam-qa (F; 40.6).

"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; ū-a-da-me-iq (MAD 3: 110).
Semantically compare the usage of ُtabu in Akk. PNs. It is possible that among the Amorite PNs, ُNîm, ُnîm carries a similar semantic notion. Huffmon (1965: 237-39) cites eleven examples of various types. The Amorite names such as ُAs-di-nî-hi-im and ُI-lî-ne-hi-im (Huffmon 1965: 238) seem to reflect a pattern similar to that found in the Akk. PNs listed above.

**dāmu**

dām-

-hūrāši(m) 1 Da-am-hu-ra-šī, Dam-hu-ra-ši-im, Da-am-hūrāšīm(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 ÛS.MEŠ and NA₄.GUG Ša ÛŠ 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 dām.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-*

- **tāhāz**

1. Dan-nu-ta-ha-az, Da-nu-um-ta-ha-az (42).

**dan-**

- **Erra**

2. Da-an-Err-ra (30.5).

**dannat**

- Fem. form of the adj. in the stat. absol. used as the predicate.

- **Ishara-**

3. d-Iš-šara-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 E₃₁-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-tāhāz, YOS 14: 53b.

**daqqu**

*dąqqu*  

- **Arše-**

1. Ar-ši-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 Daggātu, Daggīya and Da(q)qum (YOS 14: 54a).
dāris

dāris
1 Da-ri-iš (42).

dāris-
-libūr
2 Da-ri-iš-li-bur (f; 42).

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 darū.

darū

darū-
-ya
1 Da-ri-ya (13.2.a).

-darū
G, stative, 3, masc., sing.

Ahumma-
2 A-hu-um-ma-da-ri (40.6).

Bēlī-lū-
3 Be-lī-lu-da-ri (41.1).

Lū-
4 Lu-da-ri (41.1).

'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. darū as CAD (D: 116b). For its very frequent appearance in OAkk. PNs such as DN-, Šarrum-, Ṛūm-, Šu-, Lū-, dāri, 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.

- dayyān

1 Be-lī-da-ya-ān (F; 41.4).

2 Ėl-da-a-ya-ān (30.3).

3 dNārum-ID-dayyān(DI.KU₅) (30.3).

"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) ḫša-maš-da-ya-a-ā-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 *špu, 'exercise authority, judge'," which appears in the Amorite PN ša-pa-tā-AN, apparently a qatala verbal formation (Huffman 1965: 268).

dīmtu

Stat. const. of the plural.

- ummi

1 Di-ma-at-um-mi (F; 40.2).

"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).
Gdc,

~iritum-kapi

3~iritum-sarrat

~iritum-ummi

Iddin-~iritum

4~iritum (DN)

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I-din-~iritum-ka-pī (F; 29.1.c).

2~iritum-sarr-ra-at (F; 30.4).

3~iritum-um-mi (F; 29.1.a).

I-din-~iritum (nom. and gen. usage) (17.1).

5Qf-is-ti-d~iritum (36).

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).

dumqI-

-dumqI

-dumqī

-dumqī

-Bālī-

2Be-lī-du-um-qī (F; 41.3).

3Ī-li-du-um-qī (F; 29.1.c).

4dīs-ha-ra-ūda-du-um-qī (F; 29.1.c).

5dšamaš-du-um-qī (F; 29.1.c).

"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.
-dunni

Annu-
1 An-nu-du-un-ni, An-nu-du-ni (F; 29.1.c).

d'Mamma-
2 d'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 dûru PNs listed below.

dûru

-dûrî

Abî-
1 A-bi-du-ri (F; 41.3).

d'Addu-
2 d'Addu-du-ri (F; 29.1.c).

Bêlî-
3 Be-lî-du-ri (F; 41.3).

d'Samaš-
4 d'Samaš-[d]u?-ri (29.1.c).

Šî-
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 BÂD 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).


dussupu

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 guttulu 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)

| 1  | E-a-ba-aš-ti, E-a-ba-aš-ti (F; 29.1.b). |
| 2  | E-a-ilum(AN) (30.4). |
| 3  | E-a-i-din-nam (17.1). |
| 4  | E-a-ka-bar (30.5). |
| 5  | E-a-la-ma-sf, E-a-īlamassī (F; 29.1.b). |
| 6  | E-a-ma-lik (30.4). |
| 7  | E-a-mu-ša-ki-il (30.5). |
| 8  | E-a-mu-ša-lim (30.2). |
| 9  | E-a-na-da (F; 27.1). |
| 10 | E-a-na-šir (30.2). |
| 11 | E-a-ra-bi (30.5). |
| 12 | E-a-šadū(KUR)-ni (29.1.c). |
| 13 | E-a-šamšī(ši) (F; 29.1.c). |
| 14 | E-a-tappī (29.1.c). |
| 15 | E-a-tillati (29.1.c). |
| 16 | E-a-tukulti (29.1.c). |

**-Ea-**

Ana-Ea-takla-ku 17 A-na-Ē-a-tāk-la-ku (25.2).

###  dụ Ea

| 17 | draulic |  |  |
| 18 | draulic |  |  |
| 19 | I-din-Ē-a (17.1). |
| 20 | I-din-pī-Ē-a (17.1). |
| 21 | I-ši-im-Ē-a (17.8). |
| 22 | I-tūr-Ē-a (17.10). |
| 23 | Ki-bi-ir-Ē-a (39.2). |
| 24 | Li-pī-it-Ē-a (37.1). |
| 25 | Şil-li- đu-Ē-a, Şil-li-Ē-a (32.3). |
| 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 Yasim-Ea (Huffman 1965: 267).

-ekallim

Mut- 1 Mu-ut-ē-kāl-lim (gen.; 42).

"Royal palace..." (CAD E: 52b). The element is not too common in PNs, but compare the OAkk. PN Um-mi-Ē.GAL (F) cited by Gelb (MAD 3: 26) and Ištar-ekalli noted in OB (AHw: 192a).

-eli-

Ili-elīš 1 ḫ-lī-e-li-īs (37.3).
Ṭāb-eli-mātišu 3 ṭā-ab-e-li-ma-ti-šu (23.2).
Ṭāb-eli-ummānišu 4 ṭā-ab-e-li-um-ma-ni-šu, ṭā-ab-el-um-ma-ni-šu (23.2).

"On, above, upon, over, to, towards..." (CAD E: 89a). See also GAG: par. 1140.


-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: llla). In OB compare for example E-li-i-na-ma-tim cited by CAD, "He(the deity)-Is-Exalted-in-the-Land" (E: llla), and possibly E-li-ad-da (YOS 13: 164.5).

emūqī-

emūqī- 1 E-[m]u-qī-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 Ilī-e-mu-qī noted in CAD (E: 158b) among others. Semantically compare the usage of dunnû noted above.

Enlil (DN)

dEnlil-

-d Enlil-a-bi (29.1.a).

-ublam 2 dEnlil-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.
ennam-
- Assur

1 En-nam- Assur (22.1).

"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-ē-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.

Erah (DN)

The three lunar deities appearing in the PNs from Mari are Nanna (Sum.), Sīn (Akk.) and Erah (WSem.). Their distribution agrees with their background; i.e., Nanna mainly in Sum. PNs (see ARMT XVI/1: 161), Sīn 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-  

ēris-  
Ilam- 2 Ilam(lam)!-e-ri-[š] (26).

"To express a wish for (something) (said of a deity)" (CAD E: 281a).

Compare for example the OB PN dāšn-e-ri-īš with no. 2 above (CAD E: 284b). The element appears already in Sargonic and Ur III PNs: e.g., DINGIR-e-ri-īš (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-īš-tum (F; 35.1).

erišti-  
-š-d Aya 2 E-ri-īš-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 "Aja is my desire" but erišti is the normal stat. const. of erištu (AHw: 421b-42a). Thus I have translated the PN as 'Desire of Aya'.

For a long prosopographic discussion of the status of no. 2 and her position as a nadītum see Batto 1974: 93. Semantically compare "*šbw, 'desire'," which appears in five Amorite PNs (Huffman 1965: 256); e.g., š[i]-bu-um.
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).

Ešar is more common in its Amorite form, Ešar, 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."
"... to thrive, to prosper ... šutēšuru ... to see that justice is done ..." (CAD E: 352a). With no. 2 compare the OB PN of the pattern Li-šē-er-GN (place name) cited in AHw (254b) and with no. 1 the abbrev. one word PN Li-šē-rum (YOS 13: 470 obv.4). Also to be noted is Ahī-lisher (Tallqvist 1914: 17a) and others cited by Stamm (1939: 155). From Sargonic times note šī-a-šē-ar-Da-ga-an (MAD 3: 77). PNs of the pattern 'DN-muṣṭēšer' are quite common in OB (AHw: 256 and CAD M2: 289b).

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 0Akk. (CAD E: 382b) and this pattern, Etel-pī-DN is very common in OB, see for example Ranke 1905: 81b-82b for ten examples, plus additional occurrences of nos. 1 and 3.
etērū

litir-
-šarrūsu

G, precative, 3, masc., sing.

1 Li-ṭir₅-šarru(ru)-sū, Li-ṭir₅-šarru-sū (42).

2 A-bi-li-ṭir₅ (F; 41.1).

3 Šumšu-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 tir₅ (the readings adopted above) at Mari. The alternative tir, rendering litir, 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) Liter-šarrūsu, seems to imply etērū although his lack of the use of the emphatic ū leaves this open to question. A PN parallel to no. 3 above, Šum-šu-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

igmilum

1 Ig-mi-lum, Ig-mi-li-im (gen.), Ig-mi-li (gen.) (24.6).

igmil-
-Ššn
G, pret., 3, masc., sing.

2 Ig-mi-il-Ššn, Ig-mi-[Šš]n (24.6).

igmilanni
G, imp., 2, masc., sing. with the acc. pronominal suffix (1, c., sing.).

III-
4 Ñ-il-gi-im-la-ni (22.1).

gumul-
-Ššn
G, imp., 2, masc., sing.

3 Gu-mu-ul-Ššn (22.1).

-gumlanni
G, imp., 2, masc., sing. with the acc. pronominal suffix (1, c., sing.).

I-I-
4 Ñ-š-gi-im-la-ni (22.1).

-gumlu
G, imp., 2, fem., sing.

5 Ñ-š-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 OAkk. (AHw: 275b). In this regard compare the Sargonic and Ur III PNs cited by Gelb Ig-mul-īr-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 šērū 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 *zc in Amorite PNs, e.g. the causitive Ya-āš-zi-ib-AN (Huffman 1965: 192).
-gāmil
The stat. absol. of the adj. serving as a predicate adj.

Addu-
1 dAddu-ga-mil (30.3).

El-
2 Ḫl-[g]a-[m]il, Ḫl-ga-mi-il (30.3).

Erra-
3 Ḫr-ra-ga-mil (30.3).

Sin-
4 dSin-ga-mil, Sin(XXX)-ga-mil (30.3).

Šamaš-
5 dŠamaš-ga-mil (30.3).

Turrungi-
6 Tu-ur-ru-nu-u-ga-mil (30.3).

-gāmilat
Stat. absol. of the fem. form of the adj. serving as a predicate adj.

Rubat-
7 dHu-ba-at-ga-mi-la-at (F; 30.3).

Minhursagga-
8 d Nin.hur.sag.gá-ga-mi-la-at (F; 30.3).

-gāmiltī
The fem. form of the adj. with the pronominal suffix (1, c., sing.).

Annu-
9 An-nu-ga-mi-il-ti (F; 29.1.c).

"Merciful, forebearing" (CAD G: 32b). PN similar to the above are very common in the OB period (see CAD G: 33a and Ranke 1905: 227b for example).

guppušum
1 Gu-up-pu-ši-[im] (gen.) (38.1).

"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).
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 İr-ra-ga-še/i-ir (MAD 3: 121) as well as in other OB PNs, Ga-šu-ru-[um], etc. (CAD G: 57a). The -a ending has evidently feminized this PN (see the Glossary above).

geru

-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-ri-um, etc. (MAD 3: 119) and in an OB PN as well, Ma-an-nu-um-gi-ri-Šemaš (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).

2. Gi-mi-il- d-Da-gan (32.2).

3. Gi-mi-il- d-Samaš (32.2).

4. Ma-ad-gi-mi-il- d-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 d-Samaš 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. d-Addu-gá-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, Gu-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.

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**guppusum**

See gapāsum.

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**gurruru**

gurruru 1 Gu-ur-ru-ru (38.1).

The mng. of this element is not known (CAD G: 141a and AḤw: 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. lú.še.ha.ba.zi ša ha-ba-zi-i 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-

-ândullî 1 Ha-am-mi-an-dûl-lî (40.10).
-šagiš 2 Ha-am-mi-ša-gi-iš (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.

Hammû (DN)

-Su-

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)

Mut-

1. Mu-ut-\(\text{\textdion{d}}\)Ha-na-at (37.3).

Šilli-

2. Ší-ľf-\(\text{\textdion{d}}\)Ha-na-at (32.3).

Ummī-

3. Um-mi-\(\text{\textdion{d}}\)[a-na-at?] (F; 29.1.a).

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: 198-203 and ARMT XVI/1: 262). Nakata's research has shown that little is known about this deity in Mesopotamia (198).

Hanna (GN)

Mut-

1. Mu-ut-Ha-na (38.4).


haṭṭu

-haṭṭu(m)

Takūn-

1. Ta-ku-un-ha-ṭum (F; 23.2).

Tariš-

2. Ta-ri-īš-ha-ṭ-ṭū (F; 23.2).

Ummī-

3. Um-mi-ha-ṭum (F; 42).

"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: _\(\text{\textdion{d}}\)_Su-EN.ZU-li-la-bi-ir-ha-da-am, 'May Šu Sin's rule last long', Tu-ki-in-Pa-mi-īg-ri-ša, 'She established the rule of her favorite', and Wa-at-ra-at-ha-tūm, 'Surpassing is the rule' (MAD 3: 136 and CAD H: 154b-55a). In view of these extra-Mari names as well as Takūn-, Tariš-mēlətum 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, Šibtu (ARMT XVI/1: 136, 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-gū-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. OAkк. text cited by CAD (Hi-ir-gum) (H: 199b).

Hubat/Humat (DN)

dHubat-
- gāmilat 1 dHu-ba-at-ga-mi-la-at (F; 30.3).
- rēmēnī 2 dHu-ba-at-re-me-nī (F; 30.3).
- tukultī 3 dHu-ba-at-tu-kūl-tī (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 dHu-ma-at- based upon his texts and those from Tell ed-Dēr (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

"(a precious stone)" (CAD H: 226b). As a PN occurs already in Ur III PNs such as Hu-la-lum, Hu-la-ll, etc. (MAD 3: 128). Compare also in OB Hu-la-lum cited by Ranke 1905: 87a.

hummuṣu

-hummuṣim

Mut-

1 Mu-ut-hu-mu-ṣī-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-ye (F) (CAD H: 237a). The name has tentatively been interpreted as 'luxuriant (growth of hair)'. For a full discussion, see hunnubu following.
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 hanabu 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 Ina-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 ḏūtu in a syn. list. Since ḏūtu 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
(continued)

DN-ku-zu-ub-ma-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" (CADK: 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 ℒ 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 ℒ Sיווה (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. IIi 37 "itti pirtāšu uh-tan-na-ba kīma Nisba the locks of hair on his head grow abundantly like barley" (CAD H: 76b). Thus it is proposed that names such as Hunnubum and Hunāba (F) mean 'Luxuriant (growth of hair)' and in an extended sense refer to voluptuousness.
hurāgu

1 Hu-ra-ša-tum (F; 38.2).
2 Hu-ra-ša-a-ya (F; 38.2).
3 Da-am-hu-ra-ši, Dam-hu-ra-ši-im, Da-am-hurāšim(Kū.GI) (F; 38.2).

"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-ša-nu, etc. (CAD H: 245b). From OB note Hu-ra-ša-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 Sāmum and Šāntum 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 waqrū 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.
hurrusu

hurrusúm  1  Hu-ru-šum (38.1).

hurrusu-   2  Hu-ru-ša-an (38.1).
    -ān

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 harāšu 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.

huzālatu

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. ġazāl-. 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.

huzzū

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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<td>Ta-bu-bu-um-mi (F; 29.1.a).</td>
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-I (continued)

-Ł (continued)

Tāb-balāṭī 265 Tā-ab-ba-la-tī, Ṭā-ab-ba-la-tī (24.1).
Ummī-ilī 266 Um-mi-ī-li (F; 40.7).
Ummī-simtī 267 Um-mi-sim-ṭi (F; 41.3).
Ummī-Šamṣī 268 Um-mi-ša-mṣī (ṣī) (F; 41.3).
Ummu(m)-kāpī 269 Um-mu-um-kā-a-pī, Um-mu-ka-a-pī (F; 41.3).
Ya-akrub-El-tillatī 270 Ya-ak-ru-ub-El-til-la-tī (29.1.c).

‘My’, possessive pronominal suffix (i, 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
asīm entry in the Glossary. The names with -aṣīya (nos. 134, 182, 194, 200 and
212) are formations parallel to that of pū plus the pronominal suffix (GAG:
par. 65i).

Idiglat

-Idiglat

Migir- 1 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-šIDIGNA (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’.
Idū

Idi-

-Ann 1 I-di-An-nu (25.2).
-El 2 I-di-El (25.2).

-Iddi

Kakka-

3 Ka-ak-ka-li-di (F; 22.4).

"To know (something or somebody) ... " (CAD I/J: 20b). The element appears more frequently in later PNs, e.g., Ili-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).

Igāru

igār-

-an 1 I-ga-ra-an (13.2.a).

"Wall ... enclosure wall ... " (CAD I/J: 34a). The preceding PN might be an abbreviated PN from a longer type such as Igār-dīn-ēmīd (38a). Semantically compare dūru noted above.

IGI.KUR (DN)

-IGI.KUR

Iddin- 1 I-din-IGI.KUR (17.1).
Mut- 2 Mu-ut-IGI.KUR (37.3).

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).
### Ilum-

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<td>-šalma</td>
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### Ilam-

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<td>-ēris</td>
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### El-

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Names with AN = El:

- Abum-       26 A-bu-um-El (40.7).
- Ahumma-     27 A-hu-um-ma-El, Ahum(?)-ma?-El (40.7).
- Anni-       29 An-ni-El (16.3).
- Awīl-       32 Awīl-El (37.3).
- Bānūka-     33 Ba-nu-ka-El (29.1.c).
- Bēlum-kīma- 34 Be-lum-kīma-El (42).
- Īdi-        35 I-di-El (25.2).
- Iddīn-      36 I-din-El (17.1).
- Maṣi-       38 Maṣi-El (21.1).
- Mutum-      39 Mu-tum-El (40.7).
- Rēʾūm-      40 Rēʾūm(SIPA)-El (30.4).
- Rība-       41 Rī-ba-El (40.3).
- Rīmsī-      42 Rī-mṣi-El (30.4).
- Șādīma-     43 Șa-dīma-El (29.1.c).
- Șa-pī-      44 Șa-pī-El (36).
- Șa-ṭūbi-    45 Șa-ṭūbi-El, Șa-ṭūbi-El (37.3).
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**ilîf-**

With pronominal suffix (1, c., sing.).

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<td>54 Ī-lîf-a-sîr-an-rîn (22.4).</td>
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<td>56 Ī-lîf-a-ya-ba-îs (22.3).</td>
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<td>58 Ī-lîf-ba-aš-tî (F; 29.1.b).</td>
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<tr>
<td>ismînî</td>
<td>64 Ī-lîf-iš-mînî (24.6).</td>
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<tr>
<td>Îstar</td>
<td>65 Ī-lîf-Îstar (29.1.b).</td>
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<td>itê</td>
<td>66 Ī-lîf-it-e (29.1.c).</td>
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<td>ma-abî</td>
<td>67 Ī-lîf-ma-a-bî (40.8).</td>
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<td>Mamâma</td>
<td>68 Ī-lîf-Mâ-ma (29.1.b).</td>
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<td>mašarîi</td>
<td>69 Ī-lîf-ma-ša-ri, Ī-lîf-[m]a?-aš?-a-rî [ı] (29.2).</td>
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<td>mubâllîț</td>
<td>70 Ī-lîf-mu-[ba?-ı?]i?-iṭ? (30.2).</td>
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<td>71 Ī-lîf-mu-tap-îlî (29.2).</td>
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<td>72 Ī-lîf-pû-t-îr-an-nî (22.1).</td>
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<td>râbi</td>
<td>73 Ī-lîf-ra-bî (30.5).</td>
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<td>74 Ī-lîf-re-me-nî (30.3).</td>
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<td>75 Ī-lîf-Ša-ki-im (29.1.b).</td>
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<tr>
<td>šarrî</td>
<td>76 Ī-lîf-ša-rî [ı] (42).</td>
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<td>usuršu</td>
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<td>wēdiku</td>
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<td>-IL</td>
<td>With the pronominal suffix (1, c., sing.).</td>
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<td>ābba-</td>
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<td>ābi-</td>
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<td>āPu-tram-</td>
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<td>ārimū-</td>
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<td>dāSin-</td>
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<td>dāSamas-</td>
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<td></td>
<td>āUmmu-</td>
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<tr>
<td>IIKA/Illaka-</td>
<td>With pronominal suffix (2, masc., sing.).</td>
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<tr>
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<td>āna’ad</td>
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<td>āpilah</td>
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<td></td>
<td>āSīn</td>
</tr>
</tbody>
</table>
**Ilšu-**

With pronominal suffix (3, masc., sing.).

- *abūšu* 102 ʾIš-u-a-bu-šu (29.1.a).
- *bāni* 103 ʾIš-u-ba-ši (30.1).
- *ibbišu* 104 ʾIš-u-i-bi-šu, ʾIš-u-ib-bi-šu (17.5).
- *nādā* 105 ʾIš-u-na-da (27.1).
- *tillassu* 107 ʾIš-u-tillassu (sū) (29.1.c).

- *ilīšu*

With pronominal suffix (3, masc., sing.).

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<tbody>
<tr>
<td>Abī-</td>
<td>108 A-bī-ʾI-šu (40.7).</td>
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<tr>
<td>dAddu-</td>
<td>109 ḍAdDu-ʾI-šu (29.1.b).</td>
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<tr>
<td>Apīl-</td>
<td>110 A-[p]Iš-u-ʾI-šu (37.1).</td>
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<td>Ašar-</td>
<td>111 A-šar-ʾI-šu (29.1.b).</td>
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<tr>
<td>Nabī-</td>
<td>112 Na-bī-ʾI-šu (36).</td>
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<tr>
<td>Narām-</td>
<td>113 Na-ra-am-ʾI-šu (37.3).</td>
</tr>
<tr>
<td>Nūr-</td>
<td>114 Nu-ūr-ʾI-šu (39.2).</td>
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<tr>
<td>Siñ-</td>
<td>115 Siñ(XXX)-ʾI-šu (29.1.b).</td>
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<tr>
<td>Warad-</td>
<td>116 Warad-ʾI-šu (37.3).</td>
</tr>
</tbody>
</table>

-ilūni

With pronominal suffix (1, c., pl.).

117 I-šu-ni (34).

**ili-**

See Analysis Chapter for discussion and 125 below.

- *milku* 118 ʾI-šu-mil-ku (F; 31.1).

- **ili-**

Stat. const.

Itti-ili-milkī 119 Ittī-ši-šu (31.1).

- **ili**

Stat. const.

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<tr>
<td>Apīl-</td>
<td>120 A-pīl-ʾI-šu (37.1).</td>
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<td>Kīma-</td>
<td>121 Kī-[m]a-ʾI-šu (13.1).</td>
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<tr>
<td>Mär-</td>
<td>122 Mär-ʾI-šu (37.2).</td>
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<tr>
<td>Nabī-</td>
<td>123 Na-bī-ʾI-šu (36).</td>
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<tr>
<td>Nūr-</td>
<td>124 Nu-ūr-ʾI-šu (39.2).</td>
</tr>
<tr>
<td>Puzur-</td>
<td>125 Puzur-ʾI-šu (39.2).</td>
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</table>
El/ilum (continued)

-ili (continued)

<table>
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<tr>
<th>Term</th>
<th>Reference</th>
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<tbody>
<tr>
<td>Qīš-</td>
<td>126 Qī-š-ilì-ìf, Qī-š-ì-ìf (36).</td>
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<td>Qīšti-</td>
<td>127 Qī-š-ti-ì-ìf (36).</td>
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<tr>
<td>Šarrum-kīma-</td>
<td>128 Šarrum-ki-[m]a]-ì-ìf (42).</td>
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-ilī Pl., stat. const.

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<tr>
<th>Term</th>
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<tbody>
<tr>
<td>ḫSamaš-bēl-</td>
<td>129 ḫSamaš-be-èl-ì-ìf (30.6).</td>
</tr>
<tr>
<td>ḫSamaš-ìn-</td>
<td>130 ḫSamaš-i-in-ì-ìf (30.6).</td>
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</tbody>
</table>

-ilī- Pl. with pronominal suffix (1, c., sing.).

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<tr>
<th>Term</th>
<th>Reference</th>
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<tbody>
<tr>
<td>Lipit-ilīya</td>
<td>131 Li-pī-it-ì-ìf-ya (37.1).</td>
</tr>
</tbody>
</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/Il, Ilum and Ila. 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/Il 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/Il a distinct deity. His arguments include the following.

Morphologically il could be either the absolute or the predicate state of ilum, but there are strong syntactical arguments against taking il in either of these senses in the above names. (1) In the verbal-sentence names such as Isšul-il or Isšup-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 mimamation of the normal nominative form, Isšul-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

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\(^1\) But 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 mimination, 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-il/El, Ša-tu-bi-il/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, and 49. 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 il. Huffmon noted (1965: 162 and 165) that in the Amorite names il 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 il, thirty-three (70%) are initial while fourteen (30%) are in the final position.

That AN can, on occasion, stand for il is evidenced in the name dSin-AN(il), 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-il', but these have been taken as simple predications of the 'DN-ilum' type. Certainty in these latter cases does not seem possible.

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1 It is not certain that i and e are phonemically distinct in the Akkadian of the Mari letters, Finet 1956: pars. 5j-l.

2 Parallels can be found under the appropriate Glossary entries.
El/illum (continued)

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 illum, ill, il(i)šu and il(a)ka in the above names, it seems that in the Old Babylonian names from the Mari texts, illum 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 de-illum from a Fara text.
Il-aba (DN)

<table>
<thead>
<tr>
<th></th>
<th>1 Il-a-{ba₄}-ra-bi (30.5).</th>
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Il-aba-

-rabi

1  Il-a-{ba₄}-ra-bi (30.5).

-Il-aba-

Ana-Il-aba-taklāku

2  A-na-Il-a-ba₄-ták-la-ku (25.2).

-Il-aba

Iddin-

3  I-din-Il-a-ba₄ (17.1).

Puzur-

4  Puzur-Il-a-ba₄ (39.2).

Qīšti-

5  Qī-īš-ti-Il-a-ba₄ (36).

The problem of the reading of the DN has been solved by the appearance of Il-aba in a god list (Roberts 1972: 34 and Nakata 1974: 278). The mng. 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).

-iltim

-ila tim

Gen. pl.

1  Šill-If-la-tim (32.3).

"Goddess, female deity" (CAD I/J: 89a). Is used quite commonly in OB PNs: I-la-as-sú-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 E₃₄₃-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

ina-
-qāt-Šamaš 1 I qa-atŠamaš (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-bultyu.

inbu

inbum 1 In-bu-um (37.1).

inbu/i/a-
-tum 2 In-ba-tum (F; 37.1).
-d'Addu 3 In'bi-d'Addu (37.1).
-ša 4 In-bu-ša (gen.) (37.1).

inib-
-dšamaš 5 I-ni-ib-dšamaš (37.1).
-šarri 6 I-ni-ib-šar-ri, I-ni-ib-šarri (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
appears already in Pre-Sarg., Sargonic and Ur III PNs. Compare for example En-bi-ES₄-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 (AHw: 381b) but the form used in nos. 5-8 is more common. Among the 'Cappadocian' names In-bi-Adad/Istar appears (Stephens 1928: 78) while the Inib- form does not. From the OB names published in YOS 14, Inbi-Istar and Inbusa are to be noted (p.62a; compare nos. 3 and 4 above).

"Eye" (CAD I/J: 153b). For exact OB parallels to no. 3 above see Ranke 1905: 145. Compare also the OB PN dSamaš-IGI-a-li-su 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-lá-e" which is translated as "the eye (the sun) was eclipsing."² Cohen has also noted this usage of י'ל = 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 אֶלֶךֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכֶכְקְk


**Ipqu**

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<th>Form</th>
<th>Description</th>
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<tr>
<td>ipiqum</td>
<td>1  Ip-pi-qum? (39.2).</td>
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<tr>
<td>ipiq-</td>
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<tr>
<td>-dAddu</td>
<td>2  Ip-pi-qi-Addu (39.2).</td>
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<td>-Nunu</td>
<td>3  Ip-pi-qi-Nu-nu (39.2).</td>
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<td>-dSîn</td>
<td>4  Ip-pi-qi-Sîn (39.2).</td>
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<td>-dDagan</td>
<td>6  Ip-qû-dâ-g[an] (39.2).</td>
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<td>-Ištâr</td>
<td>7  [I]p-qû-Iš[tar] (39.2).</td>
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<td>-dItûr-Mer</td>
<td>8  Ip-qû-dI-tûr-Me-er (39.2).</td>
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<td>-dNassî</td>
<td>9  Ip-qû-dNa-as-sî (39.2).</td>
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<tr>
<td>-dSala</td>
<td>10 Ip-qû-dSala, Ip-qû-Sala (39.2).</td>
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</tbody>
</table>

"Grace...(personal names only)" *(CAD I/J: 165b).* This element occurs already in PN in the Sargonic and Ur III periods. Gelb *(MAD 3: 203)* lists seven PNs of the 'Ipq-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 'Ipqu-DN' pattern are cited (61), while in YOS 14, eight names of the pattern 'Ipq-DN', three names of the pattern 'Ipq-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 *spēqu* 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.
This is the terminative adverbial ending (GAG: par 67 and PED 2: 90-130). The element is common in O Akk. PNs as noted by Gelb in MAD 2 (142-44). In the cases of Darīš 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 Darīš in the O Akk. name Da-ri-š-li-bur cited by Gelb (MAD 3: 169). In the case of Tamhiriš, the terminative function comes to the fore (again MAD and GAG). For this function compare the O Akk. name Dūg-bī-ti-š-zu, "he is good unto his house," which contains the -iš element plus the pronominal suffix.
išaru

išar-

The stat. absol. form of the adj. used as a predicate.

Lim

1 Išar-Li-im (30.5).

išar

dSumuqan-

2 dSumuqan(GIR)-išar (30.5).

"...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 esēru 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).

išdi-

-išdi-ya

1 Iš-di-ya (F; 13.2.a).

"...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 išdu in some cases is a metaphor referring to 'posterity' (as Stamm 1939: 144, 246). Notice how it appears in parallel with zēru in the curse "[i-š]išdi-ya lissuḫu zēraḫu līlguṭu '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 Ṣu-ša-ra and Šu-da-ša-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).
Iskur (DN)

Iskur-

-eli 1 Is-kur-e-li (F; 30.5).

Iskur 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).


Ištar (DN)

Ištar-

-andullī 1 Ištar-an-dû-l-ī (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-ī (F; 29.1.b).
-kabar 5 Ištar-ka-bar (30.5).
-dLamassī 6 Ištar-dLamassī, Ištar-la-ma-sī (F; 29.1.b).
-milkī 7 Ištar-mī-il-ki (F; 31.1).
-puṣrī 8 Ištar-pu-uṣ-ri (F; 22.1).
-š Gillī 9 Ištar-š Gillī(GIŠ.MI(ī) (F; 29.1.c).
-šSamšī 10 Ištar-šSamšī (ši) (F; 29.1.c).
-šarra 11 Ištar-šarra (F; 30.4).
-talē 12 Ištar-ta-ē (F; 26).
-tappī 13 Ištar-ta-pī (F; 29.1.c).
-tillatī 14 Ištar-ti-la-tī, Ištar-[t]i-la-tī (F; 29.1.c).
-tukultī 15 Ištar-tu-kūl-tī, Ištar-tu-ku-ul-tī (F; 29.1.c).
-ummī 16 Ištar-um-mī (F; 29.1.a).

-Ištar-

Ana-Ištar-taklāku 17 A-na-Ištar-tāk-la-ku (F; 25.2).

-Ištar-

Apil- 18 A-pil-Ištar (37.1).
Balu- 19 Ba-la-Ištar, Ba-la-Ištar (33.1).
Ibbi- 20 I-bi-Ištar (17.5).
-Ištar (continued)

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<td>Iš-</td>
<td>Š-š-š-Ištar (29.1.b)</td>
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<td>Kaspš-</td>
<td>Ka-šš-š-Ištar (40.10)</td>
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<td>Ki-š-š-Ištar (29.1.c)</td>
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<td>Rimš-</td>
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<td>Taršš-</td>
<td>Tššš-Išš (F; 23.2)</td>
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<td>Taššš-</td>
<td>Taššš-im-Išš (F; 17.8)</td>
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<td>Tatūšš-</td>
<td>Tatššš-ur-Išš (F; 17.10)</td>
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<td>Tššš-</td>
<td>Tiššš-Išš (27.2)</td>
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<td>Waradš-</td>
<td>Waradššš (37.3)</td>
</tr>
<tr>
<td>Zikirš-</td>
<td>Zššš-ir-Išš[tar] (36)</td>
</tr>
<tr>
<td>Zittšš-</td>
<td>Zššš-ti-Iššš (29.1.c)</td>
</tr>
</tbody>
</table>

Iššš, 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 I: 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-Išššš with no. 39 Ba-ab-du-Išššš and with no. 34 the concept in the Amorite Bu-šššš-Išššš (all Huffman 1965: 172). For extended treatments of the DN see Nakata 1974: 291-307 and Roberts 1972: 37-40.
Ištaran (DN)

Ištaran-
-īštaran-
-nāšir  1  dIštaran-na-ṣir (30.2).

-īštaran
Ibdi-
   2  I-bi-d[īš]taran (17.5).

In the Mari corpus the deity appears only in the above two PNs. The reading is dKA.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)

Išum-
-bāni
   -muṣallim  2  dIšum-mu-[īš]a-lim (30.2).

-Išu
Puzur-
   3  Puzur-Išu-ū (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-bēli. Deities such as Abba, Addu, Admu, Ašar, Bunene, Ea, Erra, Ištar, KišItum, Lāba, Lamassu, Lamma, Mamma, Nabû, Nanna, Nāru, Nunu and Šīn 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-dIšum (YOS 14: 52b) and dIšum-bāni, -nāšir (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 ṣin-ni-šu and A-ša-ša-ni-šu. Note also A-ša-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 Ili-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)

-Itūr-Mer-
  Ana-Itūr-Mer-takläku
    1  A-na-It-tūr-Me-er-[a?-ak?-la?-ku?] (25.2).

-Itūr-Mer
  Iddin-
    2  I-din-It-tūr-Me-er (17.1).
  Ipqu-
    3  Ip-qū-It-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-

-ka-, -k-

Bānūka-El 1 Ba-nu-ka-Ĕl (29.1.c).
Ilaka-šuqir 2 I-la-ka-šu-qīr, AN-ka-šu-qīr, I-la-ak-šu-qīr, I-la-ak-šu-qīr (=HA) (27.2).
Ilak-na'ad 3 I-la-ak-na-ad (27.2).
Ilak-pilah 4 I-la-ak-pī-lāh (27.2).
Ilka-Šīn 5 Il-ka-Šīn (29.1.b).

'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. 42i) 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).

-šabar

Ea- 1 ë-a-ka-bar (30.5).
Išt- 2 Išt-ar-ka-bar (30.5).

"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 kabāru. 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. יָבָר. For several OAkk. PNs using this element see CAD (K: 23a), for example ë-lum-ka-bar.
Kabta (DN)

\[\text{d}_{\text{Kabta}}\]

<table>
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<tr>
<th>Name</th>
<th>Note</th>
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<tbody>
<tr>
<td>Nūr-</td>
<td>1 Nu-ûr-\text{d}_{\text{Kab-ta}} (39.2).</td>
</tr>
<tr>
<td>Šu-</td>
<td>2 Šu-\text{d}_{\text{Kab-ta}} (37.3).</td>
</tr>
</tbody>
</table>

The DN only appears in two PNs from the texts found at Mari (\textit{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 (\textit{AbE I:74}) and also compare Puzur-\text{d}_{\text{KAB.TA}} (\textit{YOS 14: 53a}).

Kakka (DN)

<table>
<thead>
<tr>
<th>Name</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Ka-ak-ka (F; 13.2.b).</td>
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Kakka-
-asiya
-lIDI
-rımši

<table>
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<tr>
<th>Name</th>
<th>Note</th>
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</thead>
<tbody>
<tr>
<td>2 Ka-ak-ka-a-sí-ya (F; 29.1.c).</td>
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<tr>
<td>3 Ka-ak-ka-li-di (F; 22.4).</td>
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<tr>
<td>4 Ka-ak-ka-ri-im-si (F; 29.1.c).</td>
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Kakka-
-Iddin-
-Nābi-
-Puzur-

<table>
<thead>
<tr>
<th>Name</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 I-din-Ka-ak-ka, I-din-\text{d}_{\text{K}}a (17.1).</td>
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</tr>
<tr>
<td>6 Na-bi-Ka-ak-ka, Na-bi-Ka-ka (36).</td>
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<tr>
<td>7 Puzur-Ka-ak-k[aj (39.2).</td>
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</tr>
</tbody>
</table>

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 (\textit{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-dŠamaš-kalūma

1 Ša-dŠamaš-ka-lu-ma (31.3).

"Whole, entirety, all ..." (CAD K: 87b). The element appears already in O Akk. PNs. Among others Gelb (MAD 3: 144) cites Kā-lat-ī-li.

kanāsu

kunši-

-mātum

1 Ku-unši-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-unši-ma-tum (MAD 3: 148). In all the instances, save one, Mukannišum is inflected correctly according to sentence syntax.
Kanîš (GN)

Kanîš Cummings Fem. adj.

1 Ka-ni-ši-tum (F; 38.4).

A GN. For other PNs based on place of origin see Analysis Chapter par. 38.4. The GN appears in ARM VII.173.5 (see also ARMT XVI/1: 18). From the OB texts in YOS 13 note the PN Ka-ni-ši-i (169.19).

kanniku

kannik-

-ān 1 Ka-ni-ka-an (38.4).

"Official in charge of sealing" (CAD K: 154a). Occurs several times in OB texts as the title of an official (see CAD above).
<table>
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<tr>
<th>ikûn-</th>
<th>G, pret., 3, masc., sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pî</td>
<td>1 I-ku-up-pî (F; 17.11).</td>
</tr>
<tr>
<td>-pî-šîn</td>
<td>2 I-ku-un-pî-šîn (17.11).</td>
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</tbody>
</table>

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<tr>
<th>takûn-</th>
<th>G, pret., 3, fem., sing.</th>
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</thead>
<tbody>
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<td>-haṭṭum</td>
<td>3 Ta-ku-un-haṭṭum (F; 23.2).</td>
</tr>
<tr>
<td>-mātum</td>
<td>4 Ta-ku-un-maṭum (F; 23.2).</td>
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<th>kîn-</th>
<th>G, stative, 3, fem., sing.</th>
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<td>-sarrûssu</td>
<td>5 Ki-na-at-LUGAL-sú, Ki-na-at-šar-ru-sú (42).</td>
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<tr>
<th>-kîn</th>
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<td>April</td>
<td>7 A-pil-ki-en (40.6).</td>
</tr>
<tr>
<td>Pûšu-</td>
<td>8 Pu-šu-k[i]-i[i]n (32.1).</td>
</tr>
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</table>

"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).
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-šādī. Possibly a PN such as Ka-bi-dīm, -Da-gan and E-pu-ub (Huffmon 1965: 49) should be read Ka-pī-dīm, -Da-gan and -E-pu-ub and included as Akk. rather than Amorite.

"Grape cluster; OB, Mari ..." (CAD K: 202b). References to other OB PNs identical to the above are gathered by CAD.

"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

kaspu-
-Îštar 1 Ka-ás-pu-Îštar (40.10).

kasap-
-Šamaš 2 Kasap(Kù.BABBAR)-Šamaš (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 Kù-DN PNs.

kašádu

ikšud- G, pret., 3, masc., sing.
-appasu 1 Ik-šu-ud-ap-pa-šu (16.1).
-ayabīšu 2 Ik-šu-ud-a-ya-bi-šu (26).

-kasīd G, stative, 3, masc., sing.
Balțu- 3 Ba-al-tū-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-kašid "'Shamash captures'" (Ranke 1905: 145b) and Šamaš-kašid-ayyābī 'Shamash is the one conquering the enemies' (Tallqvist 1914: 210b-lla 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 kašádu 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-šīd a-a-bē-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., 𒈾-ra- and 𒁷-𒈾-ki-ib-ri (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 Ki-[m]a-[ī]-lī (13.1).

-kīma-

  Bēlum-kīma-El 2 Be-lum-ki-ma-El (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-[ī]-lī (42).

"Like, in the manner of, as, according to ..." (CAD K: 367a).
In Amorite PNs 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-iš-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.
"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 kīnu in this Glossary. The Amorite equivalent is apparently "*ṣdq, 'be right, just, reliable'," which occurs in five Mari PNs cited by Huffmon (1965: 256-57); e.g., ści-id-qa^d^IM. With no. 1 compare Cassite Li-bur-ki-nu (Clay 1912: 102b).

"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-
   -Lammāsa 1 dKi-ši-tum-La-ma-ša (F; 29.1.b).
   -ummi 2 dKi-ši-tum-um-mi, dKi-šī-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 "Erscheinugsform" of Ištar.

kittu

kittum-
   -lizziz 1 Ki-it-tum-li-zi-iz (22.1).

"Truth, justice ..." (CAD K: 468b). For identical PNs from OB see Stamm 1939: 173 and YOS 14: 64b. The element appears in Pre-Sarg. PNs like ı-li-ki-ti and Ša-ma-as-ki-ti cited by Gelb (MAD 3: 140). For further PNs using this element see also CAD K: 470, and note its usage in the OB PN Ki-it-ti-dMarduk-lu-mur (YOS 13: 62).
kizû

kizûm

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.
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.

"(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: 536b). The term occurs outside of the above PNs in OB (see CAD above).

kurrūm

kurrūm  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-
-:`~ābtum 1 La-`ā-ab-tum, La-`ā-ab-tum (F; 38.3).

-~lā-
dAddu-~lā-tamaṣṣu 2 dAddu-la-ta-ma-aṣ-ṣi (27.2).
dSin-~lā-ṣanān 3 dSin-la-ṣa-na-an (33.1).
Šumman-~lā-El 4 Šum-ma-an-la-El (16.3).
Šumman-~lā-Šamaṣ 5 Šum-ma-an-la-Šamaṣ (16.3).

"No, not, without ..." (CAD L: 1a).

Lāba (DN)

Lāba-
-~sar 1 La-ba-ṣa-ar (30.4).

dLāba
Iddin-
Šadūm-
2 I-din-dLa-ba (17.1).
3 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).

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
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 Šu-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)

dLāgamāl-
-abum 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-
-atum 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-li-sa, 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.
Lamassu (DN)

<table>
<thead>
<tr>
<th>Element</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>La-ma-sā</td>
<td>(F; 13.2.a)</td>
</tr>
<tr>
<td>La-tum</td>
<td>[La]-ma-sā-tum (F; 13.2.a)</td>
</tr>
<tr>
<td>La-sī-ya</td>
<td>La-ma-sī-ya (13.2.a)</td>
</tr>
<tr>
<td>A-sur</td>
<td>La-ma-sī-A-sur (F; 29.1.b)</td>
</tr>
<tr>
<td>Lamma</td>
<td>Lamma(LAMMA)-bā-ni (30.1)</td>
</tr>
</tbody>
</table>

Lamma (DN)

<table>
<thead>
<tr>
<th>Element</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-bi-Lamma</td>
<td>(F; 41.3)</td>
</tr>
<tr>
<td>An-nu-</td>
<td>An-nu-Lamma(LAMMA) (F; 29.1.b)</td>
</tr>
<tr>
<td>Be-lī-</td>
<td>Be-lī-Lamma(LAMMA) (F; 41.3)</td>
</tr>
<tr>
<td>A-la-</td>
<td>A-la-Lamma(LAMMA) (F; 29.1.b)</td>
</tr>
<tr>
<td>Iš-ha-ra</td>
<td>Iš-ha-ra-Lamma(LAMMA) (F; 29.1.b)</td>
</tr>
<tr>
<td>Ištar</td>
<td>Ištar-Lamma(LAMMA), Ištar-la-ma-sī (F; 29.1.b)</td>
</tr>
<tr>
<td>Šamaš</td>
<td>Šamaš-la-ma-sī (F; 29.1.b)</td>
</tr>
</tbody>
</table>

"Protective spirit (representing and protecting the good fortune...of human beings...)") (CAD L: 60d-61a). 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. PN 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).

leqû

-leqe  G, imp., 2, masc., sing.
      Supî- 1 Sû-pî-le-qê-e (F; 22.1).

"To take something ..." (CAD L: 131a). Compare the OB PN cited by Tallqvist (1914: 200a) Ṣfn-leqe-unninnî, 'Ṣfn, accept my entreaty'.

le'û

ilê-
-Addu 1 I-le-e-Addu (26).

le'i-
-Dagan 2 Le-i-Da-gan (30.5).

-talê
      Annu- 3 An-nu-ta-al-e (F; 26).
      Ištar- 4 Ištar-ta-al-e (F; 26).
      Mamma- 5 ṢMa-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 Ṣî-e-Ṣfn, with no. 1 above. With no. 2 compare the OB PN, Ṣfn-li-e-i, cited by Ranke (1905: 160b). Huffmon suggests (1965: 224) that a related element "*l'û" 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

-llibi

Anih-


Inüh-

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-ıb-ıli 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)

-Išar-

1 I-šar-Li-im (30.5).

Qisti-

2 Qš-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-p!-it-î-î (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)
(continued)

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-bi-li-bu-ra</td>
<td>A-bi-li-bu-ra (F; 41.1)</td>
<td></td>
</tr>
<tr>
<td>A-bi-li-ti-r</td>
<td>A-bi-li-ti-r (F; 41.1)</td>
<td></td>
</tr>
<tr>
<td>Aš-su-mi-ya-li-bur</td>
<td>Aš-su-mi-ya-li-bur (F; 41.1)</td>
<td></td>
</tr>
<tr>
<td>Be-li-bu-ra</td>
<td>Be-li-bu-ra (F; 41.1)</td>
<td></td>
</tr>
<tr>
<td>Be-li-li-wer</td>
<td>Be-li-li-we-er (41.1)</td>
<td></td>
</tr>
<tr>
<td>Be-li-li-dari</td>
<td>Be-li-li-dari (41.1)</td>
<td></td>
</tr>
<tr>
<td>Be-li-li-wer</td>
<td>Be-li-li-wer (41.1)</td>
<td></td>
</tr>
<tr>
<td>Da-ri-iš-li-bur</td>
<td>Da-ri-iš-li-bur (F; 42)</td>
<td></td>
</tr>
<tr>
<td>Du-um-qí-li-bur</td>
<td>Du-um-qí-li-bur (F; 41.1)</td>
<td></td>
</tr>
<tr>
<td>Ka-ak-ka-li-di</td>
<td>Ka-ak-ka-li-di (F; 22.4)</td>
<td></td>
</tr>
<tr>
<td>Ki-it-tum-li-zi-iz</td>
<td>Ki-it-tum-li-zi-iz (22.1)</td>
<td></td>
</tr>
<tr>
<td>Li-pi-sú-li-še-er, Li-pi-sú-li-šēr, Li-pi-sú-li-tír₅ (sic)</td>
<td>(19.2)</td>
<td></td>
</tr>
<tr>
<td>Ma-aq-tum-li-zi-iz</td>
<td>Ma-aq-tum-li-zi-iz (22.1)</td>
<td></td>
</tr>
<tr>
<td>Šum-su-li-te-er</td>
<td>Šum-su-li-te-er (YOS 13: 74a)</td>
<td></td>
</tr>
<tr>
<td>Wa-qar-li-tum</td>
<td>Wa-qar-li-tum (F; 41.1)</td>
<td></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-lū-tum (63a). Note how the verbal form has been nominalized in the case of no. 10 above. Šum-su-li-te-er (YOS 13: 74a) is similar to no. 25 above.
lu (voluntative)

lu-

-sta-mar  1  Lu-uš-ta-mar (27.1).

-lu-

Mannam-luplah  2  Ma-an-na-am-lu-up-la-ah (F; 27.1).
Nawarša-lūmur  3  Na-wa-ar-ša-lu-mu-ur (22.1).
Nawarši-lūmur  4  Na-wa-ar-ši-lu-mu-ur (F; 22.1).
Rabūssu-lūmur  5  Ra-bu-su-l[u-m]ur (22.1).
Sīn-ludul  6  Sīn-lu-ud-lu-ul (27.1).

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.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Enclitic -ma (GAG: par. 123a), and see especially Rainey 1976 for its usage with the logical predicate in OB. For the use of the &quot;enclitic emphatic particle&quot; in eleven Amorite PNs see Huffmon 1965: 228. With nos. 5 and 6 compare from Cassite times Ilu-ma-a-hi and Ɨ-lî-ma-a-hi (Clay 1912: 182b).</td>
<td></td>
</tr>
</tbody>
</table>
### magāru

<table>
<thead>
<tr>
<th>Form</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>imgurum</td>
<td>1 Im-gu-rum, Im-gu-r[i?-im?] (gen.) (24.7).</td>
<td></td>
</tr>
<tr>
<td>imgur-</td>
<td>G, preterite, 3, masc., sing.</td>
<td></td>
</tr>
<tr>
<td>-dNinurta</td>
<td>2 Im-gur-[d]Nin-urta (24.7).</td>
<td></td>
</tr>
<tr>
<td>-dSin</td>
<td>3 Im-gu[r]-dSin (24.7).</td>
<td></td>
</tr>
<tr>
<td>-dSamaš</td>
<td>4 Im-gur-[d]Samaš (24.7).</td>
<td></td>
</tr>
<tr>
<td>-māgir</td>
<td>G, ppl., stat. absol. serving as the predicate.</td>
<td></td>
</tr>
<tr>
<td>dSin-</td>
<td>5 dSin-ma-gir, dSin-ma-girx (=HA) (30.3).</td>
<td></td>
</tr>
<tr>
<td>dSamaš-</td>
<td>6 dSamaš-ma-gir (30.3).</td>
<td></td>
</tr>
</tbody>
</table>

"... 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

<table>
<thead>
<tr>
<th>Form</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>māhir-</td>
<td>1 Ma-hi-ra (F; 33.1).</td>
<td></td>
</tr>
<tr>
<td>-a</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"Rival, adversary ..." (CAD Ml: 99a). The element occurs already in Sargonic and Ur III PNs, e.g. Ma-ma-hir (Man-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  G, part., sing., stat. absol. serving as a stative.

d- Assur-  

1  d- A-šur-ma-lik (30.4).

Er-  

2  Ḫ- a-ma-lik (30.4).

d-Nabû-  

3  Ḫa-bu-š-ma-lik, Ḫa-bu-um-ma-lik (30.4).

d-Sin-  

4  ḪSin-ma-lik (30.4).

d-Samaš-  

5  ḪSamaš-ma-š-li-ik (30.4).

"Counselor, advisor" (CAD Ml: 162b). The above pattern occurs in OAkk. PNs, see for example Gelb’s Ḫa-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 Ḫm-lik-Ḫ- a (MAD 2: 176) and additional names of the 'Imlik-DN' pattern in OB (YOS 14: 61b).
Mamma (DN)

-atum 1  [M]a-a[m]-ma-tum (F; 13.2.a).
dunni 2  ṍa-ma-du-un-ni (F; 29.1.c).
-numrif 3  ṍa-ma-na-um-ri (F; 29.1.c).
-šarra 4  ṍa-ma-[a]-šar-ra (F; 30.4).
talē 5  ṍa-ma-ta-al-e (F; 26).

Bur-Mam 6  Bur-rão-ma, [B]ur-Ma-ma (37.2).
Iddin- 7  I-din-rão-ma, I-din-rão-ma-ma (17.1).
Ili- 8  ṫ-[i]l-rão-ma (29.1.b).
Puzur- 9  Puzur-rão-ma, Puzur-rão-ma-ma (39.2).
Qīšti- 10  Qī-iš-ti-rão-ma, Qī-iš-ti-rão-ma-ma (36).
Šēra- 11  Še-ra-rão-ma (F; 30.4).
Tappi- 12  Ta-p[t]-rão-ma (F; 29.1.c).
Tīr- 13  Ti-ir-Ma-ma (27.2).
Tūlid- 14  Tu-li-id-rão-ma (F; 17.3).

For a treatment of the DN see Nakata 1974: 364-69. PNs containing this DN were frequently borne by females; that is over half were borne by females. Of the over twenty PNs 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 PNs. 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 OAkk. PN ṭa-ma-šar-ra-at (MAD 3: 289).

Mammitum (DN)

-ummi 1  ṭa-ma-am-mi-tum-um-mi (F; 29.1.a).

The above is the only occurrence of the DN in Mari PNs or texts. For various possibilities of interpretation, possibly a diminutive of Mama, a personification of an oath, or a derivation of a Sum. lv. "mammit(m), 'frost, ice',' see Nakata 1974: 462, n.25. Note its appearance as a month name at Mari (ARMT XVI/1: 272).
Mannum             1 Ma-nu-um (13.2.b).

mannu/i/a-

-ya                2 Ma-an-ni-ya (13.2.a).
-atum              3 Ma-an-na-tum (F; 13.2.a).
-aya               4 Ma-an-na-ya (F; 13.2.a).
-balu-[ ]         5 Ma-an-nu-um-ba-lu-[ ] (33.1).
-balu-Šamas        6 Ma-an-nu-um-ba-lu-Šamas,
                   Ma-an-nu-ba-lu-Šamas (33.1).
-gērīṣu            7 Ma-an-nu-um-ge-ri-ṣu (33.1).
-kīma-[ ]         8 Ma-an-nu-um-ki-ma-[ ] (33.1).
-kīma-abī         9 Ma-an-nu-um-ki-ma-a-bi (40.9).
-luplah           10 Ma-na-am-lu-up-la-ah (F; 27.1).
-šāninša          11 Ma-an-nu-um-ša-ni-[in-ša] (F; 33.1).
-šāninšu          12 Ma-nu-ša-ni!-in!-šu (33.1).
-še                13 Ma-an-na-šē (F; 16.1).

"Who (interr.)..." (CAD Ml: 213a). The element appears already in OAkk. PN, see for example Ma-an-ba-lum-Ša-gan cited by Gelb among others (MAD 3: 177-78). It occurs very frequently in PN of all periods (CAD Ml: 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 PN 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.

maqtum-

-lizziz           1 Ma-aq-tum-li-zi-iz (22.1).

"...(in substantival use) destitute, uprooted person..." (CAD Ml: 254b-55a). For a PN identical to that noted above see Stamm 1939: 172.
marāgu  

-marṣat  
G, stative, 3, fem., sing.  

Ummī-  
1 Um-mi-mar-ṣa-at (F; 41.5).  

"...to be difficult..." (CAD M1: 269a). The usage of this element in PNs is not all that common, but compare the Kassite Biltī-mar-ṣa-(et) cited by CAD (M1: 273a), "My-Load-Is-Painful." The element also appears in Amorite PNs from Mari, such as Ya-am-ra-as-AN and Ya-am-ru-is-AN (Huffman 1965: 233). In Amorite the qatala formation is also attested; e.g., A-hi-ma-ra-as and Bi-ni-ma-ra-as (Huffman 1965: 234). The latter two are not Akk., for one expects marīš for the stative form (AHw: 609b) and the Bi-ni-element is clearly Amorite. In view of names such as Ya-am-ra-as-AN and Ya-am-ru-is-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-as (YOS 13: 94.4, 6, seal D).  

<table>
<thead>
<tr>
<th>Marduk (DN)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( ^\text{d} )Marduk-</td>
<td></td>
</tr>
<tr>
<td>-muballit</td>
<td>1 ( ^\text{d} )Marduk-mu-ba-li-it (30.2).</td>
</tr>
<tr>
<td>-nāṣir</td>
<td>2 ( ^\text{d} )Marduk-na-ṣir (30.2).</td>
</tr>
<tr>
<td>-niṣu</td>
<td>3 ( ^\text{d} )Marduk-ni-ṣu (16.2).</td>
</tr>
<tr>
<td>( ^\text{d} )Marduk</td>
<td></td>
</tr>
<tr>
<td>Nūr-</td>
<td>4 Nu?-Ur?-( ^\text{d} )Marduk] (39.2).</td>
</tr>
</tbody>
</table>

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.  

<table>
<thead>
<tr>
<th>Māritum</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>māritum</td>
<td>1 Ma-ri-tum (F; 38.4).</td>
</tr>
</tbody>
</table>

"From Mari" (CAD M1: 282b). The adj. based upon the GN, Mari.
mar- 

-Addu 1 Măr-Addu (37.2).
-ili 2 Măr-ili (37.2).
-Ištar 3 Măr-Ištar (37.2).
-Šamaš 4 Măr-Šamaš (37.2).

"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-IM should be kept distinct from Bi-na-IM (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 'Măr-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-IM, Bi-na-IŠDAR and Bi-in-[D] (Huffmon 1965: 175-76).

maskum

1 Ma-ás-ku-um, Ma-ás-ku (38.1).

masiktum Fem. form of the adj.
2 Ma-si-ik-tum (F; 38.1).

"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.

maššaru

-maššar-

Ili-maššarī 1 ī-šī-ma-ša-ri, ī-šī-[m]a?-aš?-ša-[r]ī (29.2).

"Guardian ..." (CAD Ml: 341a). Gelb (MAD 3: 207-8) cites another OB occurrence of a PN identical to the first variant entered above.
**maṣū**

maṣi-  
G, stative, 3, masc., sing.  
-atum  
1 Ma-ṣi-a-tum (F; 21.1).  
-El  
2 Ma-ṣi-El (21.1).

"...to be sufficient for..." (CAD Ml: 344b). Compare the OB PN cited by Ranke (1905: 123b) Ma-ṣi-a-am-ili, "'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.

**mašhu**

Mašhum  
1 Ma-aš-hu-um, Ma-aš-hi-im (gen.) (35.7).

maš-  
-atum  
2 Ma-aš-[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 mašhu as a copper container for beer in Ur III times, URUDU maš-hu-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.

**mašū**

-tamašši  
G, pres., 2, masc., sing.  
Addu-lā-  
1 Addu-la-ta-ma-aš-ši (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-ši among other examples cited by CAD (Ml: 400a).
māsu

māsum

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 PNs (MAD 3: 184) as no. 1 above. See also CAD (Ml: 402a).

mati

mati-

-ilu

1 Ma-ti-ilu (21.1).

-mati-

Admat-ilīf

2 Ad-ma-at-ī-līf (21.1).

"When" (CAD Ml: 406a). In no. 2 above there is a contraction of adī with mati (GAG: par. 114j). From the Ur III period compare Ma-at-ī-līf with variant cited by Gelb (MAD 3: 187). From OB note Ma-tī-ilu listed by Ranke (1905: 123b), and from Cassite times A-di-ma-ti-ilu (Clay 1912: 49b).
-māti-

1 Šarrum-nūr-mātīšu 1 Šarrum-nu-ūr-ma-ti-šu (42).
2 Tāb-eli-mātīšu 2 Tā-ab-e-li-ma-ti-šu (23.2).

-mātum

2 Kiniš 4 Ki-ni-iš-ma-tum (F; 23.2).
3 Kūnū-mīti 5 Ku-un-iš-ma-tum (F; 42).
4 Tarkūn-mīti 6 Ta-kū-un-ma-tum (F; 23.2).
5 Tarīš-mīti 7 Ta-ri-iš-ma-tum (F; 23.2).
6 Tatūr-mīti 8 Ta-tū-ur-ma-tum, Ta-tūr-ma-tum (F; 23.2).

-mātim

1 Ṣābi-mīti 9 CNJu-ri-ma-a-tim (gen.) (42).
2 dŠamaš-En-mīti 10 Sa-bi-ma-tim (F; 38.4).
3 dŠamaš-in-ma-tim (30.6).

"Country ... land ... population of a country" (CAD Ml: 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 Ml: 42Ob, 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-nu-ma-tum and apparently Da-ku-un-ma-tum (MAD 3: 168-69) with no. 6 above. Compare also šu-dEN.ZU-nu-ūr-ma-ti-iš-zu (MAD 3: 192) with the shorter name from Mari, no. 9 above.
mekû

mekûm

1 M[e-k]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. 105b 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-

-kîna

1 Me-e[r?-k]î-na (F; 30.5).

-Mer

Nûr-

2 Nu-ur-Me-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-đšûl-gi from the Ur III period. For a discussion of the roll 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-Šamas 1 Ma-ad-gi-mil-Šamas (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-1fl
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
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-balātu, -ahūtu' (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-ti-dSin-mil-ki cited by CAD (68a) among other OB examples.
mērānu(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

Mīrum 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 mu-ballītu, mu-sallimu, mu-haddū, mu-nawwiru, mu-pahhiru, mu-pettū and mu-kannīsu. Other stems, less frequently represented, are the Gt, mu-tapli and muštālu, the Š, mušākīlu 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: -muballīt (six names), -mušallīm (four names), -muštēšer (one name), -muṭapli (two names), -mušākīl (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-muballit' (eight names), 'DN-mustesir' (one name), 'DN-mupahhir' (one name), 'DN-mustal' (one name), 'DN-musallim' (one name), 'DN-musallimat' (one name), Muhaddûm and Muhadditum. These names thus confirm the widespread usage of this type of element in names of the OB period.

mu-

-mûda

Stat. absol. serving as the predicate.

\[^1^d\text{Sin-} \]

1 \[^d\text{Sin-mûda(GAL.ZU)} \] (30.5).

\[^d\text{Šamaš-} \]

2 \[^d\text{Šamaš-mûda(GAL.ZU)} \] (30.5).

"...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
- EN.ZU-mu-da and En-li-GAL.ZU

These names indicate that GAL.ZU should be read mûda and not mûdu (e.g., ARMT XVI/1: 183 and 192). Since the base form is mûda'um, an irregularly formed G participle (GAG: par. 56d, 106q; AHw: 666a; MAD 2: 168 and MAD 3: 18), mûda 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 preditating element -a is added to mûda, but this is not certain. From the OB period note the usage of the element in Šamaš-mu-di (Ranke 1905: 146a).
muhaddû

muhaddûm  D, part., masc., sing. from hadû used as adj.
1 M[u-h]a-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-
-a 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

mupattû-
-ya 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 E-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).

mutaplu

-mutaplu

Iš-
1 ī-li-mu-tap-li (29.2).
Samaš-
2 ṣamaš-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
-hummušim
-IGI.KUR
-Nārim
-Šakim

muti-
-ya

-muta

-EL-

1 Mu-tum-El (40.7).
2 Mu-tu-ku-um-ri (gen.) (38.4).

Stat. const.
3 Mu-ut-[d] Addu (37.3).
4 Mu-ut-š-kāl-lim (gen.) (42).
5 Mu-ut-Ha-na (38.4).
6 Mu-ut-[d] Ha-na-at (37.3).
7 Mu-ut-hu-mu-š-im (nom., acc.) (38.2).
8 Mu-ut-[d] IGI.KUR (37.3).
9 Mu-ut-Na-ri-im (nom.) (37.3).
10 Mu-ut-Ša-ki-im (nom.) (37.3).
11 Mu-tya (F1; 132.a).
12 ŠEl-mu-ta (gen.) (40.8).

"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, Mu-ti-[d] Istar (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-ti-[d]IM (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 Huffman 1965: 105, n.42, 119 and 234-35.
nabī-  
<table>
<thead>
<tr>
<th>Stat. const.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annu</td>
</tr>
<tr>
<td>ili</td>
</tr>
<tr>
<td>ilīsu</td>
</tr>
<tr>
<td>Ištar</td>
</tr>
<tr>
<td>Kakka</td>
</tr>
<tr>
<td>רשע</td>
</tr>
<tr>
<td>ܕŠamaš</td>
</tr>
</tbody>
</table>

nab-  
<table>
<thead>
<tr>
<th>Stat. const.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SharedPointer</td>
</tr>
</tbody>
</table>

'One called' (AHw: 697b-98a). For five OAkk. PNs with the 'Nabi-DN' pattern, including Na-bi-SharedPointer 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).
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-dAddu, I-bi-dAddu (17.5).

-dAmurru
4 Ib-bi-dAmurru (17.5).

-dDagan
5 I-bi-dDagan (17.5).

-Istar
6 I-bi-Istar (17.5).

-dIstaran
7 I-bi-dIstaran (KCAJ.DI) (17.5).

-Nehum
8 Ib-bi-Ne-hu-um (17.5).

-dMinsubur
9 I-bi-dMinsubur (17.5).

-dSahan
10 I-bi-dSah-a-an, I-bi-dSah.AN, I-bi-dSah-a-an (17.5).

-dSamaš
11 I-bi-dSamaš, I-bi-dSamaš (17.5).

-ilbu
Ilšu-ibbišu
12 Il-su-i-bi-su, Il-su-ib-bi-su (17.5).

'To name, call' (AHw: 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 AHw (700a). For Amorite parallels, only five in number, based upon the Yabbi-DN pattern see Huffman 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.
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 dNa-bu-um-ma-līk (YOS 14: 69a).

g, pret., 3, masc., sing.

'iddin-
-ya
-yatum
-Abba
-dAddu
-dAdmu
-Akka
-dAmuru
-Annù
-dDagan
-dDi-rītim
-Ea
-El
-dIGI.KUR
-Il-aba

Nabû (DN)

Naba'um 1 Na-ba-i-im (gen.) (13.2.b).

dNabû-
mālik 2 dNa-bu-ū-ma-līk, dNa-bu-um-ma-līk (30.4).

iddin-

G, pret., 3, masc., sing.

I-din-ya (17.1).
I-din-ya-tum (nom.), I-din-ya-tim (gen.), I-din-ya-tam (one occurrence; nom. [sic?]) (17.1).
I-din-Ab-ba (17.1).
I-din-dAddu, I-ti-in-dAddu (17.1).
I-din-dAd-mu (17.1).
I-din-Ak-ka (17.1).
I-din-dAmurrum (17.1).
I-din-An-nu, I-din-An-nu-um (17.1).
I-din-dAmurrum (17.1).
I-din-Il-aba (17.1).
iddin- (continued)

-īlī 15 I-din-ī-lī (17.1).
-dīšara 16 I-din-dīš-ha-ra, I-din-dīš-ha-ar (gen.) (17.1).
-Iṣtar 17 I-din-Iṣtar (17.1).
-dītūr-Mer 18 I-din-dītūr-Mer (17.1).
-Kakka 19 I-din-Ka-ak-ka, I-din-dka-[k]a (17.1).
-Kūbi 20 I-din-Ku-bi (17.1).
-dLāba 21 I-din-dLāba (17.1).
-dMamma 22 I-din-dMa-ma, I-din-dMa-am-ma (17.1).
-dNinsu-bur 23 I-din-dNin-su-bur (17.1).
-dNumušda 24 I-din-dNu-muš-da (17.1).
-dMunu 25 I-din-dNu-nu (17.1).
-pī-Ea 26 I-din-pī-Ē-a (17.1).
-pī-El 27 I-din-pī-Ēl (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).

-nādin-

Libūr-nādīnša 31 Li-bu-ra-ni-din-ša (F; 41.1).
Libūr-nādīnšu 32 Li-bu-ra-ni-din-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-d]in-nam (41.5).
Ea- 34 Ė-a-i-din-nam (17.1).
Iīlī- 35 Ī-lī-i-din-nam (17.1).
-dSin- 36 dSin-i-din-nam, dSin-idinnam(MU)-nam, SFin(XXX)-i-din-nam (17.1).
-dSin-aham- 37 dSin-a-ha-am-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).
<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Person</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nādī</td>
<td>G, imp., 2, fem., sing.</td>
<td>dDagan-</td>
<td>Dā-gan-na-di (F; 27.2).</td>
</tr>
<tr>
<td>-nādā</td>
<td>G, imp., 2, c., plural.</td>
<td>dAšu-</td>
<td>D-ašu-na-da (F; 27.1).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ba-</td>
<td>E-a-na-da (F; 27.1).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ilšu-</td>
<td>Íl-šu-na-da (27.1).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kišītam-</td>
<td>Ki-š[i]-tam-na-da (F; 27.1).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dSin-</td>
<td>Dšīn-na-da (F; 27.1).</td>
</tr>
</tbody>
</table>

'To praise' (AHw: 705a) with additional OB PNs. For names of the 'DN-nādā' pattern from the Ur III period, including E-a-na-da, see Gelb in MAD 3: 188-89. Names based upon the 'DN-nādā' pattern are frequent among the 'Cappadocian' names; however they were borne by males, not females as among the Mari names. For example A-šīr-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 -a ending (MacRae 1943: 309a and MAD 2: 149-50). For actual occurrences of the -a 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-nādā could be found, the case for the imperative interpretation of na-da would be established. The name Kišītam-nādā is just such a case and thus the imperative interpretation of na-da is established.

Semantically these PNs would be associated with dašalu and šamaru, which however are not found in the imperative. Thus while these elements are used primarily in the first person (voluntative), nādu appears in the imperative.

'nahrārī, nē/ā'rārū

-nahrārī

<table>
<thead>
<tr>
<th>Name</th>
<th>Example</th>
</tr>
</thead>
</table>

'Help' (AHw: 779b). For additional OB instances of PNs similar to the above see AHw. See also PNs of the 'DN-rēgušu' pattern (rēgu above).
nahšu

nahiš- Stat. const.
-rē'īṣa
1 Na-hi-iš-rē'īṣa(SIPA)-ṣa (F; 42).

'Fullness, abundance' (AHw: 715b) with OB PNs. The element occurs already in Sargonic and Ur III PNs, e.g., Na-ah-ṣum, Na-hi-iš-tum and Esāl-dar- nuis-si, among others cited by Gelb (MAD 3: 200-1).

nāhu

inūh- G, pret., 3, masc., sing.
-libbī
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 Linūh-libbī-ilānī 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, "*nwn, '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-rum (1905: 127b) and Na-ka-rum (192a). The same two PNs are also attested in the texts published in YOS 13 (p. 66a).
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).

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### napištu

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>An-nu-na-piš-ti (29.1.c).</td>
<td>'Life' (AHw: 738). For the use of this element in Sargonic and Ur III PNs see MAD 3: 204. The Amorite cognate &quot;NPS naps-, &quot;naps-, 'breath, life'&quot; is found in seven Amorite names cited by Huffman (1965: 240-41). Semantically compare the usage of balātu.</td>
</tr>
<tr>
<td>dŠamaš-piš-ti (f; 29.1.c).</td>
<td></td>
</tr>
</tbody>
</table>

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### Nanna/i (DN)

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
</table>
| Na-an-na (F; 13.2.b). | Nanna
| Na-na-tum (F; 13.2.a). | Nanna-atum
| Na-na-Ak-ka (F; 30.6). | Nanna-Akka
| Na-an-ni-ya, Na-ni-ya (F; 13.2.a). | Nanni-ya
| Na-an-ni-šar-ra (F; 30.4). | Nanni-šarra
| Ši-Na-an-na (F; 30.6). | Ši-Nanna

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).
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.

-ilišu

1 Na-ra-am-li-šu (37.3).

-Šin

2 Na-ra-am-Šin (37.3).

-narām

Stat. absol. serving as the predicate.

-šIbu-

3 Ši-bu-na-ra-šam (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-

Stat. absol. serving as the predicate.

-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.
Nāru (DN)

\[ ^{d}Nārum- \]
- dayyān

1 \[ ^{d}Nārum(^{d}ĪD)-dayyān(DI.KU_{2}) \] (30.3).

- Nāru

Mut-

2 Mu-ut-Na-ri-im (37.3).

Ummī-

3 Um-mi-Na-ru (F; 29.1.a).

"River (as a divinity)" (CAD I/J: 8a). Although the reading of \(^{d}ĪD\) 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 Presargonic names, e.g., Iddi(n)-Nāru 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 \(^{d}ĪD-da-a-an\) from YOS 14 (70a).

Nassī (DN)

\[ ^{d}Nassī \]

Ipqu-

1 Ip-qū-\(^{d}Na-as-sī\) (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.
<table>
<thead>
<tr>
<th>Entry</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ur-uwaissu</td>
<td>G, imp., 2, masc., sing.</td>
<td>1 Ū-şur-a-wa-su (27.2).</td>
</tr>
<tr>
<td>ur-ui,ranni</td>
<td>2 Ū-şur-pf-šarrim, Ū-şur-pf-šarrim (42).</td>
<td></td>
</tr>
<tr>
<td>ur-uğursu</td>
<td>4 Ī-ľf-ū-şur-šu (19.5).</td>
<td></td>
</tr>
<tr>
<td>(n)uşrif</td>
<td>G, imp., 2, fem., sing.</td>
<td>5 Ba-āš-ti-nu-uş-ri, Ba-āš-ti-nu-uş(IZ)-ri (F; 41.1).</td>
</tr>
<tr>
<td>BāšTî</td>
<td>6 Ba-āš-ti-uş-ri (F; 41.1).</td>
<td></td>
</tr>
<tr>
<td>Bēlî</td>
<td>7 Be-ľf-nu-uş(IZ)-ri (F; 41.1).</td>
<td></td>
</tr>
<tr>
<td>-nâşir</td>
<td>G, stat. absol., of the part., masc., sing.</td>
<td>serving as the predicate.</td>
</tr>
<tr>
<td>āAddu-</td>
<td>8 āAddu-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āAmurrum-</td>
<td>9 āAmurrum-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āAsar-</td>
<td>10 āA-şar-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āAssur-</td>
<td>11 āA-şur-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āDagan-</td>
<td>12 āDa-gan-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āEa-</td>
<td>13 āE-a-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āEl-</td>
<td>14 āEl-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āIlû-</td>
<td>15 āIl-šu-na-şir, āIl-(şu)-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āIštar-an-</td>
<td>16 āIštar(KA.DI)-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āMarduk</td>
<td>17 āMarduk-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āSin-</td>
<td>18 āSin-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āSamaš-</td>
<td>19 āSamaš-na-şir (30.2).</td>
<td></td>
</tr>
<tr>
<td>āSulpaea-</td>
<td>20 ā Şul.pâ.e.a-na-şir (30.2).</td>
<td></td>
</tr>
</tbody>
</table>
'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 Bāstī-, Bēlī-ugrī 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-as-ti-{nu}-ug-ri, does not seem to help solve the problem.

It does not appear possible to consider these PNs as Bāstīnu-ugrī and Bēlīnu-ugrī, as the normal Akk. pronominal suffix (1, c., pl.) is -ni not -nu. Possibly -nugrī 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 Bēlī-nugrī could be parallel to Bēlī-dumqi. However, a ngrī 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.
'Watched' adj. \( (AH^v: 757a) \). 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 \( Na-ag-ru-um \) \( (MAD 3: 207) \).

'To look upon' \( (AH^v: 766b) \). The element is not a common one in PNs. But in OB compare Li-tul-ilu cited by Ranke \( (1905: 115b) \). Also compare Ana-qati-Šamas-anaṭṭal cited by Stamm \( (1939: 196) \). Semantically related to this element is amēru cited above.
nawāru

G, inf., stat. const.

1 Na-wa-ar-\textsuperscript{d}Addu (39.2).

2 Na-wa-ar-E-\textsuperscript{s}ar (F; 39.2).

3 Na-wa-ar-\textsuperscript{š}a-lūmūr (22.1).

4 Na-wa-ar-\textsuperscript{š}i-lūmūr (F; 22.1).

G, stative, 3, fem., sing.

5 Si-is-sū-na-a\textsuperscript{r}a (23.2).

G, precative, 3, masc., sing.

6 Be-li-li-we-er (41.1).

7 Bēltī(NIN?)-l[i]-we-er (41.1).

'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., \textit{Es4}-\textit{dar}-\textit{na}-\textit{wi-ir} (MAD 3: 192). This is also the case with \textit{Sin-na}-\textit{wi-ir} (AHw: 769a) from the OB period. In OAkk. note also the 'stat. const.-DN' pattern in \textit{Ni-wa-ar-Mēr}, 'The light of Mer' (MAD 3: 192), but here the initial element is from \textit{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 \textit{Samas-li-wi-ir} which has affinities with no. 6 above. Semantically compare the frequent usage of "*\textsuperscript{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; \textit{Ha-ab-du-na-wa-ar} (Huffman 1965: 237) and \textit{Na-wa-ar-ka-na-sī}, which might be Amorite (Huffman 1965: 219, 237 and 240) or Hurrian (Sasson 1974a: 365). Amorite "*\textsuperscript{spr}', 'be fair, shining'" also seems to be semantically related to \textit{nawāru}, but Huffman cites only one PN containing the element; \textit{Ba-ab-li-se-pa-ar} (1965: 252).
namr-
\(-a-Sar'ur\)

1 Na-am\(_x\) (=PI) ra-Sa-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-

1 Ib-\(\langle\text{bi}\rangle\)-Ne-hu-um (17.5).

It is uncertain whether this element is a DN or merely a theophoric element possibly derived from "N\(\text{Nm}\) \(\text{\(n\)m}\), 'be pleasant, gracious!'' (Huffm on 1965: 237-38). Nehim 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!? \(\langle\text{bi}\rangle\)-Ne-hu-um or perhaps Ipiq(=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).
<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ni</td>
<td>Si-ṭābni-aya 1 Si-ṭab-ni-a-ya (F; 34).</td>
</tr>
<tr>
<td></td>
<td>Ahāta- 2 A-ha-ta-ni (F; 34).</td>
</tr>
<tr>
<td></td>
<td>Be-śāl-ta-ni (F; 34).</td>
</tr>
<tr>
<td></td>
<td>Da-gan-šadū- 4 Da-gan-šadū(KUR)-ni (29.1.c).</td>
</tr>
<tr>
<td></td>
<td>E-a-šadū(KUR)-ni (29.1.c).</td>
</tr>
<tr>
<td></td>
<td>I-lū- 6 I-lu-ni (34).</td>
</tr>
<tr>
<td></td>
<td>Libūr-reʾī- 7 Li-bur-re-i-ni (42).</td>
</tr>
<tr>
<td></td>
<td>Šarrum-šadū- 8 Šarrum-šadū(KUR)-ni (42).</td>
</tr>
<tr>
<td></td>
<td>Ši-ṭāb- 9 Ši-ṭab-ni (F; 34).</td>
</tr>
</tbody>
</table>

'Our', possessive pronominal suffix (1, c., plural) (GAG: par. 42).

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>-niāšim</td>
<td>Li-bur-ni-ya-āš (F; 41.1).</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-intu-
-\( d^\text{Sin} \)

1 \( \text{Ni-id-na-at-}^\text{Sin} \) (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

-nid-nu-
-sa

1 \( \text{Ni-id-nu-}^\text{sa} \) (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, \( \text{Ni-id-nu-}^\text{sa} \) (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)

-Ningal-
-\( \text{ur-}^\text{ummi} \)

1 \( \text{Nin-ga}^\text{al-}^\text{um-m[i], Nin-gal-}^\text{um-mi-a?} \) (F; 29.1.a).

-Ningal
-I-t\( \text{ur-}^\text{n[im]gal} \)

2 I-t\( \text{ur-}^\text{n[im]gal} \) (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. STn (Edzard 1960: 111 and Nakata 1974: 465, n.30).
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 in well with this concept. For an extended discussion of the DN see Nakata 1974: 398-406.

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 Šu-\textsuperscript{d}\textit{Nin-kar-ra-ak} (YOS 14: 81a) and PUZUR-\textsuperscript{d}\textit{Nin-kar-ra-ak} (53a).

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)

-\textsuperscript{d}Ninurta

\textsuperscript{1} Im-gur-\textsuperscript{d}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, \textsuperscript{d}Nin-urta-we-da. For further discussion see Edzard 1960: 114-15.

niru

-niri

\textsuperscript{1} Sarrum-niri (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 \textsuperscript{B}l\textsuperscript{I}-niri, which Huffman (1965: 243) has considered as containing the Amorite element "NR\textsuperscript{2} nir-, *nir-, 'light'," should be entered here as Akk. AHw (794a) does in fact note the yoke of 'lordship'.

numru

-numri

\textsuperscript{d}Mamma-\textsuperscript{1} \textsuperscript{d}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 nawaru in the PN above.
**Numuṣda (DN)**

- **Numuṣda-**
  - nahrāři  
  - nūři  
  - tillatī  

- **Numuṣda**
  - Iddin-  

The DN is considered to be the son of Sīn 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)**

- **Nunu-**
  - tabni  
    1. Nu-nu-ta-ab-ni (F; 17.2).

- **Nunu**
  - Būr-  
    2. Bur- Nu-nu (37.2).
  - Iddin-  
    3. I-din- Nu-nu (17.1).
  - Ipiq-  
    4. I-pi-iq-Nu-nu (39.2).
  - Puhhur-  
    5. Pu-hu-ur- Nu-nu (40.4).
  - Qīšti-  
  - Ṣillī-  
    7. Ṣi-li- Ṣ[u]-nu (32.3).
  - Ṣu-  
    8. Ṣu- Nu-nu (37.3).

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-nēři 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  1  Nu-ra (F; 13.2.a).
- tum  2  Nu-ūr-tum (F; 13.2.a).
- Dagan  3  Nu-ūr-Da-gan, Nu-ur-Da-gan (39.2).
- ili  4  Nu-ūr-ī-lī (39.2).
- lišu  5  Nu-ūr-ī-lī-šu (39.2).
- Ishara  6  Nu-ūr-Īs-ha-ra (39.2).
- Kabta  7  Nu-ūr-ī-Kab-ta (39.2).
- Marduk  8  Nu?-ūr?-d Ma[rduk] (39.2).
- Mer  9  Nu-ur-Me-er (39.2).
- Sin  10  Nu-ūr-d Sin (39.2).
- Samaš  11  Nu-ūr-d Samaš (39.2).

nūr-
- mātim  12  CNJu-ri-ma-a-tim (gen.) (42).

- mūr-
  Śarrum-nūr-mātīšu  13  Śarrum-nu-ūr-ma-ti-šu (42).

- nūrī
  d Addu-  14  [dAd]du?-nu-[r]i? (F; 29.1.c).
  Bēlī-  15  Be-lī-nu-ri (F; 41.3).
  d Numušda-  16  d Nu-muš-da-nu-ri (F; 29.1.c).
  d Sin-  17  d Sin-nu-ri (F; 29.1.c).
  d Samaš-  18  d Samaš-nu-ri (F; 29.1.c).

'Light' (AHw: 805). With nos. 3-11 compare the NaWār-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 Ba-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).
	-Nunu 2 Pu-hu-ur-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


Šalim-pālīh-Šamaš
	1 Ša-lim-pa-li-ih-Šamaš (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).

dSin-
	4 dSin-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-dAddu (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)-pī-la-ah (YOS 14: 59b).
palāsu

naplisum  Nominalized form of the N, imp., 2, masc., sing.

1 Na-šp-li-si-im (gen.) (13.2.b).


pānu

-pān-

Appān-El 1 Ap-ša-ša-El (31.3).

'Front side' (AHw: 818b). The above is a contracted form from ana-pāni (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-na-ni-ili (1905: 66a) and Ap-ša-ša-ili (67a). See the Analysis Chapter for the mng. of this expression.

pāgādu

-piqdanni  G, imp., 2, masc., sing. plus the acc.

 suffix (1, c., sing.).

dŠamaš- 1 dŠamaš-pi-iq-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

dSin-

2 dSīn-na-ap-še-ra-am (22.1).

'To forgive, pardon' (AHw: 843b). For further OB PNs see AHw as well as Stamm (1939: 168) and also Ṣamaḫ-na-ap-še-ra(-am) cited by Ranke 1905: 146b.

paṭaru

puṭram-

-Ilf

1 Pu-uṭ-ra-am-î-lf (22.1).

-puṭram

Sīn-

2 Sīn(XXX)-pu-uṭ-ra-am (22.1).

-puṭrannī

Ilf-

3 _INITIALIZATION_FAILED

-puṭrī

Annu-

4 An-nu-pu-uṭ-ri (F; 22.1).

Ištarr-

5 Ištarr-pu-uṭ-ri (F; 22.1).

'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).
pāteru

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’u, perhu

pirhi- 
-ṣin 1 Pi-ir-hi-ṣin (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).
'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 awātu (see above). Compare however, with no. 11 above, Usur-awassu found in the Mari corpus. For several PNs of the 'Etel-pī-DN' pattern see YOS 13: 52c and with no. 10 compare Ša-pī-ili (YOS 13: 73c).
puruš-  
-atum  1 Pu-ru-sā-tum (F; 13.2.a).  
-damiq  2 Pu?-ru-uš-da-mi-ıq (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-

bēli  1 Puzur-be-11 (41.5).  
-Il-Dagan  2 Puzur-Il-Da-gan (39.2).  
-Il-aba  3 Puzur-Il-a-ba₄ (39.2).  
-Il-i  4 Puzur-Il-i (39.2).  
-Isu  5 Puzur-Isu (39.2).  
-Kakka  6 Puzur-Ka-ak-k[a] (39.2).  
-Mamma  7 Puzur-Ma-ma, Puzur-Ma-am-ma (39.2).  
-Ninkarrak  8 Puzur-Nin-kar-ra-ak (39.2).  
-Samaš  9 Puzur-Samaš (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 PU.ZUR₈.
aqāl-

G, pres., 1, c., sing.

-ana-Šamas

1 A-qa-al-a-na-Šamas (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 Aqāl-ana-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-nūm (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.

Bēlī-

2 Be-li-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 DINIR-gār-ad (MAD 3: 226) and in OB Šamas-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).
qātu

-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

-iqišam  G, pret., 3, masc., sing. plus the ventive.

-dSin-
1 dSin-i-qiša, dSin-i-qiša-am, Sin(XXX)-i-qiša-am (17.1).


Sumu-
2 Su-mu-ta-qiš (17.1).

-qīšim  G, imp., 2, fem., sing. plus the ventive.

Balāšam-
3 Ba-la-ṭā-am-qīši-im (F; 22.4).

'To give, to present' (AHw: 919a). PNs using this element occur in the Ur III period, ḫ-li-li-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-qiša from Cassite times (Clay 1912: 49a). Semantically compare the more frequent usage of nadānu in PNs from the Mari corpus.
### qīṣtu

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<tr>
<th>Number</th>
<th>Example</th>
<th>Notes</th>
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<tbody>
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<td>1</td>
<td>Qī-iṣ-tum (f, 35.1)</td>
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<tr>
<td>2</td>
<td>Qī-ša-t[u-u]m, Qī-ša-tum, Qī-ša-tim (gen.) (13.1)</td>
<td>Ranke (1905: 136-37) cites Qīṣat-Stn, Qīṣatum, and several Qīṣti-DN types.</td>
</tr>
<tr>
<td>3</td>
<td>Qī-iṣ-ti-Ad-mu (36)</td>
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<tr>
<td>4</td>
<td>Qī-iṣ-ti-Di-ri-tim (36)</td>
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<tr>
<td>5</td>
<td>Qī-iṣ-ti-Il-a-ba (36)</td>
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<tr>
<td>6</td>
<td>Qī-iṣ-ti-ī-lf (36)</td>
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<tr>
<td>7</td>
<td>Qī-iṣ-ti-Li-im!?(=ŠI) (36)</td>
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<tr>
<td>8</td>
<td>Qī-iṣ-ti-Mamma, Qī-iṣ-ti-Ma-ma, Qī-iṣ-ti-Ma-am-ma (36)</td>
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</tr>
<tr>
<td>9</td>
<td>Qī-iṣ-ti-Nu-nu, Qī-iṣ,t-Nu-nu (36)</td>
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<tr>
<td>10</td>
<td>Qī-iṣ-ti-Sīn (36)</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Qī-iṣ-ti-Šu-[nu] (36)</td>
<td></td>
</tr>
</tbody>
</table>

'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-Sīn, Qīṣatum, and several Qīṣti-DN types. In contrast, compare the less frequent usage of nidintu and nidnu in similar type PNs in the OB period.

### qīṣu

<table>
<thead>
<tr>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Qī-ši-im (gen.) (35.1)</td>
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</tr>
<tr>
<td>2</td>
<td>Qī-iš-ī-lf, Qī-iš-ī-lf (36)</td>
<td></td>
</tr>
</tbody>
</table>

'Gift' (AHw: 924a). From Sargonic times note Qī-sum 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-bī-qū?-ra?-[ad?] (40.6).

Erra- 2 Èr-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 Èr-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- -Istar 2 Qū-ru-ud-Istar (39.2).

'Warlike, strong, heroic deed' (AHw: 929a). The element occurs already in OAkk. PNs, e.g., Kur-tī-dBa-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.

qurqurru

qurqurrum 1 Qū-ur-qū-ri-ī[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’u

uqî- Pret., l, c., sing.
   -El 1 Ū-qî-El1] (26).

uqâ- Pres., 1, c., sing.
   -d Addu 2 Ū-qa-d Addu (25.2).
   -El 3 Ū-qa-El (25.2).

uqâ– Pres., 3, masc., sing.
   -ki-El 4 Ū-qa-ki-El (27.2).

qu’u– Stative, 3, masc., sing.
   -d Addu 5 Qū-ū-d Addu (27.2).
   -d Dagan 6 Qū-ū-d Da-gan (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 Ū-qā(-a)-īlam cited by AHw and compare with nos. 1-3 above. Several instances of OB PNs of the type Ū-qa/qā-ți-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.
rabu

rabu-

-atum 1 Ra-ba-tum (F; 35.1).

'Soft, weak' (AHw: 93\textsuperscript{a}). Note also the Sargonic and Ur III occurrences of identical PNs (MAD 3: 23\textsuperscript{a}).

rabitu

rabitu

rabitu 1 Ra-bi-tum (F; 38.1).

'The big one' (AHw: 936\textsuperscript{a}), this is the fem. of the adj. rabu.

rabu

rabu

rabu 1 Ra-bu-u-um (38.1).

'Big, great' (AHw: 936\textsuperscript{b}). For the verbal form see the following.
rabû

rabû-
   -ya
      1 Ra-bî-ya, Ra-bî-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-bi (30.5).

   El-
      3 ūl-ra-bi (30.5).

   4 îl-[ba₄]-ra-bi (30.5).

   5 î-lî-ra-bi (30.5).

   6 dSin-ra-bi, Sin(XXX)-ra-bi (30.5).

   7 dSamaṣ-ra-bi (30.5).

   8 śa-am-[śi]-ra-bi (30.5).

'To be/become big, great' (AHw: 938b). This element appears already in numerous OAkk. PNs. For example ū-a-ra-bi 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 *rby, 'be, become large'" (Huffmon 1965: 260).

rabûtu

rabût-
   -šu-lûmur
      1 Ra-bu-šu-lûmur (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 rabût-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.

 Ini-

1 I-ni-ir-mu-uk, I-ni-ir-mu-uk (26).

'To bathe, wash' (AHw: 948b). The element is not common in PNs but note the Ur III PN Ir-mu-uk-Ir-ra (MAD 3: 235).

-rašū

arši-

G, pret., 1, c., sing.

-Adda

1 Ar-ši-A-da (16.2).

-ahum

2 Ar-ši-a-hu-um (16.1).

-daqqu

3 Ar-ši-e-da-qū (F; 16.1).

-arši

Aham-

4 A-ha-am-ar-ši (16.1).

'To acquire, obtain' (AHw: 961a). PNs 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.

-rēdū

-rēdif

With the pronominal suffix (1, c., sing.).

dŠamaš-

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-
-ātum

1 Ri-ha-tum (F; 40.10).

'Rest, remaining' (AHw: 968d-69a). The PN is abbr. from a longer name of the pattern 'Rihat-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 Ri-hat-Šu Anu (BIN 2: 72 apud Stephens 1928: 93).

rēmenū

-rēmenī Stat. absol. serving as the predicate.

1 1 Hu-ba-at-re-me-nī (F; 30.3).
2 1 I-1ī-re-me-nī (30.3).
3 1 Sin-re-me-nī, Sin(XXX)-re-me-nī (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.

rēsu

-rēšūšu

1 Da-gan-re-šū-šu (29.1.c).
2 Sin-re-šū-šu (29.1.c).

'Helper' (AHw: 972a). The element occurs in several OAkk. PNs, such as Ri-zī-DINGIR among others cited by Gelb (MAD: 232). For numerous additional PNs using this element see AHw above.
re'u

irē-  G, pret., 3, masc., sing.
-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 ṭē-e₄ Ma-lik and I-ra-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'u

re'ūm-
-El 1  Rē'ūm(SIPA)-Èl (30.4).
-rē'I-
Libur- 2  Li-bur-re-i (42).
Libur-rē'Ini 3  Li-bur-re-i-ni (42).
Nabi-rē'Isu 4  Na-bi-rē'I(SIPA)-šu (42).
Nahiš-rē'īša 5  Na-hi-š-rē'ī(SIPA)-ša (F; 42).

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**

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<td>-am-usahaan</td>
<td>2 E-ri-ib-usahaan (40.4).</td>
<td></td>
</tr>
<tr>
<td>G, imp., 2, masc., sing.</td>
<td>3 Ri-ib-a-El (40.3).</td>
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</tbody>
</table>

'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-ti:_-!b, 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**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Example</th>
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</thead>
<tbody>
<tr>
<td>tarīš-</td>
<td>G, pret., 3, fem., sing.</td>
<td>1 Ta-ri-iš-Ad-mu (F; 23.2).</td>
</tr>
<tr>
<td>-Admu</td>
<td>2 Ta-ri-iš-ha-at-tu (F; 23.2).</td>
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<tr>
<td>-haṭṭu</td>
<td>3 Ta-ri-iš-Ištar (F; 23.2).</td>
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<td></td>
</tr>
<tr>
<td>-mātum</td>
<td></td>
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</tr>
</tbody>
</table>

'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 rišu below.
rībatu

rībatum 1 Ri-ba-tum (F; 40.4).

'Compensation' (AHw: 980b). This hypocoristic PN is related to the verbal form rību 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-

-ētī 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 Ri-bē (MAD 3: 229-30) and the later Ri-bē-tu cited by AHw. In no. 2 the status absolutus of the noun is 'stativized' in the 1, c., sing. (see GAQ: par. 77a-c for this phenomenon). Compare also III-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 ūmu (AHw: 986bc) or an Amorite one, Ugar. ūm and Hebrew ūm. 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 ūmu, and thus the 'Rim-DN' pattern should be interpreted as 'Mercy, O DN'. Although formally this is possible, the affixation of the hypocoristic suffix ūn would argue against such an interpretation in that there are no examples from Mari, of ūn being added to an imperative. Further, ūtum (see no. 2 above) is only rarely attested as being affixed to an imperative (see the Glossary above; the only possibility being the questionable Tiit-ta-šum). In addition, among the Mari names, the cognate Amorite root does appear, but it can be indicated by the appearance of the middle radical, "#ṟmu" (Huffmon 1965: 261). Note the name Ya-ar-ha-mu but compare also An-nu-ta-ar-an. Primarily because of the necessity of supposing that ūn and ūtum 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-Îstar to Qurdân and 'Gilli-DN' to Gillân. Since the DN Sin, no. 6 above, appears almost exclusively in Akkadian names, its appearance with the rîmu 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, "rîmum '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 rimu 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 rimu 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-iš-be-li and Ri-iš!-d-IM cited by Gelb (MAD 3: 233). For five OB names of the 'Riš-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-

-ān

1 Ru-ba?-an (35.1).

-aya

2 Ru-ba-ya, Ru-ba-a-ya (F; 35.1).

-rubā

-Admu-

3 Ad-mu-ru-ba (F; 30.5).

'Prince' (AHw: 992a).
sābū, sābiu

sābi-
-ṃātim  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 Hatni-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 sabītum.

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-aq-gum (YOS 14: 74a). Compare sukku below.
sālihu

sālihum

1 Sa-li-hu-um, Sa-li-hu (38.4).

sālih-

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 *salh 'pardon'" noted by Huffman (1965: 246).

samsu

samsī- 

Addu-tukulti 1 Sa-am-si-Addu-tu-kūl-ti (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 samsu and tukulti below. For the use of the royal name Samsī-Addu as an element in a PN see the Analysis Chapter paragraph 42.
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 Sâ-ar-rum, Sâ-ar-ru-[um], Sa-ru-um, Sâ-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)

Warad-

1 Warad-Šebe[t] (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).
simtu

-simti

Bālī-
1  Be-lī-sī-im-tī (F; 41.3).

Ummī-
2  Um-nī-sī-im-tī (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.

Sīn (DN)

dSīn-

-ābūšu  
1  dSīn-a-bu-šu (29.1.a).

-aham-īddinnam  
2  dSīn-a-ha-am-i-dīn-nam (17.1).

-āšārēd  
3  dSīn-a-ša-re-ed (30.5).

-bēl-aplim  
4  dSīn-be-el-ap-lim, dSīn-be-el-ap-li-im (30.1).

-bēlī  
5  dSīn-be-li (29.1.a).

-damīq  
6  dSīn-da-mi-q (30.5).

-erībam  
7  dSīn-e-ri-ba-am, dSīn-e-ri-ba, Sīn(XXX)-e-ri-ba-am (40.4).

-gāmīl  
8  dSīn-ga-mil, Sīn(XXX)-ga-mil (30.3).

-iβni  
9  dSīn-iβ-ni (17.2).

-īddinnam  
10  dSīn-i-dīn-nam, dSīn-īddinnam(MU)-nam, Sīn(XXX)-i-dīn-nam (17.1).

-īli  
11  dSīn-AN(i1) (29.1.b).

-īlisū  
12  Sīn(XXX)-i-[i1]-šu? (29.1.b).

-ilum  
13  dSīn-ilum(AN) (30.4).

-īqīṣam  
14  dSīn-i-qī-ṣā, dSīn-i-qī-ṣa-am, Sīn(XXX)-i-qī-ṣa-am (17.1).

-īšmenni  
15  dSīn-īš-me-ni, dSīn-īš-me-an-ni (24.6).

-lā-šānān  
16  dSīn-la-ṣa-na-an (33.1).

-ludlūl  
17  dSīn-lu-ud-lu-ul (27.1).
Sin (DN) (continued)

\( \text{dSin- (continued)} \)

- māgir 18 \( \text{dSin-ma-gir, dSin-ma-gir}_x (\text{=HA}) (30.3). \)
- mālik 19 \( \text{dSin-ma-līk} (30.4). \)
- mūda 21 \( \text{dSin-mūda} (\text{GAL.ZU}) (30.5). \)
- mušallim 22 \( \text{dSin-mu-ša-līm} (30.2). \)
- mustāl 23 \( \text{Sin}(\text{XXX})-\text{mu-uṣ-ta-al} (30.5). \)
- nādā 24 \( \text{dSin-nā-da} (F; 27.1). \)
- napseram 25 \( \text{dSin-nā-ap-se-ra-ām} (22.1). \)
- nāṣir 26 \( \text{dSin-nā-ṣir} (30.2). \)
- nūfī 27 \( \text{dSin-nū-rī} (F; 29.1.c). \)
- pilah 28 \( \text{dSin-pī-lāh} (27.2). \)
- puṭram 29 \( \text{Sin}(\text{XXX})-\text{pu-ṭ-ra-ām} (22.1). \)
- rābi 30 \( \text{dSin-rā-bī, Sin}(\text{XXX})-\text{ra-bī} (30.5). \)
- rēmēnī 31 \( \text{dSin-rē-me-nī, Sin}(\text{XXX})-\text{re-me-nī} (30.3). \)
- rēṣūṣu 32 \( \text{dSin-rē-ṣū-ṣu} (29.1.c). \)
- tappī 33 \( \text{dSin-ta-pī} (29.1.c). \)
- tillassu 34 \( \text{dSin-tillassu}(\text{ILLAT})-\text{sū} (29.1.c). \)
- ublam 35 \( \text{dSin-ūb-lām} (17.4). \)

- dSin-

Ana-dSin-taklāku

36 A-na-dSin-tāk-la-ku (25.2).

- dSfn

Adallal- 37 A-dal-la-al-dSfn (27.1).
Ahī- 38 A-hī-dSfn (29.1.a).
Amat- 39 Amat-dSfn (F; 37.3).
Awil- 41 Awil-dSfn (37.3).
Errīb- 42 E-ri-īb-dSfn (40.4).
Errībam- 43 E-ri-ba-am-dSfn, E-ri-ba-dSfn (40.4).
Gumul- 44 Gu-mu-ul-dSfn (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 dSin, but occasionally Eš (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, Su-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 qutulu formation referring to bodily peculiarities.

sumu

sumu-  -taqīš  1 Su-mu-ta-qīš (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 ğišu).

Sumuqan (DN)

dSumuqan-  -išar  1 dSumuqan-išar (30.5).

The DN is written dGīR 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-bal-ni (YOS 14: 78b).

supṭ

supṭ-  -leqe  1 Sū-pf-le-qē-e (F; 22.1).

'Prayer' (AHw: 1060b). Although no OB PNs using this element are noted in AHw, note the MB PN fDN-sim-te-su-up-pa-a-a cited as well as LB instances.
Sābu

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-u-um, ṣa-ba-a-am, ṣa-bi-i-im, etc., presupposes a form such as ṣaba'um or ṣa-bu (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-bī-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.

Ṣīhtu

Ṣīḫātu

Plural.

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.
"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 gululu. Compare the usage of gillu in the 'mixed PN' šš-l-ł-ya-an which, with Huffmon (1965: 257), has been considered predominantly Amorite on the basis of its -baḫḫi element.
šīnu

šīnu-

d Dagšan-šīnušu  1  d Da-gan-šī-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.

šītu

šīt-

d Šamši  1  Šit-Šamši(ši) (F; 41.4).

-šu-nawrat  2  Šit-is-sū-na-aw-ra[a] (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).

šuḥhutu

šuḥhutum  1  Šu-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 quttulu formation referring to a bodily infirmity (Holma 1914: 83-84).
-șulūlī
Annu-
1 An-nu-șū-lu-[1] (29.1.c).

"Roof...protection granted by a god or king..." (CAD §: 242a). PNs formed on the pattern 'DN-șulūlī' are quite common in most periods (see CAD above, AHw: 1111b and Stamm 1939: 211, n.3). Compare also the 'DN-andullī' PNs which are very common as well as those PNs containing șillu 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).
The pronominal suffix 3, fem., sing. The interpretation of the suffix -šš is difficult. I have followed Gelb's suggestion that -šš 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-šš 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 -šš. This -šš 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.
"Mountain" (AHw: 1124a). The element already occurs in a good number of Sargonic and Ur III PNs, e.g., A-bi-KUR, É-a-sa-tu among others (MAD 3: 264). For OB examples of the 'DN-sadūnī' 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 (Huffm.on 1965: 267), the usage of sur- as "'rock, mountain'" predominates in the Amorite names (see twelve examples cited by Huffman 1965: 258). Compare also the usage of kāpu in Akk. PNs above and the comments there.

'sagāmu'

'sagīm' G, part. in the stat. absol. serving as the predicate.

Bēlī- 1 Be-li-sa-gi-im (41.4).

'To roar, bellow, howl' (AHw: 1125b). AHw cites several OB examples using this element and from MB times the pattern 'DN-sagīm'. Possibly A-hi-ša-ki-(qi)-im cited by Ranke (1905. 181b) can be noted as well.
šagāšu

-šagiš
- stative, 3, masc., sing.

Ahí-
1 A-hi-ša-gi-š (40.6).

Hammí-
2 Ha-am-mi-ša-gi-š (40.6).

'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., ša-ši/-ši -ši-ši, -abu-šu. For no. 2, see Stamm 1939: 58, n.1 and Huffman 1965: 266-67 where this 'mixed PN' is treated.

Sahan (DN)

-dšahan

Ibbi-
1 I-bi-dša-ha-an, I-bi-dšAH.AN, dša-ha-an (17.5).

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 dša-ha-an-mu-be-li-tu (79a) and Apil-Sahan (50a).

šahú

šahú-
-atum
1 Ša-ha-tum (F; 35.5).

'Pig' (AHw: 1133a). AHw notes that the word occurs in OB, although the only PN cited is from SB, ša-hu-š. This would be the Akk. equivalent to the WSem. huzíru (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 Šala 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 ǧa-la-sar-rat (F) appears in Cassite times (Clay 1912: 198b).
salim-

G, stative, 3, masc., sing (AHw: 1143b).

- 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- dšamaš 4 ša-lim-pa-li-h- dšamaš (33.2).

-mušallim

D, part., masc., sing., stat. absol. serving as the predicate.

Ea- 5 ē-a-mu!-ša-lim (30.2).

dīsum- 6 dī-sum-mu-[š]a-lim (30.2).

dīSin- 7 dīSin-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.

Salaš (DN)

dšalaš-

-tappif 1 dša-la-aš-tap-pf (P; 29.1.c).

"This is a goddess of foreign origin ... and the wife of Addu .... Sala is an Akkadian form of her name, and Salaš is a Hurrian and Hittite form ...." (Nakata 1974: 470, n.43). But compare the remarks on Sala above (Roberts 1972: 19 and Edzard 1960: 118).
šallûru

šallûrum 1 Ša-al-lu-r[u][sic]-im (gen.), Ša-al-lu-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-
-ṭāba 1 Ša-al-mu-ṭā-ba (F; 41.5).

-ṣalma
Ilum- 2 I-lu-um-ša-al-ma (30.5).

'Undamaged, safe, healthy' (AHw: 1149a). Compare the usage of šalēmu above. AHw does not cite any PNs in its entry of this adj.
aštammar-  
  -d'Addu  
1 Aš-ta-mar- d'Addu (27.1).

luštammar  
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- d'Adad. For further examples from OB times on see AHw. Huffmon (1965: 81-82 and 267) cites Ḫa-am-mā-iš-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>
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<th>Term</th>
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<td>-abī</td>
<td>1 ṣamaṣ-a-bī (29.1.a).</td>
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<tr>
<td>-andullī</td>
<td>2 ṣamaṣ-an-dūl-lī, ṣamaṣ-andullī (DUL.AN) (f; 29.1.c).</td>
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<td>-bānī</td>
<td>3 ṣamaṣ-ba-nī (30.1).</td>
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<td>-bēl-ilī</td>
<td>4 ṣamaṣ-be-el-ī-lī (30.6).</td>
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<td>-dumqī</td>
<td>5 ṣamaṣ-du-um-qī (f; 29.1.c).</td>
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<td>-dürī</td>
<td>6 ṣamaṣ-du-um-qī (30.1.c).</td>
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<tr>
<td>-īlūm</td>
<td>7 ṣamaṣ-īlūm (AN) (30.4).</td>
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<td>-gāmil</td>
<td>8 ṣamaṣ-ga-miš (30.3).</td>
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<td>-idinnam</td>
<td>9 ṣamaṣ-i-din-nam (17.1).</td>
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<td>-ilī</td>
<td>10 ṣamaṣ-i-lī (29.1.b).</td>
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<td>-īn-ilī</td>
<td>11 ṣamaṣ-i-in-ilī (30.6).</td>
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<td>-īn-mātīm</td>
<td>12 ṣamaṣ-i-in-mātīm (30.6).</td>
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<td>-lāmassī</td>
<td>13 ṣamaṣ-lā-ma-sī (f; 29.1.b).</td>
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<td>-mālik</td>
<td>15 ṣamaṣ-ma-li (30.4).</td>
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<td>16 ṣamaṣ-mu-ba-li-īt (30.2).</td>
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<td>-mūdā</td>
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<td>-mūtalīf</td>
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<td>-nāqīšī</td>
<td>20 ṣamaṣ-na-qī-šī-tī (f; 29.1.c).</td>
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<td>-nāqīṣī</td>
<td>21 ṣamaṣ-na-qīṣ (30.2).</td>
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<td>30 dŠamaš-tillassu(ILAT)-sū (29.1.c).</td>
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<tr>
<td>-tillatī</td>
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<td>31 dŠamaš-til-la-ti (29.1.c).</td>
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<tr>
<td>32 dŠamaš-tu-kul-ti (29.1.c).</td>
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<td>Itti-dŠamaš-milkī</td>
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<td>35 It-ṭi-Šamaš-mil-ki (31.1).</td>
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<td>36 It-ṭi-Šamaš-mil-ku (31.1).</td>
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<td>Ša-dŠamaš-kalūma</td>
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<td>37 Ša-Šamaš-ka-lu-ma (31.3).</td>
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<tr>
<th>dŠamaš-</th>
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<td>Amat-</td>
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<td>39 A-qā-al-a-na-Šamaš (25.2).</td>
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<td>40 At-ka-al-a-na-Šamaš (26).</td>
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<td>41 Ba-lu-Šamaš (33.1).</td>
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<td>42 E-ṭel-pī-Šamaš, E-te-el-pī-Šamaš, E-ṭel-pī-Šamaš (32.1).</td>
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<td>Gimil-</td>
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<td>43 Gi-mil-Šamaš (32.2).</td>
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<td>44 I-bi-Šamaš, I-bi-Šamaš (17.5).</td>
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<td>Iddin-</td>
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<td>45 I-din-Šamaš (17.1).</td>
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<td>47 I-ni-Šamaš (37.1).</td>
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<td>48 I-qa-at-Šamaš (31.3).</td>
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<td>Kasap-</td>
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<td>49 Kasap-Šamaš (40.10).</td>
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<tr>
<td>Mād-gimil-</td>
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<tr>
<td>50 Ma-ad-gimil-Šamaš (32.2).</td>
</tr>
</tbody>
</table>
The name is spelled \( ^{\text{d}}\text{UTU} \). \( ^{\text{d}}\text{U} \) is the common Semitic word for sun. The gender of the deity is not certain. For example, with \( ^{\text{d}}\text{U} \) (above) compare the extra-Mari \( \text{Ummi-}^{\text{d}}\text{U} \) (Roberts 1970: 52 and Nakata 1974: 434). It seems that \( ^{\text{d}}\text{U} \), Ugaritic \( ^{\text{d}}\text{saps} \), was the "great all-seeing judge who preserves the right" (Roberts 1970: 52). \( ^{\text{d}}\text{U} \) occurs predominantly in Akk. PNs, for of the 69 Mari PNs in which the DN appears (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.

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<tr>
<th>-( ^{\text{d}}\text{U} ) (continued)</th>
<th>51 Ma-an-nu-um-ba-lu-( ^{\text{d}}\text{U} ), Ma-an-nu-ba-lu-( ^{\text{d}}\text{U} ) (33.1).</th>
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<td>Mann-bam-bu-lu-</td>
<td>52 Mann-ba-lu-( ^{\text{d}}\text{U} ) (37.2).</td>
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<tr>
<td>Mār-</td>
<td>53 Na-bi-( ^{\text{d}}\text{U} ) (36).</td>
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<tr>
<td>Nābi-</td>
<td>54 Na-ab-( ^{\text{d}}\text{U} ) (36).</td>
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<td>Nab-</td>
<td>55 Nu-( ^{\text{d}}\text{U} ) (39.2).</td>
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<td>Nūr-</td>
<td>56 Pī-( ^{\text{d}}\text{U} ) (17.11).</td>
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<tr>
<td>Pī-</td>
<td>57 Puzur-( ^{\text{d}}\text{U} ) (39.2).</td>
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<tr>
<td>Šili-</td>
<td>58 Ri-( ^{\text{d}}\text{U} ) (39.2).</td>
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<tr>
<td>Šalim-pālih-</td>
<td>59 Ši-li(sic)-( ^{\text{d}}\text{U} ) (32.3).</td>
</tr>
<tr>
<td>Šīnman-lā-</td>
<td>60 Ša-lim-pā-lih-( ^{\text{d}}\text{U} ) (33.2).</td>
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<td>Šūnuh-</td>
<td>61 Šum-ma-an-la-( ^{\text{d}}\text{U} ) (16.3).</td>
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<td>Ubar-</td>
<td>62 Šu-nu-uh-( ^{\text{d}}\text{U} ) (21.1).</td>
</tr>
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<td>Warad-</td>
<td>63 U-bar-( ^{\text{d}}\text{U} ), U-bar-rum (37.3).</td>
</tr>
<tr>
<td>Zikir-pī-</td>
<td>65 Zikir-pī-( ^{\text{d}}\text{U} ) (36).</td>
</tr>
</tbody>
</table>
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 dŠamsi(si) see Finet 1956: par. 35b.

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-μu₂-a. Compare the Amorite PN Le-ka-sà-me-e? cited by Huffmon (1965: 249).
šanānu

-šanān  G, inf. in stat. absol. serving as the predicate.
   dSīn-lā- 1 dSīn-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-linŠašal (P; 33.1).
   Mannum-šāninšu 2 Ma-nu-ša-ni!-inŠu (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 šJa-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.
sanū

uštašni-
-El

št, pret., 3, masc., sing.

1 Uš-taš-ni-El, Uš-taš-ni-El (17.10).

'To do a second time, to repeat' (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.

darratu

-šarrat

dīirimum-

1 dī-ri-tum-šar-ra-at (F; 30.4).

dīshara-

2 dīš-ha-ra-šar-ra-at (F; 30.4).

'Queen' (AHw: 1188a). The element appears already in Sargonic and Ur III PNs such as Ma-ša-ra-ša-at among others (MAD 3: 289). For numerous additional examples from all periods see AHw 1188b.
<table>
<thead>
<tr>
<th>Šarru/i/a-</th>
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<td>-aya</td>
<td>1 Šar-ra-ya, Šar-ra-a-ya, Ša-ra-a-ya (35.1).</td>
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<tr>
<td>-ya</td>
<td>2 Šar-ri-ya (35.1).</td>
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<tr>
<td>-dAddu</td>
<td>3 Šarrum- dAddu (30.4).</td>
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<tr>
<td>-andullī</td>
<td>4 Šarrum-an-dul-li (42).</td>
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<tr>
<td>-bāni</td>
<td>5 Šarrum-b[a?-ni?] (42).</td>
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<tr>
<td>-bāṣti</td>
<td>6 Šarrum-ba-āš-ti, Šarrum-ba-aš-ti (F; 42).</td>
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<tr>
<td>-kīma-ili</td>
<td>7 Šarrum-ki-m[a]l-ī-li (42).</td>
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<tr>
<td>-nīrī</td>
<td>8 Šarrum-ni-ri (F; 42).</td>
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<tr>
<td>-nūr-mātīṣu</td>
<td>9 Šarrum-nú-ūr-ma-ti-ṣu (42).</td>
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<tr>
<td>-šadūni</td>
<td>10 Šarrum-šadū(KUR)-ni (42).</td>
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<td>-tukultī</td>
<td>11 Šarrum-tu-kūl-ti (F; 42).</td>
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<tr>
<td>-waqra</td>
<td>12 Šarrum-wa-aq-ra (F; 42).</td>
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<td>ḪIII</td>
<td>14 E-tel-pī-Šarrim (42).</td>
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<td>Ištar-</td>
<td>16 I-ni-lb-šar-ri, I-ni-lb-šarri (F; 42).</td>
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<td>Lāba-</td>
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<td>ḪNanni-</td>
<td>19 ḪMa-m[a]l-šar-ra (F; 30.4).</td>
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<td>20 ḪNa-an-ni-šar-ra (F; 30.4).</td>
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<td>Šarru</td>
<td>22 Ū-šur-pī-Šarrim, Ū-šur-pī-i-Šarrim (42).</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-

Kimat-šarrūsu 1 Ki-na-at-LUGAL-su, Ki-na-at-šar-ru-sú (42).
Litir-šarrūsu 2 Li-tir₅-šarru(ru)-sú, Li-tir₅-šarru-sú (42).
Ta.bat-šarrūsu 3 Tā-ba-at-šar-ru-sú (42).

"Kingdom, kingship, majesty" (AHw: 1190a). The element appears already in an Ur III PN, Šar-ru-su-da-bat (MAD 3: 289) and compare no. 3 above. The element appears quite frequently in conjunction with a DN, e.g., Šarrūt-Sīna (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-amₓ (=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


Išhara- 1 dš-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 Is-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-ḫa-la-nu (Huffman 1965: 152 and 267 with references and parallels).
The text provided is a linguistic analysis of several PNs (Personal Names) in a language that appears to be Sumerian or Akkadian. The text is divided into two sections: one for the PN 'āšme- and its forms, and another for the PN 'āšpu and its forms. Each section lists the PN along with its form and a description of its usage, including its grammatical structure and semantic properties. The text also provides context and cross-references to other linguistic materials for further study. For example, it notes the occurrence of these PNs in various periods and dialects, and references to other scholars and works for additional information. The text is complex and requires a good understanding of Sumerian or Akkadian syntax and semantics to fully appreciate.
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-\(d\)Sn (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 XOS 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), (d)Še-rum-bānī, -abi, -ilī, etc. See also Šivaram below.
See -ša.

\[ši\]

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-ši cited by Ranke (1905: 194b) and see also Stamm 1939: 77.

\[šiṣamu\]

‘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

šībum

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-a-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-ma-at-Ši-ma-at-d-Da-gan (F; 36).

-Ši-ma-at-Ištar (F; 36).

'Destiny, determination, fate' (AHw: 1238b). From the Ur III period note the PN Ši-Ši-Ši-ma-at-d-Ši-ma-at-d-r-ra (MAD 3: 260). For OB examples of PNs, including the pattern 'Šimat-DN' (F), see AHw 1239a and YOS 14: 80a.

šīna

šīna

-Ši-Ši-Ši-Ši-Ši-Ši-šīna (34).

Inib-

2 I-ni-ib-šī-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-si-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 řehtu 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 Ša 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 Žu (Huffmon 1965: 186 and 265-66). PN no. 2 is a 'mixed PN', Hammu being Amorite.

ŠU

-Šu-

 -Hammu 1 Šu-Ha-am-mu (37.3).
 -Ištar 2 Šu-Ištar (37.3).
 -dKabta 3 Šu-dKab-ta (37.3).
 -dNunu 4 Šu-dNunu (37.3).

Independent personal pronoun (3, masc., sing.) (AHw: 1254b and GAG: par. 41). Compare the OAkk. PNs Šu/Šu-béli, Šu-ma-bani, -mutum, etc., cited by AHw (1254b) and Gelb (MAD 3: 247-48) among others.
-su

Išu-abūšu 1 illance-abu-šu (29.1.a).
Išu-bāni 2 marshaller-šu (30.1).
Išu-ibbišu 3 illance-i-bi-šu, illance-ib-bi-šu (17.5).
Išu-nādā 4 illance-na-da (27.1).
Išu-nāšir 5 illance-na-šir, illance-šu-na-šir (30.2).
Išu-tillassu 6 illance-tillassu (29.1.c).
Lipissu-lišer 7 Li-pš-su-liš-šu, Li-pš-su-liš-šu, Li-pš-su-liš-šu (sic) (19.2).
Pušu-kin 8 Pušu-k[i-i]n! (32.1).
Rabūssu-lūmur 9 Ra-bu-su-l[u-m]ur (22.1).
Šilluš-ṭāb 10 Šilu-šu-tā-šu (26).
Šissu-nawrat 11 Ši-is-su-na-aw-ras (23.2).
Šumšu-līṭir 12 Šum-su-liṭ-šu (42).

-su

Abī-ili- 13 A-bi-ī-li-šu (40.7).
Dagan-ṛēšu- 17 Dagan-ṛēšu-šu (29.1.c).
Dagan-tillat- 19 Dagan-tillassu [(su)] (29.1.c).
Ikšu-appa- 20 Ikšu-ud-ap-pa-šu (16.1).
Ikšu-eyābi- 21 Ikšu-ud-ya-bi-šu (26).
Ill-ēši- 22 illance-ē-li-šu (37.3).
Išu-abū- 23 illance-abu-šu (29.1.a).
Išu-tillat- 24 illance-tillassu (29.1.c).
Kīnatsarrūt- 25 Ki-na-at-LUGAL-šu, Ki-na-at-šar-ru-šu (42).
-šu (continued)

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<th>Meaning</th>
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</tr>
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<td>Līṭir-šarrūt</td>
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<td>Nabī-rēš'ī</td>
<td>31</td>
<td>Na-bi-reš'(SIPA)-šu (42).</td>
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<tr>
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<td>Na-ra-am-ī-illī-šu (37.3).</td>
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<td>Warad-illī</td>
<td>46</td>
<td>Warad-ī-illī-šu (37.3).</td>
</tr>
</tbody>
</table>

"His", the pronominal suffix, 3, masc., sing. In nos. 10 and 22 above, an apocopated form is used (GAG: par. 42i and HED I: 178).

The phonetic change -tā- to -šu- is exhibited in nos. 6, 7, 9, 11, 19, 24, 25, 27, 37, 38, 40 and 45 (GAG: par. 30f). For the form -abūšu found in nos. 1, 23 and 34 see GAG: par. 65h.

Probably the same phenomenon is exhibited in the -rēšūšu names (nos. 17 and 36) and in no. 18.
-šu-

-šu-

Erišsu-mātum 1 E-ri-īs-sū-ma-tum, E-ri-su-ma-tum,
              E-ri-sū-ma-tum, E-ri-īs-sū-um-ma-tu[m] (23.2).

-šu-

Ilšu-usur- 2  Ilšu-ū-sur-šu (19.5).
Ilšu-ibbi- 3  Ilšu-ib-bi-šu, Ilšu-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).
šubultu

šubultum 1 Šu-bu-ul-[tum] (F; 35.1).

'Sending, gift' (AHw: 1258b). For an identical PN from the Ur III period see Gelb (MAD 3: 280). From the 'Cappadocian texts' šu-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 1 dŠul.pa.ē.a-na-šir (30.2).

The DN is composed of two elements: ŠUL = etlu, 'hero', and PA.Ē = šuš, '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 neo-Sumerian and later times. The deity, according to neo-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-
-lā-El 1 Šum-ma-an-la-El (16.3).
-lā-Šamaš 2 Šum-ma-an-la-Šamaš (16.3).

'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-lā-DN' pattern cited in AHw and YOS 14: 81a.
Summuhu

Summuh-
-tum 1 Šu-mu-uh-tum (F; 35.2).

'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).

Sumu

Sum-
-El 1 Šum-El (37.1).
-šu-liṭir 2 Šum-šu-li-ṭir₅ (42).

'Name, son' (Ahw: 1274b). 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.

'suquru

'suqur-

-atum 1 Šu-qú-IrJa-tum (F, 35.1).

'Very costly, valuable' (AHw: 1282b). For other instances of this PN in OB see AHw above.

'surānu

'surān-

-atum 1 Šu-ra-na-tum (F, 35.5).

'Cat' (AHw: 1282b). Already in Ur III times note the PN Šu-ra-nùm, 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)- 2 Ta-bu-bu-um-mi (F; 29.1.a).
            3 Ta-bu-ub-im-di (F; 29.1.c).

-Tabubu 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 ῃTa-bu-bu-ha-li-va.

tāhāzu

-tāhāz 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.
<table>
<thead>
<tr>
<th>atkal-</th>
<th>G, pret., 1, c., sing.</th>
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<tr>
<td>-ana-Šamas-</td>
<td>At-ka-al-a-na-Šamas (26).</td>
</tr>
</tbody>
</table>

-taklāku      G, stative, 1, c., sing.

<table>
<thead>
<tr>
<th>Ana-bēltī-</th>
<th>A-na-be-el-tāk-la-ku (F; 41.3).</th>
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<td>Ana-Ea-</td>
<td>A-na-Ša-tāk-la-ku (25.2).</td>
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</tr>
<tr>
<td>Šiyarum-</td>
<td>Ši-ya-rum-tāk-la-ku, Ši-a-rum-tāk-la-ku (F; 25.2).</td>
</tr>
</tbody>
</table>

-takal       G, imp., 2, masc., sing.

| Šiya(rum)   | 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 tīkal. 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).

talimu

talīm

1 Ta-lim (13.2.b).

'Privileged brother' (AHw: 1310a). The element appears in OAkk. PNs identical to the above. The above may be an abbreviation from a longer PN of the type Da-lim-En-līl found in OAkk. (MAD 3: 297). The element also appears in Aramaic, see Kaufman 1974: 106.

tamhiru

tamhīr-
    -iš-ṭābat

1 Tam-hi-ri-iš-ṭā-ḫat (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.
tappû

tappû-

-El

1 Tappû(TAB.BA)-Èl (29.1.c).

d-Mamma

2 Ta-pî-d-Ma-ma (F; 29.1.c).

-tappû

Annu-

3 An-nu-tap-pû (F; 29.1.c).

Ea-

4 É-a-tap-pû (29.1.c).

Istar-

5 Istar-tap-pû (F; 29.1.c).

d-Sin-

6 d-Sin-tap-pû (29.1.c).

d-xalaš-

7 d-xa-la-aš-tap-pû (F; 29.1.c).

d-xamaš-

8 d-xamaš-tap-pû-e, d-xamaš-tap-pû (29.1.c).

'tFriend, comrade' (AHw: 1321b). The element appears in OAkk. PNs, although only written logographically; e.g. I-11-T.AB.BA and T.AB.BA-I-11 (MAD 3: 298). For numerous examples from the OB period see AHw: 1322a and Ranke 1905: 218a and 248a.

tarib(t)u

taribum

1 Ta-ri-bu-um, Ta-ri-bi-im (gen.) (40.10).

taribatum

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 riäbu in PNs above.
<table>
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<tr>
<td></td>
<td></td>
<td>3 I-tūr-ēn-gal (17.10).</td>
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</tr>
<tr>
<td>tatūr-</td>
<td>G, pret., 3, fem., sing.</td>
<td>4 Ta-tu-ur-ēstar (F; 17.10).</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>5 Ta-tu-ur-ma-tum, Ta-tūr-ma-tum (F; 23.2).</td>
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<td>D, imp., 2, masc., sing. (transitive).</td>
<td>6 Ti-r-a-tum (F; 27.2).</td>
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<td>7 Ti-r-ē-a (27.2).</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>8 Ti-r-ēstar (27.2).</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>9 Ti-r-ē-Ma-ma (27.2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tūra-</td>
<td>G, imp., 2, masc., sing. with the ventive.</td>
<td>10 Tu-ra-ēDa-gan (22.1).</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>11 ḫ-īl-tu-ra (22.1).</td>
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</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-Šamašt-e-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 "ŠB *twb. 'turn, return, answer'" in fourteen Amorite PNs from Mari (Huffmon 1965: 266); e.g., with nos. 1-3 above compare Ya-šu-ub-ēDa-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 remēnu above.

tillatu

-tillat-

dDagan-tillassu 1 dDa-gan-tillassu([s]u) (29.1.c).

Ilšu-tillassu 2 Ilšu-tillassu(su) (29.1.c).

dSin-tillassu 3 dSin-tillassu(su) (29.1.c).

dŠamas-tillassu 4 dŠamaš-tillassu(su) (29.1.c).

-tillati

dAmurrum- 5 dAmurrum-tillati (29.1.c).

Annu- 6 An-nu-till-la-ti (F; 29.1.c).

Ea- 7 É-a-til-la-ti (29.1.c).

Ilī- 8 Ilī-til-la-ti, Ilī-tillati(ti) (29.1.c).

Ištar- 9 Ištar-til-la-ti, Ištar-[t]i-la-ti (F; 29.1.c).

dNumušda- 10 dNumuš-da-tillati(ti) (29.1.c).

dŠamaš- 11 dŠamaš-til-la-ti (29.1.c).

dYakrub-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 $dSUH$. 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 $Išhima-Tišpak$ (Huffman 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., $I{-}li{-}tu{-}gul{-}ti$ among others. In OB note for example $Si-nu{-}tu{-}kul{-}ti$ 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.
-tum

- Arwi- 1 Ar-wi-tum (f; 35.5).
- Nakar- 2 Na-ka-ar-tum (F, 35.4).
- Nūr- 3 Nu-ūr-tum (F, 13.2.a).
- Puhhur- 4 Pu-hu-ur-tum (F, 40.4).
- Šummuh- 5 Šu-mu-uh-tum (F; 35.2).
- Tabnī- 6 Tab-ni-tum (F; 17.2).
- Zakū- 7 Za-ku-tum (F; 35.8).

A fem. ending used with hypocoristicon and abbreviated PNs.
See Huffmon 1965: 133.

Turrunū (DN)

- Turrunū- 1 Tu-ur-ru-nu-u-ga-mil (30.3).

This is the only occurrence of the DN in the Mari corpus. See
of the DN.
-ṭābtum
La- 1 La-ṭā-ab-tum, La-ṭā-ab-tum (F; 38.3).

'Benefit, blessing', fem. form of ṭābu (Bezold 1926: 129b).
From OAkk. PNs compare La-da-bu-um (MAD 3 302).

-ṭāb-

Ṣalmu-ṭāba 1 Ṣa-al-mu-ṭā ba (F, 41.5).
Ṣi-ṭābni 2 Ṣi-ṭāb-ni (F, 34).
Ṣi-ṭābni-aya 3 Ṣi-ṭāb-ni-a-ya (F, 34).
Ummi-ṭāba 4 Um-mi-ṭā 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 Ṣu-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-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).
'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, "GD *gwd/gdd, 'be, become good'," appears only in Ya-gi-id-li-im among the Mari names cited by Huffman (1965: 179).
ubarru

ubarrum
1 U-bar-rum, Ū-bar-rum (37.3).

ubars-
-Šamaš
2 U-bar-Šamaš, 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-7la) 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-

Ṣilluš-ṭāb
1 Ṣi-lu-ūš-ṭā-ab (F; 26).

The locative adverbial ending (GAG: par. 66). For -uššu to -uš see GAG: par. 66e and HED 2: 124.

ummānu

-ummānīšu

Ṭāb-eli-
1 Ṭa-ab-e-li-um-ma-ni-šu, Ṭa-ab-el-um-ma-ni-šu (23.2).

'Army, troop(s)' (AHw: 1413d).
<table>
<thead>
<tr>
<th>ummu(m)</th>
<th>ummi</th>
<th>ummu</th>
<th>ummi</th>
<th>ummu</th>
</tr>
</thead>
</table>
| -kāpī | 1 Um-mu-um-ka-a-pī, Um-mu-ka-a-pī (F; 41.3). | -ya | 3 Um-mi-ya (F; 13.2.a). | -ummi-
| -uqūra | 2 Um-mi-uq-qū-ra (F; 40.6). | -Hanat | 4 Um-mi-[H̱a-na-atj] (F; 29.1.a). | 14 El-umma (40.8). |
| -haṭṭum | 5 Um-mi-haṭṭum (F; 42). | -īlīf | 6 Um-mi-ī-līf (F; 40.7). | | |
| -ṭa-ra | 7 Um-mi-ṭa-ra (F; 40.6). | -Īshara | 8 Um-mi-Ī-sha-ra (F; 29.1.a). | | |
| -marṣat | 9 Um-mi-maṛ-ṣa-at (F; 41.5). | -Nāru | 10 Um-mi-Nā-ru (F, 29.1.a). | | |
| -simṭī | 11 Um-mi-si-mṭi (F, 41.3). | -Saṣī | 12 Um-mi-Ṣaṣī(si) (F; 41.3). | 12 Um-mi-ṭa- ba (F; 41.4). |
| -ṭāba | | | | |
| -ummu | -El-umma | -ummi | | |
| | 14 El-umma (40.8). | | | |
| | | | | With the pronominal suffix (1, c., sing.). |
| d-Bāleta-ekallim- | 17 d-Bāle-ta-ekallim-um-mi, d-Bāle-ta-ekallim(lim)-um-mi (F; 29.1.a). | d-Bāleta-ekallim-
| d-Dirītum- | 18 d-Dirī-tum-um-mi (F; 29.1.a). | d-Dirī-tum-
| d-Išhara- | 19 d-Iš-ḥa-ra-um-mi (F, 29.1.a). | d-Išhara-
| Iṣṭar- | 20 Iṣṭar-um-mi (F; 29.1.a). | Iṣṭar-
| d-Kišītum- | 21 d-Ki-šī-tum-um-mi, d-Ki-šī-tum-x-x (F; 29.1.a). | d-Kišītum-
| d-Maṣma-tum- | 22 d-Ma-am-mi-tum-um-mi (F, 29.1.a). | d-Maṣma-tum-
| d-Ninga- | 23 d-Nin-gal-um-mi, d-Nin-gal-um-mi-a? (F, 29.1.a). | d-Ninga- |
'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 bēlu. Name no. 13, Ummī-tāba, has the archaic predicate marker -a affixed. Compare the normal fem. stative form in the OB PN Ummī-tābat (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 Ilumma, 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 Ili-u-sa-ti(m) cited by Ranke 1905 102b and ʾi-lī-u-sa-ti (YOS 13 59a for refs.). AHw also cites additional PNs using this element.
"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 ši-šubulu (1905: 102 b) and Sin-ub-lam (165a).

"... precious ... dear ..." (CAD A2: 207b). For additional PNs see CAD A2: 207b. The element appears already in Ur III PNs such as A-šubulu, 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-qar cited by Huffman.
"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 ḫa-ab-du-IšDAR, and with no. 5 ḫa-ab-du-Ku-bi (Huffmon 1965: 189).
"Individual, solitary, single (person or object)" (CAD E: 36a).
In the case of wediku the adj. is stativized, and the 1, 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.
-ya

| Hypocoristic suffix. See Stamm 1939: 113 and MacRae 1943: 293 as well as Ghrondahl 1967: 26-27. The element 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. |
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.

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).
"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).

"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.
zarriqu

zarriqum

1 Za-ri-qum, Za-ri-q[ú-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.

zikru

zikir-

-Îštar

1 Zi-ki-ir-Îštar (36).

-pî-Šamaš

2 Zi-ki-ir-pî-Šamaš (36).

-zikiršu

Tâb-

3 Tâ-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 Tâb-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

"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

"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.¹ 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 Mâd-gimil-Samas. 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-dšamaš (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 ṬMilku (F; 13.2.b) or ṬMilkiya (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')

Erišti-daya (F; 36) to Erištu (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/Ipuq-DN (39.2) to Ipiqu (39.2) or Ipqatum (39.2)

Nūr-DN (39.2) to Nūrtum (F, 13.2.a)
Qīšti-DN (36) to Qīšum (f; 35.1; possibly pure endearment)
Qīšat-DN¹ to Ṭīšatum (13.1)
Rīhat-DN to Rīhatum (F; 40.10)

Some abbreviated names are formed through the omission of the initial element:

Mād-gimil-Šamaš (32.2) to Gimil-Šamaš (32.2)
Ṭāb-ğilli-Dagan (32.3) to SSIP-Dagan (32.3)
Etel-, Iddin-, Ikūn-
or Şa-pi-DN to Pī-DN (17.11)
Bēlī-lū-dari (41.1) to Lū-dari (41.1) or Darīya (13.2.a)
Mannum-balu-Šamaš (33.1) to Balu-Šamaš (33.1)
Šarrum-kīma-ili (42) to Kīma-ili (13.1)

Some names are abbreviated through the omission of the middle element:

dSin-aham-idinnam (17.1) to dSin-idinnam (17.1)
Iddin-pī-DN (17.1) to Iddin-DN (17.1)

Occasionally names are formed by the omission of the final element:

Ana-d-Dagan-taklāku (25.2) to Ana-d-Dagan (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

¹This 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>-ān</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>-yatun</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-Ān nu (21.1), with
"Balṭa (F) compare Balṭu-kaṣid (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 mas-
culine 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 -ān 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 "Awētān and "Balṭān might be derived see the awātu and baltu Glossary entries. For longer non-Mari names from which "Igārān and "Usātān might be derived see igāru 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 -aya 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 paragraph 13.1 above. As for "Ana-4Dagan, 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, "Akka, "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 Akka, 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.
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 Išud-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 ahatum were probably spoken by an older sibling(s). Aham-arsi, '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 Aršū-ahum, 'I have acquired, O brother', were spoken by an older sister. Because of the similar pattern, it is possible that Aršē-dagqu (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 Atta-ilumma, 'You are the god', would have been addressed to the newborn, while Anāku-ilumma, 'I am the god', and Anāku-łamma, '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 dAssur-, dMarduk-, dŠamaš-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 īsu-aham-dMarduk 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-nišu 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/daggu (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 Šumman-lā-El, dŠamaš, '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.
Names of Thanksgiving (17)

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, -Dirtum, -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-, Ili-, Sin- and Samas-idinnam, 'DN has given to me'.

Since Sin-sam-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 Iddinvatum are two abbreviated names composed of the verbal form found in the longer two-membered names, with the hypocoristic suffixes -ya and -vatum appended.
Semantically, dSin-iqīšar, '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-taqīš, '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 Tašm-Ištar, qišu-tabni, Tūlid-Mamma, Tašm-Ištar and Tūlur-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-Bēltu (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, taqīš.

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 qištu (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)

Ibnī-dAddu, -dAmurrum, -dErra and -dSin, 'DN has created'. The less frequently attested word order is found in dSin-ibni. Corresponding attribute names of the type DN-bāni 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-Īstar (F) and 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 -tum ending.

The name Tūlid-dMamma (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)

dEnlil- and dSin-ublam, '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-ublam 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)

Ibbī-dAddu, -dAmurrum, -dDagan, -Īstar, -Īstaran, -Nehum, -Ninsubur, -dSahān, and -dSamaš, 'DN has called/named'. Ilṣu-ibbisu, '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 *Ibbātum* (f), which is composed of *ibbi* plus the *-atun* ending.

The god 'Determines' the birth (17.8)

The exact sense of *Isīm-*d-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 *šīāmu* is indeed used this way (*AHw* 1225b). *Tašīm-Ištar* (F), 'Ištar 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 *Itūr-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 *tāru* 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, *Tātūr-Ištar* (F), 'Ištar has returned', is attested. Finally to be noted is *Uštašni-El,* 'El has doubled'. 
Thanks for the trustworthiness of the divine word (17.11)

For Ikûn-pf-dSin, '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.¹ Thus, 'is firm' is to be interpreted as 'has come true' or 'is established'. Ikuppi (F) is probably an abbreviation from Ikûn-pf, which in turn is an abbreviated name.² Names such as Pf-dAddu and dSamaš, could be abbreviations from the above mentioned type of names or from the Iddin-pf-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.

¹Roberts (1972, 62, n.1) uses this interpretation for his earlier 'Ikûn-DN' names.

²Compare OA Ikûppaša from Ikûn-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. dŠamas-qiṣanni, 'Entrust to me, O Šamaš'. Semantically, this name seems to have a correspondence in the late name cited by Stamm (1939: 149-50), dMarduk-qiṣanni, 'Give to me (a son), O 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, lu).
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-lišer, '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 Lišerum.

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-ilī, 'How long, O my god?', and Mati-ilu, 'When, O 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-Anna, 'Why, O Annu?' and Maši-El, 'It is enough, O 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-ilī 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', Ānah-El, 'I am tired, O El', and the 5 form in Šunuh-Šamas, 'He is worried/having a hard time, O Šamas'. 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-anih, 'The father is tired'.

The name ili-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.f, translating _apālu_ 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 Ṝ̄_śfn-leqe-uninni_, 'Śfn, accept my entreaty', cited by Stamm (167).

_Ili-gimanni_, 'Spare me, O my god', Ṝ̄_īšhara-gumil̄_ (F), 'Spare, O Ġshara', and _Gumul_ Ṝ̄_śfn_, 'Spare, O Śfn', 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-‘Assur_ means 'Mercy, O Ġṣṣur'.

_R̄_śfn-napṣeram_, 'Pardon me, O Śfn', seems to be a request for reconciliation to an enraged deity. _Naṣṣera_, '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, O my god', and **Tūra-**³⁴,**Dagan**, 'Return to me, O 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 **Sit-puṭram**, 'Absolve me, O Sin', **Ili-puṭranni**, 'O my god, absolve me', **Puṭram-ili**, 'O my god, absolve me', and (F) **Annu-** and (F) **Ištar-putri**, 'Absolve, O DN'. If emphasis is placed upon the secular aspect, as suggested above, then the translations could be 'Remove from me, O 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) **Nawarši-** and **Nawarša-lūmur**, '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.  *Balāṭam-qisīm* (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*-āsranni, '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 *āsrū* 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-lidī* (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)

Ămuŗ-Ăşur, 'I have seen Aşur', 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 Nawārši/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 Ātamar-Šin 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 Šīusu-nāvrat, 'Its rising is radiant', both contain allusions to stars which apparently appeared approximately at the moment of birth (Stamm 1939: 183-84).

Tariš-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 -štar (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 Ėrissu-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 Tab-eli-mātim, 'It is pleasant for the land', Tab-eli-mātīsu, 'It is pleasant for his land', and Tab-eli-ummānīšu, '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.
Names Expressing Specific Thanksgiving (24)

Thanksgiving names with corresponding request names (24.1)

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, Ṭāb-balāṭ, '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-qūṣīm (F) cited in paragraph 22.4 above and a name such as Lublūt-ilum, 'May I be healthy, 0 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 ḍSin-iṣmenni, 'DN has heard me', and Išme-ḍAddu, ḍDagan and ḍSin, '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 ḍIšara-ṣeme'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-ḍSin, 'Sin has spared', has several corresponding prayer names in the Mari corpus (see paragraph 22.1 and the Glossary). Igmilum, vocalized according to sentence syntax, is an abbreviated name based upon the nominalized verbal form.
Apparently names such as Imgur-{\textsuperscript}{\textdagger}Minurta, -\textsuperscript{\textdagger}Sin and -\textsuperscript{\textdagger}Sama\textsuperscript{\textdagger}, '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 Ml: 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-m\textsuperscript{\textdagger}g\textsuperscript{\textdagger} (see paragraph 30.3 and the Glossary).
Names Expressing Prospective Trust with Religious Content (25.2)

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).

Agāl-ana-Šamaš, 'I am attentive to Šamaš', Uga-Addu and -El, 'I wait for DN', and Ana-Šamas-anatţal, '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-qāti-Šamaš-anatţal cited by Stamm (1939: 196).

Ana-Šagan/Ea/Il-aba/(F) Ištar/ditūr-Mer/dšīn/dŠamaš-taklāku, 'I trust in DN', was a very popular type of name among the Mari names. Šiyarum-taklāku (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. Tašāb-Ešar (F), 'Ešar is good', expresses the pious person's trust in the goodness of the deity.

Although a name such as Nimmar-šīn, 'We shall see Šīn', cannot 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-anatţal 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-Šamaš, '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-Šin-ēmid, 'I took my refuge in the shade of Sin'.

Possibly Inūh-libbi, '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 amaru and naṭalu 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 ḫuṣud-ayābiṣu, 'He (the god) conquered his enemies', and if the alternative interpretation of ḫuṣud-appāṣu 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 ap̱pu). It is very possible that names such as (F) Ḫunu-, (F) Ḫiṣṭar- and (F) ḫuṭumma-talē, 'DN has prevailed', and also Ḫuṣu-Andu, 'Andu 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.
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.

*Lušammarr*, 'I will praise', is probably an abbreviation from a longer name of the type *Lušammarr-DN* which, however, is not attested in the Mari corpus, but see for example the OB *Lušammarr-Šamas* cited by Ranke among others (1905: 119a). Also found in the Mari corpus is *Aššammarr-ᵲAddu*, 'I praise Addu', the present tense indicating 'now, and in the future'. Additional calls for the bearer to praise the deity include *dSín-ludul*, 'Let me praise Sín', *Adallal-𝐝Sín*, 'I will praise Sín', and the abbreviated form *Adallal*.

(F) *dAšu-, (F) Ea-, İššu-, (F) Kišštam- and (F) *dSín-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).

\[ ^{d} \text{Dagan-nādi} \] (F), 'Praise Dagan' (G, imp., 2, fem., sing.), and \[ ^{d} \text{Ilak-na’ad} \], 'Praise your god', would fall into this category. \[ ^{d} \text{Sin-pilah} \], 'Venerate Sin', and \[ ^{d} \text{Ilak-pilah} \], 'Venerate your god', are reminders to the child to have an attitude of godly fear.

\[ ^{d} \text{Ugūr-awassu} \], 'Observe his word', is a call for obedience to the deity. \[ ^{d} \text{Ilaka/Ilak-sūqir} \], 'Honor your god', is a call to honor the deity. Calls to trust and to remember deities are expressed in \[ ^{d} \text{Siya(rum)-takal} \], 'Trust (in) Siyarum', and \[ ^{d} \text{Addu-lā-tamāssi} \], 'Do not forget Addu'.

The names Tir-Ea, -Ištar and -Mamma, 'Return (to) DN', are difficult to interpret. Evidently Tiratum (F), is an abbreviated name formed using the verbal element plus the -atum ending. The D, imp., form was probably addressed to the newborn and formed his life maxim. These names may be related to Ana-šamaš-tīr cited by Ranke (1905 66b), although the word order does not indicate a perfect analogy.

General statements such as \[ ^{d} \text{Qu’u-Addu} \] and \[ ^{d} \text{Dagan} \], 'DN is waiting/expecting', as well as \[ ^{d} \text{Uqākki-El} \], '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-abî (29)

Where paragraphs 16-28 dealt with verbal sentence names, paragraphs 29-33, which follow, contain names which are nominal sentences.

DN-abî 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.

\( ^d\text{Bunene}-, ^d\text{Enhil}-, \text{Erra}-, ^d\text{Samas}- \) and \( ^d\text{Tispak-abî}, '\text{DN is my father}', \) are names which were spoken by one of the parents and 'placed into the mouth of the child'. Also to be noted is \( ^d\text{Ilumma-abî}, '\text{It is the god who is my father}'. \) In \( ^d\text{Sin-abûsu}, '\text{Sin is his father}', \) and \( ^d\text{Išu-abûsu}, '\text{His god is his father}', \) the child is addressed and is referred to by the third person pronominal suffix.

(F) \( ^d\text{Annu}-, (F) ^d\text{Bëlet-ekallim}-, (F) ^d\text{Dirîtum}-, (F) ^d\text{Išhara}-, (F) ^d\text{Ištar}-, (F) ^d\text{Kišîtum}-, (F) ^d\text{Mammîtum}-, (F) ^d\text{Ningal}-, (F) ^d\text{Ninhursagga}- \) and (F) Tabubu-ummi, 'DN is my mother', are all borne by females. The inverted word order is found in several feminine names: \( ^d\text{Ummî}-\text{Hanat} (F), ^d\text{Išhara} (F) \) and \( ^d\text{Nâru} (F), 'DN is my mother'.\)
Only rarely is *ahu* found in this type of name: *Ahi-dSin*, 'Sin is my brother', and *Anum-ahi*, which exhibits the more common Akk. word order.

*Addu-* and *dSin-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-ili 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) *dAbba-* , (F) *dDagan-* , (F) *Istar-* , *dSin-* and *dŠamaš-ili*, 'DN is my god'. The reverse word order, with the same meaning, is found in *Ili-Annu*, -Ištar, -dMamma, -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, -Epuh, -Erah, -Ešuh, -Malik, -Nehim, -dRasap and -Šamas.

The Akk. name *Ilka-dSin*, '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: *dAddu-* , *Ašar-* and *Sin-ilišu*, 'DN is his god'.

Related to the above names are: (F) *Annu-* , (F) *Ea-* , (F) *dIšara-* , (F) *Ištar-* and (F) *dŠamaš*-(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 bāštu 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) Addu-, (F) Annu-, (F) Dagan-, (F) Ea- and (F) Ilī-bāštu, 'DN is my dignity'. In this connection compare the translation of -lamassī as 'My protective genie' noted above and also Stamm's translation of bāštu as 'Angel' (1939: 210 and 126, n.2). As with the DN-lamassī 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 Addu-, Assur-, Dagan-, Ilī-, (f) Ištar- and Šamaš-andullī (f) 'DN is my protection'. Related to the idea of protection are names such as (F) Addu- and Šamaš-dūrī, 'DN is my wall'. Also to be noted is ŠI-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 sadū and kāpu as one of the elements: Dagan- and Ea-saduni, 'DN is our mountain', Šadīma-El, 'El is surely my mountain', and Dirītum-kāpi (F), 'Dirītum is my rock'.

It is also possible that the idea of protection was intended in the following names (F) Dagan-kibri, Kibri- Dagan 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) Ištār-, Šamaš- and (F) Šurma-tukultī, 'DN is my trust'. (F) Ištī, (F) Išhara- and (F) Šamaš-dumqi, 'DN is my grace', were borne exclusively by females (see the Listing).

III-itā, 'My god is my border', may carry the sense of 'protective hedge' (Stamm 1939: 212).

Another feminine pattern includes the following names:
(F) dAddu-, (F) dNumušda-, (F) dSin- and (F) dŠamaš-nūrī, 'DN is my light'. For the usage of the Amorite cognate, nūrī, again chiefly in feminine names, see Huffman 1965: 243-44. Along side of the common (F) dDagan-, (F) Ea-, (F) dIšhara- and (F) Ištār-dŠamāš, 'DN is my sun' pattern, the reverse word order is attested in dŠamāš-dAddu which was borne by a male. Compare the Amorite 'Šamsī-DN' pattern (Huffman 1965: 251).

Some names make reference to divine assistance. These include dNumušda-nahrātī, 'Numušda is my help', Tabub(u)-imdi (F), 'Tabubu is my support', and dDagan- and dSin-rēšātu, 'DN is his helper', in which the bearer is referred to by the pronominal suffix. Related to this concept are names such as dAmurrum-, (F) Annu-, Ea-, Ištī-, (F) Ištār-, dNumušda-, dŠamaš- and dYakrub-El-tillati, 'DN is my rescue troop', and the corresponding names dDagan-, Ilšu-, dSin- and dŠamaš-tillassu, 'DN is his rescue troop'. dŠamaš-rēšī, 'Šamaš is my guide', Annu-gāmiltī (F), 'Annu is my savior', and (F) Annu-, Ea-, (F) Ištār-, dSin-, (F) dŠalaš-
and Šamaš-tappe, 'DN is my friend', could all refer to divine assistance. The reverse word order is attested in Tappe-El and Mamma (F).

Reference to divine strength is found in (F) Annu- and Mamma-dunni, 'DN is my strength', a pattern limited to feminine names, and in Emügü-El, 'El is my strength'.

The concept of the deity as a healer seems to be referred to in (F) Annu-, (F) Ili-, (F) Išha-, (F) Ištar and (F) Kakka-asiya, 'DN is my physician'. Admu-balatī (F) 'Admu is my life', and Annu- and (f) Šamaš-napišti, 'DN is my life', are probably expressions of trust. Bānūka-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-gilli, 'Ištar is my protection', and Annu-gulii, 'Annu is my protection'. Also to be noted are Zitti-Ištar, 'Ištar is my portion', Mamma-numri (F), 'Mamma is my cheerfulness', Awati-El, 'El is my word', and Šeri-Sin, 'Sin is my morning star'. In (F) Annu- and (F) Kakkarraši, 'DN is her beloved one', and Dagan-šinusu, 'Dagan is his help', the bearer is referred to by the pronominal suffix.

DN/Ili-eperi 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 Šamaš-mütapli, 'DN is my requiter', and Ili-maššari, '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 $\text{dAddu-}$, $\text{Akka-}$, $\text{dAssur-}$, $\text{El-}$, $\text{IlI-}$, $\text{IlSu-}$, $\text{dišum-}$, $\text{Lamassu-}$ and $\text{Šamas-bāni}$, '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), $\text{Ibni-DN}$. The name $\text{dSin-bēl-aplim}$, '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 $\text{Ea-}$, $\text{dišum-}$, $\text{dSin-}$ and $\text{dŠamaš-mušallim}$, 'DN is the preserver of health', compare the $\text{šalim-DN}$ names in paragraph 30.5. In the case of names such as $\text{dAddu-}$, $\text{El-}$, $\text{IlI-}$, $\text{Marduk-}$, $\text{dSin-}$ and $\text{dŠamaš-muballit}$, 'DN is the life sustainer', compare the OB name $\text{dŠamaš-liblūt}$ 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 $\text{dAddu-}$, $\text{dAmurrum-}$, $\text{dAsar-}$, $\text{dAssur-}$, $\text{dDagan-}$, $\text{Ea-}$, $\text{El-}$, $\text{IlSu-}$, $\text{dIštaran-}$, $\text{Marduk-}$, $\text{dSin-}$, $\text{dŠamaš-}$ and $\text{dŠulpae-našir}$, 'DN is the watcher'. Našriya is either a hypocoristicon consisting of the našir element found in the above names plus the hypocoristic ending or a hypocoristicon based upon the verbal adjective plus -ya.
With ḫāhara-ṣe'me'at (F), 'Ḫāhara harkens', compare the names of the pattern Ṣme-DN in paragraph 24.6. In the names (F) ḫHubat-, ḫIī- and ḫSin-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 ḫAddu-, El-, Erra-, ḫSin-, ḫŠamaš- and Turrunū-gāmil, 'DN is merciful', and the feminine counterparts (F) ḫHubat- and (F) ḫNinhursagga-gāmilat, 'DN is merciful', probably the status absolutus form of the adjective is being used as the predicate. Compare the name ḫIgmil- ḫSin entered in paragraph 24.6. The predicate in ḫSin- and ḫŠamaš-māgīr, '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 ḫImgur-DN entered in paragraph 24.7. The predicates in ḫŠamaš-tayyār, 'DN is compassionate', and El- and ḫNārum-dāyyān, 'DN is the judge', are probably adjectives in the status absolutus.

General expression names with corresponding names in paragraph 29 (30.4)

The names ḫAssur-, Ea-, ḫNabū-, ḫSin- and ḫŠamaš-mālik, 'DN is the counselor', have been placed here due to the fact that an OB name such as ḫIī-mālikī, which is formed on the pattern found in paragraph 29, exists (Ranke 1905 102a). However, a name such as ḫImlīk- ḫSin is also attested in OB (Ranke 1905· 108b), and thus the name could have been entered in the preceding paragraph.
\( d_{\text{Suna}-} \) and \( d_{\text{Lagamal-abu(m)}} \), 'DN is the father', corresponds to the DN-abi type names in paragraph 29.1.a. \( (F) d_{\text{Abba-}} \), \( d_{\text{Ra-}} \), \( d_{\text{SIn-}} \) and \( d_{\text{Samaš-ilum}} \), 'DN is god', find their counterparts in the pattern DN-ili in paragraph 29.1.b. Also to be compared are \( d_{\text{El-asu}} \), 'El is the physician', with DN-asiya in paragraph 29.1.c, \( d_{\text{Bänu-}} \) Dagan, 'Dagan is the creator', with Bänuka-El in paragraph 29.1.c, and \( d_{\text{Sadum-Laba}} \), 'Laba is the mountain', with the DN-Saduni pattern in paragraph 29.1.c. \( d_{\text{Sera-Mamma}} (F) \), 'Mamma is the morning star', has a correspondence in \( d_{\text{Seri-SIn}} \) which is entered in paragraph 29.1.c. In the cases of \( d_{\text{Rimsi-El}} \) and -ili, 'DN is her beloved one', the pronominal suffix, which is feminine, can not refer to the bearer who is masculine, and thus it must refer to an unnamed goddess. Compare in paragraph 29.1.c DN-rimsi, where the pronominal suffix refers to the female bearer(s) of the names.

Names which do not have corresponding names from the Mari corpus but for which Stamm cites additional correspondences in his paragraph 29.2.a include: \( d_{Samaš-re'um} \) and Rë'um-El, 'DN is the shepherd', \( d_{\text{Addu-sarrum}} \) and Sarrum-Addu, 'Addu is the king', \( d_{\text{Laba-šar}} \), 'Laba is the king', \( (F) d_{\text{Pritum-}} \) and \( (F) d_{\text{Ishara-sarrat}} \), 'DN is the queen', and \( (F) d_{\text{Istar-}} \), \( (F) d_{\text{Mamma-}} \) and \( (F) d_{\text{Nanni-Šarra}} \), 'DN is the king'.

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: \( (F) d_{\text{Puruš-}} \) and \( d_{\text{SIn-damiq}} \), 'DN is good', \( d_{\text{SIn-asarēd}} \), 'SIn is foremost', \( (F) d_{\text{Išara-dannat}} \) 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: Šin- and Šamaš-mūda, 'DN is wise', (F) Annu-, (F) išhara- and (F) ištar-damqa, 'DN is good', compare DN-damiq above, Mer-kīna (F), 'Mer is just', compare the Amorite name Yakūn-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: Admu-ruba (F), 'Admu is the prince', Erra-gurād, 'Erra is the warrior', and Addu-gugal, 'Addu is the canal inspector'.

In some names the status absolutus form of the participle is used as the predicate; Ea-mušākil, 'Ea provides', and Šin-mustāl, 'Šin 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-dagan, 'Dagan is able', and the very frequent Ea-, El-, Il-aba-, Ilī-, Šin-, Šamaš- and Šamaš-rabi, 'DN is great'. It is possible that the hypocoristic name Rabīya (F) is derived from the pattern 'DN-rabi' just mentioned. The spelling of the verb in Šalim-Anum and -āšar, '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-tāb, 'Annu is good'. 
Names of the type Sīn-šar-ilī and Sīn-šar-mātim (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: 𒈐Šamaš-In-ilī, 'Šamaš is the eye of the gods', and 𒈐Šamaš-bel-ilī, 'Šamaš is lord of the gods'. 𒈐Babi-Ea, 'Ea is god Babi', and Nanna-Akka (F), 'Akka is Nanna', should probably be included here as well. In the name 𒈐Sī-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, 𒈐Šamaš-In-mātim, 'Šamaš is the eye of the land', is probably to be considered an expression of praise.
Names of the Itti-Sīn-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-milkū, '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 'Istar 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 Iqqāt-Šamaš, 'In the hand of Šamaš', which could possibly be an abbreviation from a longer name such as Gabbu-ina-qāṭ-ili, 'All is in the hand of the god', cited by Tallqvist (1914: 76b) 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-Šamaš-kalūma, 'Everything is of Šamaš'.


Names of the Type Rabāt-awāt-Sîn (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-pî-dSîn. Among the Mari names Etel-pî-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)

Mād-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- Dagan 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. Tūb-šilli-Assur and Dagan, 'The protection of DN is sweet', are three-membered names from which a name such as Tūb-šilli 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: Šilli-Aḏdu, -Akka, -Annu (ṟ), -Dagan, -Ea, -Hanat, -ilātim, -Istar, -Nunu, -Sin and -Šamas, 'Protection of DN' (compare Stamm 1939: 263 and 376). Šillān, Šilliya and Šillaya are to be considered as further abbreviations consisting of the šilli element with various hypocoristic suffixes.

Tab-wasābsu, '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 -abi, 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-balû-šamaš, 'Who (can be) without šamaš?', and the broken name Mannum-balû-[ ]. Several two-membered abbreviations of the three-membered type name are attested in the Mari corpus: Balû-lîtar and -šamaš, '(Who can be) without DN?'.

The superiority of the deity is also seen in a name such as Mannum-gērisû, 'Who is his enemy?'. In this connection it is possible that Mahira (F), 'Opponent', could be considered an abbreviation of a longer non-Mari name such as Mannum-māhiršu, '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, māhiru.

In terms of general expressions, šin-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)

Šalim-pālih-dŠamaš, '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.
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.

**Māṣum** and its related hypocoristicon Māṣiya, '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 Šaŋū, '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 Și-tābni (F), 'She is our joy', the pronominal suffix probably has reference to the parents, although it can not be excluded that it refers to older siblings of the newborn. Și-tābni-aya (F) has the hypocoristic -aya ending added (see the Glossary).

Ahūšina, '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 Bālṣunu, '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 *Ahîya* were probably spoken by an older sister. *Ahâtum* (F), 'Sister', *Ahâti* (F), 'My sister', and the hypocoristicon *Ahâtiya* (F) were spoken by an older brother. *Ahâtani* (F), 'Our sister', and *Bâltani* (F), 'Our mistress', were probably spoken by older siblings. However, in at least one case, the daughter of *Kibri-Dagan* is called *Bâltani* (ARM X.114.5), which in this instance might be considered a title of respect. Also to be entered here is *Ilûni*, '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, Bāliya, 'Master', Etellum, 'Prince', Rubān, 'Prince',
- Ṣaraya, Ṣarriya, 'Little king', and Qīṣum, Qīṣātum (F), 'Gift'.

Names given to females include:

- Rubāya (F), Rubātum (F), 'Princess', Bāstum (F), 'Dignity', Narāmtum (F), 'Beloved one',
- Duṣūptum (F), 'Sweety', Eriṣṭum (F), 'Desirable one', Šubultum (F),
- 'Gift', Šūqratum (F), 'Valuable', Ṣṭhātum (F), 'Giggles', Rabbatum (F),
- 'Soft one', Gaṣera (F), 'The strong one', and Šamū (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 Muhaddūm, '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: Hunāba (F), 'Voluptuous', Lalā'atūm (F), 'Desirable', and Šummuhtum (F), 'Voluptuous', the latter being a quttulu formation (Holma 1914: 87).

Lalā'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 laš, '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 Hunāba (F) above, is Hunnubum, 'Voluptuous', which was borne by a male.

Damiqtum (F) and "Damqānu (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. Asīrum, '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 Ḍlīttum (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'. Bagqum 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 Bagqānum, 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 Ḫūr-ya, 'Young calf', is an abbreviation from a longer Ḫūr-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', Šēlebum, 'Fox', and Surānatum (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 Buṭumtu (F), 'Pistachio', must be considered as personal names, for they appear in a listing of personal names (see the Listing for references). Karkanatu (F), 'Grape cluster', and the related name Kirū (F), 'Orchard', are to be noted. Also found are Ladunum, which is some type of aromatic plant (see the Glossary), Šallūrūm, 'a small tree' or 'medlar', and Kisibirrātum (F), 'Coriander'.

Names based on jewels and other items (35.7)

For a discussion of Bušu, Bušī (F), Bušiya and Bušu'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 qatil formation from an original qatil from the root ṣmā, '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, Zakûtum (F) and Zakâtum (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 Nidnat-$\tilde{\text{d}}\text{Sin}$, 'Gift of $\text{Sin}$', compare the numerous Iddin-DN type names listed in paragraph 17.1. Nidnuṣa, 'Her gift', seems to be related to the above. Possibly the suffix refers to an unnamed female deity (compare Ni-di-in-Ištar cited in AHw: 766b, and for the suffix see Stamm 1939: 77).

For Qisti-Admu, $\tilde{\text{d}}\text{Dirītum}$, -Il-aba, -ili, -Lim, $\tilde{\text{d}}\text{Mamma}$, $\tilde{\text{d}}\text{Nunu}$, and $\tilde{\text{d}}\text{Sin}$, 'Gift of DN', the only corresponding sentence name found in the Mari corpus is $\tilde{\text{d}}\text{Sin-iqīšam}$ (paragraph 17.1). In Qistišunu, 'Their gift', the suffix may refer to unnamed deities. Also to be noted is Qīš-ili, 'Gift of the god' (see qīšu in the Glossary).

Zikir-Ištar, 'Command of Ištar', may be a shortened form from a name of the type Zikir-pi-$\tilde{\text{d}}\text{Šamaš}$, 'Command of the mouth of Šamaš', also attested in the Mari corpus. Sentence names of the pattern Izkur-DN are not attested, but for an OB example see Ranke's Izkur-Ea (1905: 112b).

Although a corresponding sentence name is not attested in the Mari corpus for the name Erišti-$\tilde{\text{d}}$Aya (F), 'Desire of Aya', compare the OB example cited by Ranke (1905 156a), $\tilde{\text{d}}\text{Sin-ērīš}$.
For šīmat-dagger (F) and -Ištar (F), 'Destiny of DN', corresponding sentence names are found at Mari: išim-dAddu and -Ea as well as Tašim-Ištar (F) (see paragraph 17.8).

With Nabī-Annu, -ili, -ilišu, -Ištar, -Kakka and ṣamaš, and the variant Nab-dŠamaš, '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-pu-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 Ikšu-pu-DN (see the Glossary for examples from Mari).

Migir-dAddu, 'Favorite one of Addu', finds its verbal counterpart in the pattern Ima(a)r-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 ḫbn-DN names which also refer to the child as the offspring of the deity (paragraph 17.2).

Apil-ili, -ilišu, -Ištar, -Kubi 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-dŠamaš 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, -illiya, -Ištar and -dSin, 'Creation of DN'.

The names Rim-dAddu, -dDagan, -Ištar and -dSin, 'Gift of DN', as well as the hypocoristic names Rimān and Rimatum (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, Mšrat-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 Bur-¾anma 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'û 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 Șakim, 'Man of DN', are semantically and structurally related to the preceding names. The usage of mušu 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, Ša-tubi-El, 'The one who is the joy of El', and thus the 'later suppression of
Šu by ša' is not yet in evidence in the Mari names (Stamm 1939: 263).

Very common among the Mari names are those based on the pattern Warad-DN. Warad-ŠAddu, dAmurrin, -šilišu, dšštar, Kūbi, dššebetti, dššin and dššamaš, 'Servant of DN'. Feminine names corresponding to the above are also well attested: Amat-ŠAddu (F), Kūbi (F), dššin (F) and dššamaš (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 Wardušunu, 'Their servant', the pronominal suffix refers to unnamed deities.

Narām-šilišu and ššin, 'Beloved of DN', can also be considered expressions of trust. The interpretation of Ubarr-ššamaš, 'Stranger of ššamaš', 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 ššeret-ššin, 'Punishment of ššin', 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 ʾIli-ʾelis, '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), Hurrusu, 'Scarred', Huzzum, 'Lame, limping', Kubbulum, 'Crippled', Kurrum, 'Short', Sukkuku(m), 'Deaf' (compare Sakkum below), and Šuhhutum (meaning uncertain).

Sakkum, 'The deaf one', Zarriquum, 'Speckled eyed one', and possibly Rabūm and Rabītum (F), 'The big one', are non-quttulu names which evidently refer to bodily defects. Zignu (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 Masikum (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 -ānum and -ān endings (Stamm 1939. 12, 266 and Buccellati 1966a. 226).
Buğuràn (meaning unknown) and Hurruqân, 'Scarred' (compare Hurruqûm above), are both formed using the quttulu pattern with the -ān ending. Also to be noted are Karšân, 'Large stomach', Qaqqadân and Qaqqadânûm, '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, Hurâṣatum (F) and Hurâṣâya (F), 'Coldilocks' and Dām-hurâṣîm (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 hurâṣûm).

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 Qurrudûm, 'Sparse hair', and Mut-humnuqîm, '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)

Lā-ṭâbtum (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. Lîllum, 'Pool', Mîkûm, 'Lazy one', Pâhirûm, 'The deserter', and Sarrûm, '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 Kanišîtum (F), 'Woman of Kaniš' and Mārîtum (F), 'Woman of Mari'.
Names based on the patterns Màr- or Awil-GN are lacking in the Mari corpus; however Mut-Hanna, 'Man of Hanna', does occur. In names such as Akkadîtum (F), 'The Akkadian' and Amurrîtum (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 cannot 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: Ammâru, 'Overseer', Assinnnum, 'An assinnnum-priest', Âsûm, 'Physician', Bâ'irum, 'Fisherman', Bânûm, 'Housebuilder', Gallâbu, 'Barber', and Habâzû (F), 'A habâzû-agricultural worker'. Kannikan, 'Kanniku-official in charge of sealing', has the hypocoristic -ân ending attached, which is a bit unusual for this type of name (see the Glossary). Also found are: Kizûm, 'Herdsman(?)', Kumrî, 'My priest', the only name with a pronominal suffix in this category, Lâsîma, 'Express messenger', Merhum, 'The merhum-functionary', Munattîya, 'The one opening (the sluice gate)', Nâyâlum, 'Gardener', Qurqurum, 'Metal worker, coppersmith', Sâbi-mâtim, 'Brewer of the land', Sâlihum, 'Waterer', and its feminine counterpart Sâliha (f), Sâbûm, 'Soldier', and finally Zâbilum, Zâbilatum (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 Âsû, Bânû and Kumrî 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 Tamhīris-ṭābat,
'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 'Sill-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, -illi, -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 Kibuša, '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 Kibri-DN in paragraph 29.1.c.

Names referring to divine grace include: Ipiq-Addu, -Nunu and -Sin as well as Ipq-Dagan, -Istar, -Itur-Mer, -Nassi and -Sala, all of which mean 'Grace of DN'. Note the abbreviated names with and without a hypocoristic suffix: Ipqatum and Ipqum. In the cases of Nur-Dagan, -ili, -Išušu, -Išara, -Kakta, -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 -Esar (F), 'Shining of DN'. The name Qurud-Istar, 'The heroic deed of Istar', seems to be an expression of praise referring to the prowess of the deity.
Rīš-Šamaš, '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-Iṣtar (F) in paragraph 23.2 (see also riāšu in the Glossary). Rīšiya is apparently an abbreviated form of such a name with the hypocoristic suffix.

Sep-Dagan, 'Foot of Dagan', may be related to a longer name of the type šēpē-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-ahāti (F), 'Where is my sister?', and Ali-ahī (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 Dimāt-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 ʾיִשְׁנָּה (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-\textsuperscript{d}Sin, 'Sin has compensated', Eribam-\textsuperscript{d}Sin, 'Sin has compensated for me' and Ili- and \textsuperscript{d}Sin-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' cannot be excluded. If the latter is the case, then the names should be entered in paragraph 41.

A name such as Puhhur-\textsuperscript{d}Nunu, '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 Ishara-tasbām (F), 'Ishara 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 Šibul-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-waṣar and Abum-waṣrum (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-waṣar, '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-waṣar, 'The brother is precious', Ahum-dāmiq, 'The brother is good', Ahu-kuṇu, '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: Kuṇu-waṣar, 'The honest one is precious' and Apil-kiši, 'The heir is reliable/lasting'. With regard to males, Šibu-narām, 'The old man is beloved', should be noted as well.
Names referring to female members of the family include Ummi-ïgra (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 Ahati-ïgra (F), 'My sister is dear to me'. The name Sina-damqâ (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 damqâ, see the Glossary.

The following names certainly refer to previously deceased relatives: Hammi-šagiš, 'My paternal uncle was murdered', a 'mixed name', and Ahî-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-ilî (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', Abî-ilî (F), 'My father is my god' and Abîma-ilî (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. From the Listing
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 Bēlī-ili (F) and Bēlima-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 Ahī-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 Ummī-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 Abī(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 Aṭṭā-ilumma, Anāku-ilumma and possibly Anāku-λamma. From paragraph 34, Ilūni could be considered a 'substitute' name as well.

Finally to be mentioned is Abī-ilīsu, '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 Ili-ummatu (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 -a 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 Ilima-abī, '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-abī, 'Who is like my father?'. This name was evidently 'placed in the mouth of the child'.

Names of designation (40.10)

Taribum, 'Substitute', would be a designating name, probably related to Rība-El and Erībat(m)DN entered in paragraphs 40.3 and 40.4.

The name Riḥatum (F) is probably an abbreviation from a longer name of the pattern 'Rīhat-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 'Rīhat-DN' was considered to have remained alive due to the beneficence of the named deity. Riḥatum 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-dūmaš, 'Silver of Šamaš' and Kaspu-štars, 'Silver of Ištar'. 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.
Šima-ahātī (F), 'It is she who is my sister', may be a designating name where ahātī refers to a deceased sister. Also to be noted is Ahāta-abi (F), 'Sister of the father', where the newborn was named in memory of her deceased aunt.

A name such as Mupāhīra (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 Hammī-andullī, 'My paternal uncle is my protection', is difficult to classify. Certainly it has parallels with the pattern DN-andullī 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, bāṣtu, šamšu, šadū and possibly dumu. 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.

¹ Referents 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-wagar listed below. For corresponding theophoric names see paragraph 19.1. Bēlī- and Bēltī-livwer, '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 dumgu in the slave name Bēlī-dumqū (F), it is possible to see a reference to the master in the name Dumqū-libūr (F), 'My blessing (my master), may he remain in good health'. Also to be noted are Libūr-bāṣṭī (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'. Libūrniyās (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-nādinṣu and -nādinṣa (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, nādin can not refer to an unnamed deity. Possibly there is some type of reference to a
gift given to a god or temple (Stamm 1939 310). Since the official Dāriš-libûr (paragraph 42) was the son of this person, as indicated on the seal impressions, it is questionable whether the status of Libûr-nādinšu was that of a slave. Quite possibly he was from a higher social class, but due to the relationship between Libûr-nādinšu and the common slave patterns listed above, the name is entered here.

The following names seem to be addressed to an unnamed deity. Bēli-nugrī (F) and Bāštī-nugrī (F) (variant Bāštī-usgrī (F)), 'Protect my master/angel'. Finally to be noted are the wish names Bēli-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. Bēli-andullī, -bāštī (F), -dumū (F), -dūrī (F), -kāpī (F), -kirī (F), -d-Lamassi (F), -nūrī (F), -simtī (F), -d-Samāšī (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 Bēlī-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-bastī (F), -dūrī (F), -kāpī (F), -Lamassī (F), -Šamsī (F) and -tukulti (F), 'My father is my dignity/wall/rock/protective genie/sun/trust'. Abu also occurs in the name Abī-šadī, '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), -sintī (F) and -Šamsī (F), 'The/my mother is my rock/ornament/sun'.

Names praising the master or mistress (41.4)

Theophoric counterparts for Bēlī-asārēd, -dayyān (F), -šāgim and -waqar, '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 belī could refer to the king rather than to the master of the slave (Stamm 1939. 122). Compare the theophoric names of the pattern 'Šālim-DN' in paragraph 30.5. Another name praising the master is Ša-damiq, 'He is good/fortunate'. Also expressing praise for the master could be Ši-t-dāmī (F), 'The rising of the sun' and Ša-pī-dādī, 'That of the command of the darling', where dāmī and dādī refer to the master. It is also possible that in the praise name Ummī-tāba (F), 'My mother is pleasing', ummī refers to the mistress of the slave.

Additional names (41.5)

Belī-idinnam, 'My master has given to me', is a thank name which has corresponding theophoric names in paragraph 17.1. Puzur-bēlī, 'Security of the master', has numerous corresponding theophoric names in paragraph 39.2. In Ummī-maršat (F), 'My mother is difficult', ummī refers to the mistress of the slave. Finally to be noted are Šalmu-tāba (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, šarrûtû, hattû, 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-andullî, 'The king is my protection', Šarrum-bâštî (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-niri (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-muštēṣer, 'My master is the one who sees that justice is done', implies that he was not a slave, but rather an official. Thus bēlī 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', bēlī 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-šadūnī, '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-mātiṣu, '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-waqra (F), 'The king is precious', has its masculine counterpart in Bēlī-waqar (paragraph 41.4), while Šarrum-kīma-ili, 'The king is like a god', is to be compared to Bēlī-ili (F) (paragraph 41.3). Since Belum-kīma-El, 'The master is like El', is of higher standing than a slave, it seems that bēlī 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-šarrim, 'The command of the king is lordly'. Compare the theophoric name Etel-pī-dšamas in paragraph 32.1.

Names referring to kingship include Kinat-šarrūsu, 'His kingship is legitimate', and Tābat-šarrūsu, 'His kingship is pleasing'. Also to be noted as a praise name is Ili-šarrī, 'My king is my god'; again refer to Bēlī-ili (F) in paragraph 41.3.

Names expressing wishes

With the names Libūr-rē'ī, 'May my shepherd stay healthy', and Libūr-rē'ini, 'May our shepherd stay healthy', compare Libūr-bēlī in paragraph 41.1. It seems very possible that the official, Dāriš-libūr (f), 'May he remain in good health forever', bore a name expressing a wish for the ruling monarch. Since Dāriš-libūr appears in some texts as a witness (ARM VIII.41.7' and 62.9') perhaps Dāriš, 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.

Litir-šarrūsu, 'Let him save his kingdom', and Šumšu-lītir, 'May he save his name/posterity', are both wishes addressed to the king. Uṣur-pī-šarrim, 'Observe the command of the king', is directed to the king's subject while Kunšī-mātum (F), 'Bow yourself, O land!', is directed to the land over which the king rules.
Expressions of thanksgiving

The name Nabī-rē'īšu, '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/1: 160). Thus, -rē'īšu is taken as referring to the king rather than to the master of a slave.

In this connection Nahīš-rē'īša (F), 'Abundance of her shepherd', is to be noted. Inih-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 Tariš-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

Mukannišum, '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-tukulti, 'Samsi-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/1: 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-bāni, -kīma-ilī, and -nūr-mātīšu with the following names cited by Klengel (1976: 157-58) from the OB period. Hammurapi-bāni, Hammurapi-ilī, Abī'esūh-kīma-ilīm and
Samsuiluna-nūr-mātim. Within the Mari names compare Samsī-dAddu-tukulti with Šarrum-tukulti.

Dannum-tāhāz, '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.