

“MY-MOTHER-IS-PRECIOUS”

NAMES AND NAMING PRACTICES IN THE FIRST DYNASTY OF THE SEALAND

(CA. 1500 BCE)

by

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## Abstract

Names are fundamental to the human experience. While all human cultures use names, individual names, their bestowal, and their meanings vary widely, from simple kinship descriptions (“Sister”) to long and complex prayers or personal biographies. While naming is a human universal, specific names and naming practices are inextricably bound to the cultures in which they are found. As such, names are a rich historical source which reflect the cultural values and social history of those who give them and those who bear them.

This dissertation studies names and naming practices in the First Dynasty of the Sealand, a polity which ruled southern Iraq ca. 1550–1450 BCE. The principal sources for this study are the 506 clay tablets inscribed in Akkadian cuneiform that are likely the remains of a First Sealand Dynasty palatial archive, which were first published in 2009. My dissertation is in dialogue with previous studies of Mesopotamian naming practices which have focused on other historical periods and geographic locations, including the Neo-Assyrian empire, the Neo-Babylonian empire, Emar, Middle Babylonian Nippur, and others. Where this dissertation differs from previous studies is that the philological lens typical in the field of Assyriology for the study of names is complemented by the lens of socio-onomastics (the study of names and naming practices through socio-linguistics). For example, ‘My-Mother-is-Precious,’ the name of a woman who lived about 3500 years ago in southern Iraq, gives us a glimpse into both parent-child relationships (by describing mothers as “precious”), as well as human-divine relationships (deities are never described as “precious” in Sealand I names). By studying naming through both philology and socio-onomastics, this dissertation goes beyond the analysis of individual names to demonstrate the various cultural and social factors that guided and constrained Mesopotamian naming practices during this period, including language, ethnicity, profession, gender,

and religion. It is hoped that this dissertation will serve as a methodological model for further studies on names and naming practices to better understand the cultural values and social history of those who give names and those who bear them in the ancient Near East and beyond.

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# Dedication

To my parents, for all their love, their constant support, and their infinite patience.

## Statement of Provenance

The cuneiform tablets studied in this dissertation are unprovenanced.

In 2009, Stephanie Dalley published *Babylonian Tablets from the First Sealand Dynasty in the Schøyen Collection*, volume 9 in Cornell University Studies in Assyriology and Sumerology (referred throughout this dissertation as “CUSAS 9”), which contained editions of 474 tablets housed in the Schøyen collection, as well as summaries of an additional 32 texts that are part of another unnamed private collection, a total of 506 texts (Dalley 2009, 1). It must be emphasized that all the texts published in CUSAS 9 are unprovenanced. In the “Statement of Provenance” at the beginning of the volume, Martin Schøyen, the current owner of the CUSAS 9 tablets, merely states that “the holdings of pictographic and cuneiform tablets, seals, and incantation bowls in the Schøyen Collection were collected in the late 1980s and 1990s and derive from a great variety of collections and sources” (Dalley 2009, v). Seventeen different private collections are then listed as “the source of almost all the tablets, seals, and incantation bowls,” with the caveat that “other items were acquired through Christie’s and Sotheby’s, where in some cases the names of their former owners were not revealed” (Dalley 2009, v). No further provenance information has been made available, nor has any previous ownership history. In Dalley’s forward to CUSAS 9, she states:

A first batch consisting of 25 tablets was delivered to Oxford [for publication] in March 1999, and a few more in January 2001. The main group arrived in Autumn 2001. Four more tablets came in 2003. The main group of tablets was returned to Schøyen in September 2006 and the others a few months later. They have not been photographed

individually. The final twelve tablets were copied in Norway in January 2008. (Dalley 2009, ix)

From this statement it is clear most of the CUSAS 9 tablets were in Martin Schøyen's possession by summer 2001, with the remainder by January 2008.

On August 24, 2021, at the request of the Embassy of Iraq, 83 artifacts, including cuneiform texts, were seized from Martin Schøyen's property by Norwegian authorities under the direction of the Norwegian Ministry of Culture. In a report dated March 6, 2022,<sup>1</sup> the Museum of Culture History, University of Oslo concluded that, for most of the seized cuneiform objects, "Schøyen has failed to provide documentation of legal removal from Iraq and the evidence on balance otherwise indicates modern looting, smuggling, and illicit trading. The objects should be returned to Iraq" (Museum of Culture History 2022, 13). Although the objects seized did not include any of the CUSAS 9 texts, the report also stated that an additional 4322 other cuneiform objects in the Schøyen collection—presumably including the CUSAS 9 texts—share the seized objects' dubious provenance and therefore suggests "measures to secure the material presently held by Schøyen should be considered" (Museum of Culture History 2022, 13).

The decision to work on unprovenanced material should not be taken lightly nor without considering the possible negative consequences. It has long been argued that working with unprovenanced and presumably looted cultural material legitimates the practice of looting while simultaneously contributing to the financial value of the material in question.<sup>2</sup> On the other hand,

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<sup>1</sup> "Report with assessment and recommendations concerning objects impounded at Martin Schøyen's residence August 24, 2021." <https://www.regjeringen.no/en/dokumenter/report-with-assessment-and-recommendations-concerning-objects-impounded-august-24-2021/id2903280/?fbclid=IwAR1S5KA6OWeeP8mKbY-vY6rXY8hLqfaeHh3EqkGI56OI8lvqM9fGoiGrLIE>.

<sup>2</sup> A clear example of publication increasing the financial value of an unprovenanced object is the "Gilgamesh Dream Tablet." In early 2003, prior to its publication, this tablet was sold along with a number of other tablets for \$50,350 (*United States v. One Cuneiform Tablet Known as the "Gilgamesh Dream Tablet,"* 5). The tablet was then published by Andrew George in 2007 in *RA* 101 (59-80). In 2014, Hobby Lobby Stores Inc. purchased the now-published tablet for \$1,674,000 (*United States v. One Cuneiform Tablet*, 8), an over 3,000% increase in value. While this may be an extreme example, the disparity in price before and after publication is undeniable.

publication and study of material of questionable provenance has also led to looted objects being identified and repatriated; the 83 objects seized by Norwegian authorities were first published in CUSAS 17 in 2011 by Andrew George,<sup>3</sup> which directly led to the Iraqi Embassy requesting their repatriation.<sup>4</sup> The position taken in this dissertation is that the CUSAS 9 material has already been published and has been the subject of a number of studies, so therefore this dissertation will likely contribute little to the legitimization and financial value of illicit excavations. It is hoped that this dissertation will, however, contribute towards the discussion of locating these tablets geographically and chronologically, helping to reconstruct some small part of the information that has been irrevocably lost through its looting.

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<sup>3</sup> George 2011 *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection* (CUSAS 17).

<sup>4</sup> Museum of Culture History 2002, 1 with fn. 1.

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## Abbreviations

This dissertation follows the abbreviations used in *The Assyrian Dictionary of the Oriental Institute of the University of Toronto* (1956–2010), also known as *The Chicago Assyrian Dictionary* (CAD).

The following abbreviations are also used:

ADJ = adjective

DN = divine name

f. = feminine

FPN = female personal name

GN = geographic name

INTJ = interjection

m. = masculine

NEG = negative particle

PN = personal name

PRO = pronoun

TN = temple name

# Chapter One: Introduction

## *Overview of the Dissertation*

This dissertation is a study of the names and naming practices in southern Mesopotamia under the First Dynasty of the Sealand (ca. 1550–1450 BCE),<sup>5</sup> as attested in the unprovenanced palatial archive published in Stephanie Dalley’s 2009 *Babylonian Tablets from the First Sealand Dynasty in the Schøyen Collection*, volume 9 in the series Cornell University Studies in Assyriology and Sumerology (henceforth referred to as “CUSAS 9”).

This chapter begins with an overview of the First Dynasty of the Sealand (also referred to throughout as “Sealand I”) and its principal sources. This is followed by an introduction to recent theory on naming and a brief survey of studies which focus on Mesopotamian names and naming practices. The remainder of the dissertation will focus on the 2435 attestations of names recorded in the CUSAS 9 texts. Chapter 2 is a traditional philological analysis of the names with a particular emphasis on the theophoric elements found in the names, followed by a comparison of the prevalence of theophoric elements with deities’ appearances in Sealand I cultic texts from CUSAS 9. Chapter 3 analyzes the CUSAS 9 names from the perspective of socio-onomastics—the socio-linguistic study of names and naming practices. Chapter 4 summarizes the findings of this dissertation and offers avenues for future research. The dissertation then concludes with a number of appendices, including an alphabetic catalogue of names from the CUSAS 9 texts.

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<sup>5</sup> Unless otherwise stated, approximate reign dates follow the middle chronology and are based on the dates given in the king lists by J.A. Brinkman in Oppenheim 1977 *Ancient Mesopotamia* pp. 335–346.

## *The Sealand I Dynasty and its Sources*<sup>6</sup>

Until the publication of CUSAS 9 in 2009, most of our knowledge of the dynasty known as “the First Dynasty of the Sealand” came from a limited number of references in later king lists and chronicles, mostly dating to the Neo-Assyrian period and later.<sup>7</sup> The term “Sealand” itself derives from these historiographic texts, in which this and subsequent dynasties are referred to as KUR A.AB.BA or *māt tâmti*,<sup>8</sup> i.e., “land of the sea.” “Sealand” seems to be broadly a geographic term, at least in origin. The exact location and range of the “land of the sea” is not entirely clear, though it likely extended throughout southeastern Mesopotamia, including much of the marshlands located there (Brinkman 1993, 6). Unique to specifically Sealand I also is the designation Eurukug, which appears in a fairly wide range of orthographies and whose exact meaning remains elusive (Boivin 2018, 24–29).

The Sealand I dynasty most likely spanned the late 18<sup>th</sup> through early 15<sup>th</sup> centuries. Boivin suggests the rise of Sealand I should be situated in the context of the southern Babylonian revolts that occurred early in the reign of *Samsu-iluna* (1749–1712) (Boivin 2018, 86–94). Five texts and an envelope from Nippur attest that the first Sealand I king, *Ilīma-ilu*, occupied that city for at least a year and a half around *Samsu-iluna*’s 29<sup>th</sup> year, ca. 1720 (Gabbay and Boivin 2018, 36 with fn. 27; Boivin 2018, 63). A clear synchronism between Sealand I king *Gulkišar* and the last Old Babylonian king *Samsu-ditāna* (1625–1595) is established by “The Epic of *Gulkisar*,” an early Middle Babylonian text published by Elyze Zomer (2019, 3–37). According to the first millennium so-called “Chronicle of Early Kings,”<sup>9</sup> the Sealand I

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<sup>6</sup> Much of the following discussion is indebted to Boivin 2018.

<sup>7</sup> For a complete list of references and discussion, see Boivin 2018, 20–59.

<sup>8</sup> See Boivin 2018, 29–32 for this naming tradition.

<sup>9</sup> For an extended discussion of this chronicle and its importance for reconstructing the history of Sealand I, see Boivin 2018, 46–57, where it is referred to as “Chronicle ABC 20B,” following Grayson 1975, 152–156.

dynasty persisted until it was defeated by the early Kassite king *Ulamburiaš* in ca. 1475 (Grayson 1975, 156; Van de Mieroop 2016, 185).<sup>10</sup>

### *The CUSAS 9 Palatial Archive*

The 506 texts published and/or summarized in CUSAS 9 span a range of about fifteen years, from the end of the reign of *Pešgaldarameš* (three dated texts) to early in the reign of *Ayadaragalama*<sup>11</sup> (ca. 390 dated texts),<sup>12</sup> the seventh and eighth rulers of the Sealand I dynasty. The CUSAS 9 tablets frequently contain year names, which Dalley has provisionally ordered A–N, with additional uncertain years O–R (2009, 10–12). Given the synchronism established by the “Epic of *Gulkišar*” (see above) between *Gulkišar*, sixth king of Sealand I and *Pešgaldarameš*’s immediate predecessor, and *Samsu-ditāna*, the last king of the First Dynasty of Babylon, Boivin states that the texts “presumably date a few decades after the fall of Babylon” (2020, 191), conventionally understood to be 1595 BCE. The texts are chronologically unevenly distributed, with as many as 250—about half the texts—dating to year N, presumably the last year attested for the texts (Boivin 2020a, 191).

As stated above, the CUSAS 9 texts are unprovenanced. Dalley argues on the basis of place-names, particularly *Dūr-Enlilē*, that the texts likely originate from “the vicinity of Nippur” (Dalley 2009, 4–9; 2020, 16). Boivin, basing her localization on evidence from personal names and the prominence of *Kār-Šamaš* in the texts (2018, 69–72), prefers to situate the geographic origin of the texts in “the southwestern Euphrates area, presumably in the triangle Ur-Larsa-Eridu” (2018, 237), instead. Boivin also

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<sup>10</sup> The chronology for the Kassite kings, particularly the early kings, remains disputed. For the classic overview of the chronological sources, see Brinkman 1976 *passim*, but particularly pp. 6–34.

<sup>11</sup> Names that appear in Appendix 1: Catalogue of CUSAS 9 Names appear in ***Bold Italics*** throughout the dissertation. Other names that are not included in the Catalogue of CUSAS 9 Names appear in *Italics*, including many broken or damaged names from CUSAS 9. See also Appendix 2: Broken CUSAS 9 Names Not Included in the Catalogue for many of the latter names.

<sup>12</sup> Boivin 2018, 14; numbers based on the 474 fully published texts; a few of the Belgian Collection texts are also dated to Ayadaragalama.

emphasizes the low number of personal names with Ninurta and Enlil, contrary to what would be expected around Nippur based on Old and Middle Babylonian names (2018, 69–70). There also appears to have been “prosopographical connections” (Boivin 2018, 71) between individuals in the CUSAS 9 texts and the recently excavated texts from the southern Babylonian site Tell Khaiber, strengthening the argument for a southern origin for the texts.<sup>13</sup>

Tell Khaiber is the name given to two neighboring mounds of ca. 300 x 250 meters located about 19 km north-west of Ur and 25 km south of Larsa (Campbell, et al. 2017, 22). Excavations revealed an administrative building which housed 68 cuneiform tablets and fragments dating to Sealand I; these tablets are to be published by Eleanor Robson in spring 2023 and thus are not included in this dissertation.<sup>14</sup>

In her publication of the CUSAS 9 texts, Dalley divided the 506 texts into eleven different groups based on content: “letters and letter orders” (15 editions, 3 summaries), “deliveries and receipts of livestock” (45 editions, 4 summaries), “gods and goddesses” (26 editions, 5 summaries), “foodstuffs” (66 editions, 7 summaries), “malt” (98 editions, 6 summaries), “deliveries of beer jars” (62 editions, 1 summary), “deliveries of animal carcasses” (64 editions, 1 summary), “allocation of *hargalû*-grain/flour” (11 editions), “personnel lists” (29 editions), “ledgers” (47 editions, 1 summary), and “metals, textiles, unidentified fragments” (12 editions, 2 summaries). These texts range from short receipts—e.g., CUSAS 9, 238, a 5-line receipt for a malt delivery—to massive ledgers listing commodities received or disbursed—e.g., CUSAS 9, 413, a 66-line ledger recording delivery of commodities to the palace. The vast majority of the texts are administrative, and the allocation texts, personnel lists, and ledgers are particularly rich in onomastic material.

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<sup>13</sup> See Campbell, et al. 2017 “Tell Khaiber: An Administrative Centre of the Sealand Period” (*Iraq* 79 pp. 21–46) for an overview of the excavations and preliminary findings.

<sup>14</sup> See Robson in Campbell, et al. 2017, pp. 28–34 for a preliminary discussion of the tablets.

Boivin observes that many of the CUSAS 9 texts can likely be attributed to two separate “bureaus,” what she terms a “Beer bureau” or “Bureau of malt and beer” and a “Bureau of livestock and carcasses” (2018, 179). Boivin distinguishes the texts from these two bureaus based on both the commodities recorded in the text (for which, see below), but also on “book-keeping practices.” These book-keeping practices include the general layout of the tablet—transaction notes for incoming livestock, livestock carcasses and beer; two-column tables for incoming malt—and sealing practices, with distinct seals for delivery of animals and for delivery of beer jars, as well as differences in the location and direction of the sealings on the tablets (179).<sup>15</sup> Many of the CUSAS 9 texts fall outside of these two “bureaus” reconstructed by Boivin. For example, it seems likely that many of the large ledger tablets could be considered the products of other bureaus.

The CUSAS 9 texts are often referred to collectively as an “archive.”<sup>16</sup> The term “archive” denoting a collection of texts has a range of usage in Assyriological literature.<sup>17</sup> At its most general, archives may refer to texts that were found together in an archaeological context, typically “sharing some common features, in respect of content, date or some other criterion which suffice to show that they belonged together in some way” (Postgate 2013, 81) or to “all extant records pertaining to a particular individual, family, or institution” (von Dassow 2005, 3), regardless whether or not they were excavated together. Texts that were not found together in situ are sometimes reconstructed as an archive, as Lauinger (2011, 23) puts it:

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<sup>15</sup> Boivin notes: “the seal impression on delivery records of livestock and animal carcasses is usually on the obverse and the reverse of the tablet with the seal inscription running parallel to the text,” whereas “beer records, when sealed, usually bear the seal impression on the top edge, and often only the iconographic part of it” (2018, 179).

<sup>16</sup> For example, Dalley begins her introduction to CUSAS 9 with the words “This archive” (2009, 1). Boivin also consistently uses “archive” and particularly “palatial archive” in her discussions of the texts (2018 and 2020, *passim*).

<sup>17</sup> For recent discussions of “archives” in Assyriology with reference to earlier literature, see, for example: Lauinger 2015, 44–50; Postgate 2013, 81 with fns. 136–137; Lauinger 2011, 22–23 with fns. 5–6; Jursa 2005, 57–58; and von Dassow 2005 1–3, 31–32.

by inference from internal evidence, that is, the content of the texts and personal names appearing in them, supplemented by external evidence, such as the tablets' physical characteristics (e.g., distinctive shapes or burn marks) or "museum archaeology" (e.g., accession numbers or unpublished papers from an excavation).

More narrow definitions may specify that an archive only consists of texts and sealings that were "received or produced" by a group or individual "insofar as those tablets or seal impressions were intended to remain in the custody of that body, official, or person" (Lauinger 2011, 22). Within these archives may also be several "dossiers," which are "a group of tablets or seal impressions that all relate to the same task" (23). Archives may also be categorized as "living" or "dead" based on their contents (Jursa 2005, 58). "Living" archives are archives preserved as they were used in life, and therefore consist of texts of immediate or lasting value such as recent receipts or title deeds; "dead" archives, in contrast, are "groups of documents which have been selected by the archive holder(s) as being of no or no immediate importance" (58), such as old receipts that had been compiled into larger ledgers and subsequently discarded.

The CUSAS 9 texts should likely be considered a reconstructed archive in the broadest sense, as a group of texts pertaining to a Sealand I institution. Within that institution, at least two dossiers have been differentiated, Boivin's "Bureau of beer" and "Bureau of livestock and carcasses," although many of CUSAS 9 texts do not belong to either dossier. As many as half the texts belong to the final year of the archive (Boivin 2020a, 191, discussed above), so the CUSAS 9 texts likely constitute a "living" archive, from which outdated texts were removed and either stored elsewhere or discarded. Because the CUSAS 9 texts were presumably looted and lack an archaeological findspot (or findspots), this reconstructed archival context must remain provisional. It is not impossible that the variety of contents and book-keeping methods present in the texts may actually represent practices of a number of independent archives from separate Sealand I institutional bodies. In this dissertation the phrase "CUSAS 9 texts" is

preferred to “archive” in order to emphasize that the archival and therefore institutional context of these texts is reconstructed and may likely change as more texts are discovered and published. It is to this reconstructed institutional context of the CUSAS 9 texts that we now turn.

In her 2018 monograph on the Sealand I texts, *The First Dynasty of the Sealand in Mesopotamia*, Boivin reconstructs the institutional context that produced the CUSAS 9 texts in considerable detail. Boivin argues that the texts originate from a palace that was:

“an active economic body in the local economy, procuring agricultural and animal resources beyond its own needs, transforming them, and supplying temples with sacrificial animals and various cultic requisites, as well as providing for its own varied workforce and dependents, and also temple personnel.” (Boivin 2018, 238).

The palatial economy was dominated by barley and wheat production, with also considerable holdings of sheep and other cattle (Boivin 2018, 238), was actively involved in grain milling and beer production (239), and contributed regularly to the cults of various deities, particularly those of “several southern Mesopotamian panthea” (239). Boivin notes that it is often difficult to determine which of these resources were initially palace-owned and which are the results of taxation and comments that for some goods “the modalities of their procurement by the palace are simply unclear” (Boivin 2020b, 283). It does not appear that goods procured through taxation were treated significantly differently in the texts from goods originating from the palace’s holdings (283).

Boivin categorizes the texts that are concerned with the movement of goods into five general categories “based primarily on their function (incoming, outgoing, etc.), and secondarily on their main administrative key word (MU.DU, ŠU.TI.A, *ana*, etc.)” (2018, 127). These categories are: “incoming goods” (232–236 texts), “incoming goods and material outgoing/transferred for transformation” (9–10 texts), “material outgoing/transferred for transformation” (54–55 texts), “outgoing goods” (115–120



texts), and “other or unclear” (7 texts), totaling 417–428 texts, or 82–85% of the CUSAS 9 corpus (Boivin 2018, 128–129 with Table 8).<sup>18</sup> From these texts, Boivin states that the palace from which this reconstructed archive derives was engaged in three main economic processes: “the procurement of resources by the palace,” “the transformation of some resources either by the palace or commissioned by it,” and “the expenditure of several raw and transformed goods (mostly foodstuffs)” for various cultic and profane uses (2018, 129). Each of these will be briefly discussed in turn.

Boivin states that the Sealand I palace procured resources through four main channels: “levying taxes on the production of grain and various vegetables,” “requesting the delivery of small cattle,” “imposing the delivery of dead cattle,” and “buying from merchants” (2018, 130). Cereals are well-represented in the texts and include barley, emmer-wheat, *kibtu*-wheat, and *hargalû*-grain (132–137). These are mostly procured by the palace through taxes,<sup>19</sup> with barley predominating (131–132). Many of these cereal procurements appear as lengthy ledgers which are some of the richest sources of personal names in the texts—e.g., CUSAS 9/410 and 413, each of which contain 40+ personal names. Besides cereals, the cultivation of cress and coriander are attested, as is the purchase of leeks from a merchant (138–139). Dates, cumin, and onions are also present in the texts, but the details of their procurement are either irregular or not stated (139–140). The same is true for sesame, cedar, and cypress (141–142).

The main cattle attested in the CUSAS 9 texts are sheep, goats, and bovines. Sheep and goats are typically delivered to the palace alive, and sheep are overwhelming more attested than goats; in the 42 delivery records of sheep and goats, Boivin states the ratio is approximately one goat for every 240 sheep (2018, 143 with fns. 69–70). The sheep appear to be owned by the palace and deliveries to the palace seem to be by request, usually for offerings or extispicy (2018, 143–144). Unlike sheep and goats, bovines are usually delivered to the palace as a carcass; the CUSAS 9 texts contain three deliveries for

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<sup>18</sup> For a list of the texts in each category, see Boivin 2018, 251–252 Appendix 3.

<sup>19</sup> For a fuller discussion of taxation under the First Sealand Dynasty, see Boivin 2020b.

bovine livestock and 56 deliveries of carcasses (2018, 144–145 with fn. 82). While it seems like most of the large cattle was not palace-owned, there are attestations of cattle belonging to “the queen” (UN.GAL) as well to Šamaš (2018, 145–146). The purposes for which the carcasses are intended are left unstated in the deliveries, but the receiving official<sup>20</sup> is often the cooks (MUḪALDIM.MEŠ), which suggests the carcasses are delivered for further processing (2018, 145). Texts regarding livestock and animal carcasses (CUSAS 9/16–58, 309–365) usually contain two to four personal names, typically including the one delivering the animals (with or without a patronymic) and the receiving official (with or without a patronymic).

Besides agricultural products, the palace is also documented acquiring millstones, copper, bricks, and bitumen (Boivin 2018, 146–147).

After procuring goods, it is clear that the Sealand I palace was also engaged in processing some of those goods into further refined products. The production of flour is well-attested, mostly likely by palace servants and workers at an attached *nupāru*-workhouse who received the grain to be ground from the palace (Boivin 2018, 147–149). Documents associated with the *nupāru* record the production of a variety of qualities of flour, including<sup>21</sup> ZI<sub>3</sub>.(DA) “flour,” ZI<sub>3</sub>.SAG “best quality flour,” ZI<sub>3</sub>.KIN.SIG “flour for the meal,” ZI<sub>3</sub>.KUKKUŠ “*kukkušu*-flour” (groats), and ZI<sub>3</sub>.UŠ “second-rate flour” (149–151). As noted by Boivin, most of the *nupāru* workers were women, and the same few names appear across several of the ledgers (149).<sup>22</sup>

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<sup>20</sup> GIR<sub>3</sub>. The exact meaning of this term remains unclear. Dalley prefers a translation “transporter” (e.g., CUSAS 9/353, 9). Boivin leaves the term untranslated, but states “while the role of the GIR<sub>3</sub> cannot be defined precisely, it seems that it could evolve as an extension of the processing of the received goods and that it may have entailed the ‘vouching for the correctness’ of the transaction” (2016, 13). For a full discussion, see Boivin 2016, 11–13.

<sup>21</sup> All translations of agricultural products follow Boivin 2018.

<sup>22</sup> For a discussion of these ledgers and the female personal names that appear on them, see the section “Gender in Personal Names” in chapter three.

The production of *ḥargalû*-flour is also attested, although it does not seem to have been a product of the *nupāru* (2018, 151). Other types of flour are only attested from expenditure records, but may have also been produced by the palace, including ZI<sub>3</sub>.GU.SAG “best powdered(?) flour,” ZI<sub>3</sub>.MA.AD.GAL<sub>2</sub> “*maṣḥatu*-flour,” ZI<sub>3</sub>.ŠE “*tappinnu*-flour,” ground emmer, NIG<sub>2</sub>.ḪAR.RA “*mundu*-groats(?),” ZI<sub>3</sub>.SUR.RA “flour for magic circles,” and ZI<sub>3</sub> *si-ir-qi<sub>2</sub>* “flour for scattering” (152–154). Similarly, a number of bread products are only known from expenditures, including NINDA “bread,” NINDA I<sub>3</sub>.DE<sub>2</sub>.A “*mersu*-dish,” NINDA ZI<sub>3</sub>.GU.SAG “bread of best powdered(?) flour,” and NINDA ZI<sub>3</sub> *šu-mi* “garlic powder bread(?)” (154–156).

Beer brewing is abundantly attested in the CUSAS 9 texts, appearing in around 160 texts—over 30% of the texts. Beer production, except for the production of the raw ingredients, seems to have been primarily managed in-house by the palace (Boivin 2018, 157). Boivin dubs the portion of the palatial administration dedicated to brewing “the Bureau of malt and beer” (157–159; see above). The two main professional groups involved were maltsters ((LU<sub>2</sub>).MUNU<sub>5</sub>(.MEŠ)) and brewers ((LU<sub>2</sub>.ŠIM(.MEŠ)), although at least three individuals are recorded as belonging to both professions: ***Qīšti-Marduk***, ***Ḫuzālum***, and ***Šābī-(E)-Ulmaš***. Overall, the same relatively small number of individuals appear in the texts related to beer production; in addition to the three individuals listed above, only five maltsters (***Habbil-ilu***, ***Ilīyatum***, ***Erību***, ***Šamaš-dumqī***, and ***Amurru-nāšir***) and three brewers (***Dannū-mūšu***, ***Māšu***, and ***Rabūt(i)-Adad***) are known from these texts. The texts involved are typically either receipts for malt (CUSAS 9/151–246) or records of the delivery of finished jars of beer (CUSAS 9/247–308). The types of beer attested in the texts include KAŠ “beer,” *marsānu*-beer, *našpu*-beer, “beer for the meal” (*pi<sub>2</sub>-ḫu*.(ḪI.A) KIN.SIG), and KAŠ.SIG<sub>5</sub> “fine beer(?)” (Boivin 2018, 164–166).

In addition to producing flour and beer, there are limited records for the production of sesame oil, perhaps commissioned by the palace rather than directly managed (Boivin 2018, 166–167). Scented oil (I<sub>3</sub>.DUG<sub>3</sub>.GA) appears in deliveries and offerings to the gods, and at least one perfumer, ***Ilānūtum***,

may have been employed by the palace (167–168). Other types of production by the palace are suggested by the employment of various craftspeople, including leatherworkers (AŠGAB), clothiers (LU<sub>2</sub>.TUG<sub>2</sub>), stitchers (LU<sub>2</sub>.TUG<sub>2</sub>.KAL.KAL.LA), reed-workers (AD.KID), smiths (SIMUG; URUDU.NAGAR), carpenters (NAGAR), and jewelers (KU<sub>3</sub>.DIM<sub>2</sub>) (169–170).

Boivin identifies six main types of expenditures in the texts: “the *mēreštu*-requested supplies(?), the *isihtu*-allotment(?), the *aširtu*-pious gift(?), the NIG<sub>2</sub>.BA of the king, ritual offerings, and barley allotments” (2018, 170).<sup>23</sup> Documents recording allotments of barley and other grains are often particularly onomastically rich in the CUSAS 9 texts; for example, the *hargalû*-allotment ledger CUSAS 9/317 preserves over 50 names. The quantities in these allotment records can vary widely, from 1 *qû* to over one *kurru* per person, depending on the texts. Boivin observes that quantities tend to be similar within a single text but vary between different texts; she suggests this may be due to different texts recording allotments given for different periods of time (174–175), but that much of the evidence “is unspecific and no clear principles governing the frequency and volume of the distribution can be adduced from it” (176).

Thirteen tablets record *mēreštu*-requested supplies, which Boivin suggests for the Sealand I evidence may be best understood as “the request for foodstuffs addressed to the palace by beneficiaries” (2018, 176 with fn. 193). These texts are often quite brief, containing the list of quantities received, the recipient or recipients’ name(s), and sometimes the name of a GIR<sub>3</sub> official. For an example, see CUSAS 9/128, a seven-line tablet recording an individual named **Sukkuku** (“Deaf”) receiving 2 *qa* of oil, the date, and the GIR<sub>3</sub> official **Arad-Amurru** (“Servant of Amurru”). Another type of allotment, the *isihtu*-allotment “appears to simply mean an allotment of supplies, always foodstuffs,” (Boivin 2018, 177) typically for a particular event such as “the king’s journey.”<sup>24</sup> These latter allotments

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<sup>23</sup> See particularly Boivin 2018, 171 Table 11 for a list of which CUSAS 9 tablets record these various types of expenditures.

<sup>24</sup> *ša a-na ge-er-ri* LUGAL, translation from CUSAS 9/101 (Dalley 2009, 94).

frequently do not record any personal names at all, such as CUSAS 9/101, which only records the geographic name Udāni.

Texts recording an *aširtu*-pious gift only occur three times in the texts, each time with the recipients being singers (Boivin 2018, 177-8). Only once is a recipient actually named—***Ana-pani-Ea-nadi*** in CUSAS 9/96, 4—and a GIR<sub>3</sub> official is listed in each text, although in CUSAS 9/88 the individual remains unnamed. A NIG<sub>2</sub>.BA of the king appears in twelve of the CUSAS 9 texts. These record the dispensation to (usually) individuals of several commodities, including barley, sesame, other foodstuffs, wool, and/or bronze tables. These texts are typically short, often containing just the name(s) of the recipient(s), as in CUSAS 9/123, or the recipient(s) and the responsible GIR<sub>3</sub> official, e.g., CUSAS 9/119.

As stated above, the richest onomastic sources in the CUSAS 9 texts are lengthy ledgers recording principally either the receipt of unprocessed agricultural produce by the Sealand I palace or disbursements of (often refined) agricultural products by the palace. The names recorded in these ledgers are supplemented by those found in a variety of other texts recording incoming and outgoing goods, as well as the processing of (mostly) agricultural products. As the CUSAS 9 texts are believed to come from a Sealand I palace, all the individuals recorded in these texts, and thus discussed in this dissertation, are by definition affiliated with the palace to a greater or lesser degree. It should therefore be kept in mind throughout the following discussions that the names and identities of those who did not interact with the palace are not preserved. The names in the CUSAS 9 texts provide only a small snapshot of the wider Sealand I population, and that snapshot is heavily skewed towards those participating in the palatial economy. Many of the conclusions drawn in this dissertation are necessarily tentative and will likely need to be revised as new texts are identified and published.

Besides their interactions with the Sealand I palace, the information recorded for each individual is limited. Most individuals are listed alongside a quantity and usually no more than a single identifying

characteristic—typically a profession or a patronym, although other identifiers also appear, including a familial relation (“brother, mother”) or a gentilic (“Elamite”). Individual genealogies are never recorded beyond two generations (e.g., PN<sub>1</sub> son of PN<sub>2</sub>), making the reconstruction of extended families difficult.<sup>25</sup> Perhaps this suggests that no further identifiers of the individuals recorded in the texts were necessary for the scribes producing the texts. Many individuals appear in the CUSAS 9 texts with no additional identifiers at all besides their names, which must have been enough for the scribes to identify who provided or received what commodity. Therefore, it is to names that we will now turn.

### *Names and Naming*<sup>26</sup>

Although it is far beyond the scope of this dissertation to engage in-depth with the linguistic and philosophical debates around names and naming, it seems prudent that a few key points should be highlighted here. First and foremost: what exactly is a name? The answer to this question continues to elude scholarly consensus. In his 2007 book *The Grammar of Names*, John Anderson identifies “three great traditions” (75) that have concerned themselves with the study of the grammar of names: an “onomastic” tradition (83–130), a “philosophical” tradition (131–161), and a “linguistic” tradition (163–209). Of course, there is at times significant overlap among these various traditions and they should not be considered entirely discrete entities.

For Anderson, the onomastic tradition particularly focuses on the meaning of names, or “name etymologies” (2007, 84). Although the onomastic approach to names has a long history, Anderson specifically focuses on 19<sup>th</sup>-century and later scholarship, observing that “pre-twentieth-century, and much of twentieth-century, onomastics has been predominately diachronic, etymological, in

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<sup>25</sup> See the section “Names by Patronymic” in chapter three for a discussion of families and onomastics in the Sealand I corpus.

<sup>26</sup> The discussion that follows is based primarily on that of Anderson 2007 *The Grammar of Names*, which itself is summarizing the arguments of generations of scholars. See that work for further references.

orientation” (2007, 88), which can be directly linked to the “historical, and phylogenetic, cast of the empirical work on comparative linguistics that gradually took more precise forms from the renaissance into the nineteenth century” (2007, 88). That is to say, the modern onomastics tradition has focused on both the “meaning” of names—i.e., what the name signified in its original language—as well as the classification of different types of names—such as “compounded” or “uncompounded” names, bynames, etc. (2007, 88). A key finding of the onomastic tradition is that “most—perhaps all—naming traditions clearly originate in processes of naming based on common nouns or other categories” (2007, 92); in other words, in most naming traditions, names originate as common nouns, which are then used and adapted as names. Consider, for example, common surnames like “Smith” and “Cooper.” Those working within the onomastic tradition often focus on a single language or group of languages (2007, 93), rather than seeking to determine universal naming practices and principles. Recently, those within the onomastic tradition have also focused on the “functions of naming” (2007, 127), which refers to the significance of the actual act of naming, not just the meaning of the names themselves.

According to Anderson, the philosophical tradition “has focused on singular particular reference vs. general and the place in these distinctions of the ‘logical name’” (2007, 131). In other words, much of this tradition has focused on how understand names as a lexical category, alongside nouns, verbs, adjectives, and so on. The debate over the lexical class of names goes back at least as far as Plato and Aristotle, who understood names to refer to “particulars rather than universals,” a distinction that would later be codified by the Stoics as “proper” versus “common” nouns (2007, 132). The philosophical tradition has also been concerned with the “sense” of a name—what a name “means” beyond its etymological roots—, which Anderson attributes particularly to the work of John Stuart Mill (2007, 131). In *A System of Logic*, Mill argues that a logical proper name is individual, concrete, and non-connotative (Anderson 2007, 134); that is, a name refers to a discrete entity, not a general class; refers to a concrete entity, rather than an attribute of an entity (e.g., old age); and does not connote anything at all besides

itself (2007, 133–134). Anderson himself prefers a “modified Millian position” (2007, 159), in which names are not entirely without “sense,” but can include limited connotations such as gender (2007, 135). A competing philosophical tradition is that of “descriptivism,” which primarily sees names as a sort of abbreviated description or token for an entity. For example, “Homer” is an abbreviation for “the writer of the *Iliad* and the *Odyssey*,” and “the Sun” is an abbreviation for “the only heavenly body we can normally see in the middle of the day,” etc. (2007, 138).

The philosophical tradition often considerably overlaps with Anderson’s linguistic tradition, particularly for linguists who focus on the semantics of names (2007, 135), whose work is often heavily influenced by philosophic searches for “sense.” One particularly intriguing finding has been the separation of the “referential” and “vocative” function of names: “referential” refers to the use of names to indicate an individual, while “vocative” uses typically are intended to get the attention of the named individual (2007, 168), e.g., “John went to the store” is referential; “John, go to the store!” is vocative. Linguists have also focused on the syntax of names, recognizing that “in all languages names have syntax distinctive from other syntactic categories,” and therefore should be recognized as a distinct category separate from nouns, verbs, etc. (2007, 169–170). Simply put, names work differently than other linguistic categories. Names are most often compared with nouns, and are frequently considered a subset of or a parallel category to nouns; consider the common distinction in English grammars between “common” and “proper” nouns, noted above. For those who consider names as a distinct type of noun, Anderson states “the main disagreement encountered within this tradition has involved the question of how well defined the distinction is” (2007, 172). A less common view, which is followed by Anderson, is to view names as a type of “determinative,” a separate category from nouns which also includes determiners and pronouns (2007, 175).

It should be clear from the above discussion the meaning, function, and even definition of “name” is contentious. Anderson’s three traditions, onomastics, philosophy, and linguistics, are only



three of the many approaches that have been used for the study of names.<sup>27</sup> It is beyond the scope of the dissertation—and the expertise of the author—to attempt to resolve the question “what is a name?” in any definitive sense. For the purposes of this dissertation, “names” will be understood to mean a word or short phrase that is used to identify a specific discrete entity (e.g., a specific person, deity, location, etc.) within the CUSAS 9 texts, and it is acknowledged that this definition is by necessity woefully brief from the perspective of name theory, but it will hopefully suffice for the study of names in the Sealand I corpus. Before we turn to Sealand I names, however, we must first turn to how names and naming practices have been studied in the field of Assyriology.

### *Onomastics and Assyriology*<sup>28</sup>

In Mesopotamian texts, regardless of genre, individuals are typically identified by their name, MU in Sumerian (EPD2) and *šumu* in Akkadian (CAD). The ubiquity of names is apparent from the entry in the *Chicago Assyrian Dictionary*, which runs over twelve pages.<sup>29</sup> Alongside a given name, individuals can be further identified by a patronymic or matronymic (father or mother’s name), as well as profession, ethnic/linguistic background (e.g., “Kassite”), place of origin (“Assyrian”), and in later periods family names.<sup>30</sup> Individuals were presumably named either at or shortly after birth,<sup>31</sup> and an individual’s name(s) could change later in life. Pruzsinszky suggests name changes may be “due to a step towards or a transition into a new stage in life (marriage, job, kingship, priesthood, slavery, etc.)” (2021, 480–482 with examples).

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<sup>27</sup> Including, for example discourse analysis (de Stafani 2016), rhetoric (Vanguri ed. 2016), and socio-onomastics (see chapter three).

<sup>28</sup> The following discussion is greatly indebted to Pruzsinszky 2021 “A History of Akkadian Onomastics” in Vita (ed.) *History of the Akkadian Language* pp. 477–510.

<sup>29</sup> CAD Š/3 s.v. *šumu*.

<sup>30</sup> For the development of ‘family’ names and the so-called three-tiered genealogies, see in particular Nielsen 2011, *passim*.

<sup>31</sup> See the discussion in Pruzsinszky 2021, 478 and fn. 7.

The collection, organization, and study of personal names has a long history in Assyriology. Beginning in the early 20<sup>th</sup> century, several compilations of personal names (i.e., onomasticons) from various corpora were made. Two of the most influential of these early compilations were Hermann Ranke's 1905 *Early Babylonian Personal Names from the Published Tablets of the So-Called Hammurabi Dynasty (B.C. 2000)* and Knut Tallqvist's 1905 *Neubabylonisches Namenbuch zu den Geschäftsurkunden aus der Zeit Šamašsumukîn bis Xerxes*. These studies collected together the personal names from the existing published sources for a specific time period, Old Babylonian and Neo-Babylonian, respectively. Tallqvist leaves the collected names untranslated, while Ranke "tried to give the translation of the names wherever it seemed possible" (Ranke 1905, viii). Both authors, however, include in their volumes a discussion of the types of names in their respective corpora (Ranke 1905, 1–40; Tallqvist 1905, IX–XLII). These discussions are primarily concerned with the grammatical construction of and the lexical and etymological meanings behind the names, thus both Ranke and Tallqvist should be considered as participating in the onomastic tradition described by Anderson above. Additionally, Tallqvist includes a brief discussion of the "religious content of the personal names"<sup>32</sup> (1905, XXXIII–XLII), which principally takes the form of categorizing the nominal elements that occur with deities in Neo-Babylonian names, and then listing the nominal elements for each category.<sup>33</sup> Subsequent early studies followed the model set by Ranke and Tallqvist, particularly Albert Clay's 1912 *Personal Names from Cuneiform Inscriptions of the Cassite Period*, a compilation of Middle Babylonian names, and Tallqvist's 1914 *Assyrian Personal Names*, a compilation of Assyrian names from the Old Assyrian to Neo-Assyrian periods.<sup>34</sup> Note Clay's volume does not include translations of the names, while Tallqvist differs from his earlier work by including translations. The compilation of onomasticons from various sites and periods continues to play

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<sup>32</sup> "Religiöser Gehalt der Personennamen"

<sup>33</sup> E.g., for the category "God gives and gifts" ("Gott giebt und schenkt"), Tallqvist lists verbal forms of 'giving' verbs that appear in his corpus, such as *iddin*, *iqiša*, etc. (Tallqvist 1905, XXV).

<sup>34</sup> Note Tallqvist 1914 is a revised edition of an unpublished manuscript by Rev. C. H. W. Johns, who gave the manuscript to Tallqvist for publication (Tallqvist 1914, V).

a crucial role in the study of Mesopotamian texts up the present,<sup>35</sup> especially as onomastics aid in the establishment of prosopographies.

The logical extension of these corpus-specific catalogues of personal names is prosopography. Whereas catalogues of names generally simply list attestations of personal names and where they appear, with or without translations, prosopography adds a level of analysis by seeking to organize these personal name attestations by discrete individuals. While trying to determine discrete individuals has always been a part of Assyriological research—for example, determining how many kings of a certain name there are—attempts to systematically account for every individual in a time period are relatively recent. An excellent example of this sort of prosopography is *The Prosopography of the Neo-Assyrian Empire (PNA)* series. Edited by Karen Radner and Heather Baker and with the first volume published in 1998, entries in this series typically contain the name, an etymological section—including a translation, language classification, attested orthographies, and reference to earlier literature—, and a biographical section discussing known individuals from the Neo-Assyrian period with a particular name (Radner ed. 1998, XII–XIII). Prosopography is also well-suited to digital databases; updates to the *PNA* are posted online on the Open Richly Annotated Cuneiform Corpus (ORACC) website.<sup>36</sup> Another ongoing project, Prosobab, an open-access database of Neo-Babylonian individuals from c. 620–330 BCE, exists solely online.<sup>37</sup>

Name catalogues and prosopography are primarily focused on providing easy reference to attestations of personal names, with prosopography also focusing on identifying discrete individuals.

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<sup>35</sup> See Pruzsinszky 2021, pp. 501–503 for an excellent catalogue of important studies of Akkadian onomastics organized by period.

<sup>36</sup> <http://oracc.museum.upenn.edu/pnao/updatestopna/index.html>

<sup>37</sup> <https://prosobab.leidenuniv.nl/>. Other major forthcoming projects include The Tyndale House Onomastics Project (<https://tyndalehouse.com/research/old-testament-project/>), which is collecting and cataloging names from Alalakh, with a particular emphasis on West Semitic names, and the Datenbank für die Personennamen der Mittelassyrischen Texte (<https://www.uni-heidelberg.de/de/forschung/forschungsprofil/fields-of-focus/field-of-focus-iii/forschungsaktivitaet/datenbank-fuer-die-personennamen-der-mittelassyrischen-texte>), which focuses on names found in Middle Assyrian sources.

General naming principles are typically secondary, and often discussed in the context of deciding how to order or transcribe the names in the catalogue or prosopography.<sup>38</sup> The key study of specifically Akkadian naming principles, by which all subsequent studies are measured, is J.J. Stamm's 1939 *Die akkadische Namengebung* (republished in 1968). This study was based primarily on the then-published Old Babylonian names, but also included names from other periods (Stamm 1968, 6–8). Stamm divided names into ten main naming types, based on their content: greeting-names (Begrüßungsnamen), thanks-names (Danknamen), requests (Bitten), wishes (Wünsche), lament (Klagen), trust (Vertrauen), attribute-names (Attributnamen), tenderness-names (Zärtlichteitsnamen), replacement-names (Ersatznamen), and miscellany (Sonstiges). These names are also divided by whom the name is from the perspective of: family members (particularly the father or siblings), the child/name-bearer themselves, or neither (e.g., names like *Huzālum* “gazelle”).<sup>39</sup> Further studies have expanded Stamm's work, two of the most notable of which are Stol's “Old Babylonian Personal Names” (1991, 191–212) and Edzard's *Reallexicon für Assyriologie* article “Name, Namengebung (Onomastik). B. Akkadisch” (1998, 103–116).<sup>40</sup>

Names have also been organized according to their grammatical structure, rather than their content. Pruzsinszky 2021 gives an excellent overview of one such structural organization of names (491–500), ordered principally by the number of elements in the Akkadian name. First are what she calls “simple or one-word names [...] with or without complimentary elements (pronouns or distinctive endings like inflection, possessive or diminutive suffixes)” (491). Pruzsinszky observes that these simple names are profane and may “refer to animals, objects, defects, professions, origin, the time of birth and family ties” (ibid.). These are followed by “multi-element or compound names” which are subdivided

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<sup>38</sup> See, for example, Parpola's discussion of “Guidelines of the transcription system” in Radner ed. 1998 *PNA* 1/1, XXII–XXVII.

<sup>39</sup> As distinguished by Pruzsinszky 2021, 485–486.

<sup>40</sup> Important studies have also been made on naming practices in other languages, with greater or less emphasis on the naming principles, including, for example, Streck 2000 *Das amurritische Onomastikon der altbabylonischen Zeit* for Amorite names, Zadok 1984 *The Elamite Onomasticon* for Elamite names, and Richter 2016 *Vorarbeiten zu einem hurritischen Namenbuch* for Hurrian names.

into genitive names (e.g., X of Y) and sentence names (492). Multi-element names are often theophoric—the names reference a deity—and sentence names usually follow normative Akkadian syntax (493). Pruzsinszky’s third group is “shortened names (secondary names),” including both shortened names and hypocoristic names, which she notes “are not always semantically fully understandable if the (original) fully name is not known” (499). Shortened multi-element names typically drop one or more elements, and shortened names may possess one of a range of hypocoristic suffixes (2021, 499). The last grouping consists of “sentence-less ellipses,” which consist of “grammatically incomplete sentence names for which the counterpart of the complete name is not (securely) attested”— e.g., *Palê-dDN* “reign of DN” (500).

Most studies of Akkadian naming practices (and those of other Mesopotamian languages) remain firmly within Anderson’s “onomastic tradition,” discussed above. These studies primarily focus on the etymological meaning of names. Linguistic features are discussed chiefly to understand the internal grammar of individual names, rather than how names function within the larger language as a whole (Anderson’s “linguistic tradition”). Akkadian grammars typically spend little time discussing personal names; Huehnergard’s *A Grammar of Akkadian* contains barely a page on personal names, with only three sentences devoted to how names fit into Akkadian grammar (2011, 113). In his grammar *Complete Babylonian*, Worthington (2018) does not discuss the role of names in grammar at all, although he does offer two brief “tips” about the preponderance of male names in our sources<sup>41</sup> and the etymological meaning of names.<sup>42</sup> Likewise, Von Soden’s landmark *Grundriss der Akkadischen Grammtik* lacks any section dedicated to names, although aspects of the internal grammar of names appear

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<sup>41</sup> “In most assemblages of cuneiform sources, male names are attested much more frequently than female ones. This is probably connected to the fact that women were generally more distant from the world of writing. There are, however, notable exceptions to this: some women were fully literate” (Worthington 2018, 29)

<sup>42</sup> “Unlike modern Western names, whose original meanings are no longer recognizable, Babylonian names usually had a clear meaning. They varied in length from just one word (e.g. *šallūru*, lit. plum) to an entire sentence” (Worthington 2018, 32).

throughout (e.g., 1995, 39 s.v. §30i). A comprehensive study of how names function in Akkadian grammar remains a desideratum.

Perhaps the best example of a study on Mesopotamian naming that fits with Anderson's "philosophical tradition" is Karen Radner's 2005 *Die Macht des Namens*. In this book, Radner argues that Mesopotamians understood names to represent a person's essence, and so therefore by preserving one's name one could achieve a form of "eternal life."<sup>43</sup> In other words, names have a "sense" or meaning in Mesopotamia beyond their etymologies, and can also be understood as part of the self. In a review of Radner's book, Foster observes that most of the evidence for this sense comes from kings and their inscriptions (2007, 371), but it may perhaps not be too far of a stretch to assume that this or a similar understanding of the sense of names may also be found among other social strata. If names are understood to represent one's essence, it seems safe to assume that considerable time and reflection likely went into the choice of what name to give a child. It is striking, if not surprising, then, that such a large portion of names in Mesopotamia include mention of a deity. It is to studies concerning the appearance of deities in names to which we now turn.

### *Names and the Divine*

In Near Eastern studies, names have long been studied in hopes of gaining a glimpse into the religious life of ancient peoples. The practice has its roots in the study of the Hebrew Bible, in which scholars have analyzed the personal names in the Hebrew Bible and the various theophoric elements that appear in such names to better understand how the individuals in the texts may have understood

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<sup>43</sup> "Indem der Name eines Individuums dessen Wesen zur Gänze repräsentiert, ist seine Erhaltung der Schlüssel zum 'ewigen Leben'" (Radner 2005, 271).

their god(s).<sup>44</sup> This approach has also been adapted by those who study ancient Mesopotamia. Typically, such studies appear as part of larger studies about individual deities.

A number of these studies stand out that use Mesopotamian onomastic data to study a particular deity. One notable example is Sommerfeld's 1982 *Der Aufstieg Marduks: Die Stellung Marduks in der babylonischen Religion des zweiten Jahrtausends v. Chr.*, a diachronic study in which Sommerfeld uses personal names as a source to trace the rise of Marduk's prominence throughout the second millennium (see particularly pp. 135–147 and 203–214). In particular, his comparisons of names that contain Marduk as a theophoric element in the Old Babylonian and Middle Babylonian periods show that Marduk names in general have greater variety in the Middle Babylonian period (203). The comparisons also show that particular names are more popular in different periods. For example, in the Old Babylonian period the name *Iddin-Marduk* was far more popular than its counterpart *Marduk-iddinam* (136). Sommerfeld also notes that female personal names with Marduk were rare in the Old Babylonian Period (136). Particularly significant for this study, Sommerfeld also observes that the number of names containing both Marduk and Kassite elements increases in the Middle Babylonian Period (203), something that is not attested in the CUSAS 9 corpus.

Schwemer's 2001 *Die Wettergottgestalten Mesopotamiens und Nordsyriens: Materialien und Studien nach den schriftlichen Quellen* is another excellent example of studies incorporating evidence from personal names. The volume includes a lengthy index (986–1005) listing the appearance of various "storm gods" in personal names. Schwemer also includes brief discussions of Mesopotamian onomastics with reference to specific topics, such as syncretism in onomastics between Ba'lu, Adad, Tarhunta, and

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<sup>44</sup> See, for example: Noth 1927 *Gemeinsemitische Erscheinungen in der israelitischen Namengebung* and Noth 1928 *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*, Albertz 1978 *Persönliche Frömmigkeit und offizielle Religion*, and Albertz and Schmitt 2012 *Family and Household Religion in Ancient Israel and the Levant* (especially Chapter 5 "Personal Names and Family Religion" 245–386). See also the discussion under "Textual Sources: Onomastica" in Lewis 2020 *The Origin and Character of God. Ancient Israelite Religion through the Lens of Divinity* 56–60 for a brief discussion of the use (and methodological difficulties) of onomastics in the study of the Hebrew Bible and surrounding areas.

Teššob (562–572), and with reference to specific sites and periods, such as Ebla (119–122), Ugarit (525–532), the Middle Assyrian period (581–587), the Neo-Assyrian period (628–637), and the Neo-Babylonian and Persian periods (649–663).

Other notable studies using onomastics with regard to individual deities include Annus' 2002 *The God Ninurta*, particularly appendix 2 (209–213), which provides a comparative look at Ninurta's presence in the Neo-Assyrian PNs compared with other deities. Von Weiher's 1971 *Der babylonische Gott Nergal* includes brief discussions of personal names with Nergal from various periods, including the Old Babylonian (27–28), Middle Babylonian (43–45), Middle Assyrian (89), and Neo-Assyrian and Neo-Babylonian periods (94–98). Prechel's 1996 *Die Göttin Išhara* similarly includes discussions of the goddess Išhara's appearance in personal names in various locations and periods, including Ebla (22), Ur III (31–32), Old Babylonian Mari (50–54), Middle Babylonian (67), Alalah (69–70), and Emar (89–90). This diachronic approach has provided many valuable insights, especially regarding the relative prominence of individual deities in the Mesopotamian onomasticon in different locations throughout time.

While diachronic studies have tended to focus on individual deities, synchronic approaches to deities in onomastics instead typically focus on all theophoric names found at a particular site or in a particular region, regardless of deity. Of particular note is a number of studies concerning the deities at Mari by Ichiro Nakata. Nakata's 1974 dissertation "Deities in the Mari Texts" stated goal was to make "a complete annotated *répertoire* of all the information on the deities appearing in the so far published Mari texts that are datable to the Old Babylonian Period" (2), in order to better understand potential differences between the "popular" and "official" pantheons at Mari, i.e., the deities appearing in personal names versus the deities appearing in the "Pantheon List" and other texts, respectively (3–4). In this study, Nakata found significant variation between the popular and official pantheons, with many "popular" deities receiving relatively little official cult, and vice-versa (476–480). Through comparison with other contemporaneous sites, particularly in the Diyala region, he also found that while there was



broad continuity among the most popular deities, most sites also had “one or more favorite local deities” (492–493) among their popular pantheon.

Two additional onomastic studies by Nakata of Mari theophoric names bear mentioning here. The first is a 1993 article “Popular Concerns Reflected in Old Babylonian Mari Theophoric Personal Names” published in *Official Cult and Popular Religion in the Ancient Near East* (ed. Matsushima). Rather than focusing on the theophoric elements of names, this study instead focused on what Nakata calls “name types” (114), which is an abstracted form of the name regardless of deity mentioned—for example, *Iddin-DN* “DN gave” (115), instead of *Iddin-Sîn* “Sîn gave.”<sup>45</sup> In descending order of “productiveness,” defined as how many different divine names a word appears with in personal names (115), Nakata discusses the five most common theophoric name types at Mari: *Iddin-DN* “DN gave” (115–117), *Abī-DN* “DN is my father” (117–118), *Mūt(u/a/ī)-DN* “Warrior of DN” or “DN is the/my warrior” (118–120),<sup>46</sup> *Šilli-DN* “Protection of DN” (120–122), and *DN-tukultī* “DN is my trust” (122–125).

A similar methodological approach is taken in his 1995 article “A Study of Women’s Theophoric Personal Names in the Old Babylonian Texts from Mari” published in *Orientalia* 30–31, in which the three most productive theophoric names for women were *DN-ummī* “DN is my mother” (238–239), *DN-nēri* “DN is my light” (239), and *DN-lamassī* “DN is my guardian angel” (239, Nakata’s translation). Nakata also observes that the clearest difference between male and female theophoric names were in the choice of deity; in particular, female theophoric names showed “a clear preference for female deities” (237), with 53.1% of female names having female deities and 23.3% of male names having female deities.<sup>47</sup>

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<sup>45</sup> In the study below, I generally use the term “name form” rather than “type” to express the same concept.

<sup>46</sup> See Nakata’s discussion on p. 119 for translating “warrior” rather than “husband.”

<sup>47</sup> For a discussion of the differences between male and female personal names in the CUSAS 9 texts, see “Gender in Personal Names” in chapter three.

The final study that will be discussed here is the unpublished 1987 dissertation *A Theological Study of Old Babylonian Personal Names* by Alpin Wendell Bowes. Bowes' dissertation is a synchronic study of Akkadian theophoric personal names from four Old Babylonian cities: Ur, Larsa, Nippur, and Sippar (8–13). The names from each of these cities are sorted into 25 different categories, ranging from “affection” to “pardon” to “radiance” (17–19). The exact reasoning behind each category is not always entirely clear but seems to be based primarily on lexical content; however, one could imagine considerable overlap between some categories, such as category 7, “deliverance,” and category 16, “protection,” among others. These 25 categories are then distributed among six general groups (124–125), such as “names of divine activity” and “names of divine characteristics.” The names are also divided into eight different “name forms” based on a mix of lexical elements and grammatical structure; these forms include, for example, “general statements,” “requests/wishes,” and “complaints” (19–21). Bowes then compares the results from each of the four cities. Overall, he argues that the differences between the cities are relatively minor, and that “the fact that the naming pattern is nearly the same at all cities indicates that a ‘common theology’ of religious values existed in the Old-Babylonian period” (254). However, much of this “common theology” is based on isolated name elements divorced from the theophoric element of the name. When individual deities were studied between cities, Bowes notes “differences between cities are quite evident with certain gods” (255), particularly with regard a deity's relative popularity within a city; Ea is most popular at Nippur, Sîn at Ur, etc.

### *Structure of the Dissertation*

The approach taken in chapter two of this dissertation will primarily follow in Anderson's onomastic tradition, focusing on the etymological meaning behind the Sealand I names preserved in the CUSAS 9 texts. Chapter three of the dissertation will use the lens of socio-onomastics to explore

sociological factors that may have influenced Sealand I names and naming practices. Socio-onomastic naming trends may reveal other non-etymological 'senses' of the names (e.g., gender, profession, language), thus placing the latter part of the dissertation within Anderson's philosophical tradition. Chapter four summarizes the findings of this dissertation, offers a few possible explanatory models for those findings, and suggests possible avenues for further study. Ultimately, it is hoped that, through the analysis of the names found in the texts dated to the First Dynasty of the Sealand, this dissertation will contribute to our understanding of Mesopotamian naming practices, as well as provide a resource for those wishing to explore the meanings of names more broadly.

## Chapter Two: Names in their Religious Context

### *Theoretical Background*

Taking inspiration from the studies discussed in the previous chapter, particularly “Names and the Divine,” the goal of this chapter is to discuss the ways the onomastics of the Sealand I period may reflect and illuminate understandings of the divine as expressed in personal names. To this end, this study rests on a number of assumptions. Given names were probably lexically significant—that is, names were understood to have lexical meaning and did not solely act as an arbitrary referent to an individual.<sup>48</sup> Building off this assumption, lexically significant names were chosen at least partly based on the lexical meaning of the name. In other words, the literal meaning of names was seen as significant and was taken into consideration when bestowing the name upon an individual. For the sake of this study, it is also assumed that name-givers understood the lexical meaning of names as meaningful, either literally or metaphorically. Names are (generally) not taken to be subversive or ironic, but rather to express an accurate understanding of the world by the name-giver. For example, the name *Sîn-ahī-iddinam* “Sîn has given me my brother” is interpreted literally as the god Sîn providing a male son (the brother), rather than interpreted ironically as bemoaning the lack of a male son. Assuming that the names are meaningful also assumes that any actions taken by a deity in a name should be understood as a real action performed by the deity. Therefore, if Sîn is said to “give a brother,” that act is something that is both within the god’s capacity to perform and is indeed an action that the god has performed. Following this assumption, the name *Sîn-ahī-iddinam* can then be used to represent a genuine

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<sup>48</sup> See the section “Theoretical Background” in chapter three.

understanding of the ability of the god Sîn during the Sealand I period—at the very least, as understood by at least one individual.

How, then, do names reflect Mesopotamian understandings of their gods? Most of the names in the CUSAS 9 texts follow typical Mesopotamian naming practices. Names usually consist of a single word, a short phrase, or a sentence of usually up to three or four words. These names may be simply descriptive (*Kurû* “Short”) or identify the name-bearer as something with (usually) positive connotations, such as certain plants (*Ishunnatum* “Cluster of grapes”) or animals (*Huzālum* “Gazelle”). Often, names contain direct or indirect mention of a deity and often describe a past, on-going, or future action of the deity (*Sîn-ahī-iddinam* “Sîn has given me my brother”; *Amurru-gāmil* “Amurru is the one who spares”) or express a relationship between the name-bearer and the deity (*Arad-Ea* “Servant of Ea”). Names which include a deity are termed “theophoric.” These theophoric names will be the focus of this section.

Theophoric names make up roughly half of the names preserved in the CUSAS 9 texts—402 of 845 unique individuals in the texts have theophoric names, or 47.6%. These names, like the rest of the names that make up CUSAS 9 texts, typically take the form of short sentences or phrases. These theophoric names provide a glimpse into how those living in the Sealand I period understood their deities.

A challenge to this interpretation may be that elements occurring with a wide number of deities may not reflect current attributes of deities. Name-givers typically do not choose names based on a single factor, but rather based on a constellation of different values and traditions. In many cultures, names are reused in families across generations, and therefore the lexical meaning of a theophoric name may reflect understandings of generations prior to the current name-bearer. Another possibility is that the theophoric elements—i.e., the deities—were seen as plug-and-play in set name patterns, where

a deity of choice is merely slotted in place regardless of the other name elements; examples of this may include *Arad-DN* “Servant of DN” or *DN-iddinam* “DN gave me,” where any divine name appears to have been suitable to be part of the name. This possibility may perhaps be more common in older or more traditional names, while newly-formed names are more likely to be immediately meaningful to the name-giver/creator. Unfortunately, determining traditional versus newly-formed names is outside the scope of this study and would require considerable diachronic analysis of naming, which at this time must remain a desideratum.

That being said, it seems likely that most of the personal names in the CUSAS 9 texts would have been lexically transparent to the name-givers. Most of the names in the texts are Akkadian, the (probable) dominant language in the region at the time. Although the texts frequently use logograms, it is clear that Akkadian was at the very least the language of administration, so the names that appear in the texts would have been clear to the individuals creating the tablets the texts are written on. Therefore, it is likely that name-givers would have chosen names that they found lexically meaningful, regardless of whether the literal meaning was the principal reason for choosing the name. In other words, for a relatively traditional name such as *Sîn-ahī-iddinam* “Sîn has given me my brother,” the name-giver would have found the name meaningful; he would have understood Sîn as a deity capable of providing brothers (presumably by providing male children), even if the name was chosen to commemorate an ancestor with that name rather than to specifically thank the deity for the receipt of a brother. Based on this logic, even if some names used in the CUSAS 9 texts were chosen as traditional names dating to earlier periods, they should still reflect understandings of the divine current in the Sealand I period.

With regards to terminology, throughout this study I will avoid the use of the term “belief”; instead, I will use general terms such as “understanding” or “sentiment.” In the Mesopotamian world-view deities were not something an individual “believed in” in the modern sense, but rather something

individuals simply acknowledged as part of their world. As such, names do not reflect Mesopotamian “beliefs” about their gods. Instead, they reflect how Mesopotamians understood their world to work, and the role that their gods played in that world.

To explore these understandings, the names of the CUSAS 9 texts are analyzed below. For this analysis, the names were organized according to the lemma of their constituent parts as it appears in *CAD*; e.g., ***Sîn-ahī-iddinam*** was separated into *Sîn* (DN), *ahū* “brother,” and *nadānu* “to give.” Elements were categorized according to part of speech (noun, verb, adjective, etc.). In the analysis, participles are treated as verbs and verbal adjectives are generally treated as adjectives, even if this is not exactly grammatically accurate (however, both are sorted as verbs). While somewhat arbitrary, this division was chosen to reflect how the word functions in personal names. In theophoric names, participles reflect the actions of a deity while verbal adjectives/statives usually describe attributes of the deity, e.g., ***Ea-nāšir*** “Ea is the protector” (Ea protects, an action) and ***Šamaš-rabi*** “Šamaš is great” (Šamaš has the attribute of “great”).

Each name element that occurs in the names of five or more unique individuals was then analyzed for what other elements it appears with, with a particular emphasis on what elements occur with which divine name. If an element only occurs with a particular deity or group of deities, it is considered to be specific to that deity. If an element occurs with numerous deities, then the element is likely to apply generally to all deities, rather than being representative of a single one.

Additionally, for ease of analysis, names appearing with each name element were organized and analyzed according to the general structure of the name. By structure I refer to the syntactic organization of the names, regardless of the semantics the individual elements. To that end, elements were organized by word classes. These word classes are given in capitals here. For example, the abstract structure of the name ***Sîn-ahī-iddinam*** is NOUN-NOUN-VERB. However, as the theophoric element is the

central object of this chapter, in the following discussion it is typically left unabstracted (e.g., *Sîn*-NOUN-VERB).

### *Name Element Analysis: Summary*

This section summarizes the results of analyzing individual name elements. For the full discussion of individual elements, see the following section.

As noted above, theophoric names typically occur as short phrases or sentences. With the exception of hypocoristics, theophoric personal names invariably contain more than a single element; a single-element theophoric name is by definition just a divine name, and it does not seem that individuals in the CUSAS 9 texts (or in Mesopotamia in general) were given divine names. In other words, theophoric personal names in the texts include a deity (*Tešme-Ištar* “Ištar heard”), but individuals are likely never given the name of a deity (e.g., *Ištar*).<sup>49</sup>

Overall, there seems to be fairly little in the onomasticon to distinguish between individual deities. Most elements seem to be common in theophoric names containing both major and minor deities. Here “major” and “minor” is used rather nebulously to refer to both a deity’s relative position in the pantheon (more on that below), and the frequency the deity appears in the onomasticon. For example, the most common verb in the onomasticon, *nadānu* “to give,” appears with eight different theophoric elements: Adad, Amurru, Anzak, Ea, *ilu*, Ištar, Sîn, and Šamaš. These range from the best-attested deities in the texts (Sîn, Ea) to among the least (Anzak). Additionally, it does not seem that many elements that appear solely in theophoric names were specific to a single deity or group of deities. For those that do, it is often difficult to distinguish if these elements are restricted to a particular deity,

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<sup>49</sup> However, note the probably hypocoristic or abbreviated name *Sîn* in CUSAS 9/376, 2.



or whether such a restriction is merely an accident of preservation. For example, the element *ubāru* “guest” typically appears independently and only once occurs with a deity, *Sîn (Ubār-Sîn* “Guest of *Sîn*”). Is this because *Sîn* should be considered particularly benevolent towards guests, or simply because *Sîn* is the most well-attested deity in the pantheon, and is therefore more likely to occur with a few more obscure name elements? Answering this question will require further comparative study of the surrounding regions and periods, as well as the publication of new texts, both of which are beyond the scope of this dissertation.

Theophoric names in the CUSAS 9 texts generally express a limited range of sentiments. Names often record an action taken by a deity in the past (*Sîn-ahī-iddinam* “*Sîn* has given me my brother”) or a particular function of a deity, which may be considered an ongoing action (*Ea-nāšir* “*Ea* is the protector”). Other names describe an attribute of a deity (*Šilli-Šamaš* “Protection of *Šamaš*”). Some names make the relationship of the name-bearer to the deity explicit (*Arad-Amurru* “Servant of *Amurru*”), while still others seem to be pleas to a god (*Ātanah-Šamaš* “I have become tired, *Šamaš*”).

The most common discernible structure of names in the CUSAS texts is the two-element structure NOUN-NOUN (140 individual names). For theophoric names, this typically takes the form of NOUN-DN. In this structure, the noun is nearly always in construct with the divine name, such as in *Arad-Amurru* “Servant of *Amurru*.” The noun in question frequently refers to the name-bearer and places him or her into a direct relationship with the deity. *ardu* “servant” is particularly common, such as in the above name, as are *aplu* “heir” (*Apil-Šamaš* “Heir of *Šamaš*”), *pirhu* “offspring” (*Pirhi-Sîn* “Offspring of *Sîn*”), and *qīšu / qīštu* “gift” (*Qīšti-Ea* “Gift of *Ea*”). The nouns *šēpu* “foot” and *nūru* “light” also frequently appear in construct (*Šēp-Adad* “Foot of *Adad*”; *Nūr-Šamaš* “Light of *Šamaš*”), though these are probably abbreviated from longer names; see, for example, *Šēpē-Aššur-ašbat* “I grasped the feet of *Aššur*” (Stamm 1939, 116) and *Ina-nūr-Šamaš-lūši* “May I go forth in the light of *Šamaš*.”

In addition to appearing with nouns in construct, theophoric elements also take nouns as a predicate. These are typically two-element names. The deity is usually the first element (DN-NOUN), but can also appear as the second element (NOUN-DN). Sometimes these latter names can be difficult to distinguish from the genitival names discussed above. For example, the name *Dayyān-Šamaš* is here translated as “Šamaš is judge,” but the name could also be translated as “Judge of Šamaš.”<sup>50</sup> In these predicative names, it is not uncommon for the theophoric element to occur with *ilu* “god.” In these names, *ilu* is not functioning as a theophoric element, but rather to emphasize the status of the deity mentioned, as in the name *Šimut-ilu* “Šimut is god.” Other relatively frequent predicates include *tukultu* “trust” (*Sîn-tukultī* “Sîn is my trust”) and *abu* (*Abī-Šamaš* “My father is Šamaš”).

The most common verbal sentences for the texts take the form DN-VERB. The theophoric element is either the subject of a third-person verb or the object of a first-person verb, though the former (95 individuals) is much more common than the latter (3 individuals). In this structure, the verb *nadānu* “to give” is the most common. The deity is always the subject of *nadānu* and the verb nearly always occurs in the preterite (once as a participle). Also common for this structure are the verbs *banû* “to make” and *šemû* “to hear,” for which the deity is again always the subject. For these verbs, the verb occurs in the preterite and as a participle in about equal numbers (e.g., *Ea-bāni* “Ea made” and *Sîn-išmeanni* “Sîn heard me”). Descriptive verbs, such as *rabû* “to be great,” typically occur in the stative (*Ea-rabi* “Ea is great”).<sup>51</sup> The verbs *gamālu* “to spare” and *erēšu* “to desire” are notable in that they invariably occur as a participle when they are the final element in a name.

<sup>50</sup> The translation “Šamaš is judge” is preferred here based on the parallel name *Dayyāni-ilu* “The god is my judge,” where the translation “My judge of the god” seems unlikely.

<sup>51</sup> Or perhaps as a verbal adjective in a predicative construction, which for our purposes here are functionally identical. For more on fuzzy distinction between the stative and verbal adjectives in predicative constructions, see, for example, Huehnergard 2011 *A Grammar of Akkadian* (3<sup>rd</sup> edition) pp. 219–223.

The structure VERB-DN is about half as common in the CUSAS 9 texts as DN-VERB (51 versus 114). When the verb is in initial position in a 2-element theophoric name it is nearly invariably 3<sup>rd</sup> person preterite.<sup>52</sup> The chief exception to this is the verb *bašû* “to be,” which occurs in the durative (*Ibašši-ilu* “The god exists”). Typically, VERB-DN names do not include any suffixes on the verb, for example, *Iddin-Adad* “Adad gave,” in contrast to DN-VERB names (*Sîn-iddinam* “Sîn gave to me”). The verb *qâlu* is an exception, which always appears with the ventive/1cs dative in both VERB-DN and DN-VERB names, such as *Sîn-iqûlam* and *Iqûlam-Sîn* “Sîn paid attention to me.” Most verbs attested at least 5 times appear in both VERB-DN and DN-VERB names. Some verbs show a fairly even distribution between the two, such as *nadānu* “to give” (11 versus 13 individuals) and *banû* “to make” (11 versus 6 individuals). Other verbs show a clear preference for one or the other; for example, *šemû* “to hear” appears 12 times in DN-VERB names and only twice in VERB-DN names, while *nabû* “to name” occurs 6 times in VERB-DN names and only twice in DN-VERB names.

Three- and four-element names are less common and follow fewer set patterns than two-element names. Many longer names are full verbal sentences, though the verb can appear in initial, final, or any of the middle positions, e.g.: *Uššur-ana-Šamaš* “He is released for Šamaš,” *Ana-Sîn-uššur* “He is released for Sîn,” or *Sîn-usuh-pilta* “Sîn, remove the insult!” These longer verbal names often include a direct object such as *ahî* “my brother,” as in *Sîn-ahî-iddinam* “Sîn has given me my brother,” or an indirect object, often the deity, as in the name *Uššur-ana-Šamaš* “He is released for Šamaš.” Verbal forms include the preterite (as in the above examples), participle (*Sîn-nādin-šumi* “Sîn is the giver of the name”),<sup>53</sup> imperative (*Sîn-usuh-pilta* “Sîn, remove the insult!”), precative (*Ina-nūr-Šamaš-lūši* “May I go forth in the light of Šamaš”), and vetitive (*Sîn-ay-abāš* “May I not be ashamed before Sîn”). Finite verbs

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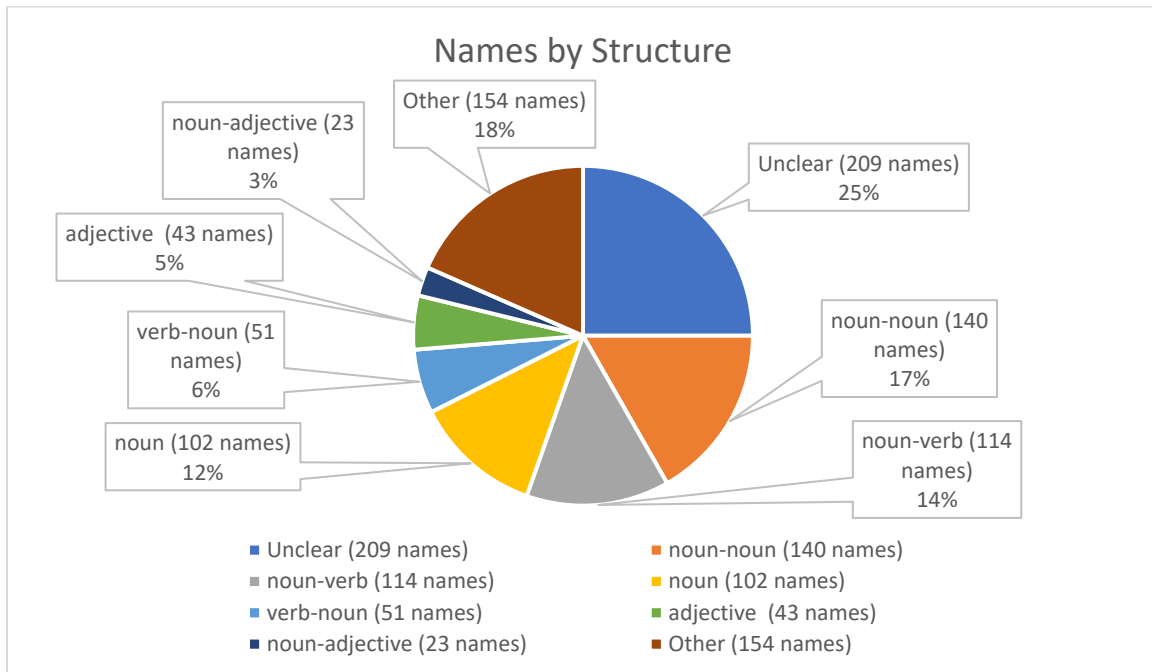
<sup>52</sup> Note also stative verbs referring to attributes of deities, such as *Riš-ilūssu* “His divinity rejoices” and *Ṭab-šilli* “My protection is good.” These only occur in initial position when referring to attributes of deities, but never when referring to deities themselves.

<sup>53</sup> Properly speaking, this is a predicative sentence with a participle, rather than a verbal sentence.

may be either third-person or first-person (*Aqâl-ana-Šamaš* “I pay attention to Šamaš”). First-person verbs may also be negated, as in the vetitive name *Ilī-ay-abāš* “May I not be ashamed before my god.”

See Table 2.1 for a visual comparison of the most common forms of names.

Table 2.1: Names by Form in the CUSAS 9 Texts



First-person verbs are generally rare in the CUSAS 9 texts. They are typically verb-final and either preterite, precative, or vetitive. Names with first-person verbs seem to be always from the perspective of the name-giver or the name-bearer, never the theophoric element. They are also limited to small number of verbs, namely *rāšu* “to rejoice” (*Šimut-artāš* “I rejoice over Šimut”), *(w)ašu* “to come forth” (*Ina-nūr-Šamaš-lūši* “May I go forth in the light of Šamaš”), *amāru* “to see” (*Lūmur-ša-Adad* “May I see that of Adad”), *ba’āšu B* “to be ashamed” (*Sîn-ay-abāš* “May I not be ashamed before Sîn”), *takālu* “to trust” (*Atkal-ana-Šimut* “I trust in Šimut”), and *qâlu* “to pay attention to” (*Aqâl-ana-Šamaš* “I pay attention to Šamaš”). Conjugations in the first person is only the norm for the verb *ba’āšu B* “to be

ashamed,” which always appears in the vetitive; for the rest of the above verbs, the verb typically appears in the third-person and only occasionally in the first.

For many names, when the verb is the final element, it nearly always occurs with the ventive/1cs dative suffix (*Sîn-iddinam* “Sîn gave me”); in contrast, when the verb occurs first, it only rarely occurs with the ventive/1cs dative suffix (*Iddin-Ea* “Ea gave”). This pattern with the ventive/1cs dative is particularly frequent with the verbs *nadānu* “to give” and *šemû* “to hear.”

Many of the longer names in the texts mention attributes and/or epithets of individual deities and may be particularly useful for understanding how these deities were perceived in the Sealand I period. Names like *Sîn-bēl-ilī* “Sîn is lord of the gods” make the deity’s perceived position in the pantheon clear. Rhetorical questions such as *Mannu-kî-Šamaš* “Who is like Šamaš?” and *Šumma-la-Šamaš* “If not Šamaš?” also ascribe to the deity a place of prominence. Other names may reflect specific attributes of a particular deity. This is the case for *Sîn-rīm-ilī* “Sîn is the bull of the gods,” which fits well with Sîn’s association with bull imagery.<sup>54</sup> Of particular interest given his prominence in the CUSAS 9 texts is the epithet found in several names with Ea as the theophoric element. Ea is referred to as *Ea-šarrum* “Ea-the-king” in several names, including *Ibni-Ea-šarrum* “Ea-the-king made” and *Nūr-Ea-šarrum* “Light of Ea-the-king.” This epithet is unique to Ea, with possibly the exception of *Dumuzi-šarrum(?) -ibni* “Dumuzi-the-king made,” if the reading of the name is correct. Also notable is the name *Nūr-Ištar-kakkabum* “Light of Ištar-the-star,” which likely refers to the goddess in her celestial aspect. Other names clearly refer to attributes of an unstated deity, such as *Ṭāb-kidenšu* “His protection is good,” or of an unspecified deity, such as *Ṭāb-šār-ili* “Good is the wind of the god.”

It should also be noted that most of the names in the CUSAS 9 texts are in Akkadian, regardless of the original linguistic affiliation of the deity. For example, the god Šimut originated in Elam, but

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<sup>54</sup> See, for example, the discussion in Haas and Prechel 1995 “Mondgott A” in *RIA* 8 5/6, pp. 366–367 §4.

always appears with Akkadian predicates in the CUSAS 9 texts, such as **Amat-Šimut** “Servant of Šimut” and **Šimut-rabi** “Šimut is great.” The main exception to this naming practice seems to be for Kassite deities, which always appear with Kassite predicates. The two principal examples of this are the deities Harbe/Harbat and Sah. These deities appear with a number of Kassite predicates, most of which are poorly understood, such as *burna* “charge,” *meli* “servant,” *ugin*, *šigin*, and *girsin*. It also seems that the scribes who wrote the CUSAS 9 texts had difficulty with many of the Kassite name elements, since many appear with a number of variant spellings. The element *burna* “charge,” for example, appears as *burna*, *burra*, *būna*, and *bunna*. This difficulty may be due to the relatively recent influx of Kassites into the Mesopotamian sphere in the Sealand I period, which may also account for the lack of integration of Kassite deities with Akkadian predicates. This contrasts with the Middle Babylonian period, where Mesopotamian deities are found with Kassite predicates and vice-versa, such as *Meli-Marduk* “Servant of Marduk” and *Burna-Adad* “Charge of Adad” (Hölscher 1996, 141 and 56).<sup>55</sup>

Sumerian names are extremely limited in the CUSAS 9 texts. With the exception of king’s names, the sole six examples are **Nanna-mansum** “Nanna gave me,” **Dingir-mansum** “The god gave to me,” **Iškur-mansum** “Iškur has given me,” **Uraš-ibsasa** “Uraš makes even,” **Ur-Bau** “Dog of Bau,” and **Anam-dingirra** “What is for the god?” There are also the difficult names **Lu-Enšegbarra** and **Dumu-Enimma-lu-ti**, which may be Sumerian if they are read correctly. Whether these names should be understood as Sumerian deities and Sumerian predicates rather than complex logographic spellings for Akkadian names is difficult to determine definitively with the current data, particularly given the prevalence of logographic writings and the near impossibility of distinguishing between “Sumerian” versus “Akkadian” deities in any meaningful way. For the sake of this study, unless otherwise noted, logographically spelled

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<sup>55</sup> For a further discussion of how naming practices may reflect linguistic/ethnic identity, see “Names by Language” in chapter three.

deities are read as Sumerian when they occur with apparent Sumerian predicates; otherwise, they are read as Akkadian.

### *Discussion of Individual Name Elements*

What follows below is a discussion of each individual name element that appears in the CUSAS 9 texts in the names of five or more distinct individuals. Numbers in the discussions are based on the number of unique individuals, not unique names. This is to better express the popularity of various elements, as expressed by the number of times the element was chosen to be included in a name.

For the sake of this analysis, participles are treated as verbs and verbal adjectives are treated as adjectives. While somewhat arbitrary, this division was chosen to reflect how the word functions in personal names; e.g., with regard to theophoric elements, participles reflect the actions of a deity while verbal adjectives describe attributes of the deity.

Feminine determinatives are included in the name lists. *Personenkeile* are not as they are often difficult to distinguish from quantities and/or entry markers, and because they are not likely directly connected to the gender identity of the person they occur before. Divine determinatives are included when an instance of a name appears with a divine determinative, though frequently deities in this corpus do not occur with a divine determinative; for example, the god Sîn as a theophoric element appears as both <sup>d</sup>30 or just 30 (as well as <sup>d</sup>EN.ZU and EN.ZU). Notably some deities, such as <sup>d</sup>Šamaš, occur exclusively with a divine determinative, while others, such as Sah, never do.

The following abbreviations are used: DN = divine name, GN = geographic name, ADJ = adjective, NOUN = noun, NEG = negative particle, PRO = pronoun, INTJ = interjection.

Elements are grouped by divine names, verbs, and other elements, and are organized by decreasing number of attestations. For a full list of the names in which these elements appear, see Appendix 1: Catalogue of CUSAS 9 Names.

## Theophoric Elements

*ilu*-names: 107 unique individuals, 87 unique names, 358 attestations

The generic term for “god,” *ilu*, occurs in the names of 107 unique individuals. *ilu* also has the rare distinction of occurring as both a theophoric element (86 individuals) and as a non-theophoric element (21 individuals). Notably, *ilu* usually occurs with either a 1cs or 3ms possessive suffix, i.e., as *ilī/iliya* “my god” or as *ilišu* “his god.” Whether *ilu* in these instances should refer to a specific god (e.g., Sîn) or as a more generic “personal god” is unclear. Names with *ilu* as a theophoric element will be discussed first, followed by names with *ilu* as a non-theophoric element.

### *ilu* as theophoric element:

Few of the names with *ilu* as a theophoric element appear to belong to multiple individuals, though two names, ***Abī-ilī*** “My father is my god” and ***Ilī-ahī-iddinam*** “My god has given my brother to me,” are notably popular with the name shared among four individuals and six individuals, respectively. Two-element names are by far the most common, making up the names of 53 of the 86 individuals. 23 individuals have three-element names, 5 individuals have single-element names (all hypocoristic), and 5 individuals have names with an unclear number of elements.

Most of the two-element names are fairly evenly split between the structures NOUN-NOUN (20 individuals), VERB-NOUN (13 individuals), and NOUN-VERB (13 individuals).



Names with the structure NOUN-NOUN either identify *ilu* with something else, or, more commonly, place a noun in construct with *ilu*. In these names, *ilu* is identified with *abu* “father” (e.g. **Abī-ilī** “My father is my god”), *ahu* “brother” (**Ilīma-ahī** “My god is my brother”), and *dayyānu* “judge” (**Dayyānī-ilum** “The god is my judge”). There is also the unusual **Šunuma-ilu**, which appears to mean “They are the god,” though the plural pronoun is difficult to reconcile with the singular *ilu* (unless the logographic writing is meant to represent *ilū* “gods”?). Note also the names **Qīšti-ilī** “Gift of the gods” and **Ina-nūr-ilī-lūši** “May I go forth in the light of the gods,” both names with plural “gods” as the theophoric element.<sup>56</sup> The nouns put in construct with *ilu* (“X of *ilu*”) are *amīlu* “man,” *awīltu* “women,” *ardu* “servant,” *inbu* “fruit,” *nūru* “light,” *pirhu* “offspring,” *ūmu* “day,” and *usātu* “help.” Of particular note here are *usātu* and *ūmu*, which only occur with *ilu*, never a named deity. The name **Ilī-ekalli** is the exception to these names. It appears to place a noun in construct with *ilu*, thus giving the unusual translation “My god of the palace” (or possibly “My god is (of) the palace” or “My god is the palace”).

In names of the structure VERB-NOUN and NOUN-VERB, *ilu* is typically the subject of the verb, which is nearly always preterite. The verbs used are *bašû* “to exist,” *nabû* “to name,” *nadānu* “to give,” *gamālu* “to favor,” *lamādu* “to learn,” *malāku* “to counsel” (Gt “to deliberate”), *ašû* “to go forth,” *rābu* “to replace,” *erēšu* “to desire,” *magāru* “to agree,” *qīāšu* “to give,” *qālu* “to pay attention,” *šemû* “to hear,” and *banû* “to make.” Most of these are well-attested with other deities, but *lamādu* and *malāku* are notable for only occurring here. Both verbs also are unusual in that they appear in the precativ: **Lilmad-ilu** “May the god learn” and **Limtalik-ilu** “May the god deliberate.”

Notable among the VERB-NOUN names are the names **Ātanah-ilī** “I have become tired, my god,” **Mašâ-ilī** “It is enough for me, my god,” and **Habbil-ilu** “It is evil, god!” These names seem to be from the perspective of the name-bearer, occurring either in the first person (**Ātanah-ilī**), or as a stative

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<sup>56</sup> Both theophoric elements are written logographically as DINGIR.MEŠ “gods.”

that appears relevant to the name-bearer. Unique among the NOUN-VERB names is the name *Iltu-šēmītum* (“The goddess is the one who hears”), the sole FPN among the *ilu* names, and the sole name with *iltu* “goddess,” assuming the logogram is interpreted correctly based on the feminine participle.

Two names take the form NOUN-ADJECTIVE: *Ilu-rabi* “The god is great” and *Ili-ṭābat* “My god is good,” though note the feminine stative with a masculine noun *ilu* (written *i-li<sub>2</sub>-ṭa<sub>3</sub>-bat*). One additional name takes the form CONJ-NOUN, *Šumma-ilu* “If the god,” presumably a shortened name from a longer phrase.

Three-element names with *ilu* as the theophoric element occur in a variety of structures with little overlap, resulting in an incredible diversity of names. The structures include ADJ-NOUN-NOUN (*Ṭāb-šār-ili* “Good is the wind of the god”), CONJ-NOUN-NOUN (*Šumma-libbi-ili* “If the heart of the god”), CONJ-PART-NOUN (*Šumma-la-iliya* “If not my god”), INT-NOUN-NOUN (*Ali-dīn-ili* “Where is the judgement of the god?”), INT-VERB-NOUN (*Mīna-ēpuš-ilī* “What have I done to my god?”), NOUN-NOUN-VERB (*Ili-ahī-iddinam* “My god has given my brother to me”), NOUN-PART-VERB (*Ili-ay-abāš* “May I not be ashamed before my god”), NOUN-PRO-NOUN (*Ammī-ša-ili* “My uncle is of the god”), NEG-NOUN-NOUN (*Ul-dayyān-ilu* “The god is not judge?”), PREP-INTER-NOUN (*Adi-mati-ilu* “Until when, god?”), PREP-NOUN-NOUN (*Ina-meat-ilī* “Among one hundred of the gods”), PRO-NOUN-VERB (*Ša-ili-banā* “Those of the god are good”), and PRO-PREP-NOUN (*Mannu-balu-ili* “Who without the god?”). From such a variety it is difficult to pull out any coherent trend, though notably most of these forms and names are known with other theophoric elements (with the exception of *Ammī-ša-ili*).

### *Ilu* as non-theophoric element

*Ilu* is less frequently attested as a non-theophoric element, occurring in the names of probably just 21 individuals. Most commonly, *ilu* occurs as the second element of a two-element name, in which

the first element is a named deity (DN-*ilu*); these names simply state that the named deity “is the god.” This occurs in the names of ten individuals and invokes the names of 9 different deities (or their epithets): Angal, *bēlī* (“My lord”), Ea, Igišta (twice), Kūbu, Šamaš, Šeriš, Šerum, and Šimut. Note Šerum is the sole exception to this pattern, where *ilu* occurs with a 1cs possessive suffix in the name **Šerum-ilī** “Šerum is my god.” These deities range from some of the most well-attested in the corpus (Ea, Šamaš) to quite rare (Šerum, Angal). Sîn, the best-attested deity in the corpus, is notably absent.

Four of the five individuals (four unique names) with three-element names all have names that serve to elevate a particular deity. The names are **Sîn-bēl-ilī** “Sîn is lord of the gods” (2 individuals), **Sîn-rīm-ilī** “Sîn is the bull of the gods,” and **Šaqât-eli-ilī** “She is highest of the gods.” Each of these names place the deity named (Sîn) or alluded to (presumably Ištar) as chief among the gods. The remaining three-element name, **Ea-šarrum-ilī** “Ea-the-king is my god,” is better suited to the DN-*ilu* names discussed above, with the simple addition of an epithet.

Sîn-names: 65 unique individuals, 59 unique names, 207 attestations

Among named gods, the moon-god Sîn is by far the most well-attested theophoric element in the CUSAS 9 texts, occurring in the names of 65 unique individuals. Only the generic *ilu* “god” is attested in the names of more unique individuals. Despite the sheer number of individuals, there are very few Sîn-names that can be shown to belong to multiple individuals. Given the number of unique names, it is unsurprising that finding a single unifying theme for the names is impossible. However, certain trends can be detected. 43 of the 65 individuals had a name consisting of two elements, compared to 18 individuals with three-element names, 1 individual with a four-element name, and 3 unclear names.

Of the 43 two-element names, the most common name structure is NOUN-VERB (25 individuals). The theophoric element, Sîn, invariably comes first in this structure, followed by either a

preterite verb (*Sîn-ilsiani* “Sîn called me”) or a participle (*Sîn-nādin* “Sîn is the one who gives”). The verbs used are widely varied, and most are attested for other deities as well. These verbs include *rābu* A “to replace,” *erēšu* “to desire,” *gamālu* “to favor,” *banû* “to make,” *bašû* “to exist,” *nadānu* “to give,” *šasû* “to call,” *magāru* “to agree,” *amāru* “to see,” *qālu* “to pay attention to,” *šemû* “to hear,” *balātu* “to live” (D “to cause to live”), *šalāmu* “to be whole” (D “to make whole”), and *pašāru* “to loosen” (N “to reconcile”). Many of the verbs include a 1cs accusative or dative suffix (e.g., *Sîn-iddinam* “Sîn gave me”; *Sîn-išmeanni* “Sîn heard me”). Overall, several themes stand out among these verbs, including especially the deity’s attentiveness (with verbs such as *šemû* and *qālu*) and the deity’s role as provider or creator (*rābu* A; *nadānu*). Sîn does not seem to be particularly invoked as a protective deity, except in the realm of health (*šalāmu*, *balātu*).

Less frequent are names in the structure VERB-NOUN (5 individuals). In these, the verbal element (always preterite) comes first, followed by the divine name. The verbs invoked overlap considerably with the NOUN-verb names, including: *gamālu* “to favor,” *magāru* “to agree,” and *qālu* “to pay attention to”; the only different verb is *nabû* “to call, name.” In all the NOUN-VERB and VERB-NOUN names, Sîn is the sole noun mentioned, meaning the direct and/or indirect objects of the names, when stated, only appear as suffixes. When they do, they are invariably first-person, presumably referring to either the name-bearer, or possibly the name-giver (e.g., *Sîn-išmeanni* “Sîn heard me”).

8 two-element names with Sîn include a second noun, thus with the structure NOUN-NOUN. When Sîn is the first element, the second element is a predicate with the deity, i.e., “Sîn is the X.” For these there are only two: *Sîn-dayyānī* “Sîn is my judge” and *Sîn-tukultī* “Sîn is my trust,” both expressing a notion of Sîn being just and capable. The remaining NOUN-NOUN names begin with a noun in construct with Sîn, i.e., “Y of Sîn.” These include *ardu* “servant,” *inbu* “fruit,” *pirhu* “offspring,” *šillu* “protection,” *tarībtu* “replacement,” and *ubāru* “guest.” All of these except probably *šillu* may refer to

the name-bearer and places them (typically) in a hierarchical relationship with *Šîn*. *Šilli-Šîn* “Protection of *Šîn*” is more abstract, and may refer to the deity’s either past or on-going protection.

Two of the two-element names take the structure NOUN-ADJECTIVE: *Šîn-rabi* “*Šîn* is great” and *Šîn-rabû*. The latter name’s meaning is not entirely clear, but seems to contain the same adjective *rabû* “great.” The remaining three two-element names are unclear.

18 individuals have three-element names with *Šîn* as the theophoric element. These names occur in a wide variety of structures: PREP-NOUN-VERB (e.g., *Ana-Šîn-uššar* “He is released for *Šîn*”), PRO-PREP-NOUN (*Mannu-kî-Šîn* “Who is like *Šîn*?”), NOUN-NOUN-VERB (*Šîn-ahî-iddinam* “*Šîn* has given me my brother”), NOUN-NEG-VERB (*Šîn-ay-abāš* “May I not be ashamed before *Šîn*”), NOUN-NOUN-NOUN (*Šîn-bēl-ilī* “*Šîn* is lord of the gods”), NOUN-ADJ-NOUN (*Šîn-kī(n)-pišu* “*Šîn*, his mouth is true”), NOUN-VERB-NOUN (*Šîn-nādin-šumi* “*Šîn* is the giver of the name”), and PRO-NOUN-VERB (*Ša-Šîn-ludlul* “Let me praise that of *Šîn*”). Given such a diversity of forms, a single coherent theme is impossible to determine. However, the god’s attentiveness (e.g., *Šîn-bikīti-išme* “*Šîn* heard my weeping”) and generative aspect (*Šîn-nādin-šumi* “*Šîn* is the giver of the name”) continue to be prominent themes.

The sole four-element name is unusual: *Ana-pani-Šîn-nadi* “He is thrown before *Šîn*.” Perhaps this name is an expression of subservience to the deity, or perhaps a plea by the name-giver to *Šîn*, hoping that he may protect/support/heal the name-bearer.

Šamaš-names: 38 unique individuals, 35 unique names, 101 attestations

The theophoric element *Šamaš* occurs in the names of 38 unique individuals. The form NOUN-*Šamaš* occurs 9 times, VERB-*Šamaš* occurs 8 times, VERB-*ana-Šamaš* an additional 2 times, *Šamaš*-NOUN occurs 3 times, *Šamaš*-ADJ occurs once, and *Šamaš*-VERB occurs 9 times. The form PRO-*Šamaš*

occurs once, PRO-PREP-*Šamaš* occurs twice, CONJ-NEG-*Šamaš* occurs twice, and the form PREP-NOUN-*Šamaš*-VERB occurs once. An overwhelming majority of the names, 31 of 38, consist of 2 elements. 6 of the remaining names have 3 elements, and the remaining name has 4 elements. No 1-element names occur with *Šamaš*.

The form NOUN-*Šamaš* in all but two cases seems to be a genitival construction, i.e., “NOUN of *Šamaš*”: ***Apil-Šamaš*** “Heir of *Šamaš*,” ***Arad-Šamaš*** “Servant of *Šamaš*,” ***Kasap-Šamaš*** “Silver of *Šamaš*,” ***Nūr-Šamaš*** “Light of *Šamaš*,” and ***Šilli-Šamaš*** “Protection of *Šamaš*.” *Aplu* and *ardu* presumably refer to the name-bearer in relation to *Šamaš*; it seems likely that *kaspu* may as well, though Stamm prefers to see *Kasap*-DN names as “replacement”-names (Ersatznamen), translating *kaspu* specifically as “Lösegeld,” or “ransom” (Stamm 1939, 301–2). *Nūru* and *šillu*, on the other hand, refer to attributes of *Šamaš* himself: his radiance and his protection, respectively. The remaining two NOUN-*Šamaš* names are presumably nominal sentences: ***Abī-Šamaš*** “My father is *Šamaš*” and ***Dayyān-Šamaš*** “*Šamaš* is judge.” The first may refer to the hierarchical relationship between the name-bearer and *Šamaš*, much like the PN ***Arad-Šamaš***, while the second may refer to *Šamaš*’s role in Mesopotamian cosmology as a god of justice.

Three names are in the form *Šamaš*-NOUN: ***Šamaš-ilu*** “*Šamaš* is god,” ***Šamaš-dumqī*** “*Šamaš* is my good luck,” and ***Šamaš-rēšušu*** “*Šamaš* is his helper.” ***Šamaš-ilu*** is a fairly standard devotional name; since the name is written logographically (<sup>d</sup>UTU-DINGIR), perhaps the name should be read *Šamaš-ilī* “*Šamaš* is my god,” which is not uncommon in CUSAS 9 texts (e.g., ***Abī-ilī***). The names ***Šamaš-dumqī*** and ***Šamaš-rēšušu*** seem to be far more individualized, perhaps expressing a hope of the name-giver that *Šamaš* will support the name-bearer through life.

The form VERB-*Šamaš* can be divided into verbs using 1cs and 3cs forms. Names that use the 1cs perfect and preterite are ***Ātanah-Šamaš*** “I have become tired, *Šamaš*” and ***Atkal-Šamaš*** “I trusted

Šamaš.” The past-tense forms of these names suggest that perhaps the names are from the perspective of the name-giver, particularly a mother; one can certainly understand the plea “I have become tired,” as well as a celebratory “I trusted in Šamaš” after a long and possibly difficult pregnancy and delivery. The 3cs verbs all have Šamaš as the subject: *Erība-Šamaš* “Šamaš has replaced,” *Ibni-Šamaš* “Šamaš made,” *Ibbi-Šamaš* “Šamaš named,” *Iddin-Šamaš* “Šamaš gave,” *Imgur-Šamaš* “Šamaš has agreed,” and *Iqūlam-Šamaš* “Šamaš heeded me.” It seems possible that all of these names may refer to the deity’s role in the birth of a child, either directly by “making” and “naming” the child or “replacing” a deceased child, or indirectly through “agreeing to” or “heeding” the requests of the parents.

The form VERB-*ana-Šamaš* appears for two unique names: *Aqâl-ana-Šamaš* “I pay attention to Šamaš” and *Uššur-ana-Šamaš* “He is released for Šamaš.” The first appears to be an expression devotion to Šamaš. The second is a bit less clear; it may be a thanksgiving name, although exactly from what the name-bearer is being released from remains obscure. The verb *uššuru* also occurs elsewhere in names preceded by *la*, such as in the name *Nabû-la-tuššarani* “Nabu, do not leave me!” (Stamm 1939, 175).

The form *Šamaš-VERB* appears for 8 unique names (9 individuals). Only one name (held by two individuals) contains a finite verb: *Šamaš-iddinam* “Šamaš gave to me.” Two names, *Šamaš-rēmanni* and its presumed phonetic variant *Šamaš-rēme’anni* “Šamaš, have mercy on me,” are in the imperative. The remaining five names contain a participle: *Šamaš-bāni* “Šamaš is the builder,” *Šamaš-bāri* “Šamaš is the one who sees,” *Šamaš-gāmil* “Šamaš is the one who spares,” *Šamaš-nāšir* “Šamaš is the protector,” and *Šamaš-šēmi* “Šamaš is the one who hears.” Notably all the participles in these names appear to be in either the construct or stative; if in the construct, none of the participles have a corresponding noun in the genitive, limiting a complete understanding of the names. However, there do seem to be a few themes across all the *Šamaš-VERB* names, such as responsiveness (*Šamaš-bāri*, *Šamaš-šēmi*), protection and mercy (*Šamaš-rēmanni*, *Šamaš-gāmil*, *Šamaš-nāšir*), and perhaps a generative aspect (*Šamaš-iddinam*, *Šamaš-bāni*)

A few names remain to be discussed. *Šamaš-rabi* “Šamaš is great” is the sole *Šamaš*-ADJ and is fairly generic. Four names take the form of rhetorical questions: *Mannu-balu-Šamaš* “Who without Šamaš?,” *Mannu-kî-Šamaš* “Who is like Šamaš?,” *Šumma-la-Šamaš* “If not Šamaš?,” and *Šumman-la-Šamaš* “If not for Šamaš?” The purpose of all of these questions is likely to emphasize the greatness of the sun god, with the presumed answer to these questions being “no one.” The name *Mannî-Šamaš* “Who is for me, Šamaš?” is similar to these names, though the form is slightly different. Perhaps this should be understood more as a plea for help, rather than a rhetorical form exulting Šamaš.

The final remaining name is *Ina-nūr-Šamaš-lūši* “May I go forth in the light of Šamaš.” This name may be the full form of the PN *Nūr-Šamaš* “Light of Šamaš” and may possibly refer to the birth of the name-bearer, expressing a wish that the bearer be born under the protection of Šamaš.

#### Ea-names: 36 unique individuals, 33 unique names, 79 attestations

The god Ea is the third most attested deity in personal names of the CUSAS 9 texts, appearing in the names of 36 unique individuals. Although the name is invariably written *e<sub>2</sub>-a* in the texts, use of the divine determinative is much more variable. The determinative appears in 36 attestations and is omitted in 37 attestations; the remaining 6 names are not published in copy or transliteration. This variation does not seem to be dependent on the individual name, as several names appear both with and without the divine determinative, such as *Ea-iddinam* (e.g., CUSAS 9/326, 5 with and 136, 4 without) and *Ea-ēpir* (e.g., CUSAS 9/402, 16 with and 112, 5 without).

Also notable about the *Ea*-names is the occasional pairing of the deity’s name with the epithet *šarrum* “king,” thus *Ea-šarrum*, which is translated here as “Ea-the-king.” For the sake of analysis here, *Ea-šarrum* is treated as a single unit; e.g., *Ibni-Ea-šarrum* “Ea-the-king made” is treated as a VERB-*Ea* name. However, they are still treated as distinct names; e.g., *Iddin-Ea* “Ea gave” and *Iddin-Ea-šarrum*



“Ea-the-king gave” are treated as two distinct names. The approach taken here is that *Ea-šarrum* is the deity Ea with an epithet, not a separate deity; however, the exact significance of designating Ea as “the king” is unclear. Perhaps it reflects the god’s prominence in southern Mesopotamia at the time. The god Dumuzi is the only other deity who may be referred to with *šarrum* as an epithet. It appears in the name ***Dumuzi-šarrum(?)***-*ibni* “Dumuzi-the-king made,” but the LUGAL sign is disputed. Dalley reads instead MEŠ for LUGAL, rendering the name “Dumuzi(pl.) made.” Also worthy of mention is Adad, who appears with *šarrum* in the names ***Adad-šarrum*** and ***Šarrum-Adad*** “Adad is king.”<sup>57</sup>

Much like the *Šamaš*-names, the *Ea*-names exhibit a wide variety of forms and appear with a variety of predicates. The most common form is *Ea*-VERB with eleven individuals, followed by eight NOUN-*Ea* names, six *Ea*-NOUN names, three VERB-*Ea* names, two PRO-PREP-*Ea* names, and a few remaining various names.

Among the eleven *Ea*-VERB and three VERB-*Ea* names, Ea occurs with eight different verbs: *banû* “to build,” *epēru* “to provide,” *rābu* A “to replace,” *nabû* “to name,” *nadānu* “to give,” *palāsu* “to look at,” *balātu* “to live,” and *našāru* “to protect.” The verbs occur as preterite or stative, with the notable exception of *palāsu*, which occurs in the precative. Most of the verbs may refer to the arrival of a child, particularly *banû* “to build,” *rābu* A “to replace,” *nabû* “to name,” *nadānu* “to give,” and *balātu* “to live.” The remaining verbs could refer to sustaining a child or a wish for Ea to continue to provide into adulthood, namely *epēru* “to provide” and *našāru* “to protect”; *balātu* “to live” may also belong to this category as well, since occurs in the D-stem in ***Ea-muballiṭ*** “Ea is the life-giver.”

Ea occurs with 12 different nouns between the eight NOUN-*Ea* and six *Ea*-NOUN names: *aplu* “heir,” *ardu* “servant,” *damqu* “good,” *abu* “father,” *bēlu* “lord,” *kidinnu* “protection,” *ilu* “god,” *tukultu* “trust,” *kimtu* “kin,” *milku* “counsel,” *nūru* “light,” and *qīštu* “gift.” Several names: ***Apil-Ea*** “Heir of Ea,”

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<sup>57</sup> See also the entry under *šarru*, below.

**Arad-Ea** “Servant of Ea,” **Ea-abī** “Ea is my father,” **Eama-ilu** “Ea is the god,” and **Ea-šarrum-ilī** “Ea-the-king is my god” place the name-bearer in a direct, subordinate role to the deity; **Kimti-Ea** “Kin of Ea” may also be included in this list, as well as **Ea-bēl** “Ea is lord,” although the latter name may be a shortened form of a name such as **Ea-bēl-ilī** “Ea is lord of the gods” or similar. **Damqi-Ea** “Good of Ea” and **Qīšti-Ea** “Gift of Ea” are likely thanksgiving names, expressing gratitude for the child who bears the name. **Nūr-Ea-šarrum** “Light of Ea-the-king” may belong here, or perhaps it should be understood as a shorter form of the type **Ūši-ana-nūr-Ea** “He went forth to the light of Ea.” The names **Ea-kidinnī** “Ea is my protection,” **Ea-tukultī** “Ea is my trust,” and **Milkī-Ea-šarru?** “My counsel is Ea-the-king” probably express the hope that Ea will remain involved in the name-bearer’s life, providing guidance and protection.

A few other names should be discussed. Two names take the form PRO-PREP-Ea: **Mannu-balu-Ea** “Who without Ea?” and **Mannu-kī-Ea** “Who is like Ea?” These names take the common form of a rhetorical question that appears with several deities; the implied answer “no one” serves to praise the deity. The exact implications of **Annu-pī-Ea** “‘Yes’ is the speech of Ea” are unclear, though perhaps this is in response to a plea made to Ea (for a child?). **Ūši-ana-nūr-Ea** “He went forth to the light of Ea” mentioned above presumably refers to the birth of a child, where the “light” of Ea may be literal, or perhaps refer to the god’s protection.

**balātu** “life, to live” seems unusually common in names with Ea. Along with **Ea-muballiṭ** “Ea is the life-giver” mentioned above, there is also the name **Ea-šām-balāṭī** “Ea, buy my life!” and the broken name **[Itti-E]a-balātu** “[With E]a there is life.” This is the sole use of the verb **šāmu** “to purchase” in the texts, and the exact connotations are unclear. It could refer perhaps to manumission, or maybe an offering given to Ea in exchange for life. What is clear is the association between Ea and life in these names, which accord well with his role as a creator deity and a deity involved with (protective) magic.

Adad-names: 28 unique individuals, 26 unique names, 55 attestations

The god Adad occurs in the names of 28 unique individuals, making him the fourth most popular deity in the CUSAS 9 onomasticon. 18 Adad-names have two elements. The form *Adad-VERB* occurs 3 times. *Adad-NOUN* occurs 2 times. The form *NOUN-Adad* occurs 6 times. The form *ADJ-Adad* occurs once. The form *VERB-Adad* occurs 6 times. Seven Adad-names have three elements, with the forms *VERB-NOUN-Adad*, *VERB-PRO-Adad*, *PRO-NOUN-Adad*, *VERB-VERB-Adad*, and *CONJ-NEG-Adad* each occurring once and *PRO-CON-Adad* occurring twice. The four-element name of the form *VERB-PREP-NOUN-Adad* occurs once, and two names are of unclear forms (*Adad-ša...* and *ʿxʿ-Adad*).

Three names have the form *Adad-VERB*: ***Adad-ēriš*** “Adad is the desirer” and the broken names *[Ada]d-ibni* “[Ada]d made,” and *[Ada]d-iddinam* “[Ada]d gave me.” Presumably all three of these names refer to the desire for or birth of a child, probably the name-bearer. However, the specific object is never stated.

More common is the form *VERB-Adad*, which occurs six times: ***ibni-Adad*** “Adad made,” ***Iddin-Adad*** “Adad gave” (two individuals), ***Iššur-Adad*** “Adad protected,” ***Išme-Adad*** “Adad heard,” and ***Luššamar-Adad*** “May I praise Adad.” The names ***ibni-Adad***, ***Iddin-Adad***, and ***Išme-Adad*** all likely also refer to the birth of the name-bearer, while ***Iššur-Adad*** probably refers to Adad’s continued protection of the same individual. ***Luššamar-Adad*** stands out as the sole precative. Presumably it is from the perspective of the name-bearer and is meant as an expression of devotion to the deity.

The form *Adad-NOUN* occurs twice, ***Adad-nūrī*** “Adad is my light” and ***Adad-šarrum*** “Adad is king.” *NOUN-Adad* occurs six times with the names ***Apil-Adad*** “Heir of Adad,” ***Qīšti-Adad*** “Gift of Adad,” ***Rabūt(i)-Adad*** “Greatness of Adad,” ***Šilli-Adad*** “Protection of Adad,” ***Šarrum-Adad*** “Adad is king,” and ***Šēp-Adad*** “Foot of Adad.” Three of these names, ***Adad-nūrī***, ***Adad-šarrum***, and ***Šarrum-Adad***, express a

nominal predicate. **Adad-nūrī** expresses a fairly common notion of the “light” of a deity, here seen as guiding the name-bearer. More unusual is the expression in the names **Adad-šarrum** and **Šarrum-Adad** of the deity as the king, perhaps here meant as king of the gods, an expression of devotion. The remaining NOUN-*Adad* names all express an object in construct with the deity. **Apil-Adad** places the name-bearer in a hierarchical relationship below the deity, while **Qīšti-Adad** indicates that the name-bearer owes his existence to the deity, much in line with names such as **Iddin-Adad** “Adad gave.” **Rabūt(i)-Adad** and **Šilli-Adad** both express the power of the deity, through his greatness and through his ability to protect the name-bearer, respectively. The last two-element name, **Šēp-Adad**, is probably abbreviated from a longer name such as “(May I grasp) the foot of Adad,” an expression of both subservience and possibly of supplication.

The sole ADJ-*Adad* name is **Dan-Adad** “Adad is strong,” a clear name of praise.

The remaining three- and four-element names are fairly varied in structure. **Lūmur-ša-Adad** “May I see that of Adad” may refer to the deity’s greatness, or perhaps his works, though what “that” is remains unstated. **Īšâ-nūr-Adad** “The light of Adad came forth” and **Ūši-ana-nūr-Adad** “He went forth to the light of Adad” are similar in structure, though in the former the light of Adad comes forth (an expression of awe?), while in the latter the name-bearer has come forth into the light of Adad (presumably by being born). **Mannu-kî-Adad** “Who is like Adad?” (2 individuals) expresses the deity’s supremacy, also expressed in the name **Mannu-gēri-Adad** “Who is the enemy of Adad?”; in both cases the likely intended rhetorical response is “no one.” The question-name **Šumman-la-Adad** “If not for Adad” probably is meant to elicit the same response: if Adad cannot do it, no one can. The final name **Šalim-pālih-Adad** “Well is the one who fears Adad” makes clear that Adad is to be respected, with dire consequences if he is not.

It is difficult to settle on a single attribute of Adad emphasized in these names. His protective aspects are clear, as are his abilities to provide and create. His strength and might are also emphasized, as well as is radiance. However, these are not particularly distinctive attributes for a deity in the Mesopotamian pantheon, and one is left without a distinct impression of Adad's personality.

Amurru-names: 18 unique individuals, 14 unique names, 91 attestations

The god Amurru appears as the theophoric element in the names of 18 unique individuals with 14 unique names. Amurru names occur in 3 different forms: *Amurru-VERB* (5), *VERB-Amurru* (5), and *NOUN-Amurru* (8).

In the five *Amurru-VERB* names, the verb is invariably a participle. The names are ***Amurru-gāmil*** "Amurru is the one who spares," ***Amurru-nāšir*** "Amurru is the protector," ***Amurru-muštāl*** "Amurru is the one who deliberates" (2 individuals), and ***Amurru-šēmi*** "Amurru is the one who hears." For the five *VERB-Amurru* names, the verb is always preterite: ***Ibbi-Amurru*** "Amurru named," ***Ibni-Amurru*** "Amurru made," and ***Iddin-Amurru*** "Amurru gave" (3 individuals). None of these names occur with a third element as the object of the verb or genitive of the participle. Roughly, the verbs can be placed into three groups: creation names (*nabû* "to name" *banû* "to build," *nadānu* "to give"), protection names (*gamālu* "to spare," *našāru* "to protect"), and attentiveness names (*šemû* "to hear"). The remaining verb, *muštālu*, a Št-participle of *šālu* A "to ask," may belong to the latter category of attentiveness names.

Amurru appears with a variety of nouns. The nouns are always in construct with Amurru. They include *amīlu* "man," *aplū* "heir," *ardu* "servant," *nūru* "light," *pir'u* "offspring," and *qīštu* "gift." Some of these nouns, *amīlu* and *ardu*, put the name-bearer into a subservient relationship to Amurru. Others, such as *qīštu*, reflect Amurru's generosity. *aplū* and *pir'u* may belong in this latter category, with the

names recognizing the name-bearer as a result of Amurru's action; on the other hand, they may also reflect a certain level of subservience to Amurru, as in the *ardu* and *amīlu* names. *nūru* "light" likely reflects Amurru's divine radiance, although it may also be a shortened form of the name *Ana-nūr-DN-ūši* and the like.

A remaining broken name, *Amat-[Amu]rru* "Servant of [Amu]rru," belongs to the subservience names as the feminine counterpart to ***Arad-Amurru***. The name is most likely a female personal name. The name occurs once in CUSAS 9/49, 13, where the name-bearer is recorded as the mother of a woman whose name is lost. Unfortunately, the name is very poorly preserved and the restoration is tentative.

*Ištar*-names: 15 unique individuals, 14 unique names, 22 attestations

The goddess *Ištar* occurs in the names of 15 unique individuals. 6 names are of the form NOUN-*Ištar*. 3 names (4 individuals) are of the form VERB-*Ištar*. *Ištar*-NOUN occurs once, as does *Ištar*-VERB. *Ištar*-NOUN-GN occurs once, and NOUN-*Ištar*-EPITHET occurs once. 6 of the individuals are explicitly marked as women with a feminine determinative.

The most common form of names with *Ištar* is NOUN-*Ištar*, occurring 6 times: ***Arad-Ištar*** "Servant of *Ištar*," ***Inbi-Ištar*** "Fruit of *Ištar*," ***Lipti-Ištar*** "Creation of *Ištar*," ***Nūr-Ištar*** "Light of *Ištar*," ***Puzur-Ištar*** "Shelter of *Ištar*," and the FPN ***Zīq-Ištar*** "Breath of *Ištar*." The noun in each of these names is in construct with *Ištar*. Only one of these names directly expresses subordination to *Ištar*, ***Arad-Ištar***. The names ***Inbi-Ištar*** and ***Lipti-Ištar*** suggest *Ištar*'s role in the creation of the name-bearers, a not unexpected role for a goddess of sex and love. The name ***Zīq-Ištar*** may also belong here, although it may instead reflect a more protective aspect like that of name ***Puzur-Ištar***. ***Nūr-Ištar*** probably also expresses a protective role, or at the very least a guiding one. Here also belongs the name ***Nūr-Ištar-kakkabum*** "Light of *Ištar*-the-star" (NOUN-*Ištar*-EPITHET), though the exact significance of specifying "Ištar-the-

star” is unclear; perhaps the reference is to her specific role as Venus. In this corpus, three of these nouns, *liptu*, *puzru*, and *zīqu*, only occur here with Ištar.

VERB-*Ištar* occurs in the names ***Iddin-Ištar*** “Ištar gave” (2 individuals) and the FPNs ***Tabni-Ištar*** “Ištar made” and ***Tešme-Ištar*** “Ištar heard.” The verb occurs in the preterite, and notably the 3fs verbal form is used here in the names marked with a feminine determinative, ***Tabni-Ištar*** and ***Tešme-Ištar***. The verbs themselves are fairly generic and occur with a wide variety of deities. Presumably ***Iddin-Ištar*** and ***Tabni-Ištar*** refer to the birth of the name-bearer and the goddess’s role in that birth. The name ***Tešme-Ištar*** may likewise refer to the birth of the name-bearer, here as a response to prayers or offerings by the parents/name-givers.

*Ištar*-NOUN and *Ištar*-VERB only occur once each in the names ***Ištar-ummī*** “Ištar is my mother” and ***Ištar-rīšat*** “Ištar rejoices,” respectively. Both names are FPNS marked with a feminine determinative. ***Ištar-ummī*** parallels the common form DN-*abī* “DN is my father,” likely expressing a subservient role much like ***Arad-Ištar***. ***Ištar-rīšat*** is less common, and the cause of the goddess’ rejoicing is not expressed; perhaps the birth of the name-bearer?

The last name, the FPN ***Ištar-rēšūti-Uruk*** “Ištar is the help of Uruk,” is doubly notable for its use of the nominal element *rēšūtu* “help” and of the GN Uruk, the home of Ištar’s E-ana temple. The cause of giving this name is unclear. It is possible that the name-bearer and her family may have originated in Uruk before moving to the location of from which CUSAS 9 texts originate, and this name reflects an affinity for the city or perhaps a historical event.

*Iqišta*-names: 12 unique individuals, 8 unique names, 21 attestations

The god Igišta appears in the names of 12 unique individuals.<sup>58</sup> Igišta appears in names of the form NOUN-*Igišta* 6 times, *Igišta*-VERB 2 times, *Igišta*-NOUN 2 times, VERB-PRO-*Igišta* 1 time, and one name is indeterminate (Igišta-...).

Igišta appears in construct with three different nouns: ***Arad-Igišta*** “Servant of Igišta,” ***Nūr-Igišta*** “Light of Igišta” (4 individuals), and ***Šilli-Igišta*** “Protection of Igišta.” All of these elements are fairly common in the texts and appear with a number of different deities, suggesting these attributes are not unique to this god. They all suggest a degree of protection or benevolence from the deity towards the name-bearer. Igišta also appears twice as ***Igišta-ilu*** “Igišta is the god,” which is also fairly generic and appears with a number of different gods.

Igišta appears as the subject of a verb twice in the CUSAS 9 texts. In both names, ***Igišta-bāni*** “Igišta is the maker” and ***Igišta-gāmil*** “Igišta is the one who spares,” the verb appears as a participle in construct with no corresponding genitive, leaving the object ambiguous. Presumably the absent object is the name-bearer.

The remaining name is ***Banâ-ša-Igišta*** “(The works) of Igišta are good.” What exactly of Igišta are being described here are left unstated, though “works” in a general sense are usually presumed. The things being described appear to be feminine plural, so the name-bearer is unlikely; perhaps older sisters of the name-bearer are intended? Or perhaps simply just general works.

It should be noted the exact reading of the divine name is disputed. The CUSAS 9 texts invariably write the name <sup>d</sup>IGI.DU, which may refer to the deity Igišta (as understood by Stephanie Dalley, see her commentary to CUSAS 9/19, 4) or as the god Pāilil (as understood by Ran Zadok, see Zadok 2014, 226). Dalley’s understanding is followed here for the sake of convenience.

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<sup>58</sup> This number may be lower; *Nūr-Igišta* DUMU *Akkani* and *Nūr-Igišta* DUMU *Akkanu* may be considered the same individual.



Kūbi-names: 9 unique individuals, 8 unique names, 16 attestations

Nine individuals in the CUSAS 9 texts have names with *Kūbi* (once *Kūbu*), who is typically understood to be a divinized stillborn infant. The divine name typically appears without a divine determinative, the sole exception being the damaged name *Ātanah-Kūbi*. At least two, possibly three individuals have names that include a verb: *Ātanah-Kūbi* “I have become tired, Kūbi,” *Kūbi-ēriš* “Kūbi is the desirer,” and possibly the FPN *Kūbi-l[ēšir]* “May Kūbi d[esire?].” *anāhu* “to be tired” is only attested in four names and *erēšu* A “to desire” is only attested in 8, so both are relatively rare in the texts. The first expresses a plea to the deity for relief. The second is less clear, as the object of Kūbi’s desire is left unexpressed; perhaps offerings or prayers?

Four names place a noun in construct with Kūbi: the FPN *Ahāt-Kūbi* “Sister of Kūbi,” *Arad-Kūbi* “Servant of Kūbi,” *Nūr-Kūbi* “Light of Kūbi,” and *Qiš-Kūbi* “Gift of Kūbi.” *Arad-Kūbi* and *Nūr-Kūbi* are fairly general forms that appear with a variety of theophoric elements. *Qiš-Kūbi* is rarer; *qīšu* “gift” only appears in the names of the three individuals, though the related noun *qīštu* is more common with 9 appearances.

Of particular note is the FPN *Ahāt-Kūbi*. *ahātu* “sister” only appears in the names of four individuals; *Ahāssunu* “Their sister,” *Ahātani* “Our sister,” and *Ahātum* “Sister” are the other three. All four names are explicitly marked with a feminine determinative. *Ahāt-Kūbi* is the sole *ahātu*-name that occurs with a theophoric element. There is no corresponding *Ahi*-DN “Brother of DN” attested in the texts. What this sibling relationship signifies is unclear. It suggests a certain parity with the deity which is incredibly rare in Mesopotamia, except for someone who is presumably royalty. Perhaps the bearer of this name is the younger sister of an individual who died in childbirth or was stillborn, and Kūbi referred

to in the name is the now-divinized deceased sibling, which could explain this unusual closeness with a divinity.

Sah-names: 7 unique individuals, 7 unique names, 23 attestations

The Kassite sun god Sah appears in the names of 7 unique individuals. Given the current state of the decipherment of the Kassite language, many of the names with Sah remain obscure. The deity always appears as the second element of a name and never appears with a divine determinative in the CUSAS 9 corpus. As a theophoric element, he appears exclusively with other Kassite name elements. Only the elements *meli* “servant” in the name **Meli-Sah** “Servant of Sah” and *burna* “charge” in the name **Burna-Sah** “Charge of Sah” are clear. This latter element appears as *burna*, *burra*, and most likely *būna* (*bu-u<sub>2</sub>-na*) in the texts; the scribes of the CUSAS 9 texts evidently had difficulty with the middle consonant cluster. Alternatively, *būna* (*bu-u<sub>2</sub>-na*) may be the Akkadian element *būnu* “face,” but this seems unlikely given the lack of parallels in the corpus. The remaining Kassite elements, *girsin*, *šigin*, and *ugin* are difficult. That Sah only appears with Kassite elements seems significant, perhaps suggesting that Kassite deities at this time were not well-integrated into the Mesopotamian pantheon, nor was the Kassite language well-integrated into the general Mesopotamian onomasticon—in contrast with later Middle Babylonian names such as *Meli-Marduk* “Servant of Marduk” or *Burna-Adad* “Charge of Adad” (Hölscher 1996, 141 and 56).

Šimut-names: 6 unique individuals, 6 unique names, 10 attestations

The Elamite god Šimut occurs in the names of 6 unique individuals in the CUSAS 9 texts. Despite the Elamite origin of the deity, all of the names in which it appears are in Akkadian.

Three names with Šimut do not have a verbal element: the FPN **Amat-Šimut** “Servant of Šimut,” the name **Šimut-ilu** “Šimut is the god,” and the name **Šilli-Šimut** “Protection of Šimut.” None of these elements are unusual for this corpus, and all are attested with other deities. These names clearly express a hierarchical relationship between Šimut the god and the name-bearer as servant (*amtu*); the names also express Šimut’s protective attributes.

These attributes are also present in the verbal names: **Atkal-ana-Šimut** “I trusted in Šimut,” **Šimut-rabi** “Šimut is great,” and **Šimut-artâš** “I rejoice over Šimut.” *rabû* “to be great” is well-attested in the texts with a number of deities. *takālu* “to trust” and *râšu* “to rejoice” are attested for other deities in the texts as well, though they are far less common. Šimut seems to be overall a benevolent deity in the onomasticon, eliciting both trust and celebration from those who bear his name.

### Verbal Name Elements

*nadānu*-names: 36 unique individuals, 22 unique names, 93 attestations

The verb *nadānu* “to give” is the most common verbal element in CUSAS 9 names, occurring in the names of 36 unique individuals. Excluding the two hypocoristic names **Iddinutum** and **Iddinya’utum** (probably shortened from *Iddin-DN*), all but one *nadānu* name contains a theophoric element; the sole exception is **Bēlī-iddinam** “My lord gave to me,” where *bēlu* may stand in for a deity. The names follow three patterns: *DN-(x)-iddinam* “DN has given me (x),” *DN-nādin-(x)* “DN is the giver (of x),” and *Iddin-DN* “DN gave.” The pattern *DN-(x)-iddinam* only occurs with *ahī/ahu* “my brother/brother” as an object (with *Sîn* and *ilī* as theophoric elements) and the pattern *DN-nādin-(x)* only occurs with *šumi* “name” as the genitive governed by *nādin* (both the shorter and longer forms of this pattern only occur with *Sîn* as the theophoric element).

*Nadānu* appears with no fewer than 8 unique theophoric elements: Adad, Amurru, Anzak, Ea, *ilu/ilī*, Ištar, Sîn, and Šamaš. Most of these deities are the most-attested theophoric elements in the corpus, so their presence is to be expected. The sole exception is Anzak, which only occurs in the names of 4 unique individuals. The variety of deities invoked in *nadānu*-names suggests that the element is fairly generic, particularly in the form *Iddin*-DN. On the other hand, DN-*nādin* and DN-*nādin-šumi* both occur exclusively with Sîn as the theophoric element, so perhaps this reflects an attitude exclusive to Sîn in this corpus, though it may also simply be a product of Sîn being the second-most common theophoric element after *ilu*.

*banû* A-names: 19 unique individuals, 19 unique names, 42 attestations

*banû* A “to build, make” appears in the names of 19 unique individuals in the corpus. The verb occurs either in the preterite or the participle, e.g., DN-*ibni* “DN made,” *Ibni*-DN (or *Tabni*-DN) “DN made,” and DN-*bāni* “DN is the maker.” The verb never appears with an object. The 12 deities appearing as theophoric elements are quite diverse: Adad, Dumuzi-šarrum, Ea (and Ea-šarrum), Ensimah, Amurru, Šamaš, Šudanni, Igišta, Nanay, Šērum, Sîn, and Ištar, as well as the generic *ilšu* “his god.” One name appears to have a hypocoristic suffix, *ibnitum*, and one appears to be simply a shortened form *ibni* “He made.” *Tabni-Ištar* “Ištar made,” the sole female name, is notable for its use of the archaic (or Assyrian?) 3fs preterite form; this noticeably contrasts with *Nanay-ibni* “Nanay made,” which uses the expected (for this period) 3cs.

A general emphasis on the generative power of deities seems apparent in these names. It seems equally apparent that this power is not to be attributed to a specific deity, but seems to be understood as fairly universal, given the variety of deities who are described as “creating” in these names. It is

notable that what exactly is being “made” is left unstated; presumably the name-bearer is meant, but other possibilities (prosperity, health?) could be intended as well.

šēmû-names: 18 unique individuals, 17 unique names, 49 attestations

The verb *šēmû* “to hear” occurs in the names of 18 unique individuals. The verb typically appears either as the participle in the form DN-*šēmi* “DN is the one who hears” or as the preterite in DN-*išmeanni* “DN heard me” or *Išme*-DN (or *Tešme*-DN) “DN heard.” The dative suffix *-anni* only appears when the verb is in final position. Typically, the verb does not appear with an object; the only two occasions are the broken name *Gāmilu-šēmi-karā[bī]* “Gāmilu is the one who hears [my] pra[yer]” and the name *Sîn-bikīti-išme* “Sîn heard my weeping”; note also reconstructed *Sîn-ka[rābī]-šemi*, in which the verb may be an imperative “Sîn, hear my prayer!,” although it lacks the expected /e/ vowel. Both objects suggest a plea to the deity, who is attentive and presumably responds.

*šēmû* occurs with 8 deities: Amurru, Gāmilu, Adad, Qarrādu, Sîn, Šamaš, Šudanni, and Ištar, as well as the generic *ilu* “god” and *iltu* “goddess”. Of particular note are the relatively rare deities Gāmilu and Qarrādu, whose names, “one who spares” and “hero,” respectively, may be epithets for some other deity. Both are fairly rare in the texts and contrast with the dominant Sîn names, which take up a third of the names with *šēmû*.

Two female names occur with *šēmû*: *Illtu-šēmītum* “The goddess is the one who hears” and *Tešme-Ištar* “Ištar heard.” Both names are grammatically feminine. The first uses a feminine participle, rare in these texts, and the second uses a rare 3fs preterite of the verb, which is likely archaizing (rather than Assyrian). Also of grammatical note is the variation of spellings of *išmeanni*, namely *iš-me-an-ni* and *iš-ma-an-ni*. There appears to be little consistency with whether the vowel is contracted, although

uncontracted appears to be the preference. Unfortunately, patronymics do not help us establish if the different orthographies represent the same or different individuals, so they are kept separate here.

ṭābu-names: 18 unique individuals, 11 unique names, 45 attestations

There are 18 unique individuals with a form of the verb *ṭābu* “to be good” in their names, although this number may be slightly reduced if the patronymics *Šumma*, *Šumma-la-iliya*, and *Šummān-la-iliya*, all fathers of an *Abu-ṭābu*, are considered to be variants of the name of a single individual. In all but one of the names with *ṭābu*, the verb appears in the stative; in the remaining name, *Abu-ṭābu* “The father is good,” the verb appears as a verbal adjective. The stative verb typically appears in the first position, *Ṭāb-NOUN* “The NOUN is good” (8 individuals), while twice it appears in final position: *Ilī-ṭābat* “My god(dess?) is good”<sup>59</sup> and *Ummī-tābat* “My mother is good.” Notably, the masculine statives of this verb appear as the first element and the feminine statives appear as final element.

The nouns that the verb *ṭābu* appears with are fairly varied. They include two relatives (*Abu-ṭābu* “The father is good” and *Ummī-tābat* “My mother is good”), a geographic location (*Ṭāb-Eridu* “Eridu is good”), and two kinds of protection (*Ṭāb-šillī* “My protection is good” and *Ṭāb-kidenšu* “His protection is good”). The name *Ṭāb-šār-ili* “Good is the wind of the god” is not entirely clear, but presumably also refers to either divine protection or perhaps divine favor. There is one hypocoristic name, *Ṭābiya’utum*, and one or two names have a second verb: *Ṭāb-adārum* “It is good to be afraid” and possibly *Ṭāb-gamā[lšu]*; possibly “Good is his sparing” (?) (unclear, from *gamālu* “to spare”).

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<sup>59</sup> The verb does not seem to match the gender of the noun; following Edzard’s discussion of gender congruence (Edzard 1962, *passim*), should we consider this a female name? See the discussion in chapter three “Gender in Personal Names.” The name is written *i<sub>3</sub>-li<sub>2</sub>-ṭa<sub>3</sub>-bat* (CUSAS 9/428, 26).

Overall, it does not seem like *ṭābu* is particularly associated with either an individual god, or even divinities in general. More often it describes an attribute of a deity, such as *kidinnu* “protection” or *šāru* “wind,” or perhaps reverence to a deity with the verb *adāru* “to be afraid,” but *ṭābu* is also used for family members and geographic locations. It appears in names of both genders; note the female PN ***Ummī-tābat*** “My mother is good” and the name ***lī-ṭābat*** “My god(dess?) is good,” the latter of which may possibly be a female name unmarked by the feminine determinative.

*rabû* A-names: 12 unique individuals, 12 unique names, 23 attestations

The verb *rabû* A “to be(come) great” appears in the names of 12 unique individuals. The verb is invariably in the stative, with the exception of the Š-stem verbal adjective ***Šurba’um*** “Great”—assuming the name is analyzed correctly. Typically (9 of 12 names), the verb occurs in the final position, and about half of the names (7 of 12) occur with a theophoric element. The theophoric names all take the form DN-*rabi/rabât*. Five deities occur with *rabû*: Anzak, Ea, Sîn, Šamaš, and Šimut. One name occurs with the generic *ilu* “god.” Ea, Sîn, and Šamaš are common in the CUSAS 9 texts, but Anzak and Šimut are not, occurring 4 and 6 times, respectively. Notably, as analyzed by Dalley in CUSAS 9, Anzak is attested 4 times with the feminine stative *rabât* (GAL-*at*) and once with the masculine *rabi* (GAL), though conceivably GAL should perhaps be read *rabât* without the phonetic complement.<sup>60</sup>

The remaining names are fairly varied. ***Ešrû-rabi*** translates to “The 20<sup>th</sup> day is great,” presumably referring to the day of the name-bearer’s birth (or conception?). The female name ***Rabât*** “Great” is probably a shortened form of name of the type DN-*rabât* “DN is great.” The other female name, ***Ummī-rabât*** “My mother is great,” presumably refers to the mother of the name-bearer. This name raises the question of who is doing the naming: is the father praising his wife, the mother praising

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<sup>60</sup> The name also occurs with the *Personenkeil*, though this may indicate personhood rather than gender.

herself, or are others involved in the naming process? Could this perhaps refer to a mother who died in childbirth and is now acting as a divine protectress of the child?

The final name, *Rabi-ina-rāsi*, is unclear due to the final element *rāsi*. The name appears to mean “He is great in the *rāsi*,” but what a *rāsi* is remains obscure.

*gamālu*-names: 11 unique individuals, 10 unique names, 27 attestations

11 unique individuals have names with the verb *gamālu* “to spare”; note this does not include the times *Gāmilu* occurs as a theophoric element.<sup>61</sup> The verb appears in two forms. The most common (9 out of 11) is with the participle in names of the form NOUN-*gāmil(ū)* “NOUN is the one who spares.” The verb also appears twice in the preterite as *lgmil*-DN “DN spared.” None of the names contain an object, so what exactly is being spared is left unstated; presumably the name-bearer is understood to be the one referred to.

5 different deities occur with *gamālu*: Amurru, Anzak, Igišta, Sîn, and Šamaš; the generic *ilu* “god” also occurs. As with many of the elements, these gods are fairly varied, from the incredibly common Sîn (65 individuals) to the much rarer Anzak (4 names). *gamālu* also occurs with a few unusual elements. The name *Šunu-gāmilū* “They are the ones who spare” is one of the few names in the CUSAS 9 texts that occurs with a plural subject. Who “they” are is unclear; perhaps a group of deities such as the Annunaki are meant? Or perhaps the name refers to a number of deified ancestors. Even more unusual is the name *Bibbulu-gāmil* “The New Moon is the one who spares.” If the logogram U<sub>4</sub>.NA<sub>2</sub>[.A] is understood correctly, this name has the new moon where one would expect a theophoric element. Perhaps this should be understood as an epithet or hypostasis of the god moon Sîn.

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<sup>61</sup> Twice, once as *Gāmilu-šēmi* “Gāmilu is the one who hears” and once as *Gāmilu-šēmi-karā[bī]* “Gāmilu is the one who hears [my] pra[yer].”



Lastly, there is the name *Kussišu-gamil* “His throne is spared,” perhaps referring to the throne of a ruler, or less likely the name-bearer himself. Either way, the name is unusual and this is the sole example of *kussû* “throne” in the CUSAS 9 texts. Another less likely possibility, following the pattern of other *gamālu*-names, is that this name could also be taken as *Kussišu-gāmil* “His throne is the one who spares” with “his throne” (written GU.ZA.NI) in the place typically reserved for a theophoric element. However, seems unlikely that the throne is intended to be divine. It may stand metonymically as a deity, or perhaps the king. As for which deity is intended, it remains unclear.

*rābu* A-names: 11 unique individuals, 9 unique names, 66 attestations

The verb *rābu* A “to replace” occurs in the names of 11 unique individuals and 9 unique names. The verb typically appears conjugated in the 3cs preterite *erība*, occurring either after the divine element, DN-*erība* (3 times), or before it, *Erība*-DN (1 time); both readings translate as “DN has replaced.” The name occurs in the 3cs perfect in the name of one individual, *Irtibba* “He has replaced me.” The conjugated verb always appears with the ventive suffix, or perhaps the 1cs dative. If the suffix is understood as the dative, the meaning may be “DN has replaced *for me*,” presumably cementing the perspective of the name to that of the name-giver. The object is never specified, but is typically understood to refer to relative that predeceased the name-bearer, such as an older sibling.<sup>62</sup>

Only three deities, *Sîn*, *Šamaš*, and *Ea*, are attested in names with *rābu* A, as is the generic *ilu* “god.” These are the most attested deities in the CUSAS 9 texts. Perhaps the use of *rābu* A “to replace” was limited to these prominent deities, or perhaps the verb can appear with a variety of deities but only

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<sup>62</sup> See, for example, Stamm (1939) 1968 §40 “Ersatznamen” 278–306, especially p. 289.

the most common are attested. A wide variety of deities appear with other “creation” verbs, such as *banû* “to make,” suggesting that the latter interpretation may be the most likely.

*râbu* A is also notable for its appearance in a number of hypocoristic names: 4 unique names across 6 different individuals, accounting for over half of the *râbu* A-names. The suffixes include *ātu(m)*, *ī*, and *u*, and solely appear on the 3cs preterite *erīb*. Unlike *Irtibba*, which clearly shows the double *b* in the transliteration (*ir-ti-ib-ba*), none of the hypocoristic forms suggest a doubled *b* (e.g., *e-ri-bu*, *e-ri-ba-a-tum*), as one might expect from the addition of a vocalic suffix.

*nabû* A-names: 9 unique individuals, 9 unique names, 20 attestations

The verb *nabû* A “to call, name” occurs in the names of 9 unique individuals. The verb almost always occurs in the 3cs preterite form *ibbi* “(s)he named” with the spelling *i-bi*. The verb is in initial position followed by a theophoric element for 6 of the individuals, i.e., *Ibbi*-DN “DN named.” The verb is also in initial position for the hypocoristic name *Ibbatum*. The two remaining names take the form DN-*ibbi* “DN named.” The object of the verb is never specified, but presumably the individual being “named” or “called” is the name-bearer.

With the exception of the hypocoristic name *Ibbatum*, *nabû* A always occurs with a theophoric element. Seven different deities occur with the verb: Ea, Amurru, Bēlet-ilī, Sîn, Šakkan, Šamaš, and Nergal; the generic *ilu* “god” also occurs. These divinities include the most common deities in the texts—Sîn, Ea, and Šamaš—as well as some of the rarest; Šakkan is only attested in two personal names (the other is *Šakkan-abī* “Šakkan is my father”), and *Ibbi-Bēlet-ilī* (“Bēlet-ibbi named”) is the only occurrence of this goddess in a personal name in the CUSAS 9 texts. The absence of family members in *nabû* A-names suggests that “to name” is a prerogative of a deity, not relatives, otherwise we might expect the

relatively common element *abu* “father” to occur with this verb.<sup>63</sup> On the other hand, the verb does not appear to be limited to a single or group of divinities, but rather appears with deities throughout the divine hierarchy.

*râšu*-names: 9 unique individuals, 9 unique names, 17 attestations

The verb *râšu* “to rejoice, celebrate” appears in the names of 9 unique individuals. The verb appears in several names that are difficult to interpret. It often seems to appear in the stative, though it also appears as a finite verb. It appears as either the first element in a name or as the last. The verb occurs with divine elements as the subject (for example, the FPN *lštar-rišat* “Ištar rejoices”) or as the object (*šimut-artâš* “I rejoiced over Šimut”). *râšu* also occurs with other verbs (*Riš-šēra* “His rising is celebrated”) and non-divine nouns (*Riš-šēra* “He rejoices over the steppe”).

Ištar seems to be the only deity potentially actively rejoicing in these names (*lštar-rišat* “Ištar rejoices”), although the name could also be construed passively (“Ištar is rejoiced over”). The gods Enlil (*Enlil-rišu* “Enlil is praised”) and Šimut (*šimut-artâš* “I rejoiced over Šimut”), both relatively rare in the texts, are also praised. Several names likely refer to divine attributes, which seems to be a common trait of names formed with this verb across multiple periods (see *CAD R s.v. rāšu* mng. 1b2’). Such names include *Riš-ilūssu* “His divinity rejoices,” *Riš-šēra* “His rising is celebrated” (probably referring to Šin or Šamaš), and possibly *lšaggum-rišāšu* “He roars, they(f) rejoice over him”? (perhaps referring to Adad?). The FPN *Ina-šamê-rišat* “She is celebrated in heaven” has parallels outside the CUSAS 9 corpus with names such as *Ina-Uruk-rišat* “She is celebrated in Uruk.”<sup>64</sup> In both cases it is probable that the deity referred to is Ištar, making both FPNs refer to the same deity. In these names a location is

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<sup>63</sup> Could this be an argument against treating *abu* as a deified father?

<sup>64</sup> A Kassite period name from Nippur: *CAD R s.v. rāšu* mng. 1b2’ (citing Clay 1906 BE 14 40:11).

substituted for naming the deity or giving an attribute for the deity. Perhaps the name *Rīš-šēra* “He rejoices over the steppe” should be understood in a similar light, in which case the second element should be read as an adverbial accusative, thus “He is celebrated (in) the steppe” (perhaps referring to Šakkan?).

The name *Bēli-rīšanni* “My lord, rejoice in me!” is particularly notable in this collection of notable names for not conforming to the pattern. In this case the verb is an imperative, directing attention to the name-bearer. This is unique among these names; the rest refer solely to a deity or his or her attributes, with no reference to the name-bearer. Though perhaps the celebration/rejoicing is from the parents at the receipt of a child?

(w)āšû-names: 8 unique individuals, x unique names, 12 attestations

Eight unique individuals have names that occur with the verb (w)āšû “to come forth”. All but one of these names occurs with the noun *nūru* “light,” and all but two occurs with either *ina* “in” or *ana* “to.” There are two main patterns to the names: *Ina-nūr-DN-lūši* “May I go forth in the light of DN” (occurring twice) and *Ūši-ana-nūr(-DN)* “He went forth to the light (of DN)” (occurring 4 times). The deities mentioned in these patterns are Adad, Ea, and Šamaš, as well as the generic plural *ilū* “gods.” Notably absent is the moon god, Sîn, who might be expected as a source of celestial light,<sup>65</sup> as well as due to his general prominence in the onomasticon. Presumably (w)āšû-names refer to the birth of the name-bearer, either in the first-person just before birth (*Ina-nūr-DN-lūši*) or from the perspective of the name-giver just after (*Ūši-ana-nūr(-DN)*).

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<sup>65</sup> See, for example, the OB name *Sîn-nūr-mātim* “Sîn is the light of the land” and the Kassite name *Sîn-nūr-mātišu* “Sîn is the light of his land” in Stamm (1939) 1968, 227 with fn. 1.

Two names with (w)ašû stick out among the rest. The first is *Īšâ-nūr-Adad* “The light of Adad came forth”; this name appears to be West Semitic—note the initial *i*-vowel where *u* is expected. Here it seems the subject of the name is not the name-bearer, but rather the light of the deity (unless perhaps we posit an adverbial accusative in *nūr Adad*?). The second name is *Ūši-ilī* “My god came forth.” In this name the subject appears to be the DN, here a personal god, perhaps coming forth in protection of the name-bearer. The reading of this name is not certain, however. The first element is spelled logographically ZI.GA, and other readings are certainly possible.

*erēšu* A-names: 8 unique individuals, 6 unique names, 34 attestations

The verb *erēšu* A “to desire” occurs in the names of 8 unique individuals in the corpus. The verb only occurs in two-element names, with the first element being a theophoric element and the second element being the verb. The verb is only written logographically in the texts, as APIN; the choice to normalize the verb as a participle is based on phonetic spellings outside of the corpus, e.g. <sup>d</sup>*Sin-e-ri-iš* in CT 2 17:24 (OB, cited in *CAD* E s.v. *erēšu* A mng. 1d). Therefore, in this study all names with this verb are normalized as DN-*ēriš* “DN is the desirer.” The theophoric elements that occur with this verb are Adad, Kūbi, Nanay, Sîn, and Sugallītu. These deities have little in common. Adad and Sîn are two of the most common deities in the texts, whereas Nanay and Sugallītu only appear in names twice and once, respectively. Kūbi falls in the middle as modestly attested. What exactly is being “desired” is not made explicit. Since the “desirers” are all deities, one can imagine they are desiring prayers, offerings, etc., or perhaps the desire is in reference to the deity desiring the birth of the name-bearer. The latter interpretation is supported by names from Stamm 1939, such as *Sukkal-šuma-īriš* “Sukkal desired the name,” *Sîn-apla-īriš* “Sîn desired the heir,” and the like (142).

*balātu* (verb)-names: 6 unique individuals, 6 unique names, 13 attestations

The verb *balātu* “to live” occurs in the names of 6 unique individuals. The verb occurs in 1-, 2-, and 3-element names, always as the final element. The verb appears as a stative, durative, precative, preterite, and participle; therefore, there is little consistency among the individual names.

The simplest name is the single-element *iballuṭ* “He lives.” While this name may be a shorter form of a longer name, there are no parallel names in the CUSAS 9 corpus that seem to be suitable candidates. Perhaps the name may be similar in meaning to *Itti-ili-baliṭ* “He lives with the god,” presumably referring to a protective deity.

Three individual have names where the verb appears in the D-stem: *Ea-muballiṭ* “Ea is the one who causes to live,” *Sîn-muballiṭ* “Sîn is the one who keeps alive,” and *Sîn-uballiṭ* “Sîn has caused to live.” The exact object of “caused to live” is left unstated, but the name-bearer may be a safe assumption. Notably the only named deities that occur with this verb are Ea and Sîn, two of the most prominent in the corpus. Is this an accident of preservation, or could life-giving be understood as solely the prerogative of the more popular (more powerful?) deities?

The name tentatively normalized as *Abī-libluṭ* “May my father live” is difficult. This is the sole attestation in the corpus of *abu* being preceded by a divine determinative. Perhaps the individual should be understood as a divinized ancestor, since he occurs on a list of deities between “Šamaš of Ur” and Ninmah (CUSAS 9/83 4’-6’). The logographic writing of *libluṭ* as HE<sub>2</sub>.TI is also unusual and otherwise not attested in these texts. As a given name, perhaps this name was given to a child of a rather sickly or elderly father, and this name expressed a wish for the extension of the father’s life?

Also worthy of note are two individuals that have names with the noun *balātu* “life”: [*Itti-E*]a-*balātu* “[With E]a there is life” and *Ea-šām-balāṭī* “Ea, buy my life!” The first name, if reconstructed correctly, offers a similar sentiment as *Itti-ili-baliṭ* “He lives with the god.” *Ea-šām-balāṭī* is more

unusual and may perhaps refer to a ransom or offering given to the deity in exchange for continued life (see perhaps also *Kasap-Šamaš* “Silver of Šamaš”).

bašû-names: 6 unique individuals, 3 unique names, 6 attestations:

Six unique individuals have names that appear with the verb *bašu* “to exist.” All six names are two-element names. Three individuals are named *Ibašši-ilu* “The god exists” and one is named *Sîn-ibašši* “Sîn exists” (if TUKU is understood correctly). These names all simply express the existence of either a specific or generic deity. Perhaps this expression should be taken as a kind of exclamation of thanksgiving: in response to a prayer to a deity being honored, perhaps the name-giver chose to declare the honoring of the prayer as proof for the deity by exclaiming “The god exists!”

The remaining two (possibly one) individuals share the name *Šumu-libši* “May the name exist.” This is likely a request to the deity for the survival of the name-bearer; if the name continues to exist, so too should the child. Or perhaps it is a plea for the preservation of the individual’s name after their death, possibly to remind the name-bearer to remember the name-giver (or their name-sake?) once they are gone.

maqāru-names: 6 unique individuals, 6 unique names, 12 attestations

Six unique individuals have names that include the verb *maqāru* “to agree.” One name is presumably a hypocoristic from the preterite *imgur* “he agreed”: *Imgurrum*. The remaining five names are all two-element names, with a preterite or participle form of *maqāru* as the verb and a theophoric element as the subject of the verb. The god Sîn occurs in three of these names: *Imgur-Sîn* “Sîn has agreed,” *Sîn-imguranni* “Sîn has agreed with me,” and *Sîn-māgir* “Sîn is the one who agrees.” Šamaš

appears once in the name *Imgur-Šamaš* “Šamaš has agreed” and the generic *ilu* “god” appears in the name *Ili-imguranni* “My god has agreed with me.” The finite verbs in these names follow the pattern also similar to one known from *nadānu* “to give,” in which verbs in the first position of a name do not have a suffix, while verbs in final position do.

What exactly is being agreed to is unclear in these names. Only the popular deities *Sîn* and *Šamaš* are explicitly named with *magāru*, though this may be an accident of preservation. Presumably the “agreement” refers to the acceptance of prayers or offerings by the deity on behalf of the name-bearer (or perhaps the name-giver, with the name-bearer being the result of that acceptance).

*uššuru*-names: 6 unique individuals, 5 unique names, 35 attestations

6 unique individuals in the CUSAS 9 corpus have names occurring with the verb *uššuru* “to be released.” 3 of these individuals have names that are simply the verbal adjective: *Uššurum* (2 individuals) and the FPN *Uššurtum*, both meaning “Released.” Two names include *ana*-DN “for DN” (or “to DN”) in the name, along with the stative verb appearing as either the first or last element: *Ana-Sîn-uššur* “He is released for *Sîn*” and *Uššur-ana-Šamaš* “He is released for *Šamaš*.” These two deities are expected as two of the most common in the corpus. Presumably the subjects of these names are the name-bearers, though what exactly he or she is being released from remains unstated; could it perhaps refer to birth?

The remaining name is unusual: *Ili-ekalli-uššur*, here tentatively translated as “My god of the palace is released.” The deity referred to is unclear, and the mention of *ekallu* is rare in these texts, occurring only three times as a nominal element.



alākum-names: 5 unique individuals, 1 unique name, 33 attestations

The verb *alākum* “to go” appears in the names of five unique individuals, all named **Ahī-illikam** “My brother came.” This name presumably refers to the birth of sibling. The name seems to be from the perspective of an older sibling of the name-bearer, thus marking the birth of a younger sibling. This may suggest that name-giving may not solely be the prerogative of the parents of the name-bearer, but may extend to other members of the family as well.

amāru-names: 5 unique individuals, 5 unique names, 5 attestations

Five unique individuals have names containing the verb *amāru* “to see.” These names are remarkably varied and will be treated individually. The name **Amranni** “Look at me!” appears to be an imperative form. It may refer to the name-bearer pleading to either a deity or a family member for support and protection, or at the very least for their simple awareness and attention.

The name **Āmur-rabûssu** “I looked at his greatness” is presumably referring obliquely to a deity. This should probably be categorized as a “praise” name, in which the name-bearer is attesting to the greatness of a deity. Perhaps this name should be paired with **Lūmur-ša-Adad** “May I see that of Adad,” which may express a similar sentiment, although here the individual may be requesting to see the “greatness” that was witnessed by the previous name-bearer, although it is not explicitly stated.

The other name occurring with a 1cs precative, **Šallī-lūmur** “I will see my snatched-away-one,” expresses a different plea, here to see one who was snatched away, perhaps by death or disease, or perhaps literally. This seems an odd name to be given to a child. This name could conceivably have been adopted later in life after a tragedy. On the other hand, perhaps the name-bearer suffered an illness shortly after birth, and the name was given as a plea that the illness would not “snatch away” the child.

The last name with *amāru* is ***Sîn-immār*** “Sîn sees.” What the deity sees is not stated, but perhaps the name-bearer is meant, much in the same sense as the name ***Amranni*** “Look at me!” discussed above. If this is the case, this name would be an expression of thanks for the attention that is asked for in ***Amranni***. Alternatively, Sîn may instead be the object of the verb, thus “He sees Sîn,” making the name-bearer the subject of the name and making the name a declaration of devotion or subservience (understanding “seeing” as parallel to “obeying”).

The variety and rarity of these names suggests that these may have been fairly productive, newly created names in the Sealand I period, rather than traditional (family?) names that were passed on across generations.

*ba’āšu* B-names: 5 unique individuals, 4 unique names, 6 attestations

The verb *ba’āšu* B “to be ashamed” occurs in the names of 5 unique individuals. The verb always occurs in the 1cs prohibitive and is always preceded by the negative particle *ay* “not.” With the exception of ***Ay-abāš*** “May I not be ashamed,” the first element is always a deity, thus “DN-*ay-abāš*” “May I not be ashamed before DN.” The DNs mentioned are Enlil, Sîn, and the generic *ilī* “my god” (2 individuals). While Sîn is the most common named deity in the onomasticon, Enlil is one of the rarest, making generalizations among the deities difficult. The names are from the perspective of the name-bearers, representing a plea to not be shamed before a deity (and subsequently risk losing their favor or protection).

*našāru*-names: 5 unique individuals, 4 unique names, 8 attestations

The verb *našāru* “to protect” occurs in the names of 5 unique individuals in the texts. Four individuals have names in the form of DN-*nāšir* “DN is the protector”: **Amurru-nāšir** “Amurru is the protector,” **Ea-nāšir** “Ea is the protector” (2 individuals), and **Šamaš-nāšir** “Šamaš is the protector.” In these names, *našāru* is a participle in construct, though the corresponding noun in the genitive is omitted in all the names.

The remaining name is **Išsur-Adad** “Adad protected.” As with the other names, the object of this verb, that which is being protected, is omitted. Presumably the name-bearer is the implied object, although other options such as *šumu* “name,” *ahu* “brother,” *aplu* “heir,” or the like are also possible. All the deities invoked in *našāru*-names are fairly prominent in the onomasticon, suggesting that perhaps this protective role is most often attributed directly to the more prominent gods, although of course this may simply be an accident of preservation.

*qâlu*-names: 5 unique individuals, 5 unique names, 27 attestations

The verb *qâlu* “to pay attention to” appears in the names of 5 unique individuals. The names take three different forms: DN-*iqūlam* “DN paid attention to me” (2 individuals), *iqūlam*-DN “DN paid attention to me” (2 individuals), and *Aqâl-ana*-DN “I pay attention to DN” (1 individual). The deities that occur in these names are Šamaš, Šin, and the generic *ilī* “my god,” all prominent in the pantheon.

The forms DN-*iqūlam* and *iqūlam*-DN, both translated “DN paid attention to me,” express the same sentiment, that the deity in the name has paid attention to “me,” “me” presumably referring to the name-bearer. On the other hand, these names may also be considered from the perspective of the name-giver, in which case these names may be an expression of thanksgiving, possibly for the birth of the name-bearer as a result of devotion to the deity named.

The name *Aqâl-ana-Šamaš* “I pay attention to Šamaš” does not fit the pattern of the other four names. In this name, the name-bearer is the subject and the theophoric element is the object, the reverse of the previous names. Additionally, the verb is durative rather than preterite, suggesting an ongoing action; this may support the reading of the DN-*iqūlam* and *iqūlam*-DN names as an expression of thanksgiving from the perspective of the name-giver at the birth of a child, which could be a single punctual action. *Aqâl-ana-Šamaš*, on the other hand, is an expression of ongoing devotion to the deity by the name-bearer.

### Other Common Elements

*ahu*-Names: 36 unique individuals, 21 unique names, 127 attestations

The element *ahu* “brother” occurs in the names of 36 unique individuals (127 total attestations).<sup>66</sup> 34 of the names of these individuals are fully preserved. Most names are either 1-element or 2-element, with the notable 3-element exceptions of DN-*ahī-iddinam* and *Ahī*-NEG-VERB. 8 names take the form DN-*ahī-iddinam* (one written logographically with ŠEŠ = *aha*<sup>67</sup>) “DN has given me my brother”; in 6 of these names the theophoric element is *ilī* “my god” and the remaining 2 have *Sîn*. 5 names take the form of *Ahī-illikam* “My brother came.” An additional 9 names occur with *ahu*, *ahī*, or *ahhī* as the sole element in a hypocoristic name, including *Ahīyatum*, *Ahīya’utum*, and *Ahu’atum*. 3 names include *ahu* as the sole element along with a possessive suffix. The remaining names are in a variety of forms.

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<sup>66</sup> Note that for the purposes of the discussion here, *ahu* “brother” is not considered as a theophoric element, although this possibility can not be entirely dismissed. See the further discussion under *abu* “father,” below.

<sup>67</sup> Though perhaps this should be read *Sîn-ahī-iddinam*, as the phonetically written names.

26 of names occurring with *ahu* occur with the 1<sup>st</sup> person singular possessive suffix *ī* or *ya*. An additional name occurs with the 1<sup>st</sup> person plural *ni* (**Ahuni** “Our brother”), one name occurs with the 3<sup>rd</sup> masculine singular *šu* (**Bēl-ahhīšu** “Lord of his brothers”), and 2 occur with the 3<sup>rd</sup> feminine plural *šina* (**Ahūšina** “Their brother”). Only 6 of these names (14%) do not place a possessive suffix on *ahu*. Most of the names have *ahu* in the singular, but three names (**Bēl-ahhīšu** “Lord of his brothers,” **Ali-ahhūya** “Where are my brothers?,” and **Ahhīyutum**) use the plural. This variety of possessive suffixes highlights the different points of view for the name-givers. Only rarely do these names seem to reflect the perspective of the name-bearer. Names such as **Ahī-illikam** “My brother arrived” and **Sīn-ahī-iddinam** “Sīn has given me my brother” seem to be given from the perspective of an older sibling. Others, like **Ahūšina** “Their brother” seem to come from the position of a parent describing the new child as a sibling to their daughters. The names **Ahī-ay-amši** “May I not forget my brother” and **Ilīma-ahī** “My god is my brother” are unusual in that they may be best understood as aspirational names for the name-bearer and thus reflect his perspective, rather than that of the name-giver.

A few names occurring with *ahu* are similar to *abu*-names. Two names are identical except for replacing the *abu*-element with *ahu*: **Ahī-ay-amši** “May I not forget my brother” and **Ahu-waqar** “The brother is precious.” A third name, **Ilīma-ahī** “My god is my brother,” is similar to **Abī-ilī** “My father is my god,” although the elements are reversed and the suffix *ma* is added. Perhaps the sentiment intended by this name is that the deity is emotionally close to the individual like a close sibling; on the other hand, the name could suggest a pre-deceased older sibling who functions as a protective deity for the name-bearer.

Several *ahu*-names should be singled out for special mention. **Ali-ahhūya** “Where are my brothers?” perhaps reflects a name-bearer’s older brothers/siblings dying before his birth, or perhaps some other cause for them not to be present. **Habil-ahī** “My brother is wronged” is notable as the sole *ahu*-name marked with a feminine determinative, as well as the sole ADJ-*ahu* name (alongside **Ahu-**

*waqar* as the sole *Ahu*-ADJ name). Lastly, the name ***Ahu-ummišu*** is particularly unusual.<sup>68</sup> The name either means “The brother is his mother,” which could perhaps mean that brother ended up taking on a nurturing role like a mother, or perhaps it should be understood as “The brother of his mother”<sup>69</sup>—in other words, “His maternal uncle”—though significance of that is unclear; perhaps it is shortened from longer name along the lines of *Hammu-rab/pi* “The uncle is great/a healer”?

*abu*-Names: 26 unique individuals, 14 unique names, 87 attestations

The name element *abu* “father” occurs in the names of 26 unique individuals (87 total attestations) in the corpus, making it the ninth most common element in PNs. The names of 24 unique individuals are unbroken. 22 of the unbroken names are 2-element names. Most of these names fall into three patterns: DN-*abī* “DN is my father” (5 individuals), *Abī*-DN “My father is DN” (5), and *Abu*-ADJ “The father is ADJ” (9). Two 2-element names are of the form *Abī*-VERB. The exact reading of the remaining name *Abī*-GAL.DU remains unclear. The remaining two names are 3-element names of the form *Abī/Aba*-NEG-VERB.

The theophoric elements used in *abu* names are fairly well-distributed: 5 names have *ilī*, 1 has Šamaš, 1 has Ea, 2 have Nergal, and 1 has Šakkan. Whether the 5 unique instances of the PNs ***Abī-ilī*** and ***Ilīma-abī*** “My father is my god” and “My god is my father” should be understood as indicating a divination of (deceased?) fathers is unclear in light of the other DN-*abī* names. Perhaps these names rather should be understood as indicating a hierarchical relationship with the deity, much as how individuals of higher social status are often referred to as *bēlu* “lord” and *abu* “father” in letters.<sup>70</sup>

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<sup>68</sup> Note Streck 2000 *Amurritische Onomastikon* p. 260, which has the Amorite names ‘*Abu-hālum* “Father is the mother’s-brother” and ‘*Ammu-hālum* “Father’s-brother is the mother’s-brother”.

<sup>69</sup> Note this would require *a-hu-um-mi-šu* to be a broken spelling for *ah ummišu*, or perhaps a sandhi writing *ahummišu*.

<sup>70</sup> See, for example, the discussion in Sallaberger 1999 *Wenn du mein Bruder bist...* 56–58 (for *bēlu*) and pp. 60–62 (for *abī*).

Supporting the interpretation that *abu* should not be considered a theophoric element are the two adjectives used with *abu*-names: *ṭābu* “good” and (*w*)*aqru* “precious” in the names ***Abu-ṭābu*** and ***Abu-waqar*** “The father is good” and “The father is precious,” respectively. Of the 18 names in the corpus that occur with derivations of *ṭābu*, only one seems to specifically refer to a deity, ***Ilī-ṭābat***, a name which presents grammatical difficulties.<sup>71</sup> Other names refer to (presumably) the efforts of deities, but not to the deities themselves—e.g., ***Ṭāb-šār-ili*** “Good is the wind of the god,” ***Ṭāb-kidenšu*** “His protection is good,” and ***Ṭāb-šilli*** “My protection is good.” (*w*)*aqru* appears in 5 names; two are purely descriptive—***Waqartum*** and ***Waqrum*** “Precious”—and the remaining three appear solely with relatives: ***Abu-waqar*** “The father is precious,” ***Ahu-waqar*** “The brother is precious,” and ***Ummī-aqrat*** “My mother is precious.” For the purposes of this dissertation, *abu* is therefore not considered a theophoric element in the Sealand I onomasticon, although the possibility should not be fully dismissed and warrants further study, particularly in light of comparative material.

The two names of the form *Abī*-VERB are notable for their use of logographic orthography for the verbs, namely <sup>d</sup>a-bi-HE<sub>2</sub>.TI and a-bi-SI.SA<sub>2</sub>, here understood as ***Abī-libluṭ*** “May my father live” and ***Abī-līšir*** “May my father prosper,” respectively, though particularly the latter name may be interpreted differently. ***Abī-libluṭ*** is also notable for the sole use of a divine determinative with *abu* in the corpus. This name appears on a list of deities between Šamaš-of-Ur (<sup>d</sup>UTU-š<sub>a</sub><sub>2</sub>-ŠEŠ.UNUG<sup>ki</sup>) and Ninmah (<sup>d</sup>NIN.MAH).<sup>72</sup> The name only occurs once in the corpus, CUSAS 9/83, 5’, and the divine determinative appears secure. This single occurrence of a divine determinative should probably not be used to argue for other *abu*-names to be considered divine, but perhaps this instance refers to a divinized ancestor (Dalley 2009, 82; note to line 5’); or perhaps the name has been interpreted incorrectly (e.g., perhaps read *Ilū-abi-libluṭ* “May the god of the father live”?). Also possible is that divine determinative is being

<sup>71</sup> See discussion of the verb *ṭābu*, above.

<sup>72</sup> Also notable in this list is the unusual (divine?) name *Šamaš-bless-Gulkišar* (<sup>d</sup>UTU-a-na-gul-ki-š<sub>a</sub><sub>2</sub>-ku-ru-ub) in line 15’.

used to indicate that the whole name should be taken as a divine name, i.e., “the god **Abī-libluṭ**,” rather than a personal name.

The two 3-element *abu*-names both are in the form *Abī/Aba*-NEG-VERB. The names are **Abī-ay-amši** “May I not forget my father” and **Aba-la-īde** “I do not know a father” (or perhaps “He does not know a father”). Both of these seem to refer to an absent father, perhaps a deceased father for **Abī-ay-amši** and a lack of a legitimate one for **Aba-la-īde**; possibly this latter individual was a foundling or his father had died before his birth.

*ardu*-names: 28 unique individuals, 23 unique names, 84 attestations

*Ardu* “servant” occurs in the names of 28 unique individuals. The word occurs almost invariably in construct with another noun, usually a deity. It appears in the CUSAS 9 corpus paired with 11 different deities: Amurru, Anzakti, Ea, Enlil, Igišta, Ištar, Kūbi, Marduk, Sîn, Šamaš, and Ulmaššitum, as well as the generic *ilišu* “his god.” The enigmatic *bēl-akussi* “Lord of the Plague” may also refer to a deity. This disparate group, ranging from the most prominent deities to the obscure, suggests that *Arad*-DN “Servant of DN” is probably fairly generic name that simply indicates subservience to a particular deity; that is to say, in these names the deity chosen may be more significant the *ardu* element.

*Ardu* also appears with a number of nouns. Perhaps most interesting is the pairings **Arad-Kinūni** and **Arad-Eššeši**, where the second element is the name of a festival. Perhaps these refer to the time when the individual was born (or conceived?). Only one name appears with a hypocoristic suffix: **Aradya’u**. There are also a number of unclear or ambiguous elements that appear with *ardu*, including *nāru* “river,” *nēmedi*, NU.MA, and *šušu* “canebrake.” The significance of “Servant of the river” or “Servant of the canebrake” remains obscure.



Only one name seems to place *ardu* in the accusative case: **Ardamašši** or possibly *Ardam-mašši*. The reading *ardu* is secure based on logographic spellings IR<sub>3</sub>-*da(-am)-ma-aš-ši*, but the translation of the name remains difficult.

*nūru*-names: 24 unique individuals, 20 unique names, 70 attestations

*nūru* “light” occurs in the names of 24 unique individuals. The most common form is *Nūr-DN* “Light of DN,” which occurs with Amurru, Bau, Ea-šarrum, Ištar, Ištar-kakkabum, Kūbi, and Šamaš, as well as the generic *ilišu* “his god.” The hypocoristics ***Nūriya’uti*** and ***Nūriya’utum*** and the plural ***Nūrātum*** “Lights” are probably also based off of this form. Ištar (and her hypostasis Ištar-kakkabum “Ištar-the-star”) and Šamaš are both deities that represent heavenly bodies, so their association with “light” makes sense literally. Amurru, Bau, Ea-šarrum, and Kūbi are not typically associated with the heavens in a literal sense, though Ea often appears alongside Anu and Enlil. It seems more likely that this light is either metaphorical or perhaps linked to a deity’s “divine radiance” (*melammu*).

This metaphorical light may be what is referred to in most of the remaining names. The word order of the names varies significantly, but they are all tied together by *nūru* “light” and conjugated forms of the verb *ašû* “to come forth,” typically with a preposition. The verb *ašû* with one exception only appears in these names in the CUSAS 9 texts. The names include: ***Ina-nūr-ilī-lūši*** “May I go forth in the light of the gods,” ***Ina-nūr-Šamaš-lūši*** “May I go forth in the light of Šamaš,” ***Īšâ-nūr-Adad*** “The light of Adad came forth,” ***Ūši-ana-nūr-Adad*** “He went forth to the light of Adad,” ***Ūši-ana-nūr-Ea*** “He went forth to the light of Ea,” ***Ūši-ana-nūrim*** “He went forth to the light,” and ***Ūši-ana-nūrišu*** “He went forth to his light.” These are among the longest names in the texts. All of these names (except ***Īšâ-nūr-Adad***) have the same notion of coming forth or going forth to the light of a deity. This presumably refers to the birth of the name-bearer, as they enter the world and thus into “the light.” Perhaps the difference

between the preterite and precative verbs is a difference in the time of name giving; the preterite refers to a birth that has happened in the past while the precative refers to the moments preceding birth.

**Īṣâ-nūr-Adad** “The light of Adad came forth” is the sole name with *nūru* as the presumed subject. The verb is also unusual and the initial *i*-vowel (rather than the expected *u*) may reflect West Semitic influence.<sup>73</sup> The intended expression of this name may be different from the others, perhaps celebrating or praising the deity Adad. The name **Adad-nūrī** “Adad is my light” is the other exceptional name among this group and may reflect a hope that the deity will guide the name-bearer through life.

mannu-names: 16 individuals, 15 unique names, 45 attestations

The interrogative pronoun *mannu* “who” occurs in the names of 16 unique individuals. It almost always occurs with a theophoric element, which is usually preceded by a preposition. The main two forms of names with *mannu* are both rhetorical questions: *Mannu-balu*-DN “Who without DN?” (4 individuals) and *Mannu-kî*-DN “Who is like DN?” (5); the answer to both of these questions is presumably “no one.” The former name likely indicates the name-bearer’s dependency on the deity, while the latter serves to elevate the deity. There is also the form *Mannu-gēr(i)*-DN “Who is the enemy of DN?,” although the answer to this question is less clear. Perhaps the answer is once again “no one,” as the deity would have defeated all their enemies, leaving none left, thus making this a name praising the deity’s might. Lastly for theophoric names there is **Mannī-Šamaš** “Who is for me, Šamaš?” This name is also not entirely clear, though perhaps it is a plea to a deity for assistance. Or, less likely, it may simply be a shorter form of *Mannu-kî*-DN.

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<sup>73</sup> See discussion under the verb (*w*)*ašû*, above.

*Mannu*-names appear with 5 different deities: Ea, Šamaš, Adad, Ištarān, and Sîn, as well as the generic *ilu* “god.” With the exception of Ištarān, all of these are among the most common theophoric elements in personal names, suggesting that these names are fairly generic.<sup>74</sup> One name occurs with *bēlu* “lord,” ***Mannu-kî-bēliya*** “Who is like my lord?,” which should probably be understood as standing for a deity as a theophoric element, though it could also refer to an earthly ruler instead.

Of perhaps more interest are the names that do not occur with a theophoric element. Besides the hypocoristic name ***Manniya’utum***, there are the names ***Mannu-kî-Uruk*** “Who is like Uruk?” and ***Mannu-ṭarīssu*** “Who is his fugitive?” ***Mannu-kî-Uruk*** is clearly modeled after the *Mannu-kî-DN* names, but it replaces the theophoric element with a city name. Notably the name uses the personal *mannu* “who?” rather than the impersonal *mīnu* “what?,” in effect elevating the city Uruk to the status of a deity. ***Mannu-ṭarīssu*** “Who is his fugitive?” remains enigmatic. The noun *ṭarīdu* “fugitive, exile” occurs by itself as a personal name outside of the CUSAS 9 corpus, such as in the Old Babylonian letter *AbB* 9, lines 226 and 228. Perhaps this name should be considered similar to *Mannu-gēri-DN* “Who is the enemy of DN?,” suggesting that there are no fugitives of the god, either because they have all been conquered or because none would dare oppose him. On the other hand, the masculine suffix could perhaps refer to the name-bearer himself, possibly as an aspirational name hoping that the child be benevolent and not create more fugitives (through war?), though this seems to be stretching the evidence a bit thin.

*bēlu*-names: 15 unique individuals, 14 unique names 30 attestations

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<sup>74</sup> And remarkably persistent; the name *Mannu-kî-DN* through Hebrew continues in English today as the names Michael and Micah.

The noun *bēlu* “lord” occurs in the names of 15 unique individuals. In the names of 6 individuals, it appears where we would expect the theophoric element: ***Bēlīma-īlu*** “My lord is the god,” ***Bēlī-ibēl-mātāti*** “My lord rules the lands,” ***Bēlī-iddinam*** “My lord gave to me,” ***Bēlī-libēl-māta*** “May my lord rule the land,” ***Mannu-kī-bēliya*** “Who is like my lord?,” and ***Bēlī-rīšanni*** “My lord, rejoice in me!” The enigmatic name ***Arad-Bēl-Akussi*** “Servant of the Lord of Plague(?)” should most likely be included here. Note that *bēlu* never appears with a divine determinative in these names. The names ***Bēlīma-īlu***, ***Bēlī-iddinam*** and ***Mannu-kī-bēliya*** follow a typically pattern for the CUSAS 9 texts, with *bēlu* appearing where a theophoric element is expected; ***Bēlī-rīšanni*** is less typical in its verb choice but also fits a common pattern DN-VERB (imperative). The names ***Bēlī-ibēl-mātāti*** and ***Bēlī-libēl-māta*** are unusual. They may be variations on the same name, perhaps poorly understood/misheard by a scribe. They interestingly include both the noun *bēlu* “lord” and the verb *bēlu* “to rule”—an uncommon verb in these texts—perhaps as a show of creativity in naming the child.

In the names of four individuals, *bēlu* describes a deity or his role: ***Ea-bēl*** “Ea is lord,” ***Sîn-bēl-apli*** “Sîn is lord of the heir,” and twice ***Sîn-bēl-ilī*** “Sîn is lord of the gods.” ***Bēliya*** “My lord” should probably be included in this list, either as a shortened name (e.g., from DN-*bēliya* “DN is my lord”) or as *bēlu* with a hypocoristic suffix. Sîn and Ea are both prominent deities in the texts, so it is not surprising to see them both described as *bēlu* in personal names. ***Sîn-bēl-ilī*** “Sîn is lord of the gods” is notable as Sîn is by far the most attested deity in the Sealand I onomasticon; this name may reflect this prominence. ***Sîn-bēl-apli*** “Sîn is lord of the heir” is more obscure. Perhaps the *aplu* “heir” referred to in the name is the name-bearer, in which case this name would be stating a similar sentiment to ***Arad-Sîn*** “Servant of Sîn,” that is, that the name-bearer is in a subservient role to the deity.

In two names, ***Bēl-ahhīšu*** “Lord of his brothers” and ***Bēlšunu*** “Their lord,” *bēlu* seems to refer to the name-bearer. Quite possibly both of these names express the same sentiment, namely that the name-bearer is to be the principal among his siblings. The name ***Bēl***(...) is mostly likely a shortened form

of one of these names. The circumstances of giving a name like this are curious. Is the name declaring that a younger sibling will rule over his older siblings, or is this the name of a first-born son with the assumption that there will be more siblings to follow?

*ana*-names: 13 unique individuals, 13 unique names, 48 attestations

The preposition *ana* “to” occurs in the names of 13 unique individuals. With the exception of the hypocoristic name **Ana**, the preposition always occurs with a verb in the CUSAS 9 texts. In four of these names, *ana* occurs directly before a theophoric element. An additional four names also include a theophoric element, leaving four names without a theophoric element. Four of the names consist of four elements, 8 consist of three, and the remaining hypocoristic name consists of a single element. Verbs either occur in the preterite or the stative.

The most common verb that occurs with *ana* is (*w*)*ašû* “to go forth,” occurring in 4 of the names. All four names follow the pattern *Ūši-ana-nūr(-DN)* “He went forth to the light (of DN).” Ea and Adad each occur once, and in two names there is no theophoric element: ***Ūši-ana-nūrim*** “He went forth to the light” and ***Ūši-ana-nūrišu*** “He went forth to his light” (presumably referring to the light of a deity). These four names probably refer to the birth of the name-bearer.

The verb *nadû* “to throw” occurs twice with *ana*: ***Ana-pani-Ea-nadi*** “He is thrown before Ea” and ***Ana-pani-Sîn-nadi*** “He is thrown before Sîn.” The significance of these names is not entirely clear. Perhaps they express abandoning the name-bearer as an infant to the benevolence of the deity named, such as at a temple. Another possibility is that the name was given later in life, perhaps as an expression of thanks to the deity for sparing the name-bearer from divine judgement. Or perhaps it is simply a more forceful way of expressing a similar sentiment to the *Ūši-ana-nūr(-DN)* names discussed above.

Also occurring twice with *ana* is the verb *uššuru* “to be released.” It occurs in the similar names ***Ana-Sîn-uššur*** “He is released for Sîn” and ***Uššur-ana-Šamaš*** “He is released for Šamaš.” As with *nadû* “to throw,” the exact connotations of these names are unclear. The “release” may refer to the birth of the individual, or possibly the name-bearer was given over to the deity (literally or metaphorically) for its protection.

The verb *qâlu* “to be silent, to pay attention” occurs once with *ana* in the name ***Aqâl-ana-Šamaš*** “I pay attention to Šamaš,” presumably reflecting the name-bearer’s devotion to the deity, or the name-giver’s wish that the name-bearer will be devoted to the deity. A similar sentiment is in the name ***Atkal-ana-Šimut*** “I trusted in Šimut.” Alternatively, the name may be from the perspective of the name-giver, perhaps in thanks and acknowledgement to the deity for the birth of a child.

The remaining two names do not invoke a specific deity, although they allude to one through use of the 3<sup>rd</sup> masculine possessive suffix. They are ***Ana-šillišu-ēmid*** “I took refuge in his shade” and ***Ēgi-ana-mêšu*** “I have been neglectful of his rites.” If these names are from the perspective of the name-bearer, they seem unlikely to have been given at birth; how could a new-born neglect rites? Perhaps they were either given later in life, or they are from perspective of the name-bearer. The first name, ***Ana-šillišu-ēmid***, is likely an expression of thanks to a deity for his support. ***Ēgi-ana-mêšu***, on the other hand, seems to be more of an expression of guilt. Could the child be seen as a punishment from the gods? Or could the child’s birth have reminded a parent to give offerings to the deity (in exchange for the child’s life/protection?).

Generally, the deities invoked in names with *ana* are among the most popular among the CUSAS 9 names: Ea, Sîn, Šamaš, and Adad. The god Šimut stands out as an exception as a less-common deity. An unusual number of names (4 of the 12 non-hypocoristic names) with *ana* are in the first-person. In general, these names feel more immediate or current than many of the names in the texts, suggesting

that they may refer to a specific occurrence that prompted the creation of a new name, instead of choosing a more generic “traditional” name.

šillu-names: 10 unique individuals, 8 unique names, 17 attestations

There are 10 unique individuals in the CUSAS 9 texts whose names include *šillu* “protection, shade.” The most common form of the name (7 individuals) is *Šilli-DN* “Protection of DN.” A hypocoristic name, *Šilliya’utum*, is probably based off of this pattern. The deities invoked are Adad, Igišta, Sîn, Šamaš, and Šimut. Igišta and Šimut are relatively rare in the texts, appearing in the names of 12 and 6 individuals, respectively. Notably absent is Ea, who frequently appears in names alongside Sîn and Šamaš. This may merely be an accident of discovery, or perhaps Ea was not considered as “protective” as the other deities. The number of deities with sibilants in their names that occur with *šillu* also seems conspicuous; Igišta, Sîn, Šamaš, and Šimut all have at least one sibilant, with Adad being the exception. Could perhaps these deities have been chosen at least partly based on the sounds of their names with *šillu*?

Two names do not conform to the pattern *Šilli-DN*, both of which contain verbs. The first is *Tāb-šillī* “My protection is good.” This presumably refers to a deity who grants the name-bearer protection, although the deity is left unspecified. The second name is *Ana-šillišu-ēmid* “I took refuge at his protection,” or perhaps “I took refuge at his shade.” Again, the deity is left unspecified, although this name seems to refer to a particular moment for the name-bearer (or giver), rather than the more general ongoing “protection” referred to in other names.

aplu-names: 9 unique individuals, 9 unique names, 49 attestations

Nine unique individuals have names that contained *aplu* “heir.” *aplu* is in all but one case the first element of the name. It either stands by itself as a name, ***Aplum*** “Heir,” or appears with a suffix or in construct with a deity—e.g., ***Apilšunu*** “Their heir” or ***Apil-Adad*** “Heir of Adad.” Names of this form appear with Adad, Amurru, Ea, and Šamaš, all prominent or relatively prominent deities in the texts. Two additional hypocoristic names follow this pattern: ***Apilya’utum*** and ***Aplīya’utum*** (the latter based off of *aplī* “my heir”). The exact sense of “heir of DN” is unclear. This is presumably not to be taken literally, but rather in a sense that the name-bearer is under the protection and guidance of the deity in question, much as a son (or daughter) is to his father (or mother). The names with possessive suffixes presumably refer to the name-givers: thus ***Apilšunu*** “Their heir” refers to the parents of the name-bearer. The use of the 3<sup>d</sup> person is intriguing though; why “their” rather than “our”? This may suggest the name-givers may at least occasionally be someone other than the name-bearer’s parents.

The final name, ***Sîn-bēl-apli*** “Sîn is the lord of the heir,” is intriguing. This places the name-bearer in a similar position to *Arad-DN* “Servant of DN” names, rather than the more familial *Apil-DN* “Heir of DN” names. Perhaps Sîn was seen as too high of a god to presume such familiarity, and thus his role of *bēlu* “lord” is invoked. The name is also reminiscent of the PN ***Sîn-bēl-ilī*** “Sîn is lord of the gods”; based on this parallel, should *apli* instead be understood as a plural (*aplī* “heirs”)?

*qīštu*-names: 9 unique individuals, 8 unique names, 72 attestations

The noun *qīštu* “gift” occurs in the names of 9 unique individuals. It either appears by itself as a name, e.g., *Qīštu/i* “Gift”, or in initial position followed by a divine name, i.e., *Qīšti-DN* “Gift of DN.” The “gift” in question presumably refers to the name-bearer, whose birth may be regarded as the result of the benevolence of the deity mentioned.



Four deities appear in *qīštu*-names: Adad, Amurru, Ea (two individuals), and Marduk. Adad, Ea, and Amurru are all fairly common in the texts, though the two most common deities, Šîn and Šamaš, are notably lacking. Marduk, on the other hand, is rare in the texts, only appearing twice. He appears here in the name ***Qīšti-Marduk*** “Gift of Marduk,” as well as the name ***Arad-Marduk*** “Servant of Marduk.” ***Qīšti-Marduk*** is one of the best-attested individuals in the CUSAS 9 texts, occurring 52 times. Marduk’s relative scarcity in the onomastics of the texts likely reflects his fairly limited role in the Old Babylonian period as the city god of Babylon. It seems that his ascendancy during the Middle Babylonian period had not yet occurred within at least the region of Sealand I from which the CUSAS 9 texts originated.

Also of note is the name ***Qīšti-ilī*** “Gift of the gods.” Although the singular *ilu* “god” is amply attested throughout the texts, the plural “gods” is much rarer, occurring only here and in the name ***Ina-nūr-ilī-lūši*** “May I go forth in the light of the gods.” Perhaps in these instances the name-giver was not sure which deity or deities to thank, so they opted to cast a wide net and thank whoever may be responsible for the name-bearer’s birth.

Related to *qīštu* “gift” is the element *qīšu*, which also means “gift.” This element occurs in the names of three individuals, ***Qīš-Kūbi*** “Gift of Kūbi,” ***Qīš-šarri*** “Gift of the king,” and ***Qīšātum*** “Gifts” (or possibly a hypocoristic). The names appear similar to those with *qīštu*, occurring always in construct, though in this case with the god Kūbi and with the king, the latter of which is the only instance of either *qīštu* or *qīšu* appearing together with a non-divine element in these texts. The significance of this remains unclear.

šarru-names: 9 unique individuals, 9 unique names, 18 attestations

The noun *šarru* “king” appears in the names of 9 unique individuals. The appearances can be divided into three groups: the use of *šarru* as an epithet for a deity, the use of *šarru* to describe a deity, and *šarru* appearing in the space typically reserved for a theophoric element.

Most common is the use of *šarru* as the epithet for a deity. It occurs five times as an epithet for Ea (i.e., *Ea-šarru* “Ea-the-king”) in the names ***Ea-šarrum-ilī*** “Ea-the-king is my god,” ***Ibni-Ea-šarrum*** “Ea-the-king made,” ***Iddin-Ea-šarrum*** “Ea-the-king-gave,” ***Milkī-Ea-šarru*** “My counsel is Ea-the-king,” and ***Nūr-Ea-šarrum*** “Light of Ea-the-king”; in all instances with Ea, *šarru* occurs last in the name. *šarru* also appears in the name ***Dumuzi-šarrum-ibni*** “Dumuzi-the-king-made,” the sole occurrence of Dumuzi in the onomastics of the CUSAS 9 texts. It is unclear what the significance is of adding *šarru* to the divine name in this corpus. The verbs in these names are typical; the only standout element is *milku* “counsel,” which is unusual but well-suited to a god of wisdom. Based on these names, should we understand Ea to be the head of the pantheon? But then what about the name with Dumuzi? Or perhaps these should be understood as hypostases of the deities in question.

*šarru* is used twice to describe a deity. Both times it appears with the god Adad and it identifies him as the king in the names ***Adad-šarrum*** and ***Šarrum-Adad*** “Adad is king.” The elevation of Adad as “king” may suggest a challenge against Ea for the supreme role. Adad is among the best-attested in Sealand I onomastics, though he appears fewer times than either *Sîn*, *Šamaš*, and Ea.

The remaining name is ***Qīš-šarri*** “Gift of the king,” where “king” stands in place of the expected theophoric element. It seems unlikely that this is referring to the mortal king as divine; possibly it is a shortened form or epithet of a deity, such as ***Qīš-Ea-šarri*** “Gift of Ea-the-king.”

*inbu*-names: 8 unique individuals, 8 unique names, 13 attestations

The word *inbu* “fruit” occurs in the names of eight individuals in the CUSAS 9 texts. *inbu* is always the first element of the name. In single-element names, *inbu* is followed by a possessive suffix (twice) or a hypocoristic suffix (twice). In two-element names, *inbu* is in construct with a theophoric element (4 times).

*inbi* occurs with the deities Ištar and Sîn, as well as the generic *ilu* “god” and *ilišu* “his god.” All four theophoric names take the pattern *Inbi*-DN “Fruit of DN.” Sîn is the most common deity in the onomasticon and Ištar is fairly well-attested. While Ištar, particularly as Sumerian Inanna, is associated with fertility and agriculture and therefore fruit, Sîn is not. The “fruit” referred to could be the name-bearer, who then could be understood as owing his or her existence to the deity. The two hypocoristic names also formed from *inbu*, *Inbiya* and *Inbiya’utum*,<sup>75</sup> are probably also based on the form *Inbi*-DN.

Two names with *inbu* occur with a possessive suffix. The first, *Inbūša* “Her fruits,” is probably plural (based on vowel syncope). The second, the FPN *Inibšina* “Their(f.) fruit,” is singular. In both cases the possessive pronoun is feminine. Based on the other *inbu*-names, it seems most likely that the referent for the pronouns is a female deity or group of female deities, though it could possibly refer to the mother of the name-bearer (*Inbūša*) or a matrilineal line (*Inibšina*). Both the use of a plural noun and the use of a plural feminine suffix are unusual for names in the CUSAS 9 texts.

#### *la*-names: 8 unique individuals, 8 unique names, 22 attestations

The negative particle *la* “not” occurs in the names of 8 unique individuals in the CUSAS 9 texts. 2 of these names are of the format *Šumma-la*-DN “If not DN” and 3 are of the format *Šumman-la*-DN “If not for DN.” These names are the most common ones in which *la* occurs in these texts and presumably

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<sup>75</sup> It is possible *Inbiya* is merely a shortened form of *Inbiya’utum*, as both individuals are attested as the father of an *Abī-ilī*.

are intended as rhetorical questions extolling the deity. *Šumma-la-DN*, occurring with *Šamaš* and the generic *iliya* “my god,” likely should elicit the answer “no one,” as in “If not DN, then no one can.” It is also possible that these names should be considered as slightly shorter version of *Šumman-la-DN*. Those names, occurring with *Šamaš* and *iliya* as well as *Adad*, presumably refers to a negative situation that would have occurred without the god’s intervention, comparable to the modern phrase “there but for the grace of God.” All five of these names are likely intended to praise the deity invoked in the name.

The remaining three names are fairly unusual. *Aba-la-īde* “I do not know a father” presumably describes the name-bearer. His father may have predeceased him. On the other hand, perhaps he is a child born outside of marriage or a foundling; in either case, the father could have been unknown. The grammar is also unusual, as the expected form (attested elsewhere) is *Aba-ul-īde*.<sup>76</sup> Grammatically, the name could be understood as a negative command “Do not know a father!,” although such a reading seems unlikely.

The name *Aya-la-ikšud* “Aya did not arrive,” if this reading is correct, is strange. Perhaps the child was the result of a difficult pregnancy and the goddess *Aya* was invoked to help, but her aid did not arrive (in time?); possibly the mother of the name-bearer died in childbirth.

The name *La-qīpu* is here read as “Unbelievable!”<sup>77</sup> The name could refer to surprise at the birth of the name-bearer, possibly due to the age of the parents or perhaps a difficult pregnancy. One can imagine an endearing scenario where this name is drawn from one of the parents’ verbal reactions to discovering the pregnancy. Less endearing is the other possible reading, “Untrustworthy,” which could be a negative nickname given later in life. Another possibility is that the name-bearer could be the result of an affair, with his name immortalizing his parent’s transgression.

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<sup>76</sup> E.g., Stamm (1939) 1968, 321 with the Kassite name *a-ba-ul-i-di*.

<sup>77</sup> Following *CAD* Q s.v. *qīpu* (adj.).

aj-names: 7 unique individuals, 6 unique names, 12 attestations

The negative 1cs particle *aj* “not” occurs in the names of 7 unique individuals. Two nearly identical names occur with the verb *mašû* A “to forget”: ***Abī-ay-amši*** “May I not forget my father” and ***Ahī-ay-amši*** “May I not forget my brother.” Both names presumably refer to a family member who predeceased the name-bearer, although possibly the name-bearer’s name was changed after the death of the family member in the name.

The remaining five names follow the structure (DN-)*ay-abāš* “May I not be ashamed (before DN).” One name omits a deity and may be a shortened form of the name. The remaining names include Enlil, Sîn, or the generic *ilu* “god” as the theophoric element. Sîn is the most prominent deity in the onomasticon, while Enlil is one of the rarest, so it is difficult to draw any generalizations about the choice of DN. As for the meaning of the name, they do not quite fit into the standard “protection” names, as the deity is not being invoked to guard the name-bearer from harm. Instead, the name-bearer seems to be seeking to avoid disappointing the deity or potentially engendering the deity’s wrath. Or perhaps the name reflects the name-givers’ hope for the name-bearer, a hope that he will not shame himself (or his family) in front of the deity.

meli-names: 7 unique individuals, 7 unique names, 8 attestations

If all of the identifications are correct, the Kassite element *meli* “servant” is attested in the names of 7 unique individuals in the CUSAS 9 texts, making it the most-attested non-Akkadian element in the texts. It seems the scribes of the texts had difficulty deciding how to write the element, and it appears variously as *meli*, *melmeli*, *meni*, *mili*, and *mini* (note also Hölscher 1996, 140 “*melen*” s.v.

*Mele(n)-Sah*). It always occurs as the first element of a name. The only clearly identifiable deity is the (Kassite?) deity Sah, although the element *nimgir* appears in at least two names, ***Meni-nimgir*** and ***Mili-nimgir***, which Dalley suggests may be phonetic spellings of the god Nimgir “Lightning” (Dalley 2009, 193 s.v. CUSAS 9/368A). Dalley also suggests that ***Melilimzir*** and ***Melmeliniazzir*** may be further variants of this name (Dalley 2009, 224 s.v. CUSAS 9/407); if true, these four names may all represent the same individual.<sup>78</sup> The remaining name elements remain difficult; note Zadok considers the name ***Mini-rahalku*** as Elamite with little comment besides considering it a variant of *Menrahalki* (2014, 225).

*kî*-names: 7 unique individuals, 6 unique names, 21 attestations

The preposition *kî* “like” occurs in the names of 7 unique individuals. *kî* always occurs as the second element in a three-part name, following *mannu* “who.” The final element is typically a theophoric element, thus *Mannu-kî-DN* “Who is like DN?” This form of name is a rhetorical question that elevates a deity by suggesting the answer is “no one,” that is “No one compares to DN.” The gods Adad (twice), Ea, Šin, and Šamaš occur in these names. These are the most well-attested deities in the CUSAS 9 texts, so it is hardly surprising that they are the deities invoked in these names. The name ***Mannu-kî-bēliya*** “Who is like my lord?” may belong with this group if *bēlu* “lord” is understood as an epithet for one of these (or another?) deity.

More unusual is the remaining name ***Mannu-kî-Uruk*** “Who is like Uruk?” This name substitutes a theophoric element for a geographic one, the city Uruk. Uruk’s influence on the CUSAS 9 texts has been documented by Dalley and Boivin.<sup>79</sup> Presumably this name is intended to celebrate the city of Uruk, rather than treat the city as a deity itself (or synonymous with one, like Aššur). Another possibility

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<sup>78</sup> Zadok suggests the name should instead be understood as a corruption of *Meli-Mini(m)zir* “Servant of Mini(m)zir” (2014, 227).

<sup>79</sup> See, for example, Dalley 2009, 6 and Boivin 2018, 209–210

is that Uruk may be a shortened form of a longer name of a deity, such as perhaps *Bēlet-Uruk* “Lady of Uruk” as an epithet of Ištar, or a deity *Urukayyītum*, in line with UL.MAŠ as a logogram for *Ulmaššītum*—however, this admittedly does not seem to be a particularly well-attested practice in the CUSAS 9 onomasticon.

*ina*-names: 7 unique individuals, 7 unique names, 20 attestations

The preposition *ina* “in” occurs in the names of 7 unique individuals. The names of these individuals are quite varied in both structure and content. Only three of the names are explicitly theophoric, though most of the names at least obliquely reference a deity. One name, *Rabi-ina-rāsi* “He is great in *rāsi*,” remains unclear.

The names *Ina-nūr-ilī-lūši* “May I go forth in the light of the gods” and *Ina-nūr-Šamaš-lūši* “May I go forth in the light of Šamaš” express the same sentiment, that the name-bearer may be in the “light” of the deity or deities. This presumably refers to either the protection or guidance of the mentioned deity/deities. These names are similar to those of the form *Ūši-ana-nūr-DN* discussed above, although those names express something that has already happened—probably the name-bearer’s birth—rather than an aspiration.

The remaining names are fairly unusual. *Ina-meat-ilī* “Among one hundred of the gods” is perhaps a shortened form of a name expressing a deity’s elevated position among the gods. *Ēgi-ana-mēšu* “I have been neglectful of his rites” seems to be an admittance of guilt, which is atypical of the names in these texts. The identity of “he” is not stated, but can be presumed to be a deity. Likewise, a deity may be presumed in the female name *Ina-šamê-rīšat* “She is celebrated in heaven”; here the deity is likely to be Ištar, since she is the best-attested goddess in the onomasticon, although a reference to a

different goddess remains possible. The last name, *Ina-šammi-nadi* “Thrown to the grass,” is strange. Perhaps the name-bearer was a foundling and the name refers to where he was found.

ummu-names: 7 unique individuals, 7 unique names, 10 attestations

The word *ummu* “mother” appears in the names of seven unique individuals, 6 of whom are identified with a feminine determinative. In all of the names *ummu* occurs with a possessive suffix. The 6 female names can be divided into two groups: 2 names with theophoric elements and 4 names without.

The two theophoric names are *Ištar-ummī* “Ištar is my mother” and *Manzât-ummī* “Manzât is my mother.” Ištar is the most prominent goddess in the CUSAS 9 texts and is fairly well-attested throughout the onomasticon. Manzât, the rainbow, only occurs in this name. She is sometimes associated with Elam and particularly Susa, which may account for her rarity here. These names parallel similar male names with *abu* “father,” such as *Nergal-abī* “Nergal is my father.” Calling a deity one’s mother is likely an expression of subservience and devotion, here ascribed to the name-bearer.

The non-theophoric female names with *ummu* are less uniform. The first element of the names is always *Ummī* “my mother,” followed by an attribute. The names are *Ummī-aqrat* “My mother is precious,” *Ummī-muda* “My mother knows(?),” *Ummī-rabât* “My mother is great,” and *Ummī-tābat* “My mother is good.” *Ummī-aqrat* is the female counterpart to *Abu-waqar* “The father is precious” and *Ummī-tābat* is the counterpart to *Abu-ṭābu* “The father is good.” *Ummī-muda* and *Ummī-rabât* have no such parallels. In all these names, the mother is held in high esteem. Presumably the mother referred to is the mother of the name-bearer. It should be noted, however, that *abu*-names have been suggested to sometimes refer to a deified father,<sup>80</sup> either one who predeceased his child or a more ancestral “father”;

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<sup>80</sup> See, for example, the discussion in Stamm (1939) 1968, 53–58 for the difficulties in interpreting *abu* and *ummu* (and other relatives) in personal names. See also the discussion under *abu*, above.



given the parallels to *abu*-names, it could similarly be argued that *ummu*-names may refer to a deified maternal ancestor, including perhaps a mother who died in childbirth.

The sole name with *ummu* that is not marked with a feminine determinative is **Ahu-ummišu** “The brother is his mother,” or perhaps *Ahummišu* “The brother of his mother” (with a sandhi writing). This name is difficult to interpret. Perhaps the brother was seen as a “replacement” for the mother, maybe one who died in childbirth (in line with other Ersatznamen)?<sup>81</sup>

#### ša-names: 6 unique individuals, 6 unique names, 14 attestations

The relative pronoun *ša* “of” occurs in the names of six individuals, one of whom is marked with a feminine determinative: **Ammī-ša-ili** “My uncle is of the god.” All of the names contain three elements and all of the names contain a theophoric element. *ša* always precedes the theophoric element, making *ša* typically the subject or object of the verb in the name.

Three names occur with the verb *banû* B “to be good”: **Banâ-ša-Igišta** “(The works) of Igišta are good,” **Ša-ili-banâ** “Those of the god are good,” and **Ša-Sîn-banâ** “Those of Sîn are good.” The verb in these names appears to be a feminine plural stative. The meaning of “those” is left unstated, but has typically been assumed to refer to “the works” of the deity. A similar meaning of “works” probably holds true for the names **Ša-Sîn-ludlul** “Let me praise that of Sîn” and **Lūmur-ša-Adad** “May I see that of Adad,” where *ša* now refers to the object of a 1cs precativ verb. Presumably the first-person verbal tense is from the perspective of the name-bearer. While the “works” of the deity are left unspecified, they are clearly referred to in positive terms if they warrant praise and being gazed upon. The deities

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<sup>81</sup> See also the discussion of this name under *ahu*, above.

invoked are fairly varied, with Sîn and Adad being popular gods and Igišta being far more modestly attested.

The FPN *Ammī-ša-ili* “My uncle is of the god” does not conform to the pattern above. The significance of this name is unclear, but perhaps it may refer to a deified ancestor. Less likely, it may refer to a living relative, perhaps one associated with the cult of a particular deity.

*burna*-names: 5 unique individuals, 5 unique names, 13 attestations

The Kassite element *burna* “charge” occurs in the names of 5 unique individuals. *burna* invariably occurs in two-element names. It is always the first element, and the second element is likely always a deity. Here the deities are the Kassite deities Sah, Harbe, and [Bu]riaš, with one name having the unclear element *burana*. There may be fewer unique individuals if *Burna-Sah* “Charge of Sah” is understood as a phonetic variant of *Burra-Sah* “Charge of Sah.” Likewise, there may be more individuals if the first element of the names *Bunna-Harbe* “Thank Harbe,” *Būna-Sah* “Face of Sah,” and *Būna-burātum*? (meaning unclear) are instead considered phonetic variants of the element *burna*, which seems likely given the Kassite theophoric elements. It should be noted that if this interpretation is followed, all names with the element *burna* (and/or *burra*, *bunna*, *būna*) exclusively have Kassite theophoric elements, also following the trend of other Kassite nominal elements such as *meli* “servant,” discussed above. Such an apparent difficulty by the Sealand I scribes in writing Kassite words can be seen in other Kassite name elements, including *meli*, which appears variously as *meli*, *melmeli*, *meni*, *mili*, and *mini* in these texts.

*aqru*-names: 5 unique individuals, 5 unique names, 14 attestations

The verbal adjective *aqru* “precious” occurs in the names of 5 unique individuals. Two of these names are simply the verbal adjective “precious”: **Waqrum** and the FPN **Waqartum**. These names probably refer to the name-bearers themselves. The remaining three names all refer to family members: **Abu-waqar** “The father is precious,” **Ahu-waqar** “The brother is precious,” and the FPN **Ummī-aqrat** “My mother is precious.” The lack of any named deities suggest that these family members should not be regarded as deceased and deified, but as the name-bearer’s living (at least at time of birth/naming) relatives. The name **Ahu-waqar** may instead refer to the name-bearer himself, thus expressing the viewpoint of a(n older) sibling. The relatively high percentage of FPNs with *aqru* is notable; although this may be an accident of preservation, this may suggest a certain relatively equivalent valuing of male and female children, at least in terms of “preciousness,” whatever the term may connote.

*māru*-names: 5 unique individuals, 3 unique names, 23 attestations

The noun *māru* “son” occurs in the names of five unique individuals (four if **Mār-akīti** and **Mār-akītum** are considered the same individual). The *māru* element always occurs as the first element in construct, and is always written logographically. Two individuals (or possibly a single individual spelled different ways) are named “Son of the *akītu*-festival”: **Mār-akīti** and **Mār-akītum**. The remaining three individuals are all named **Mār-ešrê** “Son of the 20<sup>th</sup> (day of the month).” It seems likely that these individuals are all named after either the day of their birth or the day of their naming (or perhaps their conception?). One would expect far more individuals named **Mār-ešrê**, after a monthly occurrence, than named **Mār-akīti**, after an annual festival; although unique individuals are difficult to differentiate, individuals named **Mār-akīti** are only attested four times in the corpus, while individuals named **Mār-ešrê** occur 19 times, nearly 5 times as often. This may suggest there may be individuals who share the same names that we simply cannot differentiate between in the CUSAS 9 corpus.

šumma-names: 5 unique individuals, 5 unique names, 8 attestations

The conjunction *šumma* “if” occurs in the names of 5 unique individuals. The conjunction always occurs as the first element, and once as the sole element in the hypocoristic name *Šumma* “If.”

Perhaps the clearest names with *šumma* are *Šumma-la-iliya* “If not my god” and *Šumma-la-Šamaš* “If not Šamaš.” These names parallel names with the form *Šumman-la-DN* “If not for DN” above, and they likely are rhetorical questions that invite the answer “then who?” or “then no one.”<sup>82</sup> These are expressions of devotion which serve to elevate the deity named—here Šamaš and the generic *iliya* “my god”—to a position high in the pantheon.

The remaining two names are more difficult to interpret. *Šumma-ilu* “If the god” and *Šumma-libbi-ili* “If the heart of the god” both appear to be shortened sentences. The exact sentiment being expressed is unclear, but perhaps the names should be understood in a similar sense to the modern expression “god willing” or Arabic *inshallah*. While not exactly a straight-forward expression of devotion, these names may express an acceptance of their utter subordination to and dependence on the will of their deity, here the generic *ilu* “god.”

*Religion in the CUSAS 9 Cultic Texts*

In her book *The First Dynasty of the Sealand in Mesopotamia* (2018), Odette Boivin divides the gods and goddess of the Sealand I dynasty into several pantheons: a state pantheon (232–233), a “Larsean influence” (233–234), a Nippurite pantheon (234–235), and a local pantheon (235–236).

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<sup>82</sup> A probable longer version of this type of name is the Old Babylonian name *Šumma-la-Marduk-mannī* “If not Marduk, who is for me?” (Sommerfeld 1982, 141).

Boivin's reconstruction of the state pantheon and its relative hierarchy seems to be overall impressionistic based on the available texts. She does not make her methodology explicit, although she states "taken together, the over sixty records make it possible to infer the relative importance of some deities [...] because the number of sacrificial animals tends to remain constant for some of them" (204). Boivin's analysis of the state pantheon hierarchy seems to give the most weight to cult received in delivery and expenditure records (196), though it also accounts for hierarchical offering lists and appearance in year names. Combining these hierarchies with the cult received, Boivin ranks the deities in the Sealand I state cult as follows: Ištar, Ninurta, and Nazi; then Šamaš and Sîn; followed by Ea and Enlil, Marduk, the Holy Mound, the Sibitti, Lugal-irra, Manzât, Nin-e<sub>2</sub>.NIM.ma, and Gula (205–231).

In Boivin's view, only four of the offering lists in the CUSAS 9 texts seem to follow any sort of hierarchy among the deities receiving offerings: CUSAS 9/59, 64, 79,<sup>83</sup> and 82 (Boivin 2018, 197–198). She observes that while the hierarchy seems to be unstable, the offering lists follow a general arrangement of "in the top part (Anu), Enlil, Ea/Ninurta, (Sîn), and Šamaš; after these deities are usually present in varying order Adad, Marduk, Gula, Nergal/Lugal-irra, Nin-e<sub>2</sub>.NIM.ma, and hypostases of Ištar, sometimes also Nusku, Ninmah, and Sibitti," followed by various minor deities in no apparent order (198). In these offering lists, the deities receive nearly identical amounts of offerings; therefore, the hierarchy is based solely on their relative positions towards the top of the lists. Boivin also identifies CUSAS 9/81 as a god list without an administrative purpose (198–199). The gods listed are, in order, "Enlil, Ninlil, Nusku, Nin-Nibru, Usumû, Nin-e<sub>2</sub>.NIM.ma, Marduk, Šarpanîtu, Gula, Šamaš, Sukkal, Bēlet-Akkade, Šarrat-Nina, Sibitti" (199). See Table 2.2 for a side-by-side comparison of the hierarchical offering lists and CUSAS 9/81.

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<sup>83</sup> Note that Boivin believes the obverse and reverse of CUSAS 9/79 were switched by Dalley (2018, 198 fn. 46). That interpretation is followed here.

Table 2.2: Relative Prominence in Hierarchical Offering Lists

CUSAS 9/59	CUSAS 9/64	CUSAS 9/79	CUSAS 9/82	CUSAS 9/81 (god list)
Enlil	Anu	Anu	Enlil	Enlil
Enki	Enlil	Enlil	Enki	Ninlil
Ninurta	Ninurta	Ea	Šîn	Ninurta
Šîn “who dwells in the sky”	Anu	Ninmah	“The God Who Dwells in the Sky”	Nusku
Šamaš and Šubur	Enlil	Šîn	Ninurta	Bēlet-Nippur
Enlil and Lugal-Namtarra	Ninlil	Ninurta	Šamaš and Aya	Usumu
Šamaš and Aya	Ninlil	Adad	Nusku	Nin-einimma
Ninurta “of the Courtyard”	Ubia-nu-illa	“The One Who Dwells [in the Sky]”	Šamaš and Šubur	Marduk
Adad and Šala	Ninurta	Šamaš and Nin[...]	San[...]	Šarpanitu
Nergal	Šamaš	Lugal-namdara(?)	Marduk	Gula
Gula	Adad	Innin-gal	Lugal-irra	Šamaš
The Queen of the Sky	Adad “of KU.DA”	Pap-...	Nergal	E<a>
Marduk	Gula	Pap-pap ...	Nanna(?)	Bēlet-Akkade
Inanna “of Larsa”	Ninmah	Marduk	Multešir-habli	Šarrat-Nina

The God Who Dwells in Bīt-Kašši	Sebetti		Nabium	Sibitti
The Goddess Who Dwells in Uruk	Nergal		Ninurta “of the Courtyard”	
Nin-enimma	[break of several lines]		Adad	
Manzât	Inanna “of Uruk”		Sibitti	
Lugal-irra	Kanisurra		Inanna “Daughter of Sîn”	
Inanna “Daughter of Sîn”	Manzât		Gula	
Nusku	Inanna “of Larsa” and Nanay		The Queen of the Sky	
Gula “of the Palace”	Bēlet-šēri		Nin-enimma	
	Ninurta “of Lioness-town(?)”		Bēlet-Eanna	
			Inanna “of Larsa”	
			Manzât	
			The god who dwells in [...]	
			Šamaš “of the Dais(?)”	

			The Hero who Dwells [...]	
			Nusku of E- [...]	
			The Goddess Who Dwells in Uruk	
			Šanuša	

In contrast to the state pantheon, Boivin bases her analysis of the local pantheon on the onomastic evidence from the CUSAS 9 texts. She notes that this local pantheon should be understood to be a regional one, rather than focused on any particular town, due to “the demographic and cultic disruptions that marked the period of emergence of the Sealand kingdom” (235). Boivin observes that Sîn is the most-attested deity in personal names (occurring in 50+ names), followed by Ea and Šamaš (30+ names), then Adad (20+ names), then Amurru and Ištar (10–5 names), with all other deities accounting for fewer than 10 unique PNs each. This count is given with the caveat that “cases of probable or certain homonymy were not taken into account” (Boivin 2018, 235).

My count of divine names in personal names does account for clear cases of homonymy, and it generally corroborates Boivin’s findings. For this discussion, the count of number of names with each deity as a theophoric element is based on the number of complete, unique names with that deity attested as a theophoric element. Unidentifiable broken names are not included in the count of names (e.g. [ ]MAR.ṽTU in CUSAS 9/437, 7 is clearly an Amurru-name, but it is unclear if it is a unique name or attested elsewhere in the texts). Personal names that occur with different patronymics are counted as separate individuals. Thus Arad-Amurru, for example, counts as two attestations of an Amurru-name, because the name occurs with two different patronymics (a son of *Kuddu* in CUSAS 9/384, 9 and a son of



*Inbūša* in CUSAS 9/428, 14). Different orthographies of divine names are not treated as different unique names (thus <sup>d</sup>30-*i-din-nam* and <sup>d</sup>EN.ZU-*i-din-nam* are both understood as *Sîn-iddinam*). For some names it is difficult to determine whether they should be treated as phonetic variants of the same name or as unique names; these are typically treated as a single name in this discussion (e.g., *Arad-Ulmaššitum* and *Arad-Urmaššiti* are treated as one name, although they are kept separate in Appendix 1). In cases where it is unclear whether an element should be treated as divine, names are treated by a case-by-case basis. *abu* and *ahu* are not treated as theophoric elements, although this is not always unambiguous (e.g., the PN *Abī-ilī* “My father is my god”). Fully Sumerian names are treated as unique from their Akkadian counterparts rather than as logographic writings (e.g., *Nanna-mansum* and *Sîn-iddinam*), though they are counted as attestations for the same deity (thus both *Nanna-mansum* and *Sîn-iddinam* are counted as Sîn-names).

As mentioned above, my counts for relative attestations of deities mentioned in personal names corroborates the order of prominence determined by Boivin, with 62 attestations for Sîn/Nanna, 36 for Šamaš, 34 for Ea, 24 for Adad/Iškur, 17 for Amurru and 14 for Ištar. These are then followed by 8 for Igišta(IGI.DU), 7 for Sah, 6 each for Kūbi, Šimut, and Anzak(ti), 4 each for Nergal and Ištarān, 3 each for Enlil, Marduk, and Harbe/bat, and 1 or 2 for at least an additional 30 deities. It is not clear whether to consider some nominal elements as deities, such as *bēlum* “lord” or *ekallum* “palace”; they are considered non-theophoric here. For the purposes of the discussion here, familial terms such as *abu* “father” and *ahu* “son” are not considered as theophoric elements.<sup>84</sup> The generic *ilum* “the god” is more attested than any of these, occurring as a theophoric element in 78 unique names.<sup>85</sup> An additional 385 names, or slightly over half the corpus of 734 unique names, have no identifiable theophoric element,

<sup>84</sup> The possibility remains that some references to family members in names may be intended to be theophoric. Veneration of deceased ancestors is certainly known from Mesopotamia (see, for example, Van der Toorn 2008) and possible expression of this veneration in Sealand I names should be subject to further study.

<sup>85</sup> Non-theophoric appearances of *ilu* in names are not counted here; for example, in the name *Šamaš-ilu* “Šamaš is god,” the deity Šamaš is considered the theophoric element, not *ilu*.

although in many cases this may be due to the names being hypocoristics (e.g., *Iddinya'utum*). See Table 2.3 below for relative percentages of each name.

Table 2.3: Relative Number of Divine Names in Personal Names

<b>Divine Name</b>	<b>MNI</b>	<b>% of Total</b>	<b>% of Theophoric Names</b>
None	385	52.168	0
Ilu/Dingir	78	10.569	22.096
Sin/Nanna	62	8.401	17.564
Šamaš	36	4.878	10.198
Ea	34	4.607	9.632
Adad/Iškur	24	3.252	6.799
Amurru	17	2.304	4.816
Ištar	14	1.897	3.966
Igišta	8	1.084	2.266
Sah	7	0.949	1.983
Kūbi	6	0.813	1.67
Šimut	6	0.813	1.67
Anzak(ti)	6	0.813	1.67

Nergal	4	0.542	1.133
Ištaran	4	0.542	1.133
Enlil	3	0.407	0.85
Marduk	3	0.407	0.85
Harbe/Harbat	3	0.407	0.85
Ninurta	2	0.271	0.567
Aya	2	0.271	0.567
Šakkan	2	0.271	0.567
Šudanni	2	0.271	0.567
Nanay	2	0.271	0.567
Bau	2	0.271	0.567
Šerum	2	0.271	0.567
Teššib	2	0.271	0.567
Angal	1	0.136	0.283
Bel-akussi	1	0.136	0.283
Ulmaššitum	1	0.136	0.283
Šimun	1	0.136	0.283
Buriaš	1	0.136	0.283

Damgalnunna	1	0.136	0.283
Dumuzi	1	0.136	0.283
Ensimah	1	0.136	0.283
Gamilu	1	0.136	0.283
Gula	1	0.136	0.283
Belet-ili	1	0.136	0.283
Kabta	1	0.136	0.283
Lahurašer	1	0.136	0.283
Enšegbara	1	0.136	0.283
Manzat	1	0.136	0.283
Qarradu	1	0.136	0.283
Sugallitu	1	0.136	0.283
Šadu	1	0.136	0.283
Šeriš	1	0.136	0.283
Mamu	1	0.136	0.283
Nazi	1	0.136	0.283
Uraš	1	0.136	0.283

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What follows is a description of the main deities that appear in the Sealand I onomasticon, with a particular focus on their prominence in the onomasticon relative to their prominence in offering lists, god lists, and records of deliveries and expenditures from the CUSAS 9 texts, as discussed by Boivin 2018. Deities appear in their order of prominence as ranked by Boivin according to “frequency and importance of the offerings” they receive (205). It should be emphasized that Boivin argues the texts in these texts represent the palace-sponsored cult (196), rather than cult supported by individual temples, and thus some deities may be over- or under-represented. She also notes the difficulties in assigning a definitive ranking of the deities because we simply do not know how representative the corpus is (232). As more Sealand I texts are identified and published, the following analysis will likely need to be significantly revised.

### Ištar

In terms of offerings received, Ištar and her hypostases appear to be the most prominent divine figures in the CUSAS 9 texts. Although no temple to her is mentioned in the texts, she seems to have been accorded a particular place of honor in the Sealand I dynasty according to the Epic of *Gulkišar*,<sup>86</sup> and sacrifices were made to her on the roof of the palace (Boivin 2018, 205 and CUSAS 9/69). Despite this prominence, Boivin also notes that although Ištar receives the most offerings in individual records, in the offering lists she appears towards the end of lists and almost always as one of her hypostases (206). Boivin divides these hypostases into two types: “the astral aspects and the local-geographical aspects” (207). The astral aspects include: <sup>d</sup>(INANA)-LUGAL(-at)-AN(-e) “Inana-queen-of-the-sky,” <sup>d</sup>INANA-MUL “Inana-the-star,” <sup>d</sup>KA.NI.SUR.RA Kanisura, <sup>d</sup>na-na(-a) Nanaya, and <sup>d</sup>(INANA-)DUMU(.MI<sub>2</sub>)-<sup>d</sup>30(-NA)/<sup>d</sup>EN.ZU “Inana-Daughter-of-Sîn” (207–208). Her local-geographical aspects include: <sup>d</sup>INANA-

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<sup>86</sup> See Zomer 2019 *Middle Babylonian Literary Texts from the Frau Hilprecht Collection, Jena*, 3–37.

*ša/ša*<sub>2</sub>-UD.UNUG<sup>ki</sup> “Inana-of-Larsa,” <sup>d</sup>INANA-*ša*-UNUG<sup>ki</sup> “Inana-of-Uruk,” <sup>d</sup>NIN-*ak-ka-de* “Lady-of-Akkade,” <sup>d</sup>(INANA-)NIN-SU.GAL “Inana-lady-of-Zabalam,” <sup>(d)</sup>*a-ši-ib-ti*-UNUG<sup>ki</sup> “She-who-dwells-in-Uruk,” <sup>d</sup>NIN-E<sub>2</sub>.AN.NA “Lady-of-the-Eanna,” and <sup>d</sup>E<sub>2</sub>.GI<sub>4</sub>.A-BAD<sub>3</sub>!-URUDU!.NAGAR<sup>ki</sup> “Bride?(-of-Dumuzi)-of-Bad-Tibira” (208).

Against this multitude of hypostases of Ištar/Inana attested in the CUSAS 9 texts, the goddess’s prevalence in personal names is comparatively understated. She appears in the names of 14 unique individuals, and always as either <sup>d</sup>*iš<sub>8</sub>-tar*<sub>2</sub> or more rarely as <sup>d</sup>INANA. This falls significantly below that of Sîn, Šamaš, Ea, and Adad, and is comparable to that of Amurru. This frequency in the onomasticon seems to roughly correspond to her position in the hierarchical offering lists in these texts, where she appears after most of the great gods but before most minor deities. Most striking, however, is the contrast between the amount of royal patronage she receives relative to her moderate status in the onomasticon; this may be a reflection of a particular status for her among the royal dynasty.

### Ninurta

In the CUSAS 9 texts, Ninurta repeatedly receives the second largest quantity of sacrificial animals (Boivin 2018, 210), as well as receives offerings directly sent by the king (211). There also seems to have been a temple dedicated to him in the vicinity of the texts, and once a SANGA of Ninurta appears (211). Ninurta is positioned prominently in the hierarchical offering lists, where he follows Anu, Enlil, and Ninlil (213). Boivin notes that this is in stark contrast to his near-absence from the onomasticon, where he appears only twice. Boivin suggests this may be explained by assuming Ninurta had a high rank in the state pantheon, but not in the local pantheon (214), similar to Ištar, albeit to a much greater contrast.

## Nazi

The next most prominent deity in the CUSAS 9 texts is Nazi. Boivin observes that this goddess is known most prominently from Lagaš in Ur III times, as well as from limited cults at Uruk, Ur, and Umma during the Old Babylonian period (Boivin 2018, 215). Boivin suggests that the appearance of Nazi may be an import, rather than one of local importance, and that the goddess could have a position of prominence for political-theological reasons rather than because of local importance (216). In the onomasticon, Nazi appears only once.

## Šamaš

Šamaš occupies a unique position in the CUSAS 9 texts. Boivin observes that although cultic activity for the sun god is relative scarce in the texts, the few attestations suggest a place of prominence for the god. Šamaš is the only deity in these texts for which there is strong evidence of a prominent temple household, including a temple, a SANGA, and independent holdings; CUSAS 9/349 and 363 both indicate that (the temple of) Šamaš owned cattle (Boivin 2018, 217). That none of these cattle are sacrificed to the god in the texts leads Boivin to suggest that there may have been an independent temple archive that was not uncovered by the presumed looters of the site (217 and fn. 116). Šamaš figures prominently in the hierarchical offering lists, appearing after Enlil, Ninurta, Ea, and Sîn (219). He also may be associated with an ancestral cult of the Sealand I king *Gulkišar*, as (a presumable hypostasis of) Šamaš receives offerings under the name <sup>d</sup>UTU-*a-na-gul-ki-šar<sub>2</sub>-ku-ru-bu* “Šamaš-bless-Gulkišar” (217). Šamaš appears to have been popular in personal names as well; 36 unique names contain his divine name, second only to the god Sîn.

## Sîn

The moon god seems to occupy a fairly modest place in the CUSAS 9 texts in terms of offerings (Boivin 2018, 222). In the hierarchical offering lists he appears after Enlil and Ea and before Šamaš (223). Boivin also argues that the Sealand I version of the Gilgamesh Epic suggests Sîn was more important in the state pantheon than the texts reflect;<sup>87</sup> in the epic the name Sîn appears throughout in place of Gilgamesh (223). Sîn's relatively modest offerings contrast with his popularity in the onomasticon; the moon god is the most prominent deity in the personal names of the CUSAS 9 texts with 62 occurrences—written both EN.ZU and 30, with and without the divine determinative. The names occur evenly distributed throughout the texts.

## Enlil

Enlil is modestly attested in the Sealand I corpus, frequently with Ea. Their offerings, when they occur in the texts, are often recorded together (Boivin 2018, 224). Based on a temple of Enlil and Ea appearing in a letter from Old Babylonian Larsa, Boivin suggests that the strong association between the two deities may have originated in that city (224). Enlil receives a modest independent cult, but his religious importance is best shown by his high position in the hierarchical offering lists, where he appears either first or second immediately after Anu (225). Additionally, there is a Sealand I *balag*-hymn addressed to him (225; Gabbay 2014). The apparent importance of Enlil in the state pantheon is not reflected in the onomasticon, where Enlil appears only three times.

## Ea

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<sup>87</sup> See George 2007 “The Civilizing of Ea-Enkidu: An Unusual Tablet of the Gilgameš Epic” (RA 101, 59–80).



As mentioned above, Ea is strongly associated with Enlil in the CUSAS 9 texts, with their offerings frequently being recorded together. Boivin draws attention to the fact that as a post-OB cult of Ea outside of Eridu, its mere existence is notable (Boivin 2018, 223–224). She also notes that Ea replaces Enkidu in the aforementioned Sealand I Gilgamesh tablet (224). Unlike Enlil, Ea seems to have been popular in the Sealand I onomasticon, with 34 unique names, behind only Sîn and Šamaš. The names occur evenly distributed throughout the texts.

### Marduk

Marduk received a modest cult in the CUSAS 9 texts, similar to that of other middle-ranking deities (Boivin 2018, 225). He may have had a shrine in Ninurta’s temple, based on some of their offerings appearing together in the texts (225). Marduk typically appears in the middle of the hierarchical offering lists (225). This rank contrasts with his prevalence in the onomasticon, where Marduk appears only three times. Boivin contrasts this with Marduk’s prevalence in the areas controlled by Babylon in the late Old Babylonian period, in which he was “extremely popular” (226), as well as his prominence in Kassite-period onomastics.<sup>88</sup>

### Holy Mound

Boivin notes two documents show sheep offered to the Holy Mound, a cult known from Ur III Nippur but not from the Old Babylonian period (Boivin 2018, 226). The Holy Mound does not appear in personal names from CUSAS 9.

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<sup>88</sup> See, for example, the over 70 theophoric names with Marduk from Kassite Nippur listed in the index of Hölscher 1996, 267–268, making him one of the best-attested deities in the onomasticon there.

### Sibitti

The Sibitti received a modest cult and had a temple in the CUSAS 9 texts, one of the rare instances they are attested outside of Nippur in the second millennium (Boivin 2018, 277). Although they are not attested in personal names from the CUSAS 9 corpus, the name of an individual from Tell Kaiber, <sup>d</sup>IMIN.BI-*na-da*, has them as a theophoric element (277).

### Lugal-irra and Nergal

Lugal-irra receives a cult alone in the CUSAS 9 texts, absent his usual companions, his twin and his spouse,<sup>89</sup> and he may have had a temple (Boivin 2018, 228). The cult of Lugal-irra is relatively rare throughout the second millennium, so his cult and its relative prominence—Boivin suggests possibly surpassing Nergal’s—is notable. Nergal, however, is better attested in the onomasticon, where he occurs four times while Lugal-irra is absent altogether.

### Manzât

Manzât receives a limited cult in the CUSAS 9 texts and appears in a single name, while her probable husband Šimut occurs in six (Boivin 2018, 229). Boivin argues for an Elamite origin of these deities (229 fn. 153). Despite this probable Elamite origin, both Manzât and Šimut appear exclusively with Akkadian onomastic elements (for example, *Manzât-ummi*, *Šilli-Šimut*, and *Atkal-ana-Šimut*). The

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<sup>89</sup> Boivin 2018, 228, following Lambert in *RIA* 7 3/4 1988, 143–145 s.v. “Lugal-irra and Meslamta-ea.”

relative prominence of these gods in personal names suggests modest local popularity that is not fully reflected in the official cult.

#### Nin-e<sub>2</sub>.NIM.ma

This deity, the gender of which is disputed, appears to have received a modest cult and appears in all Sealand I offering lists (Boivin 2018, 230). The deity seems to have been important in Larsa (230); however, he or she does not appear in the Sealand I onomasticon.

#### Gula

Gula is the final deity discussed by Boivin, who notes that she seems “fairly marginal” in the CUSAS 9 texts (Boivin 2018, 231). The goddess is attested by a single personal name in the onomasticon.

#### Other Deities

Several deities occur with relative frequency in personal names that are barely attested if at all in the state cult. Most prominent is Amurru, who with seventeen attestations is slightly more prominent than Ištar, and is only behind Sîn, Šamaš, Ea, and Adad in attestations. Adad, while appearing 24 times in onomasticon, is also significantly under-represented in terms of cult received, although he appears towards the upper middle of the hierarchical offering lists. Igišta (IGI.DU), Sah, Kūbi, Šimut, and Anzak(ti) all appear more than five times in personal names. Ištarān appears four times, and Harbe/bat appears three times. At least 30 deities appear in personal names only once or twice, including Šakkan, Šērum, Šudanni, Teššib, Damgalnuna, Dumuzi, and Uraš.

Many deities in the texts receive offerings but are not attested in the onomasticon. Anu is a notable example, as are many of the hypostases of Ištar. Lugal-irra, Ningirsu, Ninlil, Ninmah, Nuska, the Sibitti, and Šarpanitum all likewise appear in the cult but not in personal names, as do many more minor deities.

### *Conclusion*

For the Sealand I texts published in CUSAS 9, there is little correspondence between the apparent rank of a deity in the state cult, as determined by Boivin, and their popularity in the Sealand I onomasticon. According to Boivin’s analysis, which is based principally on offerings received, the state cult ranks deities as follows: Ištar, Ninurta, and Nazi; then Šamaš and Sîn; followed by Ea and Enlil, Marduk, the Holy Mound, the Sibitti, Lugal-irra, Manzât, Nin-e<sub>2</sub>.NIM.ma, and Gula. In the onomasticon, the most popular deities are, in descending order, Sîn, Šamaš, Ea, Adad, Amurru, Ištar, Igišta, Sah, and Kūbi and Šimut (both appearing 6 times). There is nearly no correspondence in rank between the state cult and the onomasticon. Neither list corresponds strongly with the hierarchy presented in the offering lists based on order of appearance, which Boivin gives as (Anu), Enlil, Ea/Ninurta, (Sîn), and Šamaš; then in varying order Adad, Marduk, Gula, Nergal/Lugal-irra, Nin-e<sub>2</sub>.NIM.ma, and hypostases of Ištar; and sometimes Nusku, Ninmah, and the Sibitti (Boivin 2018, 199). See Table 2.4 for a comparison of these apparent hierarchies.

Table 2.4: Hierarchies of Deities in Various CUSAS 9 Sources

<b>State Cult</b>	<b>Onomasticon</b>	<b>Offering Lists</b>
Ištar	Sîn	Anu

Ninurta	Šamaš	Enlil
Nazi	Ea	Ea
Šamaš	Adad	Ninurta
Sîn	Amurru	Sîn
Ea	Ištar	Šamaš
Enlil	Igišta	Adad
Marduk	Sah	Marduk
Holy Mound	Kūbi	Gula
Sibitti	Šimut	Nergal/Lugal-irra
Lugal-irra		Nin-e <sub>2</sub> .NIM.ma
Manzât		hypostases of Ištar
Nin-e <sub>2</sub> .NIM.ma		Nusku
Gula		Ninmah
		Sibitti

The biggest disparities between place in the state cult and in the onomasticon are those of Ninurta and Nazi, who rank second and third in cult but barely appear in the onomasticon. Ištar appears modestly in the onomasticon, though far less in comparison to the cult she receives in her many hypostases, of which only a scant few appear in personal names—Ištar-kakkabum being the most notable.

The situation is reversed for Sîn, Šamaš, Ea, and Adad who top the onomasticon but receive only relatively modest cult. Amurru, Igišta, Kūbi, and Šimut do not appear at all elsewhere but are fairly well-attested in personal names, and Sah may only appear in one god list. These latter four deities' lack of

offerings may perhaps be explained by their ‘foreign’ nature. Possibly these deities were more recent imports to the Sealand and thus they were not included in the official pantheon. Their prevalence in the Sealand I onomasticon, on the other hand, could indicate either a significant foreign presence in southern Mesopotamia or an acceptance of a number of foreign deities by the general population. Neither of these are particularly surprising if Boivin’s placement of the texts in the far south of Mesopotamia is accepted, where a strong Elamite influence—or population—could be expected. Further comparison with state cult and onomastic records of this and the surrounding regions are needed to determine whether the Sealand I material differs significantly from that of its neighbors in this period.

The theophoric names preserved in the CUSAS 9 texts preserve a wealth of information concerning religious understandings of the time. It seems that the religious sentiments expressed in these theophoric names have little correspondence to said deity’s “ranking” in the official state texts, as reconstructed by Boivin based on the limited evidence available. Instead, theophoric naming practices follow a separate set of priorities and conventions, which may or may not be based on more personal, individualistic relationships with individual gods. Many of these gods do not seem to bear many distinguishing traits in the onomasticon, and some of those traits which appear distinct, such as *Sîn* appearing as the “bull of the gods” (*Sîn-rîm-ilî* “*Sîn* is the bull of the gods”), may be simple results of accidents of preservation rather than unique characteristics.

It should hardly be surprising that religious expression in personal names differs so substantially from both state-sponsored cult and literary mythology. While these areas of course share considerable overlap, they belong to different spheres of daily life, each with its own priorities. The goals of royal administration, scholarly study, temple cult, and individual families are not monolithic, and any attempt to understand the religious life of ancient Mesopotamia must take each of these into account if we are to approach an accurate reconstruction of the divine in the world of Mesopotamia.

## Chapter Three: Names in their Socio-onomastic Context

### *Introduction*

This chapter discusses the CUSAS 9 names in their socio-onomastic context. A brief introduction is followed by an overview of the theoretical background of the chapter, with an emphasis on socio-onomastics. This is followed by a socio-onomastic analysis of the CUSAS 9 names. After a discussion of previous literature, the names are analyzed according to their linguistic content, followed by their bearers' patronymics, profession, and gender.

To the best of my knowledge, there is no human society that does not use personal names to identify its members. The practices and traditions for creating and bestowing these names, however, is infinitely varied, with each culture, and each member of each culture, employing a combination of these practices and traditions to create identifiers that are individual enough to avoid (too much) confusion. What is offered below is a brief sampling of a few of these naming traditions from different cultures, to illustrate the variety of possibilities that may be considered for naming. These examples are by no means comprehensive, even for their respective cultures.

Chinese names, like names in many modern naming systems, consist of a given name and a family name, with the family name appearing first, followed by the given name (Li 2016, 171). Family names derive from a variety of sources, including "clan totems; names of a feudal holding, or a state; occupation of ancestors; ancestral habitations; names of clans adopted as family names; posthumous titles of rulers; names conferred by a ruler; and from minority nationalities" (171–172). Given names derive from four main types. "Five-element oriented names" invoke one of the elements of Metal, Wood, Water, Fire, and Earth. Generation names indicate an individual's position in the family hierarchy.

Birth order names typically include a numerical character. Lastly, “patronymic linkage names,” in which “the last or middle character of a father’s name is the beginning of the son’s given name” (172). Notably, despite the prevalence of names referring to the position in family or incorporating elements from other family members, directly naming children after relatives is considered taboo (172). Other common practices include selecting names with characters representing masculinity or femininity for boys and girls, respectively, or naming children based on their time of birth in either the calendar year or the Chinese zodiac (172). The emphasis on the orthography of the name, both in terms of the meanings of the individual signs and of their placement in the names, is particularly suggestive for our study considering the multivalence of the cuneiform signs used to write the personal names in the CUSAS 9 corpus, as well as Mesopotamian names more generally.

There are several different categories of personal names within the Zulu naming system. There is the *gama lasekhaya* or “home name,” which is a lexically transparent name bestowed on the child at birth (Koopman 2016, 189). There is also the *igama lesilungu* or European name, a practice which has declined in recent years (189); before the imposition of European naming traditions, most Zulu identified themselves with their given name and their father’s name, and this practice is regaining popularity (189–90). Every Zulu person is a member of a clan, and thus the *isbongo* or clan name functions similarly to a surname; furthermore, each clan name has attached *izithakazelo* or clan praises which can function as a byname for the clan name (189). Nicknames are also common, especially for men, and may be several phrases long, functioning more as a “personal praise poem” than a name (190). Lastly, teknonymy—referring to parents by the names of their children, for example, “Father of so-and-so”—is very common for both fathers and mothers of children; typically, fathers are addressed as “father of” the eldest son and mothers as “mother of” the eldest daughter (190). The variety of naming categories in Zulu names leads to an incredible diversity of names, even for a single individual. Although it is unclear to what extent Mesopotamian individuals had multiple name categories, individual



bynames and “double-names” are well-attested in certain periods,<sup>90</sup> and could perhaps account of the some of the diversity encountered in the CUSAS 9 corpus.

While there have been and continue to be many diverse naming practices throughout Europe, there are a few general trends that are reflected throughout the continent. In the earliest periods for which there is evidence, given names often contained lexically meaningful elements, with a rough division in content between male and female names; typical male names possessed elements relating to “strength, power, and bellicosity,” while female names had elements relating to “beauty and peacefulness” (Leibring 2016, 200). Individuals typically only had a single name, with bynames that often referred to an individual’s ancestry or homeland being coined if there were too many people with the same name (201). From the mid-first millennium AD onwards, due to the spread of Christianity throughout Europe, vernacular names declined in favor of Christian names—names appearing in the Christian Bible or the names of Christian saints—, although these Christian names were frequently adapted to local languages (203–204). This process accelerated in the Early Modern period, especially in Catholic countries following the Council of Trent, where it was decreed that “only names found in the saints’ calendar, and names of national importance, were to be used as given names” (205). Similarly, in Protestant countries, Lutheran and Calvinist ministers would refuse to baptize children with names they deemed inappropriate for Christian society (205). This led to an increase in the use of hypocoristics and bynames to differentiate people due to the more limited options for given names (205). This also led to an increase in Old Testament names and “moral quality” names like Faith and Prudence (206). The predominance of Christian names continued into the Romantic era of the late 1700s and early 1800s, which saw with the rise of nationalism a resurgence of older, pre-Christian, vernacular names (208–209).

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<sup>90</sup> See, for example: Boiy 2005 “Akkadian-Greek Double Names in Hellenistic Babylonia” in van Soldt (ed.) *Ethnicity in Ancient Mesopotamia* and Sherwin-White 1983 “Aristeas Ardibelteios: Some Aspects of the Use of Double Names in Seleucid Babylonia” *Zeitschrift für Papyrologie und Epigraphik* 50, 209–221. See also Langin-Hooper and Pearce 2014 “Mammonymy, Maternal Line Names, and Cultural Identification: Cluses from the Onomasticon of Hellenistic Uruk” *JAOS* 134, particularly pp. 189–191.

Names invoking national heritage remain popular today, as do especially local adaptations of Christian names, and modern times have seen a flourishing of name creativity as parents, in pursuit of individuality, seek to give their children unique names or unique spellings of names, as well as give traditionally hypocoristic forms of names as official given names (211). The twin pulls of nationalistic vernacular names and Christian names is a reminder that rarely does a single influence determine the choice of name, but rather names are usually selected based on a constellation of competing traditions and social pressures which contribute to the diversity of any onomasticon.

With such a diversity of naming practices across cultures, and due to a lack of living informants to help guide our study, a theoretical framework is necessary to approach cultural influences on naming practices in the CUSAS 9 corpus in a systematic way. To that end, the fields of sociolinguistics and socio-onomastics are ideal for our purposes.

### *Theoretical Background*

Sociolinguistics in general terms is “the study of language in relation to society.”<sup>91</sup> As a sub-branch of linguistics, sociolinguistics particularly began to gain prominence from the 1960s onward.<sup>92</sup> Sociolinguists have long recognized that language use varies from individual to individual and from “speech community” to “speech community,” a fairly nebulous term that roughly describes a group of individuals that use a common language or dialect.<sup>93</sup> Language variation can be followed according to a number of factors, including large-scale factors such as “sex, age, social class, race and place,” as well as

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<sup>91</sup> Hudson 1996 *Sociolinguistics*, 1.

<sup>92</sup> Hudson 1996 *Sociolinguistics*, 1.

<sup>93</sup> How to define a “speech community” is the subject of much debate, as such communities frequently overlap and rarely have clearly defined borders; see, for example, the discussion in Hudson 1996 pp. 24–30 and the discussion in Mullany 2007 “Speech Communities” in *The Routledge Companion to Sociolinguistics* pp. 84–91.

small-scale factors such as small social groups and the social context of individual interactions.<sup>94</sup> Names are an integral part of language—see the discussion “Names and Naming in chapter one—and are therefore subject to influence from all of these factors. The social influences on naming are shared subject of both sociolinguistics and socio-onomastics.

Socio-onomastics has its origins in the field of onomastics. The term itself was coined by Hans Walther in 1971 in *Namenforschung heute*.<sup>95</sup> Rather than focusing on the literal lexical meanings of names as in traditional onomastics, socio-onomastics instead studies names within their social contexts and examines how those social contexts both reflect and create identities.<sup>96</sup> Considering that names permeate every social stratum and every aspect of our lives, the purview of socio-onomastics is understandably broad. Sex, gender, race, ethnicity, religion, social status, biographical status—whether an individual is an adult, married, a parent, etc.—, language, and more all influence naming decisions. The relative weight given to each of these factors depend on the individual and the culture to which they belong. Socio-onomastics helps to disentangle these factors to better understand how naming choices are made within their social context. Sociolinguistics and socio-onomastics, despite their different origins, clearly have a considerable overlap in both studying the social influence on names and naming, prompting a pair of scholars to write “put simply and briefly, socio-onomastics can be defined as the sociolinguistic study of names.”<sup>97</sup>

Names are fundamentally deictic markers along the lines of “this” and “that”; their function is to differentiate the world, designating “this river,” “those towns,” or “that woman” to an incredible level of specificity. But names clearly do more than that. This mere deictic function does little to explain the

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<sup>94</sup> Hudson 1996, 202.

<sup>95</sup> Ainiāla and Östman 2017 “Introduction: Socio-onomastics and pragmatics” in *Socio-onomastics. The pragmatics of names*, 7; specifically, the term he coined was “Sozioonomastik.”

<sup>96</sup> Ainiāla and Östman 2017 “Introduction: Socio-onomastics and pragmatics” in *Socio-onomastics. The pragmatics of names*, 2–4.

<sup>97</sup> Ainiāla and Östman 2017, 6.

hours that many families spend laboring over the names to give their children, their pets, and sometimes their plants and vehicles and so on. Names exist within culture, and therefore are coded with a wide variety of cultural attributes, such as those discussed above. Names are even coded for “category,” meaning that we can usually tell what sort of thing is being named from the name itself. For example, “Mr. Fluffers” is more likely to be the name of a pet than your new neighbor; additionally, “Mr. Fluffers” is likely to be male and to be some kind of mammal, rather than an ironically-named female iguana.

The qualifier “likely” is crucial here: there is nothing besides cultural convention that prevents an individual from ironically naming their female iguana “Mr. Fluffers.” Creativity in naming is a common value in different times and cultures, including modern “Western” culture. While naming conventions can suggest the most likely cultural attributes of the bearer of a name based on contemporary practice, the predictive ability is much higher for large groups of names than for individual name bearers—for example, we can say that most bearers of the name “Mr. Fluffers” are male cats, but cannot guarantee that any given individual “Mr. Fluffers” is not a female iguana.

Because names serve as individual identifiers, and because they have the ability to be coded for so many individual attributes, names are inextricably intertwined with a person’s identity. Nowhere is this more clear than when individuals choose to change their names. This choice is rarely a casual act, and is often part of a significant life event, such as marriage, religious conversion, or an affirmation of gender identity. This significance is why insulting nicknames and other practices around names, such as dead-naming, can carry such devastating weight, because they center around denying a person’s identity and substituting a different—usually worse—one against an individual’s will.

In Assyriology, the study of names has taken a traditional onomastic approach, typically mining names for their “literal” or “lexical” meaning, referred to as their “denotative” meaning in socio-

linguistic literature, which is presented by the translation of the name into a modern language. This literal meaning is then analyzed for the—usually religious—sentiment expressed by the name, which has been used as a way of looking at Mesopotamian cultural values. Names that are either untranslatable due to our lack of knowledge of the ancient languages, or which never had an intended lexical meaning at all, such as so-called “banana names,”<sup>98</sup> are therefore often treated as meaningless beyond their deictic function. However, as the linguist Staffan Nyström points out:

even if names do not have an asserted lexical or etymological meaning, they normally have other kinds of meanings, presuppositional meanings. Names are not only practical labels, instead they are packed with meaning in many senses [...] To use a name means to start a process in the brain, a process which in turn activates our memories, fantasy, linguistic abilities, emotions, and many other things (Nyström 2016, 40).

That is to say, in socio-linguistic terms, names can evoke a variety of connotative meanings beyond their literal lexical meaning.

The connotative meaning(s) of a name can be as specific as to a single individual or as broad as to apply to nearly the whole global population. While the lexical meaning of the name “Adolf” has remained unchanged for centuries,<sup>99</sup> the prevalence of the name has plummeted since the mid-20<sup>th</sup> century due to its connotative associations with Adolf Hitler and by extension the Nazi party and genocide. On the more individual level, parents will often refuse to give their children the same name as a childhood bully or disliked coworker, for reasons that have nothing to do with the lexical meaning of the name. Positive connotative meanings have a similar effect, such as when parents name their children after people they respect, ancestral family members, or their favorite fictional characters.

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<sup>98</sup> For “banana” names, see the discussion in Rubio 1999 “On the Alleged ‘Pre-Sumerian Substratum’” in *JCS* 51, 3.

<sup>99</sup> “Noble Wolf,” from Old High German *athalwolf* (Wikipedia s.v. Adolf)

Therefore, even if it may lack a lexical meaning, no name is connotatively meaningless; rather, as Nyström puts it, “names show themselves as linguistic expressions of great symbolic value and bearers of important associative meanings” (2016, 49).

These symbolic values and associative meanings of names typically fall outside the bounds of strict philology and under the purview of socio-onomastics. However, a key difficulty for applying socio-onomastic methods to ancient corpora is the lack of native informants that can be interviewed. We cannot simply ask a resident of southern Mesopotamia why he or she gave a child a particular name and what kind of cultural and societal pressures may have influenced his or her decision. Instead, we must attempt to infer these pressures based on their results: the names that people bear. These results can be nuanced by looking through the few demographic lenses presented by the texts, such as gender, profession, family groups, and language/ethnicity, although our data is limited for each of these factors. It should also be noted that individuals, especially in cultures that do not extensively follow practices of patronymy, matronymy, and the like, often do not know the exact reasons for settling on a particular name; instead, they will often observe that simply that “it was a nice name.”<sup>100</sup>

Naming should not, however, be seen solely as reflecting societal trends. Instead, acts of naming should be regarded as a conscious act, what the socio-onomastics scholar Emilia Aldrin refers to as acts of “social positioning,” in which the parents are “expressing what kind of name-givers, or social beings in a more general sense, the parents want to be perceived as.”<sup>101</sup> In her study of modern Swedish naming practices, she identifies four opposing pairs of characteristics which influenced parents’ naming decisions: whether the name was pragmatic or aesthetic, foreign-oriented or local-(Swedish)oriented,

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<sup>100</sup> See, for example, Aldrin 2017 “Creating identities through the choice of first names” in *Socio-onomastics*, 53–54.

<sup>101</sup> Aldrin 2017, 51.

modern or traditional, and original or common. Parents then chose names that would then associate them as name-givers (rather than the necessarily their child) with the characteristics they valued.

Ultimately, the aim of this chapter is to study what characteristics were valued in Sealand I names based on the names of persons recorded in the CUSAS 9 texts. Accordingly, in this chapter, the names of the CUSAS 9 texts are sorted and analyzed according to various social groupings. In each of these groupings, a distinctive trend or pattern could indicate that that particular social grouping has a notable impact on naming choices. Possible distinctive patterns that the names of members of a social group may share include similar theophoric elements, name structure, or lexical elements. Given the constraints of the CUSAS 9 texts, the social groupings studied here include: language and ethnic groups, family groups—specifically patronymic pairs—, professional groups, and gender groups. First, however, we will show that the names in the CUSAS 9 texts did have a denotative meaning, at least to the scribes who wrote the texts; undoubtedly, the names had a variety of connotative meanings as well.

Names are understood to have both connotative and denotative names (see above). The denotative meaning of a name is its lexical meaning; for example, the denotative meaning of the English female personal name “Rose” is the flower of the genus *Rosa*. Names that derive from the same language(s) as spoken by the name-giver are lexically transparent. The denotative meaning of the name is instantly comprehensible to those who speak the language. For modern naming practices, it is relatively straight-forward to find if a name is lexically transparent to members of a population, because one can interview members of said population. That avenue is closed to the study of ancient names.

There is very little information available concerning name-givers in the CUSAS 9 texts; however, it may be possible to determine whether the scribes of the CUSAS 9 texts understood the denotative meanings of the names they recorded in the texts. Presumably the scribes writing the texts possessed a degree of fluency in Akkadian, as the texts from CUSAS 9 are written exclusively in that language.

Variant orthographies of Akkadian names support this assumption. There are clear examples in the texts of individual Akkadian names being written both phonetically and logographically. This suggests that scribes did not merely phonetically write what they heard, but comprehended the meaning of a name and chose whether to render the name phonetically or logographically. Although the degree of homonymy in the texts is difficult to assess—that is, whether two instances of a PN represent a single individual or two different individuals—there are clear instances of the same name being written differently in the same text. For example, in CUSAS 9/415 the name *Ilī-ahī-iddinam* “My god has given my brother to me” is written *i<sub>3</sub>-li<sub>2</sub>-a-hi-i-din-nam* in line 14 and *i<sub>3</sub>-li<sub>2</sub>-a-hi-SUM* in line 30, showing the scribe was aware of the lexical meaning of *iddinam* (“gave to me”) and could render it in two different ways. CUSAS 9/350 is one of the few clear-cut examples of a single individual’s name being written phonetically and logographically. CUSAS 9/350 is a tablet with an envelope with the PN *Ahī-illikam* “My brother came” appearing on both: on line 5 of the envelope the name is written phonetically *a-hi-il-li-kam* and on line 5 of the tablet it is written logographically ŠEŠ-DU-ka.<sup>102</sup> See Table 3.1 for a full list of CUSAS 9 names which appear with both logographic and phonetic spellings.

Table 3.1: CUSAS 9 Names with Phonetic and Logographic Orthographies

PN	Phonetic Spelling	Logographic Spelling
<i>Ahī-illikam</i> “My brother came”	a-hi-il-li-kam : CUSAS 9/74, 7	ŠEŠ-DU-ka : CUSAS 9/350, 5
<i>Ana-Sîn-uššur</i> “He is released for Sîn”	a-na- <sup>d</sup> 30-uš-šu-ur : CUSAS 9/400, 9’	a-na- <sup>d</sup> 30-BAR : CUSAS 9/399, 3

<sup>102</sup> Besides the logographic writing, note the lack of mimation on the tablet despite the use of the KAM sign on the envelope, suggesting perhaps we should read *kam* as *ka<sub>13</sub>*; however, elsewhere in the texts mimation is explicit, so it is difficult to draw generalizations regarding mimation for the texts.



<b>Arad-Ulmaššitum</b> “Servant of Ulmaššitum”	IR <sub>3</sub> - <sup>d</sup> UL.MAŠ-tum : CUSAS 9/444, 35	IR <sub>3</sub> -ur-maš-ši-ti : CUSAS 9/447, 9
<b>Ardamašši</b> meaning unclear, presumably from <i>ardu</i> “servant”	ar-da-ma-aš-ši : CUSAS 9/407, 36	IR <sub>3</sub> -da-ma-aš-ši : CUSAS 9/375, 13
<b>Ea-rabi</b> “Ea is great”	e <sub>2</sub> -a-ra-bi : CUSAS 9/447, 19	e <sub>2</sub> -a-GAL : CUSAS 9/432, 9
<b>Ili-ahī-iddinam</b> “My god has given my brother to me”	i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam : CUSAS 9/415, 14	i <sub>3</sub> -li <sub>2</sub> -a-hi-SUM : CUSAS 9/415, 30
<b>Ili-iddinam</b> “My god has given to me”	i <sub>3</sub> -li <sub>2</sub> -i-din-nam : CUSAS 9/402, 11	i <sub>3</sub> -li <sub>2</sub> -SUM : CUSAS 9/371, 32
<b>Nūr-Ea-šarrum</b> “Light of Ea-the-king”	nu-ur <sub>2</sub> -e <sub>2</sub> -a-šar-rum : CUSAS 9/437, 13	nu-ur <sub>2</sub> -e <sub>2</sub> -a-LUGAL : CUSAS 9/385, 10
<b>Nūr-ilišu</b> “Light of his god”	<sup>m</sup> nu-ur <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub> -šu : CUSAS 9/322, 5	nu-ur <sub>2</sub> -DINGIR-šu? : CUSAS 9/415, 7
<b>Nūr-Ištar</b> “Light of Ištar”	nu-ur <sub>2</sub> -iš <sub>8</sub> -tar <sub>2</sub> : CUSAS 9/423, 15	nu-ur <sub>2</sub> - <sup>d</sup> INANA : CUSAS 9/447, 23
<b>Sîn-nādin-šumi</b> “Sîn is the giver of the name”	<sup>d</sup> 30-na-din-šu-mi : CUSAS 9/384, 6	<sup>d</sup> 30-SUM-MU : CUSAS 9/385, 1
<b>Sîn-rabi</b> “Sîn is great”	<sup>d</sup> 30- <sup>r</sup> ra-bi <sup>1</sup> : CUSAS 9/384, 27	<sup>d</sup> 30-GAL : CUSAS 9/400, 11’
<b>Sîn-usuh-pilta/u</b> “Sîn, remove the insult!”	[ <sup>d</sup> ]30-u <sub>2</sub> -us-uh-pil-ta : CUSAS 9/393, 18	<sup>d</sup> 30-LA-pil-tum : CUSAS 9/91, 4

<b>Šābī-(E)-Ulmaš</b> “Soldiers of (E-)Ulmaš”	ša-bi-E <sub>2</sub> .UL.MAŠ : CUSAS 9/191, 2	ERIN <sub>2</sub> .MEŠ-E <sub>2</sub> .UL.MAŠ : CUSAS 9/193, 2
<b>Ša-ili-banā</b> “Those of the god are good”	ša-i <sub>3</sub> -li <sub>2</sub> -ba-na-a : CUSAS 9/402, 13	ša-DINGIR-ba-na-a : CUSAS 9/448, 21
<b>Šēp-Adad</b> “Foot of Adad”	ʿše?-ep <sup>1</sup> - <sup>d</sup> ADAD : CUSAS 9/411, 13	GIR <sub>3</sub> - <sup>d</sup> ADAD : CUSAS 9/381, 7
<b>Šumu-libši</b> “May the name exist”	šu-mu-lib-ši : CUSAS 9/387, 11	MU-lib-ši : CUSAS 9/385, 4
<b>Uššur-ana-Šamaš</b> “He is released for Šamaš”	uš-šu-ur-a-na- <sup>d</sup> UTU : CUSAS 9/377, 4	BAR-a-na- <sup>d</sup> UTU : CUSAS 9/377, 29

Another avenue to pursue for evidence that names were lexically transparent is to look at the formation of hypocoristic names in the texts. Hypocoristic Akkadian PNs in the CUSAS 9 texts are typically formed with *-ya*, *-yatum*, *-ya’utum*, and similar suffixes. These suffixes usually occur at a word boundary, leaving a single clear lexeme before the suffix. Examples include **Šuhāriya** (*šu<sub>2</sub>-ha-ri-ia*) from *šuhāru* “child,” **Ahīyatum** (*a-hi-ia-tum*) from *ahī* “my brother,” and **Apilya’utum** (*a-pil-ia-u<sub>2</sub>-tum*) from *aplu* “heir.” Names also appear in shortened forms without a suffix, such as **Ibni** (*ib-ni*) “He made” and **Qīšti** (*qi<sub>2</sub>-iš-ti*) “Gift,” though it is not clear if these are to be considered complete names or shortened forms of longer names; compare the current popularity in the US of given names such as Kate and Alex, which originally derived from longer names (Katelyn and Alexander/Alexandra).

Hypocoristics may also allow us glimpses of how non-Akkadian names were—or were not—understood. A good example is the PN **Tešši** (*te-eš-ši*), which seems to be a shortened form of the Hurrian PN **Teššib-ibri** “Teššib is lord,” but note that the shortened form does not include the complete

divine name. This perhaps could be contrasted with the Elamite(?) PN **Atta** (*at-ta*), which may be a shortened form of the PN **Atta-hater** (*at-ta-ha-te-er*), which probably contains the Elamite word *atta* “father.”

### *Socio-onomastic Analysis*

Having established that names in the CUSAS 9 texts bore a denotative meaning to the scribes who wrote the texts, and emphasizing again that this observation does not exclude the names having also had connotative meanings, we can proceed now to explore what the preserved names can or cannot tell us about Sealand I society. In the short amount of time in which the CUSAS 9 texts have been available to scholars, the primary way in which the names have been approached in this way is by trying to use the names to understand the ethnic and/or linguistic landscape of southern Mesopotamia at this time.

Of course, the identification of presumed ethnicity in the ancient world is a fraught enterprise. Archaeologists have long struggled with the “pots and peoples” problems, in which a “culture” is identified by its material remains. Language use has been another popular avenue, though equally challenging. In a historical environment where only written language remains, and almost exclusively only the dominant ones at that, ethnic and linguistic variation risks being lost in the sea of Akkadian and Sumerian texts. An additional difficulty is that ethnicity is at its core a perceived difference by individuals and groups in their historical and cultural context.<sup>103</sup> Any ethnic divisions and definitions we make run the risk of being mere modern impositions, rather than reflecting actual circumstances in day-to-day Mesopotamia.

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<sup>103</sup> See, for example, the discussions in van Soldt (ed.) 2002 *Ethnicity in Ancient Mesopotamia* (RAI 48).

The difficulties in analyzing the “ethnic” identity of any individual in the CUSAS 9 texts are manifold. Although there is plenty of evidence for native Mesopotamian distinctions between population groups, the criteria by which those groups are defined are rarely made explicit; one exception may perhaps be the text “The Marriage of Martu,” a text which itself is mired with interpretive difficulties.<sup>104</sup> It is unclear if distinctions between populations, such as Kassites, Elamites, Hurrians, Amorites, etc. are best understood as ethnic, linguistic, cultural, or in all likelihood some mix of these and other factors. Therefore, even a relatively straightforward identification like <sup>lu2</sup>ELAM.MA “Elamite” in the texts leaves us with more questions than answers. Was the man an Elamite speaker? Ethnically Elamite? A visiting individual from the land of Elam? All we can know for certain is that the person in question was perceived to be a member of a group described as “Elamite” by those writing the CUSAS 9 texts.

Further complicating the matter is the nature of our sources. For the CUSAS 9 tablets, all the available texts are in Akkadian, and therefore they are colored by the perceptions of those writing the documents in that language. In this period Akkadian functioned as a lingua franca, meaning the fact that the texts were written in Akkadian tells us very little about the identity of those writing the texts, except perhaps they were trained in a Mesopotamian archival tradition, rather than, for example, an Elamite archival tradition.

Perhaps the best evidence left to us, therefore, is the language used in personal names. Naming practices are often conservative. While creativity is a hallmark of onomastics, that creativity is typically bounded within cultural conventions. The act of naming is also an act of identity affirmation (for the name-giver) and an act of identity creation (for the name-receiver). Names are frequently chosen to

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<sup>104</sup> For an edition of the text and discussion of its numerous difficulties, see Kramer 1990 “The Marriage of Martu” in Klein and Skaist (ed) *Bar-Ilan Studies in Assyriology Dedicated to Pinhas Artzi*, 11–27 (with Klein, 25–27), Klein 1993 “Additional Notes to ‘The Marriage of Martu’ in *kinattūtu ša dārāti* (Fs Kutscher), 93–106, and Klein 1997 “The God Martu in Sumerian Literature” in *Sumerian Gods and Their Representations*, 99–116.

intentionally reflect a perceived group identity,<sup>105</sup> be it familial, ethnic, linguistic, racial, religious, or otherwise. In a political environment in flux, particularly one that seems linked to widespread demographic change like that of southern Mesopotamia during the middle of the second millennium BC, it seems reasonable to suggest that name-givers may have considered linguistic and ethnic markers in names to be an especially salient factor in the choice of names, perhaps to affirm a particular identity with the old (Amorite) or potentially incoming (Kassite, Elamite) ruling powers.

### *Previous Research*

In her initial publication of the CUSAS 9 texts, Stephanie Dalley mostly limits her discussion of ethnicity and language to the language of the personal names. Dalley argues that Sumerian was neither the spoken nor main administrative language for the texts and was only rarely attested for personal names, the bearers of which she argues were members of the elite (2009, 13). She notes that the overwhelming number of the personal names were in Akkadian, “then at least 25 Elamite ones, about 10 Kassite ones, and only one definitely Hurrian” (13), also noting that “very few if any personal name components may be Amorite linguistically” (13) and that “no hybrid Kassite-Akkadian names have been identified, nor Assyrian / Mittanian names” (13).<sup>106</sup> Dalley also observes that when the “foreign deities” Anzak, Igišta, Manzât, and Yau appear in personal names,<sup>107</sup> they always appear with Akkadian verbal and nominal elements “showing that they had achieved a certain degree of local assimilation” (3).

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<sup>105</sup> See Alhaug and Saarelma 2017 “Naming of children in Finnish and Finnish-Norwegian families in Norway” in *Socio-onomastics*, 69–91 for an example of modern identity negotiation highlighting the complexity of naming in a multi-lingual/cultural society.

<sup>106</sup> Dalley leaves unstated her criteria for dividing names into these groups; presumably she classifies them mainly by linguistic grounds, but several distinctions (such as what defines a “Mittani” name) remain unclear.

<sup>107</sup> While Dalley considers the element *ya’u* as a divine name, the interpretation preferred here is to understand *ya’u* as a hypocoristic suffix paralleling other similar suffixes that appear in these texts, including *ya’utum*, *yatum*, and the like. For a further discussion of *ya’u* in the Sealand I texts as a hypocoristic, see Zadok 2014, 229–232 and *Aradya’u* in Appendix 1.

To date the only complete study of linguistic and ethnic groups in the Sealand I period is Ran Zadok's 2014 *Tel Aviv* article "On Population Groups in the Documents from the Time of the First Sealand Dynasty," in which he categorizes the various groups from the CUSAS 9 texts principally by personal names. Although his total counts for different groups differ in detail from Dalley's—not surprisingly, given the number of variant spellings in the texts—, his general distribution of names correspond well with those of Dalley.

Although Zadok does not make his methodology explicit, his designations of population groups seem to be based on two factors: the language of the name and the ethnic/geographic affiliation of the name's theophoric element—for example, Zadok treats the PN *Atkal-ana-Šimut* "I trust in Šimut" as an Elamite name because of the theophoric element, rather than Akkadian based on the verb *takālu* (Zadok 2014, 226).

Zadok identifies 16 Elamites in the texts; 8 are helpfully described as <sup>lu2</sup>ELAM.MA in CUSAS 9, and the other 8 he identifies based on the language of their names (Zadok 2014, 224-225). Additionally, he discusses 12 "hybrid" names—that is, names with an Elamite deity and an Akkadian predicate (226). Zadok observes that many individuals with Elamite elements to their names have Akkadian patronymics, though he argues that "this does not necessarily prove that they belong to the second generation of immigrants to the Sealand" on the basis of Akkadian names being common in contemporary Susa and the surrounding areas (226).

There is only one individual whom Zadok considers to be explicitly Kassite: <sup>f</sup>*Sa-am-ha-ri-[tum]*, which he states is a gentilic of the Kassite *Samharu/Šanhara* tribe (2014, 226-227). He identifies a further 14 individual Kassite names, with 3 additional "doubtful" names (227-228).

Zadok states that "West Semitic (Amorite) names are not recorded in documents from the Sealand" (2014, 227), though see below.

Hurrians are represented by three personal names, according to Zadok (2014, 228), while Dilmunites are represented by five (229).

These analyses by Dalley and Zadok have shown that there are clear differences in naming practices between linguistic/ethnic of the Sealand I. As such, we will begin our socio-onomastic analysis of the CUSAS 9 names there, after first briefly discussing how the corpus was organized for the analysis.

### *A Note on Numbers*

The following analyses are based on an estimated 845 minimum number of individuals (MNI) that appear in the CUSAS 9 texts, out of 2435 attestations. This estimated minimum number of individuals is based on all names that appear complete or nearly complete in the texts, as well as broken names that do not clearly correspond to the complete names.<sup>108</sup> There is clear evidence of homonymy throughout the texts, therefore individuals with different patronymics are treated as separate individuals; e.g., **Arad-Amurru DUMU Kuddu** is treated as a distinct individual from **Arad-Amurru DUMU Inbūša**. Other cases of homonymy are more ambiguous, such as names with variant orthographies. For example, should the names **Ilam-išu** and **Ilam-išum** be considered as a single individual whose name appears two different ways, or as two distinct individuals with similar names?

Likewise, several hypocoristic names only vary slightly, such **Ahīyatum** and **Ahīya’utum** or **Inbiya** and **Inbiya’utum**. Hypocoristic names further complicate the estimated MNI due to the possibility that they could represent shortened forms of names that appear elsewhere in the texts. The name **Ahīya’utum** may be a hypocoristic for **Ahī-illikam**, both of which appear in the texts. A shared patronymic would strengthen the possibility that both names referred to the same individual, but

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<sup>108</sup> For example, the individual *ga-ah*-[...] in CUSAS 9/405, 16 is included in the minimum number of individuals because no other name in the texts begins with the sequence *ga-ah*.

unfortunately unambiguous examples of such shared patronymics between hypocoristic and non-hypocoristic names are not found in the CUSAS 9 texts.<sup>109</sup> A shared patronymic is also no guarantee that the two names belong to same individual; conceivably one individual may go by a hypocoristic specifically *because* of having a shared patronymic with another individual. Frequently when two individuals share given names in the same social group, one or both may choose to use a hypocoristic name in order to reduce ambiguity (e.g., in a group of three “Katelyns” one may go by “Katelyn,” one by “Kate,” and the other “Katie”).

The approach taken here is to treat any variation in orthography or patronymics as distinct names belonging to unique individuals; therefore, each example above refers to two different and distinct individuals who both are included in the estimated minimum number of individuals. It should be recognized that this approach is fairly arbitrary and likely overcounts the number of distinct individuals (e.g., *Inbiya* and *Inbiya’utum* are likely the same individual). However, this is likely somewhat mitigated by other cases of unrecognized homonymy. For example, the name *Arad-Amurru* occurs 26 times in the CUSAS 9 texts but only twice with a patronym, both of which are different (*Kuddu* and *Inbūša* in CUSAS 9/384, 9 and 428, 14, respectively). The name is therefore included twice in the estimated minimum number of individuals, but there may be multiple other individuals named *Arad-Amurru* who are not included in the MNI due to their name not having been recorded with a patronym.

## Names by Language

In this section, the names of the 845 estimated minimum number of individuals of the CUSAS 9 texts will first be discussed by the language of the name. Specifically, the language of the non-

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<sup>109</sup> In a related situation, an *Abi-ili* appears as the son of *Inbiya* in one text (CUSAS 9/376, 5’) and as the son of *Inbiya’utum* in another (CUSAS 9/413, 30). In both cases the father has a hypocoristic name from *inbu* “fruit”; should they therefore be considered the same individual?



theophoric name elements will be considered. Secondly, the potential linguistic/ethnic/regional affiliation of the deities in the names will be briefly discussed, particularly in light of the language of the rest of the name (for example, whether only “Mesopotamian” deities appear in Akkadian names; what about Kassite, Elamite, etc.?). For further discussion of the specific theophoric elements, see the preceding chapter.

The overwhelming majority of the personal names from the CUSAS 9 corpus are in Akkadian: 608 of 845 names, or 72.0% of the names. An additional 22 names (2.6%) are likely in Akkadian, but are either too damaged (e.g., *Arad-ūm...*) or have unclear etymologies (e.g., *Ahī-illutum?*). Names range from individual nouns, verbs, and adjectives, such as *Gubbuhu* “Bald” and *Ibni* “He made,” to longer complete phrases such as *Ilī-ahī-iddinam* “My god has given my brother to me” and *Ina-nūr-Šamaš-lūši* “May I go forth in the light of Šamaš.” Hypocoristics are also frequent, particularly with the suffixes *-yatum* and *-ya’utum*, e.g., *Ahīyatum* and *Ahīya’utum*, both from the noun *ahī* “my brother.”

The next most well-attested language for CUSAS 9 personal names is Kassite, with 23 names or 2.7% of the corpus. An additional three names (0.3%) may tentatively be identified as Kassite.<sup>110</sup> However, there is a wide array of orthographies attested for similar name elements, such as *bu-u<sub>2</sub>-na*, *bu-un-na*, *bu-ur-na*, and *bu-ur-ra* for Kassite *burna* “charge.”<sup>111</sup> It is unclear if these should each be considered unique names and individuals, or if they reflect the difficulties of scribes for rendering this Kassite word—for example, do the names *Būna-Sah*, *Burna-Sah*, and *Burra-Sah* belong to three (or more) distinct individuals, or are these all three renderings of the same individual’s name? None of these individuals appear in the same text, perhaps lending support to considering them as a single name. At the very least, it seems there was less standardized orthography for Kassite names than

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<sup>110</sup> *Buragindar*, *Indaš*, and *Šuhutki*. For the latter two, see the discussion in Zadok 2014, 228. *Buragindar* is placed here based on the number of Kassite names beginning with *burra*, *burna*, etc.

<sup>111</sup> Following Hölscher 1996, 56–57, where she translates “Schützling.”

Akkadian ones. Sah and Harbe/at are the most popular deities attested in Kassite names. Most Kassite names are either a single element, such as **Hašmar** “Falcon,” or two elements, such as **Burna-Sah** “Charge of Sah.” Due to the current relatively limited knowledge of Kassite, the lexical meaning of several Kassite of names remains unclear.

A small but notable minority of the personal names in the CUSAS 9 texts are Elamite; 13 names in the corpus, or 1.5% are in the Elamite language. An additional 10 names (1.2%) are tentatively designated as Elamite. Additionally, within these texts, 7 individuals are explicitly designated as <sup>lu2</sup>ELAM.MA “Elamite”; Elamites are the only linguistic/ethnic group that are identified in this way in the CUSAS 9 texts. While five of the individuals designated as “Elamite” unsurprisingly have Elamite-language names<sup>112</sup>—although some are tentative—two individuals have entirely Akkadian names: **Abu-waqar** “The father is precious” and **Puzur-Ištar** “Shelter of Ištar.” The lexical meaning of many of the Elamite names remain unclear, though individual elements can be identified, such as *iki* “brother” in the name **Igi-hater** (following Zadok 2014, 225).

Ten names in the CUSAS 9 texts, or 1.2%, appear to be Sumerian, along with an additional tentative Sumerian name (0.1%). However, several of these names pose difficulties. **Ur-Bau** “Dog of Bau” and **Nanna-mansum** “Nanna has given me” follow common Sumerian name forms and they find their parallels in the Akkadians names *Arad-DN* “Servant of DN” and *DN-iddinam* “DN has given me.” Due to these parallels, it is not entirely clear if these names should be treated as Sumerian names or as logographic writings of their Akkadian equivalents. In favor of reading the names as Sumerian is the patronymic pair **Iddin-Adad** DUMU **Iškur-mansum** in CUSAS 9/411, 5 (*i-din-<sup>d</sup>ADAD* DUMU <sup>d</sup>ADAD-ma-<sup>r</sup>an?-sum?); both of which translate to “Adad gave”), which suggests a distinction is being made by the scribe. Other Sumerian names are less straight-forward. One probably does not represent an individual

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<sup>112</sup> *Atta-hater, Dazzari...?, Ikku’a, Kuti-Lahurašer, and Šannarišādi*

at all, but rather offerings to a previous king (*Lugal-giparesi*). Others do not well reflect Sumerian grammar or naming practices and may be artificial logograms, such as the name *dumu-e<sub>2</sub>-nim-ma-lu-ti* for perhaps *Mār-Enimma-lu-baliṭ* “May the son of the Enimma live” (CUSAS 9/391, 2)<sup>113</sup>. Under this category may also fall the name of the Sealand king *Ayadaragalama* “Father of the clever ibex” (a-a-dara<sub>3</sub>-galam-ma), which is discussed further in the excursus below.

Three individuals in the texts, 0.4%, have a Hurrian name: *Šandi* (unclear) and *Teššib-ibri* “Teššib is lord.” The third name is the hypocoristic *Tešši*. It seems likely that *Tešši* derives from either *Teššib-ibri* or a similar name, and may even be the same individual, but is treated distinctly here. Dalley derives this name from Hurrian *Teššub-ewri* and notes the consistent use of a sandhi writing to spell the name (*te-eš-ši-bi-ib-ri* and similar).<sup>114</sup>

There may be one individual (0.1%) whose name can be understood as West Semitic, possibly Amorite: *Īšâ-nūr-Adad* “The light of Adad came forth” (*i-ša-nu-ur<sub>2</sub>-<sup>d</sup>ADAD*, CUSAS 9/400, i 4). The initial *i*-vowel for expected *u* may reflect a West Semitic cognate of *yašû* for Akkadian *wašû*. For further discussion see the entry for this PN in Appendix 1. Note also the PN *Ammī-ša-ili* “My uncle is of the god,” with West Semitic ‘*ammu*.

151 names in the CUSAS 9 texts (17.9%) are of an unclear linguistic affiliation. Several are simply too poorly preserved to determine what language they may be. Some names appear to follow Akkadian grammatical patterns but with unattested roots or stems (e.g., *Tunnuhu*, compare with *Gubbuhu* “Bald”). Additionally, considering that Kassite and Elamite remain relatively poorly understood, the clear presence of these languages in the name corpus and the presumed origin of the CUSAS 9 texts in southern Mesopotamia near the Susiana plain suggests many of these unclear names may be Elamite or

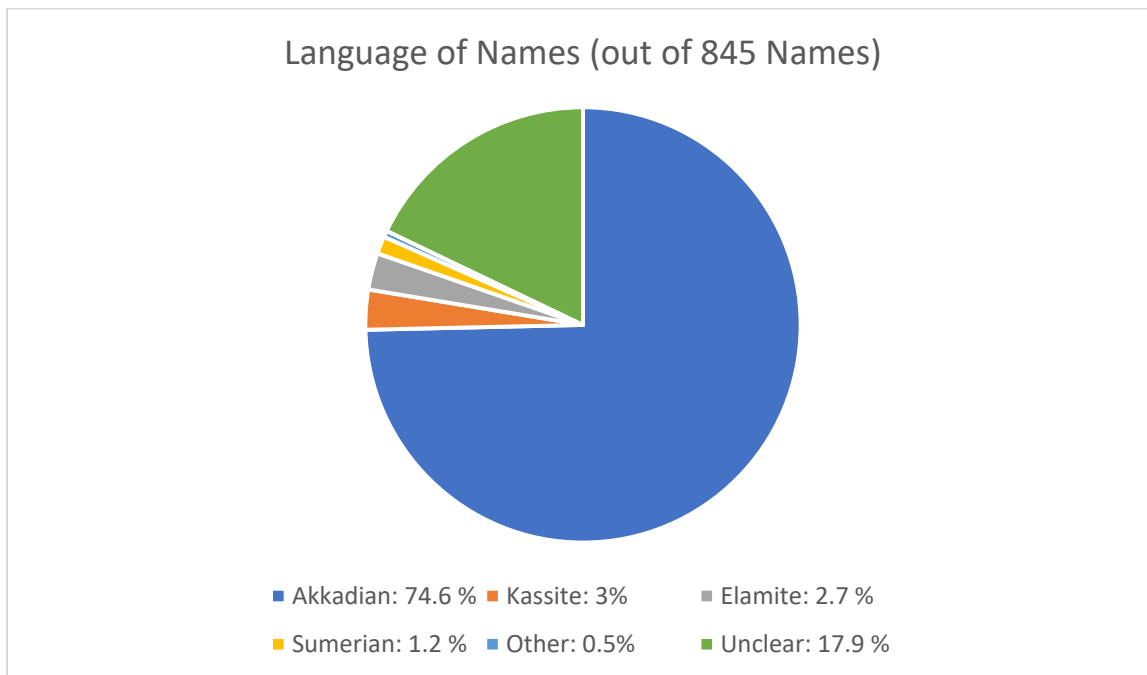
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<sup>113</sup> In Appendix 1 as *Dumu-Enimma-lu-ti*.

<sup>114</sup> Dalley 2009, 20.

Kassite, which would significantly change their relative prominence in the texts. Other personal names are likely to derive from minority languages that are either poorly preserved or have not entered the cuneiform record at all except in personal names, so it is to be expected that the lexical meaning of many names will remain obscure. See Table 3.2 for a visual comparison of the relative prominence of various languages in the CUSAS 9 names.

Table 3.2: Language of Personal Names in CUSAS 9



Given the CUSAS 9 texts' presumed provenance in southern Mesopotamia and their use of Akkadian, the preponderance of Akkadian names is hardly surprising and fits with general practice in Mesopotamia under the Old Babylonian dynasty. Akkadian names should most likely be seen as a reflection of linguistic practice rather than ethnic identity.

The dearth of West Semitic names in the texts, likewise, may reflect a tendency for some groups to choose Akkadian names while retaining other indications of their ethnic identity. West Semitic names as a whole decline towards the end of the Old Babylonian period (Zadok 2014, 232), although the god

Amurru remains prominent into the first millennium. This is reflected in the CUSAS 9 texts, where there is only one or two West Semitic names in the corpus.

Names appearing in one language alongside deities native to regions and cultures that speak a different language are deemed as “hybrid” names by Zadok, which he sees as “evidence for the acculturation, albeit superficial, of Elamites and Kassites to the dominant Mesopotamian milieu” (Zadok 2014, 224). These hybrid names are used by Zadok to identify individuals as belong to the ethnic group from which the deities derive. Hybrid names, such as *Šimut-ilu* “Šimut is the god” and *Atkal-ana-Šimut* “I trusted in Šimut” are particularly important to Zadok’s identification of “Elamite” names—that is, names belonging to individuals identified as Elamite. Complicating the matter further are individuals with fully Akkadian names, such as *Abu-waqar* “The father is precious,” who are nevertheless identified as <sup>lu2</sup>ELAM.MA “Elamite” (or possibly LU<sub>2</sub> ELAM.MA “Man of Elam”). The importance of this designation is unclear. It should be noted that these individuals are the only ones identified with geographic locations in the CUSAS 9 texts (<sup>lu2</sup>GN or DUMU GN). It seems unlikely that the designation <sup>lu2</sup>ELAM.MA is to identify otherwise unidentifiably Elamite individuals, as individuals with purely Elamite names such as *Kuti-Lahurašer* are also identified as “Elamite.” Perhaps the designation is specifically for visitors or recent immigrants to the area from Elam, rather than local ethnic Elamites?

Kassite names, unlike Elamite names, do not seem to have hybrid forms in the CUSAS 9 texts; that is, names with identifiably “Kassite” deities such as Sah and Harbe only appear in Kassite-language names. Perhaps this indicates that Kassite deities had not yet been as fully integrated into the Mesopotamian pantheon as Elamites names, possibly reflecting their relatively new appearance in the region, whereas by this point in history there had already been a long period of contact and cultural exchange between Mesopotamia and Elam, especially in southern Babylonia.

The presence of a few Sumerian names in the corpus is unsurprising. Sumerian names are present in all periods of Mesopotamian history. These individuals should not necessarily be regarded as ethnically Sumerian, but may represent educated elite, or perhaps more conservative individuals. That the Sumerian names should not necessarily be understood as logographic writings of Akkadian names is supported by the patronymic pair *Iddin-Adad* DUMU *Iškur-mansum* (both “Adad gave”), where the scribe is clearly differentiating between the Akkadian and Sumerian name. It should be noted that, unlike several of the Sealand I royal names, most of the Sumerian names in the corpus are relatively common Sumerian PNs attested as early as the Ur III period.

In conclusion, the linguistic diversity of the Sealand I onomasticon shows that while Akkadian names dominated, they were far from universal. There was clearly no prohibition, cultural or otherwise, on names with other linguistic affiliations, especially Kassite or Elamite. The large number of Elamite names and the presence of “hybrid” names with Elamite deities and Akkadian predicates likely reflects the area’s close proximity to Elam, including the power center Susa. These names may indicate a large Elamite population in the area, a strong socio-cultural influence of Elam, or a degree of cultural mixing; or most likely, a combination of the three. The popularity of Kassite names, on the other hand, likely reflects the growing influence of that population group, although it is unclear if this should be understood as strictly a population influx, or perhaps also a move by at least some non-Kassite Mesopotamians to associate themselves with a growing power. The Kassites’ relatively recent integration into Mesopotamia may be reflected in what appears to be a more conservative naming practice, with no hybrid names. However, it is also clear that, given the prevalence of hybrid names and of individuals identified as “Elamite” despite their Akkadian names, the language of names cannot be taken as a simple proxy for ethnicity and that the identities reflected in naming practices are more complex than simple mirrors to ethnic identity. Zadok’s observation mentioned above that many “Elamite” individuals had fathers with Akkadian or hybrid names (2014, 226) suggests patronyms may

allow a better window into these complex identities, and it is to these we will turn after a brief excursus on the names of the Sealand I kings.

### Excursus: The Names of the Sealand I Kings

The names of the eleven or twelve Sealand I kings have been subject to much scholarly discussion due to their unusual character. Our best sources for the kings' names remain later king lists and chronicles—particularly Babylonian King List A and B—and the scribes recording these texts seem to have struggled with both the meaning and orthography of the names, which frequently appear in variant and/or abbreviated forms.<sup>115</sup> Few if any of the Sealand I king names are underserving of comment, and an overview of many of the difficulties can be found in Boivin 2018, 33–42. In the interest of space, discussion here will focus on the three kings whose names are best attested during the Sealand I period and which can be found in the CUSAS 9 texts.

The first name under discussion is that of the sixth Sealand I king, *Gulkišar*. The name is spelled GUL-<sup>r</sup>KI-ŠAR<sub>2</sub> in the so-called “Epic of *Gulkišar*.”<sup>116</sup> The king also appears as part of a divine name from a list of deities in the CUSAS 9 texts, <sup>d</sup>UTU-*a-na*-GUL-KI-ŠAR<sub>2</sub>-*ku-ru-ub* “Šamaš-bless-Gulkišar.”<sup>117</sup> Similar orthographies occur in Babylonian King List B (<sup>m</sup>GUL-KI-ŠAR<sub>2</sub>) and the Synchronic King List (<sup>m</sup>r GUL? <sup>r</sup>-KI-ŠAR<sub>2</sub>?) and an abbreviated form of the name appears in Babylonian King List A as <sup>m</sup>r GUL? <sup>r</sup>-KI.<sup>118</sup> The king also appears in a late glassmaking text as GUL-KI-ŠAR<sub>2</sub>.<sup>119</sup> The name appears to be Sumerian, and Boivin suggests a possible translation “Raider of the totality” from GUL “to destroy” (EPD2) and KI-ŠAR<sub>2</sub>

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<sup>115</sup> See Boivin 208, 34 Table 2 for a useful table outlining the varying orthographies for the Sealand I royal names.

<sup>116</sup> HS 1885+ rev. 21; edition in Zomer 2019, 3–38.

<sup>117</sup> CUSAS 9, 83 15'; edition in Dalley 2009, 81–82.

<sup>118</sup> Boivin 2018, 34.

<sup>119</sup> Oppenheim et al. 1970 *Glass and Glassmaking in Ancient Mesopotamia* 63–64, as cited in Brinkman 1993 *RIA* 8 1/2, 6 s.v. “Meerland”.

“the whole earth; horizon; totality” (EPD2).<sup>120</sup> However, in her edition of “The Epic of *Gulkišar*,” Zomer notes that “the correct Sumerian rendering would be *ki.šar+gul*” (Zomer 2019, 25 fn. 187, *sic*), and suggests that the name may instead be “a regressive rendering from the Akkadian *mu’abbit kiššati*” (ibid.) “Destroyer of everything,” with which the name is equated in a Neo-Assyrian name list.<sup>121</sup> Boivin suggests considering the name to be a programmatic throne name, assumed by *Gulkišar* to celebrate his victories in combat (Boivin 2018, 39–40).

The choice of a Sumerian name is followed by *Gulkišar*’s successors and, according to BKL B, descendants *Pešgaldarameš* and *Ayadaragalama*.<sup>122</sup> These two kings are the best attested in contemporary Sealand I documents, particularly in year names from texts in the CUSAS 9 texts. *Pešgaldarameš* appears in year names from CUSAS 9, 16, 85, and 407 written as PEŠ.GAL-DARA<sub>3</sub>.MEŠ (administrative texts), as well as PEŠ<sub>11</sub>.GAL-DARA<sub>3</sub>.MEŠ in CUSAS 9, 18 (a divinatory text). In later texts, the name appears as <sup>m</sup>PEŠ.GAL<sup>1</sup>-DARA<sub>3</sub>.MEŠ in the Synchronic King List, <sup>m</sup>PEŠ.GAL-DARA<sub>3</sub>.MAŠ in BKL B, and is abbreviated as <sup>m</sup>PEŠ?<sup>1</sup>.GAL in BKL A<sup>123</sup>. The two main deviations in these orthographies are the first element as either PEŠ.GAL or PEŠ<sub>11</sub>.GAL and the second element as either DARA<sub>3</sub>.MEŠ or DARA<sub>3</sub>.MAŠ. The first element, PEŠ.GAL, has been typically understood as meaning either “hero, noble, mighty” on the basis of lexical equivalents of PEŠ.GAL with Akkadian *mamlu* (CAD M/1 s.v. *mamlu*),<sup>124</sup> or more commonly as “heir” based on a lexical equivalent with Akkadian *aplu* (CAD A/2 s.v. *aplu*).<sup>125</sup> The second element, DARA<sub>3</sub>.MEŠ, is typically taken as a variation of DARA<sub>3</sub>.MAŠ “stag” (EPD2, s.v. *durahmaš*). Therefore, the name is usually understood as “Son of the stag,” although Boivin observes

<sup>120</sup> Boivin 2018, 39 with fn. 39. Boivin follows Landsberger 1954: 69 n. 175, though she notes Brinkman’s comment in *RIA* 8 1/2 s.v. “Meerland” that the name may require further study.

<sup>121</sup> VR 44 col. I, line 15 (as cited by Boivin 2018, 40).

<sup>122</sup> Note the Synchronic King List preserves an additional king between *Gulkišar* and *Pešgaldarameš* named <sup>m</sup>DIŠ+U-EN (Brinkman 1993, *RIA* 8 1/2, 7).

<sup>123</sup> As cited in Boivin 2018, 34.

<sup>124</sup> Following Boivin 2018, 40

<sup>125</sup> Following Boivin 2018, 40



that “The mighty one among the ibexes” is also perfectly possible as a translation of the name.<sup>126</sup>

However, both translations require supplying unmarked Sumerian grammatical markers: a genitive AK for the former and a locative A for the latter. It should also be noted that both readings of PEŠ.GAL are relatively rare, late, and dependent on Akkadian lexical equivalences. In Sumerian, PEŠ typically appears without GAL and either means “an offshoot or leaflet (of a date palm)” or “(to be) thick; to thicken” (EPSD2), thus offering the possibility of yet another reading of the name: “The great offshoot is a stag.”

The name of *Ayadaragalama* is also subject to disagreement. In CUSAS 9, the name appears frequently in year names and is invariably written A.A-DARA<sub>3</sub>-GALAM-MA. In BKL B, the name appears as <sup>m</sup>A-DARA<sub>3</sub>-KALAM.MA and in the Synchronic King List it appears as <sup>m</sup>A.A-DARA<sub>3</sub>-KALAM-<sup>r</sup>x<sup>r</sup>. BKL has an abbreviated form <sup>m</sup>A.<sup>r</sup>A?<sup>r</sup>-DARA<sub>3</sub>.<sup>127</sup> Assuming the contemporary Sealand I orthography is correct, the name is typically interpreted as “Son of the clever ibex.”<sup>128</sup> KALAM would then be a later confusion. However, Boivin also notes that the name is equated in the later Neo-Assyrian name list VR 44 with <sup>m</sup>IBILA-<sup>d</sup>e<sub>2</sub>-a-LUGAL-*ma-a-ti* “Son of Ea, king of the land” (Boivin 2018, 40). How exactly the scribe arrived at this equivalence is difficult; Boivin observes that Enki appears as <sup>d</sup>DARA<sub>3</sub>-ABZU in an Old Babylonian hymn from Ur (UET VI 67:52 and 55), but also suggests that it is possible “that the Assyrian scribe equated *a-a* with Ea, and DARA<sub>3</sub> with LUGAL” (Boivin 2018, 40–41), with the logical sequence GALAM → KALAM → *mātum* for the final element. Unfortunately, this interpretation then leaves IBILA “heir” unexplained. Perhaps the initial A was taken as the equivalent of *aplu* “heir,” and from there IBILA; that would also the second A to be read *aya*<sub>2</sub>, which is a phonetic variant of Ea’s name in the first millennium.<sup>129</sup>

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<sup>126</sup> Boivin 2018, 40, taking the MEŠ as written and translating DARA<sub>3</sub> as “ibex.”

<sup>127</sup> Following Boivin 2018, 34.

<sup>128</sup> Boivin 2018, 40; GALAM = “(to be) skillful, elaborate” (EPSD2).

<sup>129</sup> See Parpola in Baker and Radner (ed) 1998, pp. xxiv–xxvii. (*PNAE* vol. 1, no. 1)

From the preceding discussion, it should be clear that royal naming practices in First Dynasty of the Sealand are highly unusual and difficult to interpret, even to the extent of whether they should be understood as properly Sumerian, or as either elaborate logograms or possibly back-formations from Akkadian (e.g., *Gulkišar* from *mu'abbit kiššati*).

### **Names by Patronymic**

As discussed above,<sup>130</sup> naming a child is fundamentally an act of identity-creation, one that affects the name-bearer but even more so reflects the identity of the name-giver. The names given to children often reflect both the values and aspirations of the name-giver. In cultures that value tradition, a common practice is to name a child after a member of the family, typically someone in the ancestral line.<sup>131</sup> Naming after a father or grandfather (paternal or maternal) is frequent for male children, and likewise for the mother or grandmother (paternal or maternal) for female children, although names may also come from other members of the family, such as aunts and uncles.

This phenomenon has been well-documented for various periods of Mesopotamian history. Another common practice is the naming the children of a family with a particular deity, often understood to be a “family god.”<sup>132</sup> It is this theophoric element in names that will be the main focus of this section. In some families, the theophoric element of children’s names corresponds to the relative ranks of deities in the pantheon, such as in a Neo-Babylonian family that consistently named the first son after Marduk, followed by Nabû, Nergal, and possibly Zababa.<sup>133</sup> Although less well-attested or studied, a similar practice may hold among some families for other lexical elements in personal names, such as the verb.

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<sup>130</sup> See discussion under “Theoretical Background.”

<sup>131</sup> See, for example, Lawson 2016 “Personal Naming Systems” in *The Oxford Handbook of Names and Naming*, 169–198 for a survey of various naming systems, many of which include names from the ancestral line.

<sup>132</sup> For example, *Nūr-Amurru* “Light of Amurru” son of *Apil-Amurru* “Heir of Amurru” in CUSAS 9/32, 9.

<sup>133</sup> Baker 2002 “Approaches to Akkadian Name-Giving in First-Millennium BC Mesopotamia,” 9–11.

For this section, all individuals identified by patronyms (e.g., PN<sub>1</sub> DUMU PN<sub>2</sub> or, more rarely, PN<sub>1</sub> DUMU.MUNUS PN<sub>2</sub>) were collected from the CUSAS 9 texts. Based on general naming practices in Mesopotamia, individuals are assumed to be identified by their father’s name (i.e., child DUMU father), except in cases where the texts explicitly record that they are identified by the name of their mother (which is treated separately later in this section).<sup>134</sup> Where the same father and child pair appear in multiple entries in the texts, it has been assumed that the entries refer to the same pair, and therefore each pair has only been counted once. Pairs were only included for this discussion if both names were fully preserved or at least preserved well enough to determine whether both names were theophoric. 223 unique pairings of individual and patronym in the texts fit these criteria, and each of these will be referred to here as a “patronymic pair.” These pairs represent a total of 442 individuals.<sup>135</sup> The total number of pairs may be slightly fewer as a few pairs likely represent the same individuals with slightly different orthographies, such as *Ulmaššitum* DUMU *Ibatum* and *Urmaššiti* DUMU *Ibati*, although they are treated as distinct individuals here.<sup>136</sup>

Of these 223 pairs, 65 of them (29.1%) contain two theophoric elements, i.e., both parent and child have theophoric names. In another 65 pairs (29.1%), the child has a theophoric name while the father does not. In 45 pairs (20.2%), the child does not have a theophoric name while the father does. Lastly, in 48 pairs (21.5%) neither the child nor the father has a theophoric name. In patronymic pairs, 239 individuals (54.1%) have theophoric names and 203 individuals (45.9 %) do not. See Table 3.3 for a visual representation of the relative prominence of theophoric names in patronymic pairs.

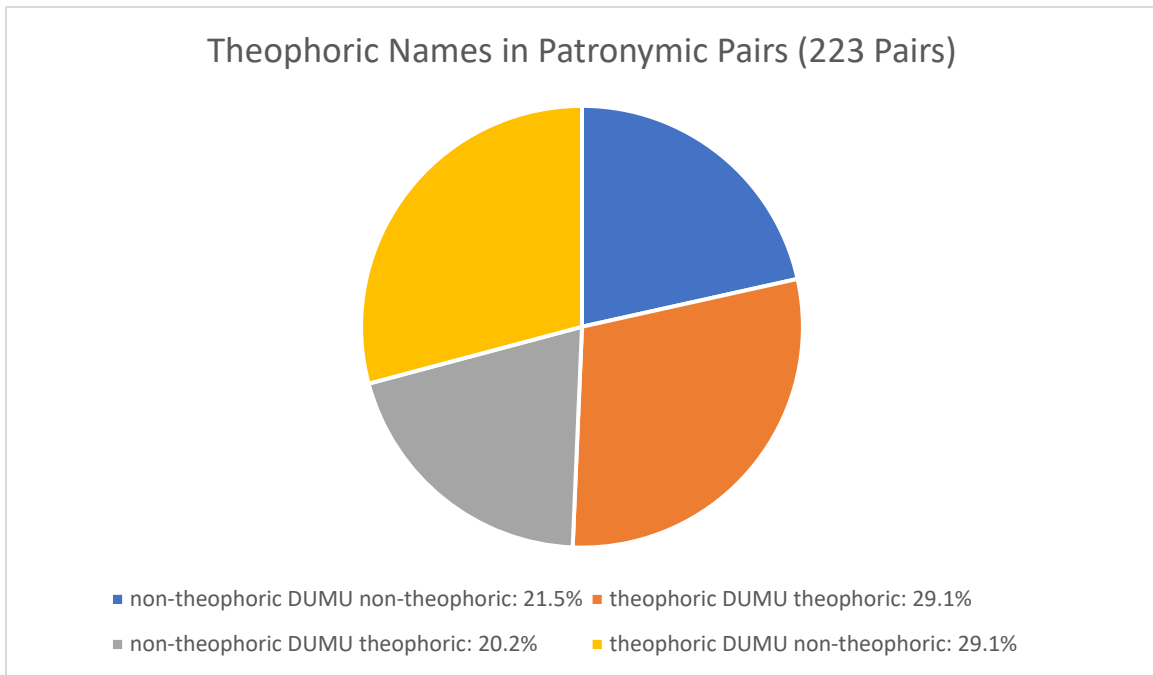
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<sup>134</sup> For the difficulty in determining whether names are male, female, or can be used for multiple genders, see the discussion under “Gender in Personal Names” below. It should be assumed that some individuals under discussion may have been identified by their mother’s name (matronym) without the gender of the name being explicitly recorded.

<sup>135</sup> Four individuals, *Nūrātum*, *Rimum*, *Sarriqum*, and *Šimut-rabi*, are each the father of two individuals and thus appear in two patronymic pairs. See below.

<sup>136</sup> Patronymic pairs offer the strongest evidence in these texts for the same individual possibly appearing under multiple longer and shortened names. For example, see especially the name *Abu-tābu*, which appears as the son of *Šumman-la-iliya* in CUSAS 9/431A (*šum-ma-an-la-i<sub>3</sub>-li<sub>2</sub>-ia*), 12, *Šumma-la-iliya* in 448, 25 (*šum-ma-la-i<sub>3</sub>-li<sub>2</sub>-ia*), and *Šumma* in 407, 26 (*šum-ma*). See also the section “A Note on Numbers” above.

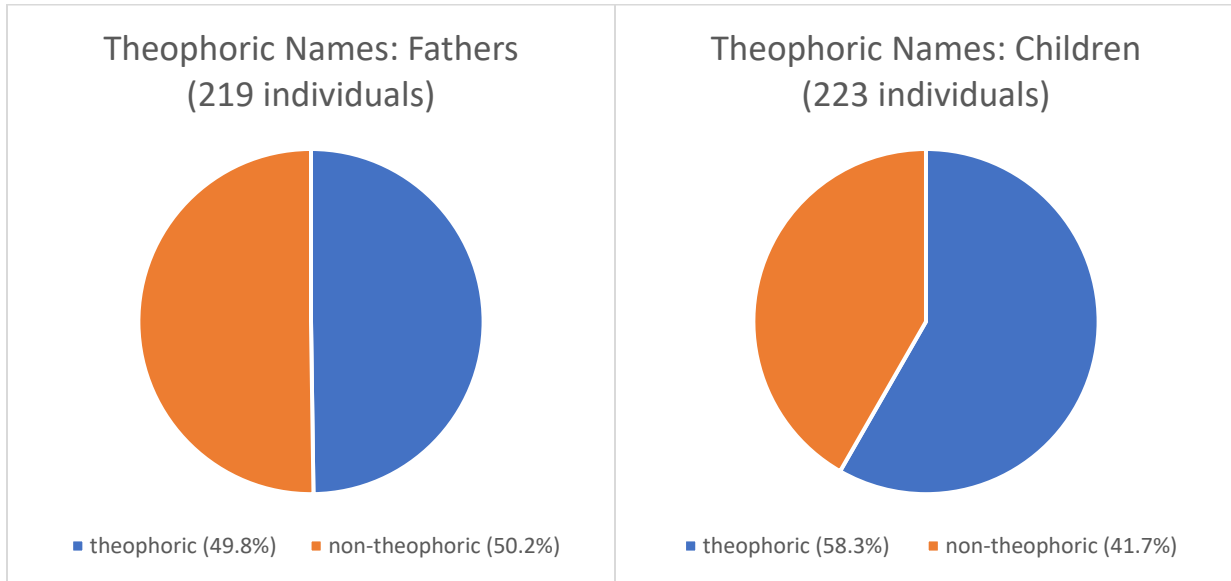
Table 3.3: Theophoric Names in Patronymic Pairs



The percentage of total theophoric to non-theophoric names is not far off from that of the corpus as a whole (47.9% theophoric to 52.1% non-theophoric) and should probably be ascribed to accidents of preservation. It is intriguing to note, however, that 130 (58.3%) of the 223 children named in patronymic pairs have theophoric names, while 93 (41.7%) do not. This is an increase from the patronyms, where 109 (49.8%) of 219 names are theophoric and 110 (50.2%) are not; see Table 3.4 for a visual comparison. In other words, in these texts the children named in a patronymic pair are more likely to have a theophoric name than the previous generation, regardless of whether their father had a theophoric name or not. As discussed in chapter one under “The CUSAS 9 Palatial Archive,” the texts from the CUSAS 9 texts appear to span only about fifteen years, with the vast majority coming from the end of that period (Dalley 2009, 1; Boivin 2018, 14–18), which suggests that the difference in theophoric names between father and child may represent a generational change in naming patterns. It must be emphasized that the date here is limited whether these perceived generational differences are simply a

matter of chance or part of a meaningful trend is unclear from the data available in these texts, but this may provide a fruitful avenue for further research.

Table 3.4: Theophoric Names by Generation



Of the 66 pairs that contain two theophoric elements, 30 pairs contain two named deities—i.e., two deities referred to by name, rather than the nameless *ilu*—, making up 45.5% of the two-theophoric pairs. 12 pairs contain the same theophoric element (18.2% of the two-theophoric pairs and 5.4% of all pairs) and 18 pairs contain different theophoric elements (27.3% of two-theophoric pairs and 8.1% of all pairs). For pairs containing the same theophoric element, *Sîn* is the most popular with 6 pairs, followed by 3 pairs with *EA*, and 1 pair each for *Adad*<sup>137</sup> and *Amurru* (with an additional pair of *Iškur* and *Adad* are considered separate deities, rather than orthographic variants). This order of popularity follows the general popularity of each of these deities in the corpus overall.

Because only about 5% of patronymic pairs across the entire CUSAS 9 corpus share the same deity between parent and child and only 18% of patronymic pairs where both names have a theophoric

<sup>137</sup> Note however the pair *Iddin-Adad* DUMU *Iškur-mansum* in CUSAS 9/411, 5, where the son's name has the Akkadian name of the deity as a theophoric element and the father has the Sumerian name as a theophoric element.

element share the same deity, it does not seem that the theophoric element in the parent's name (or at least the father's, though see the discussion above) is a key deciding element in naming a child. It should also be noted that the matching pairs are in the minority for each of deities in question. Of 39 patronymic pairs with Sîn as one of the elements, only 6 pairs had Sîn as a theophoric element for both father and son (15.38%). Of 19 pairs with Ea as one of the elements, only 3 had it for both (15.79%). Of 9 pairs with Adad as one of the elements, only 1 had it for both (11.11%). And of 18 pairs with Amurru as one of the elements, only 1 had it for both (5.56%).

When the patronymic pairs were studied for matching verbs between parent and child, regardless of conjugation, not a single potential pair was found.<sup>138</sup> The closest patronymic pair that should be considered is **Iddin-Adad** DUMU **Iškur-mansum** (*i-din-<sup>d</sup>ADAD DUMU <sup>d</sup>ADAD-MA.ʽAN?.SUM?*). These names are Akkadian and Sumerian versions, respectively, of the name “The Storm-god has given.” Assuming that these names are not simply orthographic variants, both names express the same sentiment without explicitly containing the same elements.

There are three probable cases of matronymy in the CUSAS 9 texts. One case is fairly broken and only the name of the mother is preserved: [... ] DUMU.MUNUS *Amat-[Amur]ru* (FPN, daughter of “Maid servant of [Amur]ru”).<sup>139</sup> Another potential case is that of **Ištar-rīšat** DUMU.MUNUS **Dahû** (“Ištar rejoices,” daughter of “Pressed”).<sup>140</sup> Although **Dahû** is not explicitly marked with a feminine determinative, the individual is further qualified as *ša iš-ša <sup>d</sup>ADAD*, which Dalley translates as “who (is) the wife(?) of Adad” (Dalley 2009, 79). Assuming this translation is correct, presumably **Dahû** should be

<sup>138</sup> Though note **Sîn-še'me** DUMU **Sîn-išmeanni** (*<sup>m</sup>d30-še-e'-me-e DUMU <sup>d</sup>30-iš-me-an-ni*). However, the root *š'm* is not known for Akkadian and the word remains difficult; perhaps this could be considered a broken spelling for the participle *šēmi* “one who hears”? Note that these two individuals also share the theophoric element Sîn.

<sup>139</sup> CUSAS 9/49, 12–13

<sup>140</sup> CUSAS 9/80, 1–2

properly understood as *Ištar-rīša*'s mother.<sup>141</sup> The final case is that of *Šilli-Adad* DUMU <sup>f</sup>*Kūbi*-[ ... ] (“Shade of Adad”, son of <sup>f</sup>*Kūbi*-[...]).<sup>142</sup> While none of these instances of matronymy are perfectly preserved, there is enough to highlight the variety among them. In the first two cases the child is a daughter and in the third the child is a son. Where preserved, there does not seem to be any correspondence between any of the name elements between parent and child. Unfortunately, with the limited evidence there does not seem much that can be said definitively about matronymy in the CUSAS 9 texts other than its presence. Of course, the possibility should be emphasized that there may be more such cases throughout the texts that elude us due to the lack of explicit gender marking.

As noted above, there are four instances in the CUSAS 9 texts where a father is listed for multiple sons: *Nūrātum* “Lights,” father of *Ilī-erība* “My god as replaced” and *Ubārum* “Guest”;<sup>143</sup> *Rīmum* “Bull,” father of *Ibni-Amurru* “Amurru made” and *Tattaya* (unclear);<sup>144</sup> *Sarriqum* “Speckle-eyed,” father of *Igišta-ilu* “Igišta is the god” and *[Gub]buhu* “Bald”<sup>145</sup>; and *Šimut-rabi* “Šimut is great,” father of *Hablū-banūtum* “The beautiful ones are wronged” and *Ugim-Harbat* (unclear).<sup>146</sup> As with the discussion of matronymy above, what seems most prominent about these names is the sheer diversity among them. No names contain any elements that are also found in that of the other family members, and there is no clear pattern among them. Most of the names are in Akkadian, but note *Šimut-rabi*, who has an Akkadian name with an Elamite deity, has one son whose name is Akkadian (*Hablū-banūtum*) and one son whose name is Kassite (*Ugim-Harbat*), illustrating the complex blending of language, religion, and presumably identity in these texts.

<sup>141</sup> Note, however, that there are over 30 individuals described as PN<sub>1</sub> *ša* PN<sub>2</sub> “PN<sub>1</sub> of PN<sub>2</sub>” throughout the texts, as well as *ša* DN (e.g., *ša* <sup>d</sup>*gu-la* in CUSAS 9/74, 2) and *ša* KA<sub>2</sub>.GAL “of the gate” (CUSAS 9/371, 22). This suggests a better translation might be “*Dahū*, of the wife of Adad,” leaving the individual’s gender ambiguous.

<sup>142</sup> CUSAS 9/105, 16–17. Note <sup>f</sup>*Kūbi*-[...] may be the same name as <sup>f</sup>*Kūbi*-[*ēšir*] from CUSAS 9/372, 12.

<sup>143</sup> CUSAS 9/117, 2–3.

<sup>144</sup> CUSAS 9/449, 38–39.

<sup>145</sup> CUSAS 9/396, 2–3. Note this attestation does not appear in Appendix 1 due to its damaged condition. However, the PN *Gubbuhu* is included.

<sup>146</sup> CUSAS 9/447, 27–28.

From the preceding discussion, it seems that patronymy—naming a child after his or her father—was not widely practiced among the individuals recorded in the CUSAS 9 texts. No individual is recorded having the same name as his or her father; the closest is the limited number of individuals who share a theophoric element with a parent. That said, it should be emphasized that the data available in the texts is limited regarding family members; we rarely have information beyond an individual father-son pair, and additional information is typically limited to one or two siblings. Reconstruction of extended families is impossible. The possibility that individuals are named for members of the family not extant in our texts, such as uncles and aunts, grandparents, or ancestors further removed cannot be discounted. Another possibility is that patronymy was limited to certain individuals, such as a first son, and they may not be present in our texts, although the near complete lack of patronymy suggests that this is probably not the case. It seems more likely that patronymy was simply not a particularly prevalent naming practice, and that other factors were considered more important for naming practices in these texts. Perhaps individuals were named after such factors as concurrence of the birth or conception with festivals to particular deities, or perhaps involvement in other social groups besides the family. Professional groups could be a potential candidate,<sup>147</sup> and it is to that group that we will now turn.

### **Names by Profession**

In the CUSAS 9 corpus, there are 333 mentions of individuals who are described by their profession or by a similar societal role. These 333 mentions can be reduced to 249 unique entries—that is, a unique pairing of an individual and a profession. The corpus does not provide enough data to determine whether different professions appearing with the same personal name represents

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<sup>147</sup> Professional groups have been used together with wealth and education to determine “socio-economic status” in sociolinguistic studies, but see Hudson 1996, 186–190 for treating these as discrete (though connected) factors. Due to the nature of the CUSAS 9 texts, the analysis that follows is limited to solely professional groups.



homonymy (i.e., two individuals sharing the same name with different professions) or instances of a single individual being designated by multiple professions. Likewise, it is difficult to distinguish when two entries of the same personal name and profession indicate the same or different individuals; for the sake of this section, they are treated as a single individual appearing in multiple entries.

Throughout the CUSAS 9 corpus, individuals are typically only given a single identifier, usually either a patronymic or a profession, although occasionally siblings and ethnicities (particularly Elamite) are indicated. The main exception to this is when an individual is described by the GIR<sub>3</sub> sign, which Dalley translates “transporter”; Boivin leaves the term untranslated.<sup>148</sup> The term appears in 47 unique entries, 8 times alongside another profession.<sup>149</sup> It seems likely that the designation GIR<sub>3</sub> was used for an individual either transporting or receiving goods; in either case, the term may indicate a sort of middle-man who is neither the originator or final recipient of the goods, rather than a specific profession. As such, the term will be mostly absent from the following discussion.

Patterns in naming by profession could indicate a range of possibilities. Perhaps individuals who joined a profession would take a new name to fit the profession. If it can be assumed that professions were passed down through families, we would expect to see similar patterns in patronymics as we would in professions, even if individual names were not necessarily picked based on profession. Possible expected patterns in naming would include trends in certain deities for certain professions, such as a preponderance of Gula-names for doctors, Nisaba-names for scribes, Dumuzi-names or perhaps Šakkan-names for shepherds, and the like. Non-theophoric names related to professions are another possibility.

A lack of naming patterns by profession would indicate that professions were not a primary consideration for naming a child. It could also indicate that professions were not necessarily a main

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<sup>148</sup> See particularly Boivin 2018, 144, where she states the GIR<sub>3</sub> official’s “function seems to be on the receiving side and may be related to the use of the animal [being delivered].”

<sup>149</sup> ŠU.I “Barber” (CUSAS 9/120, 3; 136, 6; 133, 8), KU<sub>3</sub>.DIM<sub>2</sub> “Jeweler” (CUSAS 9/456, 5), *ša* dUTU “Of Šamaš” (CUSAS 9/447, 23), DUB.SAR “Scribe” (CUSAS 9/443, 11), and UGULA MU.(MEŠ) “Overseer of Cook(s)” (CUSAS 9/312, 10; 323, 11).

social group for a profession's members—otherwise we might expect to see naming trends among such groups. However, the opposite could also be argued: a lack of easily identifiable trends in naming among the individuals belonging to a particular profession could indicate a conscious choice to avoid having names similar to the names of other individuals of the same profession. A similar practice can be seen today when two individuals with the same given name are part of the same social group (e.g., two Katelyns in the same workplace, sports team, classroom, etc.); often one or both individuals will end up being identified by a nickname to avoid confusion.

### AŠGAB “Leatherworker”

The profession AŠGAB “leatherworker” is by far the best-attested profession in the CUSAS 9 corpus, with 29 attestations and one probable attestation (CUSAS 9/72,5). 22 of those attestations come from a single text, CUSAS 9/381, in which individuals are noted as TAB “partners” of **Šēp-Adad**; if any group would be likely to show professional patterns in naming, this would be an expected one. No fewer than eight different divine names are attested for leatherworker PNs: Amurru (2), Ea (1), Gula (1), Šamaš (3), Šakkan (2), Adad (2), and Šin (1), as well as 4 general *ilu* names. The number of *ilu* and Šamaš names are to be expected given their prominence in the CUSAS 9 corpus as a whole. The number of Šakkan-names is more notable; there are only two Šakkan-names in the corpus, and both of them, **Šakkan-abī** and **Ibbi-Šakkan**, are leatherworkers (though note an **Ibbi-Šakkan** may also be a musician in CUSAS 9/114, 8). Šakkan is known as a god of the steppe and of wild animals, so a connection with leatherworkers may not be coincidental.<sup>150</sup>

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<sup>150</sup> Most leather seems to have been sourced from domestic animals, particular cattle, sheep, and goats. However, there are some textual references to leather from wild pigs, deer, and gazelles; for example, see Stol (1980-1983) “Leder(industrie)” in *RIA* 6, particularly §2 (527–528).

### NAGAR “Carpenter”

The next most common profession in the CUSAS 9 corpus is NAGAR “carpenter” with 19 distinct name-profession pairings, 14 of which come from CUSAS 9/381, the same text from which the majority of AŠGAB “leatherworkers” come from. Four deities appear in the personal names: Adad (2), Ea (2), Šîn (1), Ea (1), as well as three general *ilu* names and one name with the Esagil temple. These deities are the most well-attested in the CUSAS 9 corpus, alongside Šamaš, who does not appear in names with this profession. The Esagil temple’s appearance in a personal name (***Esagil-limmer*** “May the Esagil shine” CUSAS 9/381, 22’) is notable; this is the only appearance of Marduk’s temple in the CUSAS 9 onomasticon. A possible connection between the Esagil and the profession of carpentry is less easy to divine.

### SIPA “Shepherd”

The profession SIPA “shepherd” appears in the CUSAS 9 corpus in 11 distinct name-profession pairs. Three deities appear in the personal names, Šamaš (2), Amurru (1), and Šeriš (1), as well as five *ilu*-names. Šeriš only appears in a single personal name in this corpus (***Šeriš-ilu*** “Šeriš is the god”), which is attested as the name of both a shepherd and a gardener. The deity appears to be a Hurrian one, and is one of a pair of bulls that are believed to pull Teššub’s chariot.<sup>151</sup> The appearance of an apparently Hurrian deity in this period in the far south of Mesopotamia is intriguing; note also the Hurrian PN ***Teššib-ibri*** “Teššib is lord” in this corpus. Also notable is the high percentage of theophoric names

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<sup>151</sup> See Haas (1972–1975) “Hurri, Šeri und” in *RIA* 4, 506–507.

among shepherds: 9 out of 11, most of which are *ilu*-names, compared to the corpus as a whole in which only roughly half the PNs are theophoric.

#### MU “Cook”

10 distinct name-profession pairs in the CUSAS 9 corpus contain the profession MU “cook”; 11 if *Tarībātum* “Replacement,” the UGULA MU(.MEŠ) “overseer of cooks” and GIR<sub>3</sub> official, is included. Deities appearing in names with this profession include Nergal (1), Sîn (1), Ea (1), and Šamaš (1), as well as four *ilu*-names. Nergal is relatively rare in the corpus, appearing in three distinct names, here in the PN *Nergal-abī* “Nergal is my father,” a PN also attested for a gardener. One could imagine an interesting reaction to finding out that the cook is named after a plague god; perhaps the name may have had an apotropaic function? This profession is also notable for its number of theophoric names: 8 out of the 10.

#### ŠU.I “Barber”

ŠU.I “barber” makes up the next most prevalent profession, with 8 PN-profession pairs (9 if *Erību* is two distinct people, one a GIR<sub>3</sub> official and one not). Sîn appears in two PNs and Ištar appears in one; the rest are non-theophoric. It is difficult to find a particular naming pattern with holders of this profession, although three different individuals (*Aradya’u*, *Erību*, and *Sîn-rabi* “Sîn is great”) are mentioned as GIR<sub>3</sub> officials, the most of any profession.

#### KU<sub>3</sub>.DIM<sub>2</sub> “Jeweler”

KU<sub>3</sub>.DIM<sub>2</sub> “jeweler” is attested 8 times in the CUSAS 9 corpus, as well as one LU<sub>2</sub>.KAB.SAR “jeweler.”<sup>152</sup> Five of the jewelers appear in CUSAS 9/381 alongside the leatherworkers and carpenters. The deities appearing in the jewelers’ names are limited to Sîn (2), and Ea (1), as well as two *ilu*-names. One jeweler is also fittingly named **Nūrātum** “Lights,” which may find reflection in the individual’s work.

#### LU<sub>2</sub>.SAG / ša rēši

LU<sub>2</sub>.SAG or *ša rēši* denotes an individual linked to the royal court.<sup>153</sup> 8 individuals are designated as such in the CUSAS 9 corpus, with names incorporating Sîn (2), Ea (2) and *ilu* (1). Two names also include the element *ahu* “brother,” which, while not an uncommon element in CUSAS 9 PNs, is more attested here than in other professions.

#### LU<sub>2</sub>.BULUG<sub>3</sub> “Maltster”

Six individuals in the CUSAS 9 corpus are designated as LU<sub>2</sub>.BULUG<sub>3</sub> “maltster.” Two individuals have *ilu* the theophoric element, and one individual is named for Marduk (**Qīšti-Marduk** “Gift of Marduk”), one of only two Marduk-names in the entire CUSAS corpus. Another maltster has the enigmatic name **Šābī-(E-)Ulmaš** “Soldiers of (E-)Ulmaš”; the E-Ulmaš is a temple name known from Agade and Sippar which is dedicated to a hypostasis of Ištar. This name is one of a pair of PNs with a temple name in the CUSAS 9 corpus; note also **Esagil-limmer** the carpenter above.

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<sup>152</sup> According to EPSD, a KU<sub>3</sub>.DIM<sub>2</sub> is a “gold or silver-smith,” while a KAB.SAR is an “engraver.”

<sup>153</sup> Dalley 2009, 199, citing Dalley’s 2001 review of Mattila 2000 *The King’s Magnates* in *BiOr* 58, columns 197–206.

Overall, it is difficult to find significant patterns for naming practices among by profession in the CUSAS 9 corpus. The strongest trend is the prevalence of theophoric names among shepherds and cooks, although the significance of this is unclear. Note also the Šeriš-name—a Hurrian deity—among the shepherds; possibly this profession may account for finding a Hurrian deity so far south? Also intriguing is the presence of the only two Šakkan-names in the corpus being found among the leatherworkers, perhaps suggesting a respect for the god of (wild) animals among individuals in the profession. Such scant evidence among the various professions must of course be treated with caution, as isolated or pairs of names may also simply be accidents of preservation, rather than indicating any meaningful trend.

### *Gender in Personal Names*

Sex and gender in Mesopotamia and the broader Near East have been a fairly frequent focus of study in recent decades.<sup>154</sup> However, with a few exceptions, this focus has rarely extended to studies of naming practices. Studies exclusively focused on women's names are few and far between; more often, female personal names are treated as an excursus in broader studies on naming practices, as is the case here.

The interplay between biological sex and socially-constructed gender is complex and beyond the scope of this section. For this study, names marked explicitly with the feminine determinative MUNUS are treated as a female personal name (FPN). Names marked with a MUNUS sign may encompass a broad range of sexual and gendered identities; it remains unclear what identities warranted the use of

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<sup>154</sup> Note especially the publications from the ongoing workshop series *Gender, Methodology and the Ancient Near East* (GeMANE), as well as Parpola and Whiting (eds.) 2002 *Sex and Gender in the Ancient Near East* (RAI 47) and Svärd and Garcia-Ventura (ed) 2018 *Studying Gender in the Ancient Near East*.

the feminine determinative, but the explicit use of the determinative by the CUSAS 9 scribes presumably indicate a sexual or gendered distinction that will be followed here.

It is likely that not all FPNs may have been explicitly marked in the CUSAS 9 texts. The name **Ummī-rabāt** (“My mother is great”) is explicitly marked with the feminine determinative in CUSAS 9/410, 36 (*um-mi-ra-ba-at*), while the same name is not marked in CUSAS 9/1, 5 (*um-mi-ra-ba-at*). Unless the second instance should be regarded as a male name—which is not impossible—this should caution us that several more FPNs may be present in the corpus that have not been identified as such.<sup>155</sup>

D.O. Edzard suggests another possibility for determining the gender of a name-bearer in his oft-cited 1962 article, “Ningal-gāmil, Ištar-damqat. Die Genuskongruenz im akkadischen theophoren Personennamen.” He observes that, in sentence-names with a goddess as the subject, the predicative element often matches the gender of the name-bearer, rather than the goddess (113).<sup>156</sup> Grammatical gender does suggest several unmarked FPNs in the CUSAS 9 corpus, such as **Aplatum**<sup>157</sup> and **Šaqāt-eli-ilī**,<sup>158</sup> although these do not have an explicit goddess as their subject. Note also, however, some grammatically male names appear explicitly marked as female, such as **Habil-ahī**.<sup>159</sup> Edzard also acknowledges several exceptions to this rule of gender-congruence, such as the Middle Babylonian Nuzi name *Tarība-Gula*, which is used as both a masculine and a feminine name (120).

It seems clear that while grammatical gender can offer clues to whether some names in the CUSAS 9 corpus may be unmarked feminine names, there are too many ambiguities to be certain about any individual name. Because of this difficulty, names in this section will be divided by gender solely

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<sup>155</sup> Another possibility is that this discrepancy is a product of textual genre: CUSAS 9/410 is a large ledger while Dalley designates CUSAS 9/1 as a “letter-order”.

<sup>156</sup> “Vielmehr neigt das prädikative Element des Satznamens, wenn eine Göttin Subjekt ist, vielen Fällen zur Kongruenz mit dem Genus des Namensträgers.” (113)

<sup>157</sup> *ap-la-tum* “Heiress”; CUSAS 9/420, 17. However, this name may be a hypocoristic.

<sup>158</sup> *ša-qa<sub>2</sub>-at-e-li-il<sub>3</sub>-li<sub>2</sub>* “She is highest of the gods”; CUSAS 9/377, 33. See Stamm 1939, 226, where this name appears with the feminine determinative.

<sup>159</sup> *ha-bil-a-hi* “My brother is wronged”; CUSAS 9/408, 17.

according to whether they are explicitly marked female with the MUNUS determinative. The *Personnenkeil* is too ambiguous to determine whether a name should be considered masculine or whether it is simply marking entries in a list,<sup>160</sup> and therefore will not be treated as a gender marker in these texts. For this study, female personal names marked with a MUNUS will be compared with names that are not explicitly marked for gender.

There are 58 names marked by a feminine determinative in the CUSAS 9 texts (out of 845 names, or 6.9%).<sup>161</sup> As stated above, it should be assumed that there are other female individuals in the texts who are not marked explicitly. Note especially *Dahû* in CUSAS 9/80, 2 who may be described as “of the wife of Adad (*ša iš-ša* <sup>d</sup>ADAD),” and also *Huthut*, who has the feminine determinative in CUSAS 9/406, 1 but not in CUSAS 9/393, 10 (but also note Hölscher 1996, 85 s.v. *Huthut*, which has <sup>m</sup>*Hu-ut-hu-ut*). For the purposes of this analysis, however, only individuals who are marked with the feminine determinative in the texts are considered. There is not enough evidence in the texts to indicate whether any of these names represent more than a single individual—that is, none of the names can be differentiated by their patronymics. Comparisons with the corpus as a whole do take into account proven homonymy, which yields a minimum of 845 individuals. This analysis will also focus mainly on unbroken names and names that are mostly preserved.

In the CUSAS 9 corpus, among the 58 female names, only 15 names, or 25.9%, contain a theophoric element. In contrast, 402 out of the total 845 individuals in the texts contain a theophoric element, or 47.6%. The goddess Ištar is clearly the most popular deity in female names, occurring in six of the theophoric names (40.0% of theophoric female names, 10.3% of all female names). This is in stark contrast to her prevalence in the theophoric names across both genders in the texts, in which she occurs

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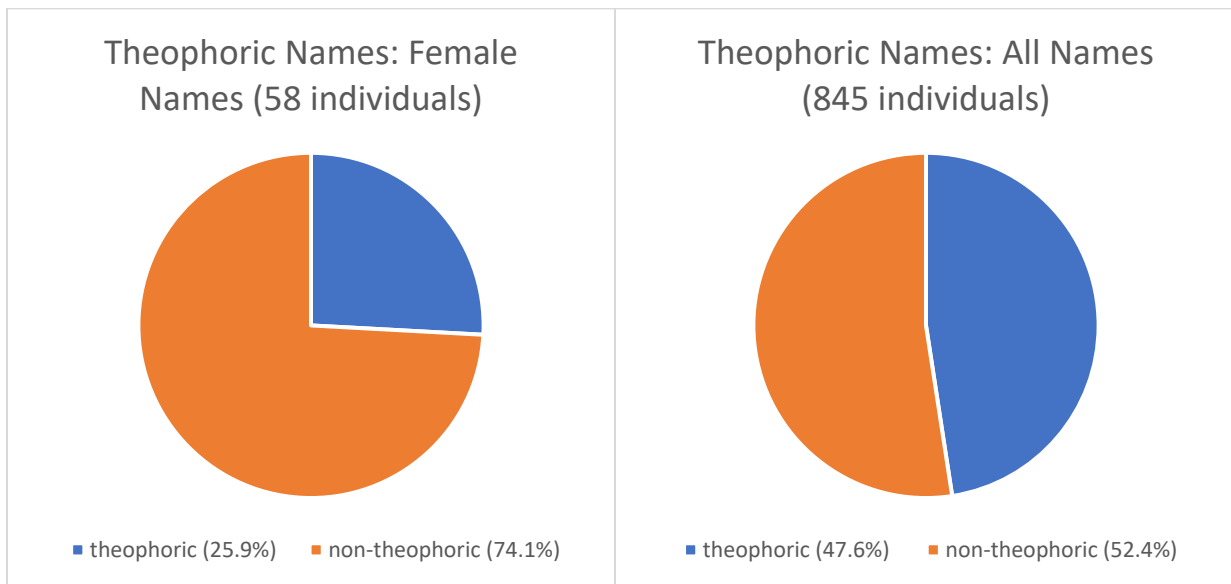
<sup>160</sup> See, for example, CUSAS 9/384 where every PN is preceded by a *Personnenkeil*, including the FPN *Inibšina* (<sup>i</sup>*ni-ib-ši-na* “Their(f) fruit”).

<sup>161</sup> See Appendix 3: Female Personal Names for a list of the female personal names and translations, and Appendix 1: Catalogue of CUSAS 9 Names for transliterations and further information.



14 times out of 405 theophoric names, or a mere 3.5%. Kūbi appears in two names female names, and Ištarān, Manzât, Šimut, and Damgalnunna appear in one female name each. The gender of the deities is evenly split, with three male (Ištarān, Šimut, and Kūbi) and three female deities (Ištar, Manzât, and Damgalnunna). See Table 3.5 for a comparison of theophoric names between female names and the corpus as a whole.

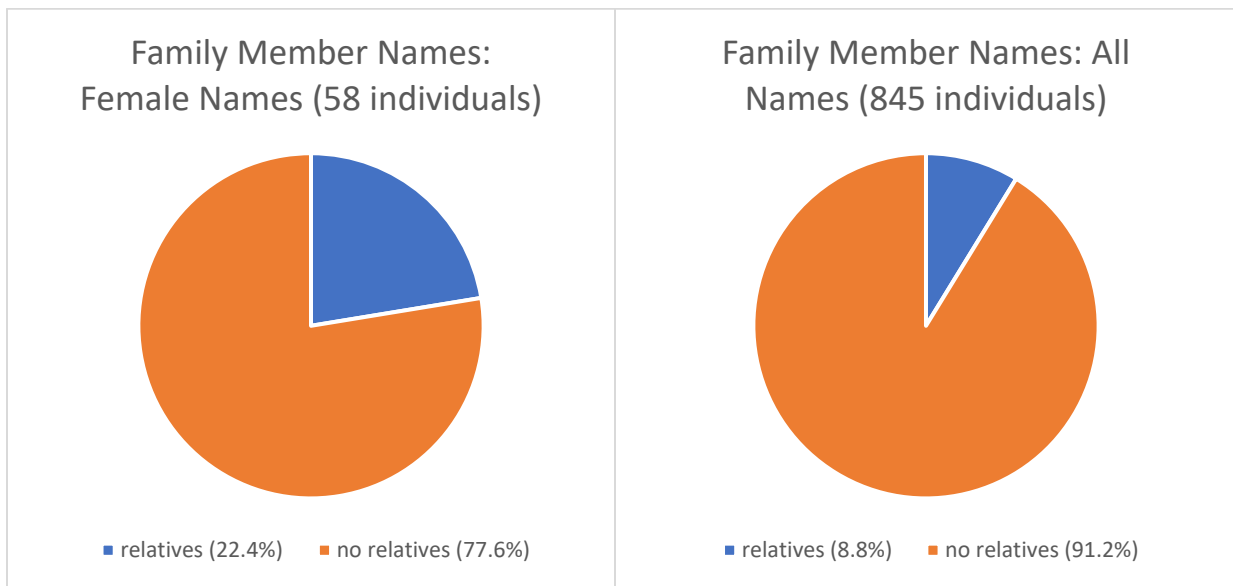
Table 3.5: Theophoric Female Names



Throughout the female names are also a large number of elements referring to relatives, including *ahātu* “sister” (**Ahātani** “Our sister”), *ammu* “uncle” (**Ammī-ša-ili** “My uncle is of the god”), *ahu* “brother” (**Habil-ahī** “My brother is wronged”), and *ummu* “mother” (**Ummī-aqrat** “My mother is precious”). Absent from all of these names is the element *abu* “father,” which is fairly well-attested for presumably male names in the CUSAS 9 texts. Likewise, only one male name is attested with the element *ummu* “mother” (**Ahu-ummišu** “The brother is his mother”). Deities are also invoked in terms of familial relationships, such as **Ahāt-Kūbi** “Sister of Kūbi” and **Ištar-ummī** “Ištar is my mother.”

Including these names, familial terms occur in 13 of the 58 female names (22.4%). This is more than double the rate for the corpus as a whole, which has familial relationships in 74 out of 845 names, or 8.8%.<sup>162</sup> See Table 3.6 for a comparison of relatives in names between female names and the corpus as a whole.

Table 3.6: Relatives in Female Names

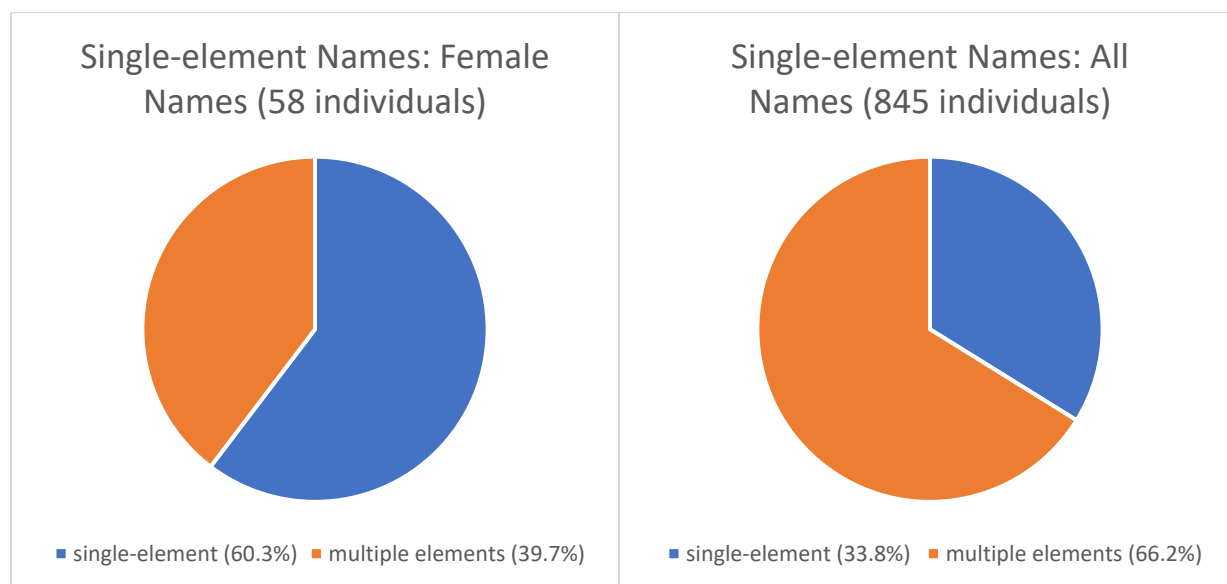


35 of the 58 female names (60.3%) consist of a single word, with or without a suffix. This is again about double the rate for the corpus as a whole, in which 286 out of 738 names, or 33.9%, consist of a single word. However, this number may be lower if some of the unclear names actually consist of multiple elements (such as *Ammudutum*, which may consist of the element *ammum* “uncle” and another element). These 31 names also include presumed hypocoristics, such as *Da* and *Rabât*. These names include nouns with or without suffixes (*Ahāssunu* “Their sister,” *Ishunnatum* “Cluster of grapes”)

<sup>162</sup> Note *aplu* “heir” appears in 8 names and *aplutu* “heiress” appears in 1 name. None of these names have a female determinative, and they are omitted from the discussion here due to the ambiguity of inheritance and familial relations; i.e., are all heirs members of the family?

and adjectives (*Uššurtum* “Released,” *Waqartum* “Precious”). Three notable members of this group are the gentilic names *Nippurītum* “The Nippurian” and *Urukayītum* “Urukean,” as well as the name *Alānītum* “Exile.” Names indicating geographic origin such as these are limited exclusively to feminine personal names in CUSAS 9. While it is not impossible that these are not names at all, but rather descriptions of individuals (i.e., “the woman from Nippur” rather than “The Nippurian”), considering these names are each prefaced by a feminine determinative, it is probable that these are meant to be understood as proper names. See Table 3.7 for a comparison of single-word names between female names and the corpus as a whole.

Table 3.7: Single-word Female Names



The 58 FPNs in CUSAS 9 are distributed over 26 different texts.<sup>163</sup> These span from letter-orders (CUSAS 9/1) to docketts (CUSAS 9/80), receipts (CUSAS 9/123) to flour/grain allocations (CUSAS 9/372), and tax remissions (CUSAS 9/384) to ledgers (CUSAS 9/408). Some texts only contain a single FPN (e.g.,

<sup>163</sup> CUSAS 9/1, 80, 123, 372, 374, 375, 376, 377, 384, 393, 406, 408, 409, 410, 415, 418, 420(?), 422, 424, 431A, 434, 439, 442, 444, 450, and BC 232 (located in CUSAS 9 between texts 15 and 16). See also CUSAS 9/150, for which Dalley notes “the names may all be female.” Also, CUSAS 9/436, which has many broken female PNs.

CUSAS 9/375, an allocation-list which has one FPN among about 60 total PNs), while others contain solely FPNs (CUSAS 9/372, an allocation of flour “which the servant-girls of the palace received,” which contains 14 FPNs). In these texts, it is difficult to differentiate between the quantities associated with FPNs from those of their male counterparts, suggesting that gender was not a significant metric determining how much of a commodity was received by an individual.

There is a group of four texts, CUSAS 9/418, 422, 424, and 436, that should be considered together. All four texts have nearly identical lists of names (see Table 3.8), the majority of which are female. The headings of CUSAS 9/422, 424, and 436 read “Flour, *iškaru*-quota of guard(s), delivery to the palace,”<sup>164</sup> while CUSAS 9/418’s heading reads “Flour for meals, best flour, *biltu*-tax(?), second-best flour, barley received, list.”<sup>165</sup> See Table 3.8 for a comparison of the names in these texts. In contrast with the texts mentioned in the preceding paragraph, in these texts the names preceded by a feminine determinative receive less than those that are not preceded by the feminine determinative (i.e., the women receive less than the men), with one exception: **Amat-Šimut** (<sup>i</sup>GEME<sub>2</sub>-<sup>d</sup>ši-*mu-ut*) in all but CUSAS 9/436 receives nearly equal or greater allocations than her male counterparts. This greater allocation suggests **Amat-Šimut** may have had a higher status or a supervisory role. In CUSAS 9/418, **Amat-Šimut** is listed as the recipient at the end of the text.

Table 3.8: Personal Names in CUSAS 9/418, 422, 424, and 436

CUSAS 9/418	CUSAS 9/422	CUSAS 9/424	CUSAS 9/436
<i>da-a-a-an</i> -DINGIR	<i>at-ta</i> -DINGIR- <i>lam-ma</i>	<i>a-ta-na-ah</i> - <sup>d</sup> UTU	<sup>r</sup> <i>at?-ta?</i> -[DINGIR- <i>lam-ma</i> ]

<sup>164</sup> (ZI<sub>3</sub>.DA EŠ<sub>2</sub>.GAR EN.NU.UN.HI.A MU.DU *a-na* E<sub>2</sub>.GAL; Dalley’s translation).

<sup>165</sup> (ZID<sub>2</sub> KIN/SIG ZID<sub>2</sub>.SAG GU<sub>2</sub>? ZID<sub>2</sub>.UŠ ŠE ŠU./TI.A MU.BI.IM; Dalley’s translation).

<i>a-ta-na-ah-i<sub>3</sub>-li<sub>2</sub></i>	<i>da-a-a-an-DINGIR</i>	<i>at-ta-DINGIR-lam-ma</i>	<i>da-a-a-[an-DINGIR]</i> <sup>166</sup>
<i>at-ta-DINGIR-lam-ma</i>	<i>a-ta-na-ah-dUTU</i>	<i>da-a-a-an-DINGIR-lum</i>	<sup>f</sup> GEME <sub>2</sub> - <sup>d</sup> [ <i>ši-mu-ut</i> ]
<sup>f</sup> <i>am-mi-ša?-DINGIR?</i>	<sup>f</sup> GEME <sub>2</sub> - <sup>d</sup> <i>ši-mu-ut</i>	<i>u<sub>4</sub>-ma-a-a-u<sub>2</sub>-<sup>r</sup>tum<sup>ˆ</sup></i>	<sup>f</sup> <i>a-la-ni-[tum]</i>
<sup>f</sup> <i>a-la-ni-[tum]</i>	<sup>f</sup> <i>wa-qar-tum</i>	<sup>f</sup> GEME <sub>2</sub> - <sup>d</sup> <i>ši-mu-ut</i>	<sup>f</sup> <i>u<sub>4</sub>-ma-a-<sup>r</sup>a<sup>ˆ</sup>-[u<sub>2</sub>-tum]</i>
<sup>f</sup> GEME <sub>2</sub> ? <sup>ˆ</sup> - <sup>d</sup> [ <i>ši-mu-ut?</i> ]	<sup>f</sup> <i>a-la-ni-tum</i>	<sup>f</sup> <i>wa-qar-tum</i>	<sup>f</sup> <i>wa-qar-[tum]</i>
<sup>f</sup> [ ... ]	<sup>f</sup> <i>am-mu-du-tum?</i>	<sup>f</sup> <i>a-la-ni-tum</i>	<sup>f</sup> <i>am?-mi?<sup>ˆ</sup>-[ša-DINGIR?]</i>
[ ... ]	<sup>f</sup> <i>a-ha-tu-um</i>	<sup>f</sup> <i>a-ha-tu</i>	<sup>f</sup> <i>a-ha<sup>ˆ</sup>-[tu]</i>
<sup>f</sup> <i>uš?-[ ... ]</i>	<sup>f</sup> <i>i-na-ša-me-ri-ša-at</i>	<sup>f</sup> <i>am-mu-du-tum?</i>	<sup>f</sup> [ ... ]
<sup>f</sup> <i>a-ha-tu-um</i>	<sup>f</sup> <i>te-eš-me-diš<sub>8</sub>-tar<sub>2</sub></i>	<sup>f</sup> <i>teš<sub>2</sub>-me-iš<sub>8</sub>-tar<sub>2</sub></i>	<sup>f</sup> x-[ ... ]
<sup>f</sup> <i>teš<sub>2</sub>-me-iš<sub>8</sub>-tar<sub>2</sub></i>		<sup>f</sup> <i>i-na-AN-e-<sup>r</sup>ri-ša-at<sup>ˆ</sup></i>	<sup>f</sup> x-[ ... ]
<i>u<sub>4</sub>-ma-a-a-u<sub>2</sub>-t[um]</i>			

Female personal names are clearly in the minority of the CUSAS 9 texts, making up a mere 6.9% of PNs. Keeping the limitations of such a small sample in mind, female personal names do seem to differ from the male names in the texts. A much smaller percentage of female personal names are theophoric than the corpus as a whole (25.9% rather than 47.6%). Ištar is undoubtedly the most popular deity in female names, occurring in over half of them, as opposed to a mere 3.5% of theophoric names in the texts as a whole. A quarter of the female names include familial relationships, and nearly three-fifths of the names consist of a single element (both about twice the rate of the corpus as a whole). Overall, the

<sup>166</sup> Dalley reconstructs *da-a-a-[an-dUTU]* without comment; given that the three parallel texts all have the PN *da-a-a-an-DINGIR*, that is the preferred reconstruction here.

names seem to be evenly distributed throughout the texts, receiving roughly equivalent quantities to their male counterparts, although one **Amat-Šimut** may have held a position of particular prominence.

The stark difference of explicitly female personal names with the rest of the names in the CUSAS 9 texts suggests that there were different naming practices between men and women. This is hardly surprising, as gendered naming practices abound in cultures throughout time and space. A difficult question is what significance should be derived from such a difference? Cousin and Watai, regarding their corpus of Neo-Babylonian FPNs, have suggested that we can gain glimpses of what Mesopotamian society valued or perceived in women based on their names, leading them to argue that Neo-Babylonian names demonstrate value based on beauty, cuteness, fertility, and preciousness, particularly in non-theophoric names (Cousin and Watai 2018, 252-253 and *passim*). Although the FPN **Waqartum** “Precious” in our corpus may support some of their conclusions, other names are more difficult to ascribe similar value-based naming practices. Could a value of familial relationships be suggested based on the number of names with familial relationship elements? Names of geographic origin—“Urukean,” “Nippurian,” and “Exile” (**Urukayītum, Nippurītum, Alānītum**)—could suggest a value based on place of origin. If names reflect such values, then gendered difference in names would suggest a gendered difference in values in the Sealand I period.

Gendered difference may also reflect gendered name-giving, that is, different groups may name male and female children. Perhaps male family members—fathers, grandfathers, uncles—were responsible for naming of male children and female family members—mothers, grandmothers, aunts—were responsible for naming female children, or vice-versa. This is not incompatible with names reflecting gendered values, though it does complicate the simple notion of names reflecting gender norms: whose gendered norms do they reflect?

## *Conclusion*

Unsurprisingly, it seems clear from the preceding analysis that naming practices in the CUSAS 9 texts are not driven by any single factor such as profession or gender, but are more likely the result of a constellation of contributing factors, each with varying degrees of importance for individual name-givers. Language played a significant role, as the overwhelming majority of the names in the texts (72.0%) are in Akkadian. Based on the interchangeable use of logographic and syllabic spellings of some names, the denotative meaning of Akkadian names seems to have been apparent to the scribes of the CUSAS 9 texts. Akkadian's dominance mirrors the language's cultural dominance in especially southern Mesopotamia (at least as a written language). This sharply contrasts with the near total lack of any Northwest Semitic names in the texts, which is somewhat surprising considering the prevalence of individuals with Amorite names known from the Old Babylonian period generally.

Kassite names and Elamite names are both uncommon, comprising 2.7% and 1.5% of the names, respectively. However, they have clear differences. All of the names with Kassite elements only appear with Kassite deities as a theophoric element. Additionally, there seems to be some clear confusion on the part of the scribes regarding how to write certain elements, particularly *burna* "charge." The scribes show no such difficulty with Elamite names, and Elamite deities appear in otherwise Akkadian names (namely Šimut). There are also individuals with purely Akkadian names who are explicitly described as "Elamite" in the texts (e.g., ***Abu-waqar*** "The father is precious"). This may suggest that Elamites and/or aspects of Elamite culture were more incorporated into the region of the Sealand I dynasty than aspects of Kassite culture, probably reflecting the relatively more recent appearance of Kassite individuals in Mesopotamia.

The small number of Sumerian names probably reflects Sumerian's status as solely a scholarly language at this time, while the Hurrian names may reflect a small Hurrian population in southern

Mesopotamia. The large number of names with an unclear linguistic affiliation (17.9% of the names) is probably the result of our relatively poor knowledge of minority Mesopotamian languages (especially Kassite, Elamite, and Hurrian), and it is also likely that some names may be in languages that are not otherwise preserved in Mesopotamian sources.

Patronymics do not seem to have played any recognizable role in naming decisions. In only 5% of names where a patronym is preserved do both individuals have the same deity as a theophoric element. Likewise, profession does not seem to have been an important factor for name-givers.

Gender, on the other hand, does seem to have had some influence on naming practices. Specifically, female names marked with a determinative show a clear trend, relative to the corpus as a whole, of having fewer theophoric elements, more family members as a name element, and more single-element names overall.

The factors influencing Sealand I naming-giving that have been identified in this chapter are assuredly only a small number of those that were actually considered. The information available in the CUSAS 9 texts only gives a small glimpse of the many facets of each individual's identity, which all may have contributed to their naming choices. It must also be emphasized that the names preserved in the CUSAS 9 texts likely only represent a small sliver of the population of the region, and that new texts will likely significantly alter the observations above and will hopefully offer new avenues to explore other potential influences on naming in Sealand I. For example, individuals' names may have been influenced by the names of relatives other than fathers, such as mothers, grandparents, or other extended family. The theophoric elements in names may reflect festivals to specific deities during an individual's birth (or conception), or perhaps the patron of a local neighborhood shrine. Gendered naming practices could reflect different cultural values attributed to males, females, and non-binary individuals, or perhaps reflect different name-givers (for example, mothers naming daughters and fathers naming sons, or vice-



versa). The preponderance of Akkadian names could reflect a linguistic hierarchy in the administration of the texts (i.e., a preference for Akkadian speakers in interactions with the administrators). Or perhaps could many Kassite/Elamite/Amorite individuals have had Akkadian bynames that obscure their linguistic roots? The following concluding chapter will address some of these possibilities.

## Chapter Four: Conclusion

### *General Summary*

This dissertation has been a study of the names and naming practices of the First Dynasty of the Sealand as attested in the CUSAS 9 reconstructed palatial archive. Chapter one introduced the First Dynasty of the Sealand (Sealand I) and the CUSAS 9 texts and its general contents. This was followed by a brief discussion of three scholarly traditions for the study of names as outlined by Anderson, specifically onomastics, philosophy, and linguistics. The chapter then discussed studies on Mesopotamian names and naming practices in light of these traditions, and also how names have been used to study Mesopotamian religion.

Chapter two contained a philological analysis of the names from the texts, with a particular emphasis on the theophoric elements of the names. The prevalence of theophoric elements was also compared with the general prominence of deities in the palace-sponsored cult of deities and in the hierarchy of the deities as presented in offering lists. It found that there is little correspondence between the apparent rank of a deity in the state cult and the popularity the deity in the Sealand I onomasticon. Many deities do not seem to bear many distinguishing traits in the onomasticon at all, and some of those traits which appear distinct, such as *Sîn* appearing as the “bull of the gods” (*Sîn-rīm-iii* “*Sîn* is the bull of the gods”), may be simple results of accidents of preservation rather than unique characteristics.

Chapter three consisted of a socio-onomastic analysis of the CUSAS 9 names and found that naming practices in the CUSAS 9 texts are not driven by any single factor such as profession or gender, but are more likely the result of a constellation of contributing factors, each with varying degrees of

importance for individual name-givers. Language appears to have been an important influence on naming choice, as the overwhelming majority (72%) of names were in Akkadian, and most names appeared to have a clear denotative meaning in the language of the name. Northwest Semitic (e.g., Amorite) names were surprisingly absent, and Elamite and Kassite names showed greater and less assimilation to Mesopotamian naming patterns, respectively, particularly with regards to theophoric elements (e.g., Elamite deities appearing with Akkadian predicates, but Kassite deities exclusively appearing with Kassite predicates). Sumerian names were rare in the texts and followed typical Sumerian naming practices, in sharp contrast to the Sumerian names of Sealand I rulers such as *Gulkišar*, *Pešgaldarameš*, and ***Ayadaragalama***.

Alongside language, gender seems to have played a significant factor in naming decisions. Specifically, female names marked with a determinative showed clear trends, relative to the corpus as a whole, of having fewer theophoric elements, more family members as a name element, and more single-element names overall. In contrast, family names (particularly patronymics) and professional affiliations do not seem to have played a recognizable role in naming decisions, at least to the extent of the available evidence.

### *Possible Explanatory Models*

It seems clear that the factors influencing Mesopotamian naming practices were varied and multifaceted, and it is inevitable due to the nature of our sources that this dissertation is only able to scratch the surface of what went into naming choices during the First Dynasty of the Sealand. We do not even know for sure when naming took place, although based on the number of names that seem to reference birth (e.g., ***Sîn-ahī-iddinam*** “Sîn has given me my brother”), it seems likely that most naming happened at or soon after the individual’s birth. We are equally at a loss for knowledge about extended

families in Sealand I; at most we may know the name of a parent and one or two siblings, but any further connections are purely conjecture. Information regarding date, season, or even year of birth is almost completely absent from the texts, except for a few names that may reference the day of birth (e.g., *Mār-ešrê* “Son of the twentieth (day of the month)”). Even the gender of name-bearers is often ambiguous, as discussed in Chapter Three.

How, then, might we be able to use the combination of data available in the CUSAS 9 texts to reconstruct naming practices under the First Dynasty of the Sealand? What follows are hypothetical scenarios that attempt to account for the conclusions reached in this dissertation, while suggesting possible constellations of factors that may have resulted in the patterns of naming observed in the texts.

### **Naming Based on Extended Family**

One possible scenario is that individuals during Sealand I could have been named after members of their extended family. Since the family data in the texts are almost exclusively limited to patronymics and the texts span only about fifteen years, such naming patterns would be nearly to completely invisible in the data available to us. Even relatively common patterns such as papponymy (naming after a grandfather) or mammonymy (naming after a grandmother) would be undetectable in our sources, as would naming individuals after more distant relatives such as great-grandparents, aunts, uncles, cousins, and the like. Naming after family members could presumably account for the strong language preferences in the texts, as it seems likely most family members would speak and name their children in the same language. Gendered differences could be easily preserved and reinforced if male children were named for male ancestors and female children were named for female ancestors. This would also account for the absence of common naming patterns among professions, unless we were to assume to professions were limited to individual extended families. Theophoric elements could also possibly be

shared among families without necessarily being visible in the texts, especially if the deity alternated among generations (for example, a grandfather and grandson having Sîn as a theophoric element, but the middle generation having Ea), or if different siblings received names with different theophoric elements from within the extended family.

Naming patterns based on the extended family have been attested in other periods of Mesopotamia, particularly in the first millennium BCE. Heather Baker has identified a family in which the same theophoric elements occur in names across generations, in the same order in each generation; the oldest son has a Marduk-name, the second a Nabû-name, and the third a Nergal-name (2002, 10). Because detailed information on siblings is lacking for the CUSAS 9 texts, such a pattern would remain undetectable unless father-son pairs consistently appeared with fathers and sons from the same part of the birth order (e.g., second-son DUMU second-son, third-son DUMU third-son, etc.). Such a situation is of course highly improbable, and most likely father-pairings represent a variety of birth orders (first-son DUMU third-son, and so on).

Papponymy, naming a son after his grandfather, is also attested in the Hellenistic period (Langin-Hooper and Pearce 2014, 189), as is mammonymy, naming a daughter after her grandmother (192). Also present is maternal-line papponymy, where an individual is named for their maternal grandfather (192). Even if present in the Sealand I corpus, none of these naming practices would be visible given the limited familial information available.

It should also be emphasized that an individual does not have to share an identical name with an ancestor in order for a name to be influenced by him or her. This is clear for the first-millennium family names above, where the Nergal-names include *Nergal-iddin*, *Nergal-ēṭir*, *Nergal-zēr-ibni*, and *Nergal-ušēzib* (Baker 2002, 10). Modern Chinese naming practices offer another example. As discussed in the “Introduction” to chapter three, Chinese given names can be based on “patronymic linkage,” in which

“the last or the middle character of a father’s name is the beginning of the son’s given name” (Li 2016, 171). While the potential for a similar practice has not been explored for the CUSAS 9 texts, it offers an intriguing possible avenue for further research.<sup>167</sup>

### **Naming Based on Time of Year**

A limited number of names in the CUSAS 9 texts directly allude to a date, presumably the date of the individual’s birth; such names include ***Mār-ešrê*** “Son of the twentieth (day of the month),” ***Mār-akīti*** “Son of the *akītu*-festival,” and possibly ***Arad-Eššeši*** “Servant of the *Eššešu*-festival” and ***Arad-Kinūni*** “Servant of the *Kinūnu*-festival.” It is possible that naming a child with reference to a specific date or festival is more widespread than is immediately apparent; perhaps parents chose the theophoric element of their children’s names based on festivals or cultic events celebrating individual deities that occurred on or near their child’s birth. If this is the case, the relative popularity of different deities as theophoric elements may reflect the frequency of cultic events celebrating that deity. Another possibility could be that the theophoric element reflected the presumed date of conception,<sup>168</sup> and thus the popularity of various theophoric elements could reflect a particular type of enthusiasm during the festivals of those deities. Additionally, each month of the was associated with a particular deity. According to the Assyrian Astrolabe B, for example, the month *Nisannu* was associated with Šin, the month *Ajaru* was associated with Ningirsu, and so on (Cohen 1993, 305–340). Or perhaps more generally than festivals and cultic events, the theophoric element of names could reflect the month or day in which an individual was born, which may have been associated with certain deities.

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<sup>167</sup> As this practice is inherently text-based, one might look for evidence of this practice particularly in the naming practices of scribal families.

<sup>168</sup> Mesopotamians were well aware of the average length of a pregnancy and its various stages; see Stol 2000 *Birth in Babylonia and the Bible: Its Mediterranean Setting* (CM 14).

Based on the data from the CUSAS 9 texts, we could then perhaps expect roughly twice as many cultic events (or months or days) devoted to *Sîn* than to *Ea* or *Adad*, roughly three times relative to *Amurru*, and so on. In this scenario, naming patterns based on membership in a profession or in patronymics would be surprising, while gendered differences in naming could perhaps reflect a gendered difference in the participation to festivals of different gods. For example, the preponderance of *Ištar* in female names could reflect a greater engagement in her cult among women in the Sealand I period. Meanwhile, non-theophoric names could reflect birth or conception at a time not linked the cult of a particular deity, or a separate, parallel naming tradition.

If naming practices centered around religious festivals, this would also offer a potential avenue to help situate the CUSAS 9 texts geographically. Calendars and festivals varied throughout Mesopotamia.<sup>169</sup> If naming practices were based on festivals, it could be assumed that the Sealand I names would reflect the cultic calendar of a particular location. By matching the relative prominence of theophoric names and of festivals, the origin of the texts could be located in a specific cultural environment. Of course, several difficulties make such identification difficult. Most importantly, what limited information we have about cult in the Sealand I period is directly from the CUSAS 9 texts, which may not reflect the cultic calendar of the region as a whole. Also, birth rates may vary throughout the year skewing the data; for example, perhaps there are more *Sîn*-names because of a higher-than-average birth rate in the month of *Nisannu*, resulting in more *Sîn* names that would be expected by the number of festivals/months associated with the deity.

### **Naming Based on Meaning**

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<sup>169</sup> See, for example, Cohen 1993 *The Cultic Calendars of the Ancient Near East*, *passim*.

As argued elsewhere in the dissertation, most Sealand I names were likely lexically intelligible to the name-giver. The etymological meaning of the name would be transparent, and the literal meaning of a name is widely attested cross-culturally to influence the choice of names. Among the Xhosa population of South Africa, some names such as *Mthobeli* “the obedient one” are understood to “‘transfer or ‘relay’ a positive characteristic to the newborn,” and children will then “strive towards fulfilling the positive aspects entailed in the name” (Neethling 2021, 246). The appearance of “virtue names,” names that record moral qualities such as “Faith,” “Hope,” etc., in early modern (especially Protestant) European countries likely have a similar motivation (Leibring 2016, 206). While simple attributive “virtue” names like “Faith” seem to be absent from the CUSAS 9 corpus, many names could be understood as having a similarly aspirational intent behind them. For example, the name *Atkal-ana-Šimut* “I trusted in Šimut,” rather than an expression of the name-giver’s trust in the deity, may instead express a hope that the name-bearer will show faith in the deity. Similarly, names with *ardu* “servant” (e.g., *Arad-Marduk* “Servant of Marduk”) may express a wish that the name-bearer be subservient and reverential to the named deity.

Lexically transparent names can also be abbreviated, often to the point of unintelligibility for those outside of the specific cultural context; for example, the Puritan name “Damned-Barebones” is an abbreviated name of the phrase “if-Christ-had-not-died-for-you-you-had-been-damned-barebones” (Anderson 2007, 100). Based on comparison with other corpora, it is clear that some CUSAS 9 names that appear to express a complete thought are actually shortened versions of longer names that are not attested in the corpus. For example, the name *Šēp-Adad* “Foot of Adad,” which appears in Sealand I onomastics, is probably a shortened form of the name *Šēpē-DN-ašbat* “I seized the feet of DN” (Stamm 1939, 277), although the latter does not in the CUSAS 9 texts. Perhaps some of the more obtuse or even negative names in the corpus—such as *Dāštum* “Treachery”—should be better understood as abbreviated from a longer phrase.



If Sealand I naming practices are based on individual aspirations for a child or on abbreviated longer phrases, it would most likely be difficult for us to discern specific socio-onomastic patterns. Individual aspirations are, by definition, individual, though perhaps similar aspirations may be common throughout a particular social group. Abbreviated names, on the other hand, will likely remain obscure without access to the longer forms of the name, either as attested in other names or in other source material (such as if the name is abbreviated from a hymn, prayer, folktale, etc.).

### *Avenues for Future Research*

Limited by the information available from the preceding analysis, each of these scenarios must remain hypothetical. It is also most likely the case that naming choices are not based on any individual factor, but rather a compromise between a constellation of competing influences.<sup>170</sup> One individual may name their child after their father or grandfather, while another may name their child based on their birth during a festival, while a third may try to bestow certain personality traits through the name they give. Other factors, such as devotion to a particular deity, gender, linguistic/ethnic background, professional groups, or even simple creativity could all influence the decision of what to name a child, and the weight given to each of these pressures most likely was highly individual. Therefore, until the publication of more data, the key factors dictating naming practices in Sealand I must remain indeterminate.

The publication of the material from Tell Khaiber may help elucidate some aspects of Sealand I naming practices. Of particular interest will be comparison with the CUSAS 9 material to determine what naming practices are corpus-specific and which may reflect broader regional trends. Likewise,

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<sup>170</sup> For a modern example of the competing influences on naming, see Aldrin 2017, especially 48–50.

comparative study with other surrounding sites with near-contemporary sources on naming would be illuminating, especially if comparisons are made both synchronically and diachronically in order to study changing naming patterns across southern Mesopotamia throughout time.

Comparative study of the individual naming factors explored in this dissertation would also be valuable. Perhaps gendered language practices vary regionally or chronologically, or perhaps some professional grounds in other sites show consistent naming practices. Periods with denser textual coverage, such as the Neo-Assyrian and Neo-Babylonian periods, have already shown detectable broader family naming trends in these periods.<sup>171</sup> Likewise, studies on gendered naming practices in all periods continue to produce interesting results.

Another potential avenue to explore the CUSAS 9 material would be through a “communities of practice” approach. This term was first popularized by Jean Lave and Etienne Wenger in their 1991 book *Situated Learning: Legitimate Peripheral Participation*, and is based on the assumption that “learning is, in its essence, a fundamentally social phenomenon” (Wenger 1998, 3) and therefore should be understood as “social participation” (4). Community of practice theory has been used effectively by sociolinguists studying language as a social behavior,<sup>172</sup> and could provide a fruitful avenue for research on Mesopotamian naming practices. The theory requires us to ask which communities are participating in both the naming practices themselves and the scribal communities recording the names, and how the practices of naming and recording names are learned as well as communicated to and adopted by new members of these communities, and why.

It is hoped that this dissertation has contributed to the field of Mesopotamian onomastics and has demonstrated the value of pursuing further research through the lens of socio-onomastics.

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<sup>171</sup> E.g., Nielsen 2011 *Sons and Descendants*; Baker 2002 “Approaches to Akkadian Name-Giving in First-Millennium BC Mesopotamia.”

<sup>172</sup> See King 2019, *passim* for an overview with reference to previous research.

Furthermore, it is hoped that it is clear that the First Dynasty of the Sealand, despite its relatively meager textual sources, will remain a fruitful avenue of study for years to come, and that varied approaches to the textual (and material) evidence will continue to shed new light on this polity and on the transition from the Old to Middle Babylonian period.

## Appendix 1: Catalogue of CUSAS 9 Names

### *Some Preliminary Notes*

The catalogue that follows contains all complete and many partially broken personal names published in CUSAS 9. A list of the additional broken names follows the catalogue. The catalogue follows the general format below:

### **Normalization** “Translation” {lemmas}

<b>Individual</b>	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
<sup>1</sup>						

<sup>1</sup>Notes

Normalization and Translation: In this catalogue, personal names are organized alphabetically by normalization, following *CAD* for placement of non-Latin characters (š, ſ, etc.). The normalization of names appears in ***Bold Italics*** (with the exception of Sumerian names, which are in ***Bold Roman***). Translations of names appear in quotes. Secondary lengthening is not used in PN normalizations. Mimation is generally followed in normalizations whenever it appears explicitly in the cuneiform, and omitted when it does not. Long readings of signs have been generally followed (e.g. TUM rather than TU<sub>4</sub>), because mimation is explicitly noted in the cuneiform in several examples throughout the corpus, e.g., ***Ahātum*** (<sup>f</sup>*a-ha-tu-um*). Contra Dalley, *alephs* are not inserted between vowels unless explicit in the cuneiform or otherwise noted. (e.g., ***Sîn-išmeanni***, rather than Dalley’s *Sin-išme’anni*). The main exception to this is the hypocoristic suffix *ya’utum*, where alephs are preserved. A single normalization is preferred for each sequence of signs unless otherwise noted, despite possible variations. For example, *šil<sub>2</sub>-li<sub>2</sub>*-<sup>d</sup>ADAD is normalized as ***Šilli-Adad*** “Protection of Adad” throughout, although *Šilli-Adad* “My Protection is Adad” is a possible rendering. It is assumed that the variations in normalizations in CUSAS 9 were not intended to distinguish unique individuals, and therefore differences are harmonized here. For example, the sequence *a-hi-il-li-kam* is normalized here as ***Ahī-illikam*** “My brother arrived,” although the sequence also appears normalized

normalized as *Ahī-illika* (e.g., CUSAS 9/384, 8) and *Ahi-illika* (e.g., CUSAS 9/126, 3) in CUSAS 9. For consistency, *ilu* and dingir without pronominal suffixes are translated here with the definite article, although translations with an indefinite article or no article are also valid (i.e., *ilu* is translated “the god,” rather than “a god” or “God”).

Lemmas: all known for each name lemmas follow the translation in curly brackets. This is to facilitate searching the catalogue by lemma; e.g., all names with *iddinam* and *nādin* will have the lemma *nadānu* “to give” following the translation of the name. Lemmas follow *CAD* except where noted. The language of non-Akkadian lemmas are noted in parentheses.

Individual: multiple individuals with the same name are distinguished with Arabic numerals. Individuals have generally been distinguished by shared patronymics or by explicit mention in the text (often the logogram “KI.2,” meaning “second time”). Attestations of a name that cannot be distinguished by individual are listed as “Other attestations.”

Patronymic: patronymics of individuals are given in normalization and transliteration.

Transliteration: all personal names in CUSAS 9 have been collated with the CDLI photos unless otherwise indicated. Note that texts appear in CDLI “primary publication” as CUSAS 09, XXX. For ease of reading, transliteration in the catalogue appears in roman letters, but in italics in the notes.

Profession: professions are given both in English translation and transliteration. Translations typically follow Dalley 2009.

GIR<sub>3</sub> Official: if a personal name attestation is mentioned as a GIR<sub>3</sub> official, a “yes” appears in this column; otherwise it is left blank. For discussion of the possible meanings and role of the GIR<sub>3</sub> official, see chapter one under “The CUSAS 9 Palatial Archive.”

Other Identifiers: other identifiers besides patronymic, profession, and GIR<sub>3</sub> official are noted here in translation and transliteration, including (for example): siblings, children, association with other individuals, and ethno-linguistic markers.

CUSAS text number: this is given as “CUSAS 9/TEXT NUMBER, LINE NUMBER”, following the numbering given in the CUSAS 9. Thus, fifth line of the twelfth text in the edition is given as CUSAS 9/12, 5. This is different from how the texts appear in the edition, where the twelfth text appears as MS2200/12. The format above was chosen to be more in line with general practice and to avoid confusion with the text’s museum number, which for CUSAS 9/12 is MS2200/175. Where the line numbering differs between the transliteration, translation, and/or handcopy in CUSAS 9 and the tablet, the numbering in the tablet is preferred and numbered according to general practice (indented lines numbered as part of the preceding line).

Belgian Collection: Dalley includes summaries of 32 Sealand I texts from a private collection in Belgium in CUSAS 9, which are based on preliminary copies by Ph. Talon (Dalley 2009, 1 n. 2). Names from these summaries are included here under CUSAS Text Number and are

indicated by their museum numbers (Belgian Collection XXX). The location of individual summaries in CUSAS 9 are indicated in the notes and can also be found in CUSAS 9 on page xviii. Odette Boivin summarizes the tablets in the Belgian Collection as follows:

Thirty-two additional tablets from the same period and of the same type are now housed in the Musee du Cinquantenaire in Brussels. They are being edited but are still unpublished, and photographs are not available; however, they are abundantly cited by Dalley (2009) who had access to copies. [...] Attempts to garner additional information on these texts over the past years have remained unsuccessful. (Boivin 2018, 10 n. 14)

### *The Catalogue of Names*

***Aba-la-īde*** “I do not know a father”<sup>1</sup> {*abu* “father,” *la* “not,” *idû* “to know”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-ba-la-i-de				CUSAS 9/374, 17'
		a-ba-la-i-de <sup>2</sup>				CUSAS 9/377, 12
		a-ba-la-i-de <sup>3</sup>			Partner (TAB.A.NI)	CUSAS 9/381, 30'

<sup>1</sup>See Nielsen 2015 s.v. *Aba-ul-īdi* (“I do not know [my] father”) and Hölscher 1996 s.v. *Aba-lā-īde* (“Ich kenne/Er kennt den Vater nicht”).

<sup>2</sup>CUSAS 9/377, 12. Dalley notes “*lā* for *ul*.”

<sup>3</sup>CUSAS 9/381, 30'. Presumably partner of ***Arad-Nāri***(?) the carpenter (CUSAS 9/381, 17').

***Abī-ay-amši*** “May I not forget my father!” {*abu* “father,” *ay* “not,” *mašû* A “to forget”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>1</sup>	Son of <b><i>Nūriya'uti</i></b> (DUMU nu-ri-ia-u <sub>2</sub> -ti)	a-bi-a-a-am-ši <sup>2</sup>				CUSAS 9/428, 28
		a-bi!-a-a-am-ši <sup>3</sup>		yes		CUSAS 9/428, 29

<sup>1</sup>Both attestations may be the same individual.

<sup>2</sup>CUSAS 9/428, 28. Dalley has the same transliteration but normalizes *Ahi* for *Abī*, probably an error.

<sup>3</sup>CUSAS 9/428, 29. BI! is much closer to a NAM sign (maybe BI<sub>2</sub>!?). Reading BI following Dalley.

**Abī-galdu** meaning unclear<sup>1</sup> {*abu* “father,” *galdu* unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		a-bi-GAL.DU				CUSAS 9/129, 3
		a-bi-GAL.DU				CUSAS 9/384, 19
		a-bi-GAL.DU <sup>2</sup>				CUSAS 9/404, 5

<sup>1</sup>GAL.DU does not seem to be an attested logogram. Possibly variant for GAL.DU<sub>3</sub> = *rab bānî*, or note *galtu* “angry, terrifying” (CAD), except the word is restricted to SB.

<sup>2</sup>CUSAS 9/404, 5. This line is particularly poorly written, overlapping the lines above and below it, making some of the signs difficult to read.

**Abī-ilī** “My father is my god” {*abu* “father,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Inbiya’utum</i></b> (DUMU in-bi-ia-u <sub>2</sub> -tum)	<sup>m</sup> a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/362, 9
	Son of <b><i>Inbiya’utum</i></b> (DUMU in-bi-ia-u <sub>2</sub> -tum)	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/413, 30
	Son of <b><i>Inbiya</i></b> (DUMU in-bi-ia) <sup>1</sup>	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/376, 5’
2.	Son of <b><i>Šumma-ilu</i></b> (DUMU šum-ma-DINGIR)	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/371, 8
3.	Son of <b><i>Talīmu</i></b> (DUMU ta-li-mu)	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/374, 2
	Son of <b><i>Talīmu</i></b> (DUMU ta-li-mu)	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/376, 20
Other attestations		a-bi-i <sub>3</sub> -li <sub>2</sub>	Doctor (A.ZU)			CUSAS 9/420, 20
		a-bi-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA) <sup>2</sup>			CUSAS 9/369, 12

	a-bi-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA)			CUSAS 9/371, 29
	a-bi-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA) <sup>2</sup>			CUSAS 9/375, 24
	a-bi-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA)			CUSAS 9/445, 6
	a-bi-i <sub>3</sub> -li <sub>2</sub>		yes		CUSAS 9/23, 7
	<sup>m</sup> a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/331, 10
	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 14
	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 20'
	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/376, 6
	a-bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/394, 4
	<sup>r</sup> a <sup>1</sup> -bi-i <sub>3</sub> -li <sub>2</sub> <sup>3</sup>				CUSAS 9/398, 8
	a-bi-i <sub>3</sub> -li <sub>2</sub>			4	CUSAS 9/401, 6'
	a-bi-i <sub>3</sub> -li <sub>2</sub>			5	CUSAS 9/420, 8

<sup>1</sup>*Inbiya* is likely a shorter form of the name *Inbiya'utum*.

<sup>2</sup>CUSAS 9/369, 12 and 375, 24. Dalley transliterates SIPA but omits "shepherd" from her translation.

<sup>3</sup>CUSAS 9/398, 8. Dalley reads <sup>r</sup>x<sup>1</sup> for <sup>r</sup>a<sup>1</sup>; A is supported by traces and PN in line 15.

<sup>4</sup>CUSAS 9/401, 6'. PN followed by KI-IL? (possibly LU<sub>2</sub>); presumably some kind of identifier.

<sup>5</sup>CUSAS 9/420, 8. PN followed by GIR<sub>3</sub> MAŠ [ ], which may be a title or part of another PN.

**Abī-libluṭ** "May my father live" {*abu* "father," *balāṭu* "to live"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> a-bi-HE <sub>2</sub> .TI <sup>1</sup>				CUSAS 9/83, 5'

<sup>1</sup>Dalley notes that this individual may be a deified ancestor. He occurs in a list of at least 41 gods and goddesses.

**Abī-līšir** "May my father prosper" {*abu* "father," *ešēru* "to straighten up; to thrive"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number



Other attestations		a-bi-SI.SA <sub>2</sub>	Priest of Ninurta (SANGA ᵀNIN.URTA)			CUSAS 9/384, 21
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**Abī-Šamaš** “My father is Šamaš” {*abu* “father,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-bi-ᵀUTU				CUSAS 9/74, 5

**Abu-ṭābu** “The father is good” {*abu* “father,” *ṭābu* “(to be) good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Apil-Amurru</b> (DUMU a-pil-ᵀMAR.TU)	ᵀa-bu-ṭa <sub>3</sub> -bu				CUSAS 9/324, 5
2.	Son of <b>Daqqum</b> (DUMU daq-qum)	ᵀa-bu-ṭa <sub>3</sub> -bu				CUSAS 9/343, 6 <sup>1</sup>
3. <sup>2</sup>	Son of <b>Šumman-la-iliya</b> (DUMU šum-ma-an-i <sub>3</sub> -li <sub>2</sub> -ia)	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 12
	<sup>3</sup>	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 13
	Son of <b>Šumma-la-iliya</b> (DUMU šum-ma-i <sub>3</sub> -li <sub>2</sub> -‘ia?’)	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/448, 25
	Son of <b>Šumma</b> (DUMU šum-ma)	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/407, 26
4.	Son of <b>Upqu?</b> (DUMU up-qu?)	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 14

	4	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 15
	4	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 16
	4	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 17
	4	a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/431A, 18
Other attestations		a-bu-ṭa <sub>3</sub> -bu	Doorkeeper (I <sub>3</sub> .DU <sub>8</sub> )			CUSAS 9/377, 6
		a-bu-ṭa <sub>3</sub> -bu	Shepherd (SIPA) <sup>5</sup>			CUSAS 9/369, 27
		a-bu-ṭa <sub>3</sub> -bu	Of the gate (ša KA <sub>2</sub> .GAL)			CUSAS 9/371, 22
		a-bu-ṭa <sub>3</sub> -bu	Of the gate (ša KA <sub>2</sub> .GAL)			CUSAS 9/445, 4
		a-bu-ṭa <sub>3</sub> -bu	...-man (LU <sub>2</sub> .KA <sub>2</sub> .GAL)			CUSAS 9/413, 13
		a-bu-ṭa <sub>3</sub> -bu			Son of the Smith (DUMU SIMUG) <sup>6</sup>	CUSAS 9/371, 42
		a-bu-ṭa <sub>3</sub> -bu			Son of Uruk? (DUMU UNUG? <sup>ki</sup> ) <sup>7</sup>	CUSAS 9/413, 48
		a-bu-ṭa <sub>3</sub> -bu			Father of <i>Arad-Anzakti</i> ( <sup>m</sup> IR <sub>3</sub> -an-zak-ti)	CUSAS 9/356, 7
		a-bu-ṭa <sub>3</sub> -bu			Father of <i>Kušīri-immeš</i> (ku-ši-[r]i-im-me-eš)	CUSAS 9/428, 21
		a-bu-ṭa <sub>3</sub> -bu <sup>8</sup>			Father of <i>Uššurum</i> (uš-šu-rum) and a broken PN.	CUSAS 9/396, 4
		a-bu-ṭa <sub>3</sub> -bu			Husband of <i>Ummī-aqrat</i> <sup>9</sup>	CUSAS 9/406, 4

		a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/376, 22'
		a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/389, 2
		a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/398, 1
		a-bu-ṭa <sub>3</sub> -bu				CUSAS 9/407, 22
		a-bu-ṭa <sub>3</sub> -bu <sup>10</sup>		yes		CUSAS 9/431A, 29

<sup>1</sup>CUSAS 9/343, 6. Dalley transliterates <sup>m</sup>*a-hu-ṭa<sub>3</sub>-bu* and normalizes *Ahu-ṭābu*; however, in the photo and copy the third sign is clearly BU, not HU.

<sup>2</sup>Assuming here that *Šumma* and *Šumma-la-iliya* are abridged forms of *Šumman-la-iliya*; the possibility remains that they could be separate individuals.

<sup>3</sup>CUSAS 9/431A, 13. lines 12 and 13 refer to the same individual (son of *Šumman-la-iliya*). The attestation in no. 431A, 13 lacks a patronymic but follows immediately after the attestation no. 431/A, 12 and is designated KI.2 “second time.”

<sup>4</sup>CUSAS 9/431A, 14-18. lines 15-18 refer to the same individual as line 14 (Son of *Upqu?*). The lines lack a patronymic but follow immediately after the attestation with patronymic in line 14 and are designated KI.2–5 “second-fifth time.”

<sup>5</sup>CUSAS 9/369, 27. SIPA transliterated by Dalley but not translated.

<sup>6</sup>CUSAS 9/371, 42. individuals are only very rarely referred to by their parent’s profession in these texts. Typically an individual is either identified by his or her own profession or by the parent’s name.

<sup>7</sup>CUSAS 9/413, 48. individuals are only very rarely referred to as DUMU GN in these texts. Perhaps this is part of an abbreviated name?

<sup>8</sup>CUSAS 9/396, 4. Obverse damaged; reading heavily relying on Dalley and copy.

<sup>9</sup>CUSAS 9/406, 4. Dalley translates lines 2-4 as “(As For) <sup>f</sup>Ummī-aqrat wife of Siriraš(?) whom Abu-ṭābu married” (<sup>f</sup>*um-mi-aq-ra-at DAM si-ri-ra?-aš/rum ša a-bu-ṭa<sub>3</sub>-bu i-ḥu-zu-ši*). Perhaps this indicates *Abu-ṭābu* married *Ummī-aqrat* after the death of *Siriraš*(?).

<sup>10</sup>CUSAS 9/431A, 29. This individual appears in the same document as individual 3 (DUMU *Šumman-la-iliya*) and individual 4 (DUMU *Upqu?*). It is unclear if he should be identified with one of them or treated as a separate individual.

***Abu-waqar*** “The father is precious” {*abu* “father,” *waqāru* “to be precious”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> a-bu-wa-qar			<sup>1</sup>	CUSAS 9/55, 9
		<sup>m</sup> a-bu-wa-qar	Sergeant (AGA!.UŠ)			CUSAS 9/324, 9
		a-bu-wa-qar			Elamite (LU <sub>2</sub> .ELAM.MA)	CUSAS 9/441, 19'

<sup>1</sup>CUSAS 9/55, 9. Unnamed individual is *pi-ha-at* of **Abu-waqar**.

**Adad-ēriš** “Adad is the desirer (of the heir, son, etc.)”<sup>1</sup> {*Adad* DN, *erēšu* A “to desire”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.		<sup>d</sup> ADAD-APIN	Gardener (NU. <sup>giš</sup> KIRI <sub>6</sub> )			CUSAS 9/415, 17
		<sup>d</sup> ADAD-<APIN> <sup>2</sup>				CUSAS 9/415, 18
Other attestations		<sup>d</sup> ADAD-APIN	Officer? (GAR)			CUSAS 9/443, 37
		<sup>d</sup> ADAD-APIN			Partner (TAB.A.NI) <sup>3</sup>	CUSAS 9/381, 23'
		<sup>d</sup> ADAD-APIN				CUSAS 9/442, 27

<sup>1</sup>Exact reading of this name is unclear. The logogram APIN is equated with *erēšum* “to plow,” and then extended to also mean *erēšum* “to desire, request.” This latter meaning is likely the one intended, though the conjugation is not certain. Dalley prefers to normalize *Adad-ereš*, a stative translated as “Adad is desired.” Also possible would be *Adad-īriš* “Adad desired.” See examples in *CAD* E s.v. *erēšum* A mng. 1b 2'd (p. 284) and the Neo-Assyrian PN *Nabû-ahhē-ēreš* “Nabû has desired brothers.”

<sup>2</sup>CUSAS 9/415, 18. Emendation following Dalley. The entry immediately follows 415, 17 and is designated “KI.2” (“second time”).

<sup>3</sup>CUSAS 9/381, 23'. Presumably partner of **Arad-Nāri**(?) the carpenter (CUSAS 9/381, 17')

**Adad-nūrī** “Adad is my light” {*Adad* DN, *nūru* “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ADAD-nu-ri				CUSAS 9/405, 8

**Adad-šarrum** “Adad is king” {*Adad* DN, *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		<sup>md</sup> ADAD-LUGAL			<sup>1</sup>	CUSAS 9/53, 10

Other attestations		<sup>d</sup> ADAD-LUGAL				CUSAS 9/384, 15
		<sup>d</sup> ADAD-LUGAL-rum				CUSAS 9/428, 3

<sup>1</sup>CUSAS 9/53, 10. Unnamed individual in letter is a *pi-ha-at* of **Adad-šarrum**.

**Adi-mati-ilu** “Until when, god?”<sup>1</sup> {*adi* “until,” *mati* “when,” *ilu* “god”}

<b>Individual</b>	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-di-ma-ti-DINGIR				CUSAS 9/415, 5

<sup>1</sup>Following *PNAE*’s interpretation of this name, reading *ma-ti* as the interrogative *mati* “when.”

**Adiya’utum** hypocoristic from *Adi* “until”<sup>1</sup> {*adi* “until”}

<b>Individual</b>	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-di-a-a-u <sub>2</sub> -tum				CUSAS 9/447, 16

<sup>1</sup>See **Adi-mati-ilu** “Until when, god?”

**Ahāssunu** “Their sister”<sup>1,2</sup> {*ahātu* A “(real) sister”}

<b>Individual</b>	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ᶠa-ha-as-su-nu				CUSAS 9/372, 7

<sup>1</sup>FPN.

<sup>2</sup>See Stamm 1939, 244.

**Ahātani** “Our sister”<sup>1,2</sup> {*ahātu* A “(real) sister”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		f̄a-ha-ta-ni				CUSAS 9/442, 22

<sup>1</sup>FPN.

<sup>2</sup>See Stamm 1939, 244.

**Ahāt-Kūbi** “Sister of Kūbi”<sup>1</sup> {*ahātu* A “(real) sister,” *Kūbi* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		f̄a-ha-at-ku-bi <sup>2</sup>			Of <i>Maya’utum</i> (ša <sub>2</sub> ma-a-a-u <sub>2</sub> -tum)	CUSAS 9/410, 24

<sup>1</sup>FPN.

<sup>2</sup>Only photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration based solely on handcopy.

**Ahātum** “Sister”<sup>1</sup> {*ahātu* A “(real) sister”}

Individual	Patronymic	Transliteration <sup>2</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>3</sup>		f̄a-ha-tu-u[m]				CUSAS 9/418, 11
		f̄a-ha-tu-um				CUSAS 9/422, 10
		f̄a-ha-tu-um <sup>4</sup>				CUSAS 9/424, 10
Other attestations		f̄a-ha-tum				CUSAS 9/372, 5

<sup>1</sup>FPN.

<sup>2</sup>Note the consistent use of the female determinative, as well as the explicit mimation.

<sup>3</sup>Dalley notes that 422, 424, and 436 probably have the same list of PNs (see her comments to 422 and 424); the list of names is similar in 418 as well, and therefore these three attestations are considered to refer to the same individual.

<sup>4</sup>CUSAS 9/424, 10. Dalley omits UM in her transliteration and copy, but the sign is clear in the photo.

**Ahh̄iyutum**<sup>1</sup> hypocoristic from *Ahh̄i* “brothers” {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ah-hi-u <sub>2</sub> -tum!? <sup>2</sup>		yes		CUSAS 9/92, 9

<sup>1</sup>Dalley normalizes *Ahhiyūtu*(?).

<sup>2</sup>Final TUM not at all clear; the sign is on edge of tablet and unclear in photo. Handcopy shows purported TUM overlaps with the SAR of obverse line 4.

**Ah̄i-ay-amši** “May I not forget my brother” {*ahu* “brother,” *ay* “not,” *mašû A* “to forget”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilī-išmeanni</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -iš-me-an-ni)	a-hi-a-a-am-ši				CUSAS 9/442, 11
Other attestations		a-hi-a-a-am- <sup>r</sup> ši <sup>1</sup>			Father of <i>Nūr-Igišta</i> ([ <sup>m</sup> ]nu-ur <sub>2</sub> - <sup>dr</sup> IGI.DU) <sup>1</sup>	CUSAS 9/26, 17
		a-hi-a-a-am-ši			Father of <i>Nūr-Igišta</i> ( <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU) <sup>1</sup>	CUSAS 9/39, 19
		a-hi-a-a-am-ši			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 6

<sup>1</sup>CUSAS 9/26, 17 and 9/39, 19 may be the same individual, as they are both identified as the father of *Nūr-Igišta*.

<sup>2</sup>CUSAS 9/381, 6. Presumably partner of *Ea-lippalsa* the coppersmith (CUSAS 9/381, 2).

**Ah̄i-illikam** “My brother came” {*ahu* “brother,” *alākum* “to go”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1.	Son of <b>Kapi-ingi-Šîn</b> (DUMU ka-pi-in-gi-30)	a-hi-il-li-kam				CUSAS 9/384, 8
2.	Son of <b>Kilmekki?</b> (DUMU ki-il-[x]-ek?-[ki?])	<sup>m</sup> a-hi-il-li-kam				CUSAS 9/126, 3
3.	Son of <b>Narbu</b> (DUMU na-ar-bu)	a-hi-il-li-kam				CUSAS 9/384, 7
4.	Son of <b>Qarrādu-šēmi</b> (DUMU <sup>d</sup> qar-ra-du-še-mi)	<sup>m</sup> a-hi-il-li-kam				CUSAS 9/312, 5
5.	Son of <b>Šîn-iqūlam</b> (DUMU <sup>d</sup> 30-i-qu <sub>2</sub> -lam)	<sup>m</sup> ŠEŠ-DU-ka				CUSAS 9/349, 7
Other attestations		a-hi-il-li-kam	Diviner (MAŠ <sub>2</sub> .ŠU.GID <sub>2</sub> .GI D <sub>2</sub> )			CUSAS 9/443, 35
		a-hi-il-li-kam	Doorkeeper (I <sub>3</sub> .DU <sub>8</sub> )			CUSAS 9/374, 22'
		a-hi-il-li-kam	Doorkeeper (I <sub>3</sub> .DU <sub>8</sub> )			CUSAS 9/413, 58
		a-hi-il-li-kam <sup>1</sup>	Jester (ALAN.ZU <sub>2</sub> ) <sup>2</sup>			CUSAS 9/410, 35
		a-hi-il-li-kam <sup>1</sup>	ša rēši (LU <sub>2</sub> .SAG) <sup>3</sup>			CUSAS 9/410, 14
		(transliteration unknown)		yes		Belgian Collection 435 <sup>4</sup>
		a-hi-il-li-kam <sup>1</sup>			connected with <b>Igi-hater</b> (i-gi-ha-te-er)	CUSAS 9/410, 41
		a-hi-il-li-kam			Father of <b>Ilī-ahī-iddinam</b> ( <sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam)	CUSAS 9/34, 6
	ŠEŠ-DU-ka, a-hi-il-li-kam <sup>5</sup>			Father of <b>Ṭāb-šār-ili</b> ( <sup>m</sup> ṭa <sub>3</sub> -ab-ša-a-ar-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/350, 5	



	a-hi-il-li-kam			Of <i>Nanagahu</i> (ša na-na-ga-hu)	CUSAS 9/423, 16
	a-hi-il-li-kam			Partner (TAB.A.NI) <sup>6</sup>	CUSAS 9/381, 27'
	a-hi-il-li-kam				CUSAS 9/74, 7
	ṛa <sup>7</sup> -hi-il-li-kam <sup>7</sup>				CUSAS 9/368A, 4
	a-hi-il-li-kam				CUSAS 9/371, 58
	a-hi-il-li-<kam> <sup>8</sup>				CUSAS 9/375, 35'
	a-hi-il-li-kam				CUSAS 9/378, 4
	a-hi-il-li-kam				CUSAS 9/389, 11
	a-h[i]-il-li-kam				CUSAS 9/393, 14
	a-hi-il-li-kam				CUSAS 9/397, 9
	a-hi-il-li-kam				CUSAS 9/401, 4'
	a-hi-il-li-kam				CUSAS 9/407, 15
	a-hi-il-li-kam <sup>1</sup>				CUSAS 9/410, 38
	a-hi-il-li-kam				CUSAS 9/448, 17

<sup>1</sup>CUSAS 9/410. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>2</sup>CUSAS 9/410, 35. Dalley: "ALAN.ZU<sub>2</sub>: for this profession see Romer 1975-78, and Milano 2004. According to Stol 2003: 639-645 the NAR.GAL was in charge of the ALAN.ZU<sub>2</sub>. For *aluzinnu* used as a principal name and as a patronym in the Kassite period, see Brinkman 2006: 26."

<sup>3</sup>CUSAS 9/410, 14. Dalley: "For LU<sub>2</sub>.SAG as a member of the royal family at this period, see note to [CUSAS 9/]374:7. In this text they are among the few who have a large *sannigû*."

<sup>4</sup>Summary of Belgian Collection 435 appears in CUSAS 9 between texts 39 and 40

<sup>5</sup>CUSAS 9/350, 5. This text shows that ŠEŠ-DU-*ka* and *a-hi-il-li-kam* are synonymous, as the former is written on the tablet and the latter is written on the envelope of the tablet. Note the mimation is ambiguous; the tablet has *ka* for the last syllable, while the envelope has *kam*. *kam* is preferred here simply due to the abundance of sources.

<sup>6</sup>CUSAS 9/381, 27'. Presumably partner of *Arad-Nāri*(?) the carpenter (CUSAS 9/381, 17').

<sup>7</sup>CUSAS 9/368A, 4. For the damaged A sign, only possible traces are preserved in photo.

<sup>8</sup>CUSAS 9/375, 35'. Emendation following Dalley.

**Ahīyatum** hypocoristic from *Ahī* "my brother" {*ahu* "brother"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-hi-ia-tum <sup>1</sup>			Father of <i>Ilī-iddinam</i> (i <sub>3</sub> -li <sub>2</sub> -i-din-nam)	CUSAS 9/410, 18

<sup>1</sup>Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy. Given the preponderance of the PN *Ahīya’utum* (*a-hi-ia-u<sub>2</sub>-tum*, see below), it is possible that this name should be read *a-hi-ia-<u<sub>2</sub>>-tum*.

*Ahīya’utum* hypocoristic from *Ahī* “my brother” {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Hambu?</i> (DUMU ha?-am-bu)	a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/415, 11
		a-hi-ia-u <sub>2</sub> -tum <sup>1</sup>				CUSAS 9/415, 12
		a-hi-ia-u <sub>2</sub> -tum <sup>1</sup>				CUSAS 9/415, 13
2.	Son of <i>Ibbi-Šakkan</i> (DUMU i-bi- <sup>d</sup> GIR <sub>3</sub> )	a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/395, 3
3.	Son of <i>Ilī-ēriš?</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -APIN?)	a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/389, 3
4.	Son of <i>Ilī-iddinam</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -SUM)	a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/371, 32
Other attestations		a-hi-ia-u <sub>2</sub> -tum	Barber (ŠU.I)			CUSAS 9/384, 3
		a-hi-ia-u <sub>2</sub> -tum	Gardener (NU. <sup>giš</sup> KIRI <sub>6</sub> )			CUSAS 9/384, 31
		a-hi-ia-u <sub>2</sub> -tum	Flautist (LU <sub>2</sub> .GI.GID <sub>2</sub> ) <sup>2</sup>			CUSAS 9/432, 7
		a-hi-ia-u <sub>2</sub> -tum	Jeweler (KU <sub>3</sub> .DIM <sub>2</sub> )			CUSAS 9/453, 3
		a-hi-ia-u <sub>2</sub> -tum		yes		CUSAS 9/382, 2

		a-hi-ia-u <sub>2</sub> -tum			Of <b>Sar(riqu?)</b> (ša ʿsa?-ar?) <sup>2</sup>	CUSAS 9/374, 4'
		a-hi-ia-u <sub>2</sub> -tum			Of <b>Sar(riqu)</b> (ša <sub>2</sub> sa-ar) <sup>3</sup>	CUSAS 9/377, 30
		a-hi-ia-u <sub>2</sub> -tum			Of <b>Sar(riqu)</b> (ša <sub>2</sub> sa-ar) <sup>3</sup>	CUSAS 9/377, 45
		a-hi-ia-u <sub>2</sub> -tum			Connected with <b>Šēp-Adad</b> (GIR <sub>3</sub> - <sup>d</sup> ADAD)	CUSAS 9/446, 6
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/56, 9
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/398, 2
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/402, 3
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/407, 37
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/408, 16
		a-hi-ia-u <sub>2</sub> -tum <sup>4</sup>				CUSAS 9/415, 34
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/448, 10
		a-hi-ia-u <sub>2</sub> -tum				CUSAS 9/451, 5

<sup>1</sup>CUSAS 9/415, 12–13. These individuals are the same as the one in line 11; they immediately follow the entry in line eleven and are marked as KI.2 and KI.3 (“second time” and “third time”), respectively.

<sup>2</sup>CUSAS 9/432, 7. Dalley: “LU<sub>2</sub>.GI.GID<sub>2</sub> see CAD s.v. *embubu* and *ša embubi*. Distinguished from NAR the general musician. He may have been a flautist or a singer of GI.GID<sub>2</sub> songs, see Sefati 1998: 26. For the use of the flute in burial ceremonies, see note to [CUSAS 9/]100: 8.”

<sup>3</sup>CUSAS 9/377, 30 and 45. Dalley: “Ahīya’utu occurs twice in this text with Sar(riqu); and in [CUSAS 9/]374: 4’, where *ša* is used rather than *ša<sub>2</sub>*, showing that the latter is not to be read GAR in this context. Likewise Uššur-ana-Šamaš *ša<sup>d</sup>Gula* in 74:2 shows that *ša* alternates with *ša<sub>2</sub>*”

<sup>4</sup>CUSAS 9/415, 34. This entry occurs immediately before date in the text, not part of the table, indicating the table is “NIG<sub>2</sub>.ŠU a-hi-ia-u<sub>2</sub>-tum” (“Property of *Ahīya’utum*”). It is unclear if this individual should be understood as the same as individual 1.

**Ahu’atum** hypocoristic from *Ahu* “brother” {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-hu-u <sub>2</sub> -a-tum	Plowman (ENGAR) <sup>1</sup>			CUSAS 9/374, 19’

		a-hu-u <sub>2</sub> -a-tum	Fisherman (ŠU.KU <sub>6</sub> )			CUSAS 9/428, 12
		a-hu-u <sub>2</sub> -a-tum			Of NU-[ ] (ša NU-x-[ ])	CUSAS 9/444, 39
		<sup>m</sup> a-hu-u <sub>2</sub> -a-tum				CUSAS 9/339, 5
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/371, 19
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/375, 3'
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/375, 13'
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/377, 40
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/388, 2
		a-hu-u <sub>2</sub> -a-tum <sup>2</sup>				CUSAS 9/389, 4
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/401, 3
		a-hu-u <sub>2</sub> -a-tum				CUSAS 9/407, 27
		a-hu-u <sub>2</sub> -a-tum			<sup>3</sup>	CUSAS 9/447, 13

<sup>1</sup>CUSAS 9/374, 19'. Not a great ENGAR sign, but passable. Dalley marks the sign with a “?”

<sup>2</sup>CUSAS 9/389, 4. Dalley notes what looks like an erasure for at the end of this line; the signs may be DUMU *i<sub>3</sub>-li<sub>2</sub>*, perhaps scribal confusion with **Ahiya'utum** DUMU *i<sub>3</sub>-li<sub>2</sub>*-APIN of the previous line?

<sup>3</sup>CUSAS 9/447, 13. Probably related to broken PN later in line.

**Ahuni** “Our brother”<sup>1</sup> {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations	a-hu-ni			yes <sup>2</sup>	of <b>Maya'utum</b> (ša ma-a-a-u <sub>2</sub> - <tum?>) <sup>2</sup>	CUSAS 9/443, 34
	a-hu-ni				Father of <b>Nergal- abi</b> ( <sup>d</sup> NE <sub>3</sub> .UNUG.GAL- a-bi)	CUSAS 9/415, 27
	<sup>m</sup> a-hu-ni					CUSAS 9/1, 3

<sup>1</sup>See also Stamm 1939, 244.

<sup>2</sup>CUSAS 9/443, 34. After the listed amounts, the full line reads “*a-hu-ni* GIR<sub>3</sub> *ša ma-a-a-u<sub>2</sub>-<tum?>*.” Dalley translates “Ahūni transporter of Maya’utu?” The GIR<sub>3</sub> *ša* here is unusual for these texts. On the same tablet also appears the more typical “PN<sub>1</sub> GIR<sub>3</sub> PN<sub>2</sub>” (lines 11, 30), which Dalley translates as “PN<sub>1</sub> transporter for PN<sub>2</sub>” and “PN<sub>1</sub> the transporter of PN<sub>2</sub>,” respectively. Elsewhere in these texts, are number of individuals are described as “of **Maya’utum**” (*ša<sub>2</sub> ma-a-a-u<sub>2</sub>-tum*), including **Ahāt-Kūbi** (CUSAS 9/410, 24), **Īpiranni** (410, 25), and **Ummī-rabāt** (410, 36). Perhaps this line here is best understood as two separate identifiers, one noting that **Ahuni** is a GIR<sub>3</sub> individual, and one noting that he is “of **Maya’utum**.” This is the approach taken in the table here.

**Ahūšina** “Their (f.pl.) brother”<sup>1</sup> {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ea-rabi</b> (DUMU e <sub>2</sub> -a-GAL)	a-hu-ši-na				CUSAS 9/432, 9
2.	Son of <b>Ibni-Adad</b> (DUMU ib-ni- <sup>d</sup> ADAD)	a-hu-ši-na				CUSAS 9/441, 16
Other attestations		a-hu-ši-na	Reed arrow-maker (ZADIM ša GI)			CUSAS 9/381, 32’
		a-hu-ši-na	ša rēši (LU <sub>2</sub> .SAG) <sup>2</sup>			CUSAS 9/397, 6
		a-hu-ši-na		yes <sup>3</sup>		CUSAS 9/447, 5
		a-h[u]-ši-na <sup>3</sup>			of <b>Išme-Adad</b> (ša <sub>2</sub> iš-me- <sup>d</sup> [A]DAD)	CUSAS 9/410, 15
		a-hu-ši-na			unclear (‘LI? x <sup>1</sup> )	CUSAS 9/397, 7
		a-hu-ši-na				CUSAS 9/378, 9
		a-hu-ši-na				<sup>4</sup> CUSAS 9/428, 26

<sup>1</sup>See Stamm 1939, 244.

<sup>2</sup>CUSAS 9/397, 6. Dalley: “ša rēši: see note to [CUSAS 9/]374:7.”

<sup>3</sup>CUSAS 9/447, 5. Dalley has **Annu-pî-Ea** as the transporter of **Ahūšina**.

<sup>3</sup>CUSAS 9/410, 15. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>4</sup>CUSAS 9/428, 26. This entry has both **Ahūšina** and **Ilī-ṭābat** (*i<sub>3</sub>-li<sub>2</sub>-ṭa<sub>3</sub>-bat*) on the same line without stating their relationship.

**Ahu-ummišu** “The brother is his mother”<sup>1</sup> {*ahu* “brother,” *ummu* “mother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-hu-um-mi-šu			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 23

<sup>1</sup>This name is rather unusual. There are a few Amorite parallels; see, for example, Streck 2000 *Amurritische Onomastikon* p. 260, which has the Amorite names ‘*Abu-hālum* “Father is the mother’s-brother” and ‘*Ammu-hālum* “Father’s-brother is the mother’s-brother.”

<sup>2</sup>Presumably partner of **Šēp-Adad** the leatherworker (CUSAS 9/381, 7).

**Ahu-waqar** “The brother is precious” {*ahu* “brother,” *waqāru* “to be precious”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-hu-wa-qar				CUSAS 9/377, 28
		a-[h]u?-u <sub>2</sub> -wa-qar <sup>1</sup>				CUSAS 9/392, 15

<sup>1</sup>Note the plene *u*-vowel in CUSAS 9/392, 15. Dalley normalizes this name as *Ahū-(w)aqar*.

**Ahuyatum** hypocoristic from *Ahu* “brother” {*ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Imgurum</b> (DUMU im-gur-rum)	a-hu-u <sub>2</sub> -a-tum				CUSAS 9/415, 29
Other attestations		a-hu-u <sub>2</sub> -a-tum <sup>1</sup>				CUSAS 9/410, 5

<sup>1</sup>CUSAS 9/410, 5. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); the transliteration is based solely on handcopy.

**Akiyānu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> a-ki-ia-a-nu <sup>2</sup>				CUSAS 9/125, 4
		a-ki-ia-a-nu				CUSAS 9/375, 28
		a-ki-ia!-a-nu <sup>3</sup>				CUSAS 9/376, 13'
		a-ki-ia-nu				CUSAS 401, 3'
		a-ki-ia-nu				CUSAS 9/413, 51

<sup>1</sup>Meaning of PN unclear. Seems to have a possessive suffix "our." Compare *PNAE* s.v. *Akia* (mng. unknown). Hölscher 1996 notes a PN *Agija* as a Hurrian hypocoristic. Or perhaps something formed from *akī* "how, when?" (*CAD* K s.v. *kī*).

<sup>2</sup>CUSAS 9/125, 4. The second A is written over an illegible sign.

<sup>3</sup>CUSAS 9/376, 13'. IA has only a single final vertical, looking more like AD or BIL.

**Akkannu/Akkannī** "(My) wild donkey" {*akkannu* "wild donkey"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>1</sup>		ak-ka-ni			Father of <b>Nūr-Igišta</b> (DUMU <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU)	CUSAS 9/337, 11
		ak-ka-nu			Father of <b>Nūr-Igišta</b> (DUMU <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU)	CUSAS 9/345, 7

<sup>1</sup>The son of this individual, **Nūr-Igišta**, is considered to be a single individual, and therefore these attestations are considered to belong to the same individual, despite the use of different case endings.

**Alānītum** "Exile"<sup>1</sup> {*alānû* "exile"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>2</sup>		<sup>f</sup> a-la-ni-tum				CUSAS 9/422, 8 <sup>3</sup>
		<sup>f</sup> a-la-ni-tum				CUSAS 9/424, 9 <sup>4</sup>

<sup>1</sup>FPN.

<sup>2</sup>Given the similarity between the lists of names in CUSAS 9/422 and 424, these are probably both the same individual.

<sup>3</sup>CUSAS 9/422. Dalley. “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>4</sup>CUSAS 9/424. Dalley. “Headings, year and PNs are comparable to [CUSAS 9/]422.”

**Ali-ahhūya** “Where are my brothers?” {*ali* “where,” *ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-li <sub>2</sub> -ah-hu-ia				CUSAS 9/150, 2 <sup>1</sup>

<sup>1</sup>Dalley notes for this text that “the names may all be female.”

**Ali-dīn-ili** “Where is the judgment of the god?”<sup>1</sup> {*ali* “where,” *dīnu* “judgment,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Nūr-Kūbi</b> (DUMU nu-ur <sub>2</sub> -ku-bi)	<sup>m</sup> a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/45, 8
Other attestations		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>	Overseer of ten (UGULA NAM 10) <sup>2</sup>			CUSAS 9/371, 47
		<sup>m</sup> a-li <sub>2</sub> - <sup>r</sup> di-in <sup>ˀ</sup> -i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA)			CUSAS 9/43, 14
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA)			CUSAS 9/371, 3
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA)			CUSAS 9/376, 18
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/22, 2
		<sup>m</sup> a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/149, 2
		<sup>m</sup> a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/149, 7
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/369, 10
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 16
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 24'
	a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/377, 44	



		a-li <sub>2</sub> -di-ni-i <sub>3</sub> -li <sub>2</sub> <sup>3</sup>				CUSAS 9/407, 31
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/408, 14
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/413, 25
		a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub>			<sup>4</sup>	CUSAS 9/448, 27

<sup>1</sup>Or *Ali-dīn-ilī* “Where is the judgement of the gods?”; Dalley is split fairly evenly between the two normalizations.

<sup>2</sup>CUSAS 9/371, 47. Dalley: “NAM 10: its equivalent, *ešertu*, is phonetically written in [CUSAS 9/]380 and 389. Stol 2003: 361 preferred a spelling *ušurtum* rather than *ešertum* but there may be local and temporal variation. Although an *ešertu* theoretically consists of 10 men, there are only 6 in 380 and 11 in 389. See also 371, 387, 388, 389, 398(?), and 447: 22 written 10-ti(?). At Nuzi the *rab ešerti* (GAL 10) is specifically associated with making bricks. See Lion and Savage 2005, 74-75.”

<sup>3</sup>CUSAS 9/407, 31 has NI instead of IN (error based on the other 3 NI signs in the PN?).

<sup>4</sup>CUSAS 9/408, 14. PN followed by what Dalley interprets as TAB.B[A-šu] “his partner”; photo and copy suggest something starting with BI instead.

***Ali-tillatī*** “Where is my help?” {*ali* “where,” *tillatu* A “auxiliaries; support”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Amīl-ili</i></b> (DUMU LU <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub> )	<sup>m</sup> a-li <sub>2</sub> -ILL[AT]-ti				CUSAS 9/340, 7 <sup>1</sup>
2.	Son of <b><i>Šallī-lūmur</i></b> (DUMU šal-li-lu-mur)	<sup>m</sup> a-li <sub>2</sub> -ILLAT-ti				CUSAS 9/41, 9

<sup>1</sup>CUSAS 9/340, 7. From an envelope.

***Alitum*** meaning unclear<sup>1,2</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> a-li-tu[m]				CUSAS 9/372, 14

<sup>1</sup>FPN.

<sup>2</sup>The meaning of this name is unclear. Perhaps it may a variant spelling of *ālīdu* (fem. *ālittu*) “parent, begetter,” or of *alītu/elītu* “top pack, upper millstone, upper part.” Perhaps also see *Alānītum* “Exile.”

**Amat-Šimut** “Servant(f) of Šimut”<sup>1</sup> {*amtu* “servant,” *Šimut* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>2</sup>		ᶠGEME <sub>2</sub> -ᵈši-mu-ut				CUSAS 9/409, 4
		ᶠGEME <sub>2</sub> -ᵈši-mu-ut				CUSAS 9/418, 14
		ᶠGEME <sub>2</sub> -ᵈši-mu-ut				CUSAS 9/422, 6 <sup>3</sup>
		ᶠGEME <sub>2</sub> -ᵈši-mu-ut				CUSAS 9/424, 7 <sup>4</sup>

<sup>1</sup>FPN.

<sup>2</sup>Given the similarity of the lists of names in CUSAS 9/418, 422, and 424, those attestations may all refer to the same individual. Not enough names appear on 409 to be sure whether that attestation also refers to the same individual.

<sup>3</sup>CUSAS 9/422, 6. Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>4</sup>CUSAS 9/424, 7. Dalley: “Headings, year and PNs are comparable to [CUSAS 9/]422.”

**Amīl-Amurru** “Man of Amurru” {*amīlu* “man,” *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		LU <sub>2</sub> -ᵈMAR.TU <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 25

<sup>1</sup>Or possibly IR<sub>3</sub>!-ᵈMAR.TU (**Arad-Amurru** “Servant of Amurru) with IR<sub>3</sub> missing a vertical.

<sup>2</sup>Presumably partner of **Šēp-Adad** the leatherworker (CUSAS 9/381, 7).

**Amīleatu** Presumably a hypocoristic from *amīlu* “man” {*amīlu* “man”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-mi-le-e-a-tu <sup>1</sup>				CUSAS 9/400, 6 <sup>2</sup>

<sup>1</sup>Possibly plural: *amīlēatu*. Note the unusual *e*-vowel.

<sup>2</sup>CUSAS 9/400, 6'. Tablet has an abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has the normal orientation). Following Dalley's numbering.

**Amīl-ili** "Man of a god" {*amīlu* "man," *ilu* "god"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		LU <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>			Father of <b>Ali-tillatī</b> ( <sup>m</sup> a-li <sub>2</sub> -ILL[AT]-ti)	CUSAS 9/340, 8 <sup>1</sup>
		LU <sub>2</sub> -(erasure)-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 30'

<sup>1</sup>CUSAS 9/340, 8. Written on envelope.

**Amīliya** hypocoristic from *amīlu* "man" {*amīlu* "man"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		LU <sub>2</sub> -ia				CUSAS 9/146, 3
		LU <sub>2</sub> -ia				CUSAS 374, 5'
		LU <sub>2</sub> -ia				CUSAS 9/376, 24'
		LU <sub>2</sub> -ia				CUSAS 9/413, 34

**Ammī-ša-ili** "My uncle is of the god"<sup>1,2</sup> {"Vatersbruder" (Streck 2000), *ša* "of," *ilu* "god"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫam-mi-ša-DING[IR]				CUSAS 9/418, 5 <sup>3</sup>

<sup>1</sup>FPN.

<sup>2</sup>Presumably from Amorite '*ammu* "Vatersbruder," or less likely Assyrian *ammiu* "that."

<sup>3</sup>CUSAS 9/418, 5. Dalley: “Cf. [CUSAS 9/]422, 424 and 436 for female personal names.”

**Ammu** “Uncle”<sup>1,2</sup> {“Vatersbruder” (Streck 2000)}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		fam-mu3				CUSAS 9/450, 11

<sup>1</sup>FPN.

<sup>2</sup>Presumably from Amorite ‘*ammu* “Vatersbruder”

<sup>3</sup>CUSAS 9/450, 11. Dalley: “Names apparently abbreviated.” Possibly an abbreviated name from **Ammī-ša-ili** “My uncle is of the god” or **Ammudutum** (meaning unclear).

**Ammudutum** meaning unclear<sup>1,2</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>3</sup>		fam-mu-du-tum? <sup>4</sup>				CUSAS 9/422, 9 <sup>5</sup>
		fam-mu-du-tum				CUSAS 9/424, 11 <sup>6</sup>

<sup>1</sup>FPN.

<sup>2</sup>For this name, perhaps see Streck’s discussion of the PN *humūda* (2000, 99): “angesichts hebräisch ‘*ammūd* “Zeltstütze, Säule” (HAL III 787f.) und arabisch ‘*amūd* “Stange” (Wehr 877).”

<sup>3</sup>Given the similarities between the list of PNs in the two texts, these two attestations may refer to the same individual.

<sup>4</sup>CUSAS 9/422, 9. TUM difficult to see in photo (on edge). In copy could possibly be SUM.

<sup>5</sup>CUSAS 9/422, 9. Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>6</sup>CUSAS 9/424, 11. Dalley: “Headings, year and PNs are comparable to [CUSAS 9/]422.”

**Amranni** “Look at me!” {*amāru* “to see”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		am-ra-an-ni <sup>1</sup>			Of Gula (ša <sup>d</sup> gu-la)	CUSAS 9/62, 2
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<sup>1</sup>CUSAS 9/62, 2. Dalley: "Amranni is likely to be a personal name, perhaps an abbreviation of a longer name; but I have found no other examples of it."

**Āmur-rabûssu** "I looked at his greatness" {*amāru* "to see," *rabûtu* "greatness"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-mur?-GAL-su <sup>1</sup>				CUSAS 9/380, 6

<sup>1</sup>CUSAS 9/380, 6. Reading MUR following Dalley; sign difficult to see from how worn the tablet is.

**Amurru-gāmil** "Amurru is the one who spares" {*Amurru* DN, *gamālu* "to spare"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Bahû</b> (DUMU ba-hu-u <sub>2</sub> )	<sup>d</sup> MAR.TU- <sup>r</sup> ga <sup>1</sup> -mil				CUSAS 9/431A, 22

**Amurru-muštāl** "Amurru is the one who deliberates" {*Amurru* DN, *šālu* A "to ask"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šunuma-ilu</b> (DUMU šu-nu-ma-DINGIR)	<sup>md</sup> MAR.TU-muš <sub>2</sub> -tal <sub>2</sub>				CUSAS 9/31, 8
	Son of <b>Šunuma-ilu</b> (DUMU šu-nu-ma-DINGIR)	<sup>md</sup> MAR.TU-mu[š <sub>2</sub> ]-tal <sub>2</sub>				CUSAS 9/348, 8 <sup>1</sup>

2.	Son of <b>Qarrādu-šēmi</b> (DUMU <sup>d</sup> qar-ra-du-še-mi)	<sup>md</sup> MAR.TU-muš <sub>2</sub> -tal <sub>2</sub> <sup>2</sup>				CUSAS 9/331, 6
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<sup>1</sup>CUSAS 9/348, 8. Envelope.

<sup>2</sup>CUSAS 9/331, 6. Tablet obverse badly worn. Transliteration following Dalley based on handcopy; traces in photo support.

**Amurru-nāšir** “Amurru is the protector” {*Amurru* DN, *našāru* “to protect”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> MAR.TU-na-šir! <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 13
		<sup>d</sup> MAR.TU-na-šir				CUSAS 9/191, 3
		<sup>d</sup> MAR.TU-na-šir				CUSAS 407, 17

<sup>1</sup>CUSAS 9/381, 13. ŠIR passable, but there seem to be too many horizontals (that said, compare ADAD in line 10 for horizontals instead of Winkelhaken).

<sup>2</sup>Presumably partner of **Šēp-Adad** the leatherworker in line 7.

**Amurru-šēmi** “Amurru is the one who hears” {*Amurru* DN, *šēmû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Buqqunu</b> (DUMU bu-uq-qu <sub>2</sub> -nu)	<sup>d</sup> MAR.TU-še-mi				CUSAS 9/432, 4

**Ana** presumably an abbreviated name {*ana* “to”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-na <sup>1</sup>				CUSAS 9/450, 1

<sup>1</sup>CUSAS 9/450, 1. Dalley: “Names apparently abbreviated”.

**Anam-dingirra** “What is for the god?”<sup>1</sup> {anam “what?” [Sumerian], diġir “god” [Sumerian], ra (Sumerian dative marker)}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a.na.am <sub>3</sub> -dingir.ra <sup>2</sup>		yes		CUSAS 9/134, 5
		a.na.am <sub>3</sub> -dingir.ra <sup>3</sup>				CUSAS 9/13, 4
		a.na.am <sub>3</sub> -dingir.ra				CUSAS 9/14, 1 <sup>4</sup>
		an.am <sub>3</sub> -dingir.ra! <sup>5</sup>				CUSAS 9/364, 3
		a.na.am <sub>3</sub> -dingir.ra <sup>6</sup>				CUSAS 9/384, 28
		<sup>m</sup> a.na.am <sub>3</sub> -dingir.ra				CUSAS 9/462, 4

<sup>1</sup>Note the artificial Sumerian of this name, especially when contrasted with the proper Sumerian of the name **Nanna-mansum**. The name is put into Akkadian word order, rather than the expected DINGIR.RA-A.NA.AM<sub>3</sub>, although neither construction appears in the ETCSL, EPSD, or EPSD2 corpora. Also note the spelling AN.AM<sub>3</sub> in CUSAS 9/364, 3 which may be a phonetic rendering.

<sup>2</sup>CUSAS 9/134, 5. Line on edge of photo and difficult to make out. Seems to be A.NA.AM<sub>3</sub>-DINGIR.RA, which is in line with the handcopy, the usual spelling of this name, and Sumerian orthography. Dalley transliterates AN.AM<sub>3</sub>-DINGIR.RA, which is the transliteration of CUSAS 9/364, 3. Also Dalley: “Anam-dingira: this confirms the important status of GIR<sub>3</sub>-men. See note to [CUSAS 9/]13:4 and 14:1.”

<sup>3</sup>CUSAS 9/13, 4. The DINGIR is quite defective; handcopy has just two horizontals, though photo suggests a vertical as well. Dalley comments that “Anam-dingira in [CUSAS 9/]433 is connected with Kar-uhūli; and he owns livestock according to 364:3. The Sumerian PN corresponds to the Neo-Babylonian name minû-ana-ili-(dāni).” See also Stamm 1939, 283: “*Mi-nu-u<sub>2</sub>-a-na-<sup>d</sup>Bēl-da-a-ni* ‘Was ist stark (genug) gegen Bēl?’ (NN 11a 7x; NRVU I Glossar 52 1x).”

<sup>4</sup>CUSAS 9/14, 1. Dalley: “This letter discloses that Anam-dingira was responsible for collecting the *šibšu*-tax, and answerable to the official who wrote this letter.”

<sup>5</sup>CUSAS 9/364, 3. Note AN for A.NA; RA! looks closer to an E sign. Unusually, in this text a carcass seems to have been delivered from **Anam-dingirra**’s herd. Dalley notes “for the importance of Anam-dingira see note to [CUSAS 9/]13:4.”

<sup>6</sup>CUSAS 9/384, 28. Name is followed by an unclear erasure.

**Ana-pani-Ea-nadi** “He is thrown before Ea” {ana “to,” panu “front, front part,” Ea DN, nadû “to throw”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		<sup>m</sup> a-na-pa-ni-e <sub>2</sub> -a- <<a?>>-na-di <sup>1</sup>				CUSAS 9/96, 4
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<sup>1</sup>CUSAS 9/96, 4: Preferring <<a>> to a reading *anaddi* or *annaddi* “I am throwing down” or “I am being thrown down” based on the typical PN *Ana-pani-DN-nadi* (see Stamm 1939, 231; also see ***Ana-pani-Sîn-nadi*** below). Dalley does not transliterate the second A, however it seems clear in the photo and copy. Perhaps scribal reflex to the typical ligature of *a-na* as in the beginning of the name?

***Ana-pani-Sîn-nadi*** “He is thrown before Sîn” {*ana* “to,” *panu* “front, front part,” *Sîn* DN, *nadû* “to throw”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-na-pa-ni- <sup>d</sup> 30-na-di			Brother (ŠEŠ.A.NI) <sup>1</sup>	CUSAS 9/381, 18’

<sup>1</sup>CUSAS 9/381, 18’. The brother of ***Arad-Nāri***(?) the carpenter (preceding line).

***Ana-Sîn-uššur*** “He is released for Sîn” {*ana* “to,” *Sîn* DN, *uššuru* “to release”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number	
Other attestations		a-na- <sup>d</sup> 30-BAR	Of the city gate (ša KA <sub>2</sub> .GAL) <sup>2</sup>			CUSAS 9/376, 3	
		a-na- <sup>d</sup> 30-BAR	ša rēši (ša SAG)			CUSAS 9/374, 7	
		a-na- <sup>d</sup> 30-BAR	ša rēši (ša SAG)			CUSAS 9/375, 4	
		a-na- <sup>d</sup> 30-BAR	ša [rēši?] (ša [SAG?])			CUSAS 9/376, 25	
		a-na- <sup>d</sup> 30-uš-šu-ur				Father of <b><i>Ea-nāšir</i></b> ( <sup>m</sup> e <sub>2</sub> -a-na-šir)	CUSAS 9/56, 13
		a-na- <sup>d</sup> 30-uš-šu-ur				Father of <b><i>Milkī-Ea-šarru</i></b> (?) ( <sup>m</sup> mil-ki- <sup>d</sup> e <sub>2</sub> -a-LUGAL?)	CUSAS 9/48, 13
		a-na- <sup>d</sup> 30-BAR					CUSAS 9/369, 17



	a-na- <sup>d</sup> 30-BAR				CUSAS 9/375, 22'
	a-na- <sup>d</sup> 30-BAR <sup>3</sup>				CUSAS 9/399, 3
	a-na- <sup>d</sup> 30-uš-šu-ur				CUSAS 9/400, 9' <sup>4</sup>
	a-na- <sup>d</sup> 30-BAR				CUSAS 9/407, 3
	a-na- <sup>d</sup> EN.ZU-uš-šu-ur				CUSAS 9/413, 11
	ana-30-BA[R] <sup>5</sup>				CUSAS 9/444, 23
	a-na-30-uš-šu-ur			<sup>6</sup>	CUSAS 9/445, 5
	a-na- <sup>d</sup> 30-BAR <sup>7</sup>				CUSAS 9/448, 8

<sup>1</sup>Dalley transliterates MAŠ for BAR throughout CUSAS 9; however see *CAD* U/W s.v. *uššuru* lexical section for BAR = *uššuru*.

<sup>2</sup>CUSAS 9/374, 7. Dalley: "For *ša rēši* as a member of the royal family rather than a eunuch at this period, see Dalley 2001, and for the early first millennium, Siddall 2007."

<sup>3</sup>CUSAS 9/399, 3. PN seems complete, though there is a lot of broken space between 30 and BAR.

<sup>4</sup>CUSAS 9/400, 9'. Abnormal tablet layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has the normal orientation). Following Dalley's numbering.

<sup>5</sup>CUSAS 9/444, 23. The use of DIŠ for *ana* is unusual in this corpus. Break after PN leaves plenty of room for another PN.

<sup>6</sup>CUSAS 9/445, 5. PN followed by an unclear sign/signs. Looks like BA.A.NI. Perhaps erroneous writing of TAB.A.NI? Dalley: "For the unidentified sign as a possible profession, see also [CUSAS 9/]423:17."

<sup>7</sup>CUSAS/448, 8. Dalley transliterates *a-na-<sup>d</sup>30-MAŠ* as elsewhere, but normalizes the name as "Ana-Sin-..." instead of *Ana-Sîn-uššur*. Signs are clear in tablet and copy.

**Ana-šillišu-ēmīd** "I took refuge in his shade"<sup>1</sup> {*ana* "to," *šillu* "shade, protection," *emēdu* "to lean"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-na-šil <sub>2</sub> -li <sub>2</sub> -šu-e-mi-id		yes		CUSAS 9/121, 6

<sup>1</sup>See Stamm 1939, 199 for this and similar PNs. Possibly read "I took refuge in his protection" instead.

**Angal-ilu** "Angal is the god"(?)<sup>1</sup> {*angal* unclear, *ilu* "god"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		AN.GAL-DINGIR			<sup>2</sup>	CUSAS 9/447, 22

<sup>1</sup>Normalization following Dalley. Borger 2010, 250 s.v AN has AN-GAL “= *an-gal, anu rabû*.” Perhaps *Anu-rabû-ilu* “Great An is the god” instead, or *Ilu-rabû-ilu* “The great god is the god.” See also Nielsen 2015, 27, which has the PN AN.GAL<sub>2</sub>-uballiṭ “DN has kept alive.”

<sup>2</sup>CUSAS 9/447, 22. PN followed by 10-*ti* and then another PN. Unclear if this *ešertu*-group belongs to **Angal-ilu** or **Hablū-banûtum**. Dalley: “10-*ti* seems the most likely reading. See note to [CUSAS 9/]371:47”; Dalley erroneously has this note for line 23 instead of 22.

**Annu-pî-Ea** “‘Yes’ is the speech of Ea”<sup>1</sup> {*annu* “yes,” *pī’u* “speech,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		an-nu-pi <sub>4</sub> - <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/447, 5

<sup>1</sup>See Stamm 1939, 233–234 for a discussion of this and similar PNs, particularly a possible development from *Anum-pî*-DN to *Annu-pî*-DN during the transition from OB to MB.

**Annu-pî-Ninurta(?)** “‘Yes’ is the speech of Ninurta(?)”<sup>1</sup> {*annu* “yes,” *pī’u* “speech,” *Ninurta* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		an-nu!?-pi <sub>4</sub> !?- <sup>d</sup> NIN.URTA! <sup>2</sup>				CUSAS 9/444, 31

<sup>1</sup>See Stamm 1939, 233–234 for a discussion of this and similar PNs, particularly a possible development from *Anum-pî*-DN to *Annu-pî*-DN during the transition from OB to MB.

<sup>2</sup>CUSAS 9/444, 31. Reading following Dalley. NU looks more like NI, PI<sub>4</sub> (KA) looks more like SANGA, or possibly DUB. Compare KA in line 19.

**Annu-pīša** “‘Yes’ is her speech”<sup>1</sup> {*annu* “yes,” *pī’u* “speech”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		an-nu-pi <sub>4</sub> -ša				CUSAS 9/442, 26
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<sup>1</sup>See Stamm 1939, 233–234 for a discussion of this and similar PNs, particularly a possible development from *Anum-pî*-DN to *Annu-pî*-DN during the transition from OB to MB.

**Anzak-gāmil(?)** “Anzak is the one who spares(?)” {Anzak DN, *gamālu* “to spare”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		an-zak-ga- <sup>r</sup> mi-il? <sup>1</sup>				CUSAS 9/394, 3

<sup>1</sup>Last two signs very worn, but fit the right shape.

**Anzak(!?)-iddinam** “Anzak(!?) gave to me” {Anzak DN, *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		an-zak!?-SUM <sup>1</sup>				CUSAS 9/444, 26

<sup>1</sup>Tentatively reading ZAK following Dalley; sign is clearly a HI or DIN sign.

**Anzak-rabât** “Anzak is great” {Anzak DN, *rabû* “to be great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilānūtum</i> (DUMU i-la-nu- <sup>r</sup> tum <sup>1</sup> )	an-zak-GAL-at				CUSAS 9/449, 45
Other attestations		an-zak-GAL-at			Father of <i>Ṭāb-i...</i> ( <sup>m</sup> r <sup>r</sup> ṭa <sub>3</sub> -ab-i <sub>3</sub> ? <sup>1</sup> -[ ])	CUSAS 9/321, 8
		<sup>m</sup> an-zak-GAL-at <sup>2</sup>				CUSAS 9/323, 10

		an-zak-GAL-at			<sup>3</sup>	CUSAS 9/404, 6
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<sup>1</sup>Note the unusual use of a female DN and female predicate in a possibly male PN.

<sup>2</sup>CUSAS 9/323, 10. Dalley: “The phonetic complement *-at* after GAL indicates that the deity is female. See note to [CUSAS 9/]1:2.” Dalley transliterates the following line as DUMU! *ta-ri-ba-tum*, making **Anzak-rabât** the son of **Taribâtum**. However, the expected sign at this point in the tablet would be GIR<sub>3</sub>, a position that is frequently filled by **Taribâtum** (see CUSAS 9/322, 325, 326, 327, 328, etc.), making GIR<sub>3</sub> the more likely reading.

<sup>3</sup>CUSAS 9/404, 6. Following this line are signs that Dalley interprets as EN<sub>5</sub>.<sup>1</sup>SI<sup>1</sup> “farmer.” Photo and copy seem to suggest *ša* IGI-x rather than PA.TE.S[!].

**Anzak-rabi** “Anzak is great”<sup>1</sup> {Anzak DN, rabû “to be great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> an-zak-GAL <sup>2</sup>				CUSAS 9/1, 2

<sup>1</sup>Alternatively, this name may be an orthographic variant of **Anzak-rabât** and with the phonetic complement simply omitted.

<sup>2</sup>CUSAS 9/1, 2. Dalley: “*An-zak* is taken as a phonetic reading of the divine name written elsewhere as <sup>d</sup>*en-zak* and *in-zak*.” See her note to this name for a further discussion of the deity, in particular its potential as a hypostatis of Nabû.

**Apil-Adad** “Heir of Adad” {aplu “heir,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-pil- <sup>d</sup> ADAD			Father of <i>Ada[d-šar]rum?</i> ( <sup>d</sup> ADA[D-LUGAL?]-rum)	CUSAS 9/428, 20

**Apil-Amurru** “Heir of Amurru” {aplu “heir,” Amurru DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <b><i>Ili-iddinam</i></b> (DUMU i <sub>3</sub> -li <sub>2</sub> -i-din-nam)	a-pil- <sup>d</sup> MAR.TU				CUSAS 9/449, 44
Other attestations		a-pil- <sup>d</sup> MAR.TU			Father of <b><i>Abu-ṭābu</i></b> ( <sup>m</sup> a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/324, 6
		a-pil- <sup>d</sup> MAR.TU			Father of <b><i>Nūr-Amurru</i></b> ( <sup>m</sup> nu-u[r] <sub>2</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/32, 9
		a-pil- <sup>d</sup> MAR.TU			Father of <b><i>Nūr-Amurru</i></b> ( <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/35, 5
		a-pil <sub>2</sub> - <sup>d</sup> MAR.TU			Father of <b><i>Nūr-Amurru</i></b> ( <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/37, 10
		a-pil- <sup>d</sup> MAR.TU			Father of <b><i>Nūr-Amurru</i></b> (nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/431A, 8
		(transliteration unknown)			Father of <b><i>Nūr-Amurru</i></b> (transliteration unknown)	Belgian Collection 310 <sup>1</sup>

<sup>1</sup>Summary of Belgian Collection 310 appears in CUSAS 9 between texts 22 and 23.

***Apil-Ea*** “Heir of Ea” {*aplu* “heir,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-pil- <sup>d</sup> e <sub>2</sub> -a <sup>1</sup>	Scribe (DUB.SA[R])			CUSAS 9/443, 31

<sup>1</sup>CUSAS 443, 31. Possibly same individual as previous line in the same text.

**Apil-Šamaš** “Heir of Šamaš” {*aplu* “heir,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-pil- <sup>d</sup> UTU	Shepherd (SIPA)		Of <i>Pirhi-Sîn</i> (ša pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU)	CUSAS 9/415, 4
		a-pil- <sup>d</sup> UTU			Father of <i>Ibni-Šamaš</i> ( <sup>m</sup> ib-ni- <sup>d</sup> UTU)	CUSAS 9/332, 5
		a-pil- <sup>d</sup> UTU				CUSAS 9/25, 11
		a-pil- <sup>d</sup> UTU				CUSAS 9/40, 6
		a-pil- <sup>d</sup> UTU				CUSAS 9/369, 9
		a-pil- <sup>d</sup> UTU				CUSAS 9/371, 36
		a-pil- <sup>d</sup> UTU				CUSAS 9/374, 14
		a-pil- <sup>d</sup> UTU				CUSAS 9/375, 6
		a-pil- <sup>d</sup> UTU				CUSAS 9/377, 47
		a-pil- <sup>d</sup> UTU				CUSAS 9/391, 1
		a-pil- <sup>d</sup> UTU				CUSAS 9/407, 13
		a-pil- <sup>d</sup> UTU <sup>1</sup>				CUSAS 9/413, 33
		a-pil- <sup>d</sup> UTU				CUSAS 9/417, 5
		a-pil- <sup>d</sup> UTU				CUSAS 9/428, 30
	a-pil- <sup>d</sup> UTU <sup>2</sup>				CUSAS 9/448, 4	

<sup>1</sup>CUSAS 9/413, 33. Some incidental damage (or possible erasures?).

<sup>2</sup>CUSAS 9/448, 4. Dalley transliterates *a-pil-<sup>d</sup>[ ]* and normalizes accordingly. UTU is missing from her copy, but the sign seems perfectly clear in the CDLI photo.

**Apilšunu** “Their heir” {*aplu* “heir”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-pil-šu-nu <sup>1</sup>	Barber (ŠU.I)			CUSAS 9/410, 12
		a-pil-šu-nu	Barber (ŠU.I)			CUSAS 9/448, 14

		a-pil-šu-nu			Father of <b>Arad-Kūbi</b> (IR <sub>3</sub> -ku-bi)	CUSAS 9/415, 24
		a-pil-šu-nu			<sup>2</sup>	CUSAS 9/442, 18

<sup>1</sup>CUSAS 9/410, 12. Only a photo of a tiny fragment of this text is available on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>2</sup>CUSAS 9/442, 18. PN is followed by *ša* [ ].

**Apilya’utum** hypocoristic from *Aplum* “heir” {*aplu* “heir”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-pil-ia-u <sub>2</sub> -tum <sup>1</sup>			Brother of <b>Sin-išmeanni</b> (ŠEŠ.A.NI)	CUSAS 9/15, 3
		a-pil-ia-u <sub>2</sub> -tu[m]			Father of <b>Sin-ēriš?</b> ( <sup>d</sup> 30-AP[IN?])	CUSAS 9/395, 2
		a-pil-a-a-u <sub>2</sub> -tum <sup>2</sup>			Partner (TAB.A.NI) <sup>3</sup>	CUSAS 9/381, 9’
		a-pil-ia-u <sub>2</sub> -tum				CUSAS 9/369, 18
		a-pil-ia-u <sub>2</sub> -tum				CUSAS 9/371, 50
		a- <sup>r</sup> pil? <sup>r</sup> -ia-u <sub>2</sub> -tum <sup>4</sup>				CUSAS 9/374, 9
		a-pil-ia-u <sub>2</sub> -tum				CUSAS 9/375, 27’
		<sup>r</sup> a?-pil? <sup>r</sup> -ia-u <sub>2</sub> -tum <sup>5</sup>				CUSAS 9/403, 7
		a-pil-ia-u <sub>2</sub> -t[um]				CUSAS 9/408, 12
		a-pil-ia-u <sub>2</sub> -tum				CUSAS 9/413, 44
	a-pil-ia-u <sub>2</sub> -tum				CUSAS 9/448, 28	

<sup>1</sup>CUSAS 9/15, 3. Photo difficult to read, but matches the handcopy.

<sup>2</sup>CUSAS 9/381, 9’. Dalley transliterates *a-pil-ia-u<sub>2</sub>-tum*; in photo two A signs are visible, and I do not see enough traces to warrant making one of those A signs into a IA. I still take this name as a variant spelling or error for **Apilya’utum**.

<sup>3</sup>CUSAS 9/381, 9’. Presumably partner of **Sin-iqīša** the jeweler (line 5’).

<sup>4</sup>CUSAS 9/374, 9. PIL seems a bit compressed, but there are too many wedges for KU or MA, and the bottom horizontal is too horizontal for BA.

<sup>5</sup>CUSAS 9/403, 7. Reading A and PIL following Dalley; traces not incompatible with these signs in photo.

**Apiya'utum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations.		a-pi <sub>2</sub> ?-ia-u <sub>2</sub> -tum <sup>2</sup>			Father of <b>Mannu-kî-Adad</b> (ma-an-nu-ki- <sup>d</sup> ADAD)	CUSAS 9/442, 10
		a-pi <sub>2</sub> -ia-u <sub>2</sub> -tum			Father of <b>Sîn-bêl-ilî</b> ( <sup>md</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/55, 6
		a-pi-ia-u <sub>2</sub> -tum			<sup>3</sup>	CUSAS 9/442, 28

<sup>1</sup>Unclear how to translate and normalize this name. It seems to be a hypocoristic from *apum* “reed-bed” or *appum* “nose,” but neither are typical elements of Akkadian PNs. See *PNAE* s.v. *Apî* (meaning unknown) and Holsher 1996 s.v. *Appāju* and *Appājūtum*, which she seems to take as deriving from a place Appa (see page 272). Or perhaps a hypocoristic of *aplum* (see **Apiya'utum** above), although hypocoristics in the CUSAS 9 texts usually do not break word boundaries.

<sup>2</sup>CUSAS 9/442, 10. Transliterating following Dalley. Pi<sub>2</sub>? sign is difficult to see in photo but doesn't match how BI is usually written in these texts; possibly PIL!. Note Dalley transliterates *a-pi<sub>2</sub>-ia-u<sub>2</sub>-tum* but normalizes *Abiya'utum*, using another possible reading of the Pi<sub>2</sub> sign.

<sup>3</sup>CUSAS 9/442, 28. After this PN, Dalley transliterates DUMU *a-sa-tum* and translates “son of Asatu,” but there is no trace of this in the photo nor in her copy. It is unclear where she is getting this from.

**Aplatum** “Heiress”<sup>1</sup> {*aplatu* “heiress”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ap-la-tum			Father of <b>Šamaš-rabi</b> ( <sup>d</sup> UTU-ra-bi)	CUSAS 9/420, 17

<sup>1</sup>It seems odd to have “Heiress” as a male name; perhaps this is a hypocoristic or actually an FPN? Also, the typical feminine form of *aplu* is *apiltu*, but see examples in *CAD* A/2 s.v. *aplu*, mng. 1a3' (under meaning “heir” rather than “heiress”; all attestations OB) and s.v. mng. 2 (PN meaning “heiress,” Persian period).



**Aplīya’utum** hypocoristic from *apli* “my heir” {*aplu* “heir”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ap-li-ia-u <sub>2</sub> -tum <sup>1</sup>				CUSAS 9/445, 8

<sup>1</sup>CUSAS 9/445, 8. Dalley normalizes this as *Apliyatum*, but this does not fit all the signs.

**Aplum** “Heir” {*aplu* “heir”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Pirhi</i> -... (DUMU pir <sub>2</sub> -hi-d[ ])	ap-lum				CUSAS 9/434, 4
Other attestations		ap-lum			Father of <b><i>Eribatum</i></b> (e-ri-ba-a-tum)	CUSAS 9/444, 41
		ap-lum			Of the daughter of <i>Ali</i> -... (ša DUMU.MUNUS a-li <sub>2</sub> -[ ])	CUSAS 9/434, 15

**Appaya’uti** meaning unknown<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ap-pa-a-a-u <sub>2</sub> -ti <sup>2</sup>	Musician (NAR)			CUSAS 9/404, 3

<sup>1</sup>The meaning of this name is unclear; perhaps a hypocoristic from a similar base as ***Apiya’utum*** and ***Appaya’utum***.

<sup>2</sup>CUSAS 9/404, 3. TI seems to have an extra wedge at the end; BAL?

**Appaya’utum** meaning unknown<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ap-pa-a-a-u <sub>2</sub> -tum			<sup>2</sup>	CUSAS 9/392, 4

<sup>1</sup>The meaning of this name is unclear; perhaps a hypocoristic from a similar base as *Apiya'utum* and *Appaya'uti*.

<sup>2</sup>CUSAS 9/392, 4. The lines following the PN read *ša DUMU BAD<sub>3</sub>-<sup>d</sup>ENSI<sub>2</sub>.MAH ša DUMU ENSI<sub>2</sub>.MEŠ*, which Dalley translates as “Appaya’utu of Dūr-Amuru/Ensimah of the sons of iššâkkâti-farmers.” Note Dalley omits the first DUMU in her transliteration and translation. Dalley also notes: “Dūr-<sup>d</sup>Ensi.mah or Dūr-Amurru may also occur in [CUSAS 9/]400” and “Qatnu and Appaya’utu are the names of musicians found together in [CUSAS 9/]404.” Dalley therefore considers this to be a variant spelling of the name *Appaya'uti* above.

**Aqâl-ana-Šamaš** “I pay attention to Šamaš” {*qâlu* “to pay attention, be silent,” *ana* “to,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-qa <sub>2</sub> -al-a-na- <sup>d</sup> UTU			Father of <i>Iddin-Ištar</i> (i-din-iš <sub>8</sub> -tar <sub>2</sub> )	CUSAS 9/426, 17

**Aqua** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-qu-u <sub>2</sub> -a			Father of <i>Šilli-Šimut</i> (šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ši-mu-ut)	CUSAS 9/447, 20

<sup>1</sup>Meaning unclear. Perhaps see *PNAE* s.v. *Aqiāiu* (mng. unknown), written <sup>m</sup>a-qi-a-a.

**Arad-Amurru** “Servant of Amurru” {*ardu* “servant,” *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <i>Inbūša</i> ( <sup>1</sup> DUMU in <sup>1</sup> -bu-ša)	ṛIR <sub>3</sub> - <sup>d</sup> MAR.TU <sup>1</sup>				CUSAS 9/428, 14
		ṛIR <sub>3</sub> - <sup>d</sup> MAR.TU <sup>1</sup>				CUSAS 9/428, 15
2.	Son of <i>Kuddu</i> (DUMU ku-ud-du)	IR <sub>3</sub> - <sup>d</sup> MAR.TU				CUSAS 9/384, 9
Other attestations		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/96, 9
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/121, 7
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/122, 9
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/128, 5
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/138, 14
		IR <sub>3</sub> - <sup>d</sup> MAR.TU <sup>2</sup>		yes		CUSAS 9/143, 5
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/147, 7
		IR <sub>3</sub> - <sup>d</sup> MAR.TU		yes		CUSAS 9/457, 4
		IR <sub>3</sub> - <sup>d</sup> MAR.TU			Connected to <i>Baqnu</i> (ba-qa-nu)	CUSAS 9/377, 32
		IR <sub>3</sub> - <sup>d</sup> MAR.TU			Father of <i>Ilam-išu</i> (DINGIR-lam-i-šu)	CUSAS 9/429, 7
		IR <sub>3</sub> - <sup>d</sup> MAR.TU			<sup>3</sup>	CUSAS 9/12, 3
		IR <sub>3</sub> - <sup>d</sup> MAR.TU			<sup>4</sup>	CUSAS 9/43, 15
		IR <sub>3</sub> - <sup>d</sup> MAR.TU				CUSAS 9/77, 3
		IR <sub>3</sub> - <sup>d</sup> MAR.TU				CUSAS 9/110, 4
		[ <sup>m</sup> I]R <sub>3</sub> - <sup>d</sup> MAR.TU <sup>5</sup>				CUSAS 9/132, 6
		IR <sub>3</sub> - <sup>d</sup> MAR.[TU]				CUSAS 141, 5
		[IR] <sub>3</sub> ?- <sup>d</sup> MAR.TU <sup>6</sup>				CUSAS 9/369, 31
		[IR] <sub>3</sub> - <sup>d</sup> MAR.T[U]				CUSAS 9/398, 10
		ṛIR <sub>3</sub> <sup>1</sup> - <sup>d</sup> MA[R.TU] <sup>7</sup>				CUSAS 9/408, 6
		IR <sub>3</sub> - <sup>d</sup> MAR.TU				CUSAS 9/417, 7
	IR <sub>3</sub> - <sup>d</sup> MAR.TU				CUSAS 9/448, 6	
	(transliteration unknown)				Belgian Collection 166 <sup>8</sup>	

<sup>1</sup>CUSAS 9/428, 15. Mostly following Dalley for this line. The text identifies this line is the same individual as the previous with “KI.2” (“a second time”).

<sup>2</sup>CUSAS 9/143, 5. Tablet reverse is quite worn, but the name is mostly legible.

<sup>3</sup>CUSAS 9/12, 3. Dalley links this **Arad-Amurru** with the **Arad-Amurru** of CUSAS 9/43.

<sup>4</sup>CUSAS 9/43, 15. Specifically, this entry is “For the house of **Arad-Amurru**” (*a-na* E<sub>2</sub> IR<sub>3</sub>-<sup>d</sup>MAR.TU).

<sup>5</sup>CUSAS 9/132, 6. Dalley notes that this text may be a receipt for offerings for deceased kings. Reconstructing [m] following Dalley.

<sup>6</sup>CUSAS 9/369, 31. Reconstruction following Dalley; top of a vertical wedge visible for [IR]<sub>3</sub>.

<sup>7</sup>CUSAS 9/408, 6. Possibly traces of upper-left corner of TU. Reconstruction following Dalley.

<sup>8</sup>Summary of Belgian Collection 166 appears in CUSAS 9 between texts 109(86) and 87. Note Dalley also places a summary of Belgian Collection 166 in CUSAS 9 between 101 and 102. The reason for this duplication is unclear. Belgian Collection 210, 166, and 424 all appear between CUSAS 9/109(86) and 87, although based on dates they should all be better placed between CUSAS 9/101 and 102, where the duplicate is.

**Arad-Anzakti** “Servant of Anzakti” {ardu “servant,” Anzakti DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Abu-ṭābu</b> (DUMU a-bu-ṭa <sub>3</sub> -bu)	<sup>m</sup> IR <sub>3</sub> -an-zak-ti <sup>1</sup>				CUSAS 9/356, 6
2.	Son of <b>Tarībātum</b> (DUMU ta-ri-ba-a-tum)	<sup>m</sup> IR <sub>3</sub> -an-zak-ti				CUSAS 366, 6

<sup>1</sup>CUSAS 9/356, 6. IR<sub>3</sub> sign a bit busier than typical for these texts, perhaps just poorly written. Dalley: “an-zak-ti: see note to [CUSAS 9/]1, 2.”

**Arad-Bēl-Akussi** “Servant of the Lord of Plague” {ardu “servant,” bēlu “lord,” akussi (*ukultu*) “food, plague”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -be-el-a-ku-si <sup>1</sup>				CUSAS 9/384, 22
		IR <sub>3</sub> -be-el-a-ku-si				CUSAS 9/443, 13

<sup>1</sup>CUSAS 9/384, 22. Dalley: “akussi is an Assyrian dialect form for *ukultu* probably meaning ‘plague’ in this context.”

**Arad-Ea** “Servant of Ea” {*ardu* “servant,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn-māgir</i> (DUMU <sup>d</sup> 30-ma-gir)	IR <sub>3</sub> - <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/441, 17'
Other attestations		IR <sub>3</sub> -e <sub>2</sub> -a				CUSAS 9/376, 28'
		IR <sub>3</sub> -e <sub>2</sub> -a				CUSAS 9/377, 42

**Arad-Enlil** “Servant of Enlil” {*ardu* “servant,” *Enlil* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> - <sup>d</sup> EN.LIL <sub>2</sub>			Father of <i>Ilūni</i> ( <sup>m</sup> i-lu-ni)	CUSAS 9/26A, 16
		IR <sub>3</sub> - <sup>d</sup> EN.LIL <sub>2</sub> <sup>1</sup>			Father of <i>Ilūni</i> ( <sup>m</sup> i-lu-ni)	CUSAS 9/36, 5
		IR <sub>3</sub> - <sup>d</sup> EN.LIL <sub>2</sub>			Father of <i>Ilūni</i> ( <sup>m</sup> i-lu-ni)	CUSAS 9/42, 14
		IR <sub>3</sub> - <sup>d</sup> EN.LIL <sub>2</sub>			Father of <i>Ilūni</i> ( <sup>m</sup> i-lu-ni)	CUSAS 9/311, 5

<sup>1</sup>CUSAS 9/36, 5. The EN and LIL<sub>2</sub> signs are very rudimentary.

**Arad-Eššeši** “Servant of the Eššešu-festival” {*ardu* “servant,” *eššešu* “a feast day”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -U <sub>4</sub> .EŠ <sub>3</sub> .EŠ			Of Bēlet-Eanna (ša <sup>d</sup> NIN.E <sub>2</sub> .AN.NA)	CUSAS 9/74, 3

		IR <sub>3</sub> -EŠ <sub>3</sub> .EŠ <sub>3</sub>				CUSAS 9/442, 12
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**Arad-Igišta** “Servant of Igišta” {ardu “servant,” Igišta DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> - <sup>d</sup> IGI?.DU? <sup>1</sup>		yes		CUSAS 9/94, 2
		IR <sub>3</sub> !- <sup>d</sup> IGI!.DU <sup>2</sup>			<sup>3</sup>	CUSAS 9/408, 13

<sup>1</sup>CUSAS 9/94, 2. IR<sub>3</sub> is clear; <sup>d</sup>IGI.DU are practically indiscernible in the photo.

<sup>2</sup>CUSAS 9/408, 13. Following Dalley and copy. Photo obscured by glare from glue. Only part of first sign (BA?) and DU visible in photo. Copy may allow for other readings.

<sup>3</sup>CUSAS 9/408, 13. PN followed by other broken signs which are probably identifiers.

**Arad-ilišu** “Servant of his god” {ardu “servant,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -i <sub>3</sub> -li <sub>2</sub> -šu				CUSAS 9/388, 8

**Arad-Ištar** “Servant of Ištar” {ardu “servant,” Ištar DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> - <sup>d</sup> INANA <sup>1</sup>				CUSAS 447, 12

<sup>1</sup>Possibly read as a Sumerian PN Ir<sub>3</sub>-Inana instead? Everywhere else in these texts the DN Ištar is written iš<sub>8</sub>-tar<sub>2</sub> except also for line 23 in this text. Note however <sup>d</sup>INANA in offering lists (Dalley <sup>d</sup>INNIN).

**Arad-Kinūni** “Servant of the Kinūni-festival” {ardu “servant,” kinūnu “a festival”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -ki-nu-ni			Of <b><i>Ibni-Ea-šarrum</i></b> (ša ib-ni-e <sub>2</sub> -a-LUGAL-rum)	CUSAS 9/375, 25
		IR <sub>3</sub> -ki-nu-ni			Of <b><i>Ibni-Ea-šarrum</i></b> (ša ib-ni-e <sub>2</sub> -a-LUGAL)	CUSAS 9/376, 17
		IR <sub>3</sub> -ki-nu-ni <sup>1</sup>				CUSAS 9/84, 22
		IR <sub>3</sub> -ki-nu-ni				CUSAS 9/376, 27'

<sup>1</sup>CUSAS 9/84, 22. Obverse contains only god names; PNs on bottom of reverse after a long gap.

**Arad-Kūbi** “Servant of Kūbi” {ardu “servant,” Kūbi DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Apilšunu</i></b> (a-pil-šu-nu)	IR <sub>3</sub> -ku-bi				CUSAS 9/415, 24
		IR <sub>3</sub> -ku-bi			Father of <b><i>Nūr-ištar-kakkabum</i></b> ( <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub> -MUL)	CUSAS 9/314, 9
		IR <sub>3</sub> -ku-bi <sup>1</sup>				CUSAS 9/421, 3

<sup>1</sup>CUSAS 9/421, 3. Dalley transliterates IR<sub>3</sub>-<sup>d</sup>ku-bi, but there is no DINGIR in either the photo or the copy.

**Arad-Marduk** “Servant of Marduk” {ardu “servant,” Marduk DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> IR <sub>3</sub> -ad- <sup>d</sup> AMAR.UTU <sup>1</sup>				CUSAS 9/373, 7

<sup>1</sup>CUSAS 9/373, 7. Dalley transliterates <sup>d</sup>AMAR.UTU, which is what is present on the tablet, but normalizes the DN as Amurru. Note also the use of a phonetic complement, which is unusual for names with IR<sub>3</sub> in these texts.

**Arad-Nārī?** “Servant of the River?” {ardu “servant,” nāru “river”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -ID <sub>2</sub> ?	Carpenter (NAGAR)			CUSAS 9/381, 17'

**Arad-NU.MA?** “Servant of NU.MA?” {ardu “servant,” NU.MA unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>r</sup> IR <sub>3</sub> -AD?-NU?-MA? <sup>1</sup>	Reed-worker? (AD.K[ID?])		Father of <i>Arad-NI...</i> ( <sup>r</sup> IR <sub>3</sub> -ad-NI? <sup>1</sup> -[ ])	CUSAS 9/430, 13

<sup>1</sup>CUSAS 9/430, 13. Dalley transliterates *ma?-nu-ma*, but photo and copy preserve a clear IR<sub>3</sub> at the beginning of the PN. I read the second sign as AD in parallel with the sign above it. NU? and MA? follow Dalley, though NU? could also be NI? as line above.

**Arad-Sîn** “Servant of Sîn” {ardu “servant,” Sîn DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Lulû</i> (DUMU lu-lu-u <sub>2</sub> )	IR <sub>3</sub> - <sup>d</sup> 30				CUSAS 9/449, 15
Other attestations		IR <sub>3</sub> - <sup>d</sup> 30			Father of <i>Eribu</i> ( <sup>m</sup> eri-bu)	CUSAS 9/344, 7 <sup>1</sup>
		IR <sub>3</sub> -30 <sup>2</sup>			<sup>3</sup>	CUSAS 9/444, 7

<sup>1</sup>CUSAS 9/344, 7. Envelope.

<sup>2</sup>CUSAS 9/444, 7. Obverse heavily worn and difficult to read. Reading mostly following Dalley and copy.

<sup>3</sup>CUSAS 9/444, 7. PN followed by break and possibly farmer (PA!?.TE.SI), which may modify this PN or another individual in the break.



**Arad-*šuše*?** “Servant of the canebreak?”<sup>1</sup> {*ardu* “servant,” *šušû* “canebreak”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -šu <sub>2</sub> -še-e			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 24

<sup>1</sup>Taking *šuše* from *šušû* “canebreak” (CAD Š s.v. *šušû*). CAD notes that *šušû* is a poetic term for *apparu*. See also PN **Apiya’utum** and discussion there.

<sup>2</sup>CUSAS 9/381, 24. Presumably partner of **Šēp-Adad** the leatherworker (CUSAS 9/381, 7).

**Arad-Šamaš** “Servant of Šamaš” {*ardu* “servant,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> - <sup>d</sup> UTU		yes		CUSAS 9/423, 7
		IR <sub>3</sub> - <sup>d</sup> UTU			Of? <i>Sîn-bēl-apli</i> (ša!? <sup>d</sup> 30-be-el-ap-li) <sup>1</sup>	CUSAS 9/447, 3
		<sup>m</sup> IR <sub>3</sub> - <sup>d</sup> UTU				CUSAS 9/18, 3
		<sup>m</sup> IR <sub>3</sub> - <sup>d</sup> UTU				CUSAS 9/21, 3
		<sup>m</sup> IR <sub>3</sub> - <sup>d</sup> UTU				CUSAS 9/22, 6
		IR <sub>3</sub> - <sup>d</sup> UTU				CUSAS 9/377, 43
		IR <sub>3</sub> - <sup>d</sup> UTU				CUSAS 9/400, i 8 <sup>2</sup>

<sup>1</sup>CUSAS 9/447, 3. Dalley apparently takes ŠA! as a ligature for GIR<sub>3</sub> and ŠA. It looks to me as though the scribe attempted to correct a GIR<sub>3</sub> into a ŠA (or vice-versa, but the ŠA is less deeply inscribed, and thus possibly attempted later once the clay had dried).

<sup>2</sup>CUSAS 9/400, i 8. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as the obverse) for about half the tablet. Unclear if this is a continuation of the obverse or reverse (which has normal orientation). Following Dalley’s numbering.

**Arad-Ulmaššitum** “Servant of Ulmaššitum”<sup>1</sup> {*ardu* “servant,” *Ulmaššitum* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Ibbatum</i></b> (DUMU i-ba-tum)	IR <sub>3</sub> - <sup>d</sup> UL.MAŠ-tum <sup>2</sup>				CUSAS 9/444, 35

<sup>1</sup>This is likely a variant the same name (and individual) as ***Arad-Urmaššiti*** below. Note as well the similar patronymic and the confusion between *l* and *r*.

<sup>2</sup>CUSAS 9/444, 35. Dalley: “Note ligature for UL.MAŠ.”

***Arad-Urmaššiti*** “Servant of Urmaššitum”<sup>1</sup> {*ardu* “servant,” *Ulmaššitum* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Ibbati</i></b> (DUMU i-ba-ti)	IR <sub>3</sub> -ur-maš-ši-ti <sup>2</sup>				CUSAS 9/447, 9

<sup>1</sup>This is likely a variant the same name (and individual) as ***Arad-Ulmaššitum*** above. Note as well the similar patronymic and the confusion between *l* and *r*.

<sup>2</sup>CUSAS 9/447, 9. Dalley: “*urmaššiti*: perhaps ‘the goddess of (E<sub>2</sub>)-Ulmaš,’ with a shift from L to R before M.” Both the PN and the patronymic are in the gentive; contrast with ***Arad-Ulmaššitum*** (DUMU *i-ba-tum*).

***Aradya’u*** Hypocoristic from *ardu* “servant” {*ardu* “servant”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		IR <sub>3</sub> -ia-u <sub>2</sub>	Barber (ŠU.I)	yes		CUSAS 9/120, 3
		IR <sub>3</sub> -ia-u <sub>2</sub>	<sup>1</sup>	yes		CUSAS 9/137, 7
		IR <sub>3</sub> -ia-u <sub>2</sub>				CUSAS 9/72, 6
		IR <sub>3</sub> -ia-u <sub>2</sub>				CUSAS 9/384, 12

*Note:* They suffix “*ia-u<sub>2</sub>*” is this and similar names has been the subject to much discussion. It is worth quoting Dalley’s discussion in CUSAS 9 in full. In her note to CUSAS 9/72, 6, Dalley states:

*Arad-ia-u<sub>2</sub>* occurs four times in this archive, and is not an abbreviation of *Aradya’utu*, as the Kassite name *Yau-bani* shows. *i<sub>3</sub>-li<sub>2</sub>-ia-u<sub>2</sub>* is attested in [CUSAS 9/]396:11 with the Akkadian patronym *Šabru*. In 120 *Arad-Yau* has the profession *ŠU.I*. The element *ia-u<sub>2</sub>* also occurs in Kassite texts from Nippur in the name *ia-u<sub>2</sub>-ba-ni*. It is not found as a component of Old Babylonian PNs. In both names the *ia-u<sub>2</sub>*

element comes where a divine name is expected, and is part of an Akkadian name. In Kassite texts Hölscher 1996 s.v. Jā'u-bani interprets the element as an Akkadian 1<sup>st</sup>-person possessive “mine,” but this goes against the model for other Akkadian names of the *Arad-* or *-bani* type. A rejected understanding of “Mine” as the etymology for the name of Yahweh is referred to by Van der Toorn 1999: 913b; Brinkman points out that one would expect the contracted form *iû* in Babylonia at this period, and the word as a possessive pronoun is not attested in Kassite texts. The divine determinative does not precede *ia-u<sub>2</sub>* in any instance; similarly with some Kassite, Elamite and Hurrian divine names within personal names. If the prefix *ia-* is a West Semitic verbal prefix, *ia-u<sub>2</sub>* presumably comes from a southwest Semitic linguistic environment. At this time Yau/Yaweh would be god of Midian and Edom (Van der Toorn 1999: 910-11; Day 2000: 15-16), which one may connect with MBA / LBA cities at Qurayya (Parr 1992) and Tayma (Eichmann [et al.] 2006). There are no Amorite names in this archive, no verbal elements prefixed by *ia-*. It may perhaps be deduced that there was a south-western god Yau who became assimilated into Babylonia at this period, perhaps as a hypostasis of the storm-god Adad, so that the divine name was used with Akkadian elements, comparable to the foreign god Anzak as a hypostasis of Nabû, and the Elamite god Igišta; cf. note to 1:2, and see Introduction. I thank Brinkman for discussion of Yau here and in Kassite names.

Ran Zadok gives an opposing view in his 2014 article “On Population Groups in the Documents from the Time of the First Sealand Dynasty” (Tel Aviv 41):

Dalley (2013: 182-184) suggests – rather boldly – that *ia-u<sub>2</sub>* of *Arad(IR<sub>3</sub>)-ia-u<sub>2</sub>* in documents from the Sealand renders the theophorous element *Yhw*, the Israelite god, in which case the documentation of this deity would start as early as the end of the 16<sup>th</sup> or the beginning of the 15<sup>th</sup> century BCE. This would be the earliest occurrence of the Tetragrammaton. However, it is in my opinion, the sign sequence *ia-u<sub>2</sub>* (also *-ia-u*, *-ia-u<sub>3</sub>*, see presently), which is never preceded by a divine determinative in documents from the Sealand, renders a hypocoristic suffix and has nothing to do with the Tetragrammaton, as is amply demonstrated below. (229).

Zadok’s interpretation of “*ia-u<sub>2</sub>*” as a hypocoristic suffix, rather than indicating the deity YHWH, is the one taken here.

<sup>1</sup>CUSAS 9/137, 7. Dalley: “Arad-Yau is ŠU.I in [CUSAS 9/]120.”

**Arayatum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-ra-a-a-tum				CUSAS 9/386, 3

<sup>1</sup>Meaning of this PN is unclear; perhaps see *PNAE* s.v. *Arrî* (from w/yr “to rouse, wake, guard”) or *Arua* (“quick, brave”), and also Hölscher 1996, 38 s.v. *Arajūtu*.

**Araya'utum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-ra-a-a-u <sub>2</sub> -tum				CUSAS 9/371, 26

<sup>1</sup>Meaning of this PN is unclear. See note 1 to **Arayatum** above.

**Ardamašši** meaning unclear, presumably from *ardu* “servant”<sup>1</sup> {ardu “servant,” unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ar-da-ma-aš-ši-im <sup>2</sup>				CUSAS 9/371, 57
		IR <sub>3</sub> -da-ma-aš-ši				CUSAS 9/375, 13
		IR <sub>3</sub> -da-ma-aš-ši				CUSAS 9/375, 23'
		ar-da-ma-aš-ši				CUSAS 9/401, 4
		ar-da-ma-aš-ši				CUSAS 9/407, 36
		ar-da-ma-aš-še				CUSAS 9/413, 28
		ar-da-am-ma-aš-ši				CUSAS 9/448, 19

<sup>1</sup>Presumably all the same PN, though note the variety of spellings (5 spellings for 7 attestations). The meaning is unclear. From the partially logographic spellings, the first element is clearly *ardu* “servant.” Perhaps the second element comes from *mašû* “to forget”?

<sup>2</sup>CUSAS 9/371, 57. Dalley: “This text alone gives imitation on PN Ardamašši.”

**Argi** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ar-gi				CUSAS 9/451, 3

<sup>1</sup>Meaning unclear. Possibly see *PNAE* s.v. *Argisti* (meaning unknown, Urartu). Or possibly from *ruggû* “to make a false claim”?

**Armašli** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ar-ma!-aš-li				CUSAS 9/375, 5'
		ar-ma-aš-li				CUSAS 9/376, 12
		ar-ma-aš-li				CUSAS 9/376, 11'
		ar-ma-aš-li <sup>1</sup>				CUSAS 9/377, 27

<sup>1</sup>CUSAS 9/377, 27. Due to angle and lighting of photo, AR difficult to see; clear in copy.

**Artibba** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		[a]r?-ti-ib-ba <sup>1</sup>				CUSAS 9/378, 8

<sup>1</sup>CUSAS 9/378, 8. Dalley: "For this name cf. *ir-ti-ib-ba* in [CUSAS 9/]371:7 and 373:5."

**Āšir-Šimun** "Provider of Šimun" {*ašāru* A "to provide with food rations," *Šimun* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-šir <sub>4</sub> - <sup>d</sup> ši-mu-un				CUSAS 9/432, 17
		a-šir <sub>4</sub> - <sup>d</sup> ši-mu-un <sup>1</sup>				CUSAS 9/432, 24

<sup>1</sup>CUSAS 9/432, 24. Full line reads "Property of **Āšir-Šimun**" (NIG<sub>2</sub> a-šir<sub>4</sub>-<sup>d</sup>ši-mu-un).

**Aššu-wēdu?** "Because of the individual"? {*aššum* "because," *ēdu* "individual"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		aš-šu-we-du <sup>1</sup>				CUSAS 9/65, 28
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<sup>1</sup>CUSAS 9/65, 28. Dalley: “This name does not seem to make much sense, nor does a possible emendation of *il<sub>3</sub>!*-*šu-we-du*.or(*sic*) a reading *šu-we-du*. The PI sign can be read *pi* or *wa/we/wi/wu* in this archive.”

**Ātanah-ilī** “I have become tired, my god” {*anāhu* “to become tired,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-ta-na-ah-i <sub>3</sub> -li <sub>2</sub>	Cook (ʾMUʾ)			CUSAS 9/442, 3
		a-ta-na-ah-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/402, 8
		a-ta-na-ah-i <sub>3</sub> -li <sub>2</sub> <sup>1</sup>				CUSAS 9/418, 3
		ʾa-taʾ-na-ah-i <sub>3</sub> -li <sub>2</sub> <sup>2</sup>			<sup>3</sup>	CUSAS 9/444, 4

<sup>1</sup>CUSAS 9/418, 3. *i<sub>3</sub>-li<sub>2</sub>* following Dalley and handcopy; not clear in photo due to lighting.

<sup>2</sup>CUSAS 9/444, 4. Obverse heavily worn and difficult to read. Reading mostly following Dalley and copy.

<sup>3</sup>Presumably this PN is son of (DUMU) the broken name in this line, but too little is preserved to warrant a reconstruction.

**Ātanah-Šamaš** “I have become tired, Šamaš” {*anāhu* “to become tired,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-ta-na-<ah>- <sup>d</sup> UTU <sup>1</sup>			Of <i>Sarriqu</i> (ša <sub>2</sub> sar-ri-qu)	CUSAS 9/410, 43
		a-ta-na-ah- <sup>d</sup> UTU				CUSAS 9/416, 3
		a-ta-na-ah- <sup>d</sup> UTU				CUSAS 9/422, 5 <sup>2</sup>
		a-ta-na-ah- <sup>d</sup> UTU				CUSAS 9/424, 3 <sup>3</sup>

<sup>1</sup>CUSAS 9/410, 43. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy. Emendation following Dalley.

<sup>2</sup>CUSAS 9/422, 5. Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.” Note this PN is probably not female, but rather that female names appear in those texts.

<sup>3</sup>CUSAS 9/424, 3. Dalley: “Headings, year and PNs are comparable to [CUSAS 9/]422.”

**Atkal-ana-Šimut** “I trusted in Šimut” {*takālu* “to trust,” *ana* “in,” *Šimut* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		at-kal-a-na- <sup>d</sup> ši-mu-ut				CUSAS 9/447, 25

**Atkal-Šamaš** “I trusted Šamaš” {*takālu* “to trust,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		at-kal- <sup>d</sup> UTU				CUSAS 9/380, 7

<sup>1</sup>See also the PN **Atkal-ana-Šimut**, above.

**Atta** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		at-ta <sup>2</sup>				CUSAS 9/450, 4

<sup>1</sup>It seems unlikely to take this from *atta* “you,” in light of the PN **Atta-hater** below, which appears to be Elamite. Thus *atta* may instead be the Elamite term for “father”; see also **Atta-ilamma**.

<sup>2</sup>CUSAS 9/450, 4. Dalley: “Names apparently abbreviated.”

**Atta-hater** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		at-ta-ha-te- <sup>r</sup> er?			Elamite? ( <sup>r</sup> LU <sub>2</sub> [.ELAM. MA]) <sup>2</sup>	CUSAS 9/441, 12'

<sup>1</sup>First element probably either Elamite *atta* “father” or less likely Akkadian *atta* “you.”

<sup>2</sup>CUSAS 9/441, 12'. Reconstruction following Dalley.

**Atta-ilamma** “You are the god”<sup>1</sup> {*atta* “you,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		at-ta-DINGIR-lam-ma				CUSAS 9/374, 23'
		at-ta-DINGIR-lam-ma				CUSAS 9/375, 8'
		at-ta-DINGIR-lam-ma				CUSAS 9/418, 4
		at-ta-DINGIR-lam-ma				CUSAS 9/422, 3 <sup>2</sup>
		at-ta-DINGIR-lam-ma				CUSAS 9/424, 4 <sup>3</sup>

<sup>1</sup>Or is this the Elamite element *atta* “father,” such as in **Atta-hater**? Note also the odd use of the accusative in *ilamma*.

<sup>2</sup>CUSAS 9/422, 3. Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434. Note this PN is probably not female, but rather that female names appear in those texts.

<sup>3</sup>CUSAS 9/424, 4. Dalley: “Headings, year, and PNs are comparable to [CUSAS 9/]422.”

**Atturi-uššan** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		at-tu-ri-uš!-ša-an <sup>1</sup>				CUSAS 9/380, 5

<sup>1</sup>Dalley transliterates *at-tu-ri-uš-ša?-an* and normalizes **Atturi-uššan**(?). However, sign looks more like IŠ than UŠ.

**Awī[!]*ti-ili*** “Woman of the god”<sup>1</sup> {*awītu* “woman,” *ilu* “god”}



Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-wi-[il]-ti-DINGIR <sup>2</sup>				CUSAS 9/150, 1

<sup>1</sup>FPN?

<sup>2</sup>CUSAS 9/150, 1. Dalley: “the names may all be female.” Note there is very little space for Dalley’s reconstructed IL. Possibly a LI<sub>2</sub>? Regarding this name, Dalley states: “If the reading is correct, the use of the PI sign as *wi* in Awīl-ti-ili is comparable with a similar usage in other PNs such as Ilšu-wedu, Abu-waqar, and Waqru. But since a name Awīl-ti-DN seems to be unattested, and since the value *pi* for this sign is attested in this archive, a reading *āpilti ili* may be considered, “the god’s interpreter,” as a profession used as a personal name. Cf. *āpiltu* in [CUSAS 9/]417:9 with note.”

**Ay-abāš** “May I not be ashamed” {*ay* “not,” *bāš* “to be ashamed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṛa-a <sup>ṛ</sup> -ba-aš <sup>1</sup>				CUSAS 9/420, 3

<sup>1</sup>CUSAS 9/420, 3. PN followed by *u<sub>3</sub>* [ ], which presumably contained another PN. Note the partially defective spelling; preferable would be *a-a a-ba-aš* or similar.

**Ayadaragalama** “Father of the clever ibex”<sup>1</sup> {A-A “father”[Sumerian], DARA<sub>3</sub> “ibex”[Sumerian], GALAM “clever”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		A.A-DARA <sub>3</sub> -GALAM.M[A] <sup>2</sup>				CUSAS 9/124, 4
		A.A-DARA <sub>3</sub> -GALAM!?.MA!?.X				CUSAS 9/45, 5

<sup>1</sup>For a full discussion of this odd Sumerian name, see the excursus in chapter three on “The Names of the Sealand I Kings.”

<sup>2</sup>CUSAS 9/124, 4. Presumably the king is referred to here.

<sup>3</sup>CUSAS 9/45, 5. Presumably the name is either an unusual spelling of the name **Ayadaragalama**, or an apocopated form with an epithet. Dalley notes that the final three signs are clearly LUGAL GAL EŠ. Dalley interprets this orthography as an abbreviation elsewhere in CUSAS 9 (Dalley 2009, 1) based on the appearance A-a-dara<sub>3</sub> in Babylonian king list A.

**Aya-la-ikšud** “Aya did not arrive”<sup>1</sup> {Aya DN, *la* “not,” *kašādu* “to arrive”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-a-la-ik-šu-ud			Of Kār-Uhūli (ša KAR-NAGA) <sup>2</sup>	CUSAS 9/415, 3

<sup>1</sup>See **Aba-la-īde** for *la* instead of expected *ul*.

<sup>2</sup>CUSAS 9/415, 3. Dalley: “Kār-Uhūli cf. [CUSAS 9/]433:2; and see also note to 421:1.”

**Ayaya** probably a hypocoristic, perhaps of <sup>d</sup>Aya? {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son? of [Mār]-ešrē (DU[MU? DUMU]-U <sub>4</sub> .20.KAM) <sup>2</sup>	a-a-a			Brother of <i>Ilī-ēriš</i>	CUSAS 9/447, 10

<sup>1</sup>Normalization following Dalley. The meaning of this name is unclear. If the name is a hypocoristic from <sup>d</sup>Aya, a DINGIR would be expected. Perhaps instead this should be taken from *aya* “woe”?

<sup>2</sup>CUSAS 9/447, 10. The sign that Dalley reads as DU[MU?] could possibly be read DIN[GIR].

**Aziya-unād** meaning unclear {unclear, *nādu* “to praise”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		a-zi?-ia-u <sub>2</sub> -na-ad				CUSAS 9/393, 4

**Ba** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		ba <sup>1</sup>			Father of <i>Sîn-šēmi</i> (ᵈ30-še-mi)	CUSAS 9/444, 36
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<sup>1</sup>CUSAS 9/444, 36. BA looks like it is followed by an erasure; probably a shortened form of a PN.

**Bahlatum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ba?-ah-la-tum <sup>2</sup>			Father of <i>Sîn-māgir</i> (ᵈ30-ma-gir)	CUSAS 9/441, 16'

<sup>1</sup>Meaning unclear; perhaps this is a phonetic variant of *bahulātu* ("subjects, population"; CAD B s.v. *ba'ulātu*).

<sup>2</sup>CUSAS 9/441, 16'. BA could very well be a MA as written.

**Bahû** "Thin" {*bahû* "thin"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ba-hu-u <sub>2</sub>			Father of <i>Amurru-gāmil</i> (ᵈMAR.TU-ᵈga <sup>1</sup> -mil)	CUSAS 9/431A, 22

**Bahûtum** "Thin (plural)" {*bahû* "thin"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ba-hu-u <sub>2</sub> -tum			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 18
		ba-hu-tum				CUSAS 9/401, 7'

<sup>1</sup>CUSAS 9/381, 18. Presumably partner of *Šēp-Adad* the leatherworker (line 7).

**Banâ-ša-Igišta** “(The works) of Igišta are beautiful” {*banû* “(to be) good, beautiful,” *ša* “of,” *Igišta* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ba-na-a-ša- <sup>d</sup> IGI.DU <sup>1</sup>				CUSAS 9/446, 4

<sup>1</sup>CUSAS 9/446, 4. Dalley: “Three names compounded with Igišta suggest a connection with Udannu where Palil was important. See notes to [CUSAS 9/]19:4 and 101:8. For the reading of <sup>d</sup>IGI.DU (PALIL) as Igišta, see note to 19:4.”

**Baqnu** “Plucked”<sup>1</sup> {*baqmu* (*baqāmu*) “plucked”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šēpīti</b> (DUMU še-pi-ti)	ba-aq-nu				CUSAS 9/430, 5
2.	Son of <b>Šumu-libši</b> (DUMU šu-mu-lib-ši)	ba-aq-nu <sup>2</sup>				CUSAS 9/449, 20
Other attestations		ba-aq-nu		yes <sup>3</sup>		CUSAS 9/430, 6
		ba-aq-nu			Father of <b>Hamiya’utum</b> (ha-am-ia-u <sub>2</sub> -tum)	CUSAS 9/449, 22
		ba-aq-nu			Of <b>Arad-Amurru</b> (ša <sub>2</sub> IR <sub>3</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/377, 32

<sup>1</sup>*baqnu* is a variant of *baqmu*, a verbal adjective from *baqāmu* “to pluck.” Stamm translates this PN as “Mit ausgerupftem Haar” (“With plucked hair”; Stamm 1939, 266). See also **Buqqunu** in these texts.

<sup>2</sup>CUSAS 9/449, 20. Dalley transliterates this PN *ba-qu-nu* and normalizes *Baqqunu*. *ba-aq-nu* is the better reading; see line 22 where the second sign seems identical and Dalley transliterates *ba-aq-nu*. Grammatically *baqnu* makes more sense as an attested verbal adjective of *baqāmu*, while the expected (and attested) D verbal adjective of would be *buqqunu*.

<sup>3</sup>CUSAS 9/430, 6. Dalley translates the sign preceding this PN as MI<sub>2</sub>, making **Kūbi-ēriš** “woman of” *Baqnu*. Photo and general practice in these texts suggest reading GIR<sub>3</sub> “transporter” instead of MI<sub>2</sub>.

**Battum** “Side”<sup>1</sup> {*battu* “side”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫba-at-tum <sup>2</sup>			<sup>3</sup>	CUSAS 9/410, 29

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/410, 29. Only a photo of a tiny fragment of this text is available on CDLI (ca. 6 signs); transliterations based solely on handcopy.

<sup>3</sup>PN followed by ša<sub>2</sub> and then a break.

**Bēl** “Lord” {*bēlu* “lord”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-el <sup>1</sup>			Father of <b>Qišti-ilī</b> (qi <sub>2</sub> -iš-ti-DINGIR.MEŠ)	CUSAS 9/376, 21

<sup>1</sup>CUSAS 9/376, 21. Dalley normalizes *Bēl*(...). Presumably this is a shortened form of a longer name abbreviated for space.

**Bēl-ahhišu** “Lord of his brothers” {*bēlu* “lord,” *ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-el-ah-hi-šu				CUSAS 9/415, 6

**Bēlessunu** “Their lady”<sup>1</sup> {*bēltu* “lady”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫbe-el-le-su <sub>2</sub> -nu <sup>2</sup>				CUSAS 9/376, 30'

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/376, 30'. Traces support NU, following Dalley. Dalley: "The writing *be-el-le-su<sub>2</sub>-nu* for Bēlessunu is anomalous." Note the doubled // as written.

**Bēli-ibēl-mātāti** "My lord rules the lands"<sup>1</sup> {*bēlu* "lord", *bēlu* "to rule," *mātu* "land"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-li <sub>2</sub> -i-be-el-ma-ta-ti <sup>2</sup>				CUSAS 9/387, 5

<sup>1</sup>Or possibly *Bēli-bēl-mātāti* "My lord is lord of the lands"

<sup>2</sup>CUSAS 9/387, 5. Dalley: "The name Bēli-libēl-mātāti [sic] may reflect conquests of one of the two kings Pešgaldarameš and Ayadaragalama." Note Dalley only uses this normalization here; her transliteration and translation match that given above. But see **Bēli-libēl-māta**.

**Bēli-iddinam** "My lord gave to me" {*bēlu* "lord," *nadānu* "to give"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-li <sub>2</sub> -i-din-nam			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 21

<sup>1</sup>CUSAS 9/381, 21. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Bēli-libēl-māta** "May my lord rule the land" {*bēlu* "lord," *bēlu* "to rule," *mātu* "land"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of ... (DUMU x x)	be-li <sub>2</sub> -li-be-el-ma-ta <sup>1</sup>				CUSAS 9/443, 12

<sup>1</sup>CUSAS 9/443, 12. Signs are difficult in photo and copy. Dalley reads *be-li<sub>2</sub>-li-be-el-ma-ta?-ti?* x x, translating as “Bēlī-libēl-mātāti son? of ...,” although in her index she takes xx as a profession instead. Note CUSAS 9/387, 5 has *be-li<sub>2</sub>-i-be-el-ma-ta-ti*; I instead of LI is clear (see **Bēlī-ibēl-mātāti**). Or should the LI be seen here as a phonetic complement to the NI sign?

**Bēlīma-ilu** “My lord is the god”<sup>1</sup> {*bēlu* “lord,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-li <sub>2</sub> -ma-DINGIR <sup>2</sup>			Father of <b>Erību</b> (e-ri[ <i>i</i> ]-bu)	CUSAS 9/410, 13
		be-li <sub>2</sub> -ma-DINGIR <sup>2</sup>			Father of <b>Erību</b> (e-ri-bu)	CUSAS 9/410, 50
		be-li <sub>2</sub> -ma-DINGIR <sup>3</sup>			Father of <b>Qīšti-Ea</b> (qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a)	CUSAS 9/413, 26

<sup>1</sup>Dalley normalizes this PN as *Bēlī-ma-ilu*.

<sup>2</sup>CUSAS 9/410, 13, 50. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations are based solely on handcopy.

<sup>3</sup>CUSAS 9/413, 26. DINGIR based on handcopy and Dalley; past edge of photo.

**Bēlī-rīšanni** “My lord, rejoice in me!” {*bēlu* “lord,” *rāšum* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		be-li <sub>2</sub> -ri-ša <sub>2</sub> !?-an-ni <sup>1</sup>			Partner? of <b>Būna-Sah</b> (TAB.B[A!?.NI?])	CUSAS 9/410, 28

<sup>1</sup>CUSAS 9/410, 28. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy. Dalley transliterates *ša<sub>2</sub>?*; in copy, sign looks like a clear ZA; perhaps SA<sub>3</sub>?

**Bēliya** “My lord” {*bēlu* “lord”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Qīšti-ill?</b> (DUMU ṛqi <sub>2</sub> -iš <sup>1</sup> -ti-DINGIR.[MEŠ])	ṛbe-li-ia <sup>1</sup>				CUSAS 9/396, 8

<sup>1</sup>CUSAS 9/396, 8. Obverse damaged, reading heavily relying on Dalley and copy.

**Bēlšunu** “Their lord” {*bēlu* “lord”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Apilšu[nu]</b> (DUMU a-pil-šu-[nu])	be-el-šu-nu				CUSAS 9/442, 19
Other attestations		be-el-šu-nu			Father of <b>Iqūlam-Šamaš</b> ( <sup>m</sup> i-qu <sub>2</sub> -lam- <sup>d</sup> UTU)	CUSAS 9/318, 6
		be-el-šu-nu				CUSAS 9/29, 10
		be-el-šu-nu				CUSAS 9/40, 5
		be-el-šu-nu				CUSAS 9/57, 1
		be-el-šu-nu				CUSAS 9/385, 6

**Bibbulu-gāmil** “The New Moon is the one who spares”<sup>1</sup> {*bubbulu* (*bibbulu*) “new moon,” *gamālu* “to spare”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		U <sub>4</sub> .NA <sub>2</sub> .[A]-ga-mil <sup>2</sup>			Father of <b>Uššurum</b> (uš-šu-rum)	CUSAS 9/371, 17
		U <sub>4</sub> .NA <sub>2</sub> .A-ga-mil				CUSAS 9/448, 39



<sup>1</sup>Reading *bibbulu* following Dalley, which is a variant of *bubbulu* “flood”; “day of disappearance of the moon” (i.e. the new moon). Given other PNs in these texts with specific days, the reading New Moon is preferred here.

<sup>2</sup>CUSAS 9/371, 17. Dalley: “U<sub>4</sub>.NA<sub>2</sub>.A is a rarer writing than U<sub>4</sub>.NA<sub>2</sub>.AM<sub>3</sub>.”

**Bû** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-u <sub>2</sub>			Father of <b>Gubbuhu</b> (gu-ub-bu-hu)	CUSAS 9/368A, 3

<sup>1</sup>Reading Bû following Dalley. Another possibility is *pû* “mouth”; in either case probably a shortened form.

**Bûdu-adu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-du-a-du				CUSAS 9/375, 6

<sup>1</sup>Meaning unclear; *bûdu* has the meaning “shoulder” (CAD B s.v. *bûdu* A) as well as several unclear meanings. *adu* could be variant for *adi*, or perhaps *adû* “treaty,” though the word is not attested in this period. See Stamm 1939, 231 with the PN (*Itti*)-E<sub>2</sub>-sa-gil-bu-di-ia “With the Esagil is my back” (Stamm translates *itti* as “in” instead of “with”).

**Bulālu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-la-lu			Father of <b>Inbūša</b> (in-bu-ša)	CUSAS 9/430, 3

<sup>1</sup>Meaning unclear. See perhaps CAD B s.v. *bulālu* “(a plant); SB; foreign word.” Same entry states “Possibly to be connected with the personal names *Bulālu* [...] and *Bulālatum*” with references. See also PNAE s.v. *Bulālu*, which is translated there as “Half-breed” and “Blend.”

**Būna-burātum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-u <sub>2</sub> -na-bu-ra-a-tum <sup>2</sup>				CUSAS 9/410, 26

<sup>1</sup>Meaning unclear. For *būna*: see CAD B s.v. *būnu* A “features, face.” Possibly dual *būnā*. From *banû* B “to grow”; “to be pleasant”; *bunnû* “to beautify.” This seems to be distinct from the PN element *bunna* and its variant *bunni* (CAD “interj. ;(meaning uncert.)”), which Stamm and Hölscher translate as “Dank” (“thank”). For *burātum*: perhaps better to read BU as PU, and thus a possible variant of *purattum* “Euphrates,” possibly giving a meaning like “The face of the Euphrates”? Or should *būna* be understood as a phonetic variant of Kassite *burna* “charge” (see also **Būna-Sah** below)?

<sup>2</sup>CUSAS 9/410, 26. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy. Dalley has the same transliteration, but normalizes *Buna-burakutu*? with no comment. The handcopy supports A over KU, but ‘KU’ cannot be entirely ruled out.

**Būna-Sah** “Face of Sah”<sup>1</sup> {*būnu* “goodness” (pl. “face”), *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-u <sub>2</sub> -na-sa-ah <sup>2</sup>				CUSAS 9/410, 27

<sup>1</sup>For *būna*, see **Būna-burātum**. Should *būna* perhaps be understood instead as a phonetic variant of Kassite *burna* “charge”? For examples with this deity, see **Burna-Sah** and **Burra-Sah** below.

<sup>2</sup>CUSAS 9/410, 27. Only a photo of a tiny fragment of this text is available on CDLI (ca. 6 signs); transliteration is based solely on handcopy. SA: unusual orthography for these texts.

**Bunna-Harbe** “Thank Harbe”<sup>1</sup> {*bunna* “thank”[Kassite], *Harbe* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		bu-un-na-har-be				CUSAS 9/371, 55

Other attestations		bu-un-na-har-be				CUSAS 9/413, 35
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<sup>1</sup>Reading *bunna* as “thank” following Hölscher 1996, 54–55.

***Buqqunu*** “Plucked”<sup>1</sup> {*baqāmu* “to pluck”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		bu-uq-qu <sub>2</sub> -nu			Father of <b><i>Amurru-šēmi</i></b> ( <sup>d</sup> MAR.TU-še-mi)	CUSAS 9/432, 4
		bu-uq-qu <sub>2</sub> -nu				CUSAS 9/432, 23

<sup>1</sup>See *Baqnu*. Verb mostly likely a D-stem from *baqāmu* “to pluck.” CAD notes the feminine form of the verbal adjective *buqqumu* “ready for plucking” is *buqquntu*, and the noun *buqūmu* “wool plucking, plugging time” has a variant *buqūnu*. Although neither has the exact form *buqqunu*, the relationship seems clear.

***Buragindar*** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown)			<sup>1</sup>	Belgian Collection 435 <sup>2</sup>

<sup>1</sup>Belgian Collection 435. The individual in the text is a messenger of ***Buragindar***.

<sup>2</sup>Summary of Belgian Collection 435 appears in CUSAS 9 between texts 39 and 40.

***Burna-Sah*** “Charge of Sah”<sup>1</sup> {*burna* “charge”[Kassite], *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		bu-ur-na-sa-ah <sup>2</sup>		yes		CUSAS 9/423, 6
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<sup>1</sup>Kassite PN.

<sup>2</sup>CUSAS 9/423, 6. BU and UR written over each other; difficult to see in photo (on edge). Copy looks more like IŠ. NA-SA-AH clear.

**Burra-Harbe** “Charge of Harbe”<sup>1</sup> {*burra* “charge”[Kassite], *Harbe* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-ur-ra-har-be <sup>2</sup>				CUSAS 9/377, 7

<sup>1</sup>Kassite PN.

<sup>2</sup>CUSAS 9/377, 7. Dalley transliterates UR<sub>2</sub>; photo and copy show UR.

**Burra-Sah** “Charge of Sah”<sup>1</sup> {*burra* “charge”[Kassite], *Harbe* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu-ur-ra-sa-ah				CUSAS 9/369, 23
		bu-ur-ra-sa-ah <sup>2</sup>				CUSAS 9/374, 3
		bu-ur-ra-sa-ah				CUSAS 9/375, 3
		bu-ur-ra-sa-ah			<sup>3</sup>	CUSAS 9/377, 13
		bu-ur-ra-sa-ah				CUSAS 9/403, 6
		bu-ur-ra-sa-ah				CUSAS 9/407, 5
		bu-ur-ra-sa-ah				CUSAS 9/413, 21
			bu-ur <sub>2</sub> -a-sa-ah <sup>4</sup>			

<sup>1</sup>Kassite PN.

<sup>2</sup>CUSAS 9/374, 3. BU and UR overlapping.

<sup>3</sup>CUSAS 9/377, 13. The individual in the text is the unnamed spouse of **Burra-Sah** (DAM *bu-ur-ra-sa-ah*)

<sup>4</sup>CUSAS 9/413A, 4. Tablet is very worn, but reading is clear. Note the unusual orthography in this PN.

**Burra-[Bu]riaš** “Charge of [Bu]riaš” {*burra* “charge”[Kassite], *Burriaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown) <sup>1</sup>				Belgian Collection 423 <sup>2</sup>

<sup>1</sup>Dalley notes that if a [bu] is restored, “an identification with a king of Babylon cannot be excluded.”

<sup>2</sup>Summary of Belgian Collection 423 appears in CUSAS 9 between texts 15 and 16.

### **Būru** “Calf”<sup>1</sup> {*būru* A “calf”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		bu!-u <sub>2</sub> -ru <sup>2</sup>				CUSAS 9/374, 11
		bu-u <sub>2</sub> -r[um?] <sup>3</sup>				CUSAS 9/376, 2’
		bu-u <sub>2</sub> -ru <sup>4</sup>				CUSAS 9/393, 7
		bu?-rum <sup>5</sup>				CUSAS 9/407, 2
		bu-u <sub>2</sub> -rum				CUSAS 9/413, 12

<sup>1</sup>Preferring *būru* A “calf” (CAD B) over *būru* B “pit, hole” based on PNs such as *Būr-Damkina*, *Būr-Aya*, *Būr-Sîn*, etc. (references in CAD B s.v. *būru* A mng. 2b “in personal names”). Note the variety of orthographies for this PN: *bu-u<sub>2</sub>-ru*, *bu-u<sub>2</sub>-rum*, and *bu-rum*.

<sup>2</sup>CUSAS 9/374, 11. Reading BU following Dalley; sign is a row of three horizontals over a row of two horizontals, which is atypical of these texts.

<sup>3</sup>CUSAS 9/376, 2’. Only head of RUM visible.

<sup>4</sup>CUSAS 9/393, 7. Dalley: “*gubbātum* [in the previous line] may not be a PN. Cf [CUSAS 9/]401:1 with note. If so, *pān dūri* in line 5 may refer to a wall face, and *būru* in line 7 to a cistern.”

<sup>5</sup>CUSAS 9/407, 2. Not a great BU, but passable.

### **Da** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>2</sup>		Da <sup>3,4</sup>				CUSAS 9/450, 3
		fda <sup>3,5</sup>				CUSAS 9/450, 12

<sup>1</sup>An abbreviated FPN.

<sup>2</sup>Both attestations may refer to the same individual.

<sup>3</sup>CUSAS 9/450, 3, 12. Dalley: “Names apparently abbreviated”

<sup>4</sup>PN possibly followed by an erasure.

<sup>5</sup>No quantities listed for this PN; perhaps part of previous line like *Kuriri*, although Dalley treats this as a separate line.

**Dabisutum** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-bi-su?-tum <sup>1</sup>				CUSAS 9/442, 32

<sup>1</sup>CUSAS 9/442, 32. Reading SU following Dalley. SU? could possibly be read IŠ, thus *Dabištum*.

**Dahû** “Pressed”<sup>1,2</sup> {*dahû* “pressed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-ah-u <sub>2</sub>			Mother of <i>īštar-rīšat</i> (ʿiš <sub>8</sub> -tar <sub>2</sub> -ri-ša-at) Wife? of Adad (ša iš-ša <sup>d</sup> ADAD) <sup>1</sup>	CUSAS 9/80, 2

<sup>1</sup>Probably FPN, assuming *išša* is “wife” (following Dalley), although this could also be read as “of the wife of Adad,” at which point the gender is ambiguous; note the lack of FPN marker.

<sup>2</sup>Reading *dahû* as “pressed” following *AHW* s.v. *da/ehû(m)* II “stossen, drücken.” See also Hölscher 1996, 58 s.v. *Dahhu* (<sup>d</sup>*da-ah-hu*). Note Dalley follows the broken spelling and normalizes *Dah’u*.

**Dalīlūša** “Her praises”<sup>1</sup> {*dalīlu* “praise”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		da-li-lu-ša	Priest of Adad? (‘SANGA? ᵈADAD?’) <sup>2</sup>		Father of <b>Surārum</b> (su- ra- rum)	CUSAS 9/415, 25
		da-li-lu-ša			Partner (TAB.A.NI) <sup>3</sup>	CUSAS 9/381, 17

<sup>1</sup>Although presumably male here, in Hölscher 1996, 59 this name appears with both male and female determinatives.

<sup>2</sup>CUSAS 9/415, 25. Following Dalley for title “priest of Adad”; not a great SANGA or ᵈADAD.

<sup>3</sup>CUSAS 9/381, 17. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Damgalnunna-ilat** “Damgalnunna is the goddess”<sup>1</sup> {*Damgalnunna* DN, *iltu* “goddess”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>fd</sup> DAM.GAL.[NUN].NA- i-la-at				CUSAS 9/372, 4

<sup>1</sup>FPN.

**Damqī** hypocoristic from *damqu* “good” {*damqu* “good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-am-qi <sub>2</sub> <sup>1</sup>			Father of <b>Ea- erība</b> (e <sub>2</sub> -a-eri- ba)	CUSAS 9/447, 7

<sup>1</sup>CUSAS 9/447, 7. Dalley gives a ? after AM, but the sign seems clear.

**Damqi-Ea** “Good of Ea” {*damqu* “good,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		dam-qi <sub>2</sub> - <sup>d</sup> r e <sub>2</sub> -[a]			Father of <b>Taribātum</b> (ta-ri-ba-a-tum)	CUSAS 9/449, 21
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**Dan-Adad** “Adad is strong” {*dannu* “strong,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-an- <sup>d</sup> ADAD <sup>1</sup>			Partner of <b>Irtibba</b> (TAB.A.[NI])	CUSAS 9/410, 10
		da-an- <sup>d</sup> ADAD! <sup>2</sup>				CUSAS 9/378, 6
		da-an- <sup>d</sup> ADAD				CUSAS 9/397, 3

<sup>1</sup>CUSAS 9/410, 10. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>2</sup>CUSAS 9/378, 6. Not a great ADAD. Winkelhaken more like horizontals, making the sign reminiscent of a RA.

**Dannū-mūšu** “His rites are strong”<sup>1</sup> {*dannu* “strong,” *mū* “rites”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>2</sup>		<sup>m</sup> da-an-nu-mu-šu	Brewer (LU <sub>2</sub> .ŠEM)			CUSAS 9/187, 3
		da-an-nu-mu-šu				CUSAS 9/182, 5
		da-an-nu-mu-u <sub>2</sub> -šu <sup>3</sup>				CUSAS 9/188A, 3
		da-an-nu-mu-šu				CUSAS 9/193, 4
		da-an-nu-mu-šu				CUSAS 9/201, 4
		da-an-nu-mu-šu				CUSAS 9/202, 3
		da-an-nu-mu-šu				CUSAS 9/205, 3
		da-an-nu-mu-u <sub>2</sub> -šu				CUSAS 9/207, 3
		da-an-n[u-m]u-šu				CUSAS 9/208, 3
		da-an-nu-mu-šu				CUSAS 9/212, 3
		da-an-nu-mu-u <sub>2</sub> -šu				<sup>4</sup> CUSAS 9/214, 3
		da-an-nu-mu-u <sub>2</sub> -šu				<sup>4</sup> CUSAS 9/218, 4
		da-an-nu-mu- <sup>r</sup> šu <sup>7</sup>				<sup>4</sup> CUSAS 9/219, 3



	da-an-nu-mu-u <sub>2</sub> -š[u]				CUSAS 9/221, 2
	da-an-nu-mu-šu			5	CUSAS 9/223, 3
	da-an-nu-mu-šu				CUSAS 9/235, 2
	da-an-nu-mu-šu				CUSAS 9/236, 2
	da-an-nu-mu-u <sub>2</sub> -[š]u				CUSAS 9/242, 3
	da-an-nu-mu-šu			4	CUSAS 9/244, 3
	da-an-nu-mu-šu				CUSAS 9/245, 4
	<sup>m</sup> da-an-nu-mu-u <sub>2</sub> -šu				CUSAS 9/250, 4
	<sup>m</sup> da-an-nu-mu-šu				CUSAS 9/251, 4
	da-an-nu-mu-šu				CUSAS 9/253, 3
	<sup>m</sup> da-an-nu-mu-šu <sup>6</sup>				CUSAS 9/267, 7
	da-an-nu-mu-šu <sup>7</sup>				CUSAS 9/269, 3
	<sup>m<sup>r</sup></sup> da-an-nu-mu-šu <sup>8</sup>				CUSAS 9/281, 7
	<sup>m</sup> da-an-nu-mu-u <sub>2</sub> - šu <sup>9</sup>				CUSAS 9/286, 7
	<sup>m<sup>r</sup></sup> da-an-nu-mu-u <sub>2</sub> - šu <sup>10</sup>				CUSAS 9/288, 7
	<sup>m</sup> da-an-nu-mu-u <sub>2</sub> - šu <sup>11</sup>				CUSAS 9/291, 7
	<sup>m</sup> da-an-nu-mu-u <sub>2</sub> -šu				CUSAS 9/299, 6
	(transliteration unknown)				Belgian Collection 212 <sup>12</sup>
	(transliteration unknown)				Belgian Collection 255 <sup>13</sup>
	(transliteration unknown)				Belgian Collection 239 <sup>14</sup>

<sup>1</sup>The translation of *mû* as “rites” is preferred here in parallel with the names *Ellū-mûšu* and *Ēgi-ana-mêšu* found elsewhere in the CUSAS 9 texts.

Dalley normalizes this name throughout as *Dannū-mūšu*.

<sup>2</sup>As this name appears almost exclusively on texts related to beer production, these attestations may all refer to the same individual.

<sup>3</sup>CUSAS 9/188A, 3. Tablet rather worn, but the names seem secure.

<sup>4</sup>CUSAS 9/214, 3; 218, 4; 219, 3; 244, 3. PNS followed by “of Kār-Šamaš” (*ša* KAR-<sup>d</sup>UTU/KAR-<sup>d</sup>UTU<sup>ki</sup>).

<sup>5</sup>CUSAS 9/223, 3. Dalley notes “this text specifies that the three named brewers belong to the cloister” (text reads *ša* E<sub>2</sub>.GI<sub>6</sub>.PAR<sub>3</sub>).

<sup>6</sup>CUSAS 9/267, 7. Name difficult to see in photo (on tablet edge), but seems to match the handcopy.

<sup>7</sup>CUSAS 9/269, 3. Tablet photo illegible except for final ŠU; transliteration based on handcopy.

<sup>8</sup>CUSAS 9/281, 7. Tablet badly worn, name illegible in photo except for traces. Transliteration based on handcopy.

<sup>9</sup>CUSAS 9/286, 7. Name difficult to read in photo (on tablet edge), but seems to match the handcopy.

<sup>10</sup>CUSAS 9/288, 7. Tablet worn and difficult to read in photo; name on edge, but seems to fit the handcopy.

<sup>11</sup>CUSAS 9/291, 7. Name difficult to read in photo (on tablet edge), but seems to fit handcopy.

<sup>12</sup>Summary of Belgian Collection 212 appears in CUSAS 9 between texts 233 and 234.

<sup>13</sup>Summary of Belgian Collection 255 appears in CUSAS 9 between texts 201 and 202.

<sup>14</sup>Summary of Belgian Collection 239 appears in CUSAS 9 between texts 299 and 300.

**Dan-rigimšu** “His voice is strong” {*dannu* “strong,” *rigmu* “voice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Bēli-i...</i> (DUMU be-li <sub>2</sub> -i-[ ])	da-an- <sup>r</sup> ri <sup>1</sup> -gim-šu! <sup>1</sup>				CUSAS 9/428, 19
Other attestations		da-an-ri- <sup>r</sup> gim <sup>1</sup> -šu			<sup>2</sup>	CUSAS 9/441, 21

<sup>1</sup>CUSAS 9/428, 19. Reading following Dalley. ŠU very malformed, closer to PA.

<sup>2</sup>CUSAS 9/441, 21. PN followed by DUM[U ].

**Daqqum** “Small” {*daqqu* “small” (or *damqum* “good”)}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		daq-qum			Father of <b>Abu-<i>ṭābu</i></b> ( <sup>m</sup> a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/343, 7
		da-aq-qum			Father of <b>Iddin-Amurru</b> (i-din- <sup>d</sup> MAR.TU)	CUSAS 9/420, 21
		daq-qum <sup>1</sup>			Father of <b>Šēressu-marrāš</b>	CUSAS 9/320, 5

					( <sup>m</sup> še-re-es-su-mar-ra-aš)	
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<sup>1</sup>CUSAS 9/320, 5. Note the obliques on DAQ; possibly PAR<sub>3</sub>?

**Dassu-karābu** meaning unclear<sup>1</sup> {*dassu* unclear, *karābu* “prayer, blessing”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-as-su-ka-ra-bu <sup>2</sup>				CUSAS 9/410, 34

<sup>1</sup>The second element of this name is clearly *karābu* “to pray.” This first element is far less clear. *CAD* D has a lemma *dassû* and *AHW* has a lemma *dasû*, both of which redirect to *kaksû*. *AHW* sees this as a Sumerian loanword from DAG-SI meaning “device” (Gerät), although now a DAG-SI is more precisely understood to be a kind of saddle-hook. *CAD* prefers “arrowhead” as a “foreign word” in SB. Also note the PN *Dazzu* (*da-az-zu*) in Hölscher 1996, 60; she does not translate the PN, but this is another possible reading of this name.

<sup>2</sup>CUSAS 9/410, 34. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Dāštum** “Treachery” {*dāštum* “treachery”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-aš-tum			Father of <b>Šunu-gāmilū</b> (šu-nu-ga-mi-lu)	CUSAS 9/449, 43

**Da’u** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilšu-na...</i> (DUMU DINGIR-šu-na-[ ])	da-a’-u <sub>2</sub>				CUSAS 9/434, 14

<sup>1</sup>Meaning unclear. Note the parallel <sup>m</sup>*da-’i-i* in Hölscher 1996 (60, s.v. *Da’u*).

**Dayyānī-illum** “The god is my judge”<sup>1</sup> {dayyānu “judge,” ilu “go}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-a-a-an-ni-DINGIR <sup>2</sup>				CUSAS 9/386, 4

<sup>1</sup>Note also the more common PN **Dayyān-illum** “The god is judge” below.

<sup>2</sup>Note *an-ni* for *āni*.

**Dayyān-illum** “The god is judge” {dayyānu “judge,” ilu “go}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-a-a-an-DINGIR				CUSAS 9/374, 12'
		da-a-a-an-DINGIR				CUSAS 9/377, 8
		da-a-a-an-DINGIR <sup>1</sup>				CUSAS 9/418, 2
		da-a-a-an-DINGIR <sup>2</sup>				CUSAS 9/422, 4
		da-a-a-an-DINGIR-lum <sup>3</sup>				CUSAS 9/424, 5

<sup>1</sup>CUSAS 9/418, 2. Possibly instead *Dayān-d*[DN].

<sup>2</sup>CUSAS 9/422, 4. Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.” Note this name is likely not a female personal name, but several FPNs appear in the same text.

<sup>3</sup>CUSAS 9/424, 5. Dalley: “Headings, year, and PNs are comparable to [CUSAS 9/]422.”

**Dayyān-Šamaš** “Šamaš is judge” {dayyānu “judge,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		da-a-a-an-d <sup>r</sup> UTU <sup>r</sup>				CUSAS 9/416, 4

**Dingir-mansum** “The god gave it”<sup>1</sup> {dingir “god”[Sumerian], sum “to give”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> dingir-ma.an.sum				CUSAS 9/113, 5

<sup>1</sup>Sumerian PN.

**Dummuqātum** “Good things” (or “Good ones”) {*dummuqu* “good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		du-um-mu-qa <sub>2</sub> -tum				CUSAS 9/369, 25
		du-um-mu-qa <sub>2</sub> -tum				CUSAS 9/376, 14'
		du-um-mu-qa <sub>2</sub> -tum				CUSAS 9/407, 12
		du-um-mu-qa <sub>2</sub> -a-tum				CUSAS 9/413, 46
		du-um-mu-qa <sub>2</sub> -a-tum				CUSAS 9/448, 3

**Dummuqu** “Good” {*dummuqu* “good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilī-ēriš</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -APIN)	<sup>m</sup> du-um-mu-qu				CUSAS 9/367, 7 <sup>1</sup>
Other attestations		du-um-mu-qu <sup>2</sup>	Jeweler (KU <sub>3</sub> .DIM <sub>2</sub> )			CUSAS 9/105, 7
		du-um-mu-qu	Jeweler (KU <sub>3</sub> .DIM <sub>2</sub> )			CUSAS 9/384, 10
		du!-um-mu-qu <sup>3</sup>	Jeweler (KU <sub>3</sub> .DIM <sub>2</sub> )			CUDAS 9/457, 3
		du-um-mu-qu				CUSAS 9/77, 4

		<sup>m</sup> du-um-mu-qu				CUSAS 9/103, 6
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<sup>1</sup>CUSAS 9/367, 7. Envelope.

<sup>2</sup>CUSAS 9/105, 7. The obverse is very worn, but the surviving traces seem to match the transliteration in CUSAS 9.

<sup>3</sup>CUSAS 9/457, 3. DU has an extra horizontal, more reminiscent of a DA.

**Dumu-Enimma-lu-ti** “The son of the Enimma is a living man”<sup>1</sup> {dumu “son”[Sumerian], Enimma TN(?), lu unclear, ti “to live”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		dumu-e <sub>2</sub> .nim.ma-lu-ti				CUSAS 9/391, 2

<sup>1</sup>Unusual Sumerian name. Transliteration seems secure, but translation is suspect. Perhaps read logographically: *Mār-Enimma-lu-baliṭ* “May the son of the Enimma live.” The E<sub>2</sub>-nimma is only known from a broken context mentioned by the OB Larsa king Warad-Sîn’s sister (George 1993, 133).

**Dumuzi-šarrum-ibni** “Dumuzi-the-king made”<sup>1</sup> {Dumuzi DN, šarrum “king,” banû “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		DUMU.ZI-LUGAL?-ib-ni <sup>2</sup>				CUSAS 9/433, 5

<sup>1</sup>Unusual name, especially if the reading Dumuzi is correct.

<sup>2</sup>CUSAS 9/433, 5. Dalley transliterates DUMU.ZI.MEŠ-*ib-ni* and normalizes *Dumuzi(pl.)-ibni*. However, based on photo there are far too many oblique wedges for MEŠ, and LUGAL fits the overall shape better than MEŠ.

**Ea-abī** “Ea is my father” {Ea DN, abu “father”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e <sub>2</sub> -a-a-bi <sup>1</sup>				CUSAS 9/410, 7

<sup>1</sup>CUSAS 9/410, 7. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ea-bāni** “Ea is the creator” {*Ea DN, banû* “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-ba-ni			Father of <b><i>Ilānūtum</i></b> (i-la-nu-tum)	CUSAS 9/441, 18'

**Ea-bēl** “Ea is lord” {*Ea DN, bēlu* “lord”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-be-el			Father of <b><i>Ea-kidinnī</i></b> ( <sup>md</sup> e <sub>2</sub> -a-ki-di-ni)	CUSAS 9/346, 8

**Ea-ēpir** “Ea is the provider” {*Ea DN, epēru* “to feed, provide for”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e <sub>2</sub> -a-e-pi-ir	Cook? (MU?)			CUSAS 9/112, 5
		<sup>d</sup> e <sub>2</sub> -a-e-pi-ir				CUSAS 9/402, 16

**Ea-erība** “Ea has replaced”<sup>1</sup> {*Ea DN, rābu A* “to replace”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Damqī</i></b> (DUMU da-am-qī <sub>2</sub> )	e <sub>2</sub> -a-eri-ba				CUSAS 9/447, 7
Other attestations		(transliteration unknown)		yes		Belgian Collection 210 <sup>2</sup>

<sup>1</sup>Following Dalley and reading *erība* from *rābu* A “to replace” (CAD R), rather than from *erēbum* “to enter”; also based on parallel PNs that have a direct object (e.g. *Sîn-ahhē-erība* “Sîn has replaced the brothers” in CAD R s.v. *rābu* A mng. 1d “in personal names”).

<sup>2</sup>Summary of Belgian Collection 210 appears in CUSAS 9 between texts 109(86) and 87.

***Ea-ibbi*** “Ea named” {*Ea* DN, *nabû* “to name”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-i-bi <sup>1</sup>				CUSAS 9/420, 11

<sup>1</sup>CUSAS 9/420, 11. Or possibly *Ea-ibi*... as part of a broken name, which is how Dalley takes the name.

***Ea-ibni*** “Ea made” {*Ea* DN, *banû* “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-ib-ni	Musician (NAR)			CUSAS 9/72, 10
		e <sub>2</sub> -a-ib-ni				CUSAS 9/87, 2

***Ea-iddinam*** “Ea has given to me” {*Ea* DN, *nadānu* “to give”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Eama-ilu</i></b> (DUMU <sup>d</sup> e <sub>2</sub> -a-ma-DINGIR)	<sup>md</sup> e <sub>2</sub> -a-i-din-nam				CUSAS 9/316, 4
	Son of <b><i>Eama-ilu</i></b>	(transliteration unknown)				Belgian Collection 435 <sup>2</sup>
2.	Son of <b><i>Narbu</i></b> (DUMU na-ar-bu)	<sup>md</sup> e <sub>2</sub> -a-i-din-nam				CUSAS 9/326, 5
	Son of <b><i>Narbu</i></b> (DUMU na-ar-bu)	<sup>md</sup> e <sub>2</sub> -a-i-din-nam				CUSAS 9/365, 7



	Son of <b>Narbu</b>	(transliteration unknown)				Belgian Collection 263 <sup>3</sup>
Other attestations		e <sub>2</sub> -a-i-din-na[m] <sup>4</sup>	Jeweler (KU <sub>3</sub> . <sup>᠖</sup> DIM <sub>2</sub> <sup>᠑</sup> )	yes		CUSAS 9/456, 5
		(transliteration unknown)			Employer of <b>Elammāku</b> (FPN amatkama)	Belgian Collection 232 <sup>5</sup>
		e <sub>2</sub> -a-i-din-nam			Father of <b>Talīmu</b> ( <sup>m</sup> ta-li-mu)	CUSAS 9/136, 4
		<sup>md</sup> e <sub>2</sub> -a-i-din-nam				CUSAS 9/353, 8
		e <sub>2</sub> -a-i-din-nam				CUSAS 9/378, 5
		<sup>d</sup> e <sub>2</sub> -a-i-din-nam				CUSAS 9/408, 15

<sup>1</sup>Consistent use throughout these texts of *i-din-nam* for *iddinam*.

<sup>2</sup>Summary of Belgian Collection 435 appears in CUSAS 9 between texts 39 and 40.

<sup>3</sup>Summary of Belgian Collection 263 appears in CUSAS 9 between texts 53 and 54.

<sup>4</sup>CUSAS 9/456, 5. No photo available. Dalley: "Tablet destroyed in baking, preliminary copy therefore inked without checking."

<sup>5</sup>Summary of Belgian Collection 232 appears in CUSAS 9 between texts 15 and 16.

**Ea-kidinnī** "Ea is my protection" {Ea DN, kidinnu "protection"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ea-bēl</b> (DUMU <sup>d</sup> e <sub>2</sub> -a-be-el)	<sup>md</sup> e <sub>2</sub> -a-ki-di-ni				CUSAS 9/346, 7
Other attestations		<sup>d</sup> e <sub>2</sub> -a-ki-di-ni			Brother (ŠEŠ.A.NI) <sup>1</sup>	CUSAS 9/381, 19'
		<sup>d</sup> e <sub>2</sub> -a-ki-di-ni			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 16

<sup>1</sup>CUSAS 9/381, 19'. Presumably brother of **Arad-Nāri**(?) the carpenter (line 17').

<sup>2</sup>CUSAS 9/381, 16. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

***Ea-lippalsa*** “May Ea look at me” {*Ea* DN, N *palāsu* “to look at”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-li-ip-pal-sa <sup>1</sup>	Copper-smith (URUDU.NAGAR)			CUSAS 9/381, 2

<sup>1</sup>CUSAS 9/381, 2. Dalley has the same transliteration but normalizes *Ea-lippašra*, which is presumably an error. Signs are clear in photo and copy.

***Eama-ilu*** “Ea is the god”<sup>1</sup> {*Ea* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-ma-DINGIR			Father of <b><i>Ea-iddinam</i></b> ( <sup>md</sup> e <sub>2</sub> -a-i-din-nam)	CUSAS 9/316, 5
		(transliteration unknown)			Father of <b><i>Ea-iddinam</i></b>	Belgian Collection 435 <sup>2</sup>

<sup>1</sup>Dalley normalizes this name as *Ea-ma-ilu*.

<sup>2</sup>Summary of Belgian Collection 435 appears in CUSAS 9 between texts 39 and 40.

***Ea-muballiṭ*** “Ea is the life-giver” {*Ea* DN, *balāṭu* “to live”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-mu-bal-li-iṭ				CUSAS 9/368, 3
		e <sub>2</sub> -a-mu-bal-li <sub>2</sub> -iṭ <sup>1</sup>				CUSAS 9/371, 28
		e <sub>2</sub> -a-mu-bal-li-iṭ				CUSAS 9/375, 2
		<sup>r</sup> e <sub>2</sub> <sup>1</sup> -a-mu-bal-iṭ <sup>2</sup>				CUSAS 9/407, 30
		e <sub>2</sub> -a-mu-bal-li-iṭ				CUSAS 9/440, 2

<sup>1</sup>CUSAS 9/371, 28. Dalley transliterates LI instead of LI<sub>2</sub>; LI<sub>2</sub> is clear in photo and copy.

<sup>2</sup>CUSAS 9/407, 30. Photo of E<sub>2</sub> looks less like damage and more like extraneous wedges. Dalley amends a <li> between *bal* and *iṭ* to correct the defective spelling.

**Ea-nāšir** “Ea is the protector” {Ea DN, *našārum* “to guard”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ana-Sîn-uššur</b> (DUMU a-na- <sup>d</sup> 30-uš-šu-ur)	<sup>md</sup> e <sub>2</sub> -a-na-šir				CUSAS 9/56, 12
2.	Son of <b>Iballuṭ</b> (DUMU i-bal-lu-uṭ)	<sup>md</sup> e <sub>2</sub> -a-na-šir				CUSAS 9/38, 7 <sup>1</sup>

<sup>1</sup>CUSAS 9/38, 7. Text from sealed envelope.

**Ea-rabi** “Ea is great” {Ea DN, *rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ea</i> -... (‘DUMU e <sub>2</sub> -a’-[ ])	e <sub>2</sub> -a-ra-bi				CUSAS 9/447, 19
Other attestations		e <sub>2</sub> -a-GAL			Father of <b>Ahūšina</b> (a-hu-ši-na)	CUSAS 9/432, 9

**Ea-šām-balāṭī** “Ea, buy my life!”<sup>1</sup> {Ea DN, *šâmu* A “to buy,” *balāṭum* “life”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> e <sub>2</sub> -a-ša-am-ba-la-ṭi			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 28’

<sup>1</sup>*šām* is an imperative form of *šâmu* A “to buy,” not the perhaps more expected *šâmu* B “to allot power, qualities, character, to establish” (CAD Š vol i.), the imperative of which would be *šim*.

<sup>2</sup>CUSAS 9/381, 28’. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17’).

***Ea-šarrum-ilī*** “Ea-the-king is my god”<sup>1</sup> {*Ea* DN, *šarru* “king,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ha...</i> (DUMU ha-[ ])	e <sub>2</sub> -a-LUGAL-rum-i <sub>3</sub> - li <sub>2</sub>				CUSAS 9/411, 4

<sup>1</sup>CUSAS 9/411, 4. Dalley normalizes *Ea-šar-ilī*; however, there is a clear RUM, which Dalley transliterates as well.

***Ea-tukultī*** “Ea is my trust” {*Ea* DN, *tukultu* “trust”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e <sub>2</sub> -a-tu-kul <sub>2</sub> -ti			Father of <b><i>Mūrānu</i></b> (mu-ra-nu)	CUSAS 9/428, 24

***Ebūrītum*** “(Born at) Harvest-time”<sup>1</sup> {*ebūru* “harvest”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Daughter of <i>Šamaš-...</i> (DUMU.MI <sub>2</sub> <sup>d</sup> UTU?- [ ])	ᶜe-bu-ri-tum				CUSAS 9/415, 31

<sup>1</sup>FPN. Derived from *ebūru* “harvest”; cited in CAD E s.v. \**ebūrû* (ᶜE-bu-ri-tum (Born) at-Harvest Time. BIN 7 213:5).

***Ēgi-ana-mēšu*** “I have been neglectful of his rites”<sup>1</sup> {*egû* “to be careless, neglectful,” *ana* “to,” *mû* “cult rites, divine orders”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e-gi-ᶜi-naᶜ-me-šu <sup>2</sup>	Carpenter (NAGAR)			CUSAS 9/426, 10

		e-gi-a-na-me-šu				CUSAS 9/371, 10
		ṛe-gi-a-na-me-šu				CUSAS 9/375, 30
		e-gi-a-na-me-šu				CUSAS 9/376, 9
		e-gi-a-na-me-šu				CUSAS 9/377, 46
		e-gi-a-na-me-šu				CUSAS 9/413, 7
		e-gi-a-na-me-šu				CUSAS 9/413, 53

<sup>1</sup>The understanding followed here is the first element is a 1cs preterite of *egû* “to be careless, neglectful” (CAD E), which seems to frequently use *ana* with its object. This element is attested in PNs such as *Mi-na-a-e-gu-a-na-<sup>d</sup>Šamaš*, *Mi-na-a-i-gu-a-na-DINGIR*, and *E-te-gu-a-na-<sup>d</sup>UTU* (CAD E s.v. *egû*, mng. a3’). The third element is *mû* B “cult rites, divine orders” (CAD M/2), which is attested in PNs such as *Mannum-me-šu-liššur* and *Ušur-me-e-<sup>d</sup>Šamaš* (CAD M/2 s.v. *mû* mng b); *mû* A “water” does not fit the context nor does it seem to be attested in PNs, and *mêšu* “to despise, have contempt for” would require a genitive. See also *Dannû-mûšu* and *Ellû-mûšu* in these texts and the latter in CAD.

<sup>2</sup>CUSAS 9/426, 10. Note the variant with *ina* instead of *ana*. Dalley transliterates A-NA instead of I-NA, but the traces of several horizontals seem clear in the photo.

**Ēgiyatum** hypocoristic from *egû* “to be careless, neglectful”<sup>1</sup> {*egû* “to be careless, neglectful”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e-gi-ia-tum			<sup>2</sup>	CUSAS 9/384, 23

<sup>1</sup>Possibly a hypocoristic for *Ēgi-ana-mêšu*.

<sup>2</sup>CUSAS 9/384, 23. This line pertains to the sons (DUMU.MEŠ) of *Ēgiyatum*.

**Ekallu-nādi** “The palace is the thrower”?<sup>1</sup> {*ekallu* “palace,” *nadû* “to throw”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		E <sub>2</sub> .GAL-na-di <sup>2</sup>				CUSAS 9/432, 11

<sup>1</sup>This seems unlikely to be the correct interpretation of the signs present, but a better reading is not apparent.

<sup>2</sup>CUSAS 9/432, 11. E<sub>2</sub> looks like MA; compare with previous line. Copy preserves hints of verticals within the sign, which are not clear in photo.

**Elammāku** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown)			Servant-girl of <b>Ea-iddinam</b> ( <i>amatkama</i> )	Belgian Collection 232 <sup>2</sup>

<sup>1</sup>FPN. Perhaps *elamû* “Elamite” + 1cs stative suffix. However, the feminine form of *elamû* is *elamītu*, and both forms are not well-attested. See CAD E s.v. *elamû*. Possibly instead take this PN from *elammakku* “(a precious wood)” (CAD E s.v. *elammakku*); however, to my knowledge this is not attested as a PN.

<sup>2</sup>Summary of Belgian Collection 232 appears in CUSAS 9 between texts 15 and 16.

**Ēli-u-āridu** “The one who goes up and down”<sup>1</sup> {*elû* “to go up,” (*w*)*arādu* “to go down”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e-li-i-u <sub>3</sub> -a-ri-du				CUSAS 9/97, 5

<sup>1</sup>CUSAS 9/97, 5. Dalley notes that this may be a personal name, though she takes as “an activity, possibly referring to the action of a *shaduf*.”

**Ellū-mûšu** “His rites are pure”<sup>1</sup> {*ellu* “pure, clear,” *mû* “cultic rite”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> el-lu-mu-šu	Merchant (DAM.GAR <sub>3</sub> )		<sup>2</sup>	CUSAS 9/461, 3

<sup>1</sup>For *mû* B as “rites”, see **Ēgi-ana-mêšu**.

<sup>2</sup>CUSAS 9/461, 3. PN followed by “and the one who is with him” (*u<sub>3</sub> ša it-ti-šu*).

**Enlil-ay-abāš** “May I not be ashamed before Enlil” {*Enlil* DN, *ay* “not,” *bâšum* “to be ashamed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		<sup>md</sup> EN.Ṛ.LIL <sub>2</sub> ? <sup>ṽ</sup> -a-a-ba-aš <sup>1</sup>	Smith (SIMUG)			CUSAS 9/459, 6

<sup>1</sup>CUSAS 9/459, 6. Reading Enlil? following Dalley; traces equally support <sup>d</sup>EN.ZU?.

**Enlil-rīšu** “Enlil is praised”<sup>1</sup> {*Enlil* DN, *rāšu* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> EN?.LIL <sub>2</sub> ?-ri-šu? <sup>2</sup>			Father of <i>Ilī-ahī-iddinam</i> (i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam)	CUSAS 9/415, 14

<sup>1</sup>Reading *rīšu* “extolled, praised” from *rāšu* (CAD R).

<sup>2</sup>CUSAS 9/415, 14. Following Dalley. All signs in this PN are tentative based on photo; only RI is confident based on handcopy. Dalley is equally tentative.

**Ensimah-bāni** “Ensimah is the creator” {*Ensimah* DN, *banû* “to create”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ENSI <sub>2</sub> .MAH-ba-ni <sup>1</sup>			Brother (ŠEŠ.A.NI) <sup>2</sup>	CUSAS 9/381, 14’

<sup>1</sup>CUSAS 9/381, 14’. Dalley reads EN<sub>5</sub>.SI instead of ENSI<sub>2</sub> throughout. Dalley: “<sup>d</sup>ENSI.MAH is an epithet of Amurru. See also [CUSAS 9]/392: 5.”

<sup>2</sup>CUSAS 9/381, 14’. Unclear which individual is **Ensimah-bāni**’s brother.

**Enšu** “Weak” {*enšu* “weak”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		en?-šu <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 28

<sup>1</sup>CUSAS 9/381, 28. Reading EN following Dalley; not a great EN, possibly other readings. Similar to MAH in line 14' of this text. Dalley notes that this name could also be read *Bēlišu* "his lord" (EN-šu).

<sup>2</sup>CUSAS 9/381, 28. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Erība-Šamaš** "Šamaš has replaced" {*rābu* "to replace," *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		eri-ba- <sup>d</sup> UTU <sup>1</sup>			of ... (ša [ ])	CUSAS 9/410, 6

<sup>1</sup>CUSAS 9/410, 6. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Erībatum** hypocoristic from *rābu* A "to replace"<sup>1</sup> {*rābu* "to replace"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Aplum</b> (DUMU ap-lum)	e-ri-ba-a-tum				CUSAS 9/444, 41

<sup>1</sup>See Stamm 1939, 113-4 for discussion of hypocoristic suffixes, which uses this name as an example of the suffix *-atum*. Note Dalley normalizes this name as *Erībātum*, perhaps taking this as presumably some kind of hypocoristic? See also Hölscher 1996, 73, who also lengthens the *a*.

**Erību** hypocoristic from *rābu* A "to replace"<sup>1</sup> {*rābu* "to replace"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Arad-Sîn</b> (DUMU IR <sub>3</sub> - <sup>d</sup> 30)	<sup>m</sup> eri-bu				CUSAS 9/344, 6 <sup>2</sup>
2.	Son of <b>Bēlima-ilu</b> (DUMU be-li <sub>2</sub> -ma-DINGIR)	e-r[i]-bu <sup>3</sup>				CUSAS 9/410, 13



	Son of <i>Bēlīma-ilu</i> (be-li <sub>2</sub> -ma-DINGIR)	e-ri-bu <sup>3</sup>			Connected with <i>Nūrātum</i> (nu-ra-a-tum)	CUSAS 9/410, 50
3.	Son of <i>Ūši-ana-nūrim</i> (DUMU u <sub>2</sub> -ši-a-na-nu-ri)	<sup>m</sup> e-ri-bu				CUSAS 9/334, 5
Other attestations		<sup>m</sup> e-ri-bu	Barber (ŠU.I)			CUSAS 9/135, 5
		e-ri-bu	Barber (ŠU.I)	yes		CUSAS 9/136, 6
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/172, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/176, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/179, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/189, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/213, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/225, 3
		<sup>m</sup> eri-bu	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/234, 3
		eri-bu <sup>4</sup>	Messenger (LU <sub>2</sub> .KIN.GI <sub>4</sub> .A)			CUSAS 9/119, 3
		<sup>r</sup> <sup>m</sup> eri <sup>3</sup> -bu	Messenger (LU <sub>2</sub> .KIN.GI <sub>4</sub> .A)			CUSAS 9/373, 3
		e-ri-bu <sup>5</sup>	Reed-worker (AD.KID)			CUSAS 9/376, 29'
		e-ri-bu <sup>3</sup>	Reed-worker (AD.[KI]D)			CUSAS 9/410, 23
		e-ri-bu		yes		CUSAS 9/40, 4
		e-ri-bu <sup>6</sup>		yes		CUSAS 9/44, 12
	e-ri-bu		yes	<sup>7</sup>	CUSAS 9/57, 8	
	e-ri-bu <sup>4</sup>		yes		CUSAS 9/119, 6	

	e-ri-bu		yes		CUSAS 9/129, 5
	e-ri-bi <sup>8</sup>		yes		CUSAS 9/382, 3
	e-ri-bu			Father of <i>Pirhi-Amurru</i> ( <sup>m</sup> pir <sub>2</sub> -hi- <sup>d</sup> MAR!.TU)	CUSAS 9/352, 7
	e-ri-bu <sup>3</sup>			of <i>Sîn-erība</i> (ša <sub>2</sub> 30-eri-ba)	CUSAS 9/410, 22
	e-ri-bu				CUSAS 9/72, 11
	eri-i-bu				CUSAS 9/77, 5
	eri-bu	9			CUSAS 9/184, 4
	eri-bu	9			CUSAS 9/185, 2
	eri-bu	9			CUSAS 9/188, 5
	eri-bu	9		<sup>10</sup>	CUSAS 9/190, 2
	eri-bu <sup>11</sup>	9			CUSAS 9/194, 3
	<sup>m</sup> eri-bu	9			CUSAS 9/195, 3
	eri-bu	9		<sup>10</sup>	CUSAS 9/206, 6
	eri-bu	9			CUSAS 9/231, 3
	eri-bu	9			CUSAS 9/237, 3
	eri-bu	9			CUSAS 9/241, 3
	e-ri-bu <sup>5</sup>				CUSAS 9/373, 8
	e-ri-bu				CUSAS 9/375, 18'
	e-ri-bu				CUSAS 9/384, 13
	e-ri- <sup>r</sup> bu <sup>12</sup>				CUSAS 9/387, 6
	eri-bu			<sup>13</sup>	CUSAS 9/399, 8
	eri-bu				CUSAS 9/402, 9
	e-ri-bu				CUSAS 9/425, 3
	eri-bu <sup>14</sup>				CUSAS 9/447, 18
	(transliteration unknown)				Belgian Collection 259 <sup>15</sup>

<sup>1</sup>Taking this PN as a hypocoristic from *râbu* A “to replace.” See also this PN in Hölischer 1996, 73.

<sup>2</sup>CUSAS 9/344, 6. Envelope.

<sup>3</sup>CUSAS 9/410, 13, 22, 23, and 50. Only photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations based solely on handcopy.

<sup>4</sup>CUSAS 9/119, 3 and 6. The **Erību** in lines 3 and 6 are likely the same individual, but they are given different identifiers and thus could conceivably be different individuals, therefore they are given separate entries here.

<sup>5</sup>CUSAS 9/373, 3 and 8. Note two individuals in this text with this PN, one a messenger and one not, as in CUSAS 9/199.

<sup>6</sup>CUSAS 9/44, 12. The RI has an extra final vertical.

<sup>7</sup>CUSAS 9/57, 8. Dalley: “Note that Erību is often found with messengers.”

<sup>8</sup>CUSAS 9/382, 3. Note the variant spelling with BI instead of BU. Dalley: “Erību acts as GIR<sub>3</sub> in other texts, so the ending -ī is taken as a variant.”

<sup>9</sup>CUSAS 9/184–241. These attestations should all also likely be considered maltsters (LU<sub>2</sub>.BULUG<sub>3</sub>), likely all the same individual.

<sup>10</sup>CUSAS 9/190, 2; 206, 6. Name list followed by “of Kār-Šamaš” (ša KAR-<sup>d</sup>UTU)

<sup>11</sup>CUSAS 9/194, 3. Tablet quite worn, but the names seem secure.

<sup>12</sup>CUSAS 9/387, 6. BU is rather damaged, but the overall shape fits and a couple Winkelhaken and the end of the horizontal are preserved.

<sup>13</sup>CUSAS 9/399, 8. eri-bu followed by space, then ŠU!?, which is presumably part of an identifier.

<sup>14</sup>CUSAS 9/447, 18. PN followed by what looks like NI [ ]; possibly part of the PN. Note the PN *Erībūni* in Stamm 1939, 289.

<sup>15</sup>Summary of Belgian Collection 259 appears in CUSAS 9 between texts 193 and 194.

**Esagil-limmer** “May the Esagil shine” {*Esagil* TN, *namāru/nawāru* “to be(come) bright, shine”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> E <sub>2</sub> .SAG.IL <sub>2</sub> -li-me-er <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 22’

<sup>1</sup>Note the use of a divine determinative before the temple name.

<sup>2</sup>CUSAS 9/381, 22’. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17’)

**Ešrû-rabi** “The 20<sup>th</sup> day is great” {*ešrû* “20<sup>th</sup> day of the month,” *rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		U <sub>4</sub> .20.KAM-ra-bi			Father of <b>Ibašši-ilu</b> ( <sup>m</sup> i-ba-aš-ši-DINGIR)	CUSAS 9/328, 6

**Etel-pû** “The word is princely” {*etellu* “pre-eminent, lord,” *pû* “word”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		e-tel-pu				CUSAS 9/375, 34'
		e-tel-pu				CUSAS 9/414, 4

<sup>1</sup>Probably a shortened form of the PN *Etel-pî-DN*. Also see PNs with formula *Annu-pî-DN* in these texts.

**Gabbi-hatum** meaning unclear<sup>1</sup> {*gabbu* “all, totality,” unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilî-iqūlam</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam)	ga-bi-ha-tum				CUSAS 9/449, 37

<sup>1</sup>The first element of this name may be *gabbu* “all, totality,” which is common in PNs from MB onward (CAD G s.v. *gabbu* mng. j). The second element of this name is less clear. Possible options include: *hattu* A “fear, panic”; *hattû* “Hittite”; *hatû* A “to smite”; *hatû* B “to attach”; or perhaps a form of the hypocoristic suffix which elsewhere in these texts is *-atum*, *-a’utum*, *-utum*, *-yatum*, *-ya’utum*, *-ya’u*, and the like.

**Gabniya** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ga-ab-ni-ia			<sup>2</sup>	CUSAS 9/423, 5

<sup>1</sup>There is no Akkadian root *\*gbn*. Neither is there a parallel in Hölscher, Pruzsinszky, Nielsen, or Stamm. Maybe from *gabbu*, as **Gabbi-hatum** above, but with a different suffix?

<sup>2</sup>CUSAS 9/423. Individual on tablet is designated as DUMU *ga-ab-ni-ia*.

**Gamama** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		ga-ma-ma-a			Father of <b>Yaya</b> (ia-ia-a)	CUSAS 9/27, 10
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<sup>1</sup>Possibly related to *gamāmu* “to cut off” (AHw s.v. *gamāmu* “abschneiden”; not in CAD G).

**Gambuttānu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ga-am-bu-ut-ta-nu			<sup>2</sup>	CUSAS 9/365A, 8

<sup>1</sup>This PN is probably related to the PN **Ganbuttānu** below.

<sup>2</sup>CUSAS 9/365A, 8. Likely father of **Sîn-bēl-ilī** (<sup>md</sup>30-*be-el-i<sub>3</sub>-li<sub>2</sub>*) in the previous line (7), but the expected DUMU is broken.

**Gāmilu-šēmi** “Gāmilu is the one who hears” {*gamālu* “to spare,” *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ga-mi-lu-še-mi <sup>1</sup>			Partner of <b>Ikku’a</b> (TAB.A.NI)	CUSAS 9/444, 38

<sup>1</sup>Gāmilu here is clearly identified as a deity with the divine determinative. It is presumably an epithet.

**Ganbuttānu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown) <sup>2</sup>			Father of <b>Sîn- iqūlam</b>	Belgian Collection 425 <sup>3</sup>

<sup>1</sup>This PN is probably related to **Gambuttānu** above, perhaps a phonetic variant.

<sup>2</sup>Belgian Collection 425: Dalley expresses reservations with her normalization, marking it with a (?). The tablet and the transliteration remain unpublished.

<sup>3</sup>Summary of Belgian Collection 425 appears in CUSAS 9 between texts 351 and 352.

**Gimil-Gula** “Favor of Gula” {*gimillu* “requital, favor,” *Gula* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		gi-mil- <sup>d</sup> gu-la			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 20

<sup>1</sup>CUSAS 9/381, 20. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Gimillum** “Favor” {*gimillu* “favor”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		gi-mil-lum			Father of <b>Iddin-Šin</b> ( <sup>m</sup> i-din- <sup>d</sup> 30)	CUSAS 9/325, 7
		gi-mil-lum			Father of <b>Iddin-Šin</b> ( <sup>m</sup> i-din- <sup>d</sup> 30)	CUSAS 9/327, 7
		gi-mil-l[um]			Father of <b>Iddin-Šin</b> ( <sup>m</sup> i-din- <sup>d</sup> 30)	CUSAS 9/359, 8 <sup>1</sup>
		gi-mil-lum			Father of <b>Qullupu</b> (qu <sub>2</sub> -ul-lu-pu)	CUSAS 9/449, 40

<sup>1</sup>CUSAS 9/359, 8. Envelope.

**Gimil-Nergal** “Favor of Nergal” {*gimillu* “favor,” *Nergal* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> gi-mil- <sup>d</sup> NE <sub>3</sub> .UNUG.GAL				CUSAS 9/458, 2

		(transliteration unknown)				Belgian Collection 218 <sup>1</sup>
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<sup>1</sup>Summary of Belgian Collection 218 appears in CUSAS 9 between texts 458 and 459.

**Girsin-Sah** meaning unclear<sup>1</sup> {unclear, *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		gir-si-in-sa-ah		yes		CUSAS 9/74, 8
		gir-si-in-sa-ah				CUSAS 9/390, 4
		gir-si-in-sa-ah				CUSAS 9/423, 4

<sup>1</sup>Presumably a Kassite PN. The element *girsin* does not appear in Hölscher 1996.

**Gubbātum** “Wells”?<sup>1</sup> {*gubbu* “well”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		gu-ub-ba-a-tum <sup>2</sup>				CUSAS 9/393, 6
		[g]u?-ub-ba-a-tum <sup>3</sup>				CUSAS 9/401, 1

<sup>1</sup>Dalley notes that both attestations of this name may not in fact be personal names. Presumably a plural from *gubbu* “well”; however, this would be a very early attestation of this word, and as a WSem. loanword its plural is *gubbāni*.

<sup>2</sup>CUSAS 9/393, 6. Dalley: “*gubbātum* may not be a PN. Cf. [CUSAS 9/]401:1 with note. If so, *pān dūri* in line 5 may refer to a wall face, and *būru* in line 7 to a cistern.”

<sup>3</sup>CUSAS 9/401, 1. Dalley: “This heading may include the word *qubbātum*, attested at Amarna, meaning unknown, or the PN Gubbātum. Cf. [CUSAS 9/]393:6.”

**Gubbuhu** “Bald” {*gubbuhu* “bald”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <b>Bû(?)</b> (DUMU bu-u <sub>2</sub> )	gu-ub-bu-hu				CUSAS 9/368A, 3
2.	Son of <b>Šeriš-ilu</b> (DUMU <sup>d</sup> še-ri-iš- DINGIR)	<sup>m</sup> gu-ub-bu-hu				CUSAS 9/364, 6
Other attestations		gu <sub>2</sub> -ub-bu-hu			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 29'
		gu-ub-bu-hu				CUSAS 9/369, 16
		gu-ub-bu-hu				CUSAS 9/371, 35
		gu-ub-bu-hu				CUSAS 9/377, 31
		gu-ub-bu-hu				CUSAS 9/397, 10
		[g]u-ub-bu-hu				CUSAS 9/407, 21
		gu-ub-bu-hu			<sup>2</sup>	CUSAS 9/413, 43
		gu-ub-bu-hu				CUSAS 9/423, 17
	gu-ub-bu-hu				CUSAS 9/448, 35	

<sup>1</sup>CUSAS 9/381, 29'. Presumably partner of **Arad-Nāri(?)** the carpenter (line 17')

<sup>2</sup>CUSAS 9/423, 17. The name is followed by a difficult sign. Dalley: "The sign is presumably a profession. Gubbuhu is the name of a NAGAR in [CUSAS 9/]381, but the sign here is not NAGAR. A similar sign for a profession is found for Ana-Sîn-uššur in 445:5, a same elsewhere with *ša* SAG and *ša* KA<sub>2</sub>.GAL." The sign in question is difficult to see in photo (on edge).

**Habbil-ilu** "It is evil, god!"<sup>1</sup> {*habbilu* "evil," *ilu* "god"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ha-bi <sub>2</sub> -il-DINGIR <sup>2</sup>	Farmer (ENSI <sub>2</sub> )			CUSAS 9/442, 14
		<sup>m</sup> ha-ab-bil-DINGIR	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/180, 3
		<sup>m</sup> ha-ab-bil-DINGIR	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> ) <sup>3</sup>			CUSAS 9/226, 3
		<sup>m</sup> ha-ab-bil-DINGIR	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/230, 3



	ha-ab-bil-DINGIR			Father of <i>Nūr-ilišu</i> ( <sup>m</sup> nu-ur <sub>2</sub> -[i <sub>3</sub> ?]- <sup>r</sup> li <sub>2</sub> -š <sup>u</sup> )	CUSAS 9/355, 8 <sup>4</sup>
	<sup>m</sup> ha-bil-DINGIR				CUSAS 9/1, 4
	ha-ab-bi-il-DINGIR	5			CUSAS 9/157, 3
	<sup>m</sup> ha-ab-bi-il-DINGIR	5			CUSAS 9/158, 3
	ha-bi-il-DINGIR	5			CUSAS 9/159, 3
	ha-ab-bi-il-DINGIR <sup>6</sup>	5			CUSAS 9/165, 3
	ha-ab-bi-il-DINGIR	5			CUSAS 9/168, 3
	ha-ab-bil-DINGIR	5			CUSAS 9/173, 3 <sup>7</sup>
	ha-ab-bi-il-DINGIR	5			CUSAS 9/174, 3
	ha-ab-bil-DINGIR	5			CUSAS 9/175, 3
	ha-ab-bi-il-DINGIR	5			CUSAS 9/178, 3
	ha-bi <sub>2</sub> -il-DINGIR	5			CUSAS 9/183, 3
	ha-bi-il-DINGIR	5			CUSAS 9/184, 2
	ha-ab-bi-il-DINGIR	5			CUSAS 9/185, 3
	ha-bi <sub>2</sub> -il-DINGIR	5			CUSAS 9/186, 3
	ha-ab-bil-DINGIR	5			CUSAS 9/188, 4
	ha-ab-bil-DINGIR <sup>8</sup>	5			CUSAS 9/194, 2
	<sup>m</sup> ha-bi-il-DINGIR	5			CUSAS 9/197, 3
	ha-ab-bi-il-DINGIR	5			CUSAS 9/198, 3
	ha-ab-bil-DINGIR	5		<sup>9</sup>	CUSAS 9/206, 4
	<sup>m</sup> ha-ab-bil-DINGIR	5			CUSAS 9/216, 3
	ha-ab-bi-il-DINGIR	5			CUSAS 9/222, 4
	ha-ab-bil-DINGIR	5			CUSAS 9/228, 4
	ha-ab-bi <sub>2</sub> -il-DINGIR	5			CUSAS 9/241, 2
	ha-ab-bil-DINGIR	5			CUSAS 9/246, 4
	(transliteration unknown)	5			Belgian Collection 244 <sup>10</sup>
	(transliteration unknown)	5			Belgian Collection 259 <sup>11</sup>

<sup>1</sup>The exact sense of this name is difficult to resolve, although the first element seems to clearly derive from *habālu* “to oppress, wrong” (CAD H s.v. *habālu* A) or one of its homonyms (B “to borrow”, C “to tie, snare”). *habil* “wronged, oppressed” as a stative or verbal adjective is a fairly

common element in personal names. See in the CUSAS 9 texts **Habil-ahī**, **Habil-damqum**, and **Habil-kīnu**. The *b* in each of these names is never written doubled in the cuneiform. However, the doubled *bb* in this name seems secure. Of the 29 times the name is fully preserved, 22 indicate a doubled *bb*. This would seem to indicate a name from the adjective *habbilu* “evil, lawless” used statively, meaning “The god is evil,” which seems unusual and unlikely. Better (and the translation taken here) is “It is evil, god!” Hölscher (1996, 79) normalizes this name as *Hab(b)il-ilu* and translates “Ihm geschah Unrecht, Gott!” Stamm (1939 296–7) prefers a pattern of *Habil-x* for this name except with *Ilum-habil* “Der Gott ist tot” and notes remarks for the name *Ha-ab-bil-ilu* “Diese Schreibung muß unkorrekt sein, da das Gewohnheitsadjektiv *habbilu* bei unserer Auffassung der Namen keinen Sinn gibt. Daß die Schreibung *habil* (= Stativ) richtig ist, wird durch die obigen 11 altbabylonischen Stellen gesichert” (fn. 2). Stamm also sees *habālu* as a euphemism for *mātum* (1939, 297). See also PNAE s.v. *Habil-kēnu* “The true one is taken away.” Significantly, these texts, Hölscher, and Stamm all indicate that this is the only *\*hbl* root in PNs that has a doubled middle radical.

<sup>2</sup>CUSAS 9/442, 14. This is the only iteration of this PN that Dalley normalizes as *Habil-ilu* instead of *Habbil-ilu*.

<sup>3</sup>CUSAS 9/226, 3. Dalley’s edition omits LU<sub>2</sub>.BULUG<sub>3</sub>, but it is clear in the photo and copy.

<sup>4</sup>CUSAS 9/355, 8. Envelope.

<sup>5</sup>CUSAS 9/157–246 and Belgian Collection 244 and 259. These attestations should probably all be considered LU<sub>2</sub>.BULUG<sub>3</sub>, as the attestations above.

<sup>6</sup>CUSAS 9/165, 3. Dalley: “The tablet disintegrated before baking, so copy could not be checked before finalizing.” CDLI photo (presumably taken before said disintegration) supports the copy.

<sup>7</sup>CUSAS 9/173, 3. CDLI photo inverts the obverse right edge and reverse right edge (clear especially from the tablet number, written in ink).

<sup>8</sup>CUSAS 9/194, 2. Tablet quite worn, but the names seem secure.

<sup>9</sup>CUSAS 9/206, 4. PNs followed by “of Kār-Šamaš” (*ša* KAR-<sup>d</sup>UTU).

<sup>10</sup>Summary of Belgian Collection 244 appears in CUSAS 9 between texts 227 and 228.

<sup>11</sup>Summary of Belgian Collection 259 appears in CUSAS 9 between texts 193 and 194.

**Habil-ahī** “My brother is wronged”<sup>1</sup> {*habālu* “to wrong,” *ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		†ha-bil-a-hi				CUSAS 9/408, 17

<sup>1</sup>FPN.

**Habil-damqum** “The good is wronged” {*habālu* “to wrong,” *damqum* “good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Nergal-i...</i> (DUMU dNE <sub>3</sub> .UNUG.GAL-i-[ ])	ha-bil-dam-qum				CUSAS 9/449, 35
Other attestations		ha-bil-dam-qum <sup>1</sup>			Father of <i>Šeriš- ilu</i> ( <sup>md</sup> še-ri-iš- DINGIR)	CUSAS 9/358, 6

<sup>1</sup>CUSAS 9/358, 6. Name worn in photo, but traces and handcopy fit Dalley's transliteration, followed here (note: Dalley reads *bil?-dam?*).

**Habil-kīnu** “The true is wronged” {*habālu* “to wrong,” *kīnu* “permanent, true”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ha-bil-ki-nu			Husband of <i>Uššurtum</i> ( <sup>f</sup> uš- šu-ur-tum)	CUSAS 9/415, 28
		ha-bil-ki-nu				CUSAS 9/388, 5
		ha-bil-ki-nu				CUSAS 9/442, 33

**Habinnutum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilī-išmeanni</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -iš-me- an-ni)	<sup>m</sup> ha-bi-in-nu-tum				CUSAS 9/341, 8

<sup>1</sup>Dalley normalizes *Habinnūtu*. Possibly connected to *PNAE* s.v. *Habīnu* (mng. unknown) and Hölscher 1996, 79 *Habananu* (transliterated <sup>m</sup>*Ha-ba-na-ni*). See also *CAD* H s.v. *habannatu* “(a container)” attested at Mari and *habānu* “(a wooden object).”

**Hablū-banûtum** “The beautiful/good ones are wronged” {*habālu* “to wrong,” *banû* “to be good, beautiful”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šimut-rabi</b> (DUMU <sup>d</sup> ši-mu-ut-ra-bi)	ha-ab-lu-ba-nu-tum				CUSAS 9/447, 27
Other attestation <sup>1</sup>		ha-ab-lu-ba-nu-tum <sup>2</sup>			<sup>3</sup>	CUSAS 9/447, 22

<sup>1</sup>Possibly the same individual as individual 1 (mentioned in the same text).

<sup>2</sup>CUSAS 9/477, 22. Not a great AB; horizontals aren’t quite in the right place, almost like a corrected MAŠ.

<sup>3</sup>CUSAS 9/447, 22. Dalley: “10-*ti* seems the most likely reading. See note to [CUSAS 9/]371, 47.” Dalley erroneously has this note for line 23.

Unclear if the *ešertu*-group mentioned in the same line as this individual belongs to **Angal-ilu** or **Hablū-banûtum**.

**Hambu** “Luxuriant”<sup>1</sup> {*hanbu* “luxuriant”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ha?-am-bu			Father of <b>Ahiya’utum</b> (a-hi-ia-u2-tum)	CUSAS 9/415, 11
		ha-am-bu			Father of <b>Sagabbu</b> (sa-gab-bu)	CUSAS 9/396, 12
		ha-am-bu			Father of <b>Sissiya</b> (si-is-si-ia) <sup>2</sup>	CUSAS 9/376, 7’

<sup>1</sup>Presumably a phonetic variant of **Hanbu** “luxuriant” from *hanābu* “to grow abundantly” (CAD H). See Hölscher 1996, 80, who puts both *ha-am-bu* and *ha-an-bu* under the PN *Hanbu*.

<sup>2</sup>CUSAS 9/376, 7’. DUMU *ha-am-bu* transliterated by Dalley but not included in her translation.

**Hamiya’utum** hypocoristic from unclear base {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Baqnu</b> (DUMU ba-aq-nu)	ha-am-ia-u <sub>2</sub> -tum				CUSAS 9/449, 22

**Hamugur** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ha-mu-gur? <sup>1</sup>				Belgian Collection 165 <sup>2</sup>

<sup>1</sup>One of the rare transliterations given in the Belgian Collection texts. Dalley notes “perhaps *ur!*” and references the PN *ha-mu-ur* in CUSAS 9/379, 3. See discussion of **Hammur** for that PN.

<sup>2</sup>Summary of Belgian Collection 165 appears in CUSAS 9 between texts 109(86) and 87.

**Hammur** “Crippled”<sup>1</sup> {*humuru* “shrunk, shriveled, crippled”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ha-mu-ur <sup>2</sup>				CUSAS 9/379, 3

<sup>1</sup>Presumably from a root \**hmr*, such as: *AHW* s.v. *hamāru* “austrocknen” (“to dry out”); *CAD* s.v. *hemēru* “to pucker, contract” (SB). Note *CAD* s.v. *humuru* “shrunk, shriveled, crippled” is attested as a personal name. Perhaps the Assyrian verbal adjective used as a nominal predicate (thus *Hammur* “he is crippled”). Not attested as a PN with the *a*-vowel in *CAD*, *AHW*, or Stamm 1939 (though see Stamm page 264 for *Hummurum*).

<sup>2</sup>Dalley: “Hamur: cf. PN *ha-mu-gur*(?) in Belgian collection 165?”

**Hanbu** “Luxuriant”<sup>1</sup> {*hanbu* “luxuriant”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <b>Qarrādu-šēmi</b> (DUMU <sup>d</sup> qar-ra-du-še-mi)	<sup>m</sup> ha-an-bu				CUSAS 9/338, 5
Other attestations		<sup>m</sup> ha-an-bu				CUSAS 9/333, 10
		<sup>m</sup> ha-an-bu				CUSAS 9/350A

<sup>1</sup>See also **Hambu** for discussion of that name as probably a variant of this PN.

**Hanšu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>2</sup>		ha-an-šu	Plowman of the palace (LU <sub>2</sub> . <sup>r</sup> ENGAR <sup>r</sup> E <sub>2</sub> .GAL)			CUSAS 9/431A, 3
		ha-an-šu				CUSAS 9/431A, 4
		ha-an-šu				CUSAS 9/431A, 5
		ha-an-šu			Father of <b>Lamatum</b> ( <sup>i</sup> la-ma-tum)	CUSAS 9/431A, 7
		ha-an-šu			Father of <b>Sursinabu</b> (su-ur-si-na-bu)	CUSAS 9/431A, 6

<sup>1</sup>PN seems to be a verbal adjective from a root \**hnš*, the meaning of which is disputed between *CAD* and *AHW*: *CAD* H s.v. *hanāšu* “to rub (said of male animals, as part of the sexual act)”; *AHW* s.v. *hanāšu* “Lippen hochziehen, Zähne zeigen” (“to pull up the lips, to show teeth”). Also see *PNAE* s.v. *Hanšî*, which is taken as a West Semitic hypocoristic from *hnš* “to save.”

<sup>2</sup>Mostly likely all five entries reference the same individual: all entries are from the same text, lines 3–5 are the same individual (lines 4 and 5 indicate KI.2 and KI.3 respectively) and lines 6 and 7 are entries for his children.

**Hasku** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		ha-as-ku	barber (ŠU.I)			CUSAS 9/384, 17
		ha-as-ku		yes		CUSAS 9/129, 6
		ha-as-ku <sup>1</sup>				CUSAS 9/423, 18

<sup>1</sup>CUSAS 9/423, 18. HA quite spread out.

**Hašmar** “Falcon”<sup>1</sup> {*hašmar* “falcon” [Kassite]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of ... <i>rišuh</i> (DUMU x [ ]-ri-šu-uh)	ha-aš-mar				CUSAS 9/7, 8
		<sup>r</sup> ha <sup>?</sup> -[aš]- <sup>r</sup> mar <sup>?</sup> <sup>2</sup>				CUSAS 9/7, 12
		<sup>m</sup> ha-aš- <sup>r</sup> mar <sup>r</sup>				CUSAS 9/7, 14

<sup>1</sup>Kassite PN. Translating “Falcon” based on Hölscher 1996, 81 (“Falke”). Also note Dalley’s comment to CUSAS 9/7: “Hašmar: probably an abbreviated name, cf. Hašmar-eš-šu-gab, identified as Kassite by Zadok 1987: 20.”

<sup>2</sup>Reconstruction of line 12 following Dalley and based heavily on context. MAR is not very clear at all.

**Himmatum** “Sweepings”<sup>1</sup> {*hammatu* “(collected) sweepings”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> hi-im-ma-tum	Cook (MU)			CUSAS 9/118, 4
		hi-im-ma-tum			Father of <i>Iqūlam-Sîn</i> (i-qu <sub>2</sub> -lam- <sup>d</sup> 30)	CUSAS 9/313, 6
		hi-im-ma-tum			Father of <i>Iqūlam-Sîn</i> ( <sup>m</sup> i-qu <sub>2</sub> -lam- <sup>d</sup> 30)	CUSAS 9/342, 6 <sup>2</sup>
		hi-im-ma-tum				CUSAS 9/402, 6

<sup>1</sup>Taking this PN from *himmatu* “(collected) sweepings, refuse” (CAD H s.v. *himmatu* mng. 1; see also meaning 2 “collection (of laws, etc.)”).

<sup>2</sup>CUSAS 9/342, 6. Numbering follows tablet, not edition (Dalley omits line 4 “MU.DU”). Photo of right edge upside-down on CDLI. Edition is found in CUSAS 9/342; copy is under MS 2200-342A in CUSAS 9.

**Hiriminsassi** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		hi-ri-mi-in-sa <sub>3</sub> -as-si			Of <b>Pirhi-Sîn</b> (ša pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU)	CUSAS 9/415, 8

**Hummušu** “Baldheaded”<sup>1</sup> {*hummušu* “baldheaded”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		hu-um-mu-šu <sub>2</sub> <sup>2</sup>			Son of <b>Pirhi-Sîn</b> (DUMU pir <sub>2</sub> -hi- <sup>d</sup> 30)	CUSAS 9/431A, 28

<sup>1</sup>Reading *hummušu* “baldheaded” following CAD H s.v. *hummušu*. See also CAD H s.v. *hamāšu* “to strip.”

<sup>2</sup>CUSAS 9/431A, 28. Dalley transliterates *hu-um-mu-su* but normalizes *Hummušu*. The reading ŠU<sub>2</sub>(ZU) over SU is preferred here.

**Hunābu** “Luxuriant”<sup>1</sup> {*hanābu* “to grow abundantly”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		hu-na-a-bu <sup>2</sup>	Plowman (LU <sub>2</sub> .APIN)			CUSAS 9/410, 39
		hu?-na-bi <sup>3</sup>			Connected with <b>Šudanni-šēmi</b> ( <sup>d</sup> šu-da-an-ni-še-mi)	CUSAS 9/415, 9



		hu?-na-bu <sup>4</sup>			Father of <i>Sîn-šēmi</i> (d30-še-mi)	CUSAS 9/449, 42
		hu-na-bu				CUSAS 9/428, 10

<sup>1</sup>PN from *hanābu* “to grow abundantly” (*CAD* H s.v. *hanābu*); *CAD* recognizes that the PN is from *hanābu*, but only gives “mng. unkn.” Hölscher 1996, 84 translates “Üppiger” and Stamm 1939, 249 translates “Der Üppiger” (“lush”), as does *AHw*. Dalley consistently prefers a normalization *Hunnabu*, but the PN *hu-na-a-bu* in CUSAS 9/410, 39 makes a long *ā*-vowel preferable. See also the names **Hambu**, **Hanbu**, and **Hunnubu**.

<sup>2</sup>CUSAS 9/410, 39. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy. Dalley normalizes the name as *Hubānu* without comment, probably an error.

<sup>3</sup>CUSAS 9/415, 9. Note the variant spelling with BI instead of BU.

<sup>4</sup>CUSAS 9/449, 42. Reading HU? following Dalley. Possibly BA?.

**Hunnubu** “Lush”<sup>1</sup> {*hanābu* “to grow abundantly”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		hu-un-nu-bu	Carpenter (NAGAR)			CUSAS 9/407, 9
		hu-un-nu-bu				CUSAS 9/339, 6
		hu-un-nu-bu				CUSAS 9/413, 55

<sup>1</sup>See discussion under **Hunābu**. *CAD* H s.v. *hunnubu* gives “mng. unkn.” and refers back to *hanābu* “to grow abundantly.” *AHw* translates “sehr üppig” “very lush,” as does Hölscher 1996, 84 (“Der sehr Üppige”). See also **Hambu** and **Hanbu**.

**Hunzūtum** “Lame”<sup>1</sup> {*huzzû* “to be lame”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		†hu-un-zu-t[u]m				CUSAS 9/372, 16

<sup>1</sup>FPN. From *CAD* H s.v. *huzzû* “to be lame,” *AHw* s.v. *hunzû*, *hunzu’u* “lahm.”

**Huthut** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		hu-ut-hu-ut <sup>2</sup>				CUSAS 9/393, 10
		ḥu-ut-hu-ut <sup>3</sup>				CUSAS 9/406, 1

<sup>1</sup>FPN, but also possibly masculine. Note in Hölscher 1996, 85 Huthut has <sup>m</sup>*Hu-ut-hu-ut*. Hölscher has this PN as an Elamite name. CAD H s.v. *huthutu* notes that a *huthutu* is attested as a commodity at MB Alalakh.

<sup>2</sup>CUSAS 9/393, 10. Dalley: “Huthut was female in [CUSAS 9/]406.”

<sup>3</sup>CUSAS 9/406, 1. Dalley: “According to Hölscher 1996, Hu-ut-hu-ut is an Elamite PN (not Arabic hoopoe!).”

**Huzālum** “Gazelle”<sup>1</sup> {*huzālu* “gazelle”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Da</i> [ <i>n</i> - ] (DUMU da-a[ <i>n</i> ])	hu-za-lum				CUSAS 9/449, 13
Other attestations		<sup>m</sup> hu-za-lum	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/151, 4
		<sup>m</sup> hu-za-lum	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/152, 4
		hu-za-li <sup>2</sup>			Father of <i>Kuk</i> - <sup>d</sup> ... (ku-uk- <sup>d</sup> [ x x ])	CUSAS 9/428, 13
		hu-za-lum			Father of <b>Ṭābiya’utum</b> ( <sup>m</sup> ṭa <sub>3</sub> -ab-ia-u <sub>2</sub> - tum)	CUSAS 9/357, 6 <sup>3</sup>
		hu-za-lum			Of <b>Nergal-ibbi</b> (ša <sup>d</sup> NE <sub>3</sub> .UNUG. GAL-i?-bi)	CUSAS 9/377, 38
		hu-za-lum	<sup>4</sup>			CUSAS 9/153, 4
		<sup>m</sup> hu-za-lum	<sup>4</sup>			CUSAS 9/155, 3
		hu-za-lum <sup>5</sup>	<sup>4</sup>			CUSAS 9/156, 3
		<sup>m</sup> hu-za-lum	<sup>4</sup>			CUSAS 9/160, 3
	hu-za-lum	<sup>4</sup>			CUSAS 9/163, 4	

	hu- <sup>ʀ</sup> za-lum <sup>7</sup>	4			CUSAS 9/164, 3
	<sup>m</sup> hu-za-lum	4			CUSAS 9/165A, 4
	hu-za-lum	4			CUSAS 9/167, 3
	<sup>m</sup> hu-za-lum	4			CUSAS 9/171, 4
	hu-za-lum	4			CUSAS 9/181, 4
	hu-za-lum	4			CUSAS 9/182, 4
	hu-za-lum <sup>6</sup>	4			CUSAS 9/188A, 2
	hu-za-lum	4			CUSAS 9/193, 3
	hu-za-lum	4			CUSAS 9/201, 3
	hu-za-lum	4			CUSAS 9/202, 4
	hu-za-lum	4			CUSAS 9/205, 4
	hu-za-lum	4			CUSAS 9/207, 4
	hu-za-lum	4			CUSAS 9/208, 2
	hu-za-lum	4		7	CUSAS 9/209, 3
	hu-za-lum	4			CUSAS 9/212, 4
	hu-za-lum	4		7	CUSAS 9/214, 2
	hu-za-lum	4		7	CUSAS 9/218, 3
	hu-za-lum	4		7	CUSAS 9/219, 4
	hu-za-lum <sup>8</sup>	4			CUSAS 9/221, 3
	hu-za-lum	4		9	CUSAS 9/223, 4
	hu-za-lum	4			CUSAS 9/235, 3
	hu-za-lum	4			CUSAS 9/236, 3
	<sup>ʀ</sup> hu-za-lum <sup>10</sup>	4			CUSAS 9/239, 3
	hu-za-lum	4		7	CUSAS 9/244, 4
	hu- <sup>ʀ</sup> za?-lum? <sup>11</sup>	4			CUSAS 9/245, 3
	<sup>m</sup> hu-za-lum	4			CUSAS 9/252, 4
	hu-za-lum	4			CUSAS 9/253, 2
	<sup>m</sup> hu-za-lum	4			CUSAS 9/257, 6
	<sup>m</sup> hu-za-lum	4			CUSAS 9/262, 5
	<sup>m</sup> hu-za-lum	4			CUSAS 9/264, 5
	hu-za-lum <sup>12</sup>	4			CUSAS 9/269, 4
	<sup>m</sup> hu-za-lum	4			CUSAS 271, 7
	[ <sup>m</sup> ]hu-za-lum	4			CUSAS 9/274, 7

	<sup>m</sup> hu-za-lum	4			CUSAS 9/283, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/284, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/287, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/289, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/290, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/292, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/293, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/295, 7
	<sup>r</sup> <sup>m</sup> hu-za-lum <sup>13</sup>	4			CUSAS 9/296, 5
	<sup>m</sup> hu-za-lum	4			CUSAS 9/298, 5
	<sup>m</sup> hu-za-lum	4			CUSAS 9/300, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/302, 7
	<sup>m</sup> hu-za-lum	4			CUSAS 9/303, 4
	<sup>m</sup> hu-za-lum	4			CUSAS 9/307, 5
	hu-za-lum				CUSAS 9/432, 8
	(transliteration unknown)	4			Belgian Collection 212 <sup>14</sup>
	(transliteration unknown)	4			Belgian Collection 252 <sup>15</sup>
	(transliteration unknown)	4			Belgian Collection 255 <sup>16</sup>

<sup>1</sup>Translating “gazelle” following *AHw* s.v. *huzāl(at)u(m)* “Gazellenjunges” based on an Arabic etymology.

<sup>2</sup>CUSAS 9/428, 13. Note the variant spelling with LI instead of LUM.

<sup>3</sup>CUSAS 9/357, 6. Tablet partly encased in envelope.

<sup>4</sup>CUSAS 9/153–307 and Belgian Collection 212, 252, and 255. These attestations should all also be considered “Maltster” (LU<sub>2</sub>.BULUG<sub>3</sub>).

<sup>5</sup>CUSAS 9/156, 3. LUM is restored in Dalley’s edition; the sign is worn but clear in the photo.

<sup>6</sup>CUSAS 9/188A, 2. Tablet rather worn, but the names seem secure.

<sup>7</sup>CUSAS 9/209, 3; 214, 2; 218, 3; 219, 4; and 244, 4. PNs followed by “Of Kār-Šamaš” (ša KAR-<sup>d</sup>UTU/<sup>d</sup>UTU<sup>ki</sup>).

<sup>8</sup>CUSAS 9/221, 3. LUM followed by what may be an erasure.

<sup>9</sup>CUSAS 9/223, 4. Dalley notes “this text specifies that the three named brewers belong to the cloister” (text reads ša E<sub>2</sub>.GI<sub>6</sub>.PAR<sub>3</sub>).

<sup>10</sup>CUSAS 9/239, 3. Tablet badly worn.

<sup>11</sup>CUSAS 9/245, 3. Reconstruction (following Dalley) based on other PNs in list. Traces are faint, but support ZA and LUM, which would be expected.

<sup>12</sup>CUSAS 9/269, 4. Tablet photo illegible; transliteration based on handcopy.

<sup>13</sup>CUSAS 9/296, 5. Tablet and copy nearly illegible. Dalley reconstructs <sup>m</sup>“*hu-za-lum*”. The traces are not incompatible with this reconstruction, and it is tentatively accepted here.

<sup>14</sup>Summary of Belgian Collection 212 appears in CUSAS 9 between texts 233 and 234.

<sup>15</sup>Summary of Belgian Collection 252 appears in CUSAS 9 between texts 150 and 151.

<sup>16</sup>Summary of Belgian Collection 255 appears in CUSAS 9 between texts 201 and 202.

***Iballuṭ*** “He lives” {*balātu* “to live”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-bal-lu-uṭ			Father of <b><i>Ea-nāṣir</i></b> ( <sup>md</sup> e <sub>2</sub> -a-na-ṣir)	CUSAS 9/38, 7 <sup>1</sup>

<sup>1</sup>CUSAS 9/38, 7. Text from a sealed envelope.

***Ibašši-ilu*** “The god exists” {*bašû* “to exist,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Ešrû-rabi</i></b> (DUMU U <sub>4</sub> .20.KAM-ra-bi)	<sup>m</sup> i-ba-aš-ši-DINGIR				CUSAS 9/328, 5
2.	Son of <b><i>Kusāpāti</i></b> (DUMU ku-sa-pa-ti)	i-ba-aš-ši-DINGIR				CUSAS 9/434, 17
3.	Son of <b><i>Qišti-Ea</i></b> (DUMU qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a)	i-ba-ši-DINGIR				CUSAS 9/426, 6
Other attestations		i-ba-aš-ši-DINGIR			Father of <b><i>Sin-bēl-ilī</i></b> ( <sup>md</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/350A, 5

		<sup>m</sup> i-ba-aš-ši-DINGIR				CUSAS 9/310, 4
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**Ibbatum** hypocoristic from *nabû* “to name”<sup>1</sup> {*nabû* “to name”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>2</sup>		i-ba-tum			Father of <b>Arad-Ulmaššitum</b> (IR <sub>3</sub> - <sup>d</sup> UL.MAŠ-tum)	CUSAS 9/444, 35
		i-ba-ti			Father of <b>Arad-Urmaššiti</b> (IR <sub>3</sub> -ur-maš-ši-ti)	CUSAS 9/447, 9

<sup>1</sup>Assuming this is a hypocoristic from PNs of the form *Ibbi*-DN, which are amply attested in these texts. Most attestations of PNs of this form spell the first element *i-bi*, so the single *b* in the cuneiform is consistent here.

<sup>2</sup>Taking these two attestations to be the same PNs, despite the case variation in both generations (*um* versus *i*).

**Ibbi-Amurru** “Amurru named” {*nabû* “to name,” *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-bi- <sup>d</sup> MAR.TU <sup>1</sup>			Of ... (ša x-[ ])	CUSAS 9/410, 32

<sup>1</sup>CUSAS 9/410, 32. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ibbi-Bēlet-ilī** “Bēlet-ilī named” {*nabû* “to name,” *Bēlet-ilī* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-bi-DINGIR.MAH <sup>1</sup>			Father of <b>Ilī-iddinam</b> (i <sub>3</sub> -li <sub>2</sub> -i-din-nam)	CUSAS 9/420, 18

<sup>1</sup>CUSAS 9/420, 18. MAH based on copy; past edge in photo.

**Ibbi-ilu** “The god named” {*nabû* “to name,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-bi-DINGIR				CUSAS 9/87, 3
		i-bi-DINGIR				CUSAS 9/371, 25
		i-bi-DINGIR				CUSAS 9/448, 23

**Ibbi-Sîn** “Sîn named” {*nabû* “to name,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn-bēl-i[lī]</i> (DUMU <sup>d</sup> 30-be-el- ‘DINGIR’. [MEŠ?])	i-bi- <sup>d</sup> 30				CUSAS 9/449, 25

**Ibbi-Šakkan** “Šakkan named” {*nabû* “to name,” *Šakkan* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> i-bi- <sup>d</sup> GIR <sub>3</sub>	Musician? (NAR?)			CUSAS 9/114, 8
		i-bi- <sup>d</sup> GIR <sub>3</sub>			Father of <b>Ahiya’utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/395, 4
		i!?-bi- <sup>d</sup> GIR <sub>3</sub> <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 14
		i-bi- <sup>d</sup> GIR <sub>3</sub>				CUSAS 9/377, 26

<sup>1</sup>CUSAS 9/381, 14. First sign seems to be a GAL with a clear vertical; however, Dalley reads *i-bi*. The vertical may be damage, as it is missing the head of the wedge.

<sup>2</sup>CUSAS 9/381, 14. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Ibbi-Šamaš** “Šamaš named” {*nabû* “to name,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown)				Belgian Collection 423 <sup>1</sup>

<sup>1</sup>Summary of Belgian Collection 423 appears in CUSAS 9 between texts 15 and 16.

**Ibni** “He made” {*banû* “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ib-ni <sup>1</sup>			Connected to [Arad-ki]nūni ([IR <sub>3</sub> -ki]-nu-ni)	CUSAS 9/377, 20

<sup>1</sup>CUSAS 9/377, 20. Dalley identifies this individual with **Ibni-Ea-šarrum**, who occurs probably as well in line 22 of this text, as well as elsewhere in these texts.

**Ibni-Adad** “Adad made” {*banû* “to make,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ib-ni- <sup>d</sup> ADAD			Father of <b>Ahūšina</b> (a-hu-ši-na)	CUSAS 9/441, 16

**Ibni-Amurru** “Amurru made” {*banû* “to make,” *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number



1.	Son of <b>Rīmum</b> (ri-mu-um)	ib-ni- <sup>d</sup> MAR.TU			Brother of <b>Tattaya</b> (ŠEŠ.A.NI)	CUSAS 9/449, 39
Other attestations		ib-ni- <sup>d</sup> MAR.TU			Father of <b>Sin-iddinam</b> ( <sup>md</sup> i-din-nam)	CUSAS 9/336, 6
		ib-ni- <sup>d</sup> MAR.[TU]				CUSA 9/420, 6

**Ibni-Ea-šarrum** “Ea-the-king made” {*banû* “to make,” *Ea* DN; *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ib-ni-e <sub>2</sub> -a-LUGAL-rum			Connected with <b>Arad-kinūni</b> (IR <sub>3</sub> -ki-nu-ni)	CUSAS 9/375, 25
		ib-ni-e <sub>2</sub> -a-LUGAL			Connected with <b>Arad-kinūni</b> (IR <sub>3</sub> -ki-nu-ni)	CUSAS 9/376, 17
		ib-ni-e <sub>2</sub> -a-LUGAL-rum				CUSAS 9/371, 2

**Ibni-Šamaš** “Šamaš made” {*banû* “to make,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ib-ni- <sup>d</sup> UTU			father of <b>Apil-Šamaš</b> (DUMU a-pil- <sup>d</sup> UTU)	CUSAS 9/332, 4
		ib-ni- <sup>d</sup> UTU			<sup>1</sup>	CUSAS 9/361, 8
		ib-ni- <sup>d</sup> UTU				CUSAS 9/371, 44
		ib-ni- <sup>d</sup> UTU				CUSAS 9/375, 32’
		ib-ni- <sup>d</sup> UTU				CUSAS 9/376, 15’
	[i]b-ni- <sup>d</sup> UTU					CUSAS 9/401, 9’

<sup>1</sup>CUSAS 9/361, 8. Probably father of **Šalmu** (<sup>m</sup>ša-al-mu) in previous line (7), but text is broken where DUMU would be expected.

**Ibni-Šudanni** “Šudanni made” {banû “to make,” Šudanni DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ib-ni- <sup>d</sup> šu-da-an-ni <sup>1</sup>				CUSAS 9/442, 4

<sup>1</sup>CUSAS 9/442, 4. Dalley: “The god name seems secure with the support of <sup>d</sup>šu-da-an-ni-še-mi in [CUSAS 9/]415.”

**Ibnitum** hypocoristic from *ibni* “he made” {banû “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṛib-niṛ-tum? <sup>1</sup>				CUSAS 9/449, 7

<sup>1</sup>CUSAS 9/449, 7. Tablet seems to have disintegrated between the copy and the photo; copy preserves more than is currently extant on tablet. Photo only clearly preserves TUM/BU; reading ṛib-niṛ following copy and Dalley. TUM followed by a break which may include more of this PN.

**Iddin-Adad** “Adad gave” {nadānu “to give,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Iškur-mansum?</b> (DUMU <sup>d</sup> ADAD-MA.ṛAN?.SUM?ṛ)	i-din- <sup>d</sup> ADAD				CUSAS 9/411, 5
2.	Son of <b>Šin-rabi</b> (DUMU <sup>d</sup> 30-ṛra-biṛ)	i-din- <sup>d</sup> ADAD				CUSAS 9/384, 27
Other attestations		i-din- <sup>d</sup> ADAD				CUSAS 9/13, 3

**Iddin-Amurru** “Amurru gave” {*nadānu* “to give,” Amurru DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ahu-nišu</i> (DUMU a-hu!?-ni-š <u>u</u> )	i-din- <sup>d</sup> MAR.TU				CUSAS 9/442, 8
2.	Son of <b>Daqqu</b> (DUMU da-aq-qu)	i-din- <sup>d</sup> MAR.TU				CUSAS 9/420, 21
3.	Son of <b>Pīt-lahāšu</b> (DUMU pi-it-la-ha-a-š <u>u</u> )	i-din- <sup>d</sup> MAR.TU				CUSAS 9/89, 2
Other attestations		i-din- <sup>d</sup> MAR.TU				CUSAS 9/72, 8
		ṛi-din- <sup>d</sup> MAR.TU <sup>ṛ</sup>				CUSAS 9/400, 10 <sup>1</sup>
		i-din- <sup>d</sup> MAR.TU				CUSAS 9/407, 28
		i-din- <sup>d</sup> MAR.TU				CUSAS 9/413, 59

<sup>1</sup>CUSAS 9/400, 10'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has the normal orientation). Following Dalley's numbering.

**Iddin-Ea** “Ea gave” {*nadānu* “to give,” Ea DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn-aya</i> -[ ] (DUMU <sup>d</sup> 30-a-a-ṛx <sup>ṛ</sup> -[ ])	i-din- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/449, 14
Other attestations		i-din- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/13, 1

**Iddin-Ea-šarrum** “Ea-the-king gave” {*nadānu* “to give,” *Ea* DN; *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-din-e <sub>2</sub> -a-LUGAL? <sup>1</sup>				CUSAS 9/374, 7’
		i-din-e <sub>2</sub> -a-LUGAL! <sup>2</sup>				CUSAS 9/375, 22

<sup>1</sup>CUSAS 9/374, 7’. LUGAL looks closer to TUM, but name is attested elsewhere in the CUSAS 9 texts.

<sup>2</sup>CUSAS 9/375, 22. LUGAL indistinguishable from TUM. Reading LUGAL following Dalley.

**Iddin-ilu** “The god gave” {*nadānu* “to give,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-din-DINGIR	Carpenter (NAGAR)			CUSAS 9/371, 34
		i-din-DINGIR			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 21’
		i-din-DINGIR				CUSAS 9/374, 8’
		i-din-DINGIR				CUSAS 9/376, 4
		i-din-DINGIR				CUSAS 9/437, 17 <sup>2</sup>

<sup>1</sup>CUSAS 9/381, 21’. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17’).

<sup>2</sup>CUSAS 9/437, 17. Line 9 is omitted in the Dalley’s translation, so line numbering is off for the rest of the text for translation. Transliteration includes this line and line numbering remains correct for transliteration.

**Iddin-Ištar** “Ištar gave” {*nadānu* “to give,” *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Aqâl-ana-Šamaš</b> (DUMU a-qa <sub>2</sub> -al-a-na- <sup>d</sup> UTU)	i-din-iš <sub>8</sub> -tar <sub>2</sub>				CUSAS 9/426, 17

2.	Son of <i>Qarrādu</i> -... (DUMU qar-ra-d[u ])	i-din-iš <sub>8</sub> -tar <sub>2</sub>				CUSAS 9/432, 16
Other attestations		i-din-iš <sub>8</sub> -tar <sub>2</sub> <sup>1</sup>	City gate-keeper (ša KA <sub>2</sub> .GAL) <sup>2</sup>			CUSAS 9/442, 6

<sup>1</sup>CUSAS 9/442, 6. Following Dalley. Iš<sub>8</sub> large, possibly damaged.

<sup>2</sup>CUSAS 9/442, 6. Not a great KA<sub>2</sub> or GAL.

**Iddin-Sîn** “Sîn gave” {*nadānu* “to give,” Sîn DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Gimillum</b> (DUMU gi-mil-lum)	<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/325, 6
	Son of <b>Gimillum</b> (DUMU gi-mil-lum)	<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/327, 6
	Son of <i>Gimil</i> [lum] ([DUMU] ṛgi-mil <sup>1</sup> - [lum])	<sup>m</sup> i-din- <sup>d</sup> 3[0]				CUSAS 9/330, 6
	Son of <b>Gimill</b> [um] (dumu gi-mil- l[um])	<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/359, 7 <sup>1</sup>
Other attestations		i-din- <sup>d</sup> 30				CUSAS 9/56, 4 <sup>2</sup>
		<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/349, 11
		<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/360, 11
		<sup>m</sup> i-din- <sup>d</sup> 30				CUSAS 9/364, 10

<sup>1</sup>CUSAS 9/359, 7. Envelope.

<sup>2</sup>CUSAS 9/56, 4. 30 not visible in photo (past edge of tablet).

**Iddin-Šamaš** “Šamaš gave” {*nadānu* “to give,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		i-din- <sup>d</sup> UTU				CUSAS 9/400, i 5 <sup>1</sup>
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<sup>1</sup>CUSAS 9/400, i 5. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has the normal orientation). Following Dalley's numbering.

**Iddinutum** hypocoristic from *iddin* "He gave" {*nadānu* "to give"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		id-di-nu-tum <sup>1</sup>			Father of <i>NiXni</i> (ni-?-ni)	CUSAS 9/444, 34

<sup>1</sup>CUSAS 9/444, 34. PN followed by unclear broken sign. Note also the unusual spelling of this name. Throughout these texts, PNs with *iddin* or *iddinam* invariable have *i-din(-nam)*.

**Iddinya'utu(m)** hypocoristic from *iddin* "He gave" {*nadānu* "to give"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> i-din-ia-u <sub>2</sub> -tum				CUSAS 9/1, 1
		<sup>m</sup> i-din-ia-u <sub>2</sub> -tu <sup>1</sup>				CUSAS 9/400, 7' <sup>2</sup>

<sup>1</sup>CUSAS 9/400, 7'. Note the use of TU instead of TUM for the element *ya'utum*.

<sup>2</sup>CUSAS 9/400, 7'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has the normal orientation). Following Dalley's numbering.

**Idlutum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		id?-lu-tum <sup>2</sup>				CUSAS 9/434, 13
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<sup>1</sup>Presumably a hypocoristic, possibly from *dalû* “to draw water from a well” (CAD D).

<sup>2</sup>CUSAS 9/434, 13. PN followed by a broken DUMU sign. Dalley reads the first sign as DU, but photo has too many horizontals and Winkelhaken. ID is the more likely reading, or possibly DA, but see DA in the following line.

**Igāršu-ēmid** “I took refuge at his wall”<sup>1</sup> {*igāru* “wall,” *emēdu* “to lean; to take refuge”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šudanni-šēmi</b> (DUMU <sup>d</sup> šu-da-an-ni-še-mi)	i-ga-ar-šu-e-mi-id				CUSAS 9/415, 9

<sup>1</sup>For this name, see Stamm 1939, 199. See also Hölscher 1996, 90–91, who translates “Ich lehnte mich an seine (Tempel-)Wand” (“I leaned myself against his (Temple-)wall”).

**Igi-hater** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-gi-ha-te-er <sup>2</sup>			Of <b>Ahī-illikam</b> (ša a-hi-il-li-kam)	CUSAS 9/410, 41

<sup>1</sup>The second element of this (probably) Elamite name is most likely identical to that of **Atta-hater** (*at-ta-ha-te-er*) above.

<sup>2</sup>CUSAS 9/410, 41. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Igišta-bāni** “Igišta is the maker” {*Igišta* DN, *banû* “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>r</sup> d <sup>1</sup> IGI.DU-ba-ni				CUSAS 9/437, 4
		<sup>d</sup> IGI.DU-ba-ni <sup>1,2</sup>				CUSAS 9/446, 3

		<sup>d</sup> IGI.DU-ba-ni <sup>2</sup>				CUSAS 9/446, 5
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<sup>1</sup>CUSAS 9/446, 3. Dalley: “Three names compounded with Igišta suggest a connection with Udannu where Palil was important. See notes to [CUSAS 9/]19:4 and 101:8. For the reading of <sup>d</sup>IGI.DU (PALIL) as Igišta, see note to 19:4.”

<sup>2</sup>CUSAS 9/446, 3 and 5. Possibly the same individual.

***Igišta-gāmil*** “Igišta is the one who spares” {*Igišta* DN, *gamālu* “to spare”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> dIGI.DU-ga-mil <sup>1</sup>				CUSAS 9/145, 2

<sup>1</sup>CUSAS 9/145, 2. Dalley’s transliteration omits the DINGIR, but it is clear in the photo and copy.

***Igišta-ilu*** “Igišta is the god” {*Igišta* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Sarriqu</i></b> (DUMU sar-ri-[q]um)	<sup>d</sup> IGI.DU-DINGIR <sup>1</sup>			Brother of [ <i>Gub</i> ]buhu? ([gu-ub]-bu-hu)	CUSAS 9/396, 2
2(?).	Son of ... (DUMU [x]-[ ])	<sup>d</sup> IGI.DU-DINGIR <sup>2</sup>				CUSAS 9/447, 15

<sup>1</sup>CUSAS 9/396, 2. Obverse damaged, reading heavily relying on Dalley and copy.

<sup>2</sup>CUSAS 9/447, 15. Not a great DU; reading following Dalley.

***Igmil-ilu*** “The god spared” {*gamālu* “to spare,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ig-mil-DINGIR	Reed-worker (AD. [KID]) <sup>1</sup>			CUSAS 9/452, 6



<sup>1</sup>CUSAS 9/452, 6. The individual in this text receives copper. Dalley: “Odd to have a reed-worker with copper; a reading Igmil-ilu SIMUG! x is unlikely.”

**Igmil-Sîn** “Sîn spared” {*gamālu* “to spare,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ig-mil- <sup>d</sup> 30 <sup>1</sup>				CUSAS 9/393, 8

<sup>1</sup>CUSAS 9/393, 8. IG is rather boxy.

**Ikku’a** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ik-ku!-u <sub>2</sub> -a			Elamite (LU <sub>2</sub> .ELAM.MA)	CUSAS 9/444, 37

<sup>1</sup>Presumably some kind of hypocoristic off of an Elamite base. See maybe Stamm 1939, 268 *Ikkukku* “Stinköl”. Also note *Ikkiku* and *Ikkukku* in Hölscher 1996, 91.

**Ilam-išu(m)** “He has the god”? {*ilu* “god,” *išû* “to have”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Arad-Amurru</b> (DUMU IR <sub>3</sub> - <sup>d</sup> MAR.TU)	DINGIR-lam-i-šu				CUSAS 9/429, 6
2(?).	Son of ... (D[UMU ]) <sup>2</sup>	DINGIR-lam-i-šu				CUSAS 9/430, 12
Other attestations		DINGIR-lam-i-šum <sup>3</sup>				CUSAS 9/388, 4
		DINGIR-lam-i-šum			<sup>4</sup>	CUSAS 9/420, 10

<sup>1</sup>Note the occasional use of the ŠUM sign for the final element of this name. This makes the reading of the last element as the 3cs durative from *išûm* “to have” problematic, as the conjugated verb would not have mimation. Possibly the sign should be read *š<sub>u14</sub>*, or the name should be understood differently.

<sup>2</sup>CUSAS 9/430, 12. Dalley transliterates the broken sign following this PN as KI?, but DUMU fits the traces and the context better.

<sup>3</sup>CUSAS 9/388, 4. The I sign seems to be written over an erasure.

<sup>4</sup>CUSAS 9/420, 10. PN is followed by a broken sign and then a break. Dalley translates this line “Ila-išu son of Šumma-...”, but there is no DUMU and this rendering has the same ŠUM being part of two different PNs. Broken sign is not DUMU, so either another part of the PN or possibly a profession.

***Ilānūtum*** hypocoristic from *ilum* “god”<sup>1</sup> {*ilu* “god”}

Individual	Patronymic	Transliteration <sup>2</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Ea-bāni</i></b> (DUMU <sup>d</sup> e <sub>2</sub> -a-ba-ni)	i-la-nu-tum				CUSAS 9/441, 18'
Other attestations		i-la-nu-u <sub>2</sub> -tum	Perfumer (I <sub>3</sub> .RA <sub>2</sub> .RA <sub>2</sub> ) <sup>3</sup>			CUSAS 9/381, 11'
		i-la-nu- <sup>r</sup> tum <sup>r</sup>			Father of Anzak-rabât (an-zak-GAL-at)	CUSAS 9/449, 45
		i-la-nu-u <sub>2</sub> -tum				CUSAS 9/391, 4

<sup>1</sup>In Hölscher 1996, 92 s.v. *Ilānūtu*, this PN is attested for both men and women (appears with both male and female determinatives).

<sup>2</sup>Note the occasional plene spelling.

<sup>3</sup>CUSAS 9/381, 11'. Dalley: “I<sub>3</sub>.RA<sub>2</sub>.RA<sub>2</sub> = *muraqqû* in Igituh short version and STT 385.v.16 (MSL 12, 235) Ass. list.”

***Ilī-ahī-iddinam*** “My god has given my brother to me” {*ilu* “god,” *ahu* “brother,” *nadānu* “to give”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1.	Son of <b>Ahī-illikam</b> (DUMU a-hi-il-li-kam)	<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/34, 5
2. <sup>2</sup>	Son of <b>Enlil-rīšu</b> (DUMU <sup>d</sup> ?EN?.LIL <sub>2</sub> ?-ri-šu?)	i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/415, 14
		i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/415, 15
3.	Son of <b>Imgur-Šamaš</b> (DUMU im-gur- <sup>d</sup> UTU)	i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/441, 13
4.	Son of <b>Kabta(?) -ilu</b> (DUMU <sup>d</sup> kab!?-ta!-DINGIR)	<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam <sup>3</sup>				CUSAS 9/30, 7
5.	Son of <b>Sīn-erība?</b> (DUMU <sup>d</sup> 30-eri-ba!?)	i <sub>3</sub> -li <sub>2</sub> -a-hi-SUM				CUSAS 9/415, 30
6.	Son of <b>Sīn-iqīša?</b> (DUMU.A.NI) <sup>4</sup>	i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/449, 19
Other attestations		i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam	Shepherd (SIPA)			CUSAS 9/374, 14'
		i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/375, 4'
		i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din- <sup>r</sup> nam <sup>r</sup>				CUSAS 9/413, 37
		i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam				CUSAS 9/442, 20

<sup>1</sup>Note the consistent use of a single *d* and a doubled *nn* for 3cs preterite *nadānum* + 1cs dative (i.e., *i-din-nam* for *iddinam*).

<sup>2</sup>CUSAS 9/415, 14-15. The same individual; line 15 has “KI.2” (“second time”).

<sup>3</sup>CUSAS 9/30, 7. NAM sign is closer to HU.

<sup>4</sup>CUSAS 9/449, 19. Assuming *Ilī-ahī-iddinam* is son of *Sīn-iqīša* in the previous line. The tablet just reads DUMU.A.NI “his son.”

**Ilī-ay-abāš** “May I not be ashamed before my god”<sup>1</sup> {*ilu* “god,” *ay* “not,” *ba’āšu* B “to be ashamed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Dahya’utum?</b>	i <sub>3</sub> -li <sub>2</sub> -a-a-ba-aš				CUSAS 9/415, 33

	(DUMU da-ah-ia?-u <sub>2</sub> -tum?)					
2.	Son of <b>Mār-ešrê</b> (D[UMU DUM]U-U <sub>4</sub> .20.KAM)	i <sub>3</sub> -li <sub>2</sub> -a-a-ba-aš <sup>2</sup>				CUSAS 9/410, 40
Other attestations		i <sub>3</sub> -li <sub>2</sub> -a-a-ba-aš				CUSAS 9/447, 4

<sup>1</sup>Or following Hölscher 1997, 93 (s.v. *Ilī-ajabāš*): “My god, may I not be ashamed!” (Mein Gott, möge ich nicht beschämt werden!).

<sup>2</sup>CUSAS 9/410, 40. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ilī-ekalli** “My god of the palace” {*ilu* “god,” *ekallu* “palace”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -E <sub>2</sub> .GAL-li <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 9

<sup>1</sup>CUSAS 9/381, 9. Dalley: “The name was collated for an ending in MAŠ, but there was not a trace of it, so presumably this is an abbreviated form of the name.” Dalley takes this name as an abbreviated form of the following PN **Ilī-ekalli-uššur**, but see also Stamm 1939, 211 *Ištar-ekallī* “Ištar is my palace,” so perhaps a reading “My god is my palace”?

<sup>2</sup>CUSAS 9/381, 9. Presumably partner of **Šēp-Adad** the leatherworker (CUSAS 9/381, 7).

**Ilī-ekalli-uššur** “My god of the palace is released”<sup>1</sup> {*ilu* “god,” *ekallu* “palace,” *wašāru* “to sink; D to release”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -e-kal-li-BAR		Leatherworker (AŠGAB)		CUSAS 9/441, 20

<sup>1</sup>Reading as *ilī* as “my god” rather than “gods”; however, since the verb is logographic, equally possible would be *Ilī-ekalli-uššurū* “The gods of the palace are released.”

**Ilī-ērīš** “My god is the one who desires”<sup>1</sup> {*ilu* “god,” *erēšu* “to desire”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Anu</i> -... (DUMU <sup>d</sup> a-nu-[ ])	i <sub>3</sub> -li <sub>2</sub> -APIN				CUSAS 9/434, 3
2.	Son of <i>Tarībātum</i> (DUMU ta-ri-ba-a-tum)	<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -APIN				CUSAS 9/54, 15
Other attestations		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -APIN	Doctor (A.ZU)			CUSAS 9/105, 20
		i <sub>3</sub> -li <sub>2</sub> -APIN	Doctor (A.ZU)			CUSAS 9/381, 13'
		i <sub>3</sub> -li <sub>2</sub> -APIN	Doctor (A.ZU)			CUSAS 9/384, 2
		i <sub>3</sub> -li <sub>2</sub> -APIN			Brother of <b>Ayaya</b> (ŠEŠ.A.NI)	CUSAS 9/447, 11
		i <sub>3</sub> -li <sub>2</sub> -APIN?			Father of <b>Ahīya'utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/389, 3
		i <sub>3</sub> -li <sub>2</sub> -APIN			Father of <b>Dummuqu</b> ( <sup>m</sup> du-um-mu-qu)	CUSAS 9/367, 8 <sup>2</sup>
		i <sub>3</sub> -li <sub>2</sub> -APIN				CUSAS 9/72, 7
		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -APIN				CUSAS 9/360, 8
		i <sub>3</sub> -li <sub>2</sub> -APIN				CUSAS 9/380, 4

<sup>1</sup>See *Adad-ēriš* for the normalization of the logogram APIN = *erēšum*.

<sup>2</sup>CUSAS 9/367, 8. Envelope.

*Ilī-erība* “My god has replaced” {*ilu* “god,” *rābu* “to replace”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Nūrātum</i> (nu-ra-a-tum)	i <sub>3</sub> -li <sub>2</sub> -eri-ba			Brother of <b>Ubārum</b> (u-bar-rum)	CUSAS 9/117, 3

Other attestations		i <sub>3</sub> -li <sub>2</sub> -eri-ba <sup>1</sup>	Musician (NAR)			CUSAS 9/115, 8
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<sup>1</sup>CUSAS 9/115, 8. No photo available. Dalley's transliteration has Šeri for ERI, probably a misprint.

*Ili-iddinam* "My god has given to me" {*ilu* "god," *nadānu* "to give"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ahīyatum</b> (DUMU a-hi-ia-tum)	i <sub>3</sub> -li <sub>2</sub> -i-din-nam <sup>1</sup>				CUSAS 9/410, 18
2.	Son of <b>Ibbi-Bēlet-ilī</b> (DUMU i-bi-DINGIR.MAH)	i <sub>3</sub> -li <sub>2</sub> -i-din-nam				CUSAS 9/420, 18
3.	Son of <b>Šamaš-gāmil</b> (DUMU <sup>d</sup> UTU-ga-mil)	i <sub>3</sub> -li <sub>2</sub> -SUM				CUSAS 9/401, 5'
Other attestations		i <sub>3</sub> -li <sub>2</sub> -i-din-nam	Cook (MU)			CUSAS 9/407, 8
		i <sub>3</sub> -li <sub>2</sub> -i-din-nam! <sup>2</sup>	Cook? (MU?)			CUSAS 9/448, 22
		i <sub>3</sub> -li <sub>2</sub> -i-din-nam			Brother of Šeriš-... (ŠEŠ.A.NI)	CUSAS 9/449, 34
		i <sub>3</sub> -li <sub>2</sub> -SUM			Father of <b>Ahīya'utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/371, 32
		i <sub>3</sub> -li <sub>2</sub> -i-din-nam			Father of <b>Apil-Amurru</b> (a-pil- <sup>d</sup> MAR.TU)	CUSAS 9/449, 44
		i <sub>3</sub> -li <sub>2</sub> -i-din-nam <sup>1</sup>			Of the hire of a boat (ša A <sub>2</sub> GIŠ.MA <sub>2</sub> )	CUSAS 9/410, 44
		i <sub>3</sub> -li <sub>2</sub> -din-n[am]				CUSAS 9/61, 11 <sup>3</sup>
		i <sub>3</sub> -li <sub>2</sub> -SUM <sup>4</sup>				CUSAS 9/385, 7
	i <sub>3</sub> -li <sub>2</sub> -i-din-nam				CUSAS 9/402, 11	

		i <sub>3</sub> -li <sub>2</sub> -i-din-n[am				CUSAS 9/408, 5
		i <sub>3</sub> -li <sub>2</sub> -i-din-nam				CUSAS 9/442, 29

<sup>1</sup>CUSAS 9/410, 18, 44. Only photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations based solely on handcopy.

<sup>2</sup>CUSAS 9/448, 22. A poor NAM sign, closer to APIN in photo and AK in copy, followed by a clear MU which Dalley omits in her transliteration and translation. Unless she's taking the two to be a NAM sign split into two parts with a gap in-between? Or line is poorly copied from an original receipt by original scribe?

<sup>3</sup>CUSAS 9/61, 11. Under Dalley's catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley's MS 2200-60 corresponds to tablet MS 2200/026 and Dalley's MS 2200-61 corresponds to tablet MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

<sup>4</sup>CUSAS 9/385, 7. Dalley marks SUM with an '!'. The sign is missing a second vertical, but the first is short enough to make it unlikely that sign is meant to be read as IR<sub>3</sub>.

**Ilī-imaguranni** “My god has agreed with me” {*ilu* “god,” *magāru* “to agree”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -im-gur-an-ni			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 26'

<sup>1</sup>CUSAS 9/381, 26'. Presumably partner of **Arad-Nāri**(?) the carpenter (CUSAS 9/381, 17')

**Ilī-iqīša** “My god has bestowed for me” {*ilu* “god,” *qāšu* “to bestow”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša	Farmer of <i>Ahīya</i> [' <i>utum</i> ] (ENSl <sub>2</sub> ša a-hi-ia-[u <sub>2</sub> -tum])			CUSAS 9/415, 16
		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša	Servant of the palace? (IR <sub>3</sub> E <sub>2</sub> .GAL) <sup>2</sup>			CUSAS 9/442, 7

		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša <sup>3</sup>			Partner (TAB.A.NI) <sup>4</sup>	CUSAS 9/381, 8'
		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša				CUSAS 9/376, 8
		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša				CUSAS 9/377, 37
		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša				CUSAS 9/389, 1
		i <sub>3</sub> -li <sub>2</sub> -i-qi <sub>2</sub> -ša				CUSAS 9/423, 8

<sup>1</sup>Note the consistent lack of mimation with this PN.

<sup>2</sup>CUSAS 9/442, 7. Dalley: "IR<sub>3</sub> E<sub>2</sub>.GAL: meaning uncertain; see note to [CUSAS 9/]61:13."

<sup>3</sup>CUSAS 9/381, 8'. Dalley omits the *lī* of *lī-iqīša* in her normalization of this name.

<sup>4</sup>CUSAS 9/381, 8'. Presumably partner of *Sin-iqīša* the jeweler (CUSAS 9/381, 5').

*lī-iqūlam* "My god has paid attention to me" {*ilu* "god," *qālu* "to pay attention"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam			Father of <b>Gabbi-hatum</b> (ga-bi-ha-tum)	CUSAS 9/449, 37
		i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam				CUSAS 9/374, 5
		i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam				CUSAS 9/374, 9'
		i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam				CUSAS 9/376, 19
		i <sub>3</sub> -li <sub>2</sub> -i-qu <sub>2</sub> -lam				CUSAS 9/425, 2

*lī-išmānni* "My god has heard me"<sup>1</sup> {*ilu* "god," *šemû* "to hear"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -i-š-ma-an-ni			Father of <b>šilli-šamaš</b> ( <sup>m</sup> šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU)	CUSAS 9/347, 7

<sup>1</sup>Presumably a variation of the more common *lī-išmeanni*.



*Ilī-išmeanni* “My god has heard me” {*ilu* “god,” *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -iš-me-an-ni			Father of <b>Ahī-ay-amši</b> (a-hi-a-a-am-ši)	CUSAS 9/442, 11
		i <sub>3</sub> -li <sub>2</sub> -iš-me-an-ni			Father of <b>Habinnutum</b> ( <sup>m</sup> ha-bi-in-nu-tum)	CUSAS 9/341, 9
		i <sub>3</sub> -li <sub>2</sub> -iš-me-an-ni			Father of <b>Sîn-iqīša</b> ( <sup>d</sup> 30-i-qi-ša)	CUSAS 9/449, 16
		i <sub>3</sub> -li <sub>2</sub> -iš-me-an-[ni]			Father of [Šillī]-Šamaš ([šil <sub>2</sub> -li <sub>2</sub> ]- <sup>d</sup> UTU)	CUSAS 9/449, 10

*Ilīma-abī* “My god is my father” {*ilu* “god,” *abu* “father”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -ma-a-bi			Of ... (ša x x [ ])	CUSAS 9/434, 6
		i <sub>3</sub> -li <sub>2</sub> -ma-a-bi			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 7'

<sup>1</sup>CUSAS 9/381, 7'. Presumably partner of **Sîn-iqīša** the jeweler (CUSAS 9/381, 5').

*Ilīma-ahī* “My god is my brother” {*ilu* “god,” *ahu* “brother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -ma-a-hi				CUSAS 9/413, 50

**IlīNItum** meaning unclear {*ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -NI-tum <sup>1</sup>				CUSAS 9/385, 3

<sup>1</sup>Possibly dittography, making this name *Ilītum*, which has a tentative parallel in Hölscher 1996, 96.

**Ilī-tābat** “My god(ess?) is good”<sup>1</sup> {*ilu* “god,” *tābu* “to be good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i <sub>3</sub> -li <sub>2</sub> -tā <sub>3</sub> -bat			<sup>2</sup>	CUSAS 9/428, 26

<sup>1</sup>Note the mix of the masculine *ilu* and the feminine stative.

<sup>2</sup>CUSAS 9/428, 26. Paired with **Ahūšina** (a-hu-ši-na).

**Ilīyatum** hypocoristic from *Ilī* “my god” {*ilu* “god”}

Individual	Patronymic	Transliteration	Profession <sup>1</sup>	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -ia-tum	Maltster (LU <sub>2</sub> .BU[LUG <sub>3</sub> ])			CUSAS 9/192, 3
		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -ia-tum	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/203, 3
		[ <sup>m</sup> ]i <sub>3</sub> -li <sub>2</sub> -ia-tum	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/211, 3
		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -ia-tum	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/220, 3
		<sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -ia-tum <sup>3</sup>	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/232, 3

		i <sub>3</sub> -li <sub>2</sub> -ia-tum				CUSAS 9/204, 2
		i <sub>3</sub> -li <sub>2</sub> -ia-tum			3	CUSAS 9/206, 5
		i <sub>3</sub> -li <sub>2</sub> -ia-a-tum <sup>4</sup>			5	CUSAS 9/215, 3
		i <sub>3</sub> -li <sub>2</sub> -ia-tum				CUSAS 9/222, 5
		i <sub>3</sub> -li <sub>2</sub> -ia-tum				CUSAS 9/228, 2
		i <sub>3</sub> -li <sub>2</sub> -ia-tum				CUSAS 9/237, 2
		[i <sub>3</sub> ]-li <sub>2</sub> -ia-tum				CUSAS 9/238, 2
		i <sub>3</sub> -li <sub>2</sub> -ia-tu[m]				CUSAS 9/243, 2
		i <sub>3</sub> -li <sub>2</sub> -ia-tum				CUSAS 9/246, 5
		(transliteration unknown)				Belgian Collection 244 <sup>6</sup>

<sup>1</sup>All attestations of this PN should be considered maltsters (LU<sub>2</sub>.BULUG<sub>3</sub>).

<sup>2</sup>CUSAS 9/232, 3. Possibly erasure following TUM.

<sup>3</sup>CUSAS 9/206, 5. PNs followed by “of Kār-Šamaš” (ša KAR-<sup>d</sup>UTU).

<sup>4</sup>CUSAS 9/215, 3. Tablet badly worn, especially reverse. Note the plene spelling *i<sub>3</sub>-li<sub>2</sub>-ia-a-tum*.

<sup>5</sup>CUSAS 9/215, 3. Dalley reconstructs ša KAR-<sup>d</sup>UTU after PNs based on traces.

<sup>6</sup>Summary of Belgian Collection 244 appears in CUSAS 9 between texts 227 and 228.

***Ilīya’u*** hypocoristic from *Ilī* “my god”<sup>1</sup> {*ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šabrum</b> (DUMU ša-ab-rum)	i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub>				CUSAS 9/396, 11

<sup>1</sup>Dalley: “For the element Yau see note on [CUSAS 9/]72:6.” See the discussion under ***Aradya’u*** for taking *ya’u* as a hypocoristic suffix rather than a divine name.

***Ilīya’utum*** hypocoristic from *Ilī* “my god” {*ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum <sup>1</sup>	Leatherworker (AŠGAB)			CUSAS 9/410, 11
		i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum			Of <b>Qīšti-Ea</b> (ša <sub>2</sub> qi <sub>2</sub> -iš-ti-e <sub>2</sub> -a)	CUSAS 9/410, 37
		i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum				CUSAS 9/442, 13

<sup>1</sup>CUSAS 9/410, 11, 37. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ilšu-ibni** “His god made (him)” {*ilu* “god,” *banû* “to make”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		DINGIR-š <sub>u</sub> -ib-ni		yes		CUSAS 9/158, 4
		DINGIR-š <sub>u</sub> -ib-ni		yes		CUSAS 9/437, 5 <sup>2</sup>
		DINGIR-š <sub>u</sub> -ib-ni		yes		CUSAS 9/437, 9 <sup>2</sup>
		DINGIR-š <sub>u</sub> -[ib]-ni		yes		CUSAS 9/437, 11 <sup>2</sup>
		DINGIR-š <sub>u</sub> -ib-ni				CUSAS 9/61, 6 <sup>3</sup>
		<sup>m</sup> DINGIR-š <sub>u</sub> -ib-ni				CUSAS 9/153, 5
		DINGIR-š <sub>u</sub> -ib-ni <sup>4</sup>				CUSAS 9/408, 3
		DINGIR-š <sub>u</sub> -ib-ni				CUSAS 9/448, 30

<sup>1</sup>Dalley transliterates roughly half of these PNs with *il*<sub>3</sub> (AN) and half with DINGIR (AN); DINGIR is used here since there isn't other evidence from the CUSAS 9 texts for the *il*<sub>3</sub> reading.

<sup>2</sup>CUSAS 9/437, 5, 9, and 11. Line 9 is omitted in Dalley's translation, so line numbering is off for the rest of the translation. Transliteration includes this line so line numbering remains correct for the transliteration.

<sup>3</sup>CUSAS 9/61, 6. Under Dalley's catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley's MS 2200-60 corresponds to tablet MS 2200/026 and Dalley's MS 2200-61 corresponds to tablet MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

<sup>4</sup>CUSAS 9/408, 3. NI has an extra wedge in front of it; maybe a misplaced vertical.

**Ilteni** “Our goddess”<sup>1</sup> {*iltu* “goddess”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫil-ta-ni				CUSAS 9/375, 9'
		ḫil-ta-ni				CUSAS 9/376, 34'

<sup>1</sup>FPN. See Stamm 1939, 244.

***Iltu-šēmītum*** “The goddess is the one who hears”<sup>1</sup> {*iltu* “goddess,” *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫDINGIR-še-mi-i-tum			Wife of Ša... (DAM ša-[ ])	CUSAS 9/372, 8

<sup>1</sup>FPN. Dalley normalizes *ilu*, but notes “or *iltu*.” The feminine “goddess” is preferred here, given that *šēmītum* is also feminine.

***Ilūni*** “Our god”<sup>1</sup> {*ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Arad-Enlil</i></b> (DUMU IR <sub>3</sub> - ḫEN.LIL <sub>2</sub> )	ḫi-lu-ni				CUSAS 9/26A, 15
	Son of <b><i>Arad-Enlil</i></b> (DUMU IR <sub>3</sub> - ḫEN.LIL <sub>2</sub> )	ḫi-lu-ni				CUSAS 9/36, 4
	Son of <b><i>Arad-Enlil</i></b> (DUMU IR <sub>3</sub> - ḫEN.LIL <sub>2</sub> )	ḫi-lu-ni				CUSAS 9/42, 13
	Son of <b><i>Arad-Enlil</i></b> (DUMU IR <sub>3</sub> - ḫEN.LIL <sub>2</sub> )	ḫi-lu-ni				CUSAS 9/311, 4
		i-lu-ni	Judge (DI.KUD)			CUSAS 9/376, 22

Other attestations		i-lu-ni			Connected with <i>Sîn-šēmi</i> ( <sup>d</sup> 30-še-mi)	CUSAS 9/375, 17'
		i-lu-ni			Connected with <i>Sîn-šēmi</i> ( <sup>d</sup> 30-še-mi)	CUSAS 9/376, 15
		i-lu-ni				CUSAS 9/369, 24
		i-lu-ni				CUSAS 9/375, 19'
		i-lu-ni				CUSAS 9/407, 6
		i-lu-ni				CUSAS 9/448, 26

<sup>1</sup>See Stamm 1939, 244.

*Ilu-rabi* "The god is great" {*ilu* "god," *rabû* "to be great"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		DINGIR-ra-bi				: CUSAS 9/437, 3

*Imgur-Sîn* "Sîn has agreed" {*magāru* "to agree," *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> im-gur- <sup>d</sup> EN.ZU				CUSAS 9/139, 3

*Imgur-Šamaš* "Šamaš has agreed" {*magāru* "to agree," *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		im-gur- <sup>d</sup> UTU			Father of <i>Il-ah-iddinam</i> (i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam)	CUSAS 9/441, 13
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**Imgurum** hypocoristic from *Imgur* “he has agreed”<sup>1</sup> {*magāru* “to agree”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		im-gur-rum			Father of <i>Ahuyatum</i> (a-hu-a-tum)	CUSAS 9/415, 29

<sup>1</sup>Taking this PN has a hypocoristic from *imgur* “he has agreed,” though see also *CAD* I, s.v. *imgurru* “clay cover, envelope of a tablet,” attested from MB onward.

**Immedu** hypocoristic from *Immid* “he takes refuge”<sup>1</sup> {*emēdu* “to lean, take refuge”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		im-me-du	Officer? (GAR)			CUSAS 9/443, 38

<sup>1</sup>Taking this from the verb *emēdu* “to take cover, refuge,” which is well-attested in personal names (see *CAD* E s.v. *emēdu* mng. 1d2’).

**Imtalkūša** “They deliberated it” {*malāku* “to discuss”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		im-ta-al-ku-ša <sup>1</sup>				CUSAS 9/84, 24

<sup>1</sup>CUSAS 9/84, 24. Obverse contains only god names; PNs appear on the bottom of the reverse after a long gap. Dalley transliterates *im-tal-ku-ša*, but the TA and AL are clearly visible on the tablet and handcopy.

***Ina-me-at-ilī*** “Among one hundred of the gods” {*ina* “in,” *meat* “hundred,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Šunu-gāmilū</i></b> (DUMU šu-nu-ga-mi-lu)	<sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/28, 5
	Son of <b><i>Šunu-gāmilū</i></b> (DUMU šu-nu-ga-mi-lu)	<sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/29, 16
	Son of <b><i>Šunu-gāmilū</i></b> (DUMU šu-nu-ga-mi-lu)	<sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/25, 17
Other attestations		i-na-me-at-DINGIR			Father of(?) <b><i>Ina-nūr-ilī-lūši</i></b> (i-na-nu-ur <sub>2</sub> -DINGIR.MEŠ-lu-ši) <sup>1</sup>	CUSAS 9/447, 24

<sup>1</sup>CUSAS 9/447, 24. Reconstructing a DUMU following Dalley.

***Ina-nūr-ilī-lūši*** “May I go forth in the light of the gods” {*ina* “in,” *nūru* “light,” *ilu* “god,” *wašû* “to go forth”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of? <b><i>Ina-me-at-ilī</i></b> (<DUMU> i-na-me-at-DINGIR)	i-na-nu-ur <sub>2</sub> -DINGIR.MEŠ-lu-ši				CUSAS 9/447, 24

***Ina-nūr-Šamaš-lūši*** “May I go forth in the light of Šamaš” {*ina* “in,” *nūru* “light,” *Šamaš* DN, *wašû* “to go forth”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number



Other attestations		i-na-nu-ur <sub>2</sub> - <sup>d</sup> UTU-lu- š <sub>1</sub> <sup>1</sup>	Cook? (ʾMU?) <sup>1</sup>			CUSAS 9/443, 9
		i-na-nu-ur <sub>2</sub> - <sup>d</sup> UTU- ʾlu-š <sub>1</sub> <sup>2</sup>				CUSAS 9/394, 7

<sup>1</sup>CUSAS 9/443, 9. Dalley transliterates *i-na-nu-ur<sub>2</sub>-<sup>d</sup>UTU-ku-ši-ir* and normalizes this name *Ina-nūr-šamaš-kušir* (“Success is in the light of Šamaš”); neither photo nor copy support IR; copy supports possibly ŠIR<sub>3</sub>-x, but photo shows a possible ŠI-x(ŠU?), unless the apparent oblique is incidental damage, in which case there is a passable ŠIR<sub>3</sub>. Photo is difficult to read, but also allows for reading the final element as *lu-ši* (1cs precative *ašû*), which is paralleled by other PNs in these texts and is the reading accepted here.

<sup>2</sup>CUSAS 9/394, 7. Photo illegible, following Dalley and copy. Dalley reads *i-na-nu-ur<sub>2</sub>-<sup>d</sup>UTU-ʾku-ši-ir?*, which is impossible from the copy. *lu-ši* is better for the damaged signs. See CUSAS 9/447, 24 *i-na-nu-ur<sub>2</sub>-DINGIR.MEŠ-lu-ši* and 381, 3 *u<sub>2</sub>-ši-a-na-nu-ur<sub>2</sub>-ADAD*.

***Ina-šamê-rīšat*** “She is celebrated in heaven”<sup>1</sup> {*ina* “in,” *šamû* “heaven,” *rāšu* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ʿi-na-ša-me-ri-ša-at <sup>2</sup>				CUSAS 9/422, 11
		ʿi-na-AN-e-ri-ša-at <sup>3</sup>				CUSAS 9/424, 13

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/422, 11. *ri-ša-at* difficult to make out in photo (lighting and on edge). Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>3</sup>CUSAS 9/424, 13. Last few signs (*ri-ša-at*) difficult to see in photo; on edge and written over other signs. Dalley: “Headings, year, and PNs are comparable to [CUSAS 9/]422.”

***Ina-šammi-nadi*** “Thrown to the grass” {*ina* “in,” *šammu* “plants, grass,” *nadû* “to throw”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/332, 8
		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/335, 9
		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/336, 9
		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/339, 9
		<sup>m</sup> i-na-šam-mi-na-di <sup>1</sup>				CUSAS 9/354, 10

		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/356, 10
		<sup>m</sup> i-na-šam-mi-na-di				CUSAS 9/358, 9
		<sup>m</sup> i-na-ša-am-mi-na-di <sup>2</sup>				CUSAS 9/361, 11

<sup>1</sup>CUSAS 9/354, 10. NA and DI difficult to see in photo (past tablet edge), but clear in copy.

<sup>2</sup>CUSAS 9/361, 11. Note use of *ša-am* instead of typical *šam* for this name.

***Inbassati*** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-ba-as-sa-ti <sup>1</sup>				CUSAS 9/460, 6

<sup>1</sup>CUSAS 9/460, 6. Dalley: “Inbassati: cf. *in-ba-as-sa-tum* in Belgian Collection 423.”

***Inbassatu*** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-ba-as-sa-tum <sup>1</sup>				Belgian Collection 423 <sup>2</sup>

<sup>1</sup>Belgian Collection 423. This is one of the rare occasions where Dalley offers a transliteration from the Belgian Collection; this transliteration is found in her note to the name ***Inbassati*** in CUSAS 9/460, 6.

<sup>2</sup>Summary of Belgian Collection 423 appears in CUSAS 9 between texts 15 and 16.

***Inbi-ilišu*** “Fruit of his god” {*inbu* “fruit,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown)			Father of <b><i>Qišti-Ea</i></b>	Belgian Collection 238 <sup>1</sup>

<sup>1</sup>Summary of Belgian Collection 238 appears in CUSAS 9 between texts 41 and 42.

***Inbi-ili*** “Fruit of the god” {*inbu* “fruit,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-bi-DINGIR <sup>1</sup>			Father of <b><i>Sissu</i></b> (si-is-su)	CUSAS 9/432, 3
		in-bi-DINGIR <sup>2</sup>			Father of <b><i>Šuhāriya</i></b> (šu <sub>2</sub> -ha-ri-ia)	CUSAS 9/432, 5

<sup>1</sup>CUSAS 9/432, 3. Dalley transliterates instead *in-bi*-<sup>d</sup>[(<sup>d</sup>)], reading Inbi-DN; however, the photo does not seem to show any traces of a sign following DINGIR (although admittedly the tablet breaks a little after the sign). Note that in line 5 of this text there is another individual who is DUMU *in-bi*-DINGIR.

<sup>2</sup>CUSAS 9/432, 5. Dalley normalizes *Inbi-ilu*, though grammatically ***Inbi-ili*** is to be preferred.

***Inbi-Ištar*** “Fruit of Ištar” {*inbu* “fruit,” *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-bi-iš <sub>8</sub> -tar <sub>2</sub>			Father of <i>Igišta</i> -... ( <sup>d</sup> IGI.DU-[ <sup>d</sup> ])	CUSAS 9/428, 16

***Inbi-Sîn*** “Fruit of Sîn” {*inbu* “fruit,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-bi- <sup>d</sup> EN.ZU	Priest of Šamaš? (SANGA <sup>d</sup> U[TU?]) <sup>1</sup>			CUSAS 9/384, 25

<sup>1</sup>CUSAS 9/384, 25. Only single oblique preserved of UTU.

***Inbiya*** hypocoristic from *inbu* “fruit” {*inbu* “fruit”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-bi-ia			Father of <b>Abī-ilī</b> (a-bi-i <sub>3</sub> -li <sub>2</sub> ) <sup>1</sup>	CUSAS 9/376, 5'

<sup>1</sup>CUSAS 9/376, 5'. Possibly same individual as **Inbiya'utum**, who is also attested as father of **Abī-ilī**.

**Inbiya'utum** hypocoristic from *inbu* "fruit" {*inbu* "fruit"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-bi-ia-u <sub>2</sub> -tum			Father of <b>Abī-ilī</b> ( <sup>m</sup> a-bi-i <sub>3</sub> -li <sub>2</sub> ) <sup>1</sup>	CUSAS 9/362, 10
		in-bi-ia-u <sub>2</sub> -tum			Father of <b>Abī-ilī</b> (a-bi-i <sub>3</sub> -li <sub>2</sub> ) <sup>1</sup>	CUSAS 9/413, 30
		in-bi-ia-u <sub>2</sub> -tum				CUSAS 9/402, 5

<sup>1</sup>CUSAS 9/362, 10 and 413, 30. Possibly same individual as **Inbiya**, who is also attested as father of **Abī-ilī**.

**Inbūša** "Her fruits"<sup>1</sup> {*inbu* "fruit"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of Bulālu (DUMU bu-la-lu)	in-bu-ša				CUSAS 9/430, 3
Other attestations		<sup>r</sup> in <sup>ˀ</sup> -bu-ša			Father of <b>Arad-Amurru</b> ( <sup>r</sup> IR <sub>3</sub> - <sup>d</sup> MAR.TU <sup>ˀ</sup> )	CUSAS 9/428, 14
		in-bu-ša			<of?> <b>Tūra-Ištarān</b> (<ša?> <sup>f</sup> tura- <sup>d</sup> KA.DI) <sup>1</sup>	CUSAS 9/442, 9

<sup>1</sup>This name is conventionally translated singular (see Stamm 1939, 77), but plural *inbū* explains the preservation of the *u*-vowel. Otherwise, the expected form would be *inibša*.

<sup>2</sup>CUSAS 9/442, 9. Or "*Inbu ša Tūra-Ištarān*"?

**Indaš?** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		in-da-aš <sup>1</sup>				CUSAS 9/26A, 7

<sup>1</sup>CUSAS 9/26A, 7. Dalley notes “*in-da*-RUM: perhaps an abbreviated Kassite name.”

**Indi-lu-dāri** meaning unclear {unclear, *lu* “may,” *dārû* “everlasting”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-di-lu-da-ri				CUSAS 9/413, 17

<sup>1</sup>The last two elements *lu-dāri* seem clear: “may it last forever.” *Indi* is less clear. Reading as a preterite from *nadû* seems unlikely. *in-di* is a phonetic variant of *imdu* “support,” but that is only known from the first millennium (see *CAD* i-j s.v. *imdu*). Dalley normalizes *Indi-lū-dari*.

**Ingā** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		in-ga-a				CUSAS 9/393, 11

<sup>1</sup>Note *CAD* i-j s.v. *ingā* “now” in NB; however, it is probably more likely that this is a hypocoristic.

**Inibšina** “Their(f) fruit”<sup>1</sup> {*inbu* “fruit”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		f'i-ni-ib-ši-na				CUSAS 9/384, 26
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<sup>1</sup>FPN.

***Ipiq-Ištarān*** “Grace of Ištarān” {*ipqu* “grace,” *Ištarān* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Elmešum</i> (DUMU el-me- [šum])	SIG- <sup>d</sup> KA.DI <sup>1</sup>				CUSAS 9/411, 3

<sup>1</sup>CUSAS 9/411, 3. Dalley: “For SIG = *uppultu* in PNs in the Kassite period, see Hölscher 1996: 228 and 263. The OBab reading is preferred here.”

***Īpiranni*** “He provided for me” {*epēru* “to provide (persons) with food rations”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-pi-ra-an-ni <sup>1</sup>			Of <i>Maya'utum</i> (ša <sub>2</sub> Kl.2)	CUSAS 9/410, 25

<sup>1</sup>CUSAS 9/410, 25. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

***Iqūlam-Sîn*** “Sîn heeded me” {*qâlu* “to heed,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Himmatum</i> (DUMU hi-im-ma-tum)	<sup>m</sup> i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/313, 5
	Son of <i>Himmatum</i> (DUMU hi-im-ma-tum)	<sup>m</sup> i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/342, 5 <sup>1</sup>

Other attestations		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/369, 11
		i-qu <sub>2</sub> -lam- <sup>d</sup> EN.ZU				CUSAS 9/371, 54
		[i]-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/374, 8
		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/375, 21
		i-qu <sub>2</sub> !-lam- <sup>d</sup> 30 <sup>2</sup>				CUSAS 9/376, 18'
		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/377, 2
		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/396, 9
		i-qu <sub>2</sub> -lam- <sup>r</sup> 30 <sup>1</sup>				CUSAS 9/403, 4
		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 407, 16
		i-qu <sub>2</sub> -lam- <sup>d</sup> EN.ZU				CUSAS 9/413, 22
		i-qu <sub>2</sub> -lam-30				CUSAS 9/445, 7
		i-qu <sub>2</sub> -lam- <sup>d</sup> 30				CUSAS 9/448, 38

<sup>1</sup>CUSAS 9/342, 5. Numbering follows tablet, not edition (Dalley omits line 4 “MU.DU”). Photo of right edge upside-down on CDLI. Copy under MS 2200-342A in CUSAS 9.

<sup>2</sup>CUSAS 9/376, 18'. QU<sub>2</sub> has an extra vertical, so it looks like a LU; reading QU<sub>2</sub> following Dalley.

***Iqūlam-Šamaš*** “Šamaš heeded me” {*qālu* “to heed,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of Bēlšunu (DUMU be-el-šu-nu)	<sup>m</sup> i-qu <sub>2</sub> -lam- <sup>d</sup> UTU				CUSAS 9/318, 5
Other attestations		i-qu <sub>2</sub> -lam- <sup>d</sup> UTU				CUSAS 9/342A, 11 <sup>1</sup>

<sup>1</sup>CUSAS 9/342A, 11. Copy under MS 2200-342B in CUSAS 9.

***Irtibba*** “He has replaced me” {*rābu* “to replace”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		ir-ti-ib-ba <sup>2</sup>	ša rēši? (LU <sub>2</sub> .SAG?) <sup>3</sup>			CUSAS 9/410, 9
		<sup>m</sup> ir-ti-ib-ba			His ? (uš?-qar-ti- šu) <sup>4</sup>	CUSAS 9/373, 5
		<sup>r</sup> ir <sup>1</sup> -ti-ib-ba <sup>5</sup>				CUSAS 9/369A, 8
		ir-ti-ib-ba				CUSAS 9/371, 7

<sup>1</sup>Note the unusual orthography of this name; it is typically written *ir-ti-ba* (thus G perfect *irtība*). The explicit doubling of the *bb* suggests a Gt durative (*irtibba*); however, a Gt form is not attested in *CAD* r s.v. *rābu* A.

<sup>2</sup>CUSAS 9/410, 9. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>3</sup>CUSAS 9/410, 9. Dalley: “For LU<sub>2</sub>.SAG as a member of the royal family at this period, see note to [CUSAS 9/]374:7. In this text they are among the few who have a large *sannigû*.”

<sup>4</sup>CUSAS 9/373, 5. Dalley: “The signs for *ušqartišu* look clear, but no such word is attested elsewhere; one expects a word for the messenger’s companion, such as *kizû*, but genitive is not required.” QAR and ŠU seem solid, but there looks to be more wedges than required for UŠ; maybe ŠA!?

<sup>5</sup>CUSAS 9/369A, 8. Only traces of IR visible in photo; following Dalley and handcopy. Obverse and reverse inverted in CDLI photo.

***Ishunnatum*** “Cluster of grapes”<sup>1</sup> {*ishunnatu* “cluster of grapes”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> is-hu-un-na-tu[m]				CUSAS 9/372, 9

<sup>1</sup>FPN.

***Īṣâ-nūr-Adad*** “The light of Adad came forth”<sup>1</sup> {*waṣû* “to go forth,” *nūru* “light,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-ša-nu-ur <sub>2</sub> - <sup>d</sup> Adad				CUSAS 9/400, i 4 <sup>2</sup>

<sup>1</sup>The form *īṣâ* as the G preterite + ventive of *waṣûm* is unusual. The initial *i* vowel suggests a West Semitic cognate with an initial *y* instead of *w*, which is indeed attested for this period, including in personal names; see *CAD* A/2, s.v. *aṣû*; *GAG* 103n; Streck 2000, 156-157 (section 2.12). A



West Semitic verb form would then raise the question of the proper reading of the logogram <sup>d</sup>IŠKUR (Adad, Addu, etc.), but that is beyond the scope of the discussion here. The form *īṣâ* could also be a plural imperative of *waṣûm*, perhaps be taken as a vocative with *nûrum* as the collective plural subject (Go forth, o light[s] of Adad!), but this interpretation seems unconvincing. Dalley notes for this line in CUSAS 9/400, i 4: “*i-ṣa* is attested as pl. G-stem imperative of *waṣûm* in Maqlû II 155, and c.f. *eṣu* in Thureau-Dangin 1921: 142, 381.”

<sup>2</sup>CUSAS 9/400, i 4. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or the reverse (which has normal orientation). Following Dalley’s line numbering.

***Iṣṣur-Adad*** “Adad protected” {*naṣāru* “to protect,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-ṣur- <sup>d</sup> ADAD <sup>1</sup>				CUSAS 9/448, 29

<sup>1</sup>CUSAS 9/448, 29. Poor DINGIR (closer to MAŠ). Dalley notes I-sign could be AS, instead.

***Iṣaggum*** “He roars” {*ṣagāmu* “to roar”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		i-ṣa-ag?-gu?-um? <sup>1</sup>				CUSAS 9/138, 13
		i-ṣa-ag-gum <sup>2</sup>				CUSAS 9/385, 8

<sup>1</sup>CUSAS 9/138, 13. The tablet is very worn, but the traces support this reading.

<sup>2</sup>CUSAS 9/385, 8. Dalley: “*Iṣaggum* is probably an abbreviation for *Iṣaggum-rīšašu* found in [CUSAS 9/]426:9.”

***Iṣaggum-rīšašu*** “He roars, they(f) rejoice over him” {*ṣagāmu* “to roar,” *rāšu* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Mannu-gēri-Adad</i></b> (DUMU	i-ṣa-ag-gu-um-ri- <ṣa>-šu <sup>1</sup>				CUSAS 9/426, 9

	ma-an-nu-ge-ri- <sup>d</sup> ADAD)					
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<sup>1</sup>CUSAS 9/426, 9. Emendation following Dalley. Dalley: “For the PN išaggum-rīšāšu see CAD R 209b. An abbreviation išaggum is found in [CUSAS 9/]385:8.” Note the mix of a 3cs durative form and a (presumably) 3fp stative form. See however Stamm 1939, 80 “Sein Jubel tost” and Stamm 1939, 186 “Es dröhnt sein (Fest)jubil.” Hölscher 1996 prefers “Brüllt er, (dann) jauchzt ihm zu.”

**Iškur-mansum** “Iškur has given me” {sum “to give,” Iškur DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ADAD- ma.ṛan?.sum? <sup>1</sup>			Father of <b>Iddin-Adad</b> (i-din- <sup>d</sup> ADAD)	CUSAS 9/411, 5

<sup>1</sup>CUSAS 9/411, 5. Tentatively following Dalley; MA could possibly be read ŠU; AN could be read RUM.

**Išme-Adad** “Adad heard” {šemû “to hear,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Rimāti</b> (DUMU ri-ma-a-ti)	iš-me- <sup>d</sup> ADAD				CUSAS 9/428, 25
Other attestations		iš-me- <sup>d</sup> [A]DAD <sup>1</sup>			Connected with <b>Ahūšina</b> (a-h[u]- ši-na)	CUSAS 9/410, 15

<sup>1</sup>CUSAS 9/410, 15. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ištar-rēšūti-Uruk** “Ištar is the help of Uruk”<sup>1</sup> {Ištar DN, rēšūtu “help,” Uruk GN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		<sup>fd</sup> iš <sub>8</sub> -tar <sub>2</sub> -re-šu-ti-UNUG <sup>ki</sup>				CUSAS 9/374, 6'
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<sup>1</sup>FPN.

**Ištar-rīšat** “Ištar rejoices”<sup>1</sup> {*Ištar* DN, *rāšu* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations	Daughter of <b>Dahû</b> (DUMU.MI <sub>2</sub> da-ah-u <sub>2</sub> )	<sup>f</sup> iš <sub>8</sub> -tar <sub>2</sub> -ri-ša-at				CUSAS 9/80, 1

<sup>1</sup>FPN. Or possibly read “Ištar is foremost.”

**Ištar-ummī** “Ištar is my mother”<sup>1</sup> {*Ištar* DN, *ummu* “mother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> iš <sub>8</sub> -tar <sub>2</sub> -um-mi				CUSAS 9/371, 13

<sup>1</sup>FPN.

**Itti-ili-baliṭ** “He lives with the god” {*itti* “with,” *ilu* “god,” *balāṭu* “to live”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		it-ti-i <sub>3</sub> -li <sub>2</sub> -TI-iṭ			Father of <b>Sin-išmeanni</b> ( <sup>d</sup> 30-iš-me-an-ni)	CUSAS 9/431A, 19 <sup>1</sup>

<sup>1</sup>Reading as a G stative following Stamm 1939, 188. Dalley prefers a D imperative *bulliṭ* based on the *iṭ*.

<sup>2</sup>CUSAS 9/431A, 19. Obverse and reverse inverted in CDLI photo.

**Kabit-līssu** “His victory is heavy” {*kabātu* “to be heavy,” *lītu* “victory”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ka-bi-it-li <sub>2</sub> -i-is-su <sup>1</sup>				CUSAS 9/27, 1
		ka-bi-it-li <sub>2</sub> -is-su <sup>2</sup>				CUSAS 9/54, 8

<sup>1</sup>CUSAS 9/27, 1. Photo difficult to make out, but seems to match the handcopy. Dalley transliterates *ka-bi-it-li<sub>2</sub>-is-su*, but there seems to be a clear l-sign in the photo and the handcopy. Dalley: “Kabit-lissu: see Hölscher 1996 [115] for the element spelled *li-is-su* as well as *li<sub>2</sub>-is-su* and *li<sub>2</sub>-su*.”

<sup>2</sup>CUSAS 9/54, 8. SU is not visible on the photo of the tablet (past the edge of image).

**Kabta?-ilu** “Kabta is god” {*Kabta* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ka-bi-?ta!-DINGIR <sup>1</sup>			Father of <i>Ilī-ahī-iddinam</i> ( <sup>m</sup> i <sub>3</sub> -li <sub>2</sub> -a-hi-i-din-nam)	CUSAS 9/30, 7

<sup>1</sup>CUSAS 9/30, 7. KAB closer to ŠA<sub>3</sub>; TA closer to AL.

**Kagiya** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ka-gi-ia <sup>1</sup>				CUSAS 9/382, 1

<sup>1</sup>CUSAS 9/382, 1. Dalley: “Possibly an object or item preceded by number one, rather than a PN.”

**Kakkussi** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		ka-ku-si		yes		CUSAS 9/65, 33
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<sup>1</sup>See CAD K s.v. *kakkusum* A, B, and C for possible meanings for this name.

**KAL** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		KAL <sup>1</sup>				CUSAS 9/450, 2

<sup>1</sup>CUSAS 9/450, 2. Dalley: "Names apparently abbreviated." PN possibly followed by an erasure.

**Kalbiyatum** hypocoristic from *kalbum* "dog" {*kalbu* "dog"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		kal-bi-ia-a- <sup>r</sup> tum <sup>1</sup>			Father of a <i>šu-ha-a-rum</i>	CUSAS 9/5, 11

**Kalbu** "Dog" {*kalbu* "dog"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		kal-bu				CUSAS 9/416, 2

**Kalūmu** "Lamb" {*kalūmu* "lamb"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations	Son of x (DUMU x-[ ])	ka-lu-mu				CUSAS 9/420, 5
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**Kanzali** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ka-an-za-li			Father of <b>Šunu-gāmilū</b> (šu-nu-ga-mi-lu)	CUSAS 9/431A, 23 <sup>1</sup>

<sup>1</sup>CUSAS 9/431A, 23. Obverse and reverse inverted in CDLI photo.

**Kapi-ingi-Sîn** meaning unclear {unclear, unclear, Sîn DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ka-pi-in-gi-30 <sup>1</sup>			Father of <b>Ahī-illikam</b> (a-hi-il-li-kam)	CUSAS 9/384, 8

<sup>1</sup>CUSAS 9/384, 8. Dalley: “*kapu* and *imgû* are both used in PNs with uncertain meaning. The division of syllables is not certain.”

**Kaqqadāni** “Big-head”<sup>1</sup> {*qaqqadānu* “with large head; important, influential”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ka-aq-qa <sub>2</sub> -da-a-ni				CUSAS 9/389, 5
		ka-aq-qa <sub>2</sub> -da-ni				CUSAS 9/423, 20

<sup>1</sup>Phonetic variant of *qaqqadānu* (see CAD Q s.v. *qaqqadānu*).

**Kasap-Šamaš** “Silver of Šamaš” {*kaspu* “silver,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		KU <sub>3</sub> .BABBAR- <sup>d</sup> UTU				CUSAS 9/376, 9'
		KU <sub>3</sub> .BABBAR- <sup>d</sup> UTU				CUSAS 9/404, 5

**Kaspu?** “Silver” {*kaspu* “silver”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		[k]a?-as-pu <sup>1</sup>				CUSAS 9/400, i 9 <sup>2</sup>

<sup>1</sup>CUSAS 9/400, i 9. KA seems pretty secure.

<sup>2</sup>CUSAS 9/400, i 9. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal layout). Following Dalley’s numbering.

**Kašakti** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ka-ša-ak-ti			ešerti of <b>Kašakti</b> (10-ti ka-ša-ak-ti)	CUSAS 9/387, 12

<sup>1</sup>Hölscher 1996, 119 notes this name is Kassite without offering a translation.

**Kidinnu** “divine protection” {*kidinnu* “divine protection”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ki-di-nu			Father of <b>Mār-ešrē</b> ( <sup>m</sup> DUMU-U <sub>4</sub> .20.[KAM])	CUSAS 9/52, 6

**Kilmekki** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ki-il-me-ek-ki				CUSAS 9/61, 14 <sup>1</sup>
		ki- <sup>r</sup> il <sup>r</sup> -me-ek- <sup>r</sup> ki <sup>r</sup>				CUSAS 9/440, 3
		ki-il-me-ek-ki				CUSAS 9/448, 13

<sup>1</sup>CUSAS 9/61, 14. Under Dalley's catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley's MS 2200-60 corresponds to MS 2200/026 and Dalley's MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

**Kilpa** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other Attestations		ki-il-pa			Father of <i>Sin-iddinam</i> ( <sup>d</sup> 30-i-din-nam)	CUSAS 9/407, 35

<sup>1</sup>Perhaps *kilpu* is a phonetic variant of *qilpu* "skin, peel" (CAD Q s.v. *qilpu*).

**Kimti-Ea** "Kin of Ea" {*kimtu* "kin," *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ki-im-ti- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/375, 29

**Kišahamrut** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		ki-ša-ha-am-ru-ut				CUSAS 9/428, 9
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**Kubbutum** “Honored” {*kubbutu* “heavy; honored”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ub-bu-tum			<sup>1</sup>	CUSAS 9/433, 6

<sup>1</sup>CUSAS 9/433, 6. Dalley transliterates this line after this PN as *u<sub>3</sub> ša it-ti-šu*, with copy matching. In photo, tablet breaks at *u<sub>3</sub> š[a ]*. Unclear if Dalley is reconstructing without brackets or if tablet broke between copy being made and photo being taken.

**Kūbi-ērīš** “Kūbi is the desirer” {*Kūbu* DN, *erēšu* “to desire”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-bi-APIN			<sup>1</sup>	CUSAS 9/430, 6

<sup>1</sup>CUSAS 9/430, 6. Dalley transliterates the sign following this PN as MI<sub>2</sub>, making **Kūbi-ērīš** “woman of” **Baḡnu**. Photo and general practice in these texts suggests reading GIR<sub>3</sub> “transporter” instead of MI<sub>2</sub>.

**Kūbu-ilu** “Kūbu is the god” {*Kūbu* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-bu-DINGIR	Reed-worker (AD.KID)			CUSAS 9/444, 42

<sup>1</sup>It is unusual to have *Kūbu* in the CUSAS 9 texts; the DN is usually written *Kūbi*.

**Kuddu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ud-du			Father of <b>Arad-Amurru</b> (IR <sub>3</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/384, 9

<sup>1</sup>Following CAD K, *kuddu* may be a noun possibly indicating a type of container, or a rare verb meaning “to watch out, to be on alert.”

**Kuk-Belluki** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-uk- <sup>d</sup> be-el-lu-ki			<sup>1</sup>	CUSAS 9/84, 23

<sup>1</sup>CUSAS 9/84, 23. Obverse contains only god names; PNs on bottom of reverse after a long gap.

**Kukkirgi** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-uk-ki-ir?-gi? <sup>1</sup>			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 29

<sup>1</sup>CUSAS 9/381, 29. Following Dalley; IR and GI could possibly have other readings (MEŠ instead of GI?).

<sup>2</sup>CUSAS 9/381, 29. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Kukkuya** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ku-uk-ku-u <sub>2</sub> -a <sup>1</sup>	Stone-cutter (BUR.GUL)			CUSAS 9/127, 5

<sup>1</sup>CUSAS 9/127, 5. Dalley: “Kukkuya may be an abbreviation of an Elamite name.” In her edition, Dalley also normalizes the PN as *Kukkua*.

**Kunakki** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-na-ak-ki				CUSAS 9/460, 8

<sup>1</sup>Possibly see CAD K s.v. *kunaggu* “(a metal jug).”

**Kuni'e** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>1</sup> ku?-ni-e <sup>2</sup>				CUSAS 9/450, 7

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/450, 7. Dalley: “Names apparently abbreviated.” She also normalizes this PN as *Kuni*.

**Kunna** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-un-na				CUSAS 9/388, 7

<sup>1</sup>Possibly from *kunnû* “to treat kindly” (CAD K).

**Kun-zuli** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		ku-un-zu-li <sup>1</sup>				CUSAS 9/395, 6
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<sup>1</sup>CUSAS 9/395, 6. Reading LI following Dalley; quite possibly LAM instead of LI.

**Kuriri** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> ku-ri-ri			Of <i>Nūr-Amurru</i> ? (ša nu-ur <sub>2</sub> - <sup>d</sup> MAR!?.TU?)	CUSAS 9/415, 32
		<sup>f</sup> ku?-ri- <sup>r</sup> ri? <sup>1</sup>				CUSAS 9/450, 7

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/450, 7. Dalley: “Names apparently abbreviated.” Also Dalley: “Kuriri seems to be added to the previous line, as no quantities are listed for her.”

**Kurītum** “Short”<sup>1</sup> {kurû “short”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> ku-ri-tum <sup>2</sup>				CUSAS 9/450, 9

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/450, 9. Dalley: “Names apparently abbreviated.”

**Kurû** “Short” {kurû “short”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>r</sup> ku? <sup>1</sup> -ru-u <sub>2</sub> <sup>1</sup>				CUSAS 9/450, 5

<sup>1</sup>CUSAS 9/450, 5. Dalley: “Names apparently abbreviated.” Reading KU following Dalley; possibly KI. There seems to be an erased sign below PN, possibly DU?

**Kurutum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ru-tum			Father of <b>Sissu</b> (ᵐsi-si-su)	CUSAS 9/140, 4 <sup>2</sup>

<sup>1</sup>Possibly from *kurû* “short,” like the previous two names? Or *kurûtum* “shortness”?

<sup>2</sup>CUSAS 9/140, 4. Obverse and reverse inverted in the photo.

**Kusāpāti** “Small bites”? {*kusāpu* “bite, small repast”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-sa-pa-ti <sup>1</sup>			Father of <b>Ibašši-ilu</b> (i-ba-aš-ši-DINGIR)	CUSAS 9/434, 17

CUSAS 9/434, 17. Dalley: “The name *kusāpāti*, if correctly read, is a fem. plural of *kusāpu* “bite, small repast, a bun.” See CAD K s.v. *kasāpu* A “to bite.”

**Kussišu-gamil** “His throne is spared”<sup>1</sup> {*kussû* “throne,” *gamālu* “to spare”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		GU.ZA.NI-ga-mil			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 19

<sup>1</sup>Dalley normalizes *Kussâšu-gamil*. Possibly read instead *Kussišu-gāmil* “His throne is the one who spares”; either way, the presence of a throne in a PN is interesting.

<sup>2</sup>CUSAS 9/381, 19. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Kušīrī-immeš** meaning unclear<sup>1</sup> {*kušīru* “success,” unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Abu-ṭābu</b> (DUMU a-bu-ṭa <sub>3</sub> -bu)	ku-ši-[r]i-im-me-eš				CUSAS 9/428, 21

<sup>1</sup>The first element seems pretty clear: *kušīru* “success” (CAD K). The second element is less so. A root ‘*mš*’ does not seem to fit. *namāšu* “to set out, depart” could fit with “success,” but the verb is not attested with an *i/e* theme vowel (only *u*).

**Kuti-Lahurašer** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ti- <sup>d</sup> la-hu-ra-še-er <sup>1</sup>			Elamite (LU <sub>2</sub> .ELAM.MA)	CUSAS 9/428, 5

<sup>1</sup>CUSAS 9/428, 5. Dalley: “Kuti-Lahurašer: a variant of the same name is probably in [CUSAS 9/]441: 12’. For the Elamite divine name as a variant of Ruhurter, see Henkelman 2007.”

**Kutīti** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ti-ti			Father of <b>Ṭāb-adārum</b> (ṭa <sub>3</sub> -ab-a-da-rum)	CUSAS 9/447, 26

**Kutiya’utum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ku-ti-ia-u <sub>2</sub> -tum				CUSAS 9/428, 7

<sup>1</sup>Probably a hypocoristic, perhaps from same word as previous two PNs (*Kuti-Lahurašer* and/or *Kutīti?*).

**La'û** "Small child"<sup>1</sup> {*la'û* "small child, baby"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> la-a-u <sub>2</sub>	Shepherd ([S]IPA)			CUSAS 9/20, 7
		<sup>m</sup> la-a-u <sub>2</sub>				CUSAS 9/23, 4
		la-a-u <sub>2</sub>				CUSAS 9/397, 8
		la-a-u <sub>2</sub>				CUSAS 9/413, 56

<sup>1</sup>Taking from *CAD* L s.v. *la'û* "small child, baby." But note Dalley normalizes *Lā'u*, probably based on the plene a-vowel. Or perhaps a phonetic variant from *lē'û* "powerful, capable"?

**Lamassa** "Protective spirit" {*lamassu* "protective spirit"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>r</sup> la?-ma? <sup>1</sup> -sa <sub>3</sub> <sup>1</sup>				CUSAS 9/400, 12' <sup>2</sup>

<sup>1</sup>CUSAS 9/400, 12'. LA and MA are tentative and following Dalley. SA<sub>3</sub> is secure.

<sup>2</sup>CUSAS 9/400, 12'. Abnormal layout. Column ii begins on side of tablet and wraps around on to the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse which has normal orientation). Following Dalley's numbering.

**Lamatum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Daughter of <b>Hanšu</b> (DUMU.MI <sub>2</sub> ha-an-šu)	†la-ma-tum				CUSAS 9/431A, 7 <sup>2</sup>

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/431A, 7. Obverse and reverse inverted in CDLI photo.

**La-qīpu** “Unbelievable!”<sup>1</sup> {*la* “not,” *qīpu* “trustworthy”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		la-qi <sub>2</sub> -pu			<sup>2</sup>	CUSAS 9/84, 20

<sup>1</sup>See CAD Q s.v. *qīpu* and Stamm 1939, 252.

<sup>2</sup>CUSAS 9/84, 20. Obverse contains only god names; PNs on bottom of reverse after a long gap.

**Latakšer** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		la-ta-ak-še- <sup>r</sup> er <sup>-2</sup>			Elamite ( <sup>r</sup> LU <sub>2</sub> .ELAM.MA)	CUSAS 9/441, 15

<sup>1</sup>Probably an Elamite name, but possibly *la takšer* “you did not replace” (CAD K, s.v. *kašāru* C “to replace”).

<sup>2</sup>CUSAS 9/441, 15. Dalley transliterates *at-ta-ak-še-<sup>r</sup>er?* but normalizes *Latakšeir*, so somewhere there is an error. Initial sign looks more like LA than AT, but AT is not impossible.

**Lē'iša** “Her ability”<sup>1</sup> {*le'û* “to be able”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1.	Son of <b>Arad-Ištar</b> (DUMU IR <sub>3</sub> - <sup>q</sup> INANA)	le-i-ša				CUSAS 9/447, 12
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<sup>1</sup>See also *Lē'ûša* below.

**Lē'ûša** “Her ability” {*le'û* “to be able”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		le-u <sub>2</sub> -ša [{}]				CUSAS 9/376, 32'

<sup>1</sup>See also *Lē'iša* above.

**Lezūtu** “Blabbermouth”<sup>1</sup> {*lezû* “to continue, persist”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> le-zu-tu <sup>2</sup>				CUSAS 9/442, 24

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/442, 24. Dalley: “The FPN Lezūtu means ‘Blabbermouth.’” This name is presumably from *lezû* “to continue, persist” (CAD L); see also *lazāzu* with the same meaning.

**Lilmad-ilu** “May the god learn” {*lamādu* “to learn,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>1</sup>		li-il-ma-ad-DINGIR				CUSAS 9/431A, 20
		li-il-ma-ad-DINGIR				CUSAS 9/431A, 21

Other attestations		li-il-ma-ad-DINGIR			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 12
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<sup>1</sup>CUSAS 9/431A, 20-21. Same individual, indicated by “KI.2” and “KI.3” in text (“second time” and “third time”); note there is no initial “first time” listing of the name. Obverse and reverse inverted in CDLI photo.

<sup>2</sup>CUSAS 9/381, 12. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Limtalik-ilu** “May the god deliberate” {*malāku* “to discuss,” *ilu* “god”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		li-in-ta-lik-DINGIR	ša rēši (LU <sub>2</sub> .SAG) <sup>2</sup>			CUSAS 9/397, 5
		li-im-ta-lik-DINGIR				CUSAS 9/375, 11
		<<li>>-lim-ta-lik-DINGIR <sup>3</sup>				CUSAS 9/375, 31’
		li-im-ta-lik-DINGIR				CUSAS 9/378, 3
		li-in-ta-li-ik-DINGIR <sup>4</sup>				CUSAS 9/400 i 6 <sup>5</sup>
		li-im-ta-lik-DINGIR				CUSAS 9/432, 6

<sup>1</sup>Note both the variety of spellings (*li-im-ta-lik*, *lim-ta-lik*, *li-in-ta-li-ik*), especially variation of *n* and *m* before the dental; it is assumed that these are just orthographic and phonetic variations of the same PN.

<sup>2</sup>CUSAS 9/397, 5. Dalley: “ša rēši: see note to [CUSAS 9/]374:7.”

<sup>3</sup>CUSAS 9/375, 31’. Note the redundant LI.

<sup>4</sup>CUSAS 9/400, i 6. Poor IK sign.

<sup>5</sup>CUSAS 9/400, i 6. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley’s numbering.

**Lipti-Ištar** “Creation of Ištar”<sup>1</sup> {*liptu* “creation,” *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		li-ip-ti- <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub>				CUSAS 9/376, 25’
		li-ip-ti- <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub>				CUSAS 9/377, 18

<sup>1</sup>Note the construct form *lipti* rather than the typical *lipit* usually found with PNs with *liptu*.

**Lu-Enšegbarra** “Man of Enšegbarra” {lu<sub>2</sub> “man”[Sumerian], Enšegbarra DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		lu <sub>2</sub> - <sup>d</sup> en.šeg <sub>9</sub> ?.bar.ra <sup>1</sup>				CUSAS 9/384, 29

<sup>1</sup>CUSAS 9/384, 29. Dalley: “a god Bēl-šappari ‘Lord (of?) the wild boar’ is not attested elsewhere. According to Steinkeller 1995: 50 ŠEG<sub>9</sub>.BAR is probably a fallow deer.” It is unclear if this PN is meant to be read in Sumerian or Akkadian; either way, the deity is probably an epithet.

**Lugal-giparesi** “King who fills the courtyard” {lugal “king”[Sumerian], gipar “courtyard”[Sumerian], si “to fill”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> lugal- <sup>r</sup> gipar-x <sup>1</sup> -si				CUSAS 9/41, 6

<sup>1</sup>CUSAS 9/41, 6. Note this individual is probably a deified ancestor/king, rather than the name of a individual living during the period of the CUSAS 9 corpus. Dalley transliterates this name <sup>d</sup>LUGAL-GIPAR(KISAL)-SI; however, there is clearly a broken sign between the purported KISAL and SI, maybe LE? See Marchesi and Marchetti 2011 (124 n. 248 and 126 n. 272) for more references on potentially reading this name as Lugal-kisal-esi. Dalley also notes Lugal-giparesi was an ED king of Uruk and Ur.

**Lulû** “Antimony”<sup>1</sup> {lulû B “antimony”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		lu-lu-u <sub>2</sub>			Father of <b>Arad-Sîn</b> (IR <sub>3</sub> - <sup>d</sup> 30)	CUSAS 9/449, 15

<sup>1</sup>Taking this PN from CAD L, s.v. *lulû* B. There are several other possible readings for this PN, including *lulu* A “glamor” (but SB); *lullû* “abundant,” *lullû* “man,” and *lullû* “to provide with beauty.”

**Lulû'a** hypocoristic from *lulû* "antimony"<sup>1</sup> {*lulû* B "antimony"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		lu-lu-u <sub>2</sub> -a				CUSAS 9/400, i 3 <sup>2</sup>

<sup>1</sup>Taking this name as a hypocoristic of *lulû* B. See also the name *Lulû* above.

<sup>2</sup>CUSAS 9/400, i 3. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley's numbering.

**Lumšangû** meaning unclear {unclear, *šangû* "chief administrator of a temple"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		LUM-ša-an-gu-u <sub>2</sub> <sup>1</sup>				CUSAS 9/428, 22

<sup>1</sup>CUSAS 9/428, 22. Reading following Dalley. Presumably a two-element name with *šangû* "chief administrator of a temple," but LUM is difficult.

**Lūmur-ša-Adad** "May I see that of Adad" {*amāru* "to see," *ša* "of," *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		lu-mur-ša- <sup>d</sup> AD[AD]				CUSAS 9/397, 13

**Lušallim-baštī** "May I heal my dignity"<sup>1</sup> {*šalāmu* "to be healthy," *baštu* "dignity"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		<sup>f</sup> l[u]-ša-lim-ba-aš-ti <sup>2</sup>				CUSAS 9/410, 16
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<sup>1</sup>FPN. Following Dalley's normalization, but note Stamm 1939, 311 *Lū-šalim-bāšti* "Mein Engel sei heil!"

<sup>2</sup>CUSAS 9/410, 16. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Luštamār-Adad** "May I praise Adad" {*šamāru* B Gt "to extol, to praise," *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		lu-uš-ta-mar- <sup>d</sup> ADAD <sup>1</sup>				CUSAS 9/404, 7

<sup>1</sup>CUSAS 9/404, 7. This line is mostly erased and partially overlapping with another illegible and mostly erased line below it. Here following Dalley and copy, although the signs do not appear to correspond exactly to the photo, except for <sup>d</sup>ADAD and possibly MAR. Taking the verb as a Gt precativ of *šamāru* B following Dalley and following Hölscher 1996, 134 (s.v. *Lultamar-Adad*). Stamm 1939, 202, prefers the Gtn precativ *luštammar*. The orthography is ambiguous here.

**Mannī-Šamaš** "Who is for me, Šamaš?"<sup>1</sup> {*mannu* "who," *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ma-an-ni- <sup>d</sup> UTU				CUSAS 9/8, 3

<sup>1</sup>Following Hölscher 1996, 135 (s.v. *Mannī-Marduk*) "Wer (ist) für mich (da, wenn nicht) Marduk?"

**Manniya'utum** hypocoristic from *mannu* "who?" {*mannu* "who"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šilliya'utum</b> (DUMU šil <sub>2</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum)	<sup>m</sup> ma-an-ni-ia-u <sub>2</sub> -tu				CUSAS 9/317, 6 <sup>1</sup>

<sup>1</sup>CUSAS 9/317, 6. Envelope with tablet still inside.

**Mannu-balu-Ea** “Who without Ea?”<sup>1</sup> {*mannu* “who,” *balu* “without,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ba-lu-e <sub>2</sub> -a				CUSAS 9/375, 17
		ma-an-nu-ba-lu-e <sub>2</sub> -a				CUSAS 9/376, 19'
		ma-an-nu-b[a-lu-e] <sub>2</sub> -a				CUSAS 9/378, 12
		ma-an-nu-ba-lu-e <sub>2</sub> -a <sup>2</sup>				CUSAS 9/410, 33

<sup>1</sup>Following Stamm 1939, 238 and Hölscher 1996, 135, understanding this name to mean “Who (can be) without Ea?”

<sup>2</sup>CUSAS 9/410, 33. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Mannu-balu-ili** “Who without the god?” {*mannu* “who,” *balu* “without,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ba!-lu-i <sub>3</sub> -li <sub>2</sub> <sup>1</sup>			Of <i>Sin-bēl-apli</i> (ša <sup>d</sup> 30-be-el-ap-li)	CUSAS 9/447, 6

<sup>1</sup>CUSAS 9/447, 6. Reading *ba!* following Dalley; sign as written is closer to an AD. In her translation, Dalley marks “of” with an exclamation point, for reasons that are unclear to me. Note Dalley normalizes *ilu* as plural: *Mannu-balu-ilī* “Who without the gods?”

**Mannu-balu-ilišu** “Who without his god?” {*mannu* “who,” *balu* “without,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu		yes		CUSAS 9/20, 9

		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu			ešertu of <b>Mannu-balu-ilišu</b> (10-ti ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu)	CUSAS 9/389, 12
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu			Father of <b>Šamaš-bāni</b> ( <sup>md</sup> UTU-ba-ni)	CUSAS 9/319, 6
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu				CUSAS 9/369, 20
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu				CUSAS 9/377, 11
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu				CUSAS 9/407, 14
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu				CUSAS 9/413, 36
		ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu! <sup>1</sup>				CUSAS 9/448, 33

<sup>1</sup>CUSAS 9/448, 33. ŠU has an extra vertical in it (or is followed by an extra vertical after it).

**Mannu-balu-Šamaš** “Who without Šamaš?” {mannu “who,” balu “without,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		(transliteration unknown)		yes		Belgian Collection 435 <sup>1</sup>
		ma-nu-ba-lu- <sup>d</sup> UTU <sup>2</sup>			Father of <b>Tarībātum</b> (ta-ri-ba-a-tum)	CUSAS 9/431A, 26
		ma-an-nu-ba-lu- <sup>d</sup> UTU			Partner (TAB.A.NI) <sup>3</sup>	CUSAS 9/381, 22

<sup>1</sup>Summary of Belgian Collection 435 appears in CUSAS 9 between texts 39 and 40.

<sup>2</sup>CUSAS 9/431A, 26. Obverse and reverse inverted in CDLI photo. From angle in photo it looks as if UTU is missing its vertical; present in copy. Note also the shorter spelling *ma-nu* rather than *ma-an-nu*.

<sup>3</sup>CUSAS 9/381, 22. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Mannu-gēri-Adad** “Who is the enemy of Adad?” {*mannu* “who,” *gērû* “foe, adversary,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ge-ri- <sup>d</sup> ADAD			Father of <b><i>lšaggum-rišāšu?</i></b> (i-ša-ag-gu-um-ri-<ša>-šu)	CUSAS 9/426, 9

**Mannu-gēr-lštarān** “Who is the enemy of lštarān?” {*mannu* “who,” *gērû* “foe, adversary,” *lštarān* DN}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ge-e-er- <sup>d</sup> KA.DI				CUSAS 9/54, 6

<sup>1</sup>Unusual orthography. The second element is presumably from *gērûm* “enemy,” which should show an *i*-vowel in construct, like **Mannu-gēri-Adad** above.

**Mannu-kî-Adad** “Who is like Adad?” {*mannu* “who,” *kî* “like,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Adad-ša</i> -... (DUMU <sup>d</sup> ADAD-ša-[ ])	ma-an-nu-ki- <sup>d</sup> ADAD				CUSAS 9/444, 29
2.	Son of <b><i>Apiya’utum?</i></b> (a- pi <sub>2</sub> ?-ia-u <sub>2</sub> -tum)	ma-an-nu-ki- <sup>d</sup> ADAD				CUSAS 9/442, 10



Other attestations		ma-an-nu-ki- <sup>d</sup> ADAD	Stitcher (LU <sub>2</sub> .TUG <sub>2</sub> .KAL.KAL.LA) <sup>1</sup>		CUSAS 9/381, 12'
		[m]a-an-nu-ki- <sup>d</sup> ADAD <sup>2</sup>	Stitcher? (LU <sub>2</sub> .TUG <sub>2</sub> .K[AL]) <sup>3</sup>		CUSAS 9/393, 17
		ma-an-nu-ki-i- <sup>d</sup> ADAD			CUSAS 9/400, 5' <sup>4</sup>
		ma-an-nu-ki- <sup>d</sup> ADAD			CUSAS 9/433, 4

<sup>1</sup>CUSAS 9/381, 12'. Dalley: "TUG<sub>2</sub>.KAL.KAL.LA = *mukabbû* in NAss list MSL 12, 234.i.8 and O Bab LU<sub>2</sub> B.i.3. Why these two professions come within the doctor section is uncertain. Mummification requiring stitching seems unlikely. A ruling and a summary may have omitted between lines 12' and 13'." Note the association between perfumers, stitchers, and doctors in this text seems clear.

<sup>2</sup>CUSAS 9/393, 17. Name preceded by a NU.

<sup>3</sup>CUSAS 9/393, 17. Dalley restores LU<sub>2</sub>.TUG<sub>2</sub>.K[AL.KAL.LA], but there doesn't seem to be sign of damage beyond possibly a KAL.

<sup>4</sup>CUSAS 9/400, 5'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley's numbering.

***Mannu-kî-bēliya*** "Who is like my lord?" {*mannu* "who," *kî* "like," *bēlu* "lord"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>1</sup>		ma-an-nu-ki-be-li <sub>2</sub> -ia			ešerti of <b><i>Mannu-kî-bēliya</i></b> (10-ti ma-an-nu-ki-be-li <sub>2</sub> -ia)	CUSAS 9/388, 12
		ma-an-nu-ki-be-li <sub>2</sub> -ia				CUSAS 9/388, 3

<sup>1</sup>CUSAS 9/388, 3 and 12. Probably the same individual.

***Mannu-kî-Ea*** "Who is like Ea?" {*mannu* "who," *kî* "like," *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ki-e <sub>2</sub> -[a]				CUSAS 9/93, 6'

**Mannu-kî-Sîn** “Who is like Sîn?” {mannu “who,” kî “like,” Sîn DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>1</sup>	Son of <sup>d</sup> ... (DUMU <sup>d</sup> [ ])	ma-an-nu-ki- <sup>d</sup> 30				CUSAS 9/434, 8
		ma-an-nu-ki- <sup>d</sup> 30				CUSAS 9/434, 9

<sup>1</sup>CUSAS 9/434, 8 and 9. Same individual. Second attestation marked by “Kl.2” (“second time”).

**Mannu-kî-Šamaš** “Who is like Šamaš?” {mannu “who,” kî “like,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ki- <sup>d</sup> UTU	Fisherman (ŠU.KU <sub>6</sub> )			CUSAS 9/448, 9
		ma-an-nu-ki- <sup>d</sup> UTU				CUSAS 9/371, 49
		ma-an-nu-ki- <sup>d</sup> UTU				CUSAS 9/374, 18'
		ma-an-nu-ki- <sup>d</sup> UTU				CUSAS 9/376, 14

**Mannu-kî-Uruk** “Who is like Uruk?”<sup>1</sup> {mannu “who,” kî “like,” Uruk GN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ki-UNUG <sup>ki</sup>				CUSAS 9/374, 16'
		ma-an-nu-ki-UNUG <sup>ki</sup>				CUSAS 9/375, 12'
		ma-an-nu-ki-UNUG <sup>ki</sup>				CUSAS 9/377, 10

<sup>1</sup>Note the use of city where a divine name would usually be expected.

**Mannu-ṭarīssu** “Who is his fugitive?”<sup>1</sup> {*mannu* “who,” *ṭarīdu* “exile, fugitive”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-nu-ṭa-ri-is-su	Clothier (LU <sub>2</sub> .TUG <sub>2</sub> )			CUSAS 9/371, 5

<sup>1</sup>Taking from CAD Ṭ *ṭarīdu* “exile, fugitive,” which is attested on its own as a PN. However, the use with *mannu* is unusual. Dalley prefers to take the second element as a participle “who is his sender?”

**Mantānu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-an-ta-nu				CUSAS 9/376, 10

<sup>1</sup>Following Dalley’s normalization.

**Manzât-ummī** “Manzât is my mother”<sup>1</sup> {*Manzât* DN, *ummu* “mother”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>fd</sup> TIR.AN.NA-um-mi <sup>2</sup>				CUSAS 9/374, 13
		<sup>fd</sup> TIR.AN.NA-um-mi				CUSAS 9/376, 16
		(transliteration unknown)				Belgian Collection 232 <sup>3</sup>

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/374, 13. Dalley omits <sup>f</sup>, clear in photo and copy.

<sup>3</sup>Summary of Belgian Collection 232 appears in CUSAS 9 between texts 15 and 16.

**Mār-akīti** “Son of the *akītu*-festival” {*māru* “son,” *akītu* “(a festival)”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		DUMU-a-ki-t[i] <sup>1</sup>				CUSAS 9/378, 10
		DUMU-a-ki-ti				CUSAS 9/397, 4

<sup>1</sup>CUSAS 9/378, 10. T[UM] not impossible. See *Mār-akītum* below.

*Mār-akītum* “Son of the *akītu*-festival” {*māru* “son,” *akītu* “(a festival)”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		DUMU-a-ki-tum				CUSAS 9/375, 18
		DUMU-a-ki-tum				CUSAS 9/376, 4'

*Mār-ešrē* “Son of the 20<sup>th</sup> (day of the month)” {*māru* “son,” *ešrā* “twenty”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Iqbi-ul-in[ni]</i> (DUMU iq-bi-ul-in-[ni])	DUMU-U <sub>4</sub> .20.KAM <sup>1</sup>				CUSAS 9/420, 19
2.	Son of <i>Kidinnu</i> (DUMU ki-di-nu)	<sup>m</sup> DUMU-U <sub>4</sub> .20.[KAM] <sup>2</sup>				CUSAS 9/52, 5
3.	Son of <i>Šamaš-iddinam</i> ( <sup>d</sup> UTU-i-din-nam)	DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/449, 41
Other attestations		DUMU-U <sub>4</sub> .20.KAM <sup>3</sup>	Textile worker (LU <sub>2</sub> .TUG <sub>2</sub> )			CUSAS 9/441, 17
		DUMU-U <sub>4</sub> .20.KAM <sup>3</sup>				CUSAS 9/441, 18
		DUMU-U <sub>4</sub> .20.KAM <sup>4</sup>	Plowman (LU <sub>2</sub> .APIN)			CUSAS 9/410, 19
		DUMU-U <sub>4</sub> .20.KAM		yes		CUSAS 9/437, 14 <sup>5</sup>

		[DUMU]-U <sub>4</sub> .20.KAM <sup>6</sup>			Father? of <b>Ayaya</b>	CUSAS 9/447, 10
		[DUM]U-U <sub>4</sub> .20.KAM <sup>4</sup>			Father of <i>Ilī-ay-abāš</i> (i <sub>3</sub> -li <sub>2</sub> -a-a-ba-aš)	CUSAS 9/410, 40
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/61, 8 <sup>7</sup>
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/72, 3
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/91, 6
		<sup>m</sup> DUMU-U <sub>4</sub> .20.KAM			8	CUSAS 9/357, 9
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/371, 33
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/371, 53
		DUMU-U <sub>4</sub> .20.KAM <sup>9</sup>				CUSAS 9/399, 5
		DUMU-U <sub>4</sub> .20.KAM				CUSAS 9/413, 60
		DUMU-U <sub>4</sub> .20.KAM			10	CUSAS 9/447, 23
		DUMU-U <sub>4</sub> .20.KAM <sup>11</sup>				CUSAS 9/448, 40

<sup>1</sup>CUSAS 9/420, 19. Reading 20 following Dalley; not clear in photo.

<sup>2</sup>CUSAS 9/52, 5. Dalley: “Phonetic writings of this name show the final vowel as *e* or *i*, although *ešrā* is expected.”

<sup>3</sup>CUSAS 9/441, 17 and 18. Same individual. Second entry has “KI.2” (“second time”). Unclear if this individual corresponds to any of individuals 1–3 or is a separate individual, and is therefore included among other attestations.

<sup>4</sup>CUSAS 9/410, 19 and 40. Only photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations based solely on handcopy.

<sup>5</sup>CUSAS 9/437, 14. Line 9 is omitted in the edition’s translation, so line numbering is off for the rest of the text for translation. Transliteration includes this line and line numbering remains correct for transliteration.

<sup>6</sup>CUSAS 9/447, 10. Reconstruction following Dalley. The sign that Dalley reads as DU[MU?] could possibly be DIN[GIR].

<sup>7</sup>CUSAS 9/61, 8. Under Dalley’s catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley’s MS 2200-60 corresponds to MS 2200/026 and Dalley’s MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

<sup>8</sup>CUSAS 9/357, 9. Tablet is partly encased in envelope. Text indicates that the amounts listed are NIG<sub>2</sub>.ŠU (“property”) of **Mār-ešrê**. Dalley: “8-9: Is this a fuller form of text, with NIG<sub>2</sub>.ŠU added, to the usual PN GIR<sub>3</sub> MU.MEŠ?” The usual form here is *pi-ha-at* PN GIR<sub>3</sub> (PN) MU.MEŠ “responsibility of PN; GIR<sub>3</sub>-official: cooks.”

<sup>9</sup>CUSAS 9/399, 5. PN seems complete, though there is a lot of broken space between 20 and KAM.

<sup>10</sup>CUSAS 9/447, 23. Dalley has **Mār-ešrê** as transporter of **Nūr-Ištar**.

<sup>11</sup>CUSAS 9/448, 40. Dalley includes this PN in her transliteration but omits it in her translation.

**Markunarum/Markunaš?** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>1</sup>		(transliteration unknown)				Belgian Collection 238 <sup>2</sup>
		(transliteration unknown)				Belgian Collection 238 <sup>2</sup>

<sup>1</sup>Belgian Collection 238. Presumably the same individual; one entry refers to a messenger of **Markunarum**(?).

<sup>2</sup>Summary of Belgian Collection 238 is found in CUSAS 9 between texts 41 and 42.

**Masku** “Bad” {*masku* “bad”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-as-ku			Father of <b>Nūr-ilišu</b> ( <sup>m</sup> nu-ur <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub> -šū)	CUSAS 9/322, 6

**Mašâ-ilī** “It is enough for me, my god”<sup>1</sup> {*mašû* “to be equal to, to be sufficient for,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ma-ša-a-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/407, 19

<sup>1</sup>Following Hölscher 1996 , 140 (s.v. *Maši-ilu*) and Stamm 1939, 163 in taking this as a stative from the verb *mašû* + a ventive (*maši* + *am*) with loss of mimation. Could be “They(f.) are enough” as well.

**Māšu** “Twin” {*māšu* “twin”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ma-a-šu	Brewer (LU <sub>2</sub> .ŠEM)			CUSAS 9/224, 3
		ma-a-šu	Leather-worker? (AŠGAB!?) <sup>2</sup>			CUSAS 9/378, 16
		<sup>m</sup> ma-a-šu	3			CUSAS 9/177, 4
		ma-a-šu	3			CUSAS 9/201, 2
		ma-a-šum	3			CUSAS 9/202, 2
		ma-a-šu	3			CUSAS 9/205, 2
		ma-a-šu	3			CUSAS 9/207, 2
		ma-a-šu	3		4	CUSAS 9/209, 2
		ma-a-šu	3			CUSAS 9/210, 2
		ma-a-šu	3			CUSAS 9/212, 2
		ma-a-šu	3		4	CUSAS 9/214, 4
		ma-a-šu! <sup>5</sup>	3		4	CUSAS 9/218, 2
		ma-a-šu	3		4	CUSAS 9/219, 2
		ma-a-šu	3		6	CUSAS 9/223, 2
		ma-a-šu	3		4	CUSAS 9/244, 2
		<sup>m</sup> ma-a-šu	3			CUSAS 9/254, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/258, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/261, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/263, 4
		<sup>m</sup> ma-a-[šu] <sup>7</sup>	3			CUSAS 9/265, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/266, 4
		ma-a-šum <sup>8</sup>	3			CUSAS 9/269, 5
		<sup>m</sup> ma-a-šu	3			CUSAS 9/270, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/272, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/273, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 9/276, 4
		<sup>m</sup> ma-a-šu	3			CUSAS 277, 4
	<sup>m</sup> ma-a-šu <sup>9</sup>	3			CUSAS 9/304, 4	
	<sup>m</sup> ma-a-šu	3			CUSAS 9/306, 4	

		(transliteration unknown)	<sup>3</sup>			Belgian Collection 255 <sup>10</sup>
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<sup>1</sup>Note the occasional explicit mimation with *ma-a-šum*.

<sup>2</sup>CUSAS 9/378, 16. Reading AŠGAB following Dalley; sign supported by the following individual also being labeled AŠGAB, with a better-rendered but substantially similar sign.

<sup>3</sup>CUSAS 9/177–306 and Belgian Collection 255. All these attestations should be considered brewers (LU<sub>2</sub>.ŠEM) and likely the same individual.

<sup>4</sup>CUSAS 9/209, 214, 218, 219, and 244. PNs followed by “of Kār-Šamaš” (ša KAR-<sup>d</sup>UTU/<sup>d</sup>UTU<sup>ki</sup>).

<sup>5</sup>CUSAS 9/218, 2. Final ŠU written oddly; possibly corrected sign from AD or similar. Compare with properly written ŠU in line 4.

<sup>6</sup>CUSAS 9/223, 2. Dalley: “this text specifies that the three named brewers belong to the cloister” (text reads ša E<sub>2</sub>.GI<sub>6</sub>.PAR<sub>3</sub>).

<sup>7</sup>CUSAS 9/265, 4. Reconstruction (following Dalley) seems secure based on context of text.

<sup>8</sup>CUSAS 9/269, 5. Tablet very worn; final ŠUM based on handcopy. From photo, sign may be ŠU with stray wedges, damage. MA-A is clear.

<sup>9</sup>CUSAS 9/304, 4. ŠU nearly illegible due to sealing.

<sup>10</sup>Summary of Belgian Collection appears in CUSAS 9 between texts 201 and 202.

**Maya’utum** hypocoristic from an unclear word {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		ma-a-a-u <sub>2</sub> -tum <sup>1</sup>			Connected with <b>Ahāt-Kūbi</b> (a-ha-at-ku-bi)	CUSAS 9/410, 24
		ma-a-a-u <sub>2</sub> -<tum?> <sup>2</sup>			Connected with <b>Ahuni</b> (a-hu-ni)	CUSAS 9/443, 34
		ma-a-a-u <sub>2</sub> -tum <sup>1</sup>			Connected with <b>Ummī-rabât</b>	CUSAS 9/410, 36
		ma-a-a-u <sub>2</sub> -tum <sup>1</sup>			Of <b>Nūr-Amurru</b> (ša <sub>2</sub> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU)	CUSAS 9/410, 42
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/369, 13
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/371, 14
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/375, 19
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/398, 5
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/407, 29



		ma!-a-a-u <sub>2</sub> -tum <sup>3</sup>				CUSAS 9/413, 20
		ma-a-a-u <sub>2</sub> -tum				CUSAS 9/448, 7
		(transliteration unknown)				Belgian Collection 363 <sup>4</sup>

<sup>1</sup>CUSAS 9/410, 24, 36, 42. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations are based solely on handcopy.

<sup>2</sup>CUSAS 9/443, 34. Emendation of <tum> following Dalley.

<sup>3</sup>CUSAS 9/413, 20. MA! closer to AB.

<sup>4</sup>Summary of Belgian Collection 363 appears in CUSAS 9 between texts 85 and 86.

**Melilimzir** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		me-li-li-im-zi-ir			<sup>2</sup>	CUSAS 9/448, 16

<sup>1</sup>Meaning unclear; Hölscher 1996, 140–141 has several PNs of the form *Meli*-DN “Diener des DN,” taking *meli*- as an element meaning “servant.” Thus, possibly this PN is a Kassite name meaning *Meli-Limzir* “Servant of Limzir,” though that still leaves who or what *limzir* might mean unresolved (phonetic confusion with *nimgir*?). See the note and Dalley’s comment to **Melmeliniazir**. Note Zadok suggests that this name should be understood as a corruption of the Kassite name *Meli-Meni(m)zir* “Servant of Meni(m)zir” (2014, 227).

<sup>2</sup>CUSAS 9/448, 16. Dalley translates this lines as “Melilimzir the leather-worker”; however, the IR/AŠGAB sign only appears once in photo (and copy!), so it is doing double-duty in her translation. Possibly from a misunderstanding of her transliteration *me-li-li-im-zi-ir* / AŠGAB.

**Meli-maššusiel** meaning unclear {*meli* “servant”[Kassite], unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		me-li-ma-aš-šu-si-el			Brother of <b>Mir̄itum-galdu</b> (mi-ri-tum?-GAL.DU)	CUSAS 9/387, 4

**Meli-Sah** “Servant of Sah” {*meli* “servant”[Kassite], *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		me-li-sa-ah			<sup>1</sup>	CUSAS 9/377, 17
		me- <sup>l</sup> li <sup>1</sup> -sa-ah				CUSAS 9/393, 13

<sup>1</sup>CUSAS 9/393. Name preceded by PAP, which Dalley translates as “all,” instead of the usual “brother.”

**Melmeliniazzir** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		me-el-me-li-ni-az-zi-ir <sup>1</sup>				CUSAS 9/407, 25

<sup>1</sup>CUSAS 9/407, 25. Dalley: “Cf. *me-li-li-im-zi-ir* AŠGAB in [CUSAS 9/]448:16. If there is an alternation between *g* and *z* at this period, as suggested from the apparent variation *ša-bu-ra-gi/zi-im-da-an*, the second element in this name may be *nimgir*. There is thus a possibility of understanding a single name (and person) from Memeliniazzir, Melilimzir, Meninimgir and Meliningir. For the element *nimgir* see note to 368A:11.” Note Zadok suggests that all these names should be understood as corruptions of the Kassite name *Meli-Meni(m)zir* “Servant of Meni(m)zir” (2014, 227).

**Meni-nimgir** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		me-ni-nim-gir <sup>1</sup>				CUSAS 9/413, 10

<sup>1</sup>CUSAS 9/413, 10. Dalley normalizes “Meni-...” without comment. Perhaps take *meni* to be a variant of Kassite *meli* “servant”? Note Zadok suggests that all this name should be understood as a corruption of the Kassite name *Meli-Meni(m)zir* “Servant of Meni(m)zir” (2014, 227).

**Mili-ningir** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		mi-li-ni-in-gi-ir <sup>1</sup>				CUSAS 9/368A, 11 <sup>2</sup>
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<sup>1</sup>CUSAS 9/368A, 11. GI-IR difficult to see in photo; following copy and Dalley. Dalley: “The PN element *ni-in-gi-ir* could be understood as a phonetic writing for <sup>d</sup>NIMGIR, “Lightning,” the vizier of the storm-god according to An = *Anum* III 253 (Litke 1998). See also PN *me-ni-nim-gir* in [CUSAS 9/]413:10.” Perhaps take *mili* to be a variant of Kassite *meli* “servant”? Note Zadok suggests that these names should be understood as corruptions of the Kassite name *Meli-Meni(m)zir* “Servant of Meni(m)zir” (2014, 227).

<sup>2</sup>CUSAS 9/368A, 11. Obverse and reverse inverted in CDLI photo.

**Milkī-Ea-šarru?** “My counsel is Ea-the-king” {*milku* “advice,” *Ea* DN, *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ana-Sîn-uššur</b> (DUMU a-na- <sup>d</sup> 30-uš-šu-ur)	<sup>m</sup> mil-ki- <sup>d</sup> e <sub>2</sub> -a-LUGAL? <sup>1</sup>				CUSAS 9/48, 12

<sup>1</sup>CUSAS 9/48, 12. The LUGAL sign is far from secure, both in the envelope and the visible part of the tablet.

**Mīna-ēpuš-ilī** “What have I done to my god?”<sup>1</sup> {*mīnu* “what,” *epēšu* “to do,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		mi-na-a-e-pu-uš-i <sub>3</sub> -li <sub>2</sub>			<sup>2</sup>	CUSAS 9/447, 21

<sup>1</sup>Following Hölscher 1996, 142 and Stamm 1939, 164 “Was habe ich Gott getan?”

<sup>2</sup>CUSAS 9/447, 21. Dalley has **Mīna-ēpuš-ilī** as the transporter of **Sîn-napšera**.

**Mini-rahalku** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations	Son of ... (DUMU ṛx x ṛ')	mi-ni-ra-ha-al-ku				CUSAS 9/447, 29

<sup>1</sup>Perhaps **Mini-rahalku** has *mini* as a variant of Kassite *meli* “servant”?

**Mirītum-galdu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		mi-ri-tum?-GAL.DU <sup>1</sup>			Brother of <b>Meli-maššusiel</b> (me-li-ma-aš-šu-si-el ŠEŠ.A.NI)	CUSAS 9/387, 3

<sup>1</sup>CUSAS 9/387, 3. TUM is written a bit defectively, looks similar to IN. Dalley: “*mirītum* perhaps means ‘the lyre of Mari’. Cf. the use of sammû ‘lyre’ in the NAss name GIŠ.ZAG.MI<sub>2</sub>-ra-ma (Baker 2002: 1083 s.v. [sic]) and Radner 1998 s.v. Aia-sammû [both references to *PNAE*].” See also CAD M/2 s.v. *mirītu* A “pasture, pasture-land” and B “(a musical instrument).”

**Mūrāntum** “Puppy(f.)”<sup>1</sup> {*mīrānu* “puppy”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫmu-ra-an-tum				CUSAS 9/377, 15

<sup>1</sup>FPN.

**Mūrānu** “Puppy” {*mīrānu* “puppy”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ea-tukultī</b> (DUMU e <sub>2</sub> -a-tu-kul-ti)	mu-ra-a-nu				CUSAS 9/428, 24
2.	Son of <b>Ubārum</b> (DUMU u-bar-rum)	mu-ra-a-nu				CUSAS 9/426, 8

**Nābutum** “Runaway” {*nābutu* “runaway”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		na-bu-tum	Clothier (LU <sub>2</sub> .TUG <sub>2</sub> )			CUSAS 9/371, 11
		na-bu-tum			<sup>1</sup>	CUSAS 9/150, 3
		na-bu-tum				CUSAS 9/432, 10

<sup>1</sup>CUSAS 9/150, 3. Dalley: “the names may all be female.”

**Nāhirānu** “Snorter”<sup>1</sup> {*nāhirānu* “snorting(?)”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		na-hi-ra-a-nu				CUSAS 9/371, 21

<sup>1</sup>See CAD N/1 s.v. *nāhirānu* “snorting(?)”; Hölscher 1996, 145–146 “Schnauber”; Stamm 1939, 266 “Mit Nüstern” (from *nāhīru* “nostril”; *nāhāru* B “to snore”).

**Namra-šarūrī** “My radiance shines for me”<sup>1</sup> {*namāru* “to shine,” *šarūru* “radiance”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nam-ra-ša-ru-ri			<sup>2</sup>	CUSAS 9/7, 24

<sup>1</sup>Following Stamm 1939, 184 “Mir leuchtet der Glanz (eines Gestirns).” Attested with a 1cs dative on the stative *namāru* (*nam-ra-am*). More unusual is the *i*-vowel on *šarūrī* (see Stamm and also CAD Š/2 s.v. “*šarūru*”), which is presumably a 1cs possessive suffix.

<sup>2</sup>CUSAS 9/7, 24. Father of an individual who sent two men “who came to steal” (*ša a-na ša-ra-a-qi<sub>2</sub> il-li-ku-u<sub>2</sub>-ni*).

**Nanagahu** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		na-na-ga-hu			Connected with <b>Ahī-illikam</b> (a-hi-il-li-kam)	CUSAS 9/423, 16
		na-na-ga-hu				CUSAS 9/423, 3

<sup>1</sup>Perhaps a two-element name with first element as the DN Nanay? Second element from *gahhu/guhhu* “coughing”?

**Nanay-ēriš** “Nanay is the desirer” {*Nanay* DN, *erēšu* “to desire”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Qīšti-Marduk</b> (DUMU q <sub>12</sub> -iš-ti- <sup>d</sup> AMAR.UTU)	<sup>d</sup> na-na!-a-APIN				CUSAS 9/415, 10

**Nanay-ibni** “Nanay made” {*Nanay* DN, *banû* “to make”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> na-na <sup>7</sup> -a-ib-ni				CUSAS 9/381, 30

**Nanna-mansum** “Nanna gave me”<sup>1</sup> {*Nanna* DN, *sum* “to give”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ŠEŠ.KI-ma.an.sum		yes		CUSAS 9/16, 8
		<sup>d</sup> ŠEŠ.KI-ma.an.sum		yes		CUSAS 9/21, 6
		<sup>d</sup> ŠEŠ.KI-ma.an.sum		yes		CUSAS 9/22, 9
		<sup>d</sup> ŠEŠ.KI-ma.an.sum <sup>2</sup>		yes		CUSAS 9/309, 7

	(transliteration unknown)		yes		Belgian Collection 310 <sup>3</sup>
	<sup>d</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/61, 7 <sup>4</sup>
	<sup>d</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/77, 2
	<sup>d</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/110, 6
	<sup>md</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/153, 3
	<sup>md</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/154, 5
	<sup>md</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/155, 6
	<sup>d</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/407, 34
	<sup>d</sup> ŠEŠ.KI-ma.an.sum				CUSAS 9/413, 52

<sup>1</sup>Note that this PN is the Sumerian equivalent of the the equally prevalent PN *Sîn-iddinam*, and it can't be entirely ruled out that this is not just a learned logographic writing of this name.

<sup>2</sup>CUSAS 9/309, 7. Dally transliterates <sup>d</sup>ŠEŠ.KI-GAL.ZAB and normalizes Nanna?-gal-zab?. Collation with photo supports the reading <sup>d</sup>ŠEŠ.KI-ma.an.sum = **Nanna-mansum**, which better fits Sumerian onomastics and is attested elsewhere in these texts.

<sup>3</sup>Summary of Belgian Collection 310 appears in CUSAS 9 between texts 22 and 23.

<sup>4</sup>CUSAS 9/61, 7. Under Dalley's catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley's MS 2200-60 corresponds to MS 2200/026 and Dalley's MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

**Narbu** "Moist"<sup>1</sup> {*narbu* "moist"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Nūriya'utum</b> (DUMU nu-ri-ia-u <sub>2</sub> -t[um])	<sup>m</sup> na-ar?-bu <sup>2</sup>				CUSAS 9/47, 8
Other attestations		na-ar-bu			Father of <b>Ahī-illikam</b> (a-hi-il-li-kam)	CUSAS 9/384, 7

		na-ar-bu <sup>2</sup>			Father of <b>Ea-iddinam</b> ( <sup>md</sup> e <sub>2</sub> -a-i-din-nam)	CUSAS 9/326, 6
		na-ar-bu			Father of <b>Ea-iddinam</b> ( <sup>md</sup> e <sub>2</sub> -a-i-din-nam)	CUSAS 9/365, 8
		(transliteration unknown)			Father of <b>Ea-iddinam</b>	Belgian Collection 263 <sup>4</sup>
		<sup>m</sup> na-ar-bu			Unclear (ša NAR UN HI)	CUSAS 9/121, 3
		na-ar-bu				CUSAS 9/400, 8' <sup>5</sup>

<sup>1</sup>CAD N/1 prefers to see this name as coming from *narbu* “moist” rather than *narbû* “greatness, great power.” No attestations in the CUSAS 9 texts or in CAD have a plene *u*-vowel.

<sup>2</sup>CUSAS 9/47, 8. NA and BU fairly secure. AR is questionable, closer to MAH.

<sup>3</sup>CUSAS 9/326, 6. AR difficult to read in photo, but present in handcopy.

<sup>4</sup>Summary of Belgian Collection 263 appears in CUSAS 9 between texts 53 and 54.

<sup>5</sup>CUSAS 9/400, 8'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley's numbering.

**Naššatum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		na-aš-ša-t[um] <sup>2</sup>				CUSAS 9/150, 4

<sup>1</sup>Possibly from *našāšu* “to sniff,” but only attested in SB.

<sup>2</sup>CUSAS 9/150, 4. Dalley: “the names may all be female.”

**Nergal-abī**: “Nergal is my father” {*Nergal* DN, *abu* “father”}



Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ahuni</b> (DUMU a-hu-ni)	<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi <sup>1</sup>				CUSAS 9/415, 27
2.	Son of <i>lī-...</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -[ ])	<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi				CUSAS 9/449, 47
Other attestations		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi <sup>2</sup>	Cook (MU)			CUSAS 9/413, 62
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi	Gardener? (N[U.GIŠ.KIR]I <sub>6</sub> ?) <sup>3</sup>			CUSAS 9/374, 20'
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi				CUSAS 9/371, 46
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi				CUSAS 9/375, 27
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-bi				CUSAS 9/375, 11'
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-a-b[i]				CUSAS 9/401, 2'

<sup>1</sup>CUSAS 9/415, 27. Dalley transliterates a GIR<sub>2</sub> instead of NE<sub>3</sub> (GIR<sub>3</sub>), likely an error.

<sup>2</sup>CUSAS 9/413, 62. Dalley transliterates GIR<sub>3</sub> instead of NE<sub>3</sub> here.

<sup>3</sup>CUSAS 9/374, 20'. NU clear in photo; end of KIRI<sub>6</sub> possible, but only half of two wedges preserved in photo.

**Nergal-ibbi** "Nergal called" {Nergal DN, nabû "to call"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-i?-bi <sup>1</sup>			Connected to <b>Huzālum</b> (hu-za-lum)	CUSAS 9/377, 38
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-i-bi				CUSAS 9/369, 26
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-i-bi				CUSAS 9/375, 20
		<sup>d</sup> NE <sub>3</sub> .UNUG.GAL-i-bi				CUSAS 9/376, 21'

<sup>1</sup>CUSAS 9/377, 38. Much of this name is difficult to see in photo due to lighting and angle; mostly following handcopy. I seems more likely than IN.

**Ninurta-qarrād** “Ninurta is the hero” {*Ninurta* DN, *qarrādu* “hero”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> NIN.URTA-qar-ra-ad <sup>1</sup>				CUSAS 9/8, 9

<sup>1</sup>CUSAS 9/8, 9. The CDLI photo is difficult to make out, but seems to fit the handcopy.

**Nippurītum** “The Nippurian”<sup>1</sup> {*Nippur* GN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> ni-ip-pu-ri-tum				CUSAS 9/372, 6

<sup>1</sup>FPN.

**Nišiku?** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ni-ši?-ku? <sup>1</sup>	Leatherworker (AŠGAB)			CUSAS 9/443, 16

<sup>1</sup>CUSAS 9/443, 16. Reading tentatively following Dalley. NI.ŠI.KU looks almost as a ligature, possibly some other sign (NI U<sub>3</sub>?). Also not guaranteed that this is a PN, as it follows KI.2, KI.3 (“second time,” “third time”) of different types of grain for **Arad-bēl-akussi**; this line begins with KI.4.

**Nubbu** “He wails”<sup>1</sup> {*nabû* B “to wail, lament”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		nu-ub-bu-u <sub>2</sub>			<sup>2</sup>	CUSAS 9/371, 45
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<sup>1</sup>Taking as a 3cs D stative from *nabû* B “to wail, lament,” as *nabû* A and C are not attested in the D-stem.

<sup>2</sup>CUSAS 9/371, 45. Full entry is 1-BAN<sub>2</sub> DUMU *nu-ub-bu-u<sub>2</sub>*, thus **Nubbu** is probably not related to **Ibni-Šamaš** in the preceding line. Or is the full name *Mār-nubbu*?

**Nūr-Amurru** “Light of Amurru” {*nūru* “light,” Amurru DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Apil-Amurru</b> (DUMU a-pil- <sup>d</sup> MAR.TU)	<sup>m</sup> nu-u[r] <sub>2</sub> - <sup>d</sup> MAR.TU <sup>1</sup>				CUSAS 9/32, 8
	Son of <b>Apil-Amurru</b> (DUMU a-pil <sub>2</sub> - <sup>d</sup> MAR.TU)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/35, 4
	Son of <b>Apil-Amurru</b> (DUMU a-pil <sub>2</sub> - <sup>d</sup> MAR.TU)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/37, 9
	Son of <b>Apil-Amurru</b> (DUMU a-pil- <sup>d</sup> MAR.TU)	nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU <sup>2</sup>				CUSAS 9/431A, 8
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU <sup>2</sup>				CUSAS 9/431A, 9
		nu-ur <sub>2</sub> - <sup>r<sup>d</sup></sup> MAR.TU <sup>2</sup>				CUSAS 9/431A, 10
		nu-u[r <sub>2</sub> - <sup>d</sup> ]MAR.TU <sup>2</sup>				CUSAS 9/431A, 11
	Son of <b>Apil-Amurru</b>	(transliteration unknown)				Belgian Collection 310 <sup>3</sup>
Other attestations		nu-ur <sub>2</sub> - <sup>d</sup> AMAR.UTU	Shepherd (SIPA)			CUSAS 9/371, 48
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU	Shepherd (SIPA)			CUSAS 9/377, 3
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.T[U]	Shepherd? (‘SIPA?’)			CUSAS 9/399, 1 <sup>4</sup>

		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU	Shepherd (SIPA)			CUSAS 9/413, 29
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU	Shepherd (SIPA)			CUSAS 9/448, 34
		nu-ur <sub>2</sub> - <sup>d</sup> MAR!?.TU? <sup>5</sup>			Connected with <b>Kuriri</b> (ku-ri-ri)	CUSAS 9/415, 32
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU <sup>6</sup>			Connected with <b>Maya'utum</b> (ma-a-a-u <sub>2</sub> -tum)	CUSAS 9/410, 42
		<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU <sup>7</sup>				CUSAS 9/24, 4
		<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> M[AR].TU				CUSAS 9/29A, 6 <sup>8</sup>
		<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/58, 4
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 374, 10
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/375, 26'
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/407, 32
		<sup>r</sup> nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU <sup>9</sup>				CUSAS 9/413A, 5
		nu-ur <sub>2</sub> - <sup>d</sup> MAR.TU				CUSAS 9/445, 3

<sup>1</sup>CUSAS 9/32, 8. Dalley omits the <sup>m</sup>, but it is clear in the photo.

<sup>2</sup>CUSAS 9/431A, 8-11. Same individual. Lines 9–11 prefaced with “KI.2” through “KI.4” (“second time” through “fourth time”). Obverse and reverse inverted in CDLI photo.

<sup>3</sup>Summary of Belgian Collection 310 appears in CUSAS 9 between texts 22 and 23.

<sup>4</sup>CUSAS 9/399, 1. Mostly relying on copy; line is washed out in photo.

<sup>5</sup>CUSAS 9/415, 32. MAR!?.TU? following Dalley and handcopy; unclear in photo (on tablet edge). TU passable in copy, MAR!? is more difficult (ŠU?).

<sup>6</sup>CUSAS 9/410, 42. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>7</sup>CUSAS 9/24, 4. The <sup>m</sup> and NU are difficult to see in the photo.

<sup>8</sup>CUSAS 9/29A, 6. On the CDLI photo, the obverse and reverse are inverted.

<sup>9</sup>CUSAS 9/413A, 5. Tablet very worn.

**Nūrātum** “Lights”<sup>1</sup> {*nūru* “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		nu-ra-a-tum			Father of <i>IĪ-erība</i> (i <sub>3</sub> -li <sub>2</sub> -eri-ba) Father of <i>Ubārum</i> (u-bar-rum)	CUSAS 9/117, 2
		nu-ra-a-tum <sup>2</sup>			Of <i>Erību</i> son of <i>Bēlīma-īlu</i> (ša <sub>2</sub> e-ri-bu DUMU be-li <sub>2</sub> -ma-DINGIR)	CUSAS 9/410, 50
		nu-ra-tum			Partner (TA[B.A.NI]) <sup>3</sup>	CUSAS 9/381, 6'

<sup>1</sup>Hölscher 1996, 160 prefers to see this name as a hypocoristic from *nūrum* “light.”

<sup>2</sup>CUSAS 9/410, 50. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>3</sup>CUSAS 9/381, 6'. Presumably partner of *Sin-iqīša* the jeweler (line 5').

***Nūr-Bau*** “Light of Bau” {*nūru* “light,” *Bau* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nu-ur <sub>2</sub> - <sup>d</sup> ba-u <sub>2</sub> <sup>1</sup>				CUSAS 9/3, 3

<sup>1</sup>CUSAS 9/3, 3. From the CDLI photo, DINGIR looks more like NI; also not a great U<sub>2</sub>.

***Nūr-Ea-šarrum*** “Light of Ea-the-king” {*nūru* “light,” *Ea* DN, *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nu-ur <sub>2</sub> -e <sub>2</sub> -a-LUGAL				CUSAS 9/385, 10
		nu-ur <sub>2</sub> -e <sub>2</sub> -a-šar-rum				CUSAS 9/437, 13 <sup>1</sup>

<sup>1</sup>CUSAS 9/437, 13. Line 9 is omitted in the edition’s translation, so line numbering is off for the rest of the text for translation. Transliteration includes the line and line numbering remains correct for transliteration.

**Nūr-Igišta** “Light of Igišta” {*nūru* “light,” *Igišta* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ahī-ay-amši</b> ([DU]MU a-hi-a-a-am-šī <sup>1</sup> )	[ <sup>m</sup> ]nu-ur <sub>2</sub> - <sup>dr</sup> IGI.DU <sup>1</sup>				CUSAS 9/26, 16
	Son of <b>Ahī-ay-amši</b> (DUMU a-hi-a-a-am-ši)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU <sup>1</sup>				CUSAS 9/39, 18
2. <sup>2</sup>	Son of <b>Akkanni</b> (DUMU ak-ka-ni)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/337, 10 <sup>3</sup>
	Son of <b>Akkannu</b> (DUMU ak-ka-nu)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/345, 6
3. <sup>4</sup>	Son of ... <i>bu</i> ? (DUMU x-[ ]-bu?)	nu- <sup>r</sup> ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/441, 11
		nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/441, 12
Other attestations		nu-ur <sub>2</sub> - <sup>d</sup> IGI.D[U]				CUSAS 9/371, 41
		nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/375, 15 <sup>1</sup>
		nu-ur <sub>2</sub> - <sup>d</sup> IGI.DU				CUSAS 9/376, 11

<sup>1</sup>CUSAS 9/39, 18. Dalley normalizes this name as *Nūr-Nergal* here without comment, despite it having the same spelling and patronymic as **Nūr-Igišta** (as she normalizes everywhere else). For the sake of consistency, **Nūr-Igišta** is preferred here.

<sup>2</sup>Although the patronymic is not exactly the same for both names (genitive versus nominative case), the similarity of the names of both generations is enough to consider these attestations likely the same individual.

<sup>3</sup>CUSAS 9/337, 10. Obverse and reverse inverted in CDLI photo.

<sup>4</sup>CUSAS 9/441, 11-12. Same individual, the second time prefaced by “KI.2” (“second time”).

**Nūr-ilišu** “Light of his god” {*nūru* “light,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Habbil-ilu</b> (DUMU ha-ab-bil-DINGIR)	<sup>m</sup> nu-ur <sub>2</sub> -[i <sub>3</sub> ?]- <sup>r</sup> li <sub>2</sub> -š <sup>u</sup> <sup>1</sup>				CUSAS 9/355, 7
2.	Son of <b>Masku</b> (DUMU ma-as-ku)	<sup>m</sup> nu-ur <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub> -š <sup>u</sup>				CUSAS 9/322, 5
Other attestations		nu-ur <sub>2</sub> -DINGIR-š <sup>u</sup> ? <sup>2</sup>			Father of <b>Riš-ilūssu</b> (ri-iš-i-lu-su <sub>2</sub> )	CUSAS 9/415, 7

<sup>1</sup>CUSAS 9/355, 7. Envelope. Following Dalley, who also notes “signs flattened by sealing.”

<sup>2</sup>CUSAS 9/415, 7. Dalley transliterates nu-ur<sub>2</sub>-<sup>d</sup>[x]. ŠU is difficult; sign on the edge of the tablet and possibly distorted, plus slight overlap with signs from the reverse.

**Nūr-Ištar** “Light of Ištar” {*nūru* “light,” *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Šamaš-rēmāni</b> (DUMU <sup>d</sup> UTU-re-ma-an-ni)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> rīš <sub>8</sub> -tar <sub>2</sub> <sup>1</sup>				CUSAS 9/53, 6
Other attestations		nu-ur <sub>2</sub> -iš <sub>8</sub> -tar <sub>2</sub>	Barber (ŠU.I)			CUSAS 9/423, 15
		nu-ur <sub>2</sub> - <sup>d</sup> INANA <sup>1</sup>		yes	Of Šamaš (ša <sub>2</sub> <sup>d</sup> UTU) <sup>2</sup>	CUSAS 9/447, 23

<sup>1</sup>CUSAS 9/447, 23. Only other example of <sup>d</sup>INANA in a PN instead of *iš<sub>8</sub>-tar<sub>2</sub>* is line 12 of this text.

<sup>2</sup>CUSAS 9/447, 23. Dalley: “ša<sub>2</sub> <sup>d</sup>UTU: cf. [CUSAS 9/449:28.” Dalley erroneously has this as note to line 22.

**Nūr-Ištar-kakkabum** “Light of Ištar-the-star”<sup>1</sup> {*nūru* “light,” *Ištar* DN, *kakkabu* “star”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Arad-Kūbi</b> (DUMU IR <sub>3</sub> -ku-bi)	<sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub> -MUL				CUSAS 9/314, 8

Other attestations		nu-ur <sub>2</sub> -iš <sub>8</sub> -tar <sub>2</sub> -MUL				CUSAS 9/407, 33
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<sup>1</sup>Dalley prefers *Nūr-Ištar-kakkabī* “Light of Ištar-my-star” or “Light of Ištar of the stars.”

**Nūriya’uti** hypocoristic from *nūrum* “light” {*nūru* “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nu-ri-ia-u <sub>2</sub> -ti			Father of <b>Abī-ay-amši</b> (a-bi-a-a-am-ši)	CUSAS 9/428, 28

**Nūriya’utum** hypocoristic from *nūrum* “light” {*nūru* “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nu-ri-ia-u <sub>2</sub> -t[um]			Father of <b>Narbu?</b> ( <sup>m</sup> na-ar?-bu)	CUSAS 9/47, 9

**Nūr-Kūbi** “Light of Kūbi” {*nūru* “light,” *Kūbu* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		nu-ur <sub>2</sub> -ku-bi			Father of <b>Ali-dīn-ili</b> ( <sup>m</sup> a-li <sub>2</sub> -di-in-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/45, 9

**Nūr-Šamaš** “Light of Šamaš” {*nūru* “light,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number



1.	Son of <b>Qīšti-Amurru</b> (DUMU qi <sub>2</sub> -iš-ti- <sup>d</sup> MAR.TU)	nu-ur <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/441, 20'
Other attestations		nu-ur <sub>2</sub> - <sup>d</sup> UTU			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 26
		nu-ur <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/428, 29

<sup>1</sup>CUSAS 9/381, 26. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Pakūli** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		pa-ku-u <sub>2</sub> -li <sup>1</sup>				CUSAS 9/393, 9

<sup>1</sup>CUSAS 9/393, 9. Or *pa-<sup>r</sup>lu<sup>1</sup>-u<sub>2</sub>-li*, as noted by Dalley.

**Pan-dūri** "Front of the wall" {*panu* A "front," *dūru* "wall"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		pa-an-du-ri <sup>1</sup>				CUSAS 9/393, 5

<sup>1</sup>CUSAS 9/393, 5. Dalley: "*gubbātum* may not be a PN. Cf. [CUSAS 9/]401:1 with note. If so, *pān dūri* in line 5 may refer to a wall face, and *būru* in line 7 to a cistern."

**Pirhi-Amurru** "Offspring of Amurru" {*pir'u* "offspring," *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Erību</b> (DUMU e-ri-bu)	<sup>m</sup> pir <sub>2</sub> -hi- <sup>d</sup> MAR!.TU				CUSAS 9/352, 6

	Son of <i>Erī[bu?]</i> (DUMU e- <sup>r</sup> ri <sup>-</sup> - [bu?])	pir <sub>2</sub> -hi- <sup>d</sup> MAR.TU				CUSAS 9/449, 46
Other attestations		pir <sub>2</sub> -hi- <sup>d</sup> MAR.T[U]			Described as ŠEŠ.A.NI with no antecedent	CUSAS 9/15, 1
		pir <sub>2</sub> -hi- <sup>d</sup> MAR.TU			Father of <b>Ubbudu</b> ( <sup>m</sup> ub-bu-du)	CUSAS 9/353, 5

**Pirhi-ilišu** “Offspring of his god” {*pir’u* “offspring,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		pir <sub>2</sub> -hi-i <sub>3</sub> -li <sub>2</sub> -š <sub>u</sub>			Brother of <b>Šēp-ištarān</b> (ŠEŠ GIR <sub>3</sub> - <sup>d</sup> KA.DI)	CUSAS 9/426, 5
		pir <sub>2</sub> -hi-i <sub>3</sub> -li <sub>2</sub> -š <sub>u</sub>			Father of <b>Šilli-Šamaš</b> (šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU)	CUSAS 9/426, 3

**Pirhi-Sîn** “Offspring of Sîn” {*pir’u* “offspring,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		pir <sub>2</sub> -hi- <sup>d</sup> 30	Barber (ŠU.I)			CUSAS 9/384, 11
		pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU		yes		CUSAS 9/20, 3
		pir <sub>2</sub> -hi-30		yes		CUSAS 9/74, 4
		pir-hi- <sup>d</sup> 30		yes		CUSAS 9/92, 9
		pir <sub>2</sub> -hi- <sup>d</sup> 30		yes		CUSAS 9/158, 5 <sup>1</sup>
		pir <sub>2</sub> -hi- <sup>d</sup> 30		yes		CUSAS 9/370, 3

		pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU			Connected with <b>Apil-Šamaš</b> (a-pil- <sup>d</sup> UTU)	CUSAS 9/415, 4
		pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU			Connected with <b>Hirimsassi</b> (hi-ri-mi-in-sa <sub>3</sub> -as-si)	CUSAS 9/415, 8
		pir <sub>2</sub> -hi- <sup>d</sup> 30			Father of <b>Hummušu</b> (hu-um-mu-šu)	CUSAS 9/431A, 28 <sup>2</sup>
		pir <sub>2</sub> -hi- <sup>d</sup> 30 <sup>3</sup>				CUSAS 9/12, 1
		pir <sub>2</sub> -hi- <sup>d</sup> 30				CUSAS 9/61, 5 <sup>4</sup>
		pir <sub>2</sub> -hi-30				CUSAS 9/148, 2
		pir <sub>2</sub> -hi- <sup>d</sup> 30				CUSAS 9/408, 2
		pir <sub>2</sub> -hi- <sup>d</sup> EN.ZU				CUSAS 9/413, 9
		pir <sub>2</sub> -hi-30		<sup>5</sup>		CUSAS 9/437, 10 <sup>6</sup>

<sup>1</sup>CUSAS 9/158, 5. Obverse and reverse inverted in photo.

<sup>2</sup>CUSAS 9/431A, 28. Obverse and reverse inverted in CDLI photo.

<sup>3</sup>CUSAS 9/12, 1. Dalley: “Pirhi-Sin is the transporter in [CUSAS 9/]20. The name could alternatively be read Uskar-Sin.”

<sup>4</sup>CUSAS 9/61, 5. Under Dalley’s catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley’s MS 2200-60 corresponds to MS 2200/026 and Dalley’s MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

<sup>5</sup>CUSAS 9/437, 10. Dalley suggests restoring a [GIR<sub>3</sub>] before the PN.

<sup>6</sup>CUSAS 9/437, 10. Line 9 is omitted in the edition’s translation, so line numbering is off for the rest of the text for translation. Transliteration includes this line and line numbering remains correct for transliteration.

**Pirhum** “Offspring” {pir’u “offspring”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Qatnu</b> (DUMU qa <sub>2</sub> -at-nu)	<sup>m</sup> pir <sub>2</sub> -hu-um				CUSAS 9/323, 6

Other attestations		pir <sub>2</sub> -hu-um			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 11
		pir <sub>2</sub> -hu-um				CUSAS 9/402, 1

<sup>1</sup>CUSAS 9/381, 11. Presumably partner of Šēp-**Adad** the leatherworker (line 7).

**Pīt-lahāšu** “His jaws are open”? {pētu “to be open,” lahû A “jaws”?}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		pi-it-la-ha-a-šu <sup>1</sup>			Father of <b>Iddin-Amurru</b> (i-din- <sup>d</sup> MAR.TU)	CUSAS 9/89, 3

<sup>1</sup>CUSAS 9/389, 3. Dalley: “the name *pīt-lahāšu* appears to mean ‘his jaws are open – slack-jaw’. Possibly not attested elsewhere.”

**Puzur-Ištar** “Shelter of Ištar” {puzru “hidden place; shelter,” Ištar DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		puzur <sub>5</sub> -iš <sub>8</sub> -tar <sub>2</sub> <sup>1</sup>			Elamite (LU <sub>2</sub> .ELAM <sup>ki</sup> )	CUSAS 9/428, 4

<sup>1</sup>CUSAS 9/428, 4. There seems to be an erasure between PUZUR<sub>5</sub> and IŠ<sub>8</sub>.

**Qarrādu-šēmi** “Qarrādu is the one who hears” {Qarrādu DN, šemû “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> qar-ra-du-še-mi			Father of <b>Ahī-illikam</b> ( <sup>m</sup> a-hi-il-li-kam)	CUSAS 9/312, 6
		<sup>d</sup> qar-ra-du-še-mi <sup>1</sup>			Father of <b>Amurru-muštāl</b>	CUSAS 9/331, 7

					( <sup>m</sup> dMAR.TU-muš <sub>2</sub> -tal <sub>2</sub> )	
		<sup>d</sup> qar-ra-du-še-mi			Father of <b>Hanbu</b> ( <sup>m</sup> ha-an-bu)	CUSAS 9/338, 6
		<sup>d</sup> qar-ra-du-še-mi <sup>2</sup>			Father of ...- <i>abī</i> ( <sup>d</sup> r x-x <sup>1</sup> -a-bi)	CUSAS 9/428, 23
		<sup>d</sup> qar-ra-du-še-mi				CUSAS 9/376, 13

<sup>1</sup>CUSAS 9/331, 7. Tablet obverse badly worn. Transliteration following Dalley based on handcopy.

<sup>2</sup>CUSAS 9/428, 23. Dalley indicates a line break between DU and ŠE, which is not corroborated by the photo.

### **Qatnu** “Thin” {*qatnu* “thin”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of NI... (DUMU NI-[ ])	qa <sub>2</sub> -at-nu				CUSAS 9/420, 9
Other attestations		qa <sub>2</sub> -at-nu	Musician (NAR)			CUSAS 9/404, 4
		qa <sub>2</sub> -at-nu			Father of <b>Pirhum</b> ( <sup>m</sup> pir <sub>2</sub> -hu-um)	CUSAS 9/323, 7
		qa <sub>2</sub> -at-nu			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 25'
		<sup>m</sup> qa <sub>2</sub> -at-nu				CUSAS 9/342A, 9 <sup>2</sup>
		qa <sub>2</sub> -at-nu			<sup>3</sup>	CUSAS 9/392, 3
		[qa] <sub>2</sub> -at-nu				CUSAS 9/398, 11

<sup>1</sup>CUSAS 9/381, 25'. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17').

<sup>2</sup>CUSAS 9/342A, 9. Copy under MS 2200-342B in CUSAS 9.

<sup>3</sup>CUSAS 9/392, 3. Dalley: “Qatnu and Appaya’utu are the names of musicians found together in [CUSAS 9/]404.”

### **Qīš?-šarri** “Gift of the king” {*qīšu* “gift,” *šarru* “king”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		qi <sub>2</sub> - <sup>r</sup> iš? <sup>r</sup> -LUGAL <sup>1</sup>				CUSAS 9/403, 5
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<sup>1</sup>CUSAS 9/403, 5. Broken IŠ not recognizable on tablet, looks almost like incidental damage. Following Dalley and copy for IŠ.

**Qīšātum** “Gifts”<sup>1</sup> {qīšu “gift”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		qi <sub>2</sub> -ša-a-tum	Carpenter (NAGAR)			CUSAS 9/378, 7
		qi <sub>2</sub> -ša-a-tum <sup>2</sup>	Carpenter (NAGAR)			CUSAS 9/410, 20
		qi <sub>2</sub> -ša-a-t[um]				CUSAS 9/408, 10

<sup>1</sup>Hölscher 1996, 171 prefers to see this name as a hypocoristic.

<sup>2</sup>CUSAS 9/410, 20. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Qīš-Kūbi** “Gift of Kūbi”<sup>1</sup> {qīšu “gift,” Kūbi DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		qi <sub>2</sub> -iš-ku-bi				CUSAS 9/44, 2
		qi <sub>2</sub> -iš-ku-bi	<sup>1</sup>			CUSAS 9/442, 5

<sup>1</sup>Properly, “gift of Kūbi” should be *Qīšti-Kūbi* (see, for example, *Qīšti-Marduk*), while *qīšum* should be the adjectival form (see *CAD Q* s.v. *qīšum*); perhaps a better translation would be “Given of Kūbi.”

<sup>2</sup>CUSAS 9/442, 5. PN followed by several broken signs, none of which seem to be DUMU, so presumably a profession?

**Qīšti** “Gift”<sup>1</sup> {qīštu “gift”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> qi <sub>2</sub> -iš-ti				CUSAS 9/248, 4

<sup>1</sup>This PN may be a hypocoristic of *Qīšti*-DN names.

***Qīšti-Adad?*** “Gift of Adad” {*qīštu* “gift,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		qi <sub>2</sub> -iš-ti <sup>1</sup> - <sup>d</sup> ADAD! <sup>1</sup>				CUSAS 9/437, 5

<sup>1</sup>CUSAS 9/437, 5. DN is unclear; reading ADAD!<sup>1</sup> following Dalley. Sign is two horizontals crossed by three obliques. Possibly ligature of <sup>d</sup>e<sub>2</sub>-a? The PN *Qīšti-Ea* is far more well-attested in the CUSAS 9 texts than *Qīšti-Adad*, of which this is the only exemplar.

***Qīšti-Amurru*** “Gift of Amurru” {*qīštu* “gift,” *Amurru* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		qi <sub>2</sub> -iš-ti- <sup>d</sup> MAR.TU			Father of <i>Nūr-Šamaš</i> (nu-ur <sub>2</sub> - <sup>d</sup> UTU)	CUSAS 9/441, 20'
		qi <sub>2</sub> -iš-ti- <sup>d</sup> MAR. <sup>1</sup> TU <sup>1</sup>				CUSAS 9/400, 4' <sup>1</sup>

<sup>1</sup>CUSAS 9/400, 4'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley's numbering.

***Qīšti-Ea*** “Gift of Ea” {*qīštu* “gift,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Bēlīma-ilu</i> (DUMU be-li <sub>2</sub> -ma-DINGIR)	qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/413, 26

2.	Son of <i>Inbi-ilišu</i>	(transliteration unknown)				Belgian Collection 238 <sup>1</sup>
Other attestations		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -<a> <sup>2,3</sup>	ša rēši (LU <sub>2</sub> .SAG) <sup>4</sup>			CUSAS 9/410, 17
		qi <sub>2</sub> -iš-ti-e <sub>2</sub> -a <sup>2</sup>			Connected to <i>Ilīya’utum</i> (i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum)	CUSAS 9/410, 37
		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a			Father of <i>Ibašši-ilu</i> (i-ba-ši-DINGIR)	CUSAS 9/426, 6
		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/369, 21
		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/384, 20
		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -<a> <sup>5</sup>				CUSAS 9/407, 23
		qi <sub>2</sub> -iš-ti- <sup>d</sup> e <sub>2</sub> -a				CUSAS 9/413, 40

<sup>1</sup>Summary of Belgian Collection 238 appears in CUSAS 9 between texts 41 and 42.

<sup>2</sup>CUSAS 9/410, 17 and 37. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliterations are based solely on handcopy.

<sup>3</sup>CUSAS 9/410, 17. Dalley includes A in her transliteration, but I do not see it in the copy.

<sup>4</sup>CUSAS 9/410, 17. Dalley: “For LU<sub>2</sub>.SAG as a member of the royal family at this period, see note to [CUSAS 9/]374:7. In this text they are among the few who have a large *sannigû*.”

<sup>5</sup>CUSAS 407, 23. Dalley transliterates [a], but there doesn’t seem to be any sign of damage on this part of the tablet. There is a single vertical wedge on the reverse edge where A would be expected, but this could be a continuation of a ruling.

**Qīšti-ilī** “Gift of the gods” {qīštu “gift,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Bēl</i> (...) (DUMU be-el)	qi <sub>2</sub> -iš-ti-DINGIR.MEŠ				CUSAS 9/376, 21
Other attestations		<sup>r</sup> qi <sub>2</sub> -iš <sup>’</sup> -ti-DINGIR[(.MEŠ)] <sup>1</sup>			Father of <i>Bēliya</i> (“be-li <sub>2</sub> -ia”)	CUSAS 9/396, 8

<sup>1</sup>CUSAS 9/396, 8. Obverse damaged, reading heavily relying on Dalley and copy.

**Qīšti-Marduk** “Gift of Marduk” {qīštu “gift,” Marduk DN}



Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/229, 3
		(transliteration unknown)	Maltster			Belgian Collection 211 <sup>1</sup>
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU			Father of <b>Nanay-ēriš</b> ( <sup>d</sup> na-na!-a-APIN)	CUSAS 9/415, 10
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>		Father of <b>Šābī-E-Ulmaš</b> ( <sup>m</sup> ša-bi-E <sub>2</sub> .UL.MAŠ)	CUSAS 9/233, 4
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU			LU <sub>2</sub> ? .x <sup>3</sup>	CUSAS 9/415, 26
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU				CUSAS 9/85, 4
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/151, 7
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/153, 2
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/154, 3
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/156, 2 <sup>4</sup>
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/157, 2
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/159, 2
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/161, 7
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/162, 4
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/162A, 3
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 163, 3
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU <sup>5</sup>	<sup>2</sup>			CUSAS 9/165, 2
		<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AM[AR.UT]U	<sup>2</sup>			CUSAS 9/166, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	<sup>2</sup>			CUSAS 9/167, 4	

	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/168, 2
	<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UT[U]	2			CUSAS 9/169, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/173, 2 <sup>6</sup>
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/174, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/175, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/178, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/181, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/182, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS /183, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/184, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/185, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.[UTU]	2			CUSAS 9/186, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/188, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU <sup>7</sup>	2			CUSAS 9/188A, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2		8	CUSAS 9/190, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/198, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/204, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2		8	CUSAS 9/206, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU <sup>9</sup>	2		10	CUSAS 9/215, 2
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/222, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.[UTU]	2			CUSAS 9/228, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/238, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMA[R.UTU]	2			CUSAS 9/243, 3
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/246, 3
	<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/247, 4
	<sup>m</sup> qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/249, 4
	qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU	2			CUSAS 9/253, 4

		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU				CUSAS 9/387, 2
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU				CUSAS 9/413, 16
		qi <sub>2</sub> -iš-ti- <sup>d</sup> AMAR.UTU				CUSAS 9/417, 6
		(transliteration unknown)				Belgian Collection 244 <sup>11</sup>
		(transliteration unknown)				Belgian Collection 252 <sup>12</sup>
		(transliteration unknown)				Belgian Collection 259 <sup>13</sup>

<sup>1</sup>Summary of Belgian Collection 211 appears in CUSAS 9 between texts 223 and 224.

<sup>2</sup>CUSAS 9/151–253 and Belgian Collection 244, 252, and 256. All these attestations should be considered maltsters (LU<sub>2</sub>.BULUG<sub>3</sub>), and potentially as the same individual.

<sup>3</sup>CUSAS 9/415, 26. Dalley: “Since the LU<sub>2</sub> determinative precedes SAG but not professions in this text, one expects LU<sub>2</sub>.SAG. The traces do not favor the reading, but distortion at the end of the line might allow it.” Difficult to read purported LU<sub>2</sub>.x in photo (on edge of tablet); LU<sub>2</sub> is plausible, SAG is not, as the sign ends in two Winkelhaken.

<sup>4</sup>CUSAS 9/156, 2. Obverse and reverse inverted in CDLI photo.

<sup>5</sup>CUSAS 9/165, 2. Dalley notes: “The tablet disintegrated before baking, so copy could not be checked before finalizing.” CDLI photo (presumably taken before said disintegration) supports the copy.

<sup>6</sup>CUSAS 9/173, 2. CDLI photo inverts the obverse right edge and reverse right edge (clear especially from the tablet number, written in ink).

<sup>7</sup>CUSAS 9/188A, 4. Tablet rather worn, but names seem secure. Obverse and reverse inverted in CDLI photo.

<sup>8</sup>CUSAS 9/190, 4; 206, 3. Name list followed by “of Kār-Šamaš (ša KAR-<sup>d</sup>UTU).

<sup>9</sup>CUSAS 9/215, 2. Tablet badly worn, especially reverse.

<sup>10</sup>CUSAS 9/215, 2. Dalley reconstructs ša KAR-<sup>d</sup>UTU after PNs based on traces.

<sup>11</sup>Summary of Belgian Collection 244 appears in CUSAS 9 between texts 227 and 228.

<sup>12</sup>Summary of Belgian Collection 252 appears in CUSAS 9 between texts 150 and 151.

<sup>13</sup>Summary of Belgian Collection 259 appears in CUSAS 9 between texts 193 and 194.

### **Qīštum** “Gift” {qīštu “gift”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1.	Son of <i>lqi...</i> (DUMU i-qi <sub>2</sub> -[ ])	qi <sub>2</sub> -iš-tum				CUSAS 9/415, 23
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**Qullupu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Gimillum</b> (DUMU gi-mil-lum)	qu <sub>2</sub> -ul-lu-pu				CUSAS 9/449, 40

<sup>1</sup>Possibly from *qalāpu* “to peel.” Note *qullupu* “peeled” and “(a sweet cake)” only attested in CAD Q in the first millennium.

**Quttunu** “Very thin” {*quttunu* “very thin”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		qu <sub>2</sub> -ut-tu-nu			Father of ṛx <sup>1</sup> -ADAD (ṛx <sup>1</sup> -ADAD)	CUSAS 9/2, 5
		qu <sub>2</sub> -ut-tu-nu			Of <i>Sîn</i> (-...) (ša <sup>d</sup> 30)	CUSAS 9/376, 2
		qu <sub>2</sub> -ut-tu-nu			Tablet-house? (E <sub>2</sub> .DUB)	CUSAS 9/384, 24
		qu <sub>2</sub> -ut-tu-nu				CUSAS 9/375, 15
		qu <sub>2</sub> -ut-tu-nu				CUSAS 9/375, 16'
		qu <sub>2</sub> -ut-tu-nu				CUSAS 9/375, 33'
		qu <sub>2</sub> -ut-tu-nu				CUSAS 9/376, 8'
		qu <sub>2</sub> -ut-tu-nu				CUSAS 9/402, 7
	qu <sub>2</sub> -ut-tu-nu				<sup>1</sup>	CUSAS 9/442, 15

<sup>1</sup>CUSAS 9/442, 15. Room for signs in break after PN.

**Rabât** presumably an abbreviated name containing *rabû* “great”<sup>1</sup> {*rabû* “to be great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> GAL-at [{}] <sup>2</sup>				CUSAS 9/450, 8

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/450, 8. Dalley: "Names apparently abbreviated." Room for an additional sign in break, but given how the names are abbreviated on this tablet, **Rabât** might be all that was written.

**Rabi-ina-rāsi** meaning unclear<sup>1</sup> {*rabû* "to be great," *ina* "in," *rāsu* "(mng. uncertain)"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ra-bi-i-na-ra-a-si				CUSAS 9/428, 6

<sup>1</sup>Possibly "he is great in the *rasi*"; CAD R s.v. *rāsu* "(mng. uncertain)" attested at Mari and possibly an Amorite loanword. Also *rāsu* "to smash."

**Rabûssa** "Her greatness" {*rabûtu* "greatness"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ra-bu-us-sa				CUSAS 9/377, 36

**Rabût(i)-Adad** "Greatness of Adad" {*rabûtu* "greatness," *Adad* DN}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> ra-bu-ut- <sup>d</sup> ADAD				CUSAS 9/255, 7
		<sup>m</sup> ra-bu-ti- <sup>d</sup> ADAD				CUSAS 9/256, 5

<sup>1</sup>Note the slight difference between the transliterations (*ut/ti*); presumably the same PN, but possibly should be kept separately.

**Rēštī** “Firstborn”<sup>1</sup> {*rēštû* “first, firstborn”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> re-eš-ti				CUSAS 9/137, 2

<sup>1</sup>CAD R s.v. *rēštû* (*rēštīu*), however see Hölscher 1996, 177 who prefers “Umjubelt ist (GN/TN)’(?)” (s.v. *Rēštu* (?)).

**Rimāti** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ri-ma-a-ti			Father of <b>Išme-Adad</b> (iš-me- <sup>d</sup> Adad)	CUSAS 9/428, 25

<sup>1</sup>Meaning unclear; options include *rīmu* A “wild bull”, perhaps a plural “wild cows”? *rīmu* B “piece of jewelry”; *rīmūtu* “gift”; *rēmu* “to take pity.”

**Rīmī** “My bull” {*rīmu* “bull”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ri-mi			Father of <b>Riš-šēra</b> ( <sup>m</sup> ri-iš-EDIN.NA)	CUSAS 9/353A, 7

**Rīmum** “Bull” {*rīmu* “bull”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ri-mu-um			Father of <b>Ibni-Amurru</b> (ib-ni- <sup>d</sup> MAR.TU)	CUSAS 9/449, 38

					Father of <b>Tattaya</b> (ta-at- ta-a-a)	
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**Rīš-ilūssu** “His divinity rejoices”<sup>1</sup> {*rāšu* “to rejoice,” *ilūtu* “divinity”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Nūr-ilišu?</b> (DUMU nu-ur <sub>2</sub> - DINGIR-šu?) <sup>2</sup>	ri-iš-i-lu-su <sub>2</sub>				CUSAS 9/415, 7
Other attestations		ri-iš-i-lu-su			hazannu (ha-za- an-nu) <sup>3</sup>	CUSAS 9/430, 8

<sup>1</sup>Or “he rejoices over his divinity”?

<sup>2</sup>CUSAS 9/415, 7. Dalley transliterates *nu-ur<sub>2</sub>-d[x]* for the father’s name.

<sup>3</sup>CUSAS 9/430, 8. Dalley: “*hazannu*: see note to [CUSAS 9/]426:12.”

**Rīš-napāhšu** “His rising is celebrated”<sup>1</sup> {*rāšu* “to rejoice,” *napāhu* “to blow; to light a fire; to become visible”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ri-iš-na-pa-ah-šu <sup>2</sup>				CUSAS 9/371, 37
		ri-iš-na-pa-ah-šu				CUSAS 9/374, 12
		ri-iš-na-pa-ah-šu				CUSAS 9/375, 36’

<sup>1</sup>See CAD N/1 s.v. *napāhu* mng. 4c1’b’, with examples of this and similar PNs referring to the rising of Šamaš.

<sup>2</sup>CUSAS 9/371, 37. Dalley: “Note use of NAP sign.” Dalley transliterates NAP for NA, but the photo and copy more closely match NA.

**Rīš-šēra** “He rejoices over the steppe”<sup>1</sup> {*rāšu* “to rejoice,” *šēru* “steppe”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <b>Rīmī</b> (DUMU ri-mi)	<sup>m</sup> ri-iš-EDIN.NA				CUSAS 9/353A, 6
Other attestations		ri-iš-EDIN.NA			Father of <b>Sin-<i>iqīša</i></b> ( <sup>d</sup> 30-i-qi <sub>2</sub> -ša)	CUSAS 9/449, 18

<sup>1</sup>Dalley normalizes *rīš-šēri*. The accusative *šēra* is preferred here, since *rīš* is stative. Note also the PN (*CAD* R s.v. *rāšu*) *Tarīš-mātum*. Unless maybe a substantivized adjective *rīšum* “exalted,” and thus “the exalted one of the steppe.”

**Sagabbu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Hambu</b> (DUMU ha-am-bu)	sa-gab-bu				CUSAS 9/396, 12

**Sā'idu?** “Slayer”?<sup>1</sup> {*sādu* “to slay”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		sa-i-du? <sup>2</sup>				CUSAS 9/390, 3

<sup>1</sup>Following *CAD* S s.v. *sādu* “to slay,” though it is not particularly well-attested; cf. also *sa'idu* “inn.”

<sup>2</sup>CUSAS 9/390, 3. Reading following Dalley; DU could possibly be LI.

**Sāmu** “Red” {*sāmu* “red”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		sa-a-mu				CUSAS 9/371, 15



**Sannuša** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		sa-an-nu-ša <sup>1</sup>				CUSAS 9/77, 8

<sup>1</sup>CUSAS 9/77, 8. Dalley: “The deity <sup>d</sup>sa-nu-ša occurs in [CUSAS 9/]82:32, where the variant spelling shows that the name is written syllabically and has the divine determinative. Here it is written without the divine determinative. The deity has not been identified. The pairing here with Ninurta is different from that of 82.” Maybe a deity, maybe a PN. This and Ninurta would be the only deities in this list, the other 5 individuals listed are all (presumably) human.

**Sanqu** “Prudent”<sup>1</sup> {sanqu “prudent”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		sa <sub>3</sub> -an-qu <sup>2</sup>				CUSAS 9/421, 4

<sup>1</sup>Following CAD S s.v. sanqu “disciplined, prudent, obedient.”

<sup>2</sup>CUSAS 9/421, 4. Dalley: “The PN, if correctly understood, has ZA sign read sa<sub>3</sub>, unusual in this archive.”

**Sar** an abbreviated name<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṛsa?-ar? <sup>1,2</sup>			Connected with <b>Ahiya’utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/374, 4’
		sa-ar <sup>3,4</sup>			Connected with <b>Ahiya’utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/377, 30

		sa-ar <sup>4</sup>			Connected with <b>Ahiya'utum</b> (a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/377, 45
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<sup>1</sup>Dalley takes this PN as an abbreviated form of the PN *Sarriqu*.

<sup>2</sup>CUSAS 9/374, 4'. AR past edge of tablet in photo; following Dalley and copy.

<sup>3</sup>CUSAS 9/377, 30. SA-AR difficult to see in photo; clear in copy.

<sup>4</sup>CUSAS 9/377, 30 and 45. Dalley: "Ahiya'utum occurs twice in this text with Sar(riqu); and in [CUSAS 9/]374:4', where *ša* is used rather than *ša*<sub>2</sub>, showing that the latter is not to be read GAR in this context. Likewise Uššur-ana-Šamaš shows that *ša* alternates with *ša*<sub>2</sub>."

**Sarriqum** "Speckle-eyed" {*sarriqu* (*zarriqu*) "with speckled eyes"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṣaṣ <sup>1</sup> -ar-ri-qum <sup>1</sup>		yes		CUSAS 9/395, 7
		sar-ri-qum <sup>2</sup>			Connected with <b>Ātanah-Šamaš</b> (a-ta-na-<ah>- <sup>d</sup> UTU)	CUSAS 9/410, 43
		sar-ri-[q]um			Father of [Gub]buhu? ([gu?-ub?]-buhu) Father of <b>Igišta-ilu</b> ( <sup>d</sup> IGI.DU-DINGIR)	CUSAS 9/396, 29
		sa-ar-ri-qum				CUSAS 9/369, 29
		sa-ar-ri-qum				CUSAS 9/371, 27
		ṣaṣ <sup>1</sup> -ar-ri-qum				CUSAS 9/375, 10
		sa-ar-ri-q[um] <sup>4</sup>				CUSAS 9/376, 3'
		sar-ri-qum <sup>5</sup>				CUSAS 9/393, 3
		sa-ar-ri-qum				CUSAS 9/413, 57
	ṣaṣ <sup>1</sup> -ar-ri-qum				CUSAS 9/448, 31	

<sup>1</sup>CUSAS 9/395, 7. Tablet very worn; following Dalley and copy.

<sup>2</sup>CUSAS 9/410, 43. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>3</sup>CUSAS 9/396, 29. Obverse damaged, reading heavily relying on Dalley and copy. Dalley: “Note alternation *sa-* and *sa<sub>3</sub>-* in the spelling of Sarriqu in this archive.” Contra Dalley, **Sarriqu** is never spelled with SA<sub>3</sub> in these texts. However, there is alternation between SA and SAR.

<sup>4</sup>CUSAS 9/376, 3'. Only utmost left edge of QUM preserved on tablet.

<sup>5</sup>CUSAS 9/393, 3. Dalley typically transliterates the final sign of this PN as *qu*, however here she uses *qum* (same sign). *qum* is used here throughout.

**Simāni** meaning uncertain<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		[ <sup>m</sup> ]si-ma-a-ni				CUSAS 9/106, 7

<sup>1</sup>Presumably a PN from the month *simānu*. Is the *i*-vowel a hypocoristic suffix? See CAD S s.v. *simānu* A and *simānû* “born in the month of Simānu.”

**Simhanu?** meaning uncertain {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		si-im-ha?-nu <sup>1</sup>				CUSAS 9/390, 2

<sup>1</sup>CUSAS 9/390, 2. Reading following Dalley; from copy, HA looks identical to A; in photo, the spacing of verticals supports HA! If read A instead, this name could be a variation of **Simāni** above.

**Sîn** presumably an abbreviated name {*Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		d30			Connected with <b>Quttunu</b> (qu <sub>2</sub> -ut-tu-nu)	CUSAS 9/376, 2
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**Sîn-aha-iddinam** “Sîn has given me a brother” {*Sîn* DN, *ahu* “brother,” *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		d30-ŠEŠ-SUM <sup>1</sup>				CUSAS 9/385, 2

<sup>1</sup>Note the rare use of a purely logographic spelling for a PN. Not impossible that this is actually for **Sîn-ahī-iddinam**, who is attested several times in these texts.

**Sîn-ahī-iddinam** “Sîn has given me my brother” {*Sîn* DN, *ahu* “brother,” *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Tāb-Eridu</b> (ṭa <sub>3</sub> -ab-NUN <sup>ki</sup> )	d30-a-hi-i-din-nam				CUSAS 9/428, 27
Other attestations		(transliteration unknown)	Leatherworker (AŠGAB)			Belgian Collection 242 <sup>1</sup>
		d30-a-hi-i-din-nam			Brother (ŠEŠ.A.NI) <sup>2</sup>	CUSAS 9/381, 8
		d30-a-hi-i-din-nam				CUSAS 9/375, 10'

<sup>1</sup>Summary of Belgian Collection 242 appears in CUSAS 9 between texts 457 and 458.

<sup>2</sup>CUSAS 9/381, 8. Presumably brother of **Šēp-Adad** the leatherworker (line 7).

**Sîn-ay-abāš** “May I not be ashamed before Sîn” {*Sîn* DN, *ay* “not,” *bāšu* “to be ashamed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		<sup>d</sup> 30-a-a-ba-aš				CUSAS 9/398, 4
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*Sîn-bāni* “Sîn is the builder” {*Sîn* DN, *banû* “to build”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		30-ba!-ni <sup>1</sup>			Father of <i>Sîn-dayyānī</i> ( <sup>d</sup> 30-DI.KUD-ni)	CUSAS 9/444, 33

<sup>1</sup>CUSAS 9/444, 33. BA missing a horizontal, but it seems to be the logical reading (following Dalley).

*Sîn-bēl-apli* “Sîn is lord of the heir” {*Sîn* DN, *bēlu* “lord,” *aplu* “heir”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-be-el-ap-li			Connected with <i>Arad-Šamaš</i> (IR <sub>3</sub> - <sup>d</sup> UTU) <sup>1</sup>	CUSAS 9/447, 3
		<sup>d</sup> 30-be-el-ap-li			Connected with <i>Mannu-balu-ili</i> (ma-an-nu-ba!-lu-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/447, 6

<sup>1</sup>CUSAS 9/447, 3. Dalley apparently takes ŠA! as a ligature for GIR<sub>3</sub> and ŠA. It looks to me as though the scribe attempted to correct a GIR<sub>3</sub> into a ŠA (or vice-versa, but the ŠA is less deeply inscribed, and thus possibly attempted later once the clay had dried).

*Sîn-bēl-ilī* “Sîn is lord of the gods” {*Sîn* DN, *bēlu* “lord,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

1.	Son of <b>Apiya'utum</b> (DUMU a-pi <sub>2</sub> -ya-u <sub>2</sub> -tum)	<sup>md</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/55, 5
2.	Son of <b>Ibašši-ilu</b> (DUMU i-ba-aš-ši-DINGIR)	<sup>md</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/350A, 4
3.?	<sup>1</sup>	<sup>md</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/365A, 8
Other attestations		<sup>d</sup> 30-be-el-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/394, 1

<sup>1</sup>CUSAS 9/365A. Likely son of **Gambuttānu** (*ga-am-bu-ut-ta-nu*) in the next line, but the expected DUMU is broken. Obverse and reverse inverted in CDLI photo.

**Sîn-bikīti-išme** “Sîn heard my weeping” {*Sîn* DN, *bikītu* “weeping,” *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-bi-ki-ti-iš-me				CUSAS 9/397, 12

**Sîn-dayyānī** “Sîn is my judge” {*Sîn* DN, *dayyānu* “judge”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Sîn-bāni</b> (DUMU 30-ba-ni)	<sup>d</sup> 30-DI.KUD-ni				CUSAS 9/444, 33

**Sîn-ēriš** “Sîn is the desirer” {*Sîn* DN, *erēšu* “to desire”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Apilya'utum</b>	<sup>d</sup> 30-AP[IN?]				CUSAS 9/395, 1

	(DUMU a-pil-ia-u <sub>2</sub> -tu[m])					
2. <sup>1</sup>	Son of ... <i>ni</i> (DUMU x-[ ]-ni)	[ <sup>m</sup> ]d <sup>30</sup> -APIN				CUSAS 9/7, 7
		<sup>m</sup> d <sup>30</sup> -APIN				CUSAS 9/7, 11
Other attestations		<sup>d</sup> 30-APIN			Father of <i>Sîn-iqīša</i> ( <sup>d</sup> 30-i-qi <sub>2</sub> -ša)	CUSAS 9/449, 36
		<sup>d</sup> 30-APIN				CUSAS 9/369, 14
		30-APIN				CUSAS 9/371, 16
		<sup>d</sup> 30-APIN				CUSAS 9/375, 12
		<sup>d</sup> 30-APIN				CUSAS 9/375, 29'
		<sup>d</sup> 30-APIN				CUSAS 9/376, 12'
		<sup>d</sup> 30-APIN				CUSAS 9/377, 5
		<sup>d</sup> 30-APIN				CUSAS 9/377, 41
		<sup>d</sup> 30-APIN				CUSAS 9/407, 4
		<sup>d</sup> r <sup>30</sup> -APIN? <sup>2</sup>				CUSAS 9/408, 9
		<sup>d</sup> EN.ZU-APIN				CUSAS 9/413, 18
		<sup>d</sup> 30-APIN				CUSAS 9/448, 32

<sup>1</sup>CUSAS 9/7, 7 and 11. Same person referred to twice in a letter.

<sup>2</sup>CUSAS 9/408, 9. Only bottoms of last two signs preserved; reading following Dalley.

*Sîn-erība* “Sîn has replaced for me” {*Sîn* DN, *rābu* “to replace”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-eri-ba	Diviner (MAŠ.ŠU.GID <sub>2</sub> .GID <sub>2</sub> )			CUSAS 9/384, 18
		30-eri-ba <sup>1</sup>			Connected with <i>Erību</i> (e-ri-bu)	CUSAS 9/410, 22
		<sup>d</sup> 30-eri-ba! <sup>2</sup>			Father of <i>Ilī-ahī-iddinam</i> (i <sub>3</sub> -li <sub>2</sub> -a-	CUSAS 9/415, 30

					hi-SUM), unclear <sup>3</sup>	
		<sup>d</sup> 30-eri-ba				CUSAS 9/376, 10'
		<sup>d</sup> EN.ZU-eri-ba				CUSAS 9/413, 14
		<sup>d</sup> 30-eri-ba				CUSAS 9/448, 37

<sup>1</sup>CUSAS 9/410, 22. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>2</sup>CUSAS 9/415, 30. BA!?! has far too many wedges in photo, but BA is the expected sign.

<sup>3</sup>CUSAS 9/415, 30. Dalley: "The three signs at the end of the line must give a type of crop, perhaps also found in [CUSAS 9/]443:33, but I cannot make sense of it."

***Sîn-gāmil*** "Sîn is the one who spares" {*Sîn* DN, *gamālu* "to spare"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-ga-mil <sup>1</sup>				CUSAS 9/399, 4
		<sup>d</sup> 30-ga-mil				CUSAS 9/407, 11
		<sup>d</sup> EN.ZU-ga-mil				CUSAS 9/413, 15
		<sup>d</sup> 30-ga-mil				CUSAS 9/448, 18

<sup>1</sup>CUSAS 9/399, 4. PN seems complete, though there is a lot of broken space between GA and MIL.

***Singatum*** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		si-in-ga-t[um]				CUSAS 9/447, 17

***Sîn-ibašši*** "Sîn exists" {*Sîn* DN, *bašû* "to exist"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number



1.	Son of <i>Arad-nēmedi?</i> (DUMU <sup>1</sup> IR <sub>3</sub> ?-ni?-me <sup>-</sup> -di?)	<sup>d</sup> 30-TUKU <sup>1</sup>				CUSAS 9/444, 30
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<sup>1</sup>CUSAS 9/444, 30. Tentatively reading TUKU as *ibašši* following Dalley.

***Sîn-iddinam*** “Sîn gave to me” {*Sîn* DN, *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Ibni-Amurru</i></b> (DUMU ib-ni- <sup>d</sup> MAR.TU)	<sup>md</sup> 30-i-din-nam				CUSAS 9/336, 5
2.	Son of <b><i>Kilpa</i></b> (DUMU ki-il-pa)	<sup>d</sup> 30-i-din-nam				CUSAS 9/407, 35
Other attestations		<sup>d</sup> EN.ZU-i-din-nam	ša rēši (LU <sub>2</sub> .SAG)			CUSAS 9/413, 41
		<sup>d</sup> 30-i-din-nam		yes		CUSAS 9/437, 12 <sup>1</sup>
		<sup>d</sup> 30-i-din-nam				CUSAS 9/368A, 12 <sup>2</sup>
		[ <sup>d</sup> EN].ZU-i-din-nam <sup>3</sup>				CUSAS 9/413, 6
		<sup>d</sup> EN.ZU-i-din-nam				CUSAS 9/413, 45

<sup>1</sup>CUSAS 9/437, 12. Line 9 is omitted in the edition’s translation, so line numbering is off for the rest of the translation. Transliteration includes this line and line numbering remains correct for transliteration.

<sup>2</sup>CUSAS 9/368A, 12. Obverse and reverse inverted in CDLI photo.

<sup>3</sup>CUSAS 9/413, 6. Dalley does not indicate that [<sup>d</sup>EN] is reconstructed.

***Sîn-ilsiani*** “Sîn called me”<sup>1</sup> {*Sîn* DN, *šasû* “to shout; to call”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>md</sup> 30-il-si-an-ni				CUSAS 9/16, 6

<sup>1</sup>From *šasû* “to shout,” though note this is one of the only instances of š → l in this corpus; MB/SB feature, see GAG §§30f and 96 g.

***Sîn-imaguranni*** “Sîn has agreed with me” {*Sîn* DN, *magāru* “to agree”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-im-gur-an-ni			Father of <b>Šamaš-rēmanni</b> ( <sup>md</sup> UTU-re-ma-an-ni)	CUSAS 9/335, 6
		<sup>d</sup> 30-im-gur-an-ni			Father of <b>Šamaš-rēmanni</b> ( <sup>md</sup> UTU-re-ma-an-ni)	CUSAS 9/354, 7
		30-im-gur-an-ni				CUSAS 9/371, 20
		<sup>d</sup> 30-im-gur-an-ni				CUSAS 9/376, 5
		<sup>d</sup> EN.ZU-im-gur-an-ni				CUSAS 9/413, 47

***Sîn-immār*** “Sîn sees” {*Sîn* DN, *amāru* “to see”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>1</sup>		<sup>d</sup> EN.ṚZU <sup>1</sup> -im?-mar <sup>2</sup>	Jeweller (ṚLU <sub>2</sub> <sup>1</sup> KAB.SAR)			CUSAS 9/138, 4
		<sup>d</sup> EN.ṚZU <sup>1</sup> -im-mar <sup>2</sup>	Jeweller (KAB.SAR?)			CUSAS 9/138, 9

<sup>1</sup>CUSAS 9/138, 4 and 9. Presumably the same individual.

<sup>2</sup>CUSAS 9/138, 4 and 9. PN reliant on handcopy and Dalley; the tablet is rather worn. Dalley: “I have not found any parallels to the name DN-immār, so the reading is suspect.”

***Sîn-iqīša*** “Sîn has gifted to me” {*Sîn* DN, *qāšu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1. <sup>1</sup>	Son of <i>Ilī-išmeanni</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -iš-me-an-ni)	<sup>d</sup> 30-i-qi <sub>2</sub> -ša				CUSAS 9/449, 16
2. <sup>1</sup>	Son of <i>Riš-šēra</i> (DUMU ri-iš-EDIN.NA)	<sup>d</sup> 30-i-qi <sub>2</sub> -ša				CUSAS 9/449, 18
3. <sup>1</sup>	Son of <i>Sîn-ēriš</i> (DUMU <sup>d</sup> 30-APIN)	<sup>d</sup> 30-i-qi <sub>2</sub> -ša				CUSAS 9/449, 36
Other attestations		<sup>d</sup> 30-i-qi <sub>2</sub> -ša	Jeweller ([KU <sub>3</sub> .DIM <sub>2</sub> ]) <sup>2</sup>			CUSAS 9/381, 5'
		<sup>d</sup> 30-i-qi <sub>2</sub> -ša <sup>3</sup>			Father of <i>Turin</i> ... ... ( <sup>m</sup> tu?-ri- <sup>r</sup> in? <sup>1</sup> -[()])	CUSAS 9/33, 8
		<sup>d</sup> EN.ZU-i-qi <sub>2</sub> -ša				CUSAS 9/413, 54
		<sup>d</sup> 30-i-qi <sub>2</sub> -ša				CUSAS 9/430, 10

<sup>1</sup>Individuals 1–3. Note all three of these individuals are from the same text.

<sup>2</sup>CUSAS 9/381, 5'. KU<sub>3</sub>.DIM<sub>2</sub> restored from line 10' (*an-nu-u<sub>2</sub>-tum* KU<sub>3</sub>.DIM<sub>2</sub>).

<sup>3</sup>CUSAS 9/33, 8. Based on handcopy; photo nearly illegible, except for traces of 30 and ŠA.

***Sîn-iqūlam*** “Sîn heeded me” {*Sîn* DN, *qālu* “to heed”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ganbuttānu</i> (?)	(transliteration unknown)				Belgian Collection 425 <sup>1</sup>
Other attestations		<sup>d</sup> 30-i-qu <sub>2</sub> -lam	Cook? (M[U?])			CUSAS 9/394, 2
		<sup>d</sup> 30-i-qu <sub>2</sub> -lam			Father of <i>Ahī-illika(m)</i> ( <sup>m</sup> ŠEŠ-DU-ka)	CUSAS 9/349, 8
		<sup>d</sup> 30-i-[q]u <sub>2</sub> -lam			Father of <i>Ahī-il[lika]m</i> ( <sup>m</sup> a-hi-il-[li-ka]m)	CUSAS 9/363, 6

<sup>1</sup>Summary of Belgian Collection 425 appears in CUSAS 9 between texts 351 and 352.

***Sîn-išmânni*** “Sîn heard me”<sup>1</sup> {*Sîn* DN, *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ahiya</i> [' <i>utum?</i> ] (DUMU a-hi-ia-[u <sub>2</sub> -tum?])	<sup>d</sup> 30-iš-ma-an-ni				CUSAS 9/376, 23
Other attestations		<sup>d</sup> 30-iš-ma-an-ni				CUSAS 9/375, 7
		<sup>d</sup> 30-iš-ma-an-ni				CUSAS 9/375, 25'

<sup>1</sup>It is quite possible that this PN is a phonetic variant of ***Sîn-išmeanni*** below.

***Sîn-išmeanni*** “Sîn heard me” {*Sîn* DN, *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b><i>Itti-ili-baliṭ</i></b> (DUMU it-ti-i <sub>3</sub> -li <sub>2</sub> -TI-it)	<sup>d</sup> 30-iš-me-an-ni				CUSAS 9/431A, 19 <sup>1</sup>
Other attestations		<sup>md</sup> 30-iš-me-an-ni	Gatekeeper (I <sub>3</sub> .DU <sub>8</sub> )			CUSAS 9/116, 3
		(transliteration unknown)	Doorkeeper			Belgian Collection 215 <sup>2</sup>
		<sup>m</sup> 30-iš-me-an-ni <sup>3</sup>			Brother of <b><i>Apilya'utum</i></b> (ŠEŠ.A.NI a-pil-ia-u <sub>2</sub> -tum)	CUSAS 9/15, 2
		<sup>d</sup> 30-iš-me-an-ni			Father of <b><i>Sîn-še'me</i></b> ( <sup>md</sup> 30-še-e'-me-e)	CUSAS 9/351, 7

		<sup>d</sup> 30-iš-me-an-ni			Father of <b>Šamaš-iddinam</b> ( <sup>d</sup> UTU-i-din-nam) Of the treasury (ša na-kam-ti)	CUSAS 9/449, 17
		<sup>d</sup> 30-iš-me-an-ni			Partner (TAB.A.NI) <sup>4</sup>	CUSAS 9/381, 5
		<sup>d</sup> 30-iš-me-an-ni				CUSAS 9/368, 4
		<sup>d</sup> EN.ZU-iš-me-an-ni				CUSAS 9/371, 51
		<sup>d</sup> 30-iš-me-an-ni				CUSAS 9/402, 12
		<sup>d</sup> EN.ZU-iš-me-an-ni <sup>5</sup>				CUSAS 9/413, 23
		<sup>d</sup> 30-iš-me-an-ni				CUSAS 9/438, 5'
		<sup>d</sup> 30-iš-me-an-ni				CUSAS 9/448, 20

<sup>1</sup>CUSAS 9/431A, 19. Obverse and reverse inverted in CDLI photo.

<sup>2</sup>Summary of Belgian Collection 215 appears in CUSAS 9 between texts 112 and 113.

<sup>3</sup>CUSAS 9/15, 2. Photo almost impossible to read; transliteration here follows the handcopy.

<sup>4</sup>CUSAS 9/381, 5. Presumably partner of **Ea-lippalsa** the coppersmith (line 2).

<sup>5</sup>CUSAS 9/413, 23. All the verticals in IŠ and ME have an additional small vertical wedge above them, probably a scribal error.

**Sîn-kī(n)-pīšu** “Sîn, his mouth is true”<sup>1</sup> {Sîn DN, *kānu* “to be firm, true,” *pû* “mouth”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-ki-KA-šu				CUSAS 9/387, 7

<sup>1</sup>Following Dalley’s interpretation of taking *ki* for *kīn*.

**Sîn-māgir** “Sîn is the one who agrees” {Sîn DN, *magāru* “to agree”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Bahlatum?</b> (DUMU ba?-ah-latum)	<sup>d</sup> 30-ma-gir				CUSAS 9/441, 16'
Other attestations		<sup>d</sup> 30-ma-gir			Father of <b>Arad-Ea</b> (IR <sub>3</sub> - <sup>d</sup> e <sub>2</sub> -a)	CUSAS 9/441, 17'
		<sup>d</sup> 30-ma-ḡir? <sup>1</sup>				CUSAS 9/394, 5

<sup>1</sup>CUSAS 9/394, 5. Last sign is very worn, but fits the right shape.

**Sîn-muballiṭ** “Sîn is the one who keeps alive” {*Sîn* DN, *balātu* “to live”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>md</sup> EN.ZU-mu-bal-li-iṭ				CUSAS 9/122, 7
		<sup>d</sup> 30-mu-bal-li-iṭ				CUSAS 9/398, 6

**Sîn-mušallim** “Sîn is the one who keeps well” {*Sîn* DN, *šalāmu* “to be whole”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-mu-šal-lim	Clothier (LU <sub>2</sub> .TUG <sub>2</sub> )			CUSAS 9/377, 19

**Sîn-nādin** “Sîn is the one who gives” {*Sîn* DN, *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-na-di-in			Connected with <b>Šimut-artâš</b> ( <sup>d</sup> ši-mu-ut-ar-ta-aš)	CUSAS 9/441, 15'

***Sîn-nādin-šumi*** “Sîn is the giver of the name” {*Sîn* DN, *nadānu* “to give,” *šumu* “name”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-na-din-š-u-mi			1	CUSAS 9/384, 6
		<sup>d</sup> 30-SUM-MU				CUSAS 9/385, 1
		<sup>d</sup> 30-na-din-š-u-mi				CUSAS 9/443, 8

<sup>1</sup>CUSAS 9/384, 6. This line is for “the sons of” ***Sîn-nādin-šumi*** (DUMU.MEŠ). Dalley omits this line in her transliteration, but it is present in her translation and accounted for in her numbering.

***Sîn-napšera*** “Sîn, reconcile with me!”<sup>1</sup> {*Sîn* DN, *pašāru* “to loosen”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn</i> -... (DUMU <sup>d</sup> 30- <sup>r</sup> x <sup>1</sup> -[ ])	<sup>d</sup> 30-na-ap-še-ra				CUSAS 9/449, 23
Other attestations		<sup>d</sup> 30-na-ap-še-ra		yes		CUSAS 9/447, 21
		<sup>d</sup> 30-na-ap-še-ra			Of ? (ša ŠA?-IL?-A-ZU?)	CUSAS 9/443, 33

<sup>1</sup>Verb is an N imperative from *pašāru* + ventive; see *CAD* P s.v. *pašāru* mng. 13 “to relent, be reconciled, to be undone.”

***Sîn?-qatti*** meaning unclear {*Sîn* DN, unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> EN.ZU?-qa <sub>2</sub> -at-ti <sup>1</sup>				CUSAS 9/434, 5

<sup>1</sup>CUSAS 9/434, 5. Dalley transliterates <sup>d</sup>30-*ma-ga-at?-ti*. In the photo there are far too many wedges for 30, but <sup>d</sup>EN.ZU seems like a possible reading (reading Dalley’s MA as ZU). PN followed by a broken DUMU.

***Sîn-rabā*** meaning unclear {*Sîn* DN, unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> EN.ZU-ra-ba	Doorkeeper? ( <sup>r</sup> LU <sub>2</sub> .I <sub>3</sub> .DU <sub>8</sub> ? <sup>r</sup> ) <sup>2</sup>			CUSAS 9/371, 30

<sup>1</sup>Is *ra-ba* an error for *ra-bi*? One would expect a *ša* before *ra-ba* (e.g. *Ša-Sîn-rabû*, see *Ša-Sîn-banâ*).

<sup>2</sup>CUSAS 9/371, 30. Dalley reads <sup>r</sup>LU<sub>2</sub>.NI.DU<sub>8</sub> (better LU<sub>2</sub>.I<sub>3</sub>.DU<sub>8</sub>). This interpretation is tentatively followed here, although the traces in the photo do not seem to fully support this reading.

*Sîn-rabi* “Sîn is great” {*Sîn* DN, *rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> EN.ZU-ra-bi <sup>1</sup>	Barber (ŠU.I)	yes		CUSAS 9/133, 8
		<sup>d</sup> 30- <sup>r</sup> ra-bi <sup>r2</sup>			Father of <i>Iddin-Adad</i> (i-din- <sup>d</sup> ADAD)	CUSAS 9/384, 27
		<sup>d</sup> 30-GAL				CUSAS 9/400, 11 <sup>3</sup>

<sup>1</sup>CUSAS 9/133, 8. The signs are very worn on the reverse of the tablet; principally following the handcopy, which the traces seem to support.

<sup>2</sup>CUSAS 9/384, 27. RA is secure; BI only has bottom horizontal and Winkelhaken.

<sup>3</sup>CUSAS 9/400, 11'. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley's numbering.

*Sîn-rîm-ilî* “Sîn is the bull of the gods” {*Sîn* DN, *rîmu* “bull,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> d30- <sup>r</sup> ri?-im? <sup>r</sup> -i <sub>3</sub> -li <sub>2</sub> <sup>1</sup>				CUSAS 9/355, 11

<sup>1</sup>CUSAS 9/355, 11. Envelope. Following Dalley and handcopy; indistinct in photo (on edge of image).



*Sîn-še'me* meaning unclear {*Sîn* DN, unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn-išmeanni</i> (DUMU <sup>d</sup> 30-iš-me-an-ni)	<sup>md</sup> 30-še-e'-me-e <sup>1</sup>				CUSAS 9/351, 6

<sup>1</sup>CUSAS 9/351, 6. Dalley notes the unusual use of an aleph-sign in this name.

*Sîn-šēmi* “Sîn is the one who hears” {*Sîn* DN, *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ba</i> (DUMU ba)	<sup>d</sup> 30-še-mi				CUSAS 9/444, 36
2,	Son of <i>Hunābu?</i> (DUMU hu?-na-bu)	<sup>d</sup> 30-še-mi				CUSAS 9/449, 42
Other attestations		<sup>d</sup> 30-še-mi			Father of <i>Sîn-šeritum</i> (?) ( <sup>md</sup> 30- <sup>r</sup> še-ri-tum <sup>1</sup> )	CUSAS 9/333, 7
		<sup>d</sup> 30-še-mi			Of <i>Ilūni</i> (ša i-lu-ni)	CUSAS 9/375, 17'
		<sup>d</sup> 30-še-mi			Of <i>Ilūni</i> (ša i-lu-ni)	CUSAS 9/376, 15
		<sup>d</sup> 30-še-mi				CUSAS 9/376, 16'

*Sîn-šeritum* meaning unclear {*Sîn* DN, unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sîn-šēmi</i> (DUMU <sup>d</sup> 30-še-mi)	<sup>md</sup> 30- <sup>r</sup> še-ri-tum <sup>1</sup>				CUSAS 9/333, 6

<sup>1</sup>CUSAS 9/333, 6. Tablet obverse rather worn; transliteration following handcopy and Dalley.

***Sîn-tukultī*** “Sîn is my trust” {*Sîn* DN, *tukultu* “trust”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> EN.ZU!-tu-kul <sub>2</sub> -ti <sup>1</sup>				CUSAS 9/402, 4

<sup>1</sup>CUSAS 9/402, 4. ZU! looks closer to KU.

***Sîn-uballīṭ*** “Sîn has caused to live” {*Sîn* DN, *balāṭu* “to live”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-u <sub>2</sub> -bal-li-iṭ <sup>1</sup>		yes		CUSAS 9/437, 4
		30-u <sub>2</sub> -bal-li-iṭ				CUSAS 9/74, 6

<sup>1</sup>CUSAS 9/437, 4. Dalley erroneously has LI<sub>2</sub> for LI.

***Sîn-usuh-pilta/u*** “Sîn, remove the insult!”<sup>1</sup> {*Sîn* DN, *nasāhu* “to remove,” *pištu* “insult”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> 30-LA-pil-tum <sup>2</sup>	Merchant (DAM.GAR <sub>3</sub> )			CUSAS 9/91, 4
		[ <sup>d</sup> ]30-u <sub>2</sub> -us-uh-pil-ta <sup>3</sup>				CUSAS 9/393, 18

<sup>1</sup>Taking both of these names as the same PN, following Dalley. See *CAD* N/2 s.v. *nasāhu* mng. 1c for more examples of PNs with the verb (including one with LA). See also *CAD* P s.v. *pištu* mng. c, and note here is a rare example of š + delta → / for the CUSAS 9 texts.

<sup>2</sup>CUSAS 9/91, 4. Dalley: “Sin-LA-piltum = Sin-LA-pištum. See *CAD* s.v. *pištu*; but one does not expect a nominative ending rather than *piltī* or *pilta* (is in the same name in [CUSAS 9/393:18]). For LA as a logogram for *nasāhu* in two Kassite PNs, see Hölscher 1996:256 (who reads *biltu* rather

than *pil/štu*). LA = *nasāhu* is not attested in lexical sources according to CAD s.v. *nasāhu*. The words are used in the Legend of Etana, in a prayer to make a barren marriage fertile. For another possible literary allusion in a name, cf. Sursinabu in [CUSAS 9/]431A:6.”

<sup>3</sup>CUSAS 9/393, 18. Name preceded by NU. Dalley: “see note to [CUSAS 9/]91:4.”

**Siriraš?** meaning uncertain {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		si-ri- <sup>r</sup> ra <sup>1</sup> -aš <sup>1</sup>			Husband of <b>Ummī-aqrat</b> (ʿum-mi-aq-ra-at)	CUSAS 9/406, 3

<sup>1</sup>CUSAS 9/406, 3. Dalley notes that final sign could be read RUM instead, making the PN *Sirirarum*.

**Sissiya** hypocoristic from an unclear base {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Hambu</b> (DUMU ha-am-bu)	si-is-si-ia				CUSAS 9/376, 7'
2.	Son of <i>Ilī-mu...</i> (i <sub>3</sub> -li <sub>2</sub> -mu-[ ])	si- <sup>r</sup> is? <sup>1</sup> -si-ia <sup>1</sup>				CUSAS 9/449, 48
Other attestations		si-is-si-ia				CUSAS 9/371, 24

<sup>1</sup>CUSAS 9/449, 48. Reading IS? following Dalley.

**Sissu** meaning uncertain {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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1.	Son of <i>Inbi-ili</i> (DUMU in-bi-DINGIR)	si-is-su				CUSAS 9/432, 3
2.	Son of <i>Kurutu</i> (DUMU ku-ru-tum)	<sup>m</sup> si-is-su				CUSAS 9/140, 3 <sup>1</sup>
Other attestations		si-is- <sup>r</sup> su <sup>2</sup>				CUSAS 9/443, 28
		si-is-su				CUSAS 9/443, 32

<sup>1</sup>CUSAS 9/140, 3. Obverse and reverse inverted in CDLI photo.

<sup>2</sup>CUSAS 9/443, 28. Break after PN, possibly continuing the PN or providing other identifiers.

*Siya'uti* hypocoristic from unclear base {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		si-ia-u <sub>2</sub> -ti		yes		CUSAS 9/95, 7

*Siya'utum* hypocoristic from unclear base {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		si-ia- <sup>r</sup> u <sub>2</sub> -tum <sup>r</sup>	Fisherman? ([ŠU?].KU <sub>6</sub> )			CUSAS 9/369, 8
		si-ia-u <sub>2</sub> -tum	Fisherman (ŠU.KU <sub>6</sub> )			CUSAS 9/445, 9
		si-ia!?-u <sub>2</sub> -tum <sup>1</sup>	Scribe? (DUB.SAR?)	yes		CUSAS 9/443, 11
		si-ia-u <sub>2</sub> -tum			Father (mother?) of unnamed PN (DUMU.MI <sub>2</sub> ) <sup>2</sup>	CUSAS 9/453, 2
		si-ia-u <sub>2</sub> -tum				CUSAS 9/371, 23
		si-ia-u <sub>2</sub> -tum				CUSAS 9/375, 28'

		si-ia-u <sub>2</sub> -tum				CUSAS 9/413, 61
		[s]i?-ia-u <sub>2</sub> -tum				CUSAS 9/443, 7

<sup>1</sup>CUSAS 9/443, 11. IA looks closer to AB in photo and copy, but there is also a crack in the tablet that may be concealing damage. Dalley's translation has *Šamaš-bāni* as *Siya'utum*'s transporter (GIR<sub>3</sub>), but as the title GIR<sub>3</sub> typically occurs before the PN, it seems more probable to attribute this title to *Siya'utum*.

<sup>2</sup>CUSAS 9/453, 2. PN preceded by DUMU.MI<sub>2</sub> and one or two unclear broken signs, possibly <sup>f</sup> or a PN.

**Sugallītu-ēriš** "Sugallītu is the desirer" {*Sugallītu* DN, *erēšu* "to desire"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> SU.GAL-APIN <sup>1</sup>				CUSAS 9/371, 56

<sup>1</sup>CUSAS 9/371, 56. Dalley: "<sup>d</sup>SU.GAL: for the reading of the DN see note on [CUSAS 9/]66:6."

**Sukkuku** "Deaf" {*sukkuku* "deaf"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> su-uk-ku-ku? <sup>1</sup>				CUSAS 9/128, 4

<sup>1</sup>CUSAS 9/128, 4. The second KU sign appears to have one or two fewer horizontals than the preceding sign.

**Surāni?** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		su?-ra-ni <sup>1</sup>				CUSAS 9/407, 24

<sup>1</sup>CUSAS 9/407, 24. Possibly LU instead of SU?

**Surārum** “Prayer”?<sup>1</sup> {*surāru* B “prayer”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Dalīlūša</b> (DUMU da-li-lu-ša)	su-ra-rum				CUSAS 9/415, 25
Other attestations		su-ra-a-rum				CUSAS 9/371, 31
		[s]u-ra-a-r[um?] <sup>2</sup>				CUSAS 9/375, 2'
		su-ra-rum				CUSAS 9/386, 2
		su-ra-a-rum <sup>3</sup>				CUSAS 9/410, 30

<sup>1</sup>Reading following CAD S s.v. *surāru* A “(meaning uncertain)” B “prayer”; however, both only attested in 1<sup>st</sup> millennium.

<sup>2</sup>CUSAS 9/375, 2'. SU is secure. RUM is a single horizontal leading into a break.

<sup>3</sup>CUSAS 9/410, 30. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Sursinabu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Hanšu</b> (DUMU ha-an-šu)	su-ur-si-na-bu <sup>1</sup>				CUSAS 9/431A, 6 <sup>2</sup>

<sup>1</sup>CUSAS 9/431A, 6 Dalley: “Sursinabu: an OBA version of ‘The Epic of Gilgameš’ gives the name of Ut-napištim’s boatman as *su-ur-su-na-bu* (Ur-šanabi in later versions). This may be the first occurrence of the name outside of the Epic, unless the human consort chosen for the goddess Nazi in Sollberger and Kupper 1971:45 can be read Ur-šanabi. See George 2003:vol. 1, 149-151. A fragment from Nimrud gives the spelling *ur-šu-na-be*.”

<sup>2</sup>CUSAS 9/431A, 6. Obverse and reverse inverted in CDLI photo.

**Šābī-(E)-Ulmaš** “Soldiers of (E)-Ulmaš” {*šābu* “soldier,” (E)-*Ulmaš* TN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Qīšti-Marduk</b> (DUMU	ᵐᵗᵗa-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/233, 3

	qi <sub>2</sub> -iš-ti- dAMAR.UTU)					
Other attestations <sup>1</sup>		<sup>m</sup> ERIN <sub>2</sub> .MEŠ- E <sub>2</sub> .UL.MAŠ	Maltster (LU <sub>2</sub> .BULUG <sub>3</sub> )			CUSAS 9/227, 3
		ša-bi-UL.MAŠ <sup>ki</sup>			<sup>2</sup>	CUSAS 9/190, 3
		ša-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/191, 2
		ERIN <sub>2</sub> .MEŠ- E <sub>2</sub> .UL.MAŠ				CUSAS 9/193, 2
		<sup>m</sup> ša!(HA)-bi- UL.M[AŠ] <sup>3</sup>				CUSAS 9/196, 3
		<sup>m</sup> ša-bi-UL.MA.AŠ <sup>4</sup>				CUSAS 9/199, 3
		<sup>m</sup> ša-bi-UL.MA.AŠ				CUSAS 9/200, 3
		ša-bi-UL.MA.AŠ			<sup>2</sup>	CUSAS 9/206, 2
		ša-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/222, 2
		ERIN <sub>2</sub> .MEŠ-UL.MAŠ <sup>ki</sup>				CUSAS 9/235, 4
		ERIN <sub>2</sub> .MEŠ-UL.MAŠ <sup>ki</sup> <sup>5</sup>				CUSAS 9/236, 4
		<sup>r</sup> ša-bi-UL.MA.AŠ <sup>ki+6</sup>				CUSAS 9/239, 2
		ša-bi-UL.MAŠ				CUSAS 9/242, 2
		ERIN <sub>2</sub> .MEŠ-UL.MAŠ <sup>ki</sup>				CUSAS 9/246, 2
		<sup>m</sup> ša-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/278, 4
		<sup>m</sup> ša-bi-UL.MAŠ <sup>ki</sup>				CUSAS 9/279, 4
		<sup>m</sup> ša-bi-UL.MAŠ <sup>ki</sup>				CUSAS 9/280, 4
		<sup>m</sup> ša-bi-UL.MAŠ <sup>ki</sup>				CUSAS 9/282, 4
		<sup>m</sup> ša-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/285, 4
	<sup>m</sup> ša-bi-E <sub>2</sub> .UL.MAŠ				CUSAS 9/297, 4	
	<sup>m</sup> ša-bi-UL.MAŠ				CUSAS 9/301, 4	
		(transliteration unknown [Šābi- Ulmaš])				Belgian Collection 212 <sup>7</sup>

Note: Following Dalley, it is assumed that *Šābī-E-Ulmaš* and *Šābī-Ulmaš* are the same individual. The two apparent PNs appear interchangeably on the same types of documents (namely receipts for beer and malt) alongside the same limited number of individuals (*Dannū-mūšu*, *Huzālum*, *Māšu* and *Qīšti-Marduk*). The confusion over this name is apparent from the number of different spellings that occur in the CUSAS 9 texts. The

name appears no fewer than 7 different ways (disregarding the Personenkeil but counting KI): *ša-bi-UL.MAŠ*, *ša-bi-UL.MAŠ<sup>ki</sup>*, *ša-bi-UL.MA.AŠ*, *ša-bi-UL.MA.AŠ<sup>ki</sup>*, ERIN<sub>2</sub>.MEŠ-UL.MAŠ<sup>ki</sup>, *ša-bi-E<sub>2</sub>.UL.MAŠ*, and <sup>m</sup>ERIN<sub>2</sub>.MEŠ-E<sub>2</sub>.UL.MAŠ. Perhaps the E<sub>2</sub> was not pronounced and only written as part of a logogram for Ulmaš. This might explain why E<sub>2</sub> and KI never appear in the same name. There may have been scribal confusion over whether UL.MAŠ referred to the temple of that name (perhaps the one in Agade?) or a place. Note that UL.MAŠ never occurs with a divine determinative in this name (but see the PN **Arad-Ulmaššitum** in this corpus).

<sup>1</sup>All attestations of this name are likely the same individual, a maltster (LU<sub>2</sub>.BULUG<sub>3</sub>) son of **Qišti-Marduk**.

<sup>2</sup>CUSAS 9/190 and 206. Name list followed by “of Kār-Šamaš (*ša* KAR-<sup>d</sup>UTU).

<sup>3</sup>CUSAS 9/193, 2. Dalley: “The form of the name shows that Šabi-Ulmaš elsewhere is an abbreviation for Šabi-E-Ulmaš.”

<sup>4</sup>CUSAS 9/199, 3. Dalley: “The phonetic writing of the logogram (E<sub>2</sub>) UL.MA.AŠ here and elsewhere is unusual.”

<sup>5</sup>CUSAS 9/236, 4. Dalley instead transliterates ERIN<sub>2</sub>.MEŠ-E<sub>2</sub>.UL.MAŠ. Photo and copy both clearly show ERIN<sub>2</sub>.MEŠ-UL.MAŠ<sup>ki</sup>.

<sup>6</sup>CUSAS 9/239, 2. Tablet badly worn.

<sup>7</sup>Summary of Belgian Collection 212 appears in CUSAS 9 between texts 233 and 234.

#### **Šabrum** “Squinting”<sup>1</sup> {*šabru* B “squinting”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-ab-rum	Gardener (NU.GIŠ.KI[RI <sub>6</sub> ])			CUSAS 9/91, 5
		ša-ab-rum	Gardener (NU.GIŠ.KIRI <sub>6</sub> )			CUSAS 9/374, 13'
		ša-ab-rum	Gardener (NU.GIŠ.KIRI <sub>6</sub> )			CUSAS 9/377, 9
		ša-ab-rum			Father of <i>Iliya'u</i> (i <sub>3</sub> -li <sub>2</sub> -ia-u <sub>2</sub> )	CUSAS 9/396, 11
		ša-ab-rum				CUSAS 9/371, 43
		ša-ab-rum				CUSAS 9/407, 10
		ša-ab-rum				CUSAS 9/413, 49

<sup>1</sup>Following CAD Š *šabru* B “squinting” as a PN, rather than A “false, malicious.”

#### **Šalmu** “Black”<sup>1</sup> {*šalmu* “black”}



Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestation		mša-al-mu			<sup>2</sup>	CUSAS 9/361, 7

<sup>1</sup>Presumably a descriptive PN from *šalmu* “black,” rather than *šalmu* “statue,” unless perhaps a shortened form of a longer name (e.g., “Image of X”).

<sup>2</sup>CUSAS 9/361, 7. Probably son of *Ibni-Šamaš* (*ib-ni*-<sup>d</sup>UTU) in the following line, but the line is broken where DUMU would be expected.

**Šilli-Adad** “Protection of Adad” {*šillu* “protection,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Kūbi</i> -... ([DUMU <sup>f</sup> ku-bi-[ ])	[ <sup>m</sup> ]šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ADAD <sup>1</sup>				CUSAS 9/105, 16
2.? <sup>2</sup>		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ADAD				CUSAS 9/12, 4
		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ADAD				CUSAS 9/12, 13
Other attestations		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ADAD		yes		CUSAS 9/461, 5

<sup>1</sup>CUSAS 9/105, 16. The obverse is very worn, but the surviving traces seem to match the translation in CUSAS 9.

<sup>2</sup>CUSAS 9/12, 4 and 13. The same individual is mentioned twice in a letter. It is unclear whether this individual is the same as individual 1, or should be considered a distinct individual.

**Šilli-Igišta** “Protection of Igišta” {*šillu* “protection,” *Igišta* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> IGI.DU			<sup>1</sup>	CUSAS 9/84, 25

<sup>1</sup>CUSAS 9/84, 25. Obverse contains only god names; PNs on bottom of reverse after a long gap.

**Šilli-Sîn** “Protection of Sîn” {*šillu* “protection,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> 30			Father of <i>Ikkiya...</i> ( <sup>m</sup> ik-ki-i[a?-x-x])	CUSAS 9/355A, 7 <sup>1</sup>

<sup>1</sup>CUSAS 9/355A, 7. Obverse and reverse inverted in CDLI photo.

**Šilli-Šamaš** “Protection of Šamaš” {šillu “protection,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Ilī-išmânni</i> (DUMU i <sub>3</sub> -li <sub>2</sub> -iš-ma-an-ni)	<sup>m</sup> šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/347, 6
2. <sup>1</sup>	Son of <i>Pirhi-ilišu</i> (DUMU pir <sub>2</sub> -hi-i <sub>3</sub> -li <sub>2</sub> -šu)	šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/426, 3
		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/426, 4
Other attestations <sup>2</sup>		šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> UTU				CUSAS 9/449, 11

<sup>1</sup>CUSAS 9/426, 3 and 4. The same individual. The second entry is marked with “Kl.2” (“second time”).

<sup>2</sup>CUSAS 9/449, 11. The same individual as a broken PN ([...]-<sup>d</sup>UTU) in the preceding line. This entry begins with “Kl.2” (“second time”).

**Šilli-Šimut** “Protection of Šimut” {šillu “protection”, Šimut DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Aqua</i> (DUMU a-qu-u <sub>2</sub> -a)	šil <sub>2</sub> -li <sub>2</sub> - <sup>d</sup> ši-mu-ut				CUSAS 9/447, 20

**Šilliya’utum** hypocoristic from šillu “protection” {šillu “protection”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šil <sub>2</sub> -li <sub>2</sub> -ia-u <sub>2</sub> -tum			Father of <b>Manniya'utum</b> (ᵐma-an-ni-ia-u <sub>2</sub> -tum)	CUSAS 9/317, 7 <sup>1</sup>

<sup>1</sup>CUSAS 9/317, 7. Envelope with tablet still inside.

**Šuhāriya** hypocoristic from *šuhāru* “child” {*šuhāru* “child”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Inbi-ili</b> (DUMU in-bi-DINGIR)	šu <sub>2</sub> -ha-ri-ia				CUSAS 9/432, 5
Other attestations		šu <sub>2</sub> -ha-ri-ia				CUSAS 9/442, 21

**Šuhhutum** meaning uncertain<sup>1</sup> {*šuhhutu* “(referring to an infirmity of the eyes)”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šu <sub>2</sub> -uh-hu-tum <sup>2</sup>	Leatherworker (AŠGAB) <sup>3</sup>			CUSAS 9/410, 21
		šu <sub>2</sub> -uh-hu-tum				CUSAS 9/375, 26
		šu <sub>2</sub> -uh-hu-tum <sup>4</sup>				CUSAS 9/408, 11
		šu <sub>2</sub> -uh-hu-tum				CUSAS 9/437, 15 <sup>5</sup>

<sup>1</sup>For the meaning of this name, see *CAD* Š s.v. *šuhhutu* “(referring to an infirmity of the eyes).”

<sup>2</sup>CUSAS 9/410, 21. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

<sup>3</sup>CUSAS 9/410, 21. Dalley notes AŠGAB could also be ZADIM (stone-cutter).

<sup>4</sup>CUSAS 9/408, 11. Difficult to read in photo (on edge of photo), but preserved in handcopy.

<sup>5</sup>CUSAS 9/437, 15. Line 9 is omitted in the edition’s translation, so line numbering is off for the rest of the text for the translation. Transliteration includes this line and line numbering remains correct for transliteration.

**Šadû-likîn** “May the Mountain be established” {Šadû DN (“mountain”), kânu “to be established”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ša-du-u <sub>2</sub> -li-ki-in				CUSAS 9/374, 10’

**Ša-ili-banâ** “Those of the god are good”<sup>1</sup> {ša “of”, ilu “god”, banû “to be good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-i <sub>3</sub> -li <sub>2</sub> -ba-na-a	Cook (MU)			CUSAS 9/77, 9
		ša-DINGIR-ba-na-a	Cook (MU)			CUSAS 9/448, 21
		ša-i <sub>3</sub> -li <sub>2</sub> -ba-na-a				CUSAS 9/61, 12 <sup>2</sup>
		ša-DINGIR-ba- <sup>ˁ</sup> na <sup>ˁ</sup> -a				CUSAS 9/399, 7
		ša-i <sub>3</sub> -li <sub>2</sub> -ba-na-a				CUSAS 9/402, 13
		ša-i <sub>3</sub> -li <sub>2</sub> -ba-na				CUSAS 9/414, 3

<sup>1</sup>Understanding this name as 3fp stative from *banû* B “to be good,” rather than *banû* A “to build,” following Stamm 1939, 372. Presumably referring to a feminine plural such as possibly “words” or “acts.”

<sup>2</sup>CUSAS 9/61, 12. Under Dalley’s catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley’s MS 2200-60 corresponds to MS 2200/026 and Dalley’s MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

**Šakkan-abî** “Šakkan is my father” {Šakkan DN, abu “father”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		<sup>d</sup> GIR <sub>3</sub> -a-bi			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 15
		<sup>d</sup> GIR <sub>3</sub> -a-bi <sup>2</sup>				CUSAS 9/368A, 10
		<sup>d</sup> GIR <sub>3</sub> -a-bi				CUSAS 9/371, 4
		<sup>d</sup> GIR <sub>3</sub> -a-bi				CUSAS 9/374, 6
		<sup>d</sup> GIR <sub>3</sub> -a-bi				CUSAS 9/375, 23

<sup>1</sup>CUSAS 9/381, 15. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

<sup>2</sup>CUSAS 9/368A, 10. Dalley transliterates <sup>d</sup>IR<sub>3</sub>-a-bi, but normalizes **Šakkan-abī**. Presumably IR<sub>3</sub> is a mistake for GIR<sub>3</sub>, which is confirmed by the CDLI photo. Obverse and reverse inverted in CDLI photo.

**Šalim-pālih-Adad** “Well is the one who fears Adad” {šalmu “whole, well,” palāhu “to fear,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-lim-pa-li-ih- <sup>d</sup> ADAD			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 10

<sup>1</sup>CUSAS 9/381, 10. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

**Šallī-lūmur** “I will see my snatched-away-one”<sup>1</sup> {šallu “snatched away, deported,” amāru “to see”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šal-li-lu-mur			Father of <b>Ali-tillatī</b> ( <sup>m</sup> a-li <sub>2</sub> -ILLAT-ti)	CUSAS 9/41, 10

<sup>1</sup>Following Stamm 1939, 287 and CAD Š/1 s.v. šallu A (see also šalālu).

**Šamaš-bāni** “Šamaš is the builder” {Šamaš DN, banū “to build”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Mannu-balū-ilišu</b> (DUMU ma-an-nu-ba-lu-i <sub>3</sub> -li <sub>2</sub> -šu)	<sup>m</sup> dUTU-ba-ni				CUSAS 9/319, 5
Other attestations		<sup>d</sup> UTU-ba-ni		<sup>1</sup>		CUSAS 9/443, 11

<sup>1</sup>CUSAS 9/443, 11. Dalley's translation has **Šamaš-bāni** as **Siya'utum**'s transporter (GIR<sub>3</sub>), but as the title GIR<sub>3</sub> typically appears before the PN, it seems more probable to attribute this title to **Siya'utum**.

**Šamaš-bāri** "Šamaš is the one who sees" {*Šamaš* DN, *barû* "to see"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-ba-ri			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 33'

<sup>1</sup>CUSAS 9/381, 33'. Presumably partner of **Ahūšina** the reed arrow-maker (line 32').

**Šamaš-dumqī** "Šamaš is my good luck" {*Šamaš* DN, *dumqī* "good luck"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU- <sup>r</sup> du-um-q <sub>2</sub> <sup>1</sup>				CUSAS 9/165, 4

<sup>1</sup>CUSAS 9/165, 4. Dalley: "The tablet disintegrated before baking, so copy could not be checked before finalizing." CDLI photo (presumably taken before said disintegration) supports the copy.

**Šamaš-gāmil** "Šamaš is the one who spares" {*Šamaš* DN, *gamālu* "to spare"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-ga-mil			Father of <i>Ilī-iddinam</i> (i <sub>3</sub> -li <sub>2</sub> -SUM)	CUSAS 9/401, 5'

**Šamaš-iddinam** “Šamaš gave to me” {*Šamaš* DN, *nadānu* “to give”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Mār-ešrē</i> (DUMU DUMU-U <sub>4</sub> .20.KAM)	<sup>d</sup> UTU-i-din-nam				CUSAS 9/449, 41
2.	Son of <i>Šin-išmeanni</i> (DUMU <sup>d</sup> 30-iš-me-an-ni)	<sup>d</sup> UTU-i-din-nam				CUSAS 9/449, 17
Other attestations		<sup>d</sup> UTU-i-din-nam				CUSAS 9/400, i 7 <sup>1</sup>

<sup>1</sup>CUSAS 9/400, i 7. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley’s numbering.

**Šamaš-ilu** “Šamaš is god” {*Šamaš* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-DINGIR <sup>1</sup>				CUSAS 9/391, 3

<sup>1</sup>CUSAS 9/391, 3. Dalley: “or, Šamši-ilu.”

**Šamaš-nāšir** “Šamaš is the protector” {*Šamaš* DN, *našāru* “to protect”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-na-šir <sup>1</sup>				CUSAS 9/392, 2
		<sup>d</sup> UTU-na-šir				CUSAS 9/404, 1

<sup>1</sup>CUSAS 9/392, 2. Dalley omits <sup>d</sup> from her transliteration; clear in photo and copy.

**Šamaš-rabi** “Šamaš is great” {*Šamaš* DN, *rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Aplatum</b> (DUMU ap-la-tum)	<sup>d</sup> UTU-ra-bi				CUSAS 9/420, 17
Other attestations		<sup>r</sup> <sup>d</sup> UTU <sup>1</sup> -ra-bi				CUSAS 9/380, 8
		<sup>d</sup> UTU-ra-bi				CUSAS 9/387, 10
		<sup>d</sup> UTU-ra-bi				CUSAS 9/428, 8

**Šamaš-rēmāni** “Šamaš, have mercy on me!”<sup>1</sup> {*Šamaš* DN, *rēmu* “to have pity, mercy”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Sîn-<i>imguranni</i></b> (DUMU <sup>d</sup> 30-im-gur-an-ni)	<sup>md</sup> UTU-re-ma-an-ni				CUSAS 9/335, 5
	Son of <b>Sîn-<i>imguranni</i></b> (DUMU <sup>d</sup> 30-im-gur-an-ni)	<sup>md</sup> UTU-re-ma-an-ni				CUSAS 9/354, 6
Other attestations		<sup>d</sup> UTU-re-me-an-ni <sup>2</sup>	Scribe (DUB.SAR)			CUSAS 9/426, 16
		<sup>d</sup> UTU-re-ma-an-ni			Father of <b>Nūr-<i>Ištar</i></b> ( <sup>m</sup> nu-ur <sub>2</sub> - <sup>d</sup> r <sub>1</sub> iš <sub>8</sub> -tar <sub>2</sub> <sup>1</sup> )	CUSAS 9/53, 7
		<sup>d</sup> UTU-re-ma!-an-ni <sup>3</sup>				CUSAS 9/377, 35



<sup>1</sup>Imperative of *rêmu* (*re'āmu*) “to pity, have mercy.” Dalley transliterates and normalizes half these PNs with RI instead of RE. It is assumed that these are all the same PN.

<sup>2</sup>CUSAS 9/426, 16. Note the odd orthography of *re-me-an-ni*. Perhaps confusion with PNs like *iš-me-an-ni*?

<sup>3</sup>CUSAS 9/377, 35. MA seems to have too many verticals, but it could be damage on the tablet.

**Šamaš-rēšūšu** “Šamaš is his helper”<sup>1</sup> {*Šamaš* DN, *rēšu* “helper”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-re-šu <sub>2</sub> -u <sub>2</sub> -šu				CUSAS 9/384, 16

<sup>1</sup>*rēšu* “helper.” See *CAD* R s.v. mng. a for several occurrences of this noun keeping an *u*-vowel with a pronominal suffix. *CDA* notes “(OB poet. and later, nom. freq. *rēšū-* before pron. suff.).”

**Šamaš-šēmi** “Šamaš is the one who hears” {*Šamaš* DN, *šemû* “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> UTU-še-mi	Leatherworker (AŠGAB)			CUSAS 9/378, 17
		<sup>d</sup> UTU-še-mi <sup>1</sup>				CUSAS 9/380, 3
		<sup>r</sup> dUTU <sup>1</sup> -še-mi <sup>1</sup>				CUSAS 9/380, 9

<sup>1</sup>CUSAS 9/380, 3 and 9. These may be the same individual. Line 9 reads 10-*ti* <sup>r</sup>dUTU<sup>1</sup>-še-mi (“*ešertu*-unit of **Šamaš-šēmi**”).

**Šandi** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-an-di				CUSAS 9/451, 4

**Šannarišādi** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-an-na-ri-ša-a-di <sup>1</sup>			Elamite (LU <sub>2</sub> .ELAM.MA)	CUSAS 9/428, 11

<sup>1</sup>CUSAS 9/428, 11. Dalley puts spaces between each sign. Reading tentative.

**Šapu-raggim-dān** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-pu-ra-gi!(ZI)-im-da-an <sup>2</sup>				CUSAS 9/25, 8
		ša-pu-ra-gi-im-da-an <sup>3</sup>				CUSAS 9/119, 4

<sup>1</sup>Meaning unclear. Perhaps from šapû A “to flicker?”; B “to wrap”; C “to be silent”; ragāmu “to shout.”

<sup>2</sup>CUSAS 9/25, 8. Dalley states that ZI is likely “a mistake or a phonetic variant” of GI.

<sup>3</sup>CUSAS 9/119, 4. IM-DA-AN not visible on tablet, but preserved (broken) on the handcopy. Dalley: “The PN in line 4 probably occurs also in [CUSAS 9/25], although *gi* is clear for *zi* as given here, so perhaps is a phonetic variant rather than a mistake. Both tablets have been collated, and the two signs are clear as copied.”

**Šaqât-eli-ilī** “She is highest of the gods”<sup>1</sup> {šaqû “high,” eli “on,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša-qa <sub>2</sub> -at-e-li-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/377, 33

<sup>1</sup>See also Stamm 1939, 226, where this is an FPN. The expected form is šaqūtu or šaqītu; should this be taken as a plural?

**Šaqūta-nādā** “Praise the Sublime One!”<sup>1</sup> {šaqû “high,” nādu “to praise”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		š̄a-qu <sub>2</sub> -ta-na-da <sup>2</sup>				CUSAS 9/384, 4

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/384, 4. Dalley: “š̄aqûta taken as an epithet of a goddess, ‘the sublime one,’ nāda imperative ‘praise,’ cf. Oakk PN Ištar-na-da.”

**Šaramīpatum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		š̄a-ra-mi-pa?-tum <sup>2</sup>				CUSAS 9/372, 3

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/372, 3. Dalley: “The two signs at the end of the line may be part of the name, or a term of profession; or the signs are misleading.”

**Šarrum-Adad** “Adad is king” {š̄arru “king,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		LUGAL-rum- <sup>d</sup> ADAD				CUSAS 9/397, 2
		LUGAL-rum- <sup>d</sup> ADAD				CUSAS 9/413, 42

**Ša-Sîn-banâ** “Those of Sîn are good” {š̄a “of,” Sîn DN, banû “to be pleasant”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		š̄a- <sup>d</sup> EN.ZU-ba-na-a				CUSAS 9/106, 14

**Ša-Sîn-ludlul** “Let me praise that of Sîn” {š̄a “of,” Sîn DN, dalālu “to proclaim, glorify”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ša- <sup>d</sup> 30-lu-ud-lu-ul <sup>1</sup>				CUSAS 9/392, 1
		ša- <sup>d</sup> 30-lu-ud-lul				CUSAS 9/404, 2

<sup>1</sup>CUSAS 9/392, 1. Not a great UL.

**Šēlebum** “Fox” {šēlebu “fox”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		še-le-bu-um <sup>1</sup>				CUSAS 9/441, 9’

<sup>1</sup>CUSAS 9/441, 9’. Not a great BU, but passable. Note the explicit mimation.

**Šēp-Adad** “Foot of Adad”<sup>1</sup> {šēpu “foot,” Adad DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Habil-ki[nu]</i> ? (DUMU ha- <sup>r</sup> bil?-ki <sup>r</sup> -[nu])	<sup>r</sup> še?-ep <sup>r</sup> - <sup>d</sup> ADAD				CUSAS 9/411, 13
Other attestations		GIR <sub>3</sub> - <sup>d</sup> ADAD <sup>2</sup>	Leatherworker (AŠGAB)			CUSAS 9/381, 7
		GIR <sub>3</sub> - <sup>d</sup> ADAD <sup>3</sup>			Of <i>Ahiya’utum</i> (ša a-hi-ia-u <sub>2</sub> -tum)	CUSAS 9/446, 6

<sup>1</sup>Stamm 1939, 277 for a discussion of this name as a shortened form of *Šēpē-DN-ašbat* “I seized the feet of DN.”

<sup>2</sup>CUSAS 9/381, 7. Dalley transliterates IR<sub>3</sub>, which is likely an error for GIR<sub>3</sub>, as she normalizes **Šēp-Adad**.

<sup>3</sup>CUSAS 9/446, 6. Dalley transliterates <sup>m</sup>IR<sub>3</sub> rather than GIR<sub>3</sub>, but this is probably an error as elsewhere. No trace of the Personenkeil on tablet.

**Šēp-Ištarān** “Foot of Ištarān” {šēpu “foot,” Ištarān DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations <sup>1</sup>		GIR <sub>3</sub> - <sup>d</sup> KA.DI <sup>2</sup>	hazannu (ha-za-an-nu) <sup>3</sup>			CUSAS 9/426, 12
		GIR <sub>3</sub> - <sup>d</sup> KA.DI	of the shaduf-workers (ša da-li-i)		Brother of <i>Pirhi-ilišu</i> (pir <sub>2</sub> -hi-i <sub>3</sub> -li <sub>2</sub> -šu)	CUSAS 9/426, 5
		GIR <sub>3</sub> - <sup>d</sup> KA.DI <sup>2</sup>	of the shaduf-workers (ša da-li-i)			CUSAS 9/426, 15
		GIR <sub>3</sub> - <sup>d</sup> KA.DI <sup>2</sup>				CUSAS 9/426, 13
		GIR <sub>3</sub> - <sup>d</sup> KA.DI <sup>2</sup>				CUSAS 9/426, 14
		GIR <sub>3</sub> - <sup>d</sup> KA.DI <sup>2</sup>				CUSAS 9/426, 18

<sup>1</sup>CUSAS 9/426, 5, 12–15, and 18. Presumably the same individual. The attestations following line 12 are preceded by “KI.2” through “KI.5” (“second time” through “fifth time”). The attestation in line 5 is less secure, though both lines 5 and 15 are followed by *ša da-li-i*, here translated as “of the shaduf-workers” following Dalley (note the term may more likely refer to a type of produce; see line 14, where *Šēp-Ištarān* is followed by *ša ku-ni-ši*, a type of grain; or the term may be a PN).

<sup>2</sup>CUSAS 9/426, 12–15, 18. Dalley transliterates <sup>m</sup>IR<sub>3</sub>-<sup>d</sup>KA.DI. Presumably <sup>m</sup>IR<sub>3</sub> is a typographical error for GIR<sub>3</sub>, as she normalizes *Šēp* throughout.

<sup>3</sup>CUSAS 9/426, 12. Dalley: “*hazannu*: the very direct relationship of this profession with the king, and the propensity for corruption, shown particularly at Nuzi for Kušši-Harbe and generically in ‘The Poor Man of Nippur’ (as demonstrated in a series of papers delivered at RAI 2007 in St. Petersburg), suggests the possibility of understanding the word as a Hurrian formation, *hazi-* “listen, hear” + *-anni* Hurrian suffix for a profession, although the transfer of Hurrian z to Akkadian z may be problematic. If correct this suggests that the ‘listener’ is the forerunner of the Persian ‘eyes and ears of the king.’”

*Šēpīti* meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		še-pi-ti			Father of <i>Baqnu</i> (ba-aq-nu)	CUSAS 9/430, 5

<sup>1</sup>See *Šēpītum* below; the noun *šēpītu* means “lower end” (CAD Š/2).

**Šēpītum** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		še-pi-tum	Leatherworker/ bow-cutter (AŠGAB/ZADIM)			CUSAS 9/72, 5
		<sup>m</sup> še-pi-tum	<sup>1</sup>		has an unnamed brother (ŠEŠ.A.NI)	CUSAS 9/137, 4

<sup>1</sup>CUSAS 9/137, 4. Dalley: “Šēpītum is AŠGAB or ZADIM in [CUSAS 9/72:5.”

<sup>2</sup>See **Šēpīti** above; the noun *šēpītu* means “lower end” (CAD Š/2).

**Šēressu-marrāš** “His punishment is grievous” {šērtu “misdeed, offense; punishment,” marrāšu “sickly”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Daqqum</b> (DUMU daq-qum)	<sup>m</sup> še-re-es-su-mar-ra-aš <sup>1</sup>				CUSAS 9/320, 4

<sup>1</sup>CUSAS 9/320, 4. Reading following Dalley. She states: “*mar-ra-aš* is presumably a stative form of the adjective *marrāšu*. Since *šēressu* means ‘his punishment,’ the meaning of *marrāš* may be ‘grievous, severe’ rather than, with CAD, ‘sickly.’” However, note *marrāšu* only has one attestation in CAD, which is from the Neo-Assyrian period.

**Šeriš-ilu** “Šeriš is the god” {Šeriš DN, ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Habil-damqum</b> (DUMU ha-bil-dam-qu)	<sup>md</sup> še-ri-iš-DINGIR				CUSAS 9/358, 5
Other attestations		<sup>d</sup> še-ri-iš-DINGIR	Gardener? (NU) <sup>1</sup>			CUSAS 9/368, 2
		<sup>d</sup> še-ri-iš-DINGIR	Gardener (NU.GIŠ.KIRI <sub>6</sub> )			CUSAS 9/448, 36

		dše-ri-iš-DINGIR	Shepherd? (S[IPA?])			CUSAS 9/371, 38
		dše-ri-iš-DINGIR	Shepherd (SIPA)			CUSAS 9/377, 14
		dše-ri-iš-DINGIR	Shepherd (SIPA)			CUSAS 9/413, 24
		dše-ri-iš-DINGIR			Father of <b>Gubbuhu</b> ( <sup>m</sup> gu- ub-bu-hu)	CUSAS 9/364, 7
		dše-ri-iš-DINGIR			his lord (EN-šu) <sup>2</sup>	CUSAS 9/371, 6
		dše-ri-iš-DI[NGIR]				CUSAS 9/368A, 9 <sup>3</sup>
		dše-ri-iš-DINGIR <sup>4</sup>				CUSAS 9/376, 7
		dše-ri-iš-DINGIR				CUSAS 9/378, 2

<sup>1</sup>CUSAS 9/368, 2. Dalley: “NU taken as an abbreviation for NU.KIRI<sub>6</sub> by comparison to [CUSAS 9/]448:36.” There seems to be a sign partly preserved on the tablet edge and reverse, but it is difficult to make out. Possibly KIRI<sub>6</sub>?

<sup>2</sup>CUSAS 9/371, 6. Unclear to whom “his lord” refers (unless part of PN?).

<sup>3</sup>CUSAS 9/368A, 9. Obverse and reverse inverted in CDLI photo.

<sup>4</sup>CUSAS 9/376, 7. Dalley transliterates and normalizes *dše-ri-iš-i<sub>3</sub>-li<sub>2</sub>* (*Šēriš-ilī*), but the tablet and copy clearly have DINGIR, not *i<sub>3</sub>-li<sub>2</sub>*.

**Šērum-ibni** “Šērum built” {*Šērum* DN, *banû* “to build”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		še-rum-ib-ni <sup>1</sup>		yes		CUSAS 9/423, 5

<sup>1</sup>CUSAS 9/423, 5. ŠE and RUM written as a ligature, with ŠE above RUM.

**Šērum-ilī** “Šērum is my god” {*Šērum* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		še-rum-i <sub>3</sub> -li <sub>2</sub> <sup>1</sup>				CUSAS 9/442, 25

<sup>1</sup>CUSAS 9/442, 25. ŠE and RUM written as a ligature, practically indistinguishable from BU.

**Šigin-Sah** meaning uncertain {unclear, *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ši-gi-in-sa-ah				CUSAS 9/25, 6
		ši-gi-in-sa-ah				CUSAS 9/451, 2

**Šimut-artâš** “I rejoice over Šimut”<sup>1</sup> {*Šimut* DN, *râšu* “to rejoice”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ši-mu-ut-ar-ta-aš			Of the attartu-wagon? of Šin-nādin (ša SI.A-te ša <sup>d</sup> 30-na-di-in) <sup>2</sup>	CUSAS 9/441, 15’

<sup>1</sup>Tentatively taking the second element as a 1cs Gt durative from *râšu* “to rejoice,” although there is not a parallel in *CAD*. Perhaps a Kassite/Elamite element instead?

<sup>2</sup>CUSAS 9/441, 15’. Dalley: “ša SI.A-te: a logographic writing for *attartu* is not attested elsewhere, so the interpretation is tentative.”

**Šimut-ilu** “Šimut is the god” {*Šimut* DN, *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ši-mu-ut-DINGIR	Reed-worker (AD.KID)			CUSAS 9/444, 32
		[ <sup>d</sup> ]ši-mu-ut-DINGIR <sup>1</sup>				CUSAS 9/375, 31

<sup>1</sup>CUSAS 9/375, 31. Dalley: “In Kassite PNs the DN is always *Simut*, according to Hölscher 1996. In Elamite inscriptions the sibilant varies, giving *Simut* or *Šimut*.”

**Šimut-rabi** “Šimut is great” {*Šimut* DN, *rabû* “great”}



Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> ši-mu-ut-ra-bi			Father of <b>Hablū-banûtum</b> (ha-ab-lu-ba-nu-tum) Father of <b>Ugim-harbat?</b> (u <sub>2</sub> - <sup>r</sup> gi <sup>1</sup> -im-har-ba-at)	CUSAS 9/447, 27

**Šudanni-šēmi** “Šudanni is the one who hears” {Šudanni DN, šemû “to hear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> šu-da-an-ni-še-mi <sup>1</sup>		Yes. Of Hunnabi? (hu?-na-bi)	Father of <b>Igāršu-ēmid</b> (i-ga-ar-šu-e-mi-id)	CUSAS 9/415, 9

<sup>1</sup>CUSAS 9/415, 9. Dalley: “Deimal 1914: 257 has <sup>d</sup>ŠU-KAL from BE 6, 63, which might be ŠU:NIR! = šurinnu. But the unambiguous writing *ib-ni-<sup>d</sup>šu-da-an-ni* in [CUSAS 9/]442:4 precludes that option here. Therefore the deity, not listed in Richter 2004, appears to be new.”

**Šuhutki** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> šu-ut-ki			<sup>1</sup>	CUSAS 9/43, 8

<sup>1</sup>CUSAS 9/43, 8. For the daughter-in-law? of? Šuhutki (*a-na* E<sub>2</sub>.Gl<sub>4</sub>.A <sup>m</sup>šu-hu-ut-ki); or cloister (GA<sub>2</sub>.Gl<sub>4</sub>.A).

**Šu-Māmu** “He of Māmu” {šu “he,” Māmu DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šu-ma-a-mu			<sup>1</sup>	CUSAS 9/43, 4

<sup>1</sup>CUSAS 9/43, 4. For the house of the son of **Šu-māmu** (*a-na* E<sub>2</sub> DUMU šu-ma-a-mu).

### **Šumma** “If” {šumma “if”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma <sup>1</sup>			Father of <b>Abu-ṭābu</b> (a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/407, 26

<sup>1</sup>CUSAS 9/407, 26. Dalley: “šum-ma abbreviation of šumma-la-ilišu.” More likely an abbreviation for **Šumma-la-iliya**, who is also attested as a father of **Abu-ṭābu**. See also **Šumman-la-iliya**, who is also the father of an **Abu-ṭābu**. Should all three be considered variants of the same name?

### **Šumma-ilu** “If the god” {šumma “if,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-DINGIR			Father of <b>Abī-ilī</b> (a-bi-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/371, 8

### **Šumma-la-iliya** “If not my god” {šumma “if,” la “not,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-la-i <sub>3</sub> -li <sub>2</sub> - ṛia? <sup>1</sup>			Father of <b>Abu-ṭābu</b> (a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/448, 25

<sup>1</sup>CUSAS 9/448, 25. IA very faint and damaged on edge of tablet. Contra Dalley, *Šumma* may be an abbreviation of this name instead of *Šumma-la-ilišu*. *Šumma* and *Šumma-la-iliya* both are attested as fathers of *Abu-ṭābu*, while *Šumma-la-ilišu* is not attested in these texts. See also *Šumman-la-iliya*, who is also the father of an *Abu-ṭābu*. Should all three be considered variants of the same name?

**Šumma-la-Šamaš** “If not Šamaš” {*šumma* “if,” *la* “not,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-la- <sup>d</sup> UTU				CUSAS 9/375, 8

**Šumma-libbi-ili** “If the heart of the god”<sup>1</sup> {*šumma* “if,” *libbu* “heart,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-ŠA <sub>3</sub> -bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/371, 52
		šum-ma-ŠA <sub>3</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/375, 21’
		šum-ma-ŠA <sub>3</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/376, 24
		šum-ma-ŠA <sub>3</sub> -bi-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/413, 31

<sup>1</sup>Or *ili* “gods.”

**Šumman-la-Adad** “If not for Adad” {*šummaman* “were it, if only,” *la* “not,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>r</sup> šum- <sup>r</sup> <<um>>-ma-an-la <sup>r</sup> - <sup>d</sup> ADAD <sup>1</sup>				CUSAS 9/413A, 2

<sup>1</sup>CUSAS 9/413A, 2. Dalley transliterates *šum-ma-<sup>r</sup>an-la<sup>r</sup>-<sup>d</sup>ADAD*. Tablet is very worn, but there is clearly a sign between ŠUM and MA in both photo and copy. The sign best fits a redundant UM sign (possibly AB?).

**Šumman-la-iliya** “If not for my god” {šummaman “were it, if only,” la “not,” ilu DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia	Shepherd (SIPA)			CUSAS 9/384, 30
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia			Father of <b>Abu-ṭābu</b> (a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/431A, 12 <sup>1</sup>
		šu-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/16, 2
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/40, 7
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/41, 4
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/48, 7
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/57, 2
		<sup>m</sup> šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/337, 14 <sup>2</sup>
		<sup>m</sup> š[um-m]a-an-la-i <sub>3</sub> -li <sub>2</sub> -ia <sup>3</sup>				CUSAS 9/344, 10
		<sup>m</sup> šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia <sup>4</sup>				CUSAS 9/345, 9
		<sup>m</sup> šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia				CUSAS 9/351, 10
		šum-ma-an-la-i <sub>3</sub> -li <sub>2</sub> -ia <sup>5</sup>				CUSAS 9/451, 6

<sup>1</sup>CUSAS 9/431A, 12. Obverse and reverse inverted in CDLI photo. Note the name of the son is the same as **Šumma-la-iliya** and **Šumma**; should these names be considered the same?

<sup>2</sup>CUSAS 9/337, 14. Obverse and reverse inverted in CDLI photo.

<sup>3</sup>CUSAS 9/344, 10. Envelope. Dalley omits IA, but it is present in photo and copy.

<sup>4</sup>CUSAS 9/345, 9. Dalley omits IA, but the sign is clear in the photos of both the tablet and envelope.

<sup>5</sup>CUSAS 9/451, 6. Dalley transliterates and normalizes ŠU instead of IA for the final sign, but photo is clear that the sign is IA (Dalley does place this PN in the index under *šum-ma-an-la-i<sub>3</sub>-li<sub>2</sub>-ia*).

**Šumman-la-Šamaš** “If not for Šamaš” {*šummaman* “were it, if only,” *la* “not,” *Šamaš* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-ma-an-la- <sup>d</sup> UTU				CUSAS 9/378, 15
		šum-ma-an-la- <sup>d</sup> UTU				CUSAS 9/397, 11

**Šummuhum** “Luxuriant”<sup>1</sup> {*šummuhu* “luxuriant”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		šum-mu-hu				CUSAS 9/402, 15
		šum-mu-hu-um <sup>2</sup>				CUSAS 9/438, 4’

<sup>1</sup>Taking both as the same PN, though note the explicit mimation on CUSAS 9/438, 4’.

<sup>2</sup>CUSAS 9/438, 4’. Possibly the same individual [x-x]u-hu-um in line 2’.

**Šumu-libši** “May the name exist” {*šumu* “name,” *bašû* “to exist”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		šu-mu-lib-ši			Father of <i>Baqnu</i> (ba-aq-nu)	CUSAS 9/449, 20
		MU-lib-ši				CUSAS 9/385, 4
		šu-mu-lib-ši				CUSAS 9/387, 11
		šu-mu-lib-ši				CUSAS 9/398, 3
		šu-mu-lib-ši				CUSAS 9/402, 2
		šu-mu-lib-ši <sup>1</sup>				CUSAS 9/410, 3
		šu-mu-lib-ši				CUSAS 9/441, 19
		šu-mu-lib-ši				CUSAS 9/441, 3’

		šu-mu-lib-ši				CUSAS 9/442, 31
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<sup>1</sup>CUSAS 9/410, 3. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Šunu-gāmilū** “They are the ones who spare” {šunu “they,” gamālu “to spare”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Dāštum</b> (DUMU da-aš-tum)	šu-nu-ga-mi-lu				CUSAS 9/449, 43
2. <sup>2</sup>	Son of <b>Kanzali</b> (DUMU ka-an-za-li)	šu-nu-ga-mi-lu				CUSAS 9/431A, 23
		šu-nu-ga-mi-lu				CUSAS 9/431A, 24
		šu-nu-ga-mi-lu				CUSAS 9/431A, 25
Other attestations		šu-nu-ga-mi-lu			Father of <b>Ina-meat-ilī</b> ( <sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/25, 18
		šu-nu-ga-mi-lu			Father of <b>Ina-meat-ilī</b> ( <sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/28, 6
		šu-nu-ga-mi-lu			Father of <b>Ina-meat-ilī</b> ( <sup>m</sup> i-na-me-at-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/29, 17
		<sup>m</sup> šu-nu-ga-mi-lu				CUSAS 9/342A, 10 <sup>2</sup>
		šu-nu-ga- <sup>r</sup> mi-lu <sup>1</sup>				CUSAS 9/368A, 7 <sup>3</sup>
		šu-nu-ga-mi-lu				CUSAS 9/369, 22
		šu-nu-ga-mi-lu				CUSAS 9/371, 9
		šu-nu-ga-mi-lu <sup>4</sup>				CUSAS 9/376, 17 <sup>4</sup>
		šu-nu-ga-mi-lu				CUSAS 9/413, 27
	šu-nu-ga-mi-lu				CUSAS 9/448, 5	

<sup>1</sup>CUSAS 9/431A, 23-25. Same individual. The second and third entry are marked “KI.2” and “KI.3” (“second time” and “third time”). Obverse and reverse inverted in CDLI photo.

<sup>2</sup>CUSAS 9/342A, 10. Copy under MS 2200-342B in CUSAS 9.

<sup>3</sup>CUSAS 9/368A, 7. Obverse and reverse inverted in CDLI photo (on edge of tablet); following Dalley and handcopy.

<sup>4</sup>CUSAS 9/376, 17'. Dalley has the same transliteration, but normalizes *Šunu-gamil*.

**Šunuma-ilu** “They are the god”<sup>1</sup> {*šunu* “they,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		mšu-nu-ma-DINGIR	Sergeant (AGA.UŠ)			CUSAS 9/312, 9
		mšu-nu-ma-DINGIR		Yes? <sup>2</sup>		CUSAS 9/338, 9
		šu-nu-ma-DINGIR			Father of <b>Amurru-muštāl</b> (m <sup>d</sup> MAR.TU-muš <sub>2</sub> -tal <sub>2</sub> )	CUSAS 9/31, 9
		šu-nu-ma-DINGIR			Father of <b>Amurru-muštāl</b> (m <sup>d</sup> MAR.TU-mu[š <sub>2</sub> ]-tal <sub>2</sub> )	CUSAS 9/348, 9 <sup>3</sup>
		mšu-nu-ma-DINGIR				CUSAS 9/340, 11 <sup>4</sup>

<sup>1</sup>See Stamm 1939, 298 for taking DINGIR as singular.

<sup>2</sup>CUSAS 9/338, 9. Dalley transliterates the following line as DUMU *ta-ri-ba-a-tum*, making **Šunuma-ilu** the son of **Tarībātum**. However, the expected sign at this point would be GIR<sub>3</sub>, a position that is frequently played by **Tarībātum** (see CUSAS 9/322, 325, 326, 327, 328, etc.), making GIR<sub>3</sub> the more likely reading. The space between the two lines also supports this reading. Also, see DUMU in line 6 of this text.

<sup>3</sup>CUSAS 9/348, 9. Envelope.

<sup>4</sup>CUSAS 9/340, 11. Envelope.

**Šurba’um?** “Great”<sup>1</sup> {*rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations		šu?-ur-ba-um				CUSAS 9/423, 6
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<sup>1</sup>Presumably from *šurbû*, Š of *rabû*. But that doesn't really explain the *a*-vowel; maybe a different (erroneous) sign?

**Tabni-Ištar** "Ištar made"<sup>1</sup> {*banû* "to make," *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṫab-ni- <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub> <sup>2</sup>				CUSAS 9/450, 10

<sup>1</sup>FPN. Note the use of the 3fs conjugation; presumably harkening back to Oakk forms.

<sup>2</sup>CUSAS 9/450, 10. Dalley: "Names apparently abbreviated." Many names in this text are abbreviated, but not apparently this one.

**Taktīmu** "Blanket" {*taktīmu* "blanket"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		tak-ti-mu <sup>1</sup>				CUSAS 9/417, 8

<sup>1</sup>CUSAS 9/417, 8. Dalley: "*taktīmu*, if read correctly, may mean a cloak rather than a PN." Dalley puts a ? by TAK; sign is clear, but possibly other readings.

**Talīmu** "Brother" {*talīmu* "brother"}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ea-iddinam</b> (DUMU e <sub>2</sub> -a-i-din-nam)	<sup>m</sup> ta-li-mu				CUSAS 9/136, 3
Other attestations		ta-li-mu			Father of <b>Abī-ilī</b> (a-bi-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/374, 2



		ta-li-mu			Father of <i>Abī-ilī</i> (a-bi-i <sub>3</sub> -li <sub>2</sub> )	CUSAS 9/376, 20
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**Tarībat-Sîn** “Replacement of Sîn” {*tarībtum* “replacement,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ta-ri-ba-at- <sup>d</sup> 30				CUSAS 9/396, 10

**Tarībātum** “Replacement”<sup>1</sup> {*tarībtu* “replacement”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Damqi-E[a]</i> (DUMU dam-qi <sub>2</sub> - <sup>dr</sup> e <sub>2</sub> ’-[a])	ta-ri-ba-a-tum				CUSAS 9/449, 21
2. <sup>2</sup>	Son of <i>Mannu-balu-Šamaš</i> (DUMU ma-an-nu-ba-lu- <sup>d</sup> UTU)	ta-ri-ba-a-tum				CUSAS 9/431A, 26
		ta-ri-’ba-a-tum <sup>’</sup>				CUSAS 9/431A, 27
3.	Son of <i>Zu...</i> (DUMU zu-[ ])	ta-ri-ba-a-tum				CUSAS 9/434, 7
Other attestations		ta-ri-ba-a-tum	Carpenter (NAGAR)			CUSAS 9/413, 38
		ta-ri-ba-a-tum	Cook (MU)			CUSAS 9/72, 4
		ta-ri-ba-a-tum	Cook (MU)			CUSAS 9/374, 3’
		ta-ri-ba-a-tum	Overseer of cooks (UGULA MU.MEŠ)	yes		CUSAS 9/312, 10
		ta-ri-ba-a-tum	Overseer of cooks (UGULA MU.MEŠ)	yes		CUSAS 9/322, 8

	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes <sup>3</sup>		CUSAS 9/323, 11
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/325, 9
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/326, 8
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/327, 9
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU) <sup>4</sup>	yes		CUSAS 9/328, 9
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/332, 9
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/333, 11
	ta-ri-ba-a!-tum	Overseer of cooks (UGULA MU)	yes		CUSAS 9/334, 10
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU)	yes <sup>5</sup>		CUSAS 9/338, 10
	ta-ri-ba-a-tum	Overseer of cooks (UGULA MU.MEŠ)	yes		CUSAS 9/367, 10 <sup>6</sup>
	ta-ri-ba-a-tum		yes		CUSAS 9/321, 10
	ta-ri-ba-tum			Father of <b>Arad-Anzakti</b> ( <sup>m</sup> IR <sub>3</sub> -an-zak-ti) <sup>7</sup>	CUSAS 9/366, 7
	ta-ri-ba-a-tum <sup>8</sup>			Father of <b>Ilī-ēriš</b> (i <sub>3</sub> -li <sub>2</sub> -APIN)	CUSAS 9/54, 16
	ta-ri-ba-a-tum			Partner (TAB.A.NI) <sup>9</sup>	CUSAS 9/381, 24'
	ta-ri-ba-a-tum				CUSAS 9/375, 9
	ta-ri-ba-a-tum				CUSAS 9/376, 6'
	ta-ri-ba-a-tum <sup>10</sup>				CUSAS 9/387, 8
	ta-ri-ba-a-tum				CUSAS 9/407, 18
	ta-ri-ba-a-tum				CUSAS 9/409, 3
	ta-ri- <sup>7</sup> ba-a <sup>7</sup> -tum <sup>11</sup>				CUSAS 9/412, 2

		ta-ri-ba-a-tum				CUSAS 9/414, 2
		ta-ri-ba-tu[m]		12		CUSAS 9/423, 9
		[t]a-ri-ba-a-tum <sup>13</sup>				CUSAS 9/438, 3'
		ta-ri-ba-a-t[um]				CUSAS 9/441, 8'
		ta-ri-ba-a-tum				CUSAS 9/443, 30
		ta-ri-ba-a-tum				CUSAS 9/448, 11
		(transliteration unknown)				Belgian Collection 238 <sup>14</sup>

<sup>1</sup>See CAD T s.v. *tarību* and *tarībtu*. The second *a*-vowel is unambiguously plene; should this be considered a plural? A hypocoristic suffix? Stamm 1939, 301 considers this form a female name; it is also both female and male in Hölscher 1996, 218–219. There is no explicit determinative in this corpus, so should probably be considered male or at least gender-ambiguous.

<sup>2</sup>CUSAS 9/431A, 26-27. Same individual. Listed as “KI.2” and KI.3” (“second time” and “third time”), though there is no corresponding first time in this text: the individual is only listed twice. Plene A is omitted in Dalley’s transliteration in both lines; present in photo and copy. Obverse and reverse inverted in CDLI photo.

<sup>3</sup>CUSAS 9/323, 11. Dalley transliterates this line as DUMU! *ta-ri-ba-tum*, making **Tarībātum** the father of **Anzak-rabāt** (previous line). However, the expected sign at this point in the tablet would be GIR<sub>3</sub>, a position that is frequently filled by **Tarībātum**, making GIR<sub>3</sub> the more likely reading.

<sup>4</sup>CUSAS 9/328, 9. Dalley omits “overseer of cooks” (UGULA MU); it is clear in the photo, though not in the handcopy.

<sup>5</sup>CUSAS 9/338, 10. Dalley transliterates this line as DUMU *ta-ri-ba-tum*, making **Tarībātum** the father of **Šunuma-ilu** (previous line). However, the expected sign at this point in the tablet would be GIR<sub>3</sub>, a position that is frequently filled by **Tarībātum**, making GIR<sub>3</sub> the more likely reading. The space between the two lines also supports this reading. Also, see DUMU in line 6 of this text.

<sup>6</sup>CUSAS 9/367, 10. Envelope.

<sup>7</sup>CUSAS 9/366, 7. Note the use of **Tarībātum** as a patronymic here, unless the DUMU is actually a poorly written GIR<sub>3</sub>?

<sup>8</sup>CUSAS 9/54, 16. TUM not visible in photo (past edge of tablet)

<sup>9</sup>CUSAS 9/381, 24'. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17')

<sup>10</sup>CUSAS 9/387, 8. BA looks closer to MA, but name is clear.

<sup>11</sup>CUSAS 9/412, 2. Following Dalley; BA-A almost completely illegible in photo.

<sup>12</sup>CUSAS 9/423, 9. Dalley transliterates a damaged NAGAR “carpenter” after the name; slight traces allow the possibility of this reading.

<sup>13</sup>CUSAS 9/438, 3'. Dalley does not indicate damage on TA, which is only half-preserved in copy.

<sup>14</sup>Summary of Belgian Collection 238 appears in CUSAS 9 between texts 41 and 42.

**Tarību** “Replacement” {*tarību* “replacement”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṛta-ri-bu <sup>1</sup>				CUSAS 9/390, 1

<sup>1</sup>CUSAS 9/390, 1. Unclear in photo (tablet very worn); following copy and Dalley.

**Tattaya** hypocoristic from unclear base {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Rīmum</b> (DUMU ri-mu-um)	ta-at-ta-a-a			Brother of <b>Ibni-Amurru</b> (ib-ni- <sup>d</sup> MAR.TU)	CUSAS 9/449, 38

**Ten-hurappi** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		te-en-hu-ru-up-pi <sup>2</sup>				CUSAS 9/389, 13

<sup>1</sup>Perhaps from CAD H s.v. *huruppu* “a dish made of metal”; see also CAD H s.v. *hurāpu* “spring lamb.”

<sup>2</sup>CUSAS 9/389, 13. Dalley: “NIG<sub>2</sub>.ŠU written as a ligature. Possibly read NIG<sub>2</sub>.ŠU ša<sub>3</sub> EN *huruppi* ‘property from among that of the man in charge of *huruppu*-dishes / cuts of meat [*sic*], rather than with an unparalleled personal name?”

**Tešme-Ištar** “Ištar heard”<sup>1</sup> {šemû “to hear,” *Ištar* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṫeš <sub>2</sub> -me-iš <sub>8</sub> -tar <sub>2</sub> <sup>2</sup>	Of the merchants (ša DAM?.GAR <sub>3</sub> . MEŠ)			CUSAS 9/418, 12
		ṫe-eš-me- <sup>d</sup> iš <sub>8</sub> -tar <sub>2</sub> <sup>3</sup>				CUSAS 9/422, 12

		ᶠteš₂-me-iš₈-tar₂⁴				CUSAS 9/424, 12
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<sup>1</sup>FPN. Note the use of the 3fs.

<sup>2</sup>CUSAS 9/418, 12. Dalley: “Cf. [CUSAS 9/]422, 424, and 436 for female names.”

<sup>3</sup>CUSAS 9/422, 12. TAR₂ difficult to see in photo (lighting and on edge). Dalley: “[CUSAS 9/]424 and 436 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>4</sup>CUSAS 9/424, 12. Dalley: “Headings, year, and PNs are comparable to [CUSAS 9/]422.”

**Tešši** hypocoristic, presumably from Teššib {hypocoristic of *Teššib* DN}

Individual	Patronymic	Transliteration	Profession	GIR₃ Official	Other Identifiers	CUSAS Text Number
Other attestations		te-eš-ši <sup>1</sup>			Connected with <b>Usāt-ili</b> (u₂-sa-at-DINGIR)	CUSAS 9/375, 14’
		te-eš-ši <sup>1</sup>			Connected with <b>Usāt-ili</b> (u₂-sa-at-DINGIR)	CUSAS 9/377, 34

<sup>1</sup>CUSAS 9/375, 14’ and 9/377, 34. Dalley identifies this name with the PN **Teššib-ibri**.

**Teššib-ibri** “Teššib is lord” {*Teššib* DN, *ewri* “lord” [Hurrian]}

Individual	Patronymic	Transliteration	Profession	GIR₃ Official	Other Identifiers	CUSAS Text Number
Other attestations		ᶠte¹-iš-ši-bi-ib-ri <sup>1</sup>				CUSAS 9/2, 4
		te-eš-ši-bi-ib-ri				CUSAS 9/369, 28
		te-eš-ši-bi-ib-ᶠri <sup>1</sup>				CUSAS 9/374, 15
		te-eš-<ši>-bi!-ib!-ri <sup>2</sup>				CUSAS 9/407, 7
		te-iš-ši-bi-ib-ri <sup>3</sup>				CUSAS 9/413, 8
		ᶠte-eš-ši-bi-ib-ri <sup>4</sup>				CUSAS 9/413A, 3
		te-ši-bi-ib-ri				CUSAS 9/448, 24

<sup>1</sup>CUSAS 9/2, 4. Dalley notes: “The PN is a phonetic spelling of Hurrian Teššub-ewri with sandhi writing joining the two components.”

<sup>2</sup>CUSAS 9/407, 7. Following Dalley. BI and IB both have too many horizontals; perhaps written over an erasure?

<sup>3</sup>CUSAS 9/413, 8. Note the use of TE followed by IŠ (Also in CUSAS 9/2, 4).

<sup>4</sup>CUSAS 9/413A, 3. Tablet very worn.

**Tunāzu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		tu-na-a-zu <sup>1</sup>				CUSAS 9/413, 39

<sup>1</sup>CUSAS 9/413, 39. Dalley notes this PN could also be read *Tuna* the doctor (A.ZU).

**Tunnuhu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> tu-un-nu-hu	Messenger (DUMU ši-ip-ri)			CUSAS 9/108, 3
		tu-un-nu-hu				CUSAS 9/25, 7

**Tūra-Ištarān** “Turn to me, Ištarān!”<sup>1</sup> {*tāru* “to turn,” *Ištarān* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> tu-ra- <sup>d</sup> KA.DI			Connected with <b>Inbūša</b> (in-bu-ša)	CUSAS 9/442, 9

<sup>1</sup>FPN.

**Ṭāb-adārum** “It is good to be afraid”<sup>1</sup> {*ṭābu* “to be good,” *adāru* B “to fear”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Kutīti</b> (DUMU ku-ti-ti)	ṭa <sub>3</sub> -ab-a-da-rum				CUSAS 9/447, 26

<sup>1</sup>Following Hölscher 1996, 223.

**Ṭāb-Eridu** “Eridu is good” {ṭābu “to be good,” Eridu GN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṭa <sub>3</sub> -ab-NUN <sup>ki</sup>			Father of <b>Sîn-ahī-iddinam</b> ( <sup>d</sup> 30-a-hi-i-din-nam)	CUSAS 9/428, 27

**Ṭābiya’utum** hypocoristic from ṭābum “to be good” {ṭābu “to be good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Huzālum</b> (DUMU hu-za-lum)	<sup>m</sup> ṭa <sub>3</sub> -ab-ia-u <sub>2</sub> -tum	Farmer? (ENSI <sub>2</sub> ?) <sup>1</sup>			CUSAS 9/357, 5 <sup>2</sup>

<sup>1</sup>CUSAS 9/357, 5. ENSI<sub>2</sub>?: PA and SI are clear, TE is questionable (either heavily damaged or erased).

<sup>2</sup>CUSAS 9/357, 5. Tablet partly encased in envelope.

**Ṭāb-kidenšu** “His protection is good” {ṭābu “to be good,” kidinnu “divine protection”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṭa <sub>3</sub> -ab-ki-de-en-šu				CUSAS 9/4, 3
		ṭa <sub>3</sub> -ab-ki-de-en-šu				CUSAS 9/5, 3

**Tāb-šār-ili** “Good is the wind of the god”<sup>1</sup> {*tābu* “to be good,” *šāru* “wind,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Ahī-illika(m)</b> (DUMU ŠEŠ-DU-ka)	<sup>m</sup> ṭa <sub>3</sub> -ab-ša-a-ar-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/350, 4
Other attestations		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>	Shepherd (SIPA) <sup>2</sup>			CUSAS 9/374, 21’
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>		yes		CUSAS 9/23, 6
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/369, 15
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/376, 33’
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/399, 6
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/407, 20
		ṭa <sub>3</sub> -ab-šar <sub>2</sub> -i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/413, 32

<sup>1</sup>Or *ilī* “of the gods.”

<sup>2</sup>CUSAS 9/374, 21’. SIPA mainly from handcopy; difficult to see in photo.

**Tāb-šillī** “My protection is good” {*tābu* “to be good,” *šillu* “protection”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ṭa <sub>3</sub> -ab-šil <sub>2</sub> -li <sub>2</sub>				CUSAS 9/377, 39

**Ubādu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -ba-a-du <sup>1</sup>	ša rēši (LU <sub>2</sub> .SAG) <sup>2</sup>			CUSAS 9/410, 45
		u <sub>2</sub> -ba-a-du				CUSAS 9/371, 12
		u <sub>2</sub> -ba-a-du				CUSAS 9/376, 20’
		u <sub>2</sub> -ba-a-d[u?]				CUSAS 9/378, 11

<sup>1</sup>CUSAS 9/410, 45. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.



<sup>2</sup>CUSAS 9/410, 45. Dalley: “For LU<sub>2</sub>.SAG as a member of the royal family at this period, see note to [CUSAS 9/]374:7. In this text they are among the few who have a large *sannigû*.”

**Ubāriyatum** hypocoristic from *ubāru* “guest” {*ubāru* “guest”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> u-bar- <sup>r</sup> ia-tum? <sup>1</sup>				CUSAS 9/346, 11

<sup>1</sup>CUSAS 9/346, 11. Dalley combines this line with the previous one. IA is fairly secure, TUM less so.

**Ubār-Sîn** “Guest of Sîn” {*ubāru* “guest,” *Sîn* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>m</sup> u-bar- <sup>r</sup> dEN <sup>r</sup> .ZU	Sergeant (AGA!.UŠ)			CUSAS 9/317, 10 <sup>1</sup>
		<sup>m</sup> u-bar- <sup>d</sup> EN.ZU <sup>2</sup>				CUSAS 9/320, 8
		u-bar- <sup>d</sup> EN.ZU			<sup>3</sup>	CUSAS 9/84, 21
		<sup>m</sup> u-bar- <sup>d</sup> EN.ZU <sup>4</sup>				CUSAS 9/334, 9

<sup>1</sup>CUSAS 9/317, 10. Envelope with tablet still inside.

<sup>2</sup>CUSAS 9/320, 8. PN difficult to read on tablet (rather worn), but seems to match the handcopy.

<sup>3</sup>CUSAS 9/84, 21. Obverse contains only god names; PNs on bottom of reverse after a long gap.

<sup>4</sup>CUSAS 9/334, 9. Dalley omits <sup>m</sup>, which is visible in photo.

**Ubārum** “Guest” {*ubāru* “guest”}

Individual	Patronymic	Transliteration <sup>1</sup>	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1. <sup>2</sup>	Son of <b>Nūrātum</b> (DUMU nu-ra-a-tum)	u-bar-rum			Brother of <b>Ilī-erība</b> (i <sub>3</sub> -li <sub>2</sub> -eri-ba ŠEŠ.A.NI)	CUSAS 9/117, 2

		u-bar-rum		yes		CUSAS 9/117, 4
Other attestations		u-bar-rum	Chief of Musicians (NAR?.GAL)			CUSAS 9/138, 11
		u-bar-rum		yes		CUSAS 9/118, 5
		u-bar-rum <sup>3</sup>		yes		CUSAS 9/125, 6
		u-bar-rum			Father of <b>Mūrānu</b> (mu-ra-a-nu)	CUSAS 9/426, 8
		<sup>m</sup> u-bar-rum				CUSAS 9/355A, 10 <sup>4</sup>
		u-bar-rum				CUSAS 9/384, 14
	<sup>5</sup>	u-bar-rum				CUSAS 9/442, 17
		u-bar-rum				CUSAS 9/442, 23

<sup>1</sup>Note the doubled *rr* (*bar-rum*); perhaps read U.BAR-*rum*, following CAD U/W s.v. *ubāru*.

<sup>2</sup>CUSAS 9/2, 4. Presumably the **Ubārum** in lines 2 and 4 are the same individual; however, conceivably the GIR<sub>3</sub> official and **Ubārum** son of **Nūrātum** could be different individuals, with the patronymic included to distinguish between the two of them.

<sup>3</sup>CUSAS 9/125, 6. The signs are quite worn, but still visible on the photo.

<sup>4</sup>CUSAS 9/355A, 10. Obverse and reverse inverted in CDLI photo.

<sup>5</sup>CUSAS 9/442, 17. PN followed by DUMU [ ].

**Ubbudu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Pirhi-Amurru</b> (DUMU pir <sub>2</sub> -hi- <sup>d</sup> MAR.TU)	<sup>m</sup> ub-bu-du <sup>1</sup>				CUSAS 9/353, 4

<sup>1</sup>CUSAS 9/353, 4. Signs are clear, but normalization is tentative.

**Uda** abbreviated name<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> u <sub>2</sub> -da <sup>2</sup>				CUSAS 9/450, 6

<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/450, 6. Dalley: "Names apparently abbreviated." There seems to be a partially erased sign above the PN; possibly DU.

**Ugim-Harbat** meaning unclear {unclear, *Harbat* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.? <sup>1</sup>	Son of <i>Šimut-rabi?</i> (DUMU KI.[2?])	u <sub>2</sub> - <sup>r</sup> gi <sup>1</sup> -im-ha-ar-ba-at <sup>2</sup>				CUSAS 9/447, 28

<sup>1</sup>CUSAS 9/447, 28. Reading DUMU KI.[2] as "son of the same?" following Dalley.

<sup>2</sup>CUSAS 9/447, 28. Dalley: "Ugim-harbat: for the first element cf. Ugim-Sah, a Kassite PN. This writing may confirm a suggestion of Brinkman 1976: 150f that a Kassite deity Har-BE can be read Harbat; but both are explicit in this archive, which might imply two separate names."

**Ugin-Sah** meaning unclear {unclear, *Sah* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -gin <sub>7</sub> -sa-ah				CUSAS 9/25, 5
		u <sub>2</sub> -gin <sub>7</sub> -sa-ah				CUSAS 9/49, 2
		u <sub>2</sub> -gin <sub>7</sub> -sa-ah				CUSAS 9/451, 7
		<sup>m</sup> u <sub>2</sub> -gin <sub>7</sub> -sa-ah <sup>1</sup>				CUSAS 9/455, 4
		u <sub>2</sub> -gi-in-sa-ah				CUSAS 9/460, 3

<sup>1</sup>CUSAS 9/455, 4. PN worn but still legible in photo. Obverse and reverse inverted in photo.

**Ukullu-Nazi** "Food of Nazi"? {unclear, *Nazi* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
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Other attestations	<sup>1</sup>	uk-ku-lu- <sup>d</sup> na-zi <sup>2</sup>				CUSAS 9/447, 14
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<sup>1</sup>CUSAS 9/447, 14. PN followed by D[UMU] and a break.

<sup>2</sup>CUSAS 9/447, 14. Dalley: “For the PN element ukkulu see Schwemer 2001: 395.” Note also *ukullû* “food” from CAD U/W.

***Ul-dayyān-ilu*** “The god is not judge”? {*ul* “not,” *dayyānu* “judge,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>lī</i> -... (DUMU <i>i</i> <sub>3</sub> - <i>l</i> <sub>2</sub> -[ ])	u <sub>2</sub> -ul-da-a-a-an-DINGIR				CUSAS 9/449, 24

***Ūmāyutum*** hypocoristic from *ūmu* “day”<sup>1</sup> {*ūmu* “day”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>4</sub> -ma-a-a-u <sub>2</sub> -<tum?> <sup>2</sup>			Of the women? (ša MI <sub>2</sub> .MEŠ) <sup>3</sup>	CUSAS 9/409, 5
		u <sub>4</sub> -ma-a-a-u <sub>2</sub> -tum <sup>4</sup>				CUSAS 9/424, 6

<sup>1</sup>Probably FPN, though there is no explicit female determinative.

<sup>2</sup>CUSAS 9/409, 5. Emendation following Dalley.

<sup>3</sup>CUSAS 9/409, 5. Dalley transliterates but does not translate “ša MI<sub>2</sub>.MEŠ.”

<sup>4</sup>CUSAS 9/424, 6. TUM written over another sign. Dalley: “Headings, year and PNs are comparable to [CUSAS 9/]422.”

***Ūm-ilišu*** “The day of his god” {*ūmu* “day,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>4</sub> -um- <i>i</i> <sub>3</sub> - <i>l</i> <sub>2</sub> -šū				CUSAS 9/114, 7
		[u] <sub>4</sub> -um- <i>i</i> <sub>3</sub> - <i>l</i> <sub>2</sub> -šū				CUSAS 9/122, 6

***Ummī-aqrat*** “My mother is precious” {*ummu* “mother,” *aqru* “precious”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫum-mi-aq-ra-at			Wife of <i>Siriraš</i> ? (DAM si-ra-ḫra <sup>1</sup> -aš)	CUSAS 9/406, 2

<sup>1</sup>FPN

**Ummī-muda?** “My mother knows?”<sup>1</sup> {*ummu* “mother,” *mudû* “to know”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫum-mi-mu-ḫda <sup>2</sup> ?				CUSAS 9/406, 5

<sup>1</sup>FPN. Note the expected feminine form of *mudû* is *mudātu* (CAD M/2), so probably a different form here.

<sup>2</sup>CUSAS 9/406, 5. Reading DA following Dalley. Damage also allows for DU, which could be a better reading.

**Ummī-rabât** “My mother is great”<sup>1</sup> {*ummu* “mother,” *rabû* “great”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ḫum-mi-ra-ba-at <sup>2</sup>			Of <i>Maya’utum</i> (ša <sub>2</sub> ma-a-a-u <sub>2</sub> -tum)	CUSAS 9/410, 36
		um-mi-ra-ba-at				CUSAS 9/1, 5

<sup>1</sup>FPN. Note only one of the attestations is explicitly marked with a feminine determinative.

<sup>2</sup>CUSAS 9/410, 36. Only a photo of a tiny fragment of this text is on CDLI (ca. 6 signs); transliteration is based solely on handcopy.

**Ummī-ṭābat** “My mother is good”<sup>1</sup> {*ummu* “mother,” *ṭābu* “to be good”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		<sup>r</sup> um <sup>1</sup> -mi-ṭa <sub>3</sub> -bat <sup>2</sup>				CUSAS 9/444, 40
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<sup>1</sup>FPN.

<sup>2</sup>CUSAS 9/444, 40. PN followed by a partially broken sign and a break.

**Unnuntum** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> un-nu-un-tum			<sup>2</sup>	CUSAS 9/434, 16

<sup>1</sup>FPN. Perhaps from *CAD* U/W s.v. *unnuntum* “(a plant)”; see also *ununnu* “reverent.”

<sup>2</sup>CUSAS 9/434, 16. End of line contains a broken sign probably wrapping around from the obverse.

**Uppisutum?** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		up!?-pi-su-tum <sup>1</sup>	Bow-maker (MUG)			CUSAS 9/423, 19

<sup>1</sup>CUSAS 9/423, 19. Dalley transliterates the first sign as *ga?*/*up?*; in photo signs looks unambiguously like GA.

**Upqu** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		up-qu? <sup>1</sup>			Father of <b>Abu-ṭābu</b> (a-bu-ṭa <sub>3</sub> -bu)	CUSAS 9/431A, 14

<sup>1</sup>CUSAS 9/431A, 14. Reading following Dalley. The QU sign is clear; reading is questionable. Obverse and reverse inverted in CDLI photo.

**Uraš-ibsasa** “Uraš makes even” {*Uraš* DN, *sa<sub>2</sub>* “to be straight, even”[Sumerian]}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>d</sup> uraš-ib <sub>2</sub> .sa <sub>2</sub> -sa <sub>2</sub> <sup>1</sup>				CUSAS 9/104, 3

<sup>1</sup>CUSAS 9/104, 3. Dalley: “Uraš-ibsasa: reading uncertain, no parallels found.”

**Ur-Bau** “Dog of Bau”<sup>1</sup> {ur “dog”[Sumerian], *Bau* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of ... (DUMU <sup>d</sup> [ ])	ur- <sup>d</sup> ba-u <sub>2</sub>				CUSAS 9/430, 11

<sup>1</sup>Sumerian name.

**Urukayītum** “Urukean”<sup>1</sup> {*Uruk* GN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> UNUG <sup>ki</sup> -a-a-i-tum				CUSAS 9/123, 4

<sup>1</sup>FPN.

**Usāti-ilu** “The god is my help” {*usātu* “help,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -sa-ti-DINGIR				CUSAS 9/442, 30

**Usāt-ili** “Help of the god”<sup>1</sup> {*usātu* “help,” *ilu* “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -sa-at-DINGIR			Of <b>Tešši(b-ibri)</b> (ša te-eš-ši)	CUSAS 9/375, 14'
		u <sub>2</sub> -sa-at-DINGIR			Of <b>Tešši(b-ibri)</b> (ša <sub>2</sub> te-eš-ši)	CUSAS 9/377, 34
		u <sub>2</sub> -sa-at-DINGIR				CUSAS 9/374, 15'
		u <sub>2</sub> -sa-at-DINGIR				CUSAS 9/375, 7'

<sup>1</sup>Dalley prefers to normalize *Usāt-ilu* “the god is help,” with a stative form of the noun (except in CUSAS 9/374, 15', where she normalizes as above).

**Ūši-ana-nūr-Adad** “He went forth to the light of Adad” {*ašû* “to come forth,” *ana* “to,” *nūru* “light,” *Adad* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
		u <sub>2</sub> -ši-a-na-nu-ur <sub>2</sub> - <sup>d</sup> ADAD			Brother (ŠEŠ!.A.NI) <sup>1</sup>	CUSAS 9/381, 3
		u <sub>2</sub> -ši-a-na-nu-ur <sub>2</sub> - <sup>d</sup> ADAD			Partner (TAB.A.NI) <sup>2</sup>	CUSAS 9/381, 20'

<sup>1</sup>CUSAS 9/381, 3. ŠEŠ difficult to see in photo (on tablet edge); following copy and Dalley. Sign seems a bit malformed in copy. Presumably brother of **Ea-lippalsa** the coppersmith (line 2).

<sup>2</sup>CUSAS 9/381, 20'. Presumably partner of **Arad-Nāri**(?) the carpenter (line 17').

**Ūši-ana-nūr-Ea** “He went forth to the light of Ea” {*ašû* “to come forth,” *ana* “to,” *nūru* “light,” *Ea* DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -ši!-a-na-nu-ur <sub>2</sub> - <sup>d</sup> e <sub>2</sub> -a <sup>1</sup>				CUSAS 9/61, 15 <sup>2</sup>

<sup>1</sup>CUSAS 9/61, 15. E<sub>2</sub>-A not visible on photo (past edge of tablet).



<sup>2</sup>CUSAS 9/61, 15. Under Dalley's catalogue and CDLI, CUSAS 9/60 corresponds to MS 2200/435 and CUSAS 9/61 corresponds to MS 2200/026. However, the edition for MS 2200/435 is under CUSAS 9/61 and the edition for MS 2200/026 is under CUSAS 9/60. In the plates, Dalley's MS 2200-60 corresponds to MS 2200/026 and Dalley's MS 2200-61 corresponds to MS 2200/435. For the purpose of this entry, CUSAS 9/61 refers to where the edition is found and MS 2200/425 refers to the tablet number.

**Ūši-ana-nūrim** “He went forth to the light”<sup>1</sup> {ašû “to come forth,” ana “to,” nūru “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -ši-a-na-nu-ri			Father of <i>Erību</i> (ᵐe-ri-bu)	CUSAS 9/334, 6
		u <sub>2</sub> -ši-a-na-nu-ri <sup>1</sup> -im				CUSAS 9/16, 4

<sup>1</sup>Taking these both as the same PN, though conceivably CUSAS 9/334, 6 could be plural.

**Ūši-ana-nūrišu** “He went forth to his light” {ašû “to come forth,” ana “to,” nūru “light”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ᵐu <sub>2</sub> -ši-a-na-nu-ri-šu				CUSAS 9/313, 9
		u <sub>2</sub> -ši-a-na-nu-ri-šu				CUSAS 9/384, 5

**Ūši-ilī** “My god came forth”<sup>1</sup> {ašû “to come forth,” ilu “god”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ZI.GA-i <sub>3</sub> -li <sub>2</sub>				CUSAS 9/398, 7

<sup>1</sup>Normalizing this PN following Dalley. Conceivably there are many different ways to approach this logogram.

**Uššur-ana-Šamaš** “He is released for Šamaš” {uššuru “to be released,” ana “to,” Šamaš DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		uš-šu-ur-a-na- <sup>d</sup> UTU <sup>1</sup>	Copper-smith (URUDU NAGAR) <sup>2</sup>			CUSAS 9/381, 4
		uš-šu-ur-a-na- <sup>d</sup> UTU	Shepherd (SIPA)			CUSAS 9/371, 18
		uš-šu-ur-a-na- <sup>d</sup> UTU <sup>3</sup>	Shepherd (SIPA)			CUSAS 9/376, 23'
		uš-šu-ur-a-na- <sup>d</sup> UTU <sup>4</sup>	Shepherd (SIPA)			CUSAS 9/377, 4
		uš-šu-ur-a-na- <sup>d</sup> UTU			Of Gula (ša <sup>d</sup> gu-la)	CUSAS 9/74, 2
		BAR-a-na- <sup>d</sup> UTU <sup>4</sup>			Of Gula (ša <sub>2</sub> <sup>d</sup> GU.LA)	CUSAS 9/377, 29
		uš-šu-ur-a-na- <sup>d</sup> UTU			Partner (TAB.A.NI) <sup>5</sup>	CUSAS 9/381, 15'
		uš-šu-ur-a-na- <sup>d</sup> UTU				CUSAS 9/368A, 2 <sup>6</sup>
		uš-šu-ur-a-na- <sup>d</sup> UTU				CUSAS 9/374, 11'
	uš-šu-ur-a-na- <sup>d</sup> UTU				CUSAS 9/448, 15	

<sup>1</sup>CUSAS 9/381, 4. Ligature of *a-na* looks a lot like ŠA<sub>3</sub>.

<sup>2</sup>CUSAS 9/381, 4. URUDA = “copper,” while NAGAR = “carpenter.”

<sup>3</sup>CUSAS 9/376, 23'. Ligature of *a-na* looks nearly identical to ŠA<sub>3</sub>.

<sup>4</sup>CUSAS 9/377, 4 and 29. Dalley: “MAŠ is used inconsistently as a writing for *uššur* as a PN element” (here transliterated as BAR).

<sup>5</sup>CUSAS 9/381, 15'. Unclear which individual “his partner” refers to in this section.

<sup>6</sup>CUSAS 9/368A, 2. Obverse and reverse inverted in CDLI photo.

**Uššurtum** “Released”<sup>1</sup> {*uššuru* “to be released”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		<sup>f</sup> uš-šu-ur-tum			Wife of <b>Habil-kīnu</b> (DAM ha-bil-ki-nu)	CUSAS 9/415, 28

<sup>1</sup>FPN.

**Uššurum** “Released” {*uššuru* “to be released”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Abu-ṭābu</b> (DUMU a-bu-ṭa <sub>3</sub> -bu)	uš-šu-rum <sup>1</sup>			Brother of [broken]	CUSAS 9/396, 4
2.	Son of <b>Bibbulu-gāmil</b> (DUMU U <sub>4</sub> .NA <sub>2</sub> .[A]-ga-mil)	uš-šu-rum <sup>2</sup>				CUSAS 9/371, 17
Other attestations		uš-šu-rum			<sup>3</sup>	CUSAS 9/397, 15
		uš-šu-r[u?]				CUSAS 9/400, ii 2 <sup>4</sup>
		uš-šu-rum				CUSAS 9/402, 14
		uš-šu-rum				CUSAS 9/413, 19

<sup>1</sup>CUSAS 9/396, 4. Obverse damaged, reading heavily relying on Dalley and copy.

<sup>2</sup>CUSAS 9/371, 17. Some of the line is difficult to see in photo, especially *-rum* DUMU, due to overlap with APIN in the line above; clear in handcopy.

<sup>3</sup>CUSAS 9/397, 15. Name following a broken sign; perhaps part of the name, or some kind of identifier (DUMU?).

<sup>4</sup>CUSAS 9/400, ii 2. Abnormal layout. Column ii begins on side of tablet and wraps around onto the reverse (same orientation as obverse) for about half the tablet. Unclear if this is a continuation of the obverse or of the reverse (which has normal orientation). Following Dalley’s numbering.

**Uzibu** “Foundling” {*uzibu* “foundling”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		u <sub>2</sub> -zi-bu				CUSAS 9/388, 6

**Waqartum** “Precious”<sup>1</sup> {*waqru* “precious”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		f <sup>1</sup> wa-qar-tum				CUSAS 9/422, 7 <sup>2</sup>
		f <sup>1</sup> wa-qar-tum				CUSAS 9/424, 8 <sup>3</sup>
		f <sup>1</sup> wa-qar-tum			<sup>4</sup>	CUSAS 9/439, 3

<sup>1</sup>FPN. Dalley normalizes this PN as *Aqartu* throughout, despite the explicit *wa*-sign.

<sup>2</sup>CUSAS 9/422, 7. Dalley: “[CUSAS 9/]424 and 426 probably have the same list of PNs. Other texts with women’s names: 408, 409, 415, 418, and 434.”

<sup>3</sup>CUSAS 9/424, 8. Dalley: “Headings, year and PNs are comparable to [CUSAS 9/]422.”

<sup>4</sup>CUSAS 9/439, 3. Possibly a second PN beginning with <sup>d</sup>EN.LIL<sub>2</sub>-l<sub>3</sub>?.ZU? in the preceding line and header, but Dalley: “<sup>d</sup>EN.LIL<sub>2</sub>-x-x is presumably a placename without determinative <sup>ki</sup> in both lines.”

#### **Waqrum** “Precious” {*waqru* “precious”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		wa-aq-rum			Partner (TAB.A.NI) <sup>1</sup>	CUSAS 9/381, 27
		wa-aq-rum				CUSAS 9/387, 9
		(transliteration unknown)				Belgian Collection 210 <sup>2</sup>

<sup>1</sup>CUSAS 9/381, 27. Presumably partner of **Šēp-Adad** the leatherworker (line 7).

<sup>2</sup>Summary of Belgian Collection 210 appears in CUSAS 9 between texts 109(86) and 87.

#### **Ya’eya** meaning unclear<sup>1</sup> {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <i>Sī</i> ?... (DUMU ṣi?-[ ])	ia-e-ia <sup>2</sup>				CUSAS 9/449, 12
Other attestations		ia-e-ia				CUSAS 9/374, 4
		ia-e-ia				CUSAS 9/375, 5

		ia-e-ia				CUSAS 9/376, 26'
		ia-e-a				CUSAS 9/377, 16

<sup>1</sup>See Hölscher 1997, 114 *Jaē'a*, with no translation.

<sup>2</sup>CUSAS 9/449, 12. Possibly read not IA, but sloppy LI? and E a sloppy SI?

**Yāpi** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
Other attestations		ia-a-pi <sup>1</sup>				CUSAS 9/428, 30

<sup>1</sup>CUSAS 9/428, 30. Broken signs between this name and the preceding, possibly DUMU or GIR<sub>3</sub>. Dalley does not normalize this PN.

**Yaya** meaning unclear {unclear}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Gamama</b> (DUMU ga-ma-ma-a)	<sup>m</sup> ia-ia-a				CUSAS 9/27, 9
Other attestations		ia-ia-a			Father of <b>Zinnātum</b> ( <sup>m</sup> zi-na-tum)	CUSAS 9/40, 17
		ia-ia-a			Father of <b>Zinnātum</b> (zi-na-tum)	CUSAS 9/57, 18
		ia-ia-a				CUSAS 9/401, 8'

**Zīq-Ištar** "Breath of Ištar"<sup>1</sup> {zīqu "breath," Ištar DN}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number

Other attestations		ᶠzi-iq-iš <sub>8</sub> -tar <sub>2</sub>				CUSAS 9/444, 28
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<sup>1</sup>FPN. Dalley prefers *Zik-Ištar*, but I cannot find a translation for *ziku*; however, see Hölscher 1996, 235 *Zige*.

**Zinnātum** “Support” {zinnātu “support”}

Individual	Patronymic	Transliteration	Profession	GIR <sub>3</sub> Official	Other Identifiers	CUSAS Text Number
1.	Son of <b>Yaya</b> (DUMU ia-ia-a)	ᶠzi-na-tum				CUSAS 9/40, 16
	Son of <b>Yaya</b> (DUMU ia-ia-a)	zi-na-tum				CUSAS 9/57, 17
Other attestations		zi-na-tum				CUSAS 9/394, 6

## Appendix 2: Broken CUSAS 9 Names Not Included in the Catalogue

The broken, damaged, and otherwise unclear names from CUSAS 9 that are not included in Appendix 1. They are organized alphabetically.

... (x<sup>1</sup>-[ ]) CUSAS 9/408, 8

... (i3-[ ]-hu?-x-[ ]) CUSAS 9/410, 31

... (x-x-x-a-x-x-ki) CUSAS 9/413A, 6

... (x-[ ]) CUSAS 9/420, 5

... (x-[ ]) CUSAS 9/420, 15

... (x-[ ]) CUSAS 9/427, 6

... (x-x-[ ]-x-x-[ ]) CUSAS 9/428, 31

... ({d}?[ ]) CUSAS 9/430, 11

... ([ ]) CUSAS 9/430, 12

... (x-x-DA?-ŠA?) CUSAS 9/432, 15

... (x x [ ]) CUSAS 9/434, 6

... ({d}[ ]) CUSAS 9/434, 8

... ({f}x-[ ]) CUSAS 9/436, 11

... ({f}x-[ ]) CUSAS 9/436, 12

... ({f}x-[ ]) CUSAS 9/436, 13

... ([ ]-x<sup>1</sup>) CUSAS 9/441, 4

... ([ ] x x x [ ]) CUSAS 9/441, 10

... ([ ]-DINGIR?-[ ]) CUSAS 9/441, 23

... ([ ]-x-x-[ ]) CUSAS 9/441, 1'

... ([ ]-x-[ ]) CUSAS 9/433, 5

... (x-x) CUSAS 9/433, 12

... ([ ]-x-x<sup>1</sup>-[ ]) CUSAS 9/433, 18

... (x<sup>1</sup>-[ ]) CUSAS 9/433, 27

... (x<sup>1</sup>-[ ]) CUSAS 9/444, 4

... ([ ]-<sup>r</sup>x x x<sup>r</sup>) CUSAS 9/444, 8  
 ... (<sup>r</sup>x x x x x<sup>r</sup>) CUSAS 9/444, 10  
 ... (<sup>r</sup>x<sup>r</sup>-[ ]) CUSAS 9/444, 18  
 ... (<sup>r</sup>x<sup>r</sup>-[ ]) CUSAS 9/444, 19  
 ... ([ ]-<sup>r</sup>x x x<sup>r</sup>) CUSAS 9/447, 13  
 ... (<sup>r</sup>x<sup>r</sup>-[ ]) CUSAS 9/447, 15  
 ... (<sup>r</sup>x x x<sup>r</sup>) CUSAS 9/447, 29  
 ... (<sup>r</sup>x x<sup>r</sup> [ ]) CUSAS 9/449, 3  
 ... (<sup>r</sup>{d}<sup>r</sup>[ ]-<sup>r</sup>am?<sup>r</sup>-[ ]) CUSAS 9/449, 8  
 ... (<sup>r</sup>x<sup>r</sup>-[ ]) CUSAS 9/449, 9  
 ... (<sup>r</sup>x<sup>r</sup>-[ ]) CUSAS 9/449, 27  
 ...abbum? ([ a]b?-bu-um) CUSAS 9/388, 9  
 ...abī ([ ]-a?-bi) CUSAS 9/394, 10  
 ...-abī ({d}<sup>r</sup>x-x<sup>r</sup>-a-bi) CUSAS 9/428, 23  
 ...Adad ([ ]-{d}ADAD) CUSAS 9/403, 10  
 ...-Adad-... ([D]U?-an-{d}ADAD-ID?-[ ]) CUSAS 9/441, 2'  
 ...Adad? ([ ]-ADAD?) CUSAS 9/400, i 25  
 ...-ahhēšu ([ ]-ah-he-<sup>r</sup>szu?<sup>r</sup>) CUSAS 9/433, 10  
 ...alte ([x]-<sup>r</sup>x<sup>r</sup>-al-te) CUSAS 9/393, 19  
 ...-Amurru ([ ]-<sup>r</sup>MAR<sup>r</sup>.TU) CUSAS 9/437, 7  
 ...Amurru... ([ ]<sup>r</sup>MAR.TU<sup>r</sup>-[ ]) CUSAS 9/398, 12  
 ...-ana-... ([ ]-a-na-[ ]) CUSAS 9/401, 5  
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 Qutt[unu] (qu2-ut-t[u-nu]) CUSAS 9/389, 8  
 R[i ...]šim-ilu (r[i-x x]-szi-im-DINGIR) CUSAS 9/381, 31  
 Rabi?-... (GAL?-x-[ ]) CUSAS 9/444, 3  
 Rabi-ina-... (ra-bi-i-na-[ ]-x) CUSAS 9/428, 3  
 Rabût-[Adad] (ra-bu-ut-{{d}ADAD}) CUSAS 9/242, 4  
 Raphuištu(...?) (ra-ap-hu-isz-tu-u2 [( )) CUSAS 9/441, 21'  
 Rīš-*napāh*[šu] (ri-isz-na-pa-ah-[szu]) CUSAS 9/410, 8  
 Ruqi-[ ]mur (ru-ki-[ ]-mur) CUSAS 9/399, 2  
 S[i ... r]i-Ea ({m}s[i?-x x-r]?-e2-a) CUSAS 9/105, 12  
 Ša... (sza-[ ]) CUSAS 9/372, 8  
 Ša... (sza-[ ]) CUSAS 9/374, 1'  
 Šābī-E-[Ulmaš] (ERIN2.MESZ-E2.[UL.MASZ]) CUSAS 9/231, 2  
 [Šab]ī-Ulmaš ([s,a-b]i-{{d}UL.MASZ}) CUSAS 9/398, 9

Šamaš?-... ({{d}}UTU?-[ ]) CUSAS 9/415, 31  
 [Šamaš?]-šemi ({{d}}[UTU?]-sze-mi) CUSAS 9/378, 14  
 Samharī[tum] ({{f}}sa-am-ha-ri-[tum?]) CUSAS 9/372, 13  
 Šar... (szar?-[ ]) CUSAS 9/427, 3  
 Šelibu(?) (sze-li-[bu?]) CUSAS 9/50, 9  
 Šeriš... ({{d}}sze-ri-<sup>ʿ</sup>isz<sup>ʿ</sup>-[ ]) CUSAS 9/449, 33  
 Si?... (<sup>ʿ</sup>si<sup>ʿ</sup>-[ ]) CUSAS 9/449, 12  
 Šig[in-Sa]h (szi-<sup>ʿ</sup>gi<sup>ʿ</sup>-[in-sa-a]h) CUSAS 9/26A, 8  
 Šilli... (s,il2-li2-[ ]) CUSAS 9/428, 17  
 Šil[li]-Sin (s,il2-[li2-{{d}}]30) CUSAS 9/44, 18  
 Šilliya'u[tu] (s,il2-li2-ia-u2-[tum]) CUSAS 9/51, 6  
 Sin-... ({{d}}30-x-[ ]) CUSAS 9/329, 5  
 Sin-... (<sup>ʿ</sup>{{d}}30<sup>ʿ</sup>-[ ]) CUSAS 9/374, 16  
 Sin-... ({{d}}30-[ ]) CUSAS 9/441, 22'  
 Sin-... ({{d}}30-<sup>ʿ</sup>x-x<sup>ʿ</sup>-[ ]) CUSAS 9/444, 8  
 Sin-... ({{d}}30-<sup>ʿ</sup>x<sup>ʿ</sup>-[ ]) CUSAS 9/449, 23  
 Sin-...-tum? (<sup>ʿ</sup>{{d}}30-x-x(x)-tum?<sup>ʿ</sup>) CUSAS 9/441, 22'  
 Sin-[ ]anni ({{d}}EN.ZU-x-x-an-ni) CUSAS 9/133, 5  
 Sin-ahī-[iddinam?] ({{d}}30-a-hi-[ ]) CUSAS 9/397, 14  
 Sin-aya-[ ] ({{d}}30-a-a-<sup>ʿ</sup>x<sup>ʿ</sup>-[ ]) CUSAS 9/449, 14  
 Sin-bēl-[ ] ({{d}}30-<sup>ʿ</sup>be-el<sup>ʿ</sup>-[ ]) CUSAS 9/449, 6  
 Sin-bēl-i[lī] ({{d}}30-be-el-<sup>ʿ</sup>DINGIR<sup>ʿ</sup>[.MESZ?]) CUSAS 9/449, 25  
 Sin-iqī[ša] ({{d}}30-i-<sup>ʿ</sup>qi2<sup>ʿ</sup>-[sza]) CUSAS 9/449, 26  
 Sin-iš... ({{d}}30-i[isz?- ]) CUSAS 9/400 ii 3  
 Sin-iš... ({{d}}EN.ZU-<sup>ʿ</sup>isz<sup>ʿ</sup>-[ ]) CUSAS 9/423, 11  
 Sini[yatum?] (si-ni-i[a?- ]) CUSAS 9/434, 11  
 Sin-ka[rābi]-šemi ({{d}}30-ka-[ra?-bi?]-sze-mi) CUSAS 9/438, 6'  
 Sin-t[e... ] ({{d}}30-t[e?- ]) CUSAS 9/443, 40  
 S[is]si[ya] (s[i?-is]-<sup>ʿ</sup>si<sup>ʿ</sup>-[ia?]) CUSAS 9/408, 7  
 Šu-mā[mu?] (szu-ma-[a-mu?]) CUSAS 9/93, 4'

[Šum]muhu ([szum]-mu-hu) CUSAS 9/393, 16  
 Šumu-li[bši(?)] (szu-mu-li[b?-szi?]) CUSAS 9/51, 8  
 Šumu-pari...? (szu-MU?-PA?-RI?- [ ]) CUSAS 9/400 3'  
 Taba...? (tab?-<sup>r</sup>a?<sup>r</sup>- [ ]) CUSAS 9/427, 5  
 Ṭāb-gamāšū (t,a3-ab-ga-ma-[al-szu]) CUSAS 9/431, 3  
 Ṭāb-i... ({m}<sup>r</sup>t,a3-ab-i3?<sup>r</sup>- [ ]) CUSAS 9/321, 7  
<sup>r</sup>Tarī[bātu] (<sup>r</sup>ta?-ri?<sup>r</sup>-[ba?-tum?]) CUSAS 9/105, 13  
 Tarīb[ātu] (ta-ri-b[a-a-tum]) CUSAS 9/329, 9  
 Tarīb[ātu] (ta-ri-b[a-a-tum]) CUSAS 9/330, 9  
 Tarībā[tum] (ta-ri-<sup>r</sup>ba<sup>r</sup>-[a-tum]) CUSAS 9/442, 16  
 Tarīb[ātu] (ta-ri-b[a-(a)-tum]) CUSAS 9/444, 24  
 Teššib-[ibri?] (te-esz-ib-[ ]) : CUSAS 9/418, 14  
 T[u?...] (t[u?- ] ) CUSAS 9/423, 14  
 Turin... ({m}tu?-ri-<sup>r</sup>in?<sup>r</sup>-[()]) CUSAS 9/33, 7  
 Ubā[rum] (u-bar-[rum]) CUSAS 9/93, 5  
 Ūmāy[utum] ({f}u4-ma-a-[a-u2-tum]) CUSAS 9/436, 7  
 Ūmayu[tum] (u4-ma-a-a-u2-[tum]) CUSAS 9/418, 13  
 Ūm-i[lišū] (U4-um-i[3-li2-szu]) CUSAS 9/98, 7  
 Uraš-he... ({d}URASZ-<sup>r</sup>HE2<sup>r</sup>-[x]) CUSAS 9/14, 3  
 Uššur-ana- [ ] ({m}usz-szu-ur-a-na-{d}[ ]) CUSAS 9/46, 7  
 Uš[šurtum?] ({f}<sup>r</sup>usz?<sup>r</sup>-[szu-ur-tum?]) CUSAS 9/418, 10  
 Waqar[tum] ({f}wa-qar-[tum]) CUSAS 9/436, 8  
 ...-Adad (<sup>r</sup>x<sup>r</sup>-{d}ADAD) CUSAS 9/2, 5  
 Yada... (ia-da- [ ]) CUSAS 9/405, 2  
 Zu... (zu- [ ]) CUSAS 9/434, 7

## Appendix 3: Female Personal Names

The female personal names from the CUSAS 9 texts, organized alphabetically. For further information on these names, see their corresponding entries in Appendix 1.

**Ahāssunu** “Their sister”

**Ahātani** “Our sister”

**Ahāt-Kūbi** “Sister of Kūbi”

**Ahātum** “Sister”

**Alānītum** “Exile”

**Alītum** unclear

**Amat-Šimut** “Servant(f) of Šimut”

**Ammī-ša-ili** “My uncle is of the god”

**Ammu** “Uncle”

**Ammudutum** meaning unclear

**Battum** “Side”

**Bēlessunu** “Their lady”

**Da** meaning unclear

**Damgalnunna-ilat** “Damgalnunna is the goddess”

**Ebūrītum** “(Born at) Harvest-time”

**Elammāku** meaning unclear.

**Habil-ahī** “My brother is wronged”

**Hunzūtum** “Lame”

**Huthut** “meaning unclear”

**Iltani** “Our goddess”

**Ittu-šēmītum** “The goddess is the one who hears”

**Ina-šamê-rīšat** “She is celebrated in heaven”

**Inibšina** “Their(f) fruit”

**Ishunnatum** “Cluster of grapes”

**Ištar-rēšūti-Uruk** “Ištar is the help of Uruk”

**Ištar-rīšat** “Ištar rejoices”

**Ištar-ummī** “Ištar is my mother”

**Kuni’e** meaning unclear

**Kuriri** meaning unclear

**Kurītum** “Short”

**Lamatum** meaning unclear

**Lezūtu** “Blabbermouth”

**Lušallim-baštī** “May I heal my dignity”

**Manzât-ummī** “Manzât is my mother”

**Mūrāntum** “Puppy(f.)”

**Nippurītum** “The Nippurian”

**Rabât** presumably an abbreviated name containing *rabû* “great”

**Šaqūta-nādā** “Praise the Sublime One!”

**Šaramīpatum** meaning unclear

**Tabni-Ištar** “Ištar made”

**Tešme-Ištar** “Ištar heard”

**Tūra-Ištarān** “Turn to me, Ištarān!”

**Uda** abbreviated name

**Ummī-aqrat** “My mother is precious” (Note: assuming this is an FPN based on “DAM si-ra-<sup>r</sup>ra<sup>1</sup>-aš”

**Ummī-muda?** “My mother knows?”

**Ummī-rabât** “My mother is great”

**Ummī-ṭābat** “My mother is good”

**Unnuntum** meaning unclear

**Urukayītum** “Urukean”

**Uššurtum** “Released”

**Waqartum** “Precious”

**Zīq-Ištar** “Breath of Ištar”

## Appendix 4: Theophoric Elements in Patronymics

The theophoric elements of the CUSAS 9 names, organized by patronymic pairs from most-attested to least-attested. Total number of attestations: 223.

None DUMU none (46)

Ilu DUMU none (16)

None DUMU ilu (16)

Sîn DUMU none (14)

Amurru DUMU none (9)

None DUMU Sîn (6)

Sîn DUMU Sîn (6)

Ilu DUMU ilu (5)

Adad DUMU none (4)

Ea DUMU Sîn (4)

Igišta DUMU none (4)

None DUMU Ea (4)

Šamaš DUMU ilu (4)

Ea DUMU Ea (3)

Ea DUMU none (3)

None DUMU Adad (3)

Amurru DUMU ilu (2)

Anzakti DUMU none (2)

Ea DUMU ilu (2)

Ilu DUMU Ea (2)

Ilu DUMU Enlil (2)

Ilu DUMU Šamaš (2)

Ilu DUMU Sîn (2)

Ištar DUMU Šamaš (2)

Nergal DUMU none (2)

None DUMU DN (2)  
None DUMU Amurru (2)  
None DUMU Qarrādu (2)  
Šamaš DUMU none (2)  
Šamaš DUMU Sîn (2)  
Sîn DUMU ilu (2)  
Ulmaššitum DUMU none (2)  
Adad DUMU Adad (1)  
Adad DUMU Iškur (1)  
Adad DUMU Sîn (1)  
Amurru DUMU Amurru (1)  
Amurru DUMU Qarrādu (1)  
Anzak DUMU ilu (1)  
DN DUMU DN (1)  
DN DUMU none (1)  
DN DUMU Qarrādu (1)  
DN? DUMU DN? (1)  
DN? DUMU Sîn (1)  
Enlil DUMU none (1)  
Harbat DUMU Šimut (1)  
Igišta DUMU Ištar (1)  
Ilu DUMU Amurru (1)  
Ilu DUMU Anu (1)  
Ilu DUMU Bēlet-ilī (1)  
Ilu DUMU Kūbi (1)  
Ilu DUMU Mamu (1)  
Ilu? DUMU Anzak (1)  
Ištar DUMU Kūbi (1)  
Ištar DUMU Qarrādu (1)  
Ištarān DUMU none (1)

Kūbi DUMU none (1)  
Nanay DUMU Marduk (1)  
Nergal DUMU ilu (1)  
None DUMU Adarum (1)  
None DUMU Bibbulu (1)  
None DUMU Ištar (1)  
None DUMU Marduk (1)  
None DUMU Nergal (1)  
None DUMU Šakkan (1)  
None DUMU Šamaš (1)  
None DUMU Šeriš (1)  
None DUMU Šimut (1)  
None DUMU Šudanni (1)  
None DUMU.MUNUS none (1)  
None DUMU.MUNUS Šamaš (1)  
Šamaš DUMU Amurru (1)  
Šamaš DUMU Šamaš (1)  
Šeriš DUMU none (1)  
Šimut DUMU none (1)  
Sîn DUMU Amurru (1)  
Sîn DUMU nemedi (1)



## Appendix 5: Professions

The professions attested in the CUSAS 9 corpus include, in order of attestations (following Dalley's translations):

GIR<sub>3</sub> "Transporter" with no other profession listed (39)

AŠGAB "Leatherworker" (29-30) – one ambiguous AŠGAB/ZADIM sign (CUSAS 9/72,5)

NAGAR "Carpenter" (19)

SIPA "Shepherd" (11)

MU "Cook" (10)

ŠU.I "Barber" (8-9)

KU<sub>3</sub>.DIM<sub>2</sub> "Jeweler" (8)

LU<sub>2</sub>.SAG "ša rēši" (8)

LU<sub>2</sub>.BULUG<sub>3</sub> "Maltster" (6)

NU.GIŠ.KIRI<sub>6</sub> "Gardener" (5)

URUDU.NAGAR "Coppersmith" (5)

(LU<sub>2</sub>.)I<sub>3</sub>.DU<sub>8</sub> "Doorkeeper" (5)

NAR "Musician" (5)

AD.KID "Reed-worker" (5)

LU<sub>2</sub>.TUG<sub>2</sub> "Clothier" (4)

10-ti PN "ešerti of PN" (3)

ENSI<sub>2</sub> "Farmer" (3)

ŠU.KU<sub>6</sub> "Fisherman" (3)

ša KA<sub>2</sub>.GAL "of the City Gate" (3)

(LU<sub>2</sub>.)ENGAR "Plowman" (3) – Dalley transliterates ENGAR and LU<sub>2</sub>.APIN

DUB.SAR "Scribe" (3)

AGA.UŠ "Sergeant" (3)

LU<sub>2</sub>.ŠEM "Brewer" (2)

MAŠ.ŠU.GID<sub>2</sub>.GID<sub>2</sub> "Diviner" (2)

A.ZU “Doctor” (2)  
*ha-za-an-nu* “*hazannu*” (2)  
 DAM.GAR<sub>3</sub> “Merchant” (2)  
 GAR “Officer?” (2)  
 UGULA MU(.MEŠ) “Overseer of cooks” (2) – probably same individual  
*ša* <sup>d</sup>gu-la “of Gula” (2)  
 ZADIM *ša* GI “Reed Arrow-maker” (2)  
 MUG “Bow-maker” (1)  
 NAR?.GAL “Chief of Musicians” (1)  
 LU<sub>2</sub>.GI.GID<sub>2</sub> “Flautist” (1)  
*uš-qar-ti-šu* “His ?” (1)  
 EN-šu “His Lord” (1)  
 ALAN.ZU<sub>2</sub> “Jester” (1)  
 LU<sub>2</sub>.KAB.SAR “Jeweler” (1)  
 DI.KUD “Judge” (1)  
 DUMU *ši-ip-ri* “Messenger” (1)  
 LU<sub>2</sub>.KIN.GI<sub>4</sub>.A “Messenger” (1)  
*ša* ŠA?-IL?-A-ZU? “of ?” (1)  
*ša* <sup>d</sup>NIN.E<sub>2</sub>.AN.NA “of Bēlet-Eanna” (1)  
*ša* KAR-NAGA “of Kār-Uhūli” (1)  
*ša*<sub>2</sub> <sup>d</sup>UTU “of Šamaš” (1)  
*ša* <sup>d</sup>30 “of Sîn” (1)  
*ša* SI.A-te *ša* <sup>d</sup>30-na-di-in “of the *attartu*-wagon? of Sîn-nādin (1)  
*ša* A<sub>2</sub> GIŠ.MA<sub>2</sub> “of the Hire of a Boat” (1)  
*ša* DAM?.GAR<sub>3</sub>.MEŠ “of the Merchants” (1)  
*ša da-li-l* “of the Shaduf-Workers (1)  
*ša na-kam-ti* “of the Treasury” (1)  
*ša* MI<sub>2</sub>.MEŠ “of the women?” (1)  
 UGULA NAM 10 “Overseer of 10 (1)  
 TAB.A.NI “Partner” (1) – unclear to whom and what profession

TAB.A.NI “Partner” of Ikku’a (1) – unclear profession  
 TAB.A.NI “Partner” of Irtibba (1) – unclear profession  
 TAB.B[A!?.NI!?] “Par[tner]” of Buna-Sah (1) – unclear profession  
 I<sub>3</sub>.RA<sub>2</sub>.RA<sub>2</sub> “Perfumer” (1)  
 LU<sub>2</sub>.ENGAR E<sub>2</sub>.GAL “Plowman of the Palace” (1) – Dalley transliterates LU<sub>2</sub>.APIN  
 SANGA? <sup>d</sup>ADAD? “Priest of Adad” (1)  
 SANGA <sup>d</sup>NIN.URTA “Priest of Ninurta (1)  
 SANGA <sup>d</sup>U[TU?] “Priest of Šamaš (1)  
 IR<sub>3</sub> E<sub>2</sub>.GAL “Servant of the Palace (1)  
*amatkama* “Servant” of Ea-iddinam (1)  
 SIMUG “Smith” (1)  
 DUMU SIMUG “Son of the Smith” (1)  
 LU<sub>2</sub>.TUG<sub>2</sub>.KAL.KAL.LA “Stitcher” (1)  
 BUR.GUL “Stone-cutter” (1)  
 E<sub>2</sub>.DUB “Tablet-house” (1)  
 ša NAR UN HI “of ?” (1)  
 ša iš-ša <sup>d</sup>ADAD “of the wife? of Adad (1) – Dalley has “wife? of Adad”

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