PREFACE

A study on the Amorites of the Ur III period was first suggested to the writer by prof. Ignace J. Gelb in 1962. A research of this kind was quite challenging since it appealed to both my previous orientation toward Syrian history and my growing interest in Assyriology. Ever since following Prof. Gelb's suggestion I have enjoyed his constant help and cooperation. From the beginning he turned over to me his exhaustive collection of occurrences of the term MAR.TU in the Ur III period, a collection which has formed the basis of my research and to which I have added in only a small measure. But besides being generous with his study material, Prof. Gelb has been even more generous with himself — his time, his insight, his knowledge, his enthusiasm. For the debt I owe him, for the stimulation and motivation he has given me, and for the genuine pleasure it has been to work with him, I would like to express to him my sincere appreciation and gratitude.

The Oriental Institute of Chicago has been a unique place not only for my work on a specific subject, but also for the constant exposure it has provided to differently styled, yet all equally formative and exciting, methods and approaches of study. In addition to Prof. Gelb, my gratitude goes especially to Prof. A. Leo Oppenheim, who has helped with numerous suggestions and especially with his keen attitude toward the data, always thought provoking and of a highly heuristic value; to Prof. Thorkild Jacobsen, who helped in the reading of the texts and whose sensitive perception made me better realize the depth of field within which details should be focused; to Prof. Miguel Civil, from whose

PART ONE

LINGUISTIC AFFILIATION

HISTORY OF THE AMORITE QUESTION

1. THE AMORITE QUESTION IN GENERAL

Modern historiography of ancient South Western Asia has shown great interest in the study of ethnic relationships, with several reasons for such a propensity. The sources are often explicit in emphasizing ethnic subdivisions and contrasts. The presence of linguistic differences, which can often be established even on the basis of a limited source material, is of considerable help in identifying ethnic groups. And ethnic history, that is, history of the fortunes of single ethnic groups, has a long standing tradition, from the Synchronistic Chronicle and Herodotus on. There is the danger of oversimplification in the ethnic approach, for one may be tempted to understand historical development simply in terms of the juxtaposition of different ethnic groups. In other words, one may be led to assume that by isolating the several ethnic components of society and by establishing the time and manner of their appearance, one has given *the* clue for the understanding of social and political change; as a consequence, one may further be led to forego a systematic study of social and political structures with the inherent stimuli that favor change from within. This is a serious danger, which has not always been avoided by the historians of ancient South Western Asia. Yet, if one is aware of its presence, the ethnic approach is still fully justified.

These reflections may help to place the Amorite problem in its proper perspective, for it is indeed with a problem of ethnic history that we are concerned. The Amorites appear in South

Western Asia in the latter half of the third millenium B.C. They can be identified mostly on the basis of their personal names, which have been considered to constitute a linguistic group of its own. Many controversies have arisen over the linguistic analysis of the names, the time span and geographical area to which these people can be assigned, the very name by which they should be called (whether " Amorites " or otherwise), and so on. We can thus really speak of an " Amorite question." As in similar cases, progress has been possible not only in the measure in which more material was brought to bear on the subject, but also in the measure in which our sensitivity to the several dimensions of the problem became more articulate and refined. The resulting picture has grown more and more complex — that is, at times more confusing, but in all cases fuller and more significant. At this stage of the research we are in a better position to avoid the danger of oversimplification, since the approach to the problem is of necessity conditioned by the manifold avenues of research which have already been opened. In order to appreciate what has been done before, and in order to delimit the scope of the present research, it is well to survey briefly the main phases through which the research has passed. What follows is not a full history of the problem, and even less a critical bibliography. My main purpose is to show briefly how the emphasis in the research has shifted in time from one aspect of the problem to the other. Six such aspects can be discerned: (1) the language of the Amorites, (2) their provenience, (3) their political role, (4) their religion, (5) their social structure, and (6) the terminology to be used.

The first aspect to be explored extensively was that of the *language* of the Amorites. The first scholars who took notice of the problem pointed out the non-Akkadian character of some of the personal names occurring in Babylonia. [1] The first compre-

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[1] In chronological order these scholars are Pinches, Pognon, Sayce and Winckler; for a detailed history of the beginnings of the problem see

hensive investigation of these names was conducted by F. Hommel
and his pupil, H. Ranke, in several publications.[2] They collected
a considerable amount of material and offered a stimulating analysis
of the names taken separately and as a whole. The term used by
Hommel and Ranke for the language spoken by these people is
" West Semitic ". When they are more specific, Hommel inclines
toward the term " Arabs ", Ranke toward the term " mārê Amur-
rum," which he prefers to render as " children of the Westland "
rather than as " Amorites ".[3]

As for the historical dimension, the first problems on which
one focused were that of *provenience* and *political role*. The first
statements in this respect were largely based on the assumption
that if the people had West Semitic names, they were speaking
a West Semitic language and were bound to come from the West;
in turn, their political role in Babylonia depended on their number
— the larger the number, the greater the influence.[4] In the first
quarter of this century, A. Clay concentrated on these aspects of
the problem to the exclusion of others. He maintained that the
Amorites had given rise to an organized kingdom in Northern
Syria and from there had conquered Mesopotamia politically and,

F. Hommel, *Die altisraelitische Ueberlieferung in inschriftlicher Beleuch-
tung*, München 1897, pp. 88 ff.

[2] See especially F. Hommel, review of B. Meissner, *Beiträge zum
Altbabylonischen Privatrecht*, in *AB* XI, Leipzig 1893, in *ZDMG* 49 (1895)
pp. 524-28; H. Ranke, *Die Personennamen in den Urkunden der Ham-
murabi Dynastie, Ein Beitrag zur Kenntnis der semitischen Namenbildung*,
I. Teil, München 1904; F. Hommel, *Grundriss der Geographie und
Geschichte des alten Orients*, München 1904, pp. 93-96; 129-39; H. Ranke,
Early Babylonian Personal Names, Philadelphia 1905, esp. pp. 24-38. F.
Hommel, *Ethnologie und Geographie des Alten Orients*, München 1926,
is a reprint of Hommel's work of 1904 for the section concerning the
Amorites (pp. 93-96; 129-33).

[3] Ranke, *Names*, p. 33.

[4] For an early specific discussion of the geographical aspect, see E.
Schrader, " Das Westland (Martu) und das Land Amurri," in *Sitzungs-
ber. der Preuss. Akad. der Wiss.*, 1894, pp. 1299-1308.

to some extent, culturally as well.[5] The main weakness of Clay's position was the disregard for the results that had been achieved especially in Germany through the analysis of personal names. Since these were the most concrete data gathered on the problem, Clay's elaboration, based as it was on literary and other non-administrative sources, was too theoretical and at times unfounded. The distrust created among scholars by his general historical reconstruction has obscured the merit of some of his specific interpretations.[6]

Since most of the names are theophoric, it was possible to use them as source material for a recontruction of their *religion*, or at least of their pantheon. The first comprehensive work in this direction was that of G. Breitschaft,[7] another pupil of F. Hommel.

At the end of the first quarter of the century a systematic and exhaustive research of the entire subject was done by B. Landsberger[8] and his pupil Th. Bauer. The main result was a book published by Bauer,[9] which is still the standard publication on the subject. The importance of their contribution derives especially from two facts: (1) all the onomastic material then available was assembled systematically and made the basis of a detailed grammatical and lexical description; (2) the need for a new critical approach to the historical dimension of the problem was stressed. The specific result reached with respect to the latter

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[5] See especially A. T. Clay, *Amurru, the Home of the Northern Semites*, Philadelphia 1909; Id., *The Empire of the Amorites*, New Haven 1919; Id., *The Origin of the Biblical Traditions; Hebrew Legends in Babylonia and Israel*, New Haven 1923.

[6] See A. Goetze, " Professor Clay and the Amurrite Problem," in *Yale University Library Gazette* 36 (1962) pp. 133-37.

[7] G. Breitschaft, *Die westsemitischen Götternamen und Gottesnamenäquivalente in den Personennamen der ersten babylonischen Dynastie*, Ph. D. Dissertation, München 1918. Breitschaft's monograph was conceived as part of a more comprehensive work, " Der westsemitische Einfluss in den Personennamen der ersten babylonischen Dynastie," which, however, was never published.

[8] Landsberger, " Völker " (1924), pp. 236-38.

[9] Bauer, *Ostkanaanäer*, 1926.

point was that the place of origin of the people bearing West Semitic names was not in the west, but in the northeast,[10] and that these same people are distinguished from the Amorites (MAR. TU), since the latter do not bear West Semitic, but simply Akkadian,[11] names. These conclusions have met with opposition from the outset,[12] but they have been undoubtedly as thought provoking as the method that inspired them has been exemplary.

The period since Bauer's book was published has seen the publication of a great number of new texts bearing on the research. Of the 351 UR III and early Isin texts I used in this study, 229 texts, that is, about 65 percent of the total, became known after 1926. For the succeeding period, that is Isin-Larsa and Old Babylonian, the proportional increase of textual material is even greater. The most important bodies of texts are those from Mari,[13] Chagar Bazar,[14] Alalakh,[15] the Diyala region,[6] and Uruk,[7] as well

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[10] It should be noted, however, that both Landsberger and Bauer leave open the possibility that the " Ostkanaanäer " may have ultimately come from elsewhere (not excluding the West): " Ich möchte sie [the Amorites] daher erklären als die westlichen (sc. akkadisch Sprechenden), eine Bezeichnung, die aber mit ihren Wohnsitzen in historischer Zeit nicht übereinstimmt," Landsberger, " Völker," p. 237; " Ein Versuch zu erklären, wie die Ostkanaanäer in das Osttigrisland gekommen sind, müsste sich *vorläufig* in haltlosen Kombinationen verlieren," Bauer, *Ostkanaanäer*, p. 90 (italics mine).

[11] More precisely, a special type or dialect of Akkadian, " dialekt-Akkadisch."

[12] See especially W. F. Albright, in *AfO* 3 (1926) pp. 124-26, and the series of review articles by E. Dhorme published in the *Revue Biblique* from 1928 to 1931 and now reprinted in *Recueil Édouard Dhorme*, Paris 1951, pp. 81-165. Th. Bauer replied to the first criticisms in his article " Eine Überprüfung der 'Amoriter'-Frage," in *ZA* 38 (1929) pp. 145-70.

[13] See *ARMT* and the bibliography in Huffmon, *Names*, pp. 274-77.

[14] Gadd, " Chagar Bazar."

[15] See especially *Al. T.*

[16] Harris, " Khafajah "; Simmons, " Harmal "; A. Goetze, " Fifty Old Babylonian Letters from Harmal," in *Sumer* 14 (1958) pp. 3-78. A large number of texts from the Diyala region, especially Tell Asmar, remain unpublished, and are presently at the Oriental Institute of the University of Chicago.

[17] A. Falkenstein, " Zu den Inschriftenfunde der Grabung in Uruk-Warka 1960-61," in *Baghdader Mitteilungen* 2 (1963) especially p. 23.

as the Execration texts from Egypt.[18]   Also of great importance
for the Amorite question has been the discovery of the texts of
Ugarit,[19] even though a gap in time intervenes between them and
the texts just quoted.

In the main, the new textual material has shown its impact
in two directions.   First, attention has been focused on a new
dimension of the Amorite problem, namely the *social* aspect.   The
two fundamental works in this quarter are by D.O. Edzard and
by J.R. Kupper,[20] who have pointed out the tribal structure of the
Amorite groups and the nomadic or semi nomadic background
from which they emerged.   Second, there has been a thorough re-
evaluation of the language of the Amorites as attested in the vast
number of personal names newly discovered.   Most important in
this respect are the grammatical outline by I.J. Gelb and the study
on the names from Mari by H.B. Huffmon.[21]

The question of the *terminology* to be used in referring to
the people here called " Amorites "[22] is closely linked to the other
aspects of the Amorite question already mentioned.   Besides the
studies already cited,[23] there are especially the works of S. Moscati
and M. Noth.[24]

Many texts from Kisurra, near Uruk (see *ibid.,* n. 80), are to be published
by B. Kienast.

[18] K. Sethe, *Die Aechtung Feindlicher Fürster, Völker, und Dinge,*
in *Abhandl. der Preuss. Akad. der Wiss.* 1926; G. Posener, *Princes et
pays d'Asie et de Nubie,* Bruxelles, 1940. See now especially Helck,
Beziehungen, pp. 49-68.

[19]   See especially A. Herdner, *Corpus des tablettes en cunéiformes
alphabetiques découvertes a Ras Shamra-Ugarit de 1929 a 1939, MRS X,*
Paris 1963, 2 vols., and the bibliography in Gordon, *Textbook,* pp. 5-11.

[20] Edzard, *Zwischenzeit;* Kupper, *Nomades,* with the important re-
view article by Gelb, " Early History." For other literature see G. Buccel-
lati, *Cities and Nations of Ancient Syria,* Roma (in press), pp. 77-78, n. 7.

[21] Gelb, " *Lingua* "; Huffmon, *Names.* For an evaluation of Amorite
within the framework of Northwest Semitic see especially Garbini, *Semitico.*

[22] See below, pp. 11-12 and 360-62.

[23] See Landsberger, " Völker "; Bauer, *Ostkanaanäer;* Edzard, *Zwi-
schenzeit;* Kupper, *Nomades;* Gelb, " Early History."

[24] S. Moscati, " Sulle origini degli Aramei," in *RSO* 26 (1951)

2. The Amorites of the Ur III Period

The purpose of this work is to study from a linguistic and a historical point of view the people who are qualified by the appellative MAR.TU in the Ur III texts. My interest is thus primarily descriptive, and comparative considerations are introduced only to the extent in which they help to clarify the nature of the Ur III period. The choice of limiting the scope of the research to the Ur III period hardly needs justification, for this period is clearly delimited in terms of historical and political development. At the same time, the corresponding source material is homogeneous, distinctive and abundant enough to warrant a separate investigation. It is well known that the texts of the Ur III period constitute one of the largest bodies of cuneiform texts, with philological and textual problems of their own. In contrast with what used to be common in the past, when the approximate translation of isolated words and formulas was considered sufficient in dealing with these texts, considerable work [25] has been done recently, which has contributed toward a more accurate understanding of the structure of the texts as well as of their function or *Sitz im Leben*. Needless to say, much remains to be done for understanding the texts, whose simplicity is often deceiving, and the difficulties still inhe-
whose simplicity is often deceiving, and the difficulties still inherent in their interpretation are certainly reflected in the present work.

By " Ur III period " I refer to a period slightly longer than that of the third dynasty of Ur, so as to include the first two kings of

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pp. 16-22; Id., *I predecessori d'Israele*, Roma 1956; Id., " Amorrei "; M. Noth, " Zum Problem der 'Ostkanaanäer ', in *ZA* 39 (1930) pp. 213-22; Id., *Ursprünge*; Edzard, " Mari."

[25] See especially Oppenheim, *CCTE*; Falkenstein, *NSGU*; Jones and Snyder, *SET*.

Isin. There is a definite historical continuity,[26] as well as an actual overlap in time,[27] between the last kings of Ur and the first kings of Isin; it shoud especially be noted that many Amorites from Isin are attested precisely during this overlap.[28] Also there is hardly any difference between the texts emanating from the time and area of the third dynasty of Ur on the one hand and that of the first dynasty of Isin on the other; both language and formulary are the same, with the few differences attributable to difference in subject matter.

Besides these considerations, which pertain to the Ur III period in general, a specific reason for limiting my research to the Ur III period is that the Amorites of the Ur III period represent already a well focused object of study in itself. I must leave for the summing up [29] an answer to the question of what relationship the Amorites of the Ur III period had to later periods; no doubt, there are distinctive traits, such as the fact that the term MAR.TU, used as an ethnic appelative, occurs seldom after Ur III — but the nature and extent of such differences have been a controversial issue among the scholars who have studied the subject. The literature on the Amorites of the Ur III period is limited in quantity, but it has at times been lively in content. The first to collect a few names and to notice some relationship with the West Semitic names of the Old Babylonian period was A. Ungnad [31] in 1914. A few years later, B. Landsberger and Th. Bauer [32] maintained that the people qualified as MAR.TU in the Ur III texts had to be

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[26] See Edzard, *Zwischenzeit*, especially pp. 69-70, 99.

[27] See below, pp. 264-66, where the later years of Ibbi-Sin are shown to coincide with the early years of Išbi-Irra. For some remarks on the chronology of the period in general see below, pp. 253-55.

[28] See *ibid*.

[29] See below, pp. 360-62.

[30] See below, p. 361.

[31] A. Ungnad, *Materialien zur altakkadischen Sprache (bis zum Ende der Ur Dynastie)*, in *MVAG* 20, Leipzig 1916, p. 93, n. 1.

[32] Landsberger, " Völker," pp. 236-38; Bauer, *Ostkanaanäer*, pp. 84-88.

considered radically distinct from the people with West Semitic names attested in the Old Babylonian period. Their main argument was a linguistic one, and the solution advanced was that the names were coined in a dialect of Akkadian. The first criticism came from Th. Jacobsen,[33] who suggested a West Semitic interpretation of a few names from Drehem in favor of the theory of continuity between Ur III and Old Babylonian. Lately, most of the scholars who have taken issue with the problem have also been in favor of a basic continuity, thus especially D.O. Edzard,[34] A. Goetze,[35] S. Moscati,[36] and I.J. Gelb.[37] As for J.R. Kupper, in his important book on the nomads published in 1957,[38] he was in favor of keeping the two group separate, but in a more recent work [39] he followed the scholars just mentioned in putting the two groups along the same line of development. B. Landsberger [40] and C.J. Gadd,[41] on the other hand, favor a radical differentiation between the two groups.

The term " Amorite " stands for *Amurrum*,[42] for which we

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[33] Th. Jacobsen, in H. Frankfort et al., *Tell Asmar and Khafaje: The First Season's Work in Eshnunna*, Chicago 1932, pp. 28-29. Historical and geographical evidence in favor of the continuity between " MAR.TU's " and " Ostkanaanäer " is to be found in Dhorme, " Amorrhéens," pp. 110-15; 123-24. For more generic statements note V. Christian, review of Bauer, *Ostkanaanäer*, in *WZKM* 33 (1926) pp. 308-11; J. Lewy, " Amoriter," in *Encyclopaedia Judaica*, II, Berlin 1928, col. 688; Id., " Zur Amoriterfrage," in *ZA* 38 (1929) p. 243.

[34] Edzard, *Zwischenzeit*, especially, pp. 30-43.

[35] Goetze, " Names."

[36] Moscati, " Amorrei," pp. 360-63.

[37] Gelb, " Early History."

[38] Kupper, *Nomades*, pp. 147-96.

[39] Kupper, *Dieu Amurru*, p. 84, n. 1.

[40] Landsberger, " Königsliste," p. 56, n. 103; " Amorites."

[41] Gadd, *Babylonia*, pp. 34-35.

[42] See below, chapter IV, *s. v. Amu-ru-rum*. " Amorite " to render *Amurrum* is the standard English form, cf. *Encyclopadia Britannica*, I (1965) pp. 809-10; *Webster's Third New International Dictionary of the English Language, Unabridged*, Springfield, Mass., 1961, p. 72. Even though " Amorite " is derived from Hebrew *'ĕmorî* rather than from *Amurrum*, there

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normally find the equivalent term MAR.TU [43] in the Ur III texts. " Amorite " is used in this work to refer to : (1) the people who are qualified as MAR.TU in the Ur III texts; (2) their language (as attested by their personal names); (3) the related language of other people not qualified as MAR.TU, especially in the Old Babylonian period. These different acceptations of the term " Amorite " are stated here for the sake of clarity; my justification for their use will be found after the pertinent material has been investigated.

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is no reason to avoid the commonly accepted spelling; a good parallel out of many which could be cited is " Babylonian," whic is derived from the Greek, not the Akkadian, form of the name.

[43] See below, chapter IV, *s. v.* MAR.TU.

CHAPTER II

THE SOURCES

The evidence for this study derives almost completely from written sources. Information from archeological data is much more limited and indirect, and can be divided into two types. On the one hand one can try to trace the influence of the incoming populations on the artistic style, the motifs inventory, and even the fashion of the older stratum of the population.[1] There are, however, methodological reservations to be made in this respect, since there are no clear remains of the art or the fashion characteristic of the Amorites before they had entered Mesopotamia; since elements of comparison are missing, it is difficult to say whether the correlation between the appearance of the Amorites and the changes in art and fashion should be understood as a coincident or as a true casual relationship.[2] On the other hand, one could reasonably expect to find a second type of archeological evidence in the representation of Amorites by the Sumerians. Just as Egypt has yielded one famous representation of early " nomads," [3] it would be natural to look for an Amorite portrait in Mesopotamian art too.

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[1] For the " change in art " which followed the time of the Amorite invasion, see recently Gadd, *Babylonia*, pp. 35-38. Gadd clearly assumes that the change was caused by the incoming Amorites: " the long sustained infiltration, sometimes the inrush, of foreign elements and the resultant change in the population is clearly marked for us by its effect upon the representational arts of the country " (p. 35, see also p. 38).

[2] For methodological remarks based on a later but somewhat similar situation see M.J. Mellink, " Postscript on Nomadic Art," in M.J. Mellink (ed.), *Dark Ages and Nomads c. 1000 B.C.*, Istanbul 1964, pp. 63-70.

[3] The fresco of Beni-Hassan, for which see recently Albright, " Abram," p. 42.

So far, however, nothing of the sort has been found, or, at least, nothing certain. One may perhaps refer to the Ur III period evidence to be gained from the Old Babylonian glyptic with representations of the god Amurru; [4] or one may recall the suggestion made long ago to identify as Amorites the figures shown on the base of a statue of Ur-Ningirsu at Lagaš.[5] But these are only guesses, for there is no written evidence in favor of the proposed identification.

Practically all our knowledge of the Amorites derives therefore from written texts, the largest group of which is composed of administrative documents. While the nonadministrative sources (mostly literary texts and year names) have already been collected, the administrative texts have never been gathered and studied systematically. The annotated list in the first section of this chapter is meant to fill that gap. The second section deals with the nonadministrative texts.

1. ADMINISTRATIVE TEXTS

The following list includes all the Ur III [6] texts known to me in which the term MAR.TU occurs, with the exception of the cases when MAR.TU appears as a divine name; also included are texts with names which can be interpreted as West Semitic, but are not qualified by the appellative MAR.TU. There is total of 352 texts, of which 72 have not been published before [7] and 51

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[4] Kupper, *Dieu Amurru*, especially pp. 33-55.

[5] De Genouillac, *Premières recherches archéologiques a Kich*, vol. II Paris 1925, p. 13, fig. 4; Id., *Fouilles de Telloh*, vol. II, Paris 1936, pp. 113-14; A. Parrot, *Tello*, Paris 1948, p. 208; the best reproduction is in E. Strommenger, *5000 Years of the Art of Mesopotamia*, New York 1964, Pl. 138.

[6] " Ur III " is meant here in the broad sense stated above, pp. 9-10, which includes the early Isin-Larsa period.

[7] Twenty-for of these new texts are published in cuneiform copies in the appendix at the end of this book, while of the other unpublished texts I can only give excerpts in transliteration, to be found in the following list.

have been newly collated. The texts are listed alphabetically according to publication or Museum numbers in the case of unpublished texts. Besides the indication of provenience, date and type of texts,[8] the relevant section of each tet is given in transliteration. Whenever necessary for the understanding of the transliteration, translation and/or short textual and philological notes are added. The main criteria for establishing the provenience of the texts are month and personal names; in cases which are difficult or uncertain a note has been appended explaining the reason why a specific provenience has been suggested. The extent of the excerpts given in transliteration varies. In some cases only the personal names are cited, either because the remaining information contained in the text seems of little relevance (e. g. the amount of rations in the messenger texts), or because it appears in tabular form elsewhere in the book (thus especially for the records of animals from Drehem, for which see tables A-D below in chapter VIII). In other cases, the context in which the names occur is also reproduced, especially when unpublished texts are quoted. In reproducing texts which have been published in transliteration only, the transliteration has been normalized, with only a few exceptions when it seemed important to reproduce the original spelling: in these cases the transliteration is given in quotation marks.

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[8] For breakdowns of the several types of texts according to sites see below, pp. 274-75; 302; 310-11; 316-21.

A 2868 (see copy below, Appendix, N. 16)
Drehem, AS 5 IV 20. - Incoming animals.
(2) *I-na-ba-nu-um MAR.TU*

A 2790 (see copy below, Appendix, N. 22)
Drehem, ŠS 6 - 20. - Food allowance.
(ii 8') *Šu-ab-ba MAR.[TU]*
(ii 31') *I-bi-iq-ri-e-ú MAR.TU Ià-a-ma-ti-[um]*
(ii 32') *lú ús-sa-ni-[me]*

 Up to l. iii 10 this text is an exact replica of *JCS* 7, pp. 105-107; the entries concerning the Amorites are identical in both texts.
 The texts are assigned to Drehem on the basis of circumstantial evidence only: the same foreigners who occur here are often attested in other texts from Drehem, see especially A 29365.
 See below, pp. 243; 281; 334-36.
 The sign NI with reading *ià* occurs in nine Amorite names. In three cases *ià* is followed by a syllable begininnig with a consonant (*Ià-li-e, Ià-ma-am-ú, Ià-ši-li-im;* for references see below, ch. III, *s. vv.*); in two other cases *ià* is followed by the sign *an* (*Ià-an-bi-i-lum, Ià-an-bu-li*); in the remaining four cases *ià* is followed by the sign *a (Ià-a-ma-tu, Ià-a-mu-tum, Ià-a-nu-zu-um, Ià-a-um*). The same value for the sign NI is often attested elsewhere in the Sargonic and Ur III period (*MAD* II², p. 82): here the sign *ià* is always followed either by the sign *a* or by a sign beginning with *a*, except in the case of the divine name *dḪa-ià* (reading according to an unpublished text from Nippur quoted by Jacobsen, "Ibbī-Sùen," p. 38, n. 17). From this example and from the Amorite names mentioned above in which *ià* is followed by a consonant it appears that NI could of itself have the reading *ià* (in the case of the Amorite names there is no rigorous proof for this value, except the fact that only the reading *ià* yields a workable interpretation of the names involved). The combination NI.A may be taken as representing either one syllable, namely *i-a* (thus e. g. in Sargonic *be-li-i-a, MAD,* II² ,p. 82; cf. Edzard, *Zwischenzeit,* p. 41, n. 180), or two separate syllables, namely *ià-a'.* The latter view seems to apply in the case of the Amorite names cited above for the following reasons: (1) *Ià-ma-am-ú* and *Ià-a-nu-zum* occur side by side in the same text (*UET* III 1678), a fact which implies a difference between *ià* and *ià-a* (even though no satisfactory interpretation can be given for *Ià-ma-am-ú,* the parallels seem to justify a reading with *ià,* see below, p. 152); (2) it seems strange that the combination NI.A should only be used, in Amorite

names, with middle weak verbs, as the case would be if NI.A is read as *i-à*. — In other cases the sign NI has the regular value *ì*, as in **Ì-za-núm (q. v.).*

A 2882 (see copy below, Appendix, N. 2)
Drehem, Š 44 I 4. - Routing of animals.
(2) *ki Na-ab-la-núm MAR.TU-šè kur MAR.TU-šè má-a ba-a-gin*

For translation and interpretation see below, pp. 238-41; 300.

A 2905 (see copy below, Appendix, N. 5)
Drehem, Š 46 VII 3. - Incoming animals.
(4) *Mar-da-ba-nu-um MAR.TU*

See below, p. 248.

A 2947 (see copy below, Appendix, N. 3)
Drehem, Š 44 VI 25. - Incoming animals.
(4) *Á-bi-lum dumu Ik-šu-tum MAR.TU*

A 2964 (see copy below, Appendix, N. 14)
Drehem, Š 48 XI 21. - Routing of animals.
(12) *I-la-ša-ma-ar*
(18) *ᵈŠul-gi-na-piš-ti MAR.TU u₄ nam-gala in-⌈ag⌉-a*

" For the day in which he performed the office of lamenter."
See below, pp. 300; 341.

A 2996 (see copy below, Appendix, N. 7)
Drehem, Š 47 I 2. - Incoming animals.
(9) *Ma-ni-um MAR.TU*

A 3311 (see copy below, Appendix, N. 19)
Drehem, AS 8 VIII 29. - Routing of animals.
(2-3) é-mu mu Na-ab-⌜la⌝-núm MAR.TU-šè

     "To the kitchen for Nablānum."

A 4218 (see copy below, Appendix, N. 20)
Drehem, ŠS 4 VIII 2. - Routing of animals.
(7-8) Muš-da-nu-um ⌜MAR.TU⌝ u₄ nam-gala in-ag

   · "For the day in which he performed the office of lamenter."
     For the month name Ezen-ᵈŠu-ᵈEN.ZU (also in A 29365) cf. SET,
p. 44.
     See below, pp. 300; 341.

A 4648 (see copy below, Appendix, N. 4)
Drehem, Š 44 VIII. - Incoming animals.
(16) A-ù-da-il MART.U
(19) Ḫa-aš-ma-nu-um MAR.TU

A 4703 (see copy below, Appendix, N. 9)
Drehem, Š 47 X 17. - Record of the branch offices.
(2) 1 amar-gud-ga MAR.TU

A 4971 (see copy below, Appendix, N. 24)
Drehem, date broken. - Animal husbandry.
(3') 1 amar-gud-ga MAR.TU
(13') ù-tu-da

     The text is tentatively assigned to Drehem because animals quali-
fied as MAR.TU are attested in Drehem texts only. Also note that the
name ⌜Lú⌝-dingir-ra (l. 14') is that of a well known Drehem official
(cf. SET, pp. 228-30).
     The text states that the animals were "born" (13'), apparently in the
pens and corrals of Drehem. Since cattle and sheep are mentioned toge-
ther, the text probably stems from the central administration.

18

A 5065 (see copy below, Appendix, N. 10)
Drehem, Š 48 IV 20. - Routing of animals.
(8) *dam* ^d*Šul-gi-ì-lí MAR.TU*
(11) *u₄ dumu in-tu-eš-šè*

"For the day in which they gave birth to a' child," see below, p. 300. For the wife of Šarrum-ilī, mentioned in l. 6, see below, *s. v. RA* 19, p. 39.

A 5158 (see copy below, Appendix, N. 17)
Drehem, AS 5 VII 6. - Incoming animals.
(4) *Qá-ad-ma-nu-um*
(7) *Á-ni-á*
(9) *Aḫ-bu-te-um*
(12-13) ⌈*Ša*⌉-*at-*^d*EN.ZU dam Ià-li-e* / *MAR.TU-me*

See below, pp. 338; 357.
For the reading *Ià* (l. 13) see abowe, A 2790.

A 5169 (see copy below, Appendix, N. 12)
Drehem, Š 48 VII 19. - Incoming animals.
(18) *nam-ra-ag kur MAR.TU*

For *nam-ra-ag*, "booty," cf. Oppenheim, *CCTE* B 8 (p. 19).
See below, pp. 242; 291.

A 5254 (see copy below, Appendix, N. 11)
Drehem, Š 48 V. - Routing of animals.
(5) *nam-ra-ag kur MAR.TU*

See below, pp. 242; 291.

A 5508 (see copy below, Appendix, N. 23)
Drehem, [ ] 7. - Incoming animals.
(2) [x x x]-*um*
(4) *Mar-da-mu-um*

(5) *I-wu-mu-ti*
(7) *Ap-ki-da*
(8-9) *Ma-li-kum / MAR.TU-me*

A 5546 (see copy below, Appendix, N. 8)
Drehem, Š 47 IV 18. - Incoming animals.
(5) *Ù-ga MAR.TU*

A 5777 (see copy below, Appendix, N. 13)
Drehem, Š 48 VIII 11. - Routing of animals.
(6-7) *é-uzù-ga / mu-TÚM ku-na-ma-tum MAR.TU*

" For the *é-uzù-ga*, brought in by Ku-na-ma-tum, the Amorite," see below, pp. 290-93.

A 5994 (see copy below, Appendix, N. 6)
Drehem, Š 46 XII 6. - Incoming animals.
(7) [*Na*]-*ab-la-nu-um MAR.TU*
(8) *Mi-da-nu-um MAR.TU*
(11) [*M*]*a-aḫ-ra-nu-um MAR.TU*

A 29365 (see copy below, Appendix, N. 21)
Drehem, ŠS 6 VIII 14. - Routing of animals.
(17-19) *I-bi-iq-ri-e-ú MAR.TU Ià-a-ma-ti-um / uru-ne-ne-šè gin-ni /*
   má-a ba-dé-DU

For translation and interpretation see below, pp. 239; 243; 300; 333.
For the month name Ezen-dŠu-dEN.ZU see above, A 4218.
For the reading *ià-a* see above, A 2790.

A 31769, see *HLC* II 101

A 31776, see *HLC* II 109

A 31826, see *HLC* III 159

A 31829, see *HLC* III 163

A 31863, see *HLC* III 199

A 31875, see *HLC* III 212

A 31912, see *HLC* III 250

A 31964, see *HLC* I 305

A 31974, see *HLC* III 315

A 31991, see *HLC* III 333

ABTR 2
Lagaš, VIII 30. - Food offering.
(4) *DINGIR ID.NI.IK MAR.TU*

ABTR 16
Lagaš, XII 9. - Messenger text.
(17) *Ur-ba-gár MAR.TU*

AfO 19 (1959-60) p. 120
Drehem, AS 4 V 9. - Routing of animals.
(18) *ᵈDa-gan-a-bu lú kin-gi₄-a Ià-ši-li-im PA.TE-si Tu-tu-la*ᴷᴵ
(19) *I-ba-ti lú kin-gi₄-a Ib-da-ti PA.TE-si Ku-ub-la*ᴷᴵ

    See below, *An. Or.* VII 99 and p. 245.
    L. 18 had already been quoted by N. Schneider. " Einige bemerkens-
werte Schreibvarianten von Ortsnamen in den Ur III - Urkunden " in

Le Muséon 62 (1949) p. 9 (cf. Gelb, "Early History," p. 35, n. 27).
For the reading *ia* in l. 18 see above, A 2790.

AnOr VII 98

Drehem, AS 2 VIII. - Routing of animals.

(7-8) *kišib* ᵈ*Utu-sig₅* / *MAR.TU*

The expression *kišib* PN, " seal of," occurs elsewhere after entries recording expenditures of animals, see e. g. *SET* 104: 26-28. It may be equivalent of the formula GÍR PN, since the person who acts as GÍR occasionally affixes his seal to the tablet (see e. g. *PDTI* 335: 621), and since in at least one case the same person, performing the same function, is preceded by the term GÍR in the text and the term *kišib* in the case (*UDT* 4:6).

AnOr VII 99 (collated on photo, courtesy M. Civil)

Drehem, AS 4 V 4. - Routing of animals.

(10) *ki Na-ab-la-núm MAR.TU-šè*

(21-23) [ᵈ]*Da!-gan!-a!-bu* / *lú kin-gi₄-a Ià!-ši!-li-im!* /
   *PA!-TE!-si! Tu!-tu!-la!*ᴷᴵ!

(24-25) *I!-ba!-ti! lú-kin-[gi₄]-/a Ib!-da!-ti!*
   *PA.TE-si! ku!-ub!-la!*ᴷᴵ!

Ll. 21-26 are paralleled in a text published by E. Sollberger in *AfO* 19 (1959) p. 121, who has also suggested the correct reading of *AnOr* VII 99.
See below, pp. 239; 245-47.
For the reading *Ià* (l. 22) see above, A 2790.

AO 5649, see *RA* 8 (1911) p. 156.

AO 8106, see *MCS* 8 (1958) p. 70.

AO 11733 (unpublished, courtesy I. J. Gelb)

Drehem, Š 47 III. - Incoming animals.

La-a-⌜ba⌝ MAR.TU

AO 19603, see *MCS* 7 (1957) p. 25.

AT 80 a

Lagaš, AS 5 I 80. - Food allowance.

(4) *MAR.TU SAL*

See below, pp. 313-15.

AT 80 b

Lagaš, AS 5 I 10. - Food allowance.

(4) *MAR.TU ṢAL*

See below, pp. 313-15.

Bab. 3, Pl. VIII 17, see *NSGU* 89

BIN V 119

Umma, AS 8. - Balanced accout.

(iii 82) ^d*Šul-gi-i-li MAR.TU*

BIN V 165

Umma, VI. - List of wages.

(6-10) *á ág-gá A-ḫu-a / Lugal-di-kud / MAR.TU/ šu-ba-ti*

"Wages measured out to Aḫua, Lugaldikud the Amorite received (them)."

BIN IX 39

Isin, II 7 II 8. - Delivery of leather for sandals and bags.

(4) *A-ḫa-am-ar-ši*

(5-6) *Mu-da-du-um / lú kin-gi₄-a Ú-si-um MAR.TU-me*

See below, pp. 326-27.

BIN IX 150

Isin, no date. - List of miscellaneous objects.

(14) 2 ⌜*kešda?*⌝ *MAR.TU*

The line seems to refer to an object typical of the Amorites, as in the case of ^{KUš}*e-sír* MAR.TU, "Amorite shoes" (*BIN* IX 388: 9); the precise meaning of the line and of the context, however, is not clear.

BIN IX 152

Isin, II 9 II. - Delivery of leather.

(4-8) *níg-kešda kù-babbar-⌈še⌉? níg-ba MAR.TU / u₄* ᴳᴵˢ*tukul NIM-a /* ⌈*ba-sìg*⌉*-ga-a*

For translation and interpretation see below, pp. 309-11.

BIN IX 186

Isin, II 9 10. - Delivery of leather for wooden objects.

(5) *I-da-nu-um MAR.TU* ᴳᴵˢ*gu-za*

(6) *I-da-nu-um* ᴳᴵˢ*ma-*⌈*sá*⌉*-tum lugal*

The position of the signs in l. 5 is ambiguous, and an alternate reading is possible, namely: *I-da-nu-um* ᴳᴵˢ*gu-za* MAR.TU, " to Idānum for the Amorite throne." For further discussion see below, p. 306.

BIN IX 190

Isin, date broken. - Delivery of leather for a chariot and accessories.

(3) ᴳᴵˢ *gigir I-la-nu-um*

" For the chariot of Ilānum," see below, p. 307.

BIN IX 191

Isin, ŠI 1 IV 10. - Delivery of leather for chariots.

(5) ᴳᴵˢ*gigir Ga-ú-šum MAR.TU*

BIN IX 199

Isin, II D I 24. - Delivery of leather for wooden objects.

(8-10) *ki Bir₅-bí-ru-ma / ra-bi-a-nu-um-ma / ù I-dí-DINGIR MAR.TU*

(12) *šà é-gal*

" In the place (or: on behalf?) of Birbirum, the mayor (?), and of Idi-ilum (see below, p. 121), the Amorite;... on the account (?, see below, pp. 279-80) of the palace.
See below, p. 309.

BIN IX 217

Isin, II 18 IV 2. - Delivery of leather for containers.

(3) *E-mi-zum*

BIN IX 224

Isin, II D XI 15. - Delivery of leather for containers.

(2) *Sa-ma-mu-um*

(3) *In-ti-nu-um*

(4) *Šu-NE.BI-ra-ad*

(5) *Da-mi-ru-um*

(6) *Na-ra-mu-um*

(7) *Ia₈-wa-at-ra-il*

(8) *Ad-ra-nu-um*

(9-10) *Bi[x x x] a-bi ù šeš-a-ni / dumu Ma-na-um-me*

(12) *níg-šu-tag₄-a ⟨ki MAR.TU-ne-šè⟩*

     The restoration in l. 12 seems warranted by the regularity with which the full expression, as restored here, appears in other texts, see below, p. 308, n. 105. In any case, there is no doubt about the Amorite character of the personal names listed in the text.

     The sign WA with reading *ia₈* occurs in *Ia₈-gu-na-an*, *Ia₈-at-ra-il*, and possibly in *A-bi-WA-dar*, *WA-ta-ar-⟨a⟩-ḫu-um* (the last two names can also be interpreted as Akkadian, in which case WA would have the value *wa*); with reading *yi* it occurs in *Yi-ba-la-tum* (for references see below, chapter III, *s. vv.*). These values of the sign WA are attested in later periods from Mari and el-Amarna (see W. Von Soden, *Das akkadische Syllabar*, Roma 1948, p. 70; J. - R. Kupper, " Notes lexicographiques," in *RA* 45 [1951] pp. 127-28). For the Ur III period the only examples known to me are the Amorite names cited above, but they seem sufficient to warrant the reading here proposed. Another good example from the Isin-Larsa period is a personal name which is written in cuneiform on an Egyptian seal: *¹Ia₈-ki-in*-DINGIR (Pinches, " Cylinder-seal "; fc. Helck, *Beziehungen,* pp. 64-66; this reference was kindly pointed out to me by B. Landsberger).

BIN IX 225

Isin, II 11 III 21. - Delivery of leather for containers.

(6-7) *níg-šu-tag₄-a / I-la-nu-um MAR.TU*

BIN IX 226

Isin, II D XI 24. - Delivery of leather for containers, gold rings and
sandals.

(3) *níg-šu-tag₄-a MAR.⟨TU⟩-e-ne-šè*

BIN IX 227

Isin, II D I 6. - Delivery of leather for containers.

(6-7) *níg-šu-tag₄-a / ki MAR.TU-ne-šè*

BIN IX 240

Isin, II 8 VII 12. - Delivery of leather for containers.

(3) *mu MAR.TU-ne-⌈šè⌉*

BIN IX 256

Isin, II 19. - Delivery of leather for a wooden object.

(2-3) ᴳᴵˢ⌈*šudun-apin*⌉-*šè / [Mi]-el-ki-li-il*

"For an ox yoke, to Milki-li-il," see below, p. 307.

BIN IX 266

Isin, II 19. - Delivery of leather for a wooden object.

(4-6) *Ri-i-bu-um MAR.TU / u₄* ᴳᴵˢ*IŠ.BA⌈RU?⌉ ba-na-dím-ma /
GAR.ŠA.NA*ᴷᴵ-*šè*

See below, p. 306.

BIN IX 269

Isin, II 5 XII. - Delivery of leather for containers.

(5-6) *níg-še-tag₄-[a] / ki MAR.TU-šè*

BIN IX 271

Isin, II 20 X 17. - Delivery of leather for containers.

(4) *ki MAR.TU-šè*

BIN IX 276
Isin, II 8 VI 10. - Delivery of leather for containers.
(6) *Sa-ma-mu-um*

BIN IX 280
Isin, date broken. - Delivery of leather for containers.
(15) [*níg*]-*šu-tag₄-a MAR.TU-šè*

BIN IX 282
Isin, II E XI 22. - Delivery of leather for containers.
(7) ⌈*níg*⌉-*šu-tag₄-a ki MAR.TU*

BIN IX 283
Isin, II 9 IV 24. - Delivery of leather for containers.
(5) *níg-šu-tag₄-a ki MAR.TU-šè*

BIN IX 286
Isin, ŠI 2 IX 30. - Delivery of leather for containers.
(8) *níg-šu-tag₄ ki MAR.TU-ne-šè*

BIN IX 288
Isin, II 12 VI 26. - Delivery of leather for containers.
(3) *Ma-aḫ-da-nu-um*

BIN IX 289
Isin, ŠI 1 III 18. - Delivery of leather for containers.
(5) *níg-šu-tag₄ ki MAR.TU*

BIN IX 292
Isin, II 12 VI 19. - Delivery of leather for containers.
(2) *Pi₅(NE)-a-nu-um*
(4) *Ma-ra-ṣum*

BIN IX 293
Isin, ŠI 3 I 30. - Delivery of leather for containers.
(7) *níg-šu-tag₄-a ki MAR.TU-ne-šè*

BIN IX 301
Isin, II 20/E XII 14. - Delivery of leather for containers.
(7) *níg-šu-tag₄-a ki MAR.TU*

BIN IX 310
Isin, ŠI 1 VI 16. - Delivery of leather for containers.
(9) *níg-šu-tag₄ MAR.TU-ne*

BIN IX 314
Isin, II 16 XI. - Delivery of leather for containers.
(3-4) *níg-šu-tag₄-a / ki MAR.TU-ne-šè*

BIN IX 316
Isin, II 9 VII. - Delivery of leather for containers.

(2) *I-túr-[pi₅(NE)]-DINGIR*

(4) *Mi-[il-ki-li-i]l*

(7) *I-la-nu-um*

(8) *La-mu-ma-nu-um*

(9) *Me-pi-um*

(11) *La-ú-šum*

(12) *Nu-úr-ᵈEN.ZU*

(13) *Ab-te-il*

(14) *Ú-ša-šum dumu-ni*

(15) *Iq-ba-nu-um*

(16) *Ma-si-id-a-nu-um*

(18) *Ša-ma-mu-um*

(20) *dam Ša-ma-mu-um*

(22) *Ma-na-nu-um*

(24) *I-da-pi₅(NE)-DINGIR*

(25) *Du-si-mu-um*

(26) *Ṣa-ab-ra-nu-um*

(27) *Ib-la-nu-um*

(28) *Ḫu-ni-na-nu-um*

(29) *Da-dum-pi₅(NE)-ḊIN-GIR*

(30) *A-ḫi-da-nu-um*

(32) *Lú-ᵈMAR.TU*

(34) *E-me-zum*

(35) *Da-i-⌈x⌉-[x]*

(36) *Da-ni-iš-me-⌈x⌉*

(37) *I-na-nu-um*

(39) *I-la-bí-ni*

(40) *A-za-zum*

(41) *Ma-ra-ṣum*

(42) *Bu-ga-nu-um*   (48) *E-tí-um*

(43) *Na-ap-⌈ša⌉-nu-um*   (49) *Lu-bu-e-el*

(45) *[x]-ma-nu-um*   (50) *A-⌈ga⌉⁷⌐-ad-e-el*

(46) *[Me?]-ki-bu-um*   (51) *A-da-tum*

(47) *[B]u-ú-lu-um*   (54-55) *níg-šu-tag₄-a* / *ki*
                                             MAR.TU-e-ne

    The names of the persons who act as conveyors (GÌR) have been omitted, as in the other texts, but note that *Nu-ḫi-DINGIR* (1. 6) is attested as MAR.TU in *BIN* IX 408, and that *Bu-la-la-tum* (1. 21) could be interpreted as Amorite feminine name with preservation of the ending *-atum* (an interpretation of the name as feminine would fit well with the fact that *Bu-la-la-tum* acts as conveyor for a woman, the wife of Samāmum).

    In 1. 15 there is no reason to restore *Iq-⟨ri-⟩-ba-nu-um*, as suggested by Crawford in the index to *BIN* IX (p. 28); also note that the restoration *Da-ni-iš-me-e[l]?* in 1. 36, suggested by Crawford (p. 26), seems hardly possible on the basis of the copy.

BIN IX 317

Isin, II 7 I. - Delivery of leather for containers.

(3) *níg-šu-tag₄-a MAR.TU-šè*

BIN IX 324

Isin, II 8 XI 12. - Delivery of leather for sandals and containers.

(6-7) *Še-ep-⌈ra⌉-nu-um* / *lú kin-gi₄-a Ú-si-i MAR.TU*

    The restoration of the first personal name in this and in the next text has been suggested by I. J. Gelb.

    See below, pp. 240-41; 309; 326.

BIN IX 325

Isin, II 8 XII 1. - Delivery of leather for sandals and containers.

(5-8) *Š-⌈ip-ra⌉⁷-nu-um* / *Šu-⌈ul⌉ma-nu-u[m]* / *⌈Kir⌉ₓ(GÌR)-ma-nu-um* / *lú kin-gi₄-a Ú-s[i-i] MAR.TU-me*

    The reading GÌR *Ma-⟨na⟩?-nu-um* (1. 7) suggested by Crawford in the index to *BIN* IX (p. 30), is hardly possible, since the title in 1. 8 refers to all three preceding names.

    See below, p. 309.

BIN IX 326

Isin, II 9 IV 21. - Delivery of leather for sandals and bags.

(5-6) *lú kin-gi₄-a* / *Ú-si-i 2-a-bi*

(21) *dumu* ⌜*Ša*⌝-*ma*-[*mu*]-*um ù dumu Ša-pí-ru-um-ma*

See below, pp. 309; 326-27.

BIN IX 363

Isin, II 17 IV 6. - Delivery o fleather for containers.

(5) *I-ku-mi-šar MAR.TU*

BIN IX 383

Isin, II 15 VII 22. - Delivery of leather for sandals.

(2-3) *KI.KAL* ᴷᵁˢ *e-sír MAR.TU* / *nig-šu-tag₄-a ki Sa-ma-mu-um*
   MAR.TU-šè

(5) *Kà-mi-sum*

(7) *Bu-ga-⟨nu⟩-um*

(9) *MAR.TU ŠA Ù TUM BI gin-na 6-kam*

For KI.KAL = *sassu*, " sole of the sandals," cf. Ḫḫ XI 130 (*MSL* VII).
The meaning of ŠA Ù TUM BI in l. 9 is not clear.

BIN IX 388

Isin, ŠI 3 I 22. - Delivery of leather for containers and sandals.

(9-10) ᴷᵁˢ *e-sír MAR.TU* / *níg-ba Zu-da-dum MAR.*[*T*]*U*

(16) *níg-ba Ḫu-ne-*⌜*x*⌝ *dumu I-la-ar-šum MAR.TU*

See below, p. 306.

BIN IX 390

Isin, II 15 XII 20 + [x]. - Delivery of ˡeather for containers.

(12-14) *lú kin-gi₄-a lugal* / *ḫur-sag ki Ša-ma-um-um MAR.TU-šè* /
   gin-na-me

See below, pp. 240; 242; 327; 338.

BIN IX 392

Isin, II D XIII 30. - Delivery of leather for containers.

(3) *Bir₅-bi-ru-um MAR.TU-šè*

   See below, p. 308.

BIN IX 395

Isin, II E VIII 15. - Delivery of leather and reeds for containers
   and sandals.

(27) *níg-šu-tag₄-a ki Ú-si-i MAR.TU-šè*

(34) *lú kin-gi₄-a Ú-si-i MAR.TU 3-a-bi*

   See below, pp. 309; 326-27.

BIN IX 400

Isin, II E V 28. - Delivery of leather for containers.

(7-8) *níg-šu-tag₄-a / ⌜ki⌝ MAR.TU-ne-šè*

BIN IX 405

Isin, ŠI 2 II 14. - Delivery of leather for containers.

(6-7) *níg-šu-tag₄ NI.TUK^{KI} / ù MAR.TU-ne*

   " Delivery for Dilmun and the Amorites," see below, pp. 249-51; 334.

BIN IX 406

Isin, II 14 II 18. - Delivery of leather for containers.

(2) *I-dí-DINGIR*

(4) *Ša-ma-mu-um*

(6) *In-ti-nu-um dam Ša-ma-nu-um*

   Note the different spellings *Ša-ma-mu / nu-um*. That the same person
is meant in both cases is shown by the fact that *In-ti-nu-um* is elsewhere
mentioned immediately after *Ša-ma-mu-um* (*BIN* IX 224:2-3); cf. also
BIN IX 316:18.20, with the mention of *Ša-ma-mu-um* and *dam Ša-ma-
mu-um*.

4

BIN IX 407
Isin, II 21 III. - Delivery of leather for containers
(5) *Kà-al-ba-il*

BIN IX 408
Isin, II 7. - Delivery of leather for containers.

(5) [*x x*] *Ú-si-i-še*

(8) [*I-b*]*í-iš-i-il*

(11) *I-la-nu-um*

(12) *Me-te-um*

(13) *Ma-am-nu-um*

(14) *E-nu-zu-um*

(15) *WA-ta-ar-⟨a⟩-ḫu-um*

(16) *Lu-bu-DINGIR*

(17) *Lu-ra-bí*

(18) *Me-[x x x]*

(19) *Mu-[x x]*

(22) *Na-ap-ša-nu-um*

(23) *Ma-ra-ṣum*

(28) *Bu-ga-nu-um*

(30) *Pu-me-il*

(31) *Mi-il-ki-li-il*

(32) *Ì-li-mi-ti*

(34) *Nu-ḫi-DINGIR*

(37) [*níg*]-*šu-tag₄-a ki MAR.-TU-še*

For the reading of the sign WA in l. 15 see above, *BIN* IX 224.

BIN IX 409
Isin, II 21 (?) II 9. - Delivery of leather for containers.
(3) *Ma-na-um MAR.TU*
(7) *Ga-ú-šum MAR.TU*
(11) *níg-šu-tag₄-a ki MAR.TU-e-⟨ne⟩-še*

BIN IX 410
Isin, II 13 IX 21. - Delivery of leather for containers.
(3) *Ša-⌈ma⌉-bu-um MAR.TU*
(6) *níg-šu-tag₄-a [ki MAR.TU-e-n]e-še*

Another possible reading for l. 3 is *Kà!-⌈al⌉-bu-um*.

BIN IX 411
Isin, II 21 IV. - Delivery leather for containers.

32

(3) *Ia₈(WA)-at-ra-il*
(7) *Ša-pí-ru-um*

For the reading of the sign WA in l. 3 see above, *BIN* IX 224.

BIN IX 414
Isin, II 21 III 23. - Delivery of leather for containers.
(5) *Ú-da-ma MAR.TU*

BIN IX 416
Isin, ŠI 1 IV 3. - Delivery of bags for containers.
(7) [*x x x x*] *MAR.TU-ne*

BIN IX 419
Isin, ŠI 3 I 13. - Delivery of leather for containers.
(4) *níg-šu-tag₄ ki MAR.TU-ne-šè*

BIN IX 423
Isin, ŠI 3 IV 18. - Delivery of leather for sandals and containers.
(8) *lú kin-gi₄-a Sa-ma-mu-um MAR.TU*

See below, p. 326.

BIN IX 425
Isin, II 19 III. - Delivery of leather for sandals and containers.
(16-17) *En-⸢um ᵈ⸣[EN.]ZU lú kin-[g]i₄-a lugal / ù*
    [*lú kin-g*]*i₄-a Ša-[ma]-mu-um MAR.TU*

See below, pp. 326; 337.

BIN IX 430
Isin, II 13(?) month and day broken. - Delivery of leather.
(29) *I-ri-ib MAR.TU*

The function of the Amorite is not clear from the context.

BIN IX 433

Isin, II 19 III 25. - Delivery of leather for various objects.
(22-23) *níg-šu-tag₄-a lugal / ki Iq-ri-ba-nu-um MAR.TU*

  The function of the Amorite is not clear from the context.

BIN IX 461

Isin, date broken. - Delivery of leather for wooden items.
(4) ᴳᴵˢ *ga-am-lum gu-la MAR.TU*

  "The big Amorite staff." For *gamlum*, "hooked or curved staff,"
see *CAD* V (G, 1956) pp. 34-35. Could this be a reference to the staff
which is an attribute of the god Amurru (see below, p. 174)?

BJRL 8 (1924) p. 411, N. 507, see *CST* 254

BJRL 9 (1925) pp. 241-47, see *CST* 263

BM 94-10-15, 3, see *CT* I 2-3

BM 12915, see *CT* IX 17

BM 12921, see *CT* X 16

BM 12935 (unpublished, courtesy I. J. Gelb)

Lagaš, AS 2. - Rations.
(i l'-2') *34 še gur lugal / MAR.TU engar*

  See below, p. 350. N. 25.

BM 14352 (unpublished, courtesy I. J. Gelb)

Lagaš, date missing. - List of personal names.
(Rev. 22) *1 MAR.TU dumu Ú-⌈za-zi⌉*
(Rev. 23-24) *im gu-la tur lú é-ne-ka / mu-gál*

  "A big tablet containing the names of the children of the household."

34

BM 14616 (unpublished, courtesy I. J. Gelb)
Lagaš, date missing. - Record of fields
(v 12) *Ur$_x$-ri-ba-du$_7$ MAR.TU*

BM 15251 (unpublished, courtesy I. J. Gelb)
Lagaš, VIII 21. - Food allowance.
(5) *6 (sila) MAR.TU SAL*

   See below, pp. 313-15.

BM 15302 (unpublished, courtesy I. J. Gelb)
Lagaš, date missing. - Food allowance.
(19) *[x]+20 (sila) gur ^{d}Šul-gi-ì-lí MAR.TU*
   previous commodity mentioned is " *10 (sila) ba-ba munu$_4$* ")

BM 15340 (unpublished, courtesy I. J. Gelb)
Lagaš, XI. - Food allowance.
(12-13) *1 (gur) kás-ù-sa 20 (sila) zíd-ta / 8 MAR.TU*
(18) *šà-gal u$_4$ 10-kam*

BM 15363 (unpublished, courtesy I. J. Gelb)
Lagaš, Š 46 X. - Work assignment.
(1-2) *1 ^{d}Nin-gír-su-ì-ša$_6$ / MAR.TU i-dab$_5$*
(end) *šu-nigín 12 UN.ÍL šà-gud šè*

   "The Amorite (used as a personal name, see below, p. 348, N. 4)
took Ningirsu-iša; ... total of 12 UN.ÍL (see below, p. 342) for the oxen."

BM 15486 (unpublished, courtesy I. J. Gelb)
Lagaš, VI. - Messenger text.
(5-7) *3 á-gam ì u$_4$ 3-kam / Ur-^{d}Nin-giš-zi-da MAR.TU / a-šà-ga
   a-dè gin-na*

(17-19) *3 á-gam ì u₄ 3-kam / Na-ba-ša₆ MAR.TU / mu lú má-sag-ga-ke₄-ne-šè gin-na*

See below, p. 343.

BM 15496 (unpublished, courtesy I. J. Gelb)
Lagaš, IV 19. - Food allowance.
(4) *5 (sìla) MAR.TU SAL*

See below, pp. 313-15.

BM 15500 (unpublished, courtesy I. J. Gelb)
Lagaš, date missing. - Record of copper objects.
(1-4) *3 urudu-kin / Lú-ᵈBa-ú saḫar anše / 2 MAR.TU ì-du₈ / 2 Ur-gu ŠU.ḪA*

See below, p. 341.

BM 15504 (unpublished, courtesy I. J. Gelb)
Lagaš, XII. - Food offerings.
(1-2) *1 (pi) kás-ú-sa sig₅ / ᵈŠul-pa-è-é-gal*
(3-4) *10 (sìla) kás sig₅ / u₄-sar u₄ 15 Gù-dé-a*
(5-6) *10 (sìla) kás sig₅ / eš-èš u₄-sar u₄ 15 lugal*
(7-8) *6 (gur) kás-ú-sa gin / DINGIR.MA.IK MAR.TU*

See below, p. 142.

BM 17760, see *CT* VII 43b

BM 17815 (unpublished, courtesy I. J. Gelb)
Lagaš, Š 47. - Rations.
(1-3) *10 še gur lugal / še-ba uku-uš MAR.TU / [šà ŠEŠ.ABᵏᵢ-]ma*

For the restoration in l. 3 see the parallel texte below, p. 340.

36

BM 17918 (unpublished, courtesy I. J. Gelb)
Lagaš, XI 15. - Messenger text.
(4-7) *3 sìla kás 2 sìla zíd / 1 ì á-gam / ᵈUtu-me-lám MAR.TU
/ níg-sag-šè gin-na*

The meaning of *níg-sag* is not clear, see below, p. 343.

BM 17921 (unpublished, courtesy I. J. Gelb)
Lagaš, XIII. - Messenger text.
(1-3) *3 sìla kás 2 sìla ninda / 2 gin ì / ARÁD-mu MAR.TU*

BM 17940 (unpublished, courtesy I. J. Gelb)
Lagaš, I. - Food offerings.
(1-2) *1 (pi) zíd-še lugal / DINGIR.ID.NI.IK MAR.TU*
(3-5) *6 sìla zíd DUB.DUB / 4 sìla áš-an / ᵈŠul-pa-è-é-gal*
(6-7) *10 (sìla) zíd-še Gù-dé-a PA.TE-si*

See below, p. 142.

BM 17941 (unpublished, courtesy I. J. Gelb)
Lagaš, V. - Food offerings.
(1-2) *10 (sìla) kás sig₅ / èš-èš u₄-sar u₄ 15 lugal*
(3-4) *1 (gur) kás-ú-sa sig₅ / ᵈŠul-pa-è-é-gal*
(5-6) *10 (sìla) kás sig₅ / Gù-dé-a*
(7-8) *2 (pi) kás gin lugal / DINGIR.ID.NI.IK MAR.TU*

See below, p. 142.

BM 17964 (unpublished, courtesy I. J. Gelb)
Lagaš, Ezen-ᵈ[. . .]. - Messenger text.
(Rev. 2-4) *3 sìla kás 2 sìla ninda/1 ì á-gam/Gù-dé-a MAR.TU*

BM 17965 (unpublished, courtesy I. J. Gelb)

Lagaš, II 13. - Messenger text.
(Rev. 2-4) *3 sila kás 2 sila ninda / 2 gin ì / Lú-ša₆-ga MAR.TU*

BM 17978 (unpublished, courtesy I. J. Gelb)
Lagaš, month broken, 19. - Food allowance.
(6) *5 sila MAR.TU SAL*

See below, pp. 313-15.

BM 17988 (unpublished, courtesy I. J. Gelb)
Lagaš, V. - Messenger text.
(Rev. 1-2) *3 sila kás Ur-ᵈNin-a-zu MAR.TU / INNIN.ERINᴷᴵ-ta gin-ni*

BM 17989 (unpublished, courtesy I. J. Gelb)
Lagaš, II 15. - Messenger text.
(11-14) *5 sila kás 3 sila zíd / 1 ì á-gam / Ša₆-du sukkal / še MAR.TU-šè gin-na*

The formula *še-šè gin*, "to go on account of the barley," is attested elsewhere, see T. Fish in *MCS* 5 (1955) p. 22. The expression "barley of the Amorites" is also attested in *STA* 27 (and see *UET* III 262).

BM 18000 (unpublished, courtesy I. J. Gelb)
Lagaš, II. - Messenger text.
(Rev. 1-3) *1 máš NIM Du₈-du₈-liᴷᴵ-me / GÌR I-ti-zi MAR.TU / Du₈-du₈-liᴷᴵ-šè gin-ni*

The other entries are also a record of issues of animals.

BTBC 78
Lagaš, month broken, 18. - Food allowance.
(6) *MAR.TU SAL*

See below, pp. 313-15.

BTBC 79
Lagaš, IX. - Messenger text.
(10-11) *Ur-é-bar₁₁-bar₁₁ MAR.TU / NIG.SUR-šè gin-na*

The meaning of NÍG.SUR is not clear.

BTBC 88
Lagaš, month broken, 10+[x]. - Food allowance.
(5) *MAR.TU SAL*

See below, pp. 313-15.

CBT 12690 (collated, courtesy I. J. Gelb)
Lagaš, VIII 21. - Messenger text.
(6-7) *Ur-ᵈDumu-zi MAR.TU SAG-šè gin-na*

The meaning of SAG in this context is not clear; see also BM 17918 and possibly BM 15486.

CBT 12693 (collated, courtesy I. J. Gelb)
Lagaš, X 3. - Food allowance.
(5) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

CBT 12718 (collated, courtesy I. J. Gelb)
Lagaš, VIII 14. - Food allowance.
(6) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

CBT 12730 (collated, courtesy I. J. Gelb)
Lagaš, II 29. - Food allowance.
(1-2) *5 sìla ninda / MAR.TU SAL*

See below, pp. 313-15.

CBT 12754 (collated, courtesy I. J. Gelb)
Lagaš, II 24. - Food allowance.
(1-2) *5 sìla ninda / MAR.TU SAL*

See below, pp. 313-15.

CBT 13510 (collated, courtesy I. J. Gelb)
Lagaš, III 28. - Messenger text.
(7-9) *5 sìla kás 3 sìla zíd / 2 ì á-gam / Lú-giri$_x$(KA)-zal MAR.TU*

For the reading *giri$_x$*(KA)-*zal* see Å. Sjöberg in *ZA* NF 21 (1962)
pp. 1-10.

CBT 13617 (collated, courtesy I. J. Gelb)
Lagaš, VI. - Food offerings.
(9-10) *1 sìla ì-giš / DINGIR.ID.IK MAR.TU*

See below, p. 142.

CBT 13644 (collated, courtesy I. J. Gelb)
Lagaš, XI 3. - Food allowance.
(1-2) *5 sìla ninda ⌜lugal⌝ / MAR.TU SAL*

See below, pp. 313-15.

CBT 14498 (collated, courtesy I. J. Gelb)
Lagaš, XIII. - Food offerings.
ʼ(1-3) *10 (sìla) kás sig$_5$ lugal / 1 gín ì-giš / èš-èš lugal u$_4$-sar*
    u$_4$ 15
(4-6) *10 (sìla) kás sig$_5$ / 10 (sìla) zíd-gar / ki-a-nag Gù-dé-a u$_4$-sar*
    u$_4$ 15
(7-10) *10 (sìla) kás gin / 1 (pi) zíd-gar / 1 sìla ì-giš /DINGIR.-*
    ID.NI.IK MAR.TU

See below, p. 142.

CBT 14572 (collated, courtesy I. J. Gelb)
Lagaš, IV 18. - Food allowance.
(4) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

CBT 14709 (collated, courtesy I. J. Gelb)
Lagaš, V 21. - Messenger text.
(9-11) *2 sìla kás 2 sìla ninda / 2 gín ì / Lú-ᵈBa-ú MAR.TU*
(18) *A-dam-dunᴷᴵ-šè gin-na-me*
(27) *Lugal-me-lám MAR.TU*

CBT 14796 (collated, courtesy I. J. Gelb)
Lagaš, VIII 9. - Food allowance.
(6) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

CBT 15170 (collated, courtesy I. J. Gelb)
Lagaš, III 2. - Food allowance.
(4) *5 sìla MAR.TU SAL-me*

See below, pp. 313-15.

CBT 15177 (collated, courtesy I. J. Gelb)
Lagaš, IV. - Messenger text.
(5-8) *1 (gur) kás-zíd gur / 1 sìla ì-giš / Nam-ḫa-ni MAR.TU / ìd Edin-«ne»-na-šè gin-na*
(9-11) *1 (gur) ká-zíd gur / 1 sìla ì-giš / Ur-ᵈEN.ZU MAR.TU*
(12-14) *1 (gur) kás-zíd gur / 1 sìla ì-giš / ARÁD-mu MAR.TU*

See below, p. 342.

CBT 15185 (collated, courtesy I. J. Gelb)
Lagaš, VIII 13. - Food allowance.
(5) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

CCTE Bab. 17 (summary only)

Drehem, Š 46 XI. - Routing of animals.

" Expenditures of small cattle... for cultic purposes," among which is listed " *ᵈMAR.TU ùr-ra* " (1. 5), " and for the *é-muḫaldim* (1. 7-9), *ki Na-ap-la-num* [sic!] *mar-tu-šè ù* [*-g*]*i dam Na-ap-la-num* [sic] *mar-tu*."

    Ùr-ra, ofter ᵈMAR.TU, refers back to *du₆-ùr*, " the *ùr*-chapel," in 1. 1, as indicated by the editor of the text. The meaning of this term remains unclear.

    For a possible restoration of the name of the wife of Nablānum as [*Ša-at-ᵈŠul-g*]*i*, and for a tentative historical interpretation, see below, p. 338, n. 95.

CCTE C 1

Umma, AS or later. - Food distribution.

(iii 23) *2 lú MAR.T*[*U*]

(vi 9'-11') *GÌR Ur-àm-ma / Inim-ᵈŠará ù Ku-li / MAR.TU lú maškim-me*

(vii 4'-6') *GÌR Ur₄-šà-ta-lú / A-da-lál? ù Lú-nimgir-/ma-da MAR. TU-me*

    The text is dated in the reign of Amar-Sin or later on the basis of the GN *É-duru₅-ᵈAmar-ᵈEN.ZU-ka* (iii 18).

    The entry in iii 23 is in fragmentary context, and its meaning cannot be ascertained.

    The formula GÌR PN *maškim*, " PN, the agent, served as conveyor," is often attested, see e. g. *SET* 66:37, and below, *PDTI* 171.

CCTE I 1 (summary only)

Drehem, ŠS 3 I. - Incoming animals.

" the *mar-tu Ma-ni-il* "

CCTE O 7 (transliteration only)

Drehem, AS 5 X. - Routing of animals.

(2) *la 11 udu-a-lum MAR.TU*

Following the editor's suggestion, *la* should be taken as phonetic writing for *lá*, so that the translation runs: " exception made of 11 Amorite *a-lum*-sheep."

CCTE W 29 (summary only)

Umma, Š 46 I. - Rations.

" *ukuš mar-tu / ki Lú-ᵈNanna* "

CHÉU 56

Umma, V 15. - Food allowance.

(4) *MAR.TU šà é*

(5) *MAR.TU igi lugal-šè tuš-a*

" The Amorites of the house (i. e. palace?), ... the Amorites who are stationed in front of the king," probably referring to some kind of bodyguard. MAR.TU is probably plural on the basis of the amount of rations.

CST 88 (transliteration only)

Drehem, Š 43 VIII 1. - Routing of animals.

(2-3) *Na-ab-la-nu-um MAR.TU/mu-TÚM dam Šar-ru-um-ì-lí*

CST 97 (transliteration only)

Drehem, Š 44 III 4. - Records of the warehouse.

(3) *1 peš-am-ga MAR.TU*

CST 117 (transliteration only)

Drehem, Š 44 VI 10. - Incoming animals.

(5) *Ma-ti-na-ad MAR.TU*

CST 153 (transliteration only)

Drehem, Š 44 XII 22. - Routing of animals.

(1) *1 gud MAR.TU DAR-a*

CST 161 (transliteration only)
Drehem, Š 45 I 18. - Records of the warehouse.
(1) *1 amar gud mu 1 MAR.TU*

CST 185 (transliteration only)
Drehem, Š 45 X 2. - Routing of animals.
(2-3) *é-MU-šè / mu MAR.TU-ne-šè*

    See below, p. 300.

CST 254 (copy of obverse only; reverse in trasliteration; first published in *BJRL* 8 (1924) p. 411, N. 507)
Drehem, AS 2 VI 3. - Routing of animals.
(1-2) *é-MU-šè mu MAR.TU maš-maš / NI.TUK-ta-e-ra-ne*

    See below, pp. 249-50, with n. 88; 291; 300.

CST 263 (first published in *BJRL* 9, pp. 241-47)
Drehem, AS 3 I-XIII. - Rations.
(viii 2) *20 (sìla) Lú-dingir MAR.TU*
(viii 4) *amar-kud UN.ÍL-me*
(xii 33-34) *še-ba gìr-sè-ga / šà Ba-ba-az*[KI]

    According to the subscript (xii 33-34) the text is a ration list of the workmen of Babaz, which is connected with Drehem (see I. J. Gelb in *AJSL* 55 [1937-38] p. 72; cf. also the PN PU.ŠA-*Ba-ba-az*[KI] in *PDTI* 542: Rev. 20, a text from Drehem). Our text is also connected with Drehem because of the month name. For a tentative identification of Babaz see below, p. 280, n. 31. See below, p. 282.
    A reading *Lú*-dMAR.TU is perhaps more likey, see below, p. 122.

CST 294 (transliteration only)
Drehem, AS 4 XI. - Records of the corrals.
(3) *6 gud MAR.TU*

CST 304 (transliteration only)
Drehem, AS 5 II 23. - Incoming animals.
(3) *Gul-ba¹-nu-um MAR.TU*

  Gul-ba-nu-um, as given by the editor in the index on p. 11, seems a more correct form than *Gul-ku-nu-um*, as given in the transliteration on p. 40. Cf. also *BJRL* 8 (1924) p. 410, where a reading *Gul-ba¹-nu-um* is given.

CST 514 (transliteration only)
Drehem, date either missing or broken. - Routing of animals.
(1) *1 áb MAR.TU*

CST 728
Umma, date broken. - Rations.
(i 9) *SIG₇.A Ad-da-gaba MAR.TU*
(ii 2-3) *SIG₇.A Ur-me-lum MAR.TU / SIG₇.A Da-šu MAR.TU*
(ii 21-22) *SIG₇.[A x x x x] MAR.TU / SIG₇.A Al-la-šu-ḫu MAR.TU*
(ii 24) *SIG₇.A Ra-di-tum? MAR.TU*
(iii 4-5) *SIG₇.A Ar-si?¹.⌜a⌝-núm MAR.TU/SIG₇.A It-lum MAR.TU*
(iii 26) *SI[G₇.A] Ša-ma-núm MAR.TU*

  The reading *Ar-si¹?.⌜a⌝-núm* (l. iii 4) was suggested by Goetze, " Names," p. 195. The copy has *Ar-É.⌜a⌝-núm*, which could be read as *Ar-'à-⌜a⌝-núm*, without yielding, however, any satisfactory meaning.
  See below, p. 356, n. 2.

CT I 2-3 (BM 94-10-15, 3)
Lagaš, Š 38 IV. - Records of fields.
(iv 7-8) *305 (gur) 1 (pi) 40 (sìla) gur / MAR.TU engar*
(iv 18-19) *šu-nigin 460 (gur) 3 (pi) 5 sìla gur / a-šà La-za-wi*
  dab₅-ba

  The barley for the " Amorite farmes " is included among the barley " taken (for) the field of Lazawi."

CT VII 43 b (BM 17760)

Lagaš, date missing. - Records of fields.

(3) *Dingir-ra*

(5) *Lugal-uru-da*

(7) *Ur-DUN dumu Ša₆-da*

(11-12) *A-tu / má-laḫ*

(14) *Ši-GABA*

(16) *Lá-ni'-DINGIR*

(17-18) *[M]AR.TU-me / nu-ù-u₈*

     The text is a list of fields, with size and location stated for each field; the personal names are presumably those of the owners, and the qualification " Amorites " appended at the end would seem to refer to all preceding names. The term *nu-ù-u₈* (l. 18) is not clear to me.

     [Th. Jacobsen suggests to read *a-šà Dug₄-ga'-*DINGIR in l. 16, i. e. the same field as in l. 4; in such case the name *Lá-ni'-*DINGIR should be deleted from the list of personal names.]

     See below, p. 315, n. 133a.

CT IX 17 (BM 12915)

Lagaš, AS 5. - Rations.

(ii 1-3) *36 ma-na / síg-ba gemé MAR.TU-šè / Ka₅-mu šu-ba-ti*

     See below, pp. 315, n. 137; 357.

CT X 16 (BM 12921)

Lagaš, Š 44 IV. - Rations.

(L. e. 1-2) *50 (sìla) Ṣa-bí / 50 (sìla) Ḫu-la-lí*

(L. e. 4-5) *50 (sìla) Gu-ú-da / 50 (sìla) Zu'-ba-la-tum*

(L. e. 8) *gemé MAR.TU-me*

     The entry about the Amorites is an appendix to a large ration text listing barley rations for shepherds (iv 33).

     As a possible alternate reading in L. e. 5 one may suggest U_x(GIŠGAL)-*ba-la-tum* (for GIŠGAL=u_x see *MAD* II², p. 54).

     See below, pp. 315; 356, n. 2; 357.

CTC 54

Lagaš, AS 4 I. - Rations.

(ix 9-11) *40 (sìla) ᵈBa-ú-ì-ša₆ / a-ru-a Lú-ᵈBa-ù / MAR.TU*

(x 46-47) *15 (sìla) Nin-níg-šub-e-ḫul-gíg⌈x x⌉ / a-ru-a MAR.
[TU? x x]*

(xiii 10-14) *ḪAR 30 (sìla) ᵈBa-ú-ì-gi / ḪAR (sìla) ᵈBa-ú-a-zu /
dumu-ni a-ru-a Lugal-ša-tàr/MAR.TU*

The text is a list of rations given to girls working in a weaving establishment; some of these girls have been give to the establishment as *a-ru-a* gifts by two, or possibly three, Amorites; see below, p. 357.

Dok. 450

Drehem, Š 48 VII 30. - Routing of animals.

(4-5) *Ku-naᴇma-tum MAR.TU / u₄ nam-gala-šè i-in-ku₄-ra*

"For the day in which he entered the office of lamenter," see below, p. 341.

Dok. 481

Drehem Š 36 XII. - Records of the warehouse.

(Rev. ii 40) *mu gemé UN.ÍL MAR.TU-ne-šè*

The text is an account of the warehouse (*é-DUB-ba*, mentioned after the first sub-total, iii 29). Dead bovines were brought in by the shepherds (vi 30) and then given out for specified purpose, as in the entry quoted above: "for the girls of the Amorite UN.ÍL," see below, pp. 280; 282; 342.

The text is assigned to Drehem on the basis of personal names and the mention of *Tum-ma-al*ᴷᴵ (vi 9. 16).

HAV p. 140, N. 4.

Lagaš, XII 24. - Messenger text.

(12) *ARÁD-mu MAR.TU*

(15) *Níg-ᵈBa-ú MAR.TU*

(18) *erin še-kin-kin zi-zi-dè gin-na-me*

See below, p. 343.

HLC I 305, Pl. 19 (= A 31964, collated)

Lagaš, Š 47 XII. - Rations.

(1-4) *13 (gur) 2 (pi) 5 sila še gur lugal / še-ba uku-uš MAR.TU / šà ŠEŠ.AB*ᴷᴵ*-ma / ugula UD.KA-bar-dab₅*

HLC II 101, Pl. 93 (= A 31769, collated)

Lagaš, IX 7. - Messenger text.

(6) *Ur-ᵈBa-ú MAR.TU*

(8) *Níg-ᵈBa-ú MAR.TU*

(12) *lú-zaḫ-šè gin-na-me*

     The first part of the text, except for the mention of *Níg-ᵈBa-ú*, is identical to *MCS* 5, p. 30 (see below).
     See below, p. 343.

HLC II 109, Pl. 87 (= A 31776, collated)

Lagaš, X. - Messenger text.

(4) *Ur-DUN MAR.TU*

HLC III 159, Pl. 103 (= A 31826, collated)

Lagaš, VIII 18. - Food allowance.

(6) *5 sila MAR.TU SAL*

HLC III 163, Pl. 103 (= A 31829, collated)

Lagaš, VI. - Messenger text.

(21) *Lugal-túg!-maḫ! MAR.TU*

HLC III 199, Pl. 107 (= A 31863, collated)

Lagaš, IX 17. - Food alowance.

(6-10) *1+1/3 sila Ša-il-tum / 1+1/3 sila Da-rí-ša / 1+1/3 sila Ad-mu!-a / 1 sila Ša!-lim-MI / ⌈MAR⌉.[TU] ⌈SAL⌉-me*

     See below, pp. 312-14.

HLC III 212, Pl. 107 (= A 31875, collated)
Lagaš, IX. - Messenger text.
(2-3) *Uš-gi-na MAR.TU / mu Lú-ᵈŠEŠ.KI-šè gin-na*

    See below, p. 343.

HLC III 250, Pl. 119 (= A 31912, collated)
Lagaš, Š 44-47. - Work assignment.
(ii 7-8) *4 zi-ga MAR.TU / šà-gud-me*
(iv 6) *é ᵈŠul-gi*

    " Four Amorites, assigned to work, in connection with the oxen; ...
belonging to the household of Šulgi."

HLC III 284, Pl. 127 (not available for collation)
Lagaš, IV. - Messenger text.
(19-20) *Lú-ᵈBa-ú MAR.TU/Lú-KU-dugᵣ-ga-da gin-na*

    See below, p. 342.

HLC III 315, Pl. 130 (= A 31974, collated)
Lagaš, XII 30. - Messenger text.
(20) *Lú-ezen MAR.TU*

HLC III 333, Pl. 132 (= A 31991, collated)
Lagaš, XI. - Food offerings.
(1-2) *10 (sìla) (kás) sig₅ lugal / u₄-sar u₄ 15*
(3-5) *35 sìla kás sig₅ / ᵘšem u₄ 7-kam / Gù-dé-a*
(6-7) *1 (gur) kás ú-sa / ᵈŠul-pa-è-é-gal*
(8-9) *2 (pi) kás gin / DINGIR.ID.NI.IK MAR.TU*

    See below, pp. 141-44.

HSS IV 51
Lagaš, XII 11. - Food allowance.

(18-22) *1+1/3 sìla Ša-il'-tum / 1+1/3 sìla Ad-mu-a / 1+1/3 sìla Da-rí-ša / 1 sìla Ša-lim-MI / MAR.TU SAL-me*

See below, pp. 312-14.

HSS IV 53
Lagaš, XI 23. - Food allowance.
(25-29) *1+1/3 sìla Ša-il-tum / 1+1/3 sìla Ad-mu-a / 1+1/3 sìla Da-rí-ša / 1 sìla Ša-lim-MI / MAR.TU SAL-me*

See below, pp. 312-14.

HSS IV 72
Lagaš, XII 6. - Messenger text.
(17) *La-la?-a MAR.TU*

HSS IV 82
Lagaš, VI. - Messenger text.
(14-15) *Ur-giš-gigir MAR.TU / erín é ᵈŠul-gi-ra è-è-dè gin-na*

See below, p. 343.

HSS IV 92
Lagaš, IX 13. - Food allowance.
(5) *5 sìla MAR.TU SAL*

See below, pp. 312-14.

HUCA 29 (1958) p. 109, N. 1
Drehem, Š 47 VI. - Incoming animals.
(iii 19) *La-a-a*
(iii 20) *Na-ḫa-nu-um*
(iii 23) *Ri-ma-nu-um*
(iii 26) *A-wi-la-nu-um*

(iii 28) *Ù-ma-il*

(iv 1-2) *Qí-id-ma-nu-um / MAR.TU-me*

     A reading *A-ya₈-la-nu-um* (l. iii 26) seems unlikely since WA with value *ya₈* accurs only in initial position, see, above, *BIN IX* 224.

Hulin 7 (unpublished, courtesy I. J. Gelb; to be published by
    P. Hulpin)

Drehem, date missing. - Incoming animals (*gú ma-da*).

(22') *4 gukkal A-gi₄-um*

(23') *4 gukkal A-ga-nu-um*

(24') *4 gukkal I-la-nu-um*

(25') *MAR.TU-me*

Ill. 133 (unpublished)

Drehem, AS 4 I 8. - Routing of animals.

(1-3) *45 udu / 15 máš / Nu-uk-ra-nu-um MAR.TU*

Ill. 265 (unpublished, cf. *MAD* III, p. 141)

Drehem, Š 47.

Na-ab-⟨la⟩-nu-um, Gu-ba-ru-um

IM 46306 (unpublished, from a copy of F. W. Geers; collated, cour-
    tesy R. D« Biggs)

Drehem, Š 46 XI 2. - Record of objects.

(6) *1 zà-mi-rí-tum UD.KA-bar giš-bi kù-babbar sub-ba*

(7-8) *Aḫ-ba-bu MAR.TU / lú DUN-a A-bu-ni-ra*

(9) *KI.KUŠ.LU.ÚB.GAR.RA-šè*

    "One musical instrument of bronze, the wood of which is inlaid with silver, for Aḫbabu the Amorite, the dependent (?) of Abuni, for the camp."

    For *lú* DUN-*a* cf. F. Thureau-Dangin, *ITT* I, p. 27, n. 3: "*Dun* exprime, semble-t-il, le lien de simple dépendance et s'oppose à *ú-rum* qui paraît exprimer le lien de propriété... Un homme sera *lù-dun-a* de son supérieur, ... mais esclaves ... seront *lù-ú-rum* de leur maître"; and A. Falkenstein, *NSGU* III, p. 8, 103 with the traslation " unterstellter (Dienst-

verpflichteter) "; note that in *NSGU* 39: 8 *lú* DUN-*a* refers to a person who is qualified as *nu-bànda*, which implies that the relationship of " dependence " is not necessarily of a servile character.

ITT II/1 638 (collated)
Lagaš, I 17. - Messenger text.
(7-9) *2 sìla kás 2 sìla ninda / 2 gín ì / Lú-ša₆ MAR.TU*

ITT II/1 639 (collated)
Lagaš, XI. - Messenger text.
(5-6) *2 (pi) kás-zíd 1 sìla ì-giš / Ur-ᵈBa-ú MAR.TU*
(11-12) *2 (pi) kás-zíd 1 sìla ì-giš / UN.ÍL MAR.TU*

ITT II/1 641+*RA* 19 (1922) p. 44 (collated, courtesy R. Biggs)
Lagaš, V. - Messenger text.
(6-9) *5 sìla kás 3 sìla zíd gu / 1 á-gam ì / Ur-ᵈNin-giš-zi-da MAR.TU*
  / INNIN.ERINᴷᴵ-ta gin-ni

ITT II/1 644 (collated, courtesy R. Biggs)
Lagaš, VII 27. - Messenger text.
(Rev. 8-10) *2 sìla kás 2 sìla ninda / 2 gín ì / Ìr-ib MAR.TU*
(Rev. 11) *10 (sìla) ninda uku-uš lugal GÌR? NIN sukkal-maḫ*
  gin-na

    The collation shows that the title *uku-uš* does not refer to *Ìr-ib* MAR.TU, as indicated by the editor in *ITT*.

ITT II/1 778 (collated)
Lagaš, X 2. - Messenger text.
(4-6) *2 sìla kás 2 sìla ninda / 2 gín ì / Ḫu-wa-wa MAR.TU*

ITT II/1 778 (collated)
Lagaš, II. - Messenger text.
(1-3) *2 sìla kás 2 sì[la ninda] / 2 gín ì / Ib-ni-É-a lú giš-tukul*
(4-6) *2 sìla kás 2 sìla ninda / 2 gín ì / Ur-in-taḫ lú giš-tukul*

(7-8) *lú giš-tukul MAR.TU-da gin-na-me / Sa-bu-um*^{KI}*-ta*
  gin-ne-⌈*ne?*⌉

See below, p. 340.

ITT II/1 812 (collated)
Lagaš, VI 3. - Messenger text.
(1-2) *2 sìla kás 2 sìla ninda 2 gín ì / Lú-giri*$_x$*(KA)-zal MAR.TU*
(3-4) *2 sìla kás 2 sìla ninda 2 gín ì / Gu-za-ni MAR.TU*
(7-8) *2 sìla kás 2 sìla ninda 2 gín ì /* ⌈*Uru*⌉*-ki-bi MAR.TU*

ITT II/1 918 (summary only; not available for collation)
Lagaš, date not given in publication. - Rations.
" Liste de 13 femmes *gašam* et *mar-tu-ne* recevant 40 qa et un
vêtement, et de leurs enfants recevant 10 à 20 qa et 1 à 2 mines
de laine." A list of personal names follows, without however
specifying who is a woman or a child, a " *gašam* " (i. e. NUN.ME.
TAG) or a MAR.TU. Among the personal names (all Sumerian
and Akkadian) one finds " *Ša-lim-mi, Á-ri-ša, ... Ša-al-tùm.*"

There seems to be little doubt that the three names quoted should
be identified with *Ša-lim-*MI, *Da-ri-ša*, and *Ša-il-tum*, attested together in
other texts from Lagaš (see below, p. 314). Note, however, that the name
Ad-mu-a, which occurs regularly in the other texts together with the three
just mentioned, does not occur in *ITT* II/1 918, and also note that, differ-
ently from the other texts, *ITT* II/1 918 is a record of rations.

ITT II/1 952 (collated, courtesy, R. D. Biggs)
Lagaš, date missing. - Records of animals.
(1-4) *3 (gur) 2 (pi) še gur / šà-gal amar-sag* ^{MUŠEN}*-šè / ki*
  Nam-zi-ta-ra-t[*a*] */* [*Ur*]^d*-Ba-ú MAR.TU*

ITT II/1 962, Pl. 25
Lagaš, AS 8 XII 10+[x]. - Work assignment.
(5) *9 SAL MART.U túg-du*$_8$*-šè*

See below, p. 315

ITT II/1 1030 (summary only, text not available for collation)

Lagaš, I. - Records of animals.

" Compte de moutons " among which some are given " (à) Mar-tu le courier."

ITT II/2 3470 and 3470 a (case), Pl. 43 (collated, see copy below, Appendix, N. 25)

Lagaš, ŠS 4. - Contract.

(1-2) *8 gín kù-babbar / níg-šám Uru-ki-bi ù dam dumu-na-šè*

(3-6) *ki A-kal-la-ta / Ba-ta-núm MAR.TU / ù dŠul-gi-da dumu-ni / šu-ba-ti*

(case) *mu Ba-ta-nú[m MAR.TU] / kišib dŠul-gi-da dumu-na íb-ra*

(seal on case) *dŠu[l-gi-da] / é?[x x] / dumu Ba-ir-ra-núm*

    " Batanum, the Amorite, and his son Šulgida have received 8 sheqels of silver as the price for Urukibi and his wife and son. " Collation shows that l. 8 as copied by the original editor is incomplete.

ITT II/2 3810, see *NSGU* 34

ITT II/2 4531 (collated, courtesy R. D. Biggs)

Lagaš, date missing. - Record of animals.

(3) *ùz MAR.TU*

ITT III/2 6538, see *NSGU* 52

ITT III/2 6558, see *NSGU* 129

ITT III/2 6560, see *NSGU* 63

ITT III/2 6563, see *NSGU* 195

ITT III/2 6617

Lagaš, date missing. - Letter.

(1-4) ^{d}Šará-kam / ù-na-a-dug₄ / 3 má 60 gur / má še MAR.TU-ne
dus-d[è] / [......]

"When you will have spoken to Šarakam (say): in order to calk
the three 60-gur boats, grain boats of the Amorites, [send me bitumen]."
See below, p. 315, n. 137.

ITT IV 7277 (summary only)
Lagaš, I. - Messenger text.
Na-di MAR.TU

ITT IV 7318 (collated)
Lagaš, Š 34 X 23. - Rations.
(3-4) X 30 (sìla) túg Nin-ki-ḫar-ša₆ / a-ru-a Ama-lugal-uru-da
MAR.TU
(9-10) gemé-gu-šè / Dùg-ga-zi-da ì-dab₅

In l. 3 X stands for the half circle sign, which is common in the
administrative texts, but the meaning of which remains unclear.
[In l. 4. Th. Jacobsen suggests to read *ama Lugal-uru-da*, " the mother
of Lugaluruda "; another Amorite from Lagaš bears the same name in
CT VII 43 b: 5.]

ITT IV 7366 (summary only; text not available for collation)
Lagaš, date not given. - Messenger text.
" Dépense d'*á-gam* d'huile à 20 (*qa*)."
Among the names: *Lugal-ezen MAR.TU dumu Lú-^{d}Šará.*

Since this is the only case in which the son, but not the father, is
qualified as MAR.TU, we may reckon with the possibility of an error on
the part of the editor, who may have omitted MAR.TU after *Lú-^{d}Šará*,
or else we may assume that *dumu lú-^{d}Šará* is a separate entry and does not
refer to *Lugal-ezen* (for similar mistakes cf. *ITT* II/1 644; *ITT* II/2 3470).
See below, p. 356, n. 5.

ITT IV 7523 (collated)
Lagaš, Š 34 XI. - Rations.

(3-4) *X 30 (sìla) túg Nin-ki-ḫar-ša₆ / a-ru-a Ama-lugal-uru-da MAR.TU*

(24) *šu-nigín 11 gemé-gu-me*

(27) *Dùg-ga-zi-da ì-dab₅*

    In l. 3 X stands for a large horizontal wedge, which is common in this position in the administrative texts, but the meaning of which remains unclear.

    For *Ama-lugal-uru-da* see above, *ITT* IV 7318.

ITT IV 7635 (collated)

Lagaš, XII 3. - Messenger text.

(1-4) *6 sìla zíd-gu / sá-dug₄ u₄-3-kam / Kug-a-a MAR.TU / mu gu-šè gin-na*

    See below, p. 343.

ITT IV 7673 (collated)

Lagaš, Š 29 IV. - Messenger text.

(Rev. 2) *3 sìla Ur-ba-gár MAR.TU*

    The item delivered is *kás-babbar*.

ITT IV 7679 (collated, see copy below, Appendix, N. 26)

Lagaš, IX. - Messenger text.

(1-4) *3 sìla kás babbar-ta/2 sìla zíd-ta/4 gín ì-giš-ta/u₄ l-kam u₄ 13*

(5-7) *Šà-da MAR.TU / lú giš-tukul / kin ÍD.KA.SUM gin?-ni*

(8-10) *kás-bi 39 sìla / zíd-bi 26 sìla / ì-bi 2 sìla lal 8 gín*

    See below, p. 343.

ITT IV 7696 (collated, see copy below, Appendix, N. 28)

Lagaš, XII. - Messenger text.

(1-2) *1 dug 7 sìla kás / sá-dug₄ u₄ 9-kam*

(3-4) *10 (sìla)? Gu-ú-tar MAR.TU / udu bal-e-dè gin-na*

(5-6) *12 sìla kás gin / sá-dug₄ u₄ 4-kam*

(7-8) *Ar-ši-aḫ lú kas₄ / Gu-tar-dè gin-na*

 The first sign in l. 3 is not clear; the reading 10 (*sìla*) is the one suggested by the editor of the text, but is not convincing, because of paleographical as well as contextual difficulties; note that at the beginning of l. 7, which is parallel to l. 3, no amount of beer is stated. See *ITT IV* 7761.

 For the meaning of l. 4 see below, p. 343.

 Gu-tar in l. 8 could be the same as *Gu-ú-tar* in l. 3, but final *dè* presupposes the infinitive of a verb.

ITT IV 7717 (collated)

Lagaš, II 21. - Food allowance.

(9-10) *3 sìla kás babbar sá-dug₄-šè / 6 sìla kás babbar u₄ 2-kam*

(11-12) *Gú-ab-ba^{KI}-šè má-a gar/MAR.TU Gú-ab-ba^{KI}-tuš-a*

ITT IV 7761 (collated, see copy below, Appendix, N. 27)

Lagaš, X. - Messenger text.

(8-10) *1 (gur) kás 7 sìla kas gin / sá-dug₄ u₄ 9-[[x]] kam / Ur-ri-ba-du₇ MAR.TU*

(11-13) *12 sìla kás gin / sá-dug₄ u₄ 4-kam / Tar?-gu-da-a MAR.TU*

(14) *udu ur₄-dè gin-na-me*

 The reading of l. 13 is unclear; the first sign is similar to the first sign of *ITT IV* 7696:3, and the context is also similar in both texts.

 For the meaning of. l. 14, see below, p. 343.

ITT IV 7838 (collated)

Lagaš, Š 35 IX. - Messenger text.

(1-3) *20 sìla kás / u₄-kam / Ur-^dNun-gal MAR.TU*

ITT IV 7863 (collated)

Lagaš, X 3. - Messenger text.

(1-4) *9 sìla kás gin / u₄ 3-kam / Pá-ḫa-ru-um MAR.TU / A-dam-dum^{KI}-ta gin-ni*

ITT IV 7955 (collated)

Lagaš, II. - Rations.

(1-4) *2 guruš 50 (sìla) zíd še lugal-ta / 1 dumu 30 (sìla) / zíd-bi 2 (pi) 10 (sìla) / MAR.TU mušen-dù-me*

    See below, p. 341.

ITT V 6731, see *NSGU* 63

ITT V 6744, Pl. 11

Lagaš, Š 10 VII. - Record of garments.

(1-3) *15 gada uš / 2 túg uš-bar ba-kešda / ŠEŠ.AB^{KI}-šè*

(4-6) *GÌR Lú-ᵈ-Ba-ú / dub-sar ŠEŠ.AB^{KI}-ma / MAR.TU ì-TÚM*

    " 15 linen (garments) of second quality, 2 clothes (?) woven by the weaver: Lu-Bau, the scribe of Ur, acted as conveyor; the Amorite brought (them)."

JCS 7 (1953) p. 105 (NCBT 1593)

Drehem, AS 2 VIII. - Routing of animals.

(8-9) *Dú-ul-ga-núm MAR.TU / Ià-a-ma-ti*

    The text follows the regular pattern of the texts dealing with routing of animals, even though the usual formula *ba-zi* is missing.

    For the reading *Ià-a* see above, A 2790.

JCS 7 (1953) pp. 105-7 (= ŠA 85, Pl. LXXI; Kenrick Theological Seminary, N. 72)

Drehem, ŠS 6. - Food allowance.

(ii 14') *Šu-ab-ba ⌜MAR⌝.[TU]*

(iii 14-15) *⌜I⌝-bi-iq-ri-e-ú ⌜MAR⌝.TU Ià-a-ma-t[i-um]*

    For the reading *Ià-a* see above, A 2790.

Kenrick Theological Seminary, N. 72, see *JCS* 7 (1953) pp. 105-7.

MAH 15862 (unpublished, courtesy E. Sollberger)

Lagaš, XI 7. - Messenger text.

2 sìla kás 2 sìla ninda 2 gín ì / Lú-nin-gá MAR.TU

MAH 15897 (unpublished, courtesy E. Sollberger)
Lagaš, date missing. - Record of animals.
MAR.TU engar

MAH 16124 (unpublished, courtesy E. Sollberger)
Lagaš, date broken. - Rations.
(ii') *SIG₇.A úš Bi-ù MAR.TU*
SIG₇.A túg Ib-ú-lum MAR.TU
SIG₇.A túg Ṣa-da-ga MAR.TU
[   ] *Tu-ra-ì-lí MAR.TU*

MAH 16223 (unpublished, courtesy E. Sollberger)
Lagaš, XI. - Food allowance.
(6-10) *1+1/3 sìla Ša-ìl-tum / 1+1/3 sìla Ad-mu-a /*
   1+1/3 sìla Da-rí-ša / 1 sìla Ša-lim-MI / MAR.TU-me

   See below, pp. 313-15.

MAH 16253 (unpublished, courtesy E. Sollberger)
Ur, AS 9. - Record about workmen.
5 gu-za ....
2 ki Na-ab-la-núm MAR.TU [   ]

MAH 16311 (unpublished, courtesy E. Sollberger)
Lagaš, V 2. - Food allowance.
(3) *5 sìla MAR.TU [SAL]*

   See below, pp. 313-15.

MAH 16339 (unpublished, courtesy E. Sollberger)
Lagaš, date missing. - Letter.
Lú-ᵈBa-ú MAR.TU

   The text will be published as N. 175 in the forthcoming book by
E. Sollberger, *Business and Administrative Correspondence under the Kings
of Ur (Texts from Cuneiform Sources*, I).

MAH 16358 (unpublished, courtesy E. Sollberger)
Lagaš, VIII. - Food offerings.
1 (pi) zíd-še lugal / DINGIR.ID.NI.IK MAR.TU

MAH 16393 (unpublished, courtesy E. Sollberger)
Lagaš, date broken. - Rations (?).
(7') *MAR.TU a-ru-a šà ....*
(8') *2 sìla MAR.TU šà ....*

MAH 16404 (unpublished, courtesy E. Sollberger)
Lagaš, ŠS 4 V. - " Oxen and labourers for field work " (E. S.).
(Rev. iii 6) *A-mu-ru-um* (as PN)

MAH 16460 (unpublished, courtesy E. Sollberger)
Umma, *mu ús-sa a-r[á] 3-kam.* - Receipt.
" Receipt of a *mar-tu* donkey and of barley from the NIM of Ḫulibar
by Ur-Nigizzida " (E.S.).

    The meaning of the year name is unclear.

MAH 16597 (unpublished, courtesy E. Sollberger)
Lagaš, date missing. - Messenger text.
(near end) *2 sìla kás 2 sìla ninda / 2 gín ì / Ḫu-bu-ni MAR.TU*

MCS 5 (1955) p. 30 (summary only)
Lagaš, IX. - Messenger text.
kás, zíd, ì á-gam / Ur-dBa-ú MAR.TU / ... lú zaḫ-šè gin-na-me
See above, *HLC* II 101, and below, p. 343.

MCS 5 (1955) p. 116, N. 2
Isin, II 9 III 4. - Delivery of leather.
(2) *Ša-ma-mu-um*
(4) *Pi-a-núm šeš-a-ni*

MCS 5 (1955) p. 120, N. 6
Isin, II 20 X. - Delivery of leather.
(7) *ki MAR.TU-šè*

MCS 7 (1957) p. 25 (AO 19603; summary only)
Drehem, AS 1 VIII. - Routing of animals.
A-ri-za-nu-um MAR.TU / u₄ nam-gala-šè ì-in-ku₄-ra

"For the day in which he entered the office of lamenter," see below, p. 341.

MCS 8 (1958) p. 70, N. 226 (AO 8106)
Lagaš, date missing. - Record of fields.
(13) *a-šà Ur-ᵈIg-alim MAR.TU*

MLC 80 (unpublished, courtesy W. W. Hallo)
Drehem, ŠS 6 VI 1. - Incoming animals.
A-bu-um-DINGIR
Ia₈(WA)-gu-na-an
Yi(WA)-ba-la-tum SAL
Ku-da-da-nu-um
Bu-na-a-nu-um
La-da-bu-um
Mu-e-um
Da-ra-um
MAR.TU-me-šè
mu-TÚM lugal

For the readings *ia₈/yi* for WA see above, *BIN* IX 224.

MLC 100 (unpublished, courtesy W. W. Hallo)
Drehem, Š 49 XI 21. - Routing of animals.
Na-ab-la-nu-um MAR.TU
Nu-uk-ra-nu-um MAR.TU

NCBT 1593, see *JCS* 7 (1953) p. 105.

Nebr. (A-17989; see copy below, Appendix, N. 18)
Drehem, AS 5 XII. - Incoming animals.
(vi 13) *Šu-mi-in-ni a-ba ù MAR.TU*

See below, pp. 291; 334; 337.

New. 1558 (unpublished, courtesy **W. W. Hallo**)
Lagaš, date broken. - Food allowance.
"Disbursements of 1 - 1 1/3 *sila* of bread (?) to *Ša-il-tum,*
Ad-mu-a, Da-ri-ša, Ša-lim-MI, MAR.TU.SAL-me."

See below, pp. 313-15.

New. 1978 (unpublished, courtesy **W. W. Hallo**)
Drehem, ŠS 1 VI 24. - Incoming animals.
Na-ab-la-núm
Ì-lí-a-ḫu
A-ḫi-a
E-a-ḫu-um
Ià-a-ma-tu
E-šu-nu-um
La-ḫi-a-nu-um
Mu-gi-ra-nu-um
Ap-lu-zi-nu-um
MAR.TU-me
šà ŠEŠ.AB^{KI}-ma

For the reading *ià-a* in *Ià-a-ma-tu* see above, A 2790

NSGU 33
Lagaš, AS 5. - Judicial verdict.
(2-3) '*A-ḫu-ma dumu Lú-mar-za-ke₄* / [*AR*]*ÁD Kud-da MAR.TU*
    [*nu*]-*me-èn bi-dug₄*

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(4) *ARAD Kud-da ì-m[e-a]*

(5-6) *u₄ é Kud-da du[mu Kud-d]a-ke₄-ne in-ba-[eš]-a / sag-ba Ur-ba-gár ba-an-ku₄-ra-a*

(9-11) *[U]r-ᵈLama [MAR.TU] / l[ú ki]n-⟨gi₄-a⟩ lugal / U[r-ba-gár dumu Kud-da M]AR.TU-⌈ke₄⌉*

(12) *[nam-erim-bi] ì-TAR*

"Aḫuma, son of Lumarza, has declared: 'I am not the slave of Kudda, the Amorite.' (But) Urlama, the Amorite royal envoys, (and) Urbagar, the son of Kudda the Amorite, have sworn that (Aḫuma) had (indeed) been the slave of Kudda, and that on the day in which the sons of Kudda divided the family(-property) of Kudda Urbagar turned toward this slave ..."

NSGU 34 (first published in *ITT* II/2 3810)

Lagaš, ŠS 5. - Judicial verdict.

(2-4) *¹A-ḫu-ma ARAD Kud-da MAR.TU-ke₄ / ... / ARAD nu-me bí-⌈in⌉-dug₄*

(5-7) *mu 3-kam [é Kud-]da-ka ì-[t]i-la / lum Kud-da-ta mu-da-15-ta / Ur-ba-gár-ke₄ in-⟨na⟩-ba-a*

(8-10) *Si-pa-KA-gi-na / [d]umu Kud-da / [nam-e]rim-àm nam-erim-àm*

(11-13) *[ki u₄ é K]ud-da ba-ba-a ARAD nu-me-ì bi-dug₄-ga / Ur-ᵈLama MAR.TU lú-kin-⟨gi₄⟩-a lugal / é Kud-da in-ba-a nam-erim- àm*

(14-15) *A-ḫu-ma nam-ARAD-še / Ur-ba-gár dumu Kud-da-ra ba-na-gi-in*

" Aḫuma, the slave of Kudda the Amorite, ... has declared: 'I am not a slave.' (But) Sipa-KA-gina, the son of Kudda, has sworn that (Aḫuma) lived for three years in the family of Kudda, and that after the death of. Kudda, 15 years beforehand, (Aḫuma) had been assigned to Urbagar. (Also,) Urlama, the Amorite royal envoy who had divided the family (property) of Kudda, has sworn that when the family(-property) of Kudda had been divided, Aḫuma had declared: 'I am not a slave.' (Therefore,) Aḫuma's status as slave has been upheld in favor of Urbagar, the son of Kudda."

NSGU 52 (first published in *ITT* III/2 6538)

Lagaš, after AS 4. - Judicial verdict.

63

(18') [ù U]r-ᵈŠul-gi-ra [di] in-da-dug₄ nu-mu-na-gub-gub-a

(19'-21') [U]r-dun dumu Dingir-ra / Da-gi MAR.TU / lú inim-
ma-bi-me

(23') [Ur-ᵈŠul-gi-r]a [M]A[R.T]U nam-erím-àm

" Urdun, son of Dingirra, and Dagi, the Amorite, are witnesses that he
filed a claim against Ur-Šulgira, (and) that he did not appear in court...
Ur-Šulgira, the Amorite, took the oath."

NSGU 63 (first published in *ITT* III/2 6560 + V 6731)

Lagaš, AS 3 (?). - Judicial verdict.

(4) ¹Ba-la-la ARÁD Ur-ᵈBa-ú MAR.TU-ka

(5-8) Ur-ᵈBa-ú-ra / Lugal-ka-gi-na ... / ... / [in]-ši-šám

(13) ᵈBa-ú-in-zu dam Ur-ᵈBa-ú-ka-ke₄

(15) ¹I-na-na gemé

(17) tuku-bi-i[n₆ in]-na-d[ug₄-ga]

(24-25) Lugal-ka-gi-na-ke₄ / nam-erím-bi in-TAR

" Lugalkagina bought Balala, the slave of Ur-Bau the Amorite, from
Ur-Bau... Lugalkagina swore ... that Bau-inzu, the wife of Ur-Bau, ... said
to him (after the death of her husband ?): Take ... Inana, (my) slave ..."

NSGU 89 (first published in *Bab.* 3, Pl. VIII, 17)

Lagaš, ŠS 4. - Judicial verdict.

(2-4) ¹Gemé-ᵈIg-alim dumu Nam-maḫ-sig₇-a-ra / MA[R].TU dumu
Lú-Ninaᴷᴵ-ke₄ / inim in-ni-gar-ra

(13-14) gemé Lú-gú-gal dumu Lú-ᵈBa-ú-ka / [ba-na]-gi-in

" 'The Amorite,' the son of Lu-Nina, has claimed Geme-Igalim,
daughter of Nammaḫsiga... (But) the slave was assigned to Lugugal, son of
Lu-Bau."

For the use of MAR.TU as personal name see below, p. 348.

NSGU 129 (first published in *ITT* III/2 6558)

Lagaš, date broken. - Judicial verdict.

(10') L[uga]l-a-ma-aš ARÁD [Ur]-ᵈ[Ig-al]im MAR.TU-ke₄

NSGU 195 (first published in *ITT* III/2 6563)
Lagaš, AS 3 XII. - Judicial werdict.
(20'-21') *3 ama-gan-[na]* *N[ig]ìn-GA[R-k]i-d[ùg MA]R.TU* /
  ba-na-an-sum
(22') *Gìr-né-ì-ša₆ Nigìn-GAR-ki-dùg ba-an-túm-mu*

  " Nigin-GAR-kidug, the Amorite, has given him three pregnant (cows),
(and) Nigin-GAR-kidug will take for himself Girneiša."

2N-T 601, see UM 55-21-91

OBTR 59 (summary only)
Lagaš, IV. - Food offerings.
" Amounts of beverage, finest quality, given to the temples of
dingir SHUL.PA.UD.DU, dingir DUN.GI, dingir DA.NI.IK.TU,
and to GU.DÈ.A the patesi."

  Read: DINGIR.ID!.NI.IK ⟨MAR⟩.TU, see below, pp. 141-44.

OBTR 110
Lagaš, I 8. - Messenger text.
(15) *Ur-ᵈNanše MAR.TU*

Or. 18, 24
Umma, Š 48 II. - Rations.
(iii 70-73) *16 (gur) 1 (pi) še-ba gur / uku-uš MAR.TU /*
  ki A-bu-ni / A-ḫa-ni-šu i-dab₅

  "Aḫanišu took from Abumi the barley rations of the Amorite gen-
darmes."

Or. 18, 26
Umma, ŠS 2 III 10. - Food allowance.
(49-51) *20 (sìla) kás 1 (pi) kás ú-sa zíz / 20 (sìla) ninda 40*
  (sìla) zíd-še 1 sìla ì 1 udu / MAR.TU šu-ba-ti

  The lines are mistakenly numbered 39-41 by the editor.

Or. 18, 27

Umma, ŠS 2 III 8. - Food allowance.

(55-58) *1 (pi) kás ú-sa zíz 30 (sìla) kás 1 (pi) zíd-še / 1 udu
1 sìla ì / MA.AR.TU-ne šu-ba-ti*

The spelling MA.AR.TU, if correct, is of great importance for estab-
lishing the reading of MAR.TU, see below, p. 170. It is unfortunately imposs-
ible to collate the original text because the tablet, as the Director of the
Strasbourg Museum has informed me, has unfortunately been lost during
the second World War.

Or. 20, p. 83, *IB* 151

Umma, *mu 4-kam ús-sa-bi.* - Record of barley.

(Rev.) *šà-gal anše MAR.TU*

Or. 47, 15

Drehem, AS 2 VI 16. - Routing of animals.

(7-8) *En-ᵈInnin / šà mu-TÚM MAR.TU-e-ne*

See below, pp. 291-93.

Or. 47, 21

Drehem, AS 9 II 24. - Routing of animals.

(1-3) *ᵈŠul-gi-ì-lí / MAR.TU u₄ nam-gala-šè ì-in-ku₄-ra*

"For the day in which he entered the office of lamenter." See below,
p. 341.

Or. 47, 38

Drehem, ŠS 3 IV. - Record of objects.

(1) *1 ḫar kù-babbar 7 gín-ta*

(2-3) *⌜Na?⌝-za ù Ama-ak-nu-um / [MAR?].TU Ti-ma-at-ᵈEn-lil-
lá*ᴷᴵ

(4-5) *[u₄] kur MAR.TU-ta / ⌜ì⌝-im-gin-na-a*

"One silver ring, of six sheqels, (given to?) Naza and Amaknum,
the Amorites of Dimat-Enlilla, when they came from the Amorite plateau."
For Dimat-Enlil see *MAD* III, p. 110; see below, pp. 237-42.

Or. 47, 477

Umma, V 25. - Food allowance.

(4) *10 (sìla) kás gin MAR.TU šà é*

(5) *20 (sìla) kás sig₅ MAR.TU igi lugal-šè tuš-a*

See below, p. 340.

Owen (see copy below, Appendix, N. 15)

Drehem, Š 49 VI 15. - Incoming animals.

(3-5) *Nu-da-tum MAR.TU / nìg-SAL-ús-sá / é Ḫa-an-za-ab-tum-ma-šè in-na-ag-a*

"Nudatum, the Amorite, brought in for the wedding which was performed in the family of Ḫanzabtum."
See below, p. 356.

PBS XIV 322

This is a seal the legend of which reads: *E-ta-ra-núm* / ARÁD ᵈMAR.TU.

The seal has been assigned to the Ur III period by the editor of the seal, Legrain (*PBS* XIV, p. 7.), as well as Goetze, "Names," p. 196.

The scene on the seal, however, can be Old Babylonian as well as Ur III, and an Old Babylonian date is actually favored by the expression ARÁD ᵈMAR.TU in the legend, which is common in Old Babylonian (see Kupper, *Dieu Amurru,* pp. 56-68).

PDTI 28 (transliteration only)

Drehem, Š 47 V 17. - Incoming animals.

(4) *A-aw-te-il MAR.TU*

PDTI 32 (transliteration only)

Drehem, AS 4 I 3. - Routing of animals.

(5-6) *šà mu-TÚM nam-ra-ag kur / MAR.TU*

See below, p. 291.

PDTI 41 (transliteration only)
Drehem, Š 48 V 4. - Incoming animals.
(7) *NÍG Šu-ba-ba MAR.TU*

The reading of the personal name is problematic. In the reading suggested here, *Šu-ba-ba* could be a Sumerian misunderstanding of an Amorite name (cf. *Ḫu-wa-wa* MAR.TU ?); the formula *níg* PN, however, is not known to me from Drehem *mu*-TÚM texts. The reading *Níg-šu-ba-ba*, suggested by the editors of *PDTI*, does not seem to correspond to any known type of Sumerian names. Still another possibility is *níg-šu Ba-ba*, in which case *Ba-ba* would be a known personal name (see N. Schneider, *Or.* 23, p. 31), and *níg-šu* a noun (as in later periods, when it corresponds to Akkadian *bušū*, " property " ?).

PDTI 171 (transliteration only)
Drehem, AS 2 III 30. - Incoming animals.
(20-21) *ki Šu-ᵈEN.ZU dumu lugal-[ta]* / *GÌR Al-la MAR.TU maškim*

See below, pp. 282; 340.

PDTI 328 (transliteration only)
Drehem, Š 47 II. - Records of the corral.
(1) *7 gud mu MAR.TU-šè*

" Seven oxen for the Amorites."

PDTI 335 (transliteration only)
Drehem, SS 1 XII 14. - Incoming animals.
(1) *Ku-um-da-nu-um*
(3) *Ṭa-ba-tum dam-a-ni*
(5) *Mi-il-ga-nu-um*
(6) *Ba-da-nu-um*
(7) *Ša-ba-ar-kum*
(9) *Na-ap-sa-nu-um*
(10-11) *La-da-bu-um* / *MAR.TU-me*

See below, p. 339, n. 97.

PDTI 344 (transliteration only)

Drehem, AS 8 IV 4. - Balanced account.

(2) *Na-ab-la-núm MAR.TU šu im-mi-ni-uš*

(10) *mu-TÚM lugal*

    For *šu uš* cf. Falkenstein, *NSGU* III, p. 165: " die Hand an etwas herankommen lassen, etwas erhalten "; *CAD* IV (1958), p. 144, *s. v. emēdu*: " to lay on hands, to reserve "; Jacobsen, " Ibbī-Suen," p. 45. to " commandeer (?)."

    Note that the same animals brought in by Nablānum are routed in favor of *Ni-lá-lum* (l. 35); the connection between the two is not clear.

    See below, pp. 291; 293.

PDTI 433 (transliteration only)

Drehem, Š 45 I 25. - Incoming animals.

(9) *Mu-da-nu-um MAR.TU*

PDTI 508 (transliteration only)

Drehem, Š 49 XII 14. - Routing of animals.

(16) *Lugal-é-[maḫ-e] MAR.TU lú [x x]*

    Lú [x x] means either " the man [of somebody] " or " [from somewhere]."

PDTI 529 (transliteration only)

Drehem, date broken. - Routing of animals.

(viii 34) *mu-TÚM ŠUL-a-ᵈŠul-gi*ᴷᴵ (?).

(viii 36-37) *mu-TÚM Lugal-u₄-sud-šè / En-gi-mu-um MAR.TU*

    See below, p. 301.

PDTI 548 (transliteration only)

Drehem, 8 VII 2. - Routing of animals.

(6) *Na-ab-la-núm MAR.TU*

(9) *At-ga-nu-um MAR.TU*

(15) *lú kin-gi₄-a Á-ú!-DINGIR MAR.TU*

    The reading *Á-ú!*-DINGIR has been suggested by Goetze, " Names," p. 194.

    See below, pp. 326; 337.

PDTI 561 (transliteration only)
Drehem, AS 9 VI 6. - Incoming animals.
(1) *Šu-[x x x]*
(2) *Ti-[x]*
(3) *I-bi-la-i-lum*
(4-5) *Ì-lum-a-bu-um* / *MAR.TU-me*

PDTI 579 (transliteration only)
Drehem, AS 9 II 26. - Routing of animals.
(1) *Na-ab-la-núm!* MAR.TU

 See below, *s. v. SET* 66.

PDTI 596 (transliteration only)
Drehem, Š 48 II 27. - Records of the warehouse.
(2) *1 gud MAR.TU DAR-a*

PDTI 621 (transliteration only)
Drehem, IS 1 II 15. - Incoming animals.
(3) *Sá-mi-tum MAR.TU*

 See below, pp. 291; 337.

PDTI 670 (transliteration only)
Drehem, Š 48 II 5. - Records of the warehouse.
(4) *2 gud MAR.TU DAR-a*

RA 8 (1911) p. 156 (AO 5649)
Umma, *mu ús-sa mu ús-sa-bi*, V 11. - Food allowance.
(4) *10 (sìla) kás gin MAR.TU šà é-a*
(5) *20 (sìla) kás sig₅ MAR.TU igi lugal-šè tuš-a*

 See below, p. 340.

RA 9 (1912) p. 56, SA 241 (summary only)
Drehem, date missing or broken. - Routing of animals.
" *Na-ab-la-nu-um* l'amurrû *MAR.TU* "

70

RA 9 (1912) p. 58, Pl. 2, SA 25
Drehem, Š 47 VII 15. - Routing of animals.
(1) *mu-TÚM Šar-ru-um!-ì-lí sukkal*
(2) *mu-TÚM Kur-bi-la-ak lú Ba-šim-e*^{KI}
(3) *Mi-da-nu-um MAR.TU*

See below, p. 301 with n. 80.

RA 10 (1913) p. 65 (Pl. III), N. 24
Lagaš, VI 11. - Food allowance.
(5) *5 (sìla) MAR.TU*

See below, pp. 314, n. 130; 349.

RA 19 (1922) p. 39, N. II
Lagaš, II. - Messenger text.
(3) *Šar-ru-um-ì-lí MAR.TU-da gin-na*

Šarrum-ilī, without ever being called an Amorite, is mentioned in connection with Amorites in several texts from Drehem: A 5065: 6; *CST* 88; *CST* 117: 6; *RA* 9, p. 58, SA 25.

RA 19 (1922) p. 44, see *ITT* II/1 641

RA 19 (1922) p. 41, N. LVII
Lagaš, VI. - Messenger text.
(18) *Ur-^dLama MAR.TU*
(20-21) *mušen-dù? lugal / GÌR Ur-^dLama*

RA 59 (1965) p. 111, S1
Lagaš, IV 2. - Food allowance.
(22) *Ur-giš-gigir MAR.TU*

RA 59 (1965) p 112, S2
Lagaš, date broken. - Food allowance.
(11) *Da-da MAR.TU*

RIAA 86

Drehem, date broken. - Rations.

(ii 43-44) *1 (gur) 4 (pi) 45 sìla / kás sig$_5$ gur*
(ii 45-47) *17 (gur) 4 (pi) kás / gin gur / gur-da MAR.TU-me*
(ii 48-50) *121 (gur) 4 (pi) 15 sìla / kás gin gur / uku-uš-me*
(iii 30-31) *dumu-dumu uku-uš / MAR.TU lú-didli-me*

    The text is tentatively assigned to Drehem on the basis of the personal names which are the same as those of well known Drehem officials: *A-a-kal-la* (ii 37), *Lugal-amar-kù* (ii 53), *Lú-dingir-ra* (iii 32; vii 179); for the corresponding officials in Drehem see *SET*, pp. 227-37. Note especially that *Lú-dingir-ra* is mentioned in connectiond with the *é-uzù-ga* (vii 176), as is the case with *Lú-dingir-ra* from Drehem (cf. *SET*, p. 228). Note, however, that the editor assigns the text to Umma (*RIAA*, p. 9).
    I cannot offer any satisfactory explanation for the term *gur-da*; for more references from Drehem see especially *CCTE 9**; *TRU 38*; *TRU 34*. Falkenstein, *NSGU* II, pp. 82-83, has tentatively suggested that the name may be the same as *gudu*.
    The last entry transliterated above may be translated as: " They are children, soldiers, Amorites and individual (persons)."
    See below, pp. 282; 340; 342.

RTC 305

Lagaš, Š 45 XI-*dirig*. XI. - Balanced account.

(i 11) *1 (gur) 3 (pi) gur še-ba MAR.TU-ne*
(i 16) *[1 (gur)] 2 (pi) še-ba MAR.TU-ne*
(iv 9-10) *níg-šid ag / bala Ur-^{d}Lama PA.TE-si Gìr-su^{ki}*

    See below, p. 315, n. 135.

RTC 335

Lagaš, IV 2. - Messenger text.
(3-4) *Kur-gìr-ni-šè MAR.TU / ù Ur-^{d}Lama uku-uš gal*
(8) *ki PA.TE-si-šè gin-na-ne-ne*

    See below, p. 342.

RTC 388

Lagaš, II 1. - Messenger text.

(21) *Lugal-me-lám MAR.TU*

(24) *Ad-da-mu MAR.TU*

RTC 395

Lagaš, IX 25. - Messenger text.

(18) *Ur-ᵈNanše MAR.TU*

RTC 399

Lagaš, ⌐IS 3⌐ I 25. - Rations.

(vii 35) *1 (pi) Ur-bará-si-ga Bí-bí*

(vii 36-38) *15 (sìla) 1 1/2 (ma-na síg) MAR.TU / 10 (sìla)*
   1 (ma-na síg) Ur-ᵈLama / dumu-ni-me

(viii 37-39) *15 (sìla) 1 1/2 (ma-na) MAR.TU / 5 (sìla) 1/2*
   (ma-na) Ur-ᵈLama / dumu Ur-bará-si ga ba-uš-me

(ix 1) *še-ba-e taḫ-ḫa*

(xii 7-10) *še-ba síg-ba gìr-sè-ga / é dingir-re-ne / [é-g]al é kas₄*
   *[šà Gú-ab-]ba*ᴷᴵ

   The year name is partly broken, but the restoration is made very
likely by the personal name ᵈ*I-bí-*ᵈEN.ZU-*ḫe-ib-ti,* i 25.
   The name *Bí-bí* (cf. *MAD* III, pp. 93-94) is written slightly below
the name *Ur-bará-si-ga*; both names refer to the same person, *Bí-bí* being
probably a nickname.
   From the text it appears that the two children of *Ur-bará-si-ga* have
died in the period between the first and the ninth month; their rations
have been " added to the (general) rations " (*še-ba-e taḫ-ḫa*).

SA 25, see *RA* 9 (1912) p. 58, Pl. 2

SA 241, see *RA* 9 (1912) p. 56

SET 61 (trasliteration only)

Drehem, AS 4 I 5. - Routing of animals.

(2) *Na-ab-la-nu-um MAR.TU*

SET 63 (transliteration only)

Drehem, AS 6 X 10. - Routing of animals.

(49) *Na-ba-la-núm MAR.TU*

SET 66 (transliteration only)

Drehem, AS 9 II 26. - Routing of animals.

(12-13) *mu Na-ab-la-núm MAR.TU-še / é-MU-še*

(23) *Na-ab-la-núm MAR.TU*

This text is dated in the same day as *PDTI* 579, and many correspondences exist between the two. As far as Nablānum is concerned, *PDTI* 579 states that two sheep bave been taken by the conveyor (GÌR) *Lugal-ka-gi-na* on account of Nablānum; *SET* 66 also states that two sheep have been delivered for Nablānum, but the names of two different conveyors are given.

SET 93 (transliteration only)

Drehem, date missing. - Balanced account.

(26) *3 áb-didli MAR.TU mu-TÚM*

(37) *[sag-níg]-gar-ra-kam šà ŠEŠ.AB*^{KI}*-ma*

See below, p. 293.

SET 104 (transliteration only)

Drehem, AS 8 X. - Balanced account.

(6-7) *35 udu ba-uš sá-dug₄ Na-ab-lanúm MAR.TU / BÀD.KI-ta*

(12) *300 udu Na-ab-la-núm MAR.TU*

(16) *šà-bi-ta*

(20) *300 udu Na-ab-la-núm MAR.TU*

(24) *37 udu šà udu Na-ab-la núm MAR.TU*

For *sá-dug₄*, traditionally translated as "offering," see Oppenheim, *CCTE* D 5 and H 30; Jones and Snyder, *SET*, p. 108.
See below, pp. 248; 293.

SET 221 (summary only)

Umma, ŠS 4 - 28. - Messenger text.

Lú MAR.TU

See below, p. 348, n. 3.

SET 297 (transliteration only)

Lagaš, 1-30. - Food allowance.

(12) *MAR.TU lú giš x x-me*

(22) [*K*]*AL-bi uku-uš gur*

(28 *na-ap-tá-num*

(83) *šà ŠEŠ.AB*ᴷᴵ*-ma*

    The only restoration which comes to mind for l. 12, namely *lú giš-*[*tukul*]*-me,* seems excluded by the fact that the editors leave room for two signs.

    For *naptānum,* " meal " see *MAD* III, p. 220 and, for later periods, *ARMT* XV, p. 233; *ARM* IX, *passim.*

    See below, pp. 300, n. 70; 315, n. 135.

SO 9/1 (1940) p. 25, N. 21

Drehem, Š 45 III 12. - Routing of animals.

(8-11) ᵈ*É-il MAR.TU / Ḫu-um-ra-nu-um MAR.TU / I-la-ab-ti-il MAR.TU / DINGIR-la-il MAR.TU*

(12) *mu-TÚM En-gi-mu-um ù Na-du-be-lí MAR.TU*

    See below, pp. 290-93; 301.

SRD 9

Drehem, Š 47 XII. - Incoming animals.

(5) *nam-ra-ag kur MAR.TU*

    See below, pp. 242; 291.

STA 27

Lagaš, AS 1. - Records of animals.

(iv 7) *še MAR.TU*

    The structure of the text is not clear. L. iv 7 can be translated either " grain of the Amorites " or " grain of the Amorite (cattle)." See also above, BM 17989.

    See below, p. 315, n. 137.

STA 31

Drehem, AS 3 II 15. - Routing of animals.

(7) *Na-ab-la-núm MAR.TU*

STD 22

Drehem, Š 48 V 14. - Incoming animals.

(4) *Lú-kal²-la MAR.TU*

ŠA 85, Pl. LXXI, see *JCS* 7 (1953) pp. 105-7

TA 1931-32, 334 (see copy below, Appendix, N. 1)

Ešnunna, Š 31. - Food allowance.

(1-3) *1 (pi) gig 1 (pi) gú tur-tur / Ma²-an-ma-ú MAR.TU /
túg-šèr ì-šèr-ri*

     The meaning of l. 3 is not clear. Perhaps *túg-šèr* may be connected
with *lú túg-ka-kés*, corresponding to Akkadian *kāṣiru*, " Knüpfer, Gewand-
schneider (?) " (*AHw*, p. 458, *s.v.*).
     See below, p. 316.

TAD 17

Drehem, AS 1 VIII 10 + [x]. - Routing of animals.

(13) ⌜A⌝-*ba-nu-um MAR.TU*

TAD 38

Drehem, Š 48 VIII 18. - Routing of animals.

(1) *Kir$_x$(GÌR)-ba-núm MAR.TU*

TCL II 5500

Drehem, AS 8 X 17. - Routing of animals.

(iii 14) *Na-ab-la-núm MAR.TU*

(iii 15) *MAR.TU-me*

     See below, pp. 300; 334.

TCL II 5503

Drehem, Š 37 VIII-XIII. - Records of the corral.

(ii 26) *I-za-núm MAR.TU*

> See below, p. 359.

TCL II 5508

Drehem, AS 4 I 6. - Routing of animals.

(i 5) *Na-ab-la-núm*

(i 7) *Ià-an-bu-li šeš-a-ni*

(i 9) *A-bí-iš-ki-in dumu-ni*

(i 11) *dam Ià-an-bí-ì-lum*

(i 12) *Na-ap-ša-nu-um lú kin-gi₄-a Ià-a-mu-tum*

(i 14) *ᵈŠul-gi-a-bí*

(i 15) *Ḫu-un-ᵈŠul-gi*

(i 16) *MAR.TU-me*

> For the reading *Ià-a(n)* in ll. 7, 11, 12 see above, A 2790.
> See below, pp. 244-46; 319; 326; 339, n. 97.

TCS 86

Drehem, Š 48 XI 22. - Records of the warehouse.

(1) *1 amar-peš-ga MAR.TU DAR-a*

TCS 326 (collated, courtesy F. Luciani)

Drehem, AS 5 V 25. - Incoming animals.

(3) *E˺-ri-ḫi-DINGIR*

(5) *Iš-me-DINGIR*

(7) ⌜*A*⌝-*ku?-um*

(8) *MAR.TU-me*

TCS 327 (collated, courtesy F. Luciani)

Drehem, Š 47 XII. - Incoming animals.

(6) *A-bí-WA-dar MAR.TU*

> For the reading of the sign WA see above, *BIN* IX 224.

TCS 371 (collated, courtesy F. Luciani)

Collation show that there is no MAR.TU after the personal name *Ap-lum* in l. 9; thus in this text MAR.TU appears only as a divine name in a personal name, the beginning of which is broken (l. 11). To judge from the type of text (a list of Akkadian personal names) the text may not be of the Ur III period, as it has been assumed at times (see e. g. *MAD* II², p. 17), but rather Old Babylonian.

TD 25

Drehem, date broken. - Incoming animals.
(iii 5) *La-a-[x x x]*
(iii 8) *Ù-sa-AN [x?]*
(iii 10) *La-a-nu-um*
(iii 11) *MAR.TU-me*

TD 27

Drehem, AS 5 I [x]. - Routing of animals.
(14) *Na-ab-la-nú[m] MAR.TU*

TD 81

Drehem, Š 45 V 25. - Incoming animals.
(29) *12 sìla ku₆-izi eme-bal MAR.TU*

The text is assigned to Drehem on the basis of the month name, but the type of text (record of fish brought in by several individuals) does not seem to have parallels in other Drehem texts.
For *ku₆-izi*, " fire-fish," see Falkenstein, *NSGU* II, p. 301, n. 1.
See below, pp. 250; 328-29.

TJA Pl. LXVI, IES 121

Drehem, Š 44 IV 15. - Routing of animals.
(11) *La-e-ri-ḫu-um MAR.TU*

TLB III 2

Lagaš, XII. - Records of animals.
(1-2) *2 amar anše edin-na / MAR.TU mu-TÚM*

78

TLB III 53
Lagaš, date missing. - Balanced account.
(2) *36 ma-na síg-ba gemé MAR.TU-ne*

    See below, p. 315, n. 137.

TMH NF I/II 132
Nippur, date broken. - Rations.
(x + 4) *2 gur Gemé-ᵈEN.ZU ù A-du-ra-mu dumu-sal-ni*

TRU 29
Drehem, Š 45 VIII. - Incoming animals.
(10) *En-gi-mu-um MAR.TU*

TRU 252
Drehem, ŠS 4 III 3. - Records of the warehouse.
(1) *4 gud MAR.TU*

TRU 266
Drehem, Š 47 VII 16. - Routing of animals.
(6) *Na-ab-la-nu-um MAR.TU*

TRU 267
Drehem, Š 47 VIII 5. - Routing of animals.
(10) *A-bí-a-mu-ti MAR.TU*
(12) *Ša-at-ᵈŠul-gi dam A-bí-a-mu-ti MAR.TU*
(15) *Lú-é-a MAR.TU*
(17) *Ù-ga MAR.TU*
(20) *é-gi₄-a Mu-ra-nu-um MAR.TU*

    See below, pp. 320, n. 163; 335; 337; 338-40; 357.

TRU 295
Drehem, Š 48 XI 20. - Routing of animals.
(15-16) *E-la-nu-um MAR.TU / ugula Su-mi-id-DINGIR*

(18-19) *Ma-ga-nu-um MAR.TU* / *ugula Lugal-ka-gi-na*
(20-21) *é ušbar(Ú-ÙR)-a-ne-ne-še* / *níg-SAL-ús-sá-šè ag-dè*

"To the house of their fathers-in-law for the performing of the wedding."
See below, p. 356.

TRU 300

Drehem, [x] IV 6. - Routing of animals.

(18-19) *1 ANŠE.BAR.AN nitaḫ šu-gíd* / *šà mu-TÚM*
    UD.KA-bar-dab₅-ka
(20-21) *ANŠE.BAR.AN MAR.TU-ta* / *É-a-ì-lí ki-ba bí-gá-ar*
(22-23) *mu ur-ra-šè* / *Dan-ᵈŠul-gi šu-ba-ti*

The meaning of the text is not clear; the following translation is only tentative: " A donkey as ' tax '-delivery, out of the (animals) brought in by the zabardabbu—Ea-ilī put one in its place out of the donkeys of the Amorites (i. e. he replaced the donkey of the zabardabbu with the donkey of the Amorites); for the dogs, Dan-Šulgi received (it)." For the office of the zabardabbu, a high official of the king, see *CAD* 21 (1961) pp. 5-6, *s. v.*; Jacobsen, " Textile Industry," n. 35.

TRU 305

Drehem, AS 2 VI 4. - Routing of animals.

(2-3) *é-MU-šè* / *mu MAR.TU maš-maš NI.TUG e-ra-ne-šè*

See below, pp. 249-51; 291; 300.

TRU 320

Drehem, AS 3 X 5. - Routing of animals.

(8-9) *níg-dirig* / *Na-ab-la-nu-um MAR.TU*
(15) *šà ŠEŠ.AB*ᴷᴵ-*ma*

"(Animals) in excess (on the account of) Nablānum (and returned to him?)." For the term *dirig* cf. M. Lambert, " Deux termes techniques de l'économie sumérienne," in *RA* 56 (1962) pp. 43-44.

TRU 325

Drehem, AS 3 I 15. - Routing of animals.

(9-10) ⌜2? udu?⌝ [x?] ⌜ŠE?⌝ mu-du-lum MAR.TU-še /
šà Unu^{KI}-ga

See below, p. 300.
" Sheep (?) for the meat meal of the Amorites."

TRU 370
Drehem, date broken. - Routing of animals.
(21) *Na-ab-la-núm MAR.TU*

TUT 152
Lagaš, Š 49 V. - Rations.
(ii 1) *MAR.TU erín zi-dè*
(ii 2) *Lú-^dNin-šubur dumu-ni*
(ii 12) *erín zi-zi-me*

L. 2: " (who went) to call up the crew " (see also below, p. 343):
l. 12: " the crew (which has been) called up."

TUT 159
Lagaš, AS [x] V. - Rations.
(vi 22-24) *Šu-^dGÚ / a-ru-a Lú-^dBa-ú / MAR.TU*

TUT 160
Lagaš, date broken. - Rations.
(viii 22-24) *Lú-^dNin-gír-su / dumu A-mu-ru-um / é ḪÉ.KU-ta*

TUT 161
Lagaš, date broken. - Rations.
(iv 31') *Ur-DUN*
(iv 32') *Lú MAR.TU dumu-ni*

See below, p. 348.

TUT 201
Lagaš, III 18. - Messenger text.
(6) *Šeš-kal-la MAR.TU*

TUT 206
Lagaš, [x] 3. - Food allowance.
(7) *5 sìla MAR.TU SAL*

See below, pp. 313-15.

TUT 207
Lagaš, III 3-[5]. - Food allowance.
(4) *5 sìla MA[R].TU SAL*
(10) *5 sìla MAR.TU SAL*
(21) *[5 sìla] MAR.TU*

Note that in l. 21 the copy does not show SAL after MAR.TU, contrary to what would be expected.

TUT 208
Lagaš, IV 1. - Food allowance.
(5) *5 sìla MAR.TU SAL*

TUT 234
Lagaš, III 23. - Food allowance.
(1-2) *5 sìla ninda / MAR.TU SAL*

TUT 235
Lagaš, VII 16. - Food allowance.
(1-2) *5 sìla ninda lugal / MAR.TU SAL*

TUT 236
Lagaš, III 7. - Food allowance.
(1-2) *5 sìla ninda / MAR.TU SAL*

82

UCP IX/2 26 (p. 236)

Umma, 25. - Food allowance.

(6) *3 sìla MAR.TU*

(19) *sá-dug₄ zi-ga-àm*

     The text is assigned to Umma on the basis of the personal name Lú-ᵈŠará in l. 14; see also the statement of the editor on p. 117 according to which most of the texts from this group come from Umma.

UCP IX/2 121 (p. 267)

Umma, ŠS 4. - Record of reed mats.

(3) *MAR.TU ná dè*

     The text belongs to the second group of Umma texts concerning reed mats according to the classification of A. Goetze, " Umma Texts Concerning Reed Mats," in *JCS* 2 (1948) pp. 165-66. This particular text, however, is not utilized in the article. The reed mats of our text are apparently used " for (providing) sleeping (accomodations for) the Amorites."

UDT 39

Lagaš, I. - Food offerings.

(1-3) *10 (sìla) kás sig₅ lugal / èš-èš lugal u₄-sar u₄ 15*

(4-5) *10 (sìla) kás sig₅ / ki-a-nag ᵈGù-dé-a u₄-sar u₄ 15*

(6-7) *1 (gur) kás ú-sa sig₅ / ᵈŠul-pa-è-é-gal*

(8-10) *2 (pi) kás gin lugal / DINGIR.ID.NI.IK MAR.TU*

     See below, pp. 141-44.

UDT 91

Drehem, date broken. - Incoming animals.

(xii 354) *Lú-ri-ḫu MAR.TU*

UDT 92

Drehem, AS 8 XII 19. - Routing of animals.

(14) *Na-ab-la-núm MAR.TU*

UDT 97

Drehem, AS 4 IX 19. - Routing of animals.

(19) *Na-ab-la-núm MAR.TU*

See below, p. 301.

UDT 106

Drehem, AS 9 VI 17. - Routing of animals.

(7-10) *Lugal-má-gur₈-ri / Ú-da-mi-šar-ra-am / maškim /
šà mu-TÚM MAR.TU-e-ne*

The animals, taken from those brought in by the Amorites, are assigned to Lugal-magurri by the agent.
See below, p. 293.

UET III 262

Ur, IS 15. - Rations.

(Rev. 4') *še gar-gar MAR.TU*

" Grain stored for the Amorites," see above, BM 17989.

UET III 566

Ur, IS 11 VIII 17. - Record about objects of silver.

(4) *E-bi-da-nu-um MAR.TU-kam*

(7) *I-a-um MAR.TU-kam*

The ending *-(a)kam* means " being of," belonging to, rather than " from," as suggested by the editor of the text.

UET III 787

Ur, AS 8 I. - Records about loads of wood.

(4) *A-du-ni-la*

UET III 884

Ur, IS 5 III. - Record about jars.

84

(6-8) *ki Ì-za-núm-ta / Nam-zi-tar-ra / šu-ba-an-ti*

See below, p. 360.

UET III 1005
Ur, IS 10 VI. - Rations.
(1) *Ì-za-núm ŠIM*

For ŠIM see below, *UET III 1052.*

UET III 1019
Ur, Š 42 XII. - Rations.
(1) [*x x*] *Ì-za^l-núm A* [*x*] *ŠE*

UET III 1052
Ur, IS 10 III. - Rations.
(2) *^dŠEŠ^KI-ì-zi gudú(UḪ.ME)*
(3) *Lú-^dNin-šubur ŠIM*
(4) *ARÁD-^dŠEŠ^KI ašlag (LÚ.TÚG)*
(6) *Ma-da-am-en-nam ugula uš-bar*
(7) *Lú-bal-ša₆-ga LÚ.Á.⌈KAL⌉?*
(8) *še-ba lú MAR.TU-ne-šè*

It is not clear from the text whether the term MAR.TU refers to the persons named in the preceding lines, or rather to people employed by them.
For the reading of ŠIM cf. M. Civil, " A Hymn to the Beer Goddess and a Drinking Song," in *Studies A. L. Oppenheim*, Chicago 1964, p. 88.

UET III 1136
Ur, [x x] 17. - Rations.
(1') *15 MAR.TU* [   ]
(2') *2 MAR.TU* [   ]
(9') *MAR.TU BAD^KI-ta gin-na-me-šè*

See below, p. 248.

UET III 1206
Ur, IS 4 IX. - Records about animals.
(6) *mu MAR.TU-ne-šè*

UET III 1244
Ur, IS 20 XIII 25. - Records about animals.
(17) *nam-ra-aš-ag MAR.TU*

UET III 1391
Ur, date broken. - Rations.
(iv 3) *Na-bi-ᵈEN.ZU*
(iv 4) *I-za-nu-um*
(iv 5) *nam-ra-aš-ag MAR.TU*

UET III 1678 (collated, courtesy Å. Siöberg)
Ur, IS 4 VIII. - Record about clothes.
(2) *Ià-ma-am-ú*
(4) *Ià-a-nu-zu-um*
(6) *Lú-a-nu-um*
(8) *Ú-za-DU*
(10) *Ià-a-um*
(11-12) *MAR.TU* ⌜x⌝ / *u₄-ba lugal-šè* [*A*]*M.RI.ÍL* ⌜x⌝

In l. 2 one may suggest the emendation *Ià-ma-am-⟨mu⟩-ú*, see below, p. 151. But collation shows that the published copy (with no MU) is correct.

The third sign in l. 11 could be read ⌜INNIN⌝, and one could suggest the restoration INNI[N.ERINκı], "Susa" (suggested by Th. Jacobsen); collation, however, shows that the space in the break is not sufficient for two signs.

The meaning of l. 12 is unclear.

For the reading *Ià-(a)* in ll. 2, 4, 10 see above, A 2790.

UET III 1685
Ur, IS 4 VIII. - Record about clothes.
(3') *níg-šu-tag₄-a ki MAR.TU Sak-kul-ma-da-ka-šè*

See below, p. 248.

UM 55-21-91 (2 N-T 601, unpublished)
Nippur, Š 33 XII. - Record about metal objects.
(1) *1 zà-mi-rí-tum UD.KA-bar kù-babbar gar-r[a]*
(5) *MAR.TU ki Lú-kal?-la*

For *zamirītum*, a household utensil or a weapon, see *CAD* XXI (1961) p. 39, *s. v.*
" The Amorite (who is) with Lukalla."
See below, p. 317.

Unpublished A (original cannot be located)
Drehem, Š 48 IX 3. - Routing of animals.
(1-3) *3 udu 2 máš-gal / La-šu-il MAR.TU / ARÁD-mu maškim*
(22) *ki Na-ša₆-ta ba-zi*

Unpublished B (original cannot be located)
Drehem, IS 2 IX 1-20. - Routing of animals.
(Rev. 29-30) *8 udu-ŠE gud-e-[ús-sa] / 2 máš-gal-ŠE gud-e-ús-sa*
(Rev. 31-32) *sá-dug₄ Ì-lí-ba-bu-um / dumu Na-ab-la-núm MAR.TU*
(Rev. 33) *šu-a-gi-na u₄ 5-ta u₄ 14-šè*
(Rev. 38-39) *sá-dug₄ kas₄-e-ne / u₄ 1-ta u₄ 20-šè*
(Rev. 40-42) *GÌR ᵈŠEŠ.KI.-kam sukkal / ARÁD-mu ugula kas₄ /*
    ki A-ba-ᵈEn-líl-ginₓ(GÍM)-ta ba-zi
(Rev. 43) *šà ŠEŠ.ABᴷᴵ-ma*
(Rev. 44-45) *GÌR Nu-ur-ᵈEN-ZU šà-tam / ù Šeš-da-da šár-ra-ab-du*

See below, pp. 319; 356.

YBC 3635 (unpublished, courtesy W. W. Hallo)
Drehem, AS 2 XI 1-30. - Routing of animals.
Da-na-bí-it
Ḫu-un-ḫu-ub-še
Lú-é-a
Ma-li-a

A-na-na
Lú-ri-é-ú
MAR.TU
mu-TÚM lugal

YBC 3641 (unpublished, courtesy W. W. Hallo)
Lagaš (?), date missing. - List of personal names.
(4) *Lú-kal-la dumu Ur-nigín-gar MAR.TU*

   The provenience from Lagaš is suggested tentatively, considering
that Amorites with Sumerian personal names are attested especially in
Lagaš (see below, p. 254).

YOS IV 114
Umma, date missing in text. - Letter.
(1-2) *Ur-ᵈLiₓ-si₄-na-ra* / *ù-na-dug₄*
(3-4) *a-šà ARÁD-mu MAR.TU-ka* / *a ḫé-ma-dé-e*
(5) *a-ba šeš-mu-ginₓ(GÍM)*

   The text is tentatively assigned to Umma since other texts of the
same group come from this city, cf. *YOS* IV 129 and 145 (month names),
124 (ᵈŠará).
   "When you shall have spoken to Ur-Lisina(k), (say): the field of
ARÁD-*mu*, the Amorite, may he water. Who is like my brother?"

YOS IV 254
Drehem, ŠS 5 XII. - Records of the pens.
(20) *Dan-DINGIR MAR.TU*

   The text is tentatively assigned to Drehem on the basis of the personal
name *En-um-ᵈIM* (1. 32); all seven occurrences of the same name listed in
Or. 23, p. 67, are from Drehem texts.
   Since all other names in the text are Akkadian, it may be more likely
that the name in 1. 20 should be read *Dan-*ᵈMAR.TU and interpreted as
Akkadian.
   See below, p. 282.

2. NONADMINISTRATIVE TEXTS

There are 20 nonadministrative texts of the Ur III and Isin-Larsa periods [9] containing references to the Amorites. They can be subdivided as follows:

(1) Royal inscriptions: 2 texts; [10]

(2) Year names: 4 formulas; [11]

(3) King list: 1 text; [12]

(4) Letters: 3 texts; [13]

(5) Literary texts: 10 texts. [14]

All texts are arranged together alphabetically in the following list, much in the same manner as in the case of the administrative texts.

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[9] The date of composition of these texts is not clear in all cases. The royal inscriptions and the year names can be dated in the Ur III period, while the final redaction of the Larsa king list is Old Babylonian. The letters purport to be of the Ur III period, which can be accepted if the letters are considered to be authentic (see below, n. 13). More uncertain is the date of composition of the literary texts. Since in the times after Ur III the term MAR.TU/*Amurru* is used only seldom to refer to people, it may be assumed that the literary texts, which use the term MAR.TU in precisely this sense, date to the Ur III or early Isin-Larsa periods. This is the *communis opinio* among scholars, see Falkenstein, "Chronologie," pp. 1618; Edzard, *Zwischenzeit*, pp. 31-33, 38; Kupper, *Nomades*, pp. 159-61; Id., *Dieu Amurru*, pp. 74-95; Gadd, *Babylonia*, p. 33. Note especially that *UET* I 206 — which is a year name (IS 13) and can therefore be fixed chronologically — uses the same terminology of the literary texts (as pointed out by Falkenstein, *loc. cit.*).

[10] Unpublished inscription of Šu-Sîn; *ZA* 29 (1914-15) pp. 180-81.

[11] *RLA* II, pp. 144-45; *Sumer* 4 (1948) p. 113; *UET* I 206; *YOS* IV 86.

[12] *YOS* I 32.

[13] *JCS* 7 (1953) pp. 39-40; *Or.* 22 (1953) p. 192; *ZA* 49 (1949) pp. 60-63. For the historical value of these letters see especially Falkenstein, "Ibbī'sîn," p. 73.

[14] *Bi.Or.* 17 (1960) p. 131; *Enmerkar* 144; *Iraq* 23 (1961) 162-63; *PBS* V 75; *SAKI*, p. 70; *SEM* 1; *SEM* 58; *SLTN* 103; *TCL* XV 9; *ZA* 57 (1965) p. 52.

BIN IX, p. 7, see *Sumer* 4 (1948) p. 113.

Bi. Or. 17 (1960) p. 131 (E. I. Gordon, " A New Look at the Wisdom of Sumer and Akkad "; = *STVC* 3).
(v 18-19) *gig-gú-nunuz-a làl-gin$_x$(GIM) ib-ag / MAR.TU*
   ì-kú-e níg-šà-bi nu-un-zu

     " They have prepared wheat (and) *gú-nunuz* (grain) as a confection, (but) an Amorite will eat it without (even) recognizing what it contains."
     See below, p. 331, n. 46. This reference has been kindly furnished by M. Civil.

Curse over Agade, see *ZA* 57 (1965) p. 52.

Enmerkar (S. N. Kramer, *Enmerkar and the Lord of Aratta*, Philadelphia 1952).
(144) *kur MAR.TU ú-sal-la-ná-a*

     " The land Martu, resting in security " (Kramer, *loc. cit.*). Cf. Edzard, *Zwischenzeit*, p. 31 with n. 130.

God MAR.TU, Myth of, see *SEM* 58.

Gudea, Statue B, see *SAKI*

Iraq 23 (1961) pp. 162-63 (M. Civil, " The Home of the Fish : A New Sumerian Literary Composition "; = UET VI/1 45 : iii 13-14).
(111-12) *dumu MAR.TU bar-ta túm-túm-mu /*
   ku$_6$-mu tùr?-ḪAR?^{ku6}-⟨mu⟩ ḫé-en-ga(-mu-e-da-an-ku$_4$-ku$_4$)

     " The Amorites used to bring (this kind of fish) from far away " (this translation, slightly different from the one given in the original publication, has been suggested by M. Civil).
     See below, pp. 250; 329.

Išme-Dagan, Hymn to, see *TCL* XV 9

JCS 7 (1953) pp. 39-40 (T. Jacobsen, " The Reign of Ibbī-Suen ";
= *PBS* XIII 9).
(7-8) *inim MAR.TU lú-kúr-ra šà ma-da ba¹?-ku₄-ra giš i-tuku-àm /*
    144,000 še gur še dù-a-bi šà I-si-in^{KI}-na ba-an-ku₄ur
(9-10) *a-da-al-la-bi MAR.⌐TU⌐ dù-dù-[a-bi] šà kalam-ma-šè*
    ba-an-k[u₄-ur] / bàd-gal-gal didli-bi im-m[i-in-dab₅-dab₅]
(11) *mu MAR.TU še-ba si-ba sig-ge nu-mu[-e-da-si-mu]*

    " Reports that hostile Amorites had entered the plains having been
heard, 144,000 gur's of barley, the barley in its entirety, was brought to
Isin. Now the Amorites in their entirety have entered the interior of the
country, taking one by one all the great fortresses. Because of the Amorites
I am not able to provide..... for that barley...."
    See below, p. 328, n. 24; pp. 331-32, nn. 40, 48.

Lugalbanda, Epic of, see *SEM* 1.

Or. 22 (1953) p. 192 and Pl. XL, Ni 3803 (S. N. Kramer, H.
Kızılyay, M. Cığ, " Selected Sumerian Literary Texts ").
(1) *Šu-XXX lugal-mu-ra ù-na-a-dug₄ Šar-ru-um-[ba-ni] gal-zu*
    ukkin¹-na-ke₄ na-ab-[bé-a]
(2) *bàd-gal Mu-⟨ri-iq⟩-GÌR¹.GÌR¹-e dím-me-da x x x [   ]*

    " To Šu-Sîn, my king, when you speak, Šarrum[bani], the wise man
of the assembly (thus) sa[ys]: While building ... the great wall Mu⟨riq⟩-
Tidnim ...": I owe this reference to the kindness of M. Civil, who also
informs me that more complete duplicates of the same text exist in London
(to be published in *UET* VI/2) and Yale (YBC 7149, cf. W. W. Hallo,
the Road to Emar," in *JCS* 18 (1964) p. 67, n. 14). See below, p. 328, n. 23.

PBS V 75
(iii 29'-30') *sukkal-maḫ ... MAR.TU ...*
(iv 11') *MAR.TU*
(iv 28') *MAR.TU*

    See Edzard, *Zwischenzeit*, pp. 32-33.

PBS XIII 6, see *ZA* 49 (1949) pp. 60-63

PBS XIII 9, see *JCS* 7 (1953) pp. 39-40

RA 33 (1936) p. 16, see *Sumer* 4 (1948) p. 113

RLA II, pp. 144-45

(ŠS 4)*mu* ^{d}*Šu-*^{d}*EN.ZU lugal ŠEŠ.AB*^{KI}*-ma bàd MAR.TU Mu-ri-iq-ti-id-ni-im mu-dù* (Var.: *bàd MAR.TU ma-da; bàd ma-da*)

" Year in which Šu-Sîn, king of Ur, built the Amorite wall (called):
' The one which keeps Did(a)num aways '." Cf. W. W. Hallo, " The Road
to Emar," in *JCS* 18 (1964) p. 67.
See below, pp. 243-44; 328, n. 23.

SAKI, p. 70 (= Gudea, Statue B)

(vi 5-6) *Ba$_{11}$-sal-la / ḫur-sag MAR.TU-ta*
(vi 7-8) ^{na_4}*na-gal / im-ta-e$_{11}$*

" He had big stones brought down from Basar, the mountain of the
Amorites."
See below, p. 236, n. 4.

SEM 1 (Epic of Lugalbanda)

(v 10-11) *Ki-en-gi*^{KI} *Uri nigín-a-ba /MAR.TU lú še-nu-zu ḫu-mu-zi*

" May the Amorites, who do not know barley, rise against all of
Sumer and Akkad." See below, p. 331, with n. 43.

SEM 58 (Myth of ^{d}MAR.TU)

(iv 24) *za-lam-gar ti IM.IM-šég-[gá]*
(iv 26-27) *lú uz[u]-diri kur-da mu-un-bal-la du$_{10}$-gúr nu-zu-àm /
uzu-nu-šeg$_6$-ga al-kú-e*
(iv 28-29) *u$_4$-ti-la-na é nu-tuku-a / u$_4$-da-ús-a-na ki nu-túm-mu-dam*

" A tent dweller [buffeted?] by wind and rain ... the one who digs
up mushooms at the foot of the mountain, who does not know how to
(i. e. never does) bend his knee, who eats uncooked meat, who in his

lifetime does not have a house, who on the day of his death will not be buried." Cf. B. Landsberger, *Die Fauna des alten Mesopotamien nach der 14. Tafel der Serie Ḫar-ra-ḫubullu*, Leipzig 1934, p. 111, with n. 2; S.N. Kramer, "Sumero-Akkadian Interconnections: Religious Ideas," in *Genava*, NS 8 (1960) p. 281, with n. 34; Falkenstein, "Chronologie," p. 17; S.N. Kramer, *Sumerian Mythology*, New York 1961, pp. 98-101. See below, p. 330, n. 34; pp. 331-32, nn. 39, 43-46; 339.

SEM 112, see *TCL* XV 9.

SLTN 103
(10-11) *MAR.TU kur-ra*

    See below, p. 331, n. 41.

STVC 3, see *Bi.Or.* 17 (1960) p. 131.

STVC 74, see *TCL* XV 9.

Sumer 4 (1948) p. 113, IM 11794 (T. Baqir, "A Date-List of Ishbi-Irra"; for the same date on administrative texts see F. J. Stephens, "New Date Formulae of the Isin Dynasty," in *RA* 33 (1936) pp. 13, 16, 21; *BIN* IX, p. 7).
(2') *mu uru*^{XI} *MAR.TU ba-ḫul* (Var. in *RA* 33, p. 21 : *uru MAR.TU ba-ḫul*)

    "Year (in which) the Amorite city (or cities) was (were) destroyed" (Išbi-Irra 4). For *uru*^{XI} *MAR.TU* see below, p. 171 and p. 330, n. 37.

TCL XV 9 (Hymn to Išme-Dagan; = *SEM* 112, *STVC* 74)
(vi 22) *MAR.TU é nu-zu uru*^{XI} *nu-zu*
(vi 23) *lú-lil-lá ḫur-sag-gá tuš-a*
(vi 24) *udu-a-lum* ⌈*x*⌉ ⌈*gukkal*⌉? *ḫa-[ma]-da-ab-sá-sá*

    "The Amorite who does not know a house, does not know a city, the awkward man living in the mountains, may he bring me *alum*-sheep

and fat-tail (?) sheep." See below p. 283, n. 47; p. 330, nn. 36, 38; 331, n. 42.

Note that the text in TCL XV 9: vi 22 reads *é nu-[dí]m?*, " who does not build a house," cf. Edzard, *Zwischenzeit*, p. 32, n. 132.

TCL XVI 66, see *ZA* 57 (1965) p. 66.

UET I 206 (= *UET* III, p. 278)
(IS 13) *mu ᵈI-bi-ᵈEN.ZU lugal ŠEŠ.ABᴷᴵ-ma-ra MAR.TU
á-IM.GIŠGAL ul-ta uruᴷᴵ-nu-zu gú im-ma-na-àm-gá-ar*

" Year in which the Amorite, (who is like) the power of the South-ern wind (and) has never known city(-life), submitted to Ibbi-Sīn, the king of Ur."
See below, p. 250, n. 93; p. 330, n. 37.

UET III, p. 278, see *UET* I 206.

UET VI/1 45, see *Iraq* 23 (1961) pp. 162-63.

UET VI/2, see *Or.* 22 (1953) p. 192 and Pl. XL.

Unpublished collection of inscriptions of Šu-Sīn (courtesy M. Civil)
(v 24-25) *u₄-bi-ta / MAR.TU lú ḫa-lam-m[a]*
(v 26-28) *dim-ma ur-ra-ginₓ(GIM) / ur-bar-ra-ginₓ(GIM) /
tùr⌜x x x⌝*
(v 29) *lú še nu-zu*

" Since that time the Amorites, a ravaging people, with the instincts of a beast, like wolves, the stalls [...]. A people who does not know bar-ley ..." See below, p. 331, n. 43; p. 332, n. 49.

YOS I 32
(1-2) *21 mu Na-ab-la-nu-u[m] / 28 mu E-mi-zum*

See below, pp. 318-21.

LIST OF NAMES

The following is a list of all personal names in Ur III texts which are followed by the qualification MAR.TU. Personal names in which ᵈMAR.TU occurs as a divine element are omitted. The list also includes 11 names that are never qualified as MAR.TU in the texts, but can be analyzed as West Semitic; these names are preceded by an asterisk (e.g., *A-du-ni-la*) both in the list and in the rest of the book.

All names designated as " Akkadian or Amorite " (Akk./ Am.) and " Amorite " (Amor.), are discussed separately in Chapter IV. Comments on the other names, when needed, are in the notes at the end of the list, to which reference is made by means of an asterisk in the right hand column. Under the heading " Unknown or unexplained " I have included (1) names that are neither Sumerian nor Semitic, (2) names for which I am unable to give even an approximate analysis, and (3) names that are badly damaged.

The names are listed in alphabetical order according to the simplest system of transliteration. At times, however, such a transliteration would obscure the interpretation of the name. In such cases the name is entered according to both a transliteration using common values, and a transliteration using less frequent values, with a cross reference indicating that it is the same name: *Iaₓ-gu-na-an*, for instance, is also entered as WA-*gu-na-an*.

A name is followed by a plus (⁺) when it occurs together with other personal names qualified as MAR.TU. A name is followed by the abbreviation d. (for *dumu*) when in the text the person bearing the name is not qualified as MAR.TU, but his father is. The abbreviation fem. indicates that the name refers to a woman. Pointed brackets ⟨ ⟩ are used to enclose a morpheme or a sequence of morphemes; solidi // are used to enclose a phoneme or

a sequence of phonemes. In order to facilitate the comparison of the consonantal structures of Akkadian and Amorite I have shown /'/ as a distinct phoneme in Akkadian as well as Amorite, even though /'/ had already disappeared in Akkadian by the Ur III period.

There is a total of 463 name occurrences, and a total of 309 names, which can be divided as follows:

Language	Amount	Percentage
Sumerian	63	20.5%
Akkadian	43	14.-%
Akk./Amor.	28	9.2%
Amorite	123	39.8%
Unknown	51	16.5%

Reference	Name	Language
TAD 17:13	⌐A⌐-ba-nu-um	Akk./Am.
TRU 267:10	A-BÍ-A-MU-TI⟨'*abi-yamūt-i*⟩+	Amor.
A 2947:4	*Á-bí-lum (d) +	Akk.
TCL II 5508:9	A-bí-iš-ki-in +	Akk./Am.
TCS 327:6	A-bí-WA-dar	Akk./Am.
BIN IX 316:13	AB-TE-IL ⟨'*abd-'il*⟩ +	Amor.
MLC 80	A-bu-um-DINGIR +	Akk./Am.
CCTE C 1:vii 5'	A-da-lál? +	Akk.
BIN IX 316:51	A-DA-TUM ⟨'*ad-at-um*⟩ +	Amor.
CST 728:i 9	Ad-da-gaba +	Akk. (*)
RTC 388:24	Ad-da-mu +	Sum.
HLC III 199:8	AD-MU-A ⟨'*admu-ha*⟩ (fem.) +	Amor.
HSS IV 51:19	» +	
HSS IV 53:26	» +	
MAH 16223:7	» +	
New. 1558	» +	
BIN IX 224:8	*AD-RA-NU-UM ⟨'*adr-ān-um*⟩ +	Amor.
UET III 787:4	*A-DU-NI-LA ⟨'*adu-ni-'il-a*⟩	Amor.
TMH NF I/II 132:×+4	*A-DU-RA-MU ⟨*hadd-u-rām-u*⟩	Amor.
BIN IX 316:50	A-⌐GA⌐-AD-E-EL + (?)	Amor.
Hulin 7	A-ga-nu-um +	Akk. (*)
Hulin 7	A-gi₄-um +	Akk. (*)
BIN IX 39:4	A-ha-am-ar-ši	Akk.
IM 46306:7	AH-BA-BU ⟨'*ahbab-u*⟩ +	Amor.

Reference	Name	Language
A 5158:9	AḪ-BU-TE-UM ⟨'aḫbūt-iy-um⟩ ⊣	Amor.
New. 1978	A-ḫi-a	Akk.
BIN IX 316:30	A-ḫi-da-nu-um	Akk./Am.
TCS 326:7	⌈A⌉-kuʔ-um +	Akk./Am.
PDTI 171:21	Al-la	Sum. (*)
CST 728:ii 22	Al-la-šu-ḫu +	Unkn.
Or. 47, 38:2	Ama-ak-nu-um +	Unkn.
ITT IV 7318:4 ITT IV 7523:4	Ama-lugal-uru-da »	Sum.
MAH 16404 Rev. iii 6 TUT 160:viii 23	*A-MU-RU-UM ⟨'amurr-um⟩ * »	Amor.
YBC 3635	A-NA-NA ⟨ḫanan-a⟩	Amor.
A 5158:7	Á-ni-á +	Unkn. (*)
A 5508:7	Ap-ki-da +	Unkn.
New. 1978	Ap-lu-zi-nu-um	Akk. (*)
BM 17921:3 CBT 15177:14 HAV p. 140, 4:12 YOS IV 114:3	ARÁD-mu » + » + »	Sum. (*)
UET III 1052:4	ARÁD.ᵈŠEŠ.KI +	Sum.
MCS 7, p. 25	A-ri-za-nu-um	Unkn. (*)
CST 728:iii 4	AR-SIʔ!.⌈A⌉-NÚM ⟨'aršī-'an-um⟩ +	Amor.
PDTI 548:9	AT-GA-NU-UM ⟨ḫatk-ān-um⟩ +	Amor.
CT VII 43b:11	A-tu +	Unkn.

Reference	Name	Language
A 4648:16 *PDTI* 28:4	A-ù-DA-IL ⟨*hawdā-'il*⟩ + A-AW-TE-IL	Amor.
PDTI 548:15	À-ú¹-DINGIR ⟨*hayy-u-'el*⟩+	Amor.
HUCA 29, p. 109, 1:26	A-wi-la-nu-um +	Akk.
BIN IX 316:40	A-ZA-ZUM ⟨*'azaz-um*⟩ +	Amor.
PDTI 335:6	BA-DA-NU-UM ⟨*bad-ān-um*⟩ +	Amor.
—	Ba-ḫa-ru-um, cf. Pá-ḫa-ru-um	
ITT II 3470:seal *ITT* II 3470:4 *ITT* II 3470a	Ba-ir-ra-núm Ba-ta-núm »	Akk./Am.
BIN IX 224:9 *BIN* IX 392:3 *BIN* IX 199:9	Bi-[ ] Bir₅-bí-ru-um *Bir₅-bí-ru-ma +	Unkn. Unkn. (*)
MAH 16124	Bi-ù +	Unkn. (*)
BIN IX 316:42 *BIN* IX 408:28 *BIN* IX 383:7	Bu-ga-nu-um + » + Bu-ga-<nu>-um +	Akk./Am.
MLC 80	BU-NA-A-NU-UM ⟨*bun-a-'an-um*⟩ +	Amor.
BIN IX 316:47	[B]u-ú-lu-um +	Akk./Am.
RA 59, p. 112, S2:11	Da-da	Unkn.
BIN IX 316:29	Da-dum-pi₅(NE)-DINGIR +	Akk./Am.
NSGU 52:20'	Da-gi +	Unkn. (*)
BIN IX 316:35	Da-i-⌈×⌉-[×]	Unkn.
BIN IX 224:5	DA-MI-RU-UM ⟨*ḏāmir-um*⟩+	Amor.
YBC 3635	DA-NA-BÍ-IT ⟨*dān-a-bīt*⟩	Amor.

Reference	Name	Language
YOS IV 254:20	Dᴀɴ-DINGIR	Akk./Am.
BIN IX 316:36	Da-ni-iš-me-⌈×⌉ +	Unkn. (*)
MLC 80	Dᴀ-ʀᴀ-ᴜᴍ ⟨dara'-um⟩ +	Amor. (?)
HLC III 199:7	Da-rí-ša (fem.) +	Akk./Am.
HSS IV 51:20	» +	
HSS IV 53:27	» +	
MAH 16223:8	» +	
New. 1558	» +	
ITT II/1 918	Daˡ-ri-ša +	
CST 728:ii 3	Da-šu +	Unkn.
ABTR 2:4	DINGIR.ID.NI.IK	Amor. (?)
BM 17940:2	»	
BM 17941:8	»	
CBT 13617:10	»	
CBT 14498:10	»	
HLC III 333:9	»	
MAH 16358	»	
UDT 39:9	»	
BM 15504:8	DINGIR.MA.DA.IK	
OBTR 59	DINGIR.DA.NI.IK ‹MAR›TU	
SO 9/1, p. 25, 21:11	DINGIR-ʟᴀ-ɪʟ ⟨'ila-la-'il⟩+	Amor.
CT VII 43b:3	Dingir-ra +	Sum.
JCS 7, p. 105:8	Dᴜ́-ᴜʟ·ɢᴀ-ɴᴜ́ᴍ ⟨dulq-ān-um⟩ +	Amor.
BIN IX 316:25	Du-si-mu-um	Unkn.
New. 1978	E-a-ḫu-um +	Akk. (*)
UET III 566:4	E-ʙɪ-ᴅᴀ-ɴᴜ-ᴜᴍ ⟨'ebi-dān-um⟩ +	Amor.

Reference	Name	Language
SO 9/1, p. 25, 21:8	ᵈÉ-IL ⟨*bīt-'il*⟩ +	Amor.
TRU 295:15	E-LA-NU-UM ⟨*'el-ān-um*⟩ +	Amor.
BIN IX 217:3	E-MI-ZUM (?)	Amor.
YOS I 32:2	* » +	
BIN IX 316:34	E-ME-ZUM +	
PDTI 529:viii 37	EN-GI-MU-UM ⟨*'enqim-um*⟩	Amor.
SO 9/1, p. 25, 21:12	» +	
TRU 29:10	»	
—	E-nu-zu-um, cf. Ià-a-nu-zu-um	
TCS 326:3	Eᴵ-ri-ḫi-DINGIR +	Amor.
New. 1978	E-ŠU-NU-UM ⟨*'ešun-um*⟩	Amor.
BIN IX 316:48	E-TI-UM ⟨*'ēdiᶜ-um*⟩	Amor.
—	*Ga-al-ba-il, cf. *Kà-al-ba-il	
BIN IX 191:5	Ga-ú-šum	Unkn. (*)
BIN IX 409:7	» +	
Ill. 265	GU-BA-RU-UM ⟨*kubār-um*⟩ +	Amor.
BM 17964: rev. 4	Gù-dé-a	Sum.
CST 304:3	GUL-BA-NU-UM ⟨*gulb-ān-um*⟩ +	Amor. (?)
CT X 16:1.e.4	Gu-ú-da (fem.) +	Unkn. (*)
ITT IV 7696:3	Gu-ú-tar	Unkn. (*)
ITT II/1 812:4	Gu-za-ni +	Unkn. (*)
A 4648:19	Ḫa-aš-ma-nu-um +	Akk./Am.
MAH 16597	Ḫu-bu-ni	Unkn.

Reference	Name	Language
CT X 16 :1.e.2	Ḫu-la-lí (fem.) +	Unkn. (*)
SO 9/1, p. 25, 21 :9	ḪU-UM-RA-NU-UM ⟨ḫumr-ān-um⟩ +	Amor. (?)
BIN IX 388 :16	Ḫu-ne-⌈×⌉ (d.) +	Unkn.
YBC 3635	Ḫu-un-ḫu-ub-še	Unkn.
BIN IX 316 :28	Ḫu-ni-na-nu-um +	Akk. (*)
TCL II 5508 :i 15	Ḫu-un-ᵈŠul-gi +	Akk./Am.
ITT II/1 683 :6	Ḫu-wa-wa	Unkn.
New. 1978	IÀ-A-MA-TU ⟨yaḫmad-u⟩ +	Amor.
JCS 7, p. 105 :9	IÀ-A-MA-TI +	
A 29365 :17	IÀ-A-MA-TI-UM +	
A 2790 :ii 32	IÀ-A-MA-TI-[UM] +	
JCS 7, p. 107 :iii 15	IÀ-A-MA-T[I-UM] +	
TCL II 5508 : i 12	IÀ-A-MU-TUM ⟨yaḫmuṭ-um⟩ +	Amor.
UET III 1678 :4	IÀ-A-NU-ZU-UM +	Amor. (?)
BIN IX 408 :14	E-NU-ZU-UM +	
UET III 1678 :10	IÀ-a-um +	Akk./Am.
UET III 566 :7	I-a-um +	
MLC 80	IA₈(WA)-GU-NA-AN ⟨yakūn-ān⟩ +	Amor.
A 5158 :13	IÀ-LI-E ⟨yal'ē⟩ +	Amor.
UET III 1678 :2	IÀ-MA-AM-Ú + (?)	Amor.
TCL II 5508 : i 11	IÀ-AN-BÍ-Ì-LUM ⟨yanbi'-'il-um⟩ +	Amor.
TCL II 5508 : i 7	IÀ-AN-BU-LI ⟨yanbul-lī⟩ +	Amor.
AfO 19, p. 120 :18	*IÀ-ŠI-LI-IM ⟨yaśśi'-lim⟩ +	Amor.

Reference	Name	Language
AnOr VII 99:22	*IĂ¹-ŠI¹-LI-IM¹ +	
BIN IX 224:7	*IA₈(WA)-AT-RA·IL ⟨*yatr-a-'il*⟩ +	Amor.
BIN IX 411:3	* »	
PDTI 561:3	I-BI-LA-Ì-LUM ⟨*'ibi-la-'il-um*⟩ +	Amor.
A 29365:17	I-BI-IQ-RI-E-Ú ⟨*'ippiq-reʿ-u*⟩ +	Amor.
A 2790:ii 31	» +	
JCS 7, p. 107:iii 14	» +	
BIN IX 408:8	[I-B]Í-IŠ-Ì-IL ⟨*'ībiś-'il*⟩ +	Amor.
BIN IX 316:27	IB-LA-NU-UM ⟨*'ibl-ān-um*⟩ +	Amor.
MAH 16124	IB-Ú-LUM ⟨*'ib'ₓul-um*⟩ +	Amor.
BIN IX 186:5-6	I-da-nu-um	Akk./Am.
BIN IX 316:24	I-da-piₓ(NE)-DINGIR +	Akk. (*)
BIN IX 199:10	I-dí-DINGIR +	Akk. (*)
BIN IX 406:2	* » +	
MLC 80	YI(WA)-BA-LA-TUM ⟨*yibal-at-um*⟩ (fem.) +	Amor.
A 2947:4	Ik-šu-tum	Akk. (*)
BIN IX 363:5	I-ku-mi-šar	Akk. (*)
BIN IX 316:39	I-LA-BÍ-NI ⟨*'ila-bin-ī*⟩ +	Amor.
SO 9/1, p. 25, 21:10	I-LA-AB-TI-IL ⟨*'ilab-til*⟩ +	Amor. (?)
BIN IX 225:7	I-la-nu-um	Akk./Am.
BIN IX 316:7	» +	
BIN IX 408:11	» +	

Reference	Name	Language
BIN IX 190:3	*I-la-nu-um +	
Hulin 7:24'	» +	
BIN IX 388:16	I-la-ar-šum +	Akk. (*)
A 2964:12	*I-LA-ŠA-MA-AR ⟨'ila-śamar⟩ +	Amor.
New. 1978	Ì-li-a-ḫu +	Akk.
Unpubl. B	Ì-lí-ba-bu-um (d.)	Akk.
BIN IX 408:32	Ì-lí-mi-ti +	Akk. (*)
PDTI 561:4	Ì-lum-a-bu-um +	Akk./Am.
A 2868:2	I-NA-BA-NU-UM ⟨'inab-ān-um⟩	Amor.
BIN IX 316:37	I-na-nu-um +	Akk./Am.
CCTE C1: vi 10'	Inim-ᵈŠará +	Sum.
BIN IX 406:6	*IN-TI-NU-UM ⟨'intin-um⟩ (fem.) +	Amor.
BIN IX 224:3	*IN-TÍ-NU-UM (fem.?) +	
BIN IX 316:15	IQ-BA-NU-UM ⟨'iqb-ān-um⟩ +	Amor.
BIN IX 433:23	IQ-RI-BA-NU-UM ⟨'iqrib-ān-um⟩	Amor.
BIN IX 430:29	I-ri-ib	Akk./Am.
ITT II/1 644:rev. 10	Ìr-ib	
TCS 326:5	Iš-me-DINGIR	Akk.
BM 18000	I-ti-ZI	Akk. (*)
TCL II 5503:ii 26	I-ZA-NÚM ⟨'izz-ān-um⟩	Amor.
CST 728: iii 5	It-lum +	Akk. (*)
BIN IX 316: 2	I-túr[-pi₅(NE)]-DINGIR	Akk.
A 5508:5	I-wu-mu-ti +	Akk./Am.

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Reference	Name	Language
UET III 1391: iv 4	*Ì-ZA-NU-UM +	
UET III 884:6	*Ì-za-núm	
UET III 1005:1	* »	
UET III 1019:1	* »	
BIN IX 407: 5	*KÀ-AL-BA-IL ⟨*kalb-'il*⟩	Amor.
BIN IX 383: 5	*KÀ-MI-SÚM ⟨*kamis-um*⟩	Amor.
TAD 38:1	KIR$_x$(GÌR)-BA-NÚM ⟨*kirb-ān-um*⟩	Amor.
BIN IX 325:7	KIR$_x$(GÌR)-MA-NU-UM ⟨*kirm-ān-um*⟩	Amor.
MLC 80	Ku-da-da-nu-um +	Akk./Am.
NSGU 33:3.5.7	Kud-da	Sum.
NSGU 34:2.5.9.11.13.15	»	
ITT IV 7635:3	Kug-a-a	Sum. (*)
—	Kúl-ba-nu-um, cf. Gul-ba-nu-um	
CCTE C 1:vi 10'	Ku-li +	Sum.
PDTI 335:1	KU-UM-DA-NU-UM ⟨*kum-dān-um*⟩ +	Amor.
A 5777:7	Ku-na-ma-tum	Akk. (*)
Dok. 450:4	»	
RTC 335:3	Kur-gìr-ni-šè	Sum. (*)
TD 25:iii 5	La-a[ ] +	Unkn.
HUCA 29, p. 109, 1:iii 19	La-a-a +	Unkn. (*)
AO 11733	LA-A-BA ⟨*la-'ab-a*⟩	Amor.
TD 25:iii 10	LA-A-NU-UM ⟨*la-'ān-um*⟩ +	Amor.
MLC 80	LA-DA-BU-UM ⟨*la-ṭāb-um*⟩	Amor.
PDTI 335:10	» +	

Reference	Name	Language
TJA IES 121:11	LA-E-RI-ḪU-UM ⟨*la-'erīḫ-um*⟩	Amor.
New. 1978	LA-ḪI-A-NU-UM ⟨*la-'aḫī-ʿan-um*⟩ +	Amor.
HSS IV 72:17	La-la²-a	Unkn. (*)
BIN IX 316:8	La-mu-ma-nu-um	Unkn. (*)
CT VII 43b:16	LÀ-NI¹-DINGIR ⟨*la-ni-'il*⟩+	Amor.
Unpubl. A	LA-šU-IL ⟨*lāšuʿ-'il*⟩	Amor.
BIN IX 316:11	La-ú-šum +	Unkn. (*)
UET III 1678:6	LÚ-A-NU-UM ⟨*lu'-ān-um*⟩ +	Amor.
UET III 1052: 7	Lú-bal-ša₆-ga	Sum.
CBT 14709:11	Lú-ᵈBa-ú	Sum.
CTC 54:ix 10	» +	
HLC III 284:19	»	
MAH 16339	»	
TUT 159:vi 23	»	
BIN IX 316:49	LU-BU-E-EL ⟨*lub'-u-'el*⟩ +	Amor.
BIN IX 408:16	LU-BU-DINGIR +	Sum.
CST 263:viii 2	Lú-dingir	
TRU 267:15	Lú-é-a +	Sum.
YBC 3635	» +	
HLC III 315:20	Lú-ezen	Sum.
BIN V 165:7	Lugal-di-kud	Sum.
PDTI 508: 16	Lugal-é-[maḫ-e]	Sum.
ITT IV 7366	Lugal-ezen	Sum.
CBT 14709:27	Lugal-me-lám +	Sum.
RTC 388:21	» +	

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Reference	Name	Language
CTC 54:xiii 13-14	Lugal-šà-kud +	Sum.
HLC III 163:21	Lugal-túg!-maḫ!	Sum.
CT VII 43b:5	Lugal-uru-da +	Sum.
CBT 13510:9	Lú-giri$_x$(KA)-zal	Sum.
ITT II/1 812:2	» +	
STD 22:4	Lú-kal?-la	Sum.
YBC 3641:4	* » (d.)	
BIN IX 316:32	Lú-ᵈMAR.TU	Sum. (*)
CCTE C 1:vii 5'	Lú-nimgir-ma-da +	Sum.
MAH 15862	Lú-nin-gá	Sum.
UET III 1052:3	LúᵈNin-šubur	Sum.
TUT 152:ii 2	* » (d.)	
BIN IX 408:17	Lu-ra-bí +	Akk. (*)
YBC 3635	Lú-RI-É-Ú ⟨*lū-re'-u*⟩	Amor.
UDT 91:354	LÚ-RI-ḪU	
ITT II/1 638:9	Lú-ša$_6$	Sum.
BM 17965:rev. 4	Lú-ša$_6$-ga	Sum.
UET III 1052:6	Ma-da-am-en-nam +	Akk. (*)
TRU 295:18	MA-GA-NU-UM ⟨*magan-um*⟩ +	Amor. (?)
BIN IX 288:3	MA-AḪ-DA-NU-UM + ⟨*ma'd-ān-um*⟩	Amor. (?)
A 5994:11	[M]A-AḪ-RA-NU-UM ⟨*mahr-ān-um*⟩ +	Amor.
YBC 3635	Ma-li-a	Akk. (*)
A 5508:8	MA-LI-KUM ⟨*mālik-um*⟩ +	Amor.
BIN IX 408:13	Ma-am-nu-um +	Unkn. (*)

Reference	Name	Language
BIN IX 316:22	Ma-na-nu-um	Akk./Am.
BIN IX 409:3	MA-NA-UM ⟨*manā-um*⟩ +	Amor.
BIN IX 224:10	* » +	
TA 1931-32, 334:2	Ma-ʾ-an-ma-ú	Unkn. (*)
CCTE I 1	MA-NI-IL ⟨*manī-ʾil*⟩	Amor.
A 2996:9	MA-NI-UM ⟨*manī-um*⟩	Amor.
BIN IX 316:41	MA-RA-ṢUM ⟨*maraṣ-um*⟩ +	Amor.
BIN IX 408:23	» +	
BIN IX 292:4	* »	
A 2905:4	MAR-DA-BA-NU-UM ⟨*ma-rdap-ān-um*⟩	Amor.
A 5508:4	MAR-DA-MU-UM ⟨*ma-rdam-um*⟩ +	Amor.
passim	MAR.TU	Amor. (?)
BIN IX 316:16	MA-SI-ID-A-NU-UM ⟨*māšīt-ān-um*⟩ +	Amor.
CST 117:5	Ma-ti-na-ad	Unkn.
BIN IX 408:18	Me-[x x x] +	Unkn.
BIN IX 316:46	[ME?]-KI-BU-UM ⟨*meqib-um*⟩ +	Amor.
BIN IX 316:9	ME-PI-UM ⟨*mēpiʿ-um*⟩ +	Amor.
BIN IX 408:12	ME-TE-UM ⟨*mēdiʿ-um*⟩ +	Amor.
A 5994:8	MI-DA-NU-UM +	Amor. (?)
RA 9, p. 58, SA 25:3	» +	
PDTI 335:5	MI-IL-GA-NU-UM ⟨*milk-ān-um*⟩ +	Amor.
BIN IX 408:31	MI-IL-KI-LÍ-IL ⟨*milk-ī-li-ʾil*⟩ +	Amor.
BIN IX 256:3	*[MI]-EL-KI-LI-IL	

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Reference	Name	Language
BIN IX 316:4	Mɪ-[ɪʟ-ᴋɪ-ʟɪ-ɪ]ʟ +	
BIN IX 408:19	Mu-[x x x]	Unkn.
BIN IX 39:5	Mu-ᴅᴀ-ᴅᴜ-ᴜᴍ ⟨*mūdad-um*⟩ +	Amor.
PDTI 433:9	Mu-ᴅᴀ-ɴᴜ-ᴜᴍ ⟨*mut-ān-um*⟩	Amor.
MLC 80	Mu-e-um	Unkn.
New. 1978	Mu-ɢɪ-ʀᴀ-ɴᴜ-ᴜᴍ ⟨*mūqir-ān-um*⟩ +	Amor. (?)
TRU 267:20	Mu-ra-nu-um +	Akk./Am.
A 4218:7	Muš-da·nu-um	Akk. (*)
BM 15486:18	Na-ba-ša₆ +	Sum.
UET III 1391:iv 3	*Na-bí-ᵈEN.ZU	Akk.
CST 88:2	Nᴀ-ᴀʙ-ʟᴀ-ɴᴜ-ᴜᴍ ⟨*nabl-ān-um*⟩	Amor.
MLC 100	» +	
RA 9, p. 56, SA 241	»	
SET 61: 2	»	
TRU 266:6	»	
TRU 320:9	»	
YOS I 32:1	* »	
A 2882:2	Nᴀ-ᴀʙ-ʟᴀ-ɴᴜ́ᴍ	
A 3311:3	»	
AnOr VII 99:10	»	
CCTE Bab 17 (twice)	» +	
MAH 16253	»	
New. 1978	» +	
PDTI 344:2	» +	
PDTI 548:6	» +	
PDTI 579:1	»	

Reference	Name		Language
SET 63:49	Na-ab-la-núm		
SET 66:12.23	»		
SET 104:6.12.20.24	»		
STA 31:7	»		
TCL II 5500:iii 14	»	+	
TCL II 5508:i 5	»	+	
UDT 92:14	»		
UDT 97:19	»		
Unpubl. B	»	+	
A 5994:7	[Na]-ab-la-nu-um +		
Ill. 265	Na-ab-⟨la⟩-nu-um +		
ITT IV 7277	Na-di		Akk. (*)
SO 9/1, p. 25, N. 21:12	Na-du-be-lí ⟨nadūb-'el-ī⟩ +		Amor.
HUCA 29, p. 109, 1:20	Na-ḫa-nu-um ⟨nāḫ-ān-um⟩ +		Amor.
CBT 15177:7	Nam-ḫa-ni +		Sum.
—	NAM.NE-ru-um, cf. Bir₅-bí-ru-um		
TCL II 5508:i 12	Na-ap-ša-nu-um ⟨napś-ān-um⟩ +		Amor.
BIN IX 408:22	»	+	
BIN IX 316:43	Na-ap-⌈ša⌉-nu-um +		
PDTI 335:9	Na-ap-sa-nu-um +		
BIN IX 224:6	Na-ra-mu-um +		Akk. (*)
Or. 47, 38:2	Na-za +		Unkn.
—	*NE-a-nu-um, cf. Pi₅-a-nu-um		
—	NI-«., cf. Ià-...		

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Reference	Name	Language
HAV p. 140, 4:15	Níg-ᵈBa-ú +	Sum.
HLC II, 101:8	» +	
NSGU 195:20'.22'	Nigìn-GAR-ki-dùg	Sum.
Owen:3	Nu-da-tum ⟨nūd-at-um⟩ (?)	Amor.
BIN IX 408:34	Nu-ḫi-DINGIR +	Akk./Am.
Ill. 133:3	Nu-uk-ra-nu-um ⟨nukr-ān-um⟩	Amor.
MLC 100	Nu-uk-ra-nu-um +	
BIN IX 316:12	Nu-úr-ᵈEN.ZU	Akk.
ITT IV 7863:3	Pá-ḫa-ru-um	Akk. (*)
MCS 5, p. 116, 2:4	*Pi-a-núm ⟨pī-ʿan-um⟩ +	Amor.
BIN IX 292:2	*Pi₅(NE)-a-nu-um +	
—	PI-ba-la-tum, cf. Yi-ba-la-tum	
—	PI-gu-na-an, cf. Ia₈-gu-na-an	
BIN IX 408:30	Pu-me-il ⟨pū-me-ʾil⟩ +	Amor.
A 5158:4	Qá-ad-ma-nu-um ⟨qadm-ān-um⟩ +	Amor.
HUCA 29, p. 109, 1:iv 1	Qí-id-ma-nu-um ⟨qidm-ān-um⟩ +	Amor.
CST 728:ii 24	Ra-dì-tum? +	Akk. (*)
BIN IX 266:4	Ri-i-bu-um	Akk./Am.
HUCA 29, p. 109, 1:iii 23	Ri-ma-nu-um ⟨rīm-ān-um⟩ +	Amor.
PDTI 621:3	Sa-mi-tum	Unkn. (*)
NSGU 34:8	*Sipa-ka-gi-na (d.) +	Sum.
CT X 16:1.e. 1	Ṣa-bí ⟨ṣab'-ī⟩ (fem.) +	Amor.

Reference	Name	Language
BIN IX 316:26	Ṣa-ab-ra-nu-um +	Akk./Am.
MAH 16124	ṢA-DA-GA ⟨ṣadaq-a⟩ +	Amor.
PDTI 335:7	ŠA-BA-AR-KUM ⟨šapar-kum⟩ +	Amor.
ITT IV 7679:5	Šà-da	Sum.
CT VII 43b:7	Ša₆-da	
HLC III 199:6	Ša-il-tum (fem.) +	Akk. (*)
HSS IV 51:18	» +	
HSS IV 53:25	» +	
MAH 16223:6	» +	
New. 1558	» +	
ITT II/1 918	Ša-al?-tum! +	
HLC III 199: 9	Ša-lim-MI (fem.) +	Akk. (*)
HSS IV 51:21	» +	
HSS IV 53:28	» +	
ITT II/1 918	» +	
MAH 16223:9	» +	
New. 1558	» +	
BIN IX 410:3	ŠA-⌈MA⌉-BU-UM ⟨šam-'ab-um⟩	Amor.
BIN IX 316:18.20	ŠA-MA-MU-UM ⟨šam-ām-um⟩ +	Amor.
BIN IX 390:13	ŠA-MA-MU-UM	
BIN IX 406:4	* » +	
MCS 5, p. 116, 2:2	* » +	
BIN IX 425:17	ŠA-[MA]-MU-UM	
BIN IX 326:21	*⌈ŠA⌉-MA-[MU]-UM +	
BIN IX 383:3	ṢA-MA-MU-UM +	
BIN IX 423:8	»	
BIN IX 224:2	* » +	
BIN IX 276:6	* »	

Reference	Name	Language
CST 728:iii 26	ŠA-MA-NÚM ⟨śam-ān-um⟩	Amor.
BIN IX 406:6	*ŠA-MA-NU-UM +	
BIN IX 411:7	*ŠA-PÍ-RU-UM ⟨śapir-um⟩ +	Amor.
BIN IX 326:21	*ŠA-PÍ-RU-UM-MA +	
A 5158:12	⌈Ša⌉-at-ᵈEN.ZU (fem.) +	Akk.
TRU 267:12	Ša-at-ᵈŠul-gi (fem.) +	Akk.
BIN IX 324:6	ŠE-EP-⌈RA⌉-NU-UM ⟨śipr-ān-um⟩ +	Amor.
BIN IX 325:5	ŠI-⌈IP-RA⌉?-NU-UM +	
TUT 201:6	Šeš-kal-la	Sum.
UET III 1052:2	ᵈŠEŠ.KI-i-zi +	Sum.
CT VII 43b:14	Ši-GABA	Akk. (*)
PDTI 561:1	Šu-[ ] +	Unkn.
JCS 7, p. 106:ii 14	Šu-ab-ba +	Unkn. (*)
A 2790:ii 8'	» +	
PDTI 41:7	Šu-ba-ba	Unkn.
TCL II 5508:i 14	ᵈŠul-gi-a-bí +	Akk.
ITT II 3470:5.Seal	*ᵈŠul-gi-da (d.) +	Sum. (*)
ITT II 3470a	»	
A 5065:8	ᵈŠul-gi-i-lí	Akk.
BIN V 119:iii 82	»	
BM 15302:19	»	
Or 47, 21:1	»	
A 2964:18	ᵈŠul-gi-na-piš-ti	Akk.
BIN IX 325:6	ŠU-⌈UL⌉-MA-NU-U[M] ⟨śulm-ān-um⟩ +	Amor.
Nebr.:vi 13	ŠU-MI-IN-NI ⟨śum-ī-ḫinn-ī⟩	Amor.
BIN IX 224:4	Šu-NE.BI-ra-ad +	Unkn.

Reference	Name	Language
ITT IV 7761:14	Tar-gu-da-a	Unkn.
PDTI 561:2	Ti - [ ] +	Unkn.
—	Tu-ul-ga-núm, cf. Dú-ul-ga-núm	
MAH 16124	Tu-ra-ì-lí +	Akk.
PDTI 335:3	ṬA-BA-TUM ⟨ṭāb-at-um⟩ (fem.) +	Amor.
BIN IX 414:5	Ú-da-ma	Unkn. (*)
A 5546:6	Ù-GA ⟨'ūqah⟩	Amor.
TRU 267:17	» +	
HUCA 29, p. 109, 1:iii 28	Ù-MA-IL ⟨'ūma'-il⟩ +	Amor.
ITT II/1 639:12	UN.ÍL +	Sum.
CCTE Cl:vi 9'	Ur-àm-ma +	Sum.
ABTR 16:17	Ur-ba-gár	Sum.
ITT IV 7673:rev. 2	»	
NSGU 33:6-11	* » (d.)	
NSGU 34:7-15	* » +	
HLC II 101:6	Ur-dBa-ú +	Sum.
ITT II/1 639:6	» +	
MCS 5, p. 30	»	
NSGU 63:4.5.11.13	»	
ITT II/1 952:4	[Ur]-dBa-ú	
CBT 12690:6	Ur-dDumu-zi	Sum.
CT VII 43b:7	Ur-DUN +	
HLC II 109:4	»	
BTBC 79:10	Ur-é-bar₁₁-bar₁₁	Sum.
CBT 15177:11	Ur-dEN.ZU +	Sum.
HSS IV 82:14	Ur-giš-gigir	Sum.

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RA 59, p. 111, S1:22	Ur-giš-gigir	
MCS 8, p. 70:13	Ur-ᵈIg-alim	Sum.
NSGU 129:10'	[Ur]-ᵈ[Ig-al]im	Sum.
NSGU 34:12	Ur-ᵈLama +	Sum. (*)
RA 19, p. 41, 57:18	»	
CST 728:ii 3	Ur-me-lum	Unkn.
OBTR 110:15	Ur-ᵈNanše	Sum.
RTC 395:18	»	
YBC 3641	Ur-nigín-gar	Sum.
BM 17988:rev. 1	Ur-ᵈNin-a-zu	Sum.
BM 15486:6	Ur-ᵈNin-giš-zi-da +	Sum.
ITT II/1 641:8	»	
ITT IV 7838:3	Ur-ᵈNun-gal	Sum.
ITT IV 7761:10	Ùr-ri-ba-du₇ +	Sum.
BM 14616:v 12	»	
CCTE Cl:vii 4'	Ur₄-šà-ta-lú +	Sum. (*)
NSGU 52:18'-19'	[U]r-ᵈŠul-gi-ra +	Sum.
ITT II/1 812:8	Uru-ki-bi +	Sum.
TD 25:8	Ù-sa-an [ ] +	Unkn.
BIN IX 39:6	Ú-si-um +	Unkn.
BIN IX 324:7	Ú-si-i +	
BIN IX 326:6	* » +	
BIN IX 395:27.34	»	
BIN IX 408:5	» +	
BIN IX 325:8	Ú-s[i-um] +	
BIN IX 316:14	Ú-ša-šum +	Unkn. (*)
HLC III 212:2	Uš-gi-na	Sum.
BM 17918:6	ᵈUtu-me-lám	Sum.

Reference	Name	Language
AnOr VII 98:7	ᵈUtu-sig₅	Sum.
UET III 1678:8	Ú-ᴢᴀ-DU ⟨ʿuzz-hadd-u⟩	Amor.
—	WA-ba-la-tum, cf. Yi-ba-la-tum	
—	WA-gu-na-an, cf. Ia₈-gu-na-an	
BIN IX 408:15	WA-ta-ar-⟨a⟩-ḫu-um +	Akk./Am.
—	WA-at-ra-il, cf. Ia₈-at-ra-il	
—	Za-bí, cf. Ṣa-bí	
—	Za-da-ga, cf. Ṣa-da-ga	
CT X 16:1.e. 5	Zu?-ʙᴀ-ʟᴀ-ᴛᴜᴍ ⟨zubāl-at-um⟩ (fem.) +	Amor.
BIN IX 388:10	ᴢᴜ-ᴅᴀ-ᴅᴜɴ ⟨ḏū-dād-um⟩	Amor.
CCTE Bab. 17	*[-g]i (fem.) +	Unkn.
BIN IX 316:45	[×]-ma-nu-um +	Unkn.
A 5508:2	[ ]-um +	Unkn.

Notes

Ad-da-gaba: cf. *MAD* III, p. 116.

A-ga-nu-um: cf. *A-ga-tum*, *A-ga-ti* in *MAD* III, p. 20.

A-gi₋um: interpreted as a variant of *Agāʾum*, and thus Akkadian, in *AHw*, p. 16, and *CAD* I (A), p. 159.

Al-la: Th. Jacobsen suggests to interpret the name as Sumerian, with reference to the personal names *Ur-al-la* (*TCL* II 5498:i 31), *Al-la-mu* (see *Or.* 23, p. 22).

Á-ni-á: the same name occurs in *CST* 263: x 3; *Or* 23, 188; see also *A-ni-ia*, son of *Ma-ni-um* in *RA* 54 (1960) p. 25, 31:5.

Ap-lu-zi-nu-um: cf. *MAD* III, p. 303.

ARÁD-mu: the reading is doubtful; see recently *SET*, pp. 311-21, where the name is read as URDA.A$_{11}$.

A-ri-za-nu-um: the same name, in the form *A-ri-za-na*, is quoted by Clay, *Names*, p. 58, and, with a different hypocoristic form, occurs in *ABL* XII 1196:11 ^{1}*A-ri-za-a*. The name may also be compared with *Ar-za-nu-um* (Bauer, *Ostkanaanäer*, p. 43) and *ᶠAr-za-tum* (Gadd, " Chagar Bazar, " p. 36).

Bir₅-bi-ru-um: same as *Bi-ir-bi-ru-um*, *Bi-ir-bi-rum*ᴷᴵ (Bauer, *Ostkanaanäer*, p. 48).

Bi-ù: cf. PÙ.ŠA-*bi-ú* in *CST* 263: v 20, vi 16 (note that in this text a certain *Tu-ra-am-i-lí* is mentioned as the son of PÙ.ŠA-*bi-ú*, and that in MAH 16124 a certain *Tu-ra-i-lí* MAR.TU is mentioned in the same text with *Bi-ù* MAR.TU; however, *CST* 263 comes from Drehem, MAH 16124 probably from Lagaš).

Da-gi: cf. *Ta-ku*-DINGIR (Bauer, *Ostkanaanäer*, p. 40).

Da-ni-iš-me-⌈x⌉: according to the copy, the last sign cannot be E[L], as suggested by the editor of *BIN* IX in the index (p. 26).

E-a-ḫu-um: ⟨*ay-aḫum,*⟩, cf. *MAD* II², pp. 123, 126; III, pp. 1-2.

Ga-ú-šum: it is tempting to analyze the name as Amorite, namely as ⟨*qayūš-um*⟩, passive participle of the stem *qatal* from the root *qyš*, as attested in *Su-mu-ta-qi-iš* (*ARM* II 69:13, and cf. Huffmon, *Names*, p. 259); Hebr. *Qiš*, *Qišî*, *Qišôn*. The name *Ga-ú-šum* would then be of the same type as *Na-du-bu-um* (see below, s.v. *Na-du-be-li*). For the sign Ú used to represent the syllable /yu/ cf. *Á-ú-DINGIR* (see above s.v.). The objection to this interpretation is that the only attested passive participle of the stem *qatal*, of a middle weak verb is of the type *kīnu* (see Gelb, " Lingua," 3.3.8.2.5.). See also below, s.v. *La-ú-šum*. [An alternate interpretation suggested by Th. Jacobsen is to take the name as Akkadian, reading *Kà-ú-šum*, of the pattern *qatūl* from *kâšu*, meaning " the late-comer " and referring to a child born long after his brothers and sisters.]

Gu-ú-da, *Gú-tar*: cf. *Gu-ú*, *Gu-ú-gu*, *Gu-ú-du*, *Gu-ú-ú* in *Or* XXIII, p. 40.

Gu-za-ni: cf. *MAD* III, 122.

Ḫu-la-li: *ḫulālum* is the name of a precious stone, and it occurs often as a PN (cf. *MAD* III, p. 128; *CAD* VI [Ḫ], pp. 226-27; *AHw*, p. 353); the same PN occurs also in Mari (*ARM* II 122:7). It is uncertain whether the name should be connected with *Ḫi-la-li-im* (Harris, " Khafajah, " 71:10) and *Ḫi-il-la-lum* (*ARM* VIIII 1:6, 19: cf. *Ḫi-el-lu*, Birot, " Textes écono-miques, II," p. 171).

Ḫu-ni-na-nu-um: *CAD* VI (Ḫ), p. 237, interprets the name as a deriva-tion from *ḫunnunu*, which is an adjective describing a characteristic bodily trait.

I-da-piₛ-DINGIR: cf. *MAD* III, pp. 17 and 210.

I-di-DINGIR: cf. *MAD* III, p. 17. *I-di-DINGIR in *BIN* 406:2 is not qualified as MAR.TU, but occurs together with *Ša-ma-mu-um* and *In-ti-nu-um*, who are well known Amorites at Isin. In *BIN* IX 199: 10 *I-di*-DINGIR MAR.TU occurs with *Birₛ-bi-ru-ma*, who is qualified as MAR.TU in *BIN* IX 292:2. There is no way of determining whether the other occur-rences of *I-di*-dMAR.TU and *I-di*-DINGIR (cf. *BIN* IX, p. 27) refer to the same person or not.

Ik-šu-tum: cf. *MAD* III, p. 154.

I-ku-mi-šar: ⟨'ikūn-mīšar⟩, cf. Stamm, *Namengebung*, p. 191; *MAD* III, pp. 78-79.

I-la-ar-šum: cf. Stamm, *Namengebung*, p. 130.

I-li-mi-ti: ⟨'il-ī-'imitt-ī⟩, " My God is my support, " cf. *MAD* III, p. 45.

I-ti-ZI: cf. *I-ti-ZU* (*MAD* III, p. 198).

It-lum: ⟨eṭlum⟩, cf. *MAD* III, p. 84.

Kug-a-a, " father's (little) treasure," cf. *kug*=*ṣimru* in *CAD* XVI (1962) p. 200, *s.v.* *ṣimru* (interpretation suggested by Th. Jacobsen).

Ku-na-ma-tum: the same name is attested in *TCL* II 4681:4; cf. *MAD* III, pp. 168-69.

Kur-gìr-ni-šè, " The (enemy) country is at his feet, " Goetze, " Sak-kanakkus, " p. 29, with references to other texts containing the same name.

La-a-a: cf. *Á-bí-la-a* (*MAD* III, p. 6), *La-i-ia* (*ARM* XIII 1:viii 68; *MRS* VI, p. 250), *A-bu-la-ia* (*ARM* XIII 101:6).

La-la?-a: cf. *La-la-a* (*TMH* NF I/II 132: x+2); *La-la-i-im* (gen., *ARM* XIII 101:6).

La-mu-ma-nu-um: cf. *Lu-ma-nu-um* (Simmons, "Ḥarmal [1960]," p. 120, 94:12), *Lum-ma-il* (*ARM* VIII 70:2, and cf. Huffmon, *Names*, p. 227).

La-ú-šum: cf. perhaps Hebr. *Lûš, Layiš* (and see above, s.v. *Ga-ú-šum*).

Lú-dingir: cf. the scribe *Lú-dingir* in *ARM* VIII 78:37 (and see Huffmon, *Names*, p. 278). It is more likely, however, that the name should be interpreted as *Lú-*dMAR-TU, because otherwise the expected spelling in Ur III would be *Lú-dingir-ra*, and because in *BIN* IX 316:32 the name occurs in a list of names which are not individually classified as MAR.TU.

*Lú-*dMAR.TU: this is the only name born by an Amorite containing reference to dMAR.TU, but note that the name is Sumerian.

Lu-ra-bí: the name is of the same type as *Lu-da-mi-iq*, cf. *MAD* III, p. 156.

Ma-da-am-en-nam: cf. *MAD* III, pp. 51-53, 167.

Ma-li-a: the same name occurs in *ARM* V 43:17, spelled *Ma-li-ia* (with the title GAL. MAR.TU). The name could be interpreted as a stative adjective from *malū*, followed by the hypocoristic suffix ⟨*ya*⟩, typical of Akkadian (see Stamm, *Namengebung*, pp. 113-14).

Ma-am-nu-um, Ma?-an-ma-ú: cf. perhaps *Ià-ma-am-ú* (see above, s.v.).

Muš-da-nu-um: ⟨*mušd-ān-um*⟩, from *Mušdum*, attested only as a personal name (*MAD* III, p. 184).

Na-di, possible abbreviation of a name like *Na-di-*dEN.ZU (cf. *MAD* III, p. 196). The name could be also read as *Na-sá* and interpreted as Sumerian.

Na-ra-mu-um: cf. Stamm, *Namengebung*, p. 247.

Pá-ḫa-ru-um: cf. *MAD* III, p. 213.

Ra-di-tum: cf. *MAD* III, p. 236.

Sa-mi-tum: the same PN occurs in later periods as *Sa-mi-du* (*BBS*

VIII, BM 90840: ii 21; *KAJ* 258:2), *Sa-me-di* (*KAJ* 110:6). The name could also be connected with that of a plant (cf. R.C. Thompson, *A Dictionary of Assyrian Botany*, London 1949, p. 223).

Ša-il-tum: cf. *MAD* III, p. 258; T. Fish and M. Lambert, " 'Vérification' dans la bureaucratie sumérienne, " in *RA* 57 (1963) p. 93.

Ša-lim-MI: cf. *MAD* III, pp. 272-73; *CAD* XVI (Ṣ), p. 191, where MI is interpreted as *ṣillu*, and the name is translated as " The-Protection-is-Safe. "

Ši-GABA: cf. *MAD* III, p. 116.

Šu-ab-ba, acts as GÌR for *Nablānum* in A 3311:4. For the name, cf. *MAD* II², p. 148.

^{d}*Šul-gi-da*: abbreviation of *^{d}Šul-gi-da-nu-me-a*, cf. *^{d}Ba-ú-da* and *^{d}Ba-ú-da-nu-me-a*, Huber, *Personennamen*, p. 116 (after a suggestion of M. Civil).

Tu-ra-ì-lí: cf. *MAD* III, p. 293.

Ú-da-ma: should it be interpreted as a verb of the type *uba* (Gelb, " Lingua, " 3.3.9.1, and see below, *s.v. Ú-ga*), with *ma* as enclitic asseverative particle (see above, *s.v. Ša-pí-ru-um-ma*)?

Ur-^{d}Lama: in *RTC* 335:4 a certain *Ur-^{d}Lama uku-uš gal* is mentioned after *Kur-gìr-ni-šè* MAR.TU.

Ur₄-šà-ta-lú: Th. Jacobsen suggests as a tentative interpretation to read *ur₄ Šà-ta-lú*, " The sheepshearer of *Šà-ta-lú*. *Šà-talú*, in turn, is interpreted as: "a gentleman from the (mother's) womb," i.e. " a born gentleman."

Ú-ša-šum: cf. perhaps *A-ša-šum* (*MAD* III, p. 79).

ANALYSIS OF AMORITE NAMES

All names susceptible to an Amorite interpretation are studied in this chapter. Admittedly, we do not have the same degree of certainty in all cases. In some, an Amorite interpretation seems to be the *only* possible one (e.g., *Iaₛ-gu-na-an*, *Ià-an-bi-i-lum*), but in others it is merely one possible interpretation out of several (e.g., *Dan*-DINGIR, *A-na-na*). These uncertainties call for caution. For while it is necessary to watch for genuine Amorite elements, it may be easy to read into the names what they do not contain. In the discussion I have tried to be alert and distrustful at the same time and I hope that, while specific points may be questionable, outright exaggerations have been avoided in the method of approach. I have been especially cautious in including names which seem Amorite in form, but are not qualified as MAR.TU in the sources.[1]

The identification of the component parts of each name is proposed on the basis of parallels with other names in which the same elements appear in a different form or a different arrangement. To give a simple example, the name *La-da-bu-um* is analyzed as ⟨*la-ṭāb-um*⟩ because ⟨*la*⟩ occurs, e.g., in DINGIR-*la-il* ⟨*'ila-la-'il*⟩, and ⟨*ṭāb-um*⟩ occurs in *Ṭa-ba-tum* ⟨*ṭāb-at-um*⟩. In the case of *La-da-bu-um* the analysis is possible on the basis of material drawn from Amorite names of the Ur III period. In most cases, though, we have to depend on other material, namely: (*a*) Amorite names of the Old Babylonian period. It is on this material that I have relied most heavily; for, as is shown below in chapter VI, the names

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[1] Among the names for which an Amorite interpretation has been suggested by other scholars, but which are not included here, see especially *dŠul-gi-ad-gur* (see E. Sollberger " Byblos sous les rois d'Ur," in *AfO* 19 [1959-60] p. 121; cf. Harris, " Khafajah," p. 47, n. 12); *Ib-da-ti* and *I-ba-ti* (see below, p. 246, n. 66); *I-giₓ-ḫa-núm*, *Lu-ma-nu-um* (Goetze, " Names," pp. 194; 199).

from both periods belong to the same linguistic group. Out of the large number of Old Bablylonian names, I chose systematically all those that were pertinent to illustrate the Ur III name under discussion. Thus in the case of *La-da-bu-um* I refer to *Ṭà-ba* and *A-bi-ṭà-ba* : the latter name shows how the word *ṭābum* may be used as part of a compound personal name (" my father is good "), and the former shows how the abbreviated form with just the adjective may be used to form a personal name. It would be superfluous to list other names like *Am-mi-ṭà-ba* (*Al.T.* *33:21), which is exactly of the same type as *A-bi-ṭà-ba*, or even like *Ṭà-ba*-DINGIR (*Al.T.* *60: rev. 11), which shows the inversion of the predicate but otherwise does not add anything significant to the analysis of the name. (b) West Semitic names from later periodos. Selections from this group of names are kept within narrower limits. Parallels are taken from the major languages (especially Ugaritic, Hebrew, Phoenician, Aramaic) with emphasis on the onomastic, rather than the purely lexical material. Since no attempt is made in this paper to establish the place of Amorite in relationship to other West Semitic languages, I have not considered it necessary to analyze in detail the correspondences between Amorite and each West Semitic language separately. In the case of Hebrew names, citations of the pertinent Biblical passages have been omitted since they can easily be found in any Hebrew dictionary. (c) South Semitic names. I utilized the South Arabic material following the same criteria as in (b). While no systematic comparison has been attempted, the numerous and at times striking correspendences could not be overlooked, and they are offered here in the measure in which I discovered them.

The primary purpose of the translations added, whenever possible, after the names is to give a quick insight into their *grammatical structure;* but the *meaning* of the names is only approximate. The reason is that the grammatical structure can be described by comparing one name with the other, whereas the meaning could be correctly established only if literary or otherwise connected texts in the Amorite language were available.

A-BA-NU-UM (*TAD* 17:13)

⟨*'ab-ān-um*⟩, hypocoristicon of *'abum*, " father "

    Same as *A-ba-nu-um* (Bauer, *Ostkanaanäer*, p. 42); SArab. *'bn* (Ryckmans, *Noms propres*, p. 39).
    ⟨*'ab*⟩, " father," as in *A-bu-um*-DINGIR (see below, *s.v.*). Other hypocoristica from the same noun are attested: *A-bi-ia, A-bi-ia-tum* (Ranke, *Names*, pp. 58-59); in these names the hypocoristic suffix is Akkadian. In the case of *A-ba-nu-um* there is no clue as to whether the name is Akkadian or Amorite. For *abum* in Amorite names, cf. Huffmon, *Names*, p. 154. Similar hypocoristica from words meaning " father " are *A-da-tum* and *At-ga-nu-um* (see below, *s.vv.*).

A-BÍ-A-MU-TI (*TRU* 267:10)

⟨*'abi-yamūt-i*⟩, " father (i.e. sheikh) of Yamūtum "

    This name is probably a title used as a personal name. Good parallels from the Old Babylonian period are *A-bi-a-mu-ur-ri-im* (*UET* V 62:11-12) and *Ba-aḫ-lu-ga-yi-im* (cf. Huffmon, *Names*, p. 26). The first of these two titles, meaning " father (i.e. sheikh) of Amurrum, " is used instead of a personal name to refer to Kudur-Mabug, known from other sources to have had the title " sheikh of Amurrum, " *ad-da kur* MAR.TÚ in Sumerian (the correct interpretation of *A-bi-a-mu-ur-ri-im* was first proposed by Kupper, *Nomades*, p. 175). For *Ba-aḫ-lu-ga-yi-im* cf. Noth, *Ursprünge*, p. 35; Huffmon, *Names*, p. 123.
    So far, *Yamūtum* does not occur by itself in Ur III texts (for *Ià-a-mu-tum*, interpreted as ⟨*yaḫmuṭ-um*⟩, see below, *s.v.*). It could be, however, the same as the name of the later tribe Yamūt-Bal (Edzard, *Zwischenzeit*, pp. 105-6; Kupper, *Nomades, passim* and esp. pp. 216-18). It should be noted that the title *ad-da E-mu-ut-ba-la* (Sum.)/*a-bu E-mu-ut-ba-la* (Akk.) is attested in the Old Babylonian period (Edzard, *Zwischenzeit*, p. 35, n. 144). ⟨*yamūt*⟩ is commonly interpreted as the third person sing. of the imperfect of the basic stem from the root *mwt*, " to die." For different interpretations cf. W.F. Albright, " Abram," p. 49 (from *'md*, as in Arabic *'amad*. " eternity "); Huffmon, *Names*, p. 229 (from *mdd*, " to stretch, measure, help ").
    For the spelling *A-bi-a-* to render /'abi/ + /ya/ cf. *A-bi-a-ra-aḫ* ⟨*'ab-ī-yaraḫ*⟩ (*UCP* X, p. 198). This shows that in *A-bi-a-mu-ti* the first element is ⟨*'abī*⟩, cf. *A-bi-a-mu-ur-ri-im* (quoted above) and Gelb, " Lingua, " 3.2.4.1.3.

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For a different analysis of the name see Edzard, *Zwischenzeit*, p. 41, n. 178; Gelb, *MAD* III, p. 186. Both scholars operate with the element *mutum*, " mate, husband, " which, however, does not seem likely since it leaves the first part of the name (*A-bi-ia-*) unexplained.

[In the new genealogy of Ḫammurapi, the text of which has been made known by J. J. Finkelstein at the 1965 Meeting of the American Oriental Society, there appears the name *A-bi-ia-mu-ta;* this proves, I believe, the correctness of the grammatical interpretation offered above.]

A-Bí-IŠ-KI-IN *(TCL* II 5508 : i 9)
⟨'*ab-iš-kīn*⟩, " he is righteous unto the father (or : Aba) "

For the dative ending ⟨*iš*⟩ and the type of name formation in Akkadian, see *dA-ba₄-iš-da-gal*, " rely upon Aba, " and *Nin-lil-iš-gi-in*, " he is righteous unto Ninlil " (*MAD* II², p. 142).

In Amorite there occurs an ending ⟨*iš*⟩, or perhaps ⟨*š*⟩, which is still unexplained (cf. Gelb, " Lingua, " 3.2.3.1.6). ⟨*kīn*⟩ can also be interpreted as Amorite, namely as passive participle of the stem *qatal*, as in *La-k*[*i*]-*nu* (*ARM* VII 180: v' 16'; see Gelb, " Lingua " 3.3.8.2.5, for more examples). It is possible, therefore, to interpret the name as Amorite even though a precise parallel of the structure of the name cannot be cited.

A-Bí-WA-DAR *(TCS* 327 : 6)
(I) ⟨'*ab-ī-watar*⟩, " my father is excellent "
(II) ⟨'*ab-ī-yatar*⟩, "my father is excellent "

(I) is Akkadian, cf. *Ì-lí*-DIRIG (*MAD* III, p. 83).

(II) is Amorite, cf. *A-bi-ia-ta-ar* (Bauer, *Ostkanaanäer*, p. 10); Hebr. *'ebyātār*. For **WA** = *ia₈* see above, p. 25. For ⟨*yatar*⟩ cf. below, *s. v. Iaṣ-tu-ar-ḫu-um.*

AB-TE-IL *(BIN* IX 316 : 13)
⟨'*abd-'il*⟩, " the servant of Il "

Same as *Ab-di-*DINGIR, *Ḫa-ab-di-*DINGIR (Bauer, *Ostkanaanäer*, p. 9); Ugar. *'bd'il* (*MRS* VII, p. 223), ARÁD-DINGIR (*MRS* VI, p. 240); Hebr.

'abdᵉ'el, 'abdî'el; Phoen. 'bd'lm (KAI 18: 1.2; 28:3). Other possible parallels are Ab-di-li (Al.T. * 32: 6), Ab-da-DINGIR (ARM VIII 10: 5') and Ḫa-ab-da-DINGIR (ARM VIII 66: 11); the last two names may be read (Ḫ)abdān.

⟨'abd⟩: construct state from 'abdum, " servant, " as attested in the examples quoted; see Huffmon, Names, p. 189, for other examples. The spelling without initial Ḫ is not common, but is attested elsewhere; besides the examples quoted above, see Ab-da-nu (CT XLV 59:7). The reading of the sign TE as /de/ or /di/ is also found in Aḫ-bu-te-um, A-aw-te-il and Me-te-um (see below, s.vv.). It must be noted, however, that neither value is otherwise attested in Ur III (see MAD II², p. 97).

A-BU-UM-DINGIR (MLC 80)

(I) ⟨'ab-um-'il-um⟩, " god is father "
(II) ⟨'ab-um-'el⟩, " El is father "

> Same as A-bu-um-DINGIR (ARM XV, p. 140).
> (I) is Akkadian, as in A-bu-um-i-lum (Stamm, Namengebung, p. 297).
> (II) is Amorite, as in A-bu-um-ḫa-lum (Bauer, Ostkanaanäer, p. 11); Hebr. 'ăbî-'el (cf. Noth, Personennamen, pp. 140-42); SArab. 'b'l (Ryckmans, Noms propres, p. 217).

A-DA-TUM (BIN IX 316 :51)

⟨'ad-at-um⟩, hypocoristicon of 'adum, " father " (?)

> Same as A-da-tim (gen., ARM XIII 87:5).
> ⟨'ad⟩: primary noun, possibly with the meaning " father," as attested in *A-du-ni-la (see below, s.v.), I-zi-a-du-um (Birot, " Textes économiques, III, " p. 16: iii 6; cf. Huffmon, Names, p. 156); Ugar. 'ad, " father " (?), and PN ARÁD-a-da-ti (Gordon, Textbook, p. 351).
> ⟨at⟩: hypocoristic ending, used for masculine as well as feminine names (see Huffmon, Names, p. 133), as attested in Nu-da-tum, Ú-za-DU (see below, s.vv.).
> Structurally, the name is the same as A-ba-nu-um (see above, s.v.).

AD-MU-A (*HLC* III 199 : 8; *etc.*) (fem.)
⟨'*admu-ha*⟩, " her (god) Admu "

⟨'*admu*⟩ is a divine name as in *Ad-mu-e-ra-aḫ* (*ARM* VIII 80: 3),
I-din-ᵈAd-mu (*ARM* VIII 14: 1'), *Ta-aḫ-ṣi-in-Ad-mu* (Birot, " Textes écono-
miques, IV, " p. 66, n. 9, and cf. Huffmon, *Names*, pp. 158-59). Birot (*loc.
cit.*) has suggested that the name may refer to a " dieu-Enfant, " for which
see A. Ungnad, " Zum Sanherib-Prisma IR 37-42, " in *ZA* 38 (1929) p. 200;
see now A. Draffkorn Kilmer, " The First Tablet of *Malku*=Šarru Together
with its Explicit Version, " in *JAOS* 83 (1963) p. 437. Possibly the same
name occurs in the Phoen. PN '*dmy*[*tn*] (Lidzbarski, *Handbuch*, p. 208).
The name could be the deified form of Ugar. '*adm*, " people," and Hebr.
'*ādām*.

⟨*ha*⟩ is the pronominal suffix of the third person singular feminine
(Gelb, " Lingua, " 3.1.1.1.7). It should be noted that *Ad-mu-a* refers to a
woman.

The pattern DN + pronominal suffix is attested in *Ḫa-am-mu-ú-ra-bi*
(not the king), to be analyzed as ⟨'*ammu-hu-rāpi*'⟩ (*ARM* II 78: 3), and,
with omission of the predicate, in *Aq-bu-ú* (Ranke, *Names*, p. 67), *Sa-mu-ú*
(*ARM* I 103:Rev. 15'), *Si-it-ru-ú* (H. De Genouillac, *Premières recherches
archéologiques à Kich*, Paris 1924/5, C 82:8). The last three names are
structurally identical with *Ad-mu-a*. The validity of these parallels would
be called in question were one to accept the view that the ending -*Cu-ú* does
not represent a pronominal suffix (see especially Huffmon, *Names*, pp. 107-
116). But, the objections raised against the pronominal suffix view are not
convincing, and the interpretation that is suggested as an alternative (i.e.,
the ending -*Cu-ú* would represent " an original (Amorite) nominative case
ending, statically treated in a foreign name element " [Huffmon, *Names*,
p. 115]) seems unlikely. This is not the place for a detailed discussion of
the subject; for some provisional remarks see my review of Huffmon, *Names*,
forthcoming in *JAOS*.

*AD-RA-NU-UM (*BIN* IX 224 :8)
⟨'*aḏr-ān-um*⟩, hypocoristicon of '*aḏrum*, " help "

Same as *Ḫa-az-ra-an* (*ARM* VIII 100:21).
⟨'*aḏr*⟩: noun of the pattern *qatl* from '*ḏr*, " to help," as attested in
Ad-ri-a-du, *Ad-ri-ya-an-du*, *Ḫa-ad-ri-ya-an-du* (unpublished text quoted by

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Kupper, *Nomades*, p. 231, n. 1 from p. 230; cf. also Huffmon, *Names*, pp. 206-7, where a derivation from the root '*dr* is suggested), *Ia-aḫ-zi-rum* (Harris, " Khafajah," 26:6), (*Ḫ)a-zi-ru-um* (see Huffmon, *Names*, pp. 32, 193); Ugar. *Yʿdrn, Bʿlmʿdr, Yʿdrd* (Gordon, Textbook, p. 454); Hebr. '*ăzaryâ, ʿazrî*; Phoen. '*zr, 'zrbʿl* (*KAI* III, p. 51); SArab. '*dr'l, Yʿdrl* (Ryckmans, *Noms propres*, pp. 241-42).

It seems unlikely that the name should be connected with Akk. *adru* or (*w*)*atru*, because the structural type consisting of an adjective with the suffix *-ānum* is not typical of Akkadian onomastics (see below, p. 226).

*A-DU-NI-LA (*UET* III 787:4)
⟨'*adu-ni-'il-a*⟩, " our father is god "

For ⟨'*adu*⟩ see above, *s.v.* *A-da-tum*.

⟨*ni*⟩, phonologically conditioned variant of ⟨*na*⟩: pronominal suffix of the first person plural, as in *Lá-ni*ᵎ-DINGIR (see below *s.v.*, and cf. Gelb, " Early History," p. 43). For /*a'i*/ > /*i'i*/ see Gelb, " Lingua," 2.3.6. (For a possible different analysis of the first part of the name, interpreted as *aduna*, see Huffmon, *Names*, p. 159).

⟨*a*⟩: predicative ending (see Gelb, " Lingua," 3.2.5.2). Another possibility is to interpret *ila* as a divine name (see Huffmon, *Names*, p. 165).

The structure of the name is the same as in *A-du-na*-dIM (see Huffmon, *Names*, pp. 20, 235), *Na-ap-su-na*-dIM (*ARM* IX 234:˙ i 4) Phoen. '*bnšmš* (*KAI* 49:17).

A-DU-RA-MU (*TMH* NF I/II 132: x + 4) (fem.)
⟨*hadd-u-rām-u*⟩, " Haddu is lofty "

Same as *Ad-du-ra-am-mu* (*BE* IX 67:1.11.12), dIM-*ra-am-mu* (*BE* X 126:14).

For the DN ⟨*hadd-u*⟩ see below, *s.v.* *Ú-za*-DU, and Huffmon, *Names*, pp. 156-58.

⟨*rām*⟩: active participle of the stem *qatal* from *rym*, " to be high, " as in *Ri-ma-nu-um* (see below, *s.v.*), *I-li-ra-am* (Birot, " Textes économiques, III," p. 16:ii 9; iii 16), *Ḫa-mu-ra-ma* (*ARM* VII 140: rev. 6'), *Ra-ma-nu-um* (Bauer, *Ostkanaanäer*, p. 47), *Ia-ri-im*-dIM (*ARM* XV, p. 146, and cf. Huffmon, *Names*, pp. 261-62); Hebr. '*ăbîrām, Yᵉhôrām*.

A-⌈GA!⌉-AD-E-EL (*BIN* IX 316:50)
⟨'*agad-'el*⟩

⟨'*agad*⟩: stative adjective of the pattern *qatal* from '*gd*, as attested in Ugar. '*agdn* (Gordon, *Textbook*, p. 350); SArab. '*gdn* (Ryckmans, *Noms propres*, p. 40). No suitable meaning can be suggested for this root.

(Goetze, " Names, " p. 201, suggests a reading A-⌈*bi*⌉-*la!?-e-el*, ⟨'*ab-i-la-'el*⟩, " my father is indeed El. " The copy, however, does not favor a reading of the third sign as LA).

AḤ-BA-BU (*IM* 46306:7)
⟨'*aḫbab-u*⟩

Same as SArab. '*ḫbb* (Ryckmans, *Noms propres*, p. 87).

⟨'*aḫbab*⟩ is an '*aqtal* formation from *ḫbb*, " to love," as attested in *Ababānum* (Bauer, *Ostkanaanäer*, p. 42); Midianite *Ḫōbāb* (Numb. X 29); SArab. *Ḫbb*, *Ḫbbn* (Ryckmans, *Noms propres*, pp. 86-87).

The pattern '*aqtal* is rare in Semitic (except for the Arabic elative) but seems to have been present in Amorite, thus possibly in the name *Aḫ-la-mu* (cf. Huffmon, *Names*, pp. 147-48) and especially in the names for " East " and " West, " *aqdamātum* and *aḫarātum* (cf. J. Lewy, " Studies in the Historic Geography of the Ancient Near East," in *Or.* n.s. 21 [1952] pp. 416-17; Noth, *Ursprünge*, pp. 14, 34; Edzard, " Mari," p. 143). For the similar pattern *aqtūl* see below, *s.v. Aḫ-bu-te-um*.

AḤ-BU-TE-UM (A 5158:9)
⟨'*aḫbūt-iy-um*⟩, " the Aḫbutite "

⟨'*aḫbūt*⟩: noun of the pattern '*aqtūl* from *ḫbt*, " to rob, " as attested in the Ugar. GN *Ḫbt* = URU *Ḫu-ba-ta* (Gordon, *Textbook*, p. 400), from which the gentilic *Ḫbty* = ᵁᴿᵁ*Ḫ*[*u*]-*bá-ta-ú*, ᵁᴿᵁ*Ḫa-bá-ta-ya* (*ibid.*) is derived.

The only other instance of an '*aqtūl* formation in Amorite seems to be *Amurrum* (see below, *s.v.*; see perhaps *Aṣqudānum*, Bauer, *Ostkanaanäer*, p. 43). It is however important to note that the pattern '*aqtūl* is common in South Arabic, where it occurs as a plural (M. Höfner, *Altsüdarabische Grammatik*, Leipzig 1943, pp. 102-3), and is frequently found as a collective with tribal names (see D. H. Müller, " Sabäische Inschriften entdeckt und gesammelt von Siegfrid Langer, " in *ZDMG* 37 [1883] pp. 366-67 with n. 4).

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A-ḪI-DA-NU-UM (*BIN* IX 316 : 30)
(I) ⟨'aḫ-ī-dann-um⟩, " my brother is powerful "
(II) ⟨'aḫ-ī-dān-um⟩, " my brother is judging "

    (I) is Akkadian; cf. *Ì-lu-da-nu* (*MAD* III, p. 113).

    (II) is Amorite; the name is of the same structural type as *A-ḫi-ṣa-du-uq* (Bauer, *Ostkanaanäer*, p. 12). For ⟨'aḫ⟩, a primary noun with the meaning " brother, " see the preceding name, and *A-ḫi-li-im* (*ARM* VIII 96 : 2), as well as Huffmon, *Names*, pp. 160-61. For ⟨dān⟩, active participle of the stem *qatal* (Gelb, " Lingua," 3.3.8.2.4.) from *dyn*, see below, *s.v. Da-na-bi-it*.

⌈A⌉-KU?-UM (*TCS* 326 : 7)

    The word *akūm* occurs in Akkadian from OB on with the meaning " cripple " (*CAD* I [A], p. 284). A similar element, but with unknown meaning, occurs in OAkk. PN's (*MAD* III, p. 24); the same element is also attested as a divine name (*ibid.*).

    For a possible West Semitic derivation see *A!-ki-e-ra-aḫ* (*ARM* VII 210 : rev. 14'), and perhaps *A-ki*-DINGIR (*ARM* VIII 12 : 5', and see Huffmon, *Names*, p. 161).

A-MU-RU-UM (MAH 1604 : Rev. iii 6; *TUT* 160 : viii 23)
⟨'amurr-um⟩

    Same as *A-mu-rum* (Birot, " Textes économiques, III, " p. 17 : ii 45), LÚ *A-mu-ur-[ri-im]* (*ARM* VII 227 : 12', and see Huffmon, *Names*, p. 279).

    In both occurrences the term *A-mu-ru-um* takes the place of a personal name. While it is possible to consider *A-mu-ru-um* as the hypocoristic form of a name like *A-mur*-DINGIR (cf. *MAD* III, p. 46), and therefore Akkadian, I prefer to consider it as a tribal name (= MAR.TU) used as a personal name (as in the case of *Aramu* and *Aḫlamu*, for which see A. Dupont-Sommer, " Sur les débuts de l'histoire araméenne, " in *Congress Volume*, Supplements to *Vetus Testamentum*, vol. I, Leiden 1953, pp. 40-49). This interpretation of the personal name *A-mu-ru-um* is suggested by the fact that MAR.TU occurs frequently as a personal name (see below, p. 384, N. 4).

    Following a suggestion of W. L. Moran, I interpret /'amurr/ as a

phonological variant of */'amrūr/ (not attested) of the pattern 'aqtūl, for which see above, *s.v.* *Aḫ-bu-te-um*; a phonological alternation of the same type is attested in *Yaḫurrum* (see Kupper, *Nomades, passim* and esp. pp. 50-53; see also Huffmon, *Names*, p. 78).

For the root *mrr*, which means " to be bitter " and " to be strong " (cf. Gordon, *Textbook*, p. 438), see Hebr. *Mārâ, Mᵉrārî;* SArab. *Mr, Mrrh, Mrn* (Ryckmans, *Noms propres*, pp. 132 f.; and cf. Huffmon, *Names*, p. 233).

A-NA-NA (YBC 3635)
⟨ḥanan-a⟩, " he is gracious "

The same name occurs often in Sumerian context (Schneider, *Or.* XXIII, pp. 14 f., lists 13 occurrences, with the spelling *Á-na-na*), and see also *Á-na-num* (*MAD* III, p. 53), *A-na-ni-im, Ḫa-na-ni-im,* (Bauer, *Ostkanaanäer,* pp. 43-44), *A-na-na* (*BIN* IV 165:1-3). It is unlikely that we are dealing with one and the same name in all cases, especially in the Ur III occurrences which are not followed by the qualification MAR.TU. It is better to assume that there wa a convergence of two forms, one of them Amorite, the other of the type *Ba-na-na* (Schneider, *op. cit.*, p. 33).

⟨ḥanan⟩: third person singular of the perfect, or stative adjective of the pattern *qatal* (Gelb, " Lingua," 3.3.8.5.5.), from the root *ḥnn*, as attested in *I-na-nu-um* (II), *Šu-mi-in-ni* (see below, *s.vv.*) and in *An-na-a-ḫi-(im)* (*ARM* VIII 5:17; 8:22), *Ḫa-an-na-*dIM (*ARM* IX 291: iii 48', and cf. Huffmon, *Names*, p. 200), *Ḫa-an-ni-i-la* (*Al. T.*, p. 135); Akk. *En-num-i-li* (*MAD* III, p. 53); Ugar. *Ḥnn, Ḥn'il, Yḥnn* (Gordon, *Textbook*, p. 398); Hebr. *Ḥānān, Ḥănānyâ, Ḥnn, Ḥn'b* (Diringer, *Iscrizioni*, p. 45); Aram. *Ḥnn* (*KAI* 213); SArab. *Ḥnn* (Ryckmans, *Noms propres*, p. 95).

⟨a⟩: ending common to all cases (Gelb, " Lingua, " 3.2.3.1.4 and 3.2.5.4).

AR-SI¹?-⌈A⌉-NÚM (*CST* 728 : iii 4)
⟨'aršī-'an-um⟩, " I have (?) 'A "

The name *Ar-ši-a-nu-um* occurs elsewhere (*YOS* V 34:4, quoted by Goetze, *loc. cit.*).

⟨'aršī⟩: first person singular of the imperfect of the stem *qatal* from the root *ršy*, as in *Ar-ši-a-da* (*ARM* VIII 58:11'), *Ar-ši-a-ḫu-um* (Birot, " Textes économiques, III," p. 21), *Ia-ar-ši-*DINGIR (cf. Goetze, *loc. cit.*),

Ia-ar-ši-DINGIR-*um* (*UCP* X, p. 58), *Ia-ar-ši-Ḫa-mu* (*ARM* VII 180: iii 10';
see also Huffmon, *Names*, p. 265). The nominative ending nominalizes the
entire name.

⟨*'an*⟩: divine name as attested in *Bu-na-a-nu-um*, *La-a-nu-um*, *La-ḫi-a-
nu-um*, *Ma-si-id-a-nu-um*, *Pi-a-núm* (see below, *s.vv.*), *Ba-li-ḫa-an* (Birot,
" Textes économiques, III, " p. 17: i 48), *Bi-na-ḫa!-an* (ARM VII 205: 11,
and see Huffmon, *Names*, p. 199), *Na-mi-a-num*, i.e., ⟨*na'm-ī-'an-um*⟩ (*Al. T.*,
* p. 142); Ugar. *'bd'n*, *'n'el* (Gordon, *Textbook*, pp. 453, 458).

In Akkadian we find the type *Aḫam-arši* (Stamm, *Namengebung*,
pp. 128-30), where the word for " brother " (*aḫum*) may at times be substi-
tuted by the word *ilum*, also referring to " brother " (*ibid.*, and p. 245).
The type with a specific divine name (*Arši-Ada*, quoted above, and possibly
Arši-'Anum) should therefore be considered as Amorite.

(It is also possible to consider the name as a hypocoristicon in *-ānum*:
⟨*'arši-ān-um*⟩. The interpretation offered above seems, however, preferable
in view of the parallel *Ar-ši-a-da*).

AT-GA-NU-UM (*PDTI* 548:9)
⟨*ḫatk-ān-um*⟩, hypocoristicon of *ḫatkum*, " father " (?)

⟨*ḫartk*⟩ occurs in *Ḫa-at-ku-um* (*ARM* VII 215:10), *Mu-tu-(ḫa)-at-ki-*
(*im*) (*ARM* XV, p. 152, to be compared with *Mu-ut-ḫa-li*, Bauer, *Ostkanaa-
näer*, p. 35). The meaning can be derived from Ugar. *ḫtk*, " father " as well
as " son " (possibly with different vocalization: *ḫātik* and *ḫatk*, Gordon, *Text-
book*, p. 399). The equation *dAd-gi*: (dIM) *Su-uḫ*ᴷᴵ (*CT* XXV 16:19), to
which attention has been called by Albright (in *BASOR* 67 [1937], p. 28,
n. 9), could have been derived from a hypothetical **Ḫatkī*-dIM, formally
equivalent to the attested *Ḫa-li*-dIM (*ARM* VII 219:39). It does not seem
necessary to distinguish two roots *ḥdk* and *ḥtq*, as suggested by Huffmon
(*Names*, pp. 190-91; 206). Similar hypocoristica from words meaning
" father " are *A-ba-nu-um* and *A-da-tum* (see above *s.vv.*).

A-Ù-DA-IL (A 4648:16), A-AW-TE-IL (*PDTI* 28:4)
⟨*hawdā-'il*⟩, " Il has praised "

⟨*hawdā*⟩: third person singular masculine of the perfect of the stem
haqtal from the root *wdy*, as in Hebr. *Hôdiyyâ*, *Hôdûyâ* (cf. Noth, *Personen-*

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namen, pp. 194-95, who considers the first form as incorrect: it could however be interpreted as ⟨*hawday*⟩ + DN, in which case it would correspond exactly to *A-ù-da-il*). The interpretation suggested here has been proposed first by Gelb, " Lingua, " 3.3.9.3, who also considers the possibility of interpreting the first element of the name as ⟨*'awdā*⟩, imperfect of the stem *qatal*: this however seems less likely since the root *wdy* is attested, in Hebrew and Aramaic, in the causative form only.

Structurally, the name may be compared to *Ma-la-ak-i-li* (*ARM* VII 181:5, and cf. Huffmon, *Names*, p. 88).

Á-ú¹-DINGIR (*PDTI* 548 :15)
⟨*ḥayyu-'el*⟩, " El is alive "

⟨*ḥayyu*⟩: stative adjective of the pattern *qatl* from the root *ḥyy*, " to live, " (see Gelb, " Lingua, " 3.3.8.2.6.), as in *La-ḥi-a-nu-um* (see below, *s.v.*), *Ḥa-iu-um* (Bauer, *Ostkanaanäer*, p. 18), *Ḥa-ú-um* (Ranke, *Names*, p. 86), *Ḥa-iu-ú-um* (C. H. Gordon, *Smith College Tablets*, Northampton, Mass. 1952, 38:21; 39:21), *Ḥa-ia-nu-um* (*VAS* XVI 62:12); Ugar. *Ḥy'el* (*MRS* VII 10:3), *Ḥyn* (Gordon, *Textbook*, p. 396); Hebr. *Ḥy'l* (vocalized by the Masoretes as *Ḥî'ēl*, for *'āḥî'ēl*; considering the other parallels adduced here, it may instead be better to read *Ḥay'ēl*, which incidentally occurs frequently in Old Testament Hebrew as an oath formula); Aram. *Ḥy'l* (Lidzbarski, *Handbuch*, p. 273); SArab. *Ḥy'l*, *Ḥyw'l* (Ryckmans, *Noms propres*, p. 228).

The interpretation *yawī-ila*, suggested by Goetze, " Names, " p. 194, seems unlikely, since the writing A for initial /ya/ is not attested in Ur III and is exceptional in Old Babylonian (Gelb, " Lingua, " 2.4.1). .

Structurally, the name may be compared to *Qa-l[u]-ᵈA-mi* (*ARM* VII 210:21, and see Huffmon, *Names*, p. 101).

A-ZA-ZUM (*BIN* IX 316 :40)
⟨*'azaz-um*⟩, " strong "

⟨*'azaz*⟩ is an adjective of the form *qatal* from *'zz*, " to be strong, " as attested in *I-za-núm*, *Ú-za-DU* (see below, *s.v.*), *Az-zu* (*ARM VIII* 93:2), *A-za-tum* (*CT* VIII 37d, Bu. 91-5-9, 686:5), *I-z-za-AN* (*ARM* VII 104: ii 6 ', and see Huffmon, *Names*, p. 160); Hebr. *'uzzi'ēl* (see Noth, *Personennamen*, p. 160); Phoen. *'zb'l* (Harris, *Grammar*, p. 131). For the alternation of the

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type *qatal/qatl* with a verb *mediae geminatae* cf. ⟨*ḥanan*⟩ / ⟨*ḥann*⟩ (see above, *s.v.* *Á-na-na* and Gelb, " Lingua " 3.3.8.5.5.).

Ba-da-nu-um *(PDTI* 335 :6)
⟨*bad-ān-um*⟩

Same as Ugar. *Bdn* (Gordon, *Textbook*, p. 371); Hebr. *Bᵉdān* MT = βαδαν LXX (I Chron. 7:17, cf. Noth, *Personennamen*, pp. 149-51); SArab. *Bdn* (Ryckmans, *Noms propres*, p. 49).

⟨*bad*⟩ in " Canaanite " means either " protégé " (Lidzbarski, *Handbuch*, p. 134, n. 4) or " branch < child " (Noth, *Personennamen*, p. 13, n. 4; 149-50). It may also be possible to derive the name from *baddum*, name of profession (*ARM* XV, p. 192), perhaps connected with Hebr. *bad*, " diviner, " cf. *Ba-di-du-um* (Bauer, *Ostkanaanäer*, p. 15); Ugar. *Ba-di-da-na* (*MRS* VI, p. 253); Edom. *Bᵉdad* (Gen. 36:35; I Chron. 1:46). For the latter interpretation see Noth, *Ursprünge*, pp. 34-35, but cf. the reservations by Edzard, " Mari," p. 144.

Ba-ir-ra-núm/Ba-ta-núm *(ITT* II 3470)
either   (I) *Ba-ir-ra-núm* = *Ba-ta-núm* : unexplained

or $\left\{\begin{array}{l}\text{(II) } \textit{Ba-ir-ra-núm} \ \langle \textit{bā'ir-ān-um}\rangle, \text{ `` fisherman ''}\\ \text{(III) } \textit{Ba-ta-núm} \ \langle \textit{bad-ān-um}\rangle\end{array}\right.$

(I) Both readings are certain, and they refer to the same person, so I would first assume that the two different spellings render the same name. I am, however, unable to offer a satisfactory explanation for the correspondence between the two forms.

Another possibility is to consider the two spellings as rendering different names used for the same person. In this case *Ba-ir-ra-núm* could be derived from the word for " fisherman, " (II) ⟨*bā'ir*⟩, as in *Ba-i-rum* (*ARM* VIII 54:4', cf. Stamm, *Namengebung*, p. 270), while *Ba-ta-núm* could be interpreted as (III) ⟨*bad-ān-um*⟩, for which see above, *s.v.* *Ba-da-nu-um*. Both spellings IR.RA = /ira/ and TA = /da/, however, remain without parallels for the Ur III period.

Bu-ga-nu-um (*BIN* IX 316:42; 408:28),
  Bu-ga-⟨nu⟩-um (*BIN* IX 383:7)

I am not able to offer a satisfactory explanation for this name. Two tentative suggestions are advanced here.

The name could be Akkadian, identical with the name of a wooden instrument (*bukānum*) attested possibly in OAkk. (*MAD* III, p. 95), and then often later (*AHw*, p. 136; notice the Middle Babylonian PN *Ša-bu-ka-ni-šu*). The trouble with this interpretation is that names of instruments are not, as a rule, used for PN's.

(II) The name could be Amorite and could possibly be interpreted as ⟨*buqq-ān-um*⟩, hypocoristicon of "fly." In this hypothesis, ⟨*buqq*⟩ would have to be interpreted as an otherwise not attested variant of ⟨*baqq*⟩, "fly," for which see Huffmon, *Names*, p. 178.

Bu-na-a-nu-um (MLC 80)
⟨*bun-a-ʿan-um*⟩, " ʿAnum is the (divine) son "

I am reluctant to identify the name with *Bu-na-nu-um* (Bauer, *Ostkanaanäer*, p. 44), since in Ur III the writing NA.A could hardly stand for /nā/.

For *bunum*, " son, " cf. Bauer, *Ostkanaanäer*, p. 52, and such names as *Bu-na-*dINNIN (A. Goetze, " Diverse Names in an Old-Babylonian Pay-List, " in *BASOR* 95 [1944] p. 19), *Bu-nu-Am-mu* (Bauer, *Ostkanaanäer*, p. 16). Note also the interpretation of *bun* as " creation, " suggested by Goetze, *loc cit.*, and accepted by Huffmon, *Names*, p. 120 (but cf. *ibid.*, p. 304).

For ⟨*a*⟩ as predicate ending cf. Gelb, " Lingua, " 3.2.5.2.

For the god ʿ*Anum* see above, *s.v. Ar-si?!-⌈a⌉-núm*.

[B]u-ú-lu-um (*BIN* IX 316:47)
(I)   ⟨*buʾʾul-um*⟩, " abnormally large "
(II) ⟨*buʾʾₓul-um*⟩

Same as *Bu-ú-lum* (*TCL* I 75:5), *Bu-ú-la* (A 2790:iii 21, see below, Appendix N. 22).

(I) is Akkadian. The name is of the pattern *quttul*, frequently used in Akkadian for physical defects (Stamm, *Namengebung*, p. 267), from the

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root *b'l*, " to be abnormally large, " attested from Old Babylonian (*AHw,* pp. 93-94); note especially the Kassite PN *Ba-'i/i-lum* (*ibid.*).

(II) is Amorite. ⟨*bu',ul*⟩: noun of the pattern *quttul* from a root *b',l* (or *p',l*), as attested in *Ib-ú-lum* (see below, *s.v.*), *I-ba-el-a-ab-nu* (*ARM* III 46:13; cf. Gelb, " Lingua, " 3.3.7.2.1; Huffmon, *Names,* p. 155), and possibly *Ba-ḫi-lum* (ARM VII 204:3; cf. Huffmon, *Names,* p. 174). The root cannot be the same as the one mentioned above under (I), which has a preterit *'ib'il* (as opposed to *'ib'ul,* attested in *Ib-ú-lum*).

Da-dum-pi₅(NE)-DINGIR (*BIN* IX 316:29)
(I) ⟨*dād-um-pī-'il-im*⟩, " favorite is the word of God "
(II) ⟨*dād-um-pī-'el*⟩, " favorite is the word of El "

(I) is Akkadian. For ⟨*dād*⟩ see *Da-da-i-lum* (*MAD* III, p. 104); for ⟨*pī-'il-lm*⟩ see *I-da-pi₅*-DINGIR (see above, p. 121), *Pi-i-li* (*MAD* III, p. 210).

(II) is Amorite. The structure of the name is the same as *Da-di-e-šu-uḫ* (*ARM* VIII 11:19), *Da-du-um-lu-ú* (Birot, " Textes économiques, III, " p. 16: iii 34).

⟨*dād*⟩: noun meaning " favorite, beloved, " as attested in the names listed above and in *Zu-da-dum* (see below, *s.v.*), *Ḫa-aq-bu-da-di* (*ARM* VI 27:7, and see Huffmon, *Names,* pp. 181-82); Hebr. *Dāwid, Dôdô, Dôdāyāhu* (*BH³*); SArab. *Dd, Ddy* (Ryckmans, *Noms propres,* p. 65), *Dd'l* (p. 222*bis*).

⟨*pī-'el*⟩: this expression is attested in Amorite names such as *Ta-aḫ-tu-pi*-DINGIR (*ARM* VIII 44:9', and see Huffmon, *Names,* p. 254), *Ia-ḫu-un-pi-el* (Simmons, " Ḫarmal [1960]," p. 27, 54:18).

Da-mi-ru-um (*BIN* IX 224:5)
⟨*ḏāmir-um*⟩, " protector "

Same as *Da-me-ru-um* (Bauer, *Ostkanaanäer,* p. 17).

⟨*ḏāmir*⟩: active participle from *ḏmr,* " to protect," as attested in *Za-mu-ra*-AN (*ARM* VIII 66:6), *Zi-im-ri-li-im* (*ARM* XV, p. 159, and cf. Huffmon, *Names,* pp. 187-88); Ugar. *Ḏmr, Ḏmry, Ḏmrb'l, Ḏmrhd* (Gordon, *Textbook,* p. 388); Hebr. *Zimrî, Zimrān;* Phoen. *Zmr* (*KAI* 100:3); SArab. *Ḏmr* (Ryckmans, *Noms propres,* p. 70), *'mḏmr* (*ibid.,* p. 223). For the spelling with D representing the phoneme /ḏ/ see Gelb, " Lingua," 2.7.7. For the use of the isolated active participle of the stem *qatal* as a PN, see Huffmon, *Names,* pp. 144-45.

DA-NA-BÍ-IT (YBC 3635)
⟨dān-a-bīt⟩, " the (divine) House has judged "

    ⟨dān-a⟩: third person of the perfect, or active participle with predicative suffix ⟨a⟩, of the stem qatal, from the root dyn, as attested in A-ḥi-da-nu-um (see above, s.v.), Dan-DINGIR (see below, s.v.), E-bi-da-nu-um (see below, s.v.), Ia-di-ni[m] (ARM VIII 43-10, and cf. Huffmon, Names, pp. 182-83); Ugar. Ydn (Gordon, Textbook, p. 384); Hebr. 'ăbidān, Dān, Dînâ; SArab. Ydn (Ryckmans, Noms propres, p. 66).
    ⟨bīt⟩: /ī/ derives possibly /ayi/ (Gelb, " Lingua, " 2.3.6.). The name for " house " is deified in another MAR.TU name, dÉ-il (see below, s.v.) and often in Old Akkadian (MAD III, p. 93).
    Structurally, the name may be compared to Na-ma-el (TA 1930-31, 615:11, and cf. Huffmon, Names, p. 88).

DAN-DINGIR (YOS IV 254:20)
  (I) ⟨dan-'il-um⟩, " God is powerful, "
 (II) ⟨dān-'el⟩, " El is judging, "
(III) ⟨dan-'amurrum⟩, " (the god) Amurrum is powerful. "

    (I) is Akkadian, cf. Dan-i-lí, I-lum-dan (MAD III, p. 112-13).
    (II) is Amorite; ⟨dān⟩ is the active participle of the stem qatal from the root dyn, as attested in Da-na-bi-it, E-bi-da-nu-um, Ku-um-da-nu-um (see below, s.vv.) Am-mi-da-nu (YBC 3388, to be published as YOS. XII 485:6), Da!-ni-DING[IR] (ARM VII 263:iii 23'); Ugar. Dn'il (Gordon, Textbook, p. 384); Hebr. Dny'l (vocalized Dāniyyē'l, cf. Noth, Personennamen, pp. 35, 187); SArab. Dn'l (Ryckmans, Noms propres, p. 222 bis).
    (III) is also Akkadian, cf. Dan-dŠul-gi (MAD III, p. 113).

DA-RA-UM (MLC 80)
⟨dara'-um⟩

    ⟨dara'⟩: stative adjective of the pattern qatal from the ḏr', as in SArab. 'ldr' 'mḏr' (Ryckmans, Noms propres, p. 223), Ḏr'n (ibd., p. 291).

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DA-RÍ-ŠA (*HLC* III 199:7; *etc.*) (fem.)
 (I) ⟨*tarīš-a*⟩
 (II) ⟨*dār-iš-a*⟩

 (I) is Akkadian, from *ra'āšum*, " to rejoice," as in *Ta-ri-ša-àm* (*MAD* III, p. 232). For DA with value *tá* see *MAD* II², p. 92. This interpretation has been suggested by B. Landsberger.
 (II) is Amorite: ⟨*dār*⟩ is the active participle of the stem *qatal* from the root *dwr* as in *Ia-du-ur*-DINGIR (*ARM* VII 180: i' 16'), *Ia-du-ra-AN* (*ARM* IX 291: i 34 and cf. Huffmon, *Names*, p. 183), *Šu-mi-ta-ru-* (*Al. T.*, p. 147), and possibly *Na-ap-su-na-dDa-ra* (*CT* IV Pl. 1, Bu. 88-5-12, 5:8). The morpheme ⟨*š*⟩ occurs elsewhere in Amorite but is unexplained (Gelb, " Lingua," 3.2.3.1.6.). The suffix ⟨*a*⟩ is the ending of the feminine (Gelb, " Lingua," 3.2.2.4).

DINGIR.ID.NI.IK (*ABTR* 2:4; *etc.*)

 ·DINGIR.ID.NI.IK is commonly interpreted as a personal name of the pattern DN + imperfect (*MAD* III, p. 111; Goetze, " Names, " p. 195), *id-ni-ik* being derived from the root *dnk* (of meaning unknown) which is otherwise attested in *I-da-ni-ki-i-li, Da-na-ku-um* (*MAD*, *ibid.*), and in the place name *Di-ni-ik-tum* (Goetze, *ibid.*). There is however a serious difficulty with this interpretation, namely that in Amorite the pattern DN + imperfect is not well attested (except for feminine names, cf. Huffmon, *Names*, p. 85-86). The example quoted by Goetze (*loc. cit.*), namely *A-bi-iš-ki-in*, can hardly be interpreted as ⟨*'ab-iaškin*⟩ (see above, *s.v.*). Of the two examples quoted by Noth (*Personennamen*, pp. 29-30, from Bauer, *Ostkanaanäer*, p. 39), [*Su-mu-i*]*a-aḫ-ru-ra* is not pertinent, because the second element should be interpreted as a genitive of the name *Yaḫrurum* (or else we could not explain the final ⟨*a*⟩); *Su-mu-ia-si-it* (see below, *s.v. Ma-si-id-a-nu-um*) remains therefore the only possible evidence. It should also be noted that the pattern DN + impf. is uncommon (and mostly late) in Hebrew (cf. Noth, *Personennamen*, p. 28), while it is unknown in SArab. (cf. Noth, *Personennamen*, p. 30).
 I would prefer therefore to propose a different interpretation: DINGIR. ID.NI.IK could be considered as a divine name. This is suggested by the context in which the name appears, as shown in the following chart:

	ABTR 2	BM 17940	BM 17941	*CBT* 13617	*CBT* 14498	*HLC* III 333	MAH 16358	*UDT* 39:9	BM 15504	*OBTR* 59
DINGIR.ID.NI.IK MAR.TU	×	×	×	×	×	×	×	×		
DINGIR.ID!.NI.IK < MAR. > TU										×
DINGIR.MA.DA.IK MAR.TU									×	
dŠul-pa-è-é-gal		×	×			×		×	×	×
Gù-dé-a		×	×		×	×		×	×	×
u₄-sar lugal			×		×	×		×	×	
dŠul-gi										×

The chart shows that DINGIR.ID.NI.IK. MAR.TU occurs as a rule in a context where offerings to gods are recorded. It does not look improbable, therefore, that DINGIR.ID.NI.IK MAR.TU may also stand for a god. If so, how are we to explain the name? First of all we may assume that the qualification MAR.TU refers either to the people who worship the god (dID.NI.IK of the Amorites) or to the country from where the god is originary (dID.NI.IK of Amurru). As for dID.NI.IK we may reckon with the possibility of reading *dA-ni-ik*, as in *A-ni-ka-núm* (M. Rutten, " Un lot de tablettes de Mananâ, " in *RA* 54 [1960] p. 32, 37: 19') and possibly Hebr. *Ḥanôk* and the adjective *ḥānîk* meaning " consecrated, " " follower. "

Even though it is methodologically unsafe to compare two equally unsolved problems, I would like to point out the similarity between DINGIR.ID.NI.IK MAR.TU and DINGIR.AN MAR.TU (see recently Kupper, *Dieu Amurru*, pp. 69-70). It should be noted that the two expressions seem to be in complementary distribution: DINGIR.ID.NI.IK MAR.TU occurs in Ur III only, DINGIR.AN MAR.TU occurs in OB only.

[Th. Jacobsen has suggested to interpret the name as Sumerian, reading *Dingir-á-ì-gal*, " the (personal) god was able " (cf. *á-gal = le'û* in *ŠL* 334, 52, d). For the other spellings Jacobsen suggested the following interpretations: *Dingir-ma-da-gál* " the (personal) god owed it to me," and *Dingir-da-ì-gál* " the (personal) god owed it." Note that A. Ungnad, *Materialien zur altakkadischen Sprache*, Leipzig 1916, p. 93, n. 1, reads Dingr-á-ni-gál.]

DINGIR-ʟᴀ-ɪʟ (*SO* 9/1, p. 25, 21:11)
⟨'ila-la-'il⟩, " Ila is truly god "

The reading ⟨'ila⟩ (cf. Goetze, " Names, " p. 197; Gelb, " Early History, " p. 33) is suggested by other examples of the type *I-la*-DINGIR (Bauer, *Ostkanaanäer*, p. 21), with ⟨a⟩ as morpheme of the nominative (Gelb, "Lingua, " 3.2.3.1.4; see also Huffmon, *Names*, p. 165).

For asseverative ⟨la⟩ in front of the predicate see Gelb " Lingua, " 3.3.3.2; " Early History," p. 33.

For a similar construction see *Mi-il-ki-li-il* (below, *s.v.*), *Aš-du-um-la-a-bu-um* (Baqir, " Supplement," p. 142, n. 7) and, with asseverative *ma*, DINGIR-*ma-ì-la* (Bauer, *Ostkanaanäer*, p. 21), *Ilu-ma-ilu* (Kupper, *Nomades*, p. 202).

Dú-ul-ga-núm (*JCS* 7, p. 105:8)
⟨dulq-ān-um⟩

⟨dulq⟩: stative adjective of the pattern *qutl* from the root *dlq*, as in *Da-al-qum* (Ranke, *Names*, p. 77), *Dulluqu* (*CAD* III [D], p. 178, where a possible connection with *dalīqātu* [a type of groats, *ibid.*, pp. 51-52] is suggested); Ugar. *Dl⌐q⌐* [ ] (Gordon, *Textbook*, p. 385).

E-bi-da-nu-um (*UET* III 566:4)
(I) ⟨'ebi-dān-um⟩, " Ebi is judging "
(II) ⟨'ebbiṭ-ān-um⟩, hypocoristicon of *'ebbiṭ*, " he looks at "

(I) ⟨'ebi⟩: theophorous element of unknown meaning attested also in *I-bi-la-i-lum* (see below, *s.v.*), *E-bi-il* (*ARM* VI 19:7), *E-bi-ia* (J. Bottéro, " Autres textes de Qatna, " in *RA* 44 [1950] p. 117, A.2, and cf. Huffmon, *Names*, p. 154).
For ⟨dān⟩ see above, *s.v. Dan*-DINGIR (II).
The structure of the name is the same as *Am-mi-da-nu* (YBC 3388, to be published as *YOS* XII 485:16).
(II) ⟨'ebbiṭ⟩: third person singular masculine of the imperfect of the stem *qatal* from *nbṭ*, as in *E-bi-tum* (*BIN* VII 183:2; 195:3, quoted by Goetze, " Names," p. 195); Hebr. *Nebāṭ*; SArab. *Nbṭ* (Ryckmans, *Noms propres*, p. 134), *'lmnbṭ, Nbṭ'l, Nbṭ'ly, Nbṭ'm* (*op. cit.*, p. 236).

dÉ-il (*SO* 9/1, p. 25, 21:8)
⟨bīt-'il⟩, " the (divine) House is Il "

For the deified " House " see above, *s.v. Da-na-bí-it.*
I consider the name to be Amorite, rather than Akkadian, because of both the predicative element ending in ⟨∅⟩ (Gelb, " Lingua, " 3.2.5.4) and the type of name formation, with the proclamation of the divinity of a specific god. Both aspects are present in Akkadian, but not too common.
It is uncertain wether dÉ-*il* can be identified with Hebr. *Bēt-'ēl*. One should note the formal parallel *'ēl bêt-'ēl* (Gen. 31:13; 35:7; Jer. 48:13), to which S. Gevirtz has called my attention; in the Bible, the expression is used to refer to a god.

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E-LA-NU-UM (*TRU* 295:15)

⟨*'el-ān-um*⟩, hypocoristicon of *'el*, " God "

Same as *E-la-nim* (Gadd, " Chagar Bazar," p. 37 with n. 10), *I-la-nu-um* (see below, *s.v.*, and Bauer, *Ostkanaanäer*, p. 45; cf. Stamm, *Namengebung*, pp. 252-53); Ugar. *'iln* (Gordon, *Textbook*, p. 359); Hebr. *'elôn* (interpreted, however, as " oak, big tree " by Noth, *Personenna-men*, p. 230). Notice also Phoen. *'ln* (Jean and Hoftijzer, *Dictionnaire*, p. 15; Harris, *Development*, p. 77), and SArab. *'ln* (Ryckmans, *Noms propres*, pp. 1 and 389), which are DN's rather than PN's, but formally are identical with *E-la-nu-um*.

For the DN *'el* see *Lu-bu-e-el* (below, *s.v.*), *Sa-ma-me-el* (*ARM* VIII 11:8, and cf. Huffmon, *Names*, pp. 162-65).

E-MI-ZUM (*BIN* IX 217:5; *YOS* I 32:2),
  E-MÌ-ZUM (*BIN* IX 316:34)

The name may possibly be the same as Ugar. *Ymz* (Gordon, *Textbook*, p. 411); but I have not been able to find any suitable etymology. A derivation from Akk. *emēṣum*, " to be hungry, " is unlikely, since the active participle is not otherwise attested. Another possibility is to interpret the name as ⟨*'e'mis*⟩<⟨*ya'mis*⟩ (see also above, *s.v. E-nu-zu-um*), as in *Ia-aḫ-mi-is-*d⌜XXX⌝ (*ARM* VII 180: v' 17' and cf. Huffmon, *Names*, p. 198), *Ḫa-mi-za-nu* (*ARM* VII 219:50); Ugar. *'ms* (Gordon, *Textbook*, p. 457); Hebr. *'āmôs*; *'āmasyâ*; Punic *B'l'ms*, *'šmn'ms* (Lidzbarski, *Handbuch*, p. 343). The meaning of *'ms* in Hebrew is " to be heavy."

EN-GI-MU-UM (*PDTI* 529:viii 37; *etc.*)

⟨*'enqim-um*⟩, " he avenges "

⟨*'enqim*⟩: third person singular of the imperfect of the stem *qatal* from the root *nqm*, " to avenge, " as in *E-en?-qi!-im*-DINGIR (Ranke, *Names*, p. 80), *A-an-qi-im*-DINGIR (Harris, " Khafajah," p. 46), *Ia-(aq)-qi-im-li-im* (*ARM* XV, p. 146, and other names quoted by Goetze, " Names," p. 195); Ugar. *Nqmd* (Gordon, *Textbook*, p. 447); Phoen. *Nqm'l* (Harris, *Grammar*, p. 125); SArab. *Nqm*, *Nqmt* (Ryckmans, *Noms*

propres, p. 144). For /'e/ as variant of /ya/ see Gelb, "Lingua," 2.4.1, and below, p. 218.

⟨*um*⟩: nominalizing ending, added to a finite form of the verb, as in *Ia-aḫ-zi-ru-um* (Harris, "Khafajah," 26:6, and cf. Huffmon, *Names*, p. 132).

E-RI-ḪI-DINGIR (*TCS* 326:3)

(I) ⟨*'erīḫ-'il-um*⟩, " I have been spared, oh god "

(II) ⟨*'erīḫ-'il*⟩, " he widens "

(I) is Akkadian, cf. *dNabū-ana-bilti-erīḫ, E-ri-ḫa-am* (Stamm, *Namengebung*, p. 306, where the two names are translated as " O Nabû, ich bin als Last übrig, " and " Er ist mir [the mother is speaking] übrig geblieben "). For the use of *ilum* as an exclamation in PN's see, e.g., *Am-me-ni*-DINGIR Stamm, *Namengebung*, p. 162, with the translation " Warum, o Gott? ").

(II) is Amorite. ⟨*'erīḫ*⟩: third person singular of the imperfect of the stem *haqtal*, possibly from *ryḫ*, " to be wide, " as in *La-e-ri-ḫu-um* (see below, *s.v.*), *Ia-ri-iḫ* (*ARM* XV, p. 127), *Ia-ri-ḫa-a-bu-um* (*ARMT* VII, p. 234, n. 4), *Ia-riǃ-ḫa-a-muǃ* (*ARM* VII 213:2; see also Huffmon, *Names*, pp. 214-15, who considers these names as unexplained), *Ri-ḫa*-DINGIR (Gadd, " Chagar Bazar, " p. 40), and possibly Hebr. *Yārôᵃḫ* (but see Noth, *Personennamen*, p. 226, for a different interpretation).

The spelling *-ḫi*-DINGIR may indicate elision of /'/ after consonant, as in *I-ri-ib, Na-du-be-li, Ṣa-bi* (see below, *s.vv.*), *A-bi-ḫi-el* (Bauer, *Ostkanaanäer*, p. 10, see Edzard, *Zwischenzeit*, p. 35, n. 152, and Gelb, " Lingua, " 2.7.3).

E-ŠU-NU-UM (New. 1978)
⟨*'ešun-um*⟩, " old "

Same as *Ia-šu-na* (*Al.T.* *80: 11).

⟨*'ešun*⟩ < ⟨*yašun*⟩: stative adjective of the pattern *qatul* from the root *yṯn* as in Hebr. *Yāšēn*, of the pattern *qatil*. Cf. Ugar. *yṯn*, " old " (Gordon, *Textbook*, p. 416).

E-TI-UM (*BIN* IX 316:48)
⟨*'ēdiʿ-um*⟩, " he causes to know "

Same as *Ia-di-ḫu-um* (Harris, " Khafajah " 82:24'), [*I*]*a-di-ḫi-im* (*ARM* VII 131:2, in the genitive), and possibly SArab. *Yd'* (Ryckmans, *Noms propres*, p. 111).

⟨*'ēdi'*⟩ < ⟨*yādi'*⟩: third person singular of the imperfect of the stem *haqtal* (cf. Gelb, " Lingua, " 3.3.8.1.5) from *yd'*, " to know, " as attested in *Me-te-um* (see below, *s.v.*), *Ia-di-a-bu* (*ARM* VII 180:v' 33'), *Ia-di*-DINGIR (*ARM* VIII 11:45), *Ia-ti*-DINGIR (Bauer, *Ostkanaanäer*, p. 31; note that in the last three names /'/ is not represented graphically, as in *E-ti-um*); Ugar. *Yd'* (*MRS* XI 117: 26); Hebr. *Yādā'*, *Y'da'yâ*, *Y'diă''ēl*; SArab. *Hyd''l*, *Hd''l*, *'Iyd'*, *Yd''l* (Ryckmans, *Noms propres*, p. 231). It is also possible to interpret the name as an active participle ⟨*yādi'*⟩, or a passive participle ⟨*yadī'*⟩ of the basic stem (thus Huffmon, *Names*, p. 209).

Gᴜ-ʙᴀ-ʀᴜ-ᴜᴍ (Ill. 265)
⟨*kubār-um*⟩, " the little giant "

The same name, in the spelling *Ku-ba-rúm*, is attested elsewhere (*ITT* IV 7318), but without the qualification MAR.TU.

⟨*kubār*⟩ < ⟨*kubayr*⟩: diminutive from the root *kbr*, " to be great, big, " as in *Ia-ak-ba-ru-um* (Bauer, *Ostkanaanäer*, p. 27), *Ki-ib-ri-ᵈDa-gan* (*ARM* III, *passim*), *Ku-ub-bu-rum* (*Al. T.*, *p. 141); Ugar. *Kbr* (Gordon, *Textbook*, p. 417); SArab. *Kbrn* (Ryckmans, *Noms propres*, p. 112), *'kbrw* (*ibid.*, p. 300).

Gᴜʟ-ʙᴀ-ɴᴜ-ᴜᴍ (*CST* 304:3)
⟨*gulb-ān-um*⟩, " shaven " (?)

⟨*gulb*⟩: stative adjective of the pattern *qutl* from the root *glb* as in Akk. *Gullubum* (*CAD* V[G], p. 129), *Gu-(ul)-lu-bi-ia* (*UPC* X p. 102, 25:14; p. 116, 41:4; 42:6), *Gu-lu-ub-tum* (*TCL* I 23:10). Compare also Ugar. *Mglb* (Gordon, *Textbook*, pp. 379, 430), which could possibly be interpreted as passive participle of the basic stem (*ibid.*, p. 78:9.24). Note that a similar correspondence of the two forms *qutl-ān-um* (in Amorite) and *quttul-um* (in Akkadian) is found with *Ḥumrānum*/*Ḥummurum* (see below, *s.v.* *Ḥu-um-ra-nu-um*).

ḪA-AŠ-MA-NU-UM (A 4648:19)
⟨ḫašm-ān-um⟩, " the one with a big nose "

The name is identical with *Ḫa-aš-ma-ni* (Bauer, *Ostkanaanäer*, p. 44), Hebr. *Ḥešmôn* (GN), ʾΑσαμωναῖος (this reference was kindly pointed out to me by J. C. Greenfield).

⟨ḫašm⟩ may be compared with Hebr. *Ḥāšum* (cf. Noth, *Personennamen*, p. 227, who compares it with Arab. *ḫašima*, " to have a large nose "); SArab. *Ḫšm*, *Ḫšmt* (Ryckmans, *Noms propres*, p. 107). The type of name (suffix *-ānum* added to a noun denoting a part of the body to emphasize a physical peculiarity or defect) is common in Akkadian, thus the name can be considered as either Akkadian or Amorite.

The derivation suggested above makes it difficult to interpret another Amorite PN which is apparently from the same root: *Ma-aḫ-ši-ma-nu-um* (Bauer, *Ostkanaanäer*, p. 46). It should also be noted that *ḫašmānu* occurs as a stone name from OB on in Akkadian (*CAD* VI [Ḫ], p. 142; *AHw*, p. 334).

ḪU-UM-RA-NU-UM (*SO* 9/1, p. 25, 21:9)
⟨ḫumr-ān-um⟩, " the shrunken one " (?)

⟨ḫumr⟩ may be connected to Akkadian *Ḫummurum*, " shrunken, shriveled, crippled " (*CAD* VI [Ḫ], p. 235), which is used also as a PN (see *ibid.* and Stamm, *Namengebung*, p. 264). Perhaps the same name occurs in Nabat. *Ḥmrt* = χαμράτη (Lidzbarski, *Handbuch*, p. 277).

Huffmon, *Names*, pp. 198-99, suggests a derivation from ʿmr, " to live long, thrive, " as attested in *Ḫa-am-ru* (Gadd, " Chagar Bazar, " p. 37), *Ḫa-am-ru-ra-pi* (*ARM* VIII 27:15); Hebr. ʿomrî.

ḪU-UN-ᵈŠUL-GI (*TCL* II 5508:i 15)
⟨ḫun-šulgi⟩, " mercy of Šulgi "

The element *ḫunnu* can be both Akkadian (*MAD* III, pp. 129-30) and West Semitic (Goetze, " Names, " p. 197, with nn. 2 and 4; " Šakkanakkus, " p. 18; Huffmon, *Names*, p. 200).

⟨ḫun⟩: noun of the pattern *qutl* from *ḫnn* as attested in *A-na-na* (see above, *s.v.*), *A-bi-ḫu-un?-ni* (Bauer, *Ostkanaanäer*, p. 10).

Ià-a-ma-tu (New. 1978), Ià-a-ma-ti (*JCS* 7, p. 105 : 9)
⟨*yaḥmad-u*⟩, " he praises "
Ià-a-ma-ti-um (A 29365 : 17; *etc.*)
⟨*yaḥmad-iy-um*⟩, gentilic from the preceding name

The name is the same as *Ia-aḥ-ma-du-um* (*CT* XXXIII 29:14, but cf.
Bauer, *Ostkanaanäer*, p. 26), *Ia-ma-tu-ú* (see below, p. 243), *Ia-ma-di* (*Al. T.*,
p. 136).
⟨*yaḥmad*⟩: third person singular of the imperfect of the stem *qatal*
from *ḥmd*, as attested in *Ḥa-mi-du!-um* (*ARM* VIII 85:15), *Ḥa-ma-du-um*
(*ARM* IX 291:ii 33. iv 47'); Hebr. *Ḥemdān* (Gen. 36:26); Aram.
Ḥa-am-da-nu (Sargon's Annals, n. 28:254, according to Winckler's
edition); SArab. *Ḥmd, 'ḥmd, Yḥmd, Mḥmd* (Ryckmans, *Noms propres*,
pp. 93, 296). It should also be noted that *Ḥamad* is the modern Arabic
name of the Syrian desert (cf. Gelb, " Early History, " p. 27, n. 3).
It is also possible to interpret the Amorite names listed above as
derived from the root *'md*, as in Akk. *I-mi-id*-DINGIR (*MAD* III, p. 44),
E-mi-id-a-na-ᵈAMAR.UTU (Stamm, *Namengebung*, p. 199); Aram. *'mdt*
(Lidzbarski, *Handbuch*, p. 343); SArab. *'md, 'mdn, 'myd* (Ryckmans, *Noms
propres*, p. 166), *'l'md* (*ibid.*, p. 244).

Ià-a-mu-tum (*TCL* II 5508 : i 12)
⟨*yaḥmuṭ-um*⟩

Same as *Ia-aḥ-mu-tu-(um)* (Kupper, *Nomades*, pp. 93, 218).
⟨*yaḥmuṭ*⟩: third person singular of the imperfect of the stem *qatal*
from *ḥmṭ*, of unknown meaning, as attested in *Ia-aḥ-mu-da-an* (*ARM* VII
191:2'); Hebr. GN *Ḥumṭâ*; SArab. *Ḥmṭ, 'ḥmṭ* (Ryckmans, *Noms propres*,
p. 94).
The common interpretation of the name is ⟨*yamūt*⟩ < *mwt* (Edzard,
Zwischenzeit, p. 41, n. 180; *MAD* III, p. 168; Kupper, *Nomades*, p. 155,
n. 1; Goetze, " Names, " p. 195), but this does not seem likely because of the
spelling *Ià-a-*. Edzard's observation (*loc. cit*), that " NI-*mu-tum* wäre ortho-
graphisch nich eindeutig, " is pertinent, but not conclusive, for the reasons
expressed above (pp. 16-17).

IÀ-A-NU-ZU-UM (*UET* III 1678:4), E-NU-ZU-UM (*BIN* IX 408:14)
⟨ya'nuḍ-um⟩

⟨ya'nuḍ⟩: third person singular of the imperfect of the stem *qatal* from '*nḍ*, as attested in SArab. '*nḍt*, *Yd''nḍ* (Ryckmans, *Noms propres*, pp. 45, 263). The derivation from '*nḍ* is purely hypothetical, and is suggested here because this root is the only possible one which I have found attested in the onomastics. The name *E-nu-zu-um* could be derived from a verb mediae infirmae, but here too any satisfactory parallel in the onomastics is missing.

IÀ-A-UM (*UET* III 1678:10), I-A-UM (*UET* III 566:7)
  (I) ⟨yāum⟩ " (he is) mine "
  (II) ⟨ya'ₓwū-m⟩ " he speaks "

  (I) is Akkadian: *yāum* is the possessive pronoun of the first person singular. This interpretation was first proposed by B. Landsberger for Akkadian *Ia-ú-um*-DINGIR (" Solidarhaftung von Schuldnern in den babyl.-assyrischen Urkunden, " in *ZA* 35 [1924], p. 24, n. 2), and has been followed, among others, by Th. Bauer (*Ostkanaanäer*, p. 56) and I. J. Gelb (*MAD* III, p. 1). The translation can be either " (God is) mine, " or " (the child is) mine (, oh God!). "
  (II) is Amorite. ⟨ya'ₓwū⟩ is the third person singular of the imperfect of the stem *haqtal* from the root '*ₓww*, " to speak," as in *I-wu-mu-ti* (see below, s.v.), *Ia-u-i-li* (sic, Baqir, " Supplement," pp. 138 and 143), *Ia-wu-dDa-gan* (Bauer, *Ostkanaanäer*, p. 31), *Ia-wu-i-la* (*ARM* II 66:10, and cf. Huffmon, *Names*, pp. 159-60 for more examples).

IAₛ(WA)-GU-NA-AN (MLC 80)
⟨yakūn-ān⟩, hypocoristicon of *yakūn*, " he establishes "

  Same as *Ia-ku-na-an* (*ARM* VIII 9:19).
  ⟨yakūn⟩: third person singular of the imperfect of the stem *qatal* from the root *kwn*, as in *Iaₛ-ki-in*-DINGIR (Pinches and Newberry, " Cylinder-seal"; see above, p. 25), *Ia-ku-un*-dIM (Bauer, *Ostkanaanäer*, p. 77, and cf. Huffmon, *Names*, pp. 221-22); Ugar. *Ykn'el/Ia-ku-un*-DINGIR (*MRS* IX,

p. 251, and cf. Gordon, *Textbook*, pp. 410-11); Hebr. *Y^ehôyākîn, Yākîn;* SArab. *Kwn, Kwnt* (Ryckmans, *Noms propres,* p. 113). The value *ku₈* for GU is well establishel (see *MAD* II², p. 114).

On the ending ⟨*ān*⟩, without case ending or mimation, see below, p. 229, and Gadd, " Chagar Bazar," p. 34; Birot, " Textes économiques, II," pp. 169-70; see also *Ia-aḫ-mu-[d]a¹?-an* (*ARM* VII 191:2'), *Ia-ás-ru-ka-an* (Birot, " Textes économiques III," p. 25), *Ia-qú-ra-an* (*ARM* VI 42:7, and cf. Huffmon, *Names,* p. 137-38).

Ià-li-e (A 5158:13)
⟨*yal'ē*⟩, " he is strong "

⟨*yal'ē*⟩ < ⟨*yal'ay*⟩: third person singular of the imperfect of the stem *qatal* from the root *l'y* " to be strong," as in *Ia-al-e-ᵈDa-ga[n]* (*ARM* VII 180:v' 18'; and cf. Huffmon, *Names,* pp. 224-25); Akk. *Il-e-um* (*MAD* III, p. 158); Ugar. *L'ey/La-i-ia* and ᶠ*La-e-ia-a* (*MRS* VI, p. 250), and possibly *Yly* (*MRS* VII 124:11); SArab. *Yl'y* (place name, Ryckmans, *Noms propres,* p. 345). See also *La-a-a,* above, p. 122. For the spelling *-li-e* see above, *s.v. E-ri-ḫi*-DINGIR.

Structurally, the name can be described as a finite verb without nominalizing ending, as with *I-ri-ib* (see below, *s.v.*), *Ia-aḫ-zi-ib* (*ARM* VIII 31:25), *Ia-a-pa-aḫ* (*ARM* VIII 14:4.7), *I-ba-ás-si-ir* (*ARM* II 79:12).

Ià-ma-am-ú (*UET* III 1678:2)

I am unable to offer a satisfactory explanation for this name. Two tentative suggestions are advanced here.

(I) The name could be emendated as *Ià-ma-am-<mu>-ú,* cf. *Ia₅-ma-ḫa-mu-um* (*ARM* XV, p. 127) and, with gentilic ending, *Ia-aw-ma-ḫa-ma-wi* (Dossin, " Benjaminites, " p. 992). If so, our name may be interpreted as ⟨*yāma'-'ammu-hu*⟩, with ⟨*yāma'*⟩ for ⟨*yawma'*⟩, an unexplained imperfect of the stem *qatal* (this interpretation was first proposed by Gelb, " Lingua, " 3.3.9.2). ⟨*'ammu-hu*⟩, " his uncle, " would constitute the only Ur III occurrence of both the word *'ammu* and the pronominal suffix of the third person singular masculine.

(II) The name could be interpreted as ⟨*yamam-hu*⟩, in which ⟨*yamam*⟩ is the same as in *Ia-ma-m[a]?* (Birot, " Textes économiques, IV, " p. 71:

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vii 15), *Su-mu-ia-ma-am* (five times in Mari, Huffmon, *Names*, p. 55; for a tentative explanation as " husband's brother " see Moran, " Mari Notes, " p. 340; Huffmon, *Names*, p. 211).

Ià-an-bí-ì-lum (*TCL* II 5508 : i 11)
⟨*yanbi'-'il-um*⟩, " God calls "

Same as Akk. *I-bí-ì-lum* (*MAD* III, pp. 194-95).

⟨*yanbi'*⟩: third person singular of the imperfect of the stem *qatal* from the root *nb'*, as in *Ia-ab-bi-ᵈDa-gan* (*ARM* III 52:9; VII 180: v' 32', and cf. Huffmon, *Names*, p. 236). This interpretation was first proposed by Ranke, *Personennamen*, p. 47, n. 4 (where the verb is transcribed as " jambi "), and is commonly accepted today (see, e.g., *MAD* II², p. 82; *MAD* III, p. 195; Kupper, *Nomades*, p. 155, n. 1; Goetze, " Names, " p. 194).

It seems less likely to me that the name should be read *Ià-an-bi-li-núm* and analyzed as ⟨*yanpil-li-na*⟩, " he (the god) has made (the lot) fall for us (i.e., in our favor), " as suggested by T. Jacobsen, in H. Frankfort *et al.*, *Tell Asmar and Khafaje, The First Season's Work in Eshnunna, 1930/31*, Chicago 1932, pp. 28-29, n. 1; see also Edzard, *Zwischenzeit*, p. 41 n. 181. The difficulties with this interpretation are that the sign BIL with value /*pil*/ is rare in our period (*MAD* II², p. 74), and that ⟨*li*⟩ is so far attested as a variant of the preposition ⟨*la*⟩ only when followed by /*'i*/ or /*'e*/; see also below, *s.v. Ià-an-bu-li.*

Ià-an-bu-li (*TCL* II 5508 : i 7)
⟨*yanbul-lī*⟩, " (God) fights for me "

Same as *Ιαμβουλος* (cf. Kroll in *RE* IX, p. 684; F. Altheim and R. Stiehl, *Die Araber in der Alten Welt*, Vol. I, Berlin 1964, pp. 83-84).

⟨*yanbul*⟩: third person singular of the imperfect of the stem *qatal* from the root *nbl*, as in *Saa-m-su-ᵈNa-ba-la* (*Al. T.*, p. 145); possibly Hebr. *Nābāl*; Punic *Nbl* (*KAI* 105:3); Nabat. *Nblw* (Cantineau, *Nabatéen*, II, p. 120). As for the meaning of the root, Altheim and Stiehl, *loc. cit.*, have suggested a derivation from the same root as *nabala* in Arab., " to throw arrows "; see also, in Arabic, *nabl*, " dart, " and *nabbāl*, " archer. " This derivation would fit well the name *Na-ab-la-núm* (*q.v.*), which is most likely

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related to *Ià-an-bu-li.* In the case of *Ià-an-bu-li*, we may reckon with the possibility that the subject of the verb may be God, and the action of "throwing arrows" may be a figure of speech describing the intervention of the god in defense of the namebearer (⟨*lī*⟩); if so, the name could be compared to names like *Zimrī-Lim*, "Lim is my protection," (*ARM* XV, p. 159), or *Ka-ṣ[ú]-ra*-DINGIR "God is like a rock," (*ARM* IX 291:i 25 but see below, p. 227, n. 32); see also, in Akkadian, names expressing the desire that God may kill the adversary (Stamm, *Namengebung*, pp. 179-80).

Another interpretation has been proposed by Jacobsen (*op. cit.*, see above, *s.v. Ià-an-bí-i-lum*), and is commonly accepted (e.g. *MAD* III, p. 203; Edzard, *Zwischenzeit*, p. 41, n. 182; Goetze, "Names," p. 195): ⟨*yanpul-lī*⟩, "(the lot) falls for me," but there are hardly any parallels. Formally, the only comparable name I have found is Ugar. *Npl* (*MRS* VII 65:8). Of the names adduced by Goetze ("Names," p. 195), *Ypln/Ia-ap-lu-nu* (see now also *Ia-ap-lu* in *MRS* IX, p. 179, 17.128) cannot be derived from *npl* (one would expect **yappul*, see Gordon, *Textbook*, p. 156), while *Ià-pù-ul* can also be read *Ià-bù-ul* (*YOS* IV 93:6). As for the meaning, the idea of "casting lot" does not, to my knowledge, occur in personal names; it would also seem strange that the important word "lot" should be missing.

*IÀ-ŠI-LI-IM (*AfO* 12, p. 120:18; *An.Or.* VII 99:22) ⟨*yaśśi'-lim*⟩, "Lim raises"

⟨*yaśśi'*⟩: third person singular of the imperfect of the basic stem from *nś'*, as attested in *Ia-si-ra-aḫ* (Bauer, *Ostkanaanäer*, p. 30), *Ia-ás-si-ᵈDa-gan* (*ARM* VIII 41:6'), and cf. Huffmon, *Names*, pp. 239-40).

⟨*lim*⟩: divine name, as attested in *Ia-ri-im-li-im* (Simmons, "Harmal [1960]," p. 32, 66:26), and frequently in Mari (see Huffmon, *Names*, pp. 226-27).

*IA₈(WA)-AT-RA-IL (*BIN* IX 224:7; 411:3) ⟨*yatr-a-'il*⟩, "Il is excellent"

Same as SArab. *Wtr'l* (Ryckmans, *Noms propres*, p. 226).

⟨*yatr*⟩: stative adjective of the pattern *qatl* from *ytr* as in WA-*ta-ar-⟨a⟩-ḫu-um* (II, see below, *s.v.*), *An-nu-ia-at-ra* (*ARM* XIII 1:vi 53. x 60. xiv 28), *Ia-ta-rum* (*ARM* XV, p. 147, and cf. Huffmon, *Names*, pp. 217-18);

Ugar. *Ytr, Ytrhd, Ytr'm* (Gordon, *Textbook*, p. 416); Hebr. *'ebyatar, Yeter, Yitrâ, Yitrān*; SArab. *Mwtr, 'lwtr* (Ryckmans, *Noms propres*, pp. 82, 226).
⟨*a*⟩: predicative ending (Gelb, " Lingua, " 3.2.5.2).

I-BI-LA-ì-LUM (*PDTI* 561 : 3)
⟨*'ibi-la-'il-um*⟩, " Ibi is truly god "

For *Ibi* see above, *s.v. E-bi-da-nu-um.* The structure of the name is the same as in *Mi-il-ki-li-il* (see below, *s.v.*).

Goetze's suggestion (" Names, " p. 194), to connect the name with *Ia-bi-il-We-er-ra* and *Ia-ab-la-ḫu-um*, would seem less likely, as ⟨*a*⟩ at the end of *i-bi-la* would be unexplained.

I-BI-IQ-RI-E-Ú (A 29365 : 17; *etc.*)
⟨*'ippiq-re'-u*⟩, " the friend comes forth "

⟨*'ippiq*⟩: third person singular of the imperfect of the stem *qatal* from *npq*, as in *En-bi-iq-dḪa-ni-iš* (*UCP* IX, p. 205, 83 : iii 43-44); Ugar. *Ypq* (Gordon, *Textbook*, p. 413), *Ep-pí-qì* (i.e. *Yappiqum, MRS* IX, p. 226, 17.393 : 4), *Na-pa-aq-qí* (i.e. *Napaqum, MRS* VI, p. 162, 16.348 : 4); SArab. *Npqn* (Ryckmans, *Noms propres*, p. 351); cf. Aram. *npq* " to come forth."

For the prefix ⟨*'i*⟩ for the third person singular of the imperfect see below, p. 218. For the assimilation of the first radical /n/ cf. *Ia-ab-bi-dDa-gan* (*ARM* XV, p. 145).

⟨*re'-u*⟩, as in *Lú-ri-é-ú* and *Lú-ri-ḫu* (see below, *s.vv.*); Hebr. *R*ᵉ*'û*, *R*ᵉ*'û'ēl* (cf. Noth, *Personennamen*, pp. 153-54).

[I-B]í-IŠ-ì-IL (*BIN* IX 408 : 8)
⟨*'ibiś-'il*⟩, " Il causes to dry "

Same as *I-bi-iš-i-el* (Simmons, " Ḫarmal [1960]," 70 : 12).

⟨*'ibiś*⟩: third person singular of the imperfect of the stem *haqtal* from *ybś*, " to be dry," as attested in *I-bi-iš-a-ra-aḫ* (L. Delaporte, *Catalogue des cylindres, cachets et pierres gravées de style oriental, Musée du Louvre*, vol. II, Paris 1923, p. 135 and Pl. 83 : A 446), *Ia-bi-šum* (Bauer, *Ostkanaanäer*, p. 24); Execration Texts *'bśhddw* (E 6, cf. M. Noth, " Die

syrisch-palästinische Bevölkerung des zweiten Jahrtausends v. Chr. im Lichte neuer Quellen," in *ZDPV* 65 [1942] p. 23); Aram. *Ybš'* (Lidzbarski, *Handbuch*, p. 285); SArab. DN *Hwbs* (Ryckmans, *Noms propres*, p. 9). Note that SArab. *Hwbs* is an appellative of the Moon God, and that this god occurs in the Old Babylonian name *I-bi-iš-a-ra-ah̲*.

⟨*'il*⟩: divine name. For the spelling *-i-il* cf. *Ia-aš-ma-ah̲-i-el* (Bauer, *Ostkanaanäer*, p. 30), *Ia-ah̲-zi-ir-i-il* (Baqir, " Supplement," p. 143,1). Goetze (" Names," p. 200, n. 2., where more examples of the same spelling are quoted) prefers to leave -NI-*il* as unexplained; but see, for a good parallel, the spelling *-e-el* in *Lu-bu-e-el* (below, *s.v.*).

I‍B-‍L‍A-‍N‍U-‍U‍M (*BIN* IX 316:27)
⟨*'ibl-ān-um*⟩, " the man of Ibla "

Same as *Ib-la-a-nu-um* (E. Grant, " Ten Old Babylonian Contracts, " in *The Haverford Symposium on Archaeology and the Bible*, New Haven 1938, p. 237:13); Ugar. *'ibln* (Gordon, *Textbook*, p. 349).

The city of Ibla is often mentioned in Ur III texts, cf. A. Goetze, " Four Ur Dynasty Tablets Mentioning Foreigners, " in *JCS* 7 (1953) p. 103, and in the tetxs from Isin, see *BIN* IX 417:2.

The suffix ⟨*ān*⟩ is often used in Ugarit to form a PN out of a GN, e.g. *Ṣūrānu*, " the man of Tyre " (cf. Liverani, " Diptotismo," p. 151). Admittedly, such a use of the suffix ⟨*ān*⟩ is not otherwise attested in the Amorite names of the Ur III or the Old Babylonian period, and this weakens the interpretation offered here. If one considers, however that the two groups of names where the suffix ⟨*ān*⟩ seems to have been most productive are the names of the Ur III period and those from Ugarit (see below, p. 225), the correspondence suggested here may have more value than it may seem at first. This interpretation has already been proposed by Edzard, *Zwischenzeit*, p. 40, n. 177; Goetze, " Names, " p. 201. For a similar use of the suffix ⟨*ān*⟩ see below, *s.v. Qá-ad-ma-nu-um*.

I‍B-‍Ú-‍L‍U‍M (MAH 16124)
⟨*'ib'ₓul-um*⟩

⟨*'ib'ₓul*⟩: third person singular of the imperfect of the stem *qatal* from *b'ₓl* (or *p'ₓl*), as attested in [*B*]*u-ú-lum* (II, see above, *s.v.*).

I-DA-NU-UM (*BIN* IX 186 : 5-6)

(I) ⟨'*id-ān-um*⟩, " the one with peculiar arms "

(II) ⟨'*id-ān-um*⟩ < ⟨*yad-ān-um*⟩, " the one with peculiar
hands "(?)

    (I) is Akkadian, from *idu*, " arm. " The name is of the same type as
Uznānum (Stamm, *Namengebung*, p. 266).

    (II) is Amorite, and is the same as *Ia-da-nu-um* (Simmons, " Harmal
[1961]," p. 56, 131: 17), and possibly Ugar. *Ydn* (Gordon, *Textbook*,
p. 409).

    ⟨'*id*⟩ < ⟨*yad*⟩, " hand, " not otherwise attested in personal names.
The name, with the ending ⟨*ān-um*⟩ added to a part of the body, is struc-
turally the same as *Ha-aš-ma-nu-um*.

Yı(WA)-ba-la-tum (MLC 80) (fem.)
⟨*yibal-at-um*⟩

    ⟨*yibal*⟩: third person singular of the imperfect of the stem *qatal* from
the root *ybl*, as in *I-ba-al-e-ra-ah* (Bauer, *Ostkanaanäer*, p. 20), *I-ba-lum* (*ibid.*
and *ARM* VII 215:8, and cf. Huffmon, *Names*, pp. 154-55); and possibly
SArab. *Ybln* (Ryckmans, *Noms propres*, p. 277). The root *wbl* in Arabic
means " to shed heavy rain, " and seems to be attested also in Hebrew (see
Koehler-Baumgartner, *Lexikon*, p. 359). See also below, *s.v. Zu?-ba-la-tum.*

    ⟨*at*⟩: feminine suffix (Gelb, " Lingua," 3.2.2.2). as in *Ta-ba-tum*
(*q.v.*).

    For the reading of WA as *yi* see above, p. 25.

    For the structure of the name cf. *Ia-pu-ha-tum* (Gadd, " Chagar Bazar, "
p. 38).

I-la-bí-ni (*BIN* IX 316 :39)
⟨'*ila-bin-ī*⟩, " my son is Ila "

    Same as DINGIR-*bi-ni* (*UCP* X, p. 201, 1:7). Cf. also *Bi-in-i-la* (*Al. T.*
p. 131), and the hypocoristicon *I-li-bi-na-a-ia* (*ARM* IX 24:i 10; 27:i 10).

    ⟨*bin*⟩: primary noun, as in *Bi-na-am-mi* (Bauer, *Ostkanaanäer*, p. 15,
and cf. Huffmon, *Names*, pp. 175-76). If *bun* (see above, *s.v. Bu-na-a-nu-um*)
is a variant of *bin* (see Gelb, " Lingua, " 2.2.3; cf. Huffmon, *Names*, pp. 176

and 304), then the name *I-la-bí-ni* may be compared to *Bu-ni-i-la* (Bauer, *Ostkanaanäer*, p. 16), the meaning of which may in turn be explained by *Bu-nu-ka-ma-i-la*, " the son is like Ila " (Bauer, *Ostkanaanäer*, p. 16).

I-LA-AB-TI-IL (*SO* 9/1, p. 25, 21:10)
⟨*'ilab-til*⟩

⟨*'ilab*⟩: possibly a divine name, see Ugar. *'il'ib*, which " designates a religious stela of some sort, " and *'il*[*'i*]*b* (?) which " seems to be a god's name " (Gordon, *Textbook*, p. 358, with the suggestion that the name may be interpreted as *'il-'ib*, " god of the father "). Another possibility is to interpret *I-la-ab* as a verbal form (thus Gelb, " Lingua, " 3.3.8.1.1; Goetze, " Names, " p. 194) from a root such as Arab. *walaba*, " to enter. "

⟨*til*⟩: unknown element attested also in *Ḫa-mi-ti-lu-ú* (*ARM* I 17: 40), *Ḫa-am-mi-ti-lu-ú* (*ARM* VI 44: rev. 3'), *I-wi-di-il* (Gadd, " Chagar Bazar, " p. 39, quoted by Goetze, " Names, " p. 194), *Ti-la-nu-um* (Bauer, *Ostkanaanäer*, p. 47); Execration Texts '*mwt*'' (E 22, cf. Moran, " Mari Notes," p. 344); Hebr. *Tilôn* (*Qerē*, quoted by Moran, *loc. cit.*). A variant of the same element, with vowel *a*, occurs in *I-la-ab-ta-lu-ú* (Birot, " Textes économiques, III, " p. 17: iii 55), *Ḫa-am-mi-ta-lú-ú* (*ARM* VI 15: 18; VII 210: rev. 19'; and cf. Huffmon, *Names*, p. 269). Note that *I-la-ab-ta-lu-ú*, just quoted, is practically identical with *I-la-ab-ti-il*.

I-LA-NU-UM (*BIN* IX 225:7; *etc.*)
⟨*'il-ān-um*⟩, hypocoristicon of Il, " God "

The name can be either Akkadian (see Stamm, *Namengebung*, pp. 252-53), or Amorite. For ⟨*'il*⟩ in Amorite names see below, pp. 206-07.

*I-LA-ŠA-MA-AR (A 2964:12)
⟨*'ila-śamar*⟩ " Śamar is Ila "

⟨*śamar*⟩: possibly a DN, as in *Ba-aḫ-li-sa-mar*, *Ḫa-mu-sa-mar* (Gadd, " Chagar Bazar, " pp. 37-38,) *Ia-nu-uḫ-sa-mar* (*ARM* XV, p. 146, and cf. Huffmon, *Names*, pp. 251-52). Morphologically, ⟨*śamar*⟩ could be analyzed

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as a perfect (cf. Gelb, "Lingua," 3.3.6.2.2), but this interpretation is made unlikely by the fact that ⟨šamar⟩ is regularly in final position, whereas the perfect appears as a rule in initial position (see Huffmon, *Names*, p. 88).

I-LUM-A-BU-UM (*PDTI* 561:4)
⟨'il-um-'ab-um⟩, " God is father "

The name can be either Akkadian (Stamm, *Namengebung*, p. 297), or Amorite, see above, *s.v. A-bu-um*-DINGIR.

I-NA-BA-NU-UM (A 2868:2)
(I) ⟨'inab-ān-um⟩, hypocoristicon of 'inab, " vine, grapes "
(II) ⟨'inabb(i')-ān-um⟩, hypocoristicon of 'inabbi', " he calls "

(I) Same as SArab. 'nbn (Ryckmans, *Noms propres*, p. 167). ⟨'inab⟩: noun of the form *qital*, as attested possibly in *In-na-ba-tum* (*CT* VI 43:5); Akk. *I-ni-ib*-dUTU (*ARM* II 139:7, and see *MAD* III, p. 51). For the meaning cf. Hebr. 'ēnāb, Arab. 'inab, " vine, grapes."
(II) ⟨'inabbi'⟩: third person singular of the imperfect of the stem *qattil* (cf. Gelb, "Lingua, " 3.3.7.4.1; Huffmon, *Names*, p. 83) from the root nb', as attested in *Ià-an-bi-i-lum* (see above *s.v.*), *Ia-na-ab-bi*-DINGIR (*ARM* VII 185:ii 5') *Ia-na-bi-im* (*ARM* VIII 43:11). This interpretation was first suggested by Goetze ("Names, " p. 196). For the prefix ⟨'i⟩ see below, pp. 218-19. For the contraction /i'a/ > /ā/ cf. Gelb, "Lingua, " 2.3.9. The structure of the name is the same as in *Ia-ap-ḫu-ra-nu* (Birot, " Textes économiques, III, " p. 18: v 17).

I-NA-NU-UM (*BIN* IX 316:37)
(I) ⟨'īn-ān-um⟩, " the one with (peculiar) eyes "
(II) ⟨ḫinn-ān-um⟩, hypocoristicon of ḫinnum, " grace "

The same name, with spelling *I-na-núm*, is attested elsewhere (A 2790:iii 24, see below, Appendix, N. 22), but without the qualification MAR.TU.
(I) is Akkadian; the type of name is the same as *Uznānu*, " the one

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with (peculiar) ears," i.e. a person whose ears have some special characteristics (cf. Stamm, *Namengebung*, p. 266).

(II) is Amorite. ⟨*ḫinn*⟩: noun of the pattern *qitl* from *ḫnn* as attested in *A-na-na* (see above, *s.v.*), *Šu-mi-in-ni* (see below, *s.v.*).

*IN-TI-NU-UM (*BIN* IX 406:6) (fem.),
    *IN-TÍ-NU-UM (*BIN* IX 224:3) (fem.?)
⟨*'intin-um*⟩, " he gives "

Same as *Ia-an-ti-nu* (*ARM* IX 259: 4, and cf. Huffmon, *Names*, p. 43); Phoen. *Ytn* (*KAI* 65: 5).

⟨*'intin*⟩: third person singular of the imperfect of the stem *qatal* from *ntn*, as attested in *Ia-an-ti-in-e-ra-aḫ* (*ARM* II 25: 17', and cf. Huffmon, *Names*, p. 244); Akk. *I-din*-DINGIR (*MAD* III, p. 199); Hebr. *Nātan*, *'elnātan*; Phoen. *B'lytn* (*KAI* III, p. 46), *Ytnb'l* (p. 48); SArab. *Ntnb'l*, *'mntn* (Ryckmans, *Noms propres*, p. 238). For the prefix ⟨*'i*⟩ see below, p. 218.

⟨*um*⟩: nominalizing ending added to a finite form of the verb, as in *En-qi-mu-um* (*q.v.*).

IQ-BA-NU-UM (*BIN* IX 316:15)
⟨*'iqb-ān-um*⟩, hypocoristicon of *'iqbum*, " protection "

Same as *Ḫi-iq-ba-an* (*ARM* IX 291:iv 38'.43') and similar to *Ḫa-aq-ba-an* (*ARM* VIII 12:4), *Aq-ba-an* (*ARM* VIII 51:4, and cf. Huffmon, *Names*, p. 36); Ugar. *Ḫa-aq-ba-nu* (*MRS* VI, p. 203, 16.257 +:iv 15, and cf. p. 244; it may be more likely, however, that the latter name may have to be equated with *Ḫgbn*, cf. Gordon, *Textbook*, p. 394, and interpreted as " little locust," as suggested by Liverani, " Diptotismo," p. 151, with n. 2); SArab. *'qbn* (Ryckmans, *Noms propres*, pp. 309; 358).

⟨*'iqb*⟩: noun of the form *qitl* from *'qb*, as attested in the names quoted and in *Iq-ba-a-ḫu-u[m]* (*ARM* VIII 2: 24), *Aq-ba-a-ḫu-um* (*ARM* II 69:3, and cf. Huffmon, *Names*, pp. 203-4), *Ya-aḫ-qú-ub*-DINGIR (Gadd, " Chagar Bazar," p. 38), *A-qú-ub*-DINGIR (Harris, " Khafajah," 84:13); Hebr. *Ya'ăqōb*, *'aqqûb*; SArab. *'qb* (Ryckmans, *Noms propres*, p. 170, 309).

IQ-RI-BA-NU-UM (*BIN* IX 433:23)

⟨'*iqrib-ān-um*⟩, hypocoristicon of '*iqrib*, " he approaches "

⟨'*iqrib*⟩: third person singular of the imperfect of the stem *qatal* from *qrb*, as attested in Akk. *I-li-iq-ri-ba* (cf. Stamm, *Namengebung*, p. 193); SArab. *Qrb* (Ryckmans, *Noms propres*, p. 194). For the prefix ⟨'*i*⟩ see below, p. 218. In spite of the fact that the root *qrb* seems to be so far unattested in Amorite, it is not possible to consider *Iq-ri-ba-nu-um* as Akkadian, because in Akkadian the hypocoristic ending ⟨*ān-um*⟩ is never added to a finite form of the verb (see below, p. 226). Note the contrast between '*iqrib*, " to approach," and *yakrub*, " to bless " (see below, *s.v. Kir_x*(GÌR)*-ba-nu-um*), as in Akk. *iqrib/ikrub*; cf. also Hebr. *yiqrab*.

I-RI-IB (*BIN* IX 430:29), ÌR-IB (*ITT* II/1 644: rev. 10)

(I) ⟨'*ir'_xib*⟩, " he compensates "

(II) ⟨'*ir'ip*⟩ " he is compassionate "

(I) ⟨'*ir'_xib*⟩: third person singular of the imperfect of the basic stem from *r'_xb*, " to compensate," as attested in *Ri-i-bu-um* (see below, *s.v.*), *Ia-ar-ib-*d IM (*ARM* IX 291: iv 45', and cf. Huffmon, *Names* p. 260); Akk. *I-ri-ib*, *Ir-e-ib* (*MAD* III, p. 229; *MAD* II², p. 186); SArab. *Ri'āb*, *Ra'bān* (Conti Rossini, *Chrestomathia*, p. 235).

(II) ⟨'*ir'ip*⟩: third person singular of the imperfect of the basic stem from *r'p*, " to be compassionate " (meaning derived from Arabic), as in *Ia-ar-ib-*d IM (quoted under [I], above); SArab. *R'p* (Ryckmans, *Noms propres*, p. 195).

I-WU-MU-TI (A 5508:5)

(I) ⟨'*iwū-mut-ī*⟩, " my (divine?) mate speaks "

(II) ⟨'*i'_xwū-mut-ī*⟩, same meaning

(I) is Akkadian, cf. *MAD* III, pp. 2, 186.

(II) is Amorite. ⟨'*i'_xwū*⟩ < ⟨*ya'_xwū*⟩ as attested in *Ia-a-um* (see above. *s.v.*).

⟨*mut*⟩: primary noun, as in *Mu-ut-ḫa-li-ma* (Birot, " Textes économiques, III, " p. 17: iv 40, and cf. Huffmon, *Names,* pp. 234-35 for more examples).

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I-ZA-NÚM (*TCL* II 5503 : ii 26), *I-ZA-NU-UM (*UET* III 1391 :iv 4),
  *Ì-ZA-NÚM (*UET* III 884 :6; *etc.*)
⟨'*izz-ān-um*⟩, hypocoristicon of '*izzum*, " strength "

     Same as *Iz-za-ni* (*ARM* 207:8'); and possibly Ugar. '*zn* (Gordon, *Text-book*, p. 455); SArab. '*zn* (Ryckmans, *Noms propres*, p. 161).
     ⟨'*izz*⟩: noun of the pattern *qitl* from the root '*zz* as in *A-za-zum* (see above, *s.v.*) and *U-za*-DU (see below, *s.v.*); Hebr. '*azzān* (cf. Noth, *Personen-namen*, p. 190).
     The structure of the name is the same as in *Iq-ba-nu-um* (see above, *s.v.*).

*KÀ-AL-BA-IL (*BIN* IX 407 :5)
⟨*kalb-'il*⟩, " the dog of Il "

     Same as *Ka-al-ba*-DINGIR (Birot, " Textes économiques, III, " p. 27); Phoen. *Klb'lm* (Lidzbarski, *Handbuch*, p. 296); SArab. *Klb'l* (Ryckmans, *Noms propres*, p. 233).
     ⟨*kalb*⟩: primary noun, as attested in Akk. *Kalbā, Kalbi-Bau* (Stamm, *Namengebung*, p. 12, n. 2); Ugar. *Klb, Kál-bu, Klby* (Gordon, *Textbook*, p. 419); Hebr. *Kālēb*; Phoen. *Klb, Klb'* (Lidzbarski, *Handbuch*, p. 296); Aram. *Klb' Klbw* (*ibid.*); SArab. *Klb, Klbn* (Ryckmans, *Noms propres*, p. 114).

*KÀ-MI-SÚM (*BIN* IX 383 :5)
⟨*kamis-um*⟩, " hidden " (?)

     Same as *Ka-mi-zu-um* (M. F. Williams, " The Collection of Western Asiatic Seals in the Haskell Oriental Museum, " in *AJSL* 44 [1928] p. 243, n. 32: Old Babylonian seal); and possibly SArab. *Kms* (Ryckmans, *Noms propres*, p. 115).
     ⟨*kamis*⟩: adjective of the pattern *qatil* from the root *kms*, as attested in *Ia-ak-me-si* (I. J. Gelb, " Two Assyrian King Lists, " in *JNES* 13 [1954] p. 210: 15) and possibly in the Execration Texts as *Ykmt'mw* (G. Posener, *Princes et pays d'Asie et de Nubie*, Bruxelles 1940, p. 72: E 14, and cf. E 53, E 57). The meaning " to hide " is suggested tentatively on the basis of Aramaic (and cf. Deut. 32: 34).

KIR$_x$(GÌR)-BA-NÚM (*TAD* 38 : 1)
⟨*kirb-ān-um*⟩, hypocoristicon of *kirbum*, " blessing "

    Same as *Kir-ba-nu-um* (*MAD* III, p. 150); SArab. *Krbn* (Ryckmans, *Noms propres*, p. 116).
    ⟨*kirb*⟩: noun of the pattern *qitl* from the root *krb* as in ᵈ*Ia-ak-ru-ub-El* (*ARM* XV, p. 161); Akk. *Ik-ru-ub*-DINGIR (*MAD* III, p. 150); Ugar. *Krb*[ ] (Gordon, *Textbook*, p. 422), *Kur-ba-na* (*MRS* VI p. 136, 15.141:4).

⌐KIR$_x$¬(GÌR)-MA-NU-UM (*BIN* IX 325:7)
⟨*kirm-ān-um*⟩, hypocoristicon of *kirmum*, " generosity " (?)

    Possibly the same as Ugar. *Krmn* (Gordon, *Textbook*, p. 423, unless this is identified with *Kar-mu-nu*, cf. Gordon, *ibid.*).
    ⟨*kirm*⟩: verbal noun of the form *qitl* from *krm* as attested in Hebr. *Karmî*. The root *krm* occurs once in a Neo-Punic inscription (*KAI* 145:13), where the meaning " to be generous, noble, " derived from Arabic, seems to fit well. But the documentation is unfortunately too scanty to allow any certainty.

KU-DA-DA-NU-UM (MLC 80)
⟨*kudād-ān-um*⟩, hypocoristicon of *kudādum*, " child "

    ⟨*kudād*⟩: noun of the pattern *qutāl*, possibly derived . from *qutayl* (cf. Gelb, " Lingua, " 2.4.3), from the root *kdd*, as attested in Akk. *kudādum*, " baby " (or the like) (*MAD* III, p. 225), and Ugar. *kdd*, " child " (Gordon, *Textbook*, pp. 417-18).

KU-UM-DA-NU-UM (*PDTI* 335 :1)
⟨*kum-dān-um*⟩, " Kum is judging "

    ⟨*kum*⟩: unexplained, but possibly a divine name, as attested in *Ša-ba-ar-kum* (see below, *s.v.*), *Ku-mu-li-lu*, i.e. ⟨*kum-u-la-'il-u*⟩, *Ku-mu-si-li*, *Ku-ma-nu-um* (Bauer, *Ostkanaanäer*, pp. 33, 45), *Ku-mi-ṭa-ba* (*Al. T.* *7:44 and *p. 140, and cf. Moran, " Mari Notes," p. 341). Note that this name

is mentioned in the same text with *Ša-ba-ar-kum,* also composed with the element *Kum.*

⟨*dān*⟩: see *Dan*-DINGIR (II).

(The name could also be interpretd as ⟨*kumd-ān-um*⟩, from a root *kmd* as attested in SArab. *Kmd, Kmdt,* Ryckmans, *Noms propres,* p. 114).

LA-A-BA (AO 11733)

⟨*la-ʾab-a*⟩, " (he is) indeed father "

The name is of the same type as *Aś-du-um-la-a-bu-um* (Baqir, " Supplement," p. 143:7), with omission of the first element as in *La-ḫa-am-mu* (Harris, " Khafajah, " 18:14) and possibly *La-a-nu-um* (see below, s.v.).

⟨*la*⟩: asseverative particle, as in DINGIR-*la-il* (see above, s.v.).

⟨*ʾab*⟩: primary noun, as in *A-bu-um*-DINGIR (see above, s.v.).

⟨*a*⟩: predicative ending, cf. Gelb, " Lingua," 3.2.5.2.

LA-A-NU-UM (*TD* 25:10)

⟨*la-ʿan-um*⟩ " (he is) indeed ʿAnum "

For ⟨*la*⟩ see above s.v. DINGIR-*la-il;* for ⟨*an*⟩ see above, s.v. *Bu-na-a-nu-um.* The structure of the name is the same as in *La-a-ba* (see above, s.v.).

Goetze's suggestion (" Names, " p. 198), to consider *La-a-nu-um* as a hypocoristicon derived from the preposition ⟨*la*⟩ seems less likely since this would be the only example of a hypocoristicon derived from a preposition, and since the spelling *La-a-* could hardly stand for /*lā*/ (see below, p. 191).

LA-DA-BU-UM (MLC 80; *PDTI* 335: 10)

⟨*la-ṭāb-um*⟩, " (he) is indeed good "

⟨*la*⟩: asseverative particle (Gelb, " Lingua, " 3.3.3.2).

⟨*ṭāb*⟩: stative adjective of the form *qatl* from the root *ṭyb,* as in *Ṭa-ba-tum* (see below, s.v.), *Ṭà-ba* (Birot, " Textes économiques, IV," Pl. IV: v 18), *A-bi-ṭa-ba* (*Al. T.,* p. 125); Akk. *A-bi-ṭà-bu* (see Stamm,

Namengebung p. 294); Hebr. *Ṭôb*, *Ṭôbyāhū*; Aram. *'b(y)ṭb* (Lidzbarski, *Ephemeris* III, p. 98), *Ṭb'* (Lidzbarski, *Handbuch*, p. 282).

The structure of the name is the same as in *La-ṭà-ab-tum (ARM* XIII 1:vi 44), *La-k[i]-nu (ARM* VII 180: v' 16').

LA-E-RI-ḪU-UM *(TJA* IES 121 : 11)
⟨*la-'erīḫ-um*⟩

⟨*la*⟩: asseverative particle (Gelb, "Lingua," 3.3.3.2).
⟨*'erīḫ*⟩: see above, *s.v. E-ri-ḫi-*DINGIR (II).

LA-ḪI-A-NU-UM (New. 1978)
(I) ⟨*lāḫī-'an-um*⟩, " may I live, oh Anum! "
(II) ⟨*lāḫ-ī-'an-um*⟩, " Anum is truly my brother "

(I) ⟨*lāḫi*⟩ < ⟨*la-'aḫi*⟩: precative of the first person singular from the root *ḫyy*, " to live, " as attested in *A-ú-*DINGIR (see above, *s.v.*), *La-ḫi-a-du*, i.e. ⟨*la-'aḫi-'addu*⟩ *(Al. T.* *57:11-13), *La-ḫi-ṣa-du-uq (Al. T.* *79:29). The name could also be interpreted as ⟨*la-'aḫī-ān-um*⟩, i.e. ⟨*la-'aḫi*⟩ followed by the hypocoristic suffix ⟨*ān*⟩. For /*a'a*/ > /*ā*/ see Gelb, "Lingua," 2.3.4.
For ⟨*'an-um*⟩ se above, *s.v. Bu-na-a-nu-um.*
(II) ⟨*lāḫ-ī*⟩ < ⟨*la-'aḫ-ī*⟩. For *aḫum*, " brother, " in theophoric personal names see, e.g., *A-ḫu-um-ma-*DINGIR *(ARM* VII 190:2.7). Note that the same interpretation may also apply to *La-ḫi-a-du* and *La-ḫi-ṣa-du-uq* quoted above. Structurally the name is similar to *La-ki-in-a-du*, i.e. ⟨*la-kīn-hadd-u*⟩, where the predicate is a participle rather than a noun *(Al. T.* *55:34), and *A-ḫi-li-im*, where there is no asseverative participle *(ARM* VIII 96:2).

LÁ-NI¹-DINGIR *(CT* VII 43b:16)
⟨*la-ni-'il*⟩, " God is for (with) us "

⟨*la*⟩: preposition (Gelb, "Lingua, " 3.4.4).
⟨*ni*⟩: pronominal suffix of the first person plural (Gelb, "Lingua," 3.1.1.1.8). /*i*/ is allophone of /*a*/, conditioned by following /*'i*/ (Gelb, "Lingua," 2.3.6), as in *A-du-ni-la* (see above, *s.v.*).

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The structure of the name is the same as *La-na-ᵈDa-gan* (*ARM* VII 225:2), *La-na*-ᵈIM (*ARM* XIII 109:15). Cf. also ᵈIM-*la-na*, which inversion of the prepositional phrase (F. Thureau-Dangin, " Trois contrats de Ras-Shamra, " in *Syria* 18 [1937] p. 247, 8.213:3, and cf. Huffmon, *Names*, pp. 235-36).

[This name may have to be deleted if the correct reading of the text is *a-šà Dugᵣga*-DINGIR, see above, p. 46.]

LA-šU-IL (Unpubl. A)
⟨*lāšuʿ-ʾil*⟩, " Il truly saves "

⟨*lāšuʿ*⟩ < ⟨*la-yašuʿ*⟩: asseverative particle *la* followed by the third person singular of the imperfect of the stem *qatal* from *yšʿ*, as in *Ia-šú-ḫu-um* (Bauer, *Ostkanaanäer*, p. 30; A. Goetze, " Sin-iddinam of Larsa, " in *JCS* 4 p. 114), *Ya-šu-ḫa* (*ARM* IX 29): iii 21', and cf. Huffmon, *Names*, p. 215); Hebr. *Yᵉšaʿ-yāhû*. For /*aya*/ > /*ā*/ see Gelb, " Lingua, " 2.3.3.

The spelling -*šu-il* does not show post-vocalic /ʿ/ as in *Ya-da*-DINGIR (*ARM* VII 189:7).

LÚ-A-NU-UM (*UET* III 1678:6)
⟨*luʾ-ān-um*⟩, hypocoristicon of *luʾu(m)*, " steer "

⟨*luʾ*⟩: primary noun, as in *Lú-ri-é-ú* (see below, s.v.), *Da-du-um-lu-ú* (Birot, " Textes économiques, III, " p. 23), *Ia-um-lu-ḫu* (*UET* V 496:10), *Šu-ub-na-lu-ú* (*ARM* VII 74:4; 120:8'.35'), *La-ri-im-lu-ú* (*ARM* VIII 1:46), *Ia-ki-in-lu-ú* (*APN*, p. 95): note the lack of mimation in all examples, which may be explained assuming that *Luʾu* was used as a divine name, as in the case of *ʿammu* and *Haddu*; Hebr. *Lēʾâ* (> *layʾ-ā*; on this name see recently S. Mowinckel, " ʿ Rahelstämme ʾ und ʿ Leastämme ʾ, " in *ZAW Beih.* 77 [1958] p. 134); SArab. *Lʾt* (Ryckmans, *Noms propres*, p. 117). For the meaning " steer " cf. Akk. *lūm*, " steer, " *lītum*, " cow, " Arab. *laʾan*, " wild bull. "

A reading ⟨*ʾawīl-ān-um*⟩ is very unlikely, since the logogram LÚ is never found in PN's of this period (*MAD* III, pp. 6-7).

Lu-bu-e-el (*BIN* IX 316:49), Lù-bu-DINGIR (*BIN* IX 408:16)
⟨*lub'-u-'el*⟩, " El is the lion "

⟨*lub'*⟩: variant of *lab'*, "lion," as attested in *Su-mu-la-ba* (*ARM* VI 73: 6', and cf. Huffmon, *Names*, p. 225); Akk. *Be-lí-la-ba* (*MAD* III, p. 159); Ugar. *'bdlb'it*, *šmlb'i* (Gordon, *Textbook*, p. 426), cf. also *'bdlb'* and *La-ab-a-ya* quoted by Huffmon, *loc. cit.*; SArab. *Lb'*, *Lb't* (Ryckmans, *Noms propres*, p. 117). The vocalization ⟨*lub'*⟩ is attested possibly in the name *'mw'3wbw* from the Execration Texts (E 41), vocalized as *'ammī-lubwu* by Moran ("Mari Notes," p. 344, n. 3), and in Arabic in the feminine *luba'atun*.

Structurally the name may be compared to *La-bi-sa-ma* (*UCP* X, p. 199).

Lú-ri-é-ú (YBC 3635), Lú-ri-ḫu (*UDT* 91:354)
⟨*lū-re'-u*⟩ " the steer is the friend "

⟨*lū*⟩ < ⟨*lu'u*⟩, for which see *Lú-a-nu-um* (above, *s.v.*). The change /ū/ /u'u/ is suggested tentatively, cf. /ū/ < /uhu/ (Gelb, "Lingua," 2.3.20).
⟨*re'-u*⟩: see above, *s.v. I-bi-iq-ri-e-ú.*

Ma-ga-nu-um (*TRU* 295:18)
⟨*magan-um*⟩

⟨*magan*⟩: third person sing. of the perfect of the stem *qatal* from *mgn*, as attested in *Ma-ku-na-tum* ⟨*magūn-at-um*⟩ (Gadd, " Chagar Bazar, " p. 40, fem.), Phoen. *Mgn*, *Μαγων* (*KAI* III, p. 49; Harris, *Grammar*, p. 116). For the meaning cf. perhaps Ugar. *mgn* " to beseech with gifts " and Phoen. *mgn* " to deliver, offer. "

*Ma-aḫ-da-nu-um (*BIN* IX 288:3)
⟨*ma'd-ān-um*⟩ (?)

Same as SArab. *M'dn* (Ryckmans, *Noms propres*, p. 130).
⟨*ma'd*⟩: verbal noun from *m'd*, which occurs in Hebrew with the meaning " to slip, totter. " This verb does not occur, however, in other

West Smitic PN's. One may also think of the Arabic adjective *ma'd,* " big, thick, " and note that in Arab. *Ma'ad* occurs as a PN.

(As an alternate interpretation one may suggest ⟨*maḫd-ān-um*⟩, possibly to be connected with the GN *Ia-am-ḫa-ad, ARM* XV, p. 127; Ugar. *Mḫdy,* Gordon, *Textbook,* p. 432).

[M]A-AḪ-RA-NU-UM (A 5994:11)
⟨*mahr-ān-um*⟩

Same as SArab. *Mhrn* (Ryckmans, *Noms propres,* p. 124).

⟨*mahr*⟩: noun of the pattern *qatal* from the root *mhr* as in *Ia-si-im-ma-ḫa-ar* (*ARM* III 50:16), *Ma-aḫ-ri-el?* (R. Jestin, " Textes économiques de Mari, (IIIe dynastie d'Ur)," in *RA* 46 [1952] p. 191, 20:2, and cf. I. J. Gelb, " On the Recently Published Economic Texts from Mari, " in *RA* 50 [1956] p. 9); Hebr. *Mahray* (cf. Noth, *Personennamen,* p. 226); Phoen. *Mhrb'l* (Harris, *Grammar,* p. 116); SArab. *Mhr* (Ryckmans, *Noms propres,* p. 302), *Mhrt* (*ibid.,* p. 124). The meaning is not clear; for a suggestion to connect the name with Ugar. *mhr* " soldier," " hero " see Huffmon, *Names,* pp. 229-230 (with additional examples).

MA-LI-KUM (A 5508:8)
⟨*mālik-um*⟩ " counselor " or " prince "

Same as *Ma-li-kum* (Bauer, *Ostkanaanäer,* p. 34), *Ma-li-ki* (*Al. T.* *77:6); SArab. *Mlk* (transcribed in Greek as *Μαλιχος, Μαλιχ,* Ryckmans, *Noms propres,* p. 17, 127).

⟨*mālik*⟩: active participle of the stem *qatal* from the root *mlk* (or perhaps: ⟨*malik*⟩, noun of the pattern *qatil*), as attested in *Ma-li-ik-dDa-gan* (G. Dossin, " Une révélation du dieu Dagan à Terqa, " in *RA* 42 [1948] p. 128:7), *La-aḫ-wi-Ma-li-ku* (*ARM* VII 61:2 and cf. Huffmon, *Names,* pp. 230-31), *Ia-ri-im-Ma-lik* (A 3580:2), *Ad-du-ma-lik* (*Al. T.* *268:4), and cf. *Mi-il-ga-nu-um, Mi-il-ki-li-il* (see below, *s.vv.*); Akk. *É-a-ma-li-ik* (*MAD* III, p. 176); Ugar. *Mlk, Mlky, Mlkn'm, Mlkytn, Ymlk* (Gordon, *Textbook,* p. 434); Hebr. *Malki'ēl, Yamlēk;* Phoen. *Mlk* (*KAI* 49:5), *Mlkytn* (*KAI* 32:2); SArab. *Mlyk, Ymlk, Tmlk* (Ryckmans, *Noms propres,* p. 127).

Structurally, the name is the same as *Ba-ḫi-lum* (*ARM* VII 204: 3, and cf. Huffmon, *Names,* p. 174).

MA-NA-NU-UM (*BIN* IX 316:22)

(I) ⟨man-ān-um⟩, hypocoristicon of *man*, " who "

(II) ⟨mann-ān-um⟩, hypocoristicon of *manna*, " who "

  Same as *Ma-na-ni-im* (Harris, " Khafajah," 65:3), and possibly Ugar. *Mnn* (Gordon, *Textbook*, p. 435, unless this is to be equated with *Mi-ni-nu*, *MRS* IX p. 190, 17.316:8).

  (I) is Akkadian. ⟨*man*⟩: interrogative pronoun, as in *Ma-an-ki-be-li* (*MAD* III, p. 177; *MAD* II², pp. 136-37). Structurally, the name is the same as *Mi-na-num* (*MAD* III, p. 178).

  (II) is Amorite. ⟨*manna*⟩: interrogative pronoun (Gelb, " Lingua, " 3.1.4.1) as in *Ma-an-na-ba-al-ti*-DINGIR (*ARM* II 107:9), *Ma-an-ni-i[a]* (*ARM* IX 252:25, and cf. Huffmon, *Names*, pp. 51, 232).

MA-NA-UM (*BIN* 409:3), *MA-NA-UM (*BIN* IX 224:10)
⟨manā-um⟩, " he loved "

  ⟨*manā*⟩: third person singular of the perfect of the stem *qatal* (cf. Gelb, " Lingua, " 3.3.8.3.2) from *mny/w*, " to love, " as attested in *Ma-ni-il*, *Ma-ni-um*, (see below, *s.v.*), *Ia-am-nu-um* (V. Scheil, *Une saison de fouilles à Sippar*, Kairo 1902, 568; J. É. Gautier, *Archives d'une famille de Dilbat*, Kairo 1908, 21: seal, 22: seal), *La-ma-ni-im* (Bauer, *Ostkanaanäer*, p. 46); Akk. *Im-ni-*dIM, *Ma-ni-*dIM (*MAD* III, p. 179); Ugar. *Ma-ni-tu* (*MRS* VI, p. 195, 15.09: A 14); SArab. *Mny* (Ryckmans, *Noms propres*, p. 128), *Mn'l* (*ibid.*, p. 235).

MA-NI-IL (*CCTE* I 1)
⟨manī-'il⟩, " beloved of Il "

  ⟨*manī*⟩: passive participle of the stem *qatal* from the root *mny* " to love," which can be either Akkadian (cf. *MAD* III, p. 179), or West Semitic, as in *Ma-na-um* (see above, *s.v.*), *Ma-ni-um* (see below, *s.v.*). For the Amorite passive participle *qatīl* cf. Gelb, " Lingua, " 3.3.7.1.5; Huffmon, *Names*, pp. 98-99. For the structure of the name cf. possibly *Ia-di-ḫ[a]-a-⌐bi⌐-im* (*ARM* III 68:5, in the genitive, and see Huffmon, *Names*, p. 123); Hebr. *Yᵉdīā''ēl* (cf. Noth, *Personennamen*, p. 35, n. 3).

  The name could also be interpreted as ⟨manī-'il⟩ < ⟨manā-'il⟩, with the verb in the perfect; for /a'i/</i'i/ see Gelb, " Lingua, " 2.3.6.

MA-NI-UM (A 2996:9)
⟨manī-um⟩, " beloved "

    The same name occurs in F. Thureau-Dangin, " Ašduni-Erim roi de
Kiš, " in *RA* 8 (1911) p. 72, III:5, and M. Rutten, " Un lot de tablettes de
Mananâ," in *RA* 54 (1960) p. 25, n. 31 seal.
    ⟨manī⟩: see above, *s.v. Ma-ni-il.*

MA-RA-ṢUM (*BIN* IX 316:41; 408:23),
  *MA-RA-ṢUM (*BIN* IX 292:4)
⟨maraṣ-um⟩

    Same as *Ma-ra-ṣum (UET* V 527:3).
    ⟨maraṣ⟩: stative adjective of the pattern *qatal* from *mrṣ*, " to be sick,
angry, " as attested in *Ia-am-ra-aṣ*-DINGIR (*ARM* VII 139:8), *Bi-ni-ma-ra-aṣ*
(Dossin, " Benjaminites, " p. 982, and cf. Huffmon, *Names,* pp. 233-34). In
view of occurrences like ᵁᴿᵁ*I-bi*-XXX(*Sin*)-*ma-ra-aṣ* (*VAS* XIII 104: v 2,
Old Babylonian), the meaning of the root *mrṣ* can hardly be " to be sick,
angry " in all cases (Goetze, " Names," p. 202, n. 3, operates with an
unexplained root *mrs*).

MAR-DA-BA-NU-UM (A 2905:4)
 (I) ⟨ma-rdap-ān-um⟩
(II) ⟨mardaban-um⟩

    Probably the same as *Mar-da-ba-an (ITT* IV 7031).
    (I) ⟨mardap⟩: noun of the pattern *maqtal* from the root *rdp*, " to
follow, " as in SArab. *Rdf* (Ryckmans, *Noms propres,* p. 197). This inter-
pretation offers considerable difficulties. The pattern *maqtal* occurs seldom
in personal names; the Amorite examples known to me are the following:
Ma-⌜az⌝-ma-ru-um (ARM VIII 85:26, cf. Huffmon, *Names,* p. 148), *Ma-aš-
ma-ri-im (ARM* VIII 75:7), *Ma-az-ma-ru-um* (Simmons, " Harmal
[1960]," p. 26, 52:17; p. 53, 82:1), *ᶠMa-az-ma-ra (ARM* VIII 73:4),
Ma-az-ra-qa-tum (CT VIII 41a:3.4), *Maš-ka-ki-im (ARM* VIII 6:36'), *Maš-
ga-ru-um* (M. Rutten, " Un lot de tablettes de Manânâ," in *RA* 54 [1960]
p. 28, 33:seal), *Ma-az-ra-qa-tum (ARM* XIII 1:ii 27; see also *Mar-da-mu-um,*

below, *s.v.*). In the case of the root *drf*, I am unable to find a satisfactory meaning for the pattern *maqtal*; the same would be true for the root *rṭb* which is not used, to my knowledge, to form personal names.

(II) ⟨*mardaban*⟩: word of unknown origin, possibly to be compared with the geographical name *Mar-da-ma-an* (for which see Gelb, *Hurrians*, p. 113; Oppenheim, *CCTE* p. 12, B 2, n. *b*; A. Goetze, " Ḫulibar of Duddul, " in *JNES* 12 [1953] p. 120, n. 55; Gelb, " Early History, " p. 35).

MAR-DA-MU-UM (A 5508 :4)

 (I) ⟨*ma-rdam-um*⟩

(II) ⟨*mard-ām-um*⟩

(I) ⟨*mardam*⟩: noun of the pattern *maqtal* from *rdm*, as in SArab. *Rdm*, *Mrdm* (Ryckmans, *Noms propres*, p. 197); for the pattern *maqtal* see above, *s.v.* *Mar-da-ba-nu-um*.

(II) ⟨*mard*⟩: *qatl* formation from *mrd*, as in SArab. *Mrd*, *Mrdm* (Ryckmans, *Noms propres*, p. 132).

⟨*ām*⟩: hypocoristic suffix, see below, *s.v.* *Ša-ma-mu-um*.

MAR.TU (*passim*)

No convincing interpretation can be offered for this term, which is therefore written in capital letters throughout this book. Here I can only offer a few tentative suggestions, beginning with some considerations concerning the reading. That MAR.TU is actually to be read *mar-tu* is made likely by the following variant readings: (1) MA.AR.TU (*Or.* 18, 27:58), (2) MÀ.AR.⌈DU⌉.E (G. Cros, L. Heuzey and F. Thureau-Dangin, *Nouvelles Fouilles de Telloh*, Paris 1914, p. 207, iii 2; The text seems to date from the Isin-Larsa period, see *ibid.*, p. 198. See also A. Poebel, " Sumerische Untersuchungen, I," in *ZA* 37 [1927] pp. 175-76), (3) MA.AR.TI? (URU MA.AR. TI?ᴋɪ with the gloss AN.AN.MAR.TU, *VAS* XIII 13:14, dated in the eighth year of Hammurapi. See also S. I. Feigin, " The Captives in Cuneiform Inscriptions," in *AJSL* 51 [1935] p. 23-24; Edzard, *Zwischenzeit*, p. 23, n. 94; p. 30, n. 126; Gelb, " Early History," p. 29, n. 10; Lewy, " Amurritica," pp. 61-62), and (4) *tù-mu* KAR.TU//IM MAR.TU (*KUB* IV 47: 42b//*OECT* VI, Pl. XII, K 3507:16; cf. G. Meier, " Ein akkadisches Heilungsritual aus Boğazköy," in *ZA* 45 [1939] p. 197).

It has been suggested that MÀ.AR.⌜DU⌝.E (see above) should actually be read *Mà-ar-⌜ri⌝-e* (A. Falkenstein, *Sumerische Götterlieder*, I, Heidelberg 1959, p. 120, n. 2). A reading RI would indeed fit the traces of the third sign (as shown in the copy Thureau-Dangin) better than a reading DU; but the traces are too scanty to make either choice really certain.

Falkenstein (*loc. cit.*) has suggested that the form *Mà-ar-⌜ri⌝-e*, *i.e.* *Marre*, could be derived from Akkadian *Amurru(m)*, through an assimilated form *Amarru(m)*. One may perhaps go one step farther and suggest that also MAR.TU, to be read *mar-tu*, is derived from *Amarru(m) < Amurru(m)*, and that *Amurru(m)* should be interpreted as Amorite, rather than Akkadian (as suggested above, *s.v. A-mu-ru-um*). The writing with T may be explained as an attempt of the scribes to render a special phonetic quality of Amorite [r]. A similar case may perhaps be found in the double writing *Ba-ta-núm* and *Ba-ir-ra-núm* for the same name (see above, *s.v. Ba-ir-ra-núm*).

Of course, different attempts have been made in the past at interpreting the term MAR.TU. For instance W. F. Albright, " The Evolution of the West-Semitic Divinity 'An-'Anat-'Atta, " in *AJSL* 41 (1925) p. 79, n. 2, connected MAR.TU (which however was wrongly read as MAR.URU₅) with *a-mà-uru₅*, " flood, " as well as with the city-name Mari: Amurru and Mari would then be the same name: " The Middle Euphrates country [i.e., Amurru] was called after the principal city, Mari " (*ibid.*), and from there " it was extended to cover all Northern Syria " (p. 77, n. 5).

MA-SI-ID-A-NU-UM (*BIN* IX 316 : 16)
⟨*māšit-'an-um*⟩, " 'Anum is the one who causes to place "

⟨*mašit*⟩: participle of the stem *haqtal* (Gelb, " Lingua, " 3.3.7.6.2; 3.3.8.5.7; Huffmon, *Names*, p. 150) from *šyt*, as attested in *Ia-si-it-a-bu* (*ARM* IX 253: ii 17), *Ia-si-ta-an* (Birot, " Textes économiques, III, " p. 17: iii 51) and possibly *Su-mu-ia-si-it* (Bauer, *Ostkanaanäer*, p. 39, but see above, *s.v.* DINGIR.ID.NI.IK).

⟨*'an*⟩: see above, *s.v. Ar-si!?-⌜a⌝-núm*.

[ME?]-KI-BU-UM (*BIN* 316 :46)
⟨*mḗqib-um*⟩ " the one who causes to protect "

Same as *Me-qi-bu-um* (*ARM* XV, p. 152).

⟨*me'qib*⟩: active participle of the stem *haqtal* (cf. Gelb, "Lingua," 3.3.7.6.2; Huffmon, *Names*, pp. 148-49) from '*qb* as attested in *Iq-ba-nu-um* (see above, *s.v.*).

ME-PI-UM (*BIN* IX 316 : 9)
⟨*mēpi'-um*⟩, " the one who causes to be brilliant "

Same as *Me-pi-ḫu-um* (Birot, " Textes économiques, III, " p. 16: iv 15); SArab. *Myp'* (Ryckmans, *Noms propres*, pp. 111-12).

⟨*mēpi'*⟩: active participle of the stem *haqtal* (see above, *s.v.* [*Me?*]-*ki-bu-um*), from *yp'*, " to be brilliant, " as attested in *Ia-a-pa-aḫ-li-im* (*ARM* III 68: 10, and cf. Huffmon, *Names*, pp. 212-13); Ugar. *Yp'*, *Yp'n*, *Yp'b'l*, *Yp'mlk* (Gordon, *Textbook*, p. 413); Hebr. *Mêpa'at* (GN); SArab. *Yp'n*, *Hyp'* (Ryckmans, *Noms propres*, pp. 111-12).

ME-TE-UM (*BIN* IX 408 : 12)
⟨*mēdi'-um*⟩, " the one who causes to know "

Same as SArab. *Myd'* (tribal name, Ryckmans, *Noms propres*, p. 299).

⟨*mēdi'*⟩: active participle of the stem *haqtal* (see above, *s.v.* [*Me?*]-*ki-bu-um*), from *yd'*, as attested in *E-ti-um* (see above, *s.v.*).

For the reading of TE see above, *s.v. Ab-te-il.*

MI-DA-NU-UM (A 5994 : 8; *RA* 9, p. 58, SA 25 : 3)

Same as Ugar. *Mdn* (Gordon, *Textbook*, p. 431; *MRS* VII 168:2); Hebr. *M'dān* (the name of a son of Abraham, Gen. 25:2; the form, with retention of /ā/, is Aramaic). *Md* occurs as a personal name in SArab. (Ryckmans, *Noms propres*, p. 124).

MI-IL-GA-NU-UM (*PDTI* 335 : 5)
⟨*milk-ān-um*⟩, hypocoristicon of *milkum*, " counsel "

Possibly the same as SArab. *Mlkn* (Ryckmans, *Noms propres*, p. 127).

⟨*milk*⟩: noun of the pattern *qitl* from the root *mlk*, as in *Ma-li-kum*

see above, *s.v.*), *Mi-il-ki-li-il* (see below, *s.v.*), *Mi-il-ku-ma-il* (Bauer, *Ostkanaanäer*, p. 35), *Mi-il-ka-tum* (*TCL* XI 220:11), *Mil-ki-e-ra-ah* (M. F. Williams, " The Collection of Western Asiatic Seals in the Haskell Oriental Museum," in *AJSL* 44 [1928] p. 243, 33 seal); Ugar. *Mlk* (Gordon, *Textbook*, pp. 433-34); Hebr. *Milkâ*, *Malākm*, and DN *Milkōm;* Aram. *Mlkm* (Lidzbarski, *Handbuch*, p. 311; cf. *Ephemeris* II, p. 18), SArab. *Mlkm* (Ryckmans, *Noms propres*, p. 127). The meaning " counsel " for the form *milkum* is suggested in the basis of such parallels as *zimrum*, " protection."

Mɪ-ɪʟ-ᴋɪ-ʟí-ɪʟ (*BIN* IX 408 : 31), *[Mɪ-]ᴇʟ-ᴋɪ-ʟɪ-ɪʟ (*BIN* IX 256 :3), Mɪ-[ɪʟ-ᴋɪ-ʟɪ-ɪ]ʟ (*BIN* IX 316:4) ⟨milk-i-li'-il⟩, " my counsel is indeed god "

Same as *Mi-il-ki-li-el* (*ARM* IX 24: i 24, and cf. Huffmon, *Names*, p. 51).

⟨milk⟩: see *Mi-il-ga-nu-um* (above, *s.v.*), *Mi-il-ki-lu*, *Mi-il-ki*-DINGIR (Bauer, *Ostkanaanäer*, p. 34), *Mi-il-ku-ma-il* (*ibid.*, p. 35).

⟨li⟩: variant of the asseverative particle ⟨la⟩, as in DINGIR-*la-il* (see above, *s.v.*); for /*i*/ as allophone of /*a*/ in front of /'*i*/ see Gelb, " Lingua, " 2.3.6.

Mᴜ-ᴅᴀ-ᴅᴜ-ᴜᴍ (*BIN IX* 39 :5) ⟨mūdad-um⟩ " beloved, friend " (?)

Same as *Mu-da-du-um* (*CT* XXXIII 43a:7; Simmons, " Harmal, [1960]," p. 123, 103:17; *VAS* VIII 60:5.18), and possibly Ugar. *Mddb'l* (Gordon, *Textbook*, p. 409); Hebr. *Mōdad* (LXX, for MT *Mêdad*, Numb. 11:26-27); SArab. *Mwdd*, *Mwddn* (Ryckmans, *Noms propres*, p. 76); cf. Ugar. *mdd mddt*, " beloved " (Gordon, *Textbook*, p. 409); Aram. *mwdd*, " friend " (*KAI* III, p. 36).

Following Gelb's suggestion ("Lingua," 3.3.9.8), ⟨mūdad⟩ may be interpreted either as a participle or as a nominal formation from *w/ydd* as attested in *Ia-di-du-um* (*ARM* VIII 69:4, and cf. Huffmon, *Names*, p. 209); Ugar. *Ydd, Yddn* (Gordon, *Textbook*, p. 409); Hebr. *Yᵉdîdyâ;* SArab. *Wd, Wddt, Wdd'l* (Ryckmans, *Noms propres*, pp. 76, 224). See also *Mu-gi-ra-nu-um* (below, *s.v.*).

MU-DA-NU-UM (*PDTI* 433 : 9)
⟨*mut-ān-um*⟩, hypocoristicon of *mutum*, " man "

   Same as *Mu-ta-nu-um* (*ARM* VIII 92:2). Ugar. *Mtn* should perhaps:
be derived from *ytn*, as shown by *Mtnb'l*, " gift of Ba'l " (Gordon, *Textbook*,
p. 440).
   ⟨*mut*⟩: primary noun, as attested in *I-wu-mu-ti* (see above, *s.v.*).

MU-GI-RA-NU-UM (New. 1978)
⟨*mūqir-ān-um*⟩, " the one who honors " (?)

   ⟨*mūqir*⟩: active participle of the stem *haqtal* from the root *w/yqr*,
as in *Ia-qar*-DINGIR (Ranke, *Names*, p. 114), *Ia-qa-rum* (Birot, " Textes
économiques, II, " p. 172); Aram. *Mwqr* (Lidzbarski, *Handbuch*, p. 306);
SArab. *Mwqrn* (GN, Ryckmans, *Noms propres*, p. 334). The interpretation
suggested above presents some difficulty, since the regular form of the *haqtal*
participle is *mēqtil* < *muhaqtil* (Gelb, " Lingua, " 3.3.7.6.2); it is not
unlikely, however, that with verbs with *w* as first radical the result might
be different, since /*uhaw*/ > /*ū*/ is phonologically plausible (the law
formulated by Gelb, " Lingua, " 2.3.16 could the be restated as follows:
/*uhaC*/ > /*ēC*/ or /*iC*/, while /*uhaw*/ > /*ū*/). See also *Mu-da-du-um*
(above, *s.v.*). It may be noted that the causative stem is attested for the root
w/yqr in Hebrew.

MU-RA-NU-UM (*TRU* 267 : 20)
 (I) ⟨*mūr-ān-um*⟩ < ⟨*muhr-ān-um*⟩, hypocoristicon of *muhrum*,
   " young animal "
(II) ⟨*mur-ān-um*⟩

   (I) is Akkadian. ⟨*mūr*⟩: noun of the form *qutl*, meaning " young
animal," as in Arab. *muhrun*. The name is attested elsewhere in Akkadian
context (*MAD* III, p. 167; Clay, *Names*, pp. 108-109; Stamm, *Namengebung*,
p. 12, n. 2).
   (II) is Amorite, and is the same as Ugar. *Mrn*/*Mu-⌈ra⌉-nu* (Gordon,
Textbook, p. 438; *MRS* VI, p. 204, 16.257: Tr. II 2); SArab. *Mrn*

(Ryckmans, *Noms propres*, p. 133). I am unable to offer a satisfactory explanation of these names; they cannot be connected with *muhrun* because /h/ would have been preserved.

NA-AB-LA-NU-UM, NA-AB-LA-NÚM (*CST* 88:2; *etc.*)
⟨*nabl-ān-um*⟩, hypocoristicon of *nablum*, " dart " (?)

⟨*nabl*⟩: noun of the pattern *qatl* from the root *nbl* as in *Ià-an-bu-li* (see above, *s.v.*). The meaning " dart " is hypothetical and is based on Arabic (see *ibid.*). As a speculation it might be suggested that such a dart or staff was of a special kind, typical of the Amorites, like the one connected with the god Amurru as his special attribute (Kupper, *Dieu Amurru*, pp. 42-49 and see above, p. 34).

A different interpretation suggested by Dhorme, " Amorrhéens," p. 106, is to take *Nabl-ān-um* as a metathesis of *Labn-ān-um*, " Lebanon," with the meaning " white like milk." Dhorme quotes the spellings *La-ab-la-na*, *La-ab-la-ni*, *Ni-ib-la-ni* from Bohaz-köy and *Rbrn* from Egypt.

NA-DU-BE-LÍ (*SO* 9/1, p. 25, N. 21:12)
⟨*nadūb-'el-ī*⟩, " generously given by my god "

⟨*nadūb*⟩: passive participle of the stem *qatal* from the root *ndb*, as in *Na-du-bu-um* (Bauer, *Ostkanaanäer*, p. 35), *Na-du-pa-tum* (C. Frank, *Strassburger Keilschrifttexte in sumerischer und babylonischer Sprache*, Strasbourg 1928, p. 31, 34, transl. only: is PA misread for UB?), *Nu-du-ub-tum* (*PBS* VIII/2 137:3), *Nu-tu-ub-tum* (*UCP* X, p. 60; *UET* V, p. 53); Ugar. *Ndbn*, *Ndby* (Gordon, *Textbook*, p. 442); Hebr. *Nādāb*, *Nᵉdabyâ*, *Yᵉhônādāb* (cf. Noth, *Personennamen*, pp. 192-93), *Ndb'l* (possibly for *Nādab-'el*, S. Moscati, *L'epigrafia ebraica antica*, Roma 1951, p. 64), *Na-ad-bi-ia* (*BE* IX 82:5), SArab. *Ndb*, *Ndbn* (Ryckmans, *Noms propres*, pp. 136, 349). The meaning " to give generously " is based on Hebrew.

⟨*i*⟩: pronominal suffix of the first person singular after a genitive.

For the structure of the name cf. possibly *Za-ku-ra-a-ḫu-um* (Birot, " Textes économiques, I, " p. 122: iv 16), and see above, *s.v. Ma-ni-il.*

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NA-ḪA-NU-UM (*HUCA* 29, p. 109, 1:20)
⟨*nāḫ-ān-um*⟩, hypocoristicon of *nāḫum*, " resting "

      Possibly the same as Phoen. *Nḥn* (Lidzbarski, *Handbuch*, p. 322).
      ⟨*nāḫ*⟩: active participle of the stem *qatal* (Gelb, " Lingua," 3.3.8.2.4)
from the root *nwḫ*, as attested in *Nu-ḫi*-DINGIR (see below, *s.v.*), *Na-ḫu-um-*
ᵈDa-gan, *Na-ḫi-lu-um* (Bauer, *Ostkanaanäer*, pp. 36, 35); Akk. *Nu-ḫi-lum*
(*MAD* III, p. 189); Hebr. *Nôḫâ*, cf. *Nu-ḫa-a* (*BE* IX 4:12).

NA-AP-SA-NU-UM (*PDTI* 335:9),
  NA-AP-ŠA-NU-UM (*TCL* II 5508: 12; *etc.*)
⟨*napś-ān-um*⟩, hypocoristicon of *napśum*, " breath, life "

      Same as *Na-ap-sa-nu-um* (Bauer, *Ostkanaanäer*, p. 46), *Nap-sa-an*
(*BE* IX 82:5).
      ⟨*napś*⟩: noun of the *qatl* formation from the root *npś*, as in *Na-ap-*
*si-*ᵈIM, *Na-ap-su-na-*ᵈIM (*ARM* XV, p. 153), *Na-ap-si-ia* (Birot, " Textes
économiques, III," p. 28), *Na-ap-su-*ᵈIM (Birot, " Textes économiques, II,"
p. 173 and see Huffmon, *Names*, pp. 240-41 for additional references).

NU-DA-TUM (Owen: 3)
⟨*nūd-at-um*⟩, hypocoristicon of *nūdum*

      ⟨*nūd*⟩ < ⟨*nuwd*⟩: stative adjective of the form *qutl* from the root
nwd, as attested in *Ia-nu-ud-Li-im* (Birot, " Textes économiques, III, " p. 26),
SArab. *Nwdm* (doubtful, Ryckmans, *Noms propres*, p. 137). In Hebr. and
Arab. the meaning of the root is " to move, " used in the sense of " to move
the head, to have mercy. "
      ⟨*at*⟩: see above, *s.v. A-da-tum.*

NU-ḪI-DINGIR (*BIN* IX 408:34)
 (I) ⟨*nūḫ-ī-'il-um*⟩, " God is my rest "
(II) ⟨*nūḫ-ī-'el*⟩, " El is my rest "

      (I) is Akkadian, cf. *MAD* III, pp. 189-90.
      (II) is Amorite. ⟨*nūḫ*⟩: infinitive of the stem *qatal* (cf. Gelb, "Lingua,"

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3.3.8.2.7), from *nwḫ* " to rest, " as attested in *Na-ḫa-nu-um* (see above, *s.v.*). The structure of the name is the same as in *Nu-bi*-DINGIR (Gadd, " Chagar Bazar, " p. 40).

NU-UK-RA-NU-UM (Ill. 133:3; MLC 100)
⟨*nukr-ān-um*⟩, hypocoristicon of *nukrum*

   Same as *Nu-uk-ra-nu-um* (Harris, " Khafajah, " p. 61).
   ⟨*nukr*⟩: noun of the pattern *qutl* from the root *nkr* as in *Na-ka-rum* (Ranke, *Names*, p. 97); SArab. *'mnkr* (Ryckmans, *Noms propres*, p. 237). The name may perhaps be connected with Hebr. *nokrî*, " foreigner. "

PI-A-NÚM (*MCS* 5, p. 116, 2 : 4), PI₅(NE)-A-NU-UM (*BIN* IX 292:2)
⟨*pī-ʿan-um*⟩, " the word of ʿAnum "

   ⟨*pī*⟩: primary noun, as attested in *Da-dum-pi₅*-DINGIR (see above, s. v.), *Pu-me-il* (see below, s. v.), *Pi-ka-ma-el* (*ARM* VIII 2:4.5). *Ta-aḫ-tu-pi*-DINGIR (*ARM* VIII 44:9'), *Pi-i-la* (*Al. T.*, p. 144).
   ⟨ʿ*an*⟩: see above, *s.v. Ar-si!?-*⸢*a*⸣*-núm*.

PU-ME-IL (*BIN* IX 408:30)
⟨*pū-me-ʾil*⟩, " the word is indeed Il, " or " the word of Il "

   ⟨*pū*⟩: theophorous element as in *Da-dum-pi₅*-DINGIR (see above, *s.v.*).
   ⟨*me*⟩: asseverative particle, as in *Sa-ma-me-el* (*ARM* VIII 11:8, and cf. Huffmon, *Names*, p. 228). In ⟨*me*⟩, */ʾe/* is an allophone of */a/* conditioned by the following */ʾe/* (see Gelb, " Lingua, " 2.3.6).
   It may also be possible to interpret the name as a construct state, with the enclitic particle ⟨*me*⟩ intervening between the *regens* and the *rectum* as in *Bu-nu-ma*-ᵈIM (*ARM* III 53: 13, and cf. Huffmon, *Names*, p. 118). If so, the name would be similar to *Pi-i-la* (*Al. T.*, p. 144), *Pa-i-la* (*ARM* XIII 1: vii 16).

QÁ-AD-MA-NU-UM (A 5158:4)
⟨*qadm-ān-um*⟩, " Easterner "

   Same as Ugar. *Qdmn* (Gordon, *Textbook*, p. 476; cf. *Ka-ad-[ma]-na*,

MRS VI, p. 199, 16.257: i 10'); SArab. *Qdmn* (a geographical name, Ryckmans, *Noms propres*, p. 365).

⟨*qadm*⟩: stative adjective of the pattern *qatl* from the root *qdm* as attested in *Qi-id-ma-nu-um* (see below, *s.v.*), *Qa-di-ma-tum* (L. Waterman, " Business Documents of the Hammurabi Period, " in *AJSL* 29 [1913] p. 196: Obv. 9); Hebr. *Qadmônî* (name of people), *Qᵉdēmôt* (name of an Amorite city), *Qadmî'el*; SArab. *Qdm* (Ryckmans, *Noms propres*, pp. 188, 313), *Yqdm'l*, *'lqdm*, *Qdm'l* (*ibid.*, p. 247). A meaning " Easterner " can be suggested hypothetically, as in Hebr. *qadmôn*. For a similar use of the suffix ⟨*ān*⟩ see above, *s.v. Ib-la-nu-um* .

QÍ-ID-MA-NU-UM (*HUCA* 29, p. 109, 1 : iv 1)
⟨*qid-ān-um*⟩, hypocoristicon of *qidmum*

⟨*qidm*⟩: noun of the pattern *qitl* from *qdm*, as attested in *Qá-ad-ma-nu-um* (*q. v.*). The same pattern *qitl* occurs in Hebr. *Qēdmâ*.

RI-I-BU-UM (*BIN* IX 266 :4)
  (I) ⟨*ri'ₓb-um*⟩, " compensation "
  (II) ⟨*ri'p-um*⟩, " compassion "

(I) Same as *Ri-pum* (*MAD* III, p. 230), from *r'ₓb*, " to compensate," see above, *s.v. I-ri-ib* (I).
(II) is Amorite; ⟨*ri'p*⟩ is a noun of the *qitl* formation from *r'p* as in *I-ri-ip* (II, see above, *s.v.*).

RI-MA-NU-UM (*HUCA* 29, p. 109, 1: iii 23)
⟨*rīm-ān-um*⟩, hypocoristicon of *rīmum*, " lofty "

Same as SArab. *Rymn* (Ryckmans, *Noms propres*, p. 316: name of tribe; p. 371: name of place).
⟨*rīm*⟩: passive participle from the root *rym*, " to be lofty, " as in **A-du-ra-mu* (see above, *s.v.*), *Ri-im-ᵈDa-gan* (*ARM* VII 221:7), *Ia-ri-im-Li-im* (*ARM* VI 73-7 and often), *Ri-ma-tum* (*ARM* IX 253:17); SArab. *Rym* (Ryckmans, *Noms propres*, pp. 200, 316, 371).

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ṢA-BÍ (*CT* X 16:1.e.1) (fem.)
⟨ṣab'-ī⟩, " my desidered " or " my beauty "

⟨ṣab'⟩ stative adjective of the form *qatl* from the root *ṣb'* as in *Za-bu-um* (*ARM* IX 291: iv 34'), *Za-bu-ú-um* (*ARM* VII 113:3), *Za-bi-i-im* (Gadd, " Chagar Bazar, " p. 42), *Za-ba-ad-du* (Birot, " Textes économiques, II, " p. 173, and cf. Huffmon, *Names*, p. 256). For the meaning of the root cf. Akk. *ṣebû*, " to desire "; Hebr. *ṣᵉbî*, " decoration, beauty "; Aram. *ṣᵉba'*, " to desire." The meaning of Akk. *ṣabū* " soldier " seems excluded by the occurrence of the verb in *Za-ba-ad-du* as well as by the fact that the name refers to a woman both in *CT* X 16:1.e.1 and in *ARM* IX 291: iv 34'.

The structure of the name is the same as in *Ba-aḫ-li* (*ARM* VIII 21:17').

ṢA-AB-RA-NU-UM (*BIN* IX 316:26)
 (I) ⟨ṣabr-ān-um⟩, " the squinting one "
(II) ⟨ṣapr-ān-um⟩

(I) is Akkadian, cf. *Ṣa-ab-rum Ṣa-ab-ri-ia* (*CAD* XVI [Ṣ], pp. 44).

(II) is Amorite and is the same as Ugar. *Ṣprn* (Gordon, *Textbook*, p. 475) cf. also Ugar. *Ṣpr* (*ibid.*). In Ugaritic is also found the noun *ṣpr* (*ibid.*), which designates some sort of animal, occurring in parallelism with *'uz*, " goat. "

ṢA-DA-GA (MAH 16124)
⟨ṣadaq-a⟩, " (he was) just "

⟨ṣadaq⟩: third person singular of the perfect of the stem *qatal*, or stative adjective of the pattern *qatal*, from *ṣdq*, as attested in *Ia-às-du-qum* (Bauer, *Ostkanaanäer*, pp. 30, 41 and cf. Huffmon, *Names*, pp. 256-57); Ugar. *Ṣdqm*, *Ṣdqn*, *Ṣdq'il*, *Ṣdqšlm* (Gordon, *Textbook*, p. 472); Hebr. *Ṣādôq*, *Ṣidqîyya*; SArab. *Ṣdq'l Yṣdq'l* (Ryckmans, *Noms propres*, p. 246).

The structure of the name is the same as in *A-na-na* (see above, *s.v.*).

ŠA-BA-AR-KUM (PDTI 335:7)
⟨šapar-kum⟩, " Kum is fair, shining "

Same as *Ša-ap-ra-kum* (Birot, " Textes économiques, III, " p. 30).

⟨*šapar*⟩: stative adjective of the pattern *qatal* from the root *špr* as attested in *Ša-pí-ru-um* (see below, *s.v.*), ⁀*A-bi-sa-pa-ar* (Gadd, " Chagar Bazar, " p. 35), *Sa-ap-ra-a-du* (*Al. T.* 96:12; the other references given in the index of *Al. T.* are actually to be read *Sa-ap-si-a-du*), *Sa-bi-ru-um*, *Sa-bi-ra-tum* (Bauer, *Ostkanaanäer*, p. 37), *Šu-up-ra-am* (*ARM* XV, p. 156, and cf. Huffmon, *Names*, p. 252). The meaning is tentatively suggested on the basis of Hebr., Aram., Arab. and Eth. " to be fair, to shine " (for Eth. see W. Leslau, *Ethiopic and South Arabic Contributions to the Hebrew Lexicon*, Berkeley 1958, p. 55). Cf. perhaps also *I-zu-sa-bar* (*CT* XXXII 50:13; *PDTI* 559:20) *Iz?-zu?-ša-pa-ar* (*BIN* II 98:5).

⟨*kum*⟩: see above, *s.v. Kum-da-nu-um*, which occurs together with *Ša-ba-ar-kum* in the same text.

Ša-⌜ma⌝-bu-um (*BIN* IX 410:3)
⟨*šam-'ab-um*⟩, " name (posterity?) of the father "

Same as *Su-mu-a-bu-um*, *Sa-mu-a-bi-im* (Bauer, *Ostkanaanäer*, p. 38), *Šu-mu-a-bi* (*MRS* VI, p. 201, 16.257+: ii 50).

⟨*šam*⟩: primary noun, as attested in *Ša-ma-núm*, *Šu-mi-in-ni* (see below, *s.vv.*), *Sa-ma-me-el* (*ARM* VIII 11:8, and cf. Huffmon, *Names*, pp. 247-49); Ugar. *Ša-mu-ᵈIM* (*MRS* IX, p. 249), *Šmlb'u*, *Šmmlk*, *Šu-um-a-na-ti* (Gordon, *Textbook*, p. 491). For the alternation ⟨*šam*⟩/⟨*šum*⟩ cf. Gelb, " Lingua, " 2.2.2.

⟨*um*⟩: nominalizing ending, added to the genitive compound.

Ša-ma-mu-um (*BIN* IX 316: 18.20; *etc.*),
    Sa-ma-mu-um (*BIN* IX 383: 3; *etc.*)
⟨*šam-ām-um*⟩, hypocoristicon of " name, posterity "

⟨*šam*⟩: primary noun, as attested in *Ša-⌜ma⌝-bu-um* (see above, *s.v.*).

⟨*ām*⟩: hypocoristic ending, variant of ⟨*ān*⟩, as attested possibly in *Mar-da-mu-um* (II, see above, *s.v.*), and in Ugar. *Ṣdqm*, *Špšm* alongside *Ṣdqn*, *Špšn* (Gordon, *Textbook*, pp. 472, 494); Hebr. *Gēršôm*/*Gēršôn*, *Gid'ōm* (GN)/*Gid'ôn* (PN), and, without change /ā/ > /ō/, *'ōnām*/*'ōnān*, *Kim-hām*/*Kimhān*. Note that the names *Kimhām* and *Kimhān* are used of the same person (2 Sam. xix: 38.41); the same is true of *Ša-ma-nu-um* and *Ša-ma-*

mu-um (*BIN* IX 406: 6.8). There are many more examples from Hebrew, sometimes explained as showing evidence of original mimation (I. Gelb, "La mimazione e la nunazione nelle lingue semitiche," in *RSO* 12 [1929] pp. 234-35; H. Cazelles, "La mimation nominale en Ouest-Sémitique," in *GLECS* 5 [1948-51] pp. 79-81; Gordon, *Textbook*, § 8.2). On the basis of the Amorite evidence, I would prefer to assume the existence of two variants of the same hypocoristic ending, namely ⟨*ān*⟩/⟨*ām*⟩; the variant ⟨*ām*⟩ would then be phonologically conditioned (proximity of another /*m*/ in *Ša-ma-mu-um*; final position in Ugaritic and Hebrew).

ŠA-MA-NÚM (*CST* 728 : iii 26), *ŠA-MA-NU-UM (*BIN* IX 406 :6) ⟨*śam-ān-um*⟩, hypocoristicon of " name, posterity "

    Same as *Sa-ma-nu-um* (Bauer, *Ostkanaanäer*, p. 47), *Sa-ma-an* (*ARM* VII 219: 53).
    ⟨*śam*⟩: primary noun as attested in *Ša-⌜ma⌝-bu-um* (see above, *s.v.*). See also above, *s.v. Ša-ma-mu-um.*

*ŠA-PÍ-RU-UM (*BIN* IX 411:7), *ŠA-PÍ-RU-UM-MA *BIN* IX
   326:21) ⟨*śapir-um(-ma)*⟩, " the fair one "

    Same as *Sa-pí-ru-um* (Bauer, *Ostkanaanäer*, p. 37); Hebr. *Šapîr* (GN).
    ⟨*śapir*⟩: stative adjective of the pattern *qatil* from the root *śpr*, " to be fair, " as in *Ša-ba-ar-kum* (see above, *s.v.*), *Ši-⌜ip-ra⌝-nu-um* (see below, *s.v.*), *Ba-aḫ-li-sa-pa-ar* (*ARM* IX 24:iii 49, and cf. Huffmon, *Names*, p. 252); Hebr. *Šeper* (GN).
    ⟨*ma*⟩: emphatic particle, as in *Zi-im-ri-i-lu-ma* (*ARM* I 23: 6, and cf. Huffmon, *Names*, p. 228). For ⟨*ma*⟩ after a single element cf. *Da-du-ma* (Harris, " Khafajah," 49:5), and its variant ⟨*mi*⟩ in *Ba-la-mi* ⟨*ba'l-a-mi*⟩ (*ARM* VIII 25:7), *Id-ri-mi* (*Al. T.*, p. 137, and cf. Huffmon, *Names*, p. 228); Akk. *Be-li-ma* (*MAD* III, p. 165); cf. also *Bir₅-bi-ru-ma*, above, p. 103. It should be noted that the context is: *dumu Ša-pí-ru-um-ma*; it would be strange, however, to interpret this as a Sumerian genitive ⟨*dumu śapirum-ak*⟩, since the Sumerian economic texts do not a rule mark the genitive of the personal names.

Še-ep-⌜ra?⌝-nu-um (*BIN* IX 324 :6),
   Ši-⌜ip?-ra?⌝-nu-um(*BIN* IX 325 :5)
⟨šipr-ān-um⟩, hypocoristicon of *šiprum*, " fairness, beauty "

⟨šipr⟩: noun of the pattern *qitl* from *špr*, as attested possibly in *Ša-ba-ar-kum* (see above, *s.v.*), *Še-ep-ra-tu* (J. Laessøe, " IM 62100: A Letter from Tell Shemshara, " in *Studies Landsberger*, Chicago 1965, p. 191:2), and in Hebr. *Šiprâ*.

Šu-⌜ul⌝-ma-nu-ù[m] (*BIN* IX 325 :6)
⟨šulm-ān-um⟩, hypocoristicon of *šulmum*, " peace "

Possibly the same as Ugar. *Šlmn* (Gordon, *Textbook*, p. 491); SArab. *Šlmn* (Ryckmans, *Noms propres*, p. 209).
⟨šulm⟩: noun of the pattern *qutl* from *šlm* as attested in *Sa-li-ma-nu* (Gadd, " Chagar Bazar, " p. 40), *Sa-li-ma-an* (*ARM* VIII 100:14, and cf. Huffmon, *Names*, pp. 246-47); Ugar. *Ia-aš-li-ma-na* (*MRS* VI, p. 67, 16.262: 6); Hebr. *Šālmān, Šelomô, Šallûm;* SArab. *Šlm* (Ryckmans, *Noms propres*, p. 209).

Šu-mi-in-ni (Nebr.: vi 13)
⟨šum-ī-ḥinn-ī⟩, " my name/posterity is my grace "

⟨šum⟩: primary noun, see above, *s.v. Ša-ma-núm.*
⟨ḥinn⟩: noun of the *qitl* formation from the root *ḥnn*, " to be merciful, " as in *A-na-na, Ḫu-un-ᵈŠul-gi, I-na-nu-um* (II, see above *s.vv.*), *Ḫi-in-ne-*DINGIR (*ARMT* XIII I: i 53), *In-ni-*ᵈIM (*Al. T.*, *p. 138).
The structure of the name is the same as in *Na-ap-si-in-ni* (*ARMT* XIII I: iv 72, which is, however, a feminine name).

Ṭa-ba-tum (*PDTI* 335 :3) (fem.)
⟨ṭāb-at-um⟩, " the good (girl) "

The same name occurs in Birot, " Textes économiques, IV, " p. 67, n. 7.
⟨ṭāb⟩: stative adjective of the pattern *qatl* from the root *ṭyb*, as in *La-da-bu-um* (see above, *s.v.*).

Û-GA (A 5546:6; *TRU* 267:18)
⟨'*ūqah*⟩, " I obey (God) "

⟨'*ūqah*⟩: first person singular of the imperfect of the type *yūkal* from the root *wqw* (cf. Gelb, " Lingua, " 3.3.9.1), as in *Ú-qa-Il* (F. Thureau-Dangin and P. Dhorme, " Cinq jours de fouilles à 'Ashàrah, " in *Syria* 5 [1924] p. 274, *AO* 9057:rev. 2); SArab. *Wqh'l* (Ryckmans, *Noms propres*, pp. 226, 402); cf. Hebr. *yᵉqāhâ*, " obbedience," and Arab. *waqiha*, " to be obedient." Note that the name cannot be Akkadian for *Ú-qá*-DINGIR (Stamm, *Namengebung*, p. 195), because in Old Akkadian the preterit of the stem *purrus* from *qwy* is *u-ga-e* (cf. *MAD* III, p. 222).

Ŭ-MA-IL (*HUCA* 29, p. 109, 1:iii 28)
⟨'*ūma'-'il*⟩, " I swear, oh Il! " (?)

⟨'*ūma'*⟩: first person singular of the imperfect of the stem *qatal* from *wm'*, " to swear. " One would expect the third person of the verb, rather than the first; the writing *ù-ma*, however, can hardly stand for ⟨*yūma'*⟩, especially if one considers that the sign Ŭ is used in the early part of Old Akkadian to render /'u/, as opposed to the sign U, used to render /yu/ (cf. *MAD* II², p. 165).

Ú-ZA-DU (*UET* III 1678:8)
 (I) ⟨'*uzz-hadd-u*⟩, " strength of Haddu "
(II) ⟨'*uzz-at-um*⟩, hypocoristicon of '*uzzum*, " strength "

(I) ⟨'*uzz*⟩: noun of the pattern *qutl* from the root '*zz* as attested in *A-za-zum*, *I-za-num* (see above, s.vv.), *Uz-za-am-mi* (*Al. T.*, *p. 151, and cf. Moran, " Mari Notes, " p. 340), *Uz-zu* (*ARM* XIII 1:xiv 31), *Ḫu-uz-za-am* (accus., *ARM* XIII 100:9); SArab. '*z'l* (Ryckmans, *Noms propres*, p. 243).
⟨*hadd*⟩: DN, as attested in *A-du-ra-mu (see above, s.v.), *Sa-am-si-a-du* (*ARM* XV, p. 86, and cf. Huffmon, *Names*, pp. 156-58); Aram. *Hdd'zr* (2 Sam. viii 3 ff.; Lidzbarski, *Handbuch*, p. 258).
⟨*u*⟩; nominalizing ending, added to the entire personal name.
This interpretation of the name was first proposed by Goetze, " Names," p. 198.

(II) Same as Hebr. 'uzzâ.

⟨at⟩; hyporistic suffix, see above, s.v. A-da-tum. For DU with reading TÚM cf. MAD II², p. 78.

Structurally the name is the same as Uz-zi-ia (ARM VII 104: ii 5').

WA-TA-AR-⟨ A ⟩-ḪU-UM (BIN IX 408 : 15)

(I) ⟨watar-aḫ-um⟩, " the brother is excellent "

(II) ⟨yatar-aḫ-um⟩, same meaning

The noun aḫum, " brother, " is occasionally found in Amorite with omission of the initial /a/, but only after vowel: Ab-du-ḫu-um! (written GIŠ, ARM VIII 54:12'), and Sú-mu-ḫu-um (Birot, " Textes économiques, III, " p. 18: vii 9; cf. Huffmon, Names, p. 160). Since the first element of the name under discussion ends in a consonant, I assume that the /a/ has been omitted by mistake.

(I) is Akkadian, cf. Wa-dar-i-li (MAD III, p. 83).

(II) is Amorite, see above, s.v. Iaₛ-at-ra-il.

ZU?-BA-LA-TUM (CT X 16 : 1.e.5) (fem.)
⟨zubāl-at-um⟩

⟨zubāl⟩ < ⟨zubayl⟩: diminutive adjective from the root zbl, as in Zi-ib-la-nu-um (A. Goetze, " Diverse Names in an Old Babylonian Pay-List, " in BASOR 95 [1944] pp. 23f.), Za-ba-lum (A 21950:4.5, Ishchali), Za-bi-lim (ARM VI 57:9; 58:20), Za-ba-la-núm (MAD III, p. 305); Ugar. Zbln (" (deified) disease " [?], Gordon, Textbook, p. 393); Hebr. Zᵉbul, Zᵉbulûn. The meaning " to be sick " in Ugar. is suggested by the parallel with the root mrṣ (cf. Gordon, loc. cit.); should we assign the same meaning to Zu-ba-la-tum, i.e. " sickly, " as in Akk. Lakītum, " weak " (Stamm, Namengebung, p. 267), Hebr. Ḫătat " weak " (Noth, Personennamen, p. 227)?

If the correct reading is Uₓ(GIŠGAL)-ba-la-tum (see above, p. 47) the name could perhaps be interpreted as ⟨yubal-at-um⟩, a variant of Yi-ba-la-tum (q.v.).

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Zᴜ-ᴅᴀ-ᴅᴜᴍ (*BIN* IX 388 : 10)
⟨*ḏū-dād-um*⟩, " he is the beloved "

⟨*ḏū*⟩: demonstrative-personal pronoun (Gelb, " Lingua," 3.1.2.1), as
in *Zu-ú-i-la* (Bauer, *Ostkanaanäer,* p. 42), ⌜*Zu*⌝-*ḫa-ad-nu* (*ARM* *V*II 217:6,
and cf. Huffmon, *Names,* p. 186).
For ⟨*dād*⟩ see above, *s.v. Da-dum-pi₅*-DINGIR.

GRAMMATICAL AND LEXICAL DATA FROM THE AMORITE NAMES

The linguistic analysis of the names that can be interpreted as Amorite has yielded a certain amount of grammatical data. The material that can be gathered is unfortunately limited and of uneven value, since some of the interpretations suggested in the preceding chapter are less certain than others. Whenever possible the respective degree of probability has been indicated in the following sketch. Thus when a name admits of two or more interpretations, it is followed by a Roman numeral, which refers to one of two or more interpretations so numbered in the preceding chapter. If a name can be interpreted either as Akkadian or as Amorite, it is followed by the siglum (A/A). Names that are not qualified as MAR.TU are preceded by an asterisk. A name for which only a tentative interpretation can be suggested is followed by a question mark (?).

In the brief sketch that follows I have confined myself to a concise descriptive statement of the most important data resulting from the names analyzed, and have included a list of the pertinent names in each case. Evidence in favor of each interpretation accompanies the discussion of the names in Chapter IV. The names are given first in transliteration, then according to the morphemic interpretation proposed in the preceding chapter. In the morphemic transcription the grammatical element to be illustrated in each case is emphasized: thus to indicate asseverative *la* I write La-da-bu-um ⟨*la*-ṭāb-um⟩. In the section on the verb, *qatal* stands for the basic stem (corresponding to Hebrew *qal*), *qattil* for the intensive stem (*piel*), *haqtal* for the causative stem (*hifil*).

In order to facilitate a comparison with Amorite names of the Old Babylonian period, my outline follows the arrangement to be found in Gelb, " Lingua. " Gelb's paragraph numeration is repeated

here, with paragraph numbers in square brackets. Since the Ur III
material is more limited than that of the Old Babylonian period
treated by Gelb, many of the paragraphs present in Gelb's article
are omitted here. On the other hand there are new paragraphs to
be added: in such cases a new paragraph number is introduced,
preceded by an asterisk. I want to emphasize that only the most
important grammatical data are in the outline: one will find listed,
for instance, the phonemes most distinctive of Amorite charac-
terized by special conventions in the writing system, not a complete
phonemic inventory.

No attempt has been made to establish whether more than
one dialect is evidenced by the data collected here. It is possible
that this was indeed the case, as with the Amorite of the Old
Babylonian period. [1] But the Ur III material is much too limited
to allow any satisfactory reconstruction. It should be stressed that
at times it is difficult to distinguish between dialectal differentiation
and free variation, as in the following two cases: (1) the retention
or assimilation of /n/ as first radical, both phenomena being at-
tested side by side in Ur III, [2] and (2) the retention of /a'i/ or its
change to /e'i/, /i'i/, both phenomena being attested for the same
name at a distance of a few years. [3]

[1] WRITING

[1.2] *Expression of consonantal phonemes*

*[1.2.1] /'/ :   Ø+V(C)   passim, see below, pp. 206-07
          : (C)V+Ø   E-nu-zu-um ⟨'e'nuḍ-um⟩ (?)
                     Ià-an-bí-i-lum ⟨yanbi'-'il-um⟩
          : V+V(C)   A-⌈ga⌉-ad-e-el ⟨'agad-'el⟩ (?)
                     [I-b]í-iš-i-il ⟨'ībiš-'il⟩
                     Lu-bu-e-el ⟨lub'-u-el⟩

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[1] Cf. Moran, " Background, " pp. 67-68, n. 29.
[2] See below, [3.3.8.4.1].
[3] See above, *s.v. A-ù-da-il* in chapter IV, and below, p. 217.

: (C)V+V Ià-a-nu-zu-um ⟨ya'nuḍ-um⟩ (?)

Ià-a-um ⟨ya',ₓwūm⟩ (II)

: VC+V(C) Ib-ú-lum ⟨'ib'ₓul-um⟩ (?)

Ìr-ib ⟨'ir'ip⟩ (II)

*[1.2.2] /h/ : ∅

Ad-mu-a ⟨'admu-ha⟩

*A-du-ra-mu ⟨hadd-u-rām-u⟩

A-ù-da-il ⟨hawdā-'il⟩

[M]a-aḫ-ra-nu-um ⟨mahr-ān-um⟩ (?)

Ú-ga ⟨'uqah⟩ (II)

Ú-za-du ⟨'uzz-hadd-u⟩ (I)

*[1.2.3] /ḫ/ : ∅

A-na-na ⟨ḫanan-a⟩

At-ga-nu-um ⟨ḫatk-ān-um⟩

Á-ú-DINGIR ⟨ḫayyu-'el⟩

I-na-nu-um ⟨ḫinn-ān-um⟩ (II)

Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩

: additio-
nal vowel

Ià-a-ma-tu ⟨yaḫmad-u⟩

Ià-a-mu-tum ⟨yaḫmuṭ-um⟩

: ḪA, ḪI,
ḪU

E-ri-ḫi-DINGIR ⟨'erīḫ-'il⟩ (II)

Ḫu-un-ᵈŠul-gi ⟨ḫun-šulgi⟩ (A/A)

La-e-ri-ḫu-um ⟨la-'erīḫ-um⟩

La-ḫi-a-nu-um ⟨la-'aḫī-'an-um⟩

Na-ḫa-nu-um ⟨nāḫ-ān-um⟩

Nu-ḫi-DINGIR ⟨nūḫ-ī-'el⟩ (II)

*[1.2.4]/'/ : ∅

Ab-te-il ⟨'abd-'il⟩

*Ad-ra-nu-um ⟨'adr-ān-um⟩

Ar-si?!-⌈a⌉-num ⟨'arśī-'an-um⟩ (?)

A-za-zum ⟨'azaz-um⟩

Bu-na-a-nu-um ⟨bun-a-'an-um⟩

E-mi-zum ⟨'e'mis-um⟩ (?)

E-ti-um ⟨'ēdi'-um⟩

cf. Ià-a-ma-tu

I-na-ba-nu-um ⟨'inab-ān-um⟩

Iq-ba-nu-um ⟨ʿiqb-ān-um⟩

I-za-núm ⟨ʿizz-ān-um⟩

La-ḫi-a-nu-um ⟨la-aḫī-ʿan-um⟩

La-šu-il ⟨lāšuʿ-ʾil⟩

Lú-ri-é-ú ⟨lū-reʿ-u⟩

Me-pi-um ⟨mēpi-ʿum⟩

Me-te-um ⟨mēdiʿ-um⟩

Pi-a-núm ⟨pī-ʿan-um⟩

U-za-DU ⟨ʿuzz-hadd-u⟩ (I)

: (ḪA, ḪI), Ḫu-um-ra-nu-um ⟨ʿumr-ān-um⟩ (?)

ḪU   Lú-ri-ḫu ⟨lū-reʿu⟩

: AḪ   *Ma-aḫ-da-nu-um ⟨maʿd-ān-um⟩ (?)

*[1.2.5] /y/ : I.A   I-a-um ⟨yaʾₓwū-m⟩

    : BI.A   A-bí-a-mu-ti ⟨ʾabi-yamūt-i⟩

    : WA⁴   A-bí-WA-dar ⟨ʾab-ī-yatar⟩

    (IA₈, YI) Ia₈-gu-na-an ⟨yakūn-ān⟩

    Ia₈-at-ra-il ⟨yatr-a-ʾil⟩

    Yi-ba-la-tum ⟨yĭbal-at-um⟩

    WA-ta-ar-⟨a⟩-ḫu-um ⟨yatar-ʾaḫ-um⟩ (II)

    : IÀ⁵   Ià-a-ma-tu ⟨yaḥmad-u⟩

    Ià-a-mu-tum ⟨yaḥmuṭ-um⟩

    Ià-a-nu-zu-um ⟨yaʾnuḍ-um⟩ (?)

    Ià-a-um ⟨yaʾₓwūm⟩

    Ià-li-e ⟨yalʾē⟩

    Ià-ma-am-ú (?)

    Ià-an-bí-ì-lum ⟨yanbiʾ-ʾil-um⟩

    Ià-an-bu-li ⟨yanbul-lī⟩

    *Ià-ši-li-im ⟨yaśśiʾ-lim⟩

: GIŠGAL cf. Zuˀ-ba-la-tum

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⁴ See above, p. 25.
⁵ See above, pp. 16-17.

*[1.2.6] /ś/: ŠA, ŠI,   Ar-si?!⌐a⌐-nu-um ⟨arśī-ʿan-um⟩ (?)
          ŠU //   *Ià-ši-li-im ⟨yaśśi'-lim⟩
          SA, SI,   I-la-sa-ma-ar ⟨'ila-śamar⟩
          (SU)   Ma-si-it-a-nu-um ⟨māśīt-ʿan-um⟩
                        Na-ap-ša/sa-nu-um ⟨napś-ān-um⟩
                        Ša-ba-ar-kum ⟨śapar-kum⟩
                        Ša-pí-ru-um ⟨śapir-um⟩
                        Ša-⌐ma⌐-bu-um ⟨śam-'ab-um⟩
                        Ša/Sa-ma-mu-um ⟨śam-ām-um⟩
                        Ša/Sa-ma-núm ⟨śam-ān-um⟩
                        Šu-ul-ma-nu-u[m] ⟨śulm-ān-um⟩
                        Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩
          : IŠ   I-bí-iš-i-il ⟨ībiś-'il⟩

*[1.2.7] /š/ (/t̠/): ŠU E-šu-nu-um ⟨'ešun-um⟩
                        La-šu-il ⟨lāšuʿ-'il⟩ (?)

*[1.2.8] /d̠/ : DA   Da-mi-ru-um ⟨d̠āmir-um⟩
                        Da-ra-um ⟨d̠ara'-um⟩ (?)
          : ZU   Zu-da-dum ⟨d̠ū-dād-um⟩

[1.4] *The so-called*
    " scriptio plena "   Bu-na-a-nu-um ⟨bun-*a*-ʿan-um⟩
                        La-a-ba ⟨la-'*ab*-a⟩
                        La-a-nu-um ⟨la-ʿ*an*-um⟩

[2] PHONOLOGY

[2.3.3] Contraction
    /aya/ > /ā/   La-šu-il ⟨lā̆šuʿ-'il⟩ (?)
*[2.3.15] Contr.
    /uhaw/ > /ū/   Mu-gi-ra-nu-um ⟨mūqir-ān-um⟩
*[2.3.21] Contr.
    /u'u/ > /ū/   Lú-ri-e-ú ⟨lū-reʿu⟩
[2.4.1] Initial /ya/
    > /'e/, /'i/   see below, pp. 217 and 218-19

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[2.7.3] Assimilation of postconsonantal /'/

E-ri-ḫi-DINGIR ⟨'erīḫ-'il⟩ (II)
Ià-li-e ⟨yal'ē⟩
I-ri-ib ⟨'ir'ib⟩ (A/A)
Lu-bu-e-el ⟨lub'-u-'el⟩
Na-du-be-lí ⟨nadūb-'el-ī⟩
Za-bí ⟨ṣab'-i⟩

[3] MORPHOLOGY

[3.1] *Pronoun*

[3.1.1.1] *Pron. suffixes after noun and preposition*

[3.1.1.1.1] First person sing. ⟨ī⟩

A-bí-WA-dar ⟨'ab-ī-yatar⟩ (II)
A-ḫi-da-nu-um ⟨'aḫ-ī-dān-um⟩ (II)
Ià-an-bu-li ⟨yanbul-lī⟩
I-la-bí-ni ⟨'ila-bin-ī⟩
I-wi-mu-ti ⟨'i'ₓwū-mut-ī⟩ (II)
La-ḫi-a-nu-um ⟨la-'aḫ-ī-ʿan-um⟩ (II)
Mi-il-ki-li-il ⟨milk-ī-li-'il⟩
Na-du-be-lí ⟨nadūb-'el-ī⟩
Nu-ḫi-DINGIR ⟨nūḫ-ī-'el⟩
Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩
Za-bí ⟨ṣab'-ī⟩

[3.1.1.1.6] Third person sing. masc. ⟨hu⟩

cf. Ià-ma-am-ú

[3.1.1.1.7] Third person sing. fem. ⟨ha⟩

cf. Ià-ma-am-ú
Ad-mu-a ⟨'admu-ha⟩

[3.1.1.1.8] First person plur. ⟨na⟩ (and phonological variant /ni/)

Lá-ni-il ⟨la-ni-'il⟩
*A-du-ni-la ⟨'adu-ni-'il-a⟩

[3.1.2] *Demonstrative-personal pronoun*

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[3.2] *Noun*

[3.1.2.1] Masc. d̲ū   Zu-da-dum ⟨d̲ū-dād-um⟩

[3.1.4] *Interrogative pronoun*

[3.1.4.1] Manna,   Ma-na-nu-um ⟨*mann*-ān-um⟩ (II)
  " who? "

[3.2.1] *Mimation*   regular, except as follows:

[3.2.1.1] Lack of mim. Ià-a-ma-tu ⟨yaḥmad-*u*⟩
  in simple nouns

[3.2.1.2] Lack of mim. A-bí-a-mu-ti ⟨'abi-yamūt-i⟩
  in compounds   *A-du-ra-mu ⟨hadd-u-rām-u⟩
          I-bi-iq-ri-e-ú ⟨'ippiq-reʿ-u⟩
          Lú-ri-é-ú ⟨lū-reʿ-u⟩

[3.2.2] *Gender*

[3.2.2.2] Fem. in ⟨at⟩ Yi-ba-la-tum ⟨yibal-*at*-um⟩
          Ṭa-ba-tum ⟨ṭāb-*at*-um⟩
          Zuʔ-ba-la-tum ⟨zubāl-*at*-um⟩

[3.2.2.4] Fem. in ⟨a⟩ Da-rí-ša ⟨dār-iš-*a*⟩ (II)

[3.2.3] *Declension*

[3.2.3.1.3] Affix ⟨∅⟩ Da-na-bí-it ⟨dāna-bīt-∅⟩
  for all cases   Ia₈-gu-na-an ⟨yakūn-ān-∅⟩
          I-la-ap-ti-il ⟨'ilab-til-∅⟩ (?)
          Kum-da-nu-um ⟨kum-∅-dān-um⟩
          Ša-ba-ar-kum ⟨śapar-kum-∅⟩

[3.2.3.1.6] Unexplained A-bí-iš-ki-in ⟨'ab-*iš*-kīn⟩ (A/A)
  ⟨iš⟩ affix   Da-rí-ša ⟨dār-*iš*-a⟩ (II)

[3.2.4] *Construct state*

*[3.2.4.0] In monocons.
  roots

*[3.2.4.0.1] Ends in ⟨u⟩ Pu-me-il ⟨pū-me-'il⟩ (?)

*[3.2.4.0.2] Ends in ⟨i⟩ Da-dum-pi₅-DINGIR ⟨dād-um-pī-'el⟩
                        Pi₅-a-nu-um ⟨pī-ʿan-um⟩

[3.2.4.1] In biconsons.
  roots

[3.2.4.1.1] Ends in ⟨∅⟩ Ḫu-un-ᵈŠul-gi ⟨ḫun-∅-šulgi⟩ (A/A)

[3.2.4.1.3] Ends in ⟨i⟩ A-bí-a-mu-ti ⟨'abi-yamūt-i⟩

[3.2.4.2] In tricons.
  roots

[3.2.4.2.1] Ends in ⟨∅⟩Ab-te-il ⟨ʿabd-∅-'il⟩
                       *Kà-al-ba-il ⟨kalb-∅-'il⟩
                       Ma-ni-il ⟨manī'-∅-'il⟩
                       Na-du-be-lí ⟨nadūb-∅-'el-ī⟩
                       Ú-za-DU ⟨ʿuzz-∅-hadd-u⟩ (I)

[3.2.5] *Predicate state*

[3.2.5.1] Ends in ⟨∅⟩ A-bí-WA-dar ⟨'ab-ī-yatar-∅⟩ (II)
                      WA-ta-ar-<a>-ḫu-um ⟨yatar-∅-'aḫ-um⟩
                      (II)

[3.2.5.2] Ends in ⟨a⟩   La-a-ba ⟨la-'ab-*a*⟩
                       Bu-na-a-nu-um ⟨bun-*a*-ʿan-um⟩

[3.2.5.3] Ends in ⟨um⟩ A-ḫi-da-nu-um ⟨'aḫ-ī-dān-*um*⟩ (II)
                      Da-dum-pi₅-DINGIR ⟨dād-*um*-pī-'el⟩ (II)
                      I-bi-la-i-lum ⟨'ibi-la-'il-*um*⟩
                      I-lum-a-bu-um ⟨'il-um-'ab-*um*⟩ (A/A)
                      Ku-um-da-nu-um ⟨kum-dān-*um*⟩
                      La-a-nu-um ⟨la-ʿan-*um*⟩
                      Zu-da-dum ⟨ḏū-dād-*um*⟩

[3.2.5.4] Stative in ⟨∅⟩ A-bí-iš-ki-in ⟨'ab-iš-kīn-∅⟩ (A/A)

                     Dan-DINGIR ⟨dān-∅-'el⟩ (II)

        in ⟨a⟩ A-na-na ⟨ḫanan-*a*⟩

                     Da-na-bí-it ⟨dān-*a*-bīt⟩

                     Ia₈-at-ra-il ⟨yatr-*a*-'il⟩

                     Ṣa-da-qa ⟨ṣadaq-*a*⟩

    in ⟨u(m)⟩ *A-du-ra-mu ⟨hadd-u-rām-*u*⟩

                    Á-ú-DINGIR ⟨ḫayy-*u*-'el⟩

                    E-bi-da-nu-um ⟨'ebi-dān-*um*⟩ (I)

                    La-da-bu-um ⟨la-ṭāb-*um*⟩

[3.2.6] *Noun before pronominal suffixes*

[3.2.6.1] Nominative   Ad-mu-a ⟨'adm*u*-ha⟩

 sing. in ⟨u⟩   *A-du-ni-la ⟨'ad*u*-ni-'il-a⟩

*[3.2.7] *Nominal patterns*

*[3.2.7.1] Qutayl   Gu-ba-ru-um ⟨*kubār*-um⟩

                  Ku-da-da-nu-um ⟨*kudād*-ān-um⟩

                  Zu²-ba-la-tum ⟨*zubāl*-at-um⟩

[3.2.7.2] 'aqtal   Aḫ-ba-bu ⟨'aḫbab*-u⟩

[3.2.7.3] 'aqtūl   Aḫ-bu-te-um ⟨'aḫbūt*-iy-um⟩

                  cf. A-mu-ru-um ⟨*'amurr*-um⟩

*[3.2.7.4] Maqtal   Mar-da-mu-um ⟨*ma-rdam*-um⟩ (I)

                  Mar-da-ba-nu-um ⟨*ma-rdap*-ān-um⟩ (I)

*[3.2.7.5] Gentilic in   Aḫ-bu-te-um ⟨'aḫbūt-*iy*-um⟩

 ⟨iy⟩   Ià-a-ma-ti-um ⟨yaḥmad-*iy*-um⟩

[3.3] *Verb*

[3.3.1] *Vowel classes*

[3.3.1.1] Impf. of the
 basic stem in ⟨u⟩   Ià-an-bu-li ⟨yanb*u*l-lī⟩

                  Ià-a-mu-tum ⟨yaḥm*u*ṭ-um⟩ (?)

		Ià-a-nu-zu-um ⟨ya-ʼnuḍ-um⟩ (?)
		Ib-ú-lum ⟨ʼibʼul-um⟩ (?)
	in ⟨i⟩	E-bi-da-nu-um ⟨ʼebbiṭ-ān-um⟩ (II)
		En-gi-mu-um ⟨ʼenqim-um⟩
		I-bi-iq-ri-e-ú ⟨ʼippiq-reʻ-u⟩
		In-ti-nu-um ⟨ʼintin-um⟩
		Iq-ri-ba-nu-um ⟨ʼiqrib-ān-um⟩
		I-ri-ib ⟨ʼirʼib⟩ (A/A)
	in ⟨a⟩	Ià-a-ma-tu ⟨yaḥmad-u⟩
		Yi-ba-la-tum ⟨yibal-at-um⟩
		cf. I-la-ab-ti-il ⟨yilab-til⟩ (?)

[3.3.3] *Moods*

[3.3.3.2] Predicative *la* La-e-ri-ḫu-um ⟨*la*-ʼerīḫ-um⟩
(with verbs)　　　　La-ḫi-a-nu-um ⟨*la*-ʼaḫī-ʻan-um⟩
　　　　　　　　La-šu-il ⟨*la*-yašuʻ-ʼil⟩

Asseverative *la*　　See below, 3.4.4
(with nouns)

[3.3.7] *Strong verb*

[3.3.7.1.1] Qatal impf. Ar-si?-⌈a⌉-núm ⟨*ʼarsī*-ʻan-um⟩ (?)
　　　　　　　　E-mi-zum ⟨ʼe*mis*-um⟩ (?)
　　　　　　　　Ià-a-ma-tu ⟨*yaḥmad*-u⟩
　　　　　　　　Ià-a-mu-tum ⟨*yaḥmuṭ*-um⟩ (?)
　　　　　　　　Ià-a-nu-zu-um ⟨*yaʼnuḍ*-um⟩ (?)
　　　　　　　　Ib-ú-lum ⟨*ʼibʼul*-um⟩ (?)
　　　　　　　　Iq-ri-ba-nu-um ⟨*ʼiqrib*-ān-um⟩
　　　　　　　　I-ri-ib ⟨*ʼirʼib*⟩ (A/A)

[3.3.7.1.2] Qatal perfect A-na-na ⟨*ḥanan*-a⟩
　　　　　　　　*I-la-ša-mar ⟨*ʼila-šamar*⟩ (?)
　　　　　　　　Ma-ga-nu-um ⟨*magan*-um⟩
　　　　　　　　Ṣa-da-ga ⟨*ṣadaq*-a⟩ (?)
　　　　　　　　Ša-ba-ar-kum ⟨*šapar*-kum⟩

[3.3.7.1.4] Qatal active   Da-mi-ru-um ⟨ḏāmir-um⟩
     participle   Ma-li-kum ⟨mālik-um⟩ (?)

[3.3.7.1.5] Qatal passive   Ma-ni-il ⟨manī-'il⟩
     part. (qatīl)   Ma-ni-um ⟨manī'-um⟩

[3.3.7.1.6] Qatal passive   Na-du-be-li ⟨nadūb-'el-ī⟩
     part. (qatūl)

[3.3.7.1.7] Stative   A-bí-WA-dar ⟨'ab-ī-yatar⟩ (II)
     adjective qatalum   Da-ra-um ⟨ḏara'-um⟩ (?)
                       Ma-ra-ṣum ⟨maraṣ-um⟩
                       Ṣa-da-ga ⟨ṣadaq-a⟩ (?)
                       WA-ta-ar-⟨a⟩-ḫu-um ⟨yatar-aḫ-um⟩ (II)

[3.3.7.1.9] Stative   E-šu-nu-um ⟨'ešun-um⟩
     adjective qatulum

[3.3.7.4] Qattil imper-   I-na-ba-nu-um ⟨'inabb(i')-ān-um⟩ (II)
     fect

[3.3.8.] *Weak verb*

[3.3.8.1] *Primae w/y*

[3.3.8.1.1] Qaṭal   cf. I-la-ab-ti-il ⟨yīlab-til⟩ (?)
     imperfect   Yi-ba-la-tum ⟨yibal-at-um⟩
                       La-šu-il ⟨lāšu'-'il⟩
                       Ù-ga ⟨'ūqah⟩ (?)
                       Ù-ma-il ⟨'ūma'-'il⟩ (?)

*[3.3.8.1.3.1] Stative   E-šu-nu-um ⟨'ešun-um⟩
     adjective qatul

*[3.3.8.1.3.2] Participle Mu-da-du-um ⟨mūdad-um⟩ (?)
     (=[3.3.9.8])

[3.3.8.1.5] Haqtal   E-ti-um ⟨'ēdiˁ-um⟩
     imperf.   [I-b]í-iš-ì-il ⟨'ībiś-'il⟩

*[3.3.8.1.5.1] Haqtal   A-ù-da-il ⟨hawdā-'il⟩
perfect (=[3.3.9.3])

[3.3.8.1.6] Haqtal
participle
Me-pi-um ⟨*mēpiʿ*-um⟩
Me-te-um ⟨*mēdiʿ*-um⟩
Mu-gi-ra-nu-um ⟨*mūqir*-ān-um⟩

[3.3.8.2] *Mediae w/y*

[3.3.8.2.1] Qatal impf.
A-bí-a-mu-ti ⟨'abi-*yamūt*-i⟩
E-ri-ḫi-DINGIR ⟨'*erīḫ*-'il⟩ (II)
Ià-a-um ⟨*ya'ₓwū*-um⟩ (II)
Ia₈-gu-na-an ⟨*yakūn*-ān⟩
I-wu-mu-ti ⟨'*i'ₓwū*-mut-ī⟩ (II)
La-e-ri-ḫu-um ⟨la-'*erīḫ*-um⟩
La-ḫi-a-nu-um ⟨la-'*aḫī*-'an-um⟩ (I)

[3.3.8.2.2] Qatal perf.
Da-na-bí-it ⟨*dāna*-bīt⟩

[3.3.8.2.4] Qatal active
participle
*A-du-ra-mu ⟨hadd-u-*rām*-u⟩
A-ḫi-da-nu-um ⟨'aḫ-ī-*dān*-um⟩ (II)
Dan-DINGIR ⟨*dān*-'el⟩ (II)
E-bi-da-nu-um ⟨'ebi-*dān*-um⟩ (I)
Na-ḫa-nu-um ⟨*nāḫ*-ān-um⟩

[3.3.8.2.5] Qatal stative
adjective
*A-bí-iš-ki-in ⟨'ab-iš-*kīn*⟩
Ri-ma-nu-um ⟨*rīm*-ān-um⟩

[3.3.8.2.7] Qatal infini-
tive
Nu-ḫi-DINGIR ⟨*nūḫ*-ī-'el⟩ (II)

[3.3.8.2.11] Haqtal
active participle
Ma-si-id-a-nu-um ⟨*māšīt*-'an-um⟩

[3.3.8.3] *Ultimae w/y*

[3.3.8.3.1] Qatal impf.
Ar-si?!-⌈a⌉-núm ⟨'*arśī*-'an-um⟩ (?)
Ià-li-e ⟨*yal'ē*⟩
Ià-a-um⟨*ya'ₓwū*-m⟩ (II)
I-wu-mu-ti ⟨'*i'ₓwū*-mut-ī⟩ (II)
La-ḫi-a-nu-um ⟨la-'*aḫī*-'an-um⟩ (I)

[3.3.8.3.2] Qatal perf.
Ma-na-um ⟨*manā*-um⟩

*[3.3.8.3.8.1] Haqtal   A-aw-te-il, A-ù-da-il ⟨*hawdā-'il*⟩
perf. (=[3.3.9.3])

[3.3.8.3.5] Stative   Á-ú-DINGIR ⟨*ḫayyu-'el*⟩
adjective qatl

[3.3.8.4] *Primae n*

[3.3.8.4.1] Qatal impf.   E-bi-da-nu-um ⟨*'ebbiṭ-ān-um*⟩ (II)
En-gi-mu-um ⟨*'enqim-um*⟩
Ià-an-bí-ì-lum ⟨*yanbi'-'il-um*⟩
Ià-an-bu-lí- ⟨*yanbul-lī*⟩
*Ià-ši-li-im ⟨*yaśśi'-lim*⟩
I-bi-iq-ri-e-ú ⟨*'ippiq-re'-u*⟩
In-ti-nu-um ⟨*'intin-um*⟩

[3.3.8.5] *Geminates*

[3.3.8.5.5] Qatal stative   A-na-na ⟨*ḫanan-a*⟩
adjective   A-za-zum ⟨*'azaz-um*⟩

[3.3.9] *Difficult forms*

[3.3.9.1]=[3.3.8.1.1]

[3.3.9.2]   Ià-ma-am-ú (unexplained)

[3.3.9.3]=
   *[3.3.8.1.5.1]

[3.3.9.8]=
   *[3.3.8.1.3.2]

[3.4] *Indeclinables*

[3.4.4] La, " to, for "   Ià-an-bu-li ⟨*yanbul-lī*⟩
La-ni-il ⟨*la*-ni-'il⟩

Asseverative la   DINGIR-la-il ⟨*'ila-la*-'il⟩
I-bi-la-ì-lum ⟨*'ibi-la*-'il-um⟩
La-a-ba ⟨*la*-'ab-a⟩

La-a-nu-um ⟨*la*-ʿan-um⟩
La-da-bu-um ⟨*la*-ṭāb-um⟩
La-ḫi-a-nu-um ⟨*la*-ʾaḫ-ī-ʿan-um⟩ (II)
Mi-il-ki-lí-il ⟨milk-ī-*li*-ʾil⟩

[3.4.6] Asseverative ma Pu-me-il ⟨pū-*me*-ʾil⟩
Ša-pí-ru-um-ma ⟨śapir-um-*ma*⟩

*[4] SYNTAX (i.e., formation of personal names)

*[4.1] *Isolated nouns*

*[4.1.1] Simple isolated Aḫ-ba-bu ⟨ʾaḫbab-u⟩
nouns and adjectives A-ku-um ⟨ʾakūm⟩ (?)
[B]u-ú-lum ⟨buʾʾₓul-um⟩ (A/A)
Da-mi-ru-um ⟨ḏāmir-um⟩
Da-ra-um ⟨ḏaraʾ-um⟩ (?)
E-šu-nu-um ⟨ʾešun-um⟩
cf. E-ti-um ⟨ʾēdiʿ-um⟩ (?)
Gu-ba-ru-um ⟨kubār-um⟩
*Kà-mi-súm ⟨kamis-um⟩
Ma-li-kum ⟨mālik-um⟩
Ma-ni-um ⟨manī-um⟩
Ma-ra-ṣum ⟨maraṣ-um⟩ .
Mar-da-mu-um ⟨mardam-um⟩ (I)
Me-pi-um ⟨mēpiʿ-um⟩
Me-te-um ⟨mēdiʿ-um⟩
Ša-pí-rum(-ma) ⟨śapir-um(-ma)⟩
Ṭa-ba-tum ⟨ṭāb-at-um⟩
Zuʾ-ba-la-tum ⟨zubāl-at-um⟩

*[4.1.2] Nouns with
hypocoristic endings

*[4.1.2.1] ⟨ān-um⟩   A-ba-nu-um ⟨ʾab-ān-um⟩ (A/A)
*Ad-ra-nu-um ⟨ʾaḏr-ān-um⟩

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At-ga-nu-um ⟨ḫatk-ān-um⟩

Ba-da-nu-um ⟨bad-ān-um⟩

Ba-ir-ra-núm (unexplained)

Bu-ga-nu-um (unexplained)

Dú-ul-ga-núm ⟨dulq-ān-um⟩

E-la-nu-um ⟨'el-ān-um⟩

Gul-ba-nu-um ⟨gulb-ān-um⟩ (A/A)

Ḫa-aš-ma-nu-um ⟨ḫašm-ān-um⟩ (A/A)

Ḫu-um-ra-nu-um ⟨ḫumr-ān-um⟩ (A/A)

Ib-la-nu-um ⟨'ibl-ān-um⟩

I-da-nu-um ⟨'id-ān-um⟩ (A/A)

I-la-nu-un ⟨'il-ān-um⟩ (A/A)

I-na-ba-nu-um ⟨'inab-ān-um⟩ (I)

I-na-nu-um ⟨ḫinn-ān-um⟩ (II)

Iq-ba-nu-um ⟨'iqb-ān-um⟩

I-za-núm ⟨'izz-ān-um⟩

Kir_x(GÌR)-ba-nu-um ⟨kirb-ān-um⟩

Kir_x(GÌR)-ma-nu-um ⟨kirm-ān-um⟩

Ku-da-da-nu-um ⟨kudād-ān-um⟩

cf. Ku-um-da-nu-um ⟨kumd-ān-um⟩ (?)

Lu-a-nu-um ⟨lu'-ān-um⟩

*Ma-aḫ-da-nu-um ⟨ma'd-ān-um⟩ (?)

Ma-aḫ-ra-nu-um ⟨mahr-ān-um⟩

Ma-na-nu-um ⟨mann-ān-um⟩ (II)

Mar-da-ba-nu-um ⟨mardap-ān-um⟩ (I)

Mi-da-nu-um (unexplained)

Mi-il-ga-nu-um ⟨milk-ān-um⟩

Mu-da-nu-um ⟨mut-ān-um⟩

Mu-gi-ra-nu-um ⟨mūqir-ān-um⟩

Mu-ra-nu-um ⟨mur-ān-um⟩ (II)

Na-ab-la-nu-um ⟨nabl-ān-um⟩

Na-ḫa-nu-um ⟨nāḫ-ān-um⟩

Na-ap-sa-nu-um ⟨napś-ān-um⟩

Nu-uk-ra-nu-um ⟨nukr-ān-um⟩

Qá-ad-ma-nu-um ⟨qadm-ān-um⟩
Qí-id-ma-nu-um ⟨qidm-ān-um⟩
Ri-ma-nu-um ⟨rīm-ān-um⟩
Ṣa-ab-ra-nu-um ⟨ṣapr-ān-um⟩ (II)
Ša-ma-núm ⟨śam-ān-um⟩
Še-ep-⌈ra?⌉-nu-um ⟨śipr-ān-um⟩
Šu-⌈ul⌉-ma-nu-u[m] ⟨śulm-ān-um⟩

*[4.1.2.2] ⟨ām-um⟩ Mar-da-mu-um ⟨mard-ām-um⟩ (II)
Ša-ma-mu-um ⟨śam-ām-um⟩

*[4.1.2.3] ⟨at-um⟩ A-da-tum ⟨'ad-at-um⟩
Nu-da-tum ⟨nūd-at-um⟩
Ú-za-DU ⟨'uzz-at-um⟩ (II)

*[4.2] *Nominal compounds*

*[4.2.1] Noun followed A-bí-a-mu-ti ⟨'abi-yamūt-i⟩
by a noun Ab-te-il ⟨'abd-'il⟩
Ḫu-un-ᵈŠul-gi ⟨ḫun-šulgi⟩ (A/A)
*Kà-al-ba-il ⟨kalb-'il⟩
Ma-ni-il ⟨manī-'il⟩
Na-du-be-lí ⟨nadūb-'el-ī⟩
*Pí-a-núm ⟨pī-'an-um⟩
Pu-me-il ⟨pū-me-'il⟩ (?)
Ša-⌈ma⌉-bu-um ⟨śam-'ab-um⟩
Ú-za-DU ⟨'uzz-hadd-u⟩ (I)

*[4.2.2] Noun followed Ad-mu-a ⟨'admu-ha⟩
by a pronominal suffix Za-bí ⟨ṣab'-ī⟩
cf. Ià-ma-am-ú

*[4.3] *Isolated verbs*

*[4.3.1] Simple isolated
verbs

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*[4.3.1.1] without no-
minalizing ending   Ià-li-e ⟨yal'ē⟩
                     I-ri-ib ⟨'ir'ib⟩ (A/A)
                     Ù-ga ⟨'ūqah⟩

*[4.3.1.2] with nomin-   E-mi-zum ⟨'e'mis-um⟩ (?)
alizing ending ⟨um⟩   En-gi-mu-um ⟨'enqim-um⟩
                     E-nu-zu-um ⟨'e'nuḍ-um⟩ (?)
                     E-ti-um ⟨'ēdi'-um⟩
                     Ià-a-ma-tu ⟨yaḥmad-u⟩
                     Ià-a-mu-tum ⟨yaḥmuṭ-um⟩
                     Ià-a-nu-zu-um ⟨ya'nuḍ-um⟩
                     Ià-a-um ⟨ya'ₓwūm⟩ (II)
                     Ib-ú-lum ⟨'ib'ul-um⟩ (?)
                     Yi-ba-la-tum ⟨yibal-at-um⟩
                     In-ti-nu-um ⟨'intin-um⟩
                     Ma-ga-nu-um ⟨magan-um⟩
                     Ma-na-um ⟨manā-um⟩

*[4.3.2] Verbs followed
by hypocoristic ending

*[4.3.2.1] ⟨ān-um⟩   Ar-si?-⌈a⌉-núm ⟨'arśī-ān-um⟩ (?)
                     E-bi-da-nu-um ⟨'ebbiṭ-ān-um⟩ (II)
                     I-na-ba-nu-um ⟨'inabb(i')-ān-um⟩ (II)
                     Iq-ri-ba-nu-um ⟨'iqrib-ān-um⟩

*[4.3.2.2] ⟨ān⟩   Ia₈-gu-na-an ⟨yakūn-ān⟩

*[4.4] *Sentences*

*[4.4.1] Nominal sen-
tences

*[4.4.1.1] Subject and   A-bí-iš-ki-in ⟨'ab-iš-kīn⟩ (A/A)
predicate

                     A-bu-um-DINGIR ⟨'ab-um-'el⟩ (II)

*A-du-ni-la ⟨'adu-ni-'il-a⟩

*A-du-ra-mu ⟨hadd-u-rām-u⟩

cf. A-⌜ga¹⌝-ad-e-el

A-ḫi-da-nu-um ⟨'aḫ-ī-dān-um⟩ (II)

Á-ú-DINGIR ⟨ḫayyu-'el⟩

Bu-na-a-nu-um ⟨bun-a-'an-um⟩ (?)

Da-dum-pi₅-DINGIR ⟨dād-um-pī-'el⟩ (II)

Da-na-bí-it ⟨dān-a-bīt⟩

Dan-DINGIR ⟨dān-'el⟩ (II)

DINGIR-la-il ⟨'ila-la-'il⟩

E-bi-da-nu-um ⟨'ebi-dān-um⟩ (I)

ᵈÉ-il ⟨bīt-'il⟩

Ia₈-at-ra-il ⟨yatr-a-'il⟩

I-bi-la-i-lum ⟨'ibi-la-'il-um⟩

I-la-ab-ti-il ⟨'ilab-til⟩ (?)

I-la-bí-ni ⟨'ila-bin-ī⟩

*I-la-ša-ma-ar ⟨'ila-śamar⟩ (?)

I-lum-a-bu-um ⟨'il-um-'ab-um⟩ (A/A)

Ku-um-da-nu-um ⟨kum-dān-um⟩

La-ḫi-a-u-um ⟨la-'aḫ-ī-'an-um⟩ (II)

Lá-ni-DINGIR ⟨la-ni-'el⟩ (?)

Lú-ri-é-ú ⟨lū-reʿ-u⟩

Ma-si-id-a-nu-um ⟨māśīt-'an-um⟩

Mi-il-ki-lí-il ⟨milk-ī-li-'il⟩

Nu-ḫi-DINGIR ⟨nūḫ-ī-'el⟩

Pu-me-il ⟨pū-me-'il⟩ (?)

Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩

WA-ta-ar-⟨a⟩-ḫu-um ⟨yatar-'aḫ-um⟩ (II)

Zu-da-dum ⟨dū-dād-um⟩

*[4.4.1.2] Isolated
predicate

A-na-na ⟨ḫanan-a⟩

La-a-ba ⟨la-'ab-a⟩

La-a-nu-um ⟨la-'an-um⟩

La-da-bu-um ⟨la-ṭāb-um⟩

Ṣa-da-ga ⟨ṣadaq-a⟩

*[4.4.2] Verbal senten-
ces

*[4.4.2.1] Subject
and predicate

Ar-si?ʔⁱ.⌐a⌐-núm ⟨ʾaršī-ʿan-um⟩ (?)
A-aw-te-il, A-ù-da-il ⟨hawdā-ʾil⟩
E-ri-ḫi-DINGIR ⟨ʾerīḫ-ʾil⟩ (II)
Ià-an-bí-i-lum ⟨yanbiʾ-ʾil-um⟩
Ià-an-bu-li ⟨yanbul-lī⟩
*Ià-ši-li-im ⟨yaśśiʾ-lim⟩
I-bi-iq-ri-e-ú ⟨ʾippiq-reʿu⟩
[I-b]í-iš-il ⟨ʾībiś-ʾil⟩
cf. I-la-ab-ti-il ⟨yilab-til⟩ (?)
*I-la-ša-ma-ar ⟨ʾila-śamar⟩ (?)
I-wu-mu-ti ⟨ʾiʾₓwū-mut-ī⟩ (II)
La-e-ri-ḫu-um ⟨la-ʾerīḫ-um⟩
La-ḫi-a-nu-um ⟨lāḫī-ʿan-um⟩ (I)
La-šu-il ⟨lāšuʿ-ʾil⟩
Ša-ba-ar-kum ⟨śapar-kum⟩
Ù-ma-il ⟨ʾūmaʾ-ʾil⟩

*[4.4.2.2] Isolated
predicate

see above, *[4.3.1.1]

*[5] Lexicon[6]

ʾb

A-ba-nu-um ⟨ʾab-ān-um⟩ (A/A)
A-bí-a-mu-ti ⟨ʾabi-yamūt-i⟩
A-bí-iš-ki-in ⟨ʾab-iš-kīn⟩
A-bí-WA-dar ⟨ʾab-ī-yatar⟩ (II)
A-bu-um-DINGIR ⟨ʾab-um-ʾel⟩ (II)
I-lum-a-bu-um ⟨ʾil-um-ʾab-um⟩ (A/A)
La-a-ba ⟨la-ʾab-a⟩
Ša-⌐ma⌐-bu-um ⟨śam-ʾab-um⟩

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[6] The West Semitic alphabetical order is followed in this section.

'b   E-bi-da-nu-um ⟨'ebi-dān-um⟩ (I)
            I-bi-la-ì-lum ⟨'ibi-la-'il-um⟩

'bl   Ib-la-nu-um ⟨'ibl-ān-um⟩

'd   A-da-tum ⟨'ad-at-um⟩
           *A-du-ni-la ⟨'adu-ni-'il-a⟩

'dm   Ad-mu-a ⟨'adm-u-ha⟩

'ḫ   A-ḫi-da-nu-um ⟨'aḫ-ī-dān-um⟩ (II)
           La-ḫi-a-nu-um ⟨la-'aḫ-ī-ʿan-um⟩ (II)
           WA-ta-ar- ⟨a⟩ -ḫu-um ⟨yatar-'aḫ-um⟩ (II)

'k   A-ku-um ⟨'akūm⟩ (?)

'l : 'il   Ab-te-il ⟨ʿabd-'il⟩
           *A-du-ni-la ⟨'adu-ni-'il-a⟩
           A-ù-da-il, A-aw-te-il ⟨hawdā-'il⟩
           ᵈÉ-il ⟨bīt-'il⟩
           DINGIR-la-il ⟨'ila-la-'il⟩
           Ia₈(WA)-at-ra-il ⟨yatr-a-'il⟩
           [I-b]í-iš-ì-il ⟨'ībiś-'il⟩
           I-la-nu-um ⟨'il-ān-um⟩ (A/A)
           La-šu-il ⟨lāšuʿ-'il⟩
           Mi-il-ki-li-il ⟨milk-ī-li-'il⟩
           Pu-me-il ⟨pū-me-'il⟩
           Ù-ma-il ⟨'ūma'-'il⟩ (?)

   'ilum Ià-an-bí-ì-lum ⟨yanbi'-'il-um⟩
           I-bi-la-ì-lum ⟨'ibi-la-'il-um⟩
           I-lum-a-bu-um ⟨'il-um-'ab-um⟩

   'ila   I-la-bí-ni ⟨'ila-bin-ī⟩

   'el   E-la-nu-um ⟨'el-ān-um⟩
           Lu-bu-e-el ⟨lub'-u-'el⟩
           Na-du-be-lí ⟨nadūb-'el-ī⟩

DINGIR A-bu-um-DINGIR ⟨'ab-um-'el⟩ (II)
Á-ú-DINGIR ⟨ḫayy-u-'el⟩
Dan-DINGIR ⟨dān-'el⟩ (II)
DINGIR-la-il ⟨'ila-la-'il⟩
E-ri-ḫi-DINGIR ⟨'erīḫ-'el⟩
Lá-ni-DINGIR ⟨la-ni-'il⟩ (?)
Nu-ḫi-DINGIR ⟨nūḫ-ī-'el⟩

'lb   I-la-ab-ti-il ⟨'ilab-til⟩ (?)

'nḍ   Ià-a-nu-zu-um, E-nu-zu-um ⟨ya'nuḍ-um⟩ (?)

'ₓwy   Ià-a-um, I-a-um ⟨ya'ₓwūm⟩
I-wu-mu-ti ⟨'i'ₓwū-mut-ī⟩

bd   Ba-da-nu-um ⟨bad-ān-um⟩ (?)

byt   Da-na-bí-it ⟨dān-a-bīt⟩
ᵈÉ-il ⟨bīt-'il⟩

bn   Bu-na-a-nu-um ⟨bun-a-ʿan-um⟩
I-la-bí-ni ⟨'ila-bin-ī⟩

bqq   cf. Bu-ga-nu-um

ḡlb   Gul-ba-nu-um ⟨ḡulb-ān-um⟩ (?)

dwd   Da-dum-pi₅(NE)-DINGIR ⟨ḍād-um-pī-'el⟩
Zu-da-dum ⟨ḍū-dād-um⟩

dwr   Da-rí-ša ⟨dār-iš-a⟩ (II)

dyn   A-ḫi-da-nu-um ⟨'aḫ-ī-dān-um⟩ (II)
Da-na-bí-it ⟨dān-a-bīt⟩
Dan-DINGIR ⟨dān-'el⟩ (II)
E-bi-da-nu-um ⟨'ebi-dān-um⟩ (I)
Ku-um-da-nu-um ⟨kum-dān-um⟩

dlq   Dú-ul-ga-núm ⟨dulq-ān-um⟩

ḏmr   Da-mi-ru-um ⟨ḏāmir-um⟩

d̠r'	Da-ra-um ⟨d̠ara'-um⟩ (?)
h	Ad-mu-a ⟨'adm-u-ha⟩ cf. Ià-ma-am-ú
hdd	*A-du-ra-mu ⟨hadd-u-rām-u⟩ Ú-za-DU ⟨'uzz-hadd-u⟩
w —	cf. y —
zbl	Zu'-ba-la-tum ⟨zubāl-at-um⟩
ḫbb	Aḫ-ba-bu ⟨'aḫbab-u⟩
ḫyy	Á-ú-DINGIR ⟨ḫayy-u-'el⟩ La-ḫi-a-nu-um ⟨la-'aḫī-'an-um⟩ (I)
ḥmd	Ià-a-ma-tu, Ià-a-ma-ti ⟨yaḥmad-u⟩ Ià-a-ma-ti-um ⟨yaḥmad-iy-um⟩
ḥmṭ	Ià-a-mu-tum ⟨yaḥmuṭ-um⟩ (?)
ḫnn	A-na-na ⟨ḫanan-a⟩ Ḫu-un-ᵈŠul-gi ⟨ḫun-šulgi⟩ (A/A) I-na-nu-um ⟨ḫinn-ān-um⟩ (II) Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩
ḫtk	At-ga-nu-um ⟨ḫatk-ān-um⟩
ḫbt	Aḫ-bu-te-um ⟨'aḫbū-iy-um⟩
ḫmr	Ḫu-um-ra-nu-um ⟨ḫumr-ān-um⟩
ḫšm	Ḫa-aš-ma-nu-um ⟨ḫašm-ān-um⟩
ṭyb	La-da-bu-um ⟨la-ṭāb-um⟩ Ṭa-ba-tum ⟨ṭāb-at-um⟩
ybl	Yi-ba-la-tum ⟨yibal-at-um⟩ cf. Zu'-ba-la-tum
ybś	[I-b]í-iš-ì-il ⟨'ībiś-'il⟩
yd	I-da-nu-um ⟨'id-ān-um⟩<⟨yad-ān-um⟩ (II)
ydd	Mu-da-du-um ⟨mūdad-um⟩

ydy	A-ù-da-il, A-aw-te-il ⟨ḥawdā-'il⟩
ylb	cf. I-la-ab-ti-il ⟨yilab-til⟩ (?)
ym'	Ù-ma-il ⟨'ūma'-'il⟩
	cf. Ià-ma-am-ú
ymm	cf. Ià-ma-am-ú
ymz	cf. E-mi-zum
yp'	Me-pi-um ⟨mēpi'-um⟩
yqh	Ù-ga ⟨'ūqah⟩ (II)
yqr	Mu-gi-ra-nu-um ⟨mūqir-ān-um⟩
yš'	La-šu-il ⟨lāšu'-'il⟩
yšn	E-šu-nu-um ⟨'ešun-um⟩
ytr	A-bí-WA-dar ⟨'ab-ī-yatar⟩ (II)
	Ia₈(WA)-at-ra-il ⟨yatr-a-'il⟩
	WA-ta-ar- ⟨a⟩ -ḫu-um ⟨yatar-'aḫ-um⟩ (II)
kbr	Gu-ba-ru-um ⟨kubār-um⟩
kdd	Ku-da-da-nu-um ⟨kudād-ān-um⟩
km	Ku-um-da-nu-um ⟨kum-dān-um⟩
	Ša-ba-ar-kum ⟨śapar-kum⟩
kwn	A-bí-iš-ki-in ⟨'ab-iš-kīn⟩ (II)
	Ya₈(WA)-gu-na-an ⟨yakūn-ān⟩
krb	Kir_x(GÌR)-ba-nu-um ⟨kirb-ān-um⟩
krm	Kir_x(GÌR)-ma-nu-um ⟨kirm-ān-um⟩
l'	Lú-a-nu-um ⟨lu'-ān-um⟩
	Lú-ri-é-ú, Lú-ri-ḫu ⟨lu'-re'-u⟩
l'y	Ià-li-e ⟨yal'ē⟩ (?)
lb'	Lu-bu-e-el ⟨lub'u-'el⟩
lbn	cf. Na-ab-la-nu-um

lm	*Ià-ši-li-im ⟨yaśśi'-lim⟩
m	Pu-me-il ⟨pū-me-'il⟩
	Ša-pí-ru-um-ma ⟨šapīr-um-ma⟩
md	Mi-da-nu-um ⟨mid-ān-um⟩ (?)
mgn	Ma-ga-nu-um ⟨magan-um⟩
mhr	[M]a-aḫ-ra-nu-um ⟨mahr-ān-um⟩
mwt	A-bí-a-mu-ti ⟨'abi-yamūt-i⟩
mḫd	cf. *Ma-aḫ-da-nu-um
mlk	Ma-li-kum ⟨mālik-um⟩
	Mi-il-ga-nu-um ⟨milk-ān-um⟩
	Mi-il-ki-lí-il ⟨mik-ī-li-'il⟩
mn	Ma-na-nu-um ⟨mann-ān-um⟩ (II)
mny	Ma-na-um ⟨manā-um⟩
	Ma-ni-il ⟨manī-'il⟩
	Ma-ni-um ⟨manī-um⟩
m'd	*Ma-aḫ-da-nu-um ⟨ma'd-ān-um⟩ (?)
mrd	Mar-da-mu-um ⟨mard-ām-um⟩ (II)
mrr	A-mu-ru-um ⟨'amurr-um⟩ (A/A)
mrṣ	Ma-ra-ṣum ⟨maraṣ-um⟩
nb'	Ià-an-bí-i-lum ⟨yanbi'-'il-um⟩
nbl	Ià-an-bu-li ⟨yanbul-lī⟩
	Na-ab-la-nu-um ⟨nabl-ān-um⟩
nbṭ	E-bi-da-nu-um ⟨'ebbiṭ-ān-um⟩ (II)
ndb	Na-du-be-lí ⟨nadūb-'el-ī⟩
nwd	Nu-da-tu-um ⟨nūd-at-um⟩
nwḫ	Na-ḫa-nu-um ⟨nāḫ-ān-um⟩
	Nu-ḫi-DINGIR ⟨nūḫ-ī-'el⟩ (II)

nwṣ	cf. E-mu-zu-um
nkr	Nu-uk-ra-nu-um ⟨nukr-ān-um⟩
npq	I-bi-iq-ri-e-ú ⟨'ippiq-reʿ-u⟩
npś	Na-ap-sa-nu-um, Na-ap-ša-nu-um ⟨napś-ān-um⟩
nqm	En-gi-mu-um ⟨'enqim-um⟩
nś'	*Ià-ši-li-im ⟨yaśśi'-lim⟩
ntn	In-ti-nu-um ⟨'intin-um⟩
ʿbd	Ab-te-il ⟨ʿabd-'il⟩
ʿd̲r	*Ad-ra-nu-um ⟨ʿad̲r-ān-um⟩
ʿzz	A-za-zum ⟨ʿazaz-um⟩
	I-za-núm ⟨ʿizz-ān-um⟩
	Ú-za-DU ⟨ʿuzz-hadd-u⟩
ʿm	cf. Ià-ma-am-ú
ʿmd	cf. Ià-a-ma-tu
ʿmr	cf. H̬u-um-ra-nu-um
ʿn	Ar-si?-⌈a⌉-núm ⟨'arši-ʿan-um⟩ (?)
	Bu-na-a-nu-um ⟨bun-a-ʿan-um⟩
	La-a-nu-um ⟨la-ʿan-um⟩
	La-h̬i-a-nu-um ⟨la-'ah̬ī-ʿan-um⟩
	Ma-si-it-a-nu-um ⟨māśīt-ʿan-um⟩
	Pi-a-núm ⟨pī-ʿan-um⟩
ʿnb	I-na-ba-nu-um ⟨'inab-ān-um⟩ (I)
ʿqb	Iq-ba-nu-um ⟨'iqb-ān-um⟩
	[Me?]-ki-bu-um ⟨mē̆ʿqib-um⟩
p	Da-dum-pi₅(NE)-DINGIR ⟨dād-um-pī-'el⟩
	Pi-a-num ⟨pī-ʿan-um⟩
	Pu-me-il ⟨pū-me-'il⟩
ṣb'	Ṣa-bí ⟨ṣab'-ī⟩

ṣdq	Ṣa-da-ga ⟨ṣadaq-a⟩
ṣpr	Ṣa-ab-ra-nu-um ⟨ṣapr-ān-um⟩ (II)
qdm	Qá-ad-ma-nu-um ⟨qadm-ān-um⟩
	Qí-id-ma-nu-um ⟨qidm-ān-um⟩
qrb	Iq-ri-ba-nu-um ⟨'iqrib-ān-um⟩
r'b	I-ri-ib, Ìr-ib ⟨'ir'ib⟩ (II)
	Ri-i-bu-um ⟨ri'b-um⟩ (II)
rdm	Mar-da-mu-um ⟨mardam-um⟩ (I)
rdp	Mar-da-ba-nu-um ⟨mardp-ān-um⟩ (I)
ryḫ	E-ri-ḫi-DINGIR ⟨'erīḫ-'il⟩ (II)
	La-e-ri-ḫu-um ⟨la-'erīḫ-um⟩
rym	*A-du-ra-mu ⟨hadd-u-rāmu⟩
	Ri-ma-nu-um ⟨rīm-ān-um⟩
r'y	I-bi-iq-ri-e-ú ⟨'ippiq-reʿ-u⟩
	Lú-ri-é-ú, Lú-ri-ḫu ⟨lū-reʿ-u⟩
rśy	Ar-si?-⌈a⌉-núm ⟨'arśī-ʿan-um⟩ (?)
śyt	Ma-si-id-a-nu-um ⟨māśīt-ʿan-um⟩
ślm	Šu-⌈ul⌉-ma-nu-u[m] ⟨śulm-ān-um⟩
śm	Ša-⌈ma⌉-bú-um ⟨śam-'ab-um⟩
	Sa/Ša-ma-mu-um ⟨śam-ām-um⟩
	Ša-ma-núm ⟨śam-ān-um⟩
	Šu-mi-in-ni ⟨śum-ī-ḫinn-ī⟩
śpr	Ša-ba-ar-kum ⟨śapar-kum⟩
	Ša-pí-ru-um ⟨śapīr-um⟩
	Še-ep-⌈ra⌉?-nu-um, Ši-⌈ip-ra⌉?-nu-um ⟨śipr-ān-um⟩

RELATIONSHIP BETWEEN OLD AND MIDDLE AMORITE

One of the main issues of the Amorite question is that of the linguistic relationship between the names occurring in the Ur III period (Old Amorite) and those in the Old Babylonian period (Middle Amorite). The problem can now be discussed more adequately than it was possible before, since the amount of material which can be brought to bear on the subject has grown considerably, especially in the case of the Ur III sources. Thus a thorough examination of the data now becomes imperative.

The analysis can proceed along four main avenues of approach. One can correlate (1) entire names, (2) grammatical features pertaining to phonology and morphology, (3) the structure of the names, and finally (4) lexical items. Some of these criteria have been employed before, but never all four criteria together. Thus Edzard and Goetze, for instance, followed the first criterion in listing several correspondences between entire names.[1] The second criterion has been especially emphasized by Gelb, who has shown the existence of some very distinctive correlations of grammatical features.[2] Others lay more stress on the structure of the names and point, e.g., to the abundance of names in *-ānum* as a phenomenon almost exclusively characteristic of the Ur III names.[3] It is the purpose of the following pages to examine each of these criteria separately and assess the result of the combined evidence.

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[1] Edzard, *Zwischenzeit*, pp. 40-41; Goetze, " Names. "
[2] Gelb, " Early History, " pp. 33-34.
[3] Landsberger, " Völker, " pp. 236-38; Gadd, *Babylonia*, p. 34.

1. Correlation of Entire Names

The following chart lists all the personal names that occur in identical or very similar spellings among the Amorite personal names of the Ur III period and of the Old Babylonian period, as well as in the later onomastics from Syria. Citations can be found in the alphabetical list in Chapter IV. As elsewhere in the book, names that can also be interpreted as Akkadian are followed by the abbreviation A/A; names for which the interpretation is uncertain are followed by a question mark.

Ur III	Old Babylonian	Syria
A-ba-nu-um (A/A)	A-ba-nu-um	
A-bí-a-mu-ti	A-bi-ia-mu-ta	
A-bí-WA-dar (A/A)	A-bi-ia-ta-ar	
Ab-te-il	(Ḫa-)ab-di-DINGIR	'bd'l, 'abdî'el, 'bd'lm
A-bu-um-DINGIR (A/A)	A-bu-um-DINGIR	'ăbî-'el
A-da-tum	A-da-tim	
*Ad-ra-nu-um	Ḫa-az-ra-an	
A-mu-ru-um (A/A)	A-mu-rum	'ĕmorî
A-na-na (?)	A-na-na	
Ar-si¹ʔ-ᵃ-núm	Ar-ši-a-nu-um	
A-ù-da-il		Hôdiyyâ
Á-ú-DINGIR		Ḫy'l
Ba-da-nu-um (?)		Bdn, Bᵉdān
Da-mi-ru-um	Da-me-ru-um	
Dan-DINGIR (A/A)	Da?-ni-DINGIR	Dn'l
I/E-la-nu-um	I-la-nu-um	'ēlôn
E-mi-zum (?)		Ymz
E-šu-nu-um	Ia-šu-na	Yšn
E-ti-um	Ia-di-ḫu-um	
Ḫa-aš-ma-nu-um (A/A)	Ḫa-áš-ma-ni	Ḫešmôn
Ià-a-ma-tu	Ia-aḫ-ma-du-um	

Ià-a-mu-tum	Ia-aḫ-mu-tu-(um)	
Ya₈-gu-na-an	Ia-ku-na-an	
Ià-ma-am-ú (?)	Ya₈-ma-ḫa-mu-um,	
	Ia-aw-ma-ha-ma-wi	
Ià-an-bu-li		Iamboulos
[I-b]í-iš-ì-il	I-bi-iš-ì-el	
Ib-la-nu-um	Ib-la-a-nu-um	'ibln
I-da-nu-um (A/A)	Ia-da-nu-um	Ydn
In-ti-nu-um	Ia-an-ti-nu	Ytn
Iq-ba-nu-um	Ḫi-iq-ba-an	
I-za-núm	Iz-za-an	'zn
*Kà-al-ba-il	Ka-al-ba-DINGIR	Klb'lm
*Kà-mi-súm	Ka-mi-zu-um	
Kirₓ(GÌR)-ba-nu-um		
(A/A)	Kir-ba-nu-um	
Kirₓ(GÌR)-ma-nu-um		Krmn
Ma-ga-nu-um (?)		Mgn
Ma-li-kum	Ma-li-kum	Mlk
Ma-na-nu-um	Ma-na-ni-im	Mnn
Ma-ni-um	Ma-ni-um	
Ma-ra-ṣum	Ma-ra-ṣum	
[Me?]-ki-bu-um	Me-qí-bu-um	
Me-pi-um	Me-pí-ḫu-um	
Mi-da-nu-um		Mdn, Meꞔdān
Mi-il-ki-li-il	M-il-ki-li-el	
Mu-da-du-um (?)	Mu-da-du-um	Mōdad (?)
Mu-da-nu-um	Mu-ta-nu-um	
Mu-ra-nu-um		Mu-⌜ra⌝-nu
Na-du-be-lí		Ndb'l (?)
Na-ḫa-nu-um		Nḫn
Na-ap-sa/ša-nu-um	Na-ap-sa-nu-um	
Nu-uk-ra-nu-um	Nu-uk-ra-nu-um	
Ṣa-ap-ra-nu-um (?)		Ṣprn

Qá-ad-ma-nu-um		Qdmn
Ša-ba-ar-kum	Ša-ap-ra-kum	
Ša-⌈ma⌉-bu-um	Su-mu-a-bu-um,	
	Sa-mu-a-bi-im	
Ša/Sa-ma-núm	Ša-ma-nu-ùm	
Ša-pí-ru-um	Sa-pí-ru-um	
Šu-ul-ma-nu-u[m]		Šlmn
Ṭa-ba-tum	Ṭà-ba-tum	

There are 45 Ur III names that can be correlated to Old Babylonian names. It should be noted that some of the names are especially distinctive, e.g., *Mi-il-ki-li-il* and *Na-ap-ša-nu-um*. Since there is no reason for considering the names of the Old Babylonian period to be a carryover from the Ur III period,[4] we must conclude that the correlations point to the continuity of the same operative trend in Amorite onomastics from the early into the later period.

2. Correlation of Grammatical Features

There are 45 Ur III names that can be correlated to Old criterion in comparing the languages of the two groups of names. The reason is that the number of comparable items (phonemes and morphemes) is so large as to make the correlation comparatively safer. Practically all the morphemes that can be isolated in the Amorite names of the Ur III period have a correspondence in the names of the Old Babylonian period. This is shown in the grammatical sketch presented in the preceding chapter, which closely follows Gelb's reconstruction of Amorite names of the Old Babylonian period. As has already been noted, while there are several blanks in the sketch for the Ur III period (justifiable considering the dearth of source material), there are only very few additions to, and especially no contrasts with, the picture presented by the Old

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[4] On this problem in general see I. J. Gelb, "Ethnic Reconstruction and Onomastic Evidence," in *Names* 10 (1962) pp. 45-52, and especially p. 47.

Babylonian names. For our purpose it is necessary to single out those features that are especially distinctive of Amorite as contrasted with Akkadian. They are as follows:

Preservation of nominal prefix /ma/ before roots containing a labial. — This rule is distinctive of Amorite,[5] since in Akkadian /m/ in analogous environment changes to /n/.[6] In the Amorite personal names of the Ur III period there are two cases where this rule may possibly obtain, *Mar-da-ba-nu-um* ⟨*ma-rdap-ān-um*⟩ and *Mar-da-mu-um* ⟨*ma-rdam-um*⟩. Both names, however, admit of a different interpretation (see above, *s.v.*), in which case the rule would not apply.

Phonological change /ya/ to /'e/ in initial position. — There are eight possible examples, five of which are verbs (*E-bi-da-nu-um* [II], *En-gi-mu-um*, *E-ri-ḫi*-DINGIR [A/A], *E-ti-um*, *La-e-ri-ḫu-um*), one an adjective (*E-šu-nu-um*), and the last two of uncertain explanation (*E-mi-zum*, *E-nu-zu-um*). No rule can be stated to explain the distribution between /ya/ and /'e/, so we must assume that either this is a case of free variation, or the distribution is based on dialectal variation unknown to us. In any case, there is little doubt that the change /ya/ to /'e/ is well attested in Middle Amorite,[7] but unknown in Akkadian. Note also the change /ya/ to /'i/ in the prefix of the verb (see below) and in *I-da-nu-um* (II).

Phonological change /a'i/ to /e'i/, /i'i/. — This change seems to represent a case of free variation, as both forms are attested for the same name at a distance of a few years: *A-ù-da-il* (Š 44 VIII) *A-aw-te-il* (Š 47 V). Other instances of the same change are attested in **A-du-ni-la*, *Lá-ni*-DINGIR, *Mi-il-ki-lí-il*, *Pu-me-il*. The change does not take place in DINGIR-*la-il*, *I-bi-la-i-lum*, *Iaš-at-ra-il*, *Ù-ma-il*. The same phenomenon is well attested in Middle Amorite.[8]

Preservation of the pattern CVCVCV(C). — The following names show that the sequence of three syllables with short vowel

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[5] See Gelb, " Lingua," 2.7.6.
[6] See *GAG*, par. 56 b.
[7] See Gelb, " Lingua, " 2.4.1; Huffmon, *Names,* pp. 170; 212-13; 217.
[8] See Gelb, " Lingua, " 2.3.6.

followed by single consonant was regularly preserved: *A-da-tum*, *A-na-na*, *A-za-zum*, *E-šu-nu-um*, *Yi-ba-la-tum*, *Ma-ra-ṣum*, *Ṣa-da-ga*, **Ša-pi-ru-um*, and possibly *Da-ra-um(?)*, *Ma-ga-nu-um*. The same rule applies also regularly in Middle Amorite,[9] whereas in Akkadian the middle vowel of the sequence is dropped $CVCVCV > CVCCV$.[10] The only exception in Old Amorite is **Ia₈-at-ra-il*.

Pronominal suffix of the third person singular feminine $\langle a \rangle$. — There is only one possible occurrence, *Ad-mu-a* $\langle 'admu-ha \rangle$, and the interpretation of this name is not certain (see above, *s.v.*). Note that in Old Amorite there is no occurrence of the pronominal suffix of the third person singular masculine in $\langle hu \rangle$, with the only possible exception of *Ià-ma-am-ú* (*q.v.*).

Prefix $\langle ya \rangle$ *and phonological variants for the third person singular of the imperfect*. — This has been one of the first clues that helped to identify the existence of West Semitic names in the Old Babylonian onomastic material. The number of names with this morpheme in the Old Amorite names (see below) is considerable, even though it is not statistically as predominant as in the Middle Amorite names. Next to the prefix $\langle ya \rangle$ three other equivalent prefixes should be considered. The first one, $\langle 'e \rangle$, was discussed above in this section. The other two are $\langle yi \rangle$ and $\langle 'i \rangle$. The prefix $\langle yi \rangle$ occurs only once in *Yi*(WA)*-ba-la-tum*, where it is regular since the first radical of the verb is weak.[11] The prefix $\langle 'i \rangle$ (identical with the prefix of the Akkadian preterit and present of the stems G and N) may be a phonological variant of the prefix $\langle yi \rangle$, with an evolution parallel to that from $\langle ya \rangle$ to $\langle 'e \rangle$.[11a] In the Old Amorite names the prefix $\langle 'i \rangle$ occurs more often when the thematic vowel of the imperfect is also $\langle i \rangle$. The names containing these prefixes are listed below; the figures in parentheses indicate the totals.

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[9] Cf. Gelb, " Lingua, " 3.2.2.2.

[10] See A. Goetze, " Sequence of Two Short Syllables in Akkadian, " in *Or.* NS 15 (1946) pp. 233-38; Id., " Short or Long *a*? (Notes on Some Akkadian Words), " in *Or.* NS 16 (1947) pp. 240 and 246-47.

[11] See Gelb, " Lingua, " 3.3.6.1.6.

[11a] In the Old Babylonian period the prefix $\langle i \rangle$ occurs in texts written in Babylonia and Alalakh, but not in Mari, cf. Gelb, " Lingua, " 2.4.1.

	⟨ya⟩	⟨'e⟩	⟨yi⟩	⟨i⟩
CERTAIN	A-bí-a-mu-ti	En-gi-mu-um	Yi-ba-la-tum	I-bi-iq-ri-e-ú
	Ia₈-gu-na-an	E-ti-um		[I-b]í-iš-ì-il
	Ià-a-ma-tu	La-e-ri-ḫu-um		In-ti-nu-um
	Ià-a-mu-tum			Iq-ri-ba-nu-um
	Ià-an-bí-ì-lum			
	Ià-an-bu-li			
	*Ià-ši-li-im			

(15)	(7)	(3)	(1)	(4)

	⟨ya⟩	⟨'e⟩	⟨yi⟩	⟨i⟩
POSSIBLE	Ià-a-um (A/A)	E-mi-zum (?)		Ib-ú-lum (?)
	Ià-a-nu-zu-um (?)	E-bi-da-nu-um (II)		I-da-nu-um
	Ià-li-e (?)	E-nu-zu-um (?)		(II)
	Ià-ma-am-ú (?)	E-ri-ḫi-DINGIR		I-ri-ib (A/A)
		(A/A)		
	La-šu-il (?)			I-la-ab-ti-il (?)
				I-wu-mu-ti
				(A/A)

(14)	(5)	(4)		(5)

(29)	(12)	(7)	(1)	(9)

Predicate and stative in ⟨a⟩. — The morpheme ⟨a⟩ in the predicate use with substantives and adjectives is found in the following names: *A-du-ni-la* ⟨'adu-ni-'il-a⟩ (?), *Bu-na-a-nu-um* ⟨bun-a-'an-um⟩ (?), *Da-na-bi-it* ⟨dān-a-bīt,⟩ *La-a-ba* ⟨la-'ab-a⟩. The same morpheme with stative adjectives is found in *A-na-na* ⟨ḥanan-a⟩, *Ia₈-at-ra-il* ⟨yatra-a-'il⟩, and *Ṣa-da-ga* ⟨ṣadaq-a⟩. While this morpheme is also found in Old Akkadian personal names, it is especially common in Amorite, and its importance lies in the fact that from

it, as shown by I. J. Gelb,[12] developed the perfective form of the verb (*qatala*) in West Semitic.

Active participle ⟨*mēqtilum*⟩ *from the stem haqtal.* — Three examples are attested: [*Me*?]-*ki-bu-um, Me-pi-um,* and *Me-te-um.* The type is well known in Middle Amorite,[13] and it is quite distinctive if compared with Akkadian. Note that there are two other possible participles from stem *haqtal*, namely *māqtilum* (see above, *s.v. Ma-si-id-a-nu-um*) and *mūqtilum* (see above, *s.v. Mu-gi-ra-nu-um*).

3. Correlation in the Structure of the Names

The studies by Jean, Noth, Birot [14] and especially by Huffmon[15] offer a detailed analysis of the structure and formation of the Amorite personal names from Mari. While some of the laws governing name formation are common to Amorite and Akkadian, others are more typical of Amorite onomastics. It is of special importance for us to compare the structure of the Old Amorite names with that of the Middle Amorite names. We do so by arranging the pertinent names according to structural type, and by indicating the corresponding parallels in the Middle Amorite names whenever they occur. After this, we concentrate on the structural types that can be considered more typical of Amorite. The names in the first column are from the Ur III period, those in the second, Old Babylonian; all references can be found under the Ur III name entered alphabetically in Chapter V. As far as possible, at least one of the lexical elements occurring in the personal names is the same in both columns.

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[12] See recently I. J. Gelb, " The Origin of the West Semitic *Qatala* Morpheme, " in *Symbolae Kurylowicz*, Wroclaw 1965, especially pp. 75-78.

[13] Cf. Gelb, " Lingua," 3.3.7.6.2; Moran " Backgronud," pp. 62; 70-71; Huffmon, *Names*, pp. 148-50.

[14] Jean, "Noms propres "; Noth, " Mari und Israel "; Birot, " Textes économiques, II. "

[15] Huffmon, *Names*, esp. pp. 61-152.

1. *General classification*

VERBAL SENTENCE NAMES

(Optative particle) — imperfect — nominative

E-ri-ḫi-DINGIR (A/A) Ia-ri-ḫa-a-bu-um
Ià-an-bí-ì-lum Ia-ab-bi-ᵈDa-gan
I-bi-iq-ri-e-ú En-bí-iq-ᵈḪa-ni-iš
I-wu-mu-ti Ia-wi-i-la
La-šu-il La-aḫ-wi-DINGIR

(Optative particle) — imperfect — vocative

La-ḫi-a-nu-um (I) La-ḫi-a-du

Perfect — subject

A-ù-da-il Ma-la-ak-ì-lí
Da-na-bí-it (?) Na-ma-el
Ma-ni-il (?) »

NOMINAL SENTENCE NAMES

Subject — (asseverative particle) — nominal predicate

DINGIR-la-il Mi-il-ki-li-el
ᵈÉ-il E-bi-il
I-bi-la-i-lum Mi-il-ki-li-el
Lu-bu-e-el [ᵈD]a-gan-el
Mi-il-ki-li-il Mi-il-ki-li-el
Šu-mi-in-ni Na-ap-si-in-ni
Zu-da-du-um ⌈Zu⌉-ḫa-ad-nu

Subject — adjectival predicate

E-bi-da-nu-um Am-mi-da-nu
A-ḫi-da-nu-um A-ḫi-ṣa-du-uq

(Asseverative Particle) — nominal predicate — subject

Bu-na-a-nu-um	Bu-na-dINNIN
Da-dum-piₛ-DINGIR	Da-du-um-lu-ú
I-la-bí-ni	DINGIR-bi-ni
La-ḫi-a-nu-um (II)	La-ḫi-a-du
Nu-ḫi-DINGIR (A/A)	Nu-bi-DINGIR

Adjectival predicate — subject

Á-ú-DINGIR	Qa-l[u]-dA-mi
Dan-DINGIR (A/A)	Da²-ni-DINGIR [ ]
Iaₛ-at-ra-il	Ia-tar-li-im
WA-ta-ar-<a->ḫum (A/A)	»

Asseverative particle — predicate

La-a-ba	La-ḫa-am-mu (pred. is a noun)
La-a-nu-um	» (» » »)
La-ṭa-bu-um	La-ṭà-ab-tum (» » an adject.)

Prepositional phrase — subject

Là-ni¹-DINGIR (?)	La-na-dDa-gan

GENITIVE COMPOUND NAMES

Noun — pronominal suffix

Ad-mu-a	Sa-mu-ú
Za-bí	Ba-aḫ-li

Noun — (emphatic particle) — noun

A-bí-a-mu-ti	A-bi-ia-mu-ta
Ab-te-il	Ab-di-DINGIR
*Kà-al-ba-il	Ka-al-ba-DINGIR
Pu-me-il	Sa-ma-me-el
Ša-⌈ma⌉¹?-bu-um	Sa-mu-a-bi-im
Ú-za-DU (I)	Uz-za-am-mi

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Passive participle — noun

  Ma-ni-il (I)   Ia-di-ḫ[a]-a-[b]i-im (?)
  Na-du-be-li   Za-ku-ra-a-ḫu-um (?)

ONE-WORD NAMES

Adjective or participle

  A-za-zum   Az-zu
  Da-mi-ru-um   Da-me-ru-um
  Ma-li-kum   Ma-li-kum
  Ma-ni-um   Ma-ni-um
  [Me?]-ki-bu-um   Me-qí-bu-um
  Me-pi-um   Me-pí-ḫu-um
  Ṣa-da-ga   Ṭà-ba
  Ša-pí-ru-um   Sa-pí-ru-um
  Ṭa-ba-tum   Ṭà-ba-tum

Verb without nominalizing suffix

  Ià-li-e (?)   Ia-aḫ-zi-ib
  I-ri-ib (A/A)   »

Verb with nominalizing suffix

  En-gi-mu-um   Ia-aḫ-zi-ru-um
  Ià-a-ma-tu   Ià-aḫ-ma-du-um
  Ià-a-mu-tum   Ia-aḫ-mu-tu-(um)
  Ià-a-nu-zu-um (?)   »
  Yi-ba-la-tum   Ia-pu-ḫa-tum
  In-ti-nu-um   Ia-an-ti-nu
  La-e-ri-ḫu-um   ?
  Ma-na-um   ?

Finite verb with hypocoristic suffix

  Iaₛ-gu-na-an   Ia-ku-na-an
  Iq-ri-ba-nu-um   Ia-ap-ḫu-ra-nu

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2. *Names ending in -ānum.*

The largest single group of Old Amorite names is formed by names ending with the suffix ⟨*-ānum*⟩. The proportion is comparatively so high that it has been maintained by some that the suffix is strictly typical of the the Ur III names, as contrasted with both Akkadian names and the West Semitic names of the Old Babylonian period.[16] This conclusion is based only on a statistical argument (even though precise statistical data have never been computed); the question of the structure of these names has never been raised,[17] yet this problem is, as we will see, of great importance. In the following pages we consider the problem in both its statistical and structural aspects.

It is indeed true that the percentage of names in *-ānum* is higher in the Ur III period than in the Old Babylonian period. No complete statistics for Old Babylonian can be given, because no comprehensive study of the names of the Old Babylonian period is available. But, to quote only partial totals, in the Mari texts there are about two dozen names in *-ānum* [18] compared with almost 900 Amorite names, the proportion being about 3 percent. If we add the names in *-ān*, which I consider identical with the names

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[16] A. Ungnad, *Materialien zur altakkadischen Sprache*, Leipzig 1916, p. 93; Landsberger, " Völker, " p. 237; Bauer, *Ostkanaanäer*, pp. 42-49; Gadd, *Babylonia*, p. 34.

[17] A notable exception is the study by Liverani, " Diptotismo, " which is important for the Amorite names of the Ur III and Old Babylonian periods, even though his discussion bears almost exclusively on the names in *-ānu* from Ugarit.

[18] See Huffmon, *Names*, p. 135, and add *Ba-aq-qa-nu-um, Bu-nu-ba-aḫ-la-nu, Bu-uṣ-ṣa-nu-um* (G. Dossin, " Les noms d'années et d'éponymes dans les ' Archives de Mari '," in *Studia Mariana*, p. 54), *Ga-zi-za-nu-[um], Ḫa-si-da-nu-(um), Ḫa-mi-za-nu, Ḫa-ar-da-nu-um, Ia₈-i-la-nim, Sa-ku-ra-nu-(um), Ia-qí-ra-nu, Zi-gi-il-da-nu-um* (*ARM* I 103:5), and possibly also *Ša-ša-ra-nu-(um)* (*ARM* V 61:3; 62:3; — *nim, ARM* V 43: 12.21), *Še-ri-ra-nim* (Dossin, *op. cit.*, p. 54); where no quotation is given, the name is listed alphabetically in Huffmon, *Names*, pp. 19-60. The approximate total of 900 Amorite names from Mari is based on the list in Huffmon, *Names*, pp. 13-60 (where 876 names are quoted).

in -*ānum*,[18a] and in -*ātān*,[19] the resulting proportion is of about
7 percent. In the list compiled by Bauer there are propor-
tionally more names in -*ānum*, namely 78 as against 571 Amorite
names of a different type, the proportion bein 13.6 percent. In
the Ur III period there is a total of 149 names which may be ana-
lyzed as Amorite, and of these 47 have an ending in -*ānum*, the
proportion being 31.5 percent.

No doubt, these figures show that the type of name formation
in -*ānum* was more productive with the Amorite names of the Ur III
period than later. There is no reason, however, to draw the con-
clusion that these names are exclusively Ur III, let alone that they
do not reflect the usage of West Semitic onomastics. Contrary to
these assumptions are the data from Ugarit. Basing myself on the
list compiled by Liverani,[20] on the one hand, and on the indexes in
MRS VI and IX, on the other, I counted 171 names ending in -*ānu*
against a total of 832 names attested in the Akkadian texts of Uga-
rit,[21] the percentage being close to 20 percent. The percentage
would be higher if one were to include also the names in -*ēnu*, -*īnu*,
and *ūnu*, which are in many respects quite similar to the names in
-*ānu*.[22] It is clear that name formation in -*ānu* was productive in
the West Semitic area in the second half of the second millennium
B.C. This is proven not just by the large number of such names,
but also by two other considerations. First, the suffix -*ānu* is added
to elements that are characteristic of the language of Ugarit, as
where the ending is added to place names or nouns limited to the
area of Ugarit (e.g., *Sinar-ānu*, " the man of Sinaru, " or *Ḥuteṭ-ānu*,
" silvery " [23]). Second, the names in -*ānu* occurring in the Ugarit
Akkadian texts are subject to a diptotic declension, as was pointed
out in detail by Liverani. This phenomenon, being an innovation,

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[18a] See below, p. 229.

[19] Cf. Huffmon, *Names,* pp. 137, 138, 144, 151-52.

[20] " Diptotismo, " pp. 132-43.

[21] It must be noted that some of the names in -*ānu* are not West
Semitic, but the incidence of this factor is not appreciable, since one finds
names which are not West Semitic in approximately the same proportion
among the other names as well.

[22] See Liverani, *op. cit.*

[23] Liverani, *op. cit.*, p. 151.

would seem to be more easily explainable if it is assumed that it applied to an ending that was operative in the language.

From the foregoing it appears that the presence of a large number of names in -*ānu* among the Amorite names of the Ur III period does not of itself set those names apart from the main bulk of West Semitic onomastics.[24] In other words, the statistical argument, if integrated with the data from Ugarit, does not favor the interpretation of the names in -*ānu* as a peculiarity almost exclusive of the Ur III period. In addition, there are specific and more positive indications of the West Semitic character of the Old Amorite names in -*ānum*, to which we turn our attention.

First, there are several cases among both the Ur III and the Old Babylonian names where the element to which the ending -*ānum* is added is clearly West Semitic; among the Old Amorite names, note especially *Ias-gu-na-an, Mi-il-ga-nu-um, Na-ap-ša-nu-um*, and *Ša-ma-núm*. The last name was the only one to be considered with some degree of certainty as West Semitic by Bauer,[25] even though there are other names in his list which undoubtedly can also be so interpreted, such as *Ni-iq-ma-nu-um*.[26] In Mari, practically all names in -*ānum, -ān*, and -*ātan* are formed with an element of clear West Semitic origin.[27]

Our second observation is more important because it pertains to the *structure* of the names in -*ānum*. This point has been neglected before, at least in application to Amorite onomastics. In Akkadian personal names the only common use of the ending -*ānum* is with parts of the body to express physical defects or peculiarities (e.g., *Uzn-ānum*, " with ears, " i.e., a person whose ears have some special characteristics [28]). As noted by Stamm,[29] the affix is *not* added to shortened forms of the names, which means that we do

[24] For the presence of the same element in other areas of West Semitic onomastics see, e.g., *KAI* II, p. 281. For the geographical names ending in -*ānum* see J. Lewy, " Zur Amoriterfrage," in *ZA* 38 (1929) pp. 259-71.

[25] *Ostkanaanäer*, p. 60.

[26] *Ibid.*, p. 47, cf. above, *s.v. En-gi-mu-um.*

[27] For references see above, p. 224, n. 18.

[28] Stamm, *Namengebung*, p. 266. Akkadian hypocoristica of the type *Ilānum* are rare, *op. cit.*, pp. 252-53.

[29] *Op. cit.*, p. 114, n. 2; J. J. Stamm, " Zum Ursprung der Namen der Ammoniter, " in *Ar.Or.* 17 (1949) pp. 379-82.

not find Akkadian personal names formed of a verbal root or an adjective followed by *-ānum*. My contention is that the reverse is true in West Semitic and especially in Amorite names. Two different types may be mentioned. The first one is clearly distinguishable from the Akkadian type of names in *-ānum* because the ending is added to a finite form of the verb, which is the abbreviation of a sentence-like personal name; examples are *Iaš-gu-na-an* in Old Amorite, *Ia-ap-ḫu-ra-nu* in Mari,[30] or *Ia-ri-ma-nu* in Ugarit.[31] The second type [32] cannot be differentiated as sharply, but its separate existence seems nevertheless certain. In this type the element to which the suffix *-ānum* is added is a noun which occurs otherwise as one of the elements of a more complex personal name, be it a sentence-like or a genitive compound personal name; such noun may be a primary or a verbal noun. Here are two examples, one from the Ur III, the other from the Old Babylonian period: *Napš-ānum* is the hypocoristicon of *napšum* ("breath, life," a primary noun), which in the onomastics is found not by itself, but only in a combination such as *Napš-ī-ḫinn-ī* (a nominal sentence); *Zimr-ānum* [33] is the hypocoristicon of *zimrum* ("protection," a verbal noun), not attested by itself but in a combination such as *Zimr-ī-Lim*.[34] Names of this type are common in Old and Middle Amorite personal names as well as at Ugarit [34a] and in Hebrew.

Our observations are summarized in the following chart:

[30] See Huffmon, *Names*, p. 135.

[31] F. Thureau-Dangin, " Trois contrats de Ras-Shamra, " in *Syria* 18 (1937) p. 246:3.

[32] A possible third type from Mari (but not attested so far in the Ur III period) is one with the ending *-ānum* added to a personal name consisting of two elements, as in *Bu-nu-ba-aḫ-la-nu* (*ARM* VII 180: v' 20'), and possibly *Ka-ṣ[u]-ra-an* (*ARM* IX 291: i 25; this name may however be interpreted as *Ka-ṣu-ra*-DINGIR).

[33] *ARM* I 91:8 (with accusative ending).

[34] See above, p. 39.

[34a] E.g. *Gabʿānu* (primary noun) and *Naʿmānu* (verbal noun), see Liverani, " Diptotismo," pp. 133-34.

Elements to which ⟨*ān-um*⟩ is affixed	Akkadian	Old Amorite	Middle Amorite	Ugarit	Hebrew
Part of the body	Uzn-ānu	Ḫašm-ānum (?)	—	—	—
Finite verbs	—	Yakūn-ān	Yapḫur-ānu	Yarīm-ānu	—
Primary nouns usually occurring together with other elements	—	Napś-ānum	Napś-ānum	Gab'-ānu	'abd-ōn
Verbal nouns usually occurring together with other elements	. —	'Iqb-ānum	Zimr-ānum	Na'm-ānu	Šim'-ōn

The following conclusions may be drawn. If one considers the names in -ānum not simply on the basis of the *occurrence* of the affix, but on the basis of its *usage* in relation to the structure of the names, one may point to a basic difference between Akkadian and Amorite names ending in -ānum.[35] The structural type we find in Old Amorite names is also found in Middle Amorite names and in West Semitic onomastics in general. The frequency with which the ending -ān(um) is added to a finite form of the verb in Middle Amorite names [36] suggests that the type of name formation in -ān-(um) was in fact productive in Middle Amorite. It is clear therefore that the large number of names in -ānum in the Ur III period can in no way be construed as evidence for isolating the Ur III names as a group in itself.

A few words should be added about the suffix -ān, which occurs once in Ur III (*Ia₈-gu-na-an*) and then often in the Old Babylonian period.[37] In my opinion this ending is a shortened form of the suffix -ānum, with three reasons in favor of this view: (1) the names in -ān are exactly parallel in structure to the names in -ānum; (2) the drop of the case ending in the Old Babylonian period, with the consequent result that the name becomes monoptote, may be paralleled by the rise of diptotism as evidenced for the same names in Ugarit a few centuries later; [38] (3) there is evidence of a similar kind of abbreviation in the onomastic material from Ugarit, where in a few cases there is an alternation in the name of the same person between the ending -ānum and the ending -ā.[39]

4. Correlation of Lexical Items

From the viewpoint of lexicon we can distinguish three levels in comparing Amorite and Akkadian names. (1) There are words that are identical both in Amorite and in Akkadian, e.g., 'abum,

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[35] Differently from Huffmon, *Names*, p. 136.

[36] As well as the possible existence in Middle Amorite of a special type of name in -ānum not attested in Old Amorite, see above, p. 227, n. 32.

[37] Huffmon, *Names*, pp. 136-38. Another possible example from the Ur III period is *Mar-da-ba-an*, see above, *s.v. Ma-ar-da-ba-nu-um*.

[38] Liverani, " Diptotismo. "

[39] Liverani, *op. cit.*, p. 152.

" father. " These words are not distinctive, and they can be assigned
to Amorite only when they occur together with other elements that
are clearly Amorite. (2) There are words that occur both in Amorite
and in Akkadian, but in a different form, e.g., Amorite *napśum* and
Akkadian *napištum*. (3) Finally, there are words that occur only in
Amorite, and can be isolated as separate words on the basis of com-
parison with West Semitic, e.g., *nqm* in *En-gi-mu-um*. A real lexical
difference between Amorite and Akkadian occurs only in the last
case, since in (2) the difference is of phonological and morphological,
rather than lexical, character. Here, however, we can consider both
(2) and (3) together, because they are of equal importance in com-
paring Old and Middle Amorite with each other and in respect to
Akkadian. Following is a list of the roots that are found both in
Old and Middle Amorite, but either are not found in Akkadian
(at least not in Akkadian personal names), or else appear in a dif-
ferent form. All references can be found under the corresponding
Old Amorite name entered alphabetically in chapter IV.

	Old Amorite	*Middle Amorite*
ʾb	E-bi-da-nu-um (I)	E-bi-il
ʾd	A-da-tum	I-zi-a-du-um
ʾdm	Ad-mu-a	Ad-mu-e-ra-aḫ
ʾl	Lu-bu-e-el	Sa-ma-me-el
	Ab-te-il	E-bi-il
bn	Bu-na-a-nu-um	Bu-na-ᵈINNIN
ḏ	Zu-da-dum	⌈Zu⌉-ḫa-ad-nu
ḏmr	Da-mi-ru-um	Da-me-ru-um
zbl	Zuʾ-ba-la-tum	Za-ba-la-núm
hdd	Ù-za-du	Sa-am-si-a-du
ḥyy	Á-ú-DINGIR	Ḫa-yu-um
ḥmd	Ià-a-ma-tu	Ia-aḫ-ma-du-um
ḥnn	A-na-na (?)	Ḫa-na-ni-im
	Šu-mi-in-ni	Na-ap-si-in-ni
ḥtk	At-ga-nu-um	Ḫa-at-ku-um
ybl	Yi-ba-la-tum	I-ba-al-e-ra-aḫ

ybś	[I-b]í-iš-ì-il	I-bi-iš-ì-el
yp'	Me-pi-um	Me-pi-ḫu-um
ytr	Ia₈-at-ra-il	Ia-tar-ḫu-um
l	Mi-il-ki-lí-il	Mi-il-ki-li-el
l'y	Ià-li-e (?)	Ia-al-e-ᵈDa-gan
lb'	Lu-bu-e-el	Su-mu-la-ba
m	Pu-me-il	Sa-ma-me-el
mlk	Ma-li-kum	Ma-li-kum
	Mi-il-ki-lí-il	Mi-il-ki-li-el
nbl	Na-ab-la-nu-um	Sa-am-su-ᵈNa-ba-la
ndb	Na-du-be-lí	Na-du-bu-um
nwd	Nu-da-tu-um	Ia-nu-ud-li-im
npś	Na-ap-ša-nu-um	Na-ap-sa-an
nqm	En-gi-mu-um	Ia-aq-qí-im-li-im
ntn	In-ti-nu-um	Ia-an-ti-nu
'bd	Ab-te-il	Ab-di-DINGIR
'dr	*Ad-ra-nu-um	Ḫa-az-ra-an
'zz	A-za-zum	Az-zu
'qb	Iq-ba-nu-um	Ḫi-iq-ba-an
ṣb'	Ṣa-bí	Za-ba-ad-du
ṣdq	Ṣa-da-ga	Ṣa-du-qum
qdm	Qá-ad-ma-nu-um	Qa-di-ma-tum
ryḫ	La-e-ri-ḫu-um	Ia-ri-ḫa-a-bu-um
rym	Ri-ma-nu-um	Ia-ri-im-li-im
śm	Ša-⌈ma⌉-bu-um	Sa-mu-a-bi-im
	Šu-mi-in-ni	Su-mu-a-bu-um

THE AMORITES
OF THE UR III PERIOD

by

GIORGIO BUCCELLATI

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