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2. Zwei Gebärden mit dem Zeigefinger, von J. J. TIKKANEN. Mit zahlreichen Figuren im Text.
3. Der *Lambeth-Psalter*, eine altenglische Interlinearversion des Psalters in der HS. 427 der erzbischöflichen Lambeth Palace Library, zum ersten Male vollständig herausgegeben von U. LINDELÖF. II. Beschreibung und Geschichte der Handschrift. Verhältnis der Glosse zu anderen Psalterversionen. Bemerkungen über die Sprache der Denkmals.

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ACTA SOCIETATIS SCIENTIARUM FENNICÆ.

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# ASSYRIAN PERSONAL NAMES

BY

KNUT L. TALLQVIST

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HELSINGFORS 1914



TO  
THE REVEREND C. H. W. JOHNS







## Preface.

Soon after the publication of my *Neubabylonisches Namenbuch*, Helsingfors 1905, I received a letter from the Rev. C. H. W. JOHNS, Cambridge, in which he informed me that he, as long ago as 1895, had completed a similar *Namenbuch* in three parts — dealing with Old Babylonian, Assyrian, and New Babylonian — which included all the names so far published. Having meanwhile, for reasons which it is unnecessary to mention in this connection, found himself unable to publish it, he offered to make over to me the manuscript of the Assyrian names to which he had made additions regularly as new texts came out, in order to be published by me as a companion volume to my *Namenbuch* in the same size and form. A preliminary examination of the manuscript which I received for inspection convinced me of its great value. And as it seemed to me that it would be a real loss to Assyriology, if this collection of names, which must have required very toilsome and tedious work, were left unpublished, I decided to accept it for the purpose of editing it with all such corrections and additions as I might find necessary to make. I had all the more reason for doing so as I had myself, when I was preparing my *Namenbuch*, collected personal names from Assyrian texts also and had even thought of publishing a special book on Assyrian names.

As a condition for my editing the said manuscript it was agreed, in accordance with Mr. JOHNS' suggestion that I was to make the work in my own way in close resemblance to my *Neubabylonisches Namenbuch*. Of the right to do so I have made an extensive use. For example, I have grouped together the masculine and feminine names, which were separated in Mr. JOHNS' manuscript, and rearranged the names in the order of the Latin alphabet. I have also corrected Mr. JOHNS' readings, wherever they have appeared to me erroneous; I have inserted in the collection names which he has overlooked, and so forth. A number of names which he has quoted from unpublished texts and which I have not been able to verify, are marked with [J]. I have, naturally, taken care to add to the collection names from texts published after 1905 up to this day, in so far as they have been accessible to me. As several of these texts appeared when the present work was already in type, many names have been added at the end of the book. Nearly all translations, commentaries, and parallels included in List I, have been added by me, while the other parts of the book are entirely my own work. Hence I am the only one who is responsible for all the errors and deficiencies which may be found in this volume.

It is a pleasant duty for me to express my thanks to the gentlemen who have assisted me in the preparation of my work. My greatest debt of gratitude is due to the Rev. C. H. W. JOHNS who by the confidence he has placed in me has contributed so greatly to the undertaking of

this work. Professor J. N. REUTER has been unwearied in giving me information on the subject of Aryan philology. My friend and former pupil Dr. HARRI HOLMA has directed my attention to several points of etymology and has kindly read some of the proofs.

I wish also to express my gratitude to the *Societas Scientiarum Fennica* for allowing my work to be printed by Mr. AUGUST PRIES in Leipzig, so well known for his Assyriological prints. This arrangement has undoubtedly been advantageous as regards typography, but the remoteness of the place of printing has not been without its inconveniences for the author and has delayed the printing which began as early as January 1912.

**Knut L. Tallqvist.**

Helsingfors, April 15<sup>th</sup>, 1914.

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## Abbreviations.

- Aai. (time of) Adad-apal-iddin.
- Abp. (time of) Asshurbanapal.
- Abp. Ann. The Annals of Abp., Rm. 1, published V R 1—10; H. WINCKLER, *Sammlung von Keilschrifttexten*, III, pp. 1—37; R. J. LAU, *The Annals of Ashurbanapal*, Leiden, 1903; transliterated and translated by P. JENSEN, KB, II, pp. 152—237.
- Abp. Cyl. Cylinder Inscription, A, III R 17—26; B, III R 30—34; 27, 1—24; C, III R 27. Cf. WINCKLER, *op. cit.*, III, p. 38ff.; KB II, p. 240ff.
- Adnir. Adad-nirari.
- Aei. Asshur-etil-ilani.
- Agk. Agum-kakrime.
- AJSL *American Journal of Semitic Languages*.
- Anp. Asshurnazirpal.
- Anp. Alt. Inscription of Asshurnazirpal III. on a great Altar; publ. by LAYARD pp. 43—45; LE GAC, pp. 172—179.
- Anp. Alt.<sup>2</sup> Inscription of Asshurnazirpal III. upon an Altar dedicated to the God Bêl, publ. AKA, I, p. 160; LE GAC, p. 201, No. 3.
- Anp. Ann. The Annals of Asshurnazirpal III.; publ. I R 17—26; AKA, I, pp. 254—387; LE GAC, pp. 3—122; transliterated and translated by F. E. PEISER, KB, I, p. 50ff.
- Anp. Bal. Inscription of Asshurnazirpal III. from the temple of Makhir in the city of Imgur-Bêl (Balawat), publ. V R 69—70; AKA, I, pp. 167—173; LE GAC, pp. 188—191.
- Anp. Bull. Inscription of Asshurnazirpal III. upon colossal bulls and lions, publ. AKA, I, pp. 189—205.
- Anp. Kurkh. Inscription of Asshurnazirpal III. upon the Monolith from Kurkh, publ. III R 6; AKA, I, pp. 222—242; LE GAC, pp. 137—151.
- Anp. Li. Inscription of Asshurnazirpal III. above a Lion containing a dedicaton to the Goddess Ishtar, publ. AKA, I, pp. 206—208; LE GAC, p. 181f.; cf. II R 66, ll. 1—10.
- Anp. Nimr. Inscription of Anp. III. upon the great Monolith from Nimroud, publ. I R 27, No. 2; AKA, I, pp. 242—253; LE GAC, pp. 129—136.
- Anp. Restor. Inscription of Anp. III. upon a limestone tablet recording the Restoration of the temple of Ishtar (BM. 92986), publ. AKA, I, pp. 162—167.
- Anp. Stand. The Standard Inscription of Anp. III., publ. LAYARD, pp. 1—11; AKA, I, pp. 212—221; LE GAC, pp. 153—164.
- Anp. Statue. Inscription upon the breast of a limestone Statue of Anp. III., publ. III R 4, No. 8; AKA, I, p. 161; LE GAC, p. 201, No. 2; translit. and translated by PEISER, KB, I, p. 122.
- AO *Der alte Orient. Gemeinverständliche Darstellungen*, herausgegeben von der Vorderasiatischen Gesellschaft. Cf. Louvre, AO.
- APO *Avamäische Papyrus und Ostraka*. Bearbeitet von EDUARD SACHAU. Leipzig, 1911.
- Arn. Asshur-rim-nisheshu.
- Ashnir. Asshur-nirari.
- Ashtil. Asshur-etil-ilani-ukinni.
- Aub. Asshur-uballit.
- BA *Beiträge zur Assyriologie*, herausgegeben T. XLIII.



- von FR. DELITZSCH und P. HAUPT, Leipzig, 1889ff.
- Babyloniaca *Babyloniaca, études de philologie Assyro-Babylonienne*, publiées par CH. VIROLLEAUD, Paris, 1907ff.
- BAETHGEN, BSR BAETHGEN, *Beiträge zur semitischen Religionsgeschichte*, 1888.
- BARTHOL. CHR. BARTHOLOMAE, *Altiranisches Wörterbuch*, Straßburg, 1894.
- Be. *Die Stelenreihen in Assur*, von W. ANDRAE, Leipzig, 1913.
- BE *The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*, Philadelphia, 1893ff.
- BEZOLD, Cat. *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum*, Vol. I—V, London, 1889—1890. *Supplement*, by L. W. KING, 1914.
- BROCKELMANN KARL B., *Grundriß der vergleichenden Grammatik der Semitischen Sprachen*, Berlin, 1908.
- BList R. E. BRÜNNOW, *A Classified List of . . . Cuneiform Idographs*, etc., Leyden, 1889.
- BM. The British Museum.
- BURCHARDT MAX B., *Die altkanaanäischen Fremdwörter und Eigennamen im Aegyptischen*, Leipzig, 1909.
- Camb. J. N. STRASSMAIER, *Inscripfionen von Cambyzes*, Leipzig, 1890.
- Capp. Cappadocian cuneiform tablet.
- Capp. Cl. Capp. tablets publ. in CHANTRE, *Mission en Cappadoce*, p. 93ff.
- Capp. E Capp. tablets from Kara Eyuk, publ. by A. H. SAYCE, *Babyloniaca*, IV, p. 65ff.
- Capp. G W. GOLÉNISCHEFF, *Vingt-quatre tablettes Cappadociennes*, St. Pétersbourg, 1891.
- Capp. R W. M. RAMSAY's text No. 2 from Kaisariyeh, PSBA, XIX, p. 289, pl. II.
- Capp. RA Capp. tablets, publ. by THUREAU-DANGIN, in *Revue d'Assyriologie*, VIII, p. 142ff.
- Capp. S SAYCE's Cylid Tepe text No. 1, publ. PSBA, XIX (1897), p. 286, pl. I.
- Capp. T-D LC Capp. tablets, publ. by THUREAU-DANGIN, *Lettres et Contrats*, pl. CNVf.
- Cass. vocabulary F. DELITZSCH, *Die Sprache der Kossäer*, p. 25f.; cf. HÜSING, Memnon, IV.
- CBM The Catalogue of the Babylonian Section of the Archaeological Museum of the University of Pennsylvania.
- CBR *Babylonian Records in the library of*  
No. 1.
- J. PIERPONT MORGAN, edited by A. T. CLAY; I, New York, 1912; II, 1913. A. T. CLAY, Collations from unpublished tablets of the Cassite period in the Museum of the University of Pennsylvania; cited from CPN.
- CBS
- CHANTRE E. CHANTRE, *Mission en Cappadoce*, Paris, 1898.
- Chron. A Chronicle K.8532 + K.8533 + K.8534; also called "S"; publ. by G. SMITH in TSBA, III, p. 371ff.; WINCKLER, UAG, p. 153; O. A. TOFFTEEN, *Ancient Chronology*, I, p. 44ff.; KING, *Chronicles*, II, pp. 47ff., 143ff. — KB, II, p. 272ff. Chronicle 84-2-11, 356, publ. by PINCHES, JRAS, XIX (1887); WINCKLER, ZA, II (1887), p. 148ff.; STRASSMAYER, *In-schriften von Darius*, Nr. 559. — DELITZSCH, *Die Babylonische Chronik*, Leipzig 1906; WINCKLER, KB, II, p. 274ff.; cf. KNUDZON, *Assyrische Gebete an den Sonnengott*, I, p. 59.
- Chron. B
- Chron. K<sup>1</sup> Chronicle BM. 26472, publ. by KING, *Chronicles*, II, pp. 3ff., 113ff.
- Chron. K<sup>2</sup> Chronicle BM. 96152, publ. by KING, *op. cit.*, pp. 15ff., 121ff.
- Chron. K<sup>3</sup> Chronicle BM. 27859, publ. by KING, *op. cit.*, pp. 57ff., 147ff.
- Chron. K<sup>4</sup> Chronicle BM. 35968, publ. by KING, *op. cit.*, pp. 70ff., 157ff.
- Chron. P Chronicle 82-7-4, 38, publ. by WINCKLER, AF, I, p. 298ff.; cf. DELITZSCH, *Die Babylonische Chronik*; Anhang: Synchronistische Geschichte P; KING, RRT, p. 157.
- CIS *Corpus Inscriptionum Semiticarum*.
- CLAY, PN ALBERT T. CLAY, *Personal Names from Cuneiform Inscriptions of the Cassite Period*, New Haven, 1912.
- CPN see CLAY.
- CRAIG, RT J. A. CRAIG, *Assyrian and Babylonian Religious Texts*, I—II, Leipzig, 1895.
- CT *Cuneiform Texts from Babylonian Tablets*, etc., in the British Museum, pts. I—XXXIII, London, 1896—1912.
- Cyr. Cyrus; J. N. STRASSMAYER, *Inscripfionen von Cyrus*, Leipzig, 1890.
- DAG F. DELITZSCH, *Assyrische Grammatik*, 2. Aufl., Berlin, 1906.
- DAL F. DELITZSCH, *Assyrische Lesestücke*.



- Dar. J. N. STRASSMAIER, *Inscriptionen von Darius*, Leipzig, 1892.
- Dar. Beh. The Behistün Inscription of Darius, IIR 39f; *The Sculptures and Inscription of Darius the Great on the Rock of Behistün*, London, 1907.
- DEP *Délégation en Perse. Mémoires.*
- Dilbat A. UNGNAD, *Untersuchungen zu den Urkunden aus Dilbat* (BA, VI, 5), Leipzig, 1909.
- DT Daily Telegraph Collection of the British Museum.
- DWak. *Denkschriften der Wiener Akademie*. Philos.-hist. Klasse.
- Dynastic List Chronological List of early Babylonian kings, CBM. 19797, publ. by HILF-PRECHT, BE, XX, pt. 1, No. 47.
- Ep. dated in the *limmu*-year of . . .
- (Ep.) Canon Eponym Canon, A: IIR 68, No. 1 + IIR 1, I 7-13 + IIR 60, No. 5 + 7; B: IIR 68, No. 2; C: IIR 69, No. 3; D: IIR 69, No. 4 + 8ll, publ. DAL<sup>2</sup>, p. 87ff; E: IIR 52, No. 1 + Rm. 2, 97 (PSBA, XI (1889), pl. IIIa; F: IIR 69, No. 5 = KB, I, p. 214, + 2 fragments, publ. DAL<sup>2</sup>; G: K. 3403 + 11ll, publ. DAL<sup>2</sup>, p. 92; H: 81-2-4. 187, publ. by BEZOLD, PSBA, XI (1889), pl. I-II; I: 82-5-22, 526, publ. by BEZOLD, PSBA, XI (1889), pl. III b = KB, III, 2, p. 142ff; Canon JADD 1098, cf. FEISER, MVG, 1901, No. 3. For the letters A, B, C, etc., see JOHNS, ADD, I, p. 570ff.
- Epon. Eponym ruler.
- Erish. Erishum.
- Esarh. Esarhaddon.
- Esarh. A Cylinder Inscription A + C, publ. LAYARD, pp. 20-29; IR 45-47; ABEL-WINCKLER, *Keilschrifttexte*, pp. 22-24; R. F. HARPER, *Cylinder A of Esarhaddon*. — ABEL, KB, II, p. 124ff.
- Esarh. B Cylinder Inscription B, publ. LAYARD, pp. 54-58; IR 48, No. 1; IIR 15-16, Nr. 1; ABEL-WINCKLER, pp. 25-26. — WINCKLER, KB, II, p. 140ff.
- Esarh. Bl. st. Inscription on a black stone found at Nineveh, publ. IR 49(50). — MEISSNER-ROST, BA, III, p. 218ff; WINCKLER, KB, II, p. 120ff.
- Esarh. Neg. Inscription from the tunnel of Negoub on the Zab, publ. LAYARD, p. 35. — MEISSNER-ROST, BA, III, pp. 194, 206f.; UNGNAD, VS, I, No. 79.
- Esarh. S VA 2708, publ. in *Mittheilungen aus den orientalischen Sammlungen der K. Museen zu Berlin*, XI (1893), pp. 11-43; VS, I, No. 78.
- GES.-BUHL see GHW.
- GHW *Gesenius' Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*, bearbeitet von FR. BUHL, 15. Aufl., Leipzig, 1910.
- GTD H. DE GENOUILLAC, *Tablettes de Dréhem*, Paris, 1911.
- HABL R. F. HARPER, *Assyrian and Babylonian Letters*, belonging to the K. collection of the British Museum, Parts I-XIII, London, 1892-1913.
- Ham. Hammurapi.
- HAV *Hilprecht Anniversary Volume*, Chicago, 1909.
- HESS J. J. HESS, *Beduinennamen aus Zentralarabien*, Heidelberg, 1912.
- HINKE W. J. HINKE, *A new Boundary Stone of Nebuchadrezzar I*, Philadelphia, 1907.
- HOMMEL, AÜ F. HOMMEL, *Die Altisraelitische Ueberslieferung in inschriftlicher Beleuchtung*, München, 1897.
- HOMMEL, Grundr. F. HOMMEL, *Grundriss der Geographie und Geschichte des alten Orients*, I, München, 1904.
- HPN E. HUBER, *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisib*, Leipzig, 1907.
- HÜSING GEO. HÜSING, *Die Iranischen Eigennamen in den Achämenideninschriften*, Norden, 1897.
- Imb. Iti-Marduk-balātu.
- JA *Journal Asiatique*.
- JADB C. H. W. JOHNS, *An Assyrian Doomsday Book or Liber censualis of the District round Harran*, Leipzig, 1901.
- JADD C. H. W. JOHNS, *Assyrian Deeds and Documents*, Vol. I-III, Cambridge, 1898-1901.
- JAOS *Journal of American Oriental Society*.
- JASTROW, Religion M. JASTROW, *Die Religion Babyloniens und Assyriens*, Vol. I-II, Giessen, 1905-1912.

- JENSEN, *Hittiter* P. JENSEN, *Hittiter and Armenier*, Straßburg, 1898.
- JIN F. JUSTI, *Iranisches Namenbuch*, Marburg, 1895.
- K. The Kouyunjik collection of the British Museum.
- KA EBERH. SCHRADER, *Die Keilinschriften und das Alte Testament*, 3. Aufl., Berlin, 1903.
- KAHI *Keilschrifttexte aus Assur historischen Inhalts*. Erstes Heft, Autographien von LEOP. MESSERSMIDT, Leipzig, 1911.
- KGAS J. A. KNUDTZON, *Assyrische Gebete an den Sonnengott*, I—II, Leipzig, 1893.
- KB *Keilschriftliche Bibliothek*, herausgegeben von E. SCHRADER, Vol. I—VI, 1, Berlin, 1889—1900.
- Ki. KING'S Collection of the British Museum.
- KING, BBS *Babylonian Boundary-Stones and Memorial-Tablets in the British Museum*, edited by L. W. KING, London, 1912.
- KING, *Chronicles* L. W. KING, *Chronicles concerning early Babylonian Kings*, Vol. I—II, London, 1907.
- KING, *Magic* L. W. KING, *Babylonian Magic and Sorcery*, London, 1896.
- KING, RRT L. W. KING, *Records of the Reign of Tukulti-Ninib I*, London, 1904.
- King-list List of Babylonian kings; A: 80-11-12, 3; ROST, MVG, II, p. 241 f.; WINCKLER, UAG, p. 146 f.; KNUDTZON, GAS, I, p. 60; TOFFTEEN, *Chronology*, I, p. 24 f.; KB, II, p. 286 f.; — B: 80-11-12, 3; PINCHES, PSBA, 1880, pl. 21 f.; SCHRADER, SBAk., 1887, p. 582 f, pl. XI; WINCKLER, UAG, p. 145; ROST, MVG, II, p. 240; KB, II, p. 288 f.
- KPRT E. G. KLAUBER, *Politisch-religiöse Texte aus der Sargonidenzeit*, Leipzig, 1913.
- KRAUSZ J. KRAUSZ, *Die Götternamen in den Babylonischen Siegelzylinderlegenden*, Leipzig, 1911.
- KRETSCHMER P. KRETSCHMER, *Einleitung in die Geschichte der Griechischen Sprache*, Göttingen, 1896.
- KŠ Kalah Shergat.
- K-U, AR KOHLER & UNGNAD, *Assyrische Rechtsurkunden, Umschrift und Übersetzung*, Leipzig, 1913.
- KZ *Zeitschrift für vergleichende Sprachforschung*, begründet von A. KUHN.
- LAYARD *Inscriptions in the Cuneiform Character from Assyrian Monuments*, discovered by A. H. LAYARD, London, 1851.
- LE GAC Y. LE GAC, *Les inscriptions d'Assur-naşir-aplu III*. Nouvelle édition, Paris, 1907.
- LEHMANN, C. F. LEHMANN, *Šamašumukin*, Leipzig, 1892.
- L-H, *Mater.* C. F. LEHMANN-HAUPT, *Materialien zur älteren Geschichte Armeniens und Mesopotamiens: Stein-, Fels- und Bauziegelinschriften in Assyrischer Sprache*, 1906.
- LIDZB(ARSKI), *Handb.* MARK LIDZBARSKI, *Handbuch der Nordsemitischen Epigraphik*, I—II, Weimar, 1898.
- Lo. 99. BM. 90850, Kudurru of the time of Merodach-baladan I; publ. IV R 38; KING, BBS, pls. XXXI—XLII, p. 24 ff. — PEISER, KB, IV, p. 60 ff.
- Lo. 101. BM. 90829, Kudurru of the time of Meli-Shipak; publ. by BELSER, BA, II, p. 165 ff.; KING, BBS, pls. XXIII—XXX, p. 19 ff. — PEISER, KB, IV, p. 56 ff.
- Lo. 102. BM. 90835, Kudurru of the time of Nabu-kin-aplu; publ. by BELSER, BA, II, p. 171 ff.; KING, BBS, pls. LXVII—LXXIX, p. 51 ff. — PEISER, KB, IV, p. 82 ff.
- Lo. 103. BM. 90827, Kudurru of the time of Meli-Shipak, publ. by BELSER, BA, II, p. 187 ff.; KING, BBS, pls. V—XXII, p. 7 ff. — PEISER, KB, III 1, p. 154 ff.
- Louvre, AO Musée du Louvre.—Département des antiquités orientales.
- Mae. Mardukakheriba.
- Maqlû K. L. TALLQVIST, *Die Assyrische Beschwörungsserie Maqlû*, Helsingfors, 1894.
- MDOG *Mitteilungen der Deutschen Orient-Gesellschaft*.
- Melis. Meli-Shipak.
- Merod. Merodach-baladan.
- Merod. Bl. st. Kudurru (VA 2663) of the time of Merodach-baladan II; publ. VS, I, No. 37 — PEISER & WINCKLER, KB, III 1, p. 184 ff.
- Mna. Marduk-nadin-akhe.
- Mshi. Marduk-shum-iddin.
- Mshz. Marduk-shapik-zer.

- MVG *Mitteilungen der Vorderasiatischen Gesellschaft.*
- Mzš. Marduk-zakir-shum.
- Nabd. Nabonidus.
- Nabd. Ann. The Annals of Nabonidus; PINCHES, TSBA, VII (1882), p. 139—176; PSBA, V, 10; WINCKLER, UAG, p. 154 ff.; O.E.HAGEN, BA, II (1894).—SCHRADER, KB, III 2, p. 128 ff.
- Nabd. Br. Cyl. Inscription on a broken Cylinder of Nabonidus, found at Mugheir; publ. IR 60. — PEISER, KB, III 2, p. 80 ff.
- Nabd. Cyl. Inscription from Cylinders found at the corners of the temple of the Moon at Mugheir; publ. IR 68. — PEISER, KB, III 2, p. 94 ff.
- Nabd. Rm. A, B, C Inscriptions from Cylinders found at Abou-Habba; A: VR 64; dupl. VS, I, No. 53; B: VR 65; C: VR 63. — KB, III 2, pp. 96 ff.; 108 ff.; 112 ff.
- Nabd. St. L. MESSERSCHMIDT, *Die Inschrift der Stele Nabuna'idis*, MVG, I, pp. 73—83.
- Nabop. Nabopolassar.
- Nai. Nabu-apal-iddin.
- Nazim. Nazimaruttash.
- NE P. HAUPT, *Das Babylonische Nimrodepes*, Leipzig, 1884.
- Neb. Nebuchadrezzar.
- Neb. Nippur Kudurru of the time of Nebuchadrezzar I, translit. and transl. by HINKE, BS, pp. 142—155.
- Nku. Nimib-kudur-usur.
- NÖLDEKE, BBS TH. NÖLDEKE, *Beiträge zur Semitischen Sprachwissenschaft*, Straßburg, 1904.
- Nshi. Nabu-shum-ishkun.
- OBI *Old Babylonian Inscriptions*, by H.V. HILF-FRECHT, Philadelphia, 1893.
- OLZ *Orientalistische Literatur-Zeitung*.
- OTSS *Old Testament and Semitic Studies*, in memory of W. R. HARPER.
- P. F. PEISER, *Urkunden aus der Zeit der dritten babyl. Dynastie*, Berlin, 1905.
- PAPE-BENSELER W. PAPE'S *Wörterbuch der Griechischen Eigennamen*, 3. Aufl., bearb. von G. E. BENSELER, Braunschweig, 1884.
- PRÁŠEK, GMP J. V. PRÁŠEK, *Geschichte der Meder und Perser*, Gotha, 1906.
- PSBA *Proceedings of the Society of Biblical Archaeology*.
- IR—VR H. C. RAWLINSON, *The Cuneiform Inscriptions of Western Asia*; Vol. I—V, London, 1861—1884; Vol. IV, second edition, 1891.
- RA *Revue d'Assyriologie* (Voll. VII—X).
- RANKE, Material H. RANKE, *Keilschriftliches Material zur Altägyptischen Vokalisation*, Berlin, 1910.
- RH *Sumerisch-Babylonische Hymnen*, herausg. von G. REISNER, Berlin, 1896.
- Rm. RASSAM'S Collection of the British Museum.
- RPN H. RANKE, *Early Babylonian Personal Names*, Philadelphia, 1905.
- RT *Tempelurkunden aus Telloh*, herausg. von G. REISNER, Berlin, 1901.
- SAK *Die Sumerischen und Akkadischen Königsinschriften*, bearbeitet von F. THUREAUA-DANGIN, Leipzig, 1907.
- Sarg. Sargon II, king of Assyria.
- Sarg. A. Inscription upon a broken prism, publ. by WINCKLER, *Die Keilschrifttexte Sargons*, II, pl. 44b; I, p. 186.
- Sarg. Ann. The Annals, publ. by WINCKLER, *op. cit.*, II, pp. 1—36; I, pp. 1—79.
- Sarg. B. Inscription upon a broken prism, publ. by WINCKLER, *op. cit.*, II, pl. 45—46a.
- Sarg. Br. Bronze Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 42a.
- Sarg. Bull. Bull Inscription, publ. by WINCKLER, *op. cit.*, pls. 40—42a.
- Sarg. Cyl. Cylinder Inscription, publ. I R 36; WINCKLER, *op. cit.*, II, pl. 43a. — PEISER, KB, II, p. 38 ff.
- Sarg. Cypr. The Stele Inscription from Cyprus, publ. III R 11; WINCKLER, *op. cit.*, II, pls. 46b—47; I, pp. 174—185; VS, I, No. 79.
- Sarg. G. Gold Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 44a.
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- Sarg. Khors. The great Inscription in the palace of Khorsabad (also called the General Inscription, Prunkinschrift), publ. by WINCKLER, *op. cit.*, II, pls. 30—36; I, pp. 30—36; I, pp. 96—135. — PEISER, KB, II, pp. 52—81.
- Sarg. Mi. Mineral Inscription, publ. by WINCKLER, *op. cit.*, II, pl. 43.

- Sarg. N Nimroud Inscription, publ. by LAYARD, pls. 33—34; WINCKLER, *op. cit.*, II, pl. 48; I, pp. 168—173. — FEISER, KB, II, pp. 33—39.
- Sarg. Pl. Inscription on the Back of the Slabs, publ. by WINCKLER, *op. cit.*, II, pl. 40 I, pp. 164—167.
- Sarg. Pp. The Inscriptions on the Gateway Pavement, publ. by WINCKLER, *op. cit.*, II, pls. 36—40; I, pp. 136—163.
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- Sarg. St. Kudurru, publ. VS, I, No. 70. — FEISER, KB, IV, pp. 158—165.
- Sarg. VIII<sup>th</sup> *Une relation de la huitième campagne de Sargon, texte Assyrien, publié et traduit par FR. THUREAU-DANGIN*, Paris, 1912.
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- Senn. Sennacherib, king of Assyria.
- Senn. Bav. The Bavian Stele, publ. IIR 14; POGNON, *L'inscription de Bavian*, Paris, 1879—80; translated by PINCHES, *Rec. of the Past*, First Series, IX, pp. 21—28; partially by BEZOLD, KB, II, p. 116 ff.
- Senn. Bell. The Bellino Cylinder, K. 1680, publ. LAYARD, pl. 63 f.
- Senn. Const. The Neby Yunus Inscription (at Constantinople); publ. IR 43; partially translated by BEZOLD, KB, II, pp. 118 f.
- Senn. King Cylinder Inscription, BM. 103000; publ. by KING, CT 26: 1—39.
- Senn. Kui. Inscription from slabs belonging to the Kouyunjik bulls; publ. IIR 12—13, cf. LAYARD, pls. 38—40 a, 56—60.
- Senn. Tay. The Taylor Prism Inscription; publ. IR 37—42; HÖRNING, *Das sechsseitige Prisma Sanheribs*; ABEL-WINCKLER, *Keilschrifttexte*, pp. 17—21. — ROGERS, *Rec. of the Past*, New Series, VI, pp. 83—101; BEZOLD, KB, II, pp. 80—113.
- Shalm. Shalmaneser.
- Shalm. Co. The Bull Inscription of Shalmaneser III., publ. LAYARD, pls. 12—16, 46—47. — Translit. and translated by DELITZSCH, BA, VI, 1, p. 144 ff.
- Shalm. Bal. The Inscription on the Gates of Bala-wât, publ. by PINCHES, TSBA, VIII, 1 (1880). — SCHEIL, *Rec. of the Past*, New Series, IV; DELITZSCH, BA, VI, 1, p. 133 ff.; cf. KB, I, p. 134 ff.
- Shalm. Lay. The Throne Inscription, publ. LAYARD, pl. 76 f.; J. A. CRAIG, *Hebraica*, II (1886); DELITZSCH, BA, VI, 1, p. 152 ff.
- Shalm. Mon. The Monolith Inscription, publ. IIR 7—8. Translit. and translated by J. A. CRAIG, *The Monolith Inscription of Shalmaneser II*, New Haven, 1887; FEISER, KB, I, pp. 150—175.
- Shalm. Ob. Inscription on the Black Obelisk found at Nimroud; publ. LAYARD, pls. 87—98. — WINCKLER, KB, I, pp. 128—151.
- Shalm. Statue The Statue Inscription, publ. KAHL, I, No. 30.
- Shams. Shamshi-Adad.
- Shmk. Shamash-shum-ukin, king of Babylonia.
- Shmk. Bil. The Bilingual Inscription, publ. VR 62; LEHMANN, *Šamaššumukin* pl. I—IV. — KB, III 1, pp. 198—204.
- Shmk. Cyl. The Cylinder Inscription, publ. by LEHMANN, *op. cit.*, pl. VIII—X. — JENSEN, KB, III 1, pp. 134—199.
- Simb. Simbar-Shipak.
- SMITH'S Collection of the British Museum.
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- Šurpu *Die Beschwörungstafeln Šurpu*, publ. by H. ZIMMERN, in *Beiträge zur Kenntnis der Babyl. Religion*, Leipzig, 1901.
- Susa 2 Kuduru of the time of Nazimaruttash, found at Susa, SCHEIL, DEP, II, pls. 16—19, pp. 86—92.
- Susa 3 Kuduru of the time of Meli-Shipak, found at Susa, SCHEIL, DEP, II, pls. 21—24, pp. 99—111.
- Susa 14, 16 Kudurus of the time of Merodach-baladan I., SCHEIL, DEP, VI, pls. 9—11. pp. 32—41.
- Synchron. The Synchronistic History (K. 4401 + Rm. 854, Sm. 2106), publ. IIR 65, No. 1, IIR 4, No. 3; WINCKLER, UAG, p. 148ff.; TOFFTEEN, *Chronology*, I, pp. 35, 37. — KB, I, p. 194ff.
- SWAk. *Sitzungsberichte der Wiener Akademie*.
- TA *Die el-Amarna-Tafeln, bearbeitet von J. A. KNUDZON*, Lief. 1—15, Leipzig, 1907—1914.
- Ta<sup>(annek)</sup> *Die Keilschrifttexte von Ta<sup>(annek)</sup>*, DWak. 50 (1904), No. IV. *Eine Nachlese*, DWak. 52 (1906), No. 3. Cf. PEISER, OLZ, VI (1903), col. 321ff.
- Th. THOMPSON'S Collection of the British Museum.
- Tigl. Tiglathpileser, kings of Assyria.
- Tigl.I:Ann. The Cylinder Inscription of Tiglathpileser I, publ. IIR 9—16; WINCKLER, *Sammlung von Keilschrifttexten*, I, pl. 1—25; AKA, I, pp. 27—108; LOTZ, *Die Inschriften Tiglathpilersers I*, Leipzig, 1880; WINCKLER, KB, I, pp. 14—47.
- Tigl. I: Hunt. The campaigns and hunting expeditions of Tiglathpileser I, from an obelisk of one of his successors, AKA, I, pp. 128—149; cf. IIR 28; IIR 4, No. 1.
- Tigl. IV: B The clay tablet K. 3751, publ. IIR 07; ROST, *Die Keilschrifttexte Tiglath-Pilersers III, II*, pp. 22—24; I, pp. 54—77. — KB, II, pp. 8—25.
- Tigl. IV: Pl. The Slabs of Nimroud, publ. by LAYARD, *op. cit.*, pl. 17—18; ROST, *op. cit.*, pls. XXIX—XXXIII. — KB, II, pp. 2—9.
- Tigl. IV: Tel Abta Stele from Tel Abta, translit. and translated by PEISER, KB, IV, pp. 102—105.
- TNB K. L. TALLQVIST, *Neubabylonisches Namenbuch*, Helsingfors, 1905.
- TOFFTEEN, *Chronology*, O. A. TOFFTEEN, *Ancient Chronology*, I, Chicago, 1907.
- TRep. R. C. THOMPSON, *The Reports of the Magicians and Astrologers of Nineveh and Babylon*, Vol. I—II, London, 1900.
- Tuk. Tukulti-Ninib, kings of Assyria.
- UMBS *University of Pennsylvania, The Museum Publications of the Babylonian Section*.
- VAB *Vorderasiatische Bibliothek*.
- VAS see VS.
- VS *Vorderasiatische Schriftdenkmäler der königl. Museen zu Berlin*.
- W HUGO WINCKLER.
- WAF HUGO WINCKLER, *Autorientalische Forschungen*, 1—3. Reihe, Leipzig, 1897—1905.
- We. Misc. F. H. WEISSBACH, *Babylonische Miscellen*, Leipzig, 1903.
- WEBER O. WEBER, *Anmerkungen zu KNUDZON, Die el-Amarna Tafeln*.
- WSml. *Sammlung von Keilschrifttexten*, herausgegeben von HUGO WINCKLER, Leipzig, 1893.
- WUAG H. WINCKLER, *Untersuchungen zur altorientalischen Geschichte*, Leipzig, 1889.
- WZKM *Wiener Zeitschrift für Kunde des Morgenlandes*.
- ZA *Zeitschrift für Assyriologie*.
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
- For other abbreviations see p. 1.

## Introduction.

By "Assyrian Personal Names", I understand those personal names which occur in cuneiform inscriptions of Assyrian origin from the age of the Patesis until the fall of the Assyrian kingdom (c. 2200—606 B. C.). But the work also contains many names from non-Assyrian sources. For I have included all names mentioned in RAWLINSON'S *Cuneiform Inscriptions of Western Asia*, except such New Babylonian names as are to be found in my *Neubabylonisches Namenbuch*. A number of personal names from Old Babylonian texts have thus been introduced, as also the names in the Babylonian version of the great Behistun Inscription. I have furthermore completely excerpted HARPER'S *Assyrian and Babylonian Letters*, the Tell el Amarna letters<sup>1</sup> according to KNUDTZON'S transcribed edition, the Ta'annek texts, the inscriptions of the Babylonian kings beginning with the 3<sup>rd</sup> dynasty, especially all *kudurru*-inscriptions<sup>2</sup>, the most important chronological sources (King-list A and B, Chron. A, B, K<sup>1-4</sup>, P), as also all Cappadocian tablets<sup>3</sup> and Boghazköi texts<sup>4</sup> within my reach. I also intended to include all the names of the Vannic or Khaldian inscriptions, a certain number of which are to be found in inscriptions of the Assyrian kings; but in spite of all my endeavours I did not succeed in laying hands on Professor SAYCE'S book *The cuneiform inscriptions of Van*, and have therefore had to be contented with excerpting miscellaneous Khaldian inscriptions scattered in different publications.

The bulk of the c. 5500 names given in List I consists of purely Assyrian names. But the contingent of non-Assyrian (resp. non-Babylonian), West Semitic, and non-Semitic names is very large, which is partly due to the above mentioned choice of sources, partly to the fact that the numerous inscriptions of the Assyrian kings contain more foreign than Assyrian names. The non-Assyrian (resp. non-Babylonian) names in List I, and the abundant foreign name-elements in List II, 3 are indicated by a \* before the name or the name-element. It is quite possible, however, that in some cases this sign has been erroneously put before names which in reality are Assyrian, and that in other cases it has been left out before non-Assyrian names. For it is often very difficult to decide with certainty whether a name is Assyrian or foreign, especially as the Assyrians in rendering foreign names were apt to make them as "mundgerecht"

1) A complete list of the names in the Tell el Amarna letters was not to be had at the time I set about my work.

2) For the names in the Babylonian *kudurru*-inscriptions, cf. the excellent works of WM. J. HINKE, *A new boundary stone of Nebuchadnezzar I. from Nippur*, Philadelphia 1907, and L. W. KING, *Babylonian boundary-stones and memorial tablets in the British Museum*, with an Atlas of Plates, London 1912.

3) Cf. sub Capp. in "Abbreviations".

4) Cf. H. WINKLER, *Die im Sommer 1906 in Kleinasien ausgeführten Ausgrabungen*, in OLG, 9 (1906), coll. 611—634; *Vorläufige Nachrichten über die Ausgrabungen in Boghazköi im Sommer 1907*, in MDOG, 35 (1907); *Die Arier in den Urkunden von Boghazköi*, in OLG, 13 (1910), coll. 289—301.

as possible and indulged in all kinds of national etymologies. As instances of this may be mentioned such ways of writing as <sup>d</sup>RI-BĀD (= *Ištar-dūri*) for *Sarduri*, *Ištar-hundu* for *Šutur-Nahhundi*, *LUGAL* or *MAN* (= *šarru*) for Hittite *šar* and West Semitic *milk*, *TUR* (= *maru* "son") for Aramaic *mār* "lord", and so forth. In many cases it is still harder to decide to which language or group of languages a foreign name belongs and to dissolve the names into their constituent elements. Therefore the preparation of List II, 3 has been attended with many difficulties, as I have had to explain the origin and composition of names of the most miscellaneous character, partly belonging to little known or almost unknown languages: Assyrian, Babylonian, Sumerian, Aramaic, Phoenician, Hebrew, Arabic, Egyptian, Greek, Iranian, Elamite, Cassite, Urartian or Alarodian, Hittite, Mitannian, etc. The explanation of a name given in this part of the work differs in many cases from the interpretation to be found in List I, and may be regarded as my revised opinion. The rule "dies diem docet" is here applicable. Yet there is much that remains hypothetical or doubtful.

As regards the **Assyrian-Babylonian** names, both their formation and the ideas on which they are usually based and which appear in them, may be considered to be known for the most part, by reason of earlier investigations<sup>1</sup>. This does not mean that particular problems of Assyrian onomatology are not still awaiting their solution. To what an extent ideas earlier accepted need correction is proved by Prof. UNGNAD's suggestion as regards the name *Sennacherib*<sup>2</sup>. And what valuable special researches can be made in the investigation of Assyrian names, appears from Dr. HOLMA's study on the form *guttulu* used in the formation of Assyrian-Babylonian personal names<sup>3</sup>. I do not wish, however, at this juncture to discuss Assyrian-Babylonian names, and will only give a list of the ideograms used in the names which are checked in this book and their phonetic equivalents.

**A** = *aplu, mārū*; **A-ĀŠ** = *apal-iddin*; **A-GIŠ** = *apal-lāšir*; **A-MU** = *apal-iddin*; **A-PAP** = *apal-ušur*; **A-SE-na** = *apal-iddina*; **A-ŠEŠ** = *apal-ušur*; <sup>d</sup>**A.USAR** = <sup>d</sup>*Ašur*; **A-ZU** = *asū*; <sup>d</sup>**A-Ē** = *Mār-biti*; <sup>d</sup>**AB** = <sup>d</sup>*Enlil*; **AD** = *abu*; **AD-ĀŠ** = *ab-apli*; **AD-DI** = *aba-šallim*; **AD-PAP** = *ab-ušur*; **AD-SU** = *ab-eriba(?)*; **AD-ŠEŠ** = *ab-ušur*; <sup>d</sup>**AG** = *Nabū*; **AM** = *rīnu*; **AMA** = *ummu*; <sup>d</sup>**AMAR.UH** = *Marduk*; **AN** = *ilu, Anu*; **AN-e** = *šamē*; **AN.KI** = *šamē-n-iršiti*; **AN-SŪR** = *šalulu*; <sup>d</sup>**ASAR.MULU.HI** = *Marduk*; **ĀŠ** = *aplu, Ašur, Aššūr, edu, ina, nadānu*; **ĀŠ-A** = *nadin-aplu*; **ĀŠ-GIŠ** = *apal-lāšir*; **ĀŠ-PAP** = *edu-ušur*, or *nadin-aḫi*; **ĀŠ-SU** = *apal-eriba*; **AZAG** = *ellu*; **BA-ša** = *iqiša*; **BAD** = *mitu*; **BĀD** = *dūru*; **BĀD-PAP** = *dūr-ušur*; **BĀD-ŠI** = *dūr-pāni*; **BE** = *bel, kabtu*; <sup>d</sup>**BE** = <sup>d</sup>*Enlil* (NBA. <sup>d</sup>*Ēa*); <sup>d</sup>**BU** = *Šeru*; **BUR-ra** = *ippašra*; **DA** = *itti, li'ū*; **DA.RI** = *ḫatin*; **DAGAL** = *rēmu*; **DI** = *dēnu, šulmu, šalāmu II I*; **DI.KUD** = *daḡānu, dānu, dnu, šiptu*; **DI-MAN** = *šallim-šarru*; **DI-PAP** = *šallim-aḫi*; **DIŠ** = *ana, ina*; **DU** = *alaku, kānu II I, kinu, kitte*; **DU-A** = *kin-aplu*; **DU.DU** = *šuczzi(?)*; **DU-KUL** = *kin-zēr*; **DU-PAL** = *mukin-pals*; **DU-PAP** = *kin-ušur (kin-aḫi?)*; **DU-SU** = *kin-eriba*; **DU-ŠI** = *alik-pāni*; **DU-ŠEŠ** = *kin-ušur (kin-aḫi?)*; **DU-ZU** = *kin-idi*; **DUB** = *šapāku*; **DUG.(GA)** = *ḫabu*; **DŪG.BAD**.**GA** = *mitu*; **DUGUD** = *kabtu*; **DUL** = *napharu*; **E** = *qibū*; **Ē** = *bitu*; **Ē.GAL** = *ekallu*; <sup>d</sup>**EDIN** = *Šerūa*; **EGIR** =

1) Cf. H. RANKE, *Early Babylonian Personal Names from the published Tablets of the so-called Hammurabi Dynasty*, Philadelphia, 1905; K. TALLQVIST, *Neubabylonische Namenbuch zu den Geschäftsurkunden aus der Zeit des Sennacherib bis Xerxes*, Helsingfors, 1905, pp. XIV—XLII, and the literature there mentioned; A. T. CLAY, *Documents from Temple Archives of Nippur dated in reigns of Cassite Rulers*, Philadelphia, 1906 (BE XV), pp. 2—15; K. TALLQVIST, *Babylonische Kurznamen passivischer Bedeutung*, O.L.Z., 1906, col. 466 ff.; E. HUEBER, *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin*, Leipzig, 1907, pp. 12—15; A. UNGNAD, *Untersuchungen zu den Urkunden aus Dilbat*, Leipzig, 1909 (BA VI), p. 77 ff.; A. T. CLAY, *Personal Names from Cuneiform Inscriptions of the Cassite Period*, New Haven, 1912, pp. 13—24.

2) A. UNGNAD, *Der Name Sanherib's*, ZDMG, 62 (1908), p. 721 ff.

3) H. HOLMA, *Die Assyrisch-Babylonischen Personennamen der Form guttulu, mit besonderer Berücksichtigung der Wörter für Körperfehler*, Helsinki, 1914.



arkātu; EN = bel; EN-ĀŠ = bel-apli (bel-iddin); EN-DU = bel-ka'in; EN-KAK = bel-ibni; EN-LAL = bel-taggin; EN-MU = bel-iddin, bel-šumii; EN-PAP = bel-usur; \*EN.ZU = Šin; GAB = gabbu; GAL = rabū; \*GAL = (Aḫa); GAL-ĀŠ = rabū-iddin; GĀL = bašū; GAR = šakānu; GAR.GĀL = bāšū; GAR.GAR = šākin; GAR-MU = šākin-šum; \*GAŠAN = Belit; GAZ.GAZ = karābu; GI = šalānu II 1; GI.NA = kānu II 1, kinu; GID = araku (arik); GIG = maršu; GIL = agū; GIŠ = lišir; GIŠ.BAL = pilaqu; GIŠ.KU = tukultu; \*GIŠ.NA = Šamaš; \*GIŠ.NU = Šamaš; (\*GIŠ.SIR (GAL) = Šamaš; GIŠGAL = manazacu; GUGU = zšu; GUR = taru II 1; ĪHAL = šenū; \*ĪHAR = Bunene; ĪHE.NUN = nuḫšu; ĪHE.UL = lamassu; ĪI (= DUG) = ūbu; \*ĪI = Ašur; ĪI.LI = kubbu; ĪU.KAK = kapdu; I = nā'id; \*IB = Uraš; ID = idu; ID.DĀĪH = rīsu; ID.GĀL = li'ā; IDIM(BE) = kabtu; ILI (= GA + TU) = našū (iši); IM = šaru; (\*IM = Adad, Baḫluḫ (Ba'al), Tešup; IM.TUK = nā'id; IN.GAR = šakānu (iškun); KA = amat, pānu, pū, rigmu, rigmatu, gibū(?) ; KA.DA = šasu; KA.E = gibū (p. 205 a); KA-GIŠ = taqbi-lišir; KA.KA = amat-pū (?) p. 144 b), dabābu (da-bi-bi, lūdubū); KĀ = bābu; \*KĀ = Bau; KĀ.GAL = abullu; KAB = kamāru II 1 (?) p. 200 a); KAD = kašaru, rihtu; KAK = epešu, bonū, būnu, gabbu; KAK-A = bān-aplu; KAK-KUL = bān-zēr; KAK-A.BI = kullatu; \*KAK-ti'tū = \*KARU; KAL = agru, donānu II 1 (or damāqu II 1, cf. p. 99 b; TNB p. XII, n. 3); KAL(= LIG).GA = dānu; KAM = erešū; KAN = erešū; KAR = eferu, ezēbu III 1; (\*KASKAL = Ḫarran; KI = ir-šitu, itti; KI.NE = kinūnu; KI.UŠ = kibsu(?); KU = tukultu; \*KU = Marduk; \*KUD = Qadnu; \*KUL = zēru; \*KUL-ĀŠ = KUL-MU = zēr-iddin; KUL-BA-ša = zēr-iqīša; KUL-DU = zēr-kitti, zēr-ukin; KUL-KAK = zēr-ibni; KUR = kašādu, mātu, šadū; \*KUR.GAL = Amurru; KUR.KUR = māti; KUR-LAL = mā-taggin; LAĪH = nāru, namāru; LAĪH.LAĪH = ebēbu II 1; LAL = taqānu II 1, tu-qu-nu, tarāšu; LID = remu; LIK = kāru; LU = etēqu III 1, šabātu; LUGAL = \*milku, šarru; MAĪH = šru; MAN = Šamaš (Samsu), šarru; MAN-KAK = šar-ibni; MAN-PAP = šar-usur; \*MAR.TU = Amurru; MAŠ = ašarīdu; \*MAŠ = NIN.IB; (\*MAŠ.MAŠ = Nergal; \*ME.ME = Gula; MI = šiltu; MU = nadānu, zakāru (zakir), šumu (šū); MU-A = nādin-aplu; MU-ĀŠ = šum-iddin; MU-DU = šum-ukin, (muku), šum-kitti; MU-DU-PAP = šum-kitti-usur; MU-GĀL-šī = šum-ušabši; MU-GAR = šum-iškun; mu-GI = mušallim; MU-GI.NA = šum-ukin, nukin; MU-GIŠ = MU-SI.DI = šum-lišir; MU-KAM = šum-eres; MU-KAR = šum-e'fir (or mušezib); mu-LAL = mutaggin, or mutarris; MU.ME = šumāti; MU-MU = nādin-šumi (cf. sub Ašur, Enlil-nādin-šum), zakir-šumi (cf. sub Marduk-zakir-šum), šum-iddin (cf. sub Adad-šum-iddin; TNB p. XIII, n. 1); MU-PAP = šum-ušur (cf. TNB, p. XIII, n. 2); MU-SE-na = šum-iddina; MU-ŠEŠ = nādin-aḫī (cf. Kaššū-nādin-aḫī), šum-ušur (cf. Adad-, Enlil-, Marduk-šum-ušur; mu-ŠIG = mudammīq; MULU = anelu; NAM<sup>o</sup> = šimāti; \*NE.URU.GAL = Nergal; NER<sup>2</sup> = šepā; NI = etēqu; NI.GĀL = bašū; NI.NI = i-li, Ēl; NIR.GAL = etiltu; NIGIN = paḫāru; NIM = šaqū; NIN = aḫātu; \*NIN = Belit; \*NIN.LIL = Belit; \*NINNI = Istar; NIR.GAL = etiltu, etillit; NU = šalmu, lā, ul; NU-UR = ul-abāš; NUN = rubā; NUN.ME = abkallu; NUNUZ = pir'u; \*PA = Nabū; \*PA = Naḫtu; \*PA + KU = Nusku; PAL = palu; PA.TE.SI = iššakku; PAP = aḫu, našāru; PAP-A = nāšir-aplu; PAP-ĀŠ = aḫ-iddin; PAP-DU = aḫi-kinu; PAP-MU = PAP-SE = aḫ-iddin; PAP-PAP = PAP-ŠEŠ = aḫ-usur; PAP-TUR = nāšir-aplu; PI = ucnu, bašisu; PIN = erešū; \*PIN = NIN.IB (in Ēfir-Niniš); \*QAR = Šin (K. 2169, R. 11); \*raḫQI = ulūlu; RAM = rāmu; RAM-MAN = rā'im-šarri; RA + PA = šalūbu; \*RI = Istar; \*RID = Marduk; RU-ZI = šariq-napišti (?) p. 157 b); SAG = rešū; SAG.KAL = ašarīdu; SE = nadānu; SE-A = nādin-aplu; SE-MU = nādin-šumi; SE-PAP = SE-ŠEŠ = nādin-aḫī; SE-TUR.UŠ = nādin-aplu; \*SI = Enlil; SI.DI = kittu, lišir; SIB = re'ē; SIG = SIG = enšū; SU = rabū (רבו); SU-U = erība-Adad; SUHUŠ = išdu; SUR = eferu; \*ŠALAM = Šalmu; ŠA.BA = qašū, qīštu; ŠA.DU = kudurru; ŠER = gasaru; ŠEŠ = aḫu, našāru; ŠEŠ-A = nāšir-aplu; ŠEŠ-ĀŠ = ŠEŠ-MU = ŠEŠ-SE-na = aḫ-iddin; ŠEŠ-KAK = aḫi-bāni; ŠEŠ-PAP (= Nba. ŠEŠ-ŠEŠ) = aḫ-usur; \*ŠEŠ.KI = Nannaru; ŠI = nu, pānu, amāru; ŠI.DU = ālik-maḫri; \*ŠI.DU = Nergal; ŠI.LA = amāru (ēmur, tāmur); ŠI.UM = tukultu; ŠIG = damāqu (dāmīq, damqū); \*ŠU = Marduk; ŠŪ = gamālu (gāmīl, gimīllū), gātu; ŠŪ-GUR = gimil-tirra; ŠŪ.SI = ubānu; TA = itti; TAB = tappū; TAM.MA = talimu; TI = balātu (nballit); TI-E = balat-iqbi; TI.LA = balātu, (lū-)balat, uballit;

TI. TI = *balātu* II 1; TIL = *kītu*; TIN = *balātu*; TIN. TIR = *Bābīlu*; TUK = *bašū, rašū*; TUR = *aplu, \*bin, māru (\*mār)*; \*TUR. Ē = *Mār-butī*; TUR. SAL = *mārtu* (Ar. *mār'pā*); TUR. UŠ = *aplu*; U = *bēl, kīššatu*; U-LAL = *bēl-taqgin*; U-PAP = *bēl-ušur*; \*U = *Adad, Bēl*; U + DAR = *Ištar*; UB. LA = *pa-ḥāru* II 1; UB. RI = *nā'ūd*; UD = *šanšu, ūnu*; \*UD = *Šamaš*; UD. DU = *ašū (lūsi)*; \*UGUR = *Nergal*; UN = *nīku*; UR = *bašu (abaš, ubaša, baštu, balu)*; UR. RU = *kalbu*; UR. SAG = *gardu, qarradu*; URU = *abdu*; UŠ = *zikaru*; \*UŠ = *Ninib*; UŠ. SA = *bū'utu*; ZAB = *šābu*; ZAB. DAH = *nirari*; ZAG. LU = *imittu*; ZI = *kitu, kittu, napištu*; ZU = *idu, lū*.

A considerable number of West Semitic names occurring in Assyrian and Babylonian cuneiform texts have long been known. Prof. ZIMMERN has given an excellent summary of the theophorous West Semitic names in SCHRADER'S *Keilinschriften und das Alte Testament*, 3<sup>rd</sup> edition, pp. 465 ff. The manner of rendering West Semitic sounds in cuneiform characters is in its main features set forth in DELITZSCH'S *Assyrische Grammatik*. I shall here make some additional observations chiefly founded on the materials of the present work.

West Semitic *ā*, as a general rule, corresponds in Assyrian to *š*, e. g. *šsa-a* = *Ša-aš-ma-a*; *ncsa* = *Ab-ša-a*; \**ncšsa* probably = *Ba'al-ia-šū-pu*; *mlkisa* = *Mil-ki-a-ša-pa*; \**ncšmuru* = *Qa-uš-gabru*; *ncšri* = *(Ilu-, Si')-ši-im-ki*, etc. The writing *Maš-si-ia-a-u* = Bi. *מחשיה* is an exception, probably caused by the close resemblance of the West Semitic verb *חשי* to Ass. *ḫišū*. In Babylonian, on the other hand, West Semitic *ā* (س) appears as *s*; e. g. *Sa-ma-ki-ilu* TNB, *Sa-mu-ki-in* RPN, cf. Bi. *מכיה*; \**ncšm* = *Qusu-taḫabi* BE IX; *smss* (BROCKELMANN, p. 234) = *Samsū-iltuna*; *šmū* (سُمُو) = *simu* (in *Simu-abi*). Vice versa Assyrian-Babylonian *š* is represented in West Semitic writing by *š* (resp. ש), e. g. *Ašur* = *אשר* (Ass. *Ašurāḫiddin* = Bi. *אשרהחן*), *Ēšarra* = *אשר* (Ass. *Tukulti-apil-Ēšarra* = Bi. *תוקלתאשר*, Ar. *תוקלתאשר*), *ašaridu* = *אשר* (sic) (Ass. *Sulmān-ašarid* = Bi. *שלמנאשר*), *šarru* = *ר* and *ר* and *ר* (Ass. *Šarru-nūri* = Ar. *סררו*); *Šarrukin* = Bi. *שרוקין*; *Nabū-šar-iddin* = Ar. *נבוסרין*; *Nabū-šar-ušur* = Ar. *נבוסרו*; *Sin-šar-ušur* = Ar. *שנסרו*; *Šar-ušur* = Bi. *שראשר*; *Nergal-šar-ušur* = Bi. *נרגלשראשר*; *šaru* = *ר* (Ass. *Šār-Ištar* = Ar. *רשא*); *šumu* = *שם*, *ש*, *ש* (Ass. *Nabū-šum-iddin* = Ar. *נבוסומן*); Ba. *Bēl-šum-iddin* = *בלשוראן* (OTSB, p. 315, No. 46); Ba. *Šum-ukim* = Ar. *שמכן*; Ba. *Nabū-šum-išku* = *נבוסמכן*, APO); *šallim* = *שלם* (*Nabū-šallim*, Ass. = Ar. *נבושלם*; Ba. = *נבושלו*, APO); *Šamaš* = *שש* (Ba. *Nār-Šamaš* = Ar. *נורשיש*, APO); Ba. *Iqīša* = Ar. *אקשי*, STEVENSON, Contracts, 34, 5; *Labaši* = Ar. *לבש*; *Mušēib* = *משזב*; *Kīmu-šukun* = *רמשכן*, and so forth. Exceptions are the following: Ba. *Nabū-šaribanni* > Bi. *נבושזבן*, where *š* may be derived from the loan-word *שׁיב*, and *Aššūr* = Bi. *אשר*, cf. DAG<sup>2</sup>, p. 125. *Šulman-ašarid* > Bi. *שלמנאשר*, is only an apparent exception, as the name should perhaps really be written *Sulmān-ašarid*.

West Semitic *š* is represented; in Assyrian by *s*, e. g. *šab* = *שׁב* = *Sagab*, *šar* = *שׁר* = *Sa-ra-a-a*, *ncsa* = *Ba'-sa*, *ncšri* = *שׁר* = *Me'-sa-a*, *šuru* = *שׁר* = *Ša-ni-ru*, *ncšm* = *שׁמ* = *Dimasga* (and, as in Babylonian, *Di-ma-aš-gi*, Adnr. IV: IR 35, No. 1, 16, 21); in Babylonian by *š*, e. g. *šamaš* = *Ša-am-Ēl*, Dar. 265, 8, *ncšm* = TA *Di-maš-qa* 197, 21, *Di-ma-aš-gi* 53, 63. Vice versa Assyrian and Babylonian *s* appears in West Semitic writing as *š* or *š*; e. g. *Sināḫēribā* > Bi. *סנהריב*, Ar. *סנהריב* and *ncšm* = *שׁמ*; APO; *Sin-šar-ušur* > Ar. *שנסרו*; *Sin-uballit* > Ar. *סנאבלט* APO; *Balassu-iqibi* > *בלסאקב* (see under *qāb*).

West Semitic *š*, *š* became in Assyrian *s*, e. g. *šab* = *שׁב* = *Abi-sa-la-mu*, *šar* = *שׁר* = *Ab-di-sam-si*, *ncšm* = *שׁמ* = *Abdi-si-ḫar*, *ncšri* = *שׁר* = *A-tar-su-ri*, *ncšm* = *שׁמ* = *A-u-si-š*, *ncšm* = *שׁמ* = *Au-sa-bi*, *ncšm* = *שׁמ* = *Ha-bi-i-si*, *ncšm* = *שׁמ* = *Hambusu*, *ncšm* = *שׁמ* = *Ha-da-sa-a*, *ncšm* = *שׁמ* = *Ha-an-da-sa-ni* (Ba. *Ha-an-da-sa-ni*), *ncšm* = *שׁמ* = *Ka-ku-us-ti*, *ncšm* = *שׁמ* = *Kam-mu-su-nadbi*, *ncšm* = *שׁמ* = *Me-na-si-e*, *ncšm* = *שׁמ* = *Qisu*, \**ncšm* = *שׁמ* = *Ra'-su-nu*, *ncšm* = *שׁמ* = *Sa'-al-ti-icu*, \**ncšm* = *שׁמ* = *Sa-kan-da-da*, *ncšm* = *שׁמ* = *Sa-la-ma-a-nu*, *ncšm* = *שׁמ* = *Sa-ma-*, *ncšm* = *שׁמ* = *Sa-mu-nu*, *ncšm* = *שׁמ* = *Su-nu'-ilu* Senn. King VII<sup>86</sup>, *ncšm* = *שׁמ* = *Sa-pa-ti-ba-al*,

= *Sa-u-li*, שררין = <sup>al</sup>*Sa-me-ri-na*, יררשלב = <sup>al</sup>*Ur-sa-li-im-na*, פלשח = <sup>mat</sup>*Pa-la-as-tu*, *Pi-lis-ti*, and so forth. In the Babylonian writing it corresponds to š, e. g. שבע = <sup>š</sup>*Ša-ma*<sup>2</sup>, *Tammēš-ša-ma*<sup>2</sup>, \*שבתני = <sup>š</sup>*Ša-ba-aḫ-ta-ni* BE X, שנאגל = <sup>š</sup>*Ši-kin-El* BE X, שבניור = <sup>š</sup>*Šu-bu-nu-ša-na* (cf. *Šu-ub-na-iltu* RPN), כיש = <sup>mat</sup>*Ku-ū-šū* (Ass. *Kūsu*). In the Amarna letters the Canaanite š is preserved as š; thus we find אשקלין = <sup>al</sup>*Āš-qa-lu-na*, אשחרור = <sup>al</sup>*Āš-tar-te*, רבש = <sup>al</sup>*La-bi-ši*, לביש = <sup>al</sup>*La-ki-šā* 328, 5, 329, 5, ששם = <sup>al</sup>*Šakmi*, שמעון = <sup>al</sup>*Ša-am-ḫu-na*, שרון = <sup>al</sup>*Ša-ru-na*, שינם = <sup>al</sup>*Šū-na-ma*, and so forth. Exceptions are found only in the letters of the Hittite Abdi-Ḫēpa: כלש = <sup>al</sup>*La-ki-si* (287, 15, 288, 43), and יררשלב = <sup>al</sup>*Ū-ru-sa-lim* (287, 25, 289, 14, 290, 10), and בית שאן = *Bit-sa-a-ni* (289, 20).

The West Semitic laryngals ע and ה are in cuneiform writing of all periods sometimes represented by ḫ, e. g. עם *ham(n)u* in Oba. *Ḥammurapi*; אבהת = *A-bi-e-šū-uh*; in the Amarna texts \*עמיר = *Ḥamu-iri*, ינעם = *Janḫamu*, \*ינעהד = *Janḫe-Addu*, \*בבלמיר perhaps = *Bā-lu-me-(ḫi)-ir*, בעל = *baḫlu* in *Pa-ba-aḫ-la*, etc.; ידע = NBa. *ja(a)-da-aḫ*, *ja(a)-di-ih*; עמרי = Ass. *Adad-ra-ḫa-a-u*, *Ad-ri-a-ḫa-u*, and *Si<sup>2</sup>-ra-ḫi-i* probably contain the element יע. As for the rendering of ה = ḫ, cf. יהד = *ḫadda* in TA *Ri-ib-ḫa-ad-da*, יהב = NBa. *jaḫabi*, יהו = NBa. <sup>d</sup>*Ja-a-ḫu-u*, אלה = NBa. *i-la-ḫi-i*.

Assyrian k is represented in West Semitic writing by ʕ in Bi. שררין < *Šarrukm*, הגלתפאר < *Tuklat-apil-Ešarra*, and Ar. מנאירבבל < *Man-ki-Arbail*. This change of the sound is probably due to the influence of the neighbouring liquid<sup>1</sup>.

A considerable number of **Egyptian names** are found, besides in New Babylonian texts, also in the Amarna letters, the Boghazköi texts, and the Assyrian sources of the 8<sup>th</sup> and 7<sup>th</sup> century. In explaining these I have principally followed STEINDORFF and RANKE<sup>2</sup>. Some of the names that RANKE gives as possibly Egyptian, as *Dašarti*, *Ḥabaḫa*, *Iršappa*, *Kar-me-u-ni*, *Li-e-ia*, *Pirizzi*, etc., are more likely Hittite; cf. List II, 3.

Of **Greek names** in cuneiform characters only a few are known. In the Tell el Amarna letter, no. 37, from Alašia (Cyprus), four names appear, of which *Ku-ni-e-a* reminds one of the Greek Κουεας, but also of the Lycian Kuñijēi; *E-ti-lu-na* (cf. the Greek Ἐτέλιου, Ἐδύλιου) and *Pa-aš-tum-me-e* (cf. Παστος, Cret. παστας "lord") are possibly Greek, while *Uš-bar-ra* (cf. Pis. Οσβαρα, Οσβαρας) probably represents the language of the island's pre-Hellenic Hittite population from Asia Minor<sup>3</sup>. The first names which can unhesitatingly be set down as Greek occur in the inscriptions of Esarhaddon and Assurbanipal, some 700 years later. These names which also are derived from Cyprus are *Da-ma-su* (Δαμασος), *Da-mu-u-su*, *E-ki-iš-tu-ra* (Ἀκεστρω), *E-ri-e-su* (Ἐρεσος), *Gir-me-su* (Ἐργησι), *I-tu-u-an-da-ar* (Ἐτεφανδρος), *Ki-i-su* (cf. κεισος, κισσος "ivy"), *Pi-la-a-gu-ra* (Φιλαγορας), and *Ū-na-sa-gu-sa*, the first part of which is obviously ουσασ-Greek, also, is perhaps the name *La-du-qi-i* (Λαδοχοσι), cf. the name of Seleucus II's wife *Ludaki-i* = Λαδοκίη, which was borne by an Assyrian slave sold B. C. 676. The other Greek names occurring in cuneiform inscriptions are from the time of the Arsacids and Seleucids<sup>4</sup>.

In the Tell el Armana letters a number of names occur which have been looked upon as **Iranian** or **Aryan**. Mr. BEZOLD and Mr. BUDGE, who published the tablets in the British Museum first compared some of those names with Persian names in the Behistūn inscription<sup>5</sup>. Five years

1) Cf. BROCKELMANN, p. 153.

2) G. STEINDORFF, *Die keilschriftliche Wiedergabe ägyptischer Eigennamen*, 1890 (Beiträge zur Assyriologie, Vol. I, pp. 330—361, 593—612); H. RANKE, *Keilschriftliches Material zur altägyptischen Vokalisation*, Berlin 1910.

3) Cf. HOMMEL, *Grundriss*, p. 62.

4) Cf. A. T. CLAY's collection in *Babylonian Records in the library of I. Pierpont Morgan*, Part II, *Legal Documents from Erech, dated in the Seleucid Era* (312—65 B. C.), New York 1913, p. 16 ff.

5) *The Tell el-Amarna Tablets in the British Museum*, London, 1892, pp. 144, 146.

later Dr. PAUL ROST declared that the names *Artamaña*, *Šuwardata*, *Ruzmaña*, *Tewvatti*, *Jašdata* and *Zirdamašda* were derived from Aryan "forerunners", which had come to Syria and Palestine at the end of the fifteenth century<sup>1</sup>. In the following year, 1898, Professor HOMMEL took up the problem of these names. He came to the conclusion that they are Iranian and prove that the royal dynasty of Mitanni and the Hittite kings of the time of Ramses II were of Iranian, or, more exactly, of "Scythian" descent<sup>2</sup>. In 1901 these names were studied by Dr. SCHEFTELOWITZ<sup>3</sup>, who compared them partly with Old Iranian and partly with Old Indian names, emphasizing their Aryan character and attempting to prove that the Mitanni language corresponded closely with Vedic. It is worthy of special mention that he was the first to suggest the possibility that the name of the Palestinian prince *Su(wardata)* contains the Skr. word *svar* (Av. *hvarə*) "sun" — and thus represents a period of linguistic development when the Iranian sound change *s > h* had not yet taken place. SCHEFTELOWITZ's daring etymology and especially his attempt to prove the Indo-European and, particularly, the Aryan character of the Cassite also, evoked, in 1906, a much-needed criticism from Professor BLOOMFIELD<sup>4</sup> who suggested that "the Mitanni and other Asiatic Iranoid proper names came from a dialect closely allied to Iranian but not yet exactly Iranian; *i. e.* a dialect which did not change *s* to *h*". In 1907 the problem was taken up once more, this time by Professor ED. MEYER<sup>5</sup>. Without going into the question of more or less probable etymologies, he regarded the subject primarily from a historical standpoint and proved that the then known kings of Mitanni and a number of Syrian dynasts mentioned in the Tell el Amarna letters bore names of an Iranian stamp. This circumstance MEYER accounted for by supposing that the Median and Persian tribes came to their homes in Iran in the 17<sup>th</sup> or 16<sup>th</sup> century, while individual Iranian chiefs penetrated into Mesopotamia and Syria at the latest in the 15<sup>th</sup> century and perhaps considerably earlier. The names of these chiefs would constitute the oldest dated instance of the Iranian language. Before MEYER's essay had been printed, however, a discovery was made which necessitated an essential modification of this theory.

In the summer of 1907 the late Professor HUGO WINCKLER's excavations at Boghazköi in Cappadocia — probably identical with Herodotos' Pteria — brought to light the remains of the Hatti kings' former residence and parts of the royal archives. Among other things was found the cuneiform text of a treaty between the Hatti king Šubbiliuma and the Mitanni king Matti-vaza. In this treaty the gods of either kingdom are cited as witnesses, and among other deities worshipped in Mitanni are named *ilāni mi-it-ra-aš-ši-il ilāni u-ru-na-aš-ši-el* (var. *a-ru-na-aš-ši-il*) *ilu in-dar ilāni na-ša-a-it-ti-ia-ān-na* (var. *in-da-ra na-ša-a-it-ti-ia-an-na*). In his "Vorläufige Nachrichten über die Ausgrabungen in Boghaz-köi im Sommer 1907"<sup>6</sup> WINCKLER recognised in these names, whose suffixes *aššil* and *anna* clearly belong to the Mitannian idiom, the Vedic deities Mitra, Varuna and Indra, while, following the suggestion of Prof. F. ANDREAS, he hesitatingly, though certainly by right, compared *Našattiya* with *Nāsatyā*. It is clear that the occurrence of these Vedic deities in Mitanni in the 14<sup>th</sup> century B. C. throws a new light upon the supposed Iranian origin of the Mitanni kings. In a postscript to his essay, which was published in 1908, MEYER felt compelled to characterize the Mitanni kings as Aryans and he lays stress on the fact that they did not yet speak Iranian but Aryan. MEYER reached this con-

1) P. ROST, *Das sogenannte Mederreich und das Emporkommen der Perser*, in *MVG*, II (1897), p. 216.

2) FRITZ HOMMEL, *Hethiter und Scythen und das erste Auftreten der Iranier in der Geschichte*, in *Sitzungsberichte der Gesellschaft der Wissenschaften in Prag*, Philos.-Histor. Cl., 1898, No. VI, p. 9.

3) J. SCHEFTELOWITZ, *Die Sprache der Kossiter*, in *KZ*, 38 (1905), pp. 260 ff.

4) On some alleged Indo-European languages in cuneiform characters, in *American Journal of Philology*, XXV.

5) Die ältesten datierten Zeugnisse der iranischen Sprache und der zoroastrischen Religion, in *KZ* 42 (1909), p. 1 ff.

6) *Mitteilungen der Deutschen Orient-Gesellschaft*, Dezember 1907, No. 35.

clusion from the name *Nasattija*, in the Boghazköi texts referred to, not appearing in its Iranian form *Nāhāp̄ya*\*, but in its Indo-Aryan shape with *s*. It thus constitutes the first original proof of the common Aryan period reconstructed by scholars, when Hindu and Iranian were not yet separated. MEYER now explained that the sound-phenomenon mentioned appears also in the name *Švardāta* inasmuch as it contains the Skr. word *svar*, "sun", as SCHEFTELOWITZ had already indicated. He also put forward his modified view in his essay "*Das älteste Auftreten der Arier in der Geschichte*"<sup>1</sup>. Generally speaking, MEYER's opinion seems to have been embraced also by Professor OLDENBERG<sup>2</sup>, Mr. KEITH<sup>3</sup> and Mr. KENNEDY<sup>4</sup>. Professor JACOBI<sup>5</sup>, on the other hand, continued to speak of the language in question as Iranian, supposing that the Vedic deities had come to Mitanni from Eastern Iran where they must have been borrowed from India about the sixteenth century. A totally different view was put forward by Professor SAVCE, who, in a short contribution<sup>6</sup> expressed the opinion: "that the names of the Mitannian kings are either Indo-European or Iranian is very unlikely". This opinion appears to be shared by Prof. CLAY, to judge from the fact that he has registered the elements contained in these names among such of Hittite-Mitannian origin<sup>7</sup>. On the other hand, Professor WINCKLER<sup>8</sup>, in 1910, expressly maintained that in the Tell el Amarna and Boghazköi texts we have to do with real Aryans before their division into Indians and Persians. He shows that the ruling class in Mitanni was called *Harri*, a name which survives in the second column of the Behistūn inscription, where it denotes the Aryans, and, further, that the persons in closest touch with the Mitanni kings, namely, the nobility, are named *mariani*, which seems to be identical with the Vedic word *marya*, "man, hero". The Aryan theory, which at first was received with so much distrust, seemed thus to have won a decisive victory.

Nevertheless, this theory must be somewhat modified. The fact that the Aryan *s*<sup>9</sup> has not with the Mitanni names been changed to *h* — a fact which is confirmed by the names *Nasattija* and *Švardāta* and further by several names given below — does not itself justify the supposition that the Mitannian chiefs spoke Aryan. In a notable article entitled *Notes on the Classification of Bashgali*<sup>10</sup> Professor STEN KONOW pointed out that also the Iranian Bashgali language which forms part of a group of dialects spoken on the North-Western frontier of India has retained the old Aryan *s*. KONOW draws the conclusion that the change of *s* to *h* is not so old as the other Iranian characteristics and therefore gives his adhesion to BLOOMFIELD's theory that in Mitanni was spoken "a dialect closely allied to Iranian but not yet exactly Iranian". The names in question from Mitanni and Palestine, indeed, show a peculiar mixture of Indo-Aryan and Iranian forms. Apart from the already mentioned names *Nasattija* and *Švardāta*, the following also appear to me to be purely Indian in type: *Artasāsumara* (Ind. *Artasmarā*\* "remembering the law"), *Biridašva* (Ind. *pr-d-açva*\*<sup>11</sup>), *İaşdata* (Ind. n. p. *Yaço-datta*), *Ruzmanja* (Ind. *rucimanya*\*), *Satiija* (Ind. n. p. *Satya* "the faithful one"; Av. *haijya*,

1) *Sitzungsberichte der Berl. Akad.*, 1908.

2) *JRAS*, 1909, p. 1095 ff.

3) *Ibid.*, p. 1100 ff.

4) *Ibid.*, p. 1100 ff.

5) *Ibid.*, p. 721 ff.

6) *Ibid.*, p. 1106 ff.

7) *CLAY, Personal Names*, p. 28 ff.

8) *Die Arier und die Urkunden von Boghazköi*, in *OLZ*, 1910, col. 289 ff.

9) As in the Tell el Amarna letters the Babylonian characters are used, one would expect to find Aryan *s* rendered by *z*. Instead, it appears everywhere as *š*, which perhaps renders a transition sound between the Arian *s* and the Iranian *h*.

10) *Journal of the Royal Asiatic Society*, 1911, p. 1 ff.

11) Suggestion of Prof. REUTER. The etymology given by BÖHL, *Kanaaniter und Hebräer*, p. 17, n. 1, according to whom *Biridašva* would = Skr. *Bṛhad-açva*, can hardly be correct. For if the name *Zivdamjāda*, as appears, contains the Iranian word *zard* "heart" (= Ind. *hrd*), it proves that Ind. *h* in Mitanni was changed into *z*, and accordingly *h* also in *Bṛhad-açva* ought to be written as *z*.

Ope. hašiya), *Sauššatar*<sup>1</sup> (Sau-kšatra, patron. of Ind. n. p. Su-kšatra, Av. huχšapra), *Šubandi* (Ind. n. p. Subandhu), *Suta* (cf. Ind. sūta), *Šut(t)arna* (perhaps = sū-taraṇa, SCHEFTELOWITZ), *Sutatna* (possibly = suta-tana "to whom offspring has been born", or = sūta-tana "son of a charioteer", cf. Ind. n. p. Sūtatanaya), *Tu(i)šratra* (cf. Ind. tuviš "strong, big", and rātha "chariot"). On the other hand *Zir-da-niāšda* and *Ma-varzāna* are Iranian, while *Artamanja* and *Artatama* can be both Aryan and Iranian and *Arzaviāja*, *Nanijavaza*, *Mattivaza*, *Tewati*, and others ought probably to be distinguished as Mitannian-Hittite. Considering that the majority of the names adduced have an obviously Indo-Aryan character, it seems to me that one might formulate the conclusion thus, that they represent a dialect closely allied to Aryan but partly in process of adopting the characteristics distinguishing Iranian, thus a proto-Iranian dialect.

Purely Iranian names first appear some centuries later, in the inscriptions of the Assyrian kings, from the ninth century onwards. Shalmaneser III was the first Assyrian ruler who entered the land of Media. Among the chieftains against whom he fought on the western border of Media *Artasari* of Shurdira, *Data* of Khubushki and *Upū* of Gilzan probably bore Iranian names. In the inscriptions of Shalmaneser's successor Shamshi-Adad V we meet with the names *Titamaška*, *Pirišati*, *Hanasiruka*, *Munsuarta*, *Zarišu*, *Parušta*, *Ašpaštatauk*, *Mamaniš*, *Bāra*, *Dirnakuš*, *Irtizati*, *Satiria*, *Artasirari*, etc., most of which are undoubtedly Iranian. In Sargon's account of the conquest of Media the Iranian names are most numerous. To Sargon's famous list of Median chiefs<sup>2</sup> we can now append a similar list from the account of Sargon's eighth campaign<sup>3</sup>, in 714 B. C. In business documents from the periods of the Neo-Assyrian and Neo-Babylonian kingdoms, Iranian names occur hardly at all. On the other hand, they naturally appear in great quantities in Babylonian deeds and documents from the period of the Persian domination. To these sources of information regarding the occurrence of Iranian names in Semitic cuneiform texts are finally to be added the inscriptions of the Achæmenides.

An exhaustive treatment of all the Iranian names in Semitic cuneiform characters would certainly be a very profitable task, which must, however, be reserved for an Iranian scholar. When, as a layman in Iranian, I attempted to identify and point out the Iranian names occurring in this work, I naturally started from the great Behistūn inscription<sup>4</sup>, seeing that the Iranian names occur there in a three-fold form: Early Persian, Semitic and Neo-Elamic. Besides, I have kept mainly to JUSTI, *Iranisches Namenbuch*<sup>5</sup>, but have also consulted ROST<sup>6</sup>, SCHEFTELOWITZ<sup>7</sup>, HÜSING<sup>8</sup>, MEYER, BARTHOLOMAE<sup>9</sup>, and others.

1) The final portion of the name, *šatar*, corresponds rather to χšapra than to kšatra and is thus Iranian, as MR. KONOW rightly points out, l. c., p. 44.

2) K. 1668 b. G. SMITH, *Assyrian Discoveries*, p. 288 f.; DELITZSCH, *Die Sprache der Kossäer*, 1884, p. 48 f.; H. WINKLER, *Die Keilschrifttexte Sargons*, 1889, II, pl. 44; ROST, in *MVG*, II, p. 111 ff.; STRECK, in *ZA*, XV (1900), p. 356 ff.; SCHEFTELOWITZ, in *KZ*, 38, p. 274 ff.; E. MEYER, *ibid.*, 42, p. 1 ff.

3) THUREAU-DANGIN, *Une relation de la huitième campagne de Sargon*, Paris 1912.

4) For the Babylonian version of the Behistūn inscription, see III R 39—40. I have also used *The Sculptures and Inscriptions of Darius the Great on the rock of Behistūn in Persia, a new collation of the Persian, Suisian, and Babylonian texts, with English translations*, etc., London 1907; F. H. WEISSBACH, *Die Keilschriften der Achämeniden*, Leipzig 1911.

5) F. JUSTI, *Iranisches Namenbuch*, Marburg 1895. This work is a great storehouse of facts, but often misleading; cf. HÜSING, *KZ*, 36, p. 556 ff.

6) PAUL ROST, *Das sogenannte Mederreich und das Emporkommen der Perser*, *MVG*, 1897, pp. 175—222.

7) ISIDOR SCHEFTELOWITZ, *Arisches im Alten Testament*, I, Berlin 1901; *Ergänzungen zu Justis iranischen Namen*, *ZDMG*, 57 (1903), pp. 165—167; in this essay the author takes into consideration only a small portion of the new cuneiform materials available in 1903; *Die Sprache der Kossäer*, *KZ*, 38 (1905), pp. 260—277.

8) G. HÜSING, *Die iranischen Eigennamen der Achämenideninschriften*, Norden 1897; *Altiranische Mundarten*, *KZ*, 36, p. 556 ff.; *miscellaneous*.

9) CHRISTIAN BARTHOLOMAE, *Altiranisches Wörterbuch*, Strassburg 1904.

Many cuneiform names which JUSTI included in his book must be eliminated as not Iranian; e. g. *Erisinni*, *Telusina*, *Iranau*, *Ullusunu*, *Uassurme*, *Ualli*, *Ninni*, *Kibaba*, and so forth. That the name *Ahšeri* — borne by a ruler of Man — which JUSTI was inclined to derive from the Iranian base  $\chi\acute{s}\bar{a}$ , is not Iranian seems to me proved by the fact that it is written *Ahš-e-e-ri* in Assyrian but *Ah-si-ri* in Babylonian (KGAS 24), while Iranian  $\chi\acute{s}$ , as a rule, was rendered in Assyrian by *ks* and in Babylonian by  $\dot{h}\acute{s}$  (see below). Like *Erisinni*, *Ualli*, *Ullusunu*, *Lutipri*, *Arame*, *Sardur*, and other Urartian names, so also *Ahšeri* seems to belong to the widespread group of Hittite names. The names *Kundašpi* and *Kuštašpi*, which were borne by two princes in Kummukh-Commagene in 854 and 740 B. C., have generally been regarded as Iranian, ever since FRANÇ, LENORMANT<sup>1</sup>, ALER. VON GUTSCHMID<sup>2</sup>, BALL<sup>3</sup>, ROST<sup>4</sup> and HOMMEL<sup>5</sup> connected them with *Gundäsp* (*Vindäspa*) and *Guštasp* (*Vištašpa*). The necessity of supposing the sound change  $vi > gu$  ( $ku$ ) to have occurred already at that remote time (9<sup>th</sup> and 8<sup>th</sup> century) to which these names belong is, however, calculated to awaken doubts<sup>6</sup> as to the correctness of these identifications, since the sound change in question is with certainty known to occur only in a much later period namely in Middle Persian in the time of the Arsacids and Sassanids. Further, these supposed Iranians, in spite of their predecessors in Mitanni, are historically isolated, all other known princes of Kummukh having purely Hittite names: *Kurirpa*, *Mattallu*, *Qatazilu*. And as  $\kappa\omicron\upsilon\nu\delta\alpha$  and  $\kappa\omicron\sigma\tau\omicron$  and  $\sigma\tau\iota$  are common elements in names in Asia Minor<sup>7</sup> and the Hittite names, as a general rule, correspond with them (see below), it is most probable that *Kundašpi* and *Kuštašpi* are Hittite names<sup>8</sup>.

As for the name *Ni-bi-e*, which was borne by a son of *Dalta* of Ellipi, a half-brother(?) of the Iranian *Išpabāra*, JUSTI's attempt to connect it with the Iranian *naiba* "handsome" seems quite plausible, and yet the name is rather a hypocoristic belonging to a Cassite name such as *Nibi-Šipak*<sup>9</sup>.

These examples show how difficult it is to decide with certainty under which group of languages certain names ought to be classified. This is especially the case with a number of names coming from the borders of Media, which have a strikingly Iranian ring but defy all the efforts of the etymologists. Under such circumstances, to attempt to establish the laws regulating the representation of Iranian sounds in Semitic cuneiform characters is a hazardous undertaking. I will, however, venture upon a few observations which throw light upon the question.

Iranian *s*, like the West Semitic *s*, appears in Babylonian as *s*, e. g. *Vištaspa* = *Uštašpi*, *Va'umisa* = *Umissa*, *Vayaspāra* = *Misparū*, *Suguda* = *māt Su-ug-du*, *Pārsa* = *māt Pa-ar-su* (Beh.), *Aspunitāna*\* = *As-pu-me-ta-na*<sup>2</sup> TNB, *Av. spitama* = *Is-pi-i-ta-am-mu* UMBS II 1, and so forth; seldom as  $\acute{s}$ , e. g. *Aspa-zanta*\* = *Aš-pa-za-an-da*<sup>2</sup> BE X; in Assyrian as  $\acute{s}$  and *s*, cf. *aspa* = *ašpa*, *išpa*, *išpa* (cf. BROCKELMANN, p. 166 1) in *Ašpabāra*, *Iš-pa-ka-a-a*. In the Amarna letters and Boghazköi texts the proto-Iranian or Old Indian  $s$  ( $> h$ ) is represented by  $\acute{s}$ <sup>10</sup>, e. g. *Nāsatyā*

1) *Lettres Assyriologiques*, Paris 1871, p. 144.

2) *Neue Beiträge zur Geschichte des alten Orients*, Leipzig 1876, p. 66.

3) C. J. BALL, *Iranian Names among the Hetta-Hatti*, in PSBA, X (1887/8), p. 424—436.

4) MVG II (1897), p. 184.

5) *Hethiter und Skythen*, 1898, p. 1 ff.

6) Cf. MEYER, KZ, 42, p. 17.

7) Cf. SUNDWALL, *Die einkelmischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme*, Leipzig 1913, pp. 78, 98, 111.

8) CLAY, *Personal Names*, pp. 37 f. dismembers our names *kun* and *kuš* + *dašpi* registering them among Cassite name elements.

9) Cf. HÜSING, MVG III (1898), p. 317; the name read there as *Aš-be-šar-usur* ought, in accordance with HABL 466, R. 4, to be read *A-mat-šarri-usur*.

10) Cf. above, p. XXI.



= <sup>d</sup>*Na-ša-at-ti-ia*, *Suvar-datta*\* = <sup>š</sup>*U-wa-ar-da-ta*, OInd. *Satya* = <sup>š</sup>*U-ti-iā*, OInd. *Subandhu* = <sup>š</sup>*U-ba-an-di*, *Sutarapa*\* = ?<sup>š</sup>*U-tar-na*, *Sutatana*\* = ?<sup>š</sup>*U-ta-at-na*.

Iranian *š* is represented by *š* in Babylonian and, strongly enough, in Assyrian also; cf. for Babylonian: *Dadaršiš* = *Da-da-ar-šu*, *Čišpaiš* = *Šišpiš*, *Fravartiš* = *Parumartiš*, *Xšayaršā* = *Ahšijaršu*, *Kuruš* = *Kuraš*, *maniš* = *maniš*, *Mānūštāna* = *Mā-nu-uš-ta-nu* BE X; for Assyrian: *Pātišūgarīš*, MPE. *Pātiš*χ<sup>v</sup>*ār* = Ass. <sup>mīt</sup>*Pa-tu-uš-ar-ra* Esarh. I R 15, IV 3 = Ba. <sup>h</sup>*Pa-ūd-di-š-ū-ri-iš*; *aīša* = *ēšu*, in Ass. *Sa-tar-e-šū*, Ba. *Mizda*, *Bag-e-šū*; *šata* = *šata*, in Ass. *Pi-ri-ša-a-ti*, Ba. *Arta-ša-a-ta* TNB; Av. *šiti-vairya*\* (KZ 38, p. 276) = <sup>š</sup>*Šiti-ū-a-ri-ia* Shalm. Ob. 184. On the other hand there is no certain evidence of the simple Iranian *š* changing into Ass. *s*.

Iranian *st* and *št* appear as *st* in Babylonian as well as in Assyrian, e. g. *Astivaēγā*\* (š) = Ba. *Is-tu-me-gu*, Av. *Ā-rāstyā* = Ass. *A-ra-aš-tu-a*; cf. *Su(š)-tir-na*, in case this name is connected with Avestan *stūra* (cf. Στυραουζ); OPE. *Vištāspa* = Ba. *Uštāspī*; *parav+ušti* (cf. Av. *Pouruštay*) = Ass. *Pa-ru-uš-ta*.

Iranian *χš* is in Babylonian represented by *hš*, *kš*, and *š*, e. g. *Xšayaršā* = *Ah[kšijar]šu*, *Artaxšapra*\* = *Artahšassu*, *Artaxšāra*\* = *Ar-ta-ah-ša-ar* BE IX; *χšapra* (resp. OInd. *kšatra*) = *šatar* in TA *Šauššatar* and *Ša-la-ar-bar-za-nu* UMBS II 1 = *Xšāpravarzāna*\*; *Bagabuχša* = *Ba-ga-bu-ki-šū*; *Xšāprita* = *Ha-ša-ar-ri-it-iti*, *Ka-aš-ta-ri-iti*. In Assyrian the Iranian *χš* corresponds to *ks* and *s*, cf. *Uaksatar* = *Huvaxšatara*, *Sandaksatru* (compos. with *χšapra*), *Satar-pa-nu* = *Xšāprapāvan*, *Arta-sa-ri* = Ba. *Ar-ta-ah-ša-ri* < *Artaxšapra*, *Za-na-sa-na* = *zana+χšan*\* (cf. Skr. *kšan* "to hurt", OPE. *a-χšata* "unhurt").

Iranian *č* became *š* both in Babylonian and Assyrian; e. g. *Čišpaiš* = Ba. *Šinšahrīš*, *Čišpaiš* = Ba. *Šišpiš*, *čipra* = *šitra*, *šitir* in Ba. *Šit(ī)yanatāhma*, Ass. *Ši-tir-parna*; *raučah* = *rūšu* in *Arta-ru-šu* TNB, cf. *Ru-šū-un-datu*, *Ru-šū-un-pati* BE IX.

Aryan palatal *š* (= Skr. *ś*) passed in the West into *š*, cf. TA *Bi-ri-da-aš-wa* = *prđ-açva*, and *Ia-aš-da-ta* = *Yaçodatta*. Iranian *j* and *ž* appear in Babylonian as *s*, cf. *Ka<sup>h</sup>bujiya* = *Kambuziia*, *mizda* = *mizda* in *Mi-is-da-e-šū*, etc.

Iranian *zd* appears as *šd* in Ass. *Mašdaku* = *Mazdāk*; cf. *Zirdamiasda* (compos. with *myazda*).

Old Persian *d* = Avestan *z* is in Babylonian and Assyrian rendered with *z*; e. g. OPE. *Artavardiya* = Ba. *Artamarziia*, *Bardiya* = *Barsiia*; *Bagadušta\**, Av. *Bagazušta* = *Bagazuštum* BE IX; Skr. *Jambhana*, Av. *Zambhana\** = Ass. *Zabanu* (SCHEFTELOWITZ, KZ, 38, p. 275); cf. OPE. *Dāduhya* = Ba. *Za'tū'a*; <sup>h</sup>*Durdukka* = *Zurcukka* Sarg. Ann. 32, Khors. 48. Old Persian *β* = Avestan *s* appears as *s* in Ba. *Suħra*.

Iranian *r* is changed into *l* in Ass. *Dalta* (= Av. *darətā*), and Ba. *Altakšatsu* < *Artaxšapra*. Cf. <sup>h</sup>*Arbailu* = Pe. *Arbirā*.

Iranian *v* is in TA represented by *ua*, *ui* (the sign *pi*), in New Babylonian by *m*, *u*, and *ō*, in Assyrian by *u*; e. g. TA *Mā-warzāna*: Ba. *Misparū* = *Vayaspāra*; *Parumartiš* = *Fravartis*; *Umimanā* = *Vivāna*; *Ū-mi-da-ar-na'* (Beh.), *Ū-da-ar-na'* BE IX = *Vidarna*; *Ša-ta-bar-za-na* BE IX = Σατβαρζανης (compos. with *varezān*); Ass. *Ū-ar-za-an* = *varezāna*.

Iranian *χ<sup>v</sup>* appears as *h* in Ass. *Biriz-hatri* (compos. with *χ<sup>v</sup>apra*). Iranian *h* was usually not pronounced by the Babylonians and Assyrians; hence we have *Haxāmaniš* = *Ahamaniš*, *Dārayavahuš* = *Darijāmuš*, *Vahyasdāta* = *Umisdātu*, and so forth. In a few cases it is represented by *h*; e. g. <sup>d</sup>*A-ħu-ru-mazdā* besides <sup>d</sup>*Ū-ra-ma-as-da* (cf. WEISSBACH, *Die Keilinschriften der Achämeniden*, p. 137); *Pir-ru-ħa-a-tu*, *Pu-w-ħa-at* BE X = OPE. *Frähāta\**; cf. *Ĥa-ad-ba-ga-a* besides *Ad-ba-ga-* BE IX, *Ĥu-u-mar-dātu* besides *Ū-mar-dātu*, and so forth.

1) Nor did in Hebrew and Aramaic Iranian *š* pass into *s* (SCHEFTELOWITZ, *Arischer*, I, p. 58).



Iranian *y* between two vowels appears sometimes as *m* or *u* (= *v*); Xšayaršā = *Ahšī-maršū*, *Ahšūmaršī*, *Ahšūnaršū*, etc.; cf. Bī. 𐎠𐎢𐎽𐎢𐎠𐎢𐎽𐎢𐎠.

The Iranian diphthongs are in Semitic cuneiform writing weakened: *aē*, *ai* to *ē* or *i*, e. g. *Arta-raēva*\* = *Arta-ri-(e)-mu* BE IX; *aiša*, *aēša* = *ešu* in *Bagi-*, *Mīzda-e-šu* BE IX; Xšapra-aēša\* = Ass. *Satar-e-šā*; pairi = *pīri* in Ass. *Pi-ri-šati*; *au*, *ao* to *ū*, cf. *Gaubruva* = *Gūbarū*, *rao čana-dāta*\* = *Rāšudātu*, and so forth.

In order to facilitate the pronunciation of two consonants, especially in the beginning of a word, but not infrequently also in the interior of it, an additional vowel is used: a) before the first consonant, e. g. *Ahšīšāršu* = Xšayaršā, *Is-pi-i-ta-anu-mu* UMBS II 1 = Spītama, *Ip-ra-a-du-pirū* BE IX = Φραταπερονης; cf. Bī. 𐎠𐎢𐎽𐎢𐎠𐎢𐎽𐎢𐎠 from *χšāpṛapāvan*; b) between the two consonants; e. g. *Hāšī* (*Hāšī-šāršu*), *Hāšatrītu* = Xšāpṛita; Ba. *šatar*, Ass. *satar* = *χšāpṛa*; *šītir* (beside *šitra*) = *čīpra*; *par(a)* = *fra* in *Pa-ra-da*<sup>1</sup> = Frāda, *Partama* = *fratama*, *Parumartiš* = *Fravartiš*, etc.; *hātir* (beside *hātri*) = *χ<sup>v</sup>aṗra*; *pirrina* = *farna*, in *Pi-ir-ri-na-zātu*; *Baga-būkišu* = *Baga-buχša*, and so forth; c) before and after the first consonant; e. g. *Akkašīšāršu* = Xšayaršā.

The Iranian sound group *pr* is in Babylonian and Assyrian represented by *tr*, e. g. *Mīpra* = *Mi-it-ri*; Xšāpṛita = *Hāšatrītu*, and so forth, while the corresponding Old Persian single character *p<sup>r</sup>* appears in Babylonian as *tr*, *ts*, *ss* and *š*, e. g. *čīpṛa* = *šītir*, *šitra* in *Šitīy<sup>r</sup>antašma* = *Čīp antaxma*, *Artaksatsu*, *Artahšassu* etc. = *Artaχšāpṛa*, *Ašina* = *Ap<sup>r</sup>ina*. The change of this double sound into a sibilant took place in a comparatively early time, as may be concluded from the examples just mentioned and such Greek forms of names as *Αρταξασσις* and *Τισσαπερονης*. Hence I have presumed that this change likewise occurs in the name *Umissu* < *Va<sup>h</sup>umisa* < *Va<sup>h</sup>umip<sup>r</sup>a*; but I quite admit that this explanation is doubtful, since the etymology of the name in question, according to Iranian scholars, is not clear. As for the later change into *hr*, which is frequent in Middle and New Persian, it is difficult to believe that it could have led to the names *Baga-miri* and *Artahšar* from the time of Artaxerxes I (B. C. 462—424) as HÜSING supposes<sup>1</sup>. *Baga-miri* is, in all probability, identical with *Bagavira*<sup>2</sup>. On the other hand, *Ar-ta-ahšar* BE IX or *Ar-tahšar-ri* TNB i. e. *Αρταξαρης*, to my mind, corresponds to Ass. *Ar-ta-sa-ri*, which name is known from 830 B. C. Now if *Artahšar* — *Artasari* were identical with *Artaχšahr* we should be obliged to assume that the sound change *pr* > *hr* occurred as early as the 9<sup>th</sup> century, which is improbable. Hence we may accept the explanation given by JUSTI, SCHULZE<sup>3</sup> and others, according to which (*Artahšar* — *Artasari* —) *Αρταξαρης* is a "Kosename" formed with -ara from the abbreviated form *Artahš\**.

Finally it will be noted that Iranian vowel stems in *a* in the Assyrian-Babylonian rendering frequently appear with the ending *a*, which perhaps corresponds to the Avestan nominative ending *ō* and Old Persian *a<sup>h</sup>*; cf. *Ardarā* (arōdra), *Aršakā*, *Aršaramma*, *Aaršītrā*, *Dāta*, *Daltā* (dōrōta), *Paradā* (Frāda), *Mitirriadadā* (UMBS, II, 1), *Umimanā* (Vivāna), *Umīdarnā* (Vidarna), *Umīttanā* (TNB; Utāna), *Uppammā* (Av. upama), *Sūhrā*, etc.; cf. also *Mispavū* (= *Vayaspara*).

The investigation of **Elamite names**, which especially the excavations at Susa provided with a rich material, is still in its infancy. In treating of the not very numerous Elamite names that occur in this work, I have availed myself of JENSEN'S<sup>4</sup> and HÜSING'S<sup>5</sup> important researches and suggestions.

1) Cf. KZ 36, p. 562.

2) Cf. NÖLDEKE, BE IX sub voce; SCHEFTELOWITZ, ZDMG. 57, p. 166.

3) JUSTI, *Iranisches Namenbuch*, p. 36; SCHULZE, KZ, 33, p. 220 ff.

4) F. JENSEN, *Elamitische Eigennamen*, in WZKM, VI (1891), pp. 47—70, 209—226.

5) G. HÜSING, *Reduplication and Iteration in Elamischen Eigennamen*, in OZL, 1900, col. 83 f.; *Die Elamische Sprachforschung*, in Memnon, 1910, pp. 5—40.

Our knowledge of the name-formation among the **Cassites** also is still very incomplete. It is rendered the more difficult by the fact that we have no original texts in the language of the Cassites and that Cassite names have come to us only in a more or less semiticized form. That the Assyrian translations of Cassite names in the tablet K. 4426 (see II R 65, No. 2; V R 44) and the famous Cassitic-Assyrian glossary<sup>1</sup>, the original text of which has unfortunately never been published, are not reliable, indeed are quite misleading, has been shown convincingly by HUSING<sup>2</sup>. In its main features the name-formation among the Cassites corresponds with that of the Elamites, as is only natural, considering that the languages of the Cassites and the Elamites were related<sup>3</sup>.

A large number of Cassite names occur in the documents from the temple archives of Nippur, dated in the reigns of Cassite rulers<sup>4</sup>. The personal names occurring in these and in various unpublished texts were collected by Professor CLAY in his useful book *Personal names from Cuneiform Inscriptions of Cassite Period*, New Haven 1912. He added to his merits by giving (pp. 36—41) a summary of the elements occurring in the names. He moreover demonstrates by several examples that the Cassite and Mitannite-Hittite names have many elements in common<sup>5</sup>, and emphasizes the necessity of investigating "whether there is not linguistically some connection between the people". As a matter of fact, this question has already been answered in the affirmative, in so far as those students are right, who, like HOMMEL, BORK and others, have maintained the relationship of Cassite to Elamite and of Elamite to Mitannite. Many lexical and grammatical similarities which appear in the name-formation of the languages in question, are pointed out in this work also.

It still remains for us to refer to the numerous **Hittite-Mitannian names** in this work. Names belonging to this group occur, as is well known, first in early Babylonian texts, and are very frequent in Babylonian documents from the Cassite period, especially in those from Nippur; they occur also in ancient Assyrian documents from Asshur and Kerkuk, east of the Tigris, in the Tell elAmarna letters, in the cuneiform inscriptions discovered at Ta'annek (Taachak), in the Hatti documents from Boghazköi, in the so-called Cappadocian tablets, in the Assyrian kings' inscriptions and in Assyrian business documents. To these cuneiform sources must be added the Egyptian inscriptions and the Hittites' own documents in hieroglyphs. The former I have taken into consideration, but not the latter, since their decipherment still appears to be uncertain.

To interpret names, regarded as Hittite-Mitannian, it would naturally be of the utmost importance to understand the language or languages spoken by Hittites and Mitanni. But up to the present our knowledge of this subject is very defective. Mitannian is better known

1) F. DELITZSCH, *Die Sprache der Kassiter*, Leipzig 1884, p. 25 f.

2) Mennon, IV, p. 22 ff.

3) SCHIEFELOWITZ's attempt in *Die Sprache der Kassiter*, KZ, 38, p. 260 ff., to prove the Indo-European, especially Aryan character of the Cassite language, represents a point of view since abandoned. There is more to be said for the opinion of HOMMEL (in *Hittiter und Skythen*) partly supported by BLOOMFIELD (*On some alleged Indo-European languages*) and DHORME (*Les Aryens avant Cyrus*, in *Conférences de Saint-Etienne*, 1910—1911; cf. BORK, *OLZ*, 14 (1911), col. 472 ff.), namely, that there was among the Cassites, as among the Mitanniites, an Aryan overlordship, and that some of the Cassites names for gods and kings were Aryan. But many of the similarities of language suggested by those scholars are extremely problematical. The identification of *Šurīat* with Skr. *sūrya*, however, is possibly correct; cf. MEYER, KZ, 42, p. 26.

4) A. T. CLAY, *Documents from the Temple Archives of Nippur*, Philadelphia, 1906, 1912 (BE XIV, XV; UMBS II, 2). HUGO RADAU, *Letters to Cassite Kings from the Temple Archives of Nippur*, Philadelphia, 1908 (BE XVII).

5) Some of the names adduced by CLAY (p. 44 f.) ought, indeed, to be taken differently from his interpretation. *A-kal-šar* is probably to be read *A-riš-šar*; instead of *A-ri-la-lum* read *A-dal-la-lum*, from the Semitic base 𐤀𐤓𐤌; *Ja-aš-zi-ba-da* may be Canaanite and not Cassite; for *Haš-me-Teup* read *Šit-me-Teup* (cf. *Šit-me*); *Me-Teup* is not found in CLAY's list of names, but *Me-Targu*, and so forth.

owing to the special study devoted to the great Mitanni text in the Tell elAmarna letters by KNUDTZON<sup>1</sup>, SAYCE<sup>2</sup>, JENSEN<sup>3</sup>, BRUNNOW<sup>4</sup>, MESSERSCHMIDT<sup>5</sup> and BORK<sup>6</sup>. As a result, especially of the inquiries made by the last named scholar, it is most probable that Mitannian was a Caucasian language, showing affinity with north-Elamitic and the Hatti-Khaldian group of languages. That the language spoken by the Hatti was Indo-European, is probably no longer maintained by anybody. A closer acquaintance with its character may be expected when the valuable Boghazköi material becomes accessible to research. What relation the language or dialects spoken in the petty Hittite kingdoms which arose after the fall of the Hatti empire, bore to the Hatti or to the Mitannian language we can only determine by the names of persons from that period. We may, therefore, first and last lay stress upon the fact that the Hatti, Mitannian and late-Hittite names have a uniform character and thus, to a certain extent, justify the inclusion of Hatti, Mitanni and late-Hittites under the general name of Hittites.

Whatever has been done hitherto for the collection and interpretation of cuneiform Hittite names, is chiefly due to investigators such as BALL<sup>7</sup>, SAYCE<sup>8</sup>, SACHAU<sup>9</sup>, PINCHES<sup>10</sup>, HOMMEL<sup>11</sup>, JENSEN<sup>12</sup>, WINCKLER<sup>13</sup>, BORK<sup>14</sup>, WEBER<sup>15</sup>, UNGNAD<sup>16</sup>, LUCKENHILL<sup>17</sup>, RANKE<sup>18</sup>, GUSTAVS<sup>19</sup> and CLAY<sup>20</sup>. Whilst formerly students, led astray by superficial sound resemblances and by the occurrence of unmistakably proto-Iranian names among the Mitanni, sought for parallels to Hittite names in Iranian or Indo-European languages, they have only lately turned their attention to the indigenous languages of Asia Minor. In 1892 Professor SACHAU identified some "Hittite" names as Cilician. Professor JENSEN, in 1894, was disposed to replace the appellation Hatti or Hittite by Cilician, and in drawing his comparisons took names even from other parts of Asia Minor, whilst regarding Cilician as nearest to the Indo-European languages, especially to Armenian. In his book *Hittiter und Armenier* (p. 120) he says expressly that the "Hatti-Cilician" elements he found in the names *Surri, Kundašpi, Urikki, Uassurme, Ušhitti, Uriume, Gunzinanu, Hulli, B(P)urutaš*, etc. are not to be met with in later names from Western Asia Minor. This, however, is an obvious error, since in reality the majority of the elements contained in these names, are to be found in Carian and Lydian names also. Meanwhile, KRETSCHMER

1) *Die Tafel in der Mitannisprache*, W.A. 27, in *Beiträge zur Assyriologie*, IV, pp. 134—153.

2) *The language of Mitanni*, Academy, Jan. 25, 1890; *Zeitschrift für Assyriologie*, V (1890), pp. 260—274.

3) *Vorstudien zur Entzifferung des Mitanni*, ZA, V, pp. 166—208; VI, pp. 34—72; *Zur Erklärung des Mitanni*, ZA, XIV (1899), pp. 173—181.

4) *Die Mitäni-Sprache*, ZA, V, pp. 209—259.

5) *Mitanni-Studien*, MVG, IV (1899), pp. 175—308.

6) *Die Mitannisprache*, MVG, XIV (1909), pp. 1—126.

7) *Iranian names among the Hetta-Hatte*, PSBA, X, 1887/8, pp. 424—436.

8) Many contributions, in PSBA and JRAS.

9) *Bemerkungen zu Cilicischen Eigennamen*, ZA, VII (1892), pp. 85—103.

10) JRAS, 1897, p. 590 f.

11) *Hethiter und Skythen und das erste Auftreten der Iranier in der Geschichte*, 1898; *Grundriss der Geographie und Geschichte des Alten Orients*, 1904, pp. 42—56; *Mitanni-Namen in den Drekon-Tafeln*, OZ, XVI (1913), col. 304—306.

12) *Grundlagen für eine Entzifferung der (hattischen oder) cilicischen(?) Inschriften*, ZDMG, 48 (1894), pp. 235—352; *Die kilikischen Inschriften*, WZKM, X, pp. 3—20; *Hittiter und Armenier*, Strassburg, 1898.

13) See above, p. XV.

14) *Mitanni-Namen aus Nippur*, OZ, IX (1906), col. 588—590.

15) *Anmerkungen*, in KNUDTZON, *Die el-Amarna-Tafeln*, p. 1009 ff., passim.

16) *Untersuchungen zu den Urkunden aus Dilbat*, BA, VI (1909), No. 5, pp. 8—21.

17) *Some Hittite and Mitannian personal Names*, AJSL, 26 (1909/10), pp. 96—104.

18) *Kilischriftliches Material zur altägyptischen Vokalisation*, Berlin, 1910.

19) *Bemerkungen zur Bedeutung und zum Bau von Mitanni-Namen*, OZ, 15 (1912), col. 241—246, 300—305, 350—356.

20) *Personal Names*, 1912.

had proved in his fundamental work *Einführung in der Geschichte der Griechischen Sprache* (1896) that the languages of Asia Minor are interrelated on phonetical, onomatological and ethnological grounds. With the establishment of this fact, the way lay open for a comparison on a scientific basis of Hittite names, not only with Cilician names, but even with those from the western part of Asia Minor. And further, since WINCKLER'S discovery in Boghazköi established that the centre of the Hatti empire, circa 1500 B. C., lay in Asia Minor (Cappadocia), the Hittites and the peoples of Asia Minor have been brought still nearer to each other. With greater reason than ever before, research on the subject of Hittite names must henceforth turn its attention to the linguistic material found in the names in Asia Minor. BORK<sup>1</sup> and GUSTAVS<sup>2</sup> were, as far as I know, the first to lay stress on the importance of that material, GUSTAVS using even Carian (and Lycian) names for comparison with Mitannian ones. These points of view have, unfortunately, been left quite unnoticed by Professor CLAY, the latest and most thorough investigator of Hittite names, and he contented himself with giving a list of name elements adopted by him, without comments or parallels.

For my own part, I have consistently compared Hittite names with those from Asia Minor. In this I have been greatly helped by my countryman Dr. SUNDWALL'S excellent work *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme* in which the name-material offered by Asia Minor is given, critically collected and systematically treated, especially with regard to the elements used in the formation of the names. In the course of my comparisons I have come to the noteworthy conclusion, that it is not a question of a few accidental points of agreement, but that all the elements contained in Hittite-Mitannian names, with a few exceptions, are to be found in the names of Asia Minor also, such as they occur in (Lycian) original inscriptions or in Greek transcriptions. This fact would bear out the theory that Hittite-Mitannians and the original inhabitants of Asia Minor belong to the same group of nations, whether called Hattians (acc. to FICK) or Hittites (acc. to KANNENGIESSER) or Caucasians (acc. to BORK), — which spread westwards to the Greek islands and the continent of Europe, and eastwards to Armenia and the confines of Media and Elam.

The Hittite name elements traced by me will be found in List II, 3, in so far as they are contained in the names of List I. But for the sake of lucidity, an additional list is given below, in which are included the elements also of some personal names (and some place names) which are not included in List I. The Hittite name elements are printed in fat-faced type, those of Asia Minor in the usual type; the mark \* indicates such forms as have not been met with in original inscriptions from Asia Minor, but are derived from Greek name-forms which, in some cases, are added in Greek characters. The small letters <sup>h c k m t n a b</sup> attached to the Hittite name elements mean: <sup>h</sup> that the respective names occur in Boghazköi texts, <sup>c</sup> in Cappadocian tablets, <sup>k</sup> in Kerkuk tablets, <sup>m</sup> in Mitannian and Tell el Amarna texts, <sup>t</sup> in texts from Ta'annek, <sup>n</sup> in documents from Nippur, <sup>a</sup> in Assyrian documents (chiefly from the 9<sup>th</sup> to 7<sup>th</sup> centuries) and <sup>b</sup> in early Babylonian texts. The probable meaning of the elements is also given in parenthesis.

**aba<sup>h</sup>** — aba, apa; **ada** — ada; **aga, aḫa**, see aka; **aḫli b**<sup>k n</sup> — kla\* (perhaps = φιλί); **aka<sup>h c k m a</sup>**, **aḫ(h)a<sup>c</sup>**, **agi<sup>n t</sup>**, **aka-b<sup>k</sup>**, **aga-b<sup>m n</sup>** (cf. Mit. *ak* "to bring") — aka (ακκ, αχε, αγο); **akpar<sup>h</sup>**

1) BORK notices in passing that names from Asia Minor, not preserved in cuneiform characters, show a surprising number of points of agreement with Mitannian names, *Memnon*, V (1911), p. 46 b.

2) GUSTAVS, *l. c.*, has taken a fundamentally correct course also in trying to discover grammatical forms of Mitannian verbs in Mitannian names. Many of his ideas, however, carry little conviction. He is entirely mistaken in the suggestion on col. 303 f., as the name occurring VS, I, 108, 2 is not *Kas-sa-ga* but *Bi-ir-ga-sa-ta*. One should also read *Ta-hab-šenni* for *Ta-šil-šenni*.

(in *Akpara*) — kpara; **akša**<sup>a</sup> (in *Ala-(a)kša-u-du*), **aḫša**<sup>a</sup>, **aḫsa**<sup>b</sup> (in *Aḫš'e-ri*) — akzza\*<sup>a</sup>; **akte**, see **kta**; **ala**<sup>h c</sup> — ala (= ἄλας); **algi**<sup>m</sup> (in *Al-gi-zi-zi* CPN; cf. *Al-ga-ri-ga*, in *Elam*, *Abp. Ann. V* n) — ?alka\*<sup>a</sup>; **ama**<sup>m</sup> — ama; **amba**<sup>h a</sup>, **umbi**<sup>n</sup> (cf. *Lu-amba-dura*; *Umbi-ia*, *-ia-en-ni*, *-at-rum*, *-Tešup*, CPN) — hūpa\*<sup>a</sup> (emb, mβ, oββ); **ambar**<sup>a</sup> (in *Ambari-dijs* (< *dsi*) — hūpra; **an(a)**<sup>h c a</sup> — ʔne (hanaʔ); **anda**<sup>h a</sup>, **anta**<sup>h</sup> — hāta\*<sup>a</sup> (avδ); **apa**, see **aba**; **apli**<sup>a?</sup> (cf. *Mit. apli* “great”) — eple, ple; **ara** (**ar**, **ari**)<sup>h c m n a</sup>, **ari-b**<sup>n</sup> (cf. *Mit. ar* “to give”) — ara (= “free”(?), *SUNDWALL*, *Klio*, *XI*, p. 473 f.); **arbi**<sup>a</sup> (in *Arbi-tēhi*; cf. *Al-La-ar-bu-sa*) — erbbe; **arga**<sup>a</sup> — erqe; **arma**<sup>h a</sup>, **irme**<sup>n</sup> — *er*; **arna**<sup>h a</sup> (cf. *Arnu-anta*; *Lubarna*, *Liburna*; *Ha-mi-ir-ni* CBS 11826, *Šab-bur-ni* CBS 3492; *Mit. irn* “to rule”?) — arīna (arva); **arta**<sup>m</sup>, **arda**<sup>n a</sup> (in *Ar-du-me-en-ni* BE XIV, 56a, 2: arta + u-me-en-ni, cf. *Car. Aprē-urmo*; *Al-Ar-du-ba*, p. 301a; ?*mat'Urarfu*, ?*mat'Ku-mu-ur-da-a-a* *Abp. B*, III 67) — erbe; **arza**<sup>c m n a</sup> — erze; **asa**<sup>h m</sup> — aza (ασα, αζα); **ašpi**, see **spi**; **ašta**<sup>a?</sup> — astte; **ata**<sup>m a</sup> — ata; **atli**<sup>h m</sup> — tla; **atra**<sup>n</sup> (cf. *Ar-si*, *Umbi-at-rum*, ?*Al-ri-ḫa-at*, CPN) — tra; **baba**<sup>a</sup> (cf. *papa*) — baba; **badu**<sup>m t</sup> — bada; **banba**<sup>a</sup> — bāba; **banda**, see **penti**; **banī**<sup>m</sup>, n. div.(?) ; **banti**, **benti**, see **penti**; **barga**<sup>a</sup>, **birga**<sup>k</sup>, **barḫu**<sup>b</sup>, **parḫi**<sup>n</sup> — pāqa (βαρḫ, περḫ, περκ, πρκ); **bata**<sup>a</sup> — bata\*<sup>a</sup>; **bata**<sup>a</sup> — bila; **birija**<sup>m</sup> — priya; **birid**<sup>m</sup> — prdde; **buba**<sup>a</sup> — buba\*<sup>a</sup>; **buḫša**<sup>m</sup> (in ?*Buḫšenni*) — buzza\*<sup>a</sup>; **bula**<sup>n</sup> (cf. *Bu-li-ia*, *Bu-li-ma-nu*, *Bu-li-zu-ri* CPN) — bula\*<sup>a</sup>; **bura**, **pura**<sup>a m n</sup> — b(p)ure; **buta**<sup>a</sup> — buta\*<sup>a</sup>; **dada**<sup>c n a</sup> — dedi\*<sup>a</sup> (dada); **dan(i)**<sup>h c</sup> (cf. *tana*) — dene (δαν, δεν); **dapi**<sup>a</sup> — dapa; **dara**<sup>m</sup> — dere (dara); **daša**, see **taša**; **dija**<sup>m a?</sup> — tiya (dia); **du**, see **te**; **dud**, see **tuta**; **duma**<sup>a</sup> — tume; **dura**, see **tura**; **elli**<sup>a</sup> (in *Al-li-ta-ar-bi* — Apamea) — eli; **gala**, see **kala**; **gama**, see **kama**; **gaššu**, see **kasa**; **gil**, see **kila**; **guga**, see **kuka**; **gunza**<sup>a</sup> — qīza (κονζ); **haba**<sup>h c m</sup> — kebe; **hala**, see **kala**; **halpa**, see **kalba**; **hani**, see **kana**; **haša**, see **kasa**; **hata**, see **kata**; **haza**, see **kasa**; **heba**, **hepa**<sup>h m</sup> (n. div.; *Eg. Gp* 3); **hibi**, see **kibe**; **hirbe**, see **kirba**; **hismi**, see **kismi**; **hi(t)ē**<sup>a</sup> — kita; **hubida**<sup>k b</sup> — kbada; **hud(a)**, see **kuda**; **hula**, see **kula**; **hurma**<sup>h a</sup> — kurma\*<sup>a</sup>; **ia**<sup>m c</sup> — iya; **jani**<sup>n</sup> — iya-(a)na; **jaza**<sup>m n</sup> — iya-aza\*<sup>a</sup>; **ik**<sup>a?</sup> — ike; **ila**<sup>a</sup> (cf. *Barḫu-itu-ya*; ?*Illu-knu*; ?*Il-lu-ub-ri* *Senn. King IV* 62) — ila\*<sup>a</sup>; **ini**<sup>h</sup> (cf. *Mit. eu*, *El. in*, *El. in*, *Sum. cu* “lord”) — ina\*<sup>a</sup>; **indi**<sup>a</sup> — hīta; **inga**<sup>a</sup> — inke; **ipa**<sup>a</sup> (in ?*Za-ipp(a)-arma*) — iba; **ipri**<sup>m</sup> (cf. *pri*; *Mit. ipri* “king”) — ipre, pre; **iri**<sup>h k</sup> — eri; **irme**, see **arma**; **irpa**<sup>a?</sup> — hrppi (ερπι); **irša**<sup>m a</sup> — erze; **irti**<sup>a?</sup> — irte; **is**<sup>a?</sup> — ise\*<sup>a</sup>; **iska**<sup>a</sup>, **iška**<sup>m a?</sup>, **isga-n**, **išga**<sup>n</sup> — iska\*<sup>a</sup>, askka\*<sup>a</sup>; **išta**, see **sta**; **išteli**<sup>a(?)</sup> — istla\*<sup>a</sup>; **itḫib**(?) — cf. **teḫib**; **itti**<sup>a</sup> — ite; **kaka**<sup>n a</sup>, **ḫagga**<sup>h</sup>, **gaga**<sup>h m a</sup> — kaka (κκακ, γαγα); **kala**<sup>a</sup>, **hala**<sup>h k</sup>, **gala**<sup>n a</sup> — kele (κελε, βεκε, λευζ); **kalbi**<sup>a</sup>, **qalpa**<sup>a</sup>, **halpa**<sup>h</sup> — klppa (καλβ, κελπ); **kama**<sup>m a</sup>, **qama**<sup>m</sup>, **gama**<sup>m</sup> — kama; **kana**<sup>n</sup>, **hani**<sup>m</sup> — kana; **kanda**<sup>a</sup> — kāta; **karma**<sup>a</sup>, **ḫarma**<sup>a</sup> — karma\*<sup>a</sup> (k, χ); **kasa**<sup>m a?</sup>, **kazu**<sup>m</sup> (in *A-ri-(ik)-ka-zu* CPN); **haza**<sup>a?</sup>, **haša**<sup>c b</sup>, **gasi**<sup>n</sup>, **gaššu**<sup>m</sup> — kezi (kaza\*<sup>a</sup>); **kaš'ta**<sup>a</sup> — kastte\*<sup>a</sup>; **kata**<sup>a</sup>, **qata**<sup>a</sup>, **ḫat(ta)**<sup>h c t a</sup> — kata; **katpa** (in *mat'Ka-at-pa-tuk-ka*, *Eg. gdpdk* = Cappadocia) — ktba (*SUNDWALL*, p. 117); **kibi**<sup>k</sup>, **hibi**<sup>m t</sup> — kibe\*<sup>a</sup>; **kida**<sup>n(?)</sup> — kida\*<sup>a</sup>; **kija**<sup>k a</sup>, **gia**<sup>a</sup> — kiya; **kik(i)**<sup>h m n a</sup> — kike\*<sup>a</sup>; **kil(i)**<sup>n a</sup>, **gil**<sup>m</sup>, **gel**<sup>k</sup> — kil; **ki(na)**<sup>m a</sup> (in ?*Ki-na-as-si*, CBS 3650; ?*Il-lu-uk-nu*) — kīna (kiva; “mother”, *SUNDWALL*, p. 274); **kirba**<sup>n</sup> (in *Ki-ir-ba-as-si*, CBS 3474), **hirbe**<sup>a(?)</sup>, **qarba**<sup>a</sup> — krba\*<sup>a</sup>; **kirme**<sup>n</sup> (in *A-ri-kir-me* CBS 3513), *Kir-ma-mu* BE XV, 198, 62, cf. *karma*; **kirti**<sup>a</sup>(?) — kerte; **kiru**<sup>a</sup> — kiru, or kruwa; **kismi**<sup>n</sup>, **ḫismi**<sup>h</sup> (cf. *ḫi-iš-ma-š3-iv* . . . , *TA Mit. II* 15) — (kisme\*<sup>a</sup>, or) *kizīmī*\*<sup>a</sup> (κισμ); **kizza**<sup>h</sup> (in n. l.) — kisa (κισα = λισο); **kr(i)**<sup>h</sup> (List II, 3, under *ikri*; cf. also *Ak-ri-ja-āš* BE XIV, 12, 10, *A-gar-til-lu* CBS 3461) — kre; **karka**, **kurka**, **gurg** (in n. l. *Al-Kar-ka-va*, cf. Γαρḫαρον; *mat'Qar-ka-si-a* K. 1668 B, II ss, (Ba) *mat'Kar-kaš-ši-i* Sm. 2005, ZA 15, p. 360, cf. Κερκισα = Minoa in Amorgos; *Al'Garga-mi-š*; *Al'Kargi*, in *Kirruš*, cf. Κραγος; *Al'Kurku-pa*, p. 301a; *Al'Gurgumū*) — krqqa\*<sup>a</sup>; **karzi** (in *Cassite* names) — krssa\*<sup>a</sup> (καρσα, γαρσα)]; **kta** (see List II, 3, under *akdu*; cf. *Alḫi-rumna* TA 319, *Nu-na-ak-t* CPN) — kta\*<sup>a</sup>, akta\*<sup>a</sup>, ikta; **kuba**<sup>a</sup> — kuba\*<sup>a</sup>, kupa; **kuda**<sup>n</sup>, **hud(a)**<sup>n a</sup> (cf. *Mit. hud* “to combat”?) **huta**<sup>n</sup> (in *ḫu-ut-tir-me* CPN, cf. *Lyc. Erma-kuta-va*, Ερμακορτα) — kuda, kuta; **kuka**<sup>n a</sup>, **gugu**<sup>a</sup> — kuka; **kula**<sup>a</sup> (cf. *Mit. kul* “to say”; *TA Mit.* 105: *urḫe-n kul-ja-ma* “das Wahre möge er sagen” BORK, *MVG* 14, p. 98, cf. *kul(a)-iy(a) + urqe*\*<sup>a</sup> = *Car. Κολλοργευς*, *SUNDWALL*, p. 121), **hula**<sup>a</sup> — kula; **kulma**<sup>a</sup>, cf. *kurma*\*<sup>a</sup>; **kuma**<sup>k m a</sup> — kuma; **kuna**<sup>n a m a?</sup> — kuna; **kunda**<sup>a</sup> — kīta (kītawata



"commander in chief", KLUGE, *MVG* 15 (1910), p. 132); **kuppi**<sup>n</sup> (in *Ku-up-pi-ta-ti* CBS 11 144, 11751) — **kupa** (sepulcrum, KLUGE, l. c., p. 132); **kura**<sup>h n a</sup> — **kura**; **kušta**<sup>a</sup> — **kušto**<sup>a</sup>; **kuza**<sup>m a</sup>, **kuša**<sup>n</sup>, **huza**<sup>a</sup> — **kuza**; **laba**<sup>h c 2 m</sup> — **lebe**<sup>\*</sup>; **laba**<sup>a</sup> — **lepse**<sup>\*</sup>; **lala**<sup>c a</sup> — **lele**<sup>\*</sup> (λαλα); **laptu**<sup>a</sup> — **la-ptta**<sup>\*</sup> (λαπτο); **lara**<sup>a</sup> — **lara**<sup>\*</sup>; **lija**<sup>h m</sup> — **liya**<sup>\*</sup>; **lila**<sup>c</sup> — **lila**<sup>\*</sup>; **lit**, **lid**<sup>c</sup> (in *Na-ki-li-c-it*; <sup>a1</sup>*Pa-pa-a-li-ti*, p. 302a; <sup>?a1</sup>*Ku-gu-li-ti* III R 8, 35) — **lita**<sup>\*</sup>; **luba**<sup>a</sup> — **luba**<sup>\*</sup>; **luda**<sup>a</sup>, **lupa**<sup>m</sup> — **luda**<sup>\*</sup>; **luta**<sup>a</sup>, **luta**<sup>m</sup>; **lura**<sup>a</sup> — **lura**<sup>\*</sup>; **mal**<sup>a</sup> — **mala** (malija "counsel", KLUGE, l. c., p. 130); **mama**<sup>a 2</sup> — **mama**; **mana**<sup>h m</sup> — **mana**; **marla**<sup>a 2</sup> — **mrli** (μαρλα); **mašl**<sup>a 2</sup> — **massta**<sup>\*</sup>; **mata**<sup>h a</sup> — **meti** (μετα); **mazi**<sup>m a 2</sup> — **masa**; **miga**<sup>k</sup> — **mika**<sup>\*</sup>; **mija**<sup>m</sup> — **miya**<sup>\*</sup>; **mita**<sup>a</sup> — **mida**; **mna**<sup>c</sup> (see under *umna*, p. 268 b) — **māna** (mva); **muga**<sup>a</sup> — **muka**; **mujam**<sup>h a</sup> — **muna**<sup>\*</sup>; **mura**<sup>a 2</sup> — **mura**; **murših**<sup>a</sup> — **murza**<sup>\*</sup>; **miski**<sup>1</sup>, or **muški**<sup>k</sup> (see under *miski*; cf. also <sup>mā1</sup>*Muški*, the Moschi, Μοσχου) — **muskka**; **mušni**<sup>n</sup> (in *A-ga-muš-ni* CBS 3534); **muta**<sup>n a</sup> — **muta**; **muva**<sup>c</sup>, **mū**<sup>n a</sup> — **muva**; **nabu**<sup>n</sup> (in *Hudīn(n)abu* CPN); **nada**<sup>h c</sup> (in *La-ba-na-da*, *Ala-ra-na-du*) — **nata**, **nada**; **naššu**<sup>c</sup> — **nakssa** (cf. Cass. *našzi*, CPN, p. 39); **nai**<sup>k</sup> — **na-(a)ha**<sup>a</sup> (vca); **naki**<sup>c</sup> — **naki**; **nana**<sup>c k m n a</sup>, **nena**<sup>h</sup> — **nēni** ("uncle, aunt", SUNDWALL, p. 273); **nazi**<sup>a 1 2</sup> (also Cass. and El.) — **nezi**; **neri**<sup>h</sup>, **nira**<sup>n</sup> — **neri**; **nihra**<sup>n</sup> (in <sup>a1</sup>*Ni-iš-ri-a* Be. 17760) — **nakre**<sup>\*</sup>; **nina**<sup>a</sup> — **nini**<sup>2</sup>; **nuba**<sup>k a</sup> — **nube**; **nunu**<sup>h n a</sup> — **nuni**<sup>2</sup>; **nura**<sup>n a</sup> (in *Nu-ur-Tešup* CPN, <sup>a1</sup>*Nu-ri-bi*, <sup>a1</sup>*Nur-ga-me*) — **nura**<sup>\*</sup>; **nuša**<sup>k</sup> — **nuza**<sup>\*</sup>; **pa**<sup>h n</sup> (in *Mana-pa-Tišup*, *Mazi-pa-ti*) — **pa**; **pala**<sup>k</sup> — **bala**<sup>\*</sup>, **pele**<sup>\*</sup>; **pama**<sup>a</sup> — **pama**<sup>\*</sup>; **pana**<sup>h n a</sup> — **pana**<sup>\*</sup>; **pap**<sup>a p h k m a</sup> — **papa**<sup>\*</sup>; **parna**<sup>k n a</sup> — **parīna**<sup>\*</sup> (παρινα); **panda**<sup>n</sup>, **banda**<sup>1</sup>, **bente**<sup>h (m)</sup> (Mit. *bent* or *pent* "to let vanquish"; BORK, *MVG*, 14, p. 126, or "to lead", GUSTAVS, *OLZ*, 15, p. 300f.) — **pēte**<sup>\*</sup> (βενδο = vika, cf. SUNDWALL, p. 178); **pelga**<sup>m</sup> — **plqqa**<sup>\*</sup> (πελγ; παλγ); **piša**<sup>a</sup> (cf. *Pikl(ē)andu*, Cass.?, CPN) — **pike** (πικα); **pihiri**<sup>n</sup> — **pikre** (πικρα); **pija**<sup>h k m</sup> — **piya** (πιγιέτο = ἐπέτρεπε); **pina**<sup>n</sup> (in *Pi-in-na-ri* BE XV, 198, 91; cf. *Bi-in-na-rion* RPN, Lyc. city Πινναρα) — **pina** (Πινναρα = στρογγύλα, cf. SUNDWALL, p. 180); **pipa**<sup>k 2</sup>; **piri**<sup>m</sup> — **pira**<sup>\*</sup>; **piša**<sup>a</sup>, **piša**<sup>n</sup>, **pizi**<sup>n 2</sup> — **pize**; **pri**<sup>m a</sup> (*Pu-pri*; <sup>a1</sup>*Il-lu-up-ri*, in Cilicia, Senn. King IV 63, <sup>mā1</sup>*Kar-zi-ip-ra*, in Namri, II R 67, 31 = *Kar-si-pa-ri*, HABL 381, 646) — **pri**; **pših** (cf. Mit. *iš* "to bid, to appoint") — **psse**; **pta**<sup>a</sup> (see *laptu*) — **ptta**; **pu**<sup>m a</sup> (cf. *Pu-pri*; <sup>?Pu-ḫi-lu</sup>, *Lyd. n. l. Πυγύλα*) — **pu**<sup>\*</sup>; **puba**<sup>m 2</sup> (in <sup>?Pu-ba-aḫ-lu</sup>) — **pube**; **puđu**<sup>a</sup> — **buta**, **puda**<sup>\*</sup>, **pute**; **pura**, see *bura*; **qalpa**<sup>a</sup>, **qarpa**<sup>a</sup>, see *kalba*, *kirba*; **qata**, see *kata*; **quua**<sup>a</sup> — **kuva**; **ra**<sup>h</sup> (in *Ala-ra-nadu*) — **hra**<sup>\*</sup>; **ru**<sup>a</sup> — **lru**<sup>\*</sup>; **ruda**<sup>a</sup>, **runda**<sup>a</sup> — **hrūn**<sup>1</sup>-**ta**<sup>\*</sup>; **šaba**<sup>h</sup>, **šabbu**<sup>n</sup> (in *Šab-bur-ni* CBS 3492), **sapa**<sup>a</sup> — **sebe**<sup>\*</sup>; **šadi**<sup>n a</sup> — **zada**<sup>\*</sup>; **salu**<sup>a</sup> — **zala**; **šama**<sup>h n</sup> — **zama**<sup>\*</sup>; **šanda**<sup>c n a</sup> — **zāta**<sup>\*</sup> (σάντα); **sanga**<sup>a</sup>, **šanja**<sup>n</sup> — **zāka**; **sapa**<sup>a</sup>, see *šaba*; **sara**<sup>a</sup>, **šar**<sup>k m n a</sup> (cf. Mit. *šar* "to command", BORK, *MVG*, 14, p. 126) — **sara**<sup>\*</sup>; **sarba**, see *zarba*; **sarda**<sup>a</sup>, **šerda**<sup>b</sup> — **zarta**<sup>\*</sup>; **sarma**<sup>a</sup>, **šarma**<sup>h</sup>, **surme**<sup>a</sup> — **zerna**<sup>\*</sup> (cf. Armen. *zarm* "seed, descendant", JENSEN, Hittiter, p. 118); **šarna**<sup>c</sup> (cf. Cass. *Širni-Saḫ*, CPN) — **sārīna** (σάρνα); **sasi**<sup>a</sup> — **zaza**<sup>\*</sup>; **sata**<sup>k</sup> — **zata**<sup>\*</sup>; **šenni**<sup>k n b</sup>, **šina**<sup>h</sup>, **šima**<sup>1</sup> (cf. Mit. *šen* "brother") — **sāne** (συν, συν); **siba**<sup>a</sup>, **šipa**<sup>h a c</sup>, **zipa**<sup>a</sup> — **sibe**<sup>\*</sup> [**zipa**<sup>\*</sup>]; **sid**<sup>c</sup> (in <sup>?Pi-li-si-id</sup>), **zida**<sup>h</sup> (in *Zi-da-a*) — **sida** [**zida**<sup>\*</sup>]; **šiga**<sup>n</sup> (in <sup>?Nigari-tilla CPN) — **zika**; **šili**<sup>n a</sup>, **šila**<sup>h k n</sup>, **zili**<sup>k m a</sup> — **zila**; **šilme**<sup>n</sup> — **slīme** (σέλμ); **šima**<sup>n</sup> (in *Ši-mi-til-la* VAT 5762; Dilbat, p. 14, n. 10; *In-di-si* (not *lim*)-*nu*) — **zima**; **sinda**<sup>a 2</sup> — **sīta**; **šipa**, see *siba*; **siza**<sup>a b</sup> (in <sup>a1</sup>*Si-zu-u*, in Cilicia; *Si-iz-si* VS VII, 155, 48), **sisi**<sup>n</sup> (in *Si-si-si*, *Si-is-si-ia*, *Si-si-in-ni* CPN), **ziša**<sup>m 2</sup> (in <sup>?Zi-šā-mi-mi</sup>) — **ziza**; **spi**<sup>1</sup>, **špi** (**ašpi**<sup>n a</sup> — **sba**; **šqa**<sup>h</sup>, **šja**<sup>c k a</sup>, **sga**<sup>h</sup> — **sqqa**; **štra** (**aštar**<sup>n</sup>, in *Aš-ta-ra-aš*, *Aš-tar-tilla*, CPN); **ištar**; see under *laba*, p. 292) — **sttra**<sup>\*</sup>; **šuaa**<sup>a</sup> (*Šūa*) — **zuva**<sup>\*</sup> (σουα = τδφοσ, SUNDWALL, p. 253); **šuba**<sup>h c m</sup> — **suba**<sup>\*</sup>; **šugur**<sup>n</sup>, **subur**<sup>n</sup> — **sqqu-ra**<sup>\*</sup>; **sula**<sup>a</sup>, **šula**<sup>c n a</sup> — **zula**<sup>\*</sup>; **šulubi**<sup>h</sup> — **zlibba**<sup>\*</sup>; **sunu**<sup>n a</sup>, **šuna**<sup>h</sup> — **sūne** (συνε); **sura**<sup>a</sup>, **šura**<sup>h</sup>, **zura**<sup>n a</sup> — **sura**; **šurbi**<sup>n</sup> (cf. *zarba*) (in *Šur-bi-en-ni*, CBS 4572, cf. Isaur. Pis. Σουρβιωνος) — **zrppe**; **šurki**<sup>k</sup> — **zrqe** (σopy; σopy); **ta**<sup>k n</sup>, **te**<sup>h m</sup>, **du**<sup>h</sup> — **ta**, **te**, **da**; **taba**<sup>n a</sup> — **tebe** (ταβη = πέτροα); **taku**<sup>h m</sup>, **taḫa**<sup>n b</sup>, **tagu**<sup>m n a</sup>, **teḫa**<sup>a</sup>, **teḫi**<sup>b k</sup> — **teke**; **tala**<sup>c n a</sup>, **telu**<sup>a</sup> — **tele** (*warrior*, according to TORP, see SUNDWALL, p. 200); **tarba**<sup>a</sup> (in <sup>a1</sup>*Tar-bu-si-ba* = *Apamea*; <sup>?a1</sup>*Tar-bu-ga-ti* Sarg. Ann. 203; <sup>a1</sup>*Tar-bi-lu* OLZ 1904, 216, cf. Lyc. city Τραβόλα; <sup>a1</sup>*El-li-ta-ar-bi* = *ελεβ*, Λιτκόρα, in the district of Hamath) — **trbbe** (cf. n. div. Trebos<sup>1</sup>); **temi**<sup>m</sup>, **timi**<sup>k m</sup> — **teme**;</sup>

1) KANNENGIESSER, *Ist das Etruskische eine hettitische Sprache?* Cf. Memnon, II, p. 256 ff.

**tana**<sup>h n a</sup> (cf. Mit. *tan* "ta give") — tene\*; **tanda**<sup>a</sup>, **tendi**<sup>k</sup> — tēte\* (τανδ, τενδ); **tari**<sup>n</sup> — tere\* (exercitus?); **tarza** (<sup>lit</sup> *Tarzu* = Ταρζου) — trzce\*; **taša**<sup>h m</sup>, **daša**<sup>m</sup>, **tešsu**<sup>n</sup> — tezi, daza; **tata**<sup>h c m a</sup>, **tađu**<sup>m n</sup>, **dadu**<sup>m</sup> (cf. Mit. *tat* "to love") — tete (tata); **taua**<sup>h</sup> — teve; **til la**<sup>k n</sup> (Mit. *tila* = "lord"), UNGNAD, Dilbat, p. 14) — tile; **tiši**<sup>a</sup> — tiši\*; **ti** (atli)<sup>h m</sup> — tla; **tuka**<sup>n</sup>, **dukki**<sup>m</sup>, **tuqu**<sup>n b</sup>, **tuša**<sup>n a</sup> — tuke\*; **tuibi**<sup>m</sup> — tliba\*; **tarbu**<sup>a</sup>, **turba**<sup>m?</sup> — trbbe; **tarku**<sup>n</sup>, **tarqu**<sup>m</sup>, **targa**<sup>h</sup>, **tarju**<sup>m a</sup>, **turku**<sup>a</sup> — trqqa; **tarma**<sup>a</sup> (in <sup>lit</sup> *Tarma-nazi* III R 9, 54, <sup>lit</sup> *Tar-ma-qi-sa* Sarg. Ann. 113) — trīme (ταρμα); **tuđu**<sup>n</sup> — tubu; **tumni**<sup>m</sup> — tumīna\* (τυμνια = τὸ ἄβδος); **dura**<sup>h r k</sup>, **tura**<sup>r k</sup> — ture; **tuna**<sup>n a</sup> — tuna; **tusa**<sup>a</sup>, **dusa**<sup>a</sup> — tusa\*; **tuta**<sup>a</sup>, **tud**<sup>h c</sup>, **dud**<sup>h</sup>, **tuđi**<sup>a</sup> — tuti; **tuva** (tū, dū)<sup>a</sup> — tuwa, tuhe (= αδελφιδί); **uda** (in <sup>lit</sup> *U-da*, stronghold of Lapturi, Tuk. II, Ann. 6) — ude\* (cf. Car. city Ὑδι); **uku**<sup>k a</sup> — uke\*; **ula**<sup>n?</sup> <sup>a</sup> (cf. *Ullisunu*; ? <sup>lit</sup> *U-la-na* UMBS II 2, 132, 86; <sup>lit</sup> *U-ūid-du* (in Kummul) Sarg. Ann. 390, <sup>lit</sup> *U-lu-ši-a* HABL 342 (cf. Lyd. n. l. Ὀλοσηα, Car. n. l. Ὀλοσοιζ) — ula\*; **ulme**<sup>n n a b</sup> (cf. *Sapatulme*; *Kukulme*, *Šuqulme* CPN; *Kiribulme* GTD) — hlīmi (> Ὀλομο); **umba**, see *amba*; **uppa**<sup>h</sup> — upa; **ura**<sup>n</sup> — ure; **urba**<sup>a?</sup> — urbbe\*; **urda**<sup>n a?</sup> — urta; **urhi**<sup>k n</sup>, **irhu**<sup>a</sup> (cf. Mit. *urhi* "true") — urqe\*; **urna**<sup>a</sup> (in ? *Ur-nim-ri-ia*) — urīna\*; **urša**<sup>k</sup> — urza; **uša**<sup>m?</sup>, **ušpa**<sup>n</sup> — usba\*; (**uwa**<sup>h m a</sup> — uwa (= "family")); **uana**<sup>h</sup> — wāna\*; **uaua**<sup>a</sup> — wawa; **uaza**<sup>h c m a</sup>, **uāša**<sup>c m</sup> — waza; **za**<sup>a</sup> (pref.) — za; **zāna**<sup>m a</sup> — zāna; **zarba**<sup>h c</sup>, **sarba**<sup>a</sup>, **šurbi**<sup>n</sup> — zrppe; **zida**<sup>h</sup>, **zita**<sup>m?</sup> — sida\*; **zila**, see *sil*; **zuli**<sup>h k b</sup> — zula\*; **zura**, see *sura*; **zulaḫ**; **zuzu**<sup>k</sup> — zuza\*.

Besides these elements which constitute complete words and word forms the following affixes occur in Hittite names: **-ba**, **-pa**; **-da**, **-ta**; **-ga**, **-ka**, **-ha**; **-ma**, **-na**, **-la**, **-ra**; **-enna** (cf. (a)īna), **-še**, **-za**, **-zi** (**izzi**; cf. (a)sa, -aza); **-ua**, and **-ia**, the last of which, as established by Prof. UNGNAD, indicates hypocoristica. All these affixes are to be met with in the names of Asia Minor also<sup>1</sup>. Of the above-named affix elements, **b** seems to be used also in the middle of compound names, between the two elements; cf. **aga-b**<sup>n b</sup>, before elements beginning with **š** or **t**; **aḫli-b**<sup>b</sup>, before **š**; **aki-b**<sup>k b</sup>, before **š**; **ari-b**<sup>n</sup>, before **š** and **s**; perhaps **haši-b**, in *Ḫa-ši-ib-a-ri* AO 5488 and *Ḫa-ši-ba-ri* CT 32: 36, II 8, and **nani-b**, in *Na-ni-ba-ri* AO 5500, also belong to these<sup>2</sup>. **R** is, perhaps, used in the same manner in **anta-r**, **iri-r**, **dura-r**, and **tura-r**. There seem to be no equivalents to this use of the said letters in the names of Asia Minor, but in Cassite and Elamite names **b** seems to be used in this manner (cf. p. 273 b, under **b**).

The nasal sound, characteristic of names from Asia Minor, which is introduced after the final vowel of the preceding element in compound names (according to SUNDWALL, p. 269, before *l*, *p*, *k* and *z* (*s*)), occurs (before *t* (*d*) and *š*) in Hittite names also; cf. *Arandaš* (arā + da-š), *Alakšandu* (ala + akšā-da), *Karparunda* (karpa + rū-da), *Kuruntaš* (kurū-ta-š), *Kilundu* (kilū-da; CPN; cf. Lyc. Κιλυνδης), *Pikkandu* (pikā-da; cf. Car. n. l. Πικυνδα), *Pilandu* (pilā-da; CPN), *Pisandu* (pisā-da), *Tarhundapi* (tarhū + dapi), *Tarhunduraba* (tarhū + dara-ba), <sup>lit</sup> *Tarhuntaš* (Tarhū-ta-š, cf. Ταρκονδαζ); *Išganšar* (CPN; išgā + šar; cf. also Cass. (?) *Širidu* besides *Širindu* (CPN).

The Hittite names and those from Asia Minor agree also in this, that they are used indiscriminately both for persons and places. There is a difference, however, in that the Hittite-Mitannian nominative termination **s** or **š**, which may be seen both in *-a* and *-i* stems (e. g. *Gilija-š*, *Šauška-š*, *Artatama-š*; <sup>lit</sup> *Arinna-š* (Chantre 46, 16), *Pappa-š*, *Sura-š* (UMBS II 2); *Sin-Tčupa-š*, *Tarhunta-š*; *Muršili-š*, <sup>lit</sup> *Gargami-š*; *Pisiri-s*, *Ambari-s*, etc.) is not found in names from Asia Minor, though it is found in Khaldian names.

Finally, a few Hittite consonant sounds should be briefly touched upon. The correctness of the observation<sup>3</sup> that fortis and lenis are interchangeable in Mitannian is confirmed in every way by Hittite names (cf. *Taššu-Daša*, *D|Tušratta*, *T|Tatu Tadu|Dadu-Ḫēpa*, *D|Tudḫalija*, *Kil|Gil-Tčuḫ*, etc.).

1) As for the affixes used in the formation of names in Asia Minor, see SUNDWALL, *l. c.*, p. 276 ff.

2) Cf. HOMMEL, *OLZ*, 16 (1913), col. 305, n. 3.

3) BORK, *MVG*, XIV, pp. 9, 15 f.

Dr. BORK<sup>1</sup> has shown that an *h* has disappeared in the Mitannian. He is confirmed in this by the fact that the *h*, which occurs (conventionally preserved) in Lycian inscriptions, has nothing corresponding to it in Hittite names (cf. under the elements *amba*, *ambar*, *anda*, *indi*, *ra*), and is not even indicated in Grecian transcription of names from Asia Minor.

The *h*, which so frequently recurs in cuneiform Hittite names (and Mitannian words), I couple with *k*, *q* and *g*. These letters *h*, *k*, *q* and *g* alternate in cuneiform rendering of Hittite names just as *κ*, *χ* and *γ* alternate in Greek transcription of names from Asia Minor. This clearly appears from the different readings *Tarku*, *Tarqu*, *Tarhu* and *Targa* (cf. El. *Turgu*), in comparison with Lyc. *Trqqñ-*, Gr. *Τροκο*, *Ταργυ*, *Τρογο*, etc.; <sup>mat</sup>*Hilakku*, Gr. *Κιλκία*; <sup>mat</sup>*Kum-mahu*, *Κομματηη*, and so forth. It seems that the proximity of a sonoral, dental, labial or sibilant sound led to the sound-change *k* > *h*.

It is not quite clear what relation *s*, *š* and *z* bear to each other in cuneiform rendering of Hittite names and to what sounds in Hittite-Mitannian they correspond. Dr. BORK has adopted *š* for *z* in Mitannian. This suggestion seems to be confirmed by the fact that the sound, which corresponds to Lycian *z*, usually is rendered by *š* (as Iran. *š* = Ba. *š*) in Babylonian (<sup>b c k m n</sup>) cuneiform rendering of Hittite names, by *s* in Assyrian writing, rarely by *z*. On the other hand the sound, which corresponds to *s* in names from Asia Minor, is generally represented in Babylonian cuneiform writing by *š*, in Assyrian by *s*.

I must here pass over several other interesting observations suggested by the Hittite personal names collected by me. I will only point out that also the cuneiform (and Biblical) geographical names, which have only been noticed cursorily in these pages, would be most deserving of thorough investigation. Such a study would certainly corroborate the above named conclusions and would give a surer clue to the geographical distribution of the Hittites than can be obtained from personal names.

1) MVG, XIV, p. 80.





## I. List of Personal Names.

### Abbreviations.

**b.**, brother; **cf.**, confer; **contemp.**, contemporary; **d.**, daughter; <sup>d</sup> (determinative), *ilu*, *deus*, *dea*; **f.**, father; <sup>f</sup> (determinative), *femina*; **gd.**, granddaughter; **gf.**, grandfather; **gen.**, genitive; **gent.**, gentilic; **gs.**, grandson; <sup>h</sup> (determinative before names of tribes and professions), *amelu*, *homo*; **hu.**, husband; **m.**, mother; <sup>m</sup> (determinative), *mas* (used passim); **n. pr.**, *nomen proprium*; **perh.**, perhaps; <sup>pl.</sup>, *MES*, plural; **prob.**, probably; **q. v.**, *quod vide*; **s.**, son; **si.**, sister; **wi.**, wife; **Ar.**, Aramaic; **Arb.**, Arabic; **Ba.**, Babylonian; **Bi.**, Biblical; **Can.**, Canaanite; **Capp.**, Cappadocian; **Cass.**, Cassite; **Eg.**, Egyptian; **El.**, Elamite; **Gr.**, Greek; **He.**, Hebrew; **Hit.**, Hittite; **Iran.**, Iranian; **Jew.**, Jewish; **Med.**, Median; **Mit.**, Mitannian; **N.**, Neo-; **Na.**, Nabataean; **O.**, Old-; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phoenician; **Pu.**, Punic; **S.**, South-; **Saf.**, Saffaitic; **Sem.**, Semitic; **Si.**, Sinaitic; **Sum.**, Sumerian; **WSem.**, West-Semitic; \*; precedes Non-Assyrian names and follows names not actually found. Small black figures signify that the person is referred to as writer of the document; small figures in italics indicate witnesses.

### Transliteration.

*ab*, *abi*, *abu* = *AD*  
*Adad*<sup>1</sup> = <sup>d</sup>*IM*  
*Adad*<sup>2</sup> = *U*  
*ah*, *ahi*, *ahu* = *PAP*  
*ahc* = *PAP*<sup>pl</sup>  
*aplu*, *apal*, *apil* = *A*  
*ardu* = *URU*  
*Ašur*<sup>1</sup> = <sup>d</sup>*IH*  
*Ašur*<sup>2</sup> = <sup>d</sup>(*AŠ*)-*šur*  
*bcl* = *EN*

*Bcl* = <sup>d</sup>*EN*  
*dari* = *BD.Ā*  
*Ea* = <sup>d</sup>*E.A*  
*ibni* = *KAK*  
*iddin* = *MU*  
*iddina* = *SE-na*  
*ilu*, *ili*, *il* = *AN*  
*Marduk*<sup>1</sup> = <sup>d</sup>*AMAR.UD*  
*Marduk*<sup>2</sup> = <sup>d</sup>*ŠU*  
*Nabu*<sup>1</sup> = <sup>d</sup>*AK*

*Nabu*<sup>2</sup> = <sup>d</sup>*PA*  
*Nergal* = <sup>d</sup>*UGUR*  
*Ninib*<sup>1</sup> = <sup>d</sup>*NIN.IB*  
*Ninib*<sup>2</sup> = <sup>d</sup>*MAŠ*  
*Sin* = <sup>d</sup>*XXX*  
*Šamaš* = <sup>d</sup>*UD*  
*šar(vu)* = *LAN*  
*šum(u)* = *MU*  
*šubu* = *DUG.GI*  
*ušur* = *PAP*

**A-a-a-šú-zu-bu-i-li**<sup>2</sup> "Aya is able to save"  
 s. of *Nabu-re'uni*; <sup>h</sup>*A.BA*<sup>h</sup>*rabšaqeša Sinahc-*  
*riba*, K. 2169, R. 11.

**\*A-a-ab-bu** "Aya (or Ya) is father" (cf. *Ja-abi*,  
*Ja-ab-ba-a*)

<sup>h</sup>*irrišu*, JADD 742, R. 70.

**A-a-ahē** (prob. abbrev.; cf. *Ja-ali*)

JADD 3, R. 3 (B.C. 680). 294, R. 3 (B.C. 700).

f. of *Ahūa-eriba*, JADD 308, 2 (Ep. Q).

No. 1.

**\*A-a-am-me** (WSem. = (*A*)*a-amme*) JADD 296,  
 R. 3.

**\*A-a-am-mu**, var. of. *A-a-mu*, q. v.

**\*A-a-apal-iddin** (*MU*) "(A)ya has given a son"  
 or <sup>d</sup>*A-a-a-iddin*

<sup>h</sup>*mukul apate ša mar sarrī*, JADD 694, 3.

**\*A-a-ba-ba** (we may perh. read *Ili-ia-ba-ba*, cf. <sup>d</sup>*A-a-*  
*ia-ba-ba*, or *Ilija-ba-ba*, cf. *Ba-ba-ah-iddin*)  
 K. 11930.

1

- \*A-a-bēl** "(A)ya is lord" (or abbrev.). cf. *A-a-EN* . . ., JADD 433, 8.  
KK, 542ob. 8855. 12968.
- \*A-a-bu** (abbrev. = *ābu* = *عَب*), cf. *fa-a-bi-ilu* etc., scarcely = *aḫabu* "Enemy", cf. NBA. *Samaš-kašid-a-a-bī* JADB 5, II, 21.
- \*A-a-da-ri** "(A)ya remains for ever" (or rather abbrev., unless *DA.RI* = *ḫatūn*) JADD 855, 6.
- A-ad-di** (hypocor., cf. *Adda*, *Addi*, *Addu*)  
s. of *Be-lá-ah-a-šir*, Epon., Capp. G, 9, 11.
- \*A-ad-du-mi** (WSem., cf. *A-du-me-e* BEX, Pa. אֲדֻמִי; see also *Ad-du-mi*) TA 170, 17.
- A-a-e-nu-u** (abbrev., cf. *Nusku-la-e-ni-piṣu* BE XV) JADD 619, 9 (Ep. S).
- A-a-ḫa-li**, see *lahalu*.
- \*A-a-ja-ba-ba** (cf. *Adad*, *Aḫi*, *Našuh*, *Si<sup>2</sup>-ia-ba-bā*); see also *\*A-a-ba-ba*)  
*\*šaknu ša ḫakle*, in *ad Tīl-ra-ḫa-a-ū-a*, JADD 986, R. II, 6.
- \*A-a-i-da-a** (WSem., cf. NBA. *A-a-i-da<sup>2</sup>* TNB, Bi. יִדְדָּי Rm. 157, 4, slave (B. C. 680).
- \*A-a-ila-a<sup>2</sup>** (Ar.) "Ya is god"  
*\*Ru-ū-a-a*, HABL 287, 5.
- \*A-a-ka-ma-ru** (cf. KA p. 467, n. 7)  
s. of *Am-me<sup>2</sup>-ta<sup>2</sup>*; *\*Mas<sup>2</sup>-a-a*, HABL 260, R. 2 (IV R 47, no. 1).
- \*A-a-lišir** (*SI.DI*) (abbrev.), JADD 33, R. 4 (B. C. 692).
- \*A-a-lu-nu** (Ar., cf. *\*Ia-a-lu-lu-nu* BE IX = *لُنُن* (لُنُن), KA p. 466); *nasiku* of Yatburu, Sarg. Ann. 281.
- \*A-a-me-tu-nu** (WSem., cf. *Aḫi-meti*, *Ilu-meti*, *Metunu*), perh. "(A)ya is our man" JADD 69, 2 (B. C. 692).
- A-am-ši-ni**(?) JADD 677, R. 2 (B. C. 712).
- \*A-a-mu**, var. *A-a-am-mu* (SACHAU, ZA XII, p. 45, compares *أَمِي*; cf. *A-a-am-me*)  
s. of *Te<sup>2</sup>-ri*, b. of *Abiate<sup>2</sup>*, Arabian prince, Abp. A, VII, 109; VIII, 33, 122; IX, 111; Ann. VII, 97. VIII, 31. IX, 19 (*A-a-am-mu*). X, 1; III R 36, no. 1, IV, 22, 25. — KB II, pp. 214, 218, 222, 228.
- \*A-a-ni-e** (cf. Bi. אֲנִי JADD 391, R. 2 (III R 48, 61 c; B. C. 717).
- \*A-a-ni<sup>2</sup>-ri** (WSem.), prob. "(A)ya is my light" (cf. *ḫa-mu-ni<sup>2</sup>-ri* etc.) JADD 29, 5 (B. C. 693).
- \*A-a-ram-mu**, var. *\*A-a-ram-me* (KB II, p. 91, n. 39; WSem., cf. Bi. אֲרָמִי, *A-a-ra-mu*, *A-a-ri-in-mu*, KA p. 467 f.), *mat U-du-ma-a-a*, king of Edom, Senn.: King II, 82; Tay. II, 54. — KB II, p. 91.
- \*A-a-ra-mu** (cf. *\*A-a-ram-mu*), JADD 752, 16.
- \*A-ar-di-ma-ni-iš** (Pe. *Ar[du]mān[iš]*), supporter of Darius, Beh. III R 40, 111.
- \*A-a-ri-im-mu** (cf. *\*A-a-ram-mu*), *nasiku* of Yatburu, Sarg. Ann. 281.
- \*A-a-sag-gi-i** (for the second element cf. *\*Sag-ga-a*, TNB, *\*Sag-gi-ia* P 131, and Bi. אֲסַגִּי "great") HABL 214, 4.
- \*A-a-sa-am-mu** (seems to be the same name as *fa-sam* q.v.), *nasiku* of Gambulu, Sarg. Ann. 255.
- A-a-šar-ibni** (*KA-ki-ni*) "(A)ya has created the king"; *\*MLL.KI*, JADD 481, R. 9.
- A-a-ṭāb** "(A)ya is good"  
*\*irrišu* in *ad Ilu-šac*, JADD 742, 35.
- \*A-a-ṭu-ri** (Ar.) "(A)ya is my mountain" JADD 186, 3, slave, B. C. 675.
- \*A-a-u-id-ri** (WSem., cf. *A-u-id-ri*, Bi. אֲוִדְרִי), JADD 741, 14.
- A-a-zi-e**, see *fa-zi-e*.
- \*A-ba-gu-ū** (correct?), *\*A.BA* *mat ḫAr-ma-a-a*, JADD 179, R. 2 (B. C. 697).
- \*Abā-il** (Ar. cf. *Abi-ilu*, Bi. אֲבִי־אֵל)  
1. *A-ba-a-AN*, JADD 197, R. 2 (cf. KB IV, p. 148; B. C. 646?).  
2. *A-ba-AN*, JADD 425, 13 (B. C. 664?).  
3. *A-ba-il*, *\*rab* . . ., JADD 448, 2.
- \*Ab-ba-a** (hypocor., cf. *Ia-ab-ba-a*, OBA. *A-ab-ba(-a)* RPN, *A-ab-ba-ṭabum* RPN, *Ab-bu-ṭa-bu* BE XV, *\*Ab-ba-ba-aš-ti* Dilbat), JADD 752, 6. 830, 5.
- \*Ab-ba-a-a** (hypocor., cf. *Abba*), *\*irrišu* in *ad Še Manmu-lu-ahua*, JADD 742, R. 16.
- \*Ab-ba<sup>2</sup>-A-gu-u-ni**, *\*šalšu ḫinnu šantu*, JADD 179, R. 4 (B. C. 697).
- Ab-ba-ti** (hypocor., OBA. *A-ab-ba-tum* RPN, *A-ba-tum* CT 8: 50, 5b)  
f. of *Bin-ru-šar*, Nimibkudurusur: Lo. 102, I, 28. — KBIV, p. 84.
- \*Ab-bi-ḫa** (WSem.?), cf. *A-du-ni-ih-a* TA 69, 25, 26, [58, 6], an Egyptian officer.
- \*Abbi-Tešub** (Hit.), king of Amurru, succeeded Te-Teshub; Boghazköi, MDOG 35, p. 43 f.  
T. XLIII.

- Ab-bu-idi**(*ZU*) "Abbu knows"  
f. of *Qanni*, VS I, 94, 2 (Ep. N).
- Ab-da** . . . ., JADD 210, R. 17. 579, 3.
- \***Abdā** (WSem, hypocor, cf. *Ab-da*<sup>2</sup> BE IX, X, Bi. and Na. 874) (עבדא)  
1. *Ab-da*<sup>2</sup>, JADD 210, R. 17. 718, 4. <sup>h</sup>*A.B.A.*, JADD 238, R. 11 (B. C. 688). <sup>h</sup>*bēl pihāti* <sup>mot</sup> *Kasappa*, JADD 764, 3. 853, 10. <sup>h</sup>*tar* [-*tan*?], JADD 281, R. 6 (B. C. 694).  
2. *Ab-da-a*, <sup>h</sup>*bēl pihāti* <sup>mot</sup> *Kasappa*, JADD 854, 12. <sup>h</sup>*SAG ša abarakki*, JADD 805, 5. <sup>h</sup>*re*<sup>3</sup>, JADD 3, IV, 15. *ša eli ki-sa-te*, JADD 112, B. E. 1 (B. C. 700).
- \***Ab-da du-Āšur**<sup>1</sup> (NBa) "Servant of Ashur"  
BE VIII, pt. 1, 68, s. 72, 7.
- Ab-<sup>3</sup>da-ba(š)-a-ni**, or prob. *Adda-bani*, K. 3790, 11 (KB IV, p. 124; B. C. 680).
- \***Ab-da-ili** (cf. Bi. 874) (עבדיל), OBa. *Ab-di*, *Ḥab-di-ili* RPN), JADD 532, R. 5.
- \***Ab-da-li** (cf. Eg.-Ar. עבדל APO, Arb. عَدَل, ZDMG 57, p. 530 ff.) JADD 28, R. 2 (B. C. 686).
- Ab-di** . . . ., JADD 307, R. E. 2. 568, R. 9. <sup>h</sup>*naggaru*, JADD 292, R. 5 (B. C. 707).
- \***Abdi** (*Ab-di-i*, hypocor, cf. OBa. *Ab-di-im* RPN, Bi. 277) (עבדי), JADD 186, R. 2 (B. C. 675). 254, 5. 373, L. E. 1 (Ep. C). 628, R. 2 (Ep. P). 672, 2. 947, 1. <sup>h</sup>*amēl urqi* of <sup>al</sup>*Ja-da*<sup>2</sup>-i, JADD 742, 20. *šā<sup>al</sup> Kar-.Išurahiditū*, JADD 884, 1.
- \***Abdi-Addi** "Servant of Adad" (cf. Ar. عבدراد) (עבדראד) *URU<sup>2</sup>IM*, (Can.) TA 119, [5], 120, [3], 35. Ta'annek 7, 12.
- \***Abdi-Āširta**, *Abdi-Āšrata* "Servant of Ašera"  
(Can., cf. Ph., cf. עבדשרהר, אֲשֵׁרַת) (עבדשרהר)  
1. *Ab-di-āš-ta-ti* (sic), f. of *Aširu*; *arad šarri*, TA 63, 3.  
2. *URU-a-ši-ir-ta*, TA 71, 17. 73, 18, 25. 74, 24, 30. 75, 29, 41. 76, 8. 79, 12, 22, 44. 81, 7, 18, 47. 82, 8, 23. 83, 25. 85, 41, 64, 68. 89, 24, 64. 90, 12, 28. 93, 23. 95, 24, 41. 97, 21. 101, 6, 30. 103, 9. 104, 8, 18, 47. 105, 11, 25. 107, 27. 108, 12, 33. 109, 9, 47. 116, 13, 68. 117, 27, 36. 118, 26, 29. 121, 20. 123, 38, 42. 125, 41. 126, 36. 132, 11, 17, 34. 133, 7. 136, 12. 138, 37.  
f. of *A-zi-ru*, TA 107, 27.  
f. of *Pu-ba-aḥ-la*, TA 104, 8.  
3. *URU-a-ši-ir-te*, TA 61, 2. 62, 2.  
No. 1.
4. *URU-a-ši-ir-ti*, TA 58, R. 3. 126, 56, 64, 65. 129, 5. 138, 72.  
5. *URU<sup>2</sup>-a-ši-ir-ti* (*marē ša*), TA 137, 19, 43, 70.  
6. *URU<sup>2</sup>-a-ši-ir-ti*, TA 84, 8.  
7. *URU<sup>2</sup>-āš-ir-ta*, TA 94, 11. 102, 23.  
8. *URU<sup>2</sup>-āš-ir-ti*, TA 88, 10. 137, 56, 58, 68. 138, 29, 37, 50, 102, 116.  
9. *URU<sup>2</sup>-āš-ir-ti*, TA 92, 18.  
10. *URU<sup>2</sup>-āš-ir-tum*, TA 92, 19. 127, 31.  
11. *URU<sup>2</sup>-āš-ir-tum*, TA 60, 2.  
f. of *A-zi-ru*, TA 147, 68. 149, 26.  
12. *URU<sup>2</sup>* (BL 3046), *arad-šarri*, TA 64, 3.
- \***Ab-di-a-zu-zi** (cf. Pu. עבדעז) (עבדעז)  
JADD 285, R. 2 (B. C. 686).
- Ab-di-Bēl** "Servant of Bel" (cf. Pa. עבדבל, אֲבִידְבֵל) (עבדבל) JADD 210, L. E. 2 (Ep. W).
- \***Ab-di-ḫi-mu-nu** (WSem., cf. NPU. עבדהמן; KA p. 472, GES.-BUHL s. v. תְּמָן) (עבדהמן) JADD 425, 15 (Ep. q).
- \***Abdi-Ḥiḫpa** "Servant of Khīpa" (HOMMEL, Grundr., p. 29, n. 3, and WINCKLER, MDOG 35, p. 48, suggests that the first part of the name should prob. be read Mitannian, *Arda* < *Arta-Ḥiḫpa*)  
1. *URU-ḫe-ba*, TA 286, 2, 7, 61.  
2. *URU-ḫi-ba*, TA 280, 17, 23, 31. 285, 2, 14. 287, 2, 65. 288, 2, 63. 289, 2, 48. 290, 3, 19. Cf. Ta'annek 7, R. 7.
- \***Ab(š)-di-id-ri**, prob. *Ad-di-id-ri*, q. v.
- \***Ab-di-ku-bu-bi** (for the second element cf. *Ku-bu-bu*) JADD 473, 5, slave (B. C. 698).
- \***Abdi-Limu** "Servant of Lim"  
1. *Ab-di-li-me*, f. of *Ka-pa-a*, JADD 151, 1 (Ep. Y).  
2. *Ab-di-li-mu*, JADD 857, 1, 33.
- \***Ab-di-li-<sup>2</sup>-ti** (Ph.)  
<sup>al</sup>*A'Ū-ru-da-a-a*, king of Arvad, B. C. 701, Senn.: King II, 7; Tay: II, 49. — KB II, p. 90.
- \***Abdi-milki** (Can., cf. Ph. עבדמלך; KA p. 470)  
1. *Ab-di-mil-ki*, VS I, 95, 25 (Ep. A). <sup>h</sup>*rab kišir*, JADD 1040, 5.  
2. *URU-LUGAL*, TA 123, 37; *amēl* <sup>al</sup>*Šā-sa-ḫi-mi*, 203, 3.
- \***Abdi-milkūti** (Ph. עבדמלכר; cf. KA p. 472)  
1. *Ab-di-me-il-ku-ut-ti*, king of Sidon, Esarh. C, II, 4.  
2. *Ab-di-mi-il-ku-ti*, *šar* <sup>al</sup>*mi<sup>2</sup> Šūtunni*, Esarh. KAH III I, 52, 5.

3. *Ab-di-mi-il-ku-ut-ti*, the same, Esarh. A, I, 31 (I R 45). — KB II, p. 126.
4. *Ab-di-mil-ku-u-te*, *šar* [<sup>at</sup>Šiduuni], ZA II, p. 299, pl. II.
5. *Ab-di-mil-ku-ut-ti*, *šar* [<sup>at</sup>Šiduuni, Esarh.: A, I, 34, 40; B II, 27 (I R 45, III R 15)]. K. 4473. — KB II, pp. 124, 126, 144.
- \***Ab-di-na** . . . ., TA 229, 3.
- \***Abdi-rāma** (Can.), perh. "The object of my worship is high" (cf. HOMMEL, Grundriss, p. 167, n. 1, RANKE, PN, p. 219), URU<sup>2</sup>-i-ra-ma, TA 123, 36.
- \***Ab-di-šam-si** "Servant of the Sungod" (cf. Ph. עבד שמש = Gr. Ἡλιόδοπος) JADD 1, 3 (B. C. 730).
- \***Ab-di-si-ḫar** (cf. Pu. עבד שחר), JADD 254, R. 2.
- \***Ab-di-ŠUR**(?) or -šarri(?)<sup>2</sup>, <sup>h</sup>rab sagullate, JADD 386, R. 7.
- \***Abdi-šar-ru-ma**, Ta'annek 7, 3.
- \***Abdi-šā-ru-na**(?) (Can.), Ta'annek 4, R. 6.
- \***Abdi-tir**(?)<sup>2</sup>-ši, *amel* [<sup>at</sup>Ha-zu-ra], TA 228, 2.
- \***Abdi-Uraš**  
URU<sup>2</sup>.<sup>d</sup> IB, TA 170, 26.
- \***Abdūnu** (prob. dimin.) "Little servant" (cf. Bi. עבדוך, Ar. عِبْدَان),  
1. *Ab-du-nu*, JADD 311, 7, R. 3 <sup>h</sup>at *Ku-da-tū-a-a* (Ep. S). VS I, 86, 28 (Ep. Sili). <sup>h</sup>narkabat šarri, JADD 41, R. 2 (B. C. 671).  
2. *Ab-du-u-ni*, <sup>h</sup>irrišu, JADD 429, 29.
- Ab-ḫar-u-di**(?)<sup>2</sup>, JADD 511, 2.
- \***Ab-ḫa-ta-a** (Ar.), a <sup>h</sup>na-sik-ku of Ru<sup>2</sup>-a, Sarg. Ann. 269.
- A-bi** . . ., JADD 80, R. 5. Cf. *A-bi*, TA 158, 107.
- \***A-bi-ba**(<sup>2</sup>)-al "My father is Baal" (cf. Ph. אב־ביבַעל, Pu. אב־ביבַעל *mar Iakinlu*, *šar* <sup>mat</sup> *A-ru-ad-da*, king of Arvad, Abp.: A, II, 120, 120; B, II, 79, 86; Ann. II, 82, 60 (KB II, p. 172). *šar* [<sup>at</sup>Sam-si-mu-ru-na, Esarh. B, V, 12, Abp. Rm. 3, II, 39. — KB II, pp. 148, 240.
- \***A-bi-da** . . . ., JADD 309, 1, slave, B. C. 663.
- \***A-bi-da-a-nu** (cf. Bi. אב־די אב־נִי SCHIFFER, Spuren, p. 34, n. 9), JADD 73, R. 4, 74, R. 3 (B. C. 680).
- Abi-dūri** "My father is my wall (protection)" (cf. Oba. *A-bi-du-ri* SCHEIL, Sippar 10, R. 5, / *A-bi-B:ID* THUREAU-DANGIN, Let-  
tres) JADD 106, 2, 190, R. 3 (B. C. 668). 544, 5, K. 241, XI 25; Sm. 55, XI, spec. <sup>h</sup>re<sup>2</sup>, JADB 1, I, 6.
- Abi-eriba** (prob. abbrev., cf. *Ilu-abi-eriba*)  
1. *AD-eri-ba*, zer šarri, HABL 511, 5, 7.  
2. *AD-SU*, f. of *Ardi-Istar* and *Šamaš-balli-tanu*, from [<sup>at</sup>Qu-ur-lū-bi], JADD 623, 3 (III R 46, no. 4).
- Abi-ḫa-a** . . . ., K 6409 [J].
- \***Abi-ḫa<sup>2</sup>-li** (cf. *Ḫa-il-ilu*, *Lu-ḫa<sup>2</sup>-il*, *Si<sup>2</sup>-ḫa-il*, Bi. אב־חַיִל), Oba. *A-bi-ḫi-el* T-D LC), *antu* JADD 215, 3 (B. C. 682).
- Abi-ḫa-ri-ru** "My father is Khar", i. e. Horus(?) (SAYCE, PSBA XX (1898), p. 261 (cf. *A-pi-ḫa-ri*, Oba. *A-bi-ḫa-ri* RPN, *Ha-ri-ma-li-ki* T-DLC), JADB 3, VI, 8, VIII, 4, K. 5431 b.
- \***A-bi-ḫa-ah-ia** "My father is my brother" (SCHIFFER, Spuren, p. 40, n. 4, but being WSem. perh. = אב־חַיִרִי (cf. *Jahī-milki*, יַחְיִי) "My father lives"), JADD 245, 4, slave.
- Abi-ia-ahī-ia** "My father is my brother" JADD 404, R. 5 (B. C. 674).
- \***Abi-ia-di<sup>2</sup>** (cf. Bi. & Min. אב־יִדִּי, HABL 774, 2 (time Sargon).  
f. of *Da-la<sup>2</sup>-iltu*, HABL 280, 16.
- Abija-iltija** "My father is with my" *AD-ia iā-KI-ia*, HABL 422, 1, 774, 2, in letters to Sargon. <sup>h</sup>na-si-ku of <sup>mat</sup> *Tu-bu-li<sup>2</sup>-aš*, HABL 1112, 6.
- Abi-ia-qar** "The father is dear" (cf. Oba. *A-bu-a-qar* THUREAU-DANGIN, Lettres, *A-bu(-um)-swa-qar* RPN)  
<sup>h</sup>Marad-da-a-a, HABL 774, R. 1, 11.
- \***A-bi-ia-te<sup>2</sup>** (Arb., cf. SArb. أَبَيْع, HOMMEL, Altisr. Überf. p. 209, KA p. 481, n. 4; see also SACHAU, ZA XII, p. 44; وَايِع —) s. of *Te<sup>2</sup>-e-ri*, an Arabian prince, Abp.: A, VII, 109; VIII, 37, 69, 88, 122; IX, 111; B, III R 34, VIII, 25; 35 no. 6, II, 5; Ann. VII, 97; VIII, 31, 65, 77, 94; IX, 16, 10; X, 2. — KB II, pp. 214 etc.
- Abi-ilu** "My father is (my) god" (cf. Bi. אב־יֵלֵא, Saf. אב־יֵלֵא, Oba. *A-bi-AN* RPN, *A-bi-i-li* VS VII, 86, 5, *A-bu-nu-illum* VS VII, 30, 5)  
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1. *Abi-ilu*, Epon., MDOG 40, p. 19.  
 2. *A-bi<sup>2</sup>-AN*, HABL 256, 4.
- Abi-ilija** "The father is my god" (SCHIFFER, Spuren, p. 22, n. 3: *Abi<sup>d</sup>-Ia*)
1. *A-bi-AN*..., Epon. VS I, 103, 21.
  2. *AD-AN-a-a*, HABL 550, 1: *mār A. JADD* 414, R. 12: *<sup>d</sup>Bt-Abi-ilija*. Epon., B. C. 887, Canon B, I, 23.
  3. *AD-AN-ia*, Epon., B. C. 900(?), Canon A, III R 1, I, 11.
- Abi-ina-ekalli-lilbur** "My father may grow old in the palace"  
*AD-ĀŠ/DIŠ-E.GAL-lil-bur*; <sup>a</sup>*A.B.A.*, JADD 50, R. 2 (Ep. II). Epon., B. C. 855, Canon A, II, 9; <sup>b</sup>*nāgīr ēkalli*, 82-5-22, 526, II, 6 (KB III, pt. 2, p. 142).
- Abi-la-māš-ši** "My father is my protecting deity", K. 241, X, 27, spec.
- Abi-lāmūr** "May I see my father" (cf. OBA. *A-bi-lu-mu-ur*RPN, NBA. *AD-lu-mur*TNB) *AD-la-mur*, JADD 826, 2. K. 241, X, 5, spec. VS I, 90, 22.
- \***Abi-la-rim** (cf. <sup>a</sup>*Abi-li-rim*; see also HILPRECHT, BE X, p. XI, n. 1), JADD 43, R. 1 (B. C. 687).
- A-bi-li-e** "My father is strong" or perhaps "My father is Li-e" (for <sup>d</sup>*Li-e*, see TNB, p. 249, but cf. *A-bi-lu* and OBA. *A-bi-li-ia* RPN), HABL 579, 12.
- \*<sup>a</sup>**Abi(Ad?)-li-ih[-ia?]**, JADD 209, 4, slave.
- \*<sup>a</sup>**Abi-li-rim** (cf. *Abi-la-rim*), JADD 265, 2, slave.
- Abi-lišir** "May my father succeed!" (orabbrev.) *AD-GLŠ*, Louvre, AO 2221, R. 15 (OLZ VI, col. 199; B. C. 656?). <sup>b</sup>*rab*... JADD 80, R. 3. 857, IV, 18.
- A-bil-kiš-šu** perh. "Bringing power" (cf. OBA. *Ilu-a-bil* etc. RPN; ruler belonging to an early period of Babylonian history, Chron. A, II, 4. WINCKLER, UAG p. 153: *-kiš-ki*).
- A-bil-Sin** (OBA.)  
 s. of *Zabu*; king of the first Babylonian dynasty, Chron. A, IV, 2. King-list B, 4.
- A-bi-lu** (perh. = *Abi-ilu* q. v., cf. *A-bu-lu*, or = *Abilu*, cf. OBA. *Šamaš-a-bi-ti* RPN) <sup>b</sup>*rab kišir*, JADD 273, R. 2 (B. C. 683).
- A-bi-lu-ri-e**, JADD 150, R. E. 1 (B. C. 679).
- \***Abi-milki** (Can.) "My father is Milk" (cf. Bi. No. 1.
- אבירימלך, Ar. אבירימלך APO, Sab. n. pr. f. אבירימלך; K.A. p. 469ff.)
1. *A-bi-LUGAL*, governor of Tyre, TA 147, 2. 148, 2. 149, 2. 151, 2. 153, 2. 155, 2.
  2. *A-bi-mil-ki*, governor of Tyre, TA 146, 2. 150, 2. 152, 2. 154, 2. *mār lakīnu*, prince of Arvad, Abp.: A, II, 128; III, 2; Ann. II, 84, 92 (KB II, p. 172).
  3. *A-bu-LUGAL*, governor of Tyre, TA 152, 55.
- Abi-nūri** "The father is (my) light" (cf. NBA. *AD-nu-ur<sup>2</sup>-ri* TNB, Bi. אבני אור) *AD-LAH*, JADD 752, 7.
- \***Abi-qāmu** "My father has arisen" (cf. *Aḫi-qāmu*, Ph. אבקהם) *AD(-i)-qa-mu*, JADD 246, R. 13. 845, R. 3.
- \*<sup>a</sup>**Abi-ra-mi** (WSem., cf. the next name), sister of queen mother, i. e. <sup>a</sup>*Na-ki<sup>2</sup>-a* (B. C. 674), JADD 70, R. 6.
- \***Abi-rāmu** "My father is high" (Bi. אבירם, אבירם, Ar. אבירם APO, Can. *A-bi-ra*... Ta'annek 12, 2, OBA. *A-ba-am-ra-ma<sup>2</sup>am* BA VI, no. 5, p. 82)
1. *AD-ra-me*, HABL 599, 14(?). Epon., B. C. 677, JADD 194, R. 7; <sup>b</sup>*sukallu rabū*, III R 2, 50 (4<sup>th</sup> year of Esarh.).
  2. *AD-ra-mu*, Epon., B. C. 677, Canon A, VI, 1; C, IV, 20. JADD 576, R. 14. 701, R. 2; <sup>b</sup>*sukallu rabū*, JADD 72, 11, R. 11.
- \***Abi-rattāš** (Cass.)
1. *A-bi-rat-taš* (formerly read *A-du-me-taš*) King-list A, I, 19; same person as no. 2.
  2. *A-bi-r[u-ut-taš]* (cf. THUREAU-DANGIN, OLZ XI, col. 31 f., HOMMEL, OLZ XII, col. 108f.) s. of *Kaštiliašu*, gs. of *Agum rabū*, ggs. of *Gandi*, f. of *Taššigurumaš*, gf. of *Agumu* II, Agk. V R 33, I, 15 (KB III, p. 136).
  3. *AD-rat-taš* (cf. THUREAU-DANGIN, OLZ XI (1908), col. 137 f.), f. of *Arđi-Sibitti*; Ninibkudurušur: Lo. 102, I, 11, 15, 19, 21, 32. III, 6, 21. IV, 14, 31, 37. VI, 2, 7. — KB IV, p. 82 ff.
- \***Abi-salām** "My father is peace" (WSem., cf. Bi. אבשלום אבשלום) *AD-sa-la-me*, s. of *Ha-am-bu-su*, PSBA XXX (1908) p. 137, 1.
2. *AD-sa-lam*, JADD 223, 1.
  3. *AD-sa-lam-ma*, <sup>a</sup>*irrišu*, JADD 742, R. 3.

\***A-bi-ši** (WSem.), s. of *Samsu-iluna*, king of the first Babylonian dynasty, Chron. K<sup>2</sup>, R. 7, = *E-bi-šum*, King-list B, s. = *A-bi-e-šū-uh, šar Babilī*, CT VI, pl. 24, 30b; pl. 38, 32a, etc; cf. Bi. אֲבִי־שֵׁי, Sarb. אֲבִירֵי (A-bi-ia-te<sup>2</sup>, q. v.), KA p. 481, n. 4.

**A-bi-ti-i** (hypocor.), JADD 386, 13.

**Abit-šarri-ušur** "Keep the decision of king!"

*A-bi-MAN LUGAL-PAP*, HABL 411, 2. <sup>h</sup>*rubā* <sup>mot</sup> *Man-na-a-a*, HABL 466, R. 4.

**Abi-šabu** "The father is good" (cf. OBA. *A-bu* (-*num*)-*šabum* RPN, *A-ba-DUG. GA-bi* BE

XIV, Bi. אֲבִירֵי, Ar. אֲבִירֵי)

JADD 382, 11 (B. C. 712). 385, R. 5, 7.

f. of *Ašur-igbi* & *Sinqi-Ašur*, OLZ VI, col. 199, 13.

**Abi-ul-idi** "I did not know my father" (i. e. posthume, see PEISER, KBIV, p. 258, n., UNGNAD, BA VI, no. 5, p. 82; cf. OBA. *A-bā-ani-ul/ia-i-di* BE XIV, XV, NBA. *A-bi-ul-i-di*, TNB; cf. *Ul-i-di-ul-a-mur* BE XIV)

1. *AD-NU-ZU*, JADD 265, 1. Sm. 55, XI, 6, spec.

<sup>h</sup>*A. BA*, JADD 185, R. 12 (B. C. 666), <sup>h</sup>*šakku* <sup>at</sup> *Kak-zi-a-a*, JADD 50, R. 5 (Ep. H).

2. *AD-ul-i-di*, <sup>h</sup>*muttr pite* <sup>mot</sup> *Kal-dā-a-a*, HABL 742, 4. <sup>h</sup>*šangu rabū*, JADD 657, R. 4.

3. *AD-ul-ZU*, JADD 90, R. 5 (B. C. 734). 100, R. 5 (B. C. 687). 411, 9. 628, R. 5 (Ep. P). OLZ VIII (1905), col. 132, 37 (Ep. *Sil*). <sup>h</sup>*abarokku*, JADD 345, R. 3. <sup>h</sup>*šalšu*, JADD 618, R. E. 2.

f. of *Tebetaja*, JADD 128, 5 (B. C. 655).

**Abi-ul-lu-mu**(?), JADD 677, R. 7 (B. C. 712).

**A-bi-um-me** "Mothers father" (cf. אֲבִירֵי מֵ אֲבוֹתֵינוּ (gen.), ΛΙΟΖΒΑΡΣΚΙ, Ephemeris, I p. 189, NOLDEKE, BSS p. 94, <sup>1</sup>*Ummi-a-bi-a*), JADD 148, R. 5.

**Abi-zēr-utir** "My father has re-established offspring", K. 241, VIII, 23, spec.

**Ab-kal-li-pi**(?)

s. of *Sa-mu-nu-ja-tu-ni. nappahhuraši*, JADD 160, R. 11 (Ep. G).

\***Ab-na-nu**, s. of . . . . ., <sup>at</sup>*Kan-nu<sup>2</sup>-a-a*, VS I, 89, 1, 10.

\***Ab-ni-i** (hypocor.), *rab šipti šū* <sup>mot</sup> *Arpadda*, HABL 221, 11 (V R 53, 58 a).

\***Ab-ša-a** (WSem., cf. Pa. אֲבָשָׁא), JADD 420, 5 (B. C. 670), sold in <sup>at</sup> *Til-na-ḫi-ri*.

\***Ab(Ad?)-ši-e-ku** (*šū?* Eg. ?), <sup>h</sup>*Mu-šur-a-a*, JADD 331, 2 (B. C. 671).

**Abullu**(*K.Ā. GAL-ta-ta-par(?)*)-*a-a-u*

*mār šarri*, Mnā: III R 43, II, 26 (KB IV, p. 70).

\***A-bu-lu** (prob. Ar.), perh. "Little father"

s. of *Ti-ti-i*, b. of *Ašt*, JADB 5, I, 22.

**A-bu-nu** (abbrev., cf. OBA. *A-bu-ni. A-bu-nu-un* RPN), JADD 167, R. 1 (B. C. 676).

**A-bu-šā-lim** "The father is safe"

s. of *Ašur-enuqi*, Capp. Ra. 2, R. 8.

\***A-bu-Tešup** (= *A-ki-Tešup*), b. of *Takurva* of N<sub>1</sub>, Boghazköi, MDOG 35, pp. 34, 38 f.

**Ab(?)**-*zi-i*, JADD 412, 2 (III R 48, 2a. KB IV, p. 100).

**A-da** (hypocor., cf. *A-da-a*), in the place name *Bit<sup>m</sup>-A-da*, q. v.

**A-da-a** (hypocor.; for OBA. texts, see RPN, cf. *Adda*, Ph. אֲדָדָא), HABL 1081, 3 (Rm. 557), Sarg.: B, D, 5. <sup>mot</sup> *Šur-da-a-a*, Sarg. Cyl. 23 (I R 36. KB II, p. 44).

**Adad** . . . . , HABL 549, 2.

**A-da-da**, Capp. Ch. 9, 1, 10, 11.

**Adad(U)-a-bi** "Adad is my father" (cf. *IM-a-bi* RPN), JADD 770, 2.

**Adad-ab-ušur** "O Adad, protect the father!" (cf. NBA. *Ad-dn-AD-ŠEŠ* BE X)

<sup>at</sup> *U-AD-PAP*, JADD 411, 8. *mār šipri*, JADD 600, R. 6. <sup>h</sup>*šalšu mār šarri*, JADD 711, R. 1 (Ep. E).

s. of *Dur-Adad*, JADD 446, R. 18 (Ep. Q).

**Adad-aḫē-jiddin** "Adad has given brothers"

<sup>at</sup> *IM-PAP<sup>pl</sup>-AŠ*, JADD 247, R. 13.

**Adad-aḫē-šallim** "O Adad, keep the brothers safe!" (cf. NBA. *Addu-aḫē-šullim* TNB)

<sup>at</sup> *IM-PAP<sup>pl</sup>-DI*, <sup>h</sup>*mukil* [aḫāti] JADD 860, II, 12.

**Adad-aḫ-jiddina** "Adad has given a brother" (for NBA. texts, see TNB)

1. <sup>at</sup> *IM-PAP<sup>pl</sup>-AŠ*, HABL 149, 2. JADD 310, 1, 16 (B. C. 669). 913, 9, slave.

2. *U-PAP<sup>pl</sup>-AŠ*, <sup>h</sup>*paqid* . . . . , JADD 173, R. 5 (Ep. G).

3. *U-PAP<sup>pl</sup>-SE-na*, JADD 622, R. 5 (Ep. D).

**Adad-aḫ-ušur** "O Adad, protect the brother!" *U-PAP-PAP*, JADD 90, R. 7 (B. C. 733). 618, 8 (I p. T).

- A-da-da-a-nu** (perh. = *Adad-danu* or formation like *Belanu(m)*, *Istaranu*, *Samsanu*)  
<sup>mat</sup> *A-sa-ti-a-a*, Shams.V: Ann. III, 57 (IR 30, KB I, p. 182).
- Adad-apal-iddina** "Adad has given a son"  
 1. <sup>d</sup> *IM-A-ĀŠ*, JADD 259, R. s. K. 7393  
 2. <sup>d</sup> *IM-A-MU*  
 s. of *Itti-Marduk-balaṣu*, <sup>mat</sup> *A-ra-mu-u šarru*  
*IM.GI*, Chron. K<sup>3</sup>, 8; cf. no. 3.  
 3. <sup>d</sup> *IM-A-SE-na*, JADD 45, R. E. 1 (Ep. τ).  
 s. of *Esaggil-šaduni*, gs. of *la mamana*, king of Babylon, father-in-law of *Ašur-bel-kala* the Assyrian king, about B. C. 1020; *šar* <sup>mat</sup> *Karduniaš*, Synchron. II, 31, 34. Cf. no. 2.  
 4. <sup>d</sup> *IM-TUR. UŠ-i-din-nam*, *šar Babilī*, I R 5, no. 22, 1.  
 5. <sup>d</sup> *IM-TUR. UŠ-MU*, in NBa texts, see TNB.  
 6. <sup>d</sup> *IM-TUR. UŠ-SE-[na]*, king of Babylonia, K. 6156 (11<sup>th</sup> year).  
 7. *U-A-ĀŠ*, JADD 117, B. E. 1 (B. C. 674).  
<sup>h</sup> *šalšu ḡinni*, JADD 800, 2.
- Adad-ašaridu** "Adad is the first in place"  
 (OBA. <sup>d</sup> *IM-a-ša-ri-īd* T-DLC)  
<sup>d</sup> *IM-<sup>d</sup>U-MĀŠ*, 83-1-18, 695, II, 12: spec.  
<sup>h</sup> *A.B.A.*, JADD 173, R. 9 (Ep. G).
- Adad<sup>1</sup>-ba-ba-u** (perh. Ar.), <sup>h</sup> *mar qatu*(?) *ša mar šarri*, JADD 321, R. 5.
- Adad(U)-bal-liṭ** "O Adad, keep alive!"  
 s. of *Gu-gi-i*, <sup>h</sup> *nagiru*, JADD 446, R. 11.
- <sup>h</sup> **Adad<sup>1</sup>-ba-rak-ka** (WSem., cf. *Ba-ri-ku-Addu* TNB, *Ilu<sup>h</sup>*, <sup>h</sup> *Sameš(mēš)-ba-rak-ku* BE X), HABL 292, R. 5.
- Adad-bēl** "Adad is lord" (or abbrev.)  
*U-EN*, JADD 661, 20.
- Adad<sup>1</sup>-bēl-a-ni** "Adad is our lord", 83-1-18, 695, II, 6: spec.
- Adad-bēl-ka-in** "O Adad, establish the lord!"  
 1. *IM-EN-DU*, K. 241, XI, 12: spec.  
 2. <sup>d</sup> *IM-EN-DU*, Epon., B. C. 748, Canon A, IV, 21; B, V, 1: <sup>d</sup> *ĀŠ-šur-EN-DU*; C, II, 26; D, IV, 6; <sup>h</sup> *šakin mati*, Canon E + 81-2-4, 187, R. 30. Epon., B. C. 738, Canon A, IV, 31.  
 3. *U-EN-DU*, Epon., B. C. 738, JADD 1098, I, 2.
- Adad<sup>1</sup>-bēl-ka-la** "Adad is lord of everything", <sup>h</sup> *SAG šarri*, Merod. I: DEP VI, p. 42, 19. Cf. BE XIV, 57, 6.

No. 1.

- Adad-bēl-taqqin** "O Adad, make the lord firm!"  
<sup>d</sup> *IM-<sup>d</sup>U-EN-LAL(-in)* 83-1-18, 695, II, 16: spec. JADD 484, 2 (B. C. 706).
- Adad-bēl-ukin** (or *-ka-in*?), governor of Kār-Tu-kulti-Ninib, Ekallate and Ruqāḥa, MDOG 43, p. 36.
- Adad-bēl-ušur** "O Adad, protect the lord!"  
*U-EN-PAI*, JADB 3, V, 2. JADD 286, R. 9 (B. C. 661?). 586, R. 6(?) 720, 6. 795, 1. 993, R. III, 18.
- Adad(U)-bi-bi-e** (perh. *Adad-gab-bi-iqbi* [J]) JADD 476, R. 7.
- Adad-dān** "Adad is judge"  
 1. <sup>d</sup> *IM-da-an*, <sup>h</sup> *sukkallu*, Shuk. CT 20: 7, 42.  
 2. *In-da<sup>n</sup>-an*, JADD 893, 4.  
 3. <sup>d</sup> *IM-da<sup>n</sup>-an*, JADD 429, 25. <sup>h</sup> *šar[ten]*, JADD 675, 1.  
 4. *U-da<sup>n</sup>-an*, JADD 117, R. 6 (B. C. 674). 82-5-22, 146: writer to king. HABL 981, 2.
- Adad-dūri** "Adad is (my) wall"  
*IM-E.ĀD*, <sup>h</sup> *irrišu* of <sup>d</sup> *Arrizu*, JADB 3, II, 1.
- Adad(U)-el** . . . ., JADD 295, R. 6 (B. C. 730).
- Adad-ēmurinni** "Adad has looked at me"  
*U-ŠI-L-LAL-in-ni* (possibly *Bel-emurinni*), JADD 86, L. E. 1 (B. C. 650?).
- Adad-ēreš** "Adad has planted" (for OBA. and NBa. texts see T-D LC, TNB)  
 1. <sup>d</sup> *IM-KAM*, 83-1-18, 695, II, 15: spec.  
 2. <sup>d</sup> *IM-PIN-eš*, 83-1-18, 514.  
 3. *U-KAM-eš*, JADD 600, R. 7. 742, R. 11.  
 s. of *Adad-ittiḡa*, <sup>d</sup> *Hu-bab-a-a*, JADD 446, R. 20 (Ep. Q).  
 4. <sup>d</sup> *U-PIN-eš*, JADD 782, 10 (B. C. 661).
- Adad-eriba** "Adad has rewarded"  
<sup>d</sup> *IM-SU*, K. 1240. 83-1-18, 695, II, 14: spec.  
<sup>h</sup> *irrišu*, JADD 742, 37. <sup>h</sup> *šaknu*, JADD 860, 1, 31.
- Adad-ētir** "Adad spared"  
 f. of *Marduk-balaṣu-iqbi*; <sup>h</sup> *maš paṭri* <sup>d</sup> *Marduk*, KB IV, p. 98, no. IV, 1.
- Adad-gab-bi**(?) abbrev.)  
 f. of *I-maš-ši* . . . ., <sup>h</sup> *šū* <sup>d</sup> *A-ri-ia-a-be*, VS I, 103, 5 (B. C. 887?).
- Adad(U)-ḡat-pa?**(?) *-ia* . . . ., JADD 435, B. E. 2.
- Adad<sup>1</sup>(U)-hu-ut-ni** "Adad is (my) protection" JADD 741, 18. 815, II, 3. <sup>h</sup> *irrišu*, JADB 19, 3.

- Adad<sup>2</sup>-ja-ba-bi**, <sup>h</sup>*A. B. A.*, JADD 387, R. 3 (B. C. 651?).
- Adad-ibni** "Adad has created"
- <sup>d</sup>*IM-ib-ni*, HABL 322, 2, 323, 2, 784, R. 9. — In N.Ba. texts, see TNB.  
s. of *Mušēšib-Marduk*, Shmk. CT X, 5, 14, 6, 31.
  - <sup>d</sup>*IM-KAK*, HABL 522, 2: of <sup>d</sup>*Za-ab-di-mar Zab-di-i*, JADD 384, 1, 4, 13. <sup>h</sup>*šangū ša* <sup>d</sup>*Nikkal*, JADD 922, I, 8. — In N.Ba. texts, see TNB.
  - <sup>d</sup>*IM-KAK-ni*, JADD 360, 6 (B. C. 680). Cf. Rm. 157, R. 6 (KB IV, p. 126).
- 'A-da-di-da-al-li** (abbrev.), JADD 741, 28.
- Adad-idin** "Adad has given" (cf. O.Ba. <sup>d</sup>*IM-i-din-nam* RPN)  
<sup>d</sup>*IM-ĀŠ*, JADD 214, R. 12: *tan-gar*. 661, 17.
- \*Adad-idri** (Ar. "Adad is my help" (for different attempts to read this name and to clear up its relation to Bi. **בדרר** = **úto**; **Ḍdep** and **בדרר**, **POGNON**, Inscript. sémit. no. 86, see ZIMMERN, KA p. 446, HAV p. 299 ff., LUCKENBILL, AJSL XXVII, pp. 267—284); cf. **דרדרר**, *Ad-di-id-ri*.)
- <sup>d</sup>*IM-id-ri*, *ša* <sup>mot</sup>*Imerišu*, Shalm. III: KAH I, 30, 14, 25. (*šar*) <sup>mot</sup>*Dimašgi*, Shalm. III: Co. 71, 87, 92, 100 (B. C. 854—846); Ob. 59, 88 (B. C. 854—849). — KB I, pp. 134, 138, 172.
  - <sup>d</sup>*IM<sup>2</sup>-id-ri*, *ša* <sup>mot</sup>*Dimašgi*, Shalm. Mon. II, 90 (B. C. 854). — KB I, p. 134.
  - U-id-ri*, <sup>mot</sup>*Dimašgi*, Shalm. Tigr. 2, 21. — <sup>h</sup>*ridā*, JADD 741, 21.
- Adad<sup>d</sup>IM U<sup>2</sup>-ili-a-a** "Adad is my God"  
JADD 85, R. 6(?) 121, 6 (B. C. 671). 661, 17.
- \*Adad<sup>1</sup>-im<sup>1</sup>'i-me** (cf. <sup>d</sup>*IM-īm-mc-c* TNB, *Bir-am-ma-a*), <sup>mot</sup>*Šal-la-a-a-ia*, Anp. Ann. III, 50 (I R 24, KB I, p. 104).
- Adad<sup>1</sup>-ip-qid** "Adad has protected"  
83-1-18, 695, II, 10: spec.
- Adad<sup>1</sup>-iq-bi** "Adad has commanded"  
JADD 374, 4 (B. C. 686). 83-1-18, 695, II, 9: spec.
- Adad-iqiša** "Adad has presented"  
<sup>d</sup>*IM-BA-ša*, JADD 907, 5.
- Adad-iški-eresē** "Adad has planted a child"  
*U-iš(mil?)-ki-KAM, PIN-cēš*, MVGVIII p. 111, 31. *irrišu*, JADD 742, R. 22.
- Adad-išmeani** "Adad has heard me"  
<sup>d</sup>*IM-IJAL-ni*, JADD 45, R. E. 2 (Ep. τ).

- Adad-iltiria** "Adad is with me"  
<sup>d</sup>*IM U<sup>2</sup>-KI-ia*, HABL 342, 2, 529, 2, 949, 5. f. of *Adad-eresē*, JADD 446, R. 20 (Ep. Q).
- Adad-kabti-aḫēšu** "Adad is the most mighty of his brothers"  
<sup>d</sup>*IM-BE-PAP<sup>h</sup>-šū*, 83-1-18, 695, II, 5: spec.
- Adad<sup>1</sup>-ka-šir** "Adad brings good luck" (?)  
JADD 264, R. 5 (B. C. 688). <sup>h</sup>*naggaru*, JADD 473, 474, R. 12 (B. C. 698).
- \*Adad<sup>2</sup>-la-din** (cf. HILPRECHT, BE X, p. XI, n.), <sup>h</sup>*mutr pūti*, JADD 627, R. 7 (B. C. 666).
- \*Adad-la-an-dar** (i.e. *tar*; cf. *Ilī-lī-in-dar* HILPRECHT, BE X, p. XI, n.), 83-1-18, 695, II, 18: spec.
- Adad-li<sup>1</sup>** "Adad is mighty"  
<sup>d</sup>*IM-ZU*, JADD 858, 10 (K. 241, VI, 6: spec.
- Adad<sup>2</sup>-lu-ki-di** (prob. Ar.)  
*irrišu*, in <sup>d</sup>*A-a-na-ta-a*, JADB 4, III, 13.
- Adad<sup>1</sup>-ma-lik** "Adad is counsellor"  
Capp. Ch. 5, 14.
- Adad-mehir**, see *Ba<sup>2</sup>lu-mehir*.
- Adad<sup>2</sup>-mil-ki** "Adad is my counsellor" (cf. <sup>d</sup>*IM-mil(i)š-ki-iddin* BE VIII, pt. 1, 80, 5), JADD 86, R. 14.
- Adad<sup>1</sup>-mu-šam-mir** "Adad guards" (?), 83-1-18, 695, II, 21. Epon., B. C. 789, Canon C, I, 22; *šā* <sup>mot</sup>*Kūl-zi* Canon E+ 81-2-4, 187, 22.
- Adad<sup>d</sup>(U)-mu-še-iš-ši** "Adad causes to come forth", JADD 259, R. 7.
- Adad<sup>1</sup>-mu-šeš-ir** "Adad causes to succeed", *šarru rabū šarru dannu šar* <sup>mot</sup>*Karduniaš*, HABL 924, 2 (K. 3045, III R 4, no. 5). WINCKLER, AF, I, p. 124, n. 3, suggests that the syllable *ir* may be due to an error of the copyist, in which case the name would be read *Adad-šum-ušur* q. v., cf. HILPRECHT, OBI I, p. 34. KING, Chronicles, p. 72, n. 3.
- Adad-nādin-aḫu** "Adad gives a brother"  
<sup>d</sup>*IM U<sup>2</sup>-ĀŠ, SE-PAP =* **אחדרררר** = **Ḍadō-vōōwaxḫḫš** CIS II, 72, KB III, pt. 2, p. 142, JADD 468, R. 7 (B. C. 698). Epon. τ, JADD 45, R. 3.
- Adad-nādin-šum** "Adad gives a name"  
<sup>d</sup>*IM-SE-MU, <sup>h</sup>rab kišir*, JADD 364, R. 7 (B. C. 679).
- Adad-nā'id** "Adad is exalted"  
1. *IM-I*, JADD 613, 1, R. 5.



2. *IM-na-id*, in OBA. texts, see RPN.  
 3. *U-I*, *hirrišu*, JADB 3, VI, 11. *h'rc'u*, JADB 11, I, 9.  
 4. *d'U-I*, JADD 290, 1.

**Adad-narari**, see *Adad-nirari*.**Adad-nāšir** "Adad protects"

1. *d'IM-na-šir*, in OBA. texts, see RPN.  
 f. of *NIN.IB-apal-iddin*, Merod. I: IV R 38, II, 32 (KB IV, p. 62).  
 2. *d'IM-na-šir*, in NBA. texts, see TNB.  
 3. *d'IM-PAP-ir*, JADD 374, 2 (B. C. 685). 624, 2 (B. C. 687). 643, 5. 83-1-18, 695, II, 7: spec. *h'A.BA ša bit Ašur-l<sup>2</sup>*, JADD 444, 1, 20.  
 4. *d'IM-ŠEŠ*, HABL 183, 2.  
 5. *U-PAP-ir*, JADD 118, R. 2 (B. C. 673). 310, R. 19 (B. C. 660).  
 s. of *Nabū-nāšir*, *h'A.BA (ckall)*, JADD 362, 1 (B. C. 660).

**\*Adad-natan** (WSem.) "Adad has given" (cf. *d'Ad-du-na-tan-nu* TNB)

1. *d'IM-na-tan*, *ša mot Kašappa*, HABL 767, 10.  
 2. *U-na-ta-an*, JADD 209, R. 14.

**Adad-nirari** "Adad is (my) helper"

- d'IM-ni-ra-ri*, gs. of *Taku* of Nušaše who was contemp. with Thutmosis III, TA 51, 2.  
*d'IM-ZAB.DAH*, JADD 488, 4. 803, R. 12.

**I. Adadnirari I**, king of Assyria

- s. of *Arik-din-ilu*; *šangu Ašur*, MDOG 28, p. 12.  
 f. of *Šulman-ašarid* (I), gf. of *Tukulti-NIN.IB* (I); *šangu Ašur*, Tuk. I: MDOG 44, p. 29.

1. *d'IM-na-ra-ri*, Adnir. I: KAH I, 66, 1.  
 2. *d'IM-ZAB.DAH*, Shalm. I: III R 3, no. 3, 2. 56-9-9, 164, 2 (KING, RRT p. 161). *šar mot Aššur*, Chron. P, III, 20: contemp. of Kurigalzu. Synchron. I, 24, 26: contemp. of Nazi-Maruttāš. Tigl. I: Hunt. V, 25 (I R 28).  
 s. of *Arik-din-ilu*; *šar kiššati*, Adnir. I: KAH I, 67, 68, 76. — a) gs. of *Entil-nirari*; *šakin d'Entil šangu d'Ašur*, Adnir. I: KAH I, 6, 1. *šar [kiššati]*, I R 6, no. 3, A. — ggs. of *Ašur uballit*; *rubā ellu šangu širu ša d'Entil*, Adnir. I: KAH I, 4, 1. 5, 1. *šakan iršitū ilāni, šangu ellu ša d'Entil*, Adnir. I: IV R 30, 1-28 (KB I, p. 4).  
 No. 1.

*šarru* IR 6, no. III, A. — b) f. of *Šulman-ašarid* (I), Esarh. KAH I, 75, 18. *šaku d'Entil (BEAB) šangu Ašur*, Shalm. I: KAH I, 14, 2. 15, 17.

- f. of *Šulman-ašarid* (I), gf. of *Tukulti-Ninib* (I); *šar kiššati šar mot Aššur*, Tuk. I: KAH I, 10, 16.  
 3. *U-ZAB.DAH*, Shalm. I: K. 8539 *šangu Ašur*, Adnir. I: KAH I, 10.  
 s. of *Arik-din-ilu*; *šangu Ašur*, Adnir. III KAH I, 24, R. 6. *šapiru*, Adnir. I: VS I, 63. *šar kiššati*, Adnir. I: K. 8554; I R 6, no. III, B, 1, C; — a) gs. of *Entil-nirari, šar kiššati* Adnir. I: KAH I, 8, 9, 11; — b) f. of *Šulman-ašarid* I, *šakin d'Entil šangu d'Ašur*, Shalm. I: KAH I, 13, III, 20.  
 f. of *Šulman-ašarid* (I); *šar mot Aššur*, 56-9-9, 180, 5. *šar kiššati*, I R 6, no. IV, 2. Gf. of *Tukulti-NIN.IB* (I), Tuk. I: KAH I, 17, 20. *šakin d'Entil šangu Ašur*, Tuk. I: KAH I, 19, 6. *šar mot Ašur*, Tuk. I: KAH I, 18, 2. *šar kiššati šar mot Aššur*, Tuk. I, Ann. 8.

**II. Adadnirari II**, king of Assyria, MDOG 26, p. 59f.**III. Adadnirari III**, king of Assyria, B. C. 911—890

1. *d'IM-ZAB.DAH*, *šar mot Aššur*, Chron. K<sup>3</sup>, R. 1; Synchron. III, 1, 4, 10: contemp. of Šamaš-mudammīq and Nabu-šum-iškun. s. of *Ašur-dan* (I); *šarru rubū [šarru dan-nu ...] šar kullat kibrat arbai rubū nadi*, Adnir. III: KAH I, 24; — gs. of *Tukulti-apil-Ešarra*; *šar kiššati šar mot Aššur*, Adnir. III: BM 90853 (ZA II, p. 311. AKA I, p. 154. KB I, p. 48). WE. Misc., pl. 6.  
 f. of *Tukulti-NIN.IB* (II), gf. of *Ašur-našir-aplu*; *šangu sakkamak ilāni*, Anp. Ann. I, 29 (I R 17. KB I, p. 56). *šar mot Aššur*, Lay. 84, D. *šarru rubū šarru dan-nu šar kiššati šar mot Aššur*, Anp. 56-9-9, 136 etc. (AKA I, p. 157); KAH I, 25.

**2. U-ZAB.DAH**

f. of *Tukulti-NIN.IB* (II); *patesi Ašur*, Tuk. II: Ann. R. 26; gf. of *Ašur-našir-aplu* (III), *šakkanak ilāni*, Anp. Ann. I, 29 (var.). *šakin d'Bel šangu Ašur*, Anp. III R 3, no. 10 (AKA I, p. 158). *šar mot Aššur*, Anp. BM

- 90255 (AKA I, p. 156). Lay. 83, A. VS I, 65, 3. *šar kiššati šar* <sup>mat</sup>Aššur, Anp. BM 90256, 90260. Bull. I, 10 (AKA I, pp. 156f., 190). Lay. 83, B. *šar kiššati šar mātaī*, Lay. 83, D. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššur, Anp.: Ann. II, 126. III, 114 (IR 23, 26. KBI I, pp. 94, 112). Bal. 2 (V R 69). BM 90868, 90984. Restor. 2 (AKA I, pp. 162, 174, 177). Statue, III R 4, no. 8 (KBI, p. 122. AKA I, p. 161).
- IV. **Adad-nirari** IV, king of Assyria, B. C. 810—782.
1. <sup>d</sup>IM-ni-ra-ri  
s. of *Šamši-Adad* (V), gs. of *Šulman-āšarid* (III), JADD 652. [*šar kiššati šar* <sup>mat</sup>Aššur, K. 2800 (OLZ I, col. 6)].
2. <sup>d</sup>IM-ni-ra-ri, JADD 809, 24. Sarg. II: III R 3, no. 12, 5b.
3. <sup>d</sup>IM-ZAB.DAH, JADD 656, 3. *šarru*, as Epon. B. C. 810, III R 1, III, 7. *šar* <sup>mat</sup>Aššur, Adnir. IV: I R 35, no. 2, 8 (KB I, p. 192). ? K. 8663, Synchron. IV, 14.
4. <sup>d</sup>U-ZAB.DAH, *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššur, Adnir. IV: I R 35, no. 1, 1 (KB I, p. 190).  
s. of *Šamši-Adad* (V), JADD 1077, VIII, 3, 11; Adnir. IV: KAHI I, 36, 2. *šar* <sup>mat</sup>Aššur, Adnir. IV: KAHI I, 35, 2. Gs. of *Šulman-āšarid* (III), *šakin* BE *šar* Aššur, Adnir. IV: I R 35, no. 4 (KB I, p. 188). *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššur *binbin* *Ašur-našir-aplu*, Adnir. IV: IR 35, no. 3, 4, 16 (KB I, p. 188).
- V. **Adad-nirari** V, B. C. 763—754(?), f. of *Ašur-nirari* (V) and *Tukulti-apil-Ēšarra* (IV), see SCHNABEL, *Chronologie* p. 97, OLZ XII, col. 530f.  
*A-da-di-ni-ra-ri* (-*ci*-*fi*, of *Ašur-ni-ra-ri* (-*ni*)), Sardur III: Chaldian inscription from Surb Pogos, LEHMANN, SbBA, 1899, p. 119, WZKM XIV (1900) p. 20.  
*Adad-nirari*, *šar* <sup>mat</sup>Aššur, JADD 808, 6 — Cf. K. 14182: <sup>d</sup>U-ZAB.DAH, Assyrian king, identical with one of the preceding.
- s. of *Šamši-Adad*, f. of *Ašur-dan* (KAL. G.4), MDOG 44, p. 31f.
- Adad-nūri** "Adad is my light" (cf. Eg.-Ar. אָדָד נֹרִי APO)  
<sup>d</sup>IM-LAH, 83-1-18, 695, II, 20, spec.
- Adad-qās-sun** (abbrev.), JADD 266, R. 13 (B. C. 670). 477, R. 6  
s. of *Ismauni-Adad*, JADD 172, R. 12 (B. C. 670).
- \***Adad-ra-ba-a** (WSem.: perhaps = *Ra-man-ra-ba*, q.v.: cf. OBA, <sup>d</sup>IM-ra-bi, THUREAU-DANGIN, *Lettres*), <sup>h</sup>tanikaru JADD 197, 1 (B. C. 646?).
- Adad-rabā-iddin** (? <sup>d</sup>IM-GAL.ĀŠ), JADD 849, 8.
- \***Adad<sup>2</sup>-ra-ḡa-a-u** (Ar.; cf. *Ad-ra-a-ḡa-u*, <sup>v</sup>*Ad-ra-ḡi-i* etc., <sup>d</sup>Ad-du-ra-ḡi-i TNB), perhaps "Adad is his shepherd" (cf. Nba. *Ad-du-re<sup>2</sup>-uššū* TNB) or "Adad is loving" (HILPRECHT, BE X, p. 38). <sup>h</sup>amel urqi, JADD 742, 28: of <sup>2</sup>*Bar-za-ni-i-ta*.
- \***Adad<sup>2</sup>-ra-ḡi-mu** (WSem., cf. <sup>d</sup>IM-ra-ḡa-nu TNB), JADD [845, 3]. <sup>h</sup>šalšu rakbi, JADD 268, R. 3.
- \***Adad<sup>2</sup>-ra-pa<sup>2</sup>-a** "Adad has healed" (WSem., cf. <sup>d</sup>Ad-du-ra-pa<sup>2</sup> TNB, Bi. אָדָד־פָּאָא), JADD 466, R. E. 2  
s. of *Nabu-ētir*, JADD 325, R. E. 3 (Ep. A).
- Adad-rē'ūni** "Adad is our shepherd"  
<sup>d</sup>IMSIB-ni, 83-1-18, 695, II, 10: spec.
- Adad-rimanni** "O Adad, have mercy on me!"  
1. <sup>d</sup>IM-ri-m-a-ni, JADD 412, 8 (III R 48, 10a; B. C. 748). 1096, R. 16. Epon., B. C. 842, Canon A, II, 22; B, II, 27. Cf. n. 1. *Adad-rimani šakin* <sup>mat</sup>Man-na-a-a, Abp. I R 8, no. 1, 10.  
2. <sup>d</sup>IM-ri-m-a-ni, 83-1-18, 695, II, 13: spec.  
3. *U-ri-m-a-ni*, HABL 441, 7. JADD 296, R. 7. 438, R. 7. DT 317. *mar Ninua*, JADD 472, R. 14 (B. C. 668). <sup>h</sup>rab MU <sup>h</sup>ša<sup>2</sup> <sup>h</sup>ḡarran, JADB 3, III, s. 4, VIII, 2. Epon. D, JADD 38, R. 3. 39, R. 2. 622, R. 1.  
4. <sup>d</sup>U-ri-m-a-ni, JADD 311, 2.
- Adad<sup>1</sup>-ri-ṣu<sup>1</sup>-u-a** "Adad is my helper" (cf. <sup>d</sup>IM-ri-cu-ḡa BE XIV p. 51), JADD 166, 3 (Ep. S).
- \***Adad<sup>1</sup>-sa-gab** (WSem.: cf. He. אָדָד־סַגַּב), JADD 746, 14. 750, 4.
- Adad<sup>2</sup>-sa-ka<sup>2</sup>-a** (Ar.?), JADD 899, III, 5.
- Adad<sup>2</sup>-sa-na-ni**, <sup>h</sup>šalšu, JADD 231, R. 9 (B. C. 680).

**Adad<sup>1</sup>-šakni(?)**

<sup>1</sup> *Im-GAR-i*, JADD 24, s. 25, 5 (B. C. 645).  
232, 3 (B. C. 685). 342, R. s. 379, 1 cf.  
KB IV, p. 146; B. C. 651).

**Adad<sup>1</sup>-šal-lim** "O Adad, keep safe!", JADD 333,  
R. s. (B. C. 649?). 578, s. 674, s. 1101, s.  
s. of *A-qa-a*, JADD 237, R. s. (B. C. 665).

**Adad-šam?** *ma-i(?)*, MDOG 32, p. 31.

**Adad-šāpik-zēr** "Adad pours out seed"

<sup>1</sup> *IM-DUB-KUL* s. of *E3(?) - ru-ū-a*, Simb.  
Lay. 53, 28.

**Adad-šar-ilāni** "Adad is king of the gods",  
Babylonian envoy at the court of Iattušil,  
MDOG 35, p. 24.

**Adad-šar-nišē** "Adad is king of the people"  
*U-LUGAL-ni-še?*, VS I, 105, 6, 22.

**Adad-šar-ušur** "O Adad, protect the king!"

- <sup>1</sup> *IM-LUGAL-PAP*, <sup>2</sup> *ša eli ali*, JADD 237,  
R. 7 (B. C. 665). — In Nba. texts, see  
TNB.  
s. of *Ašur-šallim*, JADD 266, 2 (B. C. 670).
- <sup>1</sup> *IM-MAN-PAP*, 83-1-18, 695, II, 4; spec.
- <sup>1</sup> *U-MAN-PAP*, JADD 610, 3.

**Adad<sup>1</sup>-še-zib** "O Adad, save!" 83-1-18, 695,  
II, 17; spec. — In Nba. texts, see TNB.

**Adad<sup>2</sup>-še-zib-a-ni** "O Adad, save me!"

f. of *Nabū-šum-iddin*, VS I, 87, 2.

**Adad-šimani**, see *Adad-išmeani*.

**Adad-šum-ēreš** "Adad has planted a name"  
(cf. BE XV, TNB)

<sup>1</sup> *IM-MU-Pin-eš*, VS I, 35, 22 (KB IV, p. 96)  
f. of *Bēl-ēpuš*, HABL 969, 12.

**Adad-šum-ibni** "Adad has created a name",  
Babylonian king (?), WUAG p. 46, SCHNA-  
BEL, MVG XIII, p. 60.

**Adad-šum-iddin** "Adad has given poste-  
rity"

- <sup>1</sup> *U-MU-AŠ*, JADD 383, R. s. (III R 50, no. 4;  
B. C. 674).
- <sup>1</sup> *U-MU-SE-na*, JADD 105, 7 (Ep. Z).  
King of Babylonia, Dyn. C: 31, about B. C.  
1240—1235,  
1. *IM-MU-SE-na*, Chron. P, IV, 17.  
2. <sup>1</sup> *IM-MU-MU*, King-list B, II, 10.  
3. <sup>1</sup> *IM-MU-SE-na*, *šarru*, Meliš.: Lo. 103,  
I, 2, 4, 18, 24, 37. IV, 29 (KB III, pt. 1, pp. 156,  
162).

No. 1.

**Adad-šum-iškun** "Adad has provided poste-  
rity"

<sup>1</sup> *IM-MU-GAR-un*, JADD 384, R. s.

**Adad-šum-ušur** "O Adad, protect the poste-  
rity!"

- <sup>1</sup> *IM-MU-PAP*, HABL 1, 2, 2; 2 (f. of *Arad-  
Gula*, cf. R. I. 9). 4, 2, 5, 2, 6, 1, 8, 2, 9, 2,  
10, 3, 11, 2, 12, 2, 14, 2, 15, 2, 16, 3, 117,  
R. s. 118, R. 7, 332, 3, 358, 1, 359, 2, 360, 2,  
361, 2, 362, 2, 363, 2, 364, 2, 365, 2, 367,  
R. s. 651, 2, 652, 2, 653, 2, 655, 2, 657, 2,  
658, 2, 660, 2, 1004, 9. JADD 350, R. s.  
(B. C. 707). 628, R. s. (Ep. P). 709, R. s.  
TRep. 135, R. s. KK. 1038. 11922. Bu.  
91-5-9, 156. *ardu ša šrab SA.G*, JADD  
216, R. s. <sup>1</sup> *A.B.A.*, JADD 193, R. E. s.  
(Ep. Y). <sup>1</sup> *šrab* ..., JADD 448, R. s. —  
In Nba. texts, see TNB.
- <sup>1</sup> *IM-MU-ŠEŠ*, HABL 654, 4, 659, 2, 1029,  
R. 7. Sm. 2116. — In Nba. texts, see TNB.
- <sup>1</sup> *IM-MU-ū-šur*, HABL 7, 2, 13, 2, 357, 2,  
594, 5, 656, 2, <sup>1</sup> *mašnašu*, K. 2223.
- <sup>1</sup> *U-MU-PAP*, HABL 650, 2.

King of Babylonia (Dyn. C: 32), c. B. C.  
1234—1205, father of Meli-šipak, con-  
temporary of the Assyrian kings Tukulti-  
Ninib and Enlil-kudur-ušur:

<sup>1</sup> *IM-MU-SEŠ*, King-list A, II, n. Chron. P,  
IV, 9; contemp. of Tukulti-Ninib. OBI  
81, 4. *šarru*, Adadšumušur: DEP VI, p. 42, 18.  
Meliš.: Lo. 103, I, 40, 45. II, 17. III, 2, 39. IV, 5, 31;  
f. of *Meli-šipak*. VI, 20 (KB III, pt. 1,  
p. 156ff.). *šar* <sup>1</sup> *Kar-Duniaš*, Synchron.  
II, 3, 4; contemp. of Enlil-kudur-ušur. *šar  
kiššati šar Babilī*, Adadšumušur: DEP II,  
97, 8.

**Adad<sup>2</sup>-šū-rim**, to be read *Adad* (or *Bēl-naphari*),  
JADD 576, R. s. (B. C. 677).

**Adad<sup>2</sup>-ta-ka-a**, JADD 231, R. 7 (B. C. 680).

<sup>1</sup> **Adad<sup>1</sup>-ta-kal** (Ar., cf. *הדרקל*)

s. of *Nabūna*, VS I, 88, 21 (Ep. E).

**Adad<sup>1</sup>-tāk-lak** (abbrev.), JADD 263, R. s. 473, R. s.  
(B. C. 698).

**Adad<sup>2</sup>-tip-ki-di?**, see *Adad-lu-ki-di*.

**Adad-uballit** "Adad has called into life"

- <sup>1</sup> *IM-TI.LA*, <sup>1</sup> *šalsu rakibi* <sup>1</sup> *Da-na-a-a*,  
JADD 470, s. (B. C. 663).

2<sup>1</sup>

2. *IM-U-TIN-î*, in Nba. texts, see TNB.  
 3. *IM-u-bal-lî*, s. of *Tebētaia*, JADD 779, 10.  
 4. *IM-û-bal-lî*, JADD 661, n. 83-1-18, 695, II, 11: spec. Epon. B. C. 786, III R 1, III, 91; Canon C, I, 25; *ša* *IM-usi*, Canon E + 81-2-4, 187, 28. Cf. MDOG 38, p. 22.  
 5. *IM-û-TI-TI-lî*, s. of *Tebētaia*, JADD 780, 2 (B. C. 663).  
 6. *U-û-bal-lî*, JADD 741, 20.
- \***Adad**<sup>1</sup>-za-qa-a, JADD 741, 37.
- Adad-zēr-iddin** "Adad has given seed"  
 1. *IM-KUL-AŠ*, 83-1-18, 695, II, 8: spec.  
 2. *IM-KUL-MU*, in Nba. texts, see TNB.
- Adad-zēr-iqša** "Adad has presented seed"  
*IM-KUL-B-A-ša*, [Mna.: I R 43, I, 6, 12, IV, E. 3 (KB IV, p. 68 ff.)]
- A-da-lal** (abbrev., cf. *A-da-la-a* TNB, *A-da-lu-lu* li BE XIV, *A-da-lal(hum)* RPN), JADD 622, R. E. : (Ep. D). *ḫmar qāta*? *ša mar šarri*, JADD 321, R. 586, R. 3. *A-da-lal*, JADB 3, VIII, 17. JADD 860, III, 1. *A-dal-lal*, K. 241, XII, 27: spec.
- A-dal-la-li** (hypocor., cf. *A-da-lal-lum* RPN)  
 f. of *Is-kal(?)*-da-a, Meliṣ: I. o. 103, I, 41 (KB III, pt. 1, p. 156).
- \***A-dara-kalam-ma** (Sum.), var. *A-a-dara-kalam-ma* (= *Mār-Š Ea-šar-mati*, V R 44, I, 10)  
 s. of *Piṣ-gal-dara-ma*, 8<sup>th</sup> king of dynasty B, King-list A, I, 10; B, R. 8.
- A-da-si** (cf. Elam. *Undasi*, HÜSING, OLZ X (1907) col. 235)  
 f. of *Bēl-B-A-ni*, ancestor of Sargon II, Esarh.: S, R. 17; Neg., 5, 81-6-7, 209, 17 (KB II, p. 120, n. 1). Shmk.: Cyl. 25 (KB III, pt. 1, p. 196).
- \***A-da-ta-a** (cf. *Ad-da-ti*), 82-3-23, 135, R. 2 b: spec.
- Ad-da-a** (hypocor., cf. *Ad-da-ia*, *Addi*), JADD 231, 4: slave (B. C. 680). *ḫ.A.B.A*, JADD 234, R. 0 (B. C. 710).
- \***Adda-dāni** "A dad is (my) judge" (cf. *A-da-da-a-nu*, if Sem.)  
 1. *Ad-da-da-ni*, TA 294, 3.  
 2. *IM-DI.KUP*, TA 292, 3, 293, 13, 295, 13.
- Addaia** (hypocor., cf. *Iddu*, *Adda*, *Addi*; *Ad-dā-ja* TNB, *A-da-da-ja* VS IX, 127, 10; UNGNAI), ZDMG 65, p. 380)  
 1. *A-da-ja*, TA 287, 49.  
 2. *Ad-da-ja*, JADD 68, R. 3 (B. C. 645). TA 254, 37. *ḫabib šarri*, TA 285, 24.  
 3. *Ad-da-ja*, TA 287, 7. 289, 32.
- \***Adda-mehir**, see *Ba'lu-mehir*.
- Adda-qardu** (? *IM-UR.SAG*), TA 249, 2, 250, 2.
- Addarāia** "Born in the month of Adar"  
*ŠE.KIN.TAR-a-a*, K. 241, IX, 25: spec.
- \***Ad-da-ti** (hypocor., cf. OBA. *Ad-da-ti(m)*, *A-datum* BA VI, no. 5, p. 83. RPN), JADD 58, 3, B. E. 1, 223, 10.
- Ad-di-i** (hypocor., cf. *Addaia*, *Addu*; *Ad-dī-ja* BE IX, TNB) HABL 767, 11, in *al-Til-lī-e*.
- \***Ad-di-id-ri** (Ar.) "Addu is my help" (cf. *IM-id-ri*-2 TNB, Bi. *הדדער, הדדער*, see also *Adad-id-ri*), JADD 17, R. 2 (B. C. 687).
- Ad-di-ig-ri-tū-šu**?, servant of *la-i-ru*, HABL 140, R. 2.
- Ad-du** (abbrev.; in Nba. texts, see TNB), K 241, XI, 28: spec.
- \***Ad-du-mu** (cf. \**A-du-me-e* BE X, Pa. אדמי, see also *A-ad-du-mi*), *amēl al-Ši-du-ni*, DE CLERCQ, No. 386, WAF III, p. 177 f.
- Ad-gi-ḫi** *šār(?)*-na(?), *ḫa-si-ku* of *ḫu-bu-li*-2-aš, HABL 1112, 7.
- Ad-gi-ilu** "Adgi is god" (cf. *Ad-gi-šī-ri-za-bad-du* = אדגיריירבד, BE X), JADD 17, 3 (B. C. 687).
- \***Ad/Abi**<sup>2</sup>-ḫa-sa-a, HABL 848, 12.
- A-di-i** (hypocor., prob. foreign), JADD 249, 2, R. 12, 349, 3. *ḫmukt apāti*, JADD 260, R. 7. *ḫtamkar*, JADD 312, R. 13, 414, R. E. 1. See also *I-di-i*.
- \***A-di-ia iá(a)** (cf. Bi. n. pr. m. אדרי, אדרי, queen of Aribi, *šarrat mat A-ri-bi*, aššat *U-a-a-le*-2 *šar mat A-ri-bi*, Abp. Ann. VIII, 21. III R 36, no. 5, 58 (K. 2802. G. SMITH, Hist. p. 291). — KB II p. 218.
- A-di-ma-ti-ilu** "How long, o god!" (cf. *Ad/Id-di/ma-ti-i* li BE XV, RPN; see also *Bēl-mati-ilu*). *amēl urgi*, JADB 1, I, 45.
- \***Adinu** (Ar., cf. n. I. *Brit-Adini*)  
 1. *Ad-di-ni*, K. 1206, with *Šupū. mār Dakuri*, Shalm. III; Bal. VI, 6; Co. 83. *mār Dakuri mat Kal-cla-a-a*, Bal. K.  
 2. *Ad-di-nu, mār Dakuri*, Shalm. III; Bal. VI, 7 (B. C. 851). — KB I, p. 138.

\***Adirtu** "Mourning" (?)

1. *Ad-ir-tum*, 83-1-18, 1846, R. IV, 2; spec.
2. *Ad-ir-tu*, d. of *Bel-iddina*, JADD 891, 7.
3. *Ad-ir-tum*, 83-1-18, 1846, R. IV, 3.

\***Ad-ma-nu** (cf. Jew. אֲדַמָּן, NPu. אֲדַמָּן), <sup>h</sup>*na-si-ku* ša <sup>mat</sup>*Ma-na-nu*, HABL 520, 4.

**Ad-na-a** (hypocor., BE VIII, cf. Bi. אֲדָנָה), JADD 742, 31.

- s. of *Agar-Nabu*, f. of *Nabu-apat-iddin*, Nai: CT X, pl. 3, 1, 10, 20, 22 (KB IV, p. 92).  
f. of *Bel-uballit*, HABL 969, 3; cf. HABL 912, R. 3.

\***Ad-ra-a-ḥa-ú u** (= *Adat-ra-ḥa-a-u*, q. v., see also *Id-ri-a-ḥa(-a)-ú*), HAB 775, 7, 18.

\***Ad-ra-Asirti** (? BList 3046), T. A. 65, 3 = *Abti-Asirti* (?).

\***Ad-ra-ḥi-i** (cf. *Ad-ra-ḥu-u* BE X, <sup>d</sup>*Ad-du-ra-ḥi-i* TNB, *Ad-ra-a-ḥa-u*, etc.), JADD 752, 23.

\***Ad-ra-ḥi-i**, JADD 741, 15. Sister of *Šakintu*, JADD 245, 7.

- d. of *Šamaš-abna*, JADD 78, 5.

\***Ad-ši-e-ku**, see *Ab-ši-e-ku*.

**A-du-**, see *Ša-du-* (cf. JOHNS, ADD III, p. 402).

\***A-du-me-taš**, see \**Abiruttāš*.

\***A-du-na** (Ph. abbrev., cf. אֲדָנָה), BAUDISSIN, Adonis und Esmun, pp. 67, 69, n. 1), king of 'Arqa, šar <sup>al</sup><sup>mat</sup>*Ir-ga-ta*, TA 75, 23. 140, 10.

\***A-du-na-iz-i-zi** (Ph. cf. אֲדָנָה, He. אֲדָנָה), JADD III, p. 55), JADD 3, 2. 26, 1 (B. C. 680). K. 1595, R. 6, with *Nergal-šar-ušur* [J]. <sup>h</sup>*šakil eldi*, JADD 26, 4 (B. C. 680).

\***A-du-ni-ba(-)al** "(My) lord is Baal" (Ph. אֲדָנָה בַּאֲלִי, cf. *A-du-nu-ba(-)š*), *mar Ia-ki-in-lu-u*, Abp.: A, II, 121, 130; B III R 30, II, 79, 86; Ann. II, 82, 90. — KB II, p. 172.

\***A-du-ni-iḥ-a** (Ph.), perhaps "Adonis is alive" [J], or "Adonis is brother" (BAUDISSIN, Adonis u. Esmun, p. 67), JADD 148, 3.

\***A-du-ni-tu-ri** (Ar.) "Adonis is my rock" JADD 240, 5, slave sold, B. C. 688.

\***A-du-nu** (cf. *A-du-na*), JADD 718, 1. K. 13105, with *Mar-ja-kin*.

\***A-du-nu-ba(-)li** "Adonis is my lord" (cf. *A-du-ni-ba(-)al*), <sup>mat</sup>*Ši-a-na-a-a*, Shalm. III: Mon. II, 94 (III R 8. KB I, p. 172).

**A-du-nu-māt-ušur** (*KUR-PAP*) "O Adonis, protect the country!", JADD 513, R. 3.

**A-du-nu-mil(-)ki**, HABL 875, R. 7.

**A-du-nu-nādin-aplu** (*ĪŠ-Ā*) "Adonis gives a son", JADD 346, 5.

**A-du-ru**, JADD 425, 19 (Ep. q).

\***A-é-apat-ušur** "O Aē, protect the son!", Chron. K<sup>3</sup>, 16; according to KING, Chronicles II, p. 62, n. 2, prob. the Babylonian name of a Elamite king who reigned for six years before Nabū-kīn-aplu, cf. Chron. A, V, 12, King-list A, III, 14.

\***A-é-ibni**, *mār* <sup>al</sup>*Dī-e-ru*, HABL 430, 5.

\***A-ga-ab-ta-ḥa** (Mit., cf. *Agab-tae* VS. VII, 76, 12. 125, 31, *A-gab-ta-ḥa* CBM 10071, *A-ga-ta-ḥa* CBM 3480, *A-ga-ab-tāh-ḥi*, *A-gab-še-en-ni* BE XV, *Ḥaligbatu*, <sup>h</sup>*IR*, Kastiliaš II: DEP II, pl. 20, 1, 8).

\***A-ga-bu-ru** (prob. same name as *Agburnt*), JADD 500, R. 10.

**A-ga-la** "Fool" (? cf. *A-ga-li* BE XV), Capp. Ch. 4, 13.

\***Ag-ba-ra-a**, JADD 242, 4, slave (B. C. 692).

\***Agbaru**, see *Akbaru*.

\***Ag-bur**, *Ag-bu-ru* (cf. *A-ga-bu-ru*, Ar. אֲגַבְר, Pu. אֲגַבְר, Bi. אֲגַבְר, "Mouse"), JADD 202, 3 (B. C. 670). <sup>al</sup>*Ši-na-a-a*, HABL 331, 8.

\***A-gi-ja** (hypocor., cf. Bi. אֲגִי, Mit. *Agī-Tešup*; UNGNAD, Dilbat, p. 10), f. of *Te(-)be-šū*, Ta'annek 4, 12.

\***A-gi-nu**, JADD 425, 13.

**Agru**, see *Agru*.

**Agūm** (cf. OBa. *Ag-u-a* RT, *Ag-u-á-a* RPN, *Ī-A-gu-ú-ia* T-D LC)

I *Ag-u-am*, the second Babylonian king of dynasty C

- s. of *Gan-dāš*: *maḥru*, King-list A, I, 16. s. of *Gan-di*, f. of *Kaš-ti-ja-šū*, gf. of *Abiruttāš*, ggf. of *Taššigurunaš*, ggf. of *Agum kak-ri-me*: *šarru rabu*, Agk. V R 33, I, 19. VI, 43. VII, 11, 30. VIII, 25. — KB III, pt. 1, p. 148ff. For the genealogy see THUREAU-DANGIN, OLZ XI, coll. 31 ff, 137 ff, HOMMEL, OLZ XII, col. 108f, for another view, UNGNAD, OLZ XI, col. 139f.

II *Ag-u-am kak-ri-me*, the seventh Babylonian king of dynasty C

- s. of *Taššigurunaš*, gs. of *Abiruttāš*, ggs. of *Kaštiliaš*, ggs. of *Agum rabu*, ggggs.

of *Gan-di: šar Kašši u Akkadī šar māt Babilī šar māt Padan u Alman šar māt Gut nūše saklati šarru muštaškin kib-rāt arbā'i*, Agk. VR 33, I, 1ff. — KB III, pt. 1, p. 134ff.

### III *A-gu-nu*

s. of *Kaš-til-ia-ās*, Chron. K<sup>2</sup>, R. 14.

\***Agusu**, *Gusu*, patronymic, see n. 1. *Bit-Agusi*.

Cf. *Arame, Gūsi, Mat'ilu*.

\***A-gu-za**, *A-ku-za*, Capp. G, 7, 8

s. of *Gimil-a-num*, Capp. E, I, 8. 3, 2, 9, 15, 16.

**Ah** ..., TA 217, 3.

\***A-ha-a** (Ar.), *ʿirrišu*, JADB 8, I, 18. JADD 742, R. 30.

**Aha** (?) **a-a-ha-a**, JADD 993, R. III, 19.

\***A-ha-ab-bu** (He. אַחָב, cf. *Ah-abi* etc.), Ahab, king of Israel, *Sir-ʿ-ia-a-a*, Shalm. III: Mon. II, 91 (HI R 8. KB I, p. 172).

**Ah-abi** "Father's brother" (cf. Bi. אַחָב, NBa. *Ah-abiya* TNB, Ar. *أخو أبي*, Syr. ܐܚܝܐ ܕܥܒܝ), CIS II, p. 124. אַחָבִּים APO

1. *PAP-a-bi*, JADD 26, R. 4 (B. C. 680).

2. *PAP-a-bu*, JADD 68, R. 1 (B. C. 645?). 167, 2 (B. C. 675).

3. *PAP-a-bu-u*, JADD 281, R. 7 (B. C. 694).

**A-hal-li-li** (?), JADD 291, R. 6 (III p. 502f).

\***A-ha-ma-ni-iš**<sup>2</sup> (Ope. *Hakhāmaniš*, Flam. *Ha-ak-ga-man-nu-iš*, Gr. Ἀχαμανένης, אַחָמַנִּים APO, cf. \**Ahi-ia-a-ma-nu-iš* BE X), f. of *Teis-pes*, ancestor of the Akhaemenian kings, Dar. Beh. III R 39, 2.

**A-ha-na-ar-ši** "We got a brother" (cf. OBa. *Aham-ner-ši* RPN), Capp. Ch. 16, 3.

\***A-har** (mur) **ʿi-še** [Eg., RANKE, Material. p. 27, cf. אַחַר־עֵשׂוֹ and אַחַר־עֵשׂוֹ (אַחַר־עֵשׂוֹ) APO], JADD 307, 2, R. 15.

**Ah** (*ŠEŠ*) **a-la-a** ..., HABL 256, 5.

\***Ahāt-abiša** "Sister of her father" (cf. NBa. *A-hat-abi-šu* TNB, Ar. *أخت أبي*)

*NIV-AD-ša*, HABL 197, R. 27, daughter of Sargon, married by him to Hulli (q. v.), king of Tabal. *amtu ša Naba-bel-ušur*, JADD 311, 4. *mārat Arbā'īli*, a prophetic (time of Esarhaddon), K. 4310, V, 25 (IV R 61).

d. of *Isdi-Ašur*, JADD 86, 1.

\***Ahāt-im-ma-a-a**, JADD 256, 5, slave (B. C. 676).

\***A-ha-ti-ia-bat** "My sister is good" (cf. \**Ahi-tabu*) JADD 250, 3.

\***Ahāt-la-mur** "May I see the sister!" 81-2-4, 255, VIII, 9, spec. VS I, 96, 15 (B. C. 664?).

**Ah** (*ŠEŠ*) **-at-tu-ú-a** "My brother" (?), in *ātu ša Mār-Ahatta*, Neb. I: Nippur II, 27. III, 8.

**Ahēja** (hypocor., *PAP<sup>u</sup>-ia*, cf. NBa. *ŠEŠ<sup>u</sup>-e-a*, *ŠEŠ<sup>u</sup>-a-a* TNB)

s. of *Ba-ni-i*, JADD 880, I, 11.

**Ahē-lišir** (*PAP<sup>u</sup>-GIŠ*, abbrev.)

f. of *Sa-ba* (?) *-hi* (?), VS I, 88, 26 (Ep. E).

**Ahē** (*ŠEŠ<sup>u</sup>-ša-a* (-a) TRep. 124, R. 8)

s. of *Nana-ušalli*, astrologer in the city of Uruk, HABL 336, 3. 752, R. 17. 965, 9, 16, 18, R. 17. 1062, 2. TRep. 13, 5. 124, R. 8. 125, 5. 203, 3. 236 A, 3. 251, R. 1.

f. of *Iddinā*, K. 433, 20 (KB IV, p. 170).

**Ahēšu** (*PAP<sup>u</sup>-šu*; cf. NBa. *ŠEŠ<sup>u</sup>-(e)-šu*, *A-hu-e-šu* TNB; abbrev.)

f. of *La-ki-pu*, JADD 880, I, 12.

**Ahē** (*ŠEŠ<sup>u</sup>-šul-lim* (abbrev., Ba.), b. of *Mār-biti-šum-ibni*, Ninibkudurušur: Lo. 102, I, 22. IV, 32 (KB IV, pp. 84, 88). Cf. *nar Ša-Ahē-šullim*, Merod. II: Bl. st., IV, 16.

**Ah-hi-e-a** (hypocor., = *Ahēja*)

s. of *Arkat-ilāni-damqa: TU bit ʿNana*, Nabūšumiskun: VS I, 36, III, 20.

**Ah-hi-ša-a-a** (cf. *Ahēša*), *šangū*, K. 4678 = HABL 1014, R. 10.

**A-hi** (cf. Bi. אַחִי)

f. of *Nabunna*, Neb. I: Nippur, III 15. V, 15.

**Ahi-ālik-mahri** "The brother is my leader" *PAP-ŠI-DU*, *ʿŠIBIR KŪ* *ib-rat*, slave sold, JADD 172, 4 (B. C. 670).

**Ahi-bāni** "My brother is creator" (cf. *Ahna-bani*)

1. *A-hi-ba-ni* (Ba.), BE XV.

2. *A-hu-ba-ni* (Ba.), BE XV.

3. *A-hu-KAK*, *mār A-di-ni*, Shalm. III: KAI II I, 30, 10.

4. *A-hu-KAK-i* (NBa.), Camb. 284, 11, etc.

5. *PAP-ba-ni*, K. 241, X, 40, spec. *ʿmutr puti*, HABL 760, 4.

6. *ŠEŠ-BA-i*, HABL 1054, 2.

7. *ŠEŠ-ba-ni* (NBa.), Cyr. 161, 28, etc.

8. *ʿŠEŠ-ba-ni* (NBa.), Dr. 203, 11.

9. *ŠEŠ-ba-ni-i* (NBa.), Ng. 8, 12, etc.

10. *ŠEŠ-ba-nu-u* (Ba.), f. of *Šur-šum-iddin*, Merod. I: Susa 16, II, 23.
11. *ŠEŠ-KAK*, f. of *Šur-šum-iddin*, Merod. I: Susa 16, III, 2.
12. *ŠEŠ-KAK-i*, f. of *Kašakiti-Šugab*, Nazim.: Susa 2, II, 31.
13. *ŠEŠ-ū-ba-ni* (NBa.), Ng. 66, 16, etc.

**Ahi-ba štu** (evidently foreign, JOHNS, ADD III, p. 99, quasi-As.) = "My (The) brother is abundance"

1. *A-ḫi-ba-as-tū*, <sup>h</sup>*rab NI.GAB*, JADD 52, 7.
2. *A-ḫu-ba-as-ti*, <sup>h</sup>*NI.GAB*, JADD 443, R. 14 (B. C. 686).
3. *Ḫa-ba-a-si-te*, JADD 64, R. 11 (B. C. 672).
4. *Ḫa-ba-as-te*, JADD 297, R. 5 (B. C. 696), 383, R. 11 (III R 50, no. 4. KB IV, p. 126, VI: B. C. 674). <sup>h</sup>*rab NI.GAB*, JADD 470, R. 17 (B. C. 663).
5. *Ḫa-ba-as-ti*, JADD 493, R. 10, <sup>h</sup>*rab NI.GAB*, JADD 266, R. 8 (III R 49, no. 4; KB IV, p. 130, IX; B. C. 670), 433, R. 8.
6. *Ḫa-ba-as-tū*, <sup>h</sup>*rab NI.GAB*, JADD 284, R. 9 (B. C. 668).
7. *Ḫa-ba-aš-ti*, <sup>h</sup>*rab NI.GAB*, JADD 425, R. 14 (B. C. 664?).
8. *Ḫu-ba-as-a-te*, <sup>h</sup>*rab kišir ša šepa*, JADD 235, R. 15.
9. *Ḫu-ba-ša-a-te*, JADD 16, 14 (III R 47, no. 4; B. C. 664?). <sup>h</sup>*šakin šarri*, JADD 322, R. 8.
10. *PAP-ba-aš-te*, <sup>h</sup>*rab NI.GAB*, JADD 115, R. E. 1 (B. C. 664).
11. *PAP-ba-sa-te*, <sup>h</sup>*rab NI.C.1B*, JADD 150, R. 6 (B. C. 679).

To this name also belong JADD 65, R. 3 (B. C. 668), 358, R. 7, 462, R. 6 (B. C. 679), 537, R. 8, 571, R. 8.

**Ahi(ŠEŠ)-bi-ga-a-na(ʔ)**, HABL 774, 3.

**Ahi-dalli** (abbrev.) or **Aḫi-dalli** (cf. Bi. 𐎠𐎠𐎠𐎠)

1. *A-ḫi-<sup>2</sup>li*, <sup>h</sup>*šakinte ša qablī ša* <sup>al</sup>*Ninua*, JADD 463, R. 3.
2. *PAP-da-lī*, <sup>h</sup>*šakinti ša* <sup>al</sup>*Qabal aī*, JADD 232, 6 (B. C. 685).
3. *PAP-da-lī*, <sup>h</sup>*ZAB ekalli*, JADD 317, 5 (B. C. 687). <sup>h</sup>*šakintu ša* <sup>al</sup>*Ninua*, JADD 447, 11 (B. C. 683).

**Ahi-dāmiq** "The brother is friendly"

*PAP-ŠIG*, JADD 804, 3.

No. 1.

**Ahi-da-ri** (abbrev. from *Aḫi-lu-dari*\*), JADD 598, R. 7.

**Ahi(ŠEŠ)-da-ru-ū**, *-da-ri-i* (abbrev., cf. the foregoing), descend. of *Ellil-kidini*, Meliṣ.: Lo. 103, IV, 12, 20, 30. V, 7, 13. — KB III, pt. 1, p. 158 ff.

**Aḫ-iddina** (abbrev., cf. *Aḫ-iddina-Marduk*, *Bcl-ah-iddin*, etc.)

1. *PAP-ĀŠ*, JADD 374, R. 10 (B. C. 686), 624, R. 8 (B. C. 687), 811, 2. K. 241, XI, 33, spec. s. of *Bcl-šum-e-reš*, <sup>h</sup>*irrišu*, in <sup>al</sup>*Bul-ḫu-ra-pi-i*, JADD 160, R. 2 (Ep. G).
2. *PAP-SE-na*, JADD 661, 2. <sup>h</sup>*irrišu*, JADD 742, 1, 4.
3. *ŠEŠ-MU*, in Nba. texts, see TNB. s. of *Mušallim-aplu*, Merod. II: Bl. st. IV, 11. — KB III, pt. 1, p. 188.
4. *ŠEŠ-SE-na*, JADD 713, 4.

**Aḫi-dūr-enšī** "My brother is a stronghold for the weak"

*PAP-BĀD-SIG*, <sup>h</sup>*rab kišir ša mār šarri*, HABL 434, R. 14; cf. *Aḫi-dūri*.

**Aḫi-dūri** "The brother is (my) stronghold" (abbrev., cf. *Aḫi-dur-enšī*; cf. also Nba. *ḫi<sup>2</sup>-du-ri<sup>2</sup>* = Ar. docket 𐎠𐎠𐎠𐎠 BEIX, 99)

1. *PAP-BĀD*, JADD 53, 6 (B. C. 672), 63, 2 (Ep. V), 83, R. 5 (B. C. 679), 84, R. 1 (B. C. 679), 128, L. E. 1 (B. C. 665), 168, R. 8, 448, R. 22, 453, 1 (B. C. 686), 490, 4, 576, R. 6 (B. C. 696), 633, R. 6, 661, 22, 675, R. 1, 835, R. 5, 931, 8. K. 241, XI, 8. <sup>h</sup>*rab da-ni-na-te*, JADD 857, II, 51. <sup>h</sup>*rab kišir mār šarri*, JADD 857, II, 32 = *Aḫi-dur-enšī* s. of *Pa . . .*, JADD 268, R. 7.
- s. of *Ša-Nabu-šu*, JADB 3, I, 11.
2. *PAP-du-ri*, K. 241, VIII, 22, spec.

**Aḫi-enšu** (abbrev.)

*PAP-SIG*, JADD 624, 7 (B. C. 687).

**Aḫi-ēreš**, or *Aḫ-ēreš* (abbrev., cf. *Nabu-ah-ēreš*)

1. *PAP-KAM-eš*, JADD 70, L. E. 1 (B. C. 674), 177, L. E. 2 (Ep. W).
2. *PAP-PIN-eš*, JADD 55, R. 2 (B. C. 690), 444, 11, in <sup>mat</sup>*Sū-ū-ga-ra* (B. C. 660).

**Aḫi-eriba** or *Aḫ-eriba* (prob. abbrev.)

1. *PAP-SU*, JADD 105, 6 (Ep. Z), 114, R. E. 1, 641, R. 18 (Ep. C), K. 241, IX, 2, spec. <sup>h</sup>*paḫāt Na-a-a-li*(?), JADD 864, 5, 80-7-19

365. 83-1-18, 231. <sup>a</sup>*rab ckalli*, JADD 805, a. <sup>b</sup>*rakbu šarri*, JADD 41, R. 2 (B. C. 671).

s. of *Harraṇ-a-a*, JADD 446, L. E. 2 (Ep. Q).

2. *ŠEŠ-eri-ba, mar ḥab-ban, ḥka-lu*, Nai.: CT X, pl. 3, 26. — KB IV, p. 94.

**Aḥi-GI-DI** ..., JADD 343, 5.

**Aḥi-ja** ..., JADD 70, 7 (B. C. 674).

\***Aḥi-ja-ba-ba** (cf. <sup>a</sup>*A-a-ja-ba-ba, Adad-ja-ba-bi*), s. of *lā maman(a)*, of *Bit-Adini*, Anp.: Ann. I, 76, 81, 93. — KB I, p. 64ff.

*PAP-ja-ba-ba*, JADD 468, 5, 11 (B. C. 668).

\***Aḥi**(ŠEŠ)-**ja-mi** (Can., cf. *Aḥi-ja-a-ma* BE IX, *ja(-a)-mu* BE XIV, XV, *ja-wi-a*<sup>d</sup> *Da-gan* T-D LC, <sup>a1</sup>*ja<sup>2</sup>-mu-a*<sup>d</sup> *Da-gan* VS VII, 20, 4, 3, and *la-mi-ū-ta*; see also SELLIN, Ta'annek, p. 108 f), Ta'annek 2, 2.

\***Aḥi-ja-am-nu** (WSem.?, cf. HILPRECHT, BE X, p. 38, n. 5), JADD 625, 12.

\***Aḥi(ja)-qāmu** (cf. Bi. אָחִי קָמוּ) "My brother has arisen"

1. *Aḥi-ja-qa-a-mu*, JADD 755, R. 5.
2. *PAP-i-qa-mu*, K. 4285. <sup>a</sup>*tamkaru*, JADD 251, R. 1.
3. *PAP-qa-mu*, JADD 425, 15, 18, 19.

**Aḥi-ja-qar** "My brother is dear" (cf. אָחִי קָרֵב APO, Oba. *Aḥi-lu-wa-aq-rum, Aḥi-lu(-um)-wa-qar* etc. RPN, BA VI, no. 5, p. 83f, *ŠEŠ-aq-ru* BE XIV, XV) HABL. 1093, 7. <sup>a</sup>..., JADD 251, R. 3. <sup>b</sup>*šanu ša* <sup>a1</sup>*Barḥalsā*, JADD 468, 1, R. 1 (B. C. 668).

\***Aḥi-ja-u** (cf. *ŠEŠ<sup>2</sup>(-a)-ū* TNB, אָחִי אֱוֵי APO 29, 22, Bi. אָחִי אֱוֵי, f. of *Mannu-ki-lrbā'ilī*, JADD 176, 1 (B. C. 700).

**Aḥi**(ŠEŠ)-**ja-ū-tu** (cf. TNB) f. of *Nabu-aḥe-erba*, Nshi.: VS I, 36, III, 12.

**Aḥi-iddin**, see *Aḥi-iddin*.

**Aḥi-i-ḥad(ḥ)pa-da**, K. 241, IX, 10, spec.

**Aḥi-ilija** "My brother is my god" (cf. Oba. *Aḥi-um-AV*, REISNER, Telloh)

1. *PAP-AN-a-a*, JADD 237, R. 15 (B. C. 665). 371, 1 (B. C. 668). <sup>a</sup>*bel pihāti* <sup>a1</sup>*Nnua*, JADD 853, 3. <sup>b</sup>*irrišu*, JADD 742, 9. <sup>c</sup>*ša šepā*, JADD 364, R. 9 (B. C. 679). Epon. B. C. 647(?), Canon C, V, 12. HAV p. 257. G. SMITH, Hist. p. 321: *PAP<sup>2</sup>-AN-a-a*.

2. *ŠEŠ-AN-a-a*, JADD 384, R. 10.

3. *ŠEŠ-AN-ia*, in Nba. texts, see TNB.

\***Aḥi-im-me-e-i** (WSem.; cf. *ŠEŠ-im-me-e<sup>2</sup>* TNB) JADD [393, 7]. 775, 3. <sup>a</sup>*amēl urgi*, JADD 742, 30. <sup>b</sup>*el pihāti*, JADD 854, 16. 942, R. 1 (of <sup>a1</sup>*ḥindun*). <sup>c</sup>*irrišu*, JADD 742, R. 17. Cf. *PAP-me-e*, JADD 427, 8. 899, I, 35.

**Aḥi(-it)-tab-ši** "A brother is brought into being" *JADD* 409, 4. K. 241, XI, 1, spec.

**Aḥi-kin-pi** (cf. *NIN.IB-ku-pišu* BE XV, *Kin-pi-šamaš*)

*PAP-DU-KA* (possibly *Qūr-du-ka*) JADD 53, 7 (B. C. 672). 359, 8, in <sup>a1</sup>*Kib-šū-ua. ardu*, JADD 244, R. 12. 500, R. 5.

**Aḥi-kinu** "My brother is faithful" (cf. Oba. *Aḥi-lu-um-ki-nu-um* RPN)

1. *PAP-DU*, <sup>a</sup>*mutr pūti*, JADD 232, R. 6 (B. C. 685).
2. *PAP-ki-nu*, JADD 813.

**Aḥi-lamašši** "My brother is (my) protecting deity"

1. *PAP-la-a-maš-ši*, <sup>a</sup>*ardu ša Kurbani*, JADD 1141, 51 (B. C. 709).
2. *PAP-la-maš-e*, <sup>a</sup>*rab kišir rab SA.G*, JADD 857, II, 7.
3. *PAP-la-maš-ši*, JADD 160, 2, 6, 11. 374, R. 12 (B. C. 686). 433, R. 7. 465, 7. 471, 20. 624, R. 6 (B. C. 687). 742, 10. K. 241, XI, 9, spec. PSBA XXX (1908), p. 111, 3; p. 112, 2 (B. C. 681). <sup>a</sup>*gugallu*, JADD 472, R. 17 (B. C. 668). <sup>b</sup>*rab* ..., JADD 387, R. 5 (B. C. 651?). <sup>c</sup>*rab bāri*, JADD 429, R. 10. <sup>d</sup>*rakbu*, JADD 520, 1. <sup>e</sup>*šatšu ša šarri*, JADD 60, R. 2. 420, R. 1. 421, R. 8 (B. C. 670). 470, R. 10 (B. C. 663). <sup>f</sup>*zannuru*, JADD 761, 4.

s. of *Dilil-štar*, JADD 160, 2, 6 (Ep. G).

**Aḥi-lāmur** "May I see (my) brother!" (Oba. *Aḥi-lu-mur* RPN, Nba. *ŠEŠ-lu-mur* TNB)

1. *PAP-la-mur*, JADD 448, R. 10. 545, 5. 661, R. 5. 809, 21. 924, I, 1. VS I, 84, 22. 85, 21 (Ep. I). <sup>a</sup>*mukl alpe ša ekalli*, JADD 358, 2. <sup>b</sup>*rab alani*, JADD 322, 10. <sup>c</sup>*rakbu*, JADD 470, R. 23 (B. C. 663). <sup>d</sup>*SE.GAR*, 811, 7. <sup>e</sup>*SA.G*, 200, 3 (B. C. 667). <sup>f</sup>*šangu* 255, R. 0.



- f. of *Išdi-Istar*, *Paršidu* and *Šulmu-šarri*, JADD 714, n. 809, 32.
2. *PAP-ŠI.LAL*  
s. of *Ašur-aba-ušur*, JADD 269, R. 10 (B. C. 681).
- \***Ahi-la-rim** (WSem., cf. *ŠEŠ-la-ri-im* BEX, p. XI, n.), K. 241, XII, 9, spec. <sup>h</sup>*NI.GAB ša Bit-MN.VB*, JADD 50, 9 (Ep. H).
- Ahi-li** "My brother is strong" (cf. *A-bi-li-e*)  
1. *PAP-li*, JADD 124, R. 4, 126, R. 1 (B. C. 674).  
2. *PAP-li-e*, JADD 807, R. 20. Sm. 117 = HABL 1044, R. 16.  
3. *PAP-li-i*, JADD 916, R. 2. <sup>h</sup>*amel urqi*, JADD 742, 21. <sup>h</sup>*irrišu*, JADD 742, 26. <sup>h</sup>*išparu*, JADD 741, 21. <sup>h</sup>*sukkallu*, JADD 24, R. E. 2. Epon. (time Abp. and Indabigaš), HABL 1151 (83-1-18, 263), cf. *Ahi-ili-ia*.  
s. of *Bel-Ḫarran-dari*, JADD 193, 2.  
s. of *Šamaš-našir*, JADD 880, 10.
- Ahi(ŠEŠ)-li-ia** (cf. *Aḫ-li-ia* BE XV, TNB, *Aḫ-li* BE XV, *Ahi-li-i*, *Ahi-ili-ia*), <sup>h</sup>*ša pa-ni ekalli*, HABL 270, 5. K. 8750.
- Ahi-išir** "May the brother succeed!" (perh. abbrev.)  
1. *PAP-SI.DI/GIŠ*, JADD 17, 9 (B. C. 687). <sup>h</sup>*bēl "narkabti"*, JADD 860, I, 27.  
2. *ŠEŠ-SI.DI/GIŠ*, in NBA. texts, see TNB.
- Ahi-li-ti-te** "The brother is my strength" (cf. NBA. *ŠEŠ-li-ti-ti-ia*, *Ḫi-li-ti-ti* BE IX). *ardu*, JADD 181, 3 (B. C. 670). 199, 2. 741, 28. K. 241, XI, 4, spec.
- \***Ahi-ma-nu** (cf. Bi. *אחימן*, OBa. *A-ḫa-ma-nu* KB IV, p. 12, L. E. 4. SAYCE, PSBA XIX, p. 281)  
JADD 329, R. 10 (Ep. K).
- Ahi-me-e**, see *Ahi-im-me-e*.
- \***A-ḫi-me-ti**, var. *A-ḫi-mi-ti* (cf. Bi. *אחימת*). Brother of Azuri, by Sargon set up as king of Ashdod, Sarg.: Ann. 218; Khors. 91; A, D 3. — KB II, p. 64.
- \***Ahi-milku** "My brother is Milk" (cf. Bi. *אחימלק*, Pu. *המלך*, Na. *המלך*)  
1. *A-ḫi-mil-ki*, *mār jakinlā*, Abp.: A, II, 123. III, 2; Ann. II, 92.  
2. *PAP-mil-ki*, JADD 175, 5 (B. C. 676). *mār jakinlā*, Abp. Ann. II, 84. *šar* <sup>mit</sup>*Ašdudi*, Abp. Rm. 3, II, 41. — KB II, pp. 172, 240. No. 1.
3. *PAP-mil-ku*, *šar* <sup>mit</sup>*Ašdudi*, Esarh. B, V, 18 (I R 48, no. 1). — KB II, p. 148.
- \***Ahi-na-ad-bi** (WSem., cf. Bi. *אחינאדבי*, Ph. *אחינאדבי*)  
JADD 242, R. 9 (Ep. 6).
- Ahi-nā'id** "My brother is lofty" (or *Aḫi?*)  
*PAP-I*, JADD 601, R. 7.
- A-ḫi-na-na(ʔ)**  
f. of *Sapu*, JADD 652, R. 6.
- Ahi-Nergal**, JADD 661, 10(ʔ).
- Ahi-nūri** "My brother is (my) light"  
1. *PAP-LAḪ*, HABL 608, 5. JADD 118, R. 3 (B. C. 673). K. 241, IX, 13, spec. <sup>h</sup>*A.BA*, JADD 238, R. 7 (B. C. 688). <sup>h</sup>*rab kišir*, JADD 127, R. 3 (B. C. 684).  
s. of *Si-ti-ia-ba-ba*, JADB 5, I, 12.  
s. of *Sili*, JADD 318, 3 (Ep. A).  
2. *PAP-nu-ri*, JADD 347, 3.  
3. *ŠEŠ-LAḪ*, HABL 1020, 2, R. 18.  
4. *ŠEŠ-nu-ri*, JADD 246, 5.  
5. *ŠEŠ-nu-ri-ri*, in NBA. texts, see TNB.
- Ahi-qa-bi** "My brother commands"  
JADD 425, 3, 12. Cf. *A-ḫu-qa* ..., JADD 741, 28.
- Ahi-qāmu**, see *Ahi(ia)-qamu*.
- Ahi-qu-mu** ..., JADD 513, R. 4.
- Ahi-rāmu** "My brother is high" (Bi. *אחירם*)  
1. *A-ḫi-ra-nu*, <sup>h</sup>*nukul apati*, JADD 27, R. 2 (B. C. 667).  
s. of *Ia-ḫi-ri*, *ša* <sup>mit</sup>*Šal-la-ia*, Anp. Ann. II, 22.  
2. *PAP-i-ra-me*, <sup>h</sup>*A.BA*, JADD 234, R. 7 (B. C. 710).  
3. *PAP-ra-nu*, JADD 290, 5. <sup>h</sup>*rab kišir*, JADD 675, R. 20.
- \***Ahi-sam-si** (WSem.) "My brother is the sun-god" (or *Aḫsi?* or *Ahi-ū-qur*, q.v.) JADD 195, 2, sold (B. C. 730ʔ).
- \***Ahi-sūru** (Ar.) "My brother is a wall"  
*PAP(ʔ)-su-ru*, JADD 661, 20.
- \***Ahi-šamē** (? *PAP-AN-e*). 81-2-4, 255, VIII, 8, spec.
- Ahi-ṭabu** "The brother is good" (cf. OBa. *A-ḫu(-um)-ṭa-bu-um* RPN, *A-ḫu-DUG* BA VI, 3, p. 65, Bi. *אחיטב*, Ar. *أحيطب*)  
1. *PAP-DUG.GA*, JADD 382, 7. 391, R. 16 (B. C. 717). (83-1-18, 74) HABL 1117, R. 11.  
2. *ŠEŠ-ṭa-a-bu*, <sup>h</sup>*tamkaru* of Burreburiash, TA 8, 14, 16.

- Ahī**(*ŠEŠ*)<sup>5</sup>-**um-me-e** "Brother of the mother"  
(cf. Oba. *Ah-ū-mi-mi-šu* RPN, Syr. ܐܚܝܡܝܐ  
ܐܡܝܐ), HABL 278, 2. <sup>h</sup>*bēl pihāti*, HABL  
462, R. 20.
- Ahī-ū-qur** (cf. *Ū Uq-gur-ahī*\*) JADD 624, 10 (B.C. 687)  
s. of *Ak-kul-la-nu*, <sup>h</sup>*rab ḥarbi ša rab zammarī*,  
JADD 160, 4 (Ep. G). Cf. 661, 10.
- \*Ah-li-ba-bu** (Mit.)  
f. of *Nu-ba-na-ni*, <sup>h</sup>*ḥazanū*, CT II, 21, 27,  
L. E. 3.
- \*Ah-li-ib-šar** (Mit.), servant of the god Adad or  
Tešub, VA 518, WINCKLER, *Gesch. Israels*, I,  
p. 135, n. 2, cf. PSBA XIX, pp. 80, 286.
- \*Ah-li-Tešup** (Mit., cf. the hypocor. *Ah-li-ia* BE XV)  
1. *Ah-li-te-e-š-šup*, VS I, 111, R.  
2. *Ah-li-te-šup*, s. of *Ta-i-še-en-ni*, CT II, 21, 21, 22.  
**Ah-lur-ši** "May I get a brother!" (cf. Oba. *Ah-la-*  
*am-ar-ši* etc.)  
1. *PAP-lu-ur-ši*, JADD 848, 4.  
2. *PAP-TUK-ši*, HABL 167, R. 7.  
3. *ŠEŠ-lu-ur* ..., HABL 841, 2. 842, 2.  
4. *ŠEŠ-TUK-ši*, K. 241, XI, 36, spec.
- \*Ah-ri-bi-la** (perh. Eg., cf. RANKE, *Material*, p. 20),  
TA 107, 14.
- \*Ah-si-ri** (= *Ahšeri* q.v.), 83-1-18, 564, 4 (KGAS 24).
- \*Ah-še-e-ri-ra** (var. *Ah-si-ri*, q.v. Iran. (?) , cf. JIN  
pp. 12, 511). King of Man, f. of *Uallt*,  
Abp.: Ann. II, 126, 133. III, 4, 6. A, III, 44, 55, 61.  
B, III R 30, III, 16, 23, 45, 91. — KB II, pp. 176,  
178, 240, 242.
- \*Ahšijarsu** (Pe. *Khšayarša*, Bi. 𐎧𐎱𐎠𐎿𐎡𐎴, Ar.  
𐎧𐎱𐎠𐎿𐎡𐎴, Eg.-Ar. 𐎧𐎱𐎠𐎿𐎡𐎴 APO) Xerxes  
1. *Ah-ši-ia-ar-šu*, *šar matāti*, Evetts 5, 20. *šar*  
<sup>h</sup>*Parsu u matāti Ma-da-a-šar Bābili u matāti*,  
Evetts 3, 22.  
2. *Ah-ši-i-mar-šu*, *šar matāti*, CT IV, 34, 14 d.  
3. *Ah-ši-iš-mar-ri-ši*, *šar Bābili u matāti*  
BE VIII, pt. 1: 119, 13, 22.  
4. *Ah-šu-mar-ši*?, 83-1-18, 395.  
5. *Ak-ka-šar-ši*, *šar Parsu u Ma-da-a-a-šar*  
*Bābili u matāti*, Evetts 4, 20.  
6. *Ak-ši-ak-ar-šu*, *šar Bābili šar matāti*,  
Evetts 2, 12.  
7. *Ak-ši-ar-ri-šu*, VS VI, 180, 11.  
8. *Ak-ši-ar-šu*, *šar Parsu Mad-da-a-a-šar*  
*Bābili u matāti*, VS IV: 194, 16.
9. *Ak-ši-ia-ar-š-šu*, VS IV: 192, 4.  
10. *Ak-ši-ia-ar-ši*, VS III: 182, 13. *šar Bābili*  
*u matāti*, VS V: 117, 25. VI: 179, 11. 182, 30.  
*šar matāti*, VS III: 185, 16.  
11. *Ak-ši-ia-ar-šu*, *šar matāti Parsu matāti Ma-da-a-a*  
*šar Bābili u matāti*, VS IV: 193, 5. V:  
118, 24.  
12. *Ak-ši-ma-ar-šu*, *šar Bābili u matāti*, VS IV:  
191, 15.  
13. *Ak-ši-ar-šu*, *šar matāti*, VS III: 183, 15.  
184, 15 (16<sup>th</sup> year).  
14. *Ḥa-ši-i-ar-šu*, *šar matāti*, VS III: 181, 15.  
15. *Ḥa-ši-ri-ar-ši*, *šar Parsu u Ma-da-a-šar*  
*Bābili u matāti*, VS VI: 181, 15.  
16. *Ḥi-ši-ar-ši*?, BE VIII pt. 1: 120, 23.  
17. *Ḥi-ši-ia-ar-šu*, VS VI: 301, 7.
- Ahūa** (hypocor., Oba. *A-ḥu-a* RT, cf. *Ahūja*),  
JADD 276, 3, sold (B.C. 682). 899, I, 31.  
<sup>h</sup>*mutr pūti*, JADD 168, R. 4(?)  
s. of *Gabri-iltu*, JADB 5, I, 1.  
f. of *A-ši-ri-e*, JADD 446, R. 12.
- Ahūa-āmur** "I saw my brother", or perh. "See  
my brother!"  
1. *PAP-a-ŠI*, JADD 67, R. 6 (B.C. 748?).  
2. *PAP-u(-a)-a-mur*, JADD 750, 2. 633, R. 2.  
433, R. 11. <sup>h</sup>*rakbu*, JADD 200, R. 11 (B.C.  
667).  
3. *PAP-u-a-ŠI*, JADD 852, I, 4.
- Ahūa-bāni** "My brother is creator" (cf. *Ahī-*  
*bāni*, Ba. *A-ḥu-ū-a-ba-ni* BE XV, *ŠEŠ-ū-*  
*a-ba-ni* BE XVII, pt. 1)  
*PAP-a-KAK*, JADD 277, R. 3 (B.C. 681).
- Ahūa-eriba** "My brother has rewarded"  
*PAP-ḥu-a-SU*, JADD 172, R. 11 (B.C. 670).  
209, 1, 5. 337, R. 10. 392, R. 3 (B.C. 710).  
405, 6. 746, R. 6.  
s. of *A-a-ahē*, JADD 308, 2 (Ep. Q).  
f. of *Sarru-lu-dari*, JADD 325, 1.
- Ahūja** (hypocor., cf. Nba. *A-ḥu-ia* TNB)  
*PAP-u-a-a*, JADD 168, 6. 382, R. 2 (B.C. 716).
- A-ḥu-lam-ma**, <sup>h</sup>*NI. GAB*, JADD 711, R. 7 (Ep. E).
- A-ḥu-lu** (cf. ? Bi. 𐎧𐎱𐎠𐎿, Oba. *A-ḥu-la-a-a* RPN),  
Capp. E, 2, 16.
- Aḥūni**, **Aḥūni** (hypocor., cf. *Aḥunu*, Ar. ܐܚܘܢܝ,  
*ŠEŠ-ni* BE XVII, pt. 1)  
1. *A-ḥu-ni*, HABL 453, 9. K. 241, X, 33, spec.  
*mar Adini*, Anp.: Ann. III, 55, 61, 63. Shalm. III.  
T. XLIII.

- Mon. I, 30, 32, 34, 38, 49, 53. II, 14, 15, 17, 31, 66, 72, 74; Ob. 33, 35, 46, 48; Bal. III, 3, 5, D: of *ad Da-bi-gi*. — KB I, pp. 104, 132, 156, 158, 160, 162, 168, 170; KAH I, 77, R. 10. *ša* <sup>ad</sup> *Kar-d Belit*, JADD 8, 1, 4 (B. C. 673).
2. *A-lu-ni-i*, VS I, 95, 27 (Ep. A). *kišir šarri*, JADD 276, R. 3 (B. C. 682).
3. *PAP-u-ü-ni*, JADD 801, R. 13 (B. C. 671). s. of *Nargt*, b. of *Nabû-aly-usur*, JADD 318, 1 (Ep. A).
4. *PAP-u-ü-i*, JADD 138, 8.
- A-lu-ni-e-a** (hypocor., cf. *A-lu-ni-ia* BEXV, *Alyunu*) s. of *Dajan-Marduk*, Merod. I: Susa 16, I, 13. II, 15, 31. IV, 10.
- Ahûnu** "Little brother" (?) (cf. *A-lu-nu-nu-um* DEP VI, p. 53)
1. *A-lu-nu*, JADB 12, III, 7. JADD 44, R. 3 (B. C. 670).
2. *PAP-u-nu*, JADD 899, II, 16, in <sup>ad</sup> *Qarti-Haldi*. <sup>ha</sup> *amēl urqi*, JADB 1, I, 16, 20, 7.
- s. of *Sa-pi-ki*, <sup>ha</sup> *A.BA* <sup>ad</sup> *Kutaia*, JADD 891, R. 8.
- Ahûsu** (< *ahut-su*, or diminutive?) *PAP-u-su*, JADD 32, 3 (B. C. 693). 195, 6 (Ep. Z). 114, R. E. 1. Cf. *Alyu(PAP)-ü-i*, JADD 160, 4. 195, 2, which may be read *Ahi-sam-si*, q. v.
- Ahu-ši-na** "Their (the sisters) brother" (cf. *A-lu-ši-na* BEXV, XVII, RPN, *A-lu-šu-nu* TNB, *ŠES-šu-nu* = משרשי, OTSS pp. 290, 299) K. 241, XI, 39, spec. 80-7-19, 365.
- <sup>ha</sup> **A-lu-ut-mil-ki** (Ph. מלמלמל), JADD 894, 5.
- Ahu-u-ram**(?)<sup>-nu</sup>, K. 241, VIII, 43, spec.
- <sup>ha</sup> **A-lu-wa-ša**  
s. of *Gimil-ištar*, Capp. E, 2, 1.
- <sup>ha</sup> **A-ia-ab** (Can., cf. Bi. מריב?), TA 256, 6, 13.
- Aia-bēl-šumāti** "(A)ya is lord of the sons"  
<sup>ad</sup> *GAL-EN-MU* s. of *Rahas*, <sup>ha</sup> *riqqu ša* <sup>ad</sup> *Aia*, Sarg. St. IV, 16. — KB IV, p. 162.
- Aia-bēl-ušur** "O (A)ya, protect the lord!"  
<sup>ad</sup> *GAL-EN-PAP*, JADD 404, R. 7 (B. C. 674).
- A-ia-dür** . . . , JADD 880, II, 10.
- Aia** (<sup>ad</sup> *GAL*)-**mu-sa-lim** (cf. the following name), <sup>ha</sup> *yab SAG*, JADD 675, 8.
- Aia-mušallim** "(A)ya preserves"  
<sup>ad</sup> *GAL-mu-DE-im* <sup>ša</sup> *lim*, JADD 402, 6, 661, 3.
- Aia** (<sup>ad</sup> *GAL*)-**mu-ták-kil** "(A)ya strengthens"

No. 1.

- s. of *Nabu-iddina*, Sarg. St. V, 19. — KB IV, p. 164.
- <sup>ha</sup> **A-ia-r[i]**, Ta'annek 3, 11.
- Aia-šum-iddina** "(A)ya has given a name"  
<sup>ad</sup> *GAL-MU-Se-na*, JADD 467, R. 5.
- Aia-tāriš** (?) "(A)ya directs"  
<sup>ad</sup> *GAL-LAL-iš*, JADD 264, R. 6 (B. C. 688). <sup>ha</sup> *naggaru* (B. C. 698), JADD 473, R. 11. 474, R. 11.
- <sup>ha</sup> **A(?)-ip-par-ma**, *mār Surri*, of Patin (B. C. 832), Shalm. III: Ob. 153. — KB I, p. 146.
- <sup>ha</sup> **A-i-su-ú-ri** (Ar.) "Ai is my wall" (cf. *Da-di-su-ri*), JADD 99, R. 3 (B. C. 670).
- A-i-ju**(?)<sup>-ga-ma</sup>, see *Etaqama*.
- <sup>ha</sup> **A-kab-še** (Mit., = *A-gab-še* BEXV, cf. *Agab-senu*) s. of *Nu-ša-a-bu* VS I 109, 4.
- A-ka-ku-a** (hypocor., cf. OBA. *A-ka-ki-im* RPN), JADD 42, R. 2 (B. C. 670).
- <sup>ha</sup> **A-ka-ru** (cf. Bi. קרר), JADB 13, 9 (his *al še* in <sup>ad</sup> *Pi-du-a*).
- <sup>ha</sup> **Ak-bar**, **Ak-ba-ru** (or *Agbar*, cf. *Agburu* and ZA XI, p. 222), JADD 128, L. E. 3 (B. C. 655). *ardu*, JADD 180, 3. 251, 1. *šar li-pi-a-ti*, Esarh. B, IV, 19 (III R 15).
- <sup>ha</sup> **Ak-du-UD**. *UD.GA* . . . (for the first element cf. *Ak-du-bunur* TNB, Ar. אכדון?), JADD 426, 6, slave sold.
- <sup>ha</sup> **Akia** (Hit. hypocor., cf. *Aki-Tešup*), king of Arahtu, Boghazköi, MDOG 35, p. 34. *A-ki-ia*, <sup>ha</sup> *mār-šipri*, TA 30, 3.
- <sup>ha</sup> **A-kib-LUGAL** (Mit., cf. *A-kib-še-ni* VAT 5762; possibly *Akib-ipri(iwri)*, see GUSTAVS, OLZ 1911, col. 343), VS I, 109.
- <sup>ha</sup> **A-ki-pa-pu**, VS I, 110, 18.
- A-ki-su** (?), JADD 469, 5.
- <sup>ha</sup> **A-kikil-Tešup** (<sup>ad</sup> *IM*) (Mit.), TA 59, 15, 18. B. of Ta-kuwa, Boghazköi, MDOG 35, p. 34.
- A(?) -ki-ti-e**, JADD 63, R. 3 (Ep. V).
- <sup>ha</sup> **A-ki-iz-zi** (cf. *Ag-gi-iz-zi* BE XV, Ἀκκισς Klio, XI, p. 472), governor of the city of *Qafna*, in the time of Amenophis III, TA 52, 2. 53, 2. 54, 2. 55, 2. *šar Qafna*<sup>ha</sup>, TA 57, 2. R. 11 (B. C. 717). 392, 5 (B. C. 710). 394, 1. 518, R. 5. *URI-ia-a*, K. 241, IX, 17, spec.
- Ak-ki** (cf. Nba. *Ak-ki-ia* TNB, *Bu-ak-ki-e* BE IX),

3\*

- <sup>h</sup>*nāq mē* who rescued Sargon I from the Euphrates, III R 4, no. 7, 7-10. — KB III, pt. 1, p. 100.
- \*Ak-ku-ú-ja (Mit, hypocor.), VS I, 106, 5. Akkullānu, see *Kakkullānu*.
- \*Ak-nu-par(ṭ)-nu, HABL 285, R. 9.
- \*Ak-pa-ru, Boghazköi, OLZ XIII, col. 292.
- \*Ak-ša (cf. Oba. *Ak-ša(-a)-ta* RPN), JADD 388, 5.
- \*Ak-ši-ma-ak-šu (Iran), VS VI, 177, s. 178, s: *šar Bābīli u mātaī*.
- \*Ak-ti-m[i]j . . . ., Ta'annek 7, 9.
- A-ku-bāni (KAR) "Aku is creator"  
s. of *Qīṣti-Adad*, K. 8748.
- \*A-ku-ba-ti-la (Sum., V R 41, 55 c = <sup>d</sup>*Sin-taqiša-liblu*, cf. *Egibi*), DT. 84.
- \*A-ku-ul-an-na (Sum.), the 9<sup>th</sup> king of the 2<sup>d</sup> Babyl. dynasty, King-list B, R. 10; renders *Mār-dEnlil-samsun-šame*, V R 44. *E-KUR-UL*, King-list A, I, 11.
- ʾa-la', HABL 275, R. 1 (cf. DELITZSCH, BA I, p. 240).
- A-lá-di-im, Capp. G, 16, 2, s. 21, 6. 24, 3, 7, 10.
- \*Alakšandu (Hit.), contemp. of Iḫattušil, succeeded Tarhundaraba, MDOG 35, p. 41.
- \*A-la-ra-na-du (Hit.), Boghazköi, MDOG 35, p. 44.
- \*A-lik-sa-an-dar (Gr.), Alexander, CT IV, 29 d. 39 b. *šarru*, RH 14, R. 41. 17, R. 11 (B. C. 150-148).  
s. of *A-lik[-sa]-aw-dar*, ZA III, p. 150. — KB IV, p. 312.
- A-li-li "The strong one" Capp. Ch. 4, 14.
- Al(-la)-šarru "Alla is king", JADB 9, IV, 10.  
f. of *Si<sup>2</sup>-sa-ka-a*, JADB 5, I, 5; II, 5.
- Al-na-aš-ḫu-mil-ki "Al-Našhu is my counsel"  
s. of *Ilu-itīia*, in <sup>al</sup>*Še Gurraba*, JADB 2, I, 10. Cf. JADD 6, R. E. 1, III p. 43.
- Al-si<sup>2</sup>-mil-ki "Al-Si<sup>2</sup> is my counsel"  
s. of *Ilu-unri*, JADB 1, I, 26.
- \*Al-tāk-sat-su, see *Artahšassu*.
- Al-tuk-la-niše, JOHNS, ADB p. 15: "Al, cause the people to trust!" K. 241, X, 49, spec.
- \*A-lu-ud-ḫu-ḫa-ri-ša(ṭ), <sup>h</sup>*rāb e-si*, Capp. Ch. 2, 17.
- A-ma<sup>2</sup>-gu-nu, HABL 214, 2, prob. *Ša-ma<sup>2</sup>-gu-nu*, q. v.
- \*A-ma-ḫar, <sup>al</sup>*Har-me-iš-aw-da-a-a*, Shams. V: Ann. III, 45 (I R 30. KB I, p. 182).
- \*A-ma-ḫā-še, TA 202, 3.
- \*A-ma-ma-aš, <sup>māt</sup>*Ki-in-gi-iš-ti-li-en-sa-ah-a-a*, Shams. V: Ann. III, 58 (I R 30. KB I, p. 182).
- \*A-ma-an . . . . di, TA 105, 34.
- \*A-ma-an-ap-pa-bi (Eg. <sup>1</sup>*Imn-[m]-j p(t)*), RANKE, Material. p. 7), TA 73. 74, 51. 77. 79, 9. 82. 86. 87. 93. 109, 62. 117, 23.
- \*A-ma-an-ḫa-šir (Can.), Ta'annek 5, 2. 6, 2.
- \*A-ma-an-ḫa-at-bi (Eg. <sup>1</sup>*Imn-ḫtp(w)* "Amon is pleased", RANKE, Material, p. 8), <sup>al</sup>*Tušuti<sup>hi</sup>*, TA 185, 11, 20, 26, 35, 40, 47, 49, 51, 54, 55, 64, 68, 73. <sup>1</sup>*86*, 12, 17, 19, 25, 26, 31, 33, 39, 41, 51, 57, 58 (*A-ma-aw-at-ḫa-bi*).
- \*A-ma-an-ma-šā (Eg., see RANKE, Material, p. 8), TA 113, 36, 43. 114, 51.
- \*AMAR-ibni (the reading of the first element is uncertain), see <sup>d</sup>*ŠUR*.
- A-mar-ilu "Fulness of god" (or WSem., cf. *Ilu-amara*) (cf. *Am-ma-ar-ilu* RPN, *Am-mar-ša-ilu* BE XIV, XV), HABL 179, 2. 329, 2.
- \*[A-ma]-su (Eg.), *šar Mišir*, Neb. 239, 15. — KB III, pt. 2, p. 140.
- \*Amat-be-el "Maid of the lord", JADD 894, 6.
- A-mat-Bēl-ū-kin  
<sup>h</sup>*gallu*, HABL 1169, 8.
- Amāt-Bēl-ušur "Fulfil the word of the lord!"  
*A-mat-EN-PAP*, HABL 212, 14.
- \*A-mat-<sup>4</sup>Su'-la "Handmaid of Su'la" (cf. the Arb. demon *سُعْلَاء*, *سُعْلَاء* or *سُعْلَاء*, HOMMEL, PSBA XIX (1897), p. 88 f.), JADD 324, 3, R. 3 (III R 48), w. of *Bēl-dūri* (B. C. 692).
- \*Amat-<sup>4</sup>Sadā (ṭ *KUR-a*), JADD 78, 5, slave.
- \*Am-ba-ab[-ba] (cf. *Ilu-ba-ap-pi*, *Um-man-ab-ba*), Bu. 91-5-9, 126.
- \*Am-ba-na . . . ., JADD 718, 3.
- \*Ambaris, son and successor of Khulli of Tabal.
1. *Am-ba-ri-di*, <sup>māt</sup>*Ta[ba-la-a-a šar māt Btl]-Burutiš* Sarg.: Ann. 168.
  2. *Am-ba-ri-is*, Sarg.: Ann. 175. <sup>māt</sup>*Ta-bal-a-a*, Sarg. Khors. 29 (KB II, p. 56).
  3. *Am-ba-ri-is-si*, Sarg.: Cyl. 23 (I R 36). — KB II, p. 42.
  4. *Am-ri-is*, Sarg.: B, Sm. 2022, II, 6; Khors. 31.
- Am-bi-ja (hypocor., cf. Nba. *Am-ba-a* TNB), Rm. 157, 13 (KB IV, p. 124, III; B. C. 680).  
T. XLIII.

## \*A-me-dir-ra (Elam.)

f. of *Ummanigāš*, IABL 280, R. 16. Cf. JOHNSTON, Epist. Lit., p. 142f.

\*A-me-ka, *māt Za-mu-a-a*, Anp. Ann. II, 50, 61, 68, 71 (I R 21, KB I, p. 78ff).

Amēl-Adad, var. of *Ilu-Adad*, q. v.

Amēl-Ašur "Man of Ashur"; in Nba. texts, see TNB.

Amēl-Bēl "Man of Bel", HABL 899, 1. 930, 1.

Amēl-Ē-a, V R 44, 48cd = UR-L.

Amēl-En-lil "Man of Ellil", *mār Hanbi*, Mna.: III R 41, 1, 10, 28. — KB IV, p. 74.

Amēl-Ē-ul-maš "Man of the sanctuary of Eul-maš"

s. of *Ū(Šam)-eš-ḥa-la*, Mna.: III R 43, 1, 19, II, 10. — KB IV, pp. 68, 70.

Amēl-<sup>ai</sup>Gub-bu "Man from the city of Gubbu", TA 205, s.

Amēl-<sup>ai</sup>Gu-la "Man of Gula", V R 44, 9, 10, 34, 49 d, renders

1. *Amel-<sup>ai</sup>Da-mu*, V R 44, 49 c.

2. *HU-ME.ME*, V R 44, 10 c.

f. of *En-lil-ba-an-kudurru*, K. 9717, 14 (NE p. 90).

3. *Me-li-ḥa-lī*, V R 44, 34 c.

4. *UR-<sup>ai</sup>NIN.DIN.BĀD.GA*, V R 44, 9 c.

Amēl-<sup>ai</sup>I-šī-in "Man from the city of Ishin" s. of *Ilu-un-na*, Neb. I: Nippur V, 21.

Amēl-išakkē-ša-Uštim (*MULU-PA.TE.SI<sup>ai</sup>-ša-us-tim*) "Man of the rulers of Ushitim", see HINKE, Boundary stone, p. 201; Meliš.: Lo. 101, 1, 9. — KB IV, p. 56.

Amēl-Ištar (<sup>ai</sup>ŠV) (cf. OBA. *A-wi-il-Ištar* RPN), <sup>ai</sup>ḥa-za-nu ša <sup>ai</sup>Kalhi, Sarg.: SAV 431 (B. C. 709).

Amēl-Marduk (= Bi. 𐎠𐎠𐎠𐎠𐎠, LXX Εὐκαλμαρωδέξ, Berossos Ἀμυλμαρωδοκος)

1. *MULU-<sup>ai</sup>AMAR.UD*, V R 44, 4 d = *MULU-<sup>ai</sup>SILIG.MULU.HI*; V R 44, 27 b = *Meli-Šipak*. King of Babylonia, B. C. 562—560, son and successor of Nebuchadrezzar, *šar Babilī*, Evetts 1—12, 14—24 (2<sup>d</sup> year). BE VIII pt. 1: 13. 33. 34. 38.

s. of *Nabu-kudur-usur*, Nabd.: St. V, 25.

2. *MULU-<sup>ai</sup>ŠU*, *šar Babilī*, Evetts 13. BE VIII, pt. 1: 32, 7.

No. 1.

Amēl-Nabū (cf. OBA. *A-wi-il<sup>ai</sup>MULU-<sup>ai</sup>Na-bi-un* RPN)

1. *MULU-<sup>ai</sup>AK*, HABL 925, 1. Meliš.: Lo. 103, II, 18 (KB III, pt. 1, p. 156. In Nba. texts, see TNB.

2. *MULU-<sup>ai</sup>PA*, <sup>ai</sup>BA, K. 3790, 16 (B. C. 680).

Amēl-Nannari (OBA: *MULU-<sup>ai</sup>ŠEŠ.KI*), K. 9717, 11, Sm. 669, R. 6, author of the Etana story (NE pp. 90, 92).

Amēl-<sup>ai</sup>Na-zi-ba, TA 206, 4.

Amēl-Papsukkal (*MULU-<sup>ai</sup>PAP.LUH*), V R 44, 11 d = *ĀS.KAN.DU.UL*.

Amēl-<sup>ai</sup>Qa-nu-ū, TA 204, 1.

Amēl-Sin (OBA, cf. *A-wi-il<sup>ai</sup>MULU-<sup>ai</sup>EN.ZURPN* Ἰμεμλινος), V R 44, 12 b = . . . . *ME.LA*.

Amēl-su-in (= *Anel-Sin<sup>ai</sup>*), Capp. Ch. 10, R. 5.

Amēl-Šamaš (OBA, *A-wi-il<sup>ai</sup>MULU-<sup>ai</sup>UD* RPN)

1. *MULU-<sup>ai</sup>Ša-maš*, HABL 449, 7.

2. *MULU-<sup>ai</sup>UD*, V R 44, 13 b = . . . . <sup>ai</sup>UD; V R 44, 37 b = \**Me-li-sah<sup>ai</sup>*. In Nba. texts, see TNB.

Amēl-<sup>ai</sup>Ši-i-ma-li-ia, V R 44, 36 b = \**Me-li-<sup>ai</sup>Ši-bar-ru*.

Amēl-<sup>ai</sup>Šu-qa-mu-na, V R 44, 35 b = \**Me-li-šū-nu*.

Amēl-<sup>ai</sup>TUR.NUN.NA, f. of *Ioni-Marduk*, K. 9717, 12 (NE p. 90).

Amēl-urqi "Gardener"

<sup>ai</sup>NU.GIŠ.ŠAR, JADD 860, R. 5.

A-me-qi (cf. *A-me-ka*, Bi. 𐎠𐎠𐎠), JADD 294, R. 9 (B. C. 700).

A-me-ri (Arb.? cf. αμερος Wadd. 2403,? / *A-me-ir-tun* BE VI, pt. 2,

f. of *A-mi-li<sup>2</sup>-ti*, HABL 414, R. 10.

Am-ia-a-nu, see *A-u-ia-nu*.

\*Am-ia-la<sup>2</sup> (SArb. 𐎠𐎠𐎠) HABL 564, 4, 9, R. 18. *Am-ia-te<sup>2</sup>-li*, JADD 229, R. 5 (B. C. 680). Cf. *Am-me<sup>2</sup>-ta<sup>2</sup>*.

\**Am-mi-ba-an-da*, see *Amibanda*.

\**Am-mi-li<sup>2</sup>-ti* (WSem.)

s. of *A-me-ri*, HABL 414, R. 10.

\**Am-mi-taš-ši*, b. of *Ašur-li<sup>2</sup>* of Karalla, Sarg. Ann. 141, 143; cf. K. 1668, D, 11.

Am-ma-a-a, prob. "Man from <sup>ai</sup>Amma" (cf. *Am(?)<sup>ai</sup>-ma-ia* JADD 661, 1), JADD 30, R. 5 (B. C. 681). 947, 2. <sup>ai</sup>BA. *A-ir-ma-ia*, JADD 207, R. 5 (III R 46, 27 a. KB IV, p. 150).

\**Amma-ba<sup>ai</sup>li* (Ar., cf. OBA. *Am-mi-ba-il* VS VII, 204, 25, 35), of *Bit-Zamani*

1. *Am-ma-ba<sup>2</sup>-li*, *mār Zamāni*, Anp.: Khurkh R. 36 (III R 6).
  2. *Am-me-ba<sup>2</sup>-la*, *mār Zamāni*, Anp.: Ann. II, 12, 118, 119 (I R 20. 22. KB I, pp. 72. 92).
  3. *Am-me-ba<sup>2</sup>-li*, *mār Zamāni*, Tuk. II: Ann. 23, 38. Anp.: Ann. II, 12, 118, var. (I R 20. 22. KB I, p. 72. 92).  
f. of *Ba* ..., Tuk. II: Ann. 4.
  4. *Am-mi-pa<sup>2</sup>-li*, Anp.: Khurkh R. 37, 47, *mār Zamāni* (III R 6).
- \***Am-ma-i**(?)... , *nastku* of Gambulu, Sarg.: Ann. 254.
- \***Amma-ladin** (WSem.; SACHAU, ZA XII, p. 44, compares *عَمَلَات*, *عَمَلَات*)
1. *Am-ma-la-din*, <sup>h</sup>*na-si-ku ša* <sup>h</sup>*ša-a-šī-an*, HABL 280, 13.
  2. *Am-ma-la-dik-ilu*, *šar māt Qidri/Qadri*, sheikh of the Kedarenes, Abp.: Ann. VIII, 15; A, VIII, 21; III R 35, no. 6, II, 14, 20.
- Am-ma-nu** (cf. *Am-ma-a-a*, *Am-ma-na-tum* BEXV), <sup>h</sup>*šalšu mār šarri*, JADD 860, III, 26. In NBa. texts, see BE VIII, pt. 1, TNB.
- \***Am-maš-ki-ri**, JADD 233, R. 10 (III R 46, 35 c; B. C. 659?).
- \***Am-me-a-la-ba** (for the second element cf. Bi. *אֲמִי-עֲלֵבָן*, *אֲמִי-עֲלֵבָן* (?) GLASER 1238, GHW 15, p. 3<sup>b</sup>), <sup>māt</sup>*Hi-in-da-na-ia*, Tuk. II, Ann. 70.
- \***Amme-ba'la**, see *Amma-bā'li*.
- Am-me-ni-ilu** "Wherefore, o god?", JADD 385, R. 5, 10, 429, R. 25. K. 10426. 83-1-18, 695, III, 10, spec. Cf. TNB.
- \***Am-me-en-na** (cf. *Tu-bi-ia-en-na*)  
<sup>h</sup>*SAG*, Niniḫkudurušur: Lo. 102, VI, 18. — KB IV, p. 90.
- \***Am-me-ta<sup>2</sup>** (Arb., cf. *Am-ia-ta<sup>2</sup>*)  
f. of *A-a-ka-ma-ru*, HABL 260, R. 3 (IVR 47, no. 1).
- \***Am-mi-di-ta-na** "My uncle is a leader" (RANKE, PN p. 225 n. 7); 9<sup>th</sup> king of the first Babylonian dynasty. *šarru*, passim.  
s. of *E-bi-šum*, f. of *Ammi-šadugga*, King-list B, 2.
- \***Am-mi-ḡa-at-na** (cf. Oba. *Sumu-ḡa-ad(t)ḡ-nu* RPN), <sup>h</sup>*šangū ša* <sup>h</sup>*š-ḡa-a-ra* <sup>h</sup>*āš* *Kiizzu-wadna*, in Hit. inscription, OLZ IX (1906), col. 632.
- \***Am-mi-na-ad-bi** (cf. Bi. *עֲמִי-נָדָב*), *šar māt Bit-Am-*  
*ma-na*, king of Ammon, Abp.: Rm. 3, II, 40. — KB II, p. 240.
- \***Ammi-pa'li**, see *Amma-bā'li*.
- \***Ammi-šaduga** "My uncle is righteous" (cf. SArb. *עֲמִי-שָׁדוּגָא*, Bi. *עֲמִי-שָׁדוּגָא*), the 10<sup>th</sup> king of the first Babylonian dynasty
1. *Am-ma-ša-du-ga*, *šarru*, BA VI, no. 5, p. 84.
  - \* 2. *Am-mi-sa-dūg-ga*, s. of *Ammi-ditana*, f. of *Samsu-ditana*, King-list B, 10.
  3. *Am-mi-sā-dūg-ga* = *Kim-tum-ki-tum*, V R 44, I, 22
  4. *Am-mi-ša-du-ga*, *šarru*, passim.
- \***Ammu-ladi'n**, see *Amma-ladu*.
- \***Ammu-nira** (Can. *עֲמִי-נִירָא* WAF II, p. 85. KA<sup>3</sup>, p. 482), governor of Beyroud,
1. *Am-mu-ni-ra*, TA 136, 20. 141, 2. 142, 2. 143, 2.
  2. *ḡa-nu-ni-ri*, TA 137, 15, 66, 60, 88. 138, 52, 53, 132.
- \***Am-mu**(?)**-sa-lam** (WSem., *עֲמִי-שָׁלָם*), HABL 338, 12 (B. C. 649?).
- \***Am-ra-mu** (WSem., cf. Bi. *עֲמִי-רָמָא*, KA p. 483), <sup>h</sup>*kaširu*(?) *ša ekallī*, JADD 59, R. 2 (B. C. 681).
- \***Am-ra-pi<sup>2</sup>** (WSem., cf. *Ḥammu-rapi*), <sup>h</sup>*rd gammalē*, JADD 741, 22.
- Am-ri-ištar** (IV) (cf. Oba. *Am-ri-ilišu* RPN, NBa. *Am-ri-im-me* TNB), <sup>h</sup>*nappalū*, JADD 478, R. 1.
- \***Am-ri-is**, see *Ambaris*.
- Am-si-i** (hypocor., cf. Bi. *עֲמִי-סִי*, *עֲמִי-סִי*) JADD 164, R. 10 (B. C. 679).
- \***Am-ti-Gu-la**, <sup>h</sup>*Anti-ḡ*[*GU.ZI.DA* "Handmaid of Gula", 83-1-18, 1866, R. IV, 8, 9, spec.
- \***Am-ti Amti-Nabū**<sup>1</sup> "Handmaid of Nabu", 83-1-18, 1866, R. IV, 12 f.
- A-mur-a-šir** "I saw Ashir", Capp. G, 4, 15.
- A-mur-a-šur** "I saw Ashur", Capp. G, 23, 2.
- A-mur-Ba'lu** (<sup>h</sup>*Idl*) "I saw Baal", TA 170, 88.
- A-mur-ilu** "I saw the god"  
s. of *I-nu-ba-a*, Capp. G, 9, 6.
- Amur-ilūtu-Ašur** "I saw the divinity of Ashur" (cf. Oba. *Amur-ilūtu* RPN)  
*A-mur-AN-tu-š-šur*, JADD 1002, R. 4.
- A-mur-ištar**, Capp. Ch. 4, 6.
- Amurrea** (<sup>h</sup>*KUR.GAL-e-a*; hypocor., cf. *A-mur-ri-ia'e-a* P 100, 5. 114), <sup>h</sup>*āsū* Mna.: III R 43, II, 28. — KB IV, p. 70.
- Amurru-ešir** "Amurru spared" (<sup>h</sup>*KUR.GAL-T. XLIII*).

- SUR* = Ar. docket [אָטור] *OTSS*, p. 301  
<sup>h</sup>*SAG* <sup>h</sup>*gēpi ša at Dār-Enlil*, *HABL* 963, 4  
 (WSml. II, p. 61).
- \**Amurru* (<sup>d</sup>*MAR. TU*)-*na-ša-pa*, *JADD* 741, 11.  
 \**Amurru* (<sup>d</sup>*KUR. GAL*)-*na-la-nu* (WSem.)  
<sup>h</sup>*mutir fēmi*, *HABL* 963, 6.
- Amurru-zēr-ibni* "Amurru has created posterity"  
<sup>d</sup>*KUR. GAL-KUL-KAK*, *HABL* 520, 13. 792,  
 R. 13. 794, R. s. KK. 1174, 9 (WSml. II, p. 35).  
 2446 etc., R. 30.
- A-mur-Šamaš* "I saw Shamash", *Capp. G*, 16, 1,  
 13, 16, 22.
- \**A-mur-ši-še* see *A-ḥar-ti-še*.
- A-mu-šu* (cf. Bi. אֲמִיִּךְ), *JADD* 842, 4.
- A-mu-še* (cf. NBa. *A-mu-še-e*, *amašu* a plant),  
*HABL* 303, 6.
- \**A-a-na-a* (Ar., cf. Bi. אֲנָא, *A-na<sup>2</sup>-ili* BE X), *JADB* 2,  
 I, 9.
- A-na-Ašur* (<sup>d</sup>*A. USAR*)-*qa-al-la*,  
 Epon., *rab ekallim*, *Admir. I: KAH I*, 3,  
 R. 43.
- A-na-bēl-tak-lak* "In the lord I trust" Epon.  
 B. C. 758, *šd at I-sa-na*, *Canon E* + 81-2-4,  
 187, R. 10. Abbreviated: *Bēltaḫlāk*, q. v.
- A-na-du-du* ..., K. 241, IX, 38, spec.
- A-na-aḥ-lī-lī* "I sigh, o god" (cf. *Atanah-ilū*)  
*Capp. G*, 10, 4. 20, 15, 25.  
 f. of *Ba-ba-la-num*, *Capp. E*, I, 6.
- \**A-na* (ba)-*lu-qu-nu* (cf. *Ap-li-uk-nu*)  
<sup>h</sup>*bēl pihāti ša at Mušasiri*, *HABL* 381, 9.
- A-na-me-ni-DU*, *JADD* 825, R. 4.
- A-na-Nabū-tāk-lak* "In Nebo I trust"  
*HABL* 542, R. 4. 838, 9. 907, 1. KK. 7459. 8403.
- †*A-na-at-la-la-balālu* (? *TT*) "I behold (or observe)  
 life", *JADD* 317, 3, sold (B. C. 687). Better  
 \**Anat-dalati*, cf. *KA* p. 354.
- \**A-na-ti* (cf. Bi. אֲנָתִי, *OBA. A-na-tum* *RPN*, *KA*  
 p. 354), *TA* 170, 43.
- \**An-da-a-iā* (or *Ildaja*?, cf. *An-di-a-a*), *amēl*  
<sup>h</sup>*At-zi*, *TA* 175, 3.
- An-da-la-a*, see *Ilu-dala*.
- An-da-ra-ni-nu*, *JADD* 58, R. 7 (B. C. 694). 515, 2.
- \**An-da-ri-a* (cf. the foregoing name and the city  
*Andaria*), <sup>h</sup>*bc l pihāti mat Lubdi* (in Media),  
 Abp.: B, KK. 1732, IV, 6. 1779, C 24  
 (WSml. III, pp. 41, 58. KB II, p. 180, n. 16).
- <sup>h</sup>*tur-ta-nu*, Abp. B, III R 31, IV, 6. *Au-da-ri-e*, same person, Abp. B, III R 31, IV, 14.
- An-di-a-a* (cf. <sup>mat</sup>*An-di-a*, see also *Au-da-a-iā*),  
*JADD* 679, 9 (B. C. 682). [853, R. 2].  
 s. of *Bel-apal-iddina*, *JADD* 237, 12 (B. C. 665).
- An-di-su* (?), <sup>h</sup>*rab alani*, *JADD* 806, L. E. 1.
- \**An-ḫir-be*, prob. a Hit. king, *Shalm. III: Bal. II*, 3.  
*Au-ḫi-ir-bi*, same person, *Shalm. III: Mon.*  
 II, 10 (III R 7. KB I, p. 160). Cf. *DELITZSCH*,  
*BA VI*, no. 1, p. 141.
- \**An-ḫi-te-ti*, <sup>mat</sup>*Šup-ri-a-a*, *Anp.: Ann. II*, 12  
 (I R 20. KB I, p. 72). *Shalm. III: Bal. H:*  
 of <sup>at</sup>*U-bu[me]*, =
- \**An-ḫi-ti-ti*, <sup>mat</sup>*Šup-ri-a-a*, *Shalm. III, Ob. 33* (B. C.  
 855). — *KB I*, p. 132.
- \**A-ni-a*, *Capp. Ch.* 5, 8.
- \**A-ni-na* (cf. *A-ni-na-a-ḫi* *CBM* 3480), *Capp. G*,  
 5, 13.
- \**A-ni-ri* (Ope. *Aina[ira]kyā*, *El. Ḥa-a-na-a-ra*),  
 f. of *Nidintu-Bēl*, *Dar. Beh. III R* 39, 31.
- \**An-ni-iā* (hypocor.),  
 s. of *Ad-du-me*, *amēl at Šidāni* (DE CLERCO,  
 no. 386), *WAF III*, p. 177f.
- \**Antaratli* (cf. *Ma-zi-pa-at-lī*), of *Alše*, contemp.  
 with *Shubbilūma*, *MDOG* 35, p. 33.
- \**An-ti-gu-nu-us-su* (Gr. *Ἀντίγουσος*), *SAV* 558.
- \**An-ti-pa-at-ru-su* (Gr. *Ἀντίπατρος*), s. of *Aḫū* (*ŠEŠ*)-  
<sup>2</sup>*ā-tā* ..., *SAV* 560.
- \**Anti'ukusu* (Gr. *Ἀντιόχοσος*), *Antiochus*.  
 1. *An-ti<sup>2</sup>-i-ku-su*, 81-6-25, 65, 2 (ZA III, p. 150.  
 B. C. 218) = *Antiochus III the Great*, B. C.  
 224—187. Cf. *SAV* 559.  
 2. *An-ti<sup>2</sup>-ku-su*, *DT* 189 (2<sup>d</sup> year). *šar ma-  
 tāti*, K. 3753 (B. C. 247) = *Antiochus II*  
*Theos* (B. C. 260—246)  
 3. *An-ti<sup>2</sup>-ku-us*  
 s. of *Šilukku*, *V R* 66, II, 1. *šar matāti*,  
*V R* 6, II, 21. *šarru rabā šarru danuu*  
*šar kiššati šar Bābili šar matāti*, *V R* 66,  
 I, 1 (KB III, pt. 2, p. 136. B. C. 270); cf.  
*SAV* 559. = *Antiochus I Soter* (B. C.  
 280—260).  
 4. *An-ti<sup>2</sup>-uk-ku-su*, *šarru*, *RH I*, R. 34 (B. C. 164)  
 = *Antiochus IV Epiphanes* (B. C. 175  
 —164).  
 5. *An-ti<sup>2</sup>-uk-su*, *šarru*, *RH* 25, R. 20 (B. C. 130)  
 = *Antiochus VII Sidetes* (B. C. 139—128)

6. *An-ti-ü-ku-su*,  
šar mātaṭi, Rm. IV: 97, 27 (PSBA XXIII  
(1901) = A. I.
- \*A-nu-ēreš** (*PIN-ēš*), HABL 212, 17.
- Anum-nāšir** "Anu is protector"  
s. of *Nur-Sin*
1. *A-num-PAP*, Sarg. St. II, 14 (VS I, 70. KB  
IV, p. 160).
  2. *A-num-ŠEŠ-ir*, Sarg. St. V, 15.
- \*A-nu-wa-an-za** (Hit.)  
*tupšarru*, Boghazköi, MDOG 35, p. 28.
- \*A-pi**, TA 138, s, 57; *A-bi*, 138, 107; perh. Eg, cf.  
RANKE, Material, p. 21.
- \*A-pi-ḫa-ri** (cf. *'Abi-ḫa-ri*, *Sī-ḫa-ri*, *Ḫa-ri-šarru*)  
VS I, 109, 7.
- Apil-Sin** "Son of Sin"  
*A-pil-XXX* s. of *Šabu*, f. of *Sin-muballit*,  
the fourth king of the first Babylonian  
dynasty, Chron. A, IV, 2. King-list B, 4.  
Cf. *A-pil-XXX*<sup>d</sup> *EN.ZU*, (*šarru*) RPN, etc.
- Apil-šarri-bēl-aḫē**, see *Mar-šarri-bēl-aḫē*.
- Aplā** (hypocor.)
1. *A-a*, HABL 949, 2. <sup>b</sup>*bēl-pihāti*, HABL 266, 18.  
998, 14, R. 6 (WSml. II, p. 23).  
s. of *Bēl-šarru*(?), gs. of *Adu*, HABL 912,  
R. 8.  
s. of *Marduk-ēreš*, 94-6-11, 36 (ZA IX,  
p. 398. KB IV, p. 176. VII<sup>th</sup> year of  
Sinšarīškun).  
f. of *Arda*, ibid.
  2. *Ap-la-a*, in NBA. texts, see TNB.
  3. *TUR. UŠ-a*, HABL 324, 2. 326, 1. 764, 1. 80-7-19,  
338.82-5-22, 131. <sup>b</sup>*bēl-pihāti* (3a<sup>d</sup> *Arvrapha*),  
HABL 754, 11, 19. 1106, 11, R. 8. 1124, 6.  
<sup>b</sup>*šasinu*, Sarg. St. II, 33 (KB IV, p. 160).  
(*mar Barsip*), writer of astrological reports,  
TRep. 46. 79 A. 86 A. 120. 132 (III R 54,  
no. 9). 153 A. 190 A. 197. 211. 265. 277 M. O.  
s. of *Nadīnu*, K. 8433.
- Aplāja**, **Aplīja** (hypocor.)
1. *A-a-a*, III R 37, 75 a, Elamite officer. JADD  
436, R. 1. 1036, IV, 13. K. 241, IX, 33, spec.  
<sup>b</sup>..., JADB 12, III, 1. *mašmašu*, JADD 944,  
II, 6. <sup>b</sup>*ša-ki*, JADD 829, 4 (B. C. 671).
  2. *A-a-ia*, JADD 147, R. E. 2 (B. C. 648).
  3. *A-ia*, HABL 413, R. s. JADD 55, 2 (B. C. 690).  
*A. B. A.*, JADD 93, 6. 533, R. 3 (B. C. 650?);

- <sup>b</sup>*ḫazānu ša* <sup>al</sup>*Ḫu-ba-ba*, JADD 171, R. 4.  
<sup>b</sup>*tamkaru*, JADD 711, R. 11 (III R 46).  
<sup>b</sup>*ZAB. ḪI-nu* (*unūmānu?*) <sup>b</sup>*ša* <sup>al</sup>*Ištar ša*  
<sup>al</sup>*Arbaili*, HABL 533, 2.  
s. of *Qi-il-ti-i*, f. of *Ša-pr-bēl*, HABL 877,  
R. 1 = JADD 889.
4. *A-ia*, <sup>b</sup>*šalšu*, B. C. 694, JADD 201, 4.
  5. *TUR. UŠ-a-a*, JADD 514, 2 (B. C. 683). 444, 11  
(in <sup>mat</sup>*Sī-ü-ga-ra*). 473, 7, 21. 474, 9 (B. C.  
698). K. 13188. <sup>b</sup>*A. B. A.*, JADD 118, R. 3  
(B. C. 673). <sup>b</sup>*nāgir ekalli*, JADD 1131, 2.  
Epon. B. C. 768, III R 1, IV, 1, var.  
s. of *Mušallim-Ašur*, <sup>b</sup>*qi-pu* <sup>al</sup>*Kar-Šamaš*,  
JADD 363, R. 8 (B. C. 682).  
s. of *Nabu-salim*, gs. of *Marduk-apal-iddin*,  
Abp.: B, VI, 57, 62 (III R 33. KB II, p. 256).
  6. *TUR. UŠ-ia*, HABL 325, 2 (III R 43, II, 16).  
JADD 28, 2 (B. C. 686). K. 2674, 7a. Epon.  
B. C. 768, Canon A, IV, 1, of Mazamua  
(Canon E).  
f. of *Bu-luḫ*, JADD 891, R. 2.  
f. of *TUK-ilu*, Mna: III R 43, II, 16. — KB IV,  
p. 70.
- Apli** (hypocor.)
1. *A-i*, JADD 340, 11. 360, R. 6 (B. C. 680).  
382, 5 (B. C. 716). 393, 2, 6.
  2. *TUR. UŠ-i*, K. 241, X, 10, spec.
- Aplīia**, see *Aplāja*.
- \*Ap b)-li-uq-nu** (cf. s. *Analuqunu*), HABL 144, 14, 16.
- Aplūa** (hypocor.)  
*TUR. UŠ-u-a* <sup>b</sup>*rab ali ša* <sup>al</sup>*La-ḫi-ra ša*  
<sup>b</sup>*bu unni šarri*, JADD 301, 1 (B. C. 678).
- Aplu**<sup>d</sup> *TUR. UŠ*)-**gi-ri** (?), 83-1-18, 695, XII, 11, spec.,  
cf. JOHNS, ADD III, p. XV.
- Aplu**<sup>d</sup> *TUR. UŠ*)-**hu-ut-ni** "Aplu is my protec-  
tion", 83-1-18, 695, XII, 12, spec.
- Aplu-iddin** "Aplu has given", or *Apal-iddin*  
(abbrev.)  
*A-MU*, <sup>b</sup>*ma-ḫi-šu*, JADD 631, R. 2 (B. C.  
680).
- Aplu**<sup>d</sup> (*TUR. UŠ*)-**mu-tāk-kil** "Aplu streng-  
thens"  
83-1-18, 695, XII, 13, spec.
- \*Aplu**<sup>d</sup> *A*)-**ra-me** (cf. *A-a-ram-u*, <sup>d</sup>*A-a-ram-ū*)  
JADD 1115, I, 11.
- Aplu**<sup>d</sup> *A*)-**še-zib-a-ni** "O Aplu, save me!"  
<sup>b</sup>*mar šipri*, JADD 230, R. 8 (B. C. 684).



- Aplu-šuzziz** (cf. *TUR.US-DU.DU*, cf. *A-na-DU.DU...*), JADD 829, R. 1 (B. C. 671).
- Ap-lu-ti**, Sm. 1037 (B. C. 681).
- Aplu-ušur**, or *-našir*  
*A TUR.US-PAP*, JADD 15, R. 4 (B. C. 672).  
 83, R. 6 (B. C. 679). 84, R. 7. 126, 9 (B. C. 674). 154, 1. 385, R. 14: b. of *Bel-ša-ik-šar*.  
 629, R. 7. 798, s. 852, II, a. *hA.B.1*, JADD 119, L. E. 1 (B. C. 680).  
 s. of *Ašur-rimanni*, JADD 394, R. 14.
- Ap-pa-a** (OBA. *A-af-pa-a* RPN; cf. Bi. 𐎶𐎢𐎺𐎠)  
 f. of *La-bar-šumišu*, HABL 331, R. 2.
- A-qa-a**  
 f. of *Adad-šallim*, JADD 237, R. 13.
- \*A-qa-ba** (abbrev., cf. *Aqabi-ilu*, NBA. *\*A-qu-bi-bu-ia* TNB, *Nabū-a-qa-ba'* BE VIII, pt. 1), JADD 448, R. 20. *hDa-ra-ta-a-a*, HABL 222.
- \*A-qa-bi-ilu** (cf. NBA. *\*A-qa-gab-bi-AN'*, *Nabū-ḥa-qa-bi* BE IX, *Si<sup>2</sup>-a-qa-bi*, Pa. 𐎶𐎢𐎺𐎠 𐎶𐎢𐎺𐎠, 𐎶𐎢𐎺𐎠 𐎶𐎢𐎺𐎠, 𐎶𐎢𐎺𐎠 𐎶𐎢𐎺𐎠), TSBA VIII, p. 284, JADD III, p. 164.
- A-qar-a** (hypocor., cf. *A-qar-a-a*, *A-qar<sup>2</sup>-ū* TNB), HABL 912, 1. 1030, 13 (WSml. II, p. 75).  
 KK. 9042. 11437. 11477. *barā*, JADD 851, II, 1.
- A-qar-a-a** (hypocor.), HABL 181, 4. Bu. 91-5-9, 93.
- Aqar-Bēl-lūmur** "May I see the glory of Bel!"  
 1. *A-qar<sup>2</sup>-d. EN-lu-mur*, HABL 852, 2. 853, 2. 854, 1. 855, 1. 856, 2. 892, R. 6, 13.  
 2. *KAL-d. EN-lu-mur*, HABL 261, 2. (640, 6). 857, 2.
- A-qar-Nabū<sup>1</sup>** (abbrev.), K. 1559.  
 f. of *Ad-na-a-a*, gf. of *Nabu-apat-iddin*; Nai: CT X: 3, 16. — KB IV, p. 92.  
 f. of *Nabū-šaqū-ina-mati*, CT X: 3, 16.
- Aq(g)-da-aš-ilu**, *h abarakku*, JADD 345, R. 2.
- Aq-ri**, **Aq-ru** (abbrev.) "Precious", or *Agru* "Hired laborer" (cf. *A-gi-ri*, *hKU.MAL* TNB, Eg.-Ar. 𐎶𐎢𐎺𐎠 APO), JADD 228, R. 3. 259, R. 7. ZA XI, p. 47. *hA.B.1*, JADD 171, 4. *h irrišu* in *al I-ri-in-ni-ih*, JADD 742, R. 21. *mar la-si-mu šā Ninua*, JADD 160, R. 2 (Ep. G). *h rab kišir šā šepa*, JADD 235, R. E. 1. *h šalšu ḥinni*, JADD 396, R. 8. *h zammaru mār Ninua*, JADD 464, R. 10.
- \*Aq-tu-ur-la-na-aš-ḥu** (Ar.), JADB 20, 8.
- A-ra**(?) ..., Ta'annek 7, 13.  
 No. 1.
- Arad-aḫēšu** "Servant of his brothers"  
 1. *URU-PAP<sup>2</sup>-šu*, HABL 120, 2. JADD 243, R. 12 (B. C. 688). 350, R. 10 (B. C. 707). 429, 2a. *h šalšu*, JADD 860, III, 7.  
 2. *URU-ŠES<sup>2</sup>-šu*, HABL 119, 2.
- Arad-Aia**  
 1. *URU<sup>d</sup>-A-A*, f. of *Ardiā*, JADD 661, R. 10. *h saknu*, JADD 771, R. 1.  
 2. *URU<sup>d</sup>-GAL*, JADD 382, 7 (B. C. 716).
- Arad<sup>d</sup>-Al-la-a-a**, JADD 311, R. E. 1 (Ep. S). 83-1-18, 695, XI, 8, spec.
- Arad-Apli** (*TUR.US*), *h ša šepa*, JADD 400, R. 8 (B. C. 688?).
- Arad-Ašur** "Servant of Ashur"  
 1. *URU-AŠ<sup>2</sup>-šur*, JADD 88, L. E. 2 (Ep. W). 638, R. 9.  
 f. of *Arad-Ištar*, JADD 622, 1.  
 2. *URU<sup>d</sup>-HI*, *h ša šepa mar šarri*, JADD 312, R. 12 (III R 47, 20b).
- Arad-Bānitu** "Servant of Banitu"  
 1. *URU<sup>d</sup>-Ba-ni-ti*, JADD 741, 12.  
 2. *URU<sup>d</sup>-Ba-ni-ti*, JADD 1, R. 5 (B. C. 731?). VS I, 85, 26. [94, 29].  
 3. *URU<sup>d</sup>-KAK-ti-ti*, JADD 741, 26. VS I, 85, 26. *h ardu*, JADD 913, 1. — In NBA. texts, see TNB.
- Arad-Bēl** "Servant of Bel", 81-2-4, 64, writer to king. — In NBA. texts, see TNB.
- Arad-Bēlit** "Servant of Belit" (cf. OBA. *Warad-be-el-ti-timti* BA VI, no. 5; in NBA. texts, see TNB)  
 1. *URU<sup>d</sup>-NIV* (Blist 7337), JADD 752, 8.  
 2. *URU<sup>d</sup>-NIV.LIL*, JADD 414, 20, R. 2, 9 (Ep. A'). 621, R. 10 (Ep. F). *mar šarri*, JADD 201, 5 (B. C. 694). *šalšu*, JADD 128, R. 7 (B. C. 665?).
- Arad<sup>d</sup>-Da-gu-na** "Servant of Dagon", HABL 357, R. 5: *Bit-A*.
- Arad-Ea** "Servant of Ea"  
 1. *URU-I Arad-Amu?*, 82-5-22, 145, writer to king.  
 2. *URU<sup>d</sup>-I Arad-Amu?*, HABL 24, R. 20. 976, 2.  
 3. *URU<sup>d</sup>-BE*, in NBA. texts, see TNB.  
 f. of *Bel-aḫē-iddin*; Kandak: VSV, 5, 10, 13. — KB IV, p. 172.  
 4. *URU<sup>d</sup>-E-a* (= *La-bar<sup>d</sup>-Nu-dim-mut*, VR 44, 15cd), HABL 16, 4. 23, 19. 27, 2. 28, 2. 29, 2.



30, 1(?) 332, 4 361, 3 667, 2 668, 2 669, 2 674, 3 1004, R. 2. 83-1-18, 211. Sm. 80, ancestor of *Nabu-zēr-iddīna*. Writer of astrological reports TRep. 72. 100. 256 C. 83-1-18, 226. <sup>h</sup> *kala*, JADD 857, I, 10. — Ancestor of (cf. SCHEIL, DEP VI, p. 48): *Arad-Nabu-paḫātu*, Ninibkudurušur: Lo. 102, VI, 20. — KB IV, p. 90.

*Bel-ippašra*, Merod. I: Susa 16, III, 5.

*Bi-ra-a*, DEP VI, p. 44, I, 13 (3<sup>d</sup> dyn.).

*Ea-kudurri-ibni*, *paḫāt matati*, Mna: PSBA XIX, p. 71, 15. III R 43, II, 4 (KB IV, p. 68).

*Eribo-Marduk*, <sup>h</sup> *bel pihali*, Nai: CT X, 3, 29. — KB IV, p. 94.

*E-sag-gil-a-a*, *tuḫšarru*, Simb.: Lay. 53, 31.

*Ibni-Marduk*, *šadid eqli*, Meliš.: Lo. 101, I, 10 (KB IV, p. 58). Susa 3, I, 29.

*Iqīša-Bau* (?<sup>h</sup> *šaknu*), Meliš.: Lo. 101, II, 8. Merod. I: DEP VI, p. 43, II, 17. Susa 16, III, 21. — KB IV, p. 58.

*Iti-Marduk-balaṭu*, f. of *Nabu-zēr-līšir*, Neb. I: Nippur III, 11, V, 21; and *Šapiku*, Mna: III R 41, I, 14. — KB IV, p. 74.

*Izkur-Nabu*, Merod. I: Susa 16, II, 5.

*Kidin-Gula*, f. of *Nāširu*, DEP VI, p. 48.

*Marduk-balaṭu-igbi*, *paḫātu*, Nai: VR 61, VI, 25. — KB III, pt. 1, p. 180.

*Marduk-zakir-šum*, *bel pihāti*, Merod. II: Bl. St. V, 3. — KB III, pt. 1, p. 190.

*Nabu-eriš*, *tuḫšar*, Mardukakheriba: OBI 149, I, 15.

*Nabā-ram-zēr*, *bel pihāti*, Mna: IR 66, II, 11. — KB IV, p. 66.

*Nabū-šakin-šum*, <sup>h</sup> (*paḫātu*), Merod. I: IV R 38, II, 37. — KB IV, p. 62.

*Nabu-zēr-līšir*, s. of *Iti-Marduk-balaṭu* see above.

*Na-ši-ri*, s. of *Kidin-Gula*, see above.

*Šapiku*, s. of *Iti-Marduk-balaṭu*, *mašihān eqli*, see above.

*Šazib-Marduk*, f. of *Nabu-šum* (? *zēr*)-iddin, Merod. I: Susa 16, II, 7. Cf. Sm. 80.

*Uballišu-Gula*, *paḫātu*, Neb. I: V R 56, II, 19. — KB III, pt. 1, p. 168

*Uballišu-Marduk*, f. of *Kimēni-Marduk*, ggf. of *Nabu-nādin-aḫū*, gggf. of *Marduk-*

*zakir-šum*, Merod. I: IV R 38, I, 27 — II, 3. — KB IV, p. 60.

*Zēr-ibni*, Merod. I: Susa 14, I, 16, cf. BA II, p. 167, II, 8.

**Arad-<sup>h</sup>Gu-la** "Servant of Gula" (in OBA, and NBA, texts, see SA of *Adad-šum-ṭNB*) HABL 2, R. 4, 9: s. of *Adad-šum-ušur* (time Esarh.). 12, R. 9. 17, R. 8. 117, 2. 118, 2. 657, 1a. 1109, R. 5. TRep. 90, R. 6. <sup>h</sup> *asu*, K. 2077 (B. C. 648?). <sup>h</sup> *šana ša h rab asu*, JADD 277, R. 8 (B. C. 681).

s. of *Kalbi*, *šakin* <sup>mat</sup> *Ušti*, Neb. I: VR 56, 21. — KB III, pt. 1, p. 168.

**Arad-ḫāri** (?), *AN* (?)-*ḫa-a-ri*, JADD 1128, 2, *URU-ḫa-a-ḫu* (?), 1140, 5; probably to be read *Ilu-ḫari*, q. v.

**A-ra-di** (?), VS I, 93, 29.

**Arad-ilāni** "Servant of gods". *URU-AN* <sup>h</sup> *ni*, JADD 569, R. 7 (B. C. 695).

**Arad-ili** "Servant of (his) god" (in NBA, texts, see TNB; cf. OBA. II *arad-ili-šu* RPN), JADD 395, 6. 397, 11.

s. of *Mu-ḫa-pi-ra-a-a*, A 20221, R. 6 (B. C. 656); OLZ VI, col. 198).

**Arad-ili-a-a**, or *Arad-<sup>h</sup>Aja*, q. v.

**Arad-ištar** "Servant of Ishtar" (in OBA, texts, see RPN), abbrev. *Ardā*, q. v.

1. *Ar-di-XY*, JADD 7, 3 (B. C. 648?).

2. *URU-XY*, JADB 11, II, 10, 12, II, 6, JADD 102, L. E. 2. 152, R. 2 (B. C. 656?). 165, R. 5: of <sup>h</sup> *ḫu-ba-ba* (Ep. Q). 278, 5. 307, 3 (III R 49): agent for *Nabu-rištu-ušur* of <sup>h</sup> *Ašlakē* (Ep. F). 379, 1 (B. C. 651?). 641, R. 10 (Ep. C). 661, 11. 741, 14. K. 10541. <sup>h</sup> *ardu ša* ..., JADD 464, R. 12. <sup>h</sup> *irrišu*, JADD 742, R. 22. <sup>h</sup> *naḫpaḫū*, JADD 612, R. 9 (B. C. 686). <sup>h</sup> *šangu ša Bu-kid-mu-ri*, JADD 642, R. 12 (III R 49, 31b; Ep. R).

s. of *Ešr-ereš*, JADD 525, R. 7.

s. of *Tar-nu-gam*, of <sup>h</sup> *ḫubabu*, JADD 446, R. 23 (Ep. Q).

s. of *Ša-ru-ri-sa-ni*, JADD 311, L. E. 1 (Ep. S), III p. 526.

3. *URU-XY*, JADD 28, R. 5 (B. C. 686). 42, E. 2 (B. C. 670). 67, 4, 6 (B. C. 648?). 83, 3 (III R 50, no. 2; B. C. 679). 84, 2 (B. C. 679). 89, R. 4 (B. C. 683). 212, R. 12 (B. C. 687).

225, R. 8. 229, 1, 8 (III R 46, no. 6; B. C. 680). 231, 1, 8 (B. C. 680). 278, 1 (B. C. 683?). 500, R. 6. 775, 5. 891, 10. 925, R. 1. 82-5-22, 159. <sup>h</sup>A.BA, JADD 350, R. 15 (B. C. 709). <sup>h</sup>A.BA ša panī piqittate, JADD 922, IV, 10. ardu ša <sup>h</sup>bēl piḡati ša <sup>u</sup>Halšu, JADD 1141, 53 (SAV 724; B. C. 708). <sup>h</sup>ša eli bit-a-ni, JADD 284, 2 (B. C. 668).

s. of *Abi-eriba*, b. of *Šamaš-ballīanni*, of <sup>u</sup>Qurubi, JADD 623, 2 (III R 46, 41b).

s. of *Arad-Isur*, of <sup>u</sup>Ka-at-ka-nu, JADD 622, 1 (Ep. D).

s. of <sup>u</sup>Hī ..., JADD 328, R. 5 (III R 48, 58a; B. C. 698).

f. of *Kukulunu*, JADD 1141, 48 (B. C. 709).

4. *URU-Is-tar*, JADD 147, R.E. 1 (B. C. 648?).

5. *URU-Is-tar*, K. 11806.

6. *URU-RI*

f. of *Enlil-zer-kini*, Mna: III R 43, I, 25. — KB IV, p. 68.

**Arad-Marduk** "Servant of Marduk" (OBA. *Warad-AMAR.UD* RPN)

1. *Ar-du-AMAR.UD* (NBa.), see TNB.

2. *URU-AMAR.UD*, JADD 7, 2 (B. C. 648?). In NBa. texts, see TNB.

3. *URU-RID*, <sup>h</sup>A.BA, JADD 912, R. 3.

4. *URU-ŠU* (possibly *Arad-ilīšn*)

f. of *Mušallim-Marduk*, Ninibkudurušur: Lo. 102, IV, 7. — KB IV, p. 88.

**Arad-Nabū** "Servant of Nabu" (Ar. docket ערד נבון CIS II, 15; OBA. *Warad-Na-bi-um* RPN)

1. *URU-AK*, HABL 498, R. 7. 1094, 2. JADD 499, R. 5 (B. C. 670).

s. of *Arad-Ea*, *paḡatu*, Ninibkudurušur: Lo. 102, VI, 30. — KB IV, p. 90.

2. *URU-PA*, HABL 113, 2. 114, 2. 115, 2. 116, 2. 427, 2. 494, 2. 495, 2. 531, R. 8. JADD 81, R. 7 (Ep. Q). 349, R. 17 (Ep. Q). 711, R. E. 1 (III R 46, 51a; Ep. E); husband of <sup>u</sup>Gularimat. VS I, 95, 30 (Ep. A). *asa*, JADD 349, R. 15 (Ep. Q). <sup>h</sup>rab kišir mar šarri, JADD 857, IV, 7. <sup>h</sup>šangū, HABL 177, R. 7. <sup>h</sup>se-lap-pa-a-a, JADD 38, R. 6 (III R 46, 17d). 39, R. 7 (Ep. D).

No. 1.

**Arad-Nanā** "Servant of Nana"

1. *URU-na-na-a*, JADD 831, 2. VS I, 101, 2.

2. *URU-Na-na-a*, HABL 108, 2. 109, 2. 110, 2. 111, 2. 391, 2. 392, 2. 719, 2. JADD 45, R. 4 (Ep. 7). 86, R. 9 (III R 47, 17b; B. C. 650?). 87, R. 4 (Ep. W). 88, R. 7 (Ep. W). 307, R. 10 (Ep. F). 358, R. E. 3. 579, 11. 622, R. 9 (Ep. D). 741, 7. 743, R. 12. 831, 2. 1068, 3. VS I, 95, 6. 97, 2. Rm. 56. Bu. 91-5-9, 130. 218. <sup>h</sup>murakkisu, Bu. 91-2-9, 218, II, 9 (WAF II, p. 21; time Esarh.). <sup>h</sup>mutr pātu, HABL 866, 5. JADD 857, II, 9. <sup>h</sup>SAG ša <sup>u</sup>Šamaš, JADD 805, 13. <sup>h</sup>tušarru (A.B.), JADD 301, R. 2 (B. C. 698)

s. of *Damiq* (*Mudamniq*)-*Adad*, <sup>h</sup>šakin temi māti, Neb. I and Mna: I R 66, II, 13. V R 56, II, 13. — KB III, pt. 1, p. 168. IV p. 66. Stone of Amran II, 1.

**Arad-Nergal** "Servant of Nergal" (Ar. docket ארד נרגל, OTSS p. 315)

1. *URU-U.GUR*, JADD 434, 4, 9.

2. *URU-U.GUR*, VR 44, 55cd, renders *URU-E.GIR.AZAG*. In NBa. texts, see TNB.

**Arad-NIN.IB** "Servant of Ninib"

*URU-MAŠ*, JADD 291, R. 2. <sup>h</sup>A.BA, JADD 178, R. 11. <sup>h</sup>naggaru, JADD 178, R. 8 (III R 49, 55c; Ep. H'). — In NBa. texts, see TNB. — *URU(Abdi)-NIN.IB*, TA 84, 30.

**Arad-nu-bat-ti** "Born on the nubattu day" (cf. *Arad-nu-ba-at-ti* BE XV, p. 27)

f. of *Šamaš-nadin-šum*, Meliś: Susa 3, I, 31.

**Arad-Sibi** (?VII-bi)

s. of *Abi-rat-taš*, Ninibkudurušur: Lo. 102, I, 10, 19, 33. II, 33. III, 1, 10, 16. IV, 13, 31. VI, 2, 7, 9, 11.

**Arad-Sin** "Servant of Sin"

1. *URU-XXX*, HABL 112, 3. *ardu ša* <sup>h</sup>suk-kalli, JADD 244, R. 7. — In NBa. texts, see TNB. •

2. *URU-EN.ZU*, s. of *Kudur-Mabug*, king of Larsa, I R 2, no. III, 11 (CT XXI, pl. 33. KB III, pt. 1, p. 91). I R 5, no. XVI, 1 (KB III, pt. 1, p. 94). IV R 35, no. 6, 6 (KB III, pt. 1, p. 96). CT I, 96-4-4, 2, 6. CT XXI, pl. 31, 4. 82-7-4, 1, 2 (KB III, pt. 1, p. 94). — SAK pp. 212—214.

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**Arad-Šamaš** "Servant of Shamash" (In Oba. and Nba. texts, see RPN and TNB) *URU<sup>a</sup>UD*, JADD 285, R. 5 (B. C. 686).

**Arad-<sup>a</sup>Taš-me-tum** "Servant of Tashmet" 83-1-18, 695, XI, 13, spec. — In Nba. texts, see TNB.

\***A-ra-<sup>a</sup>[ah-a]-t-lú** . . . (?), *amel<sup>al</sup> Ku-mi-dī<sup>bi</sup>*, TA 198, 4.

\***A-ra-<sup>a</sup>ḫu(-u)** (cf. *A-ra-ḫu/lū*, *A-ra-aly-ḫu* TNB, Bi. 𐎠𐎲𐎠, Oba. *A-ru-ḫu-um* CT 29, 23, 5) Armenian rebel (B. C. 521)

s. of *Haldita*, identical with Nebuchadnezzar IV, q. v., <sup>a</sup>*mār būnātī*, Dar. Beh. III R. 40, 88, 91.

\***A-ra-ka-i(?)**, JADD 500, R. 12.

\***A-ra-miš-šar-ilāni** "Aramish is king of the gods" (cf. KA p. 478)

f. of *Šām-mu-ilu*, HABL 186, 11.

\***Aramu** (cf. Ἀραμῶς, king of Armenia, (according to Abydenos, see PAPE, Wörterbuch), Ἀραμῶς, in Lycæonian inscription, KRETZSCHMER, Einleit. p. 333)

1. *A-ra-me*, Shalm. III: Co. 90; Ob. 86. *mār A-gu-si*, Shalm. III: Ob. 130. *mār Gu-si*, Shalm. III: Mon. II, 12, 83; Ob. 130. *ša<sup>al</sup> Ar-ni-e*, Shalm. III: Bal. L; Co. 86. *mat<sup>al</sup> U-ra-ar-ḫa-a-a*, Shalm. III: Bal. II, 6, G; Co. 104; Mon. I, 24; Ob. 44; Tgr. 2, 17. — KB I, pp. 132, 138, 144, 154, 160, 170.

2. *A-ra-mu*; *mār A-gu-ū-si*, Shalm. III: Mon. II, 27. *mat<sup>al</sup> U-ra-ar-ḫa-a-a*, Shalm. III: Bal. II, 6. — KB I, p. 162.

3. *Ar-ra-me*, *mat<sup>al</sup> U-ra-ar-ḫa-a-a*, Shalm. III: Mon. II, 48. — KB I, p. 164.

4. *Ar-ra-mu*, *mat<sup>al</sup> U-ra-ar-ḫa-a-a*, Shalm. III: Mon. II, 48, 51. — KB I, p. 146 ff.

\***Arandaš** (Hit., cf. *mār Arantu* = Orontes, Cilic. p. n. Ὀρόντης ZA VII, p. 100) s. of *Šubbilulimma*, b. of *Muršīl*, Boghazköi, MDQG 35, p. 18.

\***A-ra-aš-tu(-a)**, **Ar-aš-tu-a** (perhaps Iran.), of Zamua, B. C. 881, Anp. Ann. II, 50, 54, 60. — KB I, p. 78 ff.

**Arbāja** (gentilic, cf. <sup>a</sup>*Ar-ba-a-a* TNB, *mat<sup>al</sup> Arbā*)

1. *Ar-ba-a(-a)*, JADD 66, 3 (B. C. 693). 260, 3, 6, 12 (III R 48). 83-1-18, 119. <sup>a</sup>*bēl pihāti*, JADD 857, II, 50. <sup>a</sup>*rab kišir*, HABL 543, R. 14. 1108, R. 15

2. *Ar-ba-a-a*, HABL 773, 8. *mār ekalli*, HABL 512, 5.

3. *Ar-ba-ia*, <sup>a</sup>*rab ka-šar*, HABL 273, R. 2.

**Arba'ilāja** "Man from Arbela" (*IV-AN<sup>(b)</sup>-a-a*, *al IV-AN-a-a*, cf. Nba. *Ar-ba(-<sup>a</sup>)-il-a-a* TNB) HABL 100, 8. 408, 5, 12. 726, 6. 727, 6. JADD 3, R. 1. 26, R. 1 (B. C. 680). 34, 7 (B. C. 695). 72, 9. R. 0 (B. C. 677). 291, 7. 310, L. E. 1 (B. C. 669). 339, L. E. 2. 350, 5, in Bit-Dagan (B. C. 707). 412, R. 15 (III R 40, 30a; B. C. 748?). 424, R. 3. 706, R. 2. 844. 845, R. 6. 855, 5. 807, 15. 902, 5. 913, 4. VSS I, 88, 31. K. 241, IX, 13, spec. <sup>a</sup> . . . , JADD 92, R. 4. 261, 6. 857, II, 22. <sup>a</sup>*mukil apati*, JADD 326, R. 19. <sup>a</sup>*rabku ša šepa*, JADD 207, R. 10 (III R 46, 38a; B. C. Ep. B). <sup>a</sup>*rab N. G. A. B. I*, JADD 241, R. 8. <sup>a</sup>*rab išparē*, JADD 453, R. 15 (B. C. 686). <sup>a</sup>*ša eli ki-sa-te*, JADD 112, R. 3 (B. C. 700). <sup>a</sup>*šalšu*, JADD 5, R. 1 (III R 47, 45c; B. C. 712). <sup>a</sup>*šaua*, JADD 121, 4 (B. C. 671). <sup>a</sup>*šaua* *šimāt Bar-ḫal-ša-ši*, JADD 115, 4 (III R 47, 1a; B. C. 664?). 116, 1, 11. *ša šepā (mār šarr)*, JADD 312, R. 11. 400, R. 17 (Ep. C). Epon. B. C. 661 (?), II R 69, no. 5, 3; no. 7, 7; III R 1, VI, 19; JADD 586, R. 11. 993, R. III, 26; <sup>a</sup>*abarakku rabā*, JADD 782, 6.

**Arba'il-bēl-iddin**

*IV-AN-U-UJU*, JADD 33, R. 5 (B. C. 692).

\***Arba'il<sup>al</sup> IV-AN-ha-mat** (Ar.), VSS I, 96, 2, 13, 11. [81-2-4, 255, VII, 7].

\***Arba'ilitu** "Woman from Arbela"

*al IV-AN-[-tū]* 81-2-4, 255, VII, 6, spec.

\***Arba'il-rābbā?**, restored from Ar. docket. <sup>a</sup> ארבלר, Rm. 909, BEZOLD Catal. pp. 1629, 1964.

\***Arba'il-šarrat** "Arbela is queen" (*IV-AN<sup>(b)</sup>-šār*] *MAN-rat*, Ar. docket ארבלשר, STEVENSON, Contracts, no. 14), JADD 85, 4, wi. of *Mannu-ki-Niniš*, pledged. 207, 4 (III R 46, 7a), sold.

\***Ar-ba-ku** (Iran. = Ἀρβακῆτης, cf. JIN p. 20) <sup>a</sup>*ša mat<sup>al</sup> Ar-na-si-a*, Sarg.: A, II, 32 (K. 1668b), a Median chief.

\***Ar-ba-ši** . . . , JADD 469, 20.

**Ardā** (*URU<sup>a</sup>*); hypocor., cf. Ar. docket ארדא = *Arad-Istar*, STEVENSON, Contracts, no. 4)

- s. of *Ipla*, 94-6-11, 36 (Z. IX, p. 398. KB IV, p. 176).
- \***Ar-da-ra-a** (Iran, cf. OPe. Ἀρδαροῦς, JIN p. 21).  
*mit* *Uš-ia-aš-ša-a-a*, Shams. V: Ann. III, 48.  
 — IR 30. KB I, p. 182.
- Ardi** (*URU-i*; hypocor.), JADD 741, 14.
- Ardiia** (hypocor., cf. TNB p. 10, OBa. *Ward(i)-ia* RPN, *Ar-du-ia-a* BE XV  
*URU-a-a*, JADD 2, 2 (Ep. A<sup>n</sup>). 267, R. 4.  
 AO 2221 (OLZ VI, col. 199). *A.B.A.*, VSI,  
 96, 22, *h* *š* *par birni*, JADD 326, R. 8 (Ep. 1).
- Ardi-ia-ar-qi(da?)-a**, JADD 100, 3, 7 (§ 504).
- \***A-ar-di-ma-ni-iš** (Iran, cf. JIN p. 21, OPe. *Ardu-*  
*maniš*, El. *Har-du-man-nu-iš*), s. of  
*Vahauka*, one of the supporters of Darius,  
 Dar. Beh. III R. 40, 11.
- Ardu** (*URU*; abbrev., cf. OBa. *Ar-du(-um)* BA VI,  
 no. 5, p. 86, *Wa-ar-du-um* RPN, *Ar-du*  
 BE XIV, *Ardu* P 97, 11), cf. *Arad-Ea*  
 f. of *Marduk-zakir-šum*, the Babyl. king,  
 King-list A, IV, 13.
- Ardüti** (*URU-ü-ti*; cf. *Ar-du-tum* BE XV), K. 241,  
 XI, 34, spec.
- \***Argistu** (cf. Ἀργίστις, name of a Persian,  
 Aeschyl. Pers. 308, HOMMEL, Grundriss,  
 p. 38 n. 2)
1. *Ar-gi-is-ta*, of Urartu, HABL 424, 15 (Argistis II).
  2. *Ar-gis-ti*, *šar mit* *Urarfi*, s. and successor  
 of Rusas(I), made alliance with Muttallu  
 of Qummuh, Sarg.: Khors. 112. — KB II,  
 p. 66. *Ar-gis-ti-še Ru-sa-ši-ni-še*, in Chal-  
 dian inscriptions, LEHMANN, SBak, 1899,  
 p. 119. *Ar-giš-te(hi-ni-še)*, f. of *Rusas*(II),  
 Chaldian inscription from Makü, JRAS  
 1912, p. 112, and passim.
  3. *Ar-gis-tu*, Shalm. IV: VS I, 69, 5, cf. l. 10  
 (LEHMANN-HAUPT, Materialien, no. 25)  
 = Argistis I (B. C. 780). *Ar-giš-te(hi-ni-še)*,  
 f. of *Sardur* (III), inscription from Ast-  
 wadzashen, DWak. 36, II, p. 15.
- Äri(Üb)-hi-e**, *h* *irrišu*, JADD 885, 4.
- \***Ar-ia-e**, HABL 198, 22 (time Sennacherib). *Ar-i-e*,  
 HABL 147, s. 490, 4.
- A-ri-hu hi**, *h* *mutir puti*, JADD 675, R. 22.  
 f. of *Nabu-dür-ušur*, 81-2-4, 51.  
 f. of *Šarru-lu-dari*, JADD 986, II, 9.  
 No. 1.
- \***A-ri-ja** (Iran.), *ša mit* *Eru-aš-tu*, a Median chiet,  
 Sarg.: A, II, 28 (K. 1668b).
- \***Ar-ia-ra-am-na'** (Iran., "deliciae Ariorum")  
 JIN p. 25, OPe. *Ariyāranna*, El. *Har-*  
*ri-ia-ra-um-na*, Gr. Ἀριαρπίνας)  
 f. of *Arsames*, ggg. of Darius, Dar. Beh.  
 III R 39, 2.
- \***A-ri-ka'** (prob. El., cf. ?*A-ra-ka-i*) HABL 478,  
 R. 4.
- Arik-dēn-ilu** "Long is the judgment of god"  
 King of Assyria, about B. C. 1330, s. of  
*Enlilnirari*, f. of *Adadnirari I*
1. *A-ri-ik-di-en-AN*  
 s. of *Enlil-nirari*, gs. of *Ašuruballiš*,  
 f. of *Adad-nirari* (I); *šakni* *h* *Enlil iš-ša-*  
*ak-ki* *h* *Ašur*, Adnir. I: KAH I, 3, 15.
  2. *A-ri-ik-di-en-AN*  
 f. of *Adad-nirari* (I), gf. of *Šulman-ašarid*(I),  
 Esarb.: KAH I, 75, 18.
  3. *GID-DI-AN*, *ša-ak-ni* *h* *AB šangū Ašur*,  
 Rm. II, 606, 7 (KING, RRT pp. 135, 173).  
*rubū knu šarru dannu šar mit* *Aššur bani*  
*bit* *h* *Šamaš*, Arikd.: ZA II, pl. III no. 8  
 (AKA I, p. 3. KB I, p. 4).
- s. of *Enlil-nirari*; a) gs of *Ašur-uballiš*:  
*šar mit* *Aššur*, Arikd.: LENORMANT, Choix  
 p. 169 (AKA I, p. 3, n. 2. KB I, p. 2).  
*ša-ak-ni* *h* *Enlil*, K. 6303, 4 (WAF II, p. 11);  
 — f. of *Adad-nirari*: *ša-ak-ni* *h* *En-lil*  
*iš-ša-ak-ki* *h* *Ašur*, Adnir. I: IV R 39, 14a  
 (KB I, p. 4). *šaknu* *h* *Enlil šangū Ašur*,  
 Adnir. KAH I, 4, 10. 5, 18. 65, 10; — b) f. of  
*Adad-nirari I*, *šakni* *h* *Enlil šangū* *h* *Ašur*,  
 Adnir. I: KAH I, 6, 2. *šar mit* *Aššur*,  
 Adnir. I: KAH I, 8, 2. 9, 2. 11, 2.  
 f. of *Adad-nirari*(I), Adnir. I: KAH I, 7, 2;  
 VS I, 63, 2. Adnir. III: KAH I, 24, R. a.  
*šangū Ašur*, MDOG 28, p. 12. *šar mit* *Aššur*,  
 IR 6, no. III A, B, C. K. 8553. KAH I,  
 67, 68. 76. Cf. OLZ VII (1904), col. 216ff;  
 — gf. of *Šulman-ašarid*: *šakni* *h* *AB* *h* *BE*  
*šangū* *h* *Ašur*, Shalm. I: KAH I, 13, III, 31.  
 L4, 4. 15, 18.
- \***A-ri-pa-ar-na** (Mit, cf. *A-ri-pa-ar-ni* BE XV, Iran.  
 Ἀρι(ο)πάρον), tablet from Kerkuk, VSI,  
 106, 22.
- A-ri-ri** a . . . ., HABL 845, 14.

- \***A-ri-ša-a** (Aharodian), HABL 147, s. 80-7-19, 30.  
See also *Ur-ri-ša-a* and *Ar-ša-a-a*.
- \***A-ri-wa-na** (Mit., possibly Iran.), king of Abina, Boghazköi, OLZ XIII, col. 292.
- A-ri-šarru** (ipri? = *MAN*), \*ša šepa, JADD 854, R. 1.
- Arkāt-ili-damqā** "The future of the god(s) (i.e. the destiny given by the god) is auspicious" (cf. *f. d. Ar-kat-tum-tabat(at)*) Dar. 379, 16; *EGIR(-at)-AN-KAK-a* and *EGIR-AN-ŠIG* are to be read *Arkāt-ili-banā* and *Arkāt-ili-damqā*, not with CLAY, BE XV, p. 27 etc. *Arkāt-d-Banā* and *Arkāt-d-Damqū*)
1. *Ar-kat-AN<sup>ME</sup>-ŠIG*  
f. of *Nabu-šum-iškun*, Nshi: VS I, 36, IV, 1.
  2. *Ar-kat-AN-ŠIG*  
f. of *Nabu-bēlšunu*, Kandal: VS V, 5, 35 (KB IV, p. 174).  
f. of *Nabu-šum-iškun*, Kandal: VS V, 5, 32.
  3. *Ar-kat-AN<sup>ME</sup>-ŠIG*  
f. of *Nabu-nādin-aḥu*, VR 46, 63a.
  4. *EGIR<sup>ME</sup>-AN<sup>ME</sup>-ŠIG*  
f. of *Ahḫēa*, Nshi: VS I, 36, III, 20.  
f. of *Nadimu*, VS I, 36, III, 11.
  5. *EGIR<sup>ME</sup>-AN<sup>ME</sup>-ŠIG<sup>ME</sup>*  
f. of *Nabū-li<sup>2</sup>*, Merod. II: Bl st. V, 10. — KB III, pt. 1, p. 192.
- \***Ar-na** . . . ., VS I, 109, 20.
- \***Ar-na-ba-a** "Hare" (Ar. =  $\text{أرناب}$ ), cf. Oba. *f. Ar-na-ba-tum* RPN, *f. An-na(-a)-bu* Dilbat, Arb. n. f.  $\text{أرناب}$  NÖLDEKE, BSS p. 81)  
s. of *Sū-nādin-aplu*, \*amcl urqi, JADB 1, I, 1.
- \***Ar-nu-an-ta** (Hit)  
s. of *Dudḫalia*, *šarru rabū*, Boghazköi, MDOG 35, p. 29.
- \***Ār-pi-is** (Iran., cf. *Ar-pi-te*), \*ḫazanu ša <sup>ai</sup> *Partakka*, Esarh. A, IV, 20. C, IV, 3. — KB II, p. 132. Cf. WAF II, p. 8.
- \***Ār-pi-te** (Iran., prob. identical with *Arpis*)  
\*ḫazanu ša <sup>ai</sup> *Ur-ia-ku*, HABL 645, 12.
- Ār-ra-ba-ti**, HABL 527, 3, 6, 9.
- Ar-rab-ti** (in Nba. texts, see TNB)  
f. of *Bēl-apal-iddina*, Simb.: Lay. 53, 5.
- Ar-ra-bu bi** "Noma de" (?) (in Oba. and Nba. texts, see RPN, TNB, cf. *Ar-ra(-a)-bu* BE XV)

HABL 716, 11 (IV R 46, no. 2). JADD 944, III, 4.

**Ar-ra-ku-tu**

f. of *Ina-ešr-ešir*, Sarg. St. I, 4. — KB IV, p. 158.

**Arramu**, see *Aramu*.

**Ar-ri-zu**, JADB 3, II, 7.

**Ār Ub<sup>2</sup>-ru<sup>2</sup>-Āšur** (AŠ), JADD 384, R. 12.

\***Ar-ša-a-a** (cf. *Ariša*, Nba. *Arša* TNB, Bi.  $\text{𐎠𐎼𐎲}$ ), HABL 124, 3.

\***Aršaka** (Ope. Ἀρσάκης), as giving the Arsacid Era

1. *Ar-Ša-ka-a*, RH 5, R. 21 (B. C. 137). 10, R. 7 (B. C. 113). *šarru*, RH 15, R. 16 (B. C. 113). 19, R. 32. 20, R. 15. 45, R. 21. 49, R. 21 (B. C. 81). *šarru ša* . . . . .<sup>21</sup>, RH 54, R. 10 (B. C. 91).
2. *Ar-ša-ka-a*, *šarru*, RH 55, E (p. 155). *šar šarrāni*, RH 46 (B. C. 91). ZA III, p. 143 ff, no. 1, 2, 4—8. DT 35 (B. C. 103)
3. *Ar-ša-kam*, *šarru*, RH 27, R. 15 (B. C. 86).
4. *Ar-ša-kan*, DT 207 (B. C. 102). RH 3, R. 20 (B. C. 103). ZA III, p. 147, no. 9, 2.

\***Artahšassu** (Ope. *Artaxšathra*, Gr. Ἀρταξέρσης, Ἀρταξέρσης, B.  $\text{𐎠𐎼𐎲𐎠𐎹𐎺𐎠𐎹}$ , Ar.  $\text{ارتخشاس}$  APO), Artaxerxes I, king of Persia, B. 465-424

1. *Ar-tāk-šat-su*, *šar matāti*, CIS II, 66.
2. *Ar-tāḫ-ša-as*, *šar matāti*, BE IX, 63, 19. 83, 3, etc.
3. *Ar-tāḫ-ša-as-is-su*, *šar matāti*, BE IX, 31, 25.
4. *Ar-tāḫ-ša-as-si-iš*, *šar matāti*, BE IX, 39a, 16, etc.
5. *Ar-tāḫ-ša-as-sis*, *šar matāti*, BE IX, 42, 11.
6. *Ar-tāḫ-ša-as-su*, *šarru*, BE VIII, pt. 1, 122, 20, etc. *šar matāti*, VS III, 188, 18. BE IX, 1, 33, etc.
7. *Ar-tāḫ-ša-as-su*, *šar matāti*, BE IX, 3, 27.
8. *Ar-tāk-ša-as-su*, *šar matāti*, VS VI, 184, 21. 185, 25. 187, 25. BE IX, 32a, 16, etc.
9. *Ar-tāk-šat-su*, *šar matāti*, VS VI, 183, 20.
10. *Ar-tāk-šat-su*, *šarru*, BE IX, 59, 4. VS III, 187, 20. *šar matāti*, BE VIII, pt. 1. K. 85063, 10 (KB IV, p. 312). VS III, 189, 18. 190, 14. V, 121, 20. ZA III, p. 158, 25. PSBA XIX (1897), p. 142.
11. *Ar-tāk-šat-su*, *šar matāti*, VR 37, 28a (10<sup>th</sup> year). VS V, 119, 6. VI, 186, 15. 83-1-18, 1331, R. IV, 23 (PSBA XI, pl. IV).

- \***Ar-ta-ja** (Mit., possibly Iran., cf. OPe. Ἀρταῖος, *Ar-ta-a* BE IX), *rabu* of Ariwana, Boghazköi, OLZ XIII, col. 292.
- \***Ar-ta-la-nu** (cf. 𐎠𐎵𐎠𐎺𐎠) "cochlear"  
f. of *Ka-ku-us-tū*, JADB 5, I, 16.
- \***Ar-ta-ma-an-iā** (Mit.-Iran., cf. OPe. Ἀρταμένης, SCHEFFELOWITZ, KZ 38, p. 271)  
*amēl* <sup>al</sup> *Zi-ri-bā-šā-ni*, TA 201, 3.
- \***Ar-ta-mar-zi-ia** (Ba. form of OPe. *Artavardiya*, EL *Ir-du-mar-ti-ia*, Ar. 𐎠𐎵𐎠𐎺𐎠 APO), general of Darius, Dar. Beh. III R 40, 78, 74.
- \***Ar-ta-sa-ri** (Iran., cf. (?) OPe. Ἀρτασάριος, *Ar-ta-ah-ša-ar* BE IX)  
<sup>al</sup> *Šur-di-ra-a-a*, Shalm. III: Ob. 171 (B. C. 830). — KB I, p. 148.
- \***Ar-ta-si-ra-ri** (prob. Iran.)  
*šar mat Na'iri*, Shams. V: Ann. III, 63 (I R 31). — KB I, p. 182.
- \***Ar-ta-āš-šū-ma-ra** (Mit.-Iran., cf. E. MEYER, KZ 42, p. 26)  
s. of *Šuttarna* (I), b. of *Tušratta*, TA 17, 19, 18, 8 (?).
- \***Ar-ta-ta-a-ma māš** (Mit.-Iran., cf. MEYER, *l. c.*)  
s. of *Šaušatar*, f. of *Šuttarna* (I), gf. of *Tušratta*, TA 24, III, 32, 29, 17.  
f. of *Šuttarna* (II), b. of *Tušratta*, MDOG 35, p. 36. OLZ XIII, col. 264ff.
- \***Ar-Teššupa** (Mit. cf. *Ar-ri-te-šup* BE XV, <sup>d</sup> *Te-eš-šū-up<sup>2</sup>-a-ri* VS VII 72, 10 "Teššup has given"). [*Ar-ri-te-eš-šū-pa*, TA 29, 171. *Ar-te-e-š-šū-pa-na-an*, TA Mit. IV, 36.
- \***A-ru-a** (cf. the mountain *A-ru-a* in Kirkhū), <sup>mat</sup> *Ki-in-du-ta-uš-a-a*, Shams. V: Ann. III, 59. — KB I, p. 182.
- \***Ar-za(ša)-bu-tū**, JADD 641, R. 18 (Ep. C).
- \***Ar-za-ia** (cf. *Ar-zawīā*), TA 62, 27, 289, 7.
- \***Ar-za(ša)-na** (cf. *Ar-za-nu-um* T-D-L, Písidian Ἀρζανος, KRETZSCHMER, Einl., p. 359), Capp. G, 5, 12.
- \***Arzawia** (Hit. or Iran., cf. WEBER, Anmerkungen, p. 1114, MEYER, KZ 42, p. 19, JENSEN, Hittiter, p. 127), cf. <sup>al</sup> *Ruḫizu*  
1. *Ar-za-ia*, TA 53, 36, 56, 62, 27.  
2. *Ar-za-wi-ia*, TA 191, 2, 192, 4, 197, 26, 33.
- Ar-zi-i** . . . , HABL 845, 13.
- \***Ar-zi-zu zi** (cf. <sup>al</sup> *Ar-zi-zu* I R 21, 73), JADD 931, No. 1.
- R. 11. <sup>b</sup> *rakab šepa šarri*, JADD 150, R. 4 (B. C. 679).  
f. of *Pa-ru-ta-a-ni*, JADD 160, R. 4 (Ep. G).
- <sup>f</sup> **A-sa-a** . . . , JADD 741, 20.
- \***Asāli** (Mit.), messenger of Dushratta to Am-enophis IV  
*A-sa-li*, TA 29, 173. *A-sa-a-li-in-na-a-an*, TA Mit. IV, 36.
- \***A-sa-nu-nu** (cf. *A-sa-na-nu*), <sup>b</sup> *irrišu*, JADB 3, IV, 11.
- \***A-sa-a-u** (var. *Saa*, q. v.), <sup>šar mat</sup> *Gilzani*, Shalm. III: Mon. II, 61 (III R 8, KB I, p. 166).
- \***As-gu-di**, <sup>b</sup> *A. B. A. ša Nanna*, JADD 470, 2 (B. C. 661?), evidently identical with *As-qu-du*, q. v.
- \***A-si-a**, <sup>šar mat</sup> *Da-ia-ni*, Shalm. III: Co. 106 (Lay. 47, 32).
- A-si-i** (in NBA. texts, see TNB; cf. *As-si-i*, *A-su-ū*), JADD 198, 1, 4, 13 (B. C. 697). 622, R. E. 1 (Ep. D).  
s. of *Ti-ti-i*, K. 4729, I, 21.
- A-si-ni**, OLZ VII (1904), col. 217, time Arikdenilu.
- A-si-nu-u** (cf. OBA. *A-si-nu-um* RPN, *A-si-ni*), JADD 359, R. E. 1 (B. C. 680).
- \***Asiri**, Boghazköi, OLZ XIII, col. 292.
- \***As-qu-du** (cf. OBA. *Aš-ku-du-um* RPN, *Aš-ku-ti-la* CBM 3480), <sup>b</sup> *A. B. A.*, JADD 851, II, 11; identical with *As-gu-di*, q. v.
- As-si-i** (cf. *A-si-i*), JADB 3, VI, 15.
- \***As-ta-na-nu** (cf. *A-sa-nu-nu*), JADD 742, 21.
- \***As-ta-qu-um-me**, JADD 131, 8 (Ep. M; KBIV, p. 150).
- As-tar** . . . , JADD 918, II, 2.
- \*<sup>f</sup> **As-ta-ar-ta-ni-ik-ku** (Gr. Σαρτονίκη), consort of Antiochus, V R 66, II, 26. — KB III, pt. 2, p. 138.
- A-su-u** "Physician" (or hypocor., cf. OBA. *A-si*, *A-su* (*A-si*, *Asi*) DIORME, BA VI, 3, p. 65, NBA. *A-su-u*, <sup>b</sup> *A. ZU*, see TNB) JADD 233, R. 13 (B. C. 659?).
- \***A-su-ḫi-ii**, *šarru*, Esarh. KAH I, 75, 4.
- \***Ā(ī)lā-šur-rum**, Ta'annek 3, 9.
- A-šab-šu** (abbrev., cf. OBA. *Tab-wašabšu* BE VI, pt. 2, *Tab-a-šab-šu* BE XIV)  
f. of *Naba-nāšir*, VS I, 35, 51. — KBIV, p. 96.
- A-ša-pi** (abbrev.), HABL 414, R. 13.
- A-ša-ri-du** (in OBA. and NBA. texts, see RPN, TNB; abbrev.) HABL 254, 2, 255, 2, 743, 2. TRep. 22 B, R. 4, 48, R. 4, 64 A, R. 4, 81 F, R. 3, 116 A, 6, 133, R. 7, 210, R. 3, 216 B,

- R. 6. 219, 6. 249, R. 9. 252B, R. 8. 253, R. 1. K. 10736. 83-1-18, 132. 293. *mahrū* (*ardu ša šarri*) TRep. 27. 29. 32. 87. 170. 172. 187 A. 201. 202. 216. 250. *qa-at-nu*, TRep. 136. 220. 231. 242. 252A. 274C (= HABL 796, 1). *Bit-A-ša-ri-du*, Mshi: VS I, 35, 45 (KB IV, p. 96).
- s. of *Dam-qa*; *ardu ša šarri*, TRep. 187. 221.
- s. of *Tabi-ja*, HABL 537, 5.
- A-ši-ma** (?) ....
- f. of *Gad-ja-a*, PSBA XXX (1908), p. 138, 51 (Ep. N).
- \***A-ši-na** (Ope. *Athrina*, El. *Ha-ši-(šī)-na*) Elamite pretender, B. C. 522, Dar. Beh. Epigraph C.
- A-ši-pa-a** (hypocor., cf. *A-ša-pi*), HABL 298, 1. 305, 2. 431, 2. 506, 2. 507, 2. 508, 2. 509, 2. 510, 2. K. 814. Sm. 1809.
- A-šir** ...., Capp. Ch. 7, 4, 3.
- A-šir-ra-a** (perhaps Ar., cf. *A-šī-ri* BE XV), JADD 897, 1a. *riid gammalē*, JADB 4, IV, 12.
- Ašir-bēl-nišešu**, see *Ašir-rim-nišešu*
- A-šir-e-mu-qī** "Ashir is (my) strength" (see also *Ašur-emaqqi*)
- f. of *Ša-ša-ar*, Capp. G, 9, 4.
- A-šir-i-din** "Ashir has given"
- s. of *Bu-za-zu*, Capp. T-D 239, 2.
- A-šī-ri-e** (cf. *A-šī-ra-a*, *A-šī-ru*)
- s. of *Ahwa*, <sup>2</sup>*nāgīru* <sup>21</sup>*Ir-bu-a-a*, JADD 446, R. 12 Ep. Q).
- A-šir-ma-lik** "Ashir is counsellor", Capp. G, 10, 6.
- s. of *A-šir-mu-ta-bi-be-el*, Capp. T-D, 239, 4, 11.
- A-šir-mu-ta-bi-be-el** "Ashir is guardian" (cf. *Ilu-mu-tab-bil* BE XIV, <sup>a</sup>*KUR-mu-tab-li* BE XIV, *Mu-tab-bil-lu* BE XV)
- s. of *I-din-na-bi-im*, Capp. T-D 239, 2.
- f. of *A-šir-ma-lik*, Capp. T-D 239, 5, 13.
- Ašir-nirari** (<sup>a</sup>*A-šir-ni-ra-ri*) "Ashir is (my) helper"; see also *Ašur-narara*.
- I. Ashir-nirari, Assyrian ruler,
- s. of *Išme-Dagan*; *iššakku* of Ašir, founder of the temple of <sup>a</sup>*BE šipria* (?), KAH I, 62, 1. Arn.: (MDOG 25, p. 68) KAH I, 63, 7 f. of *Kišru*(?)-*ša-Ašir*; *iššak* <sup>a</sup>*A-šir*, MDOG 38, p. 33 n.
- II. Ashir-nirari, Assyrian ruler,
- s. of *Ašir-rabi*, f. of *Ašir-rim-nišešu*; *iššak* <sup>a</sup>*Ašir*, Arn.: KAH I, 63, 3.

III. Ashir-nirari, Assyrian ruler, = II, f. of *Ašir-EN-nišešu*; *iššak* <sup>a</sup>*A-šir*, MDOG 28, p. 10.

**Ašir-rabi**, see *Ašur-rabi*.

\***A-šir-ri-im-ni-še-šū** "Ashir is favour for his people"

s. of *Ašir-nirari*(II), gs. of *Ašir-rabi*; *iššak* <sup>a</sup>*Ašir*, KAH I, 63, 1 (MDOG 25, p. 66f.); probably identical with <sup>a</sup>*A-šir-EN-ni-še-šu*, s. of *Ašir-nirari*, *iššak* <sup>a</sup>*A-šir*, MDOG 28, p. 10 (cf. SCHNABEL, MVG XIII, p. 21), and also with *AŠ-šur-EN-UN<sup>2</sup>-šu*, *šar* <sup>mat</sup>*Aššur*, Synchron. I, 2 (see *Ašur-bēl-nišešu*).

**A-šir-ta-a-a-ar** "Ashir is merciful", Capp. G, 1, 3.

**A-šī-ru**, JADD 373, L. E. 1 (Ep. C).

\***Aš-pa-ba-ra** (Iran. JIN p. 45, cf. *Išpabara*)

HABL 174, R. 3 (*Aš-pa-ba-ri?*). *ša* <sup>mat</sup>*Kak-kam*, Sarg. A, II, 20. *ina* <sup>21</sup>*Ha-ri-pa*, HABL 645, 9.

\***Aš-pa-aš-ta-ta-uk** (Iran.?)

<sup>U</sup>*i-la-a-a*, Shams. V: Ann. III, 22 (IR 30. KB I, p. 182).

**Aš-šī-id** (?perhaps *Aššī-idi* "I lifted up my hand", i. e. "I prayed"), K. 241, IX, 4, spec.

\***Aššūr** (<sup>a</sup>*LĪB.ER*) . . . . ., *sinnišit ekalli ša Ašur-ban-aplu*, MDOG 42, p. 44.

**Aššūraia** "Native of the city of Aššur"

1. *AŠ-šur-a-a*, K. 5424a. In NBa. texts, see TNB.

2. <sup>21</sup>*IH-a-a*, JADD 618, 4 (Ep. T).

3. <sup>(21)</sup>*LĪB.ER-a-a*, JADD 272, R. 5. (B. C. 694) 464, R. 11. VS I, 100, 10. PSBA XXX (1908) p. 111, 1; p. 112, 3 (B. C. 681). K. 241, IX, 11, spec. <sup>21</sup>*TIL<sup>a</sup>NIN. IB-a-a*, JADD 75, R. 10.

**Aš-šū-ri**, P 97, 2a.

\***Aššūritu** "Woman from the city of Aššur"  
<sup>21</sup>*LĪB.ER-i-tu*, 81-2-4, 255, VII, 8, spec.

**Aššūr-lūmur** (NBa), see TNB.

\***Aššūr-šarrat** "The city of Aššur is queen"  
<sup>21</sup>*LĪB.ER-šar-rat*, HABL 308, 2 (III R 16, no. 2); cf. WAF II, p. 53. KLAUBER, AO XII, 2, p. 29.

\***Aš-šū-te-mi-iā** (Mit.), TA Mit. I, 60.

\***Aš-ta-ma-aš-ti** (JOHNS, ADD III, p. 250)

JADD 159, 3.

**A-šū-i-si** (?), JADD 329, R. 11 (Ep. K).



A-šū-pi wā-īlu, Capp. G, 5, 2.

**Ašur** (<sup>d</sup>AŠ-Šur; abbrev. from *Ašur-aḫ-iddin*),  
šar <sup>mat</sup>Aššur, Rm. 157 (KB IV, p. 126).

f. of *Nabu-mutakkil*, *Nabū-šum-imbī*, *Nabū-šum-iškun*, *Nabū-usippi* and *Nabū-ušabši*,  
VS I, 36, II, 1, etc.

**Ašur-ab-aplu** (?) "Ashur is father of the son"  
(<sup>d</sup>AŠ-Šur-AD-AŠ, HABL 217, 6(?). 417, 5.  
K. 1197, 6(?).

**Ašur-ab-ušur** "O Ashur, protect the father!"  
1. *AŠ-Šur-AD-PAP*, JADD 56, 5 (B. C. 663?).  
332, R. 7 (B. C. 670). *A.B.A.*, JADD 230,  
R. 15.

f. of *Aḫi-lamur*, JADD 259, R. 10.

2. <sup>d</sup>H-AD-ŠEŠ (NBa), see TNB.

**Ašur-aḫ-ballit** "O Ashur, keep the brothers  
alive!"

*AŠ-Šur-PAP<sup>u</sup>-bal-liṭ*, <sup>h</sup>*rakab Šarri*, JADD  
832, 10.

**Ašur-aḫ-eriba** "Ashur has given a brother as  
reward"

*AŠ-Šur-PAP<sup>u</sup>-SU*, JADD 1092, R. 2. IIR 69,  
no. 3, R. 3b, read *Sinaḫeriba*.

**Ašur-aḫ-ēšu-erēš** "Ashur has planted his (the  
childs?) brothers"

*AŠ-Šur-PAP<sup>u</sup>-šu-PIN*, <sup>h</sup>*A.B.A.*, JADD 260,  
R. 14 (III R 48).

**Ašur-aḫ-ē-ušur** "O Ashur, protect the bro-  
thers!"

*AŠ-Šur-PAP<sup>u</sup>-PAP*, JADD 464, R. 11.

**Ašur-aḫ-iddin** "Ashur has given a brother";  
abbrev. *Ašur-iddina* (Sm. 524, var.) and  
*Ašur* (Rm. 157). *AŠ-Šur-PAP<sup>u</sup>-AŠ*, JADD  
855, R. 2. <sup>h</sup>*NI.SUR*, JADD 244, R. 11. *mār*  
<sup>h</sup>*rab kišir*, JADD 616, 11 (Ep. *Ašur-bel-*  
*ušur*). <sup>d</sup>H-ŠEŠ-MU, in NBa. texts, see  
BE IX.

Esarhaddon (Bi. אֶשְׂרָחַדּוֹן, Eg.-Ar. אֶסְרַחְדָּוֹן  
APO), king of Assyria, B. C. 681—668,  
gs. of Sennacherib and (Naqia (Zakūtu),  
s. of Sargon, f. of Ashurbanapal, Ashur-  
mukinpalia, Ashuretilshameniršitiballitsu,  
Sinnadinaplu and Sammuges; also called  
*Ašur-etil(īlāni)-kīn-aplu*, see below and  
WAF II, p. 54 ff.

1. *AŠ-PAP-AŠ*; *šarru rabū š. dannu š. kiššati*  
š. <sup>mat</sup>Aššur *šakkanak Babilī š. mat Šumeri*  
No. 1.

*u Akkadī*, Esarh. I R 48, no. 6. *šarru*  
*rabū š. dannu š. kiššati š. mat Aššur* *šak-*  
*kanak Babilī š. mat Šumeri u Akkadī* *šar*  
*šarrāni mat Mušur mat Patuiriš mat Kiši*,  
Esarh. I R 48, no. 5. — KB II, p. 150, no. 1.  
s. of *Sinaḫeriba*, gs. of *Šarrukīn*; *šar*  
<sup>mat</sup>Aššur, Esarh. I R 48, no. 3. Lay. 83 C.

f. of *Ašur-ban-aplu*, gf. of *Ašur-etil-ilāni*;  
*šar kiššati š. mat Aššur*, I R 8, no. 3, a. —  
KB II, p. 268.

2. *AŠ-ŠEŠ-AŠ*

s. of *Sinaḫeriba* and *Naqia* (Zakūtu); *šar*  
*kiššati š. mat Aššur*, JADD 645, 1.

3. *AŠ-Šur-a-ḫu-i-d-i-na*, Esarh. K. 2388.

4. *AŠ-Šur-PAP-AŠ*; Esarh. B, II, 6 (III R 15,  
KB II, p. 142). JADD 620, 7: *ša arkama*  
*Ašur-etil-kīn-aplu šumūšu nabū*. [645, 7,  
III R I, V, 41: *ina kussi ittušib* (B. C. 681).  
KK. 1615, 2401, III, 14, 4444, 6259. Sm. 1079, 6  
(cf. WAF II, p. 56). 82-5-22, 527. 83-1-18,  
45. 477. 836 (MVG III, p. 2). 89-4-26, 151.  
*aplu kenu*, Esarh. IV R 61, IV, 5, 15, 18, 20,  
*šarru*: Esarh. IV R 61, II, 11, 16. III, 21.  
*šar mat Aššur*: Esarh. IV R 61, III, 16, 24,  
IV, 11. V, 26. HABL 918. JADD 330, R. 18.  
359, L. E. 1. 360, R. 14. 804, 6. KK. 2401,  
II, 21. III, 16. 3500, II, 15, 17, 21. *šarru dannu*,  
K. 2852, 25. *šar kiššati*, K. 2852, 18. *šar*  
*kiššati šar mat Aššur*, Esarh. I R 48, no. 4.  
*šar kiššati š. mat Aššur š. kibrat irbitti*,  
JADD 709, 1. *šar kiššati š. mat Aššur š.*  
*mat Šumeri u Akkadī š. mat Karduniaš*,  
Esarh. I R 48, no. 7.

s. of *Sinaḫeriba*; a) gs. of *Šarrukīn*; *šarru*  
*dannu šar kiššati šar mat Aššur*, Esarh. I R 48,  
no. 2; *šarru rabū* etc. + *šakkanak Babilī šar*  
*mat Šumeri u Akkadī*, Esarh. KAH I, 52-55.  
*šarru rabū š. dannu kiššati š. mat Aššur*  
*šakkanak Babilī šar mat Šumeri u Akkadī*  
*šar mat Mušur kamū šar mat Meluḫ šar kibrat*  
*irbitti*, Lay. 19, no. 1 (KB II, p. 150, no. 2);  
descend. of *Bel-BA-ni mār Adasi*, *šarru*  
*rabū š. dannu š. kiššati š. mat Aššur* *šak-*  
*kanak Babilī šar mat Meluḫ u Akkadī*  
*šar mat Karduniaš*, Esarh. S, 13; — f. of  
*Ašurbanaplu*, gf. of *Sinšarīškun*, KAH I,  
56, a. b) f. of *Ašurbanaplu*; *šar kiššati*



3. <sup>mat</sup>Aššūr, II R 40, sec (CT XIV, pl. 15). JADD 648, a.  
f. of *Ašurbānaplu*; *šar mat Aššūr*, IIABL 308, 13 (III R 16, no. 2). 81-2-4, 48.
5. <sup>d</sup>AŠ-šur-PAP-<sup>AŠ</sup>, HABL 368, a. *šar mat Aššūr*, K. 3790, 17 (KB IV, p. 122). *šar kiššati šar mat Aššūr*, Esarh. I R 48, no. 8.
6. <sup>AŠ-šur-PAP-SE-na</sup>, JADD 381, n. 83-1-18, 493. *šar mat Aššūr*, JADD 502, R. 6 (B. C. 676).  
s. of *Sinaḫēriba*, f. of *Ašurbānaplu*; *šar mat Aššūr*, Abp. IV R 63, IV, 64.
7. <sup>d</sup>AŠ-šur-PAP-<sup>AŠ</sup>-na  
s. of *Sinaḫēriba*, f. of *Ašurbānaplu*, IV R 53, IV, 30.
8. <sup>d</sup>AŠ-šur-ŠEŠ-MU, 80-7-19, 71, var.
9. <sup>AŠ-šur-ŠEŠ-SE-na</sup>, KK. 1059, 10220, 13 144 81-2-4, 173. 83-1-18, 897. *šar mat Aššūr*, KGS 76, 97. 108. 119. 123. 124. 143.  
s. of *Sinaḫēriba*; a) gs. of *Šarrukin*; *šarru rabu š. dannu š. kiššati š. mat Aššūr šakkanak Babilī šar mat Šumeri u Akkadī*, Esarh. A, I, 1. — KB II, p. 124. b) f. of *Ašurbānaplu*; *šar mat Aššūr*, II R 69, 9c. IV R 60\*, 20b.  
f. of *Ašurbānaplu*; *šar mat Aššūr*, KGAS 66, 75.
10. <sup>d</sup>AŠ-šur-ŠEŠ-SE-na, KK. 4504, 10743, 12201. 12783. 80-7-19, 71. 75. 137. 83-1-18, 577. 580. 582. 765. Bu. 88-5-12, 105, I, 27 (BA III, p. 349). Bu. 91-5-9, 169. 181. 199. *mar šarri*, 82-5-22, 105, 14. *šarru*, K. 2663. *šar mat Aššūr*, KGAS 2. 3. 4. 5. 16. 29. 67. 68. 70. 81. 91. 93. 98. 101. 107. 108. 111. 115. 116. 118. 125. 126. 131. 149. *šar mat Aššūr šarru sahtum rubā na'id*, Esarh. K III I, 51, III, 5.  
f. of *Ašurbānaplu*; *šar mat Aššūr*, Abp. E, III R 29, no. 2, 6. — KB II, p. 158n. 3.  
f. of *Šamaššumukin*; *šar mat Aššūr*, K. 11478, R. 7. (KGAS 149).
11. <sup>d</sup>HI-PAP-<sup>AŠ</sup>, Abp. Ann. I, 27 (KB II, p. 154); C, III R 34, 69b, 76b. 80-7-19, 44. *šar mat Aššūr* Abp.: A, I, 8, 58; Ann. I, 8 (KB II, p. 152); VS I, 83, I, 4. JADD 645, R. c. *šar mat Aššūr šar Babilī*, Esarh. I R 48, no. 9. *šar kiššati š. mat Aššūr*, WE. Misc. pl. 6, no. 3.
- s. of *Sinaḫēriba*, f. of *Ašurbānaplu*; *šar mat Aššūr*, Abp. K. 2867, 2. *šar kiššati š. mat Aššūr*, II R 36, 15c (CT XVIII, pl. 37). III R 38, 8a. *šar kiššati š. mat Aššūr šakkanak Babilī šar mat Šumeri u Akkadī*, Abp. B, III R 27, I, 3. *šarru rabu š. dannu š. kiššati etc.* Abp.: WE. Misc. pl. 7, s. CT IX, pl. 6, 4.  
f. of *Ašurbānaplu* and *Šamaššumukin*; *šarru rabu š. dannu š. kiššati š. mat Aššūr š. mat Šumeri u Akkadī*, Shmk. S'1, 9.  
f. of *Ašurbānaplu*, Abp. A, I, 27; gf. of *Ašur-cil-ilani*, *šar mat Aššūr*, JADD 650, a. 807, a.
12. <sup>d</sup>HI-PAP-MU, HABL 454, s. King-list A, IV, [s], as king of Babylonia.
13. <sup>d</sup>HI-PAP-SE-na  
s. of *Sinaḫēriba*, f. of *Ašurbānaplu*; *šar kiššati š. mat Aššūr*, V R 52, 20c.  
f. of *Ašurbānaplu*; *šar mat Aššūr*, Abp. Ann. I, s, var.
14. <sup>d</sup>HI-ŠEŠ-MU, Esarh. Bl. st. II, 19 (IR 49. KB II, p. 122). Chron. B, III, 38, 39. IV, 19, 32 (KB II, p. 282f.). *šarru CT X*, pl. 5, 6. HABL 752, R. 22. *šar mat Aššūr*, Nabd. Br. cyl. II, 36 (IR 69. KB III, pt. 2, p. 84). *šar kiššati*, VS V, 2, 19 (B. C. 675. KB IV, p. 166). *šarru dannu šar mat Aššūr šar kiššati šar kibrat arba'i šakkanak Babilī šar Šumeri u Akkadī* (Sumer), OBI 151.  
s. of *Sinaḫēriba*, f. of *Ašurbānaplu*; *šar kiššati š. mat Aššūr šakkanak Babilī šar mat Šumeri u Akkadī*, Abp. S'2, 14.  
f. of *Ašurbānaplu*; *šar mat Aššūr*, Nabd. Rm. A, I, 48 (V R 64. KB III, pt. 2, p. 100).
15. <sup>d</sup>HI-ŠEŠ-SE-na, HABL 589, R. 1. KK. 7862. 7943. 10057. 10743. Sm. 524 (var.: <sup>d</sup>HI-SE-na). 657. 663. 1158. 1320. DT 299. 80-7-19, 73. 82-9-18, 219a. 83-1-18, 1. 898. Bu. 91-5-9, 167. 194. *šarru*, K. 13648. *šar mat Aššūr*, KGAS 9. 25. 43. 46. 47. 57. 69. 102. 1073. Sm. 412. Bu. 88-5-12, 75+76, X, 87. 78, VIII, 18 (BA III, pp. 327, 331). *šar Babilī*, DT 34 (B. C. 676). *šar kiššati š. mat Aššūr šakkanak Babilī šar mat Šumeri u Akkadī*, Esarh. Bl. st. I, 1 (IR 49. KB II, p. 120). Bu. 88-5-12, 80, I, 1 (BA III, p. 341). *šarru rabu š. dannu šar*

*kiššati š. mat Aššur š. kibrat irbitti šakkanak Babilī šar mat Šumeri u Akkadī, 81-6-7, 209, 8 (BA III, pp. 260, 351).*

s. of *Sinahrēba*; a) gs. of *Sarrukin*, descend. of *Bel-BA-ni*, f. of *Šamašumukin* and *Ašurbanaplū*; *šarru dannu š. kiššati š. mat Aššur šakkanak Babilī šar mat Šumeri u Akkadī, Shmk. Cyl. 18 (KB III, pt. 1, p. 196)*; b) f. of *Ašurbanaplū*; *šarru rabū š. dannu š. kiššati š. mat Aššur šakkanak Babilī šar mat Šumeri u Akkadī, Abp. III R 16, 28b (KB II, p. 258). V R 62, no. 1, 1. Abp. L<sup>1</sup>, 5. L<sup>2</sup>, 4. P<sup>1</sup>, 3. P<sup>2</sup>, 4 (LEHMANN, Shmk. pl. XXIII, XXV, XXVIII, XXX). S<sup>3</sup>, 21 (without *šar kiššati*).*

f. of *Sin-nādin-aplu*; *šar mat Aššur, K. 195, 2 (KGAS 107).*

16. *Ašur-aḫ-iddina*; *šar mat Aššur šakkanak Babilī... šar mati e-li-tum u š[ap-li-tum]*, Rm. 284, R. 6 (WAF II, p. 17). *šar mat Aššur š. kiššati š. kibrat irbitti šakkanak Babilī šar mat Šumeri u Akkadī, Esarh. MDOG 44, p. 21.*

**Ašur-aḫ-ušur** "O Ashur, protect the brother!"

1. *AŠ-šur-PAP-PAP*, JADD 2, R. 3. 500, R. 11. VS I, 92, 11. *ḫarakab GAB-ḫe*, JADD 912, 1. 2. *AŠ-šur-ŠEŠ-PAP*, in Nba. texts, see TNB.

**Ašur-ālik-pāni** "Ashur is (my) leader"

1. *AŠ-šur-a-lik-pa-an*, HABL 787, 2. 2. *AŠ-šur-a-lik-pa-ni*, HABL 783, 2. 784, 2. 785, 2. 786, 2. 788, 2. 3. *AŠ-šur-DU-SI*, *ḫeḫel pihāti aḫmat Bar-ḫal-sa*, JADD 853, 12. 854, 13. 4. *ḫl-a-lik-pa-ni*, *ḫmutir pātu ša eli ʾl Bir-ana-a-ti*, VS V, 2, 10 (B. C. 675. KBIV, p. 166).

**Ašur-apal-iddin** "Ashur has given a son"

1. *AŠ-šur-A-AŠ*, JADD 320, R. 3 (B. C. 691). 2. *ḫl-A-MU*, in Nba. texts, see TNB.

**Ašur-apal-lišir** "O Ashur, may the son prosper!"

*AŠ-šur-TUR. UŠ-GIŠ*, s. of *Istar-na'id*, *ḫḫazanu*, JADD 1040, R. 4.

**Ašur-apal-ušur** "O Ashur, protect the son!"

1. *AŠ-šur-A-PAP*, s. of *Šamaš(?)-ū-ma-i*, VS I, 102, 3. 2. *AŠ-šur-A-PAP*, Sm. 1089 (? cf. WAF II, p. 575 f).

No. 1.

**Ašur-āsu** "Ashur is a healer" (OBA.)

1. *AŠ-šur-w-A.ZU*, CT 29, 11, 11b. 2. *A USAR-A.ZU*, CT 29, 24, 3.

**Ašur-balašsu-iqbi** "Ashur has ordered his life"

*AŠ-šur-TI-su-E[īq-bi]*, VS I, 97, 13, 15.

**Ašur-2-bal-lit** "O Ashur, keep alive!" 82-5-22, 536.

JADD 325, R. 11, b. of *Ašur-šallim-aḫe* (Ep. A). *ḫrab kišir*, JADD 325, R. 6. s. of *Marduk-mutaqqin*; *nappahu*, AO 2221, R. 3 (B. C. 656?); OLZ VI, col. 199).

**Ašur-balta-ibni** "Ashur has created abundance"

*ḫl-UR-KAK* (Nba.), BE X, 23, 17.

**Ašur-baltu-niše** "Ashur is abundance for the people"

*AŠ-šur-UR-UN*, IABL 207, 2. 966, R. 16. Epon., B. C. 803, Canon A, III, 15. B, III, 28; *ša Arbaḫa*, Canon E + 81-2-4, 187, 9.

**Ašur-bān-aḫē** "Ashur is begetter of brothers"

*AŠ-šur-KAK-PAP*, JADD 512, 2. *ḫše-lap-pa-a-a*, JADD 769, 1.

**Ašur-bān-aplu** "Ashur is begetter of the son"

*AŠ-šur-KAK-A*, HABL 1001, 2. 1026, 1. 83-1-18, 22. Bu. 91-5-9, 3. Epon. B. C. 899(?), III R 1, 1, 12(?).

King of Assyria, B. C. 668–626, s. of Esarhaddon, gs. of Senmacherib, f. of Ašuretil-ilāni-ukinni and Sinšarīskun:

1. *AŠ-KAK-A*, Esarh. I R 48, no. 6, 5. *šar kiššati šar mat Aššur*, Abp. Sm. 1350. s. of *Ašuraḫiddin*, f. of *Ašuretililani*; *šar kiššati š. mat Aššur*, I R 8, no. 3, 2. — KB II, p. 268.

2. *AŠ-KAK-TUR. UŠ*, II R 66, no. 2, 8, var.

3. *AŠ-šur-KAK-A*, II R 7, 42b; 66, no. 2, 8. III R 28, 51. KK. 203. 226. 883, 2, 9. 1286, 14. 1974. 2652, 3. 2808, 6. 4669. 5425, 1 (WSml. II, p. 12). 7506. 11869. Sm. 254. 80-7-19, 68. 83-1-18, 45. 199. 361. 403. Bu. 89-4-26, 118. 91-5-9, 185. 208. *mar riduti*, Esarh. KAH I, 75, R. 4. *mar šarri rabu ša bit riduti ša Ašuraḫiddin*, I R 48, no. 5, 7. III R 16, no. 2 (IABL 308, R. 3). *šarru*, K. 4300. *šar mat Aššur*, IABL 1022, 1. JADD 200, 7 (B. C. 667). 203, 2. 208, L. E. 1 (B. C. 668). 270, 10. 271, 7. 322, 7. 331, 8 (B. C. 666?). 418, 12. 420, 10. 448, 16. 471, 16.

5\*

- R. 5. 641, 7. 646, 9. 647, 9. 704, R. 5. III R 29, no. 1, 16; 32, V, 29. KK. 1425. 1436, 2. 3979, 19. KGAS 150, R. s. 153, 2. *šar kiššati šar mat Aššur*, JADD 644, 2. *šarru rabū š. dannu š. kiššati š. mat Aššur* (K. 3412, 14, in hymn to Merodach; K. 886 and passim, in colophons) 3. *kibrat irbitti*, JADD 646, 1. 647, 1 (B. C. 655).
- s. of *Ašuraḥiddin*; *šar mat Aššur*, 81-2-4, 48. *šarru rabū š. dannu š. kiššati š. mat Aššur*, II R 62, 5e; gs. of *Sinaḥeriba*, JADD 648, 1, 12 (B. C. 655). III R 38, no. 1, 7; f. of *Ašur-etil-ilani*, *šar mat Aššur*, JADD 649, 2. 650, 2.
4. *AŠ-šur-KAK-A*; *rubū*, IV R 53, IV, 37. *šar mat Aššur*, JADD 641, 7.
- s. of *Ašuraḥiddin*, gs. of *Sinaḥeriba*, ggs. of *Sarruku*, f. of *Sinšariskuu*, KAH I, 56, 2.
5. *AŠ-šur-KAK-TUR. UŠ*, 80-7-19, 366. HABL 453, 14. 961, 2. *mār šarri*, HABL 113, R. 6. *šar mat Aššur*, JADD 419, 9. III R 2, 61. *šar kiššati š. mat Aššur*, IV R 60\*, C, 26 b.
- s. of *Ašuraḥiddin*; *šar mat Aššur*, KGAS 66. 67. 75. gs. of *Sinaḥeriba*, *šarru rabū š. dannu š. kiššati š. mat Aššur*, II R 40, 53 c. IV R 60\*, B, 28 b; 63, IV, 68.
6. *AŠ-šur-KAK-TUR. UŠ*, KGAS 114. 122. 80-7-19, 137. 82-3-23, 89. *mār šarri*, KGAS 116. [117. 119. 120. 122. 143. 144. 150]. *šar mat Aššur*, KGAS 150. *šar kiššati š. mat Aššur*, II R 38, 61 d.
7. *A. USAR-ba-an-TUR. UŠ*, IV R 18, no. 2, R. 11.
8. *HJ-ba-an-A, K. 1292. šar kiššati š. mat Aššur*, Rm. II, 126.
9. *HJ-ba-a-ni-TUR. UŠ*, *šar mat Aššur*, Shmk. Cyl. 25. *šarru rabū š. dannu š. kiššati š. mat Aššur*, b. of *Šamašumuktu*, Shmk. Cyl. 20. — KB III, pt. 1, p. 196.
10. *HJ-ba-an-TUR. UŠ*, KK 4449, var. *bēl šarrāni*, HABL 1007, 13. *šar mat Aššur*, Nabd. VR 64, I, 47. II, 3, 44 (KB III, pt. 2, p. 100ff. NBK pp. 220ff).
11. *HJ-ba-ni-TUR. UŠ*, *šar kiššati š. mat Aššur*, III R 62, 15 b. KK. 131, R. 12 (CT XXVII, pl. 16). 2048, R. 15, etc., in colophons.
12. *HJ-KAK* (abbrev. or error?), *šar kiššati š. mat Aššur*, III R 37, 7a.
13. *HJ-KAK-A*  
s. of *Ašuraḥiddin*, gs. of *Sinaḥeriba*; *šarru rabū š. dannu š. kiššati š. mat Aššur*, Abp. P<sup>2</sup>, 3 (LEHMANN, Shmk., pl. XXX).
14. *HJ-KAK-A*, Abp. A, VII, 15, 100. IX, 58; Ann. I, 31. VI, 113. HABL 454, 9. 469, 12. R. 1. III R 35, no. 6, I, 4. II, 1; 36, no. 2, 7; no. 3, 1; 37, 53 a; 38, 37 b. IV R 53, IV, 53. KK. 8. 223. 1285, 1. 2564. 2656, 14. 2998. 4728, R. 4. 8003. 11516. 12213. 13651. 13772. Rm. II. 134. 80-7-19, 16. 81-2-4, 176. 81-7-27, 70. 82-5-22, 178. 83-1-18, 231. 384. 476. 777. Bu. 89-4-26, 116. DT 229. 262. *mār šarri rabū*, Abp. A, I, 1, 31 (III R 37); Ann. I, 1. *rubū*, III R 38, 17a. *šakkanak* [*Babili*], LEHMANN-HAUPT, Material., no. 35, 2. *šarru*, Abp. Ann. V, 100. IX, 73. *šar mat Aššur*, Abp. A, IV, 24; Ann. II, 98. III, 87, 122. IV, 20; II R 66, no. 2, 1; III R 36, no. 5, 3; 37, 13, 42 a, 6 b, 21 b, 25 b, 40 b; S<sup>2</sup>, 39; S<sup>3</sup>, 68; L<sup>2</sup>, 20 (LEHMANN, Shmk., pl. XV, XXI, XXVI). BE VIII, pt. 1, 142, 4 (ZA XXII, p. 14). Lay. 86, 2. POGNON, Inscriptions no. 1, 23. HABL 879, 2. 926, 2. 10221. 1040, 2. JADD 321, R. 6. KK. 4, R. s. 28. 105, R. 15. 159, 22, 29. 1360. 2411, I, 6. 2674, 1, 12 etc. 3161. 4787, 1. 8674, R. s. Rm. 40. DT 78. 80-7-19, 102. *šar kiššati š. mat Aššur*, CT X, 4, 10. IR 7, no. 9, A, B, C, D, E; 8, no. 1, 1. II R 10, 26 a; 11, 77 c; 18, 61 a; 23, 36 a; 24, 29 b; 33, 61 c; 35, 52 g; 36, 13 c; 40, 79 a. 59, 48 d. III R 37, 71 a; 57, 43 b; 59, 68 b; 65, 34 b. IV R 4, 36 a; 6, 40 a; 8, 32 a; 9, 56 b; 10, 56 b; 11, 52 b; 14, no. 1, R. 9; 17, 36 b; 19, 21 b; 20, no. 2, R. 12; 31, 61 b; 33, IV, 14; 42, VI, 15; 44, VI, 43; 50, IV, 27; 57, 57 b; 59, 1, R. 28; Add. p. 5. KK. 24. 61, IV, 48. 71, IV, 56. 105. 155, 54. 191, IV, 56. 214, R. 33. *šar kiššati š. mat Aššur* 3. *kibrat irbitti*, b. of *Sammuges*, Shmk. S1, 12. *šarru rabū š. dannu š. kiššati š. mat Aššur*, IV R 55, no. 2, R. 8; K. 2139 and passim in colophons. K. 120 b, 13. ditto + *šar kibrat irbitti*, Abp. A, X, 37. *šarru šangū ellu*, Abp. Ann. VII, 64.

- s. of *Ašuraḥiddin*; b. of *Samašsumukin*, Chron. B, IV, 33. *šarru rabu š. dannu š. kiššati š. matAššur*, 81-7-27, 177; — f. of *Ašuretilāni*, JADD 807, 2; — gs. of *Sinaḥeriba*: *šarru rabu š. dannu š. kiššati š. matAššur*, K. 2867, 1. Bu. 89-4-26, 209, 12; ditto + *šar kibrat irbiti*, Abp. B I, 1 (III R 27); Ann. X, 57; CT IX, 6, 3; ditto + *šar kibrat irbiti šar šarrani*, Abp. P<sup>1</sup>, 1. L<sup>2</sup>, 1. S<sup>2</sup>, 1. S<sup>3</sup>, 2 (LEHMANN, Shmk, pl. XIII, XVII, XXV, XXVIII), III R 16, 26b. WE. Misc. pl. 7, 1.
- f. of *Sināriškun*, *šarru ...*, ZA XI, p. 47.
15. <sup>a</sup>*ḪI-KAK-TUR. UŠ*, HABL 117, 5. Lay. 86, 16. IV R 28, no. 2, R. 13. V R 52, 34c. KK. 261. 433. 2632. 2998. 4449. 8880. 8904. 10319. Sm. 1122. 1950. Rm. 994. Rm. II. 134. 48-7-20, 119. 79-7-8, 87. 83-1-18, 490. *mār šarri*, Sm. 1358. *šarru*, K. 8904. *šar matAššur*, Abp. A, IV, 54, 84, 98. HABL 1105, 4, 5, 8, 16, 20, 27, 28, 33, 35, 38. K. 102, 17. KGAS 147. 151. LEHMANN, Shmk, pl. XLII, s. Nabd. St. X, 34. K. 159, 25. 82-5-22, 130. 83-1-18, 263, 1. *šarru dannu*, HABL 1007, R. 23. *šarru dannu š. matAššur*, K. 2846, 9 (WAF I, p. 474). *šar kiššati š. matAššur*, II R 21, 36a. 27, 30e. 51, 30c. IV R 14, no. 3, 2b. 48, 23b. 49, 58b. 52, IV, 26. 58, IV, 21. 60, 30b. V R 51, 40a. KK. 2391. 2454. 2544. 3294, and passim in colophons. *šar matai*, BE VIII, pt. 1, I, 30. 159, 37 (20<sup>th</sup> year). *šarru rabu š. dannu š. kiššati š. matAššur*, II R 43, 36d. IV R 23, no. 2, R. 8. K. 59, R. 46.
- s. of *Ašuraḥiddin*, gs. of *Sinaḥeriba*; *šarru dannu š. kiššati š. matAššur š. kibrat irbiti š. šarrani*, Abp. L<sup>1</sup>, 1 (LEHMANN, Shmk, pl. XXIII).
- Ašur-bāni** "Ashur is creator"
- AŠ-šur-ba-ni*, Capp. G, 23, 12. HABL 231, 2. 232, 2. 233, 2. 234, 2. 235, 2. 236, 2. 237, 2. 420, 2. K. 7506. <sup>b</sup>*bēl pihāti at Kalḫa*, JADD 676, 3 (B. C. 711). Epon., B. C. 713, Canon A, V, 11. JADD 248, L. E. 1: <sup>a</sup>*šakin at Kalḫi*, 677, R. 10. 765, 2. 809, R. 27. 926. 1098, II, 10.
  - <sup>a</sup>*AŠ-šur-ba-ni*, Epon., B. C. 713, Canon D, IV, 6.
  - AŠ-šur-KAK*, <sup>b</sup>*šaknu*, JADD 351, R. 10.
- Ašur-bānija** or **-būnāia** (cf. *Bēl-bunāia*; abbrev.) *AŠ-šur-KAK-a-a*, Epon., B. C. 845, Canon B, II, 21. III R 1, II, 19.
- Ašur-bāniia** or **-būnāia-ušur** (*AŠ-šur-KAK-a-a-PAP*). Epon., B. C. 856, Canon A, II, 8; Shalm. III: Mon. II, 69 (III R 8. KB I, p. 168); <sup>b</sup>*rab B.L.L.U.L.*, 82-5-22, 526, II, 5 (KB III, pt. 2, p. 142). Epon., B. C. 826, Canon A, II, 37. Epon., B. C. 817, Canon A, II, 45.
- Ašur-bēl** ..., JADD 899, III, 2. Cf. Rm. II. 261.
- Ašur-bēl-dā(i)n** (reading not quite certain, cf. DELITZSCH, BA II, p. 38, TNB p. 312b)
- AŠ-šur-EN-dan-an*, HABL 123, 11. 243, 2. 244, 2.  
s. of *Nabu-šalli*, <sup>b</sup>*rakbu GAB<sup>M</sup>*, JADD 354, B. E. 1, R. 3.
  - AŠ-šur-EN-dan-in*, HABL 245, 2. 246, 2. 247, 2.
- Ašur-bēl-ilāni** "Ashur is lord of the gods"  
*AŠ-šur-EN-AN<sup>M</sup>*, JADD 267, R. 11.
- Ašur-bēl-ka'in** "O Ashur, establish the lord!"
- AŠ-šur-EN-DU*, <sup>a</sup>*SAG*, HABL 885, R. 7.
  - <sup>a</sup>*AŠ-šur-EN-DU*, Epon., Canon D, III, 6, error for *Adad-bēl-ka'in*.
  - AŠ-šur-EN-DU-in*, Epon., B. C. 857, <sup>b</sup>*tur-tānu*, 82-5-22, 526, II, 4. — KB III, pt. 2, p. 142.
  - AŠ-šur-EN-DU-ni*, Epon., B. C. 857, Canon A, II, 7.
  - AŠ-šur-EN-ka-in*, Epon., B. C. 857, Shalm. III: Mon. II, 30. — KB I, p. 162.
- Ašur-bēl-kalā** "Ashur is lord of everything"  
King of Assyria, about B. C. 1080, s. of Tiglathpileser I, gs. of Ashurreshishi, b. of Shamshi-Adad IV, son-in-law of Adad-apaliddin, the Babylonian king.
- AŠ-šur-EN-ka-la*, <sup>a</sup>*šakin at BE šangū Ašur*, Lay. 73, 7. *šar matAššur*, Synchron. II, 25, 29, 33, contemp. with Mardukšāpikzirim and Adadapaliddin.  
s. of *Tukulti-apil-Ešarra*, gs. of *Ašur-reš-iši*; [*šar matAššur*], I R 6, no. 6 (AKA I, p. 152).
  - <sup>a</sup>[*ḪI*]-*EN-ka-[a]*, *šar matAššur*, Chron. K<sup>3</sup>, 6, contemp. with Mardukšāpikzer.

- Ašur-bēl-kin** "O Ashur, establish the lord!"  
(cf. *Ašur-bel-ka'in*)  
*AŠ-šur-EN-ki-in*, HABL 452, v.
- Ašur-bēl-māti** "Ashur is lord of the country"  
*AŠ-šur-EN-KUR*., K. 13058.
- Ašur-bēl-nišēšu** "Ashur is lord of his people"  
or to be read *Ašur-rim-nišēšu* (cf. *Ašir-rim-nišēšu*).
- AŠ-šur-EN-UN<sup>1</sup>-šu*, *šar* <sup>ms</sup>*Aššur*, Synchron. I, 2, mentioned before Puzur-Aššur, contemp. with Karaindaš, probably identical with *Ašir-ri-im-nišēšu*, q. v.
  - <sup>d</sup>*Ašur-EN-ni-še-šu*, king of Assyria, KAIH I, 4, 23, between Puzur-Aššur and Eriba-Adad.
- Ašur-bēl-sākin** (? cf. *Ašur-bel-dāin*)
- AŠ-šur-EN-GAR-in*, K. 5264.
  - <sup>d</sup>*HJ-EN-GAR-in*, HABL 699, 3. <sup>b</sup>*bēl pihāti*, HABL 1067, R. 1.
- Ašur-bēl-taqqin** "O Ashur, firm the lord!"
- AŠ-šur-EN-LAL*, HABL 638, 12, JADD 893, 2, K. 5387.
  - <sup>d</sup>*AŠ-šur-EN-LAL*, JADD 398, 5 (B. C. 664), K. 4698.
  - AŠ-šur-EN-LAL-in*, <sup>b</sup>*amel urqi*, JADD 427, 7 (B. C. 694). <sup>b</sup>*šaknu*, HABL 973, 8.
  - AŠ-šur-U-LAL*, HABL 151, R. 1(?). 438, 19, R. 9, 967, 12, R. 3, 4, 7, JADD 917, II, 15, <sup>b</sup>*šaknu*, HABL 871, 9.
  - <sup>d</sup>*HJ-EN-LAL*, K. 7335.
  - <sup>d</sup>*HJ-EN-tāq-qin*, <sup>b</sup>*šaknu ša ana šutuqāti ša unqati u mar šipri ša šarri ina Niṣṣuri paqdu*, HABL 238, R. 8.
- Ašur-bēl-ušur** "O Ashur, protect the lord!"
- AŠ-šur-EN-PAP*, HABL 241, 2, 242, 2, JADD 241, 6, slave. 399, R. 2, 672, R. 6 743, R. 7. <sup>b</sup>*rab bitī šā* <sup>d</sup>*Gargamiš*, JADD 127, 1 (B. C. 681) Epon., B. C. 797, Canon A, III, 21; <sup>šā</sup> <sup>ms</sup>*Kirruiri*, Canon E + 81-2-4, 187, 15, Epon., B. C. 772, of *Kalyu*, Canon A, III, 47. Epon., B. C. 695, Canon A, V, 29 + B, VI, 17; JADD 34, R. E. 1; <sup>b</sup>*šakin*...., JADD 569, R. 12; Senn. King, V, 1.
  - AŠ-šur-U-PAP*, Epon., B. C. 695, III R 1, V, 29, var.; JADD 31, R. 1. 616, R. E. 2; cf. MDOG 36, p. 24.

**Ašur-bēl-amāti** "Ashur is lord of command"

1. *A-šur-bi-el-a-wa-tim*, Capp. G, 7, 5, 7.

2. *A-šur-bi-lá-wa-tim*, 8, 7.

**Ašur-dāin** (*AŠ-šur-dan-in*....), JADD 853, R. 14.

**Ašur-dā'inanni** "Ashur is our judge"

1. *AŠ-šur-dan-a-ni*, Epon., B. C. 685, JADD 36, 3.

2. *AŠ-šur-dan-in-a-ni*, <sup>b</sup>*šū-ut-rēš*, Tigl. IV: B. 42 (KB II, p. 18). Epon., B. C. 903 (?), III R 1, I, s. Epon., B. C. 733, of Mazamua, Canon B, V, 16 + E. III R 1, IV, 26. Epon., B. C. 685, Canon C, IV, 12; III R 1, V, 20, JADD 135, R. E. 1. 430, R. 5 (?). 753, 10.

3. *AŠ-šur-dan-in-an-ni*, <sup>b</sup>*šū-ut-rēš*, Tigl. IV: Pl. 2, 27. Epon., B. C. 733, Canon A, IV, 26. Epon., B. C. 685, Canon A, V, 29; JADD 430, R. 5. 1098, III, 7.

**Ašur-dā'in-aplu**

1. *AŠ-šur-da-in-TUR.Š*

s. of *Šulman-ašarid*, HABL 872, 9, prob. identical with 2 & 3, but cf. BEHRENS, Briefe, p. 59.

2. *AŠ-šur-dan A*, Shams. V: Ann. I, 52, same person as no. 3.

3. <sup>d</sup>*AŠ-šur-dan-in-A*, s. of *Šulman-ašarid* (III), b. of *Šamsi-Adad* (V), Shams. V: Ann. I, 59. KB I, p. 176.

**Ašur<sup>1</sup>-da-in-ni**, JADD 946, II, 10.

**Ašur-dāin-šarru**

1. *AŠ-dan-in-MAN*, KK. 3161. 379r (B. C. 649?).

2. *AŠ-šur-dan-in-LUGAL*, *mukil apâte*, JADD 27, 3 (B. C. 667).

3. *AŠ-šur-dan-in-MAN*, JADD 131, R. 2, as Epon. M.

4. <sup>d</sup>*HJ-dan-in-MAN*, K. 159, 41 (B. C. 649?).

**Ašur-dāmiq** or **-udanmiq** (cf. the next name)

*AŠ-šur-ŠIG-ig*, JADD 260, R. 11.

**Ašur-dam-me-iq** "O Ashur, show favour!"

JADD 713, 5.

**Ašur-dān** "Ashur is judge"

I Ashurdan, king of Assyria, about B. C. 1200, s. of Ninibapilekur, f. of Mutakkil-Nusku

1. <sup>d</sup>*A-šur-da-a-au*

s. of *NIN-IB-apil-ekur*; *šar* <sup>ms</sup>*Aššur*, Tigl. I: Ann. VII, 66 (KB I, p. 42), 60 years before the *šurru šarri* of Tigl.; f. of *Mutakkil-Nusku*, gf. of *Ašur-rēšši*, ggf. *Tukulti-*  
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- apil-Ešarra*, Tigl. I: Ann. VII, 49 (KB I, p. 40).
2. *AŠ-šur-dan*  
f. of *Mutakkil-Nusku*, gf. of *Ašur-reš-iši*; *šangū Ašur*, Ashrish. III R 3, no. 6, v. no. 7, 3, 5. — KB I, p. 12.
3. *AŠ-šur-DAN-an*, *šar mat Aššur*, Synchron. II, 10 (III R 4, no. 3. KB I, p. 196), contemp. with *Zamamashumiddin*.
- II Ashurdan, king of Assyria, about B. C. 930—911, s. of *Tiglathpileser III*, f. of *Adad-nirari III*.
1. *AŠ-dan-an*, Anp. Ann. I, 30, var.  
s. of *Tukulti-apil-Ešarra* (III); gs. of *Ašur-reš-iši*, ggs. of *Ašur-rabi*, *šarru dannu š. kiššati š. mat Aššur*, MDOG 32, p. 19; f. of *Adad-nirari*, *šar mat Aššur*, Adnir. III: BM 90853 (AKA I, p. 154. KB I, p. 148).
2. *AŠ-šur-dan-an*  
s. of *Tukulti-apil-Ešarra*, f. of *Adad-nirari*; *šar kiššati š. mat Aššur*, Adnir. III: WE. Misc. pl. 6, no. 1.  
f. of *Adad-nirari* (III); *šar [mat Aššur]*, Adnir. III: KAH I, 24, 5; gf. of *Tukulti-NIN.IB* (II), ggf. of *Ašur-našir-aplu* (III), Anp. Ann. I, 30 (I R 17. KB I, p. 56).
3. *AŠ-šur-dan-an*, s. of *Tukulti-apil-Ešarra*, gs. of *Ašur-reš-iši*, ggs. of [*Ašur-rabi*]: *šakin d'Entil šangū Ašur*, Ashurdan II: KAH I, 20, 2.
4. *A-šur-dan-an*; *šar mat d A-šur*, Tigl. I: Hunt. V, 30 (I R 28. KB I, p. 129), 30 years before *Ashurnazirpal*.
- III Ashurdan, king of Assyria, B. C. 771—754.  
*AŠ-šur-dan-an*, *šarru*, as Epon. B. C. 771, Canon A, III, 48; III R 1, III, 46; 81-2-4. R. 6.
- X Ashurdan, *šar mat Aššur*, ZA VI, p. 326.  
*Ašur-KAL-GA*  
s. of *Adad-nirari*, gs. of *Šamši-Adad*, MDOG 44, p. 31 f.
- Ašur-dan-a-ni, -dan-in-a n)-ni**, see *Ašur-da(i)nanni*.
- Ašur-dini-ēpuš**  
*AŠ-šur-di-ni-KAK-uš*, Epon. B. C. 902 (?), III R 1, 1, 9.
- Ašur<sup>2</sup>-du-ub-[bu]** (abbrev., cf. *Ša-Ašur-dubbu*, JADD 916, 12.  
No. 1.
- A)-šur-du-lu-bu** (prob. abbrev., cf. NBA. *Dubbu* (TNB), Capp. G, 23, 9, bis.
- Ašur-dūr-pāniia**  
1. *AŠ-šur-BAD-pa-ni-ia*, HABL 742, 2.  
2. *AŠ-šur-BAD-ŠI-ia*, HABL 251, 2. 252, 2. 253, 2. 741, 2.
- Ašur-dūr-ušur**  
1. *AŠ-BAD-PAP*, Epon. B. C. 650, 81-2-4, 117.  
2. *AŠ-šur-BAD-PAP*, JADD 496, R. 8. Epon. B. C. 650 (?), Canon C, V, 14; HABL 301, R. 19. 944, R. 6. JADD 86, L. E. 3; *šakin mat Barḫaša*, 533, R. 5.
3. *HĪ-BAD-PAP*, *šakin mati*, JADD 253, R. 8. Epon. B. C. 650 (?), K. 4728 (BEZOLD, Catal. *HĪ-KAK-A*, but see JOHNS, PSBA XXIV, p. 241. XXV, p. 87). 8904. Cf. K. 14283. 82-1-4, 117.
- A-šur-e-mu-qi** (cf. *Ašir-emuqi*)  
f. of *A-bu-ša-lim*, Capp. R, 2, R. 19.
- Ašur-ēmuranni** "Ashur has looked at me"  
*AŠ-šur-ŠI.LAL-ni*, K. 570.
- Ašur-ēreš** "Ashur has planted"  
*HĪ-KAM/PIN-eš*, JADD 51, 1, 3 (B. C. 683).
- Ašur-eriba** (abbrev.)  
1. *AŠ-šur-SU*, PSBA XXX (1908), p. 138, 30 (B. C. Ep. N). VS1, 90, 2, *šalša*, JADD 377, R. 7. (B. C. 664).  
2. *HĪ-eri-ba*, *hnutir [pati]*, HABL 964, 10.
- Ašur-etil(-ilāni)-kin-aplu** "O Ashur, lord (of the gods), establish the son!" other name of Esarhaddon  
1. *AŠ-šur-e-til-AN<sup>2</sup>-DU-A*, s. of *Sinaheriba*, gs. of *Sarrukin*; *šar kiššati šar mat Aššur* Esarh. KAH I, 53. 54.  
2. *AŠ-šur-NIR. GĀL-DU-TUR. UŠ*, III R 16, no. 3, 8 (JADD 620); cf. WAF II, p. 55 f.
- Ašur-etil-ilāni(-ukinni)** "Ashur, the lord of the gods (has established me)".  
King of Assyria, B. C. 625—c. 618, s. of *Ašurbanapal*, b. of *Sinsharishkun*.  
1. *AŠ-e-til-AN<sup>2</sup>*  
s. of *Ašur-ban-aplu*, gs. of *Ašurahiddin*. *šar kiššati š. mat Aššur*, I R 8, no. 3. — KB II, p. 268.  
2. *AŠ-šur-NIR. GĀL-AN<sup>2</sup>*  
s. of *Ašurbanaplu*, gs. of *Ašurahiddin*; *šar mat Aššur*, JADD 649, 1. 650, 1.

3. *AŠ-šur-NIR. GAL-AN<sup>pl</sup>-DU-in-ni, šarru raba š. donnu šar kiššati š. ma<sup>at</sup>Aššur*, HABL 308, 9 (III R 16, no. 2; cf. WAF II, p. 57).
4. *dHI-e-til-lu-AN, šarru*, BE VIII, pt. 1, 4, 9.
5. [*dHI*]-*e-til-lu-AN<sup>pl</sup>*, s. of *Ašurbānāplu*, POGNON, Inscriptions, no. 1, 24.
6. *dHI-NIR. GAL-AN, šar<sup>ma</sup>(Aššur)*, BE VIII, pt. 1, 4, 21.
7. *dHI-NIR. GAL-AN<sup>pl</sup>, šar<sup>ma</sup>Aššur*, BE VIII, pt. 1, 5, 16 (4th year). [6, 18].  
s. of *Ašurbānāplu*, gs. of *Ašuraḥiddin*, JADD 807, 1.
- Ašur-etil-šamē-u-iršiti-balliṣu** "O Ashur, lord of heaven and earth, keep him alive!"  
Brother of Ashurbanapal, by him raised to be priest of Sin at Harran
1. *AŠ-šur-e-til-AN-KI-TI.LA.BI*, HABL 228, 7.
  2. *dHI-e-til-AN-KI-TI.LA.BI*, HABL 658, 8. JADD [970, I, 4]. IR 8, no. 2, 13: *algu šilru* of Abp. (KB II, p. 262).
  3. *dHI(?)LUGAL-AN-KI-TI.BI*, HABL 113, R. 10.
- Ašur-ētir** "Ashur spared"
1. *AŠ-šur-KAR-ir*, JADD 65, R. 2 (B. C. 668).  
*ḥrab kāšir*, JADD 699, 2.
  2. *dAŠ-šur-KAR-ir*, s. of *Šilla*, HABL 928, 8.
- Ašur-etiranni** "O Ashur, spare me!"  
*AŠ-šur-KAR-ir-a-ni*, JADD 76, R. 2 (B. C. 655).
- Ašur-gārūa-niri** "O Ashur, destroy my adversary!"
1. *AŠ-šur-gar-ru-a-ni-ri*, Epon. Z, JADD 98, R. 6 (KB IV, p. 156).
  2. *AŠ-šur-gar-ru-a-ni-ri*, Epon. Z, *ḥrab zam-mari*, JADD 105, R. 4.
  3. *AŠ-šur-gar-ru-ū-a-ni-ri*, JADD 516, 3, 7. Epon. Z, JADD 340, L. E. 3.
- Ašur-gimil-tirri** "O Ashur, recompense!"
1. *AŠ-šur-gi-mil-tir-ri*, Epon. O (B. C. 664?).  
*ḥabaraku raba*, JADD 640, R. 20 (KB IV, p. 154).
  2. *AŠ-šur-ŠU-GUR(-ra)*, *ḥabaraku*, HABL 273, 6. 543, R. 9. JADD 853, I, 2. 854, 7. Epon. O, JADD 16, R. 3. 163, R. 7; VS I, 96, 22.
3. *dHI-ŠU-GUR-ra*, (82-5-22, 166) HABL 1108, R. 9.
- Ašur<sup>2</sup>-ḥal-li**... Epon. B. C. 724, Canon A, IV, 45; *ša<sup>at</sup>Kak-zi*, Canon E.
- Ašur-ḥamatūa**
1. *AŠ-šur-ḥa-mat-ia*, 83-1-18, 361 (Abp.).
  2. *AŠ-šur-ḥa-mat-u-a*, HABL 1098, 2. K. 1036.
- Ašur-ḥat-tin-nu**, see *Ašur-pātiumu*.
- Ašur-ibni** "Ashur has created"
1. *AŠ-šur-ib-ni*, JADD 140, 2 (B. C. 694).
  2. *AŠ-šur-KAK*, *ḥšaknu*, JADD 351, R. 10.
- Ašur-idani** "Ashur has looked upon me"  
*AŠ-šur-ZU-a-ni*, *ḥNI. GAB ekalli*, JADD 255, R. 11.
- Ašur-iddin** "Ashur has given" (OBA. *A-šir-i-din* T-D LC 239, 8. *A.USAR-i-din-uam* RPN, NBa. *dHI-MU* BE IX).
1. *AŠ-šur-AŠ*, Epon. B. C. 882, Canon A, I, 28; B, I, 28. Anp. II, 23 (IR 20). *ḥmutir pāti*, JADD 860, II, 6.
  2. *AŠ-šur-i-din*, Epon. B. C. 882, Anp. II, 23 (var.).
- Ašur-il-balaṭišu** "Ashur is the god of his life"  
*AŠ-šur-AN-TI.LA.BI*, HABL 1078, 2, 6, R. 4.
- Ašur-ilija** "Ashur is my god"
1. *AŠ-šur-AN-a-a*, HABL 322, 5. JADD 118, R. 2 (B. C. 673). 150, R. E. 2. 192, R. 2; 258, R. 2 (B. C. 671). 414, 6 (Ep. A). 529, R. 10. Epon. B. C. 862, Canon A, II, 2. Epon. B. C. 651, Canon C, V, 13. JADD 96, R. 2; *ḥsukkallu (rabū)*, JADD 379, R. 2. 387, R. 15. *ḥrab kišir (mutir pāti)*, JADD 115, R. 7 (III R 47, 18a). 537, R. 3. *ḥrakab šarri*, JADD 832, 8. *ḥšalšu*, JADD 471, R. 18.
  2. *dAŠ-šur-AN-a-a*, JADD 359, R. 11 (B. C. 680).
  3. *dHI-AN-a-a*, *ḥšalšu*, JADD 276, R. 2 (B. C. 682).
- Ašur-i-me-ti** (cf. OBA. *Ili-, Sin-i-mil(-il)-ti* RPN) abbrev. Capp. G, 20, 1; S I, 5. *ma-la-ḥu-uu*, Capp. G 3, 14.
- Ašur-iqbi** "Ashur has announced"
1. *AŠ-E*, *ḥpaḥaru*, JADD 948, 1.
  2. *AŠ-šur-iq-bi*, f. of *Abi-ṭabu*, AO 2221, R. 13 (B. C. 656?).
- Ašur-irbi**, see *Anḫirbi*.
- Ašur-iska-dannin** "O Ashur, strengthen the child!" (?)  
*AŠ-šur-is-ka-DAN-in*, *ḥturtan*, HABL T. XLIII.



[571, 10?]. Epon. B. C. 720, Canon A, V, 1; C, III, 17. JADD 1098, II, 2.

**Ašur-išmeani** "Ashur has heard me"

*AŠ-šur-IHAL-me-a-ni*, JADD 638, R. 5. Cf. *AŠ-šur-IHAL-LI...*, Epon. Canon A, IV, 15.

**A-šur-iš-ta-gal** "Ashur has paid" (?) Capp. P, 24, see also RPN p. 233, note 7. Cf. *A-šur-iš-ta-na (?) -gal*, Capp. G, 23, 10.

**Ašur-iltija** "Ashur is with me"

*AŠ-šur-KI-la'ia*, JADD 34, 3 (B. C. 695). 448, R. E. 3. <sup>h</sup>SAG ša / ..., JADD 805, 14.

**Ašur-it-ti-še-ru-ri-a-a**, see *An-ši-it-ti*.

**Ašur(AŠ-šur)-kal-lim-an-ni** "O Ashur, let me see (a child)!" JADD 852, II, 7.

**Ašur-kāšid** (abbrev., cf. *Samaš-kašid-a-a-bi*)

*AŠ-šur-KUR-id*, Epon., Shalm. I: KAH I, 15, R. 28.  
f. of *Tab-šar-ilī*, VS I, 102, 9.

**Ašur-kilanni** "O Ashur, support me!"

1. *AŠ-šur-ki-la-a-ni*, *rab kišir*, JADD 349, R. 10 (Ep. Q).
2. *AŠ-šur-ki-la-ni*, JADD 993, III, 17, f. of *Rašapa*.
3. *AŠ-šur-kil-an-ni*, <sup>h</sup>*šakin šarri*, JADD 425, R. 4.
4. *AŠ-šur-kil-la-a-ni*, *mutr paṭi*, JADD 361, R. 16 (Ep. F).
5. *AŠ-šur-kil-la-an-ni*, JADD 211, R. E. 3, <sup>h</sup>*mutr paṭi*, JADD 309, R. 2 (Ep. Q). 325, R. 9 (Ep. A). 414, R. 31 (Ep. A<sup>1</sup>). <sup>h</sup>*rab kišir*, JADD 318, R. 6 (III R 46, no. 3; Ep. A). 623, R. 10 (III R 46, no. 4; Ep. A).
6. *AŠ-šur-kil-la-ni*, JADD 702, R. 1 (B. C. 656?). <sup>h</sup>*mutr paṭi*, JADD 400, R. 12 (B. C. 688). <sup>h</sup>*rakbu ša rab kišir*, JADD 308, R. 12 (Ep. Q).

**A-šur-ki-na-ra-am** "Ashur has shown love to the faithful one", Capp. R 2, R. 3.

**Ašur-kin-ušur** "O Ashur, protect the faithful one!"

*AŠ-šur-DU-PAP*, <sup>h</sup>*šalšu*, JADD 418, R. 10.

**A-šur-ki-ti-i-di** "Ashur knows (my) righteousness"

s. of *Ašur-garradu*, VS I, 103, 12.  
f. of *Šamaš-āb-iddina*, VS I, 103, 10.

**Ašur-ku** ..., HABL 713, 11.

**A-šur-ku-nu-ki** ..., Capp. Ch. 14, 10.

**Ašur(AŠ-šur)-la-kup[pu-ri?]**, Epon. B. C. 890, Canon B, III R 1, I, 20.

No. 1.

**Ašur(AŠ-šur)-la-šá-bul-lu-ti**

f. of *Tarši*, HABL 633, 21.

**Ašur-li'** "Ashur is mighty"

1. *A-šur-li'*, <sup>h</sup>*ha'anu* of Karalla, Sarg. Cyl. 80 (I R 36). K. 1660, 2.
2. *A-šur-li-i*, JADD 713, 4.
3. *AŠ-šur-LI*, JADD 152, R. 3 (B. C. 656?). Sm. 935. <sup>mat</sup>*Kar-al-la-a-a*, Sarg. Ann. 58, 64, 141, b. of *Amitašši*; XIV, 55. <sup>šar</sup> <sup>mat</sup>*Karalli*, Sarg. B: Sm. 2021, II, 8. Epon., B. C. 872, Canon A, I, 38; B, I, 38; III R 1, I, 38.
4. *AŠ-šur-ZU*, Sarg. Khors. 56 (KB II, p. 60). HABL 1058, 3, 7, 10, R. 2.
5. *AŠ-šur-li'*, <sup>mat</sup>*Kar-al-la-a-a*, Sarg. Khors. 55.
6. *Išl-ZU*, JADD 444, 2. 445, 1 (B. C. 660).

**Ašur-lišir** (abbrev.)

*AŠ-GIŠ*; *SI.DI*, JADD 618, 9. K. 241, X, 15, spec.

**A-šur-ma-lik** "Ashur is counsellor" (cf. *רַב־מַלְכִי* CIS II, 155 B)

Capp. G, 3, 4. 6, 5. 8. 16. 14, 2. 21, 4.  
s. of *Gimil-ku-bi-im*, Capp. Ch. 1, 2.

**Ašur-mātka-danin** "O Ashur, strengthen thy country!"

*AŠ-šur-KUR-ka-DAN-in*, s. of *Ištar-šum-iddina*, JADD 642, 2, 9 (Ep. R).

**Ašur-māt-laqqin** "O Ashur, order the country!"

*AŠ-šur-KUR-LAL*, JADD 46, R. 3. 211, 1. Epon. F, JADD 23, B. E. 2. 307, L. E. 1. 361, L. E. 1: <sup>h</sup>*bēl pūṭati* <sup>ai</sup> ..., 621, R. 11. *AŠ-šur-LAL-in*, JADD 414, 10 (Ep. A<sup>1</sup>). *rab alani*, JADD 961, 14.  
s. of <sup>mat</sup>*I-ti'-a-a*, JADD 415, 3 (B. C. 744?).

**Ašur-mit-uballit** "Ashur has returned the dead to life"

*AŠ-šur-BAD-ti-bal-lit*, s. of *Šunma-ilāni*; <sup>h</sup>*ŠIG*, JADD 160, R. 10 (Ep. G).

**Ašur-mudammīq** "Ashur renders favorable"

1. *AŠ-šur-mu-dam-iq*, VS I, 86, 31 (Ep. *Silti*).
2. *AŠ-šur-mu-dam-me-iq*, HABL 185, 2.
3. *AŠ-šur-mu-ŠIG*, VS I, 87, 20. 89, 31. 90, 24. K. 8510 (= no. 4).
4. *AŠ-šur-mu-ŠIG-iq*, *māru rešta ša Nabu-uktatsu*, gs. of *Nabū-mušēši*, ggs. of *Bēl-kundi-ilīja*, K. 872.

**Ašur-mu-ḫib-be**, *šaknu*, MDOG 44, p. 39, read

- perh. *Ašur-šum-ašbat*, cf. *Ina-Ašur-šum-aš(?)-bat*.
- Ašur-mu-ki-in** (abbrev.), HABL 420, 4.
- Ašur-mukin-paliija** "Ashur establishes my reign"; b. (*aḫū kuddinnu*) of Abp.:
1. *AŠ-šur-DU-PAL<sup>u</sup>-ia*, HABL 652, 7.
  2. *AŠ-šur-mu-DU-PAL-ia*, JADD 1053, IV, 1 (B. C. 648).
  3. *AŠ-šur-mu-kin-PAL-ia*, HABL 77, 10. 82, R. 2. 354, R. 6. 406, R. 8 [675, 9].
  4. *AŠ-šur-mu-kin-PAL<sup>u</sup>-ia*, HABL 109, R. 11. 113, R. 9. 977, 6.
  5. *AŠ-šur-mu-kin-PAL-u-a*, HABL 109, 8.
  6. *AŠ-šur-mu-kin-in-PAL-u-a*, HABL 450, 2. 636, R. 5.
  7. *ḫl-mu-kin-PAL<sup>u</sup>-ia*, Abp. L<sup>3</sup>, 12 (K. 891).
- Ašur-mu-šab-ši** "Ashur calls into being"  
*ḫgēru*, AO 2221, R. 10 (OLZ VI, col. 199).
- Ašur-mušallim** "Ashur preserves"
1. *AŠ-šur-mu-šal-lim*, JADD 711, 2, b. of *Tar-ti-ba-Ištar* (Ep. E). K. 13102.
  2. *A-šur-mu-šal-lim*, s. of *A-u-šum-ēfir*, VSI, 104, 12.
- Ašur-mušeṭiq** (abbrev., cf. NBa. *Nabā-mušeṭiq-urri* TNB)  
*AŠ-šur-mu-NI-iq*, s. of Sennacherib, ZA XI, p. 425 ff.
- Ašur-mutakkil-šarru** "Ashur strengthens the king"  
*AŠ-šur-mu-tak-kil-MAN*, JADD 5, 5 (B. C. 712). 364, R. 3 (B. C. 679).
- Ašur-mutaqqin** "Ashur orders"  
*AŠ-šur-MU-LAL*, JADD 86, R. 10.
- Ašur-nādin-aḫi<sup>ni</sup>** "Ashur gives brothers"
1. *AŠ-šur-AŠ-PAP*, JADD 206, R. 10 (B. C. 648). 311, R. 12 (Ep. S). VS I, 87, 28. 91, 23. PSBA 30 (1908), p. 138, 25 (Ep. N). *ḫšangū*, JADD 209, R. 10.  
s. of *Tar-ti-ba-Ištar*, JADD 711, 4 (Ep. E).
  2. *AŠ-šur-AŠ-PAP<sup>u</sup>*, *šā<sup>u</sup> ni ḫ SA G*, JADD 75, R. 15 (Ep. G).
  3. *AŠ-šur-SE-PAP<sup>u</sup>*; *ḫ*, ..., HABL 630, 4. *ḫbēl* [*narkabti*], JADD 860, II, 8.  
King of Assyria (cf. SCHNABEL, MYG XIII, p. 20):
  1. *A-šur-na-din-a-ḫi*, *patesi* *Ašur*, Aub: KAH I, 64, 15.
  2. *A-šur-na-din-ŠEŠ<sup>u</sup>*, TA 16, 19, *abu* (i. e. ancestor) of *Ashuruballit*.
  3. *A-šur-SE-ŠEŠ<sup>u</sup>*, *šar māt Ašur*, Tgl. I: Hunt. V, 5 (IR 28. KB I, p. 126).
  4. *AŠ-šur-SE-a-ḫi*, Admr. I: KAH I, 5, 33: *šilitti abbēta šarru alik paṇija*.
- Ašur-nādin-aplu** "Ashur gives a son"
1. *AŠ-šur[-SE]-A*, HABL 212, 2.
  2. *AŠ-šur-AŠ-TUR.UŠ*, JADD (III p. 471) 248, R. 12. (B. C. 714).
- Ašur-nādin-šumu** "Ashur gives a son"  
King of Babylonia, B. C. 700—694, the firstborn son of Sennacherib:
1. *AŠ-šur-MU-MU*, Senn. KAH I, 49, 3.
  2. *AŠ-šur-na-din-MU*, Senn. King IV, 13: *maru reštu tarbit birkija*; Kui. I, 37 (III R 12).
  3. *AŠ-šur-na-din-MU*, Senn. Tay. III, 63 (IR 39. KB II, p. 98): *maru reštu tarbit birkija*.
  4. *AŠ-šur-SE-MU*, K. 10017. *maru reštu tarbit birkija*, Senn. Kui. Lay. 63, 5.
  5. *ḫl-MU-MU*, Chron. B, II, 30, 32, 43. King-list A, IV, 16.
  6. *ḫl-na-din-MU*, Chron. B, II, 36, 42.
- Ašur-nā'id** "Ashur is exalted"
1. *AŠ-šur-I*, JADD 41, R. 3 (B. C. 671). 877, 1. *ḫšangū šann*, cousin of *Libitāja*, HABL 577, R. 2.  
s. of *Mar-da* ..., JADD 191, 1 (B. C. 698).
  2. *AŠ-šur-na-<sup>2</sup>i-di*, HABL 941, 2.
- Ašur-napsat-irām** "Ashur loves the living being"  
*AŠ-šur-ZI-RAM*, JADD 151, R. 7 (Ep. Y). 344, R. 4.
- Ašur-narara(nirari)** "Ashur is (my) helper"; see also *Ašir-nirari*.
- I Ashurnarara, king of Assyria, about B. C. 1230,  
*AŠ-šur-na-ra-ra*, *šarru*, HABL 924, 1, 5 (III R 4, 31, 35b).
- II Ashurnirari, king of Assyria, B. C. 754—746, s. of Adarnirari (V), b. of Tiglath-pileser (IV), cf. SCHNABEL, OLZ XII, col. 530.
1. *AŠ-šur-ZAB. GAB*, *šarru*, Rm. 274—120, 13 (MVG III, p. 228); as *Ēpon*, B. C. 753, *šarru*, Canon A, IV, 16; C, II, 21; D, III, 1; *šar mot Aššur*, Canon E + 81-2-4, 187, R. 25. T. XLIII.

2. *Āšur-ni-ra-ri-ni A-da-di-ni-ra-ri-e-ḫi* (i. e. son of Adad-nirari), Chaldian inscription of Sardu III, LEHMANN, SBBA 1899, p. 119, WZKM XIV (1900), p. 20.

**Āšur-nāšir** "Ashur is protector" (abbrev. cf. *Āšur-nāšir-aplu*)

1. *ĀŠ-šur-PAP*, JADD 576, R. 7 (B. C. 676). K. 11448. *ardu ša ḫšaknu mat ni Nu-ḫu-ba-a*, HABL 307.
2. *ĀŠ-šur-PAP-ir*, HABL 558, 10. JADD 181, 2, 5, 11 (B. C. 670). 199, 2, 4, 9. KK. 896. 978. 83-1-18, 64. *ḫrab. . . .*, HABL 1004, R. 1. Epon., B. C. 652 (?), Canon C, V, 13. HABL 176, R. 8. JADD 76, R. 1.
3. *ĀŠ-šur-PAP-ir* (83-1-18, 276) HABL 1154, 8.
4. *ĀŠ-šur-ŠEŠ-ir*, *ḫrab šaqē*, HABL 965, 14.
5. *ḫJ-PAP-ir*, *ḫKAL.KAL.GUR(?)*, JADD 857, II, 20.

**Āšur-nāšir-aplu** "Ashur is protector of the son".

Kings of Assyria

I *ḫI-na-šir-A*, s. of *Tukulti-Ninib* I, about B. C. 1240, Chron. P, IV, 10.

II *ĀŠ-šur-PAP-ir-A*, XI<sup>th</sup> century, s. of *Šamši-Adad*, 81-2-4, 188, 16, R. 16 (ZA V, p. 79; cf. OLZ XII, 528).

*Āšur-nāšir-aplu*, s. of *Šamši-Adad*, f. of *Šulman-ašarid*, MDOG 40, p. 29, cf. 42, p. 35.

III Ashurnazirpal III, B. C. 884—859, son of *Tukulti-Ninib* II, grandson of *Adad-nirari*, father of *Shalmaneser* III:

1. *ĀŠ-PAP-A*, Anp. 56-9-9, 152+159, 155. *rubu nā idu*, K. 2763, 7 (LE GAC p. 193). *šarru dannu . . .*, Anp. VS I, 67.
- s. of *Tukulti-Ninib*; *šangū Āšur*, Anp.: Alt. 2, 2 (AKA I, p. 160. LE GAC p. 201). *šar mat Āššur*, Anp. VS I, 66. *šar kiššati šar mat Āššur*, Anp.: BM 90259 etc. (AKA I, p. 155); — gs. of *Adad-nirari*: *šakin ḫBE šangū ḫ Āšur*, III R 3, no. 10 (AKA I, p. 158. LE GAC p. 200). *šar mat Āššur*, Anp.: Lay. 83A (= BM 90255). 90260 (AKA I, p. 155 f.). L-H, Materialien, fig. 9. VS I, 64. 65. *šar kiššati šar mat Āššur*, Anp. BM 90256 (Lay. 83 B. AKA I, p. 156, 8).
- f. of *Šulman-ašarid* III: *šar kiššati*

*šar mat Āššur*, Shalm. III: KAH I, 20, 2. Lay. 77, B (L-H, Materialien no. 18). *šarru rabū šarru dannu šar kiššati šar mat Āššur*, Shalm. III: Lay. 78 B, 2. L-H, Materialien fig. 12, 15. VS I, 68, 2.

- f. of *Šulman-ašarid* (III), Shalm. III: 56-9-9, 128; — gf. of *Šamši-Adad V*: *šangū Āšur*, Shams. V: KAH I, 31, 4. 32, 4.
2. *ĀŠ-PAP-ĀŠ*, s. of *Tukulti-Ninib*, gs. of *Adad-nirari*; *šangū Āšur . . šarru dannu šar kiššati šar mat Āššur*, Anp.: Stand. 1 (var.).
3. *ĀŠ-ŠEŠ(?) -A*, *rubu*, Esarh. Neg. 6.
4. *ĀŠ-šur-PAP-A*, Anp.: Alt. 1, 3. Bull IV, 4. K. 2838. 13835. 56-9-9, 170. *qarradu*, Anp. Ann. II, 20. *rubū nādu*, Anp. Ann. I, 18, 88. III, 126. BM 90868, 25 (AKA I, p. 181). *šarru*, Anp. Ann. III, 20. *šar mat Āššur* Anp. Ann. II, 85. *šar belē šar tanadāte ḫre'ū šalul kibrāti*, Anp. Bull III, 6. *šarru dannu*, Anp. Ann. III, 129. K. 962. *šarru dannu šar mat Āššur*, Anp. Ann. I, 20. *šarru dannu šar kibrat arbitta*, Anp. BM 90868, 20 (AKA I, p. 183). *šar kiššati šar kullat kibrat irbitti*, Anp. Li. I, 7. *šarru rabū šarru dannu šar kiššati šar mat Āššur*, Anp. Kurkh, 5.
- s. of *Tukulti-Ninib* (II), gs. of *Adad-nirari* (II); *šakin ḫBE šangū Āšur šarru rabū šarru dannu šar kiššati šar mat Āššur*, Anp. BM 56-9-9, 136+143+184 (AKA I, p. 157). *šangū Āšur šarru dannu šar kiššati šar mat Āššur*, Anp. Bull I, 1; Stand. 1. *šar kiššati šar mat Āššur*, Lay. 84 D (LE GAC p. 205). *šarru rabū šarru dannu šar kiššati šar mat Āššur*, Anp. Ann. II, 125. III, 113; Bal. 1 (V R 69); Restor. 1; Statue 1 (III R 4, no. 8. KB I, p. 122); BM 30.90868. 90984 (AKA I, pp. 173, 177, 209); KAH I, 25, 1; — ggs. of *Āšur-dan*: *šarru dannu šar kiššati šarru la šawan šarru kullat kibrat arbai ḫ šamšu kiššat nišē*, Anp. Ann. I, 9 (I R 17. KB I, p. 54); — f. of *Šulman-ašarid* (III), Shalm. III: 56-9-9, 142. *rubū šuru*, Shalm. III, Co. 20. *šakin ḫBE šangū Āšur*, Shalm. III, Mon. I, 11 (III R 17. KB I, p. 152). *šangū šuru*, Shalm. III, Ob. 11.

- šar kiššati šar <sup>mot</sup>Aššur, Shalm. III, KAH I, 30, s. VA 6437. 12822, etc.
- f. of *Šulmān-ašarid; šanga*, Shalm. III: KAH I, 77, s; — gf. of *Šamši-Adad* (V), ggf. of *Adad-nirari* (IV), Adnr. IV: IR 35, no. 3, 14.
5. *AŠ-šur-PAP-A*, f. of *Šulmān-ašarid* (III), ggf. of *Šamši-Adad* (V), Shams. V: Ann. I, s<sup>6</sup> (I R 29).
6. *AŠ-šur-PAP-ir-A*, 81-2-4, 188, R. 16 (ZA V, p. 80).  
f. of *Šulman-ašarid* (III), 82-5-22, 526, III, 1 (PSBA XI. KB III<sup>2</sup>, p. 142).
7. *AŠ-šur-PAP-ir-TUR. UŠ, šarru*, as Epon. B. C. 883; Canon B, I, 27.
8. *AŠ-šur-PAP-TUR*, Anp. Stand. 1 (var.).
9. *AŠ-šur-PAP-TUR. UŠ*, s. of *Tukulti-Ninib*, f. of *Šulmān-ašarid* (III); iššak <sup>d</sup>[*ḪE*], Shalm. III: KAH I, 26, s. *šar kiššati šar mot* Aššur, Shalm. III, Lay. 76, r. KAH I I, 28, s.
10. *AŠ-šur-ŠEŠ-A*, III R 1, I, 27 (var.).
11. *AŠ-šur-ŠEŠ-TUR. UŠ, rubu*, Sarg. N, 13 (KB II, p. 38).
12. <sup>d</sup>*ḪI-na-šir-TUR. UŠ*, f. of *Šulman-ašarid* (III) Nabd. Rm. A, II, 4 (V R 64).
13. <sup>d</sup>*ḪI-PAP-A*, *šar mot* Aššur, K. 2674, s<sup>1</sup>.
- Ašur-natkil** (abbrev.)
1. *AŠ-šur-na-at-kil*, Epon. B. C. 871, Canon A, I, 30; B I, 30.
2. <sup>d</sup>*AŠ-šur-na-at-ki-li*, <sup>h</sup>*rab kišir ša ut* Adinnu, HABL 500, R. 2.
3. <sup>d</sup>*AŠ-šur-nat-kil*, <sup>h</sup>.... JADD 391, R. 12 (B. C. 717). <sup>h</sup>*mukl apati ša mar šarri*, JADD 260, R. 9.
- Ašur-nirari**, see *Ašur-narara*.
- Aj-šur-ni-šú** "Ashur is a lion", Capp. Ch. 6, 2.
- Ašur<sup>2</sup>-pa-tin-nu**, HABL [921, 2], 922, 2.
- Ašur-qarradu** "Ashur is a hero"
1. <sup>d</sup>*A-šur-UR.SAG*, f. of *Ašur-ki-ti* ..., VS I, 103, 14.
2. <sup>d</sup>*AŠ-šur-UR.SAG*, K. 1981.
- Ašur-qassun** (*AŠ-šur-qās-sun'su-nu*) abbrev. HABL 252, R. 16. JADD 464, R. 4, slave of <sup>h</sup>*ša pani ekalli*. 527, R. 4, official of *mar šarri*. 622, R. 3 (Ep. D).
- Ašur-qāta-šabat?**, K. 5791.

- Ašur<sup>2</sup>-qal-su** (abbrev., cf. *Ašur-qassun*)  
s. of *Zeruti*, <sup>h</sup>*NI.GAB*, JADD 711, R. 5.
- Ašur(Ašir)-rabi** "Ashur is great"
1. *A-šir-GAL*, Capp. G, 8, s.
2. <sup>d</sup>*A-šir-GAL*, f. of *Ašir-nirari* (II), ggf. of *Ašir-rim-nišēšu; pa-te-ši d* Ašir, Arn. KAH I, 63, 4.
3. *AŠ-šur-GAL-bi*, *šar mot* Aššur, Shalm. Mon. II, 27 (III R 8. KB I, p. 164), cf. DELITZSCH, MDGO 32, p. 20, note.
4. *A-šur-GAL*, Capp. Ch. 14, R. 9; G, 6, s, 19, 8, 12; S 1, 6.  
f. of *Ašur-rēš-iši* (II), ggf. of *Tukulti-apil-Ešarra* (III), ggf. of *Ašur-dan* (II); *šarru dannu šar kiššati šar mot* Aššur, KŠ 10346 —10348, MDGO 32, p. 19.  
s. of *La-dī-ib*, Capp. V, 22.
- Ašur-rā'im-nišēšu** "Ashur loves his people"  
<sup>d</sup>*A-šur-RAM-UN<sup>pl</sup>-šū*, Epon. B. C. ?, III R 4, no. 1, s (AKA I, p. 133).
- Ašur-rā'im-šarru** "Ashur loves the king"
1. *AŠ-šur-RAM-MAN*, <sup>h</sup>*rab kišir*, JADD 815, III, 4.
2. <sup>d</sup>*ḪI-ra-mi-im-LUGAL*, HABL 202, s.
- Ašur-rēš-iši** "O Ashur, lift up (my) head!"
1. *AŠ-šur-SAG-i-ši*, JADD 48, 6 (III R 47. KB IV, p. 140; B. C. 656). 532, R. s. K. 7332. Bu. 91-5-9, 145. <sup>h</sup>*mutir pūti*, Sm. 714 s. of *Silim-Ašur*, JADD 87, s. 88, 2.
2. *AŠ-šur-SAG-iš*, JADD 49, s (B. C. 656).  
Kings of Assyria:
- I Ashurreshishi, I, son of Mutakkil-Nusku, father of Tiglathpileser I, c. 1135—1115 B. C.
1. <sup>d</sup>*A-šur-SAG-i-ši*, Tigl. I, Hunt. V, s<sup>1</sup> (IR 28. AKA I, p. 149).  
s. of *Mutakkil-Nusku*, gs. of *Ašur-dan* (I), ggs. of *Ninib-apil-ekur*, f. of *Tukulti-apil-Ešarra* (I); *šarru dannu*, Tigl. I, Cyl. VII, s<sup>2</sup> (I R 15. KB I, p. 40).  
f. of *Tukulti-apil-Ešarra* (I), ggf. of *Ašur-bel-kala*; *šar kiššati šar mot* Aššur, I R 6, no. VI, s (AKA I, p. 152).
2. *AŠ-šur-SAG-i-ši*, K. 8552. *šakni d* AB *šangu Ašur*, Ashrish. III R 3, no. 6, 1 (KB I, p. 12).  
*šar mot* Aššur, Synchron. II R 65, no. 1.

II, 4, 9 (KB I, p. 198), contemp. with Nebuchadrezzar I. Cf. MDOG 44, p. 39.

s. of *Mutakkil-Nišku*; *šakni* <sup>d</sup>[BE *šangū Ašur*], III R 3, no. 7, 1; — gs. of *Ašur-dān*, KŠ 12769 etc.; — f. of *Tukulti-apil-Ešarra* I: *šar mat Aššūr*, Tigr. I, III R 4, no. 6, 5 (KB I, p. 48). *šar kiššati šar mat d Ašur*, Tigr. I, Sm. 1874, 14 (AKA I, p. 111).

f. of *Tukulti-apil-Ešarra*(I); *šangū Ašur*, IR 6, no. V, 2 (AKA I, p. 127); — gf. of *Šamsi-Adad*(IV), *šar mat Aššūr*, Shams. IV, III R 3, no. 9, 3 (AKA I, p. 150).

II Ashurreshishi II, son of Ashurrabi, father of Tiglathpileser III

*AŠ-šur-SAG-i-ši*, s. of *Ašur-rabi*, f. of *Tukulti-apil-Ešarra*, gf. of *Ašur-dan* (II); *šakan* <sup>d</sup>BE *šangū Ašur*, Ashurdan II: KAH I, 20, 4; *šarru dannu šar kiššati šar mat Aššūr*, Ashurdan: MDOG 32, p. 19.

**A-šur-rē-ū** "Ashur is shepherd", Capp. E, 3, 31.

**Ašur-rē-ūšunu** "Ashur is their shepherd"

*AŠ-šur-SIB-šu-nu*, <sup>ai</sup>*Ba-ma-ta-a-a*, JADD 152, R. 3 (B. C. 656).

**Ašur-rihtu-ušur** "O Ashur, protect the remainder!"

*AŠ-šur-ri-ihtu-šur-PAP*, VSI, 84, 24, 85, 25, 87, 30, 91, 27, 94, 27, 98, 21, 100, 9.

**Ašur-rimanni** "O Ashur, be merciful to me!"

*AŠ-šur-rim-an/a-ni*, JADD 304, R. 14, 855, 12, KK. 1966, 7307, 12957, 12995, 82-5-22, 128. <sup>h</sup>*šalšu šanu mar šarri*, JADD 345, R. 6. Epon. N, JADD 327, L. E. 1. PSBA 30 (1908), p. 38; <sup>h</sup>*rab SAG ša mar šarri*, VS I, 91, 80, 92, 28, 94, 25, 97, 12, 98, 19.

**Ašur-rišū** "Ashur is my helper" (cf. *Ašur-rišū-ū-a* BE XV)

*AŠ-šur-ri-šū*(*ši* HABL 382, 2)-*u-a*, HABL 101, 4, 123, 11, 144, 1, 145, 2, 146, 1, 147, 2, 148, 1, 197, 21, R. 4, 198, 29, R. 11, 380, 2, 381, 2, 382, 2, 383, 2, 488, 4, 490, R. 2, 491, 2, 492, 2, 493, 2, 619, 6, K. 7528. SAV 880. <sup>h</sup>*SAG* <sup>h</sup>*dup-šar ša sinnišūt ekalli*, B. C. 709, JADD 1141, 45.

**Ašur-ša-bat-su-iqbi** "Ashur has ordered him to be helped", Louvre, AO 2221 (OLZ VI, 198).

**Ašur<sup>2</sup>-ša-kin-balātu** (TI) "Ashur provides life" JADD 946, II, 8.

**Ašur-šallim** "O Ashur, keep safe!"

1. *AŠ-šal-lim* (may be read *Edu-šallim*), JADD 103, 2 (B. C. 669). 122, R. 5, 123, R. 2 (B. C. 682). 153, 2 (B. C. 663?).

s. of *Aplu-ušur*, JADD 154, 1, 3 (B. C. 663?). 2. *AŠ-šur-šal-lim*, JADD 163, 1, 4, R. 3 (Ep. O) 487, 4.

s. of *Bir-ta-a-a*, JADD 526, R. 1 (Ep. U). f. of *Idate-bel-alaka*, *Adad-šar-ušur* and *Šarru-mukui*, JADD 266, 4.

**Ašur-šallim-aḫē** "O Ashur, keep the brothers safe!"

1. *AŠ-šur-DI-PAP*<sup>h</sup>, JADD 325, R. 11, b. of *Ašur-ballit*, <sup>h</sup>*mukl apati*, of Til-Ninib, B. C. 742, JADD 75, R. 10.

2. *AŠ-šur-šal-lim-PAP*<sup>h</sup>, JADD 270, 2, 271, 10, R. 2, 412, 10, R. 7 (B. C. 748).

3. <sup>d</sup>*AŠ-šur-šal-lim-PAP*<sup>h</sup>, 82-5-22, 122.

**Ašur<sup>2</sup>-šal-lim-an-ni** "O Ashur, keep me safe!"

Epon. B. C. 735, of Arapḫa, Canon A, IV, 34; B, V, 15. III R 1, IV, 24.

**Ašur<sup>2</sup>-šallim-šarru** (*DL-MAN*) "O Ashur, keep the king safe!" JAAD 967, I, 6.

**Ašur<sup>2</sup>-šallim(DI)-šu-nu** "O Ashur, keep them safe!" JADD 166, R. 6 (Ep. S).

**Ašur<sup>2</sup>-šar** (*MAN*), . . . ., JADD 431, R. 11 (B. C. 673).

**Ašur<sup>2</sup>-šar-ibni** (*MAN-KAK*) "Ashur has created the king", K. 11822.

**Ašur-šarrani** "Ashur is our king"

1. *AŠ-šur-LUGAL-a-ni*, HABL 977, 8.

2. <sup>d</sup>*AŠ-šur-LUGAL-a-ni*, TRep. 16, R. 6, 175, R. 8.

3. *AŠ-šur-MAN-a-ni*, K. 1862.

**Ašur-šar-ušur** "O Ashur, protect the king!" (cf. אַשּׁוּר שָׂר אֲשֶׁר יִשְׁמְרֵנִי CIS II, 50)

1. *AŠ-šur-LUGAL-PAP*, <sup>h</sup>*mukl apati ša* <sup>h</sup>*rab SAG*, JADD 642, R. 12 (Ep. R).

2. *AŠ-šur-MAN-PAP*, JADD 16, R. 6 (Ep. O). 101, L. E. 1, 211, R. 17, 349, 1, 363, R. 2 (B. C. 682). 547, R. 7, 813, 7, 857, II, 32, official of kings son. 928, I, 6, III, 2. <sup>h</sup>*bel piḫati* <sup>mat</sup>*Qu-e*, K. 1008. <sup>h</sup>*mutr puti* <sup>ai</sup>*Ba-mat-a-a*, JADD 152, R. 1 (B. C. 656). <sup>h</sup>*rab kišir*, JADD 608, R. 1. <sup>h</sup>*rakasu*, JADD 330, R. 12 (B. C. 676).

3. <sup>d</sup>*H-LUGAL-ŠEŠ* (NBa), BE VIII, pt. 1, 27, 2.

**Ašur**<sup>1</sup> (<sup>d</sup>*H*)**-šá-ták-lu-ka** (name?), K. 7361.

<sup>d</sup>**A-šur-še-ib-ši** (abbrev.), JADD 713, 2.

**Ašur-šēzibanni** "O Ashur, save me!"

*ĀŠ-šur-še-zib-a-lu-ni*, JADD 877, 5. VS I, 99, 10. *bēl pištati*, HABL 189, 8. *hšabit apati*, JADD 326, R. 10 (B. C. 692?). Epon. B. C. 884, Canon B, I, 28. III R 1, I, 26.

**Ašur**<sup>2</sup>**-ši-i**, perh. "Ashur is my friend", JADD 418, B. E. 3.

**Ašur-šimeani**, see *Ašur-išmeani*.

**Ašur-šulum** (*D*)**-a-mur** "O Ashur, I saw safety" JADD 42, R. 1 (B. C. 670).

<sup>d</sup>**A-šur-šum-ešir** (?), Epon., MDOG 38, p. 22; cf. <sup>d</sup>*A-šur-MU-KAR* (*mūšešibī*)? BE XVIII.

**Ašur-šum-iddina** "Ashur has given a son"

1. *ĀŠ-šur-MU-ĀŠ*, JADD 458, *hāsu*, JADD 769, R. 3. *h rab kisir*, JADD 618, R. 11.
2. *ĀŠ-šur-MU-SE-na*, K. 985.
3. <sup>d</sup>*ĀŠ-šur-MU-SE-na*, K. 764, 1.

**Ašur-šum-lišir** "O Ashur, may the son be directed right!"

1. *ĀŠ-šur-MU-GIŠ*, JADD 360, R. 10 (B. C. 680).
2. *ĀŠ-šur-MU-SI-DI*, K. 212, 3, 10 (IV R 34, no. 2), probably king of Assyria, between Ninibtukultiashur and Enlilkudurusur, cf. SCHNABEL, MVG XIII, pp. 43 f, 96.

**Ašur-šum-ukin** "Ashur has established the son"

*ĀŠ-šur-MU-DU* (*-in*) JADD 296<sub>A</sub>), JADD 296<sub>A</sub> (slave). 711, R. 8, f. of *Zi-ta-a-a* (Ep. E). *h mutir pūti*, JADD 711, R. 12 (Ep. E). *h rab kisir ša šarri*, JADD 252, 3, 10. *rakbu*, JADD 207, R. 12 (Ep. B).

**Ašur-šum-ušur** "O Ashur, protect the son!"

*ĀŠ-šur-MU-PAP*, JADD 679, R. 1 (B. C. 682). 803, R. 2. *h A.B.A.*, JADD 233, R. 17.

**Ašur-taklāk** (abbrev.) "In Ashur I trust"

*ĀŠ-šur-taklāk-lak*, JADD 112, R. 7 (B. C. 700). Epon. B. C. 806, Canon A, III R 1, III, 11.

**Ašur-turšani** "O Ashur, direct me!"

*ĀŠ-šur-LAL-a-ni*, JADD 523, R. 1.

**A-šur-šabu** (*DUG*)

s. of *Ī-li-dan*, Capp. E, 2, 3, 4, 15.  
s. of *I-na-su-in*, Capp. Ch. I, 6.

**Ašur-uballiṭ** "Ashur has called into life"

King of Assyria, about 1418–1370, son of Eriba-Adad, father of Enlilnirari and Muballiṭat-Sherua, grandfather of Arik-dinilu.

1. *A-šur-TI*, f. of *Enlil-nirari*, gf. of *Arik-den-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAH I, 4, 21. s. of *Eriba-Adad*, *pa. te. si* <sup>d</sup>*Ašur*, KAH I, 64.
2. *A-šur-TI.LA*, Sm. 2115, 7 (KING, RRT p. 169). *šar kiššati*, BM 96947, R. 14 (AKA I, p. 391); descendant of *Ašur-nādin-aḫi*: *šar* <sup>mat</sup>*Aššur*, TA 15, s. *šar* <sup>mat</sup>*Aššur šarru rabū*, TA 16, 3–10. f. of *Enlil-nirari*, gf. of *Arik-den-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAH I, 65, 20.
3. <sup>d</sup>*A-šur-ū-TI.LA*, III R 3, no. 3, 7.
4. <sup>d</sup>*A.USAR-TI.LA*, f. of *Enlil-nirari*, gf. of *Arik-den-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I: KAH I, 3, 29.
5. *ĀŠ-šur-TI* f. of *Enlil-nirari*; *šar* <sup>mat</sup>*Aššur*, K. 6303, 5 (WAF II, p. 11).
6. *ĀŠ-šur-TI.LA*, *pa. te. si* *Ašur*, Tuk. II, Ann. R. 55. f. of *Enlil-nirari*, gf. of *Arik-den-ilu*; *šar* <sup>mat</sup>*Aššur*, LENORMANT, Choix p. 169 (KB I, p. 2); — ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, KAH I, 5, 28.
7. <sup>d</sup>*ĀŠ-šur-TI.LA*, f. of *Enlil-nirari*, gf. of *Arik-den-ilu*, ggf. of *Adad-nirari* (I); *šarru dannu*, Adnir. I, IV R 39, 28 a (KB I, p. 6).
8. *ĀŠ-šur-ū-TI.LA*, Tigr. I: K. 2807, R. 10 (III R 5, no. 4. AKA I, p. 121). f. of *Muballiṭat-Šerua*, gf. of *Karaindaš* of Babylon; *šar* <sup>mat</sup>*Aššur*, Chron. P, I, 6, 11. Synchron. I, 8, 10 (II R 65, no. 1. KB I, p. 194).

**Ašur-ušallim** "Ashur kept safe"

*ĀŠ-šur-GI*, HABL 432, 2.

**Ašur**<sup>2</sup>**-za-qip** "Ashur upholds", JADD 858, 9.

s. of *Marduk-šallim-aḫē*, K. 10209.

**Ašur-zēr-ibni** "Ashur has created seed"

1. *ĀŠ-šur-KUL-ib-i-ni*, K. 11448.
2. *ĀŠ-šur-KUL-KAK*, HABL 633, 9. JADD 417, s. 520, s. [638, R. 6?].

**Ašur-zēr-iddin** "Ashur has given seed".

*AŠ-šur-ZIR-AŠ*, <sup>h</sup>šangū šā <sup>at</sup>Ninua, HABL 43, R. 8.

**Ašur-zēr-ukin**, JADD 874, 5.

**Atā** (perh. abbrev. cf. *At(?)a-idri*, OBa. *A-at-ta-a* RPN, *A-ta-a* T-D LC).

*A-tā(-a)*, HABL 222, R. 13 (V R 53, 32a).

<sup>h</sup>*Ar-zī-za-a-a*, Anp.: Ann. II, 73 (I R 21).

<sup>h</sup>*ḫazanū* <sup>at</sup>SIMUG, GI, JADD 171, R. 1. <sup>h</sup>šā šepā, JADD 857, II, 26.

\***A-ta(-a)-id-ri** (Ar., see also *Atā-idri*), JADB 5, VII, 2. <sup>h</sup>*mutir pūti*, JADD 193, R. 3.

**A-ta-lu-šumi-ia**, <sup>h</sup>*rab kišir*, JADD 246, 2.

**A-ta-mar-dumuq** (*SIG*)-*ili* "I saw the favor of god". K. 241, X, 38 (spec.).

\***A-ta-mu(?)** (Arzaw., cf. OBa. *A-ta-mu* T-D LC 164, 8), TA 32, 1.

**A-ta-na-aḫ** (abbrev., in OBa. texts T-D LC), K. 241, X, 46, spec.

**A-tan-aḫ-ili** "I sigh, o god!" (OBa. *A-ta-na-aḫ-ī-lī* RPN. NBa. *A-ta-na-aḫ-AN* TNB).

<sup>h</sup>*NI. GAB*, HABL 847, R. 4. Cf. *A-tan-ḫa-ili*, 83-1-18, 695, III, 12. JADD 186, R. 5 (JOHNS, ADD III, pp. XV, 413 reads *Alaḫḫa-ili*, HILF, BE X, p. 47: *A-dir-ḫa-an*).

\***A-taq-qa-ma**, see *Etaqama*.

**A-tar-a-a** (hypocor.)

JADD 288, R. 1. 322, 3, slave. <sup>h</sup>*paḫātu*, JADD 854, 14. Var. *It-ri-ia*, q. v.

**A-ta-rad-kal-me(?)**

f. of *Nergal-balaṭsu-igbi*, 26187, 112 (KING, Tablets of Creation, appendix V).

\***A-tar-bi(-)di** (Ar.)

JADB 11, II, 9.

\***A-tar-ḫa-am-mu** (cf. Bi. *תַּרְחַם* KA<sup>3</sup> p. 483), JADD 198, 3, slave sold, B. C. 697. K. 1897.

**Atar-ḫasis** (cf. *Atra-ḫasts*)

*A-tar-PI*, s. of *A-u-še-zib-bi*, <sup>at</sup>*Kan-nu-a-a*, VS I, 91, 1.

**A-tar-ḫasis(?)PI)-im(?)di**, JADB 2, VII, 4.

\***A-tar-id-ri** ("Atar is my help" (Ar., cf. *A-tar-ri-id-ri* TNB), JADB 5, VII, 2.

**Atar-ili** (cf. Sab. *תַּרְחַם*; KA<sup>3</sup> p. 435, note 2, JOHNS, ADD III, p. 197f.)

- A-tar-AN*, <sup>h</sup>*rab ú-rat*, JADD 627, 1, 8 (B. C. 666?). <sup>h</sup>*SAG ša mar šarri Babilī*, at Lahīru, B. C. 670, JADD 625, 13. Epon. No. 1.

B. C. 673, III R 1, VI, 8; <sup>h</sup>*bel pihāti* <sup>at</sup>*Lahiri*, JADD 8, 7. Esarh. A, VI, 73; B, VI, 21 (III R 16. KB II, p. 150).

2. *A-tar-AN*<sup>at</sup>, Epon. B. C. 673, JADD 118, R. 6.

3. *At-ri-AN*, Epon. B. C. 673, JADD 53, 5; <sup>h</sup>*šakin* <sup>at</sup>*Lahiri*, JADD 431, R. 15.

\***A-tar-ma-la-ušur** (*PAP*), 82-3-23, 135, 46, spec.

\***A-tar-qa-mu** (Ar.) "Attar has arisen"

<sup>h</sup>*A.BA*, JADD 321, 3.

\***A-tar-su-ri-ru** (Ar.) "Attar is (my) wall" (cf. Pa. *תַּרְשׁוּר*) JADD 148, 4. 324, 2, R. 2 (III R 48, 2, 17b; B. C. 692). 785, 2.

**A-ta-su-ri** (Ar. "עַטָּר" is my wall" (cf. *Atar-sari*) <sup>h</sup>*A.BA*, JADD 207, R. 2 (Ep. B).

**A-te**<sup>2</sup> (cf. *A-ti-i*, OBa. *A-te-e* RPN, Pa. *תַּעַר*), JADD 307, L. E. 3 (III R 49, 48c).

**A-te-qu(?)**, <sup>h</sup>*šaknu*, in Niniveh, JADD 619, 5 (Ep. S).

**A-ti-i** (cf. *A-te*<sup>2</sup>; Eg. (?) RANKE, Material, p. 36). JADD 307, R. 11 (III R 49, 30c).

\***A-ti-in-ni** (cf. <sup>at</sup>*A-ti-in-ni* Tigl. IV, Ann. 130), <sup>h</sup>*A.BA*, JADD 238, R. 10. 239, R. 2 (B. C. 688).

**Atra-ḫasis** "The very clever one", epithet (= *ḫasts atra* = *Ξισσοσποκος*, *Σισσοσποκος*) and other name of *Ut-napištim*, the Babyl. Noah.

1. *A-tar-PI*, K. 3399, II, 27. III, 17, 21, 20.

2. *At-ra-ḫa-sis*, IV R 44, IV, 26. DT 42, 11.

3. *At-ra-am-ḫa-si-is* (OBa.), KB VI<sup>1</sup>, p. 290.

**At-ra-jā** (hypocor.), JADD 360, 9 (B. C. 680); cf. *At-ri-[ia]* I. 14.

**AT-rat-laš**, see *Abi-rattaš*.

**At-ri-e** (hypocor., cf. *At-ra-id*), *arad mār šarri*, JADD 806, R. 2.

**At-ri-ilu**, see *Atar-ilu*.

**At-ru**, JADB 8, I, 17.

**At-ta** ..., JADD 826, 1.

\***At-ta(-)a-id-ri**, also *Atā-idri*, q. v. JADD 742, 19. <sup>h</sup>*irrišu*, JADD 899, I, 33.

**At-ta-ilu-ma** "Thou art truly god"

f. of *Šamaš-nādin-šum*, Neb. I: V R 56, 17 (KB III<sup>1</sup>, p. 168).

f. of *Šamaš-šum-īlišir*, Lo. 101, II, 10 (KB IV, p. 58), time of Melishipak.

**At-ta-im-ni** "Thou art my right hand" [J] (?) JADD 179, R. 10 (B. C. 697).

- \***At-ta-me-tu** (Elam., cf. *At-ta-ma-tu*, WZKM VI, p. 215; *Atta(Adda)-pak-šu* DEP VI, p. 6, no. 3), ident. with *ha-me-tu* q. v. K. 4500. <sup>h</sup>*rab ḥ qašti*, Abp. B, VII, 11, 20 (III R 33). f. of *Un-maw-al-da-si*, the king of Elam., Abp. C, VII, 114 (KB II, p. 268). K. 2656, 12.
- At-tu-na-a-a** (cf. <sup>mit</sup>*A-tu-nu*), *Amel'urqi*, JADD 742.
- \***A-tú-a-di**, III R 37, 70b, *Elamite*; *a-di* may not be part of the name.
- \***A-tu(?)**-**e-tu**, <sup>h</sup>*šalšu HJ.U.SI*, JADD 179, 5 (B.C. 697).
- \***A-tu**-**ú**  
s. of *Ki-diš(dāš)*, <sup>h</sup>*bārū Bt-Sin-šēme*, Neb. I: Nippur, V, 14.
- A-u-aḥ-iddin(-PAP-ĀŠ)** "Au has given a brother" VS I [84, 21] 85, 23, 92, 26, 93, 27.
- \***A-ú-ar(?)ri**-**pa-ar-nu** (Ἰοροφέρωνος, JIN p. 493, ROST, MVG II (1897), p. 218) <sup>h</sup>*hazanu ša mit... i-ta-nu*, a Median chief, Sarg. A, II, 30.
- \***A-u-ba**-**di** (JADD 22, 3, cf. III R 47, 3c), see *A-una-**di**.*
- ④ **A-u-ba-ni** "Au is creator", JADD 28, R. 4 (B. C. 686). 55, R. 2 (B. C. 690).
- ④ **A-u-bēl-ilī** "Au is lord of the gods"  
s. of *Ha-ma-du-du*, VS I, 88, 20.
- ④ **A-u-dan-in-a-ni** "O Au, strengthen me!"  
s. of *Ra-pi*?, <sup>al</sup>*Kan-nu*-**a-a**, VS I, 100, 1.
- ④ **A-u-e(?)**-**balliḥ(TIN)**-**a-ni** "O Au, keep me alive!"  
f. of *I-bu-te-ilāni*, VS I, 88, 25.
- A-u-tu-din**, VS I, 89, 20.
- A-ú-ja-nu**, var. **Am-ja-a-nu**, Epon. B. C. 653, Canon C, V, 12. K. 2411, III, 38.
- A-u-iddin** "Au has given"  
1. *A-n-ĀŠ*, JADD 143, 1 (B. C. 682).  
2. *A-u-SE-na*, VS I, 93, 25.
- \***A-u-id-ri** (Ar.; cf. *A-a-u-id-ri*), JADD 170, L. E. 3.  
f. of *Zi-zi-i*, PSBA 30 (1908), p. 138, 30 (Ep. N).
- ④ **A-u-ili-a-a** "Au is my god" (cf. *Ili-ia-a-u*), JADD 69, R. 4 (B. C. 692).
- A-u-i-ra-a**, JADD 741, 20.
- \***A-u-kil-la-a-ni** "O Au, support me!"  
s. of *Ri-ša*, JADD 153, 3. 154, 8 (B. C. 663).
- ④ **A-u-lu(-u)-a-a** "Au is my god" (?) (cf. SCHIFFER, Spuren, p. 16)  
s. of *Qurdi-Ištar*, PSBA 30 (1908), p. 138, 22 (Ep. N).  
f. of *Nabu-aḥē-eriba*, VS I, 86, 2 (Ep. *Sili*).

**A-u-ma-a-di**f. of *Ti-ma-i*, OLZ VIII, 131 (Ep. *Sili*).**A-u-na**-**di** "Au is exalted"

JADD 22, 3 (III R 47, no. 3).

\***A-u-sa-bi**-**3** (Wsem., cf. *Bi. 𐎠𐎢𐎽𐎢𐏁*, SCHIFFER, Spuren, p. 16), OLZ VIII, 132, 30 (Ep. *Sili*).\***A-u-sa-lim** "Au is merciful"f. of *Sa-ú-li*, VS I, 93, 2 (Ep. *Nabu-tapput-illak*).\***A-ú-si**-**2** (Bi. 𐎠𐎢𐎽𐎢𐏁; see also *U-si*?, *U-si-ia*)

The last king of Israel, Tigl. IV: III R 10, 28, 2. — KB II, p. 32.

**A-u-še-zib-bi** "O Au, save!"f. of *A-tar-ḥasts*, VS I, 91, 2.**A-u-šum-eṭir** (*šU-KAR*, or *-nušezibē*)f. of *Ašur-nušallim*, VS I, 104, 12.\***A-za-a** (Ar.), JADB 12, III, 1.\***A-za-a**, cf. JIN p. 53s. of *Ir-an-zu*, f. of *Ullusunu*, king of <sup>mit</sup>*Man-na-a-a*, came to throne B. C. 716. Sarg. Ann. 54-56; XIV, 49, 51-53; Khors. 37, 38 (KB II, p. 56).**A-za-na-a-a** (hypocor., cf. OBA. *A-za-na-um* RPN), JADD 605, R. 4, slave.\***A-za-ra** (cf. Bi. 𐎠𐎢𐎽), TA 117, 33.**A-zi-i** (cf. *A-za-a*), JADD 9, 7 (B. C. 686); see Catal. p. 1715.\***A-zi-ba**-**al** (Ph. 𐎠𐎢𐎽𐎢𐏁)*mār lakūla*, Abp.: A, II, 120, 128; Ann. II, 82, 88; Cyl. B, II, 78, 84 (III R 30).\***A-zi-lu**, **A-zi-AN** (cf. Bi. 𐎠𐎢𐎽𐎢𐏁), HILPRECHT, RPN p. 31, note 1), JADD 288, R. 10. 431, R. 12 (B. C. 672). 500, R. 23. <sup>h</sup>*A.BA*, JADD 161, R. 4 (B. C. 679). <sup>h</sup>*bēl piḥati*, JADD 904, IV, 2. <sup>h</sup>*aknu* of <sup>mit</sup>*Laqi*, Anp. Ann. I, 88, II, 30, 38, 45 (I R 19, 24).\***A-zir(?)**-**ja-u** (Bi. 𐎠𐎢𐎽𐎢𐏁?)*muttr pāti*, JADD 993, R. III, 3.\***Aziru**s. of *Abd-Āširti*, prince of Amurru:

- A-zi-ra*, TA 55, 24, 27, 45. 59, 21, 27, 33, 34, 35. 149, 35, 40, 58, 70. 151, 61, 67. Boghazköi, MDOG 36, p. 43.
- A-zi-ri*, TA 98, 7. 114, 16, 60. 117, 20. 125, 37. 138, 59, 70, 83, 105, 109, 113. 140, 9. 147, 68. 156, 2. 157, 2. 158, 2. 159, 2. 160, 2. 161, 2. 166, 2. 167, 2. 168, 2. 169, 13, 28, 36. 197, 28.



3. *A-zi-ru*, TA 107, 26. 110, 34, 44. 114, 7. 115, 15. 117, 47. 124, 8, 40. 125, 24. 126, 9. 132, 20. 134, 3, 8. 138, 23, 35, 45. 139, 15, 32. 140, 10, 21. *amel* <sup>at</sup> *A-mu-ur-ra*, 162, 1.
- \***A-zi-zu** (cf. Bi. אֶזִּיזוּ, Arb. <sup>س</sup>أَزِيزٌ), JADB 11, 6.
- \***Az-ri-ia-a-ú**, Tigl. IV: III R 9, no. 3, 31. *Az-ri-ia[ú]* III R 9, no. 3, 22. *ʔ-ri-ia-u* <sup>ma</sup> *[a-u-dí]*, III R 9, no. 2, 4. . . . *ia-a-u*, III R 9, no. 2, 3, 10: <sup>ma</sup> *[a-u-da-a-a]*. Cf. KA 3, pp. 54, 262, 465.
- \***Az-ru** (Ph., cf. Bi. אֶזְרִי) *šar* <sup>at</sup> *As-du-dí*, king of Ashdod, b. of *A-ši-mi-ú*, Sarg.: Ann. 215; Khors. 90. — KB II, p. 64.
- A-zu-la-a**, s. of *Ga-me-me*, Capp. Ch. 10, 10.
- A-zu**, TA [8, 22].
- Ba . . . . .**, *nastku* of Gambulu, Sarg. Ann. 254.
- \***Ba-a-a-di-ilu** (prob. W Sem. J. cf. *Ba-ia-di*, *Kul/Zérv?*) *ba-ia-di* JADD 880, II, 16. Cf. *Da(?) Ba-ia-a-di-ilu*, JADD 36, 1 (III, p. 61 f.; B. C. 685).
- \***Ba'al** (Ph., cf. Bi. בַּאֵל) *šar* <sup>ma</sup> *Šurri*, king of Tyre, f. of *Jaḫimilki*
1. *Ba<sup>2</sup>-al*, Abp.: Ann. II, 40.
  2. *Ba-a-lu*, Esarh.: KK. 3500 + 4444 + 10235, I, 20. II, 14, 17, 21 (WAF II, p. 12 ff.)
  3. *Ba<sup>2</sup>-li*, Esarh.: KAH I, 75, 7. Abp.: A, III R 18, II, 87; B, III R 30, II, 35, 56; III R 27, 117; Ann. II, 40. — KB II, p. 170, n. 1.
  4. *Ba<sup>2</sup>-lu*, Esarh.: B, V, 13. III R 35, no. 4, 7. Abp.: Rm. 3, II, 30.
- \***Ba<sup>2</sup>-al-ḫa-nu-nu** (Ph., cf. Bi. בַּאֵל־חַנְנוּ) *mār Jaḫinlu*, Abp.: A, III R 18 f., II, 122. III, 1; Ann. II, 84, 91. — KB II, p. 172.
- \***Ba-(<sup>2</sup>)-al-ia-šú-pu** (Ph. = <sup>ב</sup>בַּאֵל־יָשׁוּפּוּ), *mār Jaḫinlu*, Abp.: A, III R 18 f., II, 122. III, 1; Ann. II, 83, 91.
- \***Ba-(<sup>2</sup>)-al-ma-lu-ku** (Ph. = <sup>ב</sup>בַּאֵל־מַלְכֻּךְ, cf. KA p. 472) *mār Jaḫinlu*, Abp.: A, III R 18 f., II, 122. III, 2; Ann. I, 84, 92.
- Ba-ba-aḫ-iddin** "Baba has given a brother" Boghazköi, MDOG 35, p. 40.
- Ba-ba-a-a** (hypocor., cf. Oba. *Ba-ba-a* BE VI, pt. 2, NBa. *Ba-balbi-ia* TNB), JADD 661, 19(?).
- \***Ba-ba-a-a** (cf. the foregoing, NBa. and Oba. *ʔBa-ba-a* TNB, T-D LC) JADD 294, 3, sold (B. C. 700).
- Ba-ba-lá-a** (hypocor.) Capp. Ch. 2, 15.

- Ba-ba-la-num** (hypocor., cf. Oba. *Ba(?)-ba-lum-la-pa-du* RPN) s. of *Anaḫ-ili*, Capp. E, 1, 4.
- Ba-ba-li**, JADD 300, R. 5.
- Ba-ba-a-nu** (hypocor.) <sup>h</sup> *naggar* <sup>ʔ</sup> *gullubi*, JADD 328, R. 9 (III R 40, no. 2) (B. C. 698). 467, R. 6.
- Ba-bi . . . .**, JADD 313, 1, slave.
- Bābilāja** "The Babylonian"
1. *Ba-bi-la-a-a(ú)*, s. of *Sin lišir*; <sup>h</sup> *SAG*, Mna. PSBA 19 (1897), p. 71, 11; I R 66, II, 8. <sup>h</sup> *ša SAG (rēši) ša mātati*, Mna. III R 43, II, 1. — KB IV, pp. 66, 68.
  2. *Ba-bu-AN-a-a(?)*, JADD 150, R. 7 (B. C. 679).
  3. *KÁ-AN-a-a*, HABL 86, 4. JADD 244, E. 2, 4, 5. 296, 6. 415, R. 6. 852, II, 8. 855, 12. 874, 2. *ardu ša ḫa pani ekalli*, JADD 464, R. 3. <sup>h</sup> *matur pati*, JADD 857, I, 26. s. of *Nabu-kašir*, JADD 880, 8.
  4. <sup>at</sup> *KÁ-AN-a-a*, f. of *Nusku-ēmuranni*, JADD 387, R. 12.
  5. *KÁ-AN<sup>h</sup>-a-a*, JADD 624, R. 8 (B. C. 687). <sup>h</sup> *ḫazanu*, JADD 94, R. 1. <sup>h</sup> *šašlu rakbi*, JADD 472, R. 6 (B. C. 668).
  6. *KÁ-AN-bi-NU-RA-a-a(?)*, JADD 255, R. 4.
  7. *KÁ-DINGIR-RA<sup>h</sup>-a-a*, K. 241, IX, 14, spec. 4760.
  8. *TIN.TIR<sup>h</sup>-a-a*, HABL 716, R. 8 (IV R 46).
- Bābil** (*TIN.TIR*)-*lu-mur-ru* "May I see Babel!" JADD 812, L. E. 2.
- Ba(?)-bi(?) -ra-mu**, cf. 313, 1. <sup>h</sup> *irrišu*, JADD 294, R. 5 (B. C. 700).
- \***Bab** (*Kúr*)-*ri-ta-a-a*, <sup>šá</sup> <sup>at</sup> *Di-bi-ra-ti*, JADD 904, II, 1.
- \***Ba-bu-a**, *ḫazanu*, HABL 902, 4.
- \***Ba-bu-a**, var. *Bu-ba-a*, q. v. f. of *Babu*, of <sup>at</sup> *Ni-š-tu-un* in <sup>ma</sup> *Kirḫi*, Anp. Ann. I, 67. — KB I, p. 62.
- \***Ba-da-** (cf. *Ba-da-a*) *antu*, VS I, 85, 5.
- \***Ba-da-a** (hypocor., cf. *Ba-di-i*; Ph. אֶבְדָּא) HABL 855, 5. 892, 2. 893, 1, R. 8.
- \***Ba-da-a-a** (hypocor., cf. *Ba-da-a*) f. of *Šal-mu(?)-ēfir*, HABL 962, R. 4.
- \***Ba-di-a** (hypocor.), JADD 229, 4 (III R 46, 47c), slave, wi. of *Ú-si<sup>2</sup>* (B. C. 680).
- \***Ba-di-i** (hypocor., cf. *Ba-di-ild<sup>h</sup>*) (BE VIII, TNB), JADD 826, 3, slave.

- \***Ba-du-na** (HROZNY' compares Bi. בַּדְנָה), TA' an- nek 4, 15.
- \***Ba-du-za-na** (Iran.?), TA 239, 5.
- \***Ba-e-la-ia**, Capp. G, 9, 22.
- Ba-ga** ..., JADD 397, 8.
- \***Ba-ga-bu-ki-šu** (Ope. *Bagabukhša*, El. *Ba-ga-bu-uk-ša*, Gr. Μεγαβουχος, Ar. בכורש APO), supporter of Darius, Dar. Beh. 111.
- \***Ba-ga-gi**, servant of *h*ša pāni ekallī; JADD 464, R. 3.
- \***Bag-da-da** ..., JADD 947, 8.
- Bag** (Hu?)-**da-pi-i**, see *Hu-da-pi-i*.
- \***Ba-ag Bag-da-at-ti** (Iran. = B(M)αγαδάτης, Ar. בכורש APO, cf. *Ba-ga'-da-a-ta* etc. BE X) <sup>mit</sup>Ü-š-diš-a-a, b. of *Ullusunu*, Sarg.: Ann. 57; XIV, 47, 52; Khors. 49 (KB II, p. 58).
- \***Bag-Tešup**, see *Hu-Tešup*.
- \***Ba-gu-su** (Iran., cf. *Ba-gu-uš* šu, Pe. *Baghūš*, BE X), of <sup>at</sup> Tille, HABL 767, 15.
- \***Ba-ḫi-i** (gen., cf. *Ba-ḫu-ū(i-e)*) BE XIV, <sup>at</sup>Še <sup>m</sup>*Ba-ḫa-a-a*) JADD 383, R. 15 (III R 50, no. 4) (B. C. 674).
- \***Baḫiānu** (Hit.?, cf. JOHNS, ADD III, p. 58; cf. *Bit-Baḫiani*)
- Ba-ḫi-a-ni* (gen.), JADD 131, 2 (Ep. M). 132, 2 (B. C. 682?). 133, 2 (B. C. 693). 134, 5 (B. C. 686). 135, 4 (B. C. 685). 136, R. 1 (B. C. 682?). 138, R. 4. 139, 2 (B. C. 667). 141, 3 (B. C. 704). 142, 2 (B. C. 684). 143, 2 (B. C. 682). 149, 2 (B. C. 684). 720, s. <sup>h</sup>*rab alani ša ša pir-ḫi-ni-te*, JADD 491, 1 (B. C. 693).
  - Ba-ḫi-an-nu*, JADD 292, R. 4 (B. C. 707).
  - Ba-ḫi-a-nu*, JADD 29, 2 (B. C. 693). 31, 3 (B. C. 695). 176, 5 (B. C. 700). 337, 6. 440, 9 (B. C. 692). 679, R. 2 (B. C. 682?). 792, 1. Bu. 91-5-9, 172 (var.).
- Ba(ḫ)-ia-a**, JADD 661, R. 19.
- \***Ba-ia-a**, *mārat Arba'īli*, prophetess, IV R 68, 40 b (DAL<sup>3</sup>, p. 118, 25).
- \***Ba-iā-di** (abbrev., cf. *Ba-a-a-di-ilu*) TA 238, 2.
- \***Ba-ia-wa** (Hit.?), TA 215, 3. 216, 3.
- \***Ba-i-lu** (WSem., abbrev., cf. Pu. n. pr. f. בַּעֲלֵאֲרִיל, <sup>m</sup>*Ba-i-lum*, BE XIV, *Ba-il-Marduk* BE XVII, 1; *šarrat at I-ḫi-lu*, Esarh. B, III R 15, IV, 22. 80-7-19, 15, 22).
- \***Ba-ka-a-ilu** (WSem., cf. Oba. *Ba-ka-a* RPN, Nba. *Bākua* TNB), 83-1-18, 695, III, 21, spec.

- Ba-kil-ja** (hypocor., cf. Oba. *Ba-kil-lum* T-D LC; י בַּקֵּלָה) <sup>h</sup>*tankar stšē*, JADD 261, R. 9.
- \***Ba-ki-ša(ḫ)-di(ḫ)-ša-ummi(ḫ)**, JADD 741, 13.
- \***Ba-la-im-me** (WSem., prob. = *Bā'al-imme*, i. e. \*<sup>m</sup>בַּלְעִמָּה (JOHNS, ADD III, p. 505), which can be the prototype of Bi. Βαλάμ = Βαλ.άμ, cf. DAICHES, HAV p. 70, n.) *ardu*, JADD 294, R. 6 (B. C. 700).
- \***Ba-la-iš-ša-an**, Elamite ruler, OLZ IV, 445.
- Ba-la-si** (cf. *Balasi*); *mār Babilī ina gabsi at Har-ran*, JADD 812, R. 3. *rab būti*, JADD 128, R. 6 (B. C. 655). Epon. B. C. 655(?), Canon C, V, 10.
- Balasi** (hypocor., cf. *Balasi*, *Balasu*?)
- Ba-la-si-i*, JADD 121, R. E. 1 (B. C. 671). 206, R. 12 (B. C. 648). 532, R. 7. 585, 6. Astrologer of Esarhaddon, HABL 74, 2. 75, 2. 76, 2. 77, 3. 78, 3. 79, 2. 351, 2. 352, 2. 353, 2. 354, 2. 355, 2. 356, 2. 413, 6. 687, 2. 688, 2. 689, 2. 690, 2. 691, 2. 692, 2. 693, 2. 694, 2. 993, R. 4 (= TRep. 55). K. 5997. TRep. 8, R. 5. 55. R. 4. 68, R. 6. 88, R. 9 (III R 54, no. 6). 91, R. 7. 119, R. 4 (III R 58, no. 12). 121. 136Q, R. 2. 138, R. 4. 140, R. 3 (III R 51, no. IV). 171, R. 1. 208A. 234A, R. 5. 254, R. 4. 256B, R. 5. 274I, R. 5. 274O, R. 1. 277F. *mār at Ninua*, JADD 261, R. 17. <sup>h</sup>*mutir pūti*, JADD 325, R. 13 (Ep. A''). 409, R. 14 (B. C. 693 or 688). 414, R. 30 (Ep. A'). <sup>h</sup>*rab kišir*, JADD 318 R. 9 (III R 46; Ep. A). 361, R. 13 (Ep. F). 623, R. 17 (III R 46). <sup>h</sup>*rab kišir ša šepa*, JADD 235, R. 14. <sup>h</sup>*ša šepa*, JADD 475, R. 10 (B. C. 698).
  - s. of *Nabu-na-kil*, <sup>h</sup>*rab kišir*, JADD 308, R. 9 (Ep. Q).
  - Bal-a-si-i*, <sup>h</sup>*ša šepa*, JADD 475, R. 10 (B. C. 698).
- Ba-la-su** (cf. *Balasi* and *Balasi*, Gr. Βαλεσους; perh. < *Balātsu*), HABL 799, R. 22. JADD 441, 4. 675, R. 21. KAGS 48. 4. ..., HABL 875, 11. *mār Dakkuri*, Tigl. IV: II R 67, 26 (KB II, p. 14). *mašmašu*, JADD 851, I, 1. <sup>h</sup>*gēpu*, JADD 17, 2 (B. C. 687). *rab kišir*, JADD 675, R. 1. <sup>h</sup>*šaknu* of <sup>mit</sup>*La-ba-du-da-a*, HABL 537, 8. <sup>h</sup>*šanga ša at Har-ran*, JADD 981, R. II, 5. s. of *Nabu-aḫ-iddin*, HABL 873, 17.

- f. of *Nabā-šallim*, of *Bit-Dakuri*, Esarh. A, II, 92; B, III, 27 (IR 45, IIR 15). — KB II, pp. 130, 146.
- f. of *Šupik-zēr*, HABL 877, 8 = JADD 889.
- Balāt-ēreš** (abbrev.)  
*TI.LA-PIN-eš KAM'eš*, JADD 180, 2, 5, 11, 311, R. E. 2 (Ep. S). 480, 5. K. 241, XI, 25.  
*ku-lu-man*, JADD 525, R. 2.
- Ba-la-ti-i** (hypocor., cf. Ar. בלטי BAUDISSIN, AE p. 459), HABL 170, R. 10.
- Balāṭiia** (hypocor., in OBA. texts, see Dilbat; cf. *Balāṭi*)  
*TIN-ia*, JADD 6, R. 2.
- Balāṣu** (abbrev.; for Nba. texts, see TNB; cf. *Balāsu*?)  
*Ba-la-aṭ-lat-su*, HABL 30, 6. JADD 269, R. 5 (B. C. 681).  
 s. of *It-tab-ši*, *ḫupšarru*, Sarg. St. II, 21. — KB IV, p. 160.
- Ba-la-tu** (abbrev.), HABL 447, R. 3. K. 241, XI, 35, spec. Epon. B. C. 787, II R 69, 21a. III R 1, III, 30; [*šakin*] <sup>22</sup> *Ši-ba-ni-ba*, JADD 653, R. 2 (PEISER, KB IV, p. 100).
- Ba-li** ..., JADD 1114, 3.
- ʿBa-li-ḫi-ti** "Woman of the city of Balikh"  
 d. of *Šamaš-ib-ni*, gd. of *Tam-meš-na-ta-nu*, HABL 454, 14.
- \*Ba-li-ma-a-ni**, JADD 674, 2 = 1101.
- ʿBa-lta-ši(ʿ)**, slave, HABL 212, 13.
- ʿBa-al-te-ja-a-ba-te** (WSem. = \**בבלתייהרבר?*)  
 d. of *Bēl-na'id*, JADD 619, 16, R. 1 (Ep. S).
- Ba-al-tu-nu** "Our riches" (cf. *Bal-ta-a-nu* BE XV), JADD 842, 3.
- Ba-al-tu-Šamaš** "Shamash is riches"  
 K. 241, VIII, 19, spec.
- Balṭaia** (hypocor., cf. Nba. *Ba-al-ti-(ḫ)a* TNB)  
 1. *Bal-ta-a-a*, HABL 695, R. 5. 970, R. 5. JADD 43, R. 6 (B. C. 687). 414, 5 (Ep. A). 453, 7 (B. C. 686). *asū*, JADD 359, 1, 10 (B. C. 680). *ḫirrišu*, JADD 742, 17. *ḫrab še-ki-si*, JADD 647, 8, 25, R. 19 (B. C. 655?).  
 2. *Bal-ta-ja*, JADD 241, 8.
- Bal(ṭ)Pal-ḫi-i** (hypocor., cf. *Bal-ti-ia* TNB), VS I, 87, 20.
- Bal-ti-ja-u**, see *Palṭi-ia-u*.
- Bālu**, see *Ba'al*.  
 No. 1.
- \*Ba'luja** (Can., cf. *Pa-a-lu-ja*)  
*dIM-lu-ja*, TA 170, 2.
- \*Ba'lu-mehir** (Can., perhaps = \**בלמעיר*)  
 1. *Ba-lu-mi-ir*, TA 260, 2.  
 2. *dIM-me-ḫir*, TA 245, 44. 258, 2.  
 3. *dIM-mi-ḫi-ir*, TA 257, 2. 259, 2.
- \*Ba-lu-um-me-e** (Can., prob. ident. with *Ba'lu'a*, *Paluja*, *Paluma*, qq. v.); f. of *Šum-Adda*, TA 8, 18.
- Ba-ma-a** (hypocor., cf. *Ba-ma-a-a*, *Ba-mu-u*), 81-7-27, 151.
- Ba-ma-a-a** (hypocor., cf. OBA. *Ba-a-nu* HPN, RT), TRep. 81 B, R. 4. 99, R. 9. 102, R. 1. 127, R. 5. 156, R. 3. 161, R. 1. 185, R. 7.
- Ba-am-ba-a**, var. *Ban|Ba-an-ba-a*, q. v. K. 9821. Epon. B. C. 676, Canon A, VI, 5 + B, IV, 21. III R 1, VI, 5.
- Ba-am-ma-a** (cf. *Ba-ma-a*), 81-2-4, 452.
- Ba-mu-u**, JADD 167, R. 2 (B. C. 675).
- \*Ba-na-ga**, Capp. G, 4, 16.
- Bān-aḫē** (abbrev., cf. *Ašur-ban-aḫē* etc.)  
*KAK-PAP<sup>m</sup>*, JADD 446, 6.  
 s. of *Ṭebētaḫa*, JADD 446, R. 12 (Ep. Q).
- Bān-aḫūa** (abbrev., cf. *Sin-ban-aḫūa*, but also *Aḫūa-bāni*)  
*KAK-PAP-u-a*, JADD 61, 2.
- Bānaja** (hypocor., cf. *Banija*)  
 1. *Ba-na-a-a*, *ḫNI.GAB ša ekalli*, JADD 255, R. 15.  
 2. *KAK-a-a*  
 s. of *Bēl-šar-ibni*, JADD 161, R. 10 (B. C. 679).  
 s. of *Nabā-apal-iddin*, JADD 161, R. 11 (B. C. 679).  
 3. *KAK?na-a-a*, *mašmašu*, JADD 851, I, 4.
- Ba-na-a-ma** (cf. *Ba-na-ia-a-ma* BE X), 82-7-14, 550.
- Ba-na-ni** (cf. OBA. *Ba-na-nim* RPN, SAR. 722, *Ba-na-ni-im* BE XV), JADD 384, R. 2.
- Banbā**, var. *Bambā*, q. v. (cf. Lycaonian Βανβᾶ CIG 4009b)  
*Ba-au|Ban-ba-a*, Epon. B. C. 676, *ḫsukkallu šanū*, JADD 11, R. E. 1. 37. 5. 40, R. 3. 167, 8. 175, R. E. 2. 256, R. 11. 330, R. 12. 502, R. 7 (5<sup>th</sup> year of Išarh.).
- Ba-ni** ..., HABL 1020, R. 3.
- Bāni** (hypocor.)  
 1. *Ba-ni-i*, HABL 204, 2. JADD 22, R. 2 (IIR 47, 12c; Ep. a). 60, R. 7. 210, R. 12 (Ep. W).  
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- 398, R. 8 (B. C. 664?). 605, R. 2, 733, 7. K. 1436, 27. KGAS 108, L. E. 2, 119, L. E. 2. Sm. 346. <sup>h</sup>... JADD 387, R. 2 (B. C. 651?). <sup>h</sup>A.BA, JADD 328, R. 12 (III R 48, 67a; B. C. 698). 447, R. 12 (B. C. 683). <sup>h</sup>amēl urqī, JADD 811, 2. <sup>h</sup>ardū, JADD 475, R. 11 (B. C. 698). <sup>h</sup>irra, JADD 851, II, 2. <sup>h</sup>mu ..., 439, R. 2. <sup>h</sup>zanū ša <sup>h</sup>rab ašē, JADD 470, R. 10 (B. C. 664). <sup>h</sup>zaqū ša mār šarri, JADD 261, R. 2.
- s. of *Aheja*, JADD 880, I, 11.
2. KAK-i, <sup>h</sup>zanū ša <sup>h</sup>rab ašē, JADD 377, R. 5 (B. C. 664).
- Ba-ni-ja iá** (hypocor., cf. *Banāja*). K. 11437, L. E. 2. 83-1-18, 544, L. E. 2 (KGAS 108, 119). f. of *Ejēru*, Sarg. St. IV, 27. V, 17. — KB IV, p. 164.
- f. of *Kan-dar-šam-ši*, Mshi.: VS I, 35, 88. — KB IV, p. 96.
- Ba-ni-ni** (cf. *Banūni* TNB; abbrev.); Capp. E, 3, 31. <sup>h</sup>ze-lap-pa-a-a, JADD 769, 4.
- Ba-ni-ni-i** (hypocor.), JADD 824, 2.
- Bāniti-ēres** (KAK-ti(*balat?*)-JIN-eš "Banitu has planted" s. of *Uluja*, Sarg. St. II, 18. — KB IV, p. 160.
- Ba-ni-tú** (abbrev. (?) or Eg. (?), RANKE, Material, p. 37), JADD 166, R. E. 1 (Ep. S.) 307, R. 16 (Ep. F.). 557, 1. HABL 1047, 6.
- <sup>f</sup>**Ba-ni-tú** (abbrev.), JADD 267, 3, slave sold.
- Bānitu**(<sup>d</sup>KAK-tū)-a-a-li "Banitu is a mountain goat" (?) JADD 741, 27.
- <sup>d</sup>**Ba-ni-tū-i** (?) ... PSBA 30 (1908), p. 137, 4 (Ep. N).
- <sup>f</sup>**Bānitu**(<sup>d</sup>KAK-tum)-dan-nat "Banitu is mighty", *antū*, VS I, 86, 8 (Ep. Sili).
- Ba-an-na-a-a**  
MVG VIII (1903), p. 111, 7 (Ep. P).
- <sup>\*</sup>**Banti-šinni** (Mit. = *Pud-šhi*), king of Amurru, Boghazköi, MDOG 35, p. 24. *Bi-en-ti-ši-na-an* (acc.), MDOG 35, p. 45.
- Ba-nu-nu** (cf. *Ba-ni-nu*, *Ba-nu(-ti)-nu* TNB), JADD 594, R. 5. K. 14113. <sup>h</sup>rab kišir šinništi *ēkalli*, JADD 612, R. 5 (B. C. 686). *Ba-anu-ni*, HABL 447, 12.
- Ba-qu** ... JADD 473, R. 10 (B. C. 698).
- <sup>\*</sup>**Ba-a-ra** (prob. Iran, cf. SCHEFTELOWITZ, KZ 38, p. 275)
- <sup>h</sup>*Gi-in-zi-na-a-a*, Shams. V: Ann. III, 58 (IR 30). — KB I, p. 182.
- Ba-ra** ... JADD 755, 1.
- Ba-ra-a-ḫu** (cf. *Ba-ru-ḫi-ilu*, *Ba-ri-ḫu* TNB, *Bu-ru-ḫu* BE XV), JADD 255, 2.
- <sup>\*</sup>**Bar-bi-ri**, JADD 918, II, 8, in <sup>at</sup>*Ša-pi-a-ni*.
- Bar-du** ... 82-3-23, 137.
- Bar-ḫal-ša-a-a** "Native of Barḫalsu", JADD 899, II, 5, in <sup>at</sup>*Si-qa<sup>2</sup>-in*.
- <sup>\*</sup>**Bar-ḫu-ḫu**(*cu?*)-**wa** (Hit.), Boghazköi, MDOG 35, p. 19.
- <sup>\*</sup>**Bar-ri-ki** (WSem.), VS I, 91, 28. <sup>h</sup>rab ... JADD 448, 1, 17, 22.
- <sup>\*</sup>**Bar-ri-ki-i** (WSem., hypocor., cf. *Ba-ri-ki(-ilu)*, Ar. *بريكي*, Pa. *Βαρείχεις*, BE IX), JADD 674, 5.
- <sup>\*</sup>**Bar-ri-ki-ilu** (WSem., cf. Bi. *בריקאל*), HABL 600, 5. Shmk. CT X, 6, 21. *Larakūa*, HABL 344, 15.
- Bar(?) -ku-rim-an-ni**, JADD 22, 9, see *Marduk*(<sup>d</sup>KU)-*rimanni*.
- Barruqu** (cf. Pa. *ברק*, Bi. *ברק*, Sab. *ברקס*)
- Bar-ruq*, JADD 115, R. 5 (B. C. 664). 213, R. 2 (B. C. 681). 228, R. 2. 418, R. 10. 571, R. 6. 743, 11. <sup>h</sup>mukul apāti, JADD 408, R. 6. 470, R. 15 (B. C. 663). <sup>h</sup>multaggišū ša *ēkalli* *zanū*, JADD 481, R. 8. <sup>h</sup>šalšu, JADD 471, R. 10.
  - Bar-ruq-qu*, JADD 17, 8 (B. C. 687). 174, R. 11. 264, 12 (B. C. 688). 611, 1. <sup>h</sup>A.BA, JADD 72, 10, R. 10 (B. C. 677). <sup>h</sup>mukul apāti, JADD 35, 7 (B. C. 665). 60, 10 (B. C. 671).
  - Bar-ru-qu*, <sup>h</sup>mukul apāti, JADD 421, R. 6 (B. C. 670).
- <sup>f</sup>**Bār-sip**<sup>ki</sup>-**tū** "Woman of Borsippa" JADD 244, 3, 12.
- <sup>\*</sup>**Bar-ta-tu-a** (Scythian = *Πρωτοδύης*, Herodotus I, 103, < *Προπρόδύης*, HÜSING, OLG VII, 218 note, cf. JIN p. 514). *šarru ša māt Iš-ku-za*, KGAS 29, 2, 6, R. 5, 7 (time Esarh.).
- <sup>\*</sup>**Ba-ru-ḫu-ilu** (cf. Nba. *Ba-ru-ḫi-ilu* TNB, *Ba-ru-ḫa<sup>2</sup>*-BE X, *Baraḫu* etc.), JADD 674, 9, 1101, 9.
- <sup>\*</sup>**Bar-zi-já**(<sup>a</sup>) (Pe., Gr. Σμῆρδης, cf. *Ba-ri-zi-ia* TNB, *ברזי* APO) JADD 899, III, 8. K. 10119. Brother of Kam-  
T. XLIII

buzia (Cambyses), Dar. Beh. 12, 13, 21, 72 etc.

\*Bar-zi-ku-tu, JADD 448, R. 21.

Ba-ar-zir . . . , JADD 929, 5.

Bar(?)-zu-ru, JADD 661, R. 20.

\*Ba-ar-zu-ta, <sup>mat</sup>Ta-ur-la-a-a, Shams. V, I R 31, III, 62. — KB I, p. 182.

\*Ba'-sa (WSem., cf. Bi. **בַּרְסָא**, NPu. **בַּרְסָא**)  
s. of *Ba-hu-bi*, <sup>mat</sup>A-ma-na-a-a, Shalm. III: Mo. II, 95 (III R 8). — KB I, p. 172.

\*Ba-sa-a (Ar., cf. Ba-si-i)  
s. of *Dangā*, JADD 993, R. III, 11 (B. C. 661?).

Ba-sa-li, <sup>h</sup>nappah *huraši*, HABL 551, R. 6.

Ba-sa-su (cf. Ba-su-su, Oba. Ba-sa-sa<sup>2</sup>sum RPN),  
JADD 333, R. 6 (B. C. 648?). 1128, 3, 1140, 3.

\*Ba-si-i (cf. Ba-sa-a, Nba. Ba-si-ja etc.), HABL 537,  
JADD 782, 8 (B. C. 661f).

\*Ba-si-i, JADD 811, 3.

Ba'Na(?)-si-bar, K. 5424, a.

\*Ba-a-as-si (cf. /Ba-si-i, Oba. <sup>m</sup>Ba-as-su Dilbat),  
JADD 316, 3, slave sold.

Ba-su-a-u-a (cf. Oba. Ba-si-ja, Nba. Ba-si<sup>2</sup>su-ja  
TNB) JADD 142, R. 4 (B. C. 684). 266, R. 9  
(B. C. 671).

Ba-su-na-a, <sup>h</sup>irrišu, JADD 742, 16.

Ba-su-su (cf. Ba-sa-sa, Oba. Ba-si-zu RPN); <sup>h</sup>ha-  
zanu, JADD 472, R. 15 (B. C. 668).

Ba-sá-du(?), JADD 7, R. 3 (B. C. 648).

Ba-aš-ša-ša, JADD 457, 2, f. of a slave.

Ba-šú-ri-e, Capp. Ch. 2, 20.

Ba-ti-i-ti, <sup>h</sup>še-lap-pa-a-a, JADD 125, R. 2 (B. C. 687).

\*Ba-at-ta-a-nu (Iran., cf. PRÁŠEK, GMP I, p. 43,  
note 2)

<sup>mar</sup>Kap-si, a Median chief, Tigr. IV: Ann. 11.

\*Bat-ti-ilu (cf. ? Bi. **בַּתְיִל**), TA 161, 20. 170, 3, 28.

Ba-tu-'a, Ba-tú-'a, JADD 365, 2, 5 (B. C. 702).

Ba-tu-lu "Youth" (cf. Nba. Ba-tu-ul TNB)  
HABL 564, R. 3, 11.

\*Batus, in Chald. inscription from Haykavank,  
ZDMG 58, p. 816: *Is-pi-ti-ni Ba-tu-ḫi-ni-ni*.

\*Ba-tu-su, JADB 1, II, 3, VI, 10, 16.

Ba-ḫu-da . . . , <sup>h</sup>rab ašū, JADD 118, R. 1 (B. C. 673).

\*Ba-ú . . . , JADD 456, 7.

\*Ba-ú-aḫē-iddin (PAP<sup>m</sup>-AŠ), JADD 473, R. 22  
(B. C. 698).

Bau-aḫ-iddina "Bau has given a brother"

1. <sup>d</sup>Ba-ú-PAP-AŠ, K. 241, XII, 20, spec. King  
No. 1.

of Babylonia (Dyn. H), contemp. with  
Shamshi-Adad V (822–811), Synchron.  
IV, 1, cf. I R 31, IV, 24.

2. <sup>d</sup>Ba-ú-ŠEŠ-SE-na, A.B.A. *ša mati*, Melish.  
Lo. 101, I, 19. — KB IV, p. 58.  
s. of *Ni-ga-zi*; <sup>h</sup>šaḫ-šup-par, Mna. I R 66,  
II, 9. — KB IV, p. 66.

\*Ba-ú-el-lit "Bau is shining", ancient Bab.  
queen, V R 44, 19 ab, renders *AZAG<sup>d</sup>Ba-ú*.

\*Ba-ú-ēreš (<sup>d</sup>PLN<sup>ē</sup>), K. 241, XII, 29, spec. Father  
of *Marduk*, gf. of *I-Iḫarrān-šadū*, HABL  
877, 14 = JADD 889.

\*Ba-ú-ga-me-lat "Bau spares"

<sup>antu</sup>ša šarri, HABL 341, 9.

\*Ba-ú-ja-a . . . , JADD 288, 4, slave sold.

\*Ba-ú-ru-bi-ma-du-me-lu-kin(?), V R 44, 20 d =  
<sup>d</sup>NIR-GAL-TUR-TA-UD-DU.

Bau-šum-iddina "Bau has given a son"

1. <sup>d</sup>Ba-ú-MU-AŠ, HABL 881, 2, 882, 3, in Kalḫa.

2. <sup>d</sup>Ba-ú-MU-SE-na

s. of *Hunna*; *šakin Babilī*, Neb. I, V R 56,  
II, 18 (KB III<sup>1</sup> p. 168). *šbir bēlišu manzas*  
*maḫar šarri ki-za*, *šakin Bit-Sin-še-me*,  
Neb. I: Nippur II, 17, III, 9, 30.

\*Ba-ú-ta-ki-ša-būl-liḫ "O Bau, keep alive what  
thou hast given!" V R 44, 18 d = <sup>d</sup>NIR-  
RAM-BA-KAN-TI.

Ba-a-za-i(?), JADD 767, 3.

Ba-zi (cf. Ba-a-zi BE XIV, Ba-zi RT), patrony-  
mic from *Bit-Bazi* q. v., see *Eulmaš-  
šakin-šum*, *Kašša-kin-aḫtu*, *Ninib-kudur-  
ušur*, *Silanum-Šugamuna*.

\*Ba-zi(-i)-tú "Woman of Bazu" (SCHIFFER,  
Spuren, p. 19: "Despised")  
JADD 741, 16. <sup>antu</sup>VS I, 94, 5.

Bēa, see *Bi-e-a*.

Bē-a-šú(?), <sup>h</sup>še-lap-pa-a-a, JADD 50, R. 4.

Be(?)-ḫi(?)<sup>2</sup>-mu(?) . . . , Ta'annek 7, R. 6.

Bēl(EN) (abbrev.?), JADD 471, R. 23 (?). K. 1920(?).

Bēlā (<sup>d</sup>EN-a) (hypocor., cf. Oba. <sup>u</sup>Be-la-a RPN)  
s. of *Šamaš-ēreš*, Mshi. VS I, 35, 20. — KB IV,  
p. 96.

Bēl(<sup>d</sup>EN)-a-a (hypocor., cf. *Bēlā*)

f. of *Šilla*, HABL 527, R. 15.

Bēl-abkal-ilāni "Bel is the most informed of  
the gods"

EN-NUN.ME-A.Nu, JADD 855, R. 1.

**Bēl-abūa** "Bel (or "The lord") is my father"

(cf. OBA. *Be-li-a-bi* T-D LC, Ph. אביריבל

*EN-AD-na*, JADB 1, I, 48. JADD 351, R. 7 (Ep. ψ). K. 241, V, 21, spec. Epon. B. C. 841, Canon A, II, 23; B, II, 28.

**Bēl-ab-ušur** "O Bel, protect the father!" (cf. NBa. <sup>d</sup>*EN-AD-ŠEŠ* = Ar. docket בלאברז BE X, 115)

*EN-AD-PAP*, JADD 152, R. 5 (B. C. 656). 229, 3. 255, 1, 9. 780, 16 (B. C. 663). K. 10919. <sup>h</sup>*gallabu*, JADB 4, IV, 13. <sup>h</sup>*šanu*, JADD 857, I, 34.

**Bēl-aḫē** (abbrev.)

1. *BE-PAP<sup>h</sup>*, K. 241, XI, 20, spec.
2. *EN-PAP<sup>h</sup>*, JADD 32, R. 3 (B. C. 693 or 688). 66, B. E. 1. 67, R. 5 (B. C. 748?). 125, 3 (B. C. 687). 349, R. E. 7 (Ep. Q). K. 241, XI, 21, spec. <sup>h</sup>*tamkaru*, HABL 1058, R. 9.

**Bēl-aḫē** . . . , Sm. 935.

**Bēl-aḫē-eriba** "Bel has rewarded the brothers"

1. *Be-el-aḫ-ḫi-in-i-ri-ba*, WE. Misc. pl. 14, 84.
2. *EN-PAP<sup>ME-SU</sup>*, <sup>h</sup>*šaku Babilī*, Merod. II, Bl. st. III, 36. IV, 50. — KB III, pt. 1, p. 188 f.
3. *EN-PAP<sup>h</sup>-SU*, HABL 708, 4. JADD 880, II, 14. 1005, R. 8. 1031, R. 5. 83-1-18, 695, I, 3, spec.
4. <sup>d</sup>*EN-ŠEŠ<sup>h</sup>-eri-ba*, TRep. 218, R. 7. Rm. 280 (var.).  
s. of *Labaši-itu*, TRep. 241, R. 5.
5. <sup>d</sup>*EN-ŠEŠ<sup>h</sup>-SU*, <sup>h</sup>*šaku Babilī*, Merod. II: Bl. St. V, 34.  
s. of *E-ḫe-ru*, at Erech, K. 433, 5 (SMITH, Texts, p. 28).

**Bēl-aḫē-iddin** "Bel has given brothers" (in NBa. texts, see TNB)

1. *EN-PAP<sup>h</sup>-ĀŠ*, JADD 125, 3 (B. C. 687).
2. <sup>d</sup>*EN-ŠEŠ<sup>h</sup>-MU*, s. of *Ardi<sup>d</sup>BE*, Kandal. VS V, 5, 10, 13. — KB IV, p. 172.

**Bēl-aḫēšu** (abbrev.)

1. *EN-PAP<sup>h</sup>-šūšū*, JADD 733, 5. <sup>h</sup>*pi(ḫ)-la-bu*, JADD 806, 7. <sup>h</sup> . . . *ša rab* . . . , JADD 891, 2 (B. C. 668).  
s. of *Šamaš-abna*, <sup>h</sup>*rabku šepā*, JADD 207, 1, 5, 8, 13 (III R 46; Ep. B).  
f. of *Bel-iddina*, K. 93, 2.

2. <sup>d</sup>*EN-ŠEŠ<sup>h</sup>-šū*, s. of *Mi-li-ḫar-be*, Mna. III R 43, II, 17 (KB IV, p. 70).

**Bēl-aḫ-iddin** "Bel has given a brother"

1. *EN-PAP-ĀŠ*, HABL 447, 1. JADD 204, R. 3 (B. C. 668). 355, 2. K. 1475. *mar<sup>h</sup> bā'iri*, JADD 771, 1. <sup>h</sup>*rabku*, JADD 277, R. 6 (B. C. 681).  
s. of *Nabu-kāšir*, gs. of *Nabu-lī*, family of Egibi, HABL 877, R. 6 = JADD 889, f. of *Bel-uballiḫ*, JADD 880, I, 14.
2. <sup>d</sup>*EN-ŠEŠ-MU* (in NBa. texts, see TNB), HABL 815, 3, an Erechite resident in Assyria. K. 1135.

**Be-lá-aḫ-lštar** "Fear Ištar!" Capp. G, 20, 5, 10, 13, 16, 21.

**Be-lá-aḫ-Sin<sup>h</sup>ZU.EN "Fear Sin!" Capp. T-D, 241, 9.**

**Bēl-aḫ-ušur** "O Bel, protect the brother!"

1. *EN-PAP-PAP*, JADD 780, 14 (?), Epon. VS I, 100, 14. Sm. 378. 82-5-22, 108. <sup>h</sup>*rab kišir*, JADD 127, R. 2 (B. C. 681).
2. <sup>d</sup>*EN-ŠEŠ-ŠEŠ/PAP*, in NBa. texts, see TNB.

**\*Bēl(EN)-am-ma** "The lord is 𒌦𒍪" (cf. \**Amma-ba'li*)

*mar<sup>h</sup> kišpari*, Merod. II, Bl. st. IV, 20. — KB III, pt. 1, p. 190.

**Bēl-ana-mātišu** (abbrev.)

*EN-DIŠ-KUR-šū*, Merod. II: Bl. st. III, 44. — KB III, pt. 1, p. 188.

**Be-la-ni** (hypocor., cf. OBA. *Bēlanum* RPN, *Ištara-ni*, *Šamšanū*)

f. of *Ea-nādin-zēr*(?), Simb. Lay. 53, 30.  
f. of *Kmūti* and *Tabnūti*, Melish. Lo. 103, III, 16. III, 3, 10, 12, 32, 44. — KB III, pt. 1, p. 156ff.

**Bēl-apal-iddina** "Bel has given a son" (in NBa. texts, see TNB)

1. *EN-A-ĀŠ*, JADD 291, R. 5. <sup>h</sup>*rab(za . . . ri) ša<sup>d</sup> Tarbusi*, JADD 258, 1, 10. 530, 1. 609, 1. R. 1. 801, 1, 18. B. E. 1 (B. C. 671). <sup>h</sup>*bāru alik pān ummanāti*, Anp. Ann. III, 20 (KB I, p. 98).
2. *EN-A-SE-na*, f. of *An-dī-a-a*, JADD 237, R. 12 (B. C. 665).
3. <sup>d</sup>*EN-A-SE-na*, JADD 258, 6, var.
4. *EN-TUR.UŠ-SE-na*, <sup>h</sup>*bēl piḡāti*, JADD 237, R. 3 (B. C. 665).

5. <sup>d</sup>EN-TUR.ÜŠ-SE-na, s. of *Arrabti*; <sup>h</sup>riqqu, Simb. Lay. 53, 4.
- Bēl-apal-līšir** "O Bel, may the son succeed"  
*EN-A-GIŠ*, JADD 55, 3 (B. C. 690).
- Bēl-āšū** "Bel is a healer" (cf. *Bēl-āšua* TNB)  
*EN-A.ZU*, JADD 877, R. 7.
- Bēl-āšaridu** "Bel is the first one" (cf. NBA.  
<sup>d</sup>EN-MAŠ TNB)  
*EN-SAG.KAL*, JADD 19, 3 (III R 47, 4a).  
20, 1, 3 (B. C. 684).
- Bēl-ba** ..., JADD 114, 4.
- Bēl(EN)-ba-laṭ** (abbrev.), Epon. B. C. 815, III R 1,  
III, 2.
- Bēl(EN)-ba-laṭ-a-ni** (abbrev.), JADD 425, 11.
- Bēl-ballitani** (? *EN-TI.TI-a-ni*), or *-balṭāni*,  
JADD 899, I, 30.
- Bēl-bāni**, or *Bēl-ibni* (see also *Bēl-ibni* and *Enlil-ibni*)  
<sup>d</sup>EN-ba-ni, HABL 278, R. 1.  
s. of *Ada-si*, ancestor of Esarhaddon,  
pretended king of Assyria; <sup>d</sup>EN...,  
*šar māt Aššur*, K. 221 + 2669, 32. *EN-BĀ*,  
*šar māt Aššur*, K. 280f, 48. <sup>d</sup>EN-BA-ni,  
Esarh. S. R. 17; Neg. 5; cf. 81-6-7, 209, 17  
(KB II, p. 120, note 1). *piṣ' Aššur*, Shmk.  
Cyl. 23 (KB III, pt. 1, p. 196).
- Bēl-bānija** (*EN-KAK-a-a*, which can be read  
*Bēl-bunaja* q. v.), Epon. B. C. 824, III R 1,  
II, 40 (?).
- Bēl-ba-nu** (prob. abbrev., cf. *Itti-Marduk-banu*),  
JADB 8, I, 7.
- Bēl-bašmē**, see *Bēl-ippašra*.
- Bēl-biti-Samaš** "Shamash is the lord of the  
house" (or "family")  
*EN-É-Ša-maš*, JADD 780, 15 (B. C. 663).
- Bēl-bunaja**
1. *EN-bu-na-a-a*, 83-1-18, 695, I, 4, spec. Epon.  
B. C. 851, Shalm. III: Bal. IV, 5, var.: *-tū*.
  2. *EN-KAK-a-a*, Epon. B. C. 851, III R 1, II, 15;  
<sup>h</sup>naḡir *ekalli*, 82-5-22, 526, II, 10 (KB III,  
pt. 1, p. 154).
- Bēl-būšu-qušur** (?) "O lord, preserve the prop-  
erty!"  
*EN-GAR. GĀL-ŠER*, <sup>h</sup>BA *mar šarri*, b. of  
*Apal-ušur* and *Isdi-Naba*, JADD 385, 5,  
R. 3, 14.
- Bēl(EN)-dal-il-ili-a-a** "The lord of the needy"  
No. 1.

- is my god", 83-1-18, 695, XII, 21, spec.,  
cf. JOHNS, ADD III, p. XVI.
- Bēl-dān** "Bel is judge" (cf. OBA. *Bēl-da-a-an*  
RPN, NBA. *Bēl-da(ā)-nu* BE VIII, IX, X)
1. *EN-da-an*, <sup>h</sup>šalšu *ša eli bitani*, JADD 260,  
R. 5 (III R 48, 25c).
  2. *EN-da-an*, K. 241, V, 20, spec. <sup>h</sup>irrišu,  
JADB 2, VIII, 10. <sup>h</sup>mar *ekalli ša bit ridute*,  
JADD 481, R. 3. <sup>h</sup>paḡat *Na-a-a-la-ni*,  
JADD 890, 9. <sup>h</sup>šalšu *rakbi*, JADD 249,  
R. 11. Epon. B. C. 821, Canon A, II, 42;  
B. C. 808, III R 1, III, 9; <sup>h</sup>naḡir *ekalli*,  
Canon E; B. C. 750, Canon A, IV, 19; C,  
II, 25; D, III, 1; <sup>h</sup>rab *BL.LUL*, Canon E+  
81-2-4, 187, R. 25; K. 6068; B. C. 744, of  
Kalab, Canon A, IV, 25; B, V, 5; C, II, 30;  
B. C. 734, of Kalab, Canon A, IV, 25;  
B, V, 15; *šakin ai Kalḡi, ina šane pūrišu*,  
JADD 90, L. E. 1, 415, R. 12.
  3. <sup>d</sup>EN-da-an, JADD 829, 1 (B. C. 672).
- Bēl-dī-ni-a-mur** "O Bel, regard my lawsuit!"  
(cf. *Nabū-Šamaš-dni-anur*)  
<sup>h</sup>nuḡatimnu, HABL 322, 10.
- Bēl-dūri** "Bel is (my) stronghold"
1. *EN-B.ĀD*, HABL 158, R. 6, 610, R. 4, JADD  
284, R. 10 (B. C. 668). 323, 7. 330, R. 11  
(B. C. 676). 495, 7. 843, 7. 910, R. 7. KK. 535.  
13034. <sup>h</sup>bēl *piḡati ša mar sarri*, JADD 152,  
3, 7 (B. C. 656). 333, 1 (B. C. 648). *irrišu*,  
JADD 742, R. 12. <sup>h</sup>rab *biti*, JADD 467, 7.  
<sup>h</sup>šalšu *ša a-rit*, JADD 324, 4, R. 3 (III R 48),  
husband of *Amat-Sū'la* (B. C. 692). *ša*  
*šepa*, JADD 860, II, 23.  
f. of *Zer-uktin*, JADD 446, 1, 12.
  2. <sup>d</sup>EN-B.ĀD, JADD 485, 3. 752, 20.
  3. *EN-U(?)*, JADD 324, R. 3, husband of *Amat-Sū'la* (var. to 1).
- Bēl-ēmurranni** "Bel has looked upon me"
1. *EN-ŠI-a-ni*, JADD 176, R. 1 (B. C. 700). Epon.  
B. C. 686, Canon C, IV, 31; III R 1, V, 28;  
JADD 9, R. 6; <sup>h</sup>turtanu, JADD 134, R. 3.
  2. *EN-ŠI.LAL*, Epon. B. C. 691, JADD 1098,  
III, 1.
  3. *EN-ŠI.LAL-a-ni*, JADD 32, R. 1 (B. C. 693  
or 688). 407, B. E. 4. 410, L. E. 3. <sup>h</sup>...,  
JADD 247, R. 11. Epon. B. C. 737, of Ra-  
šappa, Canon B, V, 12. III R 1, IV, 32. Epon.

- B. C. 691, of Carchemish, Canon A, V, 33; III R 1, V, 33, var.; JADD 320, R. E. 1; <sup>h</sup>*bel pihāti* <sup>al</sup>*Gargamiš*, Senn. Tay. VI, 74 (I R 42. KB II, p. 112). Epon. B. C. 686, <sup>h</sup>*turtanu*, JADD 28, e, 232, R. 16. 374, R. E. 1. 453, R. 18. 612, R. 17.
4. *EN-ŠI.LAL-an-ni*, JADD 78, 7. 234, R. 10 (B. C. 710). Epon. B. C. 737, Canon A, IV, 32. JADD 1098, I, s. Epon. B. C. 686, Canon. A, V, 38; <sup>h</sup>*turtanu*, JADD 443, R. 16. 482, R. E. 1. 1098, III, 6.
5. <sup>d</sup>*EN-ŠI.LAL-an-ni*, HABL 1093, R. 9. Epon. B. C. 686, <sup>h</sup>*turtanu*, JADD 285, R. 8.
6. *EN-ŠI.LAL-ni*, HABL 309, 2. 1093, 8. K. 7532.
- Bēl-ēpūs** "Bel has made" (cf. *Bēl-i-pu-uš* in Nba. texts TNB)  
*EN*<sup>d</sup>*EN-KAK-uš*, HABL 447, R. 17. 670, s. VS I, 35, 22 (KB IV, p. 96). Sm. 412 (time Esarh). 83-1-18, 695, I, 7, spec. <sup>h</sup>*A.BA*, Rm. 157, 17 (KB IV, p. 126). <sup>h</sup>*barū mar Babilī*, TRep. 18, R. 2. <sup>h</sup>*mašmašu*, Sm. 471. <sup>h</sup>*nasiku* of *Nar-Tubulias*, HABL 906, 5. 1112, 5.
- Bēl-ēreš** "Bel has planted" (perhaps abbrev., cf. *Ana-Bēl-ereš* TNB)  
1. *EN-KAM*, 83-1-18, 695, I, 20, spec.  
2. <sup>d</sup>*EN-KAM*, *bēl qatati*, JADD 67, B. E. 1.  
3. *EN-KAM-eš*, JADD 73, R. 5 (B. C. 680).  
4. *EN-KAN*, K. 1560; s. of <sup>h</sup>*naggaru*, *TU bu* <sup>d</sup>*A-e*, Nshi. VS I, 36, III, 5.  
5. *EN-PIN*, *bēl qatati* (B. C. 680), JADD 113, B. E. 2. 119, R. 1.  
6. *EN-PIN-eš*, JADD 73, R. 5; 74, R. 3 (B. C. 680). 305, 1. 355, 3.
- Bēl-eriba** "Bel has rewarded" (cf. Nba. <sup>d</sup>*EN-SU* = <sup>d</sup>*EN-eriba* BE X, no. 99)  
1. *EN-eri-ba*, <sup>h</sup>*kalbu ša bit mār šarri*, HABL 32, 9, R. 2.  
2. <sup>d</sup>*EN-eri-ba*  
s. of *Kurigalzu*, VS I, 35, 27 (KB IV, p. 96; time Marduk-šum-iddin).  
f. of *Naba-kušuršu*, gs. of *Ḫusabi*, V R 37, 51a.  
3. <sup>d</sup>*EN-SU*  
f. of *Nabu-zēr-ušabši*, 94-6-11, 36, 2 (KB IV, p. 176; time Sinšariskun).
- Bēl-etillu** "Bel is lord"  
*EN-NIR.GAL*, *šanu ša* <sup>h</sup>*A.BA ekalli*, JADD 261, R. 11.
- Bēl-ētir** "Bel spared" (cf. Ar. docket בלעטר BEX, 104; as abbrev. *Eṭir* or *Eṭeru*, q. v.)  
1. <sup>d</sup>*EN-e-ṭe-ri*, f. of *Nabu-bēlšunu*, Kandal. VS V, 5, 15 (KB IV, p. 172).  
2. <sup>d</sup>*EN-e-ṭir*, f. of *Nabu-bēlšunu*, VS V, 5, 9.  
3. *EN-e-ṭi-ra*, HABL 877, 15 = JADD 889: *ginni bit B*.  
4. *EN-KAR*, 83-1-18, 695, I, 19, spec.  
5. <sup>d</sup>*EN-KAR*, HABL 1155, 3(?) *mār I-ba-a*, K. 1351.  
6. *EN-KAR-ir*, JADD 167, 3 (B. C. 675). 1125 III, 7. HABL 730, 6\*  
s. of *Nabu-šun-ēreš*, b. of *Nabu-na'id*, Abp. A, III R 19, III, 116\*. Ann. III, 62\*. B, III R 33, VI, 80\*.  
7. <sup>d</sup>*EN-KAR-ir*, HABL 267, 7. 273, R. 1. 543, R. 14\*. K. 1610\* (WSml. p. 25). DT 301\*. 81-2-4, 70\*. 81-7-27, 20\*. *mār Babilī*, HABL 961, R. 6. Chron. B, IV, 38\* (B. C. 668) = *Eṭir* q. v., cf. WAF I, p. 472.  
8. <sup>d</sup>*EN-SUR*, HABL 1108, R. 15. 82-5-22, 129\*. 153\*. <sup>h</sup>*ša.ku*, HABL 276, R. 10. *mār I-ba-a*, HABL 1007, R. 15.  
f. of *Bēl-zēr*, K. 433, 20 (B. C. 648).  
f. of *Sa-z-kab*, HABL 266, 7, 15 (IV R 46, no. 3).  
9. <sup>d</sup>*EN-SUR-ir*, HABL 299, 2\*. 80-7-19, 362\*.
- Bēl-gimil-tirra** "O Bel, recompense!"  
*EN-ŠŪ-GUR*, JADD 358, 1.
- Bēl** (*EN*)-**gi-ni-e-ēreš** (*KAM*), 83-1-18, 695, XII, 27, spec.  
**Bēl-ḫa** ..., HABL 562, 6: <sup>h</sup>*ašaridu*.
- Bēl-Ḫarrān** ... (<sup>d</sup>*EN-KASKAL* ...), JADD 586, R. E. 2.
- Bēl-Ḫarrān-ab-ušur** "O lord of Harran, protect the father!"  
*EN-KASKAL-AD-PAP*, <sup>al</sup>*Ba-mat-a-a*, JADD 152, R. 6 (B. C. 656).
- Bēl-Ḫarrān-aḫ-ušur** "O lord of Harran, protect the brother!"  
JADD 210, R. 2: of <sup>al</sup>*Ḫi-ra-nu* (Ep. W). 472, R. 8 (B. C. 668).  
f. of *Tab-āl-a-a*, HABL 85, 8 (V R 54, 30a).
- Bēl-Ḫarrān-bēl-ušur** "O lord of Harran, protect the master!"



1. *EN-KASKAL-EN-PAP*, K. 12990. Epon. B. C. 741, Canon A, IV, 28. Epon. B. C. 727, of Guzana, Canon A, IV, 42.
2. *EN-<sup>at</sup>KASKAL-EN-PAP*, Epon. B. C. 741, Canon B, V, 8. JADD 1098, I, 4; <sup>h</sup>*nāgīr ekalli*, Canon E.
3. *EN-KASKAL-U-PAP*, JADD 165, R. E. 4 (Ep. Q). <sup>h</sup>*nāgīr ekalli ša Tukulti-apil-Ešarra šar mat Aššur*, Stele of Tel-Abta 9 (KB IV, p. 102).
- Bēl-Harrān-dūri** "The lord of Harran is (my) stronghold"  
*EN-<sup>(at)</sup>KASKAL-BAD*, JADD 9, 8 (B. C. 686). 383, R. 12 (B. C. 674). 83-1-18, 695, XII, 28, spec. <sup>h</sup>*mukil apati*, JADD 193, 1 (Ep. Y). <sup>h</sup>*rab ...*, JADD 404, R. 1 (B. C. 674). <sup>h</sup>*zanmaru*, JADD 279, R. 5 (B. C. 681).
- Bēl-Harrān-ibni** "The lord of Harran has created"  
<sup>h</sup>*rab kišir*, JADD 427, R. 6 (B. C. 694).
- \***Bēl-Harrān-id-ri** "The lord of Harran is my helper", JADD 21, 2.
- Bēl-Harrān-iltija** "The lord of Harran is with me"  
*EN-<sup>(at)</sup>KASKAL-KI-ja-lū*, JADD 238, 2, 6, 10, 16 (B. C. 688). 83-1-18, 695, XII, 28, spec. <sup>h</sup>*mar šipri ša belit bitī*, JADD 50, R. 1 (Ep. H).
- \***Bēl-Harrān-ki-la-ni** "O lord of Harran, support me!" Possibly = *EN-KASKAL-LU(DIB)-a-ni*, Sm. 55, R. 17. Sm. 55, 17, spec.
- \***Bēl-Harrān-pi** ..., JADD 180, R. 6.
- Bēl-Harrān-qu-šur-a-ni** "O lord of Harran, preserve me!"  
JADD 279, 1, 6 (B. C. 681).
- \***Bēl-Harrān-šabatani LU-a-ni** "O lord of Harran, succour me!"  
Sm. 55, R. I, 16, spec.
- Bēl-Harrān-šadū(KUR-ū)** (abbrev. < *Bēl-Harrān-šadna* q. v.), Epon. B. C. 648, JADD 206, R. 7.
- Bēl-Harrān-šadua** > *Bēl-Harrān-šadu* and *Bel-šadna* "The lord of Harran is my mountain"  
1. *EN-KASKAL-KUR-a*, Epon. B. C. 648(?), Canon C, V, 16. III R 1, VI, 35.  
2. *EN-KASKAL-KUR-a-a*, JADD 463, R. 14. No. 1.
3. *EN-KASKAL-KUR-u-a*; <sup>h</sup>*šakin* <sup>at</sup>*Kar-Ašurahiddūn*, JADD 483, 2. Epon. B. C. 648(?), HABL 206, R. 7. 289, R. 11. 517, R. 18. 829, 19 (III R 56, no. 1). JADD 696, R. E. 2. 705, R. 4. 859, R. 4. KK. 3742. 10532; cf. KK. 10789. 14306.
- \***Bēl-Harrān-šallimanni (DI-im-an-ni)** "O lord of Harran, keep me safe!" JADD 616, 1, 6 (B. C. 695?).
- Bēl-Harrān-šar-ušur** "O lord of Harran, protect the king!"  
1. *EN-KASKAL-MAN-PAP*, JADD 870, 2. *mar mat Akkad*, JADD 931, L. E. 1. <sup>h</sup>*ryakbu ša šepā*, JADD 207, R. 15 (III R 46, 37a). <sup>h</sup>*šalšu*, JADD 427, R. 8 (B. C. 694).  
2. \**EN-KASKAL-MAN-PAP*, JADD 981, R. II, 3.  
3. \**EN-<sup>(at)</sup>KASKAL-MAN-PAP*, JADD 266, R. 5 (B. C. 671). <sup>h</sup>*rab bitī*, JADD 507, R. 2.
- Bēl-Harrān-taklāk (tak/tāk-lak)** (abbrev. from *Ana-Bel-Harrān-taklak*\*) "In the lord of Harran I trust", JADD 246, 3. s. of *U-si<sup>2</sup>*, slave, JADD 229, 5 (III R 46, 18c; B. C. 680).
- Bēl-Harrān-uballiṭ (TU)** "The lord of Harran has called into life", JADD 206, R. 13 (B. C. 648). 83-1-18, 695, I, 22 (-*TI.La*), spec.
- Bēl-Harrān-ušuranni** "O lord of Harran, protect me!"  
*EN-<sup>at</sup>KASKAL-PAP-an-ni*, 83-1-18, 695, XII, 30, spec.
- Bēl-ibašī-dūri** "The lord is (my) stronghold"  
*EN-NI.GÁL-BAD*, K. 241, X, 45, spec.
- Bēl-i-ba(ṭ)-šī(ṭ)-ib-ri** "The lord is (my) friend", K. 241, XI, 21, spec.
- Bēl-ibni** "Bel has created" (cf. *Bel-bani* and *Enlil-ibni*)  
1. *EN-ib-ni*, HABL 854, 2. 991, 7. 1066, 8. JADD 661, 8. 733, R. 5. 930, III, 4.  
2. \**EN-ib-ni*, HABL 267, R. 11. 277, R. 3, 4: mother's brother of *Mušēzib-Marduk*. 278, 3. 280, 2. 281, 1. 282, 2. 283, 2. 284, 2. 285, 1. 286, 1. 288, 2. 292, 1. 400, 2. 402, 2. [460. 462.] 521, 1. 752, R. 12. 754, 21. 791, 1. 792, 1. 793, 2. 794, 1. 795, 2. 963, R. 10. 1129, R. 12. 1136, R. 6. 1170, 9 (B. C. 648).  
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- K. 5437 a. 7383. 8440. Rm. 563. Sm. 2192. King of Babylonia, B. C. 702—700, Chron. B, II, 23, 24, 26, 28.
- s. of *Nabu-kudur-ušur*, HABL 1106, R. 14.
3. *EN-KAK*, JADD 101, R. 6. 292, R. 3. (B. C. 707). 414, 4, 9, R. 9 (Ep. A'). 568, R. 7. 988, 14. K. 9462. 83-1-18, 695, I, 5, spec. *ardu ša ša eli bitāni*, JADD 326, R. 11 (B. C. 692?). *ki-na-tal(?)-ti*, JADD 771, 7. *šatammu*, JADD 928, III, 7.
4. *EN-KAK*, HABL 289, 10: *manzaz pāni* of the Assyrian king. 291, 2. 399, 2. 412, R. 24 (IV R 47, no. 4). [460: b. of *Bel-šunu*, cf. R. I. s. 462]. 520, 1. 736, 13. 789, 1. 790, 2. JADD 196, 2. 385, 12. KK. 1992. 4793, 1 (WSml. II, p. 69). 5062. 5473, 5 (WSml. II, p. 65). 8440. 83-1-18, 824. Bu. 89-4-26, 156. *mar 'mar-banūti pir' Šū-an-na<sup>bi</sup>*, Senn. Bell. 14 (Lay. 63, 14, cf. KA p. 79, note 2. KB II, p. 114). King of Babylonia, B. C. 702—700, Chron. B, II, 29; King-list A, IV, 15.
5. *EN-KAK-ni*, JADD 882, 13.
- Bēl-id** . . . , K. 10489.
- Bēl-iddina** "Bel has given" (cf. OBA. *Be-li-din-nam* KPN; *EN-MU* = Ar. docket בלדנ BE X)
- Be-el-SE*, f. of *Zi-li-ia*, VAT 4581, 7.
  - EN-ĀŠ*, HABL 449, 18. 505, 9. 515, 2. JADD 15, R. 3 (B. C. 672). 661, 8. *A. B. A.*, JADD 179, R. 9 (B. C. 697). *bel pihati<sup>at</sup> Kul-merra*, JADD 853, 9. *ki-na-ta-ti*, HABL 37, 7. *Na-gi-a-ta-a-a*, HABL 830, 4.
  - EN-ĀŠ(?)* HABL 788, 4.
  - EN-MU*, HABL 815, 3. K. 11712.
  - EN-SE*, f. of *Zi-li-ia*, VAT 4586, R. 24.
  - EN-SE-na*, HABL 311, R. 9. 312, R. 5. 787, 4.
    - s. of *Be-al-ēšū*; *šē-lap-pa-a-a*, JADD 891, 9.
  - EN-SE-na*, HABL 208, 11. 514, 2. 516, 2. 780, 2. *ḫab lū. KAK<sup>bi</sup> ša šarri*, VS V, 2, 14 (B. C. 675) (KB IV, p. 166). *ḫre<sup>3</sup>u šis<sup>3</sup>*, Nimbikudurusur, Lo. 102 (90835), III, 9 (KING, BBS, pl. LXXII).
    - s. of *Nabu-zēr-iddina*; *šā-ka Dilbat*, VS I, 35, 1, 14, 18, 29 (KB IV, p. 94), time Marduk-shumiddin.
- s. of *Šīgūa*, Shmk. CT X, 7, 50 (KING, BBS, pl. 10).
- Bēl-idi(?) EN-ZU)**, VS I, 96, 15.
- Bēl-ilāni** . . . . (*EN-AN<sup>bi</sup>* . . . .), JADD 210, 7. (Ep. W).
- Bēl-ilāni-šar-ušur** "O lord of the gods, protect the king!"  
JADD 23, R. 1 (Ep. F).
- Bēl-ili-ballitani** "O lord of the gods, keep me alive!"  
*EN-AN-TI-a-ni* JADD 899, I, 30.
- Bēl-ilija** "Bel is my god" (or hypocor.)
- BE(Kabti?)-AN-a-a*, JADD 22, R. 5 (III R 47, 13 c; B. C. 779?).
  - EN-AN-a-a*, JADD 783, 2. 83-1-18, 695, I, 8, spec. *šabu*, JADD 877, R. 8. Epon. B. C. 769, of Arbaḥa, Canon A, III, 50; III R 1, III, 48; *šā* [Arbaḥa], 81-2-4, 187, R. 8.
  - EN-AN-a-a*, JADD 606, R. 1 (?). *ku-ra-a-a*, JADD 500, R. 7.
  - EN(?)-AN-ja*, *šā pan ekalli*, Shmk. CT X, 7, 43.
- Bēl-ili-iqbūni**
- EN-AN-ig-bi-u-ni*, VS I, 91, 25.
  - EN-AN-ig-bu-u-ni*, K. 241, X, 31, spec.
- Bēl-ili-mil-ki** "The lord of the gods is my counsellor"  
s. of *Be-l-nuri*, JADD 237, R. 9 (B. C. 665).
- Bēl-ippašra** "Bel is appeased" (HINKE: *Be-l-bašmē*)  
*EN-BUR.RA*, s. of *Arad-Ea, tuššar*, Merod. I, Susa 16, III, 4.
- Bēl-iqbi** (cf. *Be-l-iqbī*)  
*EN<sup>bi</sup> EN-ig-bi*, HABL 771, 2. JADD 619, R. 15 (Ep. S). 83-1-18, 695, I, 10, spec.
- Bēl-iqiša** "Bel has presented"
- BE-BA-ša*, 83-1-18, 695, II, 2, spec.
  - EN-BA-ša*, HABL 84, 2. 85, 2. 86, 3. 161, 4. 316, 4. 389, 2. 390, 2. 541, 8. 700, 1. KK. 1914. 4530. 13011. 83-1-18, 695, I, 11, spec.
    - s. of *Bu-na-ni*, f. of *Du-na-nu* and *Sa-an-gu-nu*, of Gambulu, Abp. A, III R 19, III, 114; Ann. III, 61; B, III R 31—33, IV, 26, 60; VI, 10, 65; III R 37, no. II, 2. Esarh. A, I R 46, III, 53. — KB II, pp. 132, 182, 244, 254. K. 2651.

3. <sup>d</sup>EN-BA-ša, HABL 269, 12. 336, 14, R. 11. 698, 1, K. 5638. Rm. 563. Sm. 1655. 82-3-23, 85. 83-1-18, 107. Bu. 91-5-9, 46. <sup>h</sup>šā-tam HABL 914, 4, R. 9. <sup>h</sup>adduṣu, VS V, 5, 5, 6 (KB IV, p. 172).

**Bēl-iqišanni**

1. EN-BA-ša-a-ni, Epon. B. C. 792, II R 69, no. 3, 2 a; šā <sup>al</sup>Šib-ti-niš, 81-2-4, 187, 20.
2. EN-BA-ša-an-ni, 83-1-18, 695, I, 15, spec.
3. EN-BA-ša-ni, Epon. B. C. 792, Canon A, III, 26; C, I, 19; III R 1, III, 25.
4. EN-ŠA-BA-an-ni, Epon. B. C. 792, JADD 526, R. E. 2; cf. 931, 13.

**Bēl-išdija-kini** "O Bel, establish my ground (or "my foot")

<sup>d</sup>EN-GIRI-ja-ki-ni, HABL 865, R. 9.

**Bēl-iškun**(? EN-GAR-[ur]), K. 7543.

**ʾBēlit-ab-ušri** "O Belit, protect the father!"  
<sup>l</sup>NIN.LIL-AD-PAP, HABL 149, 7.

**ʾBēlit-agā-ušri** "O Belit, protect the crown!"  
<sup>l</sup>NIN.LIL-GIL-[PAP], 81-2-4, 255, I, 10, spec.

**ʾBēlit-aḥāt-ušri** "O Belit, protect the sister!"  
<sup>l</sup>NIN.LIL-NIN-PAP, 81-2-4, 244, I, 9, spec.

**ʾBēlit-bēl-ušri** "O Belit, protect the master!"  
<sup>l</sup>NIN.LIL-EN-PAP, 81-2-4, 255, I, 7, spec.

**ʾBēlit-bēlit-ušri** "O Belit, protect the mistress!"  
<sup>l</sup>NIN.LIL-NĪN(BL 7336)-PAP, 81-2-4, 255, I, 8, spec.

**ʾBēlit-dūri** (abbrev.)  
<sup>l</sup>NIN.LIL-BĀD, JADD 227, 3, slave sold. 81-2-4, 255, I, 5, spec.

**ʾBēlit-dūr-ušri** "O Belit, protect the wall!"  
<sup>l</sup>NIN.LIL-BĀD-PAP, 81-2-4, 255, I, 6, spec.; cf. JADD 741, 15.

**ʾBēlit-ḥa-ši-na** (see JADD III, p. 514 f.)  
d. of *Naba-riḫtu-ušur*, JADD 307, 8 (III R 49, 10 c), sold.

**ʾBēlit-ittija** "The mistress is with me"  
<sup>l</sup>NIN-KI-ja, *antu ša ʾšakinte*, JADD 76, 2 (B. C. 652?)

**ʾBēlit**(<sup>d</sup>NIN.LIL)-kil-li-in-ni "O Belit, support me!" 81-2-4, 255, I, 2, spec.

**ʾBēlit**(<sup>d</sup>NIN)-ma-ja-li (abbrev.?), *antu*, VS I, 87, 8.

No. 1.

**ʾBēlit-nēše** "Mistress of the lions" (cf. *πόρ-νία θηρῶν*)  
*NIN-UR. MAH*<sup>l</sup>, TA 273, 1. 274, 4.

**ʾBēlit-su-nu** "Their mistress", 83-1-18, 1846, R. IV, 1, spec.

**ʾBēlit-sabtini** (abbrev.) "O Belit, succour me!"  
<sup>l</sup>NIN.LIL-LU-ni, 81-2-4, 255, I, 1, spec.

**ʾBēlit-sarrat** "Belit is queen"  
<sup>l</sup>NIN.LIL-MAN-at, — *MAN-rat*, — *šar-rat*, JADD 828, 8. 81-2-4, 255, I, 3, 4, spec.

**Bēlit-taddin** "Belit has given"

1. <sup>d</sup>GAŠAN-ta-ad-din(dē-na), Sm. 1213.

2. *NĪN-SE*, JADD 899, III, 4.

**Bēl-ittija** "Bel (or "The lord") is with me"  
1. EN-KI-a, <sup>h</sup>šant, JADD 896, 1.

2. EN-KI-ja, JADD 453, R. 9. K. 241, V, 18; 83-1-18, 695, I, 17, spec. <sup>h</sup>mutir *tēme*, JADD 276, R. 2 (B. C. 682).

**Bēlit**(*NĪN*)-ú-me-ukin(? *DU*) . . ., JADD 814, 6.

**Bēlit**(<sup>d</sup>NĪN)-ú-ša-la "I imported Belit"  
JADD 206, 1, 14 (B. C. 648).

**Bēl**(<sup>d</sup>EN)-ka-bi (cf. Oba. *Ka-bi-Adad* T-D LC) f. of *Šamši-Adad* (II), Esarh. KAH I, 51, II, 22 (MDOG 25, p. 33); see also <sup>d</sup>BE-kap-ka-pi, <sup>d</sup>Be-el-ja(DA)-bi and *I-gur-ka-ab-ka-bu*, and cf. BEZOLD, ZA 21, p. 253; KING, Chronicles, I, p. 127, n. 2.

**Bēl-kapkapi**, see *Enlil-kapkapi*.

**Bēl-kibsi-ilā** (? EN-KI.ÜŠ-AN-a), JADD 384, R. 11.

**ʾBēl-kil-la-ni** "O Bel, support me!"  
JADD 210, 8 (Ep. W). Cf. *U-ki-la-an-ni*, HABL 633, R. 3.

**Bēl-kin-ušur** "O Bel, protect the faithful one!"  
*EN-DU-PAP* JADD 101, 2, 3.

**Bēl-kudur-ušur**, see *Enlil-kudur-ušur*.

**Bēl-ku-um-mu-ili-a-a** "My representant is my god", K. 241, XII, 98, spec.

**Bēl-ku-un-di-ili-a-a** perhaps "The lord of the city of Kundi is my god" (cf. *Kun-da-a-a*)

f. of *Nabu-mušeši*, gl. of *Nabu-tuk-lat-su*, K. 872, R. 14.

**Bēl-lāmur** "May I see the lord (or Bel)!"

1. EN-la-mur, HABL 212, 10; b. of *Anu-ēreš*. JADD 9, 2 (B. C. 686). K. 241, V, 17,

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- spec. <sup>h</sup>A.BA, JADD 50, R. 9 (Ep. H), 262, R. 10.
2. *EN-ŠI.LAL*, JADD 247, R. 11.
- Bēl-li'** "Bel is mighty"
1. *EN-DA*, HABL 607, a.
2. <sup>d</sup>*EN-DA*, HABL 998, a. <sup>h</sup>*mašmašu, mor Egibi*, K. 960. TRep. 24, 9. 83, R. 1. 183, R. s. 243, R. 6.
3. <sup>d</sup>*EN-ID.GĀL*, K. 10489. <sup>h</sup>*mašmašu, mār Egibi*, TRep. 115 F, R. 6.
4. *EN-ZU*, HABL 222, a. JADD 12, R. E. 1 (B. C. 660). 355, R. s. <sup>h</sup>*ardu*, JADD 238, R. n. 239, R. 7 (B. C. 688). <sup>h</sup>*irrišu*, JADD 294, R. 7 (B. C. 700).
5. <sup>d</sup>*EN-ZU*, <sup>h</sup>*za-zak-ku*, HABL 464, a.
- 'Bēl-li'** (or *-lāi*; *EN-ZU*), VS I, 96, 15.
- Bēl-li'-kullati** "Bel is almighty" (WINCKLER, AF I, p. 502: *Bēl-li'-kalīšu*; HINKE: *Bēl-ilē-kalamī*)
- <sup>d</sup>*EN-DA-KAK.A.BI*, s. of *Esaḡḡilaja*; <sup>h</sup>*šatana*, Shmk. CT X, pl. 7, 48.
- Bēl-liq-bi** "The lord (or Bel) may command!" (see also *Bēl-iqbī*), HABL 414, 2.
- Bēl-liq-sur** "The lord (or Bel) may preserve!" K. 241, V, 17, spec.
- Bēl-lišir** (prob. abbrev.)
1. *EN-GIŠ*, JADD 31, 1 (B. C. 695). 264, 11 (B. C. 688). 527, 1, slave sold. 570, R. 9. Epon. B. C. 778, III R 1, III, 30. 81-2-4, 187, 32: [<sup>h</sup>*uagir*] *ēkalli*.
2. <sup>d</sup>*EN-GIŠ*, s. of *I-ba-a*, HABL 718, R. 13.
3. *EN-SI.DI*, JADD 661, 10. Epon. B. C. 778, II R 69, no. 3, 16 a; Canon B, IV, 11; C, I, 33; E: <sup>h</sup>*uagir* *ēkalli*.
- Bēl-lū-balaš** "The master may live" (cf. *Lū-balaš*, *EN-balaš*)
1. *EN-lū-ba-laš*, JADD 38, 4 (III R 46, 3 d), 39, 3 (Ep. D). <sup>h</sup>*irrišu*, JADD 742, R. 15. 17.
2. *EN-lū-TI.LA*, JADD 392, 6, 7 (B. C. 670). K. 1441.
3. *EN-TI.LA*, JADD 391, 5, 10, 12. 394, 2, 3. 772, 4. 880, I, 14: s. of *Bēl-aḡ-iddin*. 83-1-18, 695, I, 21, spec.
- Bēl-luballit**(?), governor of the city of Asshur, MDOG 43, p. 36.
- Bēl-lū-dāri** "May the master live for ever!" (cf. Oba. *Be-It-lu-da-ri* RPN)

1. *EN-lū-da-ri*, Epon. B. C. 730, Canon A, IV, 38.
2. *EN-lū-dā-ri*, JADD 175, R. 16 (B. C. 676). Epon. B. C. 730, of Tille, Canon B, IV, 19; JADD 1, R. 2. 295, R. E. 2; <sup>h</sup>*šakin* <sup>ad</sup>*Til-[ū]*, JADD 658, 10.

**Bēl-māti-lu** "The lord of the country is the god"

*EN-KUR-AN* (can be read *Adi-mati-lu*, q. v., cf. *EN-ma-ti-lu* BE XV), JADD 39, L. E. 2 (Ep. D). [779, 1], cf. MVG VIII, p. 111, 1, 21 (Ep. P).

**Bēl-māti-Marduk** "Marduk is lord of the country" (cf. *EN-KUR-Marduk* BE XIV)

*EN-ma-a-ti-d* *AMAR.UD* (renders *U<sup>UN</sup>.KUR-d* *SILIG.ELIM*), V R 44, 5 c, 5 d.

**Bēl-MU**... (<sup>d</sup>*EN*(?)*-MU*-[*ŠES*?]), King-list A, II 15, last king of dyn. C; cf. *Enlil-šum-ušur*.

**Bēl-mudammīq** "The lord (or Bel) renders favorable"

*EN-mu-ŠIG*, Epon. B. C. 870, III R 1, I, 40.

**Bēl-mukin-abūnu** (*EN-Du-in-AD-nū*), JADD 741, 17.

**Bēl**(*EN*?)*EN*-**mu-šal-lim** "Bel preserves", JADD 444, 10 (B. C. 660). K. 241, V, 22, spec. <sup>h</sup>*barā*, Mna. OBI 149, I, 16.

s. of *Uk-ka*..., f. of *Munabitti*, JADD 812, L. E. 1.

**Bēl-nā'id** "Bel is exalted"

1. *EN-I*, JADD 349, R. 17 (Ep. Q). 619, 15 (Ep. S). K. 241, V, 15, spec. 83-1-18, 695, I, 8, spec. <sup>h</sup>*abaraku ša nār šarri*, JADD 625, R. 11 (B. C. 690). Epon. B. C. 663(?), II R 69, no. 5, 1; III R 1, VI, 17; <sup>h</sup>*turtānu*, JADD 56, R. 2. 153, R. 1. 154, a. 309, R. E. 1(?) 780, 14. 993, R. IV, 17. f. of *Arad-štar*, JADD 640, 1, 3.

2. *EN-na'-i-di*, Epon. B. C. 663(?), <sup>h</sup>*turtānu*, JADD 470, R. 34.

**Bēl-nāšir** "Bel is protector" (cf. Oba. *Be-lī-na-šir* RPN, NB = Ar. docket ܒܒܝܪ OTSS p. 316, no. 49).

1. <sup>d</sup>*EN-na-sir*, uncle of *Tab-šil-Marduk*, TRep. 52, R. 6. 155 B, 3. 157 C, R. 4.
2. <sup>d</sup>*EN-PAP*, HABL 715, R. 2. s. of *Sindaḡānu*, VS V, 5, 5. — KB IV, p. 172.
3. *EN-PAP-ir*, HABL 17, R. 10. 333, 2. 670, 7. 812, R. 13, 18. JADD 909, 6. 83-1-18, 695,

- I, 18, spec. <sup>h</sup>...., JADD 481, R. 6. <sup>h</sup>*bēl pihāti* <sup>al</sup>*Kalḫa*, JADD 1104, 2. <sup>h</sup>*mukil apate*, JADD 238, R. 12 (B. C. 688).
4. <sup>h</sup>*EN-PAP-ir*, IABL 812, R. 18, JADD 576, R. 12 (B. C. 676). K. 566, 13.
5. <sup>h</sup>*EN-ŠEŠ-ir*, HABL 527, 2, R. 4. 765, 1. TRep. 18, R. 2. 214, R. 1. 236, R. 1. 253 B, R. 2. 274 P, 4. K. 1599.
6. <sup>h</sup>*U-PAP-ir*, <sup>h</sup>...., JADD 118, R. 2 (B. C. 673).
- \**Bēl-na-tan* (Ar.) "Bel has given", JADD 342, R. 2.
- Bēl-nirari*, see *Enlil-nirari*.
- Bēl-nūri* "Bel is (my) light"
1. *EN-LAḫ*, HABL 1042, R. 2. 83-1-18, 695, I, 13, spec. <sup>h</sup>*tankar*, JADD 229, R. 2 (B. C. 680).  
f. of *Bēl-il-milki*, JADD 237, R. 9.
  2. *EN-nu-ri*, JADD 265, 1, slave, b. of *Abi-ul-ni*. HABL 1042, 3, R. 6.
- Bēl-qāta-šabat* "O Bel, succour!"  
*EN-ŠU-sa-bat*, Epon. B. C. 811, of *Maza-mma*, III R 1, III, 6.
- \**Bēl-rām*, or *Ba'al-rām*, <sup>h</sup>*EN-ra-am* (Can., cf. Ph. 𐎠𐎲𐎠𐎵), Ta'anek 1, 18.
- Bēl-rimanni* "O Bel, have mercy on me!"
1. *EN-rim-a-ni*, VS I, 95, 28.
  2. *EN-rim-an-ni*, 83-1-18, 695, I, 2, spec.  
f. of *Šarru-na'id*, HABL, 152, 3.
  3. <sup>h</sup>*EN-ri-man-ni*, K. 5440 A.
- Bēl-sa-ma*....(?) (cf. Oba. *Ma-nu-sa-ma*?) RPN) JADD 487, 2.
- <sup>h</sup>*Bēl-šar*(?)-[bi?], or <sup>h</sup>*šarru*(?)  
f. of *Aplā*, HABL 912, R. 8.
- Bēl-šilla-nišēšu*(?) <sup>h</sup>*EN*(?)-[si(?)]-*la* (or *TI*(?)-[*La* = *baltu*)-*UN*<sup>h</sup>-*šiu*), JADD 752, R. 10.
- Bēl-šadua* (*EN-KUR-ua-a*; abbrev., var. of *Bēl-Ḫarran-šadua*, q. v.), Epon. B. C. 756, <sup>h</sup>*ša* <sup>al</sup>*Paruuna*, Canon A, IV, 13; E + 81-2-4, 187, R. 21. Epon. B. C. 648(?), JADD 7, R. 6. 147, B. E. 3. K. 4537; <sup>h</sup>*šakin* <sup>ma</sup>*Šurri* K. 1292; cf. III R 1, VI, 26.
- Bēl-šallim* "O Bel, keep safe!"  
<sup>h</sup>*EN-šal-lim*, JADD 824, 1. 83-1-18, 695, I, 9. <sup>h</sup>*rab kārī*, K. 1110.  
s. of *Ia-di-ilu*, JADD 880, I, 13.
- Bēl-šal-lim-a-ni* "O Bel, keep me safe!"  
Sm. 55, XI, 15, spec.

No. 1.

- \**Be-el-šā-am-ma*(?) (Ph.(?) cf. 𐎠𐎲𐎠𐎵𐎠𐎶), messenger of the king of Alasia, TA 37, 26.
- Bēl-šar-aḫēšu* "Bel is king of his brothers"  
*EN-MAN-PAP*<sup>h</sup>-*šiu*, JADD 98, R. E. 1 (Ep. Z).
- Bēl-šar-ibni* "Bel has created the king" (in NBa. texts, see TNB)  
<sup>h</sup>*EN-MAN-KAK*, JADD 45, R. 4 (Ep. 6). 287, 4. <sup>h</sup>*šalšu ēkalli*, JADD 127, R. 1 (B. C. 681).  
f. of.... *ilūia*, JADD 256, R. 2.  
f. of *Bāni-a-a*, JADD 161, R. 10.
- Bēl-šar-ili* "Bel is king of the gods"  
K. 241, IX, 5, spec.
- Bēl-šarranni* "Bel is our king"
1. *EN-MAN-a-ni*, Epon. B. C. 699, Canon A, V, 25 + B VI, 12; <sup>h</sup>*šakin* <sup>al</sup>*Kur-ba-an*, JADD [371, R. E. 1].
  2. <sup>h</sup>*EN-MAN-a-ni*, Epon. B. C. 699, <sup>h</sup>*šakin* <sup>al</sup>*Kur-ba-an*, JADD 328, R. 14. K. 1645.
  3. *EN-MAN-an-ni*, Epon. B. C. 699, III R 1, V, 25.
  4. <sup>h</sup>*EN-MAN-ni*, HABL 939, 2.
- Bēl-šar-ušur* "O Bel, protect the king!"
1. <sup>h</sup>*EN-LUGAL-Š(ÉŠ)*, VAT. 7, 1, perh. the Babylonian prince, see MEISSNER, MVG 12, p. 157 f.  
s. of *Nabu-na'id*; Belshazzar, the prince of Babylon, Nabd. Cyl. II, 24 (I R 68); Br. cyl. II, 26; III, 26 (I R 69). — KB III, pt. 2, pp. 82, 96.
  2. *EN-LUGAL-ū-šur*, <sup>h</sup>*ša* <sup>al</sup>*Ki-še-si-im*, Sarg. Khors. 26. — KB II, p. 60.
  3. <sup>h</sup>*EN-LUGAL-ū-šur*, <sup>al</sup>*Ki-še-si-im-a-a*, Sarg. Ann. 67 (B. C. 716).
  4. *EN-MAN-PAP*, HABL 875, 15. JADD 206, R. 9 (B. C. 648?). 348, 7. 357, 2, 9. 418, B. E. 2. 686, 4. 857, IV, 17. 929, 5, 9. <sup>h</sup>*mutir pātu*, HABL 685, R. 2. <sup>h</sup>*rakūu*, JADD 207, R. 11 (III R 46, 32a; Ep. B). <sup>h</sup>*ša šepā*, JADD 105, 1, 4, 6, B. E. 3 (Ep. Z).
  5. <sup>h</sup>*EN-MAN-PAP*, HABL 940, 2. JADD 202, 2 (B. C. 670).
- Bēl-še-zib-a-ni* "O Bel, save me!"  
JADD 373, 31 (B. C. 648?).
- <sup>h</sup>*Bēl-ši-man-ni* "O Bel, hear me!" *šar Babilī*

- u mānū*, VS III, 180, 20; cf. UNGNAD, OLZ X (1907), col. 464.
- Bēl-šū-ū** (abbrev. from *Ša-Bel-šū\**), JADD 147, 3 (B. C. 648?). KK. 10363. 12991 (?).
- Bēl-šum-ereš** "Bel has planted a name" (in NBA. texts, see TNB)  
*EN-MU-KAM*, f. of *Aḫiddin*, JADD 160, R. 3.
- \*Bēl-šum-ibni** "Bel has created a son" (in NBA. texts, see TNB)  
JADD 66, R. E. 1 (B. C. 693 or 688).
- Bēl-šum-iddin** "Bel has given a son" (cf. Ar. docket בלשׁי אדנר OTSS, p. 315, no. 46; in NBA. texts, see TNB)  
*EN-MU-ĀŠ*, s. of *Ilu-ū-KAL-a-ni*, JADD 307, R. 10 (III R 49, 30 c; Ep. F).
- Bēl-šum-iškun** "Bel has provided posterity" (in NBA. texts, see TNB)
- <sup>d</sup>*EN-MU-GAR-un*, 48-7-20, 119. <sup>b</sup>*kalu*, TRep. 24 A, R. 1. 134, R. 7 (III R 58, no. 11). 235 A, L. E. 1. 277 N. <sup>h</sup>*nappāgu*, Sarg. St. III, 6, 21 (KB IV, p. 160).
  - <sup>d</sup>*EN-MU-IN.GAR*, f. of *Nergal-šar-ušur*; *šar Babilī*, Ng. Camb. I, 14 (I R 67). — KB III, pt. 2, p. 72.
  - <sup>d</sup>*EN-MU-iš-kun*, <sup>b</sup>*kalu*, K. 1448.
- Bēl-šum-taqqin** (*EN-MU-LAL-in*) or *Bēl-mutaqqin?*, K. 241, V, 20.
- Bēl-šunu** (abbrev., cf. OBA. *Be-el-šū-nu* RPN; Ar. docket בלשׁן CIS II, 59)  
<sup>60</sup>*EN-šū-nu*, HABL 460, R. 3 (b. of *Bēl-ibni*). 527, 25. 844, 1. 1074, 10. KK. 1929, 7355. 7515. 12991. *Bit* <sup>b</sup>*Da-ku-ra-a-a*, HABL 238, 5. Epon. B. C. 646(?), HABL 671, 16 (III R 51, no. 5); <sup>h</sup>*hazān* <sup>ai</sup>*tjindāna*. 1170, R. 5. JADD 197, R. 6. 943, VIII, 4. 1053, III, 2. III R 34, 94 b. Bu. 91-5-9, 5.  
f. of . . . . *du*, HABL 963, 4.
- Bēl-taklāk** (abbrev. from *Ana-Bēl-taklāk*, q. v.)  
"In Bel I trust"  
*EN-taklāk*, JADD 237, R. 10 (B. C. 665). 350, 7 (B. C. 707). <sup>b</sup>*ardu*, JADD 913, R. 6. <sup>b</sup>*Ni-hu-ut-a-a*, JADD 416, R. 10 (B. C. 710). Epon. B. C. 758, of Isana, Canon A, IV, 11, see also *Ana-Bēl-taklāk*.
- Bēl-taqbi-lišir?** <sup>d</sup>*EN-KA(p)ṛ-GIŠ*, cf. NBA. *Nabn-tāq-bi-līšir* TNB), JADD 259, 1.

**Bēl-tarsi-ilu** (cf. the next name)

*EN-LAL-ši-AN*, 83-1-18, 695, I, 16, spec.

**Bēl-tarsi-iluma**

- EN-LAL-AN-ma*, K. 241, VIII, 45, spec. Epon. B. C. 798, III R 1, III, 19; <sup>b</sup>*šakin* <sup>ai</sup>*Kalḫi*, seal of his <sup>b</sup>*SAG*, OLZ III, col. 434.
- EN-LAL-iš-AN-ma*, Epon. B. C. 798, *šakin* <sup>ai</sup>*Kalḫi*, 81-2-4, 187, 14.
- EN-tar-ši-AN-ma*, <sup>b</sup>*šakin* <sup>ai</sup>*Kalḫi* etc., Adnr. IV:1R 35, no. 2, 9. — KBI, p. 192.

**Bēl-tarsi-ṭabu(?)**

*EN-LAL-DUG.GA*, ancient author, Sm. 669, 11 (NE p. 91).

**Bēl-tuk(?) -te-tir...** "O Bel, take vengeance!"  
JADD 177, R. E. 2.

**\*Bēl-ti-pa-ri-i** "Bel is my torch" (cf. NBA. *Ea-ti-pār-ili* TNB), JADD 742, 5.

**\*Be-el-ta(DA)-bi**, BE VI, pt. 1, 18, 14, supposed to have been a predecessor of Shamshi-Adad II and identical with *Bēl-ka-bi*, see RANKE, BE VI, pt. 1, p. 9 f., BEZOLD, ZA 21, p. 253.

**Bēl-uballiḫ** "Bel has called into life" (for NBA. texts, see TNB)

- <sup>d</sup>*EN-TIN-it*, HABL 878, R. 10. 920, R. 6: foster-brother of *Sin-[tabni-usur]*. [1129, 1]. KK. 1950(?). 83-1-18, 110. s. of *Ad-na-a-a*, HABL 969, 9.
- <sup>d</sup>*EN-ū-bal-liḫ*, K. 13106.

**Bēl-ū-bal-liḫ-su** "Bel has called him into life", 83-1-18, 695, I, 14, spec.

**Bēl(?) -ub(?) -tap?) -pu-ti-illak(DU)** (JOHNS, ADD III p. 173 f. *Bēl-ubbati-ukin*; perhaps: *Nabu-tap-pu-ti-illak*, q. v.), as Epon. I, JADD 102, R. 9.

**Bēl-ū-bi(?)** . . . ., K. 13188.

**Bēl-ukin** (perh. abbrev., cf. *Nabu-bēl-ukin*)

*EN-DU-in*, <sup>b</sup>*irrišu*, JADD 742, R. 12.

**Bēl-ūmi-maši?** *EN-UD-DIM*, cf. OBA. *Maziam ilu* RPN, *EN-UD-mu-e-ši-e*, HABL 78, 9. [688, 9?], BEHRENS, Briefe p. 78 f), K. 241, V, 13, spec. <sup>b</sup>*nutir iḫme ša mar šarri*, JADD 50, R. 7 (Ep. H).

**Bēl-upaḫḫir** "Bel has strengthened"

<sup>d</sup>*EN-NIGIN*, <sup>ū</sup>*pa-ḫi-ir*, *-NIGIN-ir*, s. of *Marduk-šum-ibni*, HABL 792, 1.

- f. of *Tab-šilli-Marduk*, TRep. 15, R. 3. 194, R. 2.
- Bēl-upāqu** (abbrev., cf. Nba. *Ana-Bel-upāqu* TNB) "For Bel I wait"
- <sup>d</sup>*EN-ū-pa-qū*, s. of *Kū-na-a*, HABL 219, 1.
  - <sup>d</sup>*EN-ū-pa-qu*, VS V, 2, 13 (B. C. 675). — KB IV, p. 166.
- Bēl-usāti** "Bel is (my) help" (cf. Oba. *Be-li-ša-tim* etc. RPN, Nba. <sup>d</sup>*EN-ū-sa-tu* TNB)
- EN-ū-sa-a-te*, <sup>b</sup>*bel pihali* <sup>at</sup>*Samal*, JADD 942, R. 9.
  - <sup>d</sup>*EN-ū-sa-ū*, f. of *Kabtiya*, *Muram* and *Mušallim*, Simb. Lab. 53, 2. (BM 90937. KING, BBS pl. 20).
  - <sup>d</sup>*EN-ū-sa-tu*, HABL 327, 8, 1109, 1(?) <sup>h</sup>*rē<sup>3</sup>ū utallati ša šarri*, HABL 1111, R. 7. s. of *I-bu-nu*, Sarg. St. II, 15. — KB IV, p. 160.
- <sup>d</sup>**Bēl-ū-sip-pi** "To Bel I prayed"
- s. of <sup>b</sup>*bārā*, Sarg. St. V, 13. — KB IV, p. 164.
- Bēl-ušur** "O Bel, protect!"
- <sup>6d</sup>*EN-PAP*, see *Bel-našir*.
  - <sup>d</sup>*EN-ū-ŠEŠ*, 83-1-18, 394. TRep. 274, 1.
- Bēl-ušuršu** "O Bel, protect him!" (cf. Nba. <sup>d</sup>*EN-ū-šur-šu* = Ar. docket 𐎶𐎶𐎵𐎶 BE X, 126)
- EN-PAP-šu*, JADB 4, VIII, 5.
- Bēl-ušabši** "Bel has called into existence"
- <sup>d</sup>*EN-GĀL-ši*, Sarg. St. III, 3. <sup>b</sup>*NI,SUR*, Sarg. St. III, 20. — KB IV, p. 162.
- Bēl-ušallim** "Bel kept safe"
- <sup>d</sup>*EN-DFim*, KGAS [8, R. 12, 9, R. 6], 57, R. 10, 98, L. E. 2.
  - <sup>d</sup>*EN-GI*, HABL 517, 4, R. 6, 998, R. 3, 11 (WSml. II, p. 23). s. of *Bel-ereš*, K. 1560.
  - <sup>d</sup>*EN-ū-šal-lim*, KK. 303, 5634, 8904: <sup>b</sup>*bārū* (G. SMITH, Hist. p. 182). Sm. 210. TRep. 205 A, R. 6, 277 X, R. 3.
- Bēl** (<sup>d</sup>*EN*/<sup>d</sup>*EN*)-<sup>ū-še-zib</sup> "Bel has saved", HABL 447, 8. TRep. 99, 1, 272, R. 12, 277 AE, 1, 82-5-22, 105 (MVG III, p. 262). *mašmašu*, JADD 851, 1, 16; all the same person (time Senn.).
- <sup>d</sup>**Bēl-ū-šib-ši** (prob. = *Bel-ušabši*), K. 5634.
- Bēl-utaqqin** (? *EN-LAL*), JADD 222, 1, 4 (B. C. 682).
- Bēl-uznāja** (abbrev.). *EN-PI<sup>2</sup>-a-a*, 83-1-18, 695, I, 12, spec.
- No. 1.
- Bēl** (<sup>d</sup>*EN*/<sup>d</sup>*EN*)-<sup>zēr</sup> (abbrev., cf. Oba. *Be-el-strim* Dilbat), K. 241, V, 15, spec.
- s. of *Ba-la-te* (Nba.), BM 40590, II, 3, 15 (KING, BBS, pl. 18).
- s. of *Bel-ēfir*, at Erech, K. 433, 29 (SMITH, texts p. 28).
- s. of *Ea-ēpiš-ilu*, VS I, 60.
- Bēl-zēr-ibni** "Bel has created seed"
- EN-KUL-KAK*, HABL 916, 4.
- Bēl-zēr-iddin** "Bel has given seed" (in Nba. texts, see TNB)
- EN-KUL-ĀŠ*, JADD 273, R. 2 (B. C. 683).
- Bēl-zēr-iqiša** "Bel has presented seed" (in Nba. texts, see TNB)
- <sup>d</sup>*EN-KUL-BA-ša*, JADD 578, 7.
- Bi** . . . ., s. of *Amme-bd'ū*, Tuk. II, Ann. 4.
- <sup>b</sup>**Bi** . . . ., TA 50.
- <sup>a</sup>**Bi<sup>2</sup>-a** (Ar., cf. *JBi-ja-tum* BE XV, *Bi-e-a*/<sup>ia</sup>) JADD 741, 28.
- <sup>a</sup>**Bi-Addi** (or *-Ba'al*(?) = <sup>d</sup>*IM*) (Can., prob. < *Abi-Addi* "My father is A dad"), Ta'anek 7, 8.
- <sup>a</sup>**Bi-bi-ije** (hypocor., cf. *Bibiya* and *Bibā* = Ar. docket 𐎶𐎶𐎵 BE VIII, pt. 1, no. 121, X, 125), *bel-narkabti*, JADD 364, 1 (B. C. 679). <sup>b</sup>*sukkalu rabu*, JADD 326, R. 13 (B. C. 692?).
- <sup>a</sup>**Bi-bi-ja**, *Bi-bi-e-a* (cf. *Bi-bi-i*, Bi, 𐎶𐎶𐎵), Rm. 157 (B. C. 679; KB IV, p. 124). VAT 170, 1 (B. C. 717; KB IV, p. 166). <sup>b</sup>*šaknu ša ḫI-tu<sup>2</sup>-a-a*, HABL 419, 9.
- <sup>a</sup>**Bi-bi-a-ḫa-lu-šu**, JADD 429, 26, R. 29, but CIS II, 31, STEVENSON, ABC, p. 66: *Bi-e-lu-ḫa-lu-šu*, cf. Pn. 𐎶𐎶𐎵𐎶𐎶𐎵.
- Bi** (*Kaš*?)-<sup>da-di</sup> (cf. *Bi-Addi*), JADD 897, 12.
- Bi-e-a** (cf. Oba. *Bi-e-ja-a* T-DLC, *Be-ja-a* RPN) s. of *Šū-la-a*, Sarg. St. IV, 9. — KB IV, p. 162.
- <sup>a</sup>**Bi-en-e-ni-ma**, TA 256, 15.
- <sup>a</sup>**Bi-e-ni-e**, JADD 674, 3 = 1101.
- <sup>a</sup>**Bi-e-ri** (cf. Bi. 𐎶𐎶𐎵, 𐎶𐎶𐎵, 𐎶𐎶𐎵), TA 174, 3.
- <sup>a</sup>**Bi-ḫa-a-a-tū**
- s. of *Ki-el-ra-nu*, <sup>b</sup>*nastku ša ḫIja-mat*, HABL 520, 13.
- Bi-ḫi-i**, <sup>at</sup> *Til<sup>d</sup>.NIN.IB-a-a*, JADD 75, R. 12 (B. C. 742).
- <sup>a</sup>**Bi-ḫu-ra**, see *Paḫura*.

- \***Bija** (cf. *Bi-c-a*), s. of *ʾGul-la-le/ti*  
1. *Bi-e-ja*, TA 292, 42, 51.  
2. *Bi-i-ja*, TA 294, 16, 34, 30.
- \***Bijassili**, prob. king of Carchemish, Boghazköi, MDOG 35, p. 39.
- Bi-la-a-a** (cf. *ʾBi-la-a-a* III R 9, 47), JADD 355, R. 9. Cf. 210, B. E. 1 (Ep. W).
- Bi-lá-aḥ-A-šur** "Fear Ashur!" Capp. G, 4, 5. *Be-lá-aḥ-A-šir*, Capp. G, 9, 12.
- ʾBi-lat-su-nu** "Their produce"  
JADD 891, 14, si of *Kidin-Marduk*.
- ʾBi-li-ku-tu**  
JADD 208, 2: si. of *Mannu-kr-Arbá'ili* (B. C. 668).
- \*of **Bi-ʾli-ra-ka-bi** (Ar. *بَرِّيْرَب*, nom. div. *بَرِّيْرَبَات*)  
*šá* <sup>at</sup> *Samalla*, HABL 633, 7.
- \***Bin**(?) *TUR*-a-ma(-a)-ja, TA 62, 42, 45.
- \***Bin**(?) *TUR*-a-na, TA 170, 37.
- \***Bin**(?) *TUR*-a-zi-mi, TA 120, 32.
- \***Bin**(?) *TUR*-ba-wa(iá)-za-en-zi, Ta'annek 3, 6.
- \***Bin**(?) *TUR*-da-ni-ja, Ta'annek 7, 6.
- \***Bi-in-di-ki-ri** (Ar. *بِنْدِكِرِي*, cf. DELITZSCH, ZA II, p. 172; JASTROW, ZA X, p. 228; ZIMMERN, KA<sup>3</sup> p. 446; RPN sub *Da-ki-ru-um*), JADD 234, R. 11 (III R 49, 32 a; B. C. 710).
- \***Bin**(?) *TUR*-e-zi-e, Ta'annek 3, 3.
- \***Bin**(?) *TUR*-ḥu-bi-ri, Ta'annek 3, 8.
- \***Bin**(?) *TUR*-ḥu-ni-ni (Can., cf. *Ḥu-ni-nu*, Bi. *ḥu-ni-ni*), Ta'annek 7, 2.
- \***Bin**(?) *TUR*-iá . . . , Ta'annek 7, 11.
- \***Bin**(?) *TUR*-ia-ma-ka-na, Ta'annek 7, R. 4.
- \***Bin**(?) *TUR*-id-ka, Ta'annek 7, R. 8.
- \***Bi-ni-ti**, HABL 527, 5.
- \***Bi-nu-ni-i** (cf. *Bi-in-nu-nu* BE XV, *Bi-in-na-nu* P 97, 26, Bi. *בִּינְנִינִי*) <sup>h</sup>*šanga ša* <sup>d</sup>*Ša-man*(?)  
*ina qabši Bit-<sup>d</sup>Ášur*, HABL 555, 9.
- \***Bin**(?) *TUR* ? *I-za-nu-ki-ma*(?), Ta'annek 4, 4.
- Bi-ra-a** (cf. *Bi-ri-ja* BE XV)  
s. of *Arad-Ea*, DEP VI, p. 44, 13.
- Bi-ra-ḥi** (*Bir-aḥi*(?)), cf. *Ba-ri-ḥu* TNB, Bi. *בְּרִיחָה*, Capp. G 4, 2.
- \***Bir-am-ma-a** (cf. OBa. *Mar-<sup>d</sup>Am-ma(-a)* BE VI, 1), JADD 855, 15. <sup>h</sup>*šalšu*, JADD 476, R. 5.
- \***Bir-a-tar** (Ar.), "Son of Atar"  
JADD 329, 1 (Ep. K).
- \***Bir-Dadda** (Ar.) "Son of Adad" (cf. *Bur-da-da*)  
f. of *U-a-a-te-<sup>d</sup>*, *šar* <sup>mat</sup> *A-ri-bi*

1. *Bir-da-ad-da* Abp. Ann. VIII, 2, IX, 2, III R 36, no. 1, IV, 3.  
2. *Bir-<sup>d</sup>IM*, Abp. A, III R 24, VIII, 10.
- \***Bir**(?)-*da-šú-pa*, <sup>h</sup>*ruba ša* <sup>mat</sup> *Zi-ki-ri-ta-a-a*, JADD 865, R. 1.
- \***Bir-ḥa-a-nu** (Ar.), "Son of the god Hanu"  
JADB 2, VII, 1.
- \***Bir-ja-ma-a** (cf. *Bi-ri-ja-ma-za*) <sup>h</sup>*šabit apati ummi šarri*, JADD 857, IV, 8.
- \***Bi-ri-da-áš-ia** (*wa, pi*!) (Hit, cf. WEBER, Anmerkungen, p. 1117, or Iran., MEYER, KZ 42, p. 19) TA 196, 41. 197, 7, 15, 33.
- \***Bi-ri-di-ja** (cf. the foregoing, and *Bu-w-id-iü*)  
*amēl* <sup>at</sup> *Ma-gid-da<sup>ti</sup>*, TA 242, 3. 243, 3. 244, 3. 246, 3. 248, 19.
- \***Bir-idri**, see *Adad-idri*.
- \***Bi-ri-ja-ma-za** (prob. ident. with *Bi-ru-a-za*; Mit-Iran.?), TA 7, 75; time: Burnaburiash and Amenophis IV.
- \***Bi-ri-iz-ḥa-at-ri** (Iran., cf. Avesta: bereza "high, great" + *χ<sup>h</sup>áthra* "splendour", ROST, MVG II, p. 193; HÜSING, OLZ II, col. 139)  
<sup>h</sup>*ḥazānu ša Madai*, Abp. B, III R 31, III, 111 (KB II, p. 178, n. 16). K. 1779, C. 17 (WSml. III, p. 58).
- Bir-<sup>d</sup>Ra-ma-na**, see *Bur-Ramān*.
- Bir-<sup>d</sup>Ša-maš** "Son of the Sungod"  
JADD 148, R. E. s. <sup>h</sup>*tamkaru*, JADD 281, R. 10 (B. C. 694).
- Bir-ta-a-a** (cf. <sup>at</sup> *Birtu*)  
f. of *Ášur-šallim*, JADD 526, R. 2.
- \***Bi-ru**(?)-*a-za* (cf. *Biriḡanaza*), TA 52, 45.
- \***Bi-i-sa-a** (Ar., cf. *ʾBi-is-sa-a* TNB, Bi. *בִּיִּסָא*), JADB 5, III, 15, of <sup>at</sup> *Fe-rap-šá-a*].
- Bi-[-z]-si-i**, JADD 495, 5.
- \***Bi**(*Kas*?)-*si-ḥa-tir* (Iran.?), <sup>at</sup> *Ki-šir-a-a*, Tigl. IV: Ann. 43.
- \***Bi-si-ra-in**, <sup>mat</sup> *A-ri-ma-a-a*, Shams. V: Ann. III, 51. — KB I, p. 182.
- Bi-su-ni**, JADD 855, 14.
- \***Bi-ša-a** (cf. *Bi-ša-a* BE IX, Bi. *בִּישָא*)  
d. of *Šú-la-a*, gd. of *Bel-apal-ušur*, wi. of *Marduk-šum-iddin*, 81-7-27, 201 (Ba.).
- \***Bi-ši-id-qi-i** (possibly < *Abi-šidqi*)  
f. of *Kab-ri-üu*, VS I, 88, 98.
- \***Bi-ši-ta-nu**, TA 62, 26.



**Bi<sup>2</sup>-šū** "The bad one" (cf. *mār Bi<sup>2</sup>-ši* BEXIV, *Bi<sup>2</sup>(<sup>2</sup>)-šum*, *Bi<sup>2</sup>-iḫ-šum* BE XV), JADD 100, R. 3 (B. C. 687). 963, R. 3(?) ; cf. *Be-a-šū*, 50, R. 4.

\***Bi-ta-a**, JADD 435, R. 3.

**Bi-ta-li-i** (hypocor., cf. OBA. *Bi-tu-tum* RPN), JADD 83, R. 8 (III R 50, no. 2, 17; B. C. 679). 84, R. 5.

**Bit-<sup>9</sup>Bēl-lu-mur**, better *Aqar(KAL)-Bēl-lumur*, HABL 640, 6.

**Bitiljaš**, see *Kaštiljaš*.

**Bit-maš-ṭa-ri-ib-nu** "The writing-house has created"

f. of *Nabū-zer-ib-nu*, Sarg. St. II, 24. — KB IV, p. 160.

**Bi-it-lu-u** (cf. OBA. *Bi-it-te-e* T-D LC)

d. of *Bēl-iddina*, JADD 891, 8.

\***Bi-wa-ri** (Eg., cf. *Pawra*, RANKE, Material, p. 17), TA 129, 95, 97. 131, 22.

\***Bi-zu...**, TA 207, 15.

\***Bu-ba-a**, var. *Ba-bu-a* (hypocor., cf. *Būbu*)

f. of *Būbu*, Anp. Ann. I, 67. — KB I, p. 62.

\***Bu-ū-bu** (cf. *Bu-ub-bu* BEXIV, XV, *Bu-bu* HAV p. 153, BE III, pt. 1.

s. of *Būba*; <sup>h</sup>*mār ḫazāni ša<sup>2</sup> Niš<sup>2</sup>un*, Anp. Ann. I, 67. — KB I, p. 62.

**Bu-bu-u-lū** (cf. *Būbu*, NBA. *Babutu* TNB), JADD 175, R. 13 (B. C. 676).

**Bu(Gid<sup>2</sup>)-da...**, JADD 211, 3. 845, 2.

**Bud-aḫi**, king of Amurru, MDOG 35, p. 43.

\***Bu-di-ba-al** (cf. Pa. *ברכעל*)

*mār Iakinlu*, Abp. A, III R 18f, II, 121; III, 1; Ann. II, 83, 91. — KB II, p. 172.

\***Bu-du-ilu** (prob. = *כברעל*), king of Ammon:

<sup>msA</sup>*Bit<sup>2</sup>-m* Am-ma-na-a-a, Senn. Tay. II, 52.

<sup>msB</sup>*Bit<sup>2</sup>-am-ma-na-a-a*, Senn. King II, 80.

*šar<sup>2</sup> Bit<sup>2</sup>-am-ma-na*, Esarh. B, V, 12. III R

16, no. 1. — KB II, pp. 90, 148.

**Bu(Pa<sup>2</sup>, Gid<sup>2</sup>)-gid-da-nu** (cf. Bi. n. I. *הגידה*), JADD 852, II, 12. *Bu-gi-da-nu*, K. 969.

\***Bu-ḫi-ia** (Hit. (?), cf. *Bu-uh<sup>2</sup>-še-en-ni* BE XV), TA 84, 40. 85, 21.

**Bi<sup>2</sup>itu** "The desired one" (in NBa. texts, see TNB) *Bi<sup>2</sup>-i-tum*, *Bi<sup>2</sup>(<sup>2</sup>)-i-tum* (cf. *Būl<sup>2</sup>-i-tum* 83-1-18, 1846, R. IV, 4, 5, *Bi<sup>2</sup>-itu* (US + SA) 83-1-18, 1866, R. IV, 7; *Bi<sup>2</sup>-i-tu*, VS I, 95, 4.

No. 1.

\***Bu-uk-ku-na-an-ni<sup>2</sup>-pi** (Eg. = Bk-n-nf on the P<sup>2</sup>nhy Stele, l. 18 "Servant of the wind", see STEINDORFF, BA I, p. 348, RANKE, Material p. 27); *šar<sup>2</sup> Al<sup>2</sup>-ni* Abp. A, III R 17, I, 112; Ann. I, 102. *šar<sup>2</sup> Ha-at-ḫi-ri-bi*, Abp. A, III R 17, I, 96; Ann. I, 94. — KB II, p. 162.

**Bu(Pu<sup>2</sup>)-uk(g, q<sup>2</sup>)-lu**, <sup>h</sup>*asu*, JADD 851, II, 14. Sm. 471.

\***Bu-kur-ni-ni-ip** (Eg. Bknrf, STEINDORFF, BA I, p. 353, RANKE, Material, p. 27f, cf. also WIEDEMANN, Ägypt. Gesch. p. 592, n. 1), *šar<sup>2</sup> Pa-aḫ-nu-it*, Abp. A, III R 17, I, 107; Ann. I, 105. — KB II, p. 162.

**Bu(Gid<sup>2</sup>)-la...** (cf. *Bu-la<sup>2</sup>* TNB), JADD 397, 9.

**Bu-li-a**, Capp. Ch. 5, 2. Cf. OBA. *B(P<sup>2</sup>)-u-lu* T-D LC.

**Bu-lul**, JADD 57, 3 (B. C. 644).

**Bulluṭu** (hypocor.)

1. *Būl-lu*, K. 241, X, 19, spec.

2. *Būl-lu-ṭu*, JADD 177, 4.

3. *Būl-lu-ṭū*, HABL 914, 1. 965, R. 12. 13. Epon. C, JADD 373, 33.

4. *Bu-luṭ*, <sup>h</sup>*ša šepa*, JADD 771, 5. <sup>h</sup>*KAB.SAR*, *mār Babilī*, JADD 771, 3; s. of *Aplaja* 891, R. 1.

5. *Bu-luṭ-ṭu*, Epon. C, JADD 641, R. 10.

6. *Bu-lu-ṭu*, TRep. 232, R. 3. 256 A, R. 1.

7. *Bu-ul-lu-ṭi*, TRep. 3, 3. 77, 7. 131, R. 4. 229 B, R. 4.

8. *Bu-ul-lu-ṭu*, TRep. I, 6. 4. 4. 76, 5. 114, R. 1. 196, R. 7.

**Bulṭaja**, see *Baltaja*.

\***Bulug<sup>2</sup>(?)**-ēreš(*PLV-ēš*)

s. of *Ula-a-a*, Sarg. St. II, 18.

**Buluṭ**, see *Bulluṭu*.

**Bu-luṭ-usur**(? *PAP*)

<sup>h</sup>*rab zammari*, Epon., JADD 528, R. 3.


**Bu-lu-zak(g<sup>2</sup>)-ru** (for the first element cf. Ph. nom. div. *בזל*, *Bu-li-ba-nu*, *Bu-li-zu-ri* BE XV), <sup>h</sup>*SAG*, JADD 857, II, 49.

**Bu-na-Adad** "Child of Adad" (cf. *Bu<sup>2</sup>(-u)-na-Gulaḫili* etc. BE XIV, XV), MDOG 28, p. 26.

**Bu-na-ak-ka**, HABL 1010, 6.

**Bunānu** (abbrev., cf. OBA. *Bu-na-nu-šu* T-D LC, *Bu-nu-na-nu-ša* RPN)

*Bu-na(-a)-nuḫni*, f. of *Bēl-iqlāa*, <sup>h</sup>*Gan-bu-*

- la-a-a*, Esarh. A, III, 53 (I R 46). HABL 336, 14. [965, R. 28]. K. 10426.
- \***Bu-ne-ne-bēl-ušur** (*EN-ŠEŠ*)<sup>2</sup> *ššparu*, BM 57943,9 (KING, BBS pl. 22).
- Bu-un-ša-da-du** "Child of Adad" or "Her child is (my) darling" (?) (cf. OBA. *Bu-nu-ša-al-gi* T-D LC)  
f. of *I-ta-a-šilu*, HABL 262, R. 10.
- \***Bur-a-na-le** "Offspring of 𒌶𒌵" (cf. KA p. 353 f.). <sup>mas</sup>*Ja-as-bu-qa-a-a*, Shalm, III; Mon. I, 54, II, 4 (III R 7). — KB I, p. 158.
- \***Bur-da-da** (Med, quasi Sem. = *Bur-d* *IM* T-D LC; according to SCHEFTELOWITZ, KZ 38, p. 276 = *Berezata*, OInd. *Byhata*) *ša*<sup>at</sup> *Ni-ru-šum(tak)-ta*, Tigl. IV: Ann 162, 163 (c. B. C. 737).
- Bur-idri**, see *Bir-idri*, *Adad-idri*.
- \***Bur-ur-id-iā** (cf. *Bi-ri-di-iā*, see FEISER, OLZ VI (1903), col. 323) *Ta'annek* 2, 12.
- \***Burna-Burjaš** (Cass.) = *Kidin[bel-matāti]* "Protégé of the lord of the lands" (V R 44, 28 ab)
- Bur-na-bu-ra-ri-ja-āš*, [*šarru rabū šar*<sup>mas</sup> *Ka-ra-d* *Du-ni-ia-āš*], TA 14, I, 2, contemp. with Amenophis (IV).  
f. of *Ú-la-bu-ra-ri-ja-āš šar*<sup>mas</sup> *Tamim*: *šarru*, WE. Misc. pl. 1, no. 3, 3.
  - Bur-na-bur-e-a-āš*, Sm. 2189, R. 21.
  - Bur-na-bur-ja-a-āš*, V R 44, 28 a.
  - Bur-na-bur-ja-a-āš*, [*šarru pa-ni-a-ālik mahrija*, founder of Ebarra, Nabd. Br. cyl. I, 66, 57 (I R 69. KB III, pt. 2, p. 82)].
  - Bur-na-bur-ja-a-āš*, *šar*<sup>mas</sup> *Karduniaš*, Synchron. I, 5: contemp. with Puzur-Ašur, the king of Assyria (c. B. C. 1380). *šarru pana ālik mahri*, founder of Ebarra, Nabd. 85-4-30, 2, I, 44, 46, 47. II, 22: states that Hammurapi rebuilt the temple of Shamash at Sippar 700 years before Burna-Burjaš (PSBA XI/1889. KB III, pt. 2, pp. 88, 90).  
f. of *Kurgalzu šihru*, Synchron. I, 14.
  - Bur-na-bur-ja-a-āš*, BE XIV, 3, 12 (7<sup>th</sup> (?) year). *lugal hiš-ša lugal Babilū lugal Ki-en-gi Urdu*, I R 4, no. XIII, 8 (KB III, pt. 1, p. 152). *pa-te-si* Rm. 2, 405.
- Bur-na-bu-ri-aš*, f. of *Kurigalzu*, gf. of *Nazi-Maruttaš*, Nazim. Susa 2, I, 5.
  - Bur-na-bu-ri-ja-a-āš*, *šar*<sup>mas</sup> *Karduniaš*, TA 11, 2: contemp. with Amenophis IV: (*šar Babilū*), BE XIV, 2, 29. 3a, 9. 7, 29, 39. 9, 8. 9a, 7. OBI 33, 7. 34, 2. 132, s. [*Bur-na-bu-ri-ja-aš*]  
s. of *Kadašman-d'En-lil*, OBI 68, 5-14, cf. OBI 66 + 67, SCHNABEL, MVG 13, p. 37; or read [*šagarakti-šū-ri-ja-aš*, HILPRECHT, BE XX, pt. 1, p. 52, n. 1, RADAU, BE XVII, pt. 1, p. 73, n. 4.  
f. of *Ku-ri-gal-zu*, ZA V, p. 418, (KB III, pt. 1, p. 154 d).
  - Bur-ra-bur(?)-ja-aš*, TA 12, 7.
  - Bur-ra-bu-ri-ja-aš*, *šarru*, BE XIV, I, 18, 30. 4, 18. 5, 11. 8, 33. *šar*<sup>mas</sup> *Karduniaš*, TA 6, 3. 7, 2. 8, 3. 9, 3. cf. I. 19: calls Kurigalzu his abu. 10, 2, cf. I. 8: calls Karindaš his abu; contemp. with Amenophis IV.  
f. of *Kurigalzu*, DEP II, p. 93, I, 19.
- Bur-qa-a-a** (hypocor.), JADD 711, R. 13 (III R 46, 76a; Ep. F).
- Būr-Ramān** "Offspring of Ramman"
- Būr-<sup>d</sup>[Ra-m]a-na*, Epon. B. C. 848, 82-5-22, 526, II, 13 (KB III, pt. 2, p. 142).
  - Būr-ra-ma-a-nu*, b. of *Ilānu*, Anp. Kurkh, R. 42 (III R 6. KB I, p. 92, n. 18).
  - Būr-<sup>d</sup>Ra-man*, Epon. B. C. 848, Canon B, II, 21.
  - [*Būr-<sup>d</sup>Ra-m]a-na*, Epon. B. C. 848, Canon A, II, 16.
  - Būr-<sup>d</sup>U* (or *Bur-Adad*), JADD 359, 8 (B. C. 680).
- Būr-<sup>d</sup>Sa-gal-e** "Offspring of S", Epon. B. C. 763, *šā*<sup>at</sup> *Ga-sa-na*, Canon E + 81-2-4, 187, R. 14. Canon A, IV, 6: var.  *sa-gal-e*.
- Būr-Sin** "Offspring of Sin" (for reading and translation, see DELITZSCH, BA II, p. 622 ff.)
- AMAR-<sup>d</sup>EN.ZU-na*, *šarru*, Rm. II. 553.
  - AMAR-<sup>d</sup>EN.ZU*, King of Ur, about B. C. 2200, I R 3, no. XII. I R 5, no. XIX (CT 21, pl. 25). OBI 20, 4. 21, 4, etc. — KB III, pt. 1, p. 88f. SAK p. 196ff.

3. <sup>d</sup>*Bur-<sup>d</sup>EN.ZU*, King of Isin, King of Sumer and Akkad, about B. C. 2061: *lugal lig-ga lugal ki-en-gi ki-uri*, BA II, p. 590; *lugal i-ši-in ki-na lugal ki-en-gi ki-uri*, OBI 19. — SAK p. 204, a, b.
- Bu-ru-ša** (cf. *Bu-ru-aš* Cass. tablet, PSBA Nov. 1907, pl. I, 5, OBA. *Bu-ur-ša* T-D LC) s. of *Ab-ba-it*, <sup>h</sup>*MUK*, Lo. 102, I, 28, 35, 37. II, 32. IV, 20, 22, 25, 30. VI, 3, 7, 10, 12, 15. — KB IV, p. 84-90.
- f. of *Šamaš-nadin-šum*, Lo. 102, I, 17. — KB IV, p. 82.
- \***Burutaš**, *Burutiš* (Hit.?) cf. JENSEN, Hittiter, p. 117), in <sup>mat</sup>*Bit-Burutaš*.
- Bu-si-ili**<sup>al</sup> (cf. <sup>?</sup> *בִּיטִי* APO, Syr. <sup>ܒܘܫܝܠܝܐ</sup>)
- <sup>h</sup>*ša pani di-na-ni*, JADD 153, R. 2. 154, 10 (B. C. 663), cf. KB IV, p. 137, n. 9.
- Bu-su-šu** (cf. *Bu-za-zū*), <sup>ar</sup> *Nu-ri-e-nu*, Esarh. B, V, 24 (III R 16, no. 1 = I R 48, no. 1). Abp. III R 27, 133.
- Bu-šū**(?*ku*)-**lu** (cf. *Buklu*), <sup>h</sup>*asa*, JADD 417, R. 6.
- Bu-za-zu** (cf. *Bu-šu-šu*, <sup>h</sup>*Bu-sa-sa* TNB, <sup>h</sup>*Bu-za-zu* T-D LC)
- f. of *A-šir-i-din*, Capp. T-D 239, 8.
- Bu-zi** (cf. Bi. <sup>בזי</sup>, OBA. *Bu-zu-ū* T-D LC, *Bu-zu-um* RPN), Capp. G, 20, 2.
- \***Da-a-a-uk-ku ki, ka** (Iran. = Δαῖόκηξ, JIN p. 76; cf. *Bit-Da-a-a-uk-ku*)
- <sup>h</sup>*šakin mat Man-na-a-a* (B. C. 715), Sarg. Ann. 76, 77; Khors. 10. — KB II, p. 58.
- Da-bi-bi** (abbrev., cf. <sup>d</sup>*Ka-di-da-bi-ib* BE XV; in Nba. texts, see TNB)
- f. of *E-ri-ši*, HABL 527, R. 4.
- f. of *Kiribtu*, HABL 969, 7.
- f. of *La-ba-ši-Marduk*, Merod. II: Bl. st. V, 8.
- Da-da** (cf. names like Δαῖδα, Δαῖδαξ of Asia Minor), Capp. T-D 241, 13.
- Da-da-a** (hypocor., OBA. BE VI, pt. 1, Nba. TNB, cf. Pa. <sup>דדא</sup>, <sup>δεδοξ</sup>)
- Capp. Ch. 10, 7. JADD 361, B. E. 4 (Ep. F). HABL 968, R. 9. K. 5606. <sup>h</sup> *Ar-zi-za-a-a*, HABL 317, R. 2, 5. <sup>h</sup>*mašmaš*, 82-5-22, 105 (time of Senn.).
- Da-da-a-a** (hypocor., cf. *Da-da-a*, OBA. and Nba. *Da-di-ja* RPN, TNB, Tham. <sup>דדי</sup> MVG IX, No. 1.
- p. 107, Bi. <sup>דדרי</sup>, JADD 221, 3 (Ep. W). 256, 7 (B. C. 676). 359, R. 16 (B. C. 680).
- f. of *Naba-taqginani*, JADD 160, R. E. 2.
- \***Da-da-ar-šu** (Iran., cf. Skr. <sup>dad</sup> 'rši "bold", JIN p. 75, <sup>דדרש</sup> APO), Dar. Beh. III R 39, 49, 50. 40, 60.
- Da-ad-di-bēli**(?*EN-ni*) "Dadi is my lord" 83-1-18, 695, XII, 26, spec., cf. JOHNS, ADD III, p. XVI.
- Da-ad-di-i** (hypocor. = *Dadi*)
- <sup>h</sup>*abarakku*, as Epon Z' (time Sinsharishkun), K. 1662, 1 (I R 8, no. 6, 1. KB II, p. 272).
- <sup>h</sup>*irrišu*, JADD 742, R. 4.
- Da-di-i** (hypocor., cf. *Da-ad-di-i*), HABL 184, 2. 724, 2. 725, 2. 726, 2. 727, 2. JADD 310, L. E. 2 (B. C. 669). 351, 10. PSBA 30 (1908) p. 111, 14; p. 112, 14 (B. C. 681). <sup>h</sup>*A.B.A.*, JADD 389, L. E. 1. <sup>h</sup>*irrišu*, JADD 742, R. 24.
- \***Da-di-i** (Iran., JIN p. 76)
- <sup>h</sup> *mat Hu-bu-nš-ka-a-a*, Shams. V: Ann. II, 37 (I R 30. KB I, p. 178), prob. identical with *Datā*, q. v., see STRECK, ZA XIV, p. 155.
- \***Da-di-i-lu** (quasi As. = "Dadi is god", cf. Bi. <sup>דדי</sup> <sup>ל</sup>, but prob. Iran., cf. NPe. <sup>yel</sup> > 01 "hero"), <sup>al</sup> *Kas-ka-a-a*, Tigl. IV: Ann. 152 (III R 9, 38. KB II, p. 30).
- \***Da-di-su-ri** "Dadi is my wall" (Ar. see JENSEN, JADD III, p. 166, cf. WAF II, p. 303) s. of *Ka<sup>2</sup>-su-su*; <sup>al</sup> *Tar-bu-si-ib-a-a*, HABL 132, 7 (time of Sargon).
- Da-du-su**
- <sup>h</sup> *tamkaru al Kak-zi-a-a*, JADD 50, 7 (Ep. H).
- Dagan-bēl-nāšir** "Dagan is a protecting lord"
- <sup>d</sup> *Dagan-EN-PAT(īr)*, Epon. B. C. 879, Canon A, I, 31 + B I, 31; Anp. Ann. III, 1. — KB I, p. 96.
- Dagan-milki** "Dagan is my counsellor" (or "king", if WSEM)
- Da-ga-na-mil-ki*, JADD 212, R. 13 (B. C. 687). *Da-gan-mil-ki*, JADD 234, 1, 8, 15 (III 49, no. 1; B. C. 710).
- \*<sup>d</sup> **Da-ga-an-ta-ka-la** (Can.), TA 317, 2, 18. 318, 2. Cf. <sup>d</sup> *Da-gan-ta...*, JADD 775, 6.
- Da-gil-ilu**, see *La-da-gil-ilu*.
- Da-ḫa[-a-a]** (perh. gent., cf. *Da-ḫa-a-a*, *Da-ḫu-ū-a*



- TNB, *Da-aš-lyu-ú-a* BE X), JADD 571, R. 11.
- Da-*hi*(*hi*?)*-a***, s. of *Na-ni-be-im*, Capp. G, 3, 3.
- Da(?)*-ja-a-dí-ilu***, see *Ba-ja-a-dí-ilu*.
- Dājanā** (*DI.KUD-a*), according to SCHIFFER, *Aramäer*, p. 41: Ar. = 𐎠𐎢𐎡𐎢, unless it is to be read *Dmā*, q. v.
- Dajan-Adad** "Adad is judge"
- DI.KUD-IM*, <sup>h</sup>*rab kar-man* of <sup>ai</sup>*Isana*, HABL 43, 18.
  - DI.KUD-IM*, JADD 907, 7.
  - DI.KUD-U*, f. of *Nergal-šar-ušur*, JADD 631, 4.
- Dajan-Ašur** "Ašur is judge"
- DI.KUD-AŠ-šur*, <sup>h</sup>*turtānu* (*rab ummanāte*), Shalm. III: Ob. 141 (B. C. 833), 159 (B. C. 830), 175 (B. C. 829). Epon. B. C. 854, Canon A, II, 10. Shalm. III: Ob. 45; <sup>h</sup>*turtānu*, 82-5-22, 526, II, 7. — KB I, pp. 144-148. III, pt. 2, p. 142. Epon. B. C. 827, III R 1, II, 37.
  - <sup>d</sup>*DI.KUD-AŠ-šur*, MVG VIII (1903), p. 111, 27 (Ep. P). Epon. B. C. 854, Shalm. III: Mon. II, 78 (III R 8). — KB I, p. 170.
  - DI.KUD-ŠI*, <sup>h</sup>*turtānu* (B. C. 832), Shalm. III: Ob. 149. — KB I, p. 146.
- Dajan-bēl**... (<sup>d</sup>*DI.KUD-EN*.), 83-1-18, 695, XII, 5, spec.
- Dajan-Bēl** "Bel is judge" (Ba.)  
*DI.KUD-EN*, f. of *Eanna-šum-iddina*, BM. 102485, 7 (KING, BBS, pl. I).
- Dajan-Kurbān** "The (god of the) city of Kurbān is judge" (no. 3 = Ar. docket [𐎠𐎢𐎡𐎢] CIS II, p. 15)
- Da-an-kur-ba-an*, JADD 81, 4 (Ep. Q).
  - Da-an-<sup>ai</sup>Kur-ba-an*, JADD 82, 2 (Ep. Q).
  - DI.KUD-kur-ba-an*, JADD 136, 5 (Ep. λ), 335, R. 1 (B. C. 687), 386, 7, 16.
- Dajan-Marduk** "Marduk is judge" (in NBa. texts, see TNB)  
*DI.KUD-AMAR.UD*  
f. of *A-lyu-ni-e-a*, Merod. I: Susa 16, I, 14, II, 15, IV, 11.  
f. of *Entil-šum-inbi*, Melis.: Lo. 103, I, 47, cf. KB III, pt. 1, p. 156.
- Dajan-nā'id** "The judge is exalted"  
*DI.KUD-I*, K. 241, X, 29, spec.
- Dajan-NIN.IB** "Ninib is judge"  
*DI.KUD-MAŠ*, Epon. B. C. 869, III R 1, I, 41.
- Daiaukku**, see *Da-a-a-uk-ku*.
- Da-i-ni** (abbrev., cf. <sup>h</sup>*Ištar-bel-da-i-ni*), HABL 542, R. 10 (IV R 53, no. 1).
- Da-iš-ša-nu**, *nastiku ša māt-La-ḥi-ri*, Sarg. Ann. 281.
- \*Da-ka-ni-ilu** (WSem.?), JADD 371, R. 2 (B. C. 698).
- Da-ku-li-e** (cf. OBA. *Ilu-dai-ku-tum* RPN), JADD 288, 3, slave sold.
- Da-ku-na**, Capp. T-D 242, 1.
- Da-ku-ru** (see <sup>mat</sup>*Bit-Dakuri*), K. 5264, *mār Da-ku-ru*, HABL 853, R. 4; cf. *Nabu-ušallim*.
- \*Dalā-ilu** "God has saved" (Ar., cf. Bi. 𐎠𐎢𐎡𐎢)  
*Da-la(-a)-AN*, HABL 599, R. 1.  
s. of *Abi-ja-dī-2*, HABL 280, 15.
- Da-al-ḥi**..., JADD 7, I, 12.
- Da-li**..., JADD 842, II, 1.
- \*Da-li-ja-a** (WSem. hypocor., cf. 𐎠𐎢𐎡𐎢 APO, *Dala-ilū*), JADD 317, 3, 7 (B. C. 686).
- Da-lil-īštar**(<sup>d</sup>*XY*) "Devotary of Ištar", K. 241, XI, 4, spec.
- \*Daltā** (Iran., cf. Avest. *derctar*, JIN p. 77)
- Da-al-tal(-a)*, *šar mātEllipi*<sup>mat</sup> *El-li-ba-a-a*, f. of *Nibē-ud Išpadūra*, Sarg. Ann. 71, 157, 166, [102], <sup>h</sup>*maliku*, Sarg. A, II, 11.
  - Dal-ta-a*, same person, HABL 129, 5, 227, 11. Sarg. B: F 15; Khors. 70, 117. <sup>h</sup>*maliku*, Sarg. B: F 21. — KB II, pp. 62, 68.
- <sup>f</sup>Dal-ta-a**, 81-2-4, 255, VIII, 12, spec.
- \*Da-ma-su** (cf. 𐎠𐎢𐎡𐎢 I 12, 183, see also *Ad-me-su* sub voce *Gir-me-su*), *šar mātKu-ri-i* (Curium), Esarb. B, V, 22 (III R 16, no. 1, I R 48, no. 1, 11). Abp. III R 27, 129. Rm. 3, II, 47. — KB II, pp. 148, 240.
- Damiq-Adad**, see *Mudammig-Adad*.
- Damiq-ilišu**, see *Damiq-ilišu*.
- <sup>f</sup>Da-am-ma-te** (hypocor.), TRRep. 192.
- Dam-mu-mu-al-lid** "Damu is begetter"  
JADD 469, R. 12.
- Dam-qa** (abbrev., cf. *Damqu*)  
f. of *Ašaridu*, TRRep. 221, R. 6.
- <sup>f</sup>Dam-qa-a** (hypocor., cf. TNB), TRRep. 272 C.
- Damqā-amāte-īštar** "The commands of Ištar are friendly"  
*ŠIG-KAP-<sup>d</sup>XY*, <sup>h</sup>*sukkallu rabu*, JADD 326, R. 14 (Ep. v).

- Damqā-amāte-šarri** "The commands of the king are friendly"  
*ŠIG-KA<sup>m</sup>-LUGAL*, JADD 40, R. 6 (B.C. 676).
- †Dam-qa-a-ti** (hypocor.), JADD 741, 27.
- Damqī** (*ŠIG-i*, hypocor., cf. OBa. and NBa. *Damqīa* RPN, TNB), HABL 437, 24.
- Damqī-ilīšu** "Graciously received by his god" (cf. UNGNAD, Dilbat, p. 89, n. 4).
1. *Da-ni-iq-ī-lī-šū*, s. of *Sin-na-gir*, BE XX, pt. 1: 47, R. 2<sup>v</sup>, king of Isin, ruled 23 years, about B. C. 1980.
  2. *Dam-ki-i-lī-šū*, king of Isin, Dilbat 64, 26; king of Babylonia (Dyn. B: 3), about B. C. 1820, King-list B, 14.
  3. *ŠIG-AN*..., K. 3992, 10 (WAF I, p. 516f).
  4. *ŠIG-AN-šū*, ancestor of Simbar-Shipak, Chron. A, V, 2.
  5. *ŠIG-ī*..., king of Babylonia (Dyn. B: 3), King-list A, I, 15.
- Dam-qu** (abbrev., cf. OBa. *Damqu* MAP) f. of *Za-kir*, HABL 969, 5.
- \*Da-mu-u-su**, *Da-mu-ū-si* (cf. *Da-ma-sū*)  
*šar* <sup>at</sup> *Qar-ti-ḫa-da-as-ti* (*ša aḫi tam-tim*), Esarh. B V, 23. Abp. III R 27, 131; Rm. 3, II, 49. — KB II, pp. 148, 248.
- Da-na-a** (hypocor.; in NBa. texts, see TNB, cf. *Da-na-ja*, *Danna*, *Dan-na-ja*), JADD 119, 1 (B. C. 680).
- Da-na-ja** (hypocor., cf. OBa. *Da-an-ja* RPN), JADD 404, R. 6 (B. C. 674). *Da-na-a*, HABL 473, R. 4.
- Danānu** (abbrev.)
1. *Da-na-a-nu*, Epon. B. C. 680, JADD 74, R. E. 1: *ša* <sup>mas</sup> *Mansuate*, *arku ša Kar-A-u*, 113, R. 7. III R 1, VI, 1.
  2. *Da-na-ni*, same person, JADD 119, R. E. 1.
  3. *Da-na-nu*, same person, Canon A, VI, 1; C, IV, 12. JADD 3, B. E. 1. 26, 7. 164, L. E. 2. 229, R. 10. 298, R. E. 1. 359, R. 9: *ša* <sup>at</sup> *Man-šu-a-te*. 360, R. 13: *ina tarši Ašurāḫiddūn šarri*.
  4. *Dan-na-nu*, same person, JADD 631, R. 7.
- Dan-a-šir** "A šir is a judge (or mighty)"  
 s. of *Ašur-ištaḡal*, Capp. P, 23.
- Dān-Ašur**, see *Daḫan-Ašur*.
- \*Da-an-da-ru** (cf. ܕܢܪܗܝܠ thistle), JADD 752, 22. *A.B.A.*, JADD 142, L. E. 1 (B. C. 684).
- Da-ni-i** (hypocor.), HABL 1, 12. JADD 364, R. 6 (B. C. 676). *h.A.B.A.*, JADD 857, II, 40.
- Da-ni-ja-ti-ilu** "My judge is the god", JADD 337, 7.
- Dān-ilu** (cf. OBa. *Dan-ī-lī* T-D LC, *I-lī-dan*, *Dan-an-AN*, 83-1-18, 695, III, 19, spec.
- Dāni-Nergal** (*Dan-a-ni-UGUR*) JADD 270, 1. 271, 9, R. 1.
- Dān-Kurbān**, see *Daḫan-Kurbān*.
- Dan-na-a** (hypocor., cf. *Dan-na-ja*, *Da-na-a*), JADD 67, R. 5 (B. C. 748?). 251, 4, 11. 899, III, 21.
- Dannaia** (hypocor., cf. *Danna*, *Da-na-ja*)
1. *DAN-a-a*, *bēl-ḫemi*, KK. 4. 375. 392. 396. 1360. 1423. 82-5-22, 86 (B. C. 648).
  2. *Dan-na-a-a*, JADD 11, 2 (B. C. 676). 118, 4 (B. C. 673). 178, 4 (III R 49, 22b; Ep. H). 202, R. 6 (B. C. 670). 439, 2. *h.mukl apati*, JADD 284, R. 2 (B. C. 668). *rē'u šēnē*, JADB 3, VIII, 6.
  3. *Dan-na-ja*, JADD 117, 3 (B. C. 674).
- Dan-ni-ilu** (cf. NBa. *Dan-mi-iliḫa* TNB) "Mighty is god"  
 JADD 420, 4 (B. C. 670), slave sold.
- †Dan-ni-ilu**, JADD 293, 3, slave sold.
- Dān-NIN.IB**  
*DAN-an-MAŠ*, K. 241, XI, 31.
- Dannu-Nabū** "Mighty is Nebo"  
 f. of *Nabū-šum-iddīna*, Rm. III. 105, I<sup>b</sup>, 21 (WAF I, p. 256).
- Dan-nu-Nergal** (<sup>d</sup>*UGUR*) "Mighty is Nergal"  
 JADD 280, 5. 857, I, 12. 909, 2. K. 241, VII, 30, spec.
- Dan-nu-qār-ši**  
 JADD 672, 5. K. 241, VIII, 34, spec.
- Dan-nu-šarru** "Mighty is the king"  
<sup>h</sup>*mār šipri*, JADD 219, R. 7.
- Dan-qa-a** (hypocor. = *Damqā*, cf. *Dan-qi-e*, JADD 269, R. 5 (B. C. 681)  
 f. of *Bo-sa-a*, JADD 993, R. III, 11.
- †Da-an-qi-i** (hypocor., cf. <sup>m</sup>*Damqī*), JADD 422, 5, slave sold.
- Da-nu-ni**, JADD 993, R. III, 5. Cf. *D[an-ni-ni(?)]*, TA 117, 92; *Da-nu-uni-na*, Capp. Ch. 2, 15.
- Dān-Uruk** "A judge is (the god of) Uruk"  
*DAN-an-UVU<sup>ki</sup>*, JADD 993, R. III, 8.
- Da(?)Li<sup>2</sup>-qa-li-Marduk<sup>2</sup>**, K. 241, XII, 15, spec.

- Da-qi**..., JADD 453, 8 (B. C. 686).
- Da-ra-ra-a-te** (see also *Da-ru-ra-a-te*), JADD 440, R. 12 (B. C. 692).
- Da-ar-ḥa-si-at**, Capp. T-D 242, 3.
- Dāri-abūa** (abbrev. from *Lu-dāri-abua*\*).
- Dā-ri-AD-u-a*, JADD 213, 1, 4, 10 (B. C. 681).
- Dāri-bēl** (abbrev., cf. *Lu-dar-be-l* BE XIV)
1. *Dā-ri-be-el*, JADD 755, 7.
  2. *Dā-ri-EN*, JADD 58, R. 5 (B. C. 694). 66, R. 2 (B. C. 693). *ḥirrišu*, JADD 294, R. 4 (B. C. 700). 661, 4. 742, 9. 743, 8.
- \***Dā-ri-ja-muš** (for variants see TNB, pp. 53—54; WEISSBACH, Achämeniden, p. 142, BE X: with Ar. docket דריהוש OPe. *Dārāyavauš*, Elam. *Da-ri-ja-ma-u-iš*, Bi. דריהוש, Ar. דריהוש, דריהוש, דריהוש APO, Gr. Δαρειος, Darius).
- s. of *Ūš-ta-as-pi, A-ḥa-ma-ni-iš*<sup>2</sup>, šar mat *Par-su*, Darius Hystaspis, the Achaemenian, king of Persia, Beh. III R 39—40, passim.
- Dāri-šarru** (abbrev.)
1. *Da-a-ri-LUGAL*, HABL 736, R. 3.
  2. *Da-a-ru-LUGAL*, HABL 266, 20, var. of 6.
  3. *Dā-ri-LUGAL*, KK. 4, 11. HABL 976, 1.
  4. *Da-ri-MAN*, *ḥrakbu GAB<sup>1</sup>*, JADD 185, R. 11 (B. C. 666).
  5. *Dā-ri-MAV*, JADD 853, R. 13. KK. 241, IX, 2, spec. 13046. *ḥšanū ša ḥrab kišir*, JADD 986, I, 6. *ḥšaqu*, JADD 1076, 1, 7, 12.
  6. *Da-ru-LUGAL*, HABL 266, R. 18, 20 (IV R 46, no. 3).
- Da-ru-ra-a-te** (cf. *Da-ra-ra-a-te*), JADD 64, R. 5 (B. C. 672).
- Dāru-šarru**, see *Dāri-šarru*.
- \*...**da-a-si-ri**, *ḥbel pihāti* <sup>at</sup> *Kurruri*, JADD 922, IV, 9.
- \***Da-su-uk-ku** (Iran.?), HABL 174, 8, 20.
- \***Da-šā**, TA 53, 58, identical with *Taššu*, q. v.
- \***Da-a-šar-ti-i**, TA 162, 76.
- \***Da-ās-ru**, TA 261, 3. 262, 3.
- \***Da-ta-a**, var. *Da-ta-na* (Iran.), <sup>at</sup> *Hu-bu-uš-ka-a-a*, Shalm. III: Ob. 161, 177 (B. C. 830). — KB I, pp. 146, 148. Cf. *Da-di-i*.
- \***De-ḥar(mur)-da** (Med.), *A.B.A.* JADD 469, R. 12.
- \***Di-a-si**
- s. of *Ū-ni-ri-ta*..., JADD 806, L. E. 2.
- Di-ib-ba-a** (Ar.?), *ḥpu-ut-ga-zi*..., JADD 469, R. 14.

- Di-di-i** (hypocor., cf. *Di-di-e-a* TNB, דירי APO) JADD 53, 2 (B. C. 672). 63, R. 6 (Ep. V). 121, R. E. 2 (B. C. 671). 245, R. 8. *ḥazanu*, JADD 993, R. III, 12. *ḥirrišu*, JADD 742, 2, R. 5. *ḥsa*..., JADD 65, 6. *ḥse-lap-pa-a-a*, HABL 471, 17.
- \***Di-e-ru**..., JADD 741, 27.
- Dihāia**(? *TE-a-a*, cf. Nba. *Da-ḥa-a-a* TNB) JADD 4, 3 (B. C. 644?). 16, R. 5 (B. C. 664?). 42, B. E. 1 (B. C. 670). 309, 5 (B. C. 663). 311, R. 18 (Ep. S). 391, R. 16 (B. C. 717). 419, R. 4. 429, 23. PSBA 30 (1908), p. 111, 15 (B. C. 681).
- s. of *Hu*..., JADD 257, R. 15 (B. C. 670).
- Di(DI)-ja-te**, TA 193, 2.
- Di-lil-Adad(U)** "Devotary of Adad" JADD 630, 19 (B. C. 678?).
- Di-lil-Ištar**(<sup>at</sup> *LV*) "Devotary of Ishtar" (cf. *Dalil-Ištar*) JADD 260, R. 12 (III R 48). 463, R. 17. 641, R. 17 (Ep. C). *ma-ki-su ša pahāt Que*, JADD 993, R. III, 20. *ḥbel narkabu*, JADD 680, I, 23.
- s. of *Fu-ša(ḥa)-di-dir-u-a*(?), JADD 311, L. E. 3 (III p. 526).
- s. of *Aḥu-la-maš-ši*, JADD 160, 2 (III R 48, 30c).
- \***Di-mit-ri(-su)** (Gr. = Διμητρισιος) *šarru*, RH 21, R. 46 (B. C. 153). 26, L. E. (B. C. 156). 54, R. 33 (B. C. 155. K. 4790. ZA III, p. 149, no. 10, 28, 11, 1.
- \***Di-im-tu** "Tear" or "Pillar" (abbrev., cf. *ḫ-ti-di-im-ti* BE VI, pt. 1), JADD 288, 5, slave sold.
- Dinā** (hypocor., cf. Nba. *Di-na(-a)* TNB, Bi. n. pr. f. דינה)
1. *Di-na-a*, JADD 97, R. 7 (or *Ki-na-a*).
  2. *DI.KUD-a*, s. of *Ur*..., JADD 257, R. 16.
- Dinānu** (cf. *Dunanu*, the city *Dinānu*)
1. *Di-na-nu*, JADD 237, 3 slave sold (B. C. 665?).
  2. *Di-na-ni*, JADD 153, R. 5 (B. C. 663?).
  3. *Di-na-nu*, HABL 860, 3. JADD 624, R. 12 (B. C. 686).
  4. *Di-na-nu*, *ḥirrišu*, JADB 6, VII, 8, prisoner of war from Gambulu.
- Di-ra**..., JADD 335, B. E. 2 (B. C. 687).

- \***Di-ir-na-ku-uš**  
<sup>mat</sup>*Kiḫ-ru-ū-a-a*, Shams. V: Ann. III, 60  
 (I R 31). — KB I, p. 182.
- \***Di(?)sa-a-a** (cf. *Di-si-i*, OBA. *Di-si(?)-ja* RPN),  
 JADD 2, R. 7 (Ep. A).
- \***Di-si-i** (cf. *Di-sa-a-a*), *A.B.A.* JADD 27, R. 4  
 (III R 47, 50b; B. C. 667).
- Di-ši-i** (hypocor., "My growth" (?)), JOHNS,  
 ADD III, p. 514), JADD 282, 2.
- Di-ta-a**, JADD 404, R. 4 (B. C. 674).
- \***Di-ta-ki** (cf. *Dataḫē* JIN p. 81), *mar* <sup>h</sup>*bēl pihāti*  
<sup>ša</sup> *La-ḫi-ri* (in Elam), JADD 275, R. 8.
- Di(?)li-bēl-ja-ba** "The decision of the master  
 is good", JADD 503, 5.
- Du(-u)-a** (cf. *Du-i*, <sup>ai</sup>*mat**Du'cu'a*)  
 VS I, 99, 11. JADD 377, R. 8, b. of *Mannu-*  
*ki-ṣabē* (B. C. 664). <sup>h</sup>*Aššura-a-a*, JADD  
 326, R. 10 (Ep. 0).
- Du(?)Kūb)-bi(?)kas)-si-i**  
 s. of *Har-mar-ki*, <sup>h</sup>*riḫ*, JADD 526, 1 (B. C.  
 792).
- \***Du-ud-ḫa-li-ja** (Hit.) SAVCE, OLZ XIII (1910),  
 col. 490, compares *Bi. 𐎠𐎢𐎣* (LXX Θωρυάλ)  
 s. of *Hattušil* and *Padu-Ḫepa*; *šarru rabu*  
<sup>ša</sup> *mar* <sup>ai</sup>*Hatti*, MDOG 35, pp. 20, 27.  
 Cf. *Tu-ud-ḫa-li-ja*, tablet from Boghaz-  
 köi(?) Babyloniaca IV, p. 225.  
 f. of *Arnuanta*, MDOG 35, p. 29.
- \***Du-di(?)du-ma**, Capp. G, 10, 12.
- \***Dūdu** (cf. KA<sup>3</sup> p. 483, RANKE, Material, p. 21)  
 1. *Du-ud-du*, TA 169, 16.  
 2. *Du-u-du*, TA 164, 1, 16, 16, 30, 33, 35, 43.  
 3. *Du-ū-du*, TA 158, 1, 5, 12, 31, 167, 28, 31.
- Du-du-u** (hypocor., cf. *Bi. 𐎠𐎢𐎣*)  
<sup>h</sup>*pir-ḫi-nu* <sup>ša</sup> *d' . . .*, JADD 642, R. E. 2  
 (Ep. R).
- Du-du-u-a** (hypocor., cf. *Du-du-ū-a* TNB)  
<sup>h</sup>*mar* <sup>šipri</sup> <sup>ša</sup> <sup>h</sup>*bēl pihāti* <sup>ai</sup>*Kallā*, JADD  
 225, R. 6.
- Du-gūl-lštar(XV)** (abbrev., cf. *Dugul-pān-ili*),  
 JADD 37, R. 1 (B. C. 676).
- Dugul-pān-ili** "Obey the will of the god!"  
*Du-gūl-ŠT-AN*, JADD 328, R. 3 (B. C. 698).  
 406, R. 6, K. 1011.
- Du-i** (cf. *Dua*, *Tu-u-i*, or *Kitti*?) or *Du-nā'id*  
 (cf. HILPRECHT, BE X, p. 48, note II)  
 HABL 379, R. 8. JADB 7, II, 3. JADD
- 419, 7, R. 4, 676, R. 10 (B. C. 711). KK 1946.  
 1948. <sup>h</sup>*A.B.A.* JADD 237, R. 16, 472, R. 10  
 (B. C. 668—5).
- s. of *Nabu-dur-ušur*, JADD 446, 8 (Ep. Q).
- Du-lat(Kin-nat?)-ilu**, JADD 176, 2, 8 (B. C. 700).
- \***Du-ma-na**, Capp. G, 10, 11.
- Du(-um)-mu-qa-a** (hypocor.), JADD 17, 1 (B. C.  
 687). K. 7396.
- Du-um-mu-qu-qa** (hypocor., cf. <sup>ai</sup>*Du-um-mu-qu*  
 HABL 1131, 8) 81-2-4, 378.
- s. of *Iddin-Papsukkal*, Nshii: VS I, 36, III, 22.  
 s. of *Ir-a-ni*, IIABL 527, R. 13.
- Dumqi-ili(?) . . .** (cf. OBA. <sup>š</sup>*Ḫi-du-um-gi* BE VI  
 pt. 1, NBA. *Dum-gi-ša-ili' -damqu* TNB)  
<sup>ŠIG-AN'</sup> . . ., JADD 299, 4, 862, 4.
- Dumu(TUR-mu)-ja** (hypocor.), TA 254, 31, 32.
- Du-na-nu ni** (cf. *Diuanu*, *Dan(n)anu*)  
 s. of *Bel-iḫša*, b. of *Aplaja* and *Sangunu*;  
<sup>mat</sup>*Gau-bu-la'i-ū-a-a*, Abp.: A III R 19,  
 III, 107, 111; Ann. III, 52, 57; B, III R 32f,  
 VI, 10, 35, 64, 71, 74, 77. KK. 2637. 2651. 2674,  
 49, 42, 47, 49, 58, 74.
- \***Dun-gi** (Sum.?) perhaps = *Dunqi* < *Dumgi*,  
 cf. OBA. <sup>š</sup>*Šamaš-dun-gi* T-D LC)
- s. of *Ur-d'Engur*; king of Ur, king of Sumer  
 and Akkad, about B. C. 2280, I R 2,  
 no. II, 1, 1; 2, 1; 3, 4; 4, 3. Nabd. Cyl.  
 I R 68, no. 1, I, 10, 18, 17, 22. IV R 35, no. 2, 5.  
 K. 8708. Chron. K1, R. 5. DEP VI, pl. 6,  
 no. 1, 2, p. 22. Cf. VAB I, 1, pp. 190—197.  
 KB III, pt. 1, p. 80ff.
- DU-NU-ZU** (perhaps *Kin-ul-idi*), JADD 165, R. E. 5  
 (Ep. Q).
- Dup(?) -da-pi**, Ta'anek 4, R. 5.
- Dūr-Adad** "A stronghold is Adad"  
 1. *BĀD-IM*, IIABL 703, 4.  
 2. *BĀD-U*, f. of *Adad-ab-ušur*, JADD 446,  
 R. 18 (Ep. Q).
- \***Du-ra-ar-te-šup** (Hit.; cf. *Tu-ra-ri-te-šup* BE XV  
 p. 44b)  
 s. of *Gi-el-te-šup*, CT II, 21, 25, 32.
- Dūr-Ašur** "A stronghold is Ashur"  
*BĀD-AŠ-šur*, JADD 265, R. 9. Epon. B. C.  
 728, III R I, IV, 41; <sup>ša</sup> <sup>ai</sup>*Tuš-ḫa-an*,  
 Canon E.
- Du-ra-u-a(?)**, JADD 429, 1 (cf. CII II, 31, STEVEN-  
 SON, no. 18'. Cf. *Du-ra* . . ., JADD 988, 8.

- Dūr-bēlīja** (abbrev., cf. *Nabu-dur-bēlī(i)*)  
*BĀD-EN-ja*, JADD 190, R. 6 (B. C. 668).
- Dūr-īštar** "A stronghold is Ishtar"  
*BAD-XV*, <sup>h</sup>...., JADD 528, R. 7.
- Dūr-ma-ki-i-Adad**<sup>1</sup> "A stronghold for the frail(?) is Adad"  
K. 241, XI, 11, spec.
- Dūr-maki-īštar**  
1. *BĀD-ma-ki-XV*, VS I, 84, 22.  
2. *BĀD-ma-ki-<sup>d</sup>XV*, s. of <sup>1</sup>*Ram-ti*, JADD 640, 7 (KB IV, p. 154).  
3. *BĀD-ma-ki-i-<sup>d</sup>XV*, JADD 1132, 10.
- Dūr-nā'id** (*BĀD-I*), or *Dūrī*, <sup>h</sup>*šalšu rakbi*, JADD 627, R. 4 (B. C. 666).
- Dūr-qa-[li]** (abbrev., cf. *Nabu-dur-gālī*), JADD 54, 2.
- <sup>1</sup>Dūršarrukīnaitu** "Woman of the city of Dursharrukin"  
*BĀD-LUGAL-GIN-NA-a-a-i-ti*, d. of <sup>d</sup>*ŠIR-našiv*, *kallat Tab-ašab-Marduk*, Mna.: I R 70, I, 14. — KB IV, p. 78.
- Du-sa-a** (hypocor., cf. *Du-si-i*), JADD 360, R. 6 (B. C. 680).
- Du-si-i** (hypocor., cf. *Ilu-dusu*, *Du-sa-a*), JADD 326, 2, 16.
- Du(U?)-ši** (reading doubtful, see ROGERS, History, I p. 401, n. 3; cf. NBA. *Dušu* TNB) s. of *Kaš-til-ja-ši*; king of Babylonia (Dyn. C: 4), about B. C. 1690—1683, King-list A, I, 18.
- <sup>\*</sup>Dušratta** (prob. Iran., cf. SCHEFFELOWITZ, KZ 38, p. 270)  
King of Mitanni, s. of Šutarna I, gs. of Artatama I, f. of Mattiuzā (MDOG 35, p. 37) and <sup>1</sup>Tadu-Hepa, father-in-law of Amenophis III. and IV., b. of Artasšumara, Artatama II and <sup>1</sup>Gilu-Hepa  
1. *Du-uš-rat-ta*, TA 20, 3, 21, 5, 22, IV, 11, 23, 4, 25, IV 66, 26, 2, 27, 2, 28, 4. TA Mit. III 103, 107; IV 127.  
2. *Tu-iš-e-rat-ta*, *šar mot.Mi-e-it-ta-an-ni*, TA 17, 3.  
3. *Tu-uš-rat-ta*, *šar mi-i-it-ta-an-ni*, TA 19, 3. MDOG 35, p. 32, OLZ XIII, col. 295.
- Du'ūzāja** "Born in the month of Tammuz"  
*arab ŠU-a-a*, K. 241, IX, 19, spec.

- Ea-ēpiš-īlu** (Ba, cf. TNB)  
<sup>d</sup>*E-a-KAK-AN*, f. of *Bēl-zēr*, VS I, 60, 2.
- Ea-gāmil** "Ea spares"  
1. <sup>d</sup>*BE-ga-[mil]*, last king of the dynasty of the Sea-land, King-list A, I, 13.  
2. <sup>d</sup>*E-a-ga-mil*, King-list B, 23. *šar mātītan-tim*, Chron. K<sup>2</sup>, R. 11.
- Ea-iddina**, "Ea has given" (Ba.: for OBa. and Nba. texts, see RPN, TNB)  
<sup>d</sup>*E-a-SE-na*, f. of *E-ka-ri-ig-ša*, Mna.: I R 66, 7b. Mae.: OBI 83, I, 10. KB IV, pp. 64, 66.
- Ea-kudurri-ibni** (Ba.)  
<sup>d</sup>*E-a-ku-dur-ri-ib-ni*, s. of *Arad-Ea*, Mna.: PSBA 19 (1897), p. 71, 15; *bēl pihāti ša mātati*, III R 43, II, 3. — KB IV, p. 68.
- Ea-malik** "Ea is counsellor" (Ba.)  
<sup>d</sup>*E-a-malik*, <sup>h</sup>*naggaru*, Melish. Susa 3, I, 22.
- Ea-māt-taqqin** "O Ea, order the country!"  
<sup>d</sup>*E-a-KUR-LAL*, K. 241, XI, 49, spec.
- Ea-mukin-zēr** "Ea is the establisher of seed" (Ba.)  
1. <sup>d</sup>*BE-mu-kin-[zēr]*, king of Babylonia (dyn. E: 2), about B. C. 1024, King-list A, III, 7 (reigned for 5 months).  
2. <sup>d</sup>*E-a-mu-kin-KUL*,  
s. of *Be-la-ni*; *šangu* <sup>1</sup>*HI*, Simb. Lay. 53, 30 (KING, BBS, p. 72).  
s. of *Hāš-mar*; *šarru IM.GI*, Chron. A, V, 5 (reigned for 3 months). — KB II, p. 272.
- E-an-na-dāmiq(ŠIG-ig)** "Eanna (the temple of Anu and Ishtar at Uruk) is friendly" (Ba.)  
*re'u sist*, Ninibkudurusur: Lo. 102, III, 13. — KB IV, p. 86. KING, BBS, p. 64, pl. LXXIII.
- E-an-na-šum-iddina** "Eanna has given a son" (Ba.)  
*šakin* <sup>1</sup>*mōtāmīti*, Enlilnadinaplu: OBI 83, R. 7. — KB IV, p. 66.  
s. of *Dajan-Bēl*; *šakin tāmti*, BM. 1024 85, 7 (KING, BBS, p. 77, pl. I).
- Ea-rimanni** "O Ea, have mercy on me!" (Ba.)  
<sup>d</sup>*E-a-ri-man-ni*, f. of *Ušabši-īlu*, V R 61, VI, 21. — KB III, pt. 1, p. 180.
- Ea-šar-ibni** "Ea has created the king"  
<sup>d</sup>*E-a-MAN-KAK*, HABL 441, 8. JADD 805, 16.



**Ea-zēr-iqīša** "Ea has presented seed" (Ba.)

1. *E-a-KUL-BA-ša*, of Bit-Amukkānu, HABL 517, 7. K. 4515. *mār Nam-ri*, Simb.: Lay. 53, 7 (KING, BBS, pl. 20).

2. *E-a-KUL-ki-ša*, HABL 896, 1.

**E-bi...**, JADD 926, 4. Cf. *E-bi*, TA 333, 2.

**E-bi-ib-ana-Nabū<sup>1</sup>**, renders *LAI.LAI-KU<sup>1</sup>*, AK, V R 44, and.

**E-bi-si**, *ḫmukil* [apātī], JADD 480, R. 3.

**E-bi-šum**, see *A-bi-ši*.

**E-da-ga-ma**, see *Etaqama*.

**E-da-si** (cf. *A-da-si*), JADD 478, R. 5.

**E-du-šal-lim** (abbrev.), JADD 73, 1, 4. 74, 1, 3, 5, B. E. 2 (B. C. 680).

**E-du-ušur** (abbrev.), cf. NBa. *Naba-e-du-ušur*, OBA, *Šamaš-we-dam-ušur* Dilbat)

JADD 661, 9. Cf. *AŠ-PAP*, K. 241, X, 9.

**E-en-ḫa-mu**, see *Janḫamu*.

**E-gi-bi** (Ba. hypocor. from Sum. *E-gi-ba'ila* = *Āku-ba'ila* = *Sin-aballit*, cf. TNB p. 57, UNGAD, ZA 22, p. 11)

f. of *Kidurru*, Merod. II: Bl. st. IV, 11. — KB III, pt. 1, p. 188.

f. of *Nabu-nadin-aḫi*, Kand.: VS V, 5, 28. — KB IV, p. 172.

\***E-ḫi-ja** (cf. Bi. 778), JADD 59, 4, slave sold (B. C. 681).

**Ekalla** (*E.GAL*)-**a-a** (Ba. hypocor.)

*mār Abi-rattaš*, Nibbikudurusur: Lo. 102, I, 14. — KB VI, p. 82.

**E-kar-ra-iqīša** *BA-ša* "Ekarra has presented" (in Cass. texts BE XV)

s. of *Ea-iddina*; *šakin* <sup>1</sup>*in*, Mna.: IR 66, II, 6. *šakin Bit-Sin-magir*, Mae.: OBI 83, I, 10. II, 3, 6. — KB IV, pp. 64–66.

\***E-ki-iš-tu-ra** (Gr., cf. Akestor)

*šar* <sup>1</sup>*A-di<sup>2</sup>-al<sup>1</sup>mi<sup>1</sup>E-di<sup>2</sup>-li*, king of Idalium in Cyprus, Esarh. B, V, 19 (IR 48. III R 16). Abp. Rm. 3, II, 12. — KB II, pp. 148, 240.

**E(?)<sup>1</sup>-ku-lu**, JADD 661, 7.

\***E-kur-SAG(?)**..., JADD 791, 3.

\***E-kur-ša-la-mur** "May I see her temple!" 81-2-4, 255, VIII, 6, spec.

**E-kur-šal-lim-an-ni** "O temple, keep me safe!" K. 241, VIII, 38, spec.

\***E-kur-ša-na-mir** "Her temple is shining" 81-2-4, 255, VIII, 7, spec.

**E-kur-šum-ušabši** (*MU-GÁL-šī*) "The temple has called a son into being"

*šangu* <sup>1</sup>*in Sippar ḫbaru*, Naš.: V R 60, I, 21, 30. II, 8, 15. III, 28. IV, 51. — KB III, pt. 1, p. 176 ff.

**E-kur-šu-rabū** (*GAL*) "His temple is great" K. 241, VIII, 38, 22, spec.

**E-la-ni** (cf. Bi. 778, *lanu*)

f. of *E-na-zu-in*, Capp. G, 2, 4.

**El-ba-ni**....(?), Capp. Ch. 7, 3.

**Ellu-apal-ukin** (*AZAG-AŠ-GI.NA*, prob. *Bau-apal-ukin*), K. 241, XII, 25, spec.

**Ellu-bāb-ḫinni** "Bright is the gate of ḫinni" *AZAG-KA-ḫi(-in)-ni*, P 350, 29 (OLZ VIII, col. 130). VS I, 86, 30. 87, 35. 89, 29. 92, 59, 93, 26.

**Ellu** (*AZAG*)-**e-kal-lu-u-a** "Bright is my temple", K. 241, XII, 26, spec.

**Ellu-rad-di-di-šir(?)**, K. 241, XII, 28, spec.

\***E-lu-ra-bi**] (Can., cf. *Ilu-ra-bi*), Ta'annek 12, 3.

\***E-lu-ra-i** (*ḫi?*)-**ba** (Can., cf. S.Arb. אַלְרַאב (HROZŃV), Ta'annek 4, 9.

\***E-lu-ra-ma** (Can.), Ta'annek 7, R. 3.

**E-mid-a-na-Marduk** "I relied upon Marduk!" *mār šarri*, BE XIV, 10, 56, cf. RADAU, BE XVII, pt. 1, p. 70f.

**Emuq<sup>1</sup>**.... (cf. OBA. *E-mu-ūq-i-lī-ja* Dilbat), 83-1-18, 695, XII, 6, spec.

**E-muq-Adad** (Ba.)

*re'u šene*, BM. 57943, 12 (KING, BBS, pl. 22, p. 114).

**Emur-Ištar**, or *Amur-Ištar*

*ŠI.LAL<sup>1</sup>* XV, f. of *Mannu-ki-Ninua*, JADD 160, B. E. 3 (III R 48).

**Emur-Marduk**, or *Amur-Marduk*

*ŠI.LAL<sup>1</sup>* ŠU, *mutr paṭi*, HABL 85, 14 (V R 54).

**E-na-a-šur**, Capp.: Ch. 15, 2; G, 3, 16; *En-na-a-šur*, Capp. G, 24, 13; *E-na-na-a-šur* Ch. 15, 1; *En-nam-a-šir*, Capp. G, 7, 21; T-D 241, 6; all "Be merciful, o Ashur!" (cf. RPN p. 227, n. 1).

**E-na-lu**, JADD 877, 2.

\***En-an-na-túm** (Sum.)

s. of *A-kur-gal: pa-te-si* of Lagash, SAK p. 28f, a, b, c.



- s. of *En-te-me-na: pa-te-si* of Lagaš, SAK p. 40 (KB III, pt. 1, p. 16).
- s. of *Išme-Dagan*, the king of Sumer and Akkad; priest of Sin at Ur, I R 2, no. VI, 1, 2a, 2, 1. — KB III, pt. 1, p. 86. SAK p. 206.
- E.En-na-su-in** (= *Enna-Sin(?)*), DELITZSCH), Capp. G, 6, 6
- s. of *E-lá-ni*, Capp. G, 2, 3.
- s. of *Su-ga-ll-a*, f. of *A-šur-ma-lik*, Capp. G, 3, 4.
- \*En-gur**, <sup>h</sup>*Ši-ba-ra-a-a*, Shams. V: Ann. III, 19 (I R 30). — KB I, p. 180.
- \*En-gu-ú-ta**, TA 223, 4.
- E-ni-ba-aš-ma** "Eye of the serpent(?)" Capp. G, 18, 1.
- E-ni-ilu** "Eye of the god" (abbrev. cf. *In-ilu*), Ph. יייל
- JADD 168, R. 8, 462, R. 7 (B. C. 678). 83-1-18, 695, III, 5, spec. *ardu ša mar šarri*, JADD 242, R. 7 (Ep. 6). <sup>ai</sup><sup>mu</sup>*Īa-am-ma-ta-a-a*, Tigl. IV: Ann. 151; Th. 58 (III R 9, II R 67). — KB II, pp. 20, 30.
- <sup>d</sup>Enlil-bāni** "Enlil is creator" (in OBa. texts, see RPN, p. 73)
- <sup>d</sup>*En-lil-ba-ni*, Capp. E, 3, 82. HABL 238, 2, 239, 2, 240, 2, 797, 16, 1124, R. 8. *nisak* <sup>d</sup>*Enlil*, BM. 91036, 8 (KING, BBS, p. 3, pl. 1), time of Kurigalzu. King of Isin, ruled 24 years, Dynastic-list, R. 18.
  - <sup>d</sup>*En-lil-KAK*, *amel urqi*, established as king (of Isin) by Ura-imiti, Chron. K<sup>1</sup>, R. 8, 12. K<sup>2</sup> 1, 6.
- <sup>d</sup>En-lil-ba-an-kudurri** (*ŠA.DU*)
- s. of *Amel-Gula: mašmašu*, ancient author, K. 9717, 14 (NE p. 90).
- <sup>d</sup>En-lil-du-me-qa-an-ni**, renders <sup>d</sup>*NAB-ŠA-ME-EN-NA*, V R 44, 46 c d.
- [<sup>d</sup>*En-lil-ĥa-az-zi* (? = Ar. coddet [ר]חלל, CLAY, AJSL 23, p. 270), JADD 250, 3, slave.
- Enlil-ibni** "Enlil has created"
- <sup>d</sup>*En-lil-ib-ni*, renders <sup>d</sup>*SI-KAK*, V R 44 33 c d, prob. a Bab. king.
- <sup>d</sup>En-lil-iqiša** (*BA-ša*) "Enlil has presented" (cf. OBa. <sup>d</sup>*En-lil-i-qi-ša-am* BE VI, pt. 1, p. 11; see also *Bel-iqiša*), HABL 699, 2.

**"En-lil-i-za . . ."**

s. of *Kar-zi-ja-ab-ku*, <sup>h</sup>*šakin* <sup>ai</sup>*Ir-ri-e-a u* <sup>ai</sup>*Par-rat-taš*, DEP VI, p. 44, 5.

**Enlil(<sup>d</sup>BE)-kap-ka-pi(gaḡḡapu)**

*šarru pana*, Adnr. IV: I R 35, no. 3, 2a. — KB I, p. 188. Cf. CLAY, AJSL 23, p. 264, HÜSING, OLZ X, col. 235.

**<sup>d</sup>En-lil-ki-di-ni** "Enlil is my protection" (Ba.)

f. of *Aḫu-da-ru-ú*; „a rich and influential slave-dealer at Nippur during the time of Burna-Buriash" (RADAU, BE XVII, pt. 1, p. 55), Meliš: Lo. 103, IV, 13, 29, 44. V, 1, 31. — KB III, pt. 1, p. 158 ff.

**Enlil-kudur-ušur** "O Enlil, protect the boundary(?)"

- <sup>d</sup>*BE-ku-dur-PAP*, *šar māt Aššur*, about B. C. 1240, Synchron. III R 4, no. 3, 3, 4, contemp. with Adad-šum-ušur, the king of Babylonia.
- <sup>d</sup>*En-lil-ŠA.DU-ŠEŠ*, IV R 34, no. 2 + JRAS 1904, p. 415 ff. (MVG 13, p. 43).
- <sup>d</sup>*En-lil-ŠA.DU-šur*, renders *LA.AR.RU-ŠA.DU.AL*, V R 44, 54 c d.

**<sup>d</sup>En-lil-man-nu-ma-la-ak** "O Enlil, who is all that thou art!" = *A.BA-L-DIR*, V R 44, 43 c d.**<sup>d</sup>En-lil-mu-di-e-niše** (*UN<sup>h</sup>*) "Enlil knows the people" V R 44, 45 c d = *HU-UN-ZU<sup>2</sup>*.**Enlil-mukin-aplu** "Enlil establishes a son" (cf. <sup>d</sup>*En-lil-mu-kin-TUR.UŠ* BE XVIII, pt. 1)

<sup>d</sup>*En-lil-GI.NA-TUR.UŠ*, s. of *Bel . . .*, Mna.: PSBA 19 (1897), p. 71, 14.

**Enlil-mušallim-aplu**, see *Enlil-šallim-aplu*.**Enlil-nādin-aplu** "Enlil gives a son"

- <sup>d</sup>*En-lil-SE-A*, 81-2-4, 201, owner of tablet.
- <sup>d</sup>*En-lil-SE-TUR.UŠ*, *šarru*, king of Babylonia (dynasty D: 5), OBI 83, I, 9, 18. — KB IV, p. 64.

**Enlil-nādin-šum** "Enlil gives a name"

- <sup>d</sup>*En-lil-MU-MU*, king of Babylonia (dynasty C: 29), King-list A, II, 8, reigned for 1 year and 5 months, c. B. C. 1243—1242.
- <sup>d</sup>*En-lil-na-di-in-ša-mi*, in OBa. texts, see RPN.
- <sup>d</sup>*En-lil-na-din-MU*, *šarru* (= no. 1), Chron. T. XLIII.

- P, IV, 14, 16, contemp. with Kidin-Ijutrāš of Elam.
- s. of *Aḫu-da-ru-ū*, Melish.: Lo. 103, V, 12. — KB III, pt. 1, p. 160.
- s. of *Ša-zu-ū-ti*, Mna.: III R 43, II, 11. — KB IV, p. 70.
4. <sup>d</sup>*En-lil-SE-MU*, *mār Ḥabban*, *šakin māt-Namar*, Neb. I: V R 56, II, 23. — KB III, pt. 1, p. 168.
- <sup>d</sup>*En-lil-nāsir* *PAP-ir* "Enlil is protector" (cf. OBA, <sup>d</sup>*En-lil-na-ši-ir* RPN), 83-1-18, 695, XII, 10, spec.
- <sup>d</sup>*En-lil-ni-ip-pu-ru-ana-aš-ri-su-te-ir* "O Enlil, restore Nippur to its place!" V R 44, 39 cd = <sup>d</sup>*En-lil-EN.LIL.KI.BI-GI*.
- Enlil-nirari** "Enlil is (my) helper"  
King of Assyria, c. B. C. 1340, son of Ashuruballit, father of Arikdenilu, contemp. with Kurigalzu šihru, the king of Babylonia
1. *BE-ZAB.D.ĀĪ*, *šar māt-Aššur*, Synchron. I, 18, contemp. with *Kurigalzu šihru*.
2. <sup>d</sup>*BE-ZAB.D.ĀĪ*, *šar māt-Aššur*, Synchron. I, 10.  
f. of *Arik-dēn-ilu*, gf. of *Adad-nirari I*; *šar māt-Aššur*, Adnir. I: KAH I, 8, s. 11, 3.
3. <sup>d</sup>*En-lil-ZAB.D.ĀĪ*  
s. of *Ašur-uballit*, f. of *Arik-dēn-ilu*, Arikd.: Lenorm, Choix, p. 169 (AKA I, p. 3, n. 2. KB I, p. 2); gf. of *Adad-nirari I*: *šangū* <sup>d</sup>*A-šur*, Adnir. I: KAH I, 4, 17. 5, 25. 65, 16.  
f. of *Arik-dēn-ilu*, gf. of *Adad-nirari I*: *šakin* <sup>d</sup>*En-lil* *šangū* <sup>d</sup>*A-šur*, Adnir. I: KAH I, 6, 3; *šangū Ašur*, Adnir. I: IV R 39, 23 (KB I, p. 6); *šar māt-Aššur*, Adnir. I: I R 6, no. III A, 3; KAH I, 9, 3.
4. *Enlil-nirari*, s. of *Ašur-uballit*: *šar māt-Aššur*, K. 6303, 5 (WAF II, p. 11).
- <sup>d</sup>*En-lil-šallim-aplu* (*GI-TUR.UŠ*; possibly *Enlil-mušallim-aplu*) "O Enlil, keep the son safe!"  
*mār ḫāq-šup-par* *ša femi* *ša mātāli*, Mna.: III R 43, II, 3. — KB IV, p. 68.
- Enlil-šar-ušur** "O Enlil, protect the king!"  
1. <sup>d</sup>*BE-MAN-PAP*, 83-1-18, 695, XII, 9, spec. No. 1.
2. *En-lil-MAN-PAP*, *ibid.* II, 1, spec.
- <sup>d</sup>*En-lil-šum-ib-ni* "Enlil has created a name"  
s. of *Rabā-ša-Marduk*; <sup>h</sup>*šakin Ni-ši-in<sup>hi</sup>*, Nai.: CT X, 3, 21. — KB IV, p. 94.
- <sup>d</sup>*En-lil-šum-im-bi* "Enlil has called a name"  
s. of [*Dašan*]-*Marduk*, *TIG.EN.NA Nip-puri*, Melish.: Lo. 103 (90287), I, 66. III, 6, 25, 34, 37. — KB III, pt. 1, p. 156 ff. KING, BBS, pp. 11, 13.
- Enlil-šum-ušur** (<sup>d</sup>*BE-MU-ŠEŠ*), *šarru pānā*, Neb. I: K. 2660, 5, 11 (III R 38, 63a, 69a); cf. *Bēl* (<sup>d</sup>*EN*)-*MU* . . . , King-list A, II, 15, SCHNABEL, *OLZ* XIII, col. 353 f, THUREAU-DANGIN, *ibid.*, col. 401 f.
- <sup>d</sup>*En-lil-tab-ni-bu-ul-liḫ* "O Enlil, preserve what thou hast created!"  
<sup>h</sup>*bāra*, Neb. I: V R 56, II, 25. — KB III, pt. 1, p. 168.
- <sup>d</sup>*En-lil-za-kar-šū-me*, V R 44, 1 cd, = <sup>d</sup>*KUR.GAL-GAR-MU-ŠI-RU-DA*.
- <sup>d</sup>*En-lil-zēr-ki-ni* "O Enlil, establish seed!"  
s. of *Arad-Ištar*, Mna.: III R 43, I, 24. — KB IV, p. 68.
- <sup>\*</sup>**En-men-nun-na** (Sum.), ruler belonging to an early period of Babyl. history, Chron. A, I, 3.
- En-nam-a-a** (hypocor.), Capp. G, 8, 2.  
f. of *Šamaš-ba-ni*, Capp. T-D 239, 21.
- En-nam-a-šir** "Be merciful, o Ashir!" (Cf. *E-na-Ašur*), Capp. G, 7, 21. T-D 241, 6.
- En-na-nim**, Capp. Ch. 4, 3, 5, s. 16, 7.
- En-na-su-in**, see *E-na-su-in*.
- En-nu-ši**, JADD 661, R. 30.
- E-pa-a** (cf. Bī. 𐎶𐎢𐎵), JADD 953, III, 11.
- <sup>\*</sup>**E-pa-ar-na** (Iran, cf. Wifarnā, JIN p. 141)  
<sup>h</sup>*hazanu*, in <sup>māt</sup>*Ḥattušarra* in Media, Esarh. A, IV, 13; B, IV, 6 (I R 46. III R 15. KB II, p. 132). 80-7-19, 15, s. 83-1-18, 483, 9 (see WAF II, p. 8).
- <sup>\*</sup>**[E]-pa-ar-nu-a** (cf. *Eparna*)  
<sup>at</sup>*Si-ig-rī-na-a-a*, Sarg. A, II, 6 (WS pl. 44).
- E-qa-a-a**(?), K. 241, IX, 35, spec.
- E-ra-da-ilu** (cf. ?Bī. 𐎶𐎢𐎵), Capp. G, 8, 9, 15.
- E-ra-hi-ti** (cf. Bī. 𐎶𐎢𐎵), Capp. S, 1, 20.  
f. of *E-na-Ašur*, Capp. G, 3, 17.
- <sup>\*</sup>**Eresu** (cf. *E-rī-su*)  
King of Soloi in Cyprus, *šar ašmāt Si-il-lu*, 10\*

1. *E-ri-e-su*, Esarh. B, V, 31 (I R 48, no. 1. III R 16, no. 1; 27, 128). — KB II, p. 148.
2. *E-ri-su*, Abp.: Rm. 3, II, 48. — KB II, p. 240.
- Ēreš-Ašur** "Ashur has planted"  
*KAM-eš-AŠ-šur*, VS I, 85, 24, 94, 29.
- Ēreš-īlu** "God has planted"  
*KAM(-eš)-AN*, JADD 619, R. 13 (Ep. S). 795, 2. *ḫšaknu*, HABL 638, 11. *ḫšalšu rakbi ša mār šarri*, JADD 273, R. 6.
- Ēreš-īštar** "Ishtar has planted"  
*PIN-eš-IV*, JADD 55, R. 4 (B. C. 690). 661, 15.
- Eriba** (abbrev., cf. OBA. *E-ri-ba-am* RPN, *Eriba-a-a*, *SU-a* = Ar. docket עריבי OTSS p. 300, = עריבי CIS II, p. 76)  
*Eri-ba*, HABL 222, 16 (V R 53, no. 1).  
 s. of *Im-bu-pāni-ja*, f. of *Iddina* and *Šumā*, Sarg. St. III, 24. — KB IV, p. 162.  
 s. of *Na-na-šu*, Mshi.: VS I, 35, 10. — KB IV, p. 94.
- Eriba(*Eri-ba*)-a-a** (hypocor.), HABL 446, 2. K. 241, IX, 36, spec.
- Eriba-Adad** "Adad has rewarded"  
 1. *SU-<sup>d</sup>IM*, JADD 42, 3 (B. C. 670). 103, 3 (B. C. 669). 186, R. 3 (B. C. 674). 1041, R. 9. *bel qatati*, JADD 100, R. 1 (B. C. 687). King of Assyria, father of Ashuruballit, Tigl. I: Hunt. V, 4 (I R 28, II, 4. KB I, p. 126). *pa.te.si <sup>d</sup>A-šur abi alik paniša*, Adnir. I: KAH I, 4, 35. *šar kiššati šar kullat kibrat irbitti*, K. 2693, 1 (WAF III p. 248). Cf. MDOG 44, p. 39: *šar kiš-šati*.  
 f. of *Ašur-uballiṭ*; *pa.te.si Ašur*, KAH I, 64, 3.
2. *SU-U*, *ḫšann*, JADD 208, R. 14 (B. C. 668).
3. *SU-<sup>d</sup>U*, JADD 99, R. 3 (B. C. 670).
- Eriba-aḫē** (abbrev.)  
*SU-PAP<sup>u</sup>*, JADD 311, R. 10. 415, R. 9, of *<sup>d</sup>Nappali-burasi* (B. C. 734). 419, 7, R. 4. 841, 4. K. 241, IX, 44, spec. *ḫqipu* of *<sup>d</sup>Kar-Šamaš*, JADD 363, R. 7 (B. C. 682).
- Eriba-Āja** "Aya has rewarded"  
 1. *Eri-ba-<sup>d</sup>GAL*, s. of *ŠEŠ-ša...*, Mna.: PSBA 19 (1897), p. 71, 10.
2. *SU-<sup>d</sup>GAL*, JADD 661, 8.
- Eriba-Ašur** (*SU-AŠ-šur*), JADD 412, 3 (B. C. 748).
- Eriba-ilāni** (*SU-AN<sup>u</sup>-ni*), read **Tarib-ilāni**, JADD 138, 8. *ḫtamkaru*, JADD 328, 7, 15 (B. C. 698).
- Eriba-īlu** (*SU-AN*), or **Tarib-īli** (cf. *Ilu-ia-ri-bi*), JADD 314, 4. 388, R. 8. 83-1-18, 695, III, 7, spec.
- Eriba-īštar**, see *Taribi-īštar*.
- Eriba-Marduk**  
 1. *Eri-ba-<sup>d</sup>AMAR.UD*, king of Babylonia, Chron. K<sup>3</sup>, R. 14; *šarru*, Nabd. St. III, 17; *šar Babilī*, Merod. II: Bl. st. II, 43, ancestor of Merodach-Baladan II.  
 s. of *Arad-Ea*, *ḫbel piḫāti*, Nai: CT X, 3, 26. — KB IV, p. 94.
2. *Eri-ba-<sup>d</sup>ŠU*, s. of *Marduk-šakin-šum*; king of Babylonia, Chron. K<sup>3</sup>, R. 15.
3. *SU-<sup>d</sup>AMAR.UD*, *šar Babilī*, IR 5, no. XVII, 6. Merod. II: Bl. st. III, 52. — KB III, pt. 1, p. 188.
- Eriba-Sin** (cf. OBA. *E-ri-ib-Sin* BE VI, pt. 1)  
 1. *Eri-ba-<sup>d</sup>XXX*, f. of *Simbar-Šipak*, Chron. A, V, 2. — KB II, p. 272.
2. *SU-<sup>d</sup>XXX*  
 f. of *Simbar-Šipak*, Chron. K<sup>3</sup>, 12.  
 f. of *Tabnā*, Simb.: Lay. 53, 2.
- Eriba-šarru** (*SU-MAN*), VS I, 89 22.
- Eriba-Tutu** (*SU-<sup>d</sup>TU. TU*)  
 s. of *Ta-ri-bi-ni...*, K. 2883.
- Erida** (*<sup>d</sup>HJ*)-a-a "Native of the city of Eridu"  
 JADD 618, 4 (Ep. T).
- E-ri-ḫi** (cf. *E-ra-ḫi*), *ḫpir-ḫi-nu ša Nabū*, JADD 302, 1.
- \***E-ri-me-na** (Erimenas, Iran. (Ἀριμενήνης), cf. HOMMEL, Grundriss, p. 38, n. 2), Chaldian king, f. of Rusas III(?).
- \***E-ri-si-in-ni** (cf. *Irišenni*)  
 s. of *Ú-a-al-li-i*, gs. of *Aḫšeri*, of Man, Abp.: A, III R 19, III, 75; Ann. III, 15; B, III R 31, III, 103. — KB II, p. 178.
- E-ri-su** (var. *E-ri-e-su* q. v., cf. *E-ri-si* BE XV, 198, 90; perhaps < *Eriš-šu*)  
 s. of *Man-nu-ka-šarri*, JADB 5, II, 10.
- E-ri-še**, see *Irišnu*.
- ḪE-riš-tū** (abbrev.; for OBA. and NBA texts, see CTNB, T-D LC) 81-2-4, 255, VIII, 5. Cf. *ḪE-ri-iš-tu*, JADD 220, 1.
- Erišu** prob. "Gardener" (cf. Arb. حارث, Sab. 𐩣𐩪𐩣, Arctas; see also *Irišnu*)

1. *E-ri-ši*, HABL 865, 6.  
s. of *Du-bi-bi*, HABL 527, 3.  
s. of *Naba-bēlani*, K. 433, 8 (B. C. 648; KB IV, p. 170).  
s. of *Ša-pik(?)*, K. 433, 6 (B. C. 648).
2. *E-ri-šu*, HABL 1119, R. 7.
- Ē-sag-gil-a-a** (hypocor.; cf. PSBA 19 (1897), p. 71, 10)  
s. of *Arad-Ea*; *dupkar*, Simb.: Lay. 53, 31 (BM. 90937, B. E. 2. KING, BBS, p. 103, pl. 22).  
f. of *Bēl-lir<sup>2</sup>-kullati*, CT X, 7, 46.
- Ē-sag-gil-bu-nu-ū-a** (abbrev.)  
<sup>h</sup>*ḫazan Bit-Ada*, Mna., III R 43, II, 24. — KB IV, p. 70.
- Ē-saj-gil-li** (Ba, hypocor., cf. *Ē-sag-gil-lī* TNB)  
f. of *Za-k(i-ru)*, Simb.: BM 90937, 9 (KING, BBS, p. 102, pl. 20).
- Ē-sag-gil-ki-in-ap-li** (abbrev.)  
V R 44, 44cd, = *ĒŠ.GU.ZI.GI.IV.A*.
- Ē-sag-gil-šad-du-u-ni**, var. — *KUR-ū-ni* (abbrev.), V R 44, 60d. *mār la ma-ma-na*, f. of(?) *Adad-apal-iddina*, the Babyl. king, Synchr. II, 31.
- Ē-sag-gil-zēru** (abbrev. from *Ina-Ēsag-gil-zēr*, q. v.)  
f. of *Tāb-ašab-Marduk*, Neb. I: V R 56, II, 29.  
f. of *Uraš<sup>d</sup> IB*-*li-ja*, II R 2, no. 5, 7, 6, 7.
- E-sin-na-a-a** (cf. *I-sin-na-a-a*)  
f. of *Nabū-našir*, HABL 963, 3.
- E-su-ri-zēr(?)**, JADD 741, 17.
- E-ši-da-a-a** (cf. <sup>al</sup>*E-ši-[du?]* JADD 887, R. 1)  
*irrišu*, JADD 742, R. 12.
- Ēši-ēres** (abbrev.)  
f. of *Arad-Istar*, JADD 525, R. 7.
- Ēšrāia**, or *Um-ēvrāia* "Born on the twentieth day" (*UD-XX<sup>KAN</sup>KIM-a-a*, cf. Oba *Mār-am-ēvrā*), K. 241, IX, 23, spec. 82-3-23, 137, I, 2. *išparu*, JADD 1020, R. 10. <sup>h</sup>*raklu šēpa*, JADD 354, R. 1.
- Ēsu-ū-a** (hypocor.)  
f. of *Adad-šapik-zēr*, Simb.: Lay. 53, 28 (KING, BBS, p. 103, pl. 21).
- \***Ētaqama** (cf. HOMMEL, *Altisr. Überl.* p. 220, KA<sup>3</sup> p. 468)  
s. of *Sutarna* (*Sutatarra*), of Kinza
1. *Aitakama*, *Aitukkama*, Boghazköi, MDOG 35, p. 35, OLZ XIII, col. 292.  
No. 1.
2. *A-i-ṭu(?)*-*ga-ma*, TA 53, 8, 21, 28, 37, 60.
3. *A-taq-qa-ma*, TA 56, 23, 27.
4. *E-da-ga-ma*, *ameš<sup>al</sup> Ki-ū-za*, TA 174, 11, 175, 9, 176, 9.
5. *E-ta-ga-ma*, TA 149, 30. *pa-wa-ri<sup>al</sup> Kidši*, TA 151, 50.
6. *E-tak-ka-ma*, TA 189, 2.
7. *I-ta-ka-ma*, TA 140, 25.
8. *I-tak-ka-ma*, TA 189, R. 20.
9. *I-ta-at-ka-ma*, TA 197, 31.
- E-tar**..., JADD 597, R. 5.
- E-til-li** (abbrev.; cf. TNB), HABL 815, R. 21.  
f. of *Nergal-ētir*, Sshi.: ZA IX, p. 398, 9.
- \***Ētililit-Arba'il** "Arbela is a lady", or abbrev. "Mistress of Arbela"  
*NIR.GAL<sup>al</sup>IV-AN*, JADD 61, 4, slave pledged.
- \***Ē-til-lu-na** (cf. Εὐτέλλων, Εὐτελιών, Ἀτέλλις(?), HOMMEL, *Grundriss*, p. 62), messenger of king of Alasia, TA 37, 23.
- E-til-pi-i-Marduk** "Marduk is lord of the word" (cf. *E-til-KA-Marduk* T-D LC 157), V R 44, 6cd, = *KA.ŠE.IR.MA.AL<sup>d</sup>TU.TU*.
- E-til-pu** (abbrev.; cf. Oba. *E-til/te-cl-pu(um)*)  
RPN, T-D LC), *mašmašu*, JADD 851, I, 6.
- Ētil-qabi(?) ŠUL-E)**, JADD 385, R. 9.
- Ēteru** (abbrev., cf. *Bēl-ētir*)
1. *Ē-ṭe-ri*, JADD 385, R. 9, 677, R. 6.
  2. *E-ṭe-ru*, HABL 702, 1. 878, 12, 17, 21. 1003, 4, 1066, s. 1093, 14 = *Bēl-ētir*, q. v. KK. 12962. Sarg. St. IV, 4.  
s. of *Ba-ni-ja*, <sup>h</sup>*šangu<sup>d</sup>A.E.*, Sarg. St. IV, 26.  
f. of *Belaheriba*, K. 433, 4.
  3. *E-ṭi-ru*, HABL 971, R. 6. 1011, 6. V R 44, 28b.
- Ētir-ilu** "God spared" (Ba)
1. *E-ṭi-ir-AN*, JADD 168, R. 5.
  2. *KAR-ir-AN*, K. 241, VIII, 9, spec.
- Ētir-Marduk(?) KAR-ir<sup>d</sup>KU)**, JADD 434, R. 5, 9.
- Ētir-Ninibi** *KAR-ir<sup>d</sup>PIN*), K. 3263.
- E-ul-maš-di-na-an-ni** (Ba)  
s. of *Sin-e-pi-ri*, BM 91015, 13, R. 25 (not quite certain, KING BBS, p. 109, pl. CVI).
- Ē-ul-maš-našir(ŠEŠ)** "The temple of Eulmash is protector" (Ba.)  
s. of *Tu-na-miš-saḫ*, *šakin ṭe-me mati*, Lo. 102, VI, 19.
- Ēulmaš-šakin-šum**, see *Ina-Eulmaš-šakin-šum*.

**E-zi-pa-ta**

JADD 232, R. 13 (B. C. 685). 523, R. 5.

\***E-zi-p-tum/tú**, JADD 811, 5. 884, 4. K. 929.**Ga-ba-tim**f. of *Ha-nu*, Capp. T-D, 239, 1.**Gab-ba...**, JADD 793, 3.**Gabbaru** (WSem., abbrev., cf. *Sġ-gab-ba-ri*, Ar. **גַּבְּר**, He. n. a. **גַּבְּר** "strong")

1. *Ga-ab-bar*, Epon. B. C. 667, JADD 139, 5.
2. *Ga-ab-ba-ru*, Epon. B. C. 667, III R 1, VI, 14.
3. *Ga-ba-ri*, in *mar G.*, name of a country or tribe, Shalm. III; Mon. II, 83. — KB I, p. 170.
4. *Gab-ba-ri*, in *mār. G. 3a 3ēp* <sup>3a/3b</sup> *Hamani*, Shalm. III; Mon. II, 84. — KB I, p. 162. Cf. no. 3. Cf. <sup>al</sup> *Šubat-Gab-ba-ri* BE IX, <sup>al</sup> *Gab-ba-ri-KAK*, WE. Misc.
5. *Gab-bar(?)ru*, Epon. B. C. 667, JADD 315, R. 1: *šā* <sup>al</sup> *Sinaḫēribā*.
6. *Gab-ba-ru*, JADD 81, B. E. 2 (Ep. Q). 540, 3. K. 8741. 83-1-18, 847. Epon. B. C. 667, JADD 27, B. E. 2. 185, R. 18. 200, L. E. 1. III R 1, VI, 14.

**Gab-bi-i**, varr. *Ga-bi-i*, *Ga-bi-a*, *Ga-bi-e*, *Gab-e* (hypocor., cf. TNB s. v. *Gab-bi-e-a*)HABL 767, 12: of *Barḫaḷsa*, JADD 132, 3 (B. C. 682?).f. of *Marduk-šar-ušur*, HABL 1106, 13. JADD 115, 21 (III R 47, 26a). 116, 26. 418, 81. 429, R. 27. 82-5-22, 131.**Gab-bi-ja-ana-Ašur** (?), *šakin māt...*, Epon. (?), Adnir. III: KAHI I, 24, R. 16.**Gabbi-ilāni-ēreš**, see *Gabbu-ilani-ereš*.**Gab-bu-Addad** (abbrev.)

JADD 167, 3 slave sold (B. C. 675).

**Gabbu-āmur**

1. *Gab-bu-a-mur*, JADD 428, 2, slave sold. 742, 9. 775, 5. 824, 3. 854, R. 4.
2. *Gab-bu-ŠI.LAL*, K. 241, XII, 23, spec.
3. *KAK-a-mur*, s. of..., JADD 211, 2.
4. *KAK-ŠI.LAL*, *maḫḫū*, JADD 500, R. 9.

**Gabbu-ana-Ašur** "All belongs to Ashur"

1. *Gab-bu-a-na-ĀŠ-šur*, HABL 124, 2.
2. *Gab-bu-TIŠ-ĀŠ-šur*, HABL 121, 2. 122, 2. 123, 2. 125, 2. K. 7797.

**Gab-bu-ana-Ištar** (XV) "All belongs to Ishtar" (cf. OBA. f. *Ana-beltim-kallama* RPN)<sup>h</sup>*irrišu*, JADD 661, R. 21. 742, R. 28.**Gabbu-ēreš** (abbrev.)*KAK-PIN-eš*, JADD 119, R. 3 (B. C. 680).**Gabbu-ilāni** (abbrev., cf. the next name and *Gabbi-ilani-šar-ušur* TNB)

1. *Gab-bu-AN<sup>h</sup>*, JADD 82, E. 5 (Ep. Q). 130, 7, of <sup>al</sup> *Hu-an-du-a-ta*. 743, R. 14. *naggaru*, JADD 159, 5.
2. *Gab-bu-AN<sup>h</sup>-ni*, JADD 92, R. 3.

**Gabbi-ilāni-ēreš** "All the gods have planted"

1. *Gab-bi-AN<sup>h</sup>-ni-KAM-eš* f. of *Marduk-šum-iqīša*, gf. of *Naba-zuqup-kēn*; <sup>h</sup>*rab dupšarre* of Calah, KK. 75, 21. 2678. 2679, 9. 2682. 2686. 2688. 3044. 3055. 3064. 3066. 3067. 3068. 3071, R. 7. 3074. 3129. 3163. 9452. 9487 (III R, 2, 1. 2, 3, 9, 13, 16, 23, 33, 39, 41, 45, 47). Sm. 854. 930, etc., cf. *Nabu-zuqup-kēn*.
2. *Gab-bu-AN<sup>h</sup>-PIN-eš*, JADD 270, 3; cf. Sm. 55, XI, 4, spec.
3. *KAK-AN<sup>h</sup>-ni-KAM-eš*, K. 241, IX, 45, spec.

**Gabbu-ina-qātā-ili** "All is in the hand of the god" (cf. NBA. *Gabbi-ina-qātā-Šamaš* TNB)*Gab-bu-ĀŠ-ŠŪ<sup>2</sup>-AN*, K. 241, VIII, 29, spec.**Gab-bu-it-tāḫ-di-an-ni**, prob. to be read *Gabburīši-šallimanni*, K. 241, XII, 24, spec.**Gabbi-qātā-ili** (abbrev., cf. *Gabbi-ina-qātā-ili*) *Gab-bu-ŠŪ<sup>2</sup>-AN*, JADD 153, 4. 154, 5 (B. C. 663?).\***Ga-bi-a** (prob. Ar., cf. Talmud. n. pr. m. **גַּבְיָהּ**, Bi. **גַּבְיָהּ**), JADD 237, 3: wife of *Di-na-na*, sold (B. C. 665).\***Gab-ri** (-i) (hypocor., cf. NBA. *Gab-ri-ja* TNB) JADD 248, 3, 6 (B. C. 714). <sup>h</sup>*rab kišir*, JADD 268, R. 5.\***Gab-ri-ilu** (WSem., cf. Bi. **גַּבְרִיִּל**, cf. *Ilu-gabri* TNB) f. of *Aḫaa*, JADD 5, I, 1.\***Ga-da-a<sup>3</sup>** (Ar., abbrev., cf. <sup>3</sup> *Ta-ri-ga-da<sup>3</sup>* BE VIII, pt. 1, Bi. **גַּדְיָא**) JADD 841, R. 5. <sup>h</sup>*muttr pati*, JADD 857, II, 31. <sup>h</sup>*3a 3ēpa*, JADD 860, IV, 23.\***Gaddaš**, see *Gandaš*.\***Ga-di-?**f. of *Bilaḫ-Ašur*, Capp. G, 4, 6, cf. KB IV, p. 50, III.

- \***Gadija** (hypocor., cf. Bi. גדי, Pa. גדיא, <sup>d</sup>UD<sup>l</sup>.  
*ga-di-i* Nabd. BE VIII, pt. 1, 52, 3)  
1. *Ga-di*..., JADD 841, 3.  
2. *Ga-di-a*..., HABL 1009, 20.  
3. *Gad-ia-a*, VS I, 87, 21, 93, 25.  
s. of *A-šū-ma(?)*..., P<sup>2</sup>SA 30 (1908), p. 138, 31  
(Ep. N).  
4. *Ga-di-i*?, HABL 897, 2.  
5. *Ga-di-ja*, JADD 291, R. 10.  
6. *Ga-di-ja-a(?)*, JADD 275, 5, sold.
- \***Ga-di-ilu** (cf. Bi. גדיאל, גדיאל)  
JADD 443, 1 (B. C. 686?).
- \***Ga-ga-a** "Necklace" (hypocor., cf. *Gāgu*, N<sup>2</sup>Ba.  
<sup>1</sup>*Gāgā* TNB, O<sup>2</sup>Ba. *Ga-gi* BE III pt. 1,  
33, 4  
JADD 891, R. 5: wife of *Iddua*, of *Bab-sa-*  
*a-me*.
- Ga-gi-i** (hypocor., cf. *Gāgi*, *Gāgā*), K. 1991 (J).  
\***Gāgu** (cf. ? Bi. גגי; PR.ŠEK, GMP I, p. 131, note)  
1. *Ga-gi*, f. of *Pa-ri-ši-a* and *Šar-a-ti*;  
<sup>h</sup>*hazan* <sup>mat</sup>*Sa-ši* in Media, Abp. B, III R  
31, IV, 1. K. 1779, C, 19 (WSml. III, p. 58).  
2. *Ga-gi*, same person, Abp. B: K. 1732, IV, 1  
(WSml. III, p. 41). — JADD 741, 30.  
s. of *Narbatum*, Capp. E, 2, 9.
- Gaḫal**, *Ga-ḫul* (abbrev., family name, cf. *Bit-*  
*Gaḫal* HABL 877, 3 = JADD 889)  
*mār Gaḫal* HABL 282, 7 (see *Šum-iddina*).  
878, 14. IR 43, 28 (see *Šazubu*).
- Ga-ḫul-TU.TU**  
f. of *Nā'id-Marduk*, 81-7-27, 205 (Ba).
- \***Ga-la-gu-su**  
*re'a*, JADD 386, R. 9.
- \***Gāl-pa-ru-da**, see *Qāl-pa-ru-da*.
- Galūlu** (cf. Bi. גלל, Them. גלל M<sup>2</sup>VG IX, p. 107,  
*Gi-lu-lū*)  
1. *Gal-lul*, <sup>h</sup>*rab kišir*, JADD 266, R. 6 (B. C. 670).  
2. *Gal-lul*, JADD 138, 5. 429, 6. 893, 2. K. 241,  
XI, 6, spec. <sup>h</sup>*maššar bit ili*, HABL 493,  
R. 11. <sup>h</sup>*NI. GAB ša ekalli*, JADD 255, R. 10.  
3. *Ga-lu-lu*, <sup>h</sup>*NI. GAB*, JADD 218, R. 4 (B. C.  
687). Cf. HABL 1132, 7: ... *gal-lu-lu*  
<sup>h</sup>*sa-ku-ku*.
- \***Ga-ma-lu** (Can., cf. Bi. גמאל, *Ga-ma-al-Sin-*  
*lumur* BE XIV), Ta'annek 7, 3.
- \***Ga-me-me**  
f. of *A-zu-ta-a*, Capp. Ch. 10, 10.  
No. 1.

**Ga-mi-il**....

f. of *Marduk-nāšir*, Mna.: III R 43, II, 30.  
— KB IV, p. 70.

\***Gam-lat-šar-ušur** "O Gamlat, protect the  
king!" 83-1-18, 135, R. 6b, spec.

\***Ga-na-bu** (cf. Pa. גנבא, Talmud. גנבא), HABL  
631, 11 = JADD 759, 10.

\***Gan-dāš** (Cass.), king of Babylonia, the first  
ruler of the Cassite dynasty (C), King-  
list A, I, 15; abbrev. into *Gan-di*, f. of  
*Agām rabū*, gf. of *Kaštilišu*, ggf. of  
*Abiruttāš*, gggf. of *Taššiguramaš*, ggggf.  
of *Agām II*, Agk.: V R 33, I, 22 (cf. HOM-  
MEL, OLZ XII (1909), col. 108f), *Gan-de*  
and *Gan*, see HILPRECHT, OBI p. 28–30;  
prob. identical with *Ga-ad-daš šar kib-*  
*rati arba' šar* <sup>mat</sup>*Šumeri u Akkadi šar*  
*Bā-bā-lam*, 84-2-11, 178 (WUAG pp. 34,  
156, OBI p. 30 and n. 3).

<sup>mat</sup>**Gar-ga-meš-a-a** "Native of Carchemish"  
JADD 286, 3 (B. C. 691).

\***Ga-ri-a** (cf. *Gud-ga-ri-a*), Capp. G, 2, 11, 11, 1, 16, 20,  
s. of *Gimil-belim*, Capp. G, 3, 15.

\***Ga-ri-da[a]** (Ar.)  
JADB 7, I, 5, *nappaḫ šiparri*.

\***Gār-pa-ru-un-da**, see *Qāl-pa-ru-da*.

\***Ga-ru-su**, JADD 584, R. 2. 929, 3. ? *Gar-ru-su*,  
K. 241, XI, 5, spec.

\*†**Ga-aš-šu-ll-ja-u-i-e** (Mit.), princess of Amurru,  
wife of *Pud-Aḫi*, MDOG 35, p. 43.

\***Ga<sup>3</sup>-ū-ni** (Ar., cf. <sup>mat</sup>*Ga<sup>2</sup>-ū-ni* III R 15, IV, 21)  
Shalm. III: Mon. I, 35 (III R 7): of <sup>at</sup>*Sa-*  
*r[u-gi]* = שריגי Gen. 11, 20–23. KB I, p. 156.

\***Ga-zi-lu** (W<sup>2</sup>Sem.), JADD 350, 8, 16 (B. C. 707),  
slave sold.

\***Gi-am-mu** (cf. *Panammu*, \**Kilammu* = גלמו  
Senjirli IV), <sup>h</sup>*hazanū*, prefect of cities on  
the River Balikh, Shalm. III: Co. 68. Mo.  
II, 79. Ob. 35. — KB I, pp. 132, 170.

\***Gidgidānu**, see sub *Bugiddānu*.

\***Gi-el-te-šup** (Mit.)  
f. of *Du-ra-ar-Tešup*, CT II, 21, 25, 26.

\***Gi-eš-ḫa-a-a** (Mit.)  
f. of *U-ku-ja*, CT II, 21, 22.

**Gi-ḫi-lu** (perh. W<sup>2</sup>Sem.), Epon. B. C. 689, III R 1,  
V, 35. *Gi-ḫi-AN-i-lu*, same person, JADD  
1098, III, 3.

**Gi-ja-a**

s. of *Bel-iqiša* (?), JADD 415, R.5 (B. C. 734<sup>2</sup>).

\***Gi-ki-i**, <sup>h</sup>*targumānu*, *ša* <sup>mat</sup>*Man-nu-a-a*, JADD 865, 6.

\***Gilgamesh** (Gr. Γυλγαιμος in Aelianus, Hist. anim. XII 21, see SAYCE, Academy 1890, 8<sup>th</sup> Nov., p. 421), ancient Bab. hero and demi-god

1. <sup>d</sup>*Gil-ga-mēš*, 82-5-22, 915 (PINCHES, Bab. & Orient. Record IV (1890), p. 264. KA<sup>3</sup> p. 566, n. 4).
2. <sup>d</sup>*GIS*, VATH 4105, I, 9, 6, 7 etc. (MVG VII, p. 14ff).
3. <sup>d</sup>*GIS.BIL-ga-miš*, OBI 26, 7 (SAK p. 222).
4. <sup>d</sup>*GIS.TU.BAR*, in Epic of Gilgamesh, passim. HABL 56, R. 5. JADD 941, III, 6. 943, I, 9. Maqlū I, 38. KK. 164, 47. 7149. 8291. 9717. 12032. 83-1-18, 452: *šarru dannu ša gabri lā iši. terit G*, K. 8294, 7 (CT XXVII, 7).

\***Gi-li-ja** (Mit. hypocor., cf. *Gil-Tešup* etc.) *mār šipri* of Tushratta, nephew of Mazipathi, TA 17, 46: <sup>h</sup>*sukkalu*. 19, 25, 39, 71. 20, 18, 23. 26, 15. 29, 34, 39, 69, 108, 147, 151, 156, 158, 160, 162, 168, 171. *Gi-li-ja-al-la-an*, TA Mit. IV, 20, 21. *Gi-li-i-an*, II, 7. *Gi-li-ja-na-an*, IV, 36, 37. *Gi-li-i-āš*, I, 100. IV, 26, 27. *Gi-li-i-āš-šā-an*, I, 91.

\***Gi-Tešup**, see *Gi-el-te-šup*.

\***Gi-lu-u-a** (hypocor., cf. *Gi-li-ia*), JADD 930, IV, 2, 15.

\***Gi-lu-ḥe-pa** (Mit., Eg. Kjr-gp<sup>3</sup>, see WEBER, Anmerkungen zu den El-Amarna-Tafeln, p. 1043)

d. of *Šutarna I*, si. of *Tušratta* and *Artaš-šumara*, wi. of Amenophis III), TA 17, 5, 41.

**Gi-lu-lu** (cf. *Ga-lu-lū*), Capp. E, 2, 37.

**Gimil(ŠU)-a-num** (hypocor.)

f. of *A-gu-sa*, Capp. E, 1, s. 3, 2, 14. G 7, 12.

**Gimil(ŠU)-be-lim** "Present of the lord"

f. of *Ga-ri-a*, Capp. G, 3, 19.

**Gimil-dumqi-lūmur** "May I see the gracious present!" (cf. OBA. *Lūmur-gimil-Šamaš* RPN), K. 241, XI, 41, spec.

**Gimil(ŠU)-Gu-la** "Present of Gula" (perh. abbrev.)

s. of *Iddin-Nabū*, <sup>h</sup>*mašmašu*, ancient author, K. 9717, s. Sm. 669, R. 2 (NE no. 51. 52).

**Gimil-ili**-ŠU-AN, cf. OBA. *Gi-mil-i-li* "Present of the god", JADD 5, B. E. 2 (KB IV, p. 110).

**Gimil(ŠU)-iš-ḥa-ra** "Present of Ishkhara", Capp. Ch. 12, 1.

**Gimil(ŠU)-Ištar** "Present of Ishtar", Capp. G, 12, 11, 14, 2.

s. of *MAN-a-šir*, Capp. T-D 239, 7, 13.

f. of *A-ḥu-wa-šā*, Capp. E, 2, 1.

f. of *A-šir-ta-a-a-ar*, Capp. G, 1, 4.

**Gimil(ŠU)-ku-bu-um** "Present of Kubu", Capp.

T-D 241, 10. *ŠU-ku-bu-bi-bi-in*, Capp. Ch. 5, 11. G, 7, 4.

f. of *A-šur-ma-līk*, Capp. Ch. 1, 4.

**Gimil(ŠU)-lā-ba-an** "Present of Laban"(!) Capp. G, 7, 19, 23.

**Gi-mil-lu** (abbrev.) "Present" (also in OBA. and NBA. texts) HABL 530, 2. 815, 2. JADD 485, R. 7. 499, R. 4 (B. C. 670). PBT I, 10, 1.

**Gimil-Sin** "Present of Sin"

*ŠU*-<sup>d</sup>*EN.ZU* (also <sup>d</sup>*ŠU*-<sup>d</sup>*EN.ZU*), s. of *Bur-Sin*, f. of *Ibi-Sin*, king of Ur, about B. C. 2210, *šar Urim<sup>bi</sup> šar kibratim arba'im*, I R 3, no. XI, 1. IV R 35, no. 4, 2. — Cf. KB III, pt. 1, p. 88ff. SAK p. 200ff.

**Gimil-tirri** (abbrev.)

*ŠU-GU*[*R-rī*], HABL 180, R. 1.

**Ginaja** (hypocor., cf. *Gi-ni-ja*)

1. *Gi-na-a-a*, <sup>mat</sup>*Elanma-a-a*, JADD 625, R. 14 (B. C. 670). <sup>h</sup>*tamkar*, JADD 200, R. 9 (B. C. 667).

2. *Gi-na-ja*, JADD 661.

3. *Gi-in-na-a-a*, JADD 493, R. 9.

\***Gi-in-di-bu**' (Arb., cf. جَدْبٌ "black locust") <sup>mat</sup>*Ar-ha-a-a*, Shalm. III: Mon. II, 94 (IIR 8). — KB I, p. 172.

**Gi-ni-i** (hypocor.), JADD 874, 4.

**Gi-ni-ja** (hypocor.), JADD 364, R. 5 (B. C. 679).

**Gi-ra-a-a** (hypocor., cf. *Gi-ra*' BE IX, Bi. 873) JADD 621, 12, R. 12 (IIR 50, no. 3; Ep. F).

**Gi-r-ḥa-a**, *rab ḥanša*, JADD 197, 4 (B. C. 648).

**Giri-Adad**, see *Giri-Dadi*.

\***Gi-ri-ba**'-al "Client of Baal", (cf. Ph., NPu. גִּירִיבַעַל APO), JADD 775, 7.



## \*Giri-Dadi "Client of Adad"

1. *Gi-ri-da-di*, *māt AS-ša-a-ja*, Anp.: Ann. III, 94 (IR 25). — KB I, p. 110.
2. *Gi-ri-d* *IM*, of *Bit-Adini*, Shalm. III: Mon. I, 35 (IIIR 7). — KB I, p. 156.
3. *Gi-ru-d* *IM*, Rm. 157 (B. C. 679). — KB IV, p. 124, no. III.

\*Gi-ri-milki (*MAN*) "Client of Milk" (cf. Ph. גירימלך)

*bēl pihati ša Til-turi*, cousin of *Si<sup>2</sup>-lu-ki-di*, HABL 131, 7, 19, 17, R. 7, 10 (cf. WAF II, p. 305).

## Giritu

1. *Gi-rit-tū*, JADD 1, R. 3 (B. C. 731?). *\*šaknu*, JADD 771, 6.
2. *Gi-ri-tu*, *h<sup>2</sup>re<sup>2</sup>ū*, HABL 727, 6.

\*Gi-ri-za-kan (ṣpu<sup>2</sup>-ni, JADD 148, R. 4.

\**Gi-me-zu* (*su* Rm 3), better *Ad-me-su* (cf. 𐎠𐎣𐎶𐎵𐎺 II. II, 7, 13, see also *Da-ma-su*) *šar alimāt Ta-me-su*, king of Tamassus in Cyprus, Esarh. B, V, 22. Abp. III R 27, 130. Rm. 3, II, 48. — KB II, pp. 148, 240.

\*Gi-sa<sup>2</sup>, *māt Ni-ḫu-ut-a-a*, JADD 416, R. 10.

\**Gi-ša-pu-nu* "Client of 𐎶𐎶𐎶" (WSem., cf. *Gi-ri-za-kan*(?)*-ni* JADD 148, R. 4. *Gi-ri-ša*(?)*-pu*[*nu*], 469, R. 11) JADD 832, 12. Epon. B. C. 660(?), III R 1, VI, 20. JADD [12, 13, 362, R. 8.] 444, R. 21.

*Gi-ri-tu* te, JADD 151, R. 10 (III R 50, no. 1; Ep. Y). 622, 6 (Ep. D). *\*naggar narṭabi mu-gir-ri*, JADD 50, 3 (Ep. II).

*Gi-ru* . . ., *mutir ṭemi* of Nergal-zer-ibni, JADD 463, 10.

*Gi-ru-Dadi*, see *Giri-Dadi*.

*Gi-su-su*, K. 241, XI, 19, spec.

\**Gi-iš-la*, *māt Ab-da-na-a-a*, Shams. V: Ann. III, 56 (IR 30). — KB I, p. 182.

\**Gi-i-zir*(?), JADD 741, 27.

\**Gubarū* (Iran, OPe. *Gaubarūwa*, Gr. Γοβρῶντες)

1. *Gu-ba-ru*, *\*paḫatu*, Nabd. Ann. III, 20.
2. *Gu-ba-ru*<sup>2</sup>, s. of *Mar-dn*[*ni-ja*], supporter of Darius, Beh. 111.
3. *Ug-ba-ru*, Nabd. Ann. III, 22. *\*paḫat māt Gu-ti-um*, Nabd. Ann. III, 15.

*Gū-de-a* (Sum.), patesi of Lagash, IR 5, no. XXIII, 1, 4. XXIII, 2, 5; see SAK pp. 66—147.

No. 1.

\**Gu-ud-ga-ri-a*, var. *Ud-ga-ri-a* (cf. *Gu(d)-da-ri-a* BE III, pt. 1, *Ga-ri-a*)

f. of *Ḫa-šū-šā-ar-na*, Capp. D-T 242, 9, 18.

*Gu-gi-i* (hypocor., cf. *\*Gu-gu-ū-a* TNB)

f. of *Adad-uballit*, JADD 446, R. 11.

f. of *Za-ru-ti-i*, JADD 44, B. E. 1.

\**Gūgu* (Lyd. Gyges, cf. *Kili-gugu*; *Da-ma*(?)*-gu-gu* BE VI, pt. 2, Car. 16cyyoyog Klio XI, 478)

1. *Gu-gu*, JADD 94, R. 2. *šar māt Luddi*, king of Lydia, Abp.: A, III R 19, III, 5, B, III R 29, no. 1, R. 13.

2. *Gu-ug-gu*, the Lydian king, Abp.: Ann. II, 95. — KB II, p. 172.

*Gu-ḫu-ru*, *mutir pute*, HABL 552, 3.

\**Gu-la-kaš-du*(?)

JADD 100, 4 (B. C. 687).

\**Gu-la-pir-ḫi-i-kin-na*

K. 5656, R. 5 (JADD II, p. 376f.), spec.

\**Gu-la-ri-mat*

JADD 711, 8 (III R 46, 59a), spec.

*Gula-šum* . . . (*\*ME.ME-MU* . . .), JADD 624, R. 5 (B. C. 687).

\**Gu-la-šū-me-e-di-lib-ši* "O Gula, may it be a first son!"

V R 44, 10cd, renders *\*DA.MU.MU.ĀŠ. KAN.ĜĀL*.

\**Gu-la-šū-me-lib-ši*

K. 5656, R. 6 (JADD II, p. 376f.), spec.

\**Gu-la-ta-ki-še-lib-tuṭ* "O Gula, may the child that thou presented live!"

K. 5656, R. 4 (JADD II, p. 376f.), spec.

\**Gu-la-leṭ-ti*, m. of *Beja*, TA 292, 43, 294, 17, 21.

\**Gu-la-za-ri-li-kun* "O Gula, may the begetter stand fast!"

K. 5656, R. 3 (JADD II, p. 376), spec.

\**Gu-la-zēr-ēreš*(*KAM-eš*) "Gula has planted seed"

*\*A.BA*, JADD 200, L. E. 2 (B. C. 667).

*Gula-zēr-ibni* "Gula has created seed" (cf. TNB)

*\*ME.ME-KUL-KAK*, *\*šangū ša \*Gula*, JADD 255, R. 10.

\**Gu-la-zēr-iqiša*(*BA-ša*) "Gula has presented seed" (Ba.)

*\*ba<sup>2</sup>iru*, Nai.: CT X, 3, 13. — KB IV, p. 92.

s. of *Ḫu-un-na*, Neb. I: Nippur V, 23.

\**Gu-II-Addi*(*\*IM*) (Can.), Ta'annek 1, 3.

\***Gul-ki-šar**, 6th king of dynasty B, King-list B, 18. VR 44, 15 = *unabbīt kiššati. šar mat'amti*, OBI 83, 3, 6 (KB IV, p. 64). *Gul-ki*, King-list A, I, 8. Cf. WAF I, p. 130, n. 3, p. 267; LEHMANN, *Zwei Hauptprobleme*, p. 18; JENSEN, in GGA, 1900, p. 860; HINKE, *Boundary Stone*, p. 204 n.; KING, *Chronicles*, I, p. 154ff.

\***Gu-lu-su** (cf. <sup>h</sup>*Gu lu-su*, a Aramean tribe II R 67, 31)

<sup>h</sup>*šaknu i-tu*?, JADD 857, II, n. 860, III, 22.

\***Gu-ma-a-tú ti** (Old-Pe. *Gaumāta*), the Pseudo-Smerdis, B. C. 522, <sup>h</sup>*ma-gu-šu*, Beh. III R 39, 20, 25, 26, 28, 29. 40, 90, 109.

**Gu-un-gu-nu-um**

King of Larsa, I R 2, VI, 1, 9a; cf. KB III, pt. 1, p. 86, n. 1, SAK p. 206.

\***Gun-zi-na-nu**, var. *Gu-un-zi-na-nu* (cf. JENSEN, *Hittiter*, p. 116)

<sup>mat</sup>*Kam-ma-nu-u-a*, king of Melidda, Sarg.: Ann. 189. Bull. 26. Khors. 83. Pp. IV, 24. XIV, 9. — KB II, p. 62.

\***Gun-zu-na-nu**, JADD 880, II, 7.

\***Gu-ra**? (WSem., cf. Pa. גורא, OBa. *Gu-ri akil* (*Pa*) *anurrim* VS VII, 204, 42) *irrišu*, JADD 742, 12.

**Gu-r-a-a** (cf. OBa. *Gu-ru-ū-um* CT 29, 16, 6), JADD 124, R. 2 (B. C. 674).

**Gu-r-a-ba-a**, (Ar.) his al *še*, JADB 2, I, 19.

**Gúr-un**, K. 4285.

**Gu-ru-nai-a**, JADD 852, II, 9. 899, I, 37.

\***Gu-ú-si** (cf. n. gent. *Gu-sa-a* BE X, *Gu-la-gu-su*)

<sup>mat</sup>*Ja-ha-na-a-a*, Anp. Ann. III, 77 (I R 25). — KB I, p. 106. Cf. *Agusu*, and SCHIFFER, *Aramäer*, p. 90, n. 6.

**Gu(?)-ša-nu**, JADD 66, R. E. 1 (B. C. 693 or 688).

\***Ha**, TA 117, 65, prob. identical with *Haja*.

**Ha-a-a-ri-ŠES**, *nār šipri*, HABL 627, 4.

**Ha-ba-ha** (HPN, cf. Bi. הַבְּחָב, Sab. הַבְּחָב), JADD 438, 13.

\***Ha-ba-du(?)**, Ta'annek 7, R. 10.

\***Ha-ba-ḥu-ru**, JADD 329, 8 (Ep. K).

\***Ha-ba-ja** (perh. Eg., RANKE, *Material* p. 21)

<sup>h</sup>*rabišu ša šarri*, TA 316, 15.

**Habaki** (Mit.)

Boghazköi, OLZ XIII (1910), col. 292.

**Haban**, see *Habban*.

**Ha-ba-nam**(zi?)**-ru**, *šar aiPu-da* (in <sup>mat</sup>*Bāzu*),

Esarh. B, IV, 22 (III R 15). — KB II, p. 148.

**Ha-ba-ni** (cf. *Ha-ba-na-tum* BE VI, pt. 1), JADD 197, R. 2 (KB IV, p. 148, XV).

**Habastu**, see *Algi-bastu*.

**Ha-ba-su si** (cf. *Habbāšu* TNB), JADD 66, 9 (B. C. 693 or 688). 434, 8. 989, 6.

\***Habban** (patronymic, cf. *Bu-Habban*)

1. *Ha-ba-an*, f. of *Jan-a*, Shalm. III: Ob. 125. — KB I, p. 142.

2. *Hab-ban*

f. of *Aḥeriba*, Nai: CT X, pl. 3, 26. — KB IV, p. 94.

f. of *Enlil-nadin-šum*, Neb. I: VR 56, II, 23, 27. — KB III, pt. 1, p. 168.

f. of *Marduk-šum-ukin*, Nai: VR 61, VI, 19. — KB III, pt. 1, p. 180.

f. of *Nergal-apal-usur*, VS II, 57, II, 6.

f. of *Šir-nāšir*, Mna: IR 70, I, 13. — KB IV, p. 78.

3. *Ha-an-ban*, f. of *Jan-a*, Shalm. III: Ob. 95.

\***Ha-bi** (perh. Eg., RANKE, *Material*, p. 22; cf. *Šavru-ha-a-bi*), JADD 437, 1 (B. C. 682). TA 149, 37.

**Ha-bil bil-kinu**(*DU*) (the meaning is obscure, cf. *Ha-bil-ki-nu*(*um*) BE XV, *Dilbat*, *Ha-bil-ki-nu* RPN, *AN-ha-bil/bil* T-D LC, *Ha-bil-a-ḥi* RPN, *Ha-ab-bil-i* BE XV; instead of *Hab(kil)-il-ga-ad-du* BE X, 32, 3 read *Ba-il-gaddu*)

JADD 173, 5 (Ep. G), slave. 469, 5. K. 241, IX, 38, spec.

\***Ha-bi-ni**, var. *Ha-pi-ni*

<sup>h</sup>*Til-abnāja*, Anp.: Ann. III, 55, 63 (I R 24). Shalm. III: Co. 75 (B. C. 853); Mon. I, 36; Ob. 67. — KB I, pp. 104, 134, 156.

\***Ha-bi-su** (cf. *Ha-bil(-)si* BE IX, X)

*šar aiQa-da-ba*?, Esarh. B, IV, 21 (III R 15). 80-7-19, 15, 21.

\***Ha-da-sa-a** (cf. *Handasau*, JADD III, p. XVI), <sup>h</sup>*tamkaru*, JADD 281, R. 9 (B. C. 694).

**Ha-di** . . . ., JADD 429, R. 50.

**Ha-di** (cf. Si. הַדִּי), JADD 206, R. 18 (B. C. 648?).

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- \***Ha-di-du di** (Ar. = "ingenious?"), JADB 14, 6.  
*ḥmutru pati*, JADD 857, II, 48.
- \***Ha-di(-ie)-li-bu-šu** "His heart has joy" (cf. *ḥu-di-e-ša-lib-bi*)  
 K. 241, XII, 13, spec. Epon. B. C. 850, Canon A II, 14; B II, 19; *ša* <sup>al</sup>...., 82-5-22, 526, II, 11 (KB III, pt. 2, p. 142).
- Ha-di-ja** (hypocor.; cf. *Ha-ad-di-ja* BE X, III-PRECHT, BE X, p. 51, n. †); *ḥirrišu*, JADD 742, 34.
- Ha-gur(-)ru** (cf. *Ha-gu-ru* TNB), TA 238, 24.
- Ha-aḥ-bu-ru** (in NBa. texts, see TNB, cf. Bi. 7777)  
 s. of *Se-in*...., HABL 780, 5, 13.
- \***Hāi** (*Ha-a-i*, Eg., cf. RANKE, Material, p. 9), TA 166, 14, 167, 1.
- \***Hāja** (Eg., cf. RANKE, Material, p. 9)  
 1. *Ha-a-a, rabu* of Amenophis IV, TA 11, 19, R. 13, 14.  
 2. *Ha-a-ja*, TA 255, 8.  
 3. *Ha-ja*, TA 71, 1, *ḥrabīšu* of the Egyptian king 112, 43, 48. Cf. 109, 62.  
 4. *Ha-ja*, TA 268, 16  
 s. of *Mi-ja-ri-e*, TA 289, 31, sent with troops to Jerusalem.  
 5. *Ha-ja-a*, TA 101, 2, 19.
- \***Hajānu**  
 1. *Ha-a-a-nu*, <sup>mot</sup>*Sa-ma<sup>2</sup>-la-a*, Shalm. III: Mon. I, 53 (III R 7). — KB I, p. 158. Cf. *Ha-a-a-nu*, f. of *Nergal-uballit* Abp. BE VIII, pt. 1, no. 1, 11, 16.  
 2. *Ha-a-ja-ni*, Anp. Ann. I, 96.  
 3. *Ha-ja-a-ni*, <sup>al</sup>*Hī-in-da-na-a-a*, Anp. Ann. I, 96 (I R 19). — KB I, p. 66.  
 4. *Ha-ja-a-nu*, *mār Gabbari ša šep šadi Ḥamani*, Shalm. III: Mon. II, 24. — KB I, p. 162.  
 5. *Ha-ja-ni, mar Gabari*, Shalm. III: Mon. II, 83. — Probably identical with 7777 (Senjirli IV).
- \***Ha-ib** (perh. Eg., see RANKE, Material, p. 21), TA 107, 16, 127, 7, 132, 40, 42, 133, 9.
- Ha-il-ilu** (cf. *Lu-ḥa<sup>2</sup>-il, Si<sup>2</sup>-ḥa-ilu*)  
*ša* <sup>al</sup>*Bir-ti ša* <sup>al</sup>*Šap-ḥa-a-ni*, HABL 524, 2.
- \***Ha-ak-ku-bu** (cf. *Aqgubu* TNB, *A-qu-bu* BE IX, Bi. 7272), JADD 179, 3, 6 (B. C. 697).
- Ha-laḥ**...., JADD 256, R. 8 (B. C. 676).

No. 1.

- \***Ha-la-id-di**  
 f. of *Iḥdi*, JADD 345, 2.
- Ha-la-ma-me** (Ar.?), HABL 685, 16, JADB 3, VIII, 1.
- \***Ha-la-šu-ri** (cf. *Hī<sup>2</sup>-ri-šū-ru*)  
 JADD 329, 9 (Ep. K).
- \***Hal-bi-šu**, <sup>al</sup>*Sa-mir-i-na-a-a*, HABL 633, 5.
- Hal-di**...., <sup>ḥmukl apati</sup> (*AB<sup>al</sup>*), JADD 241, R. 6. *A.B.A.*, JADD 201, R. 7 (B. C. 694).
- Hal-di-aḥ-ušur** "O Khaldi, protect the brother!" *ḥna-si-ku*, JADD 241, R. 7.
- Hal-di-ēreš** (*KAM-eš*) "Khaldi has planted" JADD 899, III, 10, in <sup>al</sup>*Pu-raw-ma*.
- Hal-di-ētir** (*KAR-ir*) "Khaldi spared"  
*ḥiṣparu*, JADD 244, R. 14.
- Hal-di-ja-a** (hypocor.), JADD 899, I, 6.
- Hal-di-ibni** "Khaldi has created"  
*ša* <sup>al</sup>*ŠE La-ki-pi*, JADD 416, R. 3 (KB IV, p. 112; B. C. 710).
- Hal-di-ili-a-a** "Kaldi is my god" or "Native of <sup>al</sup>*Hal-di-li*"; JADD 241, R. 4 (or *Hal-pa-a-a*, see JADD III, p. 462f). *ḥamēl urqi*, JADD 360, R. 9 (B. C. 680).
- Hal-di-ilu**(?) , HABL 925, R. 7. JADD 244, R. 4.
- Hal-di-iltija** (*DA-ia*) "Khaldi is with me"  
*ḥša šepa* <sup>al</sup>*Ḥu-bāb-a-a*, JADD 446, R. 15 (Ep. Q).
- Hal-di-nāšir** (*PAP*) "Khaldi is protector"  
 K. 4287. *ḥrak-su*, HABL 396, 6. *ša* <sup>al</sup>*ŠE La-ki-pi*, JADD 416, R. 3 (KB IV, p. 12; B. C. 710).
- \***Hal-di-rim-a-ni** "O Khaldi, have mercy on me!"  
*ḥitankaru*, JADD 261, R. 10.
- Ha-li-e**, in *En-ḥa-li-e*, Shmk. CT X, pl. 6, 18.
- Ha-li-e-abu**...., JADD 792, 2.
- Ha-a-li-ilu** "Khali is god" (cf. *Ha-lu-lu-mi-ki-ki* TNB)  
*ḥman-dī-di*, K. 931.
- \***Ha-li-mu-su** (cf. *Hal-mu-si*)  
*ša* <sup>al</sup>*Ar-zu-ra-na*, JADD 877, 5.
- Hal-la-ba-a** (cf. <sup>al</sup>*Hallaḥ*), *ḥiṣparu*, JADD 386, R. 10.
- \***Hal-la-al-la<sup>2</sup>** (*Halla-Alla<sup>2</sup>*)  
 f. of *La-ki-e*, HABL 520, 15.
- Hal-li**...., JADD 312, R. 14.
- \***Hal-li-ar-ra-ka** (Med.?)  
*A.B.A.*, JADD 469, R. 11.

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**Ḥal-li-ja** (hypocor.), JADD 288, R. 12.

**Ḥal-lu**, see *Ilūšuma*.

\***Ḥallušu** (with varr., Elam.), king of Elam, B. C. 699–693, b. of *Ištarnanḫundū* (*Šutar-nanḫundū*). For *Ḥallušu* II, see UNGNAD, OLZ X (1907), col. 621f.

1. *Ḥal-lu-si*, Abp. A, III R 22, VI, 91.
2. *Ḥal-lu-šu*, *šar Elamti*, Chron. B, II, 33, 35, 39; III, 7, 8.
3. *Ḥal-lu-si*, Abp. Ann. VI, 54. — KB II, p. 206.
4. *Ha-lu-su*, K. 3062 (G. SMITH, History, p. 247).

**Ḥal-ma-nu**

<sup>h</sup>*mu-šar-kis*, JADD 261, R. 4.

**Ḥal-mu-su** (cf. *Ha-li-nu-su*)

<sup>h</sup>....., JADD 462, L. E. 3 (B. C. 679). <sup>h</sup>*ardu*, 464, R. 5. <sup>h</sup>*DUR. DUG. ŠAR* (*kāsiri*) *šal-šu*, 296, 2, slave sold. *irrišu*, JADB 2, II, 5.

**Ḥal-pa-a-a** (gent. from <sup>all</sup>*matHalpi*), JADD 241, R. 4 (III), p. 462).

\***Ḥal-pa-aš-šu-lu-bi-is** (Hit)

s. of *Muršiliš*, MDOG 35, p. 19.

**Ḥal-si-tú(š)**, JADD 51, R. 3 (B. C. 683)

**Ḥal-su-ḫu**, JADD 334, 2.

**Ḥal-šu-a-a** "Native of the city of Ḥalšu", K. 241, IX, 16, spec.

**Ḥal-ú-a** (or *Bārna?*) (hypocor., cf. *Ha-lu-ú*, *Ḥal-nulki* TNB, *Ḥa-li-e-*), *A.B.A.*, JADD 238, R. 6 (B. C. 688).

\***Ḥa-lu-si-su**, see *Hallušu*.

**Ḥa-am** ....., JADD 431, R. 10. <sup>h</sup>*NI.GAB*, JADD 857, II, 24.

\***Ḥa-ma-du-du** (cf. *Ḥa-ma-tu-tu*)

f. of <sup>d</sup>*A-u-bil-ilī*, VS I, 88, 30 (Ep. E).

\***Ḥa-ma-ni** (hypocor., cf. *ḥmḥ* APO)

s. of *Ia-a-šū-nu*, HABL 542, R. 6 (IV R 53, no. 1).

**Ḥa-ma-si(š)-ja**

f. of *Sin(š)-dajan*, VS I, 102, 6.

\***Ḥa-ma-ás-šja** (Eg.), TA 198, 15, a *rābišu* of the Egyptian king.

\***Ḥamašši** (Eg.)

1. *Ḥa-a-maš-ši*, *mār šipri* of Amenophis III & IV, TA [11, 9]. 27, 37, 40, 52.
2. *Ḥa-a-ra-ma-aš-ši*, TA 20, 33, 36, messenger of Amenophis IV.

3. *Ḥa-maš-ši*, *nagiru* of Amenophis III, TA 29, 25.

**Ḥamatāja** "Native of Hamath"

1. *Ḥa-ma-ta-a-a*, <sup>h</sup>*šaknu* of <sup>at</sup>*Suru*, Anp. Ann. I, 75 (IR 18). — KB I, p. 64.
2. <sup>mat</sup>*Ḥa-ma-ta-a-ia*, Anp. Ann. I, 75, var. <sup>mat</sup>*La-qa-a-ia*, Tukk. II, Ann. R. 5.

\***Ḥa-ma-tu-tu** (= Ar. docket *ḥmst*, CIS II, 38, ZA III, p. 240, STEVENSON, Contracts, no. 2), *šā* <sup>at</sup>*Ḥa-au-du-a-te*, JADD 129, 1.

\***Ḥa-am-ba-qu** (in NBa. texts, see TNB, cf. Bi. *ḥmḥ*), *rakkab šepā*, JADD 207, R. 7 (KB IV, p. 150, no. XVIII; Ep. B).

**Ḥa-am-bi-i** (hypocor., cf. *Ḥa-an-bi*), HABL 473, R. 12. <sup>h</sup>*rab nappali-ḫurāšī*, JADD 244, R. 3.

\***Ḥa-am-bu-su** (cf. <sup>h</sup>*Ḥa-am-bu-su*)

f. of *Abi-sa-la-me*, PSBA XXX (1908), p. 137, 2.

\***Ḥa-am-bu-su** (= Ar. docket *ḥmst*, STEVENSON, Contracts, p. 42; cf. OBA. <sup>h</sup>*Ḥa-am-bu-zu-ú* T-D LC), JADB 11, I, s. JADD 233, 5 (IIR 46, no. 5; KB IV, p. 138).

\***Ḥa-am-da-nu** (cf. Bi. *ḥmḥ*)

<sup>h</sup>*nastku* of Gambulu, Sarg. Ann. 254.

**Ḥa-me** ....., JADD 630, R. 10.

**Ḥa-am(š)-ma-[a-a]** (in NBa. texts, see TNB, cf. <sup>h</sup>*Ḥa-am-ma-a*, *ibid.*), JADD 210, L. E. 1.

\***Ḥammu-rapi** (WSem., probably = <sup>h</sup>*Ammu-rapi* "Ammu is lofty", cf. *Am-ra-pi*?, NBa. *Ḥa-mu-ra-pu* VS IV, 2, 6 (UNGAD, OLZ X (1907), col. 622); for different attempts of interpretation see HUSING, OLZ X (1907), col. 235f, HOMMEL, *ibid.*, col. 482, n. 2, WEBER, *ibid.*, col. 146f, MVG XII (1907), p. 95ff, THUREAU-DANGIN, OLZ XI (1908), col. 93, UNGAD, ZA XXII (1908), pp. 7–13; supposed to be identical with Bi. *ḥmḥ*, see SCHRADER, SBak. 1887, p. 600ff, HOMMEL, *Altisr. Überl.* (1897), p. 193f).

King of Babylonia (dyn. A: 6), son of Sinmuballit, father of Samsu-iluna, ruled 43 years, about 1958–1916 B. C.

1. *Am-mu-ra-bi*, CT II, pl. 9, 17.
2. *Am-mu-ra-pi*, HABL 255, 8, 10, cf. MEISSNER, WZKM XII (1898), p. 364.

3. *Ħa-am-mi-ra-am* (sic, pro *bi*), CT II, pl. 28, 17.
4. *Ħa-am-mu-ra-bi*, Chron. K<sup>2</sup>, s. 18. King-list B, s. 1R 4, XV, no. 1, s; 2, 1; 3. Nabbd.: Br. cyl. 1R 69, II, s; 85-4-30, 2, II, 20: 700 years before Burnaburiash; III, 2, 28 (KB III, pt. 2, pp. 82, 92). V R 44, 21a,b, = *Kim-ta-ra-pa-aš-tum*. Ba. 91-5-9, 221 (CT XIII, pl. 47). In OBA. inscriptions, passim, cf. RANKE, PN p. 85f.
5. <sup>d</sup>*Ħa-am-mu-ra-bi*, STRASSM, Warka 28, 16, 30 (BM 33212).
6. *Ħa-am-mu-ra-bi-il(ʿi)*, PSBA XXIX (1907), p. 184.
7. *Ħa-am-mu-un-ra-bi*, STRASSM, Warka 31. 39 (BM 33223).
8. *Ħa-mu-ra-bi*, Rm. 2, 134. MAP 49. CT VIII, pl. 35. BE VI, pt. 1, p. 40. VS VII, 6, 26.
- Ħa-am-na(a)-nu** (cf. *Ħannanu*), K. 4786. <sup>h</sup>*mukil apati*, JADD 268, R. 2.
- Ħa-am-nu-nu** (in a NBa. text, see TNB), JADD 231, 3, slave sold (B. C. 680).
- Ħa-am-pa** ..., JADB 5, III, 16.
- Ħa-mu-u**, in <sup>ai</sup>*ŠE* <sup>m</sup>*Ħa-mu-u* (cf. <sup>ai</sup>*Ħa-mu* HABL 214, R. 15, 16, <sup>h</sup>*מִיִּי* CIS II, 28), JADB 13, I, 4.
- Ħa-mu-na-a-a**, HABL 303, 15 (time Sarg.).
- <sup>h</sup>**Ħa-mu-ni-ri**, see *Annmu-nira*.
- Ħa-an** ..., JADB 1, II, 16. JADD 299, 3, 425, 10.
- Ħa-i-na-bi-im**, Capp. G, 14, 1.
- <sup>h</sup>**Ħa-na-bu-ša-a**, VS I, 95, 5.
- Ħa-an-aḥu** (PAP)-u-si(?), JADD 209, R. 13.
- <sup>h</sup>**Ħanau** (WSem., cf. *Ħa-na-na-nu* BE IX, TNB, *Ħa-na-an-na* BE X, *Ħa-na-nu-ú* BE XIV, Bi. 177 = APO)
1. *Ħa-na-na*, JADB 5, II, 21. JADD 499, R. 6 (B. C. 670<sup>2</sup>). Sm. 549. *bēl qatati ša šarri*, JADD 94, 1.
  2. *Ħa-na-ni*, JADD 54, R. 2.
  3. *Ħa-na-nu*, JADD 629, 1. 752, 10. Epon. B. C. 701, Canon A, V, 23 + B, VI, 11; <sup>h</sup>*ša-kin* ..., III R 2, 46 (K. 3163, 14)
  4. *Ħa-na-nem*, f. of *Rabi-Asur*, Capp. G, 23, 1.
- Ħa-na-si** (cf. *Ħa-na-si-i*, / *Ħa-na-šu* TNB), JADD 216, R. 6.
- Ħa-na-si-i**, JADB 4, IV, 16.
- <sup>h</sup>**Ħa-na-ši-ru-ka**, <sup>mat</sup>*Ma-ta-a-a*, a Median chief, Shams. V. Ann. III, 32 (IR 30). — KBI, p. 180.

No. 1.

- Ħa-an-bi** (patronymic, cf. *But<sup>m</sup> Ħa-an-bi* q. v., *Ħa-an-bu* BE XV)  
f. of *Amēl-Enlil*, Mna., III R 41, I, 11, 28. — KB IV, p. 74-77.
- <sup>h</sup>**Ħa-an-da-da** (cf. *Un-da-du*; *Ħa-an-di-di*, Camb. BE VIII, 1), JADB 2, I, 3.
- <sup>h</sup>**Ħa-an-da-pi-i** (cf. *Ħu-da-pi-i*)  
s. of *Ħu-un-zu-di-i*, of <sup>ai</sup>*Ħu-bab-a-a*, JADD 446, R. 22 (Ep. Q).
- <sup>h</sup>**Ħa-an-da(ʿta)-sa-ni** (cf. NBa. *Ħa-an-da-ša-an-ni* BE IX, *Ħa-an-da-ša-nu* BE X, *Ħa-an-ḥu-ša* etc.), JADD 113, 2, 119, 3 (B. C. 680). 855, R. 2.
- <sup>h</sup>**Ħa-an-di** ..., JADD 292, 2, slave sold.
- <sup>h</sup>**Ħa-an-di-i** (hypocor., cf. *Ħa-an-di-ja*)  
JADD 273, R. 13 (B. C. 694), 300, R. 2 (B. C. 684<sup>2</sup>). <sup>h</sup>*qa-ši-i*, JADD 215, R. 7 (B. C. 682).
- <sup>h</sup>**Ħa-an-di-ja** (hypocor., cf. *Ħu-an-du*)  
HABL 863, R. 5.
- <sup>h</sup>**Ħa-an-du**, JADD 262, R. 2.
- <sup>h</sup>**Ħa-a-ni** (cf. *Ħa-nu*, *Ħa-ni-i* etc.), <sup>mat</sup>*Sa-am<sup>2</sup>-la-a-a*, Shalm. III, Mon. I, 42 (III R 7). — KB I, p. 156.
- <sup>h</sup>**Ħa-an-i** (Eg., cf. WEBER, Anmerkungen zu KNUDTZON, Die el-Amarna-Tafeln, p. 1099, RANKE, Material, p. 9). TA 161, 11, 17, 27, 31; *Ħa-an-ja*, TA 47, 23, 26. 301, 12; *Ħa-an-ni*, <sup>h</sup>*mār šipri*, TA 162, 26, 63; [*Ħa-ni*], *mār šipri*, TA 227, 16; *Ħa-ni-e*, *targunānu* of Amenophis III, TA 21, 25.
- <sup>h</sup>**Ħa-ni-i** (hypocor., cf. *Ħannu*)  
JADB 2, II, 10, 10, VI, 2. JADD 164, 2, 4, 6, 16 (B. C. 679). 922, I, 3. *ša<sup>ai</sup> Ħa-u-ri-na*, VS I, 91, 22 (Ep. N).
- <sup>h</sup>**Ħa-ni-na-a-ja** (hypocor., cf. OBA. *Ħa-ni-nu-nu* RPN, NBa. *Ħa-ni-ni* TNB), JADD 30, 7 (B. C. 681). 212, R. 22 (B. C. 687).
- <sup>h</sup>**Ħa-ni-na-a** (in NBa. texts, see TNB), *amtu*, VS I, 90, 4.
- <sup>h</sup>**Ħa-an-na-na** (Ar., cf. NBa. *Ħa-an-na-ni<sup>2</sup>* = Ar. docket 777 BE X, 132), HABL 287, 1: <sup>h</sup>*Ru-ú-a-a*.
- <sup>h</sup>**Ħa-an-ni-i** (hypocor., cf. Na. <sup>h</sup>*חַנְנִי*, Bi. <sup>h</sup>*חַנְנִי* Pu. <sup>h</sup>*חַנְנִי* (Hanno), *Ħa-an-ni-ḫi* = Ar. docket 777 BE VIII, pt. 1, 27), JADD 39, 17 (Ep. D). 755, 4. OLZ VIII (1905), col. 131. VS I, 86, 8 (Ep. Sili). 89, 8.

- \***Ĥa-an-pa**(?)**ša-nu**, JADB 2, III, 10.  
**Ĥa-an-nu-bu** (cf. *Ĥa-nu-bu*, *Ĥan(u)abu*, *Ĥunabu* etc. BE XV, RPN), VS I, 95, 32 (Ep. A).  
**Ĥa-an-ši-i** (hypocor.), *hirrišu*, JADD 742, 36.  
**Ĥa-an-ša(da)-si**  
 f. of *Kišir-Ašur*, OLV VI, col. 199, R. 13.  
**Ĥa-an-šu-šu** (cf. *Ĥa-an-ša-šu*, *Ĥanšušu* TNB, *Ĥand*(*š*)*a'šani*, Bi. 𐎠𐎢𐎽𐎢), JADD 246, R. 10.  
**Ĥa-nu**..., JADD 741, 40.  
**Ĥa-nu**  
 s. of *Ga-ba-šim*, Capp. T-D 239, 1.  
**Ĥa-nu-bu** (cf. *Ĥa-an-nu-bu*), JADD 415, R. 4.  
**\*Ĥānūnu** (Can., cf. *Ĥa-nu-nu* TNB, *Ĥa-nun* BE IX = Ar. docket 𐎠𐎢𐎽, OTSS p. 303, Bi. 𐎠𐎢𐎽)  
 1. *Ĥa-a-nu-nu*, *šar* <sup>at</sup>*Ĥaziti*, Sarg.: Bull 23; Cyl. 19 (I R 36. KB II, p. 42); Pp. IV, 40.  
 2. *Ĥa-a-nu-ū-nu*, <sup>at</sup>*Ĥa(a)-za-at-a-a*, Tigl. IV, B, R. 15 (II R 67, 62). III R 10, no. 2, s. — KB II, pp. 20, 32.  
 3. *Ĥa-nu-nu*, JADB 7, III, 17(?). JADD 586, R. 9 (B. C. 661). *ḫrab kišir rabšaqi* JADD 857, II, 10. *šar* <sup>at</sup>*Ĥaziti*, Sarg.: Ann. 30; Khors. 25, 26; XIV, 16. — KB II, p. 54.  
**Ĥa-pi-ni**, see *Ĥa-bi-ni*.  
**Ĥa<sup>2</sup>-ra-ḫu** (cf. OBA. *Ĥan-ḫa-ra-ḫu* T-D LC), in <sup>at</sup>*Bit-<sup>m</sup>Ĥa<sup>2</sup>-ra-ḫu*, Shmk. CT X, pl. 5, 12, 16, 6, 29.  
**\*Ĥa-a-ra-ma-aš-ši**, see *Ĥamašši*; cf. *Naḫyamašši*.  
**\*Ĥa-ra-a-ni** (Ar., cf. 𐎠𐎢𐎽 I Ch. 2, 46, SCHIFFER, *Aramäer*, p. 100, n. 2), <sup>mat</sup>*La-a-qa-a-ja*, Tucl. II, Ann. R. 6.  
**Ĥar(a)-šarru** (cf. OBA. *Ĥa-ri-ma-li-ki* T-D LC) "Khar is king"  
 1. *Ĥa-ra-MAN*, JADD 64, R. 9 (B. C. 672). <sup>h</sup>*nukl apati*, JADD 178, R. 5 (III R 49, no. 5. KB IV, p. 128; Ep. H').  
 2. *Ĥar-MAN*, JADD 387, R. 6.  
 3. *Ĥa-ri-L[UGAL]*, JADD 356, 2.  
**Ĥa-ra(ru?)-za(ša?)-za(a?)**  
 JADD 279, R. 4 (B. C. 681).  
**\*Ĥar-bi-ši-pak** (Cass.) "Lord is Shipak"(?)  
*ḫa-bir-a-a*, IV R 34, no. 2, 5, 14; JRS 1904, p. 415.  
**\*Ĥa-ar-duk-ka** (Iran. = Ἀρδύκας of Ktesias, BUDINGER, SWak. 1880, p. 499, JIN p. 127, ROST, MVG II (1897) p. 218, STRECK,

- ZA XV (1900) p. 359, n. 4, PRÁŠEK, GMP, p. 102, 106)  
<sup>šá</sup>*mat* *Ĥa(?)Za*-[*aḫ-zi-a-nu*, a Median chief, Sarg. A, II, 29 (K. 1668b).  
**Ĥar-ḫa-an-da-a**, <sup>h</sup>*rakkabu ša ekalli*, JADD 469, 18, R. 1.  
**\*ĤAR-ibni** (<sup>h</sup>*Bunene-ibni* or <sup>h</sup>*Mahir-ibni?*), 83-1-18, 695, XII, 19, spec.  
**Ĥa-ri-e**, JADD 891, 11.  
**\*Ĥa-ri-ma-a** (Ar., cf. *Ĥa-ri-im-ma<sup>2</sup>* BE X, Pa. 𐎠𐎢𐎽; 𐎠𐎢𐎽 "devotus"), JADB 3, VI, 4.  
**\*fĤa-ri-ma-te**(?), HABL 509, 11.  
**\*Ĥa-ri-me-i**, JADD 813, 8.  
**Ĥa-ri-ri** (cf. OBA. *Ĥa-(ar)-ri-rum* RPN), HABL 1056, R. 14: *bit Ĥ*.  
**Ĥa-ri-šarru**, see *Ĥara-šarru*.  
**Ĥa(?)-ri-zu**..., Ta'annek 4, R. 3.  
**Ĥar-ma-ki**, JADD 21, 11 (B. C. 682). 536, 1.  
 f. of *Du-bu-si-i*, JADD 526, 2.  
**Ĥar-man** (? cf. 𐎠𐎢𐎽 APO), see *Ĥara-šarru*.  
**Ĥar-ma-ša** (cf. *Ĥar-ḫur-ma-šu* BE X) <sup>h</sup>*malahu*, JADD 324, R. E. 1 (III R 48, no. 3; B. C. 692). <sup>h</sup>*šalšu*, JADD 324, R. 2 (B. C. 692).  
**Ĥar-ra**..., Sarg. St. III, 5. — KB IV, p. 160.  
**\*Ĥarra**  
 1. <sup>h</sup>*Ĥa-ar-ra-a*, JADD 741, 15.  
 2. <sup>h</sup>*Ĥar-ra-a*, JADD 741, 28.  
**Harrānāja** "Native of the city of Harran"  
 (<sup>at</sup>*KAS-a-a*, JADD 25, R. 7 (B. C. 645<sup>2</sup>). 600, R. 3. 872, 4. 1046, I, 6(?). K. 241, IX, 15, spec.  
 f. of *Ab-ertba*, JADD 446, L. E. 2.  
**Harrān-šadū** (abbrev., cf. <sup>h</sup>*Bēl-Ĥarrān-šadū*) <sup>h</sup>*KAS-KUR-ū*, s. of *Mar-tuk*, gs. of *Bau-ereš*, of the family of *Bēl-ētir*, HABL 877, 12 = JADD 889.  
**Harrān-šadūja** (or *Ilu-illat-a-a*(?), cf. *Ilu-illat*) <sup>h</sup>*KAS-KUR-a-a*, s. of *A-ē-šum-ibni*, Lo. 102, I, 22. — KB IV, p. 82.  
**Ĥar-ra-nu-u** "Native of Harran", HABL 212, 13.  
**Ĥar-ru-šu** (cf. OBA. *Ĥu-ru-šum*, <sup>h</sup>*Ĥurazatum* RPN, Bi. 𐎠𐎢𐎽), JADD 352, 2.  
**\*Ĥar-si-ja-e-šu** (Eg. 𐎠𐎢𐎽-šš-šš; t, Gr. Ἀποῦσις, "Horus son of Isis", STEINDORFF, BA I, p. 350, RANKE, Material, p. 28) *šar* <sup>at</sup>*Šab-nu-u-ti*, Abp.: A, III R 17, I, 100; Ann. I, 98. — KB II, p. 162.

- \***Hār-si-su** (cf. *Hār-še-šū*), JADD 590, R. 4.  
 \***Hār-še-šū** (cf. *Harsijašū*), <sup>h</sup>*šaknu*, <sup>h</sup>*AN. TA-a-a*, JADD 860, IV, 1.  
 \***Hār-ti-bu-u** (Eg. *Hr-t-3-b-3(t)*), cf. 𐎲𐎠𐎲 on an ostrakon from Elephantine, CIS p. 140, JADD III, p. 537, RANKE, Material, p. 28), JADD 763, 6.  
**Hār-ru-ra-[a-a]**, JADD 473, 1, 6, 14 (B. C. 698).  
**Hā-sa-bu**, JADD 375, 2, 8.  
**Hā-sa-la-an-ma-nu**, JADD 633, R. 4.  
 \***Hā-sar-du(ú)**  
 Merod. I: DEP VI, p. 43, 11. <sup>h</sup>*sukallu*, Merod. I: Susa 16, III, 16.  
 s. of *Su-me-e*; <sup>h</sup>*sukkal mu-ni-ri*, Melish., Lo. 101 (90829), I, 14, 22. — KB IV, p. 58. KING, BBS, p. 20, pl. XXIV.  
**Hā-a-si-ku** (cf. ἸΝοῦτακος JIN p. 173), <sup>h</sup>*šāšū mār šarri*, JADD 857, IV, 8.  
**Hā-su-ú-kul** (n. pr.?), JADD 931, R. 16.  
**Hā-ša-ba(na?)**, JADD 422, 4, slave sold.  
 \***Hā-šak-e** (? cf. Xošak' JIN p. 173), <sup>h</sup>*šābu*, JADD 877, R. 7.  
**Hā-ša-na-nu** (cf. *Hū-ša-nu* and the city name *Hā-ša-nu*)  
 JADD 403, R. 3, 752, 12. <sup>h</sup>*muttr šeme ša šaknu*, JADD 34, 8 (B. C. 695).  
 \***Hā-ša-at-ri-it-li**, var. *Hā-ša-at-ri-tum* (Iran, cf. *Kaštariti*; JIN p. 176), name taken by Parumartiš (Phraortes), the Median pretender, Dar. Beh. 89, 92.  
 \***Hā-šat(mat)-sa'**  
 s. of *Ša-ši-i*, <sup>h</sup>*Ka-nu'-a-a*, PSBA XXX (1908), p. 138, 26 (Ep. N).  
**Hā-aš-ba...** (cf. Oba. *Hā-aš-bu* T-D LC)  
 JADD 307, R. 18 (III R 49, 38c; Ep. F).  
**Hāš-da-a-a** (cf. *Hāš(a)dū* TNB, *Hā-aš-da-a-a* BE IX, X)  
<sup>h</sup>*rē'u šstā*, Nku. Lo. 102, III, 15. — KB IV, p. 86.  
 \***Hā-aš-ḥa-me-ir**, *pa-te-si Iš-ku-un-Šin<sup>hi</sup>*, I R 1, no. I, 10, 5.  
 \***Hāš-mar** (Cass. = *kasūsu* "strong", abbrev., cf. *Hā-aš-mar* BE XVII pt. 1, *Hāš-mar-Gal-du* BE XV, <sup>h</sup>*Hā-aš-mar-Saḥ* BE XIV, *Bit<sup>m</sup>-Hāš-mar* Chron. A, V, 6)  
 f. of *Ea-mukin-zer*, Chron. A, V, 5. — KB II, p. 272.  
 No. 1.

- \***Hā-šū-šar(šū-ar)-na** (Hit.?), Capp. T-D LC 242, 8, 12, 19, s. of (*Gu-jud-ga-ri-a*).  
 \***Hā-la**, JADD 469, R. 13.  
**Hā-ta-a-a** (hypocor.?), cf. *Hā-ta*, *Nabu-ḥa-a-ta* TNB; or gent. cf. <sup>h</sup>*Hā-tu* Anp. Ann. I, 59, <sup>h</sup>*Hā-ta-a-a* Rm. 564)  
 JADD 178, 1, 5 (III R 49, 48, 58b. KB IV, p. 128; Ep. H). K. 6409.  
**Hā-tar-a-nu** (gent. from <sup>h</sup>*Hataru*)  
<sup>h</sup>*rab kišir*, HABL 631, 10, 15 = JADD 759; cf. WSmI, II, p. 62, WAF I, p. 465.  
 \***Hā-te'**, Bu. 89-4-26, 38, 2.  
 \***Hā-te-za-a-a**, JADD 619, 13, slave.  
**Hā-ti-a-nu** (cf. <sup>h</sup>*Hā-ta-a*), JADD 365, R. 5 (B. C. 702).  
 \***Hā-ti-ib(ḫ)** (prob. Eg.), TA 161, 35, 43, 46, 164, 4, 18, 26, 42. 165, 15, 26. 166, 12, 32. 167, 14. 168, 8.  
 \***Hā-at-pi-mu-nu** (Eg. cf. \**A-ma-an-ḥa-at-pi*)  
 JADD 38, 12 (III R 46, 15d). 39, 10 (Ep. D).  
 \***Hāt(?)-ta-mu** (cf. Bi. 𐎲𐎠𐎲), <sup>h</sup>*šagā*, HABL 322, 11.  
**Hāt-ti-be...**, Ta'anek 4, R. 4.  
 \***Hā-(at)-tu-šār** (Hit, Eg. *Khetasar*, = *Hattu-šil* q. v.)  
 f. of i. e. ancestor of *Ša-di'-Te-šup*, *šarru šā* <sup>h</sup>*Ur-ra-ti-na-ša*, the king of the Hittites, Tigl. I, Ann. II, 44. — KB I, p. 20.  
 \***Hā-at-tu-ši-la-li** (Hit. = *Hattu-šar*)  
 Grand king of *Ku-šū-šar*, WINCKLER, OLZ IX (1906), col. 629. Son of *Mur-ši-li*, gs. of *Šu-nō-bi-lu-li-u-ma*, b. of *Hāt-pa-aš-šū-lu-bi-is*, *Mut'allu* and *Šilī-ir-in-na*, contemp. with Ramses II (B. C. 1272), OLZ IX, col. 629, MDOG 35, pp. 19, 27.  
**Hātūšu-aldi** (? *PA-šū-al-di-i*), <sup>h</sup>*irrišu*, JADD 481, R. 7.  
**Hā-ḫu-ku...** (?), JADD 806, 10.  
**Hā-ú-ka-nu** (Ar.?), *šā* <sup>h</sup>*Nu-ḥa-a-ni*, *nasiku ša* <sup>h</sup>*Pu-qu-dī*, Sarg. Ann. 268.  
 \***Hazā-ilu** (Ar., Bi. 𐎲𐎠𐎲 and 𐎲𐎠𐎲), Ar. docket 𐎲𐎠𐎲 OTSS p. 316, no. 50, POGNON, Inscript. Sémi. no. 86 𐎲𐎠𐎲)  
 1. *Hā-za-a-AN*, f. of *Ū-a-a-et'*, Abp. A, III R 24, VIII, 9.  
 2. *Hā-za(-)AN*, HABL 559, 5, 10, 12. <sup>h</sup>..., JADD 572, R. 7. *nasiku* of Gambulu, Sarg. Ann. 255. *mār la mamana*, Shalm. III: KAH I, 30, 26, succeeded Adad-idri. *ša*

- mat* *Dimašgi*, Shalm. III, Co. 42; Ob. 97, 103; cf. MDOG 29, p. 45. *šar mat* *Dimašgi*, Shalm. III, III R 5, VI, 2. — KB I, pp. 140, 142. *šar mat* *Aribi*, K. 3405, 2, 9.
- f. of *ša-lu-ú šar mat* *A-ri-bi*, Esarh. A, IR 46, III, 3, 19 (KB II, p. 130). Cf. Senn. VS I, 77, R. 23.
- f. of *Ú-a-a-te'-<sup>2</sup>* (*Ja-u-ta'-<sup>2</sup>*), the king of Aribi, Abp. Ann. VIII, 1, 46; III R 34, VII, 31 (*šar mat* *Qidri*); VS I, 83, I, 3. ZA II, pl. II, R. 6, cf. WAF I, p. 526 ff.
- Ḥa-za-la-a** (cf. *mat* *Ḥu-za-la-a*), JADD 256, 4, sold (B. C. 676).
- Ḥazānu** (cf. *Ḥa-za-a-nu* TNB) "Prefect"
1. *Ḥa-za-nu*, HABL 212, 4, 20. JADD 1125, III, 7.
  2. *EN.URU*, šā *at* *Su-la-ia*, *na-si-ku* of Yaburi, Šarg. Ann. 282.
- \*Ḥazaqiau** (He. = Bi. חֲזַקְיָא), Hezekiah, the king of Judah
1. *Ḥa-za-qi-a-a-ú*, *šarru*, Senn. Kui. Lay. 61, 11.
  2. *Ḥa-za-qi-a-ú*, Senn.: King III, 66; Kui. I, 30 (III R 12); Tay. III, 20 (IR 39). *mat* *Jaadaia* Senn.: King III, 9, 28; Kui. I, 23, 27; Tay. III, 11. *šarru*, Senn. Co. 15 (IR 43). — KB II, pp. 94, 118.
  3. *Ḥa-za-qi-ia*, var., see KB II, p. 92, notes 16, 16.
  4. *Ḥa-za-qi-ia-ú*, *mat* *Jaadaia*, Senn. Tay. II, 71.
- Ḥa-zi-a-nu** (cf. Bi. חֲזִיָּא), JADD 61, R. 9 (Ep. L). Cf. *Ḥa-zi-an(?)-ilu*, cf. Bi. חֲזִיָּא), JADD 233, 2.
- Ḥa-zu-gu**, JADD 343, 6.
- \*Ḥēmti-ilu** (Ar. "My ardour is the god")
1. *Ḥi-an-ti-AN*, *mat* *La-qa-a-a*, Anp. Ann. III, 46. — KB I, pp. 100, 102.
  2. *Ḥi-en-ti-AN*, Anp. Ann. III, 30.
  3. *Ḥi-im-ti-AN*, Anp. Ann. III, 46, var.
- \*Ḥi-bi-ia**, TA 178, 2, of *at* *Jatani*. Cf. *Ḥi-bi* . . . , Ta'annek, 7 R. 1.
- Ḥi-da-ta-ni** (Ar. "Thou hast renewed me?") JADD 400, 2 (B. C. 688).
- Ḥi-di-i**, Senn. King V, 4, king of Til-Garimmu.
- Ḥi-ḥi-e** (hypocor., cf. *Ḥi-ḥi-i-li*), VS I, 95, 21.
- Ḥi-ḥi-i-l(i?)**, Capp. S. I, 2.
- Ḥi-la-a** . . . (hypocor., cf. *Ḥi-ḥi-ia*)
- f. of *Naba-re'ani*, gf. of. *Aja-ša-nub-ili<sup>2</sup>*, K. 2169, R. 16 (SMITH, Texts, p. 20).
- Ḥi-li-ia** (hypocor., cf. *Ḥi-la-a*, *Te-ri-ḥi-li-ia* BE X, OBA. *Ḥi-lum* Dīlbat; or *Ku-bi-ia*, or *Ḥi-li-ia*), JADD 265, R. 11.
- Ḥi-ma-gu**, in *Bit-mat* *Ḥi-ma-gu*, Merod. I, Susa 16, I, 20.
- Ḥi-ma-ri-i** (according to HILPRECHT, BE X, p. 51, n. 3 = *Ḥi-ma-ri-i*) JADD 178, R. 3 (III R 49, 51c; B. C. 672). 209, R. 15. 569, R. 6 (B. C. 695).
- Ḥi-mi-li-e**, see *Tab-mēlu*.
- \*Ḥimti-ilu**, see *Ḥēmti-ilu*.
- \*Ḥi-in-ni-be-el** (cf. *mat* *Ḥi-in-ni<sup>2</sup>* *at* *EN* BE X, Pu. חַנְבֵּל (Hannibal), 82-3-23, 135, R. 10b, spec.
- \*Ḥi(-in)-nu-mu**, HABL 965, 3, 6, 11, 13, 17, 23, R. 9, 15. *kišir šarri*, JADD 276, R. 5 (B. C. 682).
- \*Ḥi-pa-a**, K. 3787, slave (B. C. 710). — KB IV, p. 166.
- \*Ḥi-ip-ta-a-a** (cf. *at* *Ḥi-pa-ta-a* TNB), 82-3-23, 135, R. 1a, spec.
- Ḥi-ri-aḥi** (*PAP<sup>PI</sup>*) (prob. abrev., cf. *Ḥi-ri-aḥāa*), *ḥmukul apati*, *at* *Da-na-a-a*, JADD 470, 3 (B. C. 663).
- Ḥi-ri-aḥū a** (*PAP-u-a*), JADD 404, R. 9 (B. C. 674).
- Ḥi-ri-ba** . . . , JADD 848, 6.
- Ḥi-ri-ša-a-a** (prob. gent. cf. *Ḥa-ri-ša-a-a* TNB) JADD 325, R. 16 (Ep. A<sup>7</sup>). 327, R. 12 (III R 46, no. 9; Ep. N). 349, R. 16 (Ep. Q). 623, L. E. 1. (III R 46, 80b; Ep. A<sup>7</sup>). *ḥNI. GAB ša Bit-kidmuri*, 308, R. 14 (Ep. Q). 309, R. 7 (Ep. Q). 318, R. 11 (III R 46, 32b). 345, R. 1, 711, R. 10 (Ep. E).
- \*Ḥi(?)-ri-šū-ru** (cf. *Ḥa-lu-šū-rī*)
- f. of *Kudurra*, Mardukakheriba: OBI 149, I, 21.
- \*Ḥir-ši-na**, *mār Me-ig-di-a-ra*, Shams. V, Ann. II, 23, 28 (IR 30). — KB I, p. 178.
- \*Ḥi-ru-um-mu** (cf. Bi. חֲרִיר, חֲרִיר, Hiram) *mat* *Šur-ra-a-a*, of Tyre, Tigl. IV, Ann. [80], 151 (III R 9, 51). — KB II, p. 30.
- Ḥi-sa-a-a** (cf. *mat* *Ḥi-e-sa* HABL 414, 4), JADD 661, 12.
- \*Ḥismia** (Mit.), of Ni, Boghazköi, OLZ XIII (1910), col. 292.
- \*Ḥi-ši<sup>2</sup>-ar-ši<sup>2</sup>**, see *Ḥi-šū-ri-šū*.
- \*Ḥi-ḥu-bar-ra** (perhaps *BAR.RA = tapti*) JADD 741, 26.
- \*Ḥi-zi-ri** (cf. Bi. חֲזִיר, Ar. حَزِير APO, *Ḥu-zi-ru* of *Ḥindan* TNB), TA 336, 2, 337 4.



- \***Hu'-a**, *mār šipri* of Burna-Buriash, TA 11, 5.
- <sup>a1</sup>**Hu-ba-ba-a-a** "Native of *Hu-bāba*"  
JADD 46, 4.
- Hu-ba-a-a** (cf. OBA. *Hu-ba-tum* RPN)  
Epon. B. C. 830, Canon B, II, 30. III R 1, II, 34.
- Hu-ba-si**, see *Abi-basti*.
- \***Hu-bi-di** (prob. Mit. cf. *Hu-bi-da* VS VII, 126, 2, 161, 6, UNGNAI), Dilbat, p. 15)  
s. of *Te-cu-di*, VS I, 109, 3.
- Hu-da** ..., JADD 256, 4, sold (B. C. 676).
- Hu-da-a-a** (hypocor., cf. *Hu-di-ja* BE XV)  
JADD 249, 4, 9, R. 2.  
s. of *Mu-šur-a-a*, JADD 250, 1, 4, 6 (III R 46, c; Ep. G).
- \***Hu(Bag?)-da-pi-i** (cf. *Ha-an-da-pi-i*), JADD 144, 2 (B. C. 700).
- Hu-ud-da-ja** (cf. *Hu-da-a-a*). HABL 1078, 9.
- Hu-di-e-ša-līb-bi** (cf. *Ha-di-e-lī-bu-šū*)  
JADD 217, 1, slave sold.
- Hu-di-šarrūtu** (MAN-šu), JADD 66, 13 (B. C. 693).
- Hu-la-a-a**, var. *Hu-la-a-ja*  
*ḫašūnu* of *Ḫalsi-diphā*, Anp. Ann. I, 102, 107, 108, 110 (IR 19). — KB I, p. 68—70.
- Hu-la-la** (cf. *Hu-la-lī* TNB, OBA. *Hu-la-tum* RPN)  
"A precious stone", *ḫerib bitī*, HABL 468, 7.
- Hu-la-lī-ti** (cf. *Hu-la-lu*, OBA. *Hu-la-al-tum*)  
HABL 454, 13.
- Hu-lī-i** (cf. *Hī-la-a*, *Hī-lī-ja*, NBA. *Hu-lī-i-ti*, OBA. *Hu(?)-lī-ja* RPN), JADD 184, 2, slave.  
*ḫirīšu*, HABL 167, 16.
- \***Hulī** (Hit., cf. JENSEN, Hittiter, p. 116)  
*Hul-lī-i*, *Hu-ul-lī-i*  
s. of *lā ma-ma-na*, Tigl. IV, B, 65 (II R 67, 65. KB II, p. 20), succeeded Uassurme on the throne of Tabal; =  
f. of *Am-ba-ri-išidi*, of *Bit-Bu-ru-ti-iš*, husband of *Aḫat-abiša*, the daughter of Sargon, Sarg.: Ann. 170, 171; Khors. 30. K. 13854. — KB II, p. 56.
- Hu-lu-uq-qa**  
f. of *Ku-uš-šū*, CT II, 21, 24.
- Hu-lu-ul-ti** (cf. NBA. *Hu-lī-i-ti* TNB), HABL 527, 6.
- Hu-ma-ma-te** (cf. OBA. *Hu-ma-a-ma* RPN; scarcely abbrev. from *Aḫu-maamate*, HILPRECHT, BE X, p. 51, n. 3, since *PAP-*

No. 1.

*mamate* prob. = *Ušur-* or *Našir-mamate*), JADD 230, R. 13 (KB IV, p. 120, no. IX; B. C. 684).

- \***Hum-ba-ba** (EL., see JENSEN, KB VI, pt. 1, p. 437<sup>L</sup>, cf. Κόμβαροζ), mythol. person, NE passim. *Hun-ba-ba* (his-eye), K 3805, 2.
- \***Humba-ḫal-dašū**, varr. *Umman-al-dasi*, *Umman-al-daše* (see also *Umman-al-daš* with varr.; EL.: *Homban-ḫal-taš*)  
I *Hum-ba-ḫal-da-šu*, king of Elam, B. C. 689—681, succeeded Menanu, Chron. B, III, 27, 30, 31.  
II *Hum-ba-ḫal-da-šu*, king of Elam, B. C. 681—675. *šanna*, Chron. B, III, 23. IV, 11, 12. *Um-man-al-da-a-še*, *šarru alik pani Urtaqi*, f. of *Kudurru* and *Paru*, K. 1707, 35 (WSml. III, p. 63); b. of Urtaqu, Abp. B, III R 31, 78b.  
*Um-man-al-da-si*, f. of *Kudurru* and *Paru*, b. of *Teumman*, K. 2867, 21, (25).  
*Um-man-al-da-še*, f. of *Kudurru* and *Paru*, b. of *Urtaqu*, Abp. B, III R 31, IV, 89, 93. — KB II p. 246.
- \***Hum-ban** ..., K. 5610.
- \***Humbanigaš** (with varr., see also *Ummanigaš*: EL.)  
s. of *Um-ba-ra-ra-a* (Abp. Ann. VI, 52), *šar māt Elanti*<sup>h</sup> *Elamā*, king of Elam, B. C. 742—717  
1. *Hu-ba-ni-ga-aš* HABL 917, 17.  
2. <sup>a</sup>*Hum-ba-ni-ga-aš*, Sarg.: Ann. 231 (var., pl. 27); Bull 12; Cyl. 17 (IR 36); Cypr. I, 28 (III R 11); Khors. 23, 225; N 7; Pp. IV, 14; XIV, 7. — KB II, pp. 36, 40, 54, 68.  
3. <sup>a</sup>*Hu-un-ba-ni-ga-aš*, Sarg. K. 1349, 17 (WSml. II, p. 1).  
4. *Hu-un-ba-ni-ga-aš*, Sarg. Ann. 231.  
5. *Um-ma-ni-ga-aš*, Chron. B, I, 9, 33.  
6. *Um-man-i-gaš*, Abp. Ann. VI, 52. — KB II, p. 206.
- \***Hu-un-ba-an-un-da-ša** (EL., for the second element cf. *Undasu*)  
*ḫna-gi-ru ša šar Elanti*, Senn. Tay. V, 69 (IR 41). — KB II, p. 108.
- \***Hum-ba-ri(š)-ga(?)** (EL), K. 7500.
- \***Humbē** (cf. <sup>mā</sup>*Bit-m* *Hu-un-bi-e* DT 237)  
1. *Hum-bi-e*, K. 7310.  
2. *Hu-un-bi-e*, JADD 752, R. 11.



- \*Humbuštu** (cf. *Hambusu* / *Hu-um-bu-us-tum* TNB);  
m. of *Ea-zēr-igīša*  
1. / *Hu-um-bu-ūš-te*, HABL 517, 13.  
2. / *Hu-um-bu-ūš-ti*, HABL 896, 2.
- Hu-um-mu-ru** (hypocor., cf. OBA. / *Hu-mu-ru-um* / *ru-um* RPN, BE XIV), HABL 965, R. 11, of Uruk.
- \*Humri** (Bi. חמרי, Omri), *Hu-um-ri-a*, *Hu-um-ri-a/i*, see *mat* *Bit-Huunri*.
- Hu-mu**, JADB 5, I, 17, b. of *Kakustu*. Cf. *Hu-me-e* (if personalname), Nabd. Ann. I, 7.
- \*Hu-un-da-ru**, HABL 458, 7. 791, R. 3, 7.
- Hu-ni-i** (cf. *Huunū*; חנוני APO), JADD 823, R. 10.
- \*Hu-ni-nu** (Ar., cf. *Biu-hu-ni-ni*), *nastku* of Hinderu, Sarg. Ann. 269.
- \*Hu-ni-ša-a** (prob. Ar.), JADB 6, I, 1, 7, I, 4. Cf. *Hu-ni-ši*, JADB 7, L. E. II, 2.
- Hu-un-na** (according to HILPRECHT, BE X, p. 51, n. † abbrev., cf. *Aḫana*; but cf. OBA. / *Hu-un-nu* "Vine" Dilbat, *mat* *Hu-un-na-tum* RPN, *mat* *Hu-ub-na-tum* T-D LC, NBA. / *Hu-un-na-tu* TBN and *Huunū*)  
f. of *Amēl*.<sup>al</sup> / *Ši-ūn*, Neb. I, Nippur V, 21.  
f. of *Bau-šum-iddin*, Neb. I, V R 56, II, 18; Nippur II, 17. — KB III, pt. 1, p. 168.  
f. of *Gula-zēr-igīša*, Neb. I, Nippur V, 22.  
f. of *Kaš-šū-ū*, Neb. I, Nippur V, 22.
- Hu-un-ni-i** (hypocor., cf. *Hunna*, *Hunū*), HABL 216, 5, R. 10, *kārib šarri*.
- \*Hu-un-nu-bat-<sup>al</sup>Na-na-a** (Ba), *mūrat šarri*, Melish.: DEP X, pl. 11, I, 12, 15. VIII, 4, 18.
- \*Hu-un-zu-dī-i**  
f. of *Hu-an-da-pi-i*, JADD 446, R. 21.
- \*Hu-ur-ba-ti-la**  
*šar mat* *Elanti*, king of Elam, Chron. P, III, 10, 13, 17.
- Hu-ur(?)-bi-e**, TRep. 116 A.
- \*Huria**, see *Naphurria*.
- \*Hu-ū-ru** (abbrev., Eg., JADD III, p. 537, RANKE, Material, p. 29; cf. חורי APO), JADD 763, v. *A.BA Mu-šur-a-a*, JADD 851, IV, 3.
- \*Hu-ru-bi-ir** ..., JADD 471, 10, slave sold.
- Hu-su-ra-a-a** (cf. *hur* *šusur*), JADD 325, R. 17 (Ep. A).
- Hu-ša-bi** (in NBa. texts, see TNB)  
f. of *Bēl-eriba*, gf. of *Nabū-kušuršū*, VR 37, 55a.

- Hu-šur-a-a**, JADD 340, 11 (Ep. Z).
- Hu(?) Gu)-ša-nu** (cf. *Ha-ša-nu*), JADD 66, R. E. 1 (B. C. 693).
- \*Hu-Tešup** (= *Hud-Tešup*, cf. *Hu-ud-te-šup* BEXV: CBM 3474; or *Bag-Tešup*)  
1. *Hu-te-šup*, HABL 139, R. 5. 215, 2; *ina muhhi tēni ša mat* *Uratāja* (time: Sargon). 252, 14, R. 9.  
2. *Hu-te-šit-pu*, HABL 139, R. 8.
- Hu-ut-ni-ilu** "My protection is the god"  
83-1-18, 695, III, 23, cf. JOHNS, ADD III, p. XV.
- \*Hu-za-la-a** "Gazelle" (?), cf. *Hu-za-lu* TNB, OBA. *Hu-za-lum* RPN, / *Hu-za-la-tum* RPN, Saf. 577, *mar šipri*, HABL 627, 6.
- Hu-za-nu**, *ardu*, JADD 30, R. 2 (B. C. 681).
- Hu-zi-na**, JADD 165, L. E. 5 (Ep. Q).

**la-a-a** (cf. *la-i-ā*; gentilic(?) from *mat* *La*), JADD III, p. 122), K. 4268, 4 (= *Ursa* (?), KGAS 48, cf. WAF II, p. 52). JADD 75, R. 13, *mat* *Til-Ninib-a-a* (B. C. 742).

**\*la-ab-ba-a** (uncertain)

JADB 7, III, 12.

**la-abi** (cf. Bi. לַאבִּי, *mat* *Kan-nu-a-a*, VS I, 85, 1, 8. Cf. *A-a-ab-bu*).

**la-ahj<sup>al</sup>** (cf. Bi. לַאחִי (?), see also *A-a-ahj*), JADD 471, 9, slave sold.

**la-bar**, see *la-buru*.

**\*la-bi-bi-e** (cf. *la-bi-bu*, *Adad-bi-bi-e*), K. 1991 (J).

**la-bi-bu** (cf. / *la-bi-bi-e*, NBA. *la-a-bi-bi*, Bi. לַאבִּי), K. 241, XII, 1, spec.

**\*la-a-bi-ilu** (Can.) "Gift of god" (cf. Na. לַאבִּי), K. 5627.

**\*la-bi-milki** (*LUGAL*) (Can.) "Gift of Milk", TA 153, 2.

**la-bi-qu**, K. 1998.

**\*la-bi(?)-ti-ri** (Can.) "Gift of Tir" (?), TA 296, 4.

**\*la-ab-ni-ilu** (Can., cf. Bi. לַאבִּי), *amēlu ša mat* *La-ki-šū*, TA 328, 4.

**la-buru**

1. *Ia-bar*, JADD 300, R. 7.

2. *Ia-bur*, JADD 499, R. 2 (B. C. 670).

3. *Ia-bu-ru*, *ša mat* *Ta-la-mu-sa*, JADD 877, 7.

**\*la-a-da** (cf. Pa. לַאדָּא = *αδδᾶς*, or Bi. לַאדָּא)  
JADD 294, R. 5 (B. C. 700). 796, L. E. 1.

**\*la-da** ..., JADD 200, R. E. 1 (B. C. 667).

**\*la-da'** (cf. Bi. לַאדָּא') HABL 1020, R. 10.

- \***lāda-īlu** (cf. OBa. *Ia-daḥ-īlu* RPN, Sarb. ܠܕܐܝܠܘ, *Ia-di<sup>2</sup>-A-di<sup>2</sup>-īlu* TNB, *Ilu-īa-da<sup>2</sup>*)  
 1. *Ia-da-AN*, <sup>h</sup>*I-tu<sup>2</sup>-a-a ša<sup>2</sup> al-La-ki-pu*, JADD 416, R. 5 (B. C. 710).  
 2. *Ia-di-AN*, f. of *Bēl-šallim*, JADD 880, I, 13.
- \***lā-da(ḥ)-lum-nu**, Ta<sup>2</sup>annek 3, 12.
- \***lā-da-nu** (cf. *Ia-da-...nu*, HABL 520, 15, Bi. 777) JADD 360, R. 11 (B. C. 680).
- \***lā-di<sup>2</sup>** (abbrev., cf. *Iada-īlu*), <sup>h</sup>*I-tū<sup>2</sup>-a-a*, HABL 962, R. 10. <sup>h</sup>*na-si-ku ša<sup>2</sup> ma<sup>2</sup>l[ā-ki-mi-nu]*, HABL 1109, R. 8. TRep. 90, R. 9. *ša<sup>2</sup> al BI.KA<sup>2</sup>*, JADD 404, R. 5 (B. C. 674).
- \***lā-di-īlu**, see *Iada-īlu*.
- \***lā-a-g[ī]**, *mār J.*, HABL 1020, R. 5.
- \***lā-hālu** (cf. *Ia-ḥa-a-lu* Camb. 218, 5)  
 1. *A-a-ḥa-[a-lu]*, Epon. B. C. 825, III R 1, II, 39, var.  
 2. *A-a-ḥa-lī*, JADB 5, VIII, 10.  
 3. *Ia-ḥa-lu*, JADD 661, 21. Epon. B. C. 834, Canon B, II, 35; III R 1, II, 30. Epon. B. C. 825, III R 1, II, 39, var. Epon. B. C. 822, III R 1, II, 42.  
 4. *Ia-ḥa-lum*, Epon. B. C. 834 or 825, <sup>h</sup>*abaraku rabā*, Shalm. III, KAH I, 28, 15.
- \***lā(-a)-ḥi-mil-ki** (Ph., cf. OBa. *Ia-ḥi-īlu* Dilbat, Bi. ܠܐܝܠܘܝܝܐ, BAUDISSIN, Adonis und Esmun, p. 477)  
 s. of *Ba<sup>2</sup>lu*, of Tyre, Abp.: A, III R 18, II, 96. III R 30, II, 50; Ann. II, 56. — KB II, p. 168.
- \***lā-ḥi-ri**, JADD 1101, 11  
 f. of *Aḥi-ramu*, Anp. Ann. II, 22 (IR 20). — KB I, p. 74.
- \***lā-hu-ḥi**, JADD 117, 4 (B. C. 674). 165, R. 7. 988, I, 5.  
<sup>h</sup>*šanū ma<sup>2</sup> Rašappa*, JADD 118, 1, 5 (B. C. 673).
- \***lā-aḥ-zi-ba-da** (Can., cf. Bi. ܠܐܝܠܘܝܝܐ), TA 275, 4. 276, 4.
- \***lā-īā** (cf. *Ia-e-a* P 97, 34, *Ia-a-a*), TA 154, 8.
- \***lā-īlā**, see *A-a-īlā-a<sup>2</sup>*.
- \***lā<sup>2</sup>iru** (cf. Bi. ܠܐܝܠܘܝܝܐ)  
 1. *Ia<sup>2</sup>-i-ru*, <sup>h</sup>*šanā*, HABL 414, 20, appointed <sup>h</sup>*rab al Šib-te*.  
 2. *Ia-i-ru*, <sup>h</sup>*Gam-bu-la-a-a*, HABL 140, R. 3.
- \***lā-a-i-si** (if all the name, cf. Bi. ܠܐܝܠܘܝܝܐ), JADD 130, 6.
- \***lā-a-ki-e** (cf. OBa. *A-bi-īa-ki* T-D LC), JADD 17, 5 (B. C. 687).
- \***lā-ki-ni** (cf. Bi. ܠܐܝܠܘܝܝܐ; see also *Bti-laktn*) *šar ma<sup>2</sup> Tamti*, Shalm. III, Bal. VI, 7.
- \***lākinlū**, see *Ikkala*.
- \***lā<sup>2</sup>lā** (cf. Bi. ܠܐܝܠܘܝܝܐ) "Mountain-goat"  
 1. *Ia<sup>2</sup>-la-a*, JADD 20, 7 (B. C. 684). — KB IV, p. 118.  
 2. *Ia-la-a<sup>2</sup>*, JADD 912, 6, slave. Cf. *Ia-la-...*, HABL 466, 1.
- \***lā-la(at<sup>2</sup>)-ma-a**, JADD 752, 19.
- \***lā<sup>2</sup>-lu-u-ū** (Arb. يعلو = يعلو) HAUPT, BA I, p. 170 ††)  
 s. of *Ḥa-za-īlu*, *šar ma<sup>2</sup> Aribi*, Esarh. A, III, 80; C, III, 8. — KB II, p. 130.
- \***lā-ma** (cf. Eg. *Pu-ū-a-a-ma*), TA 230, 2.
- \***lāmani** (as var. of *lāma* q. v., prob. a gentilic name: "native of ma<sup>2</sup>lāmanu" (𐎎𐎎) or "native of Yemen" (?), see WINCKLER, Sargon, I, p. XXX, note 2, KA<sup>3</sup> p. 70, note 1, MVG III, p. 26, note 1; cf. *lāmannū*)  
 1. ?*A-a-i-man-ni*, JADD 801, R. 14.  
 2. *Ia-a-ma-ni*, JADD 214, 4, 10 (Ep. P).  
 3. *Ia-ma-ni*, king of Ashdod, Sarg.: Ann. 220: *lā bēl kussr*, A, III, 15, 37 (K. 1668 b); Khors. 95, 101; XIV, 11: <sup>al</sup>*As-du-da-a*.  
 4. *Ia-man-ni*, JADD 76, R. 4 (B. C. 652?).
- \***lāmannū** "Native of ma<sup>2</sup>lāmanu" (𐎎𐎎)  
 1. *Ia-man-i-a-a*, JADB 7, II, 4.  
 2. *Ia-man-nu-ni*, JADD 233, R. 12 (B. C. 659). <sup>h</sup>*rab hanšā*, JADD 233, R. 15 (B. C. 659?).
- \***lā(ā), Wā(ā)-mi-ba-an-da**, "šarru", Ta<sup>2</sup>annek 3, 12; cf. 4, 13.
- \***lā-mi-ū-la**, *amel al Guddašuna*, TA 177, 2.
- \***lā-an-dī** ..., Ta<sup>2</sup>annek 7, 10.
- \***lānḥamu** (prob. = ܠܢܚܡܐ, HOMMEL, Altisr. Überl., p. 223); *rabisu* of the Egyptian king:  
 1. *E(ḥ)-en-ḥa-mu*, TA 286, 28.  
 2. *Ia-ḥa-mi*, TA 83, 40.  
 3. *Ia-ḥ-en-ḥa-mu*, TA 289, 45.  
 4. *Ia-an-ḥa* (sic), TA 116, 73.  
 5. *Ia-an-ḥa-ma*, TA 106, 36, 37. 131, 62. 215, 10. 272, 25. 330, 14.  
 6. *Ia-an-ḥa-me*, TA 117, 61. 118, 49.  
 7. *Ia-an-ḥa-mi*, TA 83, 31, 39. 85, 48. 98, 1. 102, 1. 105, 15, 36. 118, 55.

8. *Ja-an-ḥa-mu*, TA 85, 23. 86, 15. 127, 23. 132, 29. 171, 5, 11, 13. 270, 11. 283, 13, 28. 284, 33. 296, 21.
- <sup>81</sup>*Ja-nu-qu* (Ar. = نَكْطٌ "suckling"), <sup>h</sup>*na-sik-ku* *ša* <sup>al</sup>*Za-me-e*, Sarg. Ann. 267.  
s. of *Šamaš-a-a-li*, JADD 288, 2.
- <sup>82</sup>*Ja-an-zu-ú* (Cass. = "king"; cf. *Ja-av-zu-ú aḥla-mū* BE XV, 168, 16)  
*mār Ḥabban*, Shalm. III; Ob. 95, 125. *šar* <sup>mat</sup>*Nā'iri* (B. C. 715), Sarg.: Ann. 78, 121; Khors. 54. *šar* <sup>mat</sup>*Namri*, Shalm. III: Ob. 112; Statue, KAH I, 30, III, 1. — KB I, pp. 140, 142; II, p. 58.
- <sup>83</sup>*Ja-pa*<sup>2</sup> (WSem. = יָפָה) "The beautiful lady"  
*šarrat* <sup>al</sup>*Dih'rani*, Esarb. B, IV, 20 (III R 15). — KB II, p. 146.
- <sup>84</sup>*Ja-paḥ-Addu* (Can., cf. S.Arb. גַּלְיִשֶׁת, OBA *Ja-pa-el* VS VII, 16, 30)
1. *Ja-ap-ḥ(a-ah)-al*<sup>2</sup> *IM*, TA 97, 2.
  2. *Ja-pa-al* *IM*, TA 83, 26. 85, 29, 42. 103, 19. 105, 31, 78, 85. 113, 8, 12, 47. 114, 15, 59, 63. 116, 25, 51. 117, 65. 119, 57. 120, 2.
  3. *Ja-pa-ah-al*<sup>2</sup> *IM*, TA 98, 2. 106, 19.
- <sup>85</sup>*Ja-pa-ḥi* (Can., abbrev., cf. *Ja-paḥ-Addu*; *Ja-a-ḥi-hi* BE VIII, pt. 1)  
*amēlu* *ša* <sup>al</sup>*Ga-as-ri*<sup>kt</sup> (Gezer), TA 297, 2. 298, 4. 299, 2. 300, 4.
- <sup>86</sup>*Ja-ptiḥ-Addu* (Can., cf. Bi. יִפְתָּח, n. I. יִפְתָּחֶאֱל) )
1. *Ja-ap-ti-ḥa-da*, TA 335, 9.
  2. *Ja-ap-ti-iḥ-al* *IM*, TA 288, 45.
- <sup>87</sup>*Ja-qar-aḥi*<sup>pl</sup> (WSem., cf. OBA. <sup>pl</sup>*H'a-qar-a-ḥu-nm*)  
JADD 245, 2, slave sold.
- <sup>88</sup>*Ja-qi-ra-lu* (WSem.), JADD 435, R. 4, slave sold (Ep. A).
- Jārām*, see <sup>al</sup>*A-a-ram-mu*
- <sup>89</sup>*Ja-ra-pa-a* (Arb., cf. *Ra-pa-ja*, S.Arb. رِيسَا, Arb. رِيسَا, WEBER MVG VI (1901), p. 57 f., BAUDISSIN, Adonis und Esmun, p. 319)  
<sup>h</sup>*rab kisir* (of Aribi), HABL 631, 1, 9 = JADD 759.
- Ja-ri-i* (hypocor., cf. *Mannu-jāri*, OBA. *Ja-a-rum* Dilbat, *Ja-ri* BE XV)  
Epon. B. C. 885, III R 1, I, 25; cf. SCHEIL

Annales de Tukulti Ninip II, p. 33 f., and see *Nā-di-ihu*.

- <sup>90</sup>*Ja-sa-am* (cf. *A-a-sam-mu*, Bi. יִשְׂרָאֵל) )  
s. of *Nabaa*, <sup>al</sup>*Kan-nu-a-a*, VS I, 84, 1.
- <sup>91</sup>*Ja-su-mu* (cf. *Ja-a-šū-mu*), HABL 502, 10.
- <sup>92</sup>*Ja-aš-da-ta* (cf. OBA. *Ja-aš-di-ḥa-am-mu* CT IV, 2, 21, and *Zi-ir-dam-ja-aš-da*), of Megiddo, TA 245, 19, 15. 248, 2.
- <sup>93</sup>*Ja-aš-ḥu-ru*, Capp. G, 20, 2, 33.
- <sup>94</sup>*Ja-šū-ja* (cf. Bi. יִשְׂרָאֵל), TA 256, 18.
- Ja-a-šū-mu* (cf. *Ja-su-mu*, NBA. *Ja-šū-um-ma* TNB) HABL 542, R. 7.
- <sup>95</sup>*Ja-ta*<sup>2</sup> (cf. S.Arb. تَارِت, prob. identical with *Ja-ta-a*)  
<sup>h</sup>*rab alāni šū šā qani taḥmū ša* <sup>mat</sup>*Urat-taja* ..., HABL 252, 7 (BA II, p. 55).
- <sup>96</sup>*Ja-ta-a* (alternates with *Ja'ta* and *Ja-u-ta*<sup>2</sup>, thus *Ja-ta-a* = *Ja-u-ta*<sup>2</sup> prob. epith. of *Ja'lu* and = S.Arb. royal epith. تَارِت; for an other view see WINKLER, AF I, p. 528 f.; s. of *Ḥazaii*, king of Aribi, K. ? = ZA II, pl. II, R. 8.
- <sup>97</sup>*Ja-ta-ma-a* (cf. Ar. ירום אפּו, ירוםא LIIDZB, Ephemeris II, p. 224, Bi. ירוםא), JADD 741, 23. Cf. *Ja-at*<sup>2</sup>*-ma-a*, JADD 752, 19.
- <sup>98</sup>*Ja-ta-na-e-li* (Ph. יִרְמֵאֱלִי)  
f. of *Taki*(?)*-ana-bel*, JADD 621, 2 (III R 59, no. 3; KB IV, p. 152).
- <sup>99</sup>*Ja-ta-nu*, (Ph., abbrev., cf. *Ilu-jā-ta-a-nu*), JADD 54, R. 3.
- <sup>100</sup>*Ja-te-e* (or *Nap-te-ē*) (cf. *Abi-ja-te*<sup>2</sup>, *Ja-ta-a*), JADD 59, 6, slave sold (B. C. 681).
- <sup>101</sup>*Ja-at-na*, var. *Jamant* (cf. Ar. ירוםא אפּו); *la bēl kusst*, king of Ashdod, Sarg. Ann. 220.
- <sup>102</sup>*Ja-ú-a* (= Bi. יהוא, Jehu)  
*mār Ḥuwrī*, king of Israel who overthrew the dynasty of Omri, Shalm. III R 5, no. 6, 25; Ob. Epigr. II. — KB I, p. 150.
- <sup>103</sup>*Ja-ú-bi-dī* (WSem. יהוביד, HOFMANN, ZA XI, p. 228, JOHNS, ADD III, p. 251, ZIMMERN, KA<sup>3</sup> p. 465 f.; var. *Ilu-bi'di*, q. v.)  
King and usurper of Hamath (B. C. 721), (<sup>mat</sup>*A-ma-ta-a-a*), Sarg.: Cypr. I, 53 (III R 11); Khors. 33; N. 5; WS pl. 49a, K VIII, 25; K. [1349, 17]. — KB II, pp. 36, 56.
- <sup>104</sup>*Ja-ú-ḥa-zi* (He = Bi. יהואז, Ahaz)  
<sup>mat</sup>*Ja-ú-da-a-a*, king of Judah, Tigl. IV, B 61 (III R 67). — KB II, p. 20.

\***lau-idri**, see *A-a-u-id-ri*.

\***ja-u-la<sup>2</sup>**, *Ja-u-ta<sup>2</sup>* (Arb., var. *Ja-ta-a* q. v., see also *Uaité* and WAF I, p. 528), Abp. B, III R. 34, VIII, 23, 28, 34, 37. Bu. 91-5-9, 178.

\***ja-u-la-ar-ši** (Iran., cf. *Mami-(i)aršū*), Tigl. IV, Ann. 189, a Median chief.

\***ja-zi-e**, HABL 1026, 7 (WSml. II, p. 12). *A-a-zi-e*, ibid., l. 15.

\***ja-zi-ni** (cf. Bi. מַצְרַיִם; *Ja-zi-ni* JADD 899, II, 11) f. of *Marduk-šar-ušur*, JADD 325, R. 12.

**I-ba-a** (hypocor., = Ar. docket מַבְּא, BE VIII, pt. 1, 27; cf. TNB p. 68), HABL 453, 12. 454, 8.

f. of *Bel-ešir*, K. 1351. HABL 1007, R. 15. f. of *Bel-lšir*, HABL 718, R. 11.

**I<sup>1</sup>-ba-qa-me**

<sup>h</sup>*rab PAP.ŠE.D.1 ša h<sup>1</sup>tar-ta-nu*, JADD 275, R. 6.

**Ibašši-ilāni** "There exist gods" (cf. *Ibašši-ilu*)

1. *I-ba-aš-ši-AN<sup>1</sup>-ni*, f. of *Pa-ši-i*, JADD 373, 2.

2. *NI.GAL-AN<sup>1</sup>*, JADD 190, 1 (B. C. 668). 265, R. 9. *bel-gatā ša šarri*, JADD 80, R. 2.

s. of *Nergal-ilija*, JADD 446, R. 10 (Ep. Q).

3. *NI.GAL-AN<sup>1</sup>-ni*, JADD 190, 4. 355, R. 7.

**Ibašši-ilu** (cf. *Ibašši-ilāni*, OBA. *I-ba-aš-ši-AN* BE VI, pt. 1, XIV, *GĀL-ši-AN* BE XV; ZIMMERN, BEHRENS, Briefe, p. 4, n. 4)

1. *GĀL-ši-AN*, <sup>h</sup>? *ša h<sup>1</sup>Kalḫa*, JADD 161, 11 (B. C. 679).

s. of *Ea-rimanni*, <sup>h</sup>*sukkallu*, Nai: VR 61, VI, 20 (KB III, pt. 1, p. 180).

2. *NI.GĀL-AN*, K. 241, VIII, 31; 83-1-18, 695, III, 1, spec. <sup>h</sup>*pa-ḫi-zu (ruš)*, HABL 166, 2.

**Ib-bu-tu** (prob. hypocor., cf. *Ib-ba-tum* RPN), HABL 901, 1, f. of *Ulūla-a-a*, Aei: BE VIII, pt. 1, 5, 2.

**I-bi-ja** (hypocor., cf. OBA. *I-bi-ja(-a)*) RPN, T-DLC JADD 702, 3 (B. C. 656<sup>2</sup>).

**I-bi-Sin** "Sin has called" (cf. *I-bi-Sin* RPN) King of Ur, Sm. 1224. K. 6102, s. Rm.2, 174 (OLZ X (1907), col. 114, n. 1).

**Ib-na-a** (hypocor., cf. TNB)

s. of *Nar-Sin*, HABL 969, 3.

**Ib-na-a-a** (hypocor., in Nba. texts, see TNB) <sup>h</sup>*na-si-ki Baḫla-a-a*, JADD 478, R. 2.

No. 1.

**Ibni (?)<sup>2</sup>-Ē-a** "Ea has created" (Ba.)

f. of *Nabu-elil-ilāni*, BM.91015, R. 20 (KING, BBS, p. 110, pl. CVI).

**Ib-ni-ja** (hypocor., in OBA. texts, see RPN)

f. of *Nabu-ēšir-naḫšati*, JADD 430, 2.

**Ibni-Marduk** "Marduk has created" (Ba.)

1. *Ib-ni<sup>2</sup>-AMAR.UD* (in OBA. & Cass. texts, see RPN, P 97, 18)

s. of *Arad-Ea*, Melis.: Lo. 101 (90829), I, 13 (KING, BBS, p. 20, pl. XXIV); Susa 3, I, 28.

2. *KAK<sup>2</sup>-AMAR.UD*

s. of *Amēl<sup>2</sup>TUR.NUN.NA*; author of "the fox", K. 9717, 12. Sm. 669, 25 (NE pp. 90, 92).

s. of *Nar-Marduk*, <sup>h</sup>*ša[gn]*, Nai: BM.90936, II, 10 (KING, BBS, p. 108, pl. CV).

s. of... <sup>h</sup>*Šin*, BM.91015, R. 11 (KING, BBS, p. 110, pl. CVI).

**I-bu-nu** (cf. *I-bu-ni* TNB)

f. of *Bel-usātu*, Sarg. St. II, 15; IV, 2. — KB IV, pp. 160, 162.

**I-bu-te-ilāni** (*AN<sup>1</sup>-ni*)

f. of *A-u-e-balliṭani*, VS I, 88, 22 (Ep. E).

**Idanni-ilu** "The god has looked upon me" (cf. *Ilu-i-da-an-ni* BE XV)

*ZU-an-ni-AN*, 83-1-18, 695, III, 2, spec.

**I-da-a-te-bēl-a-la-ka** "At the side of the lord I walk"

s. of *Ašur-šallim*, JADD 266, 1 (III R 49, 37a).

**Id-di-i** (hypocor., cf. OBA. *I-id-di-i* RPN, *Id-di-ja* BE VIII, 1, BE X, with Ar. docket [8] מַדְרַס),

<sup>h</sup>[*tamkar?*] JADD 349, R. E. 2 (Ep. Q); cf. *A-di-i*, *I-di-i*.

**Id-di-ja-a-tu** (Ba., hypocor., cf. *Iddi*), in *Bit<sup>m</sup>L*, BM. 102485, I, 4 (KING, BBS, p. 77, pl. I).

**Id-din**..., Epon, JADD 243, R. E. 2.

**Iddina** (abbrev.)

*SE-na* (*Nadina?*), <sup>h</sup>*dupšar*, VS V, 2, 16 (B. C. 675).

s. of *Erba*, gs. of *Imbu-panija*, Sarg. St. III, 23. — KB IV, p. 162.

**Iddinā** (hypocor.; in Nba. texts, see TNB)

*SE-na-a*

s. of <sup>h</sup>*šangū* *aMarduk*, VS I, 35, 52. — KB IV, p. 96.

s. of *Šapik-zēr*, VS I, 35, 34, 37, 54.

**Iddina-Ašur** "Ashur has given"

1. *SE-na-ĀŠ-šur*, HABL 532, 2.
2. *SE-na-ĀŠ-šur*, JADD 738, R. 7.

**Iddin-Addu**, TA 123, 47.

**Iddinaja** (hypocor.

1. *Id-din-a-a*, K. 241, IX, 31, spec.
2. *Id-din-ja*, HABL 176, 4. 177, 2. <sup>h</sup>*šangū ša* <sup>d</sup>*NIN.IB*, JADD 640, R. 1.
3. *I-din-a-a*, <sup>h</sup>*šangū ša* <sup>d</sup>*NIN.IB*, JADD 642, 6 (III R 49, 7b).
4. *I-din-na-a-a*, JADD 265, 3.
5. *SE-a-a*, K. 241, IX, 26, spec.
6. *SE-na-ja*, <sup>h</sup>*šangū ša* <sup>d</sup>*NIN.IB*, JADD 641, R. 11.

**Iddina-Ištar** "Ishtar has given"

*SE-na-ĀŠ*, s. of *Tala*, JADD 257, R. 17 (B. C. 670).

**Iddina-Nabū** "Nebo has given" (cf. OBA. *I-din-<sup>d</sup>Na-bi-um* T-D LC; Ar. נבון אפו APO

1. *SE-na-ĀK*, Sarg. St. I, 6. — KB IV, p. 158.
2. *SE-na-PA*, Sarg. St. I, 13.

**Iddin(a)-Papsukkal**

1. *MU-<sup>d</sup>SUKKAL*, f. of *Dumnuqu*, Nshi., VS I, 36, III, 23.
2. *SE-<sup>d</sup>SUKKAL*  
f. of *Naba-i'*, Nshi., VS I, 36, IV, 2.  
f. of *Nabu-šum-usur*, Merod. I, VS I, 34, 22.
3. *SE-na-<sup>d</sup>SUKKAL*, f. of *Nabū-nadiw-šumu*, VAT 402, R. 21 (REISNER, Hymnen, p. 68).

**Iddina-Šarru** "The king has given"

*SE-na-LUGAL*, f. of *Za-ki-ru*, K. 4740, 21 (WAF II, p. 25).

**Iddin-Bēl** (*MU-<sup>d</sup>EN*)

s. of . . . *-šer*, gs. of *Mu-še-cib*, owner of tablet, CT XVII, 33, 42.

**Iddin-jaū** (*ĀŠ-a-a-u*), JADD 991.

**Iddin-Lamassu** (*ĀŠ-<sup>d</sup>HE.UL*)

f. of *Gimil-Gula*, K. 9717, 8 (NE p. 90).

**Iddin-Ninib** (*SE-<sup>d</sup>NIN.IB*)

s. of *Sin-apal-iqīša*, Mna, PSBA XIX (1897), p. 71, 9, 6.

**Id-du-u-a** (hypocor., cf. *I-du-u-a*; *Idditum* TNB, Bi. 788, 727, 727a, <sup>h</sup>*rab banī ina bāb sa-a-me* (in Babel), JADD 891, R. 5.

**I-di-i** (hypocor.)

JADD 309, R. 6: <sup>mit</sup>*Kišit*; 325, R. 15 =

<sup>h</sup>*tamkaru*, JADD 308, R. 13 (Ep. Q.) 318, R. 10 (Ep. A.) 344, R. 2. 623, L. E. 1 (Ep. A); seems to be same person as *A-di-i* <sup>h</sup>*tamkaru*, JOHNS, ADD III, p. 287, and *Id-di-i*.

\***Idbi'lu** (cf. Bi. 788, 727, <sup>h</sup>*I-di-ba'-il-a-a*, a Arb. tribe III R 10, 30; for literature see GES-BUHL, HWB p. 9a)

1. *I-di-bi'-i-li*, Tigr. IV, B 56 (II R 67), appointed *qepu* of Musru. — KB II, p. 20.
2. *I-di-bi'(-')-i-lu*, Tigr. IV, Ann. 226, 240: <sup>mit</sup>*A-ru-bu* (III R 10, 45).

**Idi-ilu** "The god knows" (cf. *I-di-ilu* TNB) *ZU-AN*, 83-1-18, 695, III, 8, spec. JADD 388, R. 5. <sup>h</sup>*rab kišir ša* <sup>h</sup>*mar šipri ša sinuisti ekalli*, JADD 494, 7.

**Idin-abim** "My father has given" (cf. OBA. *I-din-a-bu* T-D LC)

1. *I-din-a-bi-im*, Capp. G, 15, 1.
2. *I-din-na-bi-im*, s. of *Ašir-mu-ta-bi-el*, Capp. T-D 239, 3.

**I-din-Ištar**

f. of *Ma(Ku?)-ku-a*, Capp. Ch. 10, 9.

**Id-ra-nu**, see *Itranu*.

**Id-ri . . .**, K. 7393.

**Id-ri-ja**, see *It-ri-ja*.

\***Id-ri-a-ḫa(-a)-ú** (WSem. 727, 727 = *Ad-ra-a-ḫa-u*, *Adad-ra-ḫa-a-u*, q. v.)  
HABL 593, R. 2. <sup>h</sup>*rab kišir*, K. 4792.

\***Id-ri-li-i** (cf. Bi. 727, 727, *Id-dī-ri-ja-ilī* BE IX) *irrišu*, JADB 19, II, 4.

\***Idru** (<sup>h</sup>*-id-ru*; cf. *Id-ra'* TNB, Bi. 727 or 727) <sup>h</sup>*mu-ri-ib-ba-nu* ša *Iḫundaru*, HABL 458, 3.

**I-du . . .**, <sup>h</sup>*rab alani*, JADD 306, 1.

**I-du-u-a** (hypocor., cf. *Iddiā*)

<sup>h</sup>*qallu*, HABL 266, R. 10.

**Idu(II)-šā-A-šur**, Capp. Ch. 16, R. 4; G, 6, 20, 12, 10 (PEISER, KB IV, p. 52: *Lī'a-Ašur*).

**Idu(II)-šā-Ištar**, Capp. Ch. 4, 4.

**I-gi-i**, JADD 388, R. 7.

\***I-gi-li-i** (cf. *Iglā', Iḫigla'* BE X)

<sup>h</sup>*tamkar siš* <sup>h</sup>*Kal-ḫa-a-a*, JADD 806, R. 9.

**I-gur-ka-ap-ka-pu, I-gur-qa-ap-qa-pu** MDOG 45, p. 50 f. of *Samsi-Adad*, the patesi of Ašur, IR 6, no. 1. — KB I, p. 2.

\***Iḫ-li-ba-bu**, or *Aḫ-li-ba-bu*

f. of *Nu-ba-na-ni*; <sup>h</sup>*ḫazannu*, CT II, 21, 27, L. E. 3.

\***l̥hi-Tešup**, or *Ahlī-Tešup*, cf. the hypocor.

*Ahlī-li-ia* BE XV, VS I, 107, 3

*l̥hī-li-ē-ē-šup*, VS I, 111, R.

*l̥hī-li-te-šup*, s. of *Ta-i-šē-ē-ri-ni*, CTII, 21, 21, 32.

**l̥h-ni-AD-ka(?)**..., *h̄bel piḫāti*, JADD 867, 7.

**l-ka-ru-ri** (prob. = *Ikkaru*, q. v.; cf. *A-ka-ri*)

JADD 471, 19, B. E. 2.

\***l-ka-ū-su** (Wsem., cf. ZIMMERN, KA<sup>3</sup> p. 473)

*šar* <sup>almat</sup> *Amgaruna*, king of Ekron, Esarh.

B, V, 17 (III R 16 = I R 48, no. 1, 5).

Abp. Rm. 3, II, 36. — KB II, pp. 148, 240.

**l-kib-ilu** (cf. OBA. *Ikibun* RPN)

Capp. G, 4, 2. 11, 4. 14, 2. 17, 1.

\***lkkalū**, *lkkilū*, *lakinlū*

*šar* <sup>mat</sup> *Aruada*, king of Aruad

1. *Ik-ka-lu-ū*, Abp. K. 11450, 5 (KGAS 66).

2. *Ik-ki-lu-ū*, Abp. HABL 992, 15, K. 2675, R. 37.

— KB II, p. 170, n. 2.

3. *l̥a-ki-in-lu*, Abp. B, K. 1779, B 9 (WSMl. III, p. 57).

4. *l̥a-ki-in-lu-u*, Abp.: A, II, 119, 124; Ann. II, 65, 81, 85; B, II, 65, 77, 80. — KB II, pp. 170, 172.

5. *l̥a-ki-in-lu-ū*, Abp.: A, III R 18, II, 101;

Rm. 3, II, 38. — KB II, p. 240.

**l-ka-ru** "Peasant" (cf. *Ik-ka-ru-ri* BE XIV, XV, see also *l-ka-ri*)

HABL 248, 2. 249, 2. 250, 2. 739, 2. 740 2.

**lkkilū**, see *lkkalū*.

**l-ka-lu** (or *l̥g-la-nu*, cf. Bi. 7733)

*ḫrab alani*, JADD 627, R. 10 (B. C. 666).

**l-ki-li** (or *l̥g-lī*, cf. *l̥g-lī-lī*)

IIABL 271, 3. 467, R. 19. JADD 270, 1.

271, 9. 744, R. 7. *ardu ša Kur-ba-ni*, JADD

1141, 49 (B. C. 709).

\***l̥k(?) Gāl?)-te-šup** (the first sign is questionable,

cf. ...? *in-gi-te-šū-uf*), king of <sup>mat</sup> *Šup-ri-a*,

Esarh.: KAH I, 75, 6.

**l̥kūnu** (abbrev., cf. *l-ku-nu-br* (KA)-*Adad*, *l̥lu-i-ku-nim* RPN), *l-ku-nim*, Capp. Ch. 16, R. 3. Assyrian priest-king:

1. *l-ku-nim*, Capp. Ch. 16, R 5; f. of *Šarru-ki-in* (I), MDOG 38, p. 33, n. Cf. MDOG 25, p. 67. *l-ku-nim* *pa.te* [si] <sup>d</sup> *A-šir*, Capp. E.

2. *l-ku-nu-uni*, Arn., KAH I, 63, 5.

s. of *E-ri-šum*, KK. 8805 + 10238 + 10888, 5

(AJSL 18, p. 176. MGV VIII, p. 102.

KING, RRT, p. 55, n. 4).

No. 1.

\***l-la-a** (Ar. hypocor.; for OBA. texts, see RPN; cf. Bi. 8788)

JADD 246, R. 9. *ḫna-si-ku ša mat* *La-gilga-e*,

Anp. Ann. III, 43, 45 (I R 24). — KB I,

p. 102.

\***l-la-ja-bi** (JOHNS, ADB p. 15, supposes a pho-

netic spelling for *AN-a-a-bi*; probably

Ar. = ܐܒܝ ܐܒܝ, SCHIFFER, Spuren, p. 23;

cf. *l̥l̥ja-a-bi*), JADD 5, II, 19.

\***l̥lānu** (cf. *l-la-nu-um* RPN, *l-la-nu-ū-a* BE XV,

Bi. 7738)

1. *l-la(a)-ni, mār Za-ma-ni*, Anp. Ann. III, 105 (I R 26). — KB I, p. 112.

2. *l-la-a-nu*, b. of *Bur-Kamannu*, Anp., Kurkh, R. 42 (III R 6, error).

**l̥l-biti-kuzub-lāni** "The household god is the

splendor of the gods"

*AN-E-ḪI.LI-AN*<sup>u</sup>-*ni*, <sup>h</sup> *A.BA šilru*, VR

41, 32ef. Cf. CT XVIII, 28.

**l̥l-dāja**, see *An-da-a-ja*.

**l-li**..., JADD 679, R. 1 (B. C. 682).

**l̥li-bāni**, see also *l̥lu-bāni*)

1. *AN-ba-ni*, Capp. G, 7, 90.

2. *l̥li-ba-ni*, Capp. G, 8, 10, 13.

**l̥li<sup>2</sup>-bulluṭ-ilu** "The god is able to keep alive"

*ZU-TI-AN*, JADD 568, R. 4. <sup>h</sup> *d[a-a-a-l]i*,

JADD 345, R. 2.

**l-li-dan**, f. of *Asur-ṭab(?)*, Capp. E 2, 2, 4.

**l̥li-ēštaqel** (cf. *Am-mi-iš-ta-kal* T-D LC, *Asur-*

*iš-ta-gal* etc., RPN p. 233, n. 7)

*l̥li-ēš-ta-ki-el*, Capp. Ch. 16, 1.

**l̥lija** (abbrev. or hypocor.; cf. *l-li<sup>2</sup>-[i]a*) BE XVII,

pt. 1)

1. *AN-ja*, f. of *Nabu-lī'u*, VR 49, IX, 34.

2. *AN-ja*, f. of *Nabu-bel-šumati*, Shmk. CT X, 7, 47.

3. *l-li-ia(?)*, VS I, 107, 3.

**l̥li-ja-a-bi** "My god is (my) father" (cf. *l̥li-a-bi*

RPN, but also *A-a-ab-bu*, *l̥a-abi*) Abp.

K. 2564.

\***l̥li-ja-a-u** "My god is (I-a)-a-u" (cf. Bi. 7738,

SCHIFFER, Spuren, p. 38, <sup>d</sup> *A-u-ilī-a-a*),

JADD 312, 6.

**l̥lija-bēl** "My god is the lord" (cf. OBA. *l̥li-*

*be-lī* RPN), or <sup>d</sup> *A-a-bel*, q. v.

*AN-a-a-EN*, HABL 933, 2. KK. 5420b.

12968.

\***li-ja-di-nu** (WSem. \***לִי־יָדִי־נִּו**, evidently identical with *AN<sup>u</sup>-a-di-nu*, TNB p. 75, cf. HILPRECHT, BE X, p. XII)

<sup>h</sup>*rab kišir ša mar šarri*, JADD 345, R. E. 1. 361, R. 12.

**li-ja-ib** . . . , TA 168, R. 12.

\***li-milku** (Bi. **לִי־מִלְכִּי**, Ar. **مَلِكِي**, Eg. <sup>3</sup>*Arumarakka*; cf. also *Ilu-milki* and *Milki-ilu*)

1. *AN-LUGAL*, *amel šipri*, TA 151, 43.

2. *I-li-mil-ku*, TA 286, 36.

\***li-rabiḫ** (WSem.; for the second element cf. *Hammu-ra-bi-iḫ*)

1. *AN-ra-bi-iḫ*, TA 139, 2. 140, 3.

2. *I-li-ra-[bi-iḫ]*, TA 128, 21.

**li-lu-u** (cf. *li-li-ja* BE XIV, XVII, pt. 1, *li-la-a* BE VIII, pt. 1)

JADD 89, R. 4 (B. C. 683).

**li-lu-uk-nu** (cf. JOHNS, ADD III, p. 58), JADD 30, R. 1 (B. C. 681).

**li-qi-su**, JADD 163, R. 11 (B. C. 664?).

**li-ta-da-a-a**, <sup>h</sup>*mutul apati ummi šarri*, JADD 857, IV, 10.

**li-tap-pa** "The god is companion" (cf. OBA. *ḫ-li-tab-ba* BA VI, 3, p. 70; *li-tab-bu-ut-ta* BE XV; *li-tap-pi-ta* BE XIV)

JADD 73, R. 3. 74, R. 2 (B. C. 680).

**li-ti-UR** (?), <sup>h</sup>*tamkar*, JADD 387, R. 7 (B. C. 651).

**Ilu(AN)** . . . , Epon. B. C. 805, Canon A, III, 13; B, III, 26.

**Ilu-aba** . . . (*AN-AD* . . . ), JADD 70, 8 (B. C. 674).

**Ilu-aba-šallim** "O god, keep the father safe!" *AN-a-ba-DI*, s. of *Pappu*, JADD 1, I, 6.

**Ilu-ab-eriba** (? *AN-AD-SU*), JADD 311, R. 15 (Ep. S).

**Ilu-abija** "The god is my father" (cf. *Abi-ilija*, OBA. *ḫ-li-a-bi* RPN), JADD 742, 14, *irrišū*.

**Ilu-Adad** "God is Adad"

*AN-d IM*, <sup>ai</sup>*Qat-na-a-a*, Anp. Ann. I, 78 (IR 19), var. *Amēl-Adad*. — KB I, p. 64.

**Ilu-aḫ-ušur** "O god, protect the brother!" *AN-PAP-PAP (Ilu-našir-aḫū?)*, VS I, 97, 14.

**Ilu-ak-kur** (or <sup>a</sup>*Nabu-KUK*), tablet from Vyrant Shehir, OLZ V, col. 245.

\***Ilu-amara** (WSem., cf. *Amar-ilu*, Bi. **לִי־אִמְרָא**) <sup>h</sup>*rab kar-ma-ni ša ai* <sup>ai</sup>*Maganūba* (B. C. 694)

1. *AN-a-mar*, JADD 137, 2. 427, 2. 12, 18.

2. *AN-a-ma-ra*, JADD 508, R. 2.

3. *AN-a-mar-ra*, JADD 508, 1.

**Ilu-apal-iddin** "The god has given a son" *AN-TUR-ĀŠ*, JADD 686, R. 6.

\***Ilu-a-qa-bi** (WSem., cf. *Ilu-a-qa-ba* TNB, *A-qa-bi-ilu*)

<sup>h</sup>*re<sup>3</sup>u alpe* of <sup>ai</sup>*Ijalulē*, JADB 9, III, 4.

**Ilu-balaḫṣu-iqbi** "The god has announced his life"

*AN-TI-LA-su-iq-bi*, <sup>h</sup>*ardu ša abarakti rabi*, JADD 464, R. 7.

**Ilu-ba-na-a** (WSem. \***לִי־בַנָּא**, cf. *Ili-ba-na<sup>2</sup>* BE X, *Ba-na<sup>2</sup>-ili* BE IX; or abbrev. from *Arkat-ili-bana*), 83-1-18, 695, II, 32, spec.

**Ilu-ba-ni** "The god is creator" (cf. OBA. *ḫ-li-ba-ni(-i)* RPN), JADB 6, VIII, 5. K. 7335.

f. of *Nabu-zer-iddina*, Nshi., VS I, 36, III, 16.

\***Ilu-ba-ru** (or *An-ba-ru*, cf. *An-bu-ru* TNB)

f. of *Zabba*, JADB 3, V, 18.

**Ilu-be-la-aḫ** (?SAYCE: *Ilu-nu-la-lim*; cf. *Belah-Siu*, *-Istar*, *Bilah-Ašur*)

f. of *Šil-Istar*, Capp. E, 1, 13.

\***I-lu(-ú)-bi<sup>2</sup>-di** (WSem.; var. *Jau-bi<sup>2</sup>di*, q. v.)

<sup>h</sup>*A-ma-ta-a-a*, king and usurper in Hamath (B. C. 721), defeated at Qarqar, B. C. 720, Sarg.: Ann. 23; Cyl. 25 (P<sup>1</sup>, P<sup>2</sup>). — KB II, p. 42.

**Ilu-buluṣu-iqbi** "The god has announced his life" (cf. *Ilu-balaḫṣu-iqbi*)

*AN-bu-lut-BI-E*, *ša šēpa*, JADD 105, R. 7 (Ep. Z).

**Ilu-dāin-šarru**

*AN-dan-in-LUGAL*, K. 37.

\***Ilu-da-la-a** (Ar. "The god has saved" (cf. *Dala(a)-ilu*; **לִי־דָלָא** CIS II, 54, KA p. 438, SCHFFER, Aramäer, p. 52)

HABL 251, 10, 14, 22, R. 2.

**Ilu-du-ú-su** (cf. *Dusa*, *Dūsi*)

JADD 600, 1.

**Ilu-ēreš** "The god has planted"

1. *AN-KAM-eš*, JADD 69, 1, 3 (B. C. 692). 186, R. 1, 4 (B. C. 679). <sup>h</sup>*NI.GAB ša ekalli*, JADD 255, R. 15.

2. *AN-PIN-eš*, JADD 1141, 33 (B. C. 709).

**Ilu-eriba** "The god has rewarded" (cf. OBA. *ḫ-li-e-ri-ba-am*)

*AN-SU*, K. 241, XI, 42, spec.



**Ilu-ētir** "The god spared"

1. *AN-e-tir*, *ma-hi-iš* *hegalli*, HABL 416, 1.
2. *AN-KAR-ir*, JADD 266, R. 10 (B. C. 670).

**Ilu-gabbi-iqbi** "The god has announced all"

*AN-GAB-E*, JADD 279, R. 6 (B. C. 689).

\***Ilu-gab-ri** (cf. Bi. אֱלֹהֵי גַבְרִי, *Ilu-gab-ra/ri* TNB)

*ša šarpa*, JADD 318, R. 15.

s. of *Naba-la-di*, JADB 5, I, s.

**Ilu-gu-lu**(?) JADD 775, 9.

**Ilu-hir-be**, see *An-hir-be*.

\***Ilu-jada** (WSem., cf. Bi. אֱלֹהֵי יָדָא)

1. *AN-ja-da*<sup>2</sup>, HABL 168, 6, R. 13 (WSml. II, p. 46). 170, R. 7. 171, 4. 212, 26. 502, 2. 503, 2. 504, 2. 505, 2. 638, 8, 10, 13, R. 7. 1041, 8. KK. 570. 4779, 8 (WSml. II, p. 54). *šakin Darili* (B. C. 726), Sarg. St. I, 2 (KB IV, p. 158).
2. *AN-ja-a-da*<sup>2</sup>, HABL 560, 4.
3. *AN-ja-da*<sup>2</sup>, HABL 168, R. 22.

\***Ilu-ja-di-nu**, see *li-ja-di-nu*.

\***Ilu-ja-ta-a-nu** (Ph., cf. אֱלֹהֵי יָדָא אֱוֹ, *Ja<sup>2</sup>-ta-a-nu*, *la-ta-na-e-li*)

*š na-si-ku* of *Nar-Tu-bu-li<sup>2</sup>-aš*, HABL 1112, 8.

**I-lu-i-ha-ši** (if n. pr. cf. *Ibašši-ilu*), HABL 314, R. 4.

**Ilu-ib-lu-ja**(?)

s. of *Esaggil-cēr*, at Kalah (B. C. 711), KK. 2678. 2683 (III R 2, 7).

**Ilu-ibni** "The god has created" (cf. Oba. *li-ib-ni* Dilbat)

1. *AN-ib-ni*, *šakin mār Su-ḥi*, Tucl. II, Ann. 70. Anp., Ann. I, 109 (I R 19). *š dupšarru*, JADD 244, R. 17.
2. *AN-KAK*, JADD 326, R. 9. 83-1-18, 695, II, 23, spec. *šakin māt Su-ḥi*, Anp. Ann. I, 106 (KB I, p. 68).

**Ilu-iddina** "The god has given" (cf. Oba. *li-idi-nam* RPN)

1. *AN-ĀŠ*, JADD 686, R. 5 (if all the name).
2. *AN-MU*, JADD 573, R. 2.
3. *AN-SE-NA*, Epon. III R 4, no. 1, 30.

**Ilu-idi** "The god knows"

*AN-ZU*, may be read *Ilu-li<sup>2</sup>*, q. v.

\***Ilu-id-ri** (cf. Bi. אֱלֹהֵי יָדָא)

VS I, 88, 33. *š amēl urqi*, JADB 21, I, s.

*š tamkaru*, JADD 922, 10. *dupšarru*, JADD 54, R. 4.

No. 1.

**Ilu-illat-a-a**, see *Ḫarran-šaduja*.

**Ilu-illati**, or *Anu-illati*

Chron. A II, 1, ruler belonging to an early period of Babylonian history.

**Ilu-ilu-ma** (cf. *Iluna-ilu*), 83-1-18, 695, II, 23, spec.

\***Ilu-im-me** (cf. Bi. אֱלֹהֵי מֵמֵ)

JADD 162, 5 (B. C. 693). 273, R. 11 (B. C. 683). 397, R. 9. 742, 22.

**Ilu-ippaš** "The god will execute it" (cf. *Ilu-ip-pu-uš* BE XIV)

1. *AN-ip-pa-aš*, JADD 741, 18.
2. *AN-KAR-aš*, 83-1-18, 695, II, 23, spec.

**Ilu-ip-[qid]**, JADD 114, R. 4.

**Ilu-iq-bi** "The god has announced"

HABL 910, R. s. 81-2-4, 116. 83-1-18, 695, II, 24, spec.

\***Ilu-is**(?tam)-**la-ka**

*š naggaru*, of *š Immirma*, JADB 12, II, s.

**Ilu-itija** "The god is with me" (cf. Oba. *li-ida-ja* T-D LC)

1. *AN-KI-e-a*, Epon. B. C. 694, III R 1, V, 30, var. JADD 120, R. s. 162, R. s.
2. *AN-KI-ja*, K. 241, IX, 6. XII, 41, spec. JADD 324, 9 (in Nineveh; B. C. 692). Epon. B. C. 694, III R 1, V, 30. III R 2, no. 20, s (11<sup>th</sup> year of Senn.). JADD 58, R. E. s. 140, R. 1. 201, R. s. 272, R. s. 281, R. 15. 427, R. 16; Senn. King VIII, 88; *š ka-kin* <sup>al</sup> *Dimiqa*, JADD 324, 9.

f. of *Al-Našḫu-milki*, JADB 2, I, 11.

3. *I-lu-KI-[a]*, *mār at Ki(Dur)-ra-a-a*, JADD 500, R. s.

4. *Ilu-itija*, MDOG 42, p. 51.

**Ilu-ka-ašarid** "Thy god is the first in place"

*AN-ka-MAS*, HABL 811, s. 9. JADD 374, R. 14 (B. C. 685). 624, 9 (B. C. 687).

**Ilu-ka-ja-a** [...], perhaps *Ilu-pani-ja-a-li-k*, JADD 288, R. 9.

**Ilu-ka-apal-ušur** (*AN-KA-a-PAP*, BEHRENS, Briefe, p. 6), see *Ilu-panija-ušur*.

**Ilu-ka-nāšir** (*AN-KA-PAP*), see *Ilu-pi-ušur*.

**Ilu-kib-su-ušur** "O god, protect the walk!" JADD 569, R. s (B. C. 695).

**Ilu-kin-ušur** "O god, protect the faithful one!"

*AN-DU-PAP*, JADD [117, 4] (B. C. 674). 118, 6 (B. C. 673). 266, 6, slave sold (B. C.

- 670), 800, 1. 83-1-18, 695, II, 25, spec.  
Epon. B. C. 829, IIR 1, II, 35.
- Ilu-ku-šur-šu** "O god, save him!"  
K. 241, VIII, 15, spec.
- Ilu-la-su** . . . , JADB 7, I, 3.
- Ilu-li'** "The god is mighty"  
*AN-ZU* (or *Ilu-idi*), JADD 475, 2 (B. C. 698). VS I, 97, 1. <sup>h</sup>*dupšarru*, JADD 269, R. 6 (B. C. 687).
- I-lu-lu** (cf. OBA. *Warad-i-lu-li* BE VI, pt. 1) s. of *Zu-bir-ir* 4 . . . ., Ta'annek 4, 3.
- Ilu-ma-ba-ni** "Truly, the god is creator" (cf. OBA. *Ilu-šū-ba-ni* RPN) <sup>h</sup>*rakbu*, JADD 349, 10 (Ep. Q).
- Ilu-ma-damiq** (*ŠIG-tig*) "Truly, the god is friendly"  
s. of *Nur-Marduk*, Lo. 102, VI, 22. — KB IV, p. 92.
- Ilu-ma-ilu** "Truly, the god is god" (cf. OBA. *Ilu-ma-i-la*, var. <sup>ad</sup>*I-la*, see RANKE, BE VI, pt. 1, p. 8, n. 1)  
The first king of the second Bab. dynasty, Chron. K<sup>2</sup>, R. 1, 6, 7, 9. King-list A, I, 13; B, 12; *I-lu-ma-AN* BE VI, pt. 2, 68, 29.
- \***Ilu-malak** (cf. *Ilu-milki*, Bi. 772728, OBA. *Ilu-ma-lik* RPN, *I-lu-ma-li-ki* CT 8, 50, 7b)  
1. *AN-ma-la*-[ak], JADD 378, 2, 12, = Ar. docket 772728 (CIS II, 28. STEVENSON, Contracts, no. 22).  
2. *AN-ma-lak*, JADD 476, R. 10.
- Ilu-ma-li'** "Truly, the god is mighty"  
1. *AN-ma-li'* JADD 373, R. E. 4 (B. C. 648?).  
2. *AN-ma-ZU*, JADD 513, R. 1. 83-1-18, 695, II, 28, spec. <sup>h</sup>*rab kišir*, JADD 627, R. 5. Epon. B. C. 782, Canon C, I, 29. IIR 1, III, 35; *šā* <sup>ai</sup>*Na-zib-i-na*, 81-2-4, 187, 22.  
s. of *Sir-ši-za*, JADD 415, R. 8 (KB IV, p. 104; B. C. 734 or 745?).
- Ilu-ma-lid-gul**, 83-1-18, 695, II, 29, spec.; cf. JADD III, p. XV.
- Ilu-ma-lid(t)-qi**(?) <sup>h</sup>*naš patri*, JADD 248, R. 10 (B. C. 714).
- Ilu-lim-ši-i** "The god may forget!"(?)  
JADD 642, L. E. 2.
- Ilu-ma-lāk-lak** (abbrev.) "Truly, in the god I trust" (cf. *Ilu-taklak*)  
HABL 712, R. 5.
- Ilu-me-ḥu-na-a-a**, JADD 296, 3, slave sold.
- Ilu-me-i** (cf. SCHIFFER, Spuren, p. 16; Bi. 772728), VS I, 91, 26.
- Ilu-me-ti** (for the second element cf. *Me-tu-um*), VS I, 100, 15.
- Ilu-milku** (cf. *Ili-milku*, *Ilu-malak*) Epon. B. C. 886  
1. *AN-mil-ki*, Canon B, I, 24. IIR 1, I, 24.  
2. *AN-mil-ku*, Tuk. II, Ann. 13.
- Ilu-mu-ki-in** (abbrev.; cf. *AN<sup>l</sup>-mu-ki-in*, Cass. tablet, PSBA XXIX, Nov. 1907, pl. II, i) <sup>h</sup>*mār šipri šā* <sup>h</sup>*bēl piḥati*, JADD 48, R. 5. 49, R. 3 (B. C. 656).
- Ilu-mukin-aḥu**, see *Ilu-km-ušur*.
- Ilu-mu-še-zib** "The god saves"  
JADD 362, R. 5. 572, R. 9. VS I, 85, 23(?) <sup>h</sup>*rakbu*, JADD 860, II, 13.
- Ilu-mutaqqin** "The god orders"  
*AN-mu-LAL*, JADD 363, R. 4 (B. C. 682).
- Ilu-na-da** "The god is exalted" (cf. *Ilu-na'id*), Capp. G, 4, 14.
- Ilu-nādin-aḥu** (*AN-ĀŠ-PAP*), or *Ilu-edu-ušur?* or *Ilu-iddina(na)*, cf. JADD III, p. XV  
83-1-18, 695, II, 31, spec.
- Ilu-nādin-aplu** "The god gives a son"  
*AN-ĀŠ-A*, JADB 5, II, 20. <sup>h</sup>*šalšu* (B. C. 664), JADD 115, 7 (IIR 47). <sup>h</sup>*šanū ša* <sup>ai</sup>*Ḥjav-rina*, JADD 922, I, 5.
- Ilu-nā'id** "The god is exalted" (cf. OBA. *Ilu-na-id* RPN; *Ilu-na-da*)  
*AN-I*, <sup>h</sup>*rab kišir ša šēpā*, JADD 235, R. 12.
- Ilu-napšat-irām** "The god loves the living being"  
*AN-ZI-RAM*, JADD 311, R. 14.
- Ilu-nāšir** "The god is a protector" (cf. OBA. *Ilu-na-šir*/*šir* RPN)  
*AN-PAP*, JADD 80, L. E. 1. 347, 2. 473, R. 2 (B. C. 698). 661, 13. K. 241, IX, 41, spec. *ardū ša* <sup>h</sup>*turtanu*, JADD 244, R. 10.
- \***Ilu-natan** (WSem., cf. Ar. and Bi. 772728, *Ili<sup>l</sup>-na-tan-nu* BE X)  
1. *AN-na-tan*, JADD 240, 4, slave sold (B. C. 688).  
2. *AN-na-ta-ni*, JADB 3, VIII, 7.
- Ilu-?ni**, MDOG 42, p. 51.
- Ilu-nu-ri** "The god is my light" (cf. Eg.-Ar. 772728 . . . AFO) <sup>h</sup>*amēl urqi*, JADB 1, I, 25.

**Ilu-paḥ-bīr** "O god, strengthen!"

JADD 272, R. 3 (B. C. 694). 869, s. OLZ VIII, (1895), col. 132 (Ep. Sil). *nappaḥu*, JADD 770, 4.

**Ilu-pāni(Š)-ja** . . . , JADD 576, R. 11 (B. C. 676).

**Ilu-pānija-ušur** "O god, protect my face!"

1. *AN-KA-a-PAP*, <sup>h</sup>rē'u, HABL 639, 10 = no. 3.

2. *AN-KA-ja-PAP*, 83-1-18, 695, II, 30, spec.

3. *AN-ŠI-ja-PAP*, <sup>h</sup>rē'u, K. 1011 = no. 1.

**Ilu-pi-si** . . . , JADD 264, 10 (B. C. 688?).

**Ilu-pi-ušur** "O god, guard the mouth!" (cf. NBa. *Ilu<sup>h</sup>-pi-i-ū-sur* TNB)

1. *AN-KA-PAP*, JADD 243, R. 14 (B. C. 688). 696, R. 2 (B. C. 648).

2. *AN-pi-i-ŠEŠ*, HABL 1162, 4.

\***Ilu-qa-na-a** (WSem., cf. Bi. 𐎧𐎢𐎠𐎫), 83-1-18, 695, II, 35, spec.

\***Ilu-qatar** (WSem., cf. *Ilu<sup>h</sup>-qa-ta-ri* BE IX) "The god is a rock" (𐎧𐎠𐎢𐎠)

1. *AN-qa-at-ta-ra*, 83-1-18, 695, II, 36, spec.

2. *AN-qa-tar*, <sup>h</sup>mutr *pāti*, JADD 34, R. 3 (B. C. 695).

**Ilu-rabi** (*GAL*) "The god is great" (cf. OBa. *Ilu-ra-bi* RPN; ? *Ilu-ra-bi-i*, Ta'annek, 2, 21.

*E-lu-ra-bi[i]* *ibid.*, vol. LII (1906), 3, p. 41, BAUDISSIN, AE p. 323, note 2). *Imum*, Capp. G, 4, s.

**Ilu-rim-a-ni** "O god, have mercy on me!"

(cf. *I-li-ri-man-ni*, Cass. tablet, PSBA Nov. 1897, pl. I, 17)

JADD [108, R. 1]. 152, R. 7 (B. C. 656).

\***Ilu-sa-a** . . . , IVR 61, III, 13, a prophetess.

**Ilu-šabatanni** "O god, succor me!" (abbrev., cf. *Bēl-qata-šabbatanni* TNB)

*AN-LU-an-ni*, K. 10532 (B. C. 648).

**Ilu-šadūni** "The god is our mountain"

*AN-KUR-ū-ni*, JADD 221, R. 6.

**Ilu-šal-lim** "O god, keep safe!"

<sup>h</sup>mutr *pāti*, JADD 860, II, 4.

**Ilu-šal-lim-aḥu** (*PAP*) "O god, keep the brother safe!"

*Šā-Dar-rimte*, JADD 66, L. E. 2 (B. C. 693).

**Ilu-šallimšunu** "O god, keep them safe!"

*AN-DI-šu-nu*, JADD 211, R. 16.

**Ilu-šam-ši** "The god is my sun"

JADD 713, 2.

No. 1.

**Ilu-šar-ušur** "O god, protect the king! (for NBa. texts, see TNB)

*AN-MAN-PAP*, JADD 64, R. 3 (B. C. 672).

**Ilu-še-zib** "O god, save!"

JADD 351, L. E. 1.

**Ilu-še-zib-an-ni** "O god, save me!"

<sup>h</sup>rab *biti*, HABL 1078, 7.

\***Ilu-ši-im-ki** "The god is my support" (Ar., cf. *Še-im-ka*, *Ši-im-ka-ja*; SCHIFFER Aramäer, p. 35)

<sup>h</sup>amel *urqi*, of <sup>al</sup>*A-at-a-nu qa-ni* <sup>al</sup>*Harrān*, JADB I, II, 33.

**Ilu-ši-ši**, see *Ilu-lim-ši*.

**Ilu-šūma** "Truly, he is god"

King of Assyria:

1. *AN-šu-ma* IR 6, no. 2.

2. *AN-šū-ma*, s. of *Šā-lim-a-[hu-un]*, gs. of *Ka-te-Ašir*, f. of *I-ri-šum*; *pa.te.si A-šir*, Erish. KAH I, 1. MDOG 47, p. 40. f. of *I-ri-šum*; *pa.te.si A-šir*, Erish. KAH I, 60, 4. 61, 4. VS I, 62, 4.

3. *AN-šum-ma*, *šar mātAššur*, Chron. K<sup>1</sup>, R. 11: contemp. with Suabu.<sup>1</sup> f. of *E-ri-šū*, Esarh. KAH I, 51, II, 12.

**Ilu-šum-iddin** "The god has given a son"

*AN-MU-ĀŠ*, <sup>h</sup>mukil *apāti*, of <sup>al</sup>*Magannaba*, JADD 422, R. 13.

**Ilu-ta-ibni** (? *AN-ta-KAK*, abbrev., cf. *Ea-ilāta-ibni* TNB)

f. of *Marduk-šum-ukin*, Nshi. VS I, 36, III, 15.

**Ilu-tāk-lak** (abbrev. "In the god I trust"

JADD 1057, s. 83-1-18, 557 + 563, s. R. 7 (KGAS); 695, II, 34, spec. <sup>h</sup>paḥati <sup>māt</sup>*Par-su-a*, JADD 992, 2.

**Ilu-ta-ri-bi** (abbrev.). JADD 231, 4, slave sold (B. C. 680).

**Ilu-udanninanni**, or *-udammiganni*

1. *AN-ū-KAL-a-ni*, f. of *Bēl-šum-iddin*, JADD 307, R. 10.

2. *AN-ū-KAL-ni*, JADD 162, 6 (B. C. 694). 83-1-18, 695, II, 27, spec.

**Ilu-ū-kal-la-an-ni** "The god has supported me"

JADD 698, B. E. 2 (B. C. 649). 83-1-18, 695, II, 28, spec.

**Ilu-ur-ri** "The god is my light" (cf. Bi. 𐎠𐎢𐎠𐎫, or perh. abbreviated)

<sup>h</sup>šagū *ma-qa-al-ta-a-nu*, HABL 633, 6.

\***Ilu-zab-bad-da** (WSem., cf. Bi. 𐎠𐎢𐎽𐎢𐎰, *Ili<sup>m</sup>-za-ba* | *bad-du* BE IX, X)

*dupšarru ša ḫaḫazani* <sup>al</sup> *Ninnu*, JADD 814, 14.

**Ilu-zu-nu** (< *Ilatusunū*?), <sup>al</sup> *irrišu*, JADD 742, R. 17.

**I-ma<sup>2</sup>-in**, <sup>al</sup> *šaḡu*, HABL 527, R. 13.

**I-ma-ni-ilu** (if all the name, cf. *Im-ma-ni-Ašur*; perh. "Our 𐎠𐎢 is the god"; hardly combinable with 𐎠𐎢𐎽𐎢𐎰, JADD III, p. 122), JADD 286, R. 1 (B. C. 691).

**I-man-na-a**, Sarg. St. III, 10, prob. *I-sin-na-a-a*, UNGNAD, VS I, p. IXb.

\***I-man-nu-u** (cf. *Ia-man-nu-u*, *Im-ma-nu-ū*), JADD 234, 3 slave (B. C. 710). 598, R. 5.

**I-maš-ši** (abbrev.)

s. of *Adad-gab*..., VS I, 103, 4.

\***Im-ba-ap-pi** (El. = *Ummanappa*, cf. *Im-ba-am-bu* BE XV)

<sup>al</sup> *qēpu*, var. <sup>al</sup> *rab qašti ša* <sup>al</sup> *Bit-Imbi*, <sup>al</sup> *ḫatan Ummanaldasi*, Abp. A, III R 21, V, 67; Ann. V, 1. — KB II, p. 196.

**Imbi**, see <sup>al</sup> *Bit-Imbi*.

**Im-bi-ja-ti** "He called me" (HINKE), III R 41, I, 5, in *Bit-Imbi-ja-ti*. — KB IV, p. 74.

**Im-bu-ja** (hypocor., cf. *Im-bu-ū-a*, BE XV, *Imba*, *Im-bi-ja* TNB)

f. of *Ta-ri-bi*, JADD 677, R. 5.

**Im-bu-pāni**(<sup>ŠI</sup>)-**ja** (cf. TNB)

f. of *Eribā*, Sarg. St. III, 24. — KB IV, p. 162.

\***Im-ma-a-a** (cf. *Aḫat-im-ma-a-a*), 83-2-23, 135, VI, 1, spec.

**Im-ma-ni** (abbrev., cf. *I-ma-ni-ilu*, *Im-ma-ni-Ašur*)

JADD 85, R. 7.

**Im-ma-ni-Ašur** (*AŠ-šur*) (cf. *I-ma-ni-ilu*)

JADD 75, R. 12 (B. C. 742), of Til-Ninib.

\***Im-ma-ni-e-šu** (= *Pe. Inaniš*, El. *Ummaniš*), name taken by Martia, the Susian pretender, Dar. Beh. 43, 92 (III R 39).

\***Im**-**ma-nu**, JADD 275, 3, slave sold.

\***Im-ma-nu-u**, <sup>al</sup> *tamkar*, <sup>al</sup> *Kis-qa-a-a*, JADD 357, R. 10.

\***Im-maš-la-šu**

<sup>al</sup> *ki-i-pi ša* <sup>al</sup> *Ḫa-mu*, HABL 214, R. 14.

\***Im-rum**(?)**-ilu**, Capp. E, 2, 6.

\***Im-ša-i** = <sup>al</sup> *IM-ša-i*, see *Adad-šakni*.

**Ina-Ašur-šum-ašbat** "With Ashur I received a son" (?)

*I-na<sup>al</sup>-AŠ-šur-MU-aš(?)-bat*, Epon., Tucl. I, KAH I, 17, R. 17; cf. *Ašur-šum-LU-bat*, *šaknu*, MDOG 44, p. 39.

**I-na-E-sag-gil-zēru** (abbrev., cf. *Ina-Esaggil-zēr-ibūi* etc. TNB; in OBA. texts, see RPN; abbrev. > *Esaggil-zēru*, q. v.)

f. of *Marduk-il-naphari*, Mna. III R 43, I, 9, IV, E, 3. — KB IV, pp. 68, 74.

f. of *Ṭab-ašab-Marduk*, Mna. IR 66, II, 13; IR 70, I, 16, 18. — KB IV, pp. 66, 80.

**Ina-eši-ētir** "From destruction he (i. e. the god) has delivered" (for NBa. texts see TNB)

1. *AŠ-BL* 11209-*KAR-ir*, HABL 472, R. 8, 1047, 1.

s. of *Arraktitu* (B. C. 723), Sarg. St. I, 4, 16, 22, 23, 34, II, 26. — KB IV, p. 158 ff.

f. of *Šu-lu-lu*, HABL 781, 8.

2. *AŠ-BL* 11209-*SUR*

s. of *Nabu-ētir*, K. 433, 1 (B. C. 648). — KB IV, p. 170.

(**Ina**)-**Eulmaš-šakin-šumu** "In Eulmash is a name (son) established"

1. *AŠ-E.UL.MAŠ-GAR-MU*, king of Babylonia, about B. C. 1024 (dynasty F), *šarru*, Nāi. V R 60f, I, 29, IV, 50. — KB III, pt. 1, p. 176 ff.

2. *E.UL.MAŠ-GAR-MU*, *šarru* (= no. 1), Chron. K<sup>3</sup>, 14. King-list A, III, 10 (reigned for 17 years). Nāi. V R 60f, I, 29, IV, 50. *marBa-si*, Chron. A, V, 9 (reigned for 15 years). — KB III, pt. 1, pp. 176, 178, II, p. 287.

3. *E.UL.MAŠ-ša-ki-MU* (HILPRECHT, Assyriaca, p. 15, n. 8: Eulmaš-šurqi-iddin), *mar Ba-si*, Mna. PSBA XIX (1897), p. 71, 12. *mar Ba-si ḫaḡ-šur-par ša matati*, Mna. III R 43, I, 29. — KB IV, p. 68.

**I-na-ili-ja-al-a-lak** "With my god I walk"

*rab zammari*, Epon. B. C. ?, Tigl. I, Ann. VIII, 80 (IR 16). — KB I, p. 46.

**Ina-qāta-ilāni** (abbrev.) (cf. OBA. *I-na-ŠU-ili* BE VI, pt. 1)

*AŠ-ŠU<sup>2</sup>-AN<sup>m</sup>*, K. 241, VIII, 21. 82-3-23, 137, II, 2, spec.

**Ina-qibi-Bēl** (abbrev.) "By order of Bel" (in N.Ba. texts, see TNB)

*ĀŠ-ki-bi-ē EN*, <sup>h</sup>*ērīb bitī ki-ša-li-e*, b. of *Nadin-aḫū*, HABL 475, a. 496, 13; cf. 527, 17.

**Ina-qibi-ē EN.AB** (? cf. HINKE, Boundary Stone, p. 206, n.)

<sup>h</sup>*ha-annu Babilī*, Merod. II, Bl. st. V, 5. — KB III, pt. 1, p. 192.

**In-na-su-in**

f. of *Āšur-ṭabu*, Capp. Ch. 1, 7.

**Ina-šāri-bēl-alak** "In the breath (favor) of the lord I walk" (cf. *Ina-šāri-Marduk* / *Nusku-alak* BE XIV)

1. *ĀŠ-IM-EN-a-lak*, HABL 167, 2.

2. *ĀŠ-IM-EN-DU-ak*, K. 1257 = HABL 990, 2.

**In-ba-a...** (hypocor., cf. N.Ba. / *In-ba-a* TNB, / *In-ba-tum* RPN)

JADD 590, R. 6.

**In-bu-ša** (for O.Ba. texts, see RPN; for explanation of the name, *ibid.* p. 19f)

s. of *Nūr-aḫḫišu*, *arad* <sup>d</sup>*Lugal-banda*, DEP VI, p. 52.

\***In-da-bi-jā** (prob. El. hypocor.; cf. / *In-di-bi-i*, / *In-da-bi-gas*)

<sup>h</sup>*rab šušši*, HABL 774, R. 7.

\***In-da-bi-gaš** (El.; cf. *In-da-bi-jā*)

*ardu* of Tammaritu, rebelled against him and succeeded him as king of Elam, in the time of Ashurbanipal; *šar* <sup>mit</sup>*Elamti*, Abp.: A, III R 20ff., IV, 77, 88, V, 48, VII, 37; Ann. (V R 4. 7) IV, 11, 25, 115, VII, 28; B, III R 33-34, VII, 47, 60, 70; C, VII, 94, 117 (G. SMITH, History, pp. 179, 181); III R 36, no. 6, 2; 37, no. III, 7, 11, 19; 38, 37a, 89a. KK, 1364, R. 6. 4453. 5456b. 5622. 52-5-22, 531. 83-1-18, 92; 263. Bu. 89-4-26, 87. HABL 622, 6. 1125, 2. 1151, 2. 1167, R. 8. — KB II, pp. 188, 194, 210, 266.

\*<sup>f</sup>**In-di-bi-i** (cf. *In-da-bi-jā*), JADD 66, 2 (B. C. 693).

\***In-di-lim-ma** (Hit.?: if Sem. perhaps "Lim is my support" (cf. HOMMEL, Grundriss, p. 50, n. 1, RANKE, BE VI, pt. 1, p. 45, n. 1)

*mar* *Še-ir-da-mu*, *arad* <sup>d</sup>*Išhara*, JRAS 1892, p. 369f., PEISER, Die Hetit. Inschriften,

No. 1.

Nachtrag, p. 1, MESSERSCHMIDT, Corpus inscript. Hettiticarum, pl. XLV, no. 8.

**In-du-u** (cf. *In-du-ut-tim* BE XV), JADD 24, R. 3 (B. C. 645?).

\***In-gi-te-šu-up** (*Tešup*) (perh. *Kingi-Tešup*, STRECK, ZA 20, p. 458; or *Ni-ūt-gi-*), b. of *Še-ir-is...*, of Shupria, Esarh.: KK, 2852 + 9662, II, 22 (WAF II, p. 34), cf. Esarh. KAH I, 75, 6.

**In-ni-bi-Āšur** (*ĀŠ-šur*) "Fruit of Ashur"

JADD 62, R. 1.

**In-ilu** "Eye of the god" (abbrev., cf. *In-ili* BE IX, *E-ni-ilu*, Ph. ܢܝܠܘ, Arb. عيني ع WELLHAUSEN, Reste, p. 6)

<sup>h</sup>*špar birni*, JADD 741, 21.

**In-ni-Tešup**, king of Carchemish, MDOG 35, p. 28, time: *Dudkhaliā*.

**In-nu-ú-a** (hypocor., cf. BE XVII, pt. I, p. 15, note 5; *Inna-Nabū* BE IX)

f. of *Sarrani*, Sarg. St. II, 36. III, 8. — KB IV, p. 160.

<sup>f</sup>**In-qa-a-a**, of *ginnu Bit-Arad-Istar*, JADD 891, 5.

**In-nu-ba-a** (hypocor., cf. *Inbā*)

f. of *Amur-ilu*, Capp. G, 9, 6.

**Ip-ta-šar-lišir** (*GIS*) (?) "He (i.e. the god) has opened (cf. Gen. 30, 22) — may it (the child) succeed", JADD 618, 2 (Ep. T).

**Ip-te...**, TA 207, 2.

\***Ip-ti-ḫar-ṭi-e-šu** (Eg. "Ptah has given him", STEINDORFF, BA I, p. 352, RANKE, Material, p. 29)

*šar* <sup>al</sup>*Pihatti-ḫurunpiki*, in Egypt, Abp.: A, III R 17, I, 105; Ann. I, 108. — KB II, p. 162.

**Ip-tu...**, HABL 174, R. 1.

**Iq-bi-Āšur** "Ashur has announced"

<sup>h</sup>*A.BA*, of Kar-Šulmanašarid, 82-5-22, 158.

**Iq-bi-bēl** "The lord has announced" (cf. the city name <sup>al</sup>*Iqbi-Bēl*)

<sup>h</sup>*A.BA*, JADD 325, L. E. 2 (Ep. A).

**Iq-bi-ilu** "The god has announced" JADD 267, R. 10. 285, R. 3 (B. C. 686). 661, 22, slave. K. 241, VIII, 12, spec.

**Iq-bi-Ištar** (<sup>d</sup>*XV*) "Ištar has announced" JADD 826, 5.

**Iqisu**, abbrev. > *Qtsu*, q. v.

1. *I-qū-i-su*, *ša* <sup>al</sup>*Me-ḫi-ni-iš*, Epon. B. C. 755, Canon E + 81-2-4, 187, R. 22.

2. *I-qi-si*, JADD 264, 4 (B. C. 688).
3. *Qi-i-su*, Epon. B. C. 755, Canon A, IV, 14.
- lqīša** "He has presented" (abbrev., cf. *I-qiš* BE IX, *I-qi-ša* TNB)
- BA-ša*, Sm. 545 = HABL 1053 6.
- lqīšā** (hypocor.; for Nba. texts, see TNB)
- BA-ša-a*, HABL 212, 18, 280, R. 10, 23. <sup>h</sup>*A.BA* *ša šarri*, HABL 274, 8. JADD 232, R. 14 (B. C. 685).
- s. of *Šum-ukin*, Sarg. St. II, 18. — KB IV, p. 160.
- lqīša-a-a** (hypocor.), JADD 97, R. 5.
- lqīša-Bau** "Bau has presented"
- BA-ša-a* *Ba-š*, s. of *Arad-Ea*, Mel. Lo. 101, II, 8 (KB IV, p. 58). Merod. I, DEP VI, p. 43, 16.
- lqīša-Gula** "Gula has presented"
- BA-ša-a* *Gula*, Sm. 669, 9 (NE p. 91).
- lqīša-Marduk** "Marduk has presented"
1. *BA-ša-a* *AMAR.UD*, K. 4682, 1 (WSml. II, p. 40). *mār šarri*, s. of Merodach-Baladan II, Merod. II, Bl. st. IV, 57. — KB III, pt. 1, p. 190.
2. *BA-ša-a* *ŠU*, K. 241, X, 11 spec.
- l-rak-ka-a**... (?), Sarg. B, D 9.
- l-r-a-ni** (abbrev., cf. *l-r-a-ni-Marduk* TNB, cf. *ibid.* p. 330).
- f. of *Dummuqu*, HABL 527, R. 14.
- l-r-an-zu zi**
- <sup>mot</sup> *Man-na-a-a*, king of Man, f. of *Aza*, gf. of *Bagdatti* and *Ullusunu*, died B. C. 716, Sarg.: Ann. 32; Khors. 36; Rm. 2, 97. R. [5]. — KB II, p. 56; III, pt. 2, p. 144.
- l-rašši-ilu**, or *Rašši-ilu*
1. *TUK-AV*, s. of *Apli-i-a*, Mna. III R 43, II, 15. — KB IV, p. 70.
2. *TUK-ši-AV*, HABL 496, 2, 497, 2, 498, 1, R. 1, 499, 1, 500, 2, 501, 1, 861, 9, 949, 6, 1034, 14. JADD 385, R. 11. TRep. 46 A, R. 7, 101, R. 5, 173, R. 1, 236, R. 5, 277 B, R. 7: *ardu ša šarri mahru/pānu*, 26, R. 5, 33, R. 2, 59, R. 4, 60, R. 4, 65, R. 1, 66, R. 6, 85, R. 8, 96 B, R. 2, 107, R. 11, 126 (III R 58, no. 10). 147, R. 9, 148, R. 5, 164, R. 9, 165 A, R. 3, 182, R. 3, 227, R. 7, 244 A, R. 4, 245, R. 7, 247 A, R. 12, 250 A, R. 3, 269, R. 13, 273, R. 4, 81-2-4, 164, K. 241, XI, 37, spec. <sup>h</sup>*šalšu rakbi*, HABL 425, 7.

s. of *Ea-rimanni*, VR 61, VI, 20 (B. C. 884—860).

s. of *Nu-ur-za-nu*, astrologer (cf. above), HABL 500, R. 13. TRep. 115 E, R. 5, 126, R. 1, 130, R. 6, 174 A, R. 4, 218 A, R. 1, 246, R. 1.

**l-rat-ti**, HABL 248, 11.

**l-r-bi-ḫal-di** "Great is Khalḫalḫal"  
JADD 885, 2.

**\*l-rḫulini**

1. *l-r-ḫu-li-e-ni*, <sup>mat</sup> *A-mat-a-a*, Shalm. III, Mon. II, 88. <sup>mat</sup> [*ḫa*]-*ma-ta-a-a*, of <sup>at</sup> *Aš-ta-ma-ku* Shalm. III, Bal. M. — KBI, p. 172.
2. *l-r-ḫu-li-na*, <sup>mat</sup> *A-ma-ta-a-a*, Shalm. III, Ob. 60. — KBI, p. 134.
3. *l-r-ḫu-li-ni*, <sup>mat</sup> *A-ma-ta-a-a*, Shalm. III, Co. 87, 92, 100; Tigr. 2, 21.
4. *l-r-ḫi-li-ni*, <sup>mat</sup> *ḫa-ma-ta-a-a*, of <sup>at</sup> *A-da-a*, Shalm. III, Bal. I.

**\*l-ri-ma-ja-āš-šā** (Eg.), TA 130, 11.

**\*l-ri-sa-ti-l-la**

VSI, 110, 2.

**l-ri-su-ili** <sup>il</sup> (cf. *Erišu*, Bi. 𐎠𐎢𐎽𐎢), JADD 147, R. 1.

**l-ri-ša**, Abp. K. 2846, 27 (WAF I, p. 474).

**\*l-ri-še-en-ni** (cf. *Erišinni*)

s. of *l-r-ḫi-bu-si*, CT II, 21, 5, 10, 13.

**lrišum** "Agricola" (cf. Arb. 𐌂𐌰𐌶𐌵), see also *Erišu*, ancient Assyrian ruler, s. of *Ilu-šumma*, f. of *Ikanum*

1. *E-ri-še*, Shalm. I, KAH I, 13, III, 88: 159 years before Samsi-Adad.
2. *E-ri-šu*, s. of *Ilušumma*; *šangā* <sup>a</sup> *Ašur*, Esarh. KAH I, 51, II, 17: 126 years before Samsi-Adad.
3. *E-ri-šū*, Shalm. I, KAH I, 13, III, 86.
4. *E-ri-šum*, f. of *I-ku-nu-um*, K. 8805 + K. 10238 + K. 10888, 8 (AJSL 18, p. 176. MVG VIII, p. 102. KING, RRT, p. 55, note 4).
5. *l-ri-šum*, s. of *Ilu-šū-ma*; Shams. I, KAH I, 2, I, 19. *pa.te. si* <sup>a</sup> *Ašir*, I R 6, no. 2 (WINCKLER, ZA II, p. 314. MEISSNER, MVG VIII, p. 100 ff. AKA pl. 1, p. 1. KB I, p. 1). VSI, 62. KAH I, 60, 61; s. of *Ilu-šū-ma*, gs. of *Šā-lim-a-ḫu-um*, ggs. of *Ke-te-ḫi-ir*, *p.te.si* *Ašir* KAH I

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- I, 1. — Cf. MDOG 43, p. 39. *Irišum pa.te.si A-šur*, MDOG 47, p. 40.
- † *Ir-kul-lu*, 82-3-23, 135, V, 11, spec.
- Ir-ri-ga* (cf. *Ir-ri-gi* BE XV)  
<sup>h</sup> *šaḡ šarri*, Mel., Susa 3, I, 13.
- Ir-ri-ki* . . . .  
 f. of *Zu-zu-ja*, VSI, 107, 6.
- \* *Irruwabi* (Mit.), Boghazköi, OLG XIII (1910), col. 292.
- Ir-ši-ši*, JADD 383, 6, R. 13 (B. C. 674; III R 50, no. 4).
- \* *Ir-ša-ap-pa* (Eg. (?), cf. *Ir-šup-pi*)  
 TA 31, 11, 29, messenger sent by Amenophis III to Tarkhundaraba of Arzawa.
- \* *Ir-šup-ru-ṣi-pi* (cf. *Ir(?)-šup(?)ruṣi-pi* Capp. G, 5, 10) Tigl. I, Ann. II, 26, by-name of Kili-Tešup. — KB I, p. 20.
- \* *Ir-tim*  
 f. of *Lá-ki-bi-im*, Capp. T-D 239, 19.
- \* *Ir-ti-ša-ti* (cf. perh. *Ir-tim*)  
<sup>mat</sup> *Gi-in-gir-da-a-a*, Shams. V, Ann. III, 61 (IR 31). — KB I, p. 182.
- Ir-tuk(?)paḫ-ka-a-nu*, HABL 128, R. 6.
- Ir-ši-e-tu*, Ta'annek 7, R. 9.
- Is-na-na-a-a* "Native of the city of Isana"  
 JADD 76, R. 6 (B. C. 656). 121, R. 6 (B. C. 671). 267, R. 6.
- Isin-na-a-a* "Native of the city of Isin"  
 f. of *Ušalli*, Sarg. St. III, 10. — KB IV, p. 160.
- Is-kal-da-a*, to be read *Is-gur-e-a*, q. v.  
 Mel., Lo. 103, I, 41. — KB III, pt. 1, p. 156.
- Is-ka-me-e* (cf. JOHNS, ADD III, p. 103; or *Kak-ka-tarist*), JADD 66, R. E. 3 (B. C. 693).
- Is(?)me-laš*, Capp. R 2, 5.
- Ispabāra*, see *Ispabāra*.
- \* *Is-pi-ṭi-ṭi-i[lu]* (WSem., cf. Pu. בעעישא, Bi. ܒܥܝܫܐ, Can. *Šipti-Addu*), JADD 775, 9.
- Is-pu*, see *Izbu*, *Izbu-lišir*.
- \* *Is-pu-te-li* (cf. Bi. ܝܫܘܥܝܠܝܐ), or *Iz-bu-tu?* JADD 841, s. 1128, 4, 1140, 4. <sup>h</sup> *dagil iššuri*, JADD 851, III, 9.
- \* *Is-pu-tu* (WSem.)  
 s. of *Mu-sa-la-mu*, <sup>h</sup> *amel urqi ša ckalli*, JADD 182, 1, 4.
- Is-qur-e-a* (hypocor., cf. *Izkur-Nabū*)  
 s. of *A-dal-la-li*, *mār marti ša Bil<sup>m</sup> Tu-No. 1.*
- kit-a-na-ili-šu*, Mel. Lo. 103 (90827), I, 40  
 KING, BBS, pt. VII, p. 11 with note 12).
- \* *Is-sa-a* (Ar., cf. Talm. שסאס)  
<sup>h</sup> *reū alpe* in <sup>al</sup> *jo-na-ta<sup>2</sup>*, JADB 4, III, 16.
- I-ši-ja-e*, HABL 144, 21.
- I-šar-ḫa-ri-im* "Ihorus is righteous" (cf. *I-šar-Samaš* VS VIII, 14, 6, *I-šar-i-li* BE III, pt. 1, *I-šar-bi-im*)  
 f. of *Ma-num-ki-i-e-ni-a*, Capp. Ch. I, 9.
- Išbi-Urra* (cf. *Iš-ba-tum* Diibat)  
 1. <sup>h</sup> *Iš-bi-UR-ra*, 3ar *Ī-si-in*, K. 4755 = IV R 35, no. 7.  
 2. *Iš-bi<sup>h</sup>UR-ra*, his *tērtu*, K. 3970, R. 21 = CT XXVII, 22.
- Išdi* (abbrev.)  
<sup>h</sup> *SUHUŠ-i*, JADD 877, 4. <sup>h</sup> *NI.SUR*, JADD 320, R. 3 (B. C. 691). <sup>h</sup> *A.BA ar-ma-[a-a]*, JADD 782, 3 (B. C. 661).  
 s. of *Ḫa-la-id-di*, JADD 345, 1.
- Išdi-Adad* <sup>1</sup>  
 JADD 931, R. 6. K. 241, XI, 29, spec.
- Išdi<sup>h</sup>A-du-ḫi*  
 83-1-18, 695, XII, 14, spec.
- Išdi-aḫē*  
 HABL 217, 11. 919, 2. JADD 138, 6. 857, II, 28.  
 K. 1197, 11 (WSml. II, p. 17).
- Išdi-aḫēšu* (*PAP<sup>h</sup>-šū*)  
 JADD 373, 7 (B. C. 648?). 628, R. 9. MVG VIII (1903), p. 111, 28 (Ep. P).  
 s. of *Arad-ištar*, JADD 67, 5, B. E. 3.
- Išdi-Allāa*  
 1. *SUHUŠ-a-la-a-a*, JADD 350, 14 (B. C. 707).  
 2. *SUHUŠ<sup>h</sup>Al-la-a-a*, 83-1-18, 695, XI, 6, spec.
- Išdi-aplu* (*TUR. UŠ*)  
<sup>h</sup> *bel-piḫati* of Milidda, JADD 904, I, 6.
- Išdi-Ašur*  
 JADD 86, 3, 4 (B. C. 650?). 88, L. E. 3. 877, 3.  
<sup>h</sup> *abarakku*, JADD 35, R. 3 (B. C. 665?).  
 s. of *Tar-ti-ba-ištar*, JADD 711, 5.
- Išdi-Bābilu* (*KAL-AN*)  
 HABL 167, R. 10.
- Išdi-ba-ki-um-me*, see *Išdi-la-ku-um-me*.
- Išdi-Bēlit* (<sup>h</sup> *NIN-LIL*)  
 s. of *A-ti-i*; *ašlaku*, JADD 307, R. 11.
- Išdi<sup>h</sup>Bu* . . . ., 83-1-18, 695, XI, 18, spec.
- Išdi-Dajanu* (<sup>h</sup> *DI.KUD*)  
 83-1-18, 695, XII, 7, spec.

**İsdi-dî[-ri]**, JADD 68, L. E. 2. (B. C. 645).

**İsdi-ê-kur-ri**

K. 241, VIII, 40; XII, 20 (2), spec. <sup>h</sup>*rakbu*, JADD 207, R. 12 (Ep. B).

**İsdi-Harrân**

1. *SUHUS-KAS*, K. 241, VIII, 18, spec. <sup>h</sup>*multr pûte*, HABL. 408, 7. <sup>h</sup>*rab kişir Gi-mir-ra-a-a*, JADD 364, R. 7 (B. C. 679). <sup>h</sup>*şaknu*, JADD 159, 10. <sup>h</sup>*şalšu rakbi*, JADD 627, R. 8 (B. C. 666).
2. *SUHUS-KAS*?, JADD 880, II, 13.
3. *SUHUS-KAS*, JADD 32, R. 2 (B. C. 688). 124, 3 (B. C. 674). [585, R. 7].

**İsdi-ğazanū(EN.UR)-tu-a(?)**

83-1-18, 695, XII, 16, spec.

**İsdi-ilu-....**

JADD 332, R. 9, 11 (B. C. 670). *ğazanū Gardi-kan-ni*, JADD 499, 1 (B. C. 670).

**İsdi-İštar**

1. *SUHUS-XV*, JADD 374, R. 15 (B. C. 686). 989, 12. <sup>h</sup>*sasinu ardu ša hêl piğati ša Kallî*, JADD 1141, 56 (B. C. 709). <sup>h</sup>*rakbu*, JADD 852, I, 6. <sup>h</sup>*šd.... şaknuti*, JADD 857, II, 8. <sup>h</sup>*zannaru ša hşukkalli*, JADD 382, R. 3 (B. C. 716).
2. *SUHUS-XV*, JADD 69, R. 5 (B. C. 692). 624, R. 9 (B. C. 687). *dağil işşuri*, JADD 851, III, 10.  
s. of *Ağu-lanur*, JADD 809, 32.
3. *SUHUS-NINNI*, <sup>h</sup>*riqqu*, JADD 606, R. 3.

**İsdi-la-ku-um-me**

83-1-18, 695, XII, 17, cf. JOHNS, ADD III p. XV.

**İsdi-Nabû**

1. *SUHUS-AK*, K. 13035. <sup>h</sup>*rab kişir*, JADD 361, 11 (Ep. F.)
2. *SUHUS-PA*, HABL 186, 2. 187, 2. 188, 2. 189, 2. 728, 2. JADD 3, R. 4. 26, R. 6 (B. C. 680). 121, 5 (B. C. 671). 163, R. 10. 169, R. E. 1. 343, 8. 385, R. 15. 394, R. 11. 414, 16. 21, R. 5. 415, R. E. 1 (B. C. 745). 456, R. 7. 621, 8. 622, R. E. 1. 711, R. 9. 1069, 2. K. 13737. <sup>h</sup>*rab êkalli*, JADD 640, R. 6. 642, R. E. 1 (Ep. R.). VS I, 90, 27. <sup>h</sup>*rab kişir (ša mar šarri)*, JADD 325, R. 10. (Ep. A). 327, R. 9 (Ep. N.). 414, R. 29 (Ep. A). 621, R. 12 (Ep. F.). <sup>h</sup>*rab mati*, JADD 641, R. 12 (Ep. C);

Abp.). <sup>h</sup>*rakbu ša mar šarri*, JADD 312, R. 9 (Ep. f).

**İsdi-<sup>h</sup>Na-na-a**

JADD 1041, R. 5.

**İsdi-Nergal**

1. *İs-dî-UGUR*, VS I, 95, 26 (Ep. A).
2. *SUHUS-UGUR*, JADD 743, 9. <sup>h</sup>*rab kişir rab šaqt*, JADD 857, I, 37.

**İsdi-<sup>h</sup>Nusku**

JADD 253, 5.

**İsdi (?)<sup>h</sup>Pa-ri-si**

83-1-18, 695, XII, 15, spec.

**İsdi-sa-ğal-e**, var. *Bur-sa-ğal-e*, q. v.

**İsdi-Sibitti (?)<sup>h</sup> VII-BI, Libbi?**

JADD 922, IV, 13. <sup>h</sup>*tankaru*, JADD 364, R. E. 1 (B. C. 679).

**İsdi-Sin**

JADD 857, II, 96. 946, II, 6.

**İsdi-Samaš**

1. *SUHUS-UD (?)*, JADD 811, 6.
2. <sup>m</sup>*SUHUS-A* UD (?), JADD 660, 10.

**İsdi-šarru (LUGAL)**

JADD 413, 9, R. 3.

**İsdi (?)<sup>h</sup>Sulmān (<sup>h</sup>DI-man...)**, 83-1-18, 695, XI, 20, spec.

**İsdi (?)<sup>h</sup>ZIB**, 83-1-18, 695, XI, 11, spec.

**İsdišunu** (abbrev.)

*SUHUS-su-nu*, <sup>h</sup>*şaknu*, JADD 175, R. 12 (B. C. 676).

**I(?)<sup>h</sup>ši-i**, VS I, 95, 28 (Ep. A), prob. *Šam-ši-i*.

**<sup>h</sup>İs-ka-l-lu-u**

<sup>h</sup>*Ta-ba-la-a-a*, KK. 11476, 9. 11484, 2. 82-5-22, 483, 2 (KGAS 56. 57. 59).

**İs.ki.bal** (renders *Sāpin-māt-nukurti* V R 44, 14a)

King of the country of the sea (dynasty B), King-list A, I, 6; B, 15.

**<sup>h</sup>İs-ku-ru** (if not *Mil-ku-ru*, cf. *Milki-aru*), husband of *Šummaḥnu*, TA 83, 53. 85. 85; *İs-ku-ru* [ru], 84, 43.

**İs-ma-a-šur** "Ashur has heard"

Capp. G, 17, a.

**İs-man-ni-Adad(?)** "Adad has heard me"

s. of *Adad-qassun*, JADD 172 R. 12.

**İsmanni-Ašur** "Ashur has heard me"

1. *İAL-a-ni-ĀŠ-šur*, HABL 325, 3.
2. *İAL-ni-ĀŠ-šur*, HABL 182, 2. 723, 1.



**Išmanni-ilu** "The god has heard me"

1. *IšLIL-an-ni-AN*, 83-1-18, 695, III, 4, spec.
2. *Iš-man-ni-AN*, *ibid.*, III, 3, spec.

**Išme-Dagan** "Dagan has heard" (cf. OBA, *Iš-āš-ma-aḫ-<sup>d</sup>Dagan* T-D LC)

1. *Iš-me-<sup>d</sup>Dagan*  
f. of *Āšir-nūri*(I): *pa.te.si <sup>d</sup>Āšir*, Ashnir. I, KAH I, 62, s. Arn., KAH I, 63, 7.  
f. of *Sam-ši-<sup>d</sup>Adad*; *pa.te.si Āšur*, Tigl. I, Ann. VII, es. VIII, s. — KB I, p. 42 ff.
2. *Iš-me-<sup>d</sup>Dagan*, *lugal Iši-ini-<sup>d</sup>na*, king of Isin, I R 2, V 1, 1; 2, 1 (CT XXI 20. 21). — KB III pt. I, p. 86, SAK p. 206.  
f. of *En-an-na-tum*; king of Sumer and Akkad, I R 2, VI, 9 b; 2, 6 (CT XXI). — KB III pt. I, p. 86, SAK, p. 206.

**Iš-me-ilu** "The god has heard" (for OBA texts, see RPN, cf. *Iš-ma-ilu* Manishtusu, Bi. and Sab. 𐎶𐎶𐎶𐎶𐎶)

JADD 392, R. 3 (B. C. 710). 83-1-18, 695, III, 21, spec. <sup>h</sup>*rab kisir*, HABL 582, 1.

**Iš-me-ilu-a-a** "My god (or Aja?) has heard" Sm. 520.

\***Iš-pabāra** (Iran, see also *Āš-pa-ba-ra*)

s. of *Dalta*, b. of *Nibe*, king of Ellipi.

1. *Iš-pa-ba-a-ra*, Sarg.: Ann. 307. Senn.: Bell. 28; King II, 23; Kui. I, 13 (III R 19); Tay. II, 9 (I R 38). — KB II, p. 88.
2. *Iš-pa-ba-a-ra*, Sarg.: Ann. 404; Khors. 118, 119, 121.

\***Iš-pa-ka-a-a** (Iran, cf. Ἀπακκος JIN p. 143) *māt Āš-gu-za-a-a* (B. C. 678), Esarh.: A, II, 29; B, III, 17. — KB II, pp. 128, 146.

\***Iš-pi-ma-a-lu** (Eg. Nspēmēt, Gr. Ἐπιμα(ν)ῆτις, STEINDORFF, BA I, p. 354, or Nšp 3-m d w, RANKE, Material, p. 29, 𐎶𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶𐎶 APO) King of Tanis in Egypt, *šar-māt Ta-a-a-ni*, Abp.: A, III R 17, I, 110; Ann. I, 108. — KB II, p. 162.

\***Iš-pu-ū-i-ni** f. of *Menna*, HAV p. 260f; s. of *Sardur*, DWak. 36, II, inscription from Ashrut-Darga; KBAK. 1899, p. 118. Identical with, *Uš-pi-na*, q. v.

**Iš-ta-an-bu**, (cf. *Iš-ta-bu* (T-D LC 238, 10), JADD 228, R. 2.

**Ištar**(<sup>d</sup>XV) . . . . ., HABL 300, 1. 552, 2; cf. *Ištar-nādir-aḫlu* and *-šun-ēreš*.

No. 1.

**Ištar-ab-ušur** "O Ishtar, protect the father!"

<sup>d</sup>XV-*AD-PAP*, <sup>h</sup>*paḫaru*, JADD 948, 1.

**Ištar-agā-ušur** "O Ishtar, protect the crown"

<sup>d</sup>XV-*GIL-PAP*, 81-2-4, 255, II, 4. 82-3-23, 135, V, 5, spec.

**Ištar-aḫ-eriba**

<sup>d</sup>XV-*PAP-SU*, JADD 193, R. 5.

**Ištarānu** (cf. *Šamšānu*, 𐎶𐎶𐎶𐎶, *Bēlānu*)

<sup>d</sup>XV-*a-ni* (gen.), JADD 532, 1.

**Ištar-apal-iddin** "Ishtar has given a son"

1. <sup>d</sup>XV-*A-ĀŠ*, JADD 943, VII, 5.
2. <sup>d</sup>NINNI-*A-ĀŠ*, JADD 480, R. 3.

**Ištar-Arba'il** . . . . .(<sup>d</sup>XV-IV . . . . .), JADD 292, 3, slave sold (B. C. 707).

**Ištar-bāb-aḫ-iddin**

*XV-K.Ā-PAP-ĀŠ*, JADD 138, R. 2.

**Ištar-bāb-ēreš**

1. *XV-bāb-KAM-eš*, JADD 73, R. E. 1, var. of no. 3.
2. *XV-K.Ā-KAM-eš*, JADD 40, R. 4 (B. C. 676).
3. *XV-K.Ā-PIN-eš*, JADD 74, R. 5 (B. C. 680).
4. *XV-K.Ā-SA.TAR*, HABL 387, 10, cf. BEZOLD, Catal. p. 204 b.

**Ištar-bāb-eriba**

*XV-K.Ā-SU*, JADD 13, 2. 46, R. 1. <sup>h</sup>*atu*, JADD 232, R. 11 (B. C. 685).

**Ištar-bāb-ibni**

*XV-K.Ā-KAK*, JADD 814, II, 2.

**Ištar-bāb-ilija**

1. [*XV*]-*ba-bu-AN-a-a*, JADD 150, R. 7 (B. C. 679).
2. *XV-K.Ā-AN-a-a*, JADD 138, R. 3. 446, 9, slave sold. 826, 4.
3. <sup>d</sup>XV-*K.Ā-AN-a-a*, HABL 342, 16.

**Ištar-bāb-sāpi**

<sup>d</sup>XV-*K.Ā-sa-pi*, JADD 127, R. 5 (B. C. 681).

**Ištar-bāb-sa-lar**, see *Ištar-bāb-ēreš*(?).

**Ištar-bāb-šallimani**

*XV-K.Ā-šal-lim-a-ni*, <sup>h</sup>A.BA, of Carchemish, JADD 675, R. 11.

**Ištar-bāb-tanitti**(? cf. *Ta-nit-ti-Bēl*)

<sup>d</sup>XV-*K.Ā-UB.KI*, JADD 775, 5.

**Ištar**(?)-**bāb-tābu**(? *ḫi* . . . . .), OI. Z VIII (1905), col. 132, 29 (Ep. Silī).

**Ištar-bāb-ušur** (or-*nāšir*)

*XV-K.Ā-PAP*, JADD 847, 5.



## †Ištar-bel-dāini

†*XV-EN-la-i-ni*, *še-lu-tu ša šarri*, prophets, IVR 61, V, 10.

†Ištar-di . . . , (†*XV-di* . . . ), JADD 97, 4.

†Ištar-di<sup>2</sup>-ni-ni "O Ištar, judge me!" (cf. *Belit-di-ni-in-ni* BE XV) JADD 320, 4 (B. C. 691).

## Ištar-dūri (prob. abbrev.)

1. *XV-BĀD*, HABL 163, 2. JADD 24, R. 2 (B. C. 645). 63, R. 5. 329, R. 9 (Ep. K). 334, R. E. 1. 379, 5 (B. C. 653). *irrišu*, at Nineveh gate of Arbela, JADD 742, 9. *muttr pni*, HABL 544, 6. JADD 857, III, 21. Epon. B. C. 774, Canon A, III R 1, III, 43. Epon. B. C. 714, III R 1, V, 10. — Cf. *Sardaurri*.

f. of *Manzas-Ašur-šabat*, JADD 80, 3.

2. †*XV-BĀD*, HABL 112, 11. 707, 2. 709, 2. 710, 2. *šangū ša Bit-kidmuri*. JADD 28, R. 3 (B. C. 686). 281, R. 12 (B. C. 694). 292, R. 2 (B. C. 707). 331, 1, 9 (B. C. 670). 507, 5. 638, R. 4. 980, I, 11. *A.B.A.*, JADD 185, R. 14. Epon. B. C. 774, of *Našibina*, Canon B, IV, 15 + Canon E. Epon. B. C. 714, Canon A, V, 10; C, III, 22; D IV, 5; JADD 1098, II, 8.

1. of *Ša-la-beltišunu*, JADD 160, R. 12.

3. *XV-du-ri*, HABL 160, 2.
4. †*XV-du-ri*, HABL 157, 2. 158, 2. 159, 2. 161, 2. 162, 2. 164, 2. 708, 2. 711, 2.

Ištar-dūr-qāli "Ištar is the stronghold (refuge) of lamenting" (cf. Ar. docket שרדוקא . . . CIS II, p. 29, STEVENSON, Contracts, no. 12)

1. †*XV-BĀD-qa-a-li*, JADD 318, 6, slave.
2. †*XV-BĀD-qa-li*, *šaknu*, JADD 619, 8.

†Ištar-dūr-ušur "O Ištar, protect the wall!"  
†*XV-BĀD-PAP*, 81-2-4, 255, II, 5, spec.

†Ištar-e-mu-ki-ja "Ištar is my strength"  
JADD 775, 1. Cf. *XV-ID.KAL* . . . , Epon. B. C. 868, III K 1, I, 42.

Ištar-ereš "Ištar has planted"

†*XV-KAN*, JADD 619, R. 14.

## Ištar-eriba

*XV-SU*, JADD 661, 22, slave.

Ištar-e-ti-li "Ištar is my lord"(?)  
JADD 661, R. 3.

Ištar-gāmil "Ištar spares"

†*B-tar-ŠŪ*, JADD 661, 21.

†Ištar-ḥa-am . . . , 81-2-4, 255, II, 6, spec.

†Ištar-ḥu-un-du, see *Šutar-Naḥundi*.

Ištar-ID. *KAL* (*emagi* . . . ), Epon. B. C. 868, III R 1, I, 42.

Ištar-ilu-a-a "Ištar is my god" (cf. OBA. *Ištar-ihu* Dilbat)

†*rab kišir*, JADD 470, 6 (B. C. 663?). *ša šēpa*, JADD 711, L. E. 1.

Ištar-is . . . , JADD 114, R. 5.

Ištar(BL 8862)-lā-ba, Capp. G, 8, 17.

Ištar(BL 8862)-lā-ma-zi "Ištar is my guardian deity" Capp. G, 20, 3.

Ištar(†*XI*)-la-ta-ši-ja-at

*mār* <sup>at</sup> *Arbā'ili*, Esarh. IV R 61, I, 29.

Ištar(†*XV*)-maš-lal-la-a-te

JADD 87, R. 6 (Ep. W).

Ištar-mitu-balliḫ "O Ištar, let the dead (i. e. ill) one live!"

1. †*XV-BAD-TI*, JADD 81, R. E. 1 (Ep. Q.) = no. 2.
2. †*XV-mit-tū-bal-liḫ*, JADD 82, R. E. 2 = no. 1.

Ištar(†*XI*)-mu-kl-n-ja

JADD 177, R. 12 (Ep. W.)

Ištar-nādin-aḫē "Ištar gives brothers"

1. †*XV-SE-na-PAP<sup>st</sup>*, JADD 354, 4.
2. *XV-SE-PAP<sup>m</sup>*, JADD 899, 7. *bēluwarkabti*, JADD 525, R. 5. 840, II, 2. *ša šēpa*, JADD 446, R. E. 1 (Ep. Q.).

Ištar-nādin-aplu "Ištar gives a son"

1. †*XV-ĀŠ-A*, JADD 507, R. 6. *A.B.A.*, JADD 420, R. 7 (B. C. 670).
2. †*XV-MU-A*, [*A.B.A.*], JADD 448, R. 23.
3. *XV-SE-A*, JADD 2, R. 4 (Ep. A). 82-5-22, 108.
4. *XV-SE-A*, *A.B.A.*, JADD 331, R. 7. [421, R. 14]. *rab X-ti* (*ša A.B.A<sup>st</sup>*) *ša* <sup>at</sup> *Arbā'ilu*, HABL [671, 2] (B. C. 646). 829, 2 (III R 51, no. 5, 6; B. C. 648), HAV p. 257 (B. C. 647).

Ištar-nā id "Ištar is exalted"

1. *B-tar-I*, <sup>at</sup> *Ku-ra-a-a*, JADD 500, R. 5.
2. *XV-I*, JADD 388, 2. 860, II, 32. *ḥa-a-anu*, HABL 419, 4. *rab kišir*, JADD 857, I, 32. *naggar DUBBIN*, Louvre, AO 2221, R. 5 (B. C. 656 (?); OLZ VI (1903), col. 198).

3. <sup>d</sup>*XV-Z*, HABL 417, 2, JADD 186, R. 9 (B. C. 674), 532, R. 2, 82-5-22, 128, 83-1-18, 20.  
 s. of *Ag-ri*, <sup>h</sup>*la-si-mu* 3a *Ninna*, JADD 160, R. 2 (Ep. G).  
 f. of *Ašur-apal-iššir*, JADD 1040, R. 5.  
 4. <sup>d</sup>*XV-na-2-id*, K. 8530 = HABL 1034, 11.

**Ištar(XV)-na-ma-ri**

*amič urqi*, of <sup>ai</sup>*Ispallura*, JADD 742, 32.

\***Iš-tar-na-an-di** (EL, cf. *Iš-tar-na-an-ḫu-un-di*),  
 Abp. 13765, <sup>š</sup>*arru* 3a<sup>ms</sup> [*fi-da-ḫi*, K. 2674, 7  
 (III R 37, l. 48)].

\***Iš-tar-na-an-ḫu-un-di**, see *Šutur-Nanḫundi*.

†**Ištar**(<sup>d</sup>*XV*)-**nap-šir** "O Ištar, be kind again!"  
 JADD 725, 3, slave sold.

**Ištar-nāšir** "Ištar is protector"

*XV-PAP*, f. of *Kišir-ihu*, JADD 237, R. 2.

**Ištar**(<sup>d</sup>*XV*)-**pa-ja** (hypocor.)

<sup>h</sup>*tamkaru*, JADD 160, R. 2 (Ep. G).

†**Ištar**(<sup>d</sup>*XV*)-**ri-me-ni** "Ištar is merciful"

JADD 211, 5, slave sold.

†**Ištar**(<sup>d</sup>*XV*)-**šal-lat-ti** "Ištar shadows" (cf.  
<sup>š</sup>*Šallattu* TNB), 81-2-4, 255, II, 3, spec.

†**Ištar**(*XV*)-**šil-lit** (cf. <sup>š</sup>*Ištar-šallatti*)

JADD 955, R. 2.

**Ištar-šum-ēreš** "Ištar has planted a name"

- <sup>d</sup>*Iš-tar-MU-KAM*, K 3877.
- [<sup>d</sup>*Iš*]-*tar-MU-KAM-eš*, s. of *Naba-zuqup-keua*, K. 5990 (III R 53, no. 2, 43).
- <sup>d</sup>*NINNI-MU-KAM-eš*, K. 2670 (III R 2, no. XXII, 57; B. C. 684).
- XV-MU-KAM*, HABL 31, 2, 35, 2, 650, 3, 673, 2, 676, 2, TRep. 21, R. 5, 31, R. 10, 159, R. 6, 247, R. 5, 277 L, 4.
- XV-MU-KAM-eš*, HABL 33, 2, 34, 2, 36, 2, 37, 2, 38, 2, [39, 2], 40, 2, [41, 2], 332, 1, 384, 2, 385, 2, 386, 2, 519, 2, [672, 2], 674, 2, [675, 2, 677, 2], JADD 445, R. 6 (B. C. 660). TRep. 7, 2, 21 A, 5, 93, R. 1, 128, R. 5 (III R 58, no. 6), [136 O, R. 3], 136 P, R. 3, 157 D, R. 1, 168, R. 4 (III R 58, no. 4), 198, R. 1, 206, R. 7 (III R 59, no. 11), 244, R. 1 (III R 59, no. IV), 255, R. 1, [262 B], 264, R. 10, [267, R. 10], K. 115.
- <sup>d</sup>*XV-MU-KAM-eš*, TRep. 257, R. 4, K. 13906. <sup>h</sup>*A. B. A.*, VS I, 87, 31, <sup>h</sup>*rab A. B. A.* (B. C. 660), JADD 444, R. 11, 448, R. 11, <sup>h</sup>*šalšu*, JADD 247, R. 4.

s. of *Nabu-zēr-iššir* <sup>h</sup>*rab GI-u* (*ganān*), <sup>h</sup>*rab tuḫ-šar-ri* 3a *Ašur-ban-aplu*, K. 2861, R. 42 (IV R 9, 50 b).

- XV-MU-KAM*, HABL 580, R. 2.
- XV-MU-PIN-eš*, HABL [16, 2], 670, 2, 845, R. 6, <sup>h</sup>*mašmašu*, JADD 851, 1.
- <sup>d</sup>*XV-MU-PIN-eš*, TRep. 55, 6 = HABL 993, 6.

**Ištar-šum-iddin** "Ištar has given a son" (cf. <sup>d</sup>*Iš-tar-MU-MU* TNB)

- XV-MU-AŠ*, JADD 61, R. 3 (Ep. L), 448, R. 12.
- <sup>d</sup>*XV-MU-AŠ*, JADD 860, II, 10. <sup>h</sup>*A. B. A.*, JADD 41, R. 4 (B. C. 671)  
 f. of *Naba-eriba*, JADD 160, R. 9.
- <sup>d</sup>*XV-MU-SE-na*, <sup>h</sup>*šparu* 3a *zinnišit ekalli*  
 f. of *Ašur-matka-danin* and *Nā'id-Ištar*, JADD 642, 2.

**Ištar-šum-iqiša** "Ištar has presented a son"

*XV-MU-BA-ša*, HABL 205, 2 (V R 54,

no. 4).

**Ištar-šum-ukin** "Ištar has established a son"

<sup>d</sup>*XV-MU-DU*, JADD 852, II, 10.

**Ištar-tabni-bullit** (Ba.) "O Ištar, keep alive

what thou hast created!"

*NINNI-tab-ni*..., 81-2-4, 164.

**Ištar**(<sup>d</sup>*XV*)-**ta-a-a-ru-u** "Ištar is merciful"

JADD 1073, 2.

†**Ištar**(<sup>d</sup>*XV*)-**tak-lak** (abbrev.) "In Ištar I trust"

81-2-4, 255, II, 1, spec.

**Ištar-tariba**

- XV-SU*, see *Ištar-eriba*.
- <sup>d</sup>*XV-ta-ri-ba*, JADD 13, 2, 780, 1, 6 (B. C. 663).
- <sup>d</sup>*XV-ta-ri-bi*, JADD 89, R. 3 (B. C. 683).
- XV-ta-SU*, JADD 250, R. 1 (Ep. G).
- <sup>d</sup>*XV-ta-SU*, <sup>h</sup>*rid immerē*, JADD 196, 1.

**Ištar**(*XV*)-**ta-a-zi**

JADD 148, R. 6.

†**Ištar**(<sup>d</sup>*XV*)-**taz-kūr**

81-2-4, 255, II, 2, spec.

**Ištar**(*XV*)-**tuk-lat** (abbrev.)

JADD 893, 2.

†**Ištar-ummi-šarrani** "Ištar is the mother of our king"

<sup>š</sup>*XV-DAMAL-MAN-ni*, JADD 741, 15.

**Ištarūsu**

<sup>d</sup>*XV-ut-su*, JADD 316, 6, slave sold.

\***lštar** (*RI*)-**wa(i)-šur** (Can.), Ta'annek I, 1, 2, 1, 5, 1, 6, 1.

\***lš-te-li-ku** (Med., cf. STRECK, ZA XV, p. 357).  
<sup>h</sup>*lšasanu ša māt[Li]-i-ta-nu*, a Median chief, Sarg. A, II, 30.

\***lš-te-su-ku** (Med.)

<sup>š</sup>*a* <sup>al</sup>*lš-te-up-pu*, Sarg. A, II, 18.

**lš-tu** . . . , HABL 331, 9.

\***lš-tu-me-gu** (Iran. = Astyages = astivaegha, cf. JUSTI, ZDMG, 49, p. 690)

Nabd. Ann. II, 2. <sup>šar</sup> <sup>h</sup>*Ummamanda*, Nabd. Rm. A, I, 32. — KB III, pt. 2, pp. 98, 128.

\***šum-ba-ni** "Ishum is creator" (for Oba. and Nba. texts, see BE VI, pt. 1, TNB)

s. of *Sin-ka-rab-iš-me*, <sup>h</sup>*ŠA.KU Qutt*, Merod. II, Bl. st. V, 1. — KB III, pt. 1, p. 192.

**l-ja** . . . , JADD 251, R. 4.

\***l-ta-a<sup>2</sup>-ilu** (WSem. אֵל וְיָרֵעַ אֱלֹהִים)

s. of *Bu-un-ša-da-du*, HABL 262, R. 10.

\***l-takkama**, see *Etaqama*.

\***l'amara** (Arb. أَمَارَة, cf. HOMMEL, Altisr. Überl. p. 84)

1. *l<sup>2</sup>-am-a-ra*, <sup>mot</sup> *Sa-ba<sup>2</sup>-a-a*, Sarg. Khors. 27. — KB II, p. 54.

2. *l<sup>2</sup>-am-ra*, same person, Sarg. Ann. 97.

\***l-ta-me-tu** (identical with *At-ta-me-tu*, q. v.), <sup>h</sup>*rab qašti*, Abp. B, WSml. III, p. 46, 18.

\***l-ti-ib-šar** (cf. *Te-ji-ib-LUGAL*)

f. of *Ur-ji-ja*, CT II, 21, 4.

\***l-ti-bu-si**

f. of *Fri-še-en-ni*, CT II, 21, 5.

\***l-ta-nu** (Ar., cf. Bl. יָרֵעַ; SCHIFFER, Aramäer, p. 34, n. 17: *idru* + suff. 1 p. pl., cf. עֲרֵיבָל

<sup>h</sup>*amēl urqi*, of <sup>al</sup>*Dim-me-ti*, JADB 1, I, 32. <sup>h</sup>*irrišu*, of <sup>al</sup>*Ba-da-ri*, JADB 4, III, 8.

**l-ti-ja iā** (var. *A-tar-a-a*, q. v.)

JADD 360, 1 (B. C. 680). K. 974 (G. SMITH, History, p. 204). <sup>h</sup>*bel pūhāti*, JADD 833 = *A-tar-a-a*.

**l-ta** . . . , JADD 456, R. 4.

**l-tab-ši** (abbrev.)

s. of *Nabn-šadamu*, <sup>h</sup>*erib<sup>2</sup> Lagamal*, VS I, 35, 23. — KB IV, p. 96.

f. of *Ba-laš-su*, Sarg. St. II, 21. IV, 11. — KB IV, pp. 160, 162.

**l-tab-ši-[lišir]**

K. 241, XII, 5, spec.

\***ltti**

1. *lt-ti<sup>2</sup>*, <sup>mot</sup> *Šal-la-a-ja* (B. C. 867), Anp. Ann. III, 94 (IR 35). — KB I, p. 110.

<sup>mot</sup> *At-lab-ra-a-a*, king of Allabra

2. *lt-ti-i*, Sarg.: Ann. 58, 63; Cyl. 32; Khors. 55, 36; XIV, 58. — KB II, pp. 44, 60.

3. *lt-ti-ja* Sarg. K. 1660, 2 (WSml. II, p. 4).

**ltti-Adad-aḫutu**

1. *TA<sup>2</sup>IM-PAP-u-tu*, K. 241, XI, 30, spec.

2. *TA<sup>2</sup>IM-PAP-u-tú*, JADD 416, R. 7 (B. C. 710). 792, 3.

3. *TA<sup>2</sup>IM-ŠEŠ-u-te*, JADD 780, 18 (B. C. 663).

4. *TA<sup>2</sup>IM-ŠEŠ-u-tu*, *irrišu* of <sup>al</sup>*Bel-iqbi*, JADD 742, R. 28.

5. *TA-U-PAPP-u-tú*, VSI, 87, 25.

**ltti-Adad-aninu** "With (or from) Adad are we" Epon. B. C. 679

1. *DAl(?)<sup>2</sup>IM-ni-ni*, Canon C, IV, 18.

2. *DAl(?)<sup>2</sup>U-a-ni-ni*, III R 1, VI, 2, var.

3. *TA<sup>2</sup>IM-a-ni-nu*, Canon A, VI, 2, JADD 150, R. 2. 364, R. E. 1. 534, L. E. 1.

4. *TA-U-a-ni-nu*, JADD 462, I, E. 2.

5. *TA<sup>2</sup>U-an-ni*, JADD 161, R. 8.

6. *TA-U-ni-nu*, JADD 83, R. E. 1; var. . . . *a-ni-nu*, 84, R. 1.

**lt-ti<sup>2</sup>-a-ū-šú** "With (or From) Au is he" (?) Epon. B. C. ?; Admir. I, KAH I, p. 11, note 2.

**ltti-ili-nibu**, see *Kiannibu*.

**lt-ti-ma-an-ni-ja-be-lu**, *KI-man-ni-ja<sup>2</sup>EN*

83-1-18, 1846, R. III, Nba. spec.

**ltti-Marduk-balaḫtu** "With Marduk is life" (for Nba. texts, see TNB)

1. *ltti-Marduk-balaḫtu*, Bab. envoy to Iḫtushil, MDOG 35, p. 22.

2. *lt-ti<sup>2</sup>-AMAR-UD-ba-lú-tu*, V R 44, II, 2 (JENSEN, ZA XI, p. 90, WINCKLER, UAG, p. 139).

3. *lt-ti<sup>2</sup>-AMAR.UD-TI.LA*, HABL 476, 6, R. 8, an Erechite.

4. *KI<sup>2</sup>AMAR.UD-TI*

f. of *Sāpiku*, s. of *Arad-Ea*, Mna., III R 41, I, 13. — KB IV, p. 74.

5. *KI<sup>2</sup>AMAR.UD-TI.LA*, <sup>h</sup>*šaq šarri*, Mel. I. o. 101, 1, 30. — KB IV, p. 58. *šarru*, BM. 91015, R. 21 (KING, BBS, pl. CVI, p. 110).

s. of *Marduk-kabti-aḫēša*; *šarru*, VSI, 112, identical with the father of the Baby-

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- lonian king Adad-apal-iddin (see no. 6), cf. WINKLER, *OLZ* X, col. 590, PEISER, *ibid.* col. 617, SCHNABEL, *MVG* XIII, p. 54. s. of *Šapik-zēr*, gs. of *Balasu*, dedicated to Bel by *Nabu-bēlšunu*, HABL 877, 6 = JADD 889.
- f. of *Nabu-zēr-lšūr*, descend. of *Arad-Ea*, Neb. I, Nippur III, 11.
6. *KI-<sup>d</sup>AMAR.UD-TIN*, HABL 831, 2  
s. of *<sup>h</sup>šangū-<sup>d</sup>Sin*, K. 69 (*ZA* X, p. 276).  
f. of *Adad-apal-iddin*, *šarru IM.GI*, K 3, 8; cf. no. 5.
- Ilti-Marduk-banū** "With Marduk is joy"  
*Iti-<sup>d</sup>AMAR.UD-ba-nu-u*, VR 44, II, 3.
- Ilti-Marduk-napharu** (?), or *pašaru* (cf. *Ilti-Bēl-pa-šar* BE IX)  
*TA-<sup>d</sup>ŠU-NIGIN*, JADD 328, 2 (B. C. 698).
- Ilti-Nabū-balātu** "With Nebo is life", in Nba. texts, see BE IX, TNB.
- Ilti-Šamas-balātu** "With Shamash is life" (for Nba. texts see BE IX, TNB)
- KI-<sup>d</sup>UD-ba-la-tu*, K. 1016.
  - KI-<sup>d</sup>UD-TI.I.A*, K. 1281 = HABL 992, 2.
  - KI-<sup>d</sup>UD-TIN*, Bu. 91-5-9, 86.
- mat I-tū-a-a-a** "Native of Itu", JADD 415, 4
- \*I-lu-u-ū-an-da-ar** (Gr. Ἰερραδαροῦ)  
*šar* <sup>mat</sup> *Pappa*, king of Paphos, Esarh. B, V, 21 (I R 48, no. 1). III R 27, 127. Abp. Rm. 3, II, 45. — KB II, pp. 148, 240.
- \*I-lu-ni-i** (El, cf. JENSEN, *WZKM*, VI, p. 215)  
*<sup>h</sup>šū-ut-rēš naphar* <sup>mat</sup> *Elanti*, K. 2674, II, 31 (III R 37, 49 b. G. SMITH, *History*, p. 145).
- I-ḫi-ru** (abbrev., Ba), 83-1-18, 554.
- \*I-ū-ni**, wife of Tushratta, TA 26, 60.
- I-za-al-di** ..., JADD 807, R. 22.
- Iz-ba-Adad** "Sprout of Adad"  
*a-te* (?) *bābi* <sup>mat</sup> *Dur-Kurigalzu*, Mel. Susa 3, I, 18.
- Iz-bu** "Sprout" (abbrev.)  
JADD 85, R. 4, 90, R. 0 (B. C. 734). 624, R. 11 (B. C. 687). 869, III, 8. *ardu ša <sup>h</sup>rab A.B.A.*, HABL 307, 4.
- Iz-bu-lišir** (*SI.DI*) "The sprout may succeed!"  
Sm. 236. *<sup>h</sup>naš paṭri*, JADD 248, R. 0 (B. C. 714).
- Iz-bu-tu**, see *Is-pu-tu* (?).
- Iz-kūr-e-a**, see *Is-qur-e-a*.
- Iz-kur-Marduk**<sup>1</sup>, *mar Aš-šū-ri*, P 97, 23.

No. 1.

- Iz-kur-Nabū**<sup>1</sup> "Nabu has called by name"  
s. of *Arad-Ea*, Merod. I, Susa 16, II, 3.
- Iz-kur-Šah**, P 97, 2.
- Iz-zi-za-Marduk**<sup>1</sup>, P 132.
- Iz-zak-rak-ra-ma** (?), JADD 396, R. 7.
- \*Kabar** (? BL 4817) **apal-iddina** (*A-SE...*) HABL 887, 9.
- \*Ka-bar-ilu** (WSem., cf. *Kabri-ilu*; possibly: *Kamas-ihū*) JADD 167, R. 5 (B. C. 675). 1041, R. 8. PSBA XXX (1908), p. 138, 37 (B. C. Ep. N.) *<sup>h</sup>irrišu*, JADD 742, 21: in *A-si-ḫi*. 742, R. 23: in *Irimih*. *<sup>h</sup>muttr-pati ša [sarri]*, JADD 177, 6.
- Ka-bat-ti**  
PSBA XXX (1908), p. 138, 30 (B. C. Ep. N).
- \*Ka-bi-ti**<sup>1</sup>  
*antu*, VSI, 91, 5.
- \*Kab-ri-ilu** (WSem., cf. *Kabar-ilu*, *Kabrum* BE XIV)  
s. of *Bi-šī-id-qi-i*, VSI, 88, 27.
- \*Kab-ta-a-a** (hypocor.; cf. *\*Kab-ta-a* TNB)  
JADD 993, R. III, 10.
- Kab-ti** ..., s. of ... *šadu-ni*, BM. 91 015, R. 17. (KING, BBS, p. 110, pl. CVI).
- Kabtī** (hypocor.)
- Kab-ti-i*, HABL 740, 19. *<sup>h</sup>dupšarru*, HABL 733, 2, 872, 8: servant of Asur-dāin-aplu. JADD 1141, 43: *ša <sup>h</sup>paḫat <sup>mat</sup> Kalḫi* (time of Sargon; cf. *OLZ* VI, col. 195, 12).
  - DUGUD-i*, K. 241, X, 10 (spec.). *<sup>h</sup>A.B.A* JADD 161, R. 7 (B. C. 679).
- Kab-ti-ja** (hypocor.; for Nba. texts see TNB)  
HABL 202, 2, 944, 2 (B. C. 650?).  
s. of *Bēl-usati*, b. of *Murānu* and *Mušallim*, Simb. Lay. 53, 1, 6 (KING, BBS, p. 102, pl. 20).
- \*Kab-ti-ja** = *\*BE-ja* (Nba., hypocor.; cf. *\*Kab-ta-a* TNB) 83-1-18, 1866, R. IV, 1, 2, spec.
- Kabti-ilāni** (abbrev., cf. *Kabti-ilāni-Marduk* TNB)
- Kab-ti-AN<sup>1</sup>*, JADD 22, R. 2 (cf. III R 47, 10 c). 175, R. 7 (B. C. 676).
  - Kab-ti-AN<sup>1</sup>-ni*, JADD 29, 3 (B. C. 693).
- Kabti-illija** *BE-AN-a-a*, or *Bēl-illija*?)  
JADD 22, R. 5 (III R 47, 10).
- Ka-da-la-ni** (probably = *Kandalann*, q. v.)  
JADD 500, 7.

## Ka-da-mu

JADD 15, R. 1 (B. C. 672).

\*Kadašman-Bēl, see *Kadašman-Enlil*.

\*Kadašman-Burias (Cass.)

*Ka-dāš-man-bur-ja-aš-āš*, V R 44, I, 41. *mār Ki* ..., <sup>h</sup>*šaknu*, III R 4, no. 1, 7 (AKA I, p. 133).

\*Kadašman-Enlil (Cass.)

King of Babylonia

1. *Ka-dāš-ma-an-<sup>d</sup>En-lil*, *šar māt Ka-ra-<sup>d</sup>Du-ni-ja-aš*, TA 1, 1, 2, 2, 3, 3, 5, 2.
2. *Ka-dāš-man-<sup>d</sup>En-lil*, V R 44, 20 ab = *Tukulti* ..., BE XIV, 115, 11, 117, 2.
3. <sup>a</sup>*Ka-dāš-man-<sup>d</sup>En-lil*, BEXIV, 116, 10. *šarru*, BM. 91036, II, 2 (KING, BBS, p. 4, pl. 1).
4. *Ka-dāš-man-<sup>d</sup>En-lil*, f. of [*Bur-na-bu*]-*ri-ja-aš*, OBI 68, 14, cf. 66 + 67.

\*Kadašman-Harbe (Cass.) "My support is Kharbe"

Kings of Babylonia:

I Kadašman-Kharbe I, about B. C. 1408—1388, s. of Karaindaš, f. of Kurigalzu II,

1. <sup>a</sup>*Ka-dāš-man-har-be*, f. of Kurigalzu, BE XIV, 39, 8.2. *Ka-dāš-man-har-be*, s. of *Kar-in-da-aš*, *māru ša Ṣuballit-<sup>d</sup>Sevna marat Ašruballit šar māt Aššur*, Chron. PI, 5, 12, 14.3. <sup>a</sup>*Ka-dāš-man-har-be*, f. of Kurigalzu: *šarru lā šanan*, BM. 91036, I, 6 (ZA II, p. 309. KING, BBS, p. 3, pl. 1).II Kadašman-Kharbe II, about B. C. 1279—1274. *Ka-dāš-[man-har-be?]*, King-list A, II, 4.III Kadašman-Kharbe III, about B. C. 1242—1241, *Ka-dāš-man-har-be*, King-list A, II, 9, reigned for 1 year and 6 months.

\*Ka-dāš-man-saḫ (Cass.), V R 44, I, 42 (BE XIV. XV).

\*Kadašman-Turgu (Cass.)

King of Babylonia, about B. C. 1296—1280, s. of *Naz-īmar-ut-taš*; in letter to Hattušil, MDOG 35, p. 21.

1. *Ka-da-āš-ma-an-tur-gu*, OBI 59, 2.
2. *Ka-da-āš-ma-an-tur-gu*, *šar Babilii*, OBI 63, 6.
3. *Ka-dāš-man-tūr-gu*, BE XIV, 90, 8. 91 a, 2, etc.

4. *Ka-dāš-man-tur-gu*, OBI 62,s. of *Naz-ī-ma-ru-ut-taš*, OBI 60. 61, 2. BE XIV, 88, 10, etc.

Ka-di ..., JADD 397, R. 10.

\*KA. DI-mu-šal-lim

HABL 561, 5.

KA. KA-li-pu-šu, see *Lidbubu-lipšu*.\*Kākī (perhaps Iran, cf. NP. *kākā*, *kaku* „uncle“, JIN p. 152, STRECK, ZA XV, p. 327, n. 1; cf. also Κάκκας, Κάκκας, KRETZSCHMER, Einleitung, p. 351)1. *Ka-a-ki*, *šar Ṣu-bu-uš-ki-ja*, Shalm. III, Mon. II, 64 (III R 8. KB I, p. 168).f. of *Šamaš-abūa ša Ṣal-ga-ni-ši*, JADD 337, 2.2. *Ka-ki-i*, king of *māt Bit-satti*, Tigl. IV: Ann. 24. <sup>h</sup>*nappah ḫurāši*, JADD 425, 10.3. *Ka-ki-ja*, *šar māt Na-ir-i* (B. C. 860), Shalm. III: Mon. I, 20 (III R 7. KB I, p. 154).Kak-ka-tāriš (? LAL. E) "Kakka directs" (cf. *I-din* <sup>a</sup>*Ka-ak-ka*, T-D LC), or *Is-ka-me-e?* <sup>h</sup>*mār NIM. ME*, JADD 66, R. E. 2 (B. C. 693?).Ka-ak-ki-ja (hypocor., cf. *Kakkun(?)*-*šā-Adad* T-DLC) JADD 5, 6 (B. C. 712).\*Kakkulānu (with varr., cf. *Ak-kul-en-ni* CBM 3481, BE XV)

1. *Ak-ku-la-ni*, JADD 755, R. 2.
2. *Ak-kul-a-nu*, <sup>h</sup>*erib biti*, HABL 539, R. 11.
3. *Ak-kul-la-a-nu*, HABL 840, 3.
4. *Ak-kul-la-ni*, TRep. 235 (II R 59, no. 4).
5. *Ak-kul-la-nu*, HABL 16, 6. 42, 2. 43, 1. 44, 2. 45, 2. 46, 2. 47, 2. 50, 2. 185, 7. 429, 2. 470, 3. 678, 2. 679, 2. 681, 2. JADD 342, R. E. 2. TRep. 34. 36. 87 A. 89. 138 A. 144. 144 B. 166.

f. of *Aḫsi*, JADD 160, 4.

6. <sup>a</sup>*Ak-kul-la-nu*, K. 13176.
7. *A-kul-la-nu*, HABL 680. *rab kišir ša mār šarri*, JADD 312, 5.
8. *Kak-kul-la-a-ni-ju*, JADD 211, R. 4. 322, R. 9 [846, 2].
9. *Kak-kul-la-ni-ju*, JADD 110, R. E. 1. 235, R. 8. 309, 2 (Ep. Q). 318, R. 2 (Ep. Q). 325, 8. 10. B. E. 4 (Ep. B). 621, 13. 711, 10 (Ep. E). <sup>h</sup>*rab kišir (šar mār šarri)*, JADD 211, 7. 235, 6. 318, 8 (Ep. A). 414, 7. 15, 15, T. XLIII.

- 20, 27, R. 13, 19 (Ep. A). 621, R. 1 (Ep. F).  
623, R. 10 (Ep. A).
10. *Ka-ku-la-a-ni*, HABL 243, R. 7.
11. *Ka-ku-la-nu*, <sup>h</sup>*mutr p̄te*, HABL 243, 8,  
<sup>h</sup>*rab kišir ša mār šarri*, JADD 308, 6,  
R. 1 (Ep. Q.)
12. *Ka-ku-la-nu*, JADD 619, R. 10 (Ep. S).
13. *Ku-ku-la-a-nu*, s. of *Arad-Īstar*, JADD  
1141, 18 (B. C. 709).
14. *Ku-ku-la-ni-nu*, JADD 349, 19, B.E. 4 (Ep. Q).  
400, 11, R. 5. *rab kišir ša mār šarri*,  
JADD 361, 6 (Ep. F).
15. *Ku-ku-ti-nu*, Capp. E, 3, 6, 13, 15.
16. *Ku-ku-la-ni*, JADD 327, 8 (Ep. N).
17. *Ku-ku-la-a-ni*, JADD 327, R. 5 (Ep. N).
18. *Ku-ku-la-ni-nu*, JADD 361, 4, R. 3 (Ep. F).
19. *Kul-ku-la-a*, JADD 703, 2 (B. C. 683).
20. *Kul-ku-la-a-nu*, <sup>h</sup>*rab kišir*, JADD 446, 11,  
R. 3 (Ep. Q).
21. *Kul-ku-la-nu*, *rab kišir*, JADD 349, 9.

## \*Ka-ku-si

JADD 285, R. 2 (B. C. 686).

## \*Ka-ku-us-tū

s. of *Ar-ta-la-nu*, JADB 5, I, 16.

## Ka-al . . . , TA 295, 18.

Kal-bi (abbrev., cf. *Kal-ba-a* = Ar. docket כַּלְבִּי  
BE VIII, pt. 1, 50, Na. and Ph. כַּלְבִּי)

s. of *Nabū-eṭir*, 82-5-22, 105, 1 (MVG III,  
p. 260).

f. of *Arad-Gula*, Neb. I: V R 56, 21. — KB III,  
pt. 1, p. 168.

Kalbi-Nannari (*UR-ŠEŠ.KI*) (OBa.), K. 9717, 14  
(NE, p. 90).

## Kalbi-ūkūa

1. *Kal-bi-ū-ku-ū[a]*, HABL 900, 1.

2. *UR.KU-ū-ku-ū-a*, K. 1936.

Kal-bu (abbrev., cf. *Kalbi*, Bi. כַּלְבִּי)

<sup>h</sup>*še-lap-pa-a-a*, JADD 769, 3.

## Kal-da-a

JADD 361, 3 (Ep. F).

## Kalhāia "Native of the city of Calah"

1. <sup>ai</sup>*Kal-ḫa-a-a*, K. 241, IX, 18, spec. <sup>h</sup>*mutl*  
*apāti* (B. C. 680), JADD 631, R. 5. <sup>h</sup>*šakin*  
<sup>ai</sup>*Si-e-la-a*, JADD 918, II, 5.

2. <sup>ai</sup>*Kal-ḫa-a-a*, JADD 266, R. 9 (B. C. 670).  
[292, R. 3] (B. C. 707).

No. 1.

## †Kal-ḫa-a-a

82-3-22, 135, VI, 5, spec.

†<sup>ai</sup>*Kal-ḫi-i-tu* "Women of the city of Calah"  
81-2-4, 255, R. VII, 10, spec.

†*Ka-li . . .*, wi. of *Na-tan-nu*, HABL 422, R. 1.

*Ka-li-i . . .*, JADD 469, R. 17.

## \*Ka-li-Ṭe-šup (Hit)

f. of *Kili-Tešup*, Tigl. I: Ann. II, 25. — KBI,  
p. 20.

Kal(?)*-li-tu*, Ta'annek 3, 7.

Kalparuda, see *Qalparuda*.

Ka-ma-ba-ni "Kama is creator"

<sup>h</sup>*Tab-la-a-a*, slave sold, JADD 197, 3 (B. C.  
645?).

Ka-ma-nu (for OBa. texts see Dilbat)

JADB 6, VIII, 5; in *Adad-bi di*.

\**K[a-m]a-ru* (cf. <sup>a</sup>*A-a-ka-ma-ru*)

Ta'annek 3, 8.

\**Ka-[ma?]-as-ḫal-la-a*

Abp. B, VIII, 37 (cf. *KA* 3 p. 472), king of  
Moab.

\**Ka-ma-su*

<sup>h</sup>*irrišu*, JADD 471, 10.

\**Kambuzija* (OPe. *Kambūjiya*, Gr. Καμβουσία,  
Ar. כַּמְבוּזִיָּא APO; cf. TNB), Cambyses,  
name of kings of Anshan and Persia,

1. *Ka-am-bu-zi-ja*

s. of *Kuraš* (gs. of *Kambuzija*, Gr. ggs. of  
*Kuraš*, descend. of *Šišpiš*), V R 35, 17. —  
KB III, pt. 2, p. 124.

s. of *Kuraš*, gs. of *Šišpiš*, f. of *Kuraš*; *šarru*  
*rabū šar mat Anšan*, V R 35, 21. — KB III,  
pt. 2, p. 124.

2. *Kam-bu-zi-ja*

s. of *Kuraš*, Nabd. Ann. III, 21. — KB III,  
pt. 2, p. 134.

f. of *Kuraš*; *šarru rabū*, 51-1-1, 181 (BA II,  
p. 214).

3. *Kam-bu-zi-ja*, Dar. Beh. III R 39, 12, 15, 16,  
17, 18, 19.

4. *Ka-bu-zi-ja*, DT 33.

Kam(?)*-ma-li-ja*, *dupšarru*, Boghazköi: MDOG 35,  
p. 28.

\**Ka-am-mu-su-na-ad-bi* (Mo. כַּמְסוּרָב)

<sup>mai</sup>*Ma<sup>2</sup>-ba-a-a*, king of Moab, Senn.: King  
II, 51; Tay. II, 53. — KB I, p. 90.

**Kan-da-a** (cf. *Kandi*)

Sm. 2,491, 8 (KGAS 63).

**Kandalānu**

1. *Kan-dal*, king of Babylonia (see no. 3), King-list A, IV, 22.
2. *Kan-da-la-ni*, JADD 51, 6 (B. C. 683).
3. *Kan-da-la-nu*, JADD 230, 3, slave sold (B. C. 684). King of Babylonia, B. C. 647—626 (in conjunction with Ashurbanipal), passim in dates.
4. *Ka-da-la-ni*, JADD 500, 7.
5. *Ka-dil-a-nu*, JADD 58, 8, slave sold (B. C. 694). 279, R. 2 (B. C. 681).

**Kan-dar-šam-ši**f. of *Ba-ni-jā*, Nai.: VS I, 35, 26. — KB IV, p. 96.**Ka-an-di** (cf. *Kandā*)f. of *Sin-kabti-ilani*, Mae.: OBI 149, I, 4.**Ka-nik-bābi** "Notary" (cf. TNB)f. of *Marduk*, Merod. II: Bl. st. IV, 26. — KB III, pt. 1, p. 190.**Ka-an-ka-(a)-nu**

JADB 1, II, 18, 21.

**Kan-nun-a-a**, see *Nuḥša-a-a*.**Ka-nu-ni**, JADB 166, R. 5 (Ep. S).**Ka-pa-ru** "Shepherd" (?) (cf. <sup>23</sup>šē *Ka-pa-ru*) JADB 2, VIII, 7; Ph.? 𐎧𐎢𐎠𐎫

JADD 33, L. E. 2 (B. C. 692).

**Kapdu** "Bird catcher"*HU-KAK*, JADD 246, R. 15.**\*Ka-ra-ḥar-da-aš** (Cass.)s. of *Muballīḫat-Šerna*, gs. of *Ašur-uballīḫ*; *šar* <sup>mit</sup> *Kar-du-ni-aš*, Synchron. I, 8, cf. I.14: *Ka-ra-in-da-aš*; according to Chron. P the true reading will be *Kadašman-Ḥarbe*.**\*Kara-in-daš** (Cass.)

Kings of Babylonia:

- I *Ka-ra-in-da-aš*, *šar* <sup>mit</sup> *Kar-du-ni-aš*, Synchron. I, 1: contemp. with *Ašur-EN-nišēnu* of Assyria.
- II *Kara-in-daš* II, about B. C. 1425—1408, hu. of *Muballīḫat-Šerna*, son-in-law of *Ašur-uballīḫ*, f. of *Kadašman-Ḥarbe*:
  1. *Ka-ra-in-da-aš*, Synchron. I, 14, probably a mistake for *Karaḥardaš* (I. 8) (*Kadašman-Ḥarbe*).
  2. *Ka-ra-in-da-aš*, TA 10, 8: ancestor of Burna-

Buriyash. *lugal ligga lugal Babilu lugal Ki-en-gi Urdu lugal Ka-aš-šū-ú lugal Ka-ru-du-ni-ja-aš*, IV R 36, no. 3, 4 (KB III, pt. 1, p. 152).

3. *Kar-in-da-aš*, f. of [*Kadašman*]-*Ḥarbe*, hu. of *Muballīḫat-Šerna*, Chron. P, I, 5 (cf. I.12).
- \***Ka-rak-ku** (abbrev., cf. Cass. *Ka-rak-Saḫ* BE XV) *ša* <sup>at</sup> *Ur-ja-ku*, HABL 713, 6.

**Karaštu** (? *Karaštu-tu*)*alik pān ummānati*, Synchron. II, 13.**Kar-e-hi** (cf. *Ka-ru-ḫi-jā* CT XXII, 3, 10, 21) K. 4269, 6 = KGAS 64.**Ka-ri-be** (cf. *Ka-rib-bi* BE X)

Sm. 2021, 3 b (WSarg. II, pl. 45 b).

**Ka-ri-e-a** (hypocor., cf. OBA. *Ka-ri-ja* RPn, NBA. *Ka-ri-e-(a)* BE X, TNB. *Nabu-ina-kari-lūmur*) f. of *Naba-gamil*, Merod. II: Bl. st. IV, 7. — KB III, pt. 1, p. 188.**\*Ka-ar-ma-du** (?)Capp. S 1, 10: *li-mu-un*.**\*Kar-me-u-ni** (perhaps Eg., RANKE, Material, p. 37) *ḫur-ki-u*, JADD 307, R. 14 (Ep. P).**\*Kar-ri-te**m. of *Al-la* (?) . . . , VS I, 103, 16.**Kar-ši-a-ku**

K. 241, VIII, 35, spec.

**\*Ka(Šar, Sar)ḫ-ru-ti** (cf. *Sar-a-ti*, *Ša-ra-a-tum*) *šā* <sup>mit</sup> *Kar-zu-nu-ū*, a Median chief, Sarg.: A, II, 33.**\*Karzijabku** (patronymic of *Bur-<sup>m</sup>Karzijabku*)1. *Kar-zi-āb-ku*f. of *Šu-qa-mu-na-apat-iddina*, Nimibkudar-ušur: Lo. 102, IV, 6. — KB IV, p. 88. KING, BBS p. 68, pl. LXXIV, LXXVI. f. of *Zer-ukin*, *ibid.* IV, 15, 28, 33.2. *Kar-zi-ja-ab-ku*f. of *En-lil-i-za* . . . , DEP VI, p. 44, 6. f. of *Ritiḫ-Marduk*, Neb. I: VR 56, II, 8. — KB III, pt. 1, p. 169.**\*Ka-si-i***mār šipri* of Amenophis III, TA 3, 18.**\*Kas-sa-a-tar** (cf. *Bi(ḫ)Kas-si-ḫa-tir*), or *Bi-ir* (?) *-a-tar*

JADD 329, 1 (Ep. K).

**Kās-su-a-a** (cf. BA. *Kaš-ša-a-a*)*ḫAššura-īd*, HABL 307, R. 7.



**Kās-su-nā'id** (J) "Kasshu is exalted"

JADD 119, R. 4 (B. C. 680).

\***Kāstariti** (Iran., cf. OPe. *Klāthrita*, *Hāsatrititi*)

- <sup>h</sup>*hazanu ša mōr Kar-kaš-ši-i* (time of Esarh.)  
 1. *Ka-as-ta-ri-ti*, K. 11442 = KGAS 4, 4.  
 2. *Ka-aš-ta-ri-ti* Bu.91-5-9, 181. KGAS 1, 4, 2, 2, R. 2, 3, R. 3, 5, 2, 6, R. 1.  
 3. *Kās(Kāš)-ta-ri-ti*, 81-2-4, 436. Bu.91-5-9, 201. KGAS 7, R. 2, 8, 4.

\***Kas Kāš-lū-bi-la**

IV R 34, I, 81a, of <sup>mōr</sup>*Kašalla*.

**Ka-su-pu**

K. 241, XI, 7, spec.

**Ka-su-lū**, f. of *Ardu*, P 97, 11.

**Ka-ši-ru** (abbrev., cf. *Nabū-kašir*)

K. 4268 = KGAS 48, L. E. 3.

\***Ka-šak-ti-ja-an-zi** (Cass.)

f. of *Uballišu*, Mna: III R 43, II, 10. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVII.

\***Ka-šak-ti-šū-gab** (Cass.)

s. of *Aḫu-bāni*, Nazim.: Susa 2, II, 30; Med. 1, 2.

**Kaš-mar** . . . , JADD 108, R. 2.

**Kaš-ša-a** (Ba., cf. *Kaš-ša-a-a*)

<sup>h</sup>*šakin fēni*, Mae.: OBI 149, I, 18.

**Kaš-ša-a-a** "Cassite" (cf. *Kaš-ša-a*, *Kaš-šū-ū*,

*Kaš-ši-i* BE XV)

s. of *Arad-Sibitti*, Nku.: Lo. 102, I, 12; III, 10; IV, 31. — KB IV, p. 82ff, KING, BBS, pp. 59, 64, 67.

**Kaš-šū-ū** (cf. *Kaš-ša-a-a*)

*dupšar nisak Bit-Sin-šeme*, Neb. I: Nippur V, 18.

s. of *Ḫu-un-na*, Neb. I: Nippur V, 22.

**Kaššudu** (cf. ? *Ka-aš-šū-tu* TNB)

1. *Kaš-šū-du*, JADD 81, R. E. 2 (Ep. Q).  
 2. *Kaš-šū-ud*, JADD 81, 9, B. E. 1.  
 3. *Ka-šū-du*, JADD 82, E. 2.

\***Kaš-šū-ū-kin-aplu**(*DU-A*) "O Kasshu, establish the son!" (Ba.)

*mār Ba-zi. šaq-šup-par*, Nku.: Lo. 102, VI, 17. — KB IV, p. 90. KING, BBS, p. 58, pl. LXXX.

**Kaššū-mukin-aplu**, see *Kaššū-kim-ḫp'u*.

\***Kaš-šū-ū-nādin-aḫē**(*SE-ŠEŠ*) "Kasshu gives brothers" (Ba.)

s. of *Abi-rat-taš*, b. of *Kaš-ša-a-a*, *Larak*-No. 1.

*zēr-ibni*, *Nimib-apal-iddin*, *Ekalla-a-a*, *Ū-zib-ja* and *Zēr-ibni* Nku.: Lo. 102 (90835), I, 13. — KB IV, p. 82. KING, BBS, p. 59, pl. LXVIII.

s. of *Aḫu-bāni*; \**šaqā*, ibid. IV A, 34. — KB IV, p. 90. KING, BBS, p. 68, pl. LXXXV.

**Kaššū-nādin-aḫu** "Kasshu gives a brother" King of Babylonia (Dyn. E: 3), about B. C. 1024—1022, s. of *Sip-pa-a-a*:

1. *Kaš-šū-u-MU-ŠEŠ*, King-list A, III, 8.  
 2. \**Kaš-šū-u-SE-ŠEŠ, šarru*, Nai.: VR 60, I, 25. — KB III, pt. 1, p. 176. KING, BBS, p. 122, pl. XCVIII.  
 s. of *Sip-pa-a-a*, Chron. A, V, 7.

\***Kaš-šū-ū-šum-iddina**(*MU-SE-na*) "Kasshu has given a son" (Ba.)

s. of *Na-zi-Marduk*; \**sukkallu* Nku.: Lo. 102 (90835), VI, 18. — KB IV, p. 90. KING BBS, p. 58, p. LXXXIX.

\***Kaštiljašu** (Cass.)

Kings of Babylonia (Dyn. C: 3 and 28); I, about B. C. 1712—1691; II, about B. C. 1251—1244.

1. *Ka-aš-ti-li-ia-šu, šarru*, THUREAU-DANGIN, OLZ XI (1908), col. 93, 193, Lettres et Contrats, 238, 27, 55.  
 2. *Kaš-til* . . . , Chron. P, IV, 1 (cf. KING, RRT, pp. 96, 157). *šarru*, DEP II, p. 93, II, 5. s. of *Šagarakti-Surišaš*, King-list A, II, 7.  
 3. *Kaš-til-ia-šu, šar mōr Kar-Duniaš*, Synchron. I, 22; cf. KING, RRT, pp. 102, 159.  
 4. *Kaš-til-a-šu; šar mōr Kar-Duniaš*, Tuk. I: Ann. 30, contemp. with Tukulti-Ninib I. *šar kaš-ši-i*, ibid. 33.  
 5. *Kaš-til-ia-aš*, BE XIV, 143, 10 (5<sup>th</sup> year).  
 6. *Kaš-til-i-ā-aš*, b. of *Ū-lam-bur-aš*, <sup>mōr</sup>*Kaš-šū-ū*, Chron. K<sup>2</sup>, R. 12; f. of *Agum-um*, Chron. K<sup>2</sup>, R. 14; cf. KING, Chronicles, I, p. 103f.  
 7. *Kaš-til-li-ia-a-šu, šarru*, DEP II, pl. 20, 3, 4.  
 8. *Kaš-til-i-ā-ši*, f. of *Du(?)-ši*, King-list A, I, 17.  
 9. *Kaš-til-ia-a-šu*, Epon. (and king?), MDOG 40, p. 22.  
 10. *Kaš-til-ia-šu*, OBI 71. *šar Babilī*, BE XIV, 144, 9 (6<sup>th</sup> year). 145, 18.  
 s. of *Agum raba*, gs. of *Gandaš*, f. of *Abi[ut-taš]*, gf. of *Taššigurumnaš*, ggf. of *Agum II*,

- Agk.: V R 33, I, 17; cf. HOMMEL, OLZ XII (1909), col. 108f.  
 s. of *Šá-ga-rak-ti-Šur-ja-á3*, OBI 70.
- Ka-te-Āšir** (abbrev., cf. *Šar-kiv-ka-te(amate?)-Āšir*)  
 f. of *Ša-lim-a-lu-un*, gf. of *Ilušama*, ggf. of *Irišum*; *pa-te-si Āšir*, Irish.: KAH I, I, 12.
- \*Ka-te-i**  
*māt Qu-ú-a-a*, Shalm. III: Ob. 128. *māt Qu-ú-a-a*, Shalm. III: Mon. I, 53. — KB I, pp. 144, 158.
- Ki-i-abi-aq-bi** "Like the father, I said" K. 241, XI, 19, spec.
- \*Ki-ak-ki** (Hit.?)  
*šar māt Ta-ba-li, āt Ši-nu-uly-ta-a-a*, Sarg.: Ann. 42; Cyl. 22 (I R 36); Khors. 28; N. 11. — KB II, pp. 38, 42, 54.
- \*Kiannibu** (or *Itti-ili-nibu?*)  
 1. *Ki-an-ni-bi*, king of the Sea-land, King-list; A, I, 4; *Ki-an*; B, 13.  
 2. *Ki-an-ni-bu*, f. of *Zi-li*, CT II, 21, 23.
- \*Ki-a-ra**  
*ā Kar-si-bu-ta-a-a*, Shams. V: Ann. III, 5 (I R 30). — KB I, p. 180.
- \*Ki-ba-ba** (El.)  
*h̄ hazanu ša āt Iharhar*, Sarg.: Ann. 70; Khors. 61. — KB II, p. 60.
- Ki-ba-rim**  
 JADD 106, 3.
- \*Ki-ba-kaš(bi?)-še**  
 HABL 174, 7, 17. K. 8536.
- Ki(Qi)-bi-ja** (hypocor.)  
 Tablet from Vyran-Shehir, OLZV, col. 245.  
 s. of *Pa-li-ja*, CT II, 21, 3, 9, 12.
- Ki-bi-ni-i** = *Qi-bit-ni-e*, q. v.  
*h̄ ŠIBIR*, JADD 392, R. 3 (B. C. 710).
- Ki-bit-Āšur**, see *Qibit-Āšur*.
- Ki-bit-MAŠ**, see *Qibit-NIN.IB*.
- \*Ki-i-di** (cf. *Ki-di-ja* BE XV)  
 81-2-4, 255, VIII, 14, spec.
- Ki-din-Addi(ā)IM** (cf. BE XVII, pt. 1) "Protégée of Adad", TA 12, 23.
- Ki-din-En-lil**  
 V R 44, 56d, renders *BE-AN-MU-UL-LIL-LAL*.
- Ki-din-Gu-la**  
 f. of *Nāširu*, s. or descend. of *Arad-Ēa*, DEP VI, p. 48.
- \*Ki-din-<sup>4</sup>Hu-ut-ra-táš** (El.)  
*šar māt Elamti*, king of Elam, Chron. P, IV, 13, 17, contemp. with *Enlil-nadin-Šum*.
- Ki-di-ni** (hypocor., cf. *Ki-di-in* etc. BE XVII, pt. 1, TNB)  
 s. of *Bel-iddina*, gs. or descend. of *Nabuzer-iddina*; *h̄ erib but d Lagamal*, Mš.; VS I, 35, 2, 6, 21, 32. — KB IV, p. 94f.
- Ki-di-ni-a** (hypocor., cf. *Ki-din-e-a* BE XIV)  
 JADD 376, 7.
- Ki-din-ili**  
 JADD 112, 3 (B. C. 700).
- \*Ki-di-ni-ti**  
 VS V, 2, 2, 6, slave sold (B. C. 675). — KB IV, p. 166.
- Kidin-Marduk** (for NBa. texts, see TNB)  
 1. *Ki-din-<sup>d</sup>AMAR.UD, h̄ MIR.GAL*, Melish.: Lo. 101 (90829), II 11 (KING, BBS, p. 21, pl. XXV). *h̄ paḥat āt Ir-ri-e-a*, DEP VI, p. 44, 9.  
 2. *Ki-din-<sup>d</sup>Mar-duk* (BE XVII, pt. 1)  
 s. of *Sa-pi-ku*; *h̄ rab bant*, of *Bab-Sapi*, JADD 891, 13.  
 3. *Ki-din-[Marduk]*, V R 44, 28 b, renders *Bur-na-bur-ja-a-ā3*.
- Ki-din-<sup>d</sup>Na-na-a** (Ba.)  
 f. of *Zerija*, NŠi: VS I, 36, III, 18.
- Ki-din-<sup>d</sup>NIN.IB** (Ba.)  
 Melish.: Lo. 103 (90827), I, 30 (KING, BBS, p. 11, pl. VII. KB III, pt. 1, p. 156). *mar Namri, šakin āt Bagdada*, Merod: Susa 16, II, 5, 21.
- Ki-din-Sin** (Ba.)  
 f. of *Pir*, NŠi: VS I, 36, IV, 3. *A.BA mar su-ti-e A.BA šarri*, K. 4349, XII, 9 (CT XXIV, 46).
- Ki-din-Tupliāš** (*AB.NUV.NA<sup>d</sup>*), VS I, 57, II, 3.
- Ki-diš**  
 f. of *A-tu-<sup>2</sup>-ú*, Neb. I: Nippur, V, 14.
- Ki-di-u-ni(?)**, JADD 514, R. 6.
- Ki-e-a-a**  
 JADD 416, R. 4. of *ā Še La-ki-pi* (B. C. 710).
- \*Ki-el-ra-nu** (Hit.)  
 f. of *Bi-ḥa-a-a-tu*, of *Ḥa-mat*, HABL 520, 14.
- \*Ki-ki-a** (probably Mit, see UNGNAD, Dilbat, p. 13; cf. *mar Ki-ki-ja, Ki-ik-ki-ja-en-ni* BE XIV, *But-Ki-ki-e* BE IX), ancient ruler  
 T. XLIII

- of Asshur, ancestor of *Ašir-rim-nišešu*,  
KAHI I, 63, s. MDOG 25, p. 67.
- Ki-ki-En-ili(?)**  
f. of *Šamši...*, K. 8805 (AJSL 18, p. 176f.).
- \***Ki-kil-la-a-nu** (cf. *Kakkulanu*)  
*irrišu*, JADD 742, R. 10.
- \***Ki-kin-na-ni**  
JADD 236, 1, 4.
- \***Ki-kin-zu** (cf. *Ki-rim (kil?)-zu*)  
JADD 525, R. 10.
- \***Ki-ik-ku-li**, in Hit. inscription, OLZ IX (1906),  
col. 632.
- \***Ki-la-a-a-qa-nun**  
JADD 59, 6, slave sold (B. C. 681).
- Ki-la-ku-u**  
JADD 275, R. 10.
- Ki-i-la-maš(an?)-ši** (perhaps abbrev. "(Who is  
like the guardian deity!" (but cf. the  
nexts name), K. 241, XI, 11, spec.
- \***Kifamši** (cf. the foregoing name)  
1. *Ki-lam-ši*, JADD 146, 3.  
2. *Kil-lam-ši*, JADD 462, L. E. 1 (B. C. 679).
- \***Ki-li-gu-gu** (Hit., cf. *Ki-il-li-gu-gu* TNB)  
83-1-18, 169 = HABL 1148, R. 5.
- \***Ki-li-Te-šup** (Hit.)  
s. of *Ka-li-Tešup*, king of *ṁṁQurṭē*, Tigl. I:  
Ann. II, 25 (KB I, p. 20), also called *Ir-  
ru(šup?)-pi*, q. v.
- \***Killamši**, see *Kilamši*.
- Kil-si**, K. 1897.
- \***Ki-lul-la** (Sum.)  
s. of *Ur-ba-gaš*, IV R 35, no. 2, 7 (VAB I,  
p. 194), time of Dungi.
- \***Ki-lu-ma-a-ni**  
s. of [*Ša*]-*maš-šarāri*, JADD 675, R. 10.
- Ki-ma-ma** (abbrev., cf. *Lu-ki-ma-na*)  
JADD 213, R. 6 (B. C. 681). 586, R. 7 (B. C.  
661?). 633, R. 7. *ša* *ṁNa-ša-pi-na-a*, JADD  
152, R. 5 (B. C. 656?).  
f. of *KUR-nadin-aḫū*, JADD 446, R. 19.
- Kim-ta-ra-pa-aš-tum**, VR 44, 21 b, renders *Hammu-  
rabi*.
- Kim-tum-kit-tum**, V R 44, 22 b, renders *Anni-sa-  
dugga*.
- Ki-mu-nu**, JADD 610, 5.
- Kinā** (hypocor., for Nba. texts, see TNB, p. 89)  
1. *Ki-na-a*, HABL 143, 2, R. 3, 865, 5. JADD  
No. 1.
- 97; R. 7 (*Di-na-a*). K. 4745. Shmk. CT X  
R. [25]. *ḫmalahū*, HABL 167, 11.
2. *Kin(?)-na-[a]*, HABL 559, 2.
- Kin-abija** (cf. *Kin-abūa*)  
*DU-AD-ja*, JADD 90, 3 (B. C. 734).
- Kin-abūa** (cf. *Kin-abi-ja*)  
1. *DU-AD-u-a*, Epon., B. C. 795, III R. 1, III, 22;  
*ša* *ṁTūš-ḫa-an*, 81-2-4, 187, 17.  
f. of *Sinqi*, JADD 311, L. E. 2 (Ep. S).  
2. *Kin-AD-u-a*, JADD 733, 3.
- Kin-aḫū**, or *Kin-ušur* (cf. *Aḫi-kinnu*)  
*DU-PAP*, ardu *ša ḫabarakki*, JADD 244,  
R. 12.
- Ki-na-nim** (cf. *Ki-na-nu* T-D LC, ?Bi. 1712), Capp.  
S, 1, 21.
- Kinanni-īstar** "Establish me, o Ishtar!"  
*DU-a-ni-XV*, *ḫardu ḫa ḫabarakki rabi*,  
JADD 464, R. 7. *irrišu*, JADD 742, 3, 7.  
*ḫrab kisir mār šarri*, JADD 857, III, 32.
- Ki-ne-a-a**, see *Kinnuna-a-a*.
- Ki-ni-i-li** (cf. OBA. *Ki-nam-i-li* RPN)  
JADD 676, R. 6 (B. C. 711).
- Kin-pi-Šamaš** "True is the mouth (word) of  
Shamash"  
*Ki-in-KA-d* UD f. of *Ta-qi-šū*, Neb. I: Nip-  
pur, V, 12.
- Kin-šarrani** "True is (or Establish) our king"  
*DU-LUGAL-ni*, VAS I 91, 29.
- Kinūna** (*KI.NE*)-**a-a** (hypocor., cf. *Raba-ša-ki-  
nu-ni* BEXIV, *Warad-d* *Kinnu* OLZ 1906,  
col. 203), HABL 459, 3.
- Ki-zēr** (abbrev.)  
*DU-KUL* HABL 1106, 17. KK. 241, XI, 26,  
spec. 1095. 7540. VS V, 2, 12 (B. C. 675).  
*mār Amukkāni*, Tigl. IV: B 23 (II R 67.  
KB II, p. 14). King of Babylonia (Dyn. J: 1),  
B. C. 732-729, *Χιϛῖρπος*, Chron. B, I,  
18, 19, 21, 22. Kinglist A, IV, 7.  
s. of *Nabu-ēreš*, 81-2-4, 313.
- Ki-ra-aḫē**  
*irrišu*, in *ṁAsilī*, JADD 742, 20.
- Ki-ri-bi-tū-Ašur** "The blessed of Ashur"  
JADD 265, 4.
- Ki-rib-ti-i** (hypocor., cf. *Kiribtu*)  
K. 241, X 15 (spec.).
- Kiribtu** (abbrev., cf. TNB)  
1. *Ki-rib-tū*, s. of *Ni-me-du*, JADD 812, L. E. 3.

2. *Ki-riib-tu*, HABL 1053, 7.  
s. of *Da-bi-bi*, HABL 969, 7.
- \***Ki-riim**(?kil)-zu (cf. *Ki-kiu*(?)*-zu* JADD 242, 2.
- \***Ki-ir-ri-i**  
b. of *Kate*, king of Que, B. C. 834, Shalm. III.  
Ob. 139. — KB I, p. 144.
- Kir**(kil)-**si**, K. 1897.
- \***Kirtliara**  
1. *Ki-ir-ti-a-ra*, of Larbusa, Anp.: Ann. II, 40, 59 (IR 20, 21). — KB I, pp. 76, 80.  
2. *Ki-ir-te-a-ra* Anp.: Ann. II, 35, var. to (1)
- Ki-ru-a**  
*ḫazānu šā ʾl Il-lu-ub-ri*, Senn.: King IV, 62, 84, 86.
- Ki-ru-Āšur**  
JADD 616, 3, 7 (B. C. 695).
- Kis**(š)-**li-i**, JADD 899, II, 10.
- Ki-is**(š, z)-**p**(b)u, JADD 869, III 12.
- Kisu**, see *Qisu*.
- Ki-šir-Ādad** "Property of Adad"  
s. of *Qa-nu-ni*, JADD 660, 11.
- Kišir-Āšur**  
1. *Ki-šir-Āš-šur*, HABL 190, 2. 191, 2. 485, 4. 578, R. 7. 976, 2. JADD 1, 2 (B. C. 730). 23, 2 (Ep. F). 48, R. 6 (B. C. 656). 49, R. 5 (B. C. 656). 80, 2 (Ep. a). 102, 6 (Ep. I). 110, 2, R. 5. [571, R. 0.] 619, R. 9 (Ep. S). K. 764. 7342. *ḫ. . . .* JADD 503, R. 6. *ḫbel paḫali ša ʾl Dūr-Šarrukīn* HABL 989, 2. *ḫrāb ki-šir* JADD 151, 3, R. 6 (Ep. Y). 325, R. 7 (Ep. A). 361, R. 9 (Ep. F). 414, 12, 14, 23, 24, R. 3, 25 (Ep. A). *ḫrāb ki-šir (ša) mutir pūli ša mar-šarri* JADD 207, 6, 15 (Ep. B). 214, R. 12 (Ep. A). 235, R. 9. *ḫrāb ki-šir ša mar-šarri* JADD 621, 8, 9, R. 12 (Ep. F). *ša ʾl ḫu-ba-ba-a-a* JADD 463, 3, R. 2.  
s. of *Ḫa-aw-da-ši*, Louvre, AO 2221, R. 12 (B. C. 656(?); OLZ VI (1903), col. 199).
2. *Ki-šir-Āš-šur*, Sm. 55, R. XI 14 (spec). K. 764, 8.
3. *Ki-šir-ḫi*, HABL 402, 6.
- Ki-šir-ilu**  
JADD 208, R. 15 (B. C. 668).  
s. of *Ištar-našir*, JADD 237, R. 9 (B. C. 665).
- Kišir-Ištar**  
1. *Ki-šir-XV*, JADD 311, R. E. 2 (Ep. S). 489,

- R. 2. *šalšu ḫinni ša rāb BI.LUL*, JADD 330, R. 7 (B. C. 676).
2. *Ki-šir-Ā XV*, Bu. 91-2-9, 218, II 11 (WAF II p. 21), a governor in Egypt, at the time of Esarh. *ḫša bu-li-šū* JADD 1076, II 1.
- Ki-šir-Nabū**<sup>2</sup> (cf. TNB)  
80-7-19, 34. *mašmašu* JADD 851, 8. *A.BA*, JADD 207, R. E. 3 (Ep. B).
- Ki-šir-šarru**(*UGAL*)  
JADD 600, R. 2.
- Kišru**(?)**-šā-Ā-šir**  
s. of *Ā-šir-ni-ra-ri*, *pa-te-si* *Ā-šir*, MDOG 38 p. 33, n.
- Ki-ši-i**, (š, cf. *Ki-š-š-i*)  
*ḫa-ru-mu*, Tigl. IV: Ann. 135 f (III R 9).
- \***Ki-iš-ši**, TA 341, 4, 7.
- Ki-šit-tú** "Property"  
JADD 882, 6.
- Ki-šu-u-a**  
*ḫāngū*, JADD 761, 1.
- Ki-ta-a-a** (cf. *GAD* (*Kitu*)-*ja-a*, HABL 1045, 3).  
JADD 243, R. 15 (B. C. 688).
- Ki-ti-nu** (cf. *Qi-te-nu*), JADD 2, 3 (Ep. A).
- Kit-ra-a** (hypocor., cf. names as *Kitri-Ištar*, Ph. 8772) JADD 589, R. 9.
- Kit-ri-Ištar**(*Ā XV*) "My ally is Ištar"  
K. 13023, writer to king.
- Kit-ti-be** (cf. *Ku*(?)*Tar*)-*ti-be*)  
*ḫirrišu*, JADD 741, 27.
- Kitti-ilāni** (abbrev.)  
1. *Kit-ti-AN<sup>1</sup>-ni* JADD 741, 25. *ḫšalšu* JADD 326, R. 13.  
2. *Kit-ti-AN<sup>1</sup>* JADD 890, 3, of *ni A-bi-la-te*.
- Kitti-lišir**(*DU-SI.DI*; abbrev., cf. *Nabu-šer-kitti-lšir*), K. 241, XI, 27.
- Kit-ti-ra-a**  
*ḫirrišu*, of *šē Ilu-sa-li-c*, JADD 742, 27.
- Ku-bu-bu** (cf. *Ku-ub-bu-bu*, *ku-bu-ub-ti* BE XIV) *amēl bab ḫakalli Bti-Sin-šeme* Neb. I, Nipur, V, 32.
- Kud**(*Ḫaš*)-**da-a-nu** (cf. *Ku-da-nu* BE XV)  
*irrišu*, JADD 742, R. 5.
- Ku-du-ni-e**  
JADD 573, R. 10.
- Ku-du-ra-na** "The cock" (?) (cf. *Ku-du-ra-nu* BE XV, TNB, *ku-du-ra-ni-ta* P 116, 8)  
s. of *En-lil* . . . ., Lo. 103 (90827), I, 21 (time T. XLIII).

Adadšumiddin). — KB III, pt. 1, p. 156.  
KING, BBS, p. 10.

\***Kudur-Enlil** "Servant of Enlil"

- f. of *Sagarakti-Surias*; *šarru*, king of Babylonia (Dyn. C: 26), about B. C. 1273—1265:
1. *Ku-dūr-<sup>d</sup>En-lil*, King-list II, s: b. of *Kadāšman-Ujarbe*, see SCHNABEL, MVG XIII, p. 10. BE XIV, 117 a, 9. OBI 64.
  2. *<sup>d</sup>Ku-dūr-<sup>d</sup>En-lil, šar Babilī*, BE XIV, 118, 2, 34.
  3. *<sup>d</sup>Ku-dūr-ri-<sup>d</sup>En-lil, (šar Babilī)*, BE XIV, 117 b, 119—124, 123 a.
  4. *Š.A.DU-<sup>d</sup>En-lil*, Nabbd. Rm. A, III, 29, 31 (V R 64). — KB III, pt. 2, p. 106.

\***Ku-du-ur-ma-bu-uk** "Servant of Mabuk" (El).  
Prince of Emutbal, in western Elam, father of Arad-Sin and Rim-Sin:

- s. of *Sī-im-ti-ši-et-ḫa-ak, ad-da* <sup>mat</sup>MAR, TU, I R 2, no. III 3 (CT XXI, 33). — KB III, pt. 1, p. 92. SAK, p. 210.  
f. of *Arad-Sin, ad-da Emutbala*, IR 5, no. XVI, I, 9. IV R 35, no. 6, II, 10. CT I, 96-4-4, 2, 19.  
f. of *Rim-Sin*, see SAK, pp. 210—221.

\***Kudur-Nahundi** "Servant of Nakkhunte" (cf. *Ku-tir(ti-ir)-<sup>d</sup>Nah-ḫu-un-te* DEP II, p. 117, *Ku-te-ir-<sup>d</sup>Na-<sup>2</sup>-ḫu-un-di* DEP VI, pl. 7, etc.; abbrev. > *Kudurru*, q. v.). Name of two (or three) kings of Elam.

1. *Ku-dūr-na-an-ḫu-un-di*, about B. C. 2200, KK, 2631, I, 12 (III R 38, no. 1; KB II, p. 208f.). 2660, 2 (III R 38, no. 2, 60; cf. WINCKLER, AF I, p. 534ff).
2. [*Ku*]-*dūr-<sup>d</sup>Na-ḫu-un-di, <sup>h</sup>e-[la-mu-ú]*, K. 4493.
3. *Š.A.DU-<sup>d</sup>Na-ḫu-un-di, šar* <sup>mat</sup>Elamī, Senn.: Tay. IV, 80, = 4.
4. *Š.A.DU-<sup>d</sup>Na-ḫu-un-du* (= *Kudurru*, Chron. B), B. C. 693—692, <sup>h</sup>e-la-mu-ú, Senn.: Tay. IV, 70 (I R 40). — KB II, p. 102.

**Ku-dur-ra**

s. of *Ḫi(?)ri-šá-ru, ḫa-bir-a-a* OBI 149, I, 21.

**Kudur(r)u** (abbrev.; cf. TNB)

1. *Ku-dūr-ru* HABL 140, 12, 276, 2, 447, 14.  
s. of *E-gi-bi*, Merod, II, Bl. st. IV, 11.
- s. of *Um-man-at-da-se šarri aḫk pāni Ur-taki*, son of the Elamite king Humbahdaš II, brother of Parū, Abp.: III R 31, IV 82, 92. K 2867, 21.

No. 1.

2. *Ku-du-ru* (K 4268) KGAS 48, L. E. 1.

3. *Ku-dūr* HABL 607, 8.

4. *Ku-dūr ri*, BM, 38646, II, 8 (KING, BBS, p. 94 pl 18f).

f. of *Zēriša*, Lay. 53, 33.

f. of *Samas-šum-tišir*, gf. of *Sin-kaḫbtī-ilani*, BM, 104404, II, 3 (KING, BBS p. 81, pl. 11).

5. *Š.A.DU* 82-5-22, 131. 83-1-18, 125, 811. HABL 258, R. s: *ša Bit Amukkanna*, 266, R. 11, 274, 2, 275, 2, 277, 2, 278, 3, 279, 2, 296, 1, 451, 2, 469, 15, 518, 2, 754, 2, 27, 755 1, 906, 9, 961, 10, 998, R. 9, 10 (WSml. II p. 23). JADD 829, 2, 3 (B. C. 672). K. 241, XI 17 (spec.). 1599 (WSml. II p. 25). 5440a. TRep. 277 E. *mar Daku-ri* Chron. B IV 15 (c. 675 B. C.). *mar šipri* HABL 627, 7. <sup>h</sup>šakin <sup>mat</sup>Sūhi Anp. Ann. III 17, 18 (I R 23. KB I p. 98). *šar* <sup>mat</sup>Elamī, king of Elam, B. C. 693—692, = *Kudur-Nahundi*, Chron. B III 9, 14, 15. <sup>h</sup>Urukāza, HABL 1106, R. 8.

s. of *Maš-tuk-ku* CT XXIV 50, R. 9.

s. of *Nabu-dumgi-ilani* HABL 627, 5.

s. of *Nabū-nasir* HABL 738, 4, 880, 15.

s. of *Šamaš-ibni* HABL 756, 1.

f. of *Nabu-šum-ukin* HABL 469, R. 12.

**Ku-gal-zu**, or perhaps *Ku-ri-gal-zu*, HABL 345, 2.

**Ku-ku-a** (cf. OBA. *Ku-ku-ú-a* RPN, *Ku-ku-ḫ-ja* T-D LC), Capp. Ch. 10, 9.

**Kukulāni**, **Kukulānu**, see *Kakkulānu*.

**Ku-ku-pi** . . . , Capp. Ch. 7, 2.

**Ku-lá-ku-lá**, Capp. Ch. 2, 21.

\***Kul-ba-ja-di** (abbrev., WSem., cf. *Bajadi-ilu*), *Ḫabbī-ina-gata, Gabbī-ina-gata-Samaš* TNB)

s. of *Al-Našḫu-milki*, JADB 2, I, 17.

**Kulkulā**, see *Kakkulānu*.

**<sup>d</sup>KU-la-sam-ma(?)**, JADD 690, 2.

**<sup>f</sup>Kul-la-a-a**

d. of *Bēl-iddina* JADD 891, 6.

**Kulmakulā(?)**, Capp. Clerq (CHANTRE, Cappadoce, p. 95).

**Kulu-īštar** (cf. OBA. *Ku-lu-um* RPN, Nba. *Ku(?)lu-ú* TNB)

1. *Ku-lu-<sup>2</sup>-<sup>d</sup>XV* JADD 81, s; 82, 1 (Ep. Q).

2. [*Ku*]-*lu-<sup>d</sup>XV* JADD 352, R. 9 (Ep. S).

**Ku-lu-ka** . . . . JADD 92, R. 2.

- Ku-lu-ma-a**(?), Capp. Ch. 12, R. 7.  
**Ku-ma-a-a** "The man of the city of Kume"  
 JADD 335, B. E. 1, in Nineveh, (B. C. 687).  
**\*Ku-ma-ni**, VS I, 109, 7.  
**Ku-um-ri-š** (cf. Pa.  $\text{כּוּמְרִי־שׁ}$ ), Capp. G, 11, 24, cf.  
 KB IV, p. 54, no. VII.  
**Ku-na-a** (hypocor.; cf. TNB, OBa. /*Ku-na-a* RPN)  
 HABL 212, 2. 815, 11. 862, R. 7. JADD 862, 2.  
**Ku-na-a-a** (hypocor., cf. *Ku-na-a*)  
 HABL 447, 15: a *mašmašu*, cf. JADD 851,  
 I, 13. K. 241, IX, 22, spec. \*SAG..., JADD  
 805, 15.  
**Kun-da-a-a** (cf. <sup>at</sup>*Kundi*, *Beṭ-ku-un-di-ili-a-a*),  
 JADD 733, R. 7.  
**\*Ku-un-da-aš-pi** (cf. \**Kuštašpi*, Iran. *Vindaspa*)  
<sup>at</sup>*Ku-mu-ha-a-a*, B. C. 854, Shalm. III:  
 Mon. II, 22.  
**\*Ku-ni-e-a** (cf.  $\text{Κυνεας}$ (?)), HOMMEL, Grundriss,  
 p. 62), messenger from Alasia to Egypt,  
 TA 37, 22.  
<sup>f</sup>**Ku-un-zu-ub-tum**, P 127, 8.  
**\*Kun-zu-na-nu**, see *Gun-zu-na-nu*.  
**Ku(?)-ra-ra-a.**, JADD 763, 14.  
**\*Kūraš** (OFe. *Kuruš*, El. *Kuraš*, Bi.  $\text{כּוּרַשׁ}$ ), Cyrus  
 Kings of Anshan and Persia:  
 I *Ku-ra-aš*, s. of *Si-iš-pi-iš*, f. of *Ka-am-bu-zi-ja*,  
 gf. of *Ku-ra-aš*; *šarru rabū šar* <sup>at</sup>*An-ša-an*,  
 Cyr.: Cyl. 21 (VR 35. KB III, pt. 2, p. 124).  
 II Cyrus, king of Persia, B. C. 559—529, king  
 of Babylonia, B. C. 539—529, s. of Cam-  
 byses  
 1. *Ku-ra-aš*, Dar. Beh. III R 39, 21. *šar* <sup>at</sup>*An-ša-an*,  
 Cyr.: VR 35, 12 (KB III, pt. 2, p. 122).  
*šar* <sup>mat</sup>*An-ša-an*, Nabd.: Rm. A, I, 20 (VR  
 64. KB III, pt. 2, p. 98).  
 s. of *Kambuzija*, Cyr.: Cyl. 27, 22. *bānim*  
<sup>Ēsagila u Ēzida</sup>, 51-1-1, 181 (BA II,  
 p. 214); — gs. of *Kuraš*, descend. of *Ši-š-  
 pi-š*: *šar kiššati šarru rabū š. dannu šar*  
*Babili š. matŠunari u Akkad š. kibrat*  
*irbittim*, Cyr.: Cyl. VR 35, 20 (KB III, pt. 2,  
 p. 124).  
 2. *Ku-rāš*, *šar matAn-ša-an*, Nabd.: Ann. II,  
 1, 2, 3; III, 12, 15, 18, 19. *šar matParsu*, Nabd.:  
 Ann. II, 15.  
 f. of *Kam-bu-zi-ja* Nabd.: Ann. III, 24.

3. *Kur-aš*, *šar mātati*, VR 39, 53.

4. For other variants, see TNB, p. 92.

**Kur-ba-an-a-a** "Native of the city of Kurban"  
 JADD 1041, R. A. Cf. *Kur-bi-AN-a-a*, PSBA  
 XXX (1908) p 111, 6; 112, 11; cf. also  
*Qur-bu-ilu*.

**Kur-ban-a-šur**

Capp. G, 12, 12.

**Kur-ban-īštar**, Capp. G, 19, 5, 8.

**Kurbānu** (abbrev.; cf. *Na-ad-ba-nu*)

1. *Kur-ba-a-nu*, JADD 989, 2.

2. *Kur-ba-ni*, JADD 1141, 49, 51 (B. C. 709).

3. *Kur-ban-nu*, *širrišu*, JADD 742, R. 24.

**Kur-ḫu-ni-li**, Cass. tablet: PSBA 1907, Nov. pl. I.

**Ku-ri-e** (hypocor., cf. *Ku-ri-i* BE XIV, *Ku-ru-um*  
 T-DL.C)

*mar ekalli*, JADD 816, 6.

**\*Kurigalzu** (Cass., VR 44, 23b = *Ri<sup>2</sup>-i-kaš-ši-i*)

*Ku-ri-gal-zi-šu*, HABL 32, R. 11, 12. KK. 5638.

9562. Rm. 563. *Ku-gal-zu*, HABL 345, 2, 4.

1. s. of *Beṭ-erba*, VS I, 35, 27 (KB IV, p. 96;

time Msi.). Kings of Babylonia (Dyn. C)

1. <sup>d</sup>*Kur-e-gal-zu*, *šar Bābili*, BE XIV, 36, 12

(= f. of Nazim).

2. *Ku-ri-gal-zu*, OBI 37. 38. 40. 44, etc. *ri-ia-um*,  
 OBI 41 + 46, 2. 133, 4. *šakkanak*

<sup>d</sup>*En-lil* (*lugal ligga lugal Kengi Urdu*

*lugal AN. ŪB. D. 1-IV-ba*), IR 4, XIV, 1, 4;

2, 1; 3, 2 (KB III, pt. 1, p. 154). *šar Bābili*,

BE XIV, 10, 1, 59, 12, 1, etc. Nabd.: Br.

Cyl. II, 22 (IR 69. KB III, pt. 2, p. 84). *šar*

*Ka-ru-du-ni-ja-aš*, OBI 43. *šar kiššati šar*

<sup>at</sup>*Babili*, BM. 102588, 2 (KING, BBS, p. 5,

pl. 2). Ancestor of *Marduk-apal-iddin* (I)

*mar Meli-Šipak*, IV R 38, 1, 25 (KB III,

pt. 1, p. 162; IV p. 60. WE, Misc., p. 3 f.

SCHNABEL, Chronologie, p. 9).

s. of *Burnaburjaš* (and f. of Nazimaruttas),

DEP II, 93, I, 6, 18. OBI 35. 36. 39. 133

(cf. ZIMMERN, ZA XIII, p. 304). ZA V,

p. 418 (KB III, pl. 1, p. 154). Nazim.:

Susa 2, I, s. II, 22. *šihru*, Synchron. I, 12:

contemp. with Enlil-nirari of Assyria.

s. of <sup>d</sup>*Ka-da-aš-man-ḫar-be*, BE XIV, 39, 2.

f. of *Burnaburjaš* (contemp. with Ameno-

phitis III), TA 9, 19. 11. R. 19, 20.

f. of *E-mid-a-na-Marduk*, BE XIV, 10, 56.

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- f. of *Me-lî-ši-pak*, Be. 6378 = WE, Misc. no. 2; gf. of *Marduk-apal-iddin: šarru kaš-šū-ū*, Merod. I: VS, I, 34, 20.
- f. of *Nazi-Maruttāš*, OBI 55: 58. 75 + 136, 5 (cf. ZIMMERN, ZA XIV, p. 302).
3. <sup>a</sup>*Ku-ri-gal-zu*  
s. of <sup>a</sup>*Ka-daš-man-har-be; šarru dannu šar Babilī*, Kurig: BM. 91036 (83-1-18, 704), I, 4 (KING, BBS, p. 3, pl. 1. ZA II, p. 309).
- f. of *Nazi-Maruttāš*, BE XIV, 39, 9. Chron. P, II, 10; III, 10, 13, 15, 18.
4. *Kur-ri-gal-zu*, f. of *Na-zi-ma-ru-ut-taš*, OBI 56.
5. *Ku-ur-gal-zu*, V R 44, 23a, renders *Ri<sup>2</sup>-i-kaš-ši-i*.  
s. of *Bur-na-bur-ja-aš; ši-iḫ-ru*, Synchron. I, 16, contemp. with Enlil-nirari of Assyria.
- KUR-ilija**, see *Mati-ilaja*.
- \***Kúr-ir-pa** (Hit., cf. *An-ḫir-bē*)  
<sup>mit</sup>*Ku-muḫ-a*, JADD 1076, I, 3.
- \***Kurkame**, see *Šaddakme*.
- †**KUR-la-mur**, 81-2-4, 255, VIII, 11, spec.
- Kúr-me-e**, see *Ahi-imme*.
- KUR-nādin-aḫu** (*AŠ.PAP*) "Kurgives a brother"  
s. of *Ki-ma-ma; ḫnāguru*, JADD 446, R. 10 (Ep. Q).
- Ku** (*Dur, Tūr?*)-**ru-ku**  
*bēl qātātī*, JADD 228, R. 1.
- \***Kur-za-a** (Ar., cf. *כורי*)  
JADB 5, III, 16, 9, IV, 17: *ḫre<sup>2</sup>u šēne*, in <sup>a1</sup>*Be-rapšā*.
- Kur-za-bu**  
s. of *Su-me-e-a*, DEP VI, p. 44, 14.
- Kūsāja** "Native of Kus" (cf. *בי כוש*)  
1. *Ku-sa-a-a*, JADD 2, R. 7 (Ep. A) 429, 15.  
<sup>ḫ</sup>*nukil apati šakin mati*, JADD 815, R. II, 2.  
<sup>ḫ</sup>*rakbu*, JADD 207, R. 10 (Ep. B).  
s. of *Ši<sup>2</sup>-a-qa-ba*, JADB 1, II, 41.
2. *Ku-sa-ja-a*, VS I, 86, 29, 32. 89, 27. OLZ VIII, col. 132.
- Ku-sa-sa-a<sup>1</sup>** (cf. *Ku-si-si-i*)  
VS I, 84, 23. 85, 22 (Ep. E).
- Ku-si-ni**, JADD 589, 8.
- Ku-si-si-i** (cf. *Ku-sa-sa-a*)  
JADD 230, R. 9 (B.C. 684). 612, R. 10 (B.C. 686).
- Ku-šur-a-a** (hypocor., cf. *Ku-šur-a* BE IX, TNB p. 93)  
JADD 605, L. E. 2.

No. 1.

- Kušurani** (*KAT-a-ni*; abbrev., cf. *Nabū, Šin-ku-šuranni*).  
Sm. 255, XI, 13, spec.
- Ku-uš-šú**  
s. of *Huluqqa*, CT II 21, 21, 31.
- \***Ku-uš-la-aš-pi** (Iran. *Vīstašpa*, OPe. *Guštāsp*, 'Ῥστάσπης), <sup>a1</sup>*Kummuḫa-a-a*, B. C. 740, Tigr. IV: Ann. 86, 165; B, 46, 57 (II R 67. III R 9, KB II, pp. 18—21, 30).
- Ku(ḫ)-šú-a-ku**, K. 241, VIII, 37, spec.
- Ku-la-a-a** "Man of Cuthah" (cf. *ŠKu ta<sup>2</sup>-i-tum* TNB)  
s. of *Si<sup>2</sup>di*, HABL 502, 8.
- Ku-ti-i** (or *Tukulti*)  
<sup>ḫ</sup>...., JADD 342, R. 1. <sup>ḫ</sup>*A.B.A*, HABL 633, R. 2.
- \***Ku-za-a** (cf. Na. *כורי*)  
<sup>ḫ</sup>*ša sa-ga-te-šu(?)*, HABL 167, 17.
- Kuzub-īštar** (*ḫJ.LI<sup>d</sup>.XV*)  
JADD 902, 7.
- Ku-uz-zu-ra-ak**, K. 11490, 9 = KGAS 60.
- \***La-a-a-li-e**  
*šar* <sup>a1</sup>*la-di<sup>2</sup>*, Esarh.: A, III, 40; B, IV, 20 (IR 46. III R 15. KB II, pp. 132. 148). *šar* <sup>ḫ</sup>*BE.ZU*, HABL 839, R. 9.
- \***La-a-a-te-ilu**, see *La<sup>2</sup>iti-ilu*.
- \***La-a-di-ru-ilu**  
HABL 1032, 1, 2, 6, 10, 14.
- \***Labaja**  
1. *La-ab-a-ja*, TA 245, 25, 45; f. of *Mutbā<sup>2</sup>lu*, TA 255, 16.  
2. *La-ab-a-ja*, TA 237, 2. 244, 11, 17, 29, 38, 41. 246, 6. 249, 17. 250, 6, 11, 14, 16, 26, 36, 39, 40, 54. 252, 3. 253, 2. 254, 2. 263, 34. 280, 30, 33. 287, 30. 289, 6, 22.  
3. *Lab-ba-ja*, TA 32, 1, 4, 10: *Lab-ba-ia-an*.  
4. *La-ab-a-an* (acc.), MDOG 35, p. 19<sup>28</sup>.
- Lá-ba-na-da** "Laba (or Laban?) is lofty"  
Capp. G, 12, 2.
- La-ba-a-ni** (cf. *La-ba-ni<sup>2</sup>* BE X, *La-ba-ni-ja* = Ar. docket *לבני*, OTSS p. 301, BEIX p. 62), JADD 674, 7 = 1101.
- La-bar-šum** (*MU*)-**šu** (abbrev.)  
s. of *Ap-pa-a*, HABL 331, R. 1.
- La-ba-si-i** (probably = *La-bašī*)  
<sup>ḫ</sup>*rab kari*, Epon., B. C. 654(?)<sup>2</sup>, III R 1, VI, 29

- JADD 646, R. 30 = 647. TRep. 136 B, R. 9. 264, L. E. 1. *La-ba-si-i*, HABL 929, 2.
- Lā-bāsi** (abbrev.; Ar. docket 𐩧𐩣𐩪 BE X; cf. TNB)
- La-ba-ši*, <sup>h</sup>*Da-ra-a-a-a*, HABL 222, 1 (VR 53, no. 1).  
f. of *Zir-ukm*, HABL 472, R. 6.
  - La-ba-šu*  
s. of *Ra-ši*, <sup>h</sup>*riqqu ša d GAL*, Sarg.: St. IV, 16.  
— KB IV, p. 162.  
s. of *U-šal-lī*, Sarg.: St. II, 20.
- La-a-ba-ši-īlu** "Does the god not exist?"  
f. of *Nabu-aḫēriba*, TRep. 241, R. 5.
- Lā-bāsi-Marduk** (for NBa. texts, see TNB)
- La-a-ba-ši-d AMAR. UD*, king of Babylonia, B. C. 556, s. of *Nergal-šar-ušur*, Nabd.: St. IV, 27, 27.
  - La-ba-ši-d AMAR. UD*  
s. of *Da-bi-bi*; <sup>h</sup>*šatam Ešagila*, Merod. II: Bl. St. V, s. — KB III, pt. 1, p. 192.
- La-ba-'u**  
<sup>h</sup>*irrištu*, JADD 742, 15.
- La-bi-ga-a-a**, JADD 325, R. 14 (Ep. A).
- La-bi-rum** (abbrev.), K. 241, XI, 22, spec.
- La-ab-sa-ri-e**, JADD 359, R. 15 (B. C. 680).
- La-da-gil-īlu** "The god does not deal falsely"  
(? cf. 𐩈 89, 31; abbrev.: *Da-gil-īlu* TNB)  
*mār Arba'īli*, IVR 61, 71a. <sup>h</sup>*NI.SUR*, JADD 775, 4. [*La-da-gil-īlu*, <sup>h</sup>*ašlaku* JADD 619, 6 (Ep. S).
- La-di-ib**  
f. of *Ašur-rabi*, Capp. P, 29.
- \***La-du-qi-i**, JADD 175, 2, slave sold (B. C. 676).
- \***La-ḡa**... JADD 295, 1.
- \***La-ḡal**... JADD 556, 5.
- La-ḡi-e-īlu**, JADB 14, 4.
- La-ḡi-ra-a-a**, JADD 447, R. 7 (B. C. 683).
- La-ja'**..., JADD 718 5.
- Laiale**, see *La-a-a-li-e*.
- La'iti-īlu** (cf. *Nusku-la-i-īlani* BE XV)
- La-a-a-te-AN*, <sup>h</sup>*bēl pihā'i d A-me-di*, JADD 942, R. 7.
  - La'-i-ti-AN*, 83-1-18, 695, III, 13, spec.
  - La-i-ti-AN*, JADD 572, R. 4.
  - La-it-ti-AN*, *irrištu*, JADB 2, R. VII, 2.
- Lá-ki-bi-im** (identical with *Laqipu*, q. v.)  
s. of *I-tim*, Capp. T-D 239, 15.
- La-ki-e** (cf. OBA. <sup>h</sup>*La-ki-tum*, Dilbat) "The weak one"  
s. of *Hal-la-al-la*, HABL 520, 15.
- \***Lál-a-al-tú**(?), 81-2-4, 255, VIII, 11, spec.
- Lá-li-be-i** (cf. *Na-ni-be-im*), Capp. Ch. 15, 4.
- Lá-li-im** (abbrev., cf. OBA. *La-(a)-lum*, *La-li-im* RPN, <sup>h</sup>*A-ri-la-lum* BE XV Capp. S. 1, 21.
- \***La-al-ki-din-nu**  
HABL 478, R. 3, soldier of Ummanaldašu.
- \***Lalla** (cf. Λαλλα, Λαλας of Asia Minor), king of Melitene, B. C. 837; <sup>h</sup>*lhw* *Melida-a-a*, KB I, pp. 142, 170.
- La-at-la*, Shalm. III: Ob. 109.
  - La-li*, Shalm. III: Mon. II, 83.
- La-mas-si-d Papsukkal**, renders <sup>h</sup>*KAN. UL-d KAL. RA*, VR 44, 23d.
- \***La-a-maš-si**  
JADD 72, R. 5, slave pledged, B. C. 677.
- La-a-maš-si-bēl** "My protecting deity is a lord" JADD 149, 3 (B. C. 684).
- \***La-me-in-tu tu** (Eg., cf. STEINDORFF, BA I, p. 353, RANKE, Material, p. 30), <sup>h</sup>*šar d Hī-mu-ni*, Abp. A, III R 17, I 109; Ann. VR 1, I 107.
- La-ni-ḡh-ma-a**  
JADD 365, R. 4 (B. C. 702).
- La-an-si-i** (= *La-an-še-e*)  
K. 7556. 13 161.
- La-an-še-e** (cf. *La-an-si-i*; *Mmu-la-an-ši*) HABL 848, 2. 849, 2. 850, 2. 851, 2. KK. 5450b. 5559. 9187. 13 169.  
f. of [*Mardu*] *k-ibni*, K. 8683.
- \***Lapturu**  
*mār Tu-bu-si*, of <sup>h</sup>*mān Nirdun*
- La-ap-tu-ru*, Anp.: Ann. II, 13 (var.).
  - La-ap-tu-ri*, Anp.: Ann. II, 13, 98, 102 (IR 20.22).
  - Lap-tu-ri*, Anp.: Ann. II, 98 (var.), 102 (var.), III, 110 (I R 22. 26); Kurkh Mon., R. 15, 20 (III R 6).
- Laqipu** (cf. BE IX, X. TNB); see also *Lá-ki-bi-im*
- La-gi-pu* JADD 160, R. 3 (Ep. G). 163, R. 10 (Ep. O). Epon. B. C. 760, Canon A, IV 8; [*šá*] <sup>h</sup>*Kal-zi*, Canon E + 81-2-4, 187, R. 16. <sup>h</sup>*multr pūti* JADD 857, II 45. <sup>h</sup>*šammaru*(?) JADD 847, R. 2. <sup>h</sup>*irrištu*, JADD 742, R. 27.
  - La-gi-pi*, JADD 11, 3 (B. C. 676). 650, R. 6.
  - La-ki-pu*, JADD 425, R. 22. 743, R. 6. <sup>h</sup>*ir-*  
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*rišu*, JADD 742, R. 27. <sup>h</sup>*ša šepa*, JADD 604, R. 1.

s. of *Aḫēšu*, JADD 880 I 12.

**La-qi-si**

<sup>h</sup>*rakbu TAG.GA (maḫiṣu ša narkabti?)*, JADD 435, L. E. 2.

**Larak-zēr-ibni** "The (god of the) city of Larak has created seed"

*La-rak-KUL-KAK, mar Atrataš*, Nku.: London, 102, I 12. — KB IV, p. 82.

**La-ri-i(?)**, Mzš.: VS I 35, 40. — KB IV, p. 96.**La-ri-in-du** (NBa; cf. *lurindu* "grape") 83-1-18, 1846, R. IV, 8, spec.**La-ta-dar-ilu** "Don't be angry, o god!" (or abbrev.?) K. 241, XII 18 (spec.)**La-te'**...., JADD 215, 5 (B. C. 682).**Lā-tēgi(-ana)-Ištar** "Don't sin against Ishtar!"

1. *La-te-gi-a-na-<sup>XV</sup>*, JADD 105, R. 1.

2. *La-te-gi-TIŠ-<sup>XV</sup>*, JADD 111, 5.

3. *La-te-ga-TIŠ-<sup>XV</sup>*, <sup>h</sup>*šašū ḫinni*, <sup>a</sup>*Aššū-raja*, JADD 50, 6.

4. *La-te-gi-<sup>XV</sup>*, JADD 63, R. 10 (Ep. V).

**Lā-tubāš-ana-ili**, see *La-tubāšanni-ilu*.**La-tu-ba-ša-an-ni-Adad**<sup>1</sup> "Put me not to shame, o Adad!" JADD 260, R. 11.**Lā-tubāšanni-ilu** "Put me not to shame, o god!"

1. *La-tu-ba-ša-a-ni-AN*, JADD 135, 2 (B. C. 685). 243, R. 17 (B. C. 688).

2. *La-tū-bā-ša-ni-AN*, JADD 90, 2, slave pledged (B. C. 734). 852, II 16. <sup>h</sup>*išparu ša bit* <sup>h</sup>*sukkalli* (B. C. 734). JADD 415, R. 10.

3. *La-tū-UR-ana* (!)-AN, JADD 100, R. 1 (B. C. 687).

4. *La-tū-UR-ni-AN*, JADD 74, R. 6 (B. C. 680).

5. *La-UR-a-ni-AN*, JADD 134, 3 (B. C. 686).

6. *La-UR-ni-AN*, JADD 162, R. 1 (B. C. 693). <sup>h</sup>*A.BA*, JADD 120, R. 1 (B. C. 693).

7. *NU-UR-an-ni-AN*, K. 241, X 37 (spec.).

**La-tu-ba-ša-a-ni-Ištar** (<sup>a</sup>*XI*) "Put me not to shame, o Ishtar!" JADD 243, R. 10 (B. C. 688).**La-tū-gi-<sup>a</sup>Na-na-a**

JADD 173, 2 (Ep. G.).

**La-zi-ti-jā**

HABL 454, 10.

No. 1.

**Libluḫ** "May he live!" (abbrev. for NBa, texts, see TNB)

1. *Lib-luḫ*, JADD 519, 3. K. 241, X 17 (spec.).

2. *Lib-lu-ḫu*, ZA II, p. 173, l. 1.

**Lib-na-a**, K. 882.**Liburna**, see *Lubarna*.**Li-bur-za-nin-E-kur** "May the restorer of Ekur be strong"

<sup>h</sup>*šagu*, Meliš.: Lo. 101, II 8 (KB IV p. 58). Merod. I: Susa 16, III 17.

**Li-dan-bēl-mātāti** (*KUR.KUR*) "Child of the lord of the lands"

VR 44, 25 = <sup>h</sup>*U-lam-bur-ja-a-aš*.

**Li-dan-<sup>a</sup>En-ili** "Child of Enlil"

VR 44, 33 = <sup>h</sup>*U-lam-ḫar-be*.

**Li-dan-Marduk**<sup>1</sup> "Child of Marduk"

VR 44, 21 = *Sim-bar-ši-pak*.

**Li-id-bu-bu-li-pu-šu** = *KA.KA-li-pu-šu* K 241, XII, 10 K 241, XII, 12 (spec.).**\*Li-e-ja**, TA 162, 70.**Lik-ki-me-e** or *Tašgi-me*(?) (cf. the next name), JADD 97, R. 6.**Li-ki-im-ma-a-a**, Sarg. St. IV, 12. — KB IV, p. 162.**Li-li-i(?)** (cf. Oba. *Li-il-lu(m)*) Dilbat, *Li-luon* BA VI, 3, p. 80, 13 "stultus", HABL 630, 3.**Li-lu-si-im**, Capp. G, 9, 8.**Lim-ra-aš-lib-bi-ili** "May the heart of the god have compassion" (?)

K. 241, XII, 16, spec.

**Limur-Ištar**, see *Emur-Ištar*.**Limur-Marduk**, see *Emur-Marduk*.**Limutti-aku** see *Šimulti-ādur*.**Li-nu-ū**...., JADD 429, 13.**Lip-di-ri-ilu**

s. of <sup>a</sup>*KUD-dan-nu*, HABL 964, 14.

**Lip-ḫur-ilu**, var. to *Naḫ-ḫar-ilu* q.v. <sup>h</sup>*ša-kin* <sup>mot</sup>*Kir-ru-ri*, Epon. B. C. 729, JADD 195, R. 3.**Lip-ḫu-ru**

JADD 606, R. 5.

**Lipit-Ištar** (<sup>a</sup>*Li-bi-it-BL* 8862) "Work of Ishtar" King of Isin, IR 5, no. XVIII, 1 = CT XXI

18, 19, 1. — KB III, pt. 1, p. 86, b; SAK, p. 204.

**Li-pu-ū-gu**

f. of *Tašpuru*, JADD 469, 19.

**Li-pu(git)-su**

JADD 163, R. 5 (Ep. O).

- Li-pu-šu** (abbrev., cf. *Lidubu-li-pu-šu*)  
JADD 741, 10. 899, II 11. K. 241, XII 11 (spec.).
- Li-qi-pu** (= *Laqipu*)  
JADD 175, R. 12 (B. C. 676). 498, R. 1. 633,  
R. 3. <sup>h</sup>*rāb kišir* (*ša šēpā*), JADD 235, R. 11.  
308, R. 2. 309, R. 2. 318, R. 7.
- \***Li(?)-šar**, TA 42, 93.
- Li-šur-ša-la-Āšur<sup>2</sup>**  
Tigl. I: Hunt. III, 14 (AKA I, p. 135. IIR  
4, 14: -*ĤA.LA*).
- Li<sup>2</sup>-ti-ru-u** (hypocor. cf.? OBa. *Li-te-run*, *Anum-  
li-te-ir* Dilbat) JADD 436, 10.
- Lit(?)-tu-ru**  
JADD 324, L. E. 3 (B. C. 692).
- Lū-aḫūa** (abbrev., cf. *Mannu-lu-aḫna*)  
*Lu-ū-ŠEŠ-ú-a*, <sup>h</sup>*āi*Bit-*ḫa-a-sa-a-a*, (81-2-4, 59)  
HABL 1093, 6.
- \***Lu-a-am-ba-du-ra**  
<sup>h</sup>*rabū* of Ariwana, in Abina, Boghazköi,  
OLZ XIII (1910), col. 292.
- Lū-balaḫ** "May he live!" (cf. *Bēl-lu-balaḫ*, *ḶLū-  
balḫat*)  
1. *Lu-u-ba-laḫ*, JADD 73, R. 6 = 74, R. 6  
(B. C. 680).  
2. *Lu-u-bal-aḫ*, JADD 269, 1, 5, 7 (B. C. 681)  
3. *Lu-u-TI.LA*, JADD 623, 8, 10, R. 3, R. E. 3.  
4. *Lu-TI*, <sup>h</sup>*šannū*, JADD 426, 7, R. 5.  
5. *Lu-TI.LA*, <sup>h</sup>*su-sa-nu ú-ri-e*, JADD 852, III 1.
- \***Lū-bal-ḫa-at** "May she live!"  
JADD 471, 11, slave sold.
- \***Lubarna**  
<sup>māi</sup>*Pa-ti-na-a-a*  
1. *Li-bur-na*, Anp.: Ann. III 134 (IR 26); Li.V 5;  
90868, R. 12 (AKA I p. 185).  
2. *Lu-bar-na*, Anp.: Ann. III 71, 72, 78, 81 (IR 25);  
Alt. 29, 30, 37.  
3. *Lu-bar-ni*, *bešunu*, Shalm. III: Ob. 148  
(B. C. 832). — KB I, p. 146.
- Lu-ba-aš-a-na-ili**  
JADD 425, 14, R. 21.
- Lu-ub-bu-mu**  
JADD 912, 8, slave.
- \***Lū-da-ki-e** (= Λαοδική), wi. of *Sitaku* II, ZA VII,  
p. 331.
- Lu-dā-ri** (abbrev., cf. *Lu-dar-be-li* BE XIV, *Šarru-  
lu-dā-ri*, etc.)  
JADD 1077, I 22, time of Sargon II.

- Lu-dī-mu-me**, see *Lū-šulmu*.
- Lu-du-ú** (cf. *Lu-tu-ú*)  
HABL 128, 9. 1008, 7.
- Lu-ḫa<sup>2</sup>-il** (cf. *ḫa-il-ila*)  
HABL 527, 1.
- Lu-ūḫ-ra-ḫi(?)-ēl(GAL)-šū**, Capp. Ch. 2, 14, cf.  
SCHEIL, *ibid.*, p. 96.
- Lu-ki-ma-ma** (cf. *Ki-ma-ma*)  
JADD 440, 1 (B. C. 692). Servant of <sup>h</sup>*rāb*  
*SE.GAR*, JADD 464, R. 5.
- Lūlabbir-šarrussu** (*Lu-lab-bir-MAN-us-su*) "May  
his royalty grow old!"  
s. of *Marduk-šar-ušur*, JADD 414, 1, R. 14.
- \***Lūli** (Ph. < 𐎠𐎢𐎽𐎢𐏁, *Ḷl.oi*).αιος Jos. Ant. IX 14, 2  
1. *Lu-li-i*, *šar āi*Ši-du-un-ni, Senn.: Const. 13  
(IR 43); King II 99; Kui. I 18 (III R 12);  
Tay. II 35 (IR 38). — KB II pp. 90,  
118.  
2. *Lu-ul-li-i*, *mār la-ma-ma-ni*, upstart,  
Tigl. IV: IIR 67, 85.
- \***Lu-na-a-Na-aš-ḫu**  
s. of *Ka-an-ka-nu*, in *āi*Janata', JADB I, II 90.
- \***Lū-un-ti**  
HABL 840, R. 3.
- \***Lu-pa-ak-ku** (Hit(?)), TA 170, 15.
- \***Lūqu** (cf. Ar. docket 𐎠𐎢𐎽𐎢𐏁, STEVENSON, Con-  
tracts, no. 7; cf. TA 108, 12. 109, 40).  
1. *Lu-u-qu*, JADD 46, 2 (B. C. 644). 678, 3.  
2. *Lu-qu*, JADD 207, R. 12. 311, R. E. 3. 348 4.  
438, R. 3. 899, II 7, in *āi*Nunubar. 929, 14.  
<sup>h</sup>*rāb kišir* *ša mār šarri* (B. C. 659), JADD  
233, 7, R. 2.
- Lu-su-mu**  
*anēl urqi* (B. C. 660), JADD 444, 12.
- Lūši-ana-nūr-Marduk** "May it (= the child) come  
forth into the light, Marduk!" (*UD.  
DŪ-a-na-LAḫ<sup>2</sup>-AMAR.UD*), Melis.: Lo.,  
101, II 7 (KB IV p. 58).
- Lūši(UD.DA)-ilu** . . . , Lo. 103, I 26.
- Lū-šakin**  
1. *Lu-ša-kin*, JADD 80, 4, probably father of  
*Susu*. 190, 3, slave sold (B. C. 668). 335,  
L. E. 1 (B. C. 687). 1102, 8.  
s. of *Mannu-ki-Āšur*, VS I, 95, 1, 7, 14  
(Ep. A).  
2. *Lu-ša-kin*  
s. of *Ad-ši-e-ku*, JADD 331, 1, 9 (B. C. 671).

Lū-šulmu (cf. *Mannu-lū-šulmu*)

1. *Lu-DI-mu*, ša <sup>al</sup>Šu-pi-te, JADD 877, 6.

2. *Lu-DI-me*, JADD 77, R. 3. 290, 9. 386, 5.

Lu-te-[e] (cf. *Lu-tu-ú*)

JADD 339, 5. <sup>h</sup>ha-za-nu, JADD 169, 1.

Lu-TI, see *Lū-balať*.

\*Lu-ti-íp-ri (Khalid.)

f. of *Sarduri*, LEHMANN-HAUPT, *Materialien*, no. 45—47.

\*Lu-tu-ú (cf. *Lu-du-ú*), HABL 645, 8.

\*Mag-du(gub)-bi

<sup>mat</sup>*Ma-da-ḫi-ir-a-a*, B. C. 830, Shalm. III: Ob. 168. — KB I, p. 146.

Maḫ-di-e (cf. <sup>?</sup>Bi. מַחְדֵּי) (מַחְדֵּי)

HABL 987, 2. Epon. B. C. 725, of Nineveh, III R 1, IV, 44.

\*Ma-ḫir-aḫ-iddin(*PAP-ĀŠ*) "Makhir has given a brother", 83-1-18, 695, XII, 19, spec.

Ma-ḫir-iq-bi "Makhir has announced"

JADD 374, R. 12. 624, R. 7 (B. C. 687).

\*Maḫ(?)-la-ra JADD 294, 2 (B. C. 700).

\*Maḫ-si-ja-a-u (He., cf. Bi. מַחְסִיָּה, מַחְסִיָּה אֶפּוֹ)

JADD 30, R. 2 (B. C. 687).

Ma-ḫu-ur-lí-lí (cf. Bi. מַחְיִיר)

*limu*, Capp. E, 2, 7.

Ma-ḫu-si

Capp. T-D, 240, 25.

\*Māja (Eg., or Hit)

1. *Ma-a-ja*, TA 62, 26. 292, 33. <sup>h</sup>rabišu ša šarri, TA 337, 20, 21.

2. *Ma-ja*, <sup>h</sup>rabiš sarri, TA 216, 13. 217, 16. 22. 218, 11. 300, 26. 328, 11.

\*Ma-ja(wa)-ar-za-na (possibly Iran., cf. MEYER, KZ 42, p. 18)

*amēl* <sup>al</sup>Ha-zi<sup>tal</sup>, TA 185, 3.

Ma-(ak)-ka-a (NBA.)

83-1-18, 1866, R. III, 13f, spec.

Ma Ku(?) -ku-a

s. of *Idin-Istar*, Capp. Ch, 19, 6.

†... ma-la-ki, 81-2-4, 255, VIII 15, spec.

Mal-ga-?..., JADD 165, 2 (Ep. Q).

\*Ma-li-e-za-zi (cf. *Meli-zazi*)

JADD 493, 11.

\*Ma-lik-tú (cf. Na. מַלְכִּי-טוּ, JOHNS, ADD, III p. 453)

<sup>h</sup>makaru (B. C. 659), JADD 233, R. 11.

Mal-ku-u-tu

JADD 265, R. 10.

No. 1.

\*Ma<sup>2</sup>-ma-a-a

HABL 749, R. 8, 10.

\*Ma-ma-ni-iš

<sup>ma</sup>*Lu-uk-sa-a-a*. Shams. V: Ann. III, 54 (IR 30).

\*Ma-me-i (cf. Μάμα, Μερμάς, Μάμμυς etc. of Asia Minor)

<sup>h</sup>rab kišir (B. C. 679), JADD 150, R. 5 (cf. III, p. 241). 602, R. 7.

\*Mamit(i)aršū (Med.)

1. *Ma-mi-ti-ar-šu*, *ḫašanu* ša <sup>h</sup>*Ma-da-a-a*, Sm. 2005, 2, 4.

2. *Ma-mit-ar-šu*, Sm. 2005, 7; KGAS no. 2.

\*Manahbi(r)ja (Eg. Mn-ḫpr-Re, RANKE, *Material*, p. 12)

1. *Ma-na-aḫ-bi-ja*, šar <sup>mat</sup>*Mušri*, Thutmosis III, TA 51, 4; cf. KNUDZON, EA, p. 41f, WEBER, p. 1125f.

2. *Ma-na-aḫ-bi-ir-ja*, TA 59, 8.

Ma(?) -na-id(?) -i-šá, Capp. Ch. 2, 12.

\*Ma-na-ni (abbrev., cf. *Našuk-ma-na-ni*, Ar. مَنَّانِي, מַנְנִי)

JADD 209, R. 11.

\*Ma-na-pa-Tešup (Hit.), MDOG 35, p. 19.

\*Manē (Eg.)

*mār šipri* of Amenophis III:

1. *Ma-ni-e*, TA 19, 17, 21. 20, 14 etc. 21, 24. 26, 15. 27, 7, 57. 28, 17. 29, 70, 151, 167.

2. *Ma-ni-e-na-an*, TA Mit. II, 15; IV, 85.

3. *Ma-ni-en-na-a-an*, ibid. II, 7; IV, 52.

4. *Ma-ni-e-ta*, ibid. I, 61; II, 19.

5. *Ma-ni-en-na-ma(-a)-an*, ibid. II, 67, 96, 106, 117, 131; IV, 54, 57.

6. *Ma-ni-en*, ibid. I, 67, 70; IV, 55.

7. *Ma-ni-eš*, ibid. II, 16, 112; IV, 20, 21.

8. *Ma-ni-e-el-la-a-an*, ibid. IV, 26.

9. *Ma-ni-e-ra-āš-ši(?)*, ibid. II, 126.

10. *Ma-ni-eš-šá-a-an*, ibid. IV, 27.

\*Ma-an-ja

TA 162, 72.

\*Ma-ni-ja-e

šar <sup>mat</sup>*Uk-ki* (<sup>mat</sup>*Da-a-a-e*), Senn.: King, IV, 39, 52; Kui. I, 42, 45 (III R 12); Tay. IV, 2, 12.

Ma-ni-ni(?) (cf. OBA. *Ma-ni-nu-um* Dilbat), JADD 929, 2.

- Ma-an-ki-i** (abbrev.)  
<sup>h</sup>*nappah siparri* (B. C. 712), JADD 5, R. 5 (III R 47, no. 10).
- Man-ki-aḫē** (*PAP<sup>h</sup>*) "Who is like the brothers"  
 (cf. *Mannu-ka-ki-aḫē*), JADD 1070, 3.
- Man-ki-i-Āšur**<sup>2</sup> "Who is like Ashur?" (cf. *Mannu-ki(ma)-Āšur*), JADD 1041, R. 12.
- Man-ki-Ḥarrān** (<sup>al</sup>*KAS*) "Who is like Harran?"  
 (cf. *Mannu-ki-Ḥarrān*), JADD 854, R. 10.
- Man-ki-si-** "Who is like Si'?"  
 JADB 6, VII, 4, of <sup>al</sup>*Še Adad-bi-di*.
- Man-ki-(i)-šarri** "Who is like the king?" (cf. *Mannu-ki-šarri*), JADD 1041, R. 10. <sup>h</sup>*rab MU. GI*, B. C. 661, JADD 999, III, 6.
- Man-na-i-pi-te**  
<sup>h</sup>*šalšu mār šarri*, HABL 140, 12.
- Man-ni-i** (hypocor., cf. OBA. *Ma-an-ni-ia* RPN) JADD 425, 16. P<sup>h</sup>SA XXX (1908), p. 111, 7; 112, 12 (B. C. 681).
- Mannu-Adad**, abbrev. from *Mannu-ki-Adad*, q. v.
- Man-nu-aḫē** (abbrev., cf. *Man(nu)-ki-aḫē*)  
<sup>h</sup>*ša hu-ia-ri* (B. C. 672), JADD 178, R. 6.
- Man-nu-a-ki-aḫē** "Who is like the brothers?"  
 (cf. *Man-ki-aḫē*), JADD 772, 6 = 861.
- Man-nu-a-ki-Arbail** (*IV-AN*) "Who is like Arbail?" (cf. *Mannu-ki(ma)-Arbail*)  
 JADD 113, R. 3 (B. C. 680).
- Man-nu-a-ki-Āššūr** (*ŠĀ.URU*) "Who is like (the god of) the city of) Ashur?" (cf. *Mannu-ki-Āššūr*)  
 Sm. 1546.
- Man-nu-a-ki-Āšur**<sup>2</sup> "Who is like Ashur?" (cf. *Man(nu)-ki(ma)-Āšur*)  
<sup>bēl pihati ša</sup> <sup>al</sup>*Su-sa-nu*, JADD 904, I, 4.
- Man-nu-a-ki-ili-a-a** "Who is like my god" (or <sup>al</sup>*A-i*)  
<sup>h</sup>*mutir pāti*, JADD 168, R. 5.
- Man-nu-Arbaḫa** (*IV-ḫa*) "Who is like (the god of) Arbakha?"  
<sup>h</sup>*A.BA ša* <sup>al</sup>*Arbaḫa*, JADD 468, R. 11 (B. C. 698).
- Man-nu-da<sup>n</sup>-an-ana-ili**  
 Epon., B. C. 866, III R 1, I, 44.
- Ma-an-nu-da-an-nu**  
<sup>šar Ma-gan<sup>ki</sup></sup>, contemp. with *Narām-Sin*, Chron. K<sup>1</sup>, R. 4.

- Man-nu-di-iq-bēl-a-lak**(<sup>ṛ</sup>)  
<sup>al</sup>*šagū*, JADD 641, 3 (Ep. C).
- Man-nu-gi-ir-Adad**<sup>1</sup> "Who is adversary of Adad?" BE XVII, pt. 1.
- <sup>h</sup>**Man-nu-ia-di**<sup>2</sup> (WSem.)  
 s. of *Īa* . . . . ., <sup>h</sup>*re<sup>h</sup>u*, JADB 2, III, 15.
- Man-nu-ia-a-ri** (cf. *Īa-ri-i*)  
 f. of *Šal-la-a*, JADD 880, I, 15.
- Man-nu-iq-bi** (cf. *Mannu-i-ga-bu* BE X)  
 JADD 11, R. 2 (B. C. 676). K. 241, X 23 (spec.)
- Man-nu-i-ri** . . . . ., K. 7492.
- Man-nu-išassi** (*KA.DA*) "Who cries?"  
<sup>h</sup>*šalšu ša mār šarri*, JADD 425, R. 15.
- Man-nu-ka-abi** "Who is like the father?" (cf. *Mannu-ki-abi*) VSI 90, 23.
- Man-nu-ka-aḫē** "Who is like the brothers?"  
<sup>h</sup>*ḫazanū ša* <sup>al</sup>*Tu-ur-sa-na*, B. C. 682, JADD 363, R. 9.
- Man-nu-ka-šarri** "Who is like the king?" (cf. *Man-ki-šarri*)  
 f. of *E-ri-su*, JADB 5, II 10.
- Man-nu-ki-i** . . . . ., JADD 18, 2. 332, R. 6 (B. C. 670). 378, 11. 527, R. 3. 660, 11. 799, 3. 814, 7. 841, 2. 845, 6.
- Mannu-ki-abi** "Who is like the father?" (cf. *Mannu-ka-abi*)  
 1. *Man-nu-ki-i-AD*, JADD 714, 3.  
<sup>h</sup> . . . . . JADD 502, R. 2 (B. C. 676). <sup>h</sup>*ḫa-zanū*, JADD 425, R. 20. <sup>h</sup>*šaknu*, of *Maganuba* (time of *Adadnirari IV*), JADD 803, 24, 33.  
 2. *Man-nu-ki-AD*, <sup>h</sup>*rab ki-šir*, JADD 414, R. 28. 1041, 3. <sup>h</sup>*ra-ka-su ša* <sup>h</sup>*rab šaqi*, B. C. 676, JADD 330, R. 15.
- Mannu-ki-Adad** "Who is like Adad?" (cf. *Mannu-Adad*, *Mannu-kima-Adad-rabū*)  
 1. *Man-nu-ki-i-IM*, HABL 304, 1. 902, 2. 904, 2. 905, 2. JADD 71, 3. 173, 3 (Ep. G.) 210, R. 15, of <sup>al</sup>*Īli-ra-na* (Ep. W). 438, 1. K. 7360. Epon. B. C. 773, III R 1, III 44. Epon. B. C. 683, of <sup>al</sup>*Šu-pi-te*, Canon C, IV, 14; III R 1, V, 41; JADD 51, R. 2. 122, R. 2. 123, R. 1. 273, R. E. 1.  
 2. *Man-nu-ki-i-U*, Epon. B. C. 683, JADD 1098, III, 9.  
 3. *Man-nu-ki-i-U*, JADD 66, R. 9 (B. C. 693).  
 4. *Man-nu-ki-i-U*, <sup>h</sup>*ati*, JADD 618, R. 10 (Ep. T).  
 T. XLIII.

5. *Man-nu-ki-U*, HABL 903, 2. JADD 741, 16. 852, II 4. K. 1071. Epon. B. C. 683, of <sup>21</sup>*Šu-pi-te*, III R 1, V 41: JADD 47, R. 4. 155, R. 2. 447, R. 15, <sup>21</sup>*Šu-pi-te*, 23<sup>th</sup> year of Sennacherib. 697, R. E. 1.

6. *Man-nu-d U* (abbrev.), Epon. B. C. 683, JADD 703, R. 4.

**Mannu-ki-aḫē** "Who is like the brothers?" (cf. *Mannu-ka kima-aḫē*, *Man-kt-aḫē*)

1. *Man-nu-ki-i-PAP<sup>pl</sup>*, JADD 251, 2, slave sold. 502, R. 1 (B. C. 676).
2. *Man-nu-ki-PAP<sup>pl</sup>*, Abp.: B VI 71 (III R 33). JADD 64, R. 10 (B. C. 672). 277, R. 4 (B. C. 681). 324, 8, in Nineveh (B. C. 692). 328, 1, 8 (B. C. 698). [333, R. 2] (B. C. 648?). 425, 2, 586, R. 5 (B. C. 661). 852, II 13. 899, III 19, in <sup>21</sup>*Tāk-ku*. K. 241, X 4 (spec). <sup>21</sup>*ša-kin ḫal-cu Šimir*, as Epon. H. JADD 50, R. 10. <sup>21</sup>*šaknu'nu'*, JADD 857, II 25. <sup>21</sup>*ra-ka-su*, B. C. 676, JADD 330, R. 10.

**Mannu-ki-aḫi** "Who is like the brother?" (cf. *Mannu-kima-aḫi*)

1. *Man-nu-ki-i-PAP*, JADD 291, R. 8. <sup>21</sup>*šanu Ninua*, B. C. 665 (?), JADD 35, 1.
2. *Man-nu-ki-PAP*, K. 3790, 1, 5 (B. C. 680). 4306. — KB IV p. 122.

**'Man-nu-ki-<sup>21</sup>Al-la-a** "Who is like Alla?" Wife of <sup>21</sup>*rab šaqē* B. C. 669, JADD 310, 7, R. 1.

**Mannu-ki-Arbail** "Who is like Arbela?" (cf. *Mannu-aki/kima-Arbail*, Ar. docket מִנְנֵי אֲרַבַּל, STEVENSON, Contracts, no. 16.)

1. *Man-nu-ki-i-<sup>21</sup>IV.AN*, JADD 8, 3 (B. C. 673). <sup>21</sup>*rab ki-šir* (B. C. 680), JADD 360, 7, 18.
2. *Man-nu-ki-i-IV.AN*, JADD 38, 5 (Ep. D). 39, 4 (Ep. D). 359, 2 (B. C. 680). 477, R. 7.
3. *Man-nu-ki-i-IV.AN<sup>21</sup>*, JADD 17, R. 3 (B. C. 687). <sup>21</sup>*rabku* JADD 425, 1 (prob. B. C. 664).
4. *Man-nu-ki-<sup>21</sup>IV.AN*, HABL 936, 2. JADD [43, 4] (B. C. 687). 208, 1, 4, 7, 12, b. of *Bilī-kātu* (B. C. 668). 320, 8 (B. C. 676). 406, R. 7. <sup>21</sup>*pur-kūl*, HABL 531, R. 12. <sup>21</sup>*rabku*, (B. C. 663?), JADD 470, 8.
- s. of *Aḫi-ja-u*, slave sold, B. C. 700, JADD 176, 4.
5. *Man-nu-ki-IV.AN*, JADD 40, 2 (B. C. 676). 100, 2 (B. C. 687). 167, 4 (B. C. 675). 364, 8 (B. C. 679). 493, R. 3. 599, R. 8. 602, 1. 624, 1

(B. C. 687). 7334. <sup>21</sup>*mar šipri* (B. C. 679). JADD 83, R. 7. 84, R. 2. <sup>21</sup>*rabku ša šepā* (Ep. B), JADD 207, R. 15. <sup>21</sup>*ša paṇi*, B. C. 667, JADD 204, R. 1.

**Mannu-ki-Āššūr** "Who is like the city of Ashur?"

1. *Man-nu-ki-<sup>21</sup>Āš-šūr*, HABL 638, 12. JADD 102, 3, R. 2 (Ep. I). Epon. B. C. 794, III R 1, III 22; JADD 1077, VIII 10.
2. *Ma-nu-ki-i-Āš-šūr*, <sup>21</sup>*šā* <sup>21</sup>*Gu-za-na*, Epon. B. C. 794, 81-2-4, 187, 18.
3. *Man-nu-ki-i-<sup>21</sup>Ā.URU*, JADD 268, R. 6.
4. *Man-nu-ki-<sup>21</sup>Ā.URU*, HABL [211, 1].
5. *Man-nu-ki-<sup>21</sup>Ā.URU*, HABL 845, 2. JADD 385, R. 16. <sup>21</sup>*A.B.A.*, B. C. 670, JADD 625, R. 12.
6. *Man-nu-ki-<sup>21</sup>Ā.UR*, JADD 103, R. E. 3 (B. C. 669).

**Mannu-ki-Āšur** "Who is like Ashur?" (cf. *Mannu-kima-Āšur*, *Man-ki-Āšur*)

1. *Man-nu-ki-i-Āš-šūr*, JADD 436, 10. <sup>21</sup>*mukil apāte ša mār šarri*, B. C. 660, JADD 444, R. 15. 445, R. 9. <sup>21</sup>*mutir paṇi*, HABL 306, 2.
2. *Man-nu-ki-<sup>21</sup>Āš-šūr*, JADD 7, R. 1 (B. C. 648?). 42, 4 (B. C. 670). 275, R. 12. <sup>21</sup>*...* JADD 202, R. 4 (B. C. 670). <sup>21</sup>*abarakkū*, JADD 1040, 2. <sup>21</sup>*mukil upati (ša mār šarri)*, JADD 418, R. 17. 857, R. 28. 860, I 26. <sup>21</sup>*mutir paṇi*, HABL 306, 12. JADD 840, II 2. 865, 1. <sup>21</sup>*ša šepā*, B. C. 664 (?), JADD 4, R. 1.

f. of *Lu-ša-kin*, VS I 95, 2.

**Mannu-ki-Āšur-li** "Who is like Ashur wise?" (or: "mighty")

1. *Man-nu-ki-i-Āš-šūr-ZU*, Sch. IV 12 (B. C. 661). Epon. B. C. 709, of Tile, JADD 234, R. 14. 351, R. 5 (?). III R 1, V 15 (var.). SAV 5071 (12<sup>th</sup> year of Sargon).
2. *Man-nu-ki-Āš-šūr-ZU*, Epon. B. C. 709, of Tile, Canon A, V, 15; B, VI, 2; III R 1, V 15. K. 5280. III R 2, no. 9, 14 (13<sup>th</sup> year of Sargon); <sup>21</sup>*šakin* <sup>21</sup>*Tī-e*, JADD 1141, 58 (12<sup>th</sup> year of Sargon; cf. OLZ VI, 193 ff).
3. *Man-nu-ki-<sup>21</sup>H-ZU*, Epon. B. C. 709, Canon D, IV, 10.
4. *Man-nu-ki-<sup>21</sup>Āš-šūr-li* Epon. B. C. 709, K. 2688 (13<sup>th</sup> year of Sargon).

**Mannu-ki-Bābili** "Who is like (the god of) Babylon?"

*Man-nu-ki-KA. DINGIR-RA<sup>ki</sup>*

s. of *Nabu-šallim*, Abp. K. 4515.

**Mannu-ki-Ḥarrān** "Who is like (the god of) Ḥarran?"

1. *Man-nu-ki-i-<sup>ni</sup>KAS, <sup>h</sup>rakbu*, JADD 420, R. 4 (B. C. 670).

2. *Man-nu-ki-<sup>ni</sup>KAS*, JADD 190, R. 5 (B. C. 668). 433, R. 12. <sup>h</sup>rakbu, JADD 185, R. 9 (B. C. 666). 421, R. 11 (B. C. 670). 470, R. 22 (B. C. 663?).

3. *Man-nu-ki-KAS, [<sup>h</sup>rakbu]*, JADD 193, R. 4 (Ep. Y).

**Man-nu-ki-ja-li'** (*Dā*) "Who is like Ya(?) mighty?" (cf. sub *Mannu-aki-ili-a-a*) <sup>h</sup>irrišu, in <sup>ni</sup>A-si-ḥi, JADD 742, 32.

**Man-nu-ki-id** . . . ., JADD 912, R. 1.

**Mannu-ki-ili** "Who is like the god?" (cf. OBA. *Ma-an-nu-ur-ki-ma-i-li-ja* RPN)

1. *Man-nu-ki-i-AN*, JADD 85, 1.
2. *Man-nu-ki-AN*, JADD 44, R. E. 1 (B. C. 670?). 166, R. E. 1 (Ep. S). 325, R. 17 (Ep. A). <sup>h</sup>rē'ā, JADB 4, IV 10. f. of *Ma-ti-<sup>2</sup>ilu*, VSI 87, 6.

**Mannu-ki-ili-rabū** (or *Mannu-ki-<sup>d</sup>GAL*)

*Man-nu-ki-AN-GAL*, K. 241, XII 3 (spec). *šanu ša sukkallē*, B. C. 683, JADD 47, 4.

**Mannu-ki-Ištar** "Who is like Ishtar?" (cf. *Mannu-kima-Ištar*, and the next name)

*Man-nu-ki(i)-XV*, JADD 120, B. E. 1 (B. C. 693). <sup>h</sup>irrišu, in <sup>ni</sup>Še Ilu-ša-li-e, JADD 742, 25.

**Mannu-ki-Ištar-li'** "Who is like Ishtar mighty?"

1. *Man-nu-ki-<sup>d</sup>XV-ZU*, JADD 87, R. 3 (Ep. W). 594, R. 9. 782, 12 (B. C. 661). <sup>h</sup>šašū ḥiuni, B. C. 684, JADD 230, R. 2.
2. *Man-nu-ki-XV-ZU*, 82-5-22, 122. JADD 88, R. 6 (Ep. W). <sup>h</sup>rab ki-sir of Queen, B. C. 686, JADD 612, R. 3. <sup>h</sup>ša šepa, JADD 857, III 33.

**Man-nu-kima** . . . ., JADD 532, 2.

**Mannu-kima-Adad-rabū** "Who is like Adad great?" (cf. *Mannu-ki-Adad*, OBA. *Ma-an-nu-ur-ki-ma-<sup>d</sup>IM*, T-D LC)

*Man-nu-KIM-U-GAL*, JADD 218, R. 1 (B. C. 687).

**Mannu-kima-aḫē** "Who is like the brothers?" (cf. *Man(nu)-ki aḫē*)

*Man-nu-KIM-PAP<sup>h</sup>*, JADD 475, 4, (B. C. 688?).

**Mannu-kima-aḫi** "Who is like the brother?" (cf. *Mannu-ki-aḫi*)

*Man-nu-KIM-PAP*, K. 4306 = HABL 1012, R. 9.

**Mannu-kima-Arbail** "Who is like Arbela?" (cf. *Mannu-ki-Arbail*)

*Man-nu-KIM-<sup>ni</sup>IV. AN*, JADD 150, 2 (B. C. 679). 491, R. 8 (B. C. 693).

**Mannu-kima-Ašur** "Who is like Ashur?" (cf. *Man(nu)-ki-Ašur*)

*Man-nu-KIM-<sup>ni</sup>Š-šur*, JADD 388, R. 3.

**Mannu-kima-Enlil-ḡātin** "Who is like Enlil protecting?"

*Man-nu-ki-ma-<sup>d</sup>En-lil-ḡa-tin*, VR 44, 42 d, renders *A.BA-L-DA.RI*, cf. *A.BA-L-DA. RA K. 2757*, 16 (KINC, Magic, no. 35); cf. *A.BA-<sup>d</sup>L-DA.RI* BE X, 71, 14.

**Mannu-kima-Ištar** "Who is like Ishtar?" (cf. *Mannu-ki-Ištar*)

*Man-nu-KIM-XV*, JADD 603, R. 5.

**Mannu-kima-šābē** "Who is like the warriors?" (cf. *Mannu-ki-šabi*)

*Man-nu-KIM-ZAB<sup>h</sup>*, JADD 212, R. 14 (B. C. 687).

**Mannu-ki-Nabū** "Who is like Nabu?" (cf. OBA. *Ma-an-nu-ki-ma-Nabium*, RPN)

1. *Man-nu-ki-<sup>d</sup>AK*, JADD 742, 10. <sup>h</sup>rab ki-sir, JADD 361, R. 14 (Ep. F).
2. *Man-nu-ki-<sup>d</sup>PA*, JADD 31, R. 3 (B. C. 695). <sup>h</sup>rab ki-sir mār šarrī, JADD 312, R. 3. <sup>h</sup>ša šepa, B. C. 688, JADD 400, R. 15.

**Mannu-ki-Ninib** "Who is like Ninib?"

*Man-nu-ki-<sup>d</sup>MAS*, JADD 85, 4.

**Mannu-ki-Ninua** "Who is like Nineveh?"

1. *Man-nu-ki-i-<sup>ni</sup>Ni-nu-a*, HABL 128, 1.
2. *Man-nu-ki-i-<sup>ni</sup>NINA*, HABL 126, 2. JADD 471, 18.
3. *Man-nu-ki-<sup>ni</sup>Ni-nu-a*, HABL 129, 1. JADD 310, R. 16 (B. C. 666).
4. *Man-nu-ki-<sup>ni</sup>NIN-Ā*, HABL 127, 2. JADD 67, R. 8 (B. C. 748). 125, R. 5 (B. C. 687). 209, R. 12. 471, B. E. 1.
5. *Man-nu-ki-<sup>ni</sup>NIN-Ā<sup>h</sup>*, K. 7534.

6. *Man-nu-ki-NIN-1*, JADD 12, R. E. 1 (B. C. 660). 292, 1, slave sold, B. C. 707.
7. *Man-nu-ki-NIN-1<sup>hi</sup>*, JADD 122, 2 = 123, 3 (B. C. 682). 246, 6; 292, 1, slave sold, B. C. 707.  
s. of *Enur-Istar*, of <sup>2</sup>*Bit-Hu-va-bi-i*, JADD 160, B. E. 3 (Ep. G).
8. *Man-nu-ki-Ni-nu-a*, JADD 590, R. 7. 844, 2.
- Mannu-ki-niše** "Who is like the people?"  
*Man-nu-ki-UN<sup>h</sup>*, JADD 675, R. 15.
- Mannu-ki-Nusku** "Who is like Nusku?"  
*Man-nu-ki-i<sup>a</sup> PA.KU<sup>h</sup> A.AB*, JADD 500, R. 2.
- Ma-nu-ki-ra** . . . , HABL 925, 11.
- Mannu-ki-šabē** "Who is like the warriors?" (cf. *Mannu-kma-šabē*)
1. *Man-nu-ki-i-ZAB<sup>h</sup>*, JADD 99, R. 2 (B. C. 670).
  2. *Man-nu-ki-ZAB<sup>h</sup>*, JADD 377, R. 8 (B. C. 664). K. 241, XII 6 (spec.). Prince in <sup>21</sup>*Ab-da-da-ni*, Tigl. IV: Ann. 54.
- Mannu-ki-šābi** "Who is like the warrior?"
1. *Man-nu-ki-i-ZAB*, JADD 391, R. 2 (B. C. 717), KB IV p. 108; *Mannu-ki-i-lim*.
  2. *Man-nu-ki-ZAB*, JADD 63, 1, 4, B. E. 2 (Ep. V) 923, 1.
- Mannu-ki-šarri** "Who is like the king?" (cf. *Man-kt-šarri*)
1. *Man-nu-ki-i-LUGAL*, JADD [911, 11]. Epon. B. C. 665 (?), JADD 237, R. E. 1.
  2. *Man-nu-ki-LUGAL*, <sup>h</sup>*muktl apati*, JADD 857, IV 1.
  3. *Man-nu-ki-MAN*, JADD 202, R. 5 (B. C. 670). 899, II, s. Epon. B. C. 665 (?), JADD 35, R. 4. 128, R. 5, <sup>h</sup>*ša šarri*. <sup>h</sup> . . . , JADD 860, III 2. <sup>h</sup>*ša* . . . , JADD 860, III s.
- 'Mannu-ki-ummi** "Who is like the mother?"  
<sup>h</sup>*Man-nu-ki-DAMAL*, JADD 619, 12, devised (Ep. S). VS I 92, 5.
- Mannu-Limu** (prop. abbrev.) "Who is like Limu?"
1. *Man-nu-ki-im-me*, JADD 257, R. 5 (B. C. 670). [374, 1] (B. C. 686—5).
  2. *Man-nu-ki-e-me*, <sup>h</sup>*ma-šar*, JADB 20, I 8.
- Mannu-lū-aḫūa** (cf. *Man-nu-lū-ḫa-a* BE X)  
*Man-nu-lū-u-PAP-u-a*, JADD 476, R. 6. 742, R. 16. Cf. OLZ VI, col. 194.
- Mannu-lū-napišti**  
*Man-nu-lū-ZI*, <sup>h</sup>*irrišu*, JADD 811, s. No. 1.

- Mannu-lū-šulmu** (cf. NBA. *Man-nu-lū-šulmu* BEIX, 1. *Man-nu-lū-ū-DI-mu*, JADD 259, R. 3.  
2. *Man-nu-lū-DI-mu*, JADD 166, R. 7 (Ep. S).

**Ma-an-nu-um-ša-ni-in-ša**f. of *Ḫa-pu-pu* DEP VI, p. 52.**\*Ma-an-sa-ku***šar Ma-ga-la-ni*, Esarh. B. IV 80 (IIR 15, KB II p. 146); 80-7-19, 15, 20.**\*Ma-an-ti-me-an-ḫi-e** (Eg., see STEINDORFF, BAI p. 354f, RANKE, Material, p. 30)*šar* <sup>21</sup>*Ni<sup>2</sup>*, king of Thebes, Abp: A, III R 17, I 111; Ann. V R 1, I 106. — KB II, p. 162.**Ma-nu-ki-a-šur** "Who is like Ashur?" Capp. R 2, R. 2, 5.**Ma-nu-um-ba-lim-a-šir**, "Who (can exist) without Ashir?" Capp. G 16, 4.**Ma-num-ki-A-šur** "Who is like Ashur?" Capp. G 23, 9(?)**Ma-num-ki-i-e-ni-a** "Who is like my lord?" s. of *I-šar-ḫa-ri-im*, Capp. Ch. 1, s.**Manzarne**

Epon. B. C. 684, governor of Kullania:

1. *Man-nu-zi-ir-ni-e*, IIR 1, V 40.
2. *Man-za-ar-ni-e*, JADD 230, R. 17.
3. *Man-za-ār-ni-e*, JADD 199, 11, [20, R. 2].
4. *Ma-an-za-(sic)-ni-e*, JADD 149, R. 2.
5. *Man-zir-ni-ni(!)*, Canon C, IV, 12.
6. *Man-zir-ni-e*, JADD 1098, III, 8.
7. *Ma-za-ar-ni-e*, JADD 142, R. 2. IIR 2, 59, <sup>h</sup>*ša-kīn* <sup>21</sup>*Kul-la-ni-a* (12<sup>th</sup> year of Sennacherib).

**Manzazāja** (? *GIŠGAL-a-a*), VS I 99, 9.**Manzaz-Ašur-šabat** (JOHNS, ADD III, p. 128 *Qata-Ašur-ašbat*)*GIŠGAL-AŠ-šur-LU*, s. of *Istar-dari*, JADD 80, 3.**Man(?) -zu-si-i**s. of *Zib-di-i*, B. C. 682, JADD 215, R. 9.**\*Ma-qar** (? *gār*)-**lu** (cf. <sup>20</sup>*Ma-qar-tum* TNB p. 98) si. of *Zerutu*, JADD 891, 17.**\*Mar-bi<sup>2</sup>-di** (Ar.), JADD 720, 4.**Mar-da** . . .f. of *Ašur-nā'd*, JADD 191, 1.**Mār-biti-aḫē-iddina**<sup>h</sup>*TUR-E-ŠEŠ<sup>h</sup>-SE-na*, *mar šarri*, Nku.: Lo. 102 (90835), IV 44. — KB IV p. 90. KING, BBS, pl. LXXX, p. 68.

**°Mār-biti-ša-li-li**

s. of *Meli-Ḫala*, Nku.: Lo. 102 (90835), IV 45.  
— KB IV, p. 90. KING, BBS, pl. LXXV,  
p. 68.

**°Mār-biti-šum-ibni(-MU-KAK)**

s. of *Ardi-Sibitti*, gs. of *Abi-rat-taš*, Nku.:  
Lo. 102 (90835) I 19, 25, [25]; III 18; IV 15,  
15, 19, 28, 32.

**Mardi (= Mardu)**

1. *Mār-di-ī*, HABL 916, 1. JADD 383, R. 5  
(B. C. 674) 507, 4. K. 241, XI 18 (spec.).  
*ardu ša* <sup>h</sup>*bēl piḫati* of Barḫašū, B. C. 683,  
JADD 447, 2. *amēl urqi*, JADD 235, 3.  
<sup>h</sup>*rab ki-šir*, JADD 857, IV 13. <sup>h</sup>*šangū*  
*šā* <sup>d</sup>*KUR.KUR.ḪA*, JADD 255, R. 9.  
<sup>h</sup>*šaqū*, HABL 841, 7. Cf. *Bit-ḡ-Mār-du-u*,  
*marē Mār-du-u*, HABL 179, 4, 10.
2. *Mār-di-ī*, JADD 447, 10, var. to (1).

**Mar-di-ja**

HABL 1109, R. 7, 12.

**Mar-du-u** (= *Mardi*: cf. Pa. מרדו, μερδου), HABL  
179, 4. JADD [80, R. 4]. <sup>h</sup>*rab ki-šir ša*  
*šepa*, JADD 235, R. 10.

**Mar-du-u-a** (hypocor.), JADD 256, R. 9 (B. C.  
676).

**Marduk(u)** (abbrev., cf. מרדך = *Marduk-rimanni*  
CIS I 68, *Marduka*, and *Mar-tu-kuki*  
BE XIV, XV)

1. *Mar-duk*, HABL 345, 1. 804, 2. 805, 1. 806, 1.  
807, 2. 809, 2. JADD 11, R. 4 (B. C. 676).  
119, 4 (B. C. 680). 349, 12 (Ep. Z.) 775, 6.  
K. 241, X 18 (spec.). <sup>h</sup>*bēl narkabti*, JADD  
857, III 43. <sup>h</sup>*kalu*, JADD 851, III 6.  
s. of *Bau-ēreš*, f. of <sup>d</sup>*Ḫarran-šadā*, JADD  
889, 13 = HABL 877.  
s. of *Ka-nik-babi*, Merod. II, Bl. st. IV 26, 41.  
— KB III, pt. 1, p. 190.
- s. of *Sin-tabni*, Sarg. St. II, 12 (KB IV, p. 160).
2. *Mar-du-ku*, s. of *Nar-Papsukkal*, Nši.: VS I,  
36, III, 10.

**Mardukā** (hypocor., cf. *Marduka*; *Mar-duk-a* =  
מרדך BE X, 121)

1. <sup>d</sup>*AMAR.UD-a*, JADD 888, 3.
2. *Mar-duk-a*, HABL 286, 4. K. 5380.

**Marduk-ab-šallim** "O Marduk, keep the father  
safe!" (<sup>d</sup>*ŠU-AD-DI*)

f. of *Nabu-lī*, Nši.: VS I, 36, V, 4.

**Marduk<sup>1</sup>-ab-ušur** "O Marduk, protect the  
father!"

JADD 104, 4 (B. C. 669).

**Marduk-aḫ-eriba**

1. <sup>d</sup>*AMAR.UD-ŠEŠ<sup>n</sup>-SU*, king of Babylonia  
(dyn. D), about B. C. 1064—1063; *šarru*,  
OBI 149, I, 14, cf. no. 2.
2. <sup>d</sup>*ŠU-PAP-SU*, JADD 277, 1 (B. C. 681). King  
of Babylonia (cf. no. 1), King-list A, III, 2,  
but see SCHNABEL, MVG XIII, p. 59.

**Marduk<sup>2</sup>-aḫ-ibni** "Marduk has created a brother"

*rab kišir*, JADD 344, R. 5.

**Marduk-apal-iddin** "Marduk has given a son"  
(in OT מְרִדְכָּךְ בְּיָדֶיךָ and מְרִדְכָּךְ בְּיָדֶיךָ, LXX  
Μαρδοχαις Βαλδαδαν, Canon of Ptolemy  
Μαρδοκενπαδου, etc.)

1. <sup>d</sup>*AMAR.UD-A-MU*, HABL 348, 2.
2. <sup>d</sup>*AMAR.UD-A-SE-na*, K. 8379, writer to  
king.
3. <sup>d</sup>*AMAR.UD-TUR. UŠ-SE-na*, K. 8379.

Kings of Babylonia:

I. Merodach-baladan I (dyn. C), about  
B. C. 1189—1177, s. of Meli-Šipak, descend.  
of Kurigalzu:

1. <sup>d</sup>*AMAR.UD-A-SE-na*, *šar Babilī*, I R 5,  
no. XVII, 4.
2. <sup>d</sup>*AMAR.UD-TUR. UŠ-SE-na*; "ardu" of  
Meli-Šipak, Mel. Susa 3, I, 30; II, 4. *šarru*,  
Merod. I: Susa 14, I, 14, 16, II, 14, 29, 34. *šar*  
*kiššati*, Merod. I: DEP VI, p. 42, 23.  
s. of *Meli-Šipak*, *šar kiššati*, Nazim.: Susa 2,  
Med. 2, I, 2; descend. of Kurigalzu, Merod. I:  
VS. I, 34, 10. *šar kiššati šar Šumeri u*  
*Alkadai*, Merod. I: IV R 38, I, 30; II, 18  
(KB IV, p. 60—62).

3. <sup>d</sup>*ŠU-A-MU*, King-list A, II, 13.

II. Merodach-baladan II, king of the Sea-  
land, king of Babylonia, B. C. 721—710  
and 703—702, Merodach-baladan of OT:

1. <sup>d</sup>*AMAR.UD-A-ĀŠ*, HABL 158, 22. 222,  
L. E. 1, R. 18 (V R 53, 37, 41 a). 503, R. 21.  
1024, 1. Sarg. Ann. 228 (40, 11).  
f. of *Nabu-sa-lim*, gf. of *Aplaḫa*, Abp.:  
B, VI, 58 (III R 33).
2. <sup>d</sup>*AMAR.UD-A-MU*, Chron. B, I, 33, 33, II, 1,  
2, 3, 4, 20. CT XIV, 50, 75. HABL 527, 16.  
T. XLIII.



- KK. 1159. 5434 a. Rm. 2, 495. *šar Bābili*. Merod. II: Bl. st. IV, 49; V, 17, 63. *šar Bābili rubū muntalku šar Šumeri u Akkadī*, Merod. II: Bl. st. I, 43, *ilitti Ertba-Marduk*, II, 43.
3. <sup>d</sup>AMAR.UD-A-SE-na, Abp.: Ann. VII, 17: gf. of *Nabū-bēl-šumati*; B, VII, 66 (III R 34), C. VII, 88, 79-7-8, 312. Sm. 740. *mār Jakini šar Tamīm*, Tigr. IV: B, 26 (II R 67. KB II, p. 14). Sarg. Ann. 224, 271, 315, *mār Jakini šar māt Kaldī*. Senn.: III R 4, 41: *šar māt Karduniaš*.
- s. of [Nabū-zēr-kitti-līšir], K. 2671, 7 (ZA II, p. 299, pl. I).  
f. of *Nabū-šun-iškun*, Senn: Baw. 37 (III R 14).
4. <sup>d</sup>AMAR.UD-TUR.US-MU, Chron. B, I, 35. HABL 30, R. 5, 521, 11. 942, 13. 1095, R. 4. K. 4670, 8, 12 (WSml. I, p. 57). 81-2-4, 76. *šarru*, Merod. II: Bl. st. III, 31.  
f. of *Nabū-ū-šal-lim*, HABL 1114, 10.
5. <sup>d</sup>AMAR.UD-TUR.US-SE-na, HABL 542, 10, R. 5, 1029, 13. 1030, 5. 1095, 8. KK. 5550, 13. 5594, 5. 6109. 8403. 13080. 79-7-8, 257. Sarg. Ann. 245. Senn. Co. 27 (IR 43); King III, 94; Kui. I, 33 (III R 12); Tay. III, 51. V, 31 (IR 37. 41). *mār Jakini šar māt Kaldī*, Sarg.: Khors. 121 (KB II, p. 68). *šarru*, HABL 1005, 4. *šar Bābili*, Merod. II: Bl. st. I, 25 (KB III, pt. 1, p. 184). K. 3787. *šar Bābili šakkanak māt Šu-meri u Akkadī*, Merod. II: Bl. st. I, 5. *šar māt Kaldī*, Sarg.: Bull. 30. Senn. 81-7-27, 3. *šar māt Karduniaš*, Sarg.: Ann. 280. Senn.: Bell. 6; Co. 6; King. I, 23; Kui. I, 4; Tay. I, 19 (KB II, p. 39).  
f. of *Nabū-šun-iškun*, Chron. K<sup>3</sup>, R. 3 (?). VS I, 77, R. 16. Senn.: Co. 50 (IR 43); Tay. VI, 7 (IR 42).  
f. of *Nabū-ū-šal-lim*, HABL 1131, 5.
6. <sup>d</sup>RID-A-ĀŠ, Sarg.: Ann. 271 (ABEL. 20, 8).
7. <sup>d</sup>RID-A-SE-na, Sarg.: Khors. 125 (KB II, p. 68).
8. <sup>d</sup>ŠU-A-ĀŠ, JADD 910, R. 15, in *Dūr-Iaktu*. Abp.: A, III R 23, VII, 51; III R 36, V, 30, gf. of *Nabū-bēl-šumati*.  
f. of *Nabū-zēr-kitti-līšir* and *Nā'id-Marduk*, Esarh.: A, II, 32 (IR 45).
9. <sup>d</sup>ŠU-A-MU, King-list A, IV, 10, 14.
10. <sup>d</sup>ŠU-A-SE-na, gf. of *Nabū-bēl-šumati*, Abp.: A, III R 23, VII, 43.
- Marduk<sup>1</sup>-apal-ušur** "O Marduk, protect the son!"  
*māt Su-ḥa-a-a*, Shalm. III: Ob. Epigr. IV. — KB I, p. 150.
- Mardukāte** (hypocor.)  
*Mar-duk-a-te*, AO 2221, R. 9 (OLZ VI, col. 199f.; B. C. 656?). <sup>2</sup>A. B. A, JADD 259, R. 8.
- Marduk-balāšus-iqbi** "Marduk has announced his life" (for NBA. texts, see TNB)
- <sup>d</sup>AMAR-UD-ba-laš-su-iq-bi, VR 44, 8d, renders <sup>d</sup>LIB. ZU-AB-TI. LA-NE-EN-KA.
  - <sup>d</sup>AMAR.UD-TI-su-iq-bi, Shams. V: Ann. IV, 37 (IR 31. KB I, p. 186), king of Babylonia, cf. no. 3.
  - <sup>d</sup>AMAR.UD-TIN-su-iq-bi, HABL 571, R. 12. King of Babylonia (dyn. H: 7), contemp. with Shamsi-Adad V of Assyria; *šar māt Karduniaš*, Synchron. Sm. 2106, R. [6, 8]. Chron. K<sup>3</sup>, R. [6].  
s. of *Adad-zēfir*, B. M. 90834, 4. — KING, BBS, pl. XCII. KB IV, p. 98.  
s. of *Arad-Ea*, <sup>h</sup>bēl pihāti, B. C. 852, Nai: VR 61, VI, 25 (KB III, pt. 1, p. 180).
- Marduk<sup>1</sup>-bal-liṭ** "O Marduk, keep alive!"  
f. of *Nanā-ālik-pāni*, JADD 387, 2.
- Marduk<sup>1</sup>-bān-ahē** (KAK-PAP<sup>1</sup>) "Marduk is creator of brothers" K. 241, V, 24, spec.
- Marduk<sup>2</sup>-bān-aḥi** (KAK-PAP), JADD 388, R. 4.
- Marduk<sup>1</sup>-ba-ni** "Marduk is creator"  
81-2-4, 408.
- Marduk** (<sup>d</sup>ASAR. MUL. Ḫf) **-ba-an-a-a**  
f. of *Mu-še-zib* . . . , K. 9288.
- Marduk<sup>1</sup>-bān-zēr** (KAK-KUL) "Marduk is creator of seed" (for NBA. texts, see TNB)  
JADD 892, R. 2.
- Marduk<sup>1</sup>-bēl-da-a-ni** "Marduk is the lord of judgment"  
K. 3747 (?).
- Marduk-bēl-usāte** "Marduk is a helper" (cf. *Marduk-bēl-usātin*, TNB)  
Competing king of Babylonia, B. C. 852—851, b. of *Marduk-sākir-šun*
- <sup>d</sup>AMAR.UD-EN-ū-sa-a-te, *aḥu dupussu*, Shalm. III: Ob. 74, 81. — KB I, p. 134. *šarru IM. GI*, Synchron. III 28, 33 (II R 65, 51, 56).

2. <sup>d</sup>AMAR.UD-EN-*ú-sa-te*, Shalm. III: Bal. IV; V 1, 3; Co. 78, 80, 81; Lay. 76, 16.<sup>2</sup> Ob. 78. — KB I, p. 138. *šarru ḥa-ma-u*, Shalm.: Bal. IV 4.
- Marduk-bēl-ušur** "O Marduk, protect the lord!" (for NBa. texts, see TNB)
1. <sup>d</sup>AMAR.UD-EN-PAP, <sup>h</sup>šalšu ḥinni, JADD 71, 3.
  2. <sup>d</sup>RID-EN-PAP, of Amid, Epon. B. C. 726, III R 1, IV 43.
  3. <sup>d</sup>ŠU-EN-PAP, JADD 348, 2, [s]. 382, 10 (B. C. 716).
- Marduk-bēl-ú-še(?)**...., Chron. K<sup>3</sup>, R. 5, cf. *Marduk-bēl-usāte*.
- Marduk-dajan** "Marduk is a judge" (for OBA. texts, see RPN)
- <sup>d</sup>RID-DI-KUD, HABL 1171, 2.
- Marduk-dān** "Marduk judges"
- <sup>d</sup>ŠU-dan-an, JADD 73, 6 (B. C. 680).
- Marduk-dānanni** "Marduk is our judger" (?)
- <sup>d</sup>RID-dan-an-ni, JADD 120, 5 (B. C. 693).
- Marduk-dūr** (abbrev.)
- <sup>d</sup>ASAR.MUL.ḤI-BAD, <sup>h</sup>irrišu, JADD 742. R. 27.
- Mardukēa** (hypocor.)
- <sup>d</sup>AMAR.UD-*e-a*, f. of *Sa-mi-du*, Mna.: III R 43, II 22. — KB IV p. 70.
- Marduk-eriba** (for NBa. texts, see TNB)
1. <sup>d</sup>AMAR.UD-SU, 81-2-4, 313. HABL 154, 4, 6, 11, 18. 220, R. 2, 6. 580, R. 2. JADD 419, 7, R. 4. <sup>h</sup>rab kišir rab šaqi, JADD 857, IV 11. 860, III 3.
  2. <sup>d</sup>RID-SU, <sup>h</sup>aknu ša <sup>h</sup>akle, JADD 814, 10.
  3. <sup>d</sup>ŠU-SU, JADD 15, 4 (B. C. 672). 285, R. 6 (B. C. 686). 330, R. 12 (B. C. 676). 855, R. 4. <sup>h</sup>el-pihati <sup>ai</sup>Bu-mu, JADD 853, 8. <sup>h</sup>A.BA ekalli, JADD 832, 14.
- s. of *Ur-di*, JADD 311, R. E. 4 (Ep. S).
- Marduk-ēreš** "Marduk has planted" (for NBa. texts, see TNB)
1. <sup>d</sup>AMAR.UD-PIN-eš, JADD 431, 1, f. of seller. <sup>h</sup>mu-šar-kis, JADD 261, R. 3.
  2. ASARU.MUL.ḤI-KAM-eš, <sup>h</sup>A.BA, HABL 415, 8.
  3. <sup>d</sup>ŠU-KAM-eš, K 241, V 25 (spec.).
  4. <sup>d</sup>ŠU-PIN-eš, JADD 127, R. 3 (B. C. 681). 878, 1. <sup>h</sup>mutr pati, JADD 165, R. 4 (Ep. Q).
- Marduk-ēšir** "Marduk spared" (for NBa. texts, see TNB)
- <sup>d</sup>ŠU-KAR-ir, JADD 675, 10. 844, 1. <sup>h</sup>rab kišir, JADD 325, R. E. 2 (Ep. A).
- Marduk-gāmil** "Marduk spares" (cf. OBA. <sup>d</sup>AMAR.UD-ga-mil, BE VI, pt. 1)
- <sup>d</sup>AMAR.UD-ŠŪ, of Erech, HABL 815, 3.
- Marduk-ḥutnu** "Marduk is protection"
- <sup>d</sup>ASARU.MUL.ḤI-lu-ut-nu, JADD 249, 1, slave sold, b. of *A-di-i*.
- Marduk-ibni** "Marduk has created" (for NBa. texts, see TNB)
1. <sup>d</sup>AMAR.UD-KAK, JADD 45, R. 5 (Ep. ̄). <sup>h</sup>BI.LUL, JADD 48, R. 7 (B. C. 656) (var. of 2). <sup>h</sup>ḥa-za-an Bit Pir<sup>2</sup>-<sup>d</sup>Amurru, Merod. I: Susa 14, 9.
  2. <sup>d</sup>ŠU-KAK, JADD 49, R. 6 (B. C. 656). 374, R. 10; 624, R. 6 (B. C. 686).
- Marduk-iddin** "Marduk has given" (for NBa. texts, see TNB)
1. <sup>d</sup>AMAR.UD-ĀŠ, <sup>h</sup>A.BA, JADD 382, R. 4 (B. C. 716).
  2. <sup>d</sup>AMAR.UD-SE-na, HABL [709, R. 16].
  3. <sup>d</sup>ŠU-ĀŠ, <sup>h</sup>mār šipri, JADD 447, R. 10 (B. C. 683).
- Marduk-il-naphari** "Marduk is god of the totality"
- <sup>d</sup>AMAR.UD-AN-DUL, s. of *Ina-Ēsaggil-zēr*, <sup>h</sup>sukkallu, <sup>h</sup>el būi ša Bit<sup>m</sup>-A-da, Mna.: III R 43, I, s. IV E, 3, 4. — KB IV, pp. 68, 74.
- Marduk-iqbi** "Marduk has announced"
1. <sup>d</sup>AMAR.UD-ig-bi, <sup>h</sup>šaknu, JADD 771, 4.
  2. <sup>d</sup>RID-ig-bi, JADD 37, 7 (B. C. 676).
- Marduk-išmeani** "Marduk has heard me"
1. <sup>d</sup>AMAR.UD-ḤAL-LA-an-ni, K. 241, V 28, spec.
  2. <sup>d</sup>AMAR.UD-ḤAL-ni, HABL 633, 28 (WSml. II p. 45).
  3. <sup>d</sup>RID-ḤAL-a-ni, Epon. B. C. 800. <sup>šá</sup> <sup>ai</sup>A-me-di, 81-2-4, 187, 12. cf. II R 52, 18d, III R 1, 17.
  4. <sup>d</sup>ŠU-ḤAL-a-ni, JADD 520, R. 8. 946, II 7.
  5. *Marduk-ḤAL-ni*, governor of Nairi, MDOG 43, p. 36.
- Marduk-kabti-ahēšu** "Marduk is the most mighty of his brothers"
- <sup>d</sup>AMAR.UD-DUGUD-ŠEŠ...., f. of *Iti-t*. XLIII.

*Marduk-balaṭu; šakkanak Babilī*, VS I 112, 4 (WUAG p. 139).

**Marduk-kudurri-ušur** "O Marduk, protect my boundary!"

- <sup>d</sup>AMAR.UD-ku-dur-ri-ŠEŠ, <sup>h</sup>šukkal <sup>d</sup>Bēl, Neb. I: VR 56, 14. <sup>h</sup>šagañ, Merod. I: DEP VI, p. 43, 12; Sasa 16, III 19.
- <sup>d</sup>AMAR.UD-ŠA.DU-ŠEŠ, s. of *Ur-Bēlit-muballītāt-mītañ*, Meliṣ.: Lo. 103, IV 15; V 9, 19, 21 (KB III 1, p. 158ff).

**Marduk(<sup>d</sup>KU)-la-šam-ma** JADD 690, 2.

**Marduk-li'** "Marduk is mighty"

<sup>d</sup>AMAR.UD-ZU, JADD 883, 4.

**Marduk-māt-ušur** "O Marduk, protect the country!"

<sup>d</sup>ŠU-KUR-PAP, JADD 96, R. 4 (B. C. 651?).  
<sup>h</sup>bāra, JADD 851, II 4.

**Marduk-muballīt** "Marduk quickens"

- <sup>d</sup>AMAR.UD-mu-bal-li-it, in OBa. texts, see RPN.
- <sup>d</sup>AMAR.UD-mu-bal-liṭ, Agk. V R 33, VI 40. — KB III, pt. 1, p. 148. In later Bab. texts, see TNB.

**Marduk-mudammiq** (<sup>d</sup>AMAR.UD-mu-ŠIG-ig, commonly read *Marduk-šum-udammiq*)  
*šar māt-Nawri* (B. C. 844), Shalm. III: Ob. 94. — KB I, p. 140.

**Marduk-mukin-aplu** "Marduk establishes a son"

<sup>d</sup>AMAR.UD-GI.NA-TUR. UŠ, s. of *Ṭab-mi-li-e, šatam bit unāti*, Neb. I: V R 56, 20. — KB III 1, p. 168.

**Marduk-mutaqqin**(*mu-LAL?*)

f. of *Ašur-bal-liṭ*, OLZ VI (1903), col. 199, s.

**Marduk-nādin-aḫē** "Marduk gives brothers"

- <sup>d</sup>AMAR.UD-na-din-ŠEŠ<sup>d</sup>  
s. of *Marduk-uballīt*, gs. of *Uššur-ana-Marduk, duṣṣar šarri*, scribe of Ašuruballīt, the king, c. B. C. 1400, BM 96947, 1 (AKA I, p. 388; cf. MVAG VIII, p. 108f).
- <sup>d</sup>AMAR.UD-SE-PAP<sup>d</sup>, 82-5-22, 118, writer to king. King of Babylonia (Dynasty D), about B. C. 1140—1086, *šar māt-Karduniaš*, Synchr. II 14 (II R 65, no. 1, II 14).
- <sup>d</sup>AMAR.UD-SE-ŠEŠ<sup>d</sup>, *šar Babilī*, king of Babylon, IR 66, 3a, 15b. IIIR 43, I 4, 28, IVE, 4 (KB IV p. 66—68). PSBA XIX (1897), p. 71, ll. 1, 4, 19: 13<sup>th</sup> year. *šar māt-Ak-*  
No. 1.

*kadi*: Senn. Bav. 49 (III R 14; KB II p. 118),  
*ana tar-ši Tukulti-apil-Ešarra*, 418 years  
before the capture of Babylon in 689 B. C.

4. *Marduk-nādin-a-ḫi*, the Bab. king (?), on tablet from Asshur, MDOG 40 p. 22.

**Marduk-nādin-aḫī** (<sup>d</sup>AMAR.UD-SE-ŠEŠ), owner of tablet, CT XVII, 50, 28.

**Marduk-nādin-šum**, see *Marduk-šum-iddin*.

**Marduk-naṣāti** . . . (probably abbrev., cf. NBa. *Marduk-bēl-naṣāti* TNB)

<sup>d</sup>AMAR.UD-ZI<sup>d</sup> . . ., JADD 574, 1.

**Marduk-nāšir** "Marduk is protector"

- <sup>d</sup>AMAR.UD-na-sir[šī-ir, in OBa. and NBa. texts.
- <sup>d</sup>AMAR.UD-PAP, JADD 475, R. 2, f. of wit.
- <sup>d</sup>AMAR.UD-PAP-ir, 81-2-4, 70. HABL 782, 2.
- <sup>d</sup>AMAR.UD-ŠEŠ, JADD 190, 2(?) <sup>h</sup>šag šarri, Mna.: III R 41, I 11, 29. — KB IV, p. 74. s. of *Ga-mi-il-iliḫ*, Mna.: III R 43, II 28 (KBIV p. 70). Cf. AaI: BM. 103215, R. 8 (KING, BBS, pl. 17, p. 100).
- <sup>d</sup>AMAR.UD-ŠEŠ-ir, HABL 781, 1. VS V, 2, 17 (B. C. 675. KB IV, p. 166).
- <sup>d</sup>ŠU-PAP-ir, JADD 373, L. E. 2 (B. C. 648?).

**Marduk-pirḫi-ukin** "Marduk has established my sprout"

<sup>d</sup>AMAR.UD-pir-ḫi-DU, JADD 892, 4.

**Marduk-rimanni** "O Marduk, be merciful to me!" (for NBa. texts, see TNB)

- <sup>d</sup>AMAR.UD-ri-man-ni, Rm. II 427 (MVAG III 240ff), time of Shamsi-Adad V and Mardukzakiršum.
- <sup>d</sup>AMAR.UD-ri-m-a-ni, K. 10911. Rm. 71. Epon. B. C. 779, 81-2-4, 178, 35.
- <sup>d</sup>AMAR.UD-ri-ma(LID)-ni, K. 1897.
- ASARU.MUL.ḪI-ri-m-a-ni, JADD 400, 1 (B. C. 688).
- <sup>d</sup>KU-ri-m-an-ni, <sup>h</sup>šakin<sup>d</sup>Kak-zi, poss. Epon. a, JADD 22, B. E. 3; cf. BEZOLD, PSBA XI 1889, pl. I, n. 2.
- <sup>d</sup>RID-ri-m-a-ni, <sup>h</sup>rab BI.LUL, Epon. B. C. 779, III R 1, III 98 (var.).
- <sup>d</sup>ŠU-ri-man-ni, JADD 316, 6, [7].
- <sup>d</sup>ŠU-ri-m-a-ni, JADD 331, R. 5 (B. C. 670).

- <sup>h</sup>*rab* *BI.LUL*, Epon. B. C. 779, Canon B IV, 10; C, I, 32. IIR I, III 38.
9. <sup>d</sup>*ŠU-rma-ni*, *A.BA māti*, JADD 993, R. III, 13.
- Marduk-šulūlu** "Marduk is protection"  
<sup>d</sup>*AMAR.UD-šu-lu-lu*, V R 44, 7d, renders <sup>d</sup>*LIB.ZU-ZALAM.MU*, probably ancient Bab. author, see JENSEN, ZA XI p. 190.
- Marduk-šadūa**, see *Marduk-šadūni*.
- Marduk-šadūni** "Marduk is our mountain"  
 Epon. B. C. 796:  
 1. <sup>d</sup>*AMAR.UD-KUR-u-ni*, <sup>ša</sup> <sup>ni</sup> <sup>š</sup>*al-lat*, 81-2-4, 187, 16.  
 2. <sup>d</sup>*KU-KUR-u-a*, Rm. 580, see BEZOLD, PSBA XI (1889), pl. 1.  
 3. *RID-KUR-u...*, III R I, III, 21.  
 4. <sup>d</sup>*ŠU-KUR-u-a*, KK. 4388. 4389.
- Marduk-šakin-šum** "Marduk provides posterity" (for NBa. texts, see TNB)  
 1. <sup>d</sup>*AMAR.UD-GAR-MU*, astrologer, medicine-man and priest, see BEHRENS, Briefe, p. 89f., (*mašmašu*), HABL 6, R. 11, 11, 3, 14, 3, 17, 2, 18, 2, 19, 2, 20, 2, 21, 2, 22, 2, 23, 2, 24, 2, 25, 2, 26, 2, 32, 2, 362, 2, 364, 2, 378, 2, 379, 2, 655, 2, 661, 2, 662, 2, 663, 2, 664, 2, 665, 2, 666, 2, 674, 4. JADD ?445, R, 7 (B. C. 660). K. 1038.  
 2. <sup>d</sup>*ŠU-GAR-MU*, <sup>h</sup>*rab mašmaše*, HABL 21, 2, JADD 444, R. 12 (B. C. 660). [448, R. 14]; cf. no. 1.  
 f. of *Ertba*-<sup>d</sup>*Marduk*<sup>2</sup>, king of Babylonia (Dyn. H), Chron. K<sup>3</sup>, R. s.
- Marduk-šallim** "O Marduk, keep safel"  
 1. <sup>d</sup>*AMAR.UD-šal-lim*, K. 7325. <sup>h</sup>*mutir pati*, JADD 840, II 6.  
 2. <sup>d</sup>*ŠU-šal-lim*, JADD 579, R. s.
- Marduk-šallim-aḫē** "O Marduk, keep the brothers safel"  
 1. <sup>d</sup>*AMAR.UD-šal-lim-PAP<sup>u</sup>*, HABL 840, 4, 979, 2.  
 s. of *Nabu-mušeši*, K. 6478.  
 2. <sup>d</sup>*RID-DI-PAP<sup>u</sup>*, HABL 1092, 2.  
 3. <sup>d</sup>*RID-šal-lim-ŠEŠ<sup>u</sup>*, f. of *Ašur-zaqip* K. 10209.
- Marduk-šallimanni** "O Marduk, keep me safel"  
 1. <sup>d</sup>*RID-DI-an-ni*, Epon. B. C. 751, Canon A, IV 18; <sup>h</sup>*niḡir ekalli*, Canon E-+81-2-4, 187, R. 27.  
 2. [<sup>d</sup>Š] *U-DI-an-ni*, Epon. B. C. 751, Canon D, III 3.  
 3. <sup>d</sup>*ŠU-šal-lim-a-ni*, Epon. B. C. 751, Canon C, II 23.
- Marduk-šāpik-zēr** "Marduk pours out seed"  
 1. <sup>d</sup>*AMAR.UD-DŪB-KUL*, K. 7655, writer of astrological report.  
 s. of *Tam-ma-šad-dar*; <sup>h</sup>*ša-ku māti*, Nai: CT X, 3, 28. V R 61, VI, 23. — KB III, pt. 1, p. 180; IV, p. 94. KING, BBS, pl. CIII, p. 105.  
 2. <sup>d</sup>*AMAR.UD-šā-bi-ik-KUL*, <sup>š</sup>*arkiššati*, Mshz.: BM. 104404, II, 4 KING, BBS, pl. 11, p. 81 = no. 3.  
 3. <sup>d</sup>*AMAR.UD-šā-bi-ik-zi-ri-im* (abbrev. from *Marduk-šāpik-zēr-mati*, q. v., see ROST, MVAG II, p. 130, n. 1), BM 26295, 10 (King, Letters I, pl. 133). OB I 148, I, 1: *šar Bābili šarru dannu šar kiššate šar kibrat arbaum*. — KB III, pt. 1, p. 162.
- Marduk-šāpik-zēr-māti** "Marduk pours out the seed of the country"  
 King of Babylonia (Dynasty D: 7), contemp. with Ašurberkalā, the king of Assyria:  
 1. <sup>d</sup>*AMAR.UD-DŪB-KUL-KU[R]*, Chron. K<sup>3</sup> 4, contemp. of *Ašur-bēl-kala*.  
 2. <sup>d</sup>*AMAR.UD-šā-pi-ik-KUL-KUR*, <sup>š</sup>*ar mat Kar-duniaš*, Synchron. II 26, 30 (II R 65).
- Marduk-šār**.....  
 f. of *Šuma*, Shmk: CT X, pl. 6, 25.
- Marduk-šarrani** "Marduk is our king" (cf. TNB)  
 1. <sup>d</sup>*AMAR.UD-LUGAL-a-ni*, HABL 447, R. 1 (a *mašmašu*?). K. 13045.  
 2. <sup>d</sup>*AMAR.UD-MAN-a-ni*, HABL 1024, 1 (WSml. II p. 53). <sup>h</sup>*rab bānē*, B. C. 670, JADD 625, R. 13.  
 3. <sup>d</sup>*RID-MAN-ni*, HABL 1084, 2.
- Marduk-šār-ušur** "O Marduk, protect the king" (for NBa. texts, see TNB)  
 1. <sup>d</sup>*AMAR.UD-LUGAL-PAP*, HABL [162, 9]. 174, 12. 960, 5. 1007, R. 13, 10. K. 1172. 5399. 7417.  
 2. <sup>d</sup>*AMAR.UD-LUGAL-ŠEŠ*, HABL 961, 8, T. XLIII.

- R. 9, 963, 9. 1030, s (WSml. II, p. 75). 1059, 9. K. 1095. 83-1-18, 275.
- s. of *Ga-bi-e*, HABL 1106, 12.
3. <sup>d</sup>AMAR.UD-MAN-PAP, 83-1-18, 476. HABL 174, 2. 222, 10. 347, 2. 580, R. 1. 715, 2. 956, R. 12. 1148, R. 4. JADD 445, R. 6(?). 884, 7(?) K. 5264. Rm. II. 205 (CT XXVIII, 20), owner of tablet. <sup>h</sup>e-mu-qu HABL 478, 2. <sup>h</sup>mukul apati ša zin-niūt ekalli, B. C. 660(?), JADD 444, R. 13. <sup>h</sup>šū-ud-šaq of Ashurbanipal, III R 37, 75.
- f. of *Lulabbir-šarrussu*, JADD 414, 2.
4. <sup>d</sup>AMAR.UD-MAN-ŠEŠ, K. 7409.
5. <sup>d</sup>KU-LUGAL-PAP, Epon. B. C. 785, Rm. 580, see BEZOLD, PSBA XI, 1889, pl. I, n. 8.
6. <sup>d</sup>RID-MAN-PAP, <sup>h</sup>mutir patii mār šarri, JADD 857, II 18. <sup>h</sup>šāngū ša <sup>d</sup>Nabū, JADD 640, R. 3 (Ep. O). 3a . . . . ., Epon. B. C. 785, 81-2-4, 187, 30; cf. II R 52, 33cd.
- s. of *Ga-bi-e*, JADD 433, R. 4.
7. <sup>d</sup>ŠU-LUGAL-PAP, s. of *Ga-bi-a*, JADD 429, R. 7.
8. <sup>d</sup>ŠU-MAN-PAP, HABL 714, 2. JADD 110, R. E. 2. 174, 1, 5. 483, R. 1. 1047, 8. Epon. B. C. 785; Canon C, I, 26; III R 1, III 22; as Ep. S, šakin māšQue, JADD 166, L. E. 2(?), 311, L. E. 3. 352, L. E. 2(?), 619, R. 7. <sup>h</sup>šāqu mār šarri, JADD 854, 18, R. 8. <sup>h</sup>A.BA, B. C. 693, JADD 29, R. 2.
- s. of *Gabbi*, JADD 115, L. E. 2 (B. C. 664). 116, R. E. 1. 418, R. 15. 611, R. 4.
- s. of *ša-zī-ni*, <sup>h</sup>šalšu, JADD 325, R. 12 (Ep. A).
- Marduk<sup>2</sup>-ši-lim-aḫē**, <sup>h</sup>A.BA bit ili, JADD 805, 7.
- Marduk-šimanni**, see *Marduk-išmeani*.
- Marduk-šum-ibni** "Marduk has created posterity" (for Nba. texts, see TNB)
1. <sup>d</sup>AMAR.UD-MU-ib-ni, s. of *Ninib-aly-iddin*, <sup>h</sup>. . . . (?), K. 4191, colophon (CT XVIII 38).
2. <sup>d</sup>AMAR.UD-MU-KAK, JADD 892, 2. K. 11437, L. E. 1 (KGAS 108). <sup>h</sup>šū-ud-šaq of Urtaqu, Abp.: B, IV, 25 (III R 31. KB II, p. 246).
- f. of *Bel-upahšir*, HABL 792, 3.
3. <sup>d</sup>ŠU-MU-KAK, s. of *Ta-bi-n-e-a*, gs. of *Nabū-ēfir*, of *Biṭ-Gaḫal*, <sup>h</sup>mašmašu, a slave of *Nabū-belšunu*, vowed to Bel, JADD 889 (ZA I p. 422f) = HABL 877, 1.

No. 1.

**Marduk-šum-iddin** "Marduk has given posterity" (for Nba. texts, see TNB)

1. <sup>d</sup>AMAR.UD-MU-ĀŠ, HABL 181, 2. 722, 2. JADD 892, R. 3. <sup>h</sup>. . . . ., B. C. 698, JADD 473, R. 13. 474, R. 13.
2. <sup>d</sup>AMAR.UD-MU-MU, <sup>h</sup>bēl [piḫati], HABL 803, 1. 81-7-27, 201, husband of *Bišā*, B. C. 565. Cf. *Marduk-zākīr-šum*.
3. <sup>d</sup>AMAR.UD-MU-SE-na, HABL 721, 1.
4. <sup>d</sup>RID-MU-ĀŠ, <sup>h</sup>rakbu šēpa, JADD 236, R. 8 (Ep. 7).
5. <sup>d</sup>RID-MU-MU, see *Marduk-zākīr-šum*.
6. <sup>d</sup>RID-MU-SE-na, HABL 396, R. 5.

**Marduk-šum-iqīša** "Marduk has presented posterity"

- s. of *Gabbu-ilāni-ēreš*, f. of *Nabu-šuqup-kma*, (gf. of *Ištar-šum-ēreš*), <sup>h</sup>dupšarra, 8<sup>th</sup> century; cf. B. A I p. 216.
1. <sup>d</sup>AMAR.UD-MU-BA-ša, 81-2-4, 327. K. 2670. 2679, 9. 2680. 2688. 3064. 3066. 3068. 3074. 3129. 4024. 9487. Rm. 222 (III R 2 no. I, III, VII, XII, XIII, XIV, XVII, XIX, XXII. III R 64, R. 35).
2. <sup>d</sup>Ma-ru-duk-MU-BA-ša, K. 2678. 2683 (IIIR 2 no. V, VI).

**Marduk-šum-lišir** "Marduk, may the son succeed!" (for Nba. texts, see TNB)

<sup>d</sup>ŠU-MU-GIŠ, K. 241, V 26 (spec).

**Marduk-šum-ukin** "Marduk has established posterity"

1. <sup>d</sup>AMAR.UD-MU-DU, s. of *Itata-ibni*, <sup>h</sup>TU bit <sup>d</sup>Nabū, Nshi: VS I, 36, III 1.
2. <sup>d</sup>AMAR.UD-MU-GLINA, mār *Ḥab-ban*, <sup>h</sup>ka-lu, Nai: V R 61, VI 18 (c. B. C. 852). — KB III, pt. 1, p. 180.
3. <sup>d</sup>ŠU-MU-ū-kin, K. 241, V 27 (spec).
4. *Marduk-šum-ukin* (? mu-LALī), f. of *Ašur-bal-liḫ*, OLZ VI (1903), col. 199.

**Marduk-šum-ušur** "O Marduk, protect the posterity" (for Nba. texts, see TNB)

1. <sup>d</sup>AMAR.UD-MU-PAP, HABL 421, 2. 773, 2. JADD 712, L. E. 2. KK. 1436 + 1523, 28. 3742 (B. C. 648). 8680. KGAS 35, E. 2. 48, E. 1. 91, B. E. 98, L. E. 108, E. 1. 119, L. E. 124, L. E. 3. 145, E. 2. TRep. 252, F, E. 1.

2. <sup>d</sup>AMAR. UD-MU-ŠEŠ, KGAS 88,98. HABL 815, 11.  
 3. <sup>d</sup>AMAR. UD-MU-it-šur, KGAS 6, R. 6, 51, L. E. 1.  
 4. <sup>d</sup>KU-MU-PAP, KGAS, 89, E. 2.  
 5. <sup>d</sup>RID-MU-PAP, JADD 113, 4 (B. C. 680).  
 6. <sup>d</sup>ŠU-MU-PAP, HABL 772, 2. KK. 102, R. 2 (B. C. 649?). 1436, 27. KGAS [36, R. 6]. 44, R. 7. <sup>h</sup>A. B. A. B. C. 675, JADD 186, 10.  
 7. <sup>d</sup>ŠU-MU-ŠEŠ, K. 2701a, 4 (WSml. II p. 9) = HABL 923.

**Marduk<sup>1</sup>-lap-pi-e-e-di-šub-ši**, V R 44, 21 d, renders <sup>d</sup>TU-TU-PAL-AN-TA-GĀL, probably an ancient Bab. author, see JENSEN, ZA XI, p. 90.

**Marduk-uballiḫ** "Marduk has called into life"

1. <sup>d</sup>AMAR. UD-TI.LA, s. of *Uššur-ana-Marduk*, f. of *Marduk-nadin-aḫē*, BM 96947, 1 (Annals of Kings p. 388).  
 2. <sup>d</sup>ŠU-TI.LA, JADD 340, 3, 12 (Ep. Z).

**Marduk-zākir-šum** "Marduk is proclaimer of posterity"

1. <sup>d</sup>AMAR. UD-MU-MU, IV R 38, III 21, var. = (2) s. of *Nabū nadin-aḫē*. King of Babylonia (Dynasty H), contemp. with Shalmaneser III, s. of *Nabū-apal-iddin*, b. of *Marduk-bel-usate*: Synchron. III 31. *šarru*, Rm. II, 427, 10 (MVG III p. 240). *šar Babilī* (11<sup>th</sup> year), VS I, 35, 53, KB IV p. 95. *šar* <sup>mat</sup>*Kardu-niaš*, b. of *Marduk-bel-usate*, Shalm. III: Bal. IV 1, V 3; Co. 78; Lay. 76, 14; Ob. 73, 75. — KB I, p. 134. *šar kiššati*, WE. Misc. pl. 6, no. 2, 4. Cf. *Marduk-šum-iddin*.  
 2. <sup>d</sup>AMAR. UD-za-kir-MU, *bel pihāti*, Merod. I: IV R 41, I, 27 (KING, BBS, pl. XXXIII, p. 26).  
 s. of . . . , king of Babylonia, see (1), Chron. K 3, R. 4, 6.  
 s. of *Arad-<sup>d</sup>BE*, <sup>h</sup>*bel pihāti*, Merod. II: Bl. st. V 2. — KB III, pt. 1, p. 190.  
 s. of *Nabū-nadin-aḫē*, *ša abi abišū Rimēni-Marduk*, *li-pu ri-bu-ū ša Uballišū-Marduk*, descend. of *Arad-Ea*, <sup>h</sup>*bel pihāti*, Merod. I: IV R 38, I 27. — KB IV, p. 60.  
 3. <sup>d</sup>RID-MU-MU, *šar* <sup>mat</sup>*Kardu-niaš*, b. of *Marduk-bel-usate*, Synchron. III 27.

4. <sup>d</sup>ŠU-za-kir-MU, s. of *Arad* . . . , king of Babylonia, B. C. 702, King-list A, IV 13.

**Marduk-zēr-ibni** "Marduk has created seed"

1. <sup>d</sup>AMAR. UD-KUL-ib-ni, Abp.: HABL 454, R. 6, 498, R. 7, 12. K. 4796.  
 s. of *Šin-šadunu*, <sup>h</sup>*erib biti*, Shmk.: CT X, 7, 46.  
 2. <sup>d</sup>AMAR. UD-KUL-KAK, K. 5138. <sup>h</sup>A. B. A. B. C. 660(?), JADD 362, R. 6.  
 3. <sup>d</sup>ŠU-KUL-KAK, JADD 27, R. E. (B. C. 667). <sup>h</sup>A. B. A. B. C. 660(?), JADD 250, R. 4, 444, R. 20, 445, R. 14.

**\*Mar-du[<sup>1</sup>-ni-ja]** (Pe. Mapδóvvoς)

f. of Gobryas, Dar. Beh. 111.

**Mār-Ea-šar-māli** "The son of Ea is king of the country"

*TUR-<sup>d</sup>E. A-LUGAL-ma-a-ti*, V R 44, 16 b, renders *A-A-UN(KALAM)-MA*, prob. an ancient Babylonian monarch; cf. King-list A I 30, B 8.

**Mār-Enlil-samsum-šamē** "The son of Ellil is the sun of the heaven"

*TUR-<sup>d</sup>EN.LIL-sam-su-um-AN-e*, VR 44, 17 b, renders *A-KUR-UL-AN.NA*, prob. an ancient Babylonian monarch; cf. King-list A I 21, B 9.

**\*Ma-ri<sup>2</sup>** (Aram. מריא "Lord")

*šarru ša* <sup>mat</sup>*Imērišu*, king of Damascus, about B. C. 804–774, according to WINCKLER, KA<sup>3</sup> p. 134, identical with Benhadad (III); Adnir. IV: III R 35, no. 1, 15 (KB I p. 190).

**Mar-ja-kin** (cf. *mar* <sup>mat</sup>*kin*, K. 4294), K. 13 105, with *Adanu*.

**\*Ma-ri-id-di** "My lord is Iddi" (A dad) (Ar. cf. מרידד <sup>h</sup>*irrišu*, in <sup>at</sup>*Basrē*, JADD 742, R. 35).

**Mār-<sup>at</sup>lš-nu-nak** "Inhabitant of the city of Ishnunak"

IR 66, II, 3 (KB IV, p. 66), time of Marduk-nadin-akhe.

**Mār-lštar** "Son of Ishtar" (for OBA. texts, see RPN)

1. *TUR-<sup>d</sup>XV*, JADD 525, R. 2, 619, R. 16 (Ep. S). Astrologer, HABL 257, 1. 337, 1. 338, 2. 339, 2. 340, 1. [437, 1]. 744, 2 (HIR 51, no. 9). 745, 2. 746, 1. <sup>h</sup>*ša-za-nu ša* <sup>at</sup>*Kal-ḫi*, JADD

- 1141, 44 (B. C. 709). <sup>h</sup>*mutir pāti*, HABL 206, 7. <sup>h</sup>*rāb ki-šir*, JADD 1040, 6. <sup>h</sup>*dup-šarru* (A.B.A), JADD 769, R. 4.
2. *TUR-XV*, JADD 988, 8. <sup>h</sup>*raḳ-su* JADD 526, R. 3 (Ep. U).
- \***Mar-larim** (cf. *Abi-larim*, *Aḫi-larim*; JOHNS, ADD III, p. 100)
1. *Mar-la-rim*, Epon. B. C. 668, *turtan* of Kumuḫ, JADD 184, R. 4. 190, R. 10. 204, R. 6. 208, R. E. 2 (III R 2, 60, no. XXIV): <sup>h</sup>*turtan Ku-[mu-ḫi]*. 284, R. 12. III R 1, VI 13 (var.). <sup>h</sup>*rābū* of <sup>māt</sup>*Bar-ḫal-ša*, HABL 767, 2.
  2. *Mar-la-rim-me*, Epon. B. C. 668, <sup>h</sup>*tur-tan* <sup>āt</sup>*Ku-mu-ḫi*, JADD 472, R. 21.
  3. *Mar-la-ar-me*, Epon. B. C. 668, JADD 65, R. E. 1. III R 1, VI 15.
  4. *Ma-ri-la-rim*, Epon. B. C. 668, K. 11478 (KGAS 149, R. 15).
  5. *TUR(?)la-rim*, JADD 43, R. 4 (B. C. 687?).
- \***Mar-qi-ḫi-ta** "Perfumer" (? Ar. docket מרקחת STEVENSON, Contracts, no. 5, p. 36, 118) JADD 257, 2 (B. C. 670).
- Mar-ri** . . . , JADD 807, R. 12.
- Mar-sam-si** (cf. OBA *Mār-ḫUD*, RPN) JADD 285, 3 (cf. III § 749) (B. C. 686).
- \***Mar-se-te**<sup>2</sup>  
JADD 278, 3, slave sold (B. C. 683?).
- \***Mār-sūri** (Ar.) "The lord is my wall"  
*TUR-su-ri*, JADD 479, 5.
- Mār-šarri-bēl-aḫē** "The royal prince is lord of the brothers"  
*A.MAN-BE|EN-PAP*<sup>1</sup>, JADD 96, R. 3 (B. C. 651?). 628, 10 (Ep. P).
- Mār-šarri-ilija** "The royal prince is my god" (cf. Nba. *Mar-šarri-ilua* TNB)
1. *A.MAN-AN-a-a*, <sup>h</sup>*rē ā*, JADB 13, II, 3. <sup>h</sup>*rāb kišir ša šēpā*, JADD 235, R. 13.
  2. *TUR-MAN-AN-a-a*, JADD 313, 3.
- Mār-šēlibi** "Fox-cub"  
in *alu ša TUR-Šē-li-bi* of Bit-Tunamissah, Meliḫ: Susa 3, I 4.
- \***Mar-ti-i** ("My daughter", or probably Ar. = "My lady", cf. מרת, מרתא Mārṯā) JADD 310, 4, slave sold (B. C. 667).
- \***Martija** (Ope. *Martiya*), the Susian pretender, B. C. 522
1. *Mar-ti-ja*, Dar. Beh. III R 39, 41, [92].
  2. *Mar-ti-ja*, Dar. Beh. III R 39, 43.
- \***Mārti** (*TUR.ŠAL*)-**ra-pi-e** (Ar.) "My lady is a healer"  
JADD 894, 4.
- \***Mar-tū**<sup>2</sup> (Iran., cf. *Mardī*)  
<sup>h</sup>*rāb maḫazāni šā sūništi*, JADD 447, 1, 10 (B. C. 683).
- Mashāte-ilu**
1. *Mas-ḫa-te-AN*, JADD 422, 1, 3, R. 3.
  2. *Mas-ḫa-ta* . . . , JADD 423, 1, B. E. 2.
- Mas-si** . . . , or *Bar-si* . . . , perhaps part of Elam. name, Abp: III R 32, VI 21.
- Ma-ši-be** (cf. *Ma-ši-Belit* BE XV), K. 241, VIII, 49, spec.
- Maš** . . . , Epon. III R 1, I, 10.
- \***Mašdaku** (Iran., *Mazdaka*)
1. *Ma-aš-da-ku*, *šā* <sup>āt</sup>*A-ma-ak-ki*, Sarg: A, II, 17 (K. 1668b).
  2. *Ma-aš-dāk-ku*, *šā* <sup>māt</sup>*A-me-is-ta*, Sarg: A, II, 58.
- Maš-maš-a-ni** "Our charmer"  
<sup>h</sup>*mutir pāti*, JADD 675, R. 14.
- Maš-qa-ka-ru** (cf. ?*Ma-at-ki-ri*), <sup>h</sup>*šā šu*, JADD 115, 6. 116, 3, 13 (B. C. 664).
- \***Ma-tal-li** (cf. *Mtallu*)  
JADD 296, 3, slave sold.
- \***Matan-Ba'al** (Ph. מטרנבעל)  
Kings of Arvad, in 9<sup>th</sup>, 8<sup>th</sup> and 7<sup>th</sup> cent.
1. *Ma-ti-nu-Ba<sup>2</sup>-li*, <sup>āt</sup>*Ar-ma-da-a-a*, Shalm. III: Mon. II 93 (III R 8).
  2. [*Mā*]-*ta-an-Bi<sup>2</sup>-il*, <sup>āt</sup>*Ar-ma-da-a-a*, Tgl. IV: B, 60 (II R 67; KB II p. 20).
  3. *Ma-ta-an-Ba<sup>2</sup>-al*, <sup>šar</sup> <sup>āt</sup>*A-ru-a-di*, Esarh: B, V, 17 (III R 16 = I R 48, no. 1, e; KB II p. 148).
- \***Ma-ti-il(u)** (Ar.) "When, O god!" (cf. OBA. *Ma-ti-ilu* RPN; according to BOISSIER, *Babylonia*, IV, p. 221, possibly Hit; or is the name to be compared with SArb. מרתא?) *mār A-gu-us-si*, of Bit-Agussi, contemp. of Ašur-nirari (II) and Tiglath-pileser IV, Rm. 120 + 274, see FEISER, MVAG III p. 228. Tgl. IV: Ann. 60; Pl. I 20, II 20, *mār* <sup>mā</sup>*A-gu-us-si* (KB II p. 6).
- s. of *Mannu-ki-ili*, VS I 87, 5 (Ep. *Nabu-tappat-illak*).

\***Mati-ilāa** (Ar.) "When, O god!" (see also *Mat-tal-la-a-a*)

1. *KUR(Mat)-AN-a-a*, JADD 151, R. 9 (Ep. Y). [270, 2.] 574, R. s. 622, R. 6 (Ep. D). <sup>h</sup>*tam-karu*, B. C. 644(?), JADD 4, R. 3.
2. *KUR(Mat)-la-a-a*, JADD 271, 10, R. 2.
3. *Mat-il-la-a-a*, K. 241, IX, 24, spec.

**Matinu-Ba'li**, see *Matan-Ba'al*.

\***Mati'u**

1. *Ma-ti-'u*, JADD 672, 2.
2. *Ma-'-e-i*, <sup>h</sup>*šalšu hiuni*, JADD 494, 9.
3. *Ma-ti-'i*, <sup>h</sup>*ṛēd gammale*, JADD 741, 22.

\***Ma-at-ki-ri** (cf. ?*Maš-qa/ka-ru*), JADD 425, 18 (B. C. 664?).

\***Matra** (Pe.) K. 8133 (HÜSING, KZ 36, p. 566).

**Mat-tal-la-a-a** (probably = *Mati-ilaa*, q. v.)

JADD [296, R. 1]. <sup>h</sup>*šalšu*, B. C. 712, JADD 5, R. 2 (III R 47, no. 10).

\***Mat-ti-i** (Hit.), of Atun, B. C. 716, Sarg. Ann. 45: <sup>mat</sup>*A-tu-un-a-a*; Khors.<sup>205</sup> <sup>mat</sup>*Tu-un-na-a-a*; Sm. 2022, 4b (W Sarg. II pl. 45 b): <sup>mat</sup>*A-tu-na-a-a*. — KB II p. 56.

\***Mat-ti-u-a-za** (Hit., cf. *Tew-watth*)

s. of *Tušratta*, MDOG 35, p. 36, OLZ XIII (1910), col. 295.

**Mazarnē**, see *Manzarnē*.

\***Ma-zi-pa-a-al-li** (Mit), uncle of Gilia, messenger of *Tushratta*, TA 29, 156, 162.

\***Ma-zu-gu**, JADD 447, R. 12 (B. C. 683).

\***Ma-zu-ra-nu'ni**

s. of *Zabdi*, <sup>al</sup>*Kan-nu'-a-a*, VS I 92, 1, 9.

\***Me-iḫ-sa-a**

*amēl qāta ša karāni*, JADD 126, 7 (B. C. 674).

\***Mē-la-a-gu-ra(-a)** (cf. Μελ.ἄγορος)

King of Chytros, *šar* <sup>mat</sup>*Kitrusi*, Esarh.: B, V, 20 (III R 16, no. 1 = IR 48, no. 1). Abp.: Rm. 3, II, 43. — KB II, pp. 148, 240.

\***Me-lam-(ma-)kur-kur-ra** (Sum.)

King-list A, I, 12; B, 22, the 10<sup>th</sup> king of the 2<sup>d</sup> Bab. dynasty.

**Me-la-ar...**, HABL 646, R. 7, 9.

\***Me-li-ḫa-la li** (Cass. = *Amēl-Gula* VR 44, I, 34)

s. of *Zu-me-e*, servant of *Meli-Šipak*. DEP II, 112, 8; VI, p. 44, 2.

f. of *Nar-biti-ša-li-li*, Nku.: Lo. 102 (90835), IV, 45. — KB IV, p. 90.

**Me-li-ki-ili**(?), JADD 877, 11.

\***Me-li-sah** (Cass.) = *Amēl-Šamaš*, VR 44, I, 37.

\***Me-li-Ši-bar-ra** (Cass.) = *Amēl-Ši-i-ma-li-e*, VR 44, I, 30.

\***Meli-Šipak** (Cass. = *Amēl-Marduk*, VR 44, I, 27)

King of Babylonia (Dynasty C: 33), about B. C. 1204—1190, s. of *Adad-šum-ušur* (Lo. 103, IV, 31), f. of *Merodach-baladan I*.

1. *Me-li-šip-a-[ak]*, BE XV, 190, VI, 15.

2. *Me-li-šipak, šarru*, DEP II, p. 112, 7; Lo. 103, V, 20, 21 (KB III, pt. 1, p. 160). *Susa* 3, I, 27; 16, I, 5; II, 4, 12. *šar kiššati*, Meliš.: Lo. 101, I, 13 (KB IV, p. 58). *šar kiššat ma-al-ki*, Meliš.: DEP X, pl. 11, I, 7; descendent of *Kurigalzu*, We. Misc. pl. 1, no. 2. *Merod. I*: IV R 38, I, 23.

f. of *Marduk-apat-iddin*; *šar Babilī*, King-list A, II, 12. *Merod. I*: IV R 38, I, 23 (KB IV, p. 60). *Nazim*: *Susa* 2, *Merod. 2*, I, 2. *šar Babilī šar* <sup>mat</sup>*Šumeri u Akkadi šar kibrat arba'im*, *Merod. I*: VS I, 34, 15.

3. *Me-li-Ši-pak, šarru*, Meliš.: Lo. 103 (90827), IV, 17, 36; V, 11; VI, 31. — KB III, pt. 1, pp. 160, 162.

\***Me-li-šū-mu** (Cass. = *Amēl-Šū-qa-mu-na*), VR 44, I, 35.

\***Me-li-Šū-qa-mu-na** (Cass.)

f. of *Nusku-aḫ-iddin*, BE XVII, pt. 1.

\***Me-li-za-za-zu**, *Mē-la-ḏ-Za-zu* (Cass., see also *Ma-li-e-za-za*)

JADD 8, 9 (B. C. 673). <sup>h</sup>...*ni*, JADD 857, I, 13.

\***Me-me-ib-ri**, Capp. G, 10, 14.

\***Me-na-ḫi-me**, see *Minaḫimu*.

\***Menanu**, see *Ummān-menanu*.

\***Menasē** (He. מנשה)

*šar* <sup>al</sup>*Ma-ū-di*, Manasseh, king of Judah.

1. *Me-na-si-e*, Esarh.: B, V, 13. — KB II, p. 148.
2. *Mi-in-si-e*, Abp.: Rm. 3, II, 31. — KB II, p. 238.

\***Me-ni-ḫi-im-me**, see *Minaḫimu*.

\***Me-nu-a**

s. of *Išpuni*, (gs. of *Šardur*), f. of *Inušpua*, SBak. 1899, p. 118, ZA VII, p. 259. *Me-i-nu-ū-a-še*, HAV, p. 260f.

\***Me-'sa-a** (cf. Bi. n. p. m. מישא, Pa. n. pr. f. מישא) JADD 229, 4: wi. of *Ust'*, sold, B. C. 680. — KB IV, p. 124.



\***Mēsu** (cf. OBA. *Me-i-su-um* RPN)

1. *Me-i-su*, <sup>h</sup>*bēl pihāti* <sup>at</sup>*Arbail*, JADD 854, 11, <sup>h</sup>*A.B.A.*, B. C. 684—679, JADD 19, 7, 20, 5, 161, R. 2.  
s. of *Halmasu*, JADB 2, II, 8.
2. *Me-i-su*, JADD 989, 9.
3. *Mi-i-su*, JADB 7, 3, JADD 11, R. 3 (B.C. 676) 288, R. 11, *bēl pihāti* <sup>at</sup>*Arbail*, JADD 853, 7.

\***Metā**, see *Mita*.

\***Metenna**, see *Mitenna*.

\***Metinti**, see *Mitinti*.

**Metunu** (abbrev., cf. *A-a-me-tu-nu*)

1. *Me-tu-nu*, Epon. B. C. 700, Canon B, VI, 12, III R 1, V, 24.
2. *Me-tu-nu*, K. 1266. Epon. B. C. 700, JADD [112, L. E. 1].
3. *Mi-tu-nu*, K. 10017, Rm. 65. Epon. B. C. 700, JADD [144, R]. 1. Senn. 80-7-19, 1: <sup>h</sup>*šakin* <sup>at</sup>*I-sa-na*.
4. *Mi-tu-nu*, Epon. B. C. 700, JADD 176, R. 8: <sup>h</sup>*šakin* <sup>at</sup>*I-sa-na*. [294, R. 11].

\***Migdiara**

*Me-ig-di(i)-a-ra*, f. of *Hūr-ši-na*, Shams. V: II, 24, 38 (IR 30. KB I, p. 178).

\***Mi-ḥu-ni**, *targumānu* of Amenophis IV, TA 11, 16.

\***Mi-jā**, *amēl* <sup>at</sup>*A-ra-āš-ni*, TA 75, 30.

\***Mi-ja-ri-e** (Eg.)

f. of *Hja-jā*, TA 289, 31.

\***Mi-ki-i**, *ša* <sup>at</sup>*Halpi*, a Median chief, Tigl. IV: Ann. 55.

**Mil(i)š(?)-id-ḥi-šu**, Capp. Clerq (CHANTRE, Cappadoce, p. 95).

\***Mi-li-ḥar-be** (Cass.)

f. of *Anu-bēl-aḥēšu*, Mna.: III R 43, II, 18. — KB IV, p. 70.

f. of *Šugannu-aḥ-iddina*, Mna.: III R 43, II 14 (KB IV, p. 70).

**Milkaja** (hypocor. cf. *Milkiša*, Bi. מִלְכִיָּה)

1. *Mil-ka-a*, B. C. 684, JADD 19, 8, 20, 9.
2. *Mil-ka-ja*, B. C. 680, JADD 113, R. 2.

**Mil-ki**...., HABL 571, 9, <sup>h</sup>*rab ka-šir*. JADD 853, R. 8, 860, II, 31.

**Mil-ki-i** (hypocor.)

JADD 245, R. 9, 300, R. 9.

**Milkija** (hypocor., cf. *Milki*)

1. *Mil-ki-a-a*, B. C. 675, JADD 167, R. 2. No. 1.

2. *Mil-ki-ja*, <sup>h</sup>*bēl pihāti* *ša* <sup>at</sup>*Ri-mu-si*, B. C. 681, JADD 59, 1.

3. *Mil-ki-ja*, JADD 59, 14 var. to (2).

**Mil-ki-Adad** <sup>2</sup> "My counsel is Adad"  
JADD 1047, 4.

\***Mil-ki-a-ša-pa** (Ph. מִלְכִי־שָׁאֵפָא), king of Byblos, *šar* <sup>at</sup>*muš* *Gu-ub-li*, Esarh.: B V 17 (III R 16 = IR 48, no. 1, 5. KB II p. 148); Abp.: Rm. 3, II 37 (KB II p. 240).

**Mil-ki-Asur** <sup>2</sup> "My counsel is Ashur"

JADD 7, R. 2 (B. C. 648<sup>2</sup>).

**Mil-ki-ba(?)**...., JADD 453, 5, sold, B. C. 686.

**Mil(i)š(?)-ki-eriba**(*SU*)

K. 241, X, 35, spec.

\***Mil-ki-id-ri** (WSem.), <sup>h</sup>...., JADD 507, R. 3. <sup>h</sup>*rab ki-šir*, B. C. 663, JADD 470, 7; cf. HABL 571, 9: *Mil-ki*....

**Mil-ki-ilu** "My counsel is the god"

K. 241, VIII 11 (spec.).

\***Milk(i)-ilu** (Ph., cf. Bi. מִלְכִי־יְלִי), South-Palest. chief, son-in-law of Tāgi; see also *Ili-milki*

1. *Mi-i(AN)-ki-li*, TA 249, 5, 6.
2. *Mil-ki-AN*, TA 287, 20.
3. *Mil-ki-li*, TA 267, 4, 268, 3, 269, 4, 270, 4, 271, 4, 273, 4, 290, 36.
4. *Mil-ki-lim*, TA 250, 32, 54, 56, 254, 27, 289, 5, 11, 25.
5. *Mil-ki-lu*, TA 249, 16, 290, 6.
6. *Mil-ki-lum*, TA 250, 30.

**Milki-lštar** "My counsel is Ištar"

*Mil-ki-XXV*, JADD 218, R. 3 (B. C. 687).

\***Mil-ki-la-rim**, Sm. 55, XI 12 (spec.).

**Milki-nūri**

1. *Mil-ki-LAH*, JADD 494, 2, 890, 8, 1104, R. 7. <sup>h</sup>*šaga*, B. C. 668/6, JADD 287, 6, 316, 6. [452, 2.] 472, 1, 12, 627, 6.
2. *Mil-ki-nu-ri*, JADD [727, 5]. <sup>h</sup>*irrišu*, JADD 741, 36.

\***Milki-rāmu** (WSem., cf. Bi. מִלְכִי־רָמֻם, Ph. מִלְכִי־רָמֻם)

1. *Mil-ki-i-ram-am*, Abp. HABL 1007, R. 18.
2. *Mil-ki-ra-me*, Abp.: 83-1-18, 476.
3. *Mil-ki-ra-mu*, JADD 56, 1, 3, B. E. 1 (B. C. 663<sup>2</sup>). Epon. B. C. 654(?), Canon C, V, 11; III R 1, VI, 30.

**Mil-ki-udammiq**(*ŠIG*)

K. 241, X 36, spec.

- \***Mil-ki-ú-ri** (WSem. מלכיאור, Melchior; cf. *Mil*(*Is*)?-*ku*/*kur-ru* TA 83, 53, 84, 43, 85, 85)  
JADD 234, 4, slave sold (B. C. 710).
- Mil-ku-tim** (cf. *Malkātū*), Capp. Ch. I, 2.
- \***Mimmuria**, see *Nibmuria*.
- Mi-na-a** (NBa., cf. *Mi-na*?, *Me-na*? TNB), BM. 38646, I, 9 (KING, BBS, p. 93).
- \***Minahimu** (WSem., Bg. מנחם, Ar. and Ph. מנחם Lidz. p. 313, APO; *Mi-na-aḥ-ḥi-im(-mu)* BE IX, X)
1. *Me-na-ḥi-me*, JADD 98, 3, R. 4 (Ep. Z).
  2. *Me-ni-ḥi-im-me*, <sup>al</sup>*Sa-me-ri-na-a-a*, king of Samaria and North-Israel, Menahem of the Bible, Tigl. IV: Ann. 150 (III R 9, 56, KB II p. 30).
  3. *Mi-na-ḥi-mi*, with Ar. docket מנחם, JADD 245, 1, 6.
  4. *Mi-in-ḥi-im-mu*, <sup>al</sup>*Sam-si-mu-ru-na-a-a*, Senn.: King II, 11; Tay. II, 47 (IR 38). — KB II, p. 90.
  5. *Mi-ni-ḥi-im-mu*, 80-7-19, 2, var. to (4), KB II p. 91, n. 35.
  6. *Mi-nu-ḥi-im-mu*, 79-7-8, 302; 81-2-4, 42, var. to. (4).
  7. *Mi-nu-ḥi-im-mu*, 80-7-19, 1, var. to (4).
  8. *Mi-nu-ḥi-im-mu*, 80-7-19, 3, var. to (4).
- \***Minasi**, see *Menast*.
- \***Minḥimmu**, see *Minahimu*.
- Mi-ni** . . . , K. 7303.
- \***Minihimmu**, see *Minahimu*.
- \***Mi-in-mu-a-ri-a** (Eg. Mn-m<sup>3</sup>(t)-R<sup>4</sup>, RANKE, Material, p. 12)  
f. of *Ri-a-ma-še-ša-ma-a-i* <sup>al</sup>*A-ma-na*, s. of *Mi-in-pa-ḥi-ri-ta-ri-a*, see Boghazköi, OLZIX (1906), col. 629f. = Soti I.
- \***Minšē**, see *Menast*.
- \***Mi-in-pa-ḥi-ri-ta-ri-a** (Eg. < Menpehtirē), Ramses I, king of Egypt, named as ancestor of Ramses II in his treaty with Hattu-šil, OLZ IX (1906), 630.
- Minu-aḥṭi-ana-ili** "How (what) have I sinned against the god?" (cf. *Mi-na-a-i-gu-a-na-ili*, *Mi-na-a-aḥṭi-a-na-ili*, BE XV)
1. *Mi-i-nu-aḥṭi-a-na-AN*, B.C. 670, JADD 99, 1, 3.
  2. *Mi-nu-aḥṭi-TIS-AN*, JADD 23, R. 4 (Ep. F).
- Mi-i-nu-aḥṭi-ili** (abbrev.), K. 241, IX, 46, spec.
- Mi-nu-ḥi** . . . . , *irrišu*, JADD 783, 6.

\***Minuḥimmu**, see *Minahimu*.

\***Minuḥmu**, see *Minahimu*.

**Mi-i-nu-la-an-ši** "How should I forget?" (cf. *La-an-si-i*, *La-an-še-c*; *Ilu-ul-an-ši* BE XIV)

K. 241, X, 44, spec.

**Mi-nu-laq-bi** "What shall I say?"

<sup>al</sup>*zannaru*, JADD 761, 2.

\***Mi-is-ki**(?) (cf. Mit. *Mis*(?)-*ki-ja*, *Mis*(?)-*ki-til-la*), Ta'annek 4, R. 2.

\***Mis**(?)-*ki-ja* (Mit. hypocor.) VS I, 110, 21.

\***Mis**(?)-*ki-til-la* (Mit.) VS I, 111, R. 12.

\***Mi-is-pa-ru** (Pe. *Wā[ya]sp[āra]*, El: *Mišpar[ra]*, Dar. Beh. 110, f. of *Intaphernes*).

\***Mi-is-lú** . . . . , TA 45, 2.

**Misu**, see *Mesu*.

**Mi-šir-a-a**

f. of *Nabu-balaṣu-iqbi*, 82-5-22, 356; IV R, add. 9, I 13.

\***Mitā** (Phryg., hypocor., Gr. Μίθας; WINCKLER, AF II, p. 136; HÜSING, OLZ V, col. 421 f.) *šašar* <sup>mat</sup>*Mu-us-ki* <sup>mat</sup>*Mu-us-ka-a-a*, king of Muski (Phrygia)

1. *Mi-ta-a*, Sarg.: Ann. 46, 94, 99, 173, 373, 379; XIV. 16, 41; Cyl. 24 (IR 36); Pp. IV 37; Khors. 31, 150, 152. — KB II pp. 42, 56, 74.

2. *Me-ta-a*, Sarg.: Bull 24; Pp. IV 37 (var.).

\***Mi-ta-a-ki** (Iran.)

Tigl. IV: Ann. 39: a Median chief.

**Mi-ta-ti** . . . . , Ta'annek 3, R. 2.

\***Mi-ta-at-ti** (Iran.; cf. HÜSING, KZ 36, p. 566)

<sup>mat</sup>*Zi-ki-ri-ta-a-a*, a Sagartian chief, B. C. 716, Sarg.: Ann. 34, [53], 104; XIV 48; Khors. 45, 48, 52 (KB II p. 58).

\***Mitenna** (Ph., cf. *מיתנא*, Matten, Mytton)

*Mi-e-te-en-na*, <sup>al</sup>*Šur-ya-a-a*, of Tyre, Tigl. IV: B, 68 (IR 67, KB II p. 22).

\***Mitinti** (Ph., cf. *מיתנת*, "present")

1. *Mi-ti-in-ti*, *šar* <sup>al</sup>*As-du-di*, king of Ashdod, Senn.: King III 59; Tay. III 24 (IR 39). <sup>al</sup>*As-du-da-a-a*, Senn.: King II 79; Tay. II 51 (IR 38). — KB II, pp. 90, 94. King of Ascalon, <sup>al</sup>*As-ga-lu-na-a-a*, Tigl. IV: B, 61 (IR 67, R. 11; *šar* <sup>mat</sup>*Is-ga-lu-na*, Abp.: Rm. 3, II 25. — KB II, pp. 20, 240.

2. *Me-ti-in-ti*, *šar* <sup>al</sup>*Is-ga-lu-na*, Esarh. B, V, 13 (III R 16 = IR 48, no. 1, 4. KB II p. 148).

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**Mi-ti-ta-a** (cf. *Mitā*)

*bēl [alī?]*, 83-1-18, 557, 2, 9, R. 4, 10 (KGAS no. 51).

**Mitunu**, see *Metunu*.

**Mu...**, Ta'annek 12, 4.

**Mu-ab-bit-kiš-ša-li** "Destroyer of the hosts" render *GUL.KI.SAR*, ancient Babylonian ruler, V R 44, 15b.

**\*Muballīṭ-Serūa** "Sherua quickens"

d. of *Ašur-uballīṭ šar māt Aššur*, wi. of Burna-Buriyash

1. *Š Mu-bal-li-ṭa-at-Še-ru-ū-a*, m. of *Karaḫar-daš(?)*, Synchron. I 9 (II R 65, 1, I 9). — KB I, p. 194.
2. *Š Mu-bal-li-ṭa-at-EDIN-u-a*, m. of *Karin(?)daš*, gm. of *Kadišman-ḫarbe*, Chron. P I 6.

**Mu-ba-si-e**, JADD 455, R. 3.

**Mudabirāja** (cf. *Mu-da-pi-ra-a-a*)

1. *Mu-da-bir(pir?)-a-a*, JADD 6, 4. [267, R. 5].
2. *Mu-du-bi-ra-a-a*, B. C. 676, JADD 175, R. 9.

**\*Mu-da-da** (cf. OBA. *Mu-da-du-um*, RPN, Ar. מורד, Bi. מירד, Sam. מורד, LXX Μωδδδ) *māt-La-qa-a-ja*, Tukulti-N-II, Ann. R. 2. *āt-Sir-qa-a-ja*, ibid. R. 10.

**Mudammiq-Adad** "Adad makes favorable" (for NBA, texts, see TNB)

1. *Mu-ŠIG-U*, of *āt-Ḫa-a-ba*, JADD 899, III 15.
2. *ŠIG-ig-IM*, in *ālu šā Mudammiq-Adad*, Meliṣ: Susa 3, II 24.  
f. of *Ardi-Nanā*, Neb. I: V R 56, II 13. Mna.: I R 66, II 13. Stone of Amrān, II 2. — KB III, pt. 1, p. 168; IV, p. 66.

**Mudammiq-Ašur** "Ašur makes favorable"

*Mu-ŠIG-AŠ-šur*, JADD 267, R. 8.

**Mudammiq-ilu...**

1. *Mu-ŠIG-ig-AN*, K. 241, X, 14, spec.
2. *ŠIG-AN...*, K. 3992, with *Agnum* (WAF I p. 516).

**Mudammiq(?)-šarru**

*Mu-ŠIG-MAN*, Epon. B. C. 814, of Kurruri, III R 1, III 3; or *Mu-šik-niš(?)*, cf. KB I p. 206.

**Mu-da-pi-r[a]-a-a** (cf. Na. מורטירא, *Mu-da-du-pir-bi-ra-a-a*)

f. of *Arad-ili*, OLZ VI 198, R. 6 (Ep. *Ša-Nabā-šā*).

**Mudubirāja**, see *Mudabirāja*.

No. 1.

**\*Mugallu** (cf. *Mu-ga-li* HAV, p. 92; *Mu-ga-li-i*)

1. *Mu-gal-li*, JADD 698, B. E. 1 (B. C. 649?) (KB IV p. 148). *šar māt Tabala*, king of Tabal, Abp.: A, III R 18, II 107; Ann. II 73 (KB II p. 172); B, III R 30, II 66, 75, 111; K. 2675, R. 22 (KB II p. 170, n. 2).
2. *Mu-gal-lu*, *Me-li-da-a-a*, K. 11476, 8, R. 1. 11479, 3, R. 6. 11486, 2, 6, 7, 10 (KGAS no. 54. 56. 57). *šar māt Tabalu* Abp.: Ann. II, 68 (KB II p. 170).
3. *Mu-gal-lum*, HABL 629, R. 7.
4. *Mug-gal-lum*, of Melid, K. 11480, 2 (KGAS no. 55).

**Mukin-Ašur** "Ašur establishes"

1. *Mu-GI.NA-AŠ-šur*, JADD 183, 2, 10. 187, 9.
2. *Mu-ki-nu-AŠ-šur*, JADD 23, R. 3 (Ep. F). 188, 1 (B. C. 669).

**\*Mukinat-Ištar** "Ištar establishes"

*Š Mu-ki-na-at-ŠISITTU*, JADD 320, 5, slave sold, B. C. 691.

**Mukin-šarrūte-ilu** "Establisher of the kingdom is the god"

*DU-MAN-te-AN*, JADD 500, R. 4.

**Mukīnu** (*MU-GI.NA*), see *Šum-ukin*.

**\*Muk-kut-is-sah**, in *Bit-muk-kut-is-sah*, Nazim.: Susa 2, I 13, 18.  
f. of *Ša(Za)-ap-ri*, Neb. I: V R 56, 16 (KB III, I, p. 168).

**Mu-ma-hu...**, JADD 904, IV 7.

**Mu-mar-ilu**, JADD 320, 3, slave sold, B. C. 691.

**Mu-nam-me** (cf. OBA. *Mu-na-mu-un* RPN, *Š Mu-na-mi* BE XV, 200, I 20)

f. of *Nabu-kar-sil* III R 52, 63b.

**Munēpuš-ilu**, see *Munipiš-ilu*.

**\*Mu-ni-dan**, MDOG 35 p. 29.

**Mu-ni-pi...**, JADD 518, R. 4.

**Munipiš-ilu** (< *Munappiš*; cf. מניש)

1. *Mu-ni-piš-AN*, *ḫazānu*, B. C. 717, JADD 391, R. 12. *Mu-ni-pi[š]-ilu*, JADD 518, R. 4.
2. *Mu-ni-e-pu-ūš-AN*, B. C. 663, JADD 153, R. 5. 154, 13.

**Munnabitu** "Fugitive" (cf. TNB, p. 112)

1. *Mu-na-bi-ti*, JADD 498, R. 3.
2. *Mun-na-bi-te*, TRep. 268, L. E. 1 = HABL 1006.
3. *Mun-na-bit-tum*, HABL 416, 6 = TRep. 267, A, 6.

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4. *Mun-na-bi-tu*, HABL 928, 2. K. 812. TRep. 38, R. 1. 63, 4. 82, R. 10. 115, C, R. 4. 274, A, R. 2.
5. *Mu-un-na-bit-ta*  
s. of *Tab-mela*, Merod. I: Susa 16, I, 5.
6. *Mu-un-na-bit-ti*, Merod. I: Susa 16, II 11, 32  
s. of *Bel-mušallim*, gs. of *Uk-ka-a*, JADD 812, L. E. 1.
7. *Mu-un-na-bit-tum*, Merod. I: Susa 16, II 10; III 9, 12.
- \***Mun-su-ar-la** (Iran.)  
<sup>mot</sup>*A-ra-zī-aš-a-a*, Shams. V: Ann. III, 38 (IR 30. KB I p. 182).
- Mu-qa-li-i** (cf. *Mugallu*)  
JADD 374, 7, R. 10; 624, R. 10 (B. C. 686).
- Muqalil-mitu** "Comforting for the dead"  
1. *Mu-qa-lil-BAD*, JADD 311, R. 17 (Ep. S). 743, 12. <sup>h</sup>*NI.GAB ša ekalli*, JADD 255, R. 14. <sup>h</sup>*zammuru Aššuraja*, JADD 50, R. 3 (Ep. H).
2. *Mu-qa-lil-BAD-tū*, <sup>h</sup>*NI.GAB*, B. C. 687, JADD 218, R. 6.
3. *Mu-qa-lil-BAD*, JADD 618, 7 (Ep. T).
- Mu-qu-ru** (cf. Ar. *قُرَى*), JADD 225, R. 9 (cf. III p. 443).
- Mu-ra-a** (cf. *Mu-ū-ru* TNB), JADD 278, 4, slave sold, B. C. 683(?).
- <sup>f</sup>**Mu-ra-ba-ta-aš**, JADD 619, 13, slave devised (Ep. S).
- Mu-ra-nu-na** "Young lion" (cf. *Mu-ra-nu-<sup>a</sup>Gula* TNB)  
s. of *Bel-usati*, b. of *Kabtiija* and *Mušal-lim*, Simb.: Lay. 53, 1, 4 (KING, BBS, pl. 20, p. 102)  
s. of *Še-kib-si-bar* . . . ., VSI 1, 35, 42 (KB IV p. 96), time of Marduk-šum-iddin.
- \***Mur-ši-li-iš** (Hit. = Eg. M-r'-s'-r', cf. *Mupōi.05* Herodotus I, 7, WINCKLER, AF II, p. 282, OZ IX, col. 629), Hittite king, s. of *Šubbiluliuma*, contemp. with Seti I  
f. of *Hattušil*, *Muttallu*, *Halpaššubilis* and *Ilani-ir-in-na*, MDOG 35 p. 19; b. of *Arandas*, ibid. p. 18.
- \***Mu-sa-la-mu** (WSem.), JADD [167, R. 3], B. C. 675.  
f. of *Is-pu-tu*, JADD 182, 1.
- \***Mu-ša-ši-na**  
of *Bonasi*, Anp.: Ann. II 85 (IR 20. KB I p. 76).
- Mu-šu-u**, JADD 409, 3(?).
- Mu-šur-a-a**, *mār ekalli*, HABL 512, 6.  
f. of *Īu-da-a-a*, JADD 250, 1.
- \***Mu-šur-i** (cf. *Mu-us-r[i]*) Tigl. IV, B, R. 11)  
*šar* <sup>al</sup>*Ma<sup>a</sup>-ba*, king of Moab, Esarh. BV, 14 (III R 16, no. 1. IR 48, no. 1). Abp.: Rm 3, II 33. — KB II, pp. 148, 238.
- Mušabši-ilu**, see *Irašši-ilu*.
- Mu-šab-ši-Marduk**<sup>1</sup> "Marduk brings into being"  
s. of *Ta-me-ra-ni-ti*, *dup-šar-ru*, Imb.: BM. 91015, R. 21 (KING, BBS pl. CVI, p. 110).
- Mu-šab-ši-šil-a** . . . ., Epon. temp. Shalmaneser, 48-11-4, 280.
- Mu-šal-lim** . . . ., JADD 366, 3 (B. C. 669). 976, 10.
- Mu-šal-li-mu** (abbrev.; for NBa. texts, see TNB)  
s. of *Bel-usati*, b. of *Kabtiija* & *Mirānu*, Simb.: Lay. 53, 1, 9.  
s. of *Siv-apal-iddin*, Mshi.: VSI, 35, 23 (KB IV p. 96).
- Mušallim-Adad** "Adad saves" (for NBa. texts, see TNB)  
1. *Mu-DI-U*, JADD 195, 3 (B. C. 730). <sup>h</sup>*A.B.A*, B. C. 644(?). JADD 4, R. 7 (KBIV, pp. 106, 148).
2. *Mu-šal-lim-<sup>a</sup>LI*, HABL 946, 2.
- Mušal-lim-aplu** (abbrev.)  
f. of *Aš-iddina*, Merod. II: Bl. st. IV 15. — KB III, pt. 1, p. 190.
- Mušallim-Ašur** "Ashur preserves" (for NBa. texts, see TNB)  
1. *Mu-DI-<sup>a</sup>Š-šur*, JADD 806, R. 5.  
s. of <sup>mot</sup>*I-tū<sup>a</sup>-a-a*, B. C. 734. JADD 415, 2 (KB IV p. 104).  
f. of *Apla-a-a*, JADD 363, R. 8.
2. *Mu-DI-<sup>a</sup>Š-šur*, Epon. G, JADD 160, B. E. 2 (III R 48, c).
3. *Mu-šal-lim-<sup>a</sup>Š-šur*, Epon., Shalm. I: KAH II, 13, R. E. Epon. G, <sup>h</sup>*ša-kīn* <sup>al</sup>*A-ti-ḫi*, JADD 173, R. 11. 250, R. 3.
- Mušallim-ilu** "The god preserves"  
1. *Mu-DI-AN*, <sup>h</sup>*irrišu*, JADD 742, R. 10.
2. *Mu-šal-lim-AN*, JADD 36, 2 (B. C. 685). 376, 9(?). <sup>h</sup>*šanū ša mār šarri*, JADD 694, 2.
- Mušallim-Ištar** "Ištar preserves"  
1. *Mu-DI-XV*, JADD 480, 7. 486, 5. *rab ālani* *ša rab šaqt*, JADD 180, 4, 13.

2. *Mu-šal-lim-<sup>d</sup>XV*, B. C. 714(?), JADD 248, 4.  
 3. *Mu-šal-lim-<sup>d</sup>NINVI*, JADD [75, R. 7] (Ep. O). 320, 6 (B. C. 691). *<sup>h</sup>rab alani*, JADD 492, 3, 11, 497, 3.

**Mušallim-Marduk** "Marduk preserves" (for NBa. texts, see TNB)

1. *Mu-šal-lim-<sup>d</sup>AMAR.UD*; *mār Ū-ka-ni*, Shalm. III: Bal. VI 8; Co. 84. *<sup>h</sup>šar-tin-uu*, Shalm. III: VS I 69, 13.  
 s. of *Arad-Marduk, bēl pihāti*, Nku.: Lo. 102, IV 7. — KB IV, p. 88.  
 2. *Mu-šal-lim-<sup>d</sup>ŠU*, *<sup>h</sup>ABA*, B. C. 683, JADD 89, R. E. 7.

**Mušallim-Nashu** "Nashku preserves"

*DI-na-aš-ḫu*, JADB 2, 1 2.

**Mu-šal-lim-Nergal** "Nergal preserves"

JADD 533, R. 2.

**Mušallim-NIN. IB** "Ninib preserves"

1. *DI-<sup>d</sup>MAS*, *<sup>h</sup>bēl pihāti*, JADD 426, B. E. 1.  
 2. *Mu-DI-<sup>d</sup>MAS*, of Tille, Epon. B. C. 793, Canon A, III 25. Epon. B. C. 766, Canon A, IV 3; *šā<sup>d</sup> Tile*, Canon E, R. 4; 81-2-4, 187, R. 11.  
 3. *Mu-šal-lim-<sup>d</sup>MAS*, JADD 412, R. 12 (B. C. 748). Epon. B. C. 793, JADD 651, R. 11; *šā<sup>d</sup> Til-li-e*, 81-2-4, 187, 19.

**Mu-šá-su-ú** "Screamer"

*<sup>h</sup>šalšū ša<sup>m</sup> La-ḫi-ri*, B. C. 670, JADD 625, 4.

**Mušētiq-aḫē(?)**

*LU-PAP<sup>u</sup>*, JADD 178, 3, slave sold.

**Mu-še-zi-ib**, see *Mušēzibu*.

**Mu-še-zi-ib** . . .

s. of *Marduk-ba-an-a-a*, owner of tablet, B. C. 595, K. 9288.

**Mušēzib-Āsur** "Ashur saves"

*Mu-še-zib-ĀŠ-šur*, *<sup>h</sup>nukil apati*, JADD 857, I 9. *<sup>h</sup>mutr pāti*, JADD 860, II 18. *<sup>h</sup>rab ki-šir*, JADD 325, R. 10 (Ep. A). *<sup>h</sup>šaqū*, JADD 857, I 27. 860, II 22. *<sup>h</sup>še-lap-pa-a-a*, JADD 38, R. E. 1: 39, R. E. 1 (Ep. D).

**Mušēzib-ilu** "The god saves" (cf. Bi. 𐎲𐎠𐎺𐎠𐎺𐎠)

*Mu-še-zib-AN*, JADD 343, 7. 374, 9 (B. C. 685). 383, R. 10 (B. C. 674). 427, R. 11 (B. C. 694). 504, 3. 857, II, 41. *<sup>h</sup>na-ki-su*, JADD 857, II 47. *<sup>h</sup>rakbu*, JADD 852, I 7. *<sup>h</sup>šanu rab kib-si*, JADD 857, III 28.

No. 1.

**Mušēzib-Marduk** "Marduk saves" (for NBa. texts, see TNB)

1. *Mu-še-zib-mar-duk*, *<sup>h</sup>šaknu ša sisē ša Buti ešši*, B. C. 670, JADD 172, 1, 14.  
 2. *Mu-še-zib-<sup>d</sup>AMAR.UD*, VA 7, 2 (MVG XII p. 157 L). *mar aḫattišū ša Bēl-ibni*, nephew of Bel-ibni, 82-5-22, 129 (WSml. II p. 64). HABL 277, R. 3 (WSml. II p. 39). 280, R. 1. 399, 6. 412, 13. King of Babylon, B. C. 693—689, abbrev. *Šuzubu*, q. v., Chron. B III 12, 13, 19, 22, 24. — For NBa. texts, see BE X.  
 s. of *Še(?)-su(?)*, 94-6-11, 36, 13 (ZA IX p. 398), 7<sup>th</sup> year of Sin-šar-iškun.  
 f. of *Adad-ibni*, Shmk.: CT X pl. IV 29; V 14; VI 11.  
 3. *KAR-<sup>d</sup>AMAR.UD*, prob. Babyl. king or prince, Chron. A, V 6; *Eubnaš-šakin-šum*, the king, was buried in the palace of M.  
 4. *KAR-<sup>d</sup>ŠU*, king of Babylon, B. C. 693—689, King-list A, IV 18.

**Mu-še-zib-Nabū<sup>2</sup>** "Nabu saves" (for NBa. texts, see TNB)

JADD 351, 7 (Ep. V). *<sup>h</sup>ABA*, JADD 640, R. 1 (Ep. O).

s. of *Nabu-šum-iškun*, *ABA ša šarri Babilū*, JADD 869, IV 7.

**Mu-še-zib-NIN. IB<sup>2</sup>** "Ninib saves"

LAYARD, Nineveh and Babylon p. 276, found at Arban.

**Mu-še-zib-ra-man** "Ramman saves" JADD 689, 1.

**Mu-še-zib-Samaš** "Šlamash saves" (for NBa. texts, see TNB)

K. 241, VII 18, spec. *<sup>h</sup>bēl pihāti<sup>al</sup> Dirī*, Stele of Anaz, POGNON, Inscriptions, no. 59, 3.

**Mušēzibu** (hypocor.)

1. *Mu-še-zib*, JADD 74, 3, 4. B. E. 2, B. C. 680, dup. to (2).  
 2. *Mu-še-zi-bu*, JADD 73, 3, 5, dup. to (1). *nastku* of Yatburu, Sarg. Ann. 281.  
 3. *Mu-še-zi-ib*, HABL 685, R. 1, 8: *duru ša M*.

**Mu-šib-ša** (cf. *Mu-šib-šīšū* TNB)

s. of *<sup>h</sup>ha-za-an-[na]*, Mshi.: VSI, 35, 41 (KBIV, p. 96).

**Mu-šik-niš**

Epon, B. C. 814, of Kurrurī, III R 1, III, 3, see *Mudammīq-šarru*.

**Muš-ki-nu**(?), JADD 68, 3, B. C. 645(?).  
**Muš-ta-li** (abbrev., cf. Oba. *Sin-muštal*; also in Cass. texts, see BE XVII, pt. 1)

f. of *Nāširu*, Melis. DEP X, pl. 12, VIII, s.

**Mu-ták-kil** ..., JADD 532, R. 6. Cf. *Mutakkil-Marduk*.

**Mu-ták-kil-Adad**<sup>1</sup> "Adad strengthens"

HABL 1101, 5.

**Mutakkil-Ašur** "Ashur strengthens"

1. *Mu-tak-kil-AŠ-šur*, JADD 659, 7.
2. *Mu-tak-kil-AŠ-šur*, HABL 213, 3. Epon. B. C. 706, <sup>h</sup>*ša-kin* <sup>ai</sup>*Gu-za-na*, Canon A, V, 16; B, VI, 5; III R 1, IV 18; 2, 33 (K. 3044), 4<sup>th</sup> year of Sargon as king of Babylon. JADD 484, R. 9. <sup>h</sup>*rab ki-šir ummi šarri*, JADD 857, II 33. <sup>h</sup>*riqqu*, JADD 48, R. E. 1; 49, L. E. 1 (B. C. 656?). [575, R. 12]. 805, 12. <sup>šangū šanū</sup>, HABL 419, 2.
3. *Mu-ták-kil-AŠ-šur*, Epon. B. C. 706, Canon D, IV, 13.

**Mu-tak-ki-[i]** (...), Simb.: Lay. 53 (KING, BBS, pl. 21, p. 103).

**Mutakkil-Marduk** "Marduk strengthens"

1. *Mu-tak-kil-ŠU*, JADD 101, R. 4. 711, 1 (Ep. E).
2. *Mu-ták-kil-ŠU*, Epon. B. C. 799, III R 1, III 18: *Mu-ták-kil-ŠU* (Marduk); <sup>h</sup>*rab šaqi*, 81-2-4, 187, 13.

**Mutakkil-Nusku** "Nusku strengthens"

*Mu-tak-kil-ŠU*, *šar* <sup>ai</sup>*Aššur*, s. of *Ašur-dān*, f. of *Ašur-riš-iši*, gf. of Tiglat-Pileser I, c. B. C. 1160, Tigr. I, VII 45 (IR 15. KB I p. 40). III R 3, 19, 29 (KB I p. 12). III R 4, 57b. VA 5999, I, s. *šar kiššati šar* [<sup>ai</sup>*A-šur*], f. of *Ašur-res-iši*, gf. of *Tu-kulti-apil-Ešarra*, Sm. 1874, 14 (AKA p. 111) s. of *Ašur-dān*, f. of *Ašur-riš-iši*, <sup>šangū Ašur</sup>, VA 12629 + 12804 (ANDRAE, Anu-Adad-Tempel p. 5, pl. XI).

\***Mutallu** (by SAYCE, Records of the Past, new series, IV p. 59, n. 6, identified with the name of the Hittite king formerly read Mutnr (Mautenar), who is mentioned in the Egyptian copy of the treaty between Ramses II and the Hittites of Kadesh; SACHAU, ZA VII p. 99, Zur historischen Geographie von Nordsyrien, p. 8, compares the Cilician name Mo-

[r]úλης, see E. L. HICKS, Inscriptions from Western Cilicia, in Journal of Hellenic studies XII (1891) p. 247, no. 40)

1. *Mu-tal-li*, <sup>ai</sup>*Gur-gu-ma-a-a*, prince of Gurgum, Shalm. III: Mon. I 40, 41 (III R 7. KB I p. 156)
2. *Mu-tal-lu*, JADD 237, R. 11 (B. C. 665). <sup>ai</sup>*Ku-muḫ-ḫiḫa-a-a*, ally of Argistis of Urartu, Sarg. Ann. 105, 388 (var.) s. of *Tarḫulara*, prince of Gurgum, Sarg. Ann. 209, 211, 212; Khors. 86 (KB II p. 64).
3. *Mu-tal-lum*, <sup>ai</sup>*Ku-muḫ-ḫa-a-a*, Sarg. Ann. 388; Khors. 112 (KB II p. 66). s. of *Tarḫulara*; Sarg. Khors. 84 (KB II p. 64).
4. *Muttallīš*, s. of *Muršiliš*, f. of *Ur-ḫi-Tešup*, b. of *Ḫattušil*, *Ḫalpaššukubūš* and *Ḫaniriinna*, MDOG 35 p. 19, seq.
5. *Mu-ut-ta-at-li*, MDOG 35 p. 43.

**Mutarris-Ašur**

*Mu-LAL-AŠ-šur*, JADD 87, 2; 88, 1 (Ep. W). 467, R. 2. <sup>h</sup>*rab šaqi*, Shams. V: Ann. II, 17 (I R 30. KB I p. 178).

**Mutarris-ilu**, or *Mutaqqin-ilu*

1. *Mu-LAL-AN*, 83-1-18, 695, III 17, spec.
2. *Mu-tar-ri-su-AN*, 83-1-18, 695, III 18, spec., cf. JADD III, p. XV.

\***Mut-Ba'lu** (Can., cf. Bi. מוֹתְבַּלְיָא מוֹתְבַּלְיָא)

1. *Mu-ut-ba-aḫ-šun*, TA 255, 3.
2. *Mu-ut-šun*, TA 256, 2, 5.

**Muttallik**(? *DU-ik*)-**ilāni**, JADD 500, R. 11.

\***Mut**(?)**-zu-a-ta**, of <sup>ai</sup>*Ku-li-si*, Shalm. III: Bal. J.

**Mu-za-am-me-ri-li-pu-šu**, K. 241, XII 11, spec.

**Mu-zu-ra-a-a**, JADD 275, 3, sold.

**Na-ba-di-e** (PEISER, KB IV p. 52: *Na-ba-ḫi-e*) f. of *Is*(?) *Ir-ri-šup*-*pi*, Capp. G, 5, 11.

**Na**(?)**-bi-si-ik-ki**, JADD 388, R. 9.

**Nabua** (hypocor. cf. *Nabaia*)

1. *Na-bu-u-a*, JADD 1067, 1. <sup>h</sup>*muttr pūti*, B. C. 685, JADD 232, R. 7. 291, R. 3. <sup>ai</sup>*Aššur*, astrologer, HABL 141, 2. 142, 2. 818, 2. 819, R. 1 (III R 51, no. 3). 820, R. 1 (III R 51, no. 4). 821, R. 4. 822, R. 1. 823, R. 1. 824, R. 1. 825, R. 1. 826, R. 1. 827, R. 2. 828, R. 1. <sup>h</sup>*šangū*, JADD 255, R. 7.
2. *Na-bu-ū-a*, <sup>ai</sup>*Aššur*, astrologer, HABL 817, R. 1. 1137, 3.

3. <sup>d</sup>AK-u-a, JADD 77, 2. <sup>h</sup>irrišu, of <sup>al</sup>Bit-taš-bi-ra, JADD 742, 5.
4. <sup>d</sup>PA-u-a, JADD 40, R. E. 1. (B. C. 676; III R 47, 46, b. KB IV p. 126). 80, R. E. 1. 153, R. E. 1 (B. C. 663?). 154, 15 (B. C. 663). 163, L. E. 1 (Ep. O). 204, 4 (B. C. 667). 253, R. 6. 257, 4, R. 1 (B. C. 670). 335, 6, B. C. 687 (III R 46, 70, d. KB IV p. 118). 406, R. 2. 418, B. E. 2. 447, 7, slave sold, B. C. 683 (KB IV p. 122). 500, R. 2. 551, 5. 630, 3, 17 (B. C. 678). 913, R. 2. K. 241, IV 3, spec. <sup>āsā</sup>, JADD 851, II s. <sup>nappali</sup> <sup>hurāši</sup>, JADD 440, R. 11 (B. C. 692). 626, R. 12. 806, R. 12. <sup>ḥrab</sup> <sup>Nl. Gab</sup>, B. C. 686, JADD 453, R. 12. <sup>ša</sup> <sup>al</sup>PAP-ḥa-lu-ar, B. C. 674, JADD 404, 1. <sup>ḥsanu</sup> <sup>ša</sup> <sup>arkišu</sup>, JADD 246, R. 2. <sup>A.B.A.</sup>, JADD 208, R. 16. (B. C. 668. KB IV p. 132). 273, R. 2. 315, R. 5 (B. C. 667). 391, R. 10 (B. C. 717. III R 48, 59, c. KB IV p. 108). 618, R. E. 5 (Ep. T). <sup>ḥza-rab-bi</sup>, JADD 626, R. 4 = 806, R. 4. See also <sup>Nabu-bēta</sup>.
- f. of <sup>Adad-takal</sup> and <sup>Šilli-Ištar</sup>, VS I 88, 23. f. of <sup>Ia-sa-ma</sup>, VS I 84, 2.
5. <sup>d</sup>PA-ū-a, JADD 830, 2. <sup>ḥ</sup> . . . , JADD 679, 8 (B. C. 682). <sup>ḥšā</sup> <sup>bit</sup> <sup>ku-din</sup>, HABL 245, 16.
6. <sup>d</sup>PA-ū-u-a, JADD 133, 3 (B. C. 693). <sup>A.B.A.</sup>, JADD 297, R. 14; 614, R. 1 (Ep. I).
7. <sup>d</sup>PA-ū-u-a, Sm. 55, I 18, spec.
- Nabū<sup>2</sup>-abi-ja** K. 241, IV 4, spec.
- Nabū-abkal-ilāni** "Nabu is the most informed of the gods"  
<sup>d</sup>PA-NUN.ME-AN<sup>1</sup>, K. 241, II 2, spec.
- Nabū-aḫē** . . . , JADD 18, R. 2.
- Nabū-aḫē-balliḫ** "Nabu, keep the brothers alive!" (cf. Nba. <sup>Nabū-aḫē-bulliḫ</sup> TNB)
1. <sup>d</sup>PA-PAP<sup>1</sup>-bal-liḫ, K. 241, III 14, spec. JADD 848, 5.
2. <sup>d</sup>PA-PAP<sup>1</sup>-TI, JADD 712, L. E. 3. K. 11521, E. 3 (KGAS 145). <sup>āsā</sup>, JADD 851, II 9.
3. <sup>d</sup>PA-PAP.ME-TIN, 83-1-18, 544, E. 2 (KGAS 119).
- Nabū-aḫē-ereš**, see **Nabū-aḫēreš**
- Nabū-aḫē-iddin** "Nabu has given brothers"  
(for Nba. texts, see TNB)
1. <sup>d</sup>AK-PAP.ME-MU f. of <sup>Šil-la-a</sup>, K. 433, 7 (KB IV p. 170) (20<sup>th</sup> year of Abp.).
- No. 1.
2. <sup>d</sup>AK-ŠEŠ<sup>1</sup>-id-din, <sup>ḥki-pi</sup> <sup>ša</sup> <sup>Išagala</sup>, HABL 516, 20.
3. <sup>d</sup>AK-ŠEŠ<sup>1</sup>-MU, f. of <sup>Šumā</sup>, HABL 963, R. 4.
4. <sup>d</sup>AK-ŠEŠ<sup>1</sup>-SE-na, writer of astrol. report, TRep. 121. 143. 158, A. 163.
5. <sup>d</sup>PA-PAP<sup>1</sup>-AŠ, HABL 163, 5. JADD 119, R. 2 (B. C. 680). K. 241, II 15, spec. Epon. B. C. 675, JADD 95, R. 5. 124, R. E. 1. <sup>ḥabaraku</sup> <sup>rabū</sup>, JADD 186, R. 12. <sup>ḥa-za-nu</sup>, JADD 166, 1 (Ep. S). <sup>ḥmutir</sup> <sup>pati</sup>, HABL 714, 5. <sup>ḥšaknu</sup>, B. C. 676, JADD 175, R. 15.
6. <sup>d</sup>PA-PAP<sup>1</sup>-SE-na, Epon. B. C. 675, III R 1, VI 2.
7. <sup>d</sup>PA-ŠEŠ<sup>1</sup>-MU, K. 7335.
- Nabū-aḫē-lūmur** "Nabu, may I see brothers!"  
<sup>d</sup>PA-PAP<sup>1</sup>-lu-mur, K. 241, III 17, spec.
- Nabū-aḫēreš** "Nabu has planted a brother"  
(cf. TNB)
1. <sup>d</sup>AK-ŠEŠ-PIN-eš, HABL 1091, R. 10.
2. <sup>d</sup>PA-PAP-KAM-eš, Epon. B. C. 681, JADD 269, R. 8. 635, R. 1; <sup>ḥsa-kin</sup> <sup>al</sup>Samallī, JADD 59, R. 5. 279, R. 9.
3. <sup>d</sup>PA-PAP-PIN-eš, HABL 212, 11. K. 241, II 31, spec. Epon. B. C. 681, III R 1, V 43; JADD 30, B. E. 1. 231, R. 14; PSBA XXX (1908), p. 111, 17; p. 112, 18.
4. <sup>d</sup>PA-PAP.ME-KAM, Sm. 1037 (B. C. 681).
5. <sup>d</sup>PA-PAP<sup>1</sup>-KAM-eš, Epon. B. C. 681, III R 1, V, 43, var.
6. <sup>d</sup>PA-PAP<sup>1</sup>-PIN-eš, <sup>šakin</sup> <sup>ša</sup> <sup>al</sup>Samalla, Epon. B. C. 681, Canon C, IV, 16. JADD 127, 7. [277, R. E. 2].
- Nabū-aḫēriba** (for Nba. texts, see TNB)
1. <sup>d</sup>AK-ŠEŠ<sup>1</sup>-ri-ba, 80-7-19, 197 = TRep. 81, D. HABL [844, 11].
2. <sup>d</sup>PA-PAP<sup>1</sup>-SU, JADD 43, R. E. 1 (B. C. 687). 382, 9, 11 (B. C. 716). 637, R. 4. K. 241, III 10, spec. <sup>A.B.A.</sup> (B. C. 698), JADD 473, R. 2. <sup>ḥpir-ḥi-nu</sup> (Ep. R), JADD 642, R. E. 4 (III R 49, 28, b). <sup>ḥki-e-pu</sup> <sup>ša</sup> <sup>al</sup>Be-ri, JADD 992, 5. Writer of astrological report: HABL 77, 4. 78, 4. 79, 3. 80, 2. 81, 2. 82, 2. 83, 2. 404, 2. 405, 2. 406, 2. 407, 2. 602, 2. 693, 3. 694, 3. 696, 2. 697, 2. 689, 3. 993, 8 (TRep. 55). TRep. 43 (III R 58, no. 3). 51. 54. 55, 8. 62. 70. 75

- (III R 51, no. I). [81, G]. 84. 96. [98]. 106  
(III R 59, no. 12). 113. 139 (III R 58, no. 7).  
141. 179. 204. [209]. 212. 236, D. 236, H.  
237. 238. 244. C. 246, G. 248 (III R 59,  
no. 8). 252, D. 258. 271, A. 274, G. 274, H.  
s. of *A-u-lu-u-a-a*, <sup>10</sup>*Kan-nu'-a-a*, VS I 86, 1.  
s. of *Aḫ-ia-ū-tu*, <sup>11</sup>*ḫērib bit* <sup>12</sup>*Nabu*, NSi:  
VS I, 36, III 12.
3. <sup>13</sup>*PA-PAP-SU*, <sup>14</sup>*ḫbārū*, JADD 513, 1.
- Nabū-aḫē-šallim** "Nabu, save the brothers!"  
(cf. *Nabū-aḫē-sullim*)
1. <sup>15</sup>*PA-PAP-DI*, HABL 150, R. 10, 13. 695 2.  
JADD 46, R. E. 1. 416, R. E. 1 (B. C. 710;  
KB IV p. 112). 922, IV 4. 993, III 22,  
R. IV, 28.
2. <sup>16</sup>*PA-PAP-šal-lim*, JADB 6, VIII 8. K. 241,  
III 18, spec. 5517.
- Nabū-aḫē-sullim** (Ba) = *Nabū-aḫē-šallim*.  
1. <sup>17</sup>*AK-ŠEŠ-GI*, 82-5-22, 1769.  
2. <sup>18</sup>*AK-ŠEŠ-šul-lim*, KK. 7479. 13 181.
- Nabū-aḫ-iddin** "Nabu has given a brother"  
(for NBa. texts, see TNB)
1. <sup>19</sup>*AK-PAP-ĀŠ*, JADD 903, R. III, 1.  
f. of *Ba-la-su*, HABL 873, R. 5.  
2. <sup>20</sup>*AK-PAP-MU*, JADD 241, R. 5.  
3. <sup>21</sup>*PA-PAP-ĀŠ*, HABL 884, 2. 1009, 18.  
JADD 32, R. 5 (B. C. 693 or 688). 63,  
R. E. 1 (Ep. V). 128, L. E. 1 (B. C. 665?).  
251, 3, 10. 288, R. 7. 300, R. 9 (B. C. 684?).  
335, L. E. 1 (III R 46, 85, d; B. C. 687).  
388, R. 2. 536, R. 1. 845, R. 4, b. 912, 4,  
slave of *Zerati*. 1091, 3. K. 241, II 14, spec.  
1875. 1591. 1875. VS I 84, 27 (Ep. E).  
85, 27. 93, 29. [94, 31]. <sup>22</sup>*A.B.A.*, B. C. 694,  
JADD 427, R. 15 (III R 48, 58 b. KB IV  
p. 114f.). <sup>23</sup>*bel qatati*, JADD 166, R. 2, 5  
(Ep. S). <sup>24</sup>*ḫrab mati*, JADD 641, R. 12  
(Ep. C). <sup>25</sup>*ḫšalū mar šarri* JADD 857, I, 26.  
<sup>26</sup>*ḫšangū*, B. C. 680, JADD 360, R. 5.
4. <sup>27</sup>*PA-PAP-SE-na*, JADD 253, R. 4.
- Nabū-aḫūni** (? VS I, 35, 51), see *Nabū-našir* (ŠEŠ-ir).
- Nabū-aḫ-ušur** "Nabu, protect the brother!"  
(for NBa. texts, see TNB)
1. <sup>28</sup>*PA-PAP-PAP*, HABL 328, R. 24. JADD  
31, R. 2 (Ep. 1). 51, R. 1 (B. C. 683).  
120, 6 (B. C. 693). 162, B. E. 1 (III R 47,  
60 a. KB IV, p. 116; B. C. 694). 163, R. 9  
(Ep. O). 279, R. 7 (B. C. 681). [679, R. 2].  
K. 241, I, 2, spec. 82-5-22, 128. <sup>29</sup>*A.B.A.*,  
JADD 329, R. 12 (Ep. K). 598, R. 9. <sup>30</sup>*ḫirrišu*,  
JADD 429, 27. <sup>31</sup>*ḫnutir pa'i*, B. C. 684,  
JADD 19, 6. 20, 5 (III R 47, 47 a. KB IV,  
p. 118). <sup>32</sup>*ḫrāb ēkalli*, JADD [640, R. 5?].  
<sup>33</sup>*rāb kal-lē*, B. C. 698, JADD 328, R. 10  
(III R 48, 68 a. KB IV, p. 114).  
s. of *Nargt*, JADD 318, 1, B. E. 2 (III R 46,  
1, 19 b; Ep. A).
2. <sup>34</sup>*PA-ŠEŠ-PAP*, HABL 328, R. 11.
- Nabū-ālik-id-enši** "Nabu goes by the side of  
the weak one"  
<sup>35</sup>*PA-DU-ID-SIG*, Sm. 55, I, 14, spec.
- Nabū'-a-lik-idi-ja** "Nabu goes by my side"  
K. 241, III, 43, spec.
- Nabū-ālik-pāni** "Nabu is a leader" (for NBa.  
texts, see TNB)  
<sup>36</sup>*PA-DU-ŠI*, Sm. 55, I, 3 spec.
- Nabū-ālik-pānija** "Nabu is my leader"  
1. <sup>37</sup>*PA-a-lik-pa-ni-ja*, Sm. 55, I, 12, spec.  
2. <sup>38</sup>*PA-DU-ŠI-ja*, K. 241, III, 42; Sm. 55, I, 11,  
spec.
- Nabū'-al-si-ka-ab-[luš]** "Nabu, I cried to thee  
and remained alive" (cf. TNB)  
K. 241, III, 45, spec.
- Nabū'-al-si-ka-ul-abāš** (*NU-UR*) "Nabu, I cried  
to thee and was not ashamed"  
(cf. NBa. *Nabū-al-si-ka-ul-a-ba-āš* TNB)  
K. 241, III, 46, spec.
- Nabū-amāt-ušur** "Nabu, guard the word!"  
<sup>39</sup>*PA-KA-PAP*, K. 241, I, 4, spec.
- Nabū-amāt-pi-ušur** "Nabu, guard the word  
of the mouth!"  
<sup>40</sup>*PA-KA-KA-PAP*, K. 241, I, 5, spec.
- Nabū-am-ku-ra-ul-ba**  
K. 241, III, 44, spec.
- Nabū'-ana-āli-šu** (abbrev., cf. NBa. *Nabū-ana-  
ālija* TNB)  
K. 241, IV, 46, spec.
- Nabū-apal-eriba**  
<sup>41</sup>*PA-ĀŠ-SU*, K. 241, III, 6, spec.
- Nabū-apal-iddin** "Nabu has given a son" (for  
NBa. texts, see TNB)
1. <sup>42</sup>*AK-A-ĀŠ*, JADD 27, B. E. 3 (B. C. 667;  
III R 47, 68 b. KB IV, p. 134). 82-3-23,  
T. XLIII.



- 32, scribe of tablet. *A.BA zinnisit êkalli*, B. C. 666, JADD 185, B. E. 2.
2. <sup>d</sup>*AK-A-MU*, s. of *Šamaš-iddin*(?), VS I, 61, 2.
3. <sup>d</sup>*AK-A-SE-na*, ZA XI, p. 47, 3 (time of Saracos).  
s. of *At-na-a-a*, descend. of *Aqar-Nabū*, Nai: CT X, 3, 1, 19, 22.
4. <sup>d</sup>*PA-A-ĀŠ*, JADD 325, R. 15 (Ep. A). 574, R. 4 (B. C. 649?). K. 241, II, 16, spec. <sup>h</sup> . . . , JADD 568, R. 5. <sup>h</sup>*A.B.A.*, JADD 88, L. E. 5 (III R 47, no. 2; Ep. W). 207, R. 6 (III R 46, 28 a. KB IV, p. 150; Ep. B). 277, R. 7 (B. C. 681).  
f. of *Bāni-a-a*, <sup>h</sup>*A.B.A.*, JADD 161, R. 11.
5. <sup>d</sup>*PA-A-SE-na*, JADD 322, 8.
6. <sup>d</sup>*PA-ĀŠ-SE-na*, K. 241, II, 18, spec.
7. <sup>d</sup>*PA-TUR.UŠ-ĀŠ*, K. 241, II, 17, spec.
8. <sup>d</sup>*PA-TUR.UŠ-SE-na*, HABL 928, 8.  
King of Babylonia (Dyn. H), probably son of Nabu-shum-ukin, contemp. with Ashurnazirpal III and Shalmaneser III:
1. <sup>d</sup>*AK-A-SE*, *šar Babilī*, Nai: VR 61, 28: 31 year. — KB III, pt. 1, p. 180.
2. <sup>d</sup>*AK-A-SE-na*, *šar Babilī*, Nai: VR 60, II, 18, III, 15, IV, 3, 36. V. 3. VI, 9, 38, 36; CT X, 3, 9, 21, 31; VS I, 35, 80: 28<sup>th</sup> year. *šar matKarduniaš*, Anp. III: Ann. III 19. — KB I, p. 98; III, pt. 1, pp. 176-18; IV pp. 94-96.
3. [<sup>d</sup>*AK-TUR.*] *UŠ-MU*, s. of *Nabū-šum[ukin]*, Chron. K 3, R. 2.
4. <sup>d</sup>*AK-TUR.UŠ-SE-na*, *šarru*, Nai: V R 61, IV, 1. — KB III, pt. 1, p. 178.
5. <sup>d</sup>*PA-A-SE-na*, *šarru*, Nai: CT X, 3, 2.
6. <sup>d</sup>*PA-TUR.UŠ-SE-na*, *šar matKarduniaš*, contemp. with Shalm. III, Synchron. III, 23, 26.
- Nabū-apal-lišir** "Nabu, may the son succeed!"  
<sup>d</sup>*PA-ĀŠ-GIŠ*, K. 241, II, 23, spec.
- Nabū-apal-ušur** "Nabu, protect the son!" (Ba.)  
1. <sup>d</sup>*PA-ĀŠ-PAP* (= *Nabū-edu-ušur*), K. 241, I, 18, spec.  
2. <sup>d</sup>*PA-TUR-PAP*, K. 241, I, 8, spec.  
King of Babylonia, B. C. 625—605, father of Nebuchadnezzar:  
1. <sup>d</sup>*AK-A-SEŠ*, *šar Babilī*, Neb: VS I, 48, 2.  
2. <sup>d</sup>*AK-TUR.UŠ-ŠEŠ*, *šar Babilī*, Neb. I R 8, no. 4, 3; 52, no. 5, 6; no. 7, 3; VS I, 47, 4.

No. 1.

- Nabd . . . . II, 41 (I R 69). — KB 11., . . . , 84.
3. <sup>d</sup>*AK-TUR.UŠ-ŠAR*, K. 9288, Neb: O'Conor I 15; Senk. I 6 (IR 51). VS I, 46, 2. — KB III, pt. 2, p. 58.
4. <sup>d</sup>*AK-TUR.UŠ-ū-su-ur*, *šar Babilī*, Neb: EIH IV, 70. — KB III, pt. 2, p. 18.
5. <sup>d</sup>*AK-TUR.UŠ-ū-su-ur*, Neb. Bab. I, 13 (IR 52, no. 3); EIH I, 21; ABEL-WINCKLER, p. 33, I, 21; KB III, pt. 2, p. 70, 3 a; IR 52, no. 6, 2; VR 34, I 8; ZA II, p. 169, I, 13.
6. <sup>d</sup>*Na-bi-um-TUR.UŠ-ū-su-ur*, *šar Babilī*, Neb: ZA I, p. 339, 4.
7. <sup>d</sup>*Na-bi-um-TUR.UŠ-ū-su-ur*, *šar Babilī*, Neb: VS I, 43, I 3.
8. <sup>d</sup>*Na-bi-um-TUR.UŠ-ū-su-ur*, *šakkanak Babilī šar Šumeram u Akkadum*, Nabop. 867-720, I 9 (ZA IV, p. 129. OBI 84. KB III, pt. 2, p. 2). *šarru mār la mammanim*, We., Misc. pl. 8, 1. *šar Babilī*, Nabop. W, a (ZA II, p. 71. KB III, pt. 2, p. 6). Neb: Ball II 7; EIH VII 47; Rich I 8 (IR 52, no. 4); PSBA XI, p. 124, I 15, p. 426, I 3; VS I 38, I 43; 40, I 4, 41, I 4; 50, 2; ZA II, p. 129, I 4. *šar Babilī šar Ma-da Šumerim u Akkadī*, Nabop. AH 82-7-14, I 1, II 16. *šarru dannu šar Babilī šar matŠumerim u Akkadī*, Napop. W b, I 1.
9. <sup>d</sup>*PA-ap-lu-ū-sur*, f. of *Nabū-kušur-ušur*, Nabd. 85-4-30, 2, I 41 (PSBA XI).
- Nabū-ašarid** "Nabu is the first one"  
1. <sup>d</sup>*AK-MAŠ*, Epon. 6 (B. C. 692?), JADD 242, R. 11.  
2. <sup>d</sup>*AK-SAG.KAL*, K. 1268 = HABL 991, 2.  
3. <sup>d</sup>*PA-MAŠ*, JADD 35, 2 (B. C. 665?). 173, R. 7 (Ep. G). Sm. 55, II 16, spec. <sup>h</sup>*A.B.A.*, B. C. 684, JADD 230, R. 14 (KB IV p. 120).  
s. of <sup>mat</sup>*I-ti<sup>2</sup>-a-a*, B. C. 734(?), JADD 415, 2 (KB IV p. 104).  
s. of <sup>mat</sup>*Ni<sup>2</sup>-Ištar*, servant of king's son, JADD 446, R. 16 (Ep. Q).  
4. <sup>d</sup>*PA-SAG.KAL*, Sm. 55, II 16, spec.
- Nabū-ba** . . . , JADD 291, R. 4.
- Nabū-balaš** . . . , JADD 236, R. 10, *A.B.A.*
- Nabū-balaš-ēreš** "Nabu has planted life"  
<sup>d</sup>*PA-TI.LA-PIN-eš*, K. 241, II 32, spec.

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**Nabū-balāṭ-iqbi** "Nabu has announced life"

<sup>d</sup>AK-TI-E, JADD 351, L. E. 2 (Ep. V).

**Nabū-balāṭsu-iqbi** "Nabu has announced his life" (for Nba texts, see TNB)

- <sup>d</sup>AK-TIN-su-iq-bi, HABL 716, 2 (IV R 53, no. 2), 717, 2, 718, 2. KK. 10595, owner of tablet. 13061. <sup>h</sup>mutir pātu ša eli ṭkar-ra-nu, VS V, 2, 8 (B. C. 675. KB IV, p. 166).
- f. of *Nabū-nā'id*, the king, Nabd. Rm. A I 6 (VR 64. KB III 2 p. 96); Rm. B I 9 (VR 65); IR 68, no. 2. 3. 4 (KB III 2 p. 118f.). VSI, 53 I 6. 81-7-1, 9, I<sub>13</sub> (PSBAXI).
- s. of *Mišūrija*, 82-5-22, 356, IV R add. p. 9, I 14.
- <sup>d</sup>AK-TI-su-iq-bi, HABL 176, 3.
- <sup>d</sup>Na-bi-nu-ba-laṭ-su-iq-bi  
f. of *Nabū-nā'id*, the king, Nabd. 85-4-30, I<sub>23</sub> (*ru-ba-a-am e-im-ga*) (PSBA XI).
- <sup>d</sup>PA-TI.LA-su-iq-bi, K. 241, III 15, spec.
- <sup>d</sup>PA-TIN-su-iq-bi, Merod. II: Bl. st. V 4. — KB III, pt. 1, p. 192.
- <sup>d</sup>PA-TI-su-E, JADB [5, II 2]. JADD 102, 5 (Ep. I). 623, 9 (III R 46, 54, b; Ep. A).
- <sup>d</sup>PA-TI-su-iq-bi, JADD 879, 8. 892, 5. *rab ki-sir*, JADD 349, R. 9 (Ep. Q). <sup>h</sup>ša ḤU.SI-ni-šá, JADD [537, R. 6].
- [*Nabū*]-TI-su-DUG.GA, <sup>h</sup>ša ḤU.SI-ni-šá, B. C. 668, JADD 284, R. 7.

**Nabū-balāṭ-tabani**

<sup>d</sup>PA-TI-ta-ba-ni, K. 241, V 6, spec.

**Nabū<sup>2</sup>-bal-liṭ** "Nabu, keep alive!"

K. 241, III 16, spec.

f. of *Simanāja*, cousin of *Ašur-nā'id*, HABL 577, 15.

**Nabū-bal-liṭanni** "Nabu, keep me alive!" (cf. Nba. *Nabū-bullīṭanni* TNB)

- <sup>d</sup>PA-bal-liṭ-an-ni, K. 241, I 31, spec.
- <sup>d</sup>PA-TI.LA-an-ni, K. 241, I 30, spec.

**Nabū<sup>2</sup>-balliṭsu** "Nabu, keep him alive!" (cf. Nba. *Nabū-bullīṭsu* TNB, <sup>d</sup>AK-bu-ul-li-ṭsu 83-1-18, 1866, R. III, 10)

<sup>d</sup>PA-bal-liṭ-su, JADD 851, II 10, an *āsū*. K. 241, III 3, spec.

**Nabū-baltu-ilāni** "Nabu is the most venerable of the gods" (for Nba. texts, see TNB)

<sup>d</sup>PA-bal-tu-AN<sup>pl</sup>, K. 241, I 49, spec. [1585].

**Nabū-bān-aḥē** "Nabu is creator of brothers"

<sup>d</sup>PA-KAK-PAP<sup>pl</sup>, HABL 531, 2. 534, 9. JADD 3, R. 2 (B. C. 680). 26, R. 2 (B. C. 680). Sm. 55, II 5, spec.

**Nabū-bān-aḥēšu** "Nabu is creator of his (the child's) brothers"

<sup>d</sup>PA-KAK-PAP<sup>pl</sup>-šū, K. 241, III 23, spec.

**Nabū-bān-aplu** "Nabu is creator of the son"

- <sup>d</sup>PA-ba-ni-A, Sm. 55, II 6, spec.
- <sup>d</sup>PA-KAK-A, K. 241, IV 49(?). <sup>h</sup>A.BA, B. C. 686, JADD 374, R. 17. 624, R. 14.
- <sup>d</sup>PA-KAK-TUR.ÚŠ, K. 241, IV 10, Sm. 55, II 7, spec.

**Nabū<sup>2</sup>-bāni** "Nabu is creator" (for Nba. texts, see TNB), HABL 212, 9, JADD 601, R. 6. K. 241, II 47.

**Nabū<sup>2</sup>-ba-nu-un-ni** "Nabu is our creator"

<sup>h</sup>A.BA, 82-5-22, 508, R. 11 (Maqlū I, p. 58).

**Nabū-barḥu-ilāni**

<sup>d</sup>PA-bar-ḥu-AN<sup>pl</sup>, K. 241, II 3, spec.

**Nabū-bēl . . .**

- <sup>d</sup>AK-EN . . ., K. 1612, poss. writer to king.
- <sup>d</sup>PA-EN . . ., 79-7-8, 272, writer to king. JADD 638, R. 7.

**Nabū-bēl-aḥē** "Nabu is lord of the brothers"

<sup>d</sup>PA-EN-PAP<sup>pl</sup>, JADD 472, 9.

**Nabū-bēl-aḥēšu** "Nabu is lord of his brothers"

<sup>d</sup>PA-EN-PAP<sup>pl</sup>-šū, K. 241, III 24, spec.

**Nabū-bēlani** "Nabu is our lord"

<sup>d</sup>AK-EN-a-ni, f. of *E-ri-ši*, K. 433, 8 (KB IV p. 170), time of Abp.

**Nabū-bēl-iddin** "Nabu has given a lord"

<sup>d</sup>PA-EN-ÁŠ, JADD 178, R. 10, as Epon. H<sup>1</sup>, prob. error for *Nabū-bēl-ušur*; cf. KB IV p. 130, JADD III p. 406.

**Nabū-bēl-ilāni** "Nabu is lord of the gods" (for Nba. texts, see TNB)

- <sup>d</sup>PA-EN-AN<sup>pl</sup>, JADD 125, R. 6 (B. C. 687). K. 241, I 45, Sm. 55, II 4, spec.
- <sup>d</sup>PA-BE-AN<sup>pl</sup>, see *Nabū-kabti-ilāni*.

**Nabū-bēl-šimāti**, var. of *Nabū-bēl-šumáte*, q. v.

<sup>d</sup>PA-EN-NAM<sup>pl</sup>, <sup>mi</sup>tam-tim-a-a, K. 159, 21 (B. C. 649?).

**Nabū-bēl-šumáte**, var. *Nabū-bēl-šimáte*, "Nabu is lord of the names" (cf. TNB)

- <sup>d</sup>AK-EN-MU.ME, HABL 792, 16. 1135, R. 6.
- <sup>d</sup>AK-EN-MU<sup>pl</sup>, *bnbinu<sup>pl</sup>mar Marduk-apal-T. XLIII.*

- iddin*, Abp.: Ann.VII 16, 25 (KB II p. 210f.). B, VII, 77. C, VII, 88. III R 36, V 30. HABL 281, 27, 33, 39, 46, 32 (IV R 45, no. 2). 460, 18, R. 5. 462, R. 6. 582, R. 2. 736, 7. 791, 4. 792, 19. 795, 10. 832, 1. 833, 1. 834, 2. 835, 1. 836, 1. 837, 1. 838, 1. 963, 7. 11, R. 5, 8. 964, R. 6, 18, 16. 998, R. 4, 8 (WSMl. II, p. 23) 1000, 11 (WSMl. II, p. 30). 1129, 8, R. 2, 13. KK 1174, 8 (WSMl. II, p. 35). 4275. 4505 (OLZ I, 70<sup>o</sup>). 4673. 5062. 5437. A. 5456, B. 5473, R. 5 (WSMl. II p. 65). 5567. 5639. 7459. 12826. Sm. 2085. 81-2-4, 394. 82-5-22, 126; 165. 83-1-18, 110; 123; 135; 824. Bu. 80-4-26, 156. <sup>h</sup>*qtpi* <sup>al</sup>*Hararâte*, Senn.: Bell. 18.
- s. of *Ili-ia*, <sup>h</sup>*ša-ku Barsip*, Shmk.: CT X pl. 7, 47.
3. <sup>d</sup>*AK-EN-MU<sup>l</sup>*, 82-5-22, 167, in letter, with *Sin-šar-ušur*. Gs. of *Marduk-apal-iddin*, Abp. A, III R 23, VII 49, 49, 51, 60.
4. <sup>d</sup>*PA-EN-MU<sup>l</sup>*, K. 241, V 4, spec. <sup>h</sup>*kalu*, JADD 851, III 5. <sup>h</sup>*qēpu*, JADD 9, R. 4 (B. C. 686). <sup>h</sup>*qi-e-pu šā āl<sup>l</sup>Bī-ral*, HABL 88, 6. <sup>h</sup>*qtpu* <sup>al</sup>*Ha-ra-ra-it*, Senn. Ki. I 65; Tay. 52 (IR 37. KB II p. 84). Grandson (*binbin*) of Merodach-baladan Abp.: Ann. VII 28, 39 (V R 7. KB II p. 212). III R 34, VII 68. HABL 289, 7: *harimtu šā Menanu*. 621, R. 6. 879, 4, 7, 8, 9 (III R 37, 49, b, etc.). 972, 10. 1022, 15. KK 3652. 7506. 13737.
5. <sup>d</sup>*PA-EN-MU<sup>l</sup>-te*, HABL 839, 2. JADD 326, R. 17 (Ep. i).
- Nabū-bēlsunu** "Nabu is his lord" (for NBA. texts, see TNB)
1. <sup>d</sup>*AK-EN-šu-nu*, HABL 185, 1.  
s. of *Arkat-ilt-damqā*, Kandal.: VS V, 5, 34. — KB IV, p. 174.  
s. of *Bēl-ēfir*, Kandal.: VS V, 5, 8. — KB IV, p. 172.  
s. of <sup>h</sup>*Nappulu*, Kandal.: VS V, 5, 34. — KB IV, p. 172.
2. <sup>d</sup>*PA-EN-šu-nu*, HABL 877, R. 12 = JADD 889. JADD 872, R. 2, *A.BA mati*.
- Nabū-bēlūa** "Nabu is my lord"  
<sup>d</sup>*PA-EN-u-a*, JADD 366, R. 5 (B. C. 669).
- Nabū-bēl-ukin** "Nabu has established the lord"  
No. 1.
1. <sup>d</sup>*AK-EN-DU*, HABL 168, 2. 170, 2. 712, 2. 810, 2.  
2. <sup>d</sup>*AK-EN-DU-in*, HABL 169, 2. K. 1961, 2.  
3. <sup>d</sup>*PA-EN-DU*, HABL 129, R. 4. 172, 2. JADB 4, VIII 1. JADD 493, 4. K. 241, III 28, spec. <sup>h</sup>*rab bti šā bit šani*, B. C. 679 (?), JADD 534, R. 2.  
4. <sup>h</sup>*PA-EN-DU-in*, HABL 171, 2. 713, 2. K. 4688.
- Nabū-bēl-ukin-lišir** "Nabu has established the lord, may he succeed"  
<sup>d</sup>*PA-EN-DU-GIS*, HABL 129, 1.
- Nabū-bēl-ušur** "Nabu, protect the lord!" (for NBA. texts, see TNB)
1. <sup>d</sup>*PA-EN-PAP*, JADD 183, 1. slave sold. 257, 1, 5. 311, 1, 5, 14 (Ep. S). 816, I 4. KK. 241, 11, spec. 4461. Epon. B. C. 745, of Arabḥa, Canon A, IV, 21; B, V, 14; C, II, 29; D, III, 9; III R 1, IV 21. Epon. B. C. 732, of Si'me, Canon A, IV, 27; B, V, 17; III R 1, IV 27. Epon. B. C. 672, of Dūr-Šarukin III R 1, VI 8. 80-7-19, 76. 83-1-18, 526, R. 8 (KGS 99). JADD 15, R. E. 2. 14. B. E. 1. <sup>h</sup>*ša-kin* <sup>al</sup>*Dar-Šarrukin*. 829, R. 4. <sup>h</sup>*abaraku šanu*, JADD 675, 11. <sup>h</sup>*ga-za-nu*, JADD 263, R. 7. [322, R. 6]. <sup>h</sup>*ga-za-nu šā* <sup>al</sup>*Ni-nu-a*, JADD 261, R. 5.
2. <sup>d</sup>*PA-EN-ū-šur*, <sup>h</sup>*šakin* . . . , [*Babili*], cf. JOHNS, PSBA XXIV (1903), p. 86f. Shmk.: CT X, pl. 7, 42.
3. <sup>d</sup>*PA-U-PAP*, HABL 860, 2. Epon. B. C. 672, JADD 64, R. 14.
- Nabū-bēl-zēri** "Nabu is lord of the seed" (cf. OBA. <sup>d</sup>*AK<sup>l</sup>Nabium-be-el-KUL* Dilbat)  
<sup>d</sup>*PA-EN-KUL*, K. 241, II 48, spec.
- Nabū-bina-ukin** "Nabu has established a son"  
<sup>d</sup>*PA-bi-na-DU*, K. 241, III 41, spec.
- Nabū-dābib-nir** "Nabu, destroy the slanderer!" (cf. *Nabu-nur-dābibū*)  
<sup>d</sup>*PA-KA.KA-ni-ir*, K. 241, IV 49, spec.
- Nabū-dajānu** "Nabu is judge" (for NBA. texts, see BE IX, X, TNB)
1. <sup>d</sup>*PA-da-a* [*a-ni*], *šar mat Aššur*, Assyrian king, contemp. with *Ašur-narara* and *Adad-šum-ušur* (?), HABL 924, 1, 5 (III R 4, no. 5).
2. <sup>d</sup>*PA-DI.KUD*, <sup>h</sup>*rab ki-sir*, JADD 857, IV 4.

**Nabū-dāmiq** "Nabu is friendly", or *Nabū-udamīq*

- <sup>d</sup>*AK-ŠIG-iq*, HABL 469, s. 815, 1. Abp. B: WSml. III, p. 45, VI 20: Elamite envoy. s. of *Ū-zib-Šipak*, <sup>h</sup>*šaq-šup-pār*, Simb: Lay. 53, 20.
- <sup>d</sup>*PA-ŠIG*, Abp.: III R 37, 7, a, Elamite envoy. JADD 430, s. slave sold (B.C. 685).
- <sup>d</sup>*PA-ŠIG-iq*, Abp.: B IV 99 (III R 31. KB II p. 248), VI 41, 51 (III R 33. KB II p. 256). HABL 331, s. 813, 2. 814, 2. K. 241, IV 20.

**Nabū-dān** "Nabu is judge"

- <sup>d</sup>*AK-dan*, K. 862, writer to *Nabū-šum-iškun*.
- <sup>d</sup>*PA-da-an*, as Epon. L, JADD 61, L. E. 2.
- <sup>d</sup>*AK-da-a-ni*, HABL 22, 5.

**Nabū-dā(n)inanni** "Nabu is our judge"

- <sup>d</sup>*PA-dan-in-an-ni*, HABL 927, 2. K. 241, I 37. Epon. B. C. 742, III R 1, IV 27. JADD 1098, I, 3. JADD 75, R. 19, <sup>h</sup>*tur-ta-nu ina tarši Tukulti-apil-Ešarra*.
- <sup>d</sup>*PA-dan-in-a-ni*, Epon. B. C. 742, <sup>h</sup>*turtānu*, Canon B, V 7. Epon. K, *ša alQue*, JADD [274, R. 4]. 593, L. E. 2.
- <sup>d</sup>*PA-dan-ni-an-ni*, Epon. K, <sup>h</sup>*šakin alQu*, JADD 329, R. 14.

**Nabū-di-ni** . . . ., K. 241, IV 48, spec.

**Nabū-dīni-amur** "Nabu, regard my lawsuit!"

- <sup>d</sup>*AK-dī-ni-a-mur*, HABL 430, s.
- <sup>d</sup>*AK-dī-ni-a-mur*, HABL 336, R. 10.
- <sup>d</sup>*PA-dī-ni-a-mur*, JADD 49, R. 7 (B.C. 6567).

**Nabū-dīni-dīni** "Nabu, judge my causal!"

<sup>d</sup>*PA-dī-ni-dī-ni*, K. 241, IV 2, spec.

**Nabū-dīni-ēpuš** "Nabu has maintained my right" (for NBA. texts, see TNB)

- <sup>d</sup>*PA-dī-e-nu-KAK-uš*, Epon. B. C. 704, JADD 141, R. 2.
- <sup>d</sup>*PA-dī-ni-e-pu-uš*, <sup>h</sup>*rab rē ē*, JADD 1104, R. 3.
- <sup>d</sup>*PA-dī-ni-KAK-uš*, HABL 934, 2. Epon. B. C. 704, Canon A, V, 20; B, VI, 8; D, IV, 16; III R 1, V 20; <sup>h</sup>*šakin Ninua*, Canon F, 12; III R 2, 40; K. 3068 (CT 30, 25, R. 4), 1<sup>st</sup> year of Sennacherib.

**Nabū-dugul** (abbrev., cf. *Nabū-kin-dugul*)

<sup>d</sup>*AK-du-gul*, Sm. 55, I 1, spec.

**Nabū-dumuq-ilāni** "Nabu is the most friendly of the gods"

- <sup>d</sup>*AK-ŠIG-AN*, K. 5400. Sarg. Ann. 368, Khors. 139 (KB II p. 72).
- f. of *Kudur*, HABL 627, s.

- <sup>d</sup>*PA-ŠIG-AN*, JADD 73, R. 2 (B. C. 680). 209, R. 0.

- <sup>d</sup>*PA-ŠIG-AN*, JADD 74, R. 2, var. to (2).

**Nabū-dūr-ālišu** "Nabu is the stronghold of his settlement"

<sup>d</sup>*PA-BĀD-URU-šu*, K. 241, II 89, spec.

**Nabū-dūr-bēli** "Nabu is the stronghold of the lord"

<sup>d</sup>*PA-BĀD-EN*, JADD 12, R. E. 2 (B. C. 6607). 153, R. 0 (B. C. 6637). 154, 14 (B. C. 6637). 292, R. 0 (B. C. 707).

**Nabū-dūr-bēlija** (cf. *Nabū-dūr-bēli*)

<sup>d</sup>*PA-BĀD-EN-ja*, JADD 825, s. K. 241, II 41, spec.

**Nabū-dūr-enši** "Nabu is a stronghold for the weak"

<sup>d</sup>*PA-BĀD-SIG*, JADD 12, R. E. 2 (B. C. 660). 292, R. 0 (B. C. 707). K. 241, II 38, spec.

**Nabū-dūri** "Nabu is my stronghold" (cf. Ar. docket 7777, STEVENSON, Contracts, no. 6)

<sup>d</sup>*PA-BĀD*, JADD 128, s (B. C. 6657). K. 241, II 39, III 59, spec.

**Nabū-dūr-kušur** "Nabu preserve the wall!"

<sup>d</sup>*PA-BĀD-ku-šur*, <sup>h</sup>*šagu*, JADD 227, 1, 4, 5, 11.

**Nabū-dūr-makī** "Nabu is a stronghold for the frail"

<sup>d</sup>*PA-BĀD-ma-ki-i*, HABL [935, s]. K. 241, II 37, spec.

**Nabū-dūr-pānija** "Nabu is a stronghold before me"

<sup>d</sup>*PA-BĀD-ŠI-ja*, K. 241, II 40, spec.

**Nabū-dūr-qāli** "Nabu is a stronghold (refuge) for lamenting"

- <sup>d</sup>*AK-BĀD-ga-a-lu*, BE VIII, pt. 1, 140, s.
- <sup>d</sup>*PA-BĀD-qa-la*, K. 241, II 38, spec.
- <sup>d</sup>*PA-BĀD-qa-li*, JADD 208, R. 13 (B. C. 668).

**Nabū-dūr-ukin**

<sup>d</sup>*PA-BĀD-DU-in*, K. 241, II 49, spec.

**Nabū-dūr-ušur** "Nabu, protect the wall!"

- <sup>d</sup>*AK-BĀD-PAP*, Epon. B. C. 697, <sup>h</sup>*šakin alParnunna*, Senn. Bu. 89-4-26, 177.
- <sup>d</sup>*PA-BĀD-PAP*, HABL 306, 1. 910, 1. 933, 1. 1093, 2. JADD 222, R. 4 (B. C. 682). 328, 4 (III R 48, no. 2. KB IV p. 114; B. C. 698).

436, 9. KK. 241, I 9, spec. 7373. 79-7-8, 261. 81-2-4, 51; 83-1-18, 812. Epon. B. C. 697, III R 1, V 27; Canon B, VI, 15: *ĀŠ-šur-BĀD-PAP*; JADD 179, R. 6. <sup>h</sup>*mu-ri-ba-nu*, B. C. 692, JADD 324, R. 15 (III R 48, 30, b). <sup>h</sup>*rab B.L.LUL* <sup>at</sup>*Maš-ka-la-a-a*, JADD 693, R. 8. <sup>h</sup>*saḡu*, B. C. 687, JADD 218, R. 7. 857, I, 25. <sup>h</sup>*saḡu* of <sup>h</sup>*MU ša ekalli*, B. C. 709, JADD 1141, 46. <sup>h</sup>*šalšu ḫinni(?)* <sup>at</sup>*Ma-ga-nu-ba*, JADD 422, R. 12. f. of *Du-i*, JADD 446, 8 (Ep. Q).

**Nabū-edu-ušur(?)** <sup>d</sup>*PA-ĀŠ-PAP*, or *Nabu-nādin-ahī*, q. v.

K. 241, I 18, spec.

**Nabū<sup>2</sup>-e-mu-ki-e** "Nabu is my power",

K. 241, III 53, spec.

**Nabū-ēnāja** "Nabu is my eye" (perhaps abbrev. cf. NBa *Nabū-dir-imi-(ja)* TNB)

<sup>d</sup>*PA-ŠI(?)*-*na-a-a*, K. 241, IV 27.

**Nabū-ešā-ēreš**

<sup>d</sup>*PA-SIG-PIN-eš*, K. 241, II 34, spec.

**Nabū-ešā-eriba**

<sup>d</sup>*PA-SIG-SU*, K. 241, III 7, spec.

**Nabū-ēpuš** "Nabu has made" (cf. NBa. *Nabū-īpuš* TNB)

1. <sup>d</sup>*PA-KAK*, K. 241, II 48, spec.; or: *Nabū-ibni*.

2. <sup>d</sup>*PA-KAK-uš*, <sup>h</sup>*saḡu*, HABL 638, 4.

**Nabū-ēreš** "Nabu has planted" (for NBa. texts, see BE X, TNB)

1. <sup>d</sup>*AK-PIN-eš*, HABL 898, R. 8. K. 12984. Sm. 549.

f. of *Kin-zir*, 81-2-4, 313.

2. <sup>d</sup>*AK-[PIN]-iš*, s. of *Arad-Ēa*, *A.B.A.*, Mae.: OBI 149, I 15.

3. <sup>d</sup>*PA-KAM-eš*, <sup>h</sup>*Kal-da-a-a*, HABL 411, 4.

4. <sup>d</sup>*PA-PIN-eš*, *mar Barsip*, K. 12971.

**Nabū-eriba** (cf. OBa. *Nabium-e-ri-ba* Dilbat, NBa. *Nabū-i-ri-ba*, TNB p. 132)

1. <sup>d</sup>*AK-SU*, JADD 230, 1. 741, 13. <sup>h</sup>*saḡu*, HABL 539, R. 13. 1129, 13(?).

2. <sup>d</sup>*PA-eri-ba*, K. 241, III 5, spec.

3. <sup>d</sup>*PA-SU*, HABL 443, 3(?). JADD 9, R. 3 (B. C. 686). 230, 6, 12 (KB IV p. 120; B. C. 684). 342, R. 7. 633, R. 1. 883, 2. 912, 1. MVG VIII (1903), p. 111, 29 (Ep. P). K. 241, III 4, spec. Sm. 55, II 12, spec. 1665. VS I 96, 3. <sup>h</sup>*A.B.A.*, JADD 453,

R. 12 (B. C. 686). <sup>h</sup>*asū*, HABL 157, 5. <sup>h</sup>*Kal-ḫa-a-a*, HABL 529, R. 12. <sup>h</sup>*kalū*, HABL 493, R. 10. <sup>h</sup>*mutr pati*, JADD 446, R. E. 3 (Ep. Q). <sup>h</sup>*šanu* (*ša ḫrab urā'e*), B. C. 671-660, JADD 60, R. 2. 172, R. 10. 174, R. 12. 185, R. 8. 209, R. 10. 247, R. 14. 377, R. 3. 408, R. 10. 420, R. 3. 421, R. 10. 433, R. 9. 439, R. 6. 444, R. 10. 445, R. 13. 448, R. 17. 470, R. 18. 529, R. 8. 801, R. 12. (B. C. 666?). <sup>h</sup>*saḡu*, JADD 843, 6. s. of *Istar-šum-iddim*, <sup>h</sup>*gallabu*, JADD 160, R. 9 (Ep. G).

**Nabū-eribšunu**

<sup>d</sup>*PA-SU-šū-nu*, K. 241, II 56, spec.

**Nabū-eši-balliḫ** (abbrev. from *Nabū-ina-eši-balliḫ*\*)

<sup>d</sup>*PA-GUGU-bal-ḫi*, JADD 825, R. 1.

**Nabū-eši-ēfir** (abbrev. from *Nabū-ina-eši-ēfir*, cf. TNB)

<sup>d</sup>*P.1-GUGU-KAR-ir*, KK. 241, III 35, spec. [7374], in letter. <sup>h</sup>*DUGUD.LAL.TUR*, K. 2712+K. 4056, R. 27 (CT 31, 20), owner of tablet.

**Nabū-etil-ilāni** "Nabu is lord of the gods" (for NBa. texts, see TNB)

1. <sup>d</sup>*PA-e-til-AN*\*, Sm. 55, II 8, spec.

2. <sup>d</sup>*PA-NIR.GĀL-AN*\*, Sm. 55, II 9, spec.

**Nabū-ēfir** "Nabu spared" (for NBa. texts, see BE IX, X, TNB)

1. <sup>d</sup>*AK-KAR-ir*, HABL 1119, R. 6. KK. 1156. 3899, owner of tablet. 79-7-8, 153.

f. of *Kalbi*, 82-5-22, 105.

2. <sup>d</sup>*AK-SUR*, K. 7541. <sup>h</sup>*šakin* <sup>mat</sup>*Tamtin*, HABL 540, R. 6.

f. of *Ina-ešir-ēfir*, B. C. 648(?), K. 433, 9 (KB IV p. 170).

3. <sup>d</sup>*PA-KAR*, JADD 246, 7, slave sold.

4. <sup>d</sup>*PA-KAR-ir*, JADD 266, R. 1 (III R 49, 47, a. KB IV p. 130; B. C. 670). 375, R. 0. K. 241, III 32, spec. 80-7-19, 43. <sup>h</sup>*A.B.1* B. C. 692, JADD 33, R. E. 1. <sup>h</sup>*A.B.1 ša sukkalli*, B. C. 679, JADD 161, 2. <sup>h</sup>*maš-mašu*, JADD [851, I 7]. <sup>h</sup>*tur-tan*, JADD 764, 2.

f. of *Adad-ra-pa*<sup>2</sup>, JADD 325, R. E. 3.

f. of *Tabnā*, gf. of *Marduk-šum-ibni*, HABL 877, 3 = JADD 889, 3.

5. <sup>d</sup>*PA-SUR*, K. 241, III 33, spec.

**Nabū-ējiranni** "Nabu spared me" (or "spare me!")

- <sup>d</sup>PA-KAR-an-ni, JADD 61, R. 7 (Ep. L). Epon. B. C. 740, JADD 1098, I, 5.
- <sup>d</sup>PA-KAR-ir-a-ni, JADD 167, B. E. 1 (B. C. 676). 255, R. 2. Epon. B. C. 740, Canon B, V, 9 (3).
- <sup>d</sup>PA-KAR-ir-an-ni, JADDS, B. E. 1 (B. C. 673). 359, R. 12 (B. C. 680). Epon. B. C. 740, <sup>h</sup>rōb *BI.LUL*, III R, I, IV, 29.

**Nabū-ētir-aplē** "Nabu spares the sons"

<sup>d</sup>AK-SUR-TUR<sup>1</sup>, 81-2-4, 313.

**Nabū-ētir-napsāti** "Nabu spares the living beings" (for Nba. texts, see TNB)

- <sup>d</sup>AK-KAR-ir-ZI<sup>1</sup>, VR 44, 63, d. HABL 730, R. 2.
- <sup>d</sup>AK-KAR-ZI<sup>1</sup>, HABL 498, 20.
- <sup>d</sup>PA-KAR-ir-ZI<sup>1</sup>, K. 241, III 34, spec. <sup>h</sup>A.BA, JADD 617, R. 5.  
s. of *lbnia*, <sup>h</sup>A.BA, B. C. 685, JADD 430, 1, R. 8.
- <sup>d</sup>PA-KAR-ZI<sup>1</sup>, K. 974. TRcp. 124, R. 10. <sup>h</sup>A.BA, JADD 18, R. 5. <sup>h</sup>A.BA 3a <sup>h</sup>rāb-šag, B. C. 709, JADD 1141, 7.

**Nabū-gabbu-ile'i** "Nabu is almighty" (cf. Nba. *Nabū-gab-bi-i-li-e* TNB)

<sup>d</sup>PA-gab-bu-ZU, K. 241, II 54, spec.

**Nabū-gāmil** "Nabu spares" (for Oba. and Nba. texts, see Dilbat and TNB)

- <sup>d</sup>AK-ga-mil, HABL 873, 11. K. 909. *mār h*naggari, VS I, 35, 9 (KB IV, p. 94).
- <sup>d</sup>PA-ga-mil, HABL 24, 17. 932, 1. K. 241, V 8; Sm. 55, I 7, spec. <sup>h</sup>ša bīt ki... JADD 805, 9. s. of *Ka-ri-e-a*, Merod. II: Bl. st. IV 7.

**Nabū<sup>2</sup>-gi-mil-an-ni** "O Nabu, spare me!"

K. 241, I 43, spec.

**Nabū<sup>2</sup>-gi-mil-li** (abbrev.)

K. 241, V 10, spec.

**Nabū-gimil-tirra** "Nabu, recompense!"

- <sup>d</sup>PA-gi-mil-tir-ra, Sm. 55, I 9, spec.
- <sup>d</sup>PA-ŠŪ-GUR, K. 241, V 11; Sm. 55, I 8, spec. Cf. <sup>d</sup>PA-ŠŪ... JADD 853, R. 10.
- <sup>d</sup>PA-ŠŪ-GUR-ra, K. 241, III 1, spec.

**Nabū<sup>2</sup>-ḥab (?) -tú (?)** . . . , HABL 875, R. 1.

**Nabū-ḥamatūa** "Nabu is my refuge" (?)

- <sup>d</sup>AK-ḥa-mat-u-a, <sup>h</sup>nāgir *ekalli*, Merod. II, Bl. st. V 7 (KB III, pt. 1, p. 192).

2. <sup>d</sup>AK-ḥa-mat-ḥ-a, HABL 436, 7.

3. <sup>d</sup>PA-ḥa-mat-ia, K. 241, V 5, spec.

4. <sup>d</sup>PA-ḥa-mat-u-a, HABL 208, 2. 311, R. 11. 884, R. 5. 887, 11. 1058, 6, 11, 14, R. 5, 5.

**Nabū-ḥamme-ilāni** "Nabu is regent of the gods" (cf. Nba. *Nabū-ḥa-am-me-e* TNB)

<sup>d</sup>PA-ḥa-am-me-AN<sup>1</sup>, K. 241, I 48, spec.

**Nabū-ḥūsanni** "Nabu, spare me!" (CLAY, BE VIII, pt 1: "Remember me", as from *ḥasāsū*)

- <sup>d</sup>AK-ḥu-us-sa-an-ni, Camb. BE VIII, pt 1, 914.
- <sup>d</sup>PA-ḥu-sa-a-ni, JADD 491, R. 9 (B. C. 693). K. 1585 (?).
- <sup>d</sup>PA-ḥu-sa-an-ni, K. 241, I 34, spec. <sup>h</sup>mukil *apāti*, B. C. 688, JADD 238, R. 5.
- <sup>d</sup>PA-ḥu-us-sa-an-ni, <sup>h</sup>mukil *apāti*, B. C. 688, JADD 239, 7.

**Nabūja** (hypocor., cf. *Nabua*)

<sup>d</sup>PA-u-a-a, PSBA XXX (1908), p. 111, 25. 112, 10 (B. C. 681).

**Nabū<sup>2</sup>-ja-(a-)li** "Nabu is a steenbok" (?)

JADD 174, 4, slave sold. 252, 2.

**Nabū-ibni** "Nabu has created" (for Oba. and Nba. texts, see Dilbat and TNB)

- <sup>d</sup>PA-ib-ni, K. 241, II 44, spec.
- <sup>h</sup>PA-KAK, K. 241 II 43, spec., possibly: *Nabū-ēpuš*.

**Nabū-idanni** "Nabu has looked upon me" (for Nba. texts, see TNB)

- <sup>d</sup>AK-ZU-a-ni, <sup>h</sup>šalšu *ḥinnu*, B. C. 684, JADD 230, R. 1 (KB IV p. 120).
- <sup>d</sup>PA-i-da-an-ni, K. 241, I 99, spec.
- <sup>d</sup>PA-ZU-a-ni, <sup>h</sup>šalšu, B. C. 684, JADD 19, 9 (III R 47, 7. KB IV p. 118). 20, 6.
- <sup>d</sup>PA-ZU-an-ni, JADD 12, R. 0 (B. C. 660?). K. 241, I 38, spec.

**Nabū-idinn** "Nabu has given" (for Nba. texts, see TNB, cf. Oba. *Nabium-idinnam* RPN)

- <sup>d</sup>AK-SE-na, Bu. 91-5-9, 71.  
f. of <sup>d</sup>Aja(GAL)-mu-tak-kil, Sarg. st. V 19. — KB IV, p. 164.
- <sup>d</sup>PA-ŠŠ, JADD 385, R. 10. K. 241, II 10, spec. <sup>h</sup>ša-ki . . . , JADD 829, 6 (B. C. 671).
- <sup>d</sup>PA-SE-na, K. 241, II 11, spec.

**Nabū-ilija** "Nabu is my god" (cf. Oba. <sup>d</sup>Na-

*bi-nm-ilu* RPN, Ar. <sup>h</sup>bi-nā-ḥa. <sup>d</sup>PA-AN-a-a, JADD 598, R. 2.

**Nabū-iqbi** "Nabu has announced" (for NBa. texts, see TNB)

- <sup>d</sup>AK-ig-bi, writer of astrological reports, of Kutha, K. 18. 699. 744 745- 789. 933. 1329. 1380. 4716. Rm. 198. 81-2-4, 91; 141; 273. 82-5-22, 51; 72, *mar Kutt.* 83-1-18, 188, *mar Kutr.* 202: 219; 290, [*mar*], *Kutr.* 303; 305. Bu. 91-5-9, 9; cf. TRep. 10. 19. 20. 22. 80 A. 101 A. 110. 112 B. 136 H. 136 M. 144 E. 177. 201 A. 213. 233 (IIIR 59, no. 1). 249 A. 263. 277 A.

- <sup>d</sup>PA-E, JADD 87, 3 (Ep. W).
- <sup>d</sup>PA-ig-bi, JADD 88, 6, dup. of (2). K. 241, V 13, spec.

**Nabū-iqiša** "Nabu has presented" (for NBa. texts, see TNB)

- <sup>d</sup>AK-BA-ša, of Borsippa, writer of astrological reports, HABL 169, 6. 170, R. 17. KK. 756. 793. 900. 997 (HABL 169, 6). DT 304, *mar Barsip.* 81-2-4, 104; 107. 82-5-22, 48. 83-1-18, 48; 186; 187; 229; 241; 299; cf. TRep. 5. 11. 49. 64. 112 A. [136 G]. 150. 153. 155. 189. 195. 215 A. 240.

- <sup>d</sup>PA-BA-ša, K. 241, II 7, spec. <sup>h</sup>e . . . , B. C. 664, JADD 425, R. 19.

**Nabū-iqišanni** "Nabu has given me a present" <sup>d</sup>PA-BA-ša-an-ni, JADD 264, R. 7 (B. C. 688). K. 241, I 42, spec.

**Nabū-irāšši**, or probably *Nabū-ušabši* q. v.

<sup>d</sup>AK-TUK-ši, HABL 1100, 2.

**Nabū-išdi (ja)-kin** "Nabu, establish my ground!" (for NBa. texts, see BE VIII, pt. 1)

- <sup>d</sup>AK-SUHŪŠ-ja-DU, Epon. B. C. 777, 81-2-4, 187, 37.
- <sup>d</sup>PA-SUHŪŠ-ja-DU, K. 241, V 3, spec.
- <sup>d</sup>PA-SUHŪŠ-DU, Epon. B. C. 777, III R 1, III 40; Canon C, I, 34.
- <sup>d</sup>PA-SUHŪŠ-DU-in, III R 1, III 40, var.

**Nabū-ittija** "Nabu is with me" (for NBa. texts, see TNB)

<sup>d</sup>PA-KI-ja, <sup>h</sup>gēpu ša ēkalli ešši. JADD 50, 3 (Ep. H). Cf. K. 241, III 54, spec.

**Nabū-itti-edi-alik** "Nabu, go with the one!" (for NBa. texts, see TNB)

<sup>d</sup>PA-KI-ĀŠ-a-liē, K. 241, III 40, spec.

**Nabū-kabli-ahēšu** "Nabu is the most mighty of his brothers"

No. 1.

<sup>d</sup>PA-BE-PAP<sup>h</sup>-šu, KK. 241, III 20, spec. 4786. Sm. 55, II 3, spec. <sup>h</sup>A.BA, JADD 414, R. E. 3. <sup>h</sup>A.BA ēkalli of Sargon II, B. C. 709, JADD 1141, 35 (OLZ VI 195).

**Nabū-kabli-ilāni** "Nabu is the most mighty of the gods"

- <sup>d</sup>PA-BE-AN<sup>h</sup>, K. 241, I 30; Sm. 55, II 1, spec.
- <sup>d</sup>PA-DUGUD-AN<sup>h</sup>, K. 241, I 51, spec.
- <sup>d</sup>PA-kab-ti-AN<sup>h</sup>, Sm. 55, II 2, spec.

**Nabū<sup>2</sup>-kal-lim-an-ni** "Nabu, let me see (a child)!" (cf. NBa. *Nabū-kullimanni* TNB)

K. 241, I 36, spec.

**Nabū<sup>2</sup>-ka-a-nik**, K. 241, IV 36, spec.

**Nabū<sup>2</sup>-ka-a-nik-an-ni**, K. 241, IV 37, spec.

**Nabū<sup>2</sup>-kar-ši-ū-ba(?) : aš** "Nabu has put the slander to shame"

JADD 912, 3, <sup>h</sup>ardu.

**Nabū<sup>2</sup>-kar-šil-tu-mu-LAL . . .**

s. of *Mu-nam-me*, <sup>h</sup>LA ša <sup>d</sup>Anurri, III R 52, 63, b.

**Nabū-kāšir** "Nabu preserves" (for NBa. texts, see TNB)

<sup>d</sup>PA-ka-šir, JADD 97, R. 4. K. 241, IV 15, spec. f. of *Babaila*, JADD 880, I 3.

f. of *Bēl-aḫ-iddin*, JADD 889, R. 6.

**Nabū-kāšir-šum** "Nabu is preserver of the name"

<sup>d</sup>PA-ka-šir-MU, JADD 892, 7.

**Nabū<sup>2</sup>-ka-šir** "Nabu brings good luck"

JADD 112, R. 1, b. of <sup>h</sup>ša eli ki-ša-te, B. C. 700. K. 241, IV 16, spec.

**Nabū<sup>2</sup>-kib-si** (abbrev.)

JADD 42, R. 5 (B. C. 670).

**Nabū<sup>2</sup>-kib-si-ušur (P-1P)** "Nabu, protect the walk!"

K. 241, I 3, spec.

**Nabū-kilanni** "Nabu, support me!" (for NBa. texts, see TNB)

- <sup>d</sup>PA-ki-la-an-ni, <sup>h</sup>saḡu, JADD 386, R. 13.
- <sup>d</sup>PA-kil-an-ni, JADD 284, R. 11 (B. C. 668).
- <sup>d</sup>PA-kil-la-a-ni, <sup>h</sup>muktl apāti, JADD 860, I 13.
- <sup>d</sup>PA-kil-la-an-ni, JADB [12, III 4]. JADD 161 R. 5 (B. C. 670).

**Nabū-kin** (<sup>d</sup>PA.DU), or *Nabū-ukni*, K. 241, III 36, spec. Cf. <sup>d</sup>PA-ZI, JADD 830, 7.

**Nabū-kinanni** "Nabu, establish me!"

<sup>d</sup>PA-DU-an-ni, K. 241, I 26, spec.

**Nabū-kin-aplu** "Nabu, establish the son!" (for NBa. texts, see TNB)

- <sup>d</sup>AK-DU-A, s. of <sup>h</sup>tabatišu, scribe, VR 39, 54, time of Cyrus. King of Babylonia, according to KING, Chronicles, II p. 221, "one of the early kings of the eight dynasty of the kings-list", šarru, Chron. K 3, 17. Chron. K 4, III 6, 10, 13, 15, 19 (26<sup>th</sup> year). Nku. Lo. 102, I 18. II 37. III 9, 12, 22. IV 14 (KB IV p. 82 ff). šar kiššati šar Babilī, ibid. IV 1.
- <sup>d</sup>AK-DU-TUR, U<sup>5</sup>, HABL 1129, 6. K. 1616. šarru, Chron. K 3, IV 5.
- <sup>d</sup>AK-GI.NA-A, šarru, Nku.: Lo. 102, I 10. IV 12.
- <sup>d</sup>PA-DU-A, K. 241, III 39. <sup>h</sup>A.BA, JADD 453, R. 16 (B. C. 686).

**Nabū-kin-balliṭ** "Nabu, keep the faithful one alive!"

- <sup>d</sup>AK-DU-bal-liṭ, <sup>h</sup>qa-tin-nu, JADD 742, R. 37.
- <sup>d</sup>PA-DU-bal-liṭ, K. 241, III 13, spec.

**Nabū-kin-dugul** "Nabu, look upon the faithful one!"

<sup>d</sup>PA-DU-du-gul, K. 241, V 1, spec. <sup>h</sup>mar šipri, B. C. 679. JADD 364, 5.

**Nabū-kin-eriba**

<sup>d</sup>PA-DU-SU, K. 241, III 8, spec.

**Nabū-kin-idi** "Nabu knows the true one" (cf. *Ninib-ki-na-i-dē*)

<sup>d</sup>PA-DU-ZU, K. 241, IV 19, spec.

**Nabū<sup>2</sup>-kiniš(DU)-bal-liṭ-an-ni**

JADD 752, R. 9.

**Nabū-kin-ubib** "Nabu has caused the faithful to shine"

- <sup>d</sup>PA-DU-LAH.LAH, K. 241, IV 17, spec.
- <sup>d</sup>PA-DU-ū-bi-ib, K. 241, IV 18, spec.

**Nabū-kin-ušur** "Nabu, protect the faithful one!"

- <sup>d</sup>AK-DU-PAP, Epon. B. C. 761, ša <sup>ni</sup>Ninua Canon E + 81-2-4, 187, R. 16.
- <sup>d</sup>PA-DU-PAP, Sm. 55, 15, spec. <sup>h</sup>rab alani, B. C. 681, Sm. 1037, R. 2. Epon. B. C. 761, Canon A, IV 18. JADD 1098, III 2. Epon. B. C. 690, III R. 1, V 34. JADD 55, R. 1.

**Nabū-kin-zēr** "Nabu, establish the seed!" (for NBa. texts, see TNB)

<sup>d</sup>PA-DU-KUL, K. 241, II 49, spec.

**Nabū-kip-pik** (?), perhaps: *Nabū-qip-enši* (cf. *Nabū-ki-pi-ili* BE VIII 1), or *Nabū[-za]-qip-enši*. JADD 228, R. 6.

**Nabū-kittu-ušur** "Nabu, protect the right!"

<sup>d</sup>PA-kiit-tū-PAP, K. 241, I 15, spec., cf. l. 14.

**Nabū-kudur-ušur** "Nabu, protect the boundary!" (cf. *בְּיַדְךָ אֲנִי, בְּיַדְךָ אֲנִי* etc. (KB I p. 82 ff). <sup>h</sup>nagir <sup>met</sup>Na-mar, Neb. I: VR 56, II 24 (KB III, pt. 1, p. 168).

- <sup>d</sup>AK-ku-dur-ri-ŠEŠ, <sup>h</sup>nagir <sup>met</sup>Na-mar, Neb. I: VR 56, II 24 (KB III, pt. 1, p. 168).
- <sup>d</sup>AK-ŠA.DU-ŠEŠ, HABL 859, 2. f. of *Bēl-ibni*, HABL 1106, R. 13, 14, 17.
- <sup>d</sup>PA-ku-dur-PAP, K. 710 (III R 52, no. 1. TRep. 200).
- <sup>d</sup>PA-ŠA.DU-PAP, HABL 858, 2. JADD 137, L. E. 1. K. 241, II 11, spec. <sup>h</sup>qēpu ša <sup>h</sup>turtānu, JADD 50, 10 (Ep. H).

I Nebuchadnezzar I, king of Babylonia, c. 1130 B. C., contemp. with *Asur-rēš-iši* of Assyria:

- <sup>d</sup>AK-ku-dur-ri-ŠEŠ, Neb. I: VR 55, I 1: *šit Babilī etil šarrani patesi šakkanak Bā-bilī*, 23, 42, 49; II 7: *šar kiššati*; OBI 83, 7: *šar Babilī*: 82-7-4, 37, 4, 7: *šarru*. — KB III, pt. 1, pp. 164—168, 172; IV, p. 64.
- <sup>d</sup>AK-ŠA.DU-ŠEŠ, Neb. I: Nippur I 23: *ruḅū*; II 23: *šar kiššati mukm išdi māti*; V 26: *šarru*. CT IX, 4 15: *šar kiššati*, 27: *šarru*. K. 3426, 1 (CT XIII, 48): *āšib ina Babilī*. — KB III, pt. 1, p. 172. s. of *Ninib-nadin-šun*; *šar Babilī*, Sp. II 407, 6 (Hebraica IX, p. 4f).

3. <sup>d</sup>PA-ku-dur-PAP, Synchron. II 2, 6, 8, contemp. with *Asur-rēš-iši*. K. 710, R. 4 (TRep. 200).

II Nebuchadnezzar II, king of Babylonia, B. C. 605—562, s. of Nabopolassar:

- <sup>d</sup>AK-ku-dur-ri-ŠEŠ, Nabd.: St. V 14. *šar Babilī*, Neb. II: IR 52, no. 7. 1. VS I, 49, 1. 52, 1. — KB III, pt. 2, p. 68.
- <sup>d</sup>AK-ku-dur-ri-ū-šur, *šar Babilī*, Neb. II: Senk. 123 (IR 51, no. 2). — KB III, pt. 2, p. 58.
- <sup>d</sup>AK-ku-dur-ri-ū-su-ūr, *šar Babilī maru ašaridu ša Nabū-apal-ušur*, Neb. II: EIH I 1. — KB III, pt. 2, p. 10.

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4. <sup>d</sup>AK-ku-dur-ru-ú-sar, *šarru māru kinu ša Nabu-apal-usur*, Neb. II: O'Conor I 1.
5. <sup>d</sup>AK-ku-dur-ru-ú-šu-úr, *šarru māru kinin ša Nabu-apal-usur*, Neb. II: KB III, pt. 2, p. 62, I 1.
6. <sup>d</sup>AK-ku-du-úr-ri-ŠEŠ, *šar Babilī*, VS I, 47, 1.
7. <sup>d</sup>AK-ku-du-úr-ri-ú-šu-úr, *šar Babilī*, Neb. II: E III VI 6a. — KB III, pt. 2, p. 22.
8. <sup>d</sup>AK-ŠA.DU-PAP, DT 24, etc.
9. <sup>d</sup>AK-ŠA.DU-ŠEŠ, KK. 1297. 3426, 1, 11. 9288. 13113. DT 31. 108. 253. 81-7-29, 201, etc. *šar Babilī*, Neb. 329, 13 (KB III, pt. 2, p. 140). VS I, 48, 1. *šar Babilī māru ašaridu ša Nabu-apal-usur*, Neb. I R 8, no. 4. I R 52, no. 5. Br. cyl. II 33 (I R 69). *šarru maḥrti*, Neb. Rm. II 49 (V R 64). *šarru pa-ni*, Nabd.: St. VI 13, 18, 24. f. of *Anēl-Marduk*, Nabd.: St. V 26.
10. <sup>d</sup>AK-ŠA.DU-ú-sar, in contracts.
11. <sup>d</sup>AK-ŠA.DU-ú-šu-úr, *šar Babilī*, Neb.: I R 52, no. 6, 1. — KB III, pt. 2, p. 68.
12. <sup>d</sup>Na-bi-um-ku-dur-ri-ú-šu-úr, s. of *Nabu-apal-usur*, *šar Babilam*, Neb. V R 34, I, 1. ZA I, p. 339, I 1. — KB III, pt. 2, p. 38.
13. <sup>d</sup>Na-bi-um-ku-dur-ru-ú-šu-úr, *šar Babilam*, Neb. ZA II, p. 129, I 1. VS I, 41, I 1. — KB III, pt. 2, p. 60.
14. <sup>d</sup>Na-bi-um-ku-du-úr-ri-ú-šu-úr, *šar Babilī māru ašaridu ša Nabu-apal-usur*, Neb.: Bab. I 1 (I R 52, no. 3); Ball I 1. III 28; Bors. I 1 (I R 51, no. 1); Grot. I 1. II 60 (I R 65); OBI 85, IV 26; Rich 1 (I R 52, no. 4); Senk. I 1 (I R 51, no. 2); Winckl. I 1; Rm. 676, I 1; TSBA VIII, p. 188; VS I, 38, I 1, 39, I 1, 40, I 1, 42, I 1, 43, I 1, 50, 1; ZA I, p. 39, I 1, II p. 137, I 1, p. 169, I 1; V R 34, I 1; 85-4-30, I, III 28.
15. <sup>d</sup>Na-bi-um-ku-du-úr-ú-šu-ur, *šar Babilī*, DEP II, p. 123.
16. <sup>d</sup>Na-bi-um-ŠA.DU-ŠEŠ, *šar Babilī*, VS I, 46, 1.
17. <sup>d</sup>PA-ŠA.DU-ŠEŠ, POGNON, Inscriptions, I, 25; s. of *Nabu-apal-usur*, *šarru maḥru*. Nabd. 85-4-30, 2, I 40 (PSBA XI).

III Nebuchadnezzar III = *Nidinti-Bēl*, q. v.

1. <sup>d</sup>AK-ŠA.DU-ŠEŠ, *šar Babilī*, Neb. 3, 13.

17, 14.

No. 1.

2. <sup>d</sup>PA-ŠA.DU-ŠEŠ, Dar. Beh. 37, 91.

IV Nebuchadnezzar IV = *Araḫu*, q. v.

- <sup>d</sup>PA-ŠA.DU-ŠEŠ, Dar. Beh. 88.

**Nabū-kušuranni** "Nabu, preserve me!" (for NBa. texts, see TNB)

1. <sup>d</sup>PA-KAD-a-ni, <sup>h</sup>mukl apati ša mar šarri, JADD 345, R. E. 2. <sup>h</sup>ardu, JADD 913, R. 7.
2. <sup>d</sup>PA-KAD-an-ni, K. 241, I 21, spec. JADD 222, R. 3 (B. C. 682).
3. <sup>d</sup>PA-ku-šur-a-ni, <sup>h</sup>paḫat <sup>ai</sup>Arzuḫina, JADD 1104, 5.
4. <sup>d</sup>PA-ku-šur-an-ni, K. 241, I 22, spec.

**Nabū<sup>1</sup>-ku-sur-šu** "Nabu, preserve him!" (cf. TNB) s. of *Bēl-eriba*, gs. of *Ḫušabi*, VR 37, 54, a = CT XII 11. 10<sup>th</sup> year of Artaxerxes). CT XII 3, 26.

**Nabū-kuzub-ilāni** "Nabu is the splendor of the gods" (for NBa. texts, see TNB)

1. <sup>d</sup>PA-ḪI.LI-AN<sup>h</sup>, 83-1-18, 715, 3, spec. JADD 848, 3.
2. <sup>d</sup>PA-ḪI.LI-AN<sup>h</sup>-ni, K. 241, II 6, spec. <sup>h</sup>A. B. A. ṣiḫru, Rm. 349 (CT XVIII, 28. VR 41, 32, e).

\***Nabū<sup>1</sup>-la-di**

f. of *Ilu-gab-ri*, JADB 5, I 8.

\***Nabū<sup>2</sup>(?)-la-ka** (WSem., cf. *I-la-la-ka* RPN) JADB 12, II 8.

**Nabū<sup>2</sup>-LAL-DIŠ-ilāni** K. 241, II 4, spec.

**Nabū<sup>2</sup>-la-tú-šar-a-ni**(?) "Nabu, do not cast me down!" (JOHNS, ADD III, p. XIV: "do not leave me")

JADD 113, R. 1 (B. C. 680).

**Nabū-lī** "Nabu is mighty" (cf. TNB)

1. <sup>d</sup>AK-DA, HABL 349, 3. s. of *Nur-Siu*, Sarg. St. I 3, 17, 29, 26; II 35; III 9, 25; IV 1, 6, 15. — KB IV, p. 158 ff.
2. <sup>d</sup>AK-ID. GĀL, HABL 907, 4. KK. 241, II 29, spec. 4775, R. 7, 11 (WSml. II, p. 66). 8750. <sup>h</sup>ša-ku, HABL 542, 11 (IV R 53, no. 1). s. of *Nur-Siu*, Sarg. St. IV 18, 31, 38.
3. <sup>d</sup>AK-ZU, <sup>h</sup>šakin <sup>ai</sup>Ir-ba-ilī, Epon., B. C. 702, Senn. Bell. Lay. 63, 1 (KB II p. 114).
4. <sup>d</sup>PA-DA, K. 241, II 53, spec. <sup>h</sup>A. B. A. B. C. 679, JADD 161, R. 3. s. of *Arkat-ilāni-damqā*, <sup>h</sup>ša-ku *Sippar*, Merod. II, Bl. st. V 10. — KB III, pt. 1, p. 192.

- s. of *Ili-ja*, *h<sup>1</sup>riqqu* *d<sup>1</sup>Naba*, owner of tablet VR 49, 34.
- s. of *Nur-Sin*, Sarg. St. IV 34.
5. *d<sup>1</sup>PA-ID*. *G.ĀL*
- s. of *Iddiu-Papsukkal*, *dup-sar šangū* *d<sup>1</sup>Suti-ti* u *d<sup>1</sup>Nabu*, Nši.: VS I, 36, IV 8.
- s. of *Marduk-ab-šullim* (?), Nši.: VS I, 36, IV 4.
6. *d<sup>1</sup>PA-lī*, *šunu mār šarri*, JADD 815, R. II 4.
7. *d<sup>1</sup>PA-ZU*, HABL 123, 10. JADD 383, 1, B.E. 1 (III R 50, no. 4. KB IV p. 126; B. C. 674). 612, R. 10 (?) (B. C. 686). 913, R. 2. K. 241, II 51, spec. Epon. B. C. 702, of Arbela, Canon A, V, 22; B, VI, 10; JADD 365, R. 7. *h<sup>1</sup>bēl pihāti šā* *d<sup>1</sup>Hal-šu*, HABL 197, R. 5. *h<sup>1</sup>muttr pātu*, HABL 340, 13. *d<sup>1</sup>Mu-ša-šira-a*, HABL 197, R. 16. *h<sup>1</sup>rab bitī*, HABL 197, R. 26.
- f. of *Nabu-kašir*, gf. of *Bel-aḫ-idīn*, HABL 877, R. 7 = JADD 889.
- Nabū-lī-kiššati** (cf. *Nabū-lī<sup>2</sup>-kullati*)  
*d<sup>1</sup>PA-ZU-U-ti* (or *Nabū-lī<sup>2</sup>ūtī*), K. 241, III 2, spec.
- Nabū-lī-kullati** "Nabu is almighty"  
*d<sup>1</sup>PA-ZU-KAK.A.BI*, K. 241, III 2.
- Nabū-līšir** (abbrev.)  
*d<sup>1</sup>PA-GLŠ*, JADD 499, R. 3 (B. C. 670). Sm. 55, I 16, spec.
- Nabū-lī<sup>2</sup>ūtī** "Nabu is my power"  
1. *d<sup>1</sup>PA-ZU-ū-ti*, HABL 17, R. 9.  
2. *d<sup>1</sup>PA-ZU-u-ti* (or *Nabū-lī<sup>2</sup>-kiššati*?), K. 241, III 2, spec.
- Nabū-lī<sup>2</sup>ūt-mārišu** (*d<sup>1</sup>PA-ZU-ut-TUR-šu*) "Nabu is the power of his son"  
HABL 118, R. 6, 13.
- Nabū<sup>2</sup>-ma-lik** "Nabu is counsellor" (for Oba. and Nba. texts, see Dilbat, RPN, TNB) K. 241, V 7, spec.
- Nabū-mār-šarri-ušur** "Nabu, protect the king's son!"  
1. *d<sup>1</sup>AK-TUR-LUGAL-ŠEŠ*, K. 1973.  
2. *d<sup>1</sup>PA-A-MAN-PAP*, JADD 351, 8 (Ep. V). *h<sup>1</sup>rab kī-šir*, 414, R. 27 (Ep. A).
- Nabū-mār-ušur**, see *Nabū-apal-ušur*.
- Nabū-mit-uballiḫ** "Nabu has quickened the dead" (cf. TNB)  
*d<sup>1</sup>PA-BAD-ū-bal-lī*, K. 241, III 12, spec.
- Nabū<sup>2</sup>-mu** . . . , JADD 263, R. 10.

- Nabū-mudammīq** "Nabu renders favorable"  
*d<sup>1</sup>PA-mu-ŠIG*, JADD 255, R. 3.  
f. of *d<sup>1</sup>MAS.MAS-šum-iddin*, JADD 640, R. 18.
- Nabū-mukin-aḫū**, *d<sup>1</sup>PA-mu-DU-PAP*, see *Nabū-šum-kitti-ṛšur*.
- Nabū-mukin-aplu**, see *Nabū-kīn-aplu*.
- Nabū<sup>2</sup>-mu-ni-piḫ** (?)-*ū-gar* (?), K. 241, II 55, spec.
- Nabū<sup>2</sup>-mu-šab-šīj** "Nabu brings into being"  
JADD 880, II 8.
- Nabū<sup>2</sup>-mu-šal-lim** "Nabu preserves" (for Oba. and Nba. texts, see Dilbat and TNB)  
JADD 246, 7, slave sold.
- Nabū-mušēši** "Nabu brings forth"  
1. *d<sup>1</sup>AK-mu-še-ši*, *h<sup>1</sup>A.BA*, K. 8510, gf. of *Ašur-mudammīq*. *A.BA bit d<sup>1</sup>Ašur*, K. 11908 (?). Writer of astrological reports, K. 704, 725, 767, 866. 1318. 80-7-19, 54; cf. TRep. 61. 136E. 157 (III R 58, no. 9). 205, 206A. 228 (III R 59, no. 13).  
s. of *Bel-kundi-īlta*, f. of *Nabu-tuklatsu*, K. 872 (CRAIG, AAT p. 58).  
f. of *Marduk-šallim-aḫē*, K. 6478.
2. [*d<sup>1</sup>PA*]-*mu-še-e-ši*, VS I 93, 6.
3. *d<sup>1</sup>PA-mu-še-ši*, HABL [332, 3], 650, s. VS 86, s. 89, n. 90, s. OLZ VIII, 131. *h<sup>1</sup>asa*, JADD 769, R. 2. *h<sup>1</sup>šanū rab A.BA* JADD 857, I 30. *h<sup>1</sup>A.BA bit ilī*, 81-2-4, 144 (TRep. 109). Writer of astrological reports, KK. 120a (III R 54, no. 5). 710. 719. 801. Sm. 1664. 81-2-4, 380. 82-5-22, 78. 83-1-18, 310; cf. TRep. 6A. 94 (III R 54, no. 5). 118. 174. 200 (III R 52, no. 1). 217. 244D. 266B.  
s. of *Nabū-rēš-īši*, HABL 209, 2.
4. *d<sup>1</sup>PA-mu-ū-še-ši* (?), VS I 87, 9.
- Nabū-mušētiq** (abbrev., cf. *Nabū-mušētiq-urri*)  
BE IX, X, TNB)  
*d<sup>1</sup>PA-LU-ti-ig*, JADD 396, R. 6.
- Nabū<sup>2</sup>-mu-še-zib** "Nabu saves" (cf. TNB)  
K. 5478. *h<sup>1</sup>rabku G.AB<sup>1</sup>*, B.C. 666, JADD 185, R. 10.
- Nabū-mušēzib-napsāte** "Nabu saves the living beings"  
*d<sup>1</sup>PA-mu-še-zib-ZIP*, JADD 892, 3.
- Nabū<sup>2</sup>-mu-lāk-kil** "Nabu strengthens"  
s. of *Ašur*, Nši.: VS I, 36, II 1.
- Nabū<sup>2</sup>-na-din** "Nabu gives" (for Nba. texts see BE IX, X, TNB)  
K. 241, II 19, spec.

**Nabū-nādin-aḫē** "Nabu gives brothers"

- <sup>1</sup> *PA-na-din-ŠEŠ<sup>M</sup>*, f. of *Marduk-zakir-šum*, *ša a-bi a-bi-šū Rimēni-Marduk, lipu ribū ša Uballiṣu-Marduk*, descend of Arad-Ea. — Merod. I: IVR 38, I 82. KB IV, p. 60.
- <sup>2</sup> *AK-SE-ŠEŠ<sup>M</sup>*, s. of *Nawri, šatam bit unati*, I R 66, 15 b, Mna.: PSBA (XIX 1897), p. 71, 16 (KB IV p. 68).
- <sup>3</sup> *PA-ĀŠ-PAP<sup>M</sup>*, JADD 428, 3, slave sold.
- <sup>4</sup> *PA-MU-PAP<sup>M</sup>*, JADD 310, R. 15 (B. C. 669). s. of *Nabū-šallimšunu, ḥA.B.A.*, of *al Tab-Bēl*, B. C. 670, JADD 172, R. 10.
- <sup>5</sup> *PA-SE-PAP<sup>M</sup>*, JADD 102, 7 (Ep. I), 128, R. E. 1 (P. C. 655). 260, R. 13 (IHR 48, 31, c). 536, R. 3. K. 241, II 21, spec. *ḥšagu ša nār šarri*, JADD 334, 1, R. 3. *ḥA.B.A.*, JADD 176, R. 10 (B. C. 700). 307, L. E. 3 (IHR 49, 48 c; Ep. F).  
f. of *Ša-Marduk-zaqūp*, JADD 351, 2.

**Nabū-nādin-aḫī** "Nabu gives a brother" (for NBa. texts, see BE X, TNB)

- <sup>1</sup> *AK-ĀŠ-PAP* (or *Nabū-edu-ušur?*), Rm. 157, R. 10 (KB IV p. 126; 2<sup>d</sup> year of Esarhad-don). *amēl urqi*, JADD 742, R. 23.
- <sup>2</sup> *AK-na-din-ŠEŠ*, s. of *Egibi*, *ḥša.ku Babilī*, Kandal.: VS V, 5, 28. — KB IV, p. 172.
- <sup>3</sup> *PA-ĀŠ-PAP* (or *Nabū-edu-ušur?*), HABL 212, 15. JADD 68, 6 (B. C. 645). 120, 4 (B. C. 693). K. 241, I 18, spec. Epon. V, JADD 63, R. 3. *ḥA.B.A.*, JADD 327, L. E. 2 (Ep. N).
- <sup>4</sup> *PA-SE-na-ŠEŠ*, s. of *Ār-kat-ilani-damqa*, *ḥMAŠ*, VR 46, 62.

**Nabū-nādin-aplu** "Nabu gives a son" (for NBa. texts, see TNB)

- <sup>1</sup> *PA-ĀŠ-A*, JADB 3, VI, 9.
- <sup>2</sup> *PA-SE-A, bārū*, JADD 851, II 5, 980, I 10.
- <sup>3</sup> *PA-SE-TUR. UŠ*, K. 241, II 22, spec. 80-7-19, 365.

**Nabū-nādin-bēl** "Nabu gives a lord"

*PA-MU-EN*, HABL 931, 2.

**Nabū-nādin-šum** "Nabu gives a son" (for NBa. texts, see TNB)

- <sup>1</sup> *AK-na-din-MU*, HABL 53, 2, 54, 3, 58, 2.
- <sup>2</sup> *AK-SE-MU, šangū<sup>21</sup> Šippar ḥbārū ina zer Ekur-šum-ušabbi*, Nai: VR 60, III 36, IV 40, VI 11. — KB III pt. 1, p. 178 ff.

No. 1.

- <sup>3</sup> *PA-na-din-MU*, HABL 370, 2.
- <sup>4</sup> *PA-SE-MU*, HABL 6, R. s. 51, 2, 52, 2, 55, 2, 56, 2, 57, 2, 59, 2, 204, s. 358, R. 27, 36, 2, 655, 3, 82-5-22, 1768, writer to king. KK 241, II 20, spec. 10386.

**Nabū-nādin-zēr** "Nabu gives seed"

- <sup>1</sup> *AK-MU-KUL(MU?)*, s. of *Nabū-našir* (Nabonassar), f. of *Nabū-šum-ukin*; king of Babylon, B. C. 734—732, King-list A, IV, 4; abbrev. *Nadinnu*, q. v.
- <sup>2</sup> *PA-na-din-KUL*, JADD 892, 6.

**Nabū-na'id** "Nabu is lofty"

- <sup>1</sup> *AK-I*  
s. of *Nabū-šum-ereš*, b. of *Bēl-eṭir*, Abp. A, III R 19, III 116; Ann. III 62 (KB II p. 182); cf. (3).
  - <sup>2</sup> *AK-IM.TUK, ḥerib bti šabit ili*, HABL 560, R. 1.
  - <sup>3</sup> *PA-I*, JADD 86, L. E. 2 (B. C. 650?): 173, R. 6 (Ep. G). 230, R. 9 (B. C. 684). 231, R. 11 (B. C. 680). 242, 4, slave sold (B. C. 692). 595, R. 2, 640, 3, 8 (Ep. O). K. 241, III 89(?), spec. *ḥ....*, JADD 292, R. 7 (B. C. 707). *ḥA.B.A.*, JADD 387, R. 12 (B. C. 651). 446, L. E. 2 (Ep. Q). *ḥardu*, B. C. 683, JADD 273, R. 5. *ḥmukil mainak-a-pa-a-ni*, HABL 633, R. 21. JADD 214, R. 8 (Ep. P). *ḥmutr pūti*, JADD 325, R. 10 (Ep. A). 414, R. 32 (Ep. A<sup>1</sup>). 568, R. 6. *ḥrab ki-šir* of queen, JADD 594, R. 7.  
s. of *I-tū<sup>2</sup>-a-a*, B. C. 734, JADD 415, 3 (KB IV p. 104).  
s. of *Nabū-šum-ereš*, b. of *Bēl-eṭir*, Abp.: B VI 80 (III R 33).  
s. of *Nabū-na'id*; *šar Babilī(?)*, POGNON, Inscriptions, no. 1, III 2.  
f. of *Šur-šabātsu-iḡbi*, Louvre, AO 2221, 1, 4, 10 (B. C. 656 (!); OLZ VI (1903), col. 198).
- Nabonidus** (Old-Pe. *Nabunaita*, El. *Nabunīta*, Gr. Ναβόνιδος, Ναβοννηδος, etc.), king of Babylon, B. C. 555—539, s. of *Nabū-baṭaṣu-iḡbi*, f. of *Nabū-kudur-ušur* and *Bēl-šar-ušur*.
- <sup>1</sup> *AK-I*, Nabd. Ann. III 15, 16, 21 (KB III 2, p. 134). Cyr. VR 35, 17, 33 (KB III, pt. 2, p. 122). *šar Babilī*, Nabd. Cyl. (I R 68) II 19 (KB III 2, p. 96).

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2. <sup>d</sup>AK-IM, TUK, Nabd. St. VI 20. *šar Babili*, Nabd. Br. cyl. I 24. 23, II 23, 31, 45, III 57 (IR 69. KBIII 2, p. 80—88); Cyl. I (IR 68. KB III 2, p. 94); Rm. A I 20, II 32, III 15 (VR 64. KB III 2, p. 98 ff).
3. <sup>d</sup>AK-na<sup>2</sup>-id, *šar Babili*, Nabd. Rm. C I 1, II 45 (VR 63. KBIII 2, p. 112); IR 68 no. 2, *mar Nabu-balaṣsu-iqbi* (KBIII 2, p. 118); IR 68, no. 6. 7 (KB III 2, p. 96); CT IX, pl. 3, 17.
4. <sup>d</sup>Na-bi-um-na<sup>2</sup>-id, *šar Babili*, *mar Nabu-balaṣsu-iqbi*, Nabd. IR 68, no. 2, 3, 4; 81-7-1, 9, I 1; 85-4-30, 2, I 1 (PSBA XI). Rm. A I 1, *šar kiššati šar kibratu irbitti* (VR 64. KB III 2, p. 96); Rm. B I 1 (VR 65). *šarru rabū šarru danu šar kiššati šar Babili šar kibra<sup>2</sup>u irbitti*, Nabd.: VS I, 53, I 1.
5. <sup>d</sup>PA-I, Nabd. Ann. II 10 (KB III 2, p. 130). *šar Babili*: POGNON, Inscriptions, no. 1. I 35; II 4; III 20. Dar. Beh. [32], 65, [93, 95].
6. <sup>d</sup>PA-IM, TUK, *šar Babili*, POGNON, Inscriptions, no. 1, II 27. *šarru*, Nabd. 85-4-30, 2, II 6 (PSBA XI).
- Nabū-nammir** "Nabu, make light!"
1. <sup>d</sup>PA-nam-mir, JADD 273, R. 7 (B.C. 683). 638, R. 10. K. 241, IV 47, spec.
2. <sup>d</sup>PA-LAH<sup>2</sup>-ir, JADD 286, 4 (B.C. 691). K. 241, IV 46, spec. <sup>h</sup>A.B.A, JADD 190, R. 8 (B.C. 668).
- Nabū<sup>2</sup>-napišti(ZI)** (abbrev.) JADD 830, 7.
- Nabū-napsat-irām** "Nabu loves the living being"
- <sup>d</sup>PA-ZI-RAM, K. 241, III 31, spec.
- Nabū-napsat-ušur**, or -*kiltu-ušur*
1. <sup>d</sup>AK-ZI-PAP, JADD 536, R. 2.
2. <sup>d</sup>PA-ZI-PAP, K. 241, I 14, spec.
- Nabū<sup>2</sup>-na-sa-ka**, JADD 122, R. 4. 123, R. 3 (B.C. 682).
- Nabū-nāšir** "Nabu is protector" (for OBA. and NBa. texts, see RPN, TNB)
1. <sup>d</sup>AK-na-ši-ir, s. of *Nazi-Marduk*, <sup>h</sup>sukkallu, Merod. I: IVR 38, II 34. — KB IV p. 60.
2. <sup>d</sup>AK-PAP, K. 1181. King of Babylon, B. C. 747—734, f. of *Nabu-nādin-ir*, King-list A, IV, 2. *šar Babili*, Chron. B, I 1, 6, 7, 11, 12. = Nabonassar.
- f. of *Kudurru*, HABL 880, 16.
- f. of *Ša-Nabu-šū*, in Erech, B. C. 648 (?), K. 433, 4, 27 (KB IV p. 170).

3. <sup>d</sup>AK-PAP-ir, HABL 178, 2. 720, 2. JADD 741, 35; <sup>al</sup>šē.
- f. of *Kudurru*, HABL 738, 5.
4. <sup>d</sup>AK-ŠEŠ, <sup>h</sup>dup-šar, Meliš. DEP X, pl. 12, IX, 5.
5. <sup>d</sup>AK-ŠEŠ-ir, K. 6118. 81-7-27, 48. s. of *A-šab-šū*, Mši: VS I, 35, 57 (KB IV p. 96). s. of *E-sin-na-a-a*, HABL 963, 3.
6. <sup>d</sup>PA-PAP, JADD 203, R. 1. 328, R. 4 (B.C. 698. III R 48, 57a). 317, R. 5 (B.C. 687). 679, R. 3 (B.C. 682). <sup>h</sup>ša lu-ta-ri, HABL 473, 3. f. of *Kudurru*, HABL 880, 16.
- f. of *Sin-šar-ušur*, JADD 446, R. 22.
7. <sup>d</sup>Pa-PAP-ir, HABL 719, 2. JADD 328, 6 (B.C. 698). 404, R. 7 (B.C. 674). 447, R. 12 (B.C. 683). 680, 2. K. 241, I 19, spec. f. of *Adad-našir*, JADD 362, 2.

**Nabū-nāšir-ubāršu** "Nabu protects his friend"

<sup>d</sup>PA-PAP-u-bar-šū, Sm. 55, I, 6 spec.

**Nabū-natkil** "Trust in Nabu!"

<sup>d</sup>PA-nat-kil, JADD [431, R. 12. <sup>h</sup>rab kisir, 840, I 5]. <sup>h</sup>mutr pūti, B. C. 676, JADD 11, R. 5.

**Nabū<sup>2</sup>-NIM-DIŠ-ilāni**, K. 241, II 5.

**Nabū-nir-dābibi** "Nabu is destroyer of the slanderer" (cf. *Nabū-dābib-ir*).

1. <sup>d</sup>PA-ni-ir-da-bi-bi, <sup>h</sup>dup-šar ekalli, Merod. II: Bl. st. V 14. — KB III 1 p. 192.

2. <sup>d</sup>PA-ni-ir-KA.KA, K. 241, IV 41, spec.

**Nabū<sup>2</sup>-ni-ir-ḫa(?)-da-ja(?)**, K. 241, IV 40, spec.

**Nabū<sup>2</sup>-ni-ir-TUK-a-a(?)**, K. 241, IV 39, spec.

**Nabū<sup>1</sup>-un-na** (cf. NBa. *Nabū(-ni)-na-a(-a)* TNB) s. of *A-ḫi*, <sup>h</sup>šakin tēmi ša Bit-Sin-šēmē, Neb. I: Nippur, III, 15; V, 16.

**Nabū<sup>2</sup>-nu...**, Sm. 55, II 17, spec.

**Nabū-nūrka-lāmur** "Nabu, may I see thy light"

<sup>d</sup>PA-LAH<sup>2</sup>-ka-ŠI, <sup>h</sup>A. B. A, JADD 993, R. III, 4.

Cf. <sup>d</sup>PA-LAH<sup>2</sup>-ka(?)-la(?)-mur, K. 241, IV 7,

spec.

**Nabū-nūr-nammir** (cf. *Nabū-nammir*)

<sup>d</sup>PA-LAH<sup>2</sup>-nam-mir, B. C. 685, JADD 134, 2. 135, R. 1.

**Nabū<sup>2</sup>-pa-da-riš(?)**, K. 241, IV 1, spec.

**Nabū-pāšir** "Nabu loosens"

1. <sup>d</sup>AK-pa-še-ir, f. of [*Bēl*]-*ā-šal-lim* <sup>h</sup>baru, Sm. 1386.

2. <sup>d</sup>AK-pa-šir, HABL 130, 2. 131, 2. 133, 2. 134, 2. 135, 2. 701, 2.

3. <sup>d</sup>PA-pa-šir, HABL 132, 2.

**Nabū<sup>2</sup>-pir-ḫi-lil-bur**, "Nabu, may my offspring grow old!"

JADD 892, R. 1.

**Nabū-pirḫi-lišir** "Nabu, may my offspring succeed!"

<sup>d</sup>PA-pir-ḫi-GIŠ, mašmašu, JADD 851, I 16.  
A.B.A, JADD 621, R. 20 (Ep. F.)

**Nabū<sup>2</sup>-Pi-TUK** (nišmā?)-a-a, K. 241, IV 44, spec.

**Nabū-qāfā-sabat** "Nabu, help!"

1. <sup>d</sup>AK-ŠŪ<sup>2</sup>-ša-bat, HABL 617, R. 5, K. 4796.  
Abp. A, III R 23, VII as.

2. <sup>d</sup>PA-ŠŪ<sup>2</sup>-LU, <sup>h</sup>muttr pāti, JADD 50, 11  
(Ep. H).

3. <sup>d</sup>PA-ŠŪ<sup>2</sup>-ša-bat, HABL 972, R. 8. JADD  
812, L. E. 2. K. 241, IV 9, spec. <sup>h</sup>aba-  
rakku, HABL 633, R. 15. <sup>h</sup>šaqa, B. C. 665,  
JADD 35, R. 2. <sup>h</sup>d Sin-ma-gir, Abp. Ann.  
VII 47 (KB II, p. 212).

**Nabū<sup>2</sup>-qa** (?) -at-ú-da K. 241, III 55, spec.

**Nabū<sup>2</sup>-qip-ensī** (SIG), perhaps: Nabū(-za)-qip-ensī,  
JADD 228, R. 6 (cf. sub Nabū-kip-pik).

**Nabū-rāb-aḫē** (<sup>d</sup>PA-SU-PAP<sup>pl</sup>)

HABL 175, 2. Sm. 55, II 13, spec. <sup>h</sup>A.B.A,  
JADD 115, 5 (III R 47, 5a; B. C. 664?).  
116, 2(?)

**Nabū-rāb-aḫēšu** (<sup>d</sup>PA-SU-PAP<sup>pl</sup>-šū), K. 241, III 24,  
spec.

**<sup>1</sup>Nabū<sup>2</sup>-ra-mat** "Nabu she holds dear"

amtu, JADD 315, 1 (B. C. 667).

**Nabū-rām** (rā'im -napišti "Nabu loves the living  
being"

<sup>d</sup>PA-RAM-ZI, JADD 112, R. 5 (B. C. 700).  
K. 241, III 30; Sm. 55, II 19, spec.  
f. of Nabū-šum-iddin, JADD 27, 3.

**Nabū-rām-nišēšu** "Nabu loves his people"

<sup>d</sup>PA-RAM-UN<sup>pl</sup>-šū, HABL [140, 2]. 425, 2.  
[628, 2]. 775, 2. 776, 2. 777, 2. K. 241, III 29;  
Sm. 55, II 11, spec.

**Nabū-rām-zir** "Nabu loves the seed"

<sup>d</sup>AK-RAM-KUL, s. of Ardi-Ea, bēl piḫati,  
Mna: IR 66, II 14. — KB IV p. 66.

**Nabū-rēš-išī** "Nabu, lift up my head!"

1. <sup>d</sup>AK-SAG-i-šī, HABL 217, 2. Cf. K. 1197, 2  
(WSml. II, p. 17).

2. <sup>d</sup>PA-SAG-ILI, K. 241, III 47, spec.

3. <sup>d</sup>PA-SAG-i-šī, K. 241, III 48, spec. <sup>h</sup>mukil  
No. 1.

apāti, JADD 236, R. 6. <sup>h</sup>gepu, JADD 618,  
R. 6 (Ep. T). <sup>d</sup>še-lap-pa-a-a, JADD 769, 2.  
f. of Nabū-mušēši, HABL 209, 3.

**Nabū-rē<sup>2</sup>-ūni** "Nabu is our shepherd"

<sup>d</sup>AK-SIB-ū-ni, f. of <sup>d</sup>A-a-a-šūzubu-ili, s. of  
ḫi-la-a..., <sup>h</sup>A.B.A ša Aššūr, K. 2169,  
R. 14 (SMITH, Texts, p. 21).

**Nabū-riba-aḫū** (?)

<sup>d</sup>AK-ri-ba-ŠEŠ, K. 9650, owner of tablet.

**Nabū-riḫtu-usur** "Nabu, protect the remain-  
der!" (for Nba. texts, see TNB)

1. <sup>d</sup>PA-KĀT-PAP, JADD 307, 9.

2. <sup>d</sup>PA-ri-iḫ-tū-PAP, HABL 1031, 2. JADD  
448, R. E. 2. 532, R. 2. 649, 10. 650, 14.  
807, 10. KK. 241, I 6, spec. 6223, 7. 82-5-22,  
108. <sup>h</sup>..., JADD 527, R. E. 3; of the king,  
860, II 11. <sup>h</sup>muttr pāti, JADD 349, R. 11  
(Ep. Q). <sup>h</sup>A.B.A, B. C. 645 (?), JADD 25, R. 8.  
s. of A-ḫar-ti-še, JADD 307, 1, E. 4 (III R 49,  
no. 3; Ep. F).

**Nabū-rimanni** "Nabu, have mercy on me!"

1. <sup>d</sup>AK-rim-an-ni, Shmk: CT X, pl. 7, 43.

2. <sup>d</sup>PA-ri-man-an-ni, K. 241, I 29, spec. [5446, b?].

3. <sup>d</sup>PA-rim-a-ni, HABL 165, 2. 192, 6. 845, R. 2.  
875, R. 6. JADD 21, 2 (B. C. 682). 152, R. 7  
(B. C. 656). 368, R. 11 (?). 385, R. 8. 440, R. 12  
(B. C. 692). 446, R. 17 (Ep. Q). <sup>h</sup>A.B.A,  
JADD 59, R. 2 (B. C. 681). 62, B. E. 1.  
<sup>h</sup>nappalḫi ḫurāsi, B. C. 686, JADD 453,  
R. 11. <sup>h</sup>rab ki-šir, B. C. 663 (?), JADD 470, 5.

4. <sup>d</sup>AK-rim-an-ni, K. 241, I 24, spec.

**Nabū-rim-ilāni** "Nabu is the widow of the  
gods"

1. <sup>d</sup>AK-AM-AN<sup>pl</sup>, HABL 947, 2. KK. 4800.  
9588.

2. <sup>d</sup>PA-AM-AN<sup>pl</sup>, K. 241, I 47, spec. <sup>h</sup>ša-za-nu  
ša <sup>at</sup>Ni-nu a, JADD 261, R. 6. 263, R. 8.

**Nabū-rišūa** "Nabu is my helper" (for Nba.  
texts, see TNB)

1. <sup>d</sup>PA-ID.DAḫ-u-a, K. 241, III 50, spec.

2. <sup>d</sup>PA-ri-šū-u-a, JADD [605, R. 5?], 854, R. 9.  
K. 241, III 51, spec. 82-5-22, 536.

**Nabū<sup>2</sup>-RU-ZI** (probably = Nabū-šariq-napišti),  
K. 241, IV 38, spec.

s. of Mannu-dik-bēl-alak, JADD 641, 4  
(Ep. C).

\*Nabū<sup>2</sup>-sa-gab (WSem), JADD 55, R. 5 (B. C. 690).



**Nabū<sup>2</sup>-šar-ḫi-ilāni** "Nabu is mighty among the gods"

K. 241, I 54, spec.

**Nabu-šarḫu-ubāša** "Nabū has put the mighty to shame"

1. <sup>d</sup>PA-šar-ḫu-ū-ba-ša, HABL 512, 3.

2. <sup>d</sup>PA-šar-ḫu-UR, HABL 512, 9.

**Nabū-šar-ibni** "Nabu has created the king" (for Nba. texts, see TNB)

1. <sup>d</sup>AK-LUGAL-ib-ni, <sup>h</sup>šak-na HABL 846, 13.

2. <sup>d</sup>PA-LUGAL-KAK, HABL 939, 5.

**Nabū-šar-iddin** "Nabu has given the king" (cf. נבירדרן CIS I 29, 2)

<sup>d</sup>PA-MAN-ĀŠ<sup>2</sup> (or: Nabū-šar-ušur), HABL 413, 2.

**Nabū-šar-ilāni** "Nabu is king of the gods" (for Nba. texts, see TNB)

<sup>d</sup>PA-MAN-AN<sup>2</sup>, JADD 64, 12 (B. C. 672). K. 241, I 46, spec.

**Nabū-šarranni** "Nabu is our king" (for Nba. texts, see TNB)

1. <sup>d</sup>PA-LUGAL-ra[<sup>ni</sup>?], Sm. 2015.

2. <sup>d</sup>AK-MAN-a-ni, HABL 628, R. 5. JADD 70, L. E. 1 (B. C. 674). 79-7-8, 190. *kala*, JADD 851, III 4. <sup>h</sup>rab *ali ša ša<sup>2</sup>Ninua*, JADD 261, R. 7.

3. <sup>d</sup>PA-MAN-an-ni, K. 241, I 41, spec.

**Nabū-šar-ušur** "Nabu, protect the king!" (cf. Ar. docket נבטשרר STEVENSON, Contracts, no. 2; for Nba. texts, see TNB)

1. <sup>d</sup>AK-LUGAL-PAP, <sup>h</sup>rab *šaḡē ša Ḍšur-bān-apli šar mātAššar*, B. C. 655 (?), JADD 646, 8, 25, R. 19. <sup>h</sup>rab *kišir*, HABL 462, R. 27.

2. <sup>d</sup>AK-LUGAL-ŠEŠ<sup>2</sup>, *h...ri ša šarri*, HABL 527, R. 6. <sup>h</sup>rab *MUGI*, K. 11450 (KGAS 66, 3, 4, 16, 17). <sup>h</sup>rab *ki-šir*, HABL 275, R. 5. 462, 21. <sup>h</sup>rab *šaḡē*, cf. no. (1), KK. 1288, 2, R. 7. 11446, 10 (KGAS 150. 153). <sup>h</sup>šangū *ša bit Babilī*, K. 16.

3. <sup>d</sup>AK-LUGAL-ū-šur, JADD 741, 31. 82-5-22, 175, R. 6 (KGAS 67).

4. <sup>d</sup>AK-MAN-PAP, HABL 770, 2. Epon. B. C. 787 (cf. *Balaḫū*), *ša ā<sup>2</sup>...*, 81-2-4, 187, 27. Epon. B. C. 682, <sup>h</sup>šakin <sup>āt</sup>*Mar-qa-ši*, JADD 215, R. 13. <sup>h</sup>rab *ki-šir*, JADD 414, R. 20 (Ep. A).

5. <sup>d</sup>PA-LUGAL-PAP, JADD 53, 6 (B. C. 672). No. 1.

6. <sup>d</sup>PA-MAN-PAP (= נבטשרר), HABL 413, 2 (or: *Nabū-šar-iddin?*). 769, 2. JADD 124, R. 3 (B. C. 674). 342, R. 7. 503, R. 9. 601, R. 3. 622, L. E. 1 (Ep. D). 695, 4 (B. C. 648?). 700, 2. 754, 12. 880, II 17. 899, 9, II 10. 922, IV 3, servant of *Nabū-aḫē-šallim*. 925, R. 2. 1006, R. 6. 1010, R. 16. 1018, R. 16. 1024, 16. 1030, R. 11. 1041, R. 11. 1072, R. 2. K. 3637. Epon. B. C. 784, of Kurban, Canon C, I, 27; III R 1, III 33. Epon. B. C. 682, <sup>h</sup>šakin <sup>āt</sup>*Marḡaši*, Canon A, V, 43; C, IV, 15; JADD 21, R. 2. 129, 8, in Ar. endorsement called *רבטס*. 132, R. 3(?). 136, R. 5. 143, R. 2. 166, L. E. 2(?). 213, R. 8. 222, R. 6. 276, L. E. 1. 363, R. 5. 370, R. 3. 437, R. E. 2. 679, R. 6. 1098, III, 10. Epon. (= E). B. C. 620(?) see PEISER, MVG VI, p. 132), <sup>h</sup>A.BA *māti*, JADD 711, R. 15 (III R 46, no. 2); VSI, 84, R. E. 2. 85, R. E. 1, 88, 37. <sup>h</sup>... JADD 266, R. 3 (III R 49, 49, 2; B. C. 670). 267, R. 7. 840, II 4. <sup>h</sup>A.BA, JADD 160, 1, 7 (Ep. G). <sup>h</sup>bēl *piḡāti* JADD 814, 13. <sup>h</sup>bēl *piḡāti* <sup>āt</sup>*Ninua*, *ki-šir ša Sin-aḫēriba*, JADD 853, 5. 854, 9. <sup>h</sup>da-a-a-lu, JADD 160, R. E. 1 (III R 48, c; Ep. G). <sup>h</sup>mutir *puḫi*, JADD 860, III 5. <sup>h</sup>rab *ekalli*, JADD 640, R. 3(?). <sup>h</sup>rab *karāni*, JADD 857, II 44. <sup>h</sup>rab *ki-šir*, JADD 349, R. 3 (Ep. Q). 477, R. 5. <sup>h</sup>rab *ki-šir mār šarri*, JADD 857, III 18(?), IV 9. 860, III 18. <sup>h</sup>rab *ki-šir mār šaḡē*, JADD 857, II 27. <sup>h</sup>rab *ki-šir ša šarri*, JADD 211, R. 10. <sup>h</sup>rab *ki-šir ša šepa ša mār šarri*, B. C. 663 (?), JADD 470, R. 21. <sup>h</sup>šalšu, JADD 202, R. 3 (B. C. 670). 612, R. 11 (B. C. 686). 627, R. 6 (B. C. 666). <sup>h</sup>šaḡa, JADD 344, R. E. 1. 386, R. 3. <sup>h</sup>tur-tan, JADD 1021, R. 7.

**Nabū-šezib** "Nabu, deliver!" (see also *Nabu-ušezib*)

1. <sup>d</sup>AK-še-zib, *hirrišu*, JADD 742, 14. <sup>h</sup>mukl *apāti*, B. C. 667, JADD 27, R. 1.

2. <sup>d</sup>PA-še-zib, HABL 896, 5, 11, R. 3. JADD 17, 4, 11 (B. C. 687). 28, R. 1 (B. C. 686). 64, R. 7 (B. C. 672). 264, 12 (B. C. 688). 269, 3 (B. C. 681). 411, 4. 472, 3(?) (B. C. 668). 579, 6. KK. 995. 13139. D.T. 224. <sup>h</sup>... JADD 367, R. 1. 448, R. 10. 858, 8. <sup>h</sup>mukl *apāti*,

- B. C. 670—663, JADD 115, R. 5 (III R 47, no. 1), 116, R. 7, 174, R. 8, 185, R. 7, [247, R. 8, 296, R. 9], 408, R. 5, 421, R. 4, 470, R. 14. <sup>h</sup>šauū, B. C. 673, JADD 431, R. 13.
- Nabū-šēzibanni** "Nabu, deliver mel" (> Bi. נָבִיּוּ שֶׁזִּיבָנִי Jer. 39, 13; cf. *Nabū-šā-cu-ba-an-ni* BE VIII, pt. 1)
- <sup>d</sup>AK-šē-zib-a-ni, JADD 353, 2.
  - <sup>d</sup>PA-šē-zib-a-ni, Abp. A, III R 18, II 40; Ann. II 17, var. to (3). JADD 76, R. 2 (B. C. 652). <sup>h</sup>NI. SUR, JADD 775, 4. <sup>h</sup>ša eli . . . , JADD 805, 2. <sup>h</sup>šaḡ šarri ša eli bit šarrāni, B. C. 656(?), JADD 48, R. 3, 49, R. 1.
  - <sup>d</sup>PA-šē-zib-an-ni, HABL 298, 6. JADD 237, R. 15 (B. C. 665). 680, 4, R. 5. K. 241, I, 32, spec.
    - s. of *Nikku*, set by Ashurbanipal as lord in Atrihbis, Abp.: Ann. II, 17 (KB II, p. 166). III R 29, no. 1, 1.
- Nabū-šum-ēreš** "Nabu has planted a son" (for Nba. texts, see TNB)
- <sup>d</sup>AK-MU-KAM-eš, <sup>h</sup>TIG. EN. NA, f. of *Bēl-ētir* and *Nabū-nā'id*, Abp.: Ann. III, 83 (KB II, p. 182); B, IV, 27, 63; VI, 81, 84 (III R 31, 33; KB II, p. 244, 258).
  - <sup>d</sup>AK-MU-KAN, HABL 906, 6. <sup>h</sup>nastku ša <sup>nir</sup> Tu-bu-li<sup>2</sup>-aš, HABL 1112, 6.
  - <sup>d</sup>PA-MU-PIN-eš, K. 14130. <sup>h</sup>TIG. EN. NA, Abp. B: K. 1732, II 6.
- Nabū-šum-ibni** "Nabu has created a son" (for Nba. texts, see TNB)
- <sup>d</sup>PA-MU-ib-ni, 83-1-18, 554.
  - <sup>d</sup>PA-MU-KAK, K. 241, II, 46, spec.
- Nabū-šum-iddin** "Nabu has given a son" (cf. Ar. docket נְבוּ שֻׁמִּיּוֹדִין, STEVENSON, Contracts, no. 9)
- <sup>d</sup>AK-MU-ĀŠ, HABL 71, 2. 372, 2. 373, 2. 682, 2. 684, 2. 686, 2. 1033, 7. K. 10991.
  - <sup>d</sup>AK-MU-SE, K. 13018.
  - <sup>d</sup>AK-MU-SE-na, HABL 65, 2. 67, 2. K. 1898. 3034. <sup>h</sup>yab birtū, HABL 422, 8, time of Sargon II, cf. WAF II, p. 191. <sup>h</sup>šangū apst ENGUR, OBI, I, 83, 15 (KB IV, p. 64).
    - s. of *Dannu-Nabu*, <sup>h</sup>TU bit <sup>h</sup>Nabū <sup>h</sup>šatam Ēsida, Rm. III, 105, I<sup>b</sup>, 21.
    - s. of *Šanzib-Marduk*, māṛ Arad-Ēa, *tupšar šarri*, Merod. I: Susa 16, II, 7.
- <sup>d</sup>PA-MU-ĀŠ, HABL 60, 2. 61, 2. 62, 3. 63, 2. 64, 2. 66, 2. 68, 2. 69, 2. 70, 3. 72, 2. 73, 2. 157, 4. [332, 3: *Nabu-nu[-še-š]*. 371, 2. 374, 2. 375, 2. 376, 2. 377, 2. 538, 2. 557, 2. 683, 2. 845, R. 3. JADD 57, R. 5 (B. C. 644?); 85, R. 3. 577, R. 5. K. 241, II, 12, spec. 7403. <sup>h</sup>A. BA, JADD 52, R. 3. 225, L. E. 1. 330, R. 6 (B. C. 676). 447, R. 6 (B. C. 683); 502, R. 4 (B. B. 676). <sup>h</sup>asa, JADD 851, II, 13. <sup>h</sup>mukil apate, B. C. 671, JADD 60, B. E. 2. <sup>h</sup>yab eširte ša Ninua, HABL 816, 2. <sup>h</sup>yakbu, JADD 200, R. 13 (B. C. 667). 857, IV, 2. 860, II, 13.
    - s. of *Adad-šēzibani*, VS I, 87, 1.
    - s. of *Iu . . .*, JADD 499, R. 7 (B. C. 670).
    - s. of *Nabū-rā'im-napišti*, <sup>h</sup>A. BA šā bēl pihāti <sup>d</sup>Dur-Šarrukn, B. C. 667, JADD 27, 8 (III R 47, 50, b).
    - s. of *Su . . .*, JADD 869, III, 14.
5. <sup>d</sup>PA-MU-SE-na, HABL 685, 2.
- Nabū-šum-imbi** "Nabu has called a name"
- <sup>d</sup>AK-MU-im-bi, māṛ <sup>m</sup>Āš-šur (<sup>h</sup>nisakki) <sup>h</sup>TU bit <sup>d</sup>Nabū <sup>h</sup>ša-ku Barsip, NSi; VS I, 36, III 6. Rm. III, 105, I<sup>b</sup>, 9, 22; II, 15.
  - <sup>d</sup>P-1-MU-im-[bi], JADD 892, 1.
- Nabū-šum-iqiša** "Nabu has presented a son"
- <sup>d</sup>AK-MU-BA-ša, HABL 1129, 10.
  - <sup>d</sup>PA-MU-BA-ša, K. 241, II, 8, spec.
- Nabū-šum-iškun** "Nabu has effected a son" (cf. נְבוּ שֻׁמִּיּוֹדִין APO)
- <sup>d</sup>AK-MU-GAR-ur, JADD 841, R. 1. VAT 170, 2 (VS V no. 2. KB IV, p. 166; B. C. 717). HABL 1016, 5, R. 5, 9 (time Sarg.) (WSml. I, p. 40). KK. 862. 4778. 7435. 81-2-4, 379. 81-7-27, 32. Writer of astrological reports, KK. 791. 14150. 80-7-19, 55; 66 (TRep. 41. 81, C. 167, A. 223, A). — King of Babylon, Dyn. H Nabu-šumiškun II, King-list A, IV, 2, probably identical with *šarru māṛ Dakuri*, the Chaldean king of Bit-Dakuri, Rm. III, 105, I<sup>b</sup>, 16; cf. WAF I, p. 261.
    - s. of *Marduk-apal-iddin*, Senn.: Bav. 87 (III R 14); Co. 50 (I R 43); VS I, 77, R. 18.
    - f. of [*Marduk*]-*apal-iddin*, Chron. K 3, R. 3; cf. KING, Chronicles I, p. 203.



2. <sup>a</sup>AK-MU-iš-kun, HABL 778, 2. 1091, 7. <sup>b</sup>mar šipri, HABL 627, 7.  
s. of Šilla, 81-2-4, 78.
3. <sup>a</sup>PA-MU-GAR, HABL 428, 2. JADD 925, 7. <sup>b</sup>A.BA, B. C. 670, JADD 625, R. 15. <sup>c</sup>šar Babilī: Nši: VS I, 36, IV 12 (8<sup>th</sup> year) s. of Arkat-ilt-damqa, TU bit <sup>d</sup>Su-ti-ti, Nši: VS I, 36, IV 1.  
s. of Ašur, TU bit <sup>d</sup>Nabū, Nši: VSI, 36, III 17. f. of Mušezib-Nabū, JADD 869, IV, 7.
4. <sup>a</sup>PA-MU-GAR-um, HABL 779, 2. JADD 101, R. E. 1. 501, R. 1. 595, R. 2. 602, R. 3. 677, 2. K. 241, IV, 12, spec. <sup>b</sup>mukil apate of Sennacherib, JADD 253, 6. Writer of astrological reports, KK. 19. 785. 803. 81-2-4, 102. 82-5-22, 59. 83-1-18, 200. Bu. 89-4-26, 19 (TRep. 17. 95. 151. 190. 215. 230).  
s. of Arkat-ilt-damqa, Kandal: VS V, 5, 32. King of Babylonia (Dynasty H), Nabu-shumishkun I, šar <sup>mat</sup>Karduniaš, fought with Adad-nirari (III), circ. B. C. 895, succeeded Samaš-mudamniq, Synchron. III, 9, 10 (KB I, p. 200).
5. <sup>a</sup>PA-MU-iš-kun, K. 241, IV, 13, spec. <sup>b</sup>A.BA, B. C. 698, JADD 475. R. 7. <sup>b</sup>mukil apate, JADD 628, R. 3 (Ep. P).  
s. of Marduk-apal-iddin, Senn.: Tay. VI, 6 (KB II, p. 108), cf. no. (1).

**Nabū-šum-kitti-lišir** "Nabu, may the true son succeed"

<sup>a</sup>PA-MU-DU-GIŠ, <sup>b</sup>A.BA, B. C. 712, JADD 5, R. E. 2 (III R 47, no. 10; KB IV, p. 110: Nabū-šum-kitti-lišir; cf. TNB, p. 263 b).

**Nabū-šum-kitti-ušur** "Nabu, protect the true son!"

<sup>a</sup>PA-MU-DU-PAP, K. 241, I, 10, spec.

**Nabū-šum-libur** "Nabu, may the son grow strong!"

<sup>a</sup>AK-MU-li-bur, šar kiššati, upon a duck-formed wight, Lay. 83 F, cf. WEISSBACH, ZDMG 61, p. 394f, probably identical with [Nabū]-MU-li-bur, šarru, Chron. K<sup>3</sup>, I 16, and with <sup>a</sup>AK-MU[-libur], King-list III 4, the last king of Dynasty D, about B. C. 1050-43, see SCHNABEL, MVG 13, p. 58f.

**Nabū-šum-lišir** "Nabu, may the son succeed!" (for later Ba. texts, see TNB)

1. <sup>a</sup>AK-MU-GIŠ, JADD 235, 1, 6.  
2. <sup>a</sup>AK-MU-SI-DI, HABL 259, 2. 260, 2 (IVR 47, no. 1.) 261, 2. 262, 2. 264, 2. 265, 2. 359, 2. 811, 2. 1117, 2. 1128, 2.  
3. <sup>a</sup>PA-MU-GIŠ, HABL 1101, 4. JADD 235, 12. K. 241, II, 25, spec. <sup>b</sup>A.BA (unān <sup>d</sup>Ninua), B. C. 698-694, JADD 58, R. 2. 191, R. 4.  
4. <sup>a</sup>PA-MU-SI-DI, HABL 263, 2. 276, R. 6, brother's son to Zakirru <sup>b</sup>maššā. K. 241, II, 24, spec.

**Nabū-šum-ukin** "Nabu has established a son" (for NBa. texts, see TNB)

1. <sup>a</sup>AK-MU-DU, s. of Nabū-nādin-zēr (> Nādīm), king of Babylonia, Nabušumukin II, B. C. 732, King-list, A, IV 5, abbrev. Šum-ukin, q. v.  
s. of Kudur, HABL 469, R. 12.  
2. <sup>a</sup>AK-MU-ū-kin, king of Babylon, Nabu-šumukin I, Chron. K<sup>2</sup>, R. 2, contemp. with Tukulti-Ninib II; f. of [Nabū]-apal-iddin, ibid., 1. 3.  
3. <sup>a</sup>PA-MU-DU, K. 241, III, 37, spec. <sup>b</sup>A.BA, B. C. 697, JADD 198, R. 10.

**Nabū-šum-ušur** "Nabu, protect the son!" (for NBa. texts, see TNB)

1. <sup>a</sup>AK-MU-PAP, <sup>b</sup>šamallā me-me-ni, owner of Surpu-tablet, K. 8868.  
2. <sup>a</sup>AK-MU-ŠEŠ, s. of Iddin-<sup>d</sup>[Pap]sukkal, <sup>b</sup>..., Merod. I: VS I, 34, 22.  
3. <sup>a</sup>PA-MU-PAP, JADD 61, R. 4 (Ep. L). 79. B. E. 1. 324, L. E. 3 (III R 48, no. 3; KB IV, p. 116). 346, 3. 630, R. 12. KK. 5420b. 7403. 79-7-8, 190. <sup>b</sup>qēpu, JADD 860, I, 17. <sup>b</sup>šangū ša <sup>d</sup>Nabū at Kalah, JADD 640, R. 2 (Ep. O). 641, R. 12 (Ep. C). 642, R. 11 (Ep. R).

**Nabū-šum-ušēši**

<sup>a</sup>PA-MU-ū-še-ši (possibly Nabū-mušēši), VS I, 87, 9.

**Nabū<sup>1</sup>-tab-ni-būl-liṭ** (Ba.)

Nku.: London, 102, IV, 20.

**Nabū-tabni-ušur** "Nabu, protect what thou hast created!" (cf. TNB)

<sup>a</sup>PA-tab-ni-PAP, HABL 525, 2.

**Nabū<sup>2</sup>-tāh-ḫi-še-me**, K. 241, IV, 32, spec.

**Nabū-laklāk** "In Nabu I trust"

1. <sup>a</sup>AK-tak-lak, HABL 524, 9, time of Sargon II. 807. 1. 898, 1. JADD 631, R. 1 (B. C. 680).



2. *PA-tak-lak*, JADD 33, 3 (B. C. 692). 493, 12.
3. *PA-tak-lak*, HABL 1057, 3. JADD 122, R. 7; 123, R. 3 (B. C. 682). 576, R. 1 (B. C. 676). 601, R. 5. KK. 5138. 5517. 5537.
- Nabū-talim-ušur** "Nabu, protect the brother!" (for NBa. texts, see TNB)
1. *PA-ta-li-me-PAP*, K. 241, I, 17, spec.
  2. *PA-TAM.ME-PAP*, K. 241, I, 16, spec.
- Nabū-tappūt-illak** "Nabu comes to assistance"
1. *AK-tap-pu-ut-DU-ak*, *hrabšaq*, Epon, see SCHEIL, Recueil des travaux, XXIV, Notes d'epigr. LXII, 3, and OLZ VII, 70.
  2. *PA-tap-pu-ut-DU*, *hrabšaq*, Epon, VS, I, 87, 2a.
  3. *PA-tap-pu-ut-DU*, *hrabšaq*, Epon, VS I, 93, 81.
- Nabū-taqbi-lišir**
- PA-tāq-bi-SI.DI*, Sm. 55, I, 14, spec.
- Nabū-taqqinanni** (cf. *Nabū-taqqinanni* in later Bab. texts TNB)
1. *PA-LAL-a-ni*, JADD 21, R. 2 (B. C. 682). s. of *Da-da-a-a*, *hA.BA*, Ep G JADD 160, R. E. 2. s. of *Tabni*, *hA.BA*, Ep. G, JADD 160, R. 7.
  2. *PA-LAL-an-ni*, PRAŠEK, GMP I, p. 99: *Nabū-lal-ilāni haṣānu*, HABL 645, R. 4, *hA*. *BA*, 1008, R. 10.
  3. *PA-LAL-in-a-ni*, *hA.BA* (B. C. 680) JADD 360, R. 12.
  4. *PA-LAL-in-an-ni*, K. 241, I, 41, spec.
  5. *PA-LAL-ni*, JADD 57, R. 1 (B. C. 644?).
  6. *PA-tāq-qin-an-ni*, JADD 852, IV, 1.
- Nabū<sup>2</sup>-taraš(?) LAL)-ēreš(PIN-eš)**
- K. 241, II, 31, spec.
- Nabū<sup>2</sup>-tariba-ušur(?-SU-PAP)**, K. 241, I, 12. Sm 55, II, 14, spec. HABL 525, R. 2.
- Nabū-tariš** "Nabu directs"
- PA-LAL-iš*, JADD 621, L. E. 1 (Ep. F). K. 241, V, 8, spec. Epon. B. C. 721, Canon A, V, 8; C, III, 16; III R 1, V, 8; JADD 1098, II, 2. *ardu ša Za-pa-nu*, B. C. 679, JADD 161, 1. *hrab ki-šir*, JADD 675, R. 19. *hrabku šarri*, Ep. A, Q, JADD 211, R. E. 2. 308, R. 10. 309, R. 5. *hrabku ša mār šarri*, JADD 312, R. 10. *hša šepa*, Ep. q, JADD 400, R. 12.
- Nabū<sup>2</sup>-tariš(LAL)-ana-ilāni** "Nabu directs to the gods"
- K. 241, II 4 = *Nabū-mušēlu(? NIM)-ana-ilāni*, ibid. I. 5; cf. NBa. *Nabū-ni-ib/Sz-ā-ana/a-na-ilāni* "Nabu calls to the gods" TNB, Neb. 44, 11. 134, 2. 320, 2.
- Nabū<sup>2</sup>-tar-ti-ba-ušur(PAP)**, K. 241, I 13, spec. VS I, 99, 2.
- Nabū<sup>2</sup>-tat-tan-ušur(ŠEŠ)** "Nabu, protect what thou hast given!" (cf. TNB, p. 149a) Nabd. Ann. I 14 (KB III, pt. 2, p. 128).
- Na-bu-ti-i** (hypocor., cf. *Nabutu*)
- hišparu*, B. C. 683, JADD 447, R. 9. *rab ki-šir ša išpare*, B. C. 681, JADD 59, R. 2.
- Nabūtu** (hypocor.)
1. *Na-bu-ti*, JADD 287, 1. Brother of *Martu-šum-ibni*, Nku.: London, 102, I, 22. — KB IV, p. 84.
  2. *Na-bu-ut-ti*, Rm. 157, 15 (KB IV, p. 124; B. C. 679).
  3. *Na-bu-ti*, K. 4285, R. 5. JADD 718, 2.
- Nabū<sup>1</sup>-tuk-lat-su** "Nabu is his help"
- s. of *Nabū-mušēši*, gs. of *Bel-kundi-tilta*, K. 872, R. 13 (time Abp.).
- Nabū<sup>2</sup>-tuk-lat-u-a** "Nabu is my help"
- K. 241, IV, 31, spec.
- Nabū-tukte-eriba**
- PA-tuk-te-e-SU*, K. 241, III, 9, spec.
- Nabū<sup>2</sup>-tuk-te-tir-ra** (cf. *Nabū<sup>1</sup>-tuk-ti-e-tir-ri*, see TNB) Sm. 55, I, 17, spec.
- Nabū-tukulti** "Nabu is my help" (for NBa. texts, see TNB)
- PA-KU-ti*, HABL 1101, 3. K. 241, IV, 28, spec.
- Nabū<sup>2</sup>-tukulti(KU-ti)-edi(?AŠ)** "Nabu is the help of the one"
- K. 241, IV, 29, spec.
- Nabū<sup>2</sup>-tukulti-enši(SIG)** "Nabu is the help of the weak"
- K. 241, IV, 30, spec.
- Nabū<sup>2</sup>-tur-ša-an-ni** (cf. *Nabū<sup>1</sup>-tūr(?)-ra-ša-an-ni* Nabd. 916, 2)
- K. 241, I 40, spec.
- Nabū<sup>2</sup>-te-me** (abbrev. cf. NBa. *Pa-ni-Nabū-te-me-mu* >  $\text{𒀭𒀭𒀭}$  CIS II, 62, and *Nabū-tēme-utru*) f. of *Nabū-šallim-alē*, JADD 102, 2.
- Nabū<sup>1</sup>-te-me-ú-tir**
- K. 241, III, 57, spec.
- Nabū<sup>2</sup>-UGUR** (*haṣaṣu*, *namšaru*?)
- hrab dan-dan*, JADD 494, R. 10.

**Nabū-udammiq**, or *Nabu-damiq*, q. v.

**Nabū-ukin** "Nabu has established" (for NBa. texts, see TNB)

<sup>d</sup>*PA-DU*, K. 241, III, 36, spec.

**Nabū-unammir**, see *Nabu-nammir*.

**Nabū<sup>2</sup>-ur-kit-tū-ušur** (*PAP*)

K. 241, I, 7, spec.

**Nabū<sup>2</sup>-ū-sip-pi**

s. of *Ašur*, *šaṅgu* <sup>d</sup>*Adad*, Nši.: VS I, 36, III 10.

**Nabū-ušalla** "Nabu I implored" (for NBa. texts, see TNB)

- <sup>d</sup>*PA-šal-la*, <sup>h</sup>*šaknu* of <sup>al</sup>*Hesa*, HABL 414, 10, 18.
- <sup>d</sup>*PA-šal-li*, JADD 830, 1.  
f. of *Ašur-bēl-dan-an*, JADD 354, B. E. 2.
- <sup>d</sup>*PA-ū-šal-la*, K. 4752. <sup>ša</sup> <sup>al</sup>*A-bu-ri-e*, Sarg. Ann. 268. <sup>ša</sup> *eli al* <sup>mas</sup>*Gambuli*, Abp. B: VI, 72 (IIR 33).
- <sup>d</sup>*PA-ū-šal-li*, HABL 206, 2. 223, R. 11. JADB 5, II, 12. JADD 812, L. E. 2. K. 241, IV, 3, spec. Abp. B: K. 1741, VI, 37, var. to (4).

**Nabū<sup>2</sup>-ušur** (*PAP*)-**an-ni** "Nabu, protect me!"

K. 241, I, 20, spec.

**Nabū-ušabši** "Nabu has called into being"

- <sup>d</sup>*AK-GĀL-ši*, HABL 266, 2. 267, 2. 270, 2. 272, 2. 294, 2. 456, 4. 517, 1. 752, 2. 753, 2. 859, R. 20. 1052, R. 5, 6. KK. 909, 4489, 4748, 6 (WSml. II, p. 64). 12013 (TRep. 274, N). 81-2-4, 313. 452. 509. 82-5-22, 133. 83-1-18, 125. Bu. 91-5-9, 23. <sup>h</sup>*ša-ku Uruk*, K. 433, 26 (KB IV, p. 170; B. C. 648?).  
s. of *Ašur*, *TU* *bit* <sup>d</sup>*Nabū*, Nshi.: VS I, 36, III 10.
- <sup>d</sup>*AK-TUK-ši*, HABL 1100, 2.
- <sup>d</sup>*AK-ū-šab-ši*, of *Bit-Šilani*; *mar Šilani*: Tigr. B, 15 (IIR 67. KB II, p. 12). *šarru*: Tigr. IV, Pl. I 9 (KB II, p. 4)
- <sup>d</sup>*AK-ū-šib-ši*, s. of *Nabu-zer-iddin*, Mshi.: VS I, 35, 19. — KB IV, p. 96.
- <sup>d</sup>*PA-GĀL-ši*, HABL 268, 2. 269, 2. 271, 2. 273, 1. 751, 2. 945, 2. JADD 51, 5 (B. C. 683). K. 13003. 79-7-8, 315 (?).

**Nabū-ušallim** "Nabu kept safe" (for NBa. texts, see TNB, cf. נבשׁלתי APO, נבשׁלם K. 3788 = KGAS 120)

- <sup>d</sup>*AK-DI-im*, HABL 576, 12. 749, 1.
- <sup>d</sup>*AK-GI*, HABL 527, 18. 750, 2. *mar Da-*  
No. 1.

*kurru*, CTX, pl. 5, 11. <sup>h</sup>*na-si-ku* of *Nar Tu-bu-li<sup>2</sup>-aš*, IABL 1112, 7.

- <sup>d</sup>*AK-šal-lim*, *mar Dakuru*, D.T. 301.
- <sup>d</sup>*AK-ū-šal-lim*, of *Bit Dakuru*, HABL 229, 2. 258, 2. 336, 4, 10. <sup>ša</sup> <sup>al</sup>*Bit<sup>m</sup>Dakuru*, 747, 1. 748, 1. 83-1-18, 65. In enquiry of Šamaš oracle, time of Esarhaddon, 83-1-18, 531. 697 (KGAS 46. 72).
- s. of *Marduk-apal-iddin*, IABL 1114, 10, 17, 25, R. 2. 1131, 5.
- <sup>d</sup>*PA-DI*, K. 241, III, 26, spec.
- <sup>d</sup>*PA-DI-im*, <sup>h</sup>*A.B.A.*, B. C. 694, JADD 281, R. 10.
- <sup>d</sup>*PA-GI*, K. 241, III, 25; Sm. 55, I, 5, spec. *mar Dakuru*, Shmk: CT X, pl. 5, 10; 7. 45.
- <sup>d</sup>*PA-šal-lim*, HABL 600, 8, <sup>h</sup>*la-pi-a-a*. JADD 58, R. E. 1 (B. C. 694). 254, R. 6. 503, R. 10. 511, R. 4. 661, 2. 675, 12. 909, 5. K. 241, III, 27. 4515. In enquiry of Šamaš oracle, time of Esarhaddon, KK. 4268, L. E. 2. 11459, L. E. 2 (KGAS 48. 118).  
s. of *Ba-la-sa*, of *Bit-Dakuru*, Esarh. A, II, 52 (KB II, p. 130); B, III, 27 (KB II, p. 146).
- <sup>d</sup>*PA-ū-šal-lim*, HABL 1011, R. 4.  
s. of *Qu-ni-i*, JADB 5, II, 16.

**Nabū<sup>2</sup>-ū-ša-an-ni** "Nabu, come to my help!"  
K. 241, I, 35, spec.

**Nabū-ušēzib** "Nabu has saved" (for NBa. texts, see TNB, BE IX, X; see also *Nabū-šēzib*)

- <sup>d</sup>*AK-ū-šē-zib*, HABL 256, R. 8. 750, R. 8. 754, 28 (WSml. II, p. 55). 808, R. 1. 1028, 10 (WSml. II, p. 51). K. 3024, writer to king. 12960. Rm. 157, 13 (KB IV, p. 124; B. C. 679). 81-7-27, 48.
- <sup>d</sup>*PA-ū-šē-zib*, K. 3790, R. 3 (B. C. 680; KB IV, p. 124). <sup>h</sup>*šalšu*, B. C. 670, JADD 202, R. 3. <sup>h</sup>*A.B.A.*, B. C. 660(?), JADD 12, R. 3.

**Nabū-ušibši**, see *Nabu-ušabši*.

**Nabū<sup>2</sup>-ū-zu-bu**

K. 241, IV, 20, spec.

**Nabū-zākīr** (abbrev., cf. *Nabu-zākīr-šum*; for NBa. texts, see TNB)

- <sup>d</sup>*AK-za-kir*, K. 1616.
- <sup>d</sup>*PA-za-kir*, K. 241, IV, 23, spec.

**Nabū-zākīr-šum** "Nabu is proclaimer of posterity" (also in OBa. & NBa. texts)

<sup>d</sup>*PA-za-kir-MU*, K. 241, IV, 21, spec.

**Nabū-zāqip** (abbrev., cf. *Nabū-zāqip-enšī*)

<sup>d</sup>PA-za-qip, JADB [5, III, 18], K. 241, IV, 23, spec. <sup>h</sup>rab ālani, JADD 693, R. 5.

**Nabū<sup>2</sup>-za-qip-enšī** (SIG) "Nabu upholds the weak"

K. 241, IV, 24, spec.

**Nabū-zēr** ..., K. 4793, 31 (WSml. II, p. 69). JADD 332, R. 5 (B. C. 670?).

**Nabū-zēr-ibni** "Nabu has created seed" (cf. NBa. *Nabū-zī-ir-ib-ni* Dar. 266, 16)

1. <sup>d</sup>AK-KUL-ib-nu, s. of *Bit-maš(ari-ibnu)*, <sup>h</sup>A.BA, Sarg. St. II, 23 (KB IV, p. 168).

2. <sup>d</sup>AK-KUL-KAK, K.4285, <sup>h</sup>gur-ru-bu, HABL 462, R. 27 (WSml. II, p. 20).

3. <sup>d</sup>PA-KUL-ib-ni, K. 4678 = HABL 1014, R. 3.

4. <sup>d</sup>PA-KUL-KAK, JADD 15, R. 2 (B. C. 672). 417, 7, 507, R. 5, 630, 18, 909, 3, K. 241, II, 46, spec. 1524. <sup>h</sup>ŠAG mā-Ru<sup>2</sup> ..., HABL 158, 4.

**Nabū-zēr-iddin** "Nabu has given seed" (cf. Bb. נָבִיזְרִידִין; for NBa. texts, see TNB)

1. <sup>d</sup>AK-KUL-MU, HABL 754, 14, 1106, 10.

2. <sup>d</sup>AK-KUL-SE-na, HABL 808, 10, 1095, 1, 1150, 2, VS I, 35, 14, 18 var. to (4). K. 12947. Sm. 80; descend. of *Arad-Ea*. 80-7-9, 34. f. of *Naba-ušihšī*, Mshi.: VS I, 35, 20 (KB IV, p. 96).

3. <sup>d</sup>PA-KUL-AŠ, JADD 165, R. E. 1 (Ep. Q). 170, L. E. 1, 212, 1, 4(?) (B. C. 687). 226, 27, 571, R. 10, K. 241, II, 13, spec. 4277. <sup>h</sup>....., JADD 202, R. 7; 266, R. 2 (B. C. 670). 503, R. 3. <sup>h</sup>kalu, JADD 851, III, 1. <sup>h</sup>mukil apati, B. C. 660, JADD 444, R. 17, 445, R. 11 (KB IV, p. 136). <sup>h</sup>mukil apati ša mar šarri, JADD [256, R. 2] (B. C. 676). 477, R. 3. <sup>h</sup>rabku GAB<sup>h</sup>, B. C. 671, JADD 60, R. 1. <sup>h</sup>A.BA, B. C. 686, JADD 612, R. E. 1.

4. <sup>d</sup>PA-KUL-SE-na, JADD 264, R. 1 (B. C. 688?).

f. of *Bēl-iddin*, Mshi.: VS I, 35, 1, 40 (KB IV, p. 94).

s. of *Ilu-ba-ni*, TU bit <sup>d</sup>PA, Nshi.: VS I, 36, III 16.

**Nabū-zēr-iqīša** "Nabu has presented seed" (for NBa. texts, see TNB)

1. <sup>d</sup>AK-KUL-BA-ša, K. 965.

2. <sup>d</sup>PA-KUL-BA-ša, K. 241, II, 9, spec.

**Nabū-zēr-kitti-lišir** "Nabu, may the seed of

the righteousness succeed!" (for NBa. texts, see TNB)

1. <sup>d</sup>PA-KUL-DU-GIŠ, <sup>h</sup>hasanu šanu ša <sup>h</sup>Ninua, JADD [92, L. E. 1]. 160, 8 (III R 48, c; Ep. G).

2. <sup>d</sup>PA-KUL-DU-SI.DI, HABL 1107, 2.

3. <sup>d</sup>PA-KUL-ZI-GIŠ, b. of *Nā'id-Marduk* (= 4), *barānu nabalkattanu*, Esarh. B, II, 15 (III R 15, KB II, p. 144). Cf. K. 2671, 7 (ZA II, p. 299. WAF I, p. 522).

4. <sup>d</sup>PA-KUL-ZI-SI.DI, s. of *Marduk-apal-iddin*, b. of *Nā'id-Marduk*, Esarh. A, II, 32 (I R 45, KB II, p. 128).

**Nabū-zēr-lišir** (abbrev.; for NBa. texts, see TNB, <sup>d</sup>AK-KUL-lī-šī-ir Nabd. 687, 42)

1. <sup>d</sup>AK-KUL-GIŠ, HABL 511, 1, R. 4.

2. <sup>d</sup>AK-KUL-SI.DI, s. of *Itti-Marduk-balaṭu*, descend. of *Ardi-Ea*, Neb. I, Nippur, III 13, V 21.

f. of *Istar-šum-ereš*, <sup>h</sup>rab qana, IV R 9, R. 45.

3. <sup>d</sup>PA-KUL-GIŠ, HABL 512, 1, K. 241, II, 26 spec. 4267.

f. of *Su-ma-a-a*, HABL 873, 15.

4. <sup>d</sup>PA-KUL-SI.DI, HABL 223, 2 (WSml. II, p. 13).

**Nabū-zēr-u-a** (hypocor.)

JADD 29, R. 1 (B. C. 693).

**Nabū-zēr-ukin** "Nabu has established seed" (for NBa. texts, see TNB)

1. <sup>d</sup>AK-KUL-GI.NA, HABL 412, 2.

2. <sup>d</sup>PA-KUL-DU, s. of *Nabu-mu* ..., K. 4453, time of Abp.

3. <sup>d</sup>PA-KUL-ú-kin, HABL 332, 2.

**Nabū-zēr-ušur** "Nabu, protect the seed!" (for NBa. texts, see TNB)

<sup>d</sup>PA-KUL-PAP, JADD 383, R. 9 (B. C. 674).

**Nabū-zēr-usabši** "Nabu has called seed into being"

1. <sup>d</sup>AK-KUL-GĀL-ši, 94-6-11, 36, 7 (ZA IX, p. 398), 7<sup>th</sup> year of Sinsharishkun. *nastku* of *Nār-Tubulias*, HABL 906, s. 1112, s.

f. of *Šilla*, K. 433, 88.

**Nabū-zuq-pa-an-ni** "Nabu, uphold me!"

K. 241, I, 23, spec.

**Nabū-zuq-pa-kēn** "Nabu, uphold the true one!"

s. of *Marduk-šum-iqīša*, gs. or descendant of *Gabbi-ilani-ereš*, <sup>h</sup>A.BA (<sup>h</sup>rab A.BA<sup>h</sup>)

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<sup>ad</sup>*Ka-lab*), scribe of numerous astrological works, mostly at Calah, some at Aššur, flourished B. C. 716—684

- <sup>ad</sup>*AK-zu-qu-<sup>u</sup>GI.NA*, KK. 2330 (III R 53, 11b), f. of *Ištar-šum-ereš*. 2670 (III R 2, no. XXII; 22<sup>nd</sup> year of Sennacherib), calls *Ištar-šum-ereš* his son. 9452. 13839. Sm. 1070. Rm. 222. 81-7-27, 81.
- <sup>ad</sup>*AK-zu-qu-<sup>u</sup>GI.NA*, KK. 137. 2679, 10. 2686 (III R 2, no. I; 6<sup>th</sup> year of Sargon). 3044 (III R 2, no. XVI; 16<sup>th</sup> year of Sargon). 3068 (III R 2, no. XVII; 1<sup>st</sup> year of Sennacherib). 3074 (III R 2, no. XIII; 15<sup>th</sup> year of Sargon). 3163 (III R 2, no. XVIII; 4<sup>th</sup> year of Sennacherib). 4024 (III R 64, 85, b). 5282. 9487. [10084]. 10967. 11309. 11614. Sm. 854. 930. Rm. 155 (CT 29, 49, 36). 81-2-4, 327. Bu. 91-5-9, 97.
- <sup>ad</sup>*PA-zu-qu-<sup>u</sup>GI.NA*, KK. 75 (B. C. 694). 2678 (B. C. 711). 3055 (III R 2, no. XV; 15<sup>th</sup> year of Sargon). 3066 (III R 2, no. XII; 15<sup>th</sup> year of Sargon). 3068 (CT 30, 25). Sm. [985]. — Cf. *Marduk-šum-iqiša* and *Gabbi-ilani-ereš*.

**Na-ad-ba-nu** (cf. *Kur(?)<sup>u</sup>ba-a-nu*)

<sup>h</sup>*ardu ša<sup>h</sup>sukkalli šant*, JADD 1141, 50 (B. C. 709).

\***Na-ad-bi-ja-a-ú** (cf. He 17, 27; *Na-ad-bi-ja* BEIX; cf. also *Kur(?)<sup>u</sup>ba-bi-AN-a-a*)

<sup>h</sup>*mukul apati*, B. C. 710, JADD 234, R. 9 (III R 49, 30 a; KB IV, p. 112).

**Na-di-i** (cf. *Na-di(-e)* TNB, Ναδιος = *Nadin*)

PSBA XXX (1908), p. 112, 15 (B. C. 681).

<sup>h</sup>*A.BA*, B. C. 742, JADD 75, R. 17.

**Nadin-aḫē** (abbrev.; or *Iddin-aḫē*)

- ĀŠ-PAP<sup>u</sup>*, JADD [114, 5]. Epon. B. C. 693, III R 1, V 31; B. C. 688 III R 1, V 36; cf. JADD 29, R. 2, 32, s. 264, R. 1. *mašmašū*, HABL 447, 7. JADD 851, I 2. f. of *Zer-tušir* JADD 880, I 9.
- MU-ŠEŠ<sup>u</sup>*, *ša Bag-da-di*, JADD 246, R. 10.
- SE* . . . ., Epon. B. C. 693 or 688, *ša<sup>ad</sup>Dar-Šarrukin*, JADD 400, R. 10. <sup>h</sup>*ša-kīn<sup>mat</sup>* . . . . JADD 240, R. 17.
- SE-na-PAP<sup>u</sup>*, Epon. B. C. 688, JADD 17, R. 4. <sup>h</sup>*ša-kīn<sup>ad</sup>Ši-me-raḫir*, Epon. B. C. 693, JADD 133, R. 2, 145, R. 2.

No. 1.

- SE-ni-PAP<sup>u</sup>*, Epon. B. C. 693, III R 1, V 31, var. to (1). Epon. B. C. 688, III R 1, V 36, var. to (1). Cf. JADD 66, R. 9.
- SE-na-ŠEŠ<sup>u</sup>*, Bu. 91-5-9, 88.
- SE-PAP<sup>u</sup>*, HABL 18, R. 5. *mar Iaktin* K. 1880, 2 (WSml. II, p. 66). *šá<sup>ad</sup>Ši-me-ra*, Epon. B. C. 693, JADD 491, R. 11, cf. 238, R. 18. Epon. B. C. 688, JADD 1098, III, 4. <sup>h</sup>*A.BA* (B. C. 669), JADD 188, R. 7.

**Nadin-aḫi** (abbrev.)

- ĀŠ-PAP* (= *Edu-ušur?*), K. 241, X 9 (spec.). JADD 114, 5 (?).
- SE-na-ŠEŠ*, HABL 475, 5. 496, 12. 859, R. 8. 906, 10. 964, R. 11. K. 1135 (NBa). TRep. 277 AE. s. of <sup>ad</sup>*Na-na-a-karabi*, 94-6-11, 36, 10 (7<sup>th</sup> year of Sin-šar-iškun; ZA IX p. 398).

**Nadin**

(abbrev., cf. *Nabu-nadin-zēr*; = Ναδιος; for NBa. texts, see TNB)

- Na-din*, king of Babylon, Chron. B, I, 15; see (3).
- Na-di-ni*, JADD 21, 3 (B. C. 682). Tigr. IV, B. 26 (II R 67. KB II, p. 14), of Larak.
- Na-di-nu*, HABL 393, 2. 394, 2. 395, 2. 498, R. 8. 767, 2. 1111, R. 5. JADD 368, 2. Writer of astrological reports, KK. 1384. 8393. 81-2-4, 89 (TRep. 144 D. 226. 274 I<sup>r</sup>). In enquiry of Šamaš oracle, K. 11480 (KGAS 55). <sup>h</sup>*A.BA*, B. C. 671, JADD 60, R. 9; cf. *SE-na*, <sup>h</sup>*A.BA*, under *Iddina*. s. of *Arkat-ilt-damqa*, *TU bit<sup>ad</sup>Nab<sup>u</sup>*, Nsh.: VS I, 36, III 11. s. of *Nabu-našir* (Nabonassar), king of Babylon, B. C. 734—732, Chron. B, I, 13, 14. < *Nabu-nadin-zēr*, q. v. f. of *Apla*, HABL 336, R. 2. K. 8433.

**Nadin-aplu** (abbrev.; for NBa. texts, see TNB)

*Na-din-A*, f. of *Za-ri-i*, HABL 49, R. 25.

**Nadin(MU)-bēl(EN)-Ašur(?)**

Epon. MDGO 36 p. 24.

**Na-din-ja** (happocor.)

HABL 558, 2 (WSml. II, p. 63).

**Na-din-ilu** "A giver is the god"

HABL 913, 1 (WSml. II, p. 39).

**Na-din-lštar(<sup>ad</sup>XV)**

f. of *Našhu-qatar*, JADB 2, I, 8.

**Nadin-šum(SE-MU)** (abbrev.) JADD 296, R. 5.

**Nadnaja** (hypocor.)

1. *Nad-na-a-a*, K. 241, IX, 29, spec.
2. *SE-a-a*, K. 771, 2.

**Nadnu** (*Natnu*) (hypocor.)

1. *Na-ad(at)-ni*, *šar* <sup>mat</sup>*Na-ba-a-a-ti*, Abp.: Ann., VIII, 69 (V R 8. KB II, p. 220).
2. *Na-ad(at)-nu*, *nasiku ša* <sup>mat</sup>*fatburi*, Sarg. Ann. 281. *šar* <sup>mat</sup>*Na-ba-a-a-ti*, Abp. A, III R 24, VIII 53, 63; Ann. VIII, 56 (V R 8. KB II, p. 218); B, III R 34, VIII, 36, 37, 41; 35, no. 6, II, 30, 39, 40. <sup>h</sup>*Na-ba-a-tu-ú-a*, HABL 1117, 6, 12.

**\*Na-ga-a**

JADB 6, I, 13. 21, 3. <sup>h</sup>*rab kišir*, HABL 639, 3.

**\*Na-ḡa-ra(-a)-ú** (cf. *Ni-ḡa-ru*, *Ni-ḡar-a-u*, Bi.

נַחֲשָׁר, נַחֲשָׁר, *Naḡšar* a deity, KA p. 477f.)  
JADD 266, R. 4 (III R 49, 50, a. B. C. 670).  
335, 5 (III R 46, 69, d. B. C. 687). — KB IV,  
pp. 118, 130.

**\*Na-ḡi-ri(-i)** (cf. Bi. נַחֲשָׁר)

JADD 79, 4, e, 401, R. 3 (B. C. 674).

**\*Nahkē** (Eg., cf. STEINDORFF, BA I, p. 349, RANKE, Material, p. 30) *Na-ḡk-ki-c*, *šar* <sup>al</sup>*Hininšī*, Abp. A, III R 17, I 97; Ann. I, 95 (V R 1. KB II, p. 162).**Na(?)-ḡh-na-zu**, Ta'annek 4, 11.**\*Na-ḡh-ra-ma-aš-ši** (Eg., cf. RANKE, Material p. 13, cf. Hamašši) TA 21, 33, messenger of Amenophis III to Tushratta.**\*Na-ḡh-ti-ḡu-ru-an-si-ni** (Eg. Nḡt-ḡr-nē-šn(w), נַחֲשָׁרִינֶן, STEINDORFF, BA I, p. 353, RANKE, Material, p. 30) *šar* <sup>al</sup>*Pi-šap-ḡil'-anu-ti*, Abp.: A, III R 17, I 106; Ann. I 104. — KB II, p. 162.**Nā'id-Adad** "Exalted is Adad"

1. *I-<sup>d</sup>IM*, <sup>h</sup>*rabku GAB<sup>al</sup>*, B. C. 670, JADD 60, R. 5, 421, R. 13.
2. *I-<sup>d</sup>U*, <sup>h</sup>*rabku GAB<sup>al</sup>*, B. C. 670, JADD 420, R. 6.

**Nā'id-Ašur** "Exalted is Ashur"

*I-<sup>d</sup>Š-šur*, JADD 370, 2 (B. C. 682). 452, 616, B. E. 1 (B. C. 695).

**Na-<sup>2</sup>-jd-Ē-še-ri-ga**

HABL 212, 15, slave.

**Nā'id-ilu** "Exalted is the god"

1. *I-AN*, HABL 192, 2. 193, 2. 194, 2. 195, 2.

484, 3. 729, 2. JADD 100, R. 2 (B. C. 687). 285, R. 6 (B. C. 686). 947, 6. K. 241, X, 32, spec. 7797. Sm. 333(?)<sup>h</sup>. . . ., JADD 366, R. 5 (B. C. 666). <sup>h</sup>*šanu*, JADD 241, 1, 7, 9. s. of. . . . *ilani*, B. C. 707, JADD 350, R. 9.

2. *Na-<sup>2</sup>-id-AN*, 81-2-4, 114.3. *Na-<sup>2</sup>-ti-AN*, K. 1246, in letter. Epon. B. C. Tukulti-N. II, Ann. 41; R. 65, *šakin* <sup>mat</sup>*Kum-muḡi*.**Na'id-Ištar** "Exalted is Ištar"

1. *I-XV*, JADD 88, R. 9 (Ep. W). s. of *Ištar-šum-iddin*, JADD 642, 8 (III R 49, 9, b. Ep. R). f. of *Nabu-ašarid*, JADD 446, R. 16.
2. *I-<sup>d</sup>XV*, s. of *Ištar-šum-iddin*, JADD 642, 1.

**Nā'id-Marduk** "Exalted is Marduk" (for NBa. texts, see TNB)

1. *I-<sup>d</sup>AMAR.UD*, HABL 815, 1.
2. *I-Mar-duk*, JADD 166, R. E. 2 (Ep. S).
3. *I-<sup>d</sup>Mar-duk*, HABL 223, R. 5. s. of *Marduk-apal-iddin* (Merodach-Bal II), b. of *Nabu-zer-kitti-lišir*, Esarh. B, II, 20 (III R 15. KB II, p. 144).
4. *Na-id-<sup>d</sup>AMAR.UD*, HABL 576, 15. 917, 2 (WSml II, p. 7). 958, 3 (WSml II, p. 22). 1114, 13, 20, 21, 23. K. 1973. 2905; cf. no. (3).
5. *Na-<sup>2</sup>-id-<sup>d</sup>AMAR.UD*, HABL 839, 15, cf. no. (4). 81-7-27, 205 (*Na-ḡh(?)id-*), owner or scribe of tablet.
6. *Na-<sup>2</sup>-id-<sup>d</sup>Mar-duk*, s. of *Merodach-Baladan* II, b. of *Nabu-zer-kitti-lišir*, Esarh. A, II, 25 (IR 45. KB II, p. 128).

**\*Na-i-še-ri**

f. of (?) *Iš-ga-bu*, VS I, 109, 2.

**\*Na-ki-<sup>2</sup>-a**, see *Naqī'a*.**Na-ku(?)ḡab)-du**, <sup>h</sup>*mar šipri*, HABL 815, R. 16.**\*Na-al . . .**, VAT 4581, 2 (VS I, 107).**\*Na-ki-li-e-it**, Capp. T-D 242, 4.**\*Na-ma-di** (נַחֲמַדִּי), Ta'annek 4, 5.**Nam-gar-dūr-<sup>d</sup>En-lil** (as the name of a canal, BE X, p. 70), Melis.: London, 103, III, 23 (KB III, 1, p. 158).**\*Nam-ja(-wa)-za'i** (Mit.) TA 53, 31. 129, 82. 151, 62. 189, 6. R. 2, 9, 25. 194, 2, s. of *Šutarna*, gs. of . . . [*Ša-uš-ša(?)tar*]. 195, 4. 196, 2. 197, 17. 234, 13, 26. 250, 21. Governor of the city of *Kumidi*.

**'Na-mir-ti** (cf. *Na-mir-tum* TNB, Oba. <sup>m</sup>*Nam-ra-tum* Dilbat), HABL 527, R. 2.

**Nam-mu-ú-a** (hypercor., cf. perhaps Oba. *Na-mi-ja*, *Na-mi-ja-tum* RPN

s. of <sup>h</sup>*šangā* <sup>d</sup>*Adad*, Merod. II: Bl. st. IV, 39.

**Namru** "Shining" (also in Cass. texts, BE XIV, XV, and in Oba. texts *Na-am-ru-um* T-D LC, *Nam-ruum* RPN; cf. *Na-mi-ir-ilu*. CLAY, PNC, p. 110)

*Nam-ri*, f. of *Ea-zer-iqša*, Simb. Lay. 53, 7 (KING, BBS, pl. 20).

f. of *Nabū-nadin-aḫē*, IR 66, 15 b (KB IV, p. 68); PSBA XIX (1897), p. 71, 18, time of Mna.

f. of *Ki-din* <sup>d</sup>*NIN. IB*, Merod. I: Susa 16, II. 5.

**Nam-šá-a** . . . , Capp. Ch. 13, 10.

**Na-na-a**

f. of *Rabi-Ašur*, Capp. G, 2, 10.

**\*Na-na[-a]** . . . .

s. of *Marduk-ballit*, JADD 387, 1.

**\*Na-na-a-š**, slave, VS I, 98, 1.

**\*Na-na-a-a-da** . . . ,

d. of *Saqā*, JADD 210, 4 (Ep. W).

**Na-na-ni** (cf. *Ištarāni*), JADD 384, R. 9.

**Na-na-šu**

f. of *Erba*, Mzš.: VS I, 35, 10 (KB IV, p. 94).

**Na-na(-a)-li** (hypocor., cf. Oba. <sup>d</sup>*Nanna*(*ŠEŠ.KI-tum* T-D LC), VS I, 87, 10, 99, 1.

**\*Na-na-a-ú-šal-li** "Nana I implored"

f. of *Aḫēša*, HABL 965, 9, R. 7, 19.

**\*Na-na-ušabši**(*TUK-ši*)

JADD 213, 3, slave sold, B. C. 681.

**Nānī** (cf. Palm. 72, Oba. *Na-nu-um* Dilbat, *Na-nu* CLAY, PNC, p. 110)

1. *Na-a-ni*, Rm. 58 = HABL 1073, 4, 14.

2. *Na-a-ni-i*, JADD 877, 13.

3. *Na-ni-i*, HABL 950, 2, JADB 2, III, 17, 3, VIII, 3. JADD 198, R. 9 (B. C. 697). [597, R. 9]. 741, 23, 899, I, 29. VS I, 87, 27. <sup>h</sup>. . . . , JADD 425, B. E. 1. <sup>h</sup>*pirḫinu* <sup>ša</sup> <sup>d</sup>*Nabū* (Ep. O, R), JADD 640, R. 10. 642, R. E. 3. <sup>h</sup>*rid gam-malē*, JADD 741, 21. <sup>h</sup>*zammarru*, JADB 2, VIII, 11.

**\*Na-ni-be**(*ṭi*)<sup>ni</sup>

f. of *Da-ḫi*(*ṭi*)-*a*, Capp. G, 3, 3.

**Na-ni-ja** (hypocor., for Oba. and Nba. texts, see T-D LC, TNB) JADD 661, 7.

No. 1.

**Na-an-na-a**, JADD 743, R. 14.

**\*Na-an-ni-a**

m. of *Nur-Ištar*, VS I, 87, 1.

**Nap-ḫar-ilu**

Epon. B. C. 729, of Kurruri, III R 1, IV 10; cf. *Liphur-ilu*.

**\*Naphururia** (Eg. Neferkheperurē, RANKE, Material, p. 14, Amenophis IV, king of Egypt, B. C. 1377—1361, s. of Amenophis III (Nimuria) and Teye, husband of Tadukhepa (TA 28, 3): [*Na-ap-ḫu*]-*ra-ri*[*i-ri*] *TA* 10, 1; *Na-ap-ḫu-ru-ri*[*ia*] 8, 1; *Na-ap-ḫu-ri-i*, 16, 1; *Na-ap-ḫu-ru-ri-a*, 11, 1, 14, 1; [*Na-ap-ḫu*]-*ru-ri-ia*, 7, 1; *Na-ap-ḫu-ri-ia* 26, 27, 32, 40, 46, 50, 54, 59. 27, 1, 39; *Nap-ḫur-i-ri-ia*, 28, 1; *Nap-ḫu-u-ri-ia*, 29, 1, 61, 65, 67, 71; *Ni-ip-ḫu-ur-ri-ia*, 9, 1; *Ḫu-ri-i-ḫa*, 41, 2; . . . *ip-ḫu-ri* . . . (ṭ), 210, 1.

**Na-pi-i** (cf. *Siz-na-pi*), JADD 388, 1.

**\*Na-ap-te-ra** (Eg., RANKE, Material, p. 14), wi. of Ramses II, Boghazköi, MDOG 35, p. 21.

**Na(ṭi)-qa-ba-a-a**, JADD 877, 10.

**\*Naqī'a** (WSEM. 877: = *Zakutu*, q. v.)

Maid of Sennacherib, daughter-in-law of Sargon, mother of Esarhaddon, si. of *Abi-rāni*:

1. *Na-ki-ša*, JADD 645, R. 2.

2. *Ni-iq-a*, *ummu ša Ašur-aḫ-iddin*, 83-1-18, 536, 2 (KGAS 101).

**Na-ra-gi-e** (cf. *Nargi*, *Na-rag-gu* Camb. BE VIII, pt. 1)

<sup>h</sup>*rab ki-sir*, HABL 144.

**Narām-Sin** "The beloved of Sin"

*Na-ram-d* XXX, 82-5-22, 106, writer to *šarru-ḫir-mi* <sup>m</sup>*Aššur šar kiššat šar matūti*, see WAF II, p. 58. Ancient king of Akkad, s. of Sargon I (cf. IROZNYĀ, WZKM 26, p. 153 f):

1. *Na-ra-am-d* EN.ZU, Chron. K 1, R. 1, s. of *Sarrukin*, contemp. with Riš-Adad, the king of Apirak. Nabd. Rm. A, II, 64, III, 8, s. of *Sarrukin*. IR 3, no. VII, 1, *šar kibratim arbaiim. šarru abu labiru*, Neb. Rm. 673, III 26.

2. <sup>d</sup>*Na-ra-am-d* EN.ZU, OBI, 4, etc., see SAK, p. 164 ff. *dannu šar kibratim arba'im*, DEP VI, pl. 1, no. 1, no. 2, 5.

3. *Na-ra-am-<sup>d</sup>XXX*, Nabd. Rm. B, I, 38 (VR 65, KB III, 2, p. 110), *šarru ulla*. Nabd. Rm. C, I, 31 (VR 63, KB III, 2, p. 114, *šarru mašrā*).
4. *Na-ram-<sup>d</sup>XXX*, *šarru mašrā* Nabd. 81-7-1, 9, I 27 (PSBA XI). Nabd. Br. cyl., II, 30 (IR 69, KB III, 2, p. 84), s. of Sargon. Nabd. Rm. A, II, 57 (VR 64, KB III, 2, p. 104), s. of *Šarrukīn*. Nabd. Rm. B, I, 38 (VR 65, KB III, 2, p. 110), *šarru ulla*. KK. 2130, R. 11, 16 (IV R 34). 2317. 5929. 5988, s. 6446. 8265, 28, *tērtu* (CT 27, 23; 28, 31). 10244, 81-2-4, 219.
5. *Nā(MULU)-ra-am-<sup>d</sup>XXX*, *šakibratī[arbaī]*, K. 8265, 22 (CT 27, 23; cf. HOLMA, OLZ 15 (1912), 443 f.).

**Na-ar-bat-lum**

f. of *Ga-gi*, Capp. E, 2, 9.

**Nargī** (hypocor., cf. Syr. ܢܪܓܝܐ, Targ. נרגי; axe >

ܐܪܓܝܐ plough-tail, Pu. ܢܪܓܝܐ, *Nar-gi-ia* BE X)

1. *Nar-gi-i*, JADD 1, R. 4 (B. C. 731). 152, 6 (B. C. 656); 209, R. 17. 311, R. 10 (Ep. S). 538, R. 4. <sup>h</sup>*A.B.A.*, B. C. 648(?), JADD 206, R. 22.
- s. of *Šamaš-na'id*, JADD 23, 8 (Ep. F).
- f. of *Aḥani* and *Naba-aḥ-usur*, JADD 318, 2.
2. *Ni-ir-gi-i*, JADD 498, R. 2. Cf. HABL 832, 8, 10.
3. *Nir-gi-i*, JADD 4, R. 6 (B. C. 644). 576, R. 0 (B. C. 677). 899, III, 17. [929, R. 6].

**Na-as-hur-bēl** (see also *Niḥur-Bēl*)

Epon., Sarg. KAH I, 41, 7.

**Na-šib-ilu** (cf. *Bil-<sup>m</sup>Na-ši-bi-ilu*, CT X, pl. VI 20)

HABL 1072, 1. 83-1-18, 695, III, 20, spec.

**Nāšir** (abbrev.; for NBa. texts, see BE IX, X, TNB)

1. *Na-si-ri*, s. of *Ki-din-<sup>d</sup>Gu-la*, *lip-pal-pal Arad-Ea*, DEP VI pl. 11, no. 2, p. 48.
- s. of *Maš-ta-li*, Melis. DEP X pl. 12, VIII, 7.
2. *Na-ši-ru*, HABL 181, 4. 447, R. 4. 722, 2. KK. 4268, L. E. 1. 11437, L. E. 1. 11477, L. E. 1. 11499, R. 9. 11521, L. E. 2 (KGAS 6. 48. 98. 108. 145). 81-2-4, 61. 82-5-22, 485, L. E. 2. 83-1-18, 544, L. E. 1 (KGAS 118. 124). Bu. 91-5-9, 148. 181. <sup>h</sup>*mašmaš*, Sm. 471; cf. JADD 851, I, 10(?)

<sup>d</sup>**Na-aš-ḥu-a-a-li**

<sup>h</sup>*sukkallu (šá ni-ri-bi)*, JADD 24, R. 5 = 25, R. 5 (B. C. 645).

<sup>\*</sup>**Na-aš-ḥu-gab-ri** (Arb.) "Nashkhu is my man"  
JADB 12, III, 2.

s. of *Aḥi-nari*, JADB 5, I, 13.

<sup>\*</sup>**Na-aš-ḥu-id-ri** (Ar.) "Nashkhu is my help"  
s. of *Ši'idri*, in *Ḥamedī*, JADB 1, II, 2.

**Na-aš-ḥu-nādin-aplu(-AŠ-A)** "Nashkhu gives a son"

s. of *Ilu-gabri*, JADB 5, I, 9.

<sup>\*</sup>**Nasḥu-qatar** "Nashkhu is a rock" (Ar.)

1. *Na-aš-ḥu-qa-ta-ri*, s. of *Nadi-Ištar*, in *Anā*, JADB 2, I, 8.

2. *Na-aš-ḥu-qa-tar*, s. of *Aḥūa*, JADB 5, I, a. s. of *Nusku-iltā*, JADB 1, I, 14.

<sup>\*</sup>**Na-aš-ḥu-sa-gab** (WSem.)

<sup>h</sup>*pu-ša-a-a*, JADB 12, II, 11.

<sup>\*</sup>**Na-aš-hu-sa-ma-<sup>a</sup>-ni** (Ar.) "Nashkhu has heard me"

s. of *Raḥmā*, JADB 1, II, 28.

**Na-si-ma . . .**, Ta'annek 4a.

**Na-aš-pa-ru-ú-a**

HABL 907, 5.

**Na-šuh . . .**, JADD 476, R. 11.

**Na-šuh-apal-iškun(-A-GAK)** "Nashkhu has established a son"  
JADD 64, R. 1 (B. C. 672).

<sup>\*</sup>**Na-šuh-di-li-nu** (Ar., cf. *Ši-dalā*, *-diḥmi*)

s. of *Adad-dūri*, JADB 3, II, 2, of <sup>h</sup>*Ar-ri-zu*, s. of *Ú-a-si-i*, JADB 3, V, 15.

<sup>\*</sup>**Na-šuh-di-im-ri** (Ar., cf. Bi. ܨܪܝܪܝ, Sarb. ܨܪܝܪܝ, see also under *Zimrida*).

JADB 3, VI, 7.

<sup>\*</sup>**Na-šuh-ja-ba-ba**

JADD 6, R. 6.

<sup>\*</sup>**Na-šuh-la-ú-a-ni** (Ar.)

<sup>h</sup>*rēa*, JADB 11, I, 7.

**Na-šuh-li'(DA)** "Nashukh is mighty"

<sup>h</sup>*hazanu*, JADD 641, R. 15 (Ep. C).

<sup>\*</sup>**Na-šuh-ma-ni** (Ar.)

JADB 7, I 1. III 9.

**Na-šuh-nādin-aplu(MU-A)**

s. of *Ši'šimki*, JADB 13, I, 12.

**Na-šuh-nāšir PAP-ir** "Nashukh protects"

JADB 10, VI, 2.

<sup>\*</sup>**Natan** (abbrev., cf. Bi. ܢܬܢ; )

1. *Na-tan*, HABL 282, 17, R. 17. 839, R. 6. 1129, R. 10. JADD 269, R. 4 (B. C. 681). K. 1095.

<sup>h</sup>*nastku*, HABL 622, R. 4.



2. *Na-tan-nu*, HABL 422, 5, in letter to Sargon.
3. *Na-ta-nu*, *šarru ša ḫtam-da-a-a*, HABL 839, 20.
- \**Na-ta-nu-ja-a-ma* (Bi. נַתְנִיָּמָה) 82-7-14, 550 (= 56191).
- \**Na-ti-ni-i* (cf. נַתְנִיָּי APO 24, 24, 2) ḫirrišu, JADD 742, 23.
- Natnu**, see *Nadnu*.
- \**Na-tú-nu* (WSem., cf. נַתְנִיָּ APO, *Na-tu-nu-um* RPN, BE IX) JADD 186, R. 7 (B. C. 674).
- \**Na-zi-<sup>d</sup>* . . . . f. of *Nim-gi-ra-bi-Marduk*, DEP II, p. 93, I 10, time of Kaštiliaš.
- Na-zi-bi**(?) (cf. *Na-ši-bi-ilu*, נַזִּיבִי POGNON, 61, 5) JADD 741, 28.
- \**Na-zi-bu-ga-aš* (Cass.) *šar mat Karduniaš*, a Cassite usurper, slain by Ashur-uballit, *šar la manana*, Synchr. I, 11, 15 (II R 65. KB I, p. 194 ff.); also called *Šuzigāš*, q. v.
- \**Na-zi-bur-ja-aš* (Cass. = [Šil-bi-l]matāti) V R 44, I 44.
- Na-zi-Enlil**(<sup>d</sup>L) f. of *NIN.IB-bēlšunu*, Merodach-Bal. II. Bl. st. V, 1 (KB III, 1, p. 190). *Na-zi-<sup>d</sup>En-lil*, perhaps a Cassite king, see BE XVII, pt. 1, p. 68.
- Na-zi-ja** (hypocor., cf. *Na-zu-ū-tum*, BE XV, *Na-zu-a* BE VIII, pt. 1) f. of *Bēl-ū-kaš* . . . ., K. 13188.
- Nazi-Marduk** (*Na-zi-<sup>d</sup>AMAR.UD*; cf. *Na-<sup>2</sup>(ah?)-zi-<sup>d</sup>AMAR.UD*, BE XVII, pt. 1) ḫsukkal <sup>2</sup>*GUR-Ištar*, Merod. I: IV R 38, I 10 (KB IV, p. 60). s. of *Šad-dak-me*, Neb. I, V R 56, 12. — KB III, 1, p. 168. f. of *Kaššā-šum-iddina*, Nku.: London, 102, VI, 18. — KB IV, p. 90. f. of *Nabu-našir*, Merod. I: IV R 38, II, 35. — KB IV, p. 62. f. of *Zeriša*, Nku.: London, 102, IV, 4. — KB IV, p. 88.
- \***Nazi-Maruttaš** (Cass.) Cassite king of Babylonia, circ. B. C. 1322 — 1297, s. of Kurigalzu (II), gs. of Burna-Buriash, f. of Kadashman-Turgu
1. <sup>d</sup>*Na-zi-ma-ra-ta-aš*, BE XIV: 41 a, 14.
2. <sup>d</sup>*Na-zi-ma-ru-taš*, BE XIV: 53, 7, etc.
3. *Na-zi-ma-ru-tāš*, BE XIV: 79, 12, 87, a, 6.
4. *Na-zi-ma-ru-ut-aš*, BE XIV: 50, 9.
5. <sup>d</sup>*Na-zi-marut(ul)-āš*, BE XIV: 77, 8.
6. <sup>d</sup>*Na-zi-ma-ru-ut-ta-aš*, s. of *Ku-ri-gal-zu*, BE XIV: 39, 9. OBI 55, 58.
7. *Na-zi-ma-ru-ut-taš*, BE XIV: 70, 6 f. of *Kadashman-Turgu*, OBI: 61, 4. s. of *Kurigalzu* OBI 53, 4. 56. 78. 136, 2.
8. *Na-zi-marut-taš*, VR 44, 26 a, renders *Šil-<sup>d</sup>NIN.IB*. Chron. P, III, 23, s. of *K[urigalzu]*. Synchron. I, 24, 26, *šār mat Karduniaš*, contemp. with *Adad-nirari*. DEP II, pl. 16, I, 1, *šar kiššati, mar Kuri-Galzu, lippalpal Burna-Buriaš*; II, 26, *šar kiššati mar Kuri-Galzu šar Babilii*. <sup>d</sup>*Na-zi-<sup>d</sup>Marut-taš*, see BE XIV.
9. <sup>d</sup>*Na-zi-mu-ru-ta-aš*, see BE XIV: 45, 9. 60, 30, etc.
10. <sup>d</sup>*Na-zi-mu-ru-taš*, see BE XIV: 48 a, 6. 63, 9, etc.
11. *Na-zi-mu-ru-ut-aš*, BE XIV, 61, 8.
12. <sup>d</sup>*Na-zi-mu-ru-ut-ta-aš*, BE XIV: 47, 11, etc.
- \***Na-zi-ši-pak**(<sup>d</sup>Šipak) (Cass.) VR 44, I 43.
- Nergal-ab-ušur** "Nergal, protect the father!" (for Nba. texts, see TNB) <sup>d</sup>*UGUR-AD-PAP*, JADD 37, 6 (B. C. 676). 87, R. 5. 88, R. 8 (Ep. W). ḫ<sup>2</sup>*rakbu*, JADD 256, R. 6 (B. C. 676).
- Nergal-aḫ-ušur** "Nergal, protect the brother!" 1. *UGUR-PAP-PAP*, JADD 618, 5 (Ep. T). 643, 6. 2. <sup>d</sup>*UGUR-PAP-PAP*, JADD 413, 9, R. 4. 507, R. 4. ḫ<sup>2</sup>*rāb ḫanšā*, B. C. 698, JADD 328, R. 6 (III R 48, no. 2). s. of *Šil-Ašur*, sold, JADD 314, 3.
- Nergal-ālik-pāni**, "Nergal is a leader" <sup>d</sup>*MĀŠ.MĀŠ-DU-ŠI*, Epon. B. C. 849, Canon A, II, 15; B, II, 20; III R 1, II, 15; 82-5-22, 526, II 12. — KB III, pt. 2, p. 144.
- Nergal**(*MĀŠ.MĀŠ*)-**a-ni** (hypocor.), or *Mašmašani* ḫ<sup>2</sup>*muttr paṭi*, JADD 675, R. 14.
- Nergal-apal-ušur**(<sup>d</sup>*UGUR-A-ŠEŠ*) "Nergal, protect the son!" *mār ḫabban*, VS I, 57, II 5.

- Nergal-ašarid** "Nergal is the first one" (for NBa. texts, see TNB)
- <sup>1</sup> *UGUR-MAŠ*, HABL 307, R. 11, 12. JADD 83, R. 8 (III R 50, no. 2, 17. B. C. 679). 84, R. 5 (B. C. 679). 136, 5 (Ep. 2.). 230, R. 13 (B. C. 684). 374, R. 12 (B. C. 686). 877, 2. <sup>h</sup>*rab kišir*, JADD 349, R. 11 (Ep. Q).
  - <sup>2</sup> *UGUR-MAŠ*, JADD 252, 1, slave sold. 427, R. 11 (III R 48, 58b. B. C. 694). 83-1-18, 695, XI, 4, spec.
  - <sup>3</sup> *UGUR-SAG.KAL*, 83-1-18, 47, R. 15, 16 (TRep. 90. HABL 1109, R. 13, 15).  
s. of *Sin-karabi-išme*, <sup>h</sup>*ša* . . . , Shmk.: CT X, pl. 7, 40.
- Nergal-balātsu-iqbi** "Nergal has announced his life"  
s. of *A-ta-rad-kal-me*, *ašipu*, KING, VII tablets, App. V.
- Nergal-bal-liṭ** "Nergal, keep alive!"  
HABL 218, 2.
- Nergal-bān-aḫē** "Nergal is creator of brothers"  
<sup>1</sup> *ŠI.DU-KAK-PAP<sup>h</sup>*, *dagil iššuri*, JADD 851, III, 8.
- Nergal-bel-kumūa** "Nergal is my representant"  
1. <sup>1</sup> *MAŠ.MAŠ-bil-ku-mu-u-a*, Canon B, I, 36.  
2. <sup>2</sup> *MAŠ.MAŠ-EN-ku-mu-u-a*, Epon. B. C. 874, III R 1, I, 36.
- Nergal-bēl-māti** "Nergal is lord of the country"  
<sup>1</sup> *MAŠ.MAŠ-EN-KUR*, JADD 180, R. 5.
- Nergal-bēl-ušur** "Nergal, protect the lord!" (for NBa. texts, see TNB)
- <sup>1</sup> *MAŠ.MAŠ-EN-PAP*, HABL 342, R. 11. 466, 4.
  - <sup>2</sup> *ŠI.DU-U-PAP*, JADD 488, 3.
  - <sup>3</sup> *UGUR-EN-PAP*, HABL 911, 2. K. 5083.
- Nergal<sup>1</sup>-bil-ia**  
JADD 367, 2.
- Nergal-dān** (*dan-an*) "Nergal is a judge"  
JADD 310, 3, slave sold, B. C. 699, a female name?
- Nergal-dānani** "Nergal is our judge"  
*UGUR-dan-an-a-ni*, <sup>h</sup>*irrišu*, JADD 742, 44.
- Nergal-ēpuš** "Nergal has made"  
1. <sup>1</sup> *ŠI.DU-KAK-uš*, JADD 661, 6.
- <sup>2</sup> *UGUR-KAK-uš*, Sarg. St, IV, 29 (KB IV, p. 164). 80-7-19, 43.
- Nergal-ēreš** "Nergal has planted"
- <sup>1</sup> *ŠI.DU-KAM-eš*, JADD 803, R. 11. Epon. B. C. 804, of *Rašappa*, Canon B, III, 27; III R 1, III, 12. 81-2-4, 187, 8.
  - <sup>2</sup> *ŠI.DU-PIN-eš*, Epon. B. C. 775, of *Rašappa*, III R 1, III, 12.
  - <sup>3</sup> *UGUR-KAN*, Epon., B. C. 804, Canon A, III, 14.
- Nergal<sup>1</sup>-gabbi-iqbi** (? *GAB-E*), OLZ VIII, sp. 131.
- Nergal-ētir** "Nergal spared" (for NBa. texts, see TNB)
- <sup>1</sup> *MAŠ.MAŠ-KAR-ir*, JADD 11, R. 8 (B. C. 676).
  - <sup>2</sup> *UGUR-KAR-ir*, JADD 1041, R. 6.
  - <sup>3</sup> *UGUR-KAR-ir*, HABL 226, 2. 227, 2. 230 2. 901, 2. K. 7376. <sup>h</sup>*ša-anu ša* <sup>1</sup> *Pa-da-a-ni*, HABL 1072, R. 7. Writer of astrological reports, KK. 701 (III R 51, no. IX). 702 (III R 59, no. 5). 722. 729 (III R 51, no. III). 739 (III R 59, no. 6). 741 (III R 51, no. VI). 749. 763. 783. 799. 842. 856. 901. 907. 972. 1302. 1306. 1309. 1322. 1342. 1369. 4708. 8861. Sm. 1062. Rm. 191. 194. 196. 197. 81-2-4, 103. 136. 138. 81-7-27, 23. 95. 82-3-23, 112. 82-5-22, 49. 57. 83-1-18, 171. 172. 173. 208. 221. 302. Bu. 91-5-9, 7 (TRep. 14. 22A. 30. 35. 37. 39. 52A. 69. 78. 79. 81K. 86. 92. 97. 115D. 123. 136T. 137. 144A. 146. 146A. 149. 154. 157B. 162. 181A. 186. 195. 195A. 199. 199A. 207B. 208. 216C. 224. 225. 243B. 252C. 272C. 274Q. 277. 277, K, Q).  
s. of *Zumbu*, sold, B. C. 604, JADD 201, 3.
  - <sup>4</sup> *UGUR-SUR*, s. of *Etilli*, ZA IX, p. 398, 9, 7<sup>th</sup> year of Sin-shar-ishkun.
- Nergal ibni** "Nergal has created" (for NBa. texts, see TNB)
- <sup>1</sup> *UGUR.KAK*, JADD 42, R. 3 (B. C. 670). 388, R. 5. <sup>h</sup>*ša-anu ša* <sup>1</sup> . . . , JADD 177, 1, 5 (Ep. w).
  - <sup>2</sup> *UGUR-KAK-ni*, *A.BA*, B. C. 695, JADD 31, R. 4.
  - <sup>3</sup> *UGUR-KAK*, JADD 9, B. E. 1 (B. C. 686). 391, R. 10 (III R 48, no. 6. B. C. 717).  
s. of *Adad-šum-ušur*, B. C. 707, JADD 350, R. 12.

**Nergal-iddin** "Nergal has given" (for NBa. texts, see TNB; Ar. docket 𐎠𐎢𐏁𐎠𐎢𐏁) BE VIII)

<sup>d</sup>UGUR-SE-na, JADD 261, 5, slave sold. 738, R. 6.

**Nergal-ilija** "Nergal is my god"

1. <sup>d</sup>MAS.MAS-AN-a-a, Epon. B.C.818, III R 1, II, 16. Epon. B. C. 809, *tartan*, III R 1, III, 8.

2. UGUR-AN-a-a, JADD 899; I, 27. 1057, 7. <sup>h</sup>qatinnu, JADB 9, III, 1. Epon. B. C. 831, Canon B, II, 38.

f. of *Ibašši-ilāni*, JADD 446, R. 10.

3. <sup>d</sup>UGUR-AN-a-a, JADD 33, 4 (B. C. 692).

<sup>h</sup>bēl pīḫati šá <sup>m</sup>La-ḫi-ri, B. C. 670, JADD 625, 1. Epon. B. C. 831, III R 1, II, 28

**Nergal-ina-esi-eṭir**(SUK), copyist, CT XVIII, 33, 13.

**Nergal**(<sup>d</sup>MAS.MAS)is-ka-dan-in, Epon. B. C. 861, III R 1, II, 3.

**Nergal-kin-ušur** "Nergal, protect the faithful one!"

<sup>d</sup>MAS.MAS-DU-PAP, <sup>h</sup>bēl narkabti, JADD 860, III, 17.

**Nergal-mu-dam-iq**

Epon. B. C. 835, of *Kirrawi* (Rm 2, 97), Canon B, II, 34; III R 1, II, 29.

**Nergal-mu-kin-pa-li-e**

K. 5656, 2b, spec.

**Nergal-nā'id** "Nergal is exalted"

JADD 37, R. 3 (B. C. 676).

**Nergal-nādin-aḫi** (SE-PAP) "Nergal gives a brother"

JADD 1140, s. Gf. of *Šamši-Bēl*, ZA VI, p. 326.

**Nergal-nāšir** "Nergal protects" (for NBa. texts, see TNB)

1. <sup>d</sup>ŠI.DU-PAP-ir, <sup>h</sup>šakin šarri <sup>al</sup>Kur-ba-ana-a, JADD 50, R. 6 (Ep. H).

2. <sup>d</sup>UGUR-PAP, HABL 947, 3. JADD 252, 1, slave sold. 338, 4. K. 5380.

3. <sup>d</sup>UGUR-PAP-ir, HABL 610, R. 11. 738, 2. Epon. B. C. 746, of Našibina, Canon A, IV, 23; B, V, 3; C, II, 28; D, III, 8; var. U(?)-[PAP-ir], ša <sup>al</sup>Na-ši-bi-na, Canon E, + 82-2-4, 187, R. 32.

f. of *Šarru-nā'id*, JADD 16, 4 (III R 47, 30a).

4. <sup>d</sup>UGUR-ŠEŠ-ir, HABL 228, 2. 229, 1. 527, 2. K. 882. 1901. Sm. 37.

**Nergal-qar-du** "Nergal is strong"

JADD 81, L. E. 2 (Ep. Q).

**Nergal-rimanni** "Nergal, be merciful to me!" (for NBa. texts, see TNB)

UGUR-rim-a-ni, JADD 333, R.E. 2 (B.C. 648?).

**Nergal-ri-šu-ū-a** "Nergal is my helper" (for NBa. texts, see TNB)

<sup>h</sup>šakin PA.ŠE 21, VS I, 57, II 1.

**Nergal-ša-li...**

s. of *Pr' 2 GAL*, Nai: BM. 90936, II 13 (KING, BBS, p. 108, pl. CV).

**Nergal-šallim**, "Nergal, keep safe!"

1. UGUR-šal-lim, HABL 32, R. 1. JADD 906, 3. <sup>h</sup>bēl pīḫati, JADD 873, 7.

2. <sup>d</sup>UGUR-šal-lim, JADD 165, R. 6 (Ep. Q). <sup>h</sup>kalbu(LIK) ša bit mar šarri, HABL 32, 10.

**Nergal-šallimanni** "Nergal, keep me safe!"

1. <sup>d</sup>UGUR-šal-lim-a-ni, <sup>h</sup>išparu, B. C. 698, JADD 474, R. 10.

2. [*Nergal-šal-lim-an-ni*, <sup>h</sup>rab ki-šir, B. C. 698, JADD 473, R. 10.

**Nergal-šār...**, JADD 853, R. 4.

**Nergal-šarranni** "Nergal is our king"

1. <sup>d</sup>UGUR-LUGAL-au-ni, HABL 734, 2. 735, 2.

2. <sup>d</sup>UGUR-MAN-a-ni, HABL 358, R. 28. 366, 2. JADD 860, II, 27.

3. <sup>d</sup>UGUR-MAN-an-ni, HABL 203, 2. 367, 2. 368, 2. [569, 1].

**Nergal-šar-ušur** "Nergal, protect the king!"

(> Bi. 𐎠𐎢𐏁𐎠𐎢𐏁)

1. <sup>d</sup>MAS.MAS-MAN-PAP, JADD [599, R. 1]. KK. 1595, R. 2. 7389, II, 4. <sup>h</sup>...., JADD 433,

R. 2. 471, R. 11. 571, R. 2. 840, II, 8. <sup>h</sup>muḫil apāti, JADD [529, R. 6. 596, R. 7]. <sup>h</sup>rab uḫlatimmē, HABL 555, 4. <sup>h</sup>šalšu, JADD 115, R. 2 (III R 47, 13a. B. C. 664?). 116, R. 5. 247, R. 3. 448, R. 9. 470, R. 11 (B. C. 663?). 611, R. 5. <sup>h</sup>šalšu dannu, JADD 408, R. 2.

s. of *Dajjan-Adad*, B. C. 680, JADD 631, R. 4.

2. <sup>d</sup>NE.NUN.GAL-LUGAL-ū-su-ur, king of Babylon, B. C. 559—555. IR 67, I, 3. *šar Babilī* (KB III, 2, p. 70).

3. <sup>d</sup>PA(sic).UGUR-MAN-PAP, Epon. B. C. 678, III R 69, no. 3, R. 12 b.

4. <sup>d</sup>ŠI.DU-LUGAL-ŠEŠ, in later Bab. texts, see TNB.

5. *UGUR-LUGAL-PAP*, JADD 27, 2 (III R 47, 49 b. B. C. 667). K. 1086(?).
6. *UGUR-MAN-PAP*, JADD 39, R. 4 (III R 46, 18 d. Ep. D). 396, R. 9. 534, 1 (B. C. 679). Epon. B. C. 678, Canon A, VI, 5; JADD 301, R. 2. 630, R. 17, <sup>h</sup>*rab B.L.LUB.* <sup>h</sup>*paḥāt māṭ*, ..., JADD 854, 16. <sup>h</sup>*šašū*, HABL 539, R. 13. JADD 115, L. E. 1 (B. C. 664?). 325, R. E. 5 (Ep. B). 439, R. 7. 470, R. 17 (B. C. 663?).
7. <sup>d</sup>*UGUR-LUGAL-PAP*, HABL 983, 2. K. 13052. *šar Babilī*, Ng. 14, 20. POGNON, *Inscriptions*, no. 1, 26.
8. <sup>d</sup>*UGUR-LUGAL-ŠES*, K. 13176. *šar Babilī*, see TNB. I R 8, no. 5, 1. Rm. II, 599. Nabd.: St. V 15.  
f. of *Labašī-Marduk*, Nabd.: St. V 28.
9. <sup>d</sup>*UGUR-LUGAL-šur*, king of Babylonia, Nabd.: St. IV 24; 83-1-18, 772. *šar Babilī*, Ng. 29, 15.
10. <sup>d</sup>*UGUR-MAN-PAP*, HABL 580, R. 2. JADD 192, R. 3 (B. C. 671). K. 8872. 81-2-4, 131. *bel pihati*, B. C. 648, K. 3742. <sup>h</sup>*qepu*, B. C. 664, JADD 377, R. 2. <sup>h</sup>*šašū*, JADD 611, R. 5. <sup>h</sup>*SAG šī mar šarri*, B. C. 710, JADD 416, R. 2. Epon., B. C. 678. Canon C, IV, 19.  
s. of <sup>h</sup>*išpu* (? *MAH*) *ša* <sup>ad</sup>*Tarbusē*, B. C. 666, JADD 258, R. 3 (= 801, R. 15; B. C. 666?).  
s. of *Marduk-šum-ušur*, K. 3742 + K. 4284 R. 8 (B. C. 648?).
- Nergal-še-zib-a-ni** "Nergal, save me!"  
JADD 622, R. 2 (Ep. D).
- Nergal-šum(MU)**, ..., JADD 240, R. 6; a comparison with 238, R. 4 and 239, 16 shows that this was in B. C. 688 the kings son. K-U, AR p. 51: *Nergal-zēr*[-*ibni*].
- Nergal-šū-me-rab-bi**  
K. 5656, 5 b, spec.; = <sup>d</sup>*UR.RA-MU-GAL. B1*, l. 5a.
- Nergal-šum-iddin** "Nergal has given posterity"  
1. <sup>d</sup>*MĀŠ. MĀŠ-MU-ĀŠ*, s. of *Nabīn-mudammīq*, <sup>h</sup>*A.BA*, JADD 640, R. 18 (Ep. O).  
2. *UGUR-MU-ĀŠ*, JADD 623, R. 4, R. E. 4 (III R 46, 78 b. Ep. A).  
3. <sup>d</sup>*UGUR-MU-ĀŠ*, HABL 908, 2. 909, 2.
4. <sup>d</sup>*UGUR-MU-MU*, in later Bab. texts, see TNB.
5. <sup>d</sup>*UGUR-MU-SE-na*, *ibid.*
- Nergal-šum-ušur** "Nergal, protect the son!"  
1. *UGUR-MU-PAP*, s. of *Bel-š*, JADD 177, R. E. 1; cf. III, p. 406.  
2. <sup>d</sup>*UGUR-MU-ŠES*, in later Bab. texts, see TNB, BE IX, X.
- Nergal-taqbi-lišir**  
<sup>d</sup>*UGUR-tāq-bi-lī-šir*, K. 5656, 4 b, spec.; = <sup>d</sup>*ÜR.RA-DU-QA.1-GI.Š*, l. 4a.
- Nergal-tuk-la** (?-*a-tū-u-a* (?)) "Nergal is my support"  
JADD 320, 3, slave sold, B. C. 691.
- Nergal-uballit** (for NBa. texts, see TNB)  
1. *UGUR-ū-bal-lit*, JADD 388, R. 6. 857, IV 16. Epon. B. C. 731, of *Aḫi-Zuhina*, Canon A, IV, 38; B, V, 18; III R 1, IV, 38.  
2. <sup>d</sup>*UGUR-TIN-it*, HABL 791, R. 10. K. 974. PBT I, 10, 2, 11.  
3. <sup>d</sup>*UGUR-ū-bal-lit*, JADD [804, 3]. 1132, R. E. 2. Epon. B. C. 731, of *Aḫi-Zuhina*, III R 1, IV, 35, cf. no. (2).
- Nergal-ū-bal-liṣ-šu**  
JADD 367, 1.
- Nergal-ušezib** "Nergal has saved (> *Suzubu* q.v.)"  
1. <sup>d</sup>*UGUR-K.AR*, king of Babylon, King-list A, IV, 17, cf. no. (2).  
2. <sup>d</sup>*UGUR-ū-še-zib*, king of Babylon, B. C. 693, Chron. B, II, 44, 46, 47; III, 2, 5; cf. no. (1); Ἡρωστράτου of the Ptolemaic canon.
- Nergal-ū-šib-ši** "Nergal has called into being"  
VS I, 57, II 8.  
s. of *Tū(Tam)-ma-šad-dur*, Nai: CT X, 3, 27 (KB IV, p. 94). 9<sup>th</sup> cent.
- Nergal-zēr-ibni** "Nergal has created seed"  
(for NBa. texts, see TNB)  
<sup>d</sup>*UGUR-KUL-KAK*, JADD 463, B. E. 1.
- \*Nerigga-Šamsi**  
s. of *Hattušil*, Boghazköi, MDOG 35, p. 28, 43.
- Nēšu** "The lion" (cf. Hit. <sup>m</sup>*UR-MAH rab dup-šar*<sup>h</sup>, OLZ IX, 632)  
*Ni-e-šūšū*, Capp. Gol. II, 31. Abp. B, VII, 11, 19, *alik pāni ummanāt ša* <sup>māṭ</sup>*Elamti*.
- \*Ni-bi-e** (hypocor.)  
HABL 159, 5.  
s. of *Daltā*, the king of Ellipi, b. of *Išpa-*  
T. XLIII.

bara, Sarg. Ann. 404, 405; Khors. 118, 120 (KB II, p. 68).

\***Ni-bi-šak** (*Šipak*) (Cass.; cf. *Ni-bi-ja-a-Sak* CBS 10958)

f. of *Šu-ḫu-ḫi-šū-gab*, Nazim.; Susa 2, Med. 2, II 2.

\***Nibmuria** "Lord of truth is Re" (Eg. < Neb-maatre; cf. OBA. *Šamaš-šar-kittin* T-D LC)

Amenophis III, king of Egypt, B. C. 1411—1375, father of Amenophis IV, brother-in-law of Kadashman-Kharbe (TA I 12), son-in-law of Shutarna (see Giluḫepa) and Tushratta of Mitanni (see Taduḫepa), husband of Teie (q. v.) (*šarru rabu šar mat Mi-iš-ri-i*);

*Mi-im-mu-ri-ia*, TA 26, 8, 9 etc. 27, 9, 10. *Mi-im-mu-ū-ri-ia*, TA 27, 14, 20. *Mi-mu-ri-ia*, TA 27, 38. *Nam-mu-ri-ia*, TA 53, 1. 55, 1. *Ni-ib-mu-a-ri-a*, TA 1, 2. *Ni-ib-mu-a-ri-ia*, TA 17, 1. [*Ni-ib-mu*]<sup>2</sup>-*wa-ri-ia*, TA 3, 1. *Ni-im-mu-ri-ia*, TA 21, 1. 22, IV, 46. 47. 23, 1. [*Ni-im*]-*mu-ū-a-ri-ia*, TA 20, 1. *Ni-im-mu-ri-ia*, TA 24, I 1. 29, 6, 11, 19, 16, 18, 21, 24, 25, 28, 35, 36, 44, 47, 48, 51, 55, 61, 66, 68, 73, 75, 104, 106. *Ni-mu-wa-ri-ia*, TA 2, 1. 31, 1. *Šā-im-mu-ri-ia*, TA 19, 1. *Im-mu-u-ri-an*, TA: Mit. IV 128. *Ni-im-mu-u-ri-i-āš*, TA: Mit. I 92. *Im-mu-u-ri-āš-šā-a-an*, TA: Mit. III 106. *Im-mu-u-ri-ia-wa*, TA: Mit. III 104.

**Ni-di** (ti?), Capp. E, 2, 18.

\***Nidinti-Bēl** (Ope. form *Naditabira*, El. *Nu-ti-ut-be-ul*)

s. of *A-ni-ri*<sup>2</sup>, Babylonian pretender and rebel against Darius, B. C. 522 (= Nebuchadnezzar III, q. v.), Dar. Beh. (II R 39.40):

1. *Ni-din-ti*<sup>2</sup> EN, 31, 32.
2. *Ni-din-tū*<sup>2</sup> EN, 34, [36], 37, 38, 39, 40.
3. *Ni-din-tum*<sup>2</sup> EN, 91, D. 1.

**Ni-ga-zi**

f. of *Bau-aḫ-iddin*, Mna. IR 66, 10 b (KB IV, p. 66).

\***Ni-har-a-u** (Eg., cf. RANKE, Material, p. 31, n. 2) *A.BA Mušurāja*, JADD 851, IV, 4.

\***Ni-ha-ru** (cf. *Ni-ḫu-ru* BE X, Bi. 777) *šar ai Ga*<sup>2</sup>-*pa-a-ni*, Esarh. B, IV, 21 (III R 15); KB II, p. 148.)

**Ni-ih-ra-mu**

<sup>h</sup>*qēpu*, JADD 425, R. 17 (B. C. 664).

No. 1.

\***Ni-ih-ti(ē)-ša-ra-u** (Eg. Nḫt-š(ṯ)-(t)-irw "Isis is strong towards them", RANKE, Material, p. 31)

m. of *Ši-ḫa-a*, JADD 307, 10, R. 6 (III R 49, 13, 26 c).

†**Ni-ik-a**, see *Naq*<sup>2</sup> a.

\***Ni-ik-di-a-ra**, <sup>mat</sup>*I-da-a-a*, Shalm. III: Ob. 51. *Nik-di-e-ra*, Shalm. III: Mon. II 76. — KB I, pp. 132, 170.

\***Ni-ik-di-ma**, Shalm. III. Ob. 52; *Nik-di-me*, Shalm.: Mon. II 76. — KB I, pp. 132, 170.

†**Nikkal** (<sup>d</sup>*NIN. GAL*) . . . ., JADD 4, VII, 2.

†**Nikkal** (<sup>d</sup>*NIN. GAL*)-**a-mat** (abbrev.)

JADD 828, 4.

†**Nikkal** *NIN. GAL*)-**da-ri** (= *ḫatinū*)

JADD 894, 1.

**Nikkal-iddin** "Nikkal has given"

1. <sup>d</sup>*NIN. GAL-MU*, HABL 920, 11. <sup>h</sup>*šakin Uruk*, Esarh. B, II, 2 (III R 15; KB II, p. 142). Cf. K. 2671, 5 (ZA II, p. 299, Pl. I). f. of *Sin-tabni-usur*, K. 4696; G. SMITH, Hist. p. 184. HABL 920, 11.

2. <sup>d</sup>*NIN. GAL-Se-na*, HABL 223, R. 3. 589, 6, 7, 11, R. 5, 8. 917, 16. f. of *Sin-balaṣu-iqbi*, HABL 445, 6. f. of *Sin-šar-ušur*, Abp.: KK. 28 + 3960, R. 9. 1425.

†**Nikkal** (<sup>d</sup>*NIN. GAL*)-**um-me**

*amtu* VS I, 89, 5.

**Nikkal-zēr-ibni** "Nikkal has given posterity"

<sup>d</sup>*NIN. GAL-KUL-KAK*, HABL 815, 10.

\***Nikū** (Eg. > Bi. 777, 778, Νεκύς, Νεκτώ etc., see STEINDORFF, BA I, p. 346, RANKE, Material, p. 31)

King of Memphis and Sais, with 19 other kings set up by Esarhaddon in Egypt, as Assyrian vassals, fled on Tarqus invasion, restored by Ashurbanipal:

1. *Ni-ik-ku-ū*, f. of *Nabu-šezibanni*, Abp.: III R 28, 33, 45, 52 (KB II p. 162, n. 6).

2. *Ni-ku-ū*, *šar ai Me-im-pi u ai Sa-a-a*, Abp.: A, III R 17, I 92; Ann. I, 90 (KB II, p. 160). K. 11467 + 83-1-18, 897, 6(?)

3. *Ni-ku-u*, Abp.: Ann. II, 9 (KB II, p. 166).

**Ni-me-du** (abbrev.; cf. *Lu-ū-da-an-ni-me-di* BE XV, 15, 2)

f. of *Kiribtu*, JADD 812, L. E. 3.

\***Nim-gi-ra-bi** (Cass. = *E-ṭi-ru*, cf. *Nim-gi-ra-bu*, BE XV), VR 44, I 38.

\***Nim-gi-ra-bi-bur-ja-āš** (Cass. = *E-ṭiru-bel-mātātī*), VR 44, I 40.

\***Nim-gi-ra-bi-Marduk** (*dAMAR. UD*) s. of *Na-si-a...*, DEP II, p. 93, I 3.

\***Nim-gi-ra-bi-saḫ** (*Saḫ*) (Cass. = *E-ṭi-ru-[dŠamaš]*), VR 44, 89.

**Nim-ki-su** (?), VS I, 95, 24.

\***Ni-im-ma-ḥe-e** (Eg. (?))

*ḥya-pa-du*, TA 162, 77.

\***Nimmuria**, see *Nibmuria*.

**Ni-ni-e** (hypocor.) K. 9124.

**Ni-ni-e-a** (hypocor.) K. 566.

**Ni-ni-i** (hypocor.)

*ḥrab šabē*, JADD 877, R. 4.

**NIN. IB<sup>3</sup>-ab-ušur** "Ninib, protect the father"  
(for NBa. texts, see BE IX, X)

*irrišu*, JADD 742, 12, at Nineveh gate of Arbela.

**NIN. IB-ahēriba**

*dMAS-PAP<sup>1</sup>-SU*, JADD 547, R. 7. Hebraica, VII, p. 79, in 4<sup>th</sup> year of Ashur-etil-ilani.

**NIN. IB-aḥ-iddin** "Ninib has given a brother"  
(for NBa. texts, see BE IX, X, TNI)

1. *dMAS-PAP-ĀŠ*, HABL 335.2. 873, 11. JADD 280, 4, R. 1. *ḥšanu ēkalli*, B. C. 712, JADD 5, R. 3 (III R 47, 47c).

f. of *Marduk-šum-ibni*, K. 4191 (CT XVIII, pl. 38).

2. *dMAS-ŠEŠ-SE-na*, HABL 334.2. 336, 1. 797, 2.

**NIN. IB-aḥ-ušur** "Ninib, protect the brother!"  
(for NBa. texts, see BE X)

*dMAS-PAP-PAP*, JADD 101, 6, R. 1.

**NIN. IB-ālik-pāni** "Ninib is a leader"

1. *dMAS-a-lik-ŠI*, Epon. B. C. 711, Canon D, IV, 8.

2. *dMAS-DU-ŠI*, Epon. B. C. 711, III R 1, V, 13; JADD 5, R. 7. *ḥšakin* *āt Simē* (III R 47, no. 10). 676, 5.

3. *dNIN. IB-a-lik-pa-ni*, Epon. B. C. 711, III R 2, 10; *ḥšakin* *āt Ši<sup>2</sup>-me-e*. III R 2, no. VI, I, 10; cf. no. VIII, I, 13.

**NIN. IB-apa-ēkur**

King of Assyria, circ. B. C. 1230, s. of Eriba-Adad (MDOG 26, p. 60), f. of Ashurdan:

1. *dMAS-A-E.KUR*, Synchron. II, 5 (III R 4, no. 3, 5b. KB I, p. 196).

2. *dNIN. IB-TUR. UŠ-E.KUR*, Tigl. I, Ann. VII, 56, 67, *šar* *māt Aššur*, f. of *Ashur-dan* (I R 15, KB I, p. 42).

**NIN. IB-apa-iddin** "Ninib has given a son"  
(for NBa. texts, see BE IX)

1. *dMAS-TUR. UŠ-SE-na*, *māt Al-lab-ri-a-a*, succeeded Ittī of Allabria, installed as vassal king, B. C. 716, after defeat of Ullusunu of Man, Sarg. Ann. 166.

2. *dNIN. IB-A-SE*, *mar Atrattaš*, Nku.:Lo., 102, I, 13. — KB IV, p. 82. KING, BBS, p. 59, pl. LXVIII.

3. *dNIN. IB-TUR. UŠ-SE-na*, s. of *Adad-našir*, *ḥšakin* *āt Gur-Ištar*, Merod. I: IV R 38, II, 31 (KB IV, p. 62. KING, BBS, p. 28, pl. XXXVI).

**NIN. IB<sup>2</sup>-ašarid** (*MĀŠ*) "Ninib is the first one"  
Epon. B. C. 813, of Šallat, III R 1, III, 4.

**NIN. IB<sup>1</sup>-a-ša-riid-su-nu** "Ninib is the first one of them" (i. e. the gods), VR 44, 36d, as rendering *dPAP-u-ti-MA-GAR.KA-PAP-ŠEŠ-ne-ne*, prob. an ancient Bab. author or scribe, see JENSEN, ZA IX, p. 90.

**NIN. IB-balliṣu** "Ninib, keep him alive!"

1. *dMAS-bal-liṣ-su*, *ḥāsu*, JADD 851, II, 10.

2. *dMAS-TIN-su*, *ḥāsu*, Sm. 47.1.

**NIN. IB-bēl-ibni** (*MĀŠ-EN-KAK*)

Rm. II, 134.

**NIN. IB<sup>2</sup>-bel** (*EN*) *šu-nu* "Ninib is their lord"

s. of *Na-si-d'Enlil*, Merod. II: Bl. st. V, 1. — KB III, pt. 1, p. 190.

**NIN. IB-bēl-ušur** "Ninib, protect the lord!"

1. *dMAS-EN-PAP*, Epon. B. C. 877, Canon A, B, I, 38; III R 1, I, 33.

2. *dMAS-U-PAP*, JADD 90, R. 8 (B. C. 734).

**NIN. IB<sup>2</sup>-bi-la-a-ni**

HABL 633, 24.

**NIN. IB-ēreš** "Ninib has planted"

1. *dMAS-PIN-eš*, JADD 69, 1, 3(?) (B. C. 692). s. of *Erišu*, JADD 5, II, 10.

2. *dUŠ-KAM-eš*, *suk-ka-a-a*, JADD 742, R. 19.

**NIN. IB-eriba** (for NBa. texts, see BE IX, X)

*dMAS-SU*, JADD 206, R. 8 (B. C. 648?). — BE X.

**NIN. IB<sup>2</sup>-etir** (*KAR-ir*)-**an-ni**

Epon. B. C. 863, III R 1, II, 1.

**NIN. IB-gāmil** "Ninib spares" (cf. <sup>d</sup>*MAS*<sup>g</sup>-*ga-mil* BE IX)<sup>d</sup>*MAS*<sup>g</sup>-*ŠÚ*, s. of <sup>h</sup>*TIG.EN.NA*, HABL 447, 8.**NIN. IB-iddin** "Ninib has given" (cf. Ar. docket מנישׁתתן BE X; for Nba. texts, see TNB)1. <sup>d</sup>*MAS*<sup>g</sup>-*ĀŠ*, Epon. B. C. 757, Canon A, IV 12; [*šá* <sup>at</sup> *Kur-ba-an*, Canon E + 81-2-4, 187, R. 20. K. 241, XII, 42, spec.2. <sup>d</sup>*MAS*<sup>g</sup>-*SE-na*, JADD 165, L. E. 1 (Ep. Q).**NIN. IB<sup>2</sup>-ili-a-a** "Ninib, is my god"HABL 610, R. 11. JADD 281, R. 11 (B. C. 694). 391, R. 2 (B. C. 717). 392, 2 (B. C. 710). 405, R. 2. Epon. B. C. 864, III R 1, I, 46. Epon. B. C. 838, Canon B, II, 31; III R 1, II, 36. Epon. B. C. 802, of <sup>at</sup>*Ahi-zuhina*, Canon A, III, 16; B, III, 25; 81-2-4, 187, 10. Epon. B. C. 736, of *Nāšibna*, Canon A, IV, 33; B, V, 12; III R 1, IV, 33; Epon., B. C. 722, Canon A, V, 2; C, III, 15; III R 1, V, 2; JADD 1098, II, 1. <sup>h</sup>*šanū šá* <sup>at</sup> *Da-na-a-a*, B. C. 663 (?), JADD 470, 1.**NIN. IB-ilu** (? *MAS*<sup>g</sup>-*AN*) "Ninib is god"

K. 241, X, 2, spec.

**NIN. IB-kēn-ušur** "Ninib, protect the true one!"<sup>d</sup>*MAS*<sup>g</sup>-*DU-PAP*, which can be read *N-ktn-ahū* or *N-kittu-ušur*, Epon. B. C. 790, Canon A, III, 28; C, I, 21; III R 1, III, 27; *šá* <sup>at</sup> *Ni-nu-a*, 81-2-4, 187, 22.**NIN. IB-kibi-ušur** "Ninib, protect my walk!"<sup>d</sup>*MAS*<sup>g</sup>-*kib-si-PAP*, Epon. B. C. 839, Canon B, II, 30; III R 1, II, 25. MDOG 45, p. 35. <sup>h</sup>*qčpu*, B. C. 685, JADD 232, R. 12.**NIN. IB-kudur-ušur** "Ninib, protect the boundary!"<sup>d</sup>*NIN. IB-ŠA. DU-PAP*, *mār šarri*, b. of *Ri-ḫu-ša-ilani* and <sup>d</sup>*Mār-bti-aḫe-iddin*, Nku.: Lo. 102, IV 42.

King of Babylonia (dynasty F), reigned for 3 years, circ. B. C. 1012—1009.

1. <sup>d</sup>*MAS*<sup>g</sup>-*ŠA. DU-ŠES*, King-list A, III, 11, 3 years. [<sup>d</sup>*MAS*<sup>g</sup>-*ŠA. D*]-*U-ŠES*, *mār<sup>m</sup>Ba-zi*, Chron. A, V, 10 (KB II p. 274), 2 years.2. <sup>d</sup>*NIN. IB-ŠA. DU-PAP*, *šarru*, Lo. 102, II, 36; III, 21; VI, 1.3. <sup>d</sup>*NIN. IB-ŠA. DU-ŠES*, *šarru*, Nku.: Lo. 102, VI, 8, 24, his 2<sup>d</sup> year; KB IV, p. 86ff.**NIN. IB-māt-ušur** "Ninib, protect the land!"<sup>d</sup>*MAS*<sup>g</sup>-*KUR-PAP*, <sup>h</sup>*A.BA*, JADD 105, R. 10 (Ep. Z).**NIN. IB-mukin-niše** "Ninib is establisher of people!"<sup>d</sup>*MAS*<sup>g</sup>-*DU-UN*<sup>st</sup>, Epon. B. C. 847, Canon B, II, 22; III R 1, II, 17. Epon. B. C. 765, Canon A, IV 4; *šá* <sup>mat</sup> *Kir-ru-ri*, Canon E + 81-2-4, 187, R. 12.**NIN. IB-muš** . . . , Meliś.: BM. 90827, I 26 (KING, BBS, p. 11).**NIN. IB<sup>2</sup>-mutaqqin** (*mu-LAL*)

JADD 641, R. 17 (Ep. C).

**NIN. IB-mutir-gimilli** (for Cass. & Nba. texts, see BE IX, XV)<sup>d</sup>*MAS*<sup>g</sup>-*mu-ṭir-ŠU*, <sup>h</sup>*naš patri* <sup>h</sup>*māšmašani*, II R 51, 21e.**NIN. IB-nādin-aplu** "Ninib is giver of the son"<sup>d</sup>*NIN. IB-SE-TUR. US*, Epon. in time of Tigl. I, *sukkallu rabu*, K. 2815.**NIN. IB-nādin-šum** "Ninib is giver of posterity" (for Nba. texts, see BE IX, X)1. <sup>d</sup>*MAS*<sup>g</sup>-*SE-MU*, Epon. B. C. 846, Canon B, II, 23; III R 1, II, 18.2. <sup>d</sup>*NIN. IB-SE-MU*, s. of <sup>š</sup>*riq*, *šaḫ-šup-par*, Nku.: Lo. 102, IV, 47 (KB IV, p. 90. KING, BBS, pl. LXXV, 35).f. of *Nabu-kudur-ušur šar Babilī*, Sp. II. 407, 6 (Hebraica IX p. 5).**NIN. IB<sup>2</sup>-nā'id** (*I*) "Ninib is exalted" (for Nba. texts, see BE IX, X)K. 771, 1. <sup>h</sup>*rab daḫali šá* <sup>at</sup> *Kalḫa*, B. C. 686, JADD 612, R. 7. <sup>h</sup>*ša šepā*, B. C. 688, JADD 400, R. 16.**NIN. IB-nāšir** "Ninib is protector" (for Cass. and Nba. texts, see BE IX, X, XV)1. <sup>d</sup>*MAS*<sup>g</sup>-*PAP-ir*, Meliś.: Lo. 103, I 27 (KB III, pt. 1, p. 156). Epon. B. C. 783, Canon C, I, 28; III R 1, III, 31; *šá* [<sup>at</sup> *Ma-za-mu-a*], Canon E + 81-2-4, 187, 31.2. [<sup>d</sup>*NIN. IB-ŠES*]-*ir*, K. 13173, time of Sargon II.**NIN. IB<sup>1</sup>-pa-ki-da-at**VR 44, 37d, a rendering of <sup>d</sup>*NIN. IB-SAG-LI-TAR-ZA-e-me-en*.

**NIN. IB<sup>2</sup>-pija-ušur** (*KA-ja-PAP*) "Ninib, guard my mouth!"

Epon. B. C. 878, Canon A, I, 22; B, I, 32; III R 1, I, 32.

**NIN. IB<sup>2</sup>-rim-a-ni** "Ninib, have mercy on me!" JADD 51, 5 (B. C. 683).

**NIN. IB-ri-šu-ú-a** "Ninib is my helper"

f. of *Ta-kil-ana-ilišu*, Meliš.: BM. 90827, II 2. — KING, IBS, p. 6, pl. VIII. Cf. KB III, pt. 1, p. 156.

**NIN. IB<sup>1</sup>-ša-kun-na-a-i-ra-mu**

V R 44, 28 d, renders *NIN. IB-ŠAL-ZI-AM-SI-ES-KI-RAM*, prob. ancient Bab. writer.

**NIN. IB-šar-ušur** "Ninib, protect the king!" (for NBA. texts, see TNB)

*M.AŠ-MAN-PAP*, *ḫrab ki-šir*, JADD 850, 6.

**NIN. IB<sup>2</sup>-še-zib-a-ni** "Ninib, save me!"

Epon. B. C. 754, Canon A, IV 15; III R 1, IV, 15; [šá <sup>2</sup>] *Ki-mu-ši*, Canon E + 81-2-4, 187, R. 22.

**NIN. IB<sup>2</sup>-tak-lak** (abbrev.)

*A.B.A.*, B. C. 667, JADD 315, R. 1.

**NIN. IB<sup>2</sup>-ti-i** (hypocor.), *ḫrab ki-šir*, JADD 361, R. 15 (Ep. F).

**NIN. IB-tuklat-Ašur**

King of Assyria, prob. identical with *Tu-kulti-Ašur*, q.v., cf. SCHNABEL, MVG XIII, p. 44.

1. *M.AŠ-GIŠ.KU-ĀŠ-šur*, IV R 34, no. 2, 9.

2. *M.AŠ-GIŠ.KU-ĀŠ-šur*, JRAS, 1904, p. 415.

3. *NIN. IB-GIŠ.KU-ĀŠ-šur*, IV R 34, no. 2, 10, 15, 16, 19, 20, 21, 22, var. to (1).

**NIN. IB<sup>2</sup>-upahhir** (*UB.LA*)

Epon. B. C. 820, III R 1, II, 44.

**[NIN. IB<sup>2</sup>]-ú-šal-li** "Ninib I implored"

s. of *Qu-ni-i*, JADB 5, II, 17.

**NIN. IB<sup>2</sup>-zar-me** (cf. 𒌦𒍪) reverendus)

Epon. B. C. 892, Canon B, I, 18; III R 1, I, 18.

*NIN. LIL-ab-ušri* etc., see und *Bēlit*.

**\*Nin-qa-a-a**, handmaid of the queen-mother, HABL 368, R. 8.

**\*Ni-in-ni**, ruler of *Arida*, Shalm. III: Mon. I 16; Ob. 28. — KB I, pp. 130, 154.

**\*Ninua** (*NIN.A.KI*) *-ḫa* ..., 81-2-4, 255, VII, 4, spec.

**Ninuāja** "Native of Nineveh"

1. *NIN.A-a-a*, *ḫrab barē bēl tēmi*, B. C. 649, K. 385, *ša šepā*, JADD 872, 6.

2. *NIN.A-a-a*, JADD 30, 3 (B. C. 681). K. 241, IX, 12, spec. *ḫazanu*, JADD 244, R. 6.

3. *NIN.A-KI-a-a*, JADD 1132, R. 9, sheep-master. *ḫSAG (ša) šarri*, JADD 105, B.E. 1, 2 (Ep. Z). 182, s. 214, 2 (Ep. P). 249, 5, R. 4, 260, 4, 15 (III R 48, 3, 14 C).

4. *NIN.A-KI-a-a*, JADD 105, 2 (Ep. Z). 332, R. 12, 674, 6 = 1101, 6. *ḫSAG šarri*, JADD 250, 8 (III R 46, 70 C. Ep. G). 254, 3.

5. *Ni-nu-a-a*, JADD 237, R. 11 (B. C. 665). 252, 1, 320, R. 5 (B. C. 691). [505, 2]. 606, R. 2.

6. *Ni-nu-a-ja*, VS I, 104, 18.

7. *Ni-nu-u-a*, JADD 500, R. 6.

**\*Ninuaitu** "Woman of Nineveh" (*NIN.A.KI-i-tu*), 81-2-4, 255, VII, 3, spec.

**Nirgi**, see *Nargi*.

**\*[Ni]-ri-ja-u** (Bi: 𒌦𒍪), cf. *Ni-ri-ja-a-ma* TNB)

*ḫrab nikasi*, HABL 333, R. 4.

**Ni-is-hur-Bēl** (*ḫEN*), *ḫrab biti of Naba-bēlšumati*, HABL 281, R. 19, 791, R. 1, 11. See also *Nashur-Bēl*.

**Niš-pa-ti(-i)-bēl**

Epon. B. C. 832, of Kalzi (Rm. 2, 97), Canon B, II, 27; III R 1, II, 22. Epon. B. C. 816, *šaknu* of *Našibna*, III R 1, III, 1.

**Niš-pa-ti-ut(?) -li**

MDOG 42, p. 51; 43, p. 36.

**Ni-iš-zi(?) ri)-ni-ik(?) lu)** (*Ni-iš-ri-ibašši?*), K. 241, X, 47, spec.

**\*Ni-i-u** (Eg., cf. RANKE, Material, p. 15, n. 4; or "Man of Ni", WEBER, Anmerkungen, p. 1068, n. *mar šipri* of Amenophis III, TA 29, 27.

**Nu-u-a-a**

HABL 749, 5.

**\*Nu-ba-na-ni**

f. of *Iḫ-li-ba-bu*, CT II 21, 27.

**Nu-dim-mul-SIG(?)** ..., JADD 907, 6.

**Nuḫša** (*HE.NUN*)-*a-a* (cf. *Nu-uh-ša-a-a* TNB; DELITZSCH, HW p. 572: *Zāšā*)

JADD 2, R. 5 (Ep. A). 52, R. 2, 374, 8, R. 16 (B. C. 686). 383, R. 14 (B. C. 674). 391, 9 (B. C. 717). 394, 2, 467, 4, 593, 2 (B. C. 742). 602, R. 3, 624, R. 11 (B. C. 687). 845, R. 2.



82-3-23, 136. <sup>h</sup>...., JADD 196, R. 5. <sup>h</sup>VI. *GAB*, JADD 230, R. 0 (B. C. 684). <sup>h</sup>*rak-su da-la-a-ni*, JADD 50, R. 2 (Ep. H). Epon. B. C. 703, of *Kalzi* (JADD I, p. 564), Canon A, V, 21; B, VI, 9; D, IV, 17.

\***Nukurtu** (*PAP-ur-tu*)-**wa**, *amel* <sup>at</sup> *Zu-nu*, TA 220, 3, **Nu-la**...., JADD 295, R. 5 (B. C. 730?).

**Nu-ni-ja** (hypocor., cf. *Nunni*)  
JADD 57, R. E. 1 (B. C. 644).

\***Nu-un-nu** (cf. *Nóvva*, *Νόvvoς*, *Νοῦvvoς* etc. of Asia Minor), *amel* <sup>at</sup> *flu-ur-ma*, on Hittite tablet, OLZ IX (1906), 632.

**Nūnu** (cf. *Bi. 172*), in <sup>at</sup> *ŠE m Nu-ú-ni*, JADD 742, 16, **Nu-nu-a** (hypocor. cf. *Nu-ni-ja*; and *Nu-nu-na-a* in later Bab. texts, see TNB)

JADD 198, R. 8 (B. C. 607).

**Nu-na-ūmē** (? *UD-me*)...., PSBA XXX (1908), p. 137, 5.

**Nu-ur** (abbrev.; for NBa. texts, see TNB)

JADD 618, L. E. 2, as Epon. T.

**Nūr-Adad** (abbrev.; for Cass. & NBa. texts, see BE XV, TNB)

1. *LAH-<sup>d</sup>IM*, <sup>h</sup>*nastku ša m<sup>at</sup> Dagara*, Anp.: Ann. II, 34, 39, 49 (IR 20. 21, KB I, p. 74, 78).
2. *LAH-<sup>U</sup>*, Anp.: Ann. II, 49, var. to (1).
3. <sup>d</sup>*Nu-ūr-<sup>d</sup>IM* (*Immer*, see SAK p. 208), king of Larsa, IR 2, no. IV, 3 (KB III, 1, p. 90, CT XXI, pl. 29). *Nu-ūr-<sup>d</sup>Im* T-D LC.

**Nu-ur-aḥē** (*SEŠ<sup>u</sup>*)-**šū** (abbrev.), in *alu ša Nūr-aḥēšū*, Meliš.: Susa 3, I 17.

*Nu-ur-aḥ-ḥi-šu*, f. of *In-bi-ša*, DEP VI, p. 52.

**Nu-ra-a-a** (hypocor., cf. *Nūrta*)

JADD 246, 8, slave sold.

**Nūrānu** (hypocor.)

1. *LAH-a-nu*, <sup>h</sup>...., JADD 404, R. 0 (B. C. 674). <sup>h</sup>*nagiru*, B. C. 682, JADD 215, R. 5. <sup>h</sup>*rab ki-šir*, B. C. 684, JADD 230, R. 1 (KB IV, p. 120). <sup>h</sup>*sukkallu*, in Barḥalš, JADD 675, 2.
2. *Nu-ra-a-ni*, JADD 113, R. 2 (B. C. 680).
3. *Nu-ra-nu*, JADD 902, 4.

**Nūr-biti**, or *Šab-bui*, JADD 387, 6 (B. C. 651?).

**Nūr-dāmiq** (? *LAH-ŠIG*), JADD 955, R. 1, 2.

\***Nūr-ēkalli** (? *LAH-E. GAL*)

JADD 59, 11 (B. C. 681).

**Nūr-ēkalli-ū** (*šam?*)-**mu**, *e-mid reši*, Abp.: K. 2846, 10 (WAF I, p. 474 ff).

**Nūr** (*LAH-<sup>d</sup>Da-gan* (?), *šarru*, CT XXII, 48, 10, No. 1.

**Nūrēa**, see *Nūrija*.

**Nūri** (hypocor.)

1. *LAH-i*, HABL 433, R. 1.
2. *Nu-ri-i*, *re<sup>u</sup>ā*, JADD 741, 20.

**Nūrija** (hypocor. cf. *Nūri*, *Nūrāja*; for OBa. & NBa. texts, see RPN, TNB)

1. *LAH-e-a*, <sup>h</sup>*bēl pihati*, HABL 754, 12, <sup>at</sup> *Ša-me-di*. 790, 5. <sup>h</sup>*A.BA m<sup>at</sup> Ar-ma-a-a mā<sup>r</sup> šarri*, JADD 385, R. 13. In *Bit-<sup>m</sup>Nurca*, Shmk.: CT X, pl. 6, 24, 29. f. of *Zēta*, Nai.: CT X, pl. 3, 15 (KB IV, p. 92).
2. *Nu-ri-ja*, 82-9-18, 4074. <sup>h</sup>*rab kisir*, HABL 965, 14.

**Nūr-ili** (abbrev., cf. OBa. *Nu-ūr-i-li* RPN)

1. *LAH-AN*, 83-1-18, 695, III, 11, spec. Agk. V R 33, VI 34 (KB III, pt. 1, p. 148).
2. *Nu-ur-AN*, K. 241, XII, 19, spec.

**Nūr-ilija** (*LAH AN-a*), or *Nūr-<sup>d</sup>A-a*, JADD 388, 4.

**Nūr-Ištar** (for OBa. texts, see RPN)

1. *LAH-XV*, s. of *Na-an-ni-a*, VS I, 87, 2.
2. *Nu-ri-XV*, JADD 741, 9.

**Nūr-lišir** (*LAH-SI.DI*)

f. of *Šamāja* & *Šamūa*, Neb. I: CT IX, pl. 4, 2, pl. 5, 29; *šangn<sup>d</sup> URU-ia*. — KB III, pt. 1, p. 172. KING, BBS, p. 95, pl. XCV.

**Nūr-Marduk** (for Cass. & NBa. texts, see BE XV, TNB)

*LAH-<sup>d</sup>AMAR.UD*, f. of *Gula-balūtsu-iqbi* and *Šamaš-udammig*, Nku.: Lo. 102, IV B, 6, VI, 22. — KB IV, p. 88, 92. KING, BBS, pp. 58, 68, pl. LXXVI, LXXIX.

f. of *Ibni-Marduk*, Nai.: BM. 90936, II, 10 (KING, BBS, p. 108, pl. CV).

**Nūr** (*LAH*)-**Papskall**

f. of *Marduk*; Nsh: VS I, 36, III 19.

**Nūr-Sin** (for Cass. & NBa. texts, see BE XV, TNB) *LAH-<sup>d</sup>XXX*, JADD 891, R. 2.

f. of *Qistū* (*Ša-ba?*)-*ja*, Sarg. St., II, 15; V 14. — KB IV, pp. 160, 164.

f. of *Anun-našir*, Sarg. st., II, 14; V 15. — KB ibid.

f. of *Ibna*, HABL 969, 3.

f. of *Ibna-lē*, Sarg. st., I, 3; III 9, 29; IV, 1, 18. — KB IV, pp. 158, 160, 162.

**Nūr-Samaš** (cf. *נור שמש* APO; for OBa. & NBa. texts, see T-D LC, TNB)

1. *LAH*<sup>d</sup> *Ša-maš*, JADD 2, R. 0 (Ep. A), 168, R. 8, 307, L. E. 2 (III R 49, 47c. Ep. F) 343, 1. 830, 4.
2. *LAH*<sup>d</sup> *UD*, K. 241, XI, 22, spec. <sup>h</sup>*nappalš* *ḫuraši*, JADD 345. R. 5.
- Nūr-šarri**(? or *Šab-šarri*, *LAH-MAN*), K.241, XII, 7, spec.
- Nūr**(? *Pir*, *LAH*)*-ša-at-ti*  
JADD 741, 26.
- Nurzanu**
1. *LAH*<sup>z</sup>-*za-nu*, K. 241, VIII, 44, spec.
  2. *Nu-wr-za-nu*, HABL 500, R. 13.  
f. of *Ibašši-ilu*, KK. 1330. 1331 (TRep. 115 E. 174 A).
  3. *Nu-ūr-za-nu*, in later Bab. texts, see TNB.  
f. of *Kaši-ihu*, KK. 721. 811 (TRep. 130. 246).
- Nu-ur-zu**, JADD 259, R. 1.
- Nusku<sup>1</sup>-ab-ušur** "Nusku, protect the father!"  
VS I, 97, 14.
- Nusku-aḫ-iddin** "Nusku has given a son" (for Cass. texts, see BE XVII, pt. 1)  
<sup>d</sup>*PA.KU-PAP-ĀŠ*, JADD 445, L.E. 3 (Ep. Q).  
<sup>h</sup>*ša eli qa-la-te*, JADD 618, R. 2 (Ep. T).
- Nusku<sup>1</sup>-amuranni**(*ŠI.LAL-an-ni*), or *-emuranni*  
s. of *Babilaja*, JADD 387, R. 11 (B. C. 651 ?)
- Nusku<sup>1</sup>-balāt-ušur**(*TI.LA-PAP*)  
s. of *Ašur-napšat-iram*, JADD 344, R. 3.
- Nusku<sup>1</sup>-hēl(U)**..., JADD 572, R. 2.
- Nuskn-da-a-a-an** "Nusku is judge" (Ba.) BM. 90833, s. — KING, BBS, p. 84, pl. LXXXI.
- Nusku<sup>1</sup>-dūri** (abbrev.)  
JADB 3, I, 12.
- Nusku-ib-ni** "Nusku has created" (Ba.)  
s. of *Upaḫḫir-Nusku*; *nisak<sup>d</sup> En-ilil*, Neb. I Nippur, II 13, III 19, 31.
- Nusku-iddin** "Nusku has given" (for NBa. texts, see TNB)
1. <sup>d</sup>*Nusku-ĀŠ*, JADD 219, R. 4. 569, R. 14 (B. C. 695).  
s. of *Šarru-ludari*, JADD 876, 1.
  2. *Nusku-SE-na*, VR 44, 10 d, renders <sup>d</sup>*ŠEŠ.KAK-MA.AN.SE*, prob. ancient Bab. writer, see JENSEN, ZA IX, p. 190.
- Nusku-ilija** "Nusku is my god"
1. <sup>d</sup>*Nusku-AN-a-a*, JADD 9, R. 2 (B. C. 686). 24, R. 4 (B. C. 645 ?). 124, R. 1 (B. C. 674). 126, 2 (B. C. 674). 478, R. 4. 576, R. 5 (B. C. 676). 601, 1. 798, 4. 807, R. 19. <sup>h</sup>*amel urqi*, JADB 1, I, 13, 41. <sup>h</sup>*SAG*, of <sup>h</sup>*Kum-muḫ*, B. C. 645 (?), JADD 25, R. 2.  
f. of *Sin-erēš*, JADB 3, IV, 10. 4, IV, 15.
  2. *Nu-uš-ku-AN-a-a*, JADD 113, R. 3 (B. C. 680).
- Nusku-li<sup>1</sup>** "Nusku is mighty" (cf. *Našuhli<sup>1</sup>*)  
<sup>d</sup>*PA.KU-ZU*, JADB 5, II, 13.
- Nusku-nāšir**(*PAP*) "Nusku protects"  
JADD 72, 2 (B. C. 677).
- Nusku-šar-ušur** "Nusku, protect the king!"  
<sup>d</sup>*PA.KU-MAN-PAP*, <sup>h</sup>*šanu ša<sup>h</sup> BI.LUB ummi šarri*, JADD 860, I, 24.
- Nusku-šēzibanni** "Nusku, save me!"
1. <sup>d</sup>*Nusku-še-zib-a-ni*, JADD 913, R. 8, slave.
  2. <sup>d</sup>*Nusku-še-zib-an-ni*, JADD 741, 11.  
s. of *Ḫani*, JADB 2, II, 18.
- <sup>h</sup>**Nu-šā-a-bu**  
f. of *A-kab-še*, VS I 109, 4.
- <sup>h</sup>**Nu-uš-ḫu-sa-an-ni** (prob. for *Nušḫu-ḫasanui*; KOHLER-ÜNGNAD, AR, p. 79: *Nušḫu-sa-[iik]-an-ni*)  
<sup>h</sup>*rakbu GAB<sup>h</sup>*, JADD 420, 11 = 421 (B. C. 666).
- <sup>h</sup>**Pa-a(-a)-uk-ku** (Iran., cf. *Da-a-a-uk-ku*)  
<sup>h</sup>*šā<sup>h</sup> Bit-Kap-si*, Sarg. VIII<sup>th</sup>, 45. <sup>h</sup>*šā<sup>h</sup> ni Ki-lam-ba-te*, Sarg. VIII<sup>th</sup>, 43.
- <sup>h</sup>**Pad(d)ū-ilu** (cf. Bi. <sup>h</sup>*𐎢𐎠𐎫𐎠*)
1. *Pad-du-u-AN*, 83-1-18, 695, III 27, spec.
  2. *Pa-du-ū-AN*, *bit am-man-a-a*, JADD 1110, I, 5.
- <sup>h</sup>**Pa-di-i** (WSEM., cf. *Pad(d)u-ilu*, *Padā*, *Padija* TNB)  
JADD 148, s. 621, R. 12 (IIR 50, no. 3, 33. Ep. F). VS I, 91, 21. *amel urqi*, in <sup>h</sup>*Ša-i-di*, JADB 4, IV 3. <sup>h</sup>*rab alani*, JADD 814, 17. *rab nag-gari*, JADD 814, 9. King of Ekron, *šarru*, Senn.: King III 6, 33, 60; Kui. I 229, 96 (III R 12); Tay. II 70; III 7, 25. — KB II, pp. 92, 94.
- <sup>h</sup>**Pa<sup>2</sup>-e** (EL, JENSEN, WZKM VI, p. 217)  
King of Elam, Abp.: A, III R 23, VII 69; Ann. VII 51: *ša miḫrit Ummanaldaš ipušu belat<sup>mat</sup> Elamti*; X 17 = A, III R 26, X 2: *Tammaritu Pa<sup>e</sup> Ummanaldaš ša arka aḫameš ipušu belat<sup>mat</sup> Elamti* (KB II, pp. 212, 230). II R 66, II 3 = CT X, pl. 8, 6 = Lay. 86, 6 = VS I, 80, 4. K. 6382. <sup>h</sup>*qepu ša<sup>mat</sup> A-ra-mu*, HABL 1115, 8.

- \***Pa-ha-am-na-la**, *Pa-ha-na-te* (Eg. P 3-hm-nṯ(r), RANKE, Material, p. 15) "Servant of god"  
*ḥrabīš šarri*, of *Šamur* and *Ullaza*, TA 60, 10, 20, 32, 62, 1. 68, 22, 131, 35.
- \***Pa-hi-i** (cf. Eg. n. pr. m. פהי = Παχοῖς APO p. 232)  
 JADD 619, 14, slave (Ep. S).
- \***Paḥura**, *Piḥura*, *Puḥuru* (Eg. P 3-ḥr, RANKE, Material, pp. 14, 17) "The Syrian"  
*Pa-ḥu-ra*, TA 122, 31. *Bi-ḥu-ra*, TA 117, 61, 123, 15, 35. 132, 47. *Pu-ḥu-ri*, TA 190, 2. *Pa-ḥu-ru*, TA 57, 6, 10. 189, 17, 18. 208, 11. *Pu-ḥu-ur*, TA 207, 17.
- Pa-ak** (?) *-di-ša*  
 f. of *Nabu-sa-gi-ib*, HABL 847, 3.
- Pa-ak** (?) *-ka* (?) *-rum*, OLZ VIII, col. 132 (Ep. Sili).
- Pa-al** . . . , JADD 830, 3.
- Pal-ḥu-ū** *-še-zib* "He saved the god-fearing" (scarcely *Bal-bak-šezib*, cf. ZIMMERN, KA p. 472, n. 2)  
*ḥirrišu*, JADD 742, 20. 857, IV 6. *ḥtaukaru*, JADD 276, R. 9 (B. C. 862).
- Pa-li-ja** (hypocor.; perhaps Mit.)  
 f. of *Ki-bi-ja*, CT II, 21, 2.
- Pa-li-ih-ka-lib-luṯ** "May the worshipper of thee live!"  
 HABL 212, 10, b. of *Nabu-aḷ-ereš*.
- \***Pa-li-ḥu** (WSem.; cf. He. פליח escaped one; Bi. פליח, Thamud. and Safait. פלח, MVG IX, p. 25)  
 JADD 743, R. 2.  
 f. of *Ḥanu*, JADB 2, II, 16.
- \***Pal-ḥi-i** (WSem., cf. Bi. פליח)  
 VS I, 87, 26.
- \***Pal-ḥi-a-a** (hypocor.)  
 s. of *Rid* . . . , PSBA XXX (1908), p. 138, 34 (B. C. Ep. N).
- \***Pal-ḥi-ja-u** (cf. Bi. פליחי)  
*ardu*, HABL 633, R. 4, 27.
- \***Pa-a-lu-ja** (perhaps = *Ba'lujā*), TA 165, 9. Cf. *Pa-a-lu-ū-ma*, TA 162, 70. Cf. *Batumme*.
- \***Pa-ma-ḥu** . . . (Eg.; cf. *ḥpa-ma-ḥa-a* TA 162, 74) *šaku*, TA 7, 70.
- \***Pa-mu-ū**  
 JADD 311, R. 19 (Ep. S).  
 No. 1.

- \***Pa-na-am-mu-u** (= Ar. פנמי, Kar. Παναμόνης, Pisid. Παναμόας)  
 King of Sam'al (733 B. C.), f. of בנמי, *ḥSa-ma-ṯ-la-a-a*, TigLIV: Ann. 102 (III 9); B, 58 (II R 67). — KB II, pp. 20, 30.
- Pān-Ašur-lāmūr**, "May I see the face of Ashur" (cf. Nba. *Pān-Ašur-limur* TNB)  
 1. *ŠI-Šūr-la-mur*, K. 241, VII, 17, spec. HABL 1064, 1(?). Epon. B. C. 776, of *Aššur*, III R 1, III, 41; B. C. 759, Canon A, IV, 10; *šā* *Arbail*, Canon E + 81-2-4, 187, R. 18.  
 2. *ŠI-Aš-šur-ŠI*, Epon. B. C. 776, Canon B, IV, 13; C, I, 25; III R 1, III, 41.
- \***Pa-a-ni-ik-ri**  
*ḥpa-ti-li ša māt aiQu-ma-an-ni*, in Hittite inscription, OLZ IX (1906), 632.
- Pān(ŠI)-ili-ka-miš** "Before the god he is prostrate"  
 K. 241, IX, 40, spec.
- Pān-līstar-lāmūr**, "May I see the face of Ishtar!"  
 1. *ŠI-XV-la-mur*, JADD 68, R. E. 2 (B. C. 645). 811, 6.  
 2. *ŠI-XV-la-mur*, JADD 387, R. 10 (B. C. 651). 452, 5.  
 3. *ŠI-līstar-ŠI.LAL*, Louvre, AO 2221, E (OLZ VI, col. 199).
- Pān-Nabū<sup>2</sup>-lāmūr**  
 JADD [504, 1]. HABL [875, R. 8].
- Pa-nu** . . . , JADD 807, R. 21.
- \***Pa-pa** (?) *-a*  
 JADD 420, 6. 421, 7, slave sold, in *aiTil-na-ḥi-ri*, B. C. 670.
- \***Pap-pa-ūa**  
 JADD 429, 27, sold.
- \***Pa-ap-pa-na, Pa-ap-pa-aš** (cf. Παπᾶς, Παπᾶς etc., lallnames of Asia Minor)  
*ḥu-ri-an-ni-ini* . . . , on Hittite tablet, OLZ IX (1906), 632.
- Pap-pa-tum**, an ancient author, Sm. 669, 5 (NE p. 91).
- Pappū** (hypocor., cf. Oba. *Pap-pa-a* RPN, Nba. *Pap-pa-a* TNB)  
 1. *Pap-pa-u*, JADD 5, 4 (III R 47, 30 c. B. C. 712). 281, R. 7 (B. C. 694). 538, R. 2. 893, 6. 913, 2. 987, I, 8. JADB 2, III, s. 12, II, s. K. 241, XI, 15, spec. *ḥasu*, JADD 912, R. 4. *amel*  
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- urqi*, JADB 1, I, 4. <sup>h</sup>*bēl narkabti*, JADD 857, III, 31. *irrišu*, JADD 742, 13. <sup>h</sup>*A.BA ekalli*, JADD 1077, I, 34.
2. *Pap-pu-ú*, HABL [767, 10], of *Kašap-pa*, JADD 243, 3 (B. C. 688). 329, 6 (Ep. K).
- Pap-pu-u-nāšir** (𐎱𐎠𐎺), or *Qūr-bu-bel-ušir* JADD 171, 3.
- \***Papsukkal-ša-iq-bu-ul-i-ni** "Papsukkal has not altered his promise" (cf. *Ša-Marduk-ul-i-ni* BE IX, TNB, *Nusku-la-ēni* (EN)-*pīšu* CBM 3078, 12 (BE XV), *J Ta-aq-bu-ul-te-ni* BE XV) V R 44, 51 d, renders <sup>a</sup>*NIN-ITU-NIR-KA-NU-PAL-PAL*.
- \***Pa-a-pu** (ē) (cf. *A-ki-pi-pu*) TA 333, 22.
- Pa-qa-a-na** . . . , JADD 267, 5.
- Pāqa-ana-Arbaili** (Ar. docket פִּקְאָנָא אַרְבַּיִל, STEVENSON, Contracts, no. 17; cf. *Upāqa-ana-Arbail*) *Pa-qa-a-na-IV-AN*, JADD 327, 9, R. 3 (Ep. N).
- \***Pa-qa-ḥa** (He. פִּקְחָא) <sup>h</sup>*muttaggišu*, HABL 102, 4, R. 3. <sup>h</sup>*rab ālani*, JADD 234, R. 8 (III R 49, 29 a. B. C. 710). 238, R. 12 (B. C. 688). King of Israel, Tigl IV, III R 10, 28 (KB II, p. 32).
- \***Pa-aq-ru-ru** (Eg. P 2-qrr, "the Frog", STEINDORFF, BA I, p. 348, cf. RANKE, Material p. 31) *šar* <sup>a1</sup>*Pisaptu*, Abp.: A 1, 95 (III R 17); Ann. I, 95; III R 28, 33. — KB II, pp. 160, 162, n. 6.
- \***Pa-ra-da**<sup>2</sup> (Pe. *Prāda*, El. *Pirrada*), <sup>h</sup>*mar-guma-a-a*, the Margian pretender, B. C. 521, Dar. Beh. 68, 93.
- Pāri**, see *Pāru*.
- \***Pa-ri-a-ma-ḥu-ú** (Eg.), sent by Rumses II to Kurunta, the king of Tarhuntaš, Boghazköi, RANKE, Material, p. 16.
- \***Pa-ri-ḥi-a** (Med.) s. of *Gāgi*, b. of *Sarati*, Abp. B, III R 31, IV 1 (K. 1732. KB II, p. 180, n. 16).
- \***Pa-ri-pa-jā** JADD 572, R. 5.
- Parnūa**, see *Eparūa*.
- \***Par-su-ú** . . . , m. of *Ḥar-šarru*, JADD 387, R. 6.
- Par-ši-i** (cf. Bi. פִּרְשִׁי) <sup>a1</sup>*Til* <sup>a1</sup>*NIN-IB-a-a*, B. C. 742, JADD 75, R. 12.
- Paršidu**
1. *Par-ši-di*, JADD 416, 2 (B. C. 710).
  2. *Par-ši-du*, JADD 412, 5 (III R 48, 5 a. B. C. 747). 660, 10. 714, 11. 809, 32, s. of *Aḫi-lamur* (B. C. 713).
  3. *Par-ši* . . . , JADD 467, 3.
- \***Par-la-a-ma** (OPe. *parḫama* best, cf. *Par/Pa-ar-ta-anu-nu* <sup>h</sup>*Par-sa-a-a-Dar* 379, 3. 410, 2) JADD 122, 3 (B. C. 682). 123, 1, 4.
- \***Pa-ar-tūk-ku** (ē) (Iran.) *šā* <sup>mā</sup>*An-tir-pat-ti-a-nu*, Sarg. A, II 25.
- Pa-a-ru ri**, Sm. 474.
- \***Parū** (El.)
1. *Pa-ru-u*, <sup>h</sup>*ḫazān* <sup>mā</sup>*ḫilmu*, Abp.: B, VII, 9, 18 (III R 33). s. of *Ummanaldas*, b. of *Kudurru*, Abp. B: K. 1716, B 7. K. 2867, 21. Cf. K. 2825 (G. SMITH, Hist. p. 195 III R 37, 70 b).
  2. *Pa-ru-ú*, s. of *Ummanaldas*, Abp.: B, IV, 82, 92 (III R 31).
- \***Parumartiš** (OPe. *Firartiš*, El. *Pirrumartiš*, Gr. Φαρσάρτης) *Pa-ar-(ū)-mar-ti-š*, the Median pretender, Dar. Beh. III R 39—40, 45, 58, 64, 92.
- \***Pa-ru-uš-la** (cf. Bi. פִּרְשִׁי לָא) <sup>mā</sup>*Ki-ba-ru-ša-a-a*, Shams. III, 51 (I R 30. KB I, p. 182).
- \***Pa-ru-la-a-ni** s. of *Ar-zi-zi*, <sup>h</sup>*irrišu* *ša* <sup>h</sup>*šartinnu*, JADD 160, R. 4 (Ep. G).
- Parūtu**
1. *Pa-ru-ḫi*, JADD 428, 8.
  2. *Pa-ru-ḫi*, JADD 165, R. E. 4 (Ep. Q).
  3. *Pa-ru-ḫu*, JADD 285, R. 2 (B. C. 686). 428, R. 1.
  4. *Pa-ru-uḫ-tu*, MVG VIII (1903), p. 111, 30 (Ep. P).
- Pa-si-i** (hypocor., cf. *Pa-as-si*, BE XIV, *Pa(a)-si-ia-ia* in Old- and Neo-Ba. texts, RPN and TNB, Ph. פִּסִּי) VS I, 100, 11.
- Pa-si-i** (cf. *Pa-šū* (ē)-ú TNB) JADD 165, 3, *daḫanu* (Ep. Q). 282, 2. 622, R. 7 (Ep. D). VS I, 95, 32 (Ep. D). s. of *Ibašši-ilani*, of <sup>a1</sup>*Daḫan-Adad*, B. C. 648(?), JADD 373, 1, R. 7.
- \***Pa-āš-šū-nu**, *nasiku* *ša* <sup>a1</sup>*Nuhani*, Sarg. Ann. 268.
- \***Pa-āš-tum-me-e** (cf. Εἰσατος, Θεόσατος, Crete. TL XIII

tian  $\pi\acute{\alpha}\sigma\tau\alpha\zeta$  "lord", HOMMEL, Grundriss p. 62), messenger of the king of Alasia, TA 37, 21.

**Pa-ták** ..., JADD 431, R. 9 (B. C. 673).

**Pa-ú** (cf.  $\rho\acute{\alpha}'a$  a bird) Bu. 89-4-26, 6.

\***Pa'uru**, *Pi'uru* (Eg.),  $\text{rabiš šarri}$ , in Jerusalem and Gaza:

1. *Pa-ú-ru*, TA 287, 45.

2. *Pu-ú-ru*, TA 289, 38.

\***Pa-wa-ra** (Eg. P.3-wr, RANKE, Material, p. 16), TA 124, 44, 132, 38, 263, 21. See also *Bi-za-ri*.

\***Pi-an-ti-ja** (Mit.)

f. of *Še-el-lu*, CI II, 21, 23.

**Pi-el-lu-lu**

s. of *Nūr-Šamaš*, *ardu ša dTe-im-ti-ri*, DEP VI, p. 52.

**Pi-ja-me**

$\text{h}^{\text{š}}\text{šau}$ , HABL 784, 5.

\***Pi-ḫi-ri-im** (cf. Lykaon. Πίγραιμς, SACHAU, ZA VII p. 102)

$\text{mit}^{\text{t}}\text{H}^{\text{t}}\text{-lu-ka-a-a}$ , prince of Cilicia, Shalm. III.: Mon. I 51 (III R 7). — KB I, p. 158.

\***Pi-la-a-gu-ra(-a)** (Gr., probably Φιλάγορας), see under *Mi-la-a-gu-ra*.

**Pi-la-an-zu-zu**, see *Meli-dZa-a*.

**Pilaqā** ( $\text{?}^{\text{t}}\text{BAL-a}$ )

JADD 59, 5, sold (B. C. 681). 661, 18.

**Pi-la-qu** "The axe" (cf. *Bi-la-aq-qu* BE XV)

JADD 752, 11.

**Pilaqu** (*GIŠ.BAL*)-**su-pi-nun-e** ( $\text{?}$ )

JADD 150, 3 (B. C. 679).

**Pi-li-si-it**, Capp. Ch. 2, 16.

\***Pi-pa-za-ni**

s. of *A-šuk* ( $\text{?}$ )-*ma-ri* ..., VS I, 108, 11.

**Pi-qa-qi** (cf. *Pa-ki-ki* BE X:  $\text{L}^{\text{š}}\text{K}^{\text{š}}\text{K}$  garrulous)

JADD 371, 4 (B. C. 698).

**Pir'-Aja** ( $\text{d}^{\text{t}}\text{GAL}$ )

f. of *Nergal-ša-li* ..., Nai.: BM. 90936, II 14 (KING, BBS, p. 108, pl. CV).

**Pir'-Amurri** "Offspring of Amurru" (in *Bit-mPir'-Amurri*, as name of a family or a clan)

1. *Pir'-dKUR.GAL*, Meliš.: Susa 3, I 25; II 40, 47; III 17, 25, 32. Merod. I: Susa 14, I 11. Mae.: OBI 149, I 4, 10, 13, 17; II 5. No. 1.

2. *Pir'-dMAR.TU*, Meliš.: Lo. 101, I 6, 7, 11. Cf. *Pir-ḫi-dMAR.TU*, CT VI, pl. 4, 8 b.

**Pir-ḫi-a-a** (hypocor.)

$\text{h}^{\text{t}}[\text{A.BA}]$ , JADD 255, R. 17.

**Pir-ḫi-a-lišir** (*ST.DI*) "May my offspring succeed"

Sm. 55, XI 9, spec.

**Pir-ḫu** (abbrev., cf. OBa. *Pir-ḫu-um* RPN)

K. 915.

\***Pi-ri-ša-a-ti** (cf. Turco-Pe. Perizādeh, JIN p. 247, PRAŠEK, GMP I, p. 73), king of Gzilbunda, Shams. V: III 14 (I R 30. KB I, p. 180).

\***Pi-ri-iz-zi** (Eg., or Mit., cf. RANKE, Material, p. 24) *mār šipri* of Tushratta. TA 27, 89, ss. 28, 12.

**Pir(Par)'-šā**

$\text{h}^{\text{t}}\text{nag}^{\text{ir}} \text{Bit-Sin-šēmeš}$ , Neb. I, Nippur, V 20.

**Pi-ir-Šamaš** "Offspring of Shamash"

s. of *Šū-ma-at* ( $\text{?}$ )-*Šamaš*, DEP II, p. 93, I 14.

**Pi-ir-u** (abbrev.), HABL 447, R. 16

s. of *Ki-dūn-Sin*, *akil MU', Nshi.: VS I, 36, IV 3.*

\***Pir'u** (Eg.  $\text{pr}'\text{š}$ , pharaoh, STEINDORFF, BA I, p. 343, RANKE, Material, p. 32)

*šar mitMušuri*, the king of Egypt:

1. *Pi-ir'-u*, Sarg.: Ann. 97.
2. *Pi-ir'-u*, Sarg.: A, III 30 (KB II, p. 64, n. \*\*).
3. *Pi-ir'-u*, Sarg.: Khors. 27 (KB II, p. 54).

**Pi-sa-an-di**

JADD 743, R. 4.

\***Pi-sa-ni-ši**

JADD 102, L. E. 4 (Ep. I). *Pi-si-ni-ši*,  $\text{h}^{\text{t}}\text{rab}^{\text{h}}\text{anšā}$ , JADD 197, R. 3 (B. C. 646?). Cf.  $\text{d}^{\text{t}}\text{Pi-si}$  ..., JADD 264, 10.

\***Pisiri(s)** (Hit.)

Hittite king of Carchemish, deported to Assyria, B. C. 717:

1. *Pi-i-is-si-ri*,  $\text{d}^{\text{t}}\text{Gar-ga-miš-a-a}$ , Sarg.: Cyl. 26 (I R 36). — KB II, p. 42.
2. *Pi-si-i-ri*, Sarg.: Cyl. 26.  $\text{d}^{\text{t}}\text{Gar-ga-miš-a-a}$ , Sarg.: Ann. 46.
3. *Pi-si-ri*, *šar mitHatti*, Sarg.: N, 10. *šar dGargamiš ša mitHatti*, Sarg.: N, 22. — KB II, p. 38.
4. *Pi-si-ri-is*,  $\text{d}^{\text{t}}\text{Gar-ga-miš-a-a}$ , Tigl. IV: Ann. 88, 151 (II R 9, 51). — KB II, p. 30.

\***Pi-ša-me-il-ki** (Eg. Pšmtk, NBa. *Pi-sa-mi-iš-ki* Dar. 301, 17, Ar.  $\text{Pšm}^{\text{t}}\text{K}$ , Gr.  $\text{P}^{\text{t}}\text{šm}^{\text{t}}\text{K}$ ),

- Psammeticus, STEINDORFF, BAI, p. 360f., RANKE, Material, p. 32, 40; cf. W. M. MÜLLER, OLZ 16, 49 ff., Abp.: A, III 26. *Tu-ša-me-il-ki*, šar <sup>mit</sup> *Mušur*, Abp.: Ann. II 114. — KB II, p. 176.
- \***Pi-ša-an-ju-ru** (Eg. P 3-šrj-n-İr, Gr. Ψενύρις, STEINDORFF, BA I, p. 347 f., RANKE, Material, p. 32) "Son of Horus" šar <sup>mit</sup> *Nathā* (in Egypt), Abp.: A, III R 17, I 94; Ann. I 92. — KB II, p. 160.
- \***Pi-ša-ar-nu**  
<sup>h</sup>*mušarkis*, B. C. 695, JADD 34, R. 2.
- Piš-gal-dara-māš**  
 s. of *Gul-ki-šar*, king of Babylonia, King-list B, R. 7. *Piš-gal*, King-list, A, I 9.
- \***Pu-ba-aḫ-la** (*Ba'lu*)  
 s. of *Abdi-Asirta*, TA 104, 7. Cf. *Pu-<sup>d</sup>IM*, *amēl* <sup>ai</sup> *lurca* <sup>ki</sup>, TA 314, 3, 315, 2, 316, 3, 17.
- \***Pud-aḫi** (= Mit. *Bi-en-te-ši-na*), see *Bud-aḫi*.
- Pu-di** . . . , JADD 630, 8.
- \***Pu-di-Ba'al**, see *Budi-Ba'al*.
- \***Pu-di-ḫiṭa** (Mit., cf. *ḫPudu-ḫiṭa*), perhaps the true reading of *Abdi-ḫiṭa* (q. v.), see GUSTAVS, OLZ 14 (1911), col 341 ff.
- Pu-di-ilu**, see *Arik-den-ilu*. Cf. *Budu-ilu*.
- \***Pu-di-ma-a-ni**, see *Puḫi-Mani*.
- \***Pu-di-saḫ-a-u**, or *Sud(?)-di-ta(?)-a-u* (KÖHLER-ÜNGNAD, AR, p. 46), JADD 311, L.E. 3, III p. 526.
- Pu(Bu)-ud(ad)-ki-im**, Capp. Ch. 4, 6.
- \***Pu-di(ṭi)-še-ri** (cf. RANKE, Material, p. 37), possibly \**Budi-Šeri* (cf. Pu. עבד שר) JADD 763, 12.
- \***Pu-du-ḫi-ṭa** (Hit.)  
 MDOG 35, pp. 20, 27, wi. of *ḫattušil*, šar-ratu *rabitū šarrat* <sup>mit</sup> <sup>ai</sup> *ḫatti*.
- Pu-du-ilu**, see *Budu-ilu*.
- Pu-du-pi-ia-ti**, see *Puḫu-Paiti*.
- Pu-gid-da-nu**, see *Bu(Gid)-gid-da-nu*.
- Pu-ug-lu** "The radish", see *Bu-uk-lu*.
- Pu-ḫi-i** . . . (cf. *Pu-ḫu-um* CT II, 10, 22, *Bu-ḫi-iṭa*), JADD 310, R. 18 (B. C. 660).
- Pu-ḫi-lu**, JADD 913, 8, slave.
- \***Pu-ḫu-ru**, see *Paḫura*.
- \***Pu(Bu)-ú-a-a-ma** (Eg. P-w 3-r-m, SPIEGELBERG, ZA XV, p. 396 f.)  
 šar <sup>ai</sup> *Piḫi-in-di-di*, king of Mendes, Abp.: A, III R 17, I 101; Ann. I 98. — KB II, p. 162.
- Pūlu** "The stone" (cf. Ar. סֵפֶד > Κηράς > Πέτρος)  
 1. *Pu-u-lu*, JADD 350, R. 13 (B. C. 707). 913, 3(ē). <sup>h</sup>*rakbu*, JADD 860, II 15.  
 2. *Pu-ú-lu*, HABL 975, 2, 1060, 2. <sup>h</sup>*kalu*, HABL 951, 5. <sup>h</sup>*sasinuu*, JADD 281, R. 8 (B. C. 694).  
 3. *Pu-lu* (Bi. פֶּלֶט, LXX Φουάλ, Canon of Ptolem. Πάροψ, Ba. name of Tigl. IV), King-list A, IV 8.
- \***Pú-up-ri**  
<sup>mār</sup> *šipri* of Tushratta, TA 28, 12, 29, 91.
- \***Pu-ra-gu-uš** (Can., cf. פֶּרֶשׁ פֶּגֶנֶן POGNON, Inscriptions 86, Bi. פֶּרֶשׁ) Ta'annek 3, 10.
- Pur-<sup>d</sup>Sa-gal-e**, see *Bur-<sup>d</sup>Sa-gal-e*.
- \***Pur Bur-si-la-a** (Iran.?), cf. *Bur-zila*, JIN, p. 74)  
<sup>h</sup>*šalzu šd mār šarri*, <sup>h</sup>*Elamaša*, HABL 140, 11.
- Pu-us-su-tú**, Cass. tablet, PSBA, 1907, Nov. pl. II, R. 29.
- \***Pu-šu-su**, see *Bu-šur-su*, q. v.
- Pu Bu-šú-lu**  
<sup>h</sup>*asu*, JADD 417, R. 6.
- Pu-ti-i** . . . , JADD 928, III, 11.
- \***Pu-ṭi-ḫu-u-ru-u** (Eg. P 3-dj-ḫr, cf. JOHNS, ADD III, p. 166, RANKE, Material, p. 33) "Gift of Horus"  
 JADD 763, 7, prob. slave.
- \***Pu-ṭi-ma-a-ni** (Eg.?), cf. RANKE, Material, p. 37; cf. Eg.-Ar. פֶּטֶר) JADD 763, 12.
- Pu-uṭ-ra-nu**  
 K. 241, XII, 8, spec.
- \***Pu-ṭu-bi-š-ti** (Eg. P 3-dj-B 3št(t), Gr. Περοβάστ-ῆς, Περοβάστρις, Περοβάστρις) "Gift of B 3št", STEINDORFF, BA I, p. 349, RANKE, Material, p. 33)  
 šar <sup>ai</sup> *Ša-<sup>d</sup>nu*, king of Tanis in Egypt, Abp.: A, III R 17, I 98; Ann. I, 96 (V R 1). — KB II, p. 162.
- \***Pu-ṭu-um-ḫi-e-še** (Eg. P 3-dj-M 3-ḫ 3š) "Gift of M 3-ḫ 3š", RANKE, Material, p. 34)  
 JADD 307, R. 17 (III R 47, 97 c. Ep. F).

\***Puġu-Paiti** (Eg., cf. RANKE, Material, p. 34)

1. *Pu-tu-<sup>d</sup>Pa-i-ti*, JADD 307, L. E. 2 (III R 49  
47 c. Ep. I).

2. *Pu-du-pi-ia-ti*, JADD 99, 3 (B. C. 670).

**Pu-zu-ur-<sup>a</sup>Amurru** (*KUR. GAL*) "Security of  
Amurru" (perhaps abbrev.)

<sup>h</sup>*malahu*, pilot of the ark, IVR 43, II, 35  
(KB VI, 1, p. 236).

**Puzur-Ašur**

King of Assyria, s. of *Ašir-nirari* (KŠ.  
19699, MDOG 49, p. 15), contemp. with,  
Burnaburiaš:

1. *Pu-su-ur-<sup>d</sup>A-šir*, KAH I, 58, 3.

2. *Pu-zur-<sup>d</sup>AŠ-šur*, *šar mātAššur*, Synchron. I s:  
contemp. with Burnaburiaš.

3. *Pu-zur-<sup>d</sup>A-šur*, Adnir. I, KAH I, 4, 31: *a-bi*  
*šarru alik pañija*.

4. *Pu-zur-<sup>d</sup>A.USAR*, Adnir. I, KAH I, 3, 37:  
*a-bi šarru alik pañija*.

**Qa-a**, JADD 246, R. 10.

**Qa-ba-su-ilu**, JADD 638, R. 5.

**Qa-ba-a-te**, JADD 521, 1.

**Qadmu** (<sup>d</sup>*TAR*-*dan-nu*)

f. of *Lip-ti-ri-ilu*, HABL 964, 14.

**Qa-ġi-[ia]** (cf. BE IX, 70, 7), JADD 285, 6, <sup>h</sup>*muktl*  
*apâte*, B. C. 686.

**Qa-a-ilu**, 83-1-18, 695, III, 29, spec.

**Qál** (?) *-lu-su*, K. 241, XII 2, spec.

\***Qál-pa-ru-da** (cf. 𐎧𐎠𐎢𐎣 CIS II pt. 1, no. 75, SACHAU,  
ZA VI, p. 432 f.)

<sup>māt</sup>*Pa-ti-na-a-a* <sup>māt</sup>*Gur-gu-ma-a-a*, king of  
Gurgum, Shalm. III: Mon. II, 84 (III R 8,  
cf. KA<sup>3</sup> p. 54; *Qál-pa-ru-nu-dí*, Shalm.:  
Co. 95. *Qar-pa-ru-nu-da*, Shalm.: Ob.  
Epigr. V. — KB I, pp. 150, 172.

**Qa-lu-u-zu**

<sup>h</sup>*sukhallu rabū*, JADD 326, R. 15 (B. C. 692).

**Qa-ma-Ašur**, Capp. G 17, 14, 23, 7 bis.

\***Qa-na-a-ilu** (WSem. cf. *Ilū-qanā*, Bi. 𐎠𐎢𐎣𐎠𐎢𐎣)

83-1-18, 695, III, 26, spec.

**Qa-an-na-su-si**, HABL 494, R. 6.

**Qa-an-ni-i**

s. of *Ab-bu-zu*, <sup>māt</sup>*Kan-nu<sup>2</sup>-a-a*, VS I, 94, 1, 7.

**Qa-nu-ni** (cf. <sup>māt</sup>*Qa-nu-u-nu*, K. 13033), JADD 660,  
2, 11, 714, 3

No. 1.

f. of *Kišir-Adad*, *Ku-ra-dū*(?), *Hu*(?)*-ra-šu*(?),  
JADD 660, 11 = 714, 12 = 809, 33.

**Qaqqadānu** "The grasshopper" (cf. *Qaq-qa-*  
*dī-nu* (TNB))

1. *Ga-ga-da-nun*, f. of *A-šir-e-nu-ki*, gf. of  
*Za-ġa-ar*, Capp. G, 9, 5.

2. *Qaq-qa-da-a-ni*, HABL 590, 6.

3. *Qaq-qa-da-nu*, <sup>māt</sup>*U-ka-a-a*, HABL 444, 7.

4. *SAG.DU-a-nu*, <sup>h</sup>*turtānu*, HABL 197, R. 1.  
492, 7.

**Qar-bat-tū**

<sup>h</sup>*bēl narkabi*(?), JADD 860, II, 21.

\***Qar-ġa-a** "The bald" (Ar.; for Nba. texts, see  
BE IX, X, TNB)

JADD 703, 1 (B. C. 683). KŠ.: CT 33, 16,  
14 = 16. <sup>h</sup>*irrišu* (B. C. 670), JADD 420, 4.

421, 6. <sup>h</sup>*nagiru*, JADD 815, R. III, 2. <sup>h</sup>*ša*  
*šēpa*, B. C. 688(?), JADD 400, R. 10.

\***Qa-ri-ġi** (cf. Bi. 𐎧𐎠𐎢𐎣)

<sup>māt</sup>*še Qa-ri-ġi*, JADB 21, c.

**Qa-ri-lštar** (<sup>d</sup>*XV*)

JADD 709, 3.

**Qar**(?) *Am*-*ma*(?)*ia*, JADD 661, 1.

\***Qarparunda**, see *Qalparuda*.

**Qās-su-ni** (cf. <sup>d</sup>*Sammuhu-qa-su-nu*)

JADD 855, 14.

\***Qa-ta-zi-lu li**, <sup>māt</sup>*Kumuġaja*, Anp. Ann. III 95.  
Shalm. III: Mon. I 37. II 29. — KB I, pp. 110,  
156, 162.

[\***Qa-ti-ġu-ti-šū-pa** (Hit.; *qa-ti-ġi* = *šēpa*, TA 53, 64;  
cf. names as *Šēpa-Adad*), TA 58, 2.

**Qa-ti-ilu** (abbrev.)

<sup>h</sup>*hazān Ninua*, JADD 815, I, 1.

\***Qa-ū-su**, or *Qa-sam-su* (cf. KA<sup>3</sup>, p. 473)

*amēl urġi*, B. C. 694, JADD 427, 7 (III R 48,  
45 b. KB IV, p. 116, II 7).

\***Qa-uš-gab-ri** (Edom., cf. KA p. 473)

*šar* <sup>māt</sup>*Ū-du-me*, king of Edom, Esarh. B,  
V, 14 (III R 16. KB II, p. 148). Abp.:  
Rm. 3, II, 32 (KB II, p. 239).

\***Qa-uš-ma-la-ka** (Edom., cf. KA p. 473)

<sup>māt</sup>*Ū-du-ma-a-a*, king of Edom, Tigl. IV,  
B, R. 11 (II R 67, 61. KB II, p. 20).

**Qibi-ilāni** (*E-AN*<sup>h</sup>) (abbrev.)

Epon. VS I, 99, 8.

**Qi-bit-Adad** (*IM*) (abbrev.)

<sup>h</sup>*šaknu*, JADD 159, inside, 2.

**Qibit-Ašur** (*Ki-bit-ĀŠ-šur*; abbrev.)

JADD 37, B. E. 1 (B. C. 676). 363, R. 4 (B. C. 682). *malaḥ*, Louvre, AO 2221, R. 11 (B. C. 656(?)); OLZ VI (1903), col. 199).

**Qibit-Ištar** (abbrev.)

1. *Qī-bit-XV*, *\*rab bānūti*, JADD 62, 6.

2. *Qī-bit-XV*, JADD 173, 1 (Ep. G).

**Qī-bit-ni-e** (cf. *Kī-bi-ni-i*), JADD 391, 15 (B. C. 717). [394, 7].

**Qibit-NIN.IB** (*Ki-bit-MĀŠ*; abbrev.)

JADD 37, R. 2 (B. C. 676).

**Qibit-Ša-lá** (abbrev.)

MVG VIII, p. 111, 28 (Ep. P).

**Qī-til-ti-i** (hypocor., cf. *šamqī-il-tum*; *Nabu-ki-il-tu* BE VIII, pt. 1, 8, 11)

f. of *Aplia*, gf. of *Ša-pi-Bel*, HABL 877, R. 2 = JADD 889.

**Qī-sa-a-a** (hypocor.)

*šammaru*, HABL 473, 10.

**\*Qisu** (cf. Bi. 𐎧𐎢𐎺, and *Iqtsu*)

1. *Kī-i-su*, *šar* <sup>at</sup>*Hal-di-lē*, Esarh. B, IV 19 (III R 15. KB II, p. 146). 80-7-19, 15, 19.

*šar* <sup>at</sup>*Sillua*, king of Salamis, Esarh. B, V, 20 (III R 16. KB II, p. 148).

2. *Kī-su*, *šar* <sup>mat</sup>*Silua*, Abp. Rm. 3, II, 44 (KB II, p. 240).

3. *Qī-i-su*, *šar* <sup>at</sup>*Mehiniš*, Epon. B. C. 755, Canon A, IV, 14, abbrev. from *Iqtsu*, q. v.

**Qīšti-ā...** (*ŠA.BA-AN...*)

Agk. V R 33, VI, 37. — KB III, pt. 1, p. 148.

**Qīšti-ja** (*ŠA.BA-ia*) (hypocor.)

K. 4682, 23(?).

s. of *Nūr-Sin*, Sarg. St. II 13; V 14. — KB IV, p. 160, 164.

**Qīšti-Adad** (*ŠA.BA-Ad*) "Present of Adad"

s. of *A.KU-bāni*, K. 8748.

**Qīšti-Marduk** "Present of Marduk" (for OBa. and NBa. texts, see RPN, TNB)

*ŠA.BA-Ad* *AMAR.UD*, HABL 1016, 1, writer to Sargon II.

**Qī-te-nu**, **Qī-ti-nu** (cf. OBa. *Ku-ut-tu-nu* Dilbat,

Bi. 𐎧𐎢𐎺), JADD 21, R. 4 (B. C. 682). 68, L. E. 1 (B. C. 645?).

**Qī-it-ri-i**

JADD 16, 2 (Ep. O).

**Qu-u-a** (cf. *Uqna*, and Cilician names Kocu, Koḥ, Κοα, Κούα, ZA VII, p. 101)

JADD 40, R. 5 (B. C. 676). 46, R. 5 (III R 47, 44 b). K. 1008. *\*qēpu*, JADD 241, R. 9(?). *\*ša ANŠU-ni*, HABL 307, 3.

**Qu-a-qu-a**

*\*qa-ri-bu bir-ti...*, JADD 469, R. 10.

**Qu-u-ja** (= *Qu-u-a*)

JADD 43, R. 7 (B. C. 687); cf. *Qu(?)-ia-a*, *\*irrišu*, JADD 742, 38.

**Qu-i-li**

*ša šēpa*, JADD 872, 2.

**Qu-ma-na-a-a** "Native of Comana"

*amēl urqi*, JADD 742, 32.

**\*Qu-na-ba-tú**

wi. of *Bel-iddina*, JADD 891, 4.

**Qu-ni-i**, JADB 5, II, 18.

**\*Qu-ni-ḫu-ru** (Eg.)

JADD 102, L. E. 2 (Ep. I).

**Qu-qi-i** (cf. 𐎧𐎢𐎺, 𐎧𐎢𐎺 pelican)

*\*rag-gi-mu*, JADD 860, III, 20.

**Qu-qu-u-a** (cf. *Ku-ku-u-ia* T-D LC), JADD 852, 1, 8.

**Qur-bu-ilu**

JADD 90, R. 6 (B. C. 734).

**Qūr(PAP)-bu-u-nāšir(PAP)**

JADD 171, 3.

**Qurdi** (hypocor.)

1. *Qūr-di-i*, JADD 83, R. 7 (III R 50, no. 2, 16; B. C. 679). 84, R. 4 (B. C. 679). 357, 1. 404, R. 2 (B. C. 674). *\*bara(?)*, HABL 633, R. 3 (WSml. II, p. 44). *\*irrišu*, JADD 742, R. 18.

2. *Qūr-di-i*, JADD 357, E. 2, var. to (1).

3. *Qūr-di-i*, HABL 90, 7.

**Qurdi-Adad** "My strength is Adad"

1. *Qūr-di-Ad*, JADD 58, 7, slave sold, B. C. 694, 92, R. 5. *\*rab urate*, B. C. 692, JADD 440, R. 5 (B. C. 692). *\*rakbu*, JADD 207, R. 7 (III R 46, 29a; Ep. B). *\*šē-lap-pa-a-a*, JADD 769, 5. *\*A.BA ša ekalli maḥirte ša*

<sup>at</sup>*Kalli*, B. C. 709, JADD 1141, 57.

2. *Qūr-di-U*, JADD [111, a.] 371, R. 4 (B. C. 698). *rab urate*, JADD 151, R. 8 (III R 50, no. 1, 15; Ep. Y).

3. *Qūr-di-U*, JADD 364, R. 4 (B. C. 679).

**Qur-di-Aja** (*\*GAL*) "My strength in Aya"

JADD 752, 21.

**Qur-di-Arba-ilu** (*IV-AN*) "My strength is Ar-bela"

*āsu*, JADD 851, II, 7.



**Qur-di-Āšur**<sup>2</sup> "My strength is Ashur"

JADD 863, II, 20, 993, III, 7. <sup>h</sup>šakin mār šarri, JADD 857, III, 31. Epon. B. C. 873, III R 1, I, 37; B. C. 837, Canon B, II, 32; III R 1, II, 37; B. C. 767, of *Aḫi-Zuhūta*, Canon A, IV, 2 + Canon E.

**Qur-di-Bēlīt** (<sup>d</sup>NIN.LIL) "My strength is Belit"

JADD 884, 3.

**Qur-di-ilu** ..., JADD 320, R. 6 (B. C. 697?).

**Qurdi-Ištar** "My strength is Ishtar"

1. *Qur-di-XV*, JADD 138, R. 1. 350, 6 (B. C. 707). 826, 7. <sup>h</sup>rab nikasi, JADD 854, R. 5.
2. *Qur-di-XV*, HABL 592, R. s. JADD 493, R. 9. 602, R. 9. 81-2-4, 100(?). f. of *A-u-lu-a-a*, PSBA XXX (1908), p. 138, 33 (B. C. Ep. N).

**Qurdi-Nergal** "My strength is Nergal"

1. *Qur-di-U.GUR*, JADD 741, 20. <sup>h</sup>irrišu, JADD 742, R. 21. <sup>h</sup>purkullu, HABL 429, s.
2. *Qur-di-U.GUR*, JADD 320, R. 1 (B. C. 691). 842, II, 6(?).

**Qur-di-šarru** (<sup>d</sup>AN) "My strength is the king"

<sup>h</sup>šaknu, B. C. 644, JADD 4, R. 2.

**Qúr-đu-ka**, see *Aḫi-kin-pi*.

**Qu-ri-i**, JADD 525, R. 9.

**Qúr-ri-tu**, or *Aḫi-ri-ba* (KOHLENER-UNGNAD, AR, p. 25), JADD 661, 11.

**Qúr-ú-bi** (cf. city name *Qurubī*)

JADD 151, 6 (III R 50, 6a, Ep. Y).

\***Ra-ba** (= pa?)-**ja** (Can., cf. *Ra-pa-ja*), Ta'anek 8, 4.

**Rabā-ša-Marduk** (*GAL-a-ša-a* AMAR.UD; cf. *Raba(šu-ša)-NIN*.IB in NBA, texts, TNB, p. 173a; for analogous names in Cassite texts, see BE XIV, XV) f. of *Enlil-šum-ibni*, Nai: CT X, 3, 24. — KB IV, p. 94.

\***Rab-bi-ilu** (cf. *Ra-ab-bi-ili*<sup>pl</sup> BE IX, X, *Ra-bi-ilu* on tablet from Tell El Hesi, BAUDISSIN, AE, p. 323, note 2, Ar. 𐎠𐎢𐎠𐎢) 83-1-18, 695, III, 22, spec. Cf. *GAL-AN*, TA 170, 35.

**Rabi**(*GAL*, *Irbī?*)-**A-šur**, Capp. G 2, 9. 23, 4 bis.

**Rabi**(*GAL*)-**zi**(?)**-me-el-tim**, Capp. G, 11, 23.

\***Rab**(*GAL*)-**zi-idi**(*sidqi*) (Can.), TA 170, 37.

No. 1.

**Ra-di-mu** (cf. NBA. *Ra-dim(mu)* TNB, Thamud.

𐎠𐎢𐎠 MVG IX, p. 18)

JADD 279, R. 2 (B. C. 681).

**Rad-ma-nu**

<sup>h</sup>na-sik ša <sup>al</sup> Ū-pi-i, HABL 608, 14, R. 6.

**Ra-ḡaš**, or **Ra-šil** (cf. *Bēl-ra-ši-il-šil*, *Ina-Ēsagil-ra-šil* BE X, *Ra-šil-ilu* BE VIII, pt. 1) f. of *Aja-bēl-šumate*, *La-ba-šu* and *Šin-aḡ-eriba*, Sarg. St. IV, 17 (KB IV, p. 162).

\***Ra-ḡi-ma-a** (cf. *ḤRaḡma*, TNB p. 174, Ar. 𐎠𐎢𐎠𐎢𐎠 "amabilis" SCHIFFER, Aramäer p. 35 f.)

<sup>h</sup>re<sup>u</sup> enzati, in <sup>al</sup> Gaduata, JADB I, II, 27.

\***Ra-ḡi-me-i**. JADD 186, R. 2 (B. C. 674).

\***Ra-ḡi-me-ilu** (cf. NBA. *Ra-ḡi-im-AN*<sup>pl</sup> = Ar. docket 𐎠𐎢𐎠𐎢𐎠 BE X, 68)

ša <sup>al</sup> Ḥja-at-pi ..., B. C. 698, JADD 191, R. 3.

\***Ra-ḡi-me-šarru** (cf. *Ra-ḡi-mu-šarru*), PSBAXXX (1908), p. 137, 3 (B. C. Ep. N).

\***Ra-ḡi-mu-šarru** (cf. *Ra-ḡi-ḡi-me-šarru*)

JADD 741, 17. <sup>h</sup>mukil apate dawnu, JADD 352, R. 4 (Ep. S).

**Ra-ḡi-ḡ-šarru** (for the meaning, cf. *Ta-ki-el-Āšur*) K. 5425, 3 (WSml II, p. 12) = HABL 1026.

\***Ra-aḡ-ma-nu-ma** (Ar. (?) cf. RANKE, Material, p. 17), *da-gu-al mātaṭi ša šarri*, TA 284, 9.

\***Ra-a-di-ša-dī-i** (Iran.?)

<sup>h</sup>rab ḡalšu of <sup>al</sup> Arsianiš, Abp. B III, 70 (III R 30, KB II p. 242).

**Rak-sa-li**, see *Salsali*.

**Ra-ma-da** (perhaps < \**Ram-Adad*) JADD 877, 3.

**Ra-ma-ilu** (cf. *Elu-ra-ma*, *Ra-me-ilu*)

83-1-18, 695, III, 14, spec.

\***Ra-man-ib-ni** "Ramman has created"

JADD 298, 1 (B. C. 680).

\***Ra-man-nādin-aplu** (*AŠ-A*) "Ramman gives a son"

<sup>al</sup> Ša-ša-bi-na-a-a, B. C. 681, JADD 269, R. 9.

\***Ra-man-ra-ba** (probably WSem., cf. *Adad-raba*) JADD 68, L. E. 2 (B. C. 645?).

\***Ramatija** (Med.)

1. *Ra-ma-te-ja*, <sup>h</sup>ḡašānu ša <sup>al</sup> Urakazabarna <sup>msl</sup> Ma-da-a-a, Esarh. A & C, IV, 21 (IR 46, KB II, p. 132); [83-1-18, 483, 4], see WINCKLER, AF II, p. 8. HABL 645, R. 10(?), see HUSING, OLZ II, p. 140.



2. *Ra-ma-ti-ia* (?), *māt A-ra-si-[aš?]*, Tigl. IV, Ann. 44.
- \***Ra-me-ilu** (cf. *Ra-ma-ilu*, Si. לַמְּיָרָה) *ḥArbaḥāja*, HABL 140, 15.
- \***Ra-me-ti-i** (cf. *Ra-ma-te-ja*) HABL 713, s. JADD [190, R. 7?] (B. C. 668).
- \***Ram-ti-i** (hypocor., cf. *ṢRāmtu*) JADD 741, 28.
- \***Rāmtu** (cf. Oba. *ṢRa-im-tum*, Dilbat p. 108, *ṢRa-im-tum* T-D LC)
1. *ṢRam-ti*, m. of *Dūr-makt-Ištar*, si. of *Nabū-nā'id*, JADD 640, 7 (Ep. O). — KB IV, p. 154
  2. *ṢRam-tu*, 81-2-4, 255, VII, 11, spec. Louvre, AD 2221, 5 (B. C. 656(?); OLZ 1903, col. 198).
- Ra-a-mu-ša-ilāni-šu** "Grace of his gods" HABL 1110, 2.
- \***Ra-pa-a** (WSem. abbrev., cf. Bi. רַפְּאָה, Pa. רַפְּאָה) s. of *Ab-di-li-me*, *ḥammaru*, of *āt Šid-di-a-si-ka*, JADD 151, 1, 5, R. 2 (III R 50, no. 1).
- \***Ra-pa-ja** (cf. Bi. רַפְּיָה, *Ja-ra-pa-a*) JADD 422, R. 11.
- \***Ra(a)-pi<sup>2</sup>** (WSem., cf. Ar. رَافِي) *ḥnastku* of *māt Hīndaru*, Sarg. Ann. 269. *ša ḥḥi-in-da-ri*, Sarg.: Ann. 269 = ABEL no. 32, 6.
- f. of *A-u-dan-in-a-ni*, VS I, 100, 2.
- \***Ra'sū** (Eg. (?), cf. RANKE, Material, p. 37)
1. *Ra<sup>2</sup>-si-i*, *ḥar-di-bi*, JADD 851, III, 13.
  2. *Ra-su<sup>2</sup>*, *ḥmalahū*, B. C. 692, JADD 324, R. 11 (III R 48, no. 3).
- \***Ra<sup>2</sup>-su-nu** f. of *Da-di-su-ru*, HABL 132, 8, 14.
- Ra-ša-pa-a-a** "Native of the city of Rezepth" HABL 843, s. Cf. *Ra-ša-pa-a'-a*, JADD 993, R. III 18, f. of *Ašur-ki-lau*.
- \***Ra-sun-nu ni** (= Bi. רַסְנִי, LXX Ρασων, Ρασσων) *māt Dimasqi*, king of Damascus, Tigl. IV: Ann. 83, 150, 205, 236 (III R 9, 50. KB II, p. 30).
- Ra-ši-ilu** (for Nba. texts, see TNB; cf. *Ra-a-šu-ilu* BE VIII, pt. 1) JADD 775, 6.
- Ra-šil**, see *Ra-ḥas*.
- \***Ra-tu-lu**, JADD 435, R. 2, sold.
- \***Ra'ū** (cf. Bi. רַא'וּ, SCHIFFER, Spuren, p. 31)
1. *Ra<sup>2</sup>-u*, JADD 38, R. 5 (Ep. D).
  2. *Ra<sup>2</sup>-ū*, JADD 39, R. 1 var. to (1), (III R 46, 14 d). [290, 8].
  3. *Ra-ū...*, *ḥtamkaru*, JADD 822, 4.
- \***Ra<sup>2</sup>-ū-a-nu** (Ar., cf. *Ra'ū*) HABL 830, s., nephew of *Bēl-iddin*, *at Na-gi-a-ta-a-a*.
- Rēnšu-ilu** (*Ri-en-šu-AN* < *Remšu-ilu*) "His favor is the god" 83-1-18, 695, III, 28, spec.
- Rēš-A-šur**, Epon. MDOG 40, p. 19.
- \***Ri-a-ma-še-ša**, **ma-a-i<sup>2</sup>A-ma-na** (Eg. R<sup>1</sup>-mš-s w, m(r)j<sup>2</sup>Imn) Ramses II, king of Egypt, in treaty with Iḥattušil, OLZ IX (1906), 629.
- \***Ri-a-na-ap-pa** (Eg. R<sup>1</sup>-nf(r), RANKE, Material, p. 18) "Re is good" *ḥrabišu ša šarri*, TA 292, 86. 315, 13. 326, 12.
- \***Rib-Adda** (WSem.)
1. *Ri-ib-ad-da*, TA 73, 2. 74, 1. 75, 1. 92, 25.
  2. *Ri-ib-ad-di*, TA 84, 3. 92, 1. 94, 1. 129, 46. 138, 66, 10, 111.
  3. [*Ri*]-*ib-ḥa-ad[da]*, TA 68, 1.
  4. *Ri-ib-id-di*, TA 126, 1.
  5. *Ri-ib<sup>2</sup>IM*, TA 71, 2. 76, 1. 77, 2. 78, 1. 79, 1. 82, 3. 83, 1, 30. 85, 2, 24. 86, 2. 87, 3. 88, 1. 89, 1. 90, 3. 93, 2. 95, 2. 96, 1. 102, 3. 103, 3. 104, 3. 105, 1, 88. 106, 1, 14, 31. 107, 1. 108, 1. 109, 1. 110, 2. 111, 3. 112, 1. 113, 24. 114, 1. 116, 1. 117, 1. 118, 3. 119, 1, 19, 24. 121, 1, 23. 122, 1. 123, 1. 124, 2, 6, 18. 125, 2. 129, 1. 130, 3. 132, 2. 136, 2. 137, 1. 138, 2. 142, 2.
- Ribāja** "Born on the fourth day"
1. *Ri-ba-a-a*, JADD 125, R. 1 (B. C. 687).
  2. *UD-IV-KAM-a-a*, 82-3-23, 137; K. 241, IX, 22, spec.
- Ribāte** (hypocor., cf. Ar. رِبَيْتِ BE X, *Ri-bat*, *Ri-ba-a-ta'tū* in Nba. texts, see BE IX, TNB, *ṢRi-ba-tum* T-D LC)
1. *Ri-ba-a-te*, JADD 173, 6, 17 (Ep. G). 374, 10 (B. C. 685). 642, L. E. 2 (III R 49, 41 b; Ep. R).  
s. of *Šalimdu*, JADD 361, 8 (Ep. F).
  2. *Ri-ba-te*, JADD 624, 12 (B. C. 687).
  3. *SU-a-te*, JADD 361, B. E. 4 (Ep. F).
  4. *SU-a-ti*, K. 241, X, 28, spec.
  5. *SU<sup>2</sup>-te*, JADD 374, R. 4 (B. C. 685).

**Ribāt-ilāni** (*SU-AN<sup>ni</sup>*; cf. *Ri-bat-AN...*, BE XIV, 171, 1).

JADD 138, s. <sup>h</sup>*tamkar*, JADD 328, 7, 15 (B. C. 698).

**Ri-di-a** (hypocor., cf. *Ri-di-i* BE XIV)

<sup>h</sup>*rab išparē*, JADD 679, 4.

**Riḫānu** "Remainder" (?)

1. *Ri-ḫa-a-ni*, <sup>h</sup>*IJU.KAK*, HABL 212, 18.
2. *Ri-ḫa-nu*, JADD 402, s. <sup>h</sup>*qepu ša Esaggil*, Shmk: CT X, pl. 7, 44.

**Ri-ḫa-te** (hypocor., cf. *Riḫtu* in Nba. texts, BE X, TNB p. 174, *Ri-ḫi-tu* BE XIV)

JADD 213, R. 7 (B. C. 681), 228, R. s.

**Ri-ḫi-me-šarru** (*MAN*) (cf. *Ra-ḫi-me<sup>mu</sup>-šarru*)

<sup>h</sup>*tamkaru*, B. C. 665, JADD 237, R. 11.

**Ri-ḫu-ša-ilāni** "The seed of the gods" (HINKE) *mār šarri*, Nku: Lo. 102, IV, 43. — KB IV, p. 90.

**Ri<sup>2</sup>-i-kaš-ši-i** "Shepherd of the Cassites"

VR 44, 23 b, renders *Ku-ur-gal-zu*.

**Rim-a-na-BE**, see *Rimani-Bēl*.

**Rimanni** (hypocor.)

1. *LID-a-ni-i*, JADD 111, R. 2.
2. *LID-an-ni-i*, <sup>h</sup>...., JADD 273, R. 12.

**Rimanni**..... JADD 395, 7 (B. C. 724). .... *LID-an-ni*, HABL 978, 2.

**Rimanni-Adad** "Be merciful to me, oh Adad!" (cf. *Adad-rimanni*)

1. *Rim-a-na<sup>d</sup> IM*, <sup>h</sup>*mukil apati dannu ša Ašur-bān-aplu šar māi Aššur*, B. C. 667, JADD 200, s. <sup>h</sup>*muttr pāti*, JADD 860, II, 25.
2. *Rim-a-ni<sup>d</sup> IM*, JADD 470, R. 2 (B. C. 663?). 503, s. <sup>h</sup>*mukil apati (dannu ša Ašur-bān-aplu šar māi Aššur)*, JADD 35, 4 (B. C. 663?). 65, 3 (B. C. 668). 115, 3 (B. C. 664?). [116, 9]. 174, 6. 203, R. s. 258, 7 (B. C. 666). 260, R. 10, <sup>h</sup>*mukil apati ša du-na-na-te*. 270, 9. 271, 6. R. 6. 322, 6, 13. 418, 11, R. 7. 419, 8, 11, R. 7. 420, 9 (B. C. 670). 451, B. E. s. [596, 2]. <sup>h</sup>*A.B.A ša rab ēkalli*, JADD 642, R. 10 (Ep. R).
3. *Rim-a-ni-U*, JADD [60, 6]. 121, 3 (B. C. 671). <sup>h</sup>*irrišu*, JADD 742, 36. <sup>h</sup>*mukil apati (dannu ša šar māi Aššur)*, JADD 183, 3, 12. 424, R. 2. 857, I, 10(?). <sup>h</sup>*rab bit ilāni ša ai Aššur*, JADD 261, R. 13. <sup>h</sup>*šabū*, JADD 244, R. 9.

4. *Rim-a-ni<sup>d</sup> U*, <sup>h</sup>*mukil apati dannu*, JADD 187, 3, 11 = HABL 609.

5. *Rim-an-ni<sup>d</sup> IM*, JADD 247, 5, 15. <sup>h</sup>*bēl apati*, B. C. 665(?), JADD 237, 5, 13. <sup>h</sup>*mukil apati (dannu ša Ašur-bān-aplu šar māi Aššur)*, JADD 172, 6, 17 (B. C. 670). 266, 9 (B. C. 670). 331, 7 (B. C. 665?). 444, 13, 21 (B. C. 660?). 448, 15. 471, 15, R. 2. <sup>h</sup>*tamkaru*, B. C. 676, JADD 256, R. s.

6. *Rim-an-ni<sup>d</sup> U*, JADD 477, 9.

7. *Rima-ni-U*, <sup>h</sup>*mūšarkis*, HABL 132, R. 12.

**Rimanni-Ašur** "Be merciful to me, oh Ashur!" (cf. *Ašur-rimanni*)

*Rim-a-ni<sup>d</sup> AŠ-šur*, JADD 246, R. 11. 752, 13.

**Rimanni-Bēl** "Be merciful to me, oh Bel!" (cf. *Bēl-rimanni*; for Nba. texts, see TNB)

1. *Rim-a-na-BE*, s. of *Iatana-Eli*, of *Bit-Abi-iltu*, JADD 621, 1 (Ep. F).
2. *Rim-a-ni-BE*, JADD 262, R. 7. <sup>h</sup>*SE.GAR*, JADD 364, R. 11 (B. C. 679).

**Rimanni-ilu** "Be merciful to me, oh god!" (cf. *Ilu-rimanni*)

1. *Rim-ana-AN*, JADB 4, VIII, 3.
2. *Rim-a-ni-AN*, JADB 4, VIII, 4. 6, VIII, 3. JADD 66, L. E. 1 (B. C. 693). 147, 2 (B. C. 648?). 165, R. 3 (Ep. Q). 210, 1, 6, 9, R. 1 (Ep. W). 393, R. s. <sup>h</sup>*tamkaru*, B. C. 646(?), JADD 197, R. 2.
3. *Rima-ni-AN*, JADD 491, R. 10 (B. C. 693). 496, 2.
4. *Rim-ma-ni-AN*, <sup>h</sup>*SAG ša Bēl-tarši-ilwana* <sup>h</sup>*šakin at Kalḫi*, B. C. 798, OLZ III, col. 434.
5. *Ri-man-ni-AN*, <sup>h</sup>*mūšarkisu*, HABL 326, R. 4, 8, 9; cf. *Rimanni-Adad*.
6. *Rim-an-ni-AN*, K. 241, VIII, 19, spec.

**Rimanni-Ištar** "Be merciful to me, oh Ishtar!"

1. *Rim-a-ni-XV*, JADD 170, L. E. 2. <sup>h</sup>*bēl nar-kabti*, JADD 857, II, 12.
2. *Rim-a-ni<sup>d</sup> XV*, <sup>h</sup>...., JADD 439, 1.
3. *Rim-a-na-XV*, <sup>h</sup>*bēl n[arkabti]*, JADD 860, R. 6.

**Rimanni-Marduk** "Be merciful to me, oh Marduk!" (cf. *Marduk-rimanni*)

*Rim-a-ni<sup>d</sup> ŠU*, JADD 262, R. 6.

**Rimanni-Šamaš** "Be merciful to me, oh Šamaš!" (cf. *Šamaš-rimanni*)

*Rim-a-ni<sup>d</sup> UD*, <sup>h</sup>*A.B.A*, JADD 640, R. s (Ep. O).

**Ri-im-<sup>a</sup>-A-nu-um** "Be merciful, oh Anu!"  
*šar Babili*, ancient Bab. king, K. 4709 =  
 IV R 35, no. 8, 1; cf. SAK p. 236, note b.

**Ri-me-ni-Marduk**<sup>1</sup> "Merciful is Marduk"  
 Merod. I: IV R 38, l. 24. KB IV, p. 60.

**Rim-Sin** "Servant of Sin"

King of Ur, king of Larsa:

1. *AM<sup>a</sup> XXX, šar Uru<sup>ki</sup>*, Chron. K<sup>2</sup>, 9, 15.
2. *Ri-im<sup>a</sup> EN.ZU*, s. of *Kudur-Mabuk*, b. of *Warad-Sin*, LENORMANT, Choix, 70, 11 (KB III 1, p. 98, SAK p. 220). VA 3025,<sup>9</sup> (SAK p. 220. MDOG no. 5, p. 17).
3. *Ri-im<sup>a</sup> EN.ZU*, IR 3, no. X, 7 (KB III, 1, p. 94. SAK p. 218). Déc. pl. 41, 9 (SAK p. 216). OBI 128, 8 (SAK p. 218). Mitteil. d. ak. or. Ver. zu Berlin I, 17, no. 3 (KB III 1, p. 96. SAK p. 218).

**Ri-mu...**, HABL 1076, R. 1.

**Ri-mu-u-a** (hypocor., cf. OBa. *Ri-mu-um* RPN)  
 JADD 147, R. 5 (B. C. 648?).

**Rimuš** (abbrev., cf. *Rešu-ilu*; for reading and meaning of the name, formerly read *Al-ušaršid* (HILFRECHT) or *Urumuš*, see THUREAU-DANGIN, RA, VIII, p. 140 f, HROZŇÝ, WZKM, 23 p. 191 ff, 26 p. 152, note; cf. *Īlt-Ri-mu-uš* OL.ZI, col. 313, *Ri-mu-uš<sup>ki</sup>* AO 5474, R. III 1, *Ri-mu-šū-um*, s. of *Naram-Sin*, CT 2: 34, 17 a)

King of Agade, probably s. of Šarrukin:

1. *Ri-muš, šarru*, K. 1365, l. 5. Sm. 823, 5 (BOISSIER, Choix, p. 81).
2. *Ri-mu-uš, šar kiššati*, AO 5476, II 11. 5477, 5 (RA VIII, pp. 136, 139. OBI, nos. 5—8).

**Rimūt** (abbrev., for Cass. and NBa. texts, see BE XV, TNB)

1. *Ri-mut*, HABL 287, 4.
2. *Rim-ut*, K. 243, X, 19, spec. *kišir šarri*, B. C. 682, JADD 276, R. 7.
3. *Ri-mu-ta*, s. of *Bēlani*, b. of *Tabnuta*, Meliš.: Lo. 103, III, 11 (KB III 1, p. 158).
4. *Ri-mu-te*, HABL 910, 2, JADD 829, 7 (B.C.671).
5. *Ri-mu-ti* = (3), Lo. 103, III, 27, 11.
6. *Ri-mu-tu*, HABL 293, R. 1. 915, R. 2. K. 7317. 13173 (time Sargon II). TRep. 145. 265 c. BM. 91015, 7 (King, BBS, p. 109, pl. CVI). *mašmašu*, HABL 447, 6. *šalšu*, JADD 882, 1.

7. *Ri-mu-tu*, HABL 17, R. 4. *šUrukaja*, JADD 882, R. 1.

8. *Rim-ut-tu, mašmašu*, JADD 851, I, 15.

<sup>1</sup>*Ri-mu-te*, IV R 61, II, 13.

<sup>1</sup>*Ri-mu-tu*, JADD 243, 5.

**Rimūt-Adad** (*Rim-ut<sup>a</sup> IM*) "Grace of Adad"  
 JADD 409, 9.

**Rimūt-Bau** "Grace of Bau" (cf. *Ri-mut<sup>a</sup> Ba-<sup>u</sup> Babu* TNB)

*Rim-ut<sup>a</sup> Ba-<sup>u</sup>*, JADD 155, R. 6 (B. C. 683).

**Rimūt-Bēl** "Grace of Bēl" (cf. *Ri-mut<sup>a</sup> mu-<sup>u</sup> EN* TNB)

1. *Rim<sup>a</sup> ut<sup>a</sup> BE, mašmašu*, JADD 851, I, 8.
2. *Rim-ut-EN*, JADD 61, R. 6 (Ep. L).

**Rimūt-Gula** "Grace of Gula" (for Cass. and NBa. texts, see BE XIV, TNB)

1. *Rim-ut<sup>a</sup> Gu-la*, s. of *Bēl-iddina*, JADD 891, 2.
2. *Ri-mut<sup>a</sup> Gu-la, šbēl paḫati Bīt-Sin-šene*, Neb. I Nippur, V 15.

**Rimūt-ilāni** "Grace of the gods" (for NBa. texts, see TNB)

1. *Rim-ut-AN<sup>l</sup> ni*, JADD 45, 2 (Ep. 7).
2. *Rim-ut-AN<sup>l</sup>*, JADD 16, R. 4 (III R 47, no. 4; Ep. O). 447, 5, sold, B. C. 683.
3. *Rim-ut-AN<sup>l</sup> ni*, JADD 4, 4 (B. C. 644?).
4. *Rim-mu-ut-AN<sup>l</sup> ni*, JADD 311, R. 18 (Ep. S).

**Rimūt-ilī** "Grace of the god"

1. *Rim-ut-AN*, JADD 122, R. 5 (B. C. 682). 123, R. 5. 349, L. E. 7 (Ep. Z). 410, 5. 462, R. 5 (B. C. 678). 831, 1. K. 241, VII, 6; VIII, 19, spec. *ša šē-Laḫipi*, B. C. 710, JADD 416, R. 4. *šAG ša šakinte*, JADD 356, 5.
2. *Rim-ut-AN*, JADD 356, 14, var. to (1).
3. *Ri-mut-ut-AN*, JADD 136, 4 (Ep. 2).

**Rimūt-Ištar** (*Rim-ut<sup>a</sup> XV*) "Grace of Ishtar"  
 JADD 13, 5.

**Ri-mu-ut-Nabū**<sup>2</sup> "Grace of Nabu" (for NBa. texts, see TNB)  
 JADD 572, R. 11.

**Ri-mut-Nergal** "Grace of Nergal"

s. of *Ḫari-šarru*(?), JADD 356, 8, cf. l. 2.

**Ri-pi-te** (cf. ? Ar. פִּיטִי), JADD 713, 2.

**Ri-i-qa**, TA 1, 18. *ri-ka*, I, 96.

**Ri?** *Ḫu-ra-šu* (KOHLENER-UNGAD, AR, p. 11)

s. of *Qawāni*, JADD 809, 33, cf. MVG VIII, p. 92.

**Ri-sa-a** (cf. *Ri-si-i*, TNB)

JADD 230, R. 10 (B. C. 684). 623, 9 (III R 46, 54 b; Ep. A). *mutir pati*, JADD 294, 5 (B. C. 700).

**Ri-iš-Adad** "Servant of Adad"

šar <sup>al</sup> *A-pi-rak*<sup>ki</sup>, Chron. K<sup>1</sup>, R. 2. IV R 34, 13 b.

**Rit-li-Marduk** "My hand (= help) is Marduk" (HINKE), if not abbrev.

*bel biti ša Bit-Kar-zi-ja-ab-ku*, Neb. I, VR 55, I 25, 35, 45, *mār Kar-zi-ja-ab-ku*, ibid. II 7. — KB III 1, pp. 164—168.

**Rīū-pihāti** (<sup>m</sup> *hSIB-NAM*)

f. of *Taqiša-Bēlit*, Mna.: III R 43, II 8.

**Ri<sup>2</sup>-ū-tu** (abbrev., cf. *JBanitum-re<sup>2</sup>utu* TNB)

JADD 775, 6.

**Ri-za**

f. of *ad-killanni*, JADD 153, 3. 154, 4.

**Ri-zi-in-ni**

<sup>h</sup>*SAG*, Meliš.: Lo. 101, II, 5 (KB IV, p. 58).

**ʿRu-bu-ut-tum**, **ʿNUN-ut-tum** (NBa.)

83-1-18, 1846, R. IV, 6, 7, spec.

**\*Ru-ḫu-bi** (Ammon.; cf. Bi. 177)

f. of *Ba<sup>2</sup>-sa*, Shalm. III: Mon. II, 95. — KB I, p. 172.

**\*Rūkiptu**

s. of *Mitinti*, f. of *Šar-lu-dari*, king of Ashkelon:

1. *Ru-kip-ti*, f. of *Šar-lu-dari*, Senn. King II, 92; Kui. I 21 (III R 12); Tay. II, 62 (IR 38. KB II, p. 92); III R 12, Slab I, 21.
2. *Ru-u-kip-tu*, s. of [*Mitinti*], Tigl. IV, Lay. pl. 73, 16; Ann. [210].

**\*Ru-mi-in** ..., TA 42, 23.**Ru-ra-dī-di**

<sup>h</sup>*SAG* ša / *šakinte*, B. C. 687, JADD 218, R. 7; cf. 314, R. 4.

**Ru-ra-su(?)** (all the name?, cf. STRECK, ZA, XV p. 358, n. 1)

<sup>h</sup>*ḫazānu ša* <sup>māt</sup> *Tabari*, a Median chief, Sarg. A II, 21 (WS II, pl. 44).

**\*Rūsā**, var. *Ursā*

- Rusas I., šar <sup>māt</sup> *Ur-ar-ti* <sup>māt</sup> *Ur-ar-ta-a-a*, king of Urartu, son of Sarduris III:
1. *Ru-sa-a*, Sarg.: Ann. 88, 75, 117.
  2. *Ur-sa-a*, Sarg.: Ann. 10, 52, 56, 79, 107, 128, 136, 138, 172; Bull. 15; Cyl. 27; Cypr. I 46; Khors. No. 1.

31, 37, 39, 42, 52, 72, 76; Sm. 202 I, I; VIII<sup>th</sup>, 56, 81, 85, 91, 92, 123, 148: *maliku*, 168, 174, 202; *šarru maliku*, 277, 358, 405, 411, 421, 422; XIV 47, 55. Cf. HABL 441, R. 3.

Rusas II., son of Argistis II., *Ru-sa-(a)-še Ar-giš-ti-ḫi-ni-še*, in Khald. inscriptions, ZDMG 56 p. 102 ff., JRAS 1912, p. 112. *Ur-sa-a-a*(l), Esarh.: K. 2852 + K. 9962, III 24 (WAF II, p. 40), K. 4268, R. 6. *Ru-sa-še*, As.-Khald. bilingual from Tōpzana, ZDMG 58, p. 834 f.

Rusas III., son of Erimenas (LEHMANN, ZA VII, p. 265, IX, p. 82 ff.) *Ru-sa-a šar māt* *Ur-ar-ta*, Abp. III R 37, 2 a.

**Ru(?)sa-a-a**, JADD 877, 8.

\***Ru-uz-ma-an-ja** (Iran. SCHEFTELOWITZ, MEYER, KZ 38, p. 271; 42, p. 18) *amēl* <sup>māt</sup> *Ša-ru-na<sup>ki</sup>*, TA 241, 3.

\***Sa-a-ad**, JADD 175, 1, 4, R. 1 (B. C. 676).

\***Sa<sup>2</sup>-al-ti-ilu** (Bi. 587:587), NBa. *Šal-ti-ilu* TNB p. 187)

83-1-18, 695, III, 29, cf. JOHNS, ADD III, p. XV.

\***Sab-ḫar-ru**, varr. *Sab-ḫu-ar-ru*, *Sab-ḫar-ru* (cf. *Sa-bi-ḫa-ri* UMBS II, pt. 2, 90, 6, *Sa-am-bi-ḫa-ri* BE XIV, 12, 9) *nasiku* of *Hindaru*, Sarg. Ann. 869.

**Sa-dir(?)**, HABL 231, 6, 10, R. 3.

\***Sa-du-nu**, or *Sa-ni-nu*, q. v.

<sup>h</sup>*rab ḫalsi*, commander of *Bab-duri*, Sarg. Ann. 270.

**Sa-[e-nu]?**, JADD 661, 16.

**Šäeru**, see *Säiru*.

**Sagab** (abbrev., cf. Bi. 227:227, Sab. 527:527; as Epon. perhaps identical with *Nabū-sagib*)

1. *Sa-gab*, JADD 26, R. 7 (B. C. 680). D. T. 317, in letter. Epon. B. C. 649(?), JADD 333, R. 8, <sup>h</sup>ša-kin... 574, R. 6, 698, R. 2; KK. 102, R. 1. 159, 40, 375. 385. 401. 1360. 3161. [4696]. 81-7-27, 136.
2. *Sa-gab-bu*, Epon. B. C. 649(?), IIR 69, no. 3, R. 8 a.
3. *Sā-gab*, Epon. B. C. 649(?), Canon C, V, 15; IIR I, IV, 13, var. HABL 423, 17. JADD 927, II, 5(?). KK. 4, 30, 303. 392. 396, *bēl*

- piḥati* of *Harran*. 1423. 1611. 3791. 82-5-22, 86, 137; Bu. 91-5-9, 208.
4. *Sā-ga-bi*, HABL 527, R. 11.
5. *Sā-ḡ-gāb(kap)*, s. of *Bēl-eḥr*, HABL 266, 7.
- Sag-ga**.... (cf. Oba. *Sag-ga-tum*, Dilbat p. 109) Adadšumušur: DEP II, p. 97, 9.
- \***Sa-gi-bi-e**, JADD 811, 4.
- \***Sa-gi-bi-ilu** (cf. Bi. 275) <sup>h</sup>*am-ka-nu-ū-a*, HABL 1052, 7.
- \***Sa-gi-bi-šarru**(?milki) <sup>h</sup>*šaknu*, JADB 4, IV, 4.
- \***Sagibū**
1. *Sa-gi-bi-i*, JADD 72, 9, R. 9 (B. C. 677). 573, R. 9, <sup>h</sup>*išparu*, JADD 268, 1, sold. <sup>h</sup>*qēpu ša ekalli*, JADD 244, R. 16.
  2. *Sa-kip-i*, <sup>h</sup>*qēpu*, JADD 58, R. 8 (B. C. 694).
  3. *Sa-gi-bu*, s. of *Pappu*, JADB 1, 1, 5.
- \***Sa-gi-il-bi-ḡ-di** (HILPRECHT, BE X, p. 62, note § is inclined to identify the first element with (*E*)*Sagila*) <sup>h</sup>*ardu ša ḥsukkalli*, B. C. 714(?), JADD 248, R. 11.
- Sa-ag-lu** (cf. *Sag-gi-il*, *Sag-gi-lu* BE X, TNB), or *Saklu* "The fool" JADD 61, R. 8 (Ep. L).
- \***SAG-mudammīq**(*ŠIG-sar-bebat*?, cf. *arad* <sup>o</sup> *Istar sa-ar-ba-at* T-D LC 83) d. of *Ardi-Sibitti*, Nku.: Lo. 102, I, 16, 27, 34 (KB IV, p. 82).
- Sa-ḥa-a-a**(?) JADD 1104, R. 1.
- \***Saḥ(?)-di-e**, 82-3-23, 135, V, 7, spec.
- Sa-aḥ-du**
- b. of *Nabū-ušēzib*, K. 5461, 9 (WSml. II, p. 51) = HABL 1028, 10.
- Sa-aḥ-ḥi-i**, JADD 695, R. 4 (B. C. 717).
- \***Sa-ḥi-iš**
- d. of *Atarqamu*, JADD 321, 2, sold *adi imri*.
- \***Saḥ-pi-ma-a-ū** (Eg., cf. שֶׁחַיְמוֹ, JOHNS, ADD III, p. 515, RANKE, Material, p. 35) <sup>h</sup>*NI.DU.DU*, JADD 307, R. 9 (Ep. F).
- Sa-ja**, K. 11439, L. E. 2 (KGAS 35).
- \***Sa-id-qi-bēl**(? *U*) *ardu ša ḥmar šipri*, JADD 460, R. 7.
- \***Sa-ī-ḡ-id-qi-ALAD** JADD 469, R. 6.
- Sa-i-la-a** (cf. *Sā-ilu*, Oba. *Sa-i-la-tum*, RPN) s. of *Zabānu*, JADD 675, R. 17.
- Sā-īlu** (cf. *Sa-ḡ-lū*)
1. *Sa-i-li*, JADD 155, 3 (B. C. 683), var. to (3).
  2. *Sa-i-ilu*(AN), JADD 500, R. 15, of *Tealdu*.
  3. *Sa-i-lu*, JADD 155, 4 (B. C. 683). <sup>h</sup>*rab MU (nuḥatimmē)*, as Epon. ω, JADD 435, L. E. 3. <sup>h</sup>*rab BI.LUB*, HABL 767, 7.
  4. *Sa-ḡ-i-lī*, <sup>at</sup>ŠE, JADD 744, 5.
- Sāiru** (cf. <sup>at</sup>*Sa-i-ri* JADD 383, 5, 414, 8; *Sa-i-ru-um* DEP X 98, 9)
1. *Sa-a-e-ri*, HABL 222, R. 15.
  2. *Sa-e-ru*, HABL 222, 6 (VR 53, 6a). JADD 155, R. 4 (B. C. 683). 273, R. 5. <sup>h</sup>*šalšu*, JADD 273, R. 3 (B. C. 683). [322, R. 4].
  3. *Sa-i-ru*, <sup>h</sup>*šalšu*, B. C. 667, JADD 185, R. 15.
- \***Sa-kan-da-da** (WSem. \*רַבְרַבָּה, cf. Bi. רַבְרַבָּה) JADD 877, R. 2.
- \***Sakānu** (cf. Oba. *Sa-ka-nu-um*, BE VI, pt. 1)
1. *Sa-ka-a-an*, JADD 22, R. 3 (III R 47, 11 c. Ep. c).
  2. *Sa-ka-nu*, JADD 433, R. 6.
  3. *Sa-kan-nu*, <sup>h</sup>*mukil apāti*, B. C. 663, JADD 115, R. 6. 470, R. 15. 529, R. 7. 571, R. 5.
  4. *Sa-ak-kan*, <sup>h</sup>*mukil apāti*, B. C. 670, JADD 60, B. E. 11. 421, R. 7. 611, R. 3.
  5. *Sak-ka-a-au*, 83-1-18, 695, III, 16, spec.
  6. *Sa-kan*, <sup>h</sup>*mukil apāti*, JADD 35, B. E. 1 (B. C. 665). 185, R. 6 (B. C. 666).
  7. *Sak-kan*, <sup>h</sup>*mukil apāti*, JADD 116, R. 8.
  8. *Sa-ak-kan-nu*, JADD 174, R. 10.
  9. *Sa-ka-ḡ*, JADD 332, R. 10.
- Sa-ku-ku** (cf. *Sukkuku* "The deaf" BE XIV), <sup>h</sup>*rakbu*, JADD 860, II, 14.
- \***Sa-ku-a-ta-a** <sup>š</sup>*ū mār-Qa-ni-un*, HABL 444, 8.
- Sa-la**...., JADD 593, 3 (B. C. 742?).
- \***Sa-la-a-ilu** (cf. *Sa-lī-ilu* VS VIII, 14, 11) 83-1-18, 695, III, 24a, cf. JOHNS, ADD III, p. XV.
- Sa-al-AN**...., JADD 435, B. E. 2.
- Sa-la-ma**...(?), JADB 7, III, 16.
- \***Sa-la-ma-me**, or perhaps *Salamātu* (cf. Bi. שַׁלְמָתוֹ) <sup>h</sup>*muttr pātu*, B. C. 680, JADD 113, R. 4.
- \***Salāmānu** (WSem., cf. *Ša-la-lam-ma-nu* in NBa. texts TNB, Bi. שַׁלְמָנוֹ, Σελ.ωμ.δ.ν)
1. *Sa-la-ma-a-nu*, <sup>h</sup>*irrišu*, JADD 742, 24.

2. *Sa-la-ma-nu*, HABL 140, s. 775, 777, s. KK. 4690, s. 13509. <sup>mat</sup>Ma<sup>2</sup>-ba-a-a, of Moab, Tigr. IV, B, 60 (II R 67, KB II, p. 20).
3. *Sa-lam-a-nu*, <sup>h</sup>rab *kišir ummi šarri*, JADD 857, II, 31.
- Sa-la-ma-šarri** (ḫmilki)  
JADD 598, R. 6.
- \***Sa-lam-me** (cf. *Ša-lam-nu* TNB), in <sup>at</sup>Ša-*Sa-lamme*, JADD 742, R. 32. Cf. <sup>at</sup>*Sa-lamme-e*, HABL 726, R. 11.
- \***Sa-la-mu** (WSem. abbrev., cf. *Abi-salāmi*)  
<sup>h</sup>ir-rišu, JADB 8, I, 13.
- Sa-li-la-a-nu**  
JADD 473, 2, 15, 474, 3 (B. C. 698).
- Sa-lim-du** (cf. *Ša-lim-du*)  
<sup>h</sup>A.B.A., JADD 640, R. 9 (Ep. O). 642, R. 15 (III R 49, 32 B. Ep. R).
- Sal-sa-li**  
<sup>h</sup>A.B.A., B. C. 677, JADD 194, R. 5.
- \***Sa<sup>2</sup>-lu** (cf. Ar. سلكي; <sup>at</sup>Sa<sup>2</sup>-lu)  
*ša at-lu-li, nastiku ša hPu-qu-di*, Sarg. Ann. 285.
- \***Sa-ma<sup>2</sup>** (WSem., cf. Bi. שמת, *Ša-ma<sup>2</sup>*)  
<sup>h</sup>mu-ra-ba-nu, JADD 238, R. 5, *ša mar šarri* (B. C. 688). 239, 16, *ša mar šarri* (B. C. 688). 240, R. 5, *ša Nergal-šum*.... (B. C. 693). 427, R. 7 (III R 48, no. 4. B. C. 694).
- Sa-ma-ba**(?na)-a-a, JADD 618, 11 (Ep. T).
- Sa-ma-ḫi**  
s. of *Aḫē-lušir*, VS I, 88, 26.
- Samaku** (cf. ?*Sa-ma-ki-itu* TNB, Bi. סמכיה)  
1. *Sa-ma-ka*, JADD 598, R. 8.  
2. *Sa-ma-ka*, f. of *Šamaš-kēn-ušur*, JADD 321, 6, 8.
- Sa-am-bu-uk-bēl**(?U), K. 1749, 4 = JADD III, Add. p. 15.
- \***Sa-me**(<sup>2</sup>) (WSem., cf. *Sa-ma<sup>2</sup>*)  
JADD 51, R. 1 (B. C. 683). 359, R. 13 (B. C. 680). <sup>h</sup>nastiku *ša matHindaru*, Sarg. Ann. 260.  
s. of *Kilaku*, JADD 275, R. 10.
- \***Sa-am**(<sup>2</sup>)-gu-nu (cf. *Šama<sup>2</sup>gunu* and *Šaba<sup>2</sup>gunu*; WSem., perhaps < שמתין = *Ša-ma-ah-nu* BE IX)  
s. of *Bel-iqiša*, <sup>mat</sup>*Gam-bu-la-a-a*, b. of *Dunamu*, Abp.: A, III R 19, III, 111; Ann. III 57; B, III R 33, VI 64; III R 37, 75 a.  
No. 1.
- Sa-a-mi** (i. e. *Samu*, cf. *Sa<sup>2</sup>-mu*)  
f. of *Ur-Bēlit-muballitat-mūtati*, b. of *Taklī-ana-ilīšu*, Meliš.: Lo. 103, IV, s. — KB III, pt. 1, p. 158. KING, BBS, p. 15.
- Sa-mi-du** (also in Cass. texts, see BE XIV, XV; cf. <sup>h</sup>ir-sa-me-di)  
s. of *Mardukēa*, *bēl pihātī Bt-Ada*, Mna.: III R 43, II, 21. — KB IV, p. 70.
- \***Sa-mil-tu**, 82-3-23, 135, V, 9.
- \***Sa-am-mu-ra-mat** (cf. *Semiramis*)  
*zinnišit ekalli*, Adnr. IV: IR 35, no. 2, 9 (KB I, p. 192). *zinnišit ekalli* of *Šamušī-Adad* (V), m. of *Adad-nirari* (IV), daughter-in-law (f. *kal-lat*) of *Šulman-ašarid* (III), MDOG 42, p. 38.
- Sa-am-nu**..., HABL 888, 2.
- Sammuḫ-bēl-ušur**  
1. <sup>d</sup>*Sa-am-nu-ḫa-U-PAP*, HABL 937, 2(?)  
2. <sup>d</sup>*Sa-am-nu-ḫu-U-PAP*, HABL 938, 2.
- \***Sa-am-nu-ḫu-qas-su-nu**  
HABL 888, 14.
- \***Sa-am-sa-a-a** (WSem. hypocor., cf. Nba. *Šamša-a-a* [ša, Bi. שמש])  
JADD 661, 18.
- \***Sam-si-i** (WSem., hypocor., cf. *Šamšī*)  
<sup>h</sup>rab *kišir*, B. C. 686, JADD 453, R. 13.
- \***Samsī** (WSem.)  
Queen of Arabia, about B. C. 733—715  
1. <sup>f</sup>*Sa-am-si*, *šarrat matAribi* Tigr. IV, Ann. 210; III R 10, 30 (KB II, p. 32). Sarg. Ann. 97; Pr. 27 (KB II, p. 54).  
2. <sup>f</sup>*Sam-si*, HABL 631, 6 = JADD 759, 6 (WSml. II, p. 62).
- \***Sam-si-a** (WSem. hypocor.)  
JADD 316, 2, slave sold.
- \***Sam-si-ja-a-bi** (WSem. שמשיהב)  
JADB 8, I, 22.
- \***Sa-am-si-Adad**, see *Šamšī-Adad*.
- Samsi-aḫēa**(<sup>d</sup>*Sam-si-PAP, ME-a*)  
VS I, 88, 37.
- \***[Sam]-si-id-ri** (WSem.)  
<sup>h</sup>ša *šēpa*, JADB 4, III, 2. *Sam-si-id-ri*.  
JADD 749, 7.
- \***Sam-si-ila-a-a** "The sun is my god"  
JADD 743, 11, 13.  
s. of *Adad-bēl-ušur*, JADB 3, V, 4.

**Sam-si-ilu**, III R 1, III, 37; IV, 17, var. of *Šamši-ilu* q. v.

**Sam-si-sa...**, JADD 910, s.

\***Samsu-ditana** (WSem.) "The sun (god) is our leader"

s. of *Ammi-sadugga*; eleventh and last king of the first Bab. dynasty:

1. *MAN-di-ta-na*, Chron. K<sup>2</sup>, R. 10.
2. *Sa-am-si-di-ta-na*, *šarru*, see RANKE, PN, p. 140.
3. *Sa-am-su-di-ta-na*, King-list B, 11, s. of *Ammi-sadugga*. POEBEL, BE VI, 2, no. 131. 132. RANKE, PN, p. 140.

\***Samsu-iluna** (WSem.) "The sun is our god"

s. of *Išannurapi*, f. of *Abišu* (*Ebišum*); the seventh king of the first Bab. dynasty:

1. *Sa-am-si-i-la-na*, *šarru*, BE VI, pt. 1, 51 a, 18.
2. *Sa-am-si-lu*, *šarru*, BE VI, pt. 1, 48, 11.
3. *Sa-am-su-i-lu-na*, King-list B, 7, s. of *Išannurapi*, f. of *Ebišum*. Chron. K<sup>2</sup>, [13], *šar Babilī*, R. 5, 7, f. of *A-bi-ši*, contemp. of *Iluma-ilu*. Cf. KING, Chronicles, and RANKE, PN. K. 10863 (possibly); and passim.

4. *Sa-am-su-li-ni*, Dilbat p. 109.
5. *Sa-am-su-lu-na*, *šarru*, see RANKE, PN, p. 140.
6. *Sa-am-su-lu-nu*, in *Nār-sa-am-su-lu-nu-naḡab-nuḡšu*, II R 51, 51.

**Sa<sup>2</sup>-mu** (cf. *Samu* BE VIII, 1, XIV, TNB, OBA. *Sa-mu-um* RPN, *Sa-mi-ia* BE VI, 1, "dark", cf. *Ša-at-nu*, *Šalintu* BE XV, *Ša-am-tum* T-D LC)

JADD 259, R. 2.

**Sa-mu-na-apal-iddin** (*A-ĀŠ*) "Eshmun has given a son"

JADB 8, I, e.

\***Sa-mu-nu-ja-tu-ni** (Ph. אשמונת יאטוני)

f. of *Ab-kal-li-pi*, JADD 160, R. 11.

\***Sa-an...**, JADD 288, 7.

**Sanānu** (abbrev., cf. *Adad-sa-na-ni*, OBA. *Sa-nanu* Dilbat p. 109)

1. *Sa-na...*, JADD 290, 7.
2. *Sa-na-a-nu*, JADD 122, R. 3; 123, R. 2 (B. C. 682). VS I, 96, 3.
3. *Sa-na-an*, *h<sup>2</sup>mār šipri šā rab bitī*, JADD 62, 7.

**Sansana**, see *Zanasana*.

\***Sa-na-šū**

*māt Ki-pa-ba-ru-ta-ka-a-a*, Shams. V, III, 47 (I R 30. KB I, p. 182).

\***Sa-an-dak-sat-ru** (Iran, JIN p. 283)

s. of *Tugdanmuc*, K. 3412, 25 (JA S. IX, Vol. I, p. 361 ff., WAF I, p. 493).

\***Sa-an-da-pi-i** (probably for *Sanda-dapt*, SAYCE, PSBA 28 (1906), p. 92)

*h<sup>2</sup>amēl urqi*, HABL 167, 15.

\***Sa-an-dar-šar-me** (Cilic.)

*māt Hji-lak-ka-a-a*, king of Cilicia, gave his daughter in marriage to Ashurbanipal, Abp. A, III R 18, II 115; Ann. II, 75 (KB II, p. 172).

\***Sa-an-du(ū)-ar-ri** (Cilic.)

*šar Kundi at Siṣā* (i. e. Anchiad and Sis in Cilicia, see KA<sup>3</sup> p. 88), Esarh. A, I, 85, 49 (I R 45. KB II, p. 126).

\***Sangar** (Hit., cf. Bi. סנגר, סנגר)

*šar māt Hattu at māt Gar-ga-miš-a-a*, king of Hittites in Carchemish:

1. *Sa-an-ga-ar*, Shalm. III: Co. 90.
2. *Sa-an-gar*, Shalm.: Co. 85; Mon. II, 82 (IIIR 8. KB I, p. 170).
3. *Sa-an-ga-ra*, Anp.: Ann. III, 65 (I R 25. KB I, p. 206), *šar māt Hattu*. Shalm. III: Bal. F; Mon. I, 48; II, 19, 27; Ob. 85, *māt Gar-ga-miš-a-a*. — KB I, pp. 138, 158, 160, 162.
4. *Sa-ga-ra*, *māt Gar-ga-miš-a-a*, Shalm.: Mon. I, 65 (IIIR 7. KB I, p. 158).

\***Sa-an-gi-i** (cf. El. *sangī*, *sungi* "king" HÜSING, Memnon, IV 48; *māt Bit Sa-an-gi* in Media) JADD 229, R. 6 (IIIR 46, 50 c. B. C. 680).

\***Sa-ni-i** (cf. *Sa-ni-um* DEP X 98, 7, ?*Ša-ru-ri-sa-ni*)

HABL 529, R. 14, *inu<sup>2</sup> Ur-zu-ḡi-na*. *h<sup>2</sup>rab āli*, JADD 455, R. 4.

**Sa-ni-ja** (hypocor., cf. BE XIV)

*h<sup>2</sup>ḡazānu*, HABL 590, 5, R. 6.

\***Sa-ni-b(p)u** (WSem., cf. OBA. *Sa-ni-bu-um*, Dilbat p. 109)

*māt Bit-am-na-a-a*, Tigl. IV, B 60 (II R 67. KB II, p. 20).

**Sa-ni-ni** (cf. *mār Sa-ni-ni*, BE XIV)

HABL 231, 4, R. 7. *Sa-ni(?)nu*, *h<sup>2</sup>rab ḡalši*, Sarg. Ann. 279.



\***Sa-pa-lu-ul-me** (Hit. = *Šubbiluliuma*, HOMMEL, Grundr. p. 43, cf. S 3-p 3-r w-r w, JENSEN, ZDMG 48, p. 237)

<sup>mit</sup>*Pa-ti-na-a-a*, of Patin, Shalm. Mon. I, 42, 52 (III R 7. KB I, p. 156. 158).

\***Sa-pa-ṭi-ba-al** (Ph. 𐤱𐤳𐤠𐤁𐤀)

*mār Iakīnla*, Abp.: A, III R 18, II 121, 130; Ann. II, 83, 90 (KB II, p. 172).

**Sa-pi-ku/ki** (cf. Oba. *Sa-bi-kum* T-D LC)

<sup>h</sup>*Du-ra-ta-a-a*, HABL 222, 1, R. 16 (V R 53).  
<sup>h</sup>*A.BA*, JADD 533, 1 (B. C. 650?).

f. of *Aḫānu*, <sup>h</sup>*A.BA* <sup>at</sup>*Kutu-a-a*, JADD 891, R. 8.

f. of *Kidin-Marduk*, JADD 891, 13.

**Sa-pi-in-māt-nu-kūr-ti**

V R 44, 14 b, renders *IŠ-KI-PAL* q. v.

**Sap-pa-a-a** (for Nba. texts, see TNB)

f. of *Kašša-nādin-aḫi*, Chron. A, V 7. — KB II, p. 272.

**Sa-a-pu**

s. of *Aḫi-Nanā*, JADD 652, R. 6.

†**Sa-ra-a-a** (cf. Bī. 𐤱𐤴𐤁𐤀)

HABL 220, 2.

**Sarānu**

1. *Sa-ra-a-an*, 83-1-18, 695, III 15, spec.
2. *Sa-ra-a-ni*, an Erechite, JADD 882, R. 1.
3. *Sa-ra-an*, JADD 6, R. 5.

\***Sar-a-ti** (cf. Σάρατος, JIN p. 288, Zaratus Plin. 30, 2, 5, STRECK, ZA XV, p. 321, n.)

s. of *Gāgi*, <sup>h</sup>*ḫazan* <sup>mit</sup>*Sa-ḫi*, b. of *Pa-ri-ḫi-a*, Abp.: B, IV 1 (III R 31. KB I, p. 180, n. 16). K. 6384 (OLZ I, col. 71).

\***Sard(a)urri** (cf. *Sa-aw-du-u-ar-ri*)

Kings of Urartu:

1. *Sa-ar-da-w-ri*, <sup>mit</sup>*Ur-ar-ṭa-a-a*, Tigr. IV: Pl. I 20 (KB II, pl. 6) = Sardur III.
2. *Sa-ar-du-ri*, <sup>mit</sup>*Ur-ar-ṭa-a-a*, Tigr. IV: Pl. II 29, 35 = Sardur III.
3. *Sa[-ar]-du[-ur]-ri*, Tigr. IV: Ann. 65 = Sardur III.
4. *Sar-du-rū(-še)*, SAYCE LIII, 2 (DWAk. 36, II, p. 9).
5. *Si-e-du-ri*, <sup>mit</sup>*Ur-ar-ṭa-a-a*, Shalm.: Ob. 144 (Lay. 94. KB I, p. 144) = Sardur II, B. C. 833.
6. <sup>d</sup>*RL-BAD* (*Ištar-duri*), s. of *Lu-ti-ip-ri*, No. 1.

*šarru rabā*, LEHM-HAUPT, Materialien, no. 45-47 = Sardur I.

7. <sup>d</sup>*RI-du-ri*, s. of *Argistis*, inscription from Astwadzashen, DWAk. 36, II, p. 15 = Sardur III.

f. of *išpuniš*, king of Biaina, inscription from Ashrut-Darga, DWAk. 36, II = Sardur II.

8. *XV-BAD*, *šar* <sup>mit</sup>*Uvartī*, Abp.: A, III R 26, X 22, 24; Ann. X 40, 43 (KB II, p. 230) = Sardur IV.

\***Sa-a-ri-u-ni**, JADD 618, 10 (Ep. T).

\*†**Sa-ar-pal-li**, JADD 894, 2.

**Sa-ar-ri-ja** (hypocor., cf. *Sa-ar-rum* "The obstinate" Dilbat), P. 105, 4.

\***Sarrupši**, king of *Nuḫašše*, contemp. with *Šubbiluliuma* and *Tušratta*, MDOG 35, p. 35. OLZ XIII, col. 292.

\***Sar(Šar)-ru-ti** (Med., cf. *Sar-a-ti*)

*ša āl* <sup>mit</sup>*Kar-zi-nu-u*, a Median chief, Sarg.: A, II 33. VIII<sup>th</sup>, I 48.

**Sa-ar-sa-a**, *ša šepā*, JADD 872, 3.

**Sa-sa-a-a** (hypocor., cf. *Sa-si-ja*: *sāsu* moth, or a precious stone)

*irrišu*, JADD 742, R. 25.

**Sa-si** . . . , JADD 804, R. 5.

**Sa-a-si**, *mār* <sup>mit</sup>*Uz-za-a*, B. C. 832, Shalm. III: Ob. 154. — KB I, p. 146.

**Sasi** (hypocor., cf. *Sa-sa-a-a*, *Sa-si-ja*, *Sa-si-d* <sup>d</sup>*Papsukkal* BE XV)

1. *Sa-a-si-i*, JADD 624, 11 (B. C. 687).
2. *Sa-si-i*, HABL 181, 13. 447, 18. 1004, R. 2. JADB 6, VII 2. K. 241, X 8, spec. JADD 121, R. 5 (B. C. 671). 204, 1 (B. C. 668). 447, 6, slave sold, B. C. 683. 582, R. 3. KK. 1357, in letter. 4786. 82-5-22, 108. 83-1-18, 121. <sup>h</sup>. . . . , JADD 65, 5 (B. C. 668). <sup>h</sup>*ḫazānu*, JADD 448, R. 10.

**Sa-si-ja** (hypocor., cf. *Sāsi*)

KK. 1353. 7378. For Old- and Neo-Ba. texts, see RPN and TNB.

**Sa(a)-su(-ú)** (cf. *Sāsi*)

JADD 772, 5. <sup>h</sup>*ardu* of *Sāsi*, B. C. 668, JADD 204, 3.

\***Sa-tar-pa-nu** (Iran. = *Khšathrapāvan*, HÜSING, MVG II, p. 217, note 2, STRECK, ZA XV, p. 347 f, n. 4)

- šá <sup>mát</sup> *Ub-bu-ri-a*, a Median chief, Sarg. A, II, 24 (WS II, pl. 44). šá <sup>mát</sup> *Ba-ri-ka-nu*, Sarg. VIII<sup>th</sup>, 49.
- \***Sa-tar-e-šú** (Iran., *kikathra* + *e-šú*, cf. *Mizda-ēšu* and *Bag-ēšu*, BE IX)  
<sup>h</sup> *hazānu šá* <sup>mát</sup> *Tabāri*, a Median chief, Sarg. A, II, 21 (WS II, pl. 44). *Sa-tar-e-šú*, <sup>h</sup> *hazānu šá nār-ti*, Sarg.: VIII<sup>th</sup>, 42.
- \***Sa-ti-ri-a-a**  
 Shams. V; III, 63 (IR 31. KB I, p. 182), ruler in Nairi.
- \***Sa-u-li** (WSem., Bi. 𐎲𐎠𐎺, SCHIFFER, Spuren, p. 20)  
 s. of *A-u-sa-lim*, <sup>mát</sup> *Kan-nu<sup>2</sup>-a-a*, VSI, 93, 1.
- \***Sa-uš-ša-tar** (Iran.)  
 f. of *Artatama* I, ancestor of Dušratta, MDOG 35, p. 37; cf. p. 52.
- \***Si-e-da-la** (= *Si<sup>2</sup>-da-la-a*)  
 JADD 388, 3.
- \***Si-e-du-ri**, see *Sardaurri*.
- \***Si-e-ḫa-an** (Ar. = *Si<sup>2</sup>-ḫa-an*)  
<sup>h</sup> *ša eli ali*, B. C. 686, JADD 285, 6.
- \***Si-e-ḫa-za-a** (Ar., cf. 𐎲𐎠𐎺𐎠)  
 JADD 387, R. 4 (B. C. 651?).
- \***Si-e-ja-te** (hypocor.?), cf. *Mardukāte*  
 JADD 283, 6 = 802, 6.
- \***Si-e-i-me** (WSem. = *Si<sup>2</sup>-im-me*)  
 JADD 282, 1. 283, 7 = 802.
- \***Si-e-lu-ki-di**, see *Si<sup>2</sup>-lu-ki-di*.
- \***Si-e-ni**  
*šar Da-ja-e-ni*, Tigl. I: Ann. V, 22 (IR 13. KB I, p. 32).
- Si-e-nūri**(? *ZAB* . . .) (cf. *Si<sup>2</sup>nuri*)  
 JADD 455, R. 6.
- Si-e-ru**  
<sup>h</sup> *rab biti*, B. C. 686, JADD 285, 4.
- \***Si-e-sa-ka-a** (Ar. = *Si<sup>2</sup>-sa-ka-a*)  
<sup>h</sup> *rab biti*, B. C. 677, JADD 194, 1, 4.
- \***Si-e-se-ki**  
 JADD 194, R. 4 (B. C. 677).
- Sētīnu**  
 1. *Si-e-ti-ni*, <sup>h</sup> *bēl pīḫāti*, HABL 380, 6.  
 2. *Si-ti-nu*, <sup>h</sup> *bēl pīḫāti ša* <sup>mát</sup> . . . *te-ni*, HABL 444, 6.
- \***Si<sup>2</sup>-a-a-li**  
 JADD 217, 3, 6, 11.
- \***Si<sup>2</sup>-a-ḫa-di** (Ar.; cf. He. 𐤍𐤁𐤀𐤃𐤁)  
 JADB 3, VIII, 15, 19, in <sup>al</sup> *Še Adalal*.
- \***Si<sup>2</sup>-aqab** (Ar.)  
 1. *Si<sup>2</sup>-a-ḡa-ba*, <sup>h</sup> *maššar qabli*, in <sup>al</sup> *Janibir-šuhūri*, JADB 1, II, 38.  
 2. *Si-a-ḡa-bi*, <sup>h</sup> *ḡepu*, in <sup>al</sup> *Ḥalūle*, JADB 9, III, 3.
- Si<sup>2</sup>-ba-nik** (cf. *Ja-ab-ni-ik(g, q)*) RPN p. 113)  
 JADD 66, B. E. 2 (B. C. 693).
- \***Si<sup>2</sup>-da-la-a** (Ar. = *Si-e-da-la*) "Si' has saved"  
<sup>h</sup> *SAG GAB<sup>2</sup>*, B. C. 666, JADD 185, R. 10.
- \***Si<sup>2</sup>-di-ki-ir** (Ar., cf. \**Bin-di-ki-ri*)  
 JADB 8, I, 20.
- \***Si<sup>2</sup>-di-li-i-ni** (Ar.) "Si', save me!"  
 s. of *Ḥalmusut*, JADB 2, II, 6.
- Si<sup>2</sup>-dūri**(*Si<sup>2</sup>(<sup>2</sup>)-BĀD*) "Si' is my wall"  
 JADD 220, R. 3 (B. C. 680). 746, R. 15. <sup>h</sup> *A.BA ša unni šarri*, JADD 428, 6, R. 3.
- Si<sup>2</sup>-edu**(? *Ā.S.A.AN*) (probably Ar.)  
<sup>h</sup> *narkabti GAB<sup>2</sup>*, B. C. 666, JADD 420, R. 5. 421, R. 12.
- \***Si<sup>2</sup>-gab** . . . , JADD 572, R. 6. Cf. *Si-gab-a*.
- \***Si<sup>2</sup>-gab-ba-ri** (Ar., cf. \**Iti-ga-bar|ga-ba-ri|gab-ri*)  
 BE IX, X, Bi. 𐎲𐎠𐎺𐎠𐎠𐎠  
 JADD 263, 8.
- \***Si<sup>2</sup>-ḫa-an** "Si' has been merciful" (Ar. = *Si-e-ḫa-an*, cf. Bi. 𐎲𐎠𐎺𐎠)  
 JADD 578, R. 9.
- \***Si<sup>2</sup>-ḫa-ri** (Ar.)  
<sup>h</sup> *nappahu*, JADB 7, L. E. II, 1. <sup>h</sup> *šalšu ḫinni*, B. C. 670, JADD 420, R. 2. 421, R. 9.
- Si<sup>2</sup>-ḫu-ut-ni** "Si' is my protection"  
<sup>h</sup> *naggaru*, B. C. 680, JADD 231, R. 10.
- \***Si<sup>2</sup>-ja-ba-ba**  
 f. of *Aḫi-nūri*, JADB 5, I, 12.
- \***Si<sup>2</sup>-id-ri** (Ar.) "Si' is my help"  
 JADD 438, R. 9. *amel urqi*, in <sup>al</sup> *Ḥamede*, JADB 1, II, 1.
- \***Si<sup>2</sup>-im-me** (WSem. = *Si-e-i-me*)  
 JADD 126, 1, 6 (B. C. 674). 278, 3, slave sold (B. C. 683?).
- Si<sup>2</sup>-kit-ri** "Si' is my ally"  
 JADD 6, 1. Cf. *Si<sup>2</sup>-kit(?) -ra*, f. of *Nabu-belša*, OLZ VI, col. 199, 15.
- Si<sup>2</sup>-la-a-nu**  
 MVG VIII, p. 111, 20 (Ep. P).
- \***Si<sup>2</sup>-e-lu-ki-di** (Ar., cf. 𐎲𐎠𐎺𐎠𐎠𐎠)  
 Cousin of *Gi-ri-milkī*, Sarg. HABL 131, 16, R. 11.

- \***Si<sup>2</sup>-ma'di-mādi** (Ar., cf. Bi. מַדְיָה, SArb. מַדְיָה-כַּרְב, 2 Reg. 17, 1; cf. STEINDORFF, BA I, p. 339 ff., WINCKLER, KA 3, p. 146, RANKE, Material, p. 38) *h*turtannu, Sarg. Ann. 27, 29. *h*tartān <sup>māt</sup> *Mu-su-ri*, Sarg. Khors. 25, 26 (KB II, p. 54).
- \***Si<sup>2</sup>-ma-na-ni** (Ar.) JADB 7, III, 6, L. E. I, 3.
- \***Si<sup>2</sup>-ma-nu**, JADD 813, 1.
- \***Si<sup>2</sup>-ma-la<sup>2</sup>** JADD 5, I, 25.
- Si<sup>1</sup>-nādin-aplu** (AŠ-A) "Si<sup>1</sup> gives a son" f. of *Arubā*, JADB 1, I, 2.
- Si<sup>1</sup>-na-pi** (cf. *Na-pi-i*) *amēl urgi*, in <sup>māt</sup> *Šc-šarri*, JADB 1, I, 30.
- Si<sup>1</sup>-nu-ri** "Si<sup>1</sup> is my light" (cf. *Si-e-nuri*) JADD 83, R. 5 (III R 50, no. 2, 14. B. C. 679). 84, R. 2, 268, 2, slave sold. *h*irrišu, in <sup>māt</sup> *Tullni*, JADB 3, I, 1.
- \***Si<sup>2</sup>-pa-rak-ka** (WSem., cf. *Adad-barakka*) JADD 273, R. 10.
- \***Si<sup>2</sup>-qa-tar** (Ar.) "Si<sup>2</sup> is a rock" JADD 193, R. 6.
- \***Si<sup>2</sup>-ra-hi-i** (Ar.) "Si<sup>2</sup> is my shepherd" *šā pihāt* <sup>māt</sup> *Kar-Adad*, JADD 960, III, 9.
- \***Si<sup>2</sup>-ra-pa<sup>2</sup>** (Ar.) "Si<sup>2</sup> has healed" *h*bēl *pihāti*, HABL 916, R. 1.
- \***Si<sup>2</sup>-sa-ka-a** (Ar. = *Si-e-sa-ka-a*, cf. *Adad-sa-ka-a*) JADB 5, I, 4, 9, IV, 9.
- \***Si<sup>2</sup>-ši-im-ki** (Ar.) "Si<sup>2</sup> is my support" (cf. *Ilu-ši-im-ki*) *amēl urgi*, JADB 13, I, 11.
- \***Si<sup>2</sup>-tu-ri** (Ar.) "Si<sup>2</sup> is my mountain" *h*nappahū, B. C. 712, JADD 5, R. 4.
- Si<sup>2</sup>-ušallim(DI)** f. of *Ku-ta-a-a*, HABL 502, 3.
- \***Si<sup>2</sup>-za-ba-di** (Ar., cf. Bi. זַבְדִּי, 2 Reg. 17, 1; cf. STEINDORFF, BA I, p. 339 ff., WINCKLER, KA 3, p. 146, RANKE, Material, p. 38) *h*turtannu, Sarg. Ann. 27, 29. *h*tartān <sup>māt</sup> *Mu-su-ri*, Sarg. Khors. 25, 26 (KB II, p. 54).
- \***Si<sup>2</sup>-bir** (according to PEISER and ROST, MVG II, p. 130, note 3, probably abbreviated from *Simbar-Štpak*, q. v.)

No. 1.

*šar* <sup>māt</sup> *Karduniaš*, Anp.: Ann. II, 84 (IR 22, KB I, p. 84).

**Sibitti(?)-ahē-iddin**

<sup>d</sup> VII-BI-PAP<sup>m</sup>-AŠ, Sm. 55, XI, 11, spec.

**\*Si-bi-it-ti-bi<sup>2</sup>-il/ii** (Ph., cf. *Sa-pa-ṭi-Bā'al*)

<sup>māt</sup> *Gn-ub-la-a-a*, ruler of Gebal, B. C. 738, Tigl. IV: Ann. 151; B, 57. — KB II, pp. 20, 30.

**Si-ib-li-a**

*šā* <sup>māt</sup> *Alzi*, HABL 444, 9.

**Si-dā-la-bi-ri**

*h*kalū, Oba. author, K. 9717, 13. Sm. 669, R. 5; NE pp. 90, 92.

**\*Si-gab-a** (cf. Ar. שַׁבֵּי, *Si-gi-ba* BE XV), or *Si<sup>2</sup>-gabū*

JADD 229, 5, slave sold, B. C. 680 (III R 46, no. 6).

**Si-hir-šar-pa-ni-tum**

VR 44, 34 d, renders . . . . . <sup>d</sup>ERU (BL 11484), perhaps ancient Bab. writer.

**\*Si-ia-a** (without *m*; cf. Oba. *Si-ia-tum*, RPN, BE XIV, *Si-ia-a-ti* BE VIII, 1, *Si-ia-tu* P 97, 20, *Si<sup>2</sup>-ia-a-tu* TNB), f. of . . . , Simb.: Lay. 53, 21.**Si-kil-ti-Adad<sup>1</sup>** (cf. *Si-kil-tum* UMBS 59, 6, *Si-kil-li*, *Sik-li* BE XV)

VR 44, 27 d, renders *MAŠ-ŠŪ-GĀL-AN-UD-KA-DE*.

**Si-kín-an-ni** "Care for me!"

JADD 117, R. 5, B. C. 674.

**Si-i-li** (cf. *Bit*) <sup>m</sup> *Si-li*, BE XIV, XV)

JADD 33, R. 6 (B. C. 692). [290, 6]. Epon., *h*rab *MU*, VS I, 86, 3. OLV VIII, col. 132. f. of *Ahi-nari*, JADD 318, 3 (III R 46, 3 b).

**Si-li-i** (hypocor., cf. *Si-il-Tešup* BE XV)

HABL 233, R. 2.

**Si-li-a-ra**, Capp. TH-D, LC 240, 2, 5, 16, 19, 22.**Silim-Adad** "Grace of Adad"

1. *Si-lim* <sup>d</sup> *IM*, JADD 852, I, 11. *h*qēpu *h*ardu *šā* *h*bēl *pihāti* *šā* <sup>māt</sup> *Kalbi*, B. C. 714, JADD 248, R. 10.

s. of *Nabū-rihṭu-ušur*, JADD 307, 6 (III R 49, e c. Ep. F).

2. *Si-lim-U*, JADD 165, R. E. (Ep. Q). 429, 28, sold.

**Silim-Ašur** "Grace of Ashur" (for Nba. texts, see TNB)

1. *Si-lim-AŠ-šur*, HABL 1035, R. 12. JADD

25\*

- 15, 3 (B. C. 672). 41, 4 (B. C. 671). 44, 4 (B. C. 670). 83, 2, 6 (III R 50, no. 2. B. C. 679). 84, 2, 6 (B. C. 679). 113, 2 (B. C. 680). 124, 2 (B. C. 674). 126, 4 (B. C. 674). 168, 6. 186, 5 (B. C. 679). 227, 5. 421, R. 2 (B. C. 670). 445, R. 4. [815, II, 4.] 986, R. II, 4. K. 9212, in letter. <sup>h</sup>rakbu, JADD 151, R. 9 (III R 50, no. 1, 16. Ep. Y). *sukkallu*, JADD 815, R. II, 7. <sup>h</sup>sukkallu dannu, JADD 433, R. 5. 444, R. [9] (B. C. 660?). 470, R. 10 (B. C. 663?). <sup>h</sup>zaknu, JADD 630, 11. Epon., B. C. 659(?), III R, I, VI, 21; JADD 233, R. 18.
- f. of *Ašur-reš-iši*, JADD 88, 3 (III R 47, 3 b. Ep. W).
2. *Si-lim-ādī*, JADD 99, 5 (B. C. 670).
- Si-lim-ilu** (cf. *Si-lim-AN*<sup>pl</sup> BE IX, X)  
JADD 44, R. 1 (B. C. 670). 618, 6, 13 (Ep. T). 637, R. 3. K. 241, IX, 43, spec. BM. 103391, 13 (CT 33:18). <sup>h</sup>rab *ki-šir mār šarri*, JADD 857, I, 36. <sup>h</sup>ša *eli ki-ša-te*, B. C. 700, JADD 112, R. 4. <sup>h</sup>šangū, JADD 245, R. 7.
- Si-lim-si**(*Si*<sup>2</sup>), JADD 89, R. E. 1 (B. C. 683).
- Si-lim-Samaš** "Grace of Shamash"  
<sup>h</sup>rab *ki-šir*, B. C. 674, JADD 70, 1.
- <sup>1</sup>Si-li-in-ni**  
Bu. 89-4-26, 4.
- <sup>2</sup>Si-lūku** = Σέλευκος  
1. *Si-il-lu-uk* CT IV, 29, 13 d.  
2. *Si-lu-ku*, OPPERT, Doc. jur. pp. 303, 310 (KB IV, p. 316). Rm. IV, 97, 27. ZA VII, p. 331.  
3. *Si-lu-uk-ku*, s. of *An-ti<sup>2</sup>-ku-us*, V R 66, II 25; f. of *An-ti<sup>2</sup>-ku-us*, *šar* <sup>h</sup>*Ma-ak-ka-du-na-a-a*, *šar Babilī*, VR 66, II 2.
- Simānāja** "Born in the month of Siwan"  
(*arab*) *LIBIT-a-a*, K. 1535 (TRep. 277, G1.  
s. of *Nabu-ballit*, cousin of *Ašur-na'id*, <sup>h</sup>*šangū šanu*, HABL 577, 14.
- <sup>3</sup>Simbar-Šipak** (Cass.)  
King of Babylonia, circ. B. C. 1042—1025 (Dynasty E), s. of *Eriba-Sin*:  
1. *Si-im-bar-šī-pak*, *šar Babilī*, Simb.: Lay. 53, 32 (12<sup>th</sup> year); Nai.: VR 60, I, 13 (KB III, I, p. 176).  
2. *Sim-bar-šī-i-pak*, s. of *Eriba-Sin*, Chron. K<sup>3</sup>, 12.

3. *Sim-bar-šī[-pak]*, King-list A, III 6, reigned for 18 years.

4. *Sim-bar-šī-pak*, VR 44, 21 a, renders *Li-dan-Marduk*.

s. of *Eriba-Sin*, *šab palī Damiq-ilušu*; Chron. A, V 2 (KB II, p. 272), reigned for 17 years.

**<sup>4</sup>Si-im-bu-ru** (El, cf. *Sibir* and *Simbar-Šipak*)

<sup>h</sup>*nāgīru ša* <sup>mat</sup>*Elamī*, Abp. K. 2674, 4 = III R 37, 45 a.

**Si-im-si-ma-n[u]**, JADD 672, 4.

**<sup>5</sup>Si-im-ti-šī-il-ḫa-ak**

f. of *Kudur-Mabuk*, ancient king of Larsa, IR 2, no. III, 5 (CT XXI, pl. 33. KB III, I, p. 92. SAK p. 210).

**Si-in** ..., JADD 830, 6.

**Si-ab-ušur** "Sin, protect the father!" (for NBa. texts, see TNB)

<sup>d</sup>*XXX-AD-PAP*, JADD 237, R. 6 (B. C. 665?).

<sup>h</sup>*A. BA*, JADD 353, R. 1.

**Si-aḫ-eriba**(<sup>d</sup>*XXX-ŠEŠ-eri-ba*)

s. of *Ra-ḫaš*, <sup>h</sup>*riqqū ša* <sup>d</sup>*GAL*, Sarg. St. IV 16. — KB IV, p. 162.

**Si-aḫ-eriba** (Bi. *סַחְרִיב*, *סַחְרִיב*, Ar. *סַחְרִיב* and *סַחְרִיב* APO, Herod. Σανραχέρβος, LXX Σανραχέρβος; DELITZSCH, Miscellen I, p. 189 f., UNGNAD, ZDMG 62, p. 721 ff., TORCZYNER, WZKM 24, p. 427 ff.)

King of Assyria, B. C. 705—681, s. of *Sargon* and *Naqta* (*Zakutu*), f. of *Ašur-aḫ-iddīn*, *Ašur-nadin-šum*, *Ašur-mušētiq*, *Arad-Belit*, *Nergal-MU*.... and *ŠAD-i-tu*(?) (JADD 804), father-in-law of *Šu-sangu*:

- (<sup>d</sup>) *XXX-PAP-ME-SU*, s. of *Sarrukīn*; f. of *Ašur-aḫ-iddīn*, g1. of *Ašur-bān-aplu* and *Šamaš-šum-ukīn*, *šar* <sup>mat</sup>*Aššūr*, Shmk. S1, 10; f. of *Ašur-etil-ilāni-ku-aplu*, *šar kiššati šar* <sup>mat</sup>*Aššūr*, Esarh. KAH I, 54, 2.
- <sup>d</sup>*XXX-PAP/-eri-ba*, *šar* <sup>mat</sup>*Aššūr*, Abp.: A, III R 21, V 66; Ann. IV 126. K. 6109.  
s. of *Šarrukīn*, descend. of *Bēl-bāni*, f. of *Ašur-aḫ-iddīn*, *šarru rabū š. dannu š. kiššati š. mat* *Aššūr*, Esarh. Neg. 2.
- XXX-PAP/-SU*, HABL 43, 7, 19, 27. 199, 2. 730, 1. JADD 854, 10, *his kišir eššu* named. *šar* <sup>mat</sup>*Aššūr*, Senn.: KAH I, 48, 2: *ēpiš*  
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- šalam* <sup>d</sup>Ašur u ilāni rabūti. As Epon. B. C. 687, JADD 43, L. E. 1; *šar* <sup>mat</sup>Aššūr, JADD 100, R. 7, 218, B. E. 1, 624, R. 15.
- s. of Šarrukin, f. of *Ašur-aḫ-iddin*, Lay. 83, C. *šar* <sup>mat</sup>Aššūr, Esarh.: IR 48, no. 3; f. of *Ašur-etil-ilāni-kin-aplu*, *šar kiššati šar* <sup>mat</sup>Aššūr, Esarh.: KAH I, 53, 2.
- f. of /*Nad(?)-t-tū...*, *šar* <sup>mat</sup>Aššūr, JADD 804, 5.
4. <sup>d</sup>XXX-PAP<sup>pl</sup>-SU, HABL 196, 2, 197, 2, 198, 2, 216, 9, as *mār šarri rabā*. 442, R. 2, 454, 7, 731, 2, JADD 253, 7, his <sup>b</sup>*mukl apāti* named. 255, 7, 853, 6, his *kišir eššu*. Sm. 1893. 82-5-22, 108, 83-1-18, 231. II R 69, no. 6, 11: [*ina kusst ittūšib*]. Senn.: Bav. III R 14, 12. *a-ša-rid kal mal-ki*, Senn.: KUI: III R 13, 4, 20. *šar* <sup>mat</sup>Aššūr, JADD 230, R. 19 (B. C. 684). 447, R. 14, his 23<sup>rd</sup> year = B. C. 683). 645, R. 3, his *šimūšit ekalli / Na-ki<sup>2</sup>-a*. Senn.: Bav. III R 14, 20; KAH I, 50, his *šimūšit ekalli / Tašmētum-šarrat*; Lay. 75, E; IR 7, J, 2; KK. 1356, 1: *ēpiš šalam* <sup>d</sup>Ašur u ilāni rabūti. 2673, 5 (III R 4, no. 2; KBI, p. 10). Esarh.: A, IR 45, II 56 (KBI II, p. 130). *šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Senn.: Lay. 75, A. *šar kiššati*, JADD 89, R. 2 (B. C. 683). *šar kiššati šar* <sup>mat</sup>Aššūr, III R 55, 11 b. Senn.: IR 6, 8, B; 7, H 1, I 1 (KBI II, p. 114); III R 4, 34, a; KAH I (*ēpiš šalam* <sup>d</sup>Ašur u ilāni rabūti), 43, 44, 45, 47, 49, 72, 73, 74; Lay. 81, C; VS 1, 75 *ēpiš šalam* etc. 76. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Senn.: IR 7, D, E; K. 1635, 1; KAH I, 46, 4; Lay. 82, B, C. *šarru rabū šar kiššati šar* <sup>mat</sup>Aššūr dandannu etil kal malki, Lay. 75, D; IR 6, no. 8, A. Epon. B. C. 687, III R 1, V 37; JADD 125, R. 8; *šarru*, Canon B, VI 6; *šar* <sup>mat</sup>Aššūr, Canon D, IV 15; JADD 212, L. E. 2, 317, R. 7, 335, L. E. 2.
- s. of Šarrukin, f. of *Ašur-aḫ-iddin*, *šar* <sup>mat</sup>Aššūr, Esarh.: Lay. 19, 1, 6; IR 48, no. 2; *šar kiššati šar* <sup>mat</sup>Aššūr, Esarh.: KAH I, 52, 1; VS I, 78, R. 15: *zēr šarrūti darā ša* <sup>d</sup>EN-ba-ni mār A-da-si; gf. of *Ašurbanaplu*, Abp.: L<sup>1</sup>, I 2; ggf. of
- Sin-šar-iškun*, *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Sshi.: KAH I, 56, 4.
- f. of *Ašur-aḫ-iddin*, *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Esarh.: KAH I, 55, 4; gf. of *Ašurbanaplu*, *šar* <sup>mat</sup>Aššūr, Abp.: DT. 40, IV 65 (IV R 63); JADD 648, 3; III R 34, 51, b; 36, 42, a. IV R 60\*, 30, b; 63, IV, 65. V R 18, 38, a; 52, 24, c. Ann. I 25. IV 74, 126. X 53. K. 3062. *šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Abp.: L<sup>1</sup>, 7. *šar kiššati šar* <sup>mat</sup>Aššūr, Abp.: B, III R 27, 5. II R 36, 16, c. III R 38, 8, a. IV R 53, IV 40. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Abp.: WE. Misc. pl. 7, 7.
5. <sup>d</sup>XXX-PAP-SU, king of Babylon, King-list A, IV 12 (*palu ḫa-bi rabī*), 15.
6. <sup>d</sup>XXX-ŠEŠ<sup>pl</sup>-eri-ba, K. 3071.
7. <sup>d</sup>XXX-ŠEŠ<sup>pl</sup>-SU, Chron. B, II, 24, 26, 36, III, 9, 35. K. 6177. *šar* <sup>mat</sup>Aššūr, Chron. B, III, 34. *šar* <sup>mat</sup>Aššūr *ašarid kal malki*, Senn.: Bav. III R 14, 18. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr *šar kib-rat irbittim*, Senn.: Bav., 3.
- s. of Šarrukin, f. of *Ašur-aḫ-iddin*, gf. of *Ašurbanaplu* and *Šamašzunukin*; *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Shmk.: Cyl. 21 (KBI III, pt. 1, p. 196).
- f. of *Ašur-aḫ-iddin*, gf. of *Ašurbanaplu*; *šar* <sup>mat</sup>Aššūr, Abp.: A, III R 17, I 25; 21, V 7; 26, X, 33. *šar kiššati šar* <sup>mat</sup>Aššūr, Abp.: S<sup>2</sup>, 22. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr, Abp.: 86918 (CT IX, 6), 9. III R 16, no. 5, 6. V R 62, no. 1, 7. L<sup>2</sup>, 7. P<sup>1</sup>, 6. P<sup>2</sup>, 9. S<sup>3</sup>, 33.
- f. of *Ašur-nādin-šum*, Chron. B, II 30.
8. <sup>d</sup>EN.ZU-PAP.ME-eri-ba, *šar* <sup>mat</sup>Aššūr, Senn.: VS I, 74, 2.
9. <sup>d</sup>EN.ZU-PAP<sup>pl</sup>-SU, as Epon. B. C. 687, III R 1, V 37.
10. <sup>d</sup>EN.ZU-ŠEŠ<sup>pl</sup>-eri-ba; *ašarid kal malki*, Senn.: Ki. VI 80. *šar* <sup>mat</sup>Aššūr, Senn.: Bell. 42. Ki. VII 76, 78. Rassam 68. K. 3071, R. 8. 56-9-9, 138 (III R 3, no. 13). 56-9-9, 147, dupl. of last. IR 7, C 2, G. III R 2,

- XVII 41, cf. I. 61. *šar kiššati šar* <sup>mat</sup>Aššūr, JADD 620, 1. Senn.: Ki. V 48. III R 16, no. 3, 1. *šarru rabū šarru dannu šar* <sup>mat</sup>Aššūr, Senn.: Bell. 2. *šarru rabū šarru dannu šar kiššati šar* <sup>mat</sup>Aššūr *šar kib-rāt irbitti*, Senn.: Co. 1 (I R 43); Ki. I 1, Kui. I 1; Tay. I 1; I R 7, F, 1.
11. <sup>d</sup>EN.ZU-ŠEŠ-SU, *šar kiššati šar* <sup>mat</sup>Aššūr, JADD 645, 2.
  12. <sup>d</sup>QAR-PAP<sup>ri</sup>-eri-*ba*, *mār šarri rabū šā Šarrukn*, K. 2169, R. 12.
  13. *Sinaḫēribā*, *šar* <sup>mat</sup>Aššūr, founder of the temple of *Za-gá-gá* in the city of Aššur, MDOG 44, p. 29.  
f. of *Ašur-aḫ-iddin*; *šar kiššati šar* <sup>mat</sup>Aššūr, MDOG 26, p. 21.
- Sin-aḫ-iddin** "Sin has given a brother" (for Oba. and NBA. texts, see RPN, TNB)
1. (<sup>d</sup>)XXX-PAP-*AŠ*, BM 103392, 10 (CT XXXIII, 19). JADD 142, R. 3 (B. C. 684). 589, R. 4. *A.BA*, JADD 349, L. E. 1 (Ep. Q).
  2. <sup>d</sup>XXX-PAP-*SE-na*, JADD 256, 1 (B. C. 676).
  3. <sup>d</sup>XXX-ŠEŠ-*SE-na*, HABL 447, 5.
- Sin-aḫ-šubši** "Sin, call a brother into being!" (Ba.)  
<sup>d</sup>XXX-ŠEŠ-*šub-ši*, 82-5-22, 123.
- Sin-aḫ-ušur** "Sin, protect the brother!"  
*XXX-PAP-PAP*, JADD 194, R. 2 (B. C. 677).  
Sarg.: VIII<sup>th</sup>, 132.
- \***Si-na-in-ni** (cf. *Si-ni-en-ni* CBS, 4572, CPN p. 125)  
JADD 446, 9, slave sold (Ep. Q).
- Si-in-ālik-pāni**(? *DU-ŠI*), or *Si-in-du-ši*  
JADD 247, 1, sold.
- Sin-apal...**, V R 44, 25, d, renders <sup>d</sup>LUGAL-UNU-DUMU.
- Sin-apal-iddin** "Sin has given a son" (for Cass. and NBA. texts, see BE XV, XVII, TNB)
1. <sup>d</sup>XXX-A-*SE-na*, JADD 384, 6, R. 2.
  2. <sup>d</sup>XXX-TUR.ÜŠ-*SE-na*, f. of *Mušallim*, VS I, 35, 23 (KB IV, p. 96).
- Sin-apal-iqiša**(<sup>d</sup>XXX-TUR.ÜŠ-*BA-ša*) "Sin has presented a son"  
Imb.: BM 91015, R. 18. — KING, BBS, p. 110, pl. CVI.  
f. of *Iddin*-<sup>d</sup>NIN. IB, Mna.: PSBA XIX (1897), p. 71, l. 3.

- Sin-apal-ušur**(<sup>d</sup>XXX-*A-PAP*) "Sin, protect the son!"  
<sup>h</sup>*rab kišir*, JADD 387, R. 9 (B. C. 651<sup>r</sup>).
- Sin-ašarid** "Sin is the first in place" (cf. Oba. <sup>d</sup>EN.ZU-*a-ša-ri-id* RPN)
1. (<sup>d</sup>)XXX-*MASŠ*, JADD 224, R. 1. 478, 4. 701, 4 (B. C. 677). <sup>h</sup>*šalšu* (*dannu ša mār šarri*), B. C. 671—663, JADD 60, R. 1. 377, R. 1. 470, R. 22.
  2. <sup>d</sup>XXX-SAG.KAL, Aai.: BM 103215, R. 4 (KING, BBS p. 100, pl. 17). In *Bit-Sin-ašarid*, Neb. I: CT IX, pl. 4, 22 (KB III, 1, p. 172). OBI 150 (VS I, 58), 1 2, 4.
- Sin-balāš-uḫbi** "Sin has announced his life"  
1. *XXX-TI-su-E, kalū*, JADD 851, III, 2.  
2. <sup>d</sup>XXX-TI-*su-iḫ-bi*, HABL 473, 6.  
3. <sup>d</sup>XXX-TIN-*su-iḫ-bi*, HABL 426, 7. 839, 18. 1106, R. 6.
- Sin-bān-aḫūa** "Sin is creator of my brother"  
<sup>d</sup>XXX-KAK-ŠEŠ-*it-a*, HABL 1106, 19.
- Sin-bar-ḫi-ili** (<sup>h</sup>), or *Sin-rim-itāni*  
K 5380.  
f. of *Sin-iddin*, HABL 1000, 18 (WSml. II, p. 30).
- Sin-bēl-aḫēšu** "Sin is lord of his brothers"  
(cf. Oba. *Sin-be-el-li* RPN)  
*XXX-EN-PAP.ME-šn*, HABL 974, 8.
- Sin-bēl-ḫi-ki-ti** (cf. *Šamaš-bēl-ki-ti* BE XIV)  
f. of *Bau-aḫ-iddina*, Imb.: BM 91015, R. 23. — KING, BBS, p. 110, pl. CVI.
- Sin-bēl-šumāti** "Sin is lord of the sons" (cf. Oba. *Sin-be-el-ab-li* RPN)  
*XXX-EN-MU<sup>n</sup>*, JADD 858, 11. <sup>h</sup>*ša bit bēl*, JADD 857, II, 6.
- Sin-bēl-ušur** "Sin, protect the lord!" (cf. *Sin-bēl-ū-šur* TNB)  
*XXX-EN-PAP*, JADD 216, 2. 219, R. 5.  
<sup>h</sup>*rab ki-šir*, B. C. 682, JADD 276, R. 4.  
<sup>h</sup>*rab ki-šir ša mati*, B. C. 670, JADD 625, R. 8.
- Sin-da-bi-ib**?, 83-1-18, 695, IV, 21, spec.
- Sin-dajānu**(<sup>d</sup>XXX-DI.KUD), "Sin is judge"  
s. of *Ha-ma-si-ja*, VS I, 102, 5.  
f. of *Bēl-nasir*, Kandal.: VSV, 5, 5. — KBIV, p. 172.

**Sin-dini-ēpuš** "Sin has maintained my cause"

<sup>d</sup>XXX-*dī-ni-KAK-uš*, HABL 291, R. 5.

**Sin-du-la** ..., 83-1-18, 695, IV, 26, cf. JOHNS, ADD III, p. XV.

\***Sin-du-ši(ē)**, JADD 247, 1, slave sold.

**Sin**(<sup>d</sup>EN.ZU)-**dul-lum-ma**, HABL 607, 7.

**Sin-dūri** "Sin is my wall"

1. <sup>d</sup>XXX-*BĀD*, HABL 1016, 5 (WSml. II, p. 40). K. 1941, time of Sargon II. 80-7-19, 45, writer to king, 83-1-18, 695, IV, 24, spec.

2. <sup>d</sup>XXX-*du-ri*, HABL 1016, R. 5, 8 (var.).

**Sin-dūr-ušur** "Sin, protect the wall!"

<sup>d</sup>XXX-*BĀD-PAP*, HABL 222, 17.

**Sin-e-pi-ri** "Sin supports" (cf. *Sin-e-pi-ruum* BE XV)

f. of *Ēulmas-dmanni*, Imb.: BM.91015, 13, 22, R. 26. — KING, BBS, p. 109 f, pl. CVI.

**Sin-ēreš** "Sin has planted" (cf. OBA. *Sin-e-ri-iš* RPN, Cass. *Sin-PIN-iš* BE XVII, 1)

1. *XXX-KAM-eš*, <sup>h</sup>*irrišū*, JADD 742, R. 20.

2. *XXX-PIN-eš*, JADD 947, R. 7. <sup>h</sup>*nuḫatimmu*, JADB 3, III, 7.

s. of *Nusku-ilija*, JADB 3, IV, 9.

3. <sup>d</sup>XXX-*PIN-eš*, JADD 643, 6. K. 3787 (B. C. 710; KB IV, p. 166).

**Sin-eriba** (cf. OBA. and NBA. *Sin-e-ri-ib/eri-ba-am/e-ri-ba-am/i-ri-ba'-am*) Dūbat, RPN, TNB)

1. <sup>d</sup>XXX-*eri-ba*, K. 13191.

2. <sup>d</sup>XXX-*SU*, JADD 855, 2. MVG VIII, p. 111, 25 (Ep. P).

**Sin**(<sup>d</sup>EN.ZU)-**ga-ši-id** "Sin is lofty" (?)

Ancient king of Erech, IR 3, no. VIII, 1, 1; 2, 1, *LUGAL-UNUG-<sup>h</sup>-GA* (KB III, 1, p. 82. SAK p. 220). IV R 35, no. 3, 5 (CT XXI, pl. 15. KB III, 1, p. 84. SAK p. 222). CT XXI, pl. 13, 5. K. 7855, *šar Uruk šar Amnanum*.

**Sin-ibni** "Sin has created" (for OBA. and NBA. texts, see RPN, TNB)

1. <sup>d</sup>XXX-*ib-ni*, HABL 753, R. 2. Rm. 961. 82-5-22, 165.

2. <sup>d</sup>XXX-*ib-nu*, <sup>h</sup>*nuḫatimmu*, Sarg. St. II, 10 (KB IV, p. 160).

3. <sup>d</sup>XXX-*ib-ni*, VR 44, 13d, renders <sup>d</sup>ŠEŠ.KI-*ñ-tu*.

4. <sup>d</sup>ŠEŠ.KI-*ib-ni*, HABL 974, 6.

5. *XXX-KAK(?)*, HABL 523, 1.

**Sin-iddin** "Sin has given" (for NBA. texts, see TNB)

1. <sup>d</sup>XXX-*ĀŠ*, <sup>h</sup>..., of *Til-NIN.IB*, B. C. 742 (?), JADD 75, R. 17.

2. <sup>d</sup>XXX-*IU*, s. of *Sin-bar-ḫi-ilāni*, HABL 1000, 18.

3. <sup>d</sup>XXX-*SE-na*, HABL 414, R. 2. 516, R. 13. 759, 4. 963, R. 3. K. 1159.

**Sin**(<sup>d</sup>EN.ZU)-**i-din-na-am** "Sin has given" (OBA.)

King of Larsa, king of Sumer and Accad, IR 3, no. IX, 4 (CT XXI, pl. 30, 7. SAK p. 210), of *Ga-ēš<sup>h</sup>*. IR 5, no. XX, 1 (KB III, 1, p. 92. SAK p. 210). IV R 36, no. 2, 6, 21 (SAK p. 208). Ba I, p. 305, I, 1, II, 12 (KB III, 1, p. 90. SAK p. 208).

**Sin-ik-ka-sa**, 83-1-18, 695, IV, 19, spec.

**Sin-ilija** "Sin is my god" (cf. OBA. *Sin-ilum* RPN, NBA. *Sin-il<sup>h</sup>*) TNB)

(<sup>d</sup>)XXX-*AN-a-a*, HABL 528, 2. JADD 186, R. 2 (B. C. 674). 1036, IV, 4. <sup>h</sup>*mušarkis*, JADD 105, R. 8 (Ep. Z).

**Siniq-ištar**, see *Sinqi-Ištar*.

**Sin-itti(KI)-a** "Sin is with me"

JADD 244, R. 12.

**Sin-kabti-ilāni** "Sin is the most mighty of the gods" (Ba.)

1. <sup>d</sup>XXX-*BE-AN<sup>h</sup>*, s. of *Ka-an-di*, *šakin Bit-<sup>m</sup>Pir<sup>h</sup>-<sup>d</sup>Amurru*, Mae: OBI, 149, I, 2.

2. <sup>d</sup>XXX-*k[ab-ti]-AN<sup>h</sup>*, s. of *Šamaš-šum-tišir*, gs. of *Ku-dur-ri*, <sup>h</sup>*BI.LUB*, Mshz: BM. 104404, II, 1. — KING, BBS, p. 81, pl. 13.

**Sin-karābi-išme** "Sin has heard my prayer"

1. <sup>d</sup>XXX-*GAZ.GAZ-iš-me*, in later Bab. texts (Neb. 136, 10. 137, 10. 141, 15. 161, 6), see TNB.

f. of *Nergal-ašarid*, Shmk.: CT X, pl. 7, 49.

2. <sup>d</sup>XXX-*GAZ.GAZ-iš-mi*, Neb. 420, 20.

3. <sup>d</sup>XXX-*GAZ.GAZ-ŠE.GA*, in later Bab. texts, see TNB.

4. <sup>d</sup>XXX-*GAZ.GAZ-še-me*, Nabd. 508, 20.

5. <sup>d</sup>XXX-*GAZ.GAZ-ši-me*, Neb. 424, 4.

6. <sup>d</sup>XXX-*ka-ra-bi-i-ši-me*, Nabd. 534, 34.

7. <sup>d</sup>XXX-*ka-ra-bi-i-šin-me*, Nabd. 1032, 22.

8. <sup>d</sup>XXX-*ka-ra-bi-i-ši-mu*, Cyr. L. 16, 3.



9. <sup>d</sup>XXX-ka-ra-bi-iš-me, Nergl. 2, 16, Camb. L. 18, 12.
10. <sup>d</sup>XXX-ka-ra-bi-iš-me, f. of *Išum-bāni*, Merod. II, Bl. st. V, 12 (KB III, 1, p. 192).
11. <sup>d</sup>XXX-KAR-ba-i-ši-me, Nabd. 648, 8.
12. XXX-KAR-bi-eš-me, BE XVII, pt. 1.
13. <sup>d</sup>XXX-KAR-bi-iš-me, see BE XIV, p. 22, pl. 4, 23.
14. <sup>d</sup>XXX-KĀR-bi-iš-me, BE XV (95, 4)
- Sin-kēn-ušur** "Sin protect the faithful one!"  
XXX-DU-PAP, <sup>h</sup>mutir pūti, HABL 598, 3, 11.
- Sin-ku-šur-a-ni** "Sin, preserve me!"  
JADD 628, 1 (Ep. P).
- Sin-li-<sup>2</sup>i-kul-la-ti** "Sin is almighty"  
V R 44, 14d, renders <sup>d</sup>ŠEŠ.KI-ID.GĀL-KAK.A.BI.
- Sin-liqi-uninni** "Sin, accept my sighing!" (OBA.)  
1. <sup>d</sup>XXX-li-ki-ur-ni-ni, Sm. 669, R. 5 (NE p. 92), writer or author of the Gilgamesh-Epos.  
2. <sup>d</sup>XXX-li-ki-ur-nin-ni, K. 9717, 10 (NE p. 90), same person.
- Sin-lišir** (abbrev. for NBa. texts, see TNB)  
<sup>d</sup>XXX-SI.DI, f. of *Ba-bi-la-a-a*, Mna.: IR 66, II, 8, III R 43, II, 2. — KB IV, pp. 66, 68. KING, BBS, pp. 44, 99.
- \***Sin-liš** (<sup>?</sup>gam)-šī-pu  
<sup>h</sup>rab <sup>al</sup>hašī, Sarg. Ann. 278.
- Sin-ma-gir** "Sin is favorable" (for OBA. texts, see TNB) Abp.: Ann. VII, 48 (V R 7. KB II, p. 212). Cf. n. 1. *Bit<sup>m</sup>Sin-māgir*.  
<sup>h</sup>nuḡalimmu, B. C. 667, JADD 27, R. 6.
- Sin-mu** . . . , JADD 471, 18, B. E. 1. Aai.: BM. 90940, 7 (KING, BBS, p. 82, pl. 14).
- Sin-muballit** "Sin quickens" (OBA.)  
s. of *Abi-Sin*, king of Babylon (Dyn. A : 5):  
1. <sup>d</sup>XXX-mu-bal-liḡ, Chron. A, [IV 4]. King-list B, 5.  
2. <sup>d</sup>EN.ZU-mu-ba-liḡ-li-iḡ, *šarru*, T-D LC.
- Sin-MU-KAB** (?)  
HABL 964, R. 5.
- Sin-mu-šal-lim** "Sin preserves" (cf. OBA. *Sin-mu-šā-lim*)  
Epon. B. C. 747 (?), cf. *Sin-šallimanni*, JADD 67, L. E. 1 (?).  
s. of *Bu-[ru-ša]*, Nku.: Lo. 102 (90835), VI 15. — KBIV, p. 90, KING, BBS, p. 58, pl. LXXIX.

- Sin-nādin-aḡē** "Sin is giver of brothers" (for NBa. texts, see TNB)  
1. <sup>d</sup>XXX-SE-PAP<sup>al</sup>, 83-1-18, 695, IV, 18, spec.  
2. <sup>d</sup>XXX-SE-na-PAP<sup>al</sup>, JADD 118, R. 7 (B. C. 673).
- Sin-nādin-aḡu** "Sin gives a brother" (for Cass. and NBa. texts, see BE XV, IX)  
XXX-SE-PAP, JADD 262, 6.
- Sin-nādin-aplu** "Sin gives a son" (cf. *Sin-nādin-ap-lim* BE XVII, 1)  
1. XXX-ĀŠ-A, JADD 262, 7.  
2. <sup>d</sup>XXX-SE-na-A, s. of *Ašur-aḡ-iddin* (Esarhaddon), K. 195, 7 (KGAS 107).  
3. <sup>d</sup>XXX-SE-na-TUR. UŠ, V R 44, 12d, renders <sup>d</sup>A.KU-SAG.AL.GI.  
s. of *Ašur-aḡ-iddin* (Esarhaddon), K. 195, 2 (KGAS 107).
- Sin-nā'id** "Sin is exalted" (cf. OBA. *Sin-na-id* RPN)  
<sup>d</sup>XXX-I, HABL 151, 2. JADB 1, 1, 12. JADD 68, L. E. 2 (B. C. 645). 195, 1 (B. C. 730). 297, R. 6 (Ep. I). 311, R. E. 2 (Ep. S). 464, 9. 509, R. 5. 548, R. 2. 864, 2. <sup>h</sup>ḡa-zūnu ša <sup>d</sup>Aššūr, HABL 150, 2. 812, 2. <sup>h</sup>rab-kišir, JADD 236, R. 7.  
f. of *Sansuru*, JADD 22, 5 (III R 47, 5c).
- Sin-nāšir** "Sin is a protector" (for OBA. and NBa. texts, see RPN, TNB)  
1. EN.ZU-PAP, <sup>h</sup>Da-ra-ta-a-a, HABL 222, 2.  
2. <sup>d</sup>XXX-PAP-ir, JADD 285, R. 2 (B. C. 686). <sup>h</sup>nāgiru, B. C. 686, JADD 285, R. 7.
- Sin** (<sup>d</sup>XXX)-ni-ja (hypocor., cf. OBA. *Sin-ni-i*, *Sin-ni-ja* RPN), BM 103395 (CT 33, pl. 15).
- \***Sin** (<sup>d</sup>XXX)-na-tan (WSem.)  
JADD 578, R. 10. *Sin-na-tan*, JADD 237, 4, 4, 10 (B. C. 655?). Cf. *Sin* . . . , JADD 261, 4.
- Sin-pirḡi-ukin** "Sin has established an offspring"  
<sup>d</sup>XXX-pir-ḡi-DU-in, HABL 1, 7.
- Sinḡate-il-ēpuš** (<sup>?</sup>XXX-in-ḡa-te-AN-KAK)  
VS I, 91, 26.
- Sin-qi** (abbrev., cf. <sup>?</sup>Sī-ūr-ni-ḡi-ia Camb. 11, 3).  
s. of *Kīn-abūa*, JADD 311, L. E. 2 (Ep. S).
- Sin-qi-Ašur** (probably abbrev.)  
s. of *Abi-tābu*, Louvre, AO 2221, R. 14 (B. C. 656(?); OLZ VI, col. 199).



**Sinqi-Ištar** (probably abbrev.)

1. *Si-in-ki-XV*, *ḫirrišu*, JADD 742, 6, 18, 743, R. 5.
2. *Si-in-qi-XV*, PSBA XXX (1908), p. 111, 14; p. 112, 12 (B. C. 681).
3. *Si-niq-XV*, JADD 110, 9, R. 2, 4.
4. *Sin-qi-Ištar*, Louvre AO 2221, 5, 7, 13 (B. C. 656 (?); OLZ VI (1903), col. 198).

**†Sin-qi-Ištar(XV)**

JADD 76, 4, lady to whom *Ššakinte* assigned a slave for life, B. C. 652 (?), cf. KB IV, p. 146f.

**†Si-in-qi-ša-a-mur** "See her need!" (?)

*mārat* <sup>at</sup> *Arba'ili*, a prophetess, IV R 61, a, b.

**Sin-ra-bi** "Sin is great" (Oba, cf. RPN)

V R 44, 27d, renders *ŠEŠ.KI.GU.LA*.

**Sin-ra-ma** . . . , 83-1-18, 695, IV, 25, cf. JOHNS, ADD III, p. XV.**Sin-rimanni** "Sin, be merciful to me!"

1. *ŠXX-ri-man-ni*, JADD 506, E. a.
2. *ŠXX-rim[-a-ni]*, JADD 172, R. 7 (B. C. 670).
3. *ŠXX-rīma-ni*, JADD 47, 3 (B. C. 683).

**Sin(†EN.ZU)-ri-iš-a-bi**

Cass. tablet, PSBA 1907, Nov. pl. II 8.

**Sin-ša-la** . . . , 83-1-18, 695, IV, 22, cf. JOHNS, ADD III, p. XV.**Sin-šalūlu** . . .

*ŠXX-AN+PA* . . . , 83-1-18, 695, IV, 25, spec. († cf. JADD III, p. XV).

**Sin-ša-su** . . . , JADD 288, R. 5.**Sin-ša-du-nu** "Sin is our mountain" (for OBA and Nba. texts, see RPN, TNB)

f. of *Mar duk-zēr-ibni*, Shmk.: CT X, pl. 7, 46. — KING, BBS, p. 75.

**Sin-šallimanni** "Sin, keep me safe!"

1. *ŠXX-Df-an-ni*, Epon. B. C. 747, Canon A, IV 22; *ša māra Rašappa*, Canon E+81-2-4, 187, R. [31].
2. *ŠXX-šal-lim-a-ni*, Epon. B. C. 747, II R 69, no. 3, 7b, Canon B, V 2; C, II 27. JADD 412, L. E. 1; *ššakin māra-ša-pi*, JADD 412, L. E. 1.
3. *ŠXX-šal-lim-an-ni*, Epon. B. C. 747, Canon D, III 7.

**Sin-šar-aḫēšu** "Sin is king of his brothers"

1. *ŠXX-MAN-PAP*<sup>1</sup>-šū, JADD 45, 4 (Ep. T).
2. *ŠXX-MAN*<sup>2</sup>-*PAP*<sup>1</sup>-šū, JADD 1125, III, 3. No. 1.

**Sin-šar-ibni** "Sin has created the king" (for Nba. texts, see TNB)

(<sup>at</sup>) *ŠXX-MAN-KAK*, JADD 754, 9. K. 102, R. 2 (B. C. 649?) *ḫšit-ut-rēš*, JADD 649, 12, *ḫšakin* <sup>at</sup> *ŠE*, 650, 17. 807, 12. K. 6223, 9 (WAF II, p. 5), time of *Ašhur-etil-ilāni*.

**Sin-šar-ilāni** "Sin is king of the gods"

1. *ŠXX-LUGAL-AN*<sup>1</sup>, JADD 261, R. 15, his *šalšu*, 81-7-29, 151.
2. *ŠXX-MAN-AN*<sup>1</sup>, JADD 631, 1 (B. C. 680). 857, II, 28. K. 13099.

**Sin-šar-iškun** "Sin has established the king"

The last Assyrian king, B. C. 614—606, Sarakos of the Greeks. Inscriptions are KAH I, 56, K. 1662, publ. by SCHRADER, Ber. KSGW 1880, p. 33ff., transl. KB II, p. 271. Duplicates of this are KK. 1663, 1664, 8540, 8541, DT 64, 80-7-19, 13 and 81-7-27, 8.

1. *ŠXX-LUGAL-GAR*, VS VI, 2, 17 (KB IV, p. 174; 2<sup>d</sup> year).
2. *ŠXX-LUGAL-GAR-ur*, K. [1662] (IR 8, no. 6, 2. KB II, p. 270), *šar kiššati* [*šar māra Aššūr*, DT 64]. *šar māra Aššūr*, 82-7-14, 21 (EVETTS, Bab. Texte, p. 90; 3<sup>d</sup> year). 94-6-11, 36, 15 (ZA IX, p. 398; 7<sup>th</sup> year). — KB IV, pp. 174, 176.
3. *ŠXX-MAN-GAR*, s. of *Ašur-bān-aplu*, ZA XI, p. 47.
4. *ŠXX-LUGAL-GAR*, s. of *Ašur-aḫ-iddin*, ggs. of *Sinaḫēriba*, ggs. of *Šarrukin*: *šarru rabū šarru* [*dannu šar kiššati šar māra Aššūr*], Ssi.: KAH I, 56, 1.

**Sin-šar-usur** "Sin, protect the king!" (= Ar. שַׁרְיָר; cf. TNB)

1. *ŠXX-LUGAL-PAP*, HABL 974, R. 5. 1121, 2.
2. *ŠXX-LUGAL-ŠEŠ*, HABL 290, 4. 947, R. 9.
3. *ŠXX-LUGAL-ḫ-šur*, 82-5-22, 167.
4. *ŠXX-MAN-PAP*, HABL 1002, R. a. JADD 324, R. E. 2 (III R 48, 22b. B. C. 692). 325, 7 (Ep. A). 334, B. E. 2. 844, 5. 931, R. 1. K. 392 (B. C. 649?). As Epon. A', JADD 325, L. E. 1. *ḫardu ša Nabū-šar-usur*, JADD 814, 12. *ḫarḫē*, as Epon. A', JADD 414, R. E. 2. *ḫāšū*, Sm. 471 (cf. 5). *ḫmukil apātī*, B. C. 671, JADD 41, B. E. 1. *ḫmutūr pūti*, JADD 318, R. 10 (III R 46, 37b, Ep. A).

- <sup>h</sup>šanū šā <sup>māt</sup>Laḥīri, B.C. 670, JADD 625, 3.  
<sup>h</sup>A.BA māti, as Epon. A, JADD 623, R. 16.  
 s. of *Nikkal-iddina*, Abp.: K. 1425.
5. *XXX-MAN-PAP*, HABL 523, 2. JADD 69, R. 6 (B.C. 692). 136, 2 (Ep. 1). 334, 2. 813, 9. 849, I, 7. K. 7484. *āsū*, JADD 851, II, 12. <sup>h</sup>bēl pihāti Ḥīndan, as Epon. B, JADD 207, R. E. 1. <sup>h</sup>mutūr pūti, B. C. 663 (?), JADD 56, R. 5. <sup>h</sup>šanū, B. C. 693 or 688, JADD 32, 2. <sup>h</sup>A.BA māti, as Epon. A, JADD 318, R. 18. VS I, 95, 25.  
 s. of *Nabū-nāšir*, JADD 446, R. 22 (Ep. Q).  
 6. *XXX-MAN-u-zu-ur*, as Epon. A', JADD 2, R. 2.
- Sin-šar-ušurani** (?)  
<sup>h</sup>XXX-LUGAL-PAP-a-ni, HABL 459, 4.
- Sin-še-mi** (P. 100, 14)  
 BM. 38646, I, 6 (KING, BBS, p. 93, pl. 19).
- Sin-šul** . . . ., HABL 1032, R. 11.
- Sin-šum-iddina** "Sin has given a son"  
*XXX-MU-SE-na*, JADD 194, R. 2 (B.C. 677).
- Sin-šum-lišir** "Sin, may the son thrive!"  
 1. <sup>h</sup>XXX-MU-GIS, <sup>h</sup>rab SAG of Ashur-etil-īlani (?) or Tigl. IV, see WAF II p. 4f), JADD 650, 7, 23. K. 6332, 10.  
 2. <sup>h</sup>XXX-MU-SLID, same person, JADD 649, 7. 807, 7. <sup>h</sup>ar <sup>māt</sup>Aššūr, king of Assyria, probably B. C. 615, BE VIII, pt. 1, 141, 14 (acc.).
- Sin-tab-ni** (abbrev., cf. *Sin-tabni-ušur*)  
 f. of *Mar-duk*, Sarg. St. II 12. — KBIV, p. 160.
- Sin-tabni-ušur** "Sin, protect what thou hast created!" (cf. TNB), governor of Ur during the rebellion of Samaš-šum-ukin (cf. JOHNSTON, Epist. litter, p. 148):  
 1. <sup>h</sup>XXX-tab-ni-ŠEŠ, HABL 290, 1. 754, 4, 17 (WSml. II, p. 55), 1028, R. 6, 16 (WSml. II, p. 51). KK. 5639. 13 128. 81-2-4, 112. 83-1-18. 135.  
 s. of *Nikkal-iddina*, K. 4696, 6 dated in the month of Ab, B. C. [649?].  
 2. [<sup>h</sup>XX]X-tab-ni-iš-šur, s. of *Nikkal-iddina*, K. 28 + K. 3960 (G. SMITH, Hist. p. 185) KLAUBER, Sargon, no. 129.
- Sin-taklāk** (abbrev.)  
 1. <sup>h</sup>XXX-tak-lak, Epon. B. C. 739, <sup>h</sup>abarakku, III R 1, IV, 30.
2. <sup>h</sup>XXX-tak-lak, same person, Canon B, V, 10; JADD 1098, I, 6.
- Sin-taqiša-libluš** "Sin, thou hast presented (a son), may he live!"  
<sup>h</sup>XXX-ta-ki-ša-lib-luš, VR 44, 58d, renders <sup>h</sup>A.KU-BA-TI.LA.
- <sup>h</sup>Sin-<sup>h</sup>Tešup-aš (Hit.)  
 s. of *Zi-da-a*, Boghazköi, MDOG 35, p. 19f.
- Sin-uballiš** "Sin has called into life" (> Bi. <sup>h</sup>šbšš, Ar. <sup>h</sup>šbšššš APO, LXX Σαβαβελλάτ; cf. Old-Ba. *XXX-ú-ba-al-li-iz-zu*, T-D LC; for Cass. and NBa. texts, see BE XV, TNB)  
 1. <sup>h</sup>XXX-ú-bal-lit, <sup>h</sup>ardu ša <sup>h</sup>sukkallu, HABL 505.  
 2. *XXX-ú-bal-lit*, JADD 568, R. 3.
- Sin-utaqqin**  
<sup>h</sup>XXX-LAL-in, <sup>h</sup>nuḥatimmu, JADD 273, R. 9.
- Sin-za-qip** "Sin upholds"  
 83-1-18, 695, IV, 20, spec. *XXX-za-qi-pi*, JADD 246, R. 12 (K-U, AR I, p. 67).
- Sin-zēr-ibni** "Sin has created posterity"  
 1. <sup>h</sup>XXX-KUL-ib-ni, <sup>h</sup>lyazān <sup>h</sup>al Dūr-Rīm-Sin *Bīt-Sin-šeme*, Neb. I Nippur, V 10.  
 2. <sup>h</sup>XXX-KUL-KAK, <sup>h</sup>šalšū, B. C. 684, JADD 19, 5. 20, 2 (III R 47, 46a).
- Siparānu**  
 1. *Si-pa-ra-nu*, <sup>h</sup>šābit taḥ-ši-e, of *Tit-NIN.IB*, B. C. 742, JADD 75, R. 9.  
 2. *Si-par-a-nu*, B. C. 687, JADD 100, L. E. 1.  
 3. *Si-ip-ra-a-nu*, B. C. 692, JADD 69, R. 3. [276, 1].
- Sip-pi-e** (cf. TNB)  
 f. of *Ša-Nabū-šū*, Kandal: VS V, 5, 31. — KB IV, p. 172.
- <sup>h</sup>Si-ra-aš-me  
<sup>māt</sup>Ba-bu-ra-a-a, Shamsh. V: III, 45 (I R 30. KB I, p. 182).
- <sup>h</sup>Si-ra-a-šu  
<sup>māt</sup>Si-im-gu-ri-a-a, Shamsh. III, 56 (I R 30. KB I, p. 182).
- Si** (*Gur?*)-ru-na-a-a, ša <sup>h</sup>al I-nam . . . ., JADD 899, I, 37.
- Si-si-i** (hypocor., also in NBa. texts, see TNB; cf. *Si-is-si*, *Si-is-si-ia*, BE XIV, XV, *Si-iz-zi* VS VII, 155, 43, *Si-iz-za-tun* T-D LC) JADD 398, R. 2 (B. C. 664?).

- Sis-bi-ga-a-nu**, HABL 774, 3.  
**Si-ta-te** (cf. *Si-ti-ta*, BE XV)  
*mašmašu*, JADD 869, III 3.  
**Si-ti-nu**, (cf. *Se-ti-nu*)  
*ḫel piḫāti ša māt...te-ni*, HABL 444, 9.  
 \***Si-ti-ir-ka-a-nu** (cf. Ar. docket שרכן CIS II, 32,  
 STEVENSON, Contracts p. 131)  
 JADD 255, 4, sold, time of Sargon II.  
**Sūa**  
 1. *Su-u-a*, *mār* <sup>ai</sup>*Ni-nu-u*, JADD 500, R. 1.  
 2. *Su-ú-a*, *ḫazānu* of Uaštal, Shalm. Mon. II, 46  
 (III R 8, KB I, p. 164). <sup>mat</sup>*Gil-za-na-a-a*,  
 Shalm.: Ob. Epigr. I. — KB I, p. 150. —  
 Cf. *A-sa-a-u*.  
**Su-a-bu** (= *Su-mu-a-bi*, q. v.), Chron. K I, R. 14,  
**Su-a-li-i**  
*ḫel piḫāti*, JADD 867, 10.  
**Su-ba-su**  
*ḫrab kārī*, JADD 890, 3 (ZA I, p. 426).  
 \***Su-da-la-a** (cf. *Si<sup>2</sup>*, *Si-e-dalā*)  
 JADD 284, 1, slave sold, B. C. 668.  
**Su-ga-li-a** (cf. OBA. *Su/Zu-ka-li-ja* RPN)  
 f. of *A-šir-ma-liḫ*, Capp. G, 10, 7.  
 f. of *E-na-zu-in*, Capp. G, 3, 5.  
**Su-ḫa-a-a** "Native of Sukh" (cf. <sup>h</sup>*Su-ḫa-a-a*  
 WE. Misc. pl. 5, IV, 10. <sup>mat</sup>*Su-ḫa-a-a*,  
 HABL 813, 13, <sup>mat</sup>*Su-ḫa-a-ja*, Anp. Ann.  
 III 34; Bi. מְשֻׁרִי; for NBa. texts, see TNB)  
 JADD 824, 9. VS I, 93, 24.  
**Su-ḫi-ru**  
 JADD 412, R. 12 (III R 48, 29a. B. C. 748).  
 \***Su-uh-ra<sup>2</sup>** (Iran. = Pe. *Thukhra*(*ḫyā*), Sus. *Tuk-  
 kurra*)  
 f. of *Umittana<sup>2</sup>* (Otanēs), <sup>h</sup>*Par-sa-a-a*, Dar.  
 Beh. 110 (III R 40).  
 \***Suḫuramu**  
 1. *Su-ḫu-ram-mu*, JADB 9, IV, 4.  
 2. *Su-ḫu-ra-mu-u*, <sup>h</sup>*tamkaru*, B. C. 676, JADD  
 330, R. 14.  
 \***Su-ḫur-gal-du** (in *Bit-m-Suḫur-Galdu*), Neb. I:  
 Nippur, Heading 9; III 3.  
**Su-ka-a** (cf. *Sukkāja*)  
 JADD 28, 3 (B. C. 686). 97, R. E. 1.  
**Su-ka-a-a-ri**(?), Sarg.: K. 1668a, D 9 (WS pl. 45a).  
**Su-ki-nu**, K. 4263, L. E. 2 (KGAS 48, cf. 36.  
 R. 5).

No. 1.

**Sukkāja**, "Native of Sukku"

1. *SUG-a-a*, *šaknu*, JADD 207, R. 1 (III R 46, 26a.  
 Ep. B).  
 2. *Suk-ka-a-a*, JADD 78, 6, slave. 382, R. 1  
 (B. C. 716). K. 241, IX, 34, spec. <sup>h</sup>*ardu*  
*ša* <sup>h</sup>*BI.LUB*, JADD 247, R. 12. <sup>h</sup>*išparu*,  
 JADD 392, R. 2. <sup>h</sup>*BI.LUB*, HABL 767, 8.  
<sup>h</sup>*u* *narkabat šarri*, JADD 832, 9.  
 s. of *Ija*...., JADD 925, R. 3.  
 3. *Suk-ki-a-a*, JADD 761, 1.  
 4. *Suk-ku-a-a*, JADD 9, 3 (B. C. 686). 204, R. 1.  
 (B. C. 667). <sup>h</sup>*SAG*, JADD 386, R. 12.  
 5. *Su-ku-a-a*, JADD 67, R. E. 1 (B. C. 748?).  
 †**Suk-ki-i-tú** (cf. <sup>ai</sup>*Bit-Suk-ki-i-tum* BE X)  
 JADD 741, 19.  
**Su-la-a** (hypocor.)  
 JADD 296, R. 2. 81-2-4, 493.  
**Su-la-a-a**, "Native of the city of Sulu"  
 HABL 447, R. 2, prob. a *mašmašu*, (cf.  
 HABL 851, 11). K. 241, IX, 30. <sup>h</sup>*bēl piḫāti*,  
 JADD 853, II, 2.  
**Su-li-ia** (cf. *Su-la-a*)  
 Rm. 157, 16 (KB IV, p. 126), B. C. 679.  
**Su-li-li** (cf. OBA. *ṣu(?)-la-li-ia*, RPN)  
 JADD 824, 7(?). Adm. IV: IR 35, No. 3, 26:  
*šarvūti ša Su-li-li ša ultu ullā Ašur ibbū*  
*simašu*; according to JOHNS, Ancient  
 Assyria, p. 102, identical with *Sumu-la-  
 ilu*. KB I, p. 190.  
**Su-lu**...., K. 1015.  
 \***Su-lu-ma-al**  
<sup>mat</sup>*Me-li-d-a-a-a*, Tigl. IV: Ann. 152 (III R 9);  
 B. 45, 68 (II R 67, KB II, pp. 18. 20. 30).  
**Su-ma-a** (hypocor.)  
 HABL 168, R. 20 (WSml. II, p. 46).  
**Su-ma-a-a-ja**, perhaps "Native of <sup>mat</sup>*Su-mu*"  
 (III R 8, 40; cf. <sup>h</sup>*Su-mu<sup>2</sup>-an* Senn. King VII 96)  
 JADD 677, R. 6 (B. C. 713).  
 s. of *Nabū-zēr-lišir*, HABL 873, R. 1.  
 \***Su-me-e(a)** (cf. *Zu-me-e*)  
 f. of *Ḫasardu*, Meliš.: Lo. 101 (90829), 15. —  
 KB IV, p. 58. KING, BBS, p. 20, pl. XXIV.  
 f. of *Kur-za-bu*, DEP VI, p. 44 14.  
**Sumu-abi** "Sumu is father" (OBA.)  
 King of Babylon (Dyn. I: 1):  
 1. *Su-a-bu*, Chron. K I, R. 14.

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2. *Su-nu-a-bi*, King-list B, 1.  
 3. *Su-nu-a-bu-um(bi-im)*, RPN.  
**Su-nu-la-ilu** "Truly, Sumu is god (OBA.)  
 King-list B, 2 (Dyn. I: 9); written also *Su-nu-li-el*, see RPN.  
**Su-na-a** (hypocor.)  
*mār bēl piḫāti*, HABL 380, 12, prob. end of Sargon's reign.  
**Su-na-a-a** (cf. *Su-ni-ša* CBR I, 56, 6; *at.Su-ni-e*, JADD 950, 11).  
 JADD 329, 7 (Ep. K).  
**Su-nu** ..., JADD 327, R. 12 (III R 46, 53d, Ep. N).  
**Su-qa-a-a** (cf. /*Su-qa-(a-a)(<sup>c</sup>)i-tum* TNB)  
 JADD 210, 5, f. of slave (Ep. W).  
**\*Su-ra-a** (Ar., cf. שרי) <sup>1</sup>  
 JADD 286, 2(?), JADB 6, VII, 1. <sup>2</sup> *h<sup>r</sup>e'u sēni*,  
 JADB 9, III, 9.  
 s. of *Samaš-qa-me*, *h<sup>i</sup>irrišu*, JADB 3, III, 10.  
**\*Su-ra-ḫal-di**  
 JADD 807, R. 18.  
**\*Su-ra-a-nu** "Native of *at.Sūru*"  
 VS I, 93, 22.  
**Su-ra-ra-te**  
 JADD 491, R. 7 (B. C. 693); cf. 26, R. 3  
 (B. C. 680).  
**\*Su-ur-ḫu** (cf. Bi. n. pr. f. שורח) <sup>1</sup>  
*mār at.Ku(Dur)-ra-a-a*, JADD 500, R. 7.  
**\*Su-ur-ri** (perhaps Iran., cf. *Ar-ta-sur-ri* BE X)  
 f. of *A-ip-par-ma*; *lā bēl kussi*, succeeded  
 Lubarna as ruler of Patin, B. C. 832,  
 Shalm. III: Ob. 148, 151, 153. — KBI, p. 146.  
**Su-sa-nu** (perhaps = *sisānu* grasshopper)  
 JADD 852, II, 2.  
**Su-si-i** (hypocor., cf. Bi. שסי) <sup>1</sup>  
 JADD 342, R. 6, 622, 4, R. 2 (Ep. D). *h<sup>a</sup>ka-šiv*,  
 JADD 1141, 54 (B. C. 709).  
**Su-si-ja** (cf. *Su-si-i*)  
 JADD 415, R. 7, of *at.Nappah-ḫurāši*, B. C. 734.  
 f. of *Ilnuna-lī*, JADD 415, R. 8.  
**\*Su-si-in-qu** (Eg. Ššnq, Bi. ששןק, LXX Σουσακ-  
 κη, Manetho Σεσωγγης, Berlin ostrakon  
 from Thebes Σεσόγγης, see STEIN-  
 DORFF, BA I, p. 351, RANKE, Material,  
 p. 34; cf. *Susanqu*).  
*šar matPu-ši-ru*, Abp. A, III R 17, I 102; Ann.  
 V R 1, I 100. — KB II, p. 162.

- Su-u-su** (cf. *Su-si-i*)  
 JADD 80, 4. MVG VIII, p. 111, 22 (Ep. P).  
**Su-su-ú** (cf. *Su-si-i*)  
 f. of *Urūi*, JADD 320, R. 2.  
**Su-te**(*Ribāte?*)-*ilu*  
 f. of *Nabū-bēlāa*, OLZ VI (1903), col. 199.  
**Su-ti-e** (without pers. determ.) *A.BA šarri*  
 f. of *Ki-din-Sin* CT 24, 46, XII 10.  
**\*Su(?)-tir-na** (Iran.), *ša at.[Mu]-sa-na-a*, Sarg. A II 15  
 (cf. Ba. *Šutar-na*).

- Šabri**, see *Sapri*.  
**Ša-bu-dāmiq**(*ŠIG*) "The warrior(?) is friendly"  
 JADD 412, 1 (III R 48, no. 1; B. C. 748).  
 877, R. 1.  
**Ša-bu-um**, see *Za-bu-um*.  
**Šab(u)ṭānu** "Captor" (cf. *ša-bi-ta-ni-šu* VR 56, 56)  
 1. *Šab-ta-a-nu*, JADD 134, 4 (B. C. 686).  
 2. *Ša-bu-ta-a-nu*, JADD 135, 1 (B. C. 685).  
**Ša-du?**  
 JADD 175, R. 10 (B. C. 676).  
**Šajadu** "Hunter" (cf. Pa. שׂיָדוּ) <sup>1</sup>  
*Ša-a-a-di*, *h<sup>r</sup>ab naggari*, B. C. 677, JADD 161,  
 R. 6.  
**Ša-la-a-a**, see *Šallāja*.  
**Ša-la-a-ilu**  
 HABL 1041, 6. JADD 221, L. E. 1 (Ep. W).  
**Ša-la-mu** (cf. *Šalmu*)  
 HABL 1052, R. 5.  
**Ša-li-a-a** (hypocor.)  
*ša šepā*, JADD 872, 1.  
**\*Ša-li-en-tú**  
 JADD 308, 4, sold (Ep. Q).  
**Šallāja** (gent.)  
 1. *Ša-la-a-a*, HABL 762, 6. *Ša-la-a(-a)*, (*ša*  
*at.Ki-it-pat-a-a*) *h<sup>a</sup>ša-anu* *ša matGicilbundi*,  
 Sarg.: Ann. 102. VIII<sup>b</sup>, 64.  
 2. *Ša-at-la-a*, HABL 540, 14.  
 3. *Ša-la-a*, s. of *Manuu-šāri*, JADD 880, I 15.  
 4. *Šal-la-a-a*, HABL 223, R. 1. 447, 2. K. 241,  
 IX 28. *h<sup>r</sup>ab bitī*, HABL 415, 3.  
 5. *matŠal-la-a-a*, *mār Ba-ḫi-a-ni matHat-ta-a-a*,  
 Anp. Ann. II 22.  
 6. *matŠal-la-a-ša*, Anp. Ann. II 22, var.  
**Šal-li-ilu**  
 JADD 1132, R. 12.  
**Šal-lu-a-a-ḫa-an** ..(?)<sup>1</sup>, *h<sup>b</sup>ēl piḫāti*, JADD 867, 8.  
 T. XLIII.

**Šalmu** (abbrev.)

1. *Ša-al-mu*, *mār šipri* of Burna-Buriash, TA 7, 73, 80. <sup>h</sup>*tankaru*, TA 11, R. 8.
2. *Šal-ma*, s. of <sup>h</sup>*Kar-ri-te*, VS I, 103, 15.
3. *Šal-mu*, JADD 813, s. VS I, 96, 23.

**Šalmu-aḫē** (abbrev.)

1. *NU-PAP<sup>h</sup>*, JADD 351, R. 6 (Ep. V). 855, 15. <sup>h</sup>*rakbu*, JADD 207, R. 9 (Ep. B).
2. <sup>d</sup>*NU-PAP<sup>h</sup>*, <sup>h</sup>*ša šepā*, JADD 373, 9, R. s.
3. *Šal-mu-PAP<sup>h</sup>*, JADD 163, s. 217, 5, 13.

**Šalmu(<sup>d</sup>NU)-ma-lik** "Šalmu is counsellor"

BM 103 395, 4 (CT 33, pl. 15) (Ep. <sup>d</sup>*Amurru-ma-ilū*).

**Šalmu(<sup>d</sup>NU-mu)-ḫi-ni**

JADD 1101, 10.

**Šalmu-mušētiq**(<sup>d</sup>*KUŠ-LU*)

K. 9717, s (NE p. 90), author.

**Šalmu-šar-iqbi**

1. <sup>d</sup>*NU-LUGAL-iqbi*, <sup>h</sup>..., JADD 60, 1.
2. *NU-MAN-E*, JADD 844, R. 5. <sup>h</sup>*rab ki-šir*, JADD 344, R. 6. Epon. Q, JADD 165, R. 2. 349, R. 10. 446, L. E. 1, <sup>h</sup>*tur-ta-nu<sup>al</sup> Ku-mu-ḫi*.
3. <sup>d</sup>*NU-MAN-E*, Epon. Q, JADD 81, R. 6.
4. *NU-MAN-ig-bi*, JADD 200, R. 14. K. 241<sup>1</sup> X, 28, spec. <sup>š</sup>*ā šepā* JADD 105, R. 5 (Ep. Z). Epon. Q, <sup>h</sup>*turtānu šumēli*, JADD 308, R. 6.
5. <sup>d</sup>*NU-MAN-ig-bi*, JADD 85, r. 332, R. s. 396, 1.
6. <sup>d</sup>*NU-MAN-KA-E*, JADD 85, R. 1, var. of (6).
7. *Šal-mu-LUGAL-ig-bi*, HABL 460, R. 13.
8. *Šal-mu-MAN-ig-bi*, JADD 164, R. 8 (B. C. 679).
9. <sup>d</sup>*Šalmu* (BL 7300) ..., 83-1-18, 695, XII, 1, appears to be a var. to <sup>d</sup>*NU-MAN*..., 1, 2, spec.

**Šal-mu-te-ti** (hypocor.)

<sup>h</sup>*irrišu*, JADD 742, R. 28. <sup>h</sup>*tankaru*, JADD 318, R. 12 (Ep. A).

**Ša-an-ša-nu**, or *Zanzanu* (cf. *zanzanu* "a small insect")

<sup>h</sup>*rab kišir*, JADD 268, R. 4.

**Ša-an-šu-ru** (cf. Talm. שָׂרָר, Arb. صَرَصَر صَرَصَر, *šaršaru* "locust"; see also *Za-an-šar*)

s. of *Šin-nā'id*, JADD 22, 4 (III R 47, 1c. Ep. α).

**Ša-pa-nu** (perhaps WSem., cf. Pu. שַׁפְנָנְעַל etc., Bi. שַׁפְנָנְעַל)

JADD 161, 2 (B. C. 679).

No. 1.

**Ša-ap-ri** (cf. *Za-ap-rum/ru, ri*, BE XIV)

f. of *Muk-kut-is-sah*, Neb. I: VR 56, II 10. — KB III, pt. 1, p. 168.

<sup>f</sup>**Šarpi** (hypocor.), see *Zarpi*.**Ši-da-du**

JADD 43, R. 5 (B. C. 687).

<sup>\*</sup>**Šidqā** (WSem.)

1. *Zi-id-qa*, JADD 324, R. E. 2 (III R 48, no. 3; B. C. 692).
2. *Ši-id-qa-a*, *šar<sup>al</sup> Is-qa-al-lu-na*, king of Ashkelon, circ. B. C. 700, Senn.: King, II, 87; III, 2; Kui, I 20 (III R 12); Tay. II, 58, 67 (IK 38. KB II, pp. 90, 92).

<sup>\*</sup>**Ši-id-qa-a-a** (cf. Bi. שִׁידְקָא)

JADD 577, R. 4.

<sup>\*</sup>**Ši-id-qi-ili** (cf. SArb. שִׁידְקִי, Bi. שִׁידְקִי)

Ph. שִׁידְקִי, Ph. שִׁידְקִי, KA p. 473f. Epon. B. C. 764, Canon A, IV 5; <sup>š</sup>*ā mūd Tuš-ḫa-an*, Canon E + 81-2-4, 187, R. 13.

**Ši-du-nu-a-a** "Sidonian"

JADD 513, R. E. 1.

<sup>\*</sup>**Ši-ḫa-a** (Eg., STEINDORFF, BAI, p. 353f, RANKE,

Material, pp. 34, 62; cf. Eg.-Ar. שִׁחַ אֲפֹ, *Si-ḫa<sup>2</sup> BE X*, Bi. שִׁחַ אֲפֹ) <sup>š</sup>*ar<sup>al</sup> Ši-ia-a-u-tū*, in Egypt. Abp.: A, III R 17, 18; Ann. I, 108. — KB II, p. 162.

s. of <sup>š</sup>*Belū(Nin-lil)-ḫa-ši-na*, ggs. of *Nabū-rīhtu-ušur*, hu. of *Nihtēšaranu*, JADD 307, 12, 11 (III R 49, 14, 16c. Ep. F).

<sup>f</sup>**Ši-ha-ti**, JADD 811, 5.<sup>\*</sup>**Ši-hu-u** (Eg., cf. RANKE, Material, pp. 38, 71, n. 4)

*ḫar(ḫur, mur)-dū(f)-bi*, JADD 851, II, 15.

<sup>\*</sup>**Ši-ḫuru** (Eg.)

1. *Ši-i-ḫur-ru*, <sup>h</sup>*āsū*, Sm. 471.
2. *Ši-ḫur-ru*, <sup>h</sup>*āsū*, JADD 851, II, 15.

**Ši(ʔ)At-ka-la-an-ni** ..., <sup>h</sup>*bel pilāti*, JADD 867, 9.

<sup>f</sup>*Šil(GIS.MT)* ..., JADD 221, 1, slave sold.

**Šil-Adad** (probably abbrev.; cf. Oba. *MI(-li)-d-IM* RPN p. 167)

1. *Šil-d-IM*, <sup>h</sup>*šunū*, JADD 814, 16.
2. *Šil-U*, <sup>h</sup>*ardu šā<sup>h</sup> rab kar-ma-ni*, JADD 464, R. 9.

**Šil-Ašur** (abbrev.)

1. *GIS.MI-ĀŠ-šur*, JADD 314, 1, 5. <sup>h</sup>*A.BA ḫu-šu-ra-a-a*, B. C. 692, JADD 324, 11 (III R 48; KB IV p. 116).

2. *Šil-ĀŠ-šur*, JADD 266, 6, slave sold, B. C. 670 (IIR 49, 48a). 324, R. 10, var. to (1). <sup>h</sup>*bēl pihāti*, JADD 246, R. 2. <sup>h</sup>*rab*...., JADD 860, III, 10. — Cf. MDOG 35, p. 40.
- Šil-Ašur-ālik-pāni** (*DU-ŠI?*), JADD 406, 1, 7.
- Šil-Bāl** (abbrev.; cf. <sup>h</sup>*Šil-<sup>a</sup>EN* CBR I, 87, 11; for Nba. texts, see TNB)
1. *GIŠ.MI-EN*, JADD 241, 5, slave sold. *šar* <sup>āl</sup>*mā<sup>t</sup> Haziiti*, king of Gaza, Senn.: King, III, 61; Tay III, 25 (IR 39. KB II, p. 94). Abb.: Rm. 3, II, 34 (KB II, p. 238).
  2. *Šil-EN*, JADD 89, R. 5(?) (B. C. 683). <sup>h</sup>*r<sup>2</sup>ū sa-gul-lal*, in Lahiru, B. C. 670, JADD 625, 10, 12. *šar* <sup>āl</sup>*Haziiti*, Esarh. B, V, 15 (IIR 16, no. 1), cf. (1). Epon. B. C. 807, <sup>h</sup>*rab BI.LUB*, IIR 1, III, 10.
- Šil-bēl-dalli**
1. *GIŠ.MI-EN-<sup>a</sup>[al-l]*, HABL 843, R. 17, 83-1-18, 695, XII, 21 (probably).
  2. *Šil-EN-dal-lī*, <sup>h</sup>*ša eli biti*, JADD 642, R. 15 (IIR 49, 30 b).
- Šil-Bēlit** (<sup>a</sup>*NIN.LIL*) (abbrev.)  
JADD 902, 6.
- Šil-Ištar** (abbrev.; cf. Oba. *Ši-li-MI-lī-Ištar* RPN, *MI-lī-<sup>a</sup>RI-Akkadi*, BE XV, 51, 2)
1. *GIŠ.MI-<sup>a</sup>XV*, s. of *Nabūa*, VS I, 88, 22.
  2. *MI-Ištar (U + DAR)*, Capp. E, 1, 12.
  3. *Šil-<sup>a</sup>XV*, Epon. B. C. 788, Canon C, I, 23; IIR 1, III, 29; *šā* <sup>āl</sup>...., 81-2-4, 187, 25.
  4. *Zi-lī-Ištar*, Capp. G, 7, 3.
- Šillā** (hypocor.)
1. *Šil-la-a*, JADD 17, 3 (B. C. 687).
  2. *Šil-la-a*, HABL 416, 2, 5. 702, R. 7. 808, 12. 1111, 2. 1131, 1. JADD 297, R. 7 (Ep. I). K. 974. 13191 (TRep. 277 AE). 82-5-22, 161. 83-1-18, 555.
- s. of *Beliā*, HABL 527, R. 15.
- s. of *Nabū-<sup>a</sup>lā-iddin*, at Erech, B. C. 648(?), K. 433, 7.
- s. of *Nabū-<sup>a</sup>er-ušabši*, at Erech, B. C. 648(?), K. 433, 28.
- f. of *Ašur-<sup>a</sup>šir*, HABL 928, 6.
- f. of *Nabū-šun-iškun*, 81-2-4, 78.
- Šillaja** (hypocor.; Oba. *MI-lī-<sup>a</sup>* RPN, Nba. *GIŠ.MI-<sup>a</sup>* a TNB)
1. *Šil-la-a*, JADD 551, 4(?)
  2. *Šil-la-a-a*, JADD 109, 5. 275, R. 11.

- Šil-Marduk** (abbrev.; Oba. *MI-lī-Marduk<sup>1</sup>* Dilbat, Nba. *Šil-la-Marduk<sup>1</sup>* TNB)  
*Šil-<sup>a</sup>ŠU*, JADD 89, R. 5 (B. C. 683).
- Šil-Nabū<sup>2</sup>** (abbrev.)  
JADD 327, 3 (IIR 46, 29 d. Ep. N).
- Šil-<sup>a</sup>NIN.IB** (abbrev.; Nba. *Šil-la-<sup>a</sup>NIN.IB* BE IX, Oba. *Ši-lī-<sup>a</sup>NIN.IB* RPN) VR 44, 20 d, renders *Na-zi-Marut-tāš*.
- Šil-Sin** (abbrev.; Oba. *Ši-lī-<sup>a</sup>MI-lī-Sin* RPN, Dilbat) *GIŠ.MI-XXX*, <sup>h</sup>*rab nikasi*, JADD 204, R. 2 (B. C. 667).
- Šil-Šamaš** (abbrev.; for Oba. texts, see RPN)  
*GIŠ.MI-<sup>a</sup>UD*, <sup>h</sup>*KAR.KA.TIN*, HABL 322, 2.
- Šil-Tašmetum** (abbrev.)  
*GIŠ.MI-<sup>a</sup>Taš-me-tum*, 83-1-18, 695, XI, 14, spec.
- <sup>†</sup>**Ši-ir**...., Bu. 89-4-26, 38, spec.
- Šir-appili**, perhaps "O Šir, answer" (HINKE), in *Bit-<sup>m</sup><sup>a</sup>Šir-ap-pi-lī*, Neb. I: Nippur, Heading 5; III 1.
- Širat-qibit-Marduk** "High is the command of Marduk"  
*Ši-rat-ki-bi-<sup>a</sup>AMAR.UD*, VR 44, 22 d, renders *DUG.GA-MAḤ<sup>2</sup>-LIB.ZU*.
- Ši-ri-i** (hypocor., cf. *Ši-ra-a*, in later Bab. texts, see TNB)  
JADD 618, 12 (Ep. T).
- <sup>†</sup>**Šir-nāšir** (*ŠEŠ*)  
*mār Ḥabban*, of Bit-Ujban, Mna.: IR 70, I, 13 (KB IV, p. 78).
- <sup>†</sup>**Šir-šum-iddina** (*MU-SE-na*)  
s. of *Aḫi-bāni*, *šakin* <sup>āl</sup>*Bagdada*, Merod. I: Susa 16, II 24; III 1.
- <sup>†</sup>**Šu-u-a-šu** (Eg., cf. RANKE, Material, p. 34)  
*A.BA Mu-šur-a-a*, JADD 851, IV, 6; cf. 763, 10.
- <sup>†</sup>**Šu-uḫ-ru**  
HABL 12, R. 10.
- Šu-lu-lu** (abbrev.) K. 1015.  
f. of *Ina-<sup>a</sup>šir-<sup>a</sup>šir*, HABL 781, 8.
- <sup>†</sup>**Šu-ma-āš-še** (Eg.?), JADD 763, 10.
- <sup>†</sup>**Šu-mu-i-tú**, JADD 92, 2; pledged.
- Šu-pu-ú** (cf. Bi. 123)  
K. 1206, in Ba. letter.
- <sup>†</sup>**ŠUR-ibni**, 83-1-18, 695, XII, 24, spec. In later Bab. texts, see TNB.
- <sup>†</sup>**ŠUR-ma-<sup>a</sup>-a-di**  
83-1-18, 695, XII, 25, spec.

\*ŠUR-šum-iddin(-*MU*-AŠ)

83.1-18, 695, XII, 23, spec.

Šu-ša-a (probably Ar., cf. *Šāšū*)<sup>h</sup>A. B. A., B. C. 688, JADD 238, R. s.

## Šu-u-šu

<sup>h</sup>r<sup>2</sup> ū, JADD 741, 19.Ša-Adad<sup>1</sup>-ni-nu "To Adad we belong"

Epon., Admir. I; KAH I, 5, R. 35.

Ša-a-da (cf. *K-U*, AR I, p. 43)

JADD 294, R. s.

## Ša-Āšur-a-ni-ni "To Ashur we belong"

JADD 852, III, a.

Ša-Āšur-dubbu (cf. *Āšur-dubbu*)

1. *Ša-Āš-šur-du-bu*, HABL 138, a. 704, 2. Epon. B. C. 707, III R 1, V, 17; JADD 292, R. a. 350, R. 17.
2. *Ša-Āš-šur-du-ub-bu*, Epon. B. C. 707, Canon, B, VI, 4; <sup>h</sup>šakin<sup>1</sup> <sup>ad</sup>1uššan, Canon F, 3; III R 1, V, 17; III R 2, no. XIV, 26, 15<sup>th</sup> year of Sargon, 3<sup>rd</sup> year of Babylon.
3. *Ša-Āš-šur-du-bu*, HABL 646, a. 703, 3, 705, 2. JADD 467, R. s. 886, 5.
4. *Ša-Āš-šur-du-ub-bu*, HABL 139, 2.
5. *Ša-Āš-šur-du-ub-bu* = no. (2), III R 2, no. XIII, 23, 15<sup>th</sup> year of Sargon. III R 2, no. XV, 34, same time.
6. *Ša-Āš-šur-du-ub-bu*, Epon. B. C. 707, Canon D, IV, 12.

\*Ša-ba(īma)-gu-nu (cf. *Šama'gunu* and *Sangunu*)

HABL 915, R. 11 (K. 1269. WSml. II, p. 63).

Ša-ba-ja, see *Qīsti-ja*.\*Ša-ba-ku-u, Sabaco, king of Egypt, B. C. 712-700 f. of *Tandamane*, Eg. Šbk, first king of the XXV<sup>th</sup> dynasty, Σαβάκιων of Herodotus, Manetho and Diodorus; cf. STEINDORFF, BA I, p. 160, RANKE, Material, p. 35), Anb. Ann. II, 22 (VR 2. KB II, p. 166). 81-2-4, 352, his cartouche, see LAYARD, Nineveh and Babylon, pl. XVII, I.\*Šabilīš (*Ša-bi-lī-in*, acc.), king of Amurru, MDOG 35 p. 45. Cf. *Ša-bi-iltu*, TA 62, 26.Šá-áb(*lt*)-ta (cf. *Šá-lit-tum*, BEXIV, 126, 2), Capp. T-D, LC 240, 26.Ša-bu-lu (cf. N. B. A. *Šabullatu* TNB, O. B. A. *Ša-bu-lum* RPN), or *Sa-pu-lu*.<sup>h</sup>irrišu, JADD 742, R. 13, <sup>h</sup>gēpu, JADD 857, III, a.

No. 1.

Šadāja (*KUR-a-a*, hypocor., cf. N. B. A. *Šadi* TNB)JADD 391, R. 11 (B. C. 717), <sup>h</sup>mutir pāti, HABL 638, 6.\*Šad-dak-me (Cass.; formerly read *Kur-kà-me*, see HINKE, Boundary stone, p. 212; cf. BE XV, p. 37: *Mad-dak-mī*)f. of *Na-zi-Marduk*, Neb. I: VR 56, II 12. — KB III, pt. 1, p. 164.Šad-din-nu (cf. *Šad-Ša-ad-din-nu* in later Bab. texts, TNB p. 186)

HABL 878, 19.

Šá-di-da-ga-an (cf. O. B. A. *Šá-di-ba-la-ī-Marduk* Dilbat)Capp. T-D, LC 242, 2; THUREAU-DANGIN: *Šá-īi-š-ga-an*.

## \*Šá-di-Te-šup (for the first element cf. Lyd. Σδωυ-αττης)

s. of *Hattu-šar*, *šarru ša* <sup>ad</sup>Urrašinaš, Tgl. I: Ann. II, 44 (IR 10. — KB I, p. 20).

## Šadūa (hypocor.)

1. *Ša-du<sup>2</sup>a*, 80-7-19, 33.
2. *Ša-du-a*, HABL 627, 5.
3. *Šad-du-a*, <sup>h</sup>A. B. A., JADD 513, R. 7.

Šad-du-du, see *Kudurru* (cf. STRECK, ZA XIX, p. 252).Šadū-NIN. IB (*KUR-MAŠ*), "A mountain (refuge) is Ninib"

JADD 93, 7.

\*Šagarakti-Šurīaš (Cass., cf. *Ša-ga-rak-tum*, *šakin temi* <sup>mut</sup> <sup>ad</sup>Yriha DEP VI, 44, I 11, *Ši-ga-rak-te* <sup>ti</sup> BEXIV; on the reading, cf. HILPRECHT, ZA VIII, p. 386f. King of Babylon, about B. C. 1264—1252, or 1273—1261 (UNGAD, OLZ XI, p. 13—14), or B. C. 1296—1283 (TOFFTEEN, Chronology, I p. 66), s. of *Kudur-Enlil*, f. of *Kaštiliaš* II:

1. *Ša-ga-rak-ak-ti-šur-ia(ia)-āš*, *šar Bābili*, BEXIV, 132. 133. 136. 138. 141. *šar kiššati*, III R 4, no. 2, s. R. 4 (cf. KING, RRT p. 108. 163).
2. *Ša-ga-rak . . .*, f. of *Kaštiliašu*, King-list A, II, 6.
3. <sup>ad</sup>*Ša-ga-rak-te-šur-ri-ia-āš*, BE XIV, 139, s.
4. *Ša-ga-rak-ti-ia-āš* (sic), Nabd. Br. cyl. III, 20, 41 (IR 69. — KB III, 2, p. 84).
5. <sup>ad</sup>*Ša-ga-rak-ti-šur-ri-ia-āš*, BE XIV, 128 a, 23.

6. <sup>a</sup>*Ša-ga-rak-ti-šur-ri-ia-aš*, BE XIV, 126, 14, 127, 18, 128, 13, 129, 17, 130, 11, P. 109.  
 7. *Ša-ga-rak-ti-šur-ri-ia-aš*, fof *Kaštiliaš*u, OBL70.  
 8. *Ša-ga-rak-ti-šur*(sic)-*ia-aš*, s. of *Kudur-Enlil*, Nabd. Rm. A, III, 31 (V R 64. — KB III, 2, p. 106).  
 9. *Ša-ga-rak-ti-šur*(sic)-*ia-aš*, s. of *Kudur-Enlil*, šar *Bābili*, Nabd. Rm. A, III, 28 (V R 64. — KB III, 2, p. 106).  
 10. *Ša-ga-rak-ti-šur-ia-aš*, OBL, I, 69.  
 11. *Ša-gar-ak-ti-šur-ia-aš*, P. 85.  
 12. *Ša-gar-ti-šur-ri-ia-aš*, P. 117, 118.  
 13. <sup>a</sup>*Ša-GAR-ti-šur*[-*ia-aš*], BE XIV, 140, 8.  
 14. <sup>a</sup>*Ša-KĀR-te-šur-ri-ia-aš*, BE XIV, 134, 7.  
 15. *Ša-KĀR-ti-šur-ri-ia-aš*, BE XIV, 131, 20.  
 16. <sup>a</sup>*Ša-KĀR-ti-šur-ri-ia-aš*, BE XIV, 135, 19, 137, 26, 142, 27.

*Ša-ga-ti-a-šur-na-da* = *Ša-gāti-Ašur-nāda*  
 Capp. Epon, G 6, 14. Cf Capp. S I, 12.

*Šaḥamil-rama*, Capp. Clercq (CHANTRY, Cappadoce, p. 95).

\**Ša-ab-ši-ḥa-ši-ḥa* (Eg. ?), TA 316, 16.

*Ša-ib-u-a*, or \**Da-lu-u-a* (K-U, AR, 201) (hypocor.)  
<sup>h</sup>*āsū*, B. C. 688, JADD 238, R. 9.

*Ša-ili-du-bu* K. 4277.

*Ša-ilima-damqā* (abbrev. from a name as *Arkāt-ša-ilima-damqā\**, cf. *Ša-AN-ma-ŠIG-ta*, BE XIV, 167, 32)

1. *Ša*-*AN-ma-dam-qa*, Epon. B. C. 880, Canon B, I, 30.
2. *Ša-AN-ma-ŠIG*, Epon. B. C. 880, Canon A, I 30; Anp.: Ann. II 88 (JR 22. — KBI, p. 84); Kurkh 28 (IIIR 6).

*Ša-ištar-dubu* (*Ša*-<sup>a</sup>*XV-du-bu*, not *Ša-Ištar-gubbu*, cf. *Ša-Ašur-du-ub-bu*)  
 JADD 242, R. 8 (Ep. δ).

*Ša-ištar-šū-ú* "To Ishtar he belongs"  
 K. 241, IX, 8, spec.

*Ša-kil-ia*

JADD [86, R. 12]. K. 241, XI, 10, spec. <sup>h</sup>*riqqu*, JADD 998, 8. <sup>h</sup>*A.BA*, JADD 177, R. 11 (Ep. ω).

*Šakin-šum* (abbrev.; for NBa. texts, see TNB)

1. *Ša-kin-MU*, K. 241, X, 29, spec.
2. *ŠA-MU*, HABL 416, 2.

*Ša-ki-ru* "The drunkard"

<sup>h</sup>*ardu ša Pappū*, JADD 913, 2.

*Ša-ki-zu*, Capp. R. 2, 9, R. 11.

*Ša-la...ru*, <sup>h</sup>*šaknu*, JADD 857, I, 28.

*Ša-la-bēl*(*ĒN*)-*šu-nu*

*amēl urgi*, JADB 6, VIII, 1.

*Ša-la-bēl*ti (*NIN*, BL 7337)-*šu-nu*

s. of *Ištar-dūri*, <sup>h</sup>*KUR.GAR.RA*, JADD 160, R. 12 (Ep. G).

*Ša-la-ili-man-nu* "Without god who (can exist?)" (cf. OBa. *Ma-an-nu-un-ba-lum-ī-lū-šu* T-D LC)

HABL 537, R. 17.

*Šá-la-la* (cf. TNB, *ŠA-LA.LA-nu* BE IX)

<sup>h</sup>*rak-sa...*, B. C. 664, JADD 398, R. 3.

*Ša-la-ma-ša-iqbi*(*E*) "He (i. e. a god) has announced her (i. e. the mother's) prosperity"

<sup>h</sup>*ḥa-a-a-nu*, B. C. 676, JADD 175, R. 8.

*Ša-lamaššē* "Belonging to the protecting deity"

1. *Ša-la-ma-še-e*, *šā bit* <sup>h</sup>*rab SAG*, JADD 815, III, 5.

2. *Ša-la-maš-e*, JADD 831, 3.

*Šalāmu* "Peace" (abbrev.; cf. NBa. *Ša-la-am-nu* TNB)

1. *Ša-la-me*, JADD 33, L. E. 1 (B. C. 692).

2. *Ša-la-mu*, HABL 627, 6.

*Ša-lim-a-ḥu-um* "Safe is the brother"

s. of *Ka-te-a-šir*, f. of *Ilu-šū-ma*, gf. of *I-ri-šum*, *pa-te-si A-šir*, KAH I, I, 8, 11.  
 f. of *Ka-te*(?*šā*)-<sup>a</sup>*A-šir*, MDOG 44, p. 30.

*Ša-lim-du* (cf. *Sa-lim-du*)

f. of *Rubāte*, JADD 361, 8.

*Ša*-<sup>3</sup>*al-li*, see <sup>mi</sup>*Erit-Ša*<sup>3</sup>*alli*.

*Šal-lim-ja* (hypocor.)

<sup>h</sup>*A.BA*, JADD 410, L. E. 2.

<sup>3</sup>*Ša*-*al-mi-šā*, Ta'annek 1, 27.

*Šal-mu-ēfir*(*KAR-irī*)

s. of *Ba-da-a-a*, HABL 962, R. 4 (K. 1881).

\**Ša-ma*<sup>3</sup>

(WSem., abbrev., cf. Bi. *שמש*, Ph. *שמע*, *שמע*)  
 KK. 564; 5627, writer to king. <sup>h</sup>*A.BA*, JADD 232, R. 6 (B. C. 685).

\**Ša-ma-Addu*(*ĒIM*) (prob. = *Šum-Adda*), TA 49, 2.

\**Ša-ma*(<sup>3</sup>)-*gu-nu* (cf. *Samgunu*)

HABL 214, 2, b. of *Ummanā* 915, R. 11.

*Ša-ma-a*(-a) (hypocor., cf. OBa. *Ša-ma-ja*, *Ša-ma-ja-tum* RPN)



s. of *Nūr-tišir*, b. of *Šamua*, Neb. I, CT IX, pl. 4f, 1, 17, 20. — KB III, pt. 1, p. 172. KING, BBS, p. 97, pl. XCV.

**Ša-mar-di**

b. of *Mār-bīti-šum-ibni*, Nka.: Lo. 102, I, 22. — KB IV, p. 84. KING, BBS p. 60.

**Ša-Marduk**(<sup>d</sup>*UD*)-za-gup

s. of *Nabū-nādin-aḫē*, JADD 351, 1 (Ep. ψ).

**Ša-maš** ... , JADD 853, R. 6.**Šamaš-aba-ušur** "Shamash, protect the father!" (for NBa. texts, see TNB)

<sup>d</sup>*UD-AD-PAP*, HABL 307, R. 10. 830, 2. JADD 181, 4, 11 (B. C. 670). 199, 3, 11. 852, II, 11. *šā* <sup>d</sup>*Lud-din-ilu*, HABL 726, R. 10.

**Šamaš-abūa** "Shamash is my father" (cf. OBA.

<sup>d</sup>*UD-a-bu-umi*, T-D LC, -a-bi BE VI, pt. 2.

<sup>d</sup>*UD-AD-u-a*, JADD 200, 1, 4 (B. C. 667). K. 241, VI, 9, spec. <sup>h</sup>*ḫa-za-nu*, JADD 453, R. 10. <sup>hi</sup> *narkabūi*, JADD 78, 2. Epon. B. C. 853, III R 1, II, 11; <sup>h</sup>*šakin* <sup>d</sup>*Na-zib-na*, 82-5-22, 526, II 8 (KB III, pt. 2, p. 142).

f. of *Bēl-aḫēšū*, JADD 207, 2.

s. of *Kāki*, *šā* <sup>d</sup>*Ma-ga-ni-ši*, JADD 337, 1.

**Šamaš-aḫ-ēreš** "Shamash has planted a brother"

Inscription on a vase found in Asshur, MDOG 47, p. 37.

**Šamaš-aḫē-eriba** (for NBa. texts, see: TNB)

<sup>d</sup>*UD-ŠEŠ<sup>u</sup>-eri-ba*, K. 241, VI, 7, spec.

**Šamaš-aḫē-šallim** "Shamash, keep the brothers safe!" (cf. NBa. *Šamaš-aḫē-šullim* TNB)

<sup>d</sup>*UD-PAP<sup>u</sup>-e-DI*, JADD 40, 4 (B. C. 676) = III R 47, 36 b.

**Šamaš-aḫ-iddin** "Shamash has given a brother" (cf. *שׁמַשׁ אֲחִי יִדְדִין* BE VIII, pt. 1, 33. 68); for NBa. texts, see TNB)

- <sup>d</sup>*Ša-maš-PAP-ĀŠ*, VS I, 94, 33.
- <sup>d</sup>*UD-PAP-ĀŠ*, JADD 7, III, 13. JADD 180, R. 7. 532, 2. 536, R. 1. 852, I, 9. K. 241, VI, 16, spec. <sup>h</sup>*āsū*, B. C. 694, JADD 58, R. 4.
- <sup>d</sup>*UD-ŠEŠ-SE(-na)*, HABL 925, R. 16.

s. of <sup>d</sup>*A-šur-ki-ti-i-di*, <sup>h</sup>*A.BA*, VSI, 103, 17.

**Šamaš-aḫ-ušur** "Shamash, protect the brother!" (for NBa. texts, see TNB)

<sup>d</sup>*UD-PAP-PAP*, JADD 141, 2 (B. C. 704).

477, <sup>h</sup>*arē<sup>u</sup> iššūrē*, B. C. 694, JADD 58, R. 7.

No. 1.

**Ša-maš-a-a-li**

<sup>h</sup>*ša* ... , JADD 288, 1, sold.

**Šamaš-ālik-pāni**(<sup>d</sup>*UD-DU-ŠI*) "Shamash is a leader"

JADD 481, 3.

**Ša-maš-ba-laṭ** (abbrev. cf. (*Itti*) *Šamaš-balāṭu* TNB)

JADD 44, R. 3 (B. C. 670)

**Šamaš-balātsu** (abbrev. cf. OBA. <sup>d</sup>*UD-TIL.LA-zu* RPN)

<sup>d</sup>*UD-TI-su*, JADD 993, R. III 9.

**Šamaš-balātsu-iqibi** "Shamash has announced his life" (cf. NBa. *Šamaš-ba-laṭ-su-iq-bi* TNB)

<sup>d</sup>*Ša-maš-TIN-su-iq-bi*, HABL 301, R. 20 (IV R 45, no. 1, 4).

**Šamaš-bal-iṭ-an-ni** "Shamash, keep me alive!" (cf. NBa. *Šamaš-bullīṭanni* TNB)

s. of *Abi-eriba*, JADD 623, 1 (Ep. A).

**Šamaš-bān-aplu** "Shamash is creator of a son!"

1. <sup>d</sup>*UD-KAK-A*, JADD 90, 1 (B. C. 734).

2. <sup>d</sup>*UD-KAK-TUR*, K. 1351.

**Šamaš-ba-ni** "Shamash is creator" (for OBA. texts, see RPN)

Capp. E, 2, 6.

s. of *En-nam-a-a*, Capp. T-D LC 239, 20.

**Šamaš-bēl-apli** "Shamash is lord of the son"

(cf. OBA. *Sin-be-e/ḫe-la-ap-līlim* TNB p. 273), or *Šamaš-bēl-iddin*

<sup>d</sup>*UD-EN-ĀŠ*, JADD 65, R. 5 (B. C. 668).

**Šamaš-bēl-ušur** "Shamash, protect the lord!" (for NBa. texts, see TNB)

1. <sup>d</sup>*Ša-maš-EN-PAP*, JADD 741, 8.

2. <sup>d</sup>*UD-EN-PAP*, HABL 157, 17. 408, 2. 537, 2. 798, 2. 799, 2. 800, 2. 801, 2. 802, 2. K. 7297, 7325. Epon. B. C. 865, III R 1, I, 45. Epon. B. C. 852, III R 1, II, 12; *šā* <sup>d</sup>*Kal-ḫa*, 82-5-22, 526, II, 9 (KB III, pt. 2, p. 142). Epon. B. C. 710, Canon A, V, 14; B, VI, 1; D, IV, 9; III R 1, V, 14; <sup>h</sup>*šakin* <sup>d</sup>*Ar-zuḫina*, JADD 392, R. 7.

3. <sup>d</sup>*UD-U-PAP*, Epon. B. C. 710, III R 1, V 14 (var. to 2). JADD 416, R. E, 3.

4. *Šamaš-bēl-ušur*, governor of Kalah, IJamedī, Sirgani and Ialuna, MDOG 42, p. 51. Epon. B. C. 852, Shalm. III: Bal. IV 1.

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**Šamaš-da(n)jinanni**

- <sup>d</sup>UD-*dan-in-a-ni*, Epon. B. C. 644(?), JADD 57, R. 2.
- <sup>d</sup>UD-*dan-in-a-ni*, Epon. B. C. 644(?), JADD 4, B. E. 1; <sup>h</sup>palḫāt *Bābili*, Abp. B, X<sup>122</sup> (IIR 26); <sup>h</sup>šakin<sup>ms</sup> *Akkadi*, Abp. A, IIR 26, X, 123.
- <sup>d</sup>UD-*dan-in-an-ni*, Epon. <sup>h</sup>šakin<sup>ms</sup> *Akkadi*, Abp. A, III R 26, X, 120; Ann. X 122. — KB II, p. 236.

**Šamaš-dāru** "Shamash is eternal" [perhaps abbrev.]

<sup>d</sup>UD-*da-ru*, JADD 89, 2 (B. C. 683).

**Šamaš-di-ni-a-mur** "Shamash, regard my lawsuit!"

K. 764, 4.

**Šamaš-di-nu** . . . ., JADD 746, 3.

**Šamaš-ditana**, see *Samsu-ditana*.

**Šamaš-dūru** (abbrev., cf. OBA. *Šamaš-dūr-a-li-šū* RPN)

<sup>d</sup>UD-*BAD*, VS I, 95, 19, 97, 17.

<sup>š</sup>Ša-*maš-edu* (?), . . . ., VS I, 101, 13.

**Šamaš-enšū** (*ŠIG*) (abbrev.)

K. 241, VI, 11, spec.

**Šamaš-ēreš** "Shamash has planted" (also in OBA., Cass. & NBA. texts)

- <sup>d</sup>Ša-*maš-KAM-eš*, JADD 168, R. 7.
- <sup>d</sup>Ša-*maš-PIN-eš*, JADD 537, R. 9.
- <sup>d</sup>UD-*KAM-eš*, JADD 112, R. E. 1 (?). 284, R. 10 (B. C. 668). K. 241, VI, 14 (spec.).
- <sup>d</sup>UD-*PIN*, f. of *Belā*, VS I, 35, 50. KB IV, p. 96.

**Šamaš-eriba** (also in OBA., Cass. & NBA. texts)

- <sup>d</sup>UD-*eri-ba*, *šar Bābili*, VS V, 116, 18.
- <sup>d</sup>UD-*SU*, JADD 265, 2 (slave). 285, R. 5 (B. C. 686). 289, R. 4, 320, 4 (slave B. C. 691). 623, R. 7, R. E. 2 (Ep. A). <sup>h</sup>ardu *ša Hlak-kubu*, B. C. 696, JADD 179 4. <sup>h</sup>bārū, JADD 944, II 4. *šarru*, VS VI, 174, 2. *šar Bābili*, VS III, 178, 24. *šar Bābili u māṭāti*, ZA III, p. 158, 20, acc. year. *šar Bābili šar māṭāti*, VS III, 179, 10; VI: 173, 25. 175, 8; cf. UGNAD, OLZX (1907), col. 465.

**Šamaš-ētir** "Shamash spared" (for NBA. texts, see TNB)

<sup>d</sup>UD-*KAR-ir*, JADD 97, R. 1. <sup>ā?</sup>ir-*ū-a*, HABL 1102, 2.

<sup>š</sup>Ša-*maš-ja-da-a* (WSem. <sup>š</sup>שמשידיע)

JADD 350, R. 12 (B. C. 707).

**Šamaš-ibni** "Shamash has created" (also in OBA., Cass. & NBA. texts)

- <sup>d</sup>UD-*ib-ni*, HABL 223, R. 4. 258, 7. 336, 3. K. 4285. 83-1-18, 554. King of *Bit-Dak-kuri*, Esarh.: A, II 14; B, III 20 (IR 45. IIR 15. KB II, p. 128. 146).
- s. of *Tam-meš-natanu*, f. of *Baliḫiti*, HABL 454, 15.
- f. of *Kudurrū*, HABL 756, 2.
- <sup>d</sup>UD-*KAK*, K. 241, VI, 15.

**Šamaš-iddin(a)** "Shamash has given" (also in OBA., Cass. & NBA. texts)

- <sup>d</sup>UD-*ĀŠ*, JADD 52, R. 1. 661, 18. 680, B. E. 2.
- <sup>d</sup>UD-*MU*, <sup>h</sup>šangū *Sippar*, PBT I, 10, 11.
- <sup>d</sup>UD-*Se-na*, HABL 447, R. 15. JADD 242, R. 10 (Ep. 8). K. 4673.

**Šamaš-ili-a-a** "Shamash is my god" (cf. *Šamaš-ī-la-a-a*, TNB)

- <sup>d</sup>Ša-*maš-AN-a-a*, JADD 173, R. 2 (Ep. G). 178, R. 2 (Ep. H').
- <sup>d</sup>UD-*AN-a-a*, HABL 246, 11. JADD 155, 2, 4 (B. C. 683). 182, 3, servant of *Isputu*. 316, 1, slave. [532, R. 2.] 877, R. 4. <sup>h</sup>mukil *afāti*, B. C. 694, JADD 427, R. 12 (IIR 48, 56b). <sup>h</sup>vab *kišir*, B. C. 672, JADD 14, R. 2. <sup>h</sup>ba *biti šangē*, B. C. 668, JADD 284, R. 8. 537, R. 7. *ša Dūr Šarrukin*, B. C. 666, JADD 185, 1. Epon., B. C. 819, IIR 1, II, 45.

<sup>š</sup>Ša-*maš-im-me* "Shamash is 'am"

JADD 248, 1, slave sold, B. C. 714.

**Šamaš-iqbi** (abbrev., cf. *Šamaš-bal'āšsu-iqbi*)

<sup>d</sup>UD-*iq-bi*, JADD 434, 10, B. E. 3. <sup>h</sup>dajātu, JADD 318, R. 13 (Ep. A).

**Šamaš-īqiša** (abbrev.) ("Shamash has presented" (for NBA. texts, see TNB)

<sup>d</sup>UD-*BA-ša*, K. 241, VI 8, spec.

**Šamaš-itija** "Shamash is with me" (cf. *Šamaš-it-ti-ja* TNB)

<sup>d</sup>UD-*KI-a*, JADD 462, 3, slave sold, B. C. 679. 504, 5. 661, 15. KK. 241, VI 10, spec. 8750.

**Šamaš-kāsid-ajābi** "Shamash defeats the enemy" (cf. OBA. *Šamaš-ka-ši-id*, RPN)

- <sup>d</sup>Ša-*maš-KUR-a-a-bi*, Epon. B. C. 669, JADD 310, R. E. 2.
- <sup>d</sup>UD-*KUR-a-a-bi*, Epon. B. C. 669, IIR 1, T. XLIII.

VI, 12; JADD 103, R. E. 2. 104, R. E. 2. [188, R. 5. 366, R. E. 2].

**Šamaš-kēn-bal-iṭ** "Shamash, keep the faithful one alive!"

<sup>a</sup>UD-DU-bal-iṭ, JADD 525, R. 6.

**Šamaš-kēn-dugul** "Shamash, look upon the faithful one!"

<sup>a</sup>UD-DU-du-gul, Epon. B. C. 749, Canon A, IV 20; C, II, 25; D, III, 5; <sup>b</sup>abaraku, Canon E + 81-2-4, 187, R. [29].

**Šamaš-kēn-ušur** "Shamash, protect the faithful one!"

<sup>a</sup>UD-DU(kittu?)-PAP, JADD 324, L. E. 2 (B. C. 692)

s. of *Samaku*, JADD 321, 4.

**Šamaš-kilanni** "Shamash, support me!" (for Nba. texts, see TNB)

- <sup>a</sup>Ša-maš-kil-la-an-ni, JADD 741, 10. 830, 2.
- <sup>a</sup>UD-ki-la-a-ni, JADD 254, R. 5.
- <sup>a</sup>UD-kil-la-an-ni, JADD [752, R. 13].

**Šamaš-ku-mu-u-a** (cf. *Nergal-bel-kumūa*)

Epon. B. C. 812, of *Arapha*, III R 1, III 5.

**Šamaš-ṭi** "Shamash is mighty" (or "wise")

- <sup>a</sup>Ša-maš-DA, JADD 209, R. 7.
- <sup>a</sup>UD-ZU, JADD 320, 4, slave sold, B. C. 691, 327, 5 (III R 46, 51d; Ep. N) 750, 6. K. 241, VI 13, spec.

**Šamaš-mit-uballit** "Shamash has quickened the dead"

- GIŠ.NU-GA.TI.LA*, JADD 693, R. 6.
- GIŠ.ŠIR-DUG(?B.ĀD).GA-TI.LA*, JADD 946, II 5.
- <sup>a</sup>*GIŠ.ŠIR-DUG(?B.ĀD).GA-TI.LA*, HABL 341, 2. 766, 2. JADD [970, I 3].

**Šamaš-mu-bal-liṭ** "Shamash quickens"

<sup>b</sup>ha-za-an-nu, Meliś.: Lo. 101 (90829), I 16. — KING, BBS p. 20, pl. XXIV. — KB IV, p. 58: *Šamaš-iddin*.

**Šamaš-mudammīq** "Shamash renders favorable" (abbrev., cf. <sup>a</sup>SAG-mudammīq(atī-sar-be))

<sup>a</sup>UD-mu-ŠIG, king of Babylonia (Dynasty II), contemp. Adad-nirari (III), about B. C. 910, Chron. K<sup>3</sup> [R. 1]. Synchr. III 2, 4, 8, *šar mašKarduniaš*.

**Šamaš-nādin-šumi** "Shamash gives a son" (Ba.; for Nba. texts, see TNB)

1. <sup>a</sup>UD-na-din-MU, s. of *Arad-nubatti*, Meliś. Susa 3, I 30.

2. <sup>a</sup>UD-SE-MU, <sup>b</sup>re'u alpe, BM 57943, 11 (KING, BBS p. 114, pl. 22)

s. of *Atta-ihu-ma*, *ša-kin* <sup>a</sup>I-ši-in, Neb. I, VR 56, II 17. — KB III, I, p. 168. KING, BBS p. 34, pl. LXXXVII.

s. of *Bu-ru-ša*, <sup>b</sup>sasinnu, lu. of <sup>a</sup>SAG-mudammīq-sar-be, Nka.: Lo. 102 (90835), I 17, 27, IV A. 18. — KB IV, pp. 82, 88. KING, BBS pp. 60, 67, pl. LXVIII.

**Šamaš-nā'id** "Shamash is lofty" (for Nba. texts, see TNB)

<sup>a</sup>UD-I, JADD 554, 3, R. a. 877, 10. <sup>b</sup>išparu, *ša bit zinnišit ekalli*, JADD 626, R. 11. 806, R. 11. <sup>b</sup>muṭtr pūti, B. C. 667, JADD 27, R. 6 (III R 47, 60b). <sup>b</sup>rab kišir, JADD 706, R. 7.

f. of *Nargi*, JADD 23, 4.

**Ša-maš-nam-mir** "Shamash, make light!"

<sup>b</sup>tamkaru, B. C. 710, JADD 392, R. 5.

**Šamaš-napišti(ZI)** (abbrev.)

K. 241, VI 12.

**Šamaš-naṣpat** . . . (<sup>a</sup>UD-ZI. . .), JADD 571, R. 7.

**Šamaš-naṣpat-iddin** "Shamash has given a living being (cf. Oba. *Šamaš-ZI-MU* RPN)

<sup>a</sup>UD-ZI-ĪŠ, JADD 164, R. 9 (B. C. 679).

**Šamaš-nāšir** "Shamash is protector" (abbrev.: for Oba. and Nba. texts, see RPN, TNB)

- <sup>a</sup>Ša-maš-PAP-ir, f. of *Aḫū-lī*, JADD 880, I 10.
- <sup>a</sup>UD-na-šir, VR 44, 11b, ancient Bab. ruler.
- <sup>a</sup>UD-PAP, VS I, 96, 1.
- <sup>a</sup>UD-PAP-ir, JADD 122, R. 4; 123, R. 2 (B. C. 682). 138, 7. 462, L. E. 1 (B. C. 679).
- <sup>a</sup>UD-ŠEŠ, <sup>b</sup>šaḡ-šup-par *Sin-šene*, Neb. I: Nippur, V 10.
- <sup>a</sup>UD-ŠEŠ-[ir], K. 241, VI 7, spec.

**Šamaš-natkil** (abbrev.)

<sup>a</sup>UD-na-kil (sic!), f. of *Balašir*, JADD 308, R. 9.

**Šamaš-ni-ki**, *šātir duppi*, TA 355.

**Šamaš-nūri** "Shamash is my light" (cf. Oba.

<sup>a</sup>*Šamaš-nu-ri* RPN; probably hypocor., cf. *Šamaš-nūr-kullimanni*, BE XIV, 99a, 3)

- <sup>a</sup>Ša-maš-LAḫ-ri, *šā šepa*, JADD 105, R. 9 (Ep. Z).
- <sup>a</sup>UD-LAḫ, JADD 893, R. 2.

3. <sup>d</sup>UD-nu-ri, Epon. B. C. 867, III R 1, I 43; Anp. Ann. III 92 (IR 25; KB I, p. 110).
- Šamaš-pir-ḫi-ušur "Shamash, protect the offspring!"  
<sup>d</sup>UD-pir-ḫi-PAP, JADD 946, II 9.
- \*Šamaš-qa-me (WSem.)  
f. of *Su-ra-a*, JADB 3, III 10.
- \*Ša-maš-qa-na-a (WSem.)  
JADD 742, R. 10.
- Šamaš-rēš-ušur (<sup>d</sup>UD-SAG-PAP)  
<sup>h</sup>šakin mōtSūḫi u mōtMaer, WE., Misc. IV.
- Šamaš-rē-ūa "Shamash is my shepherd" (for OBa. and NBa. texts, see T-D LC, TNB)  
cf. Šamaš-ri-ū-a, CBS 13480, CPN p. 130  
<sup>d</sup>UD-SIB-u-a, šaknu, JADD 207, R. 3 (III R 46, 25 a; Ep. B).
- Šamaš-rimanni "Shamash, be merciful to me!" (also in OBa., Cass. & NBa. texts)
1. <sup>d</sup>Ša-mas-rim-a-ni, mutir pūti (Ep. Q), JADD 349, R. 12.
  2. <sup>d</sup>UD-rim-a-ni, JADD 57, R. 6 (B. C. 644?). 374, R. 15 (B. C. 685). 429, 20. <sup>h</sup>išparu, JADD 357, R. 6.
  3. <sup>d</sup>UD-rim-an-ni, JADD 328, 6 (B. C. 698). [742, 5].
- \*Ša-maš-ri-ḫu-u-a "Shamash is my helper" (for NBa. texts, see TNB)  
VR 44, 61 d, ancient Babylonian writer.
- Šamaš-šabatanni "Shamash, succour me!" (abbrev., cf. *Bel-gata-šabatanni*)  
<sup>d</sup>UD-LU-an-ni, <sup>h</sup>SAG.DU (B. C. 649?), K. 303.
- \*Ša-maš-ša-ru-ri  
<sup>h</sup>rab kišir, JADD 675, R. 9.
- Šamaš-šallim "Shamash, keep safe!"  
JADD 200, R. 7.
1. <sup>d</sup>Ša-maš-šal-lim, <sup>h</sup>šakin ekalli (B. C. 667), JADD 200, R. 7.
  2. <sup>d</sup>UD-šal-lam, JADD 11, R. 1 (B. C. 676).
  3. <sup>d</sup>UD-šal-lim, JADD 85, R. 4 362, R. 4 (B. C. 660). 383, 7, 9, B. E. 3 (III R 50, no. 4; B. C. 674). 412, 3 (III R 48, 14; B. C. 748). 433, R. 11, <sup>h</sup>....., JADD 247, R. 15. 860, III 11. *su*-[šānu?], JADD 852, I 10.
- Šamaš-šarri-a-a (cf. OBa. Šamaš-šar-ru-um RPN)  
<sup>d</sup>UD-LUGAL-a-a, HABL 709, R. 11.
- Šamaš-šar-ušur "Shamash, protect the king" (cf. NBa. <sup>d</sup>UD-LUGAL-ŠEŠ-PAP, TNB)
1. [<sup>d</sup>Ša-maš]-LUGAL-PAP, <sup>h</sup>mukil apāti, JADD 247, R. 7.
  2. <sup>d</sup>Ša-maš-MAN-PAP, JADD 880, II 6. <sup>h</sup>....., JADD 433, R. 3. 448, R. 15. 471, R. 10. 503, R. 7. 571, R. 4. <sup>h</sup>mukil apāti (ša mār šarri), B. C. 670—663, JADD 115, R. 4. 174, R. 6. 266, R. 13. [408, R. 4]. 421, R. 3. 470, R. 13. <sup>h</sup>šalšu, JADD 599, R. 3.
  3. <sup>d</sup>UD-MAN-PAP, JADD 383, 6 (III R 50, no. 4; B. C. 674). <sup>h</sup>mukil apāti (ša mār šarri), B. C. 671—666, JADD 60, s. 185, R. 5. 477, R. 4. [801, R. 10].
- Šamaš-šezib "Shamash, save!"  
<sup>d</sup>UD-še-zib, JADD 175, R. 10 (B. C. 676). 176, R. 2 (B. C. 700). 240, R. 9 (B. C. 693). <sup>h</sup>šalšu ḫinni, JADD 236, R. 5.
- \*Ša-maš-ši-ib-ši (cf. *Ašur-še-ib-ši*)  
<sup>h</sup>naggaru, B. C. 693 or 688, JADD 32, R. 4.
- Šamaš-šum-lišir "Shamash, may the son thrive!" (for NBa. texts, see BE X, TNB)  
<sup>d</sup>UD-MU-Si-DI  
s. of *Atta-iluma*, šakkanak Agade<sup>ki</sup>, Meliš.: Lo. 101, II 9. — KB IV, p. 58. KING, BBS, p. 21, pl. XXV.  
s. of *Kudurri*, f. of *Sin-ḫ(ab-ti)-ilani*, Mshz.: BM. 104404, II 1 (KING, BBS, pl. 13, p. 81).  
s. of *Ul-tu-ilu*, ḫazān Biti<sup>m</sup>-Pir<sup>d</sup>-Amurri, Meliš.: Susa 3, I 33.
- Šamaš-šum-ukin "Shamash has established a son" (Σαροδοῦχως of the Ptolemaic Canon, Sammuges of Berossos)  
King of Babylon, B. C. 668—648, b. of Ashurbanipal:
1. <sup>d</sup>GIS.NA-MU-GI.NA, HABL 1106, 14.
  2. <sup>d</sup>GIS.NU-MU-GI.NA, HABL 117, s. 534, 2. 536, 2. 740, R. 19. šar Babil, CBR I, 33.
  3. <sup>d</sup>GIS.ŠIR.GAL-MU-GI.NA, K. 3979.
  4. <sup>d</sup>GIS.ŠIR-GI.NA, Abp.: III R 35, no. 6, I 5. L<sup>1</sup>, 11. šar Babil, L<sup>1</sup>, 19.
  5. <sup>d</sup>GIS.ŠIR-MU-DU, KK. 1203, 5, 24. 6232.
  6. <sup>d</sup>GIS.ŠIR-MU-GI.NA, KK. 4, 18 (aḫu la kenu). 3161. 4696. Rm. II. 455.
  7. <sup>d</sup>GIS.ŠIR-MU-GI.NA, Abp.: A, IV 67, 103, 119, VI 65. VIII 40; Ann. III 123. IV 43, 57, 98. VI 14. VIII 40; L<sup>2</sup>, 11; L<sup>3</sup>, 11; L<sup>4</sup>, III 5; P<sup>1</sup>, 14; P<sup>2</sup>, 13; S<sup>2</sup>, 31; S<sup>3</sup>, 62. Chron. B, IV 33, 24. HABL 24, 6. 326, 9, R. 1, 4. 426, 2. 437, 11. T. XLIII.

439,7, R.2. 462, R.7. 535,2. 594,7. 740, R. 12. 754, 6. 807, 2. 809, 1. 960, 14. 964, 18. 1105, 6, 29. KK. 28. 1203, 14. 1609. 3741a. 3979. 4453. 4483. 4500. 4515. 4795. 5382b, 10. 5407. 5473. 5507. 6356. 7438. 7479. 7540. 7543. 8924. 11478, R. 6, s. of Esarhaddon, B. C. 668 (KGAS 149). 13444. 13653. Sm. 252. DT. 66. 129. Rm. II. 99, IV 93. 81-7-27, 204. 82-3-23, 162 (16<sup>th</sup> year). 82-5-22, 133. 82-7-14, 25. 83-1-18, 45. 69. Bu. 91-5-9, 208 (B. C. 649). *aḫu lu kēnu (aḫu nakrū)*, Abp.: A, IV 6, 31, 73, 111, 111. VII 69, 111. VIII 94; Ann, III 79, 96. IV 6, 59, 59. VII 49, 99. VIII 32; IR 8, no. 1, 4; IIR 33, VI 56. VII 20, 40. IIR 38, 31, R. 20. *aḫu taltmu*, Abp.: IR 8, no. 2, 11. IIR 16, no. 5, 14. VR 62, 11. WE, Misc., pl. 7, 11. *bēl nakrēta*, Abp. IIR 37, no. 3, 21. *mār šarri Babilī*, HABL 113, R.7. *šakkanak Babilī*, BE VIII, pt. I, 142, 14, 29, 37. *šakkanak Babilī šar Šumeri u Akkadī*, LEHMANN, pl. XLII. *šarru*, Shmk.: CT X, 5, 8, 6, 29, 6, 51. *šar Babilī*, Abp.: L<sup>2</sup>, 21. P<sup>1</sup>, 23. S<sup>2</sup>, 46. S<sup>3</sup>, 74. CBR I, 35-39. WE., Misc. pl. 7, 19. *šar Babilī aḫu ta-lim-ja*, Abp.: IIR 16, no. 5, 24. VR 62, 21. *šarru dannu šar Am-na-nu šar Ba-bi-lu šar Šumeri u Akkadī*, Shmk.: Bil. 1 (KB III, pt. 1, p. 198).

- s. of *Ašur-aḫ-iddīn*, gs. of *Sinaherība*, ggs. of *Šarrakin*, b. of *Ašurbanaplū*; *šarru dannu šar Babilī šar* <sup>mt</sup> *Šumeri u Akkadī pa-te-si (šakkanak)*, Shmk.: Cyl. 1. S<sup>2</sup>, 2. 8. *MAN-MU* (sic!), King-list A, IV 21.

**Šamaš-šum-ušur** "Shamash, protect the son!" (cf. NBa. *UD-MU-ŠEŠ*, TNB)

- Ša-maš-MU-PAP*, <sup>h</sup> *šangū ša' d. ....*, JADD 255, R. 5.
- UD-MU-PAP*, JADD 328, 5 (IIR 48, 45a; B. C. 698). *A. B. A. JADD* 151, R. 1 (IIR 50, no. 1, 18; Ep. Y). <sup>h</sup> *rab bārē*, JADD 833, R. 7.

**Šamaš-tab-ba-i** (hypocor.)

Capp. G, 15, 4, 14; R 2, Rev. 4.

**Šamaš-tabni-ušur** "Shamash, protect what thou hast created!" (for NBa. texts, see TNB)

*UD-tab-ni-PAP*, JADD 382, 3, s. of <sup>h</sup> *išparu* (?) B. C. 716.

No. 1.

**Šamaš-taklāk** (abbrev.)

*UD-tik-lak*, HABL 153, 2. 1057, 4. JADD 74, R. 4 (B. C. 680). 122, R. 6 (B. C. 682). [123, R. 2.] 618, 1 (Ep. T).

**Šamaš-te-....**, JADD 97, R. 1.

**Ša-maš-u-....**, VS I, 92, 2.

**Šamaš-uballiḫ** (abbrev., cf. *Šamaš-mit-uballiḫ*)

- UD-ṬI*, JADD 447, 6, sold, B. C. 683.
- UD-TLV(-iḫ)*, = Ar. שרית-בב, BE VIII, pt. 1, no. 68.
- UD-ū-bal-iḫ*, JADD 1105, 5, 7.

**Šamaš-udammīq**

*UD-ŠIG-iq*, s. of *Nūr-Marduk, za-za-ku*, Nku.: Lo. 102 (90835), Top 22 (KING), BBS, p. 58, pl. LXXIX.

**Šamaš-ū (šamū?)-ma-i**

f. of *Ašur-apa-l-ušur*, VS I, 102, 4.

**Šamaš-upaḫḫir** "Shamash has strengthened" (for NBa. texts, see TNB)

- Ša-maš-ū-pa-ḫir*, Epon. B. C. 875, III R 1, 1 35.
- UD-NIGIN-ḫir*, Epon. B. C. 708, IIR 1, V 16.
- UD-UB. LA*, Epon. B. C. 875, Canon A, 1, 35.
- UD-ū-pa-ḫir*, VR 44, 50d, renders *DUL. DUL. d. GĪS. ŠĪR*, perhaps ancient Bab. ruler, Epon. B. C. 708, IIR 1, V 16, IIR 2, 17: <sup>h</sup> *šakin* <sup>mt</sup> *Kūrurī*, 14<sup>th</sup> year of Sargon II of Assyria, 2<sup>d</sup> of Babylon (KK. 2682. 2689, cf. K. 3070).
- UD-ū-pa-ḫir*, HABL 136, 2. JADD 69, R. 7 (B. C. 692). Epon. B. C. 875, Canon B, 1, 35. Epon. B. C. 708, Canon B, VI, 3; D, IV, 11; IIR 1, V, 16.

**Šamaš-zēr-iddīna** "Shamash has given seed" (for NBa. texts, see TNB)

*UD-KUL-SE-na*, JADD 264, R. 1 (B. C. 688). Rm. II, 101, *bārū*, s. of *Šamaš-mu-....*

**Šamaš-zēr-iqiša** "Shamash has presented seed" (for NBa. texts, see TNB)

*UD-KUL-BA-ša*, <sup>h</sup> *....*, JADD 481, 4.

**\*Šama-Tešup**

s. of *Aitakama*, of *Kinza*, Boghazköi, MDOG 35, p. 41.

**Šamē-dūri** (probably abbrev.)

*AN-e-BAD*, JADD 780, 17 (B. C. 663?).

**\*Ša-me-ku** (WSem.?)

<sup>h</sup> *rē ū*, JADB 11, 13.



## \*Šam(Ū)-eš-ḥa-la

f. of *Amēl-Eulmaš*, Mna.: III R 43, II 20. —  
KB IV, p. 70. KING, BBS, p. 45, pl. XLVII.

Šamē(*AN-e*)-ta-ba-ni

JADD 212, s; 226, 1, slave sold (B. C. 687).

Šam-mu-balāḫi (*TLA*) "Herb of life" (?cf.  
ZIMMERN, KA, p. 524)

<sup>h</sup> *SAG*, JADD 344.

## Šamsi-Adad "My sun is Adad"

Name of probably five rulers of Assyria:

1—III *Sa-am-si-<sup>d</sup>IM*, s. of *I-gur-ka-ap-ka-pu*,  
*pa-te-si-<sup>d</sup>Ašur*, *ba-ni bit-<sup>d</sup>Ašur*, IR 6, no. I  
(ZA II, pl. III, no. 9. AKA I, p. 2. KB I,  
p. 4).

2. *Šam-ši-<sup>d</sup>IM*, MDOG 40, p. 24. Tgl. I: K. 2807  
= III R 5, no. 4, 24, restored the temple  
of Ishtar(?).

s. of <sup>d</sup>*Bel(EN)-ka-bi*; *šangū<sup>d</sup> Ašur*, Esarh.:  
KAHI I, 51, II 21: restored *bit Ašur*, 434  
years before Sulmān-*[ašarid I]*, i. e. about  
B. C. 1734 [sic!], and 126 years after Iri-  
šum, i. e. about B. C. 1924.

s. of <sup>d</sup>*Iš-me-<sup>d</sup>Da-gan*; *pa-te-si Ašur*, Tgl. I:  
Ann. VII 62, VIII 2, 47: founded the temple  
of Anu-Adad, 641 years before the reign  
of Ašur-dān, 641 + 60 = 701 years be-  
fore Tiglathpileser I, i. e. about B. C. 1816

3. <sup>d</sup>*Šam-ši-<sup>d</sup>IM*, Shalm. I: Sm. 2115, a. —  
KING, RRT, pp. 129, 169.

4. *Šam-ši-U*, *šangū Ašur rubū*, founder of  
*E-maš-maš*, the temple of Ishtar of Nine-  
veh, Anp. II: III R 3, 40. — AKA I, p. 159.  
— *šar māt Aššūr*, K. 9264.

5. <sup>d</sup>*UD-<sup>d</sup>IM*, *ba-ni bit-<sup>d</sup>Ašur* BM. 89906. —  
AKA I, p. 2, n. 4. KB I, p. 2.

6. <sup>d</sup>*UD-ši-<sup>d</sup>IM*, BE VI, pt. 1, 26, 12: *nīš Ham-  
murabi u Š.*; perhaps Assyrian pates;g  
under Ilammurapi, cf. RANKE, PN, p. X,  
BE VI, 1, p. 9. KING, RRT, p. 55f; per-  
haps identical with the son of Bel-ka-bi. —  
*šangū<sup>d</sup> Ašur*, Shalm. I: KAHI I, 13, III 40.  
IV 1: restored *bit Ašur*, 159 years after  
Irišum, and 580 years before Shalmaneser,  
i. e. about B. C. 1880. — *šar kiššati, bāni  
bit-<sup>d</sup>Ašir*, Shams.: KAHI I, 2, I 1. — *šar  
kiššati ša-ki-in-<sup>d</sup>En-lil pa-li-ih-<sup>d</sup>Da-gan  
pa-te-si-<sup>d</sup>Ašur ba-ni E-KI-SI-GA bit tük-*

*ul-ti-šu bit-<sup>d</sup>Da-gan ki-ri-ib-<sup>d</sup>Tir-qa<sup>bi</sup>*,  
inscription from Tell 'Ašar, ZA 21, p. 248.

IV Shamshi Adad IV, s. of Tiglathpileser I,  
gs. of Ashurreshishi, b. of Ashurbelkala:

1. *Šam-ši-<sup>d</sup>IM*, s. of *Tukulti-apil-Ešarra: šarru  
dannu . . .*, III R 3, no. 11, 1; gs. of *Ašur-  
reš-iši: šarru dannu [šar kiššati šar]  
māt Aššūr*, III R 3, no. 9, 1 (AKA I, p. 150).  
f. of *Ašur-našir-aplu; šarru*, 81-2-4, 188, 21  
(ZA V, p. 79).

2. *Šam-ši-U*, f. of *Ašur-našir-aplu*, gf. of *Sul-  
mān-ašarid*, MDOG 40, p. 29; cf. 42, p. 35 n.  
V Shamshi-Adad V, B. C. 823—811, s. of  
Shalmaneser III, f. of Adad-nirari IV:

1. *Šam-ši-<sup>d</sup>IM*, Rm. 2, 427, s: contemp. with  
*Marduk-zakir-šum* of Babylonia. *šarru*,  
as Epon. B. C. 823, III R 1, II 41.

s. of *Sulmān-ašarid*, f. of *Adad-nirari*,  
JADD 652, 2. 653, 2. 654, 2. 655, 1. Sm. 318.  
*šar māt Aššūr*, JADD 651, 2.

f. of *Adad-nirari; šar kiššati . . .*, K. 2800.

2. <sup>d</sup>*Šam-ši-<sup>d</sup>IM*, f. of *Adad-nirari*, JADD 1077,  
VIII 1.

3. *Šam-ši-U*, *šar māt Aššūr*, K. 9264. KAHI I,  
33, 2. Epon. B. C. 823, III R 1, II 41, var.

s. of *Sulmān-ašarid*; gs. of *Ašur-našir-aplu*:  
*šakin-<sup>d</sup>BE šangū Ašur*, Shams. V: KAHI I,  
31, 2. *šar māt Aššūr*, Shams. V: KAHI I,  
32, 2. — f. of *Adad-nirari: šakin BE šar  
Ašur*, Adnir. IV: IR 35, no. 4, 2.

f. of *Adad-nirari*, Adnir. IV: KAHI I, 36, 2.  
*šar māt Aššūr*, Adnir. IV: KAHI I, 35, 2.

4. <sup>d</sup>*UD-ši-<sup>d</sup>IM*, *bāni bit Ašur*, KAHI I, 34, 1.  
s. of *Sulmān-ašarid*, gs. of *Ašur-našir-aplu*;  
*šarru dannu šar kiššat*, Shams. V: IR 29, 26  
(KB I, p. 176).

5. <sup>d</sup>*UD-ši-U*, *šarru*, as Epon. B. C. 823, III R 1,  
II 41, var.

s. of *Sulmān-ašarid*, gs. of *Ašur-našir-aplu*,  
f. of *Adad-nirari; šarru rabu šarru dannu  
šar kiššati šar māt Aššūr*, Adnir. IV: IR 35,  
no. 3, 2. — KB I, p. 188.

6. *Šamši-Adad*, f. of *Adad-nirari*, gf. of *Ašur-  
dān*, MDOG 44, p. 31.

7. [*Šamši*]-<sup>d</sup>*IM*, *šar māt Aššūr*, contemp. with  
*Marduk-balāšun-iqbī*, Synchron., Sm. 2106,  
R. 7.

**Šamsī-Bēl**gs. of *Nergal-nadin-aḫi*, ZA VI, p. 326.**Šamsī-ilu**

- <sup>d</sup>*Sam-si-AN*, Epon. B. C. 780, Canon C. 780, Canon C, I 31. III R I, III 37. Epon. B. C. 752, Canon C, II 22 + D, III 2.
- Šam-si-AN, turtānu*, Epon. B. C. 780, III R I, III 37. 81-2-4, 187, 24. Epon. B. C. 770, II R 68, no. 1. III 49. III R I, III 47. <sup>h</sup>*[tur-tanu]*, 81-2-4, 187, 7. Epon. B. C. 752, Canon A, IV 17: <sup>h</sup>*tārtānu*, Canon E + 81-2-4, 187, R. 25.
- <sup>d</sup>*UD-AN*, Shalm. III: VS I, 69, 3, 15.

**Šamsūa**

(hypocor., cf. OBA. *Ša-am-ši-ia*, <sup>d</sup>*UD-ia* RPN, <sup>d</sup>*UD-ū-ia* a T-D LC, Nba. *Šamša-a-ia* TNB, Bi. <sup>h</sup>שׂמִשׁוּא)  
<sup>d</sup>*UD-u-a*, JADD 106, 4.

**Šá(Ša)-mu-ú-a** (cf. *Ša-mu-a-a*, HAV p. 90)

s. of *Nūr-līšir*, b. of *Ša-ma-a-a*, Neb. I: CTIX, 4, 1, 17; 5, 28. — KB III, pt. I, p. 172. KING, BBS, p. 97, pl. XCV.

**Šá-mu-Addu** (<sup>d</sup>*IM*) (cf. *Šama-*, *Šam-Addu*, Bi. <sup>h</sup>שׂמִי־אַדּוּ)

*amēl* <sup>at</sup>*Ša-am-ḫu-na*, TA 225, 3.

**Ša-Nabū<sup>2</sup>-DU-az** (?)

JADD 961, R. 4.

**Ša-Nabū-šū** "To Nabu he belongs (for Nba. texts, see TNB)"

- Ša-<sup>d</sup>AK-MU*, K. 11494 (KGAS no. 17).
- Ša-<sup>d</sup>AK-šū-ú*, HABL 1119, 6. <sup>h</sup>*rab* *SAG*, K. 11430, R. 6. 11467, 2 (KGAS nos. 23-58). s. of *Nabū-nāšir*, at Erech, B. C. 648, K. 433, 27.
- Ša-<sup>d</sup>AK-šū-u*, 81-2-4, 78. Cf. JADD 71, 4.
- Ša-<sup>d</sup>AK-šū-ú*, HABL 447, 6. <sup>h</sup>*rab* ..., K. 11476, 2, 15, R. 3 (KGAS no. 57). s. of *Sip-pi-e*, Kandal.: VS V, 5, 31. — KB IV, p. 172.
- Ša-<sup>d</sup>PA-šū-u*, JADD 940, 2. Epon. B. C. 656 (?), Canon C, V, 9; JADD 152, R. E. 1, <sup>at</sup>*Ba-[at-a-a]*, 702, R. 3. Louvre AO 2221, R. 19 (OLZ VI, 199). K. 11446, L. E. (KGAS no. 153).
- Ša-<sup>d</sup>PA-šū-ú*, JADD 853, 1. f. of *Aḫ-dūri*, JADB 3, I 11.
- Ša-<sup>d</sup>PA-šū-u*, JADD [71, 4], 128, R. E. 2 (B. C. 656 (?)), 880, I 16. <sup>h</sup>*rab* *SAG*, JADD 800, 5.

No. 1.

Epon. B. C. 656 (?), II R 69, no. 3, R. 1a; JADD 38, R. 1, <sup>h</sup>*SAG*; 49, B. E. 1.

<sup>†</sup>*Ša-<sup>d</sup>Na-na-a-ni(nin-in)-ni* "To Nana we belong" 83-1-18, 1846, R. IV, 11ff., spec.

**Šangū-Ašur-libur** "The priest of Ashur may grow old!"

*RID-<sup>d</sup>Š-šur-lil-bur*, Epon. B. C. 876, III R 1, I 24.

**Šangū-ili** (*RID-AN*) "Priest of the god" (for Nba. texts, see TNB) K. 241, VIII 13, spec.

**Šangū-Ištar** "Priest of Ishtar" (for Nba. texts, see TNB)

- RID-XV*, JADD 3, 2 (B. C. 680). 342, R. E. 2. 899, III 13. <sup>h</sup>*A.BA*, B. C. 692, JADD 440, R. 13.
- RID-<sup>d</sup>XV*, JADD 26, 3 (B. C. 680). 161, 3, 8. <sup>h</sup>*A.BA*, B. C. 664 (?), JADD 425, R. 22. *ardu ša mār šarri*, B. C. 670, JADD 257, R. 14. <sup>h</sup>*rab* *abulle*, HABL 493, R. 16.

**Šá-pi<sup>2</sup>** (cf. Bi. <sup>h</sup>שׂפִּי)

<sup>h</sup>*šalšu ša ckalli*, JADD 625, R. 9 (B. C. 670).

**Ša-pi-Bēl** "Der auf Geheiss Bels" (cf. KRAETZSCHMER, BA I, p. 385) (for Nba. texts, see TNB)

- Ša-pi-i-EN*, s. of *Apliḫa*, gs. of *Qilti*, HABL 877, R. 1 = JADD 889.
- Ša-pi-i-<sup>d</sup>EN*, K. 2674, 10.

<sup>†</sup>**Ša-pi-ka-a-ri**, <sup>†</sup>*Ša-KA-LIK* (Nba. spec.)

83-1-18, 1866, R. IV, 3 f.

**Šāpiku** (hypocor., cf. *Šāpik-zēr*)

- Ša-pik*, f. of *E-ri-ši*, K. 433, 5, cf. KB IV, p. 170.
- Ša-pi-ku*, K. 178. 790. 6184 b. 80-7-19, 371. 81-2-4, 134. 344 (TRep. 2. 117. 167. 262 d. 265 a. 277 a). s. of *Itti-Marduk-balaḫ*, gs. of *Arad-Ea*, *našihān eqli*, Mna.: III R 4, I 12. — KB IV, p. 74. KING, BBS p. 39, pl. LV.

**Šāpik-zēr** (abbrev.)

- DUB-ik-KUL*, f. of *Iddina*, Mshi.: VS I, 35, 31, 37, 54. — KB IV, p. 96.
- Ša-pik-KUL*, s. of *Balasu*, f. of *Itti-Marduk-balaḫ*, HABL 877, 7 = JADD 889.

<sup>†</sup>**Šá-pi-ra-a-ah** (?)

BM. 57943, 13. — KING, BBS p. 114, pl. 22.

**Ša-qa-la-utir** (*GUR*)-šū

JADD 622, R. 2 (Ep. D).

- Šá-ra-ma (cf. Capp. *Ša ham'it-ra-ma*)  
f. of *Sú-bu-na-ab-šit*, Capp. G, 11, 6.
- Šār-Ašur (abbrev., cf. *Tab-šar-Ašur*)  
1. *IM-AŠ-šur*, JADD 147, R. 4 (B. C. 648?).  
2. *IM-HI*, slave sold, B. C. 685, JADD 232, 2.
- \*Šar-a-ti, see *Sar-a-ti*, and cf. *Sarātum*.
- \*Šá-ra-a-tum  
f. of *Šatama*, of Acco, TA 8, 19; prob. identical with *Zurata*, q. v.
- Šar-bi-En-lil, or *Sarbi-Enlil* (abbrev.)  
*ḫazanna*, Mae.: OBI I, 149, I 19.
- Šár-ḫu-nu, Capp. G, 10, 3.
- \*Šá-ri-i (cf. Bi. שָׂרִי)  
<sup>1</sup>*Kan-ue<sup>2</sup>-a-a ina<sup>1</sup> Ar-zu-ḫi-na*, HABL 529.
- Šar-ilāni-ilija "The king of the gods is my god"  
*LUGAL-AN<sup>1</sup>-AN-a-a*, JADD [498, R. .].  
s. of *Adad-bel-usur*, JADB 3, V 3.
- Šār-Ištar (abbrev.; Ar. docket שָׂרִי-עֵשֶׂת STEVENSON, Contracts, no. 17; cf. *Tab-šar-Ištar*)  
1. *IM-XV*, JADD 76, R. 5 (B. C. 652). 429, 4. 741, 15. 953, III 22, V 19. <sup>h</sup>....., JADD 267, R. 9.  
2. *IM-XV*, JADD 373, 6 (Ep. C). 628, R. 7 (Ep. I). <sup>h</sup>šalšu šá ameli ša eli bitani, JADD 260, R. 6.
- Šar-kalē-šarri "The king of the totality is my king" (cf. BOISSIER, *Babyloniaca*, IV, p. 83; DHORME, *OLZ* 1907, col. 230; POEBEL, *ZA*, XXI, p. 238, n. 1; THUREAU-DANGIN, *OLZ*, 1908, col. 313, *RA IX*, p. 82f; KING, *PSBA*, XXX, p. 238ff; SCHEIL, *RA IX*, p. 69; HROZNÝ, *WZKM* 26, p. 145). King of Agade:  
1. *LUGAL-ka-li-e-LUGAL*, Rm. 2, 112, 18 (CT 20: 2).  
2. *Šar-ga-li-LUGAL-ri*, *šar Agade<sup>vi</sup>*, OBI 1, 3.  
3. *Šar-ga-li-LUGAL-ri*, s. of *Iti(DA-ti)-En-lil*, *šar Agade<sup>vi</sup>*, OBI 2.
- Šar-kēn-ka-te-Ašir, see *Šarru-kūn*, and *Kate-Ašir* (MDOG 25, p. 67).
- Šār-Ma-la-ka (abbrev.)  
JADD 534, R. 4 (B. C. 679?).
- \*Šar-ma-aš-šu-un, on Hittite tablet, *OLZ IX* (1906), 632.
- Šār-<sup>d</sup> Nergal (abbrev.)  
JADD 209, R. 8. <sup>h</sup>rakbu, JADD 509, R. 2.

- \*Šarra (*LUGAL*)-a-a (hypocor., cf. Bi. n. pr. f. שָׂרָרָה) 82-3-23, 135, R. 12b.
- Šarrani (abbrev.; for NBA. texts, see TNB)  
1. *LUGAL-a-ni*, s. of *Iaknu*, K. 13038.  
s. of *In(?)-nu-ti-a*, Sarg. St., II 35, III 8. — KB IV, p. 160.  
f. of *Tar-di-ia*, HABL 1106, 21.  
2. *MAN-a-ni*, JADD 232, 1 (B. C. 685). K. 241, X 39, spec.
- \*Šar-rat-sa-am-s[i-j] "Sharrat is my sun"  
HABL 636, 2.
- \*Šá-ar-ru, TA 162, 68.
- Šarru-a-šir  
f. of *Gimil-Ištar*, Capp. T-D, 239, 7, 15.
- Šarru-baltu-nišē "The king is abundance for the people"  
*LUGAL-UR-UN<sup>1</sup>*, Epon. B. C. 859, III R 1, II 5. 82-5-22, 526, II 2 (KB III, pt 2, p. 142).
- \*Šarru-di-li-ni-ni (Ar.)  
s. of *Halmusu*, JADB 2, II 7: of <sup>1</sup>*Ma-ag-ri-su*.
- Šarru-dūri "The king is my wall" (for NBA. texts, see TNB)  
*LUGAL-BAD*, JADD 619, R. 22 (Ep. S).
- Šarru-ēmurranni "The king has looked at me"  
1. *LUGAL-e-mur-an-ni*, HABL 311, 2. 313, 2. 319, 2. 321, 2. 760, 2.  
2. *LUGAL-ŠI.LAL-a-ni*, HABL 96, 7. 757, 2. 763, 2. <sup>h</sup>mutir pāti, JADD 506, R. 9.  
3. *LUGAL-ŠI.LAL-an-ni*, HABL 312, 2. 315, 2. 317, 2. 318, 2. K. 4307. Epon. B. C. 712, Canon D, IV, 7.  
4. *LUGAL-ŠI.LAL-ni*, HABL 310, 2. 387, 2. 761, 2.  
5. *MAN-e-mur-an-ni*, Epon. B. C. 712, III R 1, V 12, var. to (8). JADD 677, R. 4.  
6. *MAN-ŠT-a-ni*, HABL 128, 2. JADD 45, 5 (Ep. 7).  
7. *MAN-ŠI.LAL-a-ni*, BM 103393, 15 (CT 33, pl. 17). HABL 320, 2. 759, 2. JADD [114, R. E. 2]. 880, II 12. [897, 5]. 909, 4. <sup>h</sup>rab kišir, JADD 151, R. 7 (III R 50, no. 1, 14; Ep. Y). <sup>h</sup>šalsu (mār šarri), JADD 312, R. 6. 352, R. 5. 840, II 7.  
8. *MAN-ŠI.LAL-an-ni*, HABL 314, 2. 316, 2. 320, 2. 388, 2. [759, 2]. JADD [114, R. E. 2]. 447, R. 11 (B. C. 683). K. 241, IX 3, spec. Epon. B. C. 712, <sup>h</sup>aknu of Lullume, III R 1, T. XLIII.



V 12; also K. 2680, K. 2691, K. 5284, were dated in his Eponymy and give the year as the X<sup>th</sup> of Sargon, and his office as *šaknu* of Lullume, see G. SMITH, Ep. Can. p. 85, and III R 2, nos. IV, VII.

9. *MAN-ŠI.LAL-ni*, HABL 194, R. s. 758, 2. 762, 2.

**Šarru-ētir-Aššūr**(?)

*LUGAL-KAR-mat* *AŠ* (without personal-determ.), *šar kiššati šar matati*, 82-5-22, 106 (WINCKLER, Forsch. II p. 58).

*Šarru-ḥa-a-bi*, JADB 7, III 14.

**Šarru-ibni** "The king has created"

*MAN-KAK*, JADD 7, 6 (B. C. 648?). 296, R. s. 947, 7. D. T. 317. *ḥrakbu*, B. C. 663, JADD 470, 10. *ḥšaḫḫu ḫiuni*, B. C. 684, JADD 230, R. 7.

**Šarru-iddin** "The king has given"

*MAN-MU*, *ša šepa mār šarri* (Ep. S), JADD 352, R. s.

**Šarru-ilija** (cf. *Šarru-ilna* TNB)

1. *LUGAL-AN-a-a*, JADD 321, R. 7. *ḥ....*, JADD 445, R. 5 (B. C. 660). *ḥ.... ša ḥmutir pāti*, B. C. 660, JADD 444, R. 9. s. of *....*, JADD 448, R. 12.
2. *MAN-AN-a-a*, JADD 628, 2 (Ep. P), 1002, 9.

**Šarru-iqbi** "The king has commanded"

1. *LUGAL-E*, JADD 888, 4, 7.
2. *LUGAL-iq-bi*, JADD 137, R. 5.
3. *MAN-E*, JADD 88, R. 9 (Ep. W).
4. *MAN-iq-bi*, JADD 464, R. 5, servant of *rab nadin aklē*. 622, R. 7 (Ep. D). 857, I 11. f. of *Qna*, JADD 40, R. 5 (III R 47, 44b).

**Šarru-ititia** "The king is with me" (cf. *OBa. Šar-ru-it-ti* BA VI, 3, p. 80)

*MAN-KI-ia*, *mutir pāti*, B. C. 685, JADD 232, R. s.

**Šarru-kin(u)** "The king is true" (cf. *NBa. LUGAL-GI.NA* | *DU* | *ki-i-nu* | *num* TNB)

[*Šar-*] *ru-ki-na*, JADD 576, R. 10 (B. C. 676).

I Sharrukin, king of Agade:

1. *LUGAL-GI.NA*, KK. 2130, 1, 5, 8, 10, 22, 28, 36, 34, R. 1, 5, 7 (IV R 34). 3970, R. 10 (CT 27: 22). 5929. 6857. 7654. 8265, 19 (CT 27: 23). 10623. 11079. Rm. 2, 112, R. 9 (CT 20: 2). Chron. A, V 3 (his *ēkal*). *šarru dannu*

No. 1.

*šar A-ga-de<sup>hi</sup>*, KK. 3401, 1 (III R 4, no. 7. CT 13: 42). 4470, 1 (CT 13: 43).

f. of *Naram-Sin*, 81-2-4, 219, I 2 (CT 13: 44). Nabd.: Rm. A, II 57, 64; III 8 (KB III, pt. 1, p. 104).

2. *LUGAL-GI.ZAB.NA*, V R 44, 18b, gives this as equivalent to (I), but whether the same person is intended is not clear.

3. *LUGAL-DU*, BM. 92687, 10 (CT 22: 48). *šar A-ga-de<sup>hi</sup>*, Chron. K<sup>1</sup>, I, 12, 15. II R 39, 41f. *šarru dannu šar A-ga-de<sup>hi</sup>*, BM. 47449 (CT 13: 43).

f. of *Naram-Sin*, Chron. K<sup>1</sup>, R. 1.

4. *LUGAL-ki-nu*, ?K. 3742 + K. 4284.
5. *Šar-ru-GI*, DEP X, pl. 2, 3-4. CT 32: 1, II a.
6. *Šar-ru-ki-in*, *diḅ(?)-ba-ni* NU. *GIŠ.ŠAR QA.ŠŪ.GAB E* *aZa-mà-mà lugal A-ga-de<sup>hi</sup>*, WZKM 26, p. 146.

II Sharrukin, patesi of Ashur:

1. *aLUGAL-DU*, s. of [*ku-nun*] *pa-te[-si]* *a[šir]*, *pa-te-si a-šir*, Capp. E 1<sup>bis</sup> (Babyloniaca, IV, p. 77).
2. *LUGAL-ki-en*, Arn.: KAH I, 63, 6.
3. *LUGAL-ki-in*, s. of *Ikinum*, MDOG 38, p. 33, n.; 49, p. 15.

III Sharrukin (Sargon, Bi. 7127), king of Assyria, B. C. 722-705, f. of Sennacherib and 'Aḫāt-abiša, father-in-law of Iulli of Tabal:

1. *LUGAL-DU*, K. 4730, 8, 10, 16 (WSml. II, p. 52). 82-5-22, 144. *šarru*, HABL 1029, 6. *šar mat* *Aššūr*, Chron. B, I 31, 31; II 1, 6, 9. *šar Babilī*, 83-1-18, 1338 (STRASSM., Or. Congr. VIII, no. 2). *šarru dannu šar kiššati šar [Babilī]* *šar mat* *Šumeri u Akkadī*, Shmk.: CT X, pl. 4, 12. *šar kiššati* HABL 524, 1. *šar kiššati šar mat* *Aššūr*, JADD 645, 3: as f. of Senn. and father-in-law of *Zakūte*.

f. of *Sināḫēriba*; *šar kiššati šar mat* *Aššūr šakkanak Babilī šar mat* *Šumeri u Akkadī*, Esarh.: KK. 221 + 2660, 31; gf. of *Ašur-aḫ-iddin*: *šar mat* *Aššūr šakkanak Babilī šar mat* *Šumeri u Akkadī*, Esarh. Neg. 4; ggf. of *Ašur-bān-aplu* and *Samaš-šum-ukin*: *šar mat* *Aššūr šar mat* *Šumeri u Akkadī*, Shmk.: S<sup>1</sup>, 11.

2. *LUGAL-GI.NA*, HABL 422, 2. JADD 809, R. 18, 1055, 2. KK. 3600, R. 18, 13173, 81-2-4, 182. King-list A, IV, 11. IIR 1, V 5: as Epon. B. C. 719. Sarg. Ann. 54, 239: *šarru šahtu*, 450; Cyl. 28 (var.); VIII<sup>th</sup>, 156. *arkū*, K. 2688. *arkū šar matAššūr šar Babilī*, IIR 2, nos. IX, X (year 14, and 2<sup>d</sup> year as king of Babylon), XIII (year 15, and 3<sup>d</sup>), XVI (year 16, and 4<sup>th</sup>). *patesi mat dAšur*, K. 1349, 13, 84 (WSM II, p. 1). *re'ū matAššūr*, K. 3600, IV 18. *rabū kēnu*, Sarg.: A, III 83 (KB II, p. 64f, n. 28). *šakin Bel iššakkuwa'id* *Ašur* (*ništ inu Anim ū Dogan*) (*šarru rabū*) *šarru dannu šar kiššati šar matAššūr* (*šar kibrat arba'i*), Sarg.: Br. 1; Cyl. 1; G 1; N 1; Si 1. *šakin Bel iššak Ašur šakkanak dNabu u dMarduk*, Sarg. W, pl. 49, no. 11, 14. *šangū eltu*, Sarg.: VIII<sup>th</sup>, 5. *šar matAššūr*, Sarg.: VIII<sup>th</sup>, 428; KK. 2169, R. 13, 4818, 11. JADD 1181, 85, 10 (B. C. 709). *šar Babilī*, Rm. 2, 245 (TRep. 136 S). *šar kibrat arba'i ri'u matAššūr* Sarg.: VIII<sup>th</sup>, 112. *šar kiššati šar matAššūr šakkanak Babilī šar matSumeri u Akkadī*, Sarg.: Pp. II; III 1; W, pl. 49, no. 1. *šarru rabū šarru dannu šar kiššati šar matAššūr šakkanak Babilī šar matSumeri u Akkadī* (*šar kibrat arba'i*), Sarg.: Bull 1; Cypr. I; XIV 1; Khors. 1; P. I; IV 1; V 1. f. of *Sinahrēba*: *šarru rabū šarru dannu šar kiššati šar matAššūr šakkanak Babilī šar matSumeri u Akkadī*, Esarh.: IIR 2, no. 23, 3. Abp.: L 4, 3; gf. of *Ašur-ah-iddin*: *šar kiššati šar matAššūr šakkanak Babilī šar matSumeri u Akkadī*, Esarh.: S, R. 15 (VS I, 78); ggf. of *Ašur-bān-aplu* and *Šamaš-šim-ukin*: *šarru rabū šarru dannu šar kiššati* (*KI.ŠÁR. RA*) *šar Aššūr*, Shmk.: Cyl. 22 (KB III, pt. 1, p. 196); ggf. of *Sin-šar-iškin*: *šarru rabū šarru dannu šar kiššati šar matAššūr*, Ški.: KAH I, 56, 5.
3. *LUGAL-ú-kin*, HABL ?951, 10. *arkū*, K. 3129 (6<sup>th</sup> year). *arkū šar matAššūr*, IIR 2, nos. I (6<sup>th</sup> year), III (6<sup>th</sup> year), V (11<sup>th</sup> year). *šar matAššūr*, Sarg.: St. II 28; V 4. *šar Babilī šar matati šarru dannu*, HABL 1016, 1, 3 = K. 4682. *šar kiššati*, HABL 542, 2 (IV R. 53, no. 1). *šar kiššati šar matAššūr šakkanak Babilī šar matSumeri u Akkadī*, Sarg.: KAH I, 38, 2.
4. *MAN-DU*, HABL 43, R. 27. JADD 767, 4: as Epon. 1077, I 27; VIII 17. DT 310. Sarg. Cyl. 28. *šakin Bel patesi Ašur šarru dannu šar kiššati šar matAššūr*, Sarg.: Mi. 1; W, pl. 49, 7ab; VS I, 72. *šakin Bel šar matAššūr*, VAT 3212 (LEHM.-HAUPT, Mater. no. 26). *šarru*, as Epon. B. C. 719, JADD 1098, II. IIR 69, no. 3, R. 11 c. *šar matAššūr*, HABL 1014, R. 12. JADD 809, R. 27 (9<sup>th</sup> year). Sarg.: Lay. 83, E. W, pl. 49, nos. 4, 13. *šar kiššati šar matAššūr*, Sarg.: W, pl. 49, nos. 9, 10. *šar kiššati šar matAššūr* (*šakkanak Babilī*) (*šar matSumeri u Akkadī*), Sarg.: H, A 3, B 2; KAH I, 37; 39, 2; 41, 2; 42, 2; 71; VA 1800; W, pl. 49, no. 8; *ēpiš dDūr-Šarrukin*; K. 2801, 27. f. of *Sinahrēba*; gf. of *Ašur-ah-iddin*: *šar matAššūr*, Esarh.: IR 48, nos. 2, 3; Lay. 83, C; *šar matAššūr šakkanak Babilī šar matSumeri u Akkadī*, Esarh.: KAH I, 52, 2; *šar kiššati šar matAššūr*, Lay. 19, no. 1, 7 (KB II, p. 152); gf. of *Ašur-etil-ilani-kin aplu*: *šar matAššūr*, Esarh.: KAH I, 53, 3. *šar kiššati šar matAššūr*, Esarh.: KAH 54, 3.
5. *MAN-GI.NA*, JADD 766, 1 (B. C. 715). IIR 3, no. 12. Rm. 2, 97, R. 14. *gata Bel iššabat* (KB III, pt. 2, p. 146). Lay. 82, D 4. *šakin Bel iššak Ašur šarru dannu šar kiššati šar matAššūr šar kibrat arba'i*, Sarg.: Pl. 1. *šar matAššūr*, Sarg.: W, pl. 49, nos. 5, 12. Lay. 84, A. VS I, 73. *šar kiššati*, Sarg.: W, pl. 49, no. 6. *šar kiššati šar matAššūr*, f. of *Sinahrēba*, f.-in-law of *Šakute*, JADD 645, R. 3.

## Šarru-kin-ušur

LUGAL-DU-PAP, JADD 247, R. 12.

Šarru-lū-dāri "May the king live for ever!" (for NBA. texts, see TNB)

1. *LUGAL-lu-da-a-ri, re'ū šimērē*, BM. 57943<sup>+</sup> 10. — KING, BBS p. 114, pl. 22.
- s. of *Ku-kib-ti*, king of Ashkelon, Senn. King, II 22; Kui. I 21 (IIR 12); cf. (2) and (5).

2. *LUGAL-lu-dū-ri*, JADD 92, 2, 324, 1 (IIR 48, 1b, 16b; B.C. 692). Abp.: Ann. I 91 (KB II, p. 160); IIR 28, 23, 45, king of *Ši'nu* in Egypt, HABL 767, 14, of *Tille*.
- s. of *Ku-kib-ti*, king of Ashkelon, Senn. Tay. II 29 (IR 38, KB II p. 92); see also (1).
3. *LUGAL-lu-da-ru*, K. 1353.
4. *LUGAL-lu-ū-da-a-ru*, HABL 716, R. 6, 14, 17.
5. *MAN-lu-dū-ri*, HABL 325, 2, JADD 174, 2, 204, R. 7 (B. C. 667). 336, 10, 433, 4, 476, R. 2, 639, R. 1, 987, I 7, 1046, R. 7, 1083, II 11, K. 241, IX 1, spec. *ḫmukil apati*, JADD 857, IV 3, *ḫmuttr pūti* (Ep. Q), JADD 349, R. 13, *ḫšaknu ša* <sup>al.</sup> . . . , JADD 749, 4, *šar* <sup>al.</sup> *Ši'nu*, Abp.: A, 1 93 (IIR 17). Epon. B. C. 664(?) *šakin* <sup>al.</sup> *Dūr-Šarrukin*, JADD 115, R. 1, 377, R. 9, 398, R. 14; cf. 425, R. 23f.
- s. of *Alḫā-eriba*, *ḫrabku ša ḫrab SAG ša mar šarri* (Ep. B), JADD 325, 1, 12.
- s. of *Ari-ḫi*, JADD 986, II 2.
- f. of *Nusku-iddin*, JADD 876, 2.
- Šarru** (*LUGAL*)-**mu-ki-in** (abbrev.)
- s. of *Asur-šallim*, JADD 266, 3 (IIR 49, 99a; B. C. 670).
- Šarru-nā'id** "The king is exalted"
- MAN-I*, JADD 155, R. 5 (B. C. 683). K. 241, X 34, spec. *kalbu šī-pi-ri-ti*, JADD 171, R. 2, *ḫrabku GAB<sup>al.</sup>*, JADD 857, III 21, Epon. W, *ḫabarakku*, JADD 87, R. 2, 88, R. 5, 210, R. 11, 221, L. E. 2.
- s. of *Bēl-rimanni*, *ḫšangū ša Bu-Kidmuri*, HABL 152, 2.
- s. of *Nergal-našir*, JADD 163 (IIR 47, 99a; Ep. O).
- Šarru-napištim-irām**
- LUGAL-ZI-RAM*, *ḫSAG*, JADD 922, IV 5.
- Šarru-nūri** "The king is my light" (cf. Ar. סררי K. 3785, as Epon. B. C. 674)
- LUGAL-LAH*, *bēl paḫāti*, JADD 853, II 1, Epon. B. C. 674, JADD 126, R. 2.
  - LUGAL-nu-ri*, JADD 841, 6, *bēl narkabti*, JADD 857, III 40, Epon. B. C. 674, IIR 1, VI 7; JADD 70, L. E. 1, *ḫšakin* <sup>mal.</sup> *Bar-ḫalsu*.
  - MAN-LAH*, *ḫrab alani*, JADD 476, R. 8, Epon. B. C. 674, JADD 383, R. E. 1, 404, R. E. 3: *šakin Barḫalsu*.
- No. 1.
4. *MAN-nu-ri*, Epon. B. C. 674, JADD 117, R. 1, [300, R. 11].
- Šarru-rē'ua** "The king is my shepherd"
- MAN-SIB-u-a*, *ḫmuttr pūti*, B. C. 685, JADD 232, R. 10.
- Šarru-šum-ukin** "The king has established the son"
- MAN-MU-DU-in*, JADD 619, R. 11 (Ep. S).
- Šarru-ukin**, see *Šarru-kin*.
- Šarru-zēr-ukin**
- MAN-KUL-DU*, *ḫmukil apate ša māri šarri*, JADD 151, R. 5 (Ep. Y).
- Šar-šamē-u-iršiti-uballišu** (*LUGAL-AN-KI-TT. BI*, abbrev. from *Asur-etil-šame-u-iršiti-uballišu*, b. of Ashurbanipal, IABL 113, R. 10).
- Šarša-nā'id** (*al.* *LM-ša-i*) see *Adad-šaknu*.
- \*Šar-ū-ar(ār)-ri**
- IABL 776, 6, JADD 285, 1 (B. C. 686).
- Šar-ukin**, see *Šarru-kin*.
- Ša-ru-ri-sa-ni(?)**, or *ḫa-ri-ru-ri(?)*
- f. of *Arad-Ištar*, JADD 311, L. E. 1 (III, p. 526).
- Šar-ušur** (abbrev., cf. Bi. 𐎶𐎺𐎠), or *Šarru-našir* *MAN-PAP*, JADD 168, L. E. 1.
- Ša-ši-i** (cf. Bi. 𐎶𐎺𐎠, Ar. 𐎶𐎺𐎠)
- JADD 210, R. 14, of *ḫHivanu* (Ep. W). *ḫrab batgi*, JADD 854, R. 3.
- f. of *ḫa-šat-sa<sup>2</sup>*, *al.* *Ka-nu<sup>2</sup>-a-a*, PSBA XXX (1908), p. 138, 26 (Ep. N).
- Ša-aš-ma-a** (cf. Bi. 𐎶𐎺𐎠)
- JADD 151, B. E. 1 (IIR 50, no. 1, 7; Ep. Y).
- \*Ša-te-ip-na-ri-a** (Eg. Štp-n(j)-R<sup>1</sup>, RANKE, Material, p. 18), by-name of Ramses II, Boghazköi, OLZ IX (1906), col. 629.
- Šā-ti-jā**, *amel* <sup>al.</sup> . . . , TA 187, 3.
- \*Šā-ū-la-a-nu**
- ḫA.BA*, B. C. 748, JADD 412, R. E. 1 (IIR 48, 32a).
- \*Ša-uš-ša-tar** (Iran.)
- f. of Artatama I, king of Mitanni, MDOG 35, p. 37.
- Ša-zu(šū?)-ū-ti**
- f. of *Enlil-nādin-šumu*, Mna: IIR 43, II 12. — KB IV p. 70.
- Še** . . . . , Epon., Adnir. III: KAH I, 24, R. 15.
- \*Še'-gu-ū**
- 82-3-23, 135, R. sc: spec.

Še-<sup>2</sup>i . . . ., Epon. B. C. 903, see MDOG 32, p. 20, n.  
Še-<sup>2</sup>i-Ašur

Epon., time of Ashurban II, MDOG 32, p. 20.

Še-<sup>2</sup>i-ilu, JADD 56, R. 6 (B. C. 663?)

Še-kib-si-bar . . .

f. of *Mu-ru-nu*, Mši: VSI, 35, 42. — KB IV, p. 96.

Še-li-bi "The fox" (cf. Oba. *Še-li-bu-um*, *Ši-i-li-bi* CT 29, 38, NBA. *LUB.A*, *Še-el-li-bi* TNB), in *alu ša Mar-Še-li-bi*, Mel.: Susa 3, I 11.

Še-li-pi

JADD 330, 1, 9 (B. C. 676).

\*Še-el-lu

s. of *Pi-an-ti-ja*, CT II, 21, 22, 23.

Še-lu-lú

JADB 5, VIII 13.

Še-in . . . ., f. of *Haššurra*, HABL 780, 5.

Še-im-ka, JADD 1101, 1 = 674.

\*Še-en-na . . . ., VSI I 111, 4, 7.

Šēpā-Adad (abbrev. cf. Oba. *Še-ip-<sup>d</sup>IM*, T-D LC)

1. *NER-2-<sup>d</sup>IM*, JADD 43, 3 (B. C. 687).

2. *NER-2-U*, <sup>2</sup>*Ni-lu-ut-a-a*, B. C. 710, JADD 416, R. 11. <sup>h</sup>*nuhatimnu*, JADD 857, III 5. <sup>h</sup>*šalšu*, JADD 857, II 13.

Šēpā-Ašur (abbrev.)

*NER-2-<sup>d</sup>Šur*, HABL 190, 18, 21. JADD 37, 3 (B. C. 676). 125, R. 2 (B. C. 687). 860, II 20. <sup>h</sup>*mutir pūti*, B. C. 679, JADD 161, R. 9.

Šēpā-Ašur-ašbat "I took hold of the feet of Ashur"

*NER-2-<sup>d</sup>Šur-LU-bat*, K. 241, VII 16, spec. <sup>h</sup>*nappalu kuraši*, HABL 812, R. 9.

Šēpā-ilāni (abbrev.)

*NER-2-AN<sup>d</sup>-ni*, K. 241, X, 1, spec.

Šēpā-lštar (abbrev.)

1. *NER-2-<sup>d</sup>AT*, JADD 81, R. 7 (Ep. Q). 838, 4. 852, II 15. <sup>h</sup>*A.BA*, B. C. 676, JADD 330, R. 5.

2. *NER-2-<sup>d</sup>AT*, JADD 81, 2 (Ep. Q). 382, R. 2 (B. C. 716). Epon. B. C. 801, Canon A, III, 17; B, II, 30; III R 1, III, 16; <sup>šá</sup> <sup>2</sup>*Na-zib-i-na*, Canon E + 81-2-4, 187, 11.

Šēpā-Nergal (abbrev.)

JADD 332, 2, 11.

Šēpā-Šamaš (abbrev., cf. Oba. *Ši-ip-<sup>d</sup>Š[amaš]* T-D LC) K. 241, VII 19, spec. Epon. B. C.

791, Canon C, I, 20; III R 1, III 28; <sup>šá</sup> <sup>2</sup>*I-sa-na*, Canon E + 81-2-4, 187, 21.

Šēpā-šarri (abbrev.)

1. *NER-2-LUGAL*, <sup>h</sup>*hašanu šá* <sup>2</sup>*Surgadia*, Sarg. Ann. 66, Khors. 58. — KB II, p. 60.

2. *NER-2-MAN*, JADD 147, R. 6 (B. C. 648). <sup>h</sup>*TIN*, JADD 163, B. E. 1 (Ep. O). Epon. B. C. 836, of *Sallat*, Rm. 2, 97, Canon B, II, 35; III R 1, II, 28.

Šē-pit-lštar (XV) (abbrev.)

JADD 37, 2 (B. C. 676).

Šēr-ab-ušur

[*Še-<sup>r</sup>ru-AD-PAP*], JADD 310, R. 19 (B. C. 669).

\*Šēr(<sup>d</sup>BU)-da-la-a (Ar.)

83-1-18, 695, XI 16, spec.

\*Še(?)-ir-da-mu (BOISSIER, Babyloniaca IV, p. 221, compares Ἰρδαμουρας (STERRETT, Wolfe Expedition to Asia Minor III, p. 59, no. 86). f. of *In-di-lim-na*, q. v.

\*Šēr-idri (Ar.)

1. <sup>d</sup>*BU-id-ri*, 83-1-18, 695, XI 15, spec.

2. *Še-ir-id-ri*, JADD 391, 2, 19 (III R 48, no. 6. B. C. 717).

\*Šēr-ila-a-a "Sheru is my god" (Ar., cf. Oba. <sup>(d)</sup>*Še-ruum/ru-um-i-li*, RPN)

1. <sup>d</sup>*BU-AN-a-a*, JADD 83, R. 6; 84, R. 2 (B. C. 679).

2. *Še-ir-AN-a-a*, *re'u*, JADB 20, I 11.

\*Še-ir-is . . . . b. of . . . . *in-gi-te-šu-up*, of Shupria, K. 2852 + K. 9662, II 22 (WAF II, p. 34).

Šēr(<sup>d</sup>BU)-lut(?)-bi-e

<sup>šá</sup> <sup>2</sup>*šēpā*, JADD 105, R. 7 (Ep. Z).

Še-riq (abbrev., cf. Oba. *Še-ri-iq-Aja* RPN)

f. of *Ninib-nadin-šumi*, Nka: BM 90835, IV A, 30 (KING, BBS p. 68, pl. LXXX).

\*Še-ir-ma-na-ni (Ar.)

s. of *Še-<sup>2</sup>a-qa-ba*, JADB I, II 40.

Šēr-nādin-aplu "Sheru gives a son"

1. <sup>d</sup>*BU-<sup>d</sup>Š-A*, 83-1-18, 695, XI 17, spec.

2. *Še-ir-<sup>d</sup>Š-A*, JADB I, II 19; cf. 5, II 4; 11, I 5.

Šēr-nūri "Sheru is my light"

1. <sup>d</sup>*BU-LAH*, <sup>h</sup>*bel narkabi*, JADD 860, I 22.  
2. <sup>d</sup>*BU-nu-ri*, s. of *Ilte-se-ki(?)*, B. C. 710, JADD 392, R. 4.

Šēr(<sup>d</sup>BU)-ši-e-ri

<sup>h</sup>*rab še-lap-a-a*, B. C. 680, JADD 360, R. 7. T. XLIII.

## \*Serüa-ätirat

1. <sup>a</sup>EDIN-e-še-rat, martu rabitu ša bit riđute ša Ašur-etil-ilāni-ukinni, HABL 308, r; cf. WAF II, p. 53 (III R 16, no. 2).
2. Še-ru-u-a-KAK-at, Bu. 91-5-9, 224: in letter.
3. <sup>a</sup>Še-ru-u-a-KAR-at, HABL 113, R. s.

## \*Še-zib-an-ni "Save me!" (abbrev.)

JADD 813, 12. <sup>b</sup>mār šipri, JADD 230, R. s (B. C. 684) (?).

## \*Ši(Maš?)-ad-du-i-i-ra-a-an-at-an (Mit.), TA Mit. IV 12.

## \*Ši-bi-šal-lat, Rm. II, 103, 31 (BOISSIER, Choix p. 193).

## \*Ši-i-dan-na-ti

K. 3790 (KB IV, p. 122): slave sold, B. C. 680.

## \*Ši-gu-ú-a (hypocor.; for NBA. texts, see TNB,

cf. *Ši-gu-ú-Gula*, BE XIV)

f. of *Bel-iddina*, Shmk.: CT X, p. 7, 50).

\*Ši-la-a-ni (cf. OBA. *Ši-la-nim* RPN; <sup>mat</sup>Bit-*Ši-la-a-ni*)

f. of *Nabū-nāšabi*, Tigl. IV, B, 15 (II R 67. KB II, p. 12).

## \*Šilānim-Šuqamuna

King of Babylonia (Dynasty F), *Ši-la(?)-nim(?)-šū(?)-qa-mu-[na]*, King-list A, III 12, reigned for 3 months. [*Šilānim*]-<sup>a</sup>*Šū-qa-mu-na*, [mār Ba-zi], Chron. A, V 11, reigned for 3 months. — KB II, pp. 274, 287.

\*Šimanni(<sup>a</sup>HAL-a-ni)-Ašur, see *Išmanni-Ašur*.

## \*Ši-ma-nu (cf. Bi. שרימן)

<sup>b</sup>tamkaru, B. C. 670, JADD 266, R. 10.

\*Ši-im-ka-ja (Ar., hypocor., cf. *Še-im-ka*, *Ilu*, *Sī-šī-im-ki*)

<sup>b</sup>qu-pa-a-šī <sup>a</sup>Di-maš-qa-a-a, HABL 193, 5.

## \*Šim(?)-Ištar(XV)

<sup>b</sup>malahu, B. C. 644(?), JADD 57, 4, R. 3.

## \*Šimutti-ādur

1. [*Ši?*]-*mut-ti-a-dur*, Epon. B. C. 881, Canon B, I, 29; III R 1, I 29.
2. *BAD-tū-a-dur*, JADD 852, II 5.
3. *BAD-a-dur*, K. 241, VIII 36 (spec.). Epon. B. C. 881, Anp.: Ann. II 49 (I R 21). III R 1, I 29.

## \*Ši-in-di-šū-ga-ab (Cass.)

mār šipri of Burna-Buriash, TA 10, 87, 48.

\*Ši-in-ša-aḥ-ri-iš (Sus. *Zinzakriš*, Pe. *Sinzakriš*)

f. of *Martta*, Dar. Beh. III R 39, 41.

No. 1.

## \*Ši-pa

<sup>b</sup>A.B.A, Boghazköi, MDOG 35, p. 28.

\*Šipti-Addu (*Ba'lu?*) (cf. Bi. שפטריה, Pu. שפטריה)

1. *DI.KUD-a-IM*, TA 333, 5, 8.
2. *Ši-ip-te-a-IM*, TA 331, 4. *amēl* <sup>a</sup>La-ki-šá<sup>ki</sup>, TA 332, 3.
3. *Ši-ip-ti-a-IM*, TA 330, 3.

## \*Ši-ip-tu-ri..., TA 226, 3.

\*Ši-qi-la-a (hypocor., cf. OBA. *Ši-ig-la-nu*, Saf. שיקלא)

<sup>b</sup>rab birti, Tigl. IV: Ann. 142 (III R 9), 42. — KB II, p. 28).

\*Širiqtu "Present" (abbrev.; cf. *Ši-ri-ig-tum* BE VIII, 1; *RU-tim* BE IX, 17 a, 5)

*Ši-riq-tū*, HABL 815, 2.

\*Ši-iš-pi-iš (Pe. *Cīpiš*, *Cīpāiš*, Sus. *Zīpiš*, Gr. Τειπίης)

s. of *A-ḥa-ma-ni-iš*<sup>2</sup>, f. of *Ar-ja-ra-an-na*<sup>2</sup>, Dar. Beh. 2.

f. of *Kūraš*, gf. of *Kambuzia*, ggf. of *Kūraš*; *šarru rabū šar* <sup>a</sup>Anšan, Cyr. VR 35, 21. — KB III, pt. 2, p. 124.

## \*Ši-la-ri-ba "She has increased" (HINKE, BS, p. 186)

<sup>b</sup>SAG *Bit-Sin-šene*, Neb. I Nippur, V 10.

\*Ši-tir-pa-ar-na (Iran. *Čitrafarna*, Τισσαφέρνης, cf. HÜSING, OLZ II, 139; STRECK, ZA, XV, 362)

<sup>b</sup>ḥa-zanu *dannu* of Patušarra in Media, Esarh. A, IV 18; B IV 6 (I R 46. III R 15. KB II, pp. 132, 146).

\*Šitrantaḫma (Pe. *Čitra(n)takhma(m)*, Sus. *Šižžan-takma*), Sagartian pretender:

1. *Ši-tir-an-taḫ-mu*, Dar. G, 1.
2. *Ši-tir-a-an-taḫ-ma*, <sup>h</sup>mat-Sa-ga-ar-ta-a-a, Dar. Beh. [a1], 62, [98].

## \*Ši-iz-?, HABL 1129, R. 15.

## \*Šū-ú-a

<sup>mat</sup>Na-ni-kir(?)*-a-a*, Shamsh. V, Ann. III 62 (I R 31. — KB I, p. 182).

## \*Šū-ba-an-dī, TA 301, 3. 302, 4. 303, 4. 304, 4. 305, 4. 306, 3.

\*Šū-ub-bi-lu-li-u-ma (Hit., cf. *Šū-ub-li-ḫu-li-um-ma*, *Sapalume*), Ilittite king, ancestor of *Hattušil*, see OLZ IX (1906), 629. [*šarru rabū šar* <sup>mat</sup>U]atti<sup>ki</sup>, TA 41, 1, in letter to Amenophis IV. MDOG 35, pp. 32, 34, 36.

\*Šú-ub-li-ĥu-li-um-ma (Hit., cf. *Subbilitulima*), *šarru rabū šar mat ašHatti*, MDOG 35, p. 27, n. 1.

\*Šú-bu-na-aĥ-šú  
s. of *Šú-ra-ma*, Capp. G, 11, 6.

Šú-uh-ĥu, Shmk.: CT X, pl. 4, 5.

Šú-uh-ra-ti-ištar (*ISITTU*)

*ardu ša mat šarri*, JADD 606, R. 6.

\*Šú-ĥu-li-Šú-gab (Cass.)

s. of *Nibi-Šipak*, Nazim.: Susa 2, Med. 2, II 1.

Šú-ĥu-ur-bi-a, Capp. T-D LC, 242, 6.

Šú-i-sa-a

JADD 229, R. 7 (B. C. 680. III R 46, no. 6).

\*Šú-uk-ri-ja

VS I 107, 4 (VAT 4584).

Šú-ku-bi-bi-im, see *Gimit-Kubi*.

Šú-la-a (for NBa. texts, see TNB)

HABL 854, R. 10. 1131, 9. K. 433, 4 (KB IV, p. 170). 1559. <sup>a</sup>*ša.ku ša Dilbat* (time Shmk.), HABL 326, 8.

s. of *Bi-e-a*, Sarg. St. IV 9 (KB IV, p. 162).

s. of *Bēl-apal-ušur*, f. of *Bi-za-a*, 81-7-27, 201 (B. C. 565).

Šú-li-a, Capp. Ch. 2, 19.

Šullumā (hypocor., cf. *Sullum(u)* BEX), *Šulluma* TNB

*Šul-hun-a*, HABL 774, 3.

Šul-lu-mu (hypocor., for NBa. texts, see TNB)

HABL 994, 1. 1027, 1. 1138, R. 11.

Šulmān (abbrev., cf. Bī. 1725; for NBa. texts, see TNB)

1. *DI-man* (*Šulum-šarri?*), JADD 117, R. 5 (B. C. 674). Cf. JADD 403, R. 2.

2. [*DI*]-*ma-nu*, JADD 275, 3, slave sold.

Šulmān.... (<sup>d</sup>*DI-ma-nu*...), JADD 907, 8.

Šulmān-ašarid "Shulman is the first in place"

▷ Bī. 775; LXX Σὺ μαννά (ν)σάρ, Josephus Σὺ μαννάσῆς, Tob. Ἐνεπεσάρος

I Shalmaneser I, king of Assyria, about B. C. 1300, s. of *Adad-nirari* I, f. of *Tukulti-Ninib* I. For a new inscription of S. see MDOG 21, p. 30, and 36, p. 29.

1. *DI-ma-MAŠ*, s. of *Adad-nirari*; *šar kiššati*, IR 6, no. 4, 1 (KB I, p. 8).

2. *DI-ma-nu-MAŠ*, Tukl. I: KAHI, 17, R. 5: a-bi.

s. of *Adad-nirari*; gs. of *Arik-dēn-ilu*,

Esarh.: KAHI I, 75, 18; f. of *Tukulti-NIN. IB*: *šakin* <sup>d</sup>*BE šangū Ašur*, Tukl. I: KAHI I, 19, 6; *šar mat Aššūr*, Tukl. I: KAHI I, 17, 26; *šar kiššati šar mat Aššūr*, Tukl. I: KAHI I, 16, 5.

f. of *Tukulti-NIN. IB*; *šar kiššati*, Tukl. I: KAHI I, 79, 3. *šarru dannu nušandil E. IJAR. SAG. KUR. KUR. RA*, Adm. IV: IR 35, no. 3, 21 (KB I, p. 188). *šar kiššati*, L.-H., Mater., nos. 4, 5.

3. <sup>d</sup>*DI-ma-nu-SAG*, 48-11-4, 280, inscription in Epon. of *Mušabši-šil-d*... Tigl. I: III R 5, no. 4, 27. [*šaknu* <sup>d</sup>*BE šangū* <sup>d</sup>*Ašur šarru dannu*... Rm. [2, 609] (KING, RRT, p. 135-173). *šar mat Aššūr*, Ashr. I: III R 3, 20. *šar mat Aššūr ruḫin*, Anp.: Ann. I 102. III 132 (IR 19. 26. KB I, pp. 68, 116); Anp.: Nimr. IR 27, no. 2, 1 (KB I, p. 118); Anp.: Kurkh, R. 44 (III R 6); Anp. 90868, R. 6 (AKA I, p. 184).

s. of *Adad-nirari*; gs. of *Arik-dēn-ilu*: *šakin* <sup>d</sup>*BE šangū* <sup>d</sup>*Ašur*, Shalm. I: KAHI I, 13, I 6; III 30; 14, 1; *šakin* [<sup>d</sup>*BE šangū* <sup>d</sup>*Ašur*] *šarru dannu šar kiššati*, Shalm. I: KAHI I, 15, 1; f. of *Tukulti-NIN. IB*: *šar kiššati šar mat Aššūr*, Tukl. I: Ann. 8; *šar mat Aššūr*, Tukl. I: KAHI I, 18, 2.

4. <sup>d</sup>*DI-nu* (abbrev. or error)

f. of *Tukulti-NIN. IB*, *šar mat Aššūr*, III R 4, no. 2, 10 (K. 2673, KB I, p. 10).

5. *Šulmān-ašarid*; s. of *Adad-nirari*, f. of *Tukulti-NIN. IB*; *šangū Ašur*, Tuk. I: MDOG 44, p. 29.

II Shalmaneser II, king of Assyria:

s. of *Ašur-našir-aplu* (I), gs. of *Šamši-Adad*, MDOG no. 40, p. 28f; 42, p. 35, n.

III Shalmaneser III, king of Assyria, B. C. 858—824, s. of *Ašurnasir-pal*, f. of *Šamshi-Adad* V. and *Ašur-dain-aplu*:

1. *DI-ma-nu*, *šarru rabū šarru dannu šar kiššati šar mat Aššūr*, Shalm. III: Bal. I 1.

2. *DI-ma-nu-MAŠ*, *šar mat Aššūr*, Synchron. III 25.

s. of *Ašur-našir-aplu*, gs. of *Tukulti-NIN. IB*, 56-9-9, 142.

3. <sup>d</sup>*DI-ma-nu-MAŠ*, Shalm. III: Bal. IV, 1, 2 (B. C. 852). *šarru*, as Epon. B. C. 858, T. XLIII.



- Qabast*, JADD 742, 11. *muttr pūti*, JADD 349, R. 7 (Ep. Q). *<sup>h</sup>riqqu*, JADD 357, R. 7. *šēpa*, B. C. 680, JADD 631, R. 3.
- s. of *Istar-dīri*, JADD 63, R. 1 (Ep. V).  
s. of *Uadi*, JADB 3, V 11.
- Šulmu-aḫēšū** (abbrev.)  
*DI-mu-PAP<sup>h</sup>-šū ardu*, JADD 165, R. E. 3 (Ep. Q). MVG VIII p. 111, l. 11 (Ep. P).
- Šulmu-aḫi** (abbrev.)  
*DI-mu-PAP<sup>h</sup>, <sup>h</sup>rakbu*, JADD 207, R. 8 (Ep. B. IIR 46, 30a).
- Šulmu-Aššūr** (abbrev.)  
*DI-mu<sup>ma</sup>-Aššūr*, JADD 88, R. 9 (Ep. W. IIR 47, 19b). 110, 1.
- Šulmu-Bēl** (abbrev., cf. *Šulmu<sup>a</sup>-Bel*, TNB, *Šulmu-Bel-lamur*)  
*DI-mu-EN*, JADB 12, III 6. JADD 5, 2 (IIR 47, no. 10. B. C. 712). 243, 1, 7, 9 (B. C. 693). 500, R. 1 (Ninevite). 743, R. 10. HABL 890, 2. 891, 2. 1048, 8. K. 241, VIII 17, spec. *<sup>h</sup>irrišū*, JADD 471, 1, sold. *<sup>h</sup>rab-alani*, B. C. 680, JADD 231, R. 8. *<sup>h</sup>šānū*, JADD 860, III 24. *<sup>h</sup>ša šēpa*, JADD 857, III 52. Epon., B. C. 696, Canon A, V, 28; B, VI, 16; *<sup>h</sup>šakin ai Tal-musi*, JADD 297, R. 16. 614, R. 3; Senn.: King IV, 61.
- Šulmu-Bēl-lamur** (cf. *Šulmu-Bel-lamur*, see TNB)  
*DI-mu-EN-la-mur*, JADD 708, R. 1. *<sup>h</sup>rab kišir*, B. C. 684, JADD 230, R. 5. *<sup>h</sup>šaknu*, JADD 619, 10 (Ep. S). *šā paḫāti ai Ša-mar-šarri*, JADD 960, II 14. Epon. B. C. 840, Canon B, II, 28; IIR 1, II 24.
- Šulmu-Bēl-lašme**  
1. *DI-EN-aš-me*, Sm. 167.  
2. *DI-mu-EN-laš-me*, Epon. B. C. 670, governor of Dēr, IIR 1, VI 11. JADD 44, L. E. 2. 172, R. 18. *<sup>h</sup>šakin Dirī*.  
3. *DI-mu-EN-la-aš-me*, HABL 147, L. E. 1012, 2. JADD 9, R. 1 (B. C. 686). 1041, R. 7. K. 241, VIII 16, spec. *<sup>h</sup>nuḫatinnu*, JADD 364, R. 10 (B. C. 679). 453, R. 10 (B. C. 686). 588, R. 3. 857, II 37. 860, III 27. *<sup>h</sup>šalšu ḫinni*, JADD 506, R. 10. Epon. B. C. 670, governor of Dēr, JADD III R 1, VI 11. JADD 42, 8. [44, L. E. 2], 99, R. 1. 181, R. 14. *<sup>h</sup>šakin ai Dirī*. 202, R. 10. 332, R. 15. *<sup>h</sup>šakin ai [Dirī]*. 625, R. 17. *šakin Di-ri*. 715, R. 4.
- Šulmu-ēreš** (abbrev.)  
1. *DI-mu-KAM-eš*, JADD 163, 3, slave (Ep. O). 720, 3.  
2. *DI-mu-KAN*, K. 241, XI 16.  
3. *DI-mu-PIN-eš*, DT 317.
- Šulmu-ḫašē** (abbrev.)  
*DI-mu-ḫaš-šub<sup>h</sup>*, K. 241, X 43, spec.
- Šulmu-iškun** (abbrev.)  
*DI-mu-GAR-uu*, JADD 101, R. 7.
- Šulmu-Ištar** (abbrev.)  
*DI-mu-XV*, JADD 61, R. 5 (Ep. L).
- Šul (DI)-mu-i-tū**, VS I, 96, 16: *amtu*.
- Šulmu** (? *DI*)-**Marduk**, TA 256, 20.
- Šulmu-māti** (abbrev.)  
1. *DI-mu-KUR*, HABL 628, R. 9. JADD 504, 4.  
2. *DI-mu-ma-a-ti*, Sm. 1037 (B. C. 681).
- Šulmu-nā'id** (? *DI-mu-I*)  
JADD 166, 5, R. 1, 3: *amtu of Adad-rišua* (Ep. S).
- Šulmu-šarri** (abbrev.)  
1. *DI-mu-LUGAL*, JADD 17, R. 1 (B. C. 687). 243, R. 11 (B. C. 688). 310, R. 15 (B. C. 669). 660, 10. 809, 32. 913, R. 4. *<sup>h</sup>rab-sikkāti*, JADD 805, 11. *<sup>h</sup>SAG but ki . . .*, JADD 805, 10. Epon. B. C. 698, governor of *Bar-ḫašū*, JADD 191, R. 6. 468, R. 14. *<sup>h</sup>šakin ai Bar-ḫaš-uu*. 473, R. 25.  
2. *DI-mu-MAN*, JADD 5, 3 (B. C. 712. IIR 47, 28c). 210, R. 12 (Ep. W). 899, III 12. 1076, II 3, 5, 11. *<sup>h</sup>muttr pūti*, B. C. 666, JADD 627, R. 6. Epon. B. C. 698, Canon A, V 26. 198, R. 12. 475, R. 9; see also (1).  
3. *Šu-lum-MAN*, Epon. B. C. 698, K. 398, IIR 2, no. XIX, 5 VII<sup>th</sup> year of Sennacherib.
- Šulmu-Taḫūme** (abbrev.)  
1. *DI<sup>a</sup>Ta-qu-me*, JADD 743, R. 13.  
2. *DI<sup>a</sup>Ta-qu-mu*, *<sup>h</sup>rab riqqē*, JADD 854, R. 2.
- Šú-[lum?]-ili** (cf. *Bi. שולמירי*)  
*bēl qatati*, B. C. 712, JADD 5, B. E. 2 (IIR 47, 41c).
- \***Šu-lu-su-nu**, *ma<sup>h</sup>[lar-ru-n][a-a]*, B. C. 830, Shalm. III: Ob. 168, 169. — KB I. p. 148.
- Šumā** (hypocor.)  
1. *MU-a* (*Nadin-aplu* (?)), KB IV, p. 170).  
s. of *Aḫēša*, at Erech, B. C. 648 (?), K. 433, 20.  
2. *Šu-ma-a*, HABL 57, 13. 846, 2. KK. 3051, R. 2. 4270, R. 7. 8960. 11476, R. 10. 11485, [R. 6].  
T. XLIII.



11.486, R. 1a. 80-7-19, 61; 70. 81-2-4, 283. 83-1-18, 531, R. 4; 697, R. 11. *kāšir šarri*, B. C. 682, JADD 276, R. 6. <sup>6</sup> *mutKī-nu-ka-a-a*, Shamsh. V: Ann. III 49 (IR 30; KB I, p. 182).

s. of *Eriša*, gs. of *Imbu-pāniša*, Sarg. St. III 24 (KB IV, p. 162).

s. of *Marduk-šar-ilāni*, Shmk.: CT X, 6, 25.

s. of *Nabū-aḫē-iddin*, HABL 963, R. 4.

s. of *Nabū-iddin*, HABL 17, R. 7.

s. of *Šum-iddina*, gs. of *Gaḫal mār aḫat-išu ša Tanmartu*, HABL 282, 6.

\***Šum-Adda** (cf. *Ša-ma-Adda*)

1. *Šum-ad-da*, TA 224, 3, cf. 272.

2. *Šū-um-ad-da*, s. of *Ba-lum-me-e*, of the city of *Ḫinnatuni*, TA 8, 18, 25.

3. *Šū-mu-ḫa-di*, TA 97, 1.

**Šumaja** (hypocor.)

1. *MU-a-a*, JADD 261, 3, slave sold. <sup>h</sup> *A.B.I.* (Ep. A), JADD 318, R. 11, 623, L. E. 2.

s. of *Šamaš* . . . ., B. C. 670, JADD 257, R. 12.

2. *Šū-ma-a-a*, HABL 948, 2. JADD 365, R. 3 (B. C. 702). KK. 92 (III R 58, no. 5). 121. 241, IX 37, spec. 695 (III R 58, no. 2). 713 (III R 54, no. 8). 83-1-18, nos. 216, 222, 298. Bu. 91-5-9, 8 (TRep. 47. 80. 111. 156. 169. 207. 246 D. 274 D).

**Šumāte-ša(-a)** (? *MU-ME-ša-a*), see *Mušibša*.

**Šū-ma-at** (?-*Šamaš*, or *Šuma-abi-Šamaš*

f. of *Pi-ir-Šamaš*, DEP II, p. 93, I 15.

**Šum-iddin** (abbrev.)

1. *MU-ĀŠ*, K. 241, IX 37, spec.

2. *MU-MU*, HABL 1090, R. 7, 8. JADD 385, R. 11. <sup>h</sup> *šatam ša Dirī*<sup>61</sup>, HABL 412, 14, 17 (IV R 47, no. 4). <sup>h</sup> *TIG.EN.NA*, about B. C. 675, Chron. B, IV 14 (DELITZSCH: *Nadin-šum*).

3. *MU-SE-na*, HABL 238, 9 (WSM. II, p. 18). 498, R. 18. JADD 829, 5. 83-1-18, 194 (TRep. 67).

s. of *Gaḫal*, f. of *Šumā*, HABL 282, 7.

4. . . . **Šum-iškun** (*MU-GAR-un*), s. of <sup>a</sup> *NIN* . . . ., K. 4454, R. 6 (WSM. II, p. 6).

**Šum-ili-āšipuš** "The name of the god is his diviner" (HINKE), in *Bit-<sup>m</sup>MU-AN-a-šip-ū-uš*, Mac.: OB I 149, I 8.

**Šum-libšī** "May it be a son!" or "The name may subsist!"

1. *MU-lib*(?)<sup>61</sup>, V R 44, 12d, renders *MU-NA-TI.LA*, ancient Bab. author.

2. *Šū-mu(-um)-li-ib-šī*, in Oba. texts, see RPN.

\***Šū-mi-it-la-ṭi**, TA 40, 6. 57, 13.

**Šum-lišir** (abbrev.)

1. *MU-GIS*, JADD 303, 2. <sup>h</sup> *mu-šar-ki-su*, B. C. 734(?), JADD 415, 7. <sup>h</sup> *šangū*(?), JADD 603, R. 3.

2. *MU-SI.DI*, K. 241, XI 28, spec.

**Šum(MU)-liš-ku-un** (abbrev.)

HABL 606, R. 1 (if n. pr.).

**Šum-lubšī** (cf. *Šum-libšī*)

in *Bit-<sup>m</sup>MU-lu-ub-šī*, HABL 877, 9 = JADD 889.

**Šum-ma** . . . ., K. 241, VII 10, spec.

**Šumma-Adad** (abbrev.)

1. *Šum-ma-<sup>d</sup>IM*, JADD 428, 1, slave sold. 779, 3. <sup>h</sup> *šaknu*, JADD 771, 2.

2. *Šum-ma-<sup>d</sup>IM*, JADD 53, R. 7 (B. C. 672). 623, R. 6 (Ep. A).

3. *Šum-ma-U*, JADD 623, R. E. 2, var. to (2).

**Šumma-Ašur** (abbrev.)

1. *Šum-ma-<sup>d</sup>ĀŠ-šur*, JADD 738, R. 6. <sup>h</sup> *bel pa-ḫāti*, JADD 448, R. 8.

2. *Šum-mas-<sup>d</sup>ĀŠ-šur*, <sup>h</sup> *šaknu*, BM 103392, 12 (CT 33, pl. 19).

**Šum-ma-ibaššī**(*NI.GĀŠ-ilāni*(*AN<sup>pl</sup>-ni*), K.241, X<sup>30</sup>, spec.

**Šumma-ilija** (cf. *Šum-ma-ilū*)

*Šum-ma-AN-a-a*, JADD 412, R. 11 (B. C. 748); PEISER, KBIV, p. 100, reads *Nadin-Malik*.

**Šumma-ilāni** (abbrev.)

1. *Šum-ma-AN<sup>pl</sup>*, JADD 196, 3. 212, 5, 14. (B. C. 687). 464, R. 12. <sup>h</sup> . . . . ., JADD 392, R. 1 (B. C. 710). <sup>h</sup> *mukil apāti*, B. C. 688—664, JADD 115, R. 6. 174, R. 9. 238, 7, 19.

2. *Šum-ma-AN<sup>pl</sup>-ni*, JADD 19, 2 (B. C. 684). 34, 2 (B. C. 695). 127, 4 (B. C. 681). 222, 5 (B. C. 682). 236, 5. 319, 3, R. 5. 508, 3, R. 5. <sup>h</sup> *mukil apāti* (*ša amel ša eli bitāni*), JADD 326, 18 (Ep. v). 421, R. 5 (Ep. 670). f. of *Ašur-mtu-ballit*, JADD 160, R. 10.

3. *Šum-ma-AN<sup>pl</sup>*, JADD 112, 2, 5 (B. C. 700). 226, 3.

4. *Šum-ma-AN<sup>m</sup>-ni*, JADD 20, s. 427, 10, R. 2 (B. C. 694).
5. *Šum-ma-AN<sup>m</sup>*, JADD 239, 11 (B. C. 688?). 335, L. E. 2 (B. C. 687). <sup>h</sup>*mukil apāti*, B. C. 710, JADD 234, 5, 18 (III R 49).
6. *Šum-ma-AN<sup>m</sup>-ni*, JADD 165, L. E. 3 (Ep. Q). 446, 7 (Ep. Q). <sup>h</sup>*mukil apāti (ša amēl ša elī bitāni)*, JADD 60, R. 9 (Ep. 67). 326, 8, var. to (2).
7. *Šum-mu-AN<sup>m</sup>*, JADD 246, 9, R. 4.
8. *Šum-mu-AN<sup>m</sup>-ni*, JADD 30, 2 (B. C. 681. III R 47, 43a). 422, 8, R. 5.
- To this name probably belong also the following fragments: JADD 423, 3, R. 2. 477, R. 6. 624, R. 4 (B. C. 687).
- Šumma-īlu** (abbrev., cf. OBA. *Šum-ma-īlum-la-šamaš* T-D LC)
1. *Šum-ma-AN*, K. 241, VIII 46, spec. 83-1-18, 695, III 6, spec. <sup>h</sup>*irrišu*, JADD 742, R. 11. <sup>h</sup>*rab kišir*, JADD 931, 5. <sup>h</sup>*ša šēpā* (Ep. A), JADD 325, R. E. 4.
2. *Šum-ma-AN*, JADD 847, 7. <sup>h</sup>*šangū*, B. C. 686, JADD 374, R. 11. <sup>h</sup>*tamkaru*, JADD 326, R. 12 (Ep. 1).
3. *Šum-ma-AN*, <sup>h</sup>*rab kišir*, B. C. 664(?), JADD 425, R. 12.
4. *Šum-mu-AN*, JADD 13, 4. s. of *Aramiš-šar-īlani*, <sup>h</sup>*mušarkiš*, HABL 186, 10 (BA II, p. 24).
- Šumma-Nabū** (abbrev.)
- Šum-ma-PA*, JADD 844, 4. <sup>h</sup>*išpar birmē*, slave of Nā'id-Ištar and Ašur-mātka-danin, JADD 642, 5.
- Šum-ma-<sup>a</sup>Ra-man** (abbrev.)
- JADD 139, 3 (B. C. 667).
- Šumma-tašēzib**
1. *Šum-ma-ta-še-zib*, <sup>h</sup>*ardu ša 'a'istar*, B. C. 670, JADD 172, R. 11.
2. *Šum-ma-.....e-zib*, s. of *Tebetaja*, JADD 640, 4 (Ep. O).
3. *Šum-ma-ta-zib* (sic!), <sup>h</sup>*gēpu*, JADD 675, 9.
- Šum-ma-ū-al-zib**(?), <sup>h</sup>*rakbu*, JADD 860, II 16.
- Šum-ma-us** . . . ., JADD 775, 7.
- \***Šu-mu-ḥa-dī**, see *Šum-Addu*.
- Šum-ukin** (abbrev., Ar. docket שׁוּמִיִּין CIS II, 71; for NBa. text, see TNB)
1. *MU-DU*, HABL 752, R. 17. 1053, 5. JADD

- 902, 3. <sup>h</sup>*rakbu šēpā*, JADD 207, R. 11. Chron. I 17, see (2).
2. *MU-GI.NA*, HABL 527, 1. *bēl pihāti bēl šiḫt*, usurper of the throne of Babylon, Chron. B, I 16, 17; < *Nabū-šum-ukin*, s. of *Nabū-nādin-šēr*, q. v.
- s. of *Iqtāš*, Sarg. St. II 19 (KB IV, p. 160).
- \***Šu-na-aš-šu-ra**
- šar Ki-iš-zu-wa-ad-ni*, wassal of Hittite king, OLZ IX (1906), 630; MDOG 35, p. 33.
- Šū-pa** . . . ., HABL 885, 1.
- Šū-qa-mu-na-aḥ-iddina** (*ŠEŠ-SE-na*)
- s. of *Miliḫarbi*, Mna: III R 43, II 18. KB IV, p. 70.
- \***Šū-qa-mu-na-apal-iddinu** (*A-SE-nu*)
- mār Kar-zi-ab-ku*, of *Bit-Karziabku*, *ša-ku matī*, Nka: Lo. 102 (90835), IV B, 2. — KB IV, p. 88. KING, BBS p. 68, pl. LXXIV.
- Šur-di**, Capp. G, 12, 3.
- \***Šū-ri-ḥa-īli-a-a** (cf. *Šū-ri-ḥa-AN*, Cass. tablet, PSBA, Nov. 1907, pl. I, 8; BE XIV, 102, 7). JADD 58, R. 3 (B. C. 694).
- \***Šur-ki-til-la** (Mit.)
- VS I, 110, 3.
- s. of *Te-ḫi-ib-til-la*, CT 2: 21, 2, 8, 18.
- Šur-ši-ja** (hypocor)
- JADD 993, R. III 15.
- \***Šū-sa-an-qu** (Eg, cf. *Susuḡu*)
- ḫatna šarri*, i. e. son-in-law of Sennacherib, B. C. 692, JADD 324, R. 12 (III R 48, 27b).
- Šū-si-si-i**, see *Ku-si-si-i*.
- Šū-si-ša-i**, see *Ubanšā-na'idat*.
- Šū-uš-ši**
- 5<sup>th</sup> king of the 2<sup>d</sup> Babyl. dynasty, King-list, A 17; B, R. 5.
- \***Šū(-ū)-ta** (cf. *Šūtti*)
- arad šarri*, TA 234, 14, 23. <sup>h</sup>*rābiš šarri*, TA 288, 19, 22.
- \***Šū-tar-na**, **Šut-tar-na**, **Šū-ut-tar-na** (Mit.)
- amēl* <sup>21</sup> *Mušūḫuna*, TA 182, 2. 183, 3. 184, 4. f. of *Namḡawaza*, TA 194, 9. f. of *Tušratta*, TA 29, 18. 24, 155; cf. MDOG 35, p. 37; MVG 13, p. 24.
- \***Šū-ta-at-na** (Mit.), see also *Za-ta-at-na* and *Zi-ta-at-na*
- s. of *Šā-ra-a-tum*, of the city of Acco, TA 8, 19, 58.

\*Šū-ut-li (cf. *Šāta*)

TA 5, 19, messenger of Kadašman-Ijarbe.

\*Šutur-Nahundi (El., *Šū-ut-ru-uk-<sup>a</sup>Naḫ-ḫu-un-te*)

DEP II, pl. 25, etc.)

King of Elam, B. C. 717—699:

1. *Īs-tar-ḫu-un-du*, *šar* <sup>mat</sup>*Elamti*, b. of *Ḫal-ḫušu*, nephew of *Ummanigaš* I, mounted the throne in the 1<sup>st</sup> year of Ašurnādin-šum of Babylonia, Chron. B, I 40; II 32, 34.
2. *Īs-tar-na-an-ḫu-un-di*, Abp.: A, III R 22, VI 91; Ann. V 53. — KB II, p. 206.
3. *Šū-tūr-na-ḫu-un-di*, <sup>h</sup>*Elamū*, Sarg. Ann. 245, 271, 292.
4. *Šū-tūr-<sup>a</sup>Na-ḫu-un-di*, Sarg.: Ann. 271, 278: <sup>h</sup>*Elamū*, 286: *ma-li-ku*, 408; Khors. 119: *šar Elamti*.

## \*Šuwardāta (Iran.?)

1. *Šū-ar-da-tum*, TA 290, 6, 37.
2. *Šū-wa-ar-da-ta*, TA 271, 13. 278, 4. 279, 4. 280, 4. 281, 5. 282, 3. 283, 3, 32. 284, 2.

## Šū-zib-Marduk

f. of *Nabū-šum-iddina*, *mār Arad-Ēa*, Merod. I: Susa 16, II 8.

\*Šū-zi-ga-aš (Cass., probably instead of *Šū-zi-bu-ga-aš*, see HÜSING, OLZ VIII (1905), 93; also called *Na(?)-zi-bu-ga-aš*, q. v.)

<sup>mat</sup>*Kaš-ša-a mār la ma-am-nu*, a man of humble origin, by Cassite rebels placed upon the throne of Babylon, Chron. P, I 10, 13.

## Šūzubu

(hypocor.; for NBa. texts, see TNB; cf. *Šūzūb(KAR-ub)-Marduk*, BE XIV, XV) *Šū-zu-bu*, HABL 292, R. 5, time Senn., cf. MEISSNER, OLZ XIV (1911), vol. 62. 912, 2. K. 13071.

Šūzubu I, < *Nergal-ušeziq* q. v., king of Babylon, B. C. 693, of *Bu-Gaḫal*:

1. *Šū-zu-bi*, Senn. Tay. V 5 (IR 41. KBII, p. 104).
2. *Šū-zu-bu*, *mār Bābili*, Senn. Tay. IV 35 (IR 40. KBII, p. 100). *mār Gaḫal*, HABL 878, 14, 16. Senn. Co. 28 (IR 43). *šar Bābili*, Senn. Co. 34. *šar IM.GI*, Senn. III R 4, no. 4, 14 (K. 1280).

Šūzubu II, < *Mušeziq-Marduk*, q. v., king of Babylon, B. C. 693—689:

1. *Šū-zu-bi*, <sup>h</sup>*Kal-da-a-a*, Senn.: King III 88; Kui. I 33 (III R 12): *ašib kirib nār agammē*;

No. 1.

Tay. III 46 (IR 39. KB II, p. 95). <sup>h</sup>*Kal-da-a-a šar Bābili*, Senn. Tay. V 41 (KB II, p. 100).

2. *Šū-zu-bu*, Senn. VS I, 77, 13. <sup>h</sup>*Kal-da-a-a*, Senn. Tay. V 8 (IR 41. KB II, p. 104). *šar Bābili*: Senn. Bav. 46 (III R 14. KBII, p. 118).

Ta-ab . . . , JADD 484, 3 (B. C. 706).

\*Tabaḫāri (cf. *Sab-ḫar-ru* with varr.)

1. *Ta-ba-ḫa-a-ri*, <sup>at</sup>*ŠE*, in Laḫiru, B. C. 668, JADD 472, 7.
2. *Tab-ḫa-a-ri*, JADD 625, 9 (B. C. 670).

Tabalāja "Native of Tabal" (cf. *Ta-bal-la-a-a* TNB)

1. *Ta-ba-la-a-a*, JADD 159, 4.
2. *Ta-bal-a-a*, JADD 1110, II 8, 22. 1112, 4. <sup>h</sup>*mu-šap-pi-ū*, JADD 775, 3. <sup>h</sup>*muttr pūti*, JADD 840, II 8. 860, II 7, 33.
3. *Tab-bal-a-a*, JADD 67, R. 7 (B. C. 748).
4. *Tab-ālu-a-a*, JADD 15, R. 4 (B. C. 672). <sup>h</sup>*gēpu*, JADD 425, R. 18. 909, 1.
5. *Tab-la-a-a*, JADD 618, 3 (Ep. T).
6. *Tab-at-lu-a*, JADD 61, 3, slavepledged (Ep. L).

## Tabali

1. *Ta-ba-li*, JADD 275, R. 12.
2. *Tab-li*, JADD 569, R. 10 (B. C. 695).

Tab-al-lu-u-a, see *Tabalāja*.

## Tabnēa (hypocor.; for NBa. texts, see TNB)

1. *Tab-ni-e-a*, HABL 469, R. 10. 912, 2. K. 5433 b. <sup>h</sup>*ḫa-za-an-nu*, Sarg. St. V 10 (KB IV, p. 164). <sup>h</sup>*rab ka-aš-kad-dī-ni*, VA 7, 9 (MVG XII p. 157f).
- s. of *Marduk-šum-ibni*, f. of *Nabū-ētir*, <sup>h</sup>*maš-mašu*, of the clan Gaḫal, HABL 877, 2 = JADD 889.
- s. of *Eri-ba-Sin*, Simb.: Lay. 53, 3 (KING, BBS, p. 102, pl. 20).
2. *Tab-ni-ia*, *ša rab simate*, JADD 869, III 5.

Tab-ni-i (hypocor., cf. *Tabnēa*)

HABL 221, 2 (see *Abni*). 722, 3. 737, 2. KGAS nos. 48. 108. 124. 145. <sup>h</sup>*A.BA*, JADD 164, R. 7 (B. C. 679). 234, R. 12 (III R 49, 33 a. B. C. 710).

f. of *Nabū-taqqinani*, JADD 160, R. 7.

Tabnia, see *Tabnēa*.

**Tab-ni-ilu** . . .

*A.B.A.*, JADD 332, R. 13.

**Tabni-lštar** (cf. OBA. *J Tab-ni-lštar*, RPN)

1. *Tab-ni-XV*, JADD 743, 6.
2. *Tab-ni-XV*, JADD 213, 5, 13 (B. C. 681).

**Tab-ši-lišir** (abbrev., cf. *Itabši-lšir*)

s. of *Šamaš-eriba* (?), Louvre, AO 2221, R. 17  
(B. C. 656(?); OLZ VI (1903), col. 199.

**Tabnūtu** (cf. Ph. 𐎲𐎠𐎲)

s. of *Be-la-ni*, b. of *Rimūta*:

1. *Tab-nu-ta*, Meliś.: Lo. 103 (90827), III 11. —  
KB III, pt. 1, p. 158.
2. *Tab-nu-ti*, *ibid.*, III 27, 31.

**\*Ta-bu-u-a**

Esarh. A, III 18 (IR 46, KB II, p. 130; C, III 2:  
*tarbit-ekalli* of Esarhaddon, as queen of  
Aribi.

**Ta-ad** . . . , 83-1-18, 545, 8 (KGAS 33).**Ta (?)-bi-ni-la-mur** (perhaps: *Iti-dni-lamur*, as  
abbrev. from *Iti-d X-dni-lamur*, cf. *Bel-  
dni-lamur* TNB)

JADD 370, 1 (B. C. 682).

**\*Ta-du-a** (hypocor.), TA 256, 17.**\*Tādu-Hēpa** (Mit.)

d. of *Tušratta*, wif. of Amenophis III. and  
Amenophis IV.

1. *J Da-a-du-ḥe-e-pa*, TA 27, 20.
2. *J Ta-a-du-ḥe-e-pi*, TA 28, 3, 35.
3. *J Ta-a-du-ḥe-pa*, TA 27, 4.
4. *J Ta-du-ḥe-pa*, TA 29, 32.
5. *J Ta-a-tum-ḥe-e-pa*, TA 28, 8.
6. *J Ta-a-tum-ḥe-pa*, TA 22, IV, 4c. 23, 7, 26, 4.
7. *J Ta-a-du-ḥe-e-pi-an-ma-a-an-ni*, TA Mit.  
III 108.

**\*Ta-e** (Mit. abbrev.)

VS I, 110, 20.

**Ta-ga-li-i**

JADD 284, R. 11 (B. C. 668).

**\*Ta(-a)-gi** (cf. *Ta-a-gu*) father-in-law of *Milki-ili*,  
TA 249, 8, 263, 32, 264, 2, 265, 2, 266, 4,  
289, 11, 19, 25.**\*Ta-a-gu** (cf. Bi. 𐎲𐎠𐎲), Ta'annek 3, 5.**\*Ta-aḥ-ma-ja iā** (Eg., cf. RANKE, Material, pp. 18, 50),  
TA 265, 9, 11.**\*Tāḥ-ma-āš-ši** (Eg., cf. RANKE, Material, p. 18),  
TA 303, 20.**\*Ta-ja-u** (Mit., hypocor.)

<sup>21</sup>*Harrāna-a-a*, VS I, 90, 1, 5.

**\*Ta-i-še-en-ni** (Mit.)

f. of *Aḫi-Tešup*, CT 21, 21.

**Ta-a-ka-šarru** (*LUGAL?*), (cf. OBA. *Ta-ku ilu*  
VS VIII, 14, 26)

JADD 590, R. 5.

**Ta-ki-el-A-šur** "Trusting in Ashur" (abbrev.,  
cf. *Tākil-ana-ilīšu*)

Capp. G, 23, 3.

**Ta-kil-a-na-ili-šu** "Trusting in his god" (cf. OBA.  
*Ta-ki-il-ilī-šu* RPN)

<sup>h</sup>*barū*, b. of *Ur-Bēlīt-muballītat-miti*, Meliś.:  
Lo. 103 (90827), I 5, 7, 28, 38, 39, 42; II 1, 7, 9, 14;  
III 43; IV 9, 23, 33, 41; V 22, 30, 33. — KB III 1,  
p. 154 ff. KING, BBS, p. 10 ff, pl. V ff. <sup>h</sup>*irrišu*,  
JADD [742, R. 2].

s. of <sup>a</sup>*NIN. IB-ri-šu-u-a*, *bēl piḫati* <sup>a</sup>*Bil* . . . ,  
Meliś.: Lo. 103 (90827), II 1 (KING, BBS,  
p. 12).

**Takīlāti** (hypocor.)

1. *Ta-ki-la-a-ti*, JADD 4, R. 4 (B. C. 644?).
2. *Ta-ki-la-ti*, JADD 311, R. 11 (Ep. S).
3. *Tāk-ki-la-ti*, JADD 222, R. 2 (B. C. 682).

**Ta-kil-šu-na-tū**

K. 241, X 41, spec.

**Tak-kil** . . . , Epon, JADD 926, 2.**Taklāk-ana-Šur** "I trust in Ashur"

*Tāk-lak-TIŠ-ĀŠ-šur*, JADD 355, R. 2.

**Taklāk-ana-Bēl** "I trust in Bel"

1. *Tak-lak-a-na-EN*, Epon. B. C. 716, *šaknu*  
of Našibina, JADD 382, R. 6.
2. *Tāk-lak-a-na-EN*, K. 1011. 1424. HABL  
980, 2.
3. *Tāk-lak-TIŠ-EN*, K. 241, XII 40, spec. Epon.  
B. C. 715, Canon A, V, 9; D, IV, 4; III R 1,  
V 9. JADD 766, 2. 1098, II 8.
4. *Tāk-lāk-a-na-EN*, Epon., B. C. 715, Canon C,  
III, 21.

**Taklāk-ana-bēlija** "I trust in my lord" (cf. *Tak-  
la-ku-a-na-be-li-ja* CPN p. 136)

1. *Tak-lak-TIŠ-EN-ia*, Epon. B. C. 888, Canon  
B, I, 22; III R 1, I 22.
2. *Tāk-lak-a-na-EN-ia*, <sup>h</sup>*ša eli bti ša Šumma-  
ilija*, B. C. 748, JADD 412, R. 10 (III R 48, 273).

**Taklāk-ana-ili** "I trust in the god"

*Tak-lak-TIŠ-AN*, JADD 355, R. E. 1.

**Taklāk-ana-šarri** "I trust in the king"

1. *Tak-lak-a-na-LUGAL*, Epon. B. C. 843, Canon B, II, 20; III R 1, II, 68.
2. [*Tak-lak-a-na*]-*MAV*, Epon. B. C. 843, Canon A, II, 21.

**Tāk-lak-bēl** (E.V) (abbrev.) HABL 639, 11.

\***Ta-ku** (cf. *Takuwa*, king of Ni, MDOG 35, p. 34) gf. of *Addu-nirari*, of *Nuḫašše*, contemp. of Thotmes III, TA 51, 5, R. 2.

\***Ta'lā** (Ar., cf. *Ta-la*<sup>2</sup>, *Ta-la-la* TNB)

1. *Ta-al-a*, *ḫirrišu*, JADB 13, 16.
2. *Ta-e-la*, JADD 97, R. 3.
3. *Ta<sup>2</sup>-la-a*, *ḫirrišu*, JADD 742, 21, 40. f. of *Uasi*, JADB 3, V 13.
4. *Ta-la-a*, l. of *Iddina-Istar*, JADD 257, R. 17.

\***Ta-li-a**, wi. of *Iḫa-šū-šā-ar-na*, Capp. T-D, LC 242, 7, 11, 20.

**Ta-a-li-ki-na**, JADB 9, IV 7.

\***Ta-al-ta-a** (= *Daltā*, q. v.), <sup>mat</sup>*El-lī-ḫa-a-a*, Sarg.: VIII<sup>th</sup>, 42.

**Tam** (? *UD*)-**di-ilu** (cf. *Tam-ti-Ka-dī*, BE XIV, *Me-c-Ka-dī*, BE XV) JADD 17, 4 (B. C. 687).

**Tamdimūa** "Native of the Seeland"

<sup>h mat</sup>*Tam-dim-lū-a*, Bu. 89-4-26, 156 (Bab).

**Ta-me-ra-ni-ti**

f. of *Mušabši-Marduk*, Imb.: BM. 91015, R. 21. — KING, BBS, p. 110, pl. CVI.

\***Tammaritu** (El)

- s. of *Temman*, III R 37, 17a; *Tam-ri-i-tū* (KB II, p. 180, n. 6).
- s. of *Ummanigaš*, III R 38, 34a; *Tam-ma-ri-tu*.
- s. of *Urtaqu*, b. of *Ummanigaš* and *Umman-appa*, vice-roy of Hidalu, king of Elam:

1. *Ta-am-ma-ri-it-tu*, Abp.: K. 6366.
2. [*Ta*]-*am-ma-ri-ti*, HABL 961, 10 (WSMl. II, p. 25).
3. *Ta-am-ri-ti*, of Hidalu, HABL 961, 12.
4. *Tam-ma-ri-i-ti*, HABL 863, 7 (WSMl. II, p. 37).
5. *Tam-ma-ri-ti*, HABL 282, 8: uncle of *Šumā*, 1116, 18, 1130, R. 5, 17.
6. *Tam-ma-ri-tu*, Abp. A, III R 19-26, III 102, IV 68, 70, 86, 91, 100; V 83, 92; VI 92: *arkū*; VII 46; X 2; Ann. IV 12: *šar matElamti*, 22; VII 22: *šar matElamti*; X 17 (KB II, pp. 188.

No. 1.

210. 230); B, IV 80, 90 (KB II, p. 246): with *Ummanigaš* and *Umman-appa*, as sons of *Urtaqu*; VI 1: 3<sup>rd</sup> b. of [*Ummanigaš*], set over Ijidalu; III R 36, no. 7, I 2; VII 49: *šar matElamti*, 58 (III R 31-33). III R 38, 34a: *mār Ummanigaš aḫi abi* of *Ummanigaš* the king (cf. WAFI, p. 528), 85. K. 2867, no. 2825.

7. *Tam-ma-ri-tū*, Abp. A, III R 20f., IV 77; V 47; Ann. III 48: 3<sup>rd</sup> b. of *Ummanigaš*, set over Ijidalu; IV 1, 9, 12: *šar matElamti*, 27, 39, 114: *šar matElamti*; V 21, 31, 38; VI 55: *arkū* (VR 3-6. KB II, pp. 182. 188. 190. 194. 196. 198. 206). II R 66, 12 (CT X, 8. VS I, 80). III R 37, 1 b, 4 b, 5 b, 12 b, 15 b, 19 b, 27, 22 b, KK 1364. 2656, 13, 17, 20, 4453. 4457, 1 (III R 37, no. III): b. of *Ummanaldasi*. 5622. 6375. 7596. 13652. Rm. 2, 134. Lay. 86, 6.
8. *Tam-mar-i-te*, HABL 960, 7 (WSMl. II, p. 31).
9. *Tam-mar-i-ti*, HABL 284, 7, 10. KK. 4793, 17, 20 (WSMl. II, p. 69). 8314. 80-7-19, 16: *šar matElamti*.
10. *Tam-mar-i-tu*, 81-2-4, 301.
11. *Tam-mar-it*, HABL 943, 2. Rm. 2, 455. 81-2-4, 377. 83-1-18, 475. Bu. 91-5-9, 126. *šar matElamti*, HABL 1022, 2 (WSMl. II, p. 68). 1040, 3.

\***Tam-ma-šad-dar**

- f. of *Marduk-šāpik-zēr*, Nai.: VR 61, VI 23. — KB III, pt. 1, p. 180. KING, BBS, p. 126, pl. XCIX.
- f. of *Nergal-ašiši*, Nai.: CT X, pl. 3, 27. — KB IV, p. 92. KING, BBS, p. 105.

**Tam-meš-enšu** (*SIG*) (abbrev.)

JADD 486, 4.

\***Tam-meš-id-ri** (Ar.)

K. 974 (G. SMITH, Assurb., p. 204), captured in Elam.

\***Tam-meš-na-ta-nu** (WSem., cf. *Itammeš-natanu*, TNB, p. 228)

f. of *Šamaš-iēni*, gf. of *ʾBa-li-ḫi-ti*, HABL 454, 15.

\***Tam-meš-ša-ma<sup>2</sup>** (WSem.)

HABL 524, R. 8 (time: Sargon II).

**Tammeš-taḫbu**

1. *Tam-meš-DUG.GA*, JADD 869, III, 7.
2. *Tam-meš-ta-ḫa-bu*, K. 4285.

**Ta-am-ra-a-nu**, HABL 631, 12 = JADD 759, 11.

**Ta-an-da-a-a**

<sup>h</sup>*ḥazanū* of Kirbit, Abp.: III R 29, no. 1, R. 8; III R 30, III 7. K. 2675, R. 8 (KB II, p. 174, n. 2).

\***Tán-da-ma-ni-e**, see *Urdanane*.

**Tanitti-Bēl**

*Ta-nit-ti-[<sup>d</sup>EN]*, VR 44, 24d, renders <sup>d</sup>*EN-ZAG.SAL*, prob. ancient Bab. writer.

\***Ta-nu-us** (Iran.?)

Tigl. IV: Ann. 164.

**Tap** (= *Nar*)-**gi-i**, JADD 753, 8.

\***Tap-na-ah-ti** (Eg. T 3f-nḥt "His strength", cf. Τρεπάχθος (Diod. I 45), see STEINDORFF, BA I, p. 352, RANKE, Material, p. 35; cf. *A-mu-nu-ta-pu-na-ah-ti* TNB) King of Punibu in Egypt, *šar* <sup>ai</sup>*Pu-nu-bu*, Abp.: A, III R 17, I 103; Ann. I 101 (VR I, KB II, p. 162).

**Tappū-bēl-ilāni** "A companion is the lord of the gods"

*TAB-EN-AN*<sup>ni</sup>-*ni*, of <sup>ni</sup>*Za-i-di-ni*, JADD 904, IV 5.

**Taqišu**

1. *Ta-ki-su*, <sup>h</sup>*ša eli āli*, JADD I 141, 49, cf. PEISER, OLZ VI, 195.

2. *Ta-qi-su*, JADD 42, R. 1 (B. C. 670).

**Taqiš** (abbrev., cf. *Ta-giš*(-šá) TNB, *Ta-qi-šun*(šá, šī) BE XIV, XV, *Ta-ki-šun* P 118, 6)

1. *Ta-giš*, <sup>h</sup>*riqqū*, JADD 14, R. 1 (B. C. 672)

2. *Ta-qi-šá*, s. of *Kin-pi-šamaš*, <sup>h</sup>*šakin būši Bit-Sin-šeme*, Neb. I: Nippur, V 18.

**Ta-ki-ša**<sup>a</sup>..... [s. of *Ardu*(?)-*u-ni*, Imb.: BM. 91015, R. 19. — KING, BBS, p. 110, pl. CVI.

**Taqiša-Bēlīt**

*Ta-ki-ša*<sup>a</sup>-*GĀŠAN*, s. of <sup>m</sup>*Re*<sup>2</sup>-*u-piḫāti*, Mna.: III R 43, II 7. — KBIV, p. 70. KING, BBS, p. 45, pl. XLVI.

**Ta-ki-šam**<sup>a</sup>**Gu-la**

Meliš. DEP X, pl. 12, IX, c.

**Taqūni** (abbrev., cf. *Sin-ta-qu-nu* BE IX)

1. *Ta-qu-u-ni*, *bēl gāta* of *mār šarri*, <sup>h</sup>*šanū*, B. E. 682(?), JADD 129, s. 130, 5.

2. *Ta-qu-ū-ni*, JADD 487, 3.

**Taraši**

1. *LAL-i*, 633, 20.

2. *Ta-ra-ši-i*, HABL 633, 19. <sup>h</sup>*A.BA*, *ša ai Gu-zana*, HABL 633, 8.

3. *Tar-ši-i*, HABL 633, 10, 14, 22, R. 5. <sup>h</sup>*rab kašir*, HABL 633, 12.

**Tar**(*Kud*, *Ḥas*)-**di-ja**

s. of *Sarrani*, HABL 1106, 21.

**Tardit-Asur**

1. *Tar-di-it-ĀŠ-šur*, JADD 445, R. 10 (B. C. 660).

2. *Tar-di-tū-ĀŠ-šur*, JADD 363, R. 1 (B. C. 682?). 947, 4. <sup>h</sup>*šak-nu ša<sup>h</sup> I-tu<sup>2</sup>-a-a*, HABL 419, 11. <sup>h</sup>*šašū* (*ša mār šarri*), JADD 444, R. 10 (B. C. 660). 618, R. 5 (Ep. T). *SAG*, JADD 275, R. 11.

\***Tar-ga-aš-na-al-li** (Hit.), Boghazköi, MDOG 35, p. 19.

**Tar-ḫu-ḫAL** . . . , JADD 79, 1.

\***Tarḫulara** (prob. Cilician, cf. Τουρκολευς, SACHAU, Zur histor. Geogr. p. 8, ZA VII, p. 99)

Prince of Gurgum (Marqas), f. of *Muttallu*, time Tigl. IV and Sargon:

1. *Ta-ar-ḫu-la-ra*, <sup>mat</sup>*Gurgumāja*, Tigl. IV, Ann. 61.

2. *Tar-ḫu-la-ra*, <sup>mat</sup>*Gurgumāja*, Tigl. IV, Ann. 88, 152 (III R 9, 52); Epigr. PSBA XVIII (1896), p. 159. B 45, 58 (II R 67. KB II, pp. 18. 20. 30); Sarg. Ann. 209, 211; Bull. 26, Khors. 83 (KB II, p. 62); f. of *Muttallu*. <sup>ai</sup>*Mar-qa-ša-a-a*, Sarg. XIV 10; Pp. IV 28. <sup>ai</sup>*Mar-qa-ša*(?)-*a-a*, K. 1660, 6 (WSMl. II, p. 4).

\***Tar-ḫu-na-zi**

JADD 308, 7, slave (Ep. Q.) <sup>ai</sup>*M-lid-da-a-a*, king of Malatiyeh, in reign of Sargon, Sarg.: Ann. 178, 185 (*matiku*); Khors. 78 (KB II, p. 62).

\***Tar-ḫu-un-da-pi-i**

JADD 198, 5 (B. C. 697). 443, 12, slave sold B. C. 686. <sup>h</sup>*šaknu*, JADD 841, R. 2. 857, II 39. 860, I 19.

\***Tar-ḫu-un-da-ra-ba-uš**, see WEBER, EA, Anmerkungen, p. 1075, note 1; MDOG 35, p. 40 *šar* <sup>mat</sup>*Ar-za-wa*, TA 31, 2, contemp. of Amenophis III.

**Ta-ri** . . . , VAT 4586, R. 20 (VS I, 106).

**Ta-ri-bi** "Reward" (cf. OBA. *Ta-ri-bu*(-uni), abbrev.), s. of *Im-bu-ja*, JADD 677, R. 5. T. XLIII.

**Taribi-lštar** "Reward of Ištar"

1. *Ta-ri-ba-š XV*, *ḫrab qēpe*, B. C. 668, JADD 284, R. 5, cf. 537, R. 4.
2. *Ta-ri-bi-š XV*, JADD 244, 1, sold.
3. *Ta-SU-XV*, JADD 69, 2 (B. C. 692).
4. *SU-š XV*, *ḫnuḫatimmu*, B. C. 688, JADD 243, R. 12 (B. C. 688). *ḫkašir*, JADD 328, R. 8 (B. C. 698).

**Ta-ri-bi-ni . . .**

f. of *Eribo-š TU. TU*, K. 2883.

**Tāriš-Ašur** (? *LAL-ĀŠ-šur*), or *Mutaqqin-Ašur*

JADD 88, L. E. 4 (Ep. W).

**Tāriš-lštar** (? *LAL-E-XV*)

JADD 45, R. 6 (Ep. v). 68, 4: *sasinini Ašur* (B. C. 645).

**ḫTar-ku-zar-ba(-am)**

Capp. S. 1, 2, 15.

**Tar** (*Kuḫ*)-nu

f. of *Arad-Ištar*, JADD 446, R. 28.

\***Tarqū** (Ethiopic. = Eg. Thrg, Manetho has Ταρκόβυς, acc. Africanus, or Ταρακός, acc. Eusebius; Strabo I 51 & XV 687 has Ταρακόν; Bible has תַּרְקָה, LXX: Θαρακτα, see STEINDORFF, BA I, p. 345f, RANKE, Material, p. 35) King of Ethiopia and Egypt, *šar mat-Mušur u Kūsi* time Esarh. and Ashurbanipal:

1. *Ta-ar-qr-ū*, Sm. 2485, 12 (KGAS 68).
2. *Tar-qu-u*, Abp. Ann. I 55, 53, 111 (var.), 121 (KB II, pp. 158. 160). Abp. B (III R 29, no. 3, 12, I 85; II 5, 49; Abp. E I 8 (III R 29, no. 2, KB II, p. 158, n. 3). K. 13721. 82-3-23, 125. Km. 3, II 9.
3. *Tar-qu-ū*, Esarh.: S, R. 27; KAHI I, 75, 7, 9. Abp. A, I 52, 54, 50 (III R 17), 111; II 7; Ann. I 53, 78, 111, 121 (var.), 125; II 20 (VR I. 2. KB II, p. 158—166). III R 28, 2, 15, 26, 30, 37, 38; 29, no. 1, 3. IIIR 35, 86a. KK. 3127. 4535. 13726.

**Tar-qu-u-tim-me** (Hit., cf. Cilic. Ταρκόνδημος, HILPRECHT, Assyriaca, p. 107ff.)

*šar mat-Me-tan* (?), MVG V (1900), pl. XLII, no. 9.

\***Tar-si-ḫu**

*mat-Ma-ši-ra-uš-a-a*, Shamsh. V: Ann. III 54 (III R 30. KB I, p. 182).

**Tarši**, see *Taraši*.

No. 1.

**Tar** (*ḫaš*)-**zi-ja**, *šar Babili šar matitti*, PINCHES, Bab. and Orient. Record I, 54, PRAŠEK, GMP II, p. 153.

**Tar-te-ba** (cf. *Ta-aš-te-bi* AV 88 2)

JADD 628, R. 0 (Ep. P).

**Tar-ti-ba-lštar** (AV), JADD 711, 6.\***Taš-me-lum-šar-rat**

*zinnišit ekalli* of Sennacherib, Senn.: KAHI I, 50.

\***Taš-me-tū-šar-ušur** (*MAN-PAP*) "Tashmet, protect the king!"

JADD 894, 7.

**Taš-pu-ru**

s. of *Lipāgu*, perh. *ḫšalsu ša Kar-Nergal*, JADD 469, 1, 19, 24.

**Ta-āš-ru-mu**, Ta'annek 4, R. 7.

\***Taššigurumaš** (Cass.; cf. HOMMEL, OLZ XII, col. 108f.)

King. of Babylonia (Dyn. C): *Taš-ši-gu-ru-maš* (Cass.)

s. of *A-bi-r* [*u-ut-taš*], gs. of *Kaštiliašu*, ggs. of *Agum rabū*, ggs. of *Gandi*, f. of *Agum-kakrime*, Agk. VR 33, I, 2, 13. — KB III, pt. 1. p. 134ff.

*Taš-zi-guru-maš*, King-list A, I, 20.

\***Ta-āš-šū** (Hit.; = *Da-šá*, cf. *Te-eš-šu*, BE XV), TA 56, 16.

\***Ta-a-ta-a-i** (cf. *Ta-a-ta* HAV, p. 153)

*mat-Gi-in-gi-bir-a-a*, Shamsh. V, Ann. III 50 (IR 30. KB I, p. 182).

\***Ta-uš-liš-me** (?), Hit. tablet, PSBA 29, p. 93.

\***Ta-ti-i** (cf. the lall names in Asia Minor; OBA, *Ta-ti-im*, RPN)

*ḫA.AA*, B. C. 654, JADD 230, R. 11.

\***Ta-at-ti-i**

JADD 747, 4.

\***Ta-tu** (cf. *Ta-ta'* BE X)

JADD 310, R. 20 (B. C. 669).

\***Ta-wa-aš-ši-**?

(Hit.), Boghazköi, MDOG 35, p. 29.

**Te-bi-iš . . .**, JADD 137, R. 2.**Te-ḫar** (?), or *Tu* (?) *-biš* . . . JADD 436, R. 13.\***Te-ḫi-ib-šar**

VS I, 110, 10.

\***Te-ḫi-ib-til-la**

f. of *Šur-ki-til-la*, CT II, 21, 2.

\***Te-i-e** (Eg. Tj, RANKE, Material, p. 18; possibly Mit., cf. WEBER, Anmerkungen,

p. 1058—1061), wi. of Amenophis III, m. of Amenophis IV.; TA [26,1]. 27, [4.] 112. 28, 7, 43, 45. 29, 3, 8, 45, 46, 61, 63, 66, 107, 117, 124, 148, 187.

\*Te (*Bu*)-i-lu

*amtu*, VS I, 95, 4.

## Te-la-AN (f. cf. Bī. 𐎧𐎺𐎠𐎵)

JADB 9, IV 12.

## \*Te-lu-si-na

<sup>mit</sup>*An-di-a-a*, king of Andia, B. C. 715, Sarg. Ann. 81; Khors. 46 (KB II, p. 58).

## \*Te-en-di

f. of *Hu-bi-di*, VS I, 109, 3.

## Te (?Šē)-qi (?lu)-bu, JADD 467, R. 3.

## \*Tēri

f. of *Abjā'e* and *Ajāmu*:

1. *Te-e-ri*, Abp.: Ann. VII 97; X 1 (VR 7. 10, KB II, pp. 214, 228).
2. *Te<sup>2</sup>-ri*, Abp. A, IIR 23 ff., VII 109; VIII 27, 61, 128; IX 111; Ann. VIII 31; IX 16, 39; <sup>mit</sup>*Kid-ra-a-a* (KB II, pp. 218, 222). IIR 35, no. 6, II 5; IIR 36, no. 1, IV 19.
3. *Te<sup>2</sup>-e-ri*, Abp.: Ann. VIII 65 (KB II, p. 220).

Tēr-nādin-aplu, see *Šēr-nādin-aplu*.\*Te-Tešup, f. of *Abbi-Tešup*, MDOG 35, p. 43.

## \*Telī, Boghazköi, MDOG 35, p. 35, ruler of Nukhashshe, contemp. with Subbiluliuma, OLZ XIII (1910), col. 293.

## \*Teumman (El.)

*Te-un-man*, <sup>h</sup>*rab qašti*, K. 4457, 3 (IIR 37, no. III) King of Elam, succeeded Urtaqu, b. of *Khuonbakhaldash* (II) and *Urtaqu*, f. of *Tammāritu*, *Udaru* and *Ummānaldash*:

1. *Te-un-man*, *šar* <sup>mit</sup>*Elamti* (passim), Abp. A, IIR 19 ff., III 90, 98, 101; IV 79; V 72; C, VII 101. Ann. III 36, 45, 47; IV 13; V 6 (KB II, pp. 180, 182, 188, 196). LEH-HAUPT, Mater. no. 35; IIR 66, no. II 3, 4. IIR 16, no. 4, 45, 49; IIR 31, IV 75, 86, 88; IIR 32, V 4, 21, 25, 33, 72, 81, 83, 87, 102; VI 22, [26], 34; IIR 33, VI 42, 43, 47, 53, 56; VII 7: f. of *Undasu*, 51. IIR 37, no. 2, 10: f.-in-law of *Urtaqu*; no. 3, 16: f. of *Tammāritu*; no. 4, 23; no. 5, 28; no. 6, 36; no. I 34, 55, 57, 60; no. II 76; no. V 71. VAT 2972, II 19 (VSI 82), KK. 1837, II 16 (OLZ I, col. 60). 2652, 9, 14, 18, 39, 41, 45. 2674, 19, 11, 16, 19, 37 (IIR 37, no. I). 2876, 23: b. of *Ummānaldash*. 3408. 4500: f. of *Undasu*. 4521, III 36. 5234 a. 6397. 11 289. 11 389. Sm. 1350. Rm. 2, 295. 80-7-19, 102. 83-1-18, 442. Lay. 86, 7.

2. *Tū-un-man*, HABL 576, 8: b. of king of Elam.

## \*Te-uš-pa-a (Iran.)

<sup>h</sup>*Gī-mir-ra-a-a* [*šar?*] *umman Manda ša ašaršu rīqu*, Esarh. A, II 6 (IR 45. KB II, p. 128).

## \*Te-ú-wa-at-li Mit. of the city of Lapana, TA 53, 25. 57.

## \*Ti-ur-a-me, JADD 79, 5, 7.

## Ti-ka-a-mur-ri, JADD 1020, R. E. 1.

\*Ti-ma (?-i, s. of *A-u-ma-a-di*, <sup>mit</sup>*Kan-nu<sup>2</sup>-a-a*, OLZ VIII (1905), 130 (Ep. *Sil*)).

## \*Ti-mi-til-la (Mit.)

OLZ V, 245.

\*Ti-ni-ja (Ar. hypocor., cf. *Si-(e)-ti-nūnu*)

s. of *Aḫa*, JADB 8, I 19.

## \*Ti-ri-i (hypocor.)

<sup>h</sup>*šaknu* <sup>mit</sup>*Ḫarrān*, JADD 274, 1 (Ep. K).

## \*Ti-ta-ma-aš-ka

<sup>h</sup>*Sa-si-a-ša-a-a*, Shams. V, Ann. III 4 (IR 30. KB I, p. 180).

## Ti-ti-i

JADD 613, R. 1.

f. of *Asz*, JADB 5, I 21.

## †Tu-'a-ti, HABL 527, 5.

\*Tu-ba<sup>2</sup>-lu (Ph., Bī. 𐎧𐎺𐎠𐎵, Ἰθώβαλος, Εἰθώβαλος) <sup>mit</sup>*Ši-du-un-na-a-a*, king of Sidon, succeeded Luli, Senn., Const., 14 (IR 43); King II 70, 76; Kui. I 19 (IIR 12); Tay. II 44, 48 (IR 38). — KB II, pp. 90, 118.

\*Tug-dam-me-i (according to SAYCE, Academy 1893, I, 277 = A(Δ)ὀγάμης, Strabo I 61, cf. MESSERSCHMIDT, MVG I, p. 66f, WINCKLER, AFI, p. 104; HOMMEL, Gesch. des alten Morgenlandes<sup>3</sup>, p. 162; for an other view see PRÄSEK, GMP I, p. 132f.: a Median king, cf. Τεύραμος of Ktesias), *šar umman Manda*, f. of *Sandakšatru*, Abp. K. 3412, 20 (MVG I, p. 63); cf. K. 120b. 80-7-19, 333.

\*Tu-ḫa-am-me > Θάακιμς, HICKS no. 11, see SACHAU, ZA VII, p. 98)

<sup>mit</sup>*Is-tu-un-da-a-a*, Tigl. IV: Ann. 153 (IIR 9); B, 50 (IIR 67. KB II, pp. 20, 30).



- \***Tu-ĥi** . . . (ĥi, HABL 814, R. 12; cf. *Tu-ĥu* . . . ,  
<sup>h</sup>*asū*, JADD 381, 8; *Tu-ĥi*, BE XV, 80, 2;  
*Tu-ĥi-e-ia*, BE XIV, 37, 9, 113, 2; *Tū-ĥi*,  
 TA 17, 12.
- \***Tu-ū-i** (GESENIUS, HW<sup>15</sup>, compares Bi. ܐܘܪܝ, king  
 of Hamath), JADD 256, 2 (B. C. 676).
- \***Tu-ū-ja** (Eg<sup>2</sup>), TA 162, 60.
- Tukulti** . . . . (*KU-ti* . . . .), V R 44, 29 b, renders  
*Ka-diš-man-d* EN.LIL, q. v.
- Tukulti-apil-Ešarra** "My trust is the son of  
 Ešarra" (Bi. ܐܘܪܝ ܐܘܪܝܐ, Ar. ܐܘܪܝܐ (ܐܘܪܝܐ)  
 Kings of Assyria:  
 Tiglathpileser I, s. of *Ašur-rēš-iši*, gs.  
 of *Mutakkil-Nusku*, ggs. of *Ašur-dan*,  
 ggs. of *Ninib-apil-ēkur*, f. of *Ašur-bel-  
 kala* and *Šamši-Adad* IV, c. 1125—1100  
 B. C.
1. *IŠ.KU-ti-A-E.ŠĀR.KUR*, Synchron. II 14: *šar*  
<sup>ma</sup>*Aššūr*, contemp. with *Marduk-nādin-  
 aḫi*, king of Karduniash.
  2. *IŠ.KU-ti-A-E.ŠĀR.RA*, Tigl. I, III R 5, no. 1:  
*šarru dannu* . . . . . *šar kibrat arbai*,  
*Ašur-bel-kala*: IR 6, no. 6, 2 (AKA p. 152):  
 s. of *Ašur-rēš-iši*, f. of *Ašur-(bel-kala)*.  
 Anp.: Ann. I 305 (IR 19, KB I, p. 68).  
 Shalm. Mon. II 87: *abu rubū* of Shalman-  
 neser II (III R 8, KB I, p. 164).
  3. *IŠ.KU-ti-TUR.UŠ-Ē.ŠĀR-RA*, Tigl. I, Ann.  
 I 18, 28: *šarru dannu šar kiššati lā šanān*  
*šar kibrat arbai šar kal markī bēl beḫe*  
*liḫu šar šarrāni išippu na dū, II 86: idlu*  
*qardu; III 22: šarru dannu; IV 40: šarru*  
*dannu; V 42; VI 56: idlu qardu; LEHM-  
 HAUPT, Mater. fig. 6: šarru dannu šar*  
*kiššati (KIS) šar maṭAššūr šar kibrat*  
*arba'i kašid maṭNairi*. Brick inscript. from  
 Qaḫat Sherqāt, IR 6, no. V 1 (AKA p. 127);  
 ANDRAE, Anu-Adad Tempel, fig. 24—26):  
*šangū Ašur*, s. of *Ašur-rēš-iši*. VAT 5999,  
 I 7: gs. of *Mutakkil-Nusku*. Sm. 1874, 1  
 (AKA p. 109): *šarru dannu [šar kiššati*  
*lā šanān šar kiššati arba'i*, s. of [*Ašur-  
 rēš-iši*], gs. of *Mutakkil-Nusku*.
- s. of *Ašur-rēš-iši*, gs. of *Mutakkil-Nusku*,  
 ggs. of *Ašur-dan*, ggs. of *NINIB-apil-  
 ēkur*; *rubū šru*, Tigl. I: Ann. VII, 36—55.
4. *KU-ti-A-E.ŠĀR.RA*, *šar maṭAššūr*, con-  
 No. 1.

- temp. with *Marduk-nādin-aḫi*, Senn. Baw.  
 III R 14, 49.
- s. of *Ašur-rēš-iši*, gs. of *Mutakkil-Nusku*;  
*šar maṭAššūr*, Tigl. I: III R 4, no. 6, 4.
5. *ŠI.UM-A-E.ŠĀR.RA*, f. of *Šamši-Adad*,  
 III R 3, no. 11.
- II. Tiglathpileser II(2), cf. SCHNABEL, OLZ  
 XII (1909), col. 529f.
1. *KU-ti-A-E.ŠĀR.RA*, *šar kiššati šar maṭAš-  
 šūr*, KAH I, 23.
  - s. of *Adad-nirari* (II?); *šar maṭAššūr*,  
 KAH I, 21.
  2. *IŠ-KU-ti-TUR.UŠ-Ē.ŠĀR.RA*, *šar maṭAššūr*,  
 KAH I, 2, 2.
- III. Tiglathpileser III, s. of *Ašur-rēš-iši* (II),  
 f. of *Ašur-dān* (II), gf. of *Adad-nirari* (III):
1. *IŠ-KU-ti-A-E.ŠĀR.RA*, f. of *Ašur-dan*, gf.  
 of *Adad-nirari*, BM 90853 (AKA p. 154,  
 KB I, p. 48).
  - s. of *Ašur-rēš-iši*, gs. of *Ašur-rabi* f. of  
*Ašur-dan*; *šarru dannu šar kiššati šar*  
<sup>maṭ</sup>*Aššūr*, MDOG 32, p. 19 (KING, Chron. I,  
 p. 202, n. 2).
  2. *IŠ-KU-ti-TUR.UŠ-Ē.ŠĀR.RA*, s. of *Ašur-  
 rēš-iši*, f. of *Ašur-dan*; *šakin* <sup>a</sup>*BE šangū*  
*Ašur*, Ashurdam II: KAH I, 20, 3.
  3. *ŠI.UM-A-E.ŠĀR.RA*, f. of *Ašur-dan*, gf.  
 of *Adad-nirari*; *šar kiššati šar maṭAššūr*,  
 WE. Misc. pl. 6, 5.
- IV. Tiglathpileser IV, B. C. 745—727 (per-  
 haps s. of Adadnirari V and b. of Ašur-  
 nirari V, cf. SCHNABEL, l. c., f. of Shal-  
 maneser V, cf. WINCKLER, AFII, pp. 4, 14):
1. *KU-A-Ē.ŠĀR.RA*, *šarru rabū šarru dannu*  
*šar kiššati šar maṭAššūr šar Bābili šar*  
<sup>maṭ</sup>*Šumeri u Akkadī šar kibrat irbitti*,  
 Tigl. IV: Pl. 1.
  2. *KU-ti-A-Ē.ŠĀR.RA*, JADD 652, R. s. 659, 1.  
 806, 6. 871, 1. 1077, I 17. Sm. 400. *šar*  
<sup>maṭ</sup>*Aššūr*, JADD 75, R. E. Senn. Bav. 49  
 (III R 14, KB II, p. 118). *šarru rabū šarru*  
*dannu šar kiššati šar maṭAššūr šar Bā-  
 bili šar maṭŠumeri u Akkadī šar kibrat*  
*irbitti*, Tigl. IV: B<sub>1</sub> (II R 67, KB II, p. 8).  
 As Epon. B. C. 743, Canon A, IV 26; *šarru*,  
 Canon B, V 6; *šar maṭAššūr*, Canon D, III 10.
  3. *KU-ti-TUR.UŠ-Ē.ŠĀR-RA*, Chron. B, I, 23,

- 34, 26: *šar*<sup>mit</sup> *Akkadi* u *mit* *Aššūr*, Chron. K<sup>3</sup>, R. 2. JADD 658, 2 (B. C. 730). K. 4740 (WAF II, p. 24).
4. *IŠ-KU-ti-A-Ē.ŠĀR.RA*, *šarru rabū šarru dannu šar kiššati šar mit* *Aššūr šar Bābili šar mit* *Šumeri u Akkadi šar kibrat irbitti*, Tigl. IV: Pl. II.
5. *IŠ-KU-ti-TUR. UŠ-E.ŠĀR.RA*, II R 52, 27 a.
6. *ŠI.UM-A-Ē.ŠĀR.RA*; *šarru*, as Epon. B. C. 743, JADD 1098, I 1.
7. *Tukul-ti-apil-Ē.ŠĀR*, *šar mit* *Aššūr*, Tigl. IV: Tel-Abta 9. — KB IV, p. 102.
- Tukulti-Āšur** (abbrev., prob. identical with *NIN. IB-tuklat-Āšur*, q. v.)
- KU-ti-ĀHI*, king of Assyria, Chron. P, IV<sub>18</sub>, 15; cf. WAF I, p. 124 f., 135 f.; MVG II, p. 153; NIEBUHR, Stud. p. 83 f.; KING, RRT, p. 72, n. 1.
- Tukulti-Ĥarrān**
- ŠI.UM.ĀI.KAS*, JADD 1046, 1 (if. a proper name).
- Tukulti-lū-Āšur**
- KU-lu-Āš-Šur*, K. 241, XII 4, spec.
- Tukulti-NIN. IB** "My trust is Ninib" (cf. *Tu-kul-ti-ā* *NIN. IB* as name of a slave in the time of Burna-Buriash, BE XIV, 2, 1)
- I. Tukulti-Ninib I, king of Assyria and Babylon, about B. C. 1300, s. of Shalmaneser I, f. of Ashurnazirpal I (Chron. P), contemp. with Kashtiliash:
- KU-ti-ā* *MĀŠ*, Chron. P, IV 9, 7, 9: for seven years king of Babylon. K. 8549. *šar mit* *Aššūr šar mit* *Šumeri u Akkadi*, IR 35, no. 3, 9 (KB I, p. 188).
  - IŠ-KU-ti-ā* *NIN. IB*, as Epon. MDOG 33, p. 16. s. of *Sulmān-ašarid*: *šar kiššati*, Tucl. I: KAH I, 70. VA 3213 (LEHMANN-HAUPT, Mater, p. 12); gs. of *Adad-nirari*, Tucl. I: KAH I, 19, 3. *šar kiššati šar mit* *Aššūr šarru dannu šar kibrat arba'i*, Tucl. I: KAH I, 16, 1. *šar kiššati šarru dannu šar mit* *Aššūr*, Tucl. I: KAH I, 17, 1. *šar kiššati šarru dannu šar mit* *Aššūr šar kiššat arba'i šamšu kiššat niše*, Tucl. I: KAH I, 18, 1. *šar kiššati šar mit* *Āšur šar kibrat arba'i šarru dannu šar mit* *Karduniaš šar mit* *Šumeri u Akkadi*

- šar tāmti elti u šupaltū šar ĥuršani u namē rapšiti šar mit* *Šubari Quti u šar kullat matati Na'iri*, Tucl. I: Ann. 1.
- ŠI.UM.MĀŠ*, s. of *Sulmān-ašarid*; *šar kiššati*, K. 2673, 1, R. 1 (III R 4, no. 2. AKA, p. 14f. KING, RRT, p. 106, 163): 600 years before Sennacheribs capture of Babylon.
  - Tukulti-NIN. IB*, s. of *Sulmān-ašarid*, gs. *Adad-nirari*; *šakin* *Ā* *Enlil šangū Āšur*, MDOG 44, p. 29.
- II. Tukulti-NIN. IB II, king of Assyria, B. C. 889—884, s. of Adad-nirari III, f. of Ashurnazirpal:
- KU-MĀŠ*, s. of *Adad-nirari*; *šar mit* *Aššūr*, Louvre, KBI, p. 50, no. 1; f. of *Āšur-nāšir-aplu*: *šar mit* *Aššūr*, Lay. 83 a (BM 90255. AKA p. 156); 84, D. VS I, 65. *šar kiššati šar mit* *Aššūr*, BM 90256. 90260 (AKAI, p. 156). Lay. 83, B, D. LEHM-HAUPT, Mater, fig. 8. *šarru rabū šarru dannu šar kiššati šar mit* *Aššūr*, Anp.: Ann. I 126; II 113 (IR 23, 26. KB I, pp. 94, 112); Bal. 2 (VR 69. AKA I, p. 168. LE GAC, p. 188); Stand. 1 (AKA I, p. 202. LE GAC, p. 153); Statue 2 (III R 4, no. 8. AKA I, p. 161. LE GAC, p. 201. KB I, p. 122); BM 90868, 90984, 92986 (AKA I, pp. 162, 174, 177). f. of *Āšur-nāšir-aplu*: *šangū Āšur*, BM 71 (AKA I, p. 160. LE GAC, p. 201); 104411, 2 (CT 33: 50). VS I, 64. *šar kiššati šar mit* *Aššūr*, VS I, 66. *šarru rabū* . . . ., BM 30 (AKA I, p. 209); gf. of *Sulmān-ašarid*: Shalm. III: Mon. 11 (KBI, p. 152). *šar kiššati*, Shalm. III: KAH I, 29, 2. *šar kiššati šar mit* *Aššūr*, Shalm. III: Lay. 78, B, 5. KAH I, 30, 6. VS I, 68.
  - KU-ti-ā* *MĀŠ*, *šarru*, as Epon., B. C. 889, Canon A, I 21; B, I 21.
  - KU-ti-ā* *NIN. IB*, *šarru*, as Epon., B. C. 889, III R 1, 21 (var.).
  - IŠ.KU-ti-ā* *MĀŠ*, Anp.: Ann. I 105 (IR 19. KB I, p. 68): his effigy with Tiglathpile-sers at Rešeni. K. 4526(?). *šarru rabū šarru dannu šar kiššati*, 56-9-9, 136 (AKA I, p. 157).
- s. of *Adad-nirari*, f. of *Āšur-nāšir-aplu*:  
T. XLIII.

- šar kiškati šar* <sup>mas</sup> *Aššur*, Anp.: KAH I, 25, 1.
- f. of *Ašur-nāšir-aplu*, gf. of *Šulmān-ašarid*, Shalm. III: Co. 21; Ob. 19. *pa-te-si<sup>d</sup> A-šur*, Shalm. III: KAH I, 26, 3. *šarru* . . . ., Shalm. III: KAH I, 28, 3.
5. *IŠ. KU-ti<sup>(d)</sup> NIN. IB*, *šar* <sup>mas</sup> *A-šur*, IR 28, II 29.
- f. of *Ašur-nāšir-aplu*, gf. of *Šulmān-ašarid*: *šar kiškati šar* <sup>mas</sup> *Aššur*, Shalm. III: Lay. 76, 8.
6. *ŠI. UM<sup>(d)</sup> MAŠ*, Tukl. II: Ann. 26. *šar* <sup>mas</sup> *Aššur*, BM 90259 (AKA I, p. 155).
- s. of *Adad-nirari*: *pa-te-si Ašur*, Tukl. II: Ann. R. 35; f. of *Ašur-nāšir-aplu*: *šakin<sup>d</sup> BE šangū Ašur*, 56-9-9, 156 (III R 3, no. 10. AKA I, p. 158. LE GAC, p. 200). *šangū Ašur*, Anp.: Ann. I 20 (IR 17. AKA I, p. 263).
- f. of *Ašur-nāšir-aplu*, Anp.: Kurkh 21 (III R 6. AKA I, p. 222. LE GAC, p. 137).
7. *ŠI. UM<sup>d</sup> NIN. IB*, s. of *Adad-nirari*, f. of *Ašur-nāšir-aplu*: *šarru rabū šarru dannu šar kiškati šar* <sup>mas</sup> *Aššur*, Anp.: Bull. I 8 (AKA I, p. 190).
- \***Tu-li-iḫ-a**, JADD 318, 9: amtu.
- \***Tu-ul-ka** (SACHAU, ZA VII, p. 93f., compares Τεῦκρος) Shalm III, Ob. 138 (KB I, p. 144), king of Tanakun.
- \***Tul**(?)-**man-da-hu**, of <sup>at</sup> *Kak-kab-na-mu-šat(?), JADD 890, II 13.*
- \***Tu-lu-ub-bi** (Mit.), TA 27, 60.
- \***Tumman**, see *Teumman*.
- \***Tum-ni-ip-lb-ri** (*Tunip-iwri*, Mit.), messenger of Tushratta, TA 17, 47.
- \***Tu-na-ku**, Tigr. IV, Ann. 35.
- \***Tunamisaḫ** (Cass., cf. *Tu-na-mi* . . . BE XV)
- Tu-na-mi-is-sa-aḫ*, *šā ri-du-ti*, Merod. I: IV R 38, I 14. — KB IV, p. 60. KING, BBS, p. 26, pl. XXXII.
  - Tu-na-mis-saḫ*, Mna: IR 70, I 8. — KB IV, p. 78. In *Bit<sup>m</sup> Tu-na-mis-saḫ*, Meliš.: Susa 3, 145.
- f. of *Enbnaš-nāšir*, Nku.: Lo. 102 (90835), VI 19. — KB IV, p. 90. KING, BBS, p. 58, pl. LXXIX.
- No. 1.
- \***Tu-ni-i** (cf. *Tu-un-nu*, Dilbat p. 115, T-D I.C.; *Tu-ni-e* . . . K. 4270, 3, R. 2 = KGAS 52) <sup>mas</sup> *Su-mur-za-a-a*, Tigr. IV: Ann. 47.
- \***Tu-ni-ja** (cf. *Tu-ni-i*; *Tu-ni-Te-šur* CPN) JADD 661, 13.
- Tu-un-na-a** (cf. *Tu-na-a(-a)*) in later Bab. texts, see TNB, OBA. *Tu-un-na-tum* RPN) <sup>h</sup> *U. MUK*, Sarg. St. II 17 (VS I, 70. KB IV, p. 160).
- \***Tu-qu** (not *Tu-qu*, see K-P, AR I, p. 9) JADD 659, 7 (Tigr. IV).
- Tuquunu-ēreš** (abbrev., cf. *Nabū-LAL-ēreš* K. 241, II 94)
- LAL-e-KAM-eš*, JADD 672, R. 7.
  - LAL-KAM-eš*, JADD 414, R. E. 1 (Ep. A) 592, R. 7. 742, 1, 4, 25, R. 12, 22.
  - LAL-PIN-eš*, MVG VIII (1903), p. 111, 22 (Ep. P). <sup>h</sup> *nappiḫu*, JADD 50, 2 (Ep. H).
  - Tu-qu-nu-KAM-eš*, JADD 840, II 5.
- \***Tu-ur-ba-zu** (Eg.?), TA 288, 41. 335, 9.
- \***Tur-bi-ḫa-a** (Eg.?), TA 100, 12. 105, 35.
- Tūri** (cf. OBA. *Tu-ri<sup>d</sup> Da-gan* T-D I.C)
- Tu-ri-i*, JADD 1005, R. E. 1. 1009, R. 2. 1012, R. 9. 1019, R. 15.
  - Tūri-ri-i*, JADD 194, 3, slave sold, B. C. 677.
- Tūr-šu-lštar** (cf. *Taris*(?)-*I*) JADD 260, R. 12.
- \***Tu-ša-me-il-ki**, see *Pišamliki*.
- \***Tušrattu**, see *Dušrattu*.
- \***Tu-ta<sup>h</sup>-am<sup>h</sup>-mu-ú** (cf. *Tugdammē*) Tigr. IV: Ann. 92, 94, 97; III R 9, no. I, 5, 8.
- Tu-ti-i** (hypocor., cf. *Tu-ti-ja* TNB) HABL 567, R. 5(?) 633, R. 2, 9. <sup>h</sup> *rab alāni*, JADD 854, R. 11. 960, III 15.
- Ṭāba** (*DUG-ba*; abbrev.) f. of *Zu-Zi-ki-ki*, Capp. RA, 2, 3b.
- Ṭāb-aḫē** (*DUG.GA-PAP<sup>h</sup>*; abbrev.) JADD 752, 11. 852, II 11. 947, 5. K. 241, VIII 11 (spec).
- Ṭāb-ašāb-Marduk** "Good is the dwelling of Marduk" (cf. OBA. *DUG-wa-šā-ab-šū* BE VI, pt. 2)
- DUG-GA-a-šāb<sup>d</sup> AMAR.UD*, s. of *Ina-Ēsagil-ztru*, <sup>h</sup> *sukkallu*, Mna: IR 66, R. 11 (KING, BBS, p. 99, pl. XCVII). Stone of Amrān II 1.
  - Ṭa-ab-a-šāb<sup>d</sup> AMAR.UD*, s. of *Ēsagil-*

*zru*, šakin *Ḥabman*, Neb. V R 56, II 22. — KB III, pt. 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

**Tāb-Āšur** (*DUG.GA-ĀŠ-šur*; abbrev.)

HABL 173, 2. *DUG-ba-a-šur*, Epon., Capp. RA, 2, 11a, 11b.

**Tāb-Bel** (abbrev., cf. *DUG-ab-be-li* BE XV)

1. *DUG-EN*, ša *eli biti* (B. C. 695), JADD 31, R. 5.
2. *DUG.GA-be-li*, K. 241, X 6 (spec.).
3. *DUG.GA-EN*, JADD 661, 12. Epon. B. C. 860, III R 1, II 4; B. C. 762, Canon A, IV 7; [šā] <sup>at</sup> *A-me-di*, Canon E + 81-2-4, 187, R. 15; B. C. 696, III R 1, V 28.

**Tāb-ejēr-Āšur** (*DUG.GA-KAR-ĀŠ-šur*) "Good is the protection of Ašur"

Epon. B. C. 892, Canon B, I, 19; III R 1, I 19.

**Tābi** (hypocor.)

1. *DUG.GA-i*, JADD 391, R. 20 (B. C. 717). K. 7390. <sup>a</sup> *da-a-anu*, HABL 340, R. 16, 20. <sup>b</sup> *šad* . . ., JADD 277, R. 5 (B. C. 681). s. of *Aḫūa* JADB 5, I 2.
2. *Ṭa-bi-i*, <sup>a</sup> *šaknu* (B. C. 694), JADD 58, R. 5.

**Tābija** (hypocor.; cf. NBA.; *DUG.GA-ia* = Ar. docket טַבִּי BE X, 132, pl. LXXXVII)

1. *DUG.GA-ia*, f. of *A-ša-ri-du*, HABL 527, 6.
2. *DUG-ia*, HABL 1091, R. 2.
3. *Ṭa-bi-ia*, writer of astrol. reports, TRep. 12. 71. 73. 193. 222. 243 A. 260.

**Tāb-ilu** (*DUG.GA-AN*; abbrev., cf. Bī. טַבְּלָל) 83-1-18, 695, III 9 (spec.).

**Tāb-mēlu** (cf. *DUG-ab-mi-la* (*MI-la* = *šila*?) *šu*, LA HAVE, no. 85-9, KRAUSZ p. 58)

1. *DUG.GA-me-lu-ū*, f. of *Mu-un-na-bit-lu*, Merod. I: Susa 16, I 7; III 10.
2. *DUG.mi-ti-e*, f. of *Marduk-muktn-ap-lu*, Neb. I: VR 56, II 20. — KB III 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

**Tāb-<sup>a</sup>Ninib** (*DUG.GA-<sup>a</sup>MAS*; abbrev.)

Epon. B. C. 844 Canon B, II, 25; III R 1, II 20.

**Tāb-rigim-ili** "Good is the cry to the god" (cf. *Ṭab-ri-gim-šu* BE XV)

*DUG.GA-KA-AN*, JADD 426, R. 2.

**Tāb-rigimātu-<sup>a</sup>Adad**, (cf. *Ri-gim-<sup>a</sup>IM*, BE XV 99, 10. 101, 5. 103, 22)

*DUG.GA-ri-gi-ma-tū-<sup>a</sup>IM*, JADD 64, 10, slave sold (B. C. 672).

**Tāb-ru-hi-ti**

JADD 59, 5, slave sold (B. C. 681).

**Tāb-sa-gal**

<sup>a</sup> *šiparu ša ekalli*, JADD 469, R. 2.

**Tāb-šil-Ēšarra** "Good is the shadow (protection) of Ešarra"

1. *DUG.GA-GIŠ.MI-Ē.ŠĀR.RA*, HABL 95, 2. 483, 2. Epon. B. C. 716, Canon D, IV, 3; III R 1, V, 8; <sup>a</sup> *šakin* <sup>at</sup> *Aššur*, III R 2, no. I 4, no. II 3, [no. III]; Bu. 91-5-9, 97 (CRAIG, AAT, p. 35)
2. *DUG.GA-šil-Ē.ŠĀR*, HABL 93, 2. 99, 1. 481, 2. 98, 2. [330, 2]. 396, 2. 397, 2. 398, 2. 480, 2. 482, 2. [484, 2]. Epon. B. C. 716, Canon A, V, 8; C, III, 20; III R 1, V 8; JADD 662, 6.
3. *DUG.GIŠ.MI-Ē.ŠĀR.RA*, Epon. B. C. 716, JADD 1098, II 7.

**Tāb-šil-<sup>a</sup>Ištar** "Good is the shadow (protection) of Ištar"

*DUG.GA-šil-<sup>a</sup>XV*, JADD 288, R. 8.

**Tāb-šil-<sup>a</sup>Marduk** "Good is the shadow (protection) of Marduk" (cf. *DUG-ab-MI-<sup>a</sup>Marduk* BE XV)

*DUG.GA-GIŠ.MI-<sup>a</sup>MI*, TRep. 52, R. 5, nephew of *Bel-našir*.

s. of *Bel-upaḫḫir*, TRep. 11, A, Rev. 2. 15, R. 2. 194, R. 1.

**Tāb-šil-šarri** "Good is the shadow (protection) of the king"

*DUG.GA-GIŠ.MI-LUGAL*, HABL 1119, R. 2.

**Tāb-šār** . . . (*DUG.(GA)-IM* . . .)

JADD 43, R. 3 (B. C. 687). 686, 1. 858, 7. K. 5612. Rm. 959. <sup>a</sup> *rab B.L.LUB*, HABL 767, 7. <sup>a</sup> *rab kišir*, JADD 266, R. 7 (B. C. 670).

**Tāb-šār-Arbaili** "Good is the breath of Arbela"

*DUG-IM-IV-AN*, JADD 23, R. 2.

**Tāb-šār-Āšur** "Good is the breath of Ašur"

1. *DUG.GA-IM-<sup>a</sup>A-šur*, <sup>a</sup> *abaraku rabū*, Sarg.: VIII<sup>th</sup>, 427.
2. *DUG.GA-IM-ĀŠ-šur*, Epon. B. C. 717, III R 1, V 7. JADD [695, R. 6].
3. *DUG.GA-IM-<sup>a</sup>A-šur*, HABL 489, 2. Epon., B. C. 717, Canon D, IV, 2.
4. *DUG-IM-ĀŠ-šur*, HABL 100, 2. 101, 2. 102, 2. T. XLIII.

- 103, 2. 104, 2. 105, 2. 106, 2. 107, 2. [180, 2]. 433, 2. 485, 2. 486, 2. 487, 2. 488, 2. <sup>h</sup>*abarakku rabū*, Epon. B. C. 717, Canon A, V, 7; C, III, 19b; IIR 1, V, 7; 81-2-4, 349; JADD 391, R. 18.
5. *DUG-IM<sup>d</sup>ĀŠ-šur*, Epon. B. C. 717, JADD 1098, II 6.
- Tab-šar-Belit** "Good is the breath of Belit"  
1. *DUG-GA-IM-NIN*, TRep. 158, R. 1.  
2. *DUG-IM<sup>d</sup>NIN-LIL*, s. of *Nabū-nādin-aḫē*, BM 103 392, 3, Case 15 (CT 33, pl. 19).
- Tab-šar-ili** "Good is the breath of the god"  
(cf. OBa. *DUG-ab-šar-i-ū* Dilbat)  
*DUG-IM-AN*, JADD 601, R. 4(?). K. 241, VIII 36 (spec).  
s. of *Ašur-kāšid*, VS I 102, 8.
- Tab-šar-Ištar** "Good is the breath of Ištar"  
1. *DUG-GA-IM-XV*, <sup>h</sup>*irrišu*, JADD 742, R. 20.  
2. *DUG-IM-XV*, JADD 67, R. 6 (B. C. 748?).  
3. *DUG-IM<sup>d</sup>XV*, JADD 234, R. 12 (B. C. 710). 288, R. 6. 327, 4, 9.
- Tab-šar-Nabū** "Good is the breath of Nabu"  
1. *DUG-GA-IM<sup>d</sup>PA*, JADD 181, R. 16, *A.BA* (B. C. 670).  
2. *DUG-IM<sup>d</sup>AK*, <sup>h</sup>*A.BA* (B. C. 688), JADD 239, R. 19, 240, R. E. 1.
- Tab-šar-Sin** "Good is the breath of Sin"  
1. *DUG-GA-IM<sup>d</sup>XXX*, HABL 150, R. 4.  
2. *DUG-IM-XXX*, Epon. B. C. 662(?), IIR 69, no. 5, 2; no. 7, 4; IIR 1, VI 18; JADD 993, R. IV 19.  
3. *DUG-IM<sup>d</sup>XXX*, HABL 429, R. 2.
- Tab-šar-šarri** "Good is the breath of the king"  
*DUG-GA-IM-MAN*, HABL 840, 2.
- Tab-ši** . . . , JADD 210, R. 14.
- Ṭa-bu-ni**  
JADD 255, 3, slave sold.
- Ṭa-bu-su**  
JADD 320, R. 1. 374, 3. 624, 3 (B. C. 691—686).
- Tab-utli-Enlil**  
*DUG-GA-ut-lī<sup>d</sup>EN.LIL*, VR 44, 17d, ancient Babylonian.
- Te(ṭ)-be-šū**, s. of *A-gi-ia*, Ta'annek 4, 12.
- Tebetāja** "Born in the month of Tebet"  
<sup>ora</sup>*hAB-a-a*, 82-3-23, 137. HABL 845, 2.  
JADD 21, R. E. 1 (B. C. 682). 45, R. 5. 204, No. 1.
- R. 5 (B. C. 667). 206, R. 15 (B. C. 648?). 325, 9 (Ep. B). 333, R. 4 (B. C. 648?). 374, 6, R. 14 (B. C. 686). 435, L. E. 1. 504, 2. 568, R. 2. 611, R. 7. 624, 8, R. 9 (B. C. 687). 742, R. 23. 752, 17. 761, 3. 779, 9. K. 241, IX, 21, spec. TRep. 199, R. 0?). ZA XI p. 47. <sup>h</sup>*rab kišir*, JADD 325, R. 8. <sup>h</sup>*šanū* of *Kalḫu*, HABL 211, R. 2. <sup>h</sup>*šar-tin-nu*, JADD 470, R. 9 (B. C. 663?). Epon. B. C. 671, III R 1, VI 10; JADD 41, 8. 60, R. 8. 121, R. 4. 257, R. E. 3. 266, R. 11. <sup>h</sup>*šar-tin-nu*, 499, R. 8. Epon. B. C. 666(?), (*paḫātu*) *ša bit ešši*, [IIR 1, VI 15?]; JADD 192, R. E. 1. 258, R. 6. 331, R. 8. 420, R. 7. 421, R. E. 2. 627, R. 12(?).
- s. of *Abi-ul-īdi*, <sup>h</sup>*rakbu* (B. C. 655), JADD 128, 4.  
s. of *Nabū-rūḫtu-ušur*, JADD 307, 5.  
f. of *Adad-suballiš*, JADD 779, 9. 780, 2.  
f. of *Bani-aḫē*, JADD 446, R. 13.  
f. of *Šumma-tašyziš*, JADD 640, 4.
- Te-te** . . . , HABL 1030, 3.
- Tu-u-a**  
JADD 899, I 26, in <sup>al</sup>*Kar-e-na-bi-iz*.
- <sup>3</sup>**Tu-bi-ja-en-na**  
<sup>h</sup>*SAG*, Neb. I: VR 56, II 15. — KB III 1, p. 168. KING, BBS, p. 34. pl. LXXXVII.
- Tu-bu-sa-lu**(?), JADD 842, 2.
- Tubūsu** (cf. *Ta-bu-su*)  
1. *Tu-bu-su*, OLZVIII<sup>121</sup> (Epon. *Sitū*), VS I 86, 32, 89, 32. 92, 22. 94, 26. 100, 2.  
2. *Tu-bu-u-su*, VS I 91, 24.  
3. *Tu-bu-u-si*, VS I 84, 25. 85, 24.
- Tu-di-i** (hypocor.)  
JADD [353, 3?]. HABL 986, 2.
- Tu-du-te**  
<sup>h</sup>*mar šipri ša Nergal-ašarid* (B. C. 664), JADD 427, R. 13.
- Tu-ki** . . . , JADD 353, 5.
- Tu-un-na-un**  
<sup>h</sup>*bēl piḫāti ša al Kar-si-tu*, HABL 381, 11.
- Tu-ri** . . . , JADD 642, L. E. 2.
- <sup>3</sup>**Tu-ri-i** (Ar. hypocor.)  
JADD 173, R. 4.
- Tu-ri-ba-al-tū**  
JADD 54, R. 1.

\***Tu-ru-u-su**

<sup>h</sup>bēl piḫāti šā māt Ra-[šap-pa], JADD 873, 5.

**Tu-si-i**

JADD 65, 5 (B. C. 668). 325. 9.

**Tu-tu**

šā māt Ar-mir-a-li-u, HABL 444, 10.

**Ú-a** . . . ., K. 2643.

<sup>2</sup>**Ú-a** . . . ., K. 13137, in letter.

\***Ú(-a)-al-li-i**

s. of *Aḫšeri*, f. of *Erisinni*, šar māt Man-na-a-a, Abp.: A, III R 19, III 68; Ann. VR 3, III 11; B, III R 31, III 95. — KB II, p. 178.

\***Ú(-a)-ar-bi-is**, varr. *Ú-bar-bi-si*, *Ú-a-ar-me-ri* qq. v., cf. JOHNS, PSBA XXI, p. 141, ADD III, p. 190, an Assyrian governor in Egypt, time Esarh., Bu. 91-5-9, 218, II 10 (WAF II, p. 21). <sup>h</sup>šalšu ḫinni, JADD 185, R. 4 (B. C. 667). 247, R. 5. 408, R. 3. 471, R. 15. 571, R. 3.

\***Ú-a-ār-me-ri**, var. of *Ú-a-ar-bi-is*, *Ú-bar-bi-si*, qq. v. <sup>h</sup>šalšu, JADD 115, R. 3 (III R 47, no. 1; B. C. 664).

\***Ú-a-a-te**<sup>2</sup> (Arb., probably = <sup>و</sup>تخ<sup>ا</sup>), see SACHAU,

ZA XII, p. 44, cf. HAUPT, Hebraica I (1885), no. 4; var. *la-u-ta*<sup>2</sup>) Abp.: A, III R 24f, VIII 45, 54; IX 39; Ann. VII 123; VIII 58; IX 45, 55, 93; III R 35, no. 6, II 3, 9, 40. šar māt Ar-i-bi, Abp.: A, III R 23, VII 98; VIII 7, 23, 81; X 5; Ann. VII 83; VIII 25, 93; X 2; III R 35, no. 6, 98; III 14.

s. of *Bir-Dadda*, šar māt Ar-i-bi, Abp.: A, VIII 10, 107; Ann. VIII 2; IX 1; III R 36, IV 2. s. of *Ha-za(-a)-ilu*, aḫi abi ša *Ú-a-a-te*<sup>2</sup> apil *Bir-Dadda*, Abp.: A, VIII 9. apil aḫi abi ša *Ú-a-a-te*<sup>2</sup> apil *Bir-Dadda*, Abp.: Ann. VIII 1. šar māt Ar-i-bi, Abp.: Ann. VIII 46; VS I, 83, I 3.

\***Ú-a-bu** (Arb. <sup>و</sup>هبى) K. 1, WINCKLER, ZA II, pl. II, R. 7, 10; WAF I, p. 527.

\***Ú-a-di-i**

f. of *Šulum-aḫē*, JADB 3, V 12.

\***Ú-a-ki-ir-tu**, šā māt Na-ap-pi, Sarg.: VIII<sup>th</sup>, 41.

\***Ú-ak-sa-tar** (Pe. *Úvakšatra*, <sup>Κ</sup>υαῖστρος, see HÜSING, KZ 36, p. 564, OLZ II (1899),

p. 139 f; PRÁŠEK, Geschichte, p. 99, n. 1; cf. *Umakšatar*.

HABL 645, R. 6 (ZA VIII, p. 358). *Úk-sa-tar*, <sup>h</sup>ha-zanu šā nār-ti, Sarg.: VIII<sup>th</sup>, 42.

\***Ú-al-li-i**, see *Ú-a-al-li-i*.

\***Ú-ar-bi-is**, see *Ú-a-ar-bi-is*.

\***Ú-a-ri** . . . ., JADD 97, R. 2.

<sup>r</sup>**Ú-a-ri** . . . ., JADD 471, 9, slave sold.

\***Ú-ar-za-an** (Med.; cf. avest. *varežāna* „protection, protegē”, Βαρζάβρις)

šā māt <sup>Ú</sup>(?)-qu-ut-ti, Sarg. A, II 19.

\***Ú-a-si-i**

s. of *Ta<sup>2</sup>-la-a*, <sup>h</sup>amel urqi, JADB 3, V 13. [4. VII 9]

\***Ú-as-sur-me**

māt *Ta-bal-a-a*, prince of Tabal, Tigl. IV: Ann. 153 (III R 9, 53. KB II, p. 30); B, 59, 61 (KB II, p. 20).

\***Ú-a-ú-a**

<sup>h</sup>šanū ša <sup>ar</sup>. . . ., JADD 469, R. 9.

**Ú-a-za-ru**

mudr pūti unmi šarri, 80-7-19, 5 (time of Senacherib?). JADD 860, III 19.

**Ú-ba-a-di**, or *Ú-ma-a-di* (cf. *Mār U-ba-da-a* BEXV, 198, 2. JADD 674, 4 = 1101, 4.

**Ú-bal-liṭ-su** (abbrev.; for Cass. texts, see BEXIV)

s. of *Ka-šak-ti-ia-an-zi*, Mna.: III R 43, II 9. — KB IV, p. 70. KING, BBS, p. 45, pl. XLVI.

**Uballiṭsu-Gula** (*TI. LA-su-d* *Gu-la*; for NBA. texts, see TNB)

s. of *Ardi-d* *Ēa*, bēl piḫāti, Neb. I: VR 56, II 19. — KB III, pt. 1, p. 168. KING, BBS, p. 35, pl. LXXXVII.

**Uballiṭsu-Marduk** (for NBA. texts, see TNB)

1. *TI-su-d* *AMAR.UD*, <sup>h</sup>dupšar, Meliš.: DEP X, pl. 12, IX 3.
2. *Ú-bal-liṭ-su-d* *AMAR.UD*, descend. of *Ardi-Ēa*, Merod. I: IVR 38, II 2. — KB IV, p. 60. KING, BBS, p. 26.

**Ubānsa-nā'idat**

*ŠÚ.ŠI-ša-I*, JADD 993, R. III, 6.

\***Ú-bar-bi-si**, var. of *Ú-a-ar-bi-is* q. v.

<sup>h</sup>šalšu, JADD 418, R. 14. 470, R. 12 (B. C. 663).

**Ubaru** (abbrev.; cf. OBA. *U-bar-run* RPN)

1. *Ú-ba-ra*, HABL 412, 8, slave.
2. *Ú-ba-ru*, <sup>h</sup>NIN.KU *Babili*, HABL 418, 2. T. XLIII.

- 702, 5 (time Esarhaddon, see WINCKLER, AF II, p. 309).
3. *Ú-bar*, <sup>h</sup>*NIN.KU ša Babilī*, HABL 327, R. 11.
4. *Ú-bar-ru*, K. 3790, 3 (B. C. 680). Rm. 157, 3, 12 (B. C. 679). See KB IV, p. 122, no. I; p. 124, no. III.
- Ub-bu-ku ki** (cf. *Ú-bu-uk-ki*, *Ú-bu-ku*, OBA. *Ub-bu-ki* RPN, BE XV) JADD 68, 2 (B. C. 645). <sup>h</sup>*rab ki-šir mar šarri*, JADD 857, IV 12. s. of *Ar-ta-la-nu*, b. of *Kakustu*, JADB 5, I 17.
- Ú-bu-ú**, see *Ú-pu-ú*.
- Ú-bu-uk-ki** (cf. *Ubbuku*), or *Ú-bu-ru(š)-u-te* (cf. K-U, AR, 224) JADD 124, R. 5 (B. C. 674).
- Ub-ru** JADD 661, 4.
- Ú-bu-ku** (cf. *Ubbuku*) JADD 125, R. 4 (B. C. 687).
- Ú-bu(š)te-qu(š)** JADD 44, R. 4 (B. C. 670).
- \*Ú-bu-ra-ki, Ub-ra-ki** JADD 153, R. 4 (B. C. 663). 154, 11 (B. C. 663).
- U-bur-la-maš-šu(š)**, JADD 867, 5.
- Ú-da . . .**, HABL 811, R. 8.
- \*Ú-da-ki**, <sup>mit</sup>*Man-na-a-a*, B. C. 830, Shalm. III: Ob. 164. — KB I, p. 146.
- Udammiq-Adad** (*ŠIG-iq-d IM*), see *Mudammiq-Adad*.
- Ud-da-nu**, or *Tam-da-nu* <sup>h</sup>*ma-ši-šu*, K. 749, 6 (TRep. 277), CT XXXVII, 45.
- \*Ud-ga-ri-a**, see *Gu-ud-ga-ri-a*.
- Ú-di-ni** "The eagle" JADD 680, R. 2.
- Ú-ga-a-a-ni** (cf. OBA. *Ú-ga-Anun*<sup>d</sup> *Šamaš*, T-DLC) JADD 741, 25.
- Ú-gi-ni-e(š)**, JADD 63, R. 7 (Ep. V).
- U-ḫa-ti** (cf. *Ú-ḫa-ti*, BE XV) HABL 224, 2, 225, 2, 414, 2.
- Ú-ja-a** JADD 894, 8.
- Uk-ka . . .** f. of *Bēl-mušallim*, gf. of *Munnabitti*, JADD 812, L. E. 1.
- \*Úk-sa-tar**, see *Ú-ak-sa-tar*.  
No. 1.

**\*Ú-ku-ja** (cf. *Ú-gu-u-a*, *Ak-ku-ú-ia*)

s. of *Gi-eš-ḫa-a-a*, CT II, 21, 22, 23.

**Ú-ku-me**

HABL 447, 7.

**\*Ú-li-su-nu ni**, see *Ullusunu*.

**\*Ulam-Buriaš** (Cass.)

1. *U-lam-bur-aš*, b. of *Kaš-ti-lia-aš*, <sup>mit</sup>*Kaš-šá-ú*, Chron. K II, R. 12.
2. *Ú-lam-bur-ia-a-aš*, V R 44, I 25, renders *Li-dan-bēl-mataši*.
3. *Ú-la-bu-ra-ri-ia-aš*, s. of *Bur-na-bu-ra-ri-ia-aš*, *šar* <sup>mit</sup>*tamīm*, WE. Misc., p. 7; according to THUREAU-DANGIN, OLZ XI (1908), col. 31f, identical with no. 1; according to RADAU, BE XVII, pt. 1, p. 71f, b. of *Karaindaš II*.

**\*Ú-lam-ḫa-la** (Cass.)

f. of *Anēl-Éulmaš*, Mna.: III R 43, II 20.

**\*Ú-lam-ḫar-be** (Cass.), V R 44, 23 a b, = *Li-dan-d* *Eu-ti*.

**Ul-ka-a**

JADD 446, 5 (Ep. Q).

**Ul-lu** (cf. OBA. *Ú-ul-lu-ú* BE VI, pt. 1)

<sup>h</sup>*NI. GAB*, JADD 363, R. 3 (B. C. 682).

**Ul-lu-ba**

K. 1942, 1.

**\*Ullusunu**

1. *Ul-lu-su-nu*, s. of *Azā*, b. of *Bagdatti*, <sup>mit</sup>*Man-na-a-a*, set on the throne of Man in place of *Azā*, Sarg. Ann. 57, 61, 62, 75, 76, 111, 165; XIV 53, 54; Khors. 38, 40, 44, 50 (KB II, p. 56, sqq.). VIII<sup>th</sup>, 32, 52, 62: *šarru*, 80, 155.
  2. *Ú-li-su-nu/ni*, Sm. 935 = HABL 1058, 8, 9.
- Ulūlāja** "Born in the month of Elul" (*arab*) *QF-a-a*, not preceded by the determinative *arḫu* JADD 404, R. 5, and *U-lu-la-a-a*; the Babylonian name for *Shalmaneser IV*, King-list A, IV 9, = Δουλιαιος) JADB 5, VII 5, 7, I 10, 11, II 2. JADD 22, 2 (III R 47, 3; KB IV, p. 156, no. XXIV). 45, 8 (Ep. τ). 101, 1, 6, 168, R. 9, 230, 5 (KB IV, p. 120, no. IX; B. C. 684). 307, R. E. 4 (III R 49, no. 3; Ep. F). 311, R. E. 1 (Ep. S). 328, 5, R. 12 (III R 48, no. 2; KB IV, p. 114, no. I; B. C. 698). 404, R. 5 (B. C. 674). 436, R. 12, 475, R. 5 (B. C. 698). 738, R. 9, 813, 3, 835, 11, 877, 4, 899.

VS I 90, 26. K. 241, IX, 20, spec. <sup>h</sup>. . . ., JADD 342, R. 3. <sup>h</sup>ardu, JADD 309, 4 (B.C. 663). ardu ša h'arab BI.LUB ša <sup>ai</sup>Še dana-ia, 416, R. s (KB IV, p. 112, no. IV; B.C. 710). <sup>h</sup>KU.KA.SAR, 260, R. s, <sup>h</sup>muttr pu-tū, 612, R. s (B.C. 656). <sup>h</sup>asinnu <sup>ai</sup>Uš-imēr-a-a, 379, 2 (KB IV, p. 146, no. XI; B.C. 651). <sup>h</sup>šanī, 48, 2, B. E. 2 (III R 47, no. 6; KB IV, p. 140, no. VIII). 49, 5 (B.C. 656). <sup>h</sup>A.BA, 366, 12 (B.C. 669). Epon., B.C. 833, Canon B, II, 36, III R 1, II 31; <sup>h</sup>abarakku Rm. 2, 97.

f. of <sup>h</sup>Bāniti-ereš, Sarg. St. II 18. — KB IV, p. 160.

<sup>h</sup>Ū(Šam)-ma . . ., JADD 807, R. 22.

<sup>h</sup>Ū-ma-a-di, or <sup>h</sup>Ū-ba-a-di

<sup>h</sup>muttr pūti ša mār šarri, HABL 600, 9.

<sup>h</sup>Ū-ma-aḥ-ku (Old-Pe. *Vahauka*, El. *Maukka*)

f. of *Aridumaniš*, Beh. 111 (III R 40).

<sup>h</sup>Ū-ma-ku-iš-tar (Pe. *Uvakhšatarā*, El. *Makiš-tarra*, Gr. Κυαῖσάρα)

Cyaxares king of Media, Beh. 43, 61, 93 (III R 39. 40).

<sup>h</sup>Ū-maš-tir-a-su, K. 974.

<sup>h</sup>Ū-ma-da-ra-a (El.)

<sup>h</sup>gišru(MA)šā (*Teumman šār*) <sup>mit</sup>Elamiti, Elamite envoy, Abp.: B, III R 31, IV 98; III R 33, VI 41, 50 (KB II, pp. 248. 256); III R 37, 7a.

f. of *Ummanigaš* (I, the Elamite king), Abp.: A, III R 22, VI 80; Ann. V R 6, VI 52. — KB II, p. 206.

<sup>h</sup>Ū-ma-ḥab-u-a (var. *Am-*, see KB II, p. 196, n. 7; El.) Abp.: Ann. V 15 (V R 5), Elamite counter-king in the time of Ummanal-daš.

<sup>h</sup>Umba-kidin(n)u

1. *Um-ba-ki-di-ni*, HABL 425, 6. 775, R. 7. 777, 7.
2. *Um-ba-ki-din-ni*, <sup>h</sup>nāguru ša <sup>mit</sup>Ḥi-da-li, III R 37, 47 a.

<sup>h</sup>Ū-mu(ḥ)bag-lu-ma<sup>2</sup> (El.)

HABL 281, 23, R. 13, 21 (IV R 45, no. 2). 462, 5.

<sup>h</sup>Ū-mi-da-ar-na<sup>2</sup> (Pe. *Vidarna*, El. *Mitarna*, Gr. Ἰδάρνα)

<sup>mit</sup>*Pav-su-a-a*, a general of Darius, Beh. 44, 45 (III R 39).

<sup>h</sup>Ū-mi-ma-na<sup>2</sup> (Pe. *Vivāna*, El. *Mimāna*), 1777

APO Beh. 79 (III R 40), Persian governor of Arachosia.

<sup>h</sup>Ū-mi-is-da-a-tū'tijum (Pe. *Vahyasdata*, Sus. *Mištatta*, Ar. 𐤎𐤓𐤕 APO p. 202), the second Pseudo-Smerdis, Beh. 75, 76, 77, 78, 82.

<sup>h</sup>Ū-mi-is-su-si (Pe. *Vaumisa*, El. *Maumišša*, Ar. 𐤎𐤓𐤕 APO Beh. 53, 54, 55 (III R 39), a general of Darius.

<sup>h</sup>Ū-mi-it-ta-na<sup>2</sup> (Pe. [U]tā[na]), El. *Huddana*, Gr. Ὀρδάνης, supporter of Darius, Beh. 110 (III R 40).

<sup>h</sup>Ummahaldāšu, see *Ummanaldaš*.

<sup>h</sup>Umm-a-ah(?) -nu, wi. of *Milk-ūru*, TA 83, 53. 84, 42. 85, 84. 86, 24(?)

<sup>h</sup>Ummanaldaš, varr. *Ummahaldāšu*, *Ummanhal-dašu*, *Ummanaldasu* etc., see also *Ḥun-bahaldāšu* (El.)

s. of *Attametu*, Abp.: C VII, 114; G. SMITH, p. 181; KB II, p. 268; *šar mit* *Elamiti*, king of Elam, succeeded Indabigaš, captured by Ashurbanipal:

1. *Um-ma-ḥal-da-a-šu*, HABL 462, 17 (WSml. p. 20). 280, R. 17. 281, 5, 23, R. 1, 2, 21 (IV R no. 2).
2. *Um-ma-ḥal-da-šu*, HABL 280, R. 23. 1010, R. [s].
3. *Um-man-ḥal-da-šu*, HABL 478, R. 6.
4. *Um-man-al-da-a-še*, K. 6366. III R 31, IV 78.
5. *Um-man-al-da-šu*, K. 4275.
6. *Um-man-al-daš*, KK. 2833. 3085. II R 66, no. II 3. III R 36, no. 1, V 24. III R 37, 70 b. Abp.: A, V 46, 65, 73, 79, 119, 123; VI 83; VII 87, 47, 51, 59, 69; IX 115; X 2. Ann. VII 9, 23, 27, 38, 51; X 6, 17. Lay. 86, 7.
7. *Um-man-al-da-su*, K. 2656.
8. *Um-man-al-da-si*, Abp.: A. III R 22, VI 17; Ann. IV 112; V 2, 11, 17, 64, 69, 91, 111; Cyl. C, VII 114 (KB II, p. 268). Bu. 91-5-9, 115. KK. 359 (III R 37, no. IV; SMITH, Keilschrift II, p. 51). 1364, rev. 8. 2656, 12, 15: s. of *Attametu*, 16. 3097. 4457, 1: b. of *Tanmaritu*. 4482. 4483. 4536. 9774. III R 37, 39 b.

s. of *Teumman*, b. of *Tanmaritu* and *Undasi*, III R 37, 70 b.

<sup>h</sup>Umm-man-am-ni (El.)

III R 37, 70 b; 72 b, gs. of *Um-man-al-da-si*.



\***Ummanappa** (EL, cf. *Am-ba-ab-ba*, *Im-ba-ap-pi*).

1. *Um-man-ab-ba*, HABL 949, 1 (83-1-18, 112)  
s. of *Ur-ta-ki*, b. of *Tanmaritu* and *Umma-nigaš*;
2. *Um-man-ap-pa*, K. 2867, 20 (SMITH, Keilschrift II, p. 1 sq.). Abp. B: III R 31, IV 80, 90 (KB II, p. 246).
3. *Um-man-ap-pi*, KK. 2642, 6366.

\***Ummanhaldasu**, see *Humbahaldasu*.

\***Ummnigaš** (see also *Humbanigaš*; EL)

s. of *A-me-dir-ra*, revolted against Ummaldas:

1. *Um-man-ni-gaš*, HABL 280, R. 16.  
s. of *Um-ba-da-ra-a*, see *Humbanigaš*.
- s. of *Ur-ta-ki*, b. of *Tanmaritu* and *Ummanna*, king of Elam, succeeded Teumman;

2. *Um-ma-ni-gaš*, K. 1541 (W. Sml. p. 23) = HABL 998, 5.

3. *Um-man-i-gaš*, Abp.: A, III R 23, VII 46; Ann. III 44, 100, 1365; IV 3, 18; VII 22. HABL 290, 9, R. 2. 1127, 9. KK. 1364. 1541, 5 (WSml. II, p. 23). 2674, 2, 34, 62. 2867, 26. IIR 66, no. II 3. Abp. B: III R 31, IV 80, 90; IIR 33, VI 60, 89; VII 15, 28, 33; III R 37, 32 a, 43 a, 24 b, 29 b, 33 b; IIR 38, 29 a, 30 a, 24 a. Lay. 86, 6. — KB II, pp. 246—264.

s. of *Um-ba-da-ra-a*, Abp. A, III R 22, VI 90.

s. of *Urtaki*, Abp. A, III 97; IV 36, 66, 70, 82.

4. *Um-man-i-ga-aš*, KK. 4796, 13 225, 7 (WAF II, p. 17).

5. *Um-man-ni-gaš*, K. 2632.

6. *Um-man-ga-aš*, WINCKLER, ZA II, pl. II, 7, WAF I, p. 526.

**Um-ma-ni-ia** (hypocor.; cf. *Um-ma-na-a-a* BEXVII, 75, 5)

HABL 214, 1 (time Ashurbanipal).

\***Umman-menanu** (EL; abbreviated *Menanu*, cf. JENSEN, WZKM VI, pp. 217, 221)

*šar* <sup>mot</sup> *Elamti*, king of Elam, B. C. 692—689, brother of Kudur-Nahundi:

1. *Um-ma-an-me-na-nu*, Senn.: Baw. 34 (IIR 14); Tay. V 3, 21; VI 14 (IIR 41. 42).

2. *Um-man-me-na-na*, K. 2620, 12.

3. *Um-ma-an-mi-na-a*, K. 5217.

4. *Um-man-mi-na-a*, K. 12995.

No. 1.

5. *Me-na-nu*, Chron. B III 15, 16, 20, 25, 26. HABL 289, 8 (K. 312).

\***Umman-šibar** (EL; cf. ROST, Untersuch., MVG II (1897), p. 130, n. 3)

1. *Um-man-ši-bar*, HABL 281, 11 (IV R 45, no. 2). 460, 3. 1170, 2 (B. C. 6467).

2. *Um-man-ši-bir*, HABL 792, 5.

\***Um-mat-ja**... (Eg.?, cf. RANKE, Material. p. 38), JADD 763, 5.

\***Ummi-a-bi-a** (cf. 𐎠𐎢𐎠𐎢 NÖLDEKE, Beiträge, p. 94f.), 82-3-25, 135, VI 3 (spec.).

\***Ummi-i'**, JADD 312, 3, slave sold.

\***Ummi-šēdē**(?), JADD 469, 21.

**Ummi-šēdē**(?), JADD 469, 21.

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**Unzarĥu-lštar** (*Un-za-ar-ĥu-lš-XV*)

*amel urqi*, JADD 600, R. 4. <sup>h</sup>*ràb ki-sir*,  
128, 7 (B. C. 655).

**Un-zir-ĥu** (abbrev.)

<sup>h</sup>*šangu šà* <sup>†</sup>*Tašmetu* (KURNUN), JADD  
255, R. 5.

**Unzirĥu-Ašur**

<sup>h</sup>*ràb ki-sir mar šarri*:

1. *Un-zir-ĥu-ĀŠ-šur*, JADD 361, R. 10 (Ep. F).  
621, R. 15 (III R 50, no. 3, 30; KB IV, p. 154,  
no. XX; Ep. F).
2. *Un-zir-ĥi-ĀŠ-šur*, JADD 327, R. 10 (III R 47,  
50 d; Ep. N).
3. *Un-za-ĥu-ĀŠ-šur*, JADD 312, R. 7.

**Upaĥĥir-Bēl** "Bēl gave strength" (*NIGIN-EN*,

*NIGIN-ĥir-ra-EN*, III R 1, V 19, var,  
*NIGIN-ra-EN*, K. 241, X 7)

K. 241, X 7 (spec). <sup>h</sup>*ša-kīn* <sup>†</sup>*A-me-di*, Epon.,  
B. C. 705, III R 1, V 19 (II R 69, no. 4, 11 b;  
no. 5, 8). Cf. HABL 168, R. 10. 200, 2.  
201, 2. 424, 1 (BA IV, p. 539). 732, 2.  
K. 5507. Sm. 1189.

**Upaĥĥir-ilu** (*NIGIN-AN*)

s. of *Zi-zī-i*, JADD 446, R. 9 (Ep. Q).

**Upaĥĥir-Nusku** (*KIL-<sup>d</sup>PA + KL*) "Nusku gave strength"

f. of *Nusku-ibni*, Neb. I Nippur, II 13;  
III 10, [31].

**Ū-pa-qa** . . . ., <sup>h</sup>*šakme*, JADD 857, III 4.**Upāqa-ana-Arbaili** "I wait for Arbela"

Epon., (B. C. 627?):

1. *Ū-pa-qa-ana-IV-AN*, JADD 214, R. 6.
2. *Ū-pa-qa-ana-IV-AN*, JADD 628, R. 12.
3. *Ū-paq-ana-IV-AN*, MVG VIII, p. 111, 10.

**Ū-pa-qa-ana-lštar** (*XV*) "I wait for Ištar"

MVG VIII (1903), p. 111, 20 (Ep. P).

**Ū-paq-<sup>d</sup>lštar** (abbrev.) HABL 843, 2.**Ū-paq-<sup>d</sup>ša-maš** (abbrev.) "I wait for Shamash"

HABL 410, 2. [441, 2].

**Ū-pa-qu** (abbrev.) HABL 277, 6. CBR, I, 30, 3

(B. C. 680). 31, 3. 32, 1.

**\*Ū-pa-aš**

*mār Kap-si*, Tigl. IV: Ann. 161; Epigr.

PSBA XVIII (1896), p. 159, no. 7, 3.

**\*Ū-pi-e-ri, Ū-pi-ri** (𐎶𐎢𐎺𐎠)

*šar Dilmou*, Sarg.: Ann. 369, 381; XIV 20;

Bull 31; Cyp. II 23 (III R 11); Khors. 144;  
Pp. IV 84. — KB II, p. 74.

**\*Up** (?), **pa-am-ma-a** (Med.)

<sup>šà</sup> <sup>†</sup>*Ha-ta-su* (*lir*)-*na-a*, Sarg. A, II 16.

**\*Up-pa-ra-a-a** (Mit.), Boghazköi, MDOG 35, p. 28.**\*Uppis, Uppite**, see *Arpis*.**\*U-pu-ú**, <sup>mit</sup>*Gil-za-na-a-a*, B. C. 829, Shalm. III:  
Ob. 181. — KB I, p. 148.**Ū-qu-u-a** (cf. *U-ku-ia*)

JADD 405, 6.

**\*Ū-qu-bu**

JADD 98, 2, R. 3 (Ep. Z).

**\*Ū-qu-bu-tú** (cf. *U-qu-bu-ta* BE VIII, 1, 47, 31)

JADD 222, s, slave sold (B. C. 682).

**Ū-qur-<sup>d</sup>Adad**<sup>1</sup>

JADD 354, 5.

**Uqur-aĥē** (*Ū/Uq-qur-PA<sup>†</sup>*, cf. *Aĥi-uqur*)

JADD 4, R. 5 (KB IV, p. 148, no. XVI;

B. C. 644?). <sup>šà</sup> *šēpa*, 105, R. 6 (Ep. Z).

**Ū-ra-a-a** (perhaps gentil., cf. <sup>†</sup>*U-ra*)

JADD 261, 4, slave sold.

**Ura-imitti** (OBA.)

1. <sup>d</sup>*URU-ra-ZAG.LU*, Chron. K I, R. 8. Chron.  
K II 1.

2. <sup>d</sup>*URU-ra-i-mit-ti*, Chron. K I, R. 11. Chron.  
K II 4.

**Ū-ra-aš** . . . ., HABL 1125, 3, with Indabigaš.**\*Uraš-iddina** (<sup>d</sup>*IB-SE-na*)

s. of *Ēa-garrad* (<sup>d</sup>*GUD*)-*ilāni*, CBR 30, 14  
(B. B. 680). 31, 15.

**\*Uraš-li-ja**

s. of *Ēsaggil-zēr*, B. C. 711. KK. 2678. 2683  
(III R 2).

**\*Uraš-ukin** (<sup>d</sup>*IB-DŪ*)

*šalšu šà* <sup>†</sup>*Ni-nu-a*, JADD 261, R. 12.

**\*Ur-ba-ga-gē** (Sum.), f. of *Kī-tul-la*

IV R 35, no. 2, s; cf. THUREAU-DANGIN, SAK  
p. 1945.

**Ur-ba-a-a** (cf. OBA. *Ur-ba* BA VI, 3, p. 72)

JADD 359, 7 (B. C. 680).

**\*Ur-bal-la-a** (cf. 𐎶𐎢𐎺𐎠 > 𐎶𐎢𐎺𐎠 cribrum; Cilic.

Op3ca, SACHAU, ZA VII, p. 97 f.)

JADD 908, 6. <sup>mit</sup>*Ti-ĥa-na-a-a*, Tigl. IV:

Ann. 153; B, 59 (II R 67; III R 9, 53. KB II,

pp. 20. 30); Epigr., PSBA XVII (1896),

p. 159, no. 5, 2: of <sup>mit</sup>*Ti-na-a-a*.

**Ur-Bēlit-muballiṭat-mitūti** (*Ur-<sup>d</sup> NIN-TLV-DUG. GA*)

s. of *Sa-a-mi*, b. of *Takil-ana-ilīšu*, Meliṣ.:  
Lo. 103, I, 6, 17, 38, 44; II, 8, 11, 19; III, 5, 14,  
15, 21, 33, 38, 40; IV, 7, 11, 16, 26, 35; V, 25 (KB  
III, I, p. 156ff.).

**Ur-da-a** (cf. *Urdu*)

*bēl qātati*, JADD 150, 4 (B. C. 679).

\***Ur-da-ma-ni-e** (Eg.; formerly read *Tandamane*  
and identified with Tenotamon of the  
Dream Stele, see STEINDORFF, BA I,  
p. 35f; cf. RANKE, *Altäg. Vokal.* p. 36)  
King of Egypt and Ethiopia, s. of *Šabakū*,  
sisters son of *Tarqū*, Abp.: Ann. II 22, 29,  
34 (VR 2. KB II, pp. 166, 168); III R 29,  
no. 1, 4, 9; K. 13726 (OLZ I, 72); Rm. 3,  
III 45. *mar mimmašu*, Abp. A, III R 17,  
1 52; II 65, 69.

\***Ur-da-a-nu** (cf. Bi. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠)

JADD 743, R. 2.

**Ur-di-i**, (cf. *Urda, Urdu*)

s. of *Su-su-ū*, JADD 320, R. 2 (B. C. 691).

**Urdu**

- Ur-du*, JADD 259, 9, 16. 333, R. E. 2 (B. C. 648?). 355, R. 6 [377, 4] (B. C. 664?). 415, R. 10 (KB IV, p. 104, no. II; B. C. 734?). 623, R. E. 2 (III R 46, no. 4). 752, 15. 922, IV 12. 931, R. 13. *\*ardu ša pāni ikalli*, 464, R. 2. *\*šparu*, 357, R. 5. *\*nuḫatim bit ili ša bit dNabū*, 640, R. 17 (KB IV, p. 156, no. XX; B. C. 664?). *\*rāb ki-šir*, 325, R. 10 (Ep. A'). *\*rāb šv-lap-pa-a-a*, 394, R. 12. 769, 6.  
f. of *Marduk-erība*, JADD 311, R. E. 4.
- Ur-di*, JADB 4, II 9. 13, II 6. JADD 623, 7 (Ep. A).

\***Ur-ḫi-li-ni**, see *Irhuleni*.

\***Ur-ḫi-Tešup** (Mit.; in Cassite text, BE XV, p. 45)

s. of *Muršil*, MDOG 35, p. 52.  
s. of *Muttallu*, MDOG 35, p. 20.

**Ur-Engur** (Sum.)

f. of *dDun-gi*, Chron. K I, R. 5, ancient Sumerian king of Ur, IR I, no. 1, 1; no. 2, 1; no. 3, 2; no. 4, 6; no. 5, 5; no. 6, 3; no. 7, 3; no. 8, 3; no. 9, 1; no. 10, 1 (KB III I, pp. 76ff.). IR 68, no. 1, I 8, 12, 15, 22 (KB III, 2 pp. 94ff.). IV R 35, no. 1, 4 (KB III I, p. 78, no. 9).

No. 1.

See also THUREAU-DANGIN, SAK, pp. 186 sqq.

\***Ur-ḫi-ia** (Mit., hypocor., cf. *Ur-ḫi-Tešup*)

s. of *It-ḫi-ib-šar*, CT II 21, 4, 9, 13.

\***Ur-ri-ia-a** (cf. Bi. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠)

JADD 59, 7, sold (B. C. 681).

\***Urik** (possibly Iran, cf. Ὀρικός), *\*Qu-u-a-a*

- Ur-ri-ik*, Tigl. IV: B 57. — KB II, p. 20.
- Ur-ri-ik-ki*, Tigl. IV: Ann. 151 (III R 9, 51). — KB II, p. 30.
- Ur-ri-ia-ik*, Tigl. IV: Ann. 87.

\***Ur-ri-im-me-i**

*\*Iḫu-rik-na-a-a*, Tigl. IV: Ann. 154 (III R 9, 51. — KB II, p. 30).

\***Ur-ri-ša-a** = *A-ri-ša-a* q. v.

HABL 490, 5. K. 13 147 (J).

\***Ur-ḫi-li-ni**, see *Irhuleni*.

**Ur-ki-me-e**, or *Likkime*

JADD 97, R. 6.

\***Ur-kit-ila-a-a**

JADD 232, 7, slave sold (B. C. 685).

\***Ur-kit-išme** (*HLAL*)-**a-ni**

JADD 315, 3 (B. C. 667).

\***Ur-kit-tū-aba-ušur** (-*AD-PAP*)

JADD 894, 3.

\***Ur-kit-tū-dūri**

JADD 779, 2, slave sold. MVG VIII p. 111, 2 (B. C. 627).

\***Ur-kit-tū-li-at** (-*ZU-at*)

JADD 619, 9, wife of *A-a-c-mu-u* (Ep. S).

\***Ur-kit-tū-ri-šat** (abbrev.)

JADD 619, 11, slave sold (Ep. S).

\***Ur-ki-tu-ri-šat-me-in-ni**

HABL 494, R. 9.

\***Ur-ku-ū-ku-ū-a**, K. 1936.

**Ur-<sup>d</sup>Lugal-banda** (Sum.)

s. of *Ur-nigin-ni*, *duššar*, Capp. RA I.

\***Ur-<sup>d</sup>NIN.IB**, king of Isin, Sumer and Akkad (IV R 35, no. 5, 1) OBI 18 (SAK, p. 204).

\***UR.RA** (?)-**ga-mil**, *\*A.BA nār <sup>d</sup>Ni-nu-a*, HABL 705, 4.

**Ur-nim-ri-ia** (?), K. 4270, 2 (KGS 52).

\***Ur-ri-ja-u** (?)

JADD 68, R. E. 2 (B. C. 645?).

**Ur-ru-da**

JADD 661, 11.

## \*Ur-ru-ti

šá māt Har-zi-nu-ú, Sarg. br. A, II, 33.

\*Ur-sa-a, JADD 712, 3. See also *Rusa*.

## \*Ur-si

māt Gi-in-ġu-ulġ-ta-a-a, Shams. V: Ann. III 58 (IR 30).

## \*Ur-ši-ni-e

<sup>h</sup>Ur-ta-nu šanū, b. of *Ap-li-uk-nu*, HABL 144, 13.

\*Ur(*ip?*)-šá-ġa-lu

f. of *Zi-li-ia*, VS, I, 109, 6.

## \*Urtaqu (El)

1. *Ur-ta-ku*, *ha-ta-nu Te-um-man*, son-in-law of Teumman, III R 37, 10a, šar māt *Elaniti*, king of Elam, succeeded Humbahaldas II, B. C. 675, brother of Humbahaldas and Teumman, father of Tanmaritu, Ummanappa and Ummanigaš, HABL 918, 2. K. 6366. Sm. 1879.

2. *Ur-ta-ki*, KK. 2642. 2672. 2674, 2, 31, 62 (III R 37, 43a). 2867, 15, 20. 4542. 13440. IR 7, no. IX, E. 6. III R 19, III 97. III R 31, IV 16, 24, 54, 66, 76, 77, 79, 81, 83, 91, 93 (KB II, p. 244 ff.); III R 33, VI 82; III R 37, 43a. V R 3, 41.

3. *Ur-ta-ġu*, Chron. B, IV 13. K. 1541, 1 (WSml. II, p. 23) = HABL 998, 1.

4. *Ur-ta-ġi*, KK. 3051, 2 (KGAS 76). 13225, 4 (WAF II, p. 17).

5. *Ur-tag*, HABL 295, 10.

U-ru-<sup>a</sup>Malik, Rev. Sem. 1897, p. 166 (I).

## \*Ū-ru-mil-ki (Ph., אֲרֻמִּלְכִי)

<sup>ai</sup> *Gu-ub-la-a-a*, Senn.: Tay. II 50 (IR 38, 50); King II 73.

Ū-ru-ša(ġ)-lu(ġ), K. 241, VIII 33 (spec.).

\*Urzān (cf. *Ar-sa-na*)

šar <sup>ai</sup> *Mu-ša-šir* | <sup>ai</sup> *Mu-ša-šir-a-a*:

1. *Ur-sa-na*, HABL 409, 1. 891, 4. 1048, 7. Sarg.: Ann. 128, 126, 128; Khors. 72 (KB II, p. 62); Cypr. I 39 (III R 11); VIII<sup>th</sup>, 309, 346, 350, 407, 423. Seal-inscription, see ZA I, p. 45 ff.; XIV, p. 130. Bilingual from Topzauā, ZDMG 58, p. 834.

2. *Ur-sa-na-a*, HABL 768, 2. K. 13147.

3. *Ur-sa-an-na*, HABL 1079, 4.

4. *Ur-sa-ni*, 81-7-27, 46.

\*Usi' (WSem., cf. Bi. הַיִּשֵׁעַ, Ar. docket הַיִּשֵׁעַ,

CIS II, 17, STEVENSON, Contracts, no. 4.

אֲשֵׁרֶע, הַיִּשֵׁעַ APO; see also *A-ū-si-ġ*.)

1. *Ū-si-ġ*, JADD 229, 2 (III R 46, 46c; KB IV,

p. 124; B. C. 680), slave sold.

2. *Ū-si-a*, JADD 316, 2, slave sold.

\*Ū(*Sami*)-su-na-a

JADD 359, R. 11 (B. C. 680).

Ū-sa-lu (cf. *Ū-sa-ti*, BE XV), abbrev. from *Marduk-bēl-usāte*, DELITZSCH, BA VI, i, p. 143.

U-ša . . . , <sup>h</sup>ša *kuššē*(ġ), JADD 247, 3, slave sold.

## Ū-šal-li (abbrev.)

s. of *I-sin-na-a-a*, Sarg. Stone III 10. — KB IV, p. 160.

f. of *La-ba-šu*, Sarg. Stone II 20. — KB IV, p. 160.

\*Ū-ši-ġa-an-ša . . . (Eg., RANKE, Material, p. 36) JADD 763, 4.

Ūšur (*PAP*)-ma-ma-a-te "Keep the oaths!" (or *Nāšir-ma-ma-a-te*; cf. *Ĥu-na-ma-a-te*), JADD 264, R. 3 (B. C. 688).

\*Ū-ša-na-ġu-ru (Eg., RANKE, Material, p. 36)

s. of *Tarġū*, the king of Egypt, captured by Esarhaddon, Esarh. S, R. 43.

## Ū-ša(-an)-ni-lu

83-1-18, 695, III 20. JADD 177, L. E. 1 (Ep.W). *amel-<sup>ai</sup> narkabi*, 200, R. 12 (B. C. 667).

Ušbula, in *Bit-<sup>m</sup> Uš-bu-la*, Neb. I: Nippur, III 5.

\*Uš-bar-ra, TA 37, 25, messenger of the king of Alasia.

\*Uš-ġi-it-te ti, <sup>ai</sup> māt *Tu-na-a-a*, Tigl. IV: Ann. 153 (III R 9, 59); B 59 (II R 67. KB II, pp. 20. 30); Epigr. PSBA XVIII (1896), p. 159, no. 7, 1.

\*Uš-pi-a, A-uš-pi-a (Mit., see UNGNAD, Dilbat, p. 13), *fatesi* of Ashur, founder of the temple of Ashur, šangū <sup>d</sup> *Ašur*, Shalm. I, KAH I, 13, III, 33. Esarh. KAH I, 51, II, 13. MDOG 21, pp. 39, 34, 38, 48; 25, p. 33.

\*Uš-pi-na (identical with *Iš-pu-ū-i-ni* q. v.) Shams. V: II 26 (IR 30), governor of Nairi.

\*Uš-ra-a (perhaps Iran, JIN p. 377).

šá māt *Tur-ab?* . . . nu, Sarg.: A, II 27. šá <sup>ai</sup> *Ka-aw-za-ba-ka-ū*, Sarg.: VIII<sup>th</sup>, 47.

Uš-šur-a-na-<sup>a</sup>Marduk<sup>1</sup>

f. of *Marduk-uballit*, gf. of *Marduk-nādin-aġē*, BM. 96947, 1 (AKA p. 388; cf. MVG VIII, p. 108 sq.).

\***Uš-ta-as-pi** (Pe. *Vištāspa*, El. *Mištāšpa*, Gr. Ὑσδάσπις)

f. of Darius, Beh. 1, 61, 65, 66 (III R 39. 40).

\***Ū-šū-ru**

ša <sup>al</sup> *Ta-dir-ru-ta*, Tigl. IV: Ann. 162.

**Ut-napištim** (*Zī-tim*); inhabitant of Surippak, who escaped the flood, IV R 43, I 3, 2. IV R 44, IV 32-34, 41, 44, 48; V 9, 12, 20, 21, 25, 44, 49. CT 22: 48, 10.

\***Ut-ta-ti**, Hit. tablet, PSBA 29, p. 92.

\***Ut-te-di** (El.; cf. *A-tū-a-di*), <sup>h</sup> *rab qašiti*, K. 4457, 2 (III R 37).

\***Ū-tu-mu**, HABL 1032, R. 8.

\***U-zak-ku**

Tigl. IV: Ann. 55.

\***Uz-bi-<sup>d</sup>**... Merod. I: DEP VI, p. 43, 14.

\***Uz** (?) (<sup>?</sup>) *di-a-ša*, Ta'annek 3, 7.

\***Ū-zi-i**, šd <sup>al</sup> *Ma-a-li*, Sarg.: VIII<sup>th</sup>, 43.

\***Ū-zib-<sup>d</sup>En-lil**

<sup>h</sup> *sukkallu*, Susa 16, III 29.

\***Ū-zib-ja** (hypocor.), *mār Atrattaš*, Nku.: Lo. 102, I 14 (KB IV, p. 82. KING, BBS, p. 59).

\***Ū-zib-ši-pak** (cf. *Ū-zu-ub-ši-pak*)

f. of *Nabū-udammī*, Simb.: Lay. 53, 29. — KING, BBS, p. 103.

\***Ū-zi-tar**, šd <sup>al</sup> *Qa-an-ta-a-ū*, Sarg.: VIII<sup>th</sup>, 45.

**Uz-na-<sup>2</sup>** (cf. Bi. זנא) JADD 893, R. 4.

**Uz-na-nu** (cf. *Uš(s)-na-nu* BE XIV)

JADD 260, R. 8 (III R 48, 28c).

\***Ū-zu-ub-ši-(i)-pak** (*Šypak*) (Cass.), Kaštiliaš: DEPII, p. 93, I 3. <sup>h</sup> *rabū*. CT 22: 46<sup>b</sup>, 19.

\***Ū-zu-ma-an-da** (possibly Iran.)

[šd] <sup>al</sup> *Ki-si-la-ja*, Sarg.: VIII<sup>th</sup>, 45.

<sup>f</sup> **Wa-du-ū-uk-ki**, TA 24, IV 68.

\***Wa-aš-mu-a-ri-a** (Eg., RANKE, Material, p. 19), by-name of Ramses II, Boghazköi, OLZ IX (1906), col. 629.

\***Wa-za-wa**, Capp. TH-D, LC 240, 25.

\***Wi-id-ja**, governor of the city of Ashkelon; *amel* <sup>al</sup> *Ašgaluna<sup>hi</sup>*, TA 320, 5. 321, 5. 322, 4. 323, 3. 324, 4. 325, 3. 326, 3.

\***Wi-ik-ta-zu**, TA 221, 4. 222, 3.

\***Wi-iš-ja-ri** (Eg.), TA 162, 71.

**Za-ba-a** (cf. *Za-ba-a-a*)

K. 4673.

No. 1.

**Zāba-aḫ-iddina**

<sup>nār</sup> *Za-ba-ŠEŠ-SE-na*, JADD 738, R. 7.

**Za-ba-iqīša**

HABL 441, 13, 15.

\***Za-ba-du** (cf. Bi. זבד)

HABL 1123, 5, 12.

**Zahāja** (hypocor.; cf. Oba. *Za-ba(-a)-ia* RPN), Bi. זבא, Pa. זבא, ζαβῆαυος *Za-ba-a-a*, JADD 294, R. 7, of *Barhalsu* (?), B.C. 700. Rm. 157, R. 4 (KB IV, p. 124. B. C. 679). <sup>h</sup> *mutirru pātu*, HABL 275, 13. <sup>h</sup> *ràb ali* <sup>al</sup> *ḫal-su ša* <sup>al</sup> *Aḫ-pi-na*, HABL 343, 2.

**Za-ba-a-a-u** (hypocor.)

JADD 376, R. 5.

**Zaban-iddina**

<sup>nār</sup> *Za-ban-SE-na*, JADD 742, 14.

**Za-ba-nu**

<sup>nāt</sup> *Za-zu-ru-ra-a-a*, Shamsh. V: III, 60 (I R 31. KB I, p. 182).

**Zab-ba-a-nu**

JADD 922, 7.

\***Za-ab-da-a** (Ar. = זבדא = ζαβδᾶς; cf. *Zabudu*) <sup>h</sup> *mukil apāti*, JADD 179, R. 4 (III R 49, no. 5. KB IV, p. 128)

s. of *An-ba-ru*, <sup>h</sup> *amel urqi*, JADB 3, V, 17.

\***Zabdānu** (Ar.; for NBA. texts, see TNB)

1. *Za-ab-da-a-ni*, JADD 64, R. 12 (B. C. 672).
2. *Za-ab-da-a-nu*, b. of *Nabū-apal-iddin*, the Bab. king, Anp.: Ann. III, 20 (I R 23. KB I, p. 981).
3. *Zab-da-a-nu*; <sup>h</sup> *ka-sir*, JADD 1141, 34 (B. C. 709). <sup>h</sup> *mukil apāti*, JADD 675, R. 16.
4. *Zab-da-nu*, VS I, 100, 11. <sup>h</sup> *za*..., JADD 221, R. 5 (Ep. W).
5. *Za-ib-da-a-ni*, JADD 64, R. 12 (B. C. 672).

\***Zabdī** (Ar., hypocor.; cf. Bi. זבדי, Ar. זבדי APO)

1. *Za-ab-dī-i*, JADD 86, 6 (B. C. 650).
2. *Zab-dī-<sup>2</sup>*, JADD 86, 3.
3. *Zab-dī-i*, JADD 86, R. 2. 880, II, 11. <sup>h</sup> *irrišu*, JADD 742, 31. <sup>h</sup> *mukil apāti*, JADD 476, R. 4. *mār Zab-dī-i*, i. e. of <sup>al</sup> *Zabdī*, JADD 384, 4 (see *Adad-ibnī*).

f. of *Ma-zu-ra-ni*, VS I, 92, 2.

\***Zab-di-ilu** "Present of the god" (cf. Bi. זבדיאל, Ar. זבדילה)

82-5-22, 144, writer to Sargon II. *ša* <sup>al</sup> *Birti*, *ša* <sup>al</sup> *Sabḫuni* HABL 524, 2.

\*Zab-di-lštar (XV) "Present of Ishtar"

JADD 510, R. 6.

\*Za-bi-bi-e (cf. OBA. *Za-bi-bu-am* T-D LC)

šarrat<sup>msl</sup> A-ri-bi, Tigr. IV: Ann. 151 (IIR 9, 51. KB II, p. 30). Tigr. IV: Epigr. PSBA XVIII (1896), p. 159, no. 7, 2.

\*Za-bi-da-a (Ar. hypocor.; cf. *Za-bi-da-a* TNB, Pa. זבירא) JADD 752, 18.

\*Za-bi-du (Ar., cf. Bi. זבירד Kt., *Za-bu-du*, BE IX, Bi. זביר)

<sup>h</sup>nasiku ša <sup>h</sup>Gambuli, Sarg. Ann. 254.

<sup>h</sup>Uru<sup>bi</sup>-a-a, K. 1550, 17 (WSml. II p. 30) = HABL 1000, 17.

\*Za-bi-na-a (Ar., cf. *Za-bi-na'* BE IX, Bi. זביר) JADD 41, 1 (B. C. 671).

\*Zabinu (Ar., cf. *Za-bi(-i)-nu/ni* TNB, Ar. docket זביר, STEVENSON, Contracts, no. 10)

1. *Za-bi-ni*, HABL 628, 18. JADD 336, 3, 3, 391, 4, 7, 9, 12, R. 17. (IIR 48, no. 6; KB IV, p. 108; B. C. 717). 392, 4, 5, 8, 393, 3, 394, 2. K. 974 Nsh; CBR I, 2, 3. King of Kiširtu, Anp. Ann. II 58 (I R 21), var.: *Za-bi-i-ni*.

2. *Za-bi-nu*, JADD 25, 1, 6, 252, 1 (slave sold). 329, R. 2, 586, R. 6 (B. C. 624<sup>7</sup>). 619, R. 17. <sup>h</sup>amēlurqi, JADD 447, 8 (B. C. 683; KB IV, p. 122). <sup>h</sup>ka-šir, JADD 58, R. 6 (B. C. 694). <sup>h</sup>nu-kil apāte, of Laširi (B. C. 670), JADD 625, 6. <sup>h</sup>rakbu <sup>h</sup>MU.GI (B. C. 645<sup>2</sup>) JADD 24, 4.

Zabū, or Šabū (abbrev., cf. *Za-bi-un-abi, -ili* RPN) King of Babylon (Dyn. A: 2)

1. *Za-bu-am*, Nabd. br. Cyl. III 29 (I R 69; KB III 2, p. 86).
2. *Za-bu-ū*, s. of *Sumulālu*, King-list B, 3; Chron. A, IV 2.
3. *Za-bi-un, šarru*, see RPN.

Zab-za-nu, see *Nurzannu*.

Za-gu . . . , Ta'annek 4, R. 5.

Za(Saš)-ha-a[r?], s. of *Ašir-enūqt*, gs. of *Gaga-dānun*, Capp. G, 9, 3.

\*Za-ḥa-ṭu-ṭu

<sup>h</sup>ka-šir (B. C. 698), JADD 328, R. 7.

Za-ib-da-a-ni, see *Zabdānu*.

Zākīru, or *Zaqīru* (abbrev., cf. *Nabū-za-kir(-šum)*; also in OBA, NBA, and Cass. texts, see T-D LC, TNB, BE XIV)

1. *Za-kir*, Bu. 89-4-26, 8. HABL 137, 1 (B. C.

653 (?), cf. WEISSBACH, OLZ VI, p. 481 ff.). 222 (VR 53, 2a). 416, E. 702, R. 11. 944, 1 (B. C. 650<sup>7</sup>). KK. 931. 1345. 5467. 8379.

13092. Rm. 193. TRep. 25, R. 7. 28, R. 6. 108, 9. 114 A, R. 1. 122, 7. 181, R. 7. 183 B, R. 1. 201, R. 7. 234, R. 8. 236 E, R. 2. 251 A, R. 7. 253 C, R. 1. 272 C, R. 11. <sup>h</sup>rab rē ē ša <sup>h</sup>Nabū, HABL 336, R. 4. <sup>h</sup>mār <sup>h</sup>nangari, Esarh.; Esarh.: CBR I, 39, 15 (B. C. 680); 31, 16. s. of *Dam-gu*, HABL 969, 5.

2. *Za-ki-ru*, JADD [290, 10]. *kalū*, JADD 851, III 2. *gu-za-an-nu* <sup>h</sup>E-di-na, BM. 102 485, I 11 (KING, BBS, p. 77, pl. 1).

s. of *Iddina-šarru*, K. 4740, 21 (WAF II, p. 25).

s. of *Ē-s[ag-gi-li]*, <sup>h</sup>makisu(?) ša <sup>h</sup>Ki-sik-ki, Simb.: Lay. 53, 9 (KING, p. 102, pl. 20).

3. *Za-qi-ru, ḥDa-ra-ta-a-a*, HABL 222, 2 (VR 53, no. 1). <sup>h</sup>mār <sup>h</sup>Sa<sup>2</sup>-at-li, i. e. of *Bit-Sa<sup>2</sup>alli*, Tigr. IV: B 19 (IIR 67. KB II, p. 14).

4. *Za-ki-ri*, 80-7-19, 113.

5. *Za-kir-ru*, <sup>h</sup>maš-šū-šū, HABL 276, R. 7.

Za-ku-ri (cf. OBA. *Za-ku-ru-um* T-D LC, Bi. זכיר, Ar. זכיר APO)

JADD 176, 2, 6 (B. C. 700).

'Zakūtu "The clean" (= <sup>h</sup>Na-ki<sup>2</sup>-a < זקיתא, see MEISSNER, OLZI, col. 365 MVG VIII, p. 96 f, IX p. 236; cf. <sup>h</sup>Za-ku-tu, VS IX, 221, 2, slave)

1. <sup>h</sup>Za-ku-u-te, 83-1-18, 45, ident. with (2).
2. <sup>h</sup>Za-ku-tū, JADD 645, 2: *zinnišit ekalli* of Sennacherib, daughter-in-law (*kallāt*) of Sargon, mother of Esarhaddon; other name *Na-ki<sup>2</sup>-a*.

Za-la-a(-a), see *Šallāja*.

Zamama . . . , HABL 1009, 16.

Zamama-aḥ-ušur "Zamama, protect the brother!"

<sup>h</sup>ZA.MĀ.MĀ-PAP-PAP, JADD 212, R. 8 (B. C. 687).

Zamama-ēreš

<sup>h</sup>ZA.MĀ.MĀ-KAM-eš, JADD 259, R. 6.

Zamama-eriba

<sup>h</sup>ZA.MĀ.MĀ-SU/eri-ba 83-1-18, 695, XII 4, spec. HABL 326, R. 3. JADD [471, R. 22.] 611, R. 6, 642, I.E.1, as Epon. R. <sup>h</sup>mu<sup>ki</sup>l apāte ša <sup>h</sup>mār šarri, JADD 477, R. 2. T. XLIII.

- <sup>h</sup>*šalšu*, JADD 202, R. 2 (B. C. 670), 377, R. 0 (B. C. 664), 470, R. 10 (B. C. 663).
- Zamama-šum-iddin** "Zamama has given a son!"  
King of Babylon (Dyn. C.), about B. C. 1176:
- <sup>d</sup>*Z.A.MĀ.MĀ-MU-ĀŠ*, *šar* <sup>māt</sup>*Karduniaš*, contemp. with *Asur-dan* of Assyria, Synchro-n. II, 2 (IR 34, no. 3).
  - <sup>d</sup>*Z.A.MĀ.MĀ-MU-MU*, King-list A, II 14.
  - <sup>3</sup>*[Z.A.MĀ.MĀ-MU-SE-na]*, III R 38, no. 2, 1; cf. WAF I, p. 535.
- Za-na-na-já** (cf. *Mār-Za-na-na* Dilbat)  
JADD 852, II 1.
- \***Za-na-sa-na** (cf. *Za-an-za-nu*)  
<sup>h</sup>*hazanu ša* <sup>d</sup>*Pa-ar-tuk-ka*, Esarh.: A IV 20 (IR 46, KB II, p. 132); C IV 4. [83-1-18, 483, 3], see WAF II, p. 8.
- Za-an-du-ru**  
JADD 852, II 2.
- \***Za-ni-ia(e)ḫu**, Ta'annek 7, R. 11.
- Za-an-za-nu**, or *Šansanu*, q. v.
- Za-an-zar**, or *Šansar* (cf. *Šansuru*; *Za-an-zi-ri* TNB)  
<sup>māt</sup>*Dj-ma-na-a-a*, Šams. V: III 25 (IR 30).
- Za-an-za-ru-ru**, JADD 782, II (B. C. 661).
- \***Za-ar-da-uk-ku** (Iran.), *šá* <sup>d</sup>*Hja-ar-zi-a-nu*, Sarg.: VIII<sup>b</sup>, 49.
- Za-ar-ḫi-lu** (cf. Sarb. זרחל, Bi. זרחל) JADD 911, 7.
- Za-ri-i** (hypocor., cf. *Gula-za-ri-likūn*; see also *Zeri*) HABL 156, R. 3: *Za-ri* . . .  
s. of *Na-din-aplu*, HABL 49, R. 21.
- \***Za-ri-šu** (Iran.?), cf. HÜSING, KZ, 36, p. 565; SCHEFFELOWITZ, *ibid.*, 38, p. 275)  
<sup>māt</sup>*Hu-un-du-ur-a-a*, Šams. V: III 27. <sup>māt</sup>*Pu-ar-sa-ni-a-a*, Šams. V: III 26 (IR 30).
- <sup>f</sup>**Zarpi** (hypocor.)  
1. *Za-ar-pi*, *šakintu*, B. C. 668, JADD 208, 8.  
2. *Zer-pi-i*, *ibid.*, I, 13.
- Zarütü** (hypocor., cf. *Zarütü*, *Zarüt-ili*)  
1. *Za-ru-ti-i*, <sup>h</sup>*A.BA*, JADD 328, R. 11 (B. C. 669).  
<sup>h</sup>*mu-ki-l apati ša* <sup>h</sup>*rab SAG*, JADD 34, 5 (B. C. 695).  
s. of *Gu-gi-i*, JADD 44, 5 (B. C. 670).
- Za-ru-u-ti*, JADD 472, 8, [606, E. 2]. <sup>h</sup>*A.BA* *ša* <sup>h</sup>*rab SAG*, JADD 986, 13. <sup>h</sup>*rab karāni ša* *būti ešši*, JADD 48, 1, R. E. 1 (III R 47, no. 6; KBIV, p. 140. B. C. 656?). <sup>h</sup>*rab ki-šir*, JADD 815, R. III 8. <sup>h</sup>*šalšu*, JADD 912, 5. f. of *Asur qatsu*. JADD 711, R. 5.
2. *Za-ru-ti-i*, JADD 49, 4. <sup>h</sup>*atū*, JADD 477, R. 7. <sup>h</sup>*mu-ki-l (mašikū) apati (ša* *mār šarri)* (B. C. 667-664), JADD 115, R. 8, 200, R. 6. [247, R. 8]. 439, R. 3. <sup>h</sup>*rab ki-šir mār šarri*, JADD 115, R. 0 (B. C. 664?). 439, R. 5.
- Za-ru-u-te-i*, <sup>h</sup>*rab ki-šir ša* *mutir pūti ša* *mār šarri* (B. C. 663), JADD 470, R. 20.
  - Za-ru-ut-i*, <sup>h</sup>*mu-ki-l (mašikū) apati*, JADD 425, R. 10. [<sup>h</sup>*rab ki-šir*], JADD 471, E. 17.
  - Za-ru-ut-ti-i*, JADD 573, R. 11. 639, 9. <sup>h</sup>*rab ki-šir* (B. C. 664?), JADD 377, R. 2.
  - Za-ru-ti-i*, JADD 366, R. 4. 472, 11, 18 (B. C. 666/8). <sup>h</sup>*asū*, JADD 630, R. 15. <sup>h</sup>*mu-ki-l apati ša* *mār šarri*, JADD 297, R. 3.
  - Za-ru-u-te*, JADD 1047, 5.
- Zarüt-ili**  
*Za-ru-ut-AN*, JADD 878, 2.
- Zarütü**  
1. *Za-ru-tü*, JADD 32, R. 3 (B. C. 693 or 688).  
<sup>h</sup>*FI.LUL ša* *be-lit Bābū*, JADD 891, 16.
- Za-ru-ū-tu*, HABL 774, 3. *erib bū* <sup>d</sup>*Nanā*, Nšhī: VS I, 36, III 24.
  - Za-ru-ut*, JADD 476, 4. <sup>d</sup>*Kallāja*, JADD 472, R. 12 (B. C. 668).
- \***Za-ši(lim)ḫa**, Ta'annek 7, R. 2.
- \***Za-ta-at-na** (= *Zi-ta-at-na*, *Šutatna* qq. v.), *amēl*  
<sup>d</sup>*Akkabi*, TA 233, 4, 234, 3. 238, 23.
- \***Za'-lu'-a** (Pe. *Daduhya*, El. *Daddumanya*)  
Dar. Beh. 11.
- Za-za-a**, var. *Zasāja*  
HABL 212, 12. <sup>h</sup>*šakin* <sup>d</sup>*Arpadda*, Epon. B. C. 692, JADD 324, L. E. 1. [326, R. 20].
- <sup>f</sup>**Za-za-a**  
HABL 633, 20, R. 5: *wi* of *Taraši*.
- Zazāja**, var. *Zazāku*  
1. *Za-za-a-a*, Epon. B. C. 692, III R 1, V 33, var. *Za-za-a-ku*. MDOG 36, p. 24, JADD 33; R. 3. 440, R. 6.
- Za-za-ia*, Epon. B. C. 692, JADD 189, R. 5.
  - Za-zi-e*, Epon. B. C. 692, JADD 158, R. E. 2.
- Zazāku**, var. *Zazāja*  
1. *Za-za-ki*, HABL 473, R. 20.
- Za-za(a)-ku*, Epon. B. C. 692, JADD 286, R. 4. MDOG 36, p. 24.
- Za-za-az**  
K. 4500. <sup>h</sup>*hazan* <sup>māt</sup>*Pil-la-te*, Abp.: B, IIR 33, VII 8, 18.

## Zāzi

1. *Za-a-zī-ī*, <sup>h</sup>*mukil apati ša* <sup>h</sup>*BL.LUB*, B.C. 688, JADD 239, R. 8.
2. *Za-zī-ī*, JADD 5, 2 (III R 47, no. 10. KB IV, p. 110; B.C. 712). 252, R. 11. <sup>h</sup>*mukil apate ša* <sup>h</sup>*BL.LUB*, B. C. 688, JADD 236, R. 4. 238, R. 15. 240, R. 7.

## Zēr(Zār)-ha-a-a-tū

JADD 1101, 12.

## Zēri, or Zārī (hypocor.)

*KUL-ī*, HABL 830, 7. 962, R. 2. K. 241, IX 7. <sup>h</sup>*A.BA*, JADD 48, R. E. 2 (III R 47, no. 6; KB IV, p. 140; B. C. 656). 351, R. 11.

## Zēr-ibni (abbrev.)

1. *KUL-ib-ni*, HABL 154, 2. 155, 2. 156, 2. 849, 8, 10, 15. JADD 661, 4.  
s. of *Arad-Ēa*, Merod. I: Susa 14, I 15.
2. *KUL-ib-nu*, HABL 849, R. 10, var.
3. *KUL-KAK*, HABL 706, 2. 1073, 19. 1086, 3, R. 4. JADD 259, 2. 928, 17. Sm. 518. <sup>h</sup>*nagīr ekallī*, HABL 984, 4, 10. Epon. B. C. 718, Canon A, V 6; C, III 10; D, IV 1; cf. JADD 1098, II 5. *mār Atrattas*, Nka.: Lo. 102, I 14 (KB IV, p. 82. KING, BBS, p. 59).

## Zēr-iddin (abbrev.)

*KUL-ĀS*, HABL 1063, 13, 18.

## Zērija (hypocor.)

*KUL-ia'ia*, HABL 930, R. 3, 9. JADD 430, 5 (B. C. 685). 828, 2.  
s. of *Kūlin-Nanā*, *erib bit* <sup>h</sup>*Nabū*, Nshi.: VSI 1, 36, III 18.  
s. of *Kudurru*, <sup>h</sup>*mākisu*, Simb.: Lay. 53, 32. — KING, BBS, p. 104, pl. 22.  
s. of *Nazi-Marduk*, <sup>h</sup>*sukkallu*, Lo. 102, IV 4. — KB IV, p. 88. KING, BBS, p. 68.  
s. of *Nūrca*, CT 10: 3, 15.

## Zēr-īštar "Seed of Ishtar"

1. *KUL-<sup>h</sup>AV*, JADD 257, L. E. 1 (B. C. 670). 330, R. 9. 502, R. 3 (B. C. 676).
2. *KUL-<sup>h</sup>AV*, JADD 73, R. E. 2. 74, R. 5. 122, R. 6. 123, R. 4 (B. C. 680-682). <sup>h</sup>*rab ki-šir*, JADD 327, R. 11 (III R 46 no. 9). <sup>h</sup>*rab išpare* (B. C. 683), JADD 447, R. 3 (KB IV, p. 122). *rab pil-ka-ni*, HABL 512, 4.  
s. of *Ahūnu*, JADB 20, I 7.

Zēr-kitti-līšir (abbrev., cf. *Nabū-zēr-kitti-līšir*)

1. *KUL-kit-ti-SI.DI*, HABL 589, 3, R. 3 (WSmLII,

p. 6; time of Esarh.). 965, R. 30. JADD [196, R. 4].

2. *KUL-DU-SI.DI*, *ša māt tam-tim*, Chron. B: III 3, time of Esarh.; = *Nabū-zēr-kitti-līšir*.
3. *KUL-kit-tū-SI.DI*, HABL 965, R. 27.
4. *KUL-ZI-GIS*, JADD 127, R. 4 (B. C. 651?).

## Zēr-līšir (abbrev.)

1. *KUL-GIS*, s. of *Nadīn-aḥḫ*, JADD 880, I 8.
2. *KUL-SI.DI*, JADD 440, 2 (B. C. 692).

Zēr(*Mu*?)-qu-ru, JADD [86, R. 11]. 225, R. 9

## Zēriā (hypocor.)

*KUL-ā-a*, HABL 401, 2.

## Zēr-ukin (abbrev.)

1. *KUL-DU*, JADD 81, L. E. 1. 742, 17. 947, 8. KK. 1351. 4278. <sup>h</sup>*mukil apati*, JADD 418, R. 20. 444, R. 18 (KB IV, p. 136). 445, R. 12 (B. C. 660?). *amēl* <sup>h</sup>*narkabti* <sup>h</sup>*Da-na-a-a* (B. C. 663?), JADD 470, 9.  
s. of *Ēr-duri*, JADD 446, 1, 12, 19.  
s. of *Labāsi*, HABL 472, R. 4.
2. *KUL-DU-in*, JADD 39, R. 5 (III R 46, 15 d).
3. *KUL<sub>2</sub>GI.NA*, *mār Kar-zi-āb-ku*, Lo. 102, IV 15-17, 28, 23 (KB IV, p. 88).

## Zi . . . . , TA 338, 2.

Zib<sup>2</sup> . . . . ma, Epon. B. C. 904, III R 1, I 7.

## Zi-ba(?)-a-a

JADD 355, 1.

## Zi-ba-ri, K. 1546 = HABL 999, 1.

## Zi-ba-tū, Sm. 55, XI 10 (spec.).

## Zi-ib-bu, JADD 633, R. 5.

\*Zib-di-i (Ar., hypocor.; cf. *Zabdi*)

JADD 215, R. 9.

\*ZIB-ēreš (*KAM*), 83-1-18, 695, XI, 9, spec.

## \*ZIB-ili-a-a, 83-1-18, 695, XI, 10, spec.

## \*ZIB-rim-an-ni, 83-1-18, 695, XI, 12, spec.

## \*Zi-da-a (Hit).

f. of *Sin(?)-Tešup*, MDOG 35, p. 19 f.

Zidqa, see *Sidqa*.

\*Zi-ij-k'jar (cf. זכר, king of Hamath and זכר, POGNON, Inscriptions Sémitiques, p. 158) *mār šarri*, TA 44, 3.

Zi-ki-ki, var. *Zu-ki-ki*

s. of *Tāba*, Capp. RA 2, 12 a, 3 b.

## Zi-li-ja (hypocor.)

VSI 109, 5. *A.BA*, VSI 106, 2, 3, 7, 12. 107, 9. 108, 4.

s. of *Ur-šā-ḫa-lu*, VSI 1, 109, 5.



- \***Zi-lim-mi-ga** (Hit), VS I 107, 5.  
**Zi(Gi?)-lu-lu**, Capp. RA, I, 113, 1b.  
 \***Zimrida** (< *Zimri-Adad*; cf. *Zi-im-ri-e-id-da* CT 4: 1 a, 4)  
 1. *Zi-im-ri-da*, TA 83, 26, 103, 18, 106, 20, 145, 3 333, 6, 9. <sup>al</sup>*La-ki-šá*<sup>ki</sup>, TA 288, 43. <sup>ar</sup>*šar*<sup>al</sup>*Zi-du-na*, TA 147, 66, 149, 49, 57, 68, 151, 11, 65.  
 2. *Zi-im-ri-di*, *amel*<sup>al</sup>*La-ki-šá*<sup>ki</sup>, TA 329, 5.  
 3. *Zi-im-ri-id-di*, <sup>h</sup>*ha-za-nu šá*<sup>al</sup>*Zi-du-na*<sup>ki</sup>, TA 144, 4.  
**Zi-ni**(f) (probably identical with *Zi-ni-ia*)  
 s. of *Ki-an-ni-bu*, A.B.I. CT II, 21, 29, 30.  
 \***Zi-ni-e-ni** (El),  
 HABL 579, 6. K. 4674, 8 (III R 37, 49).  
**Zi-ni-ia** (possibly = *Zi-l-ia*, but cf. OBA. *Sin-zin-u-šá* T-D LC)  
 s. of *Bel-iddin*, VS I, 106, 7. 107, 23, 25.  
 \***Zi-ra-ià** (?)  
<sup>h</sup>*Su-ii*, Ta'annek 3, 4. Cf. *Zi-ra*..., Ta'annek 7, R. 5.  
 \***Zi-ir-dam-ia-šs-da** (Iran?), TA 234, 11, 25.  
**Zi-ri-ja** (hypocor.), JADB 11, 6.  
 \***Zi-ir-ià**(<sup>wo</sup>)<sup>šá</sup>, Ta'annek 7, 4.  
**Zir-rit-su** (? *Zer-edlütus*, *-šangütsu*?)  
 JADD 435, L. E. 1.  
 \***Zi-ir**(?)<sup>ta-ši</sup>(?), Ta'annek 3, 9.  
 \***Zi-šá-mi-mi** (Can., cf. HOMMEL, AÜ, p. 234, n.)  
 TA 209, 3. 210, 3.  
**Zi-ta-a-a** (hypocor.; cf. *Zi-it-ta-a* TNB)  
 s. of *Ašur-šum-ukin*, JADD 711, R. 8 (III R 46, 71 a).  
 \***Zi-ta-na** (cf. Bi. 177; <sup>al</sup>*Zi-ta-a-nu* Tigl. IV: Ann. 130)  
 TA 170, 20.  
 \***Zi-ta-at-na** (= *Za-ta-at-na*, *Šu-ta-at-na* qq. v.)  
 TA 235, 3.  
 \***Zi-it-ri-ià-ra**, TA 211, 3. 212, 2. 213, 3. 214, 11(?)  
**Zizi** (hypocor.; cf. *Zi-zi-ia*, Bi. 877)  
 1. *Zi-zi-zi*, JADD 884, R. 2.  
 2. *Zi-zi*, <sup>h</sup>*atü*, JADD 857, III 3.  
 3. *Zi-zi-c*, <sup>h</sup>*šana ša*<sup>h</sup>*rab kisir*, JADD 308, R. 11.  
 4. *Zi-zi-i*, BM. 103393, Case 3 (CT 33: 17).  
 JADD 573, s. 597, 3. 742, 20. 875, 4. <sup>h</sup>*amel urqi*, JADD 366, 1 (B. C. 669). <sup>h</sup>*barü*; JADD 851, II a. <sup>h</sup>*mutir tene*, JADD 253; R. 9. <sup>h</sup>*šanu* (<sup>h</sup>*rab kisir*), JADD 211, R. 12, 309, R. 9. 318, R. 9. 361, R. 17. 621, R. 16. 623, R. E. 1. <sup>h</sup>*SAG šarri*, JADD 434, R. 4. <sup>h</sup>*tamkaru*, JADD 285, R. 2. <sup>šá</sup><sup>al</sup>*Ap-pa-tar*, Sarg.: VIII<sup>th</sup>, 64; Ann. 102.  
 s. of *A-u-idri*, PSBA 30 (1908), p. 138, 29 (B. C. Ep. N).  
 f. of *Upahhir-ilu*, JADD 446, R. 9.  
**Zi-zi-ia** (hypocor., cf. OBA. *Zi-za-a-a* RPN)  
<sup>h</sup>*atü* (<sup>šá</sup>*ekallü*), JADD 218, R. 5. 255, R. 12 (B. C. 687) = *Ziz*.  
**Zu-ú**..., JADD 245, R. 10.  
 \***Zu-bi-ši-id-qi** (WSem.; perhaps <sup>h</sup>*šur*<sup>h</sup>*šur*<sup>h</sup>*šur*, or cf. Bi. <sup>h</sup>*šur*<sup>h</sup>*šur*<sup>h</sup>*šur*, Σουβητλ)  
 JADD 6, R. 3.  
**Zu-bi-ir**-4...  
 f. of *I-lu-lu*, Ta'annek 4, 3.  
**Zu-ḫat-tim**(?), JADD 845, R. 5.  
**Zu-ki-ti**, better: *Mit-ki-ili* (see K-U, AR, p. 379)  
 JADD 165, L. E. 4.  
 \***Zu-lu**(?)<sup>zu</sup>(?)<sup>mi</sup>, s. of *..Id-ḫa-ri-iš*, VS I, 110, 10.  
 \***Zulkia**, Boghazköi, OLT 13 (1910), col. 292.  
 \***Zu-me-e-a** (Cass.)  
 f. of *Mit-ḫala*, DEP II, p. 112, 8; VI, p. 44  
**Zu-un-bu bi** (cf. *Zu-um-bu* "The fly" TNB)  
 JADD 201, 1, 6 (B. C. 694).  
**Zu-qar-ra-mu**, better *Ba(Na)-bi-ra-mu*, <sup>h</sup>*irrišu*, JADD 294, R. 5.  
**Zu-ur**..., JADD 2, II 23.  
 \***Zu-ra-šar** (Hit)  
<sup>amel</sup><sup>al</sup>*Aḫ-ti-rum-ma*, TA 319, 4.  
 \***Zu-rat-ta**, **Zu-ra-ta** (see also *Šaratum*; cf. *Sar-a-ti*, Σαρατοσ)  
 TA 85, 21. 245, 21, 31, 33, 41, 41. <sup>amel</sup><sup>al</sup>*Ak-ki-ki*, TA 232, 3.  
 \***Zu-ta-aḫ-zi-pa**(?), Capp. R 2, 3.  
 \***Zu-zu-ia** (Mit.?, cf. *Zu-za-a*, *Zu-zi-ia* TNB)  
 s. of *Ir-ri-ki*, VS I, 107, 6.

## II. List of Elements, Contained in the Personal Names.

### I. Names of Gods, Equivalents of the Deity, Temples, etc.

**A-a** to be read *Ja*, and probably *Aja* in pure Ba-As, names; = *Ja*, cf. <sup>ai</sup> *A-a-na-ta* = *Ja-na-ta*<sup>2</sup>, *A-a-ḫālu* = *Ja-ḫālu*; = אַי, cf. *A-a-rammu* = אַרַמְּי, cf. the masc. names under *A-a*, and *A-za-na-a-a* = אַזַּנְאָאָאָ. See also <sup>d</sup>*A-a*, *A-a-u*, *Aja*, *Ja* and *Jau*.

<sup>o</sup>**A-a** (= *A-a, Ja*), cf. the masc. names under <sup>d</sup>*A-a*. Also to be read *Aja*, cf. OBA. <sup>J</sup>*A-a-balaḫi*, *-gāmilat*, *-ri-mi-ni*, *-ri-ša-at*, *-ta-di-nam*, *-tallik*, <sup>J</sup>*E-ri-iš-ti*<sup>d</sup> *A-a*, T-D LC.

**A-a-a** (i. e. *Aja*), cf. the masc. name *A-a-a-šū-zubu-ili*.

**A-a-u**, see *Jau*.

**Abā** ("the father"), cf. *A-ba(-a)-iḫ(u)*; cf. OBA. *A-ba-ba-ni-im* VS VIII, 14, 7, *-ḫa-zī-ir* T-D LC, *A-ba-a-GAL* RPN, *Nūr*, *Warad*<sup>d</sup> *A-ba-a*, BE VI, pt. 2, RPN.

<sup>o</sup>**Abda** (cf. HOMMEL, Grundr., p. 167, n 1), cf. the masc. names *Ab(?Ad)-da-bani*, *Ab-da-ilu*, *Ab(?Ad)-di-idri*, *Abdi(i)-rāna*, OBA. <sup>d</sup>*Ab-da-ḫānu*, T-D LC, 62, 11.

**Abi** ("my father"), see List II, 3.

<sup>o</sup>**Adad** (Bi. אַדַּד, storm-god of Amorite origin, with temples in Asshur (Anu-Adad-temple), town-god (*āšib*, *bēl*) of Anatu, cf. JADD 228, 8, *Dūr*<sup>d</sup> *BE*, cf. JADD 500, 11, *ḫallaḫ*, cf. Rm. 120 + 274, CT 25: 16, 2; <sup>d</sup>*IM* = *il* *Til-ḫa-la-ab*, CT 25: 16, 22; <sup>d</sup>*Il-ḫa-la-la-bu*, Shalm. III, Mon. II 87; <sup>d</sup>*Im ša ḫalwan*, Kakzi, cf. JADD 181, R. 1, Kurbān, cf. Rm. 120 + 274, etc.; appealed to in oaths, cf. Maništusu, CT 32: 4, XII 31,

JADD 646, 647, 651, 652, 659 etc.; well supplied with epithets, cf. CT 25: 16f., 29: 45, 19-24); written: 1. (<sup>o</sup>)*IM*, (<sup>o</sup>)*U*, cf. the masc. names under (*Adda*), *Adad*, *Abdi*, *Bi*, *Būna*, *Dajān*, *Dilit*, *Dūr*, *Emūq*, *Erba*, *Gabbu*, *Giri*, *Guli*, *Japa(ḫ)*, *Japṭiḫ*, *Iddin*, *Ilur*, *Isdi*, *Išmanni*, *Itti*, *Izba*, *Kidin*, *Kišir*, *La-tubašanni*, *Mannu-gir*, *Mannu-ki*, *Mannu-kima*, *Milki*, *Mudammiq*, *Mušallim*, *Mutakkil*, *Nā'id*, *Nūr*, *Qibit*, *Qibti*, *Qurdi*, *Rimūt*, *Riš*, *Samsi*, *Sikilti*, *Silim*, *Šil*, *Ša*, *Šama*, *Šanši*, *Šanu*, *Šepa*, *Šipti*, *Šumma*, *Ṭab-rigimātu*, *Udammiq(?)*, *Uqur*; 2. *A-da-di* (cf. (<sup>o</sup>)*A-da-ad*, CT 25: 16, 7; 29: 45, 28), cf. the names *A-da-di-nirari* and <sup>J</sup>*A-da-di-dalli*: 3. *Ad-da*, in the names *Adda-dāni*, *Rib*, *Šum-Adda*; cf. the hypocorr. *Ad-da-a*, *Ad-da-ja* (cf. *A-da-da-ja* VS IX 127, 10) and <sup>J</sup>*Ad-da-ti*; 4. *Ad-di*, cf. (*A*)*Ad-di-i*, *Ad-di-idri*, *Ad-di-ig-ri-tu-šu* and *Rib-ad-di*; cf. OBA. *Ad-di-liblu!* T-D LC; 5. *Ad-du* (<sup>d</sup>*Ad-du* = <sup>d</sup>*IM* CT 25: 16, 10), in the abbrev. name *Ad-du*; 6. *Ḫa-ad-da*, in *Rib-ḫa-ad-da*; 7. *Ḫa-di*, in *Šum-ḫa-di*; 8. *A-da*, in *A-da(?)*, *A-da-a(?)*, *A-da-ja*, *A-da-ja-tum* (T-D LC), *A-da-a-a-ū-tum* (PSBA 1907 Nov., pl. II 19); 9. *Ad*, in *Ad-raḫau*; 10. *Id-di*, in *Id-di-i(?)*, *Id-di-ja-a-tu*, *Ḫala*, *I-di-i*, *Rib*, and *Zurri-id-di*; 11. *Id*, in *Id-ri-a-ḫa(-a)-u* and *I-di-i(?)*; 12. *I-da*,

- in *Zimrida*; 13. *Da-da*, cf. the names under *Da-da*, *Būr-*, *Ḫan-* and *Sakan-*; 14. *Da-ad-da*, in *Bir-da-ad-da*; 15. *Da-di*, in *Bi-*, *Giri-Da-di*; 16. *Da-ad-di*, in *Da-ad-di-bē-la-ni*; 17. *Da-du* (cf. *Da-[d]ū* = *IM May<sup>st</sup>* CT 25: 16, 17), possibly in *Bu-un-ša-*, and *Da-du-ra-bi* (T-D LC).
- Ad-gi** (a name of *Adad* in the land of *Sūhu*, cf. CT 25: 16, 19), in *Ad-gi-ilu*, *-šarru* and *Ad-gi-ši-ri-zabaddu* (BE X, 55).
- Ad-ū-hi**, cf. *Isī-d-Ad-ū-hi*.
- Adūnu** (Ph. אדון, He. אדון "the lord"), cf. the WSem. and As. names under *Ad-ū-na/ni/nu-*.
- A-Ē**, see *d-Mār-biti*.
- Agūni**, in *Abba-d-Agu-u-ni*.
- Aḫi** ("my brother"), see List II, 3.
- Aja** (*A-a*, *d-A-a*, *d-A-ia*, cf. RPN, p. 197, n. 2) (consort of *Shamash* — *hirtu, narāmtu* — KING, *Magic*, 6, 126; 10, 23; ZIMMERN, *Ritualtaf.*, p. 102; *kallatu*, cf. *Maništusu*, RA, 7 p. 180, CT 32: 1, 14, 24; 4, XI 11, 31; V R 62, 31; KB III, pt. 2, p. 88; worshipped at Sippar and Larsa, cf. IR 65, II 40, 42; Code of Ḫam. II 28; among her 20 names, IIR 57, 11–31 ab, is *d-GAL* for which reason I have put *d-GAL* = *d-A-a*, but *d-GAL* q. v. in personal names is a male god), occurs in OBA. fem. and masc. names, see RANKE I. c. and T-D LC; *A-a(-a)* and *d-A-a* in the masc. names *A-a-a-šū-zūbu-ilī*, *A-a-abbu*, *A-a-aḫē* etc. may represent a male god *Aja* or *Ia*.
- Akdu** (cf. Ar. אכדון אכדון), cf. the masc. names *Ak-du-lūmur* (TNB) and *Ak-du-ud-ud-ga* . . . (?).
- Aku** (a Sumerian god = *d-Sin mar ru-[bi-e]*) K. 1451, 6 = CT 25: 49, IIR 48, 48 a = CT 19: 19, 51 a), in Ba. *A-ku-bāni*, *d-A-ku-batila* = *Sin-uballiṣ* = *Egibi*, *-ra-bi*, VS VIII, 14, 40, *-dajanu* Bu 88-5-12, 346, *-SAG-AL-GI* = *Sin-nadina-aplu*, V R 44, 52 c d.
- Allā**, **Allā'ā** (probably to be conjoined with אלה, ZIMMERN, KA, p. 354; for an other view see HUBER, PN, p. 167, n. 12), written *Al(-lā)* in *Al(-lā)-šarru*, *Al-tukla-ni-ē* (?); *d-Al-la* in OBA. *Ur-(a)Al-la* AO 5498 I 31; RTIh 154, VI 20; *d-Al-la-a* in *Mannu-ki-d-Allā*; *a-la-a-a* in *Isī-d-la-a-a*; *d-Al-la-a-a* in *Arad-*
- Isī-d-Al-la-a-a*. Cf. *Ḫal-la-al-la'*, *Al-l-DI-im*, and HUBER, I. c.
- Al-la-tum**, ending an incomplete name, JADD 627, R. 3.
- Al-Našhu**, see *Našhu*.
- Al-Si'**, see *S'*.
- Amānu**, **Amūnu** (the Egyptian god 'Imn, Bi. אמון, Gr. Ἀμμών, TA *d-Am-na*, *d-Am-na-um*, *d-Am-a-nu*, *d-Am-na-nu*, cf. RANKE, *Material*, pp. 7, 44), in the masc. names *A-ma-an-appa*, *-ḫatpi*, *-ḫašir*, *-maša*, *-... ṭi*, *A-mu-nu-tapunaḫti* (Dar. 301, 18), *A-mur-ti-še*, *Ma-a-i-d-Am-na* (OLZ 1906, col. 629), *Ḫatpi-mu-nu*, *Pa-mu-nu* (BEX 81, 11) and *Ur-da-ma-ni-e* (?).
- Amba**, see *Umman*.
- 'Amm** (WSem. אמם), cf. the masc. names under *Am-*, *Am-ma-*, *Am-mi-*, *Am-nu-* and *Ḫam(m)u-*. See also List II, 3.
- 'Ammā** (probably = 'Amm), in *Bir-am-ma-a*; cf. *Iriba-(a)Am-ma* BE XIV, *Mar-d-Am-ma(-a)* BE VI, pt. 1.
- Amūnu**, see *Amānu*.
- 'Amurru** (the Amorite god; written *d-MAR.TU*, for whose pronunciation as *Amurru* see REISNER, *Hymns*, pp. 139, 141 f; ZIMMERN, KA, p. 433; RANKE, PN, p. 201 f, and *d-KUR.GAL* "the great mountain" (= *En-lil* BList 7414); in the Aramaic writing = ארר, cf. CLAY, BE X, p. 7 f; the identity of *d-MAR.TU* and *d-KUR.GAL* is affirmed by the twofold writing of *Bit-Pir'-Amurri*, cf. the masc. names under *Amurru*, *Pir-* and *Puzur-*; cf. also the hypocor. *Amurria*.
- Anat** (WSem., cf. Ph. אנת, KA, p. 353 f), cf. *A-na-ti*, *d-A-na-at-dalati*, *Bur-a-na-te*, OBA. *Bu-nu-a-na-ti* RPN, *Zimri-ḫa-na-ta* CT 4: 1 a, 16, 17.
- Anu(m)** the god of heaven, the chief god of the first triad in the Babylonian pantheon, worshipped in the temple *Ē-dim-gal-kalam-ma* at Der, Neb. I: V R 55, 14, Esarh. 81-6-7, 209, 20, Šurpu II 160, and in the temple *Ē-an-na* at Erech, cf. Code of Ḫamm. II 35-46; written *d-Anu*, *d-Anu-um* and *d-Anum*, cf. the masc. names under *d-Anu(m)*, *Gimil* [Add.] and *Rim-*. For the reading of *AN* as *Anuni*, see Shams. I, KAH I, 2, 12; RANKE, PN,

- p. 197; UNGNAD, *Dilbat*, p. 122; THUREAU-DANGIN, LC, p. 59; cf. *AN-bēl-aḥēšu* [Add.].
- Apil-Ēšarra** ("the son of the temple Ešara", Bi: אֲפִיל־אֶשֶׁרָא, a by-name of *NIN-IB*, cf. III R 67, 54 a, IV R. 1<sup>a</sup>, 39, and of *Marduk*, cf. K. 3351, 18), only in *Tukulti-Apil-Ēšarra*.
- Aplu** (ʔ), or *Mār* (ʔ), (written *A*, <sup>d</sup>*A*(ʔ) and (<sup>d</sup>)*TUR*. UŠ), cf. the masc. names under *Aplu*, *Arad*- and *Išdi*-.
- <sup>d</sup>**A-ra-miš** (perhaps a Hittite god, cf. KA, p. 478, PSBA 28 (1906), p. 94), only in <sup>d</sup>*A-ra-miš-šar-ilani*.
- <sup>d</sup>**Ašdu**, found only in OBA. and Cassite names: *Āš-du-ga-mu-um* T-DLC 130, s. 131, 8, *Itūr(-a)-āš-du-um/dum* CT 2: 42, 25; 4: 50, 20a; 8: 6, 6b; KING, Letters, I, 66, II 4; Dilbat, passim, *Āš-du-um-abi* BE VI, pt. 1, 1, 7, *Nūr-āš-du* BE XV, 196, 14. The name *Ashduni-erim*, RA 8 (1911), p. 66, the king of Kish, is probably to be read *Āš-du-li-e-ri-im*.
- Ašir**, see *Ašur*.
- <sup>d</sup>**Aširtu**, <sup>d</sup>**Ašratu** (a WSem. goddess = Bi. אֶשֶׁרֶת, cf. ZIMMERN, KA, p. 432 ff), cf. *Abdi-<sup>d</sup>Aširtū* <sup>d</sup>*Ašrati* and OBA. <sup>d</sup>*Āš-ra-tum-um-mi* T-DLC 89, 7.
- Ašur**, <sup>d</sup>**Ašir** (the chief deity of the Assyrian pantheon, *āšib Ē-ḥar-sag(-gal)-kur-kur-ra*, see Adnir. I: IV R 39, 2b, Shalm. I: KAHI I, 3, R. 23; 13, 6; 14, 6; 15, 9; Esarh.: KAHI I, 75, R. 12; *āšib Ē-šar-ra*, see JADD 425, R. 9, 559, 2; cf. JASTROW, The god *Ašur*, JAOS, 24 (1903), p. 281—311), written *A-šir* and *A-šur* in Cappadocian and passim in Assyrian names, cf. the names under *A-šir*, *A-šur*-, *Amur*-, *Bilalḫ*-, *Dan*-, *Ena*-, *Ennam*-, *Idu-ša*-, *Kurbav*-, *Mannu-balim*-, *Manum-kr*-, *Qama*-, *Rabi*-, *Ša-gati*- and *Ta-ki-el*-; written <sup>d</sup>*A-šir*, in the OAs. names <sup>d</sup>*A-šir-nirari*-, *-rim-nišēš*-, *-rabi*-, *Kate*-, *Kišru-ša*- and *Puzur-<sup>d</sup>A-šir*-; written <sup>d</sup>*A-šur*-, cf. the names under <sup>d</sup>*A-šur*-, *Puzur*-, *Šilli*-[Add.], and *Rēš*-; written *Āš-šū-ur*, in OBA. *Āš-šū-ur-āšū* CT 29: 11, 11b; cf. *Āš-šū-ri*, P. 97, 23; written (<sup>d</sup>)*ĀŠ*-, (<sup>d</sup>)*ĀŠ-šur*-, <sup>d</sup>*H*I and (<sup>d</sup>)*A*. USAR, cf. the masc. names under *Ašur*-, *Abda*-, *Amur-ilūt*-, *Arad*-, *Dažan*-, *Dūr*-, *Ēreš*-, *Eriḫa*-, *Gab-ḫija-ana*-, *Iddina*-, *Immani*-, *Ina*-, *Imbi*-,
- Iḫbi*-, *Išdi*-, *Ismanni*-, *Ittabši-den*- [Add.], *Kiribtu*-, *Ki-ru*-, *Kišir*-, *Lišur-šala*-, *Man-ki*-, *Mannu-akr*-, *Mannu-ki(ma)*-, *Manzaz*-, *Milki*-, *Mudammig*-, *Mukun*-, *Mušabši*- [Add.], *Mušallim*-, *Mušeziḫ*-, *Mutakkil*-, *Mutarriš*-, *Nadiu-bēl*-, *Na'id*-, *Niub-tuklat*-, *Pau*-, *Puzur*-, *Qibi*- [Add.], *Qibit*-, *Qurdi*-, *Rēš*- [Add.], *Kmanni*-, *Silim*-, *Singi*-, *Šil*-, *Ša*-, *Šangū*-, *Šar*-, *Šē'ir*-, *Šēpā*-, *Šumma*-, *Taklak-ana*-, *Tardūt*-, *Tu-kulti-(lū)*-, *Turšu*-, *Tab-efer*-, *Tab-šar*- and *Unzirḫu*-.
- At(t)ā** (cf. אֶתְרָא, אֶתְרָה, אֶתְרָא in Aramaic names, LIDZBARSKI, Handb., p. 347; ZIMMERN, KA, p. 435), cf. the masc. names *At-ta*<sup>a</sup> | *a-ta*(-a)-*idri*-, *A-ta-sīri*-, *A-ta-lu-šumja*(a)ʔ-, *Āḫi-ta-a*(ʔ)-, *Sa-ku-a-ta-a*-; perhaps also *A-te-ja-na*<sup>2</sup> BE IX, 75, 16.
- <sup>d</sup>**Attar**, <sup>d</sup>**Ātar** (the Aramaic deity אֶתְרָר, LIDZB., Handb., p. 348, SArabic אֶתְרָר, Bi. אֶתְרָרִי), cf. <sup>d</sup>*A-tar-sa-ma*(-a)-*in*, Abp.: Ann. VIII 112, 124, B VII 92; KA, p. 434 f), cf. the masc. and fem. names *A-tar-bi-di*-, *-ḫam*(<sup>d</sup>)*in*-, *-idri*-, *-qānu*-, *-siri*-, *Bir-a-tar*-, <sup>d</sup>*A-tar-mala-aḫu* (*malāḫu*, cf. K. 2100, IV 12), *A-tar-ri-idri* Camb. 145, 12, *A-tar-ri-AN*<sup>d</sup> BEX 46, 2, <sup>d</sup>*At-tar-nūr* BE IX 101, 6.
- A-u**, <sup>d</sup>**A-u** (<sup>d</sup>*A-u* *āšib* <sup>at</sup>*Kan-nu*<sup>2</sup>, VS I, 88, 15; = *A-a-u* = *ḫu* = *ḫi* in *A-u-sa-bi*<sup>2</sup> = אֶתְרָרִי, cf. SCHIFFER, Spuren, p. 20—26) cf. the WSem. and Assyrian masc. names under (<sup>d</sup>)*A-u*-, *li-ti-AN-a-ū-šū* remains unexplained.
- Azizu** (seems to be a WSem. god or an equivalent of a deity; cf. He. אֶזִּיר "might") in *Abdi-a-zu-zi*.
- Ba'al** (the Canaanite god בעל, cf. KA, p. 357; written *Ba<sup>2</sup>-al*, *Ba<sup>2</sup>-li*, *Ba<sup>2</sup>-lu*, *Ba-a-lu*, *Ba-al*, *Ba-lu*, *Ba-la*, *Ba-li*, *Bi<sup>2</sup>-li*, *Bi<sup>2</sup>-il* and <sup>d</sup>*IM*(ʔ), cf. the names under *Ba'al* (etc.), *Abi*-, *Adūni*-, *Amna*-, *Amur*-, *Azi*-, *Budi*-, *Giri*-, *Matau*-, *Mut*-, *Sapaḫi*-, *Sibitti*- and *Tu*-. Cf. OBA. *Ba-aḫ-lum-ilu* VS VIII, 14, 6.
- Ba'alte** (probably = בעלת, in <sup>d</sup>*Ba-al-te-ja-ba-te*; cf. *Ṭiri-ba-al-tu*).
- Babu**, or **Papu** (probably a Hittite deity; cf. *Babis*, PSBA 29, p. 91 ff), cf. the masc. names

*Ba-ba-ah-iddin*, *Ba(?)-bi-ra-mu*, *Ahli-*, (*Hud-*, *Madi-*, *Tadi-ba-bu* CPN) and *Aki-pa-pu*.

**°Bānitu** (the goddess of birth, or perhaps "the beaming" (cf. *Šarpanitu* > *zēr-bāntu*), or "the friendly" goddess; written *°Ba-ni-tū/iti*, *°KAK-tū/iti*, cf. the masc. names *Bāniti-ēreš* and *Arad-Bāntu*. For NBA, fem. names see TNB, p. 232.

**°Bānu** (probably a Mitannian deity, cf. UNGNAD, Bani in Eigennamen, OLZ 10(1907), col. 140f.), cf. the masc. names *Ba-an-*, *°Ban-nu-*, *°Baw-a-ni-*, *°Ban-an-na-ēreš* BE IX, 10, 20, 48, 5, 56, 17, X, 59, 20, *Ari-ba-ni*, *Galū*, *Hudī*, *Isuzu-ba-nu/ni* etc., cf. CPN pp. 29, 165. For supposed *°Banā* (CPN p. 165), see List II, 3 under 𒁀𒀭 2.

**°Bau** (goddess, prominent in the Sumerian and Old Babylonian period, cf. SAK p. 245; consort of Ningirsu and Zamama, IIR 68, 65 d (CT 25: 1, 9); named together with Ašur, JADD 809, 25; written *°Ba-ú* and *°KÁ.í*, i. e. *bābu*), cf. the masc. and fem. names under *°Baw-*, *Iqīša-* and *Rimūt-*. Occurs also in OBA. names: *Awil-*, *Nār-*, *Ur-°Ba-ú* (Dilbat, T-D LC) and in NBA. names, see TNB p. 232f.

**°Bēl** ("the lord", by-name of Enlil of Nippur, and of Marduk, the god of Babylon), written *°EN*, cf. the masc. names under *Bēl-*, *Abdi-*, *Amāt-*, *Amēl-*, *Ana-*, *Aqar-*, *Arad-*, *Dašān-*, *Ina-qūbi-*, *Ina-šāri-*, *Lamašši-*, *Nashur-*, *Nidinti-*, *Nishur-*, *Nišpatr-*, *Rimūt-*, *Šil-*, *Šamšr-*, *Ša-pr-*, *Šulmu-*, *Taklāk(-ana)*, *Tanitti-*, *Tab-*, *Upaḫhir-*; written *BE(?)*, cf. *Bēl-ahē-*, *-ilija* and *Rimann-*; written *°BE(?)*, cf. *Bēl-iqīša* and *Rimūt-Bēl*; written *Be-el*, cf. *Be-el-ahim-eriba*, *-iddina*, *-šamma* and *°Anat-be-el*; written *°Be-el*, cf. *Bēl-šābi*.

**°Bēl-Ḥarrān** ("the lord of Harran", 𒁀𒀭𒄠, a by-name of the moon-god; written *°EN-°KASKAL*), cf. the masc. names under *Bēl-Ḥarrān-*.

**Bēli** ("my lord"), cf. *Tab-be-li*, OBA. *Be-li-abi-*, *-dan*, *-ennam*, *-ibniani*, *-iddinam*, *-išmeani* etc., see RPN.

**Bēl-ilāni** ("the lord of the gods"), see under *Bēl-ilāni-*, and *Tappa-*.

**°Bēlit** ("the mistress"), written *°Be-li-tum* in OBA. *Warad-*, cf. T-D LC 54, 21; written *°NIN.LIL*, cf. the fem. names under *Bēlit* and the masc. names under *Arad-*, *Isdi-*, *Qurdi-*, *Šil-*, *Tab-šar-*, written *°NIN* in *Ur-Bēlit-muballīqat-nūtūti*; written *NIN* (BL 7337), cf. the masc. and fem. names under *Bēlit*; written *°NĪN* in *Arad-Bēlit*; written *°GAŠAN* (BL 6090) in *Bēlit-taidin* and *Taqīša-Bēlit*.

**Bēl-mātāti**, in *Lidan-*.

**°Bēl-šarbe** (a by-name of Nergal; cf. [*°Ša*]-*bu-u* | *bēl šar-bu* *°UGUR*, K. 2801, II 16; *°Šar-bu-u* || *°Bēl-šar-be*, K. 29, R. 26 bc = CT 25: 30), cf. *°Bēl-šar-be(?)-šarru(?)*.

**Bī'il**, see *Bā'al*.

**Bīšti** (the Eg. goddess B<sup>3</sup>št(.t), cf. RANKE, Material, p. 47), in *Pu-ti-bi-šti-ti*; cf. *Pa-aš-u-as-tum* TNB, p. 170b.

**Bīt-mašṭari** ("the writing-house"), in *Bit-maš-ṭa-ri-iš-nu*.

**Bugaš** (a Cassite deity; SCHEFFELOWITZ, KZ, 38, p. 262, compares *bhaga-s* "god"), in *Na-zi-bu-ga-aš*; also in *Gu-za-ar-zar-*, *Ku-nin-di-* and *Ši-gi-bu-ga-aš*, cf. BE XIV, XV.

**Bulu** (cf. Pa. 𒁀𒀭, Ph. 𒁀𒀭, -bōl, βωλοσ, see BAETHIGEN, BSR, p. 87), cf. *Bu-lu-zakru*, and *Bu-li-ma-nu* BE XIV 73, 31, (cf. *Ba-li-ma-a-nū*), *Bu-li-zu-ri* BE XIV 120, 33, *NL-°Bu-lū* AO 5508, 17 (GTD).

**°Bunene** (the waggon-ladder of the sun-god, cf. TNB, p. 241f), cf. the Ba. names *°Bunene-bēl-ušur*; written *°ḤAK* in *Bunene-ibni*.

**°Buriaš, Ubriaš** (a Cassite deity, identified with Adad (*°IM kaš-šū-ū*) K. 2100, I 21 (= CT 25: 16), Cassite vocabulary 6; renders *bēl mā-tatū*, VR 44; written *bur-ia-aš*, *bu-ra-ri-a-aš*, *bur-ia-aš*, *bur-aš*, *bur-e-a-aš* etc. and *ub-ri-ia-aš*), cf. the masc. names under *Burna-*, *Kadašman-*, *Nazi-*, *Nimgirabi-* and *Ulam-*; other names composed with *Buriaš* are *Bu-na-*, *Gab-*, *Ip-pa-*, *Kilandi-*, *Kilandi-*, *Ku-nu-du-*, *Kunundi-*, *Ma-nu(?)-di*, *Me-li-*, *Na-* (P 100, R. 9), *Šim-di-*, and *U-zi-*, see CPN, pp. 36, 167.)

**<sup>d</sup>Dagān, <sup>d</sup>Dagūnu** (W-Semitic deity, probably identical with 𐤍𐤁𐤍 of the Philistines; identified with Enlil, CT 24: 6, 22; his wife <sup>d</sup>*Salaš*, *ibid.*; written <sup>(d)</sup>*Da-gan, Da-ga-na, <sup>d</sup>Da-ga-an* and once <sup>d</sup>*Da-gu-na*; occurs in Assyrian names from Isme-Dagan, 19<sup>th</sup> cent., to the days of Sennacherib), cf. the masc. names under *Dagan*, *Arad*, *Isme*, *Nūr*, and *Sadi*. Other names composed with *Dagan* are *A-mur-ša*, *Hi-iš-ni*, *Ja-āš-ma-aly*, *Ja-šū-ub*, *Ja-avi*, *Ja-zi*, *Ja-az-si-ib*, *I-bal*, *I-din*, *I-ri-a-ab*, *Kā-ki*, *Tu-ri-Dagan*, see T-D LC; *I-gur*, *Sunu-Dagan*, see CT IV, 1, 14, 2, 18; *Ši-tu-uš-dagan*, AO 5504, l 7 (GTD); *Gimil*, *Iti*, *Kā-Dagan*, time Manishtusu, see RPN, p. 198; *Ibi-Dagan*, see Dilbat, etc.

**<sup>d</sup>Dajānu** ("the judge"; called *guzālū* *Ēsağila*, *Šurpu*, II 158; written <sup>d</sup>*DI.QUD*), in *Išdi-Dajānu*. For other names composed with *Dajānu* see BE X; TNB p. 287f. under *Šulmān*; UNGNAD, Dilbat, p. 133.

**Dammu** (probably = <sup>d</sup>*Da-mu*, a god of healing, CRAIG, RT, I, 18, 78; called *asipu rabū*, *Šurpu* VII 78, hence named together with *Gula*, CT 23: 10, 20, and identified with her in proper names, cf. VR 44, II 19, 49 and above pp. 20, 81; as male deity also identified with *Tamuz*, see ZIMMERN, *Tamūzlieder*, p. 211), cf. the masc. name *Dammumallid*.

**Damqu** (*Dam-ki*, named among Mitannian gods, OLZ 13 (1910), col. 296; <sup>d</sup>*ŠIG.GA u <sup>d</sup>Šar-ilani d'ānāti teniēti talmani*, Sarg. Cyl. 539 cf. JASTROW, *Religion*, I, p. 241f.), cf. OBA. *Amel*, *Ur-damqi* (*ŠIG*), BA VI, 3, pp. 67, 72. For pretended <sup>d</sup>*Damqa*, CPN p. 170, see List II 3 under 𐤎𐤓𐤓.

**<sup>d</sup>E-a** (the chief god of Eridu, IIR 61, 46; Sargon builded a temple for him at Dūr-Šarrukin, JADD 809, 16; occurs only (?) in Babylonian names), cf. the names under *Ēa*- and *Arad*-. Also written *Ē-a* in Old-Babylonian names, <sup>d</sup>*E-a* in *Ea-kāšir*, Cyr. 168, 11, <sup>d</sup>*BE* and <sup>d</sup>*I* (IIR 3, 13) in Neo-Babylonian names, see TNB.

**<sup>d</sup>Ea-šarru** (i. e. "Ea the king"; written <sup>d</sup>*Ē-a-MAN*, IIR 66, I 5; IV 22; V<sub>26</sub>; VI 24, <sup>d</sup>*E-a-šar-ri* among Mitannian gods, TA WA 27, I 86, 109, cf. WEBER, *Anmerkungen*, p. 1057; HOMMEL, *Grundr.*, p. 41; worshipped at Calah, where Ashurnazirpal founded an image of him, *Ann. Ann.* II 135), cf. the masc. names *Eriba* - <sup>d</sup>*E-a-LUGAL*, BE XV, 38 c, 21, *Ib-ni* - <sup>d</sup>*Ē-a-LUGAL*, *ibid.*, 36, 4, etc., and possibly <sup>d</sup>*Ē-a-MAN-KAK* = *Ēa-šar-ibni*.

**Ē.AN.NA** (temple of Anu and Ishtar at Uruk, Code of Ham. II 43; Abp. Ann. VI 116; Nabd. St. III 24; called *bit ha-mu-ti* K. 1354), cf. the Ba. masc. names under *Ē.AN.NA*.

**Ē.KAR.RA** (a temple), in *Ē.KAR.RA-iqtaš*; cf. *Mār-Ē.KAR.RA* Dilbat.

**Ē.KUR**, cf. the masc. and fem. names under *Ē.KUR*, *Išdi*, *Lūbur-zanin*.

**El(u), Eli** (W.Sem. 𐤀), see List II, 3, under 𐤀.

**<sup>d</sup>EN.AB** (perhaps intended for <sup>d</sup>*EN.ZU.AB*, cf. HINKE, BS, p. 206, n.), in *Iua-qiḫr*.

**<sup>d</sup>EN.GUR**, in *Ur*-.

**<sup>d</sup>Enlil (Elil) = 𐤀𐤍𐤋**, Ἰλίωνος of Damascus, cf. CLAY, *AJSL*, 23, p. 269—279; the chief Sumerian god, worshipped in the temples *Ē.KUR* at Nippur, cf. Code of Ham. I 48ff., *Ē.AM.KUR.KUR.RA* *bit rim matati bit <sup>d</sup>En-lil* at Asshur, founded by Erišum, restored by Shamsi-Adad I, cf. KAHN, 2, I 18—III 15, and in *Ē.ŠĀR.RA*, K. 5413a); written <sup>(d)</sup>*En-lil*, cf. the masc. names under *Enlil*, *Amel*, *Kadašman*, *Kidin*, *Kiki*, *Kudur*, *Lidan*, *Mannu-kima*, *Namgar-dūr*, *Nasi*, *Sarbi* and *Ṭab-utli*; written <sup>d</sup>*En-lil-lā*, in OBA. *Awl*-, see T-D LC; written <sup>d</sup>*En-lil-li*, in OBA. *Nar-me* - <sup>d</sup>*En-lil-li*, see Dilbat; written <sup>(d)</sup>*AB* (IIR 3, 19, var. = <sup>d</sup>*BE*; IIR 67, 11b; KAHN I, 15, 17, 18; WE. Misc. 3, 8), in OBA. *Ur* - <sup>d</sup>*AB* T-C LC 55, 10, *AB-šarru* BE VI, 3, p. 68; cf. NBA. <sup>d</sup>*AB* (var. *KUR.GAL*) - *našir* Neb. 276, 6; written <sup>(d)</sup>*BE* (in (Old-) Assyrian texts, CLAY, *AJSL*, 23, p. 274; SCHNABEL, OLZ 13 (1907), col. 353f, THUREAU-DANGIN, *ibid.*, col. 401; Shams. I: KAHN I, 13, 1; IV 30, 31; 13, II 27; 14, 1, 3, 4; 17, R. 5; 20, 3, 3, 4, 5; Tucl. I: KAHN I, 16, 18, Ašnir.: KAHN I, 62, 5: *bāni bit <sup>d</sup>BE* *ši-ḫi* -

*ri-a*; as var. of <sup>d</sup>AB, Ašriš; III R 3, 10; as var. of <sup>d</sup>En-lil. Tigl. I: Ann. VII 61; Abp.: Ann. IV 111), cf. the masc. names *Enlil-kap-kapu*, *-kudur-ušur*, *-nirari*, *-šar-ušur*, *-šum-ušur*; written <sup>d</sup>KUR.GAL, cf. *Enlil-zakar-šume*; written <sup>d</sup>SI, cf. *Enlil-ibni*; written <sup>d</sup>L (BL 10037), cf. *Enlil-mannu-malak*, *Nazi*- and *Mannu-kima-Enlil*.

**Enwaštu**, see *NIN.IB*.

**\*Erua**, in <sup>d</sup>E-ru-a-ušur [Add.].

**Ésagila** (temple of Marduk at Babylon), only in Ba. names, cf. under *Ésaggil*- and *Ina*-.

**\*Esi**, see *Eš(u)*.

**E.ŠĀR.(RA)** (identical with *Ē.KUR*, thus originally probably a temple of Enlil, afterwards temple of Ashur in the city of Asshur, cf. K. 5413 a), in *Ṭab-šil-Ēšara*; see also *Apil-Ēšarra*.

**Ēše-ri-ga** (temple at Dūr-Šarrukin, BL 7448), in *Nā'id-Ēšeriga*.

**Ešū** (the Egyptian goddess Isis =  $\text{ⲉⲥ}$ ,  $\text{ⲉⲐ}$ ), in *Har-šija-e-šu* and *Ḫiḫti(-e)-šar-ra-u*; written <sup>(d)</sup>E-ši(-), in (Neo-) Babylonian texts, cf. *Na-i-šar-šija(-e-a)*, *Pa-a(-?)-ni-šar-šija(-e-a)* and *Pa-da-ni(-e)-šija(-e-a)* BE V, *Abti-šar-šija(-e-a)* VSVI, 227, 2, *Ḫannata-Ēši*, *ḪAm-mat-šar-šija(-e-a)* RANKE, Material, pp. 41, 43 and n. 3.

**E-UL-MAŠ** (temple of Ištar at Agade, Code of Hammurapi, IV 49), in Ba. names, cf. under *Ēulmaš*-, and *Ina-Ēulmaš*-.

**Gaddu** (WSem. 𐤒𐤃 "god of fortune," cf. BAETHGEN, BSR, p. 76f., ZIMMERN, KA, p. 479), in *Ga-di-ihu* (Bi. 𐤒𐤃𐤒𐤃); *Ba-il-ga-ad-du* BE X; see also List II, 3.

**\*GAL** (chief god of Durilu (Dêr), cf. KB VI, 62, 29ff.; RADAU, BE XVII, pt. 1, p. 19 n. 3; probably identical with <sup>d</sup>KA.DI, husband of <sup>d</sup>NIN.LIL, cf. <sup>d</sup>GAL u <sup>d</sup>NIN.LIL, BE XVII, pt. 1, p. 89, 4; <sup>d</sup>GAL [u] šarrat *Dūrili*, Esarh. BA III, p. 238, 42; <sup>d</sup>GAL u <sup>d</sup>Di-ri-tum, IV R 52, III 45; Šurpu II 161), cf. the masc. names under *Aja*-, *Arad*-, *Eriba*-, *Qurdā*-<sup>d</sup>Aja; cf. also <sup>d</sup>GAL-špuš CBR I, 26, 6, *Pan-šar-GAL-lāmur* BE XVII, pt. 1, 1.

**Gal-du** (probably a Cass. deity), in *Su-ḫur-gal-du*; No. 1.

cf. *Haš-mar*- and *Ḫu-ū-ši-gal-du* CPN. *Gal-du-ra-nu* is to be read *Ku-du-ra-nu*.

**\*Gam-lat** ("the merciful one", a by-name of a goddess, see K. 1356, R. 19, MEISSNER-ROST, Bauinschr., p. 108, JASTROW, Religion, I, p. 248), in <sup>d</sup>Gam-lat-šar-ušur 82-3-23, 135, R. 6b.

**\*GIŠ.ŠIR**, see <sup>d</sup>Šamaš.

**\*GU.LA** ("the great one"; Sumerian goddess of healing, consort of *NIN.IB*, III R 43, IV 16), cf. the masc. and fem. names under <sup>d</sup>Gula-, *Amel*-, *ḪAnti*-, *Arad*-, *Gimil*-, *Iqša*-, *Kidin*-, *Kimūt*-, *Tagišam*-, *Uballišu*-. Identified with <sup>d</sup>Da-mu, *ME.ME*, *Ḫa-li* and <sup>d</sup>NIN. *DIN.BAD.GA* (Bau), cf. *Amel-Gula*, and with <sup>d</sup>GU.ZI.DA, see <sup>d</sup>Anti-<sup>d</sup>Gula.

**\*GU.ZI.DA**, see <sup>d</sup>Gula.

**(d)Haldi** (a chief god of Urartu or Khaldia, cf. <sup>d</sup>Ḫal-di-a Sarg. Khors. 76, <sup>d</sup>Ḫal-di-ni HAV, p. 261, <sup>d</sup>Ḫal-di-še JRAS 1912, p. 112, l. 11 (with Teisbas and Ardimš), ZDMG 56, p. 111), cf. the masc. names under <sup>(d)</sup>Ḫal-di-, *Irbī*- and *Su-ra*-. Cf. also <sup>d</sup>Qar-ti-ḫal-di, JADD 899, II 17.

**(d)Ḫali** (a Cass. deity, identified with Gula), in *Me-li*-, *Šam(U)-eš*-, *Ū-lam-ḫa-lalli*; <sup>d</sup>Marat-<sup>d</sup>Ḫa-li BE VI, pt. 1; *Ḫa-li-e-abu*, *Ḫa-a-li-ili*, *Ḫa-lu-ū-milki* TNB. Cf. also <sup>d</sup>Ḫa-li-e-ḫasta and <sup>1adu</sup>Ḫa-li-ḫadri.

**Ḫanša** (the Eg. god Ḫnsw, Khunsu, cf. RANKE, Material, p. 36, 58), in *Ū-ši-ḫa-an-ša*.

**Ḫānu** (cf. <sup>d</sup>Ḫa-ni CT 24: 9, 30; Senn. KK. 1356, R. 12, 1635, 11, 16, 10: *ilu šā ḫdupšarruti*, Šurpu II 175), possibly in *Ḫa-an-ḫāni*, *Bir-ḫa-a-nu*. Cf. also *Ur-ḫā-ni*, *Babyl.* IV, p. 256.

**\*ḪAR**, see <sup>d</sup>Bunene.

**Hār(a)**, see *Ḫāru*.

**Ḫar-be** (a Cass. god, identified with Enlil, V R 44, IV 1; cf. *ḫar-bi* in *Ḫar-bi-Šipak*), cf. the masc. names under *Kadašman*-, *Mili*-, and *Ūlam*-. For other names composed with *Ḫar-be*, see CPN p. 37.

**Ḫa(-at)-tu**, in Hit. *Ḫa(-at)-tu-šar/šil*, is perhaps not a name of a god. HOMMEL, Grundr., p. 44f., compares Ἀττε, Ἀττεῖς, Ate etc.

**Ḫēpa, Ḫipa** (a Hit.-Mit. goddess, cf. MDOG 35,

p. 48; Eg. Gp 3), in *Abdi-*, /*Gi-lu-*, /*Pu-du-* /*Tadu-ḥe/ḥi(-e)-pa/ba*. Cf. CPN p. 31.

**Ḥi-mu-nu** (WSem. deity, cf. Bi. 1727), in *Ab-di-ḥi-mu-nu*.

**Ḥum** (El.-Cass. deity, cf. JASTROW, Religion, I, p. 177), in *Ḥum-šakin-šum* P 100, E. 10.

**Ḥumba(n)**, *Ḥuba(n)*, *Umma(n)*, *Amba*, *Imba* (Elamite deity, cf. *Ḥu-um-ba* K. 4445, 29), cf. the masc. names under *Amba*, *Humba*, *Imba*, *Umba*, *Ummar* and *Te-*. Cf. also *Ḥu(-um)-ba-napir*, -*rtmanni* CPN, *Ḥu-ban-um-me-na* DEP XI, 88.

**Ḥūru**, **Ḥār**, and **MBa**. **Ḥāru** (the Egyptian god *Hr(w)* = *Horus*), cf. *Ḥu-ū-ru* (abbrev.), *Naḥti-ḥu-ru-ansini*, *Pi-ša-an*, *Ū-ša-na-ḥu-ru*; cf. also *Ḥu-ru-bi-ir* ..., *Ḥa-ba-ḥu-ru*, *Pi-ti-ti-ḥu-ru* (Dar. 204, 8), *Qu-ni-ḥu-ru*, *Ši-i-ḥu-ḥu-ru*, *Pu-ḥi-ḥu-ru-ru*. Written *Ḥar*, in Ass. *Ḥar-sija-Ešu* and *Ḥar-ti-bu-u*. Written *Ḥa(-a)-ra* (cf. *Ḥa-a-ra* Boghazköi, RANKE, *Mater.*, p. 4, n. 3, pp. 10, 57), in *Ḥa(ra)-mašši* (TA). Cf. *Arad-ḥa-a-ri*(?), *Ḥar-Ḥa-ri-ra-šarru*, *I-šar-ha-ri-im*.

**Ḥu-ut-ra-tāš** (Elamite deity), cf. under *Kidin*.

**Ḳā** (probably the WSem. god 𐤀, 𐤀, 𐤀, cf. ZIMMERN, KA, p. 467; see also under *A-a* and *A-a*), in *Ḳa-abbā*, -*abi*, -*aḥi*, -*ḥālu*, -*rapā*, *Mannu-ki-ja-li*(?)

**Ḳa-u**, (<sup>6</sup>)**Ḳa-ū**, **Ḳa-a-u(ū)**, **A-a-ū** (the WSem. god 𐤀; cf. *Ḳā*), in the WSem. masc. names (<sup>6</sup>)*Ḳa-ū-bi-di*, -*ḥazi*, *A-a-u-ūri*, *Azir*, -*Azri*, *Ḥazaqi*, *Ili*, -*Maḥsi*, -*Nadbi*, -*Niri*, -*Paltzi*; *Ḳa-ū-a*.

**Ḳlammēš**, see *Tammēš*.

**Ḳlte(ḥi)ri**, see *Teri*.

**Imba**, see *Humba*.

**Iptiḥ** (the Egyptian god *Ptah*; cf. RANKE, *Mater.*, p. 50), in *Ip-ti-ḥar-ti-e-šu*; written *Ta-ah* in *Taḥ-maja*; *Taḥ* in *Taḥ-mašši*.

**Išbara** (a form of *Ishtar*, cf. RPN p. 199, TNB p. 246, HINKE, BS p. 223), in *Gimil-Iš-ḥa-ra*. Cf. *Iš-ḥa-ra-šar-rat* BE XV, 188, V 30, *Ibiq-<sup>3</sup>Iš-Eš-ḥa-ra* T-D LC 93, 1; 128, 3, *Nūr-Iš-ḥa-ra* ibid. 65, 13, *Rabā-ša-Iš-ḥa-ra* BEXIV, 58, 20.

**Ištar** (written in Ass. names usually <sup>(d)</sup>*XV*, seldom <sup>(d)</sup>*RI*, <sup>(d)</sup>*Iš-tar* or <sup>(d)</sup>*NINNI*, in Capp.

names always *U + DAR* (BL 8862), cf. the masc. and fem. names under *Ištar*, *Amēl*, *Anri*, *Anur*, *Arad*, *Belah*, *Dalil*, *Damqā-amāte*, *Dilil*, *Dugal*, *Dūr*, *Dar-makt*, *Enur*, *Ereš*, *Gabbu-ana*, *Gimil*, *Idin*, *Idina*, *Id-ša*, *Iq-bi*, *Išdi*, *Kinanni*, *Kišir*, *Kitri*, *Ku-lu*, *Kuzub*, *La-te-gā-ana*, *La-tubašanni*, *Lipit*, *Mannu-ki(ma)*, *Mār*, *Milki*, *Muknat*, *Mušallim*, *Nadin*, *Nā'id*, *Nūr*, *Pan*, *Qari*, *Qibit*, *Qurdi*, *Rimanni*, *Rimūt*, *Sinqi*, *Šil*, *Ša*, *Šangū*, *Šar*, *Šepa*, *Šepit*, *Šim*, *Sū-uh-ru-ti*, *Sulum*, *Tabni*, *Tapaq*, *Tariba*, *Tartiba*, *Taršt*, *Ṭab-šil*, *Ṭab-šar*, *Upaqa-ana*, *Unzarḥu*, *Zabdi*, *Zer*. *Ištar* is also written instead of *sar* in *Sarduurri*; instead of *šutar* in *Šuturḥandu*.

**Išum** (Sumer. <sup>(d)</sup>*P.A.SAG.A*, a fire- and pest-god; called *muttalliku*, III R 66, 8b; *suk-kallu pārisu* of Nergal, IV R 21, 4a; *nāgīru rabū*, *rabīšu širi ša ilani*, II R 18, 4b, CT 16: 46, 179; *nāgīr šiği ša qunni*, IV R 2, 24a = CT 16: 15, V 22; *nāgīr māši*, CT 16: 49, 205), only in Ba. names, cf. the masc. names under <sup>(d)</sup>*I-šum*. For other names composed with *Išum*, see TNB p. 248, RPN p. 200, T-D LC p. 62.

**KABAR**(? *Rīm*, BL ist 4817), in <sup>(d)</sup>*KABAR-ilu*.

**KAB.DI** (or *GU.SIR*(?)), a deity of Der; worshipped by Mesilim, SAK p. 36 n, by Gudea, ibid. p. 100, 10, 26, by Anu-mutabil, ibid. p. 176, 4, by Dungi, ibid. p. 229, 7, by Kuri-galzu, DEP VI, p. 30; as male probably identical with <sup>(d)</sup>*GAL*, and husband of <sup>(d)</sup>*In-nina* or <sup>(d)</sup>*Belit Duri*, cf. SAK 176, 2, K. 1354, 30; as female called *mērat* <sup>(d)</sup>*Šar-rat* <sup>(d)</sup>*Erūa* and (= *KA.ṬU.NA*) *mārat Esagila*, cf. REISNER, Hymnen, p. 146, 44, ZA VI, p. 241, 2; <sup>(d)</sup>*Ku-ud-ma* is named as his *sukkallu*, CT 25: 6, 11, <sup>(d)</sup>*Širu* his son, FRANK, Bilder, p. 35; cf. ZIMMERN, KA, p. 505; RADAU, BE XVII, pt. I, p. 19f., n. 3; HOMMEL, Grundr., p. 337), in <sup>(d)</sup>*KA.DI-mušallim*. Other names composed with <sup>(d)</sup>*KA.DI* are <sup>(d)</sup>*KA.DI-da-bi-bi*, -*li-su* BE XV, -*ši-it-ma-ar* CT 29: 38, 3, *Bur-ra-* (BE XV), *E-til-* (BE VI, pt. I), T. XLIII.



- Ki-din-* (BE XV), *Mu-tir*(?) (CPN p. 96), *Ri-š-* (BE XV), *Ši-ṭip-* (RPN; cf. *Šiṭ-* AO 4682, 2), *Ur-* (BA VI, 3, p. 72).
- Kakka** (cf. <sup>a</sup>*Ka-ak-ka*, HOMMEL, Grundr., p. 52, n. 4; *I-din*<sup>ca</sup> *Ka-ak-ka* T-D LC 237, 9), possibly in *Kak-ka-tārīš*.
- Kama** (perhaps a god of Tabal, cf. JADD III, p. 418), in *Ka-ma-ba*(?na)-ni. Cf. OBA. *Ka-ma-ilu* BA VI, 3, p. 79, 1.
- Kammusu** (the Moabite god כמסו, χμμωζ), in *Kam-mu-su-naḏbi*. Cf. *Ka[ma?]-a-ḫalta*.
- Kar(a)** (Cass.), in *Kara-ḫar'iu-daš*.
- <sup>a</sup>**Kaššū** (Cass.), cf. the Ba. masc. names under <sup>a</sup>*Kaš-šū-šū-u-ūh*, and Ass. *Kaš-su-na'di*.
- <sup>a</sup>**KU** (perhaps = Marduk), in <sup>a</sup>*KU-la-sam-ma* and *Mušēzib(KAR)-KU* (Add).
- Kubu**, in (Capp.) *Gimil-ku-bu-un-ku-bi/bi-im*, (Ass.) *Arad-Ku-be*, *Šilli-ku-bi* (Add.); also in OBA. and Cass. names: *Amat*, *Idin*, *Nir*, *Warad-ku-bi*, *Amat-ku-bu*, T-D LC; *Am-ḫat-AZAG-bi* BE XV, 200, III 3, *Ar-di-Ku-bi* BE XIV, 125, 7, *AZAG-bi* 131, 9, *Iz-za-NIN(?)*-*AZAG-bi* BE XV, 186, 21, *Qiš-AZAG-bi* BE XV, 131, 8, *Rab-bu-AZAG-bu* BE XV, 183, 8, *AZAG-bu-a-ti* BE XV, 91, 7; in Ass. *Arad-Ku-be* (Add).
- <sup>a</sup>**KUR** (𒌷 = <sup>a</sup>*Ra-a-zu* = *GUD.DÚB* of <sup>a</sup>*KA.DI*, CT 25: 6, 12; = <sup>a</sup>*Zi-za-nu* = *māru* of <sup>a</sup>*KA.DI*, *ibid.* 1. 13; <sup>a</sup>*Zi-za-nu* = <sup>a</sup>*NIN.IB* in *SU*, IR 57, 41 c d = CT 25: 11, 33; by CLAY, PN, without reason identified with <sup>a</sup>*KUR.GAL-Amurru*; occurs chiefly in names of the Cassite period, therefore probably a Cassite (or an Elamite, cf. HUSING, Memnon, IV p. 25) deity; cf. the Elamite deity <sup>a</sup>*Kur-ri* Abp. K. 2674, 46), cf. the masc. and fem. names under *Kur*(?)-, and under *Amurru*- CPN p. 54 f., *Dan*, *Ibni*, *Izkur*, *Qišat-KUR* BE XIV, XV, NBA. <sup>a</sup>*KUR-šēzib* Nabd. 738, 10. 1113, 28, and *Ku-ri-gu-gu* SAK p. 184, 7 a, 7.
- <sup>a</sup>**Ku-si**, in *na-ḫat-li* <sup>a</sup>*Ku-si*, JADD 414, 21, R. 6.
- Laban** (III R 66, II 6; cf. Μις (= Mithra) Λαβαναζ, a Lyd. deity; Bi. 177), in Capp. *Gimil-lá-ba-an*; cf. *Amēl-La*(?)-*ba*(?)-*na* CLAY II 2, 116, 7; *Lá-ba-na-da* and *La-ba-a-ni* etc.
- Lāmaššū** (the tutelary-god; written <sup>a</sup>*HÉ.ÚL*, No. 1.
- la(a)-maš-šū/e*, *la-ma-šē-e*, cf. the masc. names under *Abi*, *Aḫi*, *Iddin*, *Ki*, *La-mašši*, *Ša*, *Ubur*.
- Limu** (a "ram god"?) cf. HOMMEL, Grundr., p. 50, n. 1, RANKE, BE VI, pt. 1, p. 45, n. 1), in *Ab-di-li-me-mu*, *Iu-di-lim-ma*, *Mannu-lim/e-me*; cf. *Ja-ri-šim-li-im* CPN p. 82, OBA. *Igid*, *I-šar-li-im* T-D LC, *Ziwri-li-im* KRAUSZ, Götternamen, p. 33, n. 3, [<sup>a</sup>] *Zak-ku-I-šar-li-im*<sup>bi</sup> Dilbat p. 27.
- <sup>a</sup>**Lugal-banda** (Sum.), see under *Ur*,
- Mḫēšu** (an Egyptian deity, RANKE, Mater. pp. 34, 51) in *Pu-tu-un-ḫi-e-še*.
- Mabuk** (an Elamite deity), in *Kudur-ma-bu-uk*.
- <sup>a</sup>**MA.ḪIR** (the god of dreams, *ilu ša šunati* IV R 59, no. 2, R. 23, ZBPSpp. 101, 15; cf. <sup>a</sup>*ZAG. GAR. RA = ilu ša šu-u-ti* CT 18: 48, 30b, = *bēl* (<sup>a</sup>*EN.LIL*) *ša šunati* DT 46, 7 = BA V, p. 655, = <sup>a</sup>*ZA. GAR HABL* 450, 8, = *ilu ša šunati* KING, Magic, 1, 25; worshipped by Ashurnazirpal as his lord (*bēliḫa*) for whom he founded a temple and an image in the city of Imgur-Bel, Anp. Bal, R. 1; as female = *mārat* <sup>a</sup>*Šamaš*, CT 24: 31, VI 81), in <sup>a</sup>*MA.ḪIR-ah-iddin*, -*iqbi*.
- <sup>a</sup>**Ma-la-ka**, in *Šar*.
- <sup>a</sup>**Ma-lik**, in *U-ru*; cf. OBA. <sup>a</sup>*Ma-lik-ga-mil* Dilbat, *Lipit-Ma-lik* BA VI, 3, p. 80.
- Mama**, in (Capp.) *Bu-ra-ma-ma*; cf. OBA. *Warad-Ma-mu* BE VI, pt. 1, *I-din-Ma-ma* mi T-D LC, *Qišti-Ma-ma*, etc.
- Mār** (= Ar. מר "lord"; cf. Ar. מררברך, Ph. מרררר, מרררר, מרררר), written *mar* in *Mar-bi-di*, -*iaḫtu*, -*larim*, -*samsi*, -*ja-te*<sup>2</sup>; written *TUR(māru)* in *Mar-šari*. Cf. under *Aplu* and *Šur*.
- Mār-Bēl** (*TUR*<sup>b</sup>-EA), in *Mār-Bēl-atkal*.
- <sup>a</sup>**Mār-bitli** (written <sup>a</sup>*A.Ē* and <sup>a</sup>*TUR.Ē*, cf. III R 66, R. 11b, HABL 219, 16, JADD 930, III 15, TNB p. 226; a Babylonian god, related to Nabu, worshipped in Borsippa where Nebuchadnezzar II. built him a temple, not far from the gate of Adad, cf. IR 55, IV 49, Dar. 367, 1-4, 379, 10, Camb. 147; also worshipped in <sup>a</sup>*Ma-li-ki*, cf. Synchron. IV 8, and in Dürulu, cf. Sarg. St. IV 27; called *mušabbir kaku nakiri*, Neb. IR 55, IV 49, *qardu*

*mugdašru alik paniša* (scil. *Nana*) *paḡidu ešreṭi muaddū isḡeti nuḡil usurti mušširi ušurati*, Nsi. VS I, 36, I 17 ff.), occurs only in Ba. names, cf. the masc. names under *A-ē-* and *Mar-butī-*. Other names composed with *Mar-butī* are *TUR.Ē-dašānu* Shmk. BE VIII, 2, 9, 29, *-iddin* Dar. ibid. 110, 7, *Amāt-TUR.Ē-ušur* Dar. ibid. 106, 8, 14, 24, *A.Ē-ētir* Nabd. ibid. 44, 40, see also TNB p. 226.

**Mār-Ēa** (*TUR.Ē-ē-a*; cf. *TUR.NUN.NA*), in *Mār-Ēa-šar-māti*.

**Mār-Enlil** (*TUR.Ē-En-lil*), in *Mār-Enlil-samsun-šamē*.

**Marataš**, Maruttaš etc. (pretended Cassite deity = NIN.IB, Cass. glossary s, V R 44, 26; cf. HÜSING, Memnon, IV p. 24; BORK, OLZ, XIV (1911), 473), in *Nazi-mara-laš*.

**Marduk** (the chief god of Babylon; written *AMAR.UD*, *ASU*, *ARID*, seldom *Mar-duk*, *Ma-ru-duk*, *ASAR.MUL.U.ĪĪ*, and *KU* q. v.), cf. the masc. names under *Marduk*, *Amēl*, *Arad*, *Bēl-māti*, *Daīan*, *DA-qālī*, *Emid-ana*, *Emur*, *Eriḡa*, *Etil-pi*, *Ētir*, *Ibui*, *Iqša*, *Itti*, *Izkur*, *Kidin*, *Labaši*, *Lidan*, *Lāsi-ana-nūr*, *Mušallim*, *Mušeziḡib*, *Mu.akkil*, *Nā'id*, *Nazi*, *Nim-girabi*, *Nūr*, *Qūšti*, *Rabā-ša*, *Rimanni*, *Rimenū*, *Ritti*, *Šil*, *Šrat-qibūt*, *Šar*, *Šulum*, *Šazib*, *Ṭab-ašab*, *Ṭab-šil*, *Uballiṣu*, *Uššur-ana*.

**Mār-šarri** ("the royal prince"), see List II, 3.

**ME**, in *ME[?]-šapik-ešer* [Add.].

**Missu** (𐎢𐎣, M[?]; = Mithra), in *U-mi-is-su*

**Mūnu**, see *Amanu*, *Amūnu*. *Haṭpi-mu-nu*.

**Nabū** (the chief god of Borsippa, very popular in Assyria, espec. from the 9<sup>th</sup> century to the end of the Assyrian empire; his chief temple at Calah was called *Ēzida* as that at Borsippa, cf. Adnr IV: Stat. 1: *āšib Ēzida ša kirib Kalḡi*; another temple of Nabu was in Nineveh, cf. JADD 394, R. 12. 428, R. 5; written *PA* and *AG*), cf. the masc. and fem. names under *Nabū*, *Amēl*, *Ami*, *Aua*, *Aqar*, *Arad*, *Dannu*, *Ebiḡ-ana*, *Iddina*, *Išdi*, *Itti*, *Izkur*, *Kiṣir*, *Mannu-*

*kr*, *Mušeziḡib*, *Pān*, *Rmāt*, *Šil*, *Šar*, *Šumma*, *Ṭab-šar*.

**Nahḡundi** (Elamite deity, cf. CT 25: 24, II 6; written *Na-lu-ur-ūiḡdu*, *na-an-lu-ur-di*, *lu-ur-du* (cf. *Za-an-ma-lu-ur-di* CT 25: 24, II 10), *Na<sup>2</sup>-lu-ur-di*, *Nah-lu-ur-te* etc.) cf. under *Kudur* and *Šutur*.

**Naḡra** (perhaps an Egyptian god, cf. RANKE, *Mater*, p. 13, n. 4), in *Na-aḡ-ra-ma-aš-ši*.

**Nanā** (goddess; called *bēlit Babilī*, Tigl. IV, Pl. I 15f; written *Na-na(a)*, cf. the masc. and fem. names under *Nana*, *Aḡi*, *ḡHu-ubat*, *Išdi*, *Kidin*, *La-tu-ḡi*, *Ša*; cf. OBA. *Na-na-a-e-ri-iš*, *-ib-ni* Dilbat, *Gimil*, *Idin*-RPN, *Ibiḡi*-T-D LC; for NBA. names, see TNB).

**Nannaru**, or *Nani* (written *ŠEŠ.KI*; = *na-ana* CT 29: 46, 23), in OBA. *Amēl* (*Kalḡi*); cf. *I-din*-*Na-ni* T-D LC.

**Našḡu**, Našulḡ, Alnašḡu (WSem. form of Nusku, cf. JOHNS, ADB, p. 12f.; HOMMEL, *Grundr.*, p. 87, n. 5; HILPRECHT, BE X, p. XIII), cf. the masc. names under *Al-na-aš-lu*, *Na-aš-lu*, *Na-šulḡ*, *Aktur-la*, *Lu-na-a*, *Mu-šallim*. See also *Nušḡu*.

**Nazi** (El.-Cass. deity), see under *Marataš*.

**Nergal** (the chief god of Kutha, cf. Shalm. III, Bal. V 4-5; worshipped in the temples of *Ē.ŠIT.LAM* at Kutha and *LAM.ŠIT* at Tarbisī, cf. Senn., IR 7, C D; consort of *La-as* Tigl. IV, Pl. I 16, B 12; named by Shamsbi-Adad I, KAH I, 2, VI 9; called *ḡitmalu šar tamḡari*, Shalm. III, Ob. 10; had a plantation at Nineveh, JADD 364, 5; JADD 651, R. 7 gives the list *Ašur Šamaš [Sin] Ištar ašširitu Adad Nergal Ninib u Sibitti napḡar ilani rabūte ša m<sup>u</sup>Aššūr* (B. C. 793); written *U.GUR*, *MAŠ.MAŠ*, *ŠI.DU* (cf. *ŠI.DU ša ūḡpi*, JADD 930, R. III 8) and *NE.URU.GAL*), cf. the masc. names *Nergal*, *Arad*, *Dani*, *Dannu*, *Išdi*, *Mu-šallim*, *Qurdi*, *Rimāt*, *Šar*, *Šepa*.

**Nikkal** (𐎢𐎣) in the Nerāb inscription, semitic pronunciation of Sumer. *NIN.GAL*, "the great mistress"; probably also called *Šar-ratu*, cf. V R 51, 24 b; JANSEN, ZA XI, p. 296; consort of *Nannar-Sin*, mother of *Babbar-*

- Samaš*, cf. SAK pp. 206, b; 208, no. 4; Šurpu III 141; JADD 215, R. 2; 389, R. 7; III R 66, 25, 27 b; Sarg. Cyl. 62: *āšibat* <sup>a</sup>*Ni-ua*, JADD 236, B. E. 1), cf. the masc. and fem. names under *Nikkal*; cf. also OBA. *Amat*-, *Būr*-, *Ummi*- (RPN); *Ibiq*-*NIN.GAL*, (T-D LC).
- °NIN.IB** (= *Apil-Ešarra* q. v.; *mār* <sup>a</sup>*Enlil širu* "the lofty son of Enlil", Mna. IR 70, IV 2; *qardu ilāni*, Ašriš. III R 3, no. 6; *ilitti Ēkur bukur* <sup>a</sup>*NUDIMMUD*, Anp. Ann. I 2, cf. Shams. V, Ann. I 1-25; worshipped at Nippur in the temple *Ē.SU.ME.DU*, Rm. 117, R. 1-4, 13 = HROZNY, MVG VIII (1903), p. 176; III R 67, 54 a b; at Babylon in *Ē.PA.TU.II.LA*, Nabp. Langdon, p. 68, 22; at Calah, Anp. Ann. I 9; Shams. V, Ann. I 25; JADD 208, B. E. 2; 350, R. 2; 503, R. 1; 640, 6; 641, 1, 8 etc.; the Semitic reading seems later to have been *𐎠𐎢𐎩𐎠*, cf. CLAY, BE X, p. 8; RADAU, BE XVII, pt. 1, p. IX; written <sup>a</sup>*NIN.IB*, (<sup>a</sup>)*MAS* and once <sup>a</sup>*UŠ* (in *NIN.IB-ereš*; cf. II R 57, 69 c), cf. the masc. names under *NIN.IB*-, *Arad*-, *Dajān*-, *Ēfir*-, *Iddin*-, *Kidin*-, *Mannu-ki*-, *Mušallim*-, *Mūšē-zib*-, *Qibit*-, *Šil*-, *Sādū*-, *Tukulti*-. For other names composed with *NIN.IB*, see RPN, T-D LC, TNB, BE IX, X, XIV, XV etc.
- °Nusku** (fire-god and solar deity, associated with Nabū, Gırru and Dumuzi; called "the great son of Ekur" *mār Ē.KUR šurbū*, CRAIG, RT, p. 35, 7; "the lofty messenger" *sukkallu širu* of Enlil, IV R 1, III 66, HROZNY, Ninrag, p. 10, 21 f.; the offspring *ilittu* of Anim, Maqlū I, 122; *re'ū akil fenu munšapū* [*belūtū*], CT 25: 49, 4, where his consort <sup>a</sup>*S.A.D.ĀR*. *NUN.NA* also is named; *nāši haṭṭi elliti multālu*, Shalm. III, Ob. 11; *sukkallu nā' du mušapū belūtū*, Abp. Ann. IX 86; written <sup>a</sup>*PA + KU* (and <sup>a</sup>*ŠEŠ.KAK*, in NBa. names), cf. the masc. names under *Nusku*-, *Isdi*-, *Mannu-ki*-, *Mutakkil*-, *Upahhir*-. See also <sup>a</sup>*Nāšhu*, *Nāshū* and *Nušhu*.
- °Nušhu** (= *Nusku*, *Nāšhu*), in <sup>a</sup>*Nu-uš-šu-sa-an-ni*.
- °Pa-i-ti** (Eg. deity), in *Pu-šu*-<sup>a</sup>*Pa-i-ti*, *-pi-ia-ti*.
- °Papsukkal** (the divine messenger; *āšib Bit-ak-*  
No. 1.
- ki-il* at Kish, K. 2096, R. 10 = CRAIG, RT, p. 58), cf. the masc. names under *Papsukkal*-, *Amēl*-, *Iddina*-, *Lamassi*- and *Nūr*-.  
**°Pārisu** (the divine decoder = <sup>a</sup>*I.UGAL.GIR.RA* <sup>a</sup>*Nergal*..., CT 25: 37, 22), cf. under *Išdi*-<sup>a</sup>*Pa-ri-si*.
- °Qadmū**, or *Qudmu* (<sup>a</sup>*KUD*, = *sukkal* <sup>a</sup>*KA.DI*, CT 25: 6, 11; = <sup>a</sup>*Qu-ud-mu*, *Qa-ad-mu*, CT 12: 28, 29), in *Qadmū-dannu*. Cf. TNB p. 288 under <sup>a</sup>*IAR*.
- Qa-uš** (an Edomite god; in NBa. names written <sup>a</sup>*Qu-su*, <sup>a</sup>*Qu-ū-su*, *Ki-us*, cf. TNB p. 272, ZIMMERN, KA, p. 472), cf. the masc. names under *Qa-uš*-.  
**°Ramān** (the Ar. storm-god 𐤓𐤓𐤍 Rimmon; written (<sup>a</sup>)*Ra-man*, <sup>a</sup>*Ra-ma-na*, *Ra-ma-nū*), cf. the masc. names under *Ramān*-, *Būr*-, *Mušēzib*-, and *Šumma*-.  
**Ria** (the Eg. god Re, cf. RANKE, Mater., p. 54 f.), cf. the masc. names under *Ri-a*-, *Ma-na-ah-bi(-ir)-ia*, *Mi-in-mu-a-ri-a*, *Mi-in-pa-ḥi-ri-ta-ri-a*, *Naphururia*, *Nibnuaria*, *Pa-ri-a-ma-ḥu-ū*, *Šā-te-ip-na-ri-a* and *Wa-āš-mu-a-ri-a*.
- °SAG**, in the Ba. name <sup>a</sup>*SAG-mudammiq-sarbc*.
- °Sa-gal-e** (cf. Ar. n. div. 𐎠𐎢𐎩𐎠; <sup>a</sup>*Sag-gal* = *ka-te el-lum*, CT 25: 22, II 40), cf. under *Būr*-, cf. also *Ṭab-sa-gal*.
- °Sah** (Cassite deity, identified with Shamash, DELITZSCH, Kossäer, p. 25; VR 44, I 37), cf. the masc. names under *Lkur*-, *Meli*-, *Muk-kul-is*-, *Ningirabi*-, *Rimūt*- (P 105, 9), *Tinamis*-. For other names composed with *Sah*, see CPN, p. 39.
- °Sa-am-nu-ḥu**, cf. the masc. names under *Sam-nuḥu*-.  
**°Samsu** (written *Sa-am-si*, *Sam-si*; WSem., = *Samaš*), cf. the masc. and fem. names under *Samsi(n)*-, *Abdi*-, *Aḥi*- and *Mār*-.  
**Samūnu** (the Phoenician god 𐤑𐤍𐤏 Eshmun), cf. the masc. names under *Sa-mu-na'uc*-.  
**Sanda** (probably a Glícian god identical with Sandon or Sanda, whom the Greeks identified with Hercules; HOMMEL, Grundr.,  
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- p. 52, n. 1, compares Irano-Ind. Tšandra), cf. the masc. names *Sa-an-da-pi-i*, *Sa-an-da-sar-me*, *Sa-an-du(-u)-ar-ri*. Cf. also *Sa-an-dam-me* BE XV, and *Alakšandu*.
- Sapa** (perhaps a Hit. deity, cf. SAYCE, PSBA 29 (1907), p. 91ff.), in *Sa-pa-lu-ul-me* = *Šub-biluluama*.
- Sē**, see *Sī*.
- Sī** (written <sup>(d)</sup>*Si*<sup>2</sup>, *Si-e* and, composed with the article, *Al-si*<sup>2</sup>, cf. HILPRECHT, BEX, p. XIII; a WSem. form of *Sin* with dropped final *n*), cf. the masc. names under *Si*<sup>2</sup>, *Si-e*, *Al-si*<sup>2</sup>- and *Man-ki*, *Silim*-.
- Šibitti** (written *VII-BI* = *sibittūnu*, "those seven", a group of protecting deities and a special god, cf. JASTROW, Religion, I p. 173 f), cf. the masc. names under *Šibitti*-, *Arad*-, and *Isdi*-.
- Si-ḥar** (a WSem. deity), only in *Abdi-si-ḥar*.
- Šin** (the moon-god, chiefly worshipped in the temple *Ē.GIS.ŠIR.GAL* at Ur, cf. Neb. IR 65, II 44; VR 34, II 56 etc., and in *Ē.ḤUL.ḤUL* at Harran, cf. Nabd. VR 64, I 46; St. X 12 etc., JADD 214, R. 4; 389, R. 8; 429, R. 14; *Šin ašib* <sup>(d)</sup>*Ḥarran*; also worshipped in Calah, of Anp. Ann. III 90, and in Khor-sabad, cf. Senn. MEISSNER-ROST, Bit Hilani, p. 10; JADD 336, R. 3; *Šin ašib* <sup>(d)</sup>*Dūr-Šarrakin*; written <sup>(d)</sup>*XXX* and *EN.ZU*, once *Ši-en*, and possibly *Ši-in* and *Su-in* (*Amel*-, *E-na*-, *Gimil-zu-in* [Add.]), cf. the masc. names under *Sin*-, *Abil*-, *Amel*-, *Arad*-, *Būr*-, *Eriba*-, *Gimil*-, *Ibi*-, *Isdi*-, *Kidūr*-, *Narām*-, *Nūr*-, *Rim*-, *Šil*-, *Tartm*-, and *Ṭab-šar*-.
- Šu**-*la* (cf. the Arabic name of a demon <sup>(d)</sup>*سُعْلَة*, <sup>(d)</sup>*سُعْلَة*, HOMMEL, PSBA XIX (1897), p. 88f.), only in the fem. name *Š Amat*-.
- Sumu** (WSem., = *sumu-lu* "his name", cf. HOMMEL, AÜ, p. 83), in OBa. *Su-nu-abi-la-ilu*.
- Šābu** („the warrior”), in *Ša-bu-damiq*.
- Šalmu** (“the image”) (of the god); identical with the Ar. divinity <sup>(d)</sup>*šlm*, cf. ZIMMERN, KA, p. 475f.; written *Šal-mu*, *ŠNU* and *Šalam* (BL 6389. 7300), cf. the masc. names under *Šalmu*-.
- Šapūnu** (cf. Ph. n. div. <sup>(d)</sup>*šp*, BAETHGEN, BSR, p. 22), in *Gir-ša-pu-nu*.
- Šar-pa-ni-tum** (the consort of Marduk), only in OBa. *Si-ḥir*-; cf. *Šar-pa-ni-tum-nu-mi* RPN, *Šak-la-ku-a-na-šar-pa-ni-tum* BE XV, 163, 31.
- Šidqi** (WSem., cf. Ph. n. div. <sup>(d)</sup>*šdq*, Συδὸκ), cf. the masc. names *Ši-id-qi-ili*, *Bi*-, *Rabi*-, *Zu-bi-ši-zi-id-qi-kū(-i)*.
- Širu** (the serpent deity, = *Ša-ḥa-an* CT 24; 8, 11, = *Še-ra-aḥ* IIR 59, 21; called *rabiš* *Ēšarra*, VR 52, 10f.; *ilu šūpu nār būi ša* <sup>(d)</sup>*Dēr* "the bright god, the son of the temple of Der", Neb. I: KING, BBS, p. 36, II 49, pl. LXXXVIII; closely connected with *ŠKA.DI*, cf. Šurpu VIII 6; mentioned together with "the great gods", Mna: IR 70, I 21, also by Esarhaddon among the gods of Dürilu as *bēl/bēlit balāṣi*, cf. K. 2801, R. 42; K. 221 + K. 2669, R. 34 = BA III, p. 238), cf. the masc. names under *Šir*-, cf. also OBa. *Šir-id-nuam*-, *Šemi*-, *Ibni-Šir* (RPN), *Ur-Šir* (BA VI, 3, p. 74; AO 5498, I 18), *Qūšat-Šir* (BEXV), *Palag-Šir* (Dilbat).
- ŠUR** (= *AMAR*; reading not clear; a WSem. deity, perhaps = *Mār*, cf. MSI 6821; cf. under *Mari* and *Aplū*), cf. the masc. names under *ŠUR*- and *Ab-di-ŠUR*; cf. also TNB, p. 279.
- Ša**, or **Šā** (cf. *Ša*, ZIMMERN, BBR, p. 60; according to HILPRECHT, RPN, p. 19, n. 3, an abbreviation of *Šamaš*, as <sup>(d)</sup>*šm* = <sup>(d)</sup>*šmš*, LIDZBARSKI, Handb., p. 371), possibly in *Šā-ra-ma*, *Pir-šā*, *In-bu-ša*, *Uban-ša*, and *Šā-a-našir*.
- Šadā** (*š* = *ŠUR-a*), cf. the fem. name *Š Amat*-*Šadā*.
- Šaḥamil** (possibly a deity), in *Šaḥamil-rama*.
- Šala** (consort of Adad), cf. the masc. names under *Ša-la*- and *Qūbit*-.
- Šalmu**, or **Salmu** (probably a foreign deity), in *Šal-mu-ētir*.
- Šamaš** (the sun-god; worshipped chiefly at Sippar and Larsa; written *ŠUD* and *ŠA*-

- maš*, also *MAV*, <sup>d</sup>*GIŠ.NA*, (<sup>d</sup>)*GIŠ.NU*, (<sup>d</sup>)*GIŠ.ŠIR* and <sup>d</sup>*GIŠ.ŠIR.GAL* in the name of Shamash-shumukin, the king), cf. the masc. names under *Samaš*-, *Amēl*-, *A-mur*-, *Arad*-, *Baltu*-, *Bel-biti*-, *Bir*-, *Išdi*-, *Iti*-, *Kin-pi*-, *Mušēzib*-, *Nūr*-, *Pir*-, *Kiman-ni*-, *Silim*-, *Šēpa*-, *Šu-ma-at*-, and *Upag*-.  
<sup>d</sup>**Šarrat** ("the queen"; Semitic name of NIN.GAL-Nikkal, cf. KA, p. 363), cf. the masc. name <sup>d</sup>*Šar-rat-sam-s[i-i]*.  
<sup>d</sup>**Šarru** (the king), see List II, 3.  
<sup>d</sup>**Šá-ru-na**, cf. *Abū-Šá-ru-na*.  
<sup>d</sup>**Šēr(u)** (god of the morning, cf. Pu. u. div. 𐎶𐎵𐎶; his temple at Malaba in Damascus, cf. MDOG 29, p. 45; written *Še-ir*-, *Še-ru* and <sup>d</sup>*BUŠe-ru-m* = *Šūr*), cf. the masc. names under *Šēr*-. See also *Tēr*.  
<sup>d</sup>**Šerūa** (a name of Ishtar; cf. MUSS-ARNOLT, Handwörterb., p. 1111; (<sup>d</sup>)*Še-ru-ū/a*-a and <sup>d</sup>*EDIN(-u-a)*, cf. the fem. names under <sup>d</sup>*Šerūa*- and <sup>d</sup>*Muballita*-.  
<sup>d</sup>**Šibarra** (Cass. deity = <sup>d</sup>*Ši-ma-li-ē*), cf. the masc. names *Me-li-Ši-bar-ra* and *Um-man-Ši-bar*.  
<sup>d</sup>**Ši-ma-li-ia** (Cass. deity = <sup>d</sup>*Šu-ma-li-ia*, "the lady of the shining mountains", VR 56, 46, consort of Šuqamuna; identified with Šibarra, VR 44, 36; written <sup>d</sup>*Ši-ma-li-ia* Synchron. IV 8), cf. the masc. name *Amēl*-.  
<sup>d</sup>**Šipak** (a Cassite god, identified with Marduk, VR 44, I 27; probably identical with the Elamite god <sup>d</sup>*Sa-pa-ak*, Abp. Ann. VI 35, cf. HÜSING, O LZ, 8, col. 390; written (<sup>d</sup>)*Ši-pak*-, *Ši-i-pak* and *Ši-pa-ak*), cf. the masc. names under *Harbi*-, *Meli*-, *Nazi*-, *Nibi*-, *Šimbar*- and *Uzib*-.  
<sup>d</sup>**Šugab** (a Cassite god, identified with Nergal, cf. Cass. Vocabulary 12; written *Šu-gab* and *Šu-ga-ab*), cf. the masc. names under *Kašakti*-, *Šindi*-, and *Šu-ḫu-li*-.  
<sup>d</sup>**Šulmān(u)**, or *Sulmān* (WSem. deity, cf. ZIMMERN, KA, p. 474), cf. the masc. names under *Šulman*-, and *Išdi*-.  
<sup>d</sup>**Šum-ili** ("the name of the god"), in *Šam-ili-a-šip-i-i-ni*.  
<sup>d</sup>**Šuqamuna** (<sup>d</sup>*Šu-qa-nu-nu*, VR 33, I 4; a Cassite god of war, identified with Nergal-Nusku,

cf. Cass. Vocab. 13; written (<sup>d</sup>)*Šu-qa-nu-na*), cf. the masc. names under *Amēl*- and *Meli*-. For other names composed with *Š*-, see CPN, p. 40.

**Šurias** (*Šur-ia-aš*, *Šu-ri-i-aš*, *Su-ri-ia-aš*); a Cassite god, identified with Shamash, cf. Cass. Vocab. 5; the name may be Aryan, cf. Skr. *sūrya* "sun"; HOMMEL, Grundr., p. 30, n. 1), only in *Šagarakti*-.  
<sup>d</sup>**Šū-ri-ḫa** (probably identical with <sup>d</sup>*Šu-ru-ḫi* named in the treaty between Shubbiluliuma and Mattiwaza, O LZ 13, col. 296), in <sup>d</sup>*Šu-ri-ḫa-ila-a-a*; cf. *Šu-ri-ḫa-ilu*, PSBA, 1897, pl. I 1; BE XIV, 102, 7.

**Tab**, see *Iptih*.

**Tammeš** (<sup>d</sup>*Il-ta-meš*, (<sup>d</sup>)*Il-tam-meš*, *Il-te-meš*, WSem. 𐎶𐎶𐎶, with article 𐎶𐎶𐎶𐎶, cf. TNB, p. 288), cf. the masc. names under *Tam-meš*-.  
<sup>d</sup>**Ta-qu-me-ma**, cf. under *Šulmu*-.  
**Tarḫu** (a Hittite god, identical with *Tarku* q. v.; cf. HOMMEL, Grundr., p. 44; WEBER, Anmerkungen, p. 1075, n. 1), cf. the masc. names under *Tar-ḫu*-, *Ta-ar-ḫu*-.  
<sup>d</sup>**Tar-ku** (identical with *Tarḫu*; cf. τερκος, τροκο, τρογο etc., in names of Asia Minor, SUNDWALL, p. 213 ff.; <sup>d</sup>*Tur-ku* = <sup>d</sup>*IM*, CT 25: 16, 13; Cass. *Turgu*), in <sup>d</sup>*Tar-ku-car-ba(-am)*. Cf. *Tar-ga-aš-na-at-li*-, *Tar-qu-u-tim-me*-.  
**Tasmētum** (consort of Nabu), see fem. and masc. names under (<sup>d</sup>)*Taš-me-tum*[-tir, *Arad*-, *Sil*-. Cf. OBA. <sup>d</sup>*Taš-me-tum-i-ni-ib-i-la-tim* T-D LC.  
**Tēr** (identical with <sup>d</sup>*Il-te-ri* and <sup>d</sup>*Iltehri*, probably also with *Šer*, cf. HILPRECHT, BE X, p. XIII f), cf. <sup>d</sup>*Še*-. <sup>d</sup>*Te-ir* JABD 12, II 9, [*bi-ti-ri*]), *Te-ri-ḫi-li-ia* BE X, <sup>d</sup>*Il-te-ri-ḫa-na* Cyr. 177, 2, <sup>d</sup>*Il-te-ih-ri-nūri* BE X, 34, <sup>d</sup>*Il-te-ḫi-ri-abi*, BE X, 99, 16, <sup>d</sup>*Il-te-ih-ri-na-ak-ki*-, <sup>d</sup>*Il-te-ih[-ri]-la-a-a*-, <sup>d</sup>*Il-te-ri-ja-a-ḫa-bi* UMBS, II 1.  
**Tešup** (Hit.-Mit. god, identified with Adad, cf. <sup>d</sup>*Te-eš-su-ub* = <sup>d</sup>*IM Su-ki* CT 25: 16, 18; written (<sup>d</sup>)*Te(-eš)-šup*-, *Te-e-š-šū-pa*-, *Te-šū-ub*-, *Te-šū-pa*-, *Ti-šū-pa* and <sup>d</sup>*IM(-eš)*); cf. *Tišbaš* of Van), cf. the masc. names

under *Tēšup*-, *Abbi*-, *Aki*-, *Akit*-, *Ar(i)*-, *Bag*(*Ħu*)-, *Durav*-, *Gi-et*-, *Ħu(d)*-, *Il(Āb)-li*-, *Ik*-, . . . *ingi*-, *Ini*-, *Ka-li*-, *Ki-li*-, *Ma-na-pa*-, *Qatīhu*-, *Sadi*-, *Sama*-, *Tē-Du*-, *Ur-Ħi*-. For other names composed with *Tēšup*, see CPN, p. 34f.

**Til-la**, see List II, 3.

**Tir-ši**, cf. *Abdi-tir-ši*.

**Turgu** (Cass. deity, of *Tarku*), in *Kadašman*-, and *Me-e-tur-gu* (CPN).

**\*TUR.NUN.NA**, see *Mar-Ēa*.

**\*TU.TU** (= *Marduk*), cf. the masc. names under *Erbā*-, *Gaḥul*-.

**Uašu** (Eg., RANKE, Material, p. 45), in ?*Šu-u-a-šu*.

**Ubrīaš**, see *Burias*.

**Um-sibū** ("the seventh day"), cf. the masc. name *Ūm-sibū-iliša*.

**Umma(n)**, see *Ħamba(n)*.

**\*Uraš** (<sup>d</sup>*IB*, IIR 57, 31c: <sup>d</sup>*NIN.IB ša ul-da-ni-c*, IIR 60, 39cd: <sup>d</sup>*Naba ilu bal-tē*), cf. the masc. names under *Uraš*-, *Abdi*-.

**\*Urkittu** ("the goddess of Ūruk", epithet of Ishtar), cf. the fem. names under *Ūrkittu*-.

**\*UŠ** (= *NIN.IB*, IIR 57, 69c), see *NIN.IB*.

**Zāba** (the god of the river *Zāb*), cf. the masc. names under <sup>nār</sup>*Za-ba*-.

**Zāban** (a river-god; probably identical with *Zāba*), in <sup>nār</sup>*Za-ban-iddin*.

**\*ZA.MĀ.MĀ** (the god of Kish, IIR 61, 32d; worshipped in the temple of *Ē.ME.TE.UR.SAG*, cf. Code of Ħam., II 62), cf. the masc. names under <sup>d</sup>*ZA.MĀ.MĀ*-.

**\*Za-zu** (possibly a Cassite deity), cf. the masc. name *Me-Īli-la-<sup>d</sup>Za-zu*.

**\*ZIB**, cf. the masc. names under <sup>d</sup>*ZIB*-, *Isdi*-.

## 2. Names of countries and cities.

**Akkadū**, in *Ak-ka-da-a-a*.

**Ammā**, in *Anu-ma-a-a*.

**Appa, Appi** (Eg. *ip(t)*) "Luxor" (RANKE, Material, p. 44), in *A-ma-an-ap-pabi*.

**Arbaḥa** (*IV-ḥa*), in *Mannu*-.

**Arbu** (cf. <sup>b</sup>*Ar-ba-a-a* "Arabian", in *Ar-Ār-ba-a(-a)ia*).

**Arbaīlu**, cf. the masc. and fem. names under *Arba'il*-, *Īlilit*-, *Īštar*-, *Mannu(-a)kt*-, *Mannu-kima*-, *Paqa-ana*-, *Qurdi*-, *Tab-šar*-, *Upaqa-ana*-.

**Aššūr** (<sup>ab</sup>*ŠĀ.URU*, <sup>ai</sup>*ĦI*, <sup>mat</sup>*ĀŠ*, (<sup>mat</sup>*Āš-šur*), cf. the masc. and fem. names under *Aššār*-, *Mannu(-a)kt*-, *Šarru-ēfir*-, *Šulmu*-.

**Attunu** (cf. <sup>mat</sup>*A-tu-nu*), in *At-tu-na-a-a*.

**Bābilu** (*Ba-bu-AN(i)*, (<sup>ai</sup>)*KĀ-AN*, *KĀ-DINGIR.RA<sup>ki</sup>*, *TIN.TIR<sup>ki</sup>*), cf. the masc. names under *Bābil*-, *Isdi*-, *Mannu-kt*-.

**Baliḫu** (<sup>ai</sup>*Ba-li-ḫi*, JADB 4, II 6, <sup>ح</sup>*البلخ*), cf. the fem. name *Ba-li-ḫi-ti*.

**Barḥaḫšu** (<sup>mat</sup>*Bar-ḥal-šu*), in *Bar-ḥal-ša-a-a*.

**Barsipu**, in *ĪBār-sip<sup>ki</sup>-i-tū*.

**Bāzu**, cf. *Ba-zi*-, *Ba-zi(i)-tū*.

**Bilu** (cf. <sup>b</sup>*Bi-la-a-a* III R 9, 17), in *Bi-la-a-a*.

**Birtu** (<sup>ai</sup>*Birtu*), in *Bir-ta-a*.

**Duru**, in *Isdi-di-ri*.

**Dūr-Enlil**, in *Nangar-Dūr-Enlil*.

**Dūr-Šarrukin** (*BĀD-LUGAL.GIN.NA*), in *ĪDūr-Šarruknattu*.

**Ešidu** (cf. <sup>ai</sup>*E-ši-[du]* JADD 887, R. 1), in *E-ši-da-a-a*.

**Gargamiš**, in <sup>mat</sup>*Gar-ga-miš-a-a*.

**Gubbu**, in *Amēl-<sup>ai</sup>Gub-bu*.

**Ħallab** (cf. <sup>ai</sup>*Ħallab*), in *Ħal-la-ba-a*.

**Ħalpi** (cf. <sup>ai</sup><sup>mat</sup>*Ħalpi*), in *Ħal-pa-a-a*.

**Ħalšu**, in *Ħal-šu-a-a*.

**Ħamātu**, in (<sup>mat</sup>)*Ħa-ma-ta-a-a-ia*.

**Ħamuna** (JADD 815, R. III 9), in *Ħa-mu-na-a-a*.

**Ħarrān** (<sup>ai</sup>)*KAS<sup>2</sup>*), cf. the masc. names under *Ħarran*-, *Bēl*-, *Isdi*-, *Man-kt*-, *Tukulti*-.

**Ħatā** (<sup>ai</sup>*Ħa-ta-a* JADD 83, 5 etc.), cf. the masc. names *Ħa-ta-a-a* and *Ħa-ti-a-nu*.

**Ħataru** (<sup>ai</sup>*Ħataru* Anp. Ann. I 60), cf. *Ħa-tar-a-nu*.  
T. XLIII.

**Hēsu** (cf. <sup>alt</sup>*Hī-e-sa* HABL 414, 4), in *Hī-sa-a-a*.  
**Hūba** (cf. <sup>alt</sup>*Hu-ba* VS 9: 9, 1), in *Hu-ba-a-a*.  
**Hūbāba**, in <sup>alt</sup>*Hu-ba-ba-a-a*.  
**Huru** (Eg. hr "Syrian"), in *Pa-Pi-hu-ru*.  
**Husur** (cf. <sup>mar</sup>*Hūsūr*), in *Hu-su-ra-a-a*.

**Ja** (cf. <sup>mat</sup>*Ja*<sup>2</sup> JADD III, p. 22), in *Ja-a-a*.  
**Īmanu**, cf. under *Īmanī*, *Īmanū*.

**Isāna** (cf. <sup>alt</sup>*I-sa-na*, mod. *Tell Isān*, *Isan Koi*, BA II, p. 49), in *I-sa-na-a-a*.

**Isln**, in *I-sin-na-a-a*; cf. *E-sin-na-a-a*.

**Išin** (= *Isin*), in *Amēl<sup>alt</sup>I-ši-in*.

**Išnunak**, in *Mār<sup>alt</sup>Iš-nu-nak*.

**Itu'a**, in <sup>mat</sup>*I-tū-a<sup>2</sup>-a-a*.

**Kalḫu**, in (<sup>alt</sup>*Kal*<sup>2</sup>*Kāl-ḫa-a-a*, *J<sup>2</sup>Kāl-ḫi-i-tu*).

**Kaššū**, cf. *Kās-su-a-a*, *Kaš-ša-a-a*, *Kaš-šū-ū*, *Ri<sup>2</sup>i-kaš-ši-i*.

**Kumu**, in *Ku-ma-a-a*.

**Kundī**, cf. *Bēl-ku-ur-di-ila-a-a*, *Kun-da-a-a*.

**Kurbān**, in *Kur-ba-an-a-a*, *Daḫān<sup>alt</sup>Kur-ba-an*.

**Kūsu**, in *Ku-sa-a-a*, *Ku-sa-ja-a*.

**Kutū**, in *Ku-ta-a-a*.

**Laḫiru**, in *La-ḫi-ra-a-a*.

**Larak**, in <sup>alt</sup>*Lā-rak-zēr-ibni*.

**Mišir**, in *Mi-šir-a-a*.

**Mušur**, in *Mu-šur-a-a*, *Mu-šur-i*. Cf. *Mu-zu(su?)-ra* (*ka?*)-a-a.

**Naziba**, in *Amēl<sup>alt</sup>Nā-zi-ba*.

**Ninua** (<sup>alt</sup>*Ni-nu-a*, (<sup>alt</sup>*NIN*;<sup>alt</sup>)), in *Ninuaia*, *J<sup>2</sup>Ni-nu-a'ūta*, *Mannu-kr*.

**Nippuru**, in *Enlil-ni-ḫi-pu-ru-ana-ašrišu-ter*.

**Qanū**, in *Amēl<sup>alt</sup>Qa-nu-ū*.

**Qumāna**, in *Qu-ma-na-a-a*.

**Rašāpa**, in *Ra-ša-pa-a-a*.

**Sippar**, in *J<sup>2</sup>Sip(a)ranu*.

**Sūhu**, in *Su-ḫa-a-a*,

**Sūku**, in *Sukkūja*, *J<sup>2</sup>Suk-ki-i-tū*, *Su-qa-a-a*.

**Sūlu** (cf. <sup>alt</sup>*Su-lū* li Senn. Bav. III R 14, 9; King VIII 9a), in *Su-la-a-a*, *Su-li-ia*.

**Sumu** (cf. <sup>mat</sup>*Su-mu* III R 8, 40), in *Su-ma-a-a-ja*.

**Sūru** (cf. <sup>alt</sup>*Su-(ū)-ru* Anp. Ann. I 76, etc.), in *J<sup>2</sup>Su-ra-a-nu*.

**Šallu**, in (<sup>mat</sup>)*Šallaia*.

**Šidūnu**, in *Ši-du-nu-a-a*.

**Tabalu**, in *Tabalaia*.

**Tupliaš** (*AB. NUN. NA<sup>alt</sup>*), in *Kidin-Tupliaš*.

**Urarḫu**, in *Urarḫaia*.

**Uru**, in *J<sup>2</sup>U-ra-a-a*.

**Uruk** (*UNU<sup>alt</sup>*), in *Dan-Uruk*.

**Uš-tim**, in *Amēl-iššakke-ša-uš-tim*; cf. *šakin<sup>mat</sup>Uš-ti* VR 56, 21.

### 3. Other Elements (Nominal and Verbal-Forms, etc.).

ā 1. Hypocoristic ending of Semitic and foreign personal names (cf. TNB, p. XXXI), e. g. *Apla*, *Appā*, *Aqara*, *Arda*, *Iddina*, *Iqisa*; *Ardara*, *Barzā*, *Dallā*, etc. — 2. Aramaic ending, of stat. emphat., e. g. *Arnabā*, *Gabra*, *Garida*, *Gijā*, *Ḫarima*, *Ḫuntisā*, *Qarḫa*, *Zabā*, etc., and of f. sg. stat. absol., cf. *J<sup>2</sup>Badia*, *J<sup>2</sup>Gabia*, *J<sup>2</sup>Hanua*, *J<sup>2</sup>Ḫarrā*, *J<sup>2</sup>Ḫazala*, *J<sup>2</sup>Naqia*.

\*ē (Iran. = wi), in *E-parua*, *-parua* (cf. *Wifarna*).

ē ending, see under *ja*.

No. 1.

𐎠𐎵, **ālu** (*URU*) settlement, city, in *Ši-bit-ali* JADD 750, 5, *Nabū-ana*, *-dūr-ali-šū*.

𐎠𐎵, **abu**, **abbu** father (Ass. and WSem.). Written *AD*, *a-bu*, *a-bi*, *a-bi-in*, *a-ba*, *ab-bu*. Cf. names beginning with *A-a*, *Ab-bu-ba*, *Abi-Abu*, *Adad*, *Aḫ*, *Ašur*, *Ḫa-lu-e*, *Ja*, *Idin*, *I-la-i*, *Ilijā*, *Kr*, *Mannu-ka*, *Mannu-kr*, *Sumu*; **a-bi AD-ia**: *Abija*, *Ilc*, *Km*, *J<sup>2</sup>Ummi*; **abūa** (*AD-u-a*): *Bēl*, *Dari*, *Kūr*, and *Šamaš*; **abūnu**: *A-bu-nu* and *Bēl-mukin-AD-nu*; **abi-ša**: *J<sup>2</sup>Aḫal*; see also under 𐎠𐎵, 𐎠𐎵 and 𐎠𐎵.

\***ab-bi** (Mit., cf. *api, appa*), in *Ab-bi-Tešup*.  
 \**E-bi*(?).  
*I-ba-a* (hypocor.), see **בבא**.  
**אבב** III cleanse, cause to shine, in *Nabū-kin-ū-bi-ib*|*LAH.LAH*.  
 \**A-ba-gu-ū*.  
 \***אבר**, (Ar.) do, make, in *Ilu-a-ba-dī* (better as *Ilu-aba-dallim*).  
**abdu** (WSem.) servant; written *ab-da-di*, *URU*; in *Abāa*, *Abdi*, *Abdi-*. Cf. List II, 1.  
**abdalu** (עבדל), in *Ab-da-li*.  
**abduū** little servant(?), cf. *Ab-du(u)-nu/ni*.  
*Ū-ba-a-di*; cf. *Ū-ba-da-a* BE XV, 198, 2.  
**אבז** *Ab-zi-i*. Cf. *I-bi-zu* T-D LC.  
 \**Ab-bi-ḥa*.  
 \**Ab-ḥa-ta-a*.  
 \***אבז**, **abitu** decision, in *A-biṭ-šarri-ušur*, *A-bi-ti-i*.  
 \***אבך** **ubbuku** (cf. **עבב** perversus), cf. *Ūb-bu-ki-ku*, *Ū-bu-nk-ki*(?), *Ū-bu-ku*; *Ū-bu*(?)*tc*-*qu*(?).  
**abkallu** prudent, well informed, in *Bēl*, *Nabū-NUN.ME-ilāni*. Cf. *Ab-ka-l-su*(?)*pi*.  
 \***אבל**, **abullu** city-gate; written *KĀ.GAL*; in *Abullu-te-ta-par-a-a-u*. Cf. OBA, *Mar-abulli*, CT 2: 19, 9, 25.  
**iblu**, in *Ilu-ib*(*ip*?)*-li-ia*.  
*A-bu-lu*. *A-bi-lu*(?), *A-bil-Sin*.  
 \***אבן** **abnu** stone, in *Ab-ni-i*.  
*Ab-na-nu*.  
*I-bu-nu*(*ni*) (√**בנב**?).  
**ubānu** finger, omen (cf. Ta'annek I; **אבנע** אבנע *E-bi-si* . . . .  
**אבס**  
 \***אבר**, **abāru** be strong, in *Li-bur-zanin-Ēkur*, *Nabū-šum-ū-bur*. — WSem: *la-bur*/*bū-ru*.  
 \***אבר**, **ubāru** friend, in *Ū-bar(-ru)*, *Ū-ba-ru/ra*, *Nabū-našir-u-bar-šu*.  
**ibru** friend, cf. *Bēl-ibašī*, *Me-me-ib-ri*. Cf. *ipri*.  
*Ūb-ru*, *Ūb-ru-a* *Ašur*, *Ū-bur-lamaššu*.  
 \**Ū-bu-ra-ki*, *Ū-bu-ra-ki*.  
 \***אבש**, \**Ab-ša-a* (cf. Pa. עבשא).  
 \**Ab-ši-e-ku*(?) *šū*.  
 \***אבז**, II 1, destroy, in *Mu-ab-biṭ-kiš-ša-ti*.  
 IV 1 Ptc. *munnabtu*, in *Munnabitu*.  
*Ib-bu-tu*, *I-bu-te-ilāni*, √**בנא**?  
 \***agi** (Mit., cf. *a-ki*), in *A-gi-ia*, cf. *A-gi-Tešup*, *A-gi-iz-zi* BE XV.

\***agab** (Mit.), in *A-ga-ab-ta-ḥa*, (-*šenu*). Cf. *A-kab(gab)-še*.  
 \***אגבר** *A-ga-bū-ru*, *A-g-bur*, *A-g-bu-ru*, *A-g-ba-ra-a*; cf. *Ak-bar*.  
**agū** headgear, crown, cf. ? *A-gu-um*, *Da-aw-a-gu-ša* VS 7: 134, 4; see also under **גבר**.  
 \**A-gu/ku-a*, *A-gu/ku-za*. *A-ku-us-su*. *A-gu-um*.  
 \***אגרי**, **egū** sin, in *La-te-giḡa(-ana)-Ištar*; cf. *La-tū-gi-Nana*.  
*I-gi-i*.  
**אגל** *A-ga-la*; cf. *A-ga-li* BE XV, *U-gu-la* AO 5490, R. 1.  
*I-gi-li-i*. *Ig(k)-li-i*. *Ig-la-nu* (cf. Bi. **יגל**?)  
*A-gi-nu*. *Ū-gi-ni-e*. *U-ga-a-a-ni*, or *Sam-ga-a-a-ni*, cf. *Sa-am(-)gu-nu*.  
**igur**, in *I-gur-kapkapu*.  
**ugaru**, cf. *Nabū-muntpiš-ū-gar*; OBA, *Ri-iš-ū-ga-ru* T-D LC.  
 \***a-gu-ra-a** (Gr. αγορα), in *Pi-la-a-gu-ra-a*.  
**igritu**, in *Ad-di-ig-ri-ti-šu*.  
 \***ada**, cf. *A-da*, *A-da-a*.  
 \**A-di-i* = *I-di-i* = *Id-di-i*. \**A-di*(*ti*?)*-ia(-a)*.  
**uddu**, light, in *Nabū-šakin-ud-du*. Cf. *Ud(Tam)-da-nu*.  
*A-da-da*.  
*Id-di-i*, *Id-di-ia-a-tu*, *Id-du-u-a*, *I-du-u-a*.  
 \***אדי**, **adi** unto, in *A-di-ma-ti-ili*.  
 \**Ū-da-ki* (Vannic, perhaps Iran., cf. Adakes, JIN, p. 2).  
**id-ka**, in *Bin-id-ka*(?).  
**אדם** \**Ad-ma-nu*.  
 \**A-ad-du-mi*, *Ad-du-mu*.  
 \***אדן**, **adūnu** (WSem.), see List II, 1.  
 \***אדן**, *A-di-nu/ni* (cf. Bi. **אדן**). *Ad-na-a-a* (cf. Bi. עבנא).  
**udūnu** eagle(?), cf. *Ū-di-ni*.  
*A-da-si*. *E-da-si*.  
**אדר** **adāru** to fear, in *A-du-ru*, *Šimutti-a-dur*, *La-a-di-ru-ibu*. Cf. *A-di-ir-tum*.  
**Addaru** the month Adar, in *Addara-a-a*; cf. *A-da-ri-ti* BE XIV, 110, 10.  
 \***adra**, in *Ad-ra-Aširti*.  
 \***אדר**, **idru** = עזרה = עזר help, see names under *Id-ri*, *Idru*, *A(-a)-u*, *Adad*, *Addi*, *Atā*, *Atar*, *Atā*, *Bēl-Ḥarrān*, *Ilī*, *Milki*, *Našhur*, *Samsi*, *Ši-*, *Šer*, *Tammeš*.  
*A-da-ta-a*.



\*ū (Eg. ʿj great), in *Pir-ū*.

\*u(wa)ksa (Iran., cf. Avesta huwaχša), in *U-ak-sa-tar*, *Uk-sa-tar*, (Ba.) *Ū-ma-ku-iš-tar*.

אור, *urru*, *ūru* light, = WSem. אור, in *Ur-Bēlīt-muballīṭat-mūtūti*, \**Ū-ri-ia-a*, \**Ur-ri-ja-u*, *Ilu-ur-ri*, *Mit-ki-ū-ri*, *Ū-ri-im-me-i*, \**Ū-ru-ā* *Ma-lik*, *-mit-ki*, *-ša-lu*.

\**la*(<sup>2</sup>)*-ri-ru* (WSem).

\*אור, *A-u-i-ra-a* (Ar.) = אור, אור coecus.

\**a-ū-ar* (Iran.), in *A-ū-ar*(?)*pa-ar-nu* (Οποφέρωνης). אור, *āšu* lend aid, in *Ū-ša(a)-ni-ū-lu*, *Nabū-ū-ša-an-ni*.

\**A-za-a* (Ar.). \**A-za-a* (Iran.?).

*i-za* . . . in *Enlil*.

\**e-zi-e*, in *Bin*.

\**U-zi-i* (possibly Irwit., cf. Bi. אורי, Aryan *Uzya*, SCHEFFELER, *Arisches*, p. 72); cf. *Ū-zi-tar*, *Ū-zu-ma-aw-da*.

אזב, *izbu* newborn, sprout, in *Iz-ba-Adad*, *Iz-bu* (cf. Bi. אדבר, *-hšir*).

אזב, III I save, deliver. Prt. *ušēzib*, in *Bēl*, *Nabū*, *Nergal*, *Pallū-ū-še-zib*(*KAR*). — Ipt. *šēzib*, in *Adad*, *A-u*, *Ilu*, *Nabū*, *Pal-ḫu*, *Šamaš-še-zib*(*-bi*); *šēzibanni*, in *Še-zib-an-ni*, *Adad*, *Aplu*, *Ašur*, *Bēl*, *Ilu*, *Nabū*, *Nergal*, *Ninib*, *Nusku-še-zib-a*(*an-ni*); *sūzib*, in (Ba.) *Šu-zib-Marduk*. — Ptc. *mušēzib*, in *Mu-še-zib*(*zi-ib*); *zi-bu*, *Mu-še-zib*(*KAR*), *Ilu*, *Nabū*; *mušēzib-napšāti*, in *Nabū*; *šūzubu*, in *Šu-zu-bu*, *A-a-a-šū-zu-bu-ili*.

*uzūbu* recompense(?), in *Nabū-ū-zu-bu*.

\**uzib*, *uzub*, *uzbi* (Cass.), in *Ū-zib-Enlil*, *-Šipak*, *U-zib-ia*, *Ū-zu-ub-ši-ia-sah*, *-Šipak*, *U-zib-ā* . . . ; cf. *U-zib-Enlil* BE VIII, pt. 1.

\**uz-di*(?) in *Uz-di-a-ša*.

אזז, *Az-zu*, *A-zi-zu*, \**A-du-na-iz-iz-zi*.

\**izzi* (Hit-Mit.; cf. *za*, *zi*, *zu*; (\*a)za in names of Asia Minor, SUNDWALL, p. 57), in *A-ki-iz-zi* (cf. Isaur. ΑΚΚΙΩΣ), *Pi-ri-iz-zi* (cf. Πιρριουσις), *ai(er)Ru-ḫi-iz-zi* (TA), *ai* *ḫa-at-tu-ši-pa-iz-zi* (CHANTRE, p. 46); cf. CPN, p. 33, under *si*.

\**izzi*, (WSem.), in *A-zi-ba'al*, *-ilu*, *A-zi-i*.

\**Uza-kku*.

אזל, *A-zi-lu/ili*; cf. OBA, *A-za-sa-li-ia* RPN, *A-za-la-ia* T-D LC.

\**I-za-al-di* . . .

No. 1.

\**a-zi-mi*, in *Bin-a-zi-mi*.

אזן, *uznu* ear, in *Bēl-u-za*(*PI*)-*a-a*; \**Uz-na*(<sup>2</sup>) (cf. Bi. אָזן); cf. *Uz-na-nu* ("long-eared").

\**A-za-na-a-a* (cf. Bi. אָזְנֵי אָז).

*E-zi-pa-ta*, *E-zi-zu-tum*.

אזר, (WSem.) to help, in *A-za-ru*, *A-zi-ru* (cf. *I-li-a-zi-ri* VS 9: 221, 1), *A-zi-ri-ia-u*, *A-zu-ri*, *A-z-ri-ja-a-lu*.

\**A-zu-ta-a*. Cf. *A-su-ti* BE XV, 167, 39.

אח, *aḫu* brother (Ass. and WSem.); ideogr. *PAP*, *ŠEŠ*; cf. names under *Aḫ*, *A-ḫa*, *A-ḫi*, *A-ḫu*, *Aḫi*, *Aḫu*, *Biv*, *Bud*, *Ḫa-a-ri*, *Kin*, *Mannu-ki*, *Mannu-kina*, *Nādin*, *Sā-lim*, *Šulmu*; see also *ereš*, *eriba*, *ibni*, *iddin*, *šubši*, *ušur*; *Abi-ja-aḫi-ja* is perhaps to be read *Abi-ja-gar*; *aḫū*(*ja*) (*PAP*)(*ŠEŠ*)-(*u*)(*ū*)-*a*, *a-ḫu*(*ū*)-*a*), see under *Aḫū*(*ū*), *bān*, *Ḫi-ri*, *Lū*, *Mannu-lū*; *aḫušina*, in *Aḫu-ši-na*; *aḫ(h)ē* (*aḫi*), written *PAP*<sup>ME</sup>, *PAP*<sup>U</sup>, *ŠEŠ*<sup>U</sup>, *aḫ-ḫi-im*, in *A-a*, *Aḫē*, *Bān*, *Bēl*, *Erība*, *Ḫi-ri*, *Ja*, *Jaḡar*, *Išdī*, *Ki-ra*, *Man-kt*, *Mannu(aki)*, *Mannu-ka*, *Mannu-ki*(*ma*), *Marduk-ḫi-lim*, *Nādin*, *Šalmu*, *Šulmu*, *Tāb-Uḡ(ḡ)ur*; see also *balliṭ*, *bān*, *eriba*, *ereš*, *iddin*, *lūmur*, *nādin*, *šallim*, *ušur*, *mušēzib*; *aḫēa*, in *Aḫ-ḫi-e-a*, *Samsi-aḫca* (*PAP*<sup>ME</sup>-*e-ā*); *aḫēšu* (*PAP*)(*ŠEŠ*)-*šu*), in *Arad*, *Bēl*, *Išdī*, *Nūr*, *Šulmu-aḫēšu*; see also *bān*, *ereš*, *kabti*, *rib*, *šar*. For *aḫi* > *hi*, see אר.

*aḫātu* sister, see names under *Ḫaḫat*; cf. *A-ḫa-ti-ma-bēlīt-ka-la-ma* VS 9: 152, 4; *Ḫa-ḫa-ti-ḫi-di-at* T-D LC.

*aḫūnu* little brother, in *A-ḫu-nu*/*PAP-u-nu*, *Aḫnu*, *Aḫnūca*.

*aḫūtu* (*PAP*)(*ŠEŠ*)-*tu*(*tū*)(*te*) brotherhood, in *Iṭti-Adad-aḫūtu*.

\**aḫūt* (Ph. אַחֻת) sister, in \**A-ḫu-ut-milki*.

\**a-ḫa* (Iran. *haya*), in *A-ḫa-manuš*.

\**aḫa* (Hit?), cf. *Aḫ-ḫu-mu-u-va* JRAS, 1918, p. 1044, *A-ḫu-za-ša*.

\**E-ḫi-ia* (cf. Bi. אָחֵי); cf. *A-a-e-ḫu* (?JADD 619, 9), *A-tu-e-ḫu*, *Kar-e-ḫu*.

\**iḫa* (WSem.) "is alive", or "is brother"(?), cf. *Ab-bi-ḫa*, *A-du-ni-ḫa*. Cf. also *Tur-bi-ḫa-a*.

\**aḫbir* (Eg. ḫpr; cf. *ḫū urū*), in *Ma-na-aḫ-bi*(*-ir*)-*ia*.

\**ḫar*, (Ar. = *aḫazu*) *a-ḫa-di*, in *Si-a-ḫa-di*.



\***ah** (He), in *Ia-ù-ha-si*.

\**Aha*(?)-*a-a-ha-a* (cf. Bi. 𐤀𐤁𐤁𐤀?).

*A-hu-lu* (cf. *aḥli*; Bi. 𐤀𐤁𐤁𐤀, OBA. *A-hu-la-a-a*).  
*A-lu-lam-ma*.

\***ah-li** (Hit-Mit.; cf. kla, klu, in names of Asia Minor, SUNDWALL, p. 108), in *Ah-li-ba-bu*, *Ah-li-Tešup*; (<sup>1</sup>)*Ah-li-ba-da* T-D LC, *Ah-li-ja* VSI, 107, 8; BE XV, 200, IV 82, *Ah-li* BE XV, 198, 68, *Ah-li-ku*(?)*-šá* UMBS II 2, 11, 10, *ah-lamú*(?) ; ? *Bu*(*Pu*?)*-ba-ah-lu*, ? *Ta-gu-uh-la* CPN. <sup>2</sup>*Kumma-ah-lu* (Car. n. p. Κομαχλ.σν).

\***ahlib** (Hit.; = ?*aḥli* + *b*, cf. *hudi* and *hudib*; or *l < r*), in *Ah-li-ib p?*-*šar-ri*; cf. Bi. n. 1. 𐤀𐤁𐤁𐤀.

\***ahnu**, cf. *ʾUm-ma-ah-nu*, *Ah(Ih)-ni-ad-ka* . . .

\***ahūsu**, in *Hā-an-ah-u-si*; cf. *Aḥu(-u)-su* (*Aḥu-eriba?*).

\**Ah-ri-bi-ta* (Eg. or Hit).

\***ahšij**(ja), **akšī** etc. (Iran. = χšaya mighty), in *Ahšijaršū*, cf. *Ahšēri*, *Ak-šī-ma-ak-šū*.  
*U-ḥa-ti*.

𐤀𐤁𐤁𐤀, spare, save; **ešir**, written *e-šir*, *e-šī-ra*, *e-šē-ri*, *KAR(-ir)*, *SUR(-ir)*, see names under *Ešir*-, *I-šī-ru*, *Adad*-, *Amurru*, *Ašur*-, *Au*-, *Bel*-, *Ḥabli*-, *Ilu*-, *Ina-ēšir*-, *Marduk*-, *Nabū*-(ēšir), *Nergal*-(ina-ēšir)-, *Salmu*-, *Samaš*-, *Šarru*-, **eširanni**, or *eširanni*, in *Ašur*-, *Nabū*-, *Ninib*-, **ešir** (Ptc), in *Nabū-ešir-aple*, *Šarru-ešir-Aššūr*, *Nabū-ešir-napšati*; **eširat**, in *ʾŠerua-eširat*. **ešer** (Inf), in *Tāb-ešer* (*KAR*)-*Ašur*.

\* *ʾU-ia-a*.

𐤀𐤁𐤁𐤀 *ē* (DAG? § 106), in *ʾA-u-c-balli(ām?)-a-ni*.

𐤀𐤁𐤁𐤀, **ajābu** enemy, in *Samaš-kašid-a-a-bi*.

\**A-ia-ab* (cf. Bi. 𐤀𐤁𐤁𐤀).

𐤀𐤁𐤁𐤀 **ēkallu** palace, temple, in *Ē.GAL-a-a*.  
*Abi-ina-Ē.GAL-tilbur*, *ʾNūr-Ē.GAL*, *Nūr-Ē.GAL-ū-mu*, *Ellu-c-kal-lu-u-a*.

𐤀𐤁𐤁𐤀, **ēnu**, *inu* eye, in *E-ni-bašma*-, *ilu*-, *In-ilu*-, *Nabū-Šī-na-a-a*; cf. *ʾIna-su-ūu*.

𐤀𐤁𐤁𐤀, (?)*E-pa-a* (cf. Bi. 𐤀𐤁𐤁𐤀).

\**A-ia-ri* (Can).

\***aki** (Hit-Mit., cf. *agi*; ακα, ακα, in names of Asia Minor, SUNDWALL, p. 46f), cf. *A-ka-ku-a* (Ακακις), *Ak-ki* (Lycæon. Ακκα), *Ak-ku-ia*, *A-kuḡu-a* (Capp), *A-ki-ja*, *A-ki-di-ni* (PSBA 1907, Nov. pl. II 28), *-izsi*, *-pa-pu*, *-Tešup*; *Ki-ak-ki*, *Ubara-ki*, *U-da-ki*.

\***aku** (Iran), cf. *Ar-ba-ku*, *Har-ma(-ak)-ki*, *Kar-ši-a-ku*, *Ma-aš-da/dak-ku*, *Ki-ta-ak-ki* [Add.] (cf. Κατάκκος JIN p. 159), *Mi-ta-a-ki* (Μη-τακος), *Tu-na-ku*.

\***akku**, cf. *Karakku* (Cass.), *Lu-pa-ak-ku* (Hit.?), *Ni-na-ak-ku* UMBS II 1, 30 23 U. E. (cf. Ναυ-υακος, Νηυακα, SUNDWALL, p. 166), ?*Ur-ta-ku*, *Bu-na-ak-ka* (El), *U-zak-ku* (Iran.?)

\***ika** (WSem.), cf. *I-ka-ū-su*.

\***ikki**, cf. *Na*(?)*-bi-si-ik-ki*, *Ū-ri-ik(-ki)*, *Ū-ri-ia-ik*.  
*Ik*(?)*-Tešup*.

\***uk(k)a** (Iran), cf. *Ḥa-ar-duk-ka*; *Da-a-a-nuk-ku/ki*, *ka*, *Da-sa-uk-ku*, *Ma-aš-da-a-a-nuk-ku* [Add.], *Pa-a(-a)-uk-ku*, *Pa-ar-tiik-ku*, *Si-lu-uk-ku*, *Za-ar-da-uk-ku*.

\***uku** (Hit), cf. *Ū-ku-ia*, *Kalbi-ū-ku-ū*.

\***akib** (*aki* + *b*, Mit), cf. *A-kiib-LUGAL*, *-šē-ni*.

\**Akbaru*, *Akbaru*.

\***akdu**, see under *Ak-du*-. Cf. *Ak-ti-mi* . . . *Nu-na-ak-te* CPN, *Wiktazu*; <sup>2</sup>*Ba-ti-ik-ta* CHANTRE 46, 10; *akta*\*, *ikta*\*, *kta*\*, in names of Asia Minor, SUNDWALL, pp. 47, 89, 116.

𐤀𐤁𐤁𐤀 **aki** like, as, see names under *Manu*-.  
*A-ka-ku-a* (cf. *A-ka-ki-im* RPN, *A-ku-ki* T-D LC,

*U-ku-uk-ku*, *Ik-ku-uk-ku* BE XIV, XV).

𐤀𐤁𐤁𐤀 *U-ku-mc* (cf. *Uk-ku-ma*' Nabd. 203, 48; <sup>2</sup>*Uk-ku-mu*).

**uknu** lapislazuli, in ?*Illu-uk-nu*; cf. *Uk-ni-damgu* BE XV.

\**Ak-nu-par*(?)*-nu*. *Ak-nu-nu* JA 1909 (Hana).

*Ak-pa-lu*(?) JADD 630, 13.

\**Ak-pa-ru* (Hit).

𐤀𐤁𐤁𐤀, **ikkaru** peasant, in *I, Ik-ka-ru*. *Ik-ka-ri-ia* BE XIV, 101, 9.

**ēkurru** temple, see List II, 1.

𐤀𐤁𐤁𐤀, *A-ka-ru*. Cf. *llw-ak-ku* ('AG-KUR), *ʾAk-ku(r)-ra-tum* T-D LC.

\***ikri** (Hit), in *Pa-a-ni-ik-ri* (cf. *pana* and *kre*, in names of Asia Minor, SUNDWALL, pp. 113, 172); cf. *Ka-ni-ik-ru-um* CT 4: 50, 19. *Ni-ra-ak-ri* CPN.

\**Ak-ša* (cf. *Ak-ša(-a)-ia* RPN), *Šiu-ik-ka-ša*.

\***akšī**, see *aḥšī*.

\**E-ki-iš-tu-ra* (Gr. Ακέστωρ).

*A*(?)*la*-*ki-ti-e*.

𒌷 **ilu** god; written *AN*, *AN<sup>pl</sup>* (*el, ilā, i-li, i-li*;  
cf. names under *Ili-, Ilu-, Abā-, Abi-, Adgi-  
Adi-mati-, Ammeni-, Amūr-, Anaḫ-, Aq(g)-  
da-aš-, Atanaḫ-, Avar-, Bakā-, Bariki-, Ba-  
ru-ḫu-, Bēl-māti-, (Da-di-), Daḡil-, Da-ka-ni-,  
Dala-, Da-ni-ia-ti-, Dan-,<sup>1</sup> Danni-, E-ra-da-,  
Ereš-, Eriḫa-, Eḫir-, Gabri-, Ga-di-, Ha-il-,  
Ḫaldi-, Ḫali-, Ḫaṣa-, Ḫi-ḫi-, Ḫemti-, Jabūt-,  
Jada-, Idi-, Ili<sup>2</sup>-bullaḫ-, Iwani-, Im-rum-,  
Iqbi-, Irašši-, Ispitti-, Isdi-, Ismanni-,  
Išme-, Kabar-, Kabri-, Kmi-, La-a-ba-ši-,  
La-a-di-ru-, La-a-a-te-, La-da-gil-, La-ḫi-c-,  
La-ta-dar-, La-tubašanni-, Lip-di-ri-, Li-  
phur-, Mašiate-, Mati-, Milki-, Mudammig-,  
Mukin-šarrāte-, Mu-mar-, Munipiš-, Mu-  
šallim-, Mušezib-, Mutarriš-, Nadin-, Na'id-,  
Našib-, *NIN-IB*, Padū-, Qa-ba-su-, Qa-a(?)-,  
Qana-, Qur-bu(?)-, Qurdi-, Rabbī-, Ra-ma-me-,  
Rēnu-, Rimanni-, Sa'alti-, Sa-gi-bi-, Sata-,  
Samst-, Samu-la-, Šala-, Šalli-, Šidqi-,  
Šamši-, Šē'i-, Šumma-, Upaḫḫir-, Ušanni-;  
**ilu(lili)-ma**, see names under *Ilu-ma-, Atta-,  
Bēl-tarši-, Ilu-, Ša-*; stat. constr. **il**, written  
*AN*, in *Ili-biti-kucub-ilani, Ašur-il-balaḫišu,*  
*Marduk-il-naphari*; sg. gen., see names  
under *Abda-, Amar-, Arad-, Arik-den-,  
Atamar-dumuq-, Ba-a-a-di-, Bat-ti(?)-, Bu-  
du-, Dugul-pān-, Eui-, Gabbu(-ina)-gāt-,  
Gimil-, ḫabi-, In-, Kidin-, Kišir-, Limra-  
šibbi-, Lu-ba-aš-a-na-, Mannu-dan-ana-,  
Mannu-ki-, Mnu-aḫṭi-ana-, Nūr-, Pan-,  
Qati-, Ra-ḫi-me-, Rimūt-, Silim-, Ša-, Ša-  
lā-, Šangū-, Sulum-, Šum-, Tabni-, Taklak-  
ana-, Tamdi-, Taḫ-rigim-šar-, Zabdi-,  
Zarḫi-, Zaruṭ-;* pl. nom. **ilāni**, written  
*AN<sup>pl</sup>(-ni)*, in *Ibašši-, Šumma(-ibašši)-ilani*;  
gen., written *AN<sup>pl</sup>(-ni)*, see *abkal, arad,  
baltu, barḫu, bēl, demuq, etiḫ, gabbu, ḫaman,  
ḫammu, kabti, kitti, kuzub, naphar, qāta, qibi,  
rim, šir, šarru, šarḫu, šepā*, and names  
under *Arkat-, Bu-si-, Eā-ēpiš-, Eriḫa(Tarib)-,  
I-bu-te-, I-ri-su-, Muttalik-, Ribāt-, Ri-ḫu-ša-,  
Rimūt-*; with suffix, **AN-ia-a-a**, see names  
under *Abi-, Adad-, Aḫi-, Ašur-,<sup>d</sup> A-u-, Bēl-,  
Bēl-dalli-, Bēl-kišsi-, Bēl-kunumu-, Bēl-,  
kundi-, Ḫaldi-, Ilija-, Ina-, Išme-, Istar(-bāb)-  
Kabi-, Mannu-aki-, Mar-šarri-, Nabū-**

No. 1.

*Nergal-, NIN-IB-, Nūr-, Nusku-, Samsi-,  
Sin-, Šamaš-, Šar-ilani-, Šarru-, Šēr-,  
Šumma-,<sup>d</sup> Šurija-, U-m-sibū-,<sup>f</sup> U-urkt-,<sup>d</sup> ZIB-;  
**ilišu** (*AN-šu, i-li-šu*), in *Arad-[Add.]-, Damqi-,  
Takil-ana-ilišu; ilānišu* (*AN<sup>pl</sup>-šu*), in *Ramu-  
ša-ilānišu*.*

\***ēl, il, ilā** (WSem.), with suffix *el, ili, ila'z*, cf.  
*El-ba-ni, E-lu-ra-bi-, ra-i-ba-, ra-na-, šatana-  
c-li, I-li-AN-milku-, -ra-bi-ily, AN-ja-a-bi-,  
-ja-di-nu-, -ja-a-u, Ili-ri-li-i, I-la-i-a-bi, A-a-  
ila-a'z-i*; with suffix *i pl.*, in *Samsi-i-lu-  
na||li-ni|lu-nu, ? Lu-na-a-*. Cf. *A-zi-lu, Mati-  
ila, Da-di-i-lu*. See also under *ilu*.

**ilu** goddess, *? Ili-i-bašti(UK)*.

**ilūtu** divinity, in *Iluta-ibni, Amur-ilātu-Ašur*.

𒌷, **ul** not, written utand *NU*, in *Abu-ut-idi, Nabū-  
alsika-ut-abāš, Papsukkal-ša-iqbū-ut-tui*.

\***al** (El.), see *hal*.

\***il** (Iran.?), cf. *Da-di-i-lu*. — **ila** (Hit., cf. *ila*, in  
names of Asia Minor, *SUNDWALL*, p. 89),  
in *Barḫu-i-lu-wa*.

\***ala** (Hit., cf. *ala* = *ἰλαος(?)*), in names of Asia  
Minor, *SUNDWALL*, p. 47f.), cf. *A-lā-di-im,  
A-la-ra-na-du, ? Alakšandu. A-lu-ud-ḫu-ḫa-  
ri-šā(?)*.

<sup>3</sup>*A'(I)-la'z(?)*. *Hal-la-at-la'z*.

*I-la-a* (cf. Bi. *𒌷𒌷*).

\***alaba**, cf. *Am-me-a-lu-ba. Ul-lu-b(a'z)*.

**ul-ba**, in *Nabū-am-ku-ra-ut-ba*.

**aldu** (*aštu'*), cf. *Ḫaḫṭu-šū-al-di-i, I-za-al-di...*

𒌷𒌷, **mēlu** mountain height, wall, protec-  
tion(?), in *Ṭab-me-lu(-ū)|me-li-e*.

\**[a'z-lu-u. ? Ši-lu-tū*.

𒌷𒌷<sub>2</sub> walk. **Prs.** in *Idāte-bēli-a-la-ka, Ina-ilija-,  
Ina-šari-bēl-at-lak'a-lak|DU-ak, Bēl-, Nabū-  
tappāti-DU(-ak)*. — **Imp.** in *Nabū-itti-edi-a-  
lik*. — **Ptc.** in *Nabū-alik(DU)-id-enši, a-lik-  
idiša, Ašur-, Nabu-, Nergal-, Ninib-, Sin(?)-,  
Šil-Ašur-, Šamaš-a-lik|DU-pāni, Nabū-a-  
lik|DU-pānija*. Cf. *A-na-me-ni-DU*.

\**Muttalik(?DU-ig)-ilani*.

*Ul-ka-a*.

𒌷𒌷, **alilu** strong, in *? A-lū-lī*, cf. *Aḫa-lu-lu-nu*  
VS 8: 1323.

**illatu** power, strength, in *Ili-illati*.

𒌷𒌷, **ellu** shining, written *AZAG*, see names  
under *Ellu-*; <sup>f</sup>*Bau-el-lit*; cf. *? Il-lu-uk-nu*.

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𐎠𐎢𐎡, *ulūlu* month Elul, written <sup>arab</sup> *QI*, in *Ulūla-a-a*. *Lu(-ul)-li-i* (Ph.)

*Il-lu-u*. *I-lu-lu*. *Ul-lu*.

\**allu* (Hit.), see *lu*.

\**ula(m)* (Cass. = *lidānu*) child, see names under *Ū-la(m)-*. Cf. *Ušb(p)-nda*, *Ullu/Uli-sunu*.

*ul-lu-mu*, in *Abi-ut-lu-mu*. Cf. *Ūl-tum(lu-mi-ir-šī)š-e-it* CT 2: 3, 3, 4; T-D LC.

\**E-la-ni*. *Ilanu*.

\**Il-gi-su*.

\**alta* = *arta*.

*Il-ta-da-a-a*.

*Il-tap-pa* (cf. *Il-tap-pi-ta*, *Il-tap-pu-ut-ta* CPN).

𐎠𐎢, *amtu* maid, sclave, in *Amat-bēl*, *Amat-<sup>d</sup>Šūla*, *Amat-<sup>d</sup>Šadīna*, *Am-ti-Gula*, *Nabū*.

\**ama*, cf. *A-ma-ḥar*, *A-ma-ma-aš*, *A-ma-jā-še*, *Biv-a-ma(-a)-ia*.

\**ame*, cf. *A-me-dir-ra* (El), *A-me-ka* (Iran.?), cf. Αμῆκακος JIN p. 14), *Ami-tāšī*, *Ti-ur-a-me*. *Am-me-a-la-ba*, *Am-me-cu-na*.

\**umma* (OldPe. *uva own*), in *Um-ma-da-a-tu* (TNB) = *Xwadhāta*, cf. JIN p. 181.

\**um(m)a* (Hit, cf. *ume*, SUNDWALL, p. 229), in *Šubbi-lu-lu-u-ma*, *Šubbi-lu-lu-um-ma*.

\**umi* (Iran), cf. names under *U-mi*. *I-ma<sup>2</sup>-in*.

*Amba*, *Imba*, *Umba*, see List II, 1.

*Am-bi-ia*. *Am-ba(?)-ia* JADD 661, 3.

\**Am(ba)-ris*, *Amba-rīdi*.

*imbu*, see *inbu*.

𐎠𐎢𐎡, rely upon, in *E-mid-ana-Marduk*.

*imdu* support, in *?Atarpi-im-di*; cf. *<sup>d</sup>Na-na-a-im-di*, VS 9: 201, 3.

*imittu* = *indu*, in *Ašur-i-mc-ti*, *Ura-i-mit-ti* ZAG.LU.

*nimēdu* dwelling, in *Ni-me-du* (abbrev.). Cf. *Lu-ū-da-ar-ni-me-di* BE XIV, 15, 2.

𐎠𐎢𐎡, *amātu* speech, order, in *A-mat-Bēl-ukin*, *-ušur*, *Nabū-KA(p)-ušur*, *Damqa-amate* (*KA<sup>p</sup>*)-*Ištar*, *-šarri*, *Ašur-bēl-a-wā-tin*. *Šikkat-a-mat*.

*māmītu* speech, oath, perhaps in *Ušur-ma-ma-te* (see under *ḫu-ma-ma-te*).

\**Ūm-ma-aḥ?-nu*.

\**Um-ḫu(bag)-lu-ma<sup>2</sup>* (El).

*Am(A-ū)-ia-a-nu*.

\**A-me-ka* (cf. Αμῆ(ε)κακος JIN, p. 14).

\**u-ma-ku-iš* (Iran, cf. Av. *hwayša*, JIN, p. 140), in *U-ma-ku-iš-tar*. See also *uwaksa*.

𐎠𐎢𐎡 (*amēlu*) man, servant, see names under *Amēl*; *Amēl urqi* gardener.

𐎠𐎢𐎡, *ummu* mother, written *AMA*, see names under *Ūmuni*, *Ūštar*, *ŪMannu-ki*; written *um-me(-e)*, see names under *Abi*, *Aḫi*, *Išdi-la-ku*, *ŪNikkat*. Cf. *ŪAḫat-im-ma-a* = 𐎠𐎢𐎡.

\*𐎠𐎢𐎡, *am(m)u*, *ḫam(m)u*, *im(m)u* uncle, deity (WSem. 𐎠𐎢, 𐎠𐎢), cf. *Am-ja-ta<sup>2</sup>*, *A-mi-li<sup>2</sup>-ti*, *Amma-bāli*, *Am-ma-la-din*, *Am-maš-ki-ri*, *Am-me<sup>2</sup>-a-ta*, *Am-mi-ditana*, *-ḫatna*, *-nadbi*, *-šaduga*, *Am(ḫa)-mu-urra*, *-sa-lan*, *Am-ramu*, *-ra-pi<sup>2</sup>*, *Atar-ḫa-am(m)u*, *ḫammu-ra-pi*, *A-a-am-me*, *Adad*, *Aḫi*, *Bala*, *Ilī*, *Ši<sup>2</sup>*, *Ši-e*, *Ūri-i-me<sup>2</sup>i-me<sup>2</sup>im-me(-al)*.

\**ammū*, see *nū*.

\**ummē*, cf. *Ba-lu-um-me-e*, *Pa-āš-tun-me-e*. Cf. *mū*. *Am-ma-nu*.

*ammēni* (< *ana menī*) why, in *Am-me-ni-ilu*.

\**amni* (El), in *Um-man-an-ni*; *<sup>ai</sup>Dār-Am-na-ni(-ma)* Abp. Ann. V.45. Cf. JENSEN, WZKM VI, p. 213.

\**umna* (cf. *amni*), in *Da-nu-um-na* (Capp.)

*I-man-nu-u*, *Im-ma-ni(-Ašur)*, [*Im?*]-*ma-nu*, *Im-ma-nu-u*.

\**Im-ma-ni-c-šu* (Pe., cf. JENSEN, WZKM VI p. 57). [*\*A-ma*]-*a-su* (Eg.).

𐎠𐎢𐎡 *Am-si-i*.

𐎠𐎢𐎡 *A-mu-šu*. *A-am-ši-ni(?)*.

𐎠𐎢𐎡, *A-me-gi*.

*emūqu* strength, power, see names under *E-muq*, *Ašir*, *Ašur-c-mu-kūgi*, *Nabū-e-mu-ki-c*, *Ištar-c-mu-ki-ia*, *-ID.KAL* . . .

?*In-qa-a-a*.

\**En-gu-ū-ta* (TA; see also *ingi*), cf. *In-gu-ti* BE XV, 99, 3.

𐎠𐎢𐎡, *amāru* see. Prt. 1sg. *āmur*, see names under *A-mur*, *Aḫā-a*, *Ašur-šulmu*, *Gabbu*, *-a-mur* | *ŠI.ŠI.LAL*; 3 sg. *ēmur*, see names under *Emur* | *ŠI.LAL*), *Ašur*, *Bēl*, *Nusku*, *Šarru-e-mur-an-ni* | *ŠI-a-ni* | *ŠI.LAL* | *ŠI.LAL(-a-an)-ni*; *lāmur*, in *Abi*, *ŪAḫat*, *Aḫi*, *Bēl*, *ŪEkurša*, *KUR*-, *Pān-Ašur* | *Ištar* |

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- Nabū*, *Šulmu-bel*, *Ta(Qur?)-di-ni-la-mur* | *ŠI* | *ŠI.LAL*; *lūmur*, in *Aqar-Bel*, *Bābil*, *Gimil-dumqi*, *Nabū-aḫē-lu-mur(-ru)* | *ŠI*. — Ipt. *amur*, in *Bēl*, *Nabū*, *Samaš-dini*, *Šingiša-a-mur*.
- I 2, in *A-ta-mar-dumuq-ili*.
- \**amar* (WSem.), in *A-mar-ilu*, *Ilu-a-mar(-ra)*, *a-ma-ra*. Cf. *It'-am-a-ra*. *A-me-ri* (WSem., or = *ameru* death).
- \**amri*, in *Am-ri-Istar*, *-immc*, *-ilīšu*.
- imru*, in *Im-rum(?)-ilu*.
- amūšu* a plant, cf. *A-mu-š(e)-e*.
- \**Im-maš(bar?)-ta-šu*.
- \**U-maš-ti-ra-su*.
- \**Um-mat-ḫa* . . . (Eg.).
- \**an* (Eg. = *nā*, pl. of the article, RANKE, Material, p. 52), in *Naḫti-Hūru-an-si-ni*.
- \**an* (Hit.), cf. *An-ḫirbe*, *ḫil(-ū)-ti*. *An-ā*, *An-ū-za-an-za*.
- ana* (prep.) unto, see *A-na*, *aḫti*, *ališu*, *dau*, *Ebib*, *Ēmid*, *Gabb(ā)*, *Gabbu*, *Lātēgi*, *Lūbaš*, *lūmur*, *Lūši*, *matīša*, *Paqa*, *gati*, *Takil*, *taḫlak*, *ter*, *Upaqa*, *Uššur*.
- ānu* (with sf. I sg. *ānu*), ending, especially a diminutive termination (TNB p. XXXIII), cf. *Abnanu*, *Babanu*, *Belanu*, *Istarāni*, *Nanāni*, *Nergalani*, *Šamsānu*, *Uznānu* (= *𐎠𐎢𐎡𐎢*, or Adj.); also used for formation of gentilicia, cf. *Ḫatiannu*, *Ḫatarānu*, *Siparānu*.
- \**in* (El.-Cass., probably = "lord"; cf. BORK, MVG 14, p. 81, Mit. en, Hit. in(i), Sumer.-Ass. enu), cf. *In-Šušinak* (El.), *Kara-in-daš* (Cass.), *I-ni-Tešup*.
- ina* (prep.) in, see *Ina*-, *Abi*-, *Gabbu-ina*-, *Nabū-šaḫū*-, *ētir*.
- \**ina* (ending), in (Iran.) *A-ši-na*; (Vannic.) *Iš-pu-ri-ni* = *Uš-pi-na*, *Ir-ḫu-l(i)-ni*, *Ḫir-ši-na*, *Mu-ša-ši-na*.
- enu* lord, in *Manum-kt-e-ni-a*. Cf. in.
- \**un* (Eg. = *wn*), in *U-na-mu-nu*; cf. *ŠUn-sar-di* . . .
- \**un* (El.), in *Humban-wr-da-ša*, *Un-dāsu*, *Un-taš* <sup>not</sup> *GAL* DEP 11, p. 88.
- 𐎠𐎢, *inbu* fruit, in *I-ni-bi-Ašur*, *In-bu-ša*; cf. *In-ba-a* . . .; *I-nu-ba-a*, *Šaš-me-tum-i-ni-ib-i-la-tim* T-D L C.
- \**An-ba-ru* (Ar.); cf. *Am-bu-ru* TNB, *Am-ba-ru* BE XIV, 12, 13.
- \**ingi* (Hit, cf. *inke*\*: *ivvy*, *evy*; in names of Asia Minor, SUNDWALL, p. 90), cf. *In-gi-Tešup*, <sup>at</sup> *In-gi-ra-a* (in Cilicia; Senn. King IV 66, 75), *En-gu-ū-ta* (TA), *En-ga-bi-ta* UMBS II 2, 13, 10.
- \**andu* (cf. *hāta*: *avḫa*, SUNDWALL, p. 79), cf. *An(l?)-da-a-ja*, *An-da-ria*, *An-da-ra-nu*, *An-di-a-a*, *An-di-su*. — *Arandaš*, *Pi-ik-ka-an-du* BE XIV, *Pi-sa-an-di*, *Šū-ba-an-di*; cf. ta.
- \**inda* (El. and Hit.), cf. *In-da-bi-ta*, *ŠIn-di-bi-i*, *In-da-bi-gaš*, *In-da-da-gaš* AO 5500, *In-di-lim-ma*, *In-du-u*, *In-du-ut-tim* BE XV.
- \**unda*, cf. *Un-da-du*, (El. cf. HÜSING, OLZ 1900, col. 84).
- andar* (Gr. = *avōpoc*), in *A-lik-sa-an-dar*, *I-tu-u-an-da-ar*.
- \**An-zi-i* [Add.].  
*Un-za-ḫu-ur* . . ., *Un-za-ar-ḫu-ḫi-Istar*, *Un-zir* | *za-ḫu-Ašur*. Cf. *egil un-zir-ḫi* JADD 425, 20.
- 𐎠𐎢, sigh, in *A-na-aḫ-ili*.
- I 2, idem, in *A-ta-na-aḫ*, *A-tan-ah* | *ḫa-ili*.
- 𐎠𐎢, alter, change, in *Papsukkal-ša-iqbūt-ul-i-ni*, *Iq-bi-ul-i-ni* BE XIV, 132, 20, *Nuskulā-cu(-ni)-pi-šu* BE XIV, 114, 42; XV, 154, 28, *Ša-Mar-duk-ul-i-ni-nu* BE IX, 107, 1; TNB; *Belitla-te-nin-ni* BE XIV, 91a, 40.
- \**An*, (WSem.) *AḪ-na-2-Ēl* (UMBS II 1). *'Ana*. *A-na-ti* (cf. List II, 1). *A-a-ni-e*.
- 𐎠𐎢, be gracious. Ipt. in *En-nam-a-a*, *-Ašir*, *E-na(-ma)* | *En-na-Ašur*, *E(n)I-na* -*Su-in*, *En-na-nim*.
- annu* grace, in *An-ni-ia*; cf. *An-ni-ilum* T-D LC, *ŠIn-an-ni-ša-allak* BE XV.
- aninu* grace, in *A-ni-na*, *A-ni-na-a-ḫi*.
- unninu* sighing, in *Sin-ḫi-ḫi-un-ni-nin-ni*.
- innu*, in *In-nu-ā-a*; cf. *In-na-Nabu* BE IX, *In-na-nu* Dilbat.
- aninu*, *ninu*, personal pronoun, I pl, in *Itti-Adad(-a)-ni-ni-nu-an-ni*, *Ša-Adad-ni-nu*, *Ša-Ašur* | *Nanā-a-ni-ni-nu-nin-ni-in-ni*.
- AN.NA** (= *šamē*), in *A-KUR-UL-AN.NA*.
- \**enna* (cf. Mit. = *enni*, BORK, OLZ 1906, col. 588;

- CLAY, PN, p. 158; cf. *innū*), in *Am-me-en-na*, *Tu-bi-ia-en-na*.
- \***inni** (cf. *enna*), in *A-ū*, *Ri-zi*, (*Ši-lī*), *Ši-na-in-nū* (*Ši-ni-en-nū*).
- ! *In-qa-a-a*.
- \**A-ni-ri*<sup>2</sup> (Iran).
- 𐎠𐎢𐎡, **enšu** (SIG) weak, in *Aḫi*, *Šamaš*, *Tam-meš*, *Aḫi|Nabū-dār*, *Nabū-alik-id*, *-tukulti*, *-zaqip-enši*, *Nabū-enša-ēreš'eriba*.
- \***anta** (Hit, cf. *andu*), in *Ar-nu-an-ta*. *Kuranta* of Tarḫuntaš).
- \***anti** (Gr. ἀντι), in *Au-ti-gu-nu-us-si*, *An-ti-pa-a-ru-su*, *An-ti-kusu*.
- \***antar**, in *Anta-r-atli*.
- ! *A-sa-a* . . . *A-sa-a-u* (var.: *Sāa*). *A-si-a*.
- usu**, cf. *Ak-ku-us-su*, *Ḫa-li-mu-su*, *Ḫa-an-aḫu-u-si*, *Ḫi-ḫi-bu-si*, ? *I-ka-ū-su*, *Tu-ru-u-su*.  
<sup>21</sup> *Tal(a)-mu-su*.
- 𐎠𐎢𐎡, **āsū** physician, in *A-si-i*, *As-si-i*, *A-su-ū*, *Bēl-A.ZU*.
- usātu** help, support, in *U-sa-tu*, *Bēl-ū-sa-a-te-ū-sa-ti-tu*, *Marduk-bēl-ū-sa(a)-te*.
- \**A-su-ḫi-li*.
- is**(*z*)-**ka**, in *Ašur*, *Nergal-is-ka-dannin*. *Iska-me-c*. Cf. *iška*.
- \**A-so(a)-li* (Mit, cf. Phryg. Ἀσαῖαοϛ, SUNDWALL, p. 57).
- \***is**(*z*)**la-ka**, see under *Ilu*.
- \**Is*(*z*)*-me-taš* (cf. Car. Ἰσημενδαϛ).
- 𐎠𐎢𐎡 *A-si-ni*, *A-si-nu-u*; cf. OBA. *A-si-nu-um* RPN (= temple-servant?).  
*A-sa-nu-nu*.
- \**Is-sa-a* (Ar).
- aspi**, see *ašpi*.
- Is(z)-pu(bu)-tu-ti*.
- As(z)-qu-du*, *As(z)-gu-di*; cf. OBA. *Aš-ku-du-um* RPN; *Aš-kud(ḫtar)-tūt-la* BE XIV.
- \**Asi-ri* (Hit. *ḫ*), cf. P. Sid. Ἀσαρεϛ, SUNDWALL, p. 57).
- E-su-ri-zēr*.
- \***asta**, cf. *As-ta-na-nu*, *As-ta-qu-um-me*.
- \***astarla** (σπάρτα), in *As-ta-ar-ta-ni-ik-ku*. Cf. *As-tar* . . .
- \***api**, in *A-pi-ḫa-ri*, *A-bi-ḫa-ri*; cf. *A-pi-ia-lu-tum* BE XV.
- \***appa**, **appi**, **abba** (El, cf. *ippa* in Cass. names, CPN p. 159), in *Imba-*, *Ummann-appa*. Cf.
- Ir-šá-a-pa*, *Ir-šup-pi*; Lyc. Ἀρσάπης SUNDWALL, p. 77.
- Ap-pa-a*; cf. *A-ap-pa-a* RPN, *A-ap-pa-a-tum* BE VI, 2; ! *Ap-pa-a-a-pa(hat)-tum* BE XV. Cf. *apa*, in names of Asia Minor, SUNDWALL, p. 50ff.
- upa** (Iran), cf. *Ū-pu(bu)-ū*. *Ū-pa-aš*. *Ū-pa-am-na-a* (upamā "summūs"). *Ū-pi-is*, *Ū-pi-te*. *Ū-pa-ra-a* (Hit).
- aplu** son, written *A*, *TUR. UŠ*, *ĀŠ* (see *Ašur-nāsir-aplu*) and *ap-li* (see *Ésaggil-kin-ap-li*), see under *Apla* etc., and *bān*, *dā'in*, *eriba*, *iddin*, *iqiša*, *iškun*, *kin*, *lšir*, *muktu*, *mūšallim*, *nādin*, *nāšir*, *šallim*, *uktu*, *usur*; *apil-Ékur*, see under *NIN.IB*; *apil-Éšarra*, see under *Tukulti*.
- Ap-lu-ti*.
- \***apli**, in *Ap(b)-li-nu-ku*, *A-ba(na?)-lu-qu-nu* (cf. *eple*, *ple*, and *kuna*, in names of Asia Minor, SUNDWALL, pp. 70, 123, 182).
- ap-pi-li**, see under *Šur*.
- \***ipri**, **iwri** (Khal. Mit.) king, lord (cf. JENSEN, ZA, V p. 192; HOMMEL, Grundr., p. 39), in *Lw-ti*, *Tum-ni-ip-ri-ri*; cf. <sup>21</sup> *Iš-pi-li-ip-ri-a* Anp. Ann. II 16, *E-li-ip-ri-c*, a Khaldian deity, DWak. 36, II.
- \**Ū-pū(e)-ri* (= <sup>21</sup> *عَظْم*).
- 𐎠𐎢𐎡 maintain, in *Sin-e-pi-ri*; cf. CPN p. 160.
- 𐎠𐎢𐎡 do, execute, Prs. **ippaš**, in *Ilu-ip-pa-aš*, *KAK-aš*. — Prt. **ēpuš**, in *Bēl*, *Nabū*, *Nergal-KAK-aš*; *Ašur*, *Nabū*, *Sin-dni-KAK-aš*. — Ptc. **ēpiš**, in *Ēa-KAK-ilu*.
- \***uši** (Eg. wd<sup>3</sup>, cf. RANKE, Material, pp. 36, 46), in *Ū-ši-ḫa-an-ša*.
- \**I-si-ia-c*.
- A-qa-a*. *E-qa-a-a(?)*. *Ū-qu-u-a*, cf. *Ū-ku-ia*.
- \***qba**, (WSem), in *A-qa-ba*, *A-qa-bi-ilu*, *Ilu*, *Ši<sup>2</sup>-a-qa-bi-ba*.
- Ū-qu-bu*. ! *Ū-qu-bu-tu*.
- I-kiš-ilu*; cf. *I-ki-bu-um* RPN.
- Aq(k)-da-aš-ilu*.
- uqu** (? *uknū*), cf. *A-ba(na?)-lu-qu-nu*, *Ap-li-uk-nu*, *Il-lu-uk-nu*. See also \***apli**,
- \***ar** (Eg. *lr(j)*); RANKE, Material, p. 45), in *Iptily-ar-ḫ-šū*.
- \***ar**, **ara**, **ari** (Hit. Mit.; ar give; cf. MESSERT. XLIII.

SCHMIDT, MVG, IV, p. 297; BORK, OLZ 1906, col. 589; CLAY, PN, p. 160; ara, in names of Asia Minor, SUNDWALL, p. 53, cf. *A-ra* ..., *A-ra-ah-at-tu* ..., *Ara-mu*, *Arandaš*, *A-ri-ia*, *A-ri-parna*, *A-ri-wana*, *A-ri-šarru* (ipri?), *Ar(i)-Tešup*, *Sandu-ar-ri* (cf. Τάρκου-αρις); *Šar-ū-ar-ri*, *Zitri-ara*, ? *Wiššari*; in Nairi: *A-ri-ia*, *A-ru-a*, *Ki*, *Kirti*-, *Migdi*-, *Nikdi*-, Capp.: *Sili-a-ra*; cf. *A-ri-du-bu-uk* AO 5500, II 1, *Da-ḫi-iš-a-ri* (*Daḫ-šā-ri*) AO 5500, II 5, *dDun-gi-a-ri*, *Ḫa-š-i-b-a-ri* AO 5488.

\***e-ra** (Eg.), in *Nā-ap-te-ra*.

\***eri**, **iri**, **ir** (Hit.-Khal.; cf. ar), cf. *E-ri-me-na*, *E-ri-si-in-ni*, *I-ri-ma-ja-āš-šā*, *I-ri-ir-tit-la*, *I-ri-ša*(?), *I-ri-še-en-ni*, *Iruwabi*.

**UR** (*kalbu*) servant, in *Ur-Bagaš*, *Ur-Engur*, *URNIN*, *IB*, *Ur-d* *Lugal-banda*.

\***uri** (Hit.; cf. ure, in names of Asia Minor, SUNDWALL, p. 232), cf. ? *Ū-ru-a-a* (Ορειος), *Ū-ri-ia-a*, ? *Ū-ri-cu-ni* CPN, *Ū-ri-ik(-ki)*, ? *Ū-ri-im-me-i* (cf. Pisid. Ουρραμοσι).

*Ar-ra-bu*, *Ar-rab-ti*, ? *Ar-ra-ba-ti*.

\***Arba-ku** (Iran.). ? *Ar-ba-ši* ... \**Ar-bi-te-ḫi*.

\***arib** (Mit. ari + b), see *A-kul-šar*, *še-en-ni-ia* CPN. *A-ri-ib-sa-sa* CBS 12605.

\***urbu** (cf. Opβu, in names of Asia Minor, SUNDWALL, p. 231), cf. *Ur-bu-ru* (not *Tašpuru*), *Ur-ba-a-a*.

**ארבל**, *Ur-bal-la-a* (Ar. **أربل**, or Hit).

\***argi** **Iran**(?), cf. JIN p. 486, in *Argištu*. Cf. <sup>al</sup>*Argišti-ū-na* in Urartu, Sarg. Ann. 119; VIII<sup>th</sup>, 287, <sup>al</sup>*Ar-ga-da* HABL 581; <sup>al</sup>*Ar-ga-zu* JADD 147, 4, <sup>al</sup>*Ar-gi-te* HABL 414; <sup>al</sup>*Ar-ga-na-a*, capital of Irḫuni, Shalm. Mon. II 88; **Αργι**-, **Αρκ**-, in geographical names of Asia Minor, SUNDWALL, p. 72.

\**Ir-ri-ga*.

\***ardi** (Iran., cf. Av. aredu mild, JIN p. 21), in *A-ar-di-ma-ni-iš*.

\***urda**, cf. (Eg.) *Ur-d*(l) *a-ma-ni-e*.

\***ardr**, *A-ra-di*, probably = ערדר = onager, cf.

Bi. ערד, Arb. 'Erēd **عَرْد** HESS, p. 39.

*Urdu*, *Ur-da-a*, *Ur-di-i*, *Ur-da-a-nu*, *Ur-ru-du*.

See also *urta*.

*E-ra-di*(?), *E-ra-da-ihu* (cf. Bi. ערד).

\***ardar** (Iran.), in *A-da-ra-a*.

No. 1.

\***arau** (Eg. 'irw, RANKE, Material, p. 54), in *Ni-ih-ti(-e)-ša-ra-u*, *Ni-ḫar-a-u*.

\***arza** (cf. erze, ὄρζα, in names of Asia Minor, KRETSCHMER p. 359; SUNDWALL, p. 77), cf. *Ar-za-bu-ti*, *Ar-za-iš*, *Ar-za-na*, *Ur-za-na-a*, *A-ri-za-a* = *Ū-ri-za-a*, *Arzawia*, *Ar-zi-i* ... *Ar-zi-zu* (cf. Ἀρζασις); cf. un. I. *Arzania*, *Arzanibi*, *Arzasku*, *Arzulina*, *Arzawana*, etc.

**אר** *Ar-ri-zu*; cf. *Ur-ru-zu* UMBS II 2, 95, 8.

**ארר** *A-ri-ḫu* (cf. Bi. **ארר**, OBA. *A-ru-ḫu-nu* CT 29: 23, 5, NBA, *A-ra(-ah)-ḫu* TNB). *E-ri-ḫi* (cf. *E-ra-ḫi*dl?). *Ar-ḫi-e*. *A-ra(-ah)-af(-tu)*(?).

\***urḫi** (Hit.-Mit, cf. opγ, opk, ουρκ, in names of Asia Minor, SUNDWALL, p. 234), in *Ū-ḫi-ia*, *Ū-ḫi-di* BE XV, *Urḫi-Tešup* BE XV, *Ur-ḫi-lu-ḫu-ḫe-ni*.

\***arja** (Iran.), in *Ar-ia-ra-am-na*.<sup>1</sup> *Ar-ia-e*, *A-ri-e*.

**אר**, be long. Prt. 3 sg. I, in *Ti-rik-šarrutu* CBR 101, 7. — Ptc. in *A-ri-ik*|*GID-dēn-ili*. *I-zu* (*idsu*)-*a-ri-ik* AO 5499, K, III 6.

*Ar-ra-ku-tu*.

\**A-ra-ka-i*(?). \**A-ri-ka*' (EL). \**Hal-li-ar-ra-ka*. *I-rak-ka-a* ... *I-ri-ki* ...

? *Ir-kul-gul-lu*.

\***arma**, **irme** (Hit, cf. erma, SUNDWALL, p. 73 ff), in *Ar-ma-ta-na-aš* (a Hit. country, OLZ 9, 631); *Ir-me-tatta* Lyc. Ερμαδατης; *Pi-šā-ar-mu*, *Za-ip-par-ma*.

\***arna** (cf. arva, in names of Asia Minor, KRETSCHMER, p. 406; SUNDWALL, p. 55), cf. *Ar-na* ..., *Ar-nu-an-ta*, *Sut-ar-na*.

\***ארנב**, *Ar-na-ba-a* hare (Ar. **أرنبا**)

\**Ir-an-cul-zi* (perhaps = *Janzi*).

\**Ur-si*. \**Ur-sa-a* = *Rusia*.

*E-ri-su*. *I-ri-su-tili* (perhaps *eriš* + *šū*). [\**E-ri-si-ti-ba-al* (= **ארשבעל**?) KGAS 64.

\**E-ri(-c)-su* (cf. \*Ερεσος PAPE-BENSELER).

\***ir-pa**, cf. *Kūr*(*Alḫi*?) *ir-pa*; cf. *An-ḫi-ir-bc*.

\**Ar*(?) *Up*-*pi-is*; \**Ar*(*Up*)*ite* (Med.); cf. *upa*.

**ארץ**, *iršitu* earth, in *Ašur-cti-š*, *Šar-šame-nu-iršitu*(*KI*)-*uballišsu*.

*Ar-ša-a-a*. See also *arza*.

\**Ur-ši-ni-e*. *Ir-ši-ši* (cf. *Ar-zi-zu*). *Ir-ši-e-tu*.

*A-ri-ri*.

**ארש**, **erēšu** plant. Prt. 3 sg. **erēš**, written *KAM*(-cš), *PIN*(-cš), *KAN*, *e-ri-iš*, see names under **Erēs**-, **Adad**-, **Ašur**-, **Bēl**-, **Gabbu**-,

- Gabbu-itani*, *Hjaldi*, *Ilu*, *Ištar*, *Ištar-bab*, *Marduk*, *Nabū*, *Nergal*, *NIN.IB*, *Sin*, *Šamaš*, *Šulmu*, *Tuquwu*, *Zamama*, *ZIB*; *Nabū-aḫ*, *Ašur-aḫ-šu*; *Bānitu*, *Nabū-balaḫ*; *Nabū-enša*; *Bel-ginē*; *Adad-iški*; *Nabū-ša-tam-nu*; *Adad*, *Bel*, *Ištar*, *Nabū-šum*; *Nabū-tuquwu* (not *taras*); *Gula-zēr-ērišu* gardener, in *E-ri-šu* 34/35 *šum*, *I-ri-šum* / *E-ri-šum*.
- \***aršu** (Iran, cf. Av. aršan man, JIN p. 174), in *Aḫ-ši-ia-ar-šu*, cf. *Aršaka*. *Mamitar-šu*.
- \***irša**, **urša** (Hit., cf. *ērze*, *urza*, SUNDWALL, pp. 77, 235), in *Iršappa*; *Iršuppi*, *Ur(Ip)-šā-lu*.
- \***Araštua** (Iran, cf. *Arāsti*, JIN p. 20).
- \***arta** (Iran, and Mit), cf. *Ar-ta-a* BE IX, *Ar-ta-ia*, *Ar-ta-bar-ri* (Αρταβερρι) BE IX, *Ar-ta-ga-a-tum* TNB, *Ar-ta-an-ia*, *Ar-ta-am-ma-ra* BE IX, *Ar-ta-mar-zī(-ia)*, *Ar-ta-pir-na*<sup>1</sup> BE X, *Ar-ta-ri(-e)-mu* BE IX, *Ar-ta-ru-šu* TNB, *Ar-ta-sa-ri*, *Ar-ta-si-ra-ri*, *Ar-ta-sur-ru* BE X, *Ar-ta-aḫ-šar-ar* (Αρταἰσαρ) BE IX, *Ar-ta-ḫšassu* (Artaxerxes), *Ar-ta-aš-šā-ma-ra*, *Ar-ta-ša-a-ta* TNB, *Ar-ta-ta-ma(š)*, *Ar-ta-u-ku-us* S + 409, *Ar-tu-uh-ū-ba-na*<sup>2</sup> BE X, *Ar-tu-ū-pa-am* BE X, *Da-a-šar-ti-i*, *Muu-sar-arta*.
- °*I-rat-ti*. \**Ur-ru-ti*.
- irtū** (cf. *irte*, in names of Asia Minor, SUNDWALL, p. 90), cf. *Ir-tim* (Ιρτις, or Sem.?), *Ir-tuk-ka-a-nu*. *Ir-ti-za-ti* (Iran.?).
- \***Urta-ku** (El. cf. Lyc. Ορτακιας, SUNDWALL, p. 235). *Urdu-šenni*, *Ur-di-ia* CPN (cf. Pis. Ουρδοϋ).
- \***iš** (Eg. (n)š belonging to, cf. RANKE, Material p. 54), in *Iš-pi-ma-a-tu*.
- \***āši** (Iran. aḫšī = aoi, JIN pp. 43, 50), in *A-ši-na*.
- \***ašu** (perhaps Iran), cf. *Si-ra-a-šu*, *Sa-na-šū*. *A-šū-i-si* (?)
- \***ešu** (Iran), cf. *Im-ma-ni-e-šu*, *Sa-tar-e-šū*, Ba. *Bagi-e-šu*. *Mi-iz-da-e-šu* BE IX.
- \***ušba** (Hit. (ṛ), cf. *usba*, in names of Asia Minor, SUNDWALL, p. 236), *Uš-bar-ra* (cf. Pisid. Ουσβαρα); see also *ušpi*.
- \**Iš-ga-bu* (VS I, 109, 2). Cf. *iška*.
- išdu** ground, basis, written *SUHUS* and *iš-dī*, see names under *Išdi*, *Išid*, *Bil*, *Nabū*.
- \***ašwa** (cf. Skr. aśva horse), in *Bi-ri-da-aš-wa*. Cf. *ašpa*.
- \***Uš-ḫi-it-tē-ti** (Hit., cf. *An-ḫi(-it)-ti*).
- ⲪⲩⲨⲉ, **ešū** trouble, see *ētir* and *Nabū-ešt-balliḫ*.
- ⲪⲩⲨⲉ **išku** child, in *Adad-iš-ki-ereš*.
- \***iška** (Hit.), in *Iš-ka(l)-lu-u*. Cf. Pisid. Ισκαλος, SUNDWALL, p. 91. Cf. *Iška-mē*, *Išga-bu*; *Iš-ga-an-šar* CBS 3480.
- iššakku** prince, ruler, in *Amel-iššakke* (PA. TE. *SI<sup>1</sup>*)-ša-Uštim. Cf. *Iš-ša-ku/ki* BE XV. *IŠ.KI.BAL* (Sum.) = *Sapin-mat-nukurti*.
- \***Iš-ku-ru** (or *Milk-ūru*).
- A-ši-ma* . . .
- \***ašme**, cf. *Si-ra-aš-me* (BORK, OLZ IX, 590).
- \***iššan** (El.), cf. *Ba-la*, *Pa-ḫi-ir-iš-ša-an*.
- \***ušana** (Eg), cf. *Uš-an-na-lu-ru*.
- \***ašpa**, **išpa**, **ispa** (NBA: *aspa*, *aspa*, *ašpa*) (Iran. = Av. *aspa* horse), cf. *Aš Iš Iš-pa-ba-ra*, *Aš-pa-za-an-da*<sup>3</sup> BE X, *Aš-pa-aš-ta-ta-uk*, *Iš-pa-ka-a-a*, *!Kū-un-da*, *!Kū-uš-ta-aš-pi*, *Aš-pa<sup>4</sup>-da-as-ta*<sup>5</sup> BE IX, *Aš-pu-me-ta-na*<sup>6</sup> TNB, *Aš-pu-ta-ti-ka* TNB, *Uš-ta-as-pi*.
- \***išpi**, **ušpi** (cf. *ušba*), in Vannic: *Iš-pu-ū-i-ni* = *Uš-pi-na*; cf. *Iš-pi-lš-ni* ZDMG 58, p. 816, <sup>10</sup>*Iš-pi-lš-ri-a* Anp. Ann. II 16, <sup>11</sup>*Turu-nš-pa/pi-a*, *Te-uš-pa-a*; Cass.: *Uš-bu-la* (*Iš-ḫi-ru-la* CPN), *Uš-bi(-i)*, *Uš-bi-Saḫ*. (*A*)-*Uš-pi-a* (Mit).
- ⲪⲩⲨⲉ, be gracious, in *Li-šur-ša-la-Asur*. *A-ši-ru*. *A-ši-ri-e*. *A-ši-ra-a* (perhaps Ar. ⲪⲩⲨⲉ).
- ašru** place, in *Enlil-Nippur-nu-ana-aš-ri-šu-ter*.
- ašaridu** first in place, ideogr. *MAŠ*, *SAG*(KAL), see names under *A-ša-ri-du*, *Adad*, *Bel*, *Nabū*, *Nergal*, *NIN.IB*, *Sin*, *Šulman*; *a-ša-rid-su-nu*, see under *NIN.IB*.
- ⲪⲩⲨⲉ, **ešrā** twenty, cf. *Ešrāja*, *Eš-ru-ū-a*.
- \**Uš-ya-a* (Iran.?). \**Uš-šū-ru*.
- \***aššu** (Mit), cf. *Aššu-temi-pi*; *As-su-e*, *As-sul-la*, *!As-su-me* CPN; *Šama-aš-šē*, *!Tawa-aš-šī*; *aza*, in names of Asia Minor, SUNDWALL, p. 57.
- \***ašta** (Iran.?), cf. *Aš-ta-ma-aš-ti*. *A-ra-aš-tu(-a)*. *Aš-pa-aš-ta-ta-uk*.
- \***išta** (*išta*) (cf. *stta*\*, in names of Asia Minor, SUNDWALL, p. 196; or Iran. ašti friend, JIN p. 486), cf. *Argš* 3 tu.



\***īsta** (Iran. *asti* body; JUSTI, ZDMG, 49, p. 690), in (Ba.) *Is-tu-me-gu* (Astyages).

\***ušta** (Iran. *višta* champion (?), cf. BARTHOLOMAE, s. v. Vištāspa), in (Ba.) *Uš-ta-as-pi*. Cf. *Pu-ru-nš-ta* ("having abundant happiness"?).

\***īšte** (perhaps Iran.), in *Is-te-li-ku* (cf. PAMPHYL. n. I. Εσθλεγυς, SUNDWALL, p. 91), *-su-ku*. *Is-ta-an-bu*.

**ātu** (Hypocor. ending, TNB p. XXXIII; HOMMEL, Grundr. p. 130; UNGNAD, Dilbat, p. 79), cf. *Ad-da-ti*, *Damqāti*, *Marduk-a-te*, *Nana(-a)-ti*, *Pap-pa-tum*, *Ta-ki-la-a-ti*, etc.

**as** **itti** with, ideogr. *DA, TA, KI*, see names under *Itti-*, *iltija* (*it-ti-ia*, *KI-(i)a'e-a*, *DA-ia*), see names under *Abiā-*, *Adad-*, *Ašur-*, *Bēl-*, *Bēl-Harrān-*, *Bēlit-*, *Ḫaldī-*, *Ilu-*, *Nabū-*, *Sin-*, *Šamaš-*, *Šarru-*.

\***It-ti<sup>2</sup>-(i)a** (cf. Bī. **ἸΤΣ**; Isaur. **ΙΤΣΥΣ**).

*A-ta(-a)*, *A-te<sup>2</sup>*, *A-tr-i*, *Sa-ku-a-ta-a*.

**atta** thou, in *At-ta-ilu-ma*, *-im-ni(ē)*; cf. *A-t-ta-ma-a-lū* T-D LC.

\***atta**, **ita** (El.) father, in *At-I-ta-me-tu*. Cf. *At-ta-im(ē)-ni*, *I-tu-ni-i*.

\***atu** (El.?, cf. *atta*), in *A-tu-a-di*, *-e-lyu*. *A-tu<sup>2</sup>-ū*, *attūa*, in *Aḫ-at-tu-ū-a*.

\***ata**, **e-ta**, **i-ta** (Hit., cf. *ata*, in names of Asia Minor, SUNDWALL, p. 56), in *Etaqama*. *A-ta-mu*. *A-ti-in-ni* (cf. <sup>at</sup>*Atinni* Tigl. IV: Ann. 130. Pisis. n. I. Ερεννα, Αρενω). <sup>1000</sup>*Ata-lur* (in Patin).

\***itū** (Gr. ετεο), in *I-tu-u<sup>2</sup>-andar*.

\***Ut-tu-di** (El. cf. *A-tu-a-di*); cf. *Ut-ta-ti*.

\***itḫib** (Mit., cf. *teḫib*), in *It-ḫi-bu-si*, *It-ḫi-ib-šar*.

**ḫr** II I see, find, in *Ut-naḫštim*.

**ḫl** **etillu** lord, ruler, ideogr. *NIR.GAL*, see names under *Etīl-*, *Bēl-*, *Istar-*; **etīl** (*e-tīl(-lu)*) *NIR.GAL-īlāni*, see *Ašur-*, *Nabū-*; **etīl-šamē-u-iršiti**, see *Ašur-*. — \**E-tīl-lu-na* (Cyp.).

**etīllit**, in *Etīllit-Arbail*.

**utlu** bosom, in *Tūb-ut-lī-Enlil*; cf. *Niḫpati-ut-lū*.

\***atli** (Mit., cf. *tla*, in names of Asia Minor, SUNDWALL, p. 209), cf. *Antar-*, *Ma-zi-pa-at-lī*. <sup>at</sup>*At-lī-la* (in Zamua).

*U-tu-mu*.

\***I-tu-ni-i** (El.).

No. 1.

**ḫr**, III 1, ptc. **mušētiq**, written *LU(-ti-ig)*, *mu-NI-ig*, see names under *Mušētiq-*, *Ašur-*, *Nabū-*, *Šalmu-*.

**b** (or *p*, cf. *pa*), in Mit. *aḫlūb*, *akīb*, *arīb*, *ḫudīb*, beside *aḫli*, *aki*, *ari*, *ḫudī*; Cass.: *Nazi-b-ugaš*, *Nimḡir(a)-ḫ*; El.: *Inda-b-i-gaš* etc.

\***be-i** (cf. the sf. *bā*, in names of Asia Minor, KRETSCHMER, p. 331 f), cf. the Capp. names *La(ḫ)-lī-be-i*, *Na-ni-be-im*.

\***bi** (WSem., probably = **ב**, cf. SArb. **בערה**, HOMMEL, AÜ, p. 274; GRATZL, Arab. Frauen-namen, p. 6); in *Bi-Addi*, *-da-di* (cf. Bī. **בדך**), *-šidqi*, *Iaḫci-b-Ada*.

**Bi** = sf. of 3. p. sg. masc. = **bu**, in *Ašur-il-balaḫi-šu*, *Ašur-ctil-šame-u-iršiti-ballīḫ-su*. *Ilu-buluḫsu-igbi*.

\**Bi<sup>2</sup>-a* (Ar.). *Bi<sup>2</sup>-a*. *Bi<sup>2</sup>-i-ia* (TA).

\***bi<sup>2</sup>-di** (Ar., cf. **בעדיה** APO; **הדבער**), see names under *Atar-*, <sup>at</sup>*Iau-*, *Ilu-*, *Mār-*, *Sag-i-il-*.

**bi<sup>2</sup>**, **bu<sup>2</sup>-i-tu** desired.

**ba<sup>2</sup>**, **be<sup>2</sup>lu** lord, master, written *EN, U, be-cl*, *be-lu*, *be-la*, *bi-cl*, *biḫ*, see *iddin*, *ka'in*, *ku*, *nādin*, *taqqin*, *uḫur* and names under <sup>a</sup>*A-*, *Adad-*, *Bēl-*, *Dajān-*, *Dari-*, *Di-ti-*, *Gimil-*, *Ḫinni-*, *Idate-*, *Igbi-*, *Itti-manniāta-*; **bēl-aḫē**; *Mār-šarri-*, *Nabū-*; **bēl-aḫēšū**: *Anu*-[Add.], *Nabū-*, *Sin-*; **bēl-amātīm**: *Ašur*; **bēl-apli**: *Šamaš-*; **bēl-biti**: *Bēl-biti-*; **bēl-dāin**: *Ašur-*, *Istar-*, *Marduk-*; **bēl-dalli**: *Bēl-dalli-*, *Šit-*; **bēl-ilāni** (*ih*): *Bēl-ilāni-*, *Ašur-*, *Nabū-*, *Tappa-*; **bēl-kalā**: *Adad-*, *Ašur-*; **bēl-kumia**: *Nergal-*; **bēl-māti**: *Bēl-māti-*, *Ašur-*; **bēl-mātāti**: *Lidan-*; **bēl-našir**: *Dagan-*; **bēl-niḫēšū**: *Ašur-*; **bēl-šākin**: *Ašur-*; **bēl-šimāti**: *Nabū-*; **bēl-šumāti**: <sup>a</sup>*GAL-*, *Nabū-*, *Sin-*; **bēl-usate**: *Bēl-usāti*, *Marduk-*; **bēl-zēri**: *Amarru*-[Add.], *Nabū-*; **bēlija**: *Nergal-*, *Taklak-ana-*, *Nabū-dār-*; **belu-u-a**: *Nabū-*; **bēlani** (*EN(-a)-ni*, *bī-la-a-ni*), *Adad-*, *Daddi-*, *Nabū-*, *NIN.IB-*; **bēl-šunu**: *Nabū-*, *NIN.IB-*, *Šala-*. See also <sup>a</sup>*Bēl*, List II, 1.

**bēltu** mistress, see names under *Bēlit-*; *Šala-bēlti-šu-nu*.

\***ba'lu**, **ba'al**, **bī'lu** (WSem.), see List II, 1.

*Ba<sup>2</sup>-i-tu* (WSem.).

\***ba**, בַּא *Ba*<sup>2</sup>-*sa* (Bi. בַּאשָׁבָב).

בַּא *Bi*<sup>2</sup>-šū the bad one.

*Be-a-šū*.

**bābu** gate, ideogr. *KĀ*, in *Ellu-bab-ḫinni*, *Ištar-bab*-, *Kānik-bābi*.

**bābu** child, cf. *U* *Ba-ba-a-a*, *Ba-ba-a-nu*.

\**Ba-bū-a*, var. *Bu-ba-a* (cf. Bušū etc., SUNDWALL, p. 58); *Ba-bu-u*. *Adad-ba-ba-u*. *Bi-bi-īe/ia*.

\**Bu-ū-bu*, *Bu(ub)-bu*. *Bu-bu-u-tū*.

**babal**, cf. *Ba-ba-la-a*, *Ba-ba-li* . . ., *Ba-ba-lam*.

\***bagā** (Iran.) god, in *Ba-ag-bar-ar-na* [Add.] Μεγαπερονηζ, *Ba-ag/Bag-da-at-ti*, *Ba-gu-bu-ki-šū*, *Ba-gu-su*; cf. *Ba-ga-a*, *Ba-ga-bi-ri-na-šū*, *Ba-ga-da-a-tu*, *Ba-gu-a-na*<sup>2</sup>, *Ba-ga*<sup>2</sup>-*i-nū(a)*<sup>2</sup>, *Ba-ga*<sup>2</sup>-*maḫ*<sup>2</sup>, *Ba-ga*<sup>2</sup>-*mi-ḫū(ha)*<sup>2</sup>, *Ba-ga*<sup>2</sup>-*mi-i-ri(mir-ri)*, *Ba-ga(a)-pa-na(nu)*, *Ba-ga(ā)-pa(ā)-ta(tu)*, *Ba-ga-ra-ab*, *Ba-ga(ā)-sa/si-ru-ū* = *Ba-ak(kā)-sa-ru-ru-u*, *Ba-ga-zu-uš-tum*, *Ba-gi*<sup>2</sup>-*a-su*, *Ba-gi-e-šū*, *Ba-gi-en-na*<sup>2</sup>, *Ba-gi-ia-a-nu*, *Ba-gi-ia-a-zu*, *Ba-gu-uš/šū*, BE VIII, IX, X, TNB.

*Ba-ga-gi*.

**bi-ga-a-nu**(?), see under *Aḫi*; cf. *Bi-ga(ā)-a-nu* BE XIV, 168, 30.

\***ba** *Ba(ā)-da*<sup>2</sup>. *Ba-di-a* (perhaps 𐎠𐎢𐎣 falsal, *Ba-di-i*, *Ba-di-AN*<sup>1</sup> TNB, *Ba-di-AN* BE VIII, 1, (*Ba*<sup>2</sup>-*di-la*<sup>2</sup> ibid.), *Ba-da-a(-a)*.

\***bud** (cf. Ph. 𐎠𐎢; LIDZBARSKI, NE, p. 134 n. 4), in *Bu-di-bā'al*, *Bu-du-ilu*.

\***ba-da**, in *Aḫzi-ba-da*; see bi.

\***ba-du**, in *Ba-du-za-na*, *Ba-du-na*, *Ba-du-ga* CPN.

\***bū** (Eg. bꜣ(.t) tree, RANKE, Material, p. 47), in ?*Ḫar-ū-bu-u*.

𐎠𐎢 *Bu-zi* (cf. Bi. 𐎠𐎢). *Bu-zi*.

*Bu-li-a* (*Bu-lu* T-D LC); cf. *Pālu*.

**būru**, *biru* offspring, see names under *Būr*.

𐎠𐎢𐎣 be ashamed. Prt. in *Nabū-alsika-ul-abaš* (UR), *At-kal-šū-ul-a-ba-aš* BE XV, 200, II, 3, *La-ni-i-ba-aš-īlu* BE XIV, XV, *Lu-ba-aš-a-nā-ili*.

II I put to shame, in *Lu-tubāšanni-Adad Ašur/īlu* *Ištar*, *Nabū-kar-šū-ū-ba-aš(ī)*, *Nabū-šarḫu-UR/ū-ba-ša*.

**bāltu** abundance, ideogr. *UR*, in *Ba-al-tu-nu*, *Ba-al-tu-Šamaš*, *Bal-ta-a-a/ia*, *Ilti-UR*,

*Ašur*-, *Šarru-baltu-niše*, *Tu-ri-bal-at-tū*, *Ašur-balta-ibūi*, *Nabū-bal-tū-ilāni*; cf. *Aḫi-bāš* *Tu*.

*Ba-a-za-i(?)*. *Ba-a-zi*. *Ba-za-a*, *Ba-za* T-D LC. 𐎠𐎢 *Bu-za-zu* (*Bu-za-zu-unu* VS 8: 4, 2. *Bu-za-zu* T-D LC).

\***buzija** (OPE. *buziya*, JIN p. 490), in ?*Kambuzija*.

*Ba-ḫi-i* (*Baḫū*), *Ba-ḫi-ānu* (*Ba-ḫi-ia-nu* CBR I, 17, 8).

*Bi-ḫi-i*. *Bi-ḫa-a-tum*, cf. \**Tur-bi-ḫa-a*.

\**Bu-ū-ḫi* TA 16, 5; *Bu-ḫi-iā* (Mit., cf. *Bu-ḫa-nu*, *Bu-ūl-ḫe-en-nū* BE XV).

*Ba-ḫu-da(ḫa)-nu*.

*Ba-ia-a*, *Ba-ia-a* (perhaps Ar., cf. 𐎠𐎢𐎣 conso-latus est).

\**Būā-ssili* (Hit., cf. 𐎠𐎢, 𐎠𐎢, SUNDWALL, p. 178f).

\**Ba-ia-za* (Mit.) (cf. Lyc. Pa-ī-awa, SUNDWALL, pp. 19, 176).

**baḫadi** (= WSem. 𐎠𐎢?), cf. *Ba-iā-di*, *Ba-a-a-di-ilu*, *Ba(ā)Da-ia-di-ilu*, *Kul-ba-ia-di*.

\**Bi-c-ni-e*.

𐎠𐎢 *bitu* house, ideogr. *Ē*, in *Bu-mašṭari-ibni*, *Bel-biti-Šamaš*, *It-bi-kuzub-ilāni*, *Nūr-biti*.

\***buk(k)u** (Eg. servant, RANKE, Material, p. 47), in *Bu-uk-ku-na-an-ni*<sup>2</sup>-*pi*, *Bu-kur-ni-ni-ip*.

\*𐎠𐎢 cry, weep (WSem.), in ?*Ba-ka-a-ili*.

𐎠𐎢 *Ba(Na?)-kil-ia*; cf. *Ba-ki-lum* T-D LC.

\***bu-ki-šū** (Iran.) OPE. *bušša* redemption, cf. JIN, p. 489), in (*Pa*.) *Ba-ga-bu-ki-šū*.

\***ba-la**, **ba-li**, **ba-lu**, see *pa-la* and List II, 1.

\***bi-la**, cf. *Kas-tu-bi-la*.

𐎠𐎢 live, remain alive. Prt. in *Nabū-alsika-ab-luṭ*, cf. *At-si-šū-ab-lu-ṭ* BE XIV, *E-še-i-Marduk-ab-lu-ṭ* Dilbat; *Lib-ṭ*, *Pāliḫka-lib-luṭ*, *Gula*-, *Sin-taqiša-lib-luṭ*. — Prm. in *Bēl(l)-lu*, *Lu*-, *Šamaš-ba-laṭ*, *baṭ* *TI* (LA), *Bu-bal-ṭa-at*.

II I keep alive; **uballiṭ** (*ū-bal-liṭ/ū-ba-liṭ/ū-TI*. *IT-lit/ITN-iṭ/TK(LA)ū-TI(LA)*), see names under *Adad*-, *Ašur*-, *Bēl(Harran)*-, *Marduk*-, *Nergal*-, *Sūr*-, *Šamaš*;- **mit-uballiṭ**: *Ašur*-, *Šamaš*;- **uballiṭšu**: *Bēl*-, *Nergal*-, *Uballiṭsu*. — Ipr. **balliṭ** (*bal-liṭ*), in *Adad*-, *Ašur*-, *Marduk*-, *Nabū*-, *Nergal*-*balliṭ*, *Ašur*-, *Nabū-aḫē-balliṭ*, *Nabū-ešī-balliṭ*, *Nabū*-, *Šamaš-kin-balliṭ*, *Ašur*-, *Ištar*-, *Šamaš-mit-balliṭ*, *Ašur-etil-šame-u-ir-šiti*, T. XLIII.

*Nabū*, *NLN*, *IB*, *Samaš-balliṣu* *TI*, *LA-BI* *TI-su*); <sup>4</sup>*An-u-e*, *Bel*, *Bel-it*, *Nabū*, *Samaš-balliṣanni* (*bal-liṣ-an-ni* *TIN*/*TI* *TI*/*TI-a-ni*), *Nabū-kiniš-bal-liṣ-an-ni*; *bulliṣ* (Ba), in *Enlil-tabni*, *Nabū-bil/bu-ul-liṣ*. — Ptc. *muballiṣ* (*mu-bal-liṣ* *mu-ba-li-iṣ*), see names under *Marduk*, *Sin*; *muballiṣat*, in *Muballiṣat-Šerua*, *Ur-Beliṣ-muballiṣat* (*TIN*)-*mutūti*. — Inf. *bulluṣu*, in *Iš-bulluṣ* (*TI*)-*ilu*, *Ašur-la-ša-bul-lu-ṣi*, *Bu-luṣ-ušur*, *Ilu-bu-luṣ-su-igbi*.

**balāṣu** live, health, see *ereš*, *igbi*, *tabani*, *šakīn*, *ušur*, and names under *Balaṣ*, *Itti-Marduk*, *Nabū*, *Samaš*, *Šamnu*; *balāṣu*, see *igbi*; *il-balāṣiṣu*, under *Ašur*; *balāṣani*, under *Bel*.

**bulluṣu**, see under *Bulluṣ*.

**balṣu** living, in *Balṣa-a-a*, *Bal-ṣi-i*.

𐎶𐎺 **balu** without, in *Manum-ba-lim-Ašir*.

<sup>1</sup>*Bi-li-ku-tu*.

*Bal-la* . . ., JADD 473, R. 21.

𐎶𐎺 cf. *Eul-lul*; *Bu-la* (?) *lu* JADD 417, R. 6; *Bu-lu-lu* AO 5482, R. II 3; *Ba-li-lum* BE VI, 2; *Na-ab-la-lum* AO 5500, III 17; 5508, I s. Cf. *Bilal* 𐎶𐎺 HESS, p. 13.

𐎶𐎺 *Ba-la-su*, *Ba-la-si-i*, *Bal-a-si-i*.

**balṣu**, see 𐎶𐎺.

*Ba-ma-a(-a)*, *Ba-am-ma-a*, *Ba-mu-u*.

\*𐎶𐎺 **bin** (𐎶𐎺 WSem.) son, written *TUR* and *bi-iu*, see names under *Bin*; cf. following name.

\**Bi-en-c-ni-ma* (HOMMEL, AÜ p. 263; KÖNIG, Wörterb. s. v.).

\**Ba-an-ba-a*, *Ban-ba-a*, *Ba-am-ba-a* (cf. *Lycaon*, Βαββα, KRETSCHMER, p. 336).

\***bani** (Hit), see List II, 1.

\**Ba-na-ga*.

\***banda**, cf. *la-mi-ba-an-da*. Cf. βαδα (= βυδα), in names of Asia Minor, SUNDWALL, p. 178.

𐎶𐎺 build, create; **tab-ni**, see names under *Sin*, *Tab-ni*; **tab-ni-bulluṣ**: *Enlil*, *Ištar*, *Nabū*; **tab-ni-ušur**: *Nabū*, *Sin*, *Samaš*; cf. hypocor. *Tab-ni-i*, *Tab-ni-ia*, *Tab-ni-e-a*, *Tab-nu-ti*; **ibni** (*ib-ni-um*, *i-bi-ni*, *KAK(-ni)*), see names under *Adad*, *Ašur*, *Bel*, *Bēl-Har-rān*, *Bit-maštar-i*, *Enlil*, *Ḫaldi*, *Ibni*, *Ilu*, *Išta*, *Ištar-bāb*, *Marduk*, *Nabū*, *Nergal*, *Nusku*, *Raman*, *Sin*, <sup>4</sup>*ŠUR*, *Samaš*,

*Šarru*; **aḥ-ibni**: *Marduk*; **balṣu-ibni**: *Ašur*; **bēl-ibni**: *NLN*; **ib**: *kudurri-ibni*: *Ea*; **māt-ibni**: *Sin*; **šar-ibni**: *A-a*, *Ašur*, *Bel*, *Ēa*, *Nabū*, *Sin*; **šum-ibni**: *Adad*, *Bel*, *Enlil*, *Mar-bti*, *Marduk*, *Nabū*; **zēr-ibni**: *Amurru*, *Ašur*, *Bel*, *Gula*, *Larak*, *Marduk*, *Nabū*, *Nergal*, *Nikkal*, *Sin*; abbrev: *Zēr-ibni*; hypocor.: *Ib-ni-ia*, *Ib-na-a(-a)*, *Ib-nutum* BE XIV. — Ptc. **bāni**, **bān** (*ba(-a)-ni*, *ba-an*, *KAK*): *Adad*-[Add.], *Aḥi*, *Aḥūa*, *Amurru*-[Add.], *Ašir*-[Add.], *Ašur*, *A-u*, *Bel*, *Enlil*, *Ištar*, *Ilu*, *Iuma*, *Išum*, *Kama* (?), *Marduk*, *Nabū*, *Samaš*; **bān-aḥē**: *Sin*, *Bān-aḥūa*; **bān-aḥē**: *Ašur*, *Marduk*, *Nabū*, *Nergal*, abbrev. *Bān-aḥē*; **bān-aḥēšu**: *Nabū*; **bān(i)-aplu**: *Ašur*, *Nabū*, *Samaš*; **bān-ka-la**: *Adad*-[Add.]; **bān-kudurri**: *Enlil*; **bān-zēr**: *Marduk*; **bānija** (*KAK-ia*, *ba-an-a(-a)*): *Ašur*, *Marduk*; hypocor.: *Ba-ni-i*, *KAK-i*, *Ba-ni-ia*, *Ba-na-a(-a)*; **bānūni**: *Nabu-ba-nu-um-ni*, cf. *Ba-nu-nu*.

**binu** child(f), cf. *Nabū-bi-na-DU*, *Bi-na-a-a*. <sup>1</sup>*Bi-ni-ti*.

**būnu** child, cf. *Bu-na-Adad*, *Bu-ur-ša-da-du*, *Bel-bu-na-a-a* *KAK-a-a*, *Ašur-KAK-a-a-ušur*, *Ēsaggiḫ-bu-nu-á-a*.

*Bu-na(-a)-nu-ni* child.

\*𐎶𐎺 (WSem.) create, in *la-ab-ni-ilu*, *Ilu-ba-na-a* (possibly).

𐎶𐎺 be bright, be joyful. Prm. 3 pl. f. **banā**, in *Bani* (*KAK-a-KAK<sup>pl</sup>*)-(*ša*)-*ilija* (TNB p. 69, under *Ibnā*; BE VIII p. 42, under *Banē*), *Ba-na* (*KAK(-a)*)-*ša-ilu* [*Marduk*] *Raman* *Sukkal*] *Samaš* (BE XIV, XV, XVII pt. 1), *Ša-ilu-ba-na-a* BE XIV, 151, 26, *Ša-Marduk-ba-na-a* BE VIII, 8, 10, *Arkāt-ilī-banā* BE XV, 170, 12; cf. *Ilu-ba-na-a*, *NLN*. *IB*-*Ba-na* BE X. —

Inf. **banū**, in *Itti-Marduk-ba-nu-u*, *Bēl-ba-nu*. \*𐎶𐎺 (WSem.), cf. *Si-ba-nik*, *OBa*. *la-ab-ni-ik* RPN.

*Bu-na-ak-ka* (El, cf. <sup>67</sup>*Bit-Bunakka*, in *Elam*). *Ba-na-ni*. *Ba-an-na-a-a*. *Ba-ni-ni*. *Bi-nu-ni*.

\***banti**, **bi-en-ti** (ideogr. = *pātu*) (Mit., cf. *pēte*, *pūta*\* = πανδα, πινδα, βανδα, in names of Asia Minor, SUNDWALL, p. 178), in *Bi-en-ti-šinni*.

\***bis**(i) (ROST, MVG II, p. 193, compares Βῆσις), cf. *Bi-si-ḥa-tir*, *-ra-in*; *Ú(-a)-ar/Ú-bar-bi-is/si*, *Bi-sa(-?)ir)-a-tar*.

*Bu(Pu)-si-ili*.

*Ba-sa-a*, *Ba-si-i*, *Ba-su-a/ua*, */Ba-si-i*, */Ba-a-as-si*, *Bi-i-sa-a*, *Bi-i(-?)-si-i*, */Bi-is-sa-a*.

*Ba-sa-li*.

*Bi-su-ni*. *Ba-su-na-a*.

*Ba-sa-su*, *Ba-su-su*.

*Bi-ša-a*, */Bi-ša-a* (cf. Bī. בִּשָּׂא).

*Bu(Pu)-šu-šu*.

*Ba-qu* . . .

*/Ba(Ma)-gar-tu*; cf. */Ba-aq-ra-tum* UMBS II 2, 137, 19.

\**Bi-c-ri*.

\***bāra** (*ba-ri*) (Ope. *bāri* riding), cf. *Ba-a-ra*, *Ašpa-*, *Fšpa-ba(-a)-ra*.

\***bir** (Ar. بَر) son, cf. *Bi-ra-ḥi* (= ? *Bir-ahī*), *Bi-ir-Atar*, *Bir-Amma*, *-Dadda*, *-Ḥlanu*, *-Ramān*, *-Šamaš*.

\***bir**(ja) (Hit. cf. *priya*\*, *pru*\*, in names of Asia Minor, SUNDWALL, pp. 184, 186), in *Bir-ia-ma-a*, (cf. Πῖρα-μοῦ), *Bi-ri-ia-ma-sa*, *Bi-ru-a-sa* (cf. Βῖροσσῖς).

\***buru**, or *ḫuru* (Hit. cf. *b(p)ure*, in names of Asia Minor, SUNDWALL, pp. 62, 189), cf. *Bu-ru-zi-lim* TA 137, 64, 88, *Bu-ra-me* UMBS II 2 (cf. Πῖρα-μοῦ), *Bu-ru-ta(i)š*, *Bu-ra-ma-ma* [Add.], ?<sup>ma</sup>*Pu-ru-kuz-zi*.

\***bir**(i)đ (cf. Skr. *brhad*, *BOHL*, *Kanaanæer*, p. 17, n.); cf. *Bi-ri-da-aš-wa*, *Bir(-?)-da-šū-pa(-?)*. — *Bi-ri-di-ið* (*Bu-ur-id-ið*) (cf. Lyc. *Prdde-wa*, Car. n. l. Βῖριδᾶς, SUNDWALL, p. 184).

*Bi-ra-a* (*Bi-ri-ia*).

*Bar-bi-ri* . . . (cf. *Bi-ir-bi-ru-um* BE VI, pt 1),

\**Bur-bu-ra-zu* (Med.?) [Add.].

*Ba-ar-gul* . . . JADD 929, 8.

*Bar-du* . . .

\***barū** (Ope. *bruva*, *FOY*, *ZDMG*, 54, p. 360), in *Gu-barū* (Γωβῖρῶς).

\***biriz** (cf. Av. *bereza* high), in *Bi-ri-iz-ḥa-at-ri*; *Bar-zi-ia(-a)* (JIN, p. 63); *Ba-ar-zu-ta*.

\**Bar-zi-ku-tu*.

\**Bar-za-gi-e*.

ברה **barḫu** (cf. Ar. بَرَهَاء *he-goat*), in *Nabū-bar-ḫu-ilāni*, *Sin-bar-ḫi-ili*. Cf. *Bar-ḫu-ihwa* (Hit.); *barḫu* (Cass.) = head, Gloss. 31;

SCHEFTELOWITZ, *KZ*, 38, p. 264; cf. *περγ*, *παργ*, *πρυκ*, in names of Asia Minor, SUNDWALL p. 185), in *Burra-*, *Ippaši-*, *Ša-ad-*, *Ša-ra-bar-ḫu*, *Bar-ḫu*, see CPN, p. 167. Cf. also <sup>at</sup>*Bar-ga-a* (in [Hattit] *Shalm. Mon. II 88*, (Pamphyl. Περργη)), <sup>at</sup>*Ba-ar-ḫa-zi-a* (in *Nairi*; Car. n. l. Βαρῖασι). *Bi-ir-ga-sa-ta* VS I, 108, 2 (cf. Car. Παργιστας).

*Ba-ra-a-ḫu*. *Bi-ra-ḫu* (cf. *Bur-Ba-a-ḫu* CPN. *Ba-ru-ḫu-ih*; cf. *Ba-ri-ḫu* TNB, *Ba-ri-ḫa-ih* BE XIV, 102, 7; */Ba-ri-ih-tum* *ibid.* 91 a, 2, *Bu-un-na-ba-ri-ih-ti* *ibid.* 185, 2).

\***brḫ** (WSem.) bless, in *Adad-bar-rak-ka*, *Ši-pa-rak-ka*.

*Ba-ri-ki(-i)*, *Ba-ri-ki-ih*.

\***burna** (*burra*) (Cass.); cf. SCHEFTELOWITZ, *KZ*, 38, p. 262 = *kidnu* protegé, in *Burna-*.

*Ba-ar(-?)-na-a-a* JADD 296, 3, see K-U, AR 79, cf. *بَرْنَا*, Βαρνατός PAPE-BENSELER.

\**Bur(Pur)-si-la-a* (El.?).

**brḫ** *Barruqḫu*; */Bur-ru-ug-tum* UMBS II 2, 18, 6;

\**Bur-ga-a-a* (𐎠𐎵𐎠𐎡).

*Bu-ru-ša*; *Bu-ur-ša*; *Bu-ru-uš*; */Bu-ru-š-ša-a-tu* BE X.

\***barta** (Scythic, cf. JIN, p. 514), in *Bar-ta-tu-a*. Cf. *Bir-ta-tu* [Add.].

*Ba-šd-du(-?)*.

בָּרָא be, exist. Ideogr. *NI.GÁL*, *GÁL*, *TUK*. Prs. *ibašši*, in *I-ba-aš-ši-ih* (U<sup>6</sup>), *Bel-ibašši-dūri*, *-ibri*, *Ilu-i-ba-šī*, *Šumma-ibašši-ilāni*. — Ptc. *lib-šī*, *lu-ub-šī*, see names under *Gula-šum(-edī)*, *Šum-*. — Ptc. **ba(-a)-šī šu**, see names under *La-*.

III I cause to be, call into being. Prt.

**usabši**, **ušibši** (*ā-šabšib-šī*, *GÁL* | *TUK-šī*),

see names under *Bel*, *Nabū*, *Nergal*;

**šum-ušabši**: *Ēkur*; **zēr-ušabši**: *Nabū*. — 1pt.

**šab-šī**, **šibšī**, and (Ba.) **šub-šī**, in *Nabū-šab-šī*,

*Sin-aḥ-šub-šī*, *Marduk-tappē-edī-šub-šī*,

*Ašur*, *Samaš-šēšī-ib-šī* — Ptc. **mušabši**,

see names under *Mu-šab-šī*, *Ašur*, *Nabū*.

IV I be brought into being; **it-tab-šī**, see

names under *Aḫi*, *It-tab-šī*.

**bušū** property, possibly in *Bel-bušū-ḡušur*.

בָּשָׂם **bašmu** serpent, cf. *E-ni-ba-aš-ma*.

בָּרָא *Ba-šū-ri-e*.

בָּרָא *Ba-aš-ša-ša*.

\***bisti**, see List II, 1.

\**Bi-ši-ta-nu*.

\**Ba-tu-ti-á-nu*. / *Ba-tu-su*. <sup>á</sup>*Ba-ti-ik-ta*  
CHANTRE 46, 16; <sup>á</sup>*Kilam*, *Quda*, *Targi-  
ba(-a)-ti*. Cf. Βατάς, Βατασός, etc. SUND-  
WALL, p. 60.

\***bita** (perhaps Eg.), cf. *Aḫ-ri-bi-ta*, / *Bi-ta-a* (cf.  
Bi. פְּרִיָה).

\***butu**, in *Ar-za-bu-tu*; <sup>á</sup>*má*But Sangi-butu* (in  
Media).*

בַּתּוּל *batulu* youth, in *Ba-tu-lu*.

\***bata-š** (Hit, cf. *bata*), in / *Mu-ra-ba-ta-aš*.

\**Bat-ti-ilu*. *Ba-at-ta-a* T-D LC.

/ *Bi-it-tu-u*. / *Bi-it-tu-e*.

*Ba-ti-i-ti*. *Bi-ta-ti-i*. *Bi-ta-tum* RPN. *Bi-ta-a-  
tum* CPN. *Ba-ta-at-ta* T-D LC. Cf. *Ba-e-ta-ta*.

\**Ba-at-ta-a-nu* (Iran.?).

\***gu** (*ga*, *gi*), (ending; cf. -*ga*, -*ka*, in names of  
Asia Minor, SUNDWALL, p. 277), cf. *Ba-ga-  
gi*, *Ba-na-ga* (Capp.), *Ha-zu-gu*, *Hi-ma-gu*,  
*Ir-ri-ga*, *Ma-zu-gu*, *Nri-ga*; <sup>á</sup>*Nr-ri-ig*;  
cf. also / *Al-si-gu*, / *Ia-u-gu*, *Ba-du-ga*, etc.,  
CPN, p. 30. <sup>á</sup>*Da-bi-gu* (in Hattu).

\***gia** (Hit, cf. *kija*): *Gi-am-nu*.

\*גַּיָּא *ga-ya* be proud, cf. *Ga-ú-ni* (cf. גַּאָרָן), ? *Gi-  
ja-a* (= גַּיָּא).

גַּבְּבָּ *gabbu* totality, all; Ideogr. *KAK*; see  
names under *Gab-bibu*, *Adad*, *Ilu*, *Nabū*,  
*Nergal*.

\*גַּבְּרִי *gabri* (Ar.) choose; / *Ga-bi-a* (גַּבְּרִי) "the chosen  
one"; *Ga-ba-tim*.

\*גַּבְּרִי *gabri* = WSem. גַּבְּרִי man, in *Gab-ri(-i)*,  
*Gab-ri-ilu*, *Ilu*, *Nāḫḫu*, *Qa-uš-gab-ri*.

*gabbaru* (גַּבְּרִי) strong, in *Gabbaru*, *Ši-gab-  
ba-ri*

\***gud**, var. **ud**, in (*Gū*)-*ud-ga-ri-a* (Capp.).

גַּדְדִּי *Gid-gi(-i)-da-nu* (cf. <sup>á</sup>*ḫud-ḫud* cricket).

\*גַּדָּדָּ *gadā* (Ar. = <sup>á</sup>*ḫud-ḫud*) fortune, in *Ga-da-<sup>á</sup>a*,  
<sup>á</sup>*Ta-ri-ga-da-<sup>á</sup>* BE VIII, 1, *Ga-di*, *Šam-š-  
ga-di-i* BE VIII, 1.

\***gū** (Avesta *gāuš* bos), in *Gū-ba-ru-<sup>á</sup>*, *Gū-ma-  
a-tu*.

גַּגְּוִי *gāgu* necklace; cf. *Ga-gi-i*, / *Ga-ga-a-a*,  
/ *Ga-ga-a* TNB, *Ga-agi* AO 5498, R. II 87,  
*Ga-ga-nu-mu* Dilbat. — \**Ga(-a)-gi* (cf. Bi.  
גַּגְּוִי), *Ga-ga-aš*, a Hit. country OZL IX, 631;  
No. 1.

Ḫayā, a Lyc. city; <sup>mā</sup>*Ga-gal*, Senn. King,  
VII 77; n. gentil. <sup>mā</sup>*Ga-ga-ia* TA 1, 38. —  
<sup>á</sup>*Ga-ga*, *sukkal* <sup>á</sup>*Ankar*, KB VI, 1, p. 12,  
Šurpu VIII, 15, in *Gimil-ga-ga* Trouw. de  
Drehem, *Nu-ur-<sup>á</sup>Ga-ga* and *Ki-i-ga-gi*  
CPN.

**gūgu**, cf. *Gū-gi-i*, *Gū-gu-ú* . . . -a, JADD 94,  
R. 2, / *Gū-gu-á-a* TNB. Cf. *Gi-gi-ia*, / *Gi-  
gi-i-tum*, ibid.

\***gūgu** (Hit; cf. *kuka*: *γυγ*, *κώγ*, *κόγ*, *κοκ* etc.,  
in names of Asia Minor, SUNDWALL, p. 120),  
in *Gū(-ug)-gu* = Gyges, *Ki-li-gu-gu*, *Ki-il-  
li-gu-ug* Neb. 26, 3; cf. *Kū-ri-gu-gu* SAK  
p. 184, 7a, 7, *Da(-)ma-gu-gu*, BE VI, pt. 2,  
*Še-da-ag-gū-gū* AO 5500, III, 6.

\***gūsu** (cf. *Bū-Agusi*, *mār A-gu-ū-us-i*, *mār Gu-  
si*), in *Gū-ú-si* (gen); cf. *Ga-la-gu-su*.

\*גַּרְרִי *giri* = WSem. גַּרְרִי sojourner, in *Gi-ri-ru* / *Gi-  
Ba'al*, *-Dadi*, *-Milki*, *-Ša-pu-nu*, *Gi-ra-a-a*  
(*Gira-<sup>á</sup>*).

*Gū-ra-<sup>á</sup>*. *Gū-ri*. *Gū-ra-a-a*.

גַּרְרִי *Gi-ri-lu*.

גַּרְרִי *Ga-halḫul*, *Ga-aḫ-la-<sup>á</sup>* BE IX. *Gi-ḫi-lu*, var.  
*Gi-ḫi-AN-i-lu*.

גַּרְרִי *Gū-ḫu-ru* (cf. Bi. גַּרְרִי, <sup>á</sup>*ḫur-ḫur*).

\**Gi-ki-i* (Vannic; cf. *Ki-ki-i*).

\***gala** (Hit, cf. *kala*), cf. *Ga-lu-ba-ni* BE XV, 195, 6,  
*Ga-la-gu-su*.

\***gil** (Mit., = Hit. *kiḫ*), cf. *Gi-cl-Tešup*, / *Gi-lu-  
Ḫepa*, *Gi-ḫi-ia*, ? *Gi-lu-ú-a*, ? *Gil-ga-muš*, ? *Gi-  
lu-ra(-a)-ni-c*) (Khald, ZDMG 58, p. 816).

**gúl** (Sum.) destroy, in *Gul-ki-šár*.

\***gu-li** (Can. <sup>á</sup>*ḫud-ḫud*), in *Gū-li-Addi*; cf. / *Gū-la-tu*,  
? *Ilu-gu-lu*.

\***galzu** (Cass), in *Ku-ri-gal-zi-šu*; <sup>á</sup>*Da-mu-galzu*  
T-D LC; *Ku-úš-si-gal-zu* UMBS II, 2.

גַּלְלִי *Ga-lu-lu*, *Ga(-)lu-lu*; *Gi-lu-lu*; . . . *gal-lu-lu*  
HABL 1132, 7.

\**Gū-lu-su*.

\***ga-ma**, *ka-ma*, *qa-ma* (Hit, cf. *kama*, in names  
of Asia Minor, SUNDWALL, p. 94f), cf. *Eta-  
qama*, *Ka-ma-ba-ú-na-ni*, ? *Gil-ga-miš*, *Tarka-  
kamis* (?) SAYCE, PSBA, 28, p. 92.

גַּמְלִי *gamālu* spare. Ipt. in *Nabū-gi-mit-an-ni*. —  
Perm. in OBA. *Áš-šú-Ištar-ga-am-la-ku*, Dil-  
bat. — Ptc. (or Perm.) (*ga-mi-il*, *ga-mil*, *ŠU*),

see names under *Gamil*, *Ēa*, *Istar*, *Marduk*, *Nabū*, *NIN.IB.*, *Urra*; f. in *Ḫa-na-ga-mc-lat*.

**gimillu** grace, present; see names under *Gimil*, *Nabū* and 𐎠𐎢𐎡 II 1.

\**Ga-ma-lu* (Can., cf. 𐎠𐎢𐎡).

𐎠𐎢𐎡 *Ga-mc-mc*. *Gi-im-ma-ā* UMBS II, 1.

\*𐎠𐎢𐎡 *Ga-na-bu* (probably = 𐎠𐎢𐎡 thief).

𐎠𐎢𐎡 *Gu-uu-gu-nu-un*.

\*𐎠𐎢𐎡 *Gi-in-di-bu*<sup>2</sup> (Arb., cf. 𐎠𐎢𐎡 a black locust).

\**Gar-daš* (Cass).

\***gunzu** (Hit.; cf. Γαυζα, Κοῦζα, Κουαυζα in names of Asia Minor, SUNDWALL, p. 101), in *Gu-u-zu/zi-na-u-nu*; cf. *hunzu*.

𐎠𐎢𐎡 **ginū** sacrifice, in *Bel-gi-ni-e-ēreš*; cf. *Gi(n)-na-a-a*, *Gi-ni-ī(a)*.

\**Ga-si-im* (Capp., see Add.); cf. ?*Ka-si-i*; *Ka(?)-si-tu-ra* BE XV, 188, IV 7; kaza, in names of Asia Minor, SUNDWALL, p. 100; see also *haza*.

\***gu-su** (cf. kuza), in *Ga-la-gu-su*. *Gi-su-su*.

\***ga-ri**, in (Capp.) *Ga-ri-a*, *Gu-ud-ga-ri-a*.

\*𐎠𐎢𐎡 *Gur-ra-ba-a* (Ar.; perhaps leprosus).

\*𐎠𐎢𐎡 *Ga-ri-da-a* (Ar.; perhaps the shaven one). Cf. *Gurru*, HOLMA, Quttulu, p. 42.

\*𐎠𐎢𐎡 *Gir-ḫa-a* (cf. *Qarḫa*).

𐎠𐎢𐎡 **gārū** adversary, in *Ašur-ga-ru-u/ū-a/gar-ru-a/gar-u-a-nri*.

**girū** idem, in *Mannu-gi-ir-Adad*; cf. *Ḫplu(?)-gi-ri*.

*Gi-ri(i)-tū*, *Gir-tū'te*.

\***gu-ru-maš**, in *Taš-ši-gu-ru-maš*.

\**Gir-mc-sulzu* (perhaps = Γερμῆζ).

*Gūr-un*; *Gu-ru-na*, *Gūr(not Ši)-ru-na-a-a*.

\**Gir-sa*<sup>2</sup>.

𐎠𐎢𐎡 *Ga(r)-ru-šu*.

\***gaš**, **ga-aš** (El.-Cass.; cf. HUSING, OZ 8 (1905), col. 93; Memnon, IV p. 27), in *Ḫumbanigaš*, *Ummanigaš*, *Indabigaš*, *Suzigaš*; cf. *-bu-ga-aš*, List II, 1.

\***gaššu**, in *Ḫa-aš-šu-li-ia-u-i-c*; *Ḫa-ni-bi-cl-ga-aš-ši* BE XV, 188, IV 17, cf. pilqa.

\**Gi-cš-ḫa-a-a*.

*Gu(?)-ša-nu*.

\**Gi-iš-ta*; cf. ?*Ar-gi-štu*.

\***da** (Hit. ending), see *ta*.

\***du** (Hit., = *tu*, as *dadu* = *tadu*, *dud* = *tud*, *durar* = *turar*), in *Du Te Tešup* MDOG 35, p. 43; cf. *Du-i* (probably = *Tu-u-i*), *Du(-u)-a*.

𐎠𐎢𐎡 **du'ūzu** (Arab. *Šū*) the month Tammuz, in *Du'ūza-a-a*.

\*𐎠𐎢𐎡 ? *Di'-na-nu* (Ar.).

*Di-a-si* (gen.).

𐎠𐎢𐎡 *Da-is-ša-nu*.

𐎠𐎢𐎡 **dabābu** speak, announce, intrigue. Ideogr. *KA.KA*. Prec., in *Lidbubu-li-bu-šu*. Ptc. *dabibu*, cf. *KA.DI*, *Nusku*, *Sin*, *Šamaš-da-bi-bi-ib* CPN, *Ḫ-lil-da-bi-bu-ša* RPN.

**dābibu** slanderer, in *Da-bi-bi*, *Nabū-KA.KA-ni-ir*, *nū-ir-da-bi-bi* *KA.KA*.

**dubbu**, in *Ašur*, *Ša-Ašur/īlū* *Ištar-du(-ub)-bu*.

\**Di-ib-ba-a*, perhaps = 𐎠𐎢𐎡 boar.

*Du(?)-bi(?)-si-i*, or *Ku(?)-na(?)-si-i*.

𐎠𐎢𐎡 **dagālu** look upon; with *pan* be submissive. Prec., in *Itma-lid-gūl*. Ipt. in *Du-gūl-Ištar*, *-pan-ili*, *Nabū-du-gūl*, *Nabū*, *Šamaš-ku-du-gūl*. Ptc. in *Da-gil-ilu*, *La-da-gil-ilu* (abbrev.).

\***dada** (Hit., cf. *δωδ* in names of Asia Minor, SUNDWALL, p. 66), in *Da-da*, *Da-da-a*, *Da-di(?)-ia*, *Šc-en-da-da* CPN; ?*Da-du-su*; cf. *Da-di-i*, *Da-di-i-lu*; see also 𐎠𐎢𐎡 and List II 1, under *Adad*.

\**Da-da-ar-šu* (Iran).

\***dadu** (Mit), see *tadu*.

\***dud** (Hit., cf. *duda*: *δουδ*, *δουδ*, in names of Asia Minor, SUNDWALL, p. 67), in *Du-ud* *Tu-ud-ḫa-li-ia*, *Du-di(?)-du-ma* (Capp.).

\***du-du**, cf. *A-na-du-du* ... (?), *Ḫa-ma-du-du*, *Umba-du-du* DEP XI, 306, v. *ḫ<sup>mit</sup> Lab(a)-du-du*.

\**Du-u/ū/du-du* (Eg.).

\***di-ūi**, cf. *Ku-ra-ūi-dī*.

𐎠𐎢𐎡 **dādu** darling, cf. *Da-da-a(-a)*, *Da(-ad)-di-i*. **dūdu** (Ass. and WSem.), cf. *Du-du-u* (cf. *Bi* 𐎠𐎢𐎡), *Du-du-u-a*, *Ḫ-du-du-ū-a* TNB; *Ḫ-du-da-ti* CBR I, 6, 5.

**didu**, in *Di-di-i*; *Di-di-c-a* CBR I, 76, 15.

*Da(?)Ba)-ia-a-di-ilu*.

𐎠𐎢𐎡 **dārū** everlasting, eternal, in *Dāri* (*dā-ri*, *da(-a)-ri/ri(n)-abūa*, *-bel*, *-šarru*, *Ḫ-a-a*, *Ḫi-i*, *Nikkal*, *Šamaš-da-ri(-i)-da-ru-ū*, *Bel*, *Šarru-lu-da(-a)-ri/ru*, *Lū-dāri*.

**dūru** wall; ideogr. B.ĀD; see names and *Dūr-, Abi-, Adad-, Aḫi-, A-ja-, Bēl-, Bēl-Harrān-, Bēl-ibašši-, Istar-, Marduk-, Nabū-, Nusku-, Sī-, Sin-, Samaš-, Šameš-, Šarru-, ŠUr-küttu- du-ri(?)* B.ĀD (= 𐎠𐎢𐏁); **dūr-ališu**: *Nabū-; dūr-bēli-ja*: *Nabū-; dūr-enši*: *Aḫi-, Nabū-; dūr-maki*: *-Adad-, Istar-, Nabū-; dūr-pānija*: *Ašur-, Nabū-; dūr-qāli*: *Istar-, Nabū-*; see also under *kušur-, ukīn* and *ušur-*.

*Di-e-ru . . .*

𐎠𐎢𐏁? *Da-ḫa-a-a, Da-ḫi(?)*-a.

\**Di-iā-ṭe*. (cf. *tija*: 𐎠𐎢, 𐎠𐎢𐏁, SUNDWALL, p. 207).

𐎠𐎢 **dānu** judge. Pret. in *I-din-Istar, I-din-(n)a-ḫi-in*. — Ipt. in *Nabū-dāni-dī-ni, Eulmaš-di-na-an-ai, IStar-di-ḫi-ni-ni*. — Ptc. **dāin** and **dān** (pay attention to the varr. *da-in* = *dan* = *dan-in*, in *Ašur-dāin aḫlu*; *da-in* = *dan-in*, in *Šamaš-dāinanni*; *da-an* = *DI. KUD*, in *Dan-Kurban*; *da-a-an* = *dan* = *danan*, in *Ašur-dān*); in other cases may *da-an*, *dan* (= *KAL* or *LIG*) and *KAL-an* be *dan*, i.e. Perm. of *danannu*, *KAL* and *KAL-in* = *dannūn*), cf. names under *Dan(?)*, *Adad-, Ašur-, Bēl-, Marduk-, Marduk-, Nabū-, Nergal-; Da-i-ni, Ašur-, Istar-bēl-da-i-ni* *dan-an* *dan-in*; *Ašur-da-in* *dan* *(in)* *aplu*; *Ašur-, Ilu-dan-in* *(dannin?)* *šarru*; *Ašur-da-in-ni*; *A-a-u, Ašur-, Marduk-, Nabū-, Nergal-, Šamaš-da-in* *dan* *(in)* *an* *a-ni*; *Da-na-a, Da-na-ia* *a-a, Da-ni-i, Da-ni-ia-ti-ilu*; *Abi-, Adad-da-ni. DI. KUD* *da-a-an*; *Marduk-bēl-da-a-ni*.

**dajānu** judge, in *Marduk-, Nabū-, Sin-da-a-ni* *DI. KUD*.

**dinu**, **dēnu** judgment, decision in favor of; in *Arik-di-en* *di-ni* *DI-ilu, Šamaš-din* . . .; see also under *amur-, epuš* and *dn*. Cf. *Di-na-a, DI. KUD-a; Di-na-nu*.

**ditu** decision, cf. *Di-tū(?)* *bēl* . . . (very uncertain), *Di(?)* *ta-a*.

\**Di-ri* (WSem.) in *Ili-ja-di-nu*; *E(AN?)* *ja-a-di-ni* in UMBS II, 1. *Adad-, Amma-la-di* *di-in, Nabū-la-di; Ilā-la-din* CBR I, 77, 6; *Šameš-la-di-in* *la-din-ni* BE X.

\***dakē** (Gr. δακή), in *Lū-da-ki-e* (Λαυδακίη).

\***daki**? *Da-ka-ni-ilu*; cf. (Capp.) *Da-ku-na* (*da* + *kuna*, cf. SUNDWALL, pp. 63, 123).

\**Da-ku-ti-e* (cf. *Ilu-da(?)* *ku(?)* *lum* RPN).

\***dir** **dikir** (Ar.), in *Bi-in-di-ki-ri, Sī-di-ki-ri*.

**dakūru** (𐎠𐎢𐏁) qui meminit, in *Da-ku-ru*; *Et Da-kur* (HABL 524, 12), *Dak-ku-ri, Da-ku-ri* etc.

?*Du-kur* *(lat)* *ilu*.

?*Ma-ad-ki-ri*.

𐎠𐎢𐏁 **du-lu-bu**, see *Ašur-(ḫn-dū-bu)*; cf. *Dul-lu-bu* TNB, *Du-ul-lu-bu* CPN.

\***dalā** (Ar.) *Da-al-ḫi* . . . JADD 7, I 12.

\***dalā** (Ar.) to draw out, to save. Pf. **dalā**, in *Da-la-(a)-ilu, Bēl-Ḫl-* (UMBS II, 1, 222, L, E, a), *Ilu-, Nabū-* (BE IX), *Sī-, Sī-r-, Šu(?)*, *Šer-da-la-(a)*; **dalāt**, in *Anat-da-la-ti*; cf. *Dala-ta-ni* BE X, *Da-la-ti-ni* UMBS II, 1. — Ipt. **dilī**, in *Nušul*, *Sī-, Šarru-di-li-i-ni* *di-li-nu*. — *Da-li-ia-a, Da-lu-u-a*, JADD 238, R. 9.

𐎠𐎢𐏁 **dalālu** to submit oneself, worship, in *A-da-lal, A-dal-la-lī, Maršū(?)* *a-da-la-lī* JADD 271, 2.

**dalilu**, **dililu** devotion, see names under *Da-lit-, Di-lit-*. *Di-li-ti-ia* [Add.].

**dallu** needy, in *A-da-di-da-al-lī, Bēl-dal-li-ili-ja, Šil-bēl-dal-lī*; cf. *Aḫi-da-lī-dal-lī*; Bī. אָבִיטַל and Ar. הַרִיטַל APO.

*Dal-ta-a*. — \**Da-al* *Dal-ta-(a)* (Iran).

\***duma** (cf. tume\*, in names of Asia Minor, SUNDWALL, p. 219), cf. (Capp.) *Du-di-du-ma, Du-ma-na*.

*Dumu* (TUR-mu) *ja* (TA).

*Di-im-tu* (ba K-U, AR, p. 63); cf. *It-di-im-ti* BE VI, 1.

*Da-am-ma-tē*.

\**Da-ma-su* (Gr. δῆμας, Δάμασος). \**Da-mu-ū-su*.

𐎠𐎢𐏁 **damāqu** (ŠIG) to be merciful, friendly. Pernu. pl. f. **damqā**, in *Damqā-anate-Istar, šarri, Arkat-ili-damqā, Ša-ilmā-dam-qa* ŠIG. — Ptc. (or Pernu.) (ŠIG-ig), see names under *Aḫi-, Ašur-, Ḫanna-, Nabū-, Nūr-, Šabu-; Da-ni-ig* *Dam-ki* ŠIG-ilišū, *Mannu-di-ig* (= *damiq*).

II 1 Pret. cf. *Milki-, Nabū-udammiq* (ŠIG). — Ipt. perhaps in *Ašur-dam-me-ig, Enlil-dum-qa-an-ni*. — Ptc. written *mu-ŠIG-ig*, *mu-dam-(me)-ig*, see names under *Mudammiq-, Ašur-, Bēl-, Marduk-, Nabū-, Nergal-*.

- \**Šamaš-*; *Š* *SAG(Du-um-ga* CT 29: 45, 10) *mudammiq-sar-be*. — Hypocor. *Du-um-mu-qi-qa*, *Du(-um)-mu-qa-a*.
- damqu** friendly, pious: *Dam-qi-qa*, *Š* *Dam-qa-a*, *Damqi*, *Š* *Da-an-qi-i*, *Š* *Dam-qa-a-ti*.
- dumqu** favor: *Atamar-dumqu-ili*, *Nabu-dumqu-ilāni*, *Gimil-dumqi-tānūr*; cf. *Dungi*.
- \***דמרי** *di-lm-ri* (cf. *š* *semp* *auxilium ferens*, Bi. *דמרי*; *Nāšuh*; see also *zimri*,
- \**Di-mit-ri(-su)* = *Διμίτριος*.
- \***dan** (Hit, cf. *dene*\*: *δαν*, *δεν*, in names of Asia Minor, SUNDWALL, p. 67), in *Š* *Mu-ni-dan*; *Du-nu-um-na* (Capp.). <sup>ai</sup>*Kiznu-wa-da*(*ni*).
- דנר** *Da-an-da-ru* (cf. *דנר*, *דנר*, *דנר* thistle). *Du-nu-zu*(*?*).
- דן** I to be strong, mighty; see under *דן*.  
II to strengthen: *Ašur*, *Nergal-is-ka*, *Ašur-matka-dannin(KAL-in)*; see also under *דן*.
- dannu** mighty: *Dan-nu'ni*, *Mannu*, <sup>a</sup>*Qadnu-da-an-nu-dan-mu*, *Banitu*, *Š* *Ši-dan-nat-dan-na-ti*, *Dan-na*, *Dan-na-a-ia*; see also under *דן*.
- danānu** might: *Da Dan-na(-ā)-nu'ni*. Cf. *Di-na-nu'na'ni*, *Du-na-nu*, *Da-nu-ni*.
- \***das**: *Da-su-uk-ku* (Iran.?): cf. *daš*, *taš*.  
*Di*(*?* *Kū*)-*sa-a-a*; *Di-si-i*; *Du-sa-a*; *Du-si-i*; *Ilu(AV)-du-ū-su*, cf. *An-di-su*.
- \***dapi** (Hit, cf. *dapa*: *δαπ*, in names of Asia Minor, SUNDWALL, p. 63), cf. *Dup*(*?*), *Sa-an[-da]*, *Tar-ḫu-un-da-pi(-i)*, <sup>ia</sup>*Da-pa-ra* (cf. Lyc. n. p. *Δαπαρα*), <sup>ai</sup>*Da-bi-qi* (in Hatti).
- \***duqi**, in *La-du-qi-i* (cf. *Λαδοκόζ*).  
*Da-qa-li-Marduk*.
- dara** (Sum.): *A-dara-kalama*, *Piš-gal-dara-maš*.
- \***dara**: (EL) in *Um-ba-da-ra-a*; cf. *ḫu-un-da-ru*.
- \***dara** (Hit, cf. *dara*, in names of Asia Minor, SUNDWALL, p. 64): *Tar-ḫu-un-da-ra-ba*.
- \***dara** (Iran., cf. JIN p. 80): *Da-ri-ia-muš*. Cf. *Da-ri-i* [Add].
- \**Da-ar-ḫa-si-at* (Capp).
- \***darna** (OPE. *darna* stay): *Š-mi-da-ar-na*<sup>2</sup>.
- \**Di-ir-na-ku-uš* (Iran.?).
- \**Du-ri-si* [Add].
- \***dura-r** = **tura-r** (Hit, cf. *ture*\*, in names of Asia Minor, SUNDWALL, p. 220): *Du-ra-ar*, *Tu-ra-ri-Tešup*. Cf. *Da-ra-ru-ra-a-te*, *Su-ra-ra-te*.
- \***dirra** (EL, cf. *dara*): *A-me-div-ra*.
- \***daša** (Hit): *Da-ša* (cf. Cilic. *Δαῖσας*, Car. *Δαῖσων*, SUNDWALL, p. 65), *Da-a-šar-ti-i*; cf. *taš*.
- דש** *Di-š-i-i*.  
*Du*(*?* *Uš*)-*ši*.
- \**Da-aš-ru*.
- \***dātu** (Iran. = *δατῆς*): *Da-ag-da-at-ti*, *ḫu-aš-da-ta*, *Šuwar-da-tatum*, *Š-mi-is-da-a-tu*. Cf. *Da-ta-a*, var. *Da-ta-na*.
- \**Di-ta-ki*.
- \***ditānu** strong, leader(?): *Ammi*, *Samsu-di-ta-na*.
- \***wa**, or **uwa** (Hit, cf. *uwa* in names of Asia Minor, SUNDWALL, p. 236ff): *Š-as-sur-me*, *U(-ā)-al-li-i* (Vannic); cf. *Οαῦλος*, *Οουαῦλος*, *Οουαῦς* etc., SUNDWALL, p. 242. *Šar-ū-ar-ri*, *Te-u-wa-at-ti*, *Irr-uwa-bi*; <sup>mat</sup>*ai* *Ki-iz-zu-wa-da-ad-na'ni*, cf. JRAS 1913, p. 1044. *Š* *U-ja-a* (Pis. m. *Ουω*), *Š* *Wa-dukki*.
- \***wa**, *U-a-bu* (*وآب*); cf. *wa*.
- \***ēdu** one, first; ideogr. *ĀŠ*; in *E-du* ... JADD 661, 5, *E-du-šallim*, *-ušur*, *Gula-šume-c-di-libši*, *Marduk-tappē-c-di-šubši*, *Nabū-edu-usur*, *-tukulti-edi*, *Ši*, *Šamaš-ēdu*(*?*).
- abālu** to bring: *?* *A-bil-kiššu*.
- mutabilu** guardian: *Ašir-mu-ta-bi-be-el*.
- biltu** produce: *Š* *Bi-lat-su-nu*.
- \***di** *?* *U-a-di-i*.
- mūdadu** darling: *Mu-da-da*.
- adū** to appoint, in *Nabū-qāt-ū-da*; *Šamaš-ū-da* VS 9: 98, 10; *Š* *Ša*<sup>a</sup>.*NIN.LIL-ū-da* Dar. 379, 42.
- \**Wi-ūl-ia*.
- \**Wa-du-u-uk-ki* (Mit).
- \***wawa**: *Š-a-ū-a* (cf. *Οβουα* (f), *Ουαουας* etc. SUNDWALL, p. 240).
- \***waza** (Mit); cf. *waza*, in names of Asia Minor, SUNDWALL, p. 240), cf. *Wa-za-wa*, *Bi-ru-a-za* (cf. *βρουαζα*) = *Bi-ri-ia-za*, *Nam-ia-wa-za*, *Mat-ti-u-a-za*. *Š-a-si-i* (cf. Cilic. *Ουασις*).



\**U-a-za-ru*.

\**Wi-ik-ta-zu*. (Hit.) (u)wa-*cta*-(a)za).

𒌶𒌵 *mu'allidu* begetter: *Dammu-mu-a-l'id*.

*lidānu* child: *Li-dan*.

\**wana* (Hit, cf. wana: oav, ovav, in names of Asia Minor, SUNDWALL, p. 239f): *Ari-wana*, *Anu-wa-ana-za*.

*ūnu* (dimin. ending), possibly in *Abūnu*, *Abdanu*, *Aḫūnū*, *Aḫūnt*, *Binūnu*.

\**ūsu* (Iran. hypocor. ending): *Ba-gu-su*. See also under *su*.

𒌶𒌵 *ašū* to come out, come forth. Prec.: *Lūšī(UD.DU)-ana-nār-Marduk*.

III 1: *Nabū-šum-ū-še-ši*, *Adad*, *Nabū-mu-še-e-šī-ši*.

𒌶𒌵 (cf. 𒌶𒌵) *aqru* precious: *A-gar*, *Aq(g?)-ru*, *A-gar-a-a*.

*uq(q)ur*: *ŪUq-qur-Adad*, *-aḫē*, *Aḫi-ū-qur*, *Mu-qu-ru(ū?)*.

\**war* (Eg. wr great, RANKE, Material, p. 46): *Pa-wa-ra*, *Bi-wa-ri*.

\**u-ar-ri* (cf. Cific. Οαρῖς, Οαρροῖς, SACHAU, ZA VII, p. 95; SUNDWALL, p. 226), in *Sa-an-du*, *Šar*, *Ū-ar-ri* . . ., *Ū-ar-ri* . . . Ct. wa.

𒌶𒌵 *ardu* servant: *Arad*, *Ardā*, *Ardi*, *Ardi-ja*, *Ardū*, *Arđūtu*.

\**warzāna* (Iran. = varəzāna, Βαρζανης), in *Ū-ar-za-an*, *Ma-wa-ar-za-na*.

𒌶𒌵 *arkātu* (pl.) future: *Ar-ka(ā)Ar-kat(EGIR<sup>10</sup>)-ili-damqa*.

*urkitu*: *Nabū-ur-kit-tū-ušur*.

\**waš* (Eg. wš(r) strong): *Wa-š-mu-a-ri-a*.

\**waša*, or *jaša*: *Wa(šā?)-šū-ia* (TA), *A-ḫu-wa-šā* (Capp), *A-ma-wa-še* (TA), *Zi-ir-wa-šā* (Ta'), *Aḫ-lī-ma(?)*-šā UMBS II 2, 11, 10.

\**waš*, *A-ū-si'*, *Ū-si'* (a) (= 𒌶𒌵 He).

𒌶𒌵 *ašibu* to dwell: *Tab-a-šab-Marduk*, *A-šab-šū*, cf. *Ṭab-a-šab-šū* BE XV.

\**Wi-š-ia-ri*.

𒌶𒌵 *Sin-līš-šī-pu*. *ašipu* diviner: *Šum-ili-a-šip-ū-ūš*.

*A-šā-pi*, *A-šī-pa-a*, *A-šū-pi-ilu* (Capp).

𒌶𒌵 II 1: *Uš-šur-ana-Marduk*; cf. *Uš-še-ra-am* (< an, ana)-*Marduk* Dilbat, *Nabū-la-tū-šir-a-ni*, *Uš-šū-ri* (gen.) BE XIV.

\**wašur*: *Ištar*-(Ta').

*ūtu*, *ūtī* (hypocor. ending), cf. *Ar-ra-ku-tu*, *Bu-*

*bu-ū-tu*, *Er-gu-ū-ta*, *Ia-mi-ū-ta*, *Ib-bu-tu*, *Kī ātu*, *Taḫnūta*; *I Bēlītum* BE XIV, *I Ištar-ia-ut-tum* BE XV; *Nabatu*, *Ninibu-ti-i*; *Nuskātum* BE VI, 2.

\**ra* (Arb.), cf. *Ū-a-a-ta'*.

𒌶𒌵 *Atar*/*Atra(m)-ḫasis*, *Atar*/*Atri-ilu*, *A-tar-a-a*, *At-ra-ja*, *At-ri-e*, *At-ru*, *It-ra nu*, *It-ri-ja*.

\**za* (Hit). cf. *A-guku-za* (aka + waza?), *A-nu-wa-an-za* (an-wana-(a)za). *I Za-ipp-arma*.

\**zi*, cf. *Zi-ša-mi-mi* (𒌶𒌵); *Zi-ni-e-ni(?)*; *Zi-sar-bi-šum* T-D LC. — *ZiZu-kiki*.

\**zu*, cf. *Ar-si-zu'zi* (cf. Lyk. Ἀρσοῖς, SUNDWALL, p. 77), *Ki-rim-zu*, *Ki-gi-zu* . . . *Turba-zu*, *Šā-ki-zu*; *Ḫa-za-zu* (in Patin). *Wiktazu*.

\**Za'-tu'-a* = OPE. *Dāduhya*.

*Zi-ba(?)*-a-a. *Za-ba-a-a*, *Za-ba-a-a-u*.

*zu-bi*, cf. *Zu-bi-šī-id-qi*.

𒌶𒌵 *Zi-ib-bu*. *Zi-bi-bi-e* (cf. n. pr. f. 𒌶𒌵). *Za-bi-bu-um* T-D LC.

*zumbu* fly, cf. *Zu-un-bu/bi*; *Zu-un-bu/ba* BE X.

\**zib* (Ar.) to present: *Ilu-zab-bad-da*, *Si'-za-ba-di*, *Za-ba-du*. — *Za-ab-da-a*, *Zabdi*, *Zab-di ili* *Ištar*. — *Zib-di-i*. — *Za-bi-du*, *Za-bi-da-a-a*. *Zab*/*Za-ab-da'a*nu.

\**zbu* (Ar.) to buy, redeem: *Za-bi-na-a*, *Za-bi-nu*, *Zab-ba-a-nu*. — *Za-ba-nu* (Iran., cf. SCHEFTELOWITZ, KZ, 38, p. 275).

𒌶𒌵 *Zi(?)*-ba-ri. *Za-ab-rum* Dilbat. — *Zu-bi-ir*. *Za-gu* . . .

\**zida* (Hit): *Zi-da-a* (cf. Pamphyl. Σιδης, SUNDWALL, p. 193; *?* *Zitānu*; Lyc. Σιδηντι).

𒌶𒌵(?) *Za(šā?)-an-du-ru*; cf. *Zu-du-ru-um* RPN, *Zu-un-du-ri* BE XIV, 111, 10, UMBS, II 2, 47, 14, *Zu-un-du-ur-tum* BE XV, 152, 4, *Zu(?)*-*ud-dir-tum* Neb. 405, 6, [*Zu*]-*dir-tu[m]* Neb. 331, 5; cf. HOLMA, *Quttulu*, under *Šudduru*.

𒌶𒌵 *Za-za-a*, *Za-za-a-ai'a*, *Za-zi-e*, *Za(-a)-zi(-i)*, *Za-za-a*, *Za-za(-a)-ku/ki*; cf. Bi. 𒌶𒌵.

*Zi-zi-ī'e*, *Zi-e-zi-e*, *Zi-zi-ia*; cf. Bi. 𒌶𒌵.

*Zi-ta-a-a*. *Zi-it-ta-a*.

\**zazu* (Cass.): *Ma-lī-e-za-si* (gen.), *Me-lī-za-sa/zu*, *Mé(Pi?)*-*la-an-za-zu* (or *Mé-la'*-*za-zu*).

\**zuzu* (Hit, cf. zuzā, in names of Asia Minor, SUNDWALL, p. 254): *Zu-zu-ja*. Cf. *Ḫu-ū-*

zu (in Urartu, III R 39, 49; Pisid. Σωζο-  
πολις, Cil. Σωζο-πετρα), *Zu-za-ru-ra* (in  
Nairi, I R 31, 61).

\**Za-za-as* (El.?).

\*זחט *Za-ḥa-ḥu-ḥu*.

זח(ט) *Za-ḥa-ar*(?).

זחה ?*Zu-ḥat-tim*; cf. *Zu-nh-ḥu-tum* UMBS, II 2,  
95, 9.

\*זרה ?*Zi-ta-na*; cf. B1. זרה; see also *zida*.

זכר *zakū* clean; *Za-ku(-u)-lū-tc*.

*Zi-Zu-ki-ki* (Sem.?), cf. *kiki*.

זכר *zakāru* to call, name: *Is-kur-Marduk/Nabū*  
*SAH*, *Šištār-taz-kūr*. — Ptc. *zākīr*: *Nabū-*  
*za-kīr*, *Za-kīr*, *Za-kīr-ru*. *za-kar-šumē*:  
*Enlil*, *za-kīr-šumi* (MU-MU): *Marduk*,  
*Nabū*.

\**zak-ru*: *Bu-lu-*. — \**Za-ku-ri* (זכר). — \**Zi-i-*  
*[ē]ar*.

\**zil*, *sil* (Hit., cf. *zila*: סל, in names of Asia  
Minor, SUNDWALL, p. 249): *Zi-lil(-ia)*, *Zi-*  
*lim-mi-ga*, *Šili* CPN, ?*Ši-li-i*, *Ši-li-a-ra*; *Ši-*  
*li/it-Tešup* UMBS II 2, 84, 41; *Bijassilī*, *Qa-*  
*ta-zī-lūli*. Cf. *Šu-ru-zi-lim* TA 137, 64, 85;  
see also under *šila*.

\**zul* (Hit., cf. *zil*), in *Zu-li-ia* VS VII, 154, 13;  
*Zu-lī-zu-mi*(?): cf. *Zulkia*; see also *sula*,  
*šula*.

\**Zu*(Šu?)*me-c-a* (Cass).

*zi*(?)*-me*(?)*lā-el-tim*, *Rabi-*.

זמר *Mu-za-am-me-ri-li-bu-šu*.

זמר (WSem., cf. B1. זמר): *Zi-im-ri(-id)-di-da*;  
*Zi-im-ri-c-ra-ah* RPN, *Zi-im-ri-ḥa-am-mu*  
CT 4: 1a, 8, *Zi-im-ri-ḥa-na-ta* CT 4: 1a, 16;  
*Zi-me-ir'im-ri-Šamaš*, *Zi-im-ra-tum*T-DLC;  
*Zi-im-ri-li-im*, KRAUSZ, p. 33, n. 3; cf. *dimri*.

*zu-na*. cf. Ta'annek 4, 6.

\**zana*, *zāna*, cf. *Za-ni-ia*(?)*-bu*, *Bin*(?)*-a-nu-ki-ma*  
(Ta'). — (Hit., cf. *zāna*, in names of Asia  
Minor, SUNDWALL, p. 246), in *A-ri-za-na*  
CPN; *Ba-du-za-na*, *Pi-pa-za-ni*, *Ša-ra-ri-*  
*za(-a)-na* CPN. — *Za-na-sa-na* ("possessing  
people"?) JIN p. 379).

זן *zanānu* adorn, restore, in *Libur-za-nin-*  
*Ēkur*.

\**Zi-ni-c-ni* (El.?).

\**zipa* (Hit.), see *šipa*.

*zaqā*: *Adad-za-qa-a*.

זק I 1 to erect, uphold. Ipt: *Nabū-zu-qup-*  
*kēn*, *Nabū-zuq-pa-an-ni*. — Ptc.: *Ašur-*  
*Nabū*, *Sin-za-qip-gi-pi*, *Nabū-za-qip-enšī*. —  
Perm.: *Ša-Nabū-za-qup*.

זקר *Za-gi-ru*; cf. זקר.

\**zir*, cf. *Zi-ra-iā*, ?*Zi-ir*(?)*-ta-ši*(?), *Zi-ir-wa-šā*.

\**zura* (Hit.; cf. *sura*, in names of Asia Minor,  
SUNDWALL, p. 197), in *Zu-ra-šar*; ?*Zu-*  
*ra*(?)*-ta*. See also under *sura*.

זר, זר *zēru* (KUL) seed: *Zer-*, *Bēt*, *Ēsaggil-*,  
*E-su-ri*, *Ina-Ēsaggil*, *Kin*; see also under  
*bāni*, *ērcē*, *ibni*, *iddin*, *iqiša*, *irašši*, *kin*,  
*mukin*, *nadin*, *ram*, *šapik*, *ukin*, *utr*; *Nabū-*  
*zēr-kitti-lišir*, *Nabū-zēruā*, ?*Zi-ri-ia*.

*zārū* begetter: *Gula-za-ri-likūn*, *Za-ri-i*, *Za-*  
*ru* *Zaru(-i)-ti(-i)*, *Zarūt-ili*.

\**zarba* (Hit., usual element in names of Asia  
Minor, see SUNDWALL, p. 251f.): *Tarku-*  
*zar-ba(-am)*, *Za-ar-bi-ia* *ḥāsu* (unpubl. Hit.  
text) JRAS 1913, p. 1044. Cf. ?*Sa-ar-bat-li*  
(Phryg.-Lyd. Σααρβάλιαι), ?*Ša-ar-bu-ū-a*  
(in the district of Hamath; Tigl. IV: Ann. 129).

\**za'irda* (Iran., cf. Av. zard heart), in *Za-ri-*  
*da-nik-ku*, *Zi-ir-dam-ia-š-da*; cf. *Ši-*  
*ir-di-da-ak-ka* Sarg. VIII<sup>th</sup>, 58, 71, 74.

\*זרה *Za-ar-ḥi-iltu*.

זרמ *zarmu*, in Ninib *zar-me*.

\**Za-ri-šu* (Iran).

\**Za-ši-ia*.

\**zāti* (Iran.?), in *Ir-ti-za-ti*; *Bit Za-at-ti* (in Media).

\**Zu-ta-ah-zi-pa* (Hit: Sutech(?) + zipa).

\**Za'izi-ū-ta-at-na* (suta-tana?).

\**Zi-il*(d)-*ri-ia-ra*.

\**Ḥa*(Eg.), cf. *Ḥa-a-a*, *Ḥa-a-i*, *Ḥa(-a)-ia*.

\**ḥa*, \**ḥu* = *ahū*, cf. *Aḥi-ba-š-ti*.

\**ḥē* (Eg. ḥ3(t) front), in *Manti-mc-an-ḥi-c*, see  
RANKE, Material, p. 56.

\**ḥu* (Hit. < *ḥud*), in *Ḥu-Tešup*; ending = *gu*  
(q. v.). cf. *al-Kunmu-ḥu*.

\**Ḥu'-a* (Cass.).

\**ḥu'uru*, *ḥuru* etc. (Eg., pl. of ḥpr; cf. *ahbir*), in  
*Nap-ḥu'ru-ria*.

\**haba* (Hit.; and Eg.?), cf. *Ḥa-ba-ia* (TA), *Ḥa-*  
*ba-ḥu-ru* (Eg.), *Ḥa-ba-ki* (Boghazk.), ?*Ḥa-*  
*ba-na-ni* (UMBS II 2, 53, 23, cf. 𐎲𐎠𐎫𐎠 piger,  
ignavus), *Ḥa-ba-ta-li* (Capp.); cf. *kebe*:  
T. XLIII.

καβα, in names of Asia Minor, SUNDWALL, p. 102.

\***hibi** (Hit. ?), in *Hi-bi-ia*; cf. *kibi*.

\***hab-u-a** (El.), in *Um-ba*. Cf. JENSEN, WZKM, VI, p. 58.

*Ha-ba-ba* (? *Ha-na-na*).

\**Ha-ba-du* (?), cf. *Nabū-ḫa-bad-da* CBR I, 17, s.

\**Ḫubi-di* (Hit., cf. Car. Κῶβιῆς).

\**Ha-ba-zū* (*nam*)-ru.

הבק **ḫa-bi-il**, *ḫa*(-*ab*)-*bil-bil* (*a-bi-il* T-D CL 23 I, 9, 17 is probably an error), in *Ha-bil-knu* etc. Cf. *Ha-bil-tum* CT IV: 16, 256, 20.

*Ha-ba-ni*, *Ha-ba-na-tum*.

\**Ḫab-ban*, *Ha-an-ban*, *Ha-ba-an*. — \**Ha-bi-pi-ni*.

הבס *Ha-ba-su*. — \**Ha-bi-su*, *Ha-bi-si* (cf. *Ḫabāštu* — <sup>(1)</sup>*Ha-am-bu-su* = [?] *הבש*. — *Ḫabāštu*).

— *Ha-ab-si* BE VI, pt. 2. *Ha-ab-si-im* [Add.].

הבק *Ha-am-ba-qu*.

הביר **ḫu-bi-ri** (Can.; cf. perhaps Can. city *ḫi-ri* in *Bir*).

הבש *Ḫab-ba-šū* TNB, *Ḫu-ab-bu-šū* UMBS II 2, 19, 8, <sup>(1)</sup>*Ḫu-um Ḫum-bu-šū-ti*. Cf. HOLMA, Quttulu, s. v.

\**Ḫa-gur-ru*; cf. \**Ḫa-ga-ra-a-nu*, an Ar. tribe.

\***ḫadi** = *Addu*, see List II, 1.

\**Ḫi-di-i* (probably Hit.; cf. Cil. Κιδους, SUNDWALL, p. 104).

\***ḫud** (Hit, or especially Mit.; cf. *kuda*, *kuta*, in names of Asia Minor, SUNDWALL, pp. 118f, 126f), possibly in *Hu-da-pi-i* (cf. Lyc. Κοδιπας, Car. n. I. Κοδαπης), *Ḫu-ud-da-ia*, *Ḫu-da-a-a*, cf. *Hu-di-ia* UMBS II 2, 84, 20. Cf. *Ḫu-Tišup* = *Ḫu-ud-Tišup* CBS 3474; *Ḫu-ud-ba-bu*, *Ḫu-di-ia-si*, *Ḫu-ud-di-mu* (cf. Isaur. Κορομηνες), *Ḫu-di(n)-na-bu*, *Ḫu-ud-ir-me*, *Ḫu-di-ib-Tišup*, *-tilla*, *Ḫu-di-ti-šenni*, in CPN; ?*Hu-ud-ḫu-ud* BEXV, 56 a, 13; <sup>(1)</sup>*Ḫu-ud-ḫu-ud* (in Elam!) HABL 280, R. 18; ?<sup>(1)</sup>*Ḫu-du-bi-li* Tuk. II: Ann. 65.

הדר *Ḫa-di-du*, ?*Ḫu-ud-da-ia* (cf. *Hu-da-a-a*).

הדו **ḫadū** to rejoice, cf. *Aḫ-i-ḫad-da*; *Nabu-ni-ir-ḫa*(?)-*da-ia* (?), *Ḫa-di-i-e-li-bu-šu*, <sup>(1)</sup>*Ḫu-di-e-ša-lib-bi*, *Ḫu-di-šarrutsu*, ?*Ḫa-di*?, ?*Ḫa-di-ia*.

?*Maḫ-di-e*.

\**Ḫa-da-sa-a*, cf. *Ḫa-an-da-si* etc.

No. 1.

\***ḫar** (cf. *ḫar* to renew), in *Ḫi-da-ta-ni* (perhaps *ḫar* renovator).

\**Ha-a-bi* (Eg.), probably = *Ḫa-ib*.

**ḫābi**, cf. *Šarru-ḫa-a-bi*.

\***ḫar** *Ḫa-ū-ka-nu*.

הס I i to spare. Ipt. in *Nabu*, *Nišḫu-ḫu(-us)-sa-an-ni*.

\***ḫar** (Ar.) to see (*ḫar* = *ḫ*; partly not Sem.), cf. *Ḫar Ḫa-ra*ʿi-*šarru*, *Ḫa-ri-ma-li-ki* T-D LC, *Abi-ḫa-ri-ru*, OBA. *A-bi-ḫa-ar* RPN, *A-pi-ḫa-ri*, <sup>(1)</sup>*Ba-ti-il-ḫa-ra* Nabd. 1133, *Ḫu* (see *Arad*)-*ḫa-a-ri*, *Si*ʿ-*ḫa-ri*; ?*Sab-ḫa-ar*/*ḫar-ru*, varr. *Sa-bi*, *Sa-am-bi-ḫa-ri*, *Tab(a)-ḫa-a-ri*.

\***ḫaza** (Hit., cf. *kaza*, in names of Asia Minor, SUNDWALL, p. 100f; see also under *Gasim*), possibly in *Ḫa-zu-gu* (cf. Lyc. Kezi-ga/ka, Κοσσωκα), <sup>(1)</sup>*Ḫa-za-zu* (in Patin; cf. Car. city Κασσωσος).

\***ḫuzi** (WSem.) to see, provide, in *Ḫa-za-a*ʿ-*ilū*, *Ḫa-zi-ilu*, *Si-e-ḫa-za-a*, *Ia-ah-zi-ba-da*.

*Ḫa-zi-a-nu*

**ḫazānu** prefect, in *Ḫazānu*, *Isdi-ḫazānu-tu-a* (?), <sup>(1)</sup>*Ḫa-za-an-na-ū* CBR I, 22, 4.

\***ḫuzi** *Ḫu-za-la-a*, <sup>(1)</sup>*Ḫa-za-la-a*; cf. NSyr. *ḫuzi* gazelle, OBA, *Ḫu-za-lum*, <sup>(1)</sup>*Hu-za-la-tum* RPN, *Ḫu-za-lum* VS 9: 50, 5.

*Ḫu-za* (?)-*nu* (?). *Ḫu* (? *Ri*)-*zi-nu*.

\***ḫuzi** (He.), in *Ḫa-za-gi-lau*.

\***ḫuzi** *Ḫi-zi-ri* (cf. Bi. *ḫuzi*).

*Ḫi-ḫi-e*, *Ḫi-ḫi-li*.

\***ḫu-ḫa** (?)-**ar-šā** (Capp), in *A-lu-ud*. Cf. n. I. Αλοσδα, in Phrygia, and Κοκκουρας, SUNDWALL, pp. 48, 120.

*Ḫa-ah-ḫu-ru* (Bi. *ḫar*).

הטט **ḫitū** to sin, in *Ḫi-nu-ah-ti(-ana)-li*, *Me-nu-ah-ti* [Add.].

<sup>(1)</sup>*Ḫi-ḫu-bar-a*(or *-tapti*?). \**Ḫaḫtu-šū-al-di-i*. *Ḫa-ḫu-ku* . . .

הי **ḫi** < *ahḫ*, possibly in \**Ḫi-ma-ri-i* (but cf. Ph. *ḫiri*), \**Ḫi-ru-um-mu* = *ḫiri*.

\**Ha-ib* (Eg.), = *Ḫubi*.

\***ḫii** (WSem.) to live, cf. *Ia-a-ḫi-milki*, <sup>(1)</sup>*A-bi-ja-ah-ja*, <sup>(1)</sup>*Abi-li-ih-ja* (Ar. *ḫii*).

\**Ḫaiānu*.

**ḫā'il**, cf. *Ḫa-il-ilu*, <sup>(1)</sup>*Abi-ḫa*ʿ-*i-li*, *Lu-ḫa*ʿ-*il*, <sup>(1)</sup>*Šamaš*-

*ha-il* CBR I, 17, 18; cf. *A-bi-ḥi-l* T-D LC.

חיר I I to behold; Ipt. possibly in *Hī-ri-a-bi* UMBS 208, 16. -*ahī*, -*šū(ʔ)qad*-*ri*; *la-ḥi-ri*.

\**hal*, al (El.; town?), see under *Humba*, *Umanan*.

*Hī-la-a* . . . , ?*Hī-li-ia*.

\**hālu*, in *la/a-a-ḥa(a)-lu/li/lun*. Cf. List II, 1 under <sup>(a)</sup>*Hali*, *Ha-la-id-di*, *Ḥa-la-šū-ri*. — *Ur-šā-ḥa-lu*, *Du Tu-ud-ḥa-hi-ia* (Hit.). — *Ḥal-ū-a*. *Hu-la-a-a'ia*, *Hu-li-i*, *Hullt* (Hit., cf. \**kula* in names of Asia Minor, Κυλλας Γυλλας etc., SUNDWALL, p. 121).

\**Hal-la-ba-a*. \**Hal-bi-šu*.

*Ha-lah* . . .

*halla*, cf. *Hal-li-ia*, *Hal-la-at-la<sup>2</sup>*, *Hal-li-arraka*, *Ašur-ḥal-li* . . .

הלל *hulālu* a precious stone, in *Hu-la-la*, *Ḥu-la-li-ti*; *Ḥu-la-la-tum* BE XV.

\**Hal-la-ma'me* (cf. *Ḥal-la-ma* somniator). *Hal-ma-nu*. *Ha-li* *Ḥal-mu-su*.

*Hī-il-lu-mu-tu* BE X, 92, 8.

\**Halhūšun* (El.).

\**Hal-si-tū(ʔ)* is perhaps *Li<sup>2</sup>u(ʔ)-ut-i(ʔ)*. \**Hal-su-hu*.

\**halpa* (Hit. cf. klppa: καλα, καβ etc., in names of Asia Minor, SUNDWALL, p. 108f; see also under kalb), in *Hal-pa-aš-šu-lu-bi*; <sup>mit</sup>*Hal-pi*, *nagu ša* <sup>at</sup>*Kummūḫi*, <sup>mit</sup>*Halpa* MDOG 35, p. 34; cf. Eg. ḥrp = Aleppo; Ḥrpšr Hit. p. n., BURCHARDT, no. 737, 739; <sup>mit</sup>*Hal-bu-da* Senn. Tay. III 67.

הץ *halšu* stronghold, in *Šulmu-ḥal-šu<sup>1</sup>*. — WSem. in *Bi-bi-a-lu* (*Bi-e-lu*)-*ḥa-lu-šu*.

הלק *Hu-lu-uq-qa* (Hit.?). Cf. HOLMA, Quttulu, s. v.

\**hi(ʔ)-ēl(GAL)šū*, in *Lu-ūh-ra-* (Capp.) *Ḥu-lu-ut-ti*. \**Ka-[ma]-aš-ḥal-ta-a*.

\**ham* (Eg. ḥm) servant, in *Pa-ḥa(am)-na-ta-le*.

\**Hu-mu*. *Ha-mu-u* (cf. *Ḥenna* semen granati).

\**Hī-ma-gu*.

\**Ham-ḥa-am-da-nu* (cf. Bi. *Ḥamḫn*). \**Hu-ma-du-du*.

\**Ham-ḥa-mu-tu-tu* (Ar.; cf. BROCKELMANN, § 172).

חמי *hamū* to trust, in *Arbat-ḥa-mat*, *Ḥstar-ḥa-am-[mat]*, *ḤNimma-ḥa-[mat]*; *Ḥna-Ḥkur-ḥa-am-mat* CPN.

*hamātu* refuge, in *Ašur*, *Nabū-ḥa-mat-ia-ḥa-mat-u-a*.

\**ham(mu)* = <sup>(a)</sup>*am(mu)* q. v.

חמט *hammu* regent, cf. *Nabū-ḥa-am-mu-ilani* *Hu-ma-ma-te*.

\**hemtu* (cf. *Ḥemtu*) ardour, in *Hī-im'am-en-ti-itu*.

חמן *hamannu*, in *Šulmān-ḥa-man-ilani*, *ḥa-man-nu* (or *Šulmān-nūnu-šar-ilani*, *šarra-nu*).

*Ḥa(ʔ)-ma(ʔ)-an-šū-li-ik-šū-ud* T-D LC 150, 7.

\**Ha-ma-ni*. \**A-ri-ḥa-ma-nu* (Mit.) UMBS II 2, 84, 14.

\**Ha-am-na(a)-nu*. \**Ha-am-nu-nu* (חמנ).

חמט *Ha-ma-si(ʔ)-ia*. *Hu-mu-sa-tum* T-D LC 62, 8.

חמר *Hī-ma-ri-i* (חמר?) or *Aḫi-marī*?, *Ha-mar-ri* BE XV, 35, 10, *Ḥa-ma-ri-ilia* BE X. \**A-ri-ḥa-am-ram* (Mit.) BE XV, 198, 81; \**Ha-mi-ir-ni* (Mit.) CPN.

*hummuru* (CT 12: 15, 8b; cf. HOLMA, Quttulu, s. v.), in *Hu-um-mu-ru*, OBa. *Hu-mu-ru*.

\**Humri* = חמרי.

\**Ha-a-ni*, *Hu-nu*, *Ha-an-i* (perhaps Hit., cf. <sup>mit</sup>*Hana*, *Hani-galbat*; *Ha-ni-bi-cl-ga-aš-šī* CPN). See also List II, 1.

חב *hanābu* to sprout; cf. *I-na-Ni-si-in-ḥa-an-bat* BE XV, *I-lu-bu-ḥa-ni-bat* BE XV, *Ḥu-nu-nu-bat<sup>2</sup>* *Nanā*; *Ḥa(an)-nu-bu*, *Hu-na-bu* P 97, 26, *Ḥa-na-bu-ša-a*, *Ḥa-na-bi-im*.

*Ḥa-an-bi*, *Ḥa-am-bi-i*. *Hu-um/bi-e*.

*Ḥa-an-lu*, *Ḥa-an-di-ia*, *Ḥa-an-di* . . . (√<sup>mit</sup>*ḥm*?)

\**Ha-an-da-si* (Gen.). \**Ha-an-da(ʔa)-sa-ni*; cf. *Hanūšu* etc.

\**Ha-an-da-pi-i* (El.?).

*Hu-un-da-ru* (El. *Hum* + *dara*? Cf. <sup>h</sup>*Hu-un-du-ur-a-a* (Shams. V: III 47 (in Nairi)).

\**hunzu* (cf. *gunzu*), cf. *Hu-uu-zu<sup>2</sup>-ū* BE XV, VR 44, III 45; *Hu-un-zu-di-i*. *Hu-un-zu-hu* CBS 12766; *Kun-zi-zak* . . . BE XIV, 12, 6, 25; <sup>a</sup>*Kun-zi-ba-ni*, El. deity, CT 25: 16, 20; <sup>mit</sup>*Ku-un-zu-ḫi-e-li* K. 6303, 2.

\**Ha-an-ḫu-su*.

\**Hī(in)-nu-mu* (cf. חמרי APO).

חנן (WSem.) be gracious, cf. *Ḥa-na-nu* (חנן), *Ši-ḥa-an* (חנן), ?*Ha-an-da-da* (cf. Bi. *Ḥanḫd*).

*hannu*, in *Ḥa-an-ni-ia* (= חני), cf. *Ḥa-ni-i*.

*hinnu* (cf. חן favor, grace), in *Ḥī-in-ni-be-cl*,

<sup>h</sup>*Ḥī-in-ni<sup>2</sup>-Bel* BE X, <sup>(h)</sup>*Ḥī-in-ni-ia* TNB,

*Nabū-ḫi-in-ni<sup>2</sup>* UMBS II 1, 178, 2, *Ellu-bab-ḫi(in)-ni*, <sup>a</sup>*Šalmu-ḫi-ni*, *Ad-gi-ḫi-na* HABL 906, 7. 1112, 7.

- haninu** (Syr. n. p. ܚܢܝܢ<sup>27</sup> = mesericordiam adeptus), in *Ha-ni-na-a-a'ia*, *Ha-ni-na-a*; *Ha-ni-ni* TNB.
- hanūnu**, or *hanūnu* gracious, cf. *Bā al-ḥanu-nu-nu*, *Ha(-a)-nu(-n)-nu*; cf. *Hi-nu-uu* CBR I, 21, 3.
- Hu-ni-nu*, *Bin-ḥu-ni-ni(-i)*.  
*Hu-ni-i* (hypocor., cf. חוּנִי 'Oviac, or = *Huunū*).  
*Ha-an-na-na* (ܚܢܢܐ gracious).
- hanu** *hanūnu* (*hanūnu*) wine, in *Hu-un-na* q. v., *Hu-un-ni-i*.
- \**Ha-na-si(-i)*.  
\**Ha-an-pa(ḥ)da*-*ša-nu*.
- \***han** (Ar.), *Ha-an-si-i*, *Hu-ni-si*, *Hu-ni-ša-a* (= ܚܢܝܐ pig).
- \**Ha-na-ši-ru-ka*.  
*Ha-sa-bū(pu?)*.
- \***hasi** WSem. = Ass. *ḥisū* to seek refuge, cf. *AD* (*Abt*)-*ḥa-sa-a*, *Me-iḥ-sa-a* (cf. מַחֲסֵה APO), *Ma-ah-si-ia-a-nu*.
- Ha-a-si-ku* (Sem.?).  
*Ha-sa-la-an-ma-nu*, read: *Ša-la-ūti-ma-nu* (K-U, AR).
- \**Hismiā* (Hit, cf. Pisid. Κισμῖα, SUNDWALL, p. 107; <sup>21</sup>*Ki-iš-mi-it-ta* CHANTRE, 46, 7).
- hāsīsu** wise, in *Atra*, *Atar-ḥa-si's ḥa-si-iš* [Pl].
- \**Ha-sar-du(-ū)* (Cass).  
*Hi-pa-a*. *Hi-ip-ta-a-a*.
- \***hpr**, see *ahbir*.
- hḥ** *Hu-ša-bi*.
- hpn** protect, cf. *Belit-ḥa-ši-na*; *Hi-iš-ni-a* *Dagan* T-D LC.
- har** (Cass, cf. *hal*), in *Karu-ḥar-da-aš*.  
*Ha-ri-e*, *Ha-ri-i* [Add].
- \***haru**, see *Haru*, List II, 1; cf. ? *Wa(lū)-aš-ḥu-ru*.
- \***harbe** (Hit.?), cf. *An-ḥir-ḥi-ir-be*; \***harbi** (Cass), see List II, 1 and cf. *Har-bu-uk-šū* BE XIV, 12, 23; <sup>21</sup>*Har(a)bi-siū(n)a* (in Urartu); *Hu-ur(?)-bi-e*; ? *Hu-ur-ba-ti-la* (El).
- \***har-da**, cf. *DE* (*Umun?*, *Muru?*)-*ḥar-da-a-tu*, *Har-ar-duk-ka* (Iran). Cf. <sup>21</sup>*Ha-ar-da* (in Urartu?), HABL 424, 11, 548, R. 7; <sup>1</sup> *Har-diš-pi* Senn. Tay. I 70 (cf. HÜSING, OLG, I, 361), *Har-dab-a-nu* (in Elam.) Abp. Ann. V 79.
- harabu**, cf. *Ha'-ra-ḥu* (cf. Bi. ܚܪܒܐ), *I-ku-un-ḥa-ra-ḥu* T-D LC, *Has(?)-ra-a-ḥa-a* UMBS II 1, 134, 4.
- \***harb** (WSem.) to devote, consecrate, cf. *Ha-ri-ma-a* (ܚܪܒܐ), *Ha-ri-me-i*, *Ha-ri-ma-te*, *Ha-ri-im* UMBS II 1, 221, 9 (cf. Bi. ܚܪܒܐ), ? *I-šar-ḥa-ri-im*. — *Ni-iḥ-ra-mu*.
- \**Harma(-ak)-ki*; cf. <sup>20</sup>*Har-miš* = ܚܪܡܐ Anp. Ann. III 2, <sup>21</sup>*Har-ma-sa* (in Kiriuri), *ibid.* I 25, <sup>21</sup>*Har-ma-šū* (in Elam?), HABL 831, R. 6; <sup>21</sup>*Har-me-šanda* (in Nairi), IR 30, III 46; <sup>21</sup>*Hu-u-wa-ma*, on Hit. tablet, OLG 9: 632 = <sup>21</sup>*Hu-ur-mu*, III R 10, 27; cf. karma, kurma in names of Asia Minor, SUNDWALL, p. 97. *Har-ma-ša*; cf. *Har-ri-ma-ac*, *Har-ḥur-ma-šu* BE X.
- \**Ha-ra-a-ni* (Ar). — *Ha-ra-an-šā-ri-šā-at* UMBS II 2, 53, 10.
- \**Har-si-su*, *Har-šc-šū*, perh. = Eg. *Har-si'a-Ešū*.
- har-ru-šu** (Bi. ܚܪܪܐ). *Ha-ru-ša-a* JADD 279, R. 4. *Hi-ri-ša-a-a*. *Hu(?) Ri-ra-su*. *Ha-ra-ša-tum* T-D LC. *Har-šc-ša-num* [Add].
- \**Hi-ri-ša-na*.
- \***har** *Ha-ar-ra-a* (ܚܪܐ libera). *Ha-ri-ri* (cf. ܚܪܐ pius). *Ha-ru-ra-a-a*. *Hu-ru-rum* (Ass.) VS 9: 79, 3.
- Hu-ru-ta* [Add].
- \***hašu** (Capp), in *Ha-šit-šar-šar-na*.
- hašb** *Ha-aš-ba* . . . , cf. *Ha-aš-bu* T-D LC.
- hašd** *Haš-da-a-a* (cf. Bi. ܚܪܫܐ); cf. *Ha-aš-da-a-a* UMBS II 1; *Ha-ša-da-a-a*, *Haš-di-ia*, *Ha-ša-da-a-a-i-tum* TNB.
- \***ha-ši-ḥa** (Eg.?), cf. *Ša-ah-ši-ḥa-ši-ḥa*.
- \**Ha-aš-ḥa-me-ir*.
- \**Ha-šak-e*.
- \***hašmar** (Cass. vocabulary 43 = *ka-su-su*, in *Haš-mar* etc.
- Ha-ša-nu(na)*. *Hu(?)-ša-nu*.
- hšassu** etc. (Iran. ܚܫܐš'a).
- \***ha-šir** (Can.), in *A-ma-an*.
- \**Ha-šat-sa'*.
- \**Ha-šat-ri-it-ti* (Iran. ܚܫܐš'a-ra).
- \***hat** *ḥa* (Hit, cf. kata, in names of Asia Minor, SUNDWALL, p. 98 f), cf. *Ha(-at)-tu-šar*, *-šila* (List II, 1), *Ha-ti-b(-i)*, *Ḥat-ta-mu-u*, <sup>21</sup>*Ha-at-tu-ši-pa* Chantre 46, 17, <sup>20</sup>*Ha-a-ti* Hatli etc., <sup>21</sup>*Ha-ta-pak-ka* JADD 691, R. 8, ? <sup>21</sup>*Ha-ta-ri(k)rak-ka* (= ܚܪܪܐ), <sup>21</sup>*Ha-ta-tir-ra* (in Unqj), Tigl. IV: Ann. 144.
- Ha-te-ša-a-a*.

הָרָן *haṭānu* to protect, in *Mannu-ktma-Enlil-ha-tū*.

*hutu* protection, in *Hu-ut-ni-ihu, Adad, ḏAptu, Marduk, Si<sup>2</sup>-hu-ut-nu'ni*. Cf. \**Amni-ha-at-na. A-u-hu-tin*.

\**hatpi* (Eg. *htp(w)* be pleased), in *Ha-at-pi-mu-nu, Amān-ha-at-pi*.

\**ha-tir, ha-at-ri* (Iran, *χvapra* bliss?), in *Bir-i-z, Bi-si*.

\**hi(-it)-ti-te* (Hit, cf. *kita*, in names of Asia Minor, SUNDWALL, p. 107), cf. *An-, Uš-*; *Hfi-it-hi-it-te* CPN; *Hite-rua-da* (GARSTANG, The Land of the Hittites, p. 376).

\**Tu-u-a* (cf. Θουα SUNDWALL, p. 222f); *Du-i, Tu-u-i, Du(-u)-a*. See also under *tuwa*.

תָּוּב, תָּוּבָה *tēmu* will etc. in *Nabū-ḫ(-a)-m(-utir)*.

\**tubu* (probably = tube in names of Asia Minor, SUNDWALL, p. 217), cf. *Tu-bi-ia-cu-na, Tu-bu-u-su, Tu-bu-sa-lu* (?) — *Te-be-šū* (?)

Ṭebet the month טֶבֶת, in *ṣabḥ Tebeta-a-a*.

\**Tu-di(-ti)-i, Tu-tu* (cf. ΤΟΥΤΙΣ, Θουδου, ΤΟΥΣ etc. SUNDWALL, p. 222). *Tu-du-te*.

\**ṭuru* (Ar. *رُحَى*) rock, mountain, in *Tu-ri-ba-al-tū, A-a, A-du-ni-, Si<sup>2</sup>-ṭu-ri, Ṭu-ri-i*.

Ṭihā *ṬE*(*a*)-*a*; cf. *Da-ha-a-a*.

Ṭibi *ṭabu* god; written *DÜG.GA*, *ṭa-ab, ta-a-bu, ṭa-bi*; in *Ṭab, A-a, Abi-, Aḫi-, Ašur-, ḏBe-cl, Di(ḫ)-ti-bet, Istar-bab-, Tammeš-*; *ṭābat*, in *A-ha-ti-ṭa-bat*.

*Ṭa-bu-ni. Ṭa-bu-su*, cf. *Ṭa-bu-tū* P 138, 2.

*ṭallu*, see *ṭll*.

\**Tu-um-na-un*.

\**Tu-si-i* (cf. *Du-si-i*); Θυσσιος, SUNDWALL, p. 222).

ṭipāru *ṭipāru* torch, in *Ṭipār-ša-nam-ṣat* BEXIV, *Bel-ṭi-pa-ri-i, Nergal-ṭi-par-ilani* BE XIV.

\**Mu-ṭa-du-pir-pi-ra-bi-ra-a-a* (cf. Na. מִטְפָּרָא).

\**ṭur* (perhaps Hit, cf. *ture*, in names of Asia Minor, SUNDWALL, p. 220), in *Tu-ru-u-su*.

\**ṭi-še* (Eg. *dj-šw*, RANKE, Material, p. 27), in *A-ḫar(mur)-ṭi-šc*.

*i* hypoc. ending, very usual, cf. *Abdi, Abni, Balāti, Balṭi* etc.

*ia*, Mit. and Ass. hypocor. ending (cf. UNGNAD, Dilbat, p. 80; TNB p. XXIF), written *-ia* and *-e-a*, cf. *A-ḫu-ni-e-a, Amurri-e-a, Bi-e-a,*

*Bi-bi-e-a, Is-gur-e-a, Ka-ri-e-a, Marduk-e-a, Tab-ni-e-a, Zu-me-e-a; -ja-a*, in *ḫal-di-ia-a. Cf. ḏBa-ba-a, ḏDa-li-ia-a, ḏHa-te-za-a-ḏ ḏHu-ga-a-a, ḏKu-la-a-a, ḏSa-ra-a-a* (שָׂרָא), *ḏŠarra-a-a*. — Iran: *Marduni-ia, Sa-ti-ri-ia*.

\**ia* (Lit, cf. *iya*, in names of Asia Minor, SUNDWALL, p. 87ff), see under *Ja-iḫ, Ja-ma, Janu, Jāra, Jašhuru, ḏI-u-ni*.

*ja-e*, ending in foreign names, cf. *Ar-ia-e(A-ri-e), I-ši-ia-e, Ma-ni-ia-e*.

(*je*), ending in (foreign) names, cf. *A-ši-ri-e, Daku-li-e, Ha-li-e, Ha-ri-e, ḫi-hi-e, ḫum-bi-e, Ja-a-ki-e, Ja-zi-e, Ku-du-ni-e, Ku-ri-e, Lab-sa-ri-e, La-a-a-ḫi-e, La-ki-e, Luda-ki-e, Mah-di-e, Ma-ni-e, Mu-ba-si-e, Na-ba-di-e, Nabu-e-mu-ki-e(ḫ), Na-aḫ-ki-e, Ni-bi-e, Ni-ni-e, Ur-ši-ni-e; ḏJa-bi-bi-e, ḏZa-bi-bi-e, ḏSag-ti-bi-e*.

*ja-u* possibly hypocor. ending (*ja + u*), in *Aḫi-ja-u* (cf. אַחִי). Cf. *Ja-u*, List II 1.

\**ia-u-ta* (Iran), in *Ja-u-ta-ar-ši*.

*ja-ūtu* hypocor. ending (*ja + ūtu*), cf. *Aḫi-ja-ūtu*.

\**ja-ḏ* (Ar. *عَدَى*) to give, cf. *A-a-bu, Ja-a-bi-ili, (la-bi-milki is = A-bi-milki), Ja-bi-ti-ri(ḫ), I-la i-a-bi(ḫ), Sam-si-ja-a-bi; Ja-a-ḫab-bi-el Bēl-, Du-, Qusu-ja-a-ḫab-bi-be* BE IX, X, *Ēl-, ḏIl-te-ri-, Enlil-, Naba-ja-a-ha(b)-bi* UMBS II, 1; *ḏBa-al-te-ja-a-ba-te*.

ḏ*ja-ū* *jaū* mountain goat, cf. \**Ja(ḫ)-la-a; Nabū-ja(a)-li, ḏBanttu-, ḏNašḫu-, ḏSi<sup>2</sup>-, ḏSamaš-a-a-li*.

\**ja-ḏ* *A-a(am)-mu* (Arb.).

\**ja-ḏ* (?) *Ja-a-i-si* (WSem, perhaps = אִישׁ, or cf. *Bi. יִישׁ*).

\**ja-ḏ* (?) *Ja-ri-i, Mannu-ja-a-ri; Ja-a-rum, Kam-ja-a-rum* Dilbat. — \**Wi-š-ia-ri, Zi-it-ri-ia-ra*.

יבב I 1 to cry, in *E-bi-ib-ana-Nabū*. — WSem. (cf. *עָבַב, יָבַב*), in *Ja-bi-bu, Ja-a-bi-bi* TNB, *ḏA-a, Adad-, Aḫi-, Našḫ-, Si<sup>2</sup>-ja-ba-ba/bi; ḏJa-ba-ba-ti* CBR I, 24, 6. *ḏJa-bi-bi-e*.

\**ja-ab-ku*, in *Kar-zi*.

\**ja-bi-qu* (?)

יד *idu(ID)* hand, side, in *Idu-ša-Ašur/Ištar, Aš-ši-ID(ḫ), Nabu-ālik-idi-ja-, id-enšī; I-da-te-bel-a-la-ka*.

𐎠𐎢𐏁 *idū* to see, know; ideogr. *ZU*; in *Idi-ihu*, *Abbu*, *Abi-ul*, *Ašur-ki-ti*, *Bēl*, *Ilu*, *Nabū-kim-idi*; **idāni** (*i-dan*)*da-an-ni*, *ZU-a(n)-ni*, in *Idānni-ūlu*, *Ašur*, *Nabū-udānni*. **mūdū** knowing, in *Enlil-mu-di-c-niše*.

WSem.: *īa-a-da*, *īa-di*<sup>2</sup>, *Abi*, *Mannu-īa-di*<sup>2</sup>, *īa-da*<sup>2</sup>, *īa-da-di-ihu*, *A-a-i-da*<sup>2</sup>, *Ilu-īa-da*<sup>2</sup>, *īa(a)-da*<sup>2</sup>, *Šamaš-īa-da-a*; *Bēl-īa(a)-da-aḥ* UMBS II, 1, 89, 2; *īa(a)-di-ih-ū* BE X.

𐎠𐎢 *ūmu* day, in *Um-siba-ilija*, *Nur-ekalli-ū-mu*, *Bēl-ūmi-maši* (? or *Bēl-kima-ami*), *Bēlit-ū-me-DU* . . ., *Um-IV-a-a*.

\**I-ū-ni* (Mit., cf. Lycæon. ΛΙΟΥΝ, SUNDWALL, p. 88).

\**īa-ā-a-zi-e* (possibly Iran., cf. *Bagi-īa-a-zu* BE IX, 11, *Mihyāz JIN* p. 204). Cf. *Hit. jāza*, in *Nan-īa-za*; *īa-a-zu*(?)*-ba-ni* BE XV, 175, 46; *ihu-di-īa-zi* UMBS II 2, 132, 81, *Mepu-ri-īa-a-zi* OLZ, 1906, 591; WSem., in *īa-zi-Dagan*, *-c-ra-aḥ* T-D LC, cf. RPN, p. 30f, with n. 1.

\**īa-zi-ni*.

\**īa-ḥu-tu-ḫi* (cf. 𐎠𐎢𐏁 abortus).

\**īa-īā(wa, pi?)*; *īa-c-a* P. 97, 31; *īa-a-a*. Cf. *Pisid.* Ιεας, Ιεαν, etc., SUNDWALL, p. 97.

\**īa-ma*, *īa-mu* CBS 3293 (cf. Ιεμος, SUNDWALL, p. 88). *īa-mi-it-ta*. *īā(Wa)-mi-ba-an-da*. *Bir-īa-ma-a*. *Pu-ū-a-ma* (Eg.).

\**īama* (WSem., cf. HILPRECHT, BE X, p. XV; CLAY, *ibid.*, p. 20; LIDZBARSKI, *Ephemeris*, II, p. 18; DITCHES, ZA, 2, p. 125 ff.), in *Na-ta-nu-īa-a-ma*, *Aḫi-īa-mi*.

𐎠𐎢𐏁 *imnu* right hand, in *?At-ta-im(?)-ni(?)*.

\**īānu*, cf. *Ami-īa-īa(a)-nu*. — *Bagi-īa-a-nu* (Iran.) BE IX. — *Ku-ri-īa-a-ni* UMBS II 2, 73, 33 (cf. Lyc. *Kuriyāna*, SUNDWALL, pp. 14, 124).

\**īanzu* (Cass. = *šarru*, Cass. vocab. 81), in *Kašakti-īa-an-zi*, *īa-an-zu-ū*; cf. *īānu-šū-lī-an-zi* Tigl. I, Cyl. IV 6a.

\**īnq* *īa-nu-qu* (cf. 𐎠𐎢𐏁 suckling).

\***īn** (WSem.) in *īa-pa-ḫi*, *īa-pa[īa-pa-aḫ]īa-ap-p(a-aḫ)-Addu*, *īa-pa-ēl* Dilbat; *Aḫi-īa-pa*<sup>2</sup> CBR I, 17, 4. Cf. *īa-pa*<sup>2</sup>(?𐎠𐎢).

𐎠𐎢𐏁 *ešpu* to add, cf. *īE-(zi)šip-tuum*; *Zi-pa-am-ī-lī* Dilbat.

No. 1.

𐎠𐎢𐏁 (WSem. = 𐎠𐎢𐏁), in *īa-a-ki-e* (cf. *Bi.* 𐎠𐎢𐏁), *A-bi-īa-ki* T-D LC.

\**īnq* *īa-ki-ni*, *Bit-lakin*.

\**īnq* (WSem. cf. 𐎠𐎢𐏁) **īaqar** precious, in *īa-qar-aḫi*, *Abi*, *Aḫi-īa-qar*. — *īa-ki-ra-tu*.

\***īaš**, **aš** (Cass. ending; cf. HÜSING, Memnon, IV p. 25f), in n. d. *Buriāš* (p. 253), *Kaštil-īa(a)-šū-a-šu-īa-aš*; *Mc-ūll* *Mi-it-lī-īa-a-šu* BE XV. Cf. *nār Tu-bu-lī-aš* HABL 906. 1112.

\***īā-ša**, see *waša*. Cf. Eg. *I-ri-ma-ia-aš-ša*.

\**īā(?)Wa)-šū-īa* (Hit?).

\**īā(?)Wa)-aš-ḫu-ru* (Capp.; JENSEN, ZDMG, 48, p. 254, compares *Bi.* 𐎠𐎢𐏁; perhaps < *īa* + *skku-ra*, cf. Car. *Υεσκυρεπος*, SUNDWALL, p. 88).

\***īašda** (Iran. *yazd*, cf. MEYER, KZ, 42 p. 18); in *īa-aš-da-ta* (cf. *Yazdāt*, JIN, p. 147; HIRTH, I, p. 107; Yačodāta), *Zi-ir-dam-īa-aš-da*.

\***īš** (= SArb. 𐎠𐎢𐏁) to help, in *A-bi-e-šū-uh* (= *A-bi-si*); cf. *ī-lī-c-šū-uh* T-D LC 237, 27; *A-bi-e-šū-uh-lu-da-ri* *ibid.* 163, 7.

𐎠𐎢 *īšū* to have, possess, in *A-šur-ni-šū* (cf. POEBEL, OLZ 16, col. 64, n. 1; UNGNAD, Dilbat, p. 125).

\***īš** (He. 𐤇𐤃) to increase, in *Mil-ki-a-ša-pa*, *Ba'al-īa-šū-pu*; cf. *īa-šū-ub(?)*<sup>d</sup> *Da-gan* T-D LC.

𐎠𐎢 I to thrive. Prec. **līšir** (*SI, DI, GIŠ*): *āA-a*, *Abi*, *Aḫi*, *Ašur*, *Bēl*, *Iptaḫar*, *Izbu*, *Nabū*, *Nūr*, *Sūr*, *Šum*, *Tabši*, *Zēr*(-kitti)-*līšir*; *apal-līšir*: *Ašur*, *Bēl*, *Nabū*; *bēl-ukin-līšir*: *Nabū*; *pirḫi-līšir*: *Nabū*; *šum-līšir*: *Ašur*, *Marduk*, *Nabū*, *Sūr*, *Šamas*; *šum-kitti-līšir*: *Nabū*; *taqbi-līšir*: *Bēl*, *Nergal*; *zēr*(-kitti)-*līšir*: *Nabū*.

III I Ptc., in *Adad-mu-šēš-ir*.

**īšaru** righteous, in *ī-šar-ḫa-ri-im*; cf. *Bēl-ī-šar* AO 5519, F 12 (GTD).

**īātu**, hypocor. ending (cf. TNB p. XXXIII; UNGNAD, Dilbat, p. 80), cf. *Id-di-īa-a-tu*, *Si-e-ia-te*. Pron. I sg., cf. *Da-ni*, *Im-bi-īa-ū-ihu*.

\***īr** (cf. SArb. 𐎠𐎢𐏁 = Ba. \***īr**), cf. *īa-ta*<sup>2</sup>/*a*, *A-bi-īa-ta*<sup>2</sup>, *Am-īa-ta*<sup>2</sup> *īa-ta*<sup>2</sup>-*ū*, *ī-ta-a*<sup>2</sup>-*ihu*, *Am-me*<sup>2</sup>-*ta*<sup>2</sup>, *īa-it-ta*<sup>2</sup> (cf. 𐎠𐎢𐏁). *īa-ta-c* may be *Nap-ta-c*.

יָרַם *Ja-ta-ma-a* (Ar. orphan). *Ja-at(la?)ma-a*.  
 יָרַן (Ph) to give, in ?*Ja'-ta-a-nu*, *Ja-ta-na-e-lh*,  
*Ilu-ja-ta-a-nu*, *Sa-nu-nu-ja-tu-ni*. — *Ja-at-na*.

ka (= *aki*, *ki*, He. ז) as, like, in *Mannu-ka-abi* aḥēšarri.

ka, sf. 2 sg. m., see *alsi-*, *mat-*, *nur-*, *pā-liḫ-ka*,  
*Enlil-mannu-mala-k*.

\*ka, cf. (Iran.) *Ame-ka*, *Ħanasiru-ka*, *Arša-ka(u, n)*, *Umalḫ-ku*; Hit: *Ħaba-ki*, <sup>al</sup>*Kiba-ki*;  
 cf. *aku*, *uka*; *ga*, *hu*.

כָּנָן *muškinu* pauper, cf. *Muš-ki-nu*(? *bā*).

ka-bi, in *Bel-ka-bi*; *Ka-bi-Adad* T-D LC.

\*kiba (cf. *kibe*\*, in names of Asia Minor, SUNDWALL, p. 104), cf. *Ki-ba-ba* (El: HÜSING, OLZ, III (1900), 83), *Ki-ba-bi*(? *kaš*)-š; *Ki-bi-ja* (cf. *Ħibi-ja*); ?*Ki-bi-ni-i* = *Qi-bit-ni-e*; cf. ?*Ka-bi-li*-2 (Cilic. (f) Κῦβιλῆ, Κεβιλῆ); <sup>al</sup>*Ki-ba-ki* Anp Ann. II 88.

\*kuba (cf. *kuba*\*, *kupa*\*, in names of Asia Minor, SUNDWALL, pp. 118, 123 f.), cf. *Ku-be-ī[m]* (Capp); ?*Ku-ba-ba-e* AO 5504, II 16.

כַּבּ *Ku(b)-bu-bu*, √ *קַבַּב*; cf. *Ab(?)-di-ku-bu-bi*.  
 כַּבֵּס *kibsu* walk, way, in *Nabū*, *Ninib* (see *Ilu-kib-si-su-ušur*; *Bel-kibsi*(? *EN.KI.US*)-*ila*).

כַּבָּר (WSem.) be great, in *Ka-bar*, *Kab-ri-ilu*,  
*Ilu-ka-bar* (not *Ilu-ka-ašarid*).

כַּבֵּר *kablu* mighty, lofty; ideogr. *BE, DUGUD*;  
 in *Adad*-, *Marduk*-, *Nabū-kabti-aḥēšu*,  
*Nabū*-, *Sin-kabti-ilani*; *Kabti*-, ?*Kab-ta-a*.  
*Ka-bat-ti*. *Ku-bat-ta-nini*? [Add.].

\*kada, see *kata*.

\*kuda (Hit, cf. *hud*), in *Kudukka* [Add.] (cf. Lyc. Κούδακ); *Ku-di-ba-bu* CPN.  
 ?*Ki-i-di*(?*ti*?); cf. *Ki-di-ia* BE XV.

כַּלֵּב ?*Ka-da-la-ni*, *Kandalanu*; *Ki-dil-Enlil*  
 UMBS II, 1.

כַּדָּב ?*Ka-da-mu*.

כַּדָּן *kidinnu* protection, protégé; El. *kitin*,  
 cf. names under *Ki-din*-, *Ki-di-ni*, *Ki-di-ni-ia*;  
 ?*Ki-di-ni-ti*, *Enlil-ki-di-ni*; \**Lal-ki-din-mu*,  
 \**Um-ba-ki-di-ni*.

*Ku-du-ni-e*. *Kud-da-a-nu*; cf. *Ku-da-nu* BEXV.

כַּדֵּר *kudurru*, in *Ēa-ku-dur-ri-ibni*, *Enlil-ban-kudurri*(*ŠA.DU*); see also under *ušur*.

*kudurānu* cock, in *Ku-du-ra-na*. ?*Ku-du-ra-ni-ta* P 116, 8.

\**kudur* (El. < *kutir*), in *Ku-dūr*/*du-ur*, *ŠA.DU-Enlil*, *-Mabuk*, *-Nahḫundi*.

\**Ki-diš* (cf. ?*Κιδιός*), SUNDWALL, p. 104).

כִּלֵּב II I support, in *Ilu-ū-ka-l-la-an-ni*, *Ašur*-,  
*Au*-, *Bēl*-, *Bēl-Ħarrān*-, *Nabū*-, *Samaš-kilanni*(*ki-la(a)-ni*), *ki-lā-an-ni*, *ki-lā-li(a)(n)-ni*),  
 ?*Bēlit-ki-l-li-in-ni*; cf. *Ilu-ū-KAL(-a)-ni*.

כִּמּוּ *kūmu* place, in *Bel-ku-un-mu*-, *Nergal-bēl-ku-mu-u-a*, *Samaš-ku-mu-u-a*.

כִּךְ *kānu* stand fast, in *Ikanu(m)*, *Gula-zari-li-kun*.

II I establish, Prt. *ukin* (*ū-kin*, *ū-DU*, *DU(-in)*, *GI.NA*), in *Bēl*-, *Nabū*-, *Šarru*-, *Uraš-ukin*; *apal-ukin*: *Ellu*(?)-, *bēl-ukin*: *Nabū*-, *bīaa-ukin* (or *kū*): *Nabū*-, *pirḫi-ukin*: *Marduk*-, *Sin*-, *šum-ukin*: *Ašur*-, *Īšar*-, *Marduk*-, *Nabū*-, *Samaš*-, *šum-ukin*; *ūmē*(?)-*ukin*: *Bēlit*-, *zēr-ukin*: *Nabū*-, *Šarru*-. — Ipt. *ka'in* (*DU-in*, *ka-in*), *kin* (*ki-in-ni*, *kin-na*, *DU*, *GI.NA*), in *kin-aplu*: *Ašur-etil-ilani*, *Ēsaggil*-, *Kaššū*-, *Nabū*-, *kin-pišu*: *Ninib*; *kin mukin*-zēr: *Nabū*-, *bēl-ka'in*: *Adad*-, *Ašur*-, *išidija-kin*(?) *Bēl*-, *Nabū*-, *pirḫi-kinna*: *Gula*-, *zēr-kin*: *Enlil*-, *kinanni*: *DU-a-ni-Ištar*, *Nabū-DU-a-ni*, *Ašur-etil-ilani-DU-in-ni*. — Ptc. *mukinu* (*mu-ki-nu*/*mu-GI.NA*)/*DU*, see names under *Mukin*-, *Ašur*-, *Ilu*-, *Šarru-mukin*; *Ištar-mu-kin-ia*; *Bēl-mukin-abūnu*(?); *Ninib-mukin-niše*; *Ašur*-, *Nergal-mukin-pale*(?*ja*); *Ēa-mukin-zēr*; ?*Mu-ki-na-a-Ištar*.

*kēnu* (*kitnu*) true, see names under *Kīn*-, *Aḫi*-, *Ašur*-, *Ħabil*-, *Šarru*-, *balliḫ*-, *dugul*-, *eriba*-, *īdi*, *ubib*, *ušur*, *zuḫup*.

*kunnū*, cf. *Ku-na-a(-n)*, *Ninib-ša-kun-na-a-ira-mu*.

*kittu* righteousness, in *Kit-ti*/*DU-ilani*, *-lišir*; see also under *bēl*-, *īdi*-, *šar*-, *ušur*-, *Kintum*-, *zēr*-.  
 \**kiza* (in names of Asia Minor, SUNDWALL, p. 107; Car. γῆσα = γῆσο), in Hit. <sup>ms</sup>*ki-iz-zu-wa-da-ni*/*ad-ni* (JRAS, 1913, p. 1044; OLZ, 1906, 630; MDOG, 35, p. 33).

\**kuza* (in names of Asia Minor, SUNDWALL, p. 129 f.), cf. *Ku-za-a* (Sem.?), *Ku-zu-na* (TA 224, 16; cf. Lycæon. Κουζαντζ), *Ku-iz-zu-ra-ak*[-*ka-a*]; ?<sup>ms</sup>*Pu-ru-kuz-zi* (Tuk. I, T. XLIII.





*riaš*, -*Marduk*, -*Sugab*, *Ki-la-an-Ubriaš*, cf. CPN. Cf. ?*Kū(l)-lan-šī*; <sup>at</sup>*Ki-lam-ba-a-ti* Sarg. Ann. 70.

\**kulma* (probably Hit; analogous with *kurma* in names of Asia Minor, SUNDWALL, p. 125), in *Kulna-kulma*; <sup>at</sup>*Ku-ul-ma-da-ra* (in Unqī; Tigl. IV: Ann. 14; cf. Χολμαδαρα, Charmodara, SACHAU, ZA, XII, p. 47).

*Kil-si*.

\**kam* n, in (Iran) *Kam-buzia*.

\**kama*, see under *gama*; cf. also *Kam(?)ma-li-ia*; <sup>mt</sup>*Kam-ma-nu* (Χαρδνί).

\**kuma* (Hit; usual in names of Asia Minor, SUNDWALL, p. 122), in *Ku-ma-ni* (cf. Cilic. Κομανοζ); <sup>mit</sup> <sup>at</sup>*Qu-ma-an-ni* (OLZ, IX, 632, etc.; Capp. Κομανα), <sup>at</sup>*Kum(m)ub(h)u* (cf. Κομμαγηνη, Pisid. city Κομμακον), <sup>at</sup>*Kumi-di* TA 116, 75 (cf. Car. n. l. Κομητις); cf. <sup>at</sup>*Ku-me* (in Urartu?) HABL 544, <sup>mt</sup>*Kumu-w-fa-a-a* (in Man; Bit Barrū, Senn. Tay. II 19; cf. Car. n. p. Κομαχλων).

כמיר *kimtu* family, cf. *Kim-ta-ropaštun*, *Kim-tun-kittun*; *Ī-lī-ki-in-ti* T-D LC.

כמן *Ka-ma-nu* (Ar.?). *Ki-nu-nu*.

*Ka-ma-su*.

כמר\* (WSem.), *Ka-ma-ru*, <sup>A</sup>*a-ka-ma-ru*. *Ku-um-ri-?* (Capp). *Ku-um-ra-a-nu* CPN.

כטש prostrate oneself, in *Pan-iti-ka-miš*.

\**kānu*, in *Sitir-ka-a-nu* (כטרן). Cf. *Ir-tuk-ka-a-nu*; *Ka-na-ia*, *Ka-nik-ta*, *Ka-ni-is-si* CPN; *kana*, in names of Asia Minor, SUNDWALL, p. 95.

\**kuna* (cf. *kuna*\*, in names of Asia Minor, SUNDWALL, p. 123), cf. ?*Ku-ni-e-a* (Gr.=Κυνεαζ?); *Ku-Qu-na-ni-bi* BE XV, UMBS II, 2 114, 2; <sup>at</sup>*Ku-Ki-na'nu-lj/ta-a* (capital of Patin).

*Kā-an-di* (cf. *kandu* MUSS-ARNOLD, p. 406b).

\**Kau-da-a* (Cil.; cf. Κενδεαζ, SUNDWALL, p. 99). ?*Ka-an-du* CBS 12605 (CPN).

\**kundu*, see List II, 2. *Ki-nu-da-aš-pi* (probably not Iran; cf. *kfta* and *ešbe*, in names of Asia Minor, SUNDWALL, pp. 78, 111).

*kandal*, see כנדל.

*Kan-dar-ū(šam?)-šī*.

כך *Ka-nik-babi*, *Nabū-ka-a-nik(-an-ni)*. *Ašur-ku-nu-ki* . . . *Ka-au-ka(-a)-nu* (Ar.?).

כך *Ka-nu-ni*. ?*Ki-na-nim*; *Ki-na-nu* T-D LC.

*kinūnu* a month, in *Kinūn-a-a*. *Warad-ki-nu-ni* Dilbat.

כטש submit, cf. *Mū-šik-niš(?)*.

\**Ka-si-i* (perhaps Mit.), cf. *Ga-si-im* (Capp), Κασιαζ, Κασσιαζ etc., SUNDWALL, p. 100).

*Ku-si-ni*. *Ku-sa-sa-a'*. *Ku-si-si-i*.

כסך *Ka-su-pu*. Cf. *Ka-sa-ap-Istar* VS 8: 23, 2; *Kas-pu-ša* T-D LC.

\**kašta*, *kašta* (cf. *kastte*\*, in names of Asia Minor), cf. *Kas-tū-bi-la* (cf. Cilic. city Κασταβαλα); <sup>at</sup>*Kaš-tir-ru* (in Urartu); <sup>at</sup>*Ka-ā-ta-ma(ba?)-an* . . . (Hit), *Babyloniaca* IV, p. 224, 11; Cass: ?*Ka-ā-ti-bi-ban* BE XV, 190, V 16; *Kaš-ti-il* CBS 3521 (CPN); *Kaš-ti-li* UMBS II 2, 42, 2; *Kašti-l-jašu* (cf. Cilic. n. l. Κασταλια, Lyd. Κασταλλος, etc.).

\**kastar* (Iran., χšajra?), in *Kaš'tar-iti*.

\**ksatru*, *kšatsu*, *hšassu* etc. (Iran., idem), in *Artakšatsu*, *Sanda-ksatru*.

כפד *Kapdu*, perhaps bird catcher.

כפך *Nabū-kip-pik*; *Ki-pik-Nabū* CBR I, 49, 18.

כפר *Ka-pa-ru*.

כבר or כפר *kašāru* preserve, in *Bēl-tiq-šur*; *Nabū-dur-ku-šur*, *Bēl-Harrān*, *Nabū*, *Sin-KATiqu-sur-a-ni*, *Ilu*, *Nabū-ku-sur-šur-ur-šū*; *Nabū-ka-šir-šum*, *Ka-šir-ru*; *Ku-sur-a-a*. *kišru* might, in *Ki-šir*.

\**kara*, in Cass. *Ka-ra-ḥar'in-daš*, see List II, 1. <sup>mt</sup>*Karalla*, on the frontier of Media; cf. Pamphyl. n. l. Καράλλας, SUNDWALL, p. 96.

*kāru*, in *Ša-pi-ka-a-ri* LIK. *Ka-ri-e-a*.

\**Ki-ra-aḥē*, perhaps = 𐎠𐎢𐎡 bald, cf. קרה.

\**Ki-ru-a* (Cil., cf. Isaur. Γίρουζ).

\**kura* (Hit, cf. *kura*\*, in names of Asia Minor, SUNDWALL, p. 124), in *Kir-ir-pa*, *Kur-za-ta* (see under *Pa-Rta-mahū*), *Kur-uz-a* (person or country, Shalm. III, Ob. 154; cf. nn. l. Κορησος, Κοραζα), ?*Ku-ri-ia-a-ni* UMBS II 2, 73, 3 (cf. Lyc. Kuriyāna; כרי).

\**Kūraš* (Iran., or El.?) "the sun" (cf. BARTHOL., p. 474; cf. Κοπος, f. Κοπουζ and similar names in Asia Minor).

כרב incline toward, bless. *Ka-ri-be* (*Ka-ri-b-ḥi*).

*karābu* prayer, in *Sin-karābi-išme*.

*kiribtu* blessing, in *Ki-riib-tu*, *Ki-riib-ti-i*, *Ki-ri-bi-ti-Āšur*.

- kurbānu present, in *Kur-ban-Ašur*, -*Ištar*, *Kurbānu*.
- \**kur* *Kur-sa-a* (cf. Ar. כּוּרִי).
- \**karzi* (Cass., cf. krssa\*, καρς, γαρς etc., in names of Asia Minor, SUNDWALL, p. 115), in *Kar-zi(-ia)-ab-ku*, *Ḫar-zi-ban* BE XIV, 126, 5, *Kar-zi-bu-ra-ta-aš* UMBS II 2, 85, 7. Cf. <sup>mat</sup>*Kar-zi-nu-ū*, K. 1668 B, II 38, <sup>mat</sup>*Kar-zi-ib-ra* (in Namri).
- \**Kur-sa-bu*. *Kur-ḫu-ni-ti*.
- kirū* lamentation(?), cf. *Ki-ru-Ašur*.
- כּוּר *kurū* short(?), cf. *Ku-ri-e*, *Ku-ri-i*; *Ku-ru-um* T-D LC, Dilbat; *Ḫu-ri(-i)-tum* BE VI, 2; BE XV. ?/ *Ku-ri-te*.
- \**karak* (Cass.), in *Ka-rak-Saḫ* BE XV, 152, 2, 6; *Ka-rak-ku*, *Kar-ak-ku* (Med).
- Ku-ru-ku* (Sem.?, cf. Pisid. (f) Κοροκη, SUNDWALL, p. 125), *Ku-ru-uk*... BE XIV, 12, 31.
- \**karma* (cf. karma\*, in names of Asia Minor, SUNDWALL, p. 97), cf. *Ka-ar-ma-du*(?) (Capp.), *Kar-me-u-ni*.
- Ki-rim(kil?)-cu*.
- Kir-si*, or *Gil-si*, cf. *Ki-ir-si-Marduk* CBS 4567 (CPN).
- Kar-ši-a-ku*.
- karšiltu*(?), in *Nabu-kar-šilt-tu-mu-LAL*.
- \**Ki-ir-ri-i* (Hit.?), cf. *Ki-ru-a*. *Ku-ra-ra-a*...
- \**kirti* (possibly = kerte\*, in names of Asia Minor, SUNDWALL, p. 103f.), in *Kirti-ara*. Cf. Iran. *Ma-ki-ir-tu* [Add.] (= māh + kərəta (karta) "made by the Moongod", or "made like the moon"; cf. Mäkerd, JIN p. 188); *U-a-ki-ir-tu*.
- \**kuš*, in *Di-ir-na-ku-uš*. Cf. *Ari*, *Aḫli-ku-ša* CPN.
- \**kaše*, cf. *Ki|Qi-ba-ka(š)-še* (Med).
- כּוּשׁ *kašid*, in *Ašur*-, *Šamaš-KUR-id-a-a-bi*; *Baltu-ka-ši-id* BE VI 1, *La-ba-ka-ši-id* BE XV.
- Kaš(š)udu*. *Ki-šit-ti*.
- \**Ki-ši-i*.
- \**kašakti* (Cass., cf. HÜSING, Memnon, IV, p. 29), in *Kašakti-šanzi*, -*Šugab*.
- כּוּשׁ *kašaru* support, bring good luck(?), in *Adad*-, *Nabū-ēa-šir*.
- כּוּשׁ *kiššu* power, in *Ḫa-bil-kiš-šu*. *Ki-iš-ši* (TA).
- kiššatu* host, in *Muabbit-kiš-ša-ti*, *Nabū-lī-U-ti*.

No. 1.

- Ku-uš-šu*.
- \**kušta* (probably not Iran.; cf. kasta), in *Ku-uš-ta-aš-pi*.
- Ka-te(gati?)*, *KA-te*?-*Ašir*.
- \**kata* (cf. kata\*, in names of Asia Minor, SUNDWALL, p. 98), in Hit.: *Ka-te-i* (of Quē), *Qa-ta-si-lu* (of Kummuh), Cass.: *Kal(ḫ)a-š-maw*.
- \**Kita-ak-ki* [Add.], cf. Καττακας, JIN p. 159.
- kutu*(?), cf. *Barzi*-, *Bili-ku-tu*.
- Kiḫ(?)-ti-be*.
- \*כּוּר *Ak-tu-ur-la-na-aš-ḫu* (cf. He. כּוּר with ḫ wait = *kataru* HABL 420, 6).
- kitru* ally, in *Kit-ri-Ištar*, *Si<sup>2</sup>-kit-ri*. *Kit-ra-a*. *Kit-ti-ra-a*.
- \**kutir*, see *kudur*.
- \**lu* (*li-š*, *la*) (sf. in Hit.-Khald.-Cass. names; common in names of Asia Minor, cf. KRETSCHMER, p. 326ff, SUNDWALL, p. 267, and passim), cf. (Mit.) *A-sa(-a)-li* (Phryg. Ασάλιοι); (Hit.) *Da-di-i-lu* (cf. nn. I. Δα(ι)-δα(ι), *Iš-ka(ḫ)-lu-u* (Pisid. Ισκα(ḫ)οι), *Ki-ik-ku-li* (Pisid. Κοκκα(ḫ)οι, Κοκκυ(ḫ)οι), *Mur-ši-li-iš* (Lyd. Μορσί(ḫ)οι, Ισκα(ḫ)οι), *Mu-gal-lu(n)li* (Car. nn. I. Μογ(ḫ)α, Μοκο(ḫ)α, etc.), *Mu(ḫ)-tal-lu(n)li(š)* (Isaur. Μουτα(ḫ)ḫḫ, Car. Μοτά(ḫ)οι, etc.), ?/ *Sar-ba-lli* (cf. Phryg.-Lyd. Σαρβα(ḫ)αει), *Taba-li* (<sup>mat</sup>*Taba-la*; cf. Lyd. city Ταβα(ḫ)α), *Targa-šna-lli*, *Ū(-a)-al-li-i* (cf. Οα(ḫ)οι, Οσα(ḫ)α), *Ur-Ir-ḫu-li-e-naḫi* (Car. demot. Οργα(ḫ)αει, Υργα(ḫ)αει); (Khald.) *Išpiliš(?)*; (Cass.) ?*Uš-bu-la*, *Kaštili*. Cf. also nn. I. <sup>at</sup>*Arba(ḫ)l* (Car. Αρ(ḫ)ο(ḫ)αει), <sup>at</sup>*Atli-la*, <sup>at</sup>*Bablu(?)*, <sup>at</sup>*Ban-ba-la* (Synchr. III 12. JADD 1096, R. 8; Phryg.-Pisid. demot. Βαν(ḫ)ο(ḫ)αει), <sup>at</sup>*Bu-bi-lu-la* (in Elam.), <sup>at</sup>*Bu-bu-la* Tigr. IV, Pl. I 31 (in Urartu); Phryg.-Pisid. Βου(ḫ)α(ḫ)οι), <sup>at</sup>*Karalla*, <sup>at</sup>*Ku|Ki-na-li-a* (in Patin), etc.
- lu* (hypocor. or dimin. ending, cf. BROCKELMANN, Vergl. Gramm., p. 402, PRAETORIUS, ZDMG 57, p. 530), cf. *Ab-da-li*; *Ḫa-bu-lu*; *Ḫa-ḫu-lu*; *In-bu-lum* BE VI, 2.
- \**lu* (Gr. λ(αο, λ(αυ), in *Ḫu-da-ki-e* (cf. Λαδο(ḫ)α, Λαυδ(ḫ)α). Cf. *La-du-qi-i* = ?Λαδο(ḫ)οι).
- \**la* (WSem. prep. ḫ, or the article?), in *Aktur-la-Našḫu*.

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\***la** (Arb. particle of emphasis, cf. RANKE, PN, p. 237, n. 3), perhaps in *Sinnu-la-ilu*. Cf. *Ašur-la-ša-bulluṭi*, *Ašur-la-kuṭ* . . . .

𐎶𐎵 **lā** not, see under *La-*, passim, *Ištar*-, *Nabū-la-*, 𐎶𐎵𐎶𐎵 be able; ideogr. *ZU*; in *lī-bulluṭu-ilu*, \**A-a-šunzubu-i-lī*?, *Nabū-gabbu-ile*?

**lū**(*li*) mighty; written *li*?, *li-(e)li*, *ZU*, *DA*; in *Abi*-, *Adad*-, *Aḫi*-, *Ašur*-, *Bēl*-, *Ilu*-, *Iluṃa*-, *Mannu-ki-Ašur* | *Ištar* | *ia*-, *Marduk*-, *Nabū*-, *Našuh*-, *Nusku-lī* ?; *Bēl*-, *Nabū*-, *Sin-li* ? - *i* | *DA-kullati*, \**Šubnān-ID.GAL*, HABL 1003, R. 4; *DA-ga-lī-Marduk*; \**Ur-kittu-ZU-at*.

**lūtu** might, in *Nabū-lūti*, *lī-lū-ti-marišu*.

*La* ? - *i* - *ti*-, *La-a-a-ti*-, *La-iṭi-ṭi-ṭi*.

**litu** strength, in \**Abdi*-, *Aḫi*-, \**Ami-li* ? - *ti* | *te*. Cf. *Na-ki-lī-e-i* (?).

\***laba** (probably not = *labbu* lion; cf. *lebe*\*, λεβ, λαβ, λαπ, in names of Asia Minor, SUNDWALL, p. 132f.), in (Capp.) *Ištar* | *li-ba* (perhaps strta + *lebe*, cf. Pis. Αταπειστρος); cf. *Lzu-la-bi* T-D LC, *Šar-ru* | *li-ba* BA VI, 3, p. 87; Hit.: *La-ab Lab(ā)-ia* (TA); cf. Pisid. Αταπο, Lyc. Αταπων, *Laba-šenni*\* (if the equivalent of R'-b'-sw-n-n', cf. CPN p. 102); ? *La-ba-na-da* (Capp.). *al La-pa-na* TA 53; Cass.: *La-bi-šum-bi* CPN.

\***luba** (Hit, cf. *luba*\*, in names of Asia Minor, SUNDWALL, p. 136), in ? *Lur-bar-na*, var. *Li-bar-na*; cf. *Lur-pa-ak-ku*.

𐎶𐎵𐎶𐎵 ? *La-ba* ? - *u* (cf. <sup>al</sup> *La-ab* ? - *u* Tigl. IV, II 50), *La-bi* ? - *tum* UMBS II 2, 53, 33.

𐎶𐎵𐎶𐎵 **libbu** heart, in ? *Ilu-di-e-ša-līb-bi*, *I-te-ib-li-ib-bi-šamaš* BE VI, 1, *Limraš-līb-bi-ili*, *Limnily-libbi-ili* TNB, *Iua-li-ib-bi-in-ir-ši-it* T-D LC, *Li-bu-šu*, *Ija-di-e*-, *Lidubbu*-, *Muzammer-lī-bu-šu*.

*La-bi-ga-a-a*. *Li-bu* (f) - *ū-gu*.

\***libb** *Lu-ub-bu-mu*.

𐎶𐎵𐎶𐎵 **lib-na-a** (cf. Bi. 𐎶𐎵𐎶𐎵). ? *La-ba-a-ni*.

𐎶𐎵𐎶𐎵 *La-ba-si* (?).

\***labsa** (Hit, cf. *lepse*, in names of Asia Minor, SUNDWALL, p. 134), in *La-ab* (p) - *sa-ri-e*; cf. <sup>al</sup> *La-ab-si-ia* (HABL 610, 11; cf. Car. island Lepsia); <sup>al</sup> *La-ap-si-ta-ni-a* III R 10, no. 3.

𐎶𐎵𐎶𐎵 **labāru** become old, in *Abi-ina-ekallati*-, *Nabū-pirḫi*-, *Šangū-Ašur-lil-bur*-, *La-bar-šumšu*.

II 1 *Lu-lab-bir-šarrūtu*.

**labiru** old, in *La-bi-ruu*-, *Si-da-la-bi-ri* (?).

\***ludu** (cf. *luda*\*, *luta*\*, in names of Asia Minor, SUNDWALL, p. 136f.), in *Lu-du/lu-ū*, ? *Lu-te-e* (cf. *Luttūa* TNB; Λουττε), *Lu-ti-ip-ri*.

*La-di-ib* (Capp.).

𐎶𐎵 **lū** optat. particle, written *lu*-(u) | *li*-, *la* -; used in interrog. sentences (*mannu lušpur* Maqlū I 58), cf. *Mannu-lu*-(u)-*aḫūa*-(*lu-u-ḫa-u-a* UMBS II 1, -*lu-ḫa-a* BE X), -*napišti*-, *šulmu*-, *Mnu-la-an-ši*-, *Mnu-laq-bi*-. Cf. WSem. *larim*-, *la-ki-im*-, *lindar*-, probably precativ forms of the verbs 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 and 𐎶𐎵𐎶𐎵, see HILPRECHT, BE X, p. XI n. 1.

\***laš** *Našuh-la-u-a-ni*.

*La-si-ti-ū*.

𐎶𐎵𐎶𐎵 **lāhu** offspring, in ? *La-ḫi-e-ilu*; cf. *Man-uku-i-la-ḫi-ilu* UMBS II, 1.

\***lija** (Hit, cf. *liya*\*, in names of Asia Minor, SUNDWALL p. 134), cf. *Li-e-ia* (TA), *Gaššu-li-ia-u-i-e*.

\***liš** ? *La-a-li-e* (cf. f. 𐎶𐎵𐎶𐎵). *La-a-al-tū* (? 81-2-4, 255, VIII 11).

\***laka** (WSem. 𐎶𐎵, 𐎶𐎵?), in *Nabū-la-ka*; cf. *Ilu-is-la-ka*; *I-la-la-ka* RPN. \***liku** (?), in *Iš-te-lī-ku*.

\***lād** (Ar.), *Adad*-, *Si-lu-ki-di*; cf. Ar. 𐎶𐎵𐎶𐎵; ? *La-ki-it* BE XV, 199, 28. ? *Mu-la-ki-it* BE X.

𐎶𐎵𐎶𐎵 **lakū** weak, in *La-ki-e* (*La-ki-tum*).

𐎶𐎵𐎶𐎵 ? *Lik-ki-me-e*, *Li-ki-im-ma-a-a*; cf. *Išdi-la-ku-uu-ma*.

\***lala** (Hit, cf. *lele*\*, in names of Asia Minor, SUNDWALL, p. 133f.), in *La-al-la*, *Lal-li* (cf. Λαλας, f) | *Λαλα* etc.). ? *La-li-im* (Capp.), *Lā-li-be-im* (Capp.); cf. *La-al-ki-din-uu* (El.?).

\***lila** (cf. *lala*), in *Li-li-si-im* (cf. *lila*\*, and *zama*\*, SUNDWALL, p. 134, 245f.; cf. *La* ? - *li-si-mu-un* BE VI, 1); *Li-li-i* (HABL 630; cf. Cil. Λιλου, or 𐎶𐎵 stultus).

\***Lu-li-i**, see 𐎶𐎵𐎶𐎵. *Lu-la-ja-e* [Add.].

\***lumē**, *luliuma*, *liḫuliumma* (Hit, cf. *lu* + *hlūmi*, in names of Asia Minor, SUNDWALL, p. 81), in *Sapa-lu-ul-me*-, *Šubbi-lu-lī-u(-ma)*-, *Šub-lī-ḫu-lī-uu-ma*.

\***luma** (El), in *Um-ḫu* (bak) ? - *lu-ma* ?.

𐎶𐎵𐎶𐎵 ? *Mannu-la-mi-ni* [Add.]. — \**I-da* ? - *lum-uu* (Ta').

\**La-me-in-tu* (Eg.).

**lamassu**, **lammaššu** guardian deity, in *Ištar-lá-ma-zi*. *La-u-maš-ši*, *La-a-maš-ši-bēl*, *Lamas-si-Papsukkal*. See also List II, 1.

**li-ni**, **lu-na**, **lu-nu** = *iluna*, see under *Samsu*.

\**La-ni-iš-ma-a*.

! *Lu-un-ti* (Sem.?).

𐎠𐎢𐎡 *Lu-su-mu*. *áKU-la-sam-ma(?)*.

\***lupa** (Hit, cf. *luba\**), in *Lu-pa-ak-ku*.

\**La-ap Lap-tu-ri* (cf. Λαπτο, in names of Asia Minor, SUNDWALL, pp. 130, 187).

*Li-pu-git(?)*-*su*.

𐎠𐎢𐎡 **liptu** work, in *Li-bi-it-Ištar*.

𐎠𐎢𐎡 **liqū** take, accept. Ipt. in *Sin-li-ki-un-ni-ni*.

*Lu-u*-*gu*.

𐎠𐎢𐎡 *La-qi-si*.

𐎠𐎢𐎡 *La-Ld-qi-ki-pu/pi/bi-im*. *Li-qi-pu*.

\***lara** (Hit, cf. *lara\**), in names of Asia Minor, SUNDWALL, p. 132, in *Turhu-la-ra*, ?*La-ri-i*. Cf. *La-ri-ja* CHANTRE, 46, 5; *ladu* *La-a-ra* ANP. Ann. II 60, 76; **lura** (SUNDWALL, p. 137), in *Lu-ri-ia-me*, *Lu-ri-an-na*, *Lu-ri-i* (CPN); *ladu* *La-lu-ur* (in Patin).

! *La-ri-in-du*.

\***lutu**, see *ludu*.

\***ma**, **me** (Eg. prep. in), in *Manti-me-(an)hē*, *Pa-Ria-ma-hē*, *Sa-hpi-ma-a-li*.

\***mā** (perhaps = Iran. *māh* moon, Moongod), in *Ma-kirtu* [Add.], *Ma-manuš*, *Ma-var-sāna* (TA!).

\***mū**, **ma**, **me** (Hit, partly = *mūwa* q. v., partly = the sf. *ma*, in names of Asia Minor, SUNDWALL, p. 160ff, 276), cf. *Addu-mu*, *Aramu* (Lycæon. Ἀραμοῦ), *Ata-nu*, *Bura-me* (cf. Πυραμοῦ), *Gia-nmu*, *Hatta-mu-u(?)*, *Ja-ma* (Ιαμοῦ), *Iska-me*, *Ka-ku-mu* (CBS 3534, 9; cf. Cil. Κκαομοῦ), *Man-nu*, *Mu-nan-me*, *Mu-na-mi* (Μονεμῖ, Μονμηῖ), *Nikkid-majme*, *Pana-mnū* (Παναμνηῖ), *Pihirim* (cf. Πιρηριμῖ), *Šanda-mme* CPN, *Šerda-mu*, *Tuḫa-mme* (cf. Δογαμοῦ), *?Tuta-(n)mū* (cf. Car. Τευταμοῦ), *Uri-mme* (cf. Ουραμοῦ). Cf. Cass. *Agum-kakri-me*.

\***mū'a** (Eg. *n* *s'* (t) truth; RANKE, Material, p. 50), in *Min-mu-a-ri-a*, *Nim-mu-a-a-ri-ia* etc. *Waš-nu-a-ri-a*.

No. 1.

\***ma-ri** (WSem., cf. Bi. מצריה, SArb. ماديكر, in *A-u-ri*, *Sū*, *áSUR-ma-a* *'di/ma'-a-di* [*ma*](?)-*di*).

**me-i**, cf. *Ilu-me-i*.

𐎠𐎢𐎡 *Me-i'*-*su*, *Mi-i-su* (*Me-i-su-un*). \**Me'-sa-a*.

𐎠𐎢𐎡 **māru** son, child; ideogr. *A. TUR*; see names under *Mar-*, and List II, 1.

*Mu-ra-nu*.

\***megu** (*wegu*) (Iran. *vaeγa*), in *Iš-tu-me-gu*.

\***miga** (cf. *mika\**, in names of Asia Minor, SUNDWALL, p. 148), in *Zi-lim-mi-ga*. Cf. *Ši-mi-i-gi* TA Mit. I 7-106, WEBER, Anmerkungen, p. 1056f, Isaur-Pisid. demot. Σμικκευ, *Ši-mi-ki-i* (cf. Lycæon. Μικκοῦ).

\***muga** (cf. *muka\**, in names of Asia Minor, SUNDWALL, p. 152), in *Muga-Ilu* (Car. Μοκολληῖ).

\***megdi**(?), cf. *Me-ig-di-a-ra*. — \**Ma-ag-du-bi*.

𐎠𐎢𐎡 be gracious, in *Sin-ma-gir*. — ?*Nam-gar-Dur-Enlil*.

\***muwa** (Hit, cf. *muwa*, *muca*, *mu*, in names of Asia Minor; see also under *mū*), in *Ah-ḫa-mu-u-wa* JRAS, 1913, p. 1044.

𐎠𐎢𐎡 **mitu** dead, ill, in *Šur*, *Ištar*, *Naba*, *Šamaš-mi-i-ti* [BAD-(tū)] *mit-tū-ballit*, *Ur-Bēlit-muballit* [at-nti], *Muqallit* [BAD-(tū)].

\***mazi** (Hit, cf. *masa\**, in names of Asia Minor, SUNDWALL, p. 144f), in *Ma-si-pa-a-at-li*; ?*Ma-zu-gu* (cf. nn. I. Μαζακα, Μεσω-γυς etc.) ?*Ma-zu-ra-nu*.

\**Mi-ḫu-ni* (Eg.?).

\***me-ḫir**, **mi-ḫi-ir**, **mi-ir** (WSem., = *מציר*), in *Ba'lu*.

𐎠𐎢𐎡 *Ma-ḫu-ur-i-ll*. *Aḫi-alik-mahri* (ŠI).

\***mātu** (Eg., cf. RANKE, Material, pp. 29, 51), in *Iš-pi-ma-a-ḫu*.

\**Ma-(a)-ia* (Eg. or Hit). *Ma-a-i-áA-ma-na* p. 186 b), *Ta-ah-ma-ja* (Eg.).

\***Mi-ḫā** (Hit, cf. Lycæon. Μιοῦ, SUNDWALL, p. 148).

\**Mi-ia-ri-e* (Eg.).

\***mjašda** (Av. *myazda*), in *Zi-ir-dam-ia-dā-da*. **minu** what, in *Mi-(i)-nu-ahḫi-(ana)-ili*, *A-na-me-ni-*; cf. *Mi-na-a*.

\**Mi-ki-i* (Med.?), cf. *miga*).

𐎠𐎢𐎡 **makū** weak, in *Dūr-ma-ki-i*.

?*Ma-(ak)-ka-a*.

- \***makšū** (Iran), in *Akšī-ma-ak-šū*.  
 \***mukkt** (Cass.), in *Mu-kut-is-saḫ*.  
 \***mal** (Hit.), *Su-lu-ma-al* (cf. zula and mala, in names of Asia Minor, SUNDWALL, pp. 139, 253).  
 \***malī, meli** (Cass. vocab. 26, 27 = *amēlu, ardu*; cf. HÜSING, Memnon, IV, p. 25), in *Ma-li-e-za-zi, Me-li, Mi-li*.  
 מלך **malū** fulness, in *Enlit-mannu-ma-lak/la-ak*. Cf. *Ātar-ma-la-PAP*.  
 \**Mil-id-šā-šu* (Capp).  
 \*מלך (WSem.), *Qa-uš-ma-la-ka, / . . . ma-la-ki* 81-2-4, 255, VIII 15, *Ba'al-ma-la-ku*.  
 מלך **maliku** counsellor, in *Adad, Ašir, Ašur, Ea, /Ḫar-ri, Nabū, /Šabnu-ma-līk*.  
 milku counsel; WSem. = king; cf. the names under *Mil-ki, Abdi, Abi, Adad, Adunu, Aḫi, /A-ḫu-ut, Al Našḫu-, Al Ši, Bēl-ilt, Dagan-, /a-bi (= Abi), /aḫi, Ilt, Ilu, Uru-Ma-līk-tū. Mal-ku-u-tu. Mil-ku-tum, \*Abdi-milkūti*.  
 \***mama** (cf. *mama\**, in names of Asia Minor, SUNDWALL, p. 140f.), possibly in *Ma-mi-i, Bu-ra-ma-ma*; cf. *Ma<sup>2</sup>-ma-a-a, ?Ma-ma-ni-iš, ?Sa-la-ma-me, ?Ša-la-ma-me-e* (JADD 175, R. 8). *?Ki-ma-ma, ?Lu-ki-ma-ma*. See also List II, 1.  
*Me-me-ib(p)-ri* (Sem.?).  
*Mu-mar-īlu*.  
 \**Ma-mi(?)-ti-ar-šu* (Med, cf. JIN, p. 189, 517).  
 מן **man(nu)** who, see names under *Man-, Manna-, Mannu-, Enlit-, Šala-ili-, Itti-*.  
 \***man, min** (Eg. be firm), in *Manahbiria, Mi-in-pa-ḫi-ri-ri-a, Mi-in-ma-Rta*.  
 \***mana** (Hit.-Cass.; see also *maniš*; cf. *nana\**, in names of Asia Minor, SUNDWALL, p. 141f.), cf. *Mana-pa-Tešup, Ma-an-ia* (Lycæon. Μαννα (f), Μαννος), *Ma-ni-ia-e, Ḫuddi-ma-nu* CPN; *Ma-nu-ti-Buriaš* (CPN), *Kadaš-man-Turgu* (Cass.). Cf. Hit. */Me-e-na-ḫi-bi* CBS 10841; Khald. *Me-nu-a(š), Eri-me-na*; El. *Ummān-me-na-nu na/mi-na-a*. See also under *mānu*.  
 \***manā**, in *Ū-mi-ma-na<sup>2</sup>* = Ope. Vivāna (JIN p. 374; BARTHOL., p. 1452).  
 \***mane** (Eg.), *?Ma-ni-e, Urdā-ma-ni-e. ?U-ḫi-ma-a-ni*.

- \***mānu**, cf. *Aḫi-ma-nu* (Bi. מנן), *?Bali-ma-a-ni, ?Buli-ma-nu* (CPN), *Bu(Pa?)-ne-ma(ba?)-nu* PSBA 29, Nov, p. II 9, *Kilu-ma-a-ni, Ši<sup>2</sup>-ma-nu, /Še-tu-ma-ni* KRAUSZ, p. 84.  
 \***muna** (Hit, cf. *muna\**, in names of Asia Minor, SUNDWALL, p. 154f.), in */Mu-ni-dan; ?Mu-nam-me, Mu-na-mu-um* RPN, */Mu-na-mi* BE XV, 200, I 99 (cf. Cilic. Μονευς, Μονυμ(ι), Phryg. Μονυμς).  
 \***mandā**, in *Uzu-ma-an-da* (cf. Car. Ισμενδασ, SUNDWALL, p. 147). *Tu(?)-man-da-ḫu*.  
 מנן **manū** count, in *I-ma-ni-īlu, Ma-ni-ni(?)*. — WSem. = מנן attribut, in *Našḫ-, Ši<sup>2</sup>, Šer-ma-na-ni, Ma-na-ni*. See also under *mānu*.  
 \***manja** (Iran. = μενις; cf. *maniš*), in *Arta-ma-an-ia, Ruš-ma-an-ia*.  
 \**Ma-ar-sa-ku* (Sem.?).  
 \**Mun-su-ar-ta* (Iran.?).  
 \***mani-š** (Ope. mind), in *A-ḫa-ma-ni-iš<sup>2</sup>, A-ar-di-ma-ni-iš*. Cf. *Ma-ma-ni-iš*.  
 \***Manti** (Eg. n. div, RANKE, Material, p. 51), in *Ma-an-ti-me-an-ḫi-e*.  
 \***mis** (Iran, cf. JIN p. 342, BARTHOL., p. 1358f.), in *Mi-is-pa-ru<sup>2</sup>*. *Missu*, see List II, 1.  
*Masi Maš, Bar(?)-ḫa-te-īlu*.  
 \***miski** (Hit), cf. *Mi-is-ki, Miš-ki-ia, Miš-ki-tilla*.  
 \**Mi-is-tū . . .*  
 מנן be enough, *Ma-si-ḫE*.  
 \**Mu-ša-ši-na*.  
 \**Mu-šur-i* (Moab).  
 \***meri** (var. *bi-is|sī*), in *U-a-ār-me-ri*.  
 \***mura**, in *Mu-ra-a* (cf. Lyd. Μυρη etc., SUNDWALL, p. 156), */Mu-ra-ba-ta-aš. muru* (EL earth), *mara* (Cass.), in *Nazi-ma/mu-ra/ru-taš*.  
 \***mār** lord (Ar.), in *Ma-ri<sup>2</sup>, Ma-ri-id-di, /ḫi-ma-ri-i*, and see List II, 1. For *Mar-la-rim(-me), Mar-la-ar-me* etc., and *?A-bi-ma-ra-la* VS 8, 14, 27, cf. Μαρλα, Μερλας, Μερλατος, SUNDWALL, p. 151f.  
 \***mārtā** lady, in */Mart-ti-i, /Martī-ra-pi-e*.  
 \**Mar-du-ni-ia* (Iran., cf. JIN, p. 195; BARTHOL., p. 1151).  
 \***marzija** (= מרזי, Ope. vardiya; cf. JIN, p. 38; BARTHOL., p. 193; HÜSING, p. 26), in *Arta-*.

מרץ *marāšu*, in *Lim-ra-aš-libbi-ilī*. Cf. *Maršū* (*GIG*)-*a-da-la-li* JADD 271, 2.

\**muršī* (Hit., cf. *murza*\*, in names of Asia Minor, SUNDWALL, p. 157f.), in *Mur-ši-lī-iš* (Lyd. Μυρσίου).

\**martiya* (Ope. man), in *Mar-ti-ia*. Cf. ?*Mar-tū*?. For *marti-š*, see *Parvanartiš*.

\**maš*?, cf. *A-ma-na-aš*; *Tašši-guru-maš*.

\**mašša* (Eg. *mašj* beget; RANKE, *Material*, p. 50), in *Ḫa-maš-ši*, *Ḫara-ma-aš-ši*, *Nahra-ma-aš-ši*, *Taḫ-ma-aš-ši*, *Amān-ma-ša*; *Rta-ma-še-ša*; *Su-ma-aš-še*.

\**mašda* (Iran. Mazdāh; cf. E. MEYER, KZ, 42, p. 5), in *Ma-aš-da-ku*, *Ma-aš-dāk-ku*, *Ma-aš-da-a-n-ku-ku* [Add].

מיש forget, in ?*La-an-si-i*, *La-an-še-c*, *Mīnu-lan-ši*, *Ilu-ul-am-ši*, *Ilu-lim-ši-i*; *I-maš-ši*. ?*Ištar-la-ta-ši-jāt*.

\**maška* (Iran., cf. HÜSING, KZ 36, p. 567), in *Ti-ta-ma-aš-ka*.

מישמא *mašmašu* charmer, in *Maš-maš-a-ni*.

\**maši*, in *Aš-ta-ma-aš-ti* (cf. *astta* and *mastti* in names of Asia Minor, SUNDWALL, pp. 55, 145), *Im-maš-ta-šu* (EL).

\**mata* (Hit., cf. *meti*, in names of Asia Minor, SUNDWALL, p. 147), in *Mat-ti-i* (cf. Car. Ματις), *Mat-ti-ya-a-za*, *Ma-tal-li*. Cf. EL *At-I-ta-ma-me-tu*.

\**metu* (WSem., in *Aḫi-* (cf. Bi. מתי), *Ilī-me/mi-ti*, *A-a-me-tu-nu*, *Me/Mi-tu-nu* (cf. מתי man).

\**mita* (cf. *mida*\*, in names of Asia Minor, SUNDWALL, p. 147f.; HÜSING, *Phrygisches*, OLZ 6, col. 160ff.), in *Mi-Me-ta-a* (Μιδας), *Mi-it-ta-a*, *Mi-ta-ti* . . . *māt Mitanni*. — *Mi-ta-a-ki* (cf. Μιδας, Μιττακος, Μιτταγος JIN, p. 204). *Mi-ta-at-ti* (cf. *Medicus*, JIN p. 202; Isaur. Μιδωτας, SUNDWALL, p. 148; HÜSING, KZ, 36, p. 566; *Mitadāta*).

*mutu* man (= מתי), in \**Mu-ut-Ba'lu*; *Mu-ti-ilu* Dilbat, *Mu-ti-Ēkur* PSBA 1907, Nov., pl. II 14, *Šin-mu-ti* BE XV.

\**muta* (Hit., cf. *muta*, in names of Asia Minor, SUNDWALL, p. 158ff.), in *Mu-ut-ta* CPN (cf. Cil. Μουτας, Μωτας, Isaur. Μουτος); *Muta-llu* (cf. Car. Μουτλος, Isaur. Μουτα[λ]η); the writing *Mu-ya-at-ta-al-li* MDOG 35, p. 43,

No. 1.

suggests the elements *muwa* + *talī*; *Mut-zu-a-ta* (*muta* + *zuwa-ta*).

*mātu* land, country; written *KUR*, *ma-a-ti*; in *Ašur-matka-dawin*, *Bēl-ana-matīšu*, see also under *bēl*, *zēr*, *šar*, *šulmu*, *šapin*, *ibni*, *taqqin*, *ušur*.

\**māta* (Ope. knowledge), in *Gu-ma-a-tū-ti*.

מתי *matī* when (Ass. and WSem.), in *Adi-ma-ti-ihu*, *Ma-ti'-ihu*, *Matila*, *Mat-tal-la-a-a*, *Ma-ti'-i*, ?*Ši-ma-ta'*.

מתר *Me/Mi-tu-ru*, *Ma-tu-ru* (un)-*ma-gir* T-DLC.

\**n(a)*, *ni* (Eg. particle of genitive; RANKE, *Material*, p. 52), in *Bukku-na(n)-ni-pi*, *Šatep-na-Ka*, *Piša-n-Ḫāru*, *Bukur-ninip*.

\**na* (Hit. ending; cf. -enna, -ni), in *Arza-na* (Pisid. Ἀρζανος; cf. *Urzana*), *ari-(u)na*. — *na* (Khalid., = -ناول; cf. D. H. MÜLLER, DWak. 36, II, p. 10), in *Argišti-u-na*, *ai Tū-uš-pa-a-na*, *ai Tar-qa-na-a-a* JADD 363, 2.

\**ni* (Hit., cf. *na*), cf. *Ši-ri-ni* (cf. Lycaon. f. Ἰων, SUNDWALL, p. 88), *Kar-me-u-ni*, *Sa-a-ri-u-ni*; cf. BORK, OLZ IX, 589; CLAY, PN, p. 32. Cf. *Ma(n)zar-ni-e*, *Qi-bit-ni-e*, *Ur-ši-ni-e*.

*ni*, *nu* (possessive sf. 1 pl.), in *Nabū-šadāni*, *Ištar-umm-šarrani*, *Ba-al-tu-nu*, *Ba-nu-nu*, *Ša-ar-lu-nu*, etc.

\**nī* (EL), in *I-tu-ni-i*.

\**nu*, in *Nu-u-a-a* (cf. Cil. Nou, SUNDWALL, p. 170).

\**nai*, in *Na-i-še-ri* (Hit.?).

\**Ni-i-u* (Eg.).

נאד *nādu* raise, praise. Perm. *nāda*, in *Ašur*, *Ilu*, *Laba-na-da*.

*nā'idu* lofty, high; written *I*, *na(-)id-di*; in *Nā'id*, *Adad*, *Aḫi*, *Ašur*, *A-u*, *Bēl*, *Dūr*, *Ilu*, *Ištar*, *Kassu*, *Nabu*, *Nergal*, *Ninib*, *Sin*, *Šamaš*, *Šarru*, *Šulmu-nā'id*; cf. *Ubanša-I*.

*tanittu* loftiness, in *Ta-nit-ti-Bēl*, *Ištar-bab-UB*. *RI*(?).

\**ni'ipi* (Eg. nf wind), in *Bukku-na-an-ni'-i-pi*.

נאיר *nūru* light; ideogr. *LAI*; see under *Nuru* and *Abi*, *Adad*, *Aḫi*, *Bēl*, *Ilu*, *Milki*, *Ši-e'*, *Šamaš*, *Šarru*, *Šer-nūri*, *Lāši-ana*.

- nūr-Marduk, Nabū-nūr-liššū/nammir, Nabū-nūr-ka-lūmur.*
- נָרָה *nēru* destroy, cf. *Ašur-gārūa-ni-ri, Nabū-ni-ir-da-bi-bi, Nabū-ni-ir-ḥa-da-da*/TUK-a-a; *Ni-ir-ḥi-dī* BE XV.
- נֶשֶׁשׁ *nēšu* lion, in *?Ni-e-šū*; cf. Hit. <sup>m</sup>UR. MAH (Cil. Nṛṣṣ, SUNDWALL, p. 168).
- \**nib* (Eg. nb lord), in *Ni-ib-nua-Rta.*
- \**nibi* (Cass.), in *Ni-bi-šipak*; cf. *Ni-bi-ia-a-Saḫ* CBS 10958, *Ki-an-ni-bi, Ku/Qu-na-ni-bi* BE XV, 198, 48. UMBS II, 2, 114, 3, *Ur-pa-ni-bi* BE XV, 174, 17. 175, 43, *I-na-še-ri-ni-bi* PSBA 29, 24. — Cf. <sup>al</sup>*Ḥi-di-ni-ba* JADD 500, R. 14; <sup>al</sup>*Sa-la-ni-ba/be* Anp. I R 22, 116; III R 6, R. 34; <sup>al</sup>*Ši-ba-ni-ba* Shams. I R 29, 45; Senn. Bav. 9; King VII 22. VIII 88; JADD 453, 4. 653, R. 3. 950, 6. *Ni-bi-e* (hypocor.); hardly = OPE.naiba handsome, JIN, p. 229).
- \**nuba* (Hit; cf. nube, in names of Asia Minor, SUNDWALL, p. 170), in *Nu-ba-na-ni*; cf. <sup>lad</sup>*Nu-ba-na-a-šc* (in Nairi) Tigl. I: Ann. IV 64, <sup>al</sup>*Ma-ga-nu-ba* (Khorsabad).
- נָבָה *nabū* to call, in *Enlil, Nabū-šum-im-bi; I-bi-Sin*; hypocor. *In-bi-ia-ti, In-bu-ia, I-ba-a, I-bi-ia(-a), I-bu-tu.*
- נָבָד *Na-ba-di(?)-e, Iba-na-bi-du* JADD 100, 4. *Na-bi-si-ik-ki.*
- nubatti* (בִּירַת) in *Arad-nu-bat-ti.*
- \**נבא* (WSem.) be light, in *Na-ga-a* (cf. Bi. <sup>ni</sup>נבא), *Adad-na-gi.*
- Ni-ga-zi.*
- \**נב* (WSem.), in *Na-ad-bi-ja-a-ú, Aḫi, Ammi, Kammusu-na-ad-bi, Na-ad-ba-nu*; cf. *Na-du-bu-um* T-D LC.
- נָבָד *nādanu* to give; ideogr. *SE, MU, AŠ; taddin: Bēlit-ta-ad-din/di-na; iddin(a)*, see under *Iddin*, and *Adad, Aplu, Ašir, Ašur, A-u, Bēl, Ēa, Ilu, Marduk, Nabu, Nergal, Nikkal, Ninib, Nusku, Sin, Šamaš, Šarru, Šum, Zabur, Zer*; *aḫ-iddin: Adad, Ašur, A-u, Bāba, Bau, Bēl, Istar-bāb, Mašir, Nabū, Ninib, Ninib, Nusku, Sin, Šamaš, Šuḡamuna*, abbrev.; *Aḫ-idlina; aḫē-iddin: Adad, Bēl, Mēr-bitī, Sibī; apal-iddin: A-a, Adad, Ašur, Bēl, Ilu, Istar, Marduk, Nabu, Ninib, Samuna, Šur, Šuḡamuna; bēl-iddin: Arbāil,*

*?Nabū, ?Šamaš; rabā-iddin: Adad; šar-iddin: Nabū; šum-iddina: Adad, Aḫa, Ašur, Bau, Bēl, Ēanna, Ilu, Istar, Kaššū, Marduk, Nabū, Nergal, Sin, Šir, Šur, Zamana; zēr-iddin: Adad, Ašur, Bēl, Nabū, Šamaš. — Ptc. nādin*, see under *Nadū, Nabū; nādin-aḫi aḫē: Adad, Ašur, Ilu, Istar, Kaššū, KUR, Marduk, Nabū, Nergal, Sin; nādin-aplu: Adūnu, Ašur, Enlil, Ilu, Istar, Nabū, Našuh, Našlu, Ninib, Ramān, Sē, Sin, Šer*; *nādin-bēl: Nabū; nādin-šumu: Adad, Ašur, Enlil, Nabū, Ninib, Šamaš. — Hypocor: Nadin, Na-din-ia, Na-di-i, Nad-na-a-a.*

*nidintu* gift, in *Ni-din-ti-Bēl.*

\**נדר* (WSem. = נָדַר, נָדָר), in *Adad-la-andār*; cf. *El, Šamaš-Iš-ur-dar* BEIX, X, *Ēl-na-da-ri* UMBS II, 1, *Na-di-ri-Addu* BE VIII, 1. <sup>ni</sup>נדר *Nunu, Nu-ni-ia, Nu-nu-a*; see also under *nuna.*

*נרה* ?*Na-pi-i, Si<sup>2</sup>-na-pi.*

\**נר* *nīru* (WSem. = He. נָר light), in *Ni-ri-ia-u, Ḥamu-ni-ra/ri.*

\**nazi* (Cass. glossary = *šillun*; a deity = *El Nacit*, cf. HOMMEL, Grundr., p. 38, n. 1; HÜSING, Memnon, IV p. 23), see under *Na-zi*. — Hit. (cf. HILPRECHT, ZA, VII p. 317, n.; *nezi*, in names of Asia Minor, SUNDWALL, p. 168f.), in *Tarḫu-na-zi*; cf. *Na(?)-aḫ-na-zu* (Ta<sup>2</sup>); <sup>al</sup>*Na-zi-ni-ri* (in Man) Abp. III R 30, III 27; <sup>al</sup>*Ta-ar-ma-na-zi* (in Unqj) Tigl. IV: Ann. 114. ?*Na-zi-ia.*

נָבָב *Na-zi-bi*; cf. *Na-za-ba-nu-um* T-D LC.

נָבָז *nazāzu*, cf. *Aplu-šuzziš (?DU-DU), Is-zi-za-Marduk P 132, Ki-tu-li-zi-iz, Mu-us-zi-zi-ki-it-tum* Dilbat.

*manzazu*, in *Manzas-a-a, Manzas-Ašur-ašbat, Ša-Nabū-DU-aš.*

\**Na-aḫ-ki-e* (Eg.).

\**נחם* (WSem.), in *Mi-na-ḫi-mi* (He. מִנְחָם).

\**נחם* (WSem. < נָחַם), in *lanḫamu*; cf. *Na-aḫ-ma-nu* (= נָחַם) BE X.

\**Na(?)-aḫ-na-zu.*

נָחַר (WSem. and Ass.), *Ni-ḫa-ru, Ni-ḫu-ru, Na-ḫa-ra(-a)-ú, Na-ḫi-ri(-i); Na-ḫi-ra-ni, Nu-ḫu-ru-ri* CPN (cf. HOLMA, Quttulu, s. v.).

\**Ni-ḫar-a-u* (Eg.?).



\***nahra** (Eg., perhaps a deity; RANKE, Material, p. 13, n. 4), in *Na-ah-ra-va-mašši*.

נַחְרָא **nuḫṣu** (JE. *NUN*) abundance, in *Bēl-nu-uh-šu* UMBS II 1, 113, 9; *Nuḫša-a-a*.

\***nahšu** (cf. nakzsa, in names of Asia Minor, SUNDWALL, p. 164), in (Capp.) *Šū-bu-na-ah-šu*.

\***nahtu** (Eg. nḥt) strong, strength, in *Na-ah-ti-Ḫuru-aw-stni*; *Na-ah-tun-Ḫappi* UMBS II 1; *ḪNi-iḫ-ti-Eš-arau*, *Tap-na-ah-ti*, *Amānu-tapu-naḥti*.

נַחְתָּ ? *Na-a-ni-i*, *Na-na-ni*, *Na-na-šu*; see also under nana, and nina.

\***naki**, in (Capp.) *Na-ki-li-e-id* (cf. naki and lida, in names of Asia Minor, SUNDWALL, pp. 134, 163).

**ni-ki**, in *Šamaš-ni-ki* (? = liqi).

נַכְרָא *Na-ku-du*; cf. *Na-ki-du-um* T-D LC.

**nakuttu** terror, fright, in *Nabū-na-kut-tu-alsi* BE VIII, 1.

\***nikdi**, in *Ni-ik-Nik-di-a'e-ra*, *Ni-ik-di-ma'nc*.

\***nikku** (Gr. νικκῶ), in *Ḫastarta-ni-ik-ku*.

\***Nik(k)ū** (Eg. = נכר). —

נכר ? *It-ku-lu*.

נכר **nukurtu** hostility, in *Sapin-mat-nu-kūr-ti*; cf. *PAP-ur-tu-wa* (TA).

\***nimgirabi** (Cass. Glossary 41 = *ēṭēru*), in *Nimgi-ra-bi*; cf. CPN p. 187.

\***Na-ma-di**. — \**Ni-im-ma-ḫe-e* (Eg.). — \**Nim-ki-su*.

*Nam-mu-ū-a*; cf. *Na-mi-ia*, *Na-mi-ia-tum*.

נמר to shine, in *ḪEkurša-na-mir*, *Nabū-Šamaš-nam-mir*, *Istar-na-ma-ri*, *Nam-ri*, *ḪNam-ri-ti*.

\***namru** (?), in *Ḫa-ba-nam-ru*.

נַמְרָא *Nam-ša-a* . . . ; cf. Bi. נַמְרָא, *Na-maḥmi-šu* T-D LC, *Namuḫu* TNB.

\***nana** (Hit, cf. neni: vav, in names of Asia Minor, SUNDWALL, p. 165 ff.; see also under ננן), cf. *Na-na-a*, *ḪNa-na-a* Dilbat (cf. *Navvaḫ*, m. and f.), *Na-av-na-a*, *ḪNa-an-ni-a* (cf. *Navvas*, f. *Navvas*, f. *Navia* etc.), *Na-nu* CBS 11 003, *Na-nu-um* Dilbat (*Navoḫ*), *Na-ni-be-im*, *Na-an-Tešup* BE XV, *Ne-na-aš* Hit. country, OLZ IX, 631; *ḪAstana-nu*; *Gunzi-na-nu*; *ḪHaba-na-ni* UMBS II 2; *Nuba-na-ni*; *Nan(?)-ia(-wa)-za*.

\***nina** (Hit, cf. nini, in names of Asia Minor, SUNDWALL, p. 169 f), cf. *Ni-ni-i*, *Ni-ni-e(-a)*, *Ni-in-ni* (Νιννις, Νιννος, Νινναίς); *Ḫi-na-ak-ku* UMBS II 1, *Ni-na-a-ku*, *Ni-na-ak-ka'* BE IX (cf. *Navvakos*); <sup>nl</sup> *Ninua* (! cf. Car. city Νινωϊ).

**ninu** we, see *aninu*.

\***nunu** (Hit, cf. nuni: vov, vovv, in names of Asia Minor, SUNDWALL, p. 170 f), in *Nunnu*, *Nu-na-ak-te* CPN; *Asa-nu-nu*; cf. <sup>nl</sup> *Nu-ni-ba* JADD 899, II 8.

*ḪNin-qa-a-a*.

\***ni** (WSem. < He. ניש forget); in *Me-nasi-e-Mi-in-si-e* (מִנְשִׁי). — Cf. *Mu-na(?)ba)-si-e*.

נכר *Nabū-na-sa-ka*.

\***nap** (Eg. nf(r) good), in *Nap/Ḫip-Ḫuru-Ria*, *Ra-na-ap/ra*, *ḪNa-af-te-ra*.

נַפַּח II 1 let breath, *Mu-ni-piḫ/Mu-ni-e-pu-uš-ilu*, *Nabū-mu-ni-piḫ-ū-gar* (?).

**napištu** life, see under *ēṭir*, *iddin*, *iram*, *ram*, *ušur*, *mušēzib*, *Šamaš-napišti*, *Ut-napištim*.

נַפַּח *Amurru-na-ša-pa*, *Na-šib-ilu*. See also under *idb*.

נַפַּח **našāru** protect. Prt. *ḫšur*, in *Ilu-iš-šur-šu* BE XV; *Mannum-mešu-li-šur* BE VI 2. — Ipt. **ušur**, see under *Abut-šarri*, *Bēl*, *Buluḫ*, *Edu*, *Istar-bāb*; **ab-ušur**: *Adad*, *Ašur*, *Bēl*, *Bēl-Ḫarrān*, *ḪBelit*, *Istar*, *Marduk*, *Nergal*, *Ninib*, *Nusku*, *Sin*, *Šamaš*, *Šeru*, *ḪUrkittu*; **agā-ušri**: *ḪBelit*, *ḪIstar*;

**aḫ-ušur**: *Adad*, *Ašur*, *Bēl*, *Bēl-Ḫarrān*, *Ḫaldī*, *Ilu*, *Nabū*, *Nergal*, *Ninib*, *Sin*, *Šamaš*, *Zamama*; **aḫāt-ušri**: *ḪBelit*; **aḫē-ušur**: *Ašur*; **amāt-ušur**: *Nabū*; **Amat-bel-ušur**; *Nabū-amāt(-pi)-ušur*; **apal-ušur**: *Ašur*, *Mar-biti*, *Marduk*, *Nabū*, *Nergal*, *Sin*;

**balāḫ-ušur**: *Nusku*; **bēl-ušur**: *Adad*, *Aḫa*, *Ašur*, *Bēl-Ḫarrān*, *ḪBelit*, *Marduk*, *Nabū*, *Nergal*, *Ninib*, *Sannuh*, *Sin*, *Šamaš*; **dūr-ušur**: *Ašur*, *ḪBelit*, *ḪIstar*, *Nabū*, *Sin*; **edu-ušur**: *Nabū*; **kibsi-ušur**: *Nabū*, *Ninib*; **kin-ušur**: *Ašur*, *Bēl*, *Ilu*, *Ninib*, *Sin*, *Šamaš*, *Šarru*; **kittu-ušur**: *Nabū*; **kudur-ušur**: *Enlil*, *Marduk*, *Nabū*, *Ninib*; **mār-sarri-ušur**: *Nabū*; **māt-ušur**: *Adānu*, *Ninib*; **napsāt-ušur**: *Nabū*; **pi-ušur**: *Ilu*; **pirḫi-ušur**: *Šamaš*; **rēš-ušur**:

Šamaš-; rihtu-ušur: *Ašur, Nabū*; šar-ušur: *Adad, Ašur, Bel, Bēl-Harrān, Bēl-ilani, Enlil, Gamlat, Ilu, Marduk, Nabū, Nergal, Ninūb, Nusku, Sin, Šamaš, Šazmēt*; šum-ušur: *Adad, Ašur, Enlil, Marduk, Nabū, Nergal, Šamaš*; šum-kitti-ušur: *Nabū*; tabni-ušur: *Nabū, Sin, Šamaš*; talim-ušur: *Nabū*; tattan-ušur: *Nabū*; urkittu-ušur: *Nabū*; zēr-ušur: *Nabū*; ušuranni: *Bēl-Harrān, Nabū*. — Ptc. *nāšir*, see under *Nāšir, Adad, Anum, Ašur, Bēl, Dagan-bēl, Enlil, Eulmaš, Īaldī, Ilu, Istar, Marduk, Nabū, Našul, Nergal, Ninūb, Nusku, Pappū, Sin, Šir, Šamaš*; *nāšir-aplu: Ašur*; *nāšir-ubaršu: Nabū*.

\**קרי* (WSem.) be clean. *Š Na-kū<sup>2</sup>-a/Š Ni-iq-a*.

*קב* *Na(?)-ga-ba-a-a*.

*קמ* *Š I-na(ba?)-ga-me (= מְקַמֵּם?)*.

\**neri* (Hit., cf. *neri*, in names of Asia Minor, SUNDWALL, p. 168), in *Ne-ri-ig* (OLZ 1906, col. 632), *Nerigga-Šamaš*; cf. *Ni-ri-gi, Nira-ak-ri* CPN.

*רב* ?*Na-ar-bat-tum* (Sem.?) ; cf. *Š Na-ru-ub-tum* T-D LC.

*רג* *Nar-gi-i, Ni-ir-gi-i, Na-ra-gi-e, Nar-gi-ia, Naraggu* BE VIII, 1; cf. *רְגִי* axe.

*רז* *Nu-ur-zu, Nu-ur|Nūr-za-nu*.

*רר* *nararu, niraru* help, helper, in *Adad, Ašir, Ašur, Enlil-na|ni-ra-ri|ra*.

*nišu* people, pl. *nišē* subjects, in *At-tukta*; *Ašur, Šarru-baltu*; *Enlil-mūdē*; *Mannu-ki*; *Ninūb-mukin*; *Adad-šar-niše* (*UN<sup>2</sup> ni-še<sup>2</sup>*); *bēl-nišešu: Ašur*; *rā'im-nišešu: Ašur, Nabū*; *rim-nišešu: Ašir*; *šilla-nišešu: Bēl*; *šad-nišešu: Ašur* [Add.].

\**niši*, in *Pi-sa|si-ni-ši*.

*נש* *našū* lift up. Ptc. in *Aš-ši-idī*. — Ipt. *iši*, in *Ašur, Nabū-reš-i-šij|š* GA. TU.

\**Nu-šā-a-bu* (Hit., cf. *nuzā*, in names of Asia Minor, SUNDWALL, p. 171).

\**Na-ši-ma* . . .

\**nala* (Eg. *nī(r)* god; RANKE, Material, p. 54), in *Pa-ḥam-na-ta/te*.

*נן* = *nadani*, in *Nabu-tat-tan-ušur*.

\**נן* (WSem.) give, see under *Natan*, and *Adad, Amurru, Bēl, Ilu, Sin, Tammeš-*

*na-tan|ta-an|ta-ni|nu. Na-ti-ni-i, Na-tū-nu. Ma-ta-an|Ma-ti-nu-Ba-li. Mi-c-te-en-na. Me|Mi-ti-in-ti*.

\**sa* (Eg. *ṯṯ(y)* take, RANKE, Material, p. 61), in *Sa-ḥpi-manu*.

\**sa*, cf. *Pa-ak-di-sa, Ha-šat-sa<sup>2</sup>*.

*su* (< *šu*), see *baštu, balliṣu, uballiṣu, ša-bātsu, šarrussu, tuklatsu, zirritsu*; cf. also *Aḫusu, Ṭabasu, Ṭūbūsu*.

\**su*, cf. *An-di-su, Š Ba-tu-su, Gu-lu-su, Da-du-su, Ka-ma-su, Ru-ra-su, Su-ba-su*; *Ū-maš-tir-a-su*.

\**Sa-a-ad*.

\**סא* (WSem. < *שא*), in *Sa<sup>2</sup>-al-ti-ilu. Sa-i-lu, Sa<sup>2</sup>-i-lu, Sa-i-ilu, Sa-i-la-a. Sa-ū-li. Sa-a-lī-i. Si<sup>2</sup>-la-a-nu* (cf. *Ša-ū-la-a-nū*).

*סא* *sāmu* brown, tawny, in *Sa<sup>2</sup>-mu, Sa-a-mi. סאר* *Sa-a-e-ri, Sa-ō-ru, Sa-i-ru-tum*.

\**sabi, sambi*, in *Sabi|Sāb-ḥar|ḥa-ar-ru*; cf. *Sa-am-bi* BE XIV, 12, 2; *Sa-am-bi-ha-ri* XIV, 12, 9; *Sa-bi-ḥa-ri* UMBS II 2, 90, 6; *Sa-am-bu-uk-u(?)*.

*סב* *sibū* seventh, in *Um-VII<sup>km</sup>-iliḫa*.

\**Sib<sup>2</sup>-(e)*.

\**סב* (WSem. < *שב*), *A-u-sa-bi<sup>2</sup>* (יְהוֹשֻׁבִּי).

\**Si-ib-li-a* (of Alzi); cf. *Σβλια* a city in Phrygia; Car. *Σβιλως, Cil. Σβιλιως*.

\**Su-ba-su*.

\**sibar*, cf. *Si-bar-bu-bi-rum* P 97, 12, *Ba(?)Na-si-bar, Še-kib-si-bar. Si-bir* (Cass.). ?*Sib(Mē)-bu-ri-ḫazi*.

\**sibittu* (quasi Ass. < Ph. *שבט*), in *Si-bi-it-ti-bi-il*.

\**סב* (WSem., cf. Bi. *שבג* be high), *Sa-gab(-bu), Sā-ga-bi, Sa<sup>2</sup>-gāb(?)*; *Adad, Nabū, Našḫu-sa-gab*; *Sā-gi-bi-ilu, Sa-gi-bi-šarru, Š Sa-gi-bi-e, Sa-gi-bu, Sa-gi-bi-i, Sa-kip-i, Nabū-sa-gi-ib*; *Si-gab-a*.

*סג* *Sag-ga* . . . ; cf. *Sa-ga-tum* Dilbat. *A-a-sag-gi-i. Š Sag-ga-a* TNB, *Š Sag-gi-ia* P 131.

*סג* \**Sa-gi-il-bi<sup>2</sup>-di. Ṭab-sa-gal. Sag-gil-da-a-an* P 102, 5. *Sa-ag(k?)-lu. Sag-gi-illu* BE X. *Su-ga-lī-a*.

*Si-da-la-bi-ri*.

\**סד* (Ar. < *سد*), *Š Su-da-la-a*.

*Sa-dir(?)*.

\**Su-u-a*, var. *A-sa-a-u* (cf. STRECK, ZA, 14, p. 139, n. 1; Σοας, Συας, SUNDWALL, p. 253). סוס (cf. *sasi*), *Sa-a-su*, *Sa(-a)-su(-û)*, *Sa(-a)-si(-i)*, *Sa-si-ia*, *Sa-sa-a-a*; /*Sa-si-û* Papsukkal "my jewel is P".

*Si-si-i*.

*Su-u-su*, *Su-si-î(a)*. *Su-su-û*. *Su-sa-nu*.

סוס ?*Sa-a-pu*.

\**sûru* (WSem. < שיר) wall, in *Su-ra-a*, *Ahîr*, *A-i*, *Ata*, *Atar*, *Da-di*, *Mar-su(-û)-ri/ru*; see also under *sura*.

סוד *Sa-ah-du*, /*Sah(?)-di-e*.

סוד *Sa-ah-li-i*.

סוד *saḫāru* turn to in mercy, in *Si-ḫir-Ṣar-pantum*.

I 2 *Sin-is-ṣaḫ-ra* BE XV.

IV 1 Ipt. *Na-as-ḫir-Bel*, *Ni-is-ḫir-Bel*.

*siḫru* the young of an animal, cf. *Su-ḫi-ru*.

\**suhur*, cf. *Su-ḫu-ra(m)-mu(-u)*, *Su-ḫur-gal-du*; see also *ṣuhur*.

\**Su-uh-ra*<sup>2</sup> (OPE. 𐎶𐎺𐎠𐎺, Avesta *suxra* read, JIN p. 332).

\*/*Sa-ḫi-iš*.

\**Sa-ja*. *Si-ja-a* (Cass). *Si-ja-a-ti*.

\**sija* (Eg. s 3 son), in *Ḫar-si-ja-Ešû*.

\**siim*, סים (WSem. < שים), in *A-a-sa-am-mu*, *Ja-sa-am*. *Ja-su-mu*, (Ba.) *Ja-a-šû-mu*.

סית *situ* remainder, in *Si-it-ta* BE XV, *Si-ta-te*, cf. *Sî(-e)-ti-ni/nu*.

\**saku* (?), cf. *Sa-ku-a-ta-a*; \**suku*: *Is-te-su-ku*.

סכא ? cf. *Si<sup>2</sup>-e-sa-ka-a*, *Si-e-se-ki*, *Adad-sa-ka-[a]*, *-za-qa-a*.

*Su-ka-a*. *Su-ka-a-a-ri*(?).

סכך *Sa-ku-ku* (cf. *Sukkuku* the deaf). *Sa-ak-ka* BE XV. *Na(?)-bi-si-ik-ki*.

סכל *Si-ki-ti-Adad*; *Si-k(i)-li* BE XV.

סכך (WSem. < שכך), cf. *Sa-kan-da-da*. *Sakānu*. *Si-kin-an-ni*.

*Su-ki-nu*.

\**salu* (cf. *zala*: סלל, in names of Asia Minor, SUNDWALL, p. 244f), cf. *Tu-bu-sa-lu*; *Bur-ra-sali*; (Cass.) *at Sa-la ...* HABL 174, R. 8; *ba<sup>2</sup>di Sa-la-ad-ri* (in Elam; Abp. Ann. VII 73, 73; *at Sa-la-ni-ba* (in Arbaki; Anp. IR 22, 116); *at Sa-lu-ri* (in Enziti; Shalm. III R 8, 44); *nār Sa-lu-a-ra* (=Karasū; cf. SACHAU, ZAXII, p. 49); *A-gar-sa-at-li* (Synchr. I 25).

No. 1.

\**sili* (Hit., cf. *zili*, šili), in *Si-li-Tešup* UMBS II 2, 84, 41; *Si-li-i*, *Si-li-a-ra*, *Biḫassili*.

\**sula* (Hit., cf. *zula*, in names of Asia Minor, SUNDWALL, p. 253), in *Su-lu-ma-al*; cf. *Su-li-li*(?).

\**silu* (WSem.), *Sa-la-a-ilu*. /*Si-li-in-ni*.

סלל *Sa-li-lu-a-nu*.

סלל *salāmu* be merciful, in *Sa-lim-kēn(DU)*, *A-u*, *Nabū-sa-lim*. II 1 Ptc. *at GAL-mu-sa-lim*. — *Musalannu*.

*silmu* grace, see under *Silin*.

\**salāmu* welfare, in *Sa-la-mu*, *Sa-lam-me*, *Sa-la-ma-šarru*, *Abi*, *Annu-sa-lam-ma*.

\**Salamanu* (WSem.).

סלסל *Sal-sa-li*; cf. *sa-at-sa-lu* KGAS p. 123, R. 7.

\**sim*, cf. *Li-lu-si-im*; ?*La-la-si-nu-um* BE VI, 1.

\**sumu* (WSem.), see List II, 1.

סמא (WSem. < שמע), in *Sa-ma<sup>2</sup>*, *Sa-me(-)*, *Bel-sa-ma[-]*, *Našḫu-sa-ma<sup>2</sup>-a-ni*.

\**Sa-am(-)-gu-nu*; cf. *Šamāgunu*.

\**simbar* (Cass. glossary 41 = *li-da-nu*), in *Siml* *Si-im-bar-Šipak*; cf. *Si-im-bu-ru*.

סמד *Sa-mi-du*.

סמה *Sa-ma-ḫi*.

סמד *Sa-ma-ku/ka*; cf. *Sa-ma-ki-ilu* TNB.

סמל /*Sa-mil-tu*.

סמס /*Sa-am-mu-ra-mat*. Cf. *at Bel[ī]-s[a]-an-ma-īlat-a-a* KPRT 102, R. 9.

סמס (WSem. < שמע), *Sam-si-ī(a)*, *Sa-am-sa-a*, /*Sam* | *Sa-am-si*, *Mar-Enlil-sam-su-um-šamē*, *Šarrat-sa-am-si-ī-ī*, *Sa-mu-sa-nu*.

סמס *Si-im-si-ma-nu/nu*.

\**simti* (El. = *še-im-ti*, in *Si-mu-ud-še-im-ti*; cf. Cass. *šindī*), in *Si-im-ti-ši-il-ḫa-ak*.

\**sana* (< Iran. *xšan*\* killing, cf. OPE. *aḫšata* unhurt), in *Za-na-sa-na*; cf. *Sa-na-šû*.

\**sani*, cf. *Sa-ni-i*, *Sa-ni-ia*.

\**sini* (Eg. šn.w, RANKE, Material, p. 59), in *Naḫti-ḫūru-an-si-ni*.

\**sina* (cf. *sñne*: סנ, סנב, סנב, in names of Asia Minor, SUNDWALL, p. 195; see also *šina*, *sunu*), cf. *Si-e-ni* (Lycan. Σινος), *Sin-Tešupaš*, *Si-na-in-ni*, *Si-ni-en-ni*; *E-ri-si-in-ni* (cf. Ba. *I-ri-še-en-ni*), *Te-lu-si-na* (JIN, p. 511, compares Avesta *šayana*, Pehl. šin "dwelling", cf. Armen. šēn "vil-

- lage<sup>m</sup>); cf. also <sup>at</sup>*Ħa-ar-bi-si(-in)-na* (in Urartu) Tigl. IV: Ann. 78; Pl. I 34.
- \***sunu** (cf. *sina*), cf. *Šu-lu-, Ul-lu-, Ū-lū-su-nu*. ?*Su-na-a(-a)*, ?*Su-ni-ia* CBRI, 56, e. ?*Su-un-na* CBS 3480.
- 𐎠𐎢𐎡𐎠 *Sa-ni-bu; Sa-ni-bu-un* Dilbat.
- \***sa(n)ga** (cf. *zāka*, SUNDWALL, p. 244), in *Sa-an-gi-i; Sa-an-ga-ra; Sa-an-gar; Sa-ga-ra* (Hit.); cf. ?<sup>nār</sup>*Sa(n)gura* (trib. of Euphrates, = 𐎠𐎢𐎡𐎠 = 𐎠𐎢𐎡𐎠); perhaps Ar.; Anp. Ann. III 80; Shalm.: Mon. II 36, 85; Ob. 80), <sup>mat</sup>*Si-in-ga(-a)-ra* (𐎠𐎢𐎡𐎠, in Mesopotamia), <sup>at</sup>*Sa-an-ga-ri-te* (upon the Euphrates, IIR 4, I 28), <sup>at</sup>*hSa(-an)-gi-it-lu* (cf. Serjille in Syria; Tigl. IV: Ann. 144, 147), *Bit Sa-an-gi; Bit Sa-an-gi; Sungi-bu-ti* (in Media, cf. 𐎠𐎢𐎡𐎠); cf. HÜSING, Memnon, IV, p. 28; according to PRAŠEK, GMP, p. 43, possibly Iran.), <sup>d</sup>*Su-un-gūr-sa-ra-a* (El. deity, Abp. Ann. VI 98), <sup>at</sup>*Šū-ḥa-ri-su-un-gur* (in Elam, HABL 281, 13). Cf. also <sup>mat</sup>*Šā-an-ḥa-ar* TA 35, 49, <sup>mat</sup>*Šā-an-ḥar-ra-ša-ni* TA Mit. IV 95, and Bi. 𐎠𐎢𐎡𐎠.
- \***sanda**, in *Sa-an-dak-sat-ru*; cf. HÜSING, KZ 36, p. 565; <sup>at</sup>*Sandu* KGAS 11b, 5.
- \***Si-in-du-ši**.
- 𐎠𐎢𐎡𐎠? *Sananu, Adad-sa-na-ni, Sa-ni-ni; Sa-nu-na* BE XIV, 12, 48.
- 𐎠𐎢𐎡𐎠 **sinqu** pressure(?) see under *Sin-gi-, Si-in-gi-; Si-in-ga-eš-šu* BE VIII, 1; *Si(n)-in-ga-te-AN-KAK*.
- \***Sasi**, *mār Kur-uz-za-a*, of Patin (Hit., cf. Isaur. Σασ(σ)ῆς SUNDWALL, p. 248).
- \***susi** (cf. *zuzu*), in *Qanna-su-si*. Cf. under 𐎠𐎢𐎡𐎠.
- \**Su-si-in-qu* (Eg.).
- Sis-bi-ga-a-an(?)*.
- \***sapa** (Hit., cf. *šuba*; sebe: 𐎠𐎢𐎡𐎠, in names of Asia Minor, SUNDWALL, p. 192), in *Sa-palume* = *Šubbi-luluma*; cf. *Sabillīš* (cf. Phryg. Pis. Σαβιλῖος, Lyd. Σαβιλῖος); *Sa-ap-pa-ga-a* Dilbat (cf. Pis. Σαβίγγος).
- \***stst** (WSem. < 𐎠𐎢𐎡𐎠), in *Sa-pa-ṭi-Bā'al, Is-ṭi-ṭi-ilu, Ṭs-pu-ḥu*.
- 𐎠𐎢𐎡𐎠 II 1 pray to; in *Bel-ū-sip-pi. Sap-pa-a-a. Sip-pi-e*.
- \***spi** (Hit., cf. *sba*\*, in names of Asia Minor,

- SUNDWALL, p. 191), cf. ?*Ku-un-da-aš-pi; Ku-nš-ta-aš-pi; A-lis-pi* UMBS II 2, 103, 5, *Na-ki-is-pi* CBS 10967.
- Sa-pi-kuḫi*,
- 𐎠𐎢𐎡𐎠 **sapānu** destroy, *Sa-pi-in-mat-nukurti*; cf. *Sa-pi-in-gi-mir-na-ki-ri* *abul Sinaḥēriba ša mat Ḫalši*, Senn. King, VII 76.
- \***sara** (cf. *sara*, in names of Asia Minor, SUNDWALL, p. 190), cf. *Sa-a-ri-u-ni, Sarrupši, Sar-ū-ar-ri; Ṭi-e-ru* (cf. Lyc. Σαρῶς). — Iran.(?): *Sar-a-ti, Sar-ru-ti; Šā-ra-a-tum* = *Zurata*, cf. Σαρῶτος, Zaratus, JIN pp. 288, 379; Lyc. Σαρῖ-τι-ος.
- \***sari** (Iran. = 𐎠𐎢𐎡𐎠), in (As.) *Ar-ta-sa-ri* (perhaps hypocor., formed with *-ara*, as *Kvačepoṛis*, cf. SCHULZE, KZ, 33, p. 222f; JIN p. 523); cf. (Ba.) *Ar-ta-aḫ-ša-ar, Ar-taḫ-ša-ri* BE IX.
- \***sira**, in *Si-ra-aš-me, Si-ra-a-šu* (cf. BORK, OLZ IX, 590).
- \***sura** (cf. *zura, šura*), cf. *Su-ra-aš* UMBS II 2, 132, 37, *Su-ur-ri; Su-ra-ḫal-di*.
- 𐎠𐎢𐎡𐎠 **sarbu** mourning, lamentation, cf. *Sarbi-Enlil*, <sup>d</sup>*SAG-mudammīq-sar-be. Šamaš-sar-bi* KRAUSZ, p. 37.
- \***šrb** <sup>d</sup>*Sa-ar-bal-li* (cf. 𐎠𐎢𐎡𐎠, Arb. n. p. m. 𐎠𐎢𐎡𐎠 Msarwil, HESS, p. 29; or Phryg.-Lyd. Σαρβαλιουσις?).
- \***sarda** (cf. *zarta*\*: 𐎠𐎢𐎡𐎠, in names of Asia Minor, SUNDWALL, p. 246), in *Sa-ar-da(-ur)-ri; Si-e-du-ri; Ša-ar-da-ur-ri* Tigl. IV: Pl. I 26 (cf. Σαρδουῖα in Great Armenia); cf. *Še-ir-da-mu; Zi-ir-ta-ši(?)*.
- 𐎠𐎢𐎡𐎠 *Su-ur-ḫu*.
- \***sarma, surme** (Hit., cf. *zerma*\*: 𐎠𐎢𐎡𐎠, in names of Asia Minor, SUNDWALL, p. 249), cf. *Šar-ma-aš-šu-un, Sa-an-da-sar-me, Ū-aš-sur-me* (cf. Arm. *Surm-ak*, JENSEN, Hittiter, p. 114.
- 𐎠𐎢𐎡𐎠? *Sa-ra(-a)-an/ni*.
- 𐎠𐎢𐎡𐎠 *Sa-ar-sa-a* (perhaps Ar. = 𐎠𐎢𐎡𐎠).
- 𐎠𐎢𐎡𐎠 **sarru** obstinate. *Sa-ar-rum* Dilbat, *Sa-ar-ri-ia*. — *Su-ur-ra-tun* BE VI, 1.
- <sup>d</sup>*Sa-ra-a-a* (Bi. 𐎠𐎢𐎡𐎠).  
*Su-ra-ra-te*.
- \***sirari** (Iran), in *Arta-si-ra-ri*.
- \***sata** (Hit., cf. *zata*\*, in names of Asina Minor, SUNDWALL, p. 247), in *Bi-ir-ga-sa-ta* (cf.

‡Car. Περγυστας); †*Sa-ti-ri-a-a* (cf. Pisid. Σαταραζ).

*Su-ti-e* (gen.), perhaps "the Sutaean".

**sa**(?)-**tam-mu**, in *Nabu-sa-tam-mu-ercēš*.

\***satar** (Iran. < χσάρα, HÜSING, MVG 1897, p. 114; cf. (Ba.) ḥšassu), in *Sa-tar-c-šū*, *Sa-tar-pa-nu*, †*Sa-ti-ri-a-a* (HÜSING, KZ 36, p. 564f.; SCHEFTELOWITZ, KZ 38, p. 275; cf. *Ū(a)-ksatar*, (Ba.) *Uma-kuištar* (if not from *huvaxša*, JIN p. 140); see also under *sata*, and *šatar* (Ba.).

\***sitir**(?), in *Si(?)-tir-ka-a-nu* (= שירן?).

\**Su*(?)-*tir-na*; cf. Στυρινοζ, JIN, p. 312.

\***pa**, **pi**, **pu** (Hit; cf. *pa*, *pi*, *pu*, in names of Asia Minor, SUNDWALL, pp. 171, 188), cf. †*Pi-an-ti-ia* (*pi* + *anta*); *Pu-up-ri* (*pu* + *pre*) *Irša-ppa*, *Iršū-ppi*, *Mana-pa-Tišup*, *Mazi-pa-alli*, *Tarku-n-dara-ba*; *Hu-da-pi-i*, *Iš-ga-bu*; *Tahā-b-šenni-tilla* (CPN, sub *Takilt*). Cf. nn. l.<sup>al</sup> *Ar-du-pa-ba* (in Kirhī) Anp. Ann. II 11 (cf. Car. n. l. Αρρου-βα, SUNDWALL, p. 76), <sup>al</sup>*Kur-ku-pa* Be. 15999 (cf. Pis. Κορκυβος, Mt. Κορκυβος, l. c. p. 115), <sup>al</sup>*Ja-da-bi* Tigr. IV, Ann. 129, <sup>al</sup>*Ki-na-ba/bu/pa* (in Kašāri) Anp. I 108, <sup>al</sup>*Lu-ti-bu* Shalm. Mon. I 42, <sup>al</sup>*Ma-an-tu-pa* in <sup>ms</sup>*Ul-lu-ba* Tigr. IV, Pl. I 26, <sup>al</sup>*Nu-ni-ba* JADD 899, II 8, <sup>al</sup>*Nu-ri-bi* JADD 460, 3, <sup>al</sup>*Pa-ri-pa* III R 7, II 7, etc.; cf. perhaps the El. plural termination *bi(pi)(me)* in <sup>ms</sup>*Elli-pi*, *Lullu-bi*, *Tunu-be*, and so forth. — Eg. p 3 (article); RANKE, Material, p. 47), in (Ass.) *Pa-gruru*, *Pi-ša-n-Hūru*, *Iš-pi-maṭu*; (MBa.) *Pa-ḥam-nata*, *Pa-ḥura*, *Pa-Rta-mahū*, *Pa-wāra*, *Pi-ḥura*, *Pu-ḥuru*, etc.

\***pu**, in *Pu-ba-ah-la*, *Pu-ē IM* (Sem.).

†*Pa-ū* (cf. *pa'ū* a bird). — \**Pa-ē* (El.).

\**Pa/Pu-ū-ru* (Eg.).

פגל **paglu** radish, in *Pu-ug-lu*.

\***pudu** (Hit, cf. *buta*, *puda*, *pute*, in names of Asia Minor, SUNDWALL, pp. 63, 188f), in †*Pu-du-Hēpa*; cf. †*Pu(Bu)-ud(?)-ki-im*.

\*פדר (WSem.) ransom, in *Adad-pa-da-a* (JADD 435, 12); *Pu-di-i*, *Pa(d)ū-El*.

פּו **pū** mouth, word; ideogr. *KA*; in *Etīl-pu*, *Etīl-pi-i-Marduk*, *Aḫi-kin-pi*, *Kīn-pi-Šanaš*, No. 1.

‡*Sa-pi-Bel*, *-kari*, *Ilu-pi-ušur*, *Ninib-KA-ia-ušur*, *Istar-pa-ia*.

פול **pūlu** stone, in *Pūlu*.

פוק II *i* wait for, see under *Upāqa-*, *Bēl-ū-paq/pa-qu*, *Pa-ga-*.

פוז **puzru** security, in *Puzur-Ammurri* *Ašur*. *Pu-ḫi-i* . . .

\*†*Pa-ḫi-i* (Eg.).

פוזל †*Pu-ḫi-lu*. Cf. *Pa-ḫal-li-ia* T-D LC, *Pa-ḫal-la-a-nu*, BE XV.

\**Pi-ḫa-me* (cf. perhaps Lyc. Πιγομας?).

פוזר **paḫāru** gather, in *Lip-ḫu-ru*, *Lip-ḫur-ilu*.

II *i* strengthen; ideogr. *NIGIN(-ra)* and *UB.LA*; **upahḫir**, see under *Upahḫir*, *Bēl*, *Šamaš*; — **pahḫir**, in *Ilu-pahḫir*.

**napharu** totality; ideogr. *DUL*, *NIGIN*, *ŠU.KIL*; in *Nap-ḫar-ilu*, *Marduk-il-naphari*, *Nabū-bēl-nap-ḫar-ahēšū* [Add.], *Itti-Marduk-napharu* (or: *pašāru*?).

\**Pi-ḫi-ri-im* (Cil., cf. *pikre* + *mu*, in names of Asia Minor, SUNDWALL, p. 179f.; Lycaon. Πιγραιμς).

\***pahīta** (Eg. pḫty strength), in *Min-pa-ḫi(-rišic!)-ta-Ru* (cf. RANKE, Material, p. 13, n. 3).

\***puṭu** (Eg. p 3-dy, RANKE, Material, p. 40), in *Pu-ṭu-Biṣti*, *Pu-ṭu-am-ḫi-e-še*, *Pu-ṭu-Paiti*, *Pu-ṭi-ḫūrū*, *Pu-dūḫi-še-ri*, *Pu-ṭi-mani*.

פוזר **paḫāru** break through, loosen, cf. *Ašur-ša-pat-pa-ṭe-ri*, †*Lip-ṭi-ri-ilu*.

I 2 *Ip-ta-ṭar-ḫšir*.

*Pu-ut-ra-nu*.

\***pija** (Hit; in names of Asia Minor, SUNDWALL, p. 178), in *Bi-i-ē-ja*, *Bijassili*, *Pi-an-ti-ja*. Cf. Cass. *Ḥumur-bi-ia-Saḫ* Be. XV, 37, 59, *Šu-ḫur-bi-ia* CPN p. 36.

\**Pa-a(-a)-uk-ku* (Iran.).

\**Pu-ū-a-ma* (Eg.).

\**Pa-ak-di-sa* (cf. †πακτα, in names of Asia Minor SUNDWALL, p. 172).

\***pala** (cf. *bala*, *pele*, in names of Asia Minor, SUNDWALL, pp. 59, 177), cf. *Pa-lī-ja* (Mit.?, cf. Isaur. Βελιοζ); †*Pa-a-lu-ia*, *Pa-a-lu-ū-ma*; *Pa-lī-su* Dilbat; El. *Ba-la-iššan*.

פוזל **paḫū** fear; Ipt. **pilāḫ**, in *Bi-la-ah-Ašur*, *Be-lā-ah-Ištar/Sin*, *Ilu-be-lā-ah*. — Ptc. **pāliḫ**, in *Pa-li-ih-ka-ḫabūt*; OBA. *Šatim-pa-*

*li-iḫ-Marduk* Šamaš. — *Pal-ḫu(u)šēzib*.  
*Pa-lu-uh-rigimšu* VS 8: 123, 4.

\***פלט** (WSem.), in *Pa-li-tu* = פלטיש, *Pal-ti-i* = פלטי, *Pal-ti-a-a*, *Pal-ti-ja-u* (cf. פלטיה).

פלי *palū* reign, in *Asur*, *Nergal-mukin-pa-li-el* *PAL*<sup>90</sup>-u-a'ia.

\**Pellulu*.

\**Pi-li-si-it*.

פלא *pilaqu* axe, cf. *Pi-la-qu*, *Bi-la-aq-qu*; *Pilaqā* (cf. Pis. Πιλακωαζ). For *bi-el-ga*, in ?*Hani-belga-šāi* cf. plqqa: πελγ, παλγ, in names of Asia Minor, SUNDW., p. 182.

\**Pa-mu-ā* (cf. Cil. Παμμυς, SUNDWALL, p. 172).

\***pana** (Hit, cf. pana, in names of Asia Minor, SUNDWALL, p. 172f), in *Panamū*, *Pa-an-ik-ri* (pana + kre; cf. *Ka(KA)=Pa*-*ni-ik-ri-um* RPN); ?*Pa-an-ni* BE XV (cf. Cil. f. Βανης, Pis. Πανειας); *andū Pa-na-ri* Tigl. I, Ann. II 87; cf. *Pi-in-na-ri* BE XV.

\***pāna** (OPE.) protection, protector, in *Satar-pa-nu*; *Ba-ga-pa-na* (Μεγαπανος) TNB.

פני **pānu** face; ideogr. *ŠI* and *KA*; see under *Pan*-, and *Dngul-pān-ili*, *Asūr-ālik-pāni*, *Ilu-KA* *ŠI-a*'ia-ušur, *Imbū-pa-ni-ia* *ŠI-ia*, *Asūr*-, *Nabū-dār-pāni-ia*.

\***pentli** (cf. pēte, pñta, in names of Asia Minor, SUNDWALL, pp. 178, 183; GUSTAVS, OLZ 1912, 300 ff.), cf. *Pa-an-di* CBS 11 826, *Pa-an-di-ia* BE XIV, 162,8; XV, 190,8 (Car. n. I. Πανδιων), *Pa-an-da-nu* XV, 157, 81 *Bi-in-di-ia* VS 7: 128, 5; see also under *banda*, and *banti*.

*Pa-si-i* (Sem. פספ?).

\***pisa** (Hit, cf. paza, pize, in names of Asia Minor, SUNDWALL, pp. 176, 181), in *Pi-si(-i)-ri(-is)*, *Pi-sa-an-di* (cf. Car. n. I. Πισσανδω), *Pi-sa/si-ni-ši*, ?*Pi-šā-ar-mu*; *Pi-zi-ja-ni* BE XIV, 58, 86.

*Pu-us-su-tū* (cf. HOLMA, Quttulu, p. 81).

\***pap(p)a** (cf. papa, in names of Asia Minor, SUNDWALL, p. 173f), in *Pa-pa-a*, *Pa-a-pu* (Παπα, Παπας, Παπας etc.), *Pa-apa(-na)š*, *Pap-pa-da* (cf. Pis. Βαβεδωζ); *Pa-pa-as-si* BE XV, *Pa-pa-a-li-ti*, a Hit. country, OLZ 9, 631; <sup>21</sup>*Pa-ap-pa* in Urartu; <sup>22</sup>*Pa-ap-pa* = Παπος; *Aki-pa-pu*. Cf. *Pap-pa-tun*, *Pap-pu-ū*; see also List II, 1: Babu.

\**Pi-pa-za-ni* (Hit.).

פקד *paqādu* take care of, protect, in *Adad*-, *Ilu-ip-qid*. *Ninib-pa-ki-da-at*.

\***פקה** (He.), in *Pa-qa-ḫa* (פקח).

פקק *Pi-qa-qi* (cf. פקק<sup>2</sup> garrulus). Cf. ?*Pa-ki-ki* BE X.

\***pir** (Eg. pr house), in *Pir'ū*.

\***pri** (Hit; cf. pre, in names of Asia Minor, SUNDWALL, p. 184), in *Pa-up-ri*; see also under *bir*, and *ipri*.

\***paru**, cf. *Pa-ri-pa-ia*, *Pa-ru-tani*. — \**Pa-a-ru*, *Pa-ru-ū* (El.). — Iran. *Pa-ar(-ū)-mar-ti-š* (fra + vartay), *Pa-ru-nš-ta* (cf. Pourušti). *Mi-is-pa-ru*<sup>2</sup> (OPE. ?pāra share, JIN p. 342, cf. BARTHOL, p. 1358).

\***piri** (Hit, cf. pira, in names of Asia Minor, SUNDWALL, p. 180), in *Pi-ri-is-zi* (cf. Isaur. Πιρροσις; Bi. פירי, BÖHL, Kananäer, p. 66). — Iran. *Pi-ri-šāti* (Πιρσισδης).

\***pura**, see *buru*.

פיר **pir'u** offspring, see under *Pir'*.

\**Pa-ra-gu-ūš* (פירי'וט, פירי'וט, Bergūt, HESS, p. 111).

\**Pa-ra-da*<sup>2</sup> (OPE. Frädā). Cf. *Ip-ra-a-du-pirna*<sup>2</sup> (Φραταπερνης) BE IX.

פירח **pirḫu** offspring, see under *Pirḫi*-, and *Gula-pir-ḫi-i-kin-na*, *Marduk*-, *Sin-pir-ḫi-ukin*, *Nabū-pir-ḫi-tilbur*, *-lūšir*, *Šamaš-pir-ḫi-ušur*.

\***parḫa**, parga, etc. (Hit., cf. barḫu), in *Par-ḫi-Tšup* (CPN: *Lah-ḫi*-, or *Pir-ḫi*-); cf. ?<sup>21</sup>*Pu(Bu)-ru-kuz-zi* (Lyd. city Πρωγασει).

\**Pa-ri-ḫi-a* (Med).

פרח **Parḫu**.

\***parna**, **pirna** (Hit., cf. parfīna\*, in names of Asia Minor, SUNDWALL, p. 175), cf. *Pir-na-qu* BE XV, <sup>21</sup>*Bar-na-ki* Esarh. A, II 22 (cf. Φαρνακία, in Capp. Pontus, SACHAU, ZA XII, p. 47); *A-ri-pa-ar-na* VS I, 106, 22, *A-ri-pa-ar-ni* BE XV, 131, 12; 175, 27; cf. sub *arna*. — OPE. = farnah glory, in ?*Ak-nu-par(ē)-nu* ("delight of the eye"?), *A-ū-ar-pa-ar-nu*, *Ba-ag-pār-ar(sic)-na* [Add.] (Μεγαπερνης), *E-pa-ar-na*-, *-pa-ar-nu-a*, *Ši-tir-pa-ar-na* (Τισσαπερνης); cf. *Da-ri-pir-na*<sup>2</sup> UMBS II 1; *Ar-ta*-, *Da-da*-, *Ip-ra-a-du-pir-na*<sup>2</sup>, etc., BE X.

?*Par-su-ū* . . .

\**Pur* (*Bur*)-*si-la-a* (Hit.?).

פרך *paršu* order, in ?*Par-ši-i*.

*Pir* (*Par*)-*ša*.

פרשר *Par-ši-du/di*.

\**partāma* (Iran., Pehlevi פרתרוס, *fratama*, φρωτος), in *Par-ta-a-na*; *Par-|Pa-ar-ta-am-nu* TNB.

\**Pa-ar-tik-ku* (?) (Iran.).

\**pīša*, see *pīsa*.

\**pši* (Hit., cf. *psse*\*, SUNDW., p. 187), in *Sar-rupši*.

*pāšu* axe (פֶּאֶס), cf. *Pa-ši-i*.

פֶּשֶׁר *pašāru* loosen, in *Nabū-pa-šir|še-ir*.

IV 1 be appeased, in *Bēl-ippašra* (*BUR-ra*), cf. *Ilu-ip-pa-aš-ra* BE XIV. — Ipt. *napšir*, in *!Istar-nap-šir*.

\*פֶּשֶׁט (Ar. < פֶּשֶׁט), *Pa-aš-šu-nu*.

\**pāšta* (Cypr.; cf. Cret. πῶστας lord; Car. βοσθω, n. l. Πωστος, SUNDWALL, p. 189), in *Pa-aš-tum-me-e*.

פֶּתִי *pitū* open, confess, perhaps in *Manna-i-pi-te*; cf. *Ap-ta-a-na-ili* BE XIV.

\*פֶּחַח (WSem.), *Ia-ap-ti-ḫa-da*, *Ia-ap-ti-iḫ-Addu*, *Pa-ti-i* . . .

*Pa-tak(šum)* . . . ; cf. *Pa-tak(šum)-tu* CBR I, 17, 12.

פֶּחַח *patānu* hunter(?), in *Ašur-pa-tin-nu*.

\**patrusu* (Gr.), in *An-ti-pa-at-ru-su* (= Ἀντιπατρος).

\**ši* (Eg. d say; RANKE, Material, p. 62), in *Ši-ḫa-a*, *Ši(-i)-ḫāru*.

פֶּרֶר *širu* high, in *Nabū-ši-ri|MAḫ-ilāni*, *Šer-ši-e-ri*, *Ši-ri-i*, *Ši-ri-at-qibūti-Marduk*.

פֶּרֶר warrior, in *Ša-bu-dāmiq*, *Mannu-kī-šābi*, *Za-bu-um*.

פֶּרֶר *šabātu* grasp, receive; with *qātu* succour; ideogr. *LÚ*; (*Ina*)*Ašur-šun-ašbat*; *Ina<sup>d</sup>Bēlit-as-bat* UMBS II 1, 158, 26; *Šepā-Ašur-ašbat*, *Bēl*, *Nabu-qātu-ša-bat* *LÚ*; *Bēl-ḫarrān*, *Ilu*, *Šamaš-šabatāni* (*LÚ-a'an-ni*); *!Bēlit-šabtini*; *Ašur-ša-bat-šu-iqbi*.

*šibtu* property, cf. *Ši-bit-āli* . . .

?*šabūtānu*.

*Ša-du<sup>2</sup>*.

פֶּרֶר *Ši-da-du*.

\**zard* (WSem.), in *Anmi-ša'sa-du|dūg-ga*. *Ši Zi-id-ga(-a)*, *Ši-id-qi-ili*; see also List II 1, under *Šidqu*.

פֶּרֶר *šajādu* hunter, in *Ša-a-a-di*.

No. 1.

צֶרֶךְ *Šu-u-su* (cf. צֶרֶךְ chicken). *Šu-ša-a*.

\**Šu-u-a-šu* (Eg.).

\**Ši-ḫa-a*, *Ši-ḫu-u* (Eg., see *ši*).

צֶרֶךְ *!Šu-uḫ-ru*; *!Ša-ḫi-ir-tum* BE VI, 1.

צֶרֶךְ *!Ši-ḫa-ti*.

צֶרֶךְ II 1 implore; *uṣalli*, in *Ū-šal-ti*, *Bēlit*, *Nabū*, *Nana*, *Ninib-ū-ša(t)-li/la*. — *Ša-la-a-ilu*, *Šal-li-ilu*, *!Ša-li-be-lu*, *Sin-ša-la*, *Līšur-ša-la-Ašur*. *Ša-lī-a-a*, *Šal-Ša-at-la-a*.

צֶרֶךְ *šalālu* shadow, protect, in *Ištar-šal-lat-ti*, *-šit-lit*.

*šillu* shade, protection; ideogr. *GIŠ.MI*; see under *Šil-*; *!Ši-it-Bēl* CBR I, 87, 11; *Mušabši-šit* . . ., *Tab-šit-Ēšarra* |*Ištar* |*Marduk* |*šarri*, *Bēl-šit(?)-la-nišešnu*; *Šit(-)la-a(-a)*.

*šalūlu* (*KUŠ*) protection, *Nabū*, *Sin*, *Marduk-šalūlu* |*šu-lu-lu*, *Šu-lu-lu*.

צֶרֶךְ *šalmu* brown (perhaps image, in *Šu-al-mu-Nusku* CPN), in *Šalmu*, *Ša-la-mu*, *Šal-mu-ti*. Cf. *Šalimtu* BE XV.

*!Šu-mu-i-tu*, or *Šalmu-i-tū(?)*.

\**Šu-ma-aš-še-e* (Eg.).

צֶרֶךְ *Ša(Za?)an-ša-nu*.

צֶרֶךְ *Šu-pu-ú* (cf. Bi. צֶרֶךְ).

צֶרֶךְ *Ša-pa-nu*.

*Ša(Za?)ap(š)ri* (cf. *Za-ap-rwu* BE XIV, *!Ša-pur-tum* BE XV, 190, IV 4; V 26); name of a plant, HOLMA, Kleine Beiträge, p. 70.

*ša-šu* . . . , in *Sin-ša-šu* . . .

\**širuka* (Med.), in *Ḫa-na-si-ru-ka*; cf. El. n. l. *Kam-muš-ši-ra-ka*, Memnon V, p. 97.

צֶרֶךְ *šarpu*, *širpu* shining, in *!Ša-ar|šer-pi-i*; *Šir-pi-Nergal*, *Adad*, *Ninib-šir-pi* BE XV.

צֶרֶךְ *Ša-an-šur-ru*; cf. *Šansiratu*, a bird.

צֶרֶךְ *šarūru*, in *Šamaš-ša-ru-ri*.

*Qa-a*. *Qa-a-ilu* (*Qa'ilu?*); cf. *Qu-i-lu*.

קֶבֶא *qibū* speak, announce; ideogr. *E*; in *Ki-abi-aq-bi*, *Bēl*, *Nergal-taqbi* (*KA*)-*Itšir*; *Iqbi*, *Adad*, *Ašur*, *Bēl*, *Ilu*, *Mahīr*, *Mannu*, *Marduk*, *Nabū*, *Šamaš*, *Šarru-iq-bi* | *E*; *balāt-iqbi*: *Nabū*; *balātsu-iqbi* (= בַּלְאֶתְקִב, Ar. ostracoon from Nippur, JAOS, 25, p. 205): *Ašur*, *Ilu*, *Marduk*, *Nabū*, *Nergal*, *Sin*, *Šamaš*; *bu-luṣ-su-iqbi*: *Ilu*; *gabbī-iqbi*: *Adad*, *Ilu*, *Nergal*; *šabātsu-iqbi*: *Ašur*; *šar-iqbi*: *Šalmu*; *Papsukkal*.

ša-ig-bu-ul-mi; *Bel-ilt-ig-bi|bu-u-ni*; *Minu-laq-bi*; *Bel-liq-bi*. — Ptc. in *Aḫi-ga-bi* — Inf. in *Etil-qabr*; *Za-ni-ig-ga-bi-e-Šamaš* Dilbat.

qibū command, order; ideogr. *E*; in *Qibī-ilāni*, *Ina-ki-bi-Bēl*.

qibitu idem, in *Qibit*-, *Šrat-ki-bit-Marduk*.  
*Qa-ba-a-te*. ?*Qa-ba-su-ilu*.

קקקא qaqquadānu grasshopper, in *Qaqquadanu*; cf. *ʾGa-ga-da-ni-tum* BE XVII, 22, 5; HOLMA, *Quttulu*, p. 12.

קדש ?*Aq-da-aš-ilu*.

\**quya* (cf. kuwa, in names of Asia Minor, SUNDWALL, p. 127f.), in *Qu-u-a* (Cil. Κουα), *Qu-ia* (Pis. Κουα), *Qu-i-li* (Cil. Κοῦλια), *ma-Qu-e* (Eastern Cilicia; cf. Car. n. l. Kvov, Kuv; Kωs).

קל qālu (> קלל CIS II, p. 29) lamenting, request, cf. *Bel-ga-li-Marduk* BE XIV; ?*DA-ga-li-Marduk*, *Ša-ga-ia-utiršu*(?), *Ana-Ašur-ga-at-la*, *Dūr-ga-li*, *Ištar*, *Nabū-dūr-ga-la|qa(a)-li|lu*; *ʾIn-na-qa-li-ia-di-ni-ib-ši* BE XIV.

\**qam* (WSem., קאם, קאם arise, in *Qa-ma-Ašur* (Capp), *Abi*-, *Aḫi*-, *Atar*-, *Šamaš-qa(a)-mu/me*; cf. *Aḫi-qu-mu* . . .

\**Qa-ū(sam?)-su*.

קק *Qu-qi-i*, *Qu-qu-u-a* (cf. قوق, قوقا pelican; *ku-uk-ki* CT 28: 7, 28; *Ku-uk-ku* VS 7: 142, 6).

*Qu-a-qu-a*.

*Qa-ḫi-ia(?)ra*.

*Qi-ilt-ti-i*. *Nabū-ki-ilt-tu*.

קיס *I-qi-i-su* = *I-qi-si* = *Qi-i-su*. *Ta-qi-su*. *Qisa-a-a*. *It-qi-su*.

\**Ki(-i)-su* (cf. κείσος, κίσσος ivy).

קק *qēpu* overseer, governor, cf. *Nabū-qip* (or [ca]qip?)-enšī; *Nabū-ki-ḫi-ili* BE VIII, 1.

קיש qāšu present, in *Ta-qiš|qi-šū*, *Taqīša-Bēlit*, *Taqīša-Gula*, *Gula*-, *Sin-ta-ki-šā|še-ti|blut*; *Ta-qi-su* (< ššū?), *Iqīša*-, *Adad*-, *Bēl*-, *Ēkarra*-, *Enlit*-, *Nabū*-, *Šamaš*-, *Zaba-iqīša*-, *apal-iqīša*:- *Siu*-, *šum-iqīša*:- *Ištar*-, *Marduk*-, *Nabū*-, *zēr-iqīša*:- *Adad*-, *Bēl*-, *Ēa*-, *Gula*-, *Nabū*-, *Šamaš*-, *iqīšanni*: *Bel*-, *Nabū*-.  
*qīštu* present; ideogr. *GAR.BA*; in *Qīšti-Adad|Marduk*, *Qīštiḫa*. ?*Qi-ilt-ti-i*.

קלי ?*Mu-qa-li-i*.

קלל *Muqallit-mitu*.

\**Ki-ki-la-a-nu* (cf. BROCKELMANN, *Vergl. Gramm.*, p. 247, d). *Ga-at-ga-lā-ni* [Add.]. *Ki-ilt-ki-la-nu* UMBS II 1.

*Qaluncu*. — *Qal(?)-lu-su*.

\**qalpa*, see *qarpa*.

\**qumme*, in *As-ta-qu-um-me*.

\**quni* (Eg.?), in *Qu-ni-ḫu-ru*. Cf. \**kuna*.

קנב? ?*Qu-na-ba-tū*.

קני (WSem., cf. Bi. קנה), in *Qa-na-a-ilu*, *Ilu*-, *Šamaš-qa-na-a*. *Qu-ni-i*.

קנ *Qa-an-ni-i*. *Qa-nu-nu*. ?*Ki-kin-na-ni*. — *Qa-an-na-su-si*. *Ki-la-a-ga-nu-nu*.

קפקא qappapu, in *Enlit*-, *I-gur-qa|ka-ap-qa|ka-pu|pi*.

*Qa-ri-Ištar*. *Qu-ri-i*.

*Qar-bat-tū*.

קרד *qardu*, *qarradu* strong, in *Nergal-qar-du*; *Adda*-, *Ašur*-, *Šulman-qarradu*.

*qurdu* strength, see under *Qurdi*-.  
\**qra* (WSem., be bald), in *Qar-ḫa-a*, cf. *Gir-ḫa-a*; *Qa-ri-ḫi*, cf. *Kar-e-ḫi*, *Ki-ra-aḫi* (קרא).

\**qarpa*, *qalpa* (Hit, cf. krbba, κραβ, καρβ, κροτ etc., in names of Asia Minor, SUNDWALL, p. 112f.), in *Qar|Qal-pa-ru(-un)-da*; cf. *Ki-ir-ba-as-si* CBS 3474 (Car. n. l. Kup-βασα). Cf. *ḫalpa*, *ḫirbe*.

קרן *qaršu* slander, in *Dan-nu-qār-ši*, *Nabū-kar-ši-ū-ba-aš*.

\**qruru* (Eg. qrr(w) frog), in *Pa-aq-ru-ru*.

קשד *qašdu* lofty, cf. *Sin-ga-ši-id*.

\**qata*, see *kata*.

*qātu* hand; ideogr. *ŠU*, with or without dual sign; in *Qa-ti-tilu*, *Gabbu(-ina)-gātā-til*, *Ina-gātā-ilāni*, *Ašur-gāta-sabab*, ?*Nabū-qa-at-ū-da*; *A-na-ga-ti-Šamaš-a-na-ta-al* T-D-L; *Ašur-qat-su*, *Adad*-, *Ašur-qās-sun|su-nu*, *Samnušū-gas-su-nu*, *Qas-su-ni*; *ʾA-ta-mar-gat-sa* UMBS II 2, 53, 16.

?*Qi-ti|te-nu*, *Ki-ti-nu*.

\**qara* (Ar.) *qattārā* = قارار rock, in *Ilu*-, *Našḫu*-, *Ši-qa-tar|qa-ta-ri|qa-ta-ta-ra*; cf. *OBA*, *la-ši-qa-tar* VS 7: 204, 5.

*Qi-ilt-ri-i*.



\*ri(a), **ri**, **ru** (Hit. ending; cf. ra in names of Asia Minor, KRETSCHMER, p. 328; SUNDWALL, p. 277), cf. *Asi-ri* (cf. Pis. Αἰρεως), ?*Gilura-(ni-e)* (Khalid), *Is-šlu-ru*, *Laša-ri-e*, ?*Lap-tu-ru* (Nairi), *Pinna-ri*, *Pisi-ri(s)*, *Sa(n)ga-ra*, *Sard(a)u-ri* (Khalid), *Sar-na-rrī*, *Ur(Taš?)-lu-ru* (cf. <sup>20</sup>*Bt Ur-bi-ru* JADD 742, 4), *Ušba-rra*; <sup>21</sup>*Ingi-ra* (in Cilicia), <sup>22</sup>*Ti-mu-ur* (in Cil, cf. Isaur. city Τῦμυρ), <sup>23</sup>*Kar-ka-ra* IIR 50, 28b (cf. Γαργῆρον, in Troas), <sup>24</sup>*Ku-uš-šar* MDOG 35, p. 17 (cf. Car. demot. Κουσηρ), <sup>25</sup>*Hu-za-ar-ra* (in Unqi), <sup>26</sup>*Kul-la-ar* (cf. Car. Κολλῶρα), <sup>27</sup>*Da-pa-ra* IIR 51, 13c (cf. Lyc. Δαπαρῆς). Cf. also *Dura-r(i)-Tešup*, *Iri-r-tilla*, *Šiga-ri-tilla* CPN; *Anta-r-atli*; *Kuri-r-pa*; and the EL *r*-suffix, HÜSING, OLZ 1905, 50f.; Memnon, IV p. 9f.

\*ru (Hit., cf. hru\*, in names of Asia Minor, SUNDWALL, p. 83 ff), in *Hiti-ru-ya-da* (GARSTANG, The Land of the Hitt., p. 376, n. 3), *Qar-pa-ru-(n)da*.

\*ra<sup>2</sup> (WSem.), in *El-lu-ra-i-ba*; cf. *Ra<sup>2</sup>-a-bi-Ēl* BE IX.

ra<sup>1</sup>, **re**ü pasture, govern; in *Ir-a-ni* (-Marduk). — \**Ra<sup>2</sup>-ū(a-mu)*.

**re**ü shepherd, ideogr. *SIB*; in *Ašur-re'ū*; *Šamaš-*, *Šarru-re'ū-u-a*; *Adad-*, *Nabū-re'ūni*; *Ašur-re'ūšunu*; ?*Ri<sup>2</sup>-i-Kašši*. *Ri<sup>2</sup>-ū-tu*. ?*Abi-lu-ri-c*.

ra<sup>1</sup>, **rāmu** love. Prt. *irām*, in *Ašur-*, *Ilu-*, *Nabū-*, *Šarru-napšat*(*napišti*)-*irām*, *Ninib-ša-kun-na-i-ra-mu*. — Perm. *rām(a)* in ?*Ra-ma-da*, *Ra-ma-ilu*, *Ra-me-ilu*, *Ašur-kina-ra-am* (Capp.), *Sin-ra-ma*, ?*Šā-ra-ma* (Capp.), *Šāhamil-ra-ma* (Capp.); *rāmat*, in ?*Nabū-*, ?*Sammur-ra-mat*. — Ptc. *rā'im*(*rām*), in *Nabū-rām-napišti*, *Ašir-*, *Ašur-*, *Nabū-ra'im-nišēšu*, *Ašur-ra-mi-im-šarru*, *Nabū-rām-zēr*. ?*Rā'imtu* (not ?*Rāmtu*).

*narāmu* darling, in *Narām-Sin*.

ra<sup>1</sup>, **rimu** bull; ideogr. *AM*; in ?*Rim-Sin*, *Nabū-AM-ilani*, ?*Ašir-ri-im-nišēšu*.

ra<sup>1</sup>, **rēmu** have pity on, be merciful; ideogr. *LID*; in ?*Abi-li-rim*. — Ipt. *rim*, in *Ri-im-Anum*, ?*Ri-im*|*AM-Sin*; *Remanni-*, *Adad-*, *Ašur-*, *Bel-*, *Ēa-*, *Haldi-*, *Ilu-*, *Marduk-*,

*Nabū-*, *Nergal-*, *Ninib-*, *Sūr-*, *Šamaš-*, *ZIB-rimanni*; ?*Urkittu-ri-me-in-ni*.

**rāmu** grace, in *Ra-a-nu-ša-itānišu*.

**rimu** mercy, grace, in *Ri-mu-u-a*, *Ramuš*, *Ri-en-šu-ilu*, *Nabū-šakin-rēmu*.

**rimūtu** grace, see under *Rimūt*.

**rimēnu** merciful, in *Ri-me-ni-Marduk*, *Ištar-ri-me-ni*.

\**Ra<sup>2</sup>-si-i*, *Ra-su<sup>2</sup>* (Eg.). \**Ra<sup>2</sup>-su-nu* (Ar., dimin., cf. Bi. 𐤓𐤏𐤍).

ra<sup>1</sup>, **rēsu** head; ideogr. *SAG*; see under *išī*, *ušur*. ?*Rēš-Ašur*.

ra<sup>1</sup>, **rāšu** jubilate, in ?*Gula-*, ?*Urkittu-ri-šat*.

ra<sup>1</sup>, **rebū** fourth, in *Ri-ba-a-a*, *Um-IV<sup>am</sup>-a-a*.

ra<sup>1</sup>, **rabū** be great, in *Ir-bi-Haldi*.

II I make great, in *Nergal-šeme-rab*|*GAL-bi*.

**rabū** great, in *Rabi-Ašur*, *Adad-*, *Ramān-ra-ba(a)*, *Ašur-*, *Ēkur-šu-*, *Ilu-*, *Sin-rabi*. *Raba-ša-Marduk*, *Adad-raba-iddin*, *Mannuki-ili*|*kma-Adad-rabū*. — WSem. *Ra-bi-cidqi*, *-ibu*, *Elu-ra-bi*, *Rab-bi-ilu*. ?*Ku-bu-ut-tum*.

\***riga** (EL), in *Īhumba-ri-ga*; <sup>28</sup>*Al-ga-ri-ga* Abp. V 21. Cf. *Ir-ri-ga*.

ra<sup>1</sup>, **rigimtu** cry, in *Tab-ri-gi-ma-tū-Adad*, *Tab-rigimat*(*KA*)-*ilu*.

\***rūda**, **runda** (Hit., cf. Cil. Ρωδᾶς, SUNDWALL, p. 84), in *Qar(hy-pa-ru-(un)da*di).

ra<sup>1</sup>, **riḏū** child, in *Ri-da-a*, *Ri-di-i*. — *Mar-du-u-a*, *Mar-di-i<sup>2</sup>-ia*. ?*Ša-mar-di*. *Tar-di-tū*, *Tar-di-it-Ašur*.

ra<sup>1</sup>, **Ra-di-mu**. *Rad-ma-nu*.

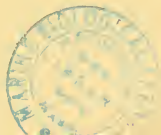
\***rau** (Eg. rw; RANKE, Material, p. 54), in *Niḫti-Eš-ara-u*, ?*Niḫra-u*.

ra<sup>1</sup>, **rittu** hand, help, in *Rit-ti-Marduk*; cf., however, HÜSING, OLZ, 17, 156.

\***riḥ** (WSem.) be high, cf. <sup>(2)</sup>*A-a-*, *Abi-*, ?*Abi-*, *Abi-*, *Aḫ-*, *Am-*, *Bel*(*B'a* al), *Elu-*, *Ila-ra(n)-mu*|*mī*|*mī*|*ma*|*an*. Cf. *Hī-ru-un-mu*. *A-ri-im-mu*. *Abi-*, *Aḫ-*, *Mar*(*?*), *Milki-larim*(-me)|*la-ar-me*.

ra<sup>1</sup>, **rešu** helper; ideogr. *ID*. *DAH*; in *Adad-*, *Ašur-*, *Nabū-*, *Šamaš-ri-šī-su-u-a*.

\***ruz**(s, s) (OInd. rocas light; cf. OPE. raučah, Av. raočana = rüşu(n), in *Ru-šū-un-datu*, -*pati* BE IX, *Arta-ru-šū* TNB, *Ba-ga-ru-uš*, Dar. 82, 6), in *Ru-uš-ma-an-ia* "trusting



in the light" (SCHEFTELOWITZ, KZ, 38 p. 271; HIRT, Indogerm., I, p. 107).

*Ri-za*. *Ri-zi-in-ni*.

\*רהב (Ammon.), *Ra-hu-bi*.

רהי *ruhiṭu*, in *Ṭab-ru-ḥi-ti*. — WSem. < רחי, in *Ad*, *Sī-ra-ḥi-i*; <sup>a</sup>*Ad-du-ra-ḥi-i* TNB, *Ad-ra-hu-ū* BE X, *Nabū-ra-ḥi-i* BE X, *Nabū-ra-ḥi(-ia)* UMBS II 1, *Šamaš-ra-ḥi-iā* BE X; *Ad*, *Id*, *Adad-ra/ri-a-ḥa(-a)-ū/ū*; cf. <sup>a1</sup>*Til-ra-ḥa-a-u-a* JADD 986, R. II 5.

\*רהם (WSem. רחם, רחם), *Ra-ḥi-me-i*, *Ra/Ri-ḥi-me/mu-ilu*, *-šarru*, *Adad-ra-ḥi-mu*, *Ra/Ri-ḥi-ma-a*; *Ra-aḥ-ma-nu-ma*.

רחק *raḥāḡu* to trust, cf. *Ra-ḥi-ḡi-šarru*.

ריב *rābu* reward; ideogr. *SU*; Ptc. *eriba*, *iriba* (written *SU*, *i-ri-ba*, *eri*(<sup>⌈</sup>⌋)-*ba*, = אריב; cf. DELITZSCH, Miscellen, I, p. 193; UNGNAD, ZDMG 1908, p. 721 ff.; SCHOLLMAYER, OLG 1910, col. 539; THUREAU-DANGIN, Sargon, p. 5, n. 9; cf. also *Sin-eri-ba/i-ri-ba* Nabd. 64, 3; 1128, 5, 30, <sup>a</sup>*šartenu*), see under *Erība*, and *Abi*, *Adad*, *Aḥi*, *Aḥūa*, *Ašur*, *Bel*, *Ilu*, *Istar*(*bab*), *Marduk*, *Nabū*, *Ninib*, *Sin*, *Samaš*, *Zamama*; **ab-erība**: *Ilu*; **aḥēriba**: *Ašur*, *Bel*, *Istar*, *Marduk*, *Nabū*, *Ninib*, *Sin*, *Šamaš*; **apal-erība**: *Nabū*; **kin-erība**: *Nabū*; **eribšunu**: *Nabū*. — Ptc. in *Nabū-ra*(*ū*)-*aḥe*(*šū*). — WSem. cf. *Ia-ri-ib-Adad* T-D LC; *Ki-ib-Adda*.

*ribatu* reward, in *Ki-ba(-a)-te*, *SU-a-te*, *SU<sup>u</sup>-te* (= אריבת), *Ribat-ilani*.

*taribu*idem, in *Ta-ri-bi*, *Taribi-Istar*, *Tarib(SU)-ilani* (see under *Erība*), *Ilu-ta-ri-bi*, *Istar*, *Ši-ta-ri-ba|bi|((ta)-SU*.

*taribu*, in *Tar-ic-ba*, *Tar-ti-ba-Istar*, *Nabū-tar-ti-ba-usur*.

\**Ra-a-a-di-ša-di-i*.

ריח *riḥtu* remainder, in *Ašur*, *Nabū-ri-iḥ-tu/te-usur*, *Ri-ḥa(-a)-ni/nu*, *Ri-ḥa-te*. ?*Ri-ḥu-ša-ilani*.

\*ריק ?*Ri-i-qa*, *Ri-ka*.

\**rak*, in *Ku-us-zu-ra-ak* . . . ; cf. *Rak-ra-ba-ti* BE XV.

\**rak* (WSem.), in *Bi<sup>2</sup>-li-ra-ka-bi*. ?*Ru(-u)-kip(p?)<sup>2</sup>-tu<sup>2</sup>*.

\**Ru-mi-in* . . .

\**ramna*<sup>2</sup> (OPe. *rāman* deligh), in *Arja-ra-am-na<sup>2</sup>*.

\**Ra-ma-te-ti-ia*, *Ra-me-ti-i* (Med.); cf. *Et Ra-ma-tu-a*, Sarg. Ann. 72.

\**rana*, cf. *An-da-ra-nu*, *Ki-lam-ra-nu*, *Ma-zu-ra-nu*; *Gal(?Ku)-du-ra-nu* CPN; <sup>a1</sup>*Ar-zu-ra-na* JADD 877, 5; *A-la-ra-na-du*.

*Ri-sa-a-a*; *Ri-si-i*. — \**Ru|Ur-sa-a* (Khald.); cf. *Pw<sup>2</sup>ṣ*, SUNDWALL, p. 84).

\*רשא (WSem.), *Ra-pa-a*, *Ra-pa-ia*, *Adad*, *Ia*, *Sī<sup>2</sup>-ra-pa-a<sup>1</sup>*; *Ra(-a)-pi<sup>2</sup>*, *Am-ra-pi<sup>2</sup>*, *Ammu|Ḥammur*, *Ili-ra-bi|pi*, *ra-bi-iḥ*, *ḡMarti-ra-pi-e*. — *Ri-pi-te* (רפסר?).

רשפ *rapšu* large, in *Kim-ta-ra-pa-aš-tum*.

\*רשב (Ar.) *Ra-šun-nu/ni*.

רשץ ?*R-š-ṣi*.

\**Ru*(*Šup?*)-*ra-dī-di*; *Ru-ra-su*(?). Cf. <sup>ma1</sup>*Ba-ba*, <sup>a1</sup>*Zu-za-ru-ra(-a-a)*, in Nairi, Shams. III 45, 61.

רקח *Mar-qi-ḥi-ta* (מרקחת).

רשא *rašū* take, acquire; *Irāšši*, or *Raši*, or *Ušabšā* *TUK(-šī)-ilu*, *Nabū*, *ḡNana-irašši*, or *-ušabšī* (cf. TALLQVIST, ZA, VII, p. 276; CLAY, BE, XV, p. VIII, n.); *Aḥ-lu-wr-šī* *TUK-šī*; *A-ḥa-na-ar-šī*. ?*Ra-šī-ilu*.

רשיל ?*Ra-šil*; *Bel-ra-šī-il/ra-šil* BE X; UMBS II 1, 196, 18.

\**rāstu* (cf. Av. *rāsta*, from the basis *rād*, BARTHOLOM., p. 335), in (Ass.) *A-ra-aš-tu(-a)*.

\**ritu*, cf. *Ū-ni-ri-ta* . . . ; *Tammartu* (El).

\**ratta* (probably = OInd. *rātha* "chariot"), in *Tu(š)-ratta*. — *Ra-ta-aḥ-ša-aḥ* TNB, *Ra-ta-ak-ka<sup>2</sup>* (S<sup>1</sup> 409, 4). — *Abi-rattas*.

\**Ra-tu-lu* (cf. رطل?).

*ša* demonstr. pron. and genitive-particle, see under *Ša*- (passim), and *Amel-iššakke-ša-Uštim*, *Ašur-ša-pa[š]-te-ri* [Add], *Ašur-ša-tab-lu ka*, *Ašur-la-ša-bulluṭi*, *ḡBān-ša-dādu*, *ḡHud-ša-libbi*, *Kišru(?)-šā-Ašir*, *Idu-ša-Ašur*, *Lūmur-ša-ili* *Šamaš*, *Rāba-ša-Marduk*, *Rāmu-ša-ilanišu*, *Riḡu-ša-ilani*, *Ninib-ša-kunnā-irāmu*. — Relat. pron., in *Papsukkal-ša-iḡbū-ul-mi*. — Sf. of 3rd p. sg. f., in *ḡĒkur-ša-lamur*, *-nammir*, *ḡSingi-ša-a-mur*, *ḡŠalmi-šā*. — Possibly abbrev. of *Šamaš* (cf. HILPRECHT, in RPN p. 19, n. 3; UNGNAD, Dilbat, pp. 12, 81), cf. *Šā-ra-ma*, *Bu-wr-šā* T-D LC, *Etīl-pi-šā* (s. of *Ibkūšā*, cf. *Etīl-pi-Šamaš*, f. of *Ibkū-Šamaš*) T-D LC; In-  
T. XLIII.

- bu-ša*; *Lūdari-bc-li-ša* BE XV; *Mannum-šanin-ša*, *Pir-ša*; *Taribu-šá* T-D I.C; *Uban-ša-ná idat*. — Eg. = *šu* q. v.
- ša-a-a** cf. *Aḫē-ša-a(a)*, *Aḫ-ḫi-ša-a-a* (cf. Bi. 𐎲𐎠𐎺), *Ḥanabu-ša-a*.
- šu** sf. of 3rd p. sg. m, see under *aḫē*, *ālu*, *aplu*, *ašābu*, *ašru*, *ekurru*, *ilu*, *ḫaṭṭu*, *kusur*, *libbu*, *maru*, *mātu*, *niše*, *rimu*, *šumu*, *utr*; see also *su*.
- \***šu** (ša), cf. *Sanašu*, *Sirašu*, *Za-ri-šu* (cf. BORK, OLZ 9, 590). — Eg. šw, person. pron. he, him, in *Iptiḫ-ar-te-šu*, *Ria-maše-ša*.
- \***še** (ša) (Mit. hypocor. ending, cf. UNGNAD, Dilbat, p. 11), cf. *Agab-še*; ?*I-ri-ša*; *Ki-li-ša* CPN; *Ša-ma-aš-še* CBS 3480 (cf. Car. Σαμασσε, SUNDWALL, p. 246), *Ṭaya-aš-si*. Cf. BORK, MVG, XIV, p. 44.
- Še<sup>2</sup>-gu-u* 𐎲𐎠𐎺𐎠?
- šē ū** seek, in *E-še-i-Marduk-abluṭ* Dilbat; *Še<sup>2</sup>-i-Ašur*, -*ilu*.
- šā-lu** *Ša-ū-la-a-mu*. ?*Ši-la-a-ni*, *Ši-la-nim-Šuga-muna*.
- mušālu** decider, in *Muš-la-li*, *Šamaš-mu-ūš-ta-al* T-D LC.
- šēlibu** fox, in *Še-li-bi*; cf. *Še-li-pi* (BROCKELMANN, p. 157 f).
- šāru** wind, breath, see under *Šar*-, and *Ina-šari-bel-alak*, *Ṭāb-šar*-.  
\***šaba**, **šuba** (Hit-Mit, cf. *sebe*\*, *suba*\*, in names of Asia Minor, SUNDWALL, pp. 192, 197), in *Šabiltiš* (acc. *Ša-bi-li-ti-ū*; cf. Phryg.-Pis. Σαβιλτις); cf. *Šit-ub-bi-lu-ti-u-ma*, *Šit-ub-li-ḫu-li-um-ma*, *Ša-pa-lu-ul-me*; ?*Šu-bu-na-aḫ-šu* (Capp.). Cf. *māt-Šu*/*Su-ba-ru-u* (Mitanni; cf. Capp.-Gil. city Σοβαρα).
- šibū** become satisfied, in *Iš-bi-Urra*.  
\**Šabakū* (Eg).
- šab**, or **šab** *Ša-bu-lu*, *Šabullatu*; cf. *Šu-bu-ultum* "the ear", T-D LC.  
\**Šu-ba-an-di* (cf. OInd. n. pr. *Su-bandhu*, SCHEFFELOWITZ, KZ, 38, p. 271, HIRT, Indogerm., I p. 107).
- \***šibar** (El, cf. Cass. *sibir*), in *Ummān-ši-bar/bir*.  
**šegū** prayer, in *Ši-gu-ū-a*; cf. *Še<sup>2</sup>-gu-ū*.  
**šagāmu** to cry, roar, cf. *Nabū-ša-gim*; *I-ša-gu-um-ri-ša-šu* BEXV, *Iš-gu-um-Urra* Dilbat, *Ša-gim-mu* BE VIII, 1.

No. 1.

**šaga-r-akti** (Cass. vocabulary 40 == *nap-ša-ru*, see under *Šagarakti*-. Cf. (Hit.) *Ši-gar-ri-tit-la* CPN.

\***šadi** (Hit., cf. *zadā\**: *σαδα*, in names of Asia Minor, SUNDWALL, p. 243f), in *Ša-di-Tešup* (cf. Σαδω-αττι), *Ša-du-še-en-ni* CPN. — ?*Rajadi-ša-di-i*.

**šadū** mountain, in *Šadu(a)*, *Ša-di-Dagan*, *Šadi-Ninib*, *Saddimnu*, *Ašur-šal-nišēšu* [Add.], *Bel-Ḥarrān*, *Ḥarrān*-, *Marduk-šadūa*, *Ésagil*-, *Ilu*-, *Marduk*-, *Nabū*-, *Sin-KUR-ū-ni* *šad-du-u-ni-ša-du-mu*.

\***šaddar**, in *Tamma-šad-dar*.

**šū** pron. of 3rd p. sg. m., in *Bēl*-, ?*Na-na-šu-ū-šu*, ?*Itti-A-ū-šū*, *Ša-Ištar*/*Nabu-šū-ū*||*MU*, *Ilu-šu-ma*/*šum-ma*.

\**Šū-ū-a* (cf. *Su-ū-a*; Isaur. Σουα).

**šepu** foot, see under *Šepā*-. *Še-pit-Ištar*.

\**Šū(-wa)-ar-da-la-tum* (Aryan suvar-dāta)

\**Ša-uš-ša-tar* (Aryan *Sau-kšatra\**, cf. OInd. *Su-kšatra*; Av. *hu-χšapra*).

\**Šū-zi-ga-aš* (Cass.).

**šū-ḫu**.

\***šuhuli** (Cass., cf. *skkule\**, in names of Asia Minor, SUNDWALL, p. 194), in *Šū-ḫu-li-Sugab*.

**šū-ḫu-va-ti-Ištar**.

\***šuhur** (cf. *suḫur*), in Capp. *Šū-ḫu-ur-bi-a*; cf. *Burra-šu-ḫur* CBS 3487, *Šū-ḫu-ur-ni* CBS 3534, 2; *Šū-gur-Tešup* UMBS II 2, 84, 10.

*Šā-aḫ-ši-ḫa-ši-ḫa* (Eg.?).

**maštaru** written document, in *Bit-maš-ta-ri-iḫnu*.

\**Ši-ma-uu*.

**šumma** when, if, see under *Šumma*-.  
**šimtu** decision, see under *bel*.

**ši** pron. of 3rd p. sg. f., in *Ši-i-dan-na-ti*, *Ši-ta-ri-ba*.

*Še-kib-si-bar* . . .

*Šā-ki-zi* (?).

\**Ša-kil-ia*. *Ši-ik-lum* Dilbat.

**šakānu** do, establish; **iškun** (*GAR-um*), in *Bēl*-, *Šulmu-iškun*; **apal-iškun**: *Našul*-, **šar-iškun**: *Sin*-, **šum-iškun**: *Adad*-, *Bēl*-, *Nabū*-, *Šum-liš-ku-uu*. — Perm. in *Ašur-bel-šakin* (or *šakin*), *Lu-ša-kin(kin)*. — Ptc. in *Ašur-ša-kin-balaṭi*, *Nabū-šakin-remu*/*šum*/*šum*;

(*Ina*-*Enlmaš*-, *Marduk*-, *Nabū-GAR*/3a-*kū(n)*-*šum*, *Nabū-šakin*-*uddu*. — *Nabū-šaknu*(?), *Adad-šaknu*(?).

𐎶𐎵 *ša-ki-ru* (perhaps drunkard).

*Šū-uk-ri-ia* (Sem.?).

\**maš-ki-ri* (possibly = Ph. n. div. מִשְׁכָּרִי), in *Am-maš-ki-ri*.

\**šila* (Hit, see also *zili*, *sili*; cf. *zila*, in names of Asia Minor, SUNDWALL, p. 249), in *Ḫattu-ši-la/li*; /*Ši-lī-ia* CBS 3523, 20; *Še-el-lu* (cf. Σὺλλῆς, Σὺλλῆς, Σελλῆς); cf. Cass. ?*Šila-b-Saḫ* CBS 4566.

\**šula* (cf. *zula*, SUNDWALL, p. 253), cf. *Šu-lu-su-nu*; *Šū-lū-a*; ?*Šū-la-a*; *A-ri-šū-lum* CBS 3641. *ai*. . . *in-di-šū-la* Tigl. I, Hunt. III 5.

*šalā* without, in *Ša-la-bēti* *ili-mannu*.

\**šulubi* (Hit, cf. zlbba: סלב, סלב, in names of Asia Minor, SUNDWALL, p. 250), in *Ḫalpa-šulubi-s*.

\**šihak* (EL), in *Si-im-ti-ši-il-ḫa-ak*; cf. *Ši-il-ḫa-ḫa* Dilbat, *Ši-il-ḫa-ak*<sup>2</sup> NLYNI.LAM DEP XI, 78.

*ša-li-ti*, in *Mar-bit*.

𐎶𐎵 ?*Ša-la-la*. *Ištar-maš-lal-la-a-te*.

𐎶𐎵 *šalāmu* be safe, remain sound. Perm. in *Ša-lim-aḫim*, -*kinu*, *Abu-šā-lim*.

II i keep safe, preserve; ideogr. *DI*, *GI*;  
 ušallim: *Ašur*-, *Bēl*-, *Nabū*-, *Sī*-; šallim:  
*Adad*-, *Ašur*-, *Bēl*-, *Edu*-, *Ilu*-, *Marduk*-,  
*Nergal*-, *Šamaš*-; šallim-aḫu aḫē: *Ašur*-,  
*Ilu*-, *Marduk*-, *Nabū*-; šallim-aplu: *Enlil*-,  
 šallim-šarru: *Ašur*-; aba-šallim: *Marduk*-;  
 aḫē-šallim: *Nabū*-, *Šamaš*-; šallimanni: *Ašur*-,  
*Bēl*-(*Ḫarrān*)-, *Ēkur*-, *Gabbu-rišir*-, *Ištar-  
 bab*-, *Marduk*-, *Nabū*-, *Nergal*-, *Sin*-; šallim-  
 šunu: *Ašur*-, *Ilu*-, *Nabū*-; *Šal-lim-ia*. šullim:  
*Aḫē*-, *Nabū-aḫē*-; mušallim, see under *Muša-lim*-,  
 and *Aja*-, *Ašur*-, *Bēl*-, *Kadi*-, *Nabū*-,  
*Sin*-.

*šalāmu* health, in *Ša-la-mu* (me), *Ša-la-ma-ša-igbi*(?).

/*Ša-al-mi-ša*. *Marduk-ši-lim-aḫē*.

*šulmu* welfare, safety, see under *Šulmu*-,  
*Ašur-šulmu-a-mur*, (*Mannu*-)*Lū-šulmu*.

*Šulḫumu*, *Sullumu*.

\**šilme* (Hit, cf. slīme: סעלמ, סולמ, סולמ, in names of Asia Minor, SUNDWALL, p. 194),

in *Šil-mi-ia* [Add.]; *Šil-me* CBS 3524, 2,  
*Ši-il-me* CBS 3524, 6, *Šil-me-ia* UMBS II 2,  
 84, 18, *Šil-mi-til-la* Memnon V, p. 46, *Šil-me-  
 Tešup* CBS 3480.

\**šama* (Hit, cf. *zama*, in names of Asia Minor,  
 SUNDWALL, p. 245 f.), in *Šama-Tešup* (cf. *Ša-  
 mu-šIM*); *Ša-ma-aš-še* CBS 3480 (cf. *Car-  
 Σαμασσε*). \**šima* (Hit; cf. *Zima*, SUNDW.,  
 p. 250), in *Ši-mi-til-la* CPN, *Indi-ši-ma*.

𐎶𐎵 *šumu* name, son; ideogr. *MU*; see under  
*ašbat*, *ereš*, *erab*, *ētir*, *ibni*, *iddin*, *imbi*, *iqiša*,  
*iškuu*, *ukin*, *ušabši*, *ušēši*; *libši*, *tibur*, *lšir*;  
*rabbi*, *šallim*; *taqqin*, *ušur*; *kāšir*, *nādin*,  
*šakin*, *zākir*; *bel*, *bēti*, *rēū*, *zakar*, and  
*Šum*-; *A-ta-lu-MU-ia*; *Labar-šumšu*.

𐎶, 𐎶𐎵 *šemū* hear; ideogr. *ḪAL*; *išmē*, see under  
*Išmē*-, *Išma*-, *Sin-karabi*-; *išm(e)anni*, see  
 under *Išmanni*-, and *Adad*-, *Ašur*-, *Marduk*-,  
 /*Urkittu*-; *šašme*: *Šulmu-bēl*-; *šeme*: *Nabū-  
 tahhi*-; *Nabū-dni-ši-me* [Add.]; *šimanni*:  
*Bēl*-. — WSem. in (Ba) *Ša-ma*<sup>2</sup>, ?*Ša-ma-  
 Addu*, *Tammēš-ša-ma*<sup>2</sup>.

?*Bē-cl-šā-am-ma*. *Adad*-, *Šamaš-šam-ma*-

?*Ša-ma*(<sup>2</sup>)-*gu-mu*, cf. *Ša-ma-aḫ-ū-nu* BE IX.

𐎶𐎵 *šamū* heaven, in *Šamē-duri*, *-ta-ba-ni*, /*PAP-  
 šamē*, *Mar-Enlil-samsun-šamē*, *Ašur-eṭil-  
 šamē-u-ir-šiti-balliṣu*, *Šar-šamē-uballiṣu*.  
*Ša-ma-a-a*. *Sā-mu-ū-a*.

\**šmḫ* (WSem. מִשְׁכָּח), in (Ass.) *Ša-me-ku*, *Še-im-ka*,  
*Ši-im-ka-ia*, *Ilu*-, *Sī-ši-im-ki* (support).  
 Cf. (Ba) \**Ša-ma-ki-iltu* TNB.

𐎶𐎵 *šammu* herb, cf. *Šam-mu-balaṣi*.

\**ša-mi-mi* (𐎶𐎵𐎶), cf. *Zi-šū-mi-mi*.

𐎶𐎵 II i preserve, in *Adad-mu-šam-mir*.

\**sū-ma-ra* (Aryan sniara = "memor"), in *Ar-ta-  
 aš-šū-ma-ra*.

𐎶𐎵 *šamšu* sun, see under *Šamši*-, and *Ašir*-,  
*Ašur*-, *Ilu*-, *Kandar*-; see also List II, I.

*šina* sf. of 3rd p. pl. f., in *Aḫū-ši-na*.

*šunu* sf. of 3rd p. pl. m., in *Ašur-šallim-šunu*,  
 /*Bē-lit-su-nu*, *Ašaridsunu*.

\**šen*, *šenni*, *šinni*, *šina* (Hit, cf. Mit. šen "brother";  
 see also *sina*), cf. *Še-en-na* . . . , *Še-en-ni*  
 UMBS II 2, 111, 19, *Še-en-ni-ia* 132, 49, *Še-en-  
 ni-ka* CBS 3474, *Še-en-nu-na* II 2, 11, 14; 132, 68;  
*Še-en-na-ak-ka* CBS 3474, *Še-en-da-da* CBS  
 3480, *Še-na-til-la* Dilbat; *Aga-b-še-en-ni*

BE XV, 190, II 9, *Aki-b-še-ni* BA VI, 5, p. 15; *Ari-b-še-en-ni-ia* CBS, A 8; *Banti-ši-na(-an)*; *Du-ul-bi-še-en-ni* II 2, 11, 9, *Ḫu-dī-ti-še-en-ni* CBS 3480, IV 8; *I-ri-še-en-ni*; *Lw-ab(?)-še-en-ni* BE XIV, 14, 8; *Pu-uh-še-en-ni* II 2, 13, 48; 122, 7; 132, 48, *Ša-du-še-en-ni* CPN; *Ta-i-še-en-ni*; *Ta-hab-še-en-ni* XV, 198, 36; *Ur(Ip?)-du-še-en-ni* CBS 3480; cf. also *Ba-ba-an-še-en* AO 5504, I 8; 5628, 4, *Da-ḫi-iš-še-en* AO 5505, R. 1; 5515, R.

\***šuna** (Hit., cf. *sina*, *sunu*; *sunu*, in names of Asia Minor, SUNDWALL, p. 195), in *Šu-na-aš-šu-ra*; *Sarma-šun*. Cf. *Targa-šna-lī*; *Al-ra-dā-ni* TA 75, 10, *Alḫ-ti-dš(rum?)-na* TA 319, 5. *Ku-ru-š-ni* BE XIV, 168, 42.

**šangū** priest, see under *Šangū*.

\***šandu**, cf. *Ša-an-dam-me* BE XV; *Har-me-šanda*, in Nairi, I R 30, III 48; see also List II 1, under *Sanda*.

\***šindi** (Cass., = *šimdi*, *šimti*), in *Ši-in-dī-Šugab*; for other names composed with this element, see CPN pp. 40, 190, 201. Cf. *Si-in-du-ši*; *šnta*: *šndt*, in names of Asia Minor, SUNDWALL, p. 195.

שן be equal, in *Manmun-šā-ni-in-ša*.

\***Ši-in-ša-ah-ri-iš** (Ope., cf. JIN, p. 163).

שס **šasu** cry, call; ideogr. *KA.DA*; in *Mannu-išassi*, *Nabū-al-si-ka-abluḫul-abāš*.

II 1 *Mu-šat-su-u* (perhaps "the screamer").

\***Šu-sa-an-qu** (Eg., cf. *Su-si-in-qu*).

\***šqi**, see *spi*.

\***šiqā**, **zipā** (Hit., cf. *sibe*), in names of Asia Minor, SUNDWALL, p. 192; El *zip* = protection (?), HUSING, Memnon IV, p. 27), in *Ši-pa*, *Ši-pa-šar* (*šepā-šarri*), *Zutah-zi-pa*; cf. *Alḫtu-šī-pa* CHANTRE, p. 46, *Al-Zi-bi-a* in Mau, Sarg. Ann. 61), *Al-Zi-ba-iš-ḫu-na*, CHANTRE 46, 19, *Al-Tar-bu-si-ba* (Apamea). — *Šu-pa* . . .

שק **šā-pi<sup>2</sup>**.

שך **šapāku** pour out, in *Ša-pik/pi-ku*, *Šapik-zēr*, *Adad*, *Marduk*, *ME*[Add.], *Nabā-šapik-zēr(-mātī)*.

שר **našparu** message, messenger, in *Na-aš-pa-ru-ū-a*.

שר **šiptu** judgment, in *Ši-ip-te/ti*||*DI.KUD-Addu*.

**nišpatu** judgment, in *Niš-pa-ti(-i)-Bel*, *-uḫ(tan?)-li*.

\***Ši-ip-tu-ri** . . .

\***šqa**, **ska**, **šha** (Hit., cf. *skka*\*, in names of Asia Minor, SUNDWALL, p. 193), cf. *Gi-cš-ha-a* (n. l. *Gasga*, MDOG 35, p. 18; Pamphyl. city Κεκογ), *Ia-aš-ḫu-ru*; *Al-Zibi-iš-ḫu-na*, *Al-Di-maš-qa*, *Ti-ma-aš-gi* TA 53, 63; 197, 21, *דמשק* (?), *Al-ku(?)-ri-bi* OLZ, 1910, 296. *Ušḫi-tti*.

שק **šaqū** lofty, in *Nabū-šaqū(NIM)-ina-mātī*. שקל cf. *Ašur-iš-ta-gal*, *iš-ta-na(?)-gal*, *ḫi-cš-ta-ki-ēl*; *Am-mi-iš-ta-kal* T-D LC.

\***Ši-gi-la-a** (cf. Lyd. Σεικίλοε). *Ši-gi-la-nu-um* T-D LC.

שקר ? *Maš-qal/ka-ru*.

\***šar** (*šar(-ri)*, *LUGAL*, *šár*, *MAN*?) (Hit., cf. *sara*, in names of Asia Minor, SUNDWALL, p. 190f.; see also *sara*), see under *Aḫlib*, *Aki-b*, *Ari*, *Ḫattu*, *Iḫib*, *Teḫi-b*, *Zara*; *Ari-b*, *Isgan*, *Tabu*, *Tukki-šar* CPN; cf. *Šar-ú-ar-ri*; *šar* in *Ša-ḫi-šá-ra* Tigl. I, Ann. IV 62.

\***šura** (Hit., cf. *šura*, *šurā*), in *Šána-aš-šu-ra*. — Cf. *Ḫa-la*, *Ḫi-ri-šá-rī-ru*.

שרד (?) *Š(S)ur-di*. \**Šerda-nu*, see under *sarda*.

שר **šarhu** powerful, in *Ša-ar-ḫu-nu*, *Nabū-šar-ḫu-ubaša*, *Nabū-šar-ḫi-ilani*; *Adad-šá-ar-ḫi-i-li* Dilbat.

\***šurki** (Mit., cf. *zrqq*: *šurq*, *šurq*, *šurq*), in names of Asia Minor, SUNDWALL, p. 252), in *Šur-ki-tilla*.

שרב ? *Ta-aš-ru-mu*. \**šarma* (Hit.), see *sarma*.

\***šarna** (cf. *sarḫna*: *šarḫa*, in names of Asia Minor, SUNDWALL, p. 191; Bī. *שַרְנָי*), in (Capp.)*Ḫa-šar-šar*/*šá-ar-na*?*Ad-gi-šar(?)-na*. Cf. Cass. *Ši-ir-ni-Saḫ*, UMBS, II 2, 125, 12.

שרך **širiqtu** present, in *Ši-riq-tú*.

שרר **šarru** king, see under *Šar(ru)*, *Aḫt*, *Alla*, *Ašur-dain*/*mutakkil(r)im*/*šallim*, *Damqa-amāte*, *Dannu*, *Davi*, *Eriša*, *Ḫara*, *Iddina*, *Ilu-da(n)in*, *Bdi*, *Kisir*, *Man-ki*, *Mannu-ka/ki*, *Mudammig*, *Nur*, *Qurdi*, *Ra-ḫi-me*, *Ra-ḫi-iš*, *Sagibi*, *Salama*, *Sēpā*, *Šulnu*, *Taka*, *Taklak-ana*, *Tab-šar*; **šar-aḫēšu**: *Bel*, *Nabū*, *Sin*; **šar-ili**: *Bel*; **šar-ilāni**: *Adad*, *Aramiš*, *Nabū*, *Sin*; **šar-kittim**: *Šamaš* (T-D LC); **šar-**

**māti:** *MarĒa-*; **šar-nišē:** *Adad-*; **šar-ibni:** *A-a-, Ašur-, Bēl-, Ēa-, Nabū-, Sin-*; **šar-idin:** *Nabū-*; **šar-iqbi:** *Šalmu-*; **šar-iškun:** *Sin-*; **šar-ušur:** *Adad-, Ašur-, Bēl-, Nusku-, Sin-*; **šar-ušuranni:** *Sin-*; **mār-šil-šarri:** see under *ušur*; **Šamaš-šarri-a-a:** *Ašur-, Bēl-, Ištartummu-, Kir-, Marduk-, Nabu-, Nergal-šarrani, Šarrani.*

**šarratu** queen, see under *Šarrat*, and *Ar-bail*, *Aššur-*, *Bēlit-*, *Takmetum-šarrat*.  
**šarrūtu** sovereignty, in *Mukin-šarrūte-ilu*, *Iḫ-di-*, *Lūlabbir-šarrūtu*.

\**Šarra-a-a*; ?*Ša-ri-i*.

𐎶𐎵 **šursu** root, in *Šūr-ši-a*.

\**Ša-ra-a-tum*; \**Šar-ru-ti*; cf. *Saratī*.

*Ša-ši-i* (cf. Bi. 𐎶𐎶).

𐎶𐎶𐎶 *Ša-aš-ma-a* (cf. Bi. 𐎶𐎶𐎶).

\**Ši-iš-pi-iš* (Ope.).

\***še-la**, the final portion of a name, *šar Barga*, TA 57, s.

\**ša-at-tu-*, KGAS 63, 7 (cf. WAF II, 129).

\***šātai** (Avesta happy, happiness), cf. *Ar-ta-ša-a-ta* TNB; *Ša-ta-bar-za-na* BE IX (Σαρταρζάνα); *Pi-ri-ša-a-ti* (Πικρισσάτη).

\**Šā-ti-iā* (cf. OInd. Satya "the faithful one").

\**Šūt-ū-ta* (OInd. suta son, HIRT, Indogerm., I, p. 107). \**Šūt-ta-at-na* (OInd. suta-tana\* "to whom offspring has been born", or suta-tana "son of a charioteer", cf. Skr. n. p. Sūtatanaya). Cf. *Šu-ut-ti*.

\***šatep** (Eg. chosen), in *Šā-te-ip-na-ri-a*.

\***šatar** (Iran. χšapra), in *Šā-uš-aš-tar*; cf. *satar*.

\***šitir** (Iran. čīpra "manifest"; "offspring"), in (Ass.) *Ši-tir-pa-ar-na*, (Ba.) *Ši-tir|Ši-it-ra-an-tahma* (Čīpra<sup>a</sup>taχma); *A-ta-ar-ši-it-ra-* S<sup>1</sup> 409, 4.

\***šutur** (El.), in *Šūt-ur|Ištar-Nahundi*.

\***Šūt(f)-tar-na** (OInd. sutaraṇa, SCHEFFELOWITZ, KZ, 38, p. 270).

\***ta, da** (Hit., cf. ta, da, in names of Asia Minor, SUNDWALL, pp. 63, 198, 277), cf. *Te-Tēšup* = *Du-Tēšup* (MDOG 35, p. 43), *Te-ur-a-at-ti*; EL. *Tē|Tū-Ummān*; Scyth. (?) *Te-ūš-pa-a*; *Ta-e* (cf. Cil. Ταε, Isaur. Ταε), *Ta-e-na* BE XV, *Ta-i-šenni*; *Ta-i-tilla* CBS 3480; *Ta-ia-u*, *I-Te-i-e* (?Eg.), *Agab-ta-e* Dilbat; *Buru-ta(š)*,

*Engā-ta*, *Te-ur-a-tti*, *Utta-ti*, *Hudi-ti-šenni*, *Pappa-da*, *Qarpa-ru(n)-da*, *Hite-rua-da*, *Dī-ia-te*; <sup>a1</sup>*Kumi-di*; *Ambari-di*. See also under *andū*, and CPN p. 30, under *di*.

\***tū** (Ph. = 𐎢𐎴 < 𐎢𐎶), in *Tu-ba<sup>2</sup>-lu*.

\**Tu<sup>2</sup>-a-ti*.

\***𐎢𐎴** *Tū'la* (Ar. = 𐤕𐤋 vulpes).

\***𐎢𐎴** (Arb.) *Te-c<sup>2</sup>-ri*, *Te<sup>2</sup>-e-ri*.

\***taba** (Hit., cf. tebe (ταβα = τέτρα), in names of Asia Minor, SUNDWALL, p. 199), in *Ta-bu-šar* CBS 3638; <sup>a1</sup>*Ta-ba*, in Kummuh, Tigl. IV: Pl. I 32 (cf. Car. etc. n. I. Θηβη, Ταβα); <sup>mi1</sup>*Tabata*, *Taballa*, *Tabū* (cf. Lyd. n. I. Ταβου-λα); *Ta-ba-la*, *Tab-lī*; cf. <sup>a1</sup>*Tabi-ti* (Thebeta, SACHAU, ZA 12, p. 43) Tuk. II: Ann. R. 34f; Anp. Ann. III 2; MDOG 43, p. 36.

**tab(a)**, see *tappā*.

\**Ta-bu-u-a*.

\**Tagul* (cf. teke).

\**Tug-dam-me-i*.

*Ta-ga-lī-i*. *Ti-gi-i-l-lu-tum* Dilbat.

\***tadu**, see tata. **tud**, see dud.

\***taua** (Hit., cf. tewe, in names of Asia Minor, SUNDWALL, p. 206), in *Ta-wa-aš-ši* (cf. Car. n. p. m. Ταυ-σαε).

\***tuwa** (Hit., cf. tuwa, SUNDWALL, p. 222f), in *Tu-u-i* (cf. Lyd. Τυωε), *Tu-u-ia* (Eg.?), *Tu-u-a* (cf. Pis., Lyc. Θωαε).

𐎢𐎴 II i turn, re-establish; ideogr. *GUR*; **utir**, in *Abi-zēr*, *Nabū-tēme*; **litir**, in OBA. *Anum-lī-ti-ir* Dilbat, cf. *Li-te-rum*, ?*Li<sup>2</sup>-ti-ru-U*; **tēr**, **tirri**, in *Enlil-Nippuru-ana-ašrišu-te-ir*, *Ašur-, Bēl-, Nabū-gimil-tir-ra*, *Gimil-tir-ra*, *Bēl-, Nabū-tak-te-ir-ra*; **mutir**, in *Ninib-mur-ti-gimil*.

**taijāru** merciful, in *Ašir-ta-a-a-ar*, *Ištar-ta-a-ru-u*.

?*Tū(r)-ri-i* (hypocor.); cf. *tura*.

**tāzi**, in *Ištar-ta-zi*.

\***taha** (Mit., cf. teke), in *Agab-ta-ha|tāh-ḫi*; cf. *Ta-ḫi-ia* CBS 3513; *Ta-ḫa-ia* VS 7: 128, 12; *Da-ḫi-iš-še-en*; *Arbi-te-ḫi* [Add.]; *Tēhi-b-šar-tilla*; *Ta-ḫab-šenni|tilla* BE XV, 198, CBS 4574.

\***tūha** (Hit., cf. tuka), in *Tu-ḫa-am-me* (cf. Isaur. Δογω-μαε, SUNDWALL, p. 288f); *Tu-ḫi*....

- Tu-ḫi-ē'ia* CPN. Cf. <sup>10</sup>*Tu-u-ḫu-ub-bi-ia* CHANTRE 46, s.
- \***teḫib**, see taḫa.
- taḫū** offspring, in *?Nabū-tāḫ-ḫi-še-me*.
- \***taḫma** (OPE. taḫma strong), in *Šitir* *Šitran-taḫma*.
- \* / *Te-i-e* (Eg., or Mit., cf. ta).
- \***taka** (Hit., cf. teke\*, SUNDWALL, p. 200; see also taḫa), in *?Ta-ku*, *Takuwa*, *?Ta-a-ka-šar* (cf. *Ta-ku-ilu* VS 8: 14, 26); *Ta-(a)-gi-gu*; *Ta-gu-u-a* BE XV, 198, 76, *Ta-gu-uh-li* XV, 200, IV 13, *Ta-gu-(us)-si* CBS 3474; *Ta-ga-li-i*; *Ta-gi-na* BE XV (cf. Car. n. l. Teganon, Takina, Tagena); <sup>11</sup>*Ta-ga-la-gi* HABL 408, 1a.
- \***tuka** (Hit., cf. tuke, in names of Asia Minor, SUNDWALL, p. 218), in *Tuk-ki-Ti-šup*, *-šar* UMBS II 2, 84, 15, 19; *?Tukku-bu*, *Tuku-llu*. UMBS II 1 (cf. Cil. ΤΟΥΚΟ-ΛΕΙΣ); *?Wa-du-u-uk-ki* (uwa-tuke?); cf. *Tu-ki* . . ., *?Tu-qu*. <sup>12</sup>*mātKatpa-tukka*. See also tuḫa.
- \***ṭakā** (ṭ) *Adad-ta-ka-a*.
- ṭakālu** trust. Perm. *taklāk*, in *Taklak*, *Adad*, *Ašur*, *Bēl* (*Ḫarrān*), *Ilu(ma)*, *Ištar*, *Nabū*, *Ninib*, *Sin*, *Samaš*, *Ana-Bēl* *Nabū-taklāk*. — Ipt. in *Adad*, *Dagan-taka(a)*. — Ptc. *tākil*, see under *Takil*. *Takilati* (hypocor.). II 1 strengthen. Ptc. *mutakkil*, see under *Mutakkil*, and *Aja*, *Aplu*, *Nabū*; *Ašur-mutakkil-šarru*.
- IV 1 trust. Ipt. *natkil*, see under *Ašur*, *Nabū*, *Šamaš*.
- tukultu** strength; ideogr. <sup>13</sup>*KU*, *ŠI* + *UM*; see under *Tukulti*, *Nabū*; *Ištar-tuk-lat*; *Nabū*, *Nergal-tuklātūa*; *Nabū-tuklatsu*.
- tuklē**, in *Nabū-tuk-te-c-eriba*, *-tirra*.
- \***tala** (Hit.; cf. tele, in names of Asia Minor, SUNDWALL, p. 200), cf. *?Ta-li-a* (Lyc. m. ΤΑΛΙΟΣ), *Ta-a-li-ki-na*; *Ta-la-ma-nu* CBS 3525, 26; *Ḫa-ba-ta-li*; *?Te-la-an*; *Te-lu-si-na*; <sup>14</sup>*Te-li-bi-ni* Boghazk. Babyloniaca, IV p. 224; *Ti-li-ka-me* (ṭ).
- \***tilla**, *tilla* (Mit. lord (ṭ); cf. ṭtile, in names of Asia Minor, SUNDWALL, p. 208), in *Iri-r*, *Sur-ki*, *Teḫi-b*, *Timi-til-la*; for other names composed with *-tilla*, see CPN, p. 35; cf. also El. *Ḫurba-ti-la*, *Kuk-tilla*.
- No. 1.
- \**Tu-bu-ub-bi* (Mit.), cf. *Dulbi-šenni*, *Dulbu*, *Dul-bibu*, *Dullubu* CPN (cf., however, HOLMA, *Quttulu*, p. 44 f); *tlibba*, SUNDWALL, p. 209.
- \**ṭulḫi* (ṭ) *?Tu-li-ḫ-a* (cf. Bī. 𐎲𐎵𐎲).
- \**Tu-ul-ka* (Cil., cf. perhaps ΤΕΥΚΡΟΣ, ΤΟΥΚΡΥΣ).
- ṭulimu** companion; ideogr. *TAM.MA*; in *Naba-talim-usur*; *Ta-lim-mu* CBR I, 67, 4. *Sin-tul-lum-ma*.
- \***tama**, *temi*, *timi* (Mit., cf. teme, trū me, in names of Asia Minor, SUNDWALL, pp. 201, 210), cf. *Aššu-te-mi-pi* (ṭ), *Ti-mi-tilla*; <sup>15</sup>*Ti-nu-ur* (in Cilicia, Shalm. Ob. 128, cf. Isaur. n. l. Τίμπρος); *Tarqū-tim-me* (Cil. Τερκων-θίμπρος). — El. *Tam-ma-ritu*; Cass. *Tam-ma-šaddar*. — Iran. *Par-ta-a-ma*, *Pa-ar-ta-am-mu*. *Arta-ta-a-ma* (š) (superlatives of fra and arta).
- \***ṭumni** (Mit.), in n. l. *Tum-ni-ip* > *Tum-ni-ip-ri*; cf. Car. n. l. ΤΟΥΜΟΣ, SUNDWALL, p. 219.
- ṭurru** *Ta-am-ra-a-nu*.
- \***tana** (Hit., cf. dan; tene: τανα, τενε, in names of Asia Minor, SUNDWALL, p. 202), in *Ta-ni-il-la* UMBS II 2, 11, 12; <sup>16</sup>*Ta-na-ku-un*, capital of Tulka, in Cilicia; *Ar-ma-ta-na-aš*, a Hit. country, OLS 9, 231 (cf. Lyc. n. p. Ερμαδεσσας); <sup>17</sup>*La-ap-si-ta-ni-a* Tigl. IV: Sm. II 40; *?Bi-ši-ta-nu*. — Iran.: *Ta-nu-us*, *?Pa-ru-ta-a-ni*; *Ma-nu-uš-ta-nu* BE IX; *Ū-mi-it-ta-na*<sup>2</sup> (JIN p. 513; BARTHOL., p. 1823); *Ur-ma-as-ta-na*<sup>2</sup> BE VIII 1; *Šutatna*.
- \***tuna** (cf. tuna, in names of Asia Minor, SUNDWALL, p. 219 f), cf. *Tu-un-Te-šup* CBS 4570, *Tu-ni-i-ē'ia*, *Tu-un-nu* Dilbat, T-D LC, *Tu-un-na-a*; *Tu-na-ku*; *Tu-na-mi* (š) *-Šah*; <sup>18</sup>*Tu-nu-ša* <sup>19</sup>*mātḪamatti*, Tigl. IV: III R 10, 41c (cf. Cataon. City Tuṽṽ), <sup>20</sup>*Tu-un-ni* (in Tabal) Shalm. Ob. [106]. KAHN I, 30, R. 2, <sup>21</sup>*Tu-nu-be* in Nairi, Tigl. I: IV 7a.
- \**Ta-an-da-a-a*. \**Te-en-di* (cf. τανδ, τεנד, in names of Asia Minor, SUNDWALL, p. 205).
- \***ṭurri** (ṭ) (Ar.) *Ti-ni-ia*, *Si*-(c) *ti-ni-nu*.
- \***ṭap** (Eg. tʔf), *Tap-naḫti*.
- tappū** companion; ideogr. TAB; in *Tappa-bēl-ilani*, *Il-tap-pa*(c), *Marduk-tap-pi-c-edī-šubši*, *Šamaš-tab-ba-i*.
- tappūtu**, in *Nabū-tap-pu/ṭu-ut-illak*.

תקן II 1 order, strengthen, ideogr. *LAL*, cf.   
 תיקן II 1; *ulaqqin*, see under *Bēl*, *Sin*; *bēl-*  
*taqqin*: *Adad*, *Ašur*; *māt-taqqin*: *Ašur*,  
*Ēa*; *šum-taqqin*: *Bēl*; *taqqinanni*: *Nabū*;  
*mutaqqin*: *Ašur*, *Ilu*, *Ninib*.

*taqūnu*, cf. *Ta-qu-u-ni*: *Sin-ta-qu-nu* BE IX;  
*Tu-qu-nu-ēreš*, *Nabū-tuqunu(LAL)-ēreš*: *Tu-*  
*qu-nu-ēš-šu* BE VIII, 1.

\**tar* (Iran, tara, comparative sf), in *U-ak-sa-*  
*tar*, *Uk-sa-tar*, *Ā-ma-ku-iš-tar* (cf. *satar*),  
 ?*Ā-zi-tar*.

\**tari* (Hit), in *Ta-ri-ki-la* CPN (cf. Cil. n.l. Ke'i.e-  
 vδepiç, SUNDWALL, p. 203).

\**tera* (Eg.), in *Nap-ti-ra*.

\**tura* (Hit, cf. ture, in names of Asia Minor,  
 SUNDWALL, p. 220f), cf. Trtšb (*Tur-Tešup*)  
 BURCHARDT, Fremdworte, II 57, *Dura-r-*  
*Tura-ri-Tešup*: *Lu-a-am-ba-du-ra* (lu +  
 hñ pa + tura?): see also the names under  
*Bin(Tur?)*.

\**Turbazu*, *Turbihā* (Eg.?).  
*Tar-zi-ia* (Iran.?).

\**tarna* (OInd. taraṇa), in *Šut(t)arna*.  
*Tar Kut?-nu*.

\**Tar-si-hu*.

תָּרַשׁ *tarāšu* direct: ideogr. *LAL* (cf. *taqūnu*)  
*lāriš*: \**GAL*, *Nabū*: *Nabū-lāriš-ana-ilāni*;  
*turšanni*: *Ašur*, *Nabū*.

II 1 *Mutarriš*.

*taršu*, in *Bēl-LAL(-iš šūtar-šī-ilu(ūna)*, *-šabu*,  
*Tar(a)št. Tur-šu-Ištar*.

\**Tarqū* (Eth).

\**tirši*, cf. *Abdūtir-ši*.

\**taš*, *daš*, *das* (El., Cass. "he has made"); cf.  
*Kidin-Hutra-taš*, *Nazi-maru-taš*; *Humba-*  
*hal-da-šu da(-a)-še da-si*, *Humban-un-da-ša*,  
*Umma(n)-li(-li)al-da(-a)-šū še daš da-šū si*, *Un-*  
*da-su si*; *Kara-har in-daš da-aš*.

\**taša* (Hit, cf. tezi, daza, in names of Asia  
 Minor, SUNDWALL, pp. 65, 206), in *Ta-aš-šu*  
 = *Da-ša* (cf. Cil. Δαζαζ, Tασιζ), *Ti-ēš-šu*  
 CBS 3513, \**Tešup-taša* MDOG 35, p. 28.  
 Cf. *Ami-taš-ši*; \**Ā-c-ta-aš*, Shalm. Ob. 108  
 (cf. Cil. n.p. Oερασιζ) Trgtšš (BURCKH. 1119)  
 = *Tarhu-taza-š\**; Cass. *Tašši-gurumaš*.

\**Tu(i)šratta*, *Dušratta* (Aryan tuviš "strong,  
 big" + rātha "chariot").

\**tata* (Hit, cf. Mit. tat "to love", JENSEN, ZA,  
 V, p. 203; MESSERSCHMIDT, MVG, IV p. 15;  
 tata, in names of Asia Minor, SUNDWALL,  
 pp. 203f, 275f.), in *Ta(-at)-ti-i*, *Ta-tu* (f. Tατα,  
 f. Tαταζ, m. Tατεζ etc.); *Ta-at-ta* UMBS II 2,  
 35, 11; *Tadu Tātu Dadu-Heša*, *Ta-du-a*;  
 ? *Ta-a-du* BE XVII, 1, 83, 14, 35; *Ta-di-ba-bu*  
 UMBS II 2, 84, 7; *Ir-me mi-ta(-at)-ta* BE XIV,  
 XV (cf. Lyc. Ερμα-δαιτηζ): *Ku-up-pi-ta-ti*  
 CPN; ? *Ba-e-ta-tu* (Capp.). — \**Ta-a-ta-a-i*.

\**Teti*, *Ti-i-tū* VS I 95, 4 (Hit., cf. tata; Cil.  
 Tετηζ); *Ti-it-ti*, *Ti-it-tum* UMBS II 2.

\**Ti-ti-i* (cf. teti, tata, tuta; Lycaon. f. Tητηζ).  
 — *Ti-ta-mo-aš-ka* (Iran.?).

\**tuta* (Hit, cf. dud; tuti, in names of Asia  
 Minor, SUNDWALL, p. 222), in *Tu-ti-i* (Isaur.  
 Tητηζ), *Tu-tu*, *Tu-ud-ha-li-ia*; ? *Tu-ta(-am)-*  
*mu-ū* (cf. Tευταμοζ).



## Additions.

- Ab-di-sa-am-si*, <sup>mat</sup>Šur-ra-a-a, Ki. 1904—10—9, 259.
- Ab-di (?)-šarri**(*milki?*), JADD 511, 2.
- Abi-Ba'al*, *mār lakinlu*, Abp.: 1913—4—6, 153.
- Abi-ḥa-r[i?]**, HABL 1316, R. 8.
- Abi(?)-ili-a-a*, Epon., Ki. 1904—10—9, 197.
- A-bi-ilu*, s. of *Ašur-šum-lušir*, f. of *Ašur-udam-miq*, Be. 18132.
- Adad-apal-iddin*(6), BM. 90940, 1; 103215, R. 10 (KING, BBS, pl. 14, 17).
- Adad(?)-ba(?)-kar(?)**, Be. 17760.
- Adad-ba-ni**; s. of *A-gu-a*, Capp. RA 4, 1, 10.
- Adad<sup>1</sup>-ba-an-ka-[la]**, Be. 18919. *U-KAK-ka-la*, f. of *Ašur-mu-šab-ši*, Be. 18915.
- Adad-bel-ka'in*(2), <sup>ša</sup>*a-kin* <sup>at</sup> *Aššūr* <sup>at</sup> *Kar-Tukulti-Ninib* <sup>at</sup> *Ekalātī* <sup>at</sup> *I-tū* <sup>mat</sup> *Ru-qa-ḥa*, Be. 15998 (MDOG 43, p. 36).
- Adad-ēreš*(2), BM 57943, 4 (KING, BBS, pl. 22, p. 113).
- Adad-išme**(*U-ḤAL*), s. of *Ša-Adad-ni-nu*, f. of *Ašur-mušezib*, Be. 17935.
- Adad-našir*(?), f. of <sup>d</sup>*A-šur* . . . , Be. 17709.
- Adad-nirari* (I), *šarru*, Be. 15498; — III. Th. 1905—4—9, 360. f. of *Tukulti-Ninib*, gf. of *Ašur-našir-aplu*, *šar* <sup>mat</sup> *Aššūr*, Be. 15714; — IV. s. of *Šammu-rāmat* and *Šamši-Adad*, *šar kiššati šar* <sup>mat</sup> *Aššūr*, Be. 15712. — V. s. of *Tukulti-apil-Ešarra*, *šar* <sup>mat</sup> *Aššūr*, KAH I, 21, 2.
- Adad-pa-da-a**, JADD 435, 12.
- Adad-rimani*(3), <sup>hišparu</sup>, HABL 1364, R. 3 = DT 317.
- Adad-šum-ib-ni*, *za-za-ak-ka*, BM 102485, I 19 (KING, BBS, pl. I, p. 77).
- Adad-šum-iddina* (2), s. of *Ašur-DI-šuni-ia*, *tar-ta-ni*, Be. 19320.  
s. of *Lu-la-ia-e*, Be. 17753.
- Adad<sup>2</sup>-šum-li-šir**, s. of *Sin-ašarid*, Be. 18917.
- Adadā-te-ja**(?), f. of *Gimil*(?)-*Sin*, Be. 19318.
- Adad-šum-ušur* (<sup>d</sup>*IM-MU-ŠEŠ*; Ba), Ki. 1904—10—9, 15.
- Adad-šum-ušur* (1), Ki. 1904—10—9, 25.
- A-ga-ab-tum*, VS I, 106, 11.
- A-gu-a** (= *A-ku-a*), f. of *Adad-ba-ni*, Capp. RA 4, 2.
- Aḫi-bani* (12), f. of *Kaššū-nādin-aḫē*, Lo. 102, IV, 35 (KING, BBS, p. 68).
- Aḫi-ja-di<sup>2</sup>**, HABL 1311, 5.
- Aḫi-ri-ba*(?), JADD 661, 14.
- A-ḫu-ut-i**(?), HABL 1193, R. 9.
- Ak-kul-la-nu*, astrologer, Ki. 1904—10—9, 285.
- \*Ak-ku-us-su**, *šā* <sup>at</sup> *Ū-si* . . . , Sarg. VIII<sup>th</sup>, 48.
- \*A-ku-a** (Hit. = *A-gu-a*), Capp. RA 4, 8.
- Amēl<sup>d</sup>-Istar*, f. of *Qišti-Marduk*, Kurig. BM. 102588, face B, 4 (KING, BBS, pl. 2, p. 6).
- Amēl-Marduk* (1), <sup>šaq-šur-pār</sup>, BM. 102485, I 6 (KING, BBS, pl. I, p. 77).
- Am-mc-ni-ilu* (Ba), Th. 1905—4—9, 69.
- Amur-a-šir*, s. of *Gimil-a-num*, Capp. RA 1, sceau.
- Amurru**(<sup>d</sup>*MAK.TU*)-**ba-an**, Epon., CT 33: 15, 103395, 14.
- Amurru**(<sup>d</sup>*KUR.GAL*)-**bēl-zēri**, *šakin šeni*, BM. 102485, I 10 (KING, BBS, pl. I, p. 77).
- Amurru-nādin-aḫē*(?), f. of *Ašur-ēmuranani*, gf. of *Ašur-šum-lušir*, Be. 18128.
- Amurru-zēr-ibni*, HABL 1279, 9. K. 15058.
- Anu**(*AN*)-**bēl-aḫēšu**, s. of *Mi-lī-ḫar-be*, Mna. III R 43, II 17.
- Anu-bēl-ilāni**, Be. 18920.

\***An-zi-i**, ša <sup>al</sup> *Ḥat-lu-bar-ra*, Sarg. VIII<sup>th</sup>, 4a.  
*Apla* (1), <sup>2</sup>ša-kin <sup>mat</sup>Za-mu-u-a <sup>al</sup>A-me-di <sup>al</sup>ĀŠ(?),  
 Be. 16049 (perhaps identical with the Epon.  
*Apla-ia* of Mazamua).  
*Aqar-a*, KK. 102, R. 2. 8738, R. 5. 4537, R. 2  
 (KPRT 106. 120. 131). *Aqar-a-a*, *bārū*,  
 K. 4728, R. 9; *bēl fēmi*, K. 159, R. 21 (KPRT  
 103. 105).  
*Aqar-Bēl-lu-mur* (2), HABL 1335, 2.  
*Arad<sup>d</sup> Gu-la*, astrologer, Abp.: K. 15 107.  
*Arad-ilani*, s. of *Taklak-ana-Āšur*, f. of *Āšur-*  
*dammūq*, Be. 18914.  
*Arad-Istar* (2), <sup>2</sup>šaknu, CT 33: 19, 103392, *v.*  
**Arad<sup>d</sup>Ku-be**, s. of *Āšur-bēl-ilāni*, gs. of *It-tab-ši-*  
*di-en-Āšur*, *šakinmāti*, Be. 17950.  
*Arad<sup>d</sup>Na-na-a*, physician, Ki. 1902—5—10, 13.  
*Arad-Nergal*, f. of . . . . *ušur*, BM. 90936, II 2  
 (KING, BBS, p. 107).  
**Arad-su**(?), s. of *Ri-š-nu-nak*, BM. 90938, R. 3  
 (KING, BBS, pl. XCVII, p. 99).  
**\*Ar-bi-te-ḫj** (Hit.?), JADD 414, R. 7, 10, 11.  
**\*Ar-giš-ti**, šar <sup>mat</sup>*Uvarfi*, Sarg. VIII<sup>th</sup>, 402.  
*Ar-kat-ilī-damaq*, f. of *Nabū-šum-līšir*, BM. 10448,  
 I 5; 38646, II 2; 40590, II 4, 14, 25 (KING, BBS,  
 pl. 18, pp. 92, 94f).  
**\*A-su-ḫi-lī**, šarru, K. 2671, 16 (WAF, I, p. 523).  
*A-ša-ri-du*, HABL 1345, 6.  
*A-šib-bi-il-kan-na-ki-en-il-te*(?), JADD 337, 5.  
**A-šir-ba-ni**, s. of *Gimil-su-in*, Capp. RA 4, 3.  
*A-šir-mu-ta-bi-be-el*, s. of *Gimil-a-mun*, Capp.  
 RA 3, 3, 5, sceau.  
 𐎠𐎢𐎣𐎶𐎠𐎢𐎣𐎶[*arrat*], *sinnišit* [kalli] ša *Āšurbanaplu*,  
 Be. 157568.  
*Āšur-aḫ-iddin*, HABL 1247, 14. *šarru*, CBR I,  
 30.31.32. Ki. 1902—5—106; 1904—10—9, 189.  
 K. 14431. *šar mat* *Āššūr*, HABL 1237, R. 24. —  
 f. of *Āšurbanaplu*, *šar mat* *Āššūr*, HABL  
 1367, 4. 1368, 4. *Āšur-ḫi-ti-danu*, Ki. 1904—  
 10—9, 1.  
*Āšur-apat-iddin* (1), CT 33: 17, 103393 A, *v.*  
*Āšur-ban-aplu*, HABL 1257, 3, writer to king.  
*šar kiššati šar mat* *Āššūr*, Be. 157568. HABL  
 1195, 1, R. 5. 1282.  
 s. of *Āšur-aḫ-iddin*, *šar mat* *Āššūr*, HABL 1367, 5.  
 1368, 3.  
*Āšur-bēl-ilāni*, s. of *It-tab-ši-di-en-Āšur*, f. of  
*Arad<sup>d</sup>Ku-be*, *šakin māti*, Be. 17950.

*Āšur-bēl-ušur* (1), Th. 1905—4—9, 168. Epon.,  
 B. C. 695, Th. 1905—4—9, 58.  
*Āšur-dam-me-ig*, s. of *A-bi-ilu*, gs. of *Āšur-šum-*  
*līšir*, Be. 18132.  
 s. of *Arad-ilāni*, gs. of *Taklak-ana-Āšur*,  
 Be. 18914.  
 s. of *Ki-bi-Āšur*, f. of *Āšur-zēr-iddin*, gf. of  
*Āšur-mudammig*, Be. 17752.  
*A-šur-dan*, Capp. RA 1, 25a, 1b. *Āšur-dan*, *šarru*,  
 Ki. 1904—10—9, 158.  
*Āšur-dan-an*, f. of *Nabū-zāqip-en-ši*, CT 33: 15,  
 103396, 4; 16, 103394, 4.  
*Āšur-dan-in-ni*, Epon., B. C. 685, Ki. 1904—  
 10—9, 182.  
*Āšur-emuranni* (? *ŠI-ni*), Be. 18131.  
 s. of *Amurru-nādin-aḫē*, f. of *Āšur-šum-līšir*,  
 Be. 18128.  
*Āšur-ḫa-mat-ia*, Ki. 1904—10—9, 52.  
**Āšur-kiḫ(BE)-su**, s. of *Mušezib<sup>d</sup>KU*, Be. 18133.  
*Āšur-la* . . . , K. 14574.  
*Āšur-lī-ū* (3), Ki. 1904—10—9, 50.  
*A-šur-ma-lik*, Capp. RA 2, 2a, 9b.  
*Āšur-mu-dam-me-ig*, s. of *Āšur-zēr-iddin*, gs.  
 of *Āšur-dam-me-ig*, [ggs. of *Ina*]-*ki-bi-Āšur*  
 [*sukkalli*] *rabi* [*šurri*]-*ḫa-ni*]-*gal-bat*, *šakin*  
<sup>mat</sup>*al* *Ni-nu-a*, Be. 17752.  
*Āšur-mu-šab-ši*, s. of *Adad-ban-ka-la*, Be. 18915.  
**Āšur-nādin-šumāti**, s. of *Āšur* . . . , *šakin* . . . ,  
 Be. 17759.  
*Āšur-nāšir-aplu*; (I) Be. 15711; s. of *Tukulti-*  
*Ninib*, *šangū Āšur*, CT 33: 59, 104411, 2; —  
 gs. of *Adad-nirari*, *šar kiššati šar mat* *Āššūr*,  
 Be. 15714. KK. 14884. 15273. Th. 1904—  
 4—9, 60; 360.  
*Āšur-rabi*, Capp. RA 2, 2a, 7b; s. of *Āšur-reš-iši*,  
*šar mat* *Āššūr*, Be. 15549.  
*Āšur-ram-šarri*, K. 10754, R. 3 (KPRT 127).  
*Āšur-reš-i-ši* (II), s. of *Āšur-rabi*, *šar mat* *Āššūr*,  
 Be. 15549.  
**Āšur-šab-ši**, f. of *Mušallim-Āšur*, gf. of *Etīl-Āšur*,  
 Be. 18916.  
**\*A-šur-šad-ni-se-šū**, Epon., CT 33: 14, 103445.  
**A-šur-šamši**, s. of *Li-ba-ni*, Capp. RA 2, 2a, 1b, 9b.  
**Āšur-ša-pa(1)-ḫe-ri**, Epon., CT 33: 19, 103392, 6.  
*Āšur-šar-ušur*(?), Th. 1905—4—9, 281.  
*Āšur-šeziḫ(KAR)-a-ni*, *tartānu šakin mat* *Ni-nu-a*  
*šakin mat* *Qum-mu-ḫi šakin mat* *Ni-ḫ-ri-a*(?),  
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- [s. of?] <sup>d</sup>*Adad<sup>2</sup>-ba(?)-kar(?)*, Be. 17760, possibly identical with the Epon. B. C. 884.
- Ašur-šallim-šumi-ja**, f. of *Adad-šum-iddin*, Be. 19320.
- Ašur-šum-ašbat** (*MU-LU-bat*, cf. *Ina-Ašur-šum-aš(?)-bat*), <sup>šakin</sup>*ai* <sup>ai</sup>*Aššur*, Be. 17820.
- Ašur-šum-ešir** (*MU-KAK*)  
s. of *Adad-išme*, gs. of *Ša-Adad-ni-nu*, Be. 17935.  
s. of [*Kal*]-*hi(?)-ja*, Be. 17847.
- Ašur-šum-lušir**, f. of *A-bi-ilu*, gf. of *Ašur-dam-me-iq*, Be. 18132.  
s. of *Ašur-ēmuranni*, gs. of *Amurru-nādin-aḫē(?)*, <sup>šakin</sup>*matī*, Be. 18128.
- Ašur-šum-ukin**, CT 33: 17, 103393, A, <sup>ro</sup>.
- Ašur-zēr-iddina**, s. of *Ašur-dammeq*, gs. of *Ki-bi-Ašur*, f. of *Ašur-nudammig*, Be. 17752.
- Ašur-zēr-ušur(?)**, f. of *Ša-me-di*, gf. of <sup>d</sup>*E-ru-a-našir*, Be. 19152.
- A-ta-na-aḫ-ḫ-lī*, s. of *Ḫa-ab-si-im*, *arad* <sup>d</sup>*Nergal*, Ta', GRESSMANN, Bilder, II, 196.
- At-kal-a-na-Bēl**, Th. 1905—4—9, 68 (1. year of Merod.).
- Ba-da-a*, K. 16064.
- \*Ba-ag-bar-ar-na**, <sup>šá</sup> <sup>ai</sup>*Zak-ru-tc*, Sarg. VIII<sup>th</sup>, 47.  
*Ba-ag-par* . . . , HABL 1211, 2.
- Ba-la-si-i*, HABL 1332, R. 6, s. K. 14679.
- Ba-la-ši, al*, BM. 90936, II 16 (KING, BBS, pl. CV, p. 108).  
f. of . . . *kin-ni*, BM. 104409, 5 (KING, pl. 14, p. 89).
- Ba-laš-su*, HABL 1236, 11, 1275, 18; 1231, s.
- Bal-ti-ta*, CT 33: 16, 103394, <sup>ro</sup>.
- Bar-ru-qi*, f. of *Si(?)-bar-ši-pak(?)*, Be. 17708.
- Bá-šá-Amurru**, s. of *Ilu-be-la-aḫ*, Capp. RA, 3, 1.
- <sup>d</sup>*Ba-ú-aḫ-iddina*, s. of *Sin-bēl-kēl-t-ti*, *dup-šar-ru*, Imb.: BM. 91015, R. 22 (KING, BBS, pl. CVI, p. 110).
- Bēl* . . . , HABL 1196, 1.
- Bēl-aḫē-Marduk**, HABL 1255, 11.
- Bēl-aḫērtba*, JADD 1012, R. 1.
- Bēl-apat-iddina* (4), <sup>mat</sup>*At-lab-ri-a-e*, Sarg. VIII<sup>th</sup>, 48.
- Bēl-ēmuranni*, <sup>š</sup>*turtānu*, Epon. B. C. 686, CT 33: 18, 103391, s.
- Bēl-ēpuš*, Esarh.: CBR I, 39, 2, 31, 2.
- Bēl-ēreš* (3), K. 15206.
- Bēl-erība*, f. of *Na* . . . , BM. 90936, I 6 (KING, BBS, pl. CIV, p. 107).
- Bēl-Harran-bēl* (*BE*) *-ušur*, Epon., Ki. 1904—10—9, 43.
- Bēl-Harran-šadna*, Epon., B. C. 648, Ki. 1904—10—9, 244.
- Bēl-ib-ni*, KK. 15324, 16483. *šar kiššati*, CBR I, 29.
- Bēl-iddin*, HABL 1255, R. 11.
- Bēl-iqša*, of Gambulu, K. 15354.
- <sup>d</sup>*Bēlit-sa-am-ma-ilat-a-a*, *bēl'ēmi*, KK. 1600, R. 3, 8004, R. 9 (KPRT 102. 138).
- Bēl-lī*<sup>2</sup>, HABL 1345, 4.
- Bēl-lu-balaš* (2), <sup>h</sup>*tur-ta-a-ni<sup>h</sup>* *nagiru rabū<sup>h</sup>* *šatam ekurrate<sup>h</sup>* *rab ummāni rapšu* (šū) <sup>š</sup>*šakin ai* *Ta-bi-ti ai* <sup>ai</sup>*Ḫarrani* (ni) <sup>ai</sup>*Ḫu-zi-ri-na ai* <sup>ai</sup>*Dūr-šadū-bēl-ba-ni<sup>mat</sup>* *Ša-al-lu ai* *Ba-lī-Ḫu*, Be. 16046a.
- Bēl-lū* (*dariš*), K. 15349.
- Bēl-nāšir* (5), K. 15324.
- Bēl-šarrani* (1), Epon., B. C. 699, Ki. 1904—10—9, 133. Th. 1905—4—9, 54.
- Bēlšumu*, s. of *Bēl-ja-ú*, <sup>h</sup>*dup-šar*, Esarh.: CBR I, 30, 17; 31, 18 (B. C. 680).
- Bēl-šum-iddina*, HABL 1250, 2.
- Bēl-šum-iškuu* (3), s. of *Šil-la-a*, HABL 1204, R. 2.
- Bēl-ú-sip-pi*, s. of *Ú-šur-a-mat<sup>d</sup>* *Ē-a*, Esarh.: CBR I, 30, 12, 31, 14 (B. C. 680).
- Bēl-ú-šc-zib*, astrologer, Ki. 1904—10—9, 15.
- \*Bi-ir-ga-sa-ta** (Hit.), VS I, 108, 2.
- \*Bir-ta-tu**, <sup>šá</sup> <sup>ai</sup>*Ši-bur-a-a*, Sarg. VIII<sup>th</sup>, 48.
- <sup>\*Bu-ú-ḫi</sup> (Mit.), TA 18, R. 8.
- Bu-luš*, Epon., CT 33: 17, 103393, 14.
- Bu-ra-ma-ma*, Capp. RA, 4, 6.
- <sup>\*Bur-bu-ra-zu</sup>, <sup>šá</sup> <sup>ai</sup>*Bit-Ištar*, Sarg. VIII<sup>th</sup>, 48.
- Dajāni-ja**, f. of *Mušabbi-Ašur*, Be. 17757.
- \*Da-ak-ni-iš**, Capp. RA, I, s, 3b.
- <sup>\*Dal-ta-a</sup>, HABL 1315, 22.
- Da-na-nu*, Epon., B. C. 680, <sup>š</sup>*šakin ai* *Man-šú-ate*, Ki. 1904—10—9, 189.
- Dan-in-šarru*, <sup>h</sup>*SAG*, K. 7, R. 2 (KPRT 137).
- \*Da-nu-um-na**, Capp. Ch. 2, 15.
- Da-nu-ni-i*, Ki. 1904—10—9, 13 (B. C. 690).
- \*Da-ri-i** (Iran.?), <sup>šá</sup> <sup>mat</sup>*Ša-pár-da*, VIII<sup>th</sup>, 47.
- Di-dí-i*, HABL 1219, 10.
- †Di-li-li-ja** (hypocor.), CT 33: 15, 103395, 2.
- Du-la** . . . , HABL 1252, 8.
- Du-nu-qu*, HABL 1336, R. 7.

*Du-na-nu*, of Gambulu, K. 1904—10—9, 90.

*Dūr-Ašur*, CT 33:17, 103393, 16.

*ḪDūr-Šarruktna-a-a-[i-ti]*, K. 14582.

\***Du-ri-si** (Iran), <sup>h</sup>*ḫazānu ša Nār-ti*, Sarg. VIII<sup>h</sup>, 42.

\***Du-sa-an-ni**, <sup>h</sup>*sa-par-da-a-a*, KGAS 8, 4, R. 8.  
11a, 6, 11b, R. 5, 7.

*Ea*(<sup>d</sup>*EN.KI*)-*na-š[i-ir?]* (Ba.), K. 14613.

*E-gi-bi* (Ba.), Th. 1905—4—9, 88.

*E-lá-ni*, Capp. RA, 3, 8.

*El* <sup>l</sup>*l̄-ba-ni*, f. of *I-ku-num*, Capp. RA 1, 2b and seal.

*Enlil-nádin-aphu*, BM. 90936, II 17 (KING, BBS, pl. CV, p. 108).

*Enlil-ba-ni* (Ba.), K. 14278.

*Enlil-šum-ib-ni*, s. of *Rabá-ša-Marduk*, <sup>h</sup>*šakin*  
<sup>at</sup> *I-si-in*, BM. 90936, II 8 (KING, BBS, pl. CV, p. 107).

*Enlil-zēr-ib-ni* (Ba.), Ki. 1904—10—9, 15.

*Ertba-Adad*(*SU-IM*), *šar kiššati*, Be. 17819.  
f. of *Sin-uballit*, gf. of *Ša-Adad-ni-nu*, Be. 18126.

*Ertba-Ašur*, f. of *Ninib-apa-iddin*, gf. *Marduk-uballit*, <sup>h</sup>*šakin* (*māti* <sup>māt</sup>)<sup>at</sup> *I-sa-ni*, Be. 17707, 17761.

\*[*E-r*]<sup>i</sup>-*š*-*si-ti-ba-al* (Ph. ארשטיבאל\*), gs. of *Kar-c-ḫi*, KGAS 64, 6.

<sup>d</sup>*Er-ru-a-nāšir*(?), s. of *Ša-me-dí*, <sup>h</sup>*šakin* <sup>at</sup> *Ni-nu-a*,  
gs. of *Ašur-zēr*(*šum*)-*ušur*(?), <sup>h</sup>*sukkallu rabū šakin* <sup>māt</sup> *ḫa-laḫ-ḫit*(?), Be. 19152.

*Ē-sag-gil-ki-ga* . . . , HABL 1215, 14.

**E-til-Ašur**, s. of *Mu-šallim-Ašur*, gs. of *Ašur-šab-ši*, Be. 18916.

*Gab-ba-ri*, Epon., B. C. 667, Ki. 1904—10—9, 178 f.

*Gab-bi-i* (hypocor.), K. 14971.

*Gabbi-ilāni-ēreš* (Š) 1, K. 15929.

<sup>d</sup>**GAL-apa-iddina**, BM. 90936, II 15 (KING, BBS, pl. CV, p. 108).

<sup>d</sup>**GAL-ušallim**, *mār ḫab-ḫ(a-an)*, BM. 90936, II 11 (KING, pl. CV, p. 108).

**Ga-si-im**, Capp. RA, 1, 6, 7b.

*Gimil-a-num*, f. of *A-mur-a-šir*, Capp. RA, 1, seal;  
f. of *A-šur-mu-ta-bi-cl*, Capp. RA, 3, seal.

*Gimil-su-in*, f. of *Ašir-ba-ni*, Capp. RA, 4, 4.

**Gu-gu-ú-a**, JADD 94, R. 2.

**Gula-eres**, BM. 102485, I 9, 18; II 15 (KING, BBS, pl. I—II, p. 77 f.).

*ḫa-a-a* . . . , HABL 1316, 5.

*ḫa-a-i-ri*, HABL 1335, 14.

**ḫa-ab-si-im**, f. of *Atanah-ilī*, Ta<sup>c</sup>.

**ḫa-gal** . . . , K. 14652.

*ḫa-la-enšu*(?), CT 33:15, 103396, 10.

*ḫa-lí-mu-si*, f. of *la-di<sup>2</sup>-ilu*, CT 33:17, 103393, A, 10.

**ḫal-dj-áb-ušur**, HABL 1193, R. 7.

*ḫa-am-na-a-nu*, <sup>h</sup>*šangu*, HABL 1308, R. 5 = K. 4786.

*ḫa-an-da-si* (gen.), AO 2221, R. 12 (OLZ 6, 199).

*ḫa-a-ni*, HABL 1221, 7.

\**ḫa-nu-nu*, CT 33:15, 103396.

*ḫa-ri-i*, CT 33:16, 103394, *šap* 16.

\**ḫar-ma-ak-ki*, <sup>h</sup>*dup-šar šarri Aššuru<sup>h</sup>-ú*, Sarg. VIII<sup>h</sup>, 429. <sup>at</sup> *Še ḫar-ma-ki* Tigl. I: JADD 736, 4.

\***ḫul-te-lu-tiš** (El), *šar* <sup>māt</sup> *Elanti*, Neb. I: V R 55, 41 = *ḫutcluduš-Inšušinak*, s. of *Šilhak-Inšušinak*, see THUREAU-DANGIN, RA, X (1913), p. 98.

*ḫu-ma-ma-ti*, HABL 1193, R. 6.

\**ḫu-um-bi-c*, *ša* <sup>at</sup> *Bit-zu-al-za-aš*, Sarg. VIII<sup>h</sup>, 46.

*ḫurāšānum*, Capp. RA, 2, 2a, 8b.

*ḫu-ru-ta*, Capp. RA, 1, 4, 4b.

\**la-di<sup>2</sup>-ilu*, s. of *ḫa-lí-mu-si*, CT 33:17, 103393, 6.

*la-ki-nu*, *mār l*, Ki. 1904—10—9, 15.

\**la-an-zu-ú*, *šar* <sup>māt</sup> *Na<sup>2</sup>-i-ri*, Sarg. VIII<sup>h</sup>, 396 f.

<sup>d</sup> *I-bi-Sin*(<sup>d</sup> *EN.ZU*), *lugal kal-ga lugal Ur* (*lugal-an*)-*ub[da-tab-tab]-ba*, Capp. RA, 1.

**lb-ni-Adad**<sup>1</sup>, f. of *I-ti-A-šur*, Capp. 2, 4b.  
*Iddin-Papsukkal*, f. of . . . . *zēr*(?), BM. 38646, I 13 (KING, BBS, pl. 19, p. 93).

*Id-ri-i*, CT 33:16, 103394, 11.

*I-kib-ilu*, s. of *A-dur-Ištar*, Capp. RA, 5.

*I-ku-num*, s. of *El*/*I-l̄-ba-ni*, Capp. RA, 1, 4, 18a, 2b, seal.

**I-ku-uš-mu** . . . , s. of *I-ra-am* . . . , Capp. RA, 4, seal.

*l̄-l̄-ba-ni*, f. of *Ašir*/*Ašur-ba-ni*; see also *El-ba-ni*.

**l̄l̄-be-lá-aḫ**, f. of *Bá-ša-Amurrin*, Capp. RA, 3, 1.  
*l̄l̄-it-ti-ja*, <sup>h</sup>*šakin* <sup>at</sup> *Aššuri* <sup>at</sup> *Kar-Tukulti-Ninib*  
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- <sup>ai</sup>Ēkallatī <sup>māt</sup>Ku-qa-ḥu, Be. 16044; cf. MDOG 42, p. 51.  
 Ilu-ma-ti<sup>2</sup>(ZU), HABL 1291, 7, 9.  
 \*In-ba-ap-pa, <sup>ai</sup>tur-ta-nu, Senn.: Ki. 1902—5—10, 1.  
 I-na-[i]i-ia-al-lak, rab BL.LUB<sup>M</sup>, Be. 17898.  
 \*In-da-bi-giš, KK. 15016. 15119.  
 Iq-bi-Āšur, <sup>h</sup>A.BA šá <sup>ai</sup>Kar-Sulman-ašarid, HABL 1234, 2.  
 \*Ir-an-si, f. of Ullusunu, Sarg. VIII<sup>th</sup>, 68.  
 \*Iš-ga-bu (Hit), VS I, 109, 2.  
 \*Iš-pa-ba-a-ra, K. 15036.  
 Iš-pu-e-ni, f. of Sarduri, šar <sup>māt</sup>Ur-ar-ti, Sarg. VIII<sup>th</sup>, 400, 401.  
 Ištar-dūri, <sup>h</sup>šakin <sup>ai</sup>Arrapha, Epon. B. C. 714, Sarg. VIII<sup>th</sup>, 499.  
 Ištar-idāg, ID<sup>M</sup>-a-lik(?), <sup>h</sup>šakin <sup>ai</sup>Tu-uš-ḥa-an, Be. 18134.  
 Ištar-nā'id, <sup>h</sup>ḥa-sa-nu, HABL 1238, 9.  
 Ištar-šum-ēreš, K. 14964(?). Ki. 1904—10—9, 27; 32; 268.  
 Ištar-tu . . . , abaraku akil ēkalli, Be. 18137.  
 I-ti-a-bi-im, Capp. 4, 5.  
 I-ti-a-šur, s. of Ib-ni-Adad, Capp. RA, 2, 13 a, 4 b. s. of Ku-be-im, Capp. RA, 3, 14.  
 It-tab-ši-di-en-Āšur, f. of Āšur-bēl-ilani, gf. of Arad<sup>d</sup>Ku-be, šakin māt, Be. 17950. Cf. It-tab . . . , Be. 18127.  
 Itti-Adad-a-ni-nu, Ki. 1904—10—9, 29.  
 [Kal?]-ḥi-ja, f. of Āšur-MU-KAR, Be. 17847. Kil(?)-ḥa-a, Be. 17755.  
 [Kan-d]a-la-nu, šar Babilī, CBR I, 40.  
 Ka-nun-a-a, HABL 1193, R. 8.  
 \*Kar-ak-ku, šá <sup>māt</sup>Ur-ri-ka-a-a, Sarg. VIII<sup>th</sup>, 49.  
 Ki-na-a(?), HABL 1296, R. 1.  
 Ki-sir-Āšur, s. of Ḥa-an-da-si, AO 2221, R. 12 (OLZ 6, 199).  
 Ki-i-ša-ti(?), HABL 1275, R. 2.  
 \*Ki-ta-ak-ki (cf. Καττακας, Κατοκας JIN, p. 159), šá <sup>ai</sup>Ur-ri-an-gi, Sarg. VIII<sup>th</sup>, 44.  
 Ku-be-im, f. of I-ti-A-šur, Capp. RA, 3, 14.  
 \*Ku-duk-ka (Hit, cf. Lyc. Κοδουκας), VS I, 109, 19. Ku-du-uk-ku, UMBS II 2, 84, 11.  
 Ku-dur-ru, HABL 1257, 7. Kudurru, <sup>h</sup>dup-šar, Esarh.: CBR I, 32, 16.  
 Ku-na-a(-a), HABL 1257, 6. 1292, 3.  
 \*Ku-ri-gal-zu, HABL 1185, 12. Esarh.: CBRI, 32, 1. No. 1.  
 \*Kur-ra-la<sup>3</sup>-ū, HABL 1275, 18.  
 Ku-uš-ka-a (gentil), Th. 1905—4—9, 281 + 281 A.  
 \*Ku-zu-na, TA 224, 16.  
 La-an-š[e-c], K. 14680.  
 La-tú-ḥa-ša-a-ni-Āšur, CT 33: 18, 103391, 4.  
 Li'-Āšur, CT 33: 19, 103392, 2.  
 Lib-lu-tu, JADD 738, R. 8.  
 Lip-ḥur-ilu, Epon, Ki. 1904—10—9, 230 + 236 + 240.  
 Lu-balaq, CT 33: 15, 103396, 10.  
 Lu-la-ja-e, s. of Adad-šum-iddina, tartanu, Be. 17753.  
 Ma-ḥu-ma-a(?), HABL 1316, R. 16.  
 \*Ma-ki-ir-tu (Iran. cf. Mäkerd, JIN, p. 188), šá <sup>ai</sup>Bit-sa-ag-bat, Sarg. VIII<sup>th</sup>, 44.  
 Man-nu-ki-aḥē, <sup>h</sup>šanu, Abp.: Ki. 1904—10—9, 90.  
 Man-nu-ki-i-Āšur, <sup>h</sup>abaraku, JADD 1020, 5.  
 Man-nu-ki-i-štar-ti<sup>2</sup>ū, K. 16523.  
 Man-nu-ktima-Āšur, CT 33: 18, 103391, 12.  
 \*Man-nu-la-mi-ni, CT 33: 16, 103394, 2.  
 \*Ma-nu-bala-Adad(?), CT 33: 15, 103395, 3, 12.  
 Mar-duk, <sup>h</sup>ša-ku, HABL 1204, 4.  
 Marduk-apat-iddin, KK. 15166. 15324. — Merod. II.: K. 16581. Ki. 1902—5—10, 1; 1904—10—9, 210. Th. 1905—4—9, 68.  
 Marduk-ban- . . . , Ki. 1904—10—9, 256.  
 Marduk-eriba(3), CT 33: 18, 103931, 13.  
 Marduk-ia(?), s. of Nabū-lī sukallī rabī šarri <sup>māt</sup>Ḥa-ni-gal-bal, šakin <sup>māt</sup>Qum-mu-ḥi, Be. 18921.  
 Marduk-išmeani(5), <sup>h</sup>šakin <sup>māt</sup>Na'iri <sup>ai</sup>An-dī-ba <sup>ai</sup>Ba-bu <sup>ai</sup>Mal-la-ni <sup>māt</sup> . . . <sup>māt</sup>Su-uḥ-ni, Be. 16045.  
 Marduk-šakin-šumi, astrologer, K. 14645.  
 Marduk-šal-lim-aḥē, <sup>h</sup>šamallū šihru, s. of Nabu-mušēsi, Ki. 1904—10—9, 95. <sup>d</sup>AMAR. UD-DI-PAP<sup>M</sup>, Ki. 1904—10—9, 41.  
 Marduk-uballit(? TI.LA . . . ), s. of Ninib-apat-iddin, gs. of Eriba-Āšur, Be. 17707.  
 Marduk-šāpik-zer(1), HABL 1237, R. 21.  
 Marduk-šar-usur, CT 33: 16, 103394, 17.  
 Marduk-šum-iddina (Ba), KK. 14580. 14603.  
 Marduk-šum-iqtā, descend. of Gabbī, K. 14971]. <sup>h</sup>[dupšarru], K. 14854.

- \**Ma-aš-dak-ku*, šá <sup>al</sup>*An-dir-pa-ti-a-nu*, Sarg. VIII<sup>th</sup>, 48. šá <sup>al</sup>*A-rad-pa-ti*, Sarg. VIII<sup>th</sup>, 49.
- \**Ma-aš-da-a-a-uk-ku*, šá <sup>al</sup>*Ki-in-ga-ra-ku*, Sarg. VIII<sup>th</sup>, 45.
- \**Me-na-na*, Abp.: Ki. 1904—10—9, 34.
- \**ME-šapik-zēr*, *A.B.A.* CT 33: 15, 103396, 14.
- Me-nu-aḫ-ḫi**, CT 33: 19, 103392, 7.
- \**Me-ta-at-ti* (Iran., cf. Μιδάτωα), <sup>mat</sup>*Zi-kir-ta-a-a*, Sarg. VIII<sup>th</sup>, 106, 141, 142. *Me-ta-at-ta-ti*, 80.
- Me-tu-ru**, CT 33: 15, 103396, 12. *Mi-tu-ru*, JADD 324, L. E. 3 (B. C. 692).
- Mil-ki-ili*, JADD 165, L. E. 4.
- Mi-tu-nu*, HABL 1175, 18.
- Mu-nu-ḫi(?)*, HABL 1240, 9.
- Mu-ša-ab-ši-Ašur**, s. of *DI.KUD-ia*, Be. 17757.
- Mušallim-Ašur*, s. of *Ašur-šab-ši*, f. of *Etil-Ašur*, Be. 18916.
- Mu-še-zib . . .*, HABL 1304, 14.
- Mūšezib-Marduk(KAR<sup>A</sup>KU)*, f. of *Ašur-kiit-su*, Be. 18133.
- Mu-tak}-kil-Ašur*, K. 14616.
- Mu-tak-kil-Marduk*, Epon., B. C. 799, Th. 1905—4—9, 257.
- Nabū-aḫē-bul-liḫ*, K. 15 277.
- Nabū-aḫē-iddina* (5), Ki. 1904—10—9, 46; 299.
- Nabū-aḫēriba* (2), Ki. 1904—10—9, 40; 53.
- Nabū<sup>1</sup>-apal-ušur*, šar *Babili*, CBR I, 41.
- Nabū<sup>1</sup>-at-kal*, HABL 1289, R. 4.
- Nabū<sup>1</sup>-bēl(U)-nap-ḫa-ḫa-aḫē-[šū]**, HABL 1366, 18.
- Nabū<sup>1</sup>-bēl-šumati*, HABL 1246, R. 17, 1248, 13. 1279, 8. 1284, R. 2. 1311, 31, R. 34. 1326, 4, R. 5.
- Nabū<sup>1</sup>-bel-ukin*, HABL 1191, 1.
- Nabū-damiq* (1), s. of *Zer-Babili*, of Erech, Ki. 1904—10—9, 47.
- Nabū-dan-na-ka-lim(?)**, <sup>al</sup>*A.B.A.*, B. C. 699, Ki. 1904—10—9, 133.
- Nabū<sup>2</sup>-di-ni(-ši-me)**, CT 33: 16, 103394, 15, Case 13.
- Nabū<sup>1</sup>-dur-qat . . .(?)**, HABL 1275, R. 2.
- Nabū-dūr-ū-sur*, Epon., B. C. 697, [<sup>2</sup>šakin <sup>al</sup>*Par-nun-na*, Senn.: K. 1674, VIII 20 (CT 26: 38).
- Nabū-ēpuš(uš)*, <sup>al</sup>*kalu(KAL)* ša <sup>al</sup>*Ēa*, Ki. 1904—10—9, 52.
- Nabū<sup>1</sup>-e-ti-ilani*, s. of *Imi(ḫi)-Ēa*, BM. 91 015, R. 20 (KING, BBS, pl. CVI, p. 110).
- Nabū-ḫa-am-mat-u-a*, Th. 1905—4—9, 281.
- Nabū-iq-bi*, Ki. 1904—10—9, 39.
- Nabū-iqiša* (1), K. 14658.
- Nabū<sup>2</sup>-kil-an-ni*, HABL 1353, 11.
- Nabū-kin-ušur* (2), Epon., B. C. 690, Ki. 1904—10—9, 13.
- Nabū-kin-zēr*, šarru (probably = *Kin-zēr*), CBR I, 22, 13.
- Nabū-lī<sup>1</sup>* (4), *sukkalu rabū šarri* <sup>mat</sup>*Ḫa-ni-gal-bal*, Be. 18921.
- Nabū-mu-še-si*, K. 14563; s. of *Nabū-šallim-aḫē*, <sup>al</sup>*A.B.A.*, Ki. 1904—10—9, 95.
- Nabū-nadin-aḫē* (5), f. of *Tab-šar<sup>al</sup>NIN.LIL*, CT 33: 19, 103392, Case 17.
- Nabū-nadin-aplu* (2), <sup>al</sup>*maššar bit ili*, Ki. 1904—10—9, 52.
- Nabū-našir* (5), s. of <sup>al</sup>*ḫunгарu*, Esarh.: CBR I, 30, 10; 31, 17. s. of <sup>al</sup>*Šangū<sup>al</sup>Adad*, Esarh.: CBR I, 30, 12; 13, 15; (2) *šarru*, CBR I, 4. 5. 6. 7. 8—21.
- Nabū<sup>1</sup>-našir-napšati*, s. of <sup>al</sup>*SAG*, BM. 40006, E. 1 (KING, BBS, pl. 25, p. 118).
- Nabū-rēš-iš-ši*, JADD 472, R. 14 (B. C. 668).
- Nabū-sa-kiḫ*, Epon., Th. 1905—4—9, 395.
- Nabū-šallim-aḫē* (1), Ki. 1904—10—9, 12.
- Nabū-šallimšunu* (1), <sup>al</sup>*dupšar šarri rabū ḫrab pit usni ḫunman šarrukin bukur Ḫar-makki*, Sarg. VIII<sup>th</sup>, 428.
- Nabū-šar-aḫēšu* (2), <sup>al</sup>*paḫat ḫa-mir-i-na*, 1913—4—6, 147.
- Nabū-šar-ušur* (6), Epon., CT 33: 16, 103394, 9. — *A.B.A.* *māti*, Epon. B. C. 620, CT 33: 15, 103396, 9. — <sup>al</sup>*AK-MAN-PAP*, <sup>al</sup>*ū(?)ra-si*, HABL 1249, R. 2.
- Nabū<sup>3</sup>-še-zib*, HABL 1354, 8, R. 8.
- Nabū-še-zibani* (2), CT 33: 18, 103391, 14.
- Nabū<sup>1</sup>-šum-ibni*, BM. 104408, I 4 (KING, BBS, pl. 19).
- Nabū-šum-iddin* (4), astrologer, Ki. 1904—10—9, 33. <sup>al</sup>*PA-MU-MU*, Th. 1905—4—9, 4.
- Nabū-šum-iškun* (1), šarru, CBR I, 2. 3.
- Nabū-šum-ḫiir* (2), s. of *Arkat-ili-damga*, BM. 40590, II 4 (KING, BBS, pl. 18, p. 92).
- Nabū-tab-ni-ušur*, <sup>al</sup>*A.B.A.* *ali*, K. 15206.
- Nabū-tap-pu-ti-illakē*, Epon., time of *Sin-šar-iškun*, Ki. 1904—10—9, 352.
- Nabū-ušallim*, *mar E-gi-bi*, <sup>al</sup>*maš-maš*, Th. 1905—4—9, 88.
- Nabū-ū-še-zib*, K. 14593.

*Nabū<sup>2</sup>-za-qip-enšī*, s. of *Ašur-dan*, CT 33:15, 103 396, 4; 16, 103 394, 3.

*Nabū-zer-ibni*(4), CT 33: 19, 103 393, 8; (2) K. 14593.

*Nabū-zer-iddin*(3), CT 33: 17, 103 393, 3.

*Nabū-zer-kitti-lšir*(1), Ki. 1904—10—9, 12.

*Nabū-zer-lšir*(3), HABL 1285, R. 21. Ki. 1904—10—9, 25.

*Nabū-zuqup-ken*(2), K. 15919.

**Nādina-ahu** (*Se-na-ŠEŠ*), s. of (n. f.) *E-gi-bi*, Esarh.: CBR 1, 30, 11; 31, 12 (B. C. 680).

*Na-ḫi-ri*, CT 33: 16, 103 394, 13.

*Na<sup>2</sup>-id-ilu*, <sup>h</sup>*SAG*, HABL 1208, 11.

*Na<sup>2</sup>-id-lštar*(1), CT 33: 19, 103 392, 9.

*Na-ni-a*, f. of *Zi-li-lštar*, Capp. RA, 3, 2.

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*Nergal-šar-ušur*(6), <sup>h</sup>*rab B.LUB*, K. 14583.

**Na-šuḫ-qātā-sabat**, JADD 6, 4.

*Nergal<sup>2</sup>-bil-ku-ur-ia*, <sup>h</sup>*rab ekalli ša eli ša* <sup>ai</sup>*Kal-ḫi* <sup>h</sup>*šakin* <sup>ai</sup>*Sa-me-ri-ti*, Be. 17846 (probably = Epon. B. C. 874).

**Nergal-šar-ilāni**, <sup>h</sup>*mutir pūti*, HABL 1214, R. 4.

*Nergal-šum-iddin*(3), Ki. 1904—10—9, 35.

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*Niniḫ<sup>2</sup>-kib-si-ušur*, <sup>h</sup>*šēbu*(?) *rab biti ša Šulman-ašarid šar* <sup>ai</sup>*Aššur* <sup>h</sup>*šakin* <sup>ai</sup>*Na-i-ri* <sup>ai</sup>*An-di* <sup>ai</sup>*Si-na*(?) <sup>ai</sup>*la* <sup>ai</sup>*Gur-ru-na-nut*(?) <sup>ai</sup>*Mal-la-a-ni* <sup>ai</sup>*Al*(?) <sup>ai</sup>*zi*, Be. 17897. *Niniḫ<sup>2</sup>-kib-si-ušur*, JADD 569, R. 8 (B. C. 695).

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## Corrections.

Page 2 a, l. 13: read **A-a-e-ĥu** ..., according to K-U AR 47, 9. — **2 b**, l. 8 from below: for **Ab-ba-ti** rd. **Ap-lu-ti**. — **4 a**, l. 17 from below: for **Ab-ĥar-u-di** rd. **Ab-di(ʔ)-sarri**; K-U AR 425, 2. — **4 b**: for **Abi-ja-aĥi-ja** rd. **Abi-ja-qar?**; K-U AR 442, 10. — **6 a**: for **Ab-kal-li-pi** rd. **Ab-kal-su-pi**; K-U AR 657, 28. — **6 b**: for **A-bu-Tešup** rd. **A-kit-Tešup** (= *Aki-Ṭšup*); l. 5: rd. **Abullu-te-ta-par-a-a-ú** (KING, BBS, p. 45, n. 4). — **7 b**, l. 4 from below: rd. **Adad-pa-da-a**; K-U AR 447, 12. — **12 b**, l. 25: after HABL 1112, 7 ins. 906, 7; l. 14 from below: cf. 𐎠𐎢𐎽. — **14 a**: for **A-ĥal-li-li** rd. perh. **A-tar-su-li**. — **14 b**: for **Aĥi-ālik-maĥri** rd. **Aĥu-ši-na** *ĥišpar* <sup>subst</sup> *šip-rat*; K-U AR 461, 4. — **16 a**: for **Aĥi-ja-am-nu** rd. **Aĥi-ja-qar**; K-U AR 116, 12. — **19 b**, l. 12 from below: ins. 'var. **A-kit-Tešup**'. — **20 a**, l. 12: for *KAR* rd. *KAK*. — **24 b**: for **ʔAplu-ra-me** rd. **Ilā-ra-me**. — **37 a**, l. 4 from below: rd. <sup>al</sup>*Kalbi*. — **44 a**: after **A-šur-ni-šú** del. the translation; see List II, 3, under 𐎠𐎢𐎽. — **53 b**, l. 15: rd. **ʔBa-ú-ja-a** ... — **63 b**: after **Bi-Addi** del. 'prob.', etc., in the parenthesis; cf. p. 273, under **bi**; l. 5 from below: rd. *Kī-lam-ra-nu*. — **65 b**: del. **ʔBulug-ēreš**. — **67 b**, l. 7: rd. **ʔDa-ad-di-bela-ni**; l. 27: del. 'but prob.', etc.; cf. *Δαδῶλ. Ca.* Car. n. l. *Δαδῶλ. Ca.* — **68 b**, l. 17: rd. JADB 7, I, 12. — **71 b**: for **Du-lat-ĥu** rd. **Du-kur(ʔ)-ĥu**. — **75 b**: for **En-nu-ši** rd. prob. **Bēl-lāmur**; K-U AR 22, 17. — **79 b**, l. 5: rd. 82-3-23, 135, R. 4b; l. 13 from below: del. 'slave sold'. — **81 b**: for **ʔGu-ja-kaš-du** rd. **ʔMu-na-bi-du**; K-U AR 636, 4; for **ʔGu-la-ri-mat** rd. **ʔGu-la-ri-šat**. — **82 a**, l. 10: rd. IR 07, 6. — **87 a**: for **Ĥa-sa-la-an-ma-nu** rd. **Ša-la-ĥi-ma-nu**. — **87 b**, l. 20: rd. **Ĥat-ta-mu-u**, and del. the parenthesis. — **90 b**, l. 14 from below: **la-bi-milki** = **A-bi-milki**; l. 7 from below: rd. *Ja-aĥi*. — **93 a**: rd. **ʔI-ba(ʔ)-qa-me** <sup>ḥab</sup> *be-li*. — **96 a**: for **ĥlu-aba-šallim** rd. **ʔĥlu-a-ba-di**. — **97 b**: for **ĥluka-ašarid** rd. **ĥli-ka-bar**; for **ĥlu-kib-su-ušur** rd. **Ninib-kib-su-ušur**. — **98 a**: for **ĥlu-ma-dāmiq** rd. **ʔSamaš-udammīq**. — **101 a**: for **In-di-lim-ma** rd. **ʔIn-di-ši-ma**. — **105 b**: for **ĥštar-bāb** rd., according to UNGNAD, AR, **ĥllu-bāb**. — **111 a**: rd. **Kal-da-a-a**. — **111 b**: **ʔKa-ma-ba-niĥ**, del. the translation. — **114 a**, l. 4: del. 'cf.', etc. — **114 b**: for **Ki-el-ra-nu** rd. **Ki-lam-ra-nu**. — **119 b**, l. 7: rd. *Υστ(ἀ)πης*; cf., however, Introduction, p. XXIII. — **120 b**, l. 7: rd. *A-dal-lam*. — **122 a**: for **Liĥ-tu-ru** rd. **Mi-tu-ru**. — **122 b**: del. ll. 19–20. — **125 b**, l. 11: rd. **Ma-ag-du-bi**. — **124 b**, l. 1, and **157 b**, l. 3 from below: rd. **Man-nu-di-ĥi** *bēl a-riĥ* <sup>h</sup>*SAG*. — **135 a**: for **ʔMar-se-te** rd. **ʔMar-ja-te**. — **137 a**, l. 23: del. 'cf. Teuwatt?'; for **Mē-la-a-gu-ra-a** rd. **Pi-la-a-gu-ra-a**, q. v. — **141 a**, l. 10: rd. *Arad-ill-šū*. — **162 a**: for **Nabū-taraš-ēreš** rd. **Nabū-tuqunu-ēreš**. — **169 a**: for **Na-zi-Marduk** rd. perh. **Na-zi-Šipak**; cf. HÜSING, *OLZ*, 17, col. 157. — **181 b**: after **Pi-ri-ša-a-ti** rd. cf. Περσισσῶν; — **184 a**, l. 21 from below: rd. *ša* <sup>al</sup>*Mehinš*. — **189 a**: for **Rit-ti-Marduk** rd. perh. **Lak(ʔ)-ti-Šipak**; cf. HÜSING, *OLZ*, 17, col. 156 f. — **190 a**, l. 10 from below: for 'sold' rd. 'assigned as composition for manslaughter'. — **191 a**, l. 2: for 13509 rd. 13059 = HABL 1351; for **Sa-lim-du** rd. **Sa-lim-kinu**; l. 16 from below: del. the parenthesis. — **192 b**, l. 11: rd. **Sa-an-da-sar-me**. — **193 b**: rd. **Sa-a-si mār** *Kur-uz-za-a*. — **204 a**, l. 19 from below: rd. 'Hit' in the parenthesis. — **208 b**, l. 5: rd. **Ša-la-bēl-ti-man-nu**; l. 14: rd. **Ša-la-ma-me-e**; l. 17 from below: rd. **Ša-lim-kinu**. — **221 b**, l. 15 from below: rd. *Ši-tir-an-taĥ-mu*. — **227 a**, l. 2: rd. 'messenger to', etc. — **231 b**: for **Taš-pu-ru** rd. perh. **Ur-bu-ru**. — **235 b**, l. 18 from below: rd. 'cf. Τετρακος'; — **238 a**, l. 4: del. 65, 5. — **240 a**, l. 4 from below: del. 'Ar.', etc. — **249 b**, l. 8 from below: rd. <sup>al</sup>*Al-ti-rum(ʔ)š-na*. — **253 b**, **Bulu**: *Bu-li-ma-nu* is perh. *Hit*; for *Bu-li-zu-ri* rd. perh. *Bu-uz-zu-ri*; see TORCZYNER's review in ZDMG, 1913; HOLMA, *Quttula*, p. 56, n. 2. — **257 b**, l. 6: del. *In-di-lim-ma*; l. 12 from below: rd. *Mār-sūri*. — **258 a**, l. 13 from below: cf. Introduction, p. XXV. — **258 b**, l. 2 from below: rd. JENSEN. — **260 a**, l. 4: del. *Alakšandu*, since it may be = *ala* + *akšādu*. — **265 a**, l. 8 from below: rd. <sup>al</sup>*Ha-at-tu-ši-pa*. — **265 b**, l. 9 from below: rd. JRS, 1913. — **266 a**, l. 2: rd. 𐎠𐎢𐎽; l. 17 from below, after *ʔU-ja-a*: ins. (*Hit*, cf. Pis. (m) Ouw). — **266 b**, *Ak-pa-ru*: ins. 'cf. kppara, in names of Asia Minor, SUNDWALL, p. 112'. — **268 a**, l. 19 from below: rd. *Ambari-s* (> *ds?*), *Ambari-di* (cf. Car. *Ἰμῆραστῆ*; *hīpra*, in names of Asia Minor, SUNDWALL, p. 81 f.). — **269 b**, l. 11: *Šubandi* is prob. *Aryan*; cf. Introduction, p. XXI; l. 15: rd. *Bi-di-šū-na*. — **270 a**, *asta*: cf. Introduction, p. XXII. — **271 b**, *arna*: ins. *Lubarna*, *Liburna*; for *Satarra* cf. Introduction, p. XXII. — **272 b**, *āspa*: for *Kindāšpi* and *Kūštāšpi*, see Introduction, p. XXIII. — **276 a**, l. 20 from below: **Bu-ru-ta(ʔ)š**: ins. 'cf. Car. n. l. *Πουρνοδός*'; l. 18 from below: cf. Introduction, p. XXI. — **287 b**, l. 19: for *Zi-ir-dam-ja-āš-da*, see p. 293 under *mjašda*, and Introd., p. XXII.



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ZWEI GEBÄRDEN  
MIT DEM ZEIGEFINGER

VON

J. J. TIKKANEN.



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DRUCKEREI DER FINNISCHEN LITERATURGESELLSCHAFT.





## Zwei Gebärden mit dem Zeigefinger.

Unter Motiven versteht man im ästhetischen Sinne des Wortes die Teileinheiten in einem Kunstwerk, welche — so organisch sie auch mit dem lebendigen Ganzen zusammengewachsen sein mögen — dennoch dadurch eine selbständige, geschichtliche Existenz erhalten, dass sie in anderen Kunstwerken wiederholt werden und somit neue Verbindungen eingehen können. Im Grossen und Ganzen lebt wohl die Kunst mehr von Anleihen als von eigenschöpferischer Tätigkeit, und die Motive sind das Kleingeld in diesem Leihverkehr. Sie tragen ein Gepräge, d. h. eine charakteristische, leicht erinnerliche und erkenntliche Form, sie besitzen ein Valeur, d. h. einen Schönheits- oder Ausdruckswert, dessen Kurs oder Gangbarkeit jedoch aus verschiedenen Ursachen stark wechseln kann, z. B. infolge der Brauchbarkeit, bzw. Erforderlichkeit der Motive für die dazumal üblichen Kunstaufgaben, ausserdem nach der Anschauungsweise, dem Geschmack und den Moderichtungen der betreffenden Epochen und Kunstschulen, dem Beispiele der leitenden Meister u. s. w. Wie die Geschichte der Beinstellungen lehrt (vgl. meine darauf bezügliche Arbeit), können vorher reichlich benützte Motive sogar während vieler Jahrhunderte aus dem Verkehr fast vollständig verschwinden, um etwa unter günstigeren Umständen aus ihrer Vergessenheit wieder aufzutauchen und eine neue Beliebtheit und Verbreitung zu erlangen. Es kann ja auch gelegentlich eintreffen, wie das Beispiel des aufgestützten Fusses zeigt (ibid. S. 103/4), dass ein Motiv, dank seiner früher geschlossenen Verbindung mit einem noch später herkömmlich fortlebenden Figurentypus (in diesem Falle Johannes dem Täufer), sein Dasein während ihm sonst abgeneigter Zeiten fristen, so zu sagen beim Schiffsbruch der Epoche, wozu es eigentlich gehört, sein Leben auf einer Planke retten kann. Abgesehen von der im früheren Mittelalter noch sehr lange fortlebenden antiken Tradition, lässt es sich wohl behaupten, dass die von der Antike bevorzugten Kunstmotive im Mittelalter selten sind und umgekehrt <sup>1)</sup>. Aber selbst nachdem die christliche Kunst, seit der Renaissance, von der heidnisch-klassischen zahlreiche Anleihen zu machen begann, blieb dennoch immerfort ein wesentlicher und bezeichnender Unterschied in den kurrenten Motivensorten bestehen. Die Motive werden

<sup>1)</sup> Ich spreche hier selbstverständlich mehr von den konventionellen sog. Kulturmotiven, als von den notwendig überall sich ziemlich gleich bleibenden Ausdrucksmotiven.

leicht — vor allem in Epochen, wie der Antike und dem Mittelalter, welche auf das Persönliche in der Kunst wenig Gewicht legen — Mustervorstellungen, welche sich von Bild zu Bild mit staunenswürdiger Lebenskraft und Wanderlust fortpflanzen und verbreiten. Wie eingewandte Fäden laufen sie kreuz und quer im bunten Gewebe der Kunstentwicklung. Durch die Tradition erhalten sie eine historische Bedeutung, durch ihre Schönheit ein ästhetisches, durch ihre Ausdrucksfähigkeit ein psychologisches Interesse. Die Motive haben ihre eigene Geschichte und man kann über sie Biographien schreiben, wie von Ideen und Menschen.

Die Bildkunst, d. h. die Skulptur und die Malerei, holt ihre Motive aus der Wirklichkeit. Diese verlieren dabei zwar nicht ihre ursprüngliche Bedeutung, bekommen aber jetzt erst das Gepräge, welches sie zu Motiven macht, d. h. die Kunst, hebt ihre wesentliche Eigentümlichkeit, ihre Schönheit oder ihre Ausdrucksfähigkeit hervor. So macht es ja schon die Schauspielerkunst, die jedoch wie das Leben selbst, sowohl wirkliche Bewegung als auch Redegabe besitzt. Die Bildkunst, der diese Vorteile fehlen, muss dem Leblosen den Schein des Lebendigen geben und das Bewegliche in das Unbewegliche bannen, d. h. das in der Wirklichkeit schnell Verschwindende und darum dem durch den beständigen Wechsel zerstreuten Auge leicht Entgehende festhalten können. Bewusst oder unbewusst strebt die Kunst den wechselnden Erscheinungen des Lebens eine typische Form und Gültigkeit zu verleihen. Sie muss aber ausserdem durch die Anschaulichkeit und das Gesamtspiel der Ausdrucksmotive bei dem Zuschauer Gedanken zu erwecken verstehen, welche gewissermassen die Wortlosigkeit und das Fehlen der Zeitfolge ersetzen und den Sinn des Kunstwerkes begrifflich machen.

## Das Führen des Zeigefingers zum Gesicht.

Unter den menschlichen Ausdrucksbewegungen nimmt das Führen des Zeigefingers (oder der Fingerspitzen) zum Gesicht gewiss eine recht untergeordnete Stellung ein. Als Bewegung so unscheinbar, dass es sich leicht als ein verstohlenes Zeichen brauchen lässt, ist es ja auch, wenngleich als Ausdruck sprechend genug, sowohl an Bedeutung als an Formenreiz sehr anspruchslos. A priori hätte man ihm deswegen kaum eine bemerkenswerte Rolle in der Kunstgeschichte zugetraut. So geringfügig aber das Motiv uns auch erscheinen mag, so ist es nichtsdestoweniger ein sehr aufklärendes Beispiel von der Macht der Ueberlieferung über die menschlichen Vorstellungen. Es beweist aber auch, dass die Lebenskraft und die Verbreitungsfähigkeit der Motive in erster Linie in ihrer formellen Eigentümlichkeit begründet ist, dass sie zu verschiedenen Zeiten in wechselndem Sinne benützt werden können und dass selbst die geringsten von ihnen in Verbindung mit für den Zeitcharakter bezeichnenden Ideen ein kulturgeschichtliches Interesse bekommen können.

In seinem Buche „Der Ausdruck der Gemüthsbewegungen“ (deutsche Uebersetzung von J. Victor Carus, S. 200) erklärt Darwin unsere Gebärde für rätselhaft. „Wir können wohl einsehen“, sagt er, „warum man die Stirn drückt oder reibt, da tiefes Nachdenken das Gehirn ermüdet; warum man aber die Hand nach dem Mund oder dem Gesicht erhebt, ist durchaus nicht klar.“ Indessen hatte schon J. J. Engel in seinen 1785—86 erschienenen „Ideen zu einer Mimik“ (Aufl. v. J. 1812, I., S. 92) eine Erklärung wenigstens versucht. „Der Zeigefinger wird“, meint er, „vor die geschlossenen Lippen gebracht, als ob man fürchtete, durch das Geplauder der unwichtigen Ideen an Beachtung der wichtigern verhindert zu werden. Gerade das Wart! oder Stille!, was oft im Selbstgespräch, wenn man auf einen wichtigen Gegenstand oder einen bedeutenden Zweifel trifft, auch die Lippen sagen. Oft wird auch der Zeigefinger zwischen die Augenbrauen vor die gerunzelte Stirne gelegt, als ob der Punct, wohin sich die Aufmerksamkeit zu wenden hat, sollte angewiesen, festgehalten werden“.

Wie aber auch die Entstehung der Gebärde zu erklären sein mag — wir brauchen uns hier ja nicht mit der heiklen Frage zu quälen — so ist an deren Bedeutungsfähigkeit und Begreiflichkeit nicht zu zweifeln. Jedoch kann nicht nur ihre Form gewissermassen wechseln, sondern ist auch ihre Bedeutung eine sehr dehnbare. Zwar ist

die Benützung des Zeigefingers allein, vielleicht auch im Leben, jedenfalls in der Kunst das Gewöhnlichste. Die Teilnahme der übrigen Finger ist jedoch nicht ausgeschlossen. Der Berührungspunkt des Fingers liegt, in der Kunst wie in Leben, gewöhnlich auf der vertikalen Mittellinie des Gesichts vom Kinn bis zur Stirn — jedoch, wenigstens in der Kunst aller Zeiten, selten höher als der Mund. Die Fingerspitze (bezw. Fingerspitzen) können indessen mitunter irgend welchen beliebigen Punkt an den unteren Wangen berühren. JULIUS LANGE, der geistvolle Däne, welcher sich mehr als die meisten Kunstforscher mit den Ausdrucksmotiven beschäftigte, erwähnt eine besondere Form unserer Gebärde (vgl. *Udvalgte Skrifter* II, S. 10): das nervöse Spielen der Fingerspitzen gegen die Unterlippe, wenn irgend eine Vorstellung das Gemüt beängstigt. Darwin bemerkt, dass wir die Hand zur Stirn, zum Munde oder Kinn führen, wenn irgend eine Schwierigkeit dem Nachdenken entgegentritt, nicht aber wenn wir darin versunken sind. Die Berührung der unteren Wange mit dem Zeigefinger oder den Fingerspitzen gibt dagegen, wie ich glaube, den Ausdruck einer ruhigen Beschaulichkeit. Eigentlich ist wohl diese Form in der Tat eine andere Gebärde: ein leichtes Aufstützen des bei Gedankenfülle leise geneigten Kopfes.

Die Verschiedenheiten in der Bedeutung unseres Motivs, so weit sie in der Kunst zum Ausdruck gekommen sind, werden wir im Folgenden kennen lernen. In betreff der Berührung der Lippen mit dem Finger müssen jedoch schon hier zwei Hauptunterschiede hervorgehoben werden: Schweigen und Nachdenken. Wie wir gesehen, sucht Engel die letztere Bedeutung aus der ersteren abzuleiten, so dass die im Leben wohl gewöhnlichste Gebärde des Nachdenkens eigentlich oder ursprünglich eine *Silentium*-Gebärde sei. Mir erscheint seine Erklärung recht annehmbar. Wengleich aber diese Ausdrucksbewegungen formell ganz identisch sein können, so sind sie, abgesehen von der tatsächlich ganz verschiedenen Bedeutung, jedoch auch in der Hinsicht wesentlich verschiedenartig, dass die eine absichtlich und symbolisch ist, eine Aufforderung zum Schweigen enthält, während die andere dagegen instinktiv, oft ganz unbewusst ist.

Die Anwendung und das Verständnis dieser Ausdrucksbewegungen scheinen universell, jedenfalls ausserordentlich verbreitet zu sein. GARBUCCI (*Storia dell' arte cristiana* I, S. 145), BAUMEISTER (*Denkmäler des klass. Altertums* I, S. 589) und SITTL (*Gebärden der Griechen und Römer*, S. 54 u. 213) zitieren zahlreiche Beispiele der *Silentium*-Gebärde aus der Bibel und der alten, heidnischen und christlichen Litteratur. JORIO (*Mimica degli antichi investigata nel gestire napoletano*, S. 57/8, 246, u. 293; Taf. 1, 5 u. 13) bezeugt die Benützung des Gestus sowohl in der Bedeutung Denken als in derjenigen des Schweigens in der Gebärdensprache der Neapolitaner, und der Leser selbst hat denselben gewiss manchmal im Leben wahrgenommen. Darwin führt die Beobachtung eines Kenners der wildesten Indianerstämme in den westlichen Gegenden der Vereinigten Staaten an, dass nämlich dieselben, wenn sie ihre Gedanken konzentrieren, „ihre Hände, gewöhnlich den Daumen und Zeigefinger, mit irgend einem Teile des Gesichts, meistens mit der Oberlippe, in Berührung bringen.“

Ueber die älteste Geschichte des Motivs weiss ich sehr wenig zu berichten. Zwar tritt sie schon in der ägyptischen Kunst, selbst schon in derselben des alten Rei-

ches auf (PERROT u. CHUPIEZ: Hist. de l'art dans l'antiquité I, Abb. 658, 659, 706, 723 u. 748), aber nur an Kinderfiguren als eine attributive Bezeichnung des Kindesalters, gewiss mit Rücksicht auf die Gewohnheit desselben, den Finger in den Mund zu stecken (was hier jedoch nur mehr angedeutet wird). Sonst ist mein erstes Beispiel — und das erste wirkliche Beispiel der Gebärde als ein Ausdruck des Nachdenkens — ein altertümliches, griechisches Tonrelief in Berlin (Abb. 1: nach BAUMEISTER: Denkmäler des klass. Altertums I, S. 492), wo Kekrops, halb Mensch, halb Schlange, mit dem Finger nach dem Mund geführt, in Gedanken versunken zusieht, wie Athene von der Ge den kleinen Erichthonios zur Pflege übernimmt. So weit mir auf diesem Gebiete ein Urteil gestattet ist, d. h. wenn meine Anzeichnungen einigermassen der jetzigen Denkmälerkenntnis entsprechen, so gehört unsere Gebärde vorzugsweise der späteren Antike an. Ihre Benützung scheint nämlich gegen das Ende derselben in stetigem Zuwachs begriffen zu sein, hält sich aber dabei vornehmlich zu der dekorativen, mehr handwerksmässigen und volkstümlichen Kunst. Man findet sie am häufigsten auf Vasenmalereien und kampanischen Wandgemälden, in spätantiken Miniaturen, auch in der Reliefskulptur und auf Gemmen, während sie um so seltener in der ernsten Grossplastik anzutreffen ist, und hier, so weit ich wahrgenommen habe, hauptsächlich in derjenigen der römischen Zeit und zumeist an Kinderfiguren.



Abb. 1.



Abb. 2.

Es ist in diesem letztgenannten Falle vornehmlich der kleine Harpokrates, der wiedergeborene Horus-Knabe der Ägypter, welcher mit der Fingerspitze seine Lippen berührt (vgl. z. B. REINACH: Statuaire I, Abb. S. 448 = unsere Abb. 2, u. II, Abb. S. 481 fg.). Vielleicht durch ein Missverständnis der ägyptischen Kindergebärde ist Horus-Harpokrates der Gott des Schweigens geworden<sup>1)</sup>. Die Alten hatten ja auch eine Göttin des Schweigens, Angerona, deren Bild, wie man annimmt, in mehreren Renaissancekopien bewahrt ist (Bronzestatuetten z. B. in Paris, Berlin, Dresden, Wien und Madrid; REINACH: op. cit. II, Abb. S. 307, 9). Als die Muse der Pantomime, des schweigenden Schauspiels, wurde Polymnia bisweilen mit derselben Gebärde charakterisiert (ibid. I, Abb. S. 274, 275 u. 282; in wie weit das Motiv in diesen Fällen etwa von Restaurierungen herrührt, kann ich nicht ent-

<sup>1)</sup> Harpokrates verwandelte sich ja oft in Amor und behielt auch als solcher die Gebärde bei. Gleichermassen führt auch der als Kind dargestellte Mercurius bisweilen den Finger zum Munde (vgl. z. B. REINACH: op. cit. I, Abb. S. 362). Hier darf man bei der Handbewegung wohl den entgegengesetzten Sinn vermuten. Denn Mercurius war ja der Gott der Beredsamkeit. Nur als eine Kindergebärde im Allgemeinen ist wohl die Handbewegung des kleinen Putto aufzufassen, der auf einem Sarkophage in Florenz mitten im Getümmel kämpfender Erosen steht (BAUMEISTER I, Abb. S. 502).

scheiden). Seiner Form nach war aber dieser Gestus eher ein Fingerdeuten auf den Mund als ein Schliessen der Lippen, der Bedeutung nach eher eine Bezeichnung des Begriffes Schweigen als eine wirkliche *Silentium*-Gebärde.



Abb. 3.

Dem so oft auch diese letztere, d. h. die Anforderung zum Schweigen, in der alten Literatur Erwähnung findet, so habe ich in der Kunst vergewissere Belege derselben gesucht. Der kleine *genius loci* auf einem Wandbildchen von *Herkulaneum* (SITTL, Abb. S. 309), welcher auf seinen Mund deutet, und eine alte Frau auf einem Relief von der *Ara pacis* in Rom, v. J. 9 v. Chr. (jetzt in den *Uffizien*, Florenz; Taf. 30 in „*Museum*“), welche allerdings die Fingerspitze gegen ihre Lippen zu pressen scheint<sup>1)</sup>, wollen wohl nur im Allgemeinen die Notwendigkeit des Schweigens am heiligen Orte oder bei der Zeremonie betonen. Ist meine Erklärung richtig, so ist der Gestus auch in

diesen Fällen keine eigentliche Ausdrucks-, sondern nur eine determinative Gebärde der Art, wovon noch weiter unten die Rede wird<sup>2)</sup>.

Bei der Besprechung unserer Gebärde in der alten Kunst hat man nur sehr selten Gelegenheit, bekannte, geschweige denn berühmte Werke zu erwähnen. Solche sind nur etwa die sog. *Portland-Vase* im *Brittischen Museum*, wo an der unteren Fläche des Gefässes eine männliche Halbfigur in phrygischer Mütze den Finger gegen die Lippen führt (Abb. 3: nach *Magazine of Art*, 1902, S. 311), und von Allem das pompejanische Wandgemälde mit der Opferung der *Iphigeneia*, welches ja mit dem im Altertum berühmten Gemälde des *Timanthes* in Verbindung gebracht worden ist und wo der Opferpriester, der *Alte Kalchas*, in tiefe Trauer gesenkt, die Spitze des rechten Zeigefingers zum Munde führt (Abb. 4: nach einer Phot. von *ALINARI*).

Hier mögen die von mir in der antiken Kunst angetroffenen Hauptformen dieses Ausdrucksmotivs und die Hauptbedeutungen desselben kurz erwähnt und mit einigen Beispielen belegt werden. So



Abb. 4.

<sup>1)</sup> Vielleicht auch ein Mädchen in der Prozession zur Apotheose Homers auf dem Relief von *Archelaos*, jetzt im *Brittischen Museum* (SITTL zufolge, S. 293, macht sie die *Kusshand*).

<sup>2)</sup> Auf einem Sarkophag im *Lateranmuseum* (ROBERT: *Ant. Sark.-Rel. III, II Fig. 167*) führt die alte Amme *Phädras* die Fingerspitzen zum Munde, was Robert als eine *Silentium*-gebärde deutet (wobei er sich auf Euripides' *Hippolytos* beruft). Die Form dieser Ausdrucksbewegung ist indessen genau dieselbe wie an dem trauernden Jagdgesellen *Meleagers* auf einem Sarkophag im *Pal. Sciarra* zu Rom (*ibid.*, Taf. 78. 230 A) und an *Johannes* unter dem *Kreuz Christi* in der syrischen *Rabula-Handschr.* v. J. 586 n. Chr. in der *Laurentiana-Bibl.* zu Florenz (s. unten *Abb. 14*). Die Gebärde mag also die *Furcht* oder das *Getäuschtsein* des alten Weibes bezeichnen sollen.



wird z. B. der Zeigefinger bisweilen unter dem Kinn gehalten, wobei die äussere (obere) Fläche des Fingers die untere Fläche des Kinnes berührt — es ist dies wohl nur eine Spielart von der typischen Gebärde des Versunkenseins: der unter dem Kinn schlaff hangenden Hand. Ich habe die fragliche Form in griechischen Vasenbildern gefunden (z. B. eine Frau beim Versprechen des Achilles an Hermes, BAUMEISTER I, Abb. S. 7, und Bellerophon vor Jobates, ENGELMANN: Ilias, Taf. VII, 34) und in pompejanischen Wandmalereien (z. B. HERRMANN-BRUCKMANN, Taf. 54 u. 55, OVERBECK: Pompeji, Abb. S. 524: Penelope im Gespräch mit dem von ihr nicht erkannten Odysseus). Diese Gebärde erhielt sich noch in der frühchristlichen Kunst (GARRUCCI: Storia dell' arte cristiana IV, Taf. 213; VI, 417, 2 u. 3, 438, 11). — Die bei weitem gewöhnlichste Form ist das Führen der Zeigefingerspitze (bisweilen der Fingerspitzen) zum Kinn oder Munde. Eine ganz modern wirkende Spielart dieser Form ist das Führen des Schreibstiftes zum Munde — z. B. Athena auf einer griechischen Vase (BAUMEISTER III, Abb. 1584) und junge Damen auf pompejanischen Wandgemälden, bisweilen, wie es scheint, wirkliche Porträts (Abb. 5; nach W.



Abb. 5.

DE GRÜNEISEN: Études comparatives; vgl. auch BAUMEISTER I, Abb. S. 355, u. KUHN: Allg. Kunstgesch., Malerei I, Abb. S. 57 u. 84). Auf einer Wandmalerei aus Her-

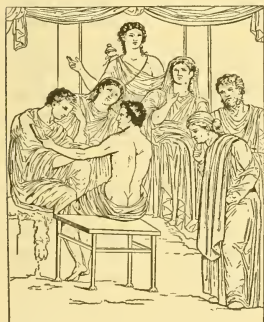


Abb. 6.

kulanum lauscht Admetos' Mutter zum Orakelspruch, indem sie sich eifrig vorwärtbeugt und mit den Spitzen des Zeigefingers und des Daumens die vordere und die untere Fläche des Kinnes berührt (Abb. 6: nach BAUMEISTER I, S. 47). Das Führen der Zeigefingerspitze zur Stirn scheint in der alten Kunst, wie auch später, selten zu sein. Auf einem griechischen Vasengemälde (Abb. 7: nach BAUMEISTER I, Abb. S. 84) sehen wir z. B. den gegen seinen Stab gelehnten Haimon mit dieser Gebärde



Abb. 7.

über Mittel zur Rettung Antigones, und auf dem pompejanischen Kenotaph des Calventius Quietus Oedipus in keck aufrechter Stellung über das Rätsel der Sphinx nachsinnen. Auf einem spätrömischen

Elfenbeinrelief macht ein Notarius so ostentativ diesen Denkergestus, als ob derselbe das Abzeichen seines Amtes sei (KRAUS: Real-Encyclopädie II, Abb. S. 504). Auf dem Deckel eines bei der Via latina gefundenen Sarkophages führt Oedipus die Fingerspitze zur Nase.

Es hält schwer, in jedem einzelnen Falle die Bedeutung der Gebärde genau zu bestimmen. Soweit dieselbe eine Ausdrucksbewegung ist, enthält sie jedenfalls wohl immer ein Sinnen. Ausserdem kann sie aber zugleich Lauschen, Wahrnehmen, Zagen, Staunen oder Bewunderung, Beschaulichkeit, Kummer oder Unwille bezeichnen. Mit dem Zeigefinger auf dem Kinn lauscht, auf einer griechischen Vasenmalerei (ENGERMANN: Bilder-Atlas zum Homer, Odyssee, Taf. XV, 93), eine Frau der Rede eines alten Mannes und, auf einem pompejanischen Wandgemälde (Ber. Kunststätt., Neapel I, Abb. S. 109), eine bekränzte Figur den Tönen einer Leierspielerin. Dieselbe Gebärde machen auch Amphitryon, als er, auf einem Gemälde im Hause der Vettier (Ber. Kunststätt., Pompeji, Abb. S. 94), gewahrt wird, wie der kleine Herkules die Schlangen erwürgt, ein mitleidsvoll der Bestrafung Dürkes beiwohnender Mann auf einer anderen pompejanischen Wandmalerei (Zeitschr. f. bild. Kunst, N. F. XIV, Abb. S. 173) und, in den Miniaturen der spätrömischen Virgilius-Handschrift, Vat. lat. 3225 (Direktorial-Publ., pict. 34 u. 35), der zaghaft stauende Aeneas, wo er sich dem Kerberus und dem Schatten des Deiphobos nähert. So zu sagen eine offizielle Philosophengebärde ist dieselbe Handbewegung bei Teilnehmern an Ratsversammlungen in den Miniaturen der Vatikanischen Handschrift „De agrimensoria“ (Pal. lat. 1564: karolingische Kopie; abgeb. in den Abhandl. d. preuss. Akad. d. Wiss. 1911. Phil.-hist. Klasse, „Corpus agrimensorum“) und des Wiener Dioskorides, der letztere vom Anfang des VI. Jahrh. nach Chr. Mit den vereinten Spitzen des Daumens und des Zeigefingers an die Lippen geführt betrachtet, auf einem römischen Tonrelief im Berliner Antiquarium, Herkules den von der Hirschkuh gestillten Telephus. Das Führen der Zeigefingerspitze zur Spitze der Nase



Abb. 8.

habe ich in der antiken Kunst, ausser an dem schon erwähnten Oedipus, nur ein einziges Mal angetroffen und zwar in Verbindung mit einer zunächst vielleicht befremdenden Bedeutung. Ich denke an Athene auf einer Gemme, wo die Göttin sich voller Unwillen wendet, als Marsyas die von ihr geworfene und verfluchte Doppelflöte zu blasen beginnt (Abb. 8: nach SVORONOS: Das Athener Nationalmuseum, S. 143). In Analogie mit gewissen späteren Bildern (s. unten S. 18) mag die Gebärde hier ein gehässiges Sinnen auf Rache bedeuten.

Jetzt stellt sich, besonders mit Rücksicht auf die oft recht konventionelle Form der Gebärde, uns die Frage entgegen, ob nicht etwa in diesem Falle die szenische Gestikulation eingewirkt habe. Hatte doch, ganz wie die Mysterienspiele im späteren Mittelalter, das Theaterwesen der alten Zeit keinen geringen Einfluss wenigstens auf gewisse Arten der Kunst, wie es z. B. hellenistische Reliefs, griechische Vasen- und pompejanischen Wandgemälde und Mosaiken bezeugen. Die hier besprochene Ausdrucksbewegung bekommt leicht einen pantomimischen Anstrich, und die Pantomime muss im alten Rom eine stannenswürdige Ausbildung erhalten haben — wenn man sich auf die Berichte der Verfasser verlassen darf. Bekannt ist ja die Geschichte, wie der berühmte Schauspieler Roscius Cicero selbst zum Wettkampf aufforderte, wer von ihnen einen und denselben Gedanken am Mannigfachsten ausdrücken könnte: der Histron mit Gebärden oder der Redner mit Worten. Es wird ja sogar erzählt, dass ein kö-

niglicher Prinz aus Pontus sich von Nero einen Patomimen erbat, um ihn als Dolmetscher zu benützen (ENGEL: Ideen zu einer Mimik I, S. 237 u. II, S. 22). Diese Anekdoten haben einigen Wert, selbst wenn sie erdichtet sein sollten, weil sie beweisen, was man der „eloquentia corporis“ im Allgemeinen und der Handsprache, der „Cheironomia“, im Besonderen damals zutrauen konnte.

Die Grösse der Theater und die Anwendung von Masken trugen wohl bei, um dem Gebärdenspiel eine besondere Bedeutung zu geben und darin typische und deswegen allgemein begreifliche Formen zu entwickeln. Jede Gebärde bezeichnete eine bestimmte Gemütsbewegung und hatte einen bestimmten Namen, wie z. B. gestus abeuntis oder abituri, cogitantis (eben unser Fall!), observantis, stomachantis, offerentis u. s. w. (Harvard studies in Classical philology, XIV, S. 49). In seiner „Lehre vom Gestus“, für Redner verfasst, schreibt Quintilianus den Händen eine sehr grosse Bedeutung zu, weil sie, wie er sich ausdrückt, eine allen Menschen gemeinsame Sprache haben. Denn die übrigen Körperteile können zwar die Rede unterstützen, die Hände aber sprechen (SITTL: Gebärden d. Griechen u. Römer, S. 353/4).

In der Tat besitzen wir ja in den Terenz-Illustrationen ein Zeugnis von den Theatergebärden der Römer, welches uns eben in diesem Zusammenhange interessieren muss. Allerdings sind uns nicht mehr die antiken Originale, sondern nur mittelalterliche Kopien aus dem IX—XII. Jahrh. erhalten (s. die Aufsätze von KARL E. WESTON und JOHN CALVIN WATSON in dem eben erwähnten Bde der „Harvard Studies“ u. die „Reproductions réduites“ der Pariser National-Bibl.: Comédies de Térence). Sittls Ansicht, dass die Erfindung derselben geradezu „der karolingischen Renaissance“ angehöre (a. a. O., S. 205) darf nach meiner Meinung nicht erstlich in Betracht kommen. Dagegen scheinen mir andererseits Weston und Watson die Entstehungszeit der Originalillustrationen wohl zu früh ansetzen zu wollen, nämlich in das letzte vorchristliche Jahrhundert, jedenfalls vor der Zeit Quintilians (a. a. O., S. 54 u. 171). Denn abgesehen von der mittelalterlichen Verballhornung und selbst zugegeben, dass die Kunstlosigkeit der Bilder zum Teil darauf beruhen könnte, dass dieselben von vorne herein auf eine leichte Vervielfältigung durch Kopieren berechnet waren, scheint es mir schwer zu glauben, dass das römische Publikum jener Zeit, welches ja — wie noch bewahrte Proben beweisen — an viel bessere Bühnenbilder gewöhnt war, zunaeh in der Blütezeit des Theaters, mit dieser äusserst dürftigen Erfindung und dieser völlig marionettenhaften Ausdruckslosigkeit sich begnügt hätte. Ich bin darum geneigt, die Entstehung dieser Bilderredaktion in die römische Verfallszeit zu setzen<sup>1)</sup>. Wie dem aber auch sei, so bezeugen selbst noch die späten Kopien, wie stark das Typisch-Pantomimische in der szenischen Gestikulation, wenigstens in den Komödien, bei den Römern überwog, und

<sup>1)</sup> Ich kenne weder die Lichtdruckwiedergabe des Kodex Ambrosianus von E. BETHE (Leiden 1903), noch die Dissertation O. ENGELHARTS über die Terenz-Illustrationen (Jena 1905). Der Erstere soll das Original ins dritte nachchristliche Jahrhundert setzen, der Letztere noch 400 bis 500 Jahre später, indem er die Bilder als nach Bühnenschauung ganz unverständlich bezeichnet (Kunstchronik, N. F. XVIII, Sp. 463). Der junge, deutsche Gelehrte scheint sich somit der von mir verworfenen Ansicht Sittls zu nähern. So lange die Spezialisten sich über die Entstehungszeit dieser Bilderredaktion nicht geeinigt haben, darf wohl ein Laie seine zwar nur auf den allgemeinen Stileindruck beruhende Auffassung behaupten.

ausserdem dass eben unser *gestus cogitantis* darin ein stehendes Motiv war. Das Führen der Zeigefingerspitze nach dem Gesicht (oft ohne es zu berühren = unvollendete



Abb. 9.

Gebärde) bedeutet hier erstens Nachdenken und begleitet Worte, wie „Ich habe noch einen Zweifel“ (Reproductions réduites, Taf. 26), „Was soll ich nun machen?“ (Taf. 28 u. 138), „Was soll ich nur erdenken?“ (Taf. 47 = Abb. 9) und zweitens Trauer oder Verzweiflung (Taf. 39 = Abb. 10; 40, 50, 60, 94, 130, 151), ein Mal auch, wie es scheint, Furcht (Taf. 69: Simo in dem „Selbstpeiniger“, als er die Drohungen der Bacchis vernimmt).

Ich habe, vielleicht unnötig weitläufig, die Möglichkeit einer Einwirkung seitens der Bühne auf die Stereotypierung unserer Gebärde in der antiken Kunst besprochen. Ich gebe zu, dass die Frage damit nicht entschieden ist; schon deswegen nicht weil diese Ausdrucksbewegung ja vornehmlich in der halb handwerksmässigen Kunst

vorkommt, welche gewiss auch ohnehin zur Anwendung typischer und deswegen leicht begreiflicher Motive neigte, die sie mehr oder weniger gedankenlos wiederholte. Wurde doch, wie wir gleich sehen werden, dieselbe Ausdrucksbewegung von der asiatischen und europäisch-mittelalterlichen Kunst noch schematischer reproduziert.



Abb. 10.

Ueber das Vorkommen unserer Gebärde in der orientalischen Kunst muss ich mich, infolge meiner ganz oberflächlichen Kenntnisse auf diesem Gebiete nur auf ein paar Bemerkungen beschränken. Ich reihe sie an dieser Stelle ein, weil meine ältesten Beispiele der Gändhāra-Kunst in Pandschāb angehören, und das Motiv hier, ebenso wie das Stehen mit gekreuzten Beinen (vgl. meine Arbeit über „die Beinstellungen in der Kunstgeschichte“, S. 132), somit möglicherweise aus der antiken Kunst stammt, welche ja auf die buddhistische Kunstübung des nordwestlichen Indiens in den ersten Jahrhunderten unserer Zeitrechnung einen bestimmenden Einfluss hatte. Meine zwei Beispiele finden sich auf Reliefs in dem Stile von Takht-i-Bahāi: das eine ist eine trauernde Figur an der Leichenbahre Buddhas, jetzt in der indischen Sektion des Victoria and Albert Museum, das andere eine anscheinend nur dekorativ gedachte, stehende Frau, mit der anderen Hand in die Seite gestemmt, im Louvre.

Ob das spätere Auftreten der Gebärde in der asiatischen Kunst mittelbar auf der vom Buddhismus getragenen, hellenistischen Tradition beruht, ist eine Frage, deren Beantwortung ich Berufeneren überlassen muss. Man könnte es vielleicht von den koreanischen und japanischen Kwannon- und Miroku-Figuren des VI. bis VIII. Jahrh. annehmen, welche ich schon bei der Behandlung des Sitzens mit übereinandergeschlagenen Beinen erwähnt habe (op. cit., S. 168). Hier wird aber die Zeigefingerspitze nicht, wie

in meinen zwei Beispielen aus der Gāndhāra-Kunst, zum Munde, sondern, wie selten in der Antike<sup>1)</sup>, die Fingerspitzen an die Wange geführt. Die Gebärde bedeutet ohne Zweifel in diesen Fällen tiefes Denken, religiöse Beschaulichkeit (vgl. z. B. O. MÜNSTERBERG: Chines. Kunstgesch. I, Abb. S. 143 u. 165).

Eine Gruppe für sich bildet das in persischen, indischen, mongolischen und türkischen Miniaturen des XVI—XVII. Jahrh. zahlreich vorkommende Motiv, welches dort immer sehr konventionell, in der Form der Berührung des Mundes, selten der Nasenspitze mit der Spitze des Zeigefingers erscheint<sup>2)</sup>. In der illustrierten, persischen Handschrift der „fünf Schätze“ von Nizāmi in der Hofbibliothek zu Wien, A. F. 93 (205), wo das Gebärdenspiel überhaupt sehr ärmlich ist, kommt es ein oder mehrere Male im jedem Bilde vor. So weit ich den Sinn der Gebärde habe erraten können (bzw. so weit ein solcher überhaupt vorhanden ist) bedeutet sie in dieser Gruppe zu meist Wahrnehmung, Erstaunen oder Bewunderung (abgeleitet: servile Huldigung<sup>2)</sup>), bisweilen auch Furcht (Peintures, pl. 23) oder Trauer (drei Männer bei einer Leichenklage, indo-persische Miniatur v. Anf. d. XVII. Jahrh.; Zeitschr. f. bild. K., N. F. XIX, Abb. S. 11).

Ich will nur noch hinzufügen, dass ich unseren Gestus als Berührung des Kinnes mit der Fingerspitze in Bedeutung des Lauschens oder (im erstgenannten Falle) etwa serviler Bewunderung, schon in einem anscheinend sehr alten, buddhistisch-tibetanischen Wandgemälde aus einer Höhle von Kutscha (Aml. Berichte d. preuss. Kunstsamml., 30. Jahrg., Abb. Sp. 173/4), in einer arabischen Miniatur des XIII. Jahrh. (Pariser Nat.-Bibl., suppl. arabe 1618) und schliesslich noch im XVIII. Jahrh. auf einem Blatte aus einer Serie von indischen Volksszenen in Victoria and Albert Museum, Indian section, gefunden habe (eine stehende Frau lauscht der Rede eines Märchenerzählers; sie führt die Spitze des gerade gestreckten Zeigefingers zum Kinn).

Kurz, unsere Gebärde scheint, seit dem Anfang der christlichen Zeitrechnung, unter den Ausdrucksmotiven der asiatischen Kunst eine bevorzugte Rolle gehabt, eine sehr weite Verbreitung gefunden und sich mit einer erstaunlichen Zähigkeit behauptet zu haben.

Nach diesem kurzen Exkurs kehren wir zu der europäischen Kunst zurück.

Oben wurde gesagt, dass die Anwendung unserer Gebärde in der Kunst gegen Ende der klassischen Zeit, wie es scheint, in stetigem Zuwachs begriffen war. Je mehr das Können in der Spezifizierung des Ausdrucks abnahm, um so lieber griff man zu bequemem Mitteln, die Gemütsbewegungen begreiflich zu machen. Und damit stimmt es vorzüglich, dass unser Motiv in der frühchristlichen Kunst — und zwar in ihrem ganzen Gebiet: von Syrien bis Frankreich — noch allgemeiner vorkommt als je in der heidnisch-antiken. Denn ihres neuen Inhaltes ungeachtet ist ja die erste christliche Kunst künstlerisch die abschliessende Phase in der Geschichte der nunmehr gegen ihren

<sup>1)</sup> Vgl. z. B. die Frauenfigur auf einem attischen Grabrelief (Klass. Skulpturenschatz, Taf. 235).

<sup>2)</sup> Mehrere Beispiele in den von F. Bruckmann A.-G. publizierten Photographien nach den auf der muhammedanischen Kunstausstellung in München 1910 exponierten Miniaturen. Vgl. auch Peintures de manusc. arabes, persans et turcs de la Bibl. Nat., Taf. 21, 23, 25, 31, 39 u. 44.

Verfall neigenden klassischen Kunst, ehe sich im christlichen Orient eine wesentlich neue Stilform für die kirchliche Anschauungsweise entwickelte.

Die reichliche Benützung des *gestus cogitantis* war indessen nicht ausschliesslich eine Verfallerscheinung, ein Zeugnis von der überhandnehmenden, handwerksmässigen Stereotypierung aller Ausdrucksformen. Sie stand wohl auch in Verbindung mit der für die älteste, christliche Kunst überhaupt so bezeichnenden Vorliebe für Andeutungen, mit ihrer Schen vor der aufdringlich realistischen Erzählungsweise. Es liegt etwas Liebenswert-Naives in dieser Zurückhaltung dem heiligen Inhalte gegenüber, was einigermassen die Mängel der künstlerischen Darstellung ersetzt. Die Armut nimmt den Anschein von Auspruchslosigkeit an. Einer solchen Sinnesrichtung, d. h. dieser stillen Ruhe selbst in gespannten Situationen, passt nun auch vor-

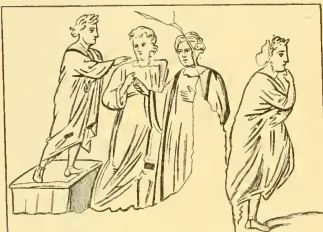


Abb. 11.

züglich die bescheidene Bezeichnung der Gemütsbewegungen durch gewisse, konventionelle Gebärden, welche nur die allgemeinsten Bedeutungen derselben durch eine Art pantominischer Zeichensprache veranschaulichen.

Und selbst als eine solche Andeutung scheint unsere Gebärde den ersten christlichen Künstlern zu realistisch gewesen zu sein. Wenigstens kommt sie in der stark symbolisch gestimmten Katakombenmalerei noch sehr selten vor — bezeichnenderweise als Ausnahme eben in einem Bilde, welches aus dem Leben geholt zu sein scheint. Ich meine die Gerichtszene (?) im Cubiculo di S. Cecilia der Callisto-Katakomben, wo ein vom Richter abgewendeter Mann — vielleicht der Richter selbst aufs neue wiederholt — nachdenklich, zweifelnd oder (wie Athena auf der antiken Gemme, vgl. oben Abb. 8) unwillig die Fingerspitze zum Kinne führt (Abb. 11: nach GARRUCCI II, 16, 3). Aber selbst wenn die Kunst, nach dem Siege Konstantins und des Christentums aus dem Dunkel der Gräber an das Tageslicht getreten, den ersten Versuch zu einer erzählenden Darstellungsweise und damit zu der christlichen Ikonographie machte, wollte sie zunächst noch immer den Sachverhalt vielmehr andeuten als aussprechen. Auf der elfenbeinernen, sog. „Lipsanothek von Brescia“, gewiss eins von den besten Erzeugnissen der frühchristlichen Kunst (etwa des IV. Jahrh.; STRZYGOWSKI zufolge kleinasiatisch) ist u. A. die Gefangennahme Christi geschnitten (Abb. 12). Der Erlöser schreitet unter den Oelbäumen Gethsemanes feierlich dem von fünf fackeltragenden Kriegsknechten gefolgt



Abb. 12.

Judas entgegen. Der Verräter ist dem Verratenen absolut ähnlich, ein stiller, hübscher Jüngling — er wendet sich aber von seinem Opfer weg und führt, wie es scheint im letzten Augenblicke noch zögernd, den Finger an das Kinn. Die zwei letzten, sich entfernenden Soldaten deuten auf die Worte des Johannes-Evangeliums hin (XVIII, 6): „Als nun Jesus zu ihnen sprach: Ich bins, wichen sie zurück und fielen zu Boden“. Von der späteren Kunst wurde in solchen Fällen das Stürzen der Knechte dargestellt.

Im Zusammenhange mit der Wegwendung des ganzen Körpers oder nur des Kopfes bedeutet die Gebärde zögernden Zweifel auch an gewissen Pilatus-Figuren auf Sarkophagenreliefs, wo die Verurteilung Christi dargestellt wird (GARRUCCI V, Taf. 322, 2 = *Abb. 13*; 334, 2; 346, 1; 350, 1, 353, 4, 358, 3 u. 366, 2). In diesen Fällen hat sie aber eine vom Typischen abweichende Form, indem der Finger an die entgegengesetzte Wange, selbst dicht an das Ohr geführt wird. Es scheint, als wollte man damit die nervöse Unruhe des Zweifelnden bezeichnen. Hier wäre somit schon ein Versuch zu einer eingehenderen Charakteristik des Ausdruckes vorhanden.

Ohne Vergleich am Gewöhnlichsten ist das Führen des Fingers oder der Fingerspitzen zum Gesicht — zu verschiedener Höhe vom Kinn bis zur Stirn — in der, besonders auf Sarkophagen, sehr oft dargestellten Reue Petri nach der Verleugnung, wo er gewöhnlich entweder mit dem ihm seinen Fehltritt vorwerfenden Christus oder mit der fragenden Dienstherrin, in der Regel auch mit dem Hahn zusammengestellt ist.



Abb. 14.

Sonst ist die Bedeutung der Gebärde eine ziemlich wechselnde, was sich am Leichtesten durch Aufzählung einiger Beispiele darlegen lässt. *Trauer*: Johannes unter dem Kreuze Christi in der syrischen Rabulahandschr. v. J. 568, Florenz: alle Fingerspitzen zum Kinn (*Abb. 14*: nach GARRUCCI III, Taf. 139<sup>1)</sup>); *Furcht*: ein Seemann, da Jonas aus dem Schiffe geworfen wird (*ibid.*, V, 397, 5), und einer von den Reitern Pharaos beim Untergange der Ägypter im Rothen Meere (s. meine „Genesismosaik“, Taf. XVI, 120<sup>2)</sup>), beide auf Sarkophagenreliefs, der vor seinem Leben zitternde Agag (I. Regum, XV, 32) in den Quedlinburger Itala-Miniaturen (SCHULTZE, Taf. III unten); *Verdruss* oder *Zorn*: einer von den eifersüchtigen Brüdern Josephs in der griechischen Wiener-Genesis (WICKHOFF, Taf. 27<sup>3)</sup>) und einer von den Brüdern Hams, als dieser den betrunkenen Noah ver-

<sup>1)</sup> Auf einem nicht mehr vorhandenen Enkolpion, vielleicht ungefähr aus derselben Zeit (?), früher in Monza, führte, nach einer von FRISI (Mem. Stor. di Monza I, S. 93) publizierten und von GARRUCCI (VI, 433, 4) reproduzierten Zeichnung, Johannes, unter dem Kreuze stehend, die Zeigefingerspitze zum Munde.

<sup>2)</sup> Die Gebärde fehlerhaft wiedergegeben bei GARRUCCI V, 309, 1.

<sup>3)</sup> Die Fingerspitzen unter dem Kinn. Die Figur bei GARRUCCI (III, 118, 5) ganz unrichtig abgebildet.



Abb. 13.

höhnt, in einer Miniatur der durch Feuer stark beschädigten griechischen Cotton-Bibel, Brit. Mus. (GARRUCCI III, 124, 4<sup>1</sup>); *heimliches Lauschen*: Sarah beim Besuch der drei Engel, Mosaik des VI. Jahrh. in S Vitale, Ravenna (ibid. IV, 262); *Wahrnehmung oder verwundertes Sinnen*: auf zwei Sarkophagenreliefs ein Hirt (?), bzw. Joseph bei der Anbetung der Könige



Abb. 15.

(ibid. V, 317, 4 u. 329, 1 = Abb. 15), irgend ein Apostel oder sonstiger Zuschauer bei den Wundern Christi, Sarkophagenreliefs (ibid. 312, 3, 382, 2), ein Apostel, wenn der Auferstandene den ungläubigen Thomas überzeugt, einer von den Königen, als sie den Stern gewahr werden, und einer von den Pharisäern bei der Strafpredigt des Täufers, Elfenbeinreliefs im Brit. Mus. und im Vict. a. Alb.



Abb. 16.

Mus. zu London (ibid. VI, 446, 4 u. 447, 2 u. 3), eine von den Frauen am Grabe Christi auf dem sog. Reiderschen Elfenbeinrelief in München (ibid. 459, 4 = Abb. 16<sup>2</sup>) und ein Apostel bei der Himmelfahrt Christi in der Rabula-Handschrift (ibid. III, 139, 2); ähnliches, aber — in Analogie mit der oben erwähnten Anwendung der Gebärde in dem tibetanischen Wandgemälde, sowie in den persischen, indischen und mongolischen Miniaturen — mit Beimischung von *Demut*, *achtungsvoller Aufmerksamkeit*, *schuldigem Gehorsam* oder *bewundernder Huldigung*: Maria bei der Verkündigung, Absidenmosaik in Dome zu Parenzo, VI. Jahrh. (Abb. 17: nach G. Nordensvan: Allmän konsthistoria I, S. 52),



Abb. 17.

Apostel, welche dem lehrenden Christus lauschen, auf Mosaiken und Sarkophagen (GARRUCCI IV, 240, u. V, 342, 1), Joseph vor dem Engel (ibid., IV, 212, 1<sup>3</sup>), Rachel bei ihrer Vermählung mit Jakob und ein Hirt beim Gespräch Labans mit Jakob (ibid., Taf. 216, 3 = Abb. 18, u. 4): Mosaiken in S. Maria maggiore in Rom,



Abb. 18.

Judas schwört den kleinen Benjamin unverletzt dem Vater zurückzubringen: Miniatur der Cotton-Bibel (ibid. III, 125, 8<sup>4</sup>), ein junger Mann bei der Salbung Davids auf einem getriebenen Diskus aus dem von Pierpont Morgan erworbenen Silberfunde von Kerynia auf Cypren, frühchristlich-orientalische Arbeit wohl aus dem VI. Jahrh.<sup>5</sup>). Von

<sup>1</sup>) Kopiert in den Genesismosaiken von S. Marco in Venedig, XIII. Jahrh. (s. mein Buch Taf. 9, 68).

<sup>2</sup>) Kopiert auf dem karolingischen Elfenbein in Liverpool (ibid. 459, 3 = Abb. 21 weiter unten).

<sup>3</sup>) In den drei letztgenannten Fällen könnte die Gebärde ja auch Ueberdenken des Vernommenen bedeuten.

<sup>4</sup>) Kopiert in den venezianischen Genesis-Mosaiken (s. mein Buch, Taf. 11, 82).

<sup>5</sup>) Aus diesem Funde wurde, bei der Besprechung des breitspurigen Stehens, ein anderer Diskus mit dem Goliathkampfe erwähnt („Beinstellungen“, Abb. S. 7).



der reinen *Denkergebärde* kenne ich aus dieser Epoche nur zwei Spielarten, 1) die unvollendete Bewegung des Fingers in Richtung gegen das Gesicht: ein stehender Evangelist und ein sitzender Apostel in ein paar Katakombenmalereien (GARRUCCI II, 17, 2 u. 82, 1; diese Spielart ist auch in den Agrimensoria-Miniaturen vorhanden), und 2) das Berühren des Kinnes dicht unterhalb des Mundes mit dem Fingerspitzen: ein bärtiger Apostel auf dem grossen Sarkophag in S. Ambrogio zu Mailand (ibid. V, 329, 1, = *Abb. 19*; diese Spielart ist in der Trecento-Kunst besonders häufig vertreten<sup>1)</sup>). — An Christus-Figuren habe ich überhaupt nie den *gestus cogitantis* angetroffen. Diese Gebärde passt nicht dem göttlichen Spender aller Weisheit, welcher keinen Zweifel, kein Bedenken, keine Schwierigkeit des Denkens kennt.



Abb. 19.

Man könnte vielleicht die Vorliebe der christlichen Kunst für diese Ausdrucksbewegung dadurch erklären, dass dieselbe einen Hinweis auf das Innere des Menschen enthält. Sie entspreche somit einer anderen, weit seelenvolleren und vorzugsweise christlichen Gebärde, welche jedoch erst gegen das Ende des Mittelalters eine wirkliche Bedeutung als Ausdrucksbewegung zu gewinnen begann: dem Führen der Hand an die Brust. Die Kunst hatte so zu sagen noch nicht das Herz entdeckt, sondern sah in den Sinneswerkzeugen das Wesentliche des Menschen<sup>2)</sup>. Feinsinnig, wie gewöhnlich, bemerkt JULIUS LANGE (Udvalgte Skrifter II, S. 10), dass das Führen der Hand zum Gesicht sich mehr auf unsere objektiven Vorstellungen, die zur Brust geführte Hand dagegen sich mehr auf unsere Subjektivität, „das Gefühl von unserem Selbst“, bezieht.

In dem eben erwähnten Umstände, dass nämlich unsere Handbewegung einen Hinweis auf das Innere des Menschen enthält, haben wir vielleicht auch den Grund, weshalb unsere Gebärde fortsetzungsweise eine beträchtliche Rolle in der Gebärdensprache der mittelalterlichen Kunst beihält, zu deren *commune bonum* von konventionellen und kanonisch gültigen Ausdrucksbewegungen sie ja auch vorzüglich passte. Wir finden sie ebensowohl in der abendländischen Kunst nach der Wiederbelebung der Kulturbestrebungen durch Karl d. Gr., als in der byzantinischen nach dem Bilderstreite, ohne dass zunächst irgend eine neue Bedeutung hervortritt.

Das Ebengesagte steht nur scheinbar im Widerstreit mit der in der Einleitung gemachten Bemerkung, dass die in der Antike allgemein vorkommenden Motive gewöhnlich im Mittelalter selten sind und umgekehrt. Denn bei einem näheren Zusehen zeigt es sich, dass unsere Gebärde an solchen Denkmälern besonders zahlreich vertreten ist, wo man ohnehin ein Kopieren oder jedenfalls die Kenntnis frühchristlicher

<sup>1)</sup> Ich habe die hier in Betracht kommenden, altchristlichen Evangelisten- und Apostelfiguren recht willkürlich unter zwei Rubriken: demütiges Lauschen und Denken, verteilt. Wahrscheinlich hatten sich die Künstler selbst den Sinn des von ihnen benützten Gestus nicht so genau klar gemacht.

<sup>2)</sup> Es ist bezeichnend, dass die Annuziata, welche in den Mosaiken des VI. Jahrh. in Parenzo (Abb. 17) die Fingerspitze zur Seite des Kinnes führt, in der Renaissancezeit — besonders in Italien und zwar hier seit dem XIII. Jahrh. — gewöhnlich mit auf der Brust gelegter Hand dargestellt wurde. In der Cotton-Bibel gehört selbst der Gestus der Beteuerung (Judas vor dem greisen Jakob) zu der in diesem Aufsatze behandelten Gruppe von Gebärden. Diese Bedeutung hat dagegen, der modernen Auffassung gemäss, in erster Linie ohne Zweifel eben die auf der Brust gelegte Hand.

(vorikonoklastischer) Vorbilder voraussetzen darf. Dieser Art sind z. B. die schon erwähnten Terentius- und Agrimensoria-Illustrationen, die Genesismosaiken in Venedig, das Elfenbeinrelief in Liverpool. Nirgends, weder in der abendländischen, noch in der byzantinischen Kunst, ist indessen das Führen des Zeigefingers zum Gesicht so häufig, wie in den teilweise in überraschend klassischem Stile ausgeführten Miniaturen des griechischen Pariser Psalters Nr. 139 vom X. Jahrh.<sup>1)</sup>, welche ich früher (vgl. „Die Psalterillustration im Mittelalter“, S. 125/6), wie ich nunmehr überzeugt bin, irrigerweise für verhältnismässig selbständige Schöpfungen der byzantinischen „Renaissance“ hielt<sup>2)</sup>. Der Umschwung in meiner Anschauungsweise erstreckt sich aber über die frühmittelalterliche Psalterillustration überhaupt, indem ich jetzt geneigt bin, nicht nur die Zeichnungen des karolingischen Utrechtspsalters, sondern auch die rohen Malereien des lateinischen Stuttgarter Psalters aus dem X. Jahrh., ja selbst die Randminiaturen des griechischen Chludoff-Psalters aus dem IX. Jahrh., in Moskau, gleicherweise auf altchristliche, bzw. altchristlich-orientalische (alexandrinisch-späthellenistische und syro-palästinische) Vorbilder aus der Zeit vor dem Bilderstreite zurückzuführen. In allen diesen Psalterien kommt



Abb. 20.

unsere Gebärde reichlich vor. Man trifft sie ebenfalls in den Miniaturen der griechischen Bibel der Vaticana, Reg. 1, welche der Entstehungszeit wie dem Stile nach den Malereien des genannten Pariser Psalters recht nahe zu stehen scheinen.

Bei der Besprechung des aufgestützten Fusses (vgl. die „Beinstellungen“, S. 102/3) trafen wir in byzantinischen und ottonisch-heinrichischen Bildern der Fusswaschung ein und dasselbe Standmotiv in ganz abweichender Form an und erklärten diese Erscheinung durch die Annahme, dass die betreffenden Figuren nach verschiedenen Vorbildern aus der frühchristlichen Epoche kopiert seien. Ein entsprechendes Beispiel bietet uns nun auch die nachdenkliche Gebärde. In dem griechischen Evangeliarfragment, Muralt Nr. 21, der kais. öffentlichen Bibliothek von St. Petersburg, IX—X. Jahrh., führt nämlich eine von den Frauen am Grabe Christi die Spitze des Zeigefingers zum Kinn (Abb. 20: nach einer Skizze des Verf.). Wir finden dieselbe Gebärde auch in der gleichnamigen Darstellung auf der Elfenbeintafel in Liverpool (Abb. 21: nach GARRUCCI VI, 459, 3). Die Ausdrucksbewegung ist aber in den beiden Fällen formell ganz anders, und die zwei Kompositionen haben nichts mit einander gemein. Der frühchristliche Ursprung der karolingischen Bildidee ist aber durch das Reidersche Relief



Abb. 21.

<sup>1)</sup> Publ. von H. Omont in Fac-similés des miniatures des plus anciens manuscrits grecs de la Bibl. nat., Taf. 1—14. — Mit Rücksicht auf die reichliche Anwendung unserer Gebärde in dieser Handschrift möchte ich sogar die Frage aufwerfen, ob nicht die persische Kunst ihre Vorliebe für das Motiv (vgl. oben S. II), etwa durch Vermittlung byzantinischer Kopien, der frühchristlichen Kunst zu verdanken habe.

<sup>2)</sup> Eine Stütze für meine veränderte Ansicht sind die unzweifelhaft mit jenen Miniaturen genetisch zusammenhängenden Reliefkompositionen des frühbyzantinischen Silberschatzes aus Kerynia, im Besitze des nunmehr gestorbenen Pierpont Morgan.

in München festgestellt (vgl. oben Abb. 16). Dem letztgenannten Typus schliesst sich noch die entsprechende Miniatur im karolingischen Drogo-Sakramentar frei an (Paris, f. lat. 9428, fol. 58 r<sup>o</sup>), wo dieselbe Gebärde wiederkehrt (Abb. 22; nach einer Skizze des Verf.).

Eine zweite Wahrnehmung, welche sich ebenfalls zwanglos aus meinen Aufzeichnungen zu ergeben scheint, ist, dass unsere Gebärde, wenigstens im Abendlande, seit der Wende des ersten Jahrtausends auffallend seltener in der Kunst zur Anwendung kommt, was ja mit unseren Bemerkungen über das Motiv des aufgestützten Fusses und die krenzende Beinstellung übereinstimmt (vgl. „Beinstellungen“, S. 105 u. 129 fg.) und gewiss mit dem allmählich aufgehörenden Einfluss der frühchristlichen Ueberlieferung im XI. Jahrh. zusammenhängt. Selbst in der byzantinischen Kunst, wo die alte Tradition, wengleich mit immer abnehmender Stärke, ununterbrochen fortwirkt, ist die Abnahme in der Anwendung des Motivs, vielleicht weniger auffällig, jedoch, wie es mir scheint, fühlbar genug.



Abb. 22.

Jetzt will ich eine Anzahl von Beispielen aus der byzantinischen und abendländischen Kunst geben, welche ich zur Erleichterung des Vergleichs unter ähnliche Rubriken bringe, wie diejenigen aus der frühchristlichen (vgl. oben S. 13 fg.). Ist es manchmal schwer, in der antiken und frühchristlichen Kunst, die Nuancen der Bedeutung, ja selbst den ungefährlichen Sinn unserer Gebärde festzustellen, so wird diese Schwierigkeit zum mindesten nicht geringer in der mittelalterlichen, deren Unbeholfenheit ja selbst die Verfasserzeugnisse der alten Kunst als nachahmungswerte Vorbilder erschienen. Es war wohl oftmals selbst den Künstlern, bzw. Kopisten, keineswegs klar, was sie mit ihren konventionellen Ausdrucks-



Abb. 23.



Abb. 24.

zeichen sagen wollten. War doch die Kunst zu grossem Teil nur ein Rezitieren des Auswendiggelehrten geworden, wie sich Jacob Burckhardt irgendwo ausdrückt. Selbstverständlich ist es aus dem Zusammenhange, wo man die jedesmalige Bedeutung des Motivs erraten muss. Der Ausleger kann jedoch kaum hoffen, immer das Richtige zu treffen.

*Reue:* die Personifikation der *Metanoia* im griech. Pariser Psalter Nr. 139, X. Jahrh. (Abb. 23; nach Oμοxy: Fac-similés, Taf. 58); *Trauer:* „der Elende“ (Abb. 24;

nach einer Skizze des Verf.) und die Juden zu Babylon im griech. Chludoff-Psalt., IX. Jahrh., fol. 100 r<sup>o</sup> u. 135 r<sup>o</sup>; *Furcht*: einer von den Philistern beim Goliath-Kampfe und die Personifikation des Roten Meeres beim Untergange der Ägypter, die letztere Gebärde un-



Abb. 25.

vollendet, Paris gr. 139 (OMONT, Taf. 4 u. 11), Simon Magus bei der Apotheose Petri sich entfernend, kolorierte Zeichnung in einer karolingischen (?) Handschr. in St. Gallen, Cod. 86 (nach einer von A. Haseloff mir freundlichst mitgeteilten Phot.); *Zorn*: der sitzend Rache(?) brütende Kain, Profilfigur in den venezianischen Ge-



Abb. 26.

nesismosaiken <sup>1)</sup>, und in demselben Sinne auch, wenn ich das Ausdrucksmotiv richtig verstanden habe, viele Figuren in den Miniaturen des lateinischen Stuttgarter Psalters, z. B. ein junger Mann, der dem gefangenen Erlöser einen Backenstreich gibt (fol. 73 v<sup>o</sup>), einer von den Böswilligen, welche wider einen Heiligen ratschlagen (fol. 98 v<sup>o</sup> = Ps. 84, 4: Sie machen listige Anschläge wider dein Volk) und — besonders auffallend — Reiter, welche, mit der Zeigefingerspitze die Nasenspitze berührend, Fliehende verfolgen (fol. 66 v<sup>o</sup>, 82 v<sup>o</sup> = Abb. 25, nach einer Phot. des Verf., u. 140 v<sup>o</sup> <sup>2)</sup>; *Wahrnehmung, verwundertes Sinnen, servile Bewunderung* (vgl. oben S. 14): Hesekiel bei seiner Vision (unvollendete Gebärde) im griechischen Gregor-Kodex des Kaisers Basilios I., IX. Jahrh., Paris, f. gr. 510 (Abb. 26; nach OMONT, Taf. 58); ein junger Mann bei der Schildhebung Davids im griech. Pariser Psalter Nr. 139 (ibid., Taf. 6, wie schon auf einem Silberdiskus Pierpont Morgans, vgl. oben S. 16), einer von den Brüdern Davids bei dessen Salbung, ebendort (ibid., Taf. 3), Israeliten bei der Ausgabe des Gesetzes in derselben Handschr. (ibid., Taf. 10) und in der dem Pariser Psalter verwandten vatik. Bibel Reg. 1, X. Jahrh., Josua bei derselben



Abb. 27.

Gelegenheit in der karol. „Vivianus-Bibel“ Karls d. Kahlen in Paris

<sup>1)</sup> Die Handstellung ist wohl hier zugleich, vielleicht sogar vornehmlich, ein leichtes Anstützen der Stirn, und ist das ganze Ausdrucksbild, durch das frühchristliche Vorbild vermittelt, gewiss antiken Ursprunges (vgl. oben Abb. 6, eine ähnliche Figur auf dem corsinischen Silberbecher: BAUMEISTER II, Abb. S. 1119, „Judea capta“ auf römischen Denkmünzen: Abb. z. B. bei KUHN: Allg. Kunstgesch., Plastik I. S. 273, und eine Mutter beim Kindermorde in Bethlehem auf einem frühchristlich-orientalischen Goldmedaillon im Museum zu Konstantinopel: J. STRZYGOWSKI: Das Etschmiadzin-Evangeliar, Taf. 7).

<sup>2)</sup> Die Gebärde wirkt geradezu komisch als Ausdruck kriegerischer Wut. Indessen ist ihre Anwendung in solcher Bedeutung keine ganz vereinzelt Erscheinung. In der dekorativen Ranko auf dem Rahmen neben der Darstellung des Kindermordes zu Bethlehem auf der von *Andrea Givina* im J. 1214 geschnitzten Holztür vom Dome zu Spalato (VENTURI: Storia dell' arte italiana III, Abb. S. 106) sieht man einen Knecht, der mit der linken (!) Hand sein Schwert zückt und zugleich die Zeigefingerspitze der rechten Hand zum Munde führt. In der Indian Section des Victoria and Albert Museum zu London ist (oder

(Abb. 27; Reprod. de manusc. et miniat. de la Bibl. nat., Taf. 3) — man beachte das Wiederkehren unserer Gebärde in sowohl byzantinischen als abendländischen Bildern der himmlischen Gesetzgebung — und (mit der entsprechenden Anwendung des Motivs auf frühchristlichen Sarkophagen zu vergleichen, s. oben S. 14) ein Hirt bei der Anbetung des Christkinds, karol. Miniatur, Basel B. IV. 26, und Joseph bei der Geburt Christi auf dem frühmittelalterlichen Elfenbeindeckel in München, Cim. 143, und in dem angelsächsischen Missale des Robert de Junnièges, Rouen (MICHÉL: Hist. de l'art I, II, Abb. S. 740), ein Evangelist in der Ma-



Abb. 28.

jestas domini im karolingischen Sakramentar-Fragment, Paris, f. lat. 1141 (Abb. 28; nach einer Skizze des Verf.), ein Engel neben dem sich umarmenden, königlichen Brautpaar im Stuttgarter Psalter, Ps. 44; *demütiges Lauschen*: ein Zuhörer beim Unterricht Assaphs, Ps. 77, im byzantinischen Psalter (der Chludoff-Gruppe) v. J. 1066 im Brit.

Mus., Add. 19.352, und ein Israelit bei der Verlesung des Gesetzes in der karolingischen „Alkuin-Bibel“, Brit. Mus., Add. 10.546, fol. 25 v<sup>o</sup>, wie auch im Stuttgarter Psalter, fol. 90 r<sup>o</sup>; *achtungsvolle oder gehorsame Aufmerksamkeit*:

zwei von den morgenländischen Königen vor Herodes auf der fünfteiligen Lorscher Elfenbeintafel im Vatikan (karolingische Kopie nach einem vorikonoklastischen [alexandrinischen?] Original: GARRECCI VI, 457, 2), ein Diener beim Befehl Abrahams, ihm und dem jungen Isaak nicht weiter auf dem



Abb. 30.



Abb. 29.

Wege zum Opfer zu folgen, Paris, f. gr. 510 (Abb. 29; nach ОМОНТ, Taf. 37), Moses vernimmt die Stimme des Herrn, Paris, f. gr. 139 (ibid. Taf. 10 = Abb. 30), und Maria bei der Verkündigung (= ancilla domini) in dem italienischen, aber von der byzantinischen Kunst stark beeinflussten Psalter vom Ende des XIII. Jahrh., Paris, f. lat. 18<sup>1</sup>);

war wenigstens 1908) eine mongolische Miniatur vom Ende des XIV. Jahrh. ausgestellt, wo man einen Reiter zwei zu Fuss fliehende Feinde verfolgen sieht. Alle drei machen die fragliche Gebärde, welche somit bei den letzteren Furcht, bei dem ersteren zornigen Eifer zu bezeichnen scheint.

<sup>1</sup>) Die Handbewegung könnte allerdings hier, wie ja auch in Parenzo (vgl. oben Abb. 17), ebenso gut, vielleicht sogar eher, Ueberdenken des Vernommenen bedeuten, wie unzweifelhaft das Legen des Zeigefingers an das Kinn, mit welcher Gebärde Maria, auf dem karolingischen Elfenbeindeckel der Pariser Bibl. nat., f. lat. 8849 (LABARTE: Hist. d. arts industr. I, Taf. 4), den Worten des Engels horcht.

*Zweifel*: einer von den Brüdern Josephs bei dessen Verkauf an die ismaelitischen Kaufleute, Paris Nr. 510 (schlechtes Gewissen?; ОМОЯТ, Taf. 26<sup>1)</sup>), Thomas vor dem auferstandenen Christus, karolingische (oder ottonische) Miniatur in München, Cim. 2 (demutsvolle Huldigung?); *Denkergebärde*: der mit übereinandergeschlagenen Beinen sitzende Bischof beim Kirchenkonzil zu Konstantinopel, Paris Nr. 510 (ОМОЯТ, Taf. 50), einer von den vier Richtern Israels, Vat. Reg. Nr. 1, fol. 206 r<sup>o</sup>, X. Jahrh., Theodoritos neben dem thronenden Johannes Chrysostomos sitzend, Miniatur in einem griech. Kodex der Pariser Bibl., Nr. 224, fol. 7 r<sup>o</sup>, XI. Jahrh., byzantinische Evangelisten<sup>2)</sup>, z. B. Johannes in der Laurentiana (Florenz), plut. VI, cod. 18, X. Jahrh., Lukas in der Biblioteca palatina zu Parma Nr. 5, XI. Jahrh., und Matthäus in dem ziemlich späten Evangeliar, Brit. Mus. Arundel 547 (die Bewegung bisweilen unvollendet, wie bei spätantiken und frühchristlichen Denkerfiguren; vgl. oben S. 15), einer von den Teilnehmern an der Apostelversammlung in der oben erwähnten frühmittelalterlich-abendländischen Münchener Handschr., Cim. 2, und auf einer Elfenbeintafel im Kunstgewerbemuseum zu Köln, XI. Jahrh. (?), die heil. Katharina und Maxentius in den byzantinisch beeinflussten Wandmalereien aus S. Agnese f. l. m. im Lateranmuseum, XIII. Jahrh. (sie führt den Finger zur Stirn = energisches Denken, er zum Kinn = unentschlossenes Lauschen?).



Abb. 31.

Als Ausdrucksbewegung in dem bisher behandelten Sinne wird unsere Gebärde sehr selten in der romanischen und gotischen Epoche nördlich der Alpen, wenn nicht meine Aufzeichnungen irreleiten. Einer von den Philistern in der Miniatur des Pariser Psalters Ludwigs d. Heil., wo Simson ihnen sein Rätsel vorlegt, und ein Zuschauer bei der Enthauptung des heil. Dionysius auf dem Jean Malouel und Henri de Bellechose zugeschriebenen Gemälde im Louvre von Ende des XIV. Jahrh. (BOUCHOR: L'exposition des primitifs français, Taf. 13) mögen hier als Beispiele genügen. Der Erstere berührt mit der Spitze des steif aufwärts gerichteten Zeigefingers die untere Fläche des Kinnes (Abb. 31; nach Repr. de manusc. et miniat. Taf. 57), der Letztere führt zwei Finger zum Munde. Die Vernachlässigung der Gebärde als Ausdrucksmotiv dauerte aber, wie es mir scheint, in der Kunst Mitteleuropas noch bedeutend länger, d. h. bis sie im XVII. Jahrh., unter italienischem Einflusse und in einer neuen Bedeutung, wieder eine ganz besondere Beliebtheit erlangte (vgl. weiter unten).

Unsere Handbewegung spielte aber in der mittelalterlichen Kunst noch eine an-

<sup>1)</sup> Vgl. das angstvolle Umfassen des Kinnes in der entsprechenden Szene auf der Kathedra des Maximianus, VI. Jahrh. (GARRUCCI VI, 420, 3). Im angelsächs. „Heptateuch Aelfrichs“, Brit. Mus., Cott. Claud. B 4, fol. 54 r<sup>o</sup>, XI. Jahrh., führen drei von den Brüdern Josephs die Zeigefingerspitze zur Stirn, als dieser in den Brunnen geworfen wird.

<sup>2)</sup> Es ist dies eine von den recht wechselnden Formen der Handbewegung zum Bart, Kinn oder Mund als Ausdruck der Beschaulichkeit in byzant. Evangelistenbildern. Die gewöhnliche ist die nicht selten wiederkehrende Gebärde des Markus: die geschlossene Hand berührt das Kinn mit der Spitze des Daumens.

dere Rolle, in welcher sie sich weit länger behauptete und dabei in gewissen der schon erwähnten und ausserdem auch in anderen, noch zu nennenden Bilderredaktionen zum Psalter ihren vornehmlichsten Schauplatz hatte. Auch diese Rolle, welche nichts mit dem Ansdrucke der Gemütsbewegungen zu tun hat, scheint aus der Antike zu stammen (vgl. oben S. 6), und wenn jene älteren Serien von Psalterillustrationen wirklich, wie ich nunmehr annehme, in der vorikonoklastischen Zeit entstanden sind, so muss die Gebärde selbst in dieser Bedeutung schon damals vollkommen geläufig gewesen sein. \* .

Ich spreche hier von unserem Gestus als determinatives Zeichen, welches, als dem Sinn nach ein Fingerdeuten, vielleicht lieber seinen Platz im folgenden Kapitel hätte bekommen können, wenn es nicht, als ein Führen des Fingers zum Gesicht, zugleich hierher gehörte und sich jedenfalls am bequemsten in diesem Zusammenhange behandeln liesse.

Im ältesten Aegypten war das Führen der Zeigefingerspitze zum Munde die Hieroglyphe für alles, was mit dem Munde geschieht. In der römischen Kunst war dieselbe Bewegung, wie wir gesehen, die attributive Bezeichnung der Gottheiten des Schweigens. Im täglichen Leben führen wir ja oft, sogar völlig unbewusst, den Finger zur Stirn — oder nur in der Richtung gegen dieselbe (unvollendete Gebärde) — zur Begleitung von Worten, wie „ich vergass“ oder „ich dachte“, oder wenn wir das fehlende Nachdenken, die Dummheit oder Tollheit anderer, selbst ohne Worte, bezeichnen wollen („es ist nicht alles recht dort oben!“), in welchem letzterem Falle wir wohl, des grösseren Nachdruckes wegen, auch bisweilen die Stirnfläche mit der Fingerspitze antippen. Dieselbe Ausdrucksbewegung machen wir wohl auch zuweilen, wenn wir unsere eigene Dummheit entdecken. In seinem 1832 erschienenen Buche, *Mimica degli antichi* (S. 246), gibt Jorio an, dass diese Bewegung in der Gebärdensprache der Neapolitaner auch eine Aufforderung zur Ueberlegung enthalten kann: „bada a quello che fai“. Der über die Lippen gelegte Finger oder die auf den Mund gelegte Hand bedeutet ja allgemeinbegreiflich eine Aufforderung zum Schweigen oder auch dass man zum Schweigen gezwungen ist („ich will“ oder „ich darf nicht sprechen“<sup>1)</sup>). In einer Miniatur zu den Lobreden auf die allerheiligste Jungfrau, byzantinische Handschrift vom Ende des XIV. Jahrh. in der Synodalbibliothek zu Moskau Nr. 429, stehen die beredsamsten Redner „stumm wie Fische“ vor der thronenden Panagia — und zwar mit den Hand auf dem Munde!

Aus der 7. „Bambocciade“ (Tafel Jorios lernen wir die Bezeichnung des Trinkens und des (Macheroni-)Essens bei den Neapolitanern kennen<sup>2)</sup>. Die Verschiedenheit dieser zwei Handlungen wird hier pantomimisch dargestellt. Einfacher verfährt die Kunst, wenigstens die alte Kunst. Ihr „Gestus edendi“ ist wieder mehr nur ein symbolisches Zeigen, als eine histrionische Nachbildung der Sache, ein Führen des Zeigefin-

<sup>1)</sup> In seinen „Rechtsalterthümern“ (I, S. 279) zitiert GRIMM eine Stelle aus Caesarius Heisterbacensis' *Dialogus miraculorum* (dist. 5 cap. 39) — „digitum superponens ori suo significavit non licere loqui sibi“.

<sup>2)</sup> Vgl. auch SITTL: Die Gebärden der Griechen und Römer, S. 115.

gers (oder zweier Finger) zum Munde. Als Mahlzeitsgebärde finden wir das Motiv schon in pompejanischen Wandgemälden (NICCOLINI: Pomp., descr. gener., Taf. 3), so auch in den Agape-Bildern der Katakomben (GARRUCCI II, 47, 1 = *Abb. 32*, u. 60, 2), weiter in Mahlzeitszenen der „Lipsanotek“ zu



Abb. 32.

zu Brescia, etwa aus der Mitte des IV. Jahrh. (*ibid.*, VI., 444), des karolingischen Utrechtsalters (*Abb. 33*) und der Genesismosaiken von S. Marco zu Venedig, wo die auf freiem Felde speisenden Brüder Josephs von den Kaufleuten von Gilead angetroffen werden (s. meine „*Genes.-Mos.*“, Taf. XI, 54). Dieselbe Bedeutung hat wahrscheinlich auch die gleiche Gebärde eines der Apostel beim Abendmahl Christi in gewissen sowohl byzantinischen als frühmittelalterlich-abendländischen Miniaturen: in dem griech. Chindoff-Psalt., (abgeb. in den *Drenocni* der Moskauer archäol. Gesellsch., VII, Taf. VI, 2), in dem griech. Evangelienfragment, St. Petersburg Nr. 21, beide aus dem IX. Jahrh., in dem karol. Drogo-Sakramentar der Pariser Bibl. nat., f. lat. 9428, u. in einer Fuldaer Handschrift zu Udine, 76, V. mbr., 4:0, XI. Jahrh. (einer von A. Haseloff mir freundlichst mitgeteilten Phot. gemäss). Das Auftreten der Gebärde in Abendmahlbildern des Ostens und Westens, welche sonst ganz verschiedene ikonographische Typen vertreten, lässt sich wohl auf dieselbe Weise erklären, wie ihr Vorkommen in byzantinischen und abendländischen



Abb. 33.

Darstellungen der Frauen am Grabe Christi (vgl. oben S. 16), d. h. durch eine beiderseitige Ueberlieferung aus weit früherer Zeit. Und in der Tat findet sich das Motiv schon in dem Abendmahlbilde des frühbyzantinischen Codex Rossanensis, wenngleich die Bewegung hier nicht vollendet ist (der Finger wird nur zum Kinn erhoben; A. HASELOFF, Taf. 5).

Aber auch ausserhalb der Mahlzeitszenen kommt der Gestus edendi vor, so z. B., mit Rücksicht auf das Wort „essen“ im Ps. XXI, V. 30, in dem latein.

Stuttgarter Psalt., X. Jahrh. (*Abb. 34*: nach einer Phot. d. Verf.), und in einer modernen, armenischen Psalter-Handschrift der Rumjantzoffschen Bibl. zu Moskau. Auf romanischen Reliefs (z. B. am Dome zu Modena und in St. Martin d'Ainay, Lyon, MICHEL: *Hist. de l'art* I, II, *Abb. S. 637*) macht bisweilen Adam diese Gebärde beim Sündenfall, wie selbst noch auf dem Bilde *Gossaerts* in Brüssel (FIERENS-GEVAERT III, *Abb. 153*). In gleicher Weise werden im Mittelalter auch Durst und Hunger gekennzeichnet; Beispiele: ein Israelit in einer Miniatur des griech. Oktatenchs der Vatic. Nr. 747, XI. Jahrh., wo Moses die salzigen Quellen verwandelt, der Durstige in den Wer-



Abb. 34.



ken der Barmherzigkeit, Elfenbeindeckel zum Psalter Melissendas im Brit. Mus., Anf. d. XII. Jahrh., Ismael in der Wüste im „Dialogus de Cruce Christi“, München Nr.



Abb. 35.

14.159, aus dem Ende desselben Jahr. (Abb. 35; nach einer Skizze d. Verf.) und „Fames“ in einer Miniatur aus dem Anf. des XIII. Jahrh. in Paris, f. lat. 8865 (FRIMMEL: Die Apokalypse, S. 28). Eine typische Gültigkeit sowohl im Abendlande wie in der byzantinischen Kunst bekommt das Motiv in den Darstellungen des reichen Mannes in der Hölle, hier wenigstens schon im IX. Jahrh. (Gregor-Codex des Kaisers Basilios I., Paris f. gr. 510:



Abb. 36.

Abb. 36; nach OMONT, Taf. 34), dort wenigstens schon im X. Jahrh. (Otto-Codex in Aachen; LÜBKE: Gesch. d. deutsch. Kunst, Abb. S. 133). Später kommt es öfters vor, im Abendlande wenigstens noch so spät wie im Triptychon *Bernard van Orleys* in Brüssel (FIERENS-GEVAERT III, Abb. 176). In demselben Zusammenhange findet sich der Gestus auch in den Miniaturen eines koptischen Evangeliars im Institut catholique zu Paris, XIII. Jahrh.

Zu der Zeichensprache der mittelalterlichen Kunst gehört auch das Deuten auf Augen, Ohren und Mund, um Blindheit, Taubheit oder Stummheit zu bezeichnen. In solcher Bedeutung kommt das Motiv bei den Heilungswundern Christi vor, z. B.



Abb. 37.

in dem koptischen Evangeliar, a. D. 1174—77, der Pariser Bibl. Nr. 13, in den byzantinischen Mosaiken im Dome zu Monreale, XII. Jahrh., und in Kahrie-Djamiissi zu Konstantinopel, Anf. d. XIV. Jahrh., im latein. „Codex Egberti“ zu Trier, X. Jahrh. (Abb. 37; nach KRAUS, Taf. 40), sogar noch in der Heilung des Blinden von



Abb. 38.

*Lucas van Leiden* in St. Petersburg, a. 1531 (Abb. 38; nach Zeitschr. f. bild Kunst, N. F. XIV, S. 15).

Ausser bei dem reichen Manne in der Hölle bekam das Fingerdeuten auf die Sinnesorgane in der mittelalterlichen Kunst noch in zwei Fällen eine typische Geltung: an dem stummgewordenen Zacharias und dem Longinus, dessen Blindheit durch einen Blutstropfen aus der Seitenwunde des gekreuzigten Erlösers geheilt wurde (vgl. R. HORMANN: Das Leben Jesu nach den Apokryphen, S. 380). Von dem ersteren habe ich

indessen nur wenige Beispiele notiert: ein karolingisches (Drogo-Sakramentar in Paris), zwei ottonisch-heimrichische (Codex aureus in Escorial: Echternach-Schule, u. München, Cim. 57: Vöge-Schule, Anf. d. XI. Jahrh.) und nur ein einziges aus der jüngeren Kunst: Relief auf *Andrea Pisano's* Bronzethür des Baptisteriums in Florenz aus den dreissiger Jahren des Trecento. Später als dieses Motiv scheint die in England entstandene Legende von den bösen Augen und der Heilung des Longinus in die Kunst Eintritt gefunden zu haben. Mein ältestes Beispiel befindet sich im angelsächsischen Psalter des XI. Jahrh., Brit. Museum, Tiber. C. VI. Schon in englischen Miniaturen des XII—XIV. Jahrh. ziemlich geläufig, selten in der italienischen Kunst d. XIV—XV. Jahrh.<sup>1)</sup>, wird das Motiv allgemeiner in der gotischen des XIV. Jahrh., sehr beliebt aber erst im XV. und im Anfang des XVI. Jahrh. in Deutschland und den Nieder-



Abb. 36.

landen. Longinus stösst in solchen Fällen oft die Lanze in die Seite Christi und zeigt mit der anderen Hand zugleich auf seine eigenen Augen. Ich vermute, dass diese Sage aus der im Evangelium des Johannes (XIX, 37) gleich nach der Erwähnung des Speerstoffes zitierten Stelle (Sacharja XII, 10) entstanden ist: „Sie werden *sehen*, in welchen sie gestochen haben“.

Im „Sachsenspiegel“, Dresden, XIV. Jahrh. (herausgegeben von KARL VON AMIRA), werden Sprechen, Sehen, Hören durch Fingerdeuten auf Mund, Auge und Ohr ausgedrückt. In einem Bilde wird der Satz des Lehnrechts, dass des neugebornen Sohnes Stimme in den vier Wänden des Hauses gehört werden solle, naiv durch vier in den Winkeln angebrachte Köpfe mit auf das Ohr zeigendem Finger gedeutet.

Eine eigentümliche Anwendung des Zeigens auf den eigenen Mund findet man in gewissen Darstellungen des Turmbaues von Babel, wo das Motiv wohl die Verwirrung der Sprachen bezeichnen soll: im griech. Oktateuch der Vaticana Nr. 747, XI. Jahrh., auf dem Paliotto in Salerno, abendländisch, XII. Jahrh., und in den Genesismosaiken zu Venedig, XIII. Jahrh. (im letztgenannten Falle, wohl aus einem Missverständnis des Kopisten, wird der Finger zur Nasenspitze geführt; vgl. mein Buch, S. 57).

Rein attributiv ist das Führen des Fingers zum Munde oder zur Stirn an byzantinischen Personifikationen, wie des Schweigens (vatic. Klimaxhandschr. Nr. 394, XI. Jahrh., u. Nr. 1754, XI—XII. Jahrh.), der Wahrheit (auf der Krone Konstantin Monomachus', *Abb. 39*; nach KUHN: *Allgem. Kunstgesch.*, Malerei I, S. 154), der Klugheit, der Einsicht und des Verstandes (Antophoron von getriebenem Silber in S. Marco zu Venedig [MOLINIER: *Hist. génér. des arts appliqués à l'industrie* IV, *Abb. S. 61*] und Miniaturen, z. B. in Marciana Cod. 540 u. Nr. 244 des Berliner Kupferstichkabinetts) u. s. w. Aus der mittelalterlichen Kunst des Abendlandes kenne ich dazu nur ein einziges Gegenstück: „*Distractionis rigor*“ im Uta-Codex der Münchner Bibl., aus

<sup>1)</sup> Mein ältestes Beispiel aus Italien in dem Kreuzigungsbilde *Pietro Cavallinis* in Donna Regina zu Neapel (ROLFS: *Gesch. d. Malerei Neapels*, Taf. 4).

der ersten Hälfte des XI. Jahrh. (SWARZENSKI: Regensburger Buchmalerei, Abb. 31), gewiss, wie auch ein paar als Inschriften benützte, griechische Wörter, ein von byzantinischer Seite herübergekommenes Motiv.

„Die kindliche Natur begnügt sich gerne mit Wenigem“, sagt FEUERBACH, „versucht aber auch das Unnügliche am liebsten“ (Der vaticanische Apollo, S. 18). Das Vorhergehende hat Beispiele genug von der Kühnheit der Symbolik gegeben, in welcher sich die Gebärdensprache der mittelalterlichen Kunst erging. Nirgends bekommt man aber eine so lebendige Vorstellung von dem, was man damals von der Kunst forderte und ihr zufrachte, als aus den Psalterillustrationen, welche in verschiedener Hinsicht eines von den interessantesten Kapiteln der mittelalterlichen Kunstgeschichte ausmachen. Die Kunst wurde eine Bilderschrift zum Unterricht der Unwissenden und zur Erbauung der Gebildeten, eine sichtbare Uebersetzung oder kommentierende Auslegung des heiligen Textes und der kirchlichen Lehre. Unserer Auffassung gemäss scheint es kaum möglich die Psalmen infolge ihres lyrischen Charakters zu illustrieren. Dazumal betrachtete man aber die Kunst als eine Sprache für das Auge, als ein „visibile parlare“, wie Dante sich ausdrückt, und sie wurde in der Hand der Kirche als Erziehungsmittel um so wichtiger, weil sie der sinnlichen Auffassungsweise naiver Menschen entgegenkam, welche nicht nur das Erzählte, sondern selbst die Begriffe, die Gleichnisse und die bildlichen Ausdrücke der Rede unmittelbar *sehen* wollten, um von dem Gesehenen überzeugt zu werden. Die allegorische Kunst späterer Zeiten gibt ja übrigens Zeugnisse die Fülle, dass dieses Bedürfnis sinnlichen Begreifens selbst auf vollentwickelten Kulturstadien nicht verschwindet, und der trinkende Hirsch, welcher schon in den Malereien der römischen Katakomben die himmlische Sehnsucht der menschlichen Seele symbolisiert, illustriert noch unter den Psalterbildern *Joseph von Fährichs*, wie auch in den Psalterien des Mittelalters, dieselben Worte des 41. Psalmes: „Wie der Hirsch schreiet nach frischem Wasser, so schreiet meine Seele, Gott, zu Dir“, von welchen Worten diese künstlerische „Hypotypose“, gewiss schon vom Anfang an, ihren Ursprung herleitete.

Die Bilder, welche in diesem Zusammenhange zunächst in Betracht kommen, finden sich in gewissen, oben schon mehrfach zitierten Psalterien, nämlich in dem byzantinischen Chludoff-Psalter, in dem karolingischen Utrechter Psalter, beide vom IX. Jahrh. und beide an der Spitze je einer Gruppe von Handschriften stehend, welche dieselben Bilderserien wiederholen, schliesslich in dem lateinischen Stuttgarter Psalter vom X. Jahrh. Schon SPRINGER (VIII. Bd. der Abhandl. d. phil.-hist. Classe d. Sächs. Gesellsch. d. Wissenschaften, Nr. II: „Die Psalter-Illustration im früheren Mittelalter“ 1880), sonderte die Hauptarten der Psalterbilder von einander ab. So weit sie uns in diesem Zusammenhange angehen, beziehen sie sich auf einzelne Psalmstellen, sei es dass sie dieselben prophetisch oder typologisch auffassen, indem sie deren angebliche Beziehung zum Erlösungswerk betonen, oder dass sie mit unbefangener Worttreue die Ausdrücke und Gleichnisse derselben in Bilder übersetzen („Hypotyposen“). Beide diese Arten kommen sowohl in den byzantinischen als in den abendländischen Redaktionen vor, jedoch so, dass die erstere weit häufiger in den griechischen Handschriften sind, die letztere dagegen in den lateinischen.



Dass ich hier die prophetisch-typologische Illustrationsart erwähne, beruht nur auf dem schon erwähnten Vorkommen des oben besprochenen *gestus edendi* in der Darstellung des Abendmahls Christi im Chludoff-Psalter, wo er zu Ps. 40, V. 10 gehört: „Auch mein Fremd, dem ich mich vertraute, der mein Brod ass, tritt mich unter die Füße“ (Abb. 40;



Abb. 40.

nach den „Drewnosti“ der archäol. Gesellsch. in Moskau, VII, Taf. VI). Zu der Anbringung des erwähnten Bildes in diesem Zusammenhange gab es in der Tat Anlass genug. Denn als Jesus beim Abendmahl seinen Jüngern den Verrat des Judas voraussagte, da zitierte er ja ausdrücklich diese Psalmstelle (Ev. Joh. XII, 18). Der Jünger, welcher die Gebärde macht, scheint indessen, merkwürdigerweise, nicht als Judas gemeint zu sein, denn dieser sitzt daneben und streckt seine sakrilegische Hand nach dem auf einer Schüssel liegenden Fisch, der die Stelle des Osterlammes einnimmt und wohl *ἰζὸρ*, — Christus bedenten soll.

Ausserhalb jedes prophetischen Zusammenhanges wird dagegen das Fingerdeuten auf das Gesicht in den lateinischen Handschriften als reine Wortillustration reichlich mit Rücksicht auf solche Psalmstellen, wie z. B. die folgenden, benützt: im Utrechtspsalter Ps. 24, 15: „Meine Augen stehen stets zu dem Herrn“, Ps. 33, 14: „Behüte deine Zunge vor Bösem“, Ps. 36, 19: „In den Hungertagen werden sie gesättigt“, Ps. 37, 14: „Ich aber muss sein wie ein Tauber“, Ps. 40, 10: „der mein Brod ass“ (Abb. 41), Ps. 62, 2: „Es dürstet meine Seele nach dir“, Ps. 70, 8: „Lass meinen Mund deines Lobes voll sein“, und Ps. 140, 3: „Herr, behüte meinen Mund“ (vgl. auch meine Arbeit „Psalterillustration“, S. 247); im Stuttgartspsalter Ps. 38, 3: „Ich bin verstummt“, Ps. 39, 4: „Und hat mir ein neues Lied in meinen Mund gegeben“, und Ps. 138, 4: „Denn siehe, es ist kein Wort auf meiner Zunge“ (ein Knieender zeigt auf seine Zunge). In der letztgenannten Handschrift finden wir indessen die Gebärde einmal auch in Verbindung mit einer prophetischen Auslegung, Ps. XVIII, 5: „Ihre Rede gehet an der Welt Ende“, wo der Künstler die Apostel darstellt, dabei einen von ihnen mit der Fingerspitze an den Lippen.



Abb. 41.)

Die Gebärde ist nicht nur sozusagen ein demonstratives Pronomen geworden — d. h. der Begriff wird durch die (bildliche) Bezeichnung der Sache statt durch deren Namen angegeben — sondern, in Analogie mit dem Führen des Zeigefingers zum Munde in der altägyptischen Schrift (vgl. oben S. 21), eine Art von Hieroglyphe für alles, was mit den Sinneswerkzeugen geschieht. Die buchstabentreue Textillustration hatte diesem zeigenden Führen des Fingers zum Gesicht einen bevorzugten Platz in den Psal-

<sup>1)</sup> Anstatt des Abendmahles, wie im Chludoffpsalter (Abb. 40); also hier einfach ein stehender Mann, welcher den Finger zum Munde führt, d. h. den Gestus edendi macht.

terbildern bereitet und dort behauptete es sich, wie wir gleich sehen werden, durch Jahrhunderte, schliesslich ohne irgend einen Zusammenhang mit den alten Bilderredaktionen. An dieser Stelle nenne ich zunächst einen angelsächsischen Psalter (Brit. Mus., Harleian 603), deren zahlreiche Zeichnungen teilweise direkt aus dem Utrechtsalter kopiert zu sein scheinen, am Schlusse aber (vom 112. Ps. ab) eine zwar analoge, zugleich aber völlig selbständige Erfindung zeigen. Man darf sich vielleicht die Sache so vorstellen, dass das Vorbild nicht mehr zu Vertügung stand, als ein neuer Künstler das Illustrationswerk in demselben Geiste zu Ende brachte. Hier sehen wir in der Illustration zu Ps. 120, einen auf seine Augen zeigenden Mann zu Gott hinaufschauen, welcher, mit einem Speer in der Linken in seiner über Felsen schwebenden Mandorla thront und die Rechte gegen ihn ausstreckt, V. 1: „Ich hebe meine Augen auf zu den Bergen, von welchen mir Hilfe kommt“. In einem Psalter des XII. Jahrh. (aus der Diöcese Reims), jetzt zu Cambridge, St. Johns College B. 18, zeigt ein nackter Mann auf seinen Mund mit Bezug auf Ps. 114, 1: „Dass ist mir lieb, dass der Herr die Stimme meines Gebets höret“. Und noch in dem prachtvollen „Ormesbysalter“ vom XIV. Jahrh. in Oxford (Douce 366), Ps. 5, 2: „Herr, höre meine Worte“, sieht man in der Initiale einen König, der auf seinen Mund zeigt.

Diese uns wunderlich, bisweilen sogar lächerlich vorkommende Verwechslung der Aufgabe und der Möglichkeiten der Form- und der Wortkunst wurde erleichtert durch die unmittelbare Verbindung von Bild und Schrift zu einer Zeit, wo man von kirchlicher, d. h. die Kunstausfassung bestimmender Seite der Wirklichkeit nur in dem Grade Wert beilegte, als man daraus eine heilbringende Belehrung holen konnte. Die intimste Verschmelzung von Kalligraphie und Malerei fand aber in den historierten Initialen statt, wo das zum Texte gehörende Bild in den Anfangsbuchstaben desselben eingefügt wurde. Eine von den ältesten Handschriften dieser Art ist der karolingische Psalter in Amiens, Nr. 18, dessen Initialen ausserdem das Interesse darbieten, dass die im Abendlande später so stark ausgebildete Tierphantastik schon hier mit einem überraschenden Reichtum auftritt. In der Initiale des 107. Psalmes deutet ein Mann auf seinen Mund, V. 2: Ich will singen und dichten“.

Die Initiale des 76. Psalmes in derselben Handschrift bietet eine neue Form dieses demonstrativen Fingerdeutens. Wir sehen nämlich dort einen Engel, der auf den Mund einer knieenden Frau zeigt, V. 2: „zu Gott schreie ich und er erhöret mich“. Der Engel bezeichnet zweifelsohne die Gewährung ihrer Bitte (Abb. 42; nach einer Phot. d. Verf.). Dasselbe Zeigen, nicht auf die eigenen, sondern auf die Sinneswerkzeuge eines Anderen, wiederholt sich oft in einer englischen Handschrift vom Anfang des XII. Jahrh., nämlich im „Albani-Psalter“ zu Hildesheim, welcher ebenfalls



Abb. 42.

mit Initialbildern illustriert ist (vgl. GOLDSCHMIDT: Der Albani-Psalter in Hildesheim, Abb. S. 103). Wenn der Psalmist Gott um Erhören seines Gebetes anruft, so sieht man hier in den entsprechenden Bildern einen Mann auf das Ohr Christi zeigen (ibid. S. 92, 94, 106, 107 u. 112) und in der Illustration zum Canticum Zachariae, ist es der verkündigende Engel und nicht der Priester selbst, welcher auf den Mund des Letzteren deutet („et ecce tacens eris“; ibid. S. 135<sup>1)</sup>). Hier finden wir aber auch das doppelte Fingerdeuten als Verbindungsglied zwischen der figurlichen Bezeichnung des Textwortes und diesem selbst. Mit Bezug auf den Anfang des 43. Ps. sieht man einen Heiligen, der mit der einen Hand auf sein Ohr und mit der anderen auf die entsprechende Textstelle zeigt: „Gott, wir haben es mit unsern Ohren gehöret“. Vielleicht noch erstaunlichere Beispiele dieser primitiven Piktographie gibt der Künstler in Bildern, wo er den thronenden und auf seine ausgestreckte Zunge zeigenden König



Abb. 43.

David darstellt. Ein Mal hält dieser zugleich in der andern Hand eine Rohrfeder = Ps 44, 2: „meine Zunge ist ein Griffel eines guten Schreibers“. Ein anderes Bild dieser Art gehört Ps. 38, 2, an: „ich will mich hüten, dass ich nicht sündige mit meiner Zunge“ (Abb. 43; nach GOLDSCHMIDT, S. 100). Die Gebärde erhält im letzteren Falle dadurch ein besonderes Interesse, dass sie in den späteren Psalterien an dieser Stelle unzählige Male wiederholt wurde.

Schon im Stuttgartsalter erscheint das Motiv mit Bezug auf den Anfang dieses Psalmes: ein junger Mann (die Ich-Person des Psalmes = David-Christus) legt den Zeigefinger an seinen Mund, während ein mit Schwert Bewaffneter ihn bedroht: „ich will meinen Mund zähmen, weil ich muss den Gottlosen so vor mir sehen“<sup>2)</sup>. Ein an dieser Stelle regelmässig wiederkehrendes Motiv wurde die Gebärde indessen erst in den sehr zahlreich bewahrten abendländischen Psalterien des XIII. und XIV. Jahrh., deren Illustrierung auf die von der römisch-gallikanischen Liturgie bestimmte Achtteilung der Psalmen beruht, d. h. sich auf die 7 Matutinanfänge und den ersten Vesperpsalm bezieht (GOLDSCHMIDT, a. a. O., S. 2 fg.). In diesen Fällen sieht man, in der Initiale des 38. Psalmes, zumeist David selbst, seltener einen beliebigen Mann oder auch Mönche<sup>3)</sup> auf ihren Mund, seltener auf ihre ausgestreckte Zunge zeigen. Der zweite Matutin-Abschnitt

<sup>1)</sup> Das Textwort „ecce“ scheint zu bezeugen, dass wir in diesem Falle mit einem wirklichen Zeigen zu tun haben und nicht etwa mit einer Zaubergebärde, analog den wunderbaren Heilungen Christi durch Berührung der Augen oder des Mundes von Blinden oder Tauben (z. B. im Codex Rossanensis, HASELORFF, Taf. 9).

<sup>2)</sup> So auch in der angelsächsischen Kopie des Utrechtsalters (Brit. Mus., Harl. 603), wogegen im Utrechtsalter selbst der (hier von Teufeln) bedrohte Mann seine beiden Hände gegen den Mund prest (Abb. S. 221 in meiner Arbeit über die Psalterillustration im Mittelalter).

<sup>3)</sup> Vgl. Reproductions de miniatures de la Bibl. nat.; Psautier de Saint Louis, Taf. 81.

beginnt mit dem 26. Psalm: „Der Herr ist mein Licht und mein Heil“, welche Worte den Anlass zu der in dieser Psalterien-Klasse an dieser Stelle am häufigsten und zwar noch im XV. Jahrh. wiederholten Illustration geben: David, vor Christus oder der Hand Gottes stehend oder knieend zeigt auf sein Auge (ein englisches Beispiel aus dem Anf. des XIV. Jahrh. im Katalog der Burlington Fine Arts Clubs Ausstellung v. J. 1908, Taf. 51 = Abb. 44). In anderen Handschriften findet man hier anstatt dessen Blindenheilungen Christi oder auch (mit Anspielung auf die Psalmüberschrift „priusquam liniretur“) die Salbung Davids. In einem Bilde der letzteren Art (Paris, f. lat. 10.435, Ende d. XIII. Jahrh.) wird David von Samuel gekrönt, welcher zugleich, nach der oben erwähnten Form des determinativen Zeigens (vgl. Abb. 42), auf die Augen des Königs zeigt.



Abb. 44.

Das Fingerdeuten auf die Sinnesorgane als ein piktographisches Zeichen ist allzu nahe verbunden mit der literarischen Kunstauffassung des Mittelalters, um nicht zugleich mit dieser zu fallen. Später wird das Führen des Fingers zum Gesicht wieder fast ausschliesslich als eine Ausdrucksbewegung benützt — mit der Ausnahme jedoch, dass sich das Legen desselben an die Lippen, wie vormalis in der Antike, zuweilen auch als eine Bezeichnung des Begriffes Schweigen, d. h. als ein Attribut der Verschwiegenheit, bzw. als eine an den Beschauer gerichtete Aufforderung, verstanden wissen will. In diesem symbolischen Sinne trifft man den Gestus nicht selten schon im Trecento. Beispiele: das Gehorsam an der Decke der von *Giotto* ausgemalten Capp. Bardi, S. Croce, Florenz, wie auch in dem grossen, allegorischen Deckenfresco in S. Francesco, Assisi, welches ja, nebst den drei zugehörigen, bisher immer *Giotto* selbst zugeschrieben wurde, „Patientia“, Reliefstatue im Baptisterium zu Bergamo, und „Solertia“, Brustbild in Relief am Tabernakel *Orcagnas* in Orsanmichele zu Florenz (*VENTURI: Storia dell' arte italiana* IV, Abb. S. 623 u. 648). Still und feierlich mahnt, im Kreuzgange von S. Marco daselbst, der blutende Petrus



Abb. 45.

Martyr, von der Meisterhand *Fra Angelicos* gemalt, den in das Kloster Eintretenden zum Schweigen (Abb. 45; nach *Klass. d. Kunst*, S. 97), und etwa anderthalb Jahrhunderte später wiederholt der Spanier *Ribalta* dieselbe Idee an seinem heil. Bruno, jetzt im Museum zu Valencia (*WOERMANN: Gesch. d. Mal.* III, 1, Abb. S. 51). Als spätere Beispiele nenne ich, aus dem XVII. Jahrh., die allegorische, gegen einen grossen Fisch gelehnte Figur der Schweigsamkeit von dem holländischen Bildhauer

*Verlust* (*Roosval*: Burchardt Precht, Abb. S. 19) und vom XIX. Jahrh. eine Freske *Chassériaus* aus dem zerstörten Palais d'Orsay zu Paris (*L'Art de notre temps*, Taf. z. S. 64) und ein Reliefmedaillon, „Le silence“, von *Préault* („Musée d'art“, Abb. S. 41).

Mit dem Aufhören der Psalterillustration hatte nicht nur das determinative Fingerdeuten auf die Sinnesorgane seinen Boden verloren, sondern war auch die Rolle unseres Motivs überhaupt, in der Kunst nördlich der Alpen, für lange Jahrhunderte definitiv zu Ende. Denn die Benützung desselben als Ausdrucksbewegung kommt im XV—XVI. Jahrh., so weit ich beobachtet habe, ebenso selten vor, wie in der romanischen und gotischen Epoche. Und weil die vereinzelt, mir zu Gesicht gekommenen Beispiele uns nichts Neues über die Natur des Motivs mitzuteilen haben, so begnüge ich mich mit der Erwähnung eines Hirten bei der Verkündigung der Geburt Christi auf dem Gemälde *Stephan Lochners* im Besitz der Prinzessin Moritz von Sachsen (*CLEMEN u. FIRMENICH-RICHARTZ*: *Kunsthist.* Ausstell. in Düsseldorf 1904, Taf. 8), eines Mannes bei Christi Ausstellung vor dem Volk auf einem französischen Gemälde unbekanntes Künstlers um 1475 im Besitze des Herrn Crews in London (*BOUCHOT*: *L'expos. d. primitifs franç.*, Taf. 45) und einer der Predigt des heil. Eligius lauschenden Frau auf dem grossen Triptychon v. J. 1588 eines unbekanntes, vlämischen Malers, Antwerpen Nr. 576, alle drei mit der Zeigefingerspitze am Kinn (die Letztgenannte in einer besonders auffallenden Weise).

Reicher ist jedenfalls meine Ausbeute aus Italien, mit dem Trecento beginnend. Die Erklärung liegt wohl darin, dass dem histrionischen Element, der Erzählung und damit auch der Gebärden Sprache, in der italienischen Kunst, wenigstens von Giotto bis Raffael, eine weit bedeutendere Rolle zukam, als nördlich der Alpen. Eben infolge dieser verhältnismässig häufigen Benützung wird es sogar auffallend, dass die Bedeutung des Gestus nunmehr, mit Ausnahme der symbolischen *Silentiumgebärde*, auf den Ausdruck des Nachdenkens beschränkt ist. Eine geringe Anzahl von Beispielen mag deswegen auch hier genügen, zunächst aus dem Trecento: ein Mann betrachtet den beim Einsturz des Hauses getöteten Knaben von Sessa, unter den bisher gewöhnlich *Giotto* zugeschriebenen Fresken im rechten Querschiff der Unterkirche S. Francesco in Assisi (*KNACKFUSS-ZIMMERMANN*: *Allg. Kunstgesch.* II, Abb. S. 163); ein Schüler bei der Vorlesung des Cino de' Sinibaldi, Relief an dessen Grabdenkmal v. J. 1337 im Dome zu Pistoja von dem sienesischen Bildhauer *Cellino di Nese*; eine die musikalische Unterhaltung im Lustgarten geniessende Dame im „Triumphe des Todes“ in Pisa (*Abb. 46*; nach einer Phot. von *ALINARI*); die Prophetin Hannah bei der Darbringung Christi im Tempel, Relief auf dem Tabernakel *Orcagnas* in Orsanmichele zu Florenz, und ein Zuhörer bei der Predigt des Täufers auf dem Silberaltar in der Opera del duomo zu Florenz (*MOLINIER*: *Hist. d. arts industriels* IV, Taf. 13).

Eine in der Trecentokunst nicht seltene Spielart unserer Gebärde mag hier Erwähnung finden: das Führen der geschlossenen Fingerspitzen zu den Lippen, welche



Abb. 46.



Form gelegentlich auch schon früher (vgl. oben Abb. 14 u. 19) und später noch im Quattrocento, sogar zuweilen noch im Cinquecento vorkommt. Beispiele: ein Standarten-träger unter dem Kreuze Christi auf *Simone Martinis* Predellabille in Antwerpen (vgl. die im folgenden Aufsätze gegebene Abb. 100), ein Prophet auf dem Tabernakel *Orcagnas* in Orsanmichele zu Florenz (VENTURI: Storia dell' arte ital. IV, Abb. S. 651), *Spinello Arcino*: der Hauptmann bei der Kreuzigung, London Nr. 1468 (POYNTER: The National Gallery II, Abb. S. 205), *Donatello*: ein junger Mann bei dem Eselwunder und eine Frau bei der Heilung des zornigen Sohnes, Bronzereliefs in S. Antonio zu Padua (Klass. d. Kunst, Abb. S. 110 n. 112), *Botticelli*: ein alter Zuschauer bei der Anbetung der Könige, in den Uffizien zu Florenz (Künstl.-Mon., Abb. S. 65) und eine von den Nymphen, welche den kleinen Jupiter hüten, Gemälde *Giulio Romanos* in London (POYNTER: op. cit. II, Abb. S. 91).

Ohne irgend welche Veränderung in Bedeutung oder Form und auch ohne Unterschied zwischen Quattro- und Cinquecento findet man die Hauptform des Motivs in der Renaissancekunst wieder, am häufigsten, wenn ich nicht irre, bei Donatello und Raffael. Beispiele: ein junger, still bewundernder König bei der Anbetung des Kindes, Predellbild von *Lorenzo Monaco* in S. Trinità, Florenz (SIRÉN, Taf. 48); *Fra Angelico*: lesender Dominikus, Freske im S. Marco-Kloster, ebenda (Abb. 47; nach Klass. d. Kunst, S. 117); *Donatello*: einige Male bei den Wundern des heil. Antonius, Padua, und auf dem Kreuzigungsrelief, Bargello, Florenz (Klass. d. Kunst, Abb. 110—112 u. 139; vielleicht ist auch in diesen Fällen die im vorigen Abschnitt erwähnte Spielart gemeint); *Ghiberti*: Prophet an der zweiten Bronzethür; *Filippino Lippi*: ein zu zweifeln gebrachter Ketzler beim Triumph des heil. Thomas ab Aquino, Freske in S. Maria sopra Minerva zu Rom (Newnes' Art Library, Abb. S. 60; das Motiv hat der



Abb. 48.



Abb. 47.

Künstler hier direkt einer entsprechenden Figur in den Trecento-Malereien der Spanischen Kapelle S. Maria novella, Florenz, entliehen); *Raffael*: z. B. einer von den Dichtern auf dem Parnass, Stanza della Segnatura, ein Zuhörer der Predigt des Paulus auf den „Tapeten“, Pharao bei der Traumdeutung Josephs und ein Israelit, als Moses die Gesetzstafeln bringt, in den Loggien (Klass. d. Kunst, Abb. S. 41, 97, 111

= Abb. 48, u. 115); *Raffaellino del Colle*: Apostel bei der Himmelfahrt Mariä in der Stadtgalerie zu Città di Castello (PATZAK: Villa imperiale in Pesaro, Abb. S. 234).



Abb. 49.

*gelos*, der heiligen Familie mit dem schlafenden Christkinde, welche in verschiedenen Gemälden von Marcello Venusti (1512—1580) bewahrt ist (vgl. POYNTER: The National Gallery II, Abb. S. 279). Hier scheint der kleine Johannes sich selbst Ruhe auferlegen zu wollen, indem er, zu besserem Nachdruck, zugleich den Zeigefinger der anderen Hand warnend (oder wahrnehmend?) hebt. Der Doppelgestus ist so absichtlich, als wäre derselbe weniger der Ausdruck einer spontanen Gemütsbewegung, denn eine symbolische Bezeich-



Abb. 50.



Abb. 51.

nung der Bildidee, „il Silenzio“, gemeint<sup>1)</sup>. Eine wirkliche Kinderstubegebärde wird das Führen des Fingers zum Munde in der heiligen Familie von *Ludovico Carracci* beim Herzog von Westminster zu London und in *Annibale Carracci's* „Vierge au silence“ in Windsor und im Louvre, wo die Jungfrau dem kleinen Johannes verbietet, den süßen Schlummer des Christkinds zu stören (Abb. 50; nach einer Phot. von A. C. CHAMPAGNE) — ein Motiv, welches *Le Brun* wie-

<sup>1)</sup> Noch in einem anderen Bilde hat der greise Michelangelo dasselbe Doppelmotiv benützt, wo seine Bedeutung mir vollends unbegreiflich ist: an einer Hintergrundsfigur in der Freske der Kreuzigung Petri, Capp. Paolina (Klass. d. Kunst, Abb. S. 122). Im Gegensatz zu Giotto, Leonardo und Raffael hatte Michelangelo wenig Sinn für die Gebärdensprache, wie für die Erzählung, d. h. literarischen Inhalt überhaupt.

derholt (Gemälde im Louvre u. in der Dresdener Galerie). Und in derselben Absicht mahnt, auf einem Gemälde *Rubens'*, in der Pradogalerie, einer der kleinen Spielgenossen Jesu die zwei anderen zu Ruhe (*Abb. 51*; nach *Klass. d. Kunst*, S. 428). In diesen Fällen tritt also die *Silentium*-Bedeutung rein hervor, welche Bedeutung sich auch, wie wir gleich sehen werden, in der Benützung des Motivs in der Kunst der Folgezeit als ein mitbestimmender Nebenton geltend macht.

Wie ehemals, bei dem spätantiken *Harpokrates-Amor*, verbindet sich im letztgenannten Falle unsere Gebärde mit der *Putto*-Vorstellung, mit jenem nackten Knabenideal der Renaissance, welches halb *Amor*, halb *Engelchen*, bei alledem jedoch nur ein munteres Menschenkind ist. Und obgleich wahrscheinlich aus dem christlichen Himmel stammend, ist *Rubens'* flügelloser *Putto* ein *Zwillingsbruder* des kleinen *Kupido*, der als Beschützer frivoler Liebesabenteuer, schon zu dieser Zeit durch den an die Lippen geführten Finger seine schalkhaft-geheimnisvolle Mission auszudrücken begonnen hatte. Das frühere Symbol der mönchischen Askese war ein geradezu konventionelles Zeichen der galanten Intrigue geworden. Es liegt aber in dem Gestus des kleinen Gottes noch immer eine gute Dosis von *Silentium*, nämlich als Warnung zur Vorsicht und *Discretion* — „*Garde à vous*“ heisst ein solcher *Kupido* auf einem Stiche *Porporatis* nach *Angelica Kaufmann* — zugleich aber wohl auch eine schelmische Wahrnehmung der Wirkung seiner Zaubermacht. Der häufig benützte Gestus wurde geradezu ein Wahrzeichen des Liebesgottes. Die Franzosen nennen ihn in solchen Fällen „*l'Amour menaçant*“. So sieht er aber am allerwenigsten aus, und warum sollte er eigentlich seine gottberauschten Opfer bedrohen? Vielmehr treat er sich kindlich über seinen Sieg.

Der Liebesgott der Barock- und Rokokozeit ist wohl eine Wiedergeburt des antiken *Harpokrates-Amor* und also am äussersten Ende eine neue Inkarnation des ägyptischen *Horus-Kindes*. Damit ist aber die Möglichkeit anderer antiker Vorbilder nicht ausgeschlossen (vgl. z. B. die ein schlafendes Mädchen bewachende *Amorette*, Gruppe aus der *Samml. Giustiniani*, deren Gebärde jedoch wahrscheinlich nur *Silentium* bedeuten soll, als wollte sie dem Beschauer sagen: „störe den Schlummer meines Schützlings nicht“; *Reinach*: *Statuaire*, I, *Abb. S. 445*). Von der Entstehung des neuen *Kupido*-Typus weiss ich sonst Nichts zu berichten. Aber jedenfalls schon um die Wende des XVI. Jahrh. und im Anfang des folgenden erfreute er sich, wenigstens in Norditalien und, wie es scheint, vor Allem in der Schule von Bologna, einer gewissen Beliebtheit, sei es als repräsentative Einzelfigur oder als versteckter Wahrnehmer von Liebeszenen. *Bartolommeo Schedone* († 1616) hat ihn alleinsitzend gemalt, etwa über neue Schelmenstreiche sinnend (Gemälde im Museo nazionale zu Neapel [R. MÜLLER: *Gesch. d. Mal.* II, *Abb. S. 329*] und in der *Ermitage* zu St. Petersburg), *Guido Reni* wie er zur geplanten Tat heranschleicht (Kopie im Mauritshuis, Haag), *Annibale Carracci* (Pal. Farnese zu Rom: *Abb. 52*) und *Francesco Albani*, wie er das Rendezvous von *Selene* und *Endymion*, bzw. *Adonis* und *Venus* (in der alten Pinakothek zu München) oder auch das Urteil des *Paris* (*Prado-Galerie* zu Madrid) belauscht.

Indessen scheint die Geltung des neuen Typus im XVII. Jahrh. noch ziemlich

beschränkt gewesen zu sein. Wenigstens habe ich ihn zu dieser Zeit nur sehr selten ausserhalb Italiens gefunden. Ich führe beispielsweise zwei schwache Gemälde von A.



Abb. 52.

van *Cuijlenborch* mit in pikanter Nacktheit schlafenden Nymphen, Kunstliefe-Museum zu Utrecht, an, wo die kleinen Bengel von Liebesgöttern keinen Anstand nehmen, selbst dem Beschauer ihre Schlingen zu legen. In einer von *Adriaen van der Werff* 1694 gemalten Liebeszene, im Reichsmuseum zu Amsterdam, verwandeln sich die im Gebüsch versteckten Eroten zu unverschämt lanernden Buben. Diese Umwandlung war jedoch kaum eine Originalerfindung des holländischen Künstlers. Denn schon weit früher war wenigstens *Domenichino* auf dieselbe Idee gekommen („Die Jagd der Diana“ in der Sammlung Borghese zu Rom und „Rinaldo und Armida“ im Louvre). Auf einem Stiche lässt wieder *Agostino Carracci* einen Satyren, hocherfreut über den glücklichen Fund, mit der Fingerspitze schelwisch an der Nase, zu einer entblösst schlafenden Nympe heranschleichen. Eine sehr späte Wiederholung dieser Idee, Gott weiss durch wie viele Zwischenglieder vermittelt, ist der Entwurf von *Charles Hutin* (1715—1776) für eine Standuhr (in der *Albertina*; publ. in „Handzeichn. alt. Meister“, Bd. VII = *Abb. 53*). Nur ist die Nympe hier, dem pastoralen Rokokogeschmacke gemäss, zu einer reizenden Hirtin, der Satyr wieder zu einem frechen Hinterknaben geworden<sup>1)</sup>. Und dieselbe Verbindung unserer Gebärde mit erotischem Spass finden wir noch in einer Komposition *Goyas*, wo ein junger Herr heranschleicht, um eine Dame zu überraschen, als sie ihr Strumpfband befestigt (*Lafond*, Taf. z. S. 36).

Die Gebärde war aber nicht nur ein durch häufige Benützung gemeinbegreiflicher Ausdruck frivoler Liebesintrigue. Sie bedeutete in der Barockzeit, wie schon im frühmittelalterlichen Stuttgartspalter (vgl. oben S. 18), listige Anschläge überhaupt. Mit der Fingerspitze an den Lippen



Abb. 53.

betrachtet z. B. auf einem Gemälde

<sup>1)</sup> Dieselbe Idee auch in einer ungefähr gleichzeitigen Porzellangruppe aus Nymphenburg (*Les Arts* 1903, Numero special: Porcelain de Saxe, Abb. S. 16).

von *Rubens* in München die Furie des Neides das Liebesglück *Meleagers* und *Atalantes* (Klass. d. Kunst, Abb. S. 368), und mit dem Zeigefinger vor den Lippen beobachtet, auf einem Gemälde von *Gerard de Laïresse* (1641—1711) im Louvre, eine alte Kupplerin die Wirkung der Verführungskünste des Lasters auf *Herkules* (*Les Arts*, Nr. 128, Abb. S. 4<sup>1)</sup>). In der Kunst des XVII. Jahrh. war die Gebärde aber auch sozusagen der professionelle Gestus der Taschendiebe. Beispiele: eine spanische, *A. Pereda* zugeschriebene Wahrsagungsszene in München (Alte Pinakothek Nr. 1299), ein Kartenspiel von *Michiel Sweerts* in Amsterdam (Reichsmuseum Nr. 2282) und „Der umgarnte Offizier“ von *Franz van Mieris* in München (Nr. 420). In dem zweiten Falle sagen der Blick und die komische Miene des



Abb. 54.

kleinen Spitzbuben, dass er sich in vollem Einverständnis mit dem Beschauer fühlt, und in dem letztgenannten gilt die Gebärde dem eben in die Stube eintretenden Dienstmädchen, damit sie nicht das schlafende Opfer des Diebstahles wecke. Auch in anderen Darstellungen von Schlaueit, List, Betrug und Schurkerei kehrt unser Motiv als eine ausgesprochene *Silentium*-Gebärde von typischer Geltung wieder. Damit mahnt *Rebecka Jakob* zu Vorsicht, als sie gemeinsam den greisen *Isaak* betrügen (*Bernardo Strozzi* in Augsburg Nr. 351, Gemälde aus der

Schule *Rembrandts*, Nationalmuseum zu Stockholm Nr. 347, und *Jan Fictoor* im Louvre Nr. 2370), warnt *Delila* die *Philister*, als sich diese zur Gefangennehmung des schlafenden *Simson* nahen (z. B. *Turchi* im Louvre, *van Dyk*: Zeichnung in Berlin [Handzeichn. alt. Meist. XX. H] und *Eeckhout*: Gemälde v. J. 1668 in Bremen<sup>2)</sup>) und suchen die lusternen Alten die erschrockene *Susanna* zum Schweigen zu bringen (Beispiele: *Massimo Stanzioni* im Städelschen Institut [früher *Ribera* zugeschrieben] = Abb. 54, *Guido Reni* in den Uffizien zu Florenz, und in London [Monatsh. für Kunstwiss. I, Abb. S. 272 u.



Abb. 55.

273], *Adam Elsheimer* in der *Dulwich Gallery* und *Peter Strudel* von *Strudendorff* [1659—1731] in Dresden). Eine ähnliche Anwendung des Motivs, wie die letztge-

<sup>1)</sup> Als Kupplerinnengebärde benützten das Motiv auch *Christ. van Laenen* in einem Gemälde, „Der verlorene Sohn“, zu Riga (Ber. Kunststätt., Abb. S. 64) und noch *Pietro Longhi* (1702—1762) in einem Gemälde der Samml. *Giovannelli* zu Venedig (ALDO RAVÀ, Abb. S. 33).

<sup>2)</sup> So auch noch auf einer Zeichnung von *Genelli* in Dresden, Nr. 82.

nannte, findet sich auch in dem Gemälde *Romanellis* in Wien (dort Cantarini zugeschrieben), wo Tarquinius Laetitia mit dem Dolche bedroht und den Finger, Schweigen gebietend, an den Mund legt (*Abb. 55*; nach Zeitschr. f. bild. Kunst, N. F. XXIII, S. 74).

Zwar kommen in XVII. Jahrh. verschiedene Formen unserer Gebärde gelegentlich noch immer in den uns schon aus früheren Epochen bekannten Bedeutungen vor. Einige Beispiele mögen angeführt werden. Die Fingerspitze an den Lippen: bewunderndes Schauen (ein junger Mann im Gefolge der drei Könige bei der Anbetung, Gemälde von *Poussin* zu Dresden [*Abb. 56*; nach einer Phot. von V.-A. BRUCKMANN], und in der Dulwich Gallery), Nachdenken (der lesende Johannes (?) in dem Jugendwerke *Jordaens*' „Die vier Evangelisten“ im Louvre; BUSCHMANN, Taf. 3), Beschaulichkeit (ein Philosoph von *Ferdinand Bol* in Brüssel); eine oder zwei Fingerspitzen am Kinn in variierender Lage: Lauschen (z. B. eine alte Frau<sup>1)</sup> bei dem Spinnrocken, als ein junger Herr ihre Tochter karessiert, Gemälde von *Jacob van Loo* [1614—1670] in der Ermitage zu St. Petersburg, Nr. 1253, das eifersüchtige Zimmermädchen auf dem Bilde von *Nicolas Maes* in der Wallace Collection, London, wo der Diener der Köchin den Hof macht, und die hübsche Frau auf dem Gemälde *Vermeers* bei James Simon in Berlin; *Abb. 57*; nach Burlington Magazine, Nr. 35); die Fingerspitze an die Schläfe geführt: widerstrebendes Zögern (die Neuvermählte vor dem Eintreten in die Brautkammer, Gemälde von *Jan Steen* in St. Petersburg und Wien; Künstl.-Mon., Abb. S. 87); in der Richtung gegen die Stirn (unvollendete Bewegung): Arzt, der einer kranken Dame den Puls fühlt, Gemälde von *Frans van Mieris* in Wien.

Quantitativ wie qualitativ liegt jedoch bei der damaligen Anwendung der Gebärde das Hauptgewicht auf die Gruppen von künstlerischen Aufgaben, zu welchen die zuvor angeführten Beispiele gehören. Und wengleich diese ihre neuen Bedeutungen keineswegs sehr einheitlich sind, so liegt darin jedenfalls eine gemeinschaftliche Tendenz, die wir mit dem schon benützten Worte „Intrigue“ bezeichnen können.

Und dieselbe Rolle spielt das Motiv fortwährend noch im XVIII. Jahrh., jedoch mit einem Unterschiede, welcher für den veränderten Zeitgeschmack aufklärend ist. Nach wie vor hält sich das Motiv vorzugsweise an das erotische Gebiet. In der Kunst des XVII.

<sup>1)</sup> Ich schliesse aus ihrem kummervollen Ausdruck, dass sie die Mutter des Mädchens ist. Sonst würde ich ex analogia sie für eine Kupplerin halten.



Abb. 56.



Abb. 57.

Jahrh. erschien es aber ebenso oft in ernstem, selbst in tragischem, als komischem Zusammenhang. Das bald üppige, bald aufregende Schauspiel der Barockkunst verwandte sich indessen in das tändelnde Divertissement des Rokoko, die List beschränkte sich auf harmlosen Spass und der an den Mund gelegte (oder auch nur gegen das Gesicht gehobene) Finger wurde der Ausdruck der „espiègerie“, wie die Benennung des Brustbildes eines hübschen Kindes von *Greuze* lautet, welches, vorsichtig seitwärts blickend und wohl auf einen artigen Streich sinnend, mit der Zeigefingerspitze die Unterlippe berührt (Wallace Collection = *Abb. 58*; nach *BALDRY*, S. 75). Mitunter konnte die Intriguengebärde noch unschuldigerer Art sein. So führt z. B. beim Blinde-Kuh-Spiel ein junges Mädchen die Fingerspitze nach dem Munde auf einem Gemälde von *Pietro Longhi* in der Sammlung Salom zu Venedig (*ALDO RAVÀ*, *Abb. S. 33*<sup>1)</sup>).



Abb. 58.

In dieser Kunst der Zerstreuung und des Vergnügens, aus welcher der Ernst des Lebens verwiesen war, erhielt nun der Kultus des kleinen Liebesgottes eine Bedeutung wie sonst nie, und der Finger am Munde wurde, als sein gewöhnlicher Gestus, ihm ein fast ebenso wesentliches Attribut, wie seine Flügel und der Bogen. Auf welchem Wege diese voreinst italienische Erogen-Gebärde (vgl. oben S. 33) in die französische Kunst Eintritt gefunden hatte, ist mir nicht bekannt. Meine ältesten Beispiele sind: ein ganz dekorativ benützter, geflügelter Putto in einer Komposition von *Lebrun* in der grossen Galerie zu Versailles (1679—1684), hier also eine rein attributive Amor-Geste (*Les maîtres de l'art*, Taf. z. S. 124), und ein kleiner *Kupido* auf dem *Danaë-Bilde* von *Louis de Boulogne* (1654—1734) in der Sammlung *Henri Rocheforts* (hier *Carle van Loo* zugeschrieben, die Skizze im Louvre; *Les Arts* Nr. 43, *Abb. S. 16*, n. Nr. 46, *Abb. S. 32*). Das letztgenannte Bild schliesst sich in der Komposition recht treu demjenigen *Correggios* an (*Klass. d. Kunst*, *Abb. S. 116*), wo jedoch die fragliche Gebärde fehlt. *Boucher* benützt sie wenigstens ein Mal an einer *Amorette*, deren Vorbild der oben (S. 33) erwähnte Putto *Rubens'* gewesen sein kann, die aber hier aus dem Gebüsch beobachtet, wie *Venus* den kleinen Liebesgott entwaffnet, (*Les Arts* Nr. 19, *Abb. S. 1*). Häufig wird aber der kleine *Kupido* mit dem Finger am Munde erst in der späteren Hälfte des Jahrhunderts.



Abb. 59.

Die Erfindung des in der Zopfkunst gewöhnlichsten Typus gehört jedoch dem Rokoko-stil an, und *Falconet* war derjenige, der ihn für die Folgezeit feststellte. Sein sitzen-

<sup>1)</sup> So selbst noch in demselben Zusammenhange ein Mädchen auf einer Jugendzeichnung *Moritz von Schwind's* v. J. 1827 (*Künstl.-Mon.*, *Abb. S. 12*).



des Amor-Kind (Marmorstatue in der Ermitage zu St. Petersburg: *Abb. 59*) kehrt nachher öfters wieder, in der Kleinplastik aus Bronze und Biscuit (vgl. z. B. *Les Arts* Nr.



Abb. 60.

29, *Abb. S. 29*), wie auch auf Gemälden und Stichen, wo die Statue Falconets sozusagen das Kultbild des Liebedienstes wird. Beispiele: „Les hazards heureux de l'escarpolette“ von *Fragonard* in der Sammlung Wallace (*BALDREY, Abb. S. 68*), in den sittenbildlichen Kompositionen von *Moreau le Jeune* (z. B. „La dormeuse“, Illustration zu Delabordes „Choix de chansons“ v. J. 1773, und „Oui ou non“; Taf. im „Museum“ und im „Kupferstich-Kabinet“, Verl. v. Fischer & Franke in Berlin) und auf dem Gemälde des schwedischen Malers *Roslin* (1718—1793) im Louvre, wo ein junges Mädchen diese Statue bekränzt (*Abb. 60*; nach einer Phot. von A. C. CHAMPAGNE). So überraschend stark aber auch der Typus Falconets die Amor-Idee der Folgezeit beeinflusste, so war er ja doch nicht allein herrschend. *Fragonard* stellte z. B. den kleinen *Kupido* vor einen Rosenbusch stehend

dar (*Samml. Rochefort; Les Arts* Nr. 43, *Abb. S. 7<sup>1)</sup>*) und der Amerikaner *Copley* lässt ihn über *Venus* und *Mars* fliegen (beim Herrn *Chapman*, *Bridgewater*, *Mass.*; *Burlington Magazine* Nr. 31, Taf. z. S. 68 = *Abb. 61*), beide aber unter Beibehaltung der fraglichen Geste, welche hier fast einen Anstrich von Triumph erhält. Im letztgenannten Bilde verhöhnt der Schalk zugleich mit dem Horgestus den betrogenen Gatten, *Vulcan*, indem er sein lachendes Gesicht gegen den Beschauer wendet.

Wie sich die Zeit die Liebe dachte, das stellt jedoch Falconets Amor am besten, ich möchte sagen unübertrefflich dar. Die vorsichtige Zurückgezogenheit der ganzen Haltung deutet darauf hin, dass er sich im Gebüsch versteckt hat, der schelmisch lauernde Blick spricht von Kabale, der lächelnde Mund von süßem Spass und die Gebärde selbst von listigem Sinnen und heimlichem Wahrnehmen, während sie zugleich zu Vorsicht und leisem Flüstern mahnt. Er ist so recht die inkarnierte Liebe der pikanten Mädchen von *Greuze*, welche so verführerisch mit ihrer geheuchelten Unschuld kokettieren. Wie unendlich hat sich nicht die Idee des Liebesgottes zugespitzt und kompliziert im Vergleich mit der kindlichen Unbefangenheit der antiken und Renaissance-Eroten! Die Liebe des XVIII. Jahrhunderts war ein kunstvolles Spiel mit der Verführung als Endziel. Zu diesem Zwecke hatte der Liebhaber, wie ein englischer



Abb. 61.

<sup>1)</sup> Als Statuette kopiert in dem Miniaturporträt *Mlle Candeilles* von *Mme Doucet de Surigny* (*Les Arts* Nr. 129, *Abb. S. 11*).



Verfasser sich ausdrückt, ebenso viele Schritte und Attitüden zu lernen, wie in der Gavotte oder Mennette.

Einen so raffinierten und zusammengesetzten Sinn, wie an Falconets Kupido, hat die Gebärde wohl sonst nirgends. Genügt doch schon jede einzelne Komponente jener komplizierten Bedeutung, um die Ausdrucksbewegung zu motivieren. Ihre Anwendung in der Kunst zeigt aber, wie fest sie zu dieser Zeit mit den erotischen Ideen zusammengewachsen war. Sie kommt nunmehr kaum in anderem Zusammenhange vor.

Als *Silentium*-Gebärde benützt sie die junge Dame auf einem Stiche von *Augustin de Saint-Aubin*, als sie sich von ihrem Geliebten mit den Worten verabschiedet: „au moins soyez discret“. Ihre durch intime Liebkosungen in Unordnung gebrachte Tracht verrät, dass sie in der Tat Ursache genug zu einer solchen Warnung hat. Ihr Galan antwortet mit der Kussband und den Worten: „comptez sur mes serments“ (*Artistes célèbres*, Abb. S. 88 u. 89). Auf einem Blatte, „*La sortie de l'opéra*“, seines bekannten Zyklus von sittenbildlichen Stichen (НІЯТН: Kulturgesch. Bilderbuch VI, 3467) lässt *Moreau le Jeune* einen jungen Herrn im geheimen ein Billet einer Blumenverkäuferin zur Ueberbringung geben. Sein nach den Lippen geführter Finger sagt uns sogleich, dass es sich um einen Liebesbrief handelt.

Mit der Fingerspitze an den Lippen schleicht, auf dem Gemälde eines unbekanntes Künstlers v. XVIII. Jahrh. im Museum zu Warschau, Merkur heran, um Venus und Mars in flagrante delictu zu überraschen (*Zeitschr. f. bild. Kunst*, N. F. XXI, Abb. S. 265). Der Rokoko- oder Zopfmensch macht diese Ausdrucksbewegung, wenn er nur Unzucht wittert! Und wenn das Motiv in der Tat, wie ich glaube, in der Zopfkunst häufiger vorkommt als in der Rokokokunst, so beruht dies wohl auf dem während der Aufklärung auffällig zunehmenden Interesse für den literarischen Inhalt und der damit wachsenden Forderung auf die Ausdrucksfähigkeit der künstlerischen Erzählung. Ihrem ganzen Wesen nach ist unsere Gebärde in der Bedeutung des XVIII. Jahrh., wenn ich nicht irre, entschieden ein Rokokomotiv. Die Rokokokunst hatte aber sehr wenig Interesse für den Ausdruck. Dagegen beförderte die Aufklärung stark das Histrionische und Pantomimische in der Kunst.

Im letzterwähnten Beispiel erneuert sich an der Gebärde zugleich die alte Bedeutung von listigem Anschlag. Sonst bedeutet sie manchmal heimliches Lauschen und Wahrnehmen, wobei die Bewegung, wenn unvollendet (d. h. der Finger nur mehr oder weniger gehoben, nicht bis an das Kinn oder den Mund geführt), ohne bestimmte Grenze in die auch sonst fast zu allen Zeiten gewöhnliche Gebärde der Wahrnehmung oder plötzlich geweckter Aufmerksamkeit übergeht<sup>1)</sup>. Beispiele: der hinter einer gros-

<sup>1)</sup> Obgleich sowohl an Bedeutung als Form in den *Gestus cogitantis*, bzw. die *Silentiumgeste* überfließend, ist jedoch die Wahrnehmungsgebärde in beiderlei Hinsicht zugleich eine selbständige Ausdrucksbewegung. Denn erstens braucht ja die Fingerspitze keineswegs immer gegen das Gesicht gerichtet werden und zweitens erhält die Wahrnehmungsgebärde oft auch dadurch eine eigene Gestaltung, dass der Daumen parallel mit dem Zeigefinger ausgestreckt wird. Beispielsweise nenne ich die höllische Kupplerin bei der Versuchung des heil. Antonius auf dem Gemälde *Palinurus* im Prado-Museum und die alte Bauernfrau auf verschiedenen Gemälden von *Teniers*, welche ihren Ehemann belauert, als er das Dienstmädchen karesstiert. Denn sogar noch früher als unsere in diesem Kapitel behandelte Gebärde begann sich die Wahrneh-

sen Vase sich versteckende Merkur beim Urteil des Paris, Bleirelief vom *Raphael Donner* in Wien, um 1740 (DEHIO u. BEZOLD: Deutsche Bildhauerkunst, Taf. 34), wieder einmal der auf die schlafende Hirtin lauernde Hirt, von *John Opie* (Gaz. d. Beaux-Arts, 1892 I, Abb. S. 305), und die eifersüchtige Nebenbuhlerin bei der schon erwähnten Liebeserklärung („Oui ou non“), Stich von *Moreau le Jeune* (Abb. 62; nach dem „Kupferstich-Kabinet“).

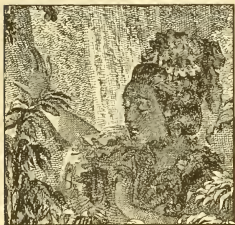


Abb. 62.

Mit dem Sturz des „ancien régime“ war das in all seiner Leichtfertigkeit doch liebenswürdige Lustspiel des Rokoko und dessen Fortsetzung in der Zopfkunst zu Ende — und damit auch die bisherige Rolle unseres Motivs.

Allerdings glaube ich kaum, dass es in der Folgezeit eigentlich seltener wird als vorher<sup>1)</sup>, und zwar löst es anfangs auch jetzt nicht seine alte Verbindung mit den erotischen Kunstvorstellungen. Es kommt aber selten mehr in einem frivolen Zusammenhang vor. Eine Ausnahme der letzteren Art ist die Negerin auf dem Gemälde von *Sigalon* (1788—1837) im Louvre: „La jeune courtisane“. Abgesehen aber davon, dass der französische Maler für dieses Werk seine Anregung gewiss eher aus der Kunst des XVII. als des XVIII. Jahrh. geholt hat, so ist der heitere Liebeston des Rokoko und des Zopfes in eine ernst gedankenvolle Stimmung verwandelt, die in einer so lockeren Gesellschaft überrascht. Jedenfalls ist dieses mein letztes Beispiel der alten Intriguengebärde. Allerdings führt Amor noch immer bisweilen die Fingerspitze, wenn nicht zu den Lippen, so wenigstens nach dem Kinn. Beispiele findet man bei *Thorwaldsen* (Künstl.-Mon., Abb. S. 23) und dem schwedischen Bildhauer *Fogelberg* (LECOMTE: L'oeuvre de Fogelberg, Taf. 4 u. 5). Der kleine Liebesgott ist jedoch nicht mehr der schelmische Beschützer heimlicher Rendezvous und leichtsinniger Täuscherei. Die Liebe war ja nunmehr eine Herzeussache, eine romantische Schwärmerei geworden. In der Gruppe derer, die um der Gerechtigkeit willen verfolgt werden, hat *Cornelius* sogar den Cupido mit Beibehaltung seiner Gebärde in ein tröstendes Engelchen verwandelt (Künstl.-Mon., Abb. S. 125). Allerdings kommt, an versteckt lauschenden Figuren, gleicherweise auch die unvollendete Gebärde als deutliche Reminiszenz aus der früheren Kunstepoche noch immer

mungsgeste mit erotischen Ideen zu verbinden. Und in der Bedeutung von Kuppelei benützt sie noch *Cornelius* an seinem Mephistopheles, der, auf einer Zeichnung v. J. 1814, den Ausgang der ersten Begegnung Fausts mit Gretchen beobachtet. In diesem Falle lässt sie sich aber von einem unvollendeten Führen der Zeigefingerspitze zum Gesicht kaum irgendwie unterscheiden (M. SCHMID: Kunstgesch. d. 19. Jahrh. I, Abb. S. 277). Mit derselben Handbewegung nimmt aber auch, auf einem pompejanischen Wandgemälde, ein junger, auf den Boden ruhender Bacchant wahr, wie naseweise Eroten mit dem betrunkenen Herkules scherzen. Selbst hier also erscheint das Motiv schon gewissermaßen in einem erotischen Zusammenhange.

<sup>1)</sup> So wurde die Gebärde z. B. häufig von *Thorwaldsen* benützt (vgl. die Abb. bei S. MÜLLER: Thorwaldsen, hans Liv og hans Vaerker).

bisweilen zur Anwendung. Beispiele: der eine von den Hirten, welche auf einem der von *Schinkel* entworfenen Wandgemälde in der Vorhalle des Alten Museums zu Berlin an die Grotte der Quellennymphen heranschleichen (Künstl.-Mon., Taf. z. S. 82), und *Schwanthalers* Melusine, die ihren untreuen Gemahl überrascht (Statue im Schwanthaler-Museum zu München; *Hirtu*: Der Schöne Mensch III, Taf. 130 = *Abb. 63*). Es handelt sich jedoch nicht mehr um den Ausdruck satyrischer Lüsterheit. Der Ton ist ein anderer geworden.

Auch weiterhin gehört das Motiv vornehmlich der Jugend an, nimmehr vorzüglich der jungen Frau. Der ehemalige Gestus des listigen Nachsinnens hat sich aber in den Ausdruck seelenvoller Beschaulichkeit verwandelt. Die bisher lange vorherrschende Spielart, das Führen der Fingerspitze an den Mund, wird verhältnismässig selten<sup>1)</sup>. Weibliche Beispiele des Führens der Zeigefingerspitze zum Kinn sind die affektierte Tänzerin *Canovas* im Palazzo Corsini zu Rom (Künstl.-Mon., *Abb. 64*) und das stattliche Standbild der Fürstin *Baryatinski* von *Thorwaldsen*

(*Abb. 64*; nach Künstl.-Mon. S. 48). In unvollendeter Form scheint diese Handbewegung als eine empfindsam-ornehme und zugleich dekorativ wirksame Damengebürde in der (Zopf- und) Empirezeit auf der Mode gewesen zu sein. Beispiele: „L'Engageant“ in



Abb. 64.

*J. Fr. von Goetz*' Kupferserie „Darstellungen von menschlichen Charakteren und Gestalten“ (*Hirtu*: Kunstgesch. Bilderb. VI, 3268), das Standbild der Grossherzogin von Toskana, *Elisa Bonaparte* als *Polyhymnia* von *Canova* (*Abb. 65*; nach Künstl.-Mon., S. 81), eine Hofdame im Kreise derselben Fürstin, *Porträtgruppe* von *Benvenuti* in Versailles, eine Bildnisskizze von *Prud'hon* beim Freiherrn *Vitta* (*Gaz. d. Beaux-Arts* 1900 II, *Abb. S. 199*) und *Dame* in einer Abendgesellschaft, *Sittenbild* von *Bosio* (*KRAEMER*: Das XIX. Jahrh., Taf. z. S. 28).



Abb. 65.

Das Berühren, bzw. leichte Stützen der Wange mit dem Zeigefinger (vgl. oben S. 4)

<sup>1)</sup> Statt der Kunst des beginnenden Säkulum's leihe ich der allerdings weit späteren, klassizistischen Dichtung, dem kleinen Stück „Symphonie“ von *LECONTE DE LISLE*, folgendes niedliches Beispiel:

„Daphnis fera sonner sa voix claire, et tous trois,  
Près du roc dont la mousse a verdi les parois,  
D'où Naïs nous écoute, un doigt blanc sur la lèvres,  
Empêchons de dormir Pan aux deux pieds de chèvre“.

verdient vielleicht eine etwas eingehendere Besprechung, weil dieses Motiv in älteren Kunstepochen, so weit ich wahrgenommen habe, sehr selten vorkommt<sup>1)</sup>, im Zeitalter der Empfindsamkeit aber eine bezeichnende Beliebtheit gewann. Ihren Eintritt in die Kunst machte diese Gebärde jedoch schon etwas früher, denn meine ältesten Beispiele gehören der Rokokozeit an: ein von *Nattier* gemaltes Bildnis der Mme Henriette (Gaz. d. Beaux-Arts 1894 II, Abb. S. 105) und die noch ganz barock zugestutzte Marmorstatue Shakespeares im British Museum von *Roubillac* (1695—1762). In der Kunst der Aufklärung wird sie aber als Bildnisgeste recht gewöhnlich, zunächst vor allem in England und vorzüglich in Damenporträts. Ich habe sie in derartigen



Abb. 66.

Gemälden von *Gainsborough* (The artist series, Taf. z. S. 80 u. 108), *Reynolds* (The artists series, Taf. z. S. 118), *Cosway* (Kunstmarkt VIII, Abb. Sp. 262), *Romney* (Abb. 66; nach Les Arts, Nr. 114, S. 26) und *Russell* (ibid. Nr. 117, Abb. S. 25) gefunden, und gewiss kommt sie noch in vielen anderen vor. Wie ich die gleichzeitige Erotengebärde für einen Ausdruck der Weltanschauung halte, welche in Liebesabenteuern ein Zerstreungs-, in der Liebe nur das höchste Genussmittel des Lebens sah, so betrachte ich die englische Bildnisgebärde als einen Ausschlag der Auffassung, welche von der Frau vor allem die Schönheit der Seele, „l'anima pura e bella“, das sanft Träumerische, das Innigliche erwartete, kurz die Sentimentalität, welche vom Inselreich aus bald den Kontinent überflutete. Die zugespitzte, auswärts gerichtete Aufmerksamkeit, welche sich in der Intriguengebärde kundgibt, ist einer stillen, in sich vertieften Zuständlichkeit gewichen.

Während aber das erstere Motiv, wie wir gesehen, in seiner wesentlichen Bedeutung schon im XVIII. Jahrhundert auslebte, so setzte das letztere noch lange im XIX. Jahrhundert sein Dasein fort. Nach wie vor wird es gelegentlich auch in männlichen Porträts benützt, wie z. B. in demjenigen Canovas, gemalt von *Benvenuti*, welches in der Mostra del ritratto v. J. 1911 in Florenz teilnahm, und in dem sitzenden Standbilde Sir Stamford Raffles von *Chantrey* (1781—1842) in Westminster Abbey (The Studio Spezialnummer vom Sommer 1904: The Royal Academy, The Sculptors, Abb. S. 11). Vornehmlich wird aber die Gebärde auch weiterhin als eine weibliche aufgefasst und beschränkt sich noch immer hartnäckig auf Porträts oder bildnisähnlich aufgefasste Einzelfiguren. Zwei sehr typische Beispiele von *Ingres*, datiert 1842 und 1856, sind abgebildet in Les Arts, Nr. 115 (S. 24 = unsere Abb. 67, u. 19). In diesem Zusammenhange zitiere ich auch die Worte, welche Thackeray in seinem Roman

<sup>1)</sup> Ein paar Beispiele aus früheren Zeiten: einer von den an der Bahre des heil. Franz auf dem Boden sitzenden Mönchen, welcher den von Engels zum Himmel getragenen Heiligen gewahr wird, im 20. Bilde der Franciscus-Legende in der Oberkirche von S. Francesco zu Assisi, Ende das XIII. Jahrh., und *Donatello's* tief sinnender Prophet, Statue am Domkampanile von Florenz, um 1420 (Klassiker d. Kunst, Abb. S. 14).

„Die Familie Newcome“ den Maler Clive an dessen Cousine Ethel richten lässt: „Was denkst du, wo du in der hübschen Stellung stehst, Mnemosyne ähnlich mit dem Finger an der Wange?“ Das Gleichniß passt ja in diesem Falle gut wegen des elegisch-sinnvollen Anstrichs der Gebärde. Nur habe ich nie die Göttin des Gedächtnisses mit dieser Geste abgebildet gesehen. Noch spätere Beispiele sind die Bildnisse *v. Gebhardts* und *Zwintschers* von ihren Frauen (Künstl.-Mon., Abb. S. 34, u. Zeitschr. f. bild. Kunst, N. F. XV, Abb. S. 279), *Alfred Stevens'* Gemälde „Le bouquet effeuillé“, im Museum zu Brüssel (Gaz. des Beaux-Arts 1900 II, Abb. S. 111) und *Jean Berauls* „La méditation“ im Museum zu Lille.

Abgesehen von den vereinzelt Bemerkungen, welche ich schon gelegentlich im Zusammenhange mit den obenstehenden Ausführungen gemacht habe, lasse ich das Vorkommen unseres Motivs in der Kunst der letzten hundert Jahre unbeachtet — nicht deswegen dass es darin nur selten vorkäme, geschweige denn aus der Kunst verschwunden wäre oder dass ich selber seine letzten Schicksale vernachlässigt hätte, sondern weil ich hier nicht die leitende Idee finden kann, welche erst einer Anzahl von Beispielen das geschichtliche Interesse gibt, und weil die betreffende Auseinanderlegung, wenn ich sie versuchen sollte, nicht einmal unsere Kenntnis von der Natur und der Bedeutung des Motivs bereichern würde.



Abb. 67.

## Das Zeigen als künstlerisches Ausdrucksmotiv.

Wie wir weiter unten sehen werden, ist die zeigende Handbewegung manchmal ganz impulsiv, nur der unfreiwillige Ausdruck verschiedener Gemütsbewegungen. Dem Wortsinne nach gehört aber das Zeigen oder Weisen zu den absichtlichen Gebärden, denjenigen, mit welchen wir anderen etwas mitteilen wollen. Deswegen ist auch der Zeigefinger der „Finger der Intelligenz“ genannt worden. Zeigen bedeutet Aufmerksam machen, und ist als solches so bezeichnend, dass ja auch das Lenken der Aufmerksamkeit anderer mittels gesprochener oder geschriebener Worte, sei es selbst auf ganz abstrakte Ideen, ein „Fingerzeig“ genannt wird. Auf Aushängeschildern, Ankündigungen und Reklamen ist ja die zeigende Hand eine sprechende Hinweisung, ohne weiteres ebenso begreiflich wie etwa die Worte „zur gefl. Kenntnisnahme“. In der Tat sind wenige Gesten so geeignet, die Sprache zu ersetzen, und in manchen Fällen ist ein stummes Zeigen beredter als jedes Wort. Wenigstens als Befehl ist es selbst dem Tiere verständlich, welches am besten die Menschen zu verstehen gelernt hat, nämlich dem Hunde. Das Zeigen ist wahrscheinlich das ursprünglichste Element in der Zeichensprache der Hände. Wenigstens ist es die erste bewusste Gebärde des Kindes, vielleicht sogar ehe es sprechen gelernt hat, und es war wohl die erste absichtliche Ausdrucksbewegung unserer Urväter, als sie sich zu Menschen zu entwickeln begannen.

Wenn wir *Raffael* Glauben schenken dürfen, so verstand schon Adam vorzüglich durch Zeigen seine Gedanken auszudrücken. Denn in einer der Bibelillustrationen der vatikanischen Loggien zeigt er mit der einen Hand auf seine Brust, mit der anderen auf die eben erschaffene Eva. Einfacher und treffender liesse sich kaum in bildlicher Darstellung seine Worte ausdrücken: „Das ist doch Bein von meinen Beinen und Fleisch von meinem Fleisch“ (*Abb. 68*).

Allerdings darf *Raffael* nicht als ein zuverlässiger Zeuge in betreff der Ausdrucksfähigkeit der Urmenschen gelten. Sein Bild ist aber jedenfalls ein vollgültiges Beispiel von der Anwendung der Ausdrucksbewegungen in der erzählenden Kunst, die er ja mit besonderer Vorliebe und Meisterschaft handhabte. Eva steht mit über der Brust gekreuzten Armen — eine Gebärde, welche Selbstfesselung, d. h. Demut und Unterwerfung bedeutet. Denn die Frau soll ja ihrem Manne untertänig sein. Zu gleicher Zeit aber, wo sie ihre Ergebenheit bezeugt, lässt sie ihrer unschuldsvollen Augen

Strahlen gegen den vorläufig noch überlegen sich rekelnden Adam spielen. In diesem Zeichen wird sie siegen!

Raffael hatte gewiss keine Ahnung von der modernen Aesthetik, welche den „literarischen Inhalt“ verdammt, und hätte er sie auch gekannt, so hätte er sie kaum gebilligt. Seine ganze Kunst bezeugt, dass er sich der Ansicht der zwei größten Kunsttheoretiker der Renaissance, Albertis und Leonardos, anschloss, dass nämlich der Künstler den Geist des Beschauers weit über die Grenzen dessen hinleiten soll, was er mit seinen Augen sieht. Diese Worte gehören Alberti an (Quellenschr. f. Kunstgesch., XI, S. 122). Leonardo fordert seinerseits, dass die Figuren so gemacht sein sollen, dass der Beschauer aus ihren Stellungen und Gebärden ihren Seelenzustand und was im Bilde vor sich geht leicht herauslesen könne. Der gute Maler, sagt er, hat zwei Hauptsachen darzustellen:



Abb. 68.

„den Menschen und die Absicht seiner Seele“. Das erstere ist leicht (wenn es nur so wäre!), das letztere schwer, weil es durch Gesten und die Bewegungen der Glieder gesehen muss (Quellenschr. XVIII, S. 128). Leonardo geht in seiner Forderung auf die Ausdrucksfähigkeit der Kunst so weit, dass nach seiner Ansicht die Mühe des Künstlers verloren ist, wenn er die Beschauer nicht zu ähnlichen Bewegungen verleiten kann, als ob sie in der dargestellten Szene beteiligt seien (ibid., S. 135/6). Mit anderen Worten, der Künstler soll nicht nur die äussere, sondern auch die innere Illusion zu erreichen verstehen. Wiederholte Male nennt Leonardo diejenigen Figuren, welche dieser Forderung nicht entsprechen, „doppelt tot“ — einmal, weil sie ja tatsächlich nur vorgestellt und also nicht lebendig sind, und sodann, weil sie weder Bewegung der Seele noch des Körpers zeigen.

Was Leonardo selbst in dieser Hinsicht vermochte, das zeigt er am besten in seinem Abendmahl, wo er wohl in der „stummen Beredsamkeit“ der Ausdruckssprache alle anderen Meister übertrifft. Von diesem Bilde könnte man dasselbe sagen, was Lucian von dem pantomimischen Tanz der Alten sagt: „jeder Gedanke ist Gebärde, jede Gebärde ist Gedanke“. Allerdings soll Michelangelo die 130 Finger des Bildes verhöhnt haben (?). Und man kann wohl auch einräumen, dass Leonardo hier die Grenze des Schauspielmässigen in der Kunst erreicht — ohne jedoch in das Theatralische zu verfallen<sup>1)</sup>. Weiter in der Entwicklung der Gebärdensprache geht kaum einmal die

<sup>1)</sup> Dies ist wohl die allgemeine Auffassung, der ich mich ohne Vorbehalt anschliesse. Ganz einstimmig ist sie allerdings nicht. In einem 1910 erschienenen Buche (Voyage du Condottiere vers Venise; re: no 2.

Pantomime oder deren moderne Spielart, das Kinematographendrama, d. h. das schweigende Schauspiel, welches ohne Worte eine fortlaufende Erzählung veranschaulicht.

Zwar hat die Malerei während primitiver Epochen durch beigefügte Schrift, wie zu unseren Tagen das Scherzbild, oder durch bildliche Sichtbarmachung des Inhaltes der Rede ihrer Stummheit abzuhelpfen und mittels einer Methode, wovon unten gesprochen werden soll, das Fehlen der Zeitfolge zu überwinden gesucht. Abgesehen aber von solchen uns überklugen Neuzeitsmenschen manchmal geradezu lächerlich vorkommenden Versuchen, die Möglichkeiten der Bildkunst durch Ueberschreiten ihrer natürlichen Grenzen zu erweitern, ist diese Kunst auf die Darstellung des Augenblicks beschränkt. Als Ersatz fixiert sie diesen einzigen Moment für die Ewigkeit. In der Kunst bleibt, wie Bacon sagte, die Zeichensprache der Gebärde („hieroglyphica gestibus expressa“) bestehen, während sie im Leben sogleich wieder verschwindet. Diese Beschränkung zwingt den Künstler, in den gewählten Augenblick so viel als möglich von dem in der Wirklichkeit vielleicht nicht ganz Gleichzeitigen zu vereinigen, und er muss deswegen auf verschiedene Figuren die von dem dargestellten Ereignis erweckten Gemütsbewegungen verteilen, welche in der Wirklichkeit etwa in einer und derselben Person aufeinander folgen. Er sucht durch den Eindruck des Verlaufes auf die Teilnehmer die Bedeutung desselben zu erklären, sozusagen durch die Wirkung die Ursache zu schildern. Der Moment muss aber selbstverständlich ein „fruchtbarer“, d. h. für den Verlauf entscheidend oder wenigstens bedeutungsvoll sein und Ideenverbindungen erwecken können, welche sich auf das Vorhergehende und das Folgende beziehen. Die



Abb. 69.

besten eben das Abendmahl Leonardos (Abb. 69; nach dem Stiche Morghens). Denn die Apostel reagieren, ein jeder auf seine persönliche Weise, also ungezwungen, dabei aber zugleich mit solcher Folgerichtigkeit gegen die Worte des Heilandes: „Einer unter euch wird mich verraten“, dass Burckhardt mit vollem Recht dieses psychologische Drama mit einem Strahl in zwölfmaligem Reflex vergleichen kann. Am rechten Ende

feriert in der „Raccolta Vinciana“, H. 7, 1911, S. 107) nennt SUARÉS die Teilnehmer an dem Abendmahl „Komparsen“ und vergleicht sie mit „Stummen, welche mit den Fingern reden“. Leonardo, sagt er, ist nichts unmöglich — ausser dem einzigen: uns zu überzeugen, dass er glaubt. — Naiv ist ja Leonardo in der Tat nicht. Von seiner bewussten Berechnung ist es aber noch ein weiter Schritt zum Theatralischen.



des Tisches sitzt z. B. ein alter Mann, Simon, der keinem des Kreises eine solche Niederträchtigkeit, wie die von Christus vorausgesagte, zutrauen kann. Er streckt seine offenen Hände vor, als ob er sage: wie ist das möglich? Ein anderer aber, Matthäus, jünger und lebhafter, wie er es ist, beugt sich gegen ihn vornüber und weist mit beiden Händen auf den Gewährsmann hin, der ganz stille, nur schmerzhaft resigniert, inmitten der erregten Versammlung sitzt. Es ist unzweifelhaft wahr, sagt der junge Apostel, denn der Meister selbst hat es gesagt. Und zwischen diesen beiden sitzt ein Dritter, Thaddäus, der, voll schielender Abscheu, mit den Daumen verstoßen auf Judas zeigt, indem er den Kameraden zuflüstert: dort ist der Verräter! Diese Art der zeigenden Gebärde hat nie eine passendere Verwendung gefunden<sup>1)</sup>.

Die naive Kunst, welche nicht immer mit der primitiven zusammenzufallen braucht, deren Auffassungsweise jedenfalls lange, selbst während Epochen der vollentwickelten Kunst, fortleben kann, hat aber noch ein anderes Mittel zu erzählen, indem sie nämlich in einem und demselben Bilde nebeneinander in der Wirklichkeit nacheinander folgende Szenen eines und desselben Verlaufes darstellt. Der Forderung auf die „drei Einheiten“, nämlich die der Handlung, die der Zeit und die des Ortes, wurde in der Tat seitens der Bildkunst kaum früher als seitens des Dramas vollständig Folge geleistet. Wenigstens komponierten z. B. noch Velasquez<sup>2)</sup> und Murillo<sup>3)</sup>, Rembrandt<sup>4)</sup> und Teniers<sup>5)</sup> gelegentlich Bilder nach dem alten Grundsatz.

Die „kontinierende“ Darstellungsweise, welcher FR. WICKHOFF (Die Wiener Genesis, 1895) zuerst eine grundlegende Untersuchung widmete und welche ein schwedischer Gelehrter, SVEN ROSÉN, neulich in einer Dissertation besprochen hat (Succession i simultana bilder, Lund 1912), erhielt eine grosse Bedeutung vor allem in der christlichen Kunst, deren vornehmlichste Aufgabe von Anfang an und durch das ganze Mittelalter hindurch darin bestand, dass sie mit konkreter, für das Auge fassbarer Begreiflichkeit in die Bildsprache der Kunst die zur Rettung der Menschheit gegebene Lehre übersetzte, damit auch dem nicht Lesekundigen durch eine Art von Anschauungsunterricht in den Bildern dasjenige zuteil würde, was er aus den Schriften nicht zu holen vermochte. „Quod legitibus scriptura, hoc idiotis praestat pictura cernentibus“, schreibt

<sup>1)</sup> Schon in *Ducios* Sieneser Dombilde vom Beginn des XIV. Jahrh. zeigt einer von den Jüngern beim Abendmahl auf den Verräter, in *Jordaens* Gemälde im Museum zu Antwerpen sogar zwei, in beiden Fällen jedoch mit dem Zeigefinger (Abb. in „Musée d'Anvers“). Aber selbst das Zeigen mit dem Daumen war keine Neuigkeit in den Abendmahlbildern, wie es *Ghirlandajos* Fresko in Ognisanti zu Florenz bezeugt (Künstl.-Monogr., Abb. S. 9). Hier ist es aber Petrus, welcher damit auf den Heiland weist, indem er zugleich auf Judas sieht — so ausdruckslos jedoch, dass man, mit STEINMANN (ibid., S. 14), wohl annehmen kann, dass er an den Verräter die entrüstete Frage richtet: „Elender, du willst es wagen, unseren Herrn zu verraten?“, es ihm aber keineswegs ansehen kann. Auch in Leonardos Wandgemälde ist ja Petrus zeigend dargestellt — aber wie ganz anders bedeutungsvoll! Auch er macht, wie Thaddäus, die Gebärde verstoßen, aber mit dem Zeigefinger und in einer ganz anderen Absicht, indem er damit Johannes auffordert, den Heiland zu fragen, wen er mit seinen Worten gemeint habe.

<sup>2)</sup> Antonius u. Paulus (Klass. d. Kunst, Abb. S. 107).

<sup>3)</sup> Z. B. die Gründung der Kirche S. Maria ad nives in Rom (Künstler-Mon., Abb. S. 34).

<sup>4)</sup> Christus geht auf dem Wasser, Zeichn. in Brit. Mus. (Handzeichn. alter Meister der holländ. Schule, Ser. III, Bl. 41).

<sup>5)</sup> Die Versuchung des heil. Antonius, Dresden (Künstl.-Mon., Abb. S. 24).

Gregorius d. Gr. in einem oft zitierten Brief an Serenus, Bischof von Marseille. „Denn“, setzt der Kirchenvater fort, „darin sehen sogar die Unwissenden, was sie zu befolgen haben, und lesen diejenigen, welche nicht die Buchstaben kennen“. Und diese Aufgabe der Kunst war um so wichtiger, weil der Mensch, wie Hieronymus bemerkt, viel besser versteht, was er sieht, als was er hört.

Etwas neues war die kontinuierende Darstellungsweise allerdings nicht. Denn, wie schon Wickhoff nachgewiesen hat, die christliche Kunst übernahm sie vollentwickelt von der antik-römischen. Sind doch, um hier nur ein Beispiel Wickhoffs zu wiederholen, die schraubenförmig fortlaufenden Reliefs der Trajan-Säule eine lange und ununterbrochene Bilderchronik über die dacischen Kriege des Kaisers, worin seine Figur über neunzig Male vorkommt. Schon in der römisch-antiken Kunst kommen sogar direkte Beziehungen zwischen den verschiedenen Szenen des kontinuierlich dargestellten Verlaufes vor (WICKHOFF, S. 85), „so dass die eine Figur beobachtet, bespricht, belacht, was in der anderen Szene vorgeht“.

Wir hätten in diesem Zusammenhange keinen Anlass, uns mit der kontinuierenden Darstellungsweise zu beschäftigen, wenn nicht eben das Fingerzeigen geeignet wäre, die Verbindung zwischen den Szenen zustande zu bringen. Auf einem pompejanischen Gemälde (W. ZAHN: Die schönsten Ornamente u. s. w., Taf. 81) sieht man die Amme Phaidras das Liebesangebot ihrer Herrscherin dem jungen Hippolytos überbringen und diesen den schändlichen Vorschlag zurückweisen. Gleich daneben sitzt aber die liebeskranke Schwiegermutter selbst und zeigt auf die Szene, als ob sie eben erst ihrer alten Pflegerin den Antrag gäbe, dessen Mitteilung und Ausführung somit zu einem einzigen Bilde zusammenschmelzen.



Abb. 70.

Gewöhnlicher ist\* jedenfalls in der christlichen Kunst das Zeigen als ein Zwischenglied zwischen zwei verschiedenen, wenngleich auf dem Bilde zusammengeführten Szenen. Einige Beispiele aus verschiedenen Zeiten mögen hier genügen.

Auf einer Miniatur der Wiener Genesis (WICKHOFF, Taf. 10) macht die ältere Tochter Lots ihrer jüngeren Schwester den Vorschlag, dass sie sich von dem eigenen Vater sollten beschlafen lassen, was auch gleich daneben geschieht. Ihre auf die letztere Szene deutende Handbewegung spricht den Inhalt des Vorschlages ganz deutlich aus. — Damit übereinstimmend ist die erste Szene der Geschichte Judiths auf einer Miniatur der karolingischen Bibel von S. Paolo f. l. m. bei Rom (Abb. 70). Die Rächerin ihres Volkes zieht eben nebst ihrer Dienerin aus der Stadt der Juden. Sie wendet sich gegen die Begleiterin zurück und zeigt mit ausgestreckter Hand auf zwei weibliche Figuren, welche ihnen entgegenkommen. Diese letzteren sind aber keine anderen als eben sie selbst, d. h. wieder Judith und ihre Dienerin, welche

mit dem „caput Holofernis“ von ihrer Expedition zurückkehren und von welchen Figuren die erstere sich selber, d. h. die ausziehende Judith, mit jubelnd erhobener Hand begrüßt! In der ersten Gruppe teilt sie also ihrer Begleiterin mit, zu welchem Zwecke sie ihre Wanderung vornehmen. Dadurch werden aber auch der Anfang und das Ende der kontinuierlichen Erzählung mit einander verknüpft. Denn mitten auf demselben Blatte wird der Empfang Judiths durch Holofernes und unten wieder die Ermordung des Tyrannen und die Flucht der zwei Frauen aus seinem Palaste dargestellt, welche Flucht mit ihrer schon erwähnten Rückkehr zum Ausgangspunkte in der obersten Zone endet.

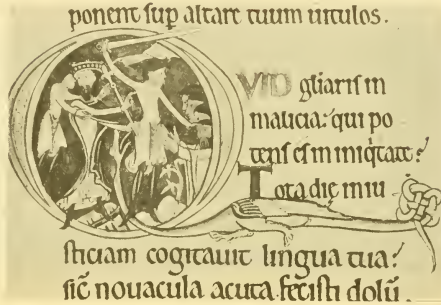


Abb. 71.

Beispiele aus dem XII. Jahrh.: Auf einem Wandgemälde in der Kirche von Schwarzrheindorf bei Bonn sieht man Pilatus seine Hände waschen, während einer von den Juden, welche vor ihm stehen, auf die oben dargestellte Kreuzigung zeigt, wodurch er ausspricht, was die Widersacher Christi von seinem Richter fordern (CLEMEN: Roman. Wandmal. d. Rheinlande, Taf. 22). In einer englischen Psalterhandschrift zu Glasgow, Hunterian Museum U. 32 (Abb. 71; nach einer mir vom Herrn Prof. A. HASELOFF freundlichst geschenkten Phot.) wird mit Rücksicht auf die Ueberschrift des 51. Psalmes in dessen Initiale dargestellt, wie Doeg, der Edomiter, David verrät und wie er Abimelech und die Priester von Nobe „mit der Schärfe des Schwerts“ erschlägt. Er steht zuerst neben dem thronenden Saul und raunt ihm etwas ins Ohr. Beide zeigen dabei auf die Szene dicht daneben, wo Doeg das Schwert über die Priester schwingt.



Abb. 72.

Beispiele aus dem späteren Mittelalter: In einer Miniatur der nordfranzösischen „moralisierenden“ Bilderbibel, Brit. Mus. Harl. 1527, aus' der zweiten Hälfte des XIII. Jahrh. (WARNER: Illumin. Manusc., Taf. im III. Bde) befiehlt Christus Seinen Schülern, ihm die Eselin für seinen Einzug in Jerusalem zu bringen und zeigt dabei auf die daneben dargestellte Vollziehung des Befehls. Er ist hier dicht neben sich selbst wiederholt. — Dem vollen XIV. Jahrh. gehört ein französisches Elfenbeindiptychon im Victoria und Albert-Museum zu London an (Abb. 72; nach Portfolio of ivories):

Judas verkauft seinen Herrn und zeigt dabei auf die Gefangennahme Christi, d. h. er nimmt die dreissig Silberlinge entgegen und gibt zugleich durch seine Gebärde an, zu welcher Gegenleistung er sich damit verpflichtet.



Abb. 73.

das Geßstück aus dem Fische zu holen. Der Künstler schaltet ziemlich frei mit der Erzählung in Matthäi XVII. Kapitel. Diesem gemäss trafen nämlich die Zöllner — denn es waren ihrer mehrere — gar nicht den Heiland selbst, sondern nur Petrus, der ihre Forderung dem sich in einem Hause befindenden Meister brachte. Auf dem Bilde tritt dagegen ein junger Mann, also nur ein Zöllner, vor Christus auf, der neben dem Hause im Freien mitten im Kreise seiner Jünger steht. Der vom Rücken gesehene Mann zeigt auf die Nebenszene rechts (vom Beschauer), wo Petrus ihm das Geld überreicht, welches er von dem Fische geholt hat, den er aus dem „Meere“, d. h. einem kleinen Wasser links im Hintergrunde, angelt. Dorthin weist ihn der Erlöser aus der Hauptgruppe, wo der Apostel in der Tat wieder einmal erscheint, und zwar ebenfalls auf die Handlung zeigend, welche er selbst zu gleicher Zeit auf dem Befehl Christi vollbringt. Petrus kommt also drei, der Zöllner zwei Male in demselben Gemälde vor, und die drei Hauptfiguren in der mittleren Gruppe zeigen alle auf den in den Nebenszenen dargestellten Inhalt ihrer Worte. Das Ereignis ist mit der Masaccio eigenen, majestätischen Ruhe geschildert und weit leichter im Bilde selbst als aus einer Beschreibung zu verstehen.

Aber selbst ohne Verbindung mit der kontinuierenden Erzählung dient die zeigende Gebärde, um den manchmal, streng genommen, undarstellbaren Inhalt des Bildes begreiflich zu machen. Wieder können wir zunächst auf antike Beispiele hinweisen. Von der in dieser Hinsicht merkwürdigen Apotheose Faustinas als Vision Mark Aurels, auf einem römischen Relief (BAUMEISTER I, Abb. 114), wird unten, anlässlich des „Himmelzeigens“, gesprochen. Hier muss aber auf eine Terenz-Illustration<sup>9</sup> (vgl. oben S. 9) hingewiesen werden, wo der Sklave Syrus dem alten Demea seine Ver schwendung vorwirft und dabei durch eine Tür, welche das ganze Haus vertritt, auf Dromo zeigt, der dicht daneben, aber auf der anderen Seite der Tür (also innerhalb

Kaum irgend anderswo, weder früher noch später, kommt aber, meines Wissens, das Zeigen in einer kontinuierenden Darstellung so reichlich zur Anwendung, wie in dem grossartigen Wandgemälde *Masaccio's* in S. Maria del Carmine zu Florenz (*Abb. 73*), wo Christus, von dem Zöllner um den Zins angegangen, Petrus befiehlt,

des Hanses und somit wohl als dem Beschauer nicht sichtbar gedacht) Fische für die Mahlzeit bereitet (Abb. 74; nach Repr. réduites, Taf. 89). Und gewiss konnte der Maler des oben (S. 22) abgebildeten Wandgemäldes in dem Cimitero dei SS. Marcellino e Pietro auf ein durch die schon damals traditionelle Kunstübung gesichertes Verständnis rechnen, als er die Teilnehmer an der dort dargestellten Mahlzeit durch ihre Gebärden dem Beschauer mitteilen lässt, dass sie von dem Weine trinken wollen!

Der naiven Kunst ist nichts unmöglich. In einer von den Randillustrationen der zur Chludoff-Redaktion (vgl. oben S. 25) gehörigen, griechischen Psalterhandschrift v. J. 1066 im British Museum (Add. 19.352) sehen wir den in einer (in Durchschnitt abgebildeten) Höhle sich versteckenden David. Zu beiden Seiten stehen seine Feinde, welche auf ihn deuten. Sie sagen uns damit, dass sie ihn suchen, obschon sie ihn freilich nicht finden können! In der mittelalterlichen Kunst ist ein solches Fingerdeuten auf den nicht anwesenden, trotzdem aber im Bilde dargestellten Gegenstand des Gesprächs etwas recht gewöhnliches. In der ersten Miniatur zur „Passio Romani“ — im „Bernier Prudentius“; etwa am Schlusse des X. Jahrh. in diese karolingische Handschrift eingefügt — teilt z. B. ein Bote dem Präfekten Asklepiades mit, dass Romanus der Urheber des Widerstandes der Christen sei (SETTNER: Die illustrierten Prudentiushandschriften, S. 84) und zeigt dabei mit beiden Händen auf diesen, der neben einer Kirche steht. Im Pariser Psalter des heil. Ludwig, in jenem Bilde, wo der Mundschenk Pharao von der Traumdeutungsgabe Josephs erzählt, erscheint im Fenster des Gefängnisturmes der Kopf des letzteren so dicht nebenan, dass ihn die Fingerspitze des zeigenden Mundschenken fast berührt (Abb. 75; nach Repr. réduites, Taf. 22).



Abb. 75.

Und als beim Anfang der neueren Zeit das Streben nach illusionistischer Naturwahrheit begann, da wurde die ältere, naive literarische Kunstauffassung, wie ja auch das schon Angeführte bezeugt, keineswegs mit einem Schlage besiegt. Als ein deutsches Gegenstück zu Masaccios Zinsgroschen führe ich aus ungefähr derselben Zeit ein Bild von dem im historischen Museum zu Helsingfors aufbewahrten Altarschrank von der Schule des Hamburger Meisters Francke an, wo die Legende der heil. Barbara gemalt ist. Hier stellt der ergrimmete Heide Dioskurus seiner entflohenen Tochter nach. In der Szene, wo er die Hirten auf der Weide nach ihr fragt, zeigt nicht nur er selbst, sondern auch einer von diesen auf den Kopf der Jungfrau, welcher im Hintergrunde aus einem Walde emporragt (Abb. 76; nach K. K. MEINANDER: Medeltids altarskåp, S. 165).

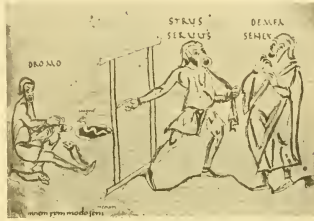


Abb. 74.

Erinnert das nicht an das Flüstern im Theater, welches im ganzen Zuschauerraum vernommen wird, auf der Szene aber nur von dem Angeredeten? — Das Bild ist noch wegen seiner „umgekehrten Perspektive“ und ausserdem wegen des für die literarische Kunst bezeichnenden Anarchonismus interessant. Auf dem Boden wimmelt es nämlich von Heuschrecken, welche, den verräterischen Hirten zur Strafe, das Gras ihrer Weide auffressen werden. Es ist dies ein anklärendes Beispiel der Darstellungsweise, welche WICKIOFF die „komplettierende“ nennt.



Abb. 76.

Utrechtspalter — die lebhafte Anschaulichkeit einer unbefangenen Einbildungskraft darlegten. Wie wir gleich sehen werden, war die Hypotypose jedoch nicht ausschliesslich auf die Psalmillustration beschränkt. Hier gehen uns aber nur solche Bilder an, wo der Redende selbst bei seinem sichtbar gewordenen Gleichnisse auftritt und darauf zeigt.

In frühchristlichen <sup>1)</sup>, byzantinischen <sup>2)</sup> und abendländisch-mittelalterlichen <sup>3)</sup> Darstellungen der Strafpredigt des Täufers über die Pharisäer und die Sadducäer (Matth. III, 7 fg.), wo er sie Otterngezüchte nennt und das Gleichnis von der den Bäumen an

<sup>1)</sup> Elfenbeinrelief im Vict. u. Alb. Mus. zu London (GARRUCT VI, 447, 3). Hier ist ein Mann eben im Begriff, das Beil in den Baum zu schlagen. Das einzige, mir in diesem Zusammenhange bekannte Beispiel der Schlange.

<sup>2)</sup> Z. B. im vatic. Menologium des griechischen Kaisers Basilios II. (976—1025). Hier ist die Axt wörtlich nur an die Wurzel des Baumes „gelegt“.

<sup>3)</sup> Z. B. in einem Deckengemälde der Krypte von S. Maria im Kapitol zu Köln (CLEMEN: Roman. Wandmalereien, Taf. 17). Hier ist es ein Jude, der auf den Baum zeigt.

die Wurzel gelegten Axt benützt, zeigt er (oder auch einer von den Angeredeten) bisweilen auf eine Schlange und die nebst dem Baume abgebildete Axt. — Ein anderes Beispiel ist der Hirsch des 41. Psalmes, der nach frischem Wasser schreiet, welcher jedoch in der Kunst, von den Katakombenmalereien an bis auf unsere Tage (vgl. oben S. 25), wohl niemals schreiend, sondern fast immer trinkend dargestellt wurde (weil ja nicht das Schreien, sondern der Durst die Hauptsache war<sup>1)</sup>). In den illustrierten Psalterhandschriften erscheint nun bisweilen auch der auf den Hirsch zeigende David. Im griechisch-lateinischen, der Chludoff-Gruppe angehörigen „Hamilton-Psalter“ des Berliner Kupferstichkabinetts, XIII. Jahrh., steht er feierlich da und zeigt zugleich auf ein oben gemaltes Christus-Medaillon empor, während er dagegen in dem in England im XII. Jahrh. entstandenen „Albani-Psalter“ (vgl. oben S. 28), sich zu Gott-Christus wendend, mit der anderen Hand auf die Textstelle zeigt, wo seine Worte zu lesen sind (Abb. 77; nach GOLDSCHMIDT, S. 100). — Bezeichnend für den karolingischen, an Hypotyposen überreichen Utrechter Psalter, dessen Urbild, zeitlich und lokal, vielleicht nicht allzu weit von der Josua-Rolle entstand, ist die fast stetige Wiederholung einer irdischen, der redenden Ich-Person des Textes entsprechenden Hauptfigur (vgl. meine „Psalterillustrationen“, S. 223/4), die immer wieder den im Himmel erscheinenden Gott anruft und dabei gelegentlich auf die bildlichen Darstellungen ihrer Worte zeigt. Als Beispiel führe ich die Illustration des 85. Ps. an, wo er in der Gestalt eines Königs auftritt und die eine Hand zu dem oben in den Wolken sich stark vorneigenden Gott streckt, während er mit der anderen auf einen Bettler hindeutet: „Herr, neige deine Ohren und erhöre mich, denn ich bin elend und arm“. — In einem byzantinischen Evangelienbuche vom XI. Jahrh. in der Laurenz. Bibl. zu Florenz, Plut. VI, Cod. 23, steht neben der Textstelle, wo der Erlöser seinen Tod mit dem Aufenthalt Jonas' im Wal-fische vergleicht (Matth. XII, 40), Christus, der mit der zeigenden Gebärde auf ein antikisierendes Meerungeheuer hindeutet, welches in einer kleinen



Abb. 77.



Abb. 78.

Wasserfläche schwimmt und auf dessen Körper der Kopf des Propheten gemalt ist. — In einer abendländischen Handschrift desselben Jahrhunderts, der Bibel von Farfa

<sup>1)</sup> In dem Albani-Psalter (Abb. 77) verschlingt der Hirsch eine Schlange, wie er, dem „Physiologus“ zufolge, es zu tun pflegt, wonach er schnelligst eine Wasserquelle aufsucht, um an ihrem Gift nicht zu sterben.

in der vatic. Bibl., Cod. lat. 5729, zeigt Gott, als er Kain nach seinem Bruder fragt, auf das Blut Abels, welches von der Erde zu ihm schreiet, d. h. auf eine kleine, innerhalb eines Kreises zusammengebrochene Figur zu seinen Füßen (*Abb. 78*; nach BEISEL: Vatic. Miniaturen, Taf. 17). — In dem verbrannten „Hortus deliciarum“, aus der zweiten Hälfte d. XII. Jahrh., sah man Christus vor der Ecclesia und den Töchtern von Jerusalem stehen und ihnen einen Weinstrauch und die Fische zeigen, welche den Weinberg verwüsten (Publ. der Société pour la conservation des monuments historiques, Taf. 55 bis, Supplément). — Einem ganz anderen Ideenkreise gehört wieder der Pfeil Amors an, welcher nicht selten in den Liebesszenen der gotischen Epoche vorkommt. In einer der zahlreichen Illustrationen des berühmten Manesseschen Liederbuches zu Heidelberg, um 1300 oder zu Beginn des XIV. Jahrhunderts entstanden, sitzt z. B. dieser Pfeil in der Brust eines jungen Mannes, welcher durch das Vorzeigen der blutenden Wunde das harte Herz seiner Dame zu erweichen sucht (*KRAUS*, Taf. 57).

In solchen Fällen ist die Kunst eine Bilderschrift geworden, in welcher der zeigenden Gebärde die Rolle eines Bindezeichens spielt.

In der nachmittelalterlichen Kunst werden derartige Gleichnisbilder allerdings selten, tauchen jedoch ab und zu wieder auf, selbst in solchen Meisterwerken der vollendeten Kunst wie in den Kompositionen *Raffaels* zu den vatikanischen Wandteppichen. Auf einem von diesen (Klass. d. Kunst, *Abb. S. 90*) hat Christus eben dem knieenden Petrus den Schlüssel des Himmelreichs überreicht und zeigt jetzt mit der einen Hand auf diesen, mit der anderen auf eine friedlich weidende Schaaferde. Einem Christen ist ja die Meinung überaus leicht begreiflich: den Lämmern soll Petrus die Pforte des Paradieses öffnen. Auch *Rubens* (Klass. d. Kunst, *Abb. S. 76*) und *Ingres* (*Newnes' Art Library, Abb. S. 33*) haben die Schlüsselübergabe behandelt. Sie lassen aber beide die Schaaferde weg und den Heiland zum Himmel emporzeigen.



Abb. 79.



Abb. 80.

Das Hypotypische ist also in diesen Fällen auf den Schlüssel beschränkt. Nicht einem Gleichnis, sondern einem Versprechen, welches sich auf dem Bilde in ein Geschehen verwandelt, gilt die Gebärde auf dem bekannten Gemälde *Andrea Sacchi* (1598—1661) in der vatikanischen Pinakothek (*Abb. 79*; nach „Museum“), wo der heil. Romuald seine Klosterbrüder ermahnt. Er zeigt dabei auf eine im Hintergrunde sichtbare Vision: Mönche, welche zum Himmel steigen. Aus der Kunst des XVII. Jahrh. erwähne ich noch ein Beispiel: das Porträt Doktor Tulp's von *Nicolas Eliasz. Pickenoy* aus der



Sammlung Six zu Amsterdam (*Abb. 80*; nach Monatsh. f. Kunstwiss. I, Abb. S. 745). Der berühmte Arzt wendet sich hier zum Beschauer, indem er auf eine brennende Kerze weist, deren Bedeutung eine Devise erklärt: „*Alis inserviando consumor*“. (Glücklicherweise sieht der Menschenfreund gar nicht abgezehrt aus<sup>1)</sup>).

So rätselhafte Wortillustrationen dürfte in unseren Tagen kaum ein Maler darzustellen wagen. Was aber einst ernst genommen wurde, das wird heutzutage noch wohl nur als Scherz toleriert. Ich erinnere mich einmal in einer Bierstube irgendwo in Deutschland einen humoristischen Holzschnitt gesehen zu haben, wo der Wirt in der Schenktür stand und mit dem Finger auf eine Pumpe aussen im Freien deutete. Die Unterschrift rechnete deutlich auf die Gemeinbegreiflichkeit dieser hypotypischen Symbolik. Sie lautete: Hier wird nicht . . .

Wenn aber wir moderne Menschen in unserem Kunstgenuss nicht durch Charaden gestört werden wollen, so verhalten wir uns doch nicht ganz abweisend, wenn die Künstler, zwecks der Begreiflichkeit, historische Bilder mit realiter unmöglichen Zutaten komplettieren, welche den Inhalt des Gesprächs wenigstens andeuten. Nur ein ästhetischer Pedant kann sich darüber ärgern, dass z. B. *Raffael* (vgl. oben *Abb. 48*), *Georg Pencz* (Künstl.-Mon.: Die Kleinmeister, *Abb. S. 41*) und *Cornelius* (Künstl.-Mon., *Abb. S. 45*) die Träume Pharaos und Josephs in die bildliche Darstellung mit aufnehmen und sogar den Erzähler oder Traumdeuter auf dieselben zeigen lassen.

Denn der Künstler muss natürlich darauf bedacht sein, die Bedeutung des auf dem Bilde Vorsichgehenden möglichst leicht verständlich zu veranschaulichen, und unter dem diesem Zwecke dienenden Mitteln hat das Zeigen die Aufgabe, die Aufmerksamkeit des Beschauers auf den Verlauf zu lenken. LEONE BATTISTA ALBERTI rät den Künstlern, irgend einen an der Szene Teilnehmenden mit der Hand auf „irgend eine Gefahr oder wunderbare Begebenheit“ hindeuten zu lassen, damit er uns gewissermaßen einlode, nicht nur zu sehen, sondern auch mit ihm zugleich „zu weinen oder zu lachen“ (Quellenschriften XI, S. 122/3).

Dies steht wohl, wie ich glaube, in Widerspruch zu der modernen Auffassung, nach welcher ein Kunstwerk ein geschlossenes Ganzes, ein Mikrokosmos sein soll, gleich der Blume, welche uns mit ihrem Duft und ihrer Schönheit erfreut, ohne selbst davon zu wissen. Oder, wenn es schliesslich nicht verleugnet werden kann, dass die Kunst nur um gesehen zu werden, d. h. des Beschauers wegen da ist, so darf sie ihn doch nicht in ihren Bezirk einziehen. Nur der burleske Schauspieler kann sich erlauben, das Publikum anzureden.

Wenn es aber nun, wie es scheint, die Meinung Albertis war, dass die betreffenden Figuren sich geradezu an den Beschauer wenden sollten, so folgte er darin nur einer Auffassung, welche vom XV. Jahrh. ab, sogar schon weit früher<sup>2)</sup>, und nachher etwa bis um 1800 in der Kunst zahlreiche Spuren hinterlassen hat.

<sup>1)</sup> Die Idee ist nicht neu. Auf einem Bildnis v. J. 1563, jetzt in den Uffizien zu Florenz, lässt *Moroni* den Dargestellten mit dem Finger auf eine brennende Vase deuten. Der Sinnspruch lautet hier: „*Et quid volo nisi ut ardeat*“.

<sup>2)</sup> Vgl. oben *Abb. 32*. — Zwei sehr deutliche Beispiele sind die „Sanftmut“ bei der Salbung Da-

Auf einem auch seiner künstlerischen Verdienste wegen bemerkenswerten Altarschrank eines unbekanntenen, französischen Meisters vom Ende XV. Jahrh. in der Kathedrale von Moulins sitzt die heilige Jungfrau in der himmlischen Herrlichkeit, von Engeln umkreist (Abb. 81; nach BOUCHOT: *Primitifs français*, Taf. 73). Zwei von diesen tragen zwischen sich ein langes Tuch mit der Inschrift: *Hec est illa de qua sacra canunt eulogia etc.* Sich deutlich gegen die Versammlung wendend, zeigt der eine Engel auf die Schrift, der andere auf Maria, als wollten sie sagen: lese und schau und erhebe dein Herz zu derjenigen empor, die „mit der Sonne bekleidet ist, den Mond unter ihren Füßen hat und auf ihrem Haupt die Krone von zwölf Sternen trägt“.



Abb. 81.

Hatte wohl der Meister von Molins die Idee aus Italien bekommen? Jedenfalls erscheinen solche zeigenden, uns durch Schriftbänder ermahnenden Engel weit früher auf dem rechten Sacellum *Luca della Robbia*s in der Impruneta (Künstl.-Mon., Taf. z. S. 52). Ihre Gebärden gelten aber hier dem Sakramentsbehälter mit dem „lebendigen Brot“, welches zu essen sie die Menschen einladen. Und auf dem Madonnenfresko *Fra Angelicos* im S. Marco-Kloster zu Florenz steht feierlich der heil. Dominikus, der seinen ersten Blick auf den Beschauer richtet, indem er auf die Mönchsregeln zeigt, welche in seinem offenen Buche zu lesen sind (Klass d. Kunst, Abb. S. 110).

Nicht frommer Glaube oder Weltentsagung, sondern die Lebensfreudigkeit der siegenden Hochrenaissance spricht sich dagegen in den zwei folgenden Beispielen aus, welche zu den allbekanntesten Meisterwerken gehören. Ich denke erstens an den knienden Engel in der „Grottenmadonna“ *Leonardos* im Louvre, welches Bild SALOMON REINACH u. A. aus dem Grunde der Zeit vor der Abreise des Meisters von Florenz im J. 1483 zugeschrieben hat, weil der Engel auf den kleinen, das Christkind anbetenden Johannes, also aus dem Schutzpatron des florentinischen Volkes hinweist — welche Gebärde, wenn das Bild in Mailand entstanden wäre, keinen Sinn gehabt hätte, und welche in der Tat auf dem späteren, dort gemalten Exemplare (jetzt in London) weggelassen ist (*Comptes rendues de l'Académie des inscriptions*, Paris 1910, S. 437 fg.; nach „Rac-

vids und die „Prophezeiung“ in seiner Apotheose in dem griechischen Pariser Psalter, f. gr. 139, X. Jahrh. (OMONT: *Fac-similés*, Taf. III u. VII). Ich lege jedoch auf die mittelalterlichen Beispiele kein besonderes Gewicht, weil die enfance-Wendung der Figuren damals etwas so Gewöhnliches war, dass es in solchen Fällen wohl zumeist zweifelhaft bleiben muss, ob die Künstler wirklich ein stummes Areden des Beschauers beabsichtigt haben. Jedenfalls hatten aber die früheren Renaissancemeister in dieser Gewohnheit einen natürlichen Anhalt.

colta Vinciana“, 7. H. 1911, S. 74). — Wie dieser Engel, so wendet sich auch der junge Täufer auf dem Madonnenbilde des heil. Georg von *Correggio* (in Dresden) lächelnd gegen den Beschauer, indem er auf das Christkind zeigt (*Abb. 82*; nach einer Phot. v. V.-A. BRUCKMANN). Dieser glückliche, fast einschmeichelnde Ausdruck stimmt schlecht zu unserer Vorstellung von dem Asketen und Busseprediger, und sagt uns viel eher: ist er nicht reizend, der kleine Kerl?, als: siehe, das ist Gottes Lamm, welches der Welt Sünde trägt. Allerdings war ja das Zeigen schon weit früher die stehende, sozusagen attributive Gebärde des Täufers geworden, und häufig hatte er zugleich in der anderen Hand sein „*Ecce agnus dei*“ getragen. In den Fällen aber, wo er, durch seine Wendung gegen den Beschauer hin, diese Worte an ihn gerichtet hatte, war es mit dem Ausdruck eines Predigers in der Wüste geschehen, nicht wie hier mit dem eines verwöhnten Günstlings an dem Throne seiner Herrscherin.



Abb. 82.

Aber auch die Madonna selbst zeigt bisweilen auf ihr Kind — in der Geburtsszene nördlich der Alpen sogar schon sehr früh: z. B. auf einem romanischen Wandgemälde in der Chapelle du Liget (Indre et Loire; *Abb. im Trocadéro-*

Museum zu Paris) und in Handschriften: München, Cim. 141; Brit. Mus., Egerton 809; Albani-Psalter in Hildesheim u. Brit. Mus., Arundel 157<sup>1)</sup>, und nicht selten wieder auf italienischen Trecento-Malereien desselben Gegenstandes: z. B. im Kaiser Friedrich-Museum zu Berlin, Nr. 1094 A, *Ambrogio Lorenzetti* zugeschrieben, u. Nr. 1113, „Art des *Taddeo Gaddi*“, ohne dass sie jedoch ihren Blick von dem Kinde wendet. Ihre Gebärde ist wohl in solchen Fällen nur der impulsive Ausdruck der Mutterliebe, wie die nicht nur in abendländischen, sondern auch in byzantinischen Geburtsdarstellungen nicht seltene Ausstreckung der offenen Hand. Die Bedeutung verändert sich aber, wenn die Jungfrau den Blick aus dem Bilde richtet, wie auf den Andachtsbildern *Spinello Aretinos* in Kopenhagen (M. KROHN: Italienske Billeder i Danmark, *Abb. S. 10*) und *Lorenzo Monaco* v. J. 1405 in der Sammlung des Cav. Aldo Noseda in Mailand (*Abb. 83*; nach SIRÉN: Taf. 6); im vorigen Falle thront sie, im letzteren sitzt sie auf einem Kissen. Hier scheint sie uns sagen zu



Abb. 83.

lung des Cav. Aldo Noseda in Mailand (*Abb. 83*; nach SIRÉN: Taf. 6); im vorigen Falle thront sie, im letzteren sitzt sie auf einem Kissen. Hier scheint sie uns sagen zu

<sup>1)</sup> Meine die Miniaturen betreffenden Wahrnehmungen verdanke ich den von den Herren HASELOFF und SWARZENSKI mir freundlichst mitgeteilten Photographien.

wollen: bete mich nicht an, sondern jenen, denn er allein ist der Weg, die Wahrheit und das Leben.

Unter den eigentlichen Madonnenbildern habe ich aus älteren Zeiten nur ein einziges, unzweifelhaftes Beispiel der deutlich mit dem Finger



Abb. 84.

auf ihr Kind zeigenden Gottesmutter: die Miniatur auf dem karolingischen Flabellum von Tournus, jetzt im Bargello zu Florenz. Die byzantinische Kunst besitzt aber einen Madonnenypus, den die Griechen „Hodigitria“, die „den Weg Weisende“, nennen (vgl. z. B. KONDAKOFF: Памятникъ христ. Иконе на АФОНѢ, Abb. S. 152 fg., Taf. 12, 15 und 21). Der Name mag später als der Typus selbst durch ein Missverständnis entstanden sein. Wenigstens erklären STRZYGOWSKI (Denkschr. d. Akad. d. Wiss. in Wien, Phil.-hist. Klasse, Bd. LI, II, S. 158) und WULFF (Rep. f. Kunstwiss. XXXV, S. 229) die Handbewegung der Allerheiligsten für einen Adorationsgestus. Wie dem auch sei, so spricht die Benennung jedenfalls aus, was die späteren Künstler mit der Wiederholung der Gebärde gemeint haben und die Gläubigen darin sahen. Die Hodigitria richtet die Fingerspitzen ihrer vor der Brust ausgestreckten Hand gegen den kleinen, auf ihrem anderen Arm sitzenden Jesus. Von der morgenländisch-christlichen Kunst schier unzählige Male wiederholt, fand dieser Typus schon früh im Mittelalter den Weg nach dem Abendlande, wo er besonders in Italien und dort, wie es scheint, vor allem in der Stadt der Maria, in Siena, vor dem Durchbruch des Trecentostils beliebt und heilig gehalten wurde (vgl. VENTURI: Storia dell' arte ital. V, Abb. S. 43 fg.; danach unsere Abb. 84 = Gemälde in der Akademie zu Siena). Ja selbst noch das ganze Quattrocento hindurch kam die Hodigitria-Gebärde gelegentlich zur Anwendung, bei *Fra Angelico* sogar häufig (Klass. d. Kunst, Abb. I, 11, 65, 93 u. 158). Meine letzten Beispiele des uralten Motivs finden sich auf den Madonnenbildern *Tacconis* v. J. 1489 in London (Nat. Gall. II, Abb. S. 209) und *Francesco Napolitanos* in Zürich (REINACH III, Abb. S. 366). Im vorletzten Falle scheint sogar der byzantinische Einfluss direkt erneuert zu sein, indem das Christkind, wie manchmal in der morgenländischen Ikonographie, seine Rechte auf diejenige der Mutter legt.

Zwei Mal zeigt Maria auf ihren Sohn: beim Anfang und Ende seines irdischen Lebens; zuletzt gleichwie um uns zur Teilnahme an ihrem bitteren Schmerz anzurufen — als ob sie die Worte des Propheten wiederhole: „Euch sage ich Allen, die ihr vorübergeheth: schauet und sehet, ob irgend ein Schmerz sei wie mein Schmerz“ (Klagelieder Jeremiä I, 12).

Die zeigende Mater dolorosa habe ich nie in der byzantinischen Kunst gesehen,



Abb. 85.

dagegen ein paar Mal schon aus deutschen Kreuzigungsdarstellungen des XI. Jahrh. notiert (Miniatur im Sakramentar Heinrichs II. in München: *Abb. 85*; nach SWARZENSKI: Regensburger Buchmalerei, Taf. 7, Nr. 18, u. Elfenbeintafel im Louvre). Meine Aufzeichnungen sind wahrscheinlich in diesem Punkte mehr als gewöhnlich lückenhaft; denn aus der späteren Kunst nördlich der Alpen bieten sie mir nur ein einziges Beispiel dar, nämlich die Madonnenstatue in der berühmten Kreuzigungsgruppe des Naumburger Domes aus der zweiten Hälfte des XIII. Jahrh. (*Abb. 86*; nach HIRSH: Der schöne Mensch, Mittelalter, Taf. 22). Nur im diesem letzteren Falle ist der Ausdruck vollständig, indem die Mutter sich weinend gegen den Beschauer wendet. — Aber erst in der italienischen Kunst des Trecento und besonders des Quattrocento wird das Motiv verhältnismässig häufig, sei es in Kreuzigungsbildern oder in der zu jener Zeit so beliebten Art von Andachtsbildern, wo der Leichnam des Erlösers in dem Sarge steht oder sitzt („Cristo morto“). Wie in meinen oben erwähnten ältesten Beispielen, betrachtet die Madonna noch jetzt manchmal den Gegenstand ihrer Trauer; oft nimmt sie aber auch, wie in Naumburg, uns zu Zeugen ihres Jammers. Wie sie sich in meinem ersten Beispiele aus dem Trecento, auf dem Kreuzesarme des grossen Kruzifixes von *Niccolò Segna*, a. 1345, in der Akademie zu Siena, zum Beschauer verhält, kann ich leider nicht sagen. Auf dem angehlich bolognesischen Kreuzigungsbilde, um 1380, in Kopenhagen (MARIO KROHN: Italienske Billeder i Danmark, *Abb. S. 9*), blickt sie uns jedenfalls nicht an. In den folgenden Beispielen (das erstgenannte vielleicht noch aus dem Ende des Trecento) wendet sie sich jedenfalls an den Beschauer: auf dem Kruzifixe von *Taddeo di Bartolo* in der Sieneser Akademie (*Abb. 87*; nach VENTURI: Storia dell' arte ital. V, S. 755), in den Kreuzigungsfresken von *Masaccio* in S. Maria novella zu Florenz und von *Fra Angelico* im Louvre (Klass. d. Kunst, *Abb. S. 212*); auf je einer Zeichnung in *Jacopo Bellinis* Skizzenbüchern in Paris und London (GOLOUBEV, Louvre, Taf. 56; Brit. Mus., Taf. 112 = a. 1430) und auf einer italienischen Stickerie des XV. Jahrh. (Les Arts Nr. 30, *Abb. S. 25*); auf dem Relief am Perentola-Tabernakel (Cristo morto) von *Luca della Robbia*, a. 1441—43 (Künstl.-Mon., Taf. z. S. 30); im Predella-Bilde (Cristo morto) von *Fiorenzo di Lorenzo* in Perugia (REINACH: Répert. de peint. II, *Abb. S. 342*) und in der Kreuzigung von *Andrea di Niccolò*, a. 1502, in Siena (REINACH: op. cit. I, *Abb. S. 419*; hier mit beiden Händen zeigend).



Abb. 87.



Abb. 86.

Es kommt wohl auch zuweilen vor, dass irgend eine andere Figur diese Rolle übernimmt, wie z. B. „Sol merens“, also die trauernde Sonne, auf einer den Kruzi-

fixus darstellenden Zeichnung aus karolingischer Zeit in Madrid (Sakramentar in der Acad. de hist. Nr. 35; mir bekannt nur aus einer Phot. von HASELOFF; Antiquedades III, 65), oder ein fliegender Engel auf dem Kreuzigungsfresko *Altichieris* in S. Giorgio zu Padua (Ber. Kunststätt., Abb. 67) oder auch Johannes Evangelista neben dem Kreuze: Fresko



Abb. 88.

von *Sparri Spinelli* (1387—1452) in S. Domenico zu Arezzo (Klass. Bilderschr. Nr. 1429), neben dem Cristo morto: am Grabmal Federighis von *Luca della Robbia*, a. 1446 (Künstl.-Mon., Abb. S. 50), und am Sakramentsaltar in S. Spirito zu Florenz, einer Jugendarbeit von *Andrea*

*Sansovino* (Abb. 88; nach einer Phot. von ALINARI). In den zwei vorletzten Fällen wird die Gebärde mit beiden Händen gemacht.

Aus Gründen, welche gleich unten dargelegt werden sollen, hat es mich überrascht, dass die zeigende Madonna seit dem Anfang des Cinquecento aus meinen Zeichnungen wieder gänzlich verschwindet. Wenn dies nicht einfach auf mangelnder Aufmerksamkeit von meiner Seite beruht, so erklärt sich vielleicht das Aufhören dieses auch vorher ja nicht sehr häufig vorkommenden Ausdruckstypus durch die pathetische Würde in der Erscheinung der Heiligkeit, welche die neue Kunstepoche auszeichnet und welche vielleicht der Allerheiligsten nicht gestattete, an den Beschauer zu appellieren und noch weniger durch ein naïv-impulsives Zeigen ihrer Gemütsbewegung Ausdruck zu geben. Um so bezeichnender für die neue Stimmung ist dagegen die feierliche Verzweiflung der Schmerzmutter auf dem Pietà-Bilde von *Dycks* im Museum zu Antwerpen (Abb. 89: nach Klass. d. Kunst, S. 94), welche mit dem Ausdrücke einer Niobe die thränenvollen Augen zum Himmel hebt und ihre Hand mit einer gewählt-vornehmen Geste halb zeigend, halb nur dekorativ ausstreckt, als ob sie sage: O himmlischer Vater, siehe das Elend deines Sohnes an; so hat er mit seinem Tode deinen Willen erfüllt!

Eben so der Zeit, wo die zeigende Madonna, wenn meine Wahrnehmung zutrifft, aus der italienischen Kunst verschwindet, d. h. während der Hochrenaissance, ist unser Doppelmotiv — d. h. der hinweisende Gestus im Verein mit dem gegen den Beschauer gewendeten Blick — dort vielleicht gewöhnlicher als sonst irgendwo. An dieser Beliebtheit hatte wohl der Einfluss *Leonardos* einen beträchtlichen Teil — er, der ja, wie wir gesehen haben, von der Kunst eine so starke Eindrucksfähigkeit forderte. Ausser an den Engel der „Grottenmadonna“, ist in dieser Beziehung noch an seine Johannes-Bilder zu erinnern: die geradezu verführerisch lächelnde Halbfigur im Louvre und die sitzende Ganzfigur, die uns nur in Kopien bewahrt ist (SEIDLITZ II, Taf. z. S. 120 u. 128). — Von den Beispielen der Hochre-



Abb. 89.

naissance hebe ich sonst nur den heil. Geminianus auf *Correggios* Sebastian-Madonna v. J. 1525 in Dresden hervor (Abb. 90; nach einer Phot. von V.-A. BRUCKMANN), weil der bereits von Alberti ausgesprochene, von Leonardo schon recht nachdrücklich verwirklichte Gedanke, den Beschauer in den Bereich des Bildes einzuziehen, hier eine noch stärkere Entwicklung erreicht hat, indem nämlich der knieende Bischof sich in auffälliger Weise gegen den Beschauer umdreht und ihn durch die Ausstreckung der linken Hand geradezu anruft, während er mit der Rechten auf die himmlische Erscheinung der Jungfrau mit dem Kinde zeigt. Die Entwicklung wird um so deutlicher, wenn wir ihn mit einem etwa 40 bis 45 Jahre älteren Vertreter desselben Figurentypus, dem ähnlich aufgestellten, aber einfacheren und weniger gedrehten, ebenfalls auf



Abb. 90.



Abb. 91.

die göttliche Gruppe zeigenden und sich gleicherweise auf den Beschauer umblickenden Bischof auf dem Madonnenbilde *Ghirlandajos* in der Akademie zu Florenz vergleichen (Abb. 91; nach Künstl.-Mon., S. 32). Was wir in dieser Entwicklung wahrnehmen, ist das wachsende Streben nach Verwertung von illusionistischen Effektmitteln, nach einer selbst aus dem Bilde heraus schwellenden Lebens- und Bewegungsfülle, welche sich auch in der Körperdrehung kundgibt, nach einer unmittelbaren und eindringlich wirkenden Beziehung zum Beschauer. Die Kunst begnügte sich nicht mehr mit dem Scheinbilde des Lebens. Sie wollte dem Beschauer das Leben selbst vortäuschen, als nähme er selber daran teil.

Noch Uebergangsmeister von der Wende des XVI. Jahrh., wie *Lodovico Caracci* (Altarbild in der Pinakothek zu Bologna) und *Caravaggio* (Rosenkranzmadonna in München; Taf. im „Museum“), lassen, nach dem Muster der Renaissance, heilige Nebenfiguren mit Blick und Gebärde die Versammlung zu Anbetung auffordern. Seit der ersten Hälfte des XVII. Jahrh. habe ich aber das Doppelmotiv in der kirchlichen Kunst überhaupt nicht mehr angetroffen — wenigstens nicht bevor die Künstler des XIX. Jahrh. gelegentlich auch in dieser Beziehung wieder an die Renaissance-tradition

anknüpften (z. B. der Apostel Jakobus auf dem Altarwerk *Joseph v. Führichs* in Vöslau, v. J. 1869; Zeitschr. f. bild. Kunst XXIV, Taf. z. S. 105). Ein beträchtlich älteres (zwar nicht kirchliches) Beispiel dieser Wiederaufnahme ist aber Poussin in der 1827 von *Ingres* gemalten Apotheose des Homer im Louvre (Newnes' Art Library, Taf. 5).

In Italien kommt unser Doppelmotiv, das Zeigen in Verbindung mit dem gegen den Beschauer gerichteten Blick, hauptsächlich in repräsentativen Heiligenbildern vor und erhält dementsprechend ein feierliches Gepräge. Allerdings kann ja auch, wenn gleich jedenfalls verhältnismässig selten, in legendarischen Erzählungen — wie z. B. in den Wundern des heil. Antonius, aus der Schule *Andrea del Sartos*, Berlin Nr. 236, und des heil. Kreuzes von *Garofalo* in Ferrara (Ital. artist., Abb. S. 63) — irgend eine Profanfigur uns zum Schauen einladen. Als aber, vom Anfang des XVI. Jahrh. an, das Doppelmotiv, wohl infolge des italienischen Einflusses, auch in der ausseritalienischen Kunst häufiger zu erscheinen beginnt, da verliert es hier zumeist seine religiöse Aufgabe, die Andacht zu wecken, und verwandelt sich ins Triviale oder jedenfalls ins Genremässige. Ein frühes Beispiel ist der auf dem Boden liegende Knabe bei der Heilung des Blinden durch Christus, im J. 1531 von *Lukas van Leiden* gemalt, St. Petersburg (vgl. oben Abb. 38), wo auch sonst zeigende Gebärden vorkommen. Ein französisches Beispiel aus demselben Jahrhundert ist eine junge, auf Diana von Poitiers zeigende Hofdame auf dem *François Clouet* zugeschriebenen Gemälde in Warschau (Zeitschr. f. bild. Kunst, N. F. XXI, S. 266). Spätere Beispiele sind: ein auf dem Boden sitzendes Mädchen auf dem Apelles und den Schuster darstellenden Gemälde *Frans Franckens* II. (1581 — 1642) in Kassel (Meisterwerke, Abb. S. 44) — dieses Bild ist übrigens ebenso reich an zeigenden Gebärden wie dasjenige *Lukas van Leidens* — zwei lachende Frauen auf *Jordaens'* Diogenesbilde in Dresden (BUSCHMANN, Taf. z. S. 80), *Dous* lachender Knabe neben der Alten mit der Mäusefalle, ebenda, *Nicolas Maes*: die ihre faule Küchenmagd verlachende Hausfrau in London (Nat. Gall. II, Abb. S. 3), der böse, eine essende, alte Frau verlachende Gassenjunge von *Murillo* in der Sammlung Carstanjen (Abb. 92; nach einer Phot. d. fotogr. Gesellschaft in Berlin) und das Mädchen auf dem Pferderücken beim Wasserwunder Mosis von demselben Meister in Caridad-Spital zu Sevilla (Klass. d. Kunst, Abb. S. 121).



Abb. 92.

Ogleich nannmehr auf profanem Gebiete, war aber doch dem Doppelmotiv noch eine glänzende Aufgabe vorbehalten — ich denke jetzt an seine Rolle in den Bildnissen, vornehmlich der Barockkunst.

Unbekümmert ob gesehen oder nicht, ziehen auf den Quattrocento-Porträts die



Abgebildeten in Profil an uns vorüber, in der Form nur zufällig, wie durch Fensteröffnungen gesehener Köpfe oder Brustbilder. Die Barockmenschen wollen dagegen zum jeden Preis die Aufmerksamkeit auf sich lenken. Auf ihren Bildnissen zeigen sie sich ja gerne in ganzer Figur oder immerhin als Kniestücke, sie entfalten eine imponierende Pracht, sie gebärden sich mit anmassender Majestät, sie lassen uns nicht vorbeigehen, sie rufen uns an. Sie scheinen nur eine Besorgnis zu haben: das liebe Ich gehörig hervorzuheben.

Zeigende Porträts beginnen, zunächst vornehmlich in Italien<sup>1)</sup>, schon in der ersten Hälfte des XVI. Jahrhunderts aufzutreten. Ich kenne solche von *Andrea del Sarto* (Andrea Fausti im Louvre, Nr. 1651 A), *Lorenzo Lotto* (s. unten), *Sebastiano del Piombo* (Andrea Doria im Pal. Doria zu Rom), *Bronzino* (Vittoria Colonna in den Uffizien; Monatsh. f. Kunstwiss. III, Taf. 54, Abb. 2), *Alessandro Allori* (Bildnis eines jungen Mannes in St. Petersburg) u. A. Schon jetzt, wie auch manchmal später<sup>2)</sup>, hat das Zeigen oft kaum eine andere Bedeutung als die eines sprechenden Lebenszeichens oder einer dekorativen „Kulturgebärde“. Bisweilen wollen jedoch schon zu dieser Zeit die Abgebildeten damit etwas Besonderes von sich selbst aussagen, wie z. B. „der kranke Mann“ im Pal. Doria und der Unbekannte bei Sir J. C. Robinson (Burlington Magazine XVI, Taf. z. S. 333), beide von *Lorenzo Lotto*, obgleich es eben in diesen Fällen wohl für immer ein Geheimnis bleiben wird, was sie uns eigentlich anvertrauen wollen. Um so deutlicher ist der Sinn des Doppelmotivs auf dem Bildnis des Giulio Clovio, von *El Greco* noch während seiner italienischen Zeit gemalt, jetzt im Museum zu Neapel (Abb. 93; nach Zeitschr. f. Bildk., N. F. VIII, Abb. S. 177). Der alte Miniaturmaler sieht hier den Beschauer an und deutet mit dem Finger auf die von ihm selbst illuminierte Handschrift, welche er in seiner Linken hält.



Abb. 93.

Die Glanzzeit des Doppelmotivs in der Bildnismalerei war indessen das XVII. und vielleicht in noch höherem Grade das XVIII. Jahrh. bis an, ja wahrscheinlich über die Schwelle des XIX. Jahrh. hinaus. Nunmehr ist die Hauptaufgabe desselben, etwas Bezeichnendes von dem Dargestellten mitzuteilen, sei es dass dieser auf irgend ein Emblem hinweist, wie Dr. Tulp auf dem von Pickenoy gemalten Bilde (vgl. oben Abb. 80), dass er sein Amt oder seine Lebensstellung angeben will, dass er sich seiner Taten rühmt oder, anspruchsloser, uns von seiner Lieblingsbeschäftigung erzählt, dass

<sup>1)</sup> Ein frühes Beispiel dieser Art aus der niederländischen Kunst ist die Halbfigur des Nicolaus Cannius v. J. 1534, ein Werk der Art des Jan van Scorel, jetzt in Begijnhof zu Amsterdam (Altholländische Malerei I, Taf. 6). Er sieht den Beschauer an und macht ihn durch sein Zeigen auf ein geschriebenes Distichon aufmerksam.

<sup>2)</sup> Ein sehr spätes Beispiel dieser Art ist das Bildnis Mrs Angelo Taylors als „Miranda“ von *John Hoppner* (1759–1810; GLEESON WHITE: The Master-Painters of Britain I, Titeltafel).

er uns sagt, was er am meisten liebt, oder sogar (auf einer Wandkarte) zeigt, wo er seinen Wohnsitz hat oder wo seine Güter liegen.

Aus der Fülle von Beispielen teile ich hier eine Auswahl mit. Auf dem Gemälde eines unbekanntenen Meisters von der Mitte des XVII. Jahrh., jetzt in der Samml. Messing zu Rom (L'Arte XI, Abb. 55), sind die berühmten Bildhauer Algardi und Duquesnoy zusammen dargestellt; der erstere zeigt auf seine Kolossalstatue von Innocentius X., der letztere auf die seinige vom Apostel Andreas. Bekannter ist das Selbstportät *van Dycks* (Klass. d. Kunst, Abb. S. 401), wo er mit der einen Hand auf sich selbst, mit der anderen auf eine Sonnenblume zeigt, wobei er seinen blasierten Blick gegen den Beschauer wendet. Und was es für eine Sonne ist, nach welcher sich der Sinn des Malers nach der Weise der Blume dreht, scheint die goldene Kette, wohl die ihm von Karl I. geschenkte, anzudeuten, welche er uns zugleich vorzeigt —



Abb. 94.

die Sonne der königlichen Gnade! Prosaischere Dinge sagen uns die Gebärden auf einem Gruppenbildnis von *Pickenoy* in Amsterdam (Meisterwerke, Abb. S. 57). Die Regenten des Spinnhauses halten Revision. Die Bücher liegen vor, die Kasse wird eben aufgezählt. Einer von den würdigen Herren scheint eine von dem Beschauer gestellte Frage zu beantworten. Er zeigt mit beiden Händen auf die Verrichtung. Ja, es stimmt, scheint er zu sagen. In einer Familiengruppe von *Maes*, Samml. Cook in Richmond, zeigt der Vater auf einen von seinem Sohn erlegten Hasen; auf zwei Porträts von *Netscher* in Berlin, Kaiser Friedrich-Museum Nr. 850 B u. C, zeigen der Herr und die Frau auf einander; auf einem Bildnis *Verkoljes* in Amsterdam, Rijksmuseum Nr. 2523, ein Herr auf sein Pferd, welches im Hintergrunde vorgeführt wird.

*Largillière* hat den Goldschmied Thomas Germain und seine Frau gemalt, wie sie beide auf die Arbeiten des Ehemannes hinweisen (Abb. 94; nach Les Arts, Nr. 91, S. 1). *Pesne* wieder lässt den Goldschmied Dinglinger auf ein Prachtstück seiner Kunst zeigen, welches er in der anderen Hand hält (HERTH: Kulturhist. Bilderbuch VI, 2986). *A. Vanloo* hat, nebst Joseph Vernet, ein pompöses, im Jahre 1767 von Beauvarlet gestochenes Porträt Pombals gemalt, wo der Staatsmann, bequem in einem Fauteuil sitzend, mit einer grossen Gebärde den Beschauer auf das von ihm nach dem Erdbeben v. J. 1755 wieder aufgebaute Lissabon aufmerksam macht. Das ist mein Werk, sagt er uns. Auf dem grossen Staatsporträt Katharinas II. von *Levitski*, jetzt in dem Museum Alexanders III. in St. Petersburg, zeigt die Herrscherin auf die Reichsinsignien, die Symbole ihrer Macht. Ein Gruppenbildnis des Erbprinzen von Holland und seines Bruders, gemalt von *Joh. Friedr. Aug. Tischbein*, im Schlosse „het Loo“, zeigt die beiden jungen Offiziere den Operationsplan für den Feldzug 1793 studierend, wobei der ältere von ihnen auf die Karte deutet, indem er zugleich auf den Beschauer blickt (Altholl. Malerei I, Taf. 49).

Zu dieser Zeit beginnen aber die Handbewegung und der Blick auch von intimeren Interessen als von eitler Ruhmsucht und Grosstüerei zu reden. Auf einem Familienbildnis von *Roslin* (1718—1793) zeigt die Mutter mit beiden Händen auf ihre Kinder (*Gaz. d. beaux-arts* 1898 I, Taf. z. S. 48), auf einem Gemälde *David's* wieder die Malerin *Fran Vigée-Lebrun* auf das unvollendete Porträt ihrer Tochter, welches sie auf ihren Knien hält (Taf. in „Museum“). In solchen Fällen ist das Doppelmotiv ein Ausdruck des Anflärungsgedankens; meine Kinder meine Welt. Für die Zeitideen nicht weniger bezeichnend ist das Bildnis *Fanni Charrins* von *J.-B.-J. Augustin*: sie steht vorn gegen den Beschauer gewendet und zeigt mit weit ausgestreckter Hand auf einen Rundtempel hoch im Hintergrunde; auf dem Wege dahin liest man die Worte: „La reconnaissance m'y conduit“ (*Les Arts* Nr. 63, Abb. S. 8).

Es kommt ja aber auch zuweilen vor, dass die Figuren nicht ihren Blick, sondern im Gegenteil ihre zeigende Hand gegen den Beschauer richten. So z. B. der links vorn Stehende von den vier Evangelisten auf *Fra Bartolomeos* Gemälde v. J. 1516 im Palazzo Pitti (Abb. 95; nach einer Phot. von Brogi), wo der auferstandene Erlöser, „wie ein Bräutigam aus seiner Kammer“, der christlichen Versammlung entgegensteht. So ungefähr lautet die Antwort des alten Evangelisten, als er, auf die Frage des hinter ihm stehenden und verwundert auf Christus zeigenden, jüngeren Gefährten, die wunderbare Erscheinung erklärt. — Auf *Raffaels* Sixtinischem Madonnenbilde zeigt wieder der heil. Papst schmerzerade auf den Beschauer hin, indem er die Menschheit der herabschwebenden Himmelskönigin empfielt<sup>1)</sup>. — Ein weiteres Raffael Beispiel aus denselben Kunstkreise ist das früher Raffael zugeschriebene Doppelbildnis zweier Männer im Louvre, von welchen der eine in sehr auffallender Weise den anderen auf den Beschauer (oder sonst etwas an seinem Platze Befindliches) aufmerksam macht (*Klass. d. Kunst*, Raffael, Abb. S. 141). — Schliesslich erwähne ich die *Venus* von *Guercino* (Galleria Estense zu Modena), welche seinen kleinen Sohn auffordert, auf den Beschauer zu schiessen.



Abb. 95.

Eine solche Zudringlichkeit, überhaupt eine solche Korrespondenz zwischen Kunstwerk und Beschauer wäre, vermute ich, in ernst gemeinten antiken Bildern undenkbar. Es lag aber eben im Wesen der christlichen Kunst, möglichst eindringlich wirken zu

<sup>1)</sup> In anbetracht dieses gemeinsamen, sonst so seltenen Motivs, wie auch der Uebereinstimmung in der Bildidee und dem Gruppenaufbau, lässt es sich schwerlich annehmen, dass die spätere dieser zwei Malereien ohne Kenntnis der früheren entstanden sei. Hatte also Raffael die Sixtinische Madonna schon vor der römischen Reise *Fra Bartolomeos* gemalt oder malte er das Bild vielleicht eben zu der Zeit (etwa im J. 1513/4), wo der fromme Maler nach Rom kam — wie Vasari behauptet, gerade um die so hoch gelobten Werke Michelangelos und Raffaels kennen zu lernen?



wollen, und deswegen erhielt die zeigende Gebärde schon im Mittelalter, ja wahrscheinlich schon in der vorikonoklastischen Zeit, als die „literarischen“ Tendenzen hervorzutreten begannen, eine weit grössere Bedeutung als je in der Antike — und auch, man darf es wohl behaupten, als im wirklichen Leben. Denn was die christliche Kunst darzustellen hatte, besass ja für den Beschauer, d. h. für die Menschheit, eine Bedeutung, worauf die alten Götter und Mythen nie Anspruch erhoben hatten, eine Bedeutung, worauf die Kunst nicht nachdrücklich genug hinweisen konnte. Diese Hinweisung brauchte jedoch keineswegs in der Form einer direkt-persönlichen Hinwendung an den Beschauer geschehen. Es genügte, dass der Zeigende sich an den Nächststehenden auf dem Bilde mit irgend einer Bemerkung über die dargestellte Begebenheit adressierte oder dass er nur für eigene Rechnung die Gebärde machte, indem er seine ganze Aufmerksamkeit auf das Ereignis richtete und somit auch, mittelbar, diejenige des Beschauers auf die Hauptsache zurücklenkte. Die „Corona“, d. h. der Zuschauerkreis, strahlt sozusagen den vor dem Brennpunkt sich ausbreitenden Erregungsimpuls auf denselben zurück. Ein solches, reflexähnliches Zeigen kommt häufig schon im Utrechter Psalter (s. z. B. die I., 3. u. 7. Taf. zu dem Aufsätze SPRINGERS), wie auch in mehreren anderen mittelalterlichen Handschriften vor. Die mehrfache derartige Anwendung desselben in der Heilung des Blinden von *Lukas van Leiden* (oben Abb. 38) und im dem Apellesbilde *Frans Francks II.* wurde ja schon (S. 62) im Vorbeigehen erwähnt. Andere Beispiele, wo das Zeigen vier bis sechs Mal in einem und demselben Bilde vorkommt, sind *Mino da Fiesoles* Relief mit dem Schneewunder in S. Maria maggiore zu Rom, die Anbetung der Könige von *Botticelli* in den Uffizien (Künstl.-Mon., Abb. S. 65), *Raffaels* Transfiguration<sup>1)</sup>, die Kreuzigung von einem unbekanntem, holländischen Maler um 1500 in der Samml. Glitza, Hamburg (FRIEDLÄNDER: Meisterw. d. niederl. Malerei, Taf. 83) und in einem von den ganz modernen Fresken *Joachim Skorgaards* in der Domkirche zu Viborg (Dänemark).

Ein sprechendes Zeugnis von der Bedeutung der zeigenden Gebärde für die christliche Kunst ist auch ihre Rolle in der Ikonographie, d. h. ihre traditionelle Verknüpfung mit gewissen bestimmten Figuren und Szenen, teilweise schon von der ersten Bildung der ikonographischen Typen in der frühchristlichen Kunst ab und fortwährend durch das ganze Mittelalter und die Renaissancezeit hindurch, überhaupt so lange von einer fortlaufenden ikonographischen Entwicklung die Rede sein kann. Das bemerkenswerteste Beispiel wurde schon erwähnt: der attributive Gestus des Täufers<sup>2)</sup>, dessen

<sup>1)</sup> Vgl. auch oben Abb. 48.

<sup>2)</sup> Selbst noch bei der Limbusfahrt Christi tritt der Vorläufer zuweilen zeigend auf; so z. B. auf der grossen, byzantinischen Wandmosaik in Torcello v. Anf. d. XIII. Jahrh., in dem spätbyzantinischen Malerbuch vom Berge Athos (vgl. die Uebersetzung SCHÄPFERS, S. 207) und auf dem mit kleinen Bildern bemalten Quadriptychon, angeblich südfranzösischen Ursprunges um 1400, beim Herrn Douglas in London (BOUTQUOT: Primitifs franc., Taf. 17). — Auch die kirchlichen Schriftquellen des Mittelalters erwähnen das Zeigen des Täufers (ein paar Beispiele bei SITTL: Gebärden der Griechen und Römer, S. 302, Fussnote 1). Neben seiner Figur, unter den Reliefs der Meister *Nikolaus* und *Wilhelm* an der Fassade von S. Zeno in Verona, XII. Jahrh., steht folgende Inschrift: *Sensit pre dixit monstravit gurgite tinxit* (ZIMMERMANN: Oberitalische Plastik, S. 91). — Der kostbare Finger soll sich jetzt in der Bretagne, in Saint-Jean-du-Doigt in Plougaznou, befinden (vgl. die Aufsätze des ANATOLE LE BRAZ in Revue de Paris, 1900, S. 537 fg. u. 797 fg., auf welche mein Freund, Prof. Y. Hirn in Helsingfors, mich aufmerksam gemacht hat).

Ursprung jedenfalls in der vorikonoklastischen Zeit liegt. Das Zeigen war aber, wenigstens seit dem IX. Jahrh., eine gewöhnliche Prophetengebärde im allgemeinen, sei es dass die Hinweisung den in offenen Büchern oder auf Schriftbändern<sup>1)</sup> lesbaren Weisungen selbst, deren daneben abgebildeter Erfüllung oder bildlich dargestellten Gleichnissen (z. B. der „porta clausa“ Hesekiels, XLIV, 2) galten. — Von den zeigenden Engeln soll weiter unten die Rede sein.

Es ist ja möglich, dass ein früher benütztes Motiv spontan wieder auftauchen kann, wenn es in dem gegebenen Falle nahe zur Hand liegt. So mag z. B. *Raffaello* oder der Schüler, dem er diese Aufgabe anvertraut hatte, die oben erwähnte Doppelgebärde Adams (Abb. 68) selbst erfunden haben. Immerhin zeigt aber schon in den venezianischen Mosaiken vom XIII. Jahrh. der hier allerdings stehende Adam auf die ihm von Gott vorgestellte Eva (Rev. de l'art chrét., 1909, Abb. S. 350) und machte es gewiss schon in der (stark ruinierten) Miniatur der frühbyzantinischen Cotton-Bibel, wel-



Abb. 96.



Abb. 97.

che in den noch erhaltenen Teilen mit der Mosaik übereinstimmt (vgl. in meinen „Genesismosaiken“, Taf. IX, 64 n. 65). Diese Komposition, nebst der Gebärde Adams, kehrt überraschend genau auch in karolingischen Bibeln der Pariser Nat.-Bibl. (f. lat. 1 = Abb. 96; nach Reprod. réduites, Taf. 2) und des Brit. Mus. zu London (Add. 10.546) wieder. — Als aber das paradisiische Glück ein baldiges und schimpfliches Ende nahm, und Adam und Eva nach der Menschen Sitte, so gut es eben ging, sich selbst zu entschuldigen und einander und andere zu beschuldigen begannen, da zeigte er auf sie, sie wieder auf die Schlange, und zwar wenigstens schon in karolingischen Miniaturen (Bibel-Handschriften in London [Kunsthist. Bilderbogen; Handausg. II, N:o 61] und Bamberg); später z. B. auf der ehernen Bernward-Thür v. J. 1015 in Hildesheim, auf Meister *Betrans* Grabower Altar v. J. 1379 in Hamburg (Abb. 97; nach LICHTWARK, S. 207)

und noch auf einem Gemälde von *Domenichino* (s. meine „Genesismosaiken“, Taf. IV,

<sup>1)</sup> Es versteht sich fast von selbst, dass das Zeigen in Bücher oder auf Schriftbänder ein für die christliche Kunst bezeichnendes Motiv sein muss. Folgt der Finger, zur Leitung des Blickes, den Zeilen des Textes, so bedeutet die Gebärde einfach Lesen. Diese Gebärde macht z. B. der kleine Jesus auf dem Arm seiner Mutter in einer französischen Holzgruppe d. XIV. Jahrh. im Bargello, Florenz (Les Arts Nr. 32, Abb. S. 16). Als Zitationsgestus bei Wortstreiten wird das Motiv ganz besonders ausdrucksvoll bei Daniel an dem Mosesbrunnen *Stäters* v. Anf. d. XV. Jahrh. in Dijon (Taf. im Klass. Skulpturenseh.) und bei Plato auf einem der Reliefs von *Luca della Robbia* am Domkanonale zu Florenz, im J. 1437 bestellt (Taf. ebenda). Als attributiver Charakterzug eines Gelehrten benützt *Rubens* den Gestus an Justus Lipsius in der Porträtgruppe v. J. 1602 in der Pitti-Galerie (Klass. d. Kunst, Abb. S. 6).

23). Bisweilen begnügen sich die Künstler nur mit der Gebärde Adams, wie in den venezianischen Mosaiken und in den „Très riches heures“ des 1416 gestorbenen Herzogs von Berri, jetzt in Chantilly (Les Arts Nr. 37, Abb. S. 27).

Ich kann mich jedoch nicht in ikonographische Untersuchungen vertiefen, sondern muss mich mit allgemeinen Andeutungen begnügen.

Wenn wir uns nun an die neutestamentlichen Bilder wenden, um traditionell benützten, zeigenden Gebärden nachzuspüren, so finden wir solche schon in frühchristlichen Katakombenmalereien (GARRUCCI II, Taf. 59, 2), auf Sarkophagen (Abb. 98: Orig. im Lateranmuseum zu Rom), Elfenbeinreliefs u. s. w., wie auch im Mittelalter häufig (vgl. z. B. Abb. bei SCHMID: Geburt Christi), gelegentlich sogar noch viel später, wenigstens bis ins XVII. Jahrh. hinein, an irgend einem der drei Könige oder der Hirten bei der Offenbarung des Sternes, bzw. des Engels, und bei der Geburt oder Anbetung des Kindes; in der mittelalterlichen Kunst auch beim Ritt der Könige nach Bethlehem. Auf einem romanischen Emailreliquar aus Limoges, im Kestner-Museum zu Hannover, zeigen sogar bei der Anbetung alle drei Könige auf das Kind (Jahrb. d. preuss. Kunstsamm. 1900, Abb. im 2. Heft).



Abb. 98.

Bei der Darbringung des Kindes im Tempel zeigt die Prophetin Hannah nicht selten auf den kleinen Jesus, so schon auf der Triumphbogenmosaik des Papstes Sixtus (432—440) in S. Maria maggiore zu Rom (GARRUCCI IV, 212, 2), nachher in der abendländischen Kunst des Mittelalters (z. B. auf dem Gemälde von *Ambrogio Lorenzetti* in der Akademie zu Florenz; *L'Arte* VII, Abb. S. 304) und noch auf einem *Rueland Frucauf* zugeschriebenen Gemälde v. J. 1499 in Grossgmain (Altdutsche Malerei, Abb. 70); wogegen sie in der byzantinischen Kunst zumeist (?), wie zuweilen auch in der abendländischen, gen Himmel zeigt.

Mit Anspielung auf seine Worte bei der Fusswaschung (Joh. XIII, 9): „Herr, nicht die Füße allein, sondern auch die Hände und das Haupt“, zeigt Petrus in abendländischen Darstellungen bisweilen deutlich mit dem Finger auf seinen Kopf, z. B. im Antiphonarium Hartkeri in St. Gallen, von der Wende des X. Jahrh., und in der Holzkham-Bibel lat. 7, aus dem Trecento (mir nur aus einer Phot. von A. HASELOFF bekannt). In der byzantinischen Kunst, wenigstens vom IX. Jahrh. ab (vgl. HASELOFF: *Codex Rossanensis*, S. 102), führt er dagegen die Hand zum Scheitel — eine verschieden gedetete Gebärde, welche ich ebenfalls für ein Zeigen halte. Wenigstens schon im XI. Jahrh. fand dieses morgenländische Motiv den Weg nach dem Abendlande, zunächst besonders nach Italien, und wurde seit der romanischen Epoche während des Mittelalters überall der gewöhnliche Gestus Petri bei dieser Gelegenheit. Mein letztes Beispiel aus Italien ist ein früh-quattrocentistisches Relief von gebranntem

Ton in der Pellegrini-Kapelle, S. Anastasia zu Verona, nördlich der Alpen ein kirchliches Wandgemälde v. J. 1571 zu Aakirkeby in Dänemark.

Von der „occe homo“-Gebärde des Pilatus, die man sich gewiss als ein Hinweisen zu denken hat, besitze ich nur recht wenige und zufällige Aufzeichnungen: ein paar aus der deutschen Kunst des X—XI. Jahrh. (z. B. Codex Egberti; KRAUS, Taf. 47 = *Abb. 99*), die meisten aus dem XVI. Jahrh. (*Dürer, Brüggemann, Lukas van Leiden, Tizian, Correggio, Morales*), aus dem XVII. Jahrh. *Rembrandts* Radierung v. J. 1665 (Klass. d. Kunst, Abb. S. 106/7).

Nirgends war aber die ikonographische Aufgabe der zeigenden Gebärde so gross und mannigfach wie in den Kreuzigungsdarstellungen,



Abb. 99.

besonders in abendländischen des späteren Mittelalters, als sich die Szene zu der reichsten im christlichen Kunstdrama, nächst dem jüngsten Gericht, entwickelte. Beiderseits der Alpen (in Italien schon vom Anfang des Trecento ab, in Mitteleuropa beträchtlich später) wetteiferten die Künstler, sich die grosse und bunte Schar vorzustellen, welche die gerichtliche Vollstreckung des Urteils, die Neugierde, die Rache oder die Liebe auf Golgatha versammelt hatte. In dieser Menge musste es Leute gegeben haben, welche auf Christus zeigten, sei es aus Teilnahme oder Verwunderung, oder auch aus Hass und Schadenfreude, wohl auch um einer irgend einem Begleiter oder einem zufälligen Nachbarn gemachten Bemerkung Nachdruck zu geben. Ohne das uralte Darstellungsschema in den Hauptzügen aufzugeben, füllte man es — wohl nach dem Vorgange der Mysterienspiele — mit einem reichen Leben, um somit den Eindruck einer unmittelbar geschauten Wirklichkeit zu erzeugen.

Mit Rücksicht auf unser Motiv wähle ich als Beispiel das Predellenbild *Simone Martinis* im Museum zu Antwerpen (*Abb. 100*: nach Klass. Bildersch.). Im Vordergrund sehen wir hier zwei Knaben, welchen es gelungen ist, sich bis zum Kreuze durchzudrängen. Der eine schant zum Gekreuzigten empor, während der Gefährte, ihn verträulich um den Rücken fassend, mit weit ausgestrecktem Zeigefinger seine Aufmerksamkeit auf die in Ohnmacht sinkende Maria zu lenken sucht<sup>1)</sup>.

<sup>1)</sup> Die Gruppe von zwei neugierig zeigenden Buben scheint, wie Prof. O. SIRÉN in Stockholm mir gegenüber bemerkt hat, in den Kreuzigungsbildern des späteren Trecento nicht selten zu sein, besonders, wohl nach dem Vorgange Simones, in der sienesischen Kunst. Sirén hat mich besonders auf ihr Vorkommen in dem Fresko von *Berna* in der Collegiata zu S. Gimignano (*VENTURI: Stor. d. arte ital. V, Abb. S. 741*) und,

Mit hauptsächlichlicher Ausnahme der schon (oben S. 58/9) erwähnten Mater dolorosa findet man die zeigenden Gebärden vornehmlich unter den Juden und Heiden, welche gewöhnlich rechts vom Kreuze stehen (unter ihnen später auch Reiter). Mein ältestes Beispiel ist einer von den „Hellenen“ im griechischen Chludoff-Psalter, IX. Jahrh. (vgl. meine „Psalterillustrationen“, Abb. S. 58). Die in dieser Gruppe am häufigsten wiederkehrende Figur ist der auf Christus zeigende Hauptmann, dessen Gebärde seinen Worten entspricht: „Wahrlich *dieser* Mensch ist Gottes Sohn gewesen“. In der mittelbyzantinischen Kunst bildet er mit seinem, gleichwie vor Schrecken, zurückweichenden Seitenschritt geradezu eine typische Erscheinung. Im Abendlande spielte dieser Krieger, hier bisweilen breitspurig stehend (vgl. meine Arbeit über die „Beinstellungen“, S. 27), bisweilen auch zu Ross, und nicht selten seine auf einem Blatte geschriebenen Worte tragend, seit dem XIV. und — besonders nördlich der Alpen, wo sich ja im allgemeinen die ikonographische Tradition länger behauptete — bis zum Anfang des XVI. Jahrh., häufig eine sehr in die Augen fallende Rolle (vgl. Abb. 100).

Von dem Fingerdeuten des Longinus auf seine bösen Augen war schon oben (S. 23/4) die Rede.

Die christliche Ikonographie kennt ausserdem noch zwei Fälle, wo zeigende Gebärden traditionell benützt wurden. Zunächst beim Besuche der Frauen am Grabe Christi, wo ja ein Engel zu ihnen sprach: „Kommt her und sehet die Stelle, da der Herr gelegen hat“ (Matth. XXVIII. 6). So weit ich ersehen kann, ist unser Motiv erst verhältnismässig spät in diese Szene eingeführt worden. Vor dem Bildertreite wurde nämlich der Engel, wenn ich nicht irre, immer nur sprechend dargestellt, wie im Abendlande sehr oft auch im eigentlichen Mittelalter. Die mittelbyzantinische Kunst bildete den in das Grab zeigenden Engel zu einem leicht erkenntlichen und sehr bezeichnenden Figurentypus aus<sup>1)</sup>, der ja bisweilen im Abendlande nachgeahmt — ich erinnere nur an das Bild an *Duccios* grossen Altargemälde in Siena — jedoch, selbst wo der Engel zeigt, keineswegs herrschend wurde<sup>2)</sup>. Meine spätesten Beispiele sind etwa von der Zeit um 1600 (*Annibale Carracci* und *Elsheimer*). — Besouders erwähne ich das Fresko *Fra Angelicos* im S. Marco-Kloster zu Florenz (Klass. d. Kunst, Abb.

sogar verdoppelt, auf einem sienesischen, sehr figurenreichen Gemälde im Louvre aufmerksam gemacht. Einzelne auftretende, zeigende Kinder findet man zuweilen in den Kreuzigungsbildern, wenigstens im XV. Jahrh. auch nördlich der Alpen (z. B. in dem Gemälde vom *Meister des Hausbuches* im städt. Museum zu Freiburg; CLEMENS u. FIRMENICH-RICHARTZ: Ausstellung zu Düsseldorf 1904, Taf. 67). Nicht ohne Ueberschuldung habe ich aber das sienesische Motiv von je zwei Knaben nebst der Gebärde in holländischen Kalvarienbildern des beginnenden XVI. Jahrh. wiedergefunden: auf einem Gemälde von *Cornelius Engelbrechtz.* in Baseler Privatbesitz (ibid. Taf. 69) und auf einem Delfter Triptychon in der Nat. Gall. zu London (Burl. Mag. XXIII, Taf. z. S. 107). Abwechselnd wie in italienischen Bildern, gilt die Gebärde im ersten Falle dem Gekreuzigten, im letzteren der Madonna. Mag die Uebereinstimmung eine nur zufällige sein?

<sup>1)</sup> Noch das Malerbuch vom Berge Athos (SCHÜRRERS Uebers. v. J. 1855, S. 209), erwähnt das Zeigen des Engels am Grabe Christi.

<sup>2)</sup> Uebrigens ist dieser Typus nicht einmal in der byzantinischen Kunst allein herrschend. Das ebenso qualitativ dürftig wie quantitativ reich illustrierte Evangeliar d. XI. Jahrh. in der Pariser Nationalbibl., I. gr. 74, enthält mehrere Darstellungen des Besuches der Frauen am Grabe, dabei jedoch nur ein Beispiel des fraglichen Typus (Reprod. réduites I, Taf. 54 u. 89, II, Taf. 181 u. 183).



S. 118), weil der Engel hier mit der einen Hand in den leeren Sarg, mit der anderen auf die oben erscheinende Halbfigur des verklärten Erlösers zeigt. Diese Doppelgebärde bezieht sich aber nicht auf die oben zitierten, sondern auf die gleich vorhergehenden Worte des Himmelsboten: „Er ist nicht hier, er ist auferstanden“. Um die Meinung begründlich zu machen, hat sich der Künstler, nach mittelalterlicher Sitte, die *licentia artistica* genommen, den nicht Anwesenden in das Bild aufzunehmen und den Unsichtbaren wenigstens dem Beschauer sichtbar zu machen.

Die letzte Darstellung aus der evangelischen Geschichte, wo das Zeigen eine historische Bedeutung bekam, ist die Himmelfahrt Christi, wo manchmal nicht nur die zwei Engel, welche bei dieser Gelegenheit den Aposteln erschienen, sondern auch etliche von diesen auf den emporschwebenden Heiland zeigen — die ersteren mit bezug auf ihre Worte: „Dieser Jesus, welcher von euch ist aufgenommen gen Himmel“, die letzteren aus Staunen. Meine ältesten Beispiele finden sich auf den palästinischen Anpullen in Monza (GAREUCCI VI, 433 fg.) und in der syrischen sog. Rabula-Handschrift v. J. 586 in Florenz (ibid. III, 139). Nachher habe ich das Motiv manchmal in der mittelalterlichen Kunst, sowohl der byzantinischen als (seit der karolingischen Epoche) der abendländischen, wahrgenommen. Seit dem XIV. Jahrh. beschränken sich meine Aufzeichnungen auf einige italienische Beispiele, darunter ein paar aus der Kuppelmalerei *Correggios* in S. Giovanni zu Parma (Klass. d. Kunst, d. Abb. 61 u. 73). — Ganz entsprechend zeigen Engel und Apostel auch bei der Himmelfahrt Mariä von *Tizian* und *Correggio*.

Im Leben sieht man kleine Kinder zugleich mit dem Blick auch den Finger gegen irgend einen Gegenstand richten, welcher ihr lebhaftes Interesse erregt, und bei derselben unfreiwilligen Ausdrucksbewegung können sich sogar Erwachsene, selbst in vollständiger Einsamkeit, ertappen, wenn etwas ihre Neugierde, ihr Staunen, ihre Bewunderung oder überhaupt eine plötzliche Gemütsveränderung hervorruft. Aus der Kunst führe ich ein paar Beispiele an, zunächst den Knaben auf einem japanischen Holzschnitt (abgeb. in „Meister der Farbe“, II. 44), der in wilder Entzückung auf eine Marionettenvorstellung zeigt, den kleinen Jesus auf einem Madonnenbilde von *Sodoma* in der Gal. Borghese zu Rom, dem Joseph eine Blume reicht, und das ganz kleine Kind auf einer von De Launay gestochenen Zeichnung *Freudebergs*, aus der zweiten Hälfte des XVIII. Jahrh. (Abb. im „Kupferstich-Kabinet“ IV), dessen Aufmerksamkeit eine Katze fesselt. Kann anderswo tritt aber die Ausdrucksfähigkeit unserer Gebärde in dieser Bedeutung so klar zu Tage, wie auf einem griechischen Vasengemälde noch recht archaischen Stils, wo die von der ersten Schwalbe geweckte, freudige Ueberaschung geschildert wird (Abb. 101; nach BAUMEISTER: Denkm. d. klass. Altertums III, S. 1985). Die drei anwesenden Figuren schauen alle dem vorüberfliegenden Frühlingsboten nach, zwei zeigend, die dritte mit offen emporgestreckter Hand <sup>1)</sup>. In *naiv-primiti-*

<sup>1)</sup> Wie auch manchmal in der mittelalterlichen Kunst, zur Abwechslung mit dem Zeigen, die Hirten bei der Offenbarung des Engels und die Apostel in den Himmelfahrtsdarstellungen die eine Hand offen nach der wunderbaren Erscheinung strecken.

ver Weise gehen ihnen die Worte geschrieben aus dem Munde hervor. Ein Jüngling ruft aus: „Siehe die Schwalbe“, ein bärtiger Mann antwortet: „Ja, bei Herkules“, der dritte, ein halberwachsener Knabe, stimmt mit den Worten „Wahrlich, so ist es“ ein, und für seine eigene Rechnung scheint der Künstler die Reflexion hinzugefügt zu haben: „Also, der Frühling ist schon da!“<sup>1)</sup>



Abb. 101.

puls oder absichtlich — in der Form schmeichelnder Aufmerksamkeit oder Huldigung oder gar als eine förmliche Akklamation — im Zeigen ausspricht, so gehen Handbewegung und Blick gewiss in einer und derselben Richtung. Aus der Kunst verschiedener Zeiten führe ich einige Beispiele an. Auf einem griechischen Vasengemälde freischönen Stils in München nimmt ein junger Mann („Bellerophon“) seine Braut entgegen (Abb. 102; nach BAUMEISTER I, S. 303); daneben steht sein Freund und zeigt ganz aus der Nähe auf die junge Frau. So auch der neben Zeus stehende Eros auf die wegen des drohenden Perserkrieges betrübte „Hellas“, auf der grossen Darius-Vase in Neapel (ibid., Taf. 6) — in welchem letztgenanntem Falle die Gebärde jedoch vielleicht mehr Teilnahme an dem Gescheh der Bedrohten als Bewunderung enthält. Ein reiner Huldigungsgestus ist das den Erlöser betreffende Zeigen des aufwartenden Engels auf dem karolingischen, wahrscheinlich aber ein hellenistisch-frühchristliches Vorbild wiederholenden, fünfteiligen Elfenbeindiptychonblatt aus Lorsch im Vatikan (GARRUCCI VI, 457, 2). In der Bibel Karls d. Kahlen (Paris, f. lat. 1) zeigen drei von den (in



Abb. 102.

<sup>1)</sup> Freude bedeutet ja auch auf christlichen Bildern die Gebärde der drei Könige, wenn sie den Stern gewahr werden (vgl. Matth. II, 10).

den Ecken der betreffenden Miniatur dargestellten) Kardinaltugenden auf den in der Mitte tanzenden König David, während die vierte ihre offene Hand ihm entgegenstreckt (Reprod. réduites, Taf. 4). Reine Akklamation ist das abwechselnd mit der offen gestreckten Hand benutzte Zeigen auf dem Salomo-Bilde in der karolingischen „Callisto-Bibel“ in S. Paolo f. l. m. (Abb. 103). Auf dem romanischen Tympanrelief an der Kirche zu La Charité-sur-Loire zeigt Moses (oder Elias) bei der Verklärung Christi auf diesen (VITRY u. BRIÈRE: *Sculpt. franç.*, Taf. 9), so auch Moses auf dem Verklärungsbilde *Jan van Scorels* (?) in Kassel (Meisterwerke, Abb. S. 162). Bewunderung enthält der Ausdruck gewiss auch, wenn irgend ein Hirt oder ein Neugieriger aus dem Gefolge der Könige in italienischen Anbetungsbildern des Tre- bis Cinquecento mit mehr oder weniger ausgestrecktem Finger das heilige Kind betrachten (z. B. *Bartolo di Fredi*, Gal. zu Siena, Nr. 104, u. *Luini* im Dome zu Como = REINACH: *Rép. de peint.* I, Abb. S. 63). So zeigt auch ein Pilger bei der Predigt des heil. Stephan auf diesen, Gemälde von *Carpaccio* im Louvre (LUDWIG u. MOLMENTI, Taf. z. S. 248), und ein Engelen auf die zum Himmel fahrende Maria auf *Tizians* Assunta-Bilde in Venedig. Aus späteren Zeiten erwähne ich nur einen lumpigen Kerl beim Triumphe Marats, Gemälde von *Boilly* im Museum zu Lille, Nr. 67.



Abb. 103.

Der Ausdruck eines gnädigen Wohlgefallens — oder wenigstens einer gefälligen Anerkennung — wird das Zeigen auf Dedikationsbildern in gewissen kostbaren Miniaturhandschriften des späteren Mittelalters, wo die Ueberreichung eben des betreffenden Buches selbst an den hohen Besteller dargestellt wird. Ein Beispiel gibt uns Charles V., der beim Empfang der von *Jean de Bandol* illuminierten Bibel v. J. 1372, jetzt im Museum Meerman-Westreenen in Haag, auf den Prachtkodex zeigt (MICHEL: *Hist. de l'art* III, n, Abb. S. 116).

Was bei der Bewunderung das Zeigen bedingt, ist wohl eigentlich die Verwunderung oder Ueberraschung. Unsere von dem Wunderbaren absorbierte Aufmerksamkeit strömt sozusagen durch die Zeigefingerspitze dem Erstaunlichen entgegen. Es folgt hier eine Reihe von mehr oder weniger bezeichnenden Beispielen aus verschiedenen Zeiten. Zunächst aus der Antike: die Nymphe, welche auf einem pompejanischen Wandgemälde mit dem Finger auf den betrunken auf dem Boden liegenden Herkules deutet, und, in einer der Terenz-Illustrationen (Eunuchus IV, 5), Antipho adulescens, der mit ausgestrecktem Finger Chærea fragt, warum er in Kastratenkleidern auftritt (Reprod. réduites, Taf. 36). Aus dem Mittelalter: die knieende Mutter bei der Auferweckung von Jairi Töchterlein im sog. Evangeliar Kaiser Ottos III., München Nr. 4453 (LEDBINGER, Taf. 22), und zwei Zuschauer, welche über den Anblick des Riesen Christophorus staunen, Stuttgart, Passionar aus Zwiefalten, XII. Jahrh. Aus der neueren Kunst: in einem der Fresken *Filippino Lippi's* in S. Maria novella zu Florenz ein Krieger, der auf den vom Apostel Philippus gebannten Drachen zeigt; zwei auf die Bestrafung He-



liodors zeigende Frauen auf dem Fresko *Raffaels* im Vatikan (Klass. d. Kunst, Abb. S. 50); auf einem Relief des Sebaldusgrabes von *Peter Vischer* einer von den Zuschauern in der Szene, wo der Heilige sich an brennenden Eiszapfen wärmt (Künstl.-Mon., Abb. S. 33); einer von den Generälen Konstantins d. Gr., der das himmlische Wunderzeichen gewahrt wird, Skizze von *Rubens* in der Samml. Johnson zu Philadelphia (Klass. d. Kunst, Abb. S. 231); ein Greis beim Feste Kleopatras von *Jan Steen*, wo die Königin sich anschiekt, die kostbare Perle anzulösen, Samml. Sedelmeyer (Les Arts Nr. 114, Abb. S. 32), und, auf dem Wandgemälde *Wilhelm von Kaulbachs* v. J. 1859 im German. Museum zu Nürnberg, ein Jüngling, der hocharbeitend den Zeigefinger gegen die Leiche Karls d. Gr. ausstreckt (Abb. 104: nach Künstl.-Mon., S. 53).

Ebenso leicht wie die Verwunderung in Bewunderung, verwandelt sich die Ueberraschung unter Umständen auch in Furcht und Schrecken. Und in der Tat kann es in ein paar von den eben erwähnten Beispielen fraglich sein, ob wir nicht bei dem Ausdruck eher Entsetzen als Staunen voraussetzen dürfen. Dieselbe Bemerkung gilt auch, in der vatic. Kosmas-Handschr., VI—VII. Jahrh. (GARRUCCI III, 148, 1), für einen von den Gesandten des Königs von Babylon, der vor dem Wunder zurückweicht, welches König Hiskias geschehen war, und der auf die Sonne zeigt, die bei jener Gelegenheit zehn Stufen hinter sich zurückging (II. Kön. XX, 11; vgl. II. Chron. XXXII, 31, u. Jesaja XXXIX, 1<sup>1</sup>). In der in England am Schluss des XIII. Jahrh. geschriebenen und illustrierten Apokalypse des Brit. Mus., Add. 35.166, deutet ein Mann entsetzt auf den Engel, der die Sonne auslöscht (Reprod. from illum. manuscr. II, Taf. 12). Zu dieser Kategorie gehört noch, auf dem bald Melozzo, bald Palmezzano zugeschriebenen Wandgemälde in S. Girolamo zu Forlì, der vor Entsetzen schreiende Richter, der den Finger gegen die von S. Giacomo di Compostela auferweckten Hühner streckt (Abb. 105: nach einer Phot. von ALINARI). Und eine stärkere Erregung als blosse Ueberraschung veranlasst wohl auch den aus dem Bade gestiegenen Krieger auf dem Karton *Michelangelos* nach der Richtung der nahenden Gefahr zu zeigen (Klass. d. Kunst, Abb. im Text S. XX).

Der tiefste Grund zu dem Zeigen als impulsiver Ausdrucksbewegung, d. h. wo es sich nicht um ein Aufmerksammachen handelt, ist gewiss einfach die in dieser Richtung konzentrierte Aufmerksamkeit, weshalb ja auch

<sup>1</sup>) Auf der Miniatur scheinen die Babylonier bei dem Wunder selbst anwesend zu sein, während sie, nach dem biblischen Bericht, davon nur aus dem Munde Hiskias hörten. Der Logik der naiven Kunst gemäss musste es so sein, weil die Erzählung sonst gar nicht darstellbar wäre und die Kunst schlechterdings alles muss darstellen können.

der Blick in solchen Fällen zumeist derselben Richtung folgt. Mein ältestes Beispiel des Fingerdeutens als reiner Wahrnehmungsgebärde ist, auf der archaischen, in Sparta gefertigten Archesilas-Schale in Paris, VI. Jahrh. v. Chr., der Sklave, der, den Zeigefinger gegen die Wagezuge streckend, die richtige Abwägung des kostbaren Silphions feststellt (BüSCHOR: Griech. Vasenmalerei, Abb. S. 125). Auf dem schon erwähnten Wandgemälde aus Herkulanum (s. oben Abb. 6) liest ein junger Mann, den Zeigefinger gegen das in der Linken gehaltene Diptychon richtend, den Anwesenden den Orakelspruch vom Tode des Admetos vor. Mit derselben Gebärde betrachtet Aeneas in einer Miniatur der spätantiken Vergil-Handschrift, Vatic. Nr. 3225, das im Bau begriffene „Karthago“. Wenn in mittelalterlichen Darstellungen der Geburt Jesu, Joseph nicht so apathisch wie gewöhnlich dasitzt, so bezeugt er bisweilen durch ein Fingerdeuten seine Teilnahme für die Mutter und das Kind (Beisp.: Wandgemälde d. IX. Jahrh. in S. Lorenzo an den Quellen des Volturno, abgeb. in BERTAUX' *Italie méridionale*, S. 96, u. abendländ. Miniatur in München, Nr. 11.308, aus der ersten Hälfte d. XIII. Jahrh.). An den Sklaven auf der Archesilas-Schale erinnern gewissermassen der Engel und die Teufel bei der Seelenwägung im Psalter der Königin Blanche vom Beginn d. XIII. Jahrh. in der Arsenalbibl. zu Paris (H. MARTIN: *Joyaux de l' Arsenal*, Taf. 47), und vollends ein Gegenstück zum Vorleser im Admetos-Bilde ist der lesende Johannes auf einem gestickten Antependium d. XIV. Jahrh. aus Pirna, nunmehr in Dresden (*Zeitschr. f. bild. Kunst* IV, Taf. z. S. 276). Mit derselben Handbewegung begrüsst, in einer Miniatur des *Johannes von Valkenburg*, um die Mitte des letztgenannten Jahrh., im erzbischöflichen Museum zu Köln, Joachim die eben geborene Maria, die ihm von einer Magd gebracht wird (SCHEIBLER u. ALDENHOVEN: *Gesch. der Kölner Malerschule* I, Taf. 4), und bekundet, in einer französischen Handschrift v. J. 1461 in der Bibl. zu Brüssel (Christine de Pisan: *Épître d'Othéa à Hector*; J. VAN DEN GHEYN, Taf. 69), Aktäon seine unverschämte Neugierde, als er Diana und ihre Nymphen im Bade überrascht. Aus der Kunst des Mittelalters und der Folgezeit verdienen vielleicht noch die seit dem XIII. Jahrh. in den Miniaturhandschriften hier und da auftretenden und mit der zeigenden Gebärde ihre Harngläser wahrnehmenden Ärzte eine besondere Erwähnung (z. B. in einem vläm. Breviar in Cambridge, Trinity Coll., B. XI. 22, XIII—XIV. Jahrh. [*Abb. 106*; nach einer Phot. d. Verf.], und in den „Heures d'Anne de Bretagne“, im Anf. d. XVI. Jahrh., wahrscheinlich von *Jehan Bourdichon* illustriert, Paris, Bibl. nat.: *Reprod. réduites*, Taf. 39), u. s. w.

Ich denke, der moderne Kulturmensch zeigt nicht mehr gar so leicht aus einfachem Aufmerksamwerden, wie die impulsiveren Menschen des Mittelalters, so dass also diese Ausdrucksbewegung bei ihm zumeist eine stärkere Erregung erfordert. Wie dem aber auch sei, jedenfalls scheint das Motiv in jener Bedeutung in der neueren Kunst recht selten zu sein. Vielleicht will *van Dyck* den das schlafende Liebespaar Diana und Endymion entdeckenden Satyr im Prado-Museum durch dessen, trotz der geringen Entfernung, weit ausholendes Zeigen als ein naives Naturwesen charakte-



Abb. 106.

risieren (Klass. d. Kunst, Abb. S. 60). Ausserdem neme ich nur den Stich von *Morreau le jeune*, wo die junge Frau — gewiss nicht ohne Bewunderung — auf den von ihrem Gatten mit Pfeil und Bogen erlegten Fasan zeigt (HIRTU: Kulturhist. Bilderbogen VI, 8462).

Es trifft sich wohl auch mitunter, wenn wir mit unseren Worten eindringlich wirken wollen, dass wir den Zeigefinger gegen den Angeredeten richten, d. h. dass die Handbewegung der Richtung der Rede folgt. Diese Geste findet sich auch zuweilen schon in der Antike (z. B. Hermes vor Apollo und Artemis auf einer korinthischen Hydria; abgeb. in *Mon. ined. dell' instit. I, Taf. 57*). Besonders bezeichnend ist aber in der christlichen Kunst ihre recht häutige Anwendung bei dem Verkündigungengel, in dessen Worten: *Spiritus sanctus superveniet in te* (Lukas I, 35), sie ja auch eine besondere Motivierung erhält. Ich habe diese Verkündigungsgestalt in verschiedenen Epochen angetroffen, mit dem Wandgemälde in den Katakomben Priscillas beginnend (*Abb. 107*; nach GARRUCCI II, 75, 1) und noch im Bilde *Fra Angelicos* zu Cortona, wo der Engel mit der anderen Hand auf die herabschwebende Taube des heil. Geistes zeigt (Klass. d. Kunst, Abb. S. 72 3). Es kommen sogar noch spätere Beispiele vor. In solchen Fällen ist die Handbewegung eine Du-Gebärde. In Bildern aus sehr verschiedenen Ländern und Zeiten<sup>1)</sup> zeigt die Magd des Hohenpriesters auf Petrus, indem sie ihm sagt: „*du* warest auch mit dem Jesu aus Galiläa“ (Matth. XXVI, 69), oder: „*Bist du* nicht dieses Menschen Jünger einer?“ (Joh. XVIII, 17). In diesem Falle enthält ja die Gebärde schon eine Anklage.



Abb. 107.

Das Vorstrecken des Zeigefingers hat etwas Autoritatives. Dadurch fliesst sozusagen die Ueberlegenheit des Redenden bezwingend zum Angeredeten hinüber. Oft durch einen kurzen Stab verstärkt, war ja diese Handbewegung in der frühchristlichen Kunst, wie noch immer in der Auferweckung des Lazarus von *Sebastiano del Piombo*<sup>2)</sup>, die Zaubergebärde des wunder tätigen Erlösers. Mit derselben reden in gotischen Mi-

<sup>1)</sup> Beispiele: Miniatur in einer armenischen Handschr. d. Berl. Bibl., Ms. or. minut. 291, um 1450; deutsche Miniaturen d. X—XI. Jahrh., wie z. B. im „*Evangeliar Kaiser Ottos III.*“ in München (LEHNINGER, Taf. 49); Relief d. XII. Jahrh. im Dome zu Modena; das Sienerer Altargemälde *Ducias* (VENTURI: *Storia dell' arte ital.* V, Abb. S. 577); eins von den kleinen Nebenbildern rings um *Cristo morto*, Freske von *Lozenzo Monaco* im Chioostro degli Oblate zu Florenz (SIRÉN, Taf. 1), und das bald *Bernardo Strozzi*, bald *Fraun. Herrera d. A.* zugeschriebene Gemälde in Köln, Nr. 575.

<sup>2)</sup> Wohl bezieht sich hier die majestätische Gebärde Christi zunächst auf seinen Befehl: „*Löset ihn auf und lasst ihn gehen*“. Der Beschauer aber muss unwillkürlich die mit so grossem Pathos ausgeführte Handbewegung auf das Wunder selbst beziehen, dessen erschütternde Wirkung noch die Gemüter der Anwesenden beherrscht — und dies war unzweifelhaft auch die Absicht des Künstlers.

naturen die Fürsten ihre knieenden Vasallen an (vgl. Abb. in *Gaz. d. beaux-arts*, 1913 I, S. 177, 187 u. 188; aus Handschriften des XIV. Jahrhunderts in der Arsenal-Bibliothek zu Paris). Auf dem Gemälde *Duccios* in der Sammlung Benson streckt Christus bei der Versuchung fast drohend den Finger gegen den Teufel aus (*Les Arts*, Nr. 70, Abb. S. 4), und mit derselben Gebärde entgegnet Johannes der Täufer, auf einem Bilde *Bernardo Strozzi's* in Wien, den Widersachern bei seinem Disput mit den Pharisäern. Ein Non-plus-ultra von unwiderstehlicher Energie ist aber die zeigende Doppelgebärde, womit der Schöpfer, vom Orkan durch den Weltraum getragen, in *Michelangelo's* Deckenmalereien in der sixtinischen Kapelle den Himmelskugeln ihre Bahnen anweist (*Abb. 108*).



Abb. 108.

Aus der Grundbedeutung des impulsiven Zeigens: der in der Richtung desselben konzentrierten Aufmerksamkeit, entspringen die teilweise sogar entgegengesetzten Spezialbedeutungen: einerseits die schon besprochenen von huldiger Bewunderung oder Furcht, andererseits auch diejenigen von Drohung, Hass und Hohn. Gegen einen Feind scheint der Zorn Funken aus der Fingerspitze zu sprühen, und es ist ein Zufall, der fast den Eindruck einer Absicht macht, dass die Hand dabei das Aussehen einer Pistole erhält. Die Gebärde eignet sich also vorzüglich für die sog. Revolverberedsamkeit. So zeigt z. B. Diana auf Aktäon in einem pompejanischen Wandgemälde, als sie dem Frechen mit zornig ausgestrecktem Finger entgegenläuft (*ENGELMANN: Bilder-Atlas zu Ovids Metamorphosen*, Taf. IV, 28); gleicherweise bei derselben Begebenheit auf den Gemälden *Annibale Carraccis* in Brüssel (*J. DE BRAUWERE: Cat. ill. II, Nr. 203*) und *Albanis* in Dresden, in welch letzteren Bildern die Göttin jedoch in gewählt schönen Posen ruhig und überlegen stehen bleibt. Manche Künstler aus verschiedenen Zeiten haben sich vorgestellt, dass die Juden, wenn sie ihr „Lass ihn kreuzigen“ schrien, zugleich auf den Erlöser zeigten. Beispiele: aus dem X. Jahrh. im Stuttgarter Psalter (mit Bezug auf Ps. XXXIV, 21: „Und spernen ihr Maul weit auf wider mich und sprechen: Da, da! das sehen wir gerne“) und im Codex Egberti (vgl. oben Abb. 99), aus dem XVII. Jahrh. in dem Gemälde vom *Cavaliere Calabrese* im Musée Condé zu Chantilly, um nur meine ältesten und mein jüngstes Beispiel zu nennen. In Analogie mit der Akklamationsgebärde (vgl. oben S. 73) wechselt übrigens auch in diesem Falle die zeigende mit der offen ausgestreckten Hand. Mit einem mehr oder weniger energischen Zeigen klagen die Fran Potiphars in den Nartex-Mosaiken von S. Marco in Venedig, XIII. Jahrh., Joseph; Venus wieder in den Raffaelschen Fresken in der Villa Farnesina ihren Sohn Amor vor Zeus (Klass. d. Kunst, Abb. S. 87) und auf einem Gemälde von *Vautier* (Künstl.-Mon., Taf. z. S. 78) die Bauernfrau vor dem Dorfschulzen einen Juden an. Mit dem Finger bedrohen die Verfolger

den ihnen entfliehenden heil. Thomas auf dem Altar *Meister Franckes* in Hamburg aus den zwanziger Jahren d. XV. Jahrh. (Alt-deutsche Mal., Abb. 10), der schwebende Engel Heliodorus auf dem vatikanischen Wandgemälde *Raffaels* (Klass. d. Kunst, Abb. S. 50), Juno Paris bei dessen Urteil auf dem Kupferstich *Marcotons* (MUNZ: Raphaël, Taf. z. S. 608) und die Juden den Propheten Jeremias auf dem Gemälde *Bendemanns* v. J. 1872 in der Berliner Nationalgalerie. Man beachte auch die drohende Hand Gottes in unserer Abb. 71. Nicht bloss drohend, sondern zugleich die himmlische Strafe herabrufend ist das Zeigen des heil. Filippo Benizzi auf dem Wandgemälde *Andruca del Sartos* in dem Vorhofe von SS. Annunziata zu Florenz, wo der Blitz die gottvergessenen Kartenspieler trifft (Künstl.-Mon., Abb. 6). Schliesslich erinnere ich



Abb. 109.

an Johannes auf der Rückseite des Thrones der Beethoven-Statue *Klingers* in Leipzig. Der junge Fanatiker stürzt mit weit ausgestrecktem Finger wie rasend auf die nackte Venus, die verdammte Göttin der Fleischeslust, los (Abb. 109; nach Zeitschr. f. bild. Kunst, N. F. XIII, Taf. z. S. 188). — Mit solchen Beispielen vor Augen darf man wohl das Zeigen das Ausrufungszeichen unter den Gebärdensprachen nennen!

Wenn aber der Hass sein Ziel erreicht hat, so äussert sich der Triumph bisweilen wieder in einem Zeigen, dem Zeigen auf den besiegten Feind. Als Triumphgebärde habe ich unsere Handbewegung jedoch nur in der christlichen Kunst und selbst hier nur selten gefunden, zuerst im griechischen Chludoff-Psalter, IX. Jahrh. (s. meine „Psalterillustrationen“, Abb. S. 82), auch im Abendlande vereinzelt schon im frühen Mittelalter, zuletzt an David als Besieger Goliaths, Gemälde von *Marinari* (1627—1716) in den Uffizien zu Florenz. Das triumphierende Zeigen enthält wohl zumeist eine Dosis Hohn. In einer Illustration der frühmittelalterlichen Prudentius-Handschriften deutet die Demut („Humilitas“) auf den gestürzten Uebermut („Superbia“). Der Beischrift zufolge verlacht (deridet) die Tugend hier das von ihr besiegte Laster — eine Deutung, welche geradezu textwidrig ist und in der Tat wenig passend, eben weil es sich um die Demut handelt. Sie scheint in der Tat, wie die Benennung der byzantinischen Hodigitria-Madonna (vgl. oben S. 58), aus der Gebärde entstanden zu sein. STETINER zufolge (Die illustr. Prudentiushandschriften, S. 204) stammen nämlich die Beischriften aus einer späteren Zeit als die ursprüngliche, wahrscheinlich frühchristliche Bilderredaktion. — Ähnlicherweise zeigt, an der Kanzel *Niccolò Pisanos* in Siena, die „Stärke“ auf den von ihr getöteten Löwen (VENTURI III, Abb. S. 1001).

In einer Terenz-Illustration (Reprod. réduites, Taf. 26) streckt Simo den Finger gegen Crito mit den Worten aus: „Ein Ehrenmann jener? Er mag ein rechtschaffener Mann sein, wie er will — der Betrüger!“ (Die Andrierin, V, 4). Das schwedische Wort „utpeka“ (wörtlich = auszeigen) bedeutet: jemanden einer schimpflichen Auf-



merksamkeit preisgeben. Das verwandte Wort „Anslachen“ gibt an, wie das Mienenspiel die Gebärde komplettiert. Das Hohngelächter ist nicht ein Ausdruck der Freudigkeit (wenn nicht der Schadenfreude), sondern die absichtlich verletzende Schaustellung der Verachtung, die sich über ihre selbstgemachte Karikatur des Verhöhlten lustig macht, und das Zeigen ist die Zurückstrahlung des Spottbildes auf das Original. Hohn und Zorn zeigen beide gerne und entstehen beide leicht aus dem grollenden Hass. Der erstere ist aber sozusagen der negative, der letztere der positive Ausbruch desselben. Der Spötter hebt die Nichtigkeit des Gegners hervor, greift ihn aber keineswegs an, sondern betont im Gegenteil eben den weiten Abstand zwischen sich und seinem Opfer, dessen blosses Anrühren ihn besudeln würde. Der Zorn dagegen ist impulsiv, verliert leicht die Selbstbeherrschung und geht gerne zu Handgreiflichkeiten über.

Man ist wohl berechtigt a priori anzunehmen, dass unser Gestus, auch in der Bedeutung des Hohns, universell ist. Jedenfalls liegt er gewiss Kindern und Ungesitteten nahe zur Hand. Nach japanischen Bildern zu urteilen (z. B. von *Mitsunaga*, XII. Jahrh. = Monatsh. f. Kunstwiss. II, Abb. S. 287 u. 288, und dem ganz modernen *Yoshitoshi* = LAURIN: Skämtbildern, Abb. S. 341), versteht die Strassenbevölkerung im Lande der aufgehenden Sonne seit langem, ebensogut wie unsere Gassenbuben, höhnisch mit dem Finger zu zeigen. In seinem Buche über „die Gebärden der Griechen und Römer“ (S. 51, Anm. 5) teilt STIL



Abb. 110.

eine Beispiele aus der alten Literatur mit. In der antiken Kunst, wenigstens der ersten, ist jedoch das Motiv, wie ich glaube, sehr selten. Ich kenne nur ein einziges Beispiel: den komischen Schauspieler in einer Theaterszene aus Pompeji (*Abb. 110*; nach BAUMEISTER II, S. 824), welcher mit den „Hörnern“ auf eine Dirne hinweist und zugleich seine grinsende Maske dem Beschauer zuwendet<sup>1)</sup>.

Ueberhaupt erscheint dieser Ausdruck, als geläufiges Kunstmotiv, verhältnismässig spät. Eine einzige, unten zu nennende Ausnahme abgerechnet, kenne ich denselben erst seit dem X. oder höchstens dem IX. Jahrh. und (vielleicht ausschliesslich, jedenfalls) hauptsächlich aus der abendländischen Kunst. Das Fehlen des Lachens in den älteren Epochen der christlichen Kunst bereitet nämlich Schwierigkeiten bei der Deutung. Der schon oben (S. 70) erwähnte, zeigende „Hellene“ im griechischen Chludoff-Psalter ist

<sup>1)</sup> Der beim neapolitanischen Volke geläufigen Auffassung gemäss, sieht indessen JONIO in diesem Ausdruck nur ein Kompliment, begleitet von der Beschwörung gegen neidische Augen (*Mimica degli antichi*, S. 115). So auch WIESELER (in den „Denkmälern“, S. 828, zitiert), der jedoch annimmt, dass das Lob spöttisch und zweideutig sei. Aber auch er scheint keine absichtliche Hinwendung an die Beschauer anzunehmen.

vielleicht als den Gekreuzigten verspottend gedacht (in solchem Falle wohl mit Auspielung auf I. Cor. I, 23: „Wir aber predigen den gekreuzigten Christus, . . . den Griechen eine Torheit“), so jedenfalls die Knechte unter dem Kreuze im lateinischen Stuttgarter Psalter, X. Jahrh., hier mit Anschluss an Ps. XXI, 7: „Ich aber bin ein Wurm und kein Mensch, ein Spott der Leute und Verachtung des Volkes“ (in beiden Fällen ist die Möglichkeit vor-ikonoklastischer Vorbilder nicht ausgeschlossen).

Seither ist das Motiv in dieser Bedeutung bis auf den heutigen Tag in der Kunst wohl nie ganz aus dem Gebrauch gekommen, obgleich es seit der Renaissancezeit fast nur auf die Profankunst beschränkt gewesen ist. Vorher hatten hauptsächlich zwei biblische Aufgaben Gelegenheit zur Anwendung des spöttischen Zeigens gegeben, nämlich der seinen betrunkenen Vater verlachende Cham und die Knechte bei der Verhöhnung Christi (in der germanischen Kunst bis in das XVI. Jahrh. hinein). Wie in der antiken Theaterszene, verwandelt sich in solchen Fällen das Zeigen bisweilen in die „Hörner“, z. B. in einer eben den Rausch Noahs darstellenden Miniatur der Biblia pauperum-Handschr. des Stiftes St. Florian, vom XIII—XIV. Jahrh. (Abb. 111; Jahrb. d. K. K. Central-Comm. V, Taf. 1<sup>1</sup>). In ihrer lasciven Bedeutung erscheint diese Form des Zeigens, und zwar im Verein mit dem gegen den Beschauer gewendeten Blick — also ganz wie in jenem antiken Bilde — auf dem schon in einem anderen Zusammenhange erwähnten Gemälde Copleys v. J. 1754, wo der schelmische, über Vulkan schwebende Eros dem betrogenen Ehemann die „Hörner“ macht (vgl. oben Abb. 61).

Die Kunst des früheren Mittelalters begnügte sich zu meist mit der Andeutung des Hohnes durch das Zeigen. Weit reichere Formen nahm der Spott gelegentlich später an, wie z. B. schon in der Bilderbibel Philipps des Kühnen († 1404) in der Pariser Nationalbibl. (f. franç. 167). In einer Illustration zu Ps. CVIII wendet nämlich hier ein unter dem Kreuze Christi stehender und auf ihn zeigender Knecht ihm den Hinterleib zu, sieht sich aber zugleich über die Schulter um und presst die Lippen, wie zum Spucken, zusammen. Ein fast ganz ähnliches Ausdrucksbild bietet ein Knecht in dem gleichnamigen Bilde eines Delfter Künstlers des beginnenden XVI. Jahrh. in der Nat. Gall. zu London (Burl. Mag. XXIII, Taf. z. S. 107). In dem Gemälde eines unbekanntem Holländers vom XVII. Jahrh., im Reichsmuseum zu Amsterdam, Nr. 107, verhöhnen einige Knaben (ursprünglich eine katholische Prozession, nunmehr durch spätere Uebermalung) eine Abteilung von spanischen Soldaten. Einer von ihnen steht in einer durch ihre rohe Nachlässigkeit beleidigenden Haltung, breitspurig, mit gebogenen Beinen, vorgepresstem Bauch und zurückgezogenen

<sup>1</sup>) Man vergleiche diese Armbewegung mit derjenigen einer den betrunkenen Herkules verhöhnen- den Mänade auf dem Gemälde Rubens in Dresden (Klass. d. Kunst, Abb. S. 19).

Oberkörper<sup>1)</sup>, und zeigt mit weit ausgestrecktem Finger lachend auf den Gegenstand seines Spottes (Abb 112; nach einer Skizze des Verf.). Die Ausdruckssprache des Hohes ist ja keineswegs arm an mimischen Invektiven!

Eine ähnliche Haltung, wie der Knecht bei der Kreuzigung in der Bibel Philipps des Kühnen, gibt sich auch einer von den Knechten Josuas, welcher auf der hellenistisch-frühchristlichen Bildrolle im Vatikan den in einem gabelförmigen Galgen gehenkten König von Ai verhöhnt (GARRUCCI III, 164, 1). Ich nenne ihn nicht nur als ein, soweit ich weiss, vereinzelt Beispiel des drastischen Spottes in der christlichen Kunst während mehr als tausend Jahren ihrer frühen Entwicklung, sondern auch wegen der Form der Gebärde selbst. Das Zeigen geschieht nämlich nicht mit dem Zeigefinger, sondern mit dem Daumen. Hier mag diese Form schon damit motiviert sein, dass sie beim Deuten auf etwas hinter uns Befindliches zweifellos die bequemste ist. Eben deswegen aber bekommt sie wohl auch, leichter als das gewöhnliche Zeigen einen Anstrich von Geringschätzung. Diese Bedeutung hebt auch Jorio hervor („Pollice disteso e diretto all' oggetto, . . . che si vuol disprezzare additandolo“, S. 38 seines Buches über die Gebärdensprache der Neapolitaner).



Abb. 112.

In dieser Form wird unsere Gebärde jedenfalls vertraulich und vulgär, „confidenziale e basso“, wie Jorio sagt. Auch eignet sich der Daumen gewiss viel besser als der Zeigefinger zu einem verstoblenen Aufmerksammachen (vgl. Thaddäus in Leonardos Abendmahl, oben S. 47). QUINTILIANUS findet sie wenig passend für einen Redner: „Averso pollice demonstrare aliquid, receptum magis puto quam oratori dignum“ (SITTL, S. 356/7). Und darin hat er ohne Zweifel recht. Denn durch ihren Mangel an Würde erhält diese Handbewegung leicht einen komischen Anstrich, und es scheint mir bezeichnend, dass ich sie nirgends sonst so häufig gefunden habe, wie in einer Sammlung von modernen schwedischen Scherzbildern, „Glädjens blomster“ (S. 155, 168, 200, 440, 465, 472, 521, 523 u. 628).

Mit der einzigen Ausnahme des eben erwähnten Beispiels aus der Josuarolle habe ich diese Form des Zeigens erst im Trecento in Italien, nördlich der Alpen erst im XV. Jahrhundert gefunden<sup>2)</sup>. Sie war sozusagen vorher von den Künstlern nicht entdeckt worden. In der neueren Kunst ist ihr zwar die Ehre widerfahren, gelegentlich von solchen Meistern, wie *Albrecht Dürer* (Klass. d. Kunst, Abb. S. 115 u. 229), *Velasquez* (Klass. d. Kunst, Abb. S. 3) und *Rembrandt* (Klass. d. Kunst I, Abb. S. 196, u. II, Abb. S. 66), benützt zu werden. Man kann jedoch nicht sagen, dass die Gebärde seit ca. 1500 irgendwo oder irgendwann in der ersten Kunst eine bemerkenswerte Rolle gespielt hätte. Um so auffallender ist es, dass sie sogleich zu Beginn

<sup>1)</sup> Diese Körperhaltung bedeutet wohl hier das Gegenteil zur demütigen Verbeugung.

<sup>2)</sup> Z. B. ein Schriftgelehrter auf einem Gemälde vom *Meister R. F.* (Rueland Früeauf) in der Pfarrkirche zu Grossmain: Christus als Knabe im Tempel lehrend (Jahrbuch d. kunsthist. Samml. XXIII, Taf. X).

ihrer kunstgeschichtlichen Laufbahn, also von ihrem Erscheinen in der italienischen Kunst ab, hier nicht nur eine zweihundert Jahre dauernde Beliebtheit, sondern sogar



Abb. 113.

eine solche Schätzung erlangte, dass z. B. die sienesischen Malerbrüder *Lorenzetti* selbst die Gottesmutter und den Erzengel Gabriel mit dem Daumen deuten lassen: Maria, wo sie, auf einem *Pietro Lorenzetti* wenigstens zugeschriebenen Wandgemälde in S. Francesco zu Assisi, dem kleinen, auf ihrem Arm sitzenden Jesus den heil. Franz empfiehlt (*Abb. 113*; nach einer Phot. von ANDERSON), und Gabriel, wenn er, auf dem von dem anderen Bruder, *Ambrogio*, 1344 gemalten Bilde in der Akademie zu Siena, der heiligen Jungfrau verkündigt, dass sie bei

Gott im Himmel (wohin sein Daumen deutet) Gnade gefunden habe (*Zeitschr. f. bild. Kunst, N. F. XIII, Abb. S. 138*); und dass noch, gegen Ende ihrer Blütezeit, *Leonardo*, wie wir gesehen, sie würdig fand, in dem Gebärdendrama des Abendmahls zu verwenden. Während des XVI. Jahrh. verliert sie aber wieder vollständig ihre frühere Bedeutung, wahrscheinlich weil sie nicht zu der Vornehmheit und dem Pathos der Hochrenaissance passte, und nachher scheint sie kaum irgendwo so selten vorzukommen, wie eben in der italienischen Kunst.

Trägt nun das Zeigen mit dem Daumen infolge seiner Trivialität ein alltägliches Gepräge, so verdient dagegen die Hinweisung zum Himmel mit dem erhobenen Zeigefinger der Sonntag unter den Gebärdn genannt zu werden. Es ist jedoch nicht allein die durch die Bewegung aufwärts veranlasste Gedankenrichtung, die Bedeutung eines „*sursum corda*“, die darin liegt, welche den Eindruck bestimmt, sondern auch die feierliche Schönheit, welche der Hauptform dieser Gebärde eigen ist. Sie ist übrigens ebenso sehr in die Augen fallend, wie das Deuten mit dem Daumen verstohlen — ich möchte sagen: sie ist öffentlich wie eine Predigt. Die christliche Kunst verbindet sie auch gerne mit der repräsentativen Heiligenstellung, der Enfacewendung gegen den Beschauer hin, und hat sie zu verschiedenen Zeiten tatsächlich gerne als eine Predigergeste benützt. Dass sie in erster Linie christlich sein muss, liegt auf der Hand. In der Tat war sie schon in der frühchristlichen Kunst heimisch — indessen nicht, wie man vielleicht glauben möchte, die eigene Erfindung derselben, sondern antiken Ursprunges, wie die Kunstformen jener Epoche überhaupt. Ein antikes Gegenbeispiel, um nur eines zu erwähnen, ist der hinterbliebene Kaiser bei der Apotheose der jüngeren Faustina auf dem im Palast der Konservatoren zu Rom aufbewahrten Relief vom Triumphbogen des Mark Aurel (*Abb. 114*; nach BAU-



Abb. 114.

Tom. XLIII.

MEISTER I, Abb. S. 111). Er sitzt mit geschlossenen Augen und sieht im Geiste, was auf dem Bilde realiter dargestellt ist und worauf er zeigt, wie nämlich die verstorbene Kaiserin aus den Flammen des Scheiterhaufens von einem geflügelten Genius gen Himmel getragen wird. Eben von der Antike stammt vor allem jene schon berührte, dekorativ-pathetische Form, wo der mehr oder weniger gehobene Arm, wenn nackt, von dem Ellenbogen, bzw. der Achselhöhle, bis zur Fingerspitze eine schön geschwungene Linie bildet und welche — wenigstens als bewusste Absicht, allerdings selten als gelungene Leistung — schon in meinen ersten christlichen Beispielen vorhanden ist (z. B. an einem jungen Apostel auf dem kleinen Silberreliquiar in Wien; vgl. auch GARUCCI V, 340, 5 = *Abb. 115*, u. 397, 4). In leicht erklärlichem Gegensatz zu den meisten, aus der Antike herübergekommenen Motiven des frühen Mittelalters (vgl. oben S. 17) lebte die „klassische“ Form — wenigstens gelegentlich immer aufs neue wiederholt — durch das ganze Mittelalter fort, bis sie in der italienischen Renaissance eine wirkliche Glanzzeit erlebte — und zwar nicht nur quantitativ, sondern auch qualitativ, als ein selbst von den grössten Meistern mit Vorliebe benütztes, im Anfang des Cinquecento vornehm-würdiges, bald aber — infolge des schnell überhandnehmenden Strebens nach Bewegung um jeden Preis — als ein prächtiges, oft sogar üppig-schwungvolles Motiv. Nördlich der Alpen scheint diese Art des Himmelzeigens nach dem Ablauf des eigentlichen Mittelalters wieder in Vergessenheit geraten zu sein, um dort mit dem italienischen Einfluss im XVI. Jahrh. aufs neue zu erscheinen. Und obgleich sie auch dort, wie weiterhin in Italien, eine Rolle spielte, wie man es in der christlichen Kunst von einer so hochchristlichen Gebärde erwarten muss, so war doch, wenn ich nicht irre, ihre höchste Blüte mit dem italienischen Cinquecento zu Ende.

Ich führe hier aus verschiedenen Epochen eine kleine Zahl von Proben der „klassischen“ Spielart des Himmelzeigens an: einen im Schutze der Hand Gottes sitzenden, von zwei Kriegern bedrohten, jungen Heiligen (die Ich-Person der Psalmen) im Stuttgarter Psalter, X. Jahrh. (Ps. VII, 9 u. 10); einen ebenfalls sitzenden Apostel an den Chorschranken der Liebfrauenkirche zu Hildesheim, aus der zweiten Hälfte d. XII. Jahrh. (HASAK: *Gesch. d. deutsch. Bildhauerkunst*, Abb. S. 19); „Humilitas“ in den Mosaiken der Hauptkuppel von S. Marco in Venedig, XIII. Jahrh. (?); einen Teilnehmer an einer diskutierenden Versammlung in dem normannischen (?) Psalter der Utrechter Redaktion, Anf. desselben Jahrh., Pariser Nat.-Bibl., f. lat. 8846, Ps. XLIII (Reprod. réduites, Taf. 52<sup>1</sup>); Moses beim Mannaregen in der Biblia pauperum-Handschr. zu Kremsmünster aus der zweiten Hälfte d. XIV. Jahrh. (Jahrb. d. Central-Commission



Abb. 115.

<sup>1</sup>) Sehr auffallend wirken in ihrer mittelalterlichen Umgebung zwei nackte, nach oben zeigende Jünglingsfiguren in Villard de Honnecourts Skizzenbuch aus der Mitte d. XIII. Jahrh. in der Pariser Nat.-Bibl. (Direkt.-Publ., Taf. 22 u. 43). So unklassisch sie auch ausgefallen sind, so liegt ihnen doch vielleicht irgend eine antike Götter-, Fürsten- oder Kriegerstatue zu Grunde, deren Szepter oder Speer etwa abhanden gekommen war. In solchem Falle hat Villard die stolze „Imperatorengestalt“ der antiken Gewalthaber für ein Himmelzeigen gehalten.

V, Taf. 4); die Prophetin Hannah bei der Darbringung im Tempel, Mosaik von *Pietro Cavallini* in S. Maria in Trastevere, Ende des XIII. Jahrh. (ZIMMERMANN: Giotto I, Abb. S. 326; vgl. oben S. 68); die „Wahrheit“ auf dem Verleumdungsbilde von *Boticelli* (Künstl.-Mon., Abb. S. 83); verschiedene Figuren von *Leonardo* (ein Engel im Anbetungsbilde zu Florenz, Anna Selbdritt auf dem Karton in London, Johannes im Louvre); Plato in *Raffaels* „Schule von Athen“; die Sibylle auf der Freske *Peruzzis* in Fontegiusta zu Siena (Abb. 116; nach Ber. Kunststätt., S. 167); den herabfliegenden Engel auf *Puolo Veroneses* Verkündigungsgemälde in der Akademie zu Venedig (Newnes' Art Library, Taf. 33); *Giovanni da Bolognas* bronzenen Merkur; *Dauids* Sokrates v. J. 1787 (Les maîtres de l'art, Abb. S. 30) und *Merciès* Genius der Künste (Musée d'art, Abb. S. 54).



Abb. 116.

Das Himmelzeigen, gleichgültig welche Form es annimmt, ist eine Andeutung dessen, was oben ist oder von oben kommt. Deswegen wurde es eine Gebärde des Täufers, der das Herannahen des Himmelreichs verkündigte (schon an der Kathedra Maximians in Ravenna, VI. Jahrh.: GARUCCI VI, 416, 1; häufig in der Renaissance und nach diesem Vorgange später bisweilen nördlich der Alpen, z. B. *Reynolds'* exaltiert in der Wildnis schreiender Johannesknabe: Les Arts Nr. 44, Abb. S. 17, und noch *Dubois'* Statue im Luxembourg-Museum zu Paris: Abb. 117); so auch des Verkündigungsendels, wenigstens seit dem XV. Jahrh. beiderseits der Alpen (z. B. schon auf dem Genter Altar: Alt-niederl. Mal., Abb. 6; häufig noch bei *Murillo*: Klass. d. Kunst, Abb. S. 21, 44, 45, 46, 146 u. 169).

Ihrem Wesen nach nehmen die Engel einen hervorragenden Platz unter den zeigenden Figuren der christlichen Ikonographie ein, und ihr Zeigen muss notwendigerweise häufig ein Himmelzeigen werden. Sind sie doch, als Sendboten Gottes, die natürlichen Vermittler zwischen Himmel und Erde, als Schutzengel diejenigen, welche die Kinder Gottes im Leben und Tod, in Versuchungen und Trübsal stärken und bewahren, welche sie auf den rechten Weg leiten, sie unauhörlich an ihr himmlisches Heim erinnern, sie zur Anbetung mahnen und der göttlichen Gnade empfehlen, diejenigen welche die Auserwählten am jüngsten Tage zu der ewigen Seligkeit führen werden. So liebt es der Gläubige sich vorzustellen und die christliche Kunst es darzustellen<sup>1)</sup>.

Schon auf einem der Werdener Elfenbeinreliefs in London (GARUCCI VI, 447, 1) und auf dem fünfteiligen Elfenbeindiptychon in Mailand (ibid., Taf. 454; STRZYGOWSKI zufolge kleinasiatisch, etwa aus der zweiten Hälfte d. IV. Jahrh.) zeigt der Maria zum Tempel führende



Abb. 117.

<sup>1)</sup> Als Sendboten Gottes werden ja Engel schon im alten Testament öfters erwähnt. Die Leit- und Schutzengel-Idee hat wieder ihre biblische Begründung in Stellen wie etwa Ps. XC, 11, u. Matth. XVIII, 10.

Engel gen Himmel empor, indem er sich zugleich nach ihr umblickt — ganz so wie in der mittelalterlichen und noch in der neueren Kunst der Schutzengel, nur dass dieser seine Schützlinge gerne an der Hand leitet, sie liebevoll umfasst oder selbst mit Waffen schirmt. Wirkliche Schutzengel im heutigen Sinne des Wortes scheinen schon die Engel gewesen zu sein, welche, nach einem Titulus des ESNODIUS (v. Anf. d. VI. Jahrh.), auf einem Gemälde unbekanntes Ortes einen Knaben dem Erlöser zuführten (STEINMANN: Die Tituli, S. 66/7<sup>1</sup>). Zeigende, selbst gen Himmel zeigende Leit- und Schutzengel kenne ich sowohl aus der byzantinischen<sup>2)</sup> als aus der abendländischen<sup>3)</sup> Kunst des eigentlichen Mittelalters. Aber erst im XIII—XIV. Jahrh. wurde das Motiv im Abendlande beliebt (besonders in Darstellungen des Weltgerichts) — vielleicht infolge der schwärmerischen Erweichung des Gefühlslebens, welche ja auch sonst einen so mächtigen Einfluss auf die



Abb. 118.



Abb. 119.

danalige Kunst ausübte. Erst im Cinquecento tritt jedoch der zumeist aufwärts zeigende Engel, in seiner Mission als Schutzpatron des Kindesalters, als ein vollentwickelter Kunsttypus auf, z. B. auf den Altargemälden von *Torbulo* und *Brusatorci* in Verona (Ber. Kunststätt., Abb. S. 170 u. 171) — ein Typus, welcher wenigstens im XVII. Jahrh., auch ausserhalb Italiens, sich nicht mehr mit der Rolle einer Nebenfigur begnügt, sondern nebst dem Kinde den Hauptinhalt des Bildes abgibt, wie z. B. auf dem Gemälde *Domenichinos* in Neapel (Abb. 119; nach KUHN: Allg. Kunstgesch., Malerei II, S. 800) und demjenigen *Murillos* in der Kathedrale von Sevilla (Klass. d. Kunst, Abb. S. 40).

Ist nun der Schutzengel die repräsentative Verwirklichung einer christlichen Idee, so nimmt eine andere, damit allerdings nahe verwandte Art von zeigenden Engeln, die „Wegweiserengel“, wie wir sie nennen können, an der Handlung erzählender Bilder teil. Fliegend oder gehend begleiten sie, mit

<sup>1)</sup> Ähnlich ist der einen Jüngling zu Maria und dem Kinde führende Engel auf dem wohl spätestens dem IX. Jahrh. zugehörigen Wandgemälde in der Unterkirche von S. Clemente in Rom.

<sup>2)</sup> Kinder zum Himmel weisende Engel im vatik. Klimax-Kodex Nr. 1754 u. in Psalterhandschriften d. Chludoff-Gruppe: Brit. Mus., Add. 19.352, v. J. 1066, u. Barb., III, 91, XII. Jahrh.

<sup>3)</sup> Beispiele aus dem X—XI. Jahrh. im Kommentar z. hohen Liede zu Bamberg, A. I. 47, u. im angelsächs. Harleian-Psalt. Nr. 603, Ps. CXX. Ein merkwürdiger Schutzengel aus der ersten Hälfte d. XII. Jahrh. auf dem Weltgerichtsrelief in Autun (Abb. 118; nach VITRY u. BRÉHÉ: Sculpt. franç., Taf. XI, 4). Kaum weniger merkwürdig sind die Leitengel *Autclomis* am Dome zu Borgo San Donnino, wohl vom Anf. d. XIII. Jahrh. (VESTURI: Storia dell' arte ital. III, Abb. S. 326/7).



der Gebärde den Weg angehend, z. B. Loth und seine Familie aus Sodom<sup>1)</sup> und den kleinen Tobias auf seiner Reise<sup>2)</sup>, die Könige zur Anbetung des Kindes<sup>3)</sup>, die heilige Familie auf der Flucht nach Aegypten<sup>4)</sup>, den kleinen Johannes in die Wüste<sup>5)</sup> und Petrus aus dem Gefängnis<sup>6)</sup>.



Abb. 120.

Ehe wir die zeigenden Engel verlassen, will ich noch aus der französischen Gotik ein Beispiel erwähnen: den lieblichen Sendboten Gottes, der, in einem Herrn Thompson in London zugehörigen Gebetbuche, um 1336—1348, Johanna von Frankreich, Königin von Navarra, zur Ausübung der Barmherzigkeit leitet. Er fasst sie an der Hand, blickt sich gegen sie um und zeigt auf einen alten Bettler und dessen Kind (Abb. 121; nach dem Katalog der Ausst. d. Burl. fine arts Club 1908, Taf. 87).

Die Wegweiser sind selbstverständlich keineswegs immer Engel. Ist doch die Bedeutung des Gestus an und für sich so anschaulich, dass ja die zeigende Hand als Wegweiser an Scheidewegen zur Anweisung für Fremde angebracht wird. In Kunst-darstellungen wird die offene Hand oder der Zeigefinger in der anzugebenden Richtung mehr oder weniger ausgestreckt, dabei zugleich, um die wörtliche Erläuterung anzudeuten, der Kopf gewöhnlich gegen den Angeredeten zurückgekehrt. Im Falle von Begleitung auf dem Wege wird der Geführte gerne an den Hand geleitet<sup>7)</sup>, im Mittel-

<sup>1)</sup> Schon in byzant. Miniaturen d. XI. Jahrh. und noch auf *Rubens'* Gemälde im Louvre (Klass. d. Kunst, Abb. S. 265).

<sup>2)</sup> Bekanntlich ein beliebter Gegenstand der italienischen Renaissancekunst.

<sup>3)</sup> Schon an der elfenbeinernen Kathedra des Erzbischofs Maximian (545—556) in Ravenna (GARNIER VI, 418, 1) und noch auf einem mystischen Anbetungsbilde *Botticellis* v. J. 1500 in London (Nat. Gall. I, Abb. S. 165).

<sup>4)</sup> In byzantinischen Miniaturen (z. B. *Melissendas* Psalter in London, XII. Jahrh.), auf einem abendländisch-frühmittelalterlichen Elfenbeinrelief des Victoria and Albert Museum, Nr. 379—1871 (*Graven*: Elfenbeinwerke I, Phot. 68), und noch auf einem *Ercolo di Giulio Grandi* zugeschriebenen Gemälde in Privatbesitz zu London (*L'Arte* VIII, Abb. S. 129).

<sup>5)</sup> Schon in byzantinischen Miniaturen und noch im Quattrocento.

<sup>6)</sup> Z. B. auf dem *Caradosso* zugeschriebenen Bronzerelief v. J. 1477 in S. Pietro in Vincoli zu Rom (*L'Arte* VI, Abb. S. 2), auf dem Genfer Altar von *Konrad Witz* (Abb. 120; nach *Zeitschr. f. bild. Kunst*, N. F. XIII, S. 230) und auf einem Gemälde von *Benjamin Cuyyp* (1612—1652) in Kassel (Meisterwerke, Abb. S. 19).

<sup>7)</sup> So z. B. in den venezianischen, frühchristliche Vorbilder wiederholenden Genesismosaiken, wo der jugendliche Schöpfer den eben erschaffenen Adam durch die „Porta paradisi“ in den Lustgarten einführt (vgl. meine auf diese Mosaiken bezügliche Arbeit, Taf. I, 1). Ein spätantikes Gegenbeispiel ist *Merkurius*, der „Anima“ bei der Menschenschöpfung dem Prometheus bringt, Relief im Vatikan (*EXGRIMANN*: Bilderatlas zu Ovids *Metamorphosen*, Taf. I, 1). Andererseits wiederholt sich aber das alte Schema der Hauptsache nach noch in unseren Abb. 120 u. 121.

Die primitive Kunst differenziert den Ausdruck nur wenig; sie ist arm an Nüancen und benützt einen vorhandenen Typus gerne zu verschiedenen Zwecken, wo derselbe nur einigermaßen passt. In der frühchristlichen und mittelalterlichen Kunst bleibt sich manchmal der begleitende Wegweiser gleich, selbst wenn er dem Geleiteten Gewalt antut. Der Schöpfer aus der eben genannten Paradieszene braucht sich nur umzuziehen, um sich in einen Knecht zu verwandeln, der z. B. den Erlöser vom Richterstuhl des



alter auch bisweilen, als Zeichen des freundlich gewährten Schutzes, sogar um die Schulter gefasst. Den Typus (oder richtiger: die zwei gewissermassen verschiedenen Typen) des begleitenden Wegweisers hat die christliche Kunst, welche denselben seit der vor-ikonoklastischen Epoche sowohl im Abend- als im Morgenlande oft wiederholt, gewiss von der Spätantike geerbt<sup>1)</sup>.

Eine Spielart der Wegweisergebärde ist der Einladungsgeus, welcher wohl immer in einer Bewegung mit der mehr oder weniger offenen, nach oben gekehrten Hand besteht. Beispiele sind, um einige wenige anzuführen: der Türwächter im Palast Pharaos, Wiener Genesis, V—VI. Jahrh. (WICKHOFF, Taf. 36); Petrus am Paradiesestor, z. B. auf der byzantinischen Wandmosaik in Torcello, Anf. d. XIII. Jahrh. (JESSEN: Die Darstellung des Weltgerichts, Taf. I); der Krieger, welcher im karolingischen Utrechter Psalter und dessen Kopien den König der Ehren des 23.



Abb. 121.

Psalmes am Stadttor begrüsst und *van Dycks* Bildnis eines vornehmen Mannes (früher unrichtig für dasjenige des Herzogs von Croy gehalten) in München, der den Beschauer zum Eintritt in seinen Palast einladet (Klass. d. Kunst, Abb. S. 285). — Ähnlich ist auch die Empfehlung- und Vorstellungsgebärde. Beispiele: die heil. Könige Edmund und Edward, ausserdem ein knieender Engel, empfehlen der Madonna und dem göttlichen Kinde den anbetenden König Richard II. von England, gemaltes Diptychon vom letzten Viertel des XIV. Jahrh. (BOUCHOT: Primitifs français, Taf. 19), und ein alter Mann, welcher auf dem Gemälde *Paolo Veroneses* in London die Familie des Darius Alexander d. Gr. vorstellt (Künstl.-Mon., Abb. S. 69). In der kirchlichen Kunst hat ja diese Gebärde seit dem späteren Mittelalter als Schutzheiliggeste eine besondere Aufgabe gehabt, indem die Stifter auf kirchlichen Andachtsbildern sich gerne verewigen liessen, wie sie von ihren Schutzheiligen der im Gemälde verherrlichten, göttlichen oder hochheiligen Person vorgestellt und empfohlen werden.

Pilatus zum Tode oder Joseph oder Johannes ins Gefängnis führt (frühchristliches oder wenigstens nach einem frühchristlichen Original kopiertes Elfenbeindiptychon im Domschatze zu Mailand = GARRUCCI VI, 450; Wandgemälde d. VIII. Jahrh. in S. Maria antiqua zu Rom = VENTURI: Storia dell' arte ital. II, Abb. S. 217, u. Miniatur im byzant. Evangeliar d. XI. Jahrh. in der Pariser Nat.-Bibl., f. gr. 74: Reprod. réduites I, Taf. 25 u. 68). Nur die Biegung des vorgestellten Beines soll in diesen Fällen eine energischere Bewegung andeuten. Auf einem der vier zusammengehörigen, frühchristlichen Elfenbeinreliefs d. Brit. Mus. (GARRUCCI VI, 446, 1) fasst der Henker, welcher den sein Kreuz tragenden Christus nach Golgatha schleppt, sein Opfer um die Schulter, als wäre er sein Freund und Beschützer — etwa so wie Joseph auf dem Gemälde *Simone Martinis* in Liverpool den kleinen Jesus seiner Mutter bringt (VENTURI V, Abb. S. 622).

<sup>1)</sup> Der eine Typus ist der zu Beginn der vorhergehenden Fussnote erwähnte. Von diesem unterscheidet sich der andere nur dadurch, dass der zeigende Arm dem Körper vorüber quer ausgestreckt ist (z. B. Josua als Anführer seiner Truppen auf der vatik. Josua-Rolle, VI. Jahrh. = GARRUCCI III, Taf. 157, 3, und der Engel bei der Anbetung der Könige im vatik. Menologium des Kaisers Basilio II., v. Anf. d. XI. Jahrh. = BEISSER: Vatic. Miniat., Taf. 16, 2). Ein antikes Gegenbeispiel ist Hermes, der auf einem römischen Relief die drei Göttinnen zu Paris führt (BAUMEISTER II, Abb. S. 1165).

Die offene Hand ist eine mildere, höflichere Form der Aufforderung. Denn das Vorstrecken der offenen Hand ist eine Demonstration der Waffenlosigkeit, die Gebärde der Freundschaft, der Bewillkommung, der Gabenspendung. Der vorgestreckte Zeigefinger hat dagegen etwas Energisches und Exzitierendes und nimmt, wie wir gesehen, in der Ausdruckssprache der Gehässigkeit einen bedeutenden Platz ein. Mit dieser Handbewegung weist man unwillkommene Gäste zur Tür hinaus. Wenn der berühmte Schauspieler Ernesto Rossi als Othello den Fluch über Desdemona ausspricht: „verdammte, verdammte sei sie, die büb'sche Dirne“. so pflegte er zuerst die geballte Hand hochheben, um gleich darauf den Arm mit gestrecktem Zeigefinger niederzuschleudern (MICHEL: Die Gebärdensprache, S. 65). *Fissly* (1742--1825) benützt sogar den



Abb. 122

leidenschaftlich ausgestreckten Zeige-(und Mittel-)finger als eine bezwingende Zaubergebärde, womit er die drei Hexen Macbeth anreden lässt (Abb. 122; nach GLEESON WHITE: The Master Painters of Britain I, Taf. 15). Die Gesten mit offener Hand sind generös, breit und grosszügig; der Hinweis mit dem Zeigefinger ist dagegen zielbewusst, scharf und präzise, wie ein abgeschossener Pfeil, und eignet sich deshalb vorzüglich zum Ausdruck des Befehls, was ja übrigens auch das schon erwähnte Beispiel des Welterschöpfers von Michelangelo überzeugend beweist (s. oben Abb. 108).

Der Befehl ist eine Hauptbedeutung des Zeigens, welche wir, ihrer Begreiflichkeit wegen, schon zu Beginn dieses Aufsatzes erwähnten. Selten in der Antike<sup>1)</sup>, ist das Zeigen in diesem Sinne um so häufiger in der christlichen Kunst, vor allem, wie ich glaube, in der abendländischen des Mittelalters, und zwar vornehmlich als die Richtergebärde der Tyrannen der Bibel und der Legenden, welche auf die Vollziehung ihres grausamen Befehls hindeuten, z. B. Herodes in dem Kindermord (so schon auf dem elfenbeinernen Buchdeckel in Mailand, IV. Jahrh.: GARRUCCI VI, 454). Mit dieser Gebärde spricht auch Salomo sein Urteil aus, z. B. in „Raffaels Bibel“ (Klass. d. Kunst, Abb. S. 120) und auf einer Deckenmalerei von *Tiepolo* in Udine (Künstl.-Mon., Abb. S. 61).

Auf dem Titelblatte seines 1616 in Vicenza erschienenen Buches „L'arte de cenni“ empfiehlt GIOVANNI BONIFACIO seine „materia nuova“ allen Menschen, besonders aber den Fürsten, „welche ihrer Würde halber sich mehr durch Zeichen als mit Worten verständlich machen“ (zit. von JOKIO, S. XXVIII, Fussnote). In der Gebärdensprache ist aber das befehlende Zeigen sozusagen das Machtwort par préférence und somit fürstlich vor allen anderen: das sichtbar gewordene „sic volo, sic jubeo“. Der Tochter Pharaos z. B., wie *Poussin* sie auf dem Gemälde im Louvre bei der Findung des klei-

<sup>1)</sup> Z. B. Artemis, die, als Halbfigur im Himmel erscheinend, eine ihrer Nymphen den Hirsch zum Ersatz Iphigenias beim Opfer bringen lässt, pompejanisches Wandgemälde (WOLTMANN u. WOERMANN: Gesch. d. Mal. I. Abb. S. 49).

nen Moses dargestellt hat, ist es gewiss nie eingefallen, dass nicht jeder ihrer leisesten Winke sogleich erfüllt werde. Eben deswegen ist sie so überlegen ruhig und gelassen. Im Hinblick auf diese Bedeutung unseres Motivs hat es mich überrascht, dass es, trotz der sonst so gewöhnlichen Benützung des repräsentativen Zeigens in der neueren Kunst (vgl. oben S. 63 fg.), als ein Attribut der Macht selbst in der Barockzeit so selten zur Anwendung gekommen ist. Weit gebieterischer als die Tochter Pharaos macht die Herzogin von Alba auf dem Bildnisse *Goyas* v. J. 1797 (*Abb. 122*; nach v. LOGA, Taf. 36) dieselbe Gebärde. Hier ist aber die Handbewegung ganz gegenstandslos, als ob sie nur eine prahlerische Schaustellung der Gewohnheit zu befehlen sei. Es scheint sogar, als erwarte die hochgeborene Schöne, den Beschauer wie einen Hund zu ihren Füßen kriechen zu sehen. Gewissermassen ihr männliches Gegenstück ist „der Geharnischte“ von *Salvator Rosa* in der Pitti-Galerie zu Florenz. Selbst als Feldherrengebärde, wozu das Motiv wie geschaffen zu sein scheint, kommt es aber, so weit ich weiss, nur verhältnismässig selten vor. Beispiele: Prinz Eugen von Savoyen, Gemälde von *J. van Schuppen* (HERTH: Kulturgesch. Bilderbuch VI, 2892), *David's* Bildnis von Napoleon auf Sankt Bernhard, wo der Alpensturm um den schwächtigen Reiter wirbelt, und die Bronzestatue Karls XII. in Stockholm von dem schwedischen Bildhauer *J. P. Molin* (1814—1873).

Das „Vorwärts!“ der Feldherren gilt (was jedenfalls die Wendung des Kopfes zu verstehen gibt) den ihnen folgenden oder vorbeiziehenden, wenngleich keineswegs immer dargestellten Truppen. Ein anderes Ausdrucksbild bietet dagegen Konstantin d. Gr. im byzantinischen Chludoff-Psalter, IX. Jahrh., wo er neben Ps. LIX, 6: „Du hast ein Zeichen gegeben denen, die dich fürchten“, dargestellt ist — unzweifelhaft mit Anspielung auf das himmlische Siegeszeichen, welches ihm vor der Schlacht an der Milvischen Brücke zu teil wurde. Er sprengt hier, allein zu Ross und vorwärts zeigend, gegen die (auf dem Bilde nicht sichtbaren) Feinde, sieht sich aber nicht um, sondern richtet seinen Blick auf das Ziel hin, ganz so wie der englische Mystiker *William Blake* (1757—1827) sich den Tod auf dem falben Ross vorstellt (*Abb. 124*; nach MÜTHER: Gesch. d. engl. Mal., S. 89). Im letztgenannten Falle enthält der Ausdruck ein Uebermass von drohender Energie. Als eine Bezeichnung des Zieles ist der Gestus aber derselben Art,

wie derjenige des bescheidenen Joseph, welcher auf dem Gemälde *Peter Bruegels d. Ä.* v. J. 1564 in Brüssel (Taf. bei VAN BASTELAER u. DE LOO), zu Fuss den Esel Marias leitend, durch Kälte und Schnee nach dem Steueramt in Bethlehem strebt und



Abb. 123.



Abb. 124.

eben des Endpunktes der beschwerlichen Reise gewahr wird. In dem vor 1161 in Winchester geschriebenen Psalter des Brit. Mus., Nero C. IV, schildert ein Bild die Flucht der heil. Familie nach Aegypten. Sowohl Joseph als Maria weisen nach der Stadt, welcher sie sich nahen. Seine Handbewegung ist aber hier die gewöhnliche Wegweisergebärde, während hingegen Maria in derselben Richtung schaut, wo ihrer und ihres Kindes Ruhe und Pflege warten.

Seit der vorikonoklastischen Zeit war die offen vorwärts gestreckte Hand in der mittelalterlichen Kunst eine nicht selten benützte Gebärde, um die Bewegung und die Richtung zu betonen. Das Zeigen bedeutet aber noch etwas mehr: das mit der Bewegung verbundene Interesse. In einer der Miniaturen der spätantiken Vergil-Handschrift, Vatic. 3225 (Codices e Vaticanis selecti, Series major I, pict. 12), sieht man Venus ihrem Sohn den Auftrag geben, die Gestalt des jungen Askanius anzunehmen, um Dido durch Liebe zu Aeneas zu bestriicken. Sie streckt dabei die Hand gebietend aus. Amor ist schon unterwegs und zeigt, auch er, auf den im Hintergrunde schlafenden Askanius.

Im letztgenannten Falle bezieht sich die Gebärde vielleicht weniger auf das Ziel



Abb. 125.

der Bewegung als auf die Absicht derselben. Ausschliesslich den Zweck bezeichnet jedenfalls das Zeigen der zwei kleinen, fackeltragenden Liebesgötter, welche in der Lustgartenszene im „Triumphe des Todes“ zu Pisa, aus der Mitte des Trecento, über den sich dort ergötzen den jungen Damen und Herren schweben (Abb. 125; nach einer Phot. von ALINARI). Sie haben sich ihre Opfer ausgewählt und können vielleicht eher als die Rokoko-Eroten „amours menaçants“ benannt werden (vgl. oben S. 33).

Wegen seines psychologischen Interesses hat das impulsive Zeigen — d. h. das Zeigen als Wahrnehmungsgebärde oder infolge verschiedener Gemütsbewegungen — uns in verhältnismässig hohem Masse beschäftigt. Dabei haben wir jedoch auch Gelegenheit genug gefunden, Beispiele des Zeigens im Sinne eines Aufmerksammachens anzuführen. Es wurde ja auch schon gleich zu Anfang dieses Aufsatzes die grosse Bedeutung dieser letzteren Art des Zeigens für die körperliche Beredsamkeit hervorgehoben, und sie kann gewiss, auch wegen ihrer überaus häufigen Anwendung in der Kunst, den Anspruch auf eine besondere Erörterung erheben.

Wie die eigentlichen Redegebärden, d. h. die Gestikulation im beschränkteren Sinne des Wortes, kann auch das Zeigen zur Begleitung der Rede dienen. Die Bedeutung desselben ist jedoch viel bestimmter und anschaulicher, weil ja diese Handbewegung sich auf etwas Konkretes und im Bilde Darstellbares bezieht. Es ist dies das Zeigen, welches wir oben (S. 26), mit Rücksicht auf eine besondere Art desselben, als ein „pronomen demonstrativum“ bezeichnet haben. Wenn möglich zeigen wir ja, selbst im täglichen Leben, gerne auf das, wovon wir sprechen, sei es dass wir darüber etwas

behaupten oder danach fragen. Um so lieber machen es die stummen Schauspieler der Bildkunst, welche das mit der Hand bezeichnen müssen, was sie nicht mit Worten aussprechen können. Wir haben ja auch schon zur Genüge gesehen, welche Freiheit die Kunst ihnen gewährt, selbst auf etwas zu deuten, was überhaupt gar nicht sichtbar werden, jedenfalls bei der dargestellten Gelegenheit nicht zugegen gewesen sein kann. In einer vortrefflich geschilderten Szene der Illustration zu Ps. 118 im Utrechtsalter, wo zwei Heilige warnend vor drei Könige treten, redet der eine von ihnen die Tyrannen an, während der andere auf den in der Nähe brennenden Höllenpfuhl zeigt<sup>1)</sup>. Hier ist also eine Art von Rollenverteilung eingeführt worden. Der eine drückt durch seine Gebärde den Inhalt der Predigt des anderen aus. Sonst erinnert ja diese Bildidee auch an die Regieanweisung in dem sog. Adamspiel, einem liturgischen Drama aus der zweiten Hälfte des XII. Jahrh., dass nämlich die Schauspieler, so oft sie das Paradies zu nennen haben, dahin (d. h. nach der Seite der Bühne, wo das Paradies dargestellt war) blicken und mit der Hand deuten sollen (SUCHER—BRICH-HIRSCHFELD: Gesch. d. franz. Lit., S. 275).

Zu den schon oben gelegentlich erwähnten Beispielen des determinativen Zeigens will ich hier nur ganz wenige hinzufügen. In erster Linie erinnere ich an eine Hand, welche wohl vor den meisten anderen, gemalten oder gemisselten Händen die Macht hat, sich ins Gedächtnis einzuprägen: die Rechte des Christus in *Tizians* „Zinsgroschen“ (Abb. 126; nach einer Phot. von V.-A. BRUCKMANN), deren verweichelichte Schönheit durch ihren Gegensatz zu der gemeinen Krallenhand des Pharisäers noch mehr hervortritt. Die Gebärde begleitet hier die Frage des Erlösers, wessen Bild die Münze trägt, womit sein Widersacher ihn zu überlisten sucht. — Auf einem Gemälde von *Rubens* in Brüssel (Klass. d. Kunst, Abb. S. 65) zeigt wieder ein Pharisäer mit beiden Händen auf die Ehebrecherin, indem er mit weit geöffneten Augen den Erlöser anstarrt. Sein Verstand scheint still zu stehen, und man glaubt fast seine Worte zu hören: „Wie kannst du eine *Solche* verteidigen?“ — Sehr sprechend ist auch die Gebärde auf einem Bilde von *Gerard Dou* in London (Nat. Gall. I, Abb. S. 139), wo eine schelmische Küchenmagd mit ihrem einschmeichelndsten Lächeln die alte Wildbrethändlerin zu überreden sucht, ihr den erwünschten Hasen recht billig zu verkaufen. — Eine Motivierung der gemachten Vorwürfe durch Hinweis auf das *corpus delicti* enthält die zeigende Gebärde bei der er-



Abb. 126.

<sup>1)</sup> Wie eine Erklärung eben zu diesem Bilde klingen die sich tatsächlich auf Ps. 51, 7, beziehenden Worte des CASSIODORUS (Expositio in psalmos): *Eccc dum dicitur, extensa manu peccatoris sors nefanda monstratur.*

Der Utrechter Psalter wurde im J. 1875 von der Palaeographical Society (Spencer, Sawyer, Bird et Co) in London) phototypisch publiziert.

bosten Mutter auf einem Gemälde von *Greuze*: *Les oeufs cassés* (Artistes célèbres, Abb. S. 66).

Bei der Aufmerksammachung kann der Blick entweder der Richtung der Hand folgen oder auch dem Angeredeten zugewendet sein. Irgend ein durchgehender Unterschied in der Bedeutung dieser beiden Kombinationen, des Parallelismus und der Divergenz zwischen Hand und Auge, lässt sich schwerlich nachweisen, und im Leben können sie ja in einem und demselben Falle abwechselnd zur Anwendung kommen, die erstere etwa nur, um mit dem Blick die Richtung der Hand zu kontrollieren. Jedoch können auch andere Umstände das Verhältnis der zwei Faktoren zu einander bestimmen, z. B. und — wohl in erster Linie — der Grad des Interesses, bzw. der Gespanntheit, welchen der Gegenstand bei dem Zeigenden weckt. Ist dieser ihm wohl bekannt, so schaut er ihn wahrscheinlich gar nicht oder nur flüchtig an. Geradezu beleidigend kann es uns vorkommen, wenn sich der Zeigende nicht einmal die Mühe gibt, den Blick sei es nach der einen oder nach der anderen Seite zu wenden, während er sich gewiss dem Angeredeten so viel als möglich zuwenden wird, wenn er ihm Ehrfurcht schuldig ist. Befindet er sich aber hinter dem anderen, so ergibt sich die erstgenannte Kombination von selbst — wie z. B. in der Gruppe von *Aphrodite* und *Eros* auf dem *Parthenonfries*.

In der Kunst ist indessen, beim Aufmerksammachen, die zweite Verbindung, d. h. die Wendung des Kopfes gegen den Angeredeten, wohl die weitaus gewöhnlichere, weil sie ausdrucksvoller und sprechender ist, d. h. weil sie nebst dem Zeigen auch das Anreden zur Darstellung bringt, ausserdem noch der Haltung eine grössere Abwechslung und Lebendigkeit gibt. Auch empfiehlt *Leonardo* (Quellenschriften XVIII, S. 195) den Künstlern, die zeigende Person das Gesicht denjenigen zuwenden zu lassen, welchem der Gegenstand gezeigt wird. Er bemerkt zugleich, dass „bei Gebärden des liebevollen Hinweisens“ auf Dinge, die sich in der Nähe befinden, die Hand des Hinweisenden (oder Erklärenden) nicht allzuweit vom Körper abgestreckt sein darf, dass aber, wenn die fraglichen Gegenstände weit weg sind, auch die Hand des nach ihnen Zeigenden weit abgestreckt sei. In dieser Bemerkung hat *Leonardo* ohne Zweifel recht. Wollen wir, z. B. am Meeresstrande, die Aufmerksamkeit unserer Begleiter auf einen Punkt in der Ferne lenken, so strecken wir gewiss in der Regel den Arm völlig aus<sup>2)</sup>. Die Worte *Leonardos* enthalten aber noch wenigstens die Andeutung einer zweiten, ebenso zutreffenden Wahrnehmung, nämlich in betreff der Einwirkung der Art (und des Grades) der Gemütsbewegung auf die stärkere oder schwächere Streckung des Armes. Denn der Mensch zeigt selbstverständlich viel ruhiger beim Gleichgewicht des Gemüts als bei Eifer, geschweige denn bei stürmischen Gemütswallungen, und der Zorn zeigt unvergleichlich energischer als die Liebe<sup>1)</sup>.

<sup>1)</sup> Beispiele: eine Amorette, welche die erwachende *Ariadne* auf das schon ferne segelnde Schiff des sie verlassenden *Theseus* aufmerksam macht, pompejanisches Wandbild (wenn ich nicht irre, in verschiedenen Wiederholungen vorhanden), und *Fischer*, welche vom Strande das Manövrieren eines Fahrzeuges beobachten, Gemälde von *Michael Ancher* (geb. 1849) in königl. dänischem Besitz (HANNOVER u. BEEN: Danmarks Malerkunst II, Abb. S. 141).

<sup>2)</sup> Heftig exaltiert, mit dem Anschein fast eher eines flammenden Hasses als der trauernden Hingebung, ist die fanatische Armstreckung, womit der Täufer, auf einem Gemälde *L'Ortolano's*, unter dem

In einem Falle ist es uns indessen schwer, bzw. unmöglich, den Gegenstand unseres Deutens ins Auge zu fassen, nämlich wenn wir von uns selbst sprechen. Das Zeigen, welches, wenn es sich gegen den Angeredeten richtet, eine Du-Gebärde ist (vgl. oben S. 76), wird in diesem Falle eine Ich-Gebärde. Die Handbewegung kann sich allerdings mitunter auf einen einzelnen Körperteil beziehen, wie diejenige des Longinus in den Kreuzigungsbildern oder der Blinden, Tauben und Stummen in der mittelalterlichen Kunst (vgl. oben S. 23) oder des heil. Rochus, welcher auf italienischen Altarbildern des XVI. Jahrh. bisweilen auf das Pestgeschwür an seinem Oberschenkel deutet (vgl. z. B. REINACH: *Répert. de peint.* II, Abb. S. 598 u. 648; III, Abb. S. 363, 669 u. 670; gewiss nach ital. Vorbildern auch als Statue von *Veit Stoss* in SS. Annunziata zu Florenz: *Jahrb. d. preuss. Kunstsamm.* XXIX, Taf. z. S. 20). In solchen Fällen ist der Gestus indessen mehr ein Bezeichnen als ein Aufmerksammachen. Eine dem Sprechenden selbst vielleicht nicht einmal bewusste Begleitung der Rede wird diese Art des Zeigens z. B. in einer Illustration zu dem „Selbstpeiniger“ in den Terenz-Handschriften (*Abb. 127*; nach *Reprod. réduites*, Taf. 76), wo der alte Chremes auf seinen Kopf deutet, indem er sagt: „Und wärest du aus meinem Kopf geboren, wie Minerva der Sage nach aus Jupiters“, und in „Raffaels Bibel“ die Gebärde Adams bei der Erschaffung Evas (s. oben Abb. 68). Mehr ein wirkliches Aufmerksammachen ist dagegen die Handbewegung Petri in den mittelalterlichen Fusswaschungsbildern (vgl. oben S. 68).



Abb. 127.

Die eigentliche Ich-Gebärde, d. h. die Hinweisung auf die eigene Person als ein Ganzes, kann ich mir kaum anders denken als gegen die Brust gerichtet. Zwei Beispiele derselben bei sonst entgegengesetztem Ausdruck (Demut und Eitelkeit) bieten der junge Philippus in *Leonardos* Abendmahlsbilde (wovon gleich unten des näheren) und der gichtbrüchige, alte Lord dar, welcher bei der Schliessung des Ehevertrags im Gemäldezyklus „Le mariage à la mode“ von *Hogarth* (*HIRTH*: *Kulturgesch. Bilderbuch* VI, 2960), sich seines Stammbaumes rühmt, auf den er mit der anderen Hand zeigt. Den abstrakten Ich-Begriff — ohne irgend einen mitklingenden Gefühlston — genauer ausgedrückt: das persönliche Ich als Vertreter des Begriffes Mensch, bezeichnet dagegen die Gebärde des Oedipus auf dem Bilde *Ingres'* v. J. 1801 im Louvre (*Abb. 128*; nach einer Phot. v. CHAMPAGNE), wo der junge Held mit dem Worte „Mensch“ das Rätsel der Sphinx löst.

Kreuz auf den sterbenden Erlöser zeigt und schaut (*L'Arte* VI, Taf. z. S. 146). Besser motiviert scheint mir jedenfalls die eifrige Ausstreckung des Fingers, womit der Vorläufer, auf einem Bilde *Palma Vecchios* in Neapel, das auf der anderen Seite der Madonna knieende Stifterpaar ihr und dem kleinen Jesus empfiehlt (*CROWE* u. *CAVALCASELLE*: *A hist. of painting in North Italy*; neue, von T. BORENIUS bearbeitete Ausg., III, Taf. z. S. 364). Das weit ausholende Zeigen des Satyren von *Dycks* infolge lüsterner Neugierde wurde schon (oben S. 75) erwähnt. Die starke Erregung veranlasst wieder, in den *Loggiomalereien Raffaels*, die Mutter des bedrohten Kindes beim Urteile Salomos, trotz der Nähe, (sogar doppelt) mit gestreckten Armen zu zeigen (*Klass. d. Kunst*, Abb. S. 120).

Als Ich-Gebärde begegnet sich das Zeigen gewissermassen mit einer anderen, schon (oben S. 15) erwähnten Ausdrucksbewegung: der auf die Brust gelegten Hand. Der geistige Charakter des letzteren Gestus ist jedoch ein anderer. Seine Bedeutung ist nämlich ebenso unbestimmt, wie das Zeigen präzise. Er ist inniglich, bezieht sich auf die Stimmung des Herzens, drückt das Ich-Gefühl aus, während die zeigende Ich-Gebärde ganz objektiv uns selbst als einen Gegenstand wie alle übrigen betrifft.



Abb. 128.

Eine Spezialbedeutung der auf die Brust gelegten Hand ist die einer Versicherung, einer Betenerung der aufrichtigen Gesinnung. Man vergleiche z. B. den Offizier rechts beim Festmahl der St. Georgs-Schützen von *Frans Hals*, a. 1627 (Künstl.-Mon., Taf. z. S. 18), mit Philippus beim Abendmahl *Leonardos* (s. oben Abb. 69). Mit schmelzender Hingebung bengt sich der junge Apostel zum Meister hin und drückt die geschlossenen Fingerspitzen der beiden Hände gegen seine Brust, als ob er sagen wollte: „mein Gewissen ist rein, ich bin nicht der Verräter“<sup>1)</sup>. Allerdings enthält auch diese Gebärde eine Versicherung und bedeutet weit mehr als das einfache Zeigen (z. B. des Oedipus), betont aber zugleich weit mehr als das

einfache Legen der Hand auf die Brust (wie z. B. auf *Frans Hals'* Doelenstück) die Ich-Vorstellung. Die auf die Brust gelegte Hand kann aber auch bisweilen eine ähnliche Bedeutung bekommen, wenn nämlich unser Selbstbewusstsein gegen eine Beschuldigung oder Beleidigung reagiert. Etwa zur Begleitung der entrüsteten Frage „Ich?“ kann in solchen Fällen die flache Hand mit gespreizten Fingern gegen die Brust gedrückt werden, als wolle sie das ganze Ich bedecken. Diese Gebärde macht z. B. Petrus bei der Frage der Dienstfrau (vgl. oben S. 76) auf einem Gemälde *Le Nains* im Louvre.

QUINTILIANUS will dem Redner das „ad se manum referre“ oder „cava manu summis digitis pectus appetere“, wenn dieser von sich selbst spricht oder sich selbst anredet, nicht ganz und gar verbieten, findet aber die Gebärde selten passend („raro

<sup>1)</sup> Wie die Gebärde des Thaddäus (vgl. oben S. 47), wurde auch diese Geste schon früher in Abendmahlbildern, z. B. von *Cosimo Rosselli* (in der sixtinischen Kapelle) und *Ghirlandajo* (in Ognisanti) und S. Marco zu Florenz; Künstl.-Mon., Abb. S. 9 u. 11), und später von *Raffael* in der unteren Gruppe bei der Verkündigung Christi (Klass. d. Kunst, Abb. S. 134) benützt — von dem letztgenannten wohl eben nach dem Vorgange *Leonardos*. In den älteren Beispielen ist aber die doppelte Handbewegung ebenso ausdruckslos, wie Petri Zeigen mit dem Daumen in Ghirlandajos Ognisanti-Fresko (vgl. oben S. 47, Fussnote), und ist selbst bei Raffael, wie es mir scheint, bloss eine Erregungsgebärde von unbestimmter Bedeutung, ganz so wie vorher an Johannes unter dem Kreuze am Grabdenkmal der Maria von Durazzo († 1366) in S. Chiara zu Neapel (VENTURI: Storia dell' arte ital. IV, Abb. S. 314) und nachher an der knienden Magdalena von dem Delfter Maler *Leonard Bramer* (1595—1674), in einer russischen Sammlung (Српше Голы, im Februari-Heft 1912, Taf. z. S. 25). Auch bei Leonardo enthält das Doppelmotiv gewiss ein starkes Ausdrucksmoment, ist aber zugleich unzweifelhaft eine Ich-Gebärde.



decebit“). Es scheint fast, als wäre die Kunst zu manchen Zeiten derselben Ansicht gewesen. Vor dem XVI. Jahrh., auch nördlich der Alpen — in der italienischen Kunst sogar überhaupt, d. h. auch später — habe ich nämlich die echte Ich-Gebärde äusserst selten angetroffen, so häufig auch das Deuten auf die eigenen Sinnesorgane in der mittelalterlichen Kunst vorkommt. Ein spätantikes Beispiel werde ich gleich unten erwähnen. Die Handbewegung des Zeus, wenn er, auf einer lukanischen Vase im Berliner Antiquarium (Nr. 3164), um Io wirbt, und diejenige eines der Apostel auf dem Tympanonfries der „porte de la Vierge dorée“ an der Kathedrale von Amiens, aus der Spätzeit des XIII. Jahrh. (VITRY u. BRIÈRE: *Sculpt. franç.*, Taf. 60, 2), lassen sich möglicherweise als solche deuten. Nicht einmal die doch so markanten Worte Christi: „ego sum lux mundi“ und „ego sum via, veritas et vita“, haben, meines Wissens, jemals, weder im Mittelalter noch später, zu diesem Gestus Anlass gegeben, so häufig auch der Erlörer als Schmerzensmann (besonders im XV., nördlich der Alpen nicht selten auch im XVI., selbst gelegentlich noch im XVII. Jahrh.) seine Seitenwunde zeigt — was allerdings gewöhnlich nicht mit dem Fingerdeuten, sondern durch ein Umfassen der Wunde mit zwei Fingerspitzen geschieht.

Oben bezeichneten wir die Richtung der Hand nach der Brust als die Normalform der Ich-Gebärde. In der Kunst habe ich dennoch auch vereinzelte Ausnahmen von dieser Regel angetroffen. In einer der Illustrationen zur „Andrierin“, in den schon mehrmals zitierten Terenz-Illustrationen, hebt z. B. Chremes den Zeigefinger gegen das Gesicht bei den Worten: „Dann ist sie *mein*“ (Reprod. réduites, Taf. 26), und durch die Berührung des Kinnes mit der Fingerspitze scheint sich *El Greco* bei der Tempelreinigung, Gemälde in der Sammlung des Earl of Yarborough in London, als Urheber des Bildes bezeichnen zu wollen (*Zeitschr. f. bild. Kunst*, N. F. VIII, Abb. 183).

Wir haben schon gelegentlich Beispiele des doppelten Zeigens angeführt, nicht nur eines solchen, wo die beiden Hände in derselben Richtung gestreckt sind, sondern auch der anderen Art, wo die Richtung der Hände divergiert und die Bewegung der einen Hand die Bedeutung der anderen Gebärde näher bestimmt, komplettiert und erklärt. Wir können es jedoch nicht unterlassen, diese Gebärden-Konkordanz, wenn auch in aller Kürze, besonders hervorzuhelien, und wir machen es am liebsten hier, weil in dem letzterwähnten Falle die eine Handbewegung, wenigstens in den Kunstdarstellungen, zumeist eben eine Ich-Gebärde ist. Zu dieser Kategorie gehören z. B. *Raffaels* Adam, *van Dycks* Selbstporträt und *Hogarths* Lord (s. oben S. 44, 64 u. 93). Auf dem Doppelbildnis *Philippe de Champaignes* von Mansard und Claude Perrault im Louvre zeigt der letztere, dem Beschauer zugewendet, mit der einen Hand auf sich selbst, mit der anderen auf ein Gebäude im Hintergrunde. Er sagt uns damit: „*ich* bin Architekt; jenes ist *mein* Werk“. Auf einem anderen Gemälde desselben Meisters führt Christus, zu Tisch bei Simon sitzend, die Fingerspitzen der linken Hand nach seiner Brust, während er mit der Rechten auf die Frau zeigt, welche seine Füsse salbt und mit ihrem Haar trocknet. Die Bedeutung dieser Gebärden ist einleuchtend: „der

Sünder wegen bin ich gekommen“. — Als Illustration zum 2. Psalme zeichnet *Joseph von Führich* die Taufe Christi. Oben erscheint Gott-Vater, der mit der einen Hand auf Christus, mit der anderen auf seine Brust deutet. Einem Nimbus ähnlich umschliessens folgende Worte seinen Kopf: „Dieser ist mein geliebter Sohn, an dem ich Wohlgefallen“ . . . Der fromme Meister stellt sich hier absichtlich auf denselben altertümlichen Standpunkt, wie etwa der Illustrator einer aus Salzburg stammenden Bibel v. J. 1428 (München, Cod. lat. 15.701 = c. pict. 7 a), welcher, mit Bezug auf Ps. 26: „Dominus illuminatio mea“, David nicht nur, nach alter Sitte (vgl. oben S. 29), auf seine Augen, sondern zugleich auch auf Gott zeigen lässt. Geradezu pantomimisch, zugleich aber sehr sprechend, ist die Doppelgebärde eines Zuschauers bei der Erblindung des Elymas auf dem raffaelischen Karton im Victoria and Albert Museum zu London (Klass. d. Kunst, Abb. S. 95). Hoherstaunt weist er mit der einen, weit ausgestreckten Hand auf den Zauberer, mit der anderen zugleich nach seinen eigenen Augen.



Abb. 129.

Um in diesem Zusammenhange noch ein paar Beispiele solcher Doppelgebärden anzuführen, wo der Sprechende nicht mit der einen Hand auf sich selbst deutet, erwähne ich zunächst eine Miniatur aus dem Pariser Psalter Ludwigs d. Heil., wo Moses dem Pharao ankündigt, das er (Moses) von Gott zur Rettung der Israeliten berufen sei. Er zeigt dabei auf einen im Himmel erscheinenden Kopf und zugleich auf einen Haufen von Juden (Abb. 129; nach *Reprod. réduites*, Taf. 30). In „*Raffaels Bibel*“ zeigt die wahre Mutter beim Urteil Salomos, vor Erregung laufend und mit weit ausgestreckten Armen, ganz aus der Nähe auf das Kind in den Händen des Henkers und auf die falsche Mutter, welche vor dem

Könige knieet (Klass. d. Kunst, Abb. S. 120).

Die einander komplettierenden Handbewegungen können indessen auch auf zwei verschiedene Personen verteilt sein, wie uns schon das Altarbild von Moulins gezeigt hat (vgl. oben Abb. 81). Ein sehr aufklärendes Beispiel dieser Art bietet die „*Disputa*“ von *Raffael* (Klass. d. Kunst, Abb. S. 95). Hier deutet nämlich Petrus mit beiden Händen auf das Altarsakrament, Paulus dagegen mit der pathetisch-dekorativen Himmelsgebärde (vgl. oben S. 82 fg.) nach dem in der himmlischen Herrlichkeit oberhalb seiner irdischen Versammlung thronenden Heiland. Die Apostelfürsten sprechen damit die Identität der sichtbaren Hostie und des unsichtbar im Himmel weilenden Erlösers aus. Gleichzeitig mit Raffael benützte *Hans Schüßlelein* das doppelte Zeigen als einen ähnlichen Identifizierungsgestus. Wie etwas später gleicherweise *Lukas Kranach d. Ä.* auf dem Kreuzigungsbilde in der Stadtkirche zu Weimar, lässt er nämlich auf einem Gemälde v. J. 1508, jetzt im Germanischen Museum zu Nürnberg, den Täufer mit der einen

Attestierung des Ursprunges enthält wieder das schon (oben S. 83) erwähnte Himmelzeigen Mosis in der Biblia pauperum-Handschrift der zweiten Hälfte des XIV. Jahrh. in Kremsmünster, wo er, repräsentativ dastehend, mit der anderen Hand auf das Manna zeigt. Dieselbe Bedeutung haben auch zwei einander komplettierende, aber, wie in der Disputa, auf verschiedene Figuren verteilte Gebärden auf dem Ananias' Tod darstellenden, raffaelischen Teppich (Klass. d. Kunst, Abb. S. 92). Petrus zeigt nämlich auf den bestrafte Lügner, während Paulus wieder den Zeigefinger feierlich gen Himmel emporhebt, woher die Strafe gekommen ist. Poussin wiederholt diese Gebärdenverteilung beim Tode der Saphira im Louvre, und auf dem Fresko aus der Casa Bartholdi lässt *Wilhelm Schadow* bei der Ueberbringung des blutigen Rockes Josephs an Jakob den einen Bruder auf den Rock, den anderen in die Ferne zeigen, wo das vorgebliche Unglück geschehen sei (Taf. im „Museum“).

Was alles hat nicht die christliche Kunst durch die zeigende Gebärde ausgesprochen oder auszusprechen versucht! Das Rathaus zu Wesel bewahrt ein Gemälde von *Victor* und *Heinrich Dünwegge*, wo der Richter im Schöffengericht mit dem Hinweis auf eine das jüngste Gericht darstellende Wandmalerei einen den Eid leistenden Jüngling zur Hersagung der Wahrheit auffordert (CLEMEN u. FRIMENICH-RICHARTZ: Kunst.-hist. Anstellung zu Düsseldorf 1904, Taf. 39). Auf einem annähernd gleichzeitigen, 1525 datierten Gemälde in dem Stadtmuseum zu Brügge von *Jan Prévost* feht Petrus den Weltrichter um Erbarmen für das Menschengeschlecht an, d. h. er erinnert ihn durch einen Hinweis auf seinen Schlüssel an die ihm (Petrus) gegebene Macht, reuigen Sündern das Himmelreich zu öffnen (FRIEDLÄNDER: Meisterwerke d. niederl. Mal., Taf. 57).

So spitzfindig aber die alten Künstler in der Anwendung dieses Ausdrucksmittels auch manchmal waren, wenn es galt, ihre oft recht abstrakten Gedanken zu veranschaulichen, so gelang es ihnen dies durchaus nicht in allen Fällen. Völlig rätselhaft ist, so weit ich ersehen kann, z. B. das Bild desselben *Prévost*, wo der Tod einem Kaufmann eine Zahlung leistet. Er zeigt dabei auf eine von dem letzteren ihm dargereichte Rechnung, während dieser seinerseits, wie es scheint, auf die entsprechende Summe in seinem Kontokorrentbuche weist. Ein daneben stehender Mann deutet wieder



Abb. 130.

auf die beiden Kontrahenten (*Abb. 130*; nach FRIEDLÄNDER: op. cit., Taf. 58). Der Künstler scheint es übersehen zu haben, dass die Gebärdensprache nur in dem Falle verständlich ist, wenn der wesentliche Inhalt des

Bildes dem Beschauer im voraus bekannt oder, wenigstens in seinen Hauptzügen, ohne weiteres ersichtlich ist. Nur unter dieser Voraussetzung kann sie mit lebendiger Anschaulichkeit wirken. Wenn dagegen die Darstellung nicht die Macht hat, zwanglos die dazu nötigen Ideenverbindungen hervorzurufen, so bleibt das Gebärdenspiel eine Chiffreschrift, deren Schlüssel man nicht ohne Kopfzerbrechen finden kann.

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## Nachträge.

In anbetracht der Grösse des Bezirks, welchen ich in den obigen Untersuchungen durchstreift habe, wird mir der Leser, wie ich hoffe, die wahrscheinlich hier und da mit unterlaufenen Irrtümer verzeihen. Manchmal hatte ich keine Gelegenheit, die Angaben meiner Quellen zu prüfen.

Was die als Belege angeführten Beispiele betrifft, so habe ich im allgemeinen gesucht, mich auf das Notwendigste zu beschränken. Die Entscheidung darüber, ob ich in jedem Falle das Mass und die Wahl richtig getroffen habe, werden andere füllen. Aber schon während der Drucklegung dieser Arbeit habe ich, besonders bei einem nochmaligen Durchsehen der „Storia dell' arte italiana“ von VENTURI, manches von mir bisher Übersehene gefunden, dem ich einen Platz im gehörigen Zusammenhange hätte geben sollen, bzw. gerne gegönnt hätte, und das sich nunmehr mit einer nachträglichen Erwähnung begnügen muss. Andere und vielleicht bedenklichere Mängel werden sich, wie ich fürchte, später noch herausstellen.

DIE SILENTIUMGEBÄRDE (vgl. oben S. 32). Mit der Zeigefingerspitze an den Lippen warnt die auf dem Boden in einer Landschaft sitzende Venus, als sorgsame Mutter, den Beschauer den Schlummer des kleinen, in ihrem Schoss ruhenden Amor nicht zu stören: Gemälde aus der Schule Correggios in der Liechtenstein-Galerie zu Wien, Nr. 33. Es ist also die Ausdrucksbewegung Petrus des Märtyrers von Fra Angelico (Abb. 45 oben), aber nicht repräsentativ, sondern hier einer Situation angehörig, und, weit entfernt von dem feierlichen Ernst des Heiligengestus, als eine Art mythologischer „Kinderstubegebärde“ benützt. Zwar ist ihre spätere Bedeutung von „galanter Intrigue“ noch nicht vorhanden (vgl. oben S. 33 fg.). Immerhin aber verbindet sich das Motiv schon hier mit einer Vorstellung aus dem erotischen Kreise.

DAS HINWEISEN VON EINER SZENE NACH EINER ANDEREN (vgl. oben S. 49). Auf dem *Giovanni di Balduccio* zugeschriebenen, dreigeteilten Altarrelief v. J. 1347 in S. Eustorgio zu Mailand (VENTURI IV, Abb. S. 567) zeigt einer von den drei Königen bei ihrem Erscheinen vor Herodes (in Jerusalem) auf die links dargestellte (in Bethlehem vorsichgehende) Anbetung des Kindes, also auf etwas, was nicht nur an einem anderen Ort, sondern auch erst später geschehen wird. So widersinnig dies dem logischen Denken auch erscheinen mag, so übersetzt doch diese sich um Zeit und Entfernung gar nicht kümmernde Hinweisung recht anschaulich in die

Sprache der naiven Kunst die Frage der Weisen des Morgenlandes: „Wo ist der neugeborne König der Juden? Wir sind gekommen, ihn anzubeten“ (Matth. II, 2).

MARIA ZEIGT AUF DEN KLEINEN JESUS, indem sie sich zugleich, freundlich lächelnd, dem Beschauer zuwendet (vgl. oben S. 57): Lunettenrelief von *Silvestro dell' Aquila* an der Kirche S. Marciano in Aquila, aus dem letzten Viertel des Quattrocento (VENTURI VI, Abb. S. 634).

DAS ZEIGEN ALS TRAUERGERBÄRDE, und zwar in Verbindung mit dem den Beschauer anredenden Blick (vgl. oben S. 59). Zwei typische Beispiele aus der ersten Hälfte des Trecento: Maria neben dem Cristo morto auf dem 1320 für das Katharinenkloster in Pisa bei *Simone Martini* bestellten Altargemälde (ibid. V, Abb. S. 600), und ausser Maria auch Johannes, symmetrisch zu beiden Seiten des heiligen Leichnams, Relief am Grabmal des Francesco Pazzi in S. Croce zu Florenz, „Stil des Tino di Camaino“ (ibid. IV, Abb. S. 301).

Nicht gehalten, wie diese heilige Trauer, sondern im Gegenteil durch seine Aufdringlichkeit fast an den Barockgeschmack erinnernd und wohl in der Tat in nicht geringem Grade von einer ganz irdischen Ruhmsucht beeinflusst, ist das weit ausholende Zeigen der die Vorhänge von der Bahre wegziehenden Engel an den Gräbern Enrico Scrovegnis in S. Maria dell' Arena zu Padua und des Herzogs Karl von Kalabrien († 1328) in S. Chiara zu Neapel, das letztere ein Werk des *Tino di Camaino* (ibid., Abb. S. 247 u. 279). Diese himmlischen Grabwächter machen den Beschauer auf die liegenden Porträtstatuen der Hingeschiedenen aufmerksam, gleich als wollten sie den durch den Tod solcher Männer erlittenen Verlust beklagen. Sie sind sozusagen marmorne Leichenredner.



Abb. 131.

DAS ZEIGEN NEBST DEM GEGEN DEN BESCHAUER GERICHTETEN BLICK IN PROFANEM ZUSAMMENHANGE (vgl. oben S. 62). Ein recht typisches Beispiel von der Anwendung des Motivs ausserhalb Italiens im XVII. Jahrh. ist das geputzte Mädchen („Vanitas“) von dem Utrechter Maler *Paulus Moreelse* (1571—1638), welches, uns zulächelnd, mit beiden Händen auf ihr eigenes Bild in dem hinter ihr befindlichen Spiegel deutet (Abb. 131).

DAS ZEIGEN ALS „DEKORATIVE KULTURGERBÄRDE“. Ein noch jüngerer Beispiel als das oben S. 63, Fussnote 2, angeführte ist das Bildnis *Gérards* von Mlle George in einer russischen Privatsammlung (Старые Годы, März-Heft 1912, Taf. z. S. 50).

DAS ZEIGEN ALS AKKLAMATIONS-*GEBÄRDE* (vgl. oben S. 73). Zwei symmetrisch in einiger Entfernung von der mit dem Kinde thronenden Madonna auftretende Propheten, Mosaik aus der Zeit Papst Paschalis' I. (817—824) in S. Maria in Domnica zu Rom, strecken sehr energisch, der eine den Zeige- und Mittelfinger gegen die Hauptgruppe aus (GARRUCCI IV, 293); dieselbe Bewegung, aber mit der offenen Hand, machen auch Paulus und Petrus auf der nur wenig jüngeren Mosaik in S. Marco ebenfalls in Rom, wo sie ganz ähnlich zu beiden Seiten des in der Abside erscheinenden Erlösers aufgestellt sind (ibid., Taf. 294). Weil alle diese Figuren sich zugleich mehr oder weniger gegen die Beschauer wenden, so könnte man allerdings auch annehmen, dass hier, anstatt einer Huldigung, das *AUFMERSAMMACHEN* der Versammlung auf den Quell des Heils gemeint sei (vgl. oben S. 55, Fussnote 2).

Einen solchen Hinweis, bzw. eine Aufforderung zu Anbetung, enthält jedenfalls die Gebärde des heil. Franz auf dem Altargemälde von *Sassetta*, a. 1430—1433, in Chiusdino (zwischen Siena und Massa Maritima; The Burl. Mag., Vol. XXIII, Taf. z. S. 278), welche Gebärde ich als ein vorzügliches Beispiel des *ZEIGENS MIT DEM DAUMEN* aus dem Quattrocento (vgl. oben S. 82) hier nachträglich hervorhebe.

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Wie vorher meine Arbeit über „die Beinstellungen in der Kunstgeschichte“, hat Dr. C. F. REINHOLD in Leipzig auch die zwei vorstehenden Ansätze in sprachlicher Beziehung durchgesehen und verbessert, für welche Mühe ich ihm meinen aufrichtigen Dank ausspreche.

DER VERFASSER.

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DER  
LAMBETH-PSALTER

EINE ALTENGLISCHE INTERLINEARVERSION DES PSALTERS IN  
DER HS. 427 DER ERZBISCHÖFLICHEN LAMBETH PALACE LIBRARY

ZUM ERSTEN MALE VOLLSTÄNDIG HERAUSGEGEBEN

VON

U. LINDELÖF.

II. BESCHREIBUNG UND GESCHICHTE DER HANDSCHRIFT  
VERHÄLTNIS DER GLOSSE ZU ANDEREN PSALTERVERSIONEN.  
BEMERKUNGEN ÜBER DIE SPRACHE DES DENKMALS.

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HELSINGFORS 1914

DRUCKEREI DER FINNISCHEN LITTERATURGESELLSCHAFT.







## Vorwort.

Vieles von dem, was im ersten kapitel und in der ersten hälfte des dritten kapitels dieser abhandlung enthalten ist, hätte vielleicht in fussnoten zur textausgabe einen geeigneteren platz finden können. Der wunsch, den text des Lambeth-Psalters den fachgenossen so früh wie möglich zugänglich zu machen, vermochte mich indessen den ersten teil meiner arbeit zu veröffentlichen, ehe ich die gelegenheit hatte, die handschrift in bezug auf die tätigkeit von korrektoren u. dgl. noch einmal durchzusehen.

Bei der eingehenderen beschäftigung mit der sprache des Lambeth-Psalters stellte es sich bald heraus, dass in nicht unwichtigen punkten verschiedene abschnitte der handschrift gewisse eigentümlichkeiten aufweisen. Diese entdeckung hat selbstverständlich die behandlung der fragen aus der laut- und flexionslehre in den beiden letzten kapiteln der vorliegenden abhandlung etwas komplizierter gemacht, dürfte aber zu gleicher zeit unserem denkmal als sprachquelle aus spätaltenglischer zeit ein grösseres interesse verleihen.

Seit dem erscheinen des ersten bandes dieser arbeit sind auf dem gebiete der altenglischen Psalterstudien ein paar wichtige werke veröffentlicht worden, vor allem Wildhagens vorzügliche ausgabe des Cambridger Psalters. Wenn, wie zu erwarten ist, texteditionen von den noch nicht veröffentlichten Psalterversionen bald vorliegen werden, wird es vielleicht der forschung gelingen, über das gegenseitige verhältnis und die entstehungsgeschichte der Psalterglossen festere resultate zu erreichen, als bei dem gegenwärtigen stande unserer kenntnis möglich ist.

Helsingfors, Februar 1914.

U. Lindelöf.



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## I. Die handschrift.

Beschreibungen der hs. Lambeth 427 (früher 188) finden sich bei Wanley, *Catalogus* (Oxford 1705), s. 268 f., wo als probe der Ps. 99 abgedruckt worden ist, und in dem *Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace* (London 1812), s. 54.

Die handschrift, deren format  $21 \times 16$  cm. ist, enthält 211 pergamentblätter. Die numerierung der blätter in der hs. ist an zwei stellen fehlerhaft, indem zwei aufeinander folgende blätter die nummer 32 tragen (das zweite von mir als 32<sup>2</sup> bezeichnet), andererseits aber fol. 187 b die nummer 188 trägt. Fol. 78 der hs. ist verloren gegangen und in später zeit (nach Wanley ca. 1600) durch ein neues blatt ersetzt worden. Das verlorene blatt enthielt Psalm 64,8—Psalm 65,7. Auf dem ersatzblatte ist der versuch gemacht worden, die lateinischen typen der hs. nachzuahmen, was einigermaßen gelungen ist; die glosse ist aber das phantasiewerk eines dilettanten, der weder die alten schrifttypen noch die sprachformen wiederzugeben im stande war (Wanley: folium . . . a quodam Saxoniarum litterarum imperito restitutum).

Vor der eigentlichen pergamenthandschrift stehen ein paar papierblätter; das letzte von diesen blättern trägt auf der kehrseite eine kurze lateinische inhaltsangabe zur handschrift.

Die blätter 1—4 der pergamenthandschrift enthalten einen teil der Praefatio des Hieronymus zum Psalter, die „Dicta Sancti Augustini, quae sint virtutes Psalmorum“; ferner (wie Wanley sagt) „Lunares, cum tabulis quibusdam ad Computum Ecclesiasticum spectantibus, aliena manu“, und eine Oratio, die nach Wanley ähnlich wie einige andere Gebete in der hs. „manu longe recentiori“ geschrieben ist.

Dieses einleitende material hat keine altenglischen glossen. Es geht bis zum anfang von fol. 5 a. Um die mitte der erwähnten seite fängt der Psalm 1 an.

Nach dem Psalm 50 (fol. 65 a) steht eine in späterer hand (etwa anfang des 13. jahrh.) geschriebene lateinische Oratio, welche fast die ganze seite 65 b ausfüllt.

Nach Psalm 108 folgt eine z. t. mit altenglischen glossen versehene lateinische Oratio („O summe deus miserorum consolator omnium“). Dieses gebet fängt fol. 141 b (unten) an und füllt die seite 142 a vollständig aus.

Nach Psalm 150 steht (f. 182 b) zunächst ohne glossierung der Psalm 151; sodann folgt eine „Confessio pro peccatis ad deum“, die durchgehends mit altenglischen glossen versehen ist und auf fol. 183 b schliesst. Darauf kommt ein gross geschriebenes altenglisches gebet (Eala drihten leof etc.) vielleicht aus dem ende des 11. jahrhunderts. Sodann folgen (fol. 184 a ff.) die Hymnen in folgender ordnung: Esaiae, Ezechiae Regis, Annae, Moysi, Abacuc Prophetae, Moysi ad filios Israhel, Te deum, Trium puerorum, Zachariae, Magnificat, Simeonis, Oratio Dominica, Symbolum Apostolorum, Cantus Angelicus (= Gloria in excelsis), Fides catholica S. Athanasii. — Sämtliche Hymnen sind mit altenglischen glossen versehen.

Fol. 202 b—205 b enthalten eine etwa im 14. jahrh. geschriebene Litanía. Die blätter 206—209 a sind leer, aber z. t. liniert. Fol. 209 b trägt einige lateinische aufzeichnungen in später hand sowie das bedeutungsvolle vermerk  $\times$  P. lantonie, worüber vgl. unten.

Auf fol. 210—211 steht (wie Wanley sagt) „fragmentum quoddam Saxonicum, S. Eadwardo Confessore regnante, ut videtur, exaratum, in quo tractatur de SS. Feminis Eadburga, Seaxburga, Aetheldrytha, Wihburga, Eormenhilda, Wærburga etc., lectu non indignum“. (Gedruckt bei Cockayne, Leechdoms III, 428). — Darnach scheinen zwei pergamentblätter weggeschnitten zu sein. Es folgen noch ein nicht nummeriertes zerrissenes pergamentblatt mit einigen ganz verblassten buchstaben und schliesslich drei leere papierblätter.

Nun zum Psalter. — Die folioseite der hs. hat in der regel 16 zeilen lateinischen textes; über jeder zeile steht die altenglische glossierung. Die Psalmen sind nummeriert. Die römischen nummern sind, sowie die überschriften der Psalmen und die initialen neuer verse meist rot. Andere farben — rotbraun, ausnahmsweise blau — kommen neben rot fast nur bei den etwas grösser geschriebenen anfangsinitialen der Psalmen vor. Eine schöne, grosse initiale hat Ps. 1 (fol. 5 a), dessen ganzer anfang, bis einschliesslich *non sedit*, mit grossen roten buchstaben geschrieben ist. Sonst ist der text schwarz oder schwarzbraun geschrieben.

Am rande finden sich hier und da lateinische bemerkungen in farbiger schrift. So steht z. b. zu Ps. 2 in blauer schrift die (durch beschneiden des blattes verstümmelte) randbemerkung: *Christus de passio . . . suae potest . . .*, zu Ps. 3 blau: *vox christi ad patrem de iudeis*; zu Ps. 14 (dunkelbraun): *Hic vox prophete interrogantis deum*; zu Ps. 40 (grün): *vox christi de passione sua et de iuda traditore*; zu Ps. 41 (grün): *vox christi ad eos qui fidem sunt consecuturi*, und (blau): *vox penitentis*.

In beträchtlicher zahl enthält unser denkmal lateinische glossen, die überhaupt von der hand des ae. glossators herzurühren scheinen. Beispiele von solchen glossen seien hier angeführt:

Ps. 2,<sup>3</sup> *iugum*, gloss. *l. peccatum*; 2,<sup>6</sup> *montem*, gl. *l. sanctam ecclesiam*; 2,<sup>9</sup> *Reges*, gl. *gubernas*. Ps. 3,<sup>7</sup> *circumdantis*, gl. *s. in passione*. Ps. 5,<sup>6</sup> *malignus*: *s. homo*. Ps. 6,<sup>4</sup> *usquequo*: *s. differs*; 6,<sup>6</sup> *in inferno*: *in tartaro*. Ps. 8,<sup>10</sup> *ammirabile*: *mirificum l. paradoxum l. admirabile*. Ps. 9,<sup>13</sup> *pauperum*: *s. apostolorum 7 martyrum*; 9,<sup>16</sup> *in interitu*: *in corruptione*; 9,<sup>30</sup> *leo*: *antichristus*; *spelunca*: *cauea l. spelea*; 9,<sup>32</sup> *uideat*: *s. sanctos suos*. Ps. 10,<sup>2</sup> *transmigra*: *l. fac transitum*. Ps. 11,<sup>7</sup> *examminatum*: *purgatum spiritu sancto*. Ps. 13,<sup>7</sup> *iacob*: *uulgus*. Ps. 15,<sup>4</sup> *conuenticula*: *modica congregatio*. Ps. 16,<sup>8</sup> *pupillam*: *humilitas christi*; 16,<sup>13</sup> *impio*: *s. populo iudeorum*. Ps. 17,<sup>3</sup> *Circumdederrunt*: *uallauerunt*. Ps. 18,<sup>6</sup> *sponsus*: *s. christus. sponsa vero ecclesia dei*.

Ps. 33,<sup>14</sup> *Prohibe: s. tu qui hoc cupis nancisci.* Ps. 36,<sup>13</sup> *dies: Dies iudicii l. dies ire.* Ps. 40,<sup>4</sup> *opem: auxilium l. ammiculum l. suffragium,* u. a. Im ganzen habe ich mehr als 130 derartige glossen notiert. Die zahl dieser glossen wechselt sehr in den verschiedenen teilen der handschrift und scheint gegen schluss derselben immer mehr abzunehmen.

Sehr charakteristisch für den Lambeth-Psalter sind die zahllosen vom glossator am rande oder über der zeile hinzugefügten *est, sunt,* an stellen wo das lateinische keine form des hilfsverbs gebraucht; ebenso das beim vokativ so häufig hinzugefügte *o.* Wo sich an derartige zusätze eine altenglische glosse schliesst, was sehr häufig der fall ist, habe ich dieselben in den fussnoten zu meiner ausgabe angeführt.

Die glosse des Lambeth-Psalters ist durchgehends in nicht grosser, aber klarer und deutlicher hand geschrieben. Grosse schwierigkeit bereitet die frage, ob und inwiefern verschiedene hände an der herstellung der glosse beteiligt gewesen sind. Trotz mehrmaliger genauer durchmusterung der ganzen handschrift bin ich in dieser frage nicht zu voller klarheit gelangt. Sehr oft ist es freilich unzweideutig, dass zwei parallelglossen zu einem lateinischen worte nicht von derselben hand herrühren können. Was aber den allgemeinen graphischen charakter der glossierung in verschiedenen teilen der hs. betrifft, muss man vorsichtig sein, ehe man eine neue hand annimmt. Oft handelt es sich wahrscheinlich nur um den gebrauch dunklerer oder hellerer (brauner) tinte; auch können kleinere verschiedenheiten einfach darauf beruhen, dass der schreiber eine andere feder in die hand genommen hat. — Ich werde im folgenden zunächst recht eingehend die handschrift in bezug auf schreibart der glosse kommentieren und dabei besonders den parallelglossen aufmerksamkeit widmen.

Fol. 5 b—14 b sind unzweideutig von derselben hand glossiert worden. Die schrift ist verhältnismässig gross, wenn auch geringere variationen in bezug auf grösse und dicke vorkommen. Die zahlreichen doppelglossen, die recht häufigen lateinischen glossen, die hinzugefügten *est, sunt* u. dgl. stammen alle unzweifelhaft von der hand desselben glossators. Fol. 14 a—b zeichnet sich sowohl in bezug auf den latein. text als auf die glosse durch eine etwas schräge schrift aus; doch liegt kein genügender grund vor, hier eine neue hand anzunehmen.

Auch die folgenden blätter (fol. 15 ff.) haben im grossen und ganzen denselben charakter wie der anfangsteil der hs. Doch sind von einigen doppelglossen hier und da möglicherweise die eine in einer anderen hand geschrieben als die übrige glossierung. Derartige glossen sind vielleicht Ps. 9,<sup>31</sup> *he fylð*; 9,<sup>36</sup> *forbrec*; 9,<sup>38</sup> *gegearwungnessa*; 9,<sup>39</sup> *heononforð*; *mærsian*; 10,<sup>3</sup> *ða rihtgeþancedon*; 11,<sup>4</sup> *ða swyðsprecelan tunga*; 11,<sup>5</sup> *we mærsiað*; 11,<sup>6</sup> *hæfeleasra*; 11,<sup>8</sup> *mægðe*; *oððe æfre*; 13,<sup>1</sup> *se unwita*; 13,<sup>3</sup> *deafra, swifte, tobrýtednys, ne oncneowon*; 13,<sup>6</sup> *ðæs hæfeleasan*; *ge gescendon*; 14,<sup>2</sup> *7 wyrcð*; 14,<sup>3</sup> *se ðe ne dyde*; 16,<sup>10</sup> *modignysse*; 17,<sup>19</sup> *hi forhradodan*; 17,<sup>43</sup> *ic tobrýte*; 18,<sup>6</sup> *swaswa ent*; 18,<sup>7</sup> *utfær*; 18,<sup>11</sup> *gewilniðlice*; 19,<sup>6</sup> *gemærsode*; 19,<sup>9</sup> *hi feollon*; 20,<sup>3</sup> *ðu ne beþæhtest*; 20,<sup>6</sup> *on ðinum halwendan.* Doch kann bei mehreren von den angeführten glossen die minimale abweichung vom sonstigen schrifttypus auch dadurch erklärt werden, dass die glosse hineingedrängt oder (gewöhnlich, aber nicht immer, mit einem referenzzeichen im texte) am rande geschrieben ist. Ein derartiges hinzufügen von glossen am rande ist in der ganzen hs. sehr gewöhnlich, auch in zahlreichen fällen, wo beide glossen unzweifelhaft von ein und derselben hand herrühren.

Bis einschliesslich fol. 27 a hat, scheint es mir, die tinte durchgehends dieselbe färbung. Fol. 27 b und ff. kommen ein paar fälle vor, wo von zwei parallelglossen die eine eine schwärzere farbe und festere hand aufweist als die andere; solche glossen sind Ps. 20,<sup>12</sup> gestaðelian; 21,<sup>9</sup> he generie; 21,<sup>15</sup> on middewardan; 21,<sup>16</sup> forsearode; 21,<sup>19</sup> betweox heom; 21,<sup>21</sup> genera; mine anlican; 21,<sup>25</sup> gecleopunga; 21,<sup>30</sup> feallað. Doch ist auch hier vorsicht angebracht, um so mehr als zahlreiche doppelglossen und dreifache glossen auf denselben seiten der hs. offenbar von einer hand geschrieben sind, wie z. b. die glossen in Ps. 21,<sup>s</sup>, 21,<sup>10</sup>, 21,<sup>14</sup>.

Auf fol. 30 (besonders 30 b) scheint die allgemeine glossierung etwas kleiner zu werden; indessen kommt derartiges auch schon früher in der hs. bisweilen vor. Einzelne, meist am rande stehende, glossen sind vielleicht etwas dunkler und fester. Diesen charakter haben überhaupt die folgenden blätter bis einschliesslich fol. 58.

Dunklere glossen der angedeuteten art sind: Ps. 22,<sup>s</sup> þu amæstest; on druncinge. Unsicher ist, ob hierher auch 24,<sup>2</sup> þæt me ne sceamige; 24,<sup>4</sup> on idel; 24,<sup>5</sup> ic forlyðdegode; 24,<sup>7</sup> iugoðe; 24,<sup>9</sup> þa manōwæran; 24,<sup>14</sup> þæt he beo ge . . . zu führen sind. Möglicherweise von anderer hand sind auch die glossen Ps. 25,<sup>s</sup> ic ymbtrymme; 25,<sup>11</sup> ic in ferde; 25,<sup>12</sup> on rihtinge; on gelaþungum; 26,<sup>2</sup> min flæsc; 26,<sup>9</sup> ne ðu ne forseoh; 26,<sup>12</sup> 7 aleah unrihtwisnys hire; 27,<sup>4</sup> gemetednessa (ausser gem-). Von anderer hand stammen wohl sicher die randglossen zu 28,<sup>s</sup> und 30,<sup>12</sup>; vgl. die fusnoten zum texte. — Ferner sind zu erwähnen Ps. 29,<sup>12</sup> þu geceredest; þu awendest; mine heofunge; on gefean; 30,<sup>s</sup> on beweriendum; 30,<sup>s</sup> bebeode; 30,<sup>13</sup> foreoren; 30,<sup>14</sup> tælnessa l. tale; þonne hig samod comon\*<sup>1)</sup> l. þonne hi gesamnodon; 31,<sup>s</sup> on gedafenlicre tide; 31,<sup>7</sup> ymbsealde; ymbsellendum; 31,<sup>9</sup> on wealdleðre; midle; 31,<sup>10</sup> ymbseleð hi utan; 31,<sup>11</sup> þa rihtgeþancodan; 32,<sup>20</sup> fultumiend; 33,<sup>7</sup> 7 blissian hig; 33,<sup>4</sup> mærsiap; 33,<sup>14</sup> bewere; 34,<sup>1</sup> þa onawinnendan; 34,<sup>14</sup> ic gelicode; 34,<sup>16</sup> onscægdon; 34,<sup>25</sup> wel wel l. eala eala; 36,<sup>10</sup> nu gyt\*; 36,<sup>11</sup> hig; 36,<sup>14</sup> 7 þone hafeneslean; ða rihtgeþancodan; 36,<sup>14</sup> he ne agylt; 36,<sup>12</sup> forþan þe; yrfweardiap; 36,<sup>20</sup> drihtne; færeldu; 36,<sup>25</sup> he ne; 37,<sup>1</sup> þa ðe agyldap; 39,<sup>4</sup> he onasende; 39,<sup>s</sup> se þe si gelic þe; 39,<sup>s</sup> ic geworhte (am rande; im texte rasur von dyde); 39,<sup>14</sup> to fultume; 39,<sup>15</sup> afyrrian; 40,<sup>s</sup> wiðerwyddedon; 40,<sup>10</sup> on þane þe ic hopode; 40,<sup>13</sup> (erstes) me; 40,<sup>14</sup> sy þæt; 41,<sup>7</sup> dune\*; 41,<sup>10</sup> forgeate þu\*; 41,<sup>11</sup> gebysmredon; anlipie; 41,<sup>12</sup> min sawl\*; 43,<sup>s</sup> forspilde l. tostæncte\*; 43,<sup>7</sup> ne gehelð\*; 43,<sup>13</sup> þu beceptest; weorðe; 43,<sup>16</sup> min aswaraung; 43,<sup>22</sup> gewenede we syndon; snides; 44,<sup>13</sup> ymbwæfd; 44,<sup>16</sup> hig beoð gebrohte; fægnunge; 44,<sup>18</sup> cynrene; cneorisse; 45,<sup>3</sup> duna; 45,<sup>4</sup> heora; 45,<sup>5</sup> beacna; 45,<sup>10</sup> gemæra. — Zu bemerken ist jedoch, dass bei zahlreichen glossen die annahme einer fremden hand keineswegs sicher ist. Es mag sich um eine nachträgliche arbeit des ursprünglichen glossators handeln; jedenfalls ist der schrifttypus im grossen und ganzen überall derselbe.

Mit fol. 59 a scheint am ende von Ps. 45 eine gewisse veränderung einzutreten. Die letzten worte des Psalmus 45: eorðan drihten u. s. w. sind verhältnismässig klein und dünn geschrieben und die tinte ist recht hellbraun. Ps. 46 zeigt im ersten anfang (bis einschliesslich handum) die frühere gröbere schrift, sodann fängt wieder der kleinere, hellere schrifttypus an, der durch diesen Psalm und viele der folgenden Psalmen geht. Doch kommen hin und wieder einzelne glossen in gröberer, dunklerer hand vor.

Solche dunkler geschriebene glossen sind: 46,<sup>s</sup> egeful; mære; 46,<sup>s</sup> wlite; þe; 46,<sup>s</sup> on fægnunge; on stefne; 47,<sup>s</sup> staðeliend blisse calre eorðan (sehr gross geschrieben, auf rasur); sidan; þæs meran cyninges;

<sup>1)</sup> Mit einem \* werden hier und überall im folgenden von anderer hand stammende glossen bezeichnet, die ganz oder zum teil auf deutlicher rasur geschrieben sind.

47,4 god; 47,9 mihta on ceastre; 47,11 eac swilce on gemęrum; 47,12 blissige; 47,13 ymbtrymmap; 48,3 gehwylce eorþbiogendan; 48,8 hos; embtrymð; 48,7 mihte heora; 48,8 gladunge; 48,12 (randglosse) wunip; męæpe; 48,13 þaþa on weorðmynte\*; wimeten\*; 48,14 syððan; hig gelicp; 48,15 gowyldp; 48,17 (gemęnigþfild\* 1) þip; 48,18 underfehð\*; 49,1 spręc; 49,3 gegaderiap; 49,9 ic ne underfo\*; 49,10 dunum\*; 49,12 gefyllednys; 49,13 cweþst þu la etc ic; 49,16 underfehst; 49,17 das a- in awurpe; 49,18 mid forligerum; þinne dæl; 49,21 swygode\*; (randglosse) eala þu unrihtwis; 49,22 (randglosse) þeet he ne ge læcce; 49,23 mid þam ic æteowie\*; 50,6 þu ofer-swyðe\*; 50,3 pinge; dygelnyssa\*; 50,12 ne ætbred þu; 50,11 halwendan þines; mid ealdorlicum gaste\*; 50,15 þam [unrihtwis]an; 50,18 on seægdnyssum; 50,19 þa [tobrytt]an; þu ne forsiht; 50,20 þerwillendlice. An mehreren der angeführten stellen ist es eigentlich nur die etwas dunklere tinte, die in die augen fällt; nicht selten ist man im zweifel, ob eine andere hand als die des hauptglossators anzunehmen ist. Wie aus dem angeführten hervorgeht, sind es oft nicht parallelglossen, sondern einzelglossen, die von der „dunkleren hand“ herrühren; dagegen sind sehr häufig doppelglossen zu einem latein. wort von dem hauptglossator geschrieben worden. Nicht selten scheint die glossierung einer ganzen seite etwas grösser zu sein, so z. b. fol. 61 b, wogegen z. b. fol. 64 a typisch für die kleinere, hellere hand ist. Fol. 66 a — 67 a sind in dieser hinsicht recht schwierig zu beurteilen. Nicht vom hauptglossator sind die sehr kleinen worte 51,9 he þurshwilde.

Von fol. 67 b an wird die schrift sehr klein und die tinte besonders hellbraun. Diese kleine, helle, aber sehr klare und deutliche hand geht bis einschliesslich fol. 100 b. Kleine variationen in bezug auf die grössere schrift sind freilich zu bemerken; von fol. 85 a an ist sie vielleicht etwas grösser. Spuren anderer hände sind in diesem abschnitt des Lambeth-Psalter recht selten; doppelglossen sind meist von ein und derselben hand geschrieben.

Glossen, die möglicherweise von einer anderen — dunkleren — hand als der des glossators herrühren, sind etwa folgende: 53,8 ic offrige; 53,10 [bæc]ling; 57,4 of innoðe; 59,11 eart þu se god; 65,12 on orsorhnesse; 67,14 (randglosse) bylewitan; 67,26 glywbydenestra; 67,27 geleaffulra; 67,28 zabuloncynne; 67,32 gode; 67,33 ofer gesamunge; 68,2 inodon; 68,16 generewe; 68,20 min onhrop; 68,27 hig ehtgende wæron; 68,29 sorhful; 68,26 indiscan; 72,6 genam; 72,15 gif; ic hit; 73,1 utaneddest þu; 73,2 gemyndig beo þu; 73,3 godes; 73,15 sceapan; 73,18 [roder]lihtinge; 73,22 þara; 74,4 hnesce geworden ist; 77,5 þurbbitter; 77,9 beheal-dende; 77,19 mysan; 77,20 yðgodon; 77,46 onum; 77,51 on eardungstowum; 77,65 wæs awæht; acworren. Mehrere von den eben angeführten glossen unterscheiden sich indessen sehr wenig von der sonstigen glossierung.

Die helle, allmählich vielleicht etwas grösser gewordene (vgl. oben) schrift geht auch von fol. 101 an weiter. Dunkler geschriebene glossen werden aber immer häufiger. Abgesehen von der dunkleren tinte weichen diese glossen (ebenso wie die im vorigen stück erwähnten) kaum von der sonstigen glossierung ab. Nicht selten scheinen einzelne buchstaben oder teile eines wortes nachträglich mit dunklerer tinte „retouchiert“ oder „aufgefrischt“ worden zu sein. Es ist deshalb keineswegs ausgeschlossen, dass der schreiber der ursprünglichen glosse seine arbeit durchgesehen und mit etwas dunklerer tinte zusätze und korrekturen gemacht hat.

Glossen der „dunkleren hand“ sind (nicht selten — so z. b. im Ps. 90 — ist die sache indessen zweifelhaft): 78,4 golfetung; 78,7 iacobes cnosel; stowe; 78,10 das -n von gesweotelian; 78,11 bearn adydra l.

1) Hier und im folgenden rührt das in klammern stehende von der hand des eigentlichen glossators her.

deapcwyllmendra\* (vielleicht dunkler nur weil auf rasur); 79,1 israela folc; 79,3 þysum þrym cynrenum; 79,7 (und 80,3) das -i- in wödercwydelnyse; gehyseton\*; 79,11 twygu; 79,11 þa; 79,13 7 winhraefetiap; þe wiðsteppaþ pone weg; 79,18 (erstes) ofer; pone þe þu getrymedest; 79,19 7 we ne; 80,1 (zweites) gode; 80,1 gligbeam; 80,4 hlyriap; on wlitescenan dæge; 80,3 þeostrom; 80,3 ic gelæstfullige; 80,15 for nahtun; 80,16 heora; 81,1 todemep; 82,7 idumitiscra; þas naman tæcniap heafodgyltas gehwylce; þe is gereht nearunesse; 82,10 (erstes) swaswa þu dydest; 82,12 þu dydest; 83,4 upastigenesse; 83,11 (randglosse) her on life; ic; 85,1 þinne naman on ecnesse; 85,11 ricra; 85,16 sele; behod; 86,2 earlungstowe; 87,6 [hand]a; 87,9 anscununga; belæwed; 7 ic ut na ne eode\*; 87,10 adlodon l. geuntrumedon; mine; 87,12 on forlorenesse; 87,13 awyrps; 87,17 gewiton; 87,18 ymbþrungon; ætsumne; 88,2 on cynrene 7 cneorise; 88,13 þas twegen muntas; 88,16 wyndreamas; 88,18 ure horn; 88,21 gestrangap; 88,23 ne gestihtep; 88,21 acyrre; 88,25 corðan; 88,30 7 ic asette on weorlða weorlð; 88,32 togelap; 88,38 agæle; 89,35 7 getrywe gewita; 88,40 his halignesse; 88,41 to[æron]; 89,2 ofþe; 89,3 ne awend þu l. ne acyr þu; 89,9 ryngæ; 89,13 gehlystfull; 89,17 handa usara; 90,1 se þe eardap; 90,2 ic gef[hopige]; fram wyperweardum worde; 90,4 þu gehihtest; 90,7 to þe soðlice; 90,8 synfulra; 90,10 ne geneahap; 90,13 weormcynna cynningce; 90,16 mine hælo; 91,6 gemiclude; 92,3 synt; 93,4 hi togæanap; wyrcaþ; 93,6 wreccan; hi acwealdon; 93,23 cwýðst þu la\*; 93,21 hi hæftniap.

Während fol. 119 b—122 a fast ganz frei von spuren der „dunkleren hand“ sind, werden die von dieser hand sicher oder möglicherweise herrührenden glossen von fol. 122 b an häufiger:

Ps. 97,6 onaslagenum; fægniap; 97,7 [gefyll]ednys; 97,8 hafetiad; 97,9 on rihtwisnesse; 98,2 mære; 98,6 his sacerdum\*. Im Ps. 99 scheinen zwei hände reichlich vertreten und die rasuren sind zahlreich; von der „dunkleren“ hand sind wohl 99,2 ingað; on blisse\*; 99,3 geworhte; eala his folc\*; 99,4 lofsangum\*; (randglosse) ingap; 99,5 forþan þe is; on ecnysse mildheortnyss his op on mægpe; his soðfastnys; 100,3 þa wyr-cendan; geþeode; 100,4 pone awyrgedan\*; 100,5 nyxtan\*; þysne; þam ungefyllledican\*; þisum ic ne æt\*; 100,6 [un]ge[wem]medum\*; 100,7 modignysse\*; gerihtlæcþ\*; 100,8 tostenct\*. Im Ps. 101 sind die ersten worte bis einschl. „min“ sehr gross geschrieben; von der „dunklen“ hand sind 101,3 acyr ðu; ic beo gedrefed (am rande, vielleicht eine dritte hand); 101,4 byrstingc\*; 101,5 ic forgeat\*; 101,7 on lytelre wununge; 101,8 an-wuniede; on pecene; 101,11 ðu cwýsddest; 101,13 ðurh[wunast]; 101,15 forseah; 101,16 forðbeseah\*; [hean]nyss\*; beheold\*; 101,21 gefotcypstra; he alysd\*; ofslagenra; 101,24 gehwædnesse; cyð\*; 101,25 geedceg\*; [mid]lange minra daga; 101,26 ðu gestapoladest\*; 101,27 losiap; scrud; 101,29 bið gewissad; 102,3 swylce; 102,6 poliendum; 102,8 mildsiend 7 mildheort; 102,9 he ne; yrsað; ne he ne þiwað; 102,10 he ne; dyde; he ne; 102,11 þa ondre-dendan; 102,12 eastald fram; 102,13 [ondred]endum; 102,14 sylf; gescapennysse; he gemunde; 102,16 þe gast purhfærð; 7 he ne purhwunad 7 ne oncnawð ofer þæt l. alenge; his stede; 102,17 þa; 102,18 to donne; 102,21 ealle mægna; 102,21 [weorc]u; anwealdes; eala þu min sawl\*; 103,1 gemærsod; þu ymbscryddest; 103,2 bewæfed; 103,3 oferwriht mid; hire upnyssa; þinne upstige þu ðe; [fyðer]as\*; 103,4 byrnde; 103,5 þu ðe gestaêladest; 103,6 neowelnes; dunum; 103,7 þines ðures; 103,8 ne ne gecyrað\*; 103,10 þu ðe asendst; mid-lunge; 103,11 ambidiad; wilde assan; 103,13 of midlunge; hig; 103,13 geondlencende; of heora uferum dælum; 103,14 forðateonde; forðbring; 103,15 þæt he gegladie; 103,16 gefyllede; þæs holtas þa þa; he a[þ]antode; 103,17 wealhafoces; 103,18 gener iglum; 103,19 he geworhte; to tidum; niðersige; 103,20 geondfarað; 103,21 þæt hig gegripan; 103,22 gegaderode; 103,24 gemærsode; ðu geworhtest; 103,25 silencendu; 103,26 forðgewitað; 103,28 hig gaderiað; 103,29 awendum\*; 103,30 [unriht]wisn\*; eala; 104,1 cyðap; 104,2 reccap; 104,3 heoð geberode; 104,5 forebeacan\*; 104,7 se sylfa; 104,8 cynrenum; 104,9 gemente to; apes; 104,10 (zweites) to; 104,12 hig\*; feawa l. scortum\*; inlænde; 104,13 hig geondforon; 104,14 he ne forlet; heom; 104,15 nylle ge; fylwilnian; 104,16 trynde; 104,17 he asende; æt[foran]; to ðeowan; was geseald; 104,18 hig geadmettan; 104,19 [on]ælde; 104,20 unband; 104,21 he gesette; ealdor ealre his æhte; 104,22 he lærde ealdormen; ealdan; he tæhte; 104,23 infor; utancumen\*; 104,25 he awænde\*; 104,26 he asende\*; 104,28 he awænde\*; 104,30 he æt; 104,30 [frumc]en-des\*; lande\*; frumwæstmas; 104,30 þæt hit lihte; 104,31 he toscæde; 104,34 eardas; [ge]ahnodon; 105,1 (erstes) is; 105,2 la hwa sprecð\*; lofa; 105,4 on pinum halwendan; 105,7 ða readan\*; 105,9 þa [reade]n; heo adgode\*;



on newelnessum; 105,10 gehælde\*; [hi]g; 105,11 mid [wæter]e; þa [swencende]n; [hi]g; 105,12 hig; 105,13 hrædlice; [hi]g; hig forgeaton\*; hig ne gefafedon; 105,14 [hi]g; gewilnodon; hig; [uln]wæterigre stowe\*; 105,15 hig gremedon; fyrdwicum\*; 105,15 hig; þa; þa synfullan; 105,15 þære dune 7 hig gebædon; 105,20 heora; 105,21 hig forgeaton; egipta lande (wohl aus „egiptum“ korrigiert); 105,22 þære freatjan; 105,23 he awende; 105,24 land þæt gewilode; 105,26 [hi]g; þæt he astrehte; 105,27 ofspryng; on peodum; [hi]g; on eardum; 105,28 on heora afundennessum; [gem]æ[nig]f[yl]d is; 105,30 7 he gegladode; geswac; 105,31 is; 105,32 [hi]g; gremedon\*; æt; 105,33 hig tyrgidon; 105,35 hig syndon; 105,35 to æswicunge; 105,35 ofslagan\*; 105,39 heo is; 105,40 wæs; on hatheortness; he onscnade\*; 105,41 gewyldon heora; 105,42 [hi]g; 105,43 gelome; heora; 105,45 he gemunde\*; -æ- in mænigfealdnesse aus -a- korrigiert; 105,46 [mildheortness]um; gripon\*; 105,47 gegadera; 105,48 heo hit swa; 106,2 (zweites) he; 106,4 drugode\*; 106,7 gebrohte; [hi]g; to\*; 106,8 hig; 106,9 ða hi[n]grigen[dan]; mid; 106,10 ða [sittend]an; þa gebundenan; 106,11 þe; 106,13 [neajronnessum\*]; 106,14 geflædde; [hi]g; he tobræc; 106,16 þe he tobrytte\*; sahas; 106,17 he underfenge]\*; [unrihtwisnessum\*]; geadmette hig synt; 106,18 on[scunode]\*; 106,19 [hi]g; [hi]g; 106,20 a[sende]; (erstes) [hi]g; [forwyr]dum\*; 106,22 [hi]g on[sægd]on; [bode]don\*; fægnunge\*; 106,23 (erstes) on; ða [wyrrende]n; ge[weor]c\*; myrcum; 106,24 [hi]g; 106,25 stormes; 106,26 hig; oð; endung -p in nyðerastigap aus -n korrigiert; to newelnyssum; ateorode; 106,27 hi; man; 106,28 [hi]g; 106,29 ge[sette]\*; storm; to hwiton l. to wedere; 106,30 [hi]g; blissadon; ge[flædde]\*; to huðe; 106,32 [hi]g; 7 hig upahebbad; ealdra\*; 106,33 to\*; 106,34 to sealtnesse; 106,35 ge[sette]\*; westen; [mer]um; 106,36 [hungrige]ndan; hig getimbrodan; 106,37 [hi]g; 106,38 [he]om; [gemæni]gflydde\*; 106,39 gewordene hi syn[don]; gedrehte; hi; fram; [geswince]ldnesse; 7 sare; 106,40 forsewennys; [hi]g; butan wege; 106,41 he geffulltuma]de; of hæfenlyste\*; he ge[sette]\*; hiwradenu; 106,42 ða [riht]jan; [hi]g; ælc; hire aus his korrige; 106,43 wis; he; 107,3 eala þu min sang; on ærne morgen; 107,4 (zweites) on; 107,5 si ðu upahafen; ealle; 107,7 [swiðe]n; 107,8 spræc\*; (zweites) ic; ic to[mete]; 107,9 underfangennes]\*; 107,10 hwer; [idumea]llande; 107,11 la; to\*; 107,12 von anfang bis einschl. for[stepst]\*; 107,13 of gedrefednesse; [for]þan þe (aus -þi korrige.); is; 107,14 we wyrcað; mihte; 108,2 forþan þe\*; þæs; þæs; 108,3 hig spræc; mid; mid; hi; hig; 108,5 hig; ge[sette]ton]; 108,6 þone; 108,8 [biscop]dom; ealdor[dom]; 108,9 heon; 108,10 tealtiende; 108,11 [ealle]\*; æhte; 108,12 fultumiend\*; 108,13 samod; 108,14 to\*; 108,15 hig; [toge]an[es]; losie; 108,16 [for]þan\*; he; 108,17 ehte\*; [ma]n[an]; þone hæfenleasan 7 wældan 7 þone anbryrdan; adydan; 108,18 wyrngunge\*; he; he ymbcrydde\*; wyrngunge; scrud; heo infor\*; [fin]nodas\*; 108,19 beo heo\*; scrud; mid . . . oferwrigen\*; 108,19 mid þam; þe he; 108,21 [þin]um\*; þe; 108,22 wiðinnan; 108,23 abroden ic eom\*; ofascacen; gærstapan; 108,24 hig; 7 hig cwehton; 108,26 gefultuma\*; halne; 108,27 hig; þeos\*; hig; 108,28 [wergia]ð aus -n korrige; [hi]g; þa; [be]on; 108,29 beon ymbcrydde\*; mid scam; sin hig\*; swaswa mid twifealdum basinge mid\*; 108,30 on midde\*; 108,31 þe; gehælde\*; 109,1, æt swyðum; 109,3 angin on dæge; of innode; ær lihtinge; ic asænde; 109,5 æt; he; 109,6 on ðeodum; he to[cw]yweð].

Mit fol. 143, besonders 143 b scheint der charakter der schreibung sich ein wenig zu verändern. Die schriftzige sind vielleicht etwas dicker, die tinte etwas dunkler. Doch ist der sachverhalt ungemain schwierig zu beurteilen. Im grossen und ganzen behält die glossierung diesen charakter bis zum schluss des Psalters (fol. 182 a), wenn auch bisweilen die schreibung heller erscheint und mehr an den eben behandelten teil der glosse erinnert. Auch in den Psalmen 110–150 kommen zahlreiche glossen vor, die von der sonstigen glossierung ein wenig abweichen und vor allem mit etwas dunklerer tinte geschrieben sind; doch ist die sache hier noch öfter zweifelhaft als im vorhergehenden der fall war.

Solche von der hauptglossierung abweichende glossen sind; 110,2 mære; ascedlice; 110,3 mærsung; 110,4 mihte; 110,5 getrywe ealle; 110,10 angin wisdomes; wyrrendum; 111,2 his ofspryng; cýren; rihtra; 111,3 tupað; gestiht; 111,7 fram yfelum hlyste; 113,3 to [mer]um; (neue verszählung) 113,3 eall þæt he wolde; he geweorhte; 113,6 nosa; hig\*; 113,7 brote; 113,8 hig; wyrcað\*; 113,9 hiwscýpe; 113,10 fultumiend 7 beweriend heora is; 113,12 he ge[bletsode] (2 mal; auf rasur und wohl korrige. aus he bletsode); 113,13 þam; mid þam No 3.

marum; 113,15 se; ge[worhte]; 113,17 ne; þa [deade]n; to; 114,1 [geher]þ\*; mines\*; 114,3 frecednysse\*; 114,5 fram slide; carde; 115,12 þingum þe he\*; 115,13 þæs halwendan ic underfo; 116,2 [for]þan þe\*; 117,5 on bradnesse; 117,6 fultumiend; ic forseo; 117,11 hig ymbtryndon; 117,15 fægnunge; 117,17 ic libbe\*; 117,19 onþiap; inafaren; ða\*; 117,20 gæst; þa [rihtwisen]n; ingað; oþþe into þam; 117,21 [for]þon þe; to; pone þe awurpon; 117,22 þis; 117,24 þone þe ge[worhte]; 117,28 com (auf rasur; auch lat. *uenit* auf rasur von *uenturus est*); 117,27 us; freols; on ðicnessum; hyran; 118,1 gap; 118,2 þa ðe wyrcap\*; eodan\*; 118,5 eala gyf wæron gerihlæhte\*; 118,8 ic ne beo gescend\*; geondseawige; 118,7 on rihtinge; 118,9 on hwon gerihl...; iungling; to [geheald]anne\*; 118,10 utadræf ðu; 118,12 tæc l. lær\*; 118,13 ic be...; ic behealde; 118,16 onwrig\*; ic behealde; be\*; 118,19 inlænde; 118,21 ða þe abugap; 118,22 afyrsa\*; hosp; forsewennysa; ic; 118,24 soþes; 118,25 geþeodde; [word]um [þin]um; 118,27 tæc; 118,28 hneppade; for æmelnysse; 118,29 unrihtwisesne; framado; 118,30 ic ne forgæt; 118,31 ic geþeodde; 118,32 ic arn; þapa ðu gerymdest; 118,33 ic sece\*; 118,35 on þape; 118,37 awend; 118,39 þe ic wene; 118,40 ne ætþred þu; ic swiðe truwode; 118,46 spræc\*; 118,48 upa[hof]\*; 118,50 [gefref]rade (auf rasur, offenbar korrig. aus -ende wæs); 118,51 þa modigan\*; 118,53 heold l. genam; for\*; 118,54 ælþeodignesse; wræcslæes; 118,57 dæl; 118,58 eam l. ic bæd; 118,59 ic gehwearf\*; 118,61 ymbel...; ic ne forgæt\*; 118,63 dælnimende ic\*; 118,64 tæc\*; 118,65 [peow]an\*; 118,66 steore; tæc; 118,67 ær... agylte; 118,68 þu; tæc; 118,69 [gemanig]flyld\*; 118,70 ic smeage; 118,71 þæt ðu geædmett\*est\*; 118,73 ge[worhton]l; 118,74 ic swyðe\*; hopade\*; 118,76 beo; 118,78 beon gescende; beo (sehr unklar geschrieben, gehört zu einer ganz verlassenen randglosse gegea... wohl = gegearced; der undr. glossator hat „ic soðlice gedyrfe“ geschrieben); 118,79 þa [ondrædende]n; 118,80 beo; 118,81 a[teorode]\*; halwendlican þinum l. hælbæ\*; [word]um\*; ic swyðe hopade\*; 118,82 [þin]re; 118,83 ic ne forgyte\*; 118,84 wyrest ðu be; 118,85 tealdon l. cyddon; 118,86 ehton\*; [gef]fultuma\*; 118,87 hwaðþwega; 118,88 butan; forþan þe; ic losade; 118,89 ic\*; þe; [geliffes]todest; 118,91 gehæl; 118,92 þa; ic understod; 118,96 ælcere geæundunge; 118,97 la hu ic lufode\*; eallne dæg\*; 118,98 snottes; hit; die korrekturen in beboda 118,93 u. 100; 118,99 ða ealdan\*; 118,102 ic ne abeah; 118,103 la; 118,105 leofhtaf\*; þaðum; 118,107 [word]um\*; 118,109 ic ne forgæt; 118,110 of ðinum bebodum; 7 ic ne woldale; 118,112 eðlcane; 118,114 fultumiend 7 underfond\*; 7 ic swyðe hopade; 118,115 7 ic smeage; 118,116 7 ic libbe\*; 118,117 ða [gewitende]n; 118,119 forseggende; ic talode\*; 118,121 ne; ne betæc ðu; holiendum; teoniendum; 118,122 under[fo]h\*; ne teonian; 118,123 on ðinum halwenda...; 118,124 [þeow]an; tæc; 118,127 ofer; 7 þæt gimcyn; 118,128 [bebodum]. [Zu 118,129 - 136, d. h. fol. 157 b, vgl. die photographie in meiner ausgabe.] 118,129 a[smeagende]; 118,130 spræca\*; 118,132 gewissa; ne gewyld\*; 118,134 fram teonum; 118,135 [on]lyht\*; tæc; 118,136 forðbrohton; [hil]g\*; 118,138 rihtwisesne geceyðnysa þine\*; 118,139 forgeatn\*; 118,141 forsewen; ic ne forgæt; 118,142 [an]gsumnys\*; ic sece\*; 118,146 gehæl; 118,147 ic forhradode; on ripnysse; [word]um; ic swyðe truwade\*; 118,149 on ærne morgen þæt ic smeade; 118,150 þa; hi; 118,151 [soð]fæst]nys; 118,152 ic ne forgæt\*; 118,153 ales; 118,155 [hil]g; 118,156 mycele; 118,157 felc\*; þape ehtað; gedrefað; ic ne abeah; 118,158 þa forseggendan; ic aswamde; 118,160 angin; 118,161 ealdras; ehton\*; fram; 118,162 ic blissige\*; se þe fint; 118,163 ic ascunode\*; 118,164 ic sæde\*; 118,165 sib mycel\*; [æswic]ung; 118,166 halwendan þinne\*; 118,171 bealcattap\*; 118,172 mærsað; emnys; 118,173 beo; 118,174 halwendan\*; 118,175 feolap; 7 heo herað þe; gefultumiad\*; 118,176 þæt ðe losade; sec; ic ne forgæt\*. — 119,1 þapa ic wæs gedrefed; 119,5 eðþeodignys; 119,7 þape ic spræc\*; buton geearnungum<sup>1)</sup>; 120,1 upa[hof]; dunum\*; 120,2 ge[worhte]; [þeow]an; 120,8 ðurh dægtiman l. geond dæg; ne forswæle\*; 120,7 gehylt; 121,3 [þe] þær\*; 121,7 sib; on þinum torum; 121,8 [min]um\*; 122,1 ic upa[hof]\*; 122,2 [þin]nennel\*; 122,3 mid; mid forsewennysse; 122,4 forsewenne...; 123,1 butan forþan ðe\*; seрге; 123,2 butan... onarison\*; 123,3 libbende; þaða yrsade\*; 123,5 unæape; unaberdendic; 123,6 se þe; to fæenge; 123,7 tobyrt; 123,8 se þ[e]; 124,1 dun; 124,2 duna; hire aus his korrig; 124,3 þæt ne; [a]pena]ð; þa [rihtwisen]an; 124,4 þam; 124,5 þa abugendan; to bændum; gebryncð; sy sib; 125,1 on gænhwyrfte; hæftnunge; 125,2 hig; 125,3 on gefean; 125,6 mid\*; 126,1 butan\*; butan\*; [hil]g; 126,2 idel; sares; his\*; 126,4 mihtigan; ofascacendra; 126,5 he spræc\*; his; 127,2 þu etst\*; þu eart; 127,3

<sup>1)</sup> Nicht von dieser „dunklen hand“, aber wohl auch nicht vom hauptglossator geschrieben ist die randglosse zu *cedar* 119,4, sowie die glosse 120,1 *ponon þe cymþ*; 120,3 *hnappað*, und die lange randglosse zu 123,1.

[swa]swa; on sidum\*; guogað elebeama; [mysa]n; 127,4 swa bið\*; aelc; 128,2 gelome hig oferwunnon; hig ne mihton\*; [min]jum; þa; 128,4 forcyrfð hnollas; 128,5 beon gescende\*; þa; 128,6 pæcena; 128,7 ripð\*; bandfulla; 128,8 forðoran; we bletsiað\*; 129,2 begymende; minre be . . . ; 129,2 gehlyt; hwa forlydigap hit; 129,4 ic forbar; forbær; [word]jum\*; hopode; 129,6 hopaþ\*; 130,1 ne aþundene\*; pingum; [wundor]licum\*; 130,2 awened cild\*; 131,3 beddinge; strewung; 131,4 slæp; 131,5 punwængum l. hlocb . . .\*; minum; 131,8 scriu; 131,9 mid; [geblissia]þ\*; 131,11 hit ne bið aidold him\*; ic ge[sette]; 131,12 gif healdap; gewitnessa\*; 131,13 to wununge; 131,15 mid\*; 131,16 ic ymbscryde mid halwendlican\*; 131,17 for[gelæde]þ\*; 131,19 ymb[scryde]; mid; 132,1 la; on anum; 132,2 pæt; [ni]per[fe]; 132,3 pære dune; to dune; 133,2 up[ahebbað]; handa; 134,1 eala ge; 134,5 toforan\*; 134,6 eall\*; [hw]æt\*; geweorhte\*; 134,7 forðbryngende\*; 134,8; [ny]tenjum; 134,9 he; a[sende]; [fore]þeacna\*; [mid]lungeþ\*; egyptisc folc\*; 134,14 demā; (zweites) his\*; 134,15 anticensa; 134,16. 17 [hi]lg ðe| (3 mal, jedesmal rasur zwischen den beiden wörtern; viell. korrig. aus hi na ne); 134,19 wyrcaþ\*; þa ðe truwiað; 134,19 hiwreden\*; 135,2 hlaforda; 135,12 ða [reade]n; 135,14 [mid]lunge; 135,15 7 he ofascoc; þa [read]jan; 135,16 se ðe færode; 136,1 paða\*; 136,2 we ahengon; 136,3 sanga; aweg; be sangum; 136,4 la hu\*; 136,5 [ofsang; [frem]edre\*; 136,6 ic forgyte\*; forgytelnesse)\*; 136,6 geþeode; gomum\*; 136,7 aidliað\*; oð grund[weal]þ\*; 137,3 [gemonig]fyltst\*; 137,4 [andetta]þ; forðan þe; 137,5 forðan þe\*; 137,6 þe; healic; ða eadmodan; ða healian; 7; 137,7 middeaweorum\*; 138,2 understode; 138,3 feorran min þeap; min [rap]lic unful[fremminge]þ\*; 138,17 gearfweorðedeþ\*; 138,17 pearle; 138,21 la; (erstes) ic; 138,22 hig synt me; 138,23 afanda\*; 138,24 gebring; ecum\*; 139,6 siðfet; 139,7 minre bene; 139,12 gewissad; þane unrihtwisan\*; 139,13 wanspedigum; 139,14 ða; wuniað; þa rihtan\*; 140,2 si gewissad; [on]jal; 140,4 ic ne gemaensumige mid\*; 140,7 hit upasprang; 140,9 [sewic]lungum\*; 138,17 gearfweorðedeþ\*; 140,4 to bewe . . . ; 140,5 ne be . . . ; 140,6 afyrtsade l. for . . . , sind von einer sehr unklaren hand geschrieben, wohl nicht unsere gewöhnliche „dunklere“ hand; 141,5 mine gedrefednesse (hineingedrängt); 141,5 ic beheold; se ðe sohte; 141,6 dalningung; 142,2 man; 142,3 forðan þe ehte; he geaedmetteþ; he gelogode; 142,4 geaxsumad\*; 142,5 ic smeage; 142,7 ne awend þa; 142,8 ic hopade; 142,10 gebringþ; on rihtan lande; 142,11 emnesse; ðu ut[gelæd]st\*; of gedrefednesse; 142,12 ðu adwæstest; 7 ðu amyrst; 143,1 se ðe tæcð; to campe; 143,2 gener; underforð; beweriend; 143,4 [forð]gewitað\*; 143,5 hig smociap; 143,6 ligetu; ligress; ðu tostenest; 143,7 of heanesse; 143,8 on saltere; ic singe; 143,10 of yfelwillendum sworde; 143,11 7 genera; 143,12 iunge; iugaðe on; ymbfætwode; 143,13 on utferum heora; 143,14 færr; hream; 143,15 sædon; þe; 144, purh ænlicpe dagas; 144,2 mære; mærnisse; 144,4 7 hig yppaþ (viell. nicht die gewöhnl. „dunkle“ hand); 144,5 hig reccað; 144,6 egesfulra þinga; mærað; 144,7 hig bealcattaþ (hand?); 144,11 hig sekgap; 144,12 mærsunge; 144,13 anweald; 144,14 þa forscænctan; 144,15 hopiaþ\*; 144,16 7 he gehæll; 144,20 ða [lufige]de|a; ða; ða synfullan; 145,5 truwan; 145,4 ongen cyrð; losiað; 145,7 ða gefotcypstan; 145,8 þa; þa [riht]wisan; 145,9 utacumanan; he forðep; 146,1 sealmsang; wlitig; 146,2 tostaenednessa; folces; 146,2 se ðe gehældþ\*; þa tobyrtan on eortan; tobyrtednyssa\*; 146,4 [m]ænigfealdnyssa\*; 146,6 mære; miht; wisdomes; getel; 146,6 underfonde þa manoweran\*; ða [synfull]an; oþ eorðan; 146,7 hlocoriað; 146,8 se ðe oferwriðþ\*; mid; se ðe forbatlyðþ; on dunum; gers; he næfð (hand?); 146,11 þa; 147,13 scyttelsa gata\*; 147,11 se; ge[sette]; gemæru; 147,16 [geni]p|u; he geondstret (hand?); 147,17 gimstan (hand?); la hwa\*; forlydigap l. hwilc (hand?); 147,19 cyp; 147,20 swa gelice; mægðe; 148,5 sylf; 148,6 hit ne forgað; 148,7 neowelnyssa; 148,8 storma; 148,9 duna; hyl|a; 148,11 iungingas; 149,1 lo[sang]; on gelaðunge; 149,2 se; ge[worhte]; 149,3 hig (2 mal); 149,4 gecwemlic; ða man[þwæren]þ\*; 149,5 hig fægriaðþ\*; heora\*; 149,6 prote; 150,1 on rodore; (erstes) his; mihte; 150,2 mæreð.

Die glosse zu den Hymnen ist mit recht dunkler tinte und in einer festen und starken hand geschrieben. Doppelglossen sind sehr spärlich. Vereinzelt „(est) is“ u. dgl. sind mit etwas blässer tinte und vielleicht von einer anderen hand geschrieben. Im Symbolum Athanasianum (fol. 200 ff.) ist die schrift ein wenig kleiner, doch ist es zweifelhaft, ob man eine neue hand annehmen darf.

Einige glossen in den Hymnen sind vielleicht von einer anderen hand als die sonstige glossierung geschrieben. Ausser den schon angedeuteten fallen von hinzugefügtem *est*: is u. ä., auf die ich hier nicht näher eingehe, rühren etwa folgende glossen von einer fremden hand her: 1,3 naman his; 2,16 7 ic to dæg fæder bearnum cupe deþ; 3,1 on gode minum; 3,14 þe ne bið; 4,5 readan; 4,10 die korrektur in middeawardre; 4,14 la hwa; 4,23 ðin; 6,3 brod; 6,5 ne syngodon; 6,6 eala þu; 6,9 yldran aus e- korrig.; 6,17 hy\*; die randglossen zu 6,19. 24. 33; 6,31 7 hi cwepað; 7,2 (zweites) þe; 7,6 eorðan; 7,9 mannan; 11,3 þinum.

Wie aus den obigen ausföhrungen hervorgeht, ist es sehr schwierig über die schriftverhältnisse des Lambeth-Psaltern ins klare zu kommen und bestimmte stellen aufzuweisen, wo eine neue hand einsetzt, wern auch verschiedene teile der hs. im grossen und ganzen einen etwas verschiedenen charakter der schreibung darzubieten scheinen und man sehr häufig zusätze einer anderen hand als der des jeweiligen hauptglossators entdecken kann. Bei solcher sachlage fand ich es zweckmässig, die ganze glosse in bezug auf gewisse sprachliche und graphische eigentümlichkeiten durchzunustern, um etwa ermitteln zu können, ob bestimmte teile der glossierung einigermaßen scharf hervortretende charakterzüge dieser art aufweisen.

Ich untersuchte zunächst, in anbetracht der z. t. freilich sehr unsicheren variationen des schrifttypus, von einander gesondert folgende abschnitte der handschrift: Ps. 1—9,34 (= fol. 5 b—14 b); 9,35—21 (fol. 15 a—29 b); 22—45 (fol. 30 a—59 a); 46—52 (fol. 59 b—67 a); 53—68,27 (fol. 67 b—84 b); 68,28—78,3 (fol. 85 a—100 b); 78,4—96 (fol. 101 a—121 b); 97—109 (fol. 122 a—142 b); 110—150 (fol. 143 a—182 a); Hy. 1—14 (fol. 184 a—199 b); Hy. 15 (fol. 200 a—202 b). Es stellte sich indessen heraus, dass diese zahlreichen gruppen sich ganz entschieden auf eine geringere zahl von hauptabschnitten reduzieren liessen. So zeigten die Psalmen 1—45 im grossen und ganzen dieselben charakterzüge; dasselbe war der fall mit Ps. 53—96 und noch unzweifelhafter mit Ps. 97—150. Etwas schwieriger zu entscheiden war, ob die Psalmen 46—52 eine selbständige gruppe bilden, oder einem der angrenzenden grösseren abschnitte angereicht werden können. Ich habe hier überall nur die glossierung des jeweiligen hauptglossators berücksichtigt, und die einigermaßen sicheren zusätze von anderer hand gesondert betrachtet. Diese zusätze sind indessen nur im abschnitt Ps. 97—150 dermassen zahlreich und bedeutend, dass sie zu einigen besonderen bemerkungen anlass geben.

Viele von den kriterien, in bezug auf welche ich die verschiedenen teile der handschrift untersuchte, boten wenig interesse, indem die überhaupt recht wenig geregelte orthographie überall ungefähr dieselben schwankungen aufwies. So z. b. lassen sich die schwankungen in der gestaltung eines durch brechung vor *r* + kons. entstandenen *eo* nach *w* (*weorðan*—*wurðan*—*wyrðan*, *weorpan*—*wyrpan*, *sweord*—*sward* u. ä.) kaum auf verschiedene abschnitte der hs. verteilen. Ebenso schwankt überall *clippian*—*cleopian*—*clepian*. Es giebt aber immerhin gewisse erscheinungen, die für den einen oder den anderen teil der hs. ziemlich charakteristisch sind. Einige solche seien hier hervorgehoben.

Der *i*-umlaut eines *a* vor nasal ist in Ps. 1—52 (oder jedenfalls 1—51) ganz überwiegend *e*, nur etwa in  $\frac{1}{10}$  aller fälle steht *æ*. Ganz ähnlich ist das verhältnis in Ps. 97—150, was die hauptglossierung betrifft (die sog. „dunkle hand“ hat dagegen *e* in etwas mehr als

der hälfte säntlicher belege). Hy. 15 scheint nur *e* aufzuweisen. Im gegensatz dazu haben die Ps. 53—96 in etwa  $\frac{2}{3}$  aller fälle *a*. Und in den Hymnen 1—14 betragen die *a* etwa  $\frac{3}{4}$  aller belege.

In bezug auf die gestaltung des *i*-umlauts eines *ea* (wg. *au*) habe ich vor allem einige besonders gewöhnliche verba beobachtet (*hyran, lysan, gelyfan, gynaau, nydan*). In den Ps. 1—45 überwiegt der vokal *y*; die belege mit *e* betragen kaum  $\frac{1}{3}$  aller fälle. Noch stärker überwiegt *y* in Ps. 53—96. In den Hymn. 1—14 ist *y* die regel, und auch in Hy. 15 herrscht es vor. Aber in Ps. 97—150 hat die hauptglossierung etwa 10 mal so viele *e* wie *y* (die „dunkle hand“ hat ein paar belege beider vokale), und auch die Ps. 46—52 haben durchaus überwiegend *e*. Andere wörter mit umlaut eines *ea* verhalten sich anders; so steht vor *g* überwiegend *i* oder *y* (wenn auch *e* nicht ganz fehlt). Nur *y* ist belegt in dem häufigen *tobrytan* sowie in *nyten*, nur *e* in *smec*. Eine feste regel lässt sich somit keineswegs konstatieren.

Bei dem häufig belegten worte *ansyn* ist in den meisten teilen der glosse die schreibung *y* durchaus vorherrschend. Doch auch hier herrscht *e* fast ausschliesslich in Ps. 97—150 und in Ps. 46—52.

Von wörtern mit primärem *a* nach palatal sind einige zu selten belegt, um irgend welche schlüsse zu ermöglichen. Ein paar wörter verdienen indessen beachtung. In *ceaster* überwiegt durchaus *ea*; nur der abschnitt Ps. 53—96 hat neben *ea* ungefähr gleich häufig *a* (ganz vereinzelt *e*). Und im praet. sing. *-geaf, -geat* überwiegt *a* in Ps. 53—96 u. Hymn. 1—14; auch die „dunkle hand“ zu Ps. 97—150 (nicht aber die hauptglossierung) hat zahlreiche *a* neben *ea*.

Die praet. 2 sg. u. plur. *-geafe (-on), -geate (-on)* erscheinen ganz überwiegend mit *ea* in allen teilen der hs. ausser in Ps. 53—96 und Hymn. 1—14, wo *a* die regel ist; die „dunkle hand“ zu Ps. 97—150 hat *ea*. — Von dem worte *gear* und (viel seltener) von *seeap* erscheinen formen mit *a* hauptsächlich in Ps. 53—96; hier steht aber in Hymn. 1—14 *ea*. Neben soustigem *togeanes* heisst es durchaus überwiegend *togenes* (seltener *togenes*) in Ps. 53—96. In diesem zusammenhang sei erwähnt, dass die schreibung *gemearu* (für und neben *gemæru*) nicht selten in Ps. 53—96 vorkommt und auch in Hymn. 1—14 anzutreffen ist.

Das wort *cyming* (*kyning*) hat fast ausnahmslos *y* in allen teilen der hs. ausser in Ps. 53—96, wo *i* etwa gleich häufig wie *y* ist, und in Hymn. 1—14 wo *i* vorherrscht.

Das verbum *syllan* (*sellan*) schwankt überhaupt zwischen *y* und *e*; in Ps. 97—150 ist *e* aber durchaus die regel, wogegen in Hymn. 1—14 *y* vorherrscht.

Das wort *w(e)or(u)ld* verhält sich sehr verschieden in den verschiedenen teilen der hs. In Ps. 1—45 steht fast ausnahmslos *world*. Dann ist aber *weor(u)ld* die regel bis zum ende des Psalters und in den Hymnen 1—14. Nur in Hy. 15 erscheint wieder *world*. Dabei ist noch zu bemerken, dass in den Ps. 46—96 *weoruld* sehr häufig ist, wogegen in Ps. 97—150 fast immer *weorld* steht; die Hymnen 1—14 bevorzugen wieder *weoruld*.

Das wort *stefn* hat fast immer diese gestalt in allen teilen der hs. ausser in Ps. 53—96 und in Hymn 1—14, wo *stenn* die regel ist.

In den meisten abschnitten der hs. herrscht ein starkes schwanken zwischen den formen *-nes* und *-nys*. Nur in Ps. 97—150 ist die schreibung *-nes* so gut wie ausnahmslos durchgeführt.

In der 2. u. 3. sg. ind. praes. ist die synkope, soweit dieselbe im westsächsischen überhaupt gebräuchlich ist, auch in den meisten abschnitten des LPs. die regel, wenn auch einzelne vollformen daneben vorkommen. Nur in der hauptglossierung zu den Ps. 97—150 sind die vollformen fast ebenso zahlreich wie die synkopierten formen; die „dunkle hand“ gebraucht aber fast nur synkopierte formen und hat z. b. 142,<sup>11</sup> ganz deutlich *-ladst* aus *-ladest* korrigiert.

An einzelheiten ist noch zu bemerken, dass die form *ofor* (für *ofer*) fast nur in Ps. 1—45 vorkommt, und zwar sehr häufig, und dass im abschnitt Ps. 53—96 nicht selten *e* für *ē* (aus *oe*) steht (*sæcan*, *gematan* u. ä.).

Die mitgeteilten angaben dürften es klar machen, dass — schwankend wie die schreibung unserer glosse überhaupt ist — immerhin gewisse eigentümlichkeiten für einzelne abschnitte der handschrift charakteristisch sind. Dabei ist aber bemerkenswert, dass die einzelnen vom sog. „strengwestsächsischen“ gebrauch abweichenden schreibgewohnheiten sich auf verschiedene abschnitte der hs. verteilen. So ist z. b. für den mittleren teil des Psalters (Ps. 53—96) die sehr grosse zahl der belege mit *e* als umlaut eines *a* vor nasal charakteristisch; dieser teil der hs. hat aber überwiegend das regelrechte spätwestsächsische *y* als umlaut eines *ēa*. Der schlussteil des Psalters (Ps. 97—150) hingegen zeichnet sich durch das überwiegende *e* als umlaut von *ēa* aus, hat aber *e* als normalform des umlauts von *a* vor nasal. Der anfangsteil des Psalters stimmt in bezug auf den umlaut des *a* vor nasal mit dem schlussteil überein; die gestaltung des umlauts von *ēa* zeigt aber mehr ähnlichkeit mit dem mittleren teil des Psalters, doch so dass die zahl der belege mit *e* im anfangsteil verhältnismässig grösser ist. Recht auffallend ist die in vielen punkten hervortretende übereinstimmung zwischen Ps. 53—96 und Hymn. 1—14 (überwiegendes *e* als umlaut des *a* vor nasal; praet. plur. wie *gafon*, *gerton*; *stenn*). Dass, falls überhaupt mehrere glossatoren anzunehmen sind, diese abschnitte von derselben hand geschrieben wären, ist indessen recht unwahrscheinlich, denn die Ps. 53 ff. sind sehr klein geschrieben, wogegen die Hymnen 1—14 grössere und festere schriftzüge aufweisen. — Besonders schwierig zu beurteilen sind die Ps. 46—52, die teils zu den vorhergehenden Psalmen stimmen, teils zu den folgenden, aber auch in wichtigen punkten (z. b. dem häufigen *e* als umlaut von *ēa*) von beiden abweichen.

Dass bei der glossierung des Lambeth-Psalters mehrere hände tätig gewesen sind, ist, wie aus den obigen ausführungen hervorgeht, keineswegs unwahrscheinlich. Sehr schwierig ist es aber, mit bestimmtheit die verschiedenen hände aufzuweisen. Da ausserdem, wie oben dargelegt worden ist, interessante nicht zu leugnende orthographische eigentümlichkeiten ein recht verschiedenes verbreitungsgebiet in unserer handschrift haben und es sich jedenfalls meistens nur um ein relatives Übergewicht der einen oder der anderen schreibweise handelt, kann es nicht in frage kommen, die Lambethglosse für lexikalische und grammatische zwecke in verschiedene teile zu zerlegen. Wie es in meinem Glossar geschehen ist, werde ich auch unten in den bemerkungen über die sprache des denkmals die glosse als einen einheitlichen text behandeln, freilich mit betonung der wichtigsten eigentümlichkeiten einzelner hauptteile der glossierung.

Wie oben dargelegt worden ist, kommen im Lambeth-Psalter zahlreiche glossen vor, die nicht von der hand des jeweiligen hauptglossators herrühren. Vor allem ist der letzte abschnitt des Psalters reich an solchen glossierungen, die nicht selten auf rasur stehen, welche wahrscheinlich vom korrektor ausgeführt worden ist. Ein versuch, die tätigkeit und die absicht des korrektors (bezw. der korrektoren) eingehend zu kommentieren, würde sich kaum lohnen und sehr viel raum in anspruch nehmen. Nur einige kurze bemerkungen mögen hier platz finden.

Ein beträchtlicher teil der tätigkeit des korrektors besteht in dem hinzufügen von parallelglossen zu den übertragungen des hauptglossators. Diese zusätze sind, falls raum zu gebote stand, im texte geschrieben; sonst stehen sie sehr oft am rande, wobei im texte häufig, aber nicht immer, irgend ein referenzzeichen zu finden ist. Aber auch einfache glossen zu einem lateinischen worte stammen nicht selten von der hand des korrektors. Dabei hat dieser oft eine vom hauptglossator geschriebene glosse völlig radiert; es kommt aber auch vor, dass er einzelne lücken in der ursprünglichen glossierung ausgefüllt oder gewisse kleinwörter (pronomina, praepositionen) hinzugefügt hat. Recht zahlreich sind aber auch die korrekturen rein formaler oder grammatischer art. So hat der glossator vor einem adjektiv nicht selten den artikel hinzugefügt und dabei fast immer die starke adjektivform in die syntaktisch richtige schwache form korrigiert. Ein paar beispiele dieser art seien hier angeführt. Ps. 105,<sup>22</sup> ist *in mari rubro* offenbar ursprünglich durch „on sæ readre“ glossiert gewesen. Der korrektor hat daraus „on sæ þære readan“ gemacht. Ps. 105,<sup>9</sup> hat er den akk. sing. „sæ read“ in „sæ þa readan“ korrigiert. Ähnlich sind 106,<sup>9</sup> *ða hingrigendan*; 106,<sup>10</sup> *ða sittendan*; 106,<sup>23</sup> *ða wyrcenden* aus „hingrigende“ u. s. w. korrigiert worden. Der glossator hat dabei oft so wenig wie möglich korrigiert, was mehrere der schwachen adjektivformen auf -en (anstatt -an) erklären mag; doch kennt unser denkmal auch fälle von -en, wo keine korrigierung mit im spiele ist, z. b. 36,<sup>11</sup> *þa manðwæren*; 48,<sup>11</sup> *ða snoteren*. — Auch sonstige partielle korrekturen von einzelnen wörtern lassen sich aufweisen; so z. b. ist oft der schluss in „gemenigfyld“ etwa aus -fealdod oder dgl. korrigiert. Häufig hat der korrektor aus der pronominalform „hi“ ein „hig“ gemacht, oder eine verbalform mit der vorsilbe ge- versehen. Schliesslich ist zu erwähnen, dass in gewissen fällen kasusformen verändert (z. b. 118,<sup>82</sup> „spæce þinre“ aus „spæce þine“), oder allzu wörtliche übersetzungen einer lateinischen form durch andere ersetzt worden sind (so hat wohl das auf einer langen rasur stehende „ehton“ zu 118,<sup>86</sup> *persequuti sunt* etwa ein „ehtende wæron“ ersetzt).

Diese bemerkungen mögen genügen. Bei der behandlung des allgemeinen charakters der glossierung und des verhältnisses der Lambethglosse zu anderen Psalterglossen soll selbstverständlich auch der tätigkeit des korrektors nötige aufmerksamkeit geschenkt werden. Aus den ausführungen auf s. 10 ff. geht hervor, dass die vom korrektor eingetragenen formen im letzten drittel unserer handschrift gewisse kleinere graphische abweichungen von der hauptglossierung aufweisen. Auf diese soll bei den bemerkungen über die sprache des denkmals soweit nötig rücksicht genommen werden.

Ausser den rasuren, die im verzeichnis der von einem korrektor eingetragenen glossen angedeutet wurden, kommen auch zahlreiche andere rasuren in unserem denkmal vor. Auf No. 3.

diese einzugehen kann hier nicht in frage kommen und wäre auch sicher nicht der mühe wert. Viele von diesen rasuren rühren ohne zweifel vom korrektor her, der an mehreren stellen offenbar eine vorsilbe ge- entfernt hat u. dgl. Einzelne seiten der handschrift sind aber wahrscheinlich schon vor der glossierung stark radiert gewesen, so z. b. fol. 12 a, fol. 30 b, fol. 32<sup>a</sup> a, fol. 37 b und 38 a, fol. 50 a, fol. 56 b, fol. 63 b, fol. 131 b, fol. 149 b.

Über das alter des Lambeth-Psalters sind verschiedene ansichten geäußert worden.

Der Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace (1812) beschreibt unsere hs. als „Codex membranaceus, in quarto, Sec. IX“. Diese angabe — das 9. jahrhundert — ist in dem einen der beiden in der Lambeth-Bibliothek zur benutzung vorliegenden exemplare des Kataloges durch radierung in Sec. X korrigiert worden. Möglich ist, dass ein druckfehler hier vorliegt, denn das Vorwort (Preface) zum Katalog, spricht von unserem denkmal als „a fourth (sc. Psalter), with an interlinear Saxon Version, of the 10th Century“. Und in der tat wäre es beinahe unsinnig, den Lambeth-Psalter ins 9. jahrhundert verlegen zu wollen.

Wanley (Catalogus) hat folgende angabe: „Codex membranaceus Eadgari Regis Anglo-Saxonum temporibus, aut paulo ante, ut videtur, exaratus“. König Eadgar regierte 959—975 n. Chr.; Wanley ist also geneigt, die mitte oder das dritte viertel des 10. jahrhunderts als die entstehungszeit unseres denkmals anzusehen.

Indessen scheint sowohl der paläographische charakter der hs. wie die sprache der glosse einen späteren ursprung anzudeuten. Der hervorragende kenner altenglischer handschriften, Sir G. Warner, mit dem ich die gelegenheit gehabt habe die sache zu besprechen, verlegt ganz entschieden die hs. aus paläographischen gründen ins 11. jahrhundert, und zwar ins erste viertel des jahrhunderts, vielleicht zeitlich etwas vor den Psalterhss. Tiberius C. VI und Stowe 2. Die glossierung des Lambeth-Psalters hält er für ungefähr gleichzeitig mit dem lateinischen texte. Alle drei erwähnten handschriften vertreten den typus der Winchester Schule.

Mein freund W. H. Stevenson, der mit mir die hs. angesehen hat, ist ebenfalls geneigt, dieselbe ins erste viertel des 11. jahrhunderts zu verlegen. Professor Napier teilt mir brieflich mit, dass er die glosse unbedingt ins 11. jahrhundert verlegt, es aber nicht für unmöglich hält, dass sie erst im zweiten viertel des jahrhunderts entstanden ist.

Das New English Dictionary versieht die belege aus unserem denkmal mit dem vermerk 10 . . , und spricht sich somit ohne nähere angabe für das 11. jahrhundert aus.

Es dürfte als sicher gelten können, dass der Lambeth-Psalter in der ersten hälfte, vielleicht im ersten viertel des 11. jahrhunderts entstanden ist.



Über die früheren schicksale des Lambeth-Psalters lässt sich etwa folgendes ermitteln.

M. R. James hat den handschriften der Lambeth-bibliothek eine spezialuntersuchung gewidmet: *The Manuscripts in the Library at Lambeth Palace* (= Publications of the Cambridge Antiquarian Society, n:o XXXIII, 1900). Er richtet darin die aufmerksamkeit auf die tatsache, dass eine beträchtliche anzahl der Lambeth-handschriften aus der Lanthony Priory stammt. Es gab drei Prioreien mit diesem namen. Die uns interessierende war eine Augustiner Priorei, die im jahre 1136 „in the outskirts of Gloucester“ gegründet wurde — die tochter einer älteren, schon 1108 gegründeten, Lanthony-Priorei in Wales.

James ist der ansicht, dass mehr als hundert von den handschriften der Lambeth-bibliothek aus Lanthony stammen. Viele von diesen handschriften tragen die ausdrückliche angabe dieses ortes. Zu diesen hss. gehört auch unser Psalter, der, wie schon oben s. 2 angegeben wurde, auf fol. 209 b in einer hand, die möglicherweise dem 12. jahrhundert angehört, das vermerk x P. lantonie aufweist. — Die Codices Lambethani, ca. 600 an zahl, sind zum grössten teil vom Erzbischof Bancroft († 1610) gesammelt worden.

Wir besitzen einen, von James a. a. o. berücksichtigten, katalog der handschriften-sammlung der Lanthony Priory aus dem jahre 1350. Dieser Katalog bildet einen teil der hs. Harley 460 des Brit. Museum und ist herausgegeben worden von H. Omont im Centralblatt für Bibliothekswesen, 9. Jahrgang (Leipzig 1892), s. 207–222, unter dem titel „Anciens catalogues de bibliothèques anglaises (XII<sup>e</sup>–XIV<sup>e</sup> siècle), IV. Catalogue des manuscrits du prieuré de Lanthony (XIV<sup>e</sup> siècle). In dem aufsatz von Omont, den ich mit der hs. verglichen habe, wird mitgeteilt, dass die bibliothek der Lanthony Priory zu der zeit, wo der katalog abgefasst wurde, beinahe 500 handschriften enthielt. Die handschriften waren in einer gewissen methodischen ordnung aufgestellt und auf fünf bücherschränke verteilt. Jeder schrank enthielt mehrere bretter, deren inhalt der katalog der reihe nach angiebt, jedesmal von unten anfangend. Der erste schrank enthielt eine grosse anzahl von Bibeln und von einzelnen teilen der Bibel, darunter zahlreiche Psalterien. Der „quartus gradus primi armarii“ enthielt nach der angabe des katalogs 8 „Psalteria glosata“, der „quintus gradus primi armarii“ 4 „Glose super Psalterium“. Von den „Psalteria glosata“ werden zwei (n:o 48 u. n:o 50 in Omonts liste) als „in uno volumine mediocri“ bezeichnet. Unsicher ist, ob unsere handschrift, deren format jedenfalls zu der angabe stimmen würde, einer von diesen beiden bänden gewesen ist. Jedenfalls spricht alles dafür, dass der Lambeth-Psalter jahrhunderte lang in dem „primum armarium“ von Lanthony gestanden hat.

Die schicksale unseres denkmals vor der einverleibung mit der bibliothek von Lanthony werden wohl immer unaufgeklärt bleiben.

## II. Der lateinische text des Lambeth-Psalters.

Da ich mir eine eingehendere behandlung der im alten England gebrauchten und verbreiteten lateinischen Bibeltexte nicht zur aufgabe gestellt habe, werde ich mich in bezug auf den lateinischen text unseres denkmals auf einige kurze bemerkungen zum Psalter beschränken.

Der lateinische text des Lambeth-Psalters ist das sog. Psalterium Gallicanum (die Vulgata). Von der bei Migne, Patrologia Latina 29, abgedruckten fassung des Psalt. Gall. weist unser text indessen eine nicht geringe anzahl von abweichungen auf. Ein vollständiges verzeichnis dieser abweichungen hier mitzuteilen, würde keinen zweck haben, da ja der für die sache sich interessierende leser ohne schwierigkeit die vergleichung beider texte bewerkstelligen kann. Immerhin mögen einige zusammenfassende bemerkungen über die art der abweichungen hier am platze sein.

Es giebt zunächst nicht wenige fälle, wo die lesart des LPs. vom Ps. Gall. abweicht, aber mit dem Ps. Romanum (ed. Migne, a. a. o.) übereinstimmt. Beispiele solcher lesarten sind:

7,<sup>10</sup> *dirige* (Ps. Gall. *diriges*); 27,<sup>3</sup> *tradas* (Ps.G *trahas*); 44,<sup>8</sup> *corde* (Ps.G *corda*); 94,<sup>9</sup> *probauerunt et* (Ps.G *probauerunt me et*); 103,<sup>20</sup> *emitte* (Ps.G *emittes*); 118,<sup>129</sup> *domine* (fehlt Ps.G); 136,<sup>1</sup> *dum* (Ps.G *cum*).

Ferner kommen im LPs. lesarten vor, die mit dem Ps. Rom. übereinstimmen und wo ausserdem jedenfalls (nach angaben bei Migne) einzelne hss. des Ps. Gall. <sup>1)</sup> dieselbe lesart aufweisen. Beispiele:

1,<sup>5</sup> *resurgunt* (Ps.Gall. *resurgent*); 6,<sup>4</sup> *et tu* (Ps.G *sed tu*); 59,<sup>13</sup> *et* (Ps.G *quia*); 89,<sup>14</sup> *in* (fehlt Ps.G); 128,<sup>4</sup> *concidet* (Ps.G *concidit*); 128,<sup>7</sup> *melet* (Ps.G *meletit*); 139,<sup>4</sup> *serpentes* (Ps.G *serpentis*); 148,<sup>4</sup> *aquae* (Ps.G *aquae omnes*).

Gewisse lesarten des LPs. finden sich in den von Migne gegebenen texten des Ps. Gall. und des Ps. Rom. nicht, wohl aber wird in den fussnoten bei Migne angegeben, dass die betreffende lesart anzutreffen ist a) in einzelnen hss. sowohl des Ps. Gall. wie des Ps.

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<sup>1)</sup> sehr häufig (hier und zu dem folgenden) der Codex Palatinus des Ps. Gall.

Rom., oder b) in einzelnen hss. des Ps. Gall., oder seltener c) in einzelnen hss. des Ps. Rom. — Beispiele:

a) 26,7 *clamavi miserere* (dazwischen vielleicht in der hs. rasur; Ps. R. u. G. *clamavi ad te miserere*); 50,20 *et* (vielleicht durch rasur aus *ut* hergestellt; Ps. R. u. G. *ut*); 105,38 *interfecta* (Ps. RG *infecta*); 118,135 *corde* (Ps. R. u. G. *corde meo*); 145,3 *quibus* (Ps. RG *in quibus*).

b) 34,10 *tui* (Ps. RG *tibi*); 34,28 *maligna* (Ps. RG *magna*); 36,14 *deiciant* (Ps. RG *deiciant*); 40,11 *in* (Ps. RG *usque in*); 41,3 *parebo* (Ps. RG *apparebo*); 44,18 *memor ero* (Ps. RG *memores erunt*); 72,27 *omnem qui fornicatur* (Ps. RG *omnes qui fornicantur*); 77,38 *animarum* (Ps. RG *animabus*); 79,18 *filium* (Ps. RG *filium hominis*); 88: (2tes) *domino* (Ps. RG *deo*); 91,28 (2tes) *ut* (Ps. RG *sicut*); 94,10 *errant* (Ps. RG *hi errant*); 106,33 *contentio* (Ps. RG *contemptio*); 118,137 (nach *clamavi* *in* (Ps. G. *quia in*, Ps. R. *et in*); 139,9 *non* (Ps. RG *ne*).

c) 9,18 *qui* (Ps. RG *quae*); 21,2 *respice me* (Ps. RG *respice in me*); 40,5 *quoniam* (Ps. RG *quia*); 57,2 *recte* (Ps. G. *recta*, Ps. R. *insta*); 113,15 *uos domino* (Ps. RG *us a domino*); 118,35 *semita* (Ps. RG *semita*).

Die aus dem LPs. oben verzeichneten lesarten stimmen, wie aus den fussnoten in Wildhagens Cambridger Psalter hervorgeht, bisweilen mit verschiedenen vorherionymianischen lesarten überein. Es scheinen im LPs. auch lesarten vorzukommen, die bei Migne überhaupt gar nicht angegeben sind, aber in den von Wildhagen gemachten zusammenstellungen aus vorherionymianischen quellen wiederzufinden sind.

Solche lesarten sind z. b.: 1,5 *consilio* (Ps. RG *concilio*); 85,17 *in bono* (Ps. RG *in bonum*); 88,37 *inuocavit* (Ps. RG *inuocabit*); 89,10 *annis* (Ps. RG *anni*).

Auch sonst sind bei Migne gar nicht erwähnte lesarten im LPs. nicht selten. Beispiele:

9,1 *filii* (Ps. RG *filii*); 33,21 *his* (Ps. RG *iis*); 41,3 *fontem* (Ps. G. *fortem*; fehlt Ps. R.); 52,9 *faul* (Ps. RG *erat*); 67,29 *deus hoc* (Ps. RG *hoc deus*); 72,21 *commutati* (Ps. G. *commutati*, Ps. R. and. lesart); 80,4 *nostrae* (Ps. RG *uestrae*); 93,22 *dominus mihi* (Ps. RG *mih dominus*); 94,7 *est deus* (Ps. RG *est dominus deus*); 98,8 *illos* (Ps. RG *eos*); 135,23 *humilitatem nostram* (Ps. RG *humilitate nostra*); 138,8 *ad* (Ps. RG *in*); 150,3 *in cythara* (Ps. RG *fehlt in*). — Von den angeführten stellen mögen ein paar nichts anders sein als in den LPs. oder in die lateinische vorlage desselben eingeschlichene schreibfehler. Als schreibfehler anzusehen sind wohl 58,4 *coeperunt* (für *ceperunt*) und ebenso 67,19 *coepisti*; ferner 83,8 *benedictione* (für *-ones*, gloss. *bletsunga*). Einige offensbare schreibfehler sind in meiner ausgabe durch ein sternchen als solche bezeichnet worden.

Nicht selten kommen im lat. texte unseres denkmals korrekturen vor, die ein gewisses interesse darbieten. Solche fälle sind:

5,9 *conspectu tuo uiam meam*, vgl. die fussnote zum texte; anpassung an das Ps. Rom.; ähnlicher art ist 9,4 *sedes*, vgl. *fussn. z. texte*; so auch 33,7 *er*; 63,7 *scrutinio* (= Ps. G.), -o steht über -um (= Ps. R.); 67,29 *uirtutem tuam* (= Ps. R) scheint korrigiert aus *-uti tuae* (= Ps. G.); 67,24 *uocem suam* (= Ps. R) korr. aus *uoci suae* (= Ps. G.); 79,2 (vgl. fussnote) *uelut* steht in Ps. RG; 96,7 das radierte *et* steht in Ps. R, fehlt aber in einigen hss. von beiden; 104,23 das radierte *faul* steht in Ps. RG; 108,27 über das aus *eam* (= Ps. RG) korr. *ea* vgl. die note bei Wildhagen, Cambr. Ps., so auch über das 120,4 aus *dormitabil* (= Ps. RG) korr. *-auit*; 130,2 über das radierte *est* vgl. Wildhagen a. a. o. — Schliesslich ist zu erwähnen, dass einige am rande (oder seltener über der zeile) hinzugefügte latein. wörter sich im Ps. R oder Ps. G oder in beiden finden und z. t. wohl nur durch versehen bei der ersten niederschrift des textes weggelassen worden sind; solche zusätze sind (vgl. die fussnoten zu meinem texte): 9,7 *eorum* (Ps. R.); 61,22 *est* (Ps. RG); 76,15 *solus* (Ps. R.); 86,7 *est* (Ps. RG); 91,14 (nach *atriis*) *domus* (Ps. RG); 99,5 *est* (vor *dominus* zu stellen, Ps. R); 107,5

*est* (nach *magna*, Ps. G); 118,24 *est* (Ps. RG); 118,160 *et* (nicht aber *sunt*, Ps. G); 127,5 *dominus* (vor *ex*, Ps. RG); 137,5 (2tes) *est* (Ps. RG); 146,1 *est* (nach *bonus*, Ps. RG). An einigen von den angeführten stellen stimmt die unkorrigierte lesart des LPs. zu den lesarten einzelner in den fussnoten bei Migne erwähnten hss.

Da das mir zu gebote stehende material dazu nicht genügen würde, habe ich auf eine systematische vergleichung des latein. textes des LPs. mit dem lateintexte der anderen glossierten psalter verzichtet. Wenn einmal sämtliche dem Ps. Gall. folgenden ae. Psalter veröffentlicht sind, wird sich eine derartige vergleichung ohne schwierigkeit ausführen lassen. Ob sich aus derselben irgend welche resultate ergeben werden, die für die kenntnis der geschichte des lateinischen bibeltextes von grösserer bedeutung sind, lässt sich selbstverständlich nicht mit bestimmtheit voraussagen.

Für die interpretation der altenglischen glossierung unseres denkmals sind die fälle, wo die glossierung von dem eigenen texte abweicht und einer anderen bekannten lateinischen lesart folgt, von besonderem interesse. Solche fälle sollen im dritten kapitel dieser abhandlung besprochen und geprüft werden.

### III. Charakter der Lambethglosse und verhältnis derselben zu den übrigen altenglischen Psalterglossen.

#### A. Charakteristische eigenschaften der Lambethglosse.

Die altenglische glosse des Lambeth-Psalters ist überhaupt sauber und ziemlich sorgfältig geschrieben. Die zahl der offenbaren schreibfehler ist nicht gross. Da diese fehler in meiner ausgabe schon als solche bezeichnet worden sind, werde ich auf dieselben hier nicht mehr eingehen; doch möchte ich noch einige fälle hinzufügen, wo ein schreibfehler wahrscheinlich anzunehmen ist: 9,16 halwendum \*þine (*salutari tuo*), wohl für þinum; 12,1 \*of (*in*), f. on; 13,7 \*þone (*cum*), wohl fehlh. f. þonne; 31,5 synne \*mine (*peccati mei*), f. minre; 44,15 \*missenlicum (*uarietatibus*), wohl für -licnessum, vgl. 44,10; 67,29 \*þinne miht (*uirtutem tuam*), f. þine; 68,20 \*mine hosp (*improperium meum*), f. minne; 107,12 \*forstepst (*exibis*), vor-silbe auf rasur von korrektor, wohl verschrieben für forð-; 119,7 \*orcreawungum (*gratis*), wohl f. orceapungum; 128,3 \*minnum, nachlässig aus minne korrigiert; Hy. 1,4 \*gefea (*gaudio*), f. gefean; Hy. 5,11 bogan \*þine (*arcum tuum*), f. þinne; Hy. 6,9 fæder \*þine (*patrem tuum*), f. þinne; Hy. 7,6 \*se halige gelajung (*sancta ecclesia*), f. seo; Hy. 13,5 \*deadum (*mortuis*), f. deadum. — Einige schwer zu deutende glossierungen, in denen wenigstens z. t. schreibfehler vorliegen, sind im Anhang zu meinem Glossar (s. 319 ff.) besprochen worden.

Wie in interlinearversionen nicht selten der fall ist, sind auch im Lambeth-Psalter hier und da lateinische wörter ohne glosse geblieben. Meist handelt es sich hier um sehr gewöhnliche, häufig wiederkehrende wörter, wie *dominus*, *deus*, pronominalformen wie *me*, *te*, *meus* u. a., seltener treten adverbien und konjunktionen ohne glosse auf, wie *neque*, *autem*, *quoniam*. Dass eigennamen des latein. textes oft nicht in der glosse wiedergegeben werden, ist selbstverständlich; indessen herrscht in dieser hinsicht kein festes prinzip. Bisweilen bleiben ohne glosse einzelne wörter oder wortgruppen, die kurz vorher im texte vorkommen und dort glossiert worden sind; charakteristische fälle dieser art finden sich z. b. im Ps. 28 und in den Psalmen 91—93. Auch sonst kommt es vereinzelt vor, dass ein latein. wort nicht mit glosse versehen worden ist. Es handelt sich dabei offenbar um etwas rein zufälliges. In dem überreich glossierten Lambeth-Psalter hat man jedenfalls nie den eindruck, dass — wie No 3.

in interlinearversionen nicht selten der fall ist — der glossator nur aus unkenntnis des lateins oder durch sklavische abhängigkeit von vorlagen mit abweichenden lesarten es unterlassen hat, worte des lateinischen textes zu glossieren.

Die Lambethglosse hat, wenn auch im allgemeinen recht sorgfältig abgefasst, immerhin zahlreiche stellen aufzuweisen, wo die altenglische wortform die unter derselben stehende lateinische form nicht genau wiedergibt. Ich denke hier nicht an fälle einer vielleicht nicht ganz scharfen übertragung der bedeutungsnuance des lateinischen wortes, sondern an stellen, wo offenbar ein anderes wort als dasjenige des eigenen lateintextes übersetzt wird oder eine lateinische grammatische form ungenau wiedergegeben wird.

Von fällen der angedeuteten art sind diejenigen die interessantesten, wo die glosse des Lambeth-Psalters nicht die eigene, wohl aber eine sonst bekannte lateinische lesart der betreffenden psalterstelle wiedergibt. Diese fälle verdienen es, zusammengestellt und näher geprüft zu werden:

Ps. 4,3 *gravi corde*: þwere l. sware on heortan; vgl. die mehrfach belegte lesart *graves corde*. — 8,3 *ultorem*: wrecond l. scildend; zweite glosse stimmt zu Ps. Rom. *defensorem*. — 9,7 *inimici defecerunt frumae*: fynd l. sceapian ateorodun fram swordtigne (?); über die lesart *frumae* s. Wildhagen, Camb. Psalter. — 9,21 *sciant*: þæt witan: vgl. Ps. Rom. *ut sciunt*. — 11,3 *meta*: yfel (unter der zeile) stimmt zum Ps. Rom. — 14,4 *et non decipit*: 7 na beþwæcð l. 7 hine (vgl. Ps. Rom. *eum*) na beswicþ. — 14,5 *super innocentem*: ofer þa unscyldigne l. (am rande) ofer ða unscæddigan; hier hat ursprünglich nur „unscyldigne“ gestanden, später aber ist durch hineindrängen von „þa“ (jedoch ohne die nötige korrektur der adjektivendung) und durch die hinzugefügten zweite glosse eine pluralform angestrebt worden, wozu die latein. lesart *innocentes* (in den ae. psalterhss. FJ; von Migne aus einer hs. des Ps. Gall. angeführt) stimmt. — 16,2 *equitates*: efnysse l. riltwisnesse; scheint besser zur lesart des Ps. Rom. *aequitatem* zu stimmen (doch kommen im LPs. nap. auf -nesse neben durchaus überwiegendem -nessa vor). — 21,9 *eripiat*: he generæð (vgl. die lesart *eripiet* in CE) l. (am rande wohl von anderer hand) he generic. — 21,26 *in conspectu timentium*: beforan ondrædendra; die konstruktion ist syntaktisch inkorrekt, „beforan“ vielleicht zu Ps. Rom. *coram timentibus*. — 22,6 *subsequetur*: afterfylge; vgl. zur lesart *subsequatur* die fussnote bei Wildhagen, Camb. Ps. — 23,1 *in eo*: on hyre; vgl. Ps. Rom. *in ea*. — 24,3 *sustinent*: ðoliað l. anbidiað; vgl. zur zweiten glosse Ps. Rom. *expectant*. — 24,26 *erubescam*: (3te glosse) ic beo gesend; vgl. Ps. Rom. *confundar*. — 29,2 *delectasti*: gelustfulladest l. tobræddest; die zweite glosse giebt offenbar die lesart *dilatasti* (so DJ) wieder. — 30,23 *excessu*: forhtunge; die glosse stimmt besser zur lesart *paenore* des Ps. Rom. — 31,3 *omnia*: ealle (am rande) steht im Ps. Rom. — 32,1 *laudatio*: samodherunga; Ps. Rom. und Ps. Gall. (bei Migne) haben beide *collaudatio*, und möglich ist, dass im LPs. eine kleine rasur sich vor *laudatio* findet; eine spätere hand hat am rande (durch beschneiden des blattes verstümmelt) ein *co*//*laudatio* geschrieben; FJ haben *laudatio*. — 33,23 *non delinquet*: he na no forlætad; vgl. die lesart *derelinquet* in BCDE (s. fussn. bei Wildhagen, Camb. Ps.); die glosse des LPs. hat aber offenbar nachlässig prs. plur. im anchluss an die latein. personalform des eigenen textes. — 34,3 *coartans*: (2te glosse) geswendendæ; vgl. Ps. Rom. *adfligens*. — 34,8 *illi*: heom, *ignorat*: hi nyton, *abscondit*: hi behyddun;

die glossen stimmen zu Ps. Rom. *illis, ignorant, occultauerunt*; hi hreosun (über *cadat*) gehöret zur randglosse *\*incendant*, vgl. Ps. Rom. *incidunt*; bemerkenswert ist auch, dass *eum* (Ps. Rom. *eos*) ohne glosse ist. — 34,14 (erstes) 7 hat keine entprechung im lat. texte, aber Migne Ps. Rom. u. Gall. haben *et* (so auch CDE, aber ohne *et* ABFJ, s. die fussen. bei Wildhagen, Camb. Ps.). — 35,3 *ut inueniatur*: þæt he gemette (wohl zu Ps. Rom. *ut inueniret*) l. þæt si gemet. — 35,8 *tegmine*: wæfelse l. gescyldnesse: zur zweiten glosse vgl. Ps. Rom. *protectione*. — 36,2 *olera herbarum*: wyrtta felda l. blæda wyrtena; zur ersten glosse vgl. die bei Migne aus einer hs. des Ps. Rom. angeführte lesart *olera prati*. — 36,9 *hereditauit*: geýrfweardiþ l. geahniað (ähnlich 36,22. 29); bei geahniað ist vielleicht (?) Ps. Rom. *hereditate possidebit* zu beachten. — 36,9 *sustinentes*: anbidiende l. þoliende; zur ersten glosse vgl. Ps. Rom. *qui expectant*. — 36,23 *uolēt*: he gewilnā (vgl. A—E *cupiet* l. *-it*) l. he wile. — 36,24 se rihtwisa (randglosse) stimmt zu Ps. Rom. *iustus*. — 37,3 *et* ohne glosse; *et* fehlt (s. Migne) in hss. v. Ps. Gall. u. im Ps. Rom. — 37,29 *confirmati*: getrymede l. gestrangede; zur zweiten glosse vgl. Ps. Rom. *confortati*. — 39,7 *aures*: licaman l. earan; erstes glossiert ein am rande hinzugefügtes *corpus*, die lesart des Ps. Rom. — 39,14 *ad adiuuandum*: to gehelpanne l. (wohl von anderer hand) to fultume, wozu vgl. Ps. Rom. *in auxilium*. — 40,7 *in id ipsum*: samod (vgl. Ps. Rom. *simul*) l. on þæt sylfe. — 42,3 *tabernacula*: bure (vgl. die singularform in dem lat. texte von ABCDEJ) l. geteldum. — 43,16 *faciei*: icorwlitan (vgl. Ps. Rom. *uultus*) l. ansyne. — 45,10 *finem*: ende l. (von anderer hand) gemæru; vgl. Ps. Rom. *finis*. — 50,4 *peccato*: gylte, und 50,5 *peccatum*: scyld (l. synn), vielleicht (?) im anschluss an Ps. Rom. *delicto, -um*. — 53,7 hat die glosse ein 7 ohne entprechung im latin. texte; *et* steht aber in Migne Ps. Gall. und in den Pss. A—E, L. — 54,16 *habitaculis eorum*: heor . . . nungum, etwas rariert (aus heora wunungum), vielleicht weil Ps. Rom. andere lesart (*hospitiis eorum*) hat. — 58,17 *exultabo*: ic blissie; glossiert die lesart *exultabo* (Migne Ps. Rom. u. Gall., vgl. Wildhagen (Camb. Ps.). — 62,6 *labiis* aus *labia* (= Ps. Rom.) korrigiert; die glosse „weleras“ ist aber ungeändert geblieben. — 63,7 *et cor altum*: heorte to healic; die glosse (syntaktisch inkorrekt) deutet auf die sonst überall vorkommende lesart *ad cor altum*. — 65,17 *exultauit*: ic upahof; giebt die vorherrschende lesart (vgl. Wildhagen, Camb. Ps.) *exultauit* wieder. — 67,4 (zweites) *et* ohne glosse; es fehlt Ps. Rom. — 67,6 *patris*: fæderas; vgl. die lesart *patres* in AB. — 67,8 ein 7 ohne entprechung im latin. texte; *et* steht in C, vgl. Wildhagen, Camb. Ps. — 67,15 *reges*: kynges; vielleicht (?) im anschluss an die lesart *regis* (in AB; vgl. Wildhagen a. a. o.). — 68,31 randglosse „mines“ stimmt zu Ps. Rom. *mei*. — 76,13 randglosse *solus*: ana stimmt zum Ps. Rom. — 77,8 *exasperans*: tyrwiende l. (andere hand) þurhbitter (zu Ps. Rom. *peramarum*). — 78,10 *innoscescat*: hit cupje l. geswotelien (-n von korrektor; vgl. die in zahlreichen hss. stehende lesart *innoscescant*) . . . — 83,3 *atria*: cafertune, vgl. Wildhagen a. a. o. — 84,7 *conuersus*: geýrrende; vgl. Ps. Rom. *conuertens*. — 86,4 *scientium*: cunnendum; vgl. *scientibus* ABCDEJ, *-ibus* l. *-ium* F. — 88,20 *in potente*: ofer þone mihtigan; vgl. Ps. Rom. *super potentem*. — 88,27 *inuocauit*: cigð; vorherrschende lesart ist *inuocabit*, vgl. Wildhagen, Camb. Ps. — 88,40 *sanctuarium*: haligdom l. (korrektor) halignesse (Ps. Rom. *sanctitatem*). — 93,20 *dolorem* (wozu glosse sarnesse) ist die lesart des Ps. Rom. — 100,4 *declinantem*: ahydende; vgl. Ps. Rom. *declinantes*. Doch liegt hier vielleicht nur ungenauigkeit in bezug auf die grammatische form vor; bemerkenswert ist aber, dass „þone awyrgeðan“ (*malignum*, Ps. Rom. *malignos*) auf rasur



steht. — 102,<sup>9</sup> *comminabitur*: bið geæhlyged (vgl. Ps. Rom. *indignabitur*) l. (and. hand.) þiwað. — 103,<sup>28</sup> *bonitate*: genihstunnesse; vgl. Ps. Rom. *ubertate*. — 105,<sup>21</sup> *saluauit*: alydsde, vgl. Ps. Rom. *liberavit*. — 105,<sup>32</sup> *ad aquas*: æt wætere; vgl. über die lesart *ad aquam* Wildhagen, Camb. Ps. — 106,<sup>4</sup> *inaquoso*: drugode (vom korrektor auf rasur); vgl. Ps. Rom. *siccitate*. — 106,<sup>40</sup> *contentio*: geflit l. (and. hand) forsewennys; vgl. *contemptio* in ABC. — 108,<sup>23</sup> *locustae*: gærshoppa (Ps. Rom. *locusta*) l. (and. hand) gærstapan. — 111,<sup>1</sup> *uolet*: wilnað (Ps. Rom. *cupit*) l. wile. — 111,<sup>4</sup> *corde*: on heortan (randglosse) steht (nach *rectis*) im Ps. Rom. — 118,<sup>118</sup> *iudicis*: glosse radiert; Ps. Rom. hat *iustificationibus*. — 118,<sup>169</sup> *deprecatio*: gebed (vgl. Ps. Rom. *oratio*) l. halsung; so auch 139,<sup>7</sup> *deprecationis*: gebedes (Ps. Rom. *orationis*) l. (and. hand) bene; ähnlich 144,<sup>19</sup> *deprecationem*: gebedu (Ps. Rom. *orationes*) l. bene. Indessen steht 27,<sup>6</sup> halsung l. gebedes l. bene als gl. zu *deprecationis*, welches wort sich dort auch im Ps. Rom. findet. — 123,<sup>4</sup> *aqua absorbuisset*: wæteru forswulgen, wohl beeinflusst durch die lesart des Ps. Rom. *uclit aqua absorbuissent*. — 124,<sup>5</sup> *obligationes*: gebundenesse (Ps. Rom. *obligationem*) l. (and. hand) bændum. — 127,<sup>4</sup> *homo*: ælc (von and. hand, vgl. Ps. Rom. *omnis*) man. — 130,<sup>2</sup> z. randglosse þu ageldest vgl. Ps. Rom. *retribues*. — 138,<sup>20</sup> *cogitatione*: geþohtum; vgl. Ps. Rom. *cogitationibus*. — 139,<sup>13</sup> *inopis*: wanspedigum l. earmra; Ps. Rom. *inopum*. — 141,<sup>4</sup> þa ofermodigan: keine entsprechung im latein. texte, aber Ps. Rom. hat *superbi*; grynu (*laqueum*), vgl. Ps. Rom. *laqueos*. — 144,<sup>10</sup> *benedicant*: bletsiað; vgl. Ps. Rom. *benedicent*. — Hy. 6,<sup>19</sup> *hyrcos*: bucca; vielleicht gen. plur., vgl. ACDE *hyrcorum*. — Hy. 6,<sup>36</sup> *arripuerit*: gegripan; vgl. *cripuerunt* in J und *arripuerint* in F.

Die angeführten stellen verdienen bei der erörterung der frage nach der etwaigen abhängigkei der Lambethglosse von anderen altenglischen Psalterglossen selbstverständlich eine ganz besondere beachtung.

Recht zahlreich sind im Lambeth-Psalter die stellen, wo, ohne dass irgend welche beeinflussung seitens einer anderen bekannten lateinischen lesart mit im spiele wäre, die altenglische glosse die lateinische form oder die konstruktion nicht ganz exakt oder sogar offenbar fehlerhaft wiedergiebt. Die beurteilung dieser fälle ist nicht immer leicht. Bisweilen mag es sich um einen schreibfehler des Glossators handeln. Eine klassifikation aller hierhergehörigen fälle, wie ich sie anfangs versuchen wollte, lässt sich kaum durchführen, weshalb ich eine grosse anzahl derselben weiter unten einfach nach Psalm und Vers geordnet vorführen werde. Immerhin finde ich es zweckmässig, zunächst gewisse erscheinungen auszuscheiden und zusammenfassend zu erörtern und zu belegen.

Im Lambeth-Psalter wie in den anderen glossierten Psaltern sind die fälle recht zahlreich, wo lateinische verbalformen ungenau übertragen werden. Die ungenauigkeit betrifft dabei gewöhnlich das tempus oder, und zwar noch häufiger, den modus.

Von fällen dieser art habe ich folgende notiert:

a) Ungenauigkeit in bezug auf das tempus:

1) Einem latein. praeteritum (imperf., perf.) gegenüber steht in der glosse ein altenglisches praesens: 15,<sup>8</sup> *prouidebam*: ic foresceawige; 77,<sup>8</sup> *dixit*: gewissap; 95,<sup>10</sup> *correxit*: he gerichtlæpc; 96,<sup>8</sup> *extitauerunt*: bliissiaþ; 128,<sup>8</sup> *benediximus*: we bletsiað; 142,<sup>8</sup> *meditatus sum*: ic smeage l. ic smeagende ic (!) eam;



148,14 *exaltavit*: he upahefð. — 2) Ein latein. praesens (oder futurum) wird durch eine altenglische praeteritalform wiedergegeben; 11,4 *dicat*: cwæpð l. sæde; 13,4 *cognoscent*: angeatun (l. oncnawað), vielleicht durch das kurz vorher stehende *cognouerunt* beeinflusst; 18,4 *non sunt*: nærun, so auch 141,5 *non est*: næs; 62,7 *meditabor*: ic smeade; 68,16 *demergat*: besenete; 106,22 *sacrificet*: onsægdun, *annuntiet*: bodedon; 142,12 *disperdet*: adwæscetst. Leicht begrifflich ist 5,7, 30,7 *odisti*: þu hatodest; 20,5 *oderunt*: hatedun.

b) Ungenauigkeit in bezug auf den modus. Nicht selten steht in der glossa optat. praes., wo das latein ein futurum indik. hat: 7,17 *conuertetur*: sy gecyrrad, *descendet*: becume; 9,4 *infirmabuntur et peribit*: syn hi geuntrumode 7 forwarðon; 19,8 *lactabimur*: we bliasian; ähnliche fälle finden sich 19,7, 24,3, 34,28, 58,8, 78,5, 106,43, 118,176, 120,6, 139,11, 12, 140,4, 10. Viel seltener entspricht ae. optat. praes. einem latein. indik. praes.: 9,28 *auferuntur*: syn afysrude; 113,16 *benedicimus*: bletsian we; Hy. 3,3 *preparantur*: sin gearcode. — Recht häufig tritt ae. indik. praes. als wiedergabe eines latein. con. j. praes. auf: 9,11 *spereant*: hopiaþ; 9,25 *tradas*: þu belawst; 11,4 *disperdat*: (tostregd l.) tostæncð; 32,8 *commouentur*: beoð astyrode; ähnliche fälle sind zu finden 40,3, 50,28, 58,13, 65,7, 67,4, 89,4, 93,13, 103,15, 120,3, 124,3, 137,4, 144,10. Hy. 6,48. Zu 58,13 und 103,15 sind indessen die latein. lesarten mit indik. zu berücksichtigen, die bei Migne und Wildhagen erwähnt sind.

c) Einigemal steht eine altenglische form, die — falls nicht ein schreibfehler vorliegt — wohl nur als ein imperat. sing. gedeutet werden kann, als wiedergabe verschiedener latein. formen. So für latein. con. j. praes. 40,4 *ferat*: bring; 70,3, 79,3 *saluum facias*: þu gehæl; 103,14 *educas*: þu forðbring; vielleicht auch 11,4 *disperdat*: tostregd (l. tostæncð); für latein. indik. praes. 9,25 *uides*: (þu geseht l.) geseoh þu; für latein. infinitiv 9,25 *iudicare*: gedem.

d) Slawische übertragung der latein. form zeigt 9,22 *oblitus est*: forgiten is. Glossierungen dieser art sind in vielen interlinearversionen bekanntlich sehr gewöhnlich. — Inkorrekt ist up a(h)þræad 23,7. s. für latein. passiv. *eleuamini*.

Auch bei der glossierung lateinischer substantiv- oder pronominalformen kommt recht häufig offenbare nachlässigkeit in bezug auf numerus oder kasus vor. Freilich sind diese fälle viel schwieriger zu beurteilen als die inkorrektheiten in der wiedergabe lateinischer verbalformen, indem man nicht selten im unsicheren bleibt, ob es sich um eine ungenaue übertragung handelt, oder ob etwa eine rein morphologische eigentümlichkeit in der deklination unseres denkmals vorliegt.

Eine unzweideutige inkorrektheit oder jedenfalls eine diskrepanz zwischen der glossa und dem latein. texte bezüglich des numerus scheint mir in folgenden fällen vorzuliegen:

a) ae. sing. gegenüber lat. plur.: 9,1 *occultis filiis*: diglum bearne; 23,6 *cedros*: cederbeam (gleich vorher *beamas*); 36,23 *manibus*: hande; 41,11 *per singulos dies*: gind synderlicum dæge; 77,18 *escas*: mete; 98,8 *aduentiones*: gemetednesse (l. afundennyssum); 102,13 *mandatorum*: beoð; 106,28 *abyssis*: grunde (l. neowelnyssum); 106,25 *in exitus*: on utryne; 134,8 *abyssis*: (deopnessum l.) neowelnesse, vgl. indessen die fusnote bei Wildhagen, Camb. Ps.

b) ae. plur. gegenüber lat. sing.: 9,15 gs. *flie*: (dehter l.) dohtre; 17,11 *inpolluta uia*: unafileda l. unbesmitte weg; 20,7 *benedictionem*: bletsungum; 43,14 *subsannationem*: . . . l. on hlaceringum; 48,4 *in parabolum*: on bigspellum; 74,4 *in altum*: on heanyssum; 88,10 *potestatis*: mihta (vgl. aber *potestates* in D); 88,16 *inubilationem*: wyndreamas (l. fægninge); 93,8 *aduenam*: ælþeodige (wohl akt. plur.) l. wreccan; 103,21, 135,25, 144,15 *escam*: mettas; 106,29 *procellam*: ysta (l. storm); *auram*: lyftu; 107,14 *uirtutem*: mægnu (l. mihte); 108,7 *in peccatum*: on synnum, und ähnlich 108,14 *peccatum*: synna; 108,18 *uestimentum* (Ps. Rom. *mento*): gegyrlum (l. scrud); 117,20 *porta*: gatū (l. gæt); 134,8 *ad pecus*: to nytennum; 140,2 *sacrificium uespertinum*: onsægdnessa æfenlicu.

Eine häufig vorkommende absichtliche abweichung vom lateinischen in bezug auf den numerus ist die wiedergabe von *caelum*, -o durch heofonas, -um 10,5, 13,2, 19,7, 32,13, 35,6.

No. 3.

52,3. 56,4. 72,9. 102,19. 103,2. 113,3. 13. 118,89. 120,2. 123,8. 133,3. 138,8. 143,5. 145,6. 146,8. 148,14. Hy. 12,2. — Eine ähnliche abweichung liegt vor bei dem gebrauch von „w(e)orlda w(e)orld“ für *sacculum saeculi* 44,18. 110,3 u. ö., vgl. das Glossar. Zu bemerken ist ferner die von einer anderen hand als der des hauptglossators gemachte korrektur eines sing. in einen plur. in *uerbum tuum*: wordum þinum 118,25. 81. 107. 147 und *uerbo*: wordum 129,4. — Ae. pluralform ist wohl auch *seruo tuo*: þeowum þinum 26,9. 118,76. 142,2; eigentümlich ist 131,10 *propter dauid seruum tuum*: for dauide þeowum þinum; vgl. noch das sonderbare þeowumdome 104,17.

In einigen fällen sind durch ungenaue wiedergabe des numerus eines latein. hauptwortes bei korrekter übertragung des prädikatsverbs oder einer bestimmung des hauptworts syntaktische inkongruenzen in der glosse entstanden. Von fällen dieser art habe ich notiert: 19,4 *holocaustum tuum . . . fiat*: ofrrunga þino . . . sy: 43,4 *brachium . . . saluauit*: earmas . . . gehelde; 66,4 *populi omnes*: folctruma (schreibfehler?) ealle; 103,9 *terminum quem*: gemæra hæt þe; 104,34 *bruchus cuius*: ceaferas þæs; 108,14 *peccatum . . . deletur*: synna . . . sy adylgod.

Ungenauigkeiten und fehler in bezug auf den kasus sind besonders schwierig zu beurteilen, da immer die ae. konstruktion in betracht gezogen werden muss und da die nominalflexion des Lambeth-Psalters in manchen punkten etwas schwankend erscheint. Immerhin dürften manche fälle als durch missverständliche oder nachlässige wiedergabe der lateinischen kasusformen entstanden erklärt werden; dabei ist die ae. form einigemal ungenau sowohl bezüglich des numerus wie des kasus.

Ein missverständnis oder eine nachlässige wiedergabe einer latein. form kann bisweilen darauf beruhen, dass der glossator an eine gleichlautende andere form desselben lateinischen wortes gedacht hat. Hierher möchte ich führen:

18,3 *diei* (lat. ds.): dæges; 18,10 *semetipsa* (akk. pl. neutr.): hyre sylfre (als ablat. sing. fem. aufgefasst?, ähnlich in C); 56,9 *gloria mea* (ns., als ablat. sg. aufgefasst?): minum wuldre; 67,13 *domus* (gs.): hus; 67,29 *zabulon* (syntaktisch gs.): zabulocynne; 88,14 *tuum brachium* (ns.): þinne earm; 97,4 *dextera* (ns., als ablat. gefasst?): swyþran; *brachium sanctum* (ns.): earm halgan (akk.?): 147,19 *israhel* (syntakt. dativ.): israeles. Vielleicht gehört hierher auch die unrichtige wiedergabe von latein *nomen* (ns.) durch „naman“ 71,14. Hy. 14 und *nomen* (akk.) durch „nama“ 104,3. — Ferner sei hier angeführt, dass 39,18 *mei* (subst. genit.) durch „mines“ (also possessivpronomen) glossiert wird; nicht ganz klar ist Hy. 7,17 *nostrī*: ura.

In anderen fällen lässt sich kaum ein besonderer grund für die inkorrekte wiedergabe der lateinischen kasusform nachweisen:

17,34 *grando*: storme (l. hagol; 17,16 *aquarum*: wa-tru; 27,4 *adinutionum*: gegaderungum (auch der bedeutung nach befremdend); 52,7 *captiuitatem*: hie-ftnode; 58,2 *uiris sanguinum*: werum blodum (mechanische assimilation?); 61,4 *parieti*: (wage l) wageorles (?); 67,16 *mons*: (dun l) muntres; 76,19 *orbi*:ymbhwyrftes; 102,18 *mandatorum*: bebod; 102,19 *sedem*: setle; 104,33 *finium*: gema-ru; 131,2 *domino*: drihten; Hy. 7,10 *mortis*: deade; Hy. 13,5. 15,42 *dei patris*: god fæder (bildet etwa „god fæder“ eine art von zusammensetzung?).

Es kommen aber auch zahlreiche fälle vor, wo man im zweifel bleiben muss, ob die ae. glosse eine andere kasusform aufweist, als der latein. text und der syntaktische zusammenhang es verlangt, oder ob es sich vielmehr um eigentümlichkeiten in der deklination

des Lambeth-Psalters handelt. Zu diesem punkte sind die im letzten kapitel dieser abhandlung enthaltenen bemerkungen zur flexionslehre unseres denkmal's zu vergleichen. Es sind vor allem ein paar typen von substantiven, die hier in betracht kommen. Die feminina auf *-nes (-nys)* zeigen im LPs. gewisse flexivische schwankungen, weshalb man über den wahren charakter einer form bisweilen im unsicheren bleibt. Freilich wird man, wenn für einen zu erwartenden gen. dat. akk. sing. eine form auf *-nes (-nys)* erscheint, darin wohl am ehesten eine nachlässige glossierung (oder eine sog. „crude form“) erblicken dürfen; solche fälle sind 6,2 *furere tuo*: *hateortnes þine*, ähnlich 37,2 *hateortnys þine*: 9,25 *multitudinem*: *mycelnes*; 17,12 *latibulum*: (akk. sg.): *dymnes*; 30,20 *dilectinis*: *werodnes*; 40,4 *stratum* (akk.): *strecdednes*; 100,1 *iudicium* (akk.) *domfastnes*; 108,16 *miseriordiam*: *mildheortnes*. Dagegen sind nom. sing. auf *-nesse (-nysse)* unzweifelhaft im LPs. anzunehmen, so z. b. 18,2 s. 21,12. Recht häufig begegnen auch formen auf *-nessa (-nyssa)*, wo gen. dat. akk. sing. zu erwarten ist: 17,3 *iniquitatis*: *unrihtwisnyssa*; 20,3 *uoluntate*: *gewilnyssa*; 4,3 *uanitatem*: *idelnessa*; vgl. ferner 7,13, 9,35. 38. 16,10. 20,5. 24,10. 30,14. 21. 48,5. 94,5. 100,1. 118,22. 144,6. Auch einem nom. sg. entsprechend steht 35,7 *deopnessa*; 107,3 *mildheortnessa*. Ob in allen diesen fällen ae. pluralformen anzunehmen sind, scheint mir zweifelhaft; es mag sich um eine rein morphologische eigentümlichkeit handeln. Einmal erscheint im gen. pl. *-nysses* 27,4. Fehlerhaft ist offenbar 96,7 *simulachris*: *anlicnys*. — Die wörter auf *-ung* haben bekanntlich im gen. dat. akk. sing. nicht selten den ausgang *-unga*. Ob aber die nom. sg. 7,8 gesamnunga; 18,12 *edleanunga*: 32,1 *samodherunga* als analogische neubildungen oder einfach als fehlerhaft gebrauchte formen aufzufassen sind, ist nicht leicht zu entscheiden. — Bei mehreren femininen herrscht im LPs. offenbar die neigung, ein analogisches *-e* im nom. sing. erscheinen zu lassen; so vor allem oft „*sawle*“ neben „*sawl*“. Bei solcher sachlage liegt wohl keine nachlässige übertragung vor in den nom. sing. 16,14 *wambe*; 17,36 *steore* (neben *steor*); 29,6 *blisse*; 30,4 *frofre*; 36,36 *stowe*; 44,7 *gyrde* (neben *gyrd*); 17,2 *strengde*: 67,33 *mihte*; 103,34. 104,19 *spæce*; 118,170 *bene*. Schwieriger sind einige auf *-a* endigende formen von femininen, wo der latin. text singular hat; so 106,3 *sawla* (lat. ns. *animo*) und 106,9 *sawla* (*animam*); 144,6 *magnitudinem*: *mærða*; 107,8 *conuallem*: *dena*; 16,13 *frameam*: *flana*; 90,6 *sagitta uolante*: *flana fleogendre*. — 37,3 *manum tuam*: *handa þine*, und 105,10. 106,2 *manu*: *handan mögen*, trotz des latin. sing., akk. bezw. dat. plur. sein. — Eine rein morphologische erscheinung ist wohl nom. akk. plur. auf *-es* in 54,24 *uiri*: *weres*; 101,26 *celi*: *heofones*; 79,11 *caedros*: *cederbeames*; 77,4: *uineas*: *wingeardes*; 35,7. 45,3. 67,17 *montes*: *munes*, und andererseits gen. sing. auf *-as*: *caeli*: 49,11 *heofonas*; 103,12 *heofenas*; 143,14 *maerig*: *weallas*; 44,2 *scribe* (= gs. *-ae*): *boceras*; vielleicht auch ds. auf *-a*: 7,7 *precepto*: *beboda*. Sonderbar ist 101,28 *anni tui* (nom. pl.): *gæres ðine*. — Von eigentümlichen formen schwacher substantiva habe ich notiert: 9,12 *studia* (ap.): *ymbhoga*; 107,3 *cythara* (ns.): *hearpa*; 11,4 *linguam*: *tunga* (2 mal); 119,2 *a lingua dolosa*: *fram tunge faecnfulre*; 138,4 *on tunge minre*; 139,4 *linguas*: *tunge*; dagegen 11,5. 119,3 *tungan*; 84,9 *ad cor*: *to heorte*; 96,11 *rectis corde*: *rihtum on heorte*. Es mag sich in dem einen oder dem anderen von diesen fällen um schreibfehler handeln; immerhin sind dieselben auch bei der behandlung der flexionslehre zu berücksichtigen.

Keine zufällige oder willkürliche abweichung vom kasus des lateinischen textes, sondern eine absichtliche syntaktische tendenz tritt in den sehr zahlreichen fällen zum vorschein,

wo ein latein. *in* + akkusativ durch altengl. *on* + dativ glossiert wird. Solche fälle sind: 5,<sub>8</sub> *in domum tuam*: on þinum huswiste; 7,<sub>6</sub> *in puluerem*: on duste; 7,<sub>16</sub> *in foueam*: on þam seape; 10,<sub>2</sub> *in montem*: on munte; vgl. noch 4,<sub>9</sub> 7,<sub>5</sub> 17. 9,<sub>35</sub> 18,<sub>5</sub> 20,<sub>7</sub> 21,<sub>16</sub> 23,<sub>3</sub> 26,<sub>12</sub> 27,<sub>1</sub> s. 29,<sub>1</sub> 30,<sub>3</sub> 6. 33,<sub>16</sub> 34,<sub>2</sub> 39,<sub>1</sub> s. 40,<sub>3</sub> 14. 42,<sub>3</sub> 44,<sub>16</sub> 48,<sub>5</sub> 58,<sub>6</sub> 7. 62,<sub>10</sub> 68,<sub>23</sub> 70,<sub>3</sub> 74,<sub>6</sub> 77,<sub>1</sub> 68. 98,<sub>8</sub> 104,<sub>32</sub> 106,<sub>1</sub> 35. 108,<sub>7</sub> 110,<sub>2</sub> etc. Über den im späteren westsächlich überhandnehmenden gebrauch des dativs nach „on“ vgl. die diss. von H. M. Belden, *The prepositions in, on, to, for, and at in Anglo-Saxon prose*, Baltimore 1897. — Eine absichtliche abweichung vom latein. kasusgebrauch ist ebenfalls anzunehmen in den seltenen fällen, wo *super* (*supra*) + akk. durch *ofor* + dat. wiedergegeben wird, z. b. 30,<sub>17</sub> *super seriam tuam*: ofor ðeowan þinum; 39,<sub>3</sub> *supra petram*: ofor stane; 40,<sub>2</sub> *super egenum*: ofor þæm wæðlan. — Wenn hingegen in übereinstimmung mit latein. *ad* + akk. ein paar mal akk. nach „to“ steht: 77,<sub>34</sub> *ad eum*: to hine; Hy. 15,<sub>42</sub> *ad caelos*: to heofonas, hat der glossator offenbar ohne rücksicht auf die syntax der eigenen sprache den kasus des latein. mechanisch wiedergegeben; vgl. Belden, a. a. o., s. 48.

Ehe ich ein verzeichnis der oben noch nicht berücksichtigten inkorrektheiten und eigentümlichkeiten der glossierung mitteile, werde ich zusammenfassend einige für die Lambeth-glosse recht charakteristische erscheinungen besprechen.

In nicht geringer zahl kommen in unserem denkmal glossen vor, die nicht die übersetzung des lateinischen wortes bezwecken, sondern eine verdeutlichung oder erklärung desselben oft in mehr oder weniger theologischem sinne geben wollen. Diese glossen stehen gewöhnlich, aber nicht immer, als parallelglossen neben der wörtlichen übersetzung. Sie kommen hauptsächlich nur in dem anfangsteil des Psalters vor, besonders häufig in den Pss. 34—37. Glossen dieser art sind: 9,<sub>33</sub> *manus*: (hand l.) miht; 35,<sub>12</sub> *manus*: (hand l.) anweald; 36,<sub>33</sub> *manibus*: (hande l.) anwealde; 34,<sub>10</sub> *manu*: anwealde; 9,<sub>36</sub> *brachium*: (earm l.) anweald; 36,<sub>17</sub> *brachia*: (earmas l.) modignys; 37,<sub>5</sub> *caput*: (heafod l.) andgit; 35,<sub>12</sub> *pes*: (fot l.) angin; 26,<sub>12</sub> *animas*: (sawlum l.) anwealde; 40,<sub>3</sub> *animam*: anwealde; 17,<sub>3</sub> *cornu*: (horn) l. strengð; 88,<sub>18</sub> *heorte* (l. horn); 36,<sub>9</sub> *terram*: (land l.) ece lif; 36,<sub>3</sub> *terram*: gelaðunge; 36,<sub>11</sub> *terram*: heofonrice; 36,<sub>14</sub> *gladium*: (swurd l.) facen; 34,<sub>3</sub> *frameam*: (swurd l.) wrace; 34,<sub>17</sub> *leonibus*: deoflum (l. leonum); 18,<sub>8</sub> *parulis*: (lytlingum) l. eadmodum; 36,<sub>37</sub> 38 *reliquiae*: (þa lafa l.) gemynd; 37,<sub>11</sub> *lumen*: (leoht l.) gescead; 34,<sub>8</sub> *captio*: (feng l.) deað; 19,<sub>4</sub> *pingue*: (fætl l.) onfengce; 34,<sub>6</sub> *lubricum*: (slipor l.) aseonigendlic. Dazu noch 36,<sub>3</sub> *in diuitiis*: on welum þæt is on godes rice; bemerkenswert sind auch die zusätze in 36,<sub>3</sub> (þæt her æfter is gesett) und 36,<sub>8</sub> (s. mid deofle).

Den eigennamen des lateinischen textes gegenüber verfährt die glosse sehr ungleichmässig. Häufig sind die namen gar nicht glossiert. Oft werden sie auch in der glosse gegeben und der ae. schreibung und flexion mehr oder weniger angepasst. Bisweilen steht besonders über den namen von ländern, städten u. dgl. ein appellativum, welches den geographischen charakter des namens andeutet; so 28,<sub>8</sub> *caedes*: feldes l. ðæs landes; *hierusalem*: 78,<sub>1</sub> þa burh; 78,<sub>3</sub> þære ceastre; 67,<sub>25</sub> *iuda*: þære mægþe; 28,<sub>5</sub> 6 *libani*: þæs holtes; 41,<sub>7</sub> *iordania*: þære ea, u. a. — Es kommen aber auch nicht selten erklärende glossen „theologischer“ art vor, wie in interlinearversionen biblischer und religiöser texte oft gebräuchlich ist. Zu

dem namen *israhel* finden sich die glossen 13,7 *geseonde god*; 67,27 *geleafulra*; 67,33 *gesamnunge*; zu *indae*: 96,8 *gesamnunge*; zu *sion*: 13,7 *heofenum*; 19,3 *heanyssde*; und 2,6 *super syon*: ofer seaweare. Ferner 77,43 *aegypto*: þeostrum; 80,6 *terra aegypti*: lande þeostrum; 104,38 *aegyptus*: þæt þeostr folc; 67,23 *basan*: drignesse; 59,3 *effratim*: wæstumþærnes; 67,13 *selmon*: besceadewunga; 67,9 *dei syuai*: godes þæs hehstan. Hierher schliesslich die glossierungen 82,7. 8, wo über *moab* etc. „þas naman tæniap heafodgyllas gehwylce“ steht und über *tyrum* die glosse „þe is gereht nearunesse“, sowie 115,15 *hierusalem*: þær þær sib restep.

Der Lambeth-Psalter zeigt bisweilen eine gewisse umständlichkeit in der glossierung pronominaler und ähnlicher wörter und ein streben, den altenglischen ausdrück gewissermassen abzurunden. Vgl. z. b. die wiedergabe von *haec, ista* durch „þas þing“ 41,5. 43,18. 22. 48,2. 49,21. 22; von *ea* durch „þa þing“ 38,7; ferner 4,5. 10,4 *quae*: þa þing þe; 65,16 *quanta*: hu micele þing; 25,4 *iniqua*: unrihte þinge; 15,9 *propter hoc*: for þyssum þingum, u. a. Charakteristisch ist auch der häufige gebrauch von „eala“ vor einem vokativ, meist mit gleichzeitiger hinzufügung eines *o* zum latein. wort; so auch vor allem die überaus zahlreichen hinzugefügten *est, sunt* etc. mit entsprechender glosse, die in den fussnoten zum texte vermerkt worden sind. Der glossator ist offenbar bestrebt gewesen, aus der glosse einen möglichst fliessenden altenglischen text zu machen.

Dieses bestreben tritt auch darin hervor, dass die wortfolge der glosse in überaus zahlreichen fällen von derjenigen des lateinischen textes abweicht. Es handelt sich hier meist um die umkehrung der latein. folge subst. + possessiv. Eine durchmusterung des Lambeth-Psalters mit hinsicht auf das verfahren in diesem punkte hat das resultat ergeben, dass verschiedene teile der glosse voneinander beträchtlich abweichen und dass nirgends eine absolute konsequenz herrscht. In den ersten Psalmen ist veränderte wortfolge (also possess. + subst.) sehr häufig (mehr als die hälfte aller fälle); nach Psalm 10 werden die fälle mit unveränderter wortfolge (subst. + possess.) aber häufiger und bleiben es bis etwas nach Psalm 50. Sodann wird wieder veränderte wortfolge immer häufiger bis ca. Psalm 100. Der letzte teil des Psalters sowie die Hymnen haben ganz überwiegend unveränderte lateinische wortfolge in der glosse.

Es kommen in der Lambethglosse aber auch andere veränderungen der lateinischen wortfolge vor, die ein gewisses interesse beanspruchen. Wenn 73,3 *in superbas eorum* durch „modignysse on heora“ glossiert wird (was ja keine korrekte ae. wortfolge darbietet), scheint mir der glossator angedeutet zu haben, dass eigentlich „on heora modignysse“ gelesen werden sollte; ebenso wohl 75,12 *in circuitu eius*: ymbthwyrte on his; 85,13 *ex inferno inferiori*: helle of þære nyþeran; 86,1 *in montibus sanctis*: muntum on halgum; ähnliche fälle sind zu finden 49,3. 70,3. 87,7. 100,2. 6. 101,19. 103,24. 29. 104,10. 119,3. Ein paar mal steht die präposition doppelt, z. b. 76,20 *in aquis multis*: on wæterum on myclum. — Eine überaus häufige erscheinung in der Lambethglosse ist das auftreten des zeichens 7 nicht über dem lateinischen *et*, sondern etwas später im satze. Ich habe mehr als 150 fälle dieser art notiert. Dieselben zu erklären ist nicht ganz leicht. Möglich scheint es mir, dass der glossator auch hier eine von ihm nicht vollständig ausgeführte veränderung der wortfolge als das eigentlich richtige hat andeuten wollen. Wenn z. b. 13,3 *et uiam pacis non cognouerunt* durch „weg

No. 3.

sibbe 7 hi ne angetun<sup>a</sup> übertragen wird, soll vielleicht als korrekte wortfolge „7 hi ne angetun weg sibbe“ angedeutet werden. Ähnlich 14,3 *et opprobrium non accipit*: bysmerunga 7 ne underfenge (etwa = 7 ne underfenge bysmerunga); 91,3 *et ueritatem tuam per noctem*: þine soðfæstnesse 7 geond niht (= 7 geond niht þ. s.). Freilich ist es in recht zahlreichen fällen kaum möglich, den grund der eigentümlichen setzung des „7“ zu ermitteln; auch bestehe ich keineswegs auf der richtigkeit der von mir ausgesprochenen vermutung. Dass der glossator (bezw. der korrektor) in diesen fällen eine bestimmte absicht verfolgt hat, scheint u. a. daraus hervorzugehen, dass einmalig (z. b. an der zitierten stelle 91,3) ein über dem latein. *et* stehendes 7 radiert worden ist. Nicht selten ist eine solche radiierung unterblieben, weshalb in der glosse ein überflüssiges 7 erscheint; vgl. z. b. 25,1. 27,7 u. ö. — Ganz vereinzelt wird auch bei anderen konjunktionen ebenso verfahren wie in den besprochenen fällen mit *et*; so z. b. 38,7 ac (*sed*); 54,13 þeah (*si*); 88,32 gif (*si*); 76,9. 93,9 oþþe (*aut*). — Die in diesem stücke behandelten ercheinungen sind ganz besonders häufig in dem mittleren teile des Psalters.

Ich werde jetzt ein verzeichnis verschiedener inkorrektheiten und eigentümlichkeiten der Lambethglosse zusammenstellen, die in den oben mitgeteilten zusammenfassenden bemerkungen nicht berührt worden sind.

Ps. 2,10 *terram*: (eorðan l.) rica; eine hinsichtlich der bedeutung und des numerus freie wiedergabe. — 3,3 *ipsi*: him, obgleich auf „sawle“ bezogen. — 7,3 *propter hanc*: for þissere intingan; anfangs ist wohl nur „for þissere“ geschrieben worden, sodann aber das subst. hinzugefügt ohne die nötige korrektur der pronominalform. — 9,30 *inuenietur*: he (auf „syn“ bezogen) byð gemet. — 10,6 *impium*: þone arlesne; þone vom korrektor später hinzugefügt ohne änderung der starken adjektivform; vielleicht sind 11,4 ða fakenfulle (*dolosus*) und 11,6 ðam halwendum (*salutari*) ähnlich zu erklären, wenn auch hier beide wörter von derselben hand herzuführen scheinen. — 13,1 *abominabiles*: ascenigendlic l. gehspendlic; man sollte -lice erwarten; ein -e ist am ende des zweiten wortes radiert worden. — 13,3 *aspidium*: deafra (von korrektor hinzugef.) næddran l. nædryna; vgl. 57,5. — 15,10 *sanctum tuum*: halgan þine (aus þinne radiert); wohl als pluralform aufzufassen. — 16,1 *intende deprecationem meam*: besceoh l. begem bene l. halsunge to mine; „to“ nachträglich hinzugefügt ohne korrektur der akkusat. pronominalform. — 16,11 *filii*: bearn; offenbar als subjekt gedacht. — 17,33 *immaculatam*: unawemendne; verschrieben für -edne? — 18,11 *multum*: þearle l. swiðlicor; komparativ inkorrekt. — 18,11 *dulciora*: swetra (so auch \*) l. weorðran. — 19,3 *quoniam* (= dass): forðan (inkorrekt) l. þæt. — 24,4 *superuacue*: ofor æmtignysse (kühner und unbeholfener versuch zur wiedergabe des latein. ausdrucks) l. (von anderer hand) on idel. — 26,9 *deus salutaris meus*: god eala þu min halwenda god; veränderte wortfolge „eala þu . . . god“, aber dennoch „god“ über dem latein. worte. — 28,5 (*uox domini*) *confringentis*: tobrysiende (auf *uox* bezogen) l. tobrytendes. — 30,7 *superuacue* (= *cue*, adverb): on idel l. unytlicu. — 31,10 ymsellð hi (plural, obgleich auf sing. mask. bezogen). — 32,3 *in uociferatione*: — l. on gehrood gleawnesse l. — (eigentümliche wiedergabe). — 34,1 *animam*: sawle l. licaman. — 34,12 *sterilitatem*: wæstmbærnyss; sollte unwæstmbærnyss heissen; der glossator hat vielleicht an *fertilitatem* gedacht. — 34,17 *quando*: þonne; das lat. wort ist aber fragewort. — 36,1. 7. 8 *amulari, zdare*: geeuenlæcan; missverständliche übertragung, vgl. Wildhagen, Camb. Ps. — 37,20 *iniquè*: (unrihtlic l.) unwislic; nicht ganz genau. — 38,14 *refrigeret*: ic gereste (sehr freie übertragung) l. ic heo aceled. — 39,7 *perfecisti*: þu sealdest (recht frei) l. ðu fullfremdest. — 41,11 *per singulos dies*: gind synderlicum l. ænþliep dæge. Das wort „ænþliep“, offenbar als akk. pl. gedacht, ist vom korrektor am rande geschrieben; eigentümlich ist die konstruktion „gind synderlicum dæge“. — 41,12 *ultus mei*: anwlitan minre; das wort „andwlita“ ist sonst rgm. mask., weshalb „minre“ wohl eine nachlässige schreibung ist. — 42,4 *iuuentulem*: ylde (eigentümlich) l. niwnyss l. iugupe. — 43,25 *conglutinat*: gebiged (vgl. die wohl vom glossator hinzugefügte lateinische glosse *allectus*) l. forglendrad (= *conglutitus*?) l. gelimod. — 44,4 *potentissime* (vokat. sing. mask.): riclice l. stranglice l. riclicost;

wohl alle als adverbformen gedacht. — 47,5 *mons sion*: munes siones; schwierige stelle, deren konstruktion und bedeutung der glossator offenbar nicht verstanden hat. — 48,11 *ipsis*: hin sylfa: ist „sylfa“ etwa auf „weg“ bezogen? — 50,8 *incerta*: on ungewisse þinge; „on“ wohl nachlässig über latein. *in-* geschrieben, eine im LPs. seltene, aber in vielen interlinearglossen sehr gewöhnliche erscheinung. — 50,16 *sanguinibus*: blod-groetendum; freie und ungenaue wiedergabe, die der glossator wohl für richtiger gehalten hat als die in allen anderen Psalterglossen stehende wörtliche übertragung. — 54,11 *unanims*: anmode; die form unklar. — 55,9 *mitam meam*: min lif min; ähnliche wiederholung wie 26,9. — 58,1 *coeperunt* (sollte *ceperunt* sein); die falsche schreibung erklärt die erste glosse; hig ungunnon l. hig begripon. — 60,4 „*bee þu*“ ist ein auf missverständnis des zusammenhangs beruhender zusatz des glossators. — 60,7 *regis* (= des königes); þu gewisrast (?). — 60,8 *excellent* *gentes*: fægian hig þeoda. Eigentümlich ist „*þu þe*“ in demselben verse; das durch *et* urspr. geschriebene *7* ist radiert und 7, wie öfters (vgl. oben s. 27) später gesetzt worden. — 67,10 *he* = hine, obgleich auf „*yrfoveardnesse*“ zu beziehen. — 67,21 *canum*: harra; vgl. Glossar. — 68,18 *faciem tuam*: þin (!) ansyne; so auch 79,4 und Hy. 6,27 *ansyne* min, aber 79,8 *þine* ansyne. — 70,8 *magnitudinem tuam*: þin (!) nærsunge. — 74,10 *deo iacob*: gode iacobes bearnum (?). — 75,9 *auditum* (part. prt.): (gehyrdne l.) hlýst; letzteres (am rande geschrieben) wohl als subst. gedacht. — 76,19 *contrivit terra*: hio bifode eorpe. — 77,21 *omnis laboris*: alles geswinca (!, wohl gen. plur.). — 78,4 *templum sanctum tuum* (akk.): templ þine halige; die poss. und adj. formen unklar und inkorrekt. — 80,12 *uocem meam*: min (!) stemne. — 83,3 *deficit anima mea*: heo ateorp min sawl. — 90,4 „7 *heo*“ ist überflüssig. — 100,2 *in via immaculata*: wege on unwemmed; die endung des adj. ist radiert aber die etwa beabsichtigte korrektur unausgeführt geblieben. — 101,16 *reges*: þeoda (l. cyningas); gerade vorher steht *gentes*: ðeoda. — 102,7 *suis* (= seine, d. h. Gottes): heora. — 103,3 *ascensum tuum*: upastigesse þinne; *tuum* durch mask. übersetzt, obgleich das ae. subst. fem. ist. — 103,5 *he*, obgleich auf „*eorðan*“ bezogen. — 103,8 *super montes*: ofer muntas l. (von anderer hand) dnum; ähnlicher kasuswechsel 104,8. — 104,12 *numero breui*: on gehrime feawa (wohl nom. plur.) l. scortum. — 104,11 *in siccis fluminibus*: on drigum flodum; nachlässig wiedergabe, in einer randglosse korrigiert (s. fusn. z. texte). — 105,27 *regionibus*: yglandum (?) l. (von and. hand) eardum; 106,2 steht *regionibus*: oðrum ricum. — 106,39 *partium*: gate (= *portam*) l. (andere hand) huðe, wohl verschrieben f. byðe. — 106,32 *excellent*: hig fægægian (= *excellent*) l. (and. hand) hig upahebbað. — 106,33 *inhabitantium*: oneardigendum (?). — 106,39 *tribulatione*: geswinednesse; aus „geswince“ korrigiert, wobei wahrscheinlich eine korrektur von *-i* > *-e* (also zu *geswenednesse*) unterblieben ist. — 106,39 *dolore*: facenlicu (= *dolosa*?) l. (and. hand) sare. — 108,25 *ego factus sum*: ic geworden ic eam. — 109,3 *ante luciferum*: toforan ðægsteorra leohtherende; das subst. mit seiner bestimmung scheint im nom. zu stehen („*crude form*“?). — 112,9 *sterilem*: stedigne (!) l. unwæstmære wif. — 113,4 *colles*: dena (!) l. hylla. — 113,13 *benedixit domui*: (2 mal): he gebletsode huses — husscipes. Der genit. ist im ae. hier unmöglich; bat der glossator etwa *domui* als gen. sg. aufgefasset und ganz mechanisch übertragen? — 118,11 *corde meo*: heortan minum (!); *meo* ist wohl nachlässig durch „minum“ wiedergegeben worden. — 118,121 *attraxi spiritum*: ic ateah to (!) gaste. — 118,169. 144 *injustitiae tuae* (gen. sg.): rihtwisnesse þine (!); *tuae* inkorrekt als nom. pl. übersetzt?. — 118,147 *direxit* (sc. *anima*): he (!) gelufede. — 118,151 *salutare tuum*: halwendan þine; das subst. steht auf rasur (wohl von „*hælo*“), daher der stehen gebliebene akk. sg. fem. þine. — 122,4 *opprobrium*: æswinescum (über eine lesart *opprobrio* vgl. Wildhagen, Camb. Ps.) l. hosp. — 123,3 *forte* (= vielleicht): strange. — 127,3 *nouelle oliuarum*: nywlicra eleberga (etwa gedacht: deine söhne sind wie diejenigen der neuen oliven?) l. (and. hand) guogað (? = geogud?) elebeama. — 128,4 *ceruices*: hnollas (= *uertices*?) ; ähnlich DFG.J. — 129,8 *a custodia matutina*: fram heordnesse ðægredlice (!). — 132,2 *quod*: þæt þe, obgleich auf „*smyringe*“ bezogen. — 138,8 *ades*: þu þe (!) eart. — 138,9 *in extremis*: on ða ytemestum stowum; „-tum stowum“ vom korrektor auf rasur, die artikelform ist aber ungeändert geblieben. — 138,13 *os* (= bein): muð; ähnlich ACEF.J. — 139,9 *desiderio meo*: gewilnunga mine; über diese schwierige stelle, wo die latein. lesarten sowie die glossierungen vielfach auseinander gehen, vgl. Wildhagen, Camb. Ps. — 142,2 *conspectu tuo*: gesihðe þinum; die pronominalform beruht vielleicht auf mechanischer wiedergabe von *tuo*. — Hy. 6,16 *solus*: sylf. — Hy. 7,13 *pretioso*: ðeorwyrðlicostan. — Hy. 9,3 *quod*: þæt, wönniglich auf „*aðswære*“ bezogen. — Hy. 9,11 *oriens* (verhalform): eastðiel.

Über mehrere im Lambeth-Psalter vorkommende dunkle und verdorbene wörter ist in meinem Glossar schon gehandelt worden.

Wenn auch die zahl der inkorrekten oder ungenauen glossen im Lambeth-Psalter recht gross ist, stehe ich doch nicht an, die glossierung unseres denkmals als eine verhältnismässig gute und intelligente arbeit zu bezeichnen. Die Lambethglosse ist beinahe frei von einer gewissen klasse von Fehlern, die in manchen interlinearversionen reichlich vertreten ist und einen besonders unangenehmen eindruck macht, nämlich Fehler, die auf grober unkenntnis des lateinischen beruhen oder von einer durchgehenden sklavischen abhängigkeit von vorlagen mit oft ganz abweichenden lateinischen lesarten zeugen. Unsere glosse ist offenbar bestrebt, die schwierigkeiten des originals zu bewältigen und die lateinischen wortbedeutungen möglichst vielseitig zu beleuchten. Eine grössere genauigkeit in kleineren dingen formaler art wäre aber entschieden am platze gewesen.

Der hervorstechendste charakterzug der Lambethglosse, der ungemein grosse reichtum an doppelten und mehrfachen glossen, wird am zweckmässigsten im zweiten abschnitt dieses kapitels zur besprechung gelangen.

### B. Stellung der Lambethglosse im kreise der altenglischen interlinearversionen des Psalters.

Das material, das mir bei der vergleichung der Lambethglosse (= LPs. oder auch = I) mit anderen altenglischen Psalterglossen zu gebote gestanden hat, ist zwar nicht vollständig, aber doch reich genug. Für die handschriften Vespasian A.1, Junius 27, Cambridge Univ. Libr. Ff. 1.23, Royal 2 B.5, Eadwine's Canterbury Psalter, Arundel 60 und Brit. Mus. Addit. 37517 (Bosworth-Psalter), also für die herkömmlicherweise mit den buchstaben ABCDEJL bezeichneten glossierten Psalter, habe ich selbstverständlich die ausgaben von Sweet, Brenner, Wildhagen, Roeder, Harsley, Oess, und mir selbst benutzt. Die hs. Stowe 2 (= F) habe ich durchgehends mit der Lambethglosse verglichen. Von der glosse der hs. Tiberius C.6 (= H) besitze ich eine von mir selber gemachte abschrift. Am geringsten ist meine kenntnis der hs. Vitellius E.18 (= G) und des Salisbury-Psalters (= K). Immerhin besitze ich von G, ausser den in meinen studien zu ae. Psalterglossen abgedruckten stücken, eine nicht geringe anzahl von kürzeren auszügen und einzelnen glossen. Für K dagegen war ich fast ausschliesslich auf das in meinen „studien“ mitgeteilte glossenmaterial hingewiesen. Die reichen fusnoten in Wildhagens ausgabe des Cambridger Psalters sind mir in manchen beziehungen nützlich gewesen.

Charakteristisch für den Lambeth-Psalter ist die überaus grosse zahl von doppelten oder sogar mehrfachen glossen zu demselben lateinischen worte des textes. Etwa 1400 mal kommen doppelte glossen, mehr als 60 mal dreifache glossen und 3 mal sogar vierfache glossen vor. Die gesamtzahl der „überzähligen“ glossen beträgt also nicht weniger als ca.



1550, oder durchschnittlich etwa 4 auf jeder seite der handschrift. Sie sind aber keineswegs gleichmässig über die ganze handschrift verteilt. Vielmehr tritt in dieser hinsicht eine sehr grosse verschiedenheit zu tage. Verhältnismässig am grössten ist die zahl der überzähligen glossen in den Psalmen 10—30, durchschnittlich etwa 9 auf jeder seite der handschrift; zahlreich sind sie auch in den letzten Psalmen (136—150) — etwa 6 auf der seite. Viel spärlicher sind solche glossen dagegen im mittleren teil des Psalters, z. b. in den Psalmen 61—80, wo auf jede seite der hs. durchschnittlich kaum 1,5 überzählige glossen fallen, und vor allem in den Hymnen, wo die entsprechende zahl nicht einmal 0,3 erreicht. Eine genaue durchmusterung der handschrift hat zu dem ergebnis geführt, dass in bezug auf überzählige glossen freilich in allen teilen des Psalters fluktuationen vorkommen, aber doch im grossen und ganzen drei grosse abschnitte sich unterscheiden lassen. Der erste abschnitt würde etwa die Psalmen 1—52 umfassen; die überzähligen glossen betragen hier durchschnittlich 7 auf jeder seite der handschrift. Zum zweiten abschnitt gehören die Psalmen 53—96 mit kaum 1,5 überzählige glossen auf jeder seite. Der dritte abschnitt, Pss. 97—150, weist auf jeder seite durchschnittlich etwa 4,5 solche glossen auf. Über die bedeutung der möglichen einschnitte nach Ps. 52 und Ps. 96 sind die ausführungen oben s. 10 ff. zu vergleichen. In den Hymnen ist, wie schon bemerkt wurde, die zahl der doppelglossen ganz gering.

Im ersten kapitel dieser abhandlung wurde auf die tätigkeit mehrerer hände bei der glossierung unseres denkmals hingewiesen und ein verzeichnis derjenigen glossen gegeben, die sicher oder mutmasslich von einer anderen hand als derjenigen des jeweiligen hauptglossators eingetragen worden sind. Es wurde dabei nachdrücklich hervorgehoben, dass es in überaus zahlreichen fällen nicht mit völliger sicherheit zu ermitteln ist, ob eine glosse vom hauptglossator oder von einem korrektor herrührt. Bei der behandlung der doppelglossen hat es selbstverständlich ein nicht geringes interesse zu untersuchen, inwieweit die „überzähligen“ glossen der hauptglossierung angehören. Eben hier lässt sich nämlich von vornherein vermuten, dass andere hände zur reichhaltigkeit der übersetzungsversuche beigesteuert haben werden. Dieses scheint auch in der tat der fall gewesen zu sein, jedoch keineswegs überall in demselben masse. Die ersten blätter der hs. sind (vgl. s. 3) überhaupt frei von spuren anderer hände als der des ursprünglichen schreibers der glosse. Solche spuren treten aber im Ps. 9 auf und werden allmählich etwas häufiger. Es handelt sich hier vor allem gerade um sog. „überzählige“ glossen, die nachträglich hinzugefügt worden sind. Doch stammen im ersten hauptabschnitt des Psalters (Pss. 1—52) nur etwa 15 % aller überzähligen glossen von einer anderen hand als die übrige glossierung. Im mittleren teil des Psalters (Pss. 53—96) liegen die verhältnisse schon etwas anders. Von den hier ja überhaupt wenig zahlreichen überzähligen glossen sind schon 40 bis 50 % von einem korrektor eingetragen worden. Der letzte teil des Psalters vollends ist, wie aus der übersicht s. 6 ff. hervorgeht, voll spuren der lebhaften tätigkeit eines korrektors, der rasuren gemacht und mit neuen worten ausgefüllt, kleine veränderungen grammatischer art durchgeführt und ganz besonders zahlreiche parallelglossen eintragen hat. Nicht weniger als 75 % sämtlicher überzähligen glossen scheinen in diesem teil unseres denkmals seiner tätigkeit zu verdanken zu sein. — Die wenigen überzähligen glossen in den Hymnen sind dagegen alle vom hauptglossator geschrieben.

Da ein grosser reichthum an doppelten und mehrfachen glossen in einer interlinear-

version die vermutung erwecken muss, dass bei der glossierung fertige vorlagen benutzt worden sind, habe ich es für richtig gehalten, bei der vergleichung der Lambethglosse mit den anderen glossierten Psaltern den doppelglossen eine grosse aufmerksamkeit zu schenken, wobei auch besonders darauf acht gegeben werden musste, ob man es mit der tätigkeit des hauptglossators oder mit der nachträglichen arbeit eines korrektors zu tun hat.

Eine vergleichung sämtlicher stellen, wo der Lambeth-Psalter doppelte oder mehrfache glossen hat, mit dem mir zugänglichen, oben angegebenen material aus den übrigen ae. Psalterglossen hat folgendes resultat ergeben:

a) Der Lambeth-Psalter hat doppelglossen. Die zahl dieser fälle beträgt etwa 1400. In ca. 24% von denselben fanden sich beide glossen auch in einem oder mehreren von den anderen Psaltern. In etwa 63% der fälle stand die eine glosse nur in I. In ca. 13% aller fälle habe ich beide glossen nur in I gefunden.

Anm. Bei der vergleichung habe ich von kleineren divergenzen der glossen in bezug auf grammatische form, sowie auf verschiedenheiten hinsichtlich gewisser gewöhnlicher vorsilben (vor allem ge-) abgesehen. Falls alle diese umstände berücksichtigt worden wären, wäre die zahl der fälle, wo LPs. selbständig dasteht, noch viel grösser geworden.

Bemerkenswert ist, dass die mitgeteilten, auf den ganzen Psalter sich beziehenden, prozentzahlen im grossen und ganzen auch für die einzelnen hauptabschnitte desselben geltung haben. Doch ist im letzten abschnitt des Psalters (Pss. 97—150) die zahl der fälle, wo die eine sowie die andere der parallelglossen auch in anderen Psaltern anzutreffen ist, verhältnismässig ein wenig grösser als sonst, ohne indessen ein drittel sämtlicher fälle zu bilden. — Die von der hand eines korrektors eingetragenen glossen, die ja eigentlich nur im dritten abschnitt des Psalters sehr zahlreich sind, kommen teils — und zwar sehr häufig — nur im LPs. vor, teils sind sie auch in anderen ae. Psaltertexten zu belegen.

Die mitgeteilten zahlen lassen die glossierung des LPs. recht selbständig erscheinen. Ein ganz besonderes interesse beanspruchen selbstverständlich die stellen, wo unser denkmal zwei sonst nicht vorkommende glossen aufweist. Von solchen fällen habe ich etwa 180 notiert. Ich werde von denselben diejenigen stellen mitteilen, wo ich auch die lesart von G (bisweilen auch von K) kenne und mein vergleichungsmaterial somit einigermaßen vollständig ist:

9,12 *studia*: gecneordnyssa l. ymbhoga; 9,16 *comprehensus*: gehæft l. gelæht; 11,4 *magniloquam*: micel-spreccende l. ða swyðspreccan; 14,3 *habitabit*: sceal geardian l. wunā; 16,8 *resistentibus*: wöderwīðendum l. agenstandendum; 16,13 *præueni*: forestæpe l. forhrada; *subplanta*: understappla l. forserenc; 17,6 *præcecepauerunt*: forestopun l. ofōricetan; 17,33 *fulgore*: ligette l. lygræscunge; 17,31 *christo*: gecorenum l. gesniuredum; 18,8 *præstans*: læncende l. tyōiende; 18,11 *multum*: pearle l. swīllicor; 21,16 *testa*: blywnys (?) l. croc-secard; 27,4 *neguliam*: nearoancnyssa l. mane; 28,8 *confringentis*: tobrysiende l. tobrytendes; 28,6 *comminuet*: tocwiesð l. gelytlað; 34,13 *molesti*: wīðertyme l. hefigtyme; 34,38 *grauī*: hrorenum l. swarum; 36,35 *eleuatum*: tobdæde l. geferodne; 37,3 *ingrediebar*: ic geode l. ic inferde; 37,9 *rugiebam*: ic weop l. ic gyrnde; 40,4 *stralluu*: strededes l. reste; 40,8 *susurrabant*: hwastredun l. wīðerwyddedon; 41,11 *exprobrauerunt*: hisctun l. gobysmredon; 43,22 *occisionis*: to gesnde l. snides; 43,24 *inopiq̄*: hæfenlyste l. wanhæfelnesse; 46,2 *inbilate*: hēgniaþ l. freatremaþ; 48,11 *insipientis*: se usnotora l. se dysega; 49,7 *testificabor*: ic geswotelige l. ic gesēde; 49,19 *concinabat*: goalchatte (?) l. gereonode; 50,9 *asperges*: þu besprenge l. geandhædst (?); 51,6 *præcipitationis*:

scyfes l. hrydednesse; 51,<sup>9</sup> *praeuauit*: he swyðrode l. he purhswiðde; 52,<sup>7</sup> *captiuitatem*: gehæftnyssse l. haft-nøde; 58,<sup>11</sup> *praeueniet*: forscytte l. forestepð; 60,<sup>7</sup> *generationis*: mæge l. encorisse; 62,<sup>11</sup> *tradentur*: hi heg betæhte l. belæwde; 65,<sup>12</sup> *refrigerium*: kelinge l. orsothnesse; 67,<sup>25</sup> *tympanistriarum*: timpestra l. glywhydenestra; 72,<sup>21</sup> *inflammatum*: toþunden l. anburnan; 77,<sup>25</sup> *affricum*: pane wind l. norðere wind; 78,<sup>3</sup> *anticipant*: forhradian l. foresteppan; 78,<sup>11</sup> *mortificatorum*: adydra l. deapewylmendra; 79,<sup>3</sup> *uindemiant*: plucciap l. winhreaftiap; 87,<sup>5</sup> *traditus*: betæht l. belæwed; 87,<sup>15</sup> *repellis*: utadræfst pu l. awyrpst; 93,<sup>21</sup> *captabant*: hig gegripap l. bi hæftiap; 101,<sup>7</sup> *domicilio*: getimbringce l. lytelre wununge; *sulitorius*: anhoga l. anwunniende; 101,<sup>11</sup> *allisisti*: ðu genyðeredest l. ðu cwysdest; 101,<sup>27</sup> *uestimentum*: scrud l. geeyrlu; *opertorium*: oferbrædels l. wæfels; 101,<sup>28</sup> *dirigetur*: bið gehit l. bið gewissad; 107,<sup>3</sup> *psalterium*: seahlof l. sang; 108,<sup>10</sup> *nutantes*: dunondlice l. tealtiende; 118,<sup>10</sup> *incola*: inhænde l. eardeswæccea; 121,<sup>7</sup> *fiat*: beo l. wese; 127,<sup>3</sup> *nouelle*: nywlicra l. guogað (?); 129,<sup>1</sup> *sustinui*: ic gepolode l. forbær; *sustinuit*: forbær l. gepolode; 135,<sup>15</sup> *excessit*: asencte l. ofascoc; 138,<sup>12</sup> *obscurabuntur*: beoð forpymode l. forsworene; 141,<sup>6</sup> *portio*: dælnimung l. spede; 143,<sup>6</sup> *fulgura*: onælo l. ligotu; 144,<sup>6</sup> *terribilium*: egsunga l. egesfulra þinga; 146,<sup>7</sup> *præcinit*: forestepap l. hleoðriað; 150,<sup>1</sup> *firmamento*: stapolfestnesce l. rodore. — In einigen von den angeführten fällen hat das Ps. Rom. eine andere latein. lesart als das Ps. Gall., weshalb die Psalter ABCDEL bei der vergleichung nicht in betracht kommen.

b) Der Lambeth-Psalter hat dreifache glossen. Diese fälle, etwa 60 oder ein wenig mehr an zahl, finden sich ganz überwiegend im ersten drittel des Psalters. Eine vergleichung mit den anderen ae. Psaltern hat ergeben, dass nur ganz ausnahmsweise alle drei glossen auch sonst anzutreffen sind. In etwa 20 % aller fälle sind von den drei glossen eine nur im LPs., die übrigen auch anderswo belegt. In mehr als der hälfte von sämtlichen einschlägigen fällen sind von den drei glossen zwei nur im LPs. zu finden. Und nicht weniger als 8 mal kommen alle drei glossen nur im LPs. vor.

Die zuletzt genannten fälle, die ja besonders interessant sind, seien hier angeführt: 16,<sup>10</sup> *superbiam*: ofermetta l. prutscipe l. modignyssse; 17,<sup>12</sup> *latibulum*: dymhofan l. dymnes l. behydednesse; 24,<sup>15</sup> *caudet*: awyrwalað l. alysd l. anered; 32,<sup>11</sup> *generationem*: enosle l. cynne l. mæge; 35,<sup>11</sup> *pretende*: anæc l. sele l. tobræd; 38,<sup>6</sup> *mensurabiles*: gemetelice l. getælfaeste l. ametendlice; 43,<sup>11</sup> *subsannationem*: tale l. bysmur l. on hlaecurungum; 118,<sup>12</sup> *calumpniantibus*: holiendum l. hyspendum l. teoniendum. Freilich hat in vier von diesen fällen (32,<sup>11</sup>, 38,<sup>6</sup>, 43,<sup>14</sup>, 118,<sup>12</sup>) das Ps. Rom. eine andere latein. lesart als das Ps. Gall., weshalb nur die Psalter F und G (zu 32,<sup>11</sup>, 38,<sup>6</sup>, 118,<sup>12</sup> mir nicht bekannt) sowie HJ eigentliches vergleichungsmaterial darboten.

c) Der Lambeth-Psalter hat vierfache glossen; dieses ist dreimal der fall: 25,<sup>2</sup>, 38,<sup>12</sup>, 44,<sup>3</sup>. Jedesmal sind von den vier glossen drei nur im LPs. zu finden. Nur zu 38,<sup>12</sup> war die lesart von G mir unbekannt.

Anm. Die obigen bemerkungen beziehen sich alle nur auf die Psalmen. In den Hymnen sind, wie schon s. 31 hervorgehoben wurde, die doppelglossen sehr selten. Auch hier bietet sich, soweit mein vergleichungsmaterial zur beleuchtung der frage ausreicht, ein ähnliches bild dar wie bei den Psalmen. Gewöhnlich ist von den beiden glossen die eine nur im LPs. zu finden; einmal scheinen beide glossen nur in unserem denkmal vorzukommen: Hy. 6,<sup>3</sup> *recentes*: seltcude l. niwe.

Nicht bloss unter den doppelten und mehrfachen glossen des Lambeth-Psalters finden sich zahlreiche fälle, wo unser denkmal von allen übrigen ae. Psalterglossen abweicht. Auch wo der LPs. nur eine glosse zu einem lateinischen worte darbietet, ist ein ähnlicher sachverhalt wahrzunehmen. Die vergleichung des LPs. mit dem übrigen mir zu gebote stehenden glossenmaterial hat ergeben, dass unser denkmal auch in denjenigen fällen, wo es nur eine glosse hat, etwa 1700 mal von den anderen Psalterglossen abweicht. Dabei habe ich wieder von kleineren verschiedenheiten in bezug auf grammatische form, auf gewisse vorsilben u. s. w.

abgesehen: wären diese berücksichtigt worden, wäre die zahl der fälle, wo der LPs. allein dasteht, noch beträchtlich grösser geworden. Die verschiedenen teile unseres denkmals bieten in dieser hinsicht ungefähr dasselbe bild dar; am grössten ist, wie zu erwarten, die zahl der selbständigen einzelglossen in denjenigen abschnitten desselben, wo doppelglossen verhältnismässig spärlich vorkommen, d. h. in den Pss. 53–96 und in den Hymnen. Eine nicht geringe zahl von selbständigen glossen stammt aus der hand eines korrektors.

In wenigstens 500 bis 600 von den fällen, wo der LPs. eine sonst nicht vorkommende glosse hat, weisen alle übrigen hss. ein und dieselbe glosse auf (wieder abgesehen von kleineren divergenzen in bezug auf grammatische form, vorsilben und u. dgl.); auch diese tatsache legt für die grössere selbständigkeit unseres denkmals ein beredtes zeugnis ab.

Zusammenfassend lässt sich konstatieren, dass der Lambeth-Psalter mehr als 3,000 glossen aufweist, die an den entsprechenden stellen der anderen ae. glossierten Psalter, soweit diese mir bekannt waren, nicht zu finden sind. Und auf grund meiner kenntnis der Psalter G und K glaube ich behaupten zu können, dass eine vollständige heranziehung auch jener beiden denkmäler das ergebnis der vergleichung freilich nicht unberührt lassen, aber doch kaum wesentlich verändern würde.

Einige bemerkungen über die dem LPs. eigenen glossen sollen im folgenden kapitel dieser abhandlung platz finden.

Oben s. 20 ff. wurde ein verzeichnis von stellen mitgeteilt, wo die glossierung des Lambeth-Psalters eine andere lateinische lesart als diejenige des eigenen lateintextes wiederzugeben scheint. Es liegt bei solchen stellen selbstverständlich nahe zu vermuten, dass der glossator seine glosse nicht selber gebildet, sondern aus einem ihm vorliegenden glossierten texte fertig übernommen hat. Wenn es gilt, etwaige berührungen der Lambethglosse mit einer oder mehreren von den uns bewahrten atenglischen interlinearversionen des Psalters zu ermitteln, verdienen daher die betreffenden stellen eingehender geprüft zu werden. Eine vergleichung derselben mit den entsprechenden stellen in den anderen glossierten Psaltern (soweit diese mir bekannt waren) hat folgendes ergebnis.

Eine beträchtliche anzahl von den s. 20 ff. aufgezählten stellen sind bei der prüfung etwaiger abhängigkeitsverhältnisse von gar keinem wert, weil es sich um durchaus farblose glossen handelt, die sich von selbst als die natürlichen entsprechungen der betreffenden lateinischen lesarten darbieten mussten. Dieser art sind zunächst alle fälle, wo zwischen dem latein. *et* und einem „7“ in der glosse diskrepanzen herrschen, vgl. 34,14. 37,3. 53,7. 67,4. s. Ferner viele fälle, die eine abweichung der Lambethglosse von dem eigenen lateintext nur in bezug auf grammatische form aufweisen, um so mehr als (vgl. s. 22 ff.) unsere glosse in dieser hinsicht überhaupt recht oft ungenau verfährt; solche stellen sind 9,7. 16,2. 21,9. 22,6. 23,1. 33,23. 42,3. 45,10. 67,6. 67,13. 83,3. 84,7. 88,27. 100,4. 105,32. 108,23. 124,5. 138,20. 139,13. 144,10. Hy. 6,19. 56. Hierher gehören aber auch mehrere fälle, wo die glosse ein lateinisches wort wiedergibt, das dem eigenen lateintexte nicht angehört. Es kann sich nämlich dabei um wörter handeln, für die überhaupt nur eine übersetzung möglich ist und tatsächlich auch in denjenigen von unseren ae. Psalterhss. gegeben wird, deren lateintext die fragliche lesart enthält; solcher art sind 9,21. 14,4. 21,26. 63,7. 85,20. 127,4 und die im LPs. als randglossen stehenden, mit dem

Ps. Rom. übereinstimmenden stellen 11,3. 31,3. 36,24. 39,7. 68,31. 76,15. 111,4. Sehr nahe zur hand liegen auch glossen wie 40,7 samod (auch in ABCDE; Ps. Rom. *simul*); 35,3 (lie) gemette (=ABCDE; Ps. Rom. *inueniret*); 65,17 ic upahof (zur gewöhnl. lesart *exaltai*; vgl. die glossen in ABCDE); 39,14 to fultume (Ps. Rom. *in auxilium*; ABCDE: in oder on fultum); 43,16 anwlitan (so auch ABCD u. korrektor in E; Ps. Rom. *uultus*); 88,40 halignesse (= ABCD; Ps. Rom. *sanctitatem*); 118,169 gebed (= ABCDEL, Ps. Rom. *oratio*) und ähnlich 139,7 gebedes (=ABCDE) l. bene (=F); 144,19 gebedu (=ABCDE) l. bene (=F) zu Ps. Rom. *orationes*, falls in den erwähnten fällen überhaupt einfluss anzunehmen ist und der glossator nicht einfach die eigene latein. lesart *deprecatio* (-onis, -onem) übersetzt hat. — Belanglos für die vergleichung ist schliesslich 36,2 wyrtta felda, da die offenbar zu grunde liegende lesart *olera prati* soweit mir bekannt in keinem von unseren Psalteren vorkommt.

Auch wo es sich um glossen handelt, die nicht in gleich hohem grade wie die eben besprochenen sich dem glossator geradezu aufdrängen mussten, giebt es zahlreiche fälle, wo die glosse immerhin ein so gewöhnliches wort ist, dass aus dem vorkommen desselben in mehreren hss. sich keine schlussfolgerung in bezug auf verwandtschaft oder abhängigkeit ziehen lässt. Hierher führe ich folgende stellen: 24,20 ic beo gescend (= ABC), falls zu Ps. Rom. *confundat*; 36,23 gewilnað (auch in BC; DE: wilnað; Ps. Rom. *cupit*), und 111,1 wilnað (= CDE; Ps. Rom. *cupit*); 105,21 alysyde (= BCD; Ps. Rom. *liberauit*); 37,20 gestrangede (= ABCDE; Ps. Rom. *confortati*); 35,8 gescyldnesse (= ABCDE; Ps. Rom. *protectione*). Wenig beweiskraft haben auch 103,28 genihtsunnesse (= ABCD; Ps. Rom. *ubertate*); 50,5 scyld (= ABCD u. korrektor in E; Ps. Rom. *delictum*); sehr nahe liegt die übersetzung ebenfalls 77,8 þurhbitter (= CD u. korrektor in E; Ps. Rom. *pcranarum*). Die glosse 102,9 bið geæbylged (Ps. Rom. *indignabitur*) steht auch in ABCD; falls im LPs. hier eine entlehnung vorliegen sollte, ist die quelle derselben daher schwer zu ermitteln.

Nur in ganz wenigen fällen könnte man vielleicht ein näheres verhältnis zwischen LPs. und anderen hss. vermuten. So beruht 29,2 tobræddest entschieden auf der lesart *dilatasti* (so DJ, welche auch dieselbe glosse haben wie unser denkmal); diese glosse hat (trotz der latein. lesart *delectasti*) in EFH eingang gefunden. Die glosse 32,1 samodherunga stimmt mit D u. E (korrektor) überein; doch mag im LPs. ursprünglich *collaudatio* gestanden haben, weshalb die glosse wenig beweist. Die glosse 24,1 anbidiað (Ps. Rom. *expectant*) stimmt zur glosse von E (korrektor) abidigeð (D geanbidigað); 36,9 hat LPs. anbidiende, DE (korr.) þa ðe geanbidiað. Eine übereinstimmung mit E (korrektor) zeigt 4,3 (þwere l.) sware on heortan (E sware l. heue). Zu ABC stimmt dagegen 34,8 hi nyton (Ps. Rom. *ignorant*). Die randglosse 130,2 þu ageldest (Ps. Rom. *retribues*) stimmt zu DFJ.

Grösser ist die zahl der fälle, wo die glosse des LPs., obgleich der latein. lesart anderer texte folgend, dennoch mit keiner der Psalterversionen übereinstimmt, sondern ganz selbständig auftritt. Dieser art sind folgende glossierungen: 34,8 hi behyddun (Ps. Rom. *occultauerrunt*; ABCDE [ge]degladon); 50,4 gylte (Ps. Rom. *delicto*; ABCD scylde; E egyptum l. scylde); 93,20 sarnesse (Ps. Rom. *dolorem*, ABCD sar); 30,23 forhtunge (Ps. Rom. *pauore*; ABCDE fyrhtu); 106,4 drugoðe (Ps. Rom. *siccitate*; ABC drugunge; DE drigunesse); 106,40 forsewennys (ABC *contemptio*: forhogadnis). Falls 36,9. 22. 29 geahniað u. 86,4 cunnendum No 3.

anklänge an die lesart des Ps. Rom. aufweisen, sind die zitierten glossen jedenfalls nur dem LPs. eigen. Nur im LPs. steht ebenfalls 58,17 *ic blissie*; so auch die pluralformen in 14,3 (denn die einzigen hss., FJ, welche eine latin. pluralform *innocentes* haben, glossieren diese mit einer singularform). Kleinere abweichungen von den nächststehenden glossen zeigen schliesslich 8,3 seildend (ABCDE geschildend); 34,3 *geswencendæ* (ABCDE *swencende*); 34,8 *h hreo- sun* (D *hy ongehreosen*); 141,4 *ha ofermodigan* (D *ofermode*).

Aus der prüfung der stellen, wo die Lambethglosse durch fremde lateinische lesarten beeinflusst ist, geht hervor, dass möglicherweise in ein paar fällen berührungen zwischen der glosse unseres denkmal und der glosse (oder dem glosstypus) D vorliegen. Doch sind diese berührungen recht unsicher. In mehreren fällen legt die Lambethglosse eine nicht zu leugnende selbständigkeit an den tag.

Die bisherige darstellung hat das hauptgewicht auf die zahlreichen im Lambeth-Psalter vorkommenden glossen gelegt, welche in dem sonstigen mir bekannten glossenmaterial an den entsprechenden stellen nicht wiederzufinden sind. Es erübrigt jetzt, die fälle zu berücksichtigen, wo unser denkmal glossen aufweist, die auch in einer anderen oder in mehreren Psalterhss. vorkommen, und auf grund einer verglichung zu ermitteln zu suchen, ob ein näheres verhältnis der Lambethglosse zu anderen interlinearen Psalterversionen anzunehmen ist.

In meinen studien zu altenglischen Psalterglossen (Bonn 1904) machte ich auf grund recht begrenzter auszüge aus den elf damals bekannten ac. glossierten Psaltern den versuch, die etwaigen gegenseitigen abhängigkeits- und gruppierungsverhältnisse der interlinearen versionen wenigstens vorläufig zu charakterisieren. Es stellte sich dabei recht deutlich heraus, dass die Psalter ABC eine gruppe bilden, als deren grundlage A anzusehen ist. Als kern einer zweiten gruppe, die sich indessen keineswegs so scharf begrenzen lässt, glaubte ich den Psalter D bezeichnen zu können; diesem typus näherte sich vor allem H, ferner K und gewissermassen auch F. Besonders schwierig zu bestimmen war die stellung der Psalter G und J. Der Psalter E ist durch Wildhagens abhandlung (1905) in ein neues licht gerückt worden, ohne dass indessen die frage nach der stellung dieser glosse zu den anderen Psalterglossen im vordergrund der untersuchung gestanden hätte. Der im jahre 1909 von mir herausgegebene glossierte teil der hs. L steht überwiegend in einem auffallend nahen verhältnis zur hs. B; ausnahmsweise treten aber unzweideutige übereinstimmungen mit dem typus D zum vorschein.

Ohne eine vollständige kenntnis der hss. G und K — vor allem der hs. G — lässt sich eine abschliessende untersuchung der abhängigkeits- und gruppierungsverhältnisse der altenglischen Psalterversionen nicht durchführen. Es ist auch keineswegs meine absicht, das mir zur verfügung stehende reiche material zu solchem zwecke auszunutzen. Ich werde mich vielmehr in der hauptsache darauf beschränken, die stellung der Lambethglosse (= I) zu prüfen.

Über I fällt ich in meinen „Studien“ (s. 123) folgendes zusammenfassende urteil: „Die hs. I verfährt mit grosser selbständigkeit und lässt sich aus keiner der vorliegenden hss. ableiten, zeigt aber in gewissen punkten übereinstimmungen mit der hs. F“ Über die

berührungen zwischen I und F äusserte ich mich daselbst (s. 121) folgendermassen: „Da von den glossen F und I die letztere wohl unzweifelhaft die ältere ist, muss im falle direkter beeinflussung I das original sein; beiderseitige entlehnung aus einer uns nichts bewahrten quelle mag aber vorgelegen haben.“ Mit anderen hss. könnten, glaubte ich, für I nichts als rein zufällige übereinstimmungen aufgewiesen werden, wobei indessen das verhältnis von I zu J vielleicht eine besondere beachtung verdiene.

Ich werde jetzt auf grund eines weit reicheren vergleichungsmaterials die stellung der glosse I zu beleuchten suchen.

Wir werden dabei zunächst denjenigen fällen einige aufmerksamkeit schenken, wo I doppelglossen aufweist, von denen eine oder beide auch in anderen hss. vorkommen. Es wurde oben (s. 34) schon hervorgehoben, dass in sehr zahlreichen fällen, wo die eine glosse, nur der hs. I eigen ist, die andere glosse ein gewöhnliches wort ist, das in allen anderen hss. oder jedenfalls in der überwiegenden mehrzahl derselben vorkommt. Derartige stellen sagen natürlich nichts über etwaige gegenseitige abhängigkeitsverhältnisse der glossen. Es giebt aber auch sehr zahlreiche fälle, wo die übrigen Psalterhss. auseinandergehen und ihre glossen in bestimmte grössere gruppen zerfallen. Diejenige glosse in I, die dieser hs. nicht eigen ist, schliesst sich dabei der einen oder der anderen gruppe an. Etwa 140 mal habe ich eine unzweideutige übereinstimmung mit einer gruppe konstatiert, deren kern D bildet; etwa 50 mal stimmt die glosse von I zu der gruppe, deren kern A ist. Ich habe hier wieder glossen als miteinander übereinstimmend betrachtet, auch wenn abweichungen in bezug auf grammatische form, auf gewisse vorsilben u. s. w. vorhanden sind. Die einzelnen teile von I weisen in bezug auf die häufigkeit der verwandtschaft der glosse mit der gruppe D oder mit der gruppe A keine nennenswerte verschiedenheit auf, jedenfalls keine verschiedenheit, die mehr als zufällig zu sein brauchte. — In den nicht zahlreichen fällen, wo I mehr als zwei glossen zu einem latein. wort aufweist, von denen alle ausser einer nur der hs. I eigen sind, ist die übrig bleibende glosse in der mehrzahl der fälle ein gewöhnliches wort, das in allen oder den allermeisten anderen hss. steht. Etwa 5 bis 6 mal habe ich eine übereinstimmung dieser glosse mit der gruppe D, nur ein oder ein paar mal mit der gruppe A konstatieren können.

Wo von zwei in I auftretenden glossen zu demselben latein. worte beide auch in anderen hss. anzutreffen sind und die glossen dieser hss. scharf hervortretende grössere gruppen bilden, stimmt, wie von vorherin zu erwarten, in der regel die eine glosse der hs. I zu einer, die zweite zu einer anderen von jenen gruppen, also z. b. die eine zur „gruppe A“, die andere zur „gruppe D“. Ein paar beispiele mögen angeführt werden. Ps. 16,<sup>13</sup> *franeam*: I *sweord* (= ABC) l. *flana* (= DFHK); 17,<sup>13</sup> *nubes*: I *wolcu* (= ABCGJ) l. *genipu* (= DFH); 20,<sup>2</sup> *uehementer*: I *pearle* (= DFH) l. *swiðlice* (= ABCJ); 24,<sup>7</sup> *iuuentutis*: I *giugodhades* (= DFHJ) l. *iugode* (= ABC); 32,<sup>1</sup> *decet*: I *gedafenað* (= ABCGJ) l. *gerist* (= DFH), u. s. w. Von derartigen fällen giebt es eine sehr grosse menge. In anbetracht der überaus grossen zahl der selbständigen glossierungen in I, lässt es sich selbstverständlich nicht behaupten, geschweige denn beweisen, dass unser glossator, wo von seinen doppelglossen die eine mit einer, die andere mit einer anderen gruppe übereinstimmt, dieselben aus fertigen vorlagen übernommen und zusammengestellt hätte.

Wo I eine einzige, auch sonst vorkommende, glosse zu einem lateinischen worte aufweist und die glossierungen der übrigen hss. sich in grössere gruppen ordnen lassen, kommen ebenfalls sowohl fälle vor, wo I mit der gruppe A, als auch solche, in denen I mit D u. a. übereinstimmt. Ein paar beispiele aus der menge mögen genügen. Ps. 10,<sup>3</sup> *sagittas*: I flana (= DEFH), strælas BACJ, aber gleich darauf 10,<sup>1</sup> *destruxerunt*: I towurpon (= ABCJ), tobrecon DEFH; so auch 34,<sup>11</sup> *iniqui*: I unrihte (= ABCJ), unryhtwise DEFH, aber 34,<sup>12</sup> *retribucant*: I aguldon (= DEFH), geedleanedun ABCJ. — Ich habe es nicht für nötig erachtet, eine vollständige statistik zusammenzustellen, bin aber immerhin zu dem ergebnisse gekommen, dass einzelglossen in I recht häufig mit der „gruppe A“ übereinstimmen, aber ebenfalls sehr oft mit der „gruppe D“ zusammengehen. Eine bestimmte angehörigkeit von I zu einer oder der anderen häufig wiederkehrenden gruppe lässt sich meinen beobachtungen nach in keinem teile der hs. nachweisen.

Scharf hervortretend wie die „gruppenbildung“ in allen teilen der hss. ist, giebt es immerhin eine beträchtliche anzahl von stellen, wo ein paar oder mehrere von den psalterversionen sich keiner gruppe anschliessen; auch fehlt es nicht an stellen, wo die hss. überhaupt recht stark auseinandergehen. Es bietet selbstverständlich ein gewisses interesse zu beobachten, wie sich in derartigen fällen I verhält. Dass I auch an stellen der erwähnten art ungemein häufig eine von mir sonst nicht angetroffene glosse aufweist, braucht nach den bisherigen ausführungen kaum besonders hervorgehoben zu werden. Übereinstimmungen zwischen I und einer oder der anderen von den übrigen hss. kommen aber auch vor. Diesen „spezialübereinstimmungen“ habe ich viel aufmerksamkeit gewidmet, bin aber nach eingehender prüfung des materials zu der ansicht gekommen, dass ihre beweiskraft im grunde nicht sehr gross ist. Das zusammentreffen mag sehr oft rein zufällig sein. Oft handelt es sich um wörter, für welche I und die andere in frage kommende hs. eine gewisse vorliebe zu haben scheinen; es lassen sich dabei aber häufig in I stellen aufweisen, wo die andere hs. nicht das betreffende wort gebraucht, und umgekehrt; vgl. besonders das unten über die übereinstimmungen zwischen I und F gesagte. Und auch wo — und dieses kommt nicht ganz selten vor — I und eine andere hs. ähnliche doppelglossen zu demselben lemma aufweisen, muss man vorsichtig sein, ehe man direkte abhängigheit der einen hs. von der anderen (bezw. die benutzung ein und derselben fertigen vorlage) annimmt, denn beide glossen finden sich in der regel jede für sich auch in anderen von unseren hss. Trotzdem ich also die bedeutung der „spezialübereinstimmungen“ recht niedrig schätze, werde ich auf dieselben doch etwas ausführlicher eingehen und eine nicht geringe anzahl von beispielen vorführen.

Unter den Psalterhss. bilden ABC eine besonders scharf markierte gruppe, und die zahl der fälle, wo diese hss. unter sich bedeutendere differenzen darbieten, ist, wenn auch keineswegs gering, doch verhältnismässig nicht sehr beträchtlich. Wir haben oben konstatiert, dass I nicht selten mit der „gruppe A“ übereinstimmt. Eine besondere nähere ähnlichkeit zwischen I und einer von den hss. ABC lässt sich nur äusserst selten aufweisen, und beruht wahrscheinlich auf reinem zufall. Erwähnt sei z. b., dass zu Ps. 94,<sup>2</sup> *psalmis* I die glosse sealmangum hat, die sich sonst nur in B findet (die übr. hss. gebrauchen dass wort sealm). Nur in B habe ich ebenfalls entsprechungen zu 100,<sup>3</sup> *insatiabili*: I (korrektor) þam ungefyl-



ledican, und zu 108,23 *ablatus*: I (erste glosse) anmon gefunden. Nur in C finde ich glossen, die z. b. mit den glossierungen von I zu 10,7 *sulphur*: swefel; 73,9 *iam*: eallunga; 77,38 *disperdet*: tostancþ; 78,12 *simu*: bosme; 103,23 *reptilia*: slincendu übereinstimmen. Ferner ist hervorzuheben die übereinstimmung 106,29 *in auram*: I on lyftu (DGH on lyfte) l. (vom korrektor) to hwiðan l. to wedere; C on wedyre l. in hweoðan; diese ähnlichkeit der doppelglossen scheint mir indessen wenig zu beweisen, da das nahe liegende wort „weder“ auch in AB steht. — Die hs. L, die meist mit B zusammengelt, bietet bei der beurteilung der verwandtschaftsverhältnisse von I wenig interesse dar.

Oben ist bemerkt worden, dass I sehr häufig mit einer „gruppe D“ übereinstimmungen zeigt. Diese gruppe umfasst neben D am konstantesten H, recht häufig auch E (hauptsächlich die von korrektoren geschriebenen glossen, Wildhagens E<sup>9</sup>), ferner (soweit mir bekannt) K, sehr häufig F und in einigen teilen der hss. auch G und J. Spezielle übereinstimmungen zwischen I und D lassen sich, da D fast regelmässig den kern einer gruppe bildet, selbstverständlich äusserst selten aufweisen. Erwähnt seien folgende stellen: 6,7 *lauabo*: I ic ðwea l. ic swilige, D ic swylige l. ꝥwea, H nur swylige, E wessece, sonst ðwea); 119,4 *desolatoris*: ID tolysendlicum, vgl. Wildhagen, Camb. Ps.; 119,6 *incola*: ID eardbegenga (ABCL londleod, FGJ ældeodig, E on elðiodgum); 150,3 *cymbalis*: ID bellum (ACEFG cimbalum, J lemma ohne glosse). Dass derartige ganz spezielle übereinstimmungen zwischen I und D sich hauptsächlich im schlussteil der hss. vorfinden, beruht darauf, dass die gewöhnliche getreue nachfolgerin von D, die hs. H, nur bis einschl. Ps. 113 erhalten ist. Etwas zahlreicher sind die übereinstimmungen zwischen I und DH; vor allem kommen da einige fälle mit ähnlichen doppelglossen in betracht: 1,2 *meditabitur*: I smcaþ l. foreþenceþ, beide glossen auch in DH; 6,11 *erubescant*: I ablysiān hi l. scamian, DH ablysiġen l. scamien. Ferner ist zu erwähnen 6,11 (zweites) *erubescant*: I aswarnian hi (= DH aswarnien) l. gesceamige heom (übr. hss. formen von scamian), und der gemeinsame (aber sehr nahe liegende) fehler 34,17 *quando* (fragewort): IDH þonne. Es kann nicht geaugnet werden, dass ein paar von den fällen mit ähnlichen doppelglossen recht auffallend sind; das durchaus vereinzelt vorkommen derartiger übereinstimmungen macht es indessen höchst gewagt, hier irgend welche spezielle und direkte abhängigkeit entdecken zu wollen. — Ausnahmsweise weicht H von D ab. An solchen stellen habe ich ein paar spezielle übereinstimmungen zwischen I und H notiert, von denen indessen nur eine der erwähnung wert erscheint: 106,28 *necessitatibus*: IH neadclammum (D lemma ohne glosse, ABC neadðearfnissum, GJ neadum). — Aus K, die mir von allen hss. am wenigsten bekant ist, habe ich ein paar spezialübereinstimmungen mit I notiert, die indessen gar keine beweiskraft besitzen.

Eine etwas eingehendere behandlung erfordert die frage nach etwaigen berührungen von I mit den hss. E, G, J und F.

Über die hs. E, ist Wildhagen, Eadwine-Psalter, sowie derselbe verf. in Engl. Stud. 39,188 ff. zu vergleichen. Bekanntlich ist die erste hälfte der glosse (Ps. 1—77) von korrektoren stark überarbeitet worden. Die von diesen herrührenden glossen stehen überhaupt dem „typus D“ recht nahe. Aber auch die hauptglossierung dieses teils von E scheint (vgl. Wildhagen, Engl. Stud. 39,193) vom typus D beeinflusst gewesen zu sein. Meine verglichung

hat ergeben, dass zwischen I und E vor allem im ersten teile des Psalters gewisse spezielle übereinstimmungen vorkommen, deren bedeutung indessen nicht hoch geschätzt werden kann.

Einige von diesen übereinstimmungen seien hier erwähnt. Nicht selten haben IE zu latein. *mons* die glosse „dun“, wo alle übr. hss. „munt“ gebrauchen so 49,10, 79,11, Hy. 5,3 u. 5. Ferner einige einzelfälle: Ps. 4,3 *gravi*: I (þwere L) sware. E\* (= korrektor) swære (l. heuie; übr. hss. hefige); 13,1 *insipiens*: I se unnotera (l. se unwita), E (se unwise L) unnotra; vgl. auch die glossen zu 21,3 *insipientiam*; 20,3 *desiderium*: I gewilunga, E gewilunge (l. gyrninge = DFH); 32,15 *singillatim*: I synderlice (= E; todeleddice DFH, wrixendlice ABCJ); 40,11 *resuscita*: I arer, E æwece (vgl. ABCDHLJ) l. korrektor) arer; 44,3 *uirgines*: I mæden, E femnan (= ACDHFJ) l. (korr.) medenan; 48,21 *comparatus*: I gewastfæsted, E gemetfest (l. efenmeten = ABC, wilmeten DHJ, togeteald F); 54,12 *usura*: I gafol, E gestroene (= DFHJ) l. gael (ABC westemsceat). Nur in E finden sich glossen, die mit I übereinstimmen, z. b. zu 48,13 *honore*: IE weorðmynte; 80,11 *adipe*: IE fætnyse; 88,10 *motum*: IE styrunge; 88,16 *confusione*: IE gescændnyse; 88,21 *sinu*: IE bosme; 134,15 *simulacra*: IE deofolgyld. Ein paar fälle von ähnlichen doppelglossen (zu 10,7 *procellarum* u. 20,3 *conmouebitur*) sind recht bedeutungslos, da die betreffenden glossen sehr gewöhnliche wörter sind (yst—storm, astyrian—awendan).

Die hs. G ist mir, wie ich schon öfters hervorgehoben habe, recht ungenügend bekannt, weshalb es schwierig ist, über die stellung derselben zu I ein abschliessendes urteil zu fällen, wie überhaupt eine vollständige ausgabe von G (die ja in aussicht gestellt worden ist) für die beurteilung der verwandtschaftsverhältnisse der ae. Psalterversionen durchaus nötig ist. Dass sich G im allgemeinen dem „typus D“ nähert, habe ich schon in meinen Studien zu ae. Psalterglossen, s. 123, ausgesprochen, und auch Wildhagen vertritt Engl. Stud. 39, 196 dieselbe ansicht. G ist ebenso wie J (und z. t. F) sehr reich an glossen, die offenbar nicht auf dem eigenen lateintext beruhen, sondern lesarten des Ps. Rom. übertragen. Was nun das verhältnis zwischen I und G betrifft, fehlt es nicht ganz an stellen, wo man eine ableitung der glossen beider hss. aus einer gemeinsamen quelle vermuten könnte.

Von speziellen übereinstimmungen zwischen I und G habe ich folgende notiert: 21,16 *aruit*: I adruwode (= ABC) l. (von and. hd) forsearode, G astipude (= DEFH) l. . . . searode (J ahearode); 27,3 *adinnentionum*: I (3te glosse) u. G afundlenyisse, und ähnlich 93,3. — 39,3 *insanias falsas*: I wodnessum leasum l. gewiltystum, G . . . wileastum lease; 47,3 *fundator*: IG stædeliend; 67,7 *exasperant*: IG tyrwiaþ (FJ æbbiljaþ), so auch 77,3 *exasperans*: IG tyrwierende (FJ teonful); 73,16 *auroram*: I dægriþan (= G) l. roderlihtinge (FJ dægsteorran); 79,17 *suffossa*: IG underholunga (FJ underlelf); 93,4 *effabuntur*: I hig spelliþ (= G) l. (and. hd.) togeþaþ (FJ gesepaþ); 98,4 *directiones*: geredcednesse (= FJ) l. rihtinga (= G); 134,7 *fulgura*: I (leoman l.) lighnæscas (= G; legas D; legit ABCEFFJ); 135,3 *nouissima*: I þa nywstan (C niwe) l. (and. hd.) þa ændenistan (= G; ða nestan ABDEFJ). Schliesslich habe ich ein paar fälle notiert, wo I und G gemeinsame doppelglossen haben: Ps. 21,24 *semen*: I ofsprung l. sæd l. cyn, G sæd l. cyn (ABCDEH sed, J cynd); 85,16 *potentium*: IG riera l. mihtiga (ABCF mehtiga, DHJL riera); 85,16 *ancillae*: I pinenne (= F) l. mennene (= DHJL, mennene AB, þeowyrne CK, þeowre E), G mennene l. ðinenre; bemerkenswert ist, dass in demselben Psalm (85) I sonst überhaupt sehr selbständig erscheint und häufig im gegensatz zu G steht. Es verdient erwähnt zu werden, dass an vielen von den oben zitierten stellen die lateinische lesart des Ps. Rom. von derjenigen des Ps. Gall. abweicht, so 27,4, 47,3, 67,7, 73,16, 77,3, 79,17, 93,4, 98,4, s. — also an den stellen, wo die übereinstimmung zwischen I und G vielleicht am schlagendsten ist. Der glossator von G hat an diesen stellen von seiner etwaigen vorlage vom „typus D“ keinen nutzen gehabt und hat vielleicht von einer anderen quelle gebrauch gemacht. Falls zwischen G und I direkte beziehungen anzunehmen sind, was mir sehr zweifelhaft erscheint, wäre wohl I der gebende, G der empfangende teil; vgl. u. a. die oben angeführte glosse zu Ps. 39,3, wo G einen nachlässigen gebrauch von der glossierung in I gemacht haben kann, das umgekehrte aber höchst unwahrscheinlich wäre.

Die hs. J nimmt im verhältnis zu den anderen Psalterglossen offenbar eine recht eigentümliche stellung ein. Ohne auf die frage näher einzugehen, möchte ich es als meinen eindruck von der durchmusterung der hss. bezeichnen, das J im ersten drittel des Psalters überhaupt mit der gruppe ABC nicht zu verkennende berührungen aufweist, und dass der abschnitt Ps. 63—75 einen ähnlichen charakter hat. Dagegen steht J in dem abschnitt Ps. 52 (oder 53, die nächstvorhergehenden Psalmen zeigen beeinflussungen von verschiedenen seiten) bis 62 sowie in der ganzen zweiten hälfte des Psalters und wohl auch in den Hymnen in offeneren beziehungen zu dem „typus D“ und zum teil wohl besonders zu der überhaupt diesem typus recht nahe stehenden hs. F. — In meinen Studien zu ae. Psalterglossen, s. 120, hatte ich die möglichkeit näherer beziehungen zwischen I und J angedeutet. Die eingehendere beschäftigung mit beiden hss. hat mir indessen die überzeugung beigebracht, dass sich für derartige beziehungen keine stichhaltigen beweisgründe anführen lassen.

Die „spezialübereinstimmungen“ zwischen I und J bestehen meist in dem übereinstimmenden gebrauch einiger recht gewöhnlichen und nahe liegenden glossen. Entsprechungen nur in J (wenigstens soweit mein material ausreicht) haben z. b. folgende glossen in I: 2,3 *confringes*; tobyrst; 2,12 *disciplinam*; steore; 5,3 *dirige*; gewissa (aber 7,10 hat nur I gewissa); 5,13 *coronasti*; gewuldrbeagodest; 6,1 *stratum*; (2:te glosse) beddinge; 7,3 *merito*; be gearnunge; 25,2 *renes*; lendenu; 74,2 *narrabimus*; we reccað; 143,3 *erigit*; I ahræreþ; J aræreþ; 145,14 *hymnus*; lofsang; 149,3 *nobiles*; æpelborenan.

Entschieden bedeutender als alle bisher erörterten übereinstimmungen sind, wie ich schon in meinen „Studien“ hervorgehoben habe, die berührungen der hss. I und F. Ich denke hier nicht an die zahlreichen fälle, wo die lesart von I derjenigen einer größeren gruppe von hss. ähnlich ist, zu welcher auch F gehört (gewöhnlich DFH oder DEFH, woran sich häufig auch J und bisweilen noch andere hss. schliessen), sondern an spezielle übereinstimmungen zwischen I und F im gegensatz zu den übrigen hss. Diese recht zahlreichen übereinstimmungen verdienen es, etwas eingehender geprüft zu werden.

Zu vielen gewöhnlichen lateinischen wörtern geben die beiden hss. I und F oft ein und dieselbe glossierung, die von derjenigen abweicht, welche die übrigen hss. (wenigstens soweit sie mir bekannt waren) an den entsprechenden stellen darbieten. Oft kommt es auch vor, dass die hs. I, die ja sehr reich an doppelten und mehrfachen glossen ist, sowohl die in den anderen hss. wie die in F stehende glosse nebeneinander enthält.

Einige charakteristische fälle dieser art seien hier angeführt. Latein. *ira* wird in den Psalterhss. meist durch „yrre“ wiedergegeben, welches auch in I häufig vorkommt. Daneben hat aber I eine offenbare vorliebe für das wort „grama“, welches recht häufig auch in F steht; grama<sup>1)</sup> in IF gogen sonstiges yrre steht z. b. 7,7. 20,10. 58,14. 89,11. — Zu latein. *virtus* hat I ausser (oder neben) „mægen“ sehr häufig auch die glosse „miht“. Die meisten hss. gebrauchen rgm. mægen, nur F stimmt nicht selten mit I überein; so z. b. 30,11. 32,6. 45,2. 48,7. 64,7. 67,35. 110,6. — Latein. *tempus*; IF tima (übr. hss. tid) z. b. 68,14. — Latein. *terra*; die meisten hss. rgm. eorðe, I daneben oft „land“, welches wort bisweilen auch in F steht; vgl. z. b. 15,3. 104,32. — Latein. *refugium*; I und F haben eine gewisse vorliebe für das frei-

<sup>1)</sup> Hier und im folgenden wird nicht besonders hervorgehoben, ob — was sehr häufig der fall ist — die eine oder die andere hs. (sehr oft I) neben dem betreffenden worte auch eine andere glosse hat.



lich auch sonst vorkommende, aber doch recht seltene wort „gener“, vgl. z. b. 31,7. 89,1. 90,2. 9. 143,2. — Latein. *seniā*; IF haben einmal „pæð“ (übr. hss. stig, siðfæt), z. b. 8,9. 22,3. 118,35. 105. — Latein. *ecclesia*: IF ein paar mal „gelaðung“ (allein oder neben einer anderen glosse), so z. b. 21,23. 25,12. — Zu latein. *cognatio*, *generatio*, *progenies* haben einmal nur IF die glosse „mægð“, so 48,12. 73,3. 77,4. 6. — Latein. *nequitia*; IF bisweilen „man“ (allein oder neben and. gl.), z. b. 7,10. 72,8 (übr. hss. meist nið). — Latein. *sperare* wird in den Psalterhss. meist durch (ge)hyhtan übertragen; auch I hat sehr häufig dieses wort. Aber daneben steht in I, oft in übereinstimmung mit F, nicht selten die glosse „hopian“; vgl. z. b. 9,11. 12,9. 20,8. 32,22. 33,23. 41,6. 61,9. 85,2. 111,7. 129,5. 142,8 u. ö. — Latein. *docere*: I hat oft „tæcan“, allein oder als doppelglosse zu „læran“, welches in den meisten hss. die rgm. glossierung ist; nicht selten hat aber auch F tæcan, so IF tæcan 17,35. 36. 24,4. 5. 9. 104,22. 118,12. 143,1. — Latein. *dicere* wird in I neben „eweðan“ oft durch „secgan“ wiedergegeben, wobei nicht selten F allein unter den übrigen hss. letzteres aufweist, z. b. 13,1. 29,7. 30,13. 138,11. — Latein. *saluum facere* wird in den meisten hss. rgm. durch „halne don“ übersetzt. Neben diesem ausdrück haben I u. F nicht selten „gehælan“, so 3,7. 7,2. 118,94. 146. 144,19. — Latein. (*pro*)*parare*: I hat eine offenbare vorliebe für das wort (ge)gearcian (gercian). Übrige hss. (und bisweilen auch I) gebrauchen (ge)gyrwan, -gearwian. F geht bisweilen mit I in der glossierung (ge)gearcian, z. b. 20,13. 67,11. — Zu latein. (*con*)*tribulare* u. *tribulatio* kommen in I und F bisweilen die glossen (ge)drefan, gedrefednes vor, z. b. 3,2. 9,16. 17,7. 22,3. 50,19. 119,1 u. ö. — Latein. *circumdare*: I hat neben dem in den anderen hss. in der regel gebrauchten „ymbsellan“ öfters auch „ymbtrymman“, das bisweilen damit übereinstimmend auch in F vorkommt; vgl. z. b. 7,8. 17,6. 21,13. 117,11. — Zu latein. *magnificare* hat I neben genician recht oft (ge)mærsian; letzteres steht bisweilen damit übereinstimmend auch in F, so 33,1. 34,27. — Latein. (*a*-, *con*-, *diuertere*) wird in den Psalterhss., häufig auch in I, mit (a-, ge)cyrran übertragen. Daneben hat aber I und bisweilen auch F awendan, z. b. 12,1. 13,7. 53,7. 89,3. 118,37. 142,7. — Zu erwähnen ist ferner übereinstimmender gebrauch in IF von „begyman“ zu *intendere*: 44,5. 60,2. 68,10. 76,2 etc. (übr. hss. meist behealdan, belocian), von „behealdan“ zu (*pro*-, *a*-, *re*)*spicere*: 24,19. 30,8. 52,3. Hy. 2,3; und von „togeanes“ (*aduersus*-, -*um*) 26,3. 34,3. 40,9. 82,4.

Die oben angeführten übereinstimmungen sind gewiss beachtenswert. Doch verdient ein wichtiger umstand hervorgehoben zu werden. Sehr häufig kommt es nämlich vor, dass nur I die in den mitgeteilten beispielen gebrauchte glosse enthält, wogegen F mit den anderen hss. geht. So stehen nur in I die glossen „grama“ 68,25. 75,8. 77,31. 49. 50. 82,16. 84,5. 6 u. ö.; „miht“ 32,16. 47,4. 62,3 etc.; „tima“ 31,6. 74,3. 88,16. 101,14 (wo tid in ABCDEFGHJL steht) etc.; land 24,13. 36,22. 29. 48,12. 84,10 u. ö.; gener 30,3; pæð 77,30. 138,3; gelaðung 21,26. 39,10. 67,27; man 27,4. 54,16; hopian 30,15. 35,8. 43,7. 54,24. 70,14 u. ö.; tæcan 70,17. 93,16. 12. 118,64. 66. Hy. 6,13 u. ö.; secgan 12,5. 35,2. 63,6. 113,2 etc.; gehælan 30,3. 67,21. 85,2. Hy. 2,17 u. ö.; (ge)gearcian 10,3. 22,5. 64,7. 88,3. 146,8 etc.; gedrefan 33,19. 41,11. 53,7; ymbtrymman 16,9. 47,13. 48,6. 90,3; (ge)mærsian 9,39. 11,5. 68,31 u. ö.; awendan 77,38. 105,23; begeman 79,2; togeanes 108,5. 15. 20. — Und andererseits kommt es sehr oft vor, dass die erwähnten glossierungen zu den betreffenden latein. wörtern nur in F vorkommen, wogegen I und die übrigen mir bekannten texte andere übertragungen haben; so grama 2,13. 9,25. 17,9.16. 26,9. 76,10. 77,49. 105,23 etc.; miht 17,33. 20,11. 21,16. 28,4. 70,9. 109,2 etc.; land 43,25. 45,11. 71,16. 105,22. 118,19; gener

58,17; þæð 16,5, 138,23, 141,1; mæðð 44,18, 76,9, 78,11, 88,5, 101,25; hopian 5,12, 15,1, 17,3, 26,3, 31,10, 36,3, 41,12, 61,11, 113,9, 140,8 u. ö.; tæcan 50,15, 131,12; seegan 30,22, 31,5, 32,9, 104,34; gearcan 7,14; drefan 26,2, 106,13; gedrofnhys 49,15; ymbtrymnan 17,5, 108,3; gemersian 125,2; awendan 26,9, 131,10; begyman 140,1, 141,7; behealdan 13,2, 24,16, 32,13.14, 101,18 etc.; togeanes 12,5, 30,14, 34,15 etc.

Ich bin weit davon entfernt, die bedeutung der angeführten tatsachen zu überschätzen. Ganz ohne interesse sind dieselben aber doch nicht. Sie scheinen mir zu beweisen, dass übereinstimmungen der erwähnten art zwar keine direkte abhängigkeit zwischen I und F voraussetzen, aber auch, dass in bezug auf wortgebrauch und übersetzungsprinzipien eine gewisse verwandtschaft zwischen beiden texten vorhanden ist. Freilich handelt es sich ja meist um gewöhnliche wörter, die z. t. mit derselben latein. entprechung auch in einer oder in mehreren von den übrigen hss. anzutreffen sind (vor allem gilt dies von „seegan“, das ich überhaupt nur zögernd in das obige verzeichnis aufgenommen habe); meine kenntnis der Psalterhss. erlaubt mir aber zu behaupten, dass in der verwendung dieser glossierungen I und F einander besonders nahe stehen.

Es giebt noch eine beträchtliche anzahl spezieller übereinstimmungen zwischen I und F, von denen einige vielleicht in das oben mitgeteilte verzeichnis hätten aufgenommen werden können; auch hier kommt es nicht selten vor, dass das betreffende wort auch in I oder in F an stellen vorkommt, wo die andere hs. es nicht hat. Ich finde es nicht nötig, alle fälle dieser art hier vorzuführen, sondern beschränke mich auf einige verhältnismässig prägnante stellen:

Ps. 8,6 *honore*: I<sup>f</sup> *wyrðmynte* (ABCJ arc, DEH arveorðung), aber z. b. 44,10, 48,13 hat I *wyrðmynt*, F andere glossierungen. — 15,4 *sanguinibus*: I *blodum* (= die meisten hss.) I *blodwitu* (= F). — 17,19 *protector*: I *scyldend* (= EJ, gescildend ABCDGH) I *bewerding* (= F), aber 30,2, 143,2 hat nur I *bewerding*. — 34,4 *reuerantur*: I *andracian*, F *adracian*; aber 39,12 steht *andracian* nur in I (so auch 34,28 andracunge), und andersorts 6,11 *adracian* (*conturbentur*) nur in F. — 58,3 *uiris sanguinum*: I<sup>f</sup> *werum blodum*, also ein gemeinsamer fehler, der indessen recht nahe liegt. — 68,10 *zelus*: I (trega L) *anda* (= F), auch 78,5 haben I<sup>f</sup> *anda*. — 97,6 *ductilibus*: I *gela-dendlicum* (= DILJ) I *onaslagenum* (F *aslagenum*, ein wenig radiert). — 104,34 *bruchus*: I<sup>f</sup> plural. *ceaferas* (DJ *caefr*, C *ceafyr*). — 115,16 *ocillae*: I *pinenne*, F *ðinene*; vgl. auch 122,2 I *pinenne* (anfang von korr. auf *rasur*, viell. korrig. aus *menenne*), F *pinenne* (ABCDCJL *menenne*, -es). — Hy. 4,19 *tremor*: I *ege* (oga L. *ege* J, cwacnung AC, Iyrhto DE) I *bifung* (= F). Daza ein paar fälle mit übereinstimmenden doppelglossen in I und F: 1,8 *peribit*: I *forwyrð* (= DCJ) I *losað*, F *loseað* I. *forwyrð*; 9,16 *abscondunt*: I<sup>f</sup> *hig bedyglodon* I *behyddan* (aber zu dem folgenden worte *comprehensus* hat I *gæhaft* I *gelaht*, F *gripen*); 17,31 *semini*: I *sæde* (= die meisten hss.) I *ofsprunge*, F *ofsprunge* I. *sæd*; 39,13 *lardaueris*: I *ylde þu* (= DH) I *lata ðu* (= ABCEJ), F *ylð ðu* I *lata ðu*. Aber z. b. 17,6. a. 18,2 haben I und F beide doppelglossen (was in F überhaupt nicht sehr häufig vorkommt), aber gebrauchen dabei gänzlich verschiedene wörter.

Wie aus dem angeführten hervorgeht, fehlt es nicht an übereinstimmungen zwischen I und F. Dennoch ist eine direkte abhängigkeit der einen hs. von der anderen oder die benutzung einer gemeinsamen vorlage meines erachtens zwar möglich, aber keineswegs über jeden zweifel erhaben. Wohl aber habe ich aus meiner vergleichung der Psalterhss. miteinander den eindruck gewonnen, dass von allen hss. F diejenige ist, die in bezug auf den allgemeinen glossierungstypus I am nächsten steht.

Anm. Wie unabhängig I und F trotz alledem einander gegenüberstehen, geht vor allem aus der überaus grossen zahl der sonst nirgends belegten glossierungen in I hervor. Und es sei hier besonders ers. No. 3.

wähnt, dass ich unter den zahlreichen fällen, wo I doppelte oder mehrfache glossen zu einem latein. wort darbietet und eine oder mehrere von diesen glossen auch in anderen texten vorkommen, mehr als 120 stelen notiert habe, wo keine der glossen von I in F wiederzufinden ist.

Zahlreiche stichproben haben mir die überzeugung beigebracht, dass die sog. Blickling Glosses (ETS. 63, s. 253 ff) und der sog. Pariser Psalter keine nähere verwandtschaft mit dem Lambeth-Psalter aufweisen.

Ich werde zuletzt den mutmasslich von einem korrektor (oder von korrektoren: ich gebrauche im folgenden der kürze halber rgm. die einzahl) geschriebenen, in den vorhergehenden ausführungen schon berücksichtigten, glossen einige zusammenfassende bemerkungen widmen und zu ermitteln suchen, ob diese glossen in einem anderen verhältnis zu den übrigen Psalterhss. stehen als die hauptglossierung des Lambeth-Psalters.

Der korrektor hat vor allem eine grosse anzahl von parallelglossen zu glossen des hauptglossators eingetragen. Es läge von vornherein nahe zu vermuten, dass er dabei in besonders grossem umfang von irgend einer bestimmten vorlage gebrauch gemacht hätte und dass diese vorlage vielleicht einer von den uns bewahrten Psaltertexten gewesen wäre oder jedenfalls grosse ähnlichkeit mit einem von denselben gezeigt hätte. Dieses scheint indessen nicht der fall gewesen zu sein. Vielmehr verfährt der korrektor in überaus zahlreichen fällen durchaus selbständig; jedenfalls habe ich unter den vom korrektor geschriebenen parallelglossen beinahe 300 angetroffen, die in dem mir zugänglichen glossenmaterial sonst nicht vorkommen. Und auch wo der korrektor eine einzelglosse zu einem lateinischen worte schreibt, bietet sich dasselbe bild dar — mehr als 100 mal ist diese glosse nur der hs. I eigen. Es kommt sogar vor, dass der korrektor zwei sonst nicht vorkommende glossen zu demselben lemma schreibt: so zu 102,<sup>15</sup> *amplius*; 118,<sup>81</sup> *salutare*; 118,<sup>121</sup> *calumpniantibus*.

Zahlreich sind aber natürlich auch die fälle, wo die vom korrektor geschriebene glosse auch in einer oder mehreren anderen hss. vorkommt. Mein material ist hier nur für die fälle mit doppelglossen in I vollständig. Sehr häufig ist die glosse des korrektors ein gewöhnliches wort, das in allen oder so gut wie allen anderen hss. steht (ca. 80 mal). Oder die glosse des korrektors stimmt zur „gruppe A“ oder zur „gruppe D“ (beides etwa 40 mal).

Es kommt aber auch vor, dass die vom korrektor geschriebene glosse sich nur in einer einzigen anderen hs. oder höchstens in ein paar hss. findet. Die fälle dieser art sind unter den oben angeführten „spezialübereinstimmungen“ zwischen I und einzelnen anderen Psaltertexten schon berücksichtigt worden. Vereinzelte übereinstimmungen mit anderen hss. kommen bei den glossen des korrektors ganz so wie bei den glossen der hauptglossierung vor. Am zahlreichsten sind hier wie dort die übereinstimmungen mit der hs. F.

In einigen fällen hat der korrektor offenbar ein vom hauptglossator geschriebenes gewöhnliches wort ein wenig verändert; so sind z. b. 101,<sup>25</sup> 135,<sup>14</sup> „midlung“ aus „milde“, 103,<sup>1</sup> „ymbcryddest“ aus „scryddest“ und 118,<sup>105</sup> 140,<sup>9</sup> „reswicung“ aus „reswic“ korrigiert worden. Der korrektor hat in diesen fällen keine angleichung an sonst belegte glossen, sondern vielmehr eine für I eigentümliche glossierung zu stande gebracht.

Die tätigkeit des korrektors unterscheidet sich also in bezug auf das verhältnis zu anderen Psaltertexten nicht wesentlich von der hauptglossierung. Die von ihm gemachten zusätze zeigen jedenfalls keine grössere verwandtschaft mit anderen Psaltertexten als die sonstige glossierung. Eher scheint das gegenteil der fall zu sein. Im letzten drittel des Psalters steht die hauptglossierung dem typus D etwas näher als sonst; in den ausführungen oben s. 37—38, die sich auf die glosse als ganzes bezogen, ist dieses vielleicht nicht genügend hervorgehoben worden. Der korrektor dagegen, dessen tätigkeit gerade in diesem teil des LPs. von bedeutung ist, hat hier zahlreiche sonst nirgends vorkommende glossen eingeführt.

Das ergebnis der vorausgehenden untersuchung lässt sich etwa folgendermassen zusammenfassen:

Die glosse des Lambeth-Psalters, zeichnet sich überhaupt durch eine grosse selbständigkeit aus. Der reichum an glossen, die in den übrigen Psalterversionen nicht anzutreffen sind, ist geradezu überraschend. Daraus folgt aber keineswegs, dass nicht bei der glossierung unseres denkmals vorlagen benutzt worden wären; dieses ist vielmehr, vor allem in anbetracht der nicht seltenen anklänge an andere lateinische lesarten als diejenigen des eigenen lateintextes, recht wahrscheinlich. Von den glossen des Lambeth-Psalters stimmen zahlreiche mit demjenigen glossentypus überein, den wir oben als „typus A“ bezeichnet haben, und noch zahlreichere mit dem „typus D“. Es ist auch gar nicht ausgeschlossen, dass manche glossen des LPs. ihren ursprung aus Psalterversionen ableiten, die diesen typen angehören; vor allem möchte man bei einigen den hss. D und I gemeinsamen glossen dieses vermuten. Doch lässt es sich nicht mit bestimmtheit beweisen, dass die glossatoren des LPs. eine der uns bewahrten Psalterversionen in der hand gehabt haben, wenn dieses auch andererseits keineswegs unmöglich ist. Verschwindend klein ist die zahl von fehlern, die dem LPs. mit anderen Psalterglossen gemeinsam sind, und gerade solche fehler sind es, welche die sichersten beweis für abhängigkeit oder gemeinsame abstammung liefern. — Dem Lambeth-Psalter am nächsten steht dem allgemeinen charakter nach die Psalterversion der hs. Stowe 2.

Diese bemerkenswerte selbständigkeit und der grosse reichum an doppelten und mehrfachen glossen verleihen der Lambethglosse als sprachquelle aus spätenglischer zeit einen nicht geringen wert.

#### Nachträge zu Kap. III.

Zu s. 19: Schreibfehler sind vielleicht noch 104,21 \*ealles (gsf. *omnis*) f. ealre; 118,53 \*pinre (apn. *tua*) f. pine; 141,2 \*mine (abl. sg. f. *mea*) f. minre; 143,3 \*pines (*tuos*) f. pine; Hy. 3,3 \*pe, f. pa. — Zu s. 20—22: Beeinflussungen seitens anderer latein. lesarten zeigen vielleicht noch 9,31 *pauperum*: pane de arfan (A—E *pauperi*); 48,3 *redimit*: alesde (A—E *redemit*); 81,3 *diuidical*: toscet (Ps. Rom. *discernit*) l. (and. hd) todemep; 89,2 *confirmit*: getrymp l. (and. hd) gestrangap (übr. hss. *confortabit*); 118,10 *taquum*: grynū (Ps. Rom. *taquos*); 120,5 *tuam*: pine, -r- halbwegs radiert (s. Wildhagen, CPs.); 129,2 *deprecationis*: gebedes (Ps. Rom. *orationem*) l. (and. hd) bene; 134,6 *abyssis*: deopnessum l. neovelnesse (s. Wildhagen, CPs.); 138,16 *firmabuntur*: beoð getrymmede (ähnl. in übr. Psaltertexten, vgl. *firmabuntur* in ABDE); 138,20  *cogitatione*: gepohtum

(Ps. Rom. *-onibus*), *accipiant*: hi onfoð (vorherrsch. lesart *-ient*); 140,1 *uerba*: worde (Ps. Rom. *uerbum*); 142,2 *meditabar*: ic smceage (A-EL *-abor*); 143,11 *egressibus*: siöfatum (Ps. Rom. *itineribus*) l. (and. hd) *utferum*; 149,3 *manicis*: bendum (Ps. Rom. *uniculis*) l. *handcopsum*. Die angeführten stellen verändern in keiner weise die richtigkeit der ausführungen auf s. 34—36.

Zu s. 22—24. Altengl. praes. gegen latein. praet. auch 100,7. 118,30; ae. praet. gg. lat. futur. noch 64,1; ae. opt. praes. gg. lat. futur. indik. 34,11. 105,2. 48 (vgl. jedoch Wildhagen, CPs.). 118,11. 136,1; ae. indik. gg. lat. konj. praes. 32,19. 34,27. 141,3; ae. imperat. gg. lat. futur. 50,2. Beim subst. ae. sing. gg. lat. plur. noch 27,4. 37,3. 118,26. 29; ae. plur. gg. lat. sing. 17,12. 31,4. 48,3. 72,29. 77,1. 105,10. 106,2. 138,5. Der dat. ðeowum (auch 118,29. 2) mag adjektiv. flektiert sein; vgl. gp. *peowra* in DJ 33,23. 88,31. Schlechte konstruktion 68,10 *opprobria* — *ceciderrunt*: hosp (sing.) — feollon. Nachläss. wiedergabe d. latein. kasus noch 67,2. 101,16. 103,22. 113,1. 118,61. Substantivisches *mei*: mines 39,18; *tui*: pines 62,7. — Zu s. 25—27: Singularformen auf *-nessa* (*-nyssa*) noch öfters; so auch noch einige nom. sg. auf *-e* von starken femin., und ein paar mask. nap. auf *-es* u. gs. auf *-as*, worüber vgl. die bemerkungen zur flexionslehre. Über ds. beboda 118,39 vgl. Wildhagen, CPs. Als parallelglosse zu „hand“ steht „anweald“ noch 21,21. 30,3. 16. Zu *zion* die gl. *heannessum* 134,21. Die beispiele von veränderter wortfolge bei präpositionen sind nicht erschöpfend aufgezählt.

Zum verzeichnis s. 28—29: Das vorgeschobene „pe“ 3,6. 6,3. 10,3 gehört zu „forpan“; eine ähnliche trennung des relativen „pe“ kommt vor 14,5. 31,1. 75,12. 108,13. Diese erscheinung ist vielleicht ähnlich wie die unten auf s. 27 erwähnten zu beurteilen. — 5,13 *scuto bone uoluntatis tuae*: mid selde mid þinum godan willan. — Das zu 10,6 etc. bemerkte gilt auch von 9,29. 36,22. 67,13. 118,196. Hy. 15,16. — 10,5 *iustus dominus*: se (!) rihtwisa drihten. — 17,3 „heo“ überflüssig; so auch formen von pronom. 21,23. 26. 36,15. 106,3. 21. 140,7. — 32,12 schlecht konstruiert *gens cuius* — *cuius*: seo þeod þæs þe — his; ähnliche fälle 67,17. 118,22. — 50,12 *spiritum rectum*: gast riht (!). — 68,10 *tempus* (nom. sg.) *benefacti*: on timan liewyrðe. — 72,10 *hic* (adverb): þis. — 72,21 *inflammatum*: toþundon (= *inflatum*?) l. *anburnan*. — 108,13 *una* (zahlwort): samod. — 121,2 *sedes* (subst.): þu sitest. — 121,3. 137,2 inkonsequenter kasusgebrauch. — 126,3 lat. text vom glossator missverstanden. — 138,3 *semitam meam*: min (!) pa-þ. — Hy. 3,6 *arcus fortium*: boga stranga.



#### IV. Zum wortschatz und wortgebrauch des Lambeth-Psalters.

Der wortschatz des Lambeth-Psalters muss als verhältnismässig sehr reich betrachtet werden. Eine durchgehende vergleichung lässt sich ohne grosse schwierigkeit nur mit dem Vespas. Psalter anstellen, da zu den anderen Psalterglossen vollständige glossare nicht vorhanden sind. Die zählung des wortvorrats des VPs. (nach Grimms Glossar) und des LPs. (nach meinem Glossar) hat ergeben, dass der wortschatz des LPs. etwa 700 wörter mehr enthält als derjenige des VPs. und diesen also mit etwa 40 % übertrifft.

Der Lambeth-Psalter ist sehr reich an wörtern, die bisher in anderen altenglischen sprachquellen nicht angetroffen worden sind. Ich habe in meinem Glossar zum LPs. die wörter besonders hervorgehoben, die in den bekannten Wörterbüchern von Bosworth-Toller, Sweet und Hall nicht vorkommen. Bei der ausarbeitung des Glossars hatte ich die übrigen mir zugänglichen Psaltertexte noch nicht durchgehend mit der Lambethglosse verglichen. Eine von mir nachträglich vorgenommene vergleichung ergab das resultat, dass die weitaus überwiegende mehrzahl der betreffenden wörter in den übrigen Psaltern jedenfalls nicht an den entsprechenden stellen und, soweit ich solches habe überblicken können, wohl auch sonst nicht, anzutreffen sind. Der LPs. bleibt somit vorläufig die einzige quelle für eine sehr grosse zahl — ca. 200 — altenglische wörter. Von diesen wörtern sind die meisten auch im LPs. nur ein oder ein paar mal belegt, und einige von ihnen müssen als durchaus zufällige, halbwegs gelehrte bildungen angesehen werden. Es kommen aber auch fälle vor, wo ein sonst nirgends belegtes wort im Lambeth-Psalter recht häufig auftritt; so z. b. das wort „folctruma“, das geradezu ein Lieblingswort unseres denkmals ist.

Ausser diesen sonst nicht belegten wörtern enthält der Lambeth-Psalter noch eine sehr grosse anzahl freilich auch anderswo (nicht selten in einem oder dem anderen von unseren Psaltertexten) angetroffener, aber immerhin sehr seltener wörter.

Wie Wildhagen in seiner vor kurzem erschienenen abhandlung über das Psalterium Romanum in England und seine Glossierungen (Festschrift für Morsbach, 1913, s. 418 ff.) hervorgehoben hat, zeigt der Regius-Psalter im vergleich mit den älteren Vespasian- und Juniusglossen eine reiche entwicklung des wortschatzes, indem zu einem lateinischen worte oft zahlreiche verschiedene glossen begegnen im gegensatz zu einer einzigen, regelmässig wiederkehrenden übersetzung in den älteren texten. In dieser hinsicht dürfte der Lambeth-Psalter die meisten, vielleicht sogar alle, anderen Psalterversionen übertreffen. Schon die zahlreich auftretenden doppelten oder mehrfachen glossierungen zu ein und demselben lemma deuten

auf ein bestreben des glossators, die hilfquellen der eigenen sprache bei der übersetzung möglichst vollständig auszunutzen, und auch an verschiedenen stellen des textes kommen in reichem masse verschiedene wiedergaben desselben lateinischen wortes vor. Unter benutzung von Grimms Glossar (das mir bei der ausarbeitung dieses kapitels überhaupt gute dienste geleistet hat) habe ich für zahlreiche öfters vorkommende lateinische wörter die glossierungsart des Lambeth-Psalters mit derjenigen des Vesp. Psalters verglichen. Es stellte sich dabei heraus, dass der LPs. oft eine sehr grosse zahl von glossierungen zu einem lateinischen worte gebraucht, wo der VP. stets dieselbe glosse giebt oder sich jedenfalls mit ein paar wörtern begnügt. Einige charakteristische fälle dieser art seien hier in alphabetischer folge angeführt:<sup>1</sup>

- adepts*: VP. smeoru. — LP. fætnes, rysel, ungel.  
*adjuare*: VP. gefultumian. — LP. gefultumian, fylstan, gefylstan, gehelpan.  
*alienus*: VP. fremðe. — LP. ælfremed, ælðeodig, ælðeodisc, eledendisc, fremde.  
*auferre*: VP. afirran, onweg afirran. — LP. abredan, ætbredan, afyrrian, afyrisian, animan.  
*canticum*: VP. song. — LP. cantic, lofsang, sang.  
*captivitas*: VP. heftned. — LP. gehæftednes, gehæftnes, hæftning, hæftned, hæftnoð.  
*circumdare*: VP. ymbsellan. — LP. ymbhwyrfan (ymbhweorfan), ymbsellan (utan ymb-sellan), ymbsettan, ymbsitian, ymbtrymman, ymbðringan.  
*convertere (-verti)*: VP. gecerran. — LP. acyrrian, gecyrrian, hweoifan, gehweorfan, ahwyrfan, gehwyrfan, awendan, gewendan.  
*domus*: VP. hus, gehusscipe. — LP. hus, husræden, husscipe, huswist, hiwræden, hiwscipe.  
*errare*: VP. dwolian. — LP. dwalian, dwelian, dwelsian, dwolian.  
*erubescere*: VP. scomian. — LP. ablyisian, scamian, gescamian, pass. von gescendan, aswæman, aswarnian.  
*fulgur*: VP. legitu, scima. — LP. liget (-etu), ligræse, ligræscung, ligræscetung, leoma, onælet.  
*fundamentum*: VP. steaðul. — LP. grund, grundweall, staðol, staðolfæstnes, staðolfæstnung.  
*generatio*: VP. cneoris. — LP. cncoris, cnosl, cyn, cynryn, mægð.  
*ira*: VP. eorre. — LP. yrre (eorre), yrscipe, grama.  
*murmurare*: VP. gnornian. — LP. ceorian, geomrian, murcnian.  
*nequitia*: VP. nið. — LP. man, nearoðancnes, niðscipe.  
*perdere*: VP. forspildan. — LP. fordon, forspillan, forleosan, amyrrian.  
*psallere*: VP. singan. — LP. dreman, freadreman, singan, seahmlofian.  
*psalmus*: VP. salm. — LP. sealm, seahmwide, seahmlof, seahmsang, lofsang.  
*refugium*: VP. geberg. — LP. frofor, ner, gener, rotnes, socn.  
*scenen*: VP. sed. — LP. sæd, cyn, cynryn, ofspryng.  
*sperare*: VP. gehytan (hyhtan). — LP. hihtan, gehihtan, hopian, gehopian, truwian.  
*substantia*: VP. spoed. — LP. æht, edwist, sped.  
*sustinere*: VP. arefnan, abidan. — LP. forberan, onbidan, anbidian, geanbidian, arefnan, geðafian, ðolian, geðolian, forðyldigian.

<sup>1</sup> Ich normalisiere in diesem kapitel die lateinische orthographie und bis zu einem gewissen grade auch die schreibung der altenglischen wörter, die ich regelmässig ohne irgend welche diakritischen zeichen gebe.

*tabescere*: VPs. aswindan. — LPs. acwinan, aidlian, aswænan, aswarcan, aswaronian, aswindan, swindan, ateorian, weormian.

*timor*: VPs. ege. — LPs. ege, egsa, oga.

*tribulatio*: VPs. geswencednis, geswinc. — LPs. geswinc, geswincfulnes, gedrefednes, drefednes, geswencednes, gedeorf, gedeorfnes, nnotnes, geomornes.

*vestimentum*: VPs. hregl. — LPs. hregl, gegyrla, reaf, scrud.

*virtus*: VPs. megen. — LPs. mægen, mægnðrym, miht, strengð.

Dieses verzeichnis könnte leicht bis ins vielfache ausgedehnt werden. Da zu den anderen Psaltertexten spezialwörterbücher nicht vorhanden sind, würde sich eine ähnliche vergleichung mit denselben recht mühsam gestalten. Auch werde ich auf eine solche hier nicht eingehen. Viele von den texten haben offenbar einen sehr reichen wortschatz, doch glaube ich, dass der Lambeth-Psalter bei einer durchgehenden vergleichung den preis davontragen würde.

Charakteristisch für den Lambeth-Psalter sind die bei der übertragung mancher latein. begriffe hervortretenden zahlreichen wortbildungen durch ableitung oder zusammensetzung aus demselben stamme. Folgende beispiele (z. t. schon oben erwähnt) seien hier angeführt: *indignatio*: æbylga, æbylignes; *alienus*: ælðeodig, ælðeodisc; *scandalum*: æswicnes, æswicung; *mandatum*: bebod, bebodræden; *latitudo*: bradnes, tobrædednes; *mortificare*: cwyllmian, gecwyllmian, gecwyllberian; *judicium*: dom, domfestnes; *errare*: dwalian, dwelian, dwelsian, dwolian; *incola*: eardbegenga, eardeswræcca; *terribilis*: egeful, egesful, egeslic; *susceptor*: an(d)feng, andfengend, onfond, underfond; *primitiae*: frunsceatt, frumwæstn; *castra*: fyrdung, fyrdwic; *locusta*: gærshoppa, gærstapa; *parare*: (ge)gearcian, (ge)gearwian, gegyrwan; *captivitas*: gehæftnes, gehæftednes, hæftend, hæftnoð, hæftnung; *auditus*: geheerdic, geheerndlic; *familia*: hiwræden, hiwscipe; *domus*: hus, husræden, husscipe, huswist; *custodia*: hyrdnes, gehyrdnes, hydræden; *retributio*: lean, edlean, edleanung; *lucerna*: leoftfæt, leoftfætlis; *fulgur*: liget (-etu), ligræsc, ligræscung, ligræscetung; *illuminatio*: liting, onliting, onlihtnes; *laudatio*: lof, lofang, loherung; *magnitudo*: mærnnes, mærsung, mærd; *maturitas*: ripnes, ripung; *fundamentum*: staðol, staðolfestnes, staðolfæstnung; *firmamentum*: trunnes, trynnes, getrywednes, trymning, trymð; *adhaerere*: geðeodan, geðeodlæcan.

Der reichthum des Lambeth-Psalters an ausdrücken zur wiedergabe ein und desselben lateinischen wortes beruht zum teil (aber nur zum geringen teil) darauf, dass verschiedene teile der glossierung eine gewisse vorliebe für bestimmte wörter zu haben scheinen. Über einige fälle dieser art soll weiter unten gehandelt werden. Nicht selten hat der glossator offenbar abwechslung angestrebt und die wiederholung desselben ae. wortes in einem Psalmenverse vermieden, wo das lateinische zweimal dasselbe wort ohne irgend welchen bedeutungsunterschied giebt. So z. b. 89,1 *a generatione in generatione*: fram cyrene on cneorisse, und ähnlich 101,13. 105,31. 118,90. 134,13 u. ö. Vgl. ferner 77,38 *iram* — *iram*: yrre — graman; so auch 77,39, wo noch für *indignationis* — *indignationem*: æbylignysse — æbylgan steht. Ps. 97,5 wird *in cythara* einmal durch „on hearpan“, ein anderes mal durch „on hearpsiege“ wiedergegeben. Ps. 117,11. 12 kommen als glossen für dreimal wiederholtes latein. *circumdare* die verba ymbsellan, ymbtrymman und ymbðringan vor. Und so noch öfters. In der regel

lässt sich aber kein bestimmter grund für die sehr wechselnde wiedergabe vieler lateinischen wörter ausfindig machen. Die überreiche glossierung des Lambeth-Psalters giebt dem denkmal den grossen wert, den es für unsere kenntnis des spätaltenglischen wortschatzes besitzt. Vom standpunkte der übersetzungstechnik als solcher kann man freilich diesen reichum verschieden beurteilen. Wo es sich um seltene oder schwierige lateinische ausdrücke handelt, sind die zahlreichen doppelten und dreifachen glossen oft ein ausgezeichnetes mittel, um die bedeutung des lemmas zu beleuchten — glossierungen wie 38,12 *tabescere*: aswarcan l. acwinnan l. aydlian l. aswindan, und 44,3 *speciosus*: wynsum l. æfele l. ænic l. wlitig sind geradezu prachstücke altenglischer synonymik. Andererseits liegt aber die gefahr nahe, dass die übersetzung durch eine allzu wechselnde und schwankende wiedergabe der worte des originales an präzision und festigkeit verliert.

Im ersten kapitel dieser abhandlung wurde an der hand einiger orthographischen und grammatischen erscheinungen dargelegt, dass die Lambethglosse vielleicht in mehrere abschnitte zu zerlegen ist, die von verschiedenen glossatoren geschrieben worden sind, wenn es auch sehr schwierig ist, bestimmte punkte aufzuweisen, wo eine hand aufhört und eine andere beginnt. Ausserdem wurde ein langes verzeichnis von glossen mitgeteilt, die sicher oder möglicherweise von einer anderen hand als derjenigen des jeweiligen hauptglossators geschrieben sind; auch hier bleibt man, wie hervorgehoben wurde, nicht selten im unsichern. Es wurde der versuch gemacht, drei abschnitte des Psalters vorläufig zu charakterisieren, die etwa die Psalmen 1—52, 53—96 und 97—150 umfassen würden. Einen besonderen abschnitt bilden die Hymnen, jedenfalls Hy. 1—14, wogegen Hy. 15 vielleicht gewisse abweichungen von den übrigen Hymnen aufweist. Zahlreich sind die von einem korrektor (bezw. von korrektoren) eingetragenen glossen — überwiegend, wenn auch keineswegs ausschliesslich, parallelglossen zu solchen des hauptglossators — nur im letzten abschnitt des Psalters.

Bei dieser sachlage bietet es selbstverständlich ein nicht geringes interesse zu untersuchen, inwieweit auch in lexikalischer hinsicht verschiedenheiten zwischen denselben abschnitten der glossierung etwa wahrzunehmen sind. Eine solche untersuchung muss natürlich mit grösster vorsicht betrieben und die resultate derselben mit nötiger kritik beurteilt werden. Wo es sich um wörter handelt, die überhaupt im ganzen denkmal nur selten auftreten, bedeutet es offenbar nichts, falls die wenigen belege sich ausschliesslich oder überwiegend nur in einem oder dem anderen abschnitt der glossierung finden. Wenn aber ein einigermassen häufig wiederkehrendes lateinisches wort in einem teile des denkmals vorwiegend durch einen, in einem anderen teile durch einen anderen altenglischen ausdrück wiedergegeben wird, ist man berechtigt, von verschiedenen lexikalischen tendenzen zu reden. Freilich handelt es sich hier gewöhnlich nur um relative verschiedenheiten, aber auch diese sind der beachtung wert, vor allem wenn es sich dartun sollte, dass bei der wiedergabe zahlreicher lateinischer ausdrücke die übereinstimmungen oder die abweichungen der einzelnen teile des denkmals sich überhaupt ähnlich verteilen.

In den folgenden ausführungen werde ich der kürze halber die oben angegebenen drei abschnitte der Psalterglosse mit P<sup>1</sup>, P<sup>2</sup> und P<sup>3</sup> und die Hymnen mit Hy. bezeichnen.

Die von korrektoren geschriebenen zusätze bezeichne ich durch hinzüfung eines „k“ (also z. b. P<sup>k</sup> = von einem korrektor eingetragene glosse im dritten abschnitt des Psalters).

Meine untersuchung bezog sich auf eine bedeutende anzahl — etwa 50 — einigermassen häufig vorkommende lateinische wörter, für welche im Lambeth-Psalter mehrere glossen geboten werden. Bei vielen von diesen wörtern stellte es sich heraus, dass keine verschiedenheit der wiedergabe in den einzelnen abschnitten des denkmals wahrzunehmen ist. So kommt für *populus* selbstverständlich überall „fole“ vor, aber auch das für den LPs. charakteristische „folctruma“ begegnet sowohl in P<sup>1</sup> und P<sup>3</sup> wie, wenn auch seltener, in P<sup>2</sup>. Für *sagitta* ist „flan“ überall die vorherrschende wiedergabe, woneben nur vereinzelt stræl 7,14 und 126,4 und heoruffa 56,5 auftreten. Lat. *adeps* wird überwiegend durch „fætnes“ glossiert; daneben kommt in P<sup>2</sup> „rysel“ und in Hy. „ungel“ vereinzelt vor. Am reichsten an verschiedenen glossierungen zu ein und demselben lateinischen worte ist überhaupt P<sup>1</sup>, wo ja der hauptglossierung angehörige doppelte und dreifache glossen zahlreich sind. Nicht selten findet man in P<sup>1</sup> eine grössere auswahl von glossen zu einem latin. wort, wogegen die übrigen abschnitte des LPs. sich überwiegend an das eine oder das andere oder höchstens an ein paar von den in P<sup>1</sup> vorkommenden glossen halten. Ein paar beispiele dieser art seien angeführt. Zu *dolor* bietet P<sup>1</sup> gleich häufig „sar“ und „sarnes“; in P<sup>2</sup> überwiegt durchaus „sar“, in der hauptglossierung von P<sup>3</sup> „sarnes“. Bei latin. *erubescere* bietet P<sup>1</sup> eine sehr grosse zahl von glossen: ablysian, (ge)scamian, aswarnian, aswæman, pass. von gescendan; P<sup>2</sup> hält sich an „scamian“. Zu *circundare* hat ebenfalls P<sup>1</sup> sehr zahlreiche glossen: ymbtrymman, ymbhwyrfan (ymbhweorfan), ymbðringan, ymbsettan (-sittan), ymbsellan; P<sup>2</sup> bevorzugt entschieden „ymbtrymman“ und die hauptglossierung von P<sup>3</sup> „ymbðringan“. Lat. *alienus* wird in P<sup>1</sup> neben „ælfremed“ auch vereinzelt durch ælðeodig, ælðeodise und elelendise glossiert; P<sup>2</sup> zieht „ælfremed“ vor, während in P<sup>3</sup> und Hy. ælfremed u. ælðeodig — freilich sind die belege sehr spärlich — vorkommen. Von fällen dieser art giebt es noch zahlreiche; die mitgetheilten belege mögen aber genügen.

Ein grösseres interesse als die bisher behandelten wörter bieten einige andere, wo die verteilung verschiedener glossierungen auf verschiedene abschnitte des textes deutlicher hervortritt. Wir werden eine reihe von fällen dieser art in alphabetischer folge anführen:

*abyssus*: P<sup>1</sup> überwiegend deopnes (nur vereinzelt als parallelglosse dazu neowelnes<sup>1)</sup>; so auch P<sup>3</sup> (hauptglossierung), wo daneben einmal „grund“ steht. Aber P<sup>2</sup> hat regelmässig neowelnes; so auch Hy. und P<sup>k</sup>, indem vom korrektor neowelnes als parallelglosse zu deopnes u. grund eingeführt wird.

*dicere*: P<sup>1</sup> cweðan u. secgan, beide häufig und einigemal als parallelglossen nebeneinander gebraucht; P<sup>2</sup> secgan etwa 7 mal so häufig als cweðan; P<sup>3</sup> cweðan vielleicht 8 mal so oft wie secgan, aber P<sup>k</sup> secgan mehrere male als pgl. (= parallelglosse) zu cweðan; Hy. durchaus überwiegend secgan.

*docere*: P<sup>1</sup> læran, doch auch als pgl. dazu tæcan; P<sup>2</sup> tæcan; P<sup>3</sup> læran (geheran), aber P<sup>k</sup> hat oft als pgl. tæcan eingeführt; Hy. tæcan.

<sup>1</sup> Ich normalisiere die schreibung der ae. wörter.

- celesia*: P<sup>1</sup> meist gelaðung, doch auch gesannung; P<sup>2</sup> gelaðung; P<sup>3</sup> gesannung, aber P<sup>3k</sup> gelaðung; Hy. gelaðung.
- intelligere*: P<sup>1</sup> meist ongitan, daneben undergitan (und vereinzelt agitan); P<sup>2</sup> gleich häufig undergitan u. understandan; P<sup>3</sup> ganz überwiegend ongitan (agitan), vereinzelt als pgl. oncnawan, aber P<sup>3k</sup> (freilich nur einmal — 118,22) understandan; Hy. understandan.
- intendere* (in der bedeutung „acht geben“): P<sup>1</sup> begyman, daneben ein paar mal als pgl. beseon; P<sup>2</sup> begyman; P<sup>3</sup> bebealdan, aber P<sup>3k</sup> dazu (129,2) pgl. begyman.
- invocare*: P<sup>1</sup> meist gecigan, vereinzelt cigan, und ein paar mal cleopian; P<sup>2</sup> überwiegend cigan, ausnahmsweise gecigan; P<sup>3</sup> gecigan, selten cigan; Hy. cigan.
- ira*: P<sup>1</sup> yrre, mehr als drei mal so häufig als grama; P<sup>2</sup> grama mehr als doppelt so oft als yrre; P<sup>3</sup> eorre; Hy. yrre u. grama.
- magnificare*: P<sup>1</sup> gemichian (miclian) und (ge)mærsian, letzteres ein paar mal von P<sup>1k</sup>; P<sup>2</sup> (ge)mærsian, ganz vereinzelt gemichian als pgl. von P<sup>2k</sup> (91,6); P<sup>3</sup> gemichian, aber P<sup>3k</sup> dazu einigemal pgl. gemærsian; Hy. (ge)mærsian.
- mons*: P<sup>1</sup> überwiegend munt, viel seltener dun, letzteres auch einigemal von P<sup>1k</sup>; P<sup>2</sup> überwiegend dun, mehr als 2 mal so häufig als munt; P<sup>3</sup> hauptglossierung fast ausschließlich munt, dagegen P<sup>3k</sup>, meist als pgl. dazu, dun; Hy. dun.
- (prae)parare*: P<sup>1</sup> meist (ge)gearcian, vereinzelt gegearwian und gegyrwan, P<sup>2</sup> regelmässig (ge)gearcian; P<sup>3</sup> meist (ge)gearwian, vereinzelt gearcian; Hy. (ge)gearcian.
- perire*: P<sup>1</sup> häufig forweorðan, wozu ein paar mal als pgl. losian; P<sup>2</sup> hat als regel losian, ganz vereinzelt torweorðan; P<sup>3</sup> hauptglossierung hat rgm. forweorðan, dagegen P<sup>3k</sup> als pgl. dazu losian; Hy. losian.
- salvum facere*: P<sup>1</sup> meist gehelan, einigemal als pgl. dazu die wörtliche übersetzung halne (ge)don; P<sup>2</sup> gehelan; P<sup>3</sup> hauptgloss. meist halne (ge)don, wozu P<sup>3k</sup> oft pgl. gehelan hinzufügt (indessen scheint 108,26 gehelan P<sup>3</sup>, halne don P<sup>3k</sup> anzugehören); Hy. gehelan.
- semita*: P<sup>1</sup> überwiegend pæð, ein paar mal meist als pgl. siðfet oder stig; P<sup>2</sup> pæð; P<sup>3</sup> meist stig, vereinzelt siðfet, aber P<sup>3k</sup> (als pgl.) oft pæð.
- sperare*: P<sup>1</sup> meist gehihtan (seltener hihtan), aber sehr oft auch hopian (häufig als pgl. zu gehihtan); P<sup>2</sup> ganz überwiegend hopian, einigemal truwian, vereinzelt P<sup>2k</sup> gehihtan; P<sup>3</sup> bevorzugt gehihtan, hat aber einigemal als pgl. dazu hopian; P<sup>3k</sup> hopian; Hy. hopian.
- suscipere*: P<sup>1</sup> onfon, vereinzelt underfon; P<sup>2</sup> underfon; P<sup>3</sup> onfon u. underfon; P<sup>3k</sup> hat 106,17 underfon wohl aus onfon korrigiert; Hy. underfon.
- tuberculum*: P<sup>1</sup> überwiegend eardungstow, woneben, oft als pgl., auch geteld u. seltener bur; P<sup>2</sup> rgm. geteld, daneben ein paar mal (meist von P<sup>2k</sup>) eardungstow; P<sup>3</sup> eardungstow; Hy. geteld.
- tribulare*: P<sup>1</sup> gedrefan, seltener (ge)swencan; P<sup>2</sup> gedrefan; P<sup>3</sup> (ge)swencan, aber P<sup>3k</sup> gedrefan. — Viel grösser ist aber das schwanken der glossierung bei dem substantiv *tribulatio*. Auch hier haben P<sup>2</sup> und Hy. in der regel gedrefednes, aber in P<sup>1</sup> kommen neben überwiegendem gedrefednes mehrere andere glossen vor (drefednes, geswencednes, geswinc, geswincenes, geswincfulnes, gedeorf, gedeorfnes, unrotnes) und in P<sup>3</sup>

schwankt die hauptglossierung stark zwischen *geswencednes*, *geswine*, *unrotnes*, *gedrefednes*, *geomornes*, wogegen P<sup>k</sup> *gedrefednes* schreibt.

*virtus*: P<sup>1</sup> überwiegend *mægen*, aber auch recht häufig (meist als *pgl.* zu *mægen*) miht (ein paar mal von P<sup>k</sup>); ausserdem seltener *strengð*; P<sup>2</sup> neben *mægen* ganz überwiegend miht; P<sup>3</sup> meist *mægen*, doch auch miht u. vereinzelt *strengð* u. *mægnðrym*: P<sup>k</sup> hat in der regel miht; Hy. miht.

Wenn es sich auch, wie schon hervorgehoben wurde, meist nur um ein relatives Übergewicht der einen oder der anderen glossierung handelt, geht aus den obigen Zusammenstellungen indessen eine tatsache unzweideutig hervor: die nahe verwandtschaft von P<sup>2</sup> (mittlerer teil des Psalters) und Hy. (Hymnen). Bevorzugte wörter in diesen beiden abschnitten des denkinals sind u. a. *neowelnes*, *seegan*, *tæcan*, *geladung*, *understandan*, *grama*, (*ge*)*mærsian*, *dan*, (*ge*)*gearcian*, *losian*, *gehælan*, *hopian*, *underfon*, *geteld*, *miht*. Und bemerkenswert ist, dass der korrektor im dritten abschnitt des Psalters (P<sup>3</sup>k) für dieselben glossen eine offenbare vorliebe zu haben scheint. — Der erste abschnitt des Psalters (P<sup>1</sup>) zeichnet sich durch eine grössere variabilität der glossierung aus. Neben den in P<sup>2</sup> u. Hy. gebräuchlichen glossen kommen hier teils sonst im LPs. gar nicht auftretende glossierungen vor, teils auch die glossen, die in der hauptglossierung des dritten abschnitts des Psalters (P<sup>3</sup>) die gewöhnlichen sind. Für die überhaupt seltenen zusätze der korrektoren in P<sup>1</sup> u. P<sup>2</sup> lässt sich kaum ein bestimmtes prinzip entdecken.

Noch ein umstand verdient beachtung. Die oben zusammengestellten, in dem letzten abschnitt des Psalters (P<sup>3</sup>) gebräuchlichen glossierungen sind überwiegend solche, die teils überhaupt in den meisten Psaltertexten die gewöhnlichen sind, wie z. b. *evedan*, *leran*, *ongitan*, *yrre*, *gemician*, *munt*, (*ge*)*gearwian*, *forweorðan*, *halne don*, *gehitan*, *onfon*, *mægen*, teils solche, die in der hs. D gewöhnlich sind, wie *deopnes* od. *grund*, *gesannung*, *stig* (die in den meisten hss. vorherrschende glosse) od. *siðfet*, *eardungstow*. LPs. und D haben dabei zwar keineswegs immer dieselbe glosse; doch scheint, wie oben s. 45 hervorgehoben wurde, die hauptglossierung des letzten teils des Psalters in unserem denkmal dem „typus D“ verhältnismässig näher zu stehen als die übrigen abschnitte desselben. — Unter den glossierungen, die oben als für den mittleren teil des Psalters und die Hymnen charakteristisch angeführt wurden, finden sich dagegen mehrere wörter, die auch dem glossator von F geläufig sind, worüber s. 41 f. zu vergleichen ist. — Die in lexikalischer hinsicht an den tag tretende nähere übereinstimmung zwischen dem mittleren teil des Psalters und den Hymnen bestätigt die durch die ausführungen im ersten kapitel gewonnenen resultate; vgl. besonders oben s. 12.

Anm. Indessen kommen erscheinungen vor, die zu dem gewöhnlichen verhältnis zwischen den abschnitten der hs. und auch zu den mutmasslichen grenzen zwischen den abschnitten nicht ganz stimmen. So wird z. b. das überaus häufige *quoniam*, *quia* in den Psalmen 1–62 überwiegend durch „forðan pe“, Ps. 63–98 meist durch „forð pe“, Ps. 99–130 überwiegend durch „forðon pe“ und in den Hymnen meist durch „forðan pe“ wiedergegeben. Doch lässt sich in den Psalmen 62–63 keine veränderung des graphischen charakters der glossierung wahrnehmen.

Eine besondere beachtung verdient die frage nach dem dialektischen und zeitlichen charakter des im Lambeth-Psalter enthaltenen wortschatzes. Zu dieser frage sind zu vergleichen vor allem Jordan, Eigentümlichkeiten des englischen wortschatzes; Wildhagen, Der Psalter des Eadwine von Canterbury, s. 12 ff. und s. 181 ff.; Hecht, Bischof Wærferths von Worcester Übersetzung der Dialoge Gregors des Grossen, Einleitung s. 134 ff.; Deutschbein, Dialektisches in der ags. Übersetzung von Bedas Kirchengeschichte, PBB. 26, s. 169 ff.; Klæber, Zur altenglischen Bedauübersetzung, Anglia 25, s. 257 ff. u. 27, s. 243, 399 ff. — Bei untersuchungen dieser art ist indessen die grösste vorsicht angebracht, damit nicht vorschnelle behauptungen gemacht werden; vgl. Klæber, Anglia 25, s. 260.

Von den zahlreichen bei Jordan behandelten wörtern, die er für ausschliesslich oder doch überwiegend englisch hält, fehlen fast sämtliche im LPs. gänzlich; unser denkmal verwendet bei der wiedergabe der betreffenden latein. ausdrücke in der regel das von Jordan als westsächsisch bezeichnete wort. So enthält der LPs. u. a. folgende glossierungen: *finbrā*: *fnad*; *eructare*: *bealcān* (-ettan, hylcettan); *ecce*: *efne*, *efneuu*; *vendere*: *becepan*, *sellan*; *adversarius*: *widerwinna*, *widersaca*; *odisse*: *hatian*; *interrogare*: *axian*, wozu dreimal die pgl. befriñan, welches wort auch bei Aelfric vorkommt (dagegen fehlt im LPs das einfache frigan); *noceve*: *derian*; (*in*)*justus*, *-ilia*, *justificare*: (*un*)*rihtwis*, *-nes*, *gerihtwisian*; *labor*, *-are*: *geswinc*, (*ge*)*swincan*; *umbra*: *scaedu* (nur einmal — 6,6 — das poet. *deadscafa*). Zu *gaudere*, *exultare* giebt LPs. ganz überwiegend die glossen (*ge*)*faegnian*, (*ge*)*blissian*; doch kommt einigemal *gefeogan* (2,11. 5,12. 15,9. 50,10 — ein paar mal mit der pgl. *blissian*) und zweimal einf. *feagan* (97,8 als pgl. zu *hafetian*, *plaudere*, u. 105,5 mit der bedeutung *lactari* vor). — Latein. *sustinere* wird meist durch (*ge*)*ðolian*, *forðyldigian*, auch durch *forberan* und ein paar andere ausdrücke wiedergegeben. Das verbum *aræfnan* kommt nur 129,3 vor, wo der korr. die pgl. *forðyldiga*] hinzugefügt hat; dazu 123,3 das adj. *unarefnedic* (*intolerabilis*), auch hier mit der vom korr. geschriebenen pgl. *unaberendlic*. Zu *sagitta* hat LPs. überwiegend (14 mal) *flan*, nur 2 mal (7,14. 126,4) *strel*, einmal (56,5) sonst nicht belegtes *heorfla*. — Bei latein. plur. *filii* ist es dem glossator vielleicht nicht immer leicht gewesen zu ermitteln, ob „söhne“ oder „nachkommen“ gemeint war; von vereinzelt ausnahmen abgesehen, lässt es sich als regel aufstellen, dass *bearn* nur für „nachkommen“ gebraucht wird; „sohn“ heisst in der regel *sunn*, *filia* immer *dohtor*. Das wort *cild* glossiert lat. *infans*, *puer*. Regelmässig heisst es *steopcild*, *nie* *-bearn*. — Interessant ist die sehr häufige wiedergabe von *tempus* durch *tīma*; soweit ich mit benutzung von Grimms glossar habe feststellen können, kommt in ABCDHJL nur *tid* vor; auch F gebraucht überwiegend *tid*, nur ein paar mal *tīma*: Vgl. zu diesem worte Jordan, s. 92.

In bezug auf die wörter *seað*, *neosian*, *neowelnes* teile ich die ansicht Jordans, s. 97, 98, 100. Dass in dem verbum *oneardian* (*inhabitare*) die umbildung eines angl. *ineardian* angenommen werden müsste, halte ich trotz des bei Wildhagen, Eadwine Ps. s. 189 f., mitgeteilten materiales nicht für ausgemacht, da bildungen dieser art in interlinearversionen sehr nahe liegen. Ob *acwinan* (*tabescere*, 38,12 — nur im LPs.) mit Jordan, s. 29, als anglisches wort anzusehen ist, scheint mir bei der spärlichkeit der belege keineswegs sicher. — Für *nisi* kommt im LPs. ein paar mal das wohl sicher urspr. anglische *nymde* vor, jedesmal — was besondere beachtung verdient — mit pgl. *butan* (7,13. 118,92). „Möglich ist, dass die zahl der



beleg von *nynde* ursprünglich etwas grösser gewesen ist, da z. b. 123,1. l. 126,1 butan vom korr. auf *rasur* geschrieben erscheint. — Neben *rgm.* „on“ ist ein vereinzelt „in“ (51,10) sicher nur eine nachlässige wiederholung der *latein. praep.* in der glosse.

Für das studium des spätwestsächsischen wortschatzes bieten die ausführungen bei Hecht, a. a. o., s. 134 ff. ein nicht geringes interesse. Bei der vergleichung der aus der 1:sten hälfte des 11. jahrhunderts stammenden redaktion der übersetzung der Dialoge Gregors (= *hs.* H) mit den älteren *hss.* CO treten eine menge von fällen an den tag, wo gewisse dem spätwestsächsischen wohl nicht ganz geläufige wörter der älteren *hss.* durch andere ausdrücke ersetzt worden sind. Viele von den *latein.* wörtern, deren wiedergabe es dort gilt, kommen selbstverständlich auch im Psaltertexte vor. Sehr häufig, wenn auch nicht immer, stimmen die im LPs. gebrauchten glossen mit denjenigen der *hs.* H der Dial. Gregors überein. Einige solche fälle seien hier mitgeteilt. *Lat. augustia*: CO *nearones*, H und LPs. 118, 143 *angsumnes* (ABCEL *nearunis*, DF *angnes*; I hat 106,6. 13 *nearones* in der bedeutung *necessitas*). — *apervire*: CO *ontynan*, H *geopenian*; LPs. hat (*ge*)*openian* 11 mal, *ontynan* (*an-*, *un-*) 5 mal. — *collocare*: CO *gestaðelian*, H *gelogian* (*gerestan*). LPs. hat mehrmals *gelogian* (*gestaðelian* nur mit anderen bedeutungen wie *firmare*, *stabilire*); die übrigen Psaltertexte scheinen das (im Aelfrics Homilien sehr gewöhnliche) wort *gelogian* nicht zu gebrauchen. — *ecclesia*: CO *cyrice*, H *gelaðung*; letzteres, ein bei Aelfric sehr häufig vorkommendes wort, ist auch im LPs. die bei weitem gewöhnlichste glosse zu *ecclesia*, woneben ein paar mal *gesamung* gebraucht wird. In den übrigen Psaltertexten, ausser F, erscheint *gelaðung* nie oder jedenfalls äusserst selten, und auch in F ist *cirice* gewöhnlicher als *gelaðung*. Vgl. zu diesem worte Mac Gillivray, Influence of Christianity on the Vocabulary of Old English, s. 28. — *honor*: CO ar, H *wyrðnynd*; im LPs. stellt zu *honor* überwiegend das in den anderen Psaltertexten ausser F seltene *wyrðnynt*. — *imitari*: CO *onhyrgean*, H *gefeenlæcan*; vgl. dazu den freilich missverständlichen gebrauch von *gefeenlæcan* (*acumulari*) im LPs. 36,1. 7. 8 (DF *onhyrigan*) — *malitia*: CO *hete* od. *nið*, H *yfelnes*; LPs. *rgm.* *yfelnes*. — *numerus*: CO *rim*, H *getel*. LPs. hat meist *getel*, ein paar mal (gewöhnlich als *pgl.* zu *getel*) das auch bei Aelfric vorkommende *gerim*, nie *einf.* *rim*. — *turris*: CO *torr*, H *stypel*; LPs. überwiegend (3 mal) *stypel*, daneben einmal (121,7) vom korr. *torr*. — Die *hs.* H ersetzt oft älteres *ofdune* durch *nyðer*; LPs. gebraucht *rgm.* *niðer*. — Aber z. b. zu *modicus*, wo CO *medmicel*, H *gehwæde* (od. *litel*) gebraucht, hat LPs. 36,16 *medmicel* (= DEH: *lytel* ABCJ, *gehwæde* F); doch 41,7 hat von allen Psaltertexten LPs. allein *gehwæde*.

Einen durchaus spätwestsächsischen charakter haben im LPs. die verbalabstrakta auf *-nes* (*-nys*); vgl. Jordan a. a. o., s. 101 f., u. Weyhe, Zu den ae. verbalabstrakten auf *-nes* und *-ing*, *-ung*, s. 9 f. Sehr zahlreich sind im LPs. die bildungen vom *part. praet.* der schwachen verba, wie *tobrædnednes*, *tobrytednes*, *acennednes*, *gecwemednes*, *toewescednes*, *todælednes*, *todræfednes*, (*ge*)*drefednes*, *gefyllnednes*, *forgegednes*, *hryrednes*, *behydednes*, *alesednes*, *gemenednes*, *gemetednes*, *gerecednes*, *forscrænednes*, *onasædednes*, *forspillednes*, *streednes*, *geswencednes*, *getrymednes*, *awyrgednes*, *gewemmednes*, *awændednes*. Zweideutig ihrer entstehung nach sind bildungen wie *andetnes*, *onbryrnednes*, *endebyrnednes*, *gehaeftnes* (*dancben gehæftednes*), *gescyldnes*, *foresetnes*, *gescendnes*. Ein gemeinwests. wort ist *gecyðnes*, häufig im LPs., wo indessen einmal auch die sonst nirgends belegte bildung *gecyðednes* auftritt.

Das wort *gehyrnes*, das ein paar mal im LPs. vorkommt, ist auch sonst im westsächsischen belegt. Überhaupt zeigen die wörter auf *-nes* im LPs. eine auffallende ählichkeit mit den entsprechenden bildungen in Aelfrics Homilien, worüber vgl. Weye, s. 10.

Was im übrigen den wortschatz des LPs. betrifft, ist es selbstverständlich, dass unter den zahlreichen, z. t. sehr seltenen wörtern unseres denkmals solche vorkommen sollen, die bisher nicht in denkmälern von sog. „strengwestsächsischem“ charakter angetroffen worden sind. Bemerkenswert ist aber, dass auch unter nicht ganz gewöhnlichen ausdrücken eine stattliche reihe von wörtern sich aufweisen lässt, die bei dem klassiker des späteren westsächsisch, Aelfric, und zwar in so guten Aelfrictexten wie den Homilien (ed. Thorpe) und der Lateingrammatik vorkommen. Angeführt seien z. b. *abylignes*, *geabylgan*, *æmelnes*, *æswicung*, *adswaru*, *blacung*, *celing*, *cynegyrd*, *dægrīna*, *dymhofe*, *efenhlytta*, *on emtwa*, *frumwæstm*, *forægagan*, *hæftnung*, *harung*, *hefigtyme*, *bræmman*, *onhrop*, *medgylda*, *gereonian*, *stanclud*, *geedstaðolian*, *gedæslie*, *geuferian*, *ungel*, *wanspedig*, *gewitlyst*. Viele von diesen wörtern kommen, soweit ich es habe kontrollieren können, in den anderen ae. Psaltertexten nicht vor.

Zusammenfassend lässt sich behaupten, dass der Lambeth-Psalter allerdings nicht ganz frei von wörtern ist, die dem strengwestsächsischen überhaupt fremd sind und die vielleicht aus irgend einer vorlage stammen; im grossen und ganzen trägt aber der wortschatz unseres denkmals ein entschieden spätwestsächsisches oder jedenfalls südonglisches gepräge.

## V. Bemerkungen zur lautlehre des Lambeth-Psalters.

Dass die sprache des Lambeth-Psalters ihrem grundcharakter nach spätwestsächsisch ist, dürfte auf den ersten blick einleuchten. Bei solchem sachverhalt würde es sich kaum verlohnen, eine vollständige und ausführliche lautlehre des denkmals auszuarbeiten, um so weniger als ja das Glossar zu meiner ausgabe des textes die zahl der belege sämtlicher wörter und wortformen angiebt und somit jedem benutzer desselben die möglichkeit geboten wird, ohne grossen zeitaufwand etwaige statistische zusammenstellungen zu speziellen punkten der lautlehre zu machen. Ich werde mich daher im folgenden hauptsächlich auf eine etwas eingehendere behandlung einiger erscheinungen aus dem gebiete der lehre von den hochtonigen vokalen beschränken, die für die kenntnis der spätaltenglischen schriftsprache von grösserem interesse sind. Dabei wird, im anschluss an die ausführungen oben s. 10 ff., auch zu prüfen sein, inwiefern verschiedene abschnitte der Lambethglosse mehr oder weniger scharf hervortretende eigentümlichkeiten aufweisen. Eine ganz besondere aufmerksamkeit verdienen selbstverständlich solche orthographische abweichungen von dem sog. strengwestsächsischen normaltypus, welche auf eine beeinflussung seitens sächsischer volksmundarten oder nichtsächsischer dialekte hindeuten könnten.

Anm. Der kürze halber werde ich, wo in ableitungen, zusammensetzungen u. s. w. von demselben stammworte ein und dieselbe erscheinung hervortritt, einfach das stammwort mit einem „etc.“ nebst der gesamtzahl der belege angeben. Die wiederholte durchmusterung des textes hat in einigen fällen kleine korrekturen der zahlenangaben des Glossars ergeben. Wo die grammatische form eines beleges kein besonderes interesse hat, wird nicht selten von subst. u. adj. der nom. sing. (mask.) und von verben der inf. angegeben. Kursiv gedruckte ziffern bezeichnen, dass der betreffende beleg mutmasslich von einem korrektor geschrieben ist. Die beispiele werde ich, dem gebrauche der hs. gemäss, ohne irgend welche diakritischen zeichen anführen. Ferner werde ich regelmässig das zeichen *ð* gebrauchen, auch wo die hs. *þ* hat. Für die verschiedenen abschnitte des LPs. gebrauche ich die oben s. 50 angegebenen bezeichnungen.

Wie in altenglischen texten überhaupt der fall ist, herrscht im LPs. in der schreibung nur verhältnismässig selten eine vollständige regelmässigkeit und konsequenz. Wo indessen neben hunderten von fällen einer regelrechten schreibung nur ein paar oder wenige belege mit abweichender form auftreten, hat die sache überhaupt keine prinzipielle bedeutung. Erwähnt sei z. b., dass die sog. tonerhöhung des *a* normalerweise im LPs. als *æ* auftritt; indessen kommen ganz vereinzelt fälle mit der schreibung *e* vor, wie

*hredlice* 6,11; *westm* etc. 1.3, 51,10, 66,7 (*westm* etc. 19); *gers* 146,8 (*gers* etc. 10) und ein paar andere belege. — Wg. *a* vor nasal erscheint im LPs. normalerweise als *a*; doch kommen einige fälle der schreibung *o* vor, wie *londe* 105,7; *ygiondenn* 105,21; *wonne* 14,2; *wongas* Hy. 5,25; *gesonunian* 3 u. *atsonne* 1 neben häufigem *gesamnian*, *samod*; so auch *wonig* etc. 4 neben *wonig* etc. 32 (*wonig* s. u. *i*-umlaut). Zu bemerken ist, dass die belege mit *o* sich auf verschiedene abschnitte des textes verteilen. Dagegen lässt sich konstatieren, dass die formen *hæenne* 4, *ðanne* 17 zum allergrössten teil dem abschnitt P<sup>1</sup> angehören, wo indessen auch die schreibungen *hæanne*, *ðanne* und *hwonne*, *ðonne* (letztere die im LPs. überhaupt am häufigsten belegte form) vorkommen. Auch die wenigen belege (i. g. 4) von asm. *ðene* (neben häufigem *ðane* und *ðone*) kommen in P<sup>1</sup> vor. Die formen *forðan* und *forðon* sind beide sehr häufig, doch so, dass *forðan* in Ps. 1—62 und in den Hymnen vorherrscht (nur in Ps. 44—52 ist *forðon* daneben recht häufig), wogegen die hauptglossierung von Ps. 98—150 (in Ps. 63—97 wird das wort kaum gebraucht, vgl. oben s. 53) *forðon* die regel ist (der korrektor aber gebraucht meist *forðan*). — Für wg. *e* kommt neben der regelmässigen schreibung *e* ganz vereinzelt *æ* vor, wohl meist in der nachbarschaft eines *r* oder *w* (vgl. *Bülbring*, Ae. Elementarab. § 92 anm. 1 und *Cosijn*, Aws. Gramm. § 20); so *sprecað* 93,4; *spærende* 108,2 (neben 41 formen mit *e* von demselben verbum); *ewæst* 40,3 (44 *e*-formen); *gematfested* 48,21; ferner die sonderbare schreibung *hrægnas* (*pluvias*) 104,2 neben sonstigem *ren* (5), und *foræwonne* 122,4 (5 belege mit *e*, 1 mit *a*); schliesslich sind zu erwähnen die *æ*-formen von *stre(g)dan*: 3. sg. (*geond*, *to*)-*stræt* 147,18 (2) neben imp. sg. *tostræd* 11,4 (dagegen rgm. *e* in den 6 belegen von *ætredan*). — Für kurzes und langes *i* wird nicht selten *y* geschrieben, wobei indessen die fälle mit *i* die grosse mehrzahl bilden und zahlreiche häufig belegte wörter überhaupt nur mit *i* auftreten. Es ist nicht leicht, irgend welche regel für die schreibung mit *y* zu entdecken. Höchstens liesse sich behaupten, dass für kurzes *i* die schreibung *y* öfter als sonst auftritt, wo (wenn auch nicht immer strengwestsächsisch) *u/o*-umlautsbedingungen nahe liegen, und dass labiale umgebung vielleicht einen gewissen einfluss ausübt, wenn auch sehr zahlreiche wörter mit *w* vor *i* rgm. nur mit *i* belegt sind. Schwierig ist es auch, in dieser hinsicht eine verschiedenheit der einzelnen abschnitte des LPs. zu konstatieren. Doch sei erwähnt, dass das überaus häufig vorkommende *siwe* etc. in P<sup>1</sup> und P<sup>2</sup> meist mit *i* geschrieben wird, in P<sup>1</sup> und den Hymnen (sowie in P<sup>k</sup>) dagegen überwiegend mit *y*. Im gegensatz dazu kommen nicht selten *y*-schreibungen von *idel* etc. in P<sup>1</sup> und P<sup>2</sup>, nicht aber in P<sup>3</sup> vor. — Nur ganz ausnahmsweise steht *e* für wg. *ü*: *wæteredrana* 41,3 (korrigiert aus *-ædrana*) neben *æd(d)re* 5; *nædran* 57,5 neben *næd(d)re* 8; dazu in weniger betonter stellung *wæstumbere* 2 (*-bere* etc. 6), so auch das vereinzelt *gewylnberode* 1. — Neben zahlreichen belegen mit *eo* erscheint im abschnitt P<sup>1</sup> dreimal *io* für wg. *eu*: *liot* 35,10 (2) gegen *leot* etc. 26, und *diopnyssa* 32; neben *deop* etc. 15. Ob in der schreibung *io* kentischer schreibgebrauch mit im spiele ist, bleibt bei der überaus geringen zahl der belege unsicher. — Auf dem gebiete der brechungen herrscht im LPs. überhaupt gemeinwestsächsischer gebrauch. Nur ein paar mal kommt ungebrochenes *a* vor *l* + kons. vor: *alderas* 1 (*ealdor* etc. 30), *baldice* 1; ausserdem *salm* etc. 3 neben *sealm* 19 (und selbstverständlich *saltere*, *palmtræow*). Vor *r* + kons. ist a rgm. gebrochen ausser in dem namen *silharæan* 5. Über *gærcian* neben *gærcian* vgl. unten. Neben *ea* kommt vor *h* einigemal monophthongierung (*æ*, *e*) vor, worüber unten gehandelt werden soll. Die übrigen brechungen verlangen keine bemerkung.

Fälle, wo es sich nicht um rein lautliche erscheinungen handelt, sondern um analogische übergriffe des einen oder des anderen vokaltypus innerhalb der wortbiegung, sollen, soweit dieselben von interesse sind, bei der behandlung der flexionslehre zur besprechung gelangen.

Die fragen, auf welche ich im folgenden ausführlicher eingehen werde, fallen ins gebiet des *i*-umlauts, des *u/o*-umlauts, der *w*-einflüsse und der palatalwirkungen. Es sollen zunächst die tatsächlichen verhältnisse im LPs. dargestellt, und sodann in einem zusammenhange die wichtigsten erscheinungen näher geprüft werden.

I. Zum *i*-umlaut im Lambeth-Psalter.1. Der umlaut eines *a* vor nasal.

Neben dem im ws. vorherrschenden umlautsvokal *e* ist im LPs. *æ* sehr häufig belegt. Dabei gestalten sich aber, wie schon oben s. 10 f. angedeutet wurde, die verhältnisse in verschiedenen teilen des denkmals recht verschieden. Die sache verdient eingehender dargelegt zu werden.

Von den in betracht kommenden wörtern sind einige im LPs. nur mit *e* belegt. Bisweilen handelt es sich um wörter, die überhaupt nur ein oder ein paar mal im LPs. vorkommen, wie *ent* 18,6; *forglendrad* 43,25; *bespreng* 50,9; *meinnene* 85,16; *beclenton* 104,19; *eardbegenga* (-*begengnes*) 119,3. e; *nennwð* 146,4; *mennisc(nys)* Hy. 15,35. 36. 38. Aber auch ein paar häufig belegte wörter treten nur mit *e* auf: *fremede*, *alfremed* etc. (12 mal) und *fremnan* etc. (17), und zwar beide in verschiedenen teilen der hs. (P<sup>11</sup>, P<sup>2</sup>8, P<sup>3</sup>6, Hy. 1—14 : 2, Hy. 15 : 2).

Von der weitaus grössten mehrzahl aller belegten wörter kommen im LPs. fälle mit *e* und mit *æ* vor. Hierher gehören: *gremian* etc. (12 *e*—4 *æ*); *wennan* etc. (14 *e*—2 *æ*); ds. u. nap. *men(n)* etc. (16—2); *fenn* (1—3); *denu* etc. (4—1); *adenian* etc. (14—1); *cennan* etc. (18—2); *bend*, *lendan* etc. (4 *e*—5 *æ*); dabei sind von dem verbum nur formen mit *æ* belegt; *gehende*, *-an* (3—1); *ende* etc. (27—15); *lendenu* (4—1); *elelendisc* (3 *e*) und *inlende* (2 *a*); *sendan* etc. (30 *e*—6 *æ*); *-wendan* etc. (34—20); *sendan* etc. (15 *e*—13 *æ*); daneben 17 mal *y*, worüber unten gehandelt werden soll); 3. sg. prs. *stent* etc. (3 *e*—3 *æ*); *engel* (11—2); *feng* (1—1), dazu *andfeng* etc. (5 *e*); *leng*, *gelengan* etc. (3 *e*—3 *æ*); *gemengan* etc. (4—1); *tynstrengre*, *-ed* (1—2); *strengð* (16—17), dazu komp. *strengra* (1 *e*); *drenc*, *drencan* etc. (5 *e*—2 *æ*); *-sencan* (3—3); *tostencan* etc. (8—21); *swencan* etc. (24—3); *ðencan* etc. (4—1).

Einige wörter sind nur mit *æ* belegt. Meist sind es wieder ganz selten vorkommende wörter, wie *længten* 73,17; *hræmde* 77,31; *awened* 130,2; *ðunwængum* 131,5; *cæmpa* (cēmpa) Hy. 4,4. 5,18. Etwas häufiger belegt sind *scæncan* etc. 35,9. 59,5. 68,22 und *forserwencan* 16,13. 17,49. 36,31. 40,10. 139,5. *II*,14. — Eine sonderstellung nimmt *mænig* etc. (neben *manig*, *monig*, s. oben s. 58) ein, indem hier bei *i*-umlaut rgm. *æ* erscheint (24 mal); dazu *meniu* 43,13. — Gemeinwests. ist das *æ* in *barnan* etc. (2), vgl. Sievers, Afs. Gr. § 89, a. 4.

Falls *mænig* nicht mitgerechnet wird, stellt es sich heraus, dass die fälle mit *æ* etwa 32 2/3%, also fast 1/3 aller belege vom umlaut eines *a* vor nasal im LPs. bilden (mit *mænig* ca. 36 2/3%).

Die prozentverhältnisse der belege mit *æ* und *e* weichen aber in den verschiedenen teilen der hs. voneinander beträchtlich ab (ich lasse hier wieder *mænig* ausserhalb der zählung). Für P<sup>1</sup> sind die *æ* kaum 13 2/3% aller fälle, für P<sup>2</sup> aber ca. 65 2/3%; für P<sup>3</sup> (hauptglossierung) nur ca. 9 2/3%; für Hymn. 1—14 beinahe 70 2/3%; Hy. 15 hat dagegen nur *e*. Der korrektor in P<sup>3</sup> (= P<sup>3</sup>k) schreibt etwas häufiger *æ* als *e*. — P<sup>1</sup> und ganz besonders die hauptglossierung von P<sup>1</sup> und Hy. 15 zeichnen sich somit durch ein entschiedenes überwiegen von *e* aus. Dagegen bilden in P<sup>2</sup> und in Hy. 1—14 die fälle mit *æ* etwa 2/3 aller belege.

Wie aus dem oben mitgeteilten verzeichnis hervorgeht, gestaltet sich bei den einzelnen wörtern das zahlenverhältnis zwischen den *e*- und den *æ*-belegen recht verschieden.

Dieses beruht hauptsächlich nur auf der grösseren oder geringeren zahl von belegen des wortes, die auf den einen oder den anderen teil des denkmals fallen. Dass eine bestimmte lautliche umgebung die eine oder die andere schreibung begünstigte, lässt sich kaum konstatieren. Höchstens wäre man geneigt, ein grösseres überwiegen der *e*-schreibungen in offener als in geschlossener silbe anzunehmen; vielleicht ist ausserdem vor *m* die relative zahl der belege mit *e* grösser als vor *n*. Doch ist dies wahrscheinlich nur ein zufall. — Eine interessante verteilung der *e*- und der *æ*-fälle auf verschiedene abschnitte der hs. zeigt das gewöhnliche wort *strengð* (*strenčð*) dessen belege deshalb hier der reihe nach aufgezählt werden mögen: mit *e*: 17,2. 3. 40. 20,14. 27,8. 28,11. 30,1. 37,13. 38,11. 42,2. 45,1; mit *æ*: 58,10. 17. 59,9. 60,4. 67,7. 36. 89,10. 92,1; mit *e*: 117,14. 135,15. 137,3. 144,6. 146,10; mit *æ*: Hy. 1,3. 2,9. 3,7. 14. 4,2. 7. 17. 5,3. 27.

ANM. Es wurde oben hervorgehoben, dass *manig* etc. offenbar eine ausnahmestellung einnimmt, indem hier in der umgelauteten form nur *æ* erscheint. Das einfache adjektiv tritt im LPs. durchaus überwiegend in der gestalt *manig* auf (23 mal in verschiedenen teilen der hs.); daneben 1 mal *monig* 118,17 und 1 mal *mæniç* 21,12. In den ableitungen *manigfeald*, *manigfealdnys*, *manigfealdlice*, *gemaniçfyldan* (*-fealdian*) kommt dagegen *mæniç*-sehr häufig vor; i. g. tritt in diesen wörtern *manig*-9 mal, *monig*-3 mal, *mæniç*-23 mal auf. Dazu *mæniç* 43,12. Eine scharfe verteilung der verschiedenen formen auf die einzelnen abschnitte des denkmals lässt sich nicht beobachten. Doch ist *mæniç* der hauptglossierung von P<sup>1</sup> wohl fremd; die wenigen fälle dieser form scheinen ein vom korrektor aus a hergestelltes *a* aufzuweisen. Der grösste teil der belege mit *æ* gehört dem abschnitt P<sup>1</sup> an. — Eigentümlich ist *stryngum* (chords) 150,4; vgl. damit die adj. formen *tynstrengum* 32,2 und *tynstrengedum* 91,4. 143,2. Bosworth-Toller giebt nur die form *streng*. Ein übergang *e* > *i* (vgl. Morsbach, Me. Gramm. § 109) kann in ae. zeit nicht angenommen werden; schwer ist es ebenfalls an irgend welche sog. umgekehrte schreibung zu denken. Ein *o*-stamm *string* ist soweit mir bekannt nirgends belegt. Es handelt sich vielleicht hier nur um eine nachlässige schreibung.

## 2. Umlaut des *o*.

Der *i*-umlaut eines *o* ist normalerweise *e*: *dehter* 1, *efes* 1, *ef(e)stan* etc. 4, *ele* etc. 14. Neben *meryen* 5,4. 58,17 kommt die schreibung *mærgen* 54,18. 56,9 vor; vgl. den umlaut des *ö*.

ANM. In diesem zusammenhange seien die interessanten formen *woolene* (*nube*) 77,14 und *woelenu* (*nubes*) Hy. 8,9 zur diskussion vorgenommen. Daneben kommen im LPs. die formen *woelnu* 17,3. 76,3. 96,2 und *woelnum* 17,12. 35,2. 56,11. 67,33. 77,23 vor. Die erwähnte stelle in Hy. 8,9 ist der einzige beleg dieses wortes mit *eo* bei Bosw.-Toller. Ein in den wörterbüchern von Sweet und Hall angeführtes *welen* = *woelen* scheint nicht belegt zu sein; vgl. auch Sievers § 243 anm.: „Nur unsicher belegt ist ein umgelauteter plural *welenu*“. Indessen kommen *eo*-formen auch sonst ein paar mal in mir bekannten ae. quellen vor. So im Cambridge Psalter 17,12 *woelenum* und 17,12 *woelenu*; sonst scheint das denkmal rgm. (etwa 12 mal) *woelen* zu gebrauchen. Die übrigen ae. Psalterglossen, soweit diese mir zugänglich waren, haben ebenfalls nur die form *wolen*. Ferner kommen in der hs. W von Aelfrics Grammatik u. Glossar zweimal formen mit *eo* vor; vgl. die variantenangaben in der ausgabe von Zupitza zu s. 53,8 und s. 306,3 und die Diss. von Brüll, s. 15. Diese hs. (aus der Kathedralbibliothek zu Worcester) stammt indessen aus dem 12. jahrh. (s. Brüll s. 3) und die betreffenden formen sind wohl sicher nicht dem original zuzuschreiben.

Wie sind nun die formen *woelene*, -u des LPs. zu erklären? Die formen stehen in den abschnitten P<sup>2</sup> und Hy. 1—14, die ja in vielen punkten übereinstimmungen aufweisen. P<sup>2</sup> hat daneben (vgl. oben) auch mehrere belege mit *o*, welches im abschnitt P<sup>1</sup> die regel ist. Es liegt nun sehr nahe, in der schreibung *eo* eine sog. umgekehrte schreibung zu sehen. Da die gruppe *weo* im späteren ae. in grosser ausdehnung zu *wo* wird, wobei aber sicher oft nur traditionell an der schreibung *weo* festgehalten wird, wäre es keineswegs unerwartet, einigemal *weo* auch für älteres *wo* zu finden. Ein *weo* für *wo* durch umgekehrte schreibung liegt

vor in *weormeynna* 90,13 neben *wym* 21,7; *wyrmeynna* 139,4; vgl. Bälbring § 280 anm. Zu bemerken ist auch, dass neben dem rgm. (*ge*)*weorhte* (38 mal) die form (*ge*)*weorhte* im LPs. 13 mal vorkommt, darunter 11 mal in den miteinander verwandten abschnitten P<sup>1</sup> (67,23. 77,12. 94,8 und wohl hierher auch 97,1), P<sup>2k</sup> (113,2. 134,8. 138,12) und Hy. 1,7. 4,23. 5,20. 6,3. Auch hier handelt es sich vielleicht um eine umgekehrte schreibung, wenn auch analogische beeinflussung seitens des subst. *weore* sehr nahe liegt und mir wahrscheinlicher vorkommt; dieses wort hat in den betreffenden abschnitten des LPs. rgm. die form *weore* (fällt falle vor *wore* kommen in P<sup>1</sup> vor). In P<sup>2</sup> und Hy. 1—14 wird rgm. *weoruld* (nie *weoruld*) geschrieben. Hat der schreiber in den zuletzt erwähnten worten trotzdem schon *wore*, *weoruld* gesprochen, liesse, es sich ja denken, dass er auch ein paar mal *weore* für gesprochenes *weoren* geschrieben hätte. Freilich fehlt es in unserem denkmal sonst an belegen mit *weo* für älteres *wō* (doch sind die in betracht kommenden wörter überhaupt wenig zahlreich) und die regelmässigkeit der schreibung *weore*, *weoruld* in P<sup>2</sup> u. Hy. 1—14 macht die annahme einer aussprache mit *weo* etwas gewagt. Jedenfalls ist aber die erklärung der formen *weolene*, -u durch umgekehrte schreibung möglich und bietet vielleicht weniger schwierigkeiten als andere erklärungsversuche.

Doch möchte ich auch an eine andere möglichkeit erinnern. Es liegt nahe, *weolene*, -u mit dem ne. worte *welkin* zusammenzubringen, dessen älteste belege man in einigen frühne. formen mit *eo* hat entdecken wollen. Solche formen kommen in der Ancr. Riwle vor (vgl. Ostermann, Bonner Beitr. 19, s. 20); so auch in texten der sog. Katherinegruppe (s. Stodtes Diss. s. 22), in beiden denkmalern je zweimal in der gestalt *weolene*. Ferner ist dieselbe form in der älteren Layamonhs. zu finden (s. Lucht, Palæstra 49, s. 36). Es giebt sodann im me. belege mit dem stammvokal *e* (vgl. Stratmann-Bradley); schon in der mittelkelt. Evangelienhs. Hatton 38 steht Matth. 17,3 *brihtwelean*. Alle diese formen sind meist als umlautsformen — zunächst mit dem laute *ō* — erklärt worden, mit alter abstufung des suffixes; vgl. Morsbach, Me. Gramm. § 120 a. 1, Bälbring in Bonner Beitr. 15, s. 132 sowie Ostermann, Stodte und Lucht in den zitierten schriften. Diese auffassung, die viel wahrscheinlicher ist als die von Sweet, HES. § 660, und Kaluza, Hist. Gramm. II, s. 32 beforwortete, trifft wohl in bezug auf die vorgeschichte von ne. *welkin* das richtige. Eine gleichstellung der form *weolene* im LPs. mit der gleich geschriebenen form in Ancr. Riwle liegt freilich sehr nahe, ist aber nicht frei von schwierigkeiten. Wir hätten es hier mit dem einzigen falle zu tun, wo im LPs. der *i*-umlaut eines (kurzen oder langen) *o* einen *ō*-laut aufwies, denn, falls es sich um einen *e*-laut handelt, würde man wohl *welcen* erwarten. Dass der umlaut eines *o* in diesem einen falle als (*eo* =) *ō* bewahrt geblieben wäre, könnte auf einem die rundung erhaltenden einfluss des *w*- beruhen.

Es sei mir erlaubt, auf eine dritte, freilich sehr wenig wahrscheinliche, aber immerhin denkbare erklärung der form *weolene* hinzuweisen. Könnte es sich in *weolene* — *weolene* vielleicht nicht um suffix-, sondern um stammablaut handeln: *welcen* — \**welcen*? Kluge, Etym. Wb. verbindet „wolke“ mit „welk“ (urspr. = feucht). Die ae. form *welcen* hätte dann regelrecht im ws. u. kent. *eo* durch brechung des *e* vor *l* + kons. Freilich ist die annahme einer solvil ich weiss sonst nicht bezugten stammform des substantivs bedenklich. Auch würde man wohl in Ancr. Riwle u. Kath. Gruppe am ehesten eine form mit *e* durch ebung erwarten; indessen ist die möglichkeit einer rundung zwischen *w* und *l* wohl nicht ausgeschlossen.

### 3. Umlaut von *ō*.

Der umlaut eines *ō* ist im LPs. in der regel *ē*. Die zahl der belege dieses umlauts-*ē* beträgt ca. 550.

Neben *ē* kommt etwa 25 mal *æ* als umlautsvokal vor. Die belege sind: *bæc* 39,8 (neben *bec* 1); *sæcan* etc. 60,8. 68,7. 69,8. 70,13. 24 (neben 38 *e*, darunter zahlreiche belege in P<sup>2</sup>); *ahtspæde* 103,24 (*spæd* etc. 11); *stæfgefæg* 70,16; *sweæg* etc. 76,18. 146,7 (*sweæg* etc. 11); *in-færde* 25,1 (*feran* etc. 9); *wæstene* 94,9 (17 *e*); *gemættan* 84,11 (24 *e*); *ædelas* 95,7 (1 *e*); 3. sg. *darð* 67,7. 26 (20 mal *e* in *dest*, *deð*); *ahtan* 7,2. 68,8. 100,8. 108,31. 141,7 (21 *e*); *hwæne* 8,6; *wæ-nunga* 123,4 (*wenan* etc. 16); endlich (vielleicht mit kürzung) *gebætsad* 71,16; *blætsungum* 20,4 (neben mehr als 80 belegen mit *e*) und *gedræfde* 76,17 (neben *drefan* etc. 95). Die meisten

der angeführten belege (15) gehören dem abschnitt P<sup>2</sup> an. Das auftreten des  $\bar{a}$  ist etwas durchaus sporadisches; fast überall stehen neben den  $\bar{a}$ -schreibungen zahlreiche belege mit dem gewöhnlichen  $e$ . Ein einfluss der lautlichen umgebung des vokals lässt sich nicht beobachten.

#### 4. Umlaut von $u$ und $\bar{u}$ .

##### a) Umlaut von $u$ .

Der  $i$ -umlaut eines  $u$  ist im LPs. normalerweise  $y$ . Von zahlreichen wörtern sind überhaupt nur  $y$ -formen belegt; solche formen zählen nach hunderten.

In nicht geringer ansdehnung erscheint aber im LPs.  $i$  für oder gewöhnlich neben einem umlauts- $y$ . Die hierher gehörigen fälle verdienen eine genauere betrachtung, wobei auf den charakter der lautlichen umgebung achtgegeben werden muss.

Durchaus überwiegend steht in allen teilen der hs.  $i$  vor  $ht$ : *drihten* (sehr häufig), *hiht* 20, *hihtan* etc. 48 (daneben 3 mal *hyhtan* 36,40, 41,6, 111,7); (*gehihtsum* etc. 19. Neben *hihtan* 77,40, ss. Hy. 6,23 steht *tyhtan* 77,38. Hy. 6,14 (also  $i$  und  $y$  in denselben Ps. u. Hy.). Im ganzen steht also vor  $ht$  überaus häufig  $i$  und nur 5 mal  $y$ .

Einen stark entrundenden einfluss hat offenbar auch ein nachfolgendes  $ng$ . Nur  $i$  hat *hingrian* 5; so ist auch die kurzform *cing* (*king*) 9 mal belegt, *kyng* nur 3 mal. Bemerkenswert ist, dass die längere form *cyning* 59 mal  $y$ , nur 3 mal  $i$  aufweist. Fast alle formen mit  $i$  (sowie überhaupt alle kurzformen) kommen in P<sup>2</sup> und in Hy. 1—14 vor; doch weisen diese abschnitte auch andere formen des wortes auf. Rgm. mit  $y$  erscheint *syngian* etc. 8, vielleicht im anschluss an *synn*. — Vor  $sc$  (nur ein wort belegt) überwiegt  $i$  (?) in *hiscan* etc. 5,7, 32,10, 41, 11, 43,17 neben *hyscan* 2,4, 36,13, 79,7.

Sonst überwiegen, wo fälle sowohl mit  $y$  als mit  $i$  belegt sind, die  $y$ -schreibungen. So vor  $g$  (*cg*): *hrycg* etc. 8 (in verschied. teilen der hs.), *hricge* 20,13; *hyrgan* etc. 7, *ymbhydig* 1 u. *ingehyd* 7 (mit ausfall des  $y$  und dehnung des vokals), *ingehygdnes* 1, *ymbhigidyssum* 13,11. — Vor  $c$  (*ce*) steht  $y$  in *ofðryccendra* 88,13;  $i$  in *ofðricetan* 17,6. Nur mit  $y$  belegt ist *gebyrce* 105,23. — Vor  $lg$  steht  $y$  in *fylgan* etc. 3;  $y$  neben  $i$  in *æbylga* etc. ( $y$  6 mal,  $i$  nur in *æbilignesse* 84,4). — Nur  $y$  haben *byrgen* 6, *bebyrgan* 1; neben ds. *byrig* 1 steht *birig* 30,22. — Neben *wyrhta* etc. 1 steht *-wirhta* 2,9 (2 mal); nur mit  $y$  belegt sind *wyryht* 1, *fyrhtu* 4. Das verbum *wyrcan* ist 53 mal mit  $y$  (nie mit  $i$ , über  $e$ ,  $eo$  s. u.) belegt. — Nach  $sc$  kommt ein paar mal  $i$  vor, indem *scyld*, *unscyldig* etc. neben 9  $y$ -belegen 2 belege mit  $i$  aufweisen (7,9, 9,29); nur  $y$  haben *forseyttan* 1, *scyttels* 1, *scyfe* 1. — Von ganz sporadischen  $i$ -schreibungen seien noch angeführt: *didest* 9,5 (*dyle* etc. 60); *gillas* 24,7 (*gyllt*, *uqylltan* etc. 21); *gefylsta* 26,9 (*gefylsta*, *fylstan* 10); *astirod* 12,5 (*styrian* etc. 45); *grimetodon* 34,16 (*grymetian* etc. 4). Schliesslich ist zu erwähnen *ahlinnað* 23,9 neben *tohlyinnað* 23,7 (mit unetymologischem  $h$ ; vgl. BT. Supplement s. v. *álynian* und Napier OEG. s. 31). Beachtenswert ist, dass die in diesem stücke erwähnten belege mit  $i$  fast ausnahmslos dem abschnitt P<sup>1</sup> angehören.

Zusammenfassend lässt sich konstatieren, dass vor  $ht$ ,  $ng$  (und vielleicht  $sc$ ) die entrundung  $y > i$  im LPs. vorherrscht; sonst wird in der weitaus überwiegenden mehrzahl aller fälle  $y$  geschrieben.



Es bleibt aber noch eine erscheinung zu besprechen, die ein grösseres interesse darbietet. In einigen, freilich wenig zahlreichen und durchaus sporadischen fällen erscheint als umlaut des *u* der vokal *e*. Die betreffenden belege sind folgende: 3. sg *dæde* etc. 17,20. 14; plur. *dedon* 13,3. 43, 18; opt. *dæde* 35,4; vgl. Sievers § 429 a. 1; *ymbtremedum* 17,6 (neben *trynman* etc. 47); *begerde* 17,33 (*gyrdan*, -el 10); *gemente* 104,9 (*gemyntan* 1); *ðrensel* 88,30 (*ðrym* etc. 10); *ymbhæverft* 95,13 (-*hævrft* 36); *wyrðment* 98,4 (-*nynt* 5); *eudeberdnesse* 109,4; -*byrdian* etc. 2). In den zuletzt erwähnten fällen, wo es sich um einen zweiten zusammensetzungsteil handelt, mag geringere betreuung mit im spiele sein; dieses ist wohl sicher der fall in dem häufigen *cyrræn* 20 neben -*ryn* 15, wo ja im ae. überhaupt *e* sehr gewöhnlich ist. Vereinzelt erscheint *emhwyrfte* 11,9; *embtrymð* 48,6 neben häufigen *ymb*-. Nur *e* hat LPs. in *wylsprengas*, -um 17,16. 41,2. Schliesslich ist zu erwählen *wercendum*, -e 80,24. 43,2 neben *wyrcan* etc. 53. — Es verdient vielleicht beachtung, dass die meisten belege mit *e* dem abschnitt P<sup>1</sup> (sehr zahlreich sind dieselben im Ps. 17) angehören.

Anm. Umgekehrte schreibung liegt vor in *weornwynna* 90,13 neben *wyrm* etc. 21,7 139,4; vgl. *u*-einflüsse. In 3. sg. prs. *weorcð* 135,4 neben *rgm. wyrcan* könnte dasselbe der fall sein, falls nicht vielmehr einwirkung von *weorc* anzunehmen ist. Eigentümlich ist die schreibung *næðeorlu* 113,6 (vgl. noch das sonderbare *wageortes* 61,0), wo jedenfalls schwache betreuung wahrscheinlich ist.

#### b) Umlaut von *ū*.

Dieser umlaut ist im LPs. in der regel *ȳ*. Die zahl der belege beträgt etwa 200.

Daneben kommen einige fälle mit *i* vor. Vor *g* steht *i* in *drigum* 104,41; *drignesse* 67,23 neben *drygnessa* 94,5 u. *adrygdest* 73,13. Sonst treten nur ganz sporadisch *i*-schreibungen auf: *unafīde* 17,31; *behīde* 68,6 (*behydan* etc. 22); *gelithudest*, -ode 8,6. 106,38 (*lytel* etc. 15). Hierher wohl auch *ðiwæð* 102,9 (neben *ðyiwæð*, *ðyde* etc. 5), vgl. Sievers § 405 a. 12. 18.

Anm. Imp. sing. *bryc ðu* (zu *brucan*) 78,11 ist entweder ein schreibfehler oder eine analogische bildung nach 2. 3. sg. prs. ind.

#### 5. Umlaut von *æ*.

Dieser umlaut ist fast durchgehends *ē*. Neben etwa 750 belegen mit *æ* kommen ganz vereinzelte *e*-schreibungen vor. Auf schwächerer betreuung beruhen wohl *genealecað* 1 (neben -*læcan* 31) und *hyrdredenne* 1 (-*ræden* 5). In *utadrefæst* 1 (neben -*dræfan* etc. 17) mag verwechslung mit *drefan* vorliegen. Es bleibt noch *geclensæ* 18,13 (kürzung?; *geclensian* etc. 4, u. a. 18,14). Diesen ganz sporadischen schreibungen kann keine prinzipielle bedeutung beigemessen werden.

Anm. Eine eigentümliche schreibung tritt auf in *gemearu*, -a 58,14. 64,6. 71,8. 73,11. Hy. 6,11 neben regelmässigem *gemæru*, -a, -um 2,8. 7,7. 18,5. 21,30. 45,10. 47,11. 60,2. 66,8. 97,3. 103,3. 104,31. 32. 147,14. Die fälle mit *ea* gehören sämtlich den miteinander verwandten abschnitten P<sup>1</sup> und Hy. 1—14 an. Eine schreibung *ea* in diesem worte wird bei BT. nicht erwählt. Es könnte nahe liegen, an eine umgekehrte schreibung zu denken, indem vielleicht die aussprache des schreibers schon zur monophthongierung des alten *ea* > *æ* hīneigte. Für die nicht ganz seltenen fälle mit *ea* für *æ* in Aelfrics Lives of Saints schlägt Schüller in seiner Dissertation s. 61 eine solche erklärung vor. Es ist indessen zu beachten, dass im LPs. *æ* und *ea* überhaupt scharf auseinander gehalten werden. Vielleicht könnte man in *gemearu* an eine (lautliche oder nur graphische) beeinflussung seitens des bedeutungsverwandten (*ge*)*mearc* denken.

6. Umlaut eines *ea*.a) *ea* durch brechung vor *l* + kons.

Der umlaut erscheint im LPs. mit wenigen ausnahmen in der spätws. gestalt *y*: *yld*, *ylđan*, *ylđran*, *-hyldan*, *wyldan*, *myltan*, 3. sg. *fyld* u. s. w., i. g. ca. 85 belege mit *y*. — Nur ganz vereinzelt treten belege mit *e* auf, i. g. 4 mal: *ouhelde* 17,10 (*-hyldan* 36); *ahwelf* 58,12; *welle*, *-um* 35,10, 113,3 (*wyll* etc. 8). Die belege kommen in verschiedenen teilen der hs. vor. Es mag vielleicht nicht ganz ohne bedeutung sein, dass *e* vor allem nach *w* auftritt; vgl. Sievers, Idg. Forsch. 14, s. 38 fussn.

b) *ea* durch brechung vor *r* + kons.

In der überwiegenden mehrzahl der fälle ist der umlautsvokal *y*: *ahyrđan*, *amyrran*, *yrnđ*, *fyrdwic* u. s. w., i. g. ca. 165 belege mit *y*. — Daneben sind die belege mit *e* nicht ganz selten. So steht *gerđ* 3 mal (darunter 22,4, 73,2) neben *gyrd* 6; *generewe* 68,18 (1 *y*); *gehwerf*, *-e* 67,23, 79,4 (*hweyrran* etc. 18); von *wyrgan* etc. kommen 7 belege mit *e* vor: 5,6, 30,21, 36,8, 9, 61,5, 108,28, 118,21 (neben 14 *y*, 2 *i*); von *cyrran* etc. 6 belege mit *e*: 29,12, 31,1, 50,11, 53,7, 55,10, 125,1 (56 *y*); pp. *gegerlad* 92,1 (*gegyrta* 3); *scerptan* 63,4; neben *yrfveardian* etc. (35 mal *yrf-*) erscheint *crf-* 60,6, 68,36. Hy. 7,14. Also i. g. 24 mal *e*. Es ist wohl nur ein zufall, dass ziemlich viele von diesen belegen auf P<sup>2</sup> kommen. — Auch hier sind die fälle mit *e* nach *w* verhältnismässig zahlreich. — *i* für *y* ist nur 2 mal belegt: *awirgedan*, *-endra* 9,36, 21,17.

c) *ea* durch brechung vor *h*.

Hier erscheint der umlaut im LPs. fast durchgehends als *i*, selten als *y*: *míht* u. abl. 84 (daneben 9 mal *y*, wovon 8 in P<sup>2</sup>); prt. *míhte* 4; *níht* etc. 31; prs. plur. *klícheað* 51,8. Aber neben 3. sg. prs. *čuyhđ* 57,11 steht 2. sg. *đuchst* 50,9 und neben 3. sg. *ofslíhđ* Hy. 4,12 die 2. sg. *ofsléht* 138,19 und subst. ds. *sléhte* 143,1. Auch hier verteilen sich die wenigen *e*-formen auf verschiedene abschnitte der hs.

d) *ea* durch einfluss eines vorhergehenden palatals.

Der umlaut ist regelmässig *y*: *cyle*, *scyppan*, *-end*, (*a*-, *be*)*scyrían*. Ebenso einmal *unscyđđínysse* 83,13 (vgl. Bülbring, Anglia Bbl. IX, s. 98) neben *unsewđđítig* etc. 10 (in P<sup>1</sup> und P<sup>2</sup>).

7. Umlaut eines *ēa*.

Dieser umlaut ergibt im LPs. in der mehrzahl aller fälle *ī*; daneben erscheint, fast nur vor *e*, *g*, *h*, nicht selten *ī*. Recht zahlreich sind aber auch die belege mit *ē* (daneben 3 mal *ā*). Nur einmal kommt das im altws. gewöhnliche *ie* vor: *toctiesđ* 28,6.

Wir geben zunächst eine übersicht der belege, wobei die fälle, in denen auf den stammvokal ein *e*, *g*, *h* folgt, gesondert vorgeführt werden sollen.

## 1. Hauptmasse der belege.

a) Nur mit *y* sind belegt:

*adyđan* 78,11, 108,17. Hy. 3,5; *aflyman* Hy. 6,42; *hryman* 68,4; (*heftig*, *wiđer*)*tyme* 34,13(2), 54,4; *forhyma* 81,3; *nyten* 20 (3 mal in Ps. 1—45, 2 mal in Ps. 46—52; 4 mal in P<sup>2</sup>, 7 mal in P<sup>3</sup>, 4 mal in Hy. 1—14); *tobrytan* etc. 29 (Ps. 1—45: 13 mal, P<sup>2</sup>: 8, P<sup>3</sup>: 3, P<sup>3k</sup>: 3, Hy. 1—14: 2 mal, aber *forbrestet* 47,8, wenn nicht vielleicht schreibfehler für *forbrecest*); *hlyt* 21,19, 30,16; *rypan* 34,10; *hryrednesse* (praecipitationis) 51,6; vgl. Napier OEG. s. 61.

Anm. 3 sg. prt. *aylle* (depastus est) 79,14 habe ich in meinem Glossar zu *ayðan* (= altw. *aeðan*) geführt und finde diese Erklärung ebenso wahrscheinlich wie eine Zusammenstellung mit *ahyðon*. Freilich hat A an der entsprechenden Stelle *ahidende* (nach Zeuner, Diss. S. 47, der einzige Fall mit *i* als Umlaut von *u*) und im Anschluss daran hat B dieselbe Form und C *hyðynde*. Der Bedeutung nach stehen die beiden Verba einander sehr nahe. — Eigentümlich ist *hrygrenesse* (procellae) 106,25 (nur im LPs.). Das Wort ist wahrscheinlich mit *hverniss* (north. *hroerniss*) identisch. In solchem Falle liegt hier eine umgekehrte Schreibung vor, welche bei der Beurteilung der Schreibung *y-e* im Abschnitt P<sup>1</sup> nicht ohne Interesse ist. Oder hätte man an eine Bildung im Anschluss an *hryre* zu denken? — Die umgelauteten Belege von *atyean* haben rgm. *y*: 4, s. 16, 15(2), 17, 16, 58, 12, 70, 20; daneben 12 mal Formen mit *eo*.

b) Mit *y* und *i* erscheint:

*anlipig* (æni-) 7, 12, 41, 11, 140, 10, 144, 2, Hy. 6, 9, 7, 13; *-lypig* 79, 14 (*y* v. korr. aus *i* korrig.). 105, 11.

c) Mit *y* und *e* sind zahlreiche häufig vorkommende Wörter belegt:

*gehyran* etc.; mit *y* 56 (Ps. 1—45: 27, Ps. 46—52: 1, P<sup>2</sup>: 24, Hy. 1—14: 4); — mit *e* 62 (Ps. 1—45: 16, Ps. 46—52: 3, P<sup>2</sup>: 10, P<sup>3</sup>: 33).

*geþyfan* etc.; mit *y* 14 (Ps. 1—45: 3, P<sup>2</sup>: 3, P<sup>3</sup>: 1, Hy. 1—14: 5, Hy. 15: 2); — mit *e* 6 (P<sup>2</sup>: 1, P<sup>3</sup>: 4, Hy. 15: 1).

(*a-*, *to*)*lysan* etc., mit *y* 52 (Ps. 1—45: 21, P<sup>2</sup>: 20, P<sup>3</sup>: 4, P<sup>3</sup>k: 1, Hy. 1—14: 6); — mit *e* 37 (Ps. 1—45: 8, Ps. 46—52: 5, P<sup>2</sup>: 2, P<sup>3</sup>: 21, P<sup>3</sup>k: 1).

*begyman* etc.; mit *y* 13 (Ps. 1—45: 4, P<sup>2</sup>: 8, P<sup>3</sup>k: 1); — mit *e* 10 (Ps. 1—45: 5, P<sup>2</sup>: 5).

(*ge-*, *uta*)*nyðan*; mit *y* 21, 10, 88, 39; — mit *e* 43, 1, 10, 23, 73, 1, 107, 12; dazu *hæfted* 13, 7, Hy. 6, 39, *stypel*; mit *y* 47, 13; — mit *e* 60, 4, 121, 7.

Neben *y* erscheint *æ* im zweiten zusammensetzungsteile bei (*hvefen-*, *gewit*)*lyst* 39, 3, 43, 24, 87, 10, 106, 41; (*gyrne-*, *weg*)*læst* 24, 7, 106, 40.

d) Nur mit *e* sind belegt:

*dreman* 46, 7, 97, 5, 6, 107, 2, 143, 9; *freadreman* 20, 14, 46, 2, 97, 4, 99, 2; *ulitescene* 80, 4.

e) Neben *y* steht *iv* (vgl. oben) in *cuysan* etc. 36, 24, 101, 11, 109, 6, 136, 3; *toewiesð* 28, 6.

2. Belege mit *e*, *g*, *h* nach dem Stammvokal:

a) Nur mit *y*: *ryceals* 140, 2.

b) Nur mit *i*: *gebigan* 37, 7, 43, 25, 56, 7, 68, 24, Hy. 5, 7.

c) Mit *y* und *i*: *hyg* (foenum) mit *y* 7 mal in P<sup>3</sup>, mit *i* 36, 2, 102, 15, — *lyg* (*lyget* etc.) mit *y* 17, 13, 105, 18, 143, 6; mit *i* 17, 13, 15(2), 76, 19, 82, 15, 105, 18, 134, 7, 143, 6(2), Hy. 6, 56.

d) Mit *y*, *i* und *e*:

*cygan* etc.: mit *y* 15 (= 48, 12, 49, 1, 4, 15, 98, 6(2), 101, 3, 104, 16 und noch 7 mal in P<sup>3</sup>); — mit *i* 16 (= 4, 2, 13, 5, 17, 4, 7, 19, 8, 10, 30, 18, 41, 8, 52, 6, 55, 10, 78, 6, 79, 19, 85, 3, 88, 27, 104, 1, 117, 5); — mit *e* 6 (= 74, 2, 80, 8, 101, 25, Hy. 1, 5, 6, 3, 9, 8).

*dyggol* etc.; mit *y* 11 (= 9, 16, 30, 16, 12, 14, 30, 21, 50, 8, 63, 5, 77, 4, 138, 15(2), Hy. 5, 20); — mit *i* 9 (= 4, 5, 9, 1, 29, 10, 3, 16, 14, 18, 13, 26, 5, 43, 22, 80, 3); — mit *e* 1 (*degelice* 100, 5).

*gyldundum* 105, 27; *igland* 96, 1; *egland* 71, 10.

Hierher auch superl. *nyhst* etc.; mit *y* 7 (= 11, 3, 14, 3, 37, 12, 72, 17, 87, 19, 100, 5, Hy. 6, 41); — mit *i* 5 (= 14, 3, 23, 4, 27, 3, 138, 3, Hy. 6, 28); — mit *e* 3 (= 14, 4, 44, 15, 121, 8). Dazu ohne Umlaut *nearxta* 34, 14.



e) Mit *y* und *e*:

*yeen* etc.; mit *y* 7 (= 40,9. 60,7. 70,14. 76,8. 77,17. 88,23. 104,24); — mit *e* 2 (= 68,27. 113<sup>2</sup>,14).

*hyhst*; mit *y* 10 (davon 8 mal in P<sup>2</sup>; Hy. 6,10. 9,8); — mit *e* 5 (= 9,3. 46,3. 49,14. 67,9. 91,9).

Unsicher ist, ob *hahstan* 135,12 eine abart von umgelaut. *hehst* ist, oder aus unumgelaut. *heahst* (*heaxl*) 7 hervorgegangen ist.

f) Nur mit *e*: *smeec* 36,23. 67,3. 101,4.

Im ganzen LPs. bilden die belege mit *e* ca. 32 % oder ungefähr  $\frac{1}{3}$  aller belege. Verhältnismässig spärlich sind dieselben in der stellung vor *e*, *g*, *h* (ca. 16 % aller belege); in anderer stellung betragen die fälle mit *e* etwa 38 % sämtlicher belege.

Sehr verschieden gestalten sich indessen, wie aus den oben angeführten belegen hervorgeht und schon s. 11 angedeutet wurde, die verhältnisse in verschiedenen abschnitten unseres denkmals. Ich finde es zweckmässig, hier den überhaupt mit P<sup>1</sup> bezeichneten teil des Psalters in zwei teile zu zerlegen: Ps. 1—45 u. Ps. 46—52 (vgl. oben s. 10). Die prozentzahlen der *e*-belege (einschl. d. wenigen fälle mit *e*) gestalten sich für die einzelnen abschnitte folgendermassen:

	Ps. 1—45.	Ps. 46—52.	P <sup>2</sup> .	P <sup>3</sup> .	P <sup>3</sup> k.	Hy. 1—14.	Hy. 15
1) Vor anderen lauten als <i>e</i> , <i>g</i> , <i>h</i> :	30 %	66 %	21 %	78 %	17 %	4 %	33 %
2) Vor <i>e</i> , <i>g</i> , <i>h</i> . . . . . :	10 %	29 %	20 %	15 %	17 %	30 %	(kein beleg)

Die prozentzahlen für die ganz kleinen gruppen (Ps. 46—52, P<sup>3</sup>k und Hy. 15) haben natürlich eine verhältnismässig geringe bedeutung; dasselbe ist der fall mit den zahlen für die i. g. nicht sehr reichlich vertretenen fälle mit *e*, *g*, *h* nach dem stammvokal, da bei einer geringeren zahl von belegen der zufall in jeder statistik eine beträchtliche rolle spielt. Im grossen und ganzen sind aber die mitgeteilten zahlen recht interessant. Bemerkenswert ist vor allem in der gruppe von belegen, wo ein anderer laut als *e*, *g*, *h* auf den stammvokal folgt, die überaus grosse zahl der fälle mit *e* in P<sup>1</sup>, wogegen P<sup>2</sup>, P<sup>3</sup>k, und Hy. 1—14 einander darin nahe stehen, dass *y* durchaus überwiegt, und Ps. 1—45 eine mittlere stellung einnehmen. Vor *e*, *g*, *h* sind dagegen die verhältnismässig hohen prozentzahlen in P<sup>2</sup> und Hy. 1—14 etwas auffällig; doch beträgt die gesamtzahl der belege mit *e* in dieser stellung im LPs. nur 21, weshalb, wie eben hervorgehoben wurde, die prozentzahlen hier von geringer bedeutung sind.

Abgesehen von der stellung vor *e*, *g*, *h* scheint die lautliche umgebung überhaupt keinen einfluss auf die gestaltung des umlauts auszuüben. So erscheint z. b. nur *e* in *dreman*, *freadreman*, wogegen in *begyman* die belege mit *y* zahlreicher sind als die mit *e*. Dass *nyten*, *tobrytan* auch in P<sup>3</sup> nur mit *y* auftreten, kann wohl kaum mit dem folgenden laute in Zusammenhang gebracht werden.

Der vokal *i* kommt als umlaut ausser von *e*, *g*, *h* nur in *antipig* vor; vielleicht ist die geringere betonung hier mit im spiele. Vor *e*, *g*, *h* ist *y* etwas zahlreicher als *i* (62 *y* — 49 *i*). Bemerkenswert ist, dass mehr als die hälfte aller fälle mit *i* dem abschnitt P<sup>1</sup> angehören. In P<sup>3</sup> dagegen sind die belege mit *i* selten.

8. Umlaut eines aus *i* gebrochenen *iu*.1. Vor *r* + kons.

Das ergebnis des umlauts ist im LPs. normalerweise *y*: 3 sg. *foregrfd* 128,4; *forwyrð*(eð) 1,6, 9,19, 36,28, 40,6, 48,18, 111,10; 2. 3. sg. *-wyrpst*, -ð 32,10, 51,7, 76,8, 87,13, 93,14, 139,11; *hyrdæden* 78,1, 89,4; *gyrning* 1; *wyrsta* 33,22. Rgm. heisst es *afyrrian* 4 (u. a. 21,20 38,11 39,13), (*afyrstian* 17. Neben *smyrrian* etc. 4 steht *gesmiredun* 17,51. — Nur wenige fälle mit unumgelautetem (*iu* >) *eo* kommen vor. So steht neben *yrre*, *yrscipe*, *yrstian* etc. 44 (wovon *yrstian* etc. wenigstens 5 mal in P<sup>2</sup>) *eorre* 101,11, 105,23, 137,7; *georsod* 105,40. Wenn neben *-wyrðe* etc. 7 auch *deorweorðe* 115,15 steht, handelt es sich vielleicht um beeinflussung seitens *weorð*; vgl. indessen Bülbring § 263 a 2. Verschiedene bildungen mögen auch in (*ge*)*hyrdnes* 38,2, 78,1, 140,3 und *heorðnes* 129,6 vorliegen.

2. Vor *h*.

Hier ist *i* die im LPs. vorherrschende gestalt des umlauts, wenn auch nicht selten *y* daneben vorkommt: *gerihtan* 1, *rihting* 5; subst. *gesihð* 38 (in verschied. teilen der hs.) neben *gesyhð* 13 (in P<sup>1</sup> u. P<sup>2</sup>); 2. 3. sg. *-siht* (*-sist*), *-sihð* 14 (in allen teilen der hs.), neben *-syhst*, *-syhð* 57,11, 88,49, 90,8, 93,7. Hy. 6,49; dazu noch der analogische imp. sg. *-sih* 24,19, 118,132 137,8 (neben *-seoh* 20).

II. Einige bemerkungen zu dem *uo*-umlaut und dem sog. *u*-umlaut.

In bezug auf diese erscheinungen weicht der LPs. überhaupt von den allgemein bekannten spätws. verhältnissen nicht ab. Die schwankungen, die in unserem denkmal vorkommen, treten in den meisten ws. texten auf. Auch lässt sich ein prinzipiell verschiedenes verhalten der einzelnen abschnitte des LPs. in dieser hinsicht nicht beobachten. Bei solcher sachlage beschränke ich mich auf einige kurze bemerkungen über einzelne wörter.

Wie das ws. überhaupt, hat auch der LPs. im grössten umfang in der flexion nichtumgelautete formen durchgeführt; so heisst es im dat. plur. rgm. *welum*, *weron* u. s. w. Wenn nun ein vereinzelter dp. *wegum* 80,14 neben *wegum* 6 (u. a. 90,11) begegnet, lässt sich darin kaum eine ws. form (nach Sievers § 104,4 u. Bülbring § 233) erblicken, sondern (falls nicht ein schreibfehler vorliegt) eine dialektische schreibung, sei es eine sog. sächsische patoisform (Bülbring § 253 a. 2) oder ein kentizismus (vgl. die form *wegas* in den kent. Glossen; Williams, Bonner Beitr. 19, s. 116).

Schwanken zwischen *e* und *eo* findet im LPs., sowie in vielen anderen ws. texten (s. Sievers § 104 a.2, Cosijn s. 39), statt in *werod* (schar) Hy. 7,3 neben *weoroda* Hy. 7,4 und in *werod* (süss) 24,8; *werodnes* 30,20 neben *weorode* 54,15 u. *weorodvan* 18,11. Sehr verbreitet ist auch das schwanken in *clifa* (*clifja*) — *cleofa*; LPs. hat *clifian* 35,3; (*in*)*clifum* 4,3, 104,30; (*in*)*cleofum* 103,22, 149,3; so auch in der 3 sg. prs. von *libban*, wo im LPs. *lifafð* 21,31 (einziger beleg mit *io* im LPs.), *leafað* 4 (z. b. 48,10, 88,49, 118,175) neben *lifafð* 2 steht; dazu pp. *geleafad* Hy. 2,11.

Sehr stark ist das schwanken in *clypian -ung* etc. Hier lässt sich bis zu einem gewissen grade ein abweichendes verhalten in verschiedenen teilen der hs. beobachten. Nur einmal belegt ist der im altw. (Cosijn s. 48) oft auftretende stammvokal *i*: 26,; von formen mit *y* hat P<sup>17</sup>, P<sup>25</sup>, P<sup>2</sup>, Hy. 1—14: 2; *eo* (häufig in den hss. der Cura Past.) steht in P<sup>4</sup>, P<sup>24</sup>, P<sup>213</sup>. Daneben kommt *clepian* etc. mit *e* recht häufig (10 mal) in P<sup>1</sup> vor, sonst nur 1 mal in P<sup>3</sup>. Eine verteilung der schreibungen auf verschiedene formen des paradigmas ist nicht zu konstatieren. Die schreibungen *i*, *y*, *eo* sind in ws. denkmälern alle reichlich vertreten. Dagegen verdient das in P<sup>1</sup> häufig belegte *clepian* einige aufmerksamkeit. Diese schreibung scheint im ae. überhaupt sehr selten zu sein. In den kent. Glossen kommt *clepað* 1 mal vor (Williams, BTr. 19, s. 117), so auch im Eadwine-Psalter *clepode* 1 (Wildhagen, s. 80). Williams und Wildhagen sehen in den erwähnten formen nachlässige und willkürliche schreibungen. Aus den Gesetzen Knuts führt Wroblewski (Diss. s. 27) *becleped* 1, *clepiende* 1 an. Im Pariser Psalter 33,6 steht *clepode*. Sonst scheinen erst in me. zeit zahlreichere belege dieser schreibung zu begegnen. Aus den späteren teilen der Chronik von Peterborough führt Meyer (Diss. s. 15) einige beispiele an. Bei der grossen zahl der belege im teile P<sup>1</sup> des LPs. (*clepige* 21,3, 29,3; *-ode* 16,6, 17,7, 30,23, 33,7; *-odon* 17,12, 21,6, 33,18; *clepung* 17,7; ausserdem nur *clepodon* 106,28) handelt es sich wohl nicht um fehlerhafte schreibung, sondern es muss eine andere erklärung gesucht werden. Dass ein und dieselbe person (der glossator von P<sup>1</sup>) in seiner gesprochenen sprache *clypian*, *clipian*, *clepian* und *clepian* als verschiedene aussprachevarianten nebeneinander gebraucht hätte, ist selbstverständlich unmöglich. Höchstens kann man etwa den gleichzeitigen gebrauch einer umlautlosen und einer auf umlaut gegründeten form zugeben. Die schreibung *clpian* mag für *clypian* stehen durch den einfluss der für umlauts-*y* bisweilen (und nicht selten gerade in den Ps. 15—35) auftretenden, wohl kentisch gefärbten schreibung *e*. Oder man hat es hier schon mit einem anzeichen der monophthongierung von *eo* zu *tun*, die in me. zeit allgemein wird. Freilich hält LPs. überhaupt *e* und *eo* recht scharf auseinander; wie sich die aussprache aber tatsächlich gestaltet hat, wissen wir ja leider nur zu oft nicht.

An m. 1. In diesem zusammenhange möchte ich auf eine andere eigentümliche schreibung hinweisen, die freilich in anderen teilen der hs. auftritt, die aber vielleicht geeignet ist, das eben angeführte zu beleuchten. Für lat. *ecce* kommt neben dem rgm. *efne* (26 mal in allen teilen der hs.) auch *cofne* 8 mal vor: 51,3, 72,27, 82,3, 86,4, 91,10, Hy. 1,2, 2,12, 10,2, Bosw.-Toller (einschliesslich Supplement) belegt diese form nur aus dem LPs. und ich kenne keine anderen beispiele derselben. Es ist schwer zu glauben, dass es sich hier um eine lautliche, nicht bloss graphische, erscheinung handeln sollte. Man wäre geneigt, an eine umgekehrte schreibung zu denken, die freilich nur dann wahrscheinlich ist, wenn das lautgesetzliche *eo*, z. b. in *heofon* (im LPs. nebst ableitungen ca. 100 mal belegt) schon monophthongiert oder der monophthongierung jedenfalls nahe gerückt wäre. — Und wie verhält es sich mit der eigentümlichen form *cedorbeamas* 28,3 neben sonstigem *ceder-* (8 mal, u. a. auch in Ps 25,3)? Eine form *cedortreocu* kommt in demselben Psalmenverse im Pariser Psalter vor, aber ein *cedor* habe ich sonst nicht antreffen können. Falls es sich hier nicht um einen schreibfehler handelt, läge es wieder nahe, eine umgekehrte schreibung zu vermuten. Auf grund dieser einen stelle eine form *cedor* mit nichtwestsächsischem (etwa kentischem) *u*-umlaut neben dem gewöhnlichen *ceder* zu konstruieren, wäre m. e. recht gewagt.

An m. 2. Formen wie die bei Bülbring § 253 a. 1. 2. besprochenen *ofergeolobnes*, *geofu* etc. kommen im LPs. nicht vor; es heisst hier rgm. (*for-*, *ofer*)*gytol*, *gyfa* oder *-gitol*, *gife* u. s. w. — Dagegen, nach Bülbring § 253, *ceorlad* 58,16; *ceolre* (zu *ceolor*) 149,4.

Schwanken tritt zum vorschein in dem worte *nywelnes* 32,7; 41,<sup>s</sup> neben *neowelnes* 70,<sup>26</sup> 103,<sup>s</sup> 105,<sup>3</sup> 106,<sup>26</sup> 148,<sup>7</sup>; dazu noch die eigentümliche schreibung *nyowelnes* 76,<sup>17</sup> 77,<sup>15</sup> — die wie eine kontamination der schreibungen *nywel-* und *neowel-* aussieht. Vgl. zu diesem worte Sievers § 73, und Weyhe, Kleine Beiträge zur westgerm. Grammatik, s. 81.

Mehrere erscheinungen des *u*/*o*-umlauts werden unten bei der behandlung der *u*-einflüsse noch berücksichtigt werden.

### III. Zu den wirkungen eines *u*.

1. Während die verschmelzung der negation mit *prs.* plur. und *praet.* von *witan* im LPs. *rgm.* *nylton*, *-an*, *nyste* ergibt, wozu noch das subst. *nytemmys*, kommt bei der verschmelzung derselben mit dem *opt. prs.* von *wiltan* sowohl *nylle* 10 als *nelle* 6 vor. Dabei scheint *nelle* vor allem dem abschnitt P<sup>1</sup> anzugehören, während die übrigen teile der *hs.* *nylle* bevorzugen. Beide formen sind bekanntlich in *ws.* texten vertreten, s. Sievers § 428 a. 2.

2. Die behandlung der fälle, wo vor dem stammvokal *i* ein *u* geht und *u*- bzw. *o*-umlautsbedingungen vorhanden sind, weicht im LPs. von den allgemeinen spätw. verhältnissen, wie sie bei Sievers §§ 105,1, 107,3 und Bülbring § 264 dargestellt werden, nicht ab. Ausgleichen u. dgl. haben nicht selten doppelbildungen mit und ohne *u*/*o*-umlaut hervorgerufen.

*Rgm.* heisst es *wudu*, *-es*, *-a*, *-ana* §; so auch, mit schwund des *u*, *cucan* 2, *uton*, *-an* 17. Neben *swital* etc. 24,3, 10. 14. 49,3, 79,2 steht mit anderer bildung (Sievers § 104,4 u. 165 a. 1) *gesewotolan* 49,7, 50,8, 78,10, 143,3, 147,20. Neben *wuduwe* 67,8, 93,6 steht unumgelautetes *wyduwe* 77,64, 131,15, 145,9 und noch *weduwe* 108,9; eine verteilung der formen auf verschiedene abschnitte der *hs.* lässt sich somit nicht beobachten. Alle diese formen kommen auch in Aelfric-texten vor (vgl. z. b. die Diss. von Wilkes über Aelfrics Heptateuch, s. 45, und die Diss. von Schüller über die Lives of Saints, s. 26; ein *wedewe* erwähnt Wilkes s. 122). Dass die vereinzelte schreibung *weduwe* im LPs. wirklich eine gesprochene form des Glossators wiedergäbe, muss bezweifelt werden. Wechselnde bildungen, ebenfalls ohne deutliche verteilung auf verschiedene abschnitte der *hs.* zeigt *swigian* 6, *swyggian* 1, *swugian* 3, *sugian* 1, *swician* 2; sämtliche typen sind in P<sup>1</sup> vertreten, vgl. 27,1, 31,3, 34,22, 49,3, 21. — Nur unumgelautete formen sind belegt von plur. *prt.* *wilton*; *gewita*, *witodlice*; *swipu*, *-um*, *twygu*, *hwida*.

A n m. Neben einander belegt sind *betwux* 6, s. 9,12, 25,8, 54,19, 67,31; *betwey* 72,13, 87,8, 95,3, 98,6 und *betweox* 21,19, 103,19, 104,1, 105,23, 125,2 — also mit einer freilich nicht scharf hervortretenden und vielleicht nur zufälligen verteilung auf verschiedene abschnitte der *hs.* Zur erklärang dieser formen, worüber auseinandergehende ansichten ausgesprochen worden sind, vgl. vor allem Sievers, Zum ags. Vocalismus, s. 47 f. und Bülbring, Ae. Elb. § 520 u. Anglia Bbl. XV, s. 157 ff.

3. Behandlung der gruppe *weo-*. Es scheint zweckmässig, zunächst die fälle mit *eo* durch brechung, sodann diejenigen mit *eo* durch *u*/*o*-umlaut zu behandeln.

a) Durch brechung entstandenes *eo*. Bekanntlich kommen im laufe der *ws.* sprachentwicklung die typen *weor-*, *wor-*, *wur-*, *wyr-* vor. Der LPs. weist beispiele aller dieser schrei-  
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bungen auf, jedoch keineswegs in derselben proportion bei den einzelnen in betracht kommenden wörtern.

Durchaus vorherrschend ist *eo* in *weorc* (*geweore*) 58 mal in verschiedenen teilen der hs. Nur 5 mal kommt daneben in P<sup>1</sup> *worc* vor: 27,3(2). 32,4. 15. 45,9. Nur mit *eo* belegt ist *weornode* (*tabescebam*) 118,158.

Nur *eo* zeigt das subst. *weorð* 43,13. 48,9. 61,5. In den ableitungen *weorðian*, *arweorðian*, *-weorðlic*, *-weorðung* steht 6 mal *eo*: 48,21. 49,15. 23. 138,17. 146,1. Hy. 6,24; daneben 6 mal *u*: 21,27. 25,8. 36,20. 71,14. Hy. 15,4. 28. Das einmalige *arwyrðað* Hy. 7,2 mag durch das adj. *wyrðe* beeinflusst sein. Auch in *weorðmynd* 48,13 — *wyrðmynd* 8,6. 28,2. 44,10. 95,7. 98,4 wäre ich geneigt, die verschiedenheit von *weorð*—*wyrðe* widerspiegelt zu sehen.

Von *sweorð* sind die formen mit *eo* die häufigsten (16): 16,13. 43,4. 7. 58,5. 62,11. 63,4. 77,62. 64. 88,44. 149,6. Hy. 4,12. 6,36. 56. 58 (dazu noch das unklare *sweorðtlice* 9,7); interessant ist 143,10: *sweorde* l. (vom korr.) *sworde*, der einzige beleg mit *o*. Die form *sweurð* ist 7 mal belegt: 7,13. 21,21. 34,3. 36,13. 13. 44,4. 56,5; nur 1 mal *swyrð* 75,4.

Recht häufig belegt sind praesensformen von *weorpan* und *weorðan*. Hier sind die 2. 3. sg. prs. auszuscheiden, wo rgm. umlauts-*y* (< *ie*) steht. Es ist nicht ausgeschlossen, dass dieses *y* analogisch im imp. sg. *-wyrp* 50,13. 118,10 (neben *weorp* 54,23. 70,9) erscheint. Andere *y*-formen von *weorpan* sind nicht belegt, sondern das verbum hat im prs. in der regel *eo*: 8,3. 61,3. 88,34 (+ die beiden belege vom imp. *weorþ*). Daneben kommen aber in P<sup>1</sup> ein paar fälle mit *e* vor: inf. *awerþan* 2,3 und ppres. *awerþende* 16,11. Die formen sind nicht leicht zu erklären; vgl. das oben s. 68 über *cleþian* (ebenfalls in P<sup>1</sup>) bemerkte. Mehrdeutig ist das bei BT. sonst nicht belegte subst. *forwyrþnes* 21,21 (spätws. *wyr-* für älteres *weor-* oder *y* im anschluss an das subst. *wyrp*). Die formen von *weorðan* zeigen neben 4 *eo* (36,20. 48,11. 68,20. 145,4) nicht weniger als 12 mal *u* (alle belege in Ps. 1—40) und 4 mal *y*: *forwyrðað* 36,34. 101,27; *forwyrðan* 67,3; *forwyrðe* 108,15. Hier lässt sich in dem *y* kaum etwas anderes sehen als die spätws. umgekehrte schreibung *wyr-* für *wur-*, vgl. Rüllbring §§ 268 a. 1 u. 280. Freilich hat unser denkmal kein beispiel von *wur-* für etym. *wyr-*. Über die umgekehrte schreibung *weornecynna* 90,13 (neben *wyrnecynna* 139,4; *wyrn* 21,7) sowie über einige unrgm. formen von *wyrcean* vgl. oben s. 63. Dehnung nach ausfall von *h* liegt wahrscheinlich vor in *ðweorc* (*ðweorc*), *-e*, *-um* 6, wozu wohl auch *ðweve* 4,3; vgl. die ähnliche schreibung in den kent. Glossen bei Williams, BBTr. 19, s. 107.

Es geht aus den mitgeteilten belegen hervor, dass das wort *weorc* eine sonderstellung einnimmt, indem da fast immer *eo* erscheint, woneben nur wenige *o* in P<sup>1</sup>. Im übrigen schwankt im LPs. die schreibung sehr. Nur selten kommen *y* und *e* vor (abgesehen von den fällen, wo *y* wahrscheinlich durch analogische anlehnung zu erklären ist). Reichlich vertreten sind dagegen die schreibungen *eo* und *u*, letztere meist nur in P<sup>1</sup>, wo auf dieselbe die mehrzahl aller belege fällt; Hy. 15 hat rgm. — freilich i. g. nur 2 mal — die schreibung *u*.

b) *eo* durch *u*-umlaut. Ein solches *eo* erhält sich in *gesweotoliam* 5 (woneben die abweichende bildung *gesweotelian* etc., s. o.); so auch, insofern der umlaut überhaupt eintritt, in *weorod* etc.; s. o. s. 67. Ein besonderes interesse bietet das wort *w(e)orodd*, worüber vgl. oben s. 11. Dieses sehr gewöhnliche wort erscheint in den Ps. 1—43 rgm. als *world* (ca. 20 mal); nur Ps. 43,9 kommt *weorold* vor. In den folgenden Psalmen sind die belege: *world* 44,(2). 13(2).



*weorld* 47,13(3). 51,10(2); *weoruld* 51,11. Diese letztgenannte form *weoruld* steht sodann ausnahmslos in den Ps. 54—96 (ca. 20 mal); sie kommt noch dazu Ps. 101,29. 144,21(3). 148,6 vor. Sonst ist aber im letzten drittel des Psalters *weorld* die normalform (ca. 45 mal). Die Hy. 1—14 haben *rgn. weoruld* (ca. 8 mal); Hy. 15 hat *woruld* (2 mal: 15,33. 34). In bezug auf die form dieses wortes gehen also die verschiedenen teile unseres denkmal in bemerkenswerter weise auseinander. Wie weit es sich hier um verschiedenheiten der aussprache und nicht bloss um abweichende schreibung handelt, ist nicht leicht zu entscheiden. Immerhin sei darauf hingewiesen, dass *wor(w)ld* denjenigen teilen der hs. (Ps. 1—45 u. Hy. 15) eigen ist, in denen *wur-* für ein durch brechung entstandenes *weor-* häufig auftritt.

4. Von dem bei Bülbring § 281 behandelten spätw. übergang *wor-* > *wur-* vor konsonant giebt es im LPs. nur wenige spuren. Neben *word* (51 mal in allen teilen der hs.) steht in P<sup>1</sup> ein paar mal *wurd*: 18,3. 35,4; *word* ist 21,2 aus *wurd* korrigiert worden. Das pp. *gewurdene* 13,3 neben *geworden* 66 mag ein schreibfehler sein.

#### IV. Zu den älteren und jüngeren palatalwirkungen.

a) Diphthongierung primärer palatalvokale nach palatalen konsonanten.

1. Wg. *a*, ae. *e*.

Dieses erscheint in zahlreichen fällen in der diphthongierten gestalt *ea*; doch kommen daneben auch häufig belege mit einfachem vokal vor.

Die belege sind folgende: *ceaster* 9,7. 30,22(2). 47,2. 3. 9. 54,10. 68,36. 71,16. 78,3. 100,8. 106,4. 7. 36 und noch 6 mal in P<sup>2</sup>; daneben *caester* 58,7. 59,11. 72,20; *cester* 86,3. — *ceaferas* 104,34. — *ceflas* 65,17.

Prt. sg. *-geat* 48,13. 21. 101,3. 118,95. 99. 100. 104. 153. 176; daneben *beget* 77,54; *forget* 118,30. 61. 109. 141. — Prt. sg. *forgæf* 56,4. Hy. 5,13. — Subst. *gæt* 117,20; dp. *geatum* 2 (darunter 9,15) neben *gatu*, *-a*, *-um* 15 (und ds. *gate* 3).

*seæl* 2 (darunter 14,1). — *seattas* 14,5; *frumseattas* 104,36. — *scæfles* Hy. 5,15.

Im LPs. als ganzem bilden die fälle mit *ea* die mehrheit, wenn auch die belege mit einfachem vokal recht zahlreich sind. Wichtig ist die tatsache, dass die fälle mit *e* (e) ausschliesslich in P<sup>2</sup>, P<sup>3</sup>k und Hy. 1—14 vorkommen, wo sie zweimal so zahlreich sind wie die belege mit *ea*. Über den charakter der monophthongischen formen soll später gehandelt werden.

2. Wg. *ā*, ws. *ī*.

*ceacan* 31,9. — *gear* 76,6. Hy. 2,11; *-a* 89,10. 94,10. Hy. 2,2 (und noch 1 mal); *-um* 89,15; *-as* 30,11; daneben *gar* 60,7. 77,33. 89,5. 9. 16; *-es* 101,28; *-a* 89,4; *-um* 89,10. — Prt. 2. sg. ind., plur. u. opt. von *-gytan* und *-gyfan*: *-geate*, *-un*, *-on* 13,4. 27,5. 41,10. 43,18. 105,7. 13. 21. 118,139. 138,3; daneben *-giete* Hy. 6,25; *-on*, *-an* 57,10. 72,12. 77,11. 81,5. Hy. 4,18; *angetun* 13,3. — *forgeafe* 31,5; *-gæfe* 59,6. 60,6. 84,3. — *scæp* 8,8. 43,22. 48,15. 77,52. 78,13. 79,2. 94,7. 99,3. 106,41. 118,176. 143,13; *-a* 77,7. 113,4. 6; *-um* Hy. 6,18; daneben *scæp* 73,1. 76,21; *scæp* 43,12.

In diesem zusammenhange seien auch die belege von (*on-*, *to*)*gean(es)* angeführt: *ongean* 3,2. 49,20. 21; *togeanes* 2,2(2). 14,3. 26,3(2). 34,3. 40,9. 43,16. 49,26. 101,9. 108,3. 5. 15. 20. 118,23. 139,9. No. 3.

— *ongen* 12,5. 70,26; *agen* 12,5 etc. (13 mal in P<sup>1</sup>): *agenes* 22,5; *togenes* 30,19. 63,9. 68,13. 70,4; vgl. noch subst. *geornyne* 18,7. — *ongen* 143,4. Hy. 3,9. 4,2; *toganes* 53,5. 55,5. e. 74,6. 76,3. 82,4. 6. 93,16(2); vgl. noch *geornyne* 58,6; *gornhucyrfte* 125,1.

Auch hier treten die verschiedenheiten der einzelnen abschnitte des LPs. recht scharf zu tage. Mit einer einzigen ausnahme kommen nämlich *æ*-schreibungen nur in P<sup>2</sup> (26 mal), in P<sup>3</sup>k (2 mal) und in Hy. 1—14 (4 mal) vor. Die (mit ausnahme von *agen* etc. seltenen) *e*-schreibungen gehören hauptsächlich P<sup>1</sup> an. Zweifelhaft ist, ob bei der gestaltung des vokals den nachfolgenden lauten irgend welche bedeutung zukommt, da nebeneinander *geara*, *-um* und *gera*, *-um* belegt sind. Freilich steht in P<sup>2</sup> u. Hy. nur *scæpa*, *-um* (2), wogegen neben *scæp* (4) auch *scæp* (2) vorkommt; doch sind die belege zu spärlich, um irgend welche schlussfolgerung zu erlauben. Eine eingehendere diskussion dieser erscheinungen wird später folgen.

### 3. Wg. *e*.

LPs. hat hier nie das altws. *ie*. In der regel steht *y*, oder seltener *i*; es fehlt aber auch nicht an fällen mit *e*. Die belege sind folgende:

(*a-*, *for*)*gyfan* etc. 11 mal mit *y* in verschiedenen teilen der hs., 4 mal mit *i* in P<sup>1</sup>; dazu *forgyffe*(*e*)*ny*s Hy. 9,10. 13,7; *gyfe* 44,3. 83,12; *gyfa* 71,10. — *andgyt*, (*for-*, *ofer*)*gytol* etc. meist mit *y* (ca. 20 mal) in verschiedenen teilen der hs., 4 mal mit *i* (meist in P<sup>1</sup>); (*be-*, *for-*, *on-*, *under*)*gytan* (praes. stamm — ein verschiedenes verhalten der 2. 3. sg. im vergleich mit den übrigen formen lässt sich nicht beobachten — und part. praet.): meist mit *y* (ca 25 mal) in allen teilen der hs., 9 mal mit *i* in Ps. 1—44; dazu 2. sg. prs. *forgetst* 43,24. — *gyceland* 147,17; *gysternlic* 89,4. — (*a-*, *for*)*gyldan* 25 mal mit *y* (darunter ca. 10 mal 2. 3. sg. prs.) in verschiedenen teilen der hs.; daneben *geldan* sowohl in 2. 3. sg. prs. *ageldest* 130,2 (randglosse), *agelt* 17,25. 30,24 wie in anderen prs. formen 21,26. 27,4. 40,11. 50,14. 65,13. 78,12. 115,12. 18. — *deofolgyld* 105,28. 36. 38. 113,4. 134,13; *-geld* 105,37; *medgylda* 39,18. — *scyld* (scutum) 34,2. 75,4. 90,5; daneben *sceld* 5,13. 45,16.

Im gegensatz zu den fällen mit urspr. ws. *æ* und *ē* lässt sich hier keine deutliche verteilung der formen auf verschiedene abschnitte des LPs beobachten. Die *e*-formen sind freilich am zahlreichsten in P<sup>1</sup>, kommen aber auch in anderen teilen der hs. vor. Dagegen kann es kein zufall sein, dass — mit ausnahme des vereinzelt *forgetst* — die schreibung *e* nur vor *ld* (und in dem analogischen *agelt*) erscheint. Vielleicht mag eine früh eintretende tendenz zur dehnung vor *ld* der diphthongierung entgegen gewirkt haben.

### b) Jüngere diphthongierung durch vorausgehende palatale.

#### 1. Zur diphthongierung von umlautsvokalen.

*scendan* etc.; hier sind im LPs die verhältnisse recht bunt, indem nebeneinander *scendan* 15, *scændan* 13, *scyndan* 17 stehen; vgl. oben s. 59. Die verschiedenen abschnitte des denkmals zeigen ein voneinander gewissermassen abweichendes verhalten: in P<sup>1</sup> (= Ps. 1—52) herrscht *scyndan* vor (13 mal), in P<sup>2</sup> *scendan* (9 mal), in P<sup>3</sup> (hier auch in P<sup>3</sup>k) *scendan* (10 mal, d. h. P<sup>3</sup>6 u. P<sup>3</sup>k 4); doch kommt *y* je 2 mal in P<sup>2</sup> und P<sup>3</sup> vor. Interessant sind 30,2 *gescynded* l. (vom korrekter *gescænd* und 118,78 *gescynde* l. (korr.) *gescenle*.

Nur mit *a* belegt ist *scæncan* etc. 35,9. 59,5. 68,22.

Die entwicklung *ē* (> *ie*) > *ÿ* liegt vor in *gescy* 59,10. 107,10.

Umlauts-*ä* (aus *ä* < wg. *ai*) bleibt unverändert in *toscande* 101,41. So auch in der 3. sg. prs. *toscet* 81,1; neben dieser form erscheinen auch *tosceat* 102,12 und *toscat* 67,15 — letzteres in deutlicher anlehnung an unverändertes *tosceadan*, welches 49,4 belegt ist und womit auch das schwach flekt. prt. *toscaddon* 65,14 übereinstimmt. Die 3. sg. *tosceat* ist nicht eindeutig; es kann sich um *tosceät* mit diphthongierung aus *toscät* handeln, oder aber um *tosceät* mit steigendem diphthong aus dem analogischen *toscät* oder, wohl richtiger, in direkter anlehnung an ein *tosceädan*, welcher typus wahrscheinlich in dem imp. sg. *toscead* 42,1 und praet. *tosceadde* 105,33 vorliegt (vgl. Bülbring § 303). Auch in *gescead* 37,11. Hy. 15,4; und *gesceadwis* Hy. 15,34. 40 bin ich geneigt umlautlose formen (mit *ä* > *eä*) zu sehen. Für P<sup>1</sup> (vielleicht auch für Ps. 46—52) charakteristisch wäre dann das unveränderte bestehen von *ä* nach *sc*, während Ps. 1—45, P<sup>1</sup> u. Hy. 15 das eintreten eines gleitlautes (*ä* > *eä*) begünstigen; dieses in analogie mit der behandlung des kurzen *a*, worüber gleich unten.

Über *unscæddig* s. oben s. 64; ein *-scæddig* kommt im LPs. nicht vor.

2. Zur diphthongierung von kurzem und langem *a*, *o*, *u*.

a) Nach *j*. Die worte „jung“, „jüngling“, „jüngend“ haben ganz überwiegend keine diphthongierung des *u*, wobei aber die schreibung des *j*-lautes zwischen *i*, *g*, und vereinzelt auch *gi* schwankt. Die belege sind: *iung* 68,32. 118,9. 143,12. 148,12(2). Hy. 6,36; *gung* 67,26; *iungling* 36,25. 67,28. 118,9. 118,141. 118,12; *gungling* 77,63; *inguð* (-uð, -eð) 24,7. 42,4. 87,16. 128,1. 143,12; *gugod* 70,3. 17; *giugodhad* 24,7. Daneben kommt nur einmal *geoged* 102,5 vor. Diese form ist wohl der aussprache des glossators fremd. Dem ganzen LPs. ist offenbar unverändertes *ju*-eigen. — Dazu stimmt unverändertes *o* in *ioc* 2,3.

Dagegen heisst es rgm. *geomrian* etc. in verschiedenen teilen der hs.: 6,7. 11,6. 30,11. 37,9. 16. 58,16. 78,11. 101,6. 21. 118,143.

Anm. 1. Sehr stark auseinander gehen die schreibungen der überhaupt recht unklaren und schwierigen praep. u. vorsilbe *geond* (vgl. Sievers § 74). Die verschiedenen teil der hs. weichen dabei einigemassen voneinander ab. Die ws. normalform *geond* steht als praep. 91,2. 104,39. 120,8 (2, einmal vom korr.) und als vorsilbe 90,6. 104,3. 118,8; die schreibung *iand* (prp.) 7,12. 12,2. 21,2. (vors.) 8,2; *gind* (prp.) 41,11. (vors.) 38,7. 43,12. 44,2; *gynd* (prp.) Hy. 7,6. 12; vereinzelt *geandgute* 88,6. Interessant ist vor allem die viermal in P<sup>1</sup> auftretende form *iand*.

Anm. 2. Die mit dunkelvokalischen endungen versehenen formen von *gear* sind oben s. 71 behandelt worden, da hier wohl sicher frühe durchführung des dem sing. zukommenden stammvokals stattgefunden hat.

β) Nach *sc*.

*a* ausser vor nasal. Belege: *sceaða* 7,7. 9,7. 73,13. — *sceaðu* etc. 16,8. 22,4. 43,26. 67,15. 101,12. 106,10. 14. 108,23. 139,8. 143,4. Hy. 9,11; daneben *scadu* etc. 56,2. 79,11. 87,7. 90,4. Hierher gehören, wenn auch z. t. nicht ganz eindeutig (vgl. Sievers § 368, 2 u. anm.), wohl sicher auch einige formen von *sc(e)acan* sowie pp. *gesc(e)apen*: pprs. *tosceacyndes* 28,8, aber *ofascacendra* 126,4; pp. *ofascacen* 108,23. In der 3. sg. *asceawð* 7,13 könnte diphthongierung eines umlautsvokals *u* vorliegen, was indessen in anbetracht des rgm. unveränderten *unscæddig* weniger wahrscheinlich ist; vielmehr hat man es wohl hier mit einer im anschluss an *sceacan* etc. gebildeten form mit steigendem diphthong zu tun. — Pp. *gesceapen* etc. 32,9. 101,19. 103,36. 148,5 und 8 mal in Hy. 15; daneben *gescapen* 89,2; *gescapennyse* 102,14. — Es zeigt sich somit, dass

*ea* die regel ist in  $P^1$ ,  $P^3$  u. Hy. 15, wogegen in  $P^2$  und  $P^4k$  unverändertes *a* durchaus überwiegt.

Über fälle mit  $\bar{a}$  nach *sc* (nur *sc(e)ādan* etc.) s. oben s. 73.

*a* vor nasal. Belege: *fofscemol* 9S, s. 109,1; *sceamu* etc. 6,11. 24,2. 30,18. 34,26. 39,16. 68,20. 108,29; daneben *seamu* etc. 6,11. 24,20. 34,4. 26. 43,16. 68,7. 69,3. 4(2). 70,13. 82,18. 85,17. 108,29. Also in  $P^1$  schwanken zwischen *a* u. *ea*, in  $P^3$  nur *ea*, aber in  $P^2$  fast ausschliesslich unverändertes *a* und so auch (freilich nur ein beleg) in  $P^4k$ .

*Ae. o.* Hier überwiegt unverändertes *o*: *scort* etc. 36,10. 104,12; *scotian*, -ung, 54,22. 63,5. 6; daneben *seotian* 10,3; pp. *utascofene* 35,13; daneben *utascofan* 36,9. Die beiden formen mit *eo* stehen im  $P^1$ .

Langes  $\bar{o}$  nach *sc* ist nur unverändert belegt: prt. *ofascoc* 135,13; *gescop* 6 mal in verschiedenen teilen der hs.

*Ae. u* nach *sc* ist unverändert in *seuldor* 1, *deaðscufan* 6,6; dagegen steht neben (*on-*, *a)scunian* etc. 5,7. 32,10. 52,2. 55,6. 58,13. 87,9. 105,10. 106,18. 118,163. Hy. 6,23 auch *-seconian* etc. 13,1. 32,10. 34,6. 7 — also 4 mal in  $P^1$ .

Langes  $\bar{u}$  ist unverändert: *seur* 4, imp. *ascuf* 54,10.

c) Die gruppe *sel-* (s. Bülbring § 304).

Es heisst im LPs. in der regel *sylf* etc. 43 mal in allen teilen der hs.; nur 2 mal kommt *self* vor: 99,3. 104,22. — Über *selteude* Hy. 6,24 vgl. Bülbring § 304 a. 2.

Sehr stark schwankt das praes. von *sellan*. In  $P^1$  kommen 10 formen mit *e* (wozu 2 *e* von  $P^4k$ ), 7 mit *y* vor;  $P^2$  hat 5 *e* (wozu  $P^4k$  1 mal *e*), 8 *y*;  $P^3$  23 mal *e*; Hy. 1—14 rgm. (5 mal) *y*. Hierher noch *sylena* (dona) 67,19. Also hat  $P^3$  nur *e*. Hy. 1—14 nur *y*;  $P^1$  u.  $P^2$  schwanken stark, wobei in  $P^1$  *e*, in  $P^2$  *y* überwiegt.

d) Zu den wirkungen nachfolgender *e, g, h*.

Vor *ht* steht für urspr. *ht* im LPs. rgm. *i*: *cnihht*, *riht* u. s. w. (i. g. ca. 360 belege).

— Über *meocsuligan* 80,7 vgl. Bülbring § 311.

Der im spätws. häufige übergang *ea* > *e* vor *h* (Bülbring § 313) ist im LPs. sehr selten. Neben ca. 60 *ea* (*svah*, *geðeahht* u. a.) kommen nur wenige fälle mit *e* vor: prt. *beseh* 39,2; imp. sg. *ofsteh* 58,12; subst. *weax* 21,13 (neben *weax* 57,9. 67,3. 96,3); wohl auch *hlehtredon* 21,8. Einigemal kommt *a* vor: prt. *-sah* 77,62. 96,4; *geðeahht* 88,8; prt. *astræhte* 54,21; pp. *awæht* 77,65 u. *awæht* 77,65. Sämtliche belege mit *a* gehören dem abschnitt  $P^2$  an.

Die bei Bülbring § 317 behandelte monophthongierung  $\bar{e}a > \bar{e}$  vor *e, g, h* ist dem LPs. so gut wie unbekannt. Es heisst rgm. *eac*, *forebeacan*, *eage*, *heah* u. s. w. Ausnahmsweise kommt neben  $\bar{e}eah$  21 auch  $\bar{e}eh$  1 und  $\bar{e}eh$  89,10 vor. Ferner ist zu erwähnen *nehgebur* 2 neben *neahgebur* 4 (und einf. *neah* 2, *forneah* 2, *neahllice* 1). Die superlative *hehst* (*heah*, *hæhst*) und *next* sind wahrscheinlich umlautformen; vgl. oben s. 65 f.

e) Übergang  $\bar{e}a > e\bar{a} > \bar{e}$ .

Auf dem kombinierten einfluss des vorausgehenden *sc* und des nachfolgenden *w* beruht wohl die akzentverschiebung und der darauf eintretende schwund des ersten elementes des diphthongs in *searung* 72,4; *foreseawodon* Hy. 6,41 (neben *-seawican* etc. 10; ob mit  $\bar{e}a$  oder  $e\bar{a}$

ausgesprochen, lässt sich selbstverständlich nicht ermitteln); vgl. Bülbring § 333: Klaeber, *Anglia* 27, s. 428; Schiebel, *Diss.* s. 28 (*bescaivende* 1. *bescaivunge* 2 in den Aldhelm-Glossen); Hermanns, *Diss.* s. 78 (*forascavunga* 1 in der Benediktinerregel). Ähnlicher art scheint die lautentwicklung zu sein in *scafas* (manipulos) 125,6.

Die vorhergehenden ausführungen haben ergeben, dass — wie schon oben s. 10 f. in aller kürze hervorgehoben worden ist — verschiedene abschnitte des Lambeth-Psalters in mehreren punkten der lautgestaltung oder jedenfalls der schreibung voneinander abweichen. Die wichtigsten eigentümlichkeiten seien hier kurz zusammengestellt.

P<sup>1</sup>:

*i*-umlaut von *a* vor nasal überwiegend *e*: nur ca. 13 % belege mit *æ*:  
als *i*-umlaut von *u* kommt neben *y* (woraus in gewissen stellungen *i* geworden ist) öfter als in anderen teilen des denkmal (jedoch i. g. nur etwa 12 mal) *e* vor:  
es heisst fast ausnahmslos *cynīng* (*kyning*):  
*i*-umlaut von *ēa* (ausser vor *c, g, h*) in Ps. 1—45 in ca. 30 % aller fälle *ē*; in Ps. 46—52 beträgt die zahl der *ē* ca. 66 %:  
neben dem sonst im LPs. ausschliesslich belegten *weore* steht 5 mal *worē*:  
sonst steht in Ps. 1—45 neben dem durch brechung entstandenem *weor-* häufiger *wur-*:  
Ps. 1—45 schreiben fast immer *worlđ*, Ps. 46—52 *world*:  
neben dem sonst im LPs. ausschliesslich belegten *word* steht 2 mal *wurd*:  
primäres *æ* und *ē* nach palatalen werden fast immer diphthongiert; je einmal belegt sind *angetwæ*, *scep*; — neben *ongan* 3, *togeanes* 9 steht (*on-, a)gcn* 14, (*a-, to-)genes* 2, *genryne* 1; — es heisst überwiegend *scynđan*: nach *sc* werden *a, ā* in der regel zu *ea, ēā*; bei *a* vor nasal und *o* sind diphthongierte und unveränderte formen gleich häufig; neben *scwian* etc. 2 steht *seconian* etc. 4: — es heisst *iand* 4, *gind* 4; — *sellan* etc. hat *e* etwas häufiger als *y*:  
die formen *lioht* 2, *diopnyssa* 1 und *lioƿađ* 1 sind wegen des *io* bemerkenswert;  
häufig sind *hwærne*, *đæne* (sonst im LPs. selten); asm. *đæne* nur in P<sup>1</sup>.

P<sup>2</sup>:

*i*-umlaut von *a* vor nasal in 65 % aller fälle *æ*:  
*i*-umlaut von *ō* häufiger als in anderen teilen des denkmal (jedoch nur 15 mal) *æ*:  
neben *cynīng* (*kyning*) 7, *kyng* 2 steht *cīning* (*kīning*) 2, *kīng* 5:  
bemerkenswerte schreibungen sind *gewearu*, -*a* 4 und *gercian* 2 (sonst nur 1 mal in P<sup>2</sup>):  
*i*-umlaut von *ēa* meist *ȳ*; nur 21 % *ē*:  
eigentümliche formen sind *đp. weogum* 1, *cofne* (ecce) 4 (wozu noch 51,9);  
*weor-* durch brechung ist meist bewahrt; ein paar mal *wur-* und *wyr-*:  
es heisst rgm. *weoruld*:  
für primäres *æ*, *ē* noch palatalen kommt meist *æ* (6), *ē* (16) vor, jedoch auch *ea* (4), *ēa*

(9) und vereinzelt *e*: *togænes* 9, *gæwryne* 1, (*ou-*, *to*)*gen(es)* 4; — meist *scendān*; — *a* (auch vor nasal) und  $\bar{a}$  meist unverändert nach *se*; so auch *o*, *u*; — *geond* 2, *gend* 1; — *sellan* hat *y* etwas häufiger als *e*; einigemal *ea* > *e* vor *h*: *sah*, *geðwāt*, *astrakte*, *au(r)acht* (i. g. 6).

P<sup>3</sup> (hauptglossierung):

*i*-umlaut von *a* vor nasal meist *e*, nur ca. 9 0/0 *æ*;

rgm. *cyning* (24);

*i*-umlaut von  $\bar{e}a$  in ca. 78 0/0 aller fälle  $\bar{e}$ ;

*weor-* durch brechung in der regel bewahrt; ein paar mal *wyr-*;

*weorlđ* ca. 45, *weoruld* 4;

primäres *æ*,  $\bar{æ}$  nach palatalen fast ausnahmslos diphthongiert; rgm. *togænes* 7; — meist *scendān*; — *a* (auch vor nasal) und  $\bar{a}$  nach *se* diphthongiert; — rgm. *geond* 2; — neben dem sonst im LPs. ausschliesslich belegten *syllf* steht 2 mal *self*; *sellan* rgm. mit *e*.

P<sup>3</sup>k:

*i*-umlaut von *a* vor nasal etwas häufiger *æ* als *e*;

*i*-umlaut von  $\bar{e}a$  meist  $\bar{y}$ , nur etwa 17 0/0  $\bar{e}$ ;

für primäres *æ* nach palatalen erscheint *ea* 3, *æ* 5; für primäres  $\bar{æ}$  steht  $\bar{e}a$  3; *ongæn* 1, *gænhcygft* 1; — *scendān* 4; — *a* (auch vor nasal) nach *se* unverändert; — *geond* 3.

Hy. 1—14:

*i*-umlaut von *a* vor nasal in 70 0/0 aller fälle *æ*;

es heisst *cing* 4, *kyng* 1;

*i*-umlaut von  $\bar{e}a$  fast immer *y*, nur 4 0/0  $\bar{e}$ ;

die schreibung *gemearu* kommt 1 mal, *eafne* 3 mal vor;

*weor-* durch brechung bleibt erhalten;

es heisst rgm. *weoruld*;

primäres *æ* nach palatalen erscheint als *e* (2); für primäres  $\bar{æ}$  steht 2 mal  $\bar{e}$ , 3 mal  $\bar{e}a$ ; *ongæn* 2; *gynd* 2; — *syllan* rgm. mit *y*.

Hy. 15:

*i*-umlaut von *a* vor nasal rgm. *e*;

*i*-umlaut von  $\bar{e}a$  häufiger  $\bar{y}$  als  $\bar{e}$ ;

*weor-* durch brechung > *wur-* (2 mal);

*woruld* (2 mal);

*a*,  $\bar{a}$  nach *se* werden diphthongiert.

Anm. Die Ps. 46—52 sind in dieser abhandlung überhaupt mit Ps. 1—45 unter der benennung P<sup>1</sup> zusammengeführt worden, wenn auch öfters (so schon s. 10 f.) betont worden ist, dass sie einige eigentümlichkeiten aufweisen und eine gewissermassen selbständige stellung einnehmen. Nur in seltenen fällen zei-

gen sie die für P<sup>2</sup> charakteristischen züge, wie in den schreibungen *toscadan* 49,1 u. *cofuc* 51,2. In mehreren punkten haben diese Psalmen eigentümlichkeiten, welche Ps. 1—45 und P<sup>3</sup> (im gegensatz zu P<sup>2</sup> u. Hy. 1—14) gemeinsam sind; so z. b. überwiegt *e* als umlaut von *a* vor nasal und primär *s* *a* nach palatal wird diphthongiert (freilich auch nicht selten in P<sup>3</sup>). In ein paar punkten stimmen Ps. 46—52 zu P<sup>3</sup> im gegensatz zu den anderen teilen der hs: so vor allem in dem überwiegen von *ē* als umlaut von *ea* und in der schreibung des wortes *weorld*. An Ps. 1—45 erinnert *gesyndan* 1, *ðæne* 1. Noch ein paar kleinigkeiten könnten erwähnt werden; doch sind die schwankungen der schreibung im LPs. überhaupt so gross und der umfang der betreffenden Psalmen so gering, dass vorsicht am platze ist.

Aus den soeben mitgeteilten zusammenstellungen geht eine tatsache hervor, auf welche im laufe unserer untersuchung schon öfters hingewiesen worden ist, nämlich die in vielen punkten geradezu schlagende übereinstimmung zwischen P<sup>2</sup> und Hy. 1—14, an welche sich, soweit das geringfügige material eine beurteilung ermöglicht, meist auch P<sup>3</sup> schliesst. In diesen abschnitten ist der *i*-umlaut des *a* vor nasal meist *u*, der umlaut von *ēa* überwiegend *ȳ*. Ein durch brechung entstandenes *weor-* bleibt meist erhalten: es heisst rgm. *weoruld*. Primäres *u*, *ū* nach palatal erscheint sehr häufig als *u*, *ū*. Dazu gewisse einzelheiten, wie die schreibungen *gemearu* und *cofuc*. In ein paar von diesen punkten nehmen die Hy. 1—14 einen gewissermassen konsequenteren standpunkt ein als P<sup>2</sup>, so z. b. in bezug auf den umlaut von *ēa*, wo die fälle mit *ē* in Hy. 1—14 sehr spärlich sind —. Die abweichungen der betreffenden abschnitte voneinander sind recht unbedeutend und z. t. wohl bloss zufällig. So hat P<sup>2</sup> *geond* (*gend-*), Hy. 1—14 *gynd*; die in P<sup>2</sup> vorkommenden schreibungen *geðecht* u. ä. und *gareian* scheinen den Hymnen fremd zu sein. Im grossen und ganzen haben wir es aber mit ein und demselben sprachtypus zu tun, der sich u. a. durch *u* als umlaut des *a* vor nasal, und durch häufiges auftreten von *u*, *ū* nach palatalen auszeichnet.

Die abschnitte P<sup>1</sup>, P<sup>3</sup> und Hy. 15 stehen in gewissen punkten einander nahe und im gegensatz zu der eben behandelten gruppe P<sup>2</sup> etc. So vor allem in dem überwiegen von *e* vor nasal und in der vorherrschenden diphthongierung nach palatalen. Es giebt aber auch wichtige unterschiede zwischen P<sup>1</sup> (ich denke hier vor allem an Ps. 1—45; über Ps. 46—52 vgl. das oben gesagte) und P<sup>3</sup>. Vor allem ist in P<sup>3</sup> *ē* als umlaut von *ea* durchlauss überwiegend, während in Ps. 1—45 *ȳ* mehr als doppelt so häufig ist als *ē*. Bemerkenswert ist auch, dass in Ps. 1—45 die form *world* gilt, während P<sup>3</sup> *weorld* gebraucht, und dass *uor-* aus einem durch brechung entstandenen *weor-* in P<sup>1</sup> häufig auftritt, aber P<sup>3</sup> fremd ist. In diesen beiden punkten, wo ja P<sup>1</sup> für das spätw. charakteristische gestaltungen aufweist, steht Hy. 15 dem abschnitt P<sup>1</sup> besonders nahe. — Überhaupt bietet P<sup>1</sup>, wo ja doppelte und mehrfache glossierungen überaus häufig vorkommen, auch in bezug auf die schreibung vielleicht ein bunteres bild dar als die übrigen abschnitte des LPs.

Ich werde im folgenden einige besonders wichtige erscheinungen zur genaueren prüfung vornehmen, nämlich 1) *u* als umlaut von *a* vor nasal, 2) das auftreten von *e* als umlaut des *u*, 3) *ē* als umlaut von *ea*, 4) den übergang *weor-* > *uor-*, 5) die gestalt des wortes *weor(u)ld*.

N:o 3.



6) die behandlung von primärem *a*, *ā* nach palatalen, und 7) das auftreten von formen wie *seh*, *gedrht*. Ich werde dabei die betreffenden verhältnisse in einer anzahl von meistens spä-  
 ten texten aus dem südlicheren altenglisch berücksichtigen und zu ermitteln suchen, ob unter diesen texten einer oder andere eine kombination von merkmalen aufweist, welche für einzelne abschnitte des LPs. charakteristisch ist.

Ich habe bei dieser vergleichung von zahlreichen, z. t. schon früher erwähnten, Dissertationen gebrauch gemacht, die ich im folgenden, soweit ich dieselben zitiere, nur mit dem namen des Verfassers bezeichne. Fischers abhandlung „The stress-vowels of Aelfrics Homilies“ (Publ. of the Modern Language Association of America, IV, 2) ist mir leider nicht zugänglich gewesen.

#### 1. *a* als umlaut eines *a* vor nasal.

Das häufige auftreten von *a* in den frühesten ae. denkmälern (Dieter s. 13) kommt bei der beurteilung der verhältnisse in einem denkmal aus dem 11. Jh. wenig in betracht. Von spätaltenglischen texten aus dem südlicheren sprachgebiete zeigen auch diejenigen, wo *e* als umlaut von *a* vor nasal durchaus die regel ist, meist vereinzelte schreibungen mit *a*, die indessen neben der überwältigenden zahl der *e*-schreibungen gänzlich zurücktreten.

In einer nicht geringen zahl von späteren texten kommt neben überwiegendem *e* die *a*-schreibung einigermassen häufig vor (in etwa 10 bis 20 % aller fälle). Solche denkmäler sind, soweit die angaben in den auf dieselben bezüglichen dissertationen eine klare auffassung der sache ermöglichen, z. b. die Interlinearversion der Benediktinerregel (Hermanns s. 56 f.), die Harley-Glossen (Boll, Bonner Beitr. 15, s. 36) und die Soliloquien Augustins (Hulme s. 36 f.). Auch in Aelfrics Lives of Saints (Schüller s. 18) und in einigen hss. von Aelfrics Grammatik (vor allem hs. H; vgl. Brüll s. 9) sind die *a* recht zahlreich. — Die erwähnten denkmäler lassen sich in dieser beziehung mit den abschnitten P<sup>1</sup> und P<sup>2</sup> des LPs. einigermassen vergleichen.

Es giebt aber auch texte, in denen die *a*-schreibungen einen viel grösseren teil der gesamtsumme der belege bilden. Hierher gehören z. b. die hs. C der Dialoge Gregors (Hecht s. 10 f.) und einige z. t. sehr späte denkmäler wie der Apollonius von Tyrus (Märkisch s. 2), die junge Nicodemus-version in der hs. Vespas. D. XIV (Straub s. 15 f.) und der Sermo in Festis Sanctae Mariae Virginis (Vance s. 19). Diese texte erinnern in bezug auf die häufigkeit des *a* an die abschnitte P<sup>2</sup>, P<sup>3</sup> und Hy. 1–14 des LPs.

Über *a* als umlaut von *a* vor nasal in spätaltenglischen texten sind voneinander einigermassen abweichende ansichten geäußert worden. Sievers § 89 a. 5 lässt den gebrauch von *a* auf gewisse dialektisch, namentlich kentisch, gefärbte texte beschränkt sein. Bülbring § 171 spricht von bewahrung des *a* in „den südöstlich-sächsischen Patois (an der kentischen Grenze) und sporadisch auch anderwärts im Süden“; vgl. auch Morsbach, Me. Gramm. § 108. — Von reinen kentischen texten haben die kentischen Glossen rgm. *e* als umlaut des *a* vor nasal (Irene Williams, Bonner Beitr. 19, s. 112); im kent. Psalm kommt *a* neben *e* vor, und auch in den Urkundensammlungen sind beide schreibungen belegt (Wolff s. 19 f.; Taxweiler s. 22; Görnemann s. 18). Innerhalb des kentischen gebietes mögen in spätaltenglischer zeit örtlich verschiedene tendenzen geherrscht haben. Immerhin scheinen mir in der in gewissen teilen des LPs. durchaus überwiegenden schreibung *a* an ehesten einflüsse der von Bülbring a. a. o. bezeichneten art vorzuliegen. Da bei anderen arten von umlauts-*e* sowie bei wg. *e* im LPs.



*a*-schreibungen nur ganz vereinzelt vorkommen, lässt sich in dem überaus häufigen *a* vor nasal sicher kein zeichen einer offenen aussprache aller *e*-laute erblicken (vgl. Kluge, Grundriss<sup>2</sup> I, s. 103S).

### 2. *e* als umlaut von *u*.

*e* aus *y* als umlaut von *u* kommt im LPs. recht selten und durchaus sporadisch vor, etwas häufiger nur im abschnitt P<sup>1</sup>. Abgesehen von fällen, wo geringere betongung mit im spiele ist (vor allem das ziemlich häufige *emb*, -*e* neben *ymb*, -*e*) sind solche *e*-schreibungen in spätws. hss. überhaupt sehr selten. Von hss., wo dieselben verhältnismässig reichlich auftreten, seien erwähnt: die Boëthius-übersetzung (Krawutschke s. 22); ein paar hss. (vor allem DJJ) von Aelfrics Grammatik (Brüll s. 16); die Aldhelm-Glossen (besonders häufig in hs. H, s. Schiebel s. 52 f. und die Einleitung zu Napier's Old English Glosses); die Blickling Homilies (Hardy s. 22). Über den charakter des *e* herrscht, soviel ich weiss, nur eine meinung. Es handelt sich um einflüsse spätkentischer schreibart. In den älteren kentischen Urkunden ist *e* noch selten (Wolff s. 41 f., Taxweiler s. 30 f., Görnemann s. 27 f.), in den kentischen Glossen dagegen durchaus überwiegend (Irene Williams, BBtr. 19, s. 109 f.), sowie meist im Mittelkentischen (Danker s. 11 f.). Auch in den Vices and Virtues, deren sprache nach Morsbach, Me. Gr. s. 10 ein südöstlich-sächsischer, dem kentischen benachbarter dialekt ist, tritt *e* sehr häufig auf (Schmidt s. 25 f.).

### 3. *ē* als umlaut von *ēa*.

Diese für die ausserwestsächsischen dialekte charakteristische gestalt des umlauts von *ēa* erscheint nur selten in einigermaßen reinen „strengwestsächsischen“ texten; fälle mit *ē* kommen z. b. gar nicht oder fast gar nicht vor in den ws. Evangelien (Trilsbach s. 119 f.) und Aelfrics Heptateuch (Wilkes s. 116 f.). Auch in mehreren solchen texten, die sonstige abweichungen vom strengws. gebrauch aufweisen, fehlt dieses *ē* so gut wie vollständig. Nicht ganz selten tritt *ē* auf in einigen hss. von Aelfrics Grammatik (Brüll s. 20), bildet aber neben den rgn. *ȳ* jedenfalls nur eine ausnahme.

Texte, die einen grossen prozentsatz von *e*-schreibungen aufweisen, sind z. b. die Boëthius-übersetzung (Krawutschke s. 26 f.), die hs. B des Martyrologiums (Stossberg s. 97 ff.), die Soliloquien Augustins (Hulme s. 63). In ‚Sermo in Festis S. Mariae Virginis (Vance s. 21) und in der jungen Nicodemus-version (Straub s. 35) herrscht *e* fast ausnahmslos. Die Harley-Glossen haben in ca. 40 % aller fälle *e* (Boll a. a. o., s. 39). In den reinen kentischen denkmälern herrscht *e*; so in den kent. Glossen (I. Williams a. a. o., s. 114) und im kent. Psalm u. Hymnus (Wolff s. 57). Über die Urkundensammlungen, deren inhalt dialektisch recht gemischt ist, vgl. Wolff s. 56 f., Taxweiler s. 34 f., Görnemann s. 32 f.

Für die erklärung der *e*-schreibungen im LPs., die im abschnitt P<sup>1</sup> recht zahlreich, in P<sup>2</sup> durchaus überwiegend, und auch sonst einigermaßen verbreitet sind (am wenigsten in Hy. 1—14), kommen zwei möglichkeiten in betracht, die übrigens einander keineswegs ausschliessen. Es mag sich um einflüsse gewisser „sächsischer patois“ handeln (Bübring § 183 anm., vgl. auch Straub s. 35) oder es liegt kentische schreibart vor (so über die Boëthius-übersetzung Sievers in der Einleitung zu Sedgfield's ausgabe s. XXXV).

4. *wur-* aus einem durch brechung entstandenen *weor-*.

Die schreibung *wur-* ist nur im abschnitt P<sup>1</sup> (und im Hy. 15) des LPs. stark verbreitet; sonst ist *weor-* durchaus überwiegend.

Wie Bülbring § 268 hervorhebt, laufen in späteren ws. texten *wur-* und unverändertes *weor-* vielfach nebeneinander her. Eine eingehendere darlegung der betreffenden verhältnisse in einzelnen texten würde wenig interesse darbieten. Es sei nur erwähnt, dass in einigen texten *wur-* überaus häufig auftritt; so z. b. in den hss. Cp. und B der ws. Evangelien (Trilsbach s. 83 f., 130 f.); Aelfrics Heptateuch<sup>2</sup> (Wilkes s. 125 f.), Lives of Saints (Schüller s. 26 f.) und Esther (Assmann s. 7); Byrhtferths Handbuch (Smith s. 39); dem Liber Scintillarum (Perlitz s. 21); Apollonius von Tyrus (Märkisch s. 3) und der jungen Nicodemusversion (Straub s. 18). Dagegen herrscht unverändertes *weor-* vor z. b. in der Boethius-übersetzung (Krawutschke s. 18), im Martyrologium (Stossberg s. 113 f.), in einigen hss. der Prosabearbeitung der Benediktinerregel (Rohr s. 24 f., 46 f.), im Læceboe (L. Schmitt s. 113. 144), im Menologium (Imelmann s. 12) und in den Harley-Glossen (Boll a. a. o., s. 43). So auch in reinen kentischen quellen wie den kent. Glossen (J. Williams a. a. o., s. 106 f.).

5. Die gestalt des wortes *w(e)oruld*.

Die form *wor(u)ld* ist nur den Psalmen 1–45 sowie dem Hy. 15 eigen; die übrigen teile des LPs. gebrauchen rgm *weor(u)ld*. — Über dieses wort handelt Sievers in PBB. XXII s. 255 f. Er bezeichnet *weoruld* als eine form, die nie in absolut reinen ws. texten begegnet, sondern stets nur in verbindung mit anderen dialektformen, die entweder nach Kent oder nach Mercien weisen.

Nur *woruld* (-old, -ld), höchstens mit ganz vereinzelt ausnahmen, haben z. b. die hs. Cp. der ws. Evangelien (Trilsbach s. 126. 130); Aelfrics Heptateuch (Wilkes s. 125), Lives of Saints (Schüller s. 26) und Esther (Assmann s. 7); auch die hs. O von Aelfrics Grammatik scheint rgm. *woruld* zu schreiben (Brüll s. 12); Wulfstans Homilien (Dunkhase s. 34); Byrhtferths Handbuch (Smith s. 28); die Gesetze Alfreds (hs. H, s. Münch s. 24) und Aethelreds (Karaus s. 35); Menologium (Imelmann s. 12); Liber Scintillarum (Perlitz s. 21). Die Dialoge Gregors (Hecht s. 18 f.) und der Eadwine-Psalter (Wildhagen s. 72 f.) haben kein *weor(u)ld*; so auch nicht die hs. A des Nicodemus-Evangeliums (A. Schmitt s. 78) und einige hss. der Prosabearbeitung der Benediktinerregel (Rohr s. 42. 46). Im Martyrologium ist *wor(u)ld* die durchaus überwiegende form (Stossberg s. 113).

*weoruld* (-old, -ld) neben *wor(u)ld* kommt in der hs. D der ags. Annalen vor (Flohrschütz s. 30. 32); in der hs. A. der ws. Evangelien ist *weoruld* öfters belegt (Trilsbach s. 126); aus der Interlinearversion der Benediktinerregel führt Hermanns (s. 66. 69) *woruld* 2, *woruld* 1, *weoruld* 2 an. In den Gesetzen Knuts herrscht ein bunter wechsel von *wcor-*, *wor-*, *wur-*, *wer-* (Wroblewski s. 24. 25). In der Boethius-übersetzung ist *woruld* in der hs. C öfter belegt als *woruld* (in hs. B überwiegt *woruld*; s. Krawutschke s. 18). In den Blickling Homilies sind beide formen häufig belegt (Hardy s. 15 f.). Die Soliloquien Augustins haben *wor(u)ld* etwa 3 mal so oft wie *wor(u)ld* (Hulme s. 35. 45 f.).

Ohne diesem kriterium eine zu grosse bedeutung beimessen zu wollen, halte ich es nicht für unwahrscheinlich, dass in der in grossen teilen des LPs. mit schöner regelmässigkeit befolgten schreibung *wor(u)ld* der einfluss kentischer schreibart mit im spiele ist.

6. Primäres *u*, *ū* nach palatalen.

Während in den abschnitten P<sup>1</sup> und P<sup>2</sup> des LPs. für *u*, *ū* nach palatalen fast ausnahmslos *ea*, *ēa* eingetreten ist, woneben in seltenen fällen auch das im spätw. (vgl. Bülbring §§ 314. 315) häufige *e*, *ē* vorkommt, ist für die abschnitte P<sup>2</sup>, P<sup>3</sup>k und Hy. 1–14 ein verhältnismässig häufiges auftreten von formen mit *u*, *ū* charakteristisch.

In den meisten der von mir zur vergleichung herangezogenen denkmäler scheint ein derartiges  $\bar{e}$ ,  $\bar{a}$  gar nicht belegt zu sein; vgl. z. b. Aelfrics Heptateuch (Wilkes s. 136 f.); Boëthius (Krawutschke s. 9. 23); Interlinearversion der Benediktinerregel (Hermanns s. 44); Prosabearbeitungen der Benediktinerregel (Kohr s. 27. 57); Læcebot (L. Schmitt s. 119); Wulfstans Homilien (Dunkhase s. 36 f.); Byrhtferths Handbuch (Smith s. 37. 66); Nicodemus-Evangelium (A. Schmitt s. 74 f.); Menologium (Imelmann s. 11. 14); Gesetze Alfreds (hs. H, s. Münch s. 20. 29) und Aethelreds (Karaus s. 32. 40); Blickling Homilies (Hardy s. 11. 23); Eadwine-Psalter (Wildhagen s. 56 f., 100 f.); Apollonius von Tyrus (Märkisch s. 2. 5); junge Nicodemus-version (Straub s. 14. 29).

Es giebt aber nicht wenige südenenglische texte aus spätae. zeit, wo wenigstens vereinzelt formen mit  $\bar{e}$ ,  $\bar{a}$  auftreten. So führt Schüller (s. 14 f., 32) ein paar belege mit  $\bar{e}$  (*gæt*, *ongæt*) und ein paar mit  $\bar{a}$  (*gær*, *-a*) aus Aelfrics Lives of Saints an. Einige belege mit  $\bar{e}$ ,  $\bar{a}$  kommen in ein paar hss. (vor allem HJ) von Aelfrics Grammatik vor (Brüll s. 8 f., 17). Aus dem Martyrologium belegt Stossberg (s. 73 f.) ein paar formen mit  $\bar{e}$ . Ganz vereinzelt erscheint  $\bar{a}$  in den Gesetzen Knuts (Wroblewski s. 23), den Aldhelm-Glossen (Schiebel s. 27), den Soliloquiis Augustins (Hulme s. 42 f.) und dem Liber Scintillarum (Perlitz s. 19).

Während in den erwählten denkmälern die belege mit  $\bar{e}$ ,  $\bar{a}$  als ausnahmefälle erscheinen, ist in den Harley-Glossen (Boll s. 29)  $\bar{a}$  durchaus vorherrschend (*forgef* etc., *ongæn*). Und nach der angabe bei Hecht s. 8 ist in der hs. C der Dialoge Gregors  $\bar{a}$  (d. h. der kurze vokal; die langen vokale werden in Hechts dissertation nicht behandelt) bei weitem häufiger als *ea* (ebenso heisst es oft *ongæn*). In den kentischen Glossen fehlt die diphthongierung (I. Williams s. 97). Schwierig zu beurteilen sind die verhältnisse in den Urkundensammlungen, worüber vgl. Wolff s. 15. 45, Taxweiler s. 21 f., 32 und Görnemann s. 17 f., 29; fälle mit  $\bar{e}$  sind z. t. nicht selten.

In den häufigen  $\bar{a}$ -schreibungen der abschnitte P<sup>2</sup> etc. des LPs. liegt es wohl am nächsten formen anzunehmen, die überhaupt keine diphthongierung durchgemacht, sondern  $\bar{a}$ ,  $\bar{e}$  unverändert bewahrt haben. In solchen formen sieht Bülbring §§ 152 anm. u. 153 anm. eine eigentümlichkeit gewisser sächsischer patois. — Indessen scheint es mir nicht ausgeschlossen, dass in den  $\bar{a}$ -schreibungen eines späten denkmals wie LPs. nicht die bewahrung unveränderter  $\bar{a}$ -vokale, sondern eine monophthongierung von *ea* ( $\bar{e}a$ ) vorliegen könnte, die sich zunächst nur nach (und z. t. auch vor, s. u.) palatalen durchsetzt und nicht, wie in der strengws. schriftsprache mit *e* (welches ja auch im LPs. wenn auch seltener vorkommt) sondern mit  $\bar{a}$  bezeichnet wird. Bemerkenswert ist, dass für ein durch brechung entstandenes *ea* nach *g* einigemal  $\bar{a}$  erscheint in *garcian* (2 mal in P<sup>2</sup>: 54,3. 67,11 — freilich neben viel häufigerem *garcian* etc.; ausserdem *garcian* nur 10,2). Zu beachten ist ferner, dass dieselben abschnitte des LPs., wo  $\bar{a}$  nach palatalen häufig ist, für den umlaut von  $\bar{a}$  vor nasal die schreibung  $\bar{a}$  bevorzugen; auch kommt die schreibung  $\bar{a}$  für  $\bar{e}$  als umlaut von  $\bar{e}$  (*sæcan* etc.) nicht selten im abschnitt P<sup>2</sup> vor; (solche schreibungen sind in Aelfrics Lives of Saints verhältnismässig häufig belegt; s. Schüller s. 17).

### 7. Auftreten von formen mit $\bar{a}$ aus *ea* vor *h*.

Im abschnitt P<sup>2</sup> kommen neben überwiegenden formen mit *ea* einige belege mit  $\bar{a}$  vor: *sah*, *geðah*, *astræhte*, *aw(r)æht*, i. g. 6. — Schreibungen dieser art sind vereinzelt auch in anderen späteren südenenglischen hss. anzutreffen; vgl. z. b. Aelfrics Lives of Saints (Schüller

s. 32); Aelfrics Grammatik (hss. J und T, s. Brüll s. 8); Knuts Gesetze (Wroblewski s. 22); Aldhelm-Glossen (Schiebel s. 27). Eine englische ebung kann ich in den zitierten formen des LPs nicht sehen, da es m. e. prinzipiell höchst bedenklich wäre, in einem unzweifelhaft seinem ganzen charakter nach südeinglichen denkmal — und gerade in dem abschnitt P<sup>2</sup> sind die unzweifelhaft südeinglichen züge (z. b. überwiegendes *þ* als unlaut von *ea* und fast regelmässige synkope in 2. 3. sg. praes. ind. der verba) auffallend — vereinzelte englische schreibungen der allergewöhnlichsten wörter (wie *sich* neben *seah*) anzunehmen. Ich möchte in dem *-ah* nur eine abart des im spätws. häufigen *-eh* aus *-eah* erblicken, welches *-eh* (vgl. Bülbring § 313) wahrscheinlich einen offenen vokallaut hatte, und dabei auf die oben hervor gehobene vorliebe für *σ*-schreibungen im abschnitt P<sup>2</sup> des LPs. hinweisen.

Die oben in aller kürze mitgeteilten angaben über die schreibung zahlreicher spät- altenglischer texte geben an die hand, dass in hss., welche grössere oder geringere abweichungen von dem sog. strengwestsächsischen usus aufweisen, die verschiedenen abweichungen sich auf die einzelnen texte recht ungleichmässig verteilen, weshalb es fast unmöglich ist, mehrere hss. zu finden, welche nur dieselben nicht-strengwestsächsischen züge aufweisen. Dieser sachverhalt ist übrigens durchaus natürlich und von vornherein zu erwarten. Denn es handelt sich hier sicher nicht um scharf ausgeprägte dialektvarietäten. Vielmehr sind wohl die schreiber bestrebt gewesen, die spätwestsächsische schriftsprache zu gebrauchen, sind aber dabei teils den einflüssen ihrer heimatlichen mundart, teils auch schreibertraditionen aus nicht- westsächsischen landesteilen, vor allem Kent, ausgesetzt gewesen; vgl. die treffenden bemerkungen Wildhagens in der Festschrift für Morsbach s. 437. Dass dabei die verschiedenartigsten mischungen hervortreten konnten, die wohl mit wirklich gesprochenen sprachtypen wenig gemein hatten, ist selbstverständlich. Derartige mischungen, wo allerhand ingredienzen in recht ungleichen proportionen hervortreten, werden uns in den verschiedenen teilen der Lambethglosse geboten.

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Auf die behandlung der konsonanten gehe ich hier überhaupt nicht ein. Nur ein paar einzelheiten seien erwähnt. Wie schon oben s. 11 hervorgehoben wurde, haben einige teile des LPs. eine vorliebe für die schreibung *-fn*, andere für *-mn*. Die formen *stefn* etc. und *efnes* (*-nys*) werden mit ganz wenigen ausnahmen in den abschnitten P<sup>1</sup> und P<sup>2</sup> gebraucht, während P<sup>2</sup> und die Hymnen *stemn*, *emmys* schreiben; dazu noch *on emtwa* 54,2 und *emnece* Hy. 13,7. 26. Interessant ist *emmys* (vom korrektor) l. *efne* 118,17 und *efnesse* l. (korr.) *emnesse* 142,11. — Während in den übrigen teilen des LPs. die wörter *sprecan*, *sprac* fast immer mit *-r* auftreten, ist in der hauptglossierung von P<sup>2</sup> *specan*, *spac* mit wenigen ausnahmen durchgeführt.

Eine eigentümliche schreibung (die leider in meinem Glossar nicht vermerkt worden ist) sei hier erwähnt. Neben *þider* (illuc) 121,4 steht *þider* 131,17 und *þiper* 138,10. Das wort *luider* ist nur mit *-d* 2 mal (138,7) belegt; *hider* kommt im LPs. nicht vor. Bosworth-Toller giebt kein beispiel eines *þider*. Indessen ist es schwierig, in dem zweimal belegten *þider*, *þiper* neben einmaligem *þider* nur einen wiederholten schreibfehler zu sehen. Es ist unmöglich, diese formen mit dem erst spätere. (s. NED. s. v. father) übergang *-der* > *-ther* in zusammenhang zu bringen, um so mehr als LPs. nur in diesem einen worde *-ðer* für *-der* anwendbar wäre eine neigung zu spirantischer aussprache des *d* in *þider* durch einfluss des anlautenden spiranten.

Die vorhergehende untersuchung mehrerer lautlichen oder graphischen erscheinungen im Lambeth-Psalter scheint mir zu folgendem zusammenfassenden urteil anlass zu geben.

Die sprache der Lambethglosse ist ihrem grundcharakter nach spätwestsächsisch. In wichtigen punkten, wie z. b. dem gebrauch von *a* als sog. tonerhöhung des *a*, der schreibung *a* (nur ganz selten und ausnahmsweise *o*) vor nasal, der vertretung des wg. *ā* durch *ā*, den brechungen, u. a., stimmt der LPs. zum strengwestsächsischen sprachgebrauch. Doch fehlt es in keinem teile des denkmals an wichtigen abweichungen vom normaltypus der westsächsischen schriftsprache. In dieser beziehung weichen aber verschiedene teile des LPs. beträchtlich voneinander ab. Eine nicht zu leugnende übereinstimmung charakterisiert den mittleren teil des Psalters und die meisten Hymnen; dazu stimmen auch meist die von einem korrektor eingetragenen glossen im letzten drittel des Psalters. Die übrigen teile des denkmals weisen keine derartige schlagende verwandtschaft miteinander auf; doch stimmt der letzte Hymnus in ein paar nicht unwichtigen punkten mit dem ersten teile des Psalters überein.

Was die abweichungen vom strengwestsächsischen schreibgebrauch betrifft, mögen diese z. t. auf einflüssen beruhen, die von sächsischen volksmundarten ausgehen. In manchen beziehungen scheint aber eine nicht zu leugnende einwirkung kentischer schreibart vorhanden zu sein. Wieweit es sich um rein graphische, wieweit um lautliche eigentümlichkeiten handelt, lässt sich kaum mit sicherheit ermitteln. Wahrscheinlich war zur zeit der niederschrift der Lambethglosse der abstand zwischen der gesprochenen und der geschriebenen sprache schon bedeutend.

Anm. Ich will indessen nicht leugnen, dass in bezug auf einen teil des LPs. — den abschnitt P<sup>2</sup> (und vielleicht das damit gewissermassen verwandte „übergangsgebiet“ Ps. 46—52) eine andere auffassung nicht ausgeschlossen scheint. Die recht grosse zahl von nichtsynkopierten formen der 2. sg. praes. ind. der verba in P<sup>2</sup> könnte auf die benutzung einer anglischen oder jedenfalls englisch gefärbten vorlage bei der glossierung dieses (im vergleich mit den übrigen teilen des denkmals vielleicht weniger „selbständigen“ — vgl. oben s. 45) abschnitts des LPs. hindeuten. Doch glaube ich keineswegs, dass eine solche erklärung nötig ist; vgl. die bemerkungen im letzten kapitel dieser abhandlung. Wer dieselbe für wahrscheinlich hält, wird wohl auch in anderen eigentümlichkeiten von P<sup>2</sup>, vor allem dem häufigen *ē* als umlaut von *ea*, anglische einflüsse zu spüren geneigt sein. — Dass im LPs. vereinzelt glossen direkt oder indirekt aus früheren auf anglischem boden entstandenen Psalterversionen herrühren mögen, habe ich oben s. 54 f. hervorgehoben; ein derartiges traditionelles fortleben einzelner glossierungen braucht aber den allgemeinen sprachlichen charakter eines denkmals gewiss nicht zu beeinflussen. — Wollte man in einzelnen punkten nach übereinstimmungen zwischen LPs. und anglischen denkmälern suchen, wäre man bisweilen, freilich weniger in der lautlehre als in der flexionslehre, geneigt an Rushworth<sup>1</sup> zu denken, welches denkmal nach der ansicht einiger gelehrten nach dem östlichen mittellande zu verlegen ist. Doch glaube ich kaum, dass die kleinen übereinstimmungen (denen gegenüber unterschiede von fundamentaler bedeutung stehen) mehr als zufällig sind. Es giebt ja überhaupt wenige schwankungen in der schreibung oder formenbildung irgend eines altenglischen denkmals, zu denen sich nicht parallelen in dem sprachlich so gemischten und noch immer im grunde recht rätselhaften und schwer zu beurteilenden Rushworth<sup>1</sup> (vgl. darüber zuletzt Luick, Hist. Gramm. d. engl. Sprache § 24) sich aufweisen liessen.



## VI. Bemerkungen zur flexionslehre des Lambeth-Psalters.

Ich werde in diesem kapitel das hauptgewicht auf die darstellung von erscheinungen legen, die von dem gemeinwestsächsischen gebrauch abweichen oder sonst irgend ein prinzipielles interesse besitzen.

Anm. Zahlreiche fehlerhaft geschriebene oder gebrauchte formen sind im dritten kapitel dieser abhandlung berührt worden; indem ich auf die dortigen ausführungen hinweise, lasse ich fälle dieser art im folgenden in der regel bei seite. — Auf eine vergleihung mit den flexionsverhältnissen in anderen denkmälern gehe ich nur in ein paar besonders wichtigen fällen ein, um so mehr als viele von den im fünften kapitel benutzten dissertationen die flexionslehre entweder gar nicht oder nur äusserst knapp behandeln.

### A. Deklination.

#### I. Substantiv.

##### 1. *o*-deklination:

a) Die deklination der mask. und neutr. reinen *o*-stämme im LPs. stimmt in der hauptsache mit dem gemeinws. gebrauch überein. Im gen. sg. kommen neben hunderterten von belegen mit der normalendung *-es* etwa 10 fälle mit *-ys* (1 mal *-is*) im ersten drittel des LPs. vor: einigemal erscheint *-as* (vgl. oben s. 25). Der nap. mask. geht etwa 300 mal auf *-as* aus; daneben kommt ca. 10 mal (in verschiedenen teilen des denkmals) die endung *-es* vor (vgl. s. 25).

Die kurzsilbigen neutra haben normalerweise (mehr als 50 mal) im nap. die endung *-u*; daneben erscheint etwa 10 mal (hauptsächlich in den abschnitten P<sup>2</sup>, P<sup>3</sup>k, Hy. 1—14) die endung *-a*; die form *eräte* (lat. ap. currus) Hy. 4,4 mag fehlerhaft gebraucht sein. Die langsilbigen neutra sind in der überwiegenden mehrzahl der fälle im nap. endungslos: nur etwa 10 mal treten formen mit *-u* oder *-a* auf, z. b. *weorcu* 102,22 — die endung ist vom korrektor hinzugefügt; *gefohta* 67,31. In formen wie *wordlacu* 18,4; *freolaca* 50,21; *fyrdrwicu* 26,3 mag im zweiten kompositionsgliede kürzung des stammvokals eingetreten sein (das simplex *lae* ist im nap. rgm. endungslos). — Die mehrsilbigen neutra haben im LPs mit seltenen ausnahmen alle im nap. endung. Es heisst somit *nytemu* (*-a*), *tacnu* (*-u*), *wundru* (*-a*), *wæteru* (*wætru*, *wætera*) u. s. w. Die endung *-a* ist hier verhältnismässig reichlich vertreten (in mehr als 1/3 aller belege: recht zahlreich in P<sup>2</sup> u. Hy. 1—14). Endungslose formen kom-

men nur vereinzelt vor: *yfel* 2 (neben *yfelu* 13, *yflu* 8) und *faken* 1 (neben *facnu* 2), falls nicht singularformen hier vorliegen.

Der gen. pl. der *o*-stämme hat normalerweise (ca. 125 mal) die endung *-a*. Einigemal kommen analogische formen auf *-ena*, *-ana* vor: *dagena* 20,5. 101,21. 142,3; *dagana* 38,5. 92,7 (neben *daga* 5); *fiingrena* 8,4; *fyrdwicana* 77,28. Der dat. plur. geht ausnahmslos (ca. 300 mal) auf *-um* aus. Überhaupt sind in allen deklinationsklassen abweichungen von diesem normaltypus des dp. (wobei dann die endung *-an* gebraucht wird) im LPs. sehr selten.

Die wörter mit *e* vor einfachem konsonanten zeigen im LPs. meist den rgm. wechsel zwischen *e* im sing. und *a* im plural. Einige analogische übergriffe in der einen wie in der anderen richtung kommen indessen vor. So steht *a* in der singularform *paðe* 118,35; so auch in *gate* 68,13. 126,3. Etwas häufiger ist *e* in pluralformen eingedrungen: *dagas* 143,4; *siðfæton* 16,3. 143,13; *scræfum* 16,12; *gebæcu*, *-um* 67,14. 77,66; *crætum* (überhaupt im ae. oft mit *e* im plur. belegt) 19,8. Hy. 4,25; nap. *infæras* 67,25(2) und dp. *ulfærum* 143,13. Neben plur. *gatu*, *-a*, *-um* 15 steht dp. *geatum* 9,13(2). — Über den vereinzelt dp. *weogum* 80,14 vgl. oben s. 67.

Bei einigen wörtern schwankt im LPs. des grammatischen geschlecht. So sind nap. *godas* 8 und *goda* 2 (Hy. 6,24. 51) belegt. Neben nap. *geðohtas* 7 steht *geðohta* 32,10. Von *stræl* sind im LPs. nap. *strælas* 7,14 und *stræla* 126,4 belegt. Eine in den wörterbüchern nicht erwähnte neutrale pluralform ist *hagalu* 147,17. Von dem worte *gear* erscheint im nap. neben *gear* (*gurr*) 7 auch die mask. form *gearas* 30,11; *gares* 101,28 (Cosijn II s. 1 belegt *hone gear* aus der Cura Past.). Von *fær*, *færu* u. zsg. sind im LPs. mask. fem. und neutr. formen belegt, vgl. Glossar.

b) Die deklination der *jo*-stämme giebt zu wenig bemerkungen anlass. Die endung *-as* im gs. hat *bæceras* 44,2. Neben nas. etc. *yrre* (*corre*) 3 steht (fehlerhaft?) *yrra* 2,13. Im nap. der neutra erscheint neben *-u* (*ricu*, *weitu* etc.) einigemal die endung *-a*: *fiðera* Hy. 6,15; *icita* 63,8; *rica* 2,10 (ist wohl plur. trotz des lat. terram); *geneara* Hy. 6,11. Mit endung versehen ist auch der nap. *unnyttu* 2. Schwache endung im gp. hat *fyðerena* 16,8; *getindrena* 128,6. Die nom. agent. auf *-ere* haben rgm. mittelvokal. Die flektierten formen der wörter auf *-en* haben meist doppeltes, nur ausnahmsweise einfaches *n*.

Anm. Neben ns. *liget* 1 steht die feminine form *lygtu* 105,13; im nap. sind belegt mask. *ligettas* 17,15 und neutr. *ligetu* 143,8. Neben neutr. nap. *fiðera* 1, *fyðru* 1 steht mask. *fyðeras* 67,14. 103,3 (endung *-as* vom korrektor).

c) Von *wo*-stämmen sind nur solche mit vokal vor dem *w* belegt. Überall, in ursprünglich langsilbigen wie in ursprünglich kurzsilbigen, erscheint *w* in allen kasusformen. Im nap. der neutra herrscht die endung *-a* vor: *cneowa* 1; *treowa* etc. 4, woneben *treowa* 1 und die eigentümliche form *cedertryc* 36,33 (auch in den ws. Evangelien belegt, s. Trilsbach s. 65. 128).

## 2. *ā*-deklination.

a) Von den reinen *ā*-stämmen haben die kurzsilbigen im ns. in der regel *-u*: *furu*, *scannu*. Durchaus stark flektiert im LPs. ns. *ðvatu* 2, ds. *ðvate* 2; unsicher ist dagegen die flexion von *swipu*, da neben ns. *swipu* 1 nur dp. *swipum* 1 belegt ist. Verdächtig ist ns.

*gife* 44,3. da lat. *gratia* vom glossator als ablat. aufgefasst worden sein mag. Möglich ist auch, dass *dena* (lat. *convallium*) 107,8 eine pluralform ist. Im übrigen erfordern die spärlichen und selten belegten kurzsilbigen *ā*-stämme keine bemerkung.

Anm. Neben as. *verace* 1 steht glas. *verace* 5; da auch ein nap. und ein gp. *verace* sowie ein ns. *verace* Hy. 6,7) belegt sind, ist vielleicht neben *veraci* ein *verac* anzunehmen; vgl. Wright, Old English Grammar § 376.

Die langsilbigen und mehrsilbigen (über die wörter auf *-ung*, *-ing* s. u.) sind im ns. in zahlreichen endungslos: *lar*, *dun*, *deod* u. s. w. Recht häufig erscheint aber im ns. ein analogisches *-e*: *stove* 17,36 (aber in demselben verse auch *steor*); *seambe* 16,14. 43,23 (die einzigen belege des worts); *stefne* 117,15 (neben *stefn* 1, *stenn* 3); *ceastre* 47,3 (der zusammenhang freilich recht unklar); daneben *ceaster* 1, *cester* 1. Neben *frofor* 70,3 steht nicht weniger als 4 mal *frofre*: 30,4. 45,1. 58,17. 143,2. Fast gleich häufig belegt sind im ns. die formen *saut* 29 und *sawle* 27 (letzteres 7 mal im abschnitt P<sup>1</sup> und 20 mal in P<sup>2</sup>). Im ganzen habe ich bei lang- und mehrsilbigen fem. (abgesehen von den bildungen auf *-ung*) in etwa  $\frac{1}{3}$  aller fälle nom. sg. auf *-e* notiert; bemerkenswert ist, dass fast alle diese formen den abschnitten P<sup>1</sup> und P<sup>2</sup> angehören. Der ns. *earca* 131,8 (für rgm. *earc* oder *earce*?) mag durch das lat. lemma *arca* hervorgerufen sein: endung *-a* hat auch *sawla* 106,3 (falls nicht pluralform?).

In den kasus obliqui des sing. haben die fem. fast immer die normalendung *-e* (200 bis 300 belege). Ein paar mal erscheint *æ*: *stefne* 1, *deoda* 1. Einigemal kommt *-a* als endung vor: *flana* (ds.) 90,6. (as. falls nicht vielmehr ap.?) 16,13; *sawla* 106,3 (auch hier mögen missverständlich gebrauchte pluralformen vorliegen). Endungslos ist der akk. sg. *stenn* 76,16 (schreibfehler?); daneben 47 mal ds. auf *-e*. Eine zusammensetzung liegt wohl vor in *frofer gast* Hy. 7,8. Endung *-es* hat nur der (falsch gebrauchte) gs. *medes* 126,3.

Im nap. ist die normalendung *-a* mehr als 100 mal belegt. Nur etwa 5 formen (nom. und akk.) auf *-e* kommen vor, von denen ein paar (trotz des lat. lemma) singularformen sein mögen. Im gp. steht neben zahlreichen belegen mit *-a* einmal *stratena* 17,11.

Die fem. abstr. auf got. *-īfa* folgen im LPs. überhaupt der rgm. flexion der langsilbigen *ā*-stämme. Der ns. erscheint überwiegend ohne endung: *strengð*, *mayð*, *weyðmynt* etc. Nie tritt *-u* als endung auf, wohl aber vereinzelt *-e*: *strengðe* 17,2. Die kas. obl. des sing. haben in der regel *-e*: *ofermetta* (superbiam) 16,16 ist wohl sicher eine pluralform (vgl. Bosw.-Toller) und auch *merða* 144,8 ist vielleicht plur. (vgl. die parallelglosse *micelnessa*). Im nap. erscheint neben *-a* (*strengða*, *mayða* etc.) auch einigemal *-e* in *mayðe* (z. b. 121,4).

Die abstrakta auf *-ung* (*-ing*): vgl. Weyhe, Zu den ae. Verbalabstrakten auf *-nes* und *-ing*, *-ung*. Die zahl dieser wörter ist im LPs. sehr gross. Die bildungen auf *-ung* stehen ganz überwiegend (ca. 80 wörter) in verbindung mit verben der 2. schw. konjugation (einschl. dieser konjugation nahestehender urspr. *z*-verba). Ausserdem giebt es mehrere wörter auf *-ung* zu verben, die urspr. der 1. schw. konj. angehören, die sich aber mehr oder weniger vollständig der 2. konj. angeschlossen haben (*frefrung*, *gramung*, *herung*, *styrung*; auch *wyrgung*, vgl. prt. sg. *wyriode* 54,13 u. s. Weyhe s. 27). Ferner einige bildungen von verben auf *-ettan* (*droppetung*, *grynetung*, *lygræsetung* u. daneben auch *lygræseung*). Zu einem schw. verbum von anderem typus nur *euceung* 43,15. Die einzige bildung auf *-ung* zu einem st. verbum ist *dahnung* 141,6. — Von bildungen auf *-ing* kennt LPs. etwa 15. Diese



stehen sämtlich in nahem verhältnis zu schw. verben der 1. konj.: u. a. auch *getimbring*, *smyring*, *trymning*, *aðening*, *unfulfremning* von verben, die im LPs. mehr oder weniger berührung mit der 2. schw. konj. aufweisen. Formen mit *-ung* und mit *-ing* von ein und demselben worte kommen nicht vor; die einzige ausnahme, dp. *gesamningan* 25,12 neben 17 formen mit *-ung*, mag ein schreibfehler sein.

Der ns. dieser wörter ist normalerweise endungslos (ca. 60 mal). Einigemal erscheint der ausgang *-unga*: *gesamninga* 7,8; *edleanunga* 18,12; *samotherunga* 32,1; *gerivnunga* 111,10. Möglich wäre, dass diese formen (trotz des sing. prädikatsverbs) als plurale aufzufassen sind, wie dies sicher bei *offrunga* 19,4 der fall ist; vgl. oben s. 24. Der ns. *vyldinge* 144,13 mag für *vyldinge* verschrieben sein; der ns. der übrigen bildungen auf *-ing* zeigt fast immer im LPs. den ausgang *-ingc*. — Im gs. ist *-unge* bei den wörtern auf *-ung* der normale ausgang, nur selten und unsicher ist *-unga* belegt (z. b. *gemielunga* 144,12). Im dat. u. akk. sing. (die beiden kasus sind wegen des kasusgebrauchs nach gewissen praepositionen, vor allem *on*, schwer auseinanderzuhalten, vgl. oben s. 26) überwiegt ebenfalls *-unge*; doch ist *-unga* auch sehr häufig belegt, ganz besonders im as., wo ich etwa 25 mal *-unga* notiert habe. Einigemal mag der glossator solche formen pluralisch gebraucht haben; vgl. z. b. die doppelglossen *geareunga* l. (vom korrektor) *gegearwungnessa* (praeparationem) 9,38. Im nap. ist der gewöhnliche ausgang *-unga*; nur 2 mal habe ich *-unge* notiert. — Die wörter auf *-ing* gehen in gds. rgm. auf *-inge* aus (15 bis 20 mal). Pluralformen sind äusserst selten: ap. *gyrningce* 36,4; *rihtinga* 98,4. Maskulinum ist im LPs. *sprytting* (germen, propago): nap. *spryttingas* 79,12.

b) Die *jā*-stämme (die bildungen aus *-nes* werden unten gesondert zur behandlung kommen) haben überhaupt die gemeinws. deklination. Doch sind folgende bemerkungen nötig. Neben ca. 30 nom. sg. ohne endung kommen mehrere fälle mit analogischer endung *-e* vor: *blisse* 29,6 (daneben *bliss* 2); *gyrde* 44,7 (in demselben verse auch *gyrd*); *reste* 131,14; interessant ist *sibbe* l. (korrektor) *sib* 121,7. Die endung *-e* ist beinahe die regel in *eneorisse* 4, *eneoriss* 1. Mit endung *-u* erscheint *hyrdwædenu* 89,4 (*hiv-*, *huswæden* 5); *lygtu* 105,18 (vgl. oben s. 86). Verdächtig (fehlerhaft oder pluralform?) ist *synna* 108,14 (*synn*, *syn* 4). Einmal belegt ist ein gs. auf *-es*: *hiwædenes* 113,1; das wort scheint eine neigung zu neutraler flexion zu haben, wie aus dem nap. *hiwædenu* 106,41 neben *hywædenu* 21,28 hervorgeht. — Der nap. hat überwiegend *-a*, nur ein paar mal *e*. — Die bildungen auf *-en* haben in den flektierten formen gewöhnlich doppeltes, jedoch auch nicht selten einfaches *n*.

Anm. Neben ns. *sp(r)æc* 5 steht *spæce* 103,2, 104,10; das. in der regel *-e*, doch as. *spwæc* 1. Nap. *-a* 8, *-e* 6, aber daneben das eigentümliche *spwæc* 11,7(1), 18,4 54,22. Diese form, sowie der as. *spwæc*, lässt eine beeinflussung seitens der neutralen deklination vermuten.

Sehr zahlreich sind die substantiva auf *-nes*, *-nys*. Der vokal des suffixes wechselt stark in verschiedenen abschnitten des denkmals (vgl. oben s. 11). Überhaupt herrscht ein regelloses schwanken zwischen *-nes* und *-nys*. Im abschnitt P<sup>3</sup> (hauptglossierung) wird fast ausnahmslos *-nes*, in Hy. 1–14 fast ausschliesslich *-nys* geschrieben. Die suffixform *nis* kommt im LPs. i. g. nur ca. 5 mal vor.

Im ns. kommt neben überwiegendem *-nes*, *-nys* (ca. 180 mal) nicht selten auch *-nesse* (seltener *-nyssse*) vor: *unrihtwisnesse* 16,3; *stafolfestnyssse* 18,2; *gecyðnyssse* 18,8; *fulnyssse* 23,1 No 3.

u. s. w. Derartige fälle, i. g. etwa 30, sind verhältnismässig häufig in den abschnitten P<sup>1</sup> und P<sup>3</sup>, selten dagegen in P<sup>2</sup> und in den Hymnen. Ein paar mal steht einem lat. ns. entsprechend eine form auf *-nessa*: *deopnessa* 35,7; *mildheortnessa* 107,5. Im gdas. ist *-uesse* (*-nyssse*) der normale ausgang (mehr als 700 mal: 1 mal *-nyssa*). Daneben sind etwa 15 mal formen auf *-nessa*, *-nyssa* belegt (vgl. oben s. 25), hauptsächlich im abschnitt P<sup>1</sup>. Es mögen hier z. t., kaum aber immer, pluralformen vorliegen. Im nap. ist die normalform *-nessa*, *-nyssa* (ca. 140 mal); nur ca. 12 mal erscheint *-nesse*, *-nyssse* (1 mal *-nessæ*). Wo in verschiedenen kasus obliqui formen auf *-nes*, *-nys* auftreten (8 bis 10 mal), habe ich oben s. 25 nachlässige glos-sierung (oder den gebrauch einer sog. „crude form“) angenommen. Bei der offenbar herrschenden neigung, auch im ns. eine zweisilbige suffixform durchzuführen, wäre die annahme der existenz von endungslosen formen im gdas. sicher sehr gewagt. Vielleicht hat man es hier mit einem flexivischen gegenstück der sog. umgekehrten schreibung zu tun. Die formen auf *-nessa*, *-nyssa* für zu erwartendes *-nesse*, *-nyssse* deuten vielleicht, sowie andere fälle von *-a* für rgm. *-e*, auf eine geschwächte aussprache der vollen endvokale und daraus folgende unsicherheit der schreibung: doch ist die zahl der rgm. formen so gross, dass eine solche erklärung recht unsicher bleibt.

c) Bei den wenigen belegten *wā*-stämmen treten mehrere analogisch neugebildete formen im LPs. auf. Neben ns. *stow* etc. 68,26. 75,2. Hy. 1,8 steht *stowc* 36,36; neben gdas. *stowe* etc. 40 einmal gs. *cardungstowes* 41,5. Befremdend ist die endung im ap. *clawu* 68,32. Neben ns. *sc(e)jadu* 43,26. 79,11 steht *scadawce* 108,23 und *scadawra* 101,12. 143,4 (indessen macht der zusammenhang in den beiden belegen von *scadawca* die erklärung der form als nom. pl. nicht unwahrscheinlich); im gdas. sind belegt *sc(e)jadure* 87,7. 106, 10. 14 u. *sc(e)jadue* 22,4. 56,2; daneben ds. *scade* 2 (u. a. 16,8), unsicher ob eine bildung nach dem muster der *ā*-stämme, oder zu dem neutr. *scad* gehörig. Der flexion der *ā*-stämme gemäss ist der nap. *syna* 7,10 gebildet. Neben rgm. gdas. *leswe* 3 (u. a. 94,7), *lesuwe* 99,3 steht gs. *leswen* 22,2, welche form, falls nicht fehlerhaft geschrieben, eine analogiebildung nach der schwachen deklination ist.

### 3. *i*-deklination.

a) Maskulina. Zahlreiche kurzsilbige und langsilbe mask. sind im LPs. belegt. Die deklination ist die im spätws. gewöhnliche. Nap. geht immer auf *-as*, gp. auf *-a* aus. Das wort *mete* heisst im plural rgm. *mettas* etc. Neben nap. *stepas* 4, *stepas* 1 steht *stapas* 5. Zu nas. *hlyt* 21,19 gehört nap. *hlyta* 30,16 mit (falls nicht ein schreibfehler) fem. oder neutr. endung.

Anm. Stark auseinander gehen die formen des wortes *wyll(e)*, vgl. Glossar. Im ae. erscheinen hier überhaupt verschiedene bildungen (s. Bosw.-Toller): immerhin ist der nap. *wylla* 73,15 (nach dem typus der *jā*-stämme?) etwas befremdend.

b) Neutra. Von kurzsilbigen ist belegt nur gs. *speres* 1. — Recht reichlich vertreten ist die bei Sievers § 267 u. anm. behandelte gruppe von wörtern. Ihre flexion ist überhaupt die gemeinws. Von bemerkenswerteren formen seien erwähnt der maskulinische nap. *fluscas* 26,2 (neben *flusc* 4); der endungslose nap. *gemynd* 2; neutraler gs. *lyftes* 17,12 und nap. *lyftu* 106,29; rgm. heisst es im nap. *grinu* (*grynu*) 5. Ein neutraler gs. ist *forwyrdes* 1.

c) Feminina. Nur langsilbige sind belegt. Der ns. überwiegend endungslos, erscheint aber einigemal mit analogischem *-e*: *bene* 118,170; *spede* 141,6 (*spel* 5); *mihte* 67,35 (*miht* 7); *ansyne* 26,8. Unsicher ist ob *bytte* 118,83 hierher gehört, oder ob eine schwache nebenform (vgl. Bosw.-Toller Suppl.) anzunehmen ist; sonst ist von diesem worte nur ds. *bytte* 32,7, 77,13 belegt. Der gs. hat in der regel die endung *-e*, nur einmal erscheint analogisches *mihtes* 88,18 (neben *mihte* 4). Der ds. hat die endung *-e*, und auch im as. ist *-e* mit wenigen ausnahmen (*miht* 1, *scyld* 1) vollständig durchgeführt: *achte*, *bene*, *spede*, *mihte*, *ansyne*, *tide* u. s. w. (zahlreiche belege in allen teilen des LPs.). Lat. as. procellam ist 106,29 mit *ysta* glossiert. Nur in dem ausdrücke *on w(e)or(u)lda w(e)or(u)ld* steht häufig ein endungsloser as. (vgl. Glossar). Nap. hat ganz überwiegend *-a*; nur ausnahmsweise *-e*: *ansyne* 1. Einigemal tritt eine analogiebildung nach der schwachen deklination auf: *ansynan* 82,17; *gledan* 17,9. 14. 139,11 (vgl. in den frühe. Lambeth-Homilien 43: heore teres beoð berninde gleden). Neben *weor(u)lda* 2 steht *weoruldu* 54,20. Der gp. geht in der regel auf *-a* aus; einmal mit schwacher endung *wyrtena* 36,2.

Anm. Unverändert im ganzen sing. ist *w*; pluralformen sind nicht belegt. Mask. u. fem. ist *sæ*: gs. *sæs* 2, *sæ* 9; nap. *sæs* 2. Von *gedeaht* ist im nap. neben *gebeahta* 1, *gebeaht* 1 auch *gebeahtas* 32,10(2) mit mask. endung belegt.

#### 4. *u*-deklination.

a) Maskulina. Die kurzsilbigen *sunu* und *wudu* stimmen überhaupt zum ws. normalparadigma. Indessen ist von *sunu* im gs. nur *ðes sunu* Hy. 15,6(2) belegt; neben gs. *wudu* 36,35 steht die neubildung *wedes* 103,20. 131,6; im gp. *wuda* 1 und *wudana* 95,12. — Von den langsilbigen ursprünglichen *u*-stämmen kommen nur ein paar formen vor, die nicht in das schema der *o*-deklination hineinpassen, nämlich ds. *felda* 77,12 (neben *felde* 2; gs. *feldes*, nap. *feldas*) und der ds. *to grunda* Hy. 4,6 (neben *grunde* 1), welche form interessant ist, weil im ae. sonst von dem alten *u*-stamm *grund* formen nach der *u*-deklination zu fehlen scheinen.

b) Feminina. Der as. *duru* 1 und der nap. *nosa* 1 stimmen zum normalparadigma. Von *flor* ist nur ds. *fore* 1 belegt. Recht schwankend ist die flexion von *hand*, indem neben gs. *handa* 16,14 u. ds. *handa* 13 auch gs. *hande* 94,7 und ds. *hande* 9 stehen; dazu noch ein paar mal *hand* in offenbar dativischer funktion: *of hand minre* Hy. 6,55; *to swyčran hand* Hy. 13,3. Im as. kommt neben *hand* 10 auch *hande* 54,21. 73,11 vor, sowie öfters *handa* (z. b. 36,24. 37,3. 137,7. 144,16), wo es sich indessen um pluralformen handeln mag. Im nap. steht neben häufigem *handa* einmal *hande* 57,3. Die besonders im abschnitt P<sup>2</sup> in mehreren kasus nicht selten auftretende form *hande* beruht offenbar auf dem einfluss der *a*-deklination.

#### 5. Schwache deklination.

Die überwiegende mehrzahl der belegten formen von mask., fem. und neutr. wörtern stimmen zum normalparadigma. Im gdas. und nap. kommt neben rgm. *-an* etwa 10 mal *-en* vor. Der gp. geht ca. 20 mal auf *-ena*, ca. 28 mal auf *-ana* aus; dazu ganz vereinzelt *-æna*, *-ana*, *-yna*; *eagna* 1 (neben *-ena* 1, *-ana* 2); *wæddran* (l. *wædryna*) 13,3.

Anm. 1. Im ns. der feminina kommt neben der normalendung *-e* einigemal *-a* vor: *hearpa* 107,3; *wæoduca* 108,9; *swiðra* 20,9. 25,10 (neben *swiðre* 16). Neben mehr als 200 belegen des schw. fem. *eorde* steht ganz vereinzelt st. ns. *eorð* 1, gs. *eorðe* 1. Dreimal erscheint *heorte* als das.: 77,3. 84,3. 96,11; ob hier wirklich No 3.

starke formen vorliegen oder nur nachlässige glossierung, ist schwierig zu entscheiden (daneben *rgm. heortan* 83, *-en* 3). Zum *rgm.* schw. paradigma stimmen 31 belege von *tunge* im LPs. Daneben kommen einige eigentümliche formen vor: *tunge* 119,2. 138,4 entspricht einem lat. ablat. sg. *lingua*; man könnte eine nachlässige wiedergabe der lat. form durch einen ae. ns. vermuten, wenn nicht adjektivische bestimmungen von deutlicher dsf. form das wort begleiteten (*facenfulre, minre*); als ap. steht *tunge* 139,4. Neben dem schw. *tunge* scheint also ein st. *tung* belegt zu sein. Sonderbar (fehlerhaft oder ap. von *tung?*) ist *tunga* (latein as.) 11,4 (2 mal; im folgenden verse 11,3 steht der *rgm.* as. *tungan*). — Das wort nap. *gegyrlu* 101,2. 103,4, dp. *-um* 1, das im ae. überhaupt schw. mask. ist, hat sich offenbar hier der flexion der neutr. *o*-stämme angeschlossen.

Anm. 2. *timpestra* I. (vom korr. *glybebydenestra* (tympatriarum) 67,28 sind offenbar fem. bildungen auf *-estre*; zum starken gp. vgl. Sievers § 276 a. 4. In der form *timpestra* scheint beeinflussung seitens der mask. nom. agent. auf *-ere* vorzulegen.

Anm. 3. Bei den fem. abstr. auf *-u* (*-o*) sind im ns. kürzere nebenformen ohne endung — *hælo* u. *hæl*, *fyrhtu* u. *fyrht* — verbreitet. Im gdas. steht *hæle* neben *hælo*; *rgm.* heisst es *yldæ*. Eigentümlich (vielleicht gs.) ist *hælu* (lat. gp. *salvationum*) 27,8.

Anm. 4. Im gp. der schw. deklination (einschl. der fälle, wo schwache endung bei wörtern anderer deklination auftritt) sind im LPs. die endungen *-ena* und *-ana* ungefähr gleich häufig belegt. Die ws. normalform ist bekanntlich *-ena* und im grossen u. ganzen scheint *-ana* in ws. denkmalern verhältnismässig selten zu sein. Von englischen denkmalern hat Vesp. Ps. fast ausnahmslos *-ena*; Rushw.<sup>1</sup> dagegen gebraucht neben *-ena* sehr häufig *-ana*. Dass das auftreten von *-ana* im LPs. auf englische vorbilder zurückzuführen wäre, ist u. a. schon deshalb wenig wahrscheinlich, weil diese endung in den abschnitten P<sup>1</sup> und Hy. 1–14 besonders verbreitet ist, welche sonst in wichtigen punkten (z. b. überwiegendem *y* als umlaut v. *æ* a und vorherrschen der synkope in 2. 3. sg. prs. ind.) dem englischen gebrauch fern stehen. Beachtenswert ist aber, dass in den Aldhelm-Glossen, besonders in der hs. H, *-ana* häufig auftritt (Schiebel s. 47); schwache endung im gp. (bisweilen auch in anderen kasus) von starken subst. ist in den Aldhelm-Glossen nicht selten (Napier, OEG. s. 42).

## 6. Kleinere deklinationsklassen.

a) Vereinzelt konsonantische stämme. Die meisten belegten wörter stimmen zu den normalparadigmen bei Sievers. Von dem worte *boc* sind belegt im ds. *bec* 138,16 und *boc* 68,29, und im gs. *ðære boc* I. *brc* 39,8. Das wort *niht* hat im gs. *nihles* 135,9 u. dreimal adverbial; bemerkenswert ist, dass *nihle* nicht bloss *rgm.* im ds. gebraucht wird, sondern auch einigemal (z. b. 104,39. 120,6. 129,6) als as. (neben *niht* 2); so auch nap. *nihhta* 6,7. Hy. 8,8. Einfluss der *ā*-deklination ist hier offenbar.

b) Die formen der verwandtschaftsnamen stimmen überhaupt zum spätws. gebrauch. Im gp. steht neben *fodera* I auch *federena* 48,20. Zu filiae 9,13 steht *dehter* I. *dohtra*: der glossator mag in der auffassung der lat. form (gs. oder np.) geschwankt haben; *dohtra* 72,28 ist vielleicht gp. trotz des latein. gs.

c) Stämme auf *-nd*. Von *freond* und *feond* sind im nap. *frynd* 1, *fynd* 41 neben *freond* 2, *feond* 15 belegt, wobei die letzteren formen ganz überwiegend dem abschnitt P<sup>1</sup> angehören. Interessant ist die analogische verbreitung des umlauts in ein paar singularformen von *feond*: ns. *fynd* 40,12. 42,2. 73,3. 10. 18 (neben *feond* 11) und gs. *fjyndes* 54,4. 60,4. 63,2. 77,61 (*feondes* 4), also ganz überwiegend in P<sup>2</sup>. — Von den formen anderer partizipialstämme ist nap. *æslitendras* 118,119. 158 bemerkenswert.

d) Stämme auf *-os*, *-es*. Charakteristische formen kommen nur von ein paar wörtern vor. Zu *caef* sind nap. *caelfru* 49,8. 50,21 und mit mask. endung *caelfas* 21,13 belegt.

Von *cild* etc. heisst nap. rgm. *cild*; im gp. steht neben *cūda* 1 auch *cūdra* 8,3; dp. *cildum* 1. Von *lamb* sind nur formen ohne *r* belegt.

## II. Adjektiv.

Ich beschränke mich hier auf einige kurze bemerkungen.

Der st. dsmn. sowie der dp. der adjektiva geht in der regel auf *-um* aus. Nur selten tritt die abgeschwächte endung *-an* (ganz vereinzelt *-un*, *-en*) daneben auf. In der gdsf. ist *-re* ohne mittelvokal die normalform; ausnahmsweise erscheint der ausgang *-ere*. Der gp. hat rgm. ohne mittelvokal *-ra*.

Im st. nap. ist im LPs. *-e* als die rgm. endung aller genera bei sämtlichen adjektiven anzusehen. Diese endung ist mehrere hundert male belegt; nur selten treten andere endungen (*-a*, *-u*) auf. Die endung *-a* habe ich etwa 10 mal notiert, und zwar nicht nur als napf., sondern auch als bestimmung von substantiven anderen geschlechts, weshalb es sich vielleicht nur um nachlässigen gebrauch einer der sprache des glossators nicht mehr geläufigen form handelt. Die wenigen belege auf *-u* sind dagegen meist noch historisch berechnigte napn. von kurzsilbigen adjektiven.

In der schwachen adjektivdeklinaton kommt neben der gewöhnlichen endung *-an* bisweilen auch die abgeschwächte form *-en* vor (und ein paar mal *-on*). Ganz vereinzelt (vielleicht nur schreibfehler) erscheint im schw. nsm. *-e* und im schw. nsf. *-a*. Der fehlerhafte dsf. *facenfulran* 119,3 ist wohl durch unvollständige korrektur von st. *-fulre* entstanden.

Anm. In asm. *heahne* 1, nap. *heache* 103,13 — den einzigen belegen des positivs von *heah* — ist *h* analogisch wiederhergestellt worden. Andererseits fehlt *h* nicht nur in den flektierten formen *ðwæore*, *-um*, sondern auch im ns. *ðwæor* 2, *ðwæorr* 100,4.

Die komparationsformen von adjektiven sind im LPs. nicht reichlich vertreten. Im allgemeinen stimmen sie zum ws. gebrauch. In den flektierten formen der superlative auf *-ost* erscheint durchaus überwiegend *-est*. Neben dem umgelauteten komp. *strengra* 34,10 steht unumgelauteter superlativ *strangestum* 17,18. Ohne umlaut erscheint der komp. *iungram* 148,12. Die stark schwankenden superlative von *heah* und *neah* sind in den bemerkungen zur lautlehre berücksichtigt worden.

Die wenigen im LPs. belegten zahlwörter erfordern keine bemerkung. — Auch in bezug auf die pronomina beschränke ich mich auf einen hinweis auf die in meinem glossar vollständig zusammengestellten formen. Interessant ist das vorkommen zweier belege des possessivpron. *sin* im LPs.: dp. *sinum* 13,1; *synum* 17,6. Das in ae. prosa bekanntlich äusserst seltene wort kommt, soweit ich es habe kontrollieren können, in den anderen ae. Psalterversionen nicht vor.

## B. Konjugation.

### I. Die endungen.

Die 1. sing. ind. praes. hat (selbstverständlich mit ausnahme einiger fälle, wo kontraktion eingetreten ist, was auch im folgenden unterverstanden wird) so gut wie ausnahmslos die endung *-e*. Einmal erscheint *-a*: *ie fara* 25,4.

Die endung der 2. sing. ind. praes. sowie der 2. sg. ind. praet. der schwachen verba ist rgm. *-st*. Bei verschmelzung mit dem pronomem heisst es *cweðsðu* neben *cweðst þu*, *wenstu* neben *wenst þu*; einmal belegt ist *knappas þu*.

Die 3. sg. ind. praes. hat, wo nicht durch synkope veränderungen hervorgerufen worden sind, rgm. die endung *-ð*. Der endungsvokal in 2. 3. sg. prs. stimmt, insofern er bewahrt bleibt, zum gemeinws. gebrauch; ein paar mal wird *-yst* für rgm. *-est* geschrieben. Die 2. schw. konj. hat normalerweise *-ast*, *-að*, nur ganz vereinzelt erscheint *-ost*, *-oð*: *gelðegost* 88,10. 93,13; *amasost* Hy. 5,16; *gegrðeroð* 146,2 (vgl. Sievers § 412 a. 5; die kent. Glossen haben einigemal in der 3. sg. *-oð*, s. Irene Williams, Bonner Beitr. 19, s. 157). Über berührungen zwischen der 1. und 2. schwachen konjugation soll unten gehandelt werden.

Eine etwas eingehendere behandlung erfordert die frage nach der synkope in der 2. u. 3. sg. prs. sowie nach dem auftreten des *i*-umlauts in den betreffenden formen starker und reduplizierter verba.

Ann. Über die verbreitung und die bedingungen der synkope sind die ausführungen bei Sievers § 358 zu vergleichen. Die verba kontrakta haben im LPs. ausnahmslos synkope. In der 2. 3. sg. von *seljan* (*syllan*) sind mit einer einzigen ausnahme (*ymbseleð* 31,10) nur synkopierte formen belegt, i. g. beinahe 30 mal und zwar rgm. auch im abschnitt P<sup>2</sup>, wo sonst (vgl. unten) vollformen häufig auftreten. — Es heisst im LPs. *nemneð* 146,1.

Synkope ist, soweit dieselbe im ws. auftritt, im LPs. überhaupt als das normale anzusehen. Im ganzen denkmal betragen die synkopierte formen etwa 84%, die vollformen etwa 16% sämtlicher in betracht kommenden belege. Doch gestalten sich, wie schon oben s. 12 angedeutet wurde, die verhältnisse in verschiedenen teilen der hs. nicht ganz gleichmässig. Im abschnitt P<sup>2</sup> betragen die vollformen nur ca. 7%, in den Hy. 1—14 gar nur 2% aller fälle (im Hy. 15 kommt nur ein einziger beleg, die synkop. 3. sg. *sitt*, in betracht). In der hauptglossierung von P<sup>3</sup> bilden die vollformen etwas mehr als 40% aller belege; der korrektor (P<sup>3</sup>k) gebraucht dagegen rgm. synkopierte formen. In den Ps. 1—45 giebt es ca. 12% vollformen; etwas zahlreicher (ungefähr 25%) sind dieselben in dem „übergangsbiete“ Ps. 46—52. Ein unterschied in der behandlung von starken und schwachen verben lässt sich überhaupt nicht beobachten; vielmehr ist die proportion der vollformen bei starken und schwachen verben ungefähr dieselbe.

In synkopierte formen kommen die bei Sievers § 359 behandelten konsonantischen veränderungen im LPs. in der regel zum vorschein. Nur ein paar bemerkungen sind hier nötig. Neben zahlreichen formen mit vereinfachter gemination steht ein paar mal doppelkonsonant, z. b. *geffyllð* 36,21. — Wo *d* vor *st* tritt, wird meist die etymologische schreibung *dst* gebraucht: *gebídst*, *geladst*, *avendst* etc.; doch ist auch die schreibung *ist* recht häufig: *ondretst*, *geaðmetst* u. a. Ausfall des *d* nach konsonant kommt auch vor: (*a-*, *for*)*gyllst* 3, *behealst* 1, *avenst* 2, *gescylst* 1. Ein verschiedenes verhalten einzelner abschnitte des LPs.

lässt sich in dieser beziehung nicht beobachten. — Ausfall von *t* vor *st* zeigt *onlyht* 17,20; dagegen *chtst* 82,16. — In der 3. sg. verschmelzen *d* und *t* mit der endung *ð* zu *t*. Auch nach vokal wird dabei im LPs. durchaus überwiegend einfaches *t* geschrieben (ca. 50 mal), nur ausnahmsweise *tt*, z. b. *ongytt*. Es heisst *atbret* 75,13 und (*to-*, *geond*)*strat* 147,16(2). Nur einmal wird auslautendes *-d* geschrieben: *underðcod* 143,2. — Für *g* nach langem vokal oder *l* wird vor *st*, *ð* etwas öfter *h* geschrieben (z. b. *astihst*, *-stihð*; *forswelthð* 57,10) als *g* (z. b. *sweçgð*; *forswelgð* 20,16); in den formen von *bringan* kommt teils *ng*, teils *ne* und vereinzelt *ngc* (*gebryngcð* Hy. 3,9) vor. — Für *c* nach vokal wird im LPs. in st. verben ausnahmslos und auch in schw. verben durchaus überwiegend unverändertes *c* geschrieben: *tobryest*, *sprecd* etc.; *twcst*, *twcð*, *secst*, *secð* u. s. w. Nur ein paar mal steht *h*: *gerehð* 24,9; *astreht* 84,6 (neben *recd* 86,6; *acwecd* 7,13). — Stammschliessendes *ð* erscheint vor *st* immer unverändert: *cwyðst*, *cweðsðu*, *gecyðst*. — Für *s* + *ð* tritt nur ausnahmsweise *st* ein: *gerist* 32,1; sonst herrscht die etym. schreibung *sð*: *alysð*, *cwysð*, *fysð*.

Der *i*-umlaut (einschl. des alten wechsels von *e* u. *i*) ist in der 2. 3. sing. der starken verba sehr verbreitet. Doch kommen bei gewissen typen von verben häufig kurzformen mit beseitigtem umlaut vor. Die vollformen sind normalerweise umlautslos; als vollform mit umlaut könnte höchstens *forewyrðed* 111,10 gedeutet werden (*agyldeð* 136,8 ist wohl sicher umlautslos).

Von den synkopierten formen, auf die allein die folgenden bemerkungen bezug haben, sind diejenigen der verba kontrakta fast ausnahmslos umgelaute: *wiðtihð* 9,30; *forðatyhð* 146,8; *-wrihst*, *-ð* 4; *-sihst* (*sizst*) 4, *-syhst* 1, *-sihð* 10, *-syhð* 4; daneben mit beseitigtem umlaut einmal *beseohst* 34,17; ferner *ofslind* Hy. 4,12; *ðuyhð* 57,11; auch in *ofstehst* 138,19; *ðwehst* 50,9 möchte ich einen nicht-strengws. umlaut erblicken, wenn auch umlautslose form mit *ea* > *e* vor *h* hier vorliegen kann; schliesslich *-fehst* 3, *-fehð* 5.

Von formen übriger verba sind einige als zweideutig schwierig zu beurteilen; so (*a-*, *for*)*gylst* 3, *-gyllt* 7 (umlautslos ist *agelt* 17,25. 30,24); *forgifð* 2, *-gyffð* 3; *forgitst* 1, (*on-*, *-under-*, *for*)*gytt* 3, *ongytt* 1 (ohne umlaut *forgetst* 43,24). Als umlautslose form ist wohl *asceacð* 7,13 anzusehen, wie auch *tosecat* 102,12 (vgl. oben s. 73).

Von den übrigen verben ist folgendes zu bemerken. Umlaut haben die zwei belegten formen der kl. II: *toçlyfst* Hy. 5,12 und *hrywð* Hy. 6,49 (daneben vollform *hreowcð* 109,4). So auch die in betracht kommenden verba der kl. VI: *først* 59,12; *forð* etc. 14,2. 23,7. 102,16. 103,23. Hy. 5,6 und *stent* (*stænt*) etc. 23,3. 75,8. 91,7. 93,7. 16. — Nur umgelaute kurzformen sind ferner belegt von: (kl. III) *forewyrð* 128,4; *aweyrpt* 87,13. 139,11; (*a-*, *to*)*weyrpð* 32,10. 51,7. 76,8. 93,14 und *forwyrð* 1,6. 9,19. 36,29. 40,6. 48,18; (kl. IV) *cymst* 100,12; *cymð* etc. 36,13. 49,3. 64,3. 89,10. 97,3. 108,18. 120,1. Hy. 5,3 (vollform *cumeð* 120,1); (redupl. kl.) *fylð* etc. 9,31. 36,24. 89,6; *blewð* 89,6. 91,5. Hy. 5,24 (*blowcð* 102,15. 131,18); *blewð* 147,18; (*to*)*stewwð* 1,3. 57,9 und das eigentümliche *flywð* 67,3. — Synkopierte formen mit und ohne umlaut sind von folgenden verben belegt: (kl. IV) *tobryest* 55,8; *tobricð* 45,10 — *tobrecð* 28,8; (kl. V) *fortryst* Hy. 5,16 — *tretrst* 90,13; *cwyðst* 93,20 — *cweðst* (*cweðsðu*, *cwæðsðu*) 10 (in P<sup>1</sup> u. P<sup>2</sup>), *cweð* 28,9. 86,3; (redupl. kl.) *oncnawwð* 73,9. 91,7 — *oncnawð* 102,16 (vollform *oncnawcð* 137,6. 138,14); *tosecat* 81,1 — *tosecat* 67,13 (*tosecat* s. o.); *gehyllst* 129,3; *hyllt* etc. 76,10. 93,9. 96,10. 120,7. Hy. 3,13 — *gehealtst* 11,8; *behealtst* 90,8; *healt* etc. 18,12. 40,3. 120,4. 5. 136,9 (vollform *healedð* etc. 126,1.

138,10. 144,20. 145,7. 9). — Nur umlautslose formen sind belegt von: (kl. III) *svelt* 40,8; *forsvelgð* 20,10; *-svelhð* 57,10; *vetretst* Hy. 14,3(2); *vetret* 75,13; (kl. V) *spreeð* 2,5. 14,3. 36,30. 48,4. 84,3(2). 100,7. 105,2. 126,5. 144,21; *etst* 127,2; *wreccð* Hy. 6,80; (red. kl.) *gewealt* 58,14 (das viermal vorkommende *gewylt* gehört wahrscheinlicher zu dem im LPs. häufig belegten schw. *geuyldan*). Eine ausgeprägte vorliebe für umgelautete bezw. umlautslose synkopierte formen in einem oder dem anderen abschnitte des LPs kommt nicht zum vorschein. Zahlreich sind die umlautslosen kurzformen nur von verben mit den stammvokalen *e* u. *ea*, sonst bilden sie eine verschwindende ausnahme.

A n m. Die umlautslosen kurzformen mit *e* und *ea* stimmen zum spätw. gebrauch und sind z. t. auch im kentischen anzutreffen; vgl. Sievers § 371 a. 3. 4. Auch ein kleiner prozentsatz von umlautslosen vollformen ist in spätw. denkmälern gar nicht selten. Die grosse zahl der vollformen im abschnitt P<sup>2</sup> des LPs. ist aber der beachtung wert. Es ist nicht ausgeschlossen, dass der einfluss einer englischen vorlage hier mit im spiele sein könnte, wenn auch P<sup>2</sup> sich in dieser beziehung nicht entfernt mit dem klassischen beispiel eines aus englischer in eine südliche mundart übertragenen prosatextes — der Bedaübersetzung — vergleichen lässt, wo (in der hs. T) die vollformen fast ausschliesslich herrschen; vgl. die Diss. von Eger s. 8 f. Ich bin aber keineswegs davon überzeugt, dass diese erklärung die einzig mögliche wäre. Unsere kenntnis der in spätenglischer zeit in den verschiedenen teilen Südenglands wirklich gesprochenen sprache ist im grunde recht gering. Tendenzen zur verdrängung der synkopierten formen durch vollformen mögen in manchen gegenden vorhanden gewesen sein und kommen auch in gewissen frühmittelenglischen texten aus südlichen gebieten, z. b. im Poema Morale und besonders in den sog. Lambeth-Homilien (Cohns Diss. s. 39) deutlich zum vorschein. In einem späten denkmal wie dem LPs., dessen sprache überhaupt grosse schwankungen und beträchtliche abweichungen vom strengwestsächsischen typus aufweist, dürfte ein stellenweise verhältnismässig starkes auftreten von vollformen auch aus der mundart des glossators ohne annahme der einwirkung einer eventuellen vorlage erklärt werden können. Doch bleibt die sache selbstverständlich recht unsicher.

Der plur. ind. praes. und die 2. pl. imp. gehen auf *-að* aus; eine ganz vereinzelte ausnahme ist *behated* 75,12.

Der sing. opt. praes. geht auf *-e* aus; zweimal habe ich *-a* notiert: *fealla* 7,5; *ondreda* 32,8. — Im plur. opt. praes. ist das altws. *-en* nur etwa 5 mal belegt. Die durchaus überwiegende endung ist *-an* (mehr als 100 mal); etwa 20 mal erscheint *-un*, ca. 5 mal *-on*. Die fälle mit *-un*, *-on* gehören zum weitaus grössten teil dem abschnitt P<sup>1</sup> an.

Der imp. sing. der verschiedenen klassen von verben stimmt durchaus überwiegend zum ws. normalgebrauch. Einigmal dringt bei starken verben der umlaut der 2. 3. sg. ind. analogisch in den sg. imp. ein: (*be-*, *for*)*süh* 24,19. 118,132. 137,8 (neben *-seoh* 20 in verschiedenen teilen der hs.); wohl auch *onwrig* 118,18 (wo nun freilich andere vielleicht englische ebnung annehmen möchten) neben *awreoh* 36,5. Auch in *wyrp* 50,13. 118,10 (neben *wecorp* 54,23. 70,8) bin ich geneigt, eine derartige analogische form zu erblicken; vgl. oben s. 70. Schliesslich gehört hierher vielleicht *brye* (posside) 78,11. — Neben *-foh* 7 steht die schreibung *-foy* 1 und (opt.?) *-fo* 1. — Abgesehen von dem bei einigen verben hervortretenden schwanken zwischen der 1. und der 2. schw. konjugation, treten im imp. sg. vereinzelte analogische bildungen anderer art auf; so *getrym* 1 (neben *-tryme* 2; das verbum weist auch andere formen nach dem muster der langsilbigen auf); *sett* 1 (*sete* 9) und andererseits *gelwyrfe* 1 (*-hwyrf* 2), *ylde* 1. Neben *-hefe* 1 steht *-hef* 2 (z. b. 73,2).

Im inflekt. infinitiv steht neben rgn. *-an* ein vereinzeltes *-en* in *upahebben* 1. Der



flektierte inf. hat ungefähr gleich häufig *-anne* und *-enne*. — Das part. praes. hat *-ende* ganz vereinzelt *-ynde*; *faranden* 88,42 mag verschrieben sein für *-endan*. In der 2. schw. konj. herrscht im LPs. im flekt. inf. und im part. praes. der ws. normaltypus: *-ianne*, *-ienne* u. *-i(g)ende*. Eine ausnahme bildet vielleicht pprs. *droppende* 71,6; doch sind die flexionsverhältnisse des selten belegten wortes nicht ganz klar.

Im plur. ind. praet. ist die häufigste endung *-on* (ca. 450 mal); etwa 60 mal erscheint *-un*, ca. 50 mal *-an*, ganz vereinzelt *-en*. Dabei ist es nicht ohne interesse zu notieren, dass die belege mit *-un* fast ausschliesslich dem abschnitt Ps. 1—45 angehören, wogegen im abschnitt P<sup>1</sup>, wo man am ehesten eine englische vorlage anzunehmen geneigt sein könnte, fast ohne ausnahme die endung *-on* herrscht.

Das part. praet. der starken verba hat als normalendung *-en* (ca. 200 mal). Daneben begegnet aber *-on* 15 mal und *-an* 4 mal: *oncnawon* 9,17; *ongiton* 9,17; *upahafon* 17,37. Hy. 8,13, *-one* 36,20 und *upahofon* 45,11(2); *gewordon* 21,15 und *geweudone* 32,9; *tobrocone* 41,11; *toðundon* 72,21; *gesawon* 83, s. 101,17; *fordruncon* 106,27; *anumon* 108,23; *beuregone* 31,1 mag verschrieben sein für *beuregene*; *utascofan* 36,9; *anburnan* 72,21; *ætsburnan* 94,10; *ofslagan* 105,39. Diese formen sind also auf verschiedene abschnitte des LPs. verteilt; verhältnismässig zahlreich sind dieselben in P<sup>1</sup>, recht selten in P<sup>2</sup>.

A n m. Es fällt mir schwer, in der endung *-on*, *-an* etwas englisches zu sehen — wobei wohl dann an Rushworth<sup>1</sup> zu denken wäre, wo indessen (Brown II, s. 54) kein *-on*, nur wenige *-an* und ein *-un* vorkommen. Der Vesp. Ps. hat ausnahmslos *-en*. Das auftreten einzelner formen auf *-on*, *-an* ist vielmehr eine in späteren ws. und überhaupt südenl. quellen nicht ganz seltene erscheinung. Solche formen sind zu belegen z. b. im Liber Scintillarum (Perlitz s. 60; 5 mal *-an*), in den Aldhelm-Glossen (spätws. mit kentischer färbung, Schiebel s. 49), in der hs. B des Nicodemus-Evangeliums (A. Schmitt, s. 116; recht zahlreiche *-on*); vereinzelt auch in den Harley-Glossen (Boll s. 83), im Boethius (Krawutschke s. 47), in den Gesetzen Aethelreds (Karau s. 65) und Knuts (Wroblewski s. 42).

## II. Tempusbildung der starken verba.

Die meisten im LPs. belegten ablautenden und reduplizierenden verba folgen in ihrer tempusstamm-bildung den gemeinwestsächsischen regeln. Nur wenige verba erfordern einige kurze bemerkungen.

Kl. I. Zu dem schwachen verbum *sweðan* begegnet das starke praet. *oferswað* 12,5 (auch bei Aelfric belegt). — *befrinan* geht im LPs. vollständig nach der kl. I: 3. sg. prs. *befrind* 1, pl. *-frinad* 1, prt. pl. *befrinan* 1. — Das kontr. *ureon* etc. schwankt zwischen kl. I und kl. II. Praet. sg. *wreah* 10 (*wreag* 1) geht nach kl. II, nach kl. I dagegen 2. sg. prt. *wrige* 1, pl. *wrigon* 1. Der pl. prt. *wreogan* 54,6 mag einen kentischen u/o-umlaut (Bülbring § 235. 238) haben, ist aber vielleicht eine analogische neubildung im anschluss an die praesensformen mit *eo*. Im part. praet. steht neben (dem z. b. in den ws. Evang. belegten) *wrigen* 5 auch *unwreogene* 17,16; über *beuregone* 31,1 vgl. oben.

Kl. III. *bredan* erscheint in allen formen durchgehends ohne *g*. Die belegten formen von (*geond-*, *toðstre(g)dan* können jedenfalls alle schwach sein; deutlich schwach ist 2. sg. prt. *gindstrwidest* 43,12.

Kl. IV. Die praeterita von *niman* und *cuman* sind im LPs. nach rgm. spätws. art *nam* — *namon*, *com* — *comon*.

Kl. V. Prt. pl. *ewæðon* 143,15 ist, wie aus dem vorhergehenden stehen gebliebenen fehlh. *he* hervorgeht, aus sing. *ewæð* nachlässig korrigiert. — In 2. sg., plur. und opt. prt. von *seon* etc. ist *sawe*, -*on* 21 in allen teilen der hs. die normale form; vereinzelte abweichungen sind opt. *geseawe* 40,7 (falls nicht fehlerhaft geschrieben, eine eigentümliche kontamination von *seah* und *sawe*?) und plur. *gesagon* 96,8 u. *geseagon* 67,25 — beide formen nicht strengws., letztere an die in der Hattonhs. der mittelkent. Evangelien häufige schreibung *gescagan*, -*en* erinnernd. Im pp. kommen nur formen mit innerem *ie* vor (*sewen*, *sawen*). — Ein starkes *gefeon* ist im LPs. nicht belegt, wohl aber die schwachen formen prs. u. imp. pl. *feagað* 97,8; *gefeagað* 2,11. 5,12; -*feogað* 50,10; fl. inf. *feageorne* 105,5; prt. sg. *gefeale* 15,9 — also in verschiedenen teilen der hs., vor allem aber in P<sup>1</sup>. An einigen der zitierten stellen fehlt das wort in den übrigen glossierten Psaltern, soweit diese mir zugänglich waren. Das wort scheint wesentlich anglisch zu sein (vgl. oben s. 54 und Jordan s. 89 f.) und ist wohl aus irgend welchen vorlagen übernommen worden oder durch übersetzertradition bewahrt geblieben. Die schwache flexion im LPs. erinnert freilich auffallend an die formen des verbums in Lindisfarne und Rushworth<sup>2</sup>; doch fällt es schwer, irgend einen direkten zusammenhang mit dem northumbrischen in unserem denkmal anzunehmen. Schwache formen des verbums mögen eine viel grössere verbreitung gehabt haben, als unsere spärlichen quellen festzustellen ermöglichen.

Kl. VI. Der vokal *a* der 2. 3. sg. praes. wird im LPs. nicht verallgemeinert, sondern es heisst im imp. sg. *far*. pprs. *farende* etc. — Nebeneinander belegt sind praesensformen mit *a* und *e* in *stæppan* — *steppan*, wobei *e* ein wenig häufiger als *a* vorkommt. Eine deutliche verteilung der schreibungen auf verschiedene abschnitte des denkmals lässt sich kaum feststellen; doch überwiegt *e* entschieden in P<sup>1</sup>. Die strengws. schreibung ist bekanntlich *stæppan*; doch lassen sich *e*-formen nicht nur auf anglischem gebiete (z. b. *steppan* 1 in Ru.<sup>1</sup>, s. Brown I, s. 27) und in den kent. Glossen (I. Williams, BBtr. 19, s. 112) aufweisen, sondern auch z. b. in den Metra d. Boethius (Krawutschke s. 10) und sogar in dem strengws. Liber Scintillarum (Perlitz s. 62). Ob in den belegen mit *e* im LPs. ausserwestsächsische (kentische oder anglische) einflüsse mit im spiele sind, scheint mir deshalb recht zweifelhaft. Die vereinzelte schreibung *forðstappað* 88,35 ist vielleicht nur ein schreibfehler für *stæppað*. — Im part. praet. der verba der kl. VI ist im LPs. das im spätws. normale *a* (Sievers § 368 a. 4) durchaus vorherrschend: *faen*, *grafen*, *hafen*, *slagen* etc. Einmal begegnet umgelautes *legen* neben *slagen* 4. Neben *hafen* 31 (in verschiedenen teilen der hs.) steht das eigentümliche pp. *upahofon* 2 mal in demselben verse 45,11. Die analogische form *hofen* (die bei der späteren entwicklung des verbums eine wichtige rolle spielt, s. NED. und Büllbring, Geschichte d. Abl. s. 102) scheint in ae. quellen nur äusserst selten belegt zu sein (z. b. 1 mal in Lindisf., 1 mal in der Laudhs. d. Sachsenchronik, z. jahre 795, in einer umgebung, die durchaus ws. aussieht; Cambr.Psalter 130,1 steht nach Wildhagen *ahafym*, nicht wie bei Spelman — zit. in BT. Suppl. — *ahofym*). Wie weit verbreitet diese analogiebildung in der umgangssprache der spätae. zeit gewesen sein mag, lässt sich nicht ermitteln; auch wäre es recht gewagt, in den beiden belegen des LPs. ohne weiteres entlehnungen aus einer bestimmten ausserws. mundart annehmen zu wollen.

Redupl. kl. Die englischen praeterita *heht* etc. fehlen gänzlich im LPs. — Das

praet. von *slapan* ist st. *slap*. — Das praet. von *ondradan* heisst im sg. rgm. *ondred* 4, im plur. dagegen *ondredon*, -*un* 54,20. 76,17. 77,53. Das rgm. auftretende einfache *d* macht es schwierig, in *ondredon* eine schwache form zu sehen. Es scheint hier ein analogisches eindringen des stammvokals des praes. vorzuliegen. — Neben zahlreichen praet. auf *-eow* (*bleow*, *cneow* etc.) steht einmal *onbellew* 104,19. — Das praet. von *tose(e)adan* kommt in LPs. zweimal vor, und zwar jedesmal schwach: *-seadde* 105,33; *-scaddon* 65,14. Schwache praeteritalformen dieses verbums sind freilich bisher nur in den northumbrischen denkmälern und vereinzelt in der Bedaübersetzung (Klaeber, Angliä 25, s. 269; Eger s. 58) angetroffen worden. Ich kann aber auch hier nicht ohne weiteres eine entlehnung aus englischen quellen für die belege des LPs annehmen. Vielmehr scheint es mir nahe zu liegen, dass bei einem verbum, das im me. fast ausschliesslich mit schwacher flexion auftritt (s. Bülbring. Gesch. d. Abl. s. 108), schon in ae. zeit schwache praeteritalformen in der umgangssprache sehr verbreitet gewesen sein mögen; solche formen konnten sich dann auch dem glossator eines in bezug auf die schreibung wenig geregelten späten südenglischen denkmals wie des LPs. aufdrängen.

### III. Schwache verba.

#### 1. Erste klasse.

##### a) Ursprünglich kurzsilbige verba.

Einige von diesen verben haben entweder vollständig oder in grosser ausdehnung ihre ursprüngliche flexion bewahrt. Andere dagegen weisen starke berührungen mit der 2. schwachen klasse auf.

Letzteres gilt vor allem von den verben auf *r*. Mehrere flexionsformen erlauben keine entscheidung über die zugehörigkeit zur 1. oder 2. klasse (prs. sg. 1., plur., opt., inf., part. praes.), die charakteristischen unterschiede kommen aber zum vorschein in 2. 3. sg. ind. praes., imp. sg. und im praet. und part. praet., wobei indessen wenigstens die plur. praeteritalformen auf *-edon* recht indifferent sind, da sie auch in der 2. schw. klasse sehr verbreitet sind. Nur indifferentere formen sind belegt von *derian* (s. mein Glossar); von *beverian* ist ausser einem part. prs. der imp. sg. *bevere* 33,14 nach kl. I belegt. Von *ferian* sind an charakteristischen formen belegt: prt. sg. *-ade* 77,26; *-ode* 135,16 und flekt. pp. *-ode* 44,15 nach kl. II, wogegen 2. sg. prt. *-edest* 79,9 und pp. *-ede* 45,3 wahrscheinlich der traditionellen flexion folgen. Von *herian* erscheint in 3. sg. prs. nur *-ad* 5 (u. a. 101,19) und im imp. sg. *-a* 145,2. 147,12. Hy. 1, 7; im pp. neben *-od* 9,24 u. *-ode* 43,9. 62,12. 63,11. 101,3 auch *-ed* 33,3. 105,5. Das verbum (*a*, *geherian*) hat 2. sg. prs. *-ast* 17,41. 49; 3. sg. *-ad* 33,8. 36,40. 88,49 u. *-ed* 21,9. 24,15; imp. sg. *-a* 20 (u. a. 139,2. s. 142,9. 143,7. 11) u. *-e* 38,9. 118,133. 170; prt. *-ode* 17,18. 56,7. 106,20; *-odest* 53,9. 55,13 u. *-ede* 106,6. 114,8; *-edest* 85,13. Hy. 2,13; pp. *-ed* 123,7. Neben prt. *besejredyst* 20,3 u. pp. *-ede* 77,30 steht 3. sg. *asegrad* 83,13. Zahlreich sind die belege von *astirian*: 3. sg. *-ad* 28,8; prt. *-odest* 59,4; *-ode* 76,19; pp. *-od*, *-ode* ca. 25, *-ed*, *-ede* 8; bemerkenswert ist, dass *-od(e)* überall vorherrscht ausser im abschnitt P<sup>3</sup> (und viell. in Ps. 46—52), wo *-ed(e)* die regel ist (einmal *-ad* 111,6). Nur belege nach kl. II kommen vor von *amerian*: *-odest* 16,3. 65,10; pp. *-od(e)* 11,7. 17,31. 65,10. Nach kl. II geht 3. sg. *sverad* 14,4. — Die berührungen mit kl. II sind somit bei den verben auf *r* ausserordentlich stark; zu beachten ist, dass prt. auf *-ede*



und pp. auf *-ed* im abschnitt P<sup>3</sup> vorherrschen, während sonst die analogischen bildungen die häufigsten sind.

Bei den verben auf nasal kommen ebenfalls, wenn auch nicht in derselben ansiehtung wie bei den eben behandelten verben, berührungen mit der klasse II vor. Von *fremman* etc. sind die formen mit *-mn-* alle rgm., so auch das part. praet. *fulfremed* 17,34. 88,38. 138,22. Hy. 6,4. 15,31; im prt. steht aber neben *-edest* 8,3. 10,4. 39,7. 67,10 auch *-ode* 7,14 u. *-odest* 30,20, und der kl. II folgen 3. sg. *-að* 88,23 u. imp. *-a* 16, 5. 79,16. Die verba *gremian* und *aðenian* sind durchgehends verba auf *-ian* und haben in 3. sg. prs. *græmað* 73,10 und *aðenað* 57,8; die formen des praet. gehen aber fast rgm. auf *-ede* 8, *-edest* 2, *-edon* 12 aus; nur vereinzelt *aðenodun* 36,14. Schwankungen nach zwei richtungen hin zeigt *trymnan* etc. Eine in deutlichem anschluss an kl. II gebildete form ist nur prt. *getrymðest* 40,13. Sehr zahlreich sind aber die formen, welche einen einfluss seitens der flexion der langsilbigen (*fyllan* u. dgl.) erfahren haben; solche formen sind 3. sg. prs. *-trymð* 7,8. 36,17. 48,6. 54,11. 88,22. 90,3. 103,15; imp. sg. *getrym* 50,14; prt. *-trymðest*, *-on* 16,9. 21,13. 73,13. 79,16. 87,18. 117,11. Hy. 4,24; pp. *-trymmed*, *-ede*, *-edre* 70,3. 6. 138,16. Zahlreiche formen (s. das Glossar) stimmen zur normalflexion. Die formen nach dem muster der langsilbigen sind reichlich vertreten in P<sup>2</sup>, verhältnismässig selten in P<sup>3</sup>.

Anm. 1. Rgm. ist das pp. *avæned* 130,2. So auch *to[h]lymnað* 23,7; *a[h]lymnað* 23,8. Zum typus *nerian* stimmen die im LPs. belegten formen von *dweltian*; ferner die vereinzelte 1. sg. prs. *sæitige* 6,7. — Von den wenigen belegten von verben auf spiranten mag *hryselon* 108,23 regelmässig sein; *gæsewofod* 3,8 und *underverðað* 36,21 sind nach dem typus der kl. II gebildet.

Anm. 2. Die starken berührungen vor allem der verba auf *r* mit der klasse II sind ganz in übereinstimmung mit dem sprachgebrauch Aelfrics; vgl. die Dissertationen von Schwerdtfeger s. 49 f., Brühl s. 43 f., Braunschweiger s. 32 f. Auch formen von *trymnan* nach dem muster der langsilbigen kommen z. b. in Aelfrics Hæteateuch vor (Brühl s. 45).

Die verba auf verschlusslaute (die nicht unter die sog. unregelmässigen — Sievers § 407 — einzuordnen sind) stimmen gänzlich zur ws. normalflexion; vgl. im Glossar *hwettan*, *glettan*, *spryttan* und die zahlreichen belege von *settan* etc.

### b) Ursprünglich langsilbige und mehrsilbige verba.

Diese überaus zahlreichen verba flektieren im LPs. überhaupt nach der gemeins. art. Doch sind einige bemerkungen über dieselben nötig.

Im praet. kommen die bei Sievers § 405 erwähnten kleinen veränderungen bei der hinzufügung des *-de* in der regel zum vorschein. Folgendes ist dabei zu bemerken. Es heisst rgm. *fygde* 1. Neben *wergdon* 61,8 (zu *wyrgan*) steht *awyrgedest* Hy. 5,18 und *wyriode* 54,18 nach kl. II, eine störung, die auch im inf. *wyrian* 104,18 und prs. plur. *wergiað* 108,28 mit im spiele sein mag. Von *byrgan* (*gustare*) ist der einzige beleg im LPs. imp. pl. *onhyriað* 33,8. — Die verba auf vokal + *d* haben im praet. rgm. *dd*: *brædde*, *fædde* etc. (ca. 60 belege); eine vereinzelte ausnahme ist *geðeode* 1. Das praet. von *geaðmedlan* heisst aber durchaus überwiegend *-mette* 10; auch das pp. *-met* 9 ist als die regel anzusehen; daneben *-med* 1, *-meded* 3 und nach der kl. II *-medað* 87,16, wozu prt. pl. *-mededon* 21,16 stimmt. Diese verschiedenen typen des verbums kommen auch bei Aelfric vor (s. Schwerdtfeger s. 18, Brühl s. 54 f.). Die wenigen verba auf *ð* schwanken im praeteritum: *cyðde* 3, *cyðde* 5; *ðurkseide* 1; analogisch umgebildet ist *aytte* 79,14. — Neben *hyspte* etc. 4 (*hyspte* 1) steht mit etym. schreibung *hyspde* 3.

Das part. praet. geht bei verben auf einf. *l*, *m*, *n*, *r* sowie auf *f*, *s* in der unflektierten form meist auf *-ed* aus: *acled*, *awæned*, *gestryned*, *geðæfed*, *alysed* etc. Doch kommen auch synkopierte formen vor, wie

*onæld* 2 (-ed 3), *gehæld* 1, *gedemad* 1 (-od 1), *ymbwæfd* (*beuwerfd* 1), *gehyrcfd* 4 (-ed 1); i. g. sind etwa 40 formen auf -ed, ca. 10 auf -d belegt. Die einzige form mit kons. anlaut. endung hat synkope: *gehyrdne* 1. Bei vokalisch anlautender endung überwiegt synkope: *todælde*, *gedemde* etc.; doch auch *gestrynele*, *arærede*; *gedrefede* 8 neben -drefede 9 und *todrafelde* (!) 67,2 neben -dræfde 2. — Die verba auf *g* haben unflekt. meist -ed: *gebige* 2 (aber auch *gebidd* 1), *gebylgid* 1, *bebyrged* 1, *awerget* 2 aber *gelængd* 1; flekt. *gebige* 1, *gemengde* 1, aber *aweyrgeda* etc. 6. — Bei verben auf *d* nach vokale ist in allen formen, unflekt. u. flekt., die ws. synkope die regel, wobei in der unflekt. form fast immer einf. *d* geschrieben wird: *geled*, *lobred*, *gefed* etc. (ausnahmsweise *ld*: *bekydd* neben -hyd). Die wenigen verba auf *ð* schwanken: *ofersrydd* 1, *swyddum* 1; *gecyd* 1, -cydde 1. — Verba auf geminata haben in der unflekt. form meist die volle endung -ed: *gefylled*, *gecyrrd* etc. (ca. 30 mal), nur ganz selten erscheint synkope: *gefyld*, *gecyrd*. Bei kons. anl. endung steht meist -ed: -*wemne*, -*re*, aber *frumcendne* 1; bei vokal. anl. endung herrscht schwanken, jedoch überwiegend ohne synkope: *gefyllede* 12, -fyld 2; -*wemmedum* (-an, -e) 5, -*wemdon* 1; -*cennede* (-an) 3, -*cende* (-es) 3 (wohl fehlerh. *ankennan* 21,2 für -ndan); -*cyrrde* 7. — Durchaus überwiegend ist synkope mit übergang *d > t* bei den verben auf *p*, *t*, *c*: *bedyd*, *gehet*, *lobryt*, *gemet*, *fördyt*, *awest*, *geriht* etc.; ausnahmsweise vollform: *onlihted*, *gemætfested*. Flekt. formen rgm. mit synkope: *tohyrte*, *toستنete* etc. — Die verba auf *ld*, *nd*, *rd* haben unflekt. in der regel synkope: *ahyd*, *gewend*, *begyrd* u. s. w. (ca. 30 mal), nur selten (4 mal) -ed: *gescynded*, *awended*, *begyrded*. Flekt. formen synkopieren ausnahmslos.

Die verba auf muta + liquida nach langvokalischer oder geschlossener silbe haben im LPs. wie überhaupt im spätw. die neigung in die kl. II überzutreten. So heisst es in 2. sg. prs. *gefrefrast* 118,82; opt. -ige 118,76; prt. -ade 68,21. 118,50; -odest 70,21. 85,17; -odest Hy. 1,2; pp. -ad 76,3; zur kl. I stimmt pp. -ed 118,82; pl. -ede 125,1 u. wohl auch prt. pl. -edum 22,4. Von (*ge*)*timbrian* geht das praes. durchaus nach kl. II: -iað 126,1; -ige 88,5. 126,1; -i(g)ende 117,22. 146,3; so auch in der regel das praet.: -ade 77,69. 101,17; -odest 73,16; -odan 1, aber auch -edon 128,3; pp. -ad 88,3. 121,3, aber flekt. -ede 50,26. 68,36. Ferner sämtliche belege von *hingrian* (darunter pprs. auf -iende einigmal in P<sup>3</sup>); so auch pp. *bedygled* 138,15, flekt. -ade 77,4 neben der zweideutigen form -edon (-un) 9,16. 16,14. Schliesslich pp. *forglendrad* 43,25. Beachtung verdient, dass auch der abschnitt P<sup>3</sup>, wo im prt. u. pp. formen auf -ed(e) hier wie in der kl. II (s. u.) verhältnismässig häufiger sind als sonst im LPs., die praesensformen der angeführten verba — im gegensatz zum Vesp. Ps. (vgl. Sievers § 404 a. 1 c) — nach der kl. II bildet.

c) Die sog. unregelmässigen verba der kl. I (Sievers §§ 407. 408).

Die meisten von diesen verben erfordern keine bemerkung. Über die formen *astræhte*, *awæht*, *awæht* s. oben s. 81; rgm. sind *wæhte* 2; *rehte*, *geriht* 6, *gebræht* 2, *astræhte* 3. Neben pp. *gelaht* 3 steht prt. *gelæhton* 43,11. Rgm. æ hat prt. u. pp. von *læcan*. Über *wæorhte* 13 (neben rgm. *worhte*) u. 3. sg. *wæorð* 1 vgl. oben s. 61. Die bei Sievers § 407,2 behandelten verba auf *e* haben im LPs. im part. u. pp. ganz überwiegend ht: *ghte* (*hte*) 3, *bepæht*(e) 3, (*genea*-, *geriht*-, *gedeo*)*lakte* 10; doch *genealæcton* 106,15. 118,100 und das eigen tümliche *ofbræccetan* 17,5. — Die verba auf *w* zeigen, wie im ws. überhaupt der fall ist, zahlreiche schwankungen und neubildungen. Nur formen mit normal bewahrtem *w* aber teilweise mit anlehnung an kl. II sind belegt von *nyrw(i)an*: opt. sg. *generewe* 68,16 u. pprs. -*nyrwiende* 34,5. Nach kl. II geht 3. sg. *syrowad* 9,20(2). Ganz zum typus *nerian* (mit beeinflussung seitens der kl. II) stimmt *smgrian*: prt. -ede 88,21; -ode 44,3; pp. flekt. -edum (-edun) 17,51. 104,15. — Doppelbildungen (mit *re* u. rgm.) scheinen vorzuliegen in *tyrw(i)an*, *tyrg(i)an*: *tyrweð* 73,10; pl. -*wiæd* 65,7. 67,3; pprs. -*wiende* 77,3; prt. -*wedon* 77,40; -*wodan* 77,56; -*wadon* 77,41 (also in P<sup>3</sup>); prt. *tyrigde*, -on 104,25. 105,23; vgl. zu diesem worte NED. s. v. *tar*. — Nach kl. II gebildet ist pp. flekt. *ymbfrætwede* 143,1. — Die belegten formen von *belæcan* sowie die stark schwankenden formen von *atycwan* (-*eowan*-, -*eorian*) und von *cigan* (*eigan* s. o. s. 65) stimmen zum spätw. gebrauch (bemerkenswert wäre höchstens 3. sg. prs. *atycwæd* 58,1). Über die formen von *ðywan* (im LPs. im anschluss an kl. II gebildet) und *ðy(ga)n* vgl. Sievers § 408 a. 12. 18.

Ausser den im vorhergehenden schon erwähnten, grösstenteils überhaupt im spätw. sehr verbreiteten, berührungen mit der kl. II kommen noch bei anderen verben der kl. I im LPs. bisweilen formen nach dem muster der kl. II vor. Kein grosses interesse beanspruchen vereinzelt belege von teils seltenen, teils auch sonst mehrfach schwankenden verben, wie prt. *droppetodon* 67,9; *grimetodon* 34,16 (u. viell. auch *-edon* 2,1); 3. sg. *a[h]rafnad̄* 129,3; prs. pl. *endehyradiad̄* 49,3; pp. *forēylhnode* 138,12; pp. *geceylmberode* 43,23; pprs. *tobrysiende* 28,5. Mehr beachtung verdienen folgende fälle. Neben ca. 60 rgm. belegen von *gedrefan* steht pp. *gedrefod(e)* 29,8. 30,10. 11. 45,4. Von *ehtan* (17 rgm. formen) sind belegt 1. sg. prs. *-ige* 17,38; pl. *-iad̄* 34,3; pprs. *-i(g)ende* 30,16. 34,6. 142,3; *-egende* 68,27. 118,150; *achtigendum* 108,31. 141,7. Von (*ge*)*hāhtan* sind 47 belege rgm.; nach kl. II gebildet sind 3. sg. *-ad̄* 20,8. 33,9; pl. *-iad̄* 32,18. 33,23; pprs. *-iende* 25,1. Zu *cyrran* etc. (59 rgm. formen) gehört pp. *gecevrod* 31,4; zu *geliffestan* (11 rgm. belege) imp. *-fæsta* 8 mal u. prt. *-odest* 1 (fast alle belege im Ps. 118). Von bildungen auf *-lucan* gehört hierher 3. sg. *loflucad̄* 118,175; prs. pl. *genealuciad̄* 54,19 u. opt. *-lucige* 118,169. endlich pp. *gelyfod* Hy. 7,11 (17 rgm. formen). Ich kann in dieser erscheinung nichts dialektisches erblicken, sondern einfach eine spätw. ausdehnung einer tendenz, die bei zahlreichen verben der kl. I auch in der sprache Aelfrics mehr oder weniger vollständig durchgedrungen ist. Bemerkenswert ist, dass gerade von den beiden oben angeführten verben, die besonders häufig formen nach der kl. II aufweisen, *ehtan* und *geliffestan*, auch in dem dialektreinen spätw. Liber Scintillarum formen dieser art auftreten (3. sg. *geliffestad̄*, prs. pl. *ehtiad̄*; s. Perlitz s. 63).

## 2. Zweite klasse.

In den folgenden kurzen bemerkungen berücksichtige ich nicht die schon oben behandelten verba der kl. I, welche dem einfluss der kl. II ausgesetzt gewesen sind, wohl aber die alten *ē*-verba, die sich im ae. der kl. II angeschlossen haben.

Im praet. 1. 3. sg. ist der ausgang *-ode* mehr als 150 mal belegt, *-ade* und *-ede* jeder ca. 35 mal. In der 2. sg. steht neben *-odest* ca. 40 auch *-adest* ca. 10, *-edest* 7, *-udest* 1. Im praet. plur. erscheinen formen mit innerem *-od-* ca. 60 mal, solche mit *-ad-* 10 mal, formen mit *-ed-* etwas mehr als 60 mal, *-udon* 1 mal. — Im part. praet. steht unflektiertes *-od* etwa 75, *-ad* 25 bis 30 mal; nur ein paar mal erscheint *-ed*, 1 mal *-ud*. Auch flektiert meist *-od-* (mehr als 50 mal), *-ad-* etwa 7 mal, *-ed-* 10, *-ud-* 1 mal.

Das im „strengsten“ spätw. vorherrschende *-od* im praet. und part. praet. ist somit auch im LPs. die häufigste form der ableitungssilben; *-od* ist i. g. mehr als 5 mal so oft belegt wie *-ad*. Von den fällen mit *-ad* gehört ein verhältnismässig sehr grosser teil den abschnitten P<sup>2</sup>, P<sup>2</sup>k u. Hy. 1—14 an. Formen mit *-ad* sind bekanntlich auch in südensischen texten z. t. recht verbreitet; in den Harley-Glossen (Boll s. 90 f.) und in den Kentischen Glossen (l. Williams, BBtr. 19, s. 158 f.) bilden die formen auf *-ade*, *-ad* die mehrzahl aller in betracht kommenden belege.

Mehr beachtung verdienen die belege mit *-ed*. Formen mit innerem *-ed-*, vor allem im plur. praet., sind in strengws. texten sehr verbreitet. Im part. prt. ist unflekt. *-ed* im LPs. eine ganz seltene ausnahme und auch in flekt. formen ist *-ed-* nur spärlich vertreten. Ein besonderes interesse beanspruchen aber die 1. 3. sg. praet. auf *-ede*. Die belege sind

folgende: *gecleofede* 118,23. 31; *hatede* 138, 21. 22; *geleornede* 118,7; *ðrowede* Hy. 15,41; *cleopede* 29,3. 90,15. 118,143. 146. 147. 119,1. 129,1. 140,1. 141,2. 6; (*ge*)*lufede* 46,3. 108,18. 114,1. 118,47. 48. 113. 119. 127. 140. 159. 163. 167; *ateorede* 106,3. 142,7; *gefullumede* 106,12; *genihtsumede* 49,19; *gestaðolede* 47,3. 135,6; *gesweotolede* 147,20; schliesslich das wohl fehlerh. *adunede* 38,3 (für *adumbeide*; 38,10 steht *adumbode*). Von den aufgezählten 36 belegen gehören nicht weniger als 29 dem abschnitt P<sup>3</sup> an, 3 dem übergangsgebiete Ps. 46–52, das mit P<sup>3</sup> gewisse ähnlichkeiten hat. Dies ist gewiss kein zufall; vielmehr muss man die verhältnismässig häufigen 1. 3. sg. praet. auf *-ede* als eine eigentümlichkeit jedenfalls des abschnitts P<sup>3</sup> betrachten. Interessant ist die tatsache, dass unter den belegen auf *-ede* sich viele formen von verben befinden, welche einmal der *ē*-klasse angehört haben oder wo jedenfalls verbindungen mit jener klasse vermutet werden können. So *gecleofian*, *hatian*, *geleornian*, *ðrowian*, *cleopian*; über *lufian* vgl. Karsten, Beiträge zur Geschichte der altgermanischen *ē*-Verba, in Mém. de la Soc. Néophil. à Helsingfors, II, s. 175 f.; zu *ateorian* s. NED. s. v. *tire*. Mit *adumbian* ist abd. *artumbēn* zu vergleichen (Karsten, s. 246); *genihtsumian* könnte jedenfalls der bedeutung nach hierher gehören (Sievers § 411 a. 5); *gefullumian* schwankt zwischen der 1. und 2. klasse; in *gesweotolede* und *gestaðolede* mag es sich um eine dissimilationserscheinung handeln (vgl. das daneben belegte *gestaðelode* 2). — Handelt es sich in der eben besprochenen erscheinung um etwas dialektisches? In späten strengws. texten sind prt. sg. auf *-ede* zweifellos recht selten, wenn auch sogar bei Aelfric vereinzelt formen wie *lufede*, *wunede*, *onscunede* auftreten (s. Brühl s. 66 f.). In den mercischen texten, Vesp. Ps. (Zeuner s. 115) und Ru.<sup>1</sup> (Brown II, s. 66) kommen nicht wenige formen auf *-ede* vor, wobei die alten *ē*-verba gut vertreten sind. Aber auch in den Kentischen Glossen und im Kent. Psalm (Sievers § 413 a. 5 und I. Williams, BBr. 19, s. 158) kommen unter den überhaupt wenig zahlreichen belegen solche auf *-ede* vor, und in den kentisch gefärbten Aldhelm-Glossen sind, nach den knappen angaben bei Schiebel s. 49 zu schliessen, formen mit *-e* sowohl im praet. wie im part. praet. nicht selten. Es ist nicht unmöglich, dass wir es hier im abschnitt P<sup>3</sup> des LPs. mit englischen einflüssen zu tun haben, aber auch eine beeinflussung seitens des kentischen ist keineswegs ausgeschlossen, falls nämlich überhaupt auswärtige einflüsse anzunehmen sind.

### 3. Dritte klasse.

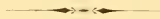
Die belegten formen von *habban* stimmen gänzlich zum strengws. gebrauch, und auch *libban* verlangt wenig bemerkungen (formen wie part. praes. *lifgende* sind auch in Aelfric-texten gar nicht selten; s. z. b. Schwerdtfeger, s. 37 f.). Das praes. von *secgan* schwankt zwischen *e* und *æ*, wobei *e* überwiegt (*æ* vor allem, aber nicht ausschliesslich, in P<sup>2</sup> u. Hy. 1–14). Bei *hyegan* treten auch ein paar praeritalformen mit *y* auf: *forhygite* 101,15; *-est* 118,11 (also in P<sup>3</sup>); daneben stehen formen von *hogian* nach der kl. II. — *smeagan* u. *ðreagan* stimmen überhaupt zum ws. normalparadigma; bemerkenswert wären höchstens 1. sg. prs. *ðrea* 49,21 neben *ðreage* 49,3 und die vereinzelt schreibungen *smeadde* 1 (*-ade* 8) und *ðreaddon* 1 (*-ade*, *-adest* 6). — Über die mögliche bedeutung der nicht selten auftretenden praet. sg. auf *-ede* bei *cleofian*, *cleopian* etc. s. oben. *ðeocian* hat im praet. einmal *ðeocede* 17,43 (so auch bei Aelfric; s. Schwerdtfeger s. 45), geht aber sonst nach kl. II. Neben *hnapian* begegnen auch *æ*-formen: 3. sg. *hneppað* 120,4; prt. pl. *hneppodan* 75,7 und prt. sg. *hneppade* 118,23.

### IV. Kleinere gruppen.

Unter den formen der praeritopraesentia seien hervorgehoben: pprs. *cunendum* 1; 2. sg.

*bedearfst* 1 nach analogie der rgm. konjugation; *gemunan* zeigt starke beeinflussung seitens der rgm. verba: imp. sg. *gemune* 1 (neben *gemun* 10), pl. *gemunað* 1 (*gemune ge* 1); auch schw. pp. *gemund* 82,5.

Beim verbum substantivum verdient beachtung der opt. praes. *wese* 108,7, 118,15, 80, 173, 121,7; plur. *wesan* 7,13, 103,35, 108,8, 9, 13, 15, 113,8, 128,6, 129,2 134,18. Fast alle belege gehören dem abschnitt P<sup>3</sup> an; ein paar mal ist eine parallelglosse hinzugefügt worden (*beon* 103,33, 108,9). Diese optativbildung scheint im ae. überhaupt sehr selten zu sein; vgl. die Diss. von Made, s. 46. Das NED. giebt nur ein paar belege aus dem Pariser Psalter; bemerkenswert ist, dass auch die kentsch gefärbten Boëthius-Metra ein beispiel von *wese* haben (s. Krawutschke s. 48).





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Nachträgliche berichtigungen zum ersten teil dieser arbeit.

- Zum texte: Ps. 11: für 2. (vor *Vana*) lies 3. — Ps. 46: f. 8. (vor *Regnabit*) l. 9. — Ps. 52: f. 2. (vor *Dicit*) l. 1. — Ps. 77: vor *Et temptauerunt* soll 56. stehen. — Ps. 84: f. 3. (vor *Eripite*) l. 4. — Ps. 90: f. 3. (vor *Scopulis*) l. 4. — Ps. 95: streiche 9. vor *Tollite*. — Ps. 102: f. 5. (vor *Faciens*) l. 6. — Ps. 111, gehört f. 6 zu *rectis* (vgl. Psalt. Rom.). — Ps. 117, 12 l. *domine l. domini*. — Ps. 127, gehört *dominus* (s. f. 6) vor *ex*. — Ps. 131: vor *sperauit* l. 5. — Ps. 138, 20 l. *ge curdaj*. — Hy. 1. 1. l. *ge hlataj*, *ge scergab*.



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