

On Some Anthroponyms and Toponyms –

1. **A-b/pu-le-e** was King of Ú-qu-me-ni (M. Görg, Beiträge zur Zeitgeschichte der Anfänge Israels [AAT 2 ; Wiesbaden 1989], 206 and Pl. 35, iii, 3 ; MA). Uqumeni (also Quma/eni, (U)qumani, see Kh. Nashef, RGTC 5, 222f.) was situated in Iraqi Kurdistan northeast of Assyria proper (see K. Kessler, Untersuchungen zur historischen Topographie Nordmesopotamiens ; TAVO beihft, B, 26 [Wiesbaden 1980], 170). It was in all probability a Hurrian-speaking region. *A-b/pu-le-e* can be the same name as Aram. *‘pwly* who is defined as a Caspian (B. Porten and A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt 2 : Contracts [henceforth TADAE 2 ; Jerusalem 1989], 4, 21) and was presumably the brother of *Ynbwly* (TADAE 2, B 12, 4 ; cf. A. Lemaire, Semitica 25 [1975], 89) from 5th-century Elephantine (a different *Ynbwly* is recorded in TADAE 2, B 2, 1). *‘pwly* is also recorded in an undated ostrakon (presumably same period ; from Jericho ? A. Lemaire, Semitica 25 [1975], 93,3). Ascertained onomastic parallels for *‘pwly* have not yet been suggested (see W. Kornfeld, Onomastica Aramaica aus Ägypten [SÖAW 333 ; Vienna 1978], 113f., s.vv. *‘pwly*, *Ynbwly* with lit.). The Caspians, like other Pre-Iranian ethnic groups of northwestern Iran, were perhaps not unrelated to their Hurro-Urartian and Caucasian neighbours (cf. I.M. D’yakonov [Diakonoff], Istoriya Midii [Moscow-Leningrad 1956], 139f., 148, 452 ; idem in I. Gershevitch [ed.], The Cambridge History of Iran 2 [Cambridge 1985], 36ff.).

2. **Gu-bi-ia** (BM 85576, unpubl. ; I should like to thank the Trustees of the British Museum for permission to quote it), son of ^dŠÁR-apla-ušur (Bit-Zēra-lišer, 525/4 B.C.). If it is not a defective spelling of WSem. **Gubbiya*, then it may render Old Iranian **Gaub(i)ya-* « speaker » or sim. (cf. W. Hinz, Altiranisches Sprachgut der Nebenüberlieferungen [Wiesbaden 1975 ; henceforth ASN], 103 s.v. **gaubyavahu-*) or **Gau-b-ia* (hypocoristicon [« zweistämmiger Kosenamen »] to *Gaubaruva-*, **Gau-barva-* (cf. M. Mayrhofer, Onomastica Persepolitana [Vienna 1973], 8.728).

3. **Hi-im-ti-il/Hi-am-ti-il/He-en-ti-il** (Laque, 878-868 B.C), i.e. « My ardour is god/El » (APN, 13a ; cf. R.Zadok, On West Semites in Babylonia [Jerusalem 1978 ; henceforth WSB], 248) may have the same predicative element as

Aram. 9mtn (TADAE 3 [Jerusalem 1993], 197, 3.8, iiiA, 5) with the theophoric element Sin) if the latter is Semitic. *Hmtn* is the patronym of a Caspian (name broken, member of the detachment [dgl] of Bagapata) who lived in Egypt in 471 BC. If the patronym is Semitic, one has to assume that the Caspian's father, who lived at the end of the end of the 6th – beginning of the 5th century B.C., just one generation after the Achaemenians conquered Aramaic-speaking regions, was the descendant of a mixed (Semitic-Caspian) marriage.

4. **Hi-in-š/za-ni** is recorded in ABL 547 (= SAA 1, 82), a NA letter sent by Tab-šil-Êšarra governor of Assur to Sargon (l. 14 with the determinatives URU and r. 2 with KUR). He reports that the rab-dayyālē (« chief scout » or sim.) inspected the Arabian nomads who grazed their herds from the banks of Wadi Tharthar down to the land of Suhu, i.e. in the desert area. *Hinš/zāni* seems to have been under the jurisdiction of the governor of Calah. Hence *Hinš/zāni* might be sought somewhere between Wadi Tharthar and Suhu. The contemporary letter ABL 1433 (= SAA 1, 87) describes three stages of the itinerary of a messenger, viz. Borsippa, Bīrāte (presumably NW of Sippar, but probably not as far as modern Ḥadīta in SE Suhu), ^{mu}*He-en-š/za-na*<<na>>/*He-en-š/z[a-na]* (l. 12f.). This can be harmonized with the geographical information of ABL 547: The Borsippean messenger passed the Sippar region and a route conceivably along and/or parallel to Wadi Tharthar on his way to Assyria proper. He had no reason to make a detour via Hindānu which is in another direction (West of Suhu). Therefore, *Hinš/zāni* is to be differentiated from Hindānu (both are listed together in S. Parpola, AOAT 6, 163f. ; cf. J.N. Postgate, RLA 4, 415f.). The slightly earlier ^{lu}*Ha-an-š/za-nu-ú-a* (NB ; A. Cavigneaux and B.Kh. Ismail, BaM 21 [1990], 425, 6, 3 ; mid 8th century B.C) may be a gentile thereof (mentioned between the people [gentilics!] of Ālu-eššu and Ra(h)ilu of Suhu) if it is a case of a *qatl/qitl* alternance, a phenomenon which is not uncommon after laryngeals/pharyngals. On the other hand, the town of Hindānu is spelled ^{mu}*Hi-in-da-a-nu* in the same inscriptional corpus (Cavigneaux and Ismail, BaM 21 [1990], 415f., 2, iii, 7 ; iv, 31) with an entirely different context. Aram. *Hnzny* is just one of several alternative readings according to the re-edition of the Arsham Letters (TADAE 1, 120f.).

5. **Hu-ul-par** (M.Bonechi, MARI 7 [1993], 163 [and Pl. opposite p.162], iii, 67 ; OB from Larsa, 1762/1 B.C.) is probably a late form of Ur III *Hu-ul-li/lī-par*

(see Zadok, SEL 8 [1991], 230 :89).

6. **Hu-me-e-šú** (M.W. Stolper, *Entrepreneurs and Empire*, The Murašû Archive, the Murašû Firm, and Persian Rule in Babylonia [Leiden 1985], 119, 4, Nippur region, 430/29 B.C.) is possibly either Old Iranian **Hu-maiša-* « having good, nice rams » or an *-aica*-Koseform to **Hauma-* (cf. ASN 119f.).

7. **Na-pí-du-ú-ni** (M. W. Stolper, RA 85 [1991], 55, 15 ; Bīt-Pāniya, 461/0 B.C.), is Elam. **Nap(i)-tuni-h* (cf. my *The Elamite Onomasticon* [Naples 1984], 157, 256a).

8. **Par-nu-u-a-ri** is the patronym of the Kummuhean *tamkaru* (merchant or commercial agent) Sukkayyu (Nineveh, sometime between 647 and 612 B.C. ; J.N. Postgate and B. Kh. Ismail, TIM 11,2,1, 3). The patronym is possibly Anatolian whose first component may be *parna-* « house » (cf. E. Laroche, *Les noms des hittites* [Paris 1966], 322 [henceforth NH] ; A. Lemaire, *Eretz Israel* 20 [1989], 124* with n. 7). The second component is identical with that which follows the theophoric element *šanta* (see E. Laroche, *Recherches sur les noms des dieux hittites*, RHA 7 [1946-47], 88) in NA *Sa-an-du-(u)-ar-ri* (name of a Cilician ruler, cf. Tallqvist, APN, 192b, 259f. ; see D. Hawkins, AS 29 [1979], 156 ; Laroche, *Hethitica* 4 [1981], 38 :1106). His namesake, *Sa-an-du-ú-ar*, acted as a witness in a NA legal document from Calah (limmu of Nabu-šarra-ušur the palace scribe, sometime between 647 and 612 B.C., B. Parker, Iraq 16 [1954], 42 : ND 2325,30). Another homonymous individual, viz. NA *Sa-an-du-ú-ra*, returned to Zamua according to a document from Calah datable to the last quarter of the 8th century B.C. (Parker, Iraq 23 [1961], 34f. : ND 2496, 2). Aram. *šndwr* (B. Porten, *The Biblical Archeologist*, Winter 1981, 36, 9 ; end of the 7th-beginning of the 6th century B.C.) is possibly the same name (provided it is not *Sin-dūr*, Akkadian and Aramaic « Sin is [my] wall »). Ph. H.J. Houwink ten Cate (*The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* [Leiden 1965], 127, 180) compares *Sanduarri* with Tarko/uaris (cp. perhaps NA *Tar-hu-u(?) -ri*, Parker, Iraq 23, 25f. and Pl. 13 :ND 2440, i, 1) and analyzes the latter as *Tarhu + ari*. He regards *ari* as either a suffix or a second element. However, if this final element is the same in both names, it may begin with *-u-* as the first component of *Sanduarri* is *šanta* (cf. A. Goetze, JCS 16 [1962], 56a, 3). Compare Oaris (from Corycos in Cilicia, 1st century B.C. or C.E., E.L. Hicks, JHS 12 [1891], 251, 27A, V, 256 ; see L. Zgusta,

Kleinasiatische Personennamen [Prague 1964], 1143-1) on the one hand and NA *Ú-a-ru* on the other (H.W.F. Saggs, Iraq 36 [1974], 206 : ND 2477 ; not necessarily from the Zagros as suggested by Saggs - although individual Anatolians are mentioned in connection with Zamua : Sanduar and a certain Tar-hu-un-zu-me who was expected to return to Zamua acc. to Parker, Iraq 23, 34f. and Pl. 17 : ND 2496, 4, last quarter of the 8th century B.C.). Another occurrence of the same name may be (if complete) *Ú-a-ri-[-.]* (? ADD 97, r. 2). *Uari* is homonymous with the second component of the toponym *Ma-ri-bat Ú-a-ri* (CCENA I,i, 23) whose first component is West Semitic.

9. **Pa-ar-šá-gu-ú** (OECT 12 Pl. 48 : AB 243 2 ; cf. Stolper, Iraq 54 [1992] 126 ad 2 ; Dilbat, 460/59, 400/399 or 354/3 B.C.) can render Old Iranian **Fraša-gu-* « having fit, serviceable, good cattle ».

10. **Šá-an-da-mu-ú** (CT 57, 135,4', N/LB, undated, found at Sippar) is Anatolian. It consists of *Šanta* and *-muwa* (cf. Laroche, NH, 156 :1099 ; 291, 322f.).

11. **Za-'i-ni** (UET 4, 12, 14,18 ; father of Balātu, Ur, 505/4 B.C.), can render Old Iranian **Zaina-* « weapon ». Alternatively Arab. *zayn* (see my WSB, 296 n. 14).

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