

Transcribing the theophoric element in north israelite names — The Israelite king IA-ú-a (once IA-a-ú), « son » of Omri, is named in the inscriptions of Shalmaneser III (for references, see M. Weippert, *VT* 28 [1978], 114-15). His grandson, king IA-'a-su « the Samaritan » is named in the Tell Arimaḥ stela of Adad-nirari III. Weippert (*ibid.*, 113-18) suggested that <IA-> represents the initial theophoric *Yaw. Thus, ia-ú-a reflects Hebrew *Yahw-hū'a, « YHWH is He »; and ia-'a-su reflects *Yaw-'āš (see K. McCarter, *BASOR* 216 [1974], 5-6). A. Malamat (*BASOR* 204 [1971], 37-39), on the other hand, rendered it iu-'a-su suggesting that « this transliteration corresponds to the shorter form of the Hebrew name. » Finally, B. Halpern (*BASOR* 265 [1987], 81-85) suggested that biblical yhw' represents a hypocoristic consisting of the theophoric element and a' (*Yahūwa'), and that the Assyrian transcription ia-ú-a reflects a syncope of the intervocalic -h- (Yaw+a). However, since the theophorous element YHWH is consistently written yaw/yô in the Northern kingdom, the assumed name *Yahūwa' would be exceptional. Also a hypocoristic consisting of the theophoric element YHWH alone is without parallels in the Hebrew onomasticon. Halpern's suggestion is evidently wrong.

In a « Horse List » from Samaria (CTN III 99), there appear 13 names of people of Samaria (Col. ii 16-23). One of them is *PAP-i-ú (line 22), a rendering which indicates that -iu may represent the theophoric element -yw.

We may further note the reliefs and inscriptions on the Black Obelisk of Shalmaneser III. The top two of the five registers show the submission and tribute payment of the rulers of Sua of Gilzanu and Jehu of Israel. The reliefs and annotated inscriptions on these registers are pictorial and textual merisms of the northern and southern limits of the Assyrian empire (see recently, O. Keel and C. Uehlinger, *ZKTh* 116 [1994], 391-420, with earlier literature on p. 393 n. 8). I would like to call attention to the two royal names, su-ú-a and IA-ú-a. The name of the ruler of Gilzanu appears in the accounts of the accession year and third year of Shalmaneser and is written differently, i.e., a-sa-a-ú or a-su-ú (E. Michel, *WdO* 1 [1947], 10 n. 8; idem, *WdO* 1 [1952], 458 : 41; M. Mahmud and J. Black, *Sumer* 44 [1985/86], 140 : 40). Moreover, the account of the campaign of the thirty-first year mentions another king of Gilzanu, Upû, who paid tribute to Assyria (Michel, *WdO* 2 [1955-56], 230 : 181). It is evident that Asau/Asû of Gilzanu was deliberately selected for the annotated inscription and that his name was deliberately rendered Sua in order to form a pair with the name Jehu. Thus, the writing su-ú-a probably indicates that Jehu's name should be rendered iu-ú-a (rather than ia-ú-a).

In this light, I would suggest that the spelling <-i-ú> represents /y\O(o ;:)/ (see Z. Zevit, *Matres Lectionis in Ancient Hebrew*, 1980, 14-15). Jehu may be rendered *iu-ú-a* (*Yô-hû'a), Joash be rendered *iu-'a-su* (*Yô-'āš), and PAP-i-ú may be normalized *Ahi-y\O(o ;:)*.

Nadav Na'aman (20-01-97)
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