

Jehu — I would like to add the following linguistic remarks in support of N. Na'aman's fine observation on Jehu and Asau :

Yhw' presumably renders *YʾO(o ;)-hū'a < *Yahw-hū'a (the 2nd component was aptly compared with the pertinent form in post-Bibl. Heb. from Qumran by H. Tadmor, *Encyclopaedia Biblica Instituti Bialik* 3, 1958, 473 [Heb.]). The normalization of the 1st component is consonant with the view that monophthongization took place in the « Samaritan » Hebrew of Jehu's age (*passim* in the Samaria Ostraca, cf. W.R. Garr, *Dialect geography of Syria-Palestine 1000-586 B.C.E.*, Philadelphia 1985, 38f.). This may apply for the final component of the Samaritan's name NA PAP-i-ú as well. IA- of IA-ú-a can be normalized <Ju-ú-a>, in which case it render */YʾO(o ;)-. The same applies to IA- of IA-'su where the name can be normalized as <Ju-'a-su> = /*YʾO(o ;)-'ašl. Admittedly, the spelling IA-a-ú causes a difficulty, but see just below.

A-sa-a-ú/A-su-ú is with an initial *a* which is typically Neo-Assyrian ; see R. Zadok in Y. Avishur and J. Blau [eds.], *Studies in Bible and the ancient Near East presented to Samuel Samuel E. Loewenstamm on his seventieth birthday* (Jerusalem 1978), 164f. with n. 3). Most of these names are toponyms, but *Agūsi* < Gš is originally an anthroponym ; add NA A-hu-un-da-ra vs. NB Hu-un-da-ru, the name of a ruler of Tilmun, which is explicable in Elamite terms (see Zadok, *The Elamite Onomasticon*, Naples 1984, 1149, 236f. ; cf. Tallqvist, *APN*, 284b, but his comparison with the toponym *Hundur* in Media is implausible). Therefore Su-ú-a (where Cu-ú- may render a diphthong in view of A-sa-a-ú) can be considered as the primary and more authentic local form (presumably belonging to a hitherto unaffiliated dialect spoken. in NW Iran). IA-a-ú to A-sa-a-ú is like Ju-ú-a to Su-ú-a. If this is deliberate, then the form IA-a-ú can be regarded as secondary, thereby not being an obstacle for the normalization *YʾO(o ;)-hū'a.

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