

New Perspectives on Aramaic Epigraphy in Mesopotamia, Qumran, Egypt and Idumea

Edited by
AREN M. MAEIR,
ANGELIKA BERLEJUNG,
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and TAKAYOSHI M. OSHIMA

*Orientalische Religionen
in der Antike*

Mohr Siebeck

Orientalische Religionen in der Antike

Ägypten, Israel, Alter Orient

Oriental Religions in Antiquity

Egypt, Israel, Ancient Near East

(ORA)

Herausgegeben von / Edited by

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New Perspectives on Aramaic Epigraphy in Mesopotamia, Qumran, Egypt, and Idumea

Proceedings of the Joint RIAB Minerva Center
and the Jeselsohn Epigraphic Center
of Jewish History Conference

Research on Israel and Aram in Biblical Times II

Edited by

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ISBN 978-3-16-159894-4 / eISBN 978-3-16-159895-1
DOI 10.1628/978-3-16-159895-1

ISSN 1869-0513 / eISSN 2568-7492 (Orientalische Religionen in der Antike)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

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The book was printed on non-aging paper by Gulde Druck in Tübingen, and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

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Introduction

Angelika Berlejung and Aren M. Maeir

The volume presented here is the second in the series, “Research on Israel and Aram in Biblical Times” (RIAB), in which research, conferences, and other activities of the “Minerva Center for the Relations between Israel and Aram in Biblical Times” (aramisrael.org) are published. As in all activities of the RIAB Center, an attempt is made to focus on research and perspectives that provide insights on understanding the relations between the cultures of ancient Israel and Aram, and in particular, the question of the interdependence and/or autonomy of these two important cultures. No less significant are the ramifications of this for a broader view of the interactions and influences between various cultures in the ancient Near East, above and beyond those of Israel and Aram.

In each of our conferences and workshops, we try to highlight a particular aspect of the topic. Since our historical research depends mainly on written sources, we organized two events in 2017 and 2018, which were dedicated to the special character of epigraphic sources that bear witness to the Arameans or to the Aramaic language and/or scripts. It is generally known that these sources are very diverse in terms of their temporal and spatial location as well as their social setting. For this reason, our first event, in Israel, was primarily concerned with taking this diversity into account and exploring it. It quickly became clear that the Aramaic texts known from Idumaea are so special and so extensive, that they required a separate workshop, which was then held in Leipzig the following year. Thus, the current volume includes papers presented at these two different events.

The first event was a joint conference of the “Minerva Center for the Relations between Israel and Aram in Biblical Times” and the “Jeselson Epigraphic Center for Jewish History,” of Bar-Ilan University (then directed by E. Eshel), which was held at Bar-Ilan University in Ramat Gan, and the Israel Institute of Advanced Studies at the Hebrew University in Jerusalem, on March 1–3, 2017. Among the papers delivered at this joint conference, six are published in the first section of this volume. The paper by Frederick Mario Fales discusses the fascinating issue of Aramaic inscriptions from Iron Age Assyria, most importantly including new, recently published material. The second contribution, by Yuval Levavi, concentrates on the complex relationship, official and personal, between officials of the Bīt-Yakīn tribes of the “Sealand” region of southern Babylonia, and officials of the Temple of Eanna in Uruk. Ran Zadok’s paper in this section (he has a second contribution in the second section of this volume) discusses and provides extensive name lists of the Aramean and indigenous populations, shedding light on their ongoing relations from the time of the Neo-Babylonian Empire in the late Iron Age until the end of the Sasanian Empire in late Antiquity. Daniel

Machiela discusses the socio-historical settings of the Aramaic literature from Qumran and places these Aramaic texts within the context of the use of Aramaic in general in the region, more specifically in Jewish communities during the “Second Temple Period.” The important Mesopotamian deity Nanāy(a) is discussed by Tawny L. Holm. She attempts to define this goddess, who appears in *Papyrus Amherst 63* from Egypt, in an unusual linguistic as well as socio-historical context. The final paper in this section, by Bezalel Porten, discusses various aspects of this enigmatic *Papyrus Amherst 63*, including the history of its research, and whether or not the deity Bethel was venerated by the Jews of Elephantine.

The last three articles of the volume include papers delivered at the workshop in Leipzig, organized by Bezalel Porten, on the hundreds of unprovenanced Aramaic ostraca from Idumea (southern Judah), dating to the late Persian and early Hellenistic periods. This workshop was held on May 14, 2018 at the Sächsische Akademie der Wissenschaften zu Leipzig, right before the beginning of the Third Annual Conference of the “Minerva Center for the Relations between Israel and Aram in Biblical Times” that was also held in Leipzig. In the first paper, André Lemaire discusses various introductory issues relating to these ostraca. Andrew D. Gross’ paper focuses on a very special problem: identifying which King Alexander is mentioned in the ostraca, whether Alexander III or Alexander IV. The final paper, by Ran Zadok, provides an in-depth discussion of various terms and the onomastics of the Idumean ostraca.

All told, the papers in this volume are a first attempt to provide a survey on the epigraphical dimensions covered by the research and activities of the “Minerva Center for the Relations between Israel and Aram in Biblical Times.”

Finally, we would like to thank our two co-editors for the contributions. Esther Eshel and the “Jeselson Epigraphic Center for Jewish History” generously assisted in the funding of the joint meeting in Ramat-Gan and Jerusalem in 2017, and for the costs of editing the volume. Takayoshi Oshima expertly edited the complex papers in this volume, turning it into the attractive book that it is. We would also like to thank our respective assistants, who helped in the organization of the meetings, including Amit Dagan, Shira Albaz, Maria Eunikhina, and Vanessa Workman for Ramat-Gan/Jerusalem (2017), and Laura Gonnermann, Felix Hagemeyer, Thomas Hackl, and Meike Müller for Leipzig (2018), and finally, thanks to Bezalel Porten for suggesting and inviting the participants of the workshop on the Idumean Ostraca held in Leipzig.

We are aware that this volume barely touches upon even an outline of the many aspects of Aramaic epigraphy, and we plan to explore this topic further in the years to come. It is the editors’ hope that the present volume offers a survey of the diversity of the sources – and of the continuous tension – between the unity and diversity of the manifestations of Aramaic language over time and space, and that it will inspire the reader to conduct further research.

I. New Perspectives on Aramaic Epigraphy in Mesopotamia,
Qumran, and Egypt

The Joint Annual Conference of the Minerva Center
for the Relations between Israel and Aram in Biblical Times
and the Jeselsohn Epigraphic Center for Jewish History

Held on March 1–3, 2017
at the Bar-Ilan University, Ramat Gan,
and the Hebrew University of Jerusalem

Aramaic Epigraphy from Assyria

New Data and Old Issues*

Frederick Mario Fales

I. Discoveries of Aramaic Texts on Neo-Assyrian Clay Tablets in Syria and Elsewhere

Recent years have seen, in almost all of Syria and Iraq, the dramatic interruption of activities centered on international cultural cooperation – among which archaeological excavations stand at the fore – due to conditions of outright warfare or of hostile occupation of the territory. This dire contingency has of course forced many researchers customarily bound to a yearly routine of some months “in the field” to stick to their university libraries. It has resulted, however, on the positive side, in the publication of the tail-end of a set of Aramaic alphabetic texts written on clay tablets of the Neo-Assyrian period, deriving from official excavations or from illicit digging activities, which had first appeared on the research scene in the 1990s.

This newly attained state of the art thus provides the occasion for updating a set of conclusions on “multilingualism and multiple media in the Neo-Assyrian period,” which I published in 2007.¹ On the other hand, as the title of this paper implies, the addition of newer and more complete data has, once all is said and done, brought only sporadic novelties to the basically flimsy methodological and factual fabric that forms “Assyro-Aramaic” research – even though one should not discount the altogether felicitous fact that its few frequent participants now display a more sophisticated and realistic approach to this subject-matter.

Let us start by reviewing the evidence itself: I am obviously forced here to negotiate very rapidly and deftly among the essentials. In the first place, as is well known, the Neo-Assyrian period has left us some 6,000 documents on clay tablets of so-called “everyday” character/scope, from legal texts to administrative lists to letters, etc.² Secondly, this corpus, made out in the cuneiform script of Neo-Assyrian date/type, also comprises some evidence of Aramaic epigraphy in alphabetic script (and specifically, in an *ad hoc* “argillary” alphabetic ductus, which constituted a transition from

* The preliminary version of this paper was sent to the 2017 RIAB meeting, where it was read to the audience by a colleague. I am very glad to be contributing here to the publication of the proceedings, with many thanks to Aren Maeir and Angelika Berlejung for their friendly support.

¹ FALES 2007.

² For a history of Assyria viewed essentially from the perspective of the “everyday” documents of the NA period, see FALES 2001.

monumental to cursive sign-shapes).³ These instances of Aramaic are attested on tablets mainly of the seventh century BCE from both public and private archaeological contexts, both in the heartland of Assyria and in the outlying provinces. Thirdly and finally, this alphabetically-written evidence may be typologically subdivided between (a) so-called “endorsements,” i.e., texts of 1–2 lines on the margins of cuneiform legal deeds, summarizing their contents, and (b) longer monolingual Aramaic “dockets,”⁴ most frequently of a triangular shape but also in other formats, also prevalently of legal content. Only a bare minimum of tablets presents a bilingual Assyrian/Aramaic text in the two writing systems.⁵

How many Aramaic texts on clay tablets of the Neo-Assyrian period are at present available? The last three decades have shown this sub-corpus to be in a constant state of growth. In 2007, I reckoned the total to amount to some 200 texts: in this, I had already doubled my previous count (FALES 1986) of barely a hundred exemplars, which comprised the oldest-known texts from Nineveh, plus a smattering of evidence from the other Assyrian capitals (and most notably M. Lidzbarski’s texts from Assur), and – from the western part of the Assyrian Empire – the Tell Halaf Aramaic documents published by WEIDNER *et alii* in 1940.⁶ The 2007 count added a further number of limited but interesting archives in Aramaic script from the western areas of the empire, which had come to light during salvage excavations on the Upper Syrian Euphrates during the nineties, from Til Barsip/Tell Aḥmar (published by Bordreuil and Briquel-Chatonnet in 1996–97),⁷ and Burmarina/Tell Shiukh Fawqani (discovered by myself and published in 2005)⁸ – together with the ever-present quota of random tablets deriving from the antiquities market, assembled for publication by A. Lemaire.⁹

Already in the first decade of this millennium, however, a part of the finds in alphabetic script from the Berlin excavations at Dūr-Katlimmu/Tell Šēḫ Ḥamad on the Lower Ḥabur had been made available by W. Röllig – viz. the 61 “endorsements” appended to the Neo-Assyrian tablets published by K. Radner in 2002.¹⁰ And by that same time, through introductory articles by E. Lipiński, a certain cognizance had already been reached of the 24 monolingual Aramaic tablets of Neo-Assyrian date from an unidentified site called Ma’lanâ or Mallanate in antiquity, presumably from the Upper Ḥabur region, which – despite their illicit origin – had been acquired *en bloc* by the Royal Museums of Brussels.

The last few years have thus merely brought these two activities of publication to their completion. In 2010, Lipiński presented the complete edition of his 24 Brussels documents, together with a rich commentary, as the concluding volume of his trilogy

³ See LIEBERMAN 1968.

⁴ It may be recalled that, in British English usage, “docket” is a very broad term for “a document listing the contents of a consignment or package” thus having as its (modern technical) synonyms “coupon,” “voucher,” “certificate,” “receipt,” “label,” “tag,” etc.

⁵ See already FALES 2000; RÖLLIG 2000.

⁶ See FALES 1986.

⁷ BORDREUIL/BRIQUEL-CHATONNET 1996–97.

⁸ See nos. 45–63 in FALES *et al.* 2005, II, 652–67.

⁹ LEMAIRE 2001.

¹⁰ See RÖLLIG *apud* RADNER 2002, 23–24 (list) and *passim* (transliterations).

of *Studies in Aramaic Inscriptions and Onomastics*,¹¹ and in 2014, Röllig gave his complete edition of 220 texts and fragments (also comprising some ostraca) in alphabetic script from Tell Šēḥ Ḥamad.¹² Thus, the total of Aramaic texts on clay tablets of Neo-Assyrian date amounts at present to almost 500 documents, which is certainly not a negligible sum in itself (since it represents almost 10% of all the “everyday” documentation from this period), and one on which a more extended discussion than was possible before may be based.

II. Theoretical Issues of Language Definition: Post-Old Aramaic, (Pre-)imperial Aramaic, or Neither of the Two?

The first issue to be tackled is one of historical-linguistic classification. These “Assyrian Aramaic” documents on clay tablets, prevalently of legal character, may be dated by and large after the fall of the independent Aramaic states in the Levant in the late eighth century BCE and reflect homogeneously the use of written Aramaic for everyday business purposes within areas of subsequent Assyrian political dominance – especially since they are consistently found alongside contemporaneous and partially related “deeds and documents” couched entirely in Neo-Assyrian cuneiform signs.¹³ They are thus, from the combined viewpoint of (a) the writing media employed, (b) the inter-textual relationships to which they give rise, and (c) the overall historical-cultural context of their production, to be viewed as distinct from the corpus of texts which may be assigned to the historical-linguistic bracket of “Old Aramaic.” This is based on how Old Aramaic is generally defined – even in its broadest acceptation, which includes ninth/eighth-century evidence from the entire area of the Jazīrah under (partial or initial) Assyrian rule, such as the Tell Halaf “altar,” the Tell Fekheriye bilingual inscription, and the trilingual inscription from Raqqa.¹⁴ That said, however, the issue of whether our “Assyrian Aramaic” evidence should be regarded as an offshoot of Old Aramaic itself, or as a forerunner of an Imperial Aramaic bracket, or actually as neither of the two, still leaves scholars somehow divided.

As was clarified by Margarete Folmer, the view that the official language of the Achaemenid period stemmed ultimately from a variety originating in NW Mesopotamia, around the Balīḥ and Ḥabur rivers was first suggested by Stephen Kaufman¹⁵. Somewhat similarly, Jonas Greenfield observed that what he called “Mesopotamian Aramaic” was at least one of the sources of later Imperial Aramaic.¹⁶ Counter to this approach, both Lipiński (2000) and Röllig (2000) invoke the influence of Old Aramaic

¹¹ LIPIŃSKI 2010; see the critical comments on this work by FALES 2013b.

¹² RÖLLIG 2014.

¹³ This applies also to the texts from Mallanate, where a parallel Assyrian archive, also kept in Brussels, has only very recently been made available: cf. fn. 30, below.

¹⁴ I refer to the most recent treatise on the matter, viz. the grammar and anthology by FALES/GRASSI 2016.

¹⁵ FOLMER 1995, 6; KAUFMAN 1974, 9.

¹⁶ GREENFIELD 1978.

on subsequent developments in “Assyrian Aramaic” texts, mainly due to the fixed notion that “Imperial Aramaic” was not formed before the Achaemenid Empire, or at least not prior to the Neo-/Late Babylonian period. On the other hand, a number of phonological and orthographic developments in our corpus do, arguably, indicate avenues that will later be developed in Imperial Aramaic.

If, however, we abandon the stiff grid of West Semitic historical-linguistic classification and take an approach from the wider sphere of (historical) sociolinguistics, we may attain a more flexible view of “Assyrian Aramaic,” bringing to the fore what its actual function might have been: *viz.* the particular form of Aramaic that came to be used as a sort of secondary or parallel vernacular within the late Assyrian Empire.¹⁷ In other words, the available textual evidence in Aramaic script on clay tablets should have been merely “the tip of the iceberg” of a relatively diffuse utilization of Aramaic as a written vehicle for “everyday” purposes within the social and economic mechanisms of the Assyrian Empire – with a corresponding, and possibly much more diffuse, spoken utilization of the West Semitic language acting as a wider theoretical backdrop. At the end of the day, then, the most adequate definition of “Assyrian Aramaic” might be exactly what this specific variety appears to have been: not necessarily the manifestation of a *lingua franca* – in the sense of a progressively spreading language among different peoples within a vast and multilingual geographical context, as might have been the case in the later Achaemenid Empire – but rather as a more “rough-and-ready” practical jargon, *i.e.* as a secondary and familiar variety which was employed alongside the Neo-Assyrian dialect for certain day-to-day, utilitarian communicational purposes.

The questions that this theoretical position opens up in its turn are of three distinct orders. Firstly, should we understand these documents in Aramaic on clay tablets to have the same legal worth as their counterparts in cuneiform script? Despite some reservations on the matter expressed on formal grounds by Röllig (incomplete datings by eponyms, reduced legal formulary, etc.), I would say that the ever-growing quantity of the Aramaic evidence – which, *e.g.*, in the case of Dūr-Katlimmu now more or less matches, between “endorsements” and “dockets,” that of the Neo-Assyrian texts from the same site – speaks in favor of a positive opinion on the matter, such as I have long held. I would also add that we have absolutely no knowledge of the possible existence of a local or regional (not to say, imperial) “notary bureau” that might have provided the ultimate judgment on what was a legitimate private transaction or not – and that it is thus entirely possible that the mere fact of giving rise to a written outcome would have made these transactions in Aramaic legitimate and binding enough for all parties concerned in view of their immediate business aims.

Moreover, as already long known – but at present with the addition of new data – we are informed of the fact that Assyrian officialdom was aware already in the late eighth century of a double standard of writing techniques (in Akkadian cuneiform signs and Aramaic alphabetic script) in economic and juridical matters within the empire, and thus proceeded to issue bronze weights with bilingual (Assyrian and Aramaic)

¹⁷ On the concept of vernacular languages in the Late Assyrian Empire, cf. BEAULIEU 2006.

ic) inscriptions to certify the official weight-standards already in use.¹⁸ This fact should, in itself, constitute sufficient evidence that the possibility of registering transactions both in Assyrian cuneiform signs and Aramaic alphabetic script seems to have been recognized, albeit perhaps not altogether enthusiastically, by the Assyrian Crown for its last century of existence or more.

In addition to this, a number of occurrences of a parallel presence of “scribes” dubbed as *Aramayyu* or *Aššurayyu* as registrars and witnesses of the legal documents in cuneiform script has long been singled out as pointing to the two scripts in commonly accepted use at the same time. And a further number of indirect attestations in Neo-Assyrian correspondence also indicate cases of bi-graphemal registrations, whether dictated by custom or even demanded outright by the Imperial authorities. To be sure, it was the joint activity of these two linguistically distinct scribal figures that gave rise to the few remaining exemplars of fully bilingual legal documents on the tablets described above. This could equally have been behind a much larger number of double versions on variety of media, of which only the exemplars made on clay have come down to us. More on this below.

III. The Partial Nature of the Evidence

The second question is wider and more complex: How should this – by now significant – evidence for Aramaic script on Neo-Assyrian clay tablets be viewed *vis-à-vis* the theoretical diffusion of Aramaic, as well as of other languages, within the later phase of the Assyrian Empire? This point was tackled in my study on “multilingualism and multiple media” of 2007,¹⁹ and not much has changed from the point of view of philologically-based breakthroughs, although some new insights of a historical nature may now be brought forth.

In general, texts written on various media and in different languages/scripts, such as may be presumed to have formed the full gamut of “everyday” documentation in the Assyrian Empire, have come down to us only in very small measure, although their existence, on indirect grounds, is beyond all doubt. Beside the commonly employed clay “tablet” (*tuppu*, *nibzu*, etc.) and other durable media (stone, metal) for ceremonial purposes – as well as the apparently widespread use of wax-covered writing boards in wood or ivory (called *lē’u*), which were used prevalently for cuneiform script – we are aware of *niāru*, “papyrus” (even in “rolls”, *kirku*), and of *magallatu*, “parchment,” as regularly employed media for other writing systems.²⁰ In sum, a mere glance at the lexical record is sufficient to demonstrate the fact that writing surfaces of different physical characteristics were employed by the Assyrian administration.

Now, back to the question raised above, albeit in modified terms: To what extent should we grieve over the complete loss of the more perishable media (wax, papyrus,

¹⁸ See essentially FALES 1995; IDEM 2016; ZACCAGNINI 1999; READE 2018.

¹⁹ FALES 2007.

²⁰ For the particular use of the terms *dnt* and *’grt* in the Dūr-Katlimmu texts, cf. FALES *et al.* 2005, 611–12.

and parchment) among the flames of Nineveh, not only *per se* but also by contrast to the survival of the fair-sized cuneiform corpus of 6,000 texts from the Assyrian Empire? Should we consider, as some have done, that a complete layer of Neo-Assyrian textuality was entrusted to these non-durable media and that its loss thus represents the main explanation for some acute gaps in our chain of evidence? Or should we consider, to the contrary, that the overall record, which has come down to us on clay hardened by the very same flames, still reflects – in a surely very diminished form but adequately from the point of view of its inner proportions – the “pros” and “cons” of an Assyrian imperial administration which surely recorded events abundantly on a day-to-day basis, but on the other hand would seem to have kept its recordings in “archival” storage for only limited periods of time? This question must remain for the moment unanswered, but it hovers “in the air” over Neo-Assyrian studies, since even the most well-excavated sites of recent times (such as Dūr-Katlimmu) show quite irregular distributional patterns from the chronological and prosopographical viewpoint in the preserved tablets issuing from their different *loci* of documentary retrieval.

Now for other languages in use within the same Assyrian Empire. Were the Egyptian (*Mušurayyu*) scribes who are also sporadically mentioned in the Neo-Assyrian cuneiform texts merely employed to write out legal documents for their brethren residing in Assyria, or did/could they also couch diplomatic letters or treaty-documents meant to be read in Memphis or Sais? And, on this same line of thought: Through which means was communication established with the communities residing to the east of the Tigris? Were the city-lords of the Medes, who were among the recipients of the well-known *adê* of Esarhaddon in 660 BCE (but who, in fact, never showed up for the vast public ceremony at Kalhu), also expected to receive a copy, or at least a summary, of the proceedings in their own language?²¹ Or had their scribes been enculturated in the use of cuneiform, like the Uartians? Or, instead, was Aramaic expected to suffice for these communities as well, as some scholars have deduced from the meager and controversial evidence of the inscription from Bukan (while others do not agree)?²² Alas, it would be very welcome to have a picture of vast scope of the *scriptoria* at the Assyrian court such as we have for Late Bronze Age Ugarit, but the best I can do for the moment is to suggest that the female singers and musicians of many different origins in Esarhaddon’s harem could have performed according to their individual cultural and linguistic traditions, and that is all.²³

IV. The Question of Ethnicity:

Who Was a Self-defined “Aramean” in Seventh Century BCE Assyria?

The third question hinges on the nature of Assyro-Aramaic linguistic and cultural contact that emerges from the above. We can agree, as stated above, on the fact that

²¹ See FALES 2012.

²² See IDEM 2003; *contra* LIVERANI 2008.

²³ FALES 2013, 64–66.

Appendix II

Indexes for R. Zadok, On the Documentary Framework, Terminology, and Onomasticon of the Ostraca from Idumea

Due to the large quantity of data presented in this study, for the reader's convenience, the author compiled a separate set of indexes for this article. "0" refers to Preamble.

Index of Appellatives

<i>Akkadian</i> (NB/LB Unmarked)		'm	II.B.b.6.1
<i>ašuhu</i>	I.B	<i>b'd</i>	II.B.b.6.3
<i>ašušhi</i> (MB Nuzi)	I.B	<i>b'ly Mnqdh</i>	I.B
<i>bāb kalakki</i>	I.A	<i>b'r</i>	II.B.b.6.3
<i>bābu</i>	I.A; I.B	<i>bb</i>	I.B
<i>*b/makku</i>	I.B	<i>bb 'hrn</i>	I.B
<i>bīt-dūrāni</i> (SB)	I.A	<i>bn''</i>	II.B.c.4.2.2.8
<i>egubbū</i>	I.B	<i>bn'h</i> (JBA)	II.B.c.4.2.2.8
<i>*hannu</i>	I.B	<i>bn'y</i> (JPA)	II.B.c.4.2.2.8
^{dug} <i>kal-li-ti</i>	I.B	<i>brq</i>	II.B.c.4.2.1
<i>kallu</i>	I.B	<i>bṭn' zy lbyṭ 'lhy'</i>	I.A
<i>la-ha-nu</i>	I.B	<i>b°y°d</i>	I.B
<i>maššaru</i>	I.A	<i>byṭ</i>	I.A
<i>maššattu</i>	I.A	<i>byṭ 'z'</i>	0
<i>mukarrišu</i>	I.B	<i>byṭ tbnh</i>	II.B.c.4.2.1
<i>mulūgu</i>	I.A	<i>byṭ zr'</i>	I.A
<i>nishu</i>	I.B	<i>byṭ zyt'</i>	I.A
^{dug} <i>sikkū</i>	I.B	<i>dkrn</i>	I.B
^{gis} <i>sik-ku-ú</i>	I.B	<i>dn</i>	II.B.c.5.2.1
<i>šaršaru</i>	II.B.b.4.2	<i>dnb</i>	II.B.c.4.2.1
<i>šanū bābu</i>	I.B	<i>dqyr</i>	I.A
<i>šupūltu</i>	I.B	<i>dyn</i>	II.B.c.5.1
<i>tahsistu</i>	I.B	<i>gb''</i>	II.B.c.4.2.2.8
<i>zēru</i>	I.A	<i>gd</i>	II.B.b.5.3
<i>Aramaic</i> (Official Aramaic from Idumea Unmarked)		<i>grgr</i>	I.A
'ab	II.B.c.5.3	<i>grgrn</i>	I.A
's	II.B.c.5.3	<i>grryn</i> (CPA)	I.A
'šl mlg'	I.A	<i>gyr</i> (JPA)	I.A
'wrwt' (OSyr.)	I.A	<i>gyryn</i> (JPA)	I.A
'wrwt'	I.A	<i>hmṭ'</i>	I.B
'yṭy	I.B	<i>hn'l</i>	I.B
('bwrh) ḥqlh (wbyrh) (OSyr.)	I.A	<i>hn°h°t</i>	I.B
'dr	II.B.c.4.2.2.2	<i>hyty</i>	I.B
		<i>ḥlt</i>	I.A
		<i>ḥn</i>	II.B.c.5.2.3.1
		<i>ḥwr</i>	I.A

<i>ḥwr</i> '	I.A	<i>zr</i> '	I.A
<i>ḥwr(t)</i> '	I.A	<i>zyt</i>	I.A
<i>ḥwrt</i>	I.A	<i>zyt(y)</i>	I.A
<i>ḥwrt'</i>	I.A		
<i>ḥybl'</i>	0	<i>Hebrew-Canaanite</i> (Biblical Hebrew Un-	
<i>kp°n</i>	I.A	marked)	
<i>kph</i>	I.A	<i>'ry</i> (Heb.-Can.)	II.B.c.5.3
<i>kpr</i>	0	<i>'kn'y</i> (MHeb.)	II.B.c.4.2.2.2
<i>kpt</i>	I.A	<i>'wp</i>	II.B.c.5.2.1
<i>kpt'</i>	I.A	<i>byt hrpd°</i> (Judean epigraphy)	
<i>kpt(°)</i>	I.A		I.A
<i>kpy</i>	I.A	<i>byt htbñ</i> (MHeb.)	II.B.c.4.2.1
<i>ktb</i>	I.A	<i>ḥrym</i>	I.B
<i>kyp</i>	I.A	<i>kh</i>	II.A.a.10.γ
<i>kyp<t>'</i> (JPA)	I.A	<i>mlwg</i> (MHeb.)	I.A
<i>kypyn</i>	I.A	<i>pyqsh</i> (MHeb.)	II.B.c.2
<i>l-PN</i>	I.B	<i>rpwt</i>	I.A
<i>lmz°bn°</i>	I.B	<i>rpydh</i>	I.A
<i>lwš</i> (Old Aram.)	II.A.a.22.α	<i>sp</i> (Heb., Phoen.)	II.B.c.5.2.1
<i>m'tr</i>	I.B	<i>šwrwt</i> (MHeb.)	I.A
<i>mḥwrn'</i>	I.A	<i>šdh 'yln</i> (MHeb.)	I.A
<i>mn°l</i>	I.B	<i>šdh lbn</i> (MHeb.)	I.A
<i>mqšr</i>	I.A	<i>yt' <y't'</i>	II.A.a.12.α.e'
<i>msgry'</i>	I.A		
<i>msknh</i>	I.A	<i>Classical Arabic</i>	
<i>msknt</i>	I.A	<i>azwār</i>	II.A.a.22.α
<i>n°s°ḥ°</i>	I.B	<i>azwūr</i>	II.A.a.22.α
<i>nšyp</i>	I.A	<i>'ašil</i>	II.B.c.4.2.2.2
<i>p'in</i>	I.A	<i>'āšil</i>	II.B.c.4.2.2.2
PN ₁ <i>br</i> surname	0	<i>'umr</i>	II.B.b.6.3
PN ₁ <i>byd</i> PN ₂	commodity I.B	<i>dā'im</i>	II.A.a.18.β
PN ₁ <i>lyd</i> PN ₂	I.B	<i>ḍa fān</i>	II.B.c.4.2.2.4
<i>p°qd</i>	I.B	<i>ḍa 'if</i>	II.B.c.4.2.2.4
<i>prds</i>	I.A	<i>faḍij</i>	II.B.b.6.3
<i>q°r°b°</i>	I.B	<i>ḡawṭ</i>	II.A.a.22.α
<i>qmḥ r'š</i>	I.A	<i>hilāl</i>	II.B.c.4.2.2.11
<i>qšt</i>	I.A	<i>ḥabīb</i>	II.B.b.6.1
<i>r'š</i>	I.A	<i>ḥanīk</i>	II.B.c.4.2.2.3
<i>rkšt</i>	I.A	<i>ḥāzi</i>	II.B.c.5.2.2
<i>rpyd(°)</i>	I.A	<i>ḥāzir</i>	II.B.b.1.1
<i>rpyd' zy bṭn'</i>	I.A	<i>ḥaṭm</i>	II.B.b.6.3; II.B.c.4.2.2.2
<i>rqyd</i>	I.A	<i>ḥayr</i>	II.B.b.6.1
<i>smy'</i> (OSyr.)	II.B.c.4.2.2.10	<i>ḥazar</i>	II.B.b.1.1
<i>spr'</i>	I.A	<i>ḥiṭr</i>	II.B.b.6.3
<i>šwrt</i>	I.A	<i>jadil</i>	II.B.c.1
<i>tr'n</i>	I.A	<i>jadlān</i>	II.B.c.1
<i>yhb</i>	I.B	<i>kaffah</i>	I.A
<i>yhyṭ</i>	I.B	<i>kaffat</i>	I.A
<i>ynš'</i>	I.B	<i>kuffa</i>	I.A
<i>z'r</i> (Standard Literary Babylonian Aramaic)	I.A	<i>lab'a < lab'at</i>	II.B.c.4.2.2.8
		<i>lahim</i>	II.B.b.6.3

<i>malja</i> ʾ	I.A	<i>jarjar</i>	I.A
<i>naqir</i>	II.B.b.5.2	<i>kaffa</i>	I.A
<i>qamaṣ</i>	II.B.c.4.2.1	<i>kaffi</i>	I.A
<i>qayn</i>	II.B.c.5.1	<i>lōḥ dirās</i>	I.A
<i>rāfid</i>	I.A	<i>lōḥ id-drās</i>	I.A
<i>ar-rāfidān</i>	I.A	<i>mōraj</i>	I.A
<i>ṣabīḥ</i>	II.B.b.6.1	<i>naqī</i>	I.A
<i>ṣubḥ</i>	II.B.b.6.1	<i>nōraj</i>	I.A
<i>šabb</i>	II.B.c.5.2.1	<i>raʾīs</i>	I.A
<i>šabr</i>	II.B.b.6.3	<i>rūs</i>	I.A
<i>ṭabar</i>	II.B.c.4.2.1	<i>sarkāl</i>	I.A
<i>tayyār</i>	II.B.b.6.1		
<i>ṭibr</i>	II.B.c.4.2.1	<i>Sabaic</i>	
<i>wann</i>	II.B.c.5.2.3.2	<i>ʾrfd</i>	I.A
<i>wasq</i>	II.A.a.32.β	<i>dkr</i>	I.B
<i>waṭīj</i>	II.B.c.4.2.2.4	<i>rfd</i>	I.A
<i>zamar</i>	II.B.b.3.2	<i>zwr</i>	II.A.a.22.α
<i>zuḥr(ān)</i>	II.B.b.6.3		
<i>ziʾr</i>	II.A.a.22.α	<i>Greek</i>	
<i>zuwūr</i>	II.A.a.22.α	<i>κῆπος</i>	I.A
<i>Colloquial Arabic</i>		<i>Reconstructed Forms</i>	
<i>il-bayyāda</i>	I.A	<i>*ḍikr</i>	II.B.b.3.2
<i>bayyādi</i>	I.A	<i>*kyph/t</i>	I.A
<i>dāyim</i>	II.A.a.18.β		
<i>ḥalli < ḥallat</i>	I.A		

Index of Anthroponyms

Mostly comparanda. The compound anthroponyms from Idumea are alphabetically listed in II.A.h and the simplex ones from there in the Appendix.

Cuneiform (NB/LB Unmarked.)

(Mostly Akkadian renderings of West Semitic anthroponyms, except for the very few transcribed names which are genuine Akkadian.)

A+A-na-a II.B.b.3.1

A+A-né-e (NA) II.B.b.3.1

Abdi (İR)-*i-ra-ma* (EA)
II.A.a.32.α

Ab-du-ʾ II.B.b.1.2

A-bi-ia-ta/te-ʾ (NA) II.A.a.5

Ad-ra-nu-um (OB) II.B.c.4.2.2.2

A-li-ʾ-ú II.B.b.6.1

Am-du-ku-ru (NA) II.A.a.2

Am-ia-te-ʾ-ú (NA) II.A.a.5

A-mi-du-ʾ II.B.b.6.1

A-u/ú-i-ra-a (NA) II.B.b.6.1

Ba-ah-da-an (OB) II.B.b.6.3

Ba-ah-di-ia (OB) II.B.b.6.3

Da-ar-ha-ʾ II.B.c.4.2.2.9

Di-na-ia (NA) II.B.c.5.1

Du-kur-il (NA) II.A.a.2

Du-sa-a (NA) II.B.c.5.1

Ga-A+A (NA) II.B.c.5.3

Gab-ru-ú II.B.b.6.3

Gad-ia-a (NA) II.B.b.5.3

Ga-di-ú (NA) II.B.b.5.3

Ga-du-pu II.B.c.4.2.1

Ga-ia-a (NA) II.B.c.5.3

Ge-ʾia-ʾ-a (NA) II.B.c.5.3

Gu-ra-nu II.B.b.2

Gu-ri-ia (NA) II.B.b.2

Gur-ra-a (NA) II.B.b.2

Gur-ra-A+A (NA) II.B.b.2

Gur-u-u-a (NA) II.B.b.2

Ha-an-ni-i (NA) II.B.c.5.2.3.1

(*Ha-*)*Aq-ba-an* (OB)
II.B.c.4.2.2.2

Ha-gi-gu-ʾ II.B.b.6.2

Ha-ia-a-ni (NA) II.B.c.5.2.3.1

Ha-li-ia (OB) II.B.c.5.2.1

He-ra-hi (NA) II.A.a.25.β

He-ri-PAP^(mes) II.A.a.25.β

Hi-in-ni-ia II.B.c.5.2.3.1

Hi-iq-ba-an (OB) II.B.c.4.2.2.2

Ia-am-lik-èl (OB) II.B.c.8.3.1

Ia-an-qí-ma-nu (OB) II.B.c.8.3.1

Ia-az-ra-hu-um (OB) II.B.c.8.3.1

Iq-ba-nu-um (OB) II.B.c.4.2.2.2

Iz-zi-an-na II.B.c.5.3

Ka-ma-aš-ša-ʾ/*Ka-ma-ša-ʾ*
II.B.c.4.2.1

Kī-Nabū II.A.a.31

Kul-ha-za-a-te (NA) II.A.a.18.γ

Kul-lu-ha-za-ʾ-it II.A.a.18.γ

Mannu-kī-Nabū II.A.a.31

Mušēzib II.B.c.8.2

Na-ad-bi-ia II.B.c.4.2.1

Na-ah-hu-um II.B.c.1

Ni-iq-ma-(name component)
II.B.b.6.3

Ni-iq-ma-a-nu-um (OB) II.B.b.6.3

Nu-ri-il/ia (NA) II.B.c.5.1

Pal-gu II.B.b.5.2

Pu-qi-šú (NA) II.B.c.2

^d*Qu-su-ia-a-ha-bi* II.A.a.1.α.dʾ

Qu-su-ia-da-ʾ II.A.a.1.α.dʾ

^d*Qu-su-ṭāb* II.A.a.22.β

Qu-ú-su-ra-ha-ʾ II.A.a.20

Sa-ka-a-il (NA) II.B.c.1

Sa-ke-e-mil-ki II.B.c.1

Sa-li-a-nu (NA) II.B.b.6.3

SīŠam-ma-as-lu-ka-nu
II.A.a.14

^f*Šip-pa-a* II.B.c.5.2.1

Sippu II.B.c.5.2.1

Sippūša (MB) II.B.c.5.2.1

Šanšarūru II.B.b.4.2

Šanšuru II.B.b.4.2

Šāširu II.B.b.4.2

Šamaš-iddina II.A.a.1.α.eʾ

Šá-ma-ta-ʾ II.B.b.6.3

Še-zib-[DN] (NA) II.A.a.17

Ṭāb (DU₁₀.GA)-*gu-ur-ru*
II.A.a.22.α

Ú-ma-ah-bu-ʾ II.B.b.3.2

Za-am-mu-ru-ʾ II.B.b.3.2

Ze-da-A+A II.B.b.3.1

Zu-na-bu-um (OB) II.B.c.4.2.1

Aramaic

(As indicated in this paper, many anthroponyms which are recorded in the various Aramaic dialects, especially Hatran, Nabatean and Palmyrene, are Arabian.)

Official Aram., Samaritan, CPA and Epigraphy from Palestine (Unless Otherwise Indicated)

'bh	II.B.c.5.3
'gyr'	II.B.c.4.2.2.1
'byd	II.B.b.5.1
'drn	II.B.c.4.2.2.2
'dry	II.B.c.4.2.2.2
'qbn	II.B.c.4.2.2.2
'qbwn	II.B.c.4.2.2.2
'qwb	II.B.c.1
'(w)bydw	II.B.b.5.1
'wyr'	II.B.b.6.1
'zrn	II.B.c.4.2.2.2
'zwr	II.B.c.1
B'dy	II.B.b.6.3
B'r	II.B.b.6.3
Brg'yh	II.B.c.5.3
Dlwy	II.B.c.1
Dnbw	II.B.c.4.2.1
D°r°h°	II.B.c.4.2.2.9
D/Rwm'	II.B.c.5.1
Gbrt	II.B.b.6.3
Gdwl	II.B.c.1
Hny	II.B.c.5.2.3.1
Hnyn'	II.B.c.3
Hyr	II.B.b.6.1
Krz	II.B.a
Mt'l	II.A.a.32.β
Nbwšdq	II.A.a.12.a.a'
Ndby	II.B.c.4.2.1
Ntn	II.B.c.5.2.1
Ntny	II.B.c.4.2.1
Ntwn	II.B.c.1
Nw'ymw	II.B.c.1
Pltw	II.B.c.4.2.1
Plty	II.B.c.4.2.1
Ps'	II.C
Qyrh (Old Aram.)	II.A.a.25.β
Slw'h	II.B.c.4.2.2.8
Spy	II.B.c.5.2.1
Šwbyhw	II.B.b.6.1
Šb(w)	II.B.c.5.2.1
Šlwm	II.B.c.1
Šmt' (Tayma)	II.B.b.6.3

Šmty	II.B.b.6.3
Šmw'	II.B.c.1
Wdd	II.B.c.4.2.2.4
[W]dyd'l	II.A.a.32.a
Wnh	II.B.c.5.2.3.2
Yt'	II.B.b.6.3
Zbydw	II.B.b.2
Zkr	II.B.b.3.2
Zwbydw	II.B.b.2
Zydn (Tayma)	II.B.c.5.1

Aramaic (Hatran)

'ky	II.B.c.5.3
'qbn	II.B.c.4.2.2.2
'wydw	II.B.b.6.1
'yny	II.B.b.3.1
Brzl	II.A.a.6.a
Mry'	II.B.c.4.2.2.8
Nšrw	II.B.b.6.3
Š'dw	II.B.b.3.2
Tym	II.B.b.6.1

Aramaic (Nabatean)

'b'	II.B.c.5.3
'mynw	II.B.b.6.1
'bdw	II.B.b.1.2
'bdyw	II.B.b.1.2
'bydw	II.B.b.5.1
'dyrw	II.B.b.6.1
'ky	II.B.c.5.3
'lylt	II.B.c.4.2.2.11
'ly(w)	II.B.b.6.1
'mrw/'	II.B.b.6.3
'mw	II.B.b.3.2
'myw	II.B.b.6.1
'wtw/y	II.B.b.3.1
'wydw	II.B.b.6.1
'wyw	II.B.c.5.3
'yd/rw	II.B.b.6.1
'zy	II.B.c.5.3
'zyzw	II.B.b.6.1
B'lw	II.B.a
Bny	II.B.c.4.2.2.8
Dkrw	II.B.b.3.2
(l)Grpw	II.B.c.4.2.1
Hll	II.B.c.4.2.2.11
Hlf()lhy	II.B.c.1
Hlpw	II.B.b.6.1
Hlypw	II.B.b.6.1
Hnynw	II.B.c.3
Hšbw	II.B.b.6.3

<i>Ḥwrw</i>	II.B.c.5.1	<i>Š'ydw</i>	II.B.b.6.1
<i>Ḥwšbw</i>	II.B.b.6.3	<i>Šmšbrz</i>	II.A.a.6.a
<i>Ḥyn</i>	II.B.c.5.2.3.1		
<i>Ḥyrw/y</i>	II.B.b.6.1	<i>Aramaic (Palmyrene)</i>	
<i>Krm(h/w)</i>	II.B.c.4.2.1	<i>'bh</i>	II.B.c.5.3
<i>Lḥmw</i>	II.B.b.6.3	<i>'myn</i>	II.B.b.6.1
<i>Mny</i>	II.B.c.4.2.2.8	<i>'nqyr</i>	II.B.b.5.2
<i>Mr'y</i>	II.B.c.4.2.2.8	[] <i>lyw</i>	II.B.b.6.1
<i>Mškw</i>	II.B.b.6.3	<i>'mr</i>	II.B.b.6.3
<i>Mty 'l</i>	II.A.a.32.β	<i>'mrw</i>	II.B.b.6.3
<i>N'm()</i>	II.B.c.1	<i>'wydw</i>	II.B.b.6.1
<i>Nmrw</i>	II.B.b.3.2	<i>'zyzw</i>	II.B.b.6.1
<i>Nqydw</i>	II.B.b.5.2	<i>B'tw/y</i>	II.B.a
<i>('l)Nqyrw</i>	II.B.b.5.2	<i>Bn'</i>	II.B.c.4.2.2.8
<i>Nšrw</i>	II.B.b.6.3	<i>Bny</i>	II.B.c.4.2.2.8
<i>Plt'l</i>	II.A.a.8	<i>Brq</i>	II.B.c.4.2.1
<i>Qyn'w</i>	II.B.c.5.1	<i>Dkry</i>	II.B.b.3.2
<i>R'w</i>	II.B.b.6.3	<i>Dyny</i>	II.B.c.5.1
<i>Rpdw</i>	II.B.c.4.2.1	<i>Gbr'</i>	II.B.b.6.3
<i>Rwm'</i>	II.B.c.5.1	<i>Gdylt</i>	II.B.c.1
<i>Šbyw</i>	II.B.b.4.2	<i>Gwr'</i>	II.B.b.2
<i>Š'dy</i>	II.B.b.3.2	<i>Gwry</i>	II.B.b.2
<i>Š'ydw</i>	II.B.b.6.1	<i>Ḥbw'l'</i>	II.B.c.2
<i>Šbrh</i>	II.B.b.6.3	<i>Ḥggw</i>	II.B.b.6.2
<i>Šbykw</i>	III	<i>Ḥlpw</i>	II.B.b.6.1
<i>Šhrw</i>	II.B.b.6.3	<i>Ḥmyl'</i>	II.B.b.6.1
<i>Šḥrw</i>	II.B.b.5.2	<i>Ḥḥryl'</i>	II.B.b.6.3
<i>Šlmw</i>	II.B.b.5.2	<i>Ḥyny</i>	II.B.c.5.2.3.1
<i>Šly</i>	II.B.b.6.3	<i>Ḥyryl'</i>	II.B.b.6.1
<i>Šlyw</i>	II.B.b.6.3	<i>Mr'</i>	II.B.c.4.2.2.8
<i>Šmrw</i>	II.B.b.1.2	<i>Mrh</i>	II.B.c.4.2.2.8
<i>Šmtw</i>	II.B.b.6.3	<i>Mškw</i>	II.B.b.6.3
<i>Škr'l</i>	II.A.a.22.α	<i>Nšr'</i>	II.B.b.6.3
<i>Škr'lh</i>	II.A.a.22.α	<i>Nš'</i>	II.B.c.5.2.2
<i>Tymwl'</i>	II.B.b.6.1	<i>Ntny</i>	II.B.c.4.2.1
<i>Tyrw</i>	II.B.b.6.1	<i>Pšgw</i>	II.B.b.6.3
<i>W'l(t)</i>	II.B.b.6.3	<i>Š'd(w/y/')</i>	II.B.b.3.2
<i>Wdw</i>	II.B.b.6.3	<i>Tymw/y/')</i>	II.B.b.6.1
<i>Whb</i>	II.B.b.3.2	<i>Whb'</i>	II.B.b.3.2
<i>Whbw</i>	II.B.b.3.2	<i>Ymlkw</i>	II.B.c.8.3.1
<i>Wn'</i>	II.B.c.5.2.3.2		
<i>Yt'w</i>	II.B.b.6.3	<i>Hebrew-Canaanite (Biblical Hebrew Un-</i>	
<i>Zbdw/y/')</i>	II.B.b.1.2	<i>marked) and Neighboring Dialects</i>	
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'bd	II.B.b.1.2	'bd ^m	II.B.b.1.2
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<i>Wdd</i>	II.B.c.4.2.2.4	<i>Ms₁k</i>	II.B.b.6.3
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<i>Zyd</i>	II.B.b.3.1	<i>Ns₂'m</i>	II.B.c.5.2.2
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<i>Byn</i>	II.B.b.6.1	<i>'mr</i>	II.B.b.6.3
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<i>Drhn</i>	II.B.c.4.2.2.9	<i>'rd</i>	II.B.b.6.1
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<i>Ghmn</i>	II.B.b.6.3	<i>'z</i>	II.B.c.5.3
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<i>Gn</i>	II.B.c.5.2.1	<i>Qny</i>	II.B.b.5.2
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<i>Hgy</i>	II.B.b.3.2	<i>Šhr</i>	II.B.b.1.2
<i>H/Hzr</i>	II.B.b.1.1	<i>Š'd</i>	II.B.b.3.2
<i>Hmy</i>	II.B.b.6.1	<i>Šb</i>	II.B.c.5.2.1
<i>Hnk</i>	II.B.c.4.2.2.3	<i>Šbk(y)</i>	III
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<i>Hšb</i>	II.B.c.4.2.2.3	<i>Šhd</i>	II.B.b.6.3
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<i>Hwr</i>	II.B.c.5.1	<i>Šmr</i>	II.B.b.1.2
<i>Hwrn</i>	II.B.c.5.1	<i>Šmt</i>	II.B.b.6.3
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<i>Hzy</i>	II.B.c.5.2.2	<i>Tym</i>	II.B.b.6.1
<i>Hzym't</i>	II.B.c.5.2.2	<i>W'(t)</i>	II.B.b.6.3
<i>Hbt</i>	II.B.b.5.1	<i>Wd</i>	II.B.b.6.3
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<i>Hlfh</i>	II.B.c.1	<i>Wddt</i>	II.B.c.4.2.2.4
<i>Hlfn</i>	II.B.c.4.2.1	<i>Whb</i>	II.B.b.3.2
<i>Hly</i>	II.B.c.5.2.1	<i>Wn</i>	II.B.c.5.2.3.2
<i>Hšb</i>	II.B.c.4.2.2.3	<i>Wny</i>	II.B.c.5.2.3.2
<i>Hmt</i>	II.B.c.4.2.2.2	<i>Wsm'l</i>	II.A.a.1.a.d'
<i>Hyr</i>	II.B.b.6.1	<i>Wsq'l</i>	II.A.a.32.β
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<i>Ndb</i>	II.B.c.4.2.1	<i>'bd</i>	II.B.b.1.2
<i>Ngy</i>	II.B.b.6.1	<i>'k</i>	II.B.c.5.3
<i>Ngyt</i>	II.B.b.6.1	<i>'ll</i>	II.B.c.4.2.2.11
<i>Nhr</i>	II.B.b.3.2	<i>'ly</i>	II.B.b.6.1

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'mr	II.B.b.6.3	<i>Wdd'l</i>	II.B.a
'rd	II.B.b.6.1	<i>Wdd'm</i>	II.B.a
'yd	II.B.a	<i>Whb</i>	II.B.b.3.2
'yd	II.B.b.6.1	<i>Yzd</i>	II.B.b.3.2
'zz	II.B.b.6.1	<i>Zd</i>	II.B.b.3.1
<i>Bdn</i>	II.B.c.4.2.1	<i>Zdn</i>	II.B.c.5.1
<i>Bny</i>	II.B.c.4.2.2.8		
<i>Byn</i>	II.B.b.6.1	<i>Greek</i>	
<i>Fdg</i>	II.B.b.6.3	(The only genuine Greek anthroponym from	
<i>Flt</i>	II.B.c.4.2.1	Idumea is Μέγας, II.C.)	
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<i>Gdlt</i>	II.B.c.1	Αβδοκως	II.A.a.32.α
<i>Gdy</i>	II.B.b.5.3	Αβδοκωσος	II.A.a.32.α
<i>Grf</i>	II.B.c.4.2.1	Αβδομασλαμος	II.B.c.8.2
<i>Ġwt</i>	II.B.b.3.1	Αδαιος	II.B.b.3; II.B.c.5.3
<i>Hll</i>	II.B.c.4.2.2.11	Α[ει]ανης	II.B.c.5.2.3.1
<i>Hg</i>	II.B.b.3.2	Αζηλος	II.A.a.25.β
<i>Hgg</i>	II.B.b.6.2	Αιδιον	II.B.a; II.B.b.6.1
<i>Hgy</i>	II.B.b.3.2	Αλαφαν	II.B.c.4.2.1
<i>Hmy</i>	II.B.b.6.1	Αλιος	II.B.b.6.1
<i>Hnn</i>	II.B.a	Αυφηλος	II.B.c.5.2.1
<i>Hwr</i>	II.B.c.5.1	Αψελαμος	II.A.a.25.α
<i>Ĥl</i>	II.B.c.5.2.1	Βααναθανης	II.A.a.6.β
<i>Ĥlf</i>	II.B.b.6.1	Βαννιων	II.B.c.4.2.2.8
<i>Ĥlflh</i>	II.B.c.1	Βορακος	II.B.c.4.2.1
<i>Ĥly</i>	II.B.c.5.2.1	Γενναιος	II.B.c.5.2.1
<i>Mlk</i>	II.B.b.4.2	Ζαββαιος	II.B.b.3
<i>Mr'</i>	II.B.c.4.2.2.8	Ζαβδα	II.B.b.1.2
<i>Msk</i>	II.B.b.6.3	Ζαβδαιος	II.B.b.3
<i>Nhr</i>	II.B.b.3.2	Ζαιδηλος	II.A.a.29
<i>Nmr</i>	II.B.b.3.2	Καιντων	II.B.c.5.1
<i>Nšr</i>	II.B.b.6.3	Κοσαδαρος	II.A.a.4
<i>Qn</i>	II.B.c.5.1	Κοσκαβος	II.A.a.1.α.α'
<i>Qny</i>	II.B.b.5.2	Κο[σ]γηρος	II.A.a.22.α
<i>Rf'y</i>	II.B.b.6.1	Κοσιαβος	II.A.a.1.α.δ'
<i>Rfd</i>	II.B.c.4.2.1	Κοσιδη	II.A.a.1.α.δ'
<i>S'd'l</i>	II.A.a.9	Κοσμαλαχος	II.A.a.4
<i>S'dlh</i>	II.A.a.9	Κοστατανος	II.A.a.1.α.β'
<i>Shr</i>	II.B.b.5.2	Κοσραμος	II.A.a.18.β
<i>Slm</i>	II.B.b.5.2	Μαλιχος	II.B.a
<i>Šbh</i>	II.B.b.6.1	Μιλιχος	II.B.a
<i>Šhr</i>	II.B.b.1.2	Οδιδηλος	II.A.a.32.α
<i>Š'd</i>	II.B.b.3.2	Σεσμαιος	II.C
<i>Šb</i>	II.B.c.5.2.1	Χαλαφαθο[ς]	II.B.c.4.2.1
<i>Šbr</i>	II.B.b.6.3		
<i>Šhr(y)</i>	II.B.b.6.3	Χαλαφανης	II.B.c.4.2.1
<i>Šmt</i>	II.B.b.6.3	(X)αλαφαν(ος)	II.B.c.4.2.1
<i>Tm</i>	II.B.b.6.1		
<i>W'(t)</i>	II.B.b.6.3		
<i>Wd</i>	II.B.b.6.3		

<i>Greek</i>		Ιαθαιαθου (gen.)	II.B.b.6.1
(Renderings and modifications of other Semi- tic anthroponyms)		Ιλιλ	II.B.c.4.2.2.11
Αζιζος	II.B.b.6.1	Κομπος	II.B.c.4.2.1
Αιαν(ης)	II.B.c.5.2.3.1	Κουσας	II.B.c.5.1
Αιδη	II.B.c.5.1	Μαλιχος	II.B.b.4.2
Αιδιων	II.B.c.5.1	Μανναιος	II.B.c.4.2.2.8
Αινιου (gen.)	II.B.b.3.1	Μασα/εχος	II.B.b.6.3
Αλαφος	II.B.b.6.1	Μασχας	II.B.b.6.3
Αλειο/υς	II.B.b.6.1	Ματιηλος	II.A.a.32.β
Άλφιος	II.B.c.4.1	Ματρ(α)ου	II.B.c.4.2.1
Αμαινος	II.B.b.6.1	Ναγιος	II.B.b.6.1
Αμ(β)ρος	II.B.b.6.3	Ναμερος	II.B.b.3.2
Αμλιχος	II.B.c.8.3.1	Ναομ	II.B.c.1
Αμμαιος	II.B.b.3.2	Ναουμα	II.B.c.1
Αμμιας	II.B.b.3.2	Νατθαιος	II.B.c.5.2.1
Αμμος	II.B.b.3.2	Νεθανις	II.B.c.4.2.1
Αναχος	II.B.c.4.2.2.3	Νοκιδος	II.B.b.5.2
Ανε(ι)χος	II.B.c.4.2.2.3	Νουραιοσ	II.B.c.5.1
Αουειδος	II.B.b.6.1	Νουρις	II.B.c.5.1
Αουτιου (gen.)	II.B.b.3.1.	Οβαιδος	II.B.b.5.1
Ασηλ	II.B.c.4.2.2.2	Οβεβαθη	II.B.b.6.1
Βανναιος	II.B.c.4.2.2.8	Οβεβου	II.B.b.6.1
Βαρκαιος	II.B.c.4.2.1	Οδεδος	II.B.b.6.1
Βαρκεος	II.B.c.4.2.1	Οδηρου	II.B.b.6.1
Βαρκος	II.B.c.4.2.1	Οκβανης	II.B.c.4.2.2.2
Βεναθαλου (gen.)	II.A.a.6.β	Οκοβα	II.B.c.4.2.2.2
Βοδαινος	II.B.c.4.2.1	Ολεφου (gen.)	II.B.b.6.1
Γαβρωνου (gen.)	II.B.b.6.3	Όλφιος	II.B.c.4.1
Γαδιας	II.B.b.5.3	Ομαιναθη(ς)	II.B.c.4.2.2.1
Γαλγουλα	II.B.c.7	Ομαινος	II.B.b.6.1
Γαυθ/τος	II.B.b.3.1	Ομεναθη	II.B.c.4.2.2.1
Γεαρου (gen.)	II.B.b.6.1	Οσαιελος	II.B.c.4.2.2.2
Γενναιου (gen.)	II.B.c.5.2.1	Οτεραθη	II.B.b.4.1
Γοαιμαθος	II.B.b.6.3	Ουαβω (dat.?)	II.B.b.3.2
Γοραφος	II.B.c.4.2.1	Ουαλε/ιου (gen.)	II.B.b.6.3
Γορ(ε)πος	II.B.c.4.2.1	Ουαλου	II.B.b.6.3
Γουριων	II.B.b.2	Ουθι	II.B.b.3.1
Γωθ(ε)ι	II.B.b.3.1	Ουναινος	II.B.c.3
Γωριων	II.B.b.2	Οχαιος	II.B.b.6.1
Δ(ε)ιναιος	II.B.c.5.1	Οχχανου (gen.)	II.B.c.4.2.2.2
Εζρων	II.B.c.4.2.2.2	Ραενθου (gen.)	II.B.b.6.3
Εινα	II.B.b.3.1	Ρουμας	II.B.c.5.1
Ελμαλα]χ[ος]	II.A.a.4	Σαβος	II.B.c.5.2.1
Ζαββδηλος	II.A.a.10.α	Σαδηλος	II.A.a.9
Ζαβδαδης	II.A.a.10.α	Σαδδος	II.B.b.3.2
Ζα/εβδος	II.B.b.1.2	Σαλμα/ης	II.B.b.5.2
Ζαιδος	II.B.b.3.1	Σαλμου (gen.)	II.B.b.5.2
Ζειεδος	II.B.b.3.1	Σαμακους	II.B.b.6.3
Ζοβαιδου (gen.)	II.B.b.2	Σαμ(α)σαιος	II.B.c.4.2.1
Ιαζειδαιος	II.B.b.3.2	Σαμεθος	II.B.b.6.3
		Σαμσεος	II.B.c.4.2.1

Σαπφι	II.B.c.5.2.1
Σαρσαρα	II.B.b.4.2
Σεφ(ε)	II.B.c.5.2.1
Σεφφι	II.B.c.5.2.1
Σετνα	II.B.c.4.2.1
Σοβαιος	II.B.b.6.1
Σοβεος	II.B.b.6.1
Σουοαιδ	II.B.b.6.1
Φαλεταθος	II.B.c.4.2.1
Χαιρος	II.B.b.6.1

Latin

(Renderings and Modifications of Semitic

Anthroponyms)

<i>Aufaeus</i> (Dura)	II.B.c.5.2.1
<i>Authaeus</i> (Dura)	II.B.b.3.1
<i>Bannaeus</i> (Dura)	II.B.c.4.2.2.8
<i>Dinaeus</i> (Dura)	II.B.c.5.1
<i>Gabrion</i>	II.B.b.6.3

<i>Gaddius</i>	II.B.c.5.2.
<i>Guris</i> (Dura)	II.B.b.2
<i>Iamlichus</i> (Dura)	II.B.c.8.3.1
<i>Masicates</i>	II.B.b.6.3
<i>Nathis</i> (Dura)	II.B.c.5.2.1
<i>Ocaban[es]</i>	II.B.c.4.2.2.2
<i>Selaeus</i>	II.B.b.6.3

Reconstructed Names

* <i>wf^ol</i>	II.B.c.5.2.1
* <i>Kull-ḥazāt</i>	II.A.a.18.γ
* <i>Kull(u)-ḥazayt</i>	II.A.a.18.γ
* <i>Māliku-'il</i> (< Arab.)	II.A.a.22.α
* <i>Mr()y</i>	II.B.c.4.2.2.8
* <i>Nš'y</i>	II.B.c.5.2.2
* <i>R'yw</i>	II.B.b.6.3
* <i>Vanya-</i>	II.B.c.5.2.3.2
* <i>Yūtay'</i>	II.B.b.6.1

Index of Divine names

Aramaic and Anglicized forms are unmarked. This is a unified list including comparanda, as most of them appear as theophorous elements of anthroponyms from Idumea and are alphabetically arranged in II.A.d.1.

' <i>dh</i>	III	Isis	II.C
' <i>il</i>	III	<i>lh(y)</i>	III
(<i>'l</i>) <i>b'ly</i>	II.A.d.2.ζ	<i>Mnwt[w]</i>	II.A.d.2.ζ
' <i>sy</i>	II.A.d.2.κ	<i>Mr(')n</i>	II.A.d.2.ε; III
' <i>šmw</i>	II.A.d.2.ζ	Osiris	II.C
' <i>wsyry</i>	II.A.d.2.κ	Qaws	III
Apis	II.C	<i>Qm</i>	II.A.d.2.θ
' <i>ly</i> (Qat.)	II.A.a.24.β	<i>Qws</i>	II.A.d.2.η
' <i>m</i>	II.B.a	<i>Skrw</i>	II.A.d.2.ζ
' <i>zh</i>	III	<i>Ssm</i>	II.A.d.2.t; III
' <i>zyz</i>	II.A.d.2.ζ	<i>Šwr</i>	II.A.d.2.θ
<i>Bb</i>	II.A.a.1.α.d'	<i>Šms</i>	II.B.c.4.2.1
<i>b'r</i> (divine epithet)	II.A.a.22.α	<i>Šmš</i>	II.B.c.4.2.1
<i>b'ly</i>	III	<i>Yhw</i>	II.A.d.2.θ; II.A.f
<i>Gn</i>	II.A.d.2.ζ	<i>Yl'</i>	II.A.d.2.ζ
<i>Hpy</i>	II.A.d.2.κ		

Index of Toponyms

Aramaic and Anglicized forms are unmarked.

<i>'dnh</i>	II.C	Idna (Palestinian Arab.)	
<i>'rq</i> PN	I.A		II.C
<i>'rq Hm^oh</i>	I.A	<i>Jarjarāya</i> (CA)	I.A
<i>'šl</i> PN	I.A	<i>krm 'ny</i>	I.A
[<i>']šly Nhrw</i>	I.A	<i>krm</i> PN	I.A
Adoraim	0	Lower Idumea	0
<i>Bādūrāyā</i> (CA)	I.A	Makkedah	0
<i>Bdyt' Lb'y</i>	II.B.b.6.1	Marešah	0
<i>By dwr'</i>	I.A	Mamre	0
<i>byt *'lnym</i> (MHeb.)	0	<i>Radanu</i> (Akkad.)	II.B.c.9
<i>byt 'zgd</i>	I.A	<i>ar-Rafīd</i> (CA)	I.A
<i>Byt</i> PN	I.A	<i>Rpydym</i> (OT)	I.A
<i>D/Rbyny'</i>	I.A	<i>Rwdnym</i> (OT)	II.B.c.9
<i>gnt</i> PN	I.A	<i>Šlm</i>	II.B.c.9
<i>gnt' zy B'l</i>	II.B.a	Terebinthos	0
<i>gnt Dnby</i>	I.A	The terebinth's terrace	0
Greater Yhwd	III	<i>ṭwr 'my</i>	I.A
<i>Ḥawrān</i>	II.B.c.5.1	<i>ṭwr</i> PN	I.A
<i>ḥlq Dbš</i>	I.A	Upper Idumea	0
<i>ḥlq</i> PN	I.A	<i>zyt Pšgw</i>	I.A
<i>ḥlt</i> PN	I.A	<i>zyty Smwk</i>	I.A
<i>ḥlt Qwsry'</i>	I.A		
Ḥirbit il-kōm (Palestinian Arab.)			
0			

Index of Verbal Roots

'-M-N	II.B.b.3.2; II.B.c.4.2.2.1	K-H-L	II.A.a.18.α
'-W/Y-R	II.A.a.10.γ	K-R-M	II.B.c.4.2.1
'-D-D	II.B.b.6.1	K-R-Z	II.A.a.1.α.a'
'-D-R	II.B.b.6.1	K-W/Y-L	II.A.a.18.α
'-L-L	II.B.c.4.2.2.11	K-W/Y-N	II.A.a.14.ε
'-L-P	II.B.b.6.1	L-Ḥ-M	II.B.b.6.3
'-M-Y	II.B.b.6.1	L-Ḥ-Z	II.B.b.6.3
'-N-Y	II.B.c.1	M-L-K	II.B.a
'-Q-B	II.B.c.4.2.2.2	M-N-Y	II.B.c.4.2.2.8
'-Ṣ-L	II.B.c.4.2.2.2	M-Ṣ-K	II.B.b.6.3
'-Ṣ-L	II.B.c.4.2.2.2	M-W/Y-N	II.A.a.18.β
'-T-L	II.B.c.4.2.2.2	N-D-B	II.B.c.4.2.1
'-W/Y-D	II.B.c.5.1	N-G-'	II.A.a.16.α; II.B.b.6.1
'-W/Y-D	II.B.c.5.1	N-H-R	II.A.a.4
'-Z-L	II.B.c.4.2.2.2	N-Q-D	II.B.b.5.2
'-Z-Z	II.B.c.5.3	N-Q-D	II.B.b.5.2
B-R-K	II.B.b.5.1	N-Q-M	II.A.a.6.β; II.B.b.6.3
B-R-Q	II.B.c.4.2.1	N-Q-R	II.B.b.5.2
B-W/Y-N	II.A.a.1.α.h'; II.B.c.1;	N-S ₂ -'	II.B.c.5.2.2
	II.B.b.6.1	N-Ṣ-R	II.B.b.6.3, III
D-'	II.B.c.2	N-Ṣ-'	II.B.c.5.2.2
D-H-N	II.B.b.6.3	N-T-N	II.B.b.4.1; II.B.c.4.2.1;
D-W/Y-N	II.B.c.5.2.1		III
D-W/Y-Ṣ	II.B.c.5.1	N-T-R	III
D-K-R	II.B.b.3.2; II.B.c.4.2.1	N-W/Y-R	II.A.a.4
D-R-Ḥ	II.B.c.4.2.2.9	P-L-'/Y	II.A.a.6.δ
G-'/Y	II.B.c.5.3	P-L-T	II.B.c.4.2.1
G-B-R	II.B.b.6.3	P-Q-S	II.B.c.2
G-D-L	II.B.c.1	P-Ṣ-R	II.B.c.4.2.1
G-D-P	II.B.c.4.2.1	Q-N-Y	II.B.b.5.2
G-D-L	II.B.c.1	R-'/Ṣ	II.B.b.6.3
G-H-M	II.B.b.6.3	R-'/Y	II.B.c.2
G-N-N	II.B.c.5.2.1	R-H-N	II.B.b.6.3
G-R-R	I.A	R-P-'	II.B.b.6.3
Ġ-W/Y-'	II.B.c.5.3	R-P-D	II.B.c.4.2.1
Ġ-W/Y-R	II.A.a.25.β	R-W/Y-M	II.B.c.5.1
Ġ-W/Y-T	II.A.g	R-W/Y-Y	II.B.c.5.3
Ḥ-D-D	II.B.b.6.1	S-M-K	II.B.b.6.3
Ḥ-G-G	II.B.b.3.2	Ṣ-B-B	II.B.c.5.2.1
Ḥ-N-K	II.B.c.4.2.2.3	Ṣ-B-Y	II.B.c.5.2.1
Ḥ-N-N	II.B.c.4.2.2.11	Ṣ-L-M	II.B.b.5.2
Ḥ-Ṣ-B	II.B.c.4.2.2.3	Ṣ-L-W/Y	II.B.b.6.3
Ḥ-Ṣ-B	II.B.b.6.3	Ṣ-M-'	II.B.b.4.2
Ḥ-W/Y-Y	II.B.c.5.2.3.1	Ṣ-D-R	II.A.a.23
Ḥ/Ḥ-Z-R	II.B.b.1.1	Ṣ-K-Y	II.B.c.1
Ḥ-Z-Y	II.B.c.5.2.2	T-W/Y-R	II.B.b.6.1
Ḥ-B-T	II.B.b.5.1	W-D-D	II.B.b.6.3
Ḥ-L-P	II.B.b.6.1; II.B.c.4.1;	W-H-B	III
	II.B.c.6	W/Y-K-L	II.A.a.18.α

W-T-G
Y-H-B

II.B.c.4.2.2.4
III

Z-B-D
Z-W/Y-D

II.B.b.1.2
II.B.b.3.

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<i>baraza</i>	II.A.a.6.α	<i>karama</i>	II.B.c.4.2.1
<i>baruza</i>	II.A.a.6.α	<i>karaza</i>	II.A.a.1.α.a'
<i>da'ā</i>	II.B.c.2	<i>laḥaḥa</i>	II.B.b.6.3
<i>dāma</i>	II.A.a.18.β	<i>najā</i>	II.B.b.6.1
<i>ḡawā</i>	II.B.c.5.3	<i>naqaḍa</i>	II.B.b.5.2
<i>hadā</i>	II.A.a.1.α.f'	<i>naqida</i>	II.B.b.5.2
<i>hāda</i>	II.A.a.1.γ	<i>naša'a</i>	II.B.c.5.2.2
<i>hāwada</i>	II.A.a.1.γ	<i>rā'a</i>	II.A.a.18.β
<i>ḥaḍaba</i>	II.B.c.4.2.2.3	<i>rafada</i>	II.B.c.4.2.1
<i>ḥalā</i>	II.A.a.25.α	<i>ṭabara</i>	II.B.c.4.2.1
<i>ḥasaba</i>	II.B.b.6.3	<i>wasama</i>	II.A.a.1.α.d'
<i>jadala</i>	II.B.c.1	<i>wasāqa</i>	II.A.a.32.β
<i>jahana</i>	II.B.c.4.2.2.7	<i>watāja</i>	II.B.c.4.2.2.4
<i>jahuma</i>	II.B.b.6.3	<i>zāda</i>	II.A.a.29
<i>kāḥa</i>	II.A.a.10.γ		

Index of Name Components

'r	II.A.a.10.γ	<i>na'id</i>	II.A.a.18.β
'r'l	II.A.a.10.γ	* <i>niqm</i>	II.B.b.6.3
'ry	II.A.a.10.γ	<i>nwr</i>	II.B.c.5.1
'wr	II.A.d.2.θ; II.A.a.32.α	<i>nyd</i>	II.A.a.18.β
<i>bēlīya</i>	II.B.a	<i>rā'i'</i>	II.A.a.18.β
<i>bwq</i>	II.B.c.5.1	<i>šwr</i>	II.A.a.22.α
DN + 'zr	II.B.a	- <i>šēzib</i>	II.A.a.17
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