

38) NB/LB Onomastic and lexical notes — This contribution¹⁾ will discuss three personal names and one lexeme which appear in NB/LB texts. Nos. 1, 2 are Akkadian whereas 3 is Iranian. The first anthroponym is rare and the background of its bearer is discussed. In addition, a tentative interpretation of the appellative *appāti* is presented. The second name leads to a reconsideration of a former proposal of mine, while the third refers to a person who is homonymous with a later Achaemenid satrap.

1. Qibī-dumqī-ilat (^{fd}DU₁₁.GA-SIG₅.GA-i-lat) daughter of Nabū-kīn-zēri (^{4.d+}AG-GIN-NUMUN) descendant of Nūr-Papsukkal (⁵ZÁLAG-^dpap-sukkal), mother of Lā-abāši son of Zēr-Nabū descendant of Ilšu-abūšu, is recorded in Borsippa, Ilšu-abūšu archive, on 24.V.30 Dar. I = 492 BC (Gordon, Smith College, 92 = SC 6, 3ff., without filiation: 10: -DI.GA-, see Waerzeggers 2010: 170 with n. 706 on the marriage of a husband of the Ilšu-abūšu clan with a wife of the Nūr-Papsukkal clan). Her name denotes “Qibī-dumqī is goddess”. For the deity Qibī-dumqī cf. Krebernik 2006–2008. Qibī-dumqī-ilat was the co-owner (and abutter) of a house (its damaged description lists construction materials, viz. bricks, reeds and beams). The lodger = undertaker will dwell in the house from I.31 Dar. I onwards (i.e. seven months and one week after the drafting of the contract). The lease-and-labour contract is for 20 years. He has to pay an annual rental fee of three shekels to both owners. The lodger = undertaker’s obligations include (the pertinent passage is heavily damaged):

applying mud at the front and back (walls) of the building ([*tī*]-*i*-*di pa-ni u ku-tal-la [i]-šak-kan*), building of *appāti* (apparently pl.) in it (*ap-pa-a-tu₁ [ina lib-bi ip-pu-uš]*).

Another text, Stolper 2000: 668-670, 678:UCLM 9-2919, 11 from [Babylon], 11.IV.19 Art. I/II/III = 446, 386 or 340 BC, has *ap-pa-ta ina lib-bi ip-pu-uš* followed like here by setting doors into the doorways (^{gis}I^{mes} *ina ba-ba-a-ti [i-zaq-qap]*, cf. Dar. 499, 11). The violator of the contract will pay one mina of white silver. Regarding *appāti*, the doubling of the *-p-* in both sources which do not belong to the same archive and sub-period, rules out a plural of *aptu* “window”. The 2nd option, viz. plural of *appu*, i.e. “tips, crowns” which is cautiously considered by Stolper (2000: 671 *ad loc.*) is morphologically likely, but is unparalleled as he aptly points out. The same applies to *appatu* “tip (of metal)” which is not inserted in construction of buildings. A homonymous term which designates an element of a building (portico) is contained in NA *bīt appāti*, whose 2nd component is not recorded by itself in Akkadian, but being explicitly the equivalent of “Amorite” (= Western, i.e. Syrian and southeastern Anatolian) *bīt hilāni*, is probably a genuine Assyrian term. A portico is constructed in front of a gateway according to Sargonid royal inscriptions (see CAD A/2: 183b, s.v. *appātu*). Official NA terms were borrowed in NB under the Sargonid rule of Babylonia (cf. Jursa 2010: 80-81, 90-91, 97-99). It may be considered that *appāti* here refers to a porch, in which case it would be synonymous with *tašlīlu*, the genuine Babylonian term for “porch” (CAD T: 284b). The fact that *appātu* is paired with *rugbu* “loft, attic, upper room” in LB rentals of private houses perhaps strengthens the case for rendering it as “porch” rather than “windows”: *rugbu* ¹⁰*u ap-pa-ta...* is recorded in Stolper 2000: 668-670, 678:UCLM 9-2919, 9f. (cf. just above), who quotes (671 *ad loc.*) the parallel *rugbu u ap-pa-tu₁ ina libbi ippuššū* in 12 Dar. II = 412/1 BC (place of issue lost, presumably from central Babylonia, Walker 1978 [1980]: 237, 10, for the dating see Stolper 2000: 670). The term *tašlīlu* is recorded in OB Mari and after a long gap in two NB deeds from Nippur belonging to the same house owner, viz. Bau-šarrat daughter of Šīn-zēru-līšir (TuM 2/3, 26, 27 from 19.VI.37 Nbk. II = 568 BC and 1.VI.[x] Nbk. II respectively). In all the cases both terms refer to parts of private houses, in which case the motivation for borrowing a NA term is not clear; perhaps *appāti* differed from *tašlīlu* in structure and function: the verbs defining their construction are different (*appāti* with *epēšu* and *tašlīlu* with *šululu*).

2. Iddina-ilu (MU-a-DINGIR) descendant of Sūqāyu (^{r4}SIL-A+A) is recorded as the only witness in an unassignable deed from Borsippa, -I.- [RN] (Zadok and Zadok 2005: 659, 669:MLC 517, rev. 4f.). This spelling and [*l*]*d¹-din^d+AG* may exemplify a fluctuation between Iddin-DN and Iddina-DN. My conclusion that only the 1st form existed (Zadok 2020, 5) had been reached before the spelling MU-a-DINGIR came to my attention.

3. Ma-az-da-a son of A-ši-x-^rx¹ acted as the 3rd witness (out of five, all with two-tier Akkadian filiations), [Babylon], Mardonius archive, 25.[x].5 Xer. = 481/0 BC (Hackl 2013: 54:94 = BM 64674, 14). The given name is a hypocoristicon, viz. Old Iranian **Mazd-aya-* (to the divine name *Mazdāh-*), like Μαζαῖος (a late Achaemenid satrap, Justi 1895 [1963]: 201b; Aram. *Mzdy*, see Werba 1982: 242-244:182). The name survives later in Old Syriac (*Mzdy*, Gignoux, Jullien and Jullien 2009: 99:284). For the type of the hypocoristicon cf. Zadok 2009: 60:2.4.1.

Note

1. Abbreviations (mostly of editions of cuneiform texts) are as in A.L. Oppenheim et al. (eds.), *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (= CAD, Chicago and Glückstadt 1956-2010), unless otherwise indicated. The months (in Roman figures) are the Babylonian ones. Abbreviated rulers' names: Art. = Artaxerxes; Dar. = Darius; Nbk. = Nebuchadnezzar; Xer. = Xerxes.

Bibliography

- GIGNOUX, Ph., JULLIEN, Ch. and JULLIEN, F. 2009. *Noms propres syriaques d'origine iranienne. Iranisches Personennamenbuch. Iranische Namen in semitischen Nebenüberlieferungen* 7/5. SÖAW 789. Vienna.
- HACKL, J. 2013. *Materialien zur Urkundenlehre und Archivkunde der spätzeitlichen Texte aus Nordbabylonien* 1-2. Doctoral Dissertation, University of Vienna.
- JURSA, M. 2010. Der neubabylonische Hof, in Jacobs, B. and Rollinger, R. (eds.), *Der Achämenidenhof. Akten des 2. Internationalen Kolloquiums zum Thema „Vorderasien im Spannungsfeld klassischer und altorientalischer Überlieferungen“*. Landgut Castelen bei Basel, 23.–25. Mai 2007. *Classica et Orientalia* 2. Wiesbaden: 67–106.
- JUSTI, F. 1895. *Iranisches Namenbuch*. Marburg (rep. Hildesheim 1963).
- KREBERNIK, M. 2006–2008. Qibi-dumqī. *RLA* 11: 177
- STOLPER, M.W. 2000. Buildings on Bow Land and Encumbrances on Buildings, in DITTMANN, R. et al. (eds.), *Variatio Delectat. Iran und der Westen. Gedenkschrift für Peter Calmeyer*. AOAT 272. Münster: 667-680.
- WAERZEGGERS, C. 2010. *The Ezida Temple of Borsippa: Priesthood, Cult, Archives*. Achaemenid History 15. Leiden.
- WALKER, C.B.F. 1978 [1980]. Texts and Fragments. *JCS* 30: 234-249.
- WERBA, Ch. 1982. *Die arischen Personennamen und ihre Träger bei den Alexanderhistorikern. Studien zur iranischen Anthroponomastik*. Doctoral Dissertation, University of Vienna.
- ZADOK, R. 2009. *Iranische Personennamen in der neu- und spätbabylonischen Nebenüberlieferung*. *Iranisches Personennamenbuch. Iranische Namen in semitischen Nebenüberlieferungen* 7/1B. SÖAW 777. Vienna.
- 2020. Arameo-Akkadica. *NABU* 2020/27.
- ZADOK, R. and T. ZADOK, 2005. Contributions to Neo/Late-Babylonian Documentation, in Y. SEFATI, P. ARTZI, C. COHEN, B.L. EICHLER and V.A. HUROWITZ (eds.), “An Experienced Scribe Who Neglects Nothing”. *Ancient Near Eastern Studies in Honor of Jacob Klein*. Bethesda: 624-669.

Ran ZADOK <zadokr@tauex.tau.ac.il>