

47) On Some Iranian Names in Late Babylonian Sources – The following names all occur in Babylonian texts from the Achaemenid period. All of them are Iranian, except for no. 1 which alternatively could be a Sumerian/Akkadian - Iranian hybrid name.

1) Ad-ar-ta-³ (IMT 44:Le.E.)

This name can be either a hybrid name or a fully Iranian name. The hybrid name would consist of the Sumerogram AD, ‘father,’ and Iranian řta-, ‘right order, Arta’. Other Babylonian-Iranian hybrid names are ^{md}Mi-it-ri-AD-u-a (ASAE 43 99 and Pl. VI), ‘Mithra is my father’ and DINGIR.MEŠ-da-a-ta (JCS 28 40:5), the same as Iranian *Bagadāta-.

The fully Iranian name would be read *Ā-drta-, the passive perfect participle of ā-dar-, ‘to take care of, to keep an eye on’. Its meaning would be ‘he who has been taken care of.’

2) A-mi-is-ri-³ (BE 9 39:2; EEMA 1:5; IMT 38:3), Am-mi-is-ri-³ (BE 10 45:9)

Since this name cannot be identified with Gr. ³Amhstri\$,¹ another etymology should be sought for. A possibility is *Amasrī- ‘having strength and beauty’, from Av. ama-, ‘strength’ (AiW 140-141), and srī-, ‘beauty’ (AiW 1645).

3) Am-ma-da-a-tú, Um-ma-da-a-tú, and [.]mdt

There has previously been much written on the names Am-ma-da-a-tú (Dar. 435:15), Um-ma-da-a-tú (TCL 13 193:25), and the Aramaic name [.]mdt (TCL 13 193: seal caption, see CIS 2/1 66). The two main points of disagreement between the scholars are:

- a) the possible identity of Ammadatu and Ummadatu.
- b) the Iranian form of his/their name(s), for it is sure that A/Ummadatu is Iranian.

Since Stolper showed that both names belonged to one and the same person, there is no more discussion concerning ‘a’.² Consequently the conclusion is that both names render one underlying Iranian name, for whose reconstruction there are several possibilities: *Amadāta-, ‘created by Ama’, Hamadāta-, ‘born (or: created) together’, or Haumadāta-, ‘created by Hauma’. These three names have been attested elsewhere and thus are plausible candidates. Before Stolper proved the identity of both names, most authors believed that the two names belonged to two different persons: Am-ma-da-a-tú was Iranian *Amadāta-, while Um-ma-da-a-tú was a rendering of Iranian *Haumadāta-.³ The possibility *Huvadāta ‘following his own decree’ (Av. X^vadāta-), proposed by Schmitt,⁴ is excluded because of Aramaic [.]mdt, written on the seal impression of TCL 13 193. Such a *Huvadāta- would have been written [.]wdt⁵.

A closer look at other Babylonian transcriptions of Iranian names gives us the solution to the second problem. The name of the person discussed here has to be *Amadāta-, since there are other examples of a sign containing -u- rendering an Iranian /a/. These examples are:

- i) Ahuramazda-, the well-known god, written in various ways. The /a/ of Ahuramazda is rendered by the signs -ra-, -ri-, or -ru-.

a) with a:	- Ú-ra-ma-az-da	DB Bab. 67,70,74,76,80,81,87,90,96,99,102,103,104,107,108; DSaa Bab. 4.
	- Ú-ra-mi-iz-da	DB 46,50,51,52,55,56,58,62,65,81.
b) with i:	- Ú-ri-mi-iz-da	DB Bab. 10,11,22,24,28,35,37,39.
	- Ú-ri-mi-iz-da- ³	DB Bab. 4,5,7,9,22,24,27,35,46.
c) with u:	- A-ḥu-ru-ma-az-da	DE Bab. 1.
	- A-ḥu-ru-ma-az-da- ³	A ¹ Pb Bab. 7-8; DPa Bab. 1,16,17,20; DSe Bab. 10; XPf Bab. 1,14,2126,34,35,38; XPh Bab. passim.
	- A-ḥu-ru-mu-uz-da	A ³ Sa Bab. 6.
	- A-ḥu-ru-mu-uz-du	A ² Sa Bab. 4.
	- Ú-ru-ma-az-da	DPg Bab. 1,13.

- ii) *Aspamiša- ‘looking for a horse’: see below, no.8.
- iii) *Aspatatika-, ‘having a crowd of horses’: rendered by Bab. as-pu-ta-ti-ka (Camb. 384:5).⁶
- iv) *Astašaibarva-, ‘cherishing his homestead’: Babylonian as-tu-še-bar-ma (BE 9 18:8).⁷

The name is thus to be read *Amadāta-, ‘created by Ama’, and accordingly the Aramaic name should be restored [ʾ]mdt, as most authors did.⁸ The proposal of Bordreuil⁹ to restore [hwm]dt should be discarded.

4) Iš-pa-ar-še-e (IMT 44:3)

Probably Iranian *Spārčaya-, a derivation on -ča-ya from *Spāra-, ‘abundance, prosperity’. For this word, cf. Av. spārō.dāšta-, ‘endowed with abundance’,¹⁰ and Skt. sphāra-, ‘abundant’.¹¹

5) Šu-um-mu LÚ Ma-da-a-a (Moore Michigan Coll. 89:53)

Zadok considers this name to be Semitic, but Dandamayev argues that a Mede would never assume a Semitic name in the early Achaemenid period (the text is dated in the reign of Cyrus or Cambyses).¹² An Iranian etymology is perhaps *Šava-ama ‘who sets himself strongly in motion’, cf. Av. šav-, ‘to set one in motion’ (AiW 1714-1716).

6) U-du-na-a-tú (TCL 13 193:25)

This Babylonian spelling, which has not yet been explained, renders Iranian *Hudānāta-, ‘having the right understanding,’ i.e. Av. hudānu- (AiW 1824-1825) and the suffix -āta-, or Iranian *vīdvānāta-, ‘knowing,’ i.e. Av. vīdvah-, ‘knowing’ (AiW 1445), followed by the patronymic suffix -āna- and the suffix -āta-.

7) Us-pa-ar-ra-³ (EEMA 95:18)

Other spellings of this name are Us-par-³ (BE 9 48:33 = TuM 2/3 144:33), Us-par-ru-³ (PBS 2/1 217:U.E.), Us-par-ru-ú (PBS 2/1 12:14) and Ú-su-par-ra (BM 59568:26, see NABU 1997/11). Eilers considered this name to be Iranian *Vahyaspara-, while Zadok argued in favor of *Vispa-parva-.¹³ Babylonian -par-³ cannot, however, render Iranian /-parva/. Some years ago, Zadok reanalysed this name and concluded that it had to be *Hu-spara-, ‘possessing a good shield’.¹⁴ In our opinion this name is most probably the Babylonian way to write Iranian *Hu-spāra-, ‘having, enjoying a good abundance.’ The element *spāra- occurs also in no. 4.

8) Us-pa-mi-iš (VS 6 307:12)

Both this name and the name As-pa-mi-iš-šú (AfO 19 79 no. 258:5), explained by Zadok as Ir. *aspam-iša-, ‘looking for a horse’,¹⁵ probably belong to the same individual.¹⁶ Thus Us-pa-mi-iš also renders *Aspamiša, despite Zadok’s remark that *aspa- is never written us-pa-.¹⁷ That Bab. -u- can render Ir. /a/ has been demonstrated above, see no. 3.

1. M.W. Stolper, *Entrepreneurs and Empire: the Murašû Archive, the Murašû Firm, and Persian Rule in Babylonia*, Uitgaven van het Nederlands Historisch-archaeologisch Instituut te Istanbul 54 (Istanbul, 1985), p. 64.
2. M.W. Stolper, “A Paper Chase after the Aramaic on TCL 13 193,” *JAOS* 116 (1996): 520.
3. W. Hinz, *Altiranisches Sprachgut der Nebenüberlieferungen*, Göttinger Orientforschungen. III. Reihe: Iranica. Band 3 (Wiesbaden, 1975), p. 120; R. Zadok, “Iranians and Individuals bearing Iranian names in Achaemenian Babylonia,” *IOS* 7 (1977): 93; Id., review of M.A. Dandamayev, *Iranians*, BSOAS 58 (1995): 159. M.A. Dandamayev, *Iranians in Achaemenid Babylonia*, Columbia Lectures in Iranian Studies 6 (Costa Mesa, 1992), p. 136 believes that both names belong to one person named *Haumadāta-.
4. R. Schmitt, review of Dandamayev, *Iranians*, *Kratylos* 39 (1994): 87.
5. Stolper, “A Paper Chase,” p. 521.
6. R. Zadok, “On the Connections between Iran and Babylonia in the sixth Century B.C.,” *Iran* 14 (1976): 77.
7. Zadok, “Iranians,” p. 104.
8. CIS 2/1 (1889) 66; K. Schiffer, *Die Aramäer: historisch-geographische Untersuchungen* (Leipzig, 1911), p. 182 no. 29; F. Vattioni, “I sigilli, le monete e gli avori aramaici,” *Augustinianum* 11 (1971): 59 no. 88.
9. P. Bordreuil, *Catalogue des sceaux ouest-sémitiques inscrits de la Bibliothèque nationale, du Musée du Louvre et du Musée biblique de Bible et Terre Sainte* (Paris, 1986), p. 97 no. 125.
10. H. Humbach - P.R. Ipachoria, *Zamyād Yasht: Yasht 19 of the younger Avesta, Text, Translation, Commentary* (Wiesbaden, 1998), p. 133.
11. M. Monier-Williams, *A Sanskrit-English Dictionary*, 2nd ed. (Oxford 1899), p. 1270.
12. Zadok, “Iranians,” p. 112; Dandamayev, *Iranians*, p. 123.
13. W. Eilers, review of TuM 2/3, *AfO* 9 (1933-1934): 333-334; Zadok, “Iranians,” p. 104 + n.160.
14. R. Zadok, “Two N/LB documents from the British Museum,” NABU 1997/11.
15. Zadok, “Iranians,” p. 96.
16. Dandamayev, *Iranians*, p. 139: both names are mentioned in connection with the satrap Uštanu.
17. Zadok, “Iranians,” p. 96 n.53.

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48) Family Matters – Further to Jursa NABU 1999/4 No.104 on the name of the scribe of the Sippar manuscript of the Šama.s Hymn, perhaps the family name should be read A^{lú}PA.ŠEki^l.

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49) Sur l’anthroponyme lycien *Puresi* /grec *Poresi – Une inscription funéraire grecque de Phaselis (Lycie orientale), publiée en 1981, bien que dans une édition pas encore définitive, contient une intéressante attestation du nom indigène *puresi*. La première ligne de l’épigraphie NIP/6, gravée sur un sarcophage d’époque impériale (cf. J. SCHÄFER (Ed.), *Phaselis. Beiträge zur Topographie und Geschichte der Stadt und*