

# *Ur and Other Cities in Some Sumerian and Akkadian Personal Names: The Pre-Sargonic and Sargonic Periods*

Jan Tavernier

UNIVERSITÉ CATHOLIQUE DE LOUVAIN

## **1. Introduction**

The study of Ancient Near Eastern onomastics is an important as well as a fascinating field of research, mainly because of the information yielded by personal names (anthroponyms) and place names (toponyms) on the history and culture of the Ancient Near East. Anthroponyms are one of the few sources for the study of religion on the individual level, while toponyms may give us information on the settlements of various population groups.<sup>1</sup>

This paper aims at giving more attention to the relation between place names (toponyms) and personal names (anthroponyms). This relation can be assessed in two ways: anthroponyms in toponyms and toponyms in anthroponyms. The first situation is well known. Many toponyms in the Ancient Near East (and elsewhere) are based on a personal name. Perhaps the most famous type of such a structure is the toponyms composed of *bit* “house,” followed by a personal name (Bit-PN). This form of names, attested from the Kassite period onwards, occurs massively in first millennium Babylonia. In Achaemenid Iran too, many place names are constructed upon or even identical with a personal name (Tavernier 2006).

The second situation, toponyms in anthroponyms, has received less scholarly attention. Stamm in his *Die Akkadische Namengebung* (1939) does mention the practice, but does not go deeper into it. Limet in his *L’Anthroponymie sumérienne* (1968) gives more attention to it, but still one could have expected much more. It

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Abbreviations are cited according to the systems used in the CDLI website ([http://cdli.ox.ac.uk/wiki/doku.php?id=abbreviations\\_for\\_assyriology](http://cdli.ox.ac.uk/wiki/doku.php?id=abbreviations_for_assyriology)). Another abbreviation is CUNES (Department of Near Eastern Studies, Cornell University).

1. A nice example are the Anatolian proper names. In Anatolia, proper names with an Anatolian origin are still abundantly attested in the Greco-Roman period and nicely corroborate the continuation of Anatolian culture under Greek and Roman domination.

is therefore the intention of this paper to make up a typology of personal names containing a place name and this for the names of the Pre-Sargonic (c. 2800–2300 BCE) and the Sargonic periods (c. 2300–2100 BCE). This type of names is labelled here “toponymical anthroponyms.”

Not only in Mesopotamia, but also in other Ancient Near Eastern civilisations personal names may be formed based on toponyms. It must immediately be noted, however, that this practice is relatively rare. The exception is Anatolia, where various names are constructed with toponyms, e.g. Alashaili, Halpaziti, Halpaili, Halpassi, Halpashulupi, Hattusaziti, Hattusili, Nerikkaili, Ninuwaziti, etc. (Laroche 1952: 71–76; id. 1966: 247–279; Kinlaw 1967: 351–352, 357; Répertoire onomastique by Marie-Claude Trémouille<sup>2</sup>) and in Iranian names the element Arya-“Iranian” occurs regularly, e.g. in Old Persian Aryāramna- “Who creates peace for the Iranians” (cf. Tavernier 2007: 14 no. 1.2.6) or in the reconstructed name \*Aryabāma- “Having the lustre of the Iranians” (cf. Tavernier 2007: 115 no. 4.2.122), but apart from this element no geographical indications occur in Old Iranian names. Also in West-Semitic names the pattern is rare and all names are actually gentilic names (e.g. ʾKy “Akkoite,” Bwzy “Buzite,” Kšy “Cushite,” Mšry “Egyptian,” Prsy “Persian,” and Šry “Tyrian”; cf. Noth 1928: 232 and Benz 1972: 238–239, 335–338). In Hurrian such anthroponyms also occur, but again not very frequently (cf. Gelb, Purves and MacRae 1943: 205 [Arrapha] and 234 [Matka]; Kinlaw 1967: 160, 168, 170).

## 2. The Sumerian Names of the Pre-Sargonic Period

In Mesopotamia, personal names containing place names already appear in the earliest periods. The oldest attestations come from Ur and occur in texts dating to about 2,800 BCE. Examples are Lú-UD.NUN<sup>ki</sup> “The man from Adab” (UET 2 93 rev. i 9) and Urim-PA.A (UET 2 99 i 4), whose meaning is not really clear. From then on, the number of this type of names will steadily grow, but they will never be massively present in the Mesopotamian onomastic material.

### 2.1. Ethnonyms

The two least complex forms of anthroponyms containing toponyms are the hypocoristics (cf. *infra*) and the ethnonyms, names that do not indicate more than the city or the region from which the name-bearer originates. It must be noted that it is not always clear whether these names are really personal names or simply ethnonyms. When in a text the spelling Lú Adab<sup>ki</sup> occurs, this may very well be a personal name meaning “The man from Adab,” but it can as well be an ethnonym referring to a person with another, specific personal name, which does not necessarily have to be mentioned in the text (e.g. Ur-<sup>d</sup>Utu Lú Adab<sup>ki</sup> “Ur-Utu, the man from Adab”). Here the context appears to be very important. A phrase ĝir Lú-Ma-ri<sup>ki</sup> clearly indicates that a personal name is intended and must accordingly be translated “Under the responsibility of Lu-Mari” and not “Under the responsibility of a man from Mari.”

Limet (1968: 37–38, 66) distinguishes three types of ethnonyms and their origin:

1. The scribe of a city uses the expression to denote and identify the individual as a stranger. This ethnonym then became his personal name, but was prob-

2. To be consulted at <https://www.hethport.uni-wuerzburg.de/hetonom/ONOMASTIdata.html>.

ably not his original name. To this category belong the names with a distant land or city (e.g. Lú-Urua and Lú-Uruaz, both being towns in Elam).

2. The name was attributed to a new immigrant by the inhabitants of the city he arrived in. Here too distant lands are involved. In my view, however, this category largely coincides with the previous one, so both could be taken together.
3. The parents of a person wanted to express their allegiance to and respect for the city they came from and thus chose the name themselves. To this category belong the names with Mesopotamian cities, e.g. Lú-Unug<sup>ki</sup> “The man from Uruk.”

In the Pre-Sargonic period, the only type of Sumerian ethnonym is Lú-GN. The feminine counterpart Munus-GN “The woman from GN” is not found in this period. Examples are:

1. Lú-Áb-za-ni<sup>ki</sup> “The man from Abzanu”: *ECTJ* 35 ii 8 (from Nippur).
2. Lú-A.ĤA<sup>ki</sup> “The man from Kuara”: *ECTJ* 38 iii 3 (from Nippur).
3. Lú-Erés<sup>ki</sup> “The man from Eresh”: *ECTJ* 40 iii 1 (from Nippur).
4. Lú-Giš<sup>ki</sup>.ÛĤ “The man from Umma”: *FTP* 78 ii 3 (from Shuruppak).
5. Lú-IN<sup>ki</sup> “The man from Isin”: IM 42084<sup>3</sup> ii’ 2’ (unknown provenance).
6. Lú-Kin-nir “The man from Kinnir”: *FTP* 34a obv. 2’ (from Shuruppak).
7. Lú-Kiš<sup>ki</sup> “The man from Kish”: *ECTJ* 38 ii 8 (from Nippur).
8. Lú-Már-da<sup>ki</sup> “The man from Marad”: *ECTJ* 35 ii 3; *ECTJ* 67 iii 9; *OSP* 1 38 iii 1. All attestations come from Nippur.
9. Lú-SU.KUR.RU<sup>ki</sup> “The man from Shuruppak”: *ECTJ* 8 iv 1; *ECTJ* 35 ii 7; *ECTJ* 67 vii 11. All attestations come from Nippur.
10. Lú-UD.NUN<sup>ki</sup> “The man from Adab”: *FTP* 78 ii 1 (from Shuruppak); UET 2 93 rev. i 9 (from Ur).
11. Lú-UD.UNU<sup>ki</sup> “The man from Larsa”: *ECTJ* 32 iii 1 (from Nippur).
12. Lú-UNUG<sup>ki</sup> “The man from Uruk”: *ECTJ* 94: 4 (from Nippur).
13. Lú-Uru-a “The man from Urua”: *TSS* 131 rev. i 2 (from Shuruppak).
14. Lú-Uru-az<sup>ki</sup> “The man from Uruaz<sup>4</sup>”: *ITT* 1 1195 rev. 3 (from Girsu/Lagash).
15. Lú-Uru-saĝ-rig<sup>7</sup><sup>ki</sup> “The man from Urusagrig”: *ECTJ* 40 ii 2 (from Nippur); *FTP* 78 i 1 (from Shuruppak).

## 2.2. Genitival Names

The second type is genitival names, frequently attested in Sumerian and Akkadian onomastics. It must in any case be noted that the names cited here may all be hypocoristics of a longer name, the verb being omitted. Amar-Isin may thus be a hypocoristic from a name like “The calf of Isin has done this or that” or “The calf has come to Isin.”

1. Amar-GN “Calf of GN”: because of the many occurrences of the name type Amar-DN (cf. Di Vito 1993: 23, 25<sup>5</sup>), it may be suggested that the toponyms represent the divinities of the cities mentioned.

3. Published by Edzard (1959: 23 and pl. 2), who, however, believes in an Akkadian reading Awilum-kīn, as a Sumerian reading makes no sense in his eyes.

4. Uruaz was a city situated in Elam, possibly not far from Urua (Edzard, Farber, and Sollberger 1977: 181).

5. This name type is less frequently attested in the Sargonic period. Some examples may be found in Di Vito 1993: 45.

- A. Amar-ĤA.A<sup>(ki)</sup> “Calf of Ku’ara”: *DP* 31 i 3, ii 9; *DP* 130 ii 15; *DP* 135 ix 3; *DP* 594 ii 2; *FTP* 96 v 4; HSS 3 9 vi 9; HSS 3 10 vi 8; HSS 3 11 vi 2; MVN 3 8 vi’ 2’; Nik. 1 13 iv 11; *TSA* 7 iii 3. All texts, except *FTP* 96 (from Shuruppak), come from Girsu/Lagash.
- B. Amar-IN “Calf of Isin”: *ECTJ* 54 ii 1 (from Nippur).
- C. Amar-KIŠxGÁNA-tenû<sup>ki</sup> “Calf of Girid”: CT 50 33: 133; CT 50 34 x 4’; CT 50 37: 30; CT 50 38 iv 5; CT 50 39 iv 12; *DP* 112 ii 9; *DP* 116 xi 8; *DP* 117–118 xi 1; *DP* 119 iv 2, viii 5; *DP* 121 viii 7, ix 6, x 12; *DP* 130 v 12, vi 8, viii 7; *DP* 132 ii 4; *DP* 133 ii 8; *DP* 137 v 11; *DP* 145 ii 11; *DP* 146 i 4; *DP* 147 i 3; *DP* 149 v 2; FAOS 15/1 545 ii 2, iii 4; Nik. 1 5 iii 1, 5; Nik. 1 149 i 5; *Or.* 9–13 110 (VAT 4641 v), 148 (VAT 4660 v), 230 (VAT 4664 iv); *Or.* 21 62 (VAT 4813 ii), 65 (VAT 4900 i); *RTC* 18 vii 10; *RTC* 48 i 2; *RTC* 66 iv 8; VAS 14 99 ii 2. All texts come from Girsu/Lagash.
- D. Amar-Urum<sub>9</sub><sup>ki</sup> “Calf of Urum”: CUSAS 23 2 obv. ii 3 (from the Umma region).
2. Me-GN “The divine forces of GN”
- A. Me-Kèš<sup>ki</sup> “The divine forces of Kesh”: CUSAS 33 120 obv. iii 8–9 (from Umma).
3. Šeš-GN “The brother of/in GN”
- A. Šeš-An-eden-na “The brother of/in An’eden”: *DP* 229 iv 11; HSS 3 20 ii 15; HSS 3 21 iv 9; HSS 3 22 iv 13; HSS 3 23 v 13; Nik. 1 1 iii 24; Nik. 1 8 iv 15; *TSA* 11 iii 24. All attestations come from Girsu/Lagash.
4. Ur-GN “Hound/man(?) of GN” (cf. Di Vito 1993: 116–117): because of the many occurrences of the name type Ur-DN (cf. Di Vito 1993: 23–25, 30–31), it may be suggested that the toponyms of this type represent the divinities of the cities mentioned.
- A. Ur-An-ta-sur-ra “Hound/man(?) of Antasurra”: *CTNMC* 1 ii 5; Nik. 1 108 iv 2; Nik. 1 140 iii 6; Nik. 1 141 ii 6. All attestations come from Girsu/Lagash.
- B. Ur-Gú-eden-na “Hound/man(?) of Gu’eden”: *DP* 138 iii 10; *Or.* 26 37 (VAT 4681: 11). Both texts come from Girsu/Lagash.
- C. Ur-IN<sup>ki</sup> “Hound/man(?) of Isin”: *ECTJ* 24 ii 2; *OSP* 1 95: 12. Both texts come from Nippur.
- D. Ur-Kèš<sup>(ki)</sup> “Hound/man(?) of Kesh”: CUSAS 26 68 vii 2 (from Adab); MC 4 10: 3 (unknown provenance).
- E. Ur-Kin-nir<sup>6</sup> “Hound/man(?) of Kinunir”: *FTP* 109 obv. i 9; *SRU* 6 vi 2; *TSS* 570 vi 3 (written Ur-Nir-kin); YOS 1 1: 1. All texts come from Shuruppak.
- F. Ur-Ki-sal<sub>4</sub>-la “Hound/man(?) of Kisalla”: Nik. 1 84 ii 5 (from Girsu/Lagash).
- G. Ur-Kiš “Hound/man(?) of Kish”: *DP* 468 i 2 (from Girsu/Lagash).
- H. Ur-Pa<sub>5</sub>-sír-ra “Hound/man(?) of Pasirra”: Nik. 1 164 iii 2; Nik. 1 180 i 2. Both texts come from Girsu/Lagash.
- I. Ur-SU.KUR.RU<sup>ki</sup> “Hound/man(?) of Shuruppak”: UET 2 Suppl. 2 iii 4 (from Ur).
- J. Ur-Ti-ra-áš “Hound/man(?) of Tirash”: *Or.* NS 42 236 iv 37 (from Girsu/Lagash).

6. Cf. Lambert (1971) on this name.

## 5. Ur-saĝ-GN “The hero of GN”

- A. Ur-saĝ-A.KIB.NUN<sup>ki</sup> “The hero of Akibnun”: *ECTJ* 56 i 4 (from Nippur).
- B. Ur-saĝ-Keš “The hero of Kesh”: *CTMMA* 1 2: 3 (from Nippur); *CUSAS* 26 69 i 6 (from Adab).
- C. Ur-saĝ-URUxGANA-tenû “The hero of Urub”<sup>7</sup>: *DP* 591 iv 8 (from Girsu/Lagash).

## 6. Finally, a double genitive occurs in two anthroponyms:

- A. Nin-é-UNUG-ga “The Lady of the temple of Uruk”: *DP* 112 i 18 (from Girsu/Lagash).
- B. Nin-é-UNUG-ga-nir-ĝal “The authoritative Lady of the temple of Uruk”: *BIN* 8 344: 10; *CT* 50 34: 22; *CTNMC* 4 ii 4; *DP* 229 ii 4; *HSS* 3 21 ii 1; *HSS* 3 22 i 10; *HSS* 3 23 viii 10', 15'; *HSS* 3 24 vii 5; *Nik.* 1 1 i 18; *Nik.* 1 15 ii 1; *Or.* 43/44 69 (*VAT* 4612 vii, viii); *TSA* 11 1: 19, 13, rev. i 2. All texts come from Girsu/Lagash.

## 2.3. Predicative Names

The third type is names with a predicative relation. Here the place name is something and is situated in initial position. The various attested examples are:

## 1. GN-ama “GN is the mother”

- A. AB.MÜŠ-ama “Zabalam is the mother”: *BIN* 8 116: 17 (from Adab).

## 2. GN-a-nun “GN has/is princely offspring”

- A. Keš-a-nun “Kesh has/is princely offspring”<sup>8</sup>: *CUSAS* 26 68 ix 3 (from Adab).

## 3. GN-du-du “GN is the shelter (= place of entering)”

- A. Kiš<sup>ki</sup>-du-du “Kish is the shelter”<sup>9</sup>: *TŠŠ* 936 ii 2 (from Shuruppak).

4. GN-ki-du<sub>10</sub> “GN is a good place”

- A. AB.MÜŠ-ki-du<sub>10</sub> “Zabalam is a good place”: *BIN* 8 237: 19 (from Girsu/Lagash); *CUSAS* 33 157 obv. 2 (from Umma); *CUSAS* 33 195 obv. v 1 (from Umma); *TCBI* 1 11 rev. i 2, ii 1 (from Adab).
- B. Ĝír-su-ki-du<sub>10</sub> “Girsu is a good place”: *DP* 134 ii 14; *DP* 135 ix 6; *DP* 326 iii 1; *Nik.* 1 53 ii 10; *Nik.* 1 125 i 5; *HSS* 3 9 vi 10; *HSS* 3 10 vi 9; *HSS* 3 11 vi 3; *MVN* 3 8 v' 3'; *RTC* 61 iii 3; *TSA* 7 iii 7; *TSA* 47 iv 4. Not surprisingly, all these texts come from Girsu/Lagash.
- C. Giš-KÜŠUxKASKAL-ki-du<sub>10</sub> “Giš-KÜŠUxKASKAL is a good place”: *CUSAS* 33 285 obv. 1–2 (from Adab).
- D. Ĝišša-ki-du<sub>10</sub> “Gišša is a good place”: *CUSAS* 23 32 obv. ii 5; *CUSAS* 33 56 obv. i 10; *CUSAS* 33 224 obv. ii 6; *RA* 34 178: 2; *TSA* 10 ix 5. All texts, except *TSA* 10 (from Girsu/Lagash), come from Umma.<sup>10</sup>

7. See Selz (2013: 319) for the reading of this toponym.

8. Th. Balke, pers. comm. 17/10/2017.

9. Th. Balke, pers. comm. 17/10/2017.

10. Giššakidu was an Early Dynastic king of Umma. In all likelihood, he was a contemporary of Enanatum II and Enemtarzid of Lagash (Sollberger 1969; Bauer 1998: 493).



- E. Gù-ab-ba-ki-du<sub>10</sub> “Gu’aba is a good place”: BIN 8 370: 7; *DP* 135 iv 157; *DP* 191 v 3; *DP* 590 ix 7; Nik. 1 19 rev. ii 5. All texts come from Girsu/Lagash.
- F. ḪA.A-ki-du<sub>10</sub> “Ku’ara is a good place”: *DP* 195 ix 5’; Nik. 1 307 iii 6; *Or.* 16 28 (VAT 4450 ii). All three texts come from Girsu/Lagash.
- G. In-ki-du<sub>10</sub> “Isin is a good place”: CUSAS 20 349 obv. ii 3 (from Adab); *NTSŠ* 152 ii’ 7 (from Shuruppak); *TSS* 230 iii 9’ (from Shuruppak).
- H. Kēš-ki-du<sub>10</sub> “Kesh is a good place”: CUSAS 33 256 obv. iii 1 (from Umma).
- I. Ki-an-ki-du<sub>10</sub> “Kian is a good place”: CUSAS 26 90: 9 (from Adab).
- J. Ki-nu-nir-ki-du<sub>10</sub> “Kinunir is a good place”: *RA* 64 15: 4 (from Luristan).
- K. Nina-ki-du<sub>10</sub> “Nina is a good place”: *DP* 135 xi 7; *DP* 137 ii 3; *DP* 216 ii 4; *TSA* 57 ii 8. All texts come from Girsu/Lagash.
- L. Saḫar-ki-du<sub>10</sub> “Saḫar is a good place”: Nik. 1 160 ii 6 (from Girsu/Lagash).
- M. Urim-ki-du<sub>10</sub> “Ur is a good place”: UET 2 310 iii 4’; Suppl. 14 rev. i 5. Both texts come from Ur.
- N. URUXGANA-tenû-ki-du<sub>10</sub> “Urub is a good place”: Nik. 1 3 rev. iii 11’; Nik. 1 230 iv 1; *TSA* 7 xi 12. All attestations come from Girsu/Lagash.
5. GN-zi-ġu<sub>10</sub> “GN is my life”
- A. Urim-zi-ġu<sub>10</sub> “Ur is my life”: UET 2 310 rev. i’ 3’ (from Ur).
6. Type 2 and 3 are one time combined, in the name En-Kinunir-ki-du<sub>10</sub> “The Lord of Kinunir, the good place” (*DP* 129 v 5; *RTC* 17 vii 7; both attestations come from Girsu/Lagash).

## 2.4. Complex Names

The fourth type of toponymical anthroponyms consists of more complex names. These names consist of at least three elements and are the least frequently attested category. The Pre-Sargonic examples are:

1. Amar-ḪA.A-du “The calf of Ku’ara goes”: BIN 8 26: 15; BIN 8 27: 6; BIN 8 37: 36 (from Adab).
2. Amar-NINA.TAG-si “The calf of Sirara fills”: UET 2 338 ii 3’ (from Ur).
3. Kēš-pa-è “Kesh makes appearance”: CUSAS 26 69 vi 2 (from Adab).
4. Lugal-NUN<sup>ki</sup>-še “The king (has come) to Eridu”: *DP* 135 i 8 (from Girsu/Lagash).
5. Me-Kul-ab<sub>4</sub><sup>ki</sup>-ta “From the divine forces of Kulaba”: *DP* 54 xi 4; VAS 14 74 x 8. Both texts come from Girsu/Lagash.
6. Me-UD.MÁ.NINA.TAG-du “The divine forces of Sirara go”: *DP* 57 vi 7; *DP* 223 vii 8’, ix 4’. Both texts come from Girsu/Lagash.
7. Me-UD.MÁ.NINA.TAG-ta “From the divine forces of Sirara”: *Or.* 2 41 (VAT 4875 iii 4) (from Girsu/Lagash).
8. Nin-URUXA-i<sub>3</sub>-du<sub>10</sub> “The lady of Urua is good” or “The lady, who made it good for Urua”<sup>11</sup>: FAOS 15/1 19 viii 10 (from Girsu/Lagash).
9. Sipa-ŠIR.BUR.LA<sup>ki</sup>-ki-aġ “The shepherd who loves Lagash”: *DP* 113 x 14; *DP* 114 xi 4; HSS 3 15 vii 11; HSS 3 16 viii 1; HSS 3 17 rev. ii 12; MVN 3 2 x 3; Nik. 1 2 rev. i 10’; Nik. 1 9 viii 4; *Or.* 34/35 46 (VAT 4415 x); *Or.* 34/35 50 (VAT 4628 ix). All attestations come from Girsu/Lagash.

11. B. Jagersma, pers. comm. 14/10/2017; Th. Balke, pers. comm. 17/10/2017.



10. Sipa-ŠIR.BUR.LA<sup>ki</sup>-e-ki-aĝ “The shepherd who loves Lagash”: CT 50 36 xi 22; DP 115 xi 8; HSS 3 18 ix 8’; TSA 14 rev. i 10; TSA 15 rev. ii 11. All attestations come from Girsu/Lagash.
11. ŠIR.BUR.LA<sup>ki</sup>-ĝiri-na “Who sets Lagash under his feet”: DP 47 v 2 (from Girsu/Lagash). Probably a shortened form of \*ŠIR.BUR.LA<sup>ki</sup>-ĝiri-na-sè/gub (Th. Balke, pers. comm. 17/10/2017).
12. UD.MÁ.NIN[A].TAG-pa-è “Sirara makes appearance”: SRU 117 ii 6 (from Girsu/Lagash).

## 2.5. Hypocoristics

Within the group of hypocoristic toponymic anthroponyms, rather frequently attested in the textual material, two types may be distinguished:

### 1. Names identical to the toponym:

- A. EN.LÍL<sup>ki</sup> “Nippur”: DP 33 ii 3’ (from Girsu/Lagash).
- B. Ti-ra-áš “Tirash”: RTC 7 i 4; RTC 8 i 4. Both texts come from Girsu/Lagash.
- C. UD.NUN<sup>ki</sup> “Adab”: MVN 3 67 ii 2 (from Nippur).
- D. URUXA “Urua”: TSS 40 iii 4’; TSS 453a iii’ 1’. Both attestations come from Shuruppak.

### 2. Names composed of the toponym and a prefix or suffix:

- A. HĒ-KIŠxGANA-tenû<sup>ki</sup> “May Girid”: AnOr 2 41: 16; DP 57 vii 13; VAS 14 172 iii 6. All texts come from Girsu/Lagash.
- B. Keš-ta “From Kesh”: BIN 8 347: 24; DP 140 ii 4; DP 482 v 1; VAS 14 72 vii 6; VAS 14 79 i 6. This name, thus far only attested in texts from Girsu/Lagash, may be the abbreviation of a name such as “(The king has departed) from Kesh.”
- C. Ti-ra-áš-šè “To Tirash”: DP 163 iv 10 (from Girsu/Lagash). This name may be the abbreviation of a name such as “(The king has come) to Tirash.”
- D. UD.NUN<sup>ki</sup>-bé “By Adab”: CUSAS 11 63 rev.1; CUSAS 26 67 i 3; CUSAS 26 74 ii 3, 8, iii 2, 7, v 4, 7; CUSAS 26 76 iv 6; TCBI 1 14 obv. ii 3, 8, iii 2, 7, rev. ii 4. All texts come from Adab.
- E. UD.NUN<sup>ki</sup>-ke<sub>4</sub> “To Adab”: MVN 3 105 iii 2 (unknown provenance).

### 3. Names composed of a noun and a toponym, but most likely not a genitival name: all names belong to a type Lugal-GN “The king - GN” and lack any verbal form. This type could accordingly be translated “The king (has come to) GN.”

- A. Lugal-EN.LÍL<sup>ki</sup> “King – Nippur”: BIN 8 166: 21 (from Nippur).
- B. Lugal-Keš “King – Kesh”: DP 116 x 3; DP 117 v 17, ix 6; DP 118 vi 3, 8, ix 10; HSS 3 27 vi 2; Nik. 1 16 v 1, 11, rev. iii 3; Nik. 1 20 vi 3’; Or. 16 21 (VAT 4861 v); Or. 16 32 (VAT 4726 ii); Or. 16 39 (VAT 4856 v,vii); Or. 16 44 (VAT 4703 ii); VAS 14 41 ii 1. All texts come from Girsu/Lagash.
- C. Lugal-Kiš “King – Kish”: DP 301 ii 1; DP 305 iii 2; HSS 3 17 rev. ii 4; RTC 35 v 2; TSA 14 rev. i 2; TSA 15 rev. ii 3. All attestations come from Girsu/Lagash.
- D. Lugal-KUR.NIGÍN.RU<sup>ki</sup> “King – Kur-nigin-ru”: PBS 9/1 2 iv 6 (from Girsu/Lagash).

- E. Lugal-ŠIR.BUR.LA<sup>ki</sup> “King – Girsu/Lagash”: BIN 8 370: 16; *DP* 114 x 13; *DP* 115 xi 1; *DP* 135 xi 9; *DP* 139 i 4; *DP* 177 viii 2; HSS 3 17 rev. ii 5; HSS 3 28 rev. ii 7; *TSA* 14 rev. i 3; *TSA* 15 rev. ii 4; *TSA* 47 iii 3. All attestations come from Girsu/Lagash.
- F. Lugal-Urim “King – Ur”: *ECTJ* 6 i 4; *ECTJ* 38 i 9. Both texts come from Nippur.

### 3. The Sumerian Names of the Sargonic Period

The next section deals with the Sumerian names attested in texts dating from the Sargonic period. For these names, the same typology as the one drawn up for the Pre-Sargonic names can be used.

#### 3.1. Ethnonyms

##### 1. Lú-GN “The man from GN”

- A. Lú-ABxĤA<sup>ki</sup> “The man from Nina”: MVN 6 89 rev. 4–5; MVN 6 379 rev. 3; MVN 6 443 obv. 3; *RTC* 186: 9. All attestations come from Girsu/Lagash.
- B. Lú-<sup>d</sup>A-ga-d[è<sup>ki</sup>] “The man from the divine Akkad”: CUNES 00-04-060 rev. 5 (from Adab). Cf. Such-Gutiérrez (2005: 2, n.14) on this name.
- C. Lú-EN.LÍL<sup>ki</sup> “The man from Nippur”: *ITT* 2 2942 (from Girsu/Lagash).
- D. Lú-ĜÍŠ.ÛĤ<sup>ki</sup> “The man from Umma”: *ITT* 2 5885 iii 5’; MVN 6 378 obv. 4. Both attestations come from Girsu/Lagash.
- E. Lú-ĤU-ri<sup>ki</sup> “The man from Ĥuri”: MVN 7 306: 2 (from Girsu/Lagash).
- F. Lú-NUN<sup>ki</sup> “The man from Eridu”: MVN 6 41 rev. 3’ (from Girsu/Lagash).
- G. Lú-ŠIR.BUR.LA<sup>ki</sup> “The man from Girsu/Lagash”: *ITT* 2 2942; *ITT* 2 4513; MVN 6 102 rev. 3’; MVN 6 423 obv. 2, rev. 6. All attestations come from Girsu/Lagash.
- H. Lú-UD.NUN<sup>ki</sup> “The man from Adab”: CUSAS 19 64 obv. 5 (from Adab); CUSAS 27 26 obv. 5; CUSAS 27 27 rev. 7 (from Mashkan-ili-Akkade); OIP 14 193 rev. 6 (from Adab).
- I. Lú-URUXGÁNA-tenû “The man from Urub”: MVN 6 543 obv. i 1, ii 16, rev. iii 3 (from Girsu/Lagash).

##### 2. Munus-GN “The woman from GN”

- A. Munus-Urim<sup>ki</sup> “The woman from Ur”: *RTC* 248 rev. 3’ (from Girsu/Lagash).

#### 3.2. Genitival Names<sup>12</sup>

The second type is the genitival names, which, as was the case for the Pre-Sargonic names, possibly are hypocoristics of longer names:

##### 1. Géme-GN “The female servant of GN”

12. Edzard, Farber, and Sollberger (1977: 161) mention a Sargonic personal name Īr-Tu-tu (*OAIC* 4: 12), in which they tend to see the toponym Tutu. The name would thus mean “Servant of the city of Tutu.” Nevertheless, it is rather plausible to see the divine name Tutu here and to have a name Arád-Tutu “Servant of Tutu”, a common name type in Mesopotamia. An additional argument for this is that Tutu is frequently written without his divine determinative (Richter 2014: 241).



- A. Géme-ŠIR.BUR.LA<sup>ki</sup> “The female servant of Girsu/Lagash”: CT 50 88: 5 (from Girsu/Lagash).
2. Me-GN “The divine forces of GN”
- A. Me-Ki-te<sub>4</sub> “The divine forces of Kite”: OAIC 33: 25 (from the Diyala River region).
- B. Me-ù-Kèš “The divine forces of Kesh”: CUSAS 27 76 obv. 5 (from Mashkan-ili-Akkade).
- C. Me-Unug<sup>ki</sup> “The divine forces of Uruk”: MC 4 57: 2 (unknown provenance).
3. Nin-GN “The Lady of GN”
- A. Nin-Kèš<sup>ki</sup> “The lady of Kesh”: CUSAS 27 41 iv 5; CUSAS 27 42 iii 14; CUSAS 27 102 obv. 10 (from Mashkan-ili-Akkade).
- B. Nin-AB.MÜŠ<sup>ki</sup> “The lady of Zabalam”: CUSAS 27 148 obv. 9 (from Mashkan-ili-Akkade).
4. Puzur-GN “The protection of GN”
- A. Puzur<sub>4</sub>-Kèš<sup>ki</sup> “The protection of Kesh”: MAD 1 237 rev. 8 (from Tutub).
5. Saġ-GN “The head of GN”
- A. Saġ-Kèš “The head of Kesh”: CUSAS 23 155 obv. iii 17 (unknown provenance).
6. Ur-GN “The hound/man(?) of GN” (cf. Di Vito 1993: 34–35, 48–49 for this type of name).
- A. Ur-Kèš<sup>ki</sup> “The hound/man(?) of Kesh”: CCL D14 (seal; unknown provenance); CUSAS 23 91 rev. ii 6 (from Adab); MAD 1 135 rev. 8’ (from Eshnunna); OIP 14 192: 6 (from Adab); OIP 104 40 C ix 25, x 17, xi 15 (unknown provenance).
- B. Ur-Már-da “The hound/man(?) of Marad”: OIP 104 40 C iii 5, 13, ix 24 (unknown provenance).
- C. Ur-Saġ-ùb<sup>ki</sup> “The hound/man(?) of Sagub”: MVN 7 416 obv. 7 (from Girsu/Lagash).
- D. Ur-Tum-al<sub>6</sub> “The hound/man(?) of Tummal”: OSP 2 93 iv 7; OSP 2 98 v 2; OSP 2 99 vi 4; OSP 2 104 v 2. All attestations come from Nippur.
7. Ur-saġ-GN “The hero of GN”
- A. Ur-saġ-A.KIB<sup>1</sup>.NUN<sup>ki</sup> “The hero of Akibnun”: ECTJ 24 ii 2; ECTJ 56 i 4; OSP 1 31 i 3’. Both attestations come from Nippur.
- B. Ur-saġ-A-ga-dè<sup>ki</sup> “The hero of Akkade”: CUSAS 27 148 obv. 9 (from Mashkan-ili-Akkade); MCS 9 239: 2 (unknown provenance); RTC 102 i’ 5’ (from Girsu/Lagash).
- C. Ur-saġ-Kèš “The hero of Kesh”: CUSAS 23 125 obv. 2 (from Adab).
- D. Ur-saġ-UD.KIB.NUN<sup>ki</sup> “The hero of Sippar”: OIP 104 40 C vi 7, 13 (unknown provenance).

### 3.3. Predicative Names

1. GN-ki-du<sub>10</sub> “GN is a good place”
- A. A-ga-dè<sup>ki</sup>-ki-du<sub>10</sub> “Akkade is a good place”: OSP 2 68: 7 (from Nippur).



- B. GĪŠ.ŪĪ-ki-du<sub>10</sub> “Umma is a good place”: Nik. 2 84 rev. 3 (from Girsu/Lagash).
- C. IM-ki-du<sub>10</sub> “Karkar is a good place”: CUSAS 23 106 obv. 5 (written Im-ki; from Adab); CUSAS 23 196 rev.4 (unknown provenance).
- D. IN-ki-du<sub>10</sub> “Isin is a good place”: PBS 9/1 50 rev. 7 (from Nippur).
- E. ŠĪR.BUR.LA<sup>ki</sup>-ki-du<sub>10</sub> “Girsu/Lagash is a good place”: *ITT* 2 2948 (from Girsu/Lagash).
- F. UD.NUN<sup>ki</sup>-ki-du<sub>10</sub> “Adab is a good place”: *OSP* 1 102 ii 4 (from Nippur); *TCBI* 1 92 obv. 3, rev. 4 (written UD.NUN<sup>ki</sup>-ki; from Adab).
2. GN-ki-ġal-la “GN is a big place”
- A. UD.NUN<sup>ki</sup>-ki-ġal-la “Adab is a big place”: *TCBI* 1 26 obv. ii 7 (from Adab).

### 3.4. Complex Names

1. AB.MÜŠ-ir-nun “The (city) of Zabalam has a princely scent”<sup>13</sup>: CUSAS 26 162 obv. 1 (from Umma).
2. EN.LÍL<sup>ki</sup>-da-lu “With (= thanks to/by) Nippur – we are numerous”<sup>14</sup>: *OSP* 1 138 ii 1 (from Nippur).
3. Lugal-Ti-ra-áš-šè “The king (has come) to Tirash”: CT 50 106: 56; *ITT* 2 2856; *ITT* 2 3030; *ITT* 2 5795. All texts come from Girsu/Lagash.
4. Lugal-Urim<sup>ki</sup>-e “The king (is) in Ur”: *TCBI* 1 227 obv. 4 (from Adab).
5. Me-Unug<sup>ki</sup>-ge-si “The divine forces that fill Uruk”: CUSAS 23 82 obv. i 2–3; CUSAS 33 281 obv. ii 6, 10. Both attestations come from Adab.
6. Nin-Kèš-e “The lady (is) in Kesh”: CUSAS 27 42 iii 14; CUSAS 27 102 obv. 10 (both from Mashkan-ili-Akkade).
7. Ti-Unug<sup>ki</sup>-e “The life (is) in Uruk”: *ITT* 4 7055 (from Girsu/Lagash).

### 3.5. Hypocoristics

Finally, the fifth type is again the hypocoristic anthroponyms, with their subcategories:

1. Identical to the toponym
  - A. É-igi-il<sup>ki</sup>: *ITT* 2 4556; *ITT* 2 4580; *ITT* 2 4637. All three texts come from Girsu/Lagash.
  - B. EN.LÍL<sup>ki</sup>: MVN 3 61 iii 3’ (unknown provenance).
  - C. Ki-nu-nir<sup>ki</sup>: CT 50 51: 6’; CT 50 182: 10. Both texts come from Girsu/Lagash.
  - D. Mār-da: *TCBI* 2 I-50 obv. ii 2 (from Adab).
  - E. AB.MÜŠ: BIN 8 243: 14 (unknown provenance).
2. Names composed of the toponym and a suffix
  - A. Ĝír-s[u<sup>ki</sup>-t]a “From Girsu/Lagash”: *ITT* 2 3050 rev. 2 (from Girsu/Lagash).
  - B. Possibly the name in CUSAS 23 70 ob. ii 6 (‘Kèš<sup>ki</sup>-x’) must be read Kèš<sup>ki</sup>-ta.

13. Th. Balke, pers. comm. 17/10/2017. The element ir-nun also occurs in names such as É-ir-nun and Lugal-ir-nun.

14. Th. Balke, pers. comm. 17/10/2017. Cf. the Pre-Sargonic royal name Lugal-da-lu, borne by a king of Adab (cf. Frayne 2008: 23 and Marchesi and Marchetti 2011: 173).

- C. ŠIR.BUR.LA<sup>ki-e</sup> “To Girsu/Lagash”: *ITT* 2 4475 (from Girsu/Lagash).  
 D. UD.NUN<sup>ki-bé</sup> “In Adab”: CUSAS 11 84 rev. i 2; CUSAS 11 151 obv. ii 1; CUSAS 19 173 obv. 4’; CUSAS 26 94 rev. 6; CUSAS 26 118: 6; MVN 3 28 iv 3’; *TCBI* 1 26 obv. ii 5; *TCBI* 1 64 obv. iv 6; *TCBI* 1 78 obv. 6; *TCBI* 1 79 rev. 6’; *TCBI* 1 96 obv. 2; *TCBI* 1 125 obv. i 4; *TCBI* 1 224: 5. All texts, except MVN 3 28 iv 3’ (unknown provenance), come from Adab.

### 3. Names composed of a noun and a toponym

#### A. Lugal-GN:

- i. Lugal-EN.LÍL<sup>ki</sup> “King – Nippur”: BRM 3 26: 4; *ITT* 2 4635. Both texts come from Girsu/Lagash.
- ii. Lugal-Kèš<sup>ki</sup> “King – Kesh”: CUSAS 27 32 ii 20 (from Mashkan-ili-Akkade); OIP 14 124: 2 (from Adab); *TCBI* 1 179 obv. 3 (from Adab).
- iii. Lugal-Ki-en-gi: “King – Sumer”: *ITT* 2 2940 (from Girsu/Lagash).
- iv. Lugal-Urim “King – Ur”: CUSAS 23 164 obv. 2 (unknown provenance).

## 4. Pre-Sargonic and Sargonic Akkadian Anthroponyms

Next to the Sumerian ones, there are also some Akkadian names attested in both periods. It should however not surprise us that those names occur especially in the Old Akkadian period, when Akkadian became the principal administrative language. The only examples from the Pre-Sargonic period are Iš-qi-Mari (*RA* 31 140 no. 174: 1; from Mari) “Mari has become elevated” and UD.NUN<sup>ki-bí-tum</sup> “Adab is the house” (CUSAS 33 289 obv. iv 2; from Adab).

With regard to the toponymic anthroponyms of the Sargonic period, one can see the following types:

### 1. Ethnonyms:

#### A. Plain ethnonyms

- i. Akkade’um “The Akkadian” (spelled A-ga-dè-um and A-ga-ti-um: HSS 10 44: 1; HSS 10 48: 9; HSS 10 94: 10; HSS 10 105 i 3; HSS 10 108: 18; HSS 10 112: 6; HSS 10 133 vi 8; HSS 10 157 i 6; HSS 10 161: 16; HSS 10 212: Le.Ed.; all from Nuzi).
- ii. Elamitum “The Elamite woman” (spelled E-la-mi-tù-m; *OAIC* 9: 10; from the Diyala River region).
- iii. Subaritum “The Subarite woman” (spelled Šu-ba-rí-tum; MAD 1 292: 3; MAD 1 306: 3; MAD 1 331: 2; from Eshnunna).
- iv. Subari’um “The Subarean” (spelled Šu-ba-rí-um; MAD 5 98 rev. i 6’; *OAIC* 29: 2; from Kish and the Diyala River region).

#### B. Composed ethnonyms

- i. Šu-A-wa-al<sup>ki</sup> “The one from Awal”: HSS 10 185 iv 11 (from Nuzi).
- ii. Šu-ŠIR.BUR.LA<sup>ki-e</sup> “The one from Girsu/Lagash”: CT 50 83: 4 (from Girsu/Lagash).
- iii. Šu-Ti-bar “The one from Tibar”: HSS 10 108: 11, 23 (from Nuzi); MAD 1 163 ix 21 (from Eshnunna).

## 2. Genitival names:

- A. Dan-Ti-bar “The strong one of Tibar”: HSS 10 185 ii 14 (from Nuzi).  
 B. Ú-ta-at-Kèš<sup>ki</sup> “The barley of Kesh”(?): CUSAS 27 116 ii 14; CUSAS 27 157 rev. 2; CUSAS 27 163 rev. 13; CUSAS 27 187 obv. 10; CUSAS 27 196 rev. 8 (from Mashkan-ili-Akkade).

3. Complex names: Iḫur-Kiš “Kiš has gathered” (spelled Ip-ḫur-Kiš<sup>ki</sup>; MAD 1 172: 5; from Eshnunna) and Ummī-Gasur “My mother is Gasur”<sup>15</sup> (spelled Ama-Ga-sag; *OAI*C 20: 2; from the Diyala River region; cf. Gelb 1955: 242).

## 4. Hypocoristic names:

- A. Amurru(m) (spelled A-mu-ur-ru-um; BIN 8 142: 5; unknown provenance).  
 B. Names composed of a divine name and a toponym: Eš<sub>4</sub>-tár-A-wa-al<sup>ki</sup> “Ishtar – Awal” (HSS 10 153 i 6 [from Nuzi]).

### 5. Some Concluding Remarks

Some concluding remarks may be made with regard to this category of names and their typology.

1. Not many personal names have a toponym in them.
2. The female character of cities is confirmed by names such as Ummī-Gasur and Zabalām-ama (cf. Stamm 1939: 92).
3. There is in general no link between the origin of the name and the toponym attested in the name. Nevertheless, two remarks can be formulated: (1) names containing the element Girsu/Lagash only occur in texts from that region; (2) names containing the element Nippur only occur in texts from Girsu/Lagash and Nippur.
4. Interestingly, the place names often appear in the same role as temples or gods. Name types such as Lú-GN and Ur-GN are extremely frequently attested as Lú-DN and Ur-DN: e.g. Lú-Ningirsu (Limet 1968: 485), Ur-Šara (Limet 1968: 560), etc. On the other hand, there is no exclusive context for the use of toponyms in anthroponyms.
5. Only one divinity (Ishtar) appears in the names studied here.
6. In general, there are no differences in name-giving practices between the Pre-Sargonic and the Sargonic periods, except the larger presence of Akkadian elements in the latter period. A Sargonic accent is also that the Sargonic names show little variation in predicative names, when compared to their Pre-Sargonic counterparts
7. According to Limet (1968: 173), some of these names refer to processions in which lugal refers to a king or a god (epithet). As is generally known, the king participated in such processions as representative of the city’s tutelary divinity (Falkenstein 1956: 329). Examples are the Pre-Sargonic names Lugal-Eridu<sup>ki</sup>-šè “The king (has come) to Eridu” and Lugal-GN-ta “The king (has departed) from GN” and its hypocoristic GN-ta (Kèš<sup>ki</sup>-ta).

15. Ancient name of Nuzi.



Table 1: Relation between origin of the texts and the toponymic anthroponyms (Pre-Sargonic period).

Origin	Toponym	Example(s)	
Adab	Adab	Adab-be	
	Giš-KÚŠUxKASKAL	Giš-KÚŠUxKASKAL-ki-du	
	Isin	Isin-ki-du	
	Kesh	Keš-a-nun, Ur-Keš, Ur-saĝ-Keš, Keš-pa-e	
	Kian	Kian-ki-du	
	Ku'ara	Amar-Ku'ara	
	Zabalam	Zabalam-ama, Zabalam-ki-du	
Girsu/Lagash	An'eden	Šeš-An'eden	
	Antasurra	Ur-Antasurra	
	Eridu	Lugal-Eridu-še	
	Girid	Amar-Girid, He-Girid	
	Girsu/Lagash	Girsu-ki-du, Lagaš-ĝiri-na, Lugal-Lagaš, Sipa-Lagaš-ki-aĝ, Sipa-Lagaš-e-ki-aĝ	
	Gišša	Gišša-ki-du	
	Gu'aba	Gu'aba-ki-du	
	Gu'eden	Ur-Gu'eden	
	Kesh	Keš-ta, Lugal-Keš	
	Kinunir	En-Kinunir-ki-du	
	Kisala	Ur-Kisala	
	Kish	Lugal-Kiš, Ur-Kiš	
	Kuara	Amar-Ku'ara, Ku'ara-ki-du	
	Kulaba	Me-Kulaba-ta	
	Kur-nigin-ru	Lugal-Kur-nigin-ru	
	Nina	Nina-ki-du	
	Nippur	Nippur	
	Pasirra	Ur-Pasirra	
	Saĝar	Saĝar-ki-du	
	Sirara	Me-Sirara-du, Me-Sirara-ta, Sirara-pa-e	
	Tirash	Ur-Tiraš, Tiraš, Tiraš-še	
	Urua	Nin-URUxA-i-du	
	Uruaz	Lu-Uruaz	
	Urub	Ur-saĝ-Urub, Urub-ki-du	
	Uruk	Nin-e-Uruk, Nin-e-Uruk-nirĝal	
		Zabalam	Zabalam-ki-du
	Luristan	Kinunir	Kinunir-ki-du



Origin	Toponym	Example(s)
Nippur	Abzanu	Lu-Abzanu
	Adab	Adab
	Akibnun	Ur-saġ-Akibnun
	Eresh	Lu-Ereš
	Isin	Amar-Isin, Ur-Isin
	Kesh	Ur-saġ-Keš
	Kish	Lu-Kiš
	Ku'ara	Lu-Ku'ara
	Larsa	Lu-Larsa
	Marad	Lu-Marad
	Nippur	Lugal-Nippur
	Shuruppak	Lu-Šuruppak
	Ur	Lugal-Ur
	Uruk	Lu-Uruk
	Urusagrig	Lu-Urusagrig
Shuruppak	Adab	Lu-Adab
	Isin	Isin-ki-du
	Kinunir	Lu-Kinunir, Ur-Kinunir
	Kish	Kiš-du-du
	Ku'ara	Amar-Ku'ara
	Umma	Lu-Umma
	Urua	Lu-Urua, Urua
	Urusagrig	Lu-Urusagrig
Umma	Gišša	Gišša-ki-du
	Kesh	Keš-ki-du, Me-Keš
	Urum	Amar-Urum
	Zabalam	Zabalam-ki-du
Unknown provenance	Adab	Adab-ke
	Isin	Lu-Isin
	Kesh	Ur-Keš
Ur	Adab	Lu-Adab
	Sirara	Amar-Sirara-si
	Shuruppak	Ur-Šuruppak
	Ur	Ur-ki-du, Ur-PA.A, Ur-zi-ġu



Table 2: Relation between origin of the texts and the toponymic anthroponyms (Sargonic period).

Origin	Toponym	Example(s)
Adab	Adab	Adab-be, Adab-ki-du, Adab-ki-gal-la, Lu-Adab
	Akkade	Lu-Akkade
	Kesh	Lugal-Keš, Ur-Keš, Ur-saĝ-Keš
	Marad	Marad
	Ur	Lugal-Ur-e
	Uruk	Me-Uruk-ge-si
Diyala River region	Kite	Me-Kite
Eshnunna	Kesh	Ur-Keš
Girsu/Lagash	Akkade	Ur-saĝ-Akkade
	E'igi-il	E'igi-il
	Eridu	Lu-Eridu
	Girsu/Lagash	Geme-Lagaš, Girsu-ta, Lagaš-e, Lagaš-ki-du, Lu-Lagaš
	Ĥuri	Lu-Ĥuri
	Kinunir	Kinunir
	Nina	Lu-Nina
	Nippur	Lu-Nippur, Lugal-Nippur
	Sagub	Ur-Saĝub
	Sumer	Lugal-Kiengi
	Tiraš	Lugal-Tiraš-e
	Umma	Lu-Umma, Umma-ki-du
	Ur	Munus-Ur
	Urub	Lu-Urub
Uruk	Ti-Uruk-e	
Mashkan-ili-Akkade	Adab	Lu-Adab
	Akkade	Ur-saĝ-Akkade
	Kesh	Lugal-Keš, Me-u-Keš, Nin-Keš, Nin-Keš-e
	Zabalam	Nin-Zabalam
Nippur	Adab	Adab-ki-du
	Akibnun	Ur-saĝ-Akibnun
	Akkade	Akkade-ki-du
	Isin	Isin-ki-du
	Nippur	Nippur-da-lu
	Tummal	Ur-Tummal
Tutub	Kesh	Puzur-Keš
Umma	Zabalam	Zabalam-ir-nun
Unknown provenance	Adab	Adab-be

Origin	Toponym	Example(s)
	Akkade	Ur-saġ-Akkade
	Karkar	Karkar-ki-du
	Kesh	Saġ-Keš, Ur-Keš
	Marad	Ur-Marad
	Nippur	Nippur
	Sippar	Ur-saġ-Sippar
	Ur	Lugal-Ur
	Uruk	Me-Uruk
	Zabalam	Zabalam

Table 3: Relation between origin of the texts and the toponymic anthroponyms (Akkadian names).

Origin	Toponym	Example(s)
Adab	Adab	Adab-bitum
Diyala River region	Elam	Elamitum
	Gasur	Ummī-Gasur
	Subaru	Šubari’um
Eshnunna	Kish	Iḫur-Kiš
	Subaru	Šubaritum
	Tibar	Šu-Tibar
Girsu/Lagash	Girsu/Lagash	Šu-Lagash
Kish	Subaru	Šubari’um
Mari	Mari	Išqi-Mari
Mashkan-ili-Akkade	Kesh	Uṭṭat-Keš
Nuzi	Akkade	Akkade’um
	Awal	Ištar-Awal, Šu-Awal
	Tibar	Dan-Tibar, Šu-Tibar
Unknown provenance	Amurru	Amurru

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