C. Prosopographical data concerning the authors.

Prefatory remarks

The purpose of this chapter is, on one hand, to synthesize the data available for writing a prosopography of the scholars from whom the letters under study originate; on the other hand, I want to elucidate the method that has been applied for identifying the writers of broken letters, and to present the relevant data. The way of presentation is intentionally succinct and schematic: in order to keep the study in reasonable limits, it was necessary to register only the essential facts here and leave the details and discussions to the commentary.

The authors are treated in alphabetic order. Under section A, I give a classified list of sources in which information pertaining to them can be found. As will be seen, these are generally restricted to three categories: 1. epistolary texts (letters and reports written by the persons concerned, or mentioning them); 2. official records (including legal and administrative documents or memoranda); and 3. colophons of literary texts. Though I cannot claim to have succeeded in registering all pertinent sources, the chances that the authors can be traced in text categories other than these are really minimal.

In order to establish the reading of the names of the authors, all different cuneiform spellings are listed under section B. Attention should be drawn to the fact that the name forms posited by me (e.g., 'Adad-Enlil-ra) represent a "hypercorrect" form which perhaps never existed in reality. The strong alien accent dominating the composite names, especially those consisting of three or more elements, certainly affected the vocalization of the unstressed syllables (cf. the renderings of Assyrian names in Greek, Aramaic and Hebrew texts, and such occasional spellings as 4, 7, 8, 9, 11), and even the phonetic changes of secondary nature, and some syllable spellings are only rarely available, have affected the grammatically correct forms.

Under section C a brief summary of the biographical data which can be squeezed out of the available sources is given. I have restricted myself to cleaning up the following items: 1. Profession and/or title (attested in colophons and records or, in some cases, inferred from the contents of the letters); 2. genealogy (found in the colophons); 3. special field (deduced from the topics of the letters); 4. domicile (which, of course, does not always coincide with the provenance of the letters) and a few facts of life.

For the sake of completeness all authors, even the poorly documented ones, have been treated, except Nabur-Adda-Adad whose identity could not be ascertained. To judge from the initial-entry formula and the contents of his letter (IA 3:17) he seems to have belonged to the clergy of the NABUR-ADDAD-ra in the reign of Sennacherib.

An exception is constituted by the authors Zagi-Sin-iqum and Ninkishama-du, as "masters" of Assyrian kings, were important enough to be mentioned in the king lists. For a characterization of the cuneiform source material and the kind of information to be extracted from it in different categories see A.I. Oppenheim, Ancient Near Eastern History, pp. 14-26.

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6. Ḫakkū

A. Sources. 1. Letters, written by Ḫakkū: LAS 258-262. 2. Other sources: none.

B. Writing written consistently Ḫakkū.

C. Biographical data. 1. Profession: physician (inferred from the contents of the letters and from the introductory formula). 2. Title and domicile unknown. 3. Career: served under Eashaddon (LAS 258 refers to the rheumatism of this ruler). The king's son Zanātilmu-umīnānīnī.

D. Characteristic features. Introductory formula: aana LUGAL be-liša(u) Šakkur, liša tišum a-dan-nil a-dan-nil aana LUGAL EN-pu ḫALU pu-ub ṭa-aḫḫa pu-ub LU₂ME₂ aana LUGAL be-liša liš-dinu(u) (LAS 258 and 259).

VARIANTS: (a) be-liša LAS 258. (b) ḫA 258. (c) caret 258. (d) ḫE₂ ḫA be-liš Larsa 258. (e) ḫE₂ be-liš Larsa 258. (f) be-liš Šakkur, liša tišum a-dan-nil a-dan-nil aana LUGAL EN-pu liš-dinu u gururru (LAS 260-262).
characteristics are also the full writings of presumptive forms such as a-tri-ba, b-li-bi-li-mu, e-me-ma. Aleph is left unspecified (as in the South). The double consonant in the present tense of verb pr. deph is usually written (e-xo-xa-bu, en-ki-bu, epp-pa-pol, epp-pa-pol, but once e-xo-xa-bu). No regularity in the writings of the pronouns-anna and mim can be observed: nom. = an-ni-ma, gen. = an-ni-mi-an or an-ni-ma, pl. fem. = an-ni-ma-an; mim is written me-za-an or (twice) mi-ma-an. Note also the spellings mugger (instead of mugger) and mida-bi (instead of mida-bi).


A. Sources: 1. Letters: written by Murdi-kān-sumi: LAS 171-202 and as co-author, LAS 28-29, 139, 163-166, 169 [= 22 + 8 letters]; b) addressed to Murdi-kān-sumi: LAS 162; c) mentioning Murdi-kān-sumi: LAS 125; ABL 1006 and LAS 224 refer to Vis as chief exorcist. 2. Reports: none. 3. Legal documents: ADD 444, 448, 4. Colophons: hunger, HOAT 2, No. 348 (which, however, refers to a different person: see below, under C2 and C6). B. Name: Written 1-1MAR-UD.GAR&MU and (twice) 1-1MAR-GAR (see LAS 178 and ADD 444).

B. Charac: The features: 1. Orthography: Dates are written with the sign kām (not kām or kām). The sign SM is used to express the syllable SA. Sign of the type VCA are used unusually frequently (e.g., kā-ma-MA-nu, e-ENa-TI-nu, b-ENa-bi, mut-ENa). 2. Writing conventions: “My lord” (in genitive) is normally written (eX-i) En-pa (eX-i) Ex-i) (u-ni) Mu-Ni-Li-Gal. Mām is expressed conversely (e.g., the first of these spellings occurs only in letters of Murdi-kān-sumi). The double consonant in the present tense of verb pr. deph is written fully (epp-pa-pol, epp-pa-pol, epp-pa-pol, epp-pa-pol). Nom. and gen. of anna are identical: both are written a-an-ni (ann-ina, ann-an-ma, ann-an-ma). The pronoun mi-nu is written mida-ma-an (5 times) instead of mida-ma-an (4 times). e-xo-xu is not e-xo-xu instead of e-xo-xu. 4. Special linguistic characteristics of the letters of Vis. The occurrence of the form a-al-ma (3 times) instead of a-al-ma (4 times) is one of the most noticeable examples. Note also the defective spelling e-xo-xu, characteristically of Murdi-kān-sumi, and the rare a-al-ma (normally a-al-ma). 5. Verbal: a) Special linguistic characteristics of the letters of Vis. The occurrence of the form a-al-ma (3 times) instead of a-al-ma (4 times) is one of the most noticeable examples. Note also the defective spelling e-xo-xu, characteristically of Murdi-kān-sumi, and the rare a-al-ma (normally a-al-ma). 5. Introductions: a) ann Li-Gal (eX-i) En-pa (eX-i) (u-ni) Mu-Ni-Li-Gal, En-pa (eX-i) (u-ni) Mu-Ni-Li-Gal, En-pa (eX-i) (u-ni) Mu-Ni-Li-Gal. Variants: a) 1. E-NGAR Li 25, A-MM Li-Gal 21. b) e-li-gi-a 1.7, e-li-gi-a 4.13, e-li-gi-a 29; c) b-ka-ma 5, 8.9.10.14.17, 19.24; d) En-pa 2.14.26, b-ka-ma 5.13, En-pa 29; e) En-pa 8.9.10.14.17, 21.3; f) see c above; g) En-pa 5.14.19, 26. En-pa 29; h) It 5 omits the blessing. 9. Murdi-kān-sumi

A. Sources: 1. Letters: written by Murdi-kān-sumi: LAS 171-202 and as co-author, LAS 28-29, 139, 163-166, 169 [= 22 + 8 letters]; b) addressed to Murdi-kān-sumi: LAS 162; c) mentioning Murdi-kān-sumi: LAS 125; ABL 1006 and LAS 224 refer to Vis as chief exorcist. 2. Reports: none. 3. Legal documents: ADD 444, 448. 4. Colophons: hunger, HOAT 2, No. 348 (which, however, refers to a different person: see below, under C2 and C6). B. Name: Written 1-1MAR-UD.GAR&MU and (twice) 1-1MAR-GAR (see LAS 178 and ADD 444).
of explicit syllabic spellings which would justify another construct state form, e.g., *mar-tu.GG4 64.ti.

C. Biographical data. 1) Office: In spite of the fact that several letters of Mér-Bábar deal with astrological and magical matters, this man certainly was no professional 'priest, exorcist, or any other type of scholar. In most of his letters he appears as the supervisor of the (reorganization of the Babylonian temples and their cults under Esarhaddon. No title is attached to Mér-Bábar's name in his letters, and we do not know therefore the exact Akkadian designation of his office. Landesberger, BBEA p. 38, has suggested a somewhat broad designation 'Esarhaddon's ambassador-at-large'. However, as far as I can see, there should be no doubt that we have here the Assyrian prototype of the officials called in the later Persian empire *kings' eunuchs* and *eunuchs* (to avoid misunderstandings, this term has been distinguished from incidental informants) acting in the hope of a reward or out of their loyalty to the ruler). The phrase seems to me "I have heard" and *šarru burri la-ša" the king, my lord, should know this", opening and closing nearly every section of Mér-Bábar's letters, makes it clear that informing the king was the primary duty of Mér-Bábar. Another part of his activity consisted of communicating the king's orders—certainly influenced by his letters—and of reorganizing the legal and administrative documents. Of course, any responsibility of the only Mér-Bábar is sometimes seen mixed into the legal affairs but generally he remained the attitude of an observer. 2) Place of office: Akkad (of Las 275-12-13) "ever since the king, my lord, introduced me into the city of Akkad"; Las 276, 281, 286, 293 and 297 deal with affairs of Babylon: 275, 278 and 283 with those of 'Akkad; 281, 286, 291, 292 with those of Basra: 277, 282 with those of Urk: 284 and 291 with those of Cutha: 292-293 with those of Nineveh, and 296 with Sippar). 3) Career: All letters of Mér-Bábar, with possibly one exception, are written in the years 616-669 B.C. (for details see the comments on individual letters). Outside of this span of time nothing is known about Mér-Bábar's life. It is only a faint possibility that a bodyguard bearing the same name, mentioned in ABL 206, a letter from Sargon's reign (about 710 B.C.), is identical with our Mér-Bábar.

D. Characteristic features. Preliminary remark: The letters of Mér-Bábar are characterized by an exceptional consistency in shape, physical appearance, script, orthography, and style. Each of these features is so conspicuous that identification of even tiny fragments is mostly possible without the elaborate combined evidence otherwise necessary. 1) Tablets and script: with two exceptions, all tablets are relatively large and thin (measuring 75x400mm on the average), and inscribed with small, neat, clear characters (for details see Pt. I, p. 339). 2) Orthography and writing conventions: The sign ša is used exclusively for

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5. This essential purpose of Mér-Bábar's mission was misunderstood by Landesberger who writes (loc. cit.): "Obgleich dies außerhalb seiner Kompetenz liegt, schätzte er die Staatlichkeit und Amnestie beim König an, in den goldenen Zukunft und Mütterzeit unter jemanden zu den negativen, echten Künsten schaffte es, Unabhängigkeit, tiefe Gläube und vielleicht auch Gerichtsfähigkeit, zu den positiven Seiten eines Charakters zu,"
6. L. L. VAS 276. 15-17, 237, 14 ff, 257, 14 ff, for Mér-Bábar's own suggestions introduced by the words "if it is not the king's will" see 277, 27 ff, 240, 13 ff, 291, 14, 293, 9 ff, 293, 10 ff.
7. See L. L. VAS 281.
8. On the possible identity of Akkad and Babylon first suggested by B. Landesberger, BBEA p. 38, note 501 see the comments on 275, 148.
9. Las 286, see the pertinent notes.
10. Las 277, 294.
writing the demonstrative pronoun ia. In all other cases, the sign ia is used. The word "king" is mostly written with the sign MAX. - bili is always written be-bili, bili always EX-bili (i.e., never EX-bili etc.). - The determinative preceding the name of professions is always IA, never UC. The latter is reserved for writing the root of the unrelated word "anoteh." - Dates are always written with the sign KAM (never KAM or KAM). The glide y in forms of verb ultimate inanimate and in the pronouns anima-ia, anima-ia and aner-ia is regularly represented by the sign i (e.g., xa-padhaia, xa-padhaia, xpa-padhaia, xa-padhaia). This feature is found only in the letters of Mar-Bar. - Fall longs of vowels are remarkably frequent: they occur regularly in plural forms ending -ia and -i (e.g., xpa-xoppaia, xpd-xoppaia, before pronominal suffixes (e.g., xpa-xoppaia, ea-bi-bili), is short words (e.g., ka, ma, na, u), denoting the main stress or contracted vowels (e.g., xa-ba-xa-ia, xa-ba-xa-ia, xa-ba-xa-ia, na-ka-ia). - "Temple" is usually enough, written EDIN-GRIDIA in the normal EDINGRIDIA form. - "The other one". 2. "Introductory formula: a-an ULGAL EX-bili bili-bili bili-ia, a-an MAX EX-bili bili-bili, bili-bili n-a MAX EX-bili bili-bili, n-a MAX EX-bili bili-bili.

VARIANTS: (a) 4ECUL, LAS 286; (b) ak-u-ak 276-282, ak-u-ak 287, d-n-ni 201; (c) 276-278, 283-284, 290. (d) BINGI-GRIDIA 206.

12. Nabula

A. Sources
1. Letters a) written by Nabula: LAS 87-92; b) mentioning Nabula: none. 2. Reports: ABL 819, 819-820. 3. Legal and administrative documents: see K. Tallquist. AFN. 17. However, none of the persons enumerated there need be identical with our Nabula. Finally, the name lived in Xarem whereas the names listed in letters found in Xarem; secondly, the name itself was common, and it is most cases possible to distinguish between different persons, since further specifications are lacking.

B. Names
1. Written either x-nabula or (twice, LAS 90 and ABL 817) x-nabula

C. Biographical data
1. Profession: see (letters). 2. Special field: astronomy (all texts written by Nabula are reports on the appearance of the moon in the beginning and the middle of the month). 3. Domicile: Awar x-nabula x-UC x-UC ABL 819, 819-820 etc.). 4. Career: to judge from ABL 817 which is addressed to a crown prince. Nabula served under Eshashoff (see Chapter IV, p. 52).

D. Characteristic features

VARIANTS: (a) EN-bili LAS 92; (b) 89-90, cart 92; (c) EN-bili LAS 91-92, EN-bili 87.


ULGAL EX-bili bili-bili bili-bili. LAS 88.

13. Nabula-bili

A. Sources
the condition of the scribes; since the letters addressed to the king were usually read to him by his well-trained private secretary, it is likely that the glasses were meant not for this secretary, but the king, who in this case would have read the letters himself. Hitherto it has been assumed that the king in question was Ashurbanipal; however, since glasses occur in letters addressed to both Esharaddon and Ashurbanipal, it has to be concluded that if the glasses are supposed to attest to the literacy of the rulers, also Esharaddon must have possessed some kind of it.1

14. Nabû-ahhipp-ilum

A. Sources. 1) Letters a) written by Nabû-ahhipp-ilum: LAS 207, ABL 695.
   b) mentioning N.: LAS 150, K. 5517.
   2) Legal documents: perhaps ABL 46, 922 and 990.

B. Name. Mostly written .mul ippal.ME.Z; once (K.5517.5) ippal.ME.Z-ilum.

C. Biographical data. 1) Profession: scribe (hypothesised, inferred from the contents of the fragmentary letter LAS 107).
   2) Domicile: unknown (Amar. 150, sent from Aṣur).
   3) Dating: Esharaddon's time (in ABL 695 §5 mention is made of a person named ippal.ME.Z-ilum who is otherwise known only from LAS 188, written in 670 B.C.).


15. Nabû-gāmil

A. Sources. 1) Letters a) written by Nabû-gāmil: LAS 227.
   b) mentioning N.: LAS 172, 174, 238.

B. Name. ippal.ME.Z-ilum LAS 212 §7, 227:11, lasagam-ilum LAS 238:11.

C. Biographical data. 1) Profession and title: exorcist (appears side by side with other exorcists in LAS 172 and 238); performs an exorcistic ritual in LAS 172; mentions the exorcistic ritual bit illa mē in LAS 227).
   2) Domicile: Nineveh (belonging to the palace personnel according to LAS 172 and 238).
   3) Contemporary of Ashurâšip-ilum (see LAS 172 and 174).


16. Nabû-nādin-šumi

   2) Reports, mentioning Nabû-nādin-šumi: K.10386.

B. Name. Usually written bd .SUM-MAL (attested 13 times); also bd .SUM-MAL (LAS 203), bd .SUM-šUM-MAL (LAS 205), and bd .SUM-MAL (LAS 213).

C. Biographical data. 1) Profession: exorcist (inferred from the contents of the letters; note also LAS 169 where N. appears as co-author with the prominent exorcists Alikfd-sum-ea and Mudâk-Sum-šum).
   2) Special field: astro-medic exorcism.
   3) Lineage: unknown. Brother of Nergal-farrum (cf. LAS 212 z4-6 in UG. 1.GUR-MADA-MU ippal.ME.Z-ilum LUGAL E.Sa-a-me-a-an-nē-me; a-dui cannot here mean 'colleague' since Nergal-farrum was priest by profession).
   4) Domicile: Nineveh (cf. LAS 209-10 ff.; from Nineveh I took the road to Zikkur). Note also LAS 125 §9 and 211-10 ff).
   5) Career: contemporary of Ashuradd-um-ea (cf. LAS 122 and 125), Mudâk-Sum-šum (cf. LAS 169), Balash (cf. LAS 285) and Urâdi-Nam (cf. LAS 212).
   Since the letters LAS 122 and 125 mentioning Nabû-nādin-šumi were written in Esharaddon's reign, it is certain that also the letters of Nabû-nādin-šumi himself belong to the group written between 675-655 B.C. (see p. 52). LAS 211 refers to the treaty of 675 B.C. and 206 mentions Esharaddon's mother, but otherwise the letters cannot be assigned with certainty either to Esharaddon's or Ashurbanipal's reign.

D. Characteristic features. 1) Orthography: bd appears often uncoupled; the sign š is used also in connection with other signs. Many signs are written with superfluous wedges (see LAS 293, 299, 295, etc.).
   2) Special conventions: note especially the spelling of the normal š sign which occurs only in Nabû-nādin-šumi's letters, and the odd spelling ili-šak-bi for ili-šak-bi, il-šak-dš-bi for ili-šak-dš-bi, and the full spellings ili-ša-pu-bi and ne-pa-e-nē.
   The present tense of erûma primary aleph is written definitively: e-pa-bi, ne-pa-bi.

   3) Vernacular: 5.
   4) Introductory formula: ena LUGAL EN Ju bd il-lī-ša (b)ù-da.lu-mu(a) ena LUGAL EN Ju il-lī-ša (a)ù-da.lu-mu(a) dAMAR-UD a LUGAL EN Ju il-lī-ša (b)ù-da.lu-mu(a) dAMAR-UD a LUGAL EN Ju il-lī-ša (a)ù-da.lu-mu(a) dAMAR-UD.
   VARIANTS: a) Ena LUGAL EN Ju bd il-lī-ša (b)ù-da.lu-mu(a) dAMAR-UD a LUGAL EN Ju bd il-lī-ša (a)ù-da.lu-mu(a) dAMAR-UD.
   b) Ena LUGAL EN Ju bd il-lī-ša (b)ù-da.lu-mu(a) dAMAR-UD a LUGAL EN Ju bd il-lī-ša (a)ù-da.lu-mu(a) dAMAR-UD.LAS.

17. Nabû-nâdûrê

A. Sources. 1) Letters a) written by Nabû-nâdûrê: LAS 215-221 and, as co-author, LAS 222.
   b) mentioning Nabû-nâdûrê: none.

B. Name. ippal.ME.Z-ilum LAS 215:2, 220:2, 221:2, lasagam-ilum LAS 217:2, lasagam-ilum LAS 222.

C. Biographical data. 1) Profession: exorcist (inferred from the contents of the letters; cf. LAS 222 where Nabû-nâdûrê cooperates with the physician Išar-is î and see the pertinent note).
   2) Special field: astro-medic exorcism (all letters of Nabû-nâdûrê deal with this subject).
   3) Domicile: Nineveh (belonging to the palace personnel according to LAS 218).
   4) Career: served under Esharaddon (children of Esharaddon appear as patients in every letter of Nabû-nâdûrê; LAS 222, written with Išar-is î, reports on the health of the queen mother Yayaq.1

1 The palace official Nabû-nādin-šumi (ippal.ME.Z-ilum) is frequently mentioned in Yayaq 145; it is probable that this person is the same as the writer Ningal 7.89.2, 209 and 514-5, 272, but not all sources concur.
D. Characteristic features. 1) Vernacular. 5. The language of Nabû-ah-hur is characterized above all by regressive assimilated words (see OrN 16.337) which occur extremely seldom in other letters of the present selection: cf. illum (for ilhâlu) passim, atâdînî (for adâdînî) 1a 211 r, mânâ-dânî (for dînî) 218 16, re-êdi (for rèdînî) 219 14'3, dâlîb (for dâlîb) 219 4, etc. Note, furthermore, the form la paâba-la 215-12, 219-3 instead of the more usual tilâ. 2) Orthography: the word nêpirît is consistently spelled nêpirît contrary to all other exorcists, who write nêpirîsî. The BN Šarrîn parûi is written syllabically (parûi) contrary to the convention of Adad-sumu-usur (CUBA). 3) Introductions formula: a-na LUGAL bedîna[ba] (IRaK) bâbû niqûšu-LUGAL be-lûdîna a-danâ-nî a-đanâ-nî likrû-la-ba. 4) Variants: (a) bedîna LUGAL 229; (b) a 218; (c) Ena 218, bedîna 220.

4) Other characteristics: Nabû-ah-hur with Adad-sumu-usur a characteristic which does not occur in letters of other writers: the formula šilâlu ana piqûšu la Šarrîn parûi tôdî lâ lâri toûlû bûdû (for orthographical and linguistic differences see above).

18. Nabû-sumu-iddina

A. Sources. 1) Letters written by Nabû-sumu-iddina: LUG 77-79 and, as co-author, LUG 31.

B. Name. Always written 4 bp ymu-na-as.

C. Biographical data. 1) Profession: scribe (cf C2 and the letters). 2) Title: foreman of the collegium of ten scribes of Nineveh (bp ymu-na-as LUG 16-10 & x NINAK, LUG 77-2 4). 3) Special field: astronomy. 4) Lineage: unknown. 5) Domain: Nineveh (see C2). 6) Career: served under Esharaddon (LUG 31 proves that Nabû-sumu-iddina was a contemporary of Nabû-ah-hur). Adad-sumu-usur, Urdâ-la and Bar-šarrû-fitu, LUG 77 probably refers to a lunar eclipse in 669 B.C.).


VARIANTS: (a) 4 bp ymu 27 (b) Ena 78; (c) . . . (2) 78.

b) a-na LUGAL 10 10 (cf. & x NINAK, LUG 77 2 4). 3) Special field: astronomy. 4) Lineage: unknown. 5) Domain: Nineveh (see C2). 6) Career: served under Esharaddon (LUG 31 proves that Nabû-sumu-iddina was a contemporary of Nabû-ah-hur). Adad-sumu-usur, Urdâ-la and Bar-šarrû-fitu, LUG 77 probably refers to a lunar eclipse in 669 B.C.).

19. Nabû-tabî-nû-usur

A. Sources. 1) Letters written by Nabû-tabî-nû-usur: LUG 264. 2) Other sources: none.

B. Name. Written 4 bp ymu-na-as-PAP.

C. Biographical data. 1) Profession: of uncertain (from the introductory formula where god of medicine, Ninurta and Gula, are invoked. 2) Dating: reign of Esharaddon (LUG 264 was written in 672-669 B.C.).

1 Our Nabû-sumu-iddina has to be differentiated from Nabû-sumu-iddina, overseer (ga‘azubû) of the Nabû temple in Gabû, who lived at the same time and from whom the most letters in LUG, signed with this name originate. The name itself was very popular (cf Tallqvist, APN), and it is not possible to make a distinction between these and possibly other mentioned in juridical documents.

2 Though the introductory formula of this letter is different from that of LUG 77-79, the author is most probably identical, if the introductory formula of Bar-šarrû-fitu (mo. 7), and note the invocation of Bar of Nineveh.

1 Here is a survey on the relevant letters:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Author</th>
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<tr>
<td>10</td>
<td>Bar-šarrû-fitu</td>
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<td>28</td>
<td>Bar-šarrû-fitu &amp; Ulad-la</td>
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<td>29</td>
<td>Bar-šarrû-fitu &amp; Adad-sumu-usur</td>
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<tr>
<td>170</td>
<td>Bar-šarrû-fitu</td>
</tr>
<tr>
<td>222</td>
<td>Bar-šarrû-fitu</td>
</tr>
<tr>
<td>294</td>
<td>Bar-šarrû-fitu</td>
</tr>
</tbody>
</table>

20. Nabû-ah-hur

A. Sources. 1) Letters a) written by Nabû-ah-hur: LUG 30.31, and, as co-author, LUG 31. 32. b) mentioning N.: LUG 174, 238; ABL 1285. 2) Memoranda: ABL 1285. 3) Colophons: Hunger, VAT 2. 4. 4) King lists: KAV 216.

B. Name. 4 bp ymu-na-as LUG 30.31; Hunger, Kolophonhe, Nr. 344; KAV 216, 4 bp ymu-na-as LUG 32.238; ABL 1285. 4 bp ymu-na-as LUG 33.

C. Biographical data. 1) Profession: scribe (or exorcist? See C2). 2) Title: chief...
Introduction

21. Vergil’s Samnida

A. Sources.
1. Letters written by Vergil’s Samnida: LAS 82-64.
2. Legal documents: ADD 640 and, perhaps, 642.

B. Names.
1. Normally written by Vergil’s Samnida: LAS 640-64.

C. Biographical data.
1. Profession: writer, as stated by his contemporaries in the legal documents. He is also sometimes described as a poet, but this cannot be confirmed.
2. Special field: astronomy.

D. Characteristic features.
1. Introductory formula: a LUGAL E. "... Vergil’s Samnida..."
2. Style: encomiastic, with a touch of irony.

The characteristic features of Vergil’s Samnida are:
- **introductory formula**: a LUGAL E.
- **epithet**: Vergil’s Samnida.
- **characteristic style**: encomiastic, with a touch of irony.

The introductory formula is a common feature of ancient writers, particularly those who were associated with the family of the Samnidae. The epithet "Vergil’s Samnida" suggests a connection to Vergil, but this is not directly stated in the text. The characteristic style is encomiastic, which is a type of poetry that praises someone or something. The inclusion of irony adds a layer of complexity to the style, making it more engaging and interesting for the reader.

22. Tabal

A. Sources.
1. Letters written by Tabal: LAS 118, 121, 122, and 131. (Suan, see above.)
2. Legal documents: ADD 660, 164, 234.

B. Names.
1. Usually written by Tabal, once by Tabal-ne-a: LAS 118, 121, 122, and 131. (San, see above.)

C. Biographical data.
1. Profession: haruspex.
2. Tabal is known from legal documents to have been a haruspex, which was a priest who interpreted the will of the gods through the examination of entrails.

D. Characteristic features.
1. Introductory formula: a LUGAL E. "... Tabal’s haruspex..."

The characteristic features of Tabal are:
- **introductory formula**: a LUGAL E.
- **epithet**: Tabal’s haruspex.

The introductory formula and epithet are common features of ancient writers and priests, respectively. These features help to identify the author and his profession, making it easier for the reader to understand the context of the text.

23. Unnamed

A. Sources.
1. Letters written by Unnamed: LAS 284, 287, and 288. (See above.)
2. Legal documents: ADD 537, 540, 542.

B. Names.

C. Biographical data.
1. Profession: haruspex.

The characteristic features of Unnamed are:
- **introductory formula**: a LUGAL E.
- **epithet**: Unnamed’s haruspex.

The introductory formula and epithet are common features of ancient writers and priests, respectively. These features help to identify the author and his profession, making it easier for the reader to understand the context of the text.
D. Characteristic features. 1) Orthography and writing conventions: bešiša is often written bešiša and E[N] in (but also bešiša or E[N] in): note the use of the alaph sign in kapča-aš LAK 210 12 and an-e-an-e (2) ibid. 8. 2) Introductory formula: a-na LAL. bešiša((a) [IR][4][SH] E[N] aš lu šala mu a-na LAL. bešiša(b) [IR][4][SH] a-na LAL. bešiša(c) [IR][4][SH] a-na LAL. bešiša(d) [IR][4][SH] a-na LAL. bešiša(e) [IR][4][SH] a-na LAL. bešiša(f) [IR][4][SH] likšu-ša. VARIANTS: (a) E[N] LAK 210 23. (b) E[N] 273 274. (c) E[N] 271 276. (d) E[N] 274 276. (e) 273 add: 1P A-KI omitting connectives: (c) E[N] 271 276. (d) E[N] 274 276. bešiša 269.

24. Urad-Gula

A. Sources. 1) Letters: a) written by Urad-Gula: LAS 223-225. b) addressed to Urad-Gula: LAS 226; c) mentioning Urad-Gula: LAS 120, 121, 151, 174; ABL 119 ( = RIM 190). 2) Legal documents: perhaps ADD 277 (see below). 3) Colophon (Hunger, VOAT 2, Nr. 498; perhaps also K. 2077) (see below). 7

B. Name. Always written Urad-Gula.

C. Biographical data. 1) Profession and title: exorcist [IR][4][SH] U/MAŠŠAN, Hunger, VOAT 2, Nr. 498). ADD 277 66 and K. 2077 mention a physician named Urad-Gula [IR][4][SH] LUL. (ZU, K. 2077; [IR][4][SH] U/MAŠŠAN, ADD 277 66); since the activities of exorcists and physicians partly overlap, there is a faint possibility that the same person is in question: cf section C3. 2) Special field: therapeutical exorcism. 3) Lineage: son of Adad-sumu-mar (see under Adad-sumu-mar, C4). 4) Domicile: Nineveh (see especially LAS 121 44). Stayed temporarily in Nippur (see LAS 226, found in that city). 5) Career: served under Ashshaddad and probably under Ashurubapal too (LAS 174 and 224, mentioning the crown prince Ashurubapal, were written between years 672 and 669 B.C.: LAS 120 is probably to be dated to 669 B.C. See also LAS 121 which, though seemingly addressed to Ashurubapal, probably also belongs to Ashshaddad's reign). The document ADD 277 is dated 681 B.C.: K. 2077 bears the date lumma Bel-faš'ī, i.e., probably 648 B.C.

D. Characteristic features. 1) Orthography and writing conventions: bešiša mostly written bešiša. - Verba primae alaph, present tense: a-nar (for ennar), ne-padiš (for nippaš). - The pronoun an-ni: nom. an-ni, gen. an-ni, dat. an-ni, acc. an-ni. - Note the indication of the glides y and n in ma-an-e 224 14 and pa-ne-a-li (cf) ibid. 31, and the full writings me-me-e, pa-ne-a-li and me-e-ne-e. The orthography of Urad-Gula is characteristically as unstable as that of his father Adad-sumu-mar: an-e-an-e (2) 224 9, a-ne-an-e (2) ibid. e9, a-nu-a-li, all for an-e-an, etc. 2) Vernacular. 1. 3) Introductory formula: a-na LUL. bešiša((a) [IR][4][SH] E[N] aš lu šala mu a-na LUL. bešiša((b) [IR][4][SH] a-na LAL. bešiša((c) [IR][4][SH] a-na LAL. bešiša((d) [IR][4][SH] a-na LAL. bešiša((e) [IR][4][SH] likšu-ša. LAS 223 and 224, VARIANTS: (a) 225 inserts DIR-GIR MEŠ GALMEŠ lu N[N]Š (1 KITIM)
(b) LAS 224 has an unusual formula which does not recur elsewhere: it is not reproduced here.

25. Urad-Nanš

A. Sources. 1) Letters a) written by Urad-Nanš: LAS 216-237 and, as co-author, LAS 222. b) mentioning Urad-Nanš: LAS 212. 2) Other sources: none (see section C1).

B. Name. Always written Urad-Nanš.

C. Biographical data. 1) Profession: physician (cf LAS 228 88 ff.: "The physician should come with me, I am afraid; without the king's will I will not go:" the contents of the letters and the introductory formula). The physician Urad-Nanš has to be differentiated from the bodyguard Urad-Nanš who appears on several historical documents from the same time: see ABL 166. Berozer, Ash Fr J: ADD 831, 857 and probably many more legal documents where the profession of Urad-Nanš has not been specified (cf AN 59, xiv). 2) Title: chief physician (hypothetical). The name of Esarhaddon's chief physician is not directly known, but the present mention makes it most probable that it was Urad-Nanš who held this position. 3) Lineage: unknown. 4) Domicile: Nineveh (inferred, cf C2 and C5). 5) Career: All datable letters of Urad-Nanš were addressed to Esarhaddon (LAS 259 was written in 671 B.C., 216 and 217 in 670 B.C., and 250, 254 mention the crown prince and other sons of Esarhaddon). For lack of evidence, the question whether his activity continued under Ašurbanipal must be left open.

D. Characteristic features. 1) Orthography and writing conventions: only the most typical examples are taken into consideration here: a) the use of the sign (a) a-na-an-e (seldom an-ni-a), an-ni-e: zī-a-arī, ši-a-arī, ši-a-arī, ša-a-arī, ak-ta-a-arī, etc. b) the spelling ad-dan-nil which occurs in Urad-Nanš's letters only (otherwise ad-dan-nil or, seldom, ad-dan-nil), c) avoidance of the sign (a) at the beginning of a word, except in writing the preposition (a) mu, sa-a-ri, sa-a-nil, sa-a-kätu, but in-ša-ri, in-sa-a-li, in-sa-a-nil: d) the use of the sign ša(a) for ša (lu-ša-bi-mu), the full writing ma-a-la, and the defective writing of verbs pr. alaph in present tense: ta-mar (for tammar), te-pa-a-li, e-pa-a-li. 2) Vernacular. 2. 3) Introductory formula: a-na LUL bešiša(a) [IR][4][SH] E[N] aš lu šala mu a-na LUL. bešiša(b) [IR][4][SH] a-na LUL. bešiša(c) [IR][4][SH] a-na LUL. bešiša(d) [IR][4][SH] likšu-ša. LAS 223 and 224, VARIANTS: (a) E[N] LAS 250,254,255; (b) lu šala mu 250,252,254,255; (c) tu-ab ša-bi pu-a-lu LAS 246,247,248 (šiška). 256.

4) Style: the word "my lord" is frequently omitted.

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