Book Reviews

Personal Names in the Aramaic Inscriptions of Hatra. By Enrico Marcato. Antichristica 17 Studi orientali 7. Venice: Edizioni Ca'Foscari. 2018. Pp. 206. Open access (eBook), ISBN 9788869692314, €35.00 (PB), ISBN 9788869692338.

The publication of onomastic resources for the study of West Semitic texts and inscriptions, particularly personal names related to Aramaic texts and their dialects, reached new heights in the 1970s and 1980s. This time frame saw the release of Jürgen Stark's *Personal Names in Palmyrene Inscriptions* (1971), Ran Zadok's *On West Semites in Babylonia during the Chaldean and Achaemenian Periods: An Onomastic Study* (1977), Sabri Abbadi's *Die Personennamen der Inschriften aus Hatra* (1983), and Mohammed Maraqten's *Die semitischen Personennamen in den alt- und reichsaramäischen Inschriften aus Vorderasien* (1988), all four of which are central to the study of personal names in the Levant during the first millennium BCE. In the decades since their publication, many more texts from this period have been uncovered and, consequently, many more personal names are now available for study.

Enrico Marcato's reference volume, *Personal Names in the Aramaic Inscriptions of Hatra*, contains a list of all personal names found in the Aramaic inscriptions from the ancient city of Hatra, located about 300 kilometers northwest of modern Baghdad. A brief introduction provides a concise description of the city, the Aramaic epigraphic corpus, and the aims and content of the onomastic resource. Hatra served as a crucial trading center between the Parthian empire in the east and Roman empire in the west, and, therefore, its onomasticon contains names and influences of ancient Near Eastern, Iranian, Greek, Aramaic, and other origins. Beyond its significance for the study of the Hatran material, this work offers a glance into the everyday lives of people living in a multi-cultural community at the dawn of the first millennium CE.

Marcato's volume, an updated and expanded version of his Ca'Foscari University of Venice thesis *L'onomastica di Hatra alla luce della società e della cultura mesopotamica*, primarily functions to update Abbadi's name book of the Hatran inscriptions with recently published material but also revises many of Abbadi's interpretations. The corpus of Hatran texts has nearly doubled since Abbadi's analysis was published in 1983, and our understanding of the Aramaic language has also improved in the intervening decades. Following the brief introduction and explanation of the numeration of Hatran inscriptions, Marcato presents three major sections: an onomastic catalogue, a linguistic analysis, and a concordance.

The onomastic catalogue contains all 376 personal names from the Aramaic inscriptions uncovered at Hatra, with references to the critical editions of the texts and *editiones principes*. Each entry in the catalogue includes the following details: a transliteration of the personal name from its Aramaic script, the meaning (or possible meanings) of the name, additional readings, an etymology, onomastic parallels, and all attestations of the name in the Hatran materials. Of particular note are Marcato's detailed interactions with other onomastic resources from cognate languages, including contemporaneous parallels and those of possible antecedents. These cognate examples both support the author's interpretations and provide valuable cultural context behind the meanings of these ancient personal names.

The linguistic analysis section contains a selection of charts summarizing linguistic origin and etymology, orthographic and phonological features, morphology, syntax, and a semantic taxonomy. Of the 376 personal names in the corpus, a majority are Aramaic (167 names, 44.4%), followed by Arabian (105 names, 27.9%), Iranian (29 names, 7.7%), Greek (8 names, 2.1%), Akkadian and Aramaic names of Akkadian origin (7 names, 1.9%), and unclassified names (60 names, 16%) (142–43). Marcato's semantic taxonomy follows along the lines of Martin Noth's *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (1928), as opposed to Rainer Albertz's more recent re-evaluation of this taxonomic system of organization. The semantic taxonomy itself is subdivided according to language of origin, though Marcato notes "the comparatively high presence of names that cannot receive a univocal interpretation makes it advisable not to outline an excessively detailed taxonomy. Further research and the publication of new texts will surely contribute to a better definition of these issues" (156).

A brief, yet substantive, chapter discussing the religious significance of the theophoric elements present in the Hatran names follows. Names of deities appear alongside their theophoric elements—in some cases, multiple spellings and vocalizations of the same theophoric elements represent multiple origins of that deity—followed by all attestations in the Hatran material. This list demonstrates the diversity that was endemic to Hatra's cultural milieu, especially as readers can quickly trace the language or culture of influence in some theophoric elements and theonyms. The head of the Aramean pantheon and Mesopotamian storm deity Hadad, for example, appears in the entries *ʾdʾ* ('Adda'), *ʾdwktb* ('Addu wrote'), *ʾdwnr* ('Addu is [my] light/fire'), *ʾdy* ('Adda'), *gbrhdd* ('Hadad is mighty'), and *lhdd* ('For/Belonging to Hadad'). These are grouped under three different theonyms (*Adda*, *Addu*, and *Hadad*) rather than one and thus accurately represent the possible cultural origins of the names. In an analysis following the list, Marcato demonstrates that there is a significant amount of interaction among a variety of theophoric elements and non-theophoric elements from different cultures and languages, which leads to an important conclusion about culture in Hatra: "Personal names show that the Arab presence at Hatra, due to a number of semi-nomadic groups gravitating around the city, was substantial and played a fundamental role in the shaping of Hatrene cultural physiognomy" (165).

The variant theophoric elements related to the theonym Šamš, the Mesopotamian solar deity, are perhaps too great in number. Following Abbadi, names related to Šamš are said to include the theophoric elements *šʾ*, *šw*, *šy*, *šw/y*, *šmʾ*, and *šmš*. Most of these theophoric elements are included as hypocoristic forms of the theonym Šamš. Absent, however, is reference to the Aramean deity Sēʾ or Mesopotamian deity Sin, typically rendered *šʾ* or *šy* in Aramaic. Though the prevalence of the deity Sin waned in the sixth century BCE, Sin names readily appear into the first few centuries of the common era. While the theophoric element *šmš* clearly refers to the theonym Šamš, I would suggest interpreting the theophoric elements *šʾ* and *šy* as possibly referring to the theonym Sēʾ/Sin. Impacted names (and their new meanings) include: *bršʾ* 'son of Sēʾ/Sin,' the meaning of which is still indicative of Šamš as the son of lunar deity (43); *ḥwyšʾ* 'Sēʾ/Sin showed' (62); *ḥywšʾ* 'Sēʾ/Sin is life' (62); *ḥyršʾ* 'Sēʾ/Sin is the good' (64); *ḥyšʾ* 'Sēʾ/Sin is life' (64); *ʿbdšʾ* 'servant of Sēʾ/Sin' (97); *ʿbšʾ* 'servant of Sēʾ/Sin,' though lacking the final -d in the first element from *ʿbd* might best be interpreted with some ambiguity like the Palmyrene witness (100); *rpšʾ* 'Sēʾ/Sin healed' (120); and *yhbšy* 'Sēʾ/Sin gave' (70).

The final section, a concordance of the entries in Marcato's text and Abbadi's original, serves as a quick reference to updates from the previous Hatran namebook. In this concordance, Marcato reveals new personal names that were added to Abbadi's corpus (136 times), indicates more cautious readings than Abbadi (11 times, often in places where two graphemes appear identical), and indicates more certain readings than Abbadi (39

times). At times, Abbadi's interpretation and Marcato's interpretation differ significantly: where Abbadi reads *qdmʾḥw*[*hy*] ('Er geht seinen Brüdern voran,' and two other close alternatives), Marcato reads *srʾn* ('flat-nosed,' from the plene spelling of the Syriac *srāmā* [91]); other times, the differences are minor yet impact the meaning of the name nevertheless. Five sections display data for easy reference, whether starting from Marcato's text or Abbadi's text.

Marcato should be commended for eloquently updating Abbadi's work, adding new names to the corpus, expanding on onomastic issues, referring to the latest West Semitic onomastic research, and publishing the results in an open access series. This volume concisely summarizes all attestations of Hatran personal names in terse entries that prove accessible to English readers who may not otherwise read the many languages necessary to explore the personal names from Hatra. Because the entries are presented in transliteration, only a knowledge of Aramaic alphabetic order is necessary to navigate the catalogue. Of course, the pronunciation of these ancient names is not typically indicated as their vocalization is not necessarily preserved in the otherwise consonantal texts. I would thoroughly recommend this volume to both onomasticians studying Semitic languages and those studying personal names that appear in the corpora of multi-cultural communities. In terms of its function as an onomastic reference volume, Marcato's work serves as an excellent example of a technical, yet accessible, onomastic resource of a well-defined corpus and people of a specific geographic locale.

Boston University   BRANDON SIMONSON

Changing Names: Tradition and Innovation in Ancient Greek Onomastics. Proceedings of the British Academy, 222. Edited by ROBERT PARKER. Oxford: Oxford University Press. 2019. Pp. 289. $105. ISBN 978-0-19-726654-0.

J. S. Mill was very helpful in noting that we use names to refer to individuals within a class of things, which is to say that names do not refer to the attributes that define a category. However, we need to recognize that the linguistic structures of names do have significance. A common linguistic structure of names is a combination of specific and generic elements, such as a given name and family name, or maybe a given name and a habitation, or maybe an occupation. The elements may also be varied in their order, as in place names we find *Hudson Bay* and *Lake Michigan*, and the elements are sometimes singular, as in *Denali* or the hypocorisms among personal names.

Our interests in personal names, scholarly as well as popular, often focus on the variable meanings and fashions of names, but the patterns of structure in large numbers of names, as this book demonstrates, can show in a tangible way the shifting values within cultures, the effects of inter-cultural contacts, and the chronology of cultural changes. These are important issues for historians, anthropologists, linguists, and many others, and this book makes a substantial contribution to onomastic studies and to our historical understanding of antiquity by tracing the structural as well as some semantic changes in Greek personal names from early Mycenaean times to the time of Justinian (527–565 CE).

This book has a very useful introduction by the esteemed editor, Robert Parker, followed by eleven essays by distinguished scholars that describe changes in different geographical areas and through overlapping historical periods. All of the essays rely heavily on the *Lexicon of Greek Personal Names*, which is a continuing compilation of ancient Greek personal names (including non-Greek names recorded in Greek, and Greek names in Latin), drawn from all available sources (literature, inscriptions, graffiti, papyri, coins,