

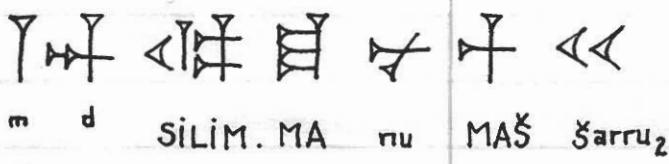
## Eponym of Šulmānu-ašarēd, King of Assyria

723 BCE

In the manuscripts of the Eponym List the name of the King Šulmānu-ašarēd V is completely missing or appears very broken. In the version A<sub>1</sub> only the top part of some cuneiform signs is visible.

However, we are able to compare this broken form with the cuneiform scripture of the name of one of his predecessors in the throne, who bears exactly the same name. Indeed, Šulmānu-ašarēd IV gave his name to the year 781 BCE.

Here is the actual form of Šulmānu-ašarēd IV's name, as it appears in the manuscript A<sub>3</sub>:



Taking into consideration these signs, we can reconstruct the form of Šulmānu-ašarēd V's name in manuscript A<sub>1</sub>.



The first two signs are determinatives for the royal name: the "m" is for proper names and the "d" is marking the divine character of the monarch. The compound SILIM. MA is the logogram used to refer to the Akkadian Term Šulmānu "greeting-gift". The sign nu

is here a phonetic complement for the logogram. What follows is another logogram MAŠ, which means ašarēdu "first and foremost". Finally, the sign šarru<sub>2</sub> is the title 'King'.

The same for this name appears in the Assyrian King List.

Then, the translation of this royal name is : "the divine first and foremost greeting-gift".

## Eponym of King Tukulti-apil-Ešarra

743 BC.

The name of the Assyrian King appears in the Eponym list exactly as follows :



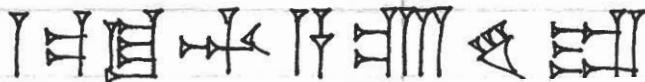
"Tukul ti A é šára

The sign A is a logogram used by the scribes to refer to the Akkadian word aplu "son, heir". The use of logograms in Akkadian cuneiform tablets was very common, specially in administrative texts.

Then, the transliteration of these cuneiform signs turns to be :

"Tukul-ti apil É-šár-ra

In the Assyrian King List, the scribe wrote the royal name in this way:



"giš Tukul ti A é šára

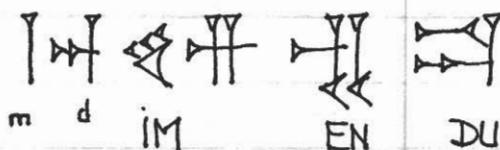
The only difference between the two versions of the same royal name is the sign giš put right before Tukul by the scribe who wrote the King List. This addition is a determinative that does not change the meaning of the word. giš as determinative used to indicate that the noun which follows it was made of wood ~~wood~~.

In both the Eponym list and the King list the scribes wrote down the name of one of their Kings in the same way.

## Eponym of Adad-bēlu-Ka" in

738 BC and  
748 BC

In the Eponym List the name of this Assyrian official appears as follows:



The scribe uses three logograms to refer to different words in Akkadian language. The first one is d IM, that is, the determinative for divine names plus the sign used to name the powerful Storm-God 'Adad'. The second one, EN, refers to the AKKadian word bēlu "lord", and the last is the logogram for the verb Kānu "to be permanent, firm".

Then, the transliteration of these signs is :

<sup>md</sup> Adad-bēlu-Ka" in

The same official was selected as Eponym for the year 748 BC. In the Eponym List we can see that his name was written exactly as was showed above. It is important to note that there is no way to know if he is the same official or one another with the same name.

The <sup>m</sup> sign placed in front of the name is a determinative indicating that the following word is a proper name.