

THE ANCIENT TELL OF ABU SALABIKH AND BOOK OF MORMON NAMES

Wednesday, 12 April 2006

TELL ABU SALABIKH

In 1965 Robert D. Biggs, then of the University of Chicago Oriental Institute, began to copy the texts of all the cuniform tablets excavated at Tell Abu Salabikh in Iraq in 1963 and 1965. "The tablets were found on the eastern mound... the highest part of the mound." (Biggs p. 5) He had been the eipigrapher during both excavations and thus was personally acquainted with the discoveries. Some tablets were dispersed early on, but "no groups of texts of this period [or place] of unknown provenience is in any museum collection." (Biggs p. 5) He had considerable help from many others in locating many of them. It was to take him seven years, and years more before the accumulated data could be published. Many of the tablets were in poor condition, often covered with salt crystals and mud, few had been fire hardened, and others were hardened in part by intentional destructive fires. He had to check photo copies of some tablets against originals held in the Iraq Museum in Baghdad, some had to be copied anew, some were only accessible by photos or copies because they had been dispersed into other museums. Some were in pieces and like a puzzle had to be reconstructed. The difficulty to collate all of the texts was extreme, but eventually a Catalogue of Published texts was prepared. Finally, his work was compiled into Volume XCIX of the University of Chicago Oriental Institute Publications as Inscriptions from Tell Abu Salabikh, which is the source of data for this study. (Biggs pp. 1-3) These tablets were the only significant group of cuniform texts of the mid-third millennium BC to be discovered in Mesopotamia since the finds of the German's at Fara. (Erickson 28 Jul 2005; Biggs p. 28) "The Fara and Abu Salabikh tablets seem to represent the first great flowering of Sumerian literature and the culmination of the archaic Sumerian tradition ...during a period of relative calm and prosperity." (Biggs pp. 28-29)

Different scribes were represented among the tablets, Biggs at firsts tired to sort the tablets based on these recognizable ancient inscribers. Numbering them in a consistent way, and relating the tablets to others found in nearby ancient cities, such as Fara (See Erickson 28 Jul 2005) but it was a difficult task. In his tablet studies he was helped by numerous parties. (Biggs p. 2) Many of the tablets came from a hoard found in room 31 and "dates the building to the time of the Fara tablets, (Erickson 28 July 2005) which have been traditionally assigned to Early Dynastic 111A [2600-2350]" (Biggs p. 17; Arnold p. 8) Most of the tablets are nearly square, about 21-23 centimeters. "Among the tablets...were a number of pupil's writing tablets...This indicates that there was a scribal school in the immediate vicinity as well as the scriptorium of the skilled scribes." (Biggs p. 22) "The script is earlier than any of the inscriptions on clay from Lagash." (Biggs p. 25) Lagash will be the subject of a future study.

LOCATION OF TELL ABU SALABIKH

The mounds lie approximately 12 miles northwest of the great and important ancient city of Nippur (Erickson 17 Aug 2005) as shown on several maps, which city yielded many parallels to Book of Mormon names. Undoubtedly the ancient city, whose name is still not known, was linked with Nippur by a major Euphrates canal. "The site of Tell Abu Salabikh has lain abandoned for approximately 4500 years, and the present surface of the mound has a heavy concentration of salt." (Biggs p. 19) Efforts to identify the site has not as yet resulted in unanimity, while the ancient city is not an exceptionally large site, it is composed of three mounds: A long one, on the east, and two smaller ones to the west. The east and west areas are separated by a depression where the canal once passed through the area. On the western side of the mound occupation began in the Uruk period 3200 BC, (See charts) and lasted into the Jamdet Nasr period 2900 BC, when the area was abandoned. Occupation began on the eastern mound during Early Dynastic I, 2900-2700 BC, though there are many clay cones predating this period found on the surface near the foot of the mound. The period of the most extensive occupation was the eastern side during the Early Dynastic period, this occupation ceased at the end of the Early Dynastic IIIA, 2350 BC, or shortly thereafter and the site was never reoccupied. By this time the Jaredites who may have lived nearby in this region had made their way to the Americas carrying with them language and name traditions from this region.

Our interest is drawn to this site because of its Third Millennium occupation, and possible names found there that may shed light on the Jaredite presence that was surely in the vicinity of this region. The Book of Ether in the Book of Moron is a most unique history, and it demands attention and study. It literately claims to be historically related to the civilizations and cities that were in the vicinity of ancient Babylon where the Tower of Babel was located, and the Jaredites were prompted by deity to leave the region because of moral decay and the predicted confusion of languages. (Genesis 11:1-9; Ether 1:33) Their language would have been at least a dialect of the Adamic, the names they would have carried away may have persisted somewhat in the region, and any connection to ancient names of this region now recovered from excavated tables, would most assuredly solidify the claims of the Book of Mormon and Joseph Smith.

TYPES OF TEXTS FOUND AT SALABIKH

The finds at Salabikh of many types of texts including major literary texts, is unique. Among the first to be identified was the Instructions of Shuruppak, (Biggs p. 28; Erickson 28 Jul 2005) the number of Sumerian literary texts before these discoveries, even at Fara, was small indeed. One text was from Uruk, the First great City, another from nearby Ur. "The literary texts, which make up the largest part of the entire tablet collection, fall rather easily into two distinct groups. One group, which includes the Kesh [Kish] Temple Hymn, the Instructions of Shuruppak, and the Proverb Collection...more or less ...used in the Old Babylonian Sumerian literary

texts. ...A major text in this group, the Zami Hymns collection, is published in this volume in a critical edition based on a number of Abu Salabikh manuscripts." (Biggs pp. 31-32) The second group is designated Ud.Gal.Nun, or 'unknown'. (Biggs p. 32) Then there are Lists of Professions, Lists of Occupations, Lists of Wooden Objects, Lists of Animals, Lists of Names and Occupations, with different names than those on the Lists of Professions, Lists of Gods, List of Geographical Names, not paralleled by contemporary texts found elsewhere. (Biggs 71) Also Lists of Colophons, Lists of Scribes, often identifying the cities the scribes were from, showing the scribes were mobile and their services were sought after, and other texts that are uncategorized, thus providing a rich source for finding prefixes, cores, and suffixes, and name parallels, to compare with the unique names in the Book of Mormon. There were also Wisdom Text. It was astonishing how many parallels to Book of Mormon names were found in the tablets from Salabikh. The results are summarized below, and far exceeded expectations when embarking on this study.

THE ABU SALABIKH NAMES

INTRODUCTION

As is the usual practice, one looks through the available name lists provided by

Archaeological sources describing the discoveries made in an ancient city, looking for names that are parallel to the name lists given for the Book of Mormon; most often times eliminating the Biblical names, essentially looking to find parallels to the 337 unique names found in the Book of Mormon. Most Semitic names are most often composed of a prefix, a core or root, and a suffix, but there can also just be a single simple name such as Gid, which is found at Salabikh and Gid as found in the list of the Book of Mormon names. So, we were off and running.

If the meanings of the name are available from some source, they are often provided. Anciently many names began with the name of a deity as a special honor. At Salabikh, most often used is the name Lugal, but Lak, Sahar, Ur, Nagar and other were used. These generally are not found in Book of Mormon names. One has to scan the name lists and skip the prefix deity names of these types to find the actual name of interest. Of particular importance are the cities that were alive and busy at about the time of the Jaredites. The Jaredites would have departed the region near where the Tower of Babel was constructed and carried with them a baggage of names that were current, certainly not too much older, than were in use at the time. Since the Jaredites never returned to the

region, the Jaredite names and ideas would not reflect what happened after they left. Certainly some ideas and names would have been transmitted down through time, perhaps into the Brass Plates, the Biblical texts and so forth, and became available to the Nephites. But variations and changes that did occur would help chronicle such transmissions. The main theme is to see if Joseph Smith obeyed the ancient Onomastic rules, and provided other internal evidences for authentic origins of the names in the Book of Mormon. If the Book of Mormon is fiction, no such parallels or evidences should be found. When we do find such evidences and names and the methods used to construct the names are valid in the Book of Mormon, then those who accuse the Prophet of fraud and the Book of Mormon to be fiction do so at their own intellectual peril and integrity.

Generally the prefix or suffix elements or letters, identified in Salabikh are given, then a list of names having or related to that prefix or suffix from the Book of Mormon follows.

THE ABU SALABIKH PARALLELS

THE PREFIX 'aa': AARON

While Aaron is a biblical name, the ancient documents should confirm the correct usages in Biblical names as well as in Book of Mormon names such as the double vowel prefix 'aa'. In this instance, the double vowel, required by special marks on the cuniform tablets is found in the Salabikh name of Aaumkuli. (Biggs p. 34)

PREFIX OR NAME 'Aha' : AHA, AHAH, AHAZ

The elements 'Aha' are found as a name in Alma 16:5, and as 'Ahah' in Ether 1:9; 1:10; 11:10; 11:11, and in Ahaz in 2 Ne. 17:3, the last is a biblical name mentioned in Isaiah. (2 Ne. 17:3) But of particular interest, justifying the study of Salabikh, is the Jaredite name, Ahah who was the 40th descendent of Jared. (Largey p. 431) The name is Akkadian and is found in ancient documents dating from the time of Salabikh and in other ancient cities (Erickson 22 Feb 2006; Erickson March 2006) and in many West Semitic names. Many individuals had the name of Aha, or Ahah, meaning 'brother'. There are more than 40 names listed by Radner (Radner pp. 56-60) with the prefix 'Aha', and some 32 pages of names with variations of the prefix Ah. (Radner pp. 56-88) At Salabikh it occurs in lexical and literary texts in the name Aha-ar. (Biggs p. 34) Another Jaredite name using the elements 'Ahah' is the third son of Jared, Mahah. (Ether 6:14) At Salabikh there are other names with Aha as a suffix, such as k-ku-aha. (Biggs p. 34) And in the Zami Hymns, line 55 is the name Aha ur ninda, with two Book of Mormon prefixes, Aha, and Ur. (Biggs p. 47)

THE PREFIX 'al' : ALMA AND ALPHA

The prefix and elements 'al' appear in Salabikh in the names alum-dur, and Alum-i-lum (Biggs p. 34) The Book of Mormon name Alma has been found in other sources and discussed elsewhere in this series. (Erickson 18 Feb 2005) Alma, both a name for Queens as well as for Kings, is found at Ebla. In the tablets from Ebla the names of Algul, aldamu, alla, alma, almalik, alminu, alradamu, alrakam, Irasu, alri, alsina, alsum, and alzaliim, are listed. In most of these names the prefix 'al' means 'mountain'. (Pagan p. 286)

THE PREFIXES 'Amal', 'Am', 'Ama' AND 'Amar': AMALEKI, AMALEKITE, AMALICKIAH, AMALICKIAHITE, AMARON, AMGID, AMINADAB, AMINADI, AMLICI, AMLICITE, AMNAH, AMNIHU, AMNOR, AMORON, AMOS, AMOZ, AMULEK, AMULON, AMULONITES.

These are some of the most used prefixes in the Book of Mormon. The name Amar-abzu is in the Salabikh lists for Colophons. (Biggs p. 34) In the Zami Hymns, Line 85 is the name 'amar'. (Biggs p. 48) In the list of Names and Professions, No. 46 also has 'amar' (Biggs p. 64) Line No. 156 has amar-an-si, line No. 173 has 'amar an ad-kid'. Kid is another hypocoristicon for a deity. (Biggs p. 67) Line No. 209 has the name Amar-sar. In the List of Geographical names, No 76 is the name 'ambar'. In the List

of Gods we get the name Amar-utu.
 Various other studies have treated these prefixes
 as well. (Erickson 17 Aug 2005)

THE PREFIX 'an': ANATHOTH, ANGOLA,
 ANI-ANTI, ANTI-NEPHITE-LEHI, ANTIMNO, ANTION, ANTIONAH, ANTIONUM, ANTIPARAH, ANTIPAS, ANTUM

In lines 25 and 26 of the Zami Hymns are the names an-kisal, and an-ki-kisal.
 (Biggs p. 47) Alone, but hyphenated together,
 an-ki refers to 'heaven and underworld'. (Biggs p. 46) This is a recurring theme in the Zami Hymns.
 In line 43, the reference is to an-zami.
 Where the 'an' probably is an
 abbreviation for one of the Gods. The prefix
 'an' is a frequently used and
 important prefix in the Book of
 Mormon.

THE MYSTERY:
 THE ABSENCE OF PREFIXES OR NAMES
 STARTING WITH 'b'.

As one studies the Akkadian and Sumerian at Salabikh, there
 is a strange absence of names or prefixes
 starting with a 'b'. Only one name or word is found in the records
 of Salabikh, 'ban-ku-la'. The prefix 'ban' means 'beautiful', sometimes 'blessed' (Pagan p. 291) Way to
 the northwest is the ancient city of Ebla, there
 were names starting with 'b', but
 not at Salabikh, and not in the Book
 of Mormon. Perhaps an explanation may be found during some future research of
 why this is. Most of the Book of Mormon names that start with a 'b' are Biblical Names. The name Bashan, occurs in a
 references in 2 Ne
 12:13, from Isaiah 2, and is a reference to a place in Lebanon in the
 Amorite regions. Bashan in that context seems
 to mean 'ashamed', (Pagan p. 290) but no Book of Mormon names begin with a 'b'. If there were, they were not included
 in any of the abridgement works by any of the compilers of the Book of
 Mormon. It is in such little details and
 consistency of an unexpected character that substantiate the authenticity of
 the Book of Mormon.

THE PREFIX 'gal': GALLIM, GILGAL

Note that Gallim and Gilgal are very short names, just six letters. We find in the records of Salabikh that most of the names are not much larger, a rather strange parallel, but a deliberate and important one. Given the nature of the subjective use of the vowels, the Book of Mormon name of Gallim, taken from Isaiah 10, (2 Ne. 20:30) and the Salabikh name of Galum, are the same. The names Gal-zu and Gal-ud, (Biggs p. 34) are modified by the nature of the suffix. 'Gal', means 'to be apparent, revealed, redeemed, boss or head, or close'. (Radner p. 419) At Salabikh tablets with the sign for 'Gal' have elongated signs; sometimes they have more horizontal wedges in such signs as 'Gal', than do the majority of texts. (Biggs p. 25) There is a verb 'su-gal, meaning 'remains on hand' [close by] at Salabikh. (Biggs p. 43) In the Zami Hymns line No. 41 has the name gal-gal, note how close this is to the Book of Mormon names of Gilgah, and Gilgal. (Biggs p. 47) In line No. 66 of the Zami Hymns, we have the name dag-gal (Biggs p. 48) and in line 123 the name ud-gal, where 'gal' is used as a suffix. (Biggs p. 49) In the Names and Professions list, No. 17 is Gal, (Biggs p. 63) No. 42 is kur-gal, No. 47 is gal-la, No. 55 is A-ul-gal, No. 69 is ki-gal, No. 71 is ni-gal, 104 is ku-gal, No. 137 is u-gal-gal (note this double use, like some features of gil, gid, and gal, in the Book of Mormon), No. 151 is nagar-gal, No. 153 is 'si-mug-gal', and Line No. 155 is 'as gab-gal', where the elements 'gal' are used as a suffix. The name 'u gal-gal', is also found as a geographic or place name, along with No. 96 zi-gal and No. 108 x-gal. (Biggs pp. 73-77) They don't know what the 'x' stands for yet. Line No. 96 in the names of Geographical Areas is the name zi-gal. (Biggs p. 70) Also Line No. 117 has 'hi-gal'. (Biggs p. 74) In most of these names, notice again, that they are essentially five or six letters long.

In the Names and Professions lists we also find that No. 71 is 'si-ri-ba-ni-gal-ni'. Name No. 104 is ku-gal, No. 199 is 'gal-balag', No. 226 is e-gal al, and No. 238 is e-nu-ma-gal. A doubling of gal element is found in name No. 242 'ganun gal-gal u'. (Biggs pp. 63-69) Names such as gir-gunu-gal are "fairly common elements in personal names of the Ur III period." (Biggs p. 70) "The interpretation of gir-gunu-gal in personal names, (always referring to a diety), is perhaps found in the equivalence of 'gir-gal = sar-hu'. Derivatives of 'sarhu' are common in personal names in Akkadian." (Biggs p. 70) The parallels to the Book of Mormon, however are in the Salabikh forms, and would not be noticed as easily in the Akkadian transliterated form. This is another reason for searching back into the transliterations of older names or more ancient forms. The sign gir-gunu is used in the sign sim-gir, meaning, 'myrtle'. (Biggs p. 70)

The frequency of the use of the prefix gal as a name and an element in a name is very high in the Salabikh records. It would have been unusual if one or more names in the Book of Mormon were not associated with this prefix.

The suffix 'lim' in the Book of Mormon name Gallim, (2 Ne. 20:30), from Isaiah 10, can mean 'wild bull, or love'. Seven names occur in the Ebla lists with 'lim' as a prefix. (Pagan p. 346) The Book of Mormon correctly reflects this suffix.

THE PREFIX AND NAME 'gid': GID, GIDDIANHI, GIDDONAH, GIDGIDONI, GIDGIDDONAH

Note the doubling of the prefix in the Book of Mormon names. In Alma 51:26 you have the name of a city called GID, later a military leader is called Gid (Alma 58:20), with other references to the city and the man in Alma. In line 92 of the Zami Hymns is the name Gid nun, by that name he is referred to again in line 122. In line 202, the reference there is just to Gid. A perfect match for a Book of Mormon name. In line 99 we have a rather unique parallel to Book of Mormon names using the double elements of gid-gid' found in three Book of Mormon names noted above and at Salabikh in the name 'Ab-gid-gid'. As a suffix the name 'gid' appears in line 209 as 'a-sa-gid'. As frequently as this name shows up at Salabikh, especially in repeated sacred hymns, the name no doubt was transmitted into the traditions of many kingdoms and peoples, including the Jaredite group who had lived nearby.

Giddianhi was the infamous chief of the large and powerful secret society of the Gadiantons, working to no good, (3 Ne. 3:4) and has been discussed by Nibley. (Nibley Vol. 8. pp 340, 490-491) Giddonah is the Egyptian and Phoenician name for the Harbor of Sidon, with which Lehi was so familiar. (Nibley Vol. 6 p. 89) Details of the name Gid have been discussed elsewhere. (Erickson 18 May 2005) These are rather unusual parallels and certainly important in establishing the authenticity of Book of Mormon names.

PREFIX ELEMENTS 'ku': KUMEN, KUMENONHI

There is the name Ku-li, where the prefix 'ku', which also appears as a suffix in the name Ur-engur-x-ku-li. (Biggs p. 35) Following a name there is often a hypocoristicon for a 'deity', in this name there is 'li', for 'el', the abbreviation for

Elohim. There are other deity abbreviations in names such as I-ku-aha, I-ku-gu-il, and k-ku-il. In the Zami Hymns line 13, there is the name Kul-aba. The suffix 'ab' or 'aba' means 'father' and is found in four Book of Mormon names, and two biblical names, Abel and Abraham, and has been discussed elsewhere. (Erickson 22 Feb 2006) In the Zami Hymns, in line 16 is the name Kul-aba and in line 30 in the name ab su-ki-kur-gal, with three elements that are also found: ab, Ku, and gal, in book of Mormon names as well. (Biggs p. 46-47) The name of a city not far from Eridu, south of Salabikh, is called Kuara. (Biggs p. 53) The elements 'Ku' were common in ancient times. The absence of any names in the Book of Mormon with the prefix 'ku' would have been a serious omission.

THE PREFIX AND NAME OF KISH

Lines No. 70-71 in the Zami Hymns refer to Zababa of Kish as the perfect ox. (Biggs p. 54) An abbreviated form of Kish occurs in line No. 70, in the phrase 'kis gud-du. (Biggs p. 48) Kish, the 30th descendant of Jared (Ether 1:18) has important implications because there was a House of Kish, a King of Kish, a Kingdom of Kish, a great city of Kish, (See maps) one of the oldest cities of that region. The city and family of Kish were located not too far from Babylon and the Tower of Babel; no doubt the Jaredites knew a great deal more about the name Kish and its origins than appears in the Book of Mormon. (Erickson 4 Aug 2005)

THE PREFIX ELEMENT 'lu': LURAM

One of the commanders who fell by the sword at the last great battle was Luram. (Moro. 9:2) In the names 'Lu' and 'Lu gal kisal-si', 'Lu' appears as an abbreviation for 'lugal' meaning a 'leader'. The name means 'the leader Kisal-si'. (Biggs p. 35) The prefix 'lu' generally means 'restrained' or 'splendor' and occurs in some 41 names in the Ebla Lists.

Used in the designator as a noble or leader by using Lugal as the prefix, most likely it means 'splendor', or 'great one' or 'king'.
(Pagan p. 346-347)

THE CORE OR ROOT

'men': MADMENA

In the Zami Hymns, line No. 31, is the name men-nun. (Biggs 47) In line No. 173 is the name Men. (Biggs p. 51), and in line No. 82 the use of the name in 'Men zami' 'meaning praise to men'. (Biggs p. 48) The name comes from Isaiah 10, in 2 Ne. 20:30-31.

PREFIX 'sid':

SIDOM, SIDON

At SALABIKH there is the name Sidu, the name differs only in that the prefix ends in a callus, a 'u', which is a hypocoristic for a deity. Sidon is a common name in the Book of Mormon and has implications for Lehi and his profession as a merchant and contacts with the Phoenicians. The suffix endings of 'om' and 'on' in the Book of Mormon names are also hypocoristics for deity. This has been discussed elsewhere. (Erickson 18 May 2005)

THE PREFIX 'sum' or 'SM':

SAM, SHEM, SHEUM, SHEMMNON, SHEMLON, SHEMNON

The ancient prefix, 'sum' having the Hebrew or Phoenician consonantal elements 'SM' mean 'a name'. In the Book of Mormon names as listed, the prefix always means 'a name', the suffix identifies an aspect of what is meant. In Salabikh, names include Suma-ba, and Su-ma-a-ha. However, there is a verb for 'gave out' in su-sum, su-ba-sum, and su-sum-ma. (Biggs p. 43) In the Zami Hymns line No. 95 is 'sum ku-babbar, using both of two elements, 'sum and 'ku' found in Book of Mormon names as noted. (Biggs p. 49) In a list of Geographical

Names, No. 228 is 'samu', which, without the abbreviated deity term 'u' would be 'sam'. (Biggs p. 75) No. 279 in the list is sa ma, and No. 287 is sa-ma-nu. It is a common name, and discussed in a number of other web site studies.

THE PREFIX 'ur':
URIAH, URIM.

The prefix 'ur' is an abbreviated name for a deity and well as the ancient city of Ur, the birth place of Abraham. The Book of Mormon names are Biblical in character, showing that the abbreviated prefix 'ur' was in use anciently, and probably transmitted down via the Brass Plates into the Nephite names. Names from Salabikh include: Ur-ab-ra, Ur-abzu, Ur-an-si, Ur-Dumuzi-da, Ur-En-lil, Ur-Dum-zi-da, Ur-Lamma, Ur sag, Ur-sag-har-ri, Ur-ur, Ur-sag-mi, Ur-Nisaba, Ur-sag-dun, (Biggs p. 35) In the List of Names and Professions, lines No. 245 and No. 267, there is the name Ur-hi-li, and in line 275, the name, Ur-sag-Kis, in this name there is another reference to Kish. (Biggs p. 69) The use of 'ur' as a prefix declined in use after the end of the third millennium, and seldom shows up except in ancient names, such as Urim and Thummim, or Uriah, in the Biblical records, or the Brass Plates. It did not become a preferred prefix during Nephite times. The ancient way of naming people by employing a prefix designating a god or special city, no longer persisted.

A king with the name of 'Ur-Nanse' dated to about 2550 BC gains prestige by the use of the prefix 'Ur', often referring to the regal titles associated with the Early Dynastic IIIA period, 2350 BC. (Biggs. 26) The use at Salabikh predates the Ur-Nanse use in the region by one or two generations or about 2600 BC. So the Ur-use is old, and Sumerian in origin. Recall that Abraham claims origins from Sumerian City of Ur. In some Akkadian texts, the 'u' is interpreted as 'and'. On one tablet there is cuniform on both sides, written right to left, which is Akkadian usage of cuniform, and refers to a place 'in the town of Ur'. (Biggs p. 44) Some of the meanings vary, depending on what language the cuniform is being used to write in. "Occurrences of an Akkadian preposition would suggest that these texts were written to be read as Akkadian, even though they have occasional Sumerian verbal forms." (Biggs p. 44)

A geographical name 'Ur ki', occurs in No. Line No. 508 of the Administrative documents, and line No. 48, has a reference to Kish, again, as well as Ur. (Biggs p. 77)

THE PREFIX 'ZARA': ZARAHEMLA

What Mormon has not heard of Zarahemla? Referred to in Omni

1:12, Zarahemla is a king, a city name, a land name and a name for a people.

(Omni 1:14) The people of

Zarahemla came out from Jerusalem.

(Omni 1:15) Zarahemla, as a leader of 'the people of Zarahemla' the descendants of Mulek, rejoiced when the Nephites,

the people of Mosiah, located his people and land. He recounted his genealogy which was recorded in the records, though not on the plates abridged for the Book of Mormon. ((Omni 1:13-14; 1:18) Names in his genealogy would have become available to the Nephites after his discovery and the recordation of his genealogy and histories. (Largey p. 798)

At Salabikh the prefix shows

up in the lists of Geographic Names in the name No. 303, 'Zara bad'. (Biggs p. 76)

In the Ebla name lists, there are such names as Zara an, and Zara-nu, both meaning 'liar'. (Pagan p. 384) The prefix, Zara, like all the others, is authentic and as noted is found in ancient tablets in the geographic regions where they could have become known to the peoples who could extract them for use in Nephite names.

Do you not agree that the excursion into the names of Salabikh was rewarding? That can only be because the Book of Mormon is not a book of fiction!

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