

# CHAGAR BAZAR AND THE BOOK OF MORMON NAMES PART 11

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## CHAGAR BAZAR HISTORY ARCHAEOLOGICAL SUMMARY

In PART I an extended archaeological summary of the ancient city of Chagar Bazar was provided. Archaeologists obtained the beginning of what they call the Epipalaeolithic from an 18,500 BC date of ashes taken from the Kebara site. (Moore, pp. 50-59; Mellaart p. 283) They determined the end of the Epipalaeolithic at 10,000 BC, which is considered to be the end of the Pleistocene and the beginning of the Holocene, two useful terms for historical purposes, (Weiss pp. 46-49) from dates obtained from the Franchthi caves of 9143 BC. The ancient villages of Jericho, which is a large mound just out of modern Jericho, and Mkureybit and Abu Hureyra (Mellaart p. 283) gave dates of 8,000 BC, considered to be the beginning of Neolithic agricultural activity. (Weiss p. 542) Chagar Bazar was established on the plains drained by the Kabur River which flows southward to join the Euphrates River. At the junction of the two Rivers, at about 7000 BC, the village of Bouqras was in place at a time called the Ramad Period. (Moore pp. 60-63) Chagar Bazar seems to have been occupied 2000 years later, after 5,000 BC, in what is called by archaeologists the Halaf Phenomenon. (Akkermans p. 115) The name comes from a site called Tell Halaf, a short distance west of Chagar Bazar. They identify a "New Eastern Classic cultural trio of Hassuna, Samarra and Halaf....regarded as a chronological sequence with some overlaps...found to cover most of northern Mesopotamia." (Mellaart p. 141) The last part of that cultural series, the Halaf, is found at Chagar Bazar. (Mellaart p. 141) Excavations throughout Mesopotamia provided a more detailed and exact chronological sequence thereafter. "Middle Halaf [pottery] occurs superimposed on grey and black burnished [diagnostic] ware [at such villages] as Yunus, Sakcagozu, and Chagar Bazar in the Khabur." (Mellaart p. 145) Changes occur at 4500 BC, which they call the Ubbayid Period (Weiss p. 542) and the cultural spread extended into southern Mesopotamia.

## THE PROFOUND TRANSFORMATION

Then, the archaeologists recognized a "profound transformation" at about 4,000 BC, which saw the emergence of large cities, royal dynasties, temples and palaces, bureaucrats and administrators, teams of laborers, and writing. (Weiss pp. 71, 542) Cities began to be, urban centers were established. (Chadwick p. 24, 27) "The appearance of this new form of society is considered by archaeologists to mark the dawn of civilization. That it took place first in southern Mesopotamia along the Euphrates, and (possibly contemporaneously) in lower Egypt along the Nile,

is beyond doubt. Why this transformation first occurred in these regions remains uncertain despite decades of archaeological research." (Weiss p. 77) This is where our interest begins, when cities began to keep a record of some sort. Counters, clay ball tokens and other mnemonic devices, and so forth, are recognized back before 6,000 BC., but writing came slowly into the picture after 4,000 BC. (Chadwick pp. 27-28). By 1750 BC. Our interest at Chagar Bazar, is the recovered tablets left behind by the last inhabitants of Chagar Bazar about 1800-1775 BC. The city had become an administrative center and one of seats of power of the ruling King. (Whitehouse p. 97) By then the Jaredites had been in America more than 500 years. The Pearl of Great Price indicates the original center of civilization was where Adam took up occupancy. Sooner or later, archaeologists will uncover the evidences of Adamic civilization in the center of America where Adam and his early families took up residence, and where He and Eve and their posterity wrote and spoke the pure Adamic language. (Moses 6:5-8) One of the great cities of that time, the City of Enoch, cannot contribute to historical understanding of that time because it was translated. (Moses 7:18-21; McConkie pp. 145, 804-805) Archaeological evidence of the presence of these families may yet be found.

By the time of Chagar Bazar, the Akkadian language was splitting into the Assyrian and Babylonian variations, and the original underlying Aramaic was undergoing changes, and other linguistic changes were in progress throughout the Near East. So when a comparison is made between the names found on the some of the last tablets preserved at Chagar Bazar, keep in mind the slight changes that might have occurred in the spelling and meaning of names, and the use of vowels, over a period of 500 to 700 years since the Jaredites might have moved through the greater Khabur area and acquired some linguistic baggage, including some names. If there were never any Jaredites, if the Book of Mormon is fiction, there should in no way be any parallels to names from these ancient areas found in the Book of Mormon. But, as will be shown, such parallels are found, in abundance, and some are quite extraordinary and extremely important by what they imply, because they certainly supports the claims of the Book of Mormon and the authenticity of the historical record therein in a most remarkable manner. And, indeed, be for profound attention.

## THE ANCIENT AKKADIAN LANGUAGE

"The first steps towards writing-[were] clay tablets impressed with seals and small numerical notations-[that] occur at a wide range of sites across the Near East... developed first at Susa and Warka at the beginning of the Late Uruk period (ca. 3500 BC) ...it is not possible to determine the language in which these numeral notations were read...then first ideograms appear alongside the notations, and these in turn soon appear with phonetic indicators which allow us to read the signs in particular languages. The earliest certain indicators tell us that

writing in southern Mesopotamian was expressing Sumerian...only a few hundred years later, by 2750 BC some of these cuniform signs suggest that they are to be read in the East Semitic language known as AKKADIAN ...some scribe's names appended to the bottom of tablets are also AKKADIAN...the appearance of ...early Akkadian in southern Mesopotamia has been traditional understood as ...'conquest 'of the Sumerian south by Akkadians. More likely AKKADIANS were present in southern Mesopotamia from the earliest historical moments." (Weiss p. 37) Since AKKADIAN KINGS were in possession of city States, territories and lands at about the time the Jaredites were lead northward we would expect, at the least, if there had been any contact at all, there would be some parallels in names!

## A RECENT NEW AKKADIAN DICTIONARY

The reason for the above summaries will become apparent as we discuss the names below because there will be frequent reference to AKKADIAN sources and dictionaries, (Black) and many names will be confirmed as authentic, often by an exact match, by their AKKADIAN parallels. From AKKADIAN sources we will find the meaning of many of the Chagar Bazar names, both prefixes and suffixes, and therefore, the meaning of many of the Book of Mormon names. For the period of time that the Jaredites may have moved across the landscape the most influential language other than the Adamic which they retained, would have been AKKADIAN. Over time, AKKADIAN split into Assyrian and Babylonian, and from resources of these languages we often obtain further elucidations and enlarged understanding of the names and their meanings. Expectations were high in finding parallels when this particular study was started, the results in the Three Parts that it has taken to present the data is quite overwhelming, totally eliminating the possibility of the false idea that the Book of Mormon is a work of fiction. NAME PARALLELS

As in previous studies, the BOOK OF MORMON names are given first, followed by the names from CHAGAR BAZAR. This study has roughly followed the alphabetic order of names found in the Book of Mormon list, pages 532-535.

### THE NAMES

AMALEKI (Omni 1:12), AMALEKITE (AI 21:5) , AMALICKIAH (AI 46:3) , AMALICKIAHITES (AI 46:28), AMMAH (AL 20:2), AMMARON (4 Ne 1:47) , AMMON (2 Ne 21:14) , AMMONITES (AI 56:57), AMMONIAH (AI 8:6) , AMMONIAHITES (AI 16:9) , AMMORON (AI 52:3), AMNAH (?), AMNIGADDAH (Ether 1:14), AMNIHU (AI 2:15), AMNOR (AI 2:22), AMORON (Mro 9:7), (AMGID (Ether 10:32), AMINADAB (He 5:39), AMINADI (AI 10:2), AMLICI (AI 21:1), AMLICITES (AI 2:11), AMULEK (AI 8:21), AMULON (Mos 23:31), and AMULONITES (AI 21:3): AMMAN-ESE

This is stunning!. Six different prefixes are used in the construction of these twenty-four Book of Mormon names. Four of them are used in the construction of the name AMMAN-ESE from Chagar Bazar! Look close at this compound name, composed of two names, from Chagar Bazar: AMMAN-ESE. A full name, AMMAN, is also used as a prefix which means the same as the Book of Mormon name AMMON, which ends using an 'o' instead of an 'a' [Ammon or Amman] in the ending. The name is essentially the same. The vowels do not change the meaning. In the Near East, in later years, the endings of '-on' became more prevalent. The meanings of the prefixes do not vary by very much. The prefixes sometimes have a different meaning in some instances, dictated by the meaning of the core or suffix elements added in the names, or the Language in which it is used. . Most of the time, vowels are interchangeable in most Semitic names without changing the meaning. The name means: 'Look!', 'Lo!' and is Old Akkadian. By adding a 'k', (ammak), or ka(m), to get 'ammaka(m)'; the meaning is 'there!'. (Black p. 15)

THE PREFIXES, 'AM-', AMM-, and AMMA-, AMMO-, AMMI-:

In the Book of Mormon, there are twenty-four names listed with the prefix AM-, meaning in ancient Akkadian 'to me', (Black p. 13); five with the prefix AMA-, meaning in Akkadian, 'mourner' (Black p. 13); two with the prefix AMI-, which may mean 'trustworthy' in ancient West Semitic, (Radner p. 101); but in Akkadian may in some way suggest a 'tree or forest' such as in the Book of Mormon name AMGID. (Black p. 14) Note that the suffix GID is found in a number of ancient Babylonian, Akkadian, and Aramaic names, as well as in many Book of Mormon names. (Black p. 92) Two of the names have the prefix AMMA-, meaning 'look or lo', with emphasis, (Black p. 15); or in Assyrian 'the paternal uncle' (Radner p. 103). There are five names with the prefix AMMO-, the equivalent of AMMA in the Akkadian names. There are seven names with the prefix AMM-, (hypocoristicon for 'paternal uncle'), and as noted, five with the prefix AMMO-, (AMMI-) which can also means 'paternal uncle' (Radner p. 103) The 'A' ending in the prefix AMMA-, puts the emphasis on 'the paternal uncle'. In the Assyrian records, the form most often used is AMMI-. (Radner pp. 105-106) As in the Book of Mormon, there are many names in the ancient lists that have these prefixes. (Radner pp. 97-109) But also notice how many names in the Book of Mormon have as a prefix, the element GID, and in the Book of Mormon, there is an actual name of GID. (Al 51:26; Largey pp. 292-293) The absence of these six prefixes, or names without them, in the Book of Mormon would have been a serious omission. How would Joseph Smith have known, if he was writing a book of fiction that he must include in his use of names, this inordinate amount of names with these six prefixes? Sometimes, as here seen, it is not just apparent parallels in names that is of interest, but their construction and consistence in the development of names the way they were constructed anciently. Joseph had to be historically and linguistically correct!

As mentioned before, the many name lists now being studied and compared are not complete; they only represent what is now available from the translation of only a small portion of all the tablets so far found. Specialists, which there are very few, in the Akkadian language might contribute more to the meanings of the names and the significant modifications made by the suffixes. Until 2000 AD there was very little in the way of compiled dictionaries on ancient Akkadian, Black's work was in part built on the incomplete Akkadisches Handwörterbuch by W. von Soden. (Black Preface) So, it is fortunate that we even have that much to work with, yet with such limitations, there is so much that confirms the Book of Mormon. What will the future of name studies be like when all of the translation work has been done, and dictionaries compiled for all of the Near Eastern and related languages? But it is not premature to get that effort underway now.

For a moment we must look at the name AMMAH. It is unusual. Aaron, the brother of AMMON, was in prison along with two zealous missionaries, Muloki and AMMAH. (Alma 20:2; 21:11) AMMAH labored among the Lamanites (ca 90-77 BC), a member of the original group that left Zarahemla with the sons of Mosiah. (Alma 17:8: Largey p. 47) No more is known of AMMAH after his release from prison. AMMAH is structured with three of the six prefixes, AM-, AMM-, AMMA-. Because the ending, -AH, is actually a name in Akkadian meaning 'brother' (Radner p. 68) the name probably means 'uncles brother'. However, if you look over the list of the Book of Mormon names you will not find AMMAH listed. In all of the editions of the Book of Mormon that have been checked, especially the one now used the most, the 1982 Edition, the name is missing from the list. Yet it appears in the Book of Mormon in Alma 20:2. and 21:11. The name can be found in most of the Concordances. Another name is AMNAH, found in the Book of Mormon list on page 532, but it is not found in any of the Concordances, nor can one find out where the name occurs in the Book of Mormon! These items would seem to indicate that no one else is working on the Book of Mormon names or these errors would have been noticed and corrected. Or perhaps they have not been published as yet. Also the current editions of the Book of Mormon lists Mahonri as a Book of Mormon name, but nowhere is it in the Book of Mormon, even Shapiro does not list it. We discuss this name more below because of its importance as part of the name for the brother of Jared.

Among the names listed is AMULEK, a very important figure in the Book of Mormon, (Alma 8:21) this is a Phoenician name and is discussed elsewhere; it is associated with the Mulek Colony. (Erickson 16 Aug 2006) The 24 names listed above will not be treated in detail at this time, many have been discussed in earlier additions to the WEB SITE, and all of them will be discussed in the research and study in progress that will treat all of the Book of Mormon names alphabetically. But it was necessary to draw attention to the various prefixes and their occurrence in Book of Mormon names because of the unique names found in Chagar Bazar.

Now a brief look at the name AMMAN-ESE from Chagar Bazar. (Talon p. 123) The prefix name, AMMAN, is nearly an exact match to the name AMMON, in the Book of Mormon, (2 Ne 21:14) only with a different vowel; an 'a' in the suffix, instead of an 'o', but with no change in meaning as noted above. The suffix, 'ese' in the name suggests it is a name found in tablets from the City State of MARI linked with events at Chagar Bazar. (See Erickson 29 Jun. 2005) The ruler of MARI was SHAMASHI-ADAD I, who also ruled Chagar Bazar, so it would not be unusual to find MARI influence in some of the names and tablets found there. (See Part I of this series) The name with the suffix ending of 'ese' may mean 'look to the paternal uncle', or 'take heed of the paternal uncle'. Not all names make sense when each element is identified, but for the most part, when the elements are identified their meaning sometimes does makes sense, however, like today, people may be merely looking for a nice sounding name. In Old Assyrian the Chagar Bazar elements are also contained in the name Amman-um (Black p. 15) with the mimation ending of -um, the name meaning 'from there'. (Black p. 15)

ANGOLA (Mrm 2:4),  
 ANI-ANTI (AI 21:11), ANTI-NEPHI-LEHIES (AI 23:17), ANTIOMNO  
 (AI 20:4), ANTION (AI 11:19), ANTIONAH (AI 12:20), ANTIONUM (AI 31:3), ANTIPARAH (AI 56:14), ANTUM ((Mrm 1:3):  
 ANA-DAGON-TAKIAKU, ANA-EA-TAKLAKU,  
 ANAKU-ILUIMMA , ANDAR-ESE, ANA-ILUM

There are ten names that are not biblical or not found in the Tanakh, but are in the Book of Mormon that have the prefix 'AN-'. Seven of these have the prefix 'ANTI-' three have the prefix 'ANTION', some are variations of the name 'ANTION' which include ANTIONAH, which has the hypocoristicon or abbreviation for Jehovah as the ending: '-AH'. ANTIONUM, has the mimation ending of -um, common to Jaredite times. One of the Chagar Bazar names, ANA-ILUM, has the ancient mimation ending of '-UM' in keeping with parallels previously noted. Another Book of Mormon name, ANTUM, (land of ANTUM, Mrm 1:3) has the mimated '-UM' ending, probably because it is near the city of Jashon where the Jaredite HILL SHIM was located and therefore in a geographically important Jaredite environment. (Ether 9:3; Largey p. 722) Thus, with the mimation ending it would be expected to be related to early Jaredite times.

While the essentially prefixes under examination is AN-, or ANA, only the AN- elements are found in Book of Mormon names. The prefix ANA-, a frequent prefix in Akkadian and at Chagar Bazar, (Talon p. 123) is not found in the Book of Mormon names available. However, the prefix in either form, AN- or ANA, means the same: 'to, for', and has many variations as outlined by Black. (Black p. 16) The prefix

ANAKU, in the Chagar Bazar name ANAKU-ILUIMMA, (Talon p. 123) means 'as for me'. (Black p. 17) The extended prefix ANT- found in eight of the Book of Mormon names seems to mean 'eclipse' or 'blot out'. It does not take too much of a stretch to see the significance of this meaning in the suggested meaning of ANTI-, in Book of Mormon names.

In the Book of Mormon name of a land and a hill, ANTUM (Mrm 1:3) , there is an exact match in the Old Babylonian name of ANTUM, (Black p. 19) without a meaning being given, though in Neo-Assyrian, the prefix AN- and ANA- is often used with the meaning of 'in'. (Radner p. 109) Mimaton is present in both names. The hill of that name may have an important relationship with the Jaredites. (Mrm 1:3) This brief discussion does not exhaust the various aspects of prefixes and parallels. All of the foregoing merely indicates the depth that is available in the study of Book of Mormon names and those found at Chagar Bazar, and the prevailing consistency in Book of Mormon names.

GAZELEM, (GAZELAM): GUZALUM

Because of the interchangeable usages of vowels, the two names, from the Book of Mormon and from Chagar Bazar, are a match! The name GAZELEM comes from a passage in Alma which must be examined in some detail: "And the Lord said: I will prepare unto my servant GAZELEM, [Note here GAZELEM is a SERVANT], a stone, [Urim?] which shall shine forth in darkness unto light, that I may discover [reveal] unto my people who serve me, that I may discover [reveal] unto them the works of their brethren, yea, their secret works, there works of darkness, and their wickedness and abominations." (Alma 37:23) The passage indicates some things were to be held back! "There were certain things Alma wanted exposed and taught and certain things he did not want made known." (McConkie, J.F. p. 277) Most of what is intended or mentioned is reviewed in verses 24 and 25, including mention of the interpreters [Urim and Thummim that had been provided for Joseph Smith] with Alma quoting here: "from scriptural sources unknown and unavailable to us." (McConkie, J.F., p. 278) In verse 23, there may well be a play on words. "Is Gazelem the seer stone or the servant? It is difficult to tell from the passage and depends very much on the placement of a comma in the sentence. Perhaps it could refer to both. It is interesting to note that when Jesus called Simon Peter to the ministry he said 'Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a seer, or a stone'." [Note, both SEER, and STONE, is mentioned here] (JST, John 1:42) Certainly as the Chief Apostle in the Meridian of Time, Peter was the SEER! The rock, or stone, was revelation!

"Though this name or

title of Gazelem may be used in regard to any seer who utilizes seer stones, it seems in this instance to be a direct reference to JOSEPH SMITH THE PROPHET." (McConkie J.F., p. 278) We are informed that anyone who possesses the 'interpreters,' is a seer: "and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in the same is called SEER." (Mosiah 8:13)

Because the 24 golden plates of Ether are mentioned in Verse 21, and the clear reference to GAZELEM as a servant in Alma 37:23, there seems to be a direct linkage with the Jaredite record of this servant who will be identified by revelation as JOSEPH SMITH. "The name-title likely refers to Joseph Smith, since he used the Urim and Thummim to translate the Book of Mormon, including the book of Ether. Moreover, in revelations recorded in the Doctrine and Covenants, Joseph Smith is called 'GAZELAM,' which is a variant of GAZELEM [in] (pre-1981 editions only—D&C 78:9; 82:11; 104:26, 43, 45, 46; McConkie 307-8 [Mormon Doctrine]; Smith [HC] 2:56-57)." (Largey p. 284)

The first reference to GAZELEM outside of the Book of Mormon was in 1832 in the D&C: "Or, in other words, let my servant Ahashdah [Newel K. Whitney] and my servant GAZELAM, or Enoch, [Joseph Smith] ...sit in council with the saints which are in Zion;" (D&C 78:9) After 1981 there was a change in the spelling of GAZELEM, to correspond to the spelling in the Book of Mormon. The name appears to have its root in GAZ-, a stone, and ALEIM, a name of God as a revelator, or the interposer in the affairs of men. This suggests its meaning as a SEER. (Ludlow p. 218)

From the tablets of Chagar Bazar, the name GUZALUM is an "Administrative title" found in a number of the tablets. (Talon p. 141) The consonantal elements of GAZELEM in the Book of Mormon are GZLM. The consonantal elements of the name GUZALUM from Chagar Bazar, GZLM, are exactly the same. Onomastically, the names are a match. The vowels are interchangeable in such names. The early use of a variant, in the pre-1981 D&C, where they used an 'a' in the position of the last vowel instead of an 'e' shows this interchangeable aspect. The ancient name from Chagar Bazar however, is also in conformity in the use of mimation in that ancient time period, and so uses the '-um' ending. The name GUZALUM from Chagar Bazar is an authentic Old Babylonian name, (Black p. 97) coming from the region near Babylon where the Jaredites were probably first located before being led away. The meaning of the name is 'throne-bearer', (Black p. 97) and as noted, is used in the sense of an 'administrative title', therefore not much of a stretch, perhaps, as an apt name for Joseph Smith, the Servant of God, bearer of the Kingdom of God, builder of the temples, houses and thrones of God on earth. How utterly amazing that in the Pre-existence a name was set apart for the Great Joseph to be called by, and that name was uttered into Scripture by the Lord himself; in the Book of Mormon and in the

'Doctrine and Covenants, and that name with the intended meaning shows up on a tablet from the ancient city of Chagar Bazar. Bazaar indeed!

KIM, KIMNOR:  
KIMKIMMA, KIMMAN

KIM is an ancient Jaredite name. KIM was the 27th in line from Jared, and the son of Morianton, his brother is unnamed. (Ether 1:22:10:13; Largey p. 431) As identified in the study of Phoenician and Punic names (Erickson Parts I-4, 16 Aug 2006) Kim is also a Phoenician name, but it has an older history as it appears in Ancient Akkadian (Black pp. 157-158) as a name itself and in the prefix of more than thirty names. Thus supporting the antiquity suggested by its inclusion in the Book of Mormon in the Jaredite History. Years later it still shows up, but in less frequency, in Babylonian names during the days of ancient Assur, [Assyrian Empire]. (Baker p. 616) Three names with this prefix are listed in the Amorite name lists by Gelb. (Gelb p. 614). But in later times it does not seem to have been much used. It does not appear in the Tanakh of the Jews. Because of the antiquity of the Brass Plates it may occur in that text. It is essentially a name common during the times of the Akkadians, Assyrians, the Jaredites, the Phoenicians and the Babylonians. Its inclusion in the Book of Mormon is a rare testimony to the veracity of that Book.

As an abbreviation, Ki- in ancient Akkadian means 'like', especially when used as a prefix in names involving a god, Ki-Mama, and KIMA (Black p. 157), 'like Mama', or 'equal to', thus incorporating the name of a deity in early Akkadian names. (Baker p. 616) As an adverb, Kima may be used to mean 'outside'. (Black p. 157) In Old Babylonian KIM (A) means 'right now'. (Black 157)

KIMNOR was the father of AKISH, (Ether 8:10) who married the daughter of Jared, a descendant and twelfth in line from Jared, and having Jared's name. Akish was not of the lineage of Jared. Probably a member of one of the other families of the Jaredites, and not likely that of the Brother of Jared, because Akish initiated the secret combinations to assassinate king Omer in exchange for permission to marry the daughter of Jared. (Ether 8:10) The girl, not mentioned by name, had a rascal as a father, and worse for a husband. (Largey p. 482) Akish seems at that early date to have been a confidant of Lucifer who was working among the Jaredites as much as he was with the early family of Adam. Lucifer had an effective foothold in the Americas among the Jaredites and then among the Nephites.

The name from Chagar

Bazar, KIMKIMMA, (Talon p. 130) has a doubling of the prefix: (KIM-KIM), a common practice in early Aramaic from which most of the Mesopotamian languages were derived, and quite noticeable in Book of Mormon names; (Gidgiddonah, Gidgiddoni, Gimgimno), and the suffix, -ma, is common in Akkadian, most often meaning 'this means,' stressing the meaning of the double use of the prefix KIMKIM, or any other prefix for that matter. (Black p. 187) The ending, or suffix, -ma, has a variety of meanings, sometimes used as an 'and' or depending on the prefix, it means 'what' or 'indeed' or 'this means', and has a variety, at least eight, of interrogatory forms, all in Akkadian. ((Black p. 187) As a prefix it has many meanings depending on its context, it is very common in Akkadian and found in many names and ancient Akkadian words. (Black pp. 187-206)

The Chagar Bazar name KIMMAN, (Talon p. 130) has the Akkadian suffix -man, "indicating unreality [why] after stressed word", (Black p. 195) such as is found in the Book of Mormon name of Laman which means 'why God'; aptly describing the wayward sons of Lehi. Laman and Lemuel, both have the same meaning: 'why God? They have been treated elsewhere in this web site and as noted below. The Book of Mormon attests that the requirements of Onomastic science are met in the various names; they are not snatched out of thin air, but have historical reality and deliberate construction. See the discussion below on Laman.

KUMEN, KUMENONHI, KISHKUMEN: KUMBAZADAL, MILKUMA-ILUM .

Among the twelve disciples of Jesus Christ on the American Continent identified by name in 3 Nephi 19:4, are KUMEN and KUMENONHI; they were apostles in every sense and function (Moro. 2:1-2; Smith 4:538), though they were called disciples to distinguish them from the New Testament twelve. (Largey p. 234) The ancient Akkadian prefix KUM-, meaning 'instead of', 'in place of', 'in exchange for,' (Black p. 166) is in these two names. -KUKMEN in the suffix in the third name, KISHKUMEN, a compound name of the ancient Babylonian city of KISH, used as a prefix, with KUMEN as a suffix. "There was an assembly of the city of KISH, choosing a king as late as 2300 BC." (Saggs p. 132) This recorded episode places KISH

in the contemporary historical setting of the Jaredites. But now look closer. KUMEN, has the suffix ending of '-en'. At that time in KISH there were complicated selections of participants in the Sacred Marriage ceremonies, conducted in temples only, these were called 'en', and ancient epics recorded cases where the same person designated as an 'en' is also a city ruler or a high leader of some sort. (Saggs pp. 132-133) The suffix or ending in KUMEN-ONHI, is an abbreviation or hypocoristicon for Jehovah, so the name could mean 'leader in place

of, or instead of Jehovah', which would certainly define both of these disciples in their capacity as Apostles. The way the Book of Mormon names reflect ancient practices of compounding the names and utilizing special suffixes to define the character of the names anticipating the character of the person is a study no one has really attempted as yet. It is apparent that such a study would be rewarding. These names are also found in the Phoenician name lists. (Erickson, 5 May 2005) where there are additional discussions of the names, as prefixes and suffixes.

KISHKUMEN, the city, was one of the sixteen cities destroyed at the crucifixion of Jesus Christ. The inhabitants had cast out and stoned the prophets and Saints and so were destroyed. (3 Nephi 9:10-11)

KISHKUMEN, the man, was the founder of secret combinations among the Nephites like Akish mentioned above. KISHKUMEN murdered the chief judge Pahoran. (Hel 1:8-12) When KISHKUMEN plotted to kill Helaman he was discovered and killed in the attempt. (Hel 2:3-9) The robber Gadianton assumed leadership of KISHKUMEN'S secret band. (Largey p. 483) The band was later called Gadianton's. (Hel 6:18) The city of KISH, the ancient Kingdom of KISH, the King of KISH, etc., are discussed elsewhere, (Erickson, 4 Aug 2005), along with the suffix KUMEN. It seems that the Jaredites originated near Babylon and the City of KISH, and brought with them names from that region. The name KISH is found in the Jewish Tanakh where it means 'bow'. (Mandel p. 321) No doubt the name is also found in the Brass Plates. We are very much interested in the prefix portion of the name, KUM-EN, because it is found in the prefix of a name from Chagar Bazar, KUM-BAZADAL. (Talon p. 130)

As a prefix, KUM, is found in four Amorite names that came from the area that borders on the south of the Kabur Plains where Chagar Bazar is located, (Gelb p. 615) including the name KUMAN.

Essentially, this is the same as KUMEN because the vowels are interchangeable. Nibley would have considered this a match. (Nibley Vol. 5, 242-246) Name No. 4115 in Gelb's name list is KUMAN-UM, which name includes the mimation, -um, noted in PART I of this study, for Jaredite names as well. (Gelb p. 615) This is another confirming name from the Amorite name lists. The Jaredite names did not appear in the Nephite record until after the Jaredite records were found, around 180 BC. However, some of the northern Ten Tribes were in contact with the Amorites, so it is possible some of these names were in the Brass Plates and not used by the Nephites until about 180 BC. A coincidence? Or is it because we simply do not have all of the Nephite records, and therefore all of their names?

The prefix

parallel found in the Book of Moron names in the Chagar Bazar name of KUMBAZADAL; (Talon p. 130) is evident. This ancient unique name is a compound of three names, KUM -BAZA -DAL. KUM, the prefix has been discussed above, the core name is BAZA. In Ancient Akkadian it means 'to make [unreasonable] demands' or 'treat harshly'. (Black p. 42), and as a prefix, it is found in five names in the Akkadian lists. (Black p. 42) The final suffix, -DAL added to the long name means to 'disturb, trouble, worry, etc.'),

re-enforcing the meaning of BAZA. We know nothing, at this time, about this individual in the Chagar Bazar list, or what his character was, or how close this unusual severe name might have fit the man. Sometimes in Akkadian the names ends with an -um, in keeping with the prevalence of mimation often found at this time and in the Jaredite names.

How could Joseph Smith incorporate all of these details that historically were unknown until recently in a work of Fiction? The meaning of KISHKUMEN, and KUM-BAZA-DAL, certainly fits the character of Kishkumen with his evil band.

In his early studies, Nibley recognized the parallels in Book of Mormon names found in the vast varieties of Aramaic and Semitic languages, including Hittite. "So likewise, Cumeni, Kumen-onh, Kish-kumen (Eg.-Hitt. Kumani, an important city)...some of Lehi's important contemporaries were Hittites, and that Hittite settlements and names still survived in the hill country of Judah in his time." (Nibley Vol. 5, p. 32) Most of the literature on names was not published until nearly twenty years after this preliminary work by Nibley. He did not return to do detailed studies on names. At some future date we will treat the Hittite name parallels and return to Nibley for direction. Such names could also have been retained in the Brass Plates. Now, nearly sixty years later, so much more is presently available confirming the thinking of Nibley and the direction he had taken.

LAMAN: LAMASSATUM

LAMAN was the eldest son of Lehi, (1 Ne. 5:6) he and his brother Lemuel, were progenitors of the Lamanite people and traditions. By right he should have held the birthright privilege and leadership associated with being the firstborn son, but he disqualified himself because of unrighteousness. (1 Ne. 2:21-22) His stiff-necked attitude and continual murmuring caused much anger and distress. (1 Ne. 16:38: 2:11; Largey p. 492) Laman was also the name of a Lamanite King, and the name of his son. (Mosiah 7:21:9:6 200 BC. (Mosiah 10:6) A warrior called LAMAN was a captain of Moroni's men. (Alma 55:16-17; Alma 55:4:24) There was also a wicked city called LAMAN which was destroyed at Christ's appearance, (3 Nep. 9:10-11) and a River emptying into the Red Sea, was named by Lehi after this Son during their journey in the wilderness. (1 Ne. 2:5-9; see also Book of Mormon Studies, Vo. 15, No. 2, 2006 FARMS, BYU). This name has been discussed elsewhere, essentially meaning 'Why God?' The prefix form of the name, LAMA without the abbreviated hypocoristic of '-n', for God, is found in the name LAMASSATUM in the list from Chagar Bazar. (Talon p. 129) In Old Akkadian, the name LAMA as a name and as a prefix, seems to have the meaning 'before' or 'in front of', leading to the meaning of the name of Laman in the Book of Mormon of 'why God', defining an attitude characteristic of Laman. (Black p. 176) In the Ebla name list the name LAMA appears

separately meaning 'the lofty [haughty] one.' (Pagan p. 345) Laman was certainly that!

The Chagar Bazar name of LAMASSATUM, (Talon p. 131) with the mimation ending of '-um' found in Jaredite names so often, is the name of a tutelary goddess, the 'TUM' ending indicates gender, which is often the case in Old Akkadian and Old Semitic languages, also discussed elsewhere in this series. The prefix also occurs in Old Assyrian names such as LAMARIANU, meaning 'for the Lord.' (Baker p. 651)

LIB: LIBUR-AHI,  
LIBKUR-BELI, LIBHR-NADIN, LIBUR-SILLI, LIBHUR-TUKULTI, LIBUR-ZANINE,

LIB, another distinctive Jaredite name was a late Jaredite King who engaged Coriantumr in the final conflicts. Coriantumr defeated LIB, and then killed his brother Shiz who had continued the conflict. (Ether 14:10-17) The name is not found in the Jewish Tanakh, but the prefix LIB in the name LIBNI is found in Exodus 6:17 where LIBNI is a descendant of Levi about 1600 BC. (Mendel p. 330) Also it is mentioned in I Chronicles 6:14, where the name means, to some degree, 'whiteness'. (Mendel p. 330) From Chagar Bazar there are six names with the prefix LIB, as noted above. (Talon p. 131) Talon, however, does not provide any suggestion as to the meaning of the names. The Akkadian lists have ten names with this prefix. (Black pp. 180-181) In the Ebla lists the names with this prefix are connected with the meaning of 'compensation'. (Pagan p. 345) In the name lists from Assyrian Empire there are many names with the prefix LIB, often meaning 'inner' or 'may'. (Baker pp. 660-662) This is another simple name that shows up in the Jaredite record of great antiquity in the Book of Mormon, and authenticated by many sources from the Ancient world of Mesopotamia. See below for a brief discussion of the suffix -BELI in the name LIBKUR-BELI

LURAM: LUSALLIM, LUSALLIM-BELLI, LUSTAMAR

The above names from Chagar Bazar all contain the prefix LU-, with various suffixes modifying the meaning. (Talon p. 131) In Akkadian, Assyrian and Chagar Bazar, the names are prefixed by LU-, so the name LU-RAM in the Book of Mormon (Mro 9:2) fits in with the ancient usages and forms. It is a unique name; the prefix LU- in Akkadian means 'let it be', 'either...or' and was so common in usage that there are three pages of names with that prefix. (Black pp. 184-186) The suffix 'RAM' often means '(be) loved'. LURAM could therefore mean 'let it (he or she) be loved'. (Black p. 297) In the Assyrian

names of which there are eight pages with the LU-prefix, the most often meaning is 'may, or let it be'. (Baker pp. 666-673) In the list of names from Ebla there are more than 35 names with the prefix LU, but unique to Ebla, where the God Lugal is recognized, many names are prefixed with the name Lugal, which also means 'king'. (Pagan pp. 344-345) In the names from Chagar Bazar, the suffixes are most often related to 'being healthy', so LUSALLIM could mean 'may he be healthy.' (Baker 672) The Chagar Bazar name of LUSALLIM-BELLI, in latter Neo-Assyrian times having adopted the name of 'Bel-' for 'Lord' or 'God', would mean, 'May my Lord be healthy or have health.' From Neo-Assyrian times, pages of names that begin with Bel- have been recovered. (Radner B-G, p.179-341) The names Salim, Sallim, and Salli used in Chagar Bazar as suffixes, (Talon p. 134; Black 351) seem to be related to the meaning of 'well being' and all have the same meaning; they are just slightly different forms of the same name. (Black 351) In the name LUSTAMAR, with the suffix, -AMAR, which means 'chosen', (Radner p. 98) the name would probably mean, 'let he or she or it, be chosen'.

MAHAH, MAHONRI: MAHARUM

MAHAH is the fourth child of Jared. (Largey p. 431; Ether 6:14) So it is a Jaredite name, a pre-Tower of Babel name, thus it has great antiquity, and it would be expected to be found in ancient Akkadian, Assyrian, and Babylonian lists. The prefix MAHA in various names has variable meaning, depending on the modification made by the suffix. It is OLD BABYLONIAN, (Black p. 189) the major city from near the vicinity where the Jaredites originated from, and often has the meanings 'by', 'tomorrow', or 'to beat'. In the short prefix MAH, there is the '-Ah' element which means 'uncle'. (See Erickson Part I of this series, 13 June 2007) When given a feminine ending, '-tum,' in the Old Akkadian name MAHATUM it means 'Aunt', and when given the masculine ending of '-um' in the Old Akkadian name MAHAUM, it means 'uncle'. (Black p. 190) There are many names with this prefix in Old Akkadian. (Black pp. 189-191) Many of the names exhibit mimation or 'm' endings as would be expected, knowing the proclivity for such usage during Jaredite times and shortly thereafter. This expectation and realization is only authentic if the Book of Mormon is an actual ancient record. All of these details of Onomastic Science must be accounted for in order to explain the Book of Mormon, they cannot be merely shrugged off nor can they be intelligently ignored.

Because Lehi had links with Egypt, we can look at the elements AHA, as used in Egyptian we find: "Thus the name AHA, which a Nephite General bestowed on his son, means 'warrior', and was borne by the legendary first hero king of Egypt." (Nibley p. 286) Egyptian and Akkadian are linked by common Aramaic roots. Because the Jaredites did not have any contact with the linguistic developments after their departure, we look for the meaning of names closer to their time and original geography, and that takes us back to the ancient Akkadian name lists, and such old sites as Chagar Bazar. The names contained in the Brass Plates may be the historical link that needs more study to comprehend.

The name MAHONRI does occur in the Book of Mormon name list. However, it is NOT found in the Book of Mormon, or in the Shapiro concordance. In Kirtland, George Reynolds Cahoon had a son born to him, when the Prophet Joseph Smith passed his door, "he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of MAHONRI MORIANCUMER," (Largey p. 546) Joseph said, moments later: "Elder Cahoon, he said, the name I have given your son is the name of the brother of Jared: the Lord has just shown [or revealed] it to me." However, the name MORIANCUMER does occur as a place name (Ether 2:13) where the Jaredites pitched their tents. (Largey p. 346) But the name MAHONRI does not occur in the Book of Mormon, why someone included it in the list of names is not known. But now that we have the records from Chagar Bazar, the name is of authentic ancient Akkadian usage, as seen in the prefix name MAHA-HUM. The MAHONRI, with only a vowel difference, but the meaning remains the same. The consonantal elements MH-, MHR. MHNR, mean, 'to face, run, extend toward (a boundary)', in Neo-Assyrian. (Baker p. 674)

From Chagar Bazar the parallel name is MAHARUM, (Talon p. 142) meaning 'to receive'. (Talon p. 142) With the mimation ending of '-UM' attached to the name MAHAR, mostly likely has the meaning of, 'the man'. In Old Akkadian, MAHARUM means, 'to face', to 'oppose', to 'confront', to 'receive', (Black p. 189) essentially the meaning preserved in Assyrian. Knowing the brother of Jared for what he was, a singular Prophet of God, who did have one-on-one, or 'face to face' experiences and did 'receive' from God direct revelation and personal contacts, the name seems well suited to such an elect character. He was 'the Man' who 'saw God face to face' and received revelations so exalted as to require that they continue to be withheld from modern man. But, it is expected in the last days this information will become available. The time will come when nothing will be withheld. (D&C 121: 28-31) We will have it all.

How absolutely marvelous that Joseph Smith should give a newly born baby boy a name that would be confirmed on tablets found in a distant ruin called Chagar Bazar more than 136 years later. Isn't this name-blessing a confirmation among many, that Joseph Smith is a true Prophet?

MANTI: MANATUM,  
MANZI

The name MANTI is used once for one of the four spies sent by Alma to watch the Amlicites, (Price p. 79) referred to in Alma 2. At times it refers to a hill, (Alma 1:15) where the apostate Nehor was taken and suffered an ignominious death, (Alma 1:2-15) but most of the time the name refers to a place or land and is mentioned only in Alma, after 90 BC. Because of the linkages found of the name MANTI to ancient Assyrian and Akkadian names, it could be that the name, appearing in the record when it does, may have been derived from the Jaredite records. Had it come from the Brass Plates, it seems it would have showed up sooner among the Nephite names.

MANTI is an Egyptian hero's name. (Nibley p. 186) The great MANTI-ME-HE was an Assyrian [the language is related to Akkadian] vassal appointed by Esarhaddon, appointed to reorganize the administration of Egypt after a revolt (Taharqa's) in 667 BC, and of famous lineage, holding the office of Mayor of Thebes and Governor of Upper Egypt. He was considered the 'fourth prophet of Amun.' He died in 648 BC and was buried in a lavish tomb at Thebes, leaving a famous family tree. (Baker p. 701) His name meant: 'The God month is in the lead.' (Baker p. 701) The prefix MAN in MANTI is from the elements 'mny', meaning 'to count' or 'who is', a common prefix in many, many names. (Baker pp. 671-702) The ending of '-i' is an abbreviation of theophoric elements invoking a deity's identification in the name. The Chagar Bazar name, MANATUM (Talon 131) is Old Babylonian for 'accounting'. (Black p. 195) And the name MANZI is Akkadian. (Black p. 196) Because of the theophoric use of MAN, designating a deity as a prefix rather than an ending, it may mean 'rainbow' or with the deity reference may mean 'a stellar nebula'. (Black p. 196) The meaning may suggest 'height', such as a reference to a 'hill', or 'hilly country' which may describe the extensive use in Alma as a hill and for wilderness. How far does one have to stretch to see an affinity in this ancient name for THE SON OF MAN, and MAN OF HOLINESS? (Moses 6:57; 7:24; 7:35)

MATHONI, MATHONIAH, MAMMON: MA-..., MAHIRANUM, MAKEN, MAKUNATUM, MAMMAN

The emphasis in these names is on the prefix MA-. Nibley in his earlier writings pointed out parallel elements that were appearing in Book of Mormon names and old name lists, such as the "Tell Tannek List, the elements bin, zik, ra, and -andi are prominent, as in the Book of Mormon." (Nibley p. 286) The various elements used as prefixes are only significant if the elements are singled out in a particular manner and have specific usages. This is the case for the element 'MA-'. (Baker p. 187) MA- is a prefix for an extensive list of names. (Baker pp. 187-206) It means 'and', 'what!', 'indeed', and 'this means' and all of its myriad forms are provided. (Baker p. 187) But in addition to the prefix MA, there are additional prefixes: MAT, MAH, MAK, and MAM. The prefix MAT used in two of the Book of Mormon names, seems to have the meaning 'the saved one', (Baker p. 745), but with the name MATHONIAH, having as its final suffix, the hypocoristic abbreviation ending for Jehovah, the name could mean 'MAHON is saved

by JEHOVAH'. The name MAHIRANUM from Chagar Bazar, and its Akkadian form, MAHIRANU, means 'the one who received, [the] recipient'. (Black p. 190). MAKEN and MAKUNATUM, may have to do with the moon god, but may also be related in meaning to 'reconnoiterer, scout'. (Black p. 192) Note that MAKUN, and MAKEN, are really the same, but to MAKUNATUM, the gender ending of '-tum' has been added, which may be a reference to a goddess. MATHONI and his brother MATHONIAH were members of the twelve disciples (Apostles) of Christ listed in the Book of Mormon. (3 Nephi 19:4) The extended prefix in these two names of MAT means 'saved', the name MATHONI, with the West Semitic suffix '-NI' might mean 'the saved one'. (Baker p. 745) MATHONIAH has the hypocoristicon '-IAH' for Jehovah as an ending, so likely the name could mean 'the one Jehovah [or God] saved'.

The Chagar Bazar name of MAHIRANUM, (Talon p. 131) is similar to the Akkadian name MAHIRUM (Black p. 190) which means 'opponent, antagonist, enemy', and is also parallel to Akkadian female names MAHRUM-MAHRIUM-MAHRITUM, meaning 'first' earlier, older'. (Black p. 191) The suffix -ANUM, is an invocation of the God Anu, a temple to that God is located at Adad, the name can also mean 'has, or keep' (Radner p. 111) The name MAKUNATUM, (Talon p. 131) has the feminine ending of -TUM, and the prefix MAKU, 'pillar', with other parallel names is also Akkadian. Attention is again brought to the use of the mimation or -um endings in the names, common to Jaredite names, ancient Akkadian and Aramaic names.

MAMMAN, (Talon p. 131) is Akkadian, (Black p. 194) where it has the meaning of 'somebody, or who (so) ever'. with its double consonant of MM, common to the ancient names and some Book of Mormon names, means, 'somebody'. Note that the name has the MA- prefix, the double consonant, and the suffix of 'MAN' which may be rendered as noted above, as 'God'; giving who ever was named thus, a lofty name indeed. There is also the reference, with a vowel difference, in the Book of Mormon to MAMMON, (3 Ne 13.24) meaning here, 'the Evil One', or 'who (so) ever', which may suggest another level of interpretation for the Book of Mormon reference. "You can't serve God and 'who (so) ever' or 'what (so) ever', at the same time!" This brings into play all the other types of Gods man may serve: money, work, etc. (Kimball pp. 145-147)

MELEK: MEHIRI,  
MEHRI-ADDU, MEKKAN, MEMEN-KIYAS, MENNABU, MENZATUM,

name from the ancient Port of Sidon, (See series on Phoenician and Punic names 16 Aug 2006) "on the west by the borders of the wilderness," three days' journey south of Amoniah, (Alma 8:3,6) was called the Land of MELEK.

Alma was a missionary there about 82 BC, (Alma 8:5) and seems to have been translated from that land.

(Alma 45:18-19;Largey p. 534) The name is

an exact match with a Phoenician name, MLK,

it means 'king'. (Benz p. 344) Recall here, the well known name of Melchizedek, prince and king of Salem. It would not be expected among names from the Akkadian times. It could have been a name in the Brass Plates, or because of the familiarity of Lehi with Phoenician trade and commerce, could have been brought to the new world by Lehi himself. However, the name does share, with many names, as given above from Chagar Bazar the prefix ME-. (Talon p. 131) Many names in the Akkadian name list have this prefix. (Black pp. 206-209)

The extended prefixes,

MEH, and MEK, in names from Chagar Bazar, (Talon 131) often have the meaning of 'copy' or 'equal'. (Black p. 206), and the name MEKKAN means 'hoop', as may be used in a harness. (Black p. 207) The first part of the name MEMEN-KIYAS, (Talon p. 131) may mean in some contexts 'somebody', to be identified further by the final suffix,

which in that name is KIYAS, meaning

'how much' and may reflect the worth of 'somebody', or how one measures up. (Black p. 163). It is strange thing to notice

that the names MENNABU, and MENZATUM, seem to have meaning only when Phoenician names, particularly those from Carthage,

are referred to. (Benz p. 350) And

again, the '-um' endings indicate considerable antiquity to the names.

MULEK, MULOKI: MUT-HAMAMI, MUTU-AHIHIM, MUTU-ARRAPHIM, MUTU-BANA, MUZUM-ADAL

MULEK is the name

of the son of Zedekiah, born during the siege of Jerusalem

before its destruction, that was brought with an entourage to the New World, (Mos 25:2; Hel. 6:10, 8:21, the only son not slain), no doubt by Phoenicians because the name is Phoenician. (Benz p. 344)

Was his mother Phoenician? MULEK and

his party were led by the Lord to the Promised Land. (Omni 1:15-16) The Lord

brought MULEK to the LAND NORTH, and

Lehi into the LAND SOUTH. (Hel 6:10) The

people of MULEK were called the

people of Zarahemla and eventually

become numbered with the Nephites. (Mosiah 25:13; Largey p. 575) It would be nice to know more about Mulek, perhaps someday some records

will provide just such information. In

Phoenician, the name MLK means king.

It is Theophorous, often associated with deity. (Benz p. 344) In the Chagar Bazar names, the prefix MU- and MUT- means,

depending on the suffix, 'master,

ruler, prince, trusted', (Black p. 225) here there are overtones to Egyptian, but

there are many names with the prefix,

and the elements are used in a vast array of suffixes in Akkadian. (Black pp. 224-226) But the essentially meaning 'ruler, prince', fits Mulek perfectly!

The prefix MUZ found in the name MUZUM-ADAL from Chagar Bazar, is found in the similar Old Akkadian name MUZZAZU(M), which means 'standing,' 'serving', or 'guarantor of appearance'. (Black p. 226) The suffix -ADAL in some names means 'strong'. (Black p. 4) For some names no meaning is given.

MULOKI was a valiant missionary, (Al 20:2, 21:hd, 21:11) and has a strange parallel in sound to Hawaiian names, such as that for the Island of Molokai. Both have the consonantal elements of MLK, differing essentially in how the vowels are used. In Aramaic and West Semitic names, MULKU, a close parallel, approaching the name in the Book of Mormon, means 'kingship' (Black p. 216). The Pacific Islanders may carry a lot of name baggage that is also related to the ancient tablets. A study in this has not as yet been attempted.

The names from Chagar Bazar have taken us to various levels of understanding of Book of Mormon names, and I testify there are even deeper levels.

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