

OLD ASSYRIAN INFLUENCE ON THE HITTITE ONOMASTICON AND TOPONYMS

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It has to be remembered that the Hittite was not a homogeneous and unique language composed of one basic language nor that it had its own writing system. The written documents excavated from the capital city of Hattusa were mainly of clay¹ ca. 20-30x 14-17x 3-7 cm. and show distinctive character of division on obverse and reverse and each of these are divided by two parallel verticals; paragraphs of the texts are separated by a horizontal dividing line wherever it was necessary. The cuneiform writing was basically of Babylonian origin which had been stylized according to the Hittite.² When we speak about the Hittites and their language we have to consider that an outstanding number of Sumerograms and Akkadian words were used in the construction of the language and influence of Hurrian, Luvian, Palaic, Proto-Hittic, Elamite even Indus Valley cannot be omitted.³ Especially the influence of Hurrian was unavoidable.⁴ Likewise, the Kassites and Egyptian were to a certain scale can be observed in the Hittite. Besides the corpus of Hurrian names (see note 4) which

1 Wooden tablets are also known to exist, but the material does not last long therefore they are untraceable.

2 Pertaining to omens, astronomy, medicine, music and the names of musical instruments and household utensils were written all in Sumerian. Akkadian prepositions, and numeral system and some addressing words were used in Hittite.

3 B. Rosenkranz, *Vergleichende Untersuchungen der altanatolischen Sprachen* (Trends in Linguistics 8 (1978) p. 12 f.

4 Cf. E. Laroche, *Onomastique.*, p. 84-90. See the important project to have been begun eds., Volkert Haas, Mirjo Salvini, Ilse Wegner, Gernot Wilhelm, *Corpus der Hurritischen Sprachdenkmäler* Band 1-7.

deserved separate treatment and being completed currently by a group of scholars. The Luvian and Palaic texts also have been studied.⁵ Since Hittite was not one of the major language- but as a power they were a leading people like Egypt- their correspondence with the neighboring countries such as Egypt, Assyrians, Babylonians, Kassites was in Akkadian⁶ and this kind of documents are of inferior quality in view of historical documents written by the Assyrians and Babylonians themselves.⁷ The Sumerian and the Akkadian texts found in the Hittite archives were dictionaries prepared by the Hittite scribes for study purposes.⁸ There is a considerable number of hieroglyphic inscriptions engraved on stones and rocks which belongs to the period of the Hittite empire (1650-1200 B. C.) with a geographical range from Halys to the Euphrates and Orontes is not pertinent here although names like Muršili and Šuppi and Halpa are attested being Hittite toponyms also existed in Old Assyrian dialect.⁹ The following languages can be categorized from the Hittite documents :

a) Proto-Hattic or Hattian : the texts mention a person/priest as LÚ Ḫa-at-ti-li (KBo 8, 132, 3) «in Hattic language» and closely connected with the Hatti-land and their language is distinguished from Hittite called proto-Hattic, Hattic, or proto-Hittite.¹⁰

5 *Zur grammatikalischen und lexikalischen Bestimmung den Luvischen* Deutsche Akademie der Wissenschaften zu Berlin Institut für Orientforschung (1953) No. 19; -ibid., *Luvische Texte in Umschrift* (of the above mentioned institut (1953) no. 17; -ibid., *Luvische und Palaische Text* (KUB XXXV, 1958).

6 Treaties, official and personal letters of celebrities of equal status the Akkadian was always used. For the lesser people and vassals the Hittite was predominant, see the literature in P. Cornil, *Hethitica VII* (1987), 1-72.

7 Especially the texts and terms relevant to peace-making see *I trattati nel mondo antico. Forma, ideologia, funzione* (Istituto Gramsci Seminario di Antichistico-Lerma. 1990), pp. 37-191.

8 Le., H. Otten-Von Soden, *Das akkadisch-hethitische Vokabular* (StBoT 7, 1968) pp. 36-38; H. Otten, *materialen zum hethitischen Lexikon* (StBoT 15, 1971), pp. 16-30.

9 See E. Laroche, *ibid.*, p. 52-53 and 75. Bur-ši-li mostlikely to be identified as Muršili (BIN IV 200. 4); and Šuppi- a place name in Hittite (KUB XXII 51, rev. 11) and a name in Cappadocian (BIN VI 215, 10) and found in the Cappadocian names beginning with Šuppi-.. see Laroche, *ibid.*, 152.

10 K. Balkan, «Peoples and Languages of Anatolia» - in *Hittite Art and the*

b) *muwa*- language : this language occurs both in Kültepe and in Hittite texts. The personal names in this language tend to be composite nouns with the *muwa*- «strength» and *zita/i* «man» and *wiya* «woman» and is said to have been connected with the Indo-European character.

c) the *ahšu*-language : proper names belonging to it are found especially in Cappadocian tablets also occur in Hittite.

d) Hurrian : in Hittite texts passages written in this language are named as being *Hurlili*, in Hurrian.

e) Luvian : some passages of the Hittite texts are designated as being *luili* «in Luvian» and its relation to Indo-European group is well known and related to Palatic and Hittite.

f) Palaic : in the Hittite texts connected with the cult of the deity Zibarwa he is referred to *Palaumnili* «in the language of a Palaic man».

From the Cappadocian inscriptions we learn that the population of Anatolia around 2000 B. C. consisted of at least four distinct groups. Among these the Assyrian-semitic element is most distinguished from all the rest of the population and the language they used by Mesopotamian merchants in the Cappadocian tablets is clearly an Assyrian dialect likewise Old Assyrian historical inscriptions.¹¹ The importance of the Proto-Hattic element is very closely related to the Proto-Hattians. The name of Boğazköy in the early period was Hattuš,¹² exactly as in Proto-Hattic bilingual inscription¹³ from which the personal name Hattušil¹⁴ is derived, was already in existence in the Cappadocian period and the ethnic

Antiquities of Anatolia (1964) 42 ff; E. Masson, *Les douze dieux de L'immortalite* (1989) 213 the synchronistic table;- *Les écrits Hittites* (in *Ecrits de l'Orient ancien et sources bibliques*, 1986, pp, 159-180) a detailed information can be obtained. See the chart in *ibid.* p. 307 ff.

11 I. Gelb, OIP XXVII, p. 13.

12 a-dí [Ha]-tù-uš a-lik CCT I 50, 20); Ḫa-tù-š[a]-i-a[m] M. T. Larsen, *JCS* 24, 100 f.

13 KUB II 2 ii 41; Götze, *Kleinasien* p. 50.

14 Ḫa-tù-ší-il₅ OIP XXVII 14, 19.

ending -il, well known in Proto-Hattic documents from Boğazköy¹⁵ (i.e. see the names of the early Hittite kings in Hethitica III Hattušili, Hantili, Tahurwaili, Muršili, etc. Muwatalli pp. 32-52) was used in Alişar also and furthermore in the I-B period Kültepe tablets abundantly.¹⁶ The on going study of the Hittite texts reveals a mention of LÚ Ḫa-at-ti-li (KBo 8 132, 3 and also in KBo 14 nos 114-120) and URU ni-ši-li (IBoT I 36 III 64¹⁷) which means «in Hittite» (see n. 17) is used in contrast to *Hattili* «in Hattic» (IBoT I 36 I 65) and the terms like *ne/ašili/nešumnili*, *Palaumili*¹⁸ for Palaic, and for Kaneš/neša¹⁹ were identified and the singer from Kanesh was called *Nešumeneš*²⁰ and the language in which they sing was called *Kanešumnili*²¹ altogether show that Proto-Hattic people and Assyrians were in intimate interrelation with one and the other.²² The place name Hattuša was first mentioned in Mari texts²³ and eventually the Hittites called themselves as URU Ḫa-at-ti/KUR URU Ḫa-at-ti and Hattušu/i²⁴ whereas in Cappadocian texts it is mentioned as Hattum or Hattuš probably derived from the Urartian relative pronoun «a-lu-uš» who-whosoever, the -uš suffix eventually affixed to the name Hattu.²⁵ Feminine names Ḫa-ti-tim (AKT I 45, 2 and Ḫa-ti (AKT I 44, 7) have been considered to have been connected with the name Hattu(m).²⁶

15 E. Forrer, *ZDMG* 86 (1922) 231; J. Lewy, *AOr* 18/3, p. 415 ú-lá-mi-il₅.

16 i.e. Amšil (CCT IV 18b, 19); Kišhanu(w)il (KTS 3a; *BIN* IV 48, 31); Tü-ḫu-ši-li (TC I 100, 23); Bur-ši-li(m) (*BIN* IV 200, 4); Dan-na-i-il₅ (*BIN* IV 19, 37); Ḫa-za-mi-il₅ (FAOS I 34, 2. 8); Ḫa-áš-ta-li (Gissen 6, 11) show the ending -il.

17 See H. Güterbock -Theo P. J. van den Hout, *The Hittite Instruction for the Royal Bodyguard* (AS 24, 1991) p. 30.

18 *RIA* Bd. IV p. 384b ff.

19 Neša and Kanesh have been identified as being the same place (H. Otten *St BoT* 17).

20 KBo 7 38 rev. 10.

21 H. Otten, *JKIF* 2 (1952/53) 67.

22 In Cappadocian texts Neša is also mentioned: the first occurrence comes in *KTS* 50, 6; *TC* I 52, 2 E. Bilgiç, *Afo* 15 under Neša.

23 J. Lewy, *AOr* 18/3 p. 369 n. 15 on the occurrence of Ḫa-at-tü-šaki.

24 J. Lewy, *ibid.*, 358 n. 59; P. Cornil, *Hethitica* X p. 31f.; S. Alp, *Maşat* 17, 5; 36, 3 (l. edge); Cf. Dossin, *RHA* V 70 ff.

25 Lewy, *ibid.*, 408 notes 220 and 221.

26 See the opposite discussions of B. Landsberger and J. Lewy (*AOr* XVIII/1-2 and *ibid.* 3) pp. 329-350-321-329 : 366-441 respectively).

Personal name Ға-tù-uš (..KIŠIB Ға-tù-uš DUMU Na-ki-li-e-it) again occurs in *Festschrift* N. Özgüç p. 145/Kt 88/k 713, 4) both of the names also do occur as place names (see RGTC 4, 105 as Nakiliat and in RGTC 6 541 as Nakkiliyata).

The epithet and the titles of the Hittite monarchs have been accomplished by Hatice Gonnet²⁷ where the epithets used for the kings and queens are SAL LUGAL, LUGAL or SAL LUGAL GAL, GAL LUGAL URU Kuššara/Hatti²⁸ and dUTU-ši when the individual king is referred to «majesty»²⁹ and preceding the name the king L/Tabarna³⁰ despite the fact that only in one I-B cappadocian text this title is used as a PN : KIŠIB La-[ba-]ar-na-áš (4) DUMU Ma-[šé]-e-it.³¹ Further the epithet LUGAL kiššati/AN.UB.DA. LUMMU₂.BA «king of universe» and UR.SAG/qarrādu «hero» both have been adopted from Mesopotamia.³² The queens have also been mentioned with the title SAL/MÍ.LUGAL GAL «the great queen» in Hittite cuneiform and hieroglyphic inscriptions.³³ Only two Hattic kings were attested, namely Pithana and his son Anitta from Kuššara³⁴ now can be seen in I-B period Kültepe texts by half-a-dozen occurrences mentioning other royal names with their *rabi simmiltim* (chief of the stairway) and all these documents have been studied by the present author.³⁵ The study of the I-B documents have helped us a great deal in obtaining to-

27 *La titulature royale hittite au II^e millénaire avant J.-C* (Hethitica III, 1979) pp. 1-107.

28 *ibid.*, p. 15.

29 *ibid.*, p. 19.

30 *ibid.*, p. 21 and 32 (m)La-ba-ar-na-(aš/an).

31 V. Donbaz, «Some Remarkable Contracts of 1-B Period Kültepe Tablets II» (in Nimet Özgüç'e Armağan, 1993), p. 145.

32 Gonnet, *ibid.*, p. 24-25 including EN.KUR.ḪI.A «lord of the countries», and LÚ URU... «the man of ...» in *ibid.* 26.

33 Gonnet, *ibid.*, p. 26 ff.

34 Gonnet, *ibid.*, p. 32 ff. (E. Neu, StBoT 18).

35 V. Donbaz, «Kültepe 1-B Katı Tabletlerine Genel Bakış» (X. TTKK, 1990) p. 433-451;-, «Some Remarkable Contracts of 1-B Period Kültepe Tablets» (T. Özgüç'e Armağan, Anatolia and the Ancient Near East, 1989) 75-98 with four pls.;-, «Some Remarkable Contracts of 1-B Kültepe Tablets II» (N. Özgüç'e Armağan, Aspects of Art and Iconography-Anatolia and its Neighbors, 1993) 131-154 with four pls.

ponyms and onomasticon which can be found in Hattic and Hittite texts : i.e. The names of persons with their professions and the royal authorities *rubā'ums* are all indigenous Anatolian names mostly attested in the Hittite documents. Especially the religious occupants are remarkably represented as being in this and that order of individual deities whose shrines must have been in Anatolia. It is well known that the Hittites have adopted many deity names from Mesopotamia such as ^dIM/U Tešup/IŠKUR, ^dSu'en, ^dUTU Šamaš, ^dIŠTAR passim. Plus to these there were also indigenous Anatolian deities such as ^dNissāba, ^dIlabrat, Belum, A(n)na, Išhara, Higiša, Kubabat, Nipas, ^dAssur³⁶ (of Mesopotamian origin) and a list of these employees are extracted below; first, the order of a certain deity and the second, the persons who are involved with these duties as priests, men of the certain orders, in Sumerogram or in Akkadian.

- 1) GÚDA ša Hi-gi₅/gi-ša (priest of Higiša) : Ši-wa-áš-me-i³⁷, A-su-an,³⁸ Wali-iš-ra,³⁹ Ki-kà-ar-ša-an.⁴⁰
- 2) ku-um-ri ša Ni-pá-as (priest of Nipas) : Šu-li-li.⁴¹
- 3) GÚDA ša Ištar (priest of Istar) : Šu-Ištar⁴² (Assyrian).
- 4) GÚDA ša A-šur (priest of Assur) : Kà-nu-nu,⁴³ Ma-nu-ba,⁴⁴ Ištar-pì-lá-aḥ⁴⁵ (Assyrian).

36 See Hans Hirsch, *UAR* p. 25-28.

37 Kt 88/k 1087, 14-15; 89/k, 358-13-14 (ku-um-ru-um ša Hi-gi₅-ša).

38 Kt 88/k 383, 1 (N. Özgüç'e Armağan p. 134).

39 ..a-wi-lim GÚDA ša Hi-gi₅-ša Kt 88/k 1082, 15-16.

40 Kt n/k 32, 2-3. 33. 34 (T. Özgüç'e Arm. p. 75); *OIP* 27, 53, 2-3 (X. TTKK p. 449).

41 Kt 88/k 1090, 5-6.

42 Kt 88/k 972, 1.

43 Kt 88/k 1050, 1.

44 *CCT* VI 27b, 4.

45 *CCT* VI, rev. 12.

- 5) GÚDA ša Ni-sà-ba (priest of Nissāba) : Wa-ša-tap-ra,⁴⁶ Kam-ma-li-a,⁴⁷ Ku-zi-a.⁴⁸
- 6) GÚDA ša dUTU (priest of Shamash) : Ku-zi-a.⁴⁸
- 7) GÚDA ša A-na (priest of A(n)na) : A.lu-wa.⁴⁹
- 8) ..i-na É A-na pá-at-ru-um (Dagger-priest of A(n)na Temple) : Ki-kà-ar-ša.^{49a}
- 9) ..pá-at-ra-am ša A-šur (Dagger-priest of Ashur) : Ku-ur-ku-ri-im.⁵⁰
- 10) GÚDA ša dSu'en (priest of Su'en) : A-šur-i-mì-tí.⁵¹
- 11) ...DUMU GÚDA ša Sú-en₆ (son of the priest of Su'en) : Ilī-pì-la-aḥ-e.^{51a}
- 12) GÚDA ša Ku-ba-ba-at (priest of Kubabat) : Pè-ru-áš-šu,⁵² Na-ki-li-it-⁵³
- 13) GÚDA ša l-lá-li-an-ta (priest of Ilalianta) : Tár-ḥu-iš.⁵⁴
- 14) GÚDA ša dIM (priest of Adad) : Kam-ma-li-a⁵⁵ Šu-ḥa/ur/ar-pì-a,⁵⁶ Wa-li-iš-ra,⁵⁷ Šu-pu-na-aḥ-šu.⁵⁸

46 Kt 89/k 383, 1 (N. Öz. Arm. 134).

47 Kt 89/k 379, 24 (N. Özg. Arm. 137).

48 Kt 89/k 371, 1 (N. Özg. Arm. 139).

49 Kt 89/k 379 (N. Özg. Arm. 136).

49a Kt 87/k 39, 24-26 (N. Özg. Arm. 147).

50 VAS 26, 110a, 4-5.

51 AKT I, 3-4 (Assyrian name).

51a Kt n/k 608, 36-37.

52 Kt k/k 1, 2-3 (T. Özg. Arm. 83).

53 Kt n/k 1787, 1-2.

54 Kt k/k 1, 4-5 (T. Özg. Arm. 84).

55 Kt 89/k 371, 2 (N. Özg. Arm. 139).

56 TC III 214B, 4-5; Kt n/k 31, 6 (T. Özg. Arm. 83); Kt 89/k 376, 2-3 (N. Özg. Arm. 136).

57 Kt n/k 31, 7-8 (T. Özg. Arm. 77).

58 *ibid.*, 72.

- 15) GÚDA ša dIM ša qá/i-qá/i-
dim (chief priest of the
head/organization) : GA-du-du,⁵⁹ Pè-ru-wa,⁶⁰ Pì-it-
ḥa-na.⁶¹
- 16) GÚDA ša be-el₅ qá-áb-li-im
(Priest of the lord of battle) : I-na-ar.⁶²

As it can be seen from above, nearly thirty priests served for sixteen different orders of deities from whom only temple of Ilialianta thus far attested for the first time in Cappadocian texts.⁶³ The fact that dUTU is used rather as epithet (as deity also) dUTU-ši in Hittite texts, the implication as having been a priest of dUTU is new.

After the publication of the important I-B documents a great deal of the professions have come to light among which only a few had been attested from the layer II of Kültepe texts including Anatolian local rulers *rubā'ums* and *rabi simmiltims*. Among these professions there existed two new professions .. wa-ta-ar «great, august, respected» which I think must be connected with the priesthood⁶⁴ Further new occurrence of Happu'ašu ša GÍR «one who is in charge of the dagger or trial» (Festsch. N. Özgüç 139) and [Wa-] ša-tap-ra, [S]á-du-wa-an also appear to be the same functionary (ibid. 139 and TC III 214B, 6). The rest of the jobs attested from the I-B texts are given below: Hašu'i, Peru(w)a *rabi rē'i'um* «chief shepherd»;⁶⁵ Peruwa, Elāli, Wališra, Happu'ala as «chief herald» (rabi nagiri);⁶⁶ Peruwa, Niwašu as «protector of Kanesh»

59 Kt n/k 32, 3-4 (T. Özg. Arm. 75).

60 TC III 214B, 1-2.

61 GAL qá-qí-dí Kt J/K 625, 4 (T. Özg. Arm. 84).

62 Kt n/k 32, 10 (T. Özg. Arm. 76).

63 Cf. E. Laroche, *Recherches sur les noms des Dieux Hittites* (1947) p. 74 Ilialiantaš (Hurrian origin); Anna p. 82; Kubaba p. 84; Pirwa p. 87; Nissāba p. 103; dUTU p. 105; dXXX/Su'en p. 108; dX/U/IM p. 108 and 125; Pithana p. 57; dIštar (in combination with the Hittite names) see ibid.

64 KIŠIB Sé-sù-ur wa-ta-ar Kt 88/k 1090, 1; Ḥa-ar-ša-DINGIR wa-ta-ar Kt 86/k 9-10 no doubt can be compared with Ha(r)šamili a proto-Hattic deity (cf. Laroche, noms... dieux p. 23).

65 CCT 41b; Kt 88/k 1063, 4 (..ri-e-e).

66 T. Özg. Arm. 77; N. Özg. Arm. 137; TC III 214B, 2-3; T. Özg. Arm. 75.

(na-šī-ir Kà-ni-iš);⁶⁷ Peruwa, Inar as «chief of the granary» (rabi šē'um);⁶⁸ Ĥadi'ani as «chief gardener» (GAL nu-ku-ri-ib-bu);⁶⁹ Tut-halia, as «chief butler» (GAL ša-qé);⁷⁰ Haši'uman, Galua, Ašet as «overseer of the market» (GAL ma-ḫi-ri-im)⁷¹ Hanuwa'an as «chief of the stocks» (GAL ḫu-ur-ša-ti);⁷² Tamuria as «chief of the functionaries» (GAL a-wi-li);⁷³ Peruwa as «chief express runner (GAL lá-sí-mì-e);⁷⁴ Happu'ala «police chief» (purullum rabi'um);⁷⁵ Bu-lina as «chief of the soldiers/workers» (GAL ša-be);⁷⁶ Asupala (ša haṭṭim) «the sceppe holder» (Kt s/t 92, 2'), and Asukurda (ibid. 10'); Kammalia and Happu'ašu (ša pa-šu-ri) «chief of the table» (ibid. rev. 8'); and Nikkilit (ša paššure) (ibid. N. Özgüç, 139; Tarnuari DUMU GAL pá-té-i «son of the chief of the march» (Kt s/t 92, rev. 5); Zanaḫšu ša GAL ur-ki «chief of the rear» (ibid. 7'); Ha-pí-a, Nikkilit be-el, mu-tim «warrior chieftain(s)» (ibid. 12'); Na-ki-lit GAL šariqî «chief of the temple slaves» (EL 5,5) and finally half-a-dozen of «princes» (rubā'um) and «chief of the stairway» (rabi simmiltim) have come to light in pairs: Hurmeli-Harpatiwa from Mamma,⁷⁷ Inar-Šamnuman,⁷⁸ Waršuma-Halkiašu,⁷⁹ Halkiašu (alone) as *rabi simmiltim*,⁸⁰ Harpatiwa (without association)⁸¹ Pithana-Anitta,⁸² Anitta-Peruwa,⁸³ Anitta-Peruwa

67 N. Özg. Arm. 133; T. Özg. Arm. 77.

68 T. Özg. Arm. 75; ibid. 77; N. Özg. Arm. 130.

69 Kt 89/k 367, 24-25.

70 T. Özg. Arm. 84; N. Özg. Arm. 137.

71 T. Özg. Arm. 134; ibid., 147; T. Özg. Arm. 75.

72 N. Özg. Arm. 139; C. Günbattı, *Bulleten C. LI/199* (1987) 3.

73 N. Özg. Arm. 147.

74 ibid. 147.

75 QIP 27, 49B, 9-10 (purullun GAL ša Ankuwa).

76 T. Özg. Arm. 75. For more profession see V. Donbaz, *Keilschriftliche Literaturen* (XXXIIeR.A.I./BBVO 6, 1986) 150 f; L. Orlin, ACC, p. 271f.

77 Cf. E. Laroche, *Onomast.*, p. 73 Hurwa-ili. For the name Hurmeli Kt n/k 32, 18-19 and 19-20 (T. Özg. Arm. 76).

78 Kt n/k 32, 28-49-29-30. 50 (T. Özg. Arm. 76).

79 Kt n/k 31, 14-15/15 -16; Kt r/k 15, 27-28/29; TC 122, 9-10/10-11; KTP 43, 19-20/21-22; Kt 89/k 383, 35/36 (see note 35).

80 Kt k/k 14B, 14-15 (T. Özg. Arm. 82); Kt 89/k 365, 25 (N. Özg. Arm. 133).

81 Kt r/k 19, 21 (T. Özg. Arm. 81); OIP 27, 53, 14.

82 TC III 214A, 19-20/21-22; Kt 89/k 379, 24 (without a rabi simmiltim).

Kamalia,⁸⁴ Zuzu-Ištar-Ipra.⁸⁵ Most of these names can easily be traced from the Hittite sources.⁸⁶ A brief description is that the Cappadocian suffix -ašu is -aššu in Hittite and likewise some names are constructed with the suffix *-il-uman* and *-ahšu* (šar). Some names end with -ga/kà. Hypocoristic names (lalnamen) are very common in both Hittite and Old Assyrian texts : Amma/Ama, Mama/Mamma, Nanna/Nanna, Atta/Ata, Kiki/Kukku-kuku, Lulu/Lulu-Lilli, Tutu/Dudu etc.⁸⁷ Reduplication of the first and the second syllables are also used for the construction of many names: Hadahada, Katakata, Kulakula, Kurukuru, Manamana, Nuanuwa, Wala/i-wala/i, Duviduvi, Zibezibe etc. (see Laroche, ..p. 242 f.) Apart from these, the deity names can be found in Cappadocian texts which are attested from Hittite : i.e. Tauri-Tauriša/Tariša, Ali-Alili, Ara-Arawaš/Arawai, Kali-Kali/Kalia, Šara, Daya-Dā'a, Halki-Halkiašu, Ilialianteš-Ilialianta/Ilialiahšu/Iliališkan/İlaliūman, Innarawanteš-Innara/Inaravan, Šarpa-Šarpa/Šarpana, Šuppiluliya-Šupilulia, Pirwa-Perwa/Peru(w)a, Inara-Inar etc.⁸⁸ The following toponyms and onomasticon can be gathered from the Hittite and Cappadocian texts : The first name is Cappadocian and the second is Hittite. We shall simply refer to the names which are found in *Répertoire Géographique des Textes Cunéiformes* Band 4 and 6 without giving the page number, otherwise individual citations will be given.

Alum/Alim/Alum^{ki} (KBo 9, 27 rev. 12'; Agaliuman (CCT I 42a, 19)/Agali-Agallu (Laroche, noms. 12); Akkuwa/Aku(w)a (PN); Amurram/Amuritim; Anunu/Anunu; Arua'ar/(KUG 29,

83 Anitta *rubāe* (OIP 27, 1; rev. 2-3 and 1, 1; Anitta *rubā'um rabi'um* (OIP 27 49A, 24; B 26-27.)

84 Kt 89/k 371, 26-27/27-28 (N. Özg. Arm. 139).

85 Kt k/k 1, 20-21/21-22 (T. Özg. Arm. 83); KKS 57, 37/37-38; Kt 89/k 370, 34-35 (N. Özg. Arm. 141), Zuzu *rubā'um rabi'um* Kt J/k 625, 24-25/26-27 (T. Özg. Arm. 84), Zuzu LUGAL GAL A-la-aḫ-zi-na Kt 89/k 369, 1. 37/38 (N. Özg. Arm.).

86 See, E, Laroche, *Onamast*, p. 151 to which some of the above mentioned names have to be added. i.e. Kikarša/an-Bulina, Pithana etc.

87 See *ibid.*, p. 103 f.

88 The Hittite deity names (first in the sequence) can be screened from Laroche, *Onamast*, : dieux Hittites pp. 33-37.

14)/Zaruar; Ašuwān/Ašuwā; Balhazia/Palhuiša; Beruwa/Pirmaši; Burušhattum/Purušhanta; Dadania/Tatania; Dala-Tala/Tala; Duhašia (PN Tù-ḫu-šī-li, Tù-ḫu-šī-LIM TC I 100, 23; 240, 25)/Tuhašiya; Duruduruwa/Duruwaduruwa (Laroche, Onam... p. 101); Duruhnum/Tarahna; Ememe/Ememeya; Gabašunua/Kapassu[nuwa] (Laroche, Noms, 277); Gazaba/Kazapa; Habušna/Hupišna; Hadiar/Handiyar; Hahhum/Hahim; Haruwašia PN (Kt s/t 92, 14'; 9')/Haruwaša (Haruwašiya P. Cornil, Hethitica X, p. 24); Halata PN/Halaša/ta; Halpa/Halpa (Laroche, Noms 55-273); Hanakna/Hananak (Alp. Mašat, 103, 3; 99, 7); Hanawa-Hanuwa; Harahšuwa/Harahšu; Harana/Harana I; Harharna-Harharan (Kt n/k 62, 6)/Harharan (Laroche, noms, 61), Haršumna/Haršumna; Harša-i/Harša (Kt n/k 67, 11; 88/k 1090, 7. 10); Harziuna/Harziuna-Harzinwa; Hašušara/Hašušara (Laroche, Noms... 299, 304, 307; M. Forlanini, Hethitica X, 126) Haši-uman/Hašši-Hašuwa (M. Forlanini Hethitica VI, 65 n. 89) Hatum PN, ON/Hati/Hatti and URU Hattili (P. Cornil, Hethitica X, 26-30); Hattuš/Hattuš (PN Ḫa-tù-uš Kt 88/k 713, 4 Fests. N. Özgüç, p. 145); Hattuš/Hattuša-i (P. Cornil, Hethitica X, 31-32); Huturut/Huturut (M. Forlanini Hethitica VI, 53); Kammalia/Kammalia-Kamaliya (Laroche, noms 84 and 277); Kaniš/Kaniš; Kazina-Kazana/Kazana; Kuburnat/Kuburnat (M. Forlanini Hethitica VI 62 n. 68) Ninaša/Ninašša (Kt n/k 64, 4; P. Cornil, Hethitica X 59); Kušara/Kušar (A. Ūnal, RIA 6 379 f); Mama/Mama (M. Forlanini Hethitica VI 54 ident. Haššum); Neša/Niša; Purušhanda/Purušhanda (Anitta 74, 77); Šakdunuwa/Šaktunuwa (P. Cornil, Hethitica X p. 99; S. Alp, Mašat XXXI); Šalahšuwa/Šalahšuwa; Šalatiuwar/Šalatiuwar (Anitta 52, 53, 64); Šaluwan/tta/Šaluwanta; Šahanatim/Šahanuya (Kt n/k 62, 23; P. Cornil, Hethitica X 67); Šimnuman/Šimnuman (Laroche, Noms... 162); Šamuha/Šamuha; Šarabun(u)wa/Šarpunwa (P. Cornil, Hethitica X 100; Festsch. S. Alp, (Laroche) 34; Šarawa PN/Šarawa-Šarawa; Šarba/Šarpa-Sarpa; Šariša/Šariša-Širis; Šinahunum/Šanahuitta; Šuppilulia/Šupilulia (Laroche, noms... dieux 77); Nakiliat-Nikilit (PN, water source)/Nakkiliyata-Nakilia (Laroche, noms, 126); Taha/Taha MN Takšan-uman/Takšana ON; Takušta/Takašta; Tarmalia/Tarmaliya; Tata-Dataša/Tataša-i; Tiliura (Forlanini, Hethitica VI 52 n. 70); Tuthalia-Tuthala/Tuthaliya; Tuthi/alia-Tuthiliaš (Kt 88/k 713, 9. 29; PN) Zulia (water

source)/Zuliya; Tuhpia/Tuhupia; Timilkia/Tamalkiya; Tiwilis/cf. Ta-wa-le-li-is (Laroche, *Onam.* p. 59); Turhumit/Turmitta-Durmitta (P. Cornil, *Hethitica X* 81); Ulama/Ullamma-Ulama (Anitta 13); Urani (Kt s/t 92 rev. 14' (Festsch. N. Özgüç 132 n. 9)/cf. Ura I, II (URU U-ra-an); Uša/Uša (P. Cornil, *Hethitica X* 84); Ušun-uman / Ušuna Wašhania-Ušhania / Wašhaniya; Zabarašna (PN)/Zaparašna (ON); Zalpa/Zalpa I II; Zubana/Zupaniun (Hurrian)-Šupani (Urartian RGTC 9, 77).

The following names are attested both in Cappadocian texts and Hittite. A selection of occurrences are given below :

ʔAnana (AKT I 76, 2. 8)/ʔAnna (Laroche, *Onam.* 47-48); Ayaya (A-a-a Kt 89/k 362 375, 1. 22); Akiya (Kt o/k 150, 2. 3)/Akiya KBo I 1 Ī 33-35); Aluwa (Kt f/k 179, 2)/Alluwa (Laroche, *ibid.* 25); Ata (Kt v/k 147a. 12; b 2)/Ata (Laroche, *ibid.* 115); Alia (Kt k/k 14b, b, a (2)/Ali- (L. aroche) *ibid.* 20-25); Alaliya (Kt k/k 30a), 1)/Alliya (Alp, *Maşat*, 100, 12); Hani (Kt p/k 6, 1-2. 7)/Hani L. *ibid.* 137-38); Hapuwašu (passim)/Happuwaššu (L. 44); Anitta (see above)/Anitta (StBot 18); Aduwa (passim)/Adduwa (L. 111); Hapia (Kt s/t 92 rev. 11) Hapi (VAS 26, 137. 4)/Happi (L. 148); Hapalia (Kt f/k 181, 19-20)/Hapilu (L. 146 Halkiašu (see above)/Halkiašu (L. 107); Hatuši-el, (OIP 27, 14, 4. 19) Hattušili-Hattušu-ili (L. 162); Hulu (Kt 73/k 14, 16)-Huli (VAS 26, 101, 13')/Huli-Hullu (L. 188 and 190); Hazamil (FAOS I 34, 2. 8)/Hašamili (L. 154); Hatua (Kt 88/k 1090, 7. 11)/ʔHatiya (L. 157); I-a-a (Kt v/k 163, 2)/ʔIyaya (L. 207); Hudarla-ni (Kt e/k 167, 5; BIN IV 197, 6; VI 124, 17)/Hutarli (L. 199); Inar (see above)/Inara (L. 226); Inarawan (Kt 73/k 14, 32)/Innarawa (L. 228); Kalia (Kt v/k 152, 10)/ʔKali (L. 221); Karuwa (Kt s/t 92, rev. 8')/Karuwa (L. 273); Karunuwa-áš (Kt 88/k 713, 8 Festsch. N. Özgüç, 145; VAS 26, 101. 11)/Karunuwa (L. 275); Kammalia (see above)/Kammaliya (L. 259); Kawia (EL 67 a 4)/ʔKawiya (L. 291); Kubabat (see above)/ʔKubaba (L. 323); Lulu (Kt u/k 3, 14. 20. 42)/Lullu (L. 367); Labarnaš (Festsch. N. Özgüç, 145)/L/Tabarna (H. Gonet, *Hethitica III*, 22); Labarša (TC II 73b, 3; a 1; Kt a/k 250b, 19)/Labarša (L. 112) Niwašu (see above)/ʔNiwa (L. 107 and 113); Nunu-u/Nu-ú-nu (Kt v/k 171, 3; 147a, 11)/cf. L. 486); Na/i-kilit (see above)/Nakkilit (L. 452) Peruwa (see

above)/Pirwa (L. 561)Pithana (see above)/Pithana (L. 567); Šarpa (TC III 77, 18)/-Šarpa (L. 113 and 628; P. Cornil, *Hethitica* X, 100); Šara (AKT I, 31, 8)/Šarra (KUB XXVII 38 IV 19 and 21; NPN, p. 251 sub šar I); Šuppiuman (Festsch. T. Özgüç, p. 79 and 81)/Šuppiuman (L. 650); Šupilulia (RGTC 4 109) ON/ Šuppiluli (uma) (P. Cornil, *Hethitica* X 107); Talia-Talie (VAS 26, 120, 13)/Talya (URU) (P. Cornil, *Hethitica* X 35); Tuli (AfO 35, 63; Kt 88/k 1046, 2; AKT I 59, 1-3)/Dulli (Laroche, *Noms.*, 13 65); Tata (BIN IV 186, 5; b 8)/Tatta (Laroche, *Noms.*, 1301; Tatta (HUR. SAG) (P. Cornil, *Hethitica* X 101); Tutu (*Anatolica* XII, 147)/Tuttu (Laroche, *noms.*, 1390); Walqu ON(Kt s/t 92, rev. 11')/Walkui/a (L. 807); Zi/Zulia-Zilu-Zili (Kt 73/k 14, 2; VAS 26, 101, 13; ICK I, 35a, 6)/Zuliya (L. 807 and *Noms.*, 1569-70; Alp, *Maşat* 103, 23); Zupa-Supa (Kt h/t 330, 8; KTS II 9, 54. 57; Innaya II, 391)/Züppa (*Maşat*, 99, 16); Zuzu (see above)/Zu(z)zu (Laroche, *Noms.*, 1588); Zuzula (Kt r/k 17, 3; Kt n/k 39, 8)/Zuzulli (Laroche, *Noms.*, 1590).

For more names see Laroche, *Noms.*, 1966. The influence of Old Assyrian community in Anatolia was an immense impact on the Hittites which cannot be put in the frame of a limited article.