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(Article begins on next page)

Εοthen

Collana di studi sulle civiltà dell'Oriente antico

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Collana di studi sulle civiltà dell'Oriente antico
fondata da Fiorella Imparati e Giovanni Pugliese Carratelli
diretta da Stefano de Martino

Stefano de Martino

HURRIAN PERSONAL NAMES IN THE KINGDOM OF ḪATTI

LoGisma editore

Università degli Studi di Torino - Dipartimento di Scienze Antropologiche,
Archeologiche e Storico Territoriali

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Stefano de Martino, *Hurrian Personal Names in the Kingdom of Ḫatti*

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Table of Contents

1. Introduction	7
2. The Members of the Royal Family of Hatti	
2.1. Early Empire	9
2.2. Imperial Age	13
2.3. Between Tradition and Innovation	17
3. Kings and Rulers of Subordinated Countries	21
4. Hurrian Personal Names in the Hittite Society	
4.1. Old Kingdom	25
4.2. Early Empire	25
4.3. Imperial Age	29
4.4. Hurrian Personal Names: Sociological Distribution	
4.4.1. State Officials and Dignitaries	35
4.4.2. Army	43
4.4.3. Royal Messengers	47
4.4.4. Palace Personnel and People Living at Court	49
4.4.5. Scribes and Chiefs of the Scribes	53
4.4.6. Cult	63
4.4.7. Experts of Medicine	75
4.4.8. Other or Unknown Professions	77
Bibliographical References	89
Personal Names Examined	105

1. INTRODUCTION

Hurrian personal names are present in texts from many archives of the Ancient Near East.¹ The publication of personal names documented in the Nuzi texts, with a first volume by I.J. Gelb, P.M. Purves, A.A. MacRae (1943) and a second one by E. Cassin (1977), has been the first important contribution to the knowledge of Hurrian names of the Late Bronze Age. The following step was A. Draffkorn's PhD Dissertation, "Hurrians and Hurrian at Alalah: An Ethno-Linguistic Analysis" (1959), where this scholar not only collected and analysed Hurrian names on a linguistic level, but also examined the percentage of them in the different periods (Alalah VII and IV) and in the different components of the Alalah society. Subsequently Hurrian names in the Mari texts have been studied by J. Sasson (1974), who has collected also Hurrian names preserved in the Tell al-Rimah archives (1979).

In more recent years investigations on Hurrian onomasticon have increased: Hurrian names in the Emar texts have been investigated by R. Pruzsinszky (2003); a socially oriented study on the use of Hurrian names at Ugarit is the topic of an article of W. van Soldt (2003); Th. Richter (2004) has examined Hurrian names in the textual sources of different regions of the Ancient Near East during the third and the second millennium; in another article (1998) he has studied Hurrian names that are documented in the prism of Tunip-Tešob, ruler of Tiginani; Hurrian names in the Kültepe texts have been discussed by G. Wilhelm (2008). To this scholar we owe also an excellent synthesis on Hurrian personal names from all ages (1998).² Lastly, Th. Richter (2010) has just published a detailed analysis of many Hurrian names that he has studied according on their linguistic components.

Concerning Hurrian names in the Hittite texts, E. Laroche (1966, 1981) has collected all personal names in the Hittite tablets; his work comprehends also Hurrian names.³ The same can be said for the recent book of Th. Zehnder (2010) that deals with feminine personal names in the Hittite

¹ See lastly Richter 2010, 525.

² See also Giorgieri 2000b.

³ See also Laroche 1976, 19-22.

tablets. Moreover, several scholars have studied some of the Hurrian names documented in Hittite texts, but an analysis specifically devoted to the Hurrian onomasticon of Ḫatti is lacking.

With the present work I am making an attempt to better understand whether the percentage and the typology of Hurrian personal names changed from time to time and whether we can recognize differentiations in the Hurrian onomasticon among the various components and groups of the Hittite society.

In consideration of this kind of analysis, I have collected personal names that can be considered as Hurrian and I have studied them in their pertinent chronological and prosopographic context with the aim of knowing family background and social condition of those individuals who held Hurrian names.

In the first part of this booklet I have examined the Hurrian names of the members of the royal family of Ḫatti and in the second part those of other persons, who, according to the Hittite texts, lived in the kingdom of Ḫatti.⁴

I have decided to include in this investigation also hybrid names, that is Hurro-Hittite and Hurro-Luwian names, because I think that these names too are a manifestation and, therefore, a signal of the diffusion of the Hurrian culture or at least of a certain trend.

In the presentation of the onomastic material I have adopted the following chronological schema: Old Kingdom (from Labarna I to Muwattalli I), Early Empire (from Tuḫaliya I/II to Tuḫaliya III), Imperial Age (from Šuppiluliuma I to Šuppiluliuma II).

* * *

My special thanks go to some colleagues who have given me comments and suggestions on individual aspects and problems; these are Elena Devecchi, Mauro Giorgieri, J. David Hawkins, H. Craig Melchert, Itamar Singer. It goes without saying that the responsibility for the content of this book rests only with me.

⁴ I have excluded from my present analysis personal names documented in the archives of cities politically subordinated to Ḫatti such as Ugarit, Alalah, Emar, that, as we have already seen, have been thoroughly investigated by other scholars. A study on the Hurrian names of officials and members of the royal family of Kargamiš is on my agenda.

2. MEMBERS OF THE ROYAL FAMILY OF ḪATTI

2.1. Early Empire

None of the members of the royal family had a Hurrian name during the Old Kingdom. The name BU-Šarruma,⁵ documented in one of the texts of the so called Offering Lists for the dead Kings, KUB 11. 7 + I 19',⁶ was presumably held by a member of the royal family of the Imperial Age⁷ and not by Ḫattušili I's father or grandfather, as R. Beal (2003, 14-20) had thought.

Things change in the Early Empire, that is during the reigns of Tuthaliya I/II, Arnuwanda I and Tuthaliya III, when many members of the Hittite royal family had Hurrian names. Queen Nikkal-madi, Tuthaliya I's wife, was the first member of the royal family who had a Hurrian name; some scholars believe that she was a princess of Kizzuwatna and this might explain her Hurrian name.⁸

In the following generation Ašmu-Nikkal, daughter of Tuthaliya I/II and Nikkal-madi and wife of Arnuwanda I, held a Hurrian name. Arnuwanda I and Ašmu-Nikkal had many children: their son, who took the throne and had the dynastic name Tuthaliya, bore also the Hurrian name Tašmi-Šarri. Three others of this royal couple's children had Anatolian (either Hittite or Luwian) names: Kantuzili, who received the name of his father's grandfather, Mannini⁹ and Pariyawatra.¹⁰

An individual named Ašmi-Šarruma, son of Arnuwanda, is documented in the Offering Lists, KUB 11. 7 + rev. 6.¹¹ R. Beal considers him one of Arnuwanda I's sons.¹² This hypothesis is supported by the fact that in this

⁵ For the Hurrian reading of BU see Hutter 1991, 40 n. 13; Carruba 2008, 104 n. 24 (= *hišmi*); van den Hout 1995, 135-136 (= *tagi*).

⁶ See Otten 1951, 65.

⁷ See Taracha 2004, 637.

⁸ See Houwink ten Cate 1998; Beal 2002, 69, and, more recently, Freu 2007, 118; Marizza 2007a, 2 n. 11.

⁹ See now Zehnder 2010, 215.

¹⁰ See lastly Yakubovich 2010, 274.

¹¹ See Otten 1951, 66; Carruba 2008, 139-140.

¹² Beal 2002, 66.

text Ašmi-Šarruma appears together with Mannini and in the preceding paragraphs we find, before, kings of the Old Kingdom and, then, Arnuwanda and Ašmu-Nikkal. D. Hawkins proposes that Ašmi-Šarruma, prince (REX.FILIUS) and owner of the Nišantepe seal no. 75, is the same person who is mentioned in the Offering Lists.¹³ If we date Prince Ašmi-Šarruma of KUB 11. 7 to the time of Arnuwanda I, attributing to him the Nišantepe impression might be problematic, because in this archive, according to S. Herbordt, there are no *bullae* of the period before Šuppiluliuma I.¹⁴

Passing to the following generation, Tutḫaliya III had two wives: Tadu-Ḫeba and Šatandu-Ḫeba;¹⁵ both names are Hurrian.

Also the woman whose name was Ašmu-Ḫeba belonged in some way to the royal family;¹⁶ she is mentioned in a very fragmentary passage of the ritual, attributable to Tutḫaliya I,¹⁷ KBo 15. 10 + III 26'.¹⁸ She might have been the owner of the seal, the impression of which is preserved on a *bulła* from Nišantepe; here Ašmu-Ḫeba bears the title princess (REX.FILIA).¹⁹

In another ritual, related to KBo 15. 10 +, that is KBo 20. 34 + rev. 12', we find the name Attai; this name appears also in the texts KBo 17. 104 II 7[, that belongs to the Ḫantitaššu ritual.²⁰ According to A. Ünal (1996, 58) Attai was a contemporary of Ziplantawiya,²¹ Tutḫaliya I's sister; Ph. Houwink ten Cate (1998, 46), on the basis of the fragmentary passage KBo 20. 34 + rev. 12'-13', believes that he was Ziplatawiya's son.

Other individuals, who were members of the royal family, are Mušu-Ḫeba, who might have been Kantuzili's wife,²² and Tulbi-Tešob, who presumably was Mannini's son.²³

¹³ Hawkins 2005, 251; for this seal impression see Herbordt 2005, 126.

¹⁴ Herbordt 2005, 4.

¹⁵ On this Queen see lastly de Martino 2010a.

¹⁶ The hypothesis advanced by Freu (2007, 97), that she was Ḫattušili II's wife, of course, cannot be shared by those who do not believe in the existence of this king.

¹⁷ See Miller 2004, 352 n. 491; on the history of the tradition of this text see now Christiansen 2007, 93-107.

¹⁸ See Szabó 1971, 38-39; f

¹⁹ See Herbordt 2005, 116 no. 11; regarding the problem whether some of the seal impressions from Nišantepe can be dated to the early Empire see n. 14.

²⁰ See Ünal 1996, 20 n. 35.

²¹ On this personage see Szabó 1971, 88 n. 10; Freu, 2007, 22.

²² See lastly de Martino 2010b, 132-133.

²³ See Marizza 2007a, 30-33.

The royal family in the Early Empire

(Hurrian names are in italics)

Kantuzili

father of:

Tuṭḫaliya I/II and Ziplantawiya

husband of *Nikkal-madi*

parents of:

mother ? of:

Ašmu-Nikkal wife of Arnuwanda I

Attai

parents of:

1) *Ašmi-Šarruma* (?)

2) Tuṭḫaliya III/*Tašmi-Šarri*

husband of *Tadu-Ḫeba* and *Šatandu-Ḫeba*

and father of: Tuṭḫaliya, Šuppiluliuma, Zida

3) Kantuzili husband ? of *Mušu-Ḫeba*

4) Mannini father ? of *Tulbi-Tešob*

5) Pariyawatra

Princess *Ašmu-Ḫeba* (relation to the royal family unknown)

Let us take a look at the linguistic analysis of these names. The greatest part of them are “Satznamen”,²⁴ some of them are composed with a verb in the third person and a divine name:

^f Ašmu-Nikkal	<i>ažm=o-Nikkal</i> ²⁵
^f Tadu-Ḫeba	<i>tad=o-Ḫebat</i> ²⁶ “Ḫebat loved her”
^f Šatandu-Ḫeba	<i>šad=and=o-Ḫebat</i> ²⁷
^f Ašmu-Ḫeba	<i>ažm=o-Ḫebat</i>
^f Mušu-Ḫeba	<i>muž=o-Ḫebat</i> “Ḫebat made her perfect” ²⁸
^m Ašmi-Šarruma	<i>ažm=i(=b)-Šarruma</i>
^m Tulbi-Tešob	<i>tulb=i(=b)-Tešob</i> “Tešob made prosper” ²⁹

Other names are nominal clauses; this is the case of Nikkal-madi = “Nikkal (is) wisdom/wise”.³⁰ The analysis of Tašmi-Šarri remains uncertain. It might be composed with a verbal form³¹, *tažm=i(=b)=šarri* “the (deified) king³²”; otherwise it might be a nominal clause either with an adjective (V. Haas³³ had proposed the meaning “strong” for the word *tažmi* and had connected it to the name of the god Tašmišu) or with a noun (I. Wegner³⁴ had interpreted it as a noun in *-me*, as for example *pura=me* “slave”) and the verb “to be” unexpressed (= “the (deified) king is”).³⁵

²⁴ On names of this kind see Wilhelm 1998a.

²⁵ On the root *ažm-* see de Martino - Giorgieri 2008, 127.

²⁶ For the lack of the suffix *-m* in names composed with Ḫebat see Wilhelm 1992, 668, 669; Wilhelm, 1998, 123; Giorgieri 2000b, 287-288.

²⁷ See Dinçol - Dinçol - Hawkins - Wilhelm 1993, 102 n. 78.

²⁸ See Giorgieri 2000b, 286; for other names composed with the root *muž-* see Richter 2010, 522.

²⁹ For this kind of names and the fall of the suffix *-b* see Giorgieri 2000b, 286; for the meaning of *tulb-* see Salvini 1996b, 86.

³⁰ For *madi* see lastly Wegner 2007, 266; see also here n. 565.

³¹ For a verb *tažm-* see Salvini 1991, 179.

³² For the second element of this name see Salvini 1991, 179.

³³ Haas 1994, 309.

³⁴ Wegner 1990, 303 n. 14.

³⁵ For similar names see Giorgieri 2000b, 290.

The only exception to the adoption of this kind of names for the members of the royal family is *Attai*; this name is the Hurrian word for “father” (*atta=i*);³⁶ it belongs to a different category of names, as for example Ašte “woman”, or Šalli “daughter” etc.³⁷

2.2. Imperial Age

Tuṭḫaliya III’s follower, Šuppiluliuma I, apparently interrupted the trend of the Hurrian names. He had a Hittite name from the geographical name³⁸ ^{ID/URUŠ}Šuppiluli(ya)³⁹ and his brother Zida held a name that was the Luwian word for “man” (*zida/ī*). Also Šuppiluliuma I’s children – at least those who are known to us by name – had non-Hurrian Anatolian names: Arnuwanda (II), Zannanza, Piyaššili,⁴⁰ Telipinu, Muršili (II), ^fMuwatti; the same can be said for Zida’s children: Ḫutupiyanza and Arma-Tarḫunta. The first wife of Šuppiluliuma I held the name Ḫenti; Th. Zehnder (2010, 155), following Laroche (1966, 357), advances the hypothesis that this name might be Hurrian, since names such as Ḫinitya⁴¹ and Ḫinti⁴² are documented at Nuzi. Despite this, as Th. Zehnder observes, we do not know any Hurrian root *hi/ent-* and the etymology of this personal names remains obscure, therefore we cannot say for sure if it is Hurrian or not.

If ^m*Tulbi-Šarruma* DUMU.NITA ^m*Arnuw[anda* of KBo 13. 42 l. 6’, a fragment of the Offering Lists for the dead Kings, was really the son of Arnuwanda II as I. Singer (2003, 344) proposes, Arnuwanda II was the first member of the royal family of this time who wanted a Hurrian name for one of his children.

³⁶ See lastly de Martino - Giorgieri 2008, 142-144; since the Hittite word for “father” is *atta* and this personal name is *Attai*, that is exactly corresponding to the Hurrian term and personal name, the hypothesis that the name of Ziplantawiya’s son belongs to the Hurrian language and not the Hittite one is very reasonable. On the Hittite personal name *Atta* see lastly Zehnder 2010, 48.

³⁷ See Wilhelm 1998a, 125.

³⁸ Also some of his predecessors had names of geographical inspiration, such as Arnuwanda and Tuṭḫaliya (mountain names, see Gonnet 1968, 117-118, 143).

³⁹ See Hoffner 1998, 118; Zehnder 2010, 92.

⁴⁰ We can presume that Piyaššili bore his second Hurrian name Šarri-Kušuh only when he became king of Kargamiš, see § 2.3.

⁴¹ See Gelb - Purves - MacRae 1943, 61.

⁴² See Cassin 1977, 58.

Muršili II named his four children Ḫalpa-šulupi, Muwatalli (II), Ḫattušili (III) and ^fMaššana-uzzi. While the last three names belong to the Anatolian tradition, the first one, Ḫalpa-šulupi⁴³ contains the name of the Syrian city Ḫalpa and the second element is the name of a bird,⁴⁴ *šulupi*.

Muwatalli II reintroduced Hurrian names in the royal family; he opted for names composed with Tešob: in fact he had a Hurrian second name, that is Šarri-Tešob “Tešob (is) king” as some seal impressions (SBo I no. 38/B. 250)⁴⁵ witness; then he named his two sons, respectively, Urḫi-Tešob (= “Tešob (is) faithful (to me)”)⁴⁶ and Ulmi-Tešob⁴⁷ (“ = Tešob (is my) weapon”).⁴⁸ Muwatalli II’s will of rupture with the old Central Anatolian tradition and also his “Luwian orientation”,⁴⁹ that clearly appears from his political and theological decisions, can explain his predilection for Hurrian personal names.

The identity of Tanu-Ḫeba is still controversial; she might have been Muwatalli II’s wife⁵⁰ or Muršili II’s last wife;⁵¹ she held a name that was similar to those of the queens of the Early Empire: *tan=o-Ḫebat* “Ḫebat made her”.

Ḫattušili III had several children,⁵² some of them with his last wife Pudu-Ḫeba, others from another woman/other women and born before this marriage. As well known, Pudu-Ḫeba, who came from Kizzuwatna, was the daughter of the priest of Ištar Pendib-Šarri. Her father held a Hurrian name⁵³

⁴³ He is mentioned in the third paragraph of the so called “Autobiography” of Ḫattušili III; he might be the same individual, REX[FILIUS], whose seal is impressed on a cretula from Nišantepe (see Herbordt 2005, 132 no. 111), and also the person who is mentioned among the witnesses of the Aleppo Treaty with Muršili II; see now Devecchi 2010, 13-14. On this name see also Otten 1975, 8.

⁴⁴ See lastly Hawkins 2005a, 253-254; Zehnder 2010, 108-109.

⁴⁵ See Nowicki 1983; Hawkins in print; I thank J.D. Hawkins for having allowed me to read the manuscript of his work.

⁴⁶ See also Giorgieri 2000b, 290: “Teššup è la (mia/sua) certezza”.

⁴⁷ He was the same person whose other name was Kurunta, see lastly Giorgieri - Mora 2010, 138-139 n. 10 with previous literature.

⁴⁸ See Salvini 1991, 180.

⁴⁹ If we want to use Singer’s words, 2006a, 43.

⁵⁰ See Cammarosano 2009, 181; Cammarosano 2010.

⁵¹ See Hawkins, in print.

⁵² See de Roos 2006, 20-23; van den Hout 1995, 80.

⁵³ See § 4.4.6.1. s.v.

and her name too was Hurrian: *pud*=*u-Hebat* “Hebat gave birth to her”.⁵⁴ Some of Hattušili’s children held Hurrian names, whilst others had Anatolian names. Strictly connected with the dynastic names of the royal family are the names of Princes Huzziya and Tuthaliya/Tašmi-Šarruma (on this second name see *ultra*); the name of Nerikkaili clearly refers to the city of Nerik; the names Tarhüntapiya⁵⁵ and Hannutti⁵⁶ are Hittite; Kurakura⁵⁷ belongs to the oldest Anatolian tradition;⁵⁸ one of Hattušili’s daughter received the name Gaššuliyawiya⁵⁹ which had been borne by her grandmother,⁶⁰ that is Muršili II’s wife. Hattušili’s other children had Hurrian names: Princes Hešni⁶¹ and Hišmi-Šarruma⁶² (also Evri-Šarruma might be one the king’s sons);⁶³ Princess Kiliš-Heba⁶⁴ (*kel*=*o*=*ž*=*Hebat* “Let Hebat give prosperity”), who married Ari-Šarruma, king of Išuwa and then, after his death, presumably his brother Ali-Šarruma; she was the mother of Ehli-Šarruma, follower of his father on the throne of Išuwa.⁶⁵ On the basis of KUB 57. 125 obv. 19 (a letter sent by Hattušili III to Ramses II), E. Edel has proposed that the Hittite princess, who married the pharaoh, held the name ^{fd}IŠTAJR-*nu* (=Šaušganu),⁶⁶ but since this passage is very fragmentary other readings and interpretations of line 19 are possible. In conclusion, Hattušili’s choices for the names of his children are quite eclectic.

⁵⁴ For the meaning of verb *pud*- see Wilhelm 2003, 394. A different interpretation of this name is given by de Roos 2006, 19: “Effective is Hepa(t)”.

⁵⁵ See van den Hout 1998 for the hypothesis that he might be one of Hattušili’s sons.

⁵⁶ On this prince see van den Hout 1995, 199-203.

⁵⁷ Concerning his relationship to Hattušili III, see Klengel 1991, 226; van den Hout 1995, 109-111.

⁵⁸ See Zehnder 2010, 47; for other names formed with the reduplication of a bysillabic base see Hoffner 1998, 117.

⁵⁹ See Otten 1975, 29; see now Zehnder 2010, 183.

⁶⁰ It is presumable that Hattušili was Gaššulayawiya’s son, more cautious is Ünal 1974, 44.

⁶¹ Hešni is considered one of Hattušili’s sons on the basis of KBo 48. 123, see de Martino in print.

⁶² See van den Hout 1995, 131.

⁶³ See *ultra* § 4.4.1. s.v.

⁶⁴ On this princess see Singer 1991, 328; de Roos 2005, 211; Zehnder 2010, 188-189.

⁶⁵ See de Roos 2005, 215; de Martino 2010c.

⁶⁶ Edel 1994, 226-227; see also Beal 2002, 67.

Arma-Tarḫunta, son of Zida (brother of Šuppiluliuma I), was, in all probability, married to a woman, who had the Hurro-Luwian name Šaušgatti.⁶⁷ As well known, Arma-Tarḫunta was in charge of the Upper Land at the time of Muṣili II, but then he lost the government of this region when Muwattalli II gave it to his brother Ḫattušili.

The hypothesis that Tuthaliya IV had a second name has been advanced by several scholars.⁶⁸ This name, documented by the seal impressed on the tablet RS 17.159 and now also by an impression from Nišantepe, has been read in different ways. This problem has been also connected to the identity of the individual named BU-Šarruma mentioned in KBo 4. 14, who was identified with Tuthaliya IV.⁶⁹ Now it is clear that BU-Šarruma of KBo 4. 14 cannot be the Hittite king Tuthaliya IV.⁷⁰ Moreover, D. Hawkins, on the basis of the new documents from Nišantepe, has convincingly shown that the second name of Tuthaliya IV was Tašmi-Šarruma,⁷¹ as S. Alp (1998) had already proposed.

The mother of one of Tuthaliya IV's wives had the name Pattiya;⁷² she is mentioned in the oracular inquiry KUB 22. 70 rev. 13, 14, 15, 66, 67⁷³ that can be dated to the time of Ḫattušili III / Tuthaliya IV⁷⁴ (see also § 4.4.4. s. v. Ḫeba-muwa). This name is documented also at Nuzi;⁷⁵ its etymology is not sure: it might be connected to the Hurrian verbal root of unknown meaning *pad*-⁷⁶ that is recognizable in the name Pada-šarri (Emar).⁷⁷

⁶⁷ See van den Hout 1998, 67; Zehnder 2010, 269.

⁶⁸ See the literature quoted by Heinhold-Krahmer 2001, who on the contrary (p. 197) considers the signs on the seal impressed on the tablet RS 17.159 as an epithet, following van den Hout's suggestion.

⁶⁹ See the literature quoted by Bemporad 2002, 72 n. 6.

⁷⁰ See Singer 1985; Bemporad 2002 (with a different historical reconstruction).

⁷¹ Hawkins in print.

⁷² See Hagenbuchner-Dresel 2010, 158 n. 29; see now Zehnder 2010, 246-247.

⁷³ See Ünal 1978, 84-85, 98-99.

⁷⁴ See lastly Carruba 2000, 75; de Roos, 2007, 66..

⁷⁵ See Gelb - Purves - MacRae 1943, 112; Cassin 1977, 107.

⁷⁶ I wonder if the name Padib-Šarri, documented in a tablet from Tell Brak (Finkel 1988, 85) might be connected to this same root, instead of considering it as a variant of Pantib-Šarri as I. Finkel (loc. cit.) proposes.

⁷⁷ See Pruzsinszky 2003, 252 n. 272.

Tuthaliya IV's sons, Arnuwanda (III)⁷⁸ and Šuppiluliuma (II), bore Anatolian dynastic names. The fragmentary tablet KUB 21. 7 IV 11⁷⁹ mentions an individual, "son of Tuthaliya", who has the Hurrian name Tulbi-LUGAL-*ma* (=Tulbi-Šarruma); in this same text we find [Šuppilul]iyama, Arnuwanda (l. 9') and [K]uzi-Tešob (l. 11'). I. Singer has proposed that he might have been one of Tuthaliya IV's sons.⁸⁰ The hypothesis that Tuthaliya IV might have chosen, for one of his sons, a name composed with Šarruma is fully reasonable, since this god was his personal protective deity. Lastly we know also the name of a daughter of Tuthaliya IV, that is Ešli-Nikkal (a Hurrian name: *ešl=i=Nikkal* "Let Nikkal keep safe"⁸¹), who married Niqmaddu III king of Ugarit.⁸²

2.3. Between Tradition and Innovation

Hurrian personal names are frequent among the members of the Hittite royal family mostly in three periods: 1) when Kizzuwatna became part of the Kingdom of Ḫatti; 2) at the time of Muwattalli II; 3) during the reign of Ḫattušili III.

In the first case - since, as we have already said, it is possible that Tuthaliya I/II's wife was a Kizzuwatnean princess - we may presume that she, her husband Tuthaliya I/II and their daughter Ašmu-Nikkal were responsible for making the Hittite court acquainted with Kizzuwatnean Hurrian deities and culture.⁸³

Muwattalli II favoured the south-eastern Anatolian religious traditions and promoted gods and cults of Kizzuwatna.⁸⁴ We do not know if also Queen Tanu-Ḫeba was, in some way, responsible for this; her name shows

⁷⁸ See Bemporad 2002, 76-77, for the hypothesis that BU-Šarruma might be the second name of Arnuwanda III and that he might be the person mentioned in KBo 4. 14.

⁷⁹ See Stefanini 1962, 19, 21, with a different reading of the signs preserved in l. 11'.

⁸⁰ Singer 2003, 344.

⁸¹ See Giorgieri 2000b, 288.

⁸² See Singer 1999, 701-704; Freu 2006, 161; Zehnder 2010, 172.

⁸³ See Miller 2004, 350-356; Taracha 2005, 90-91; Klinger 2010, 165; Yakubovich 2010, 276-277.

⁸⁴ See Singer 1996, 192-193.

that her parents were devoted to the Goddess Ḫebat and this might suggest an origin of her family from Kizzuwatna.

Pudu-Ḫeba's role in the diffusion of Kizzuwatnean cults is already well known. It is not a coincidence that in these three periods of the history of the Kingdom of Ḫatti - when ties with Kizzuwatna and more generally with the South-eastern part of Anatolia were established and, afterwards, reinforced – members of the Hittite royal family bore Hurrian names.

As we have seen, in some cases a king of Ḫatti could have a double name, an Anatolian non-Hurrian name and a Hurrian one:⁸⁵ Tuthaliya III/Tašmi-Šarri; Muwattalli II/Šarri-Tešob; Muršili III/Urḫi-Tešob; Tuthaliya IV/Tašmi-Šarruma. Following R. Beal, we can suppose that the Hurrian name was an alternative one and not the original name given at the birth of the child and then, at the moment of ascending the throne, discarded in favour of an Anatolian dynastic name.⁸⁶ As D. Hawkins has written, the case of Muwattalli II's "Umarmungsiegel", where his Hurrian name appears inside the royal *aedicula*, clearly demonstrates that Šarri-Tešob was an alternative official name.⁸⁷ It is true that Urḫi-Tešob seems to have used his Hurrian name on seals when he was not yet king and then he preferred the dynastic name Muršili, but we can presume that his will of stressing his legitimacy was the reason why he opted for the latter name after his accession to the throne.⁸⁸

I do not believe that a Hurrian name was given only to that prince who did not have a reasonable chance of ascending the throne, as the case of Urḫi-Tešob might suggest,⁸⁹ since both Tuthaliya III and Muwattalli II inherited the throne as fully legitimate heirs and according to the will, respectively, of Arnuwanda I and Muršili II.

The choice of Hurrian names for some of the members of the Hittite royal family is a sure signal of the diffusion of Hurrian culture and traditions and of the receptivity of them among the élite of the Hittite society. At the same time, it is true that the Hurrian component of the Hittite world never became prevalent and remained outside the dynastic ideological tradition of the Hittite kingship: in fact, no heir to the throne of Ḫatti chose a Hurrian

⁸⁵ See Beal 2002.

⁸⁶ Beal 2002, 67.

⁸⁷ Hawkins in print.

⁸⁸ See Hawkins in print.

⁸⁹ See Beal 2002, 67.

name becoming king. The case of Piyaššili/Šarri-Kušuh, son of Šuppiliuma I, is just opposite, since he used his Hurrian name Šarri-Kušuh when he became king of Kargamiš;⁹⁰ this is a signal that the social and/or cultural dominance of the Hurrian language among the upper levels of the society of Kargamiš was much greater than at Hattuša.

The greatest part of the Hurrian names adopted for the members of the Hittite royal family belongs to the typology of the so called “Satznamen”, that are the most diffused and beloved names in the Hurrian societies of the Ancient Near East.⁹¹ In the case of the Hittite royal family one of the two components of these names is almost always the name of a divinity and the second one is usually a verbal form, more rarely a noun or an adjective.

The Hurrian feminine names of the Early Empire, Nikkal-madi, Ašmu-Nikkal, Tadu-Ḫeba and Šatandu-Ḫeba, show that Nikkal and Ḫebat were particularly venerated by the royal family of that time. The cult of Nikkal (< NIN.GAL)⁹² was favoured by Queen Nikkal-madi⁹³ and we can suppose that this Goddess was venerated in Kizzuwatna, from where this queen presumably came, as it was also in several regions of Syria.⁹⁴ Also the cult of Ḫebat⁹⁵ was introduced from Kizzuwatna in this same time and then developed during the reign of Hattušili III.⁹⁶

Hurrian verbal roots and nouns presented in the names Nikkal-madi, Ašmu-Nikkal, Tadu-Ḫeba and Šatandu-Ḫeba are documented also in other Hurrian names from different region of the Ancient Near East;⁹⁷ some of these names might have imitated those that were common at the court of

⁹⁰ See del Monte 2008, 119 and n. 59. It is true that in the accord between the king of Ḫatti (presumably Muršili II) and the king of Kargamiš (KBo 1. 28) the latter bears the name Piyaššili, but this is an act issued by the Hittite king and it concerns the status of his brother and his relation to the *tuhkanti* (see Mora 1993). On the names of the other kings of Kargamiš see § 3.

⁹¹ See Wilhelm 1998, 122-125.

⁹² See Haas 1994, 375.

⁹³ See Imparati 1979.

⁹⁴ See Weppert 2000; de Martino 2009, 257

⁹⁵ Concerning the origin of the cult of this deity in Syria see Archi 1994, 249-252.

⁹⁶ See Haas 1994, 385-386.

⁹⁷ For *madi* see Draffkorn 1958, 90; Pruzsinszky 2003, 236, 244, 251; for *tad-* see Gelb - Purves - MacRae 1943, 263; Pruzsinszky 2003, 248; for *ašm-* see Gelb - Purves - MacRae 1943, 206; Draffkorn 1959, 26; Pruzsinszky 2003, 227, 232; for *šad-* (without the suffix *-an-*) see Gelb - Purves - MacRae 1943, 252; Draffkorn 1959, 100; Dinçol - Dinçol - Hawkins - Wilhelm 1994, 102 n. 78.

Mittani, as for example Kelu-Ḫeba (it was borne by Šuttarna II's daughter) or Tadu-Ḫeba (Tušratta's daughter). Despite this, feminine names composed with Nikkal and Ḫebat are a peculiar trait of the Hurro-Anatolian onomasticon; in fact, Hurrian personal names with Nikkal are unusual and those with Ḫebat are diffused mostly in Anatolia and in Syria.⁹⁸ They might have belonged to the tradition of Kizzuwatna; unfortunately we do not know much of that tradition⁹⁹ and, therefore, this remains only a hypothesis, but it can be supported by the fact that also Pudu-Ḫeba, who came from Kizzuwatna, had a similar name.

Masculine names are composed mostly either with Tešob (at the time of Muwattalli II) or with Šarruma (at the time of Ḫattušili III/Tuthaliya IV). Some of these names, as Tulbi-Tešob¹⁰⁰ or Urḫi-Tešob,¹⁰¹ are documented also in texts of other regions of the Ancient Near East; on the contrary, a name as Ulmi-Tešob is unusual, even if the element *ulmi* is present in other names as for example Kirib-ulmi,¹⁰² Ulmi-adal and Ulmi-Tilla.¹⁰³

In conclusion, the whole Hurrian onomasticon of the royal family of Ḫatti moves along the line of the tradition as the preference for “Satzanamen” shows, even if sometimes new names appear, but we cannot exclude that they were already in use in Kizzuwatna and belonged to the onomastic patrimony of this region.

⁹⁸ See Trémouille 1997, 233-237.

⁹⁹ The names of the kings of Kizzuwatna have not yet been investigated in depth; the onomasticon of the royal house of this country seems to be as eclectic as the one of the Hittite royal family; Išputaḫšu contains the element *-aḫšu* that is present in names documented in the Kültepe texts and belongs to the oldest Anatolian tradition (see Zehnder 2010, 73-74); in the name Pariyawatri the Cun.Luw. word *pariyan* is recognizable (see Zehnder 2010, 37-38); Eḫeya is a Hurrian name (Eḫ(h)iya is documented also at Nuzi, see Gelb - Purves - MacRae 1943, 41; Cassin 1943, 40, and at Alalah, see Draffkorn 1959, 27); Pa/illiya might be Hurrian (from the verbal root *pal-* ?); Šunaššura has been connected to the Indo-Aryan Mittanian onomasticon (see Goetze 1940, 7; Gelb - Purves - MacRae 1943, 260).

¹⁰⁰ See Pruzsinszky 2003, 251 n. 265.

¹⁰¹ See Gelb - Purves - MacRae 1943, 166-167; Cassin 1977, 160; Wilhelm 1998a, 124.

¹⁰² See Salvini 1991, 180.

¹⁰³ See Gelb - Purves - MacRae 1943, 162, 271; Cassin 1977, 155.

3. KINGS AND RULERS OF SUBORDINATED COUNTRIES

If we look at the royal dynasties of the countries subordinated to Ḫatti, the members of the cadet dynasty of Kargamiš favoured Hurrian names: all the kings of this country bore Hurrian names¹⁰⁴ (Šarri-Kušuh = Piyaššili; Ini-Tešob; Talmi-Tešob; Kuzi-Tešob), with the only exception of Šaḫurunuwa. This name has been interpreted by some scholars as Hurrian and connected to the word *še/uḡuri*¹⁰⁵ “life”,¹⁰⁶ but the changing of the first vowel *e/u > a* has not been explained. In my opinion this name might be Anatolian; it sounds similar to the Hittite geographical names in *–(u)wa* and it might come from a place name.¹⁰⁷ It is interesting to note that Šaḫurunuwa presumably had a Hurrian second name [X-]Šarruma (as the Annals of Muršili II, ninth year, witness);¹⁰⁸ if we accept the hypothesis that X-Šarruma really was the second name of Šaḫurunuwa, we may suppose that he was born when his father was not yet king of Kargamiš and that at his birth he had received an Anatolian name. His role, as king of Kargamiš, pushed him to choose a Hurrian second name, as his father did. His followers, on the contrary, held only Hurrian names.¹⁰⁹

Moving to the other cadet dynasty, the one ruling on Ḫalpa, we know the names of the kings Telepinu, Talmi-Šarruma,¹¹⁰ Ḫalpa-ziti; we see that among the two followers of Telepinu, the first one chose a Hurrian name, and the second a Luwian one, but with explicit mention of his city, Ḫalpa.

¹⁰⁴ See Beal 2002, 66; van Soldt 2003, 685 (with reference not only to the kings, but also to other members of the royal family).

¹⁰⁵ See for example Mascheroni 1984, 162.

¹⁰⁶ See André-Salvini - Salvini 1998, 16.

¹⁰⁷ It might be related to the name of the river Sagur that flows near Kargamiš; I thank I. Singer for this suggestion.

¹⁰⁸ See the literature quoted by Miller 2007, 134 n. 29; see now also Devecchi 2010, 14 n. 51.

¹⁰⁹ For the names of other members of the royal family and princes of Kargamiš see Mora 2004; Mora 2008.

¹¹⁰ See Miller 2007, 137 n. 30: this scholar, rightly, excludes that Ḫalpaḫi (mentioned in “Muršili II’s Dictate to Tuppi-Tešob’s Syrian antagonists”, KUB 19. 31 +) might be the second name either of Telepinu or of Talmi-Šarruma.

Concerning other subordinated countries, all the kings of Išuwa known to us, that is Ari-Šarruma, Ali-Šarruma and Ehli-Šarruma had Hurrian names; we do not know anything about the origin of this royal family, that appears in the sources at the time of Hattušili III and was strictly bound to the Hittite court.¹¹¹

In Amurru Hurrian names became trendy after the passage of this country under Hittite control and Aziru's followers held Hurrian names,¹¹² so imitating the rulers of Kargamiš.¹¹³ Šaušga-muwa, who is commonly considered the last king of Amurru,¹¹⁴ bore a name composed with the Hurrian divine name Šaušga and the Luwian-Hittite element *-muwa*,¹¹⁵ this hybrid name is very well suited for a prince (and then king) of Amurru, who was son of a Hittite princess.¹¹⁶

The situation of Ugarit is completely different and Hurrian names were not adopted, with the only exception of Ar-Ḫalba.¹¹⁷

Western Anatolia was not affected by the mode of the Hurrian names and none of the rulers of Western Anatolian countries had a Hurrian name. Lastly let us consider the kingdom of Tarḫuntašša: the hypothesis has been recently advanced that the individual named Šaušga-Runtiya might be Kurunta's son or at least a member of his family.¹¹⁸ This name¹¹⁹ appears on

¹¹¹ See lastly de Martino 2010c.

¹¹² See Singer 1991, 182-184; see also van Soldt 2003, 686.

¹¹³ As I. Singer (2010, 275) writes, "sometimes in the Early Iron Age the kings of Amurru again bore Semitic names".

¹¹⁴ According to I. Singer (2010), he was followed by King Maḫḫaza, whose name might be Hurrian, see Singer 2010, 275 n. 9.

¹¹⁵ See n. 163.

¹¹⁶ See Singer 1991, 172. Moreover we have to mention Syrian rulers such as Tagu(wa) and Agi-Tešob (Niya), Tagib-Šarri (Ugulzat), Šarrupše (Nuḫḫašše), whose names are Hurrian.

¹¹⁷ See Singer 1991, 183-184; Singer 1999, 637-638; van Soldt 2003, 702-703.

¹¹⁸ See Marizza 2006, 166-168.

¹¹⁹ This same name is also in the tablet KUB 50. 72 + KBo 53. 107 IV 2' (see Lefèvre-Novaro - Mouton 2008, 33- 36) that deals with mantic inquiries through the technique of lecanomancy; since in the same passage of this text also Nerikkaili (IV 2') is mentioned, we can presume that Šaušga-Runtiya of this text is Kurunta's son and that the inquiry deals with members of the royal family. For Šaušga-Runtiya in other Hittite cuneiform texts see Marizza 2006, 166-168: it is interesting to note that also in one of the texts quoted by Marizza, KUB 50 72 I 1'-2', Šaušga-Runtiya and Nerikkaili are mentioned together; see also KUB 26. 18 9'-10' (Marizza 2006, 167).

the impressions of several seals;¹²⁰ he is prince, Chief Scribe, Chief of the Palace Attendants and, in the seal impressions from Nişantepe nos. 376 and 377, “Prince of the city (land?) of Tarḫuntašša”.¹²¹ Šaušga-Runtiya appears also in the inscription of Köylütolu Yayla, where he bears the titles prince and Chief of the Palace Attendants;¹²² as D. Hawkins (2005, 271) writes, Šaušga-Runtiya’s connection with Tarḫuntašša may explain the fact that he is mentioned in an inscription posed on the Ḫatti - Tarḫuntašša frontier. The personal name Šaušga-Runtiya is a hybrid that contains two divine names, that of the Hurrian deity Šaušga and that of the Luwian Stag-God Kurunta/Runtiya,¹²³ and fits very well the Hurro-Luwian composed cultural character of South-eastern Anatolia.

¹²⁰ See Hawkins 2005a, 271.

¹²¹ See Herbordt 2005, 181; Hawkins 2005a, 271. Following D. Hawkins (2005, 271) we can distinguish among several different individuals all named Šaušga-Runtiya: 1) the “Prince of Tarḫuntašša”; 2) the Scribe; 3) the EN URU(-*LIM*); see here also § 4.4.8 s.v.

¹²² See Ehringhaus 2005, 47-48.

¹²³ See Popko 2007, 66-68.

4. HURRIAN PERSONAL NAMES IN THE HITTITE SOCIETY

4.1. Old Kingdom

During the Old Kingdom¹²⁴ Hurrian personal names were not borne by members of the Hittite royal family¹²⁵ or by state officials. The very few Hurrian names that we find in Hittite texts of this period refer only to foreign people, as for example Tuniya (=Tunip-Tešob), ruler of Tigonani, documented in the well known letter sent to him by Ḫattušili I.¹²⁶ The Hittite tablet KBo 3. 60¹²⁷ mentions a military leader named Kaniu, who commanded the soldiers of Šurra, presumably located in the area of the Tur Abdin.¹²⁸ The name Kaniu might be Hurrian and it might be linked to the root *kan-* that appears in a Hurrian name (*Kanik-evri*) documented by the *ḫabiru* prism of Tigonani¹²⁹ (VII 22).¹³⁰

4.2. Early Empire

In the Hittite society of the Early Empire Hurrian personal names were quite an exclusive prerogative of the members of the royal family. In fact, the greatest part of the Hurrian names documented in Hittite sources of this time belong either to members of the royal family or to foreigners, who moved to Ḫatti or are mentioned in Hittite texts. Only very few Hurrian names refer to people working for the Hittite administration.

¹²⁴ On Hurrian personal names in the Kültepe texts see lastly Wilhelm 2008.

¹²⁵ Concerning BU-Šarruma of the Offering Lists see de Martino 2010b, 130-131.

¹²⁶ See Salvini 1996a, 107-116; see now also Hoffner 2009, 75-80 with literature.

¹²⁷ See lastly de Martino 2002; Forlanini 2004, 256, 269 n. 36 (this scholar believes that the text refers to the time of Labarna I).

¹²⁸ See de Martino 2002, 79-80.

¹²⁹ See Salvini 1996a, 32.

¹³⁰ See Richter 1998, 133 n. 33; in this same text there is also the name Kaniu (VII 1), see Salvini 1996a, 30. On the name Kaniu see now also Zehnder 2010, 93.

Foreigners who were active in Ḫatti in the Early Imperial Age belong to different professional groups:

a) A tablet in Hurrian from Kayalıpınar, that describes a military expedition to north-western Syria, mentions three individuals who have Hurrian names: Eḫli-Tenu, Ili-Šarruma, Eḫlib-Adda;¹³¹ they might have been Kizzuwatnean generals or military officials, who participated in a campaign of Tuḫaliya III.¹³² We can put forward the hypothesis that Tuḫaliya III might have hired Kizzuwatnean soldiers or military leaders during his campaigns to Syria.

b) In the Early Empire several ritual texts of Kizzuwatnean and Syrian tradition were collected in the Hittite archives. As J. Miller writes,¹³³ these texts could be attributed to Hittite scribes who might have either copied them from the original Kizzuwatnean tablets or written them interviewing local experts of rituals during Tuḫaliya I/II's expeditions to south-eastern Anatolia. Otherwise these compositions could be the product of Kizzuwatnean experts active in the Kingdom of Ḫatti. These experts of rituals are: Allai-turaḫḫi from Mukiš, Kiziya from Alalaḫ, Ašdu^{MUNUS}ŠU.GI^{URU}Ḫurlaš,¹³⁴ Madi, Ammiḫatna, Tulbi(ya), Paba-nigri and Naniyanni from Kummani, Šalašu from Kizzuwatna;¹³⁵ with the only exception of Ammiḫatna,¹³⁶ all the others bear Hurrian names.

¹³¹ See Wilhelm 2006, 233-236; Rieken 2009, 130-135.

¹³² See de Martino 2010b, 135; I am indebted to G. Wilhelm for the information that this text refers to events of the time of Tuḫaliya III.

¹³³ Miller 2004, 506-511.

¹³⁴ On this expression see Görke 2010, 273-277.

¹³⁵ Some ritual texts have been attributed to the ritualist ^fAmbazzi (see Christiansen 2006); this personal name is interpreted by Zehnder 2010, 113, as Hurrian; this scholar connects it to the Hurrian verb *am=b-* “to be on fire, to burn”. A name formed with such a verb seems to me quite strange; moreover I am not able to find a Hurrian explanation for the second element *-azzi*. Since Ambazzi rituals seem to belong to Western Anatolian tradition (see Christiansen 2006, 326) and a Hurrian etymology of this name cannot be recognized for sure, I have excluded it from the present catalogue.

¹³⁶ The personal name Ammi-ḫatna has been interpreted as Semitic, see Strauss 2006, 280 and n. 189; differently Zehnder 2010, 112, has proposed that this name might be Hurrian, even if a clear Hurrian interpretation cannot not be given.

c) Presumably¹³⁷ two experts of medicine, who have Hurrian names, Agiya and Ḫudubi, exercised the profession of physician in Ḫatti in this same period.

d) Eḫal-Tešob, diviner from Aleppo, “author” of rituals, might have lived between the end of the Early Empire and the beginning of the Imperial Age.¹³⁸

e) Hurrian personal names (Agiya, Ali-p/wašu, Eḫalte, Ḫurlanni, Nani) were held by some of the inhabitants of the region of Išmeriga, that was close to Kizzuwatna, as it is documented in the agreement signed by Arnuwanda I with the people of this country. Also Kumarbi, who is mentioned in KBo 16. 42 rev. 18’; 20’, might refer to an inhabitant of an Eastern Anatolian country (see § 4.4.8. s.v.).

As we have already said, a peculiar situation can be recognized in the onomasticon of Ortaköy/Šapinuwa. Unfortunately only very few of the texts coming from this site have been published and we lack any precise information about all the personal names documented in them and also about the content of these texts, so that it is impossible to define the percentage of Hurrian names and to conduct a prosopographic analysis. From the available tablets we know that some of the functionaries, who were active in the administrative structures of this city, had Hurrian names, as for example Agiya, Ḫubidi (who are senders of letters),¹³⁹ or Mušu (who is the recipient of a letter sent by the king).¹⁴⁰

Since the letters from Šapinuwa are not yet available, we do not know if this Ḫubidi might be the same individual (AMAR-ti)¹⁴¹ who has written the tablet in Hurrian KUB 32. 19 + (ChS I/1 41;¹⁴² for the colophon see IV 49-50),¹⁴³ Prayer of Tadu-Ḫeba to Tešob for the Well-being of Tuthaliya

¹³⁷ See § 4.4.7.

¹³⁸ See § 4.4.6.3.

¹³⁹ See Ünal 1998, 31.

¹⁴⁰ See Ünal 1998, 40-41.

¹⁴¹ See Mascheroni 1984, 157; see also Marizza 2007, 69.

¹⁴² See also Singer 2002b, 43-44.

¹⁴³ The tablet is MH, see Košák-web site.

III/Tašmi-Šarri.¹⁴⁴ He is also the scribe of the MH purification ritual KBo 22. 129 (+) 129a.¹⁴⁵

We cannot explain why only in Šapinuwa in the Early Empire there were people with Hurrian names active in the administration of the state. Since Šapinuwa was a royal residence of Tuthaliya III, we might in some way link the predilection of the royal family for Hurrian names to the presence of Hurrian or Hurrianized people in this city. We do not know whether these functionaries came from Kizzuwatna or belonged to a local Hurrian community, that until that time had remained excluded from the ranks of the Hittite administration.

We have to stress that among the names of these officials we find two *hypocoristicon* names¹⁴⁶ (Agiya and Mušu) and one name derived from that of an animal (Ḫubidi “young bull”), that is names belonging to a different typology, we might say less noble than that of the names held by the members of the royal family of this same time.

The presence of other individuals who bore Hurrian names is only sparsely documented; one of six workers, assigned to the royal palace in the Mašat tablet HKM 100 obv. 11',¹⁴⁷ bears the name Purazi. This name, that contains the word *pura* (connected to *pura=me* “slave”),¹⁴⁸ might refer to his social condition. A man by the name Agiya belongs to the personnel of a household in the land grant KBo 5. 7 obv. 24;¹⁴⁹ in this same text a woman, Azziya, is listed among the personnel of a “house” (rev. 28).¹⁵⁰

The woman Yaru-Ḫeba, who takes part in the ritual KUB 60. 121 (rev. 18)¹⁵¹, might belong to the *entourage* of the royal family.

Lastly, an individual named Zuzzu is one of the witnesses of the land grant, issued by Ḫuzziya II, LS 2 (rev. 11); he has the title *uriyanni*.¹⁵² He is the same dignitary who is mentioned in the fragmentary land grant, KBo 32.

¹⁴⁴ See de Martino 2005, 295.

¹⁴⁵ See Groddek 2008, 120-121.

¹⁴⁶ Or “shortened names”, see Cohen 2010.

¹⁴⁷ See del Monte 1995, 98-99.

¹⁴⁸ See also names such as Puraman and Puramzi, see Richter 2005, 152-153.

¹⁴⁹ See Riemschneider 1958, 344.

¹⁵⁰ See Riemschneider 1958, 350-351.

¹⁵¹ See Popko 1991.

¹⁵² See Riemschneider 1958, 340, 358-359; see also Pecchioli Daddi 2010.

187 rev. 5'-6', since also in this tablet he has the title *uriyanni* and is mentioned together with Marašša. A scribe¹⁵³ by this name has written the land grant LS 2 (rev. 12),¹⁵⁴ that bears the impression of the seal of Huzziya II.¹⁵⁵ Although a name Zuzu is documented at Mari¹⁵⁶ and at Nuzi¹⁵⁷ and it might be connected to the Hurrian word *zuzuḫe* (*zuz=o=ge*), that is documented in a Quadrilingual Vocabulary from Ugarit,¹⁵⁸ I am inclined to consider it as an Anatolian "Lallname"¹⁵⁹ and not as Hurrian, in consideration also of the fact that we do not find other high dignitaries bearing Hurrian names in this period.

4.3. Imperial Age

4.3.1. In the course of the 13th century Hurrian personal names became more and more popular among the élite of the Hittite society, even if they remained a minority inside the Hittite onomasticon. The peculiar character of the Hittite sources, which consist only of official texts, and the lack of private archives do not allow an investigation in all the components of the society, since they give information only on those individuals who were somehow involved in the administration or in the cult.

Hurrian personal names seem to in vogue at the time of Ḫattušili III and Tuḫaliya IV, whereas they were not diffused among functionaries and dignitaries at the time of Šuppiluliuma I and Muṣṣili II. Hurrian names documented in Hittite texts refer mostly to men, but this is due in part to the fact that men were more involved in official roles and in professions and therefore more visible in Hittite sources. We find some women mentioned in texts of the time of Ḫattušili III, such as Aru-Ḫeba, Ašnu-Ḫeba, Ḫeba-muwa, Ḫeba-piya: they seem to be involved in the life of the court and be close to the queen. Presumably they were at the service of Pudu-Ḫeba; the fact deserves attention that their Hurrian or Hurro-Hittite names are composed with the divine name Ḫebat, a Goddess worshipped by the queen herself.

¹⁵³ See Mascheroni 1984, 164-165.

¹⁵⁴ See Riemschneider 1958, 358-359.

¹⁵⁵ See van den Hout 2009, 82 and n. 69.

¹⁵⁶ See Sasson 1974, 373.

¹⁵⁷ See Gelb - Purves - MacRae 1943, 182; see also Beal 2003, 19.

¹⁵⁸ See Huehnergard 1987, 26, 54; van Soldt 1990, 731.

¹⁵⁹ See Zehnder 2010, 45-49.

The choice of Hurrian names within the same family through two or more generations is attested in some cases: the scribe Ғešni was son of Naniya (the latter presumably was the same individual who had the title *patili* in the seal impression no. 279 from Nişantepe);¹⁶⁰ Teḫi-Tešob, Hittite royal messenger and active in Syria at the time of Ғattušili III, might have been the son of the scribe Ibizzi, who wrote the tablet KBo 10. 47, Hittite version of the poem of Gilgameš.¹⁶¹

In spite of this, if we look at the families of the élite of the Hittite society, that we know for some generations, we see that the same eclectic character of the onomasticon of the Hittite royal family at the time of Ғattušili III can be recognized also among them. As an example I present here the case of the family of Mittana-muwa: he was GAL DUB.SAR^{MES} Chief Scribe at the time of Muṣili II and Muwattalli II.¹⁶² His name clearly refers to the country of Mittani¹⁶³ and we can suppose that his family was in some way connected to the Hurrian tradition and culture.¹⁶⁴ Considering the presumable origin of Mittana-muwa and the fact that Hurrian names were in vogue during the Late Hittite Empire, we would expect that only Hurrian names had been adopted for the members of this family; on the contrary, it seems that eclecticism (that is Anatolian and Hurrian names) was the trend also among the higher levels of the Hittite society. In fact we know the names of five of Mittana-muwa's children: Ali-ḫešni, Puranda-muwa, UR.MAḫ-ziti /Walwa-ziti, ŠEŠ-zi /Nani(n)zi) and Adduwa.¹⁶⁵ The first one of these names is Hurrian, that is Ali-ḫešni,¹⁶⁶ Puranda-muwa¹⁶⁷ is a hybrid (as the name of his father Mittana-muwa), that contains the Hurrian form of the name of the river Euphrates, that is Purandi, and the Anatolian element *-muwa*.¹⁶⁸ The names of the other children of Mittana-muwa do not belong to the Hurrian tradition. L. Mascheroni (1984, 161-162) wrote that Naninzi

¹⁶⁰ See § 4.4.5. s.v. Ғešni

¹⁶¹ See § 4.4.3. s.v. Teḫi-Tešob.

¹⁶² See Marizza 2010.

¹⁶³ For the element *-muwa*, see CHD L-N, 314-315; it is of Luwian origin, see Kloekhorst 2008, 590; Zehnder 2010, 85.

¹⁶⁴ See lastly Doğan-Alparslan 2007, 251.

¹⁶⁵ See Doğan-Alparslan 2007, 250.

¹⁶⁶ The first element of this name can be connected to the Hurrian verb *al-* “to say”, see de Martino - Giorgieri, 2008, 52-53. The second element is documented as a personal name, Ғešni, and it can come from the same stem from which the word *ḫišni* (KBo 24. 69 II? 6'; KUB 27. 37 II? 2') comes.

¹⁶⁷ See now Zehnder 2010, 66.

¹⁶⁸ See n. 163.

might be Hurrian; presumably she connected this name to Naniya, which is documented at Nuzi,¹⁶⁹ Alalah¹⁷⁰ and also in the kingdom of Ḫatti (see 4.4.6.1 s.v. Naniya). In reality, the logographic writing ŠEŠ-zi corresponds to Nani(n)zi¹⁷¹ and this name can be connected to the Luwian word *nāna/i*-“brother”.¹⁷²

Walwa-ziti, who as his father Mittanna-muwa was Chief Scribe, had two sons, Talmi-Tešob and Ḫulanabi: the first one held a typical Hurrian name; the second one had a name that might be interpreted as the name of the river Ḫulana plus the Hurrian suffix of the genitive *-ve*,¹⁷³ that is a formation analogous to Kumarbi (< *Kumar=ve*).¹⁷⁴ The aspect of this name is Hurrian, but the river Ḫulana, that M. Forlanini (2008, 60) proposes to identify with the Porsuk Çay, is in Western Anatolia and does not have anything to do with the Hurrians.

Another son of Mittanna-muwa, Ali-ḫešni married ^fTarḫunta-manawa, who might have been the daughter of Šaḫurunuwā,¹⁷⁵ a very powerful and wealthy personage of the time.¹⁷⁶ We know the names of two of the children of this couple: Tulbi-Tešob and Kuwalana-ziti.¹⁷⁷ The first one of these names is typically Hurrian; the second one is Anatolian.

4.3.2. Concerning the professions of those individuals who held Hurrian names (see § 4.4. for a more detailed presentation), we find several officials involved in the administration at different levels, as for example, Evri-Šarruma Chief of the Palace Attendants (GAL DUMU^{MEŠ} É.GAL), Šaušga-Runtiya City-Lord (EN URU^{LIM}) of Ḫatti,¹⁷⁸ Šaušga-muwa City-Lord (EN URU^{LIM}) and scribe, Tagi-Šarruma Cup-bearer, Talmiya Golden Page (^{LÚ}KUŠ₇.GUŠKIN), Talmi-Tešob Chamberlain (LÚ ŠÀ.TAM), Ali-ḫešni

¹⁶⁹ See Gelb - Purves - MacRae 1943, 103.

¹⁷⁰ See von Dassow 2008, 293.

¹⁷¹ See van den Hout 1995, 182 n. 332.

¹⁷² See Zehnder 2010, 77; on *nāna/i*- see Rieken 1999, 262; Poetto 2010, 272-273; differently H.A. Hoffner Jr. (1998, 118) reads ŠEŠ-zi as Nanazi and interprets it as a name based on the divine name Nana.

¹⁷³ See Mascheroni 1984, 157.

¹⁷⁴ See Wilhelm 1994, 318.

¹⁷⁵ See Imparati 1974, 47-49.

¹⁷⁶ See van den Hout 1995, 151-154.

¹⁷⁷ Marizza 2006, 165-166; Marizza 2010.

¹⁷⁸ And also scribe? See the seal from Nişantepe nos. 379-380, see Herbordt 2005, 182.

LÚ¹⁷⁹ *halipi*, Šaušga-piya Overseer of the Seal Cutters (UGULA LÚ^{MES} BUR.GUL), Ašmi-Šarruma, Eḫli-Kušuḫ and Eḫli-Šarruma, who seem to have been supervisors in the control of movements of goods.

We know two high dignitaries who had Hurrian names, Pendi-Šarruma and Talmi-Tešob (see § 4.4.2. s.vv.). According to the seal impressions from Nišantepe nos. 322-326,¹⁷⁹ Pendi-Šarruma was Chief Scribe,¹⁸⁰ Chief of the Palace Attendants¹⁸¹ and prince. He might be the same individual¹⁸² who was the sender of the letter RS 94.2523, that is the companion letter of the one sent by the Hittite king (presumably Šuppiluliuma II), RS 94.2530; the receiver of both letters was Ammurapi King of Ugarit.¹⁸³ In the tablet RS 94.2530 Pendi-Šarruma has the titles *tuppanura ḫuburtinura*, Great Scribe and Chief of the Palace Attendants (?).¹⁸⁴ He might have been also the same person who has the titles prince and Chief of the Chariot Drivers¹⁸⁵ (MAGNUS.AURIGA = GAL *KARTAPPU*¹⁸⁶) in the seal impression from Nišantepe no. 327.¹⁸⁷ All these documents might refer to the different stages of the career of the same official. Talmi-Tešob, Chief of the Chariot Drivers, acts as witness in the treaty of Tutḫaliya IV with Kurunta (IV 38) and in KUB 26. 43 (rev. 31[]); he is mentioned also in the letter sent by Ini-Tešob of Kargamiš to Ibiranu of Ugarit, RS 17.289 (ll. 6-7). The position of Chief of the Chariot Drivers was very high in the Hittite hierarchy and it not necessarily concerned military activities on the field, but it might have been an honorific one.¹⁸⁸

¹⁷⁹ See Herbordt 2005, 171-172; Hawkins 2005a, 268.

¹⁸⁰ See also the fragmentary seal impression SBo II 68 (where Mascheroni 1984, 152, reads [Ma]ti-Šarruma), see Marizza 2006, 168 n. 148.

¹⁸¹ For the interpretation of the Hier. Title MAGNUS.DOMUS.FILUS as equivalent to the Cun. GAL DUMU^{MES} É.GAL see Hawkins 2005a, 304.

¹⁸² See Singer 2006b, 244.

¹⁸³ See Lackenbacher - Malbran-Labat 2005.

¹⁸⁴ See Singer 2006b, 244-245, for the equation of the expression *tuppanura ḫuburtinura* and, respectively, the titles MAGNUS.SCRIBA and MAGNUS.DOMUS.FILIUS; moreover see Herbordt 2005, 97, for the interpretation of the Hier. title MAGNUS.DOMUS.FILIUS as equivalent to Cun. GAL DUMU.É.GAL.

¹⁸⁵ So Lackenbacher - Malbran-Labat 2005, 240; Singer 2006b, 244; Marizza 2006, 169; differently Hawkins 2005a, 268.

¹⁸⁶ See Hawkins 2005a, 302.

¹⁸⁷ See Herbordt 2005, 172.

¹⁸⁸ See Beal 1992, 450.

Two Hittite royal messengers bore Hurrian names. Teli-Tešob was Hittite messenger at the court of Ramesses II;¹⁸⁹ he was the same official who was the owner of the seal, the impression of which is preserved on the tablet from Ugarit RS 17.137 (Ugaritica III, 39-40, 135-137). On this same tablet there is also the impression of the seal of Teḫi-Tešob, who was another Hittite ambassador. Teḫi-Tešob might have been the son of the scribe Ibizzi.

Several scribes with Hurrian names are known from the Hittite texts: Aliḫḫini son of Zuwa, Ḫešni son of Naniya, Ibizzi, Kuzi-Tešob, Pendi-šena, Šaušga-muwa, Šaušga-Runtiya, Tadikkanna, Talmi-Tešob, Teḫub-šeni. Pendi-Šarruma and Tagi-Šarruma have the title Chief Scribe.

Some of these scribes are involved in the production of texts of Hurrian or Syrian tradition, as for example Ibizzi, who is the scribe of KBo 10. 47, Hittite version of the Poem of Gilgameš, that might derive from the Hurrian version;¹⁹⁰ Kuzi-Tešob, who is the scribe of omīna of Syrian tradition; Talmi-Tešob is the scribe of two tablets of the *ḫišuwa* festival (KBo 15. 37] and KBo 35. 260[]); Teḫub-šeni who is the scribe of the tablet KUB 55. 59, that belongs to the group of the Hurrian lists of offerings for Tešob and Ḫebat (ChS I/3-2).

Not all the scribes with Hurrian names are specialists only of texts related to the Hurrian language and tradition; for example Ḫešni is the scribe of the tablet KUB 44. 24, festival for a tutelary deity,¹⁹¹ and also of one of the tablets of the *nuntarriašḫa* festival, KUB 25. 10.

Concerning the cult, we know some priests who had Hurrian names, as Agiya and Hesni. Naniya was *patili* priest; *patili* priesthood presumably belonged to the Hurrian tradition,¹⁹² even if not every *patili* priest had a Hurrian name; in fact we know, for example, another *patili* who had the Anatolian “Lallname” Lullu.¹⁹³ Manniya is a singer from Ankuwa. Experts of rituals are Nikkal-uzzi, Šabšušu and Ummaya.

¹⁸⁹ See lastly Pernigotti 2010, 97-98.

¹⁹⁰ See Klinger 2005.

¹⁹¹ See MacMahon 1991, 233-234.

¹⁹² See CHD P 3, 246, 383-384; Taggar-Cohen 2006, 177. See also Strauss 2006, 88.

¹⁹³ See CHD P 3, 246; Lullu is an Anatolian *Lallname*, see lastly Zehnder 2010, 46 n. 69.

Lastly, regarding the lower levels of the Hittite society, some Hurrian personal names are documented also for individuals mentioned, for example, as members of households, as workers and servants.

4.4. Hurrian Personal Names: Sociological Distribution

In the detailed examination of Hurrian personal names that follows, I have inserted the names borne by individuals (not members of royal families), who could be studied concerning their position inside the Hittite society. I have organized this presentation selecting various professional groups: 1. State officials and dignitaries; 2. Army; 3. Royal Messengers; 4. Palace personnel and people living at court; 5. Scribes; 6. Cult (6.1. Cult personnel; 6.2. “Authors” of rituals; 6.3. Diviners); 7. Experts of medicine; 8. Other or unknown professions.

4.4.1. State Officials and Dignitaries

Early Empire:

Agiya:

He is the sender of letters¹⁹⁴ of the archive of Ortaköy/Şapinuwa addressed to Purra.¹⁹⁵

This is a very common Hurrian personal name; it is a *hypocoristicon* name from the verbal root *ag-*¹⁹⁶ that means “(a God) has raised (the child) up”.

AMAR-ti (= Ḫubidi):

He too is the sender of letters¹⁹⁷ of the archive of Ortaköy/Şapinuwa addressed to Purra.

This name belongs to the “Theriophore Namen”, since the Hurrian word *ḫubidi* means “calf”.¹⁹⁸

Mušu:

He is one of the three receivers of a letter sent by the king (Çorum 21-8-90).¹⁹⁹ A. Ünal (1998, 43-44) proposes to restore the name of Mušu also in the second line of the letter Çorum 21-12-90.²⁰⁰

¹⁹⁴ See Ünal 1998, 31 with previous literature.

¹⁹⁵ This name, that Ünal considers Hurrian, might be Kassite as Richter 1998, 126, proposes.

¹⁹⁶ See de Martino - Giorgieri 2008, 29-36, with previous literature.

¹⁹⁷ See Ünal 1998, 31 with previous literature.

¹⁹⁸ See now Richter 2010, 523.

I agree with Marizza (2007b, 157) that Muššu of some land grants of the time of Ḫantili II is another person in consideration also of the different writing of his name (*Mu-u-uš-šu*).

This name comes from the verb *muž-*²⁰¹ which is very productive in Hurrian onomasticon.²⁰²

Imperial Age:

Ali-ḫešni:

He is one of Mittanna-muwa's sons and the son-in-law of Šaḫurunuwa²⁰³ (time of Ḫattušili III/Tuthaliya IV); presumably he is the same individual who is mentioned in KBo 4. 12 Vo 6 as ^{LÚ}*ḫalipi*.²⁰⁴

This name is composed with a verbal form *al=i(=b)*, that might come from the verb *al-* "to say, to tell",²⁰⁵ and with the word *ḫe/išni* that is documented for example in KBo 24. 69 (ChS I/5 84) II 6'; KUB 27. 37 (ChS I/5 85) II? 2'. For the name Ḫešni see here § 4.4.5. s.v.

Ašmi-Šarruma:

An individual named Ašmi-Šarruma is mentioned, in a very fragmentary contest, in KBo 12. 56 obv. 4';²⁰⁶ according to J. Hazenbos, he might be a supervisor, who presumably controlled the movements of goods or offerings, but in reality we cannot infer anything precise from this

¹⁹⁹ See Ünal 1998, 40-43.

²⁰⁰ See Ünal 1998, 43-44.

²⁰¹ See n. 28. The grammatical analysis of this name is not clear; for the ending *-u* see Wegner 2007, 129, 130, 188. Cfr also the name Madu, see here § 4.4.5. s.v.

²⁰² See for example Richter 2010, 522.

²⁰³ See § 4.3.1.

²⁰⁴ See Doğan-Alparslan 2007, 250.

²⁰⁵ See de Martino - Giorgieri 2008, 52-53; see Zehnder 2010, 74, for the ambiguity of the element *ali* (either Hurrian or Luwian) in personal names.

²⁰⁶ See Hazenbos 2003, 54-55.

passage.²⁰⁷ The presence of Arma-ziti (obv. 8') could help to date the text to the second half of the thirteen century. As we have already said, a Prince Ašmi-Šarruma is documented in the Early Imperial age.

This name is composed with the Hurrian verb *ažm-*.²⁰⁸

Ehli-^DXXX (Ehli-Kušuh):

In the inventory texts KBo 18. 153 (IV 14'), KUB 26. 66 (III 2, 4, 7, IV 14) that regard the movement of metals, Ehli-Kušuh is a supervisor; he had controlled and recorded the people who had previously received and kept metal materials.²⁰⁹

J. de Roos (2007, 73) restores the fragmentary personal name *Ehli-^D*[as *Ehli-^D*[XXX in the tablet KUB 15. 5 + (obv. II 9').²¹⁰ On this text see § 4.4.4. s.v. Heba-piya.

In personal names composed with a divine name and with the word *eqli* this verbal form might be interpreted as an imperative, as G. Wilhelm has proposed: "save!"²¹¹

Ehli-LUGAL-ma (= Ehli-Šarruma):

In the inventory text KUB 40. 96 III 24',²¹² that can be dated to the time of Hattušili III on the basis of the names of other mentioned persons (as for example Prince Hešni²¹³ and the Chief Scribe UR.MAḪ-ziti), Ehli-Šarruma is charged with the control of goods. Presumably he is the same individual who later becomes king of Išuwa.²¹⁴

²⁰⁷ Hazenbos 2003, 54 with previous literature.

²⁰⁸ See n. 25.

²⁰⁹ See Košak 1982, 66-75; Siegelová 1986, 96-108.

²¹⁰ Mouton 2007, 252, prefers to avoid any restoration of this name.

²¹¹ Wilhelm 1996, 339-341; Wilhelm 1998a, 123.

²¹² See Košak 1982, 81; Siegelová 1986, 281.

²¹³ See de Martino in print.

²¹⁴ See de Martino 2010c.

Evri-Šarruma (EN-LUGAL / EN.LUGAL-ma /Ibri-LUGAL-ma):

An individual by this name²¹⁵ appears in two court proceedings (KUB 13. 35 + III 7, IV 21;²¹⁶ KUB 26. 49 rev. 9’); he is mentioned, in a fragmentary passage, also in the inventory KUB 42. 51 rev.? 5’ together with Nerikkaili;²¹⁷ this can suggest that the text belongs to the time of Ḫattušili III. This Evri-Šarruma might be the GAL DUMU^{MES} É.GAL who is the holder of the seal, the impression of which has been found in the archive of Nišantepe no. 134: *i(a)pari-SARMA REX.FI[LIUS] MA[GNUS].DOMUS. FILIUS.*²¹⁸ M. Marizza (2006, 163-164) believes that he might be also the prince (DUMU.LUGAL) mentioned among the witnesses of treaty concluded by Tutḫaliya IV with Kurunta (IV 35) and documented in the impressions of some seals as SBo II 14²¹⁹ and Nišantepe nos. 133, 135,²²⁰ where he bears the title REX.FILIUS. The strict relationship of Evri-Šarruma with the royal family appears also in the divinatory text KUB 50 72 + IV 1’,²²¹ where he is mentioned immediately after Nerikkaili. In consideration of all these elements I cannot exclude that he might have been one of Ḫattušili III’s sons.²²²

This name is composed with the well known word *evri* “lord”, that is documented in several Hurrian personal names.²²³

Šaušga-muwa:

In the seal impression SBo II 79 an individual by this name has the title URBS.DOMINUS²²⁴ that corresponds to Cun. EN URU(-*LIM*).²²⁵ A

²¹⁵ See van den Hout 1995, 136-138.

²¹⁶ See Werner 1967, 10-11, 12-13.

²¹⁷ See Košak 1982, 183; Siegelová 1986, 344-345.

²¹⁸ See Herbordt 2005, 136.

²¹⁹ See Güterbock 1942, 66.

²²⁰ See Herbordt 2005, 136.

²²¹ See Lefèvre-Navaro - Mouton 2008, 34, 36, where the personal names in question is read ^mTI.LUGAL instead of ^mEN.LUGAL.

²²² A different person is Evri-Šarruma mentioned in some texts from Ugarit, see van den Hout 1995, 137-138.

²²³ See Wilhelm 1998a, 124; Giorgieri 2000b, 290.

²²⁴ See Hawkins 2005a, 270.

²²⁵ See Hawkins 2005a, 271.

scribe who bears this same name is documented by several seal impressions, see § 4.4.5. s.v.

This *hybrid* name is composed with the Hurrian divine name Šaušga and with the Luwian word *muwa-* “might” that forms many Anatolian personal names.²²⁶

Šaušga-piya:

He is mentioned in the court proceeding KUB 31. 76 + KUB 40. 88 IV 19’;²²⁷ according to this text he was “Overseer of the Seal Cutters”.

This is another another *hybrid* name; it is composed with the Luwian word *piya-* “gift”.²²⁸

Šaušga-Runtiya:

On the seal impression from Nişantepe no. 381²²⁹ Šaušga-Runtiya has the title URBS.DOMINUS *HATTI*-URBS that, according to D. Hawkins,²³⁰ might correspond to Cun. EN/BĒL(U) ^{URU}*Hatti*.²³¹ I agree with D. Hawkins²³² that this Šaušga-Runtiya is not the “Prince of Tarḫuntašša” (see § 3), but a different individual. We cannot say if he might be the same person who is mentioned in the court proceeding KUB 31. 76 + KUB 40. 88 III 19’,]21’, see § 4.4.8. s.v.

²²⁶ See Zehnder 2010, 85-87.

²²⁷ See Werner 1967, 24-25.

²²⁸ See Zehnder 2010, 89-90.

²²⁹ See Herbordt 2005, 182; see also Mora, 2010, 220.

²³⁰ Hawkins 2005a, 309-310.

²³¹ On this title see also Imparati 1974, 58-59.

²³² Hawkins 2005a, 271.

Šindi-Tešob:

An individual by this name, who has the title prince (REX.FILIUS), is the holder of the Nišantepe seal no. 385.²³³

The first element of this name, that is documented also at Nuzi (Šindib-Tešob; Šindab-šeni),²³⁴ is a verbal form *šind=i=b*; it might be connected to the word *šindi* “seven” which is productive in Hurrian onomasticon²³⁵ and it might mean “to multiply by seven (?)”.

Tagi-Šarruma:

A cup-bearer by this name is documented by the seal impression Nišantepe no. 391.²³⁶

This name, composed with the Hurrian verb *tag-* (see here s.v. Tagi-Tešob), was held by several individuals, documented by Hittite texts and seal impressions (see § 4.4.5. s.v.)

Tagi-Tešob:

On the seal impression from Nišantepe no. 404²³⁷ there are two names (Tagi-Tešob and Kuruntiya) and only one title, that is prince (REX.FILIUS). D. Hawkins has advanced the hypothesis that the holder of this seal had a double-name.²³⁸

This name (*tag=i(=b)-Tešob*) is composed with the verb *tag-* “to light, to shine”, that can be found in several Hurrian personal names;²³⁹ this

²³³ See Herbordt 2005, 183; Hawkins 2005a, 271.

²³⁴ See Gelb - Purves - MacRae 1943, 135, 257; Cassin 1977, 129.

²³⁵ See Giorgieri 2000b, 289 and n. 45.

²³⁶ See Herbordt 2005, 184; see also Mora 2010, 223.

²³⁷ See Herbordt 2005, 186.

²³⁸ Hawkins 2005a, 272.

²³⁹ See Giorgieri 2000b, 285; Pruzsinszky 2003, 247 n. 218.

same name is documented in the tablets from Tall al-Hādīdī²⁴⁰ and from Alalah (in the form Tagiya).²⁴¹

Talmiya:

In KBo 10. 10,²⁴² a text that lists women delivered by local communities (and also by individuals) to temple institutions, Talmiya Golden Page (LÚ KUŠ₇.GUŠKIN)²⁴³ (II 16) is mentioned; he gave some *zintuḫi*-women that belonged to his “house”.

This is the *hypocoristicon* form of the name name Talmi-Tešob.

Talmi-Tešob:

The list of officials KUB 31. 62 I 8’ mentions a certain Talmi-Tešob Chamberlain (LÚ ŠÀ.TAM).²⁴⁴ According to Th. van den Hout he might be the same individual (GAL-^DU), son of Ukkura,²⁴⁵ who had been accused of theft, as the court proceeding KUB 13. 35 shows.²⁴⁶

This name, that is composed with the Hurrian word *tal(a)mi* “big, great”,²⁴⁷ means “Tešob (is) great”.²⁴⁸

²⁴⁰ See Pruzsinszky loc. Cit.

²⁴¹ See Draffkorn 1959, 53.

²⁴² See Rutherford 2004.

²⁴³ Or, following Pecchioli Daddi 2003, 88-92, “Scudiero d’oro”; according to this scholar the Golden Pages were officials active not in the army, but in the administration of the state.

²⁴⁴ See van den Hout 1995, 158.

²⁴⁵ Van den Hout 1995, 163.

²⁴⁶ See Werner 1967, 3-20.

²⁴⁷ See Wegner 2007, 282.

²⁴⁸ See Wilhelm 1998a, 124.

4.4.2. Army

Early Empire:

Eḫli-Tenu:

A Hurrian tablet from the site of Kayalıpınar (Kp 05/226), that might be dated to the Early Empire and refers to a military campaign in the area of Alalah/Mukiš, mentions some individuals who hold Hurrian names.²⁴⁹ One of this is Eḫli-Tenu (the two others are Ilī-Šarruma and Eḫlib-Adda).

This name contains the divine name Tenu (Tešob's vizier) and the imperative of the Hurrian verb *eḡl-*.²⁵⁰

Eḫlib-Adda:

An individual by this name appears in the above mentioned tablet from the site of Kayalıpınar (Kp 05/226) in a very fragmentary context. We do not know anything about his role and his involvement in a military expedition can be only a conjecture.

This is a Hurro-Semitic *hybrid* name that can be interpreted as *eḡl=i=b-Adda* "Addu/a (a West-semitic form of the Weathergod's name)²⁵¹ saved (him)".

Ilī-Šarruma:

He is documented together with Eḫli-Tenu in the Hurrian tablet from the site of Kayalıpınar (Kp 05/226), that we have already mentioned.

²⁴⁹ See Wilhelm 2006, 233-236; Rieken 2009, 130-135.

²⁵⁰ See Wilhelm 1998a, 123. For other names of this type.

²⁵¹ For other names of this type see Richter 2005, 151 n. 16.

This name too is a *hybrid* composed with the Akkadian word *ilu(m)* “god” and the divine name Šarruma: “Šarruma (is my) God”.

Imperial Age:

Pendi-Šarruma:

In the seal impression from Nišantepe no. 327²⁵² an individual named Pendi-Šarruma bears the titles prince and Chief of the Chariot Drivers²⁵³ (MAGNUS.AURIGA = GAL *KARTAPPU*²⁵⁴). As we have already said, he might be the same official²⁵⁵ who is the sender of the letter RS 94.2523²⁵⁶ (see § 4.3.2.).

An individual by this same name is the holder of several seals (Nišantepe nos. 322-326)²⁵⁷ and has the titles prince, scribe, Chief of the Palace Attendants” (see § 4.3.2. s.v.). D. Hawkins proposes that these seal impressions belong to the same person, but not to the seal holder of no. 327. On the contrary, I. Singer and M. Marizza do not exclude that all these evidence from Nišantepe and from Ugarit might refer to the same official at different stages of his career²⁵⁸ (see § 4.4.5 s.v.).

For the first element of this name see § 4.4.5. s.v. Pendi-šena.

GAL^DU (= Talmi-Tešob):

A high official by this name, who has the title Chief of the Chariot Drivers (GAL *KARTAPPU*) is among the witnesses of the treaty of Tuthaliya IV with Kurunta (IV 38).²⁵⁹ Following Th. van den Hout we

²⁵² See Herbordt 2005, 172.

²⁵³ So Lackenbacher - Malbran-Labat 2005, 240; Singer 2006b, 244; Marizza 2006, 169; differently Hawkins 2005a, 268.

²⁵⁴ See Hawkins 2005a, 302.

²⁵⁵ See Singer 2006b, 244.

²⁵⁶ See Lackenbacher - Malbran-Labat 2005, 227-240.

²⁵⁷ See Herbordt 2005, 171-172.

²⁵⁸ Singer 2006b; Marizza, 2008, 169.

²⁵⁹ See Otten 1988, 28-29.

can suppose that he is the same official who is also witness in KUB 26.43 rev. 31²⁶⁰ in a fragmentary line where his title is not preserved.²⁶¹ Talmi-Tešob Chariot Driver of His Majesty is sent to Ugarit to inspect the troops that the king of this country has to provide to the king of Ḫatti (RS 17.289, 6-7).²⁶²

²⁶⁰ See Imparati 1974, 38-39.

²⁶¹ Van den Hout 1995, 157, 163-164.

²⁶² See Singer 1983, 10; van den Hout 1995, 162.

4.4.3. Royal Messengers

Teḫi-Tešob:

He, as Hittite messenger, was sent to Syria as the seal impressed on the tablet RS 17.137 shows.²⁶³ His name appears also on a seal impression from Nišantepe²⁶⁴ where he has the title prince (REX.FILIUS).²⁶⁵

According to RS 17.137 rev. 4, he is son of a certain Ibizzi, who might be the scribe who signed the tablet KBo 10. 47, see § 4.4.5. s.v.

An individual named Tiḫi-Tešob is mentioned also in a letter from Tell Šēh Hamad/Dūr Katlimmu.²⁶⁶

This name is composed with the Hurrian verbal root *teḡ-* “to grow; to raise”,²⁶⁷ that is very productive in Hurrian onomasticon of different periods, from the oldest time (see for example Teḫeš-adal)²⁶⁸ to the Late Bronze Age (as for example Teḫip-Tilla,²⁶⁹ personage who is very often mentioned in the Nuzi texts). Teḫi-Tešob (*teḡ=i=b-Tešob*) means “Tešob has raised (him)”.²⁷⁰

Teli-Tešob:

In the letter KBo 28. 47, sent by Ramses to Ḫattušili III, the Pharaoh mentions a Hittite messenger, whose name is Tili-Tešob (obv. 12').²⁷¹ His name appears also at the beginning of the Egyptian hieroglyphic copy of the Treaty between Ramses II and Ḫattušili III in the list of

²⁶³ See Hagenbuchner 1989a, 21; Hoffner 2009, 55; here he is said to be son of Ibizzi (see § 4.4.5. s.v.), see Klinger 2005, 121.

²⁶⁴ See Herbordt 2005, 195 no. 453.

²⁶⁵ See Hawkins 2005a, 275.

²⁶⁶ No. 7, 2', see Cancik-Kirschbaum 1996, 123-128.

²⁶⁷ See Giorgieri 2000a, 209; Wegner 2007, 285.

²⁶⁸ See Wilhelm 1998a, 124; Richter 2004, 298.

²⁶⁹ See Wilhelm 1998b, 121 n. 19.

²⁷⁰ See Giorgieri 2000b, 286.

²⁷¹ See Edel 1994, 124-125.

messengers who brought to Egypt the silver tablet of the Hittite version of the treaty.²⁷²

This name (*tel=i=b-Tešob*) is composed with the verbal root *tel-*²⁷³ that we find also in the name Teli-Šarruma (Emar).²⁷⁴

²⁷² See lastly Pernigotti 2010, 97.

²⁷³ See lastly Wegner 2007, 285.

²⁷⁴ See Pruzsinszky 2003, 230.

4.4.4. Palace Personnel and People Living at Court

Early Empire:

^fSaušgatti:

Šaušgatti²⁷⁵ is mentioned in the court proceeding KUB 34. 45 + KBo 16. 63 obv. 6'-10'²⁷⁶ (see here also § 4.4.7. s.vv. Agiya and Ḫudubi); she is accused of having unlawfully taken some Hurrian shirts inlaid with gold, that she affirms were given to her by the king.

Imperial Age:

^fAru-Ḫeba:

Aru-Ḫeba is mentioned in a scribal training tablet KBo 13. 62 (l. 8), that is a copy of a letter sent to the queen.²⁷⁷ The original letter tells of a serious illness of the queen, that was reported to the sender of this letter by the queen herself and also through a written message of Aru-Ḫeba. Although we lack precise information for dating this letter,²⁷⁸ we may advance the hypothesis that the queen is Pudu-Ḫeba, since she is the Hittite queen more often mentioned in letters; moreover Hurrian names containing the divine name Ḫebat were trendy at court at the time of Ḫattušili III and Tuḫaliya IV.²⁷⁹ She might have belonged to the

²⁷⁵ On this name see lastly Zehnder 2010, 269.

²⁷⁶ See Werner 1967, 50-51; for the date of this text see van den Hout 1998, 65 and n. 90; Zehnder 2010, 269.

²⁷⁷ See Hoffner 2009, 335-339; Marizza 2009, 173-175.

²⁷⁸ See Hoffner 2009, 336.

²⁷⁹ See also the observations of Marizza 2009, 174.

personnel of the queen, or she might have been a member of the royal family.²⁸⁰

This name can be translated as “Ḫebat gave her” (*ar=u-Ḫebat*); the verb *ar-* forms many Hurrian personal names.²⁸¹

^fAšnu-Ḫeba:

She is the sender of the post-scriptum written to the queen in the letter KBo 18. 12 (rev. 2);²⁸² unfortunately sender and receiver²⁸³ of the primary letter are not known. We do not know which kind of position this woman had at court; in the address formula she calls herself “your servant” and uses the so called Syrian greeting formula “I have fallen at the feet [of my Lady] three times nine times”. This might suggest that the homeland of Ašnu-Ḫeba was, for example, either Kargamiš or Ḫalpa.

This name²⁸⁴ is composed with the Hurrian verb of unknown meaning *ažn-*.²⁸⁵

^fḪeba-muwa:

She is mentioned in the report of an oracular inquiry KUB 22. 70 rev. 13, 14, 15, 66, 67²⁸⁶ that can be dated to the time of Ḫattušili III / Tuthaliya IV²⁸⁷ and refers to cases of discord within the royal family. Ḫeba-muwa had been witness of the fact that Pattiya, who presumably

²⁸⁰ As Marizza 2009, 174, supposes.

²⁸¹ See lastly de Martino - Giorgieri 2008, 96-102.

²⁸² See Marizza 2009, 146-147.

²⁸³ Hagenbuchner 1989b, 87, believes that the receiver was the queen; Marizza, 2009, 147, proposes that the primary letter might have been written to the king.

²⁸⁴ On this name see Wilhelm 1998a, 123.

²⁸⁵ See Wilhelm 1998a, 123; de Martino - Giorgieri 2008, 128. See also Zehnder 2010, 130.

²⁸⁶ See Ünal 1978, 84-85, 98-99.

²⁸⁷ See lastly Carruba 2000, 75; de Roos, 2007, 66.

was the mother of one of Tutḫaliya IV's wives,²⁸⁸ had been object of curses.

This name is a *hybrid* that contains the Luwian word *muwa-*, that we have already seen in other personal names.²⁸⁹

^fḪeba-SUM (= Ḫeba-piya):

This woman is mentioned several times in the votive text, that can be dated to the time of either Muwattalli II or Muršili III, KUB 15 5 + KUB 48. 122 + KUB 43. 66.²⁹⁰ This text reports many dreams, that are interpreted by Ḫeba-piya. She might have been a very talented interpreter of dreams and counselor of the king.²⁹¹ She might be the same person who is documented by two seals from Tarsus; in one of them she has the title “princess”.²⁹²

As Ḫeba-muwa, also Ḫeba-piya is a *hybrid* composed with the divine name Ḫebat and the Luwian word *piya-* “gift”.²⁹³

Šaušga-ziti:

An individual by this name is mentioned in three court proceedings (KUB 13. 35 + III 20;²⁹⁴ KUB 40. 80 obv. 3, 5, 7, 27; KUB 40. 90 obv. 6', 8', 14'²⁹⁵) and in KUB 54. 1;²⁹⁶ we do not know which was his

²⁸⁸ See Hagenbuchner-Dresel 2010, 158 n. 29.

²⁸⁹ See Zehnder 2010, 156.

²⁹⁰ On this text see de Roos 2007, 71-88; Mouton 2007, 244-255; see also de Roos 1998, 160-161.

²⁹¹ See de Roos 2007, 58.

²⁹² See de Roos 2007, 59.

²⁹³ See Zehnder 2010, 156.

²⁹⁴ See Werner 1967, 10-11.

²⁹⁵ See Werner 1967, 67-68.

²⁹⁶ See Archi- Klengel 1985.

position at court, but he seems to be very close to the royal family and the queen.²⁹⁷

This is a Hurro-Luwian *hybrid* composed with the Hurrian divine name Šaušga and the Luwian word *zida/i-* “man”.

²⁹⁷ See van den Hout 1995, 183; de Martino 2010c.

4.4.5. Scribes and Chiefs of the Scribes

Early Empire:

AMAR-ti (= Ḫubidi):

As we have already said, this scribe is documented in the colophon of the Hurrian tablet KUB 32. 19 + (ChS I/1 41)²⁹⁸ IV 49-50,²⁹⁹ Prayer of Tadu-Ḫeba to Tešob for the Well-being of Tuthaliya III/Tašmi-Šarri,³⁰⁰ and in the colophon of the MH purification ritual KBo 22. 129 (+) 129a.³⁰¹ An individual named Ḫubidi is mentioned also in the documents from Šapinuwa, see here § 4.4.1. s.v.

Madu:

The individual who bears this name is documented by the impressions of some seals,³⁰² where he has the title Chief Scribe. According to A. Dinçol and B. Dinçol 2008, 14, Madu's seals might be dated to the beginning of the fourteenth century.

A. Dinçol (1993, 129) interprets this name as Anatolian and writes that it might be compared to names as Madduwatta and Maddunani. Since this same personal name Madu is attested also at Nuzi,³⁰³ in my opinion, it might be Hurrian; it could be connected to the root *mat-*, that we find in names such as Madi (see § 4.4.6.2. s.v.), Madi-Šarruma etc.

²⁹⁸ See also Singer 2002b, 43-44.

²⁹⁹ The tablet is MH, see Košak-web site.

³⁰⁰ See de Martino 2005, 295.

³⁰¹ See Groddek 2008, 120-121.

³⁰² See Dinçol - Dinçol 2008, 26-27, nos. 52-56.

³⁰³ See Gelb - Purves - MacRae 1943, 97.

Early Empire or Late Imperial Age(?):

Pendi[-:

A silver bowl in the Ankara Museum preserves two Hieroglyphic Luwian inscriptions;³⁰⁴ in the inscription no. 2 there is the name, unfortunately fragmentary, of the scribe who wrote both inscriptions, that is Pi?-ti?[- = Pendi-[-.³⁰⁵ As well known the date of the Ankara silver bowl is still controversial; it might be of the time either of Tutḫaliya I/II, or Tutḫaliya IV,³⁰⁶ but even a later date has been proposed.³⁰⁷ See here other Hurrian names as Pendi-Šarruma and Pendi-šena (§ 4.4.5.).

Imperial Age:

Agi-Tešob 1:

In the colophon of the prayer of Muwattalli II³⁰⁸ to the Storm-god concerning the Cult of Kummanni,³⁰⁹ the name of the scribe is mentioned, that is, Lurma-ziti, son of Agi-Tešob (KBo 11. 1. Rev. 27'). It is possible that also Agi-Tešob was a scribe too, as van den Hout (1995, 243) proposes. According to Gordin (2010, 160) he might have

³⁰⁴ See Hawkins 2005a.

³⁰⁵ See Hawkins 2005b, 194, 197; Gordin 2010, 160; Durnford 2010, 56. For the Hurrian verb *pend-* see § 4.4.5. s.v. Pende-šena.

³⁰⁶ See Hawkins 2005b, 200.

³⁰⁷ See Simon 2009; Durnford 2010.

³⁰⁸ For the problem of the date of the tablet KBo 11. 1 see van den Hout 1995, 243.

³⁰⁹ See Singer 2002b, 81-85.

had a competence in Hieroglyphic Luwian since his name appears on the inscription (of Talmi-Šarruma) ALEPPO 1.³¹⁰

This name can be interpreted as “Let Tešob raise up”.³¹¹

Agi-Tešob 2 (?):

Th. van den Hout (1999, 242-243) proposes that the name *Aki*[-, readable at the end of the list of witnesses in KUB 26. 50 rev. 28,³¹² (text dated to Tutḫaliya IV), might be integrated as Agi-[Tešob]. According to this scholar, the individual who holds this name might be a scribe, because of his position at the end of the list of witnesses.

Aliḫḫini:

He is the scribe of the copy of the royal edict, originally issued by Tutḫaliya I/II,³¹³ KUB 13. 9 +. The colophon of this tablet preserves also the genealogy of Aliḫḫini, who was son of Zuwa and grandson of NU.GIŠ.SAR; therefore he lived in the last years of the Hittite Empire.³¹⁴

The etymology of this name is not clear; it might come from a root *al-*/*ali-*³¹⁵ + the suffixes *-ge/-hḫe* and *-ni*.

Ḫešni:

The name of the scribe Ḫešni son of Naniya³¹⁶ (on Naniya see § 4.4.6. s.v.) is documented in KUB 25. 10 IV 6' and KUB 44. 24 VI 12'; in my opinion he might be the same individual who is mentioned as priest in

³¹⁰ See also Mascheroni 1984, 153.

³¹¹ For names with an imperative verbal form see Wilhelm 1996, 339-341.

³¹² See Imparati 1974, 38-39.

³¹³ As the mention of the military campaign in the region of Aššuwa shows, see de Martino - Imparati 1998, 395; differently see lastly Gordin 2010, 165.

³¹⁴ See Gordin 2010, 165.

³¹⁵ For the verb *ali-* see de Martino - Giorgieri 2008, 61-62.

³¹⁶ See Mascheroni 1984: 155-156.

the court proceeding KUB 38. 37 III? 5', where he is called to give witness on the case of cult objects, that had been found in the houses of some priests.³¹⁷

Ibizzi:

He is the scribe of the tablet KBo 10. 47, Hittite version of Gilgameš, that, according to J. Klinger (2005, 122) comes from the Hurrian text. Ibizzi might be the father of the ambassador Teḫi-Tešob.³¹⁸

The etymology of this name is obscure; I have included it in the present catalogue, because its aspect is Hurrian and it was held by a scribe expert in the Hurrian tradition. The second element *-i=zzi* (= *-i=šše* ?)³¹⁹ appears in several Hurrian names.³²⁰ Concerning the first element, I can quote only the word *ippi/ibbi* “crown”, that is documented in the trilingual dictionary from Ugarit (IV 21') recently studied by B. André-Salvini and M. Salvini.³²¹

Kuzi-Tešob:

His name appears in the colophons of the omina of Syrian tradition³²² KBo 10. 7 IV 14 ([^mK]*u-zi-it-te-eš-šu-u-pa*) and KUB 8. 29 IV 1 ([^mK]*u-zi-^DU-up*). According to A. Kammenhuber, these two omina are direct imports from Syria.³²³

This name, borne also by a king of Kargamiš, is composed with the verb *kuz-*³²⁴ that forms also other Hurrian names.³²⁵

³¹⁷ See de Martino, in print. For this name see § 4.4.1. s.v. Ali-ḫešni.

³¹⁸ See § 4.4.3. s.v.

³¹⁹ On this suffix see Giorgieri 2000a, 204.

³²⁰ See Gelb - Purves - MacRae 1943, 279; see also Agizzi (king of Qatna).

³²¹ André-Salvini - Salvini 1998, 7, 13.

³²² See Mascheroni 1984, 159.

³²³ Kammenhuber 1976, 83-84.

³²⁴ See Wegner 2008, 265: “zurückhalten”.

³²⁵ See for example Pruzsinszky 2003, 244 n. 191.

Pendi-Šarruma:

An individual by this name is the holder of several seals, whose impressions are preserved in the archives of Nišantepe (nos. 322-326);³²⁶ he has the following titles: Chief Scribe MAGNUS.SCRIBA (no. 322), prince and Chief Scribe REX.FILIUS MAGNUS.SCRIBA (no. 323); prince, Chief Scribe, Chief of the Palace Attendants REX.FILIUS MAGNUS.SCRIBA MAGNUS.DOMUS.FILIUS (nos. 324-326).

As we have already said, he might be the same official who in the seal impression from Nišantepe no. 327³²⁷ has the titles prince and Chief of the Chariot Drivers³²⁸ (MAGNUS.AURIGA = GAL *KARTAPPU*³²⁹), see § 4.4.2 s.v. Pendi-Šarruma.

For the first element of this name see here s.v. Pendi-šena.

Pendi-šena:

A scribal graffito from Boğazköy preserves the name, written in Hieroglyphic Luwian, Patisina, that might correspond to the Hurrian name Pendi-šena.³³⁰ Sh. Gordin proposes that this Pendi-šena might have been a scribe on wood active in the “House of Craftsmen” in the Hittite Capital.³³¹

³²⁶ See Herbordt 2005, 171-172.

³²⁷ See Herbordt 2005, 172.

³²⁸ So Lackenbacher - Malbran-Labat 2005, 240; Singer 2006b, 244; Marizza 2006, 169; differently Hawkins 2005a, 268.

³²⁹ See Hawkins 2005a, 302.

³³⁰ See Hawkins 2005a, 268; Gordin 2010, 163 and n. 27.

³³¹ Gordin 2010, 163; on the scribes on wood see now van den Hout 2010.

This name is composed with the Hurrian verb *f/pa/end-* and the word *šen(a)* and its meaning is: “the/his brother made (him) in the right way / allowed (him) to be right”.³³²

Šaušga-muwa:

A scribe who bears this name is documented by several seal impressions found at Nišantepe (nos. 366-372).³³³ In the seal impressions nos. 368-371 Šaušga-muwa has the title SCRIBA; in the seal impressions nos. 366-367 he has the titles prince and scribe (REX.FILIUS, SCRIBA). As S. Herbordt writes, we can presume that he is not the well known prince of Amurru, but a different individual,³³⁴ who might perhaps be the same official who is the holder of the seal SBo II 79,³³⁵ see 4.4.1. s.v.

Šaušga-Runtiya:

This individual is documented by the seal impression from Nišantepe no. 380;³³⁶ he has the title SCRIBA.

Ša<uš>ga-walwi (?):

The seal impression Nišantepe no. 382³³⁷ preserves the personal name *sà-ka-LEO₂* that D. Hawkins proposes to read Šaušga-walwi.³³⁸ It combines the divine name Šaušga and the Luw. word *walwa/i-* “lion”,³³⁹ a Hurrian reading of this name as Šaušga-eari³⁴⁰ cannot be excluded. The holder of this seals bears the title “scribe”.

³³² See Giorgieri 2000b, 286.

³³³ See Herbordt 2005, 178-180; see also Mora 2010.

³³⁴ See Herbordt 2005, 82; see also Hawkins 2005a, 270

³³⁵ See Hawkins 2005a, 270.

³³⁶ See Herbordt 2005, 182.

³³⁷ See Herbordt 2005, 182; see also Mora 2010, 224.

³³⁸ Hawkins 2005a, 271.

³³⁹ See Hawkins 2005a, 293-294.

³⁴⁰ For the Hurrian word for “lion”, *eari*, see Röseler 1999, 396-400.

Tadikkanna:

A scribe by this name has written the tablet KUB 19. 31 + (“Muršili II’s Dictate to Tuppi-Tešob’s Syrian Antagonists”),³⁴¹ his name appears in the colophon of the tablet (IV 14’).³⁴²

This name might be Hurrian³⁴³ and it might contain the well known Hurrian verbal root *tad-*. Concerning the second part of the name, we might recognize the suffixes =*kkV* -and =*o=nni*,³⁴⁴ but in this case we should find a form *Tadikkunni (or we should suppose a change *o* > *a*, *tad=i=kk=a(<o)=nni*); the meaning of this name might be “the one who loves; who is full with love”. Otherwise we might analyse this name as *tad=i=k(<b)-Kanna*, but this latter element Kanna is unfortunately unknown,³⁴⁵ we know only the word *kani* that appears in names as Ariš-kani.³⁴⁶

Tagi-Šarruma:

Tagi-Šarruma prince (DUMU.LUGAL) is among the witnesses of the treaty concluded by Tuthaliya IV with Kurunta (IV 35).³⁴⁷ A prince (REX.FILIUS) by this name is documented by several seal impressions from Nišantepe (nos. 394-403);³⁴⁸ in these impressions he has also the title Chief Scribe (MAGNUS.SCRIBA). In the seal impression from Nišantepe no. 393³⁴⁹ Tagi-Šarruma has only the title prince, whereas in the impression no. 392³⁵⁰ he bears only the title Chief Scribe. I. Singer has convincingly shown that Prince Tagi-Šarruma Chief Scribe might be the same Hittite high official who is Governor of the Land in a letter from Tell Šēh Hamad/Dūr Katlimmu and who is the owner of the seal impressed on the tablet RS 17.403. According to I. Singer this same

³⁴¹ See Miller 2007.

³⁴² See Miller 2007, 128. See also KBo 11. 16 + KUB 10. 21 VI 1’.

³⁴³ See Yakubovich 2010, 372.

³⁴⁴ See Wegner 2007, 55-56; Giorgieri 2000, 211-212.

³⁴⁵ I thank M. Giorgieri for this suggestion.

³⁴⁶ See Richter 2010, 506.

³⁴⁷ See Otten 1988, 26-27; on this official see van den Hout 1995, 132-136.

³⁴⁸ See Herbordt 2005, 184-186.

³⁴⁹ See Herbordt 2005, 184.

³⁵⁰ See Herbordt 2005, 184.

Tagi-Šarruma might be the official who validated with his seal the document from Ugarit RS 17.251; he might be also the supervisor mentioned in the inventory text KBo 31. 50 III 1'.³⁵¹ As I. Singer observes, Tagi-Šarruma should have been very young when the treaty with Kurunta was concluded.³⁵² C. Mora, differently from I. Singer, believes that Tagi-Šarruma was not a Hittite official, but a dignitary of Kargamiš.³⁵³ It remains uncertain whether Tagi-Šarruma mentioned in KUB 40. 95 II 4'³⁵⁴ (see also KBo 31. 69 r.c. 10'³⁵⁵) is the prince and Chief Scribe or another individual.

For the verb *tag-* see § 4.4.1. s.v. Tagi-Tešob.

Talmi-Tešob:

As we have already said (see §4.3.1.), a scribe by this name, son of Walwa-ziti/UR.MAḪ-ziti and grandson of Mittanna-muwa, is documented by some texts³⁵⁶ and also by the impressions of seals from the Hittite capital.³⁵⁷

He is the scribe who has written the 13th tablet of the *ḫišuwa*-festival.³⁵⁸

Teḫup-ŠEŠ (= Teḫup-šeni):

He is the scribe of the tablet KUB 55. 59 (ChSI/3-2 22).

This name can be interpreted as *teḡ=u=m>p*³⁵⁹-*šen(a)*; the Hurrian verb *teḡ-* “grossziehen”³⁶⁰ forms other personal names.³⁶¹

³⁵¹ Singer 2003.

³⁵² See Singer 2003, 344 and n. 24.

³⁵³ Mora 2004, 437-438.

³⁵⁴ See Siegelová 1986, 268-269.

³⁵⁵ See Siegelová 1986, 272-273.

³⁵⁶ See van den Hout 1995, 158, with previous literature

³⁵⁷ See Herbordt 2005, 223-224 nos. 625-630; Dinçol - Dinçol 2008, 32 no. 98.

³⁵⁸ See lastly Doğan-Alparslan 2007, 253-254.

³⁵⁹ For *m+š > pš* see Giorgieri 2000b, 287.

³⁶⁰ See lastly Wgner 2007, 285.

Teli-Šarruma:

An official by this name is documented by the seal impressions from Nišantepe nos. 456-459 where he bears the title prince (REX.FILIUS); this same name is documented also on SBo II nos. 15 (REX.FILIUS) and 224 (SCRIBA).³⁶² According to C. Mora (2004, 438; 2008, 560) he might be the same individual whose name appears in documents from Ugarit and who could be the son of the king of Kargamiš (either of Šaḫurunuwa or of Ini-Tešob).

As we have already said, this name, that is documented also at Emar,³⁶³ contains the verb *tel-* “to fight”.³⁶⁴

Ulmi-Šarruma:

The fragmentary colophon of an unpublished text (Bo 6780 Vo 3')³⁶⁵ mentions this individual; his title is not preserved, but we can suppose that he was scribe. In this colophon he appears together with Piḫa-walwi, who is known as scribe-on-wood.³⁶⁶ An individual who bears the name Ulmi-Šarruma is mentioned in the letter KUB 40. 1 rev. 7',³⁶⁷ but, since the passage is very fragmentary, we cannot say if he is the same personage or another homonymous official.

This name is composed with the Hurrian word *ulme-* “weapon”³⁶⁸ and it can be compared to Ulmi-Tešob.

³⁶¹ See Gelb - Purves -MacRae 1943, 264; Wilhelm 1998a, 123; Pruzsinszky 2003, 248.

³⁶² See Herbordt 2005, 195, 275.

³⁶³ See Pruzsinszky 2003, 230.

³⁶⁴ See Wegner 2007, 285.

³⁶⁵ See Mascheroni 1984, 164; Fuscagni 2007, 151.

³⁶⁶ See Gordin 2010, 162 and n. 24.

³⁶⁷ See now Marizza 2009, 150 n. 6.

³⁶⁸ See Salvini 1991, 180.

4.4.6. Cult

4.4.6.1. Cult Personnel:

Imperial Age:

Agiya:

In the oracular text KUB 5. 6 + II 11,³⁶⁹ that has been dated to the time of Ḫattušili III,³⁷⁰ the case is examined of the offer made by Agya. S. Herbordt (2005, 78) proposes the Agiya of KUB 5. 6 is the same individual who is the owner of seal Nişantepe no. 2; here he bears the title “priest”.

Ḫešni:

On Ḫešni “priest” see §4.4.5. s.v. Ḫešni.

^fManniya:

In HT 2, a list of female singers, Manniya, singer from Ankuwa, is mentioned (IV 12).³⁷¹ This same name is documented on a seal impression from Nişantepe (no. 231);³⁷² the seal holder Manniya has here only the title FEMINA.

³⁶⁹ See Prechel 1996, 103; Miller 2006, 239-240.

³⁷⁰ See van den Hout 1995, 242; Miller 2006, 239; Haas 2008, 68 and n. 257; Singer 2008, 32.

³⁷¹ See lastly Rutherford 2004, 389.

³⁷² See Herbordt 2005, 155.

Since Manniya is documented also at Nuzi as a masculine³⁷³ and a feminine name,³⁷⁴ we include it among the Hurrian names, even if a Luwian etymology cannot be excluded, as Th. Zehnder observes.³⁷⁵

Naniya:

The impressions of two seals from the archive of Niṣantepe (nos. 278 and 279)³⁷⁶ mention an individual named Naniya. In one of them (no. 279) he is said to be *patili* priest.

He might be the same individual who is known (KUB 25. 10 IV 6';³⁷⁷ KUB 44. 24 VI 12'³⁷⁸) as father of the scribe Ḫešni.³⁷⁹ In the court proceeding KUB 13. 34 + 40. 84 IV 29³⁸⁰ a person named Nanniya (^m*Na-an-ni-ya-aš*) is mentioned; we do not know if also this document refers to the priest Naniya.

As we have already said, this name is documented also at Nuzi³⁸¹ and Alalah,³⁸² therefore I believe that it is Hurrian and it is not etymologically connected to the Luwian word *nani*-, from which other names, as for example Nani³⁸³ and Naninzi, come.³⁸⁴ This hypocosticon name contains the Hurrian verbal root *nan*- the meaning of which might be “to smash; to defeat”,³⁸⁵ this same root is present also in personal names documented in the Kültepe tablets, as Nanib-Adal and Nanib-

³⁷³ See Gelb - Purves - MacRae 1943, 95.

³⁷⁴ See Cassin 1977, 91.

³⁷⁵ Zehnder 2010, 214.

³⁷⁶ See Herbordt 2005, 163.

³⁷⁷ See Nakamura 2002, 140-141.

³⁷⁸ See McMahon 191, 234.

³⁷⁹ See de Martino in print.

³⁸⁰ See Werner 1967, 40-41.

³⁸¹ See Gelb - Purves - MacRae 1943, 103.

³⁸² See von Dassow 2008, 293.

³⁸³ On this name see Zehnder 2010, 55.

³⁸⁴ So also Zehnder 2010, 78; differently see Hawkins 2005a, 266.

³⁸⁵ See Neu 1996, 412; Wegner 2007, 268.

Šarri,³⁸⁶ and in the Nuzi texts, as for example Nanib-Tešob, Nanib-Tilla etc.³⁸⁷

Pendib-Šarri:

The “Apology” of Ḫattušili III (III 1)³⁸⁸ mentions Puduḫeba’s father, whose name was Pendib-šarri and who was priest (^{LÚ}SANGA); in KBo 6. 29 I 17-18 it is added that he was priest of Ištar.

This name means “the deified king made (him) right”, since it is composed with the verb *f/pa/end-* “to be right; to bring to the right condition”.³⁸⁹ This same name is documented also at Nuzi (as Pandib-Šarri)³⁹⁰ and at Emar.³⁹¹ The Hurrian verb *f/pa/end-* is very productive in the onomasticon of several regions: in the Nuzi tablets we find several names composed with this same verb as, for example, Pandib-Šarri, Pandib-Tilla, Pandib-Tešob, Pandib(>š)³⁹²-šenni;³⁹³ the same can be said for Alalah texts.³⁹⁴ Moreover, as well known, one of the kings of Amurru had the name Bentešina/Pendi-šena.³⁹⁵ See here also the names Pandiya, Pendi-Šarruma, Pende-šena.

In my opinion, all these name can be connected to the verb *f/pa/end-*, since its positive meaning very well responds to the celebrative character of many Hurrian names, but we cannot exclude that some of them are composed with the verb *pend-* “to let go back”,³⁹⁶ as R. Pruzsinszky proposes for example for the name Pendib-Šarri.³⁹⁷

³⁸⁶ See Wilhelm 2008, 182.

³⁸⁷ See Gelb - Purves - MacRae 1943, 103.

³⁸⁸ See Otten 1981, 16-17.

³⁸⁹ See lastly Giorgieri 2000a, 394; Wegner 2007, 271.

³⁹⁰ See Gelb - Purves - MacRae 1943, 171; Cassin 1977, 165; Richter 2010, 216

n. 50.

³⁹¹ See Pruzsinszky 2003, 226.

³⁹² See Wilhelm 1998a, 123.

³⁹³ See Gelb - Purves - MacRae 1943, 170-171; Cassin 1977, 165.

³⁹⁴ See Draffkorn 1959, 113-114.

³⁹⁵ See Giorgieri 2000b, 286.

³⁹⁶ See lastly Wegner 2007, 273.

³⁹⁷ Pruzsinszky 2003, 226 n. 38.

It is interesting to note that in Puduḫeba's father name, belonging to an individual who was born and lived in Kizzuwatna, the person suffix *-b* (*fend=i=b*) has not fallen in front of the second element *šarri* as on the contrary it usually happens in Hurrian names mostly of the Hittite area.³⁹⁸ We cannot say if this was a constant trait in Kizzuwatnean Hurrian names of this kind, but we can compare also the name Eḫlib-Adda borne by an individual who might have been from Kizzuwatna (see § 4.4.2.).

4.4.6.2. "Authors" or Experts of Rituals:

Early Empire:

^fAllai-turaḫḫi:

^fAllai-turaḫḫi from Mukiš (MUNUS ^{URU}*Mukiš*)³⁹⁹ is the "author" of rituals of Hurrian tradition,⁴⁰⁰ that might have been known in Ḫattuša in the Early Empire, at the time of Tuḫaliya I/II and Arnuwanda I.⁴⁰¹

This name is documented in other regions of the Ancient Near East (Mari, Nuzi, Alalah)⁴⁰² and it is composed with the words *alla=i* "woman"⁴⁰³ and *tur(i)=o=hhe* "masculine".⁴⁰⁴

Ašnu-Nikkal:

^m*Aš-nu-ni-gal-li* is he author of the ritual of Kizzuwatnean tradition KUB 9. 2⁴⁰⁵ together with his colleagues Taguya and Madi; they are

³⁹⁸ See Wilhelm 1998a, 123; Giorgieri 2000b, 286.

³⁹⁹ So in the colophons of the tablets of these rituals, see Haas - Wegner 1988, 51, 68, 70, 91, 105, 143.

⁴⁰⁰ See Haas - Wegner 1988, 48-207.

⁴⁰¹ See Miller 2004, 506-511.

⁴⁰² See Haas - Wegner 1988, 4; Zehnder 2010, 106.

⁴⁰³ See lastly de Martino - Giorgieri 2008, 66.

⁴⁰⁴ See lastly Wegner 2007, 288.

said to be AZU-priests. This text, even if the tablet KUB 9. 2 was written in the late 13th century,⁴⁰⁶ might go back to an earlier time.⁴⁰⁷

This name is composed with the divine name Nikkal and with the Hurrian verb *ažn-*, of unknown meaning, that is present in very few other names.⁴⁰⁸

^fAšdu:

Ašdu, ^{MUNUS}ŠU.GI ^{URU}*Hurlaš*, “Hurrian Old Woman (or Cunning Woman⁴⁰⁹)”,⁴¹⁰ is the “author” of a ritual (CTH 490)⁴¹¹ that goes back to the Early Empire.⁴¹²

This name, that comes from the Hurrian word *ašti* “woman”, can be found also at Mari and Nuzi.⁴¹³

Kiziya:

Kiziya from Alalah (LÚ ^{URU}*Alalah*) is the “author” of the so-called *allunuwašši(yaš)* ritual,⁴¹⁴ that goes back to the Early Empire.⁴¹⁵

This name might be connected to a root of unknown meaning *ke/iz(z)-* that is documented in several other personal names from different archives, as Mari (Kizziya⁴¹⁶), Tell al-Rimah/Karana (Kizzi⁴¹⁷), Nuzi

⁴⁰⁵ See Strauss 2006, 274-275.

⁴⁰⁶ See Košak-web site.

⁴⁰⁷ See Klinger 1996, 26; Strauss 2006, 255, referring to another ritual where Madi appears.

⁴⁰⁸ See de Martino - Giorgieri 2008, 128; Zehnder 2010, 130.

⁴⁰⁹ See Yakubovich 2010, 18.

⁴¹⁰ On the possible meanings of this expression see Görke 2010, 273-275.

⁴¹¹ See Görke 2007; Görke 2010.

⁴¹² See Görke 2007, 345; 2010, 29.

⁴¹³ See de Martino - Giorgieri 2007, 129.

⁴¹⁴ See Salvini - Wegner 1986, 261-279; see also Bawanypeck - Görke 2007, 59-68.

⁴¹⁵ See lastly Miller 2004, 506; Bawanypeck - Görke 2007, 59-68, 59.

⁴¹⁶ See Sasson 1974, 363.

⁴¹⁷ See Sasson 1979, 44.

(Kiz-adal, Kizzi-ḫarbe/a,⁴¹⁸ Kizzi, Kizziya⁴¹⁹), Alalaḫ (Kizza⁴²⁰), Emar (Kizzi).⁴²¹

Madi:

Madi, Ammiḫatna and Tulbi(ya), *purapši* priests from Kummani, are the “authors” of the ritual KBo 23. 1 +;⁴²² together with Taguya and Ašnu-Nikkal, AZU-priests⁴²³ Madi is “author” also of the ritual KUB 9. 2, that we have already mentioned.⁴²⁴ Moreover this name appears in some catalogue entries: KBo 31. 8 + IV 26⁴²⁵ (together with Ammiḫatna, Tulbi(ya), *purapši*- priests from Kizzuwatna); KBo 31.4 + V 22’⁴²⁶ (together with Tulbiya, Naniyanni, Ammiyatala, Pabanikki =Paba-nigri, all from Kummani: ŠA KUR^{URU} *Kummani*); KBo 31. 27 + II 5’-7’ (with Tulbi(ya) and Ammiḫatna),⁴²⁷ KUB 30. 51+ II 3’-6’⁴²⁸ (with Tulbi(ya) and with Ammiḫatna); KUB 30. 63 V 2’-7’⁴²⁹ (with Tulbi(ya)).

The Hurrian word *madi* means “wisdom”;⁴³⁰ this same name is documented also at Alalaḫ⁴³¹ and Emar.⁴³²

Naniyanni

As we have already said, he is mentioned in the catalogue entry KBo 31.4 + v 22’ (together with Tulbi(ya), Madi, Ammiyatala, Pabanikki/Paba-nigri, all from Kummani).⁴³³

⁴¹⁸ See Gelb - Purves - MacRae 1943, 89.

⁴¹⁹ See Cassin 1977, 85.

⁴²⁰ See von Dassow 2008, 249 n. 21.

⁴²¹ Pruzsinszky 2003, 243-244 n. 185.

⁴²² See Strauss 2006, 253-271.

⁴²³ On the personal name Ammiḫatna, see n. 136.

⁴²⁴ See Strauss 2006, 274-276.

⁴²⁵ See Dardano 2006, 28-29.

⁴²⁶ See Dardano 2006, 104-105.

⁴²⁷ See Dardano 2006, 152-153.

⁴²⁸ See Dardano 2006, 128-129.

⁴²⁹ See Dardano 2006, 246-247.

⁴³⁰ See Giorgieri 2005a, 211; Wegner 2007, 266.

⁴³¹ See Draffkorn 1959, 43.

⁴³² See Pruzsinszky 2003, 244.

The name Naniyanni can be connected to the verbal root *nan-* “to smash; to defeat”⁴³⁴ plus the suffix *-a=nni*.⁴³⁵

Paba-nigri:

He is the “author” of the ritual KBo 5.1;⁴³⁶ he is said to be a *patili*-priest from Kummani (obv. I 1); this text, although it survives in a tablet of the Imperial Age,⁴³⁷ goes back to the 14th century.⁴³⁸ His name can be restored in the catalogue entry KUB 8. 71 obv. 1’;⁴³⁹ this entry presumably refers to the ritual KBo 5. 1.⁴⁴⁰ As we have already written, the “author” of ritual Pabannikki, mentioned in the catalogue entry KUB 31.4 + V 22’ (together with Tulbi(ya), Naniyanni, Ammiyatala, all from Kummani)⁴⁴¹ can be identified with Paba-nigri.⁴⁴²

Paba-nigri quoted in KBo 31. 6 III 3’, a catalogue of Kizzuwatna and Arzawa rituals, might be the same priest known from the documents that we have just mentioned, as J. Miller has proposed.⁴⁴³

This name is composed with the words *f/paba* “mountain”⁴⁴⁴ and *negri* “bolt”,⁴⁴⁵ M. Salvini⁴⁴⁶ interprets this name as “Catenaccio della montagna”; in my opinion, it might be a nominal sentence,⁴⁴⁷ “the mountain (is) the bolt”, meaning that the mountains (or a particular mountain) are the border of one region and give access to another land.

⁴³³ See Dardano 2006, 104-105.

⁴³⁴ See Neu 1996, 412; Wegner 2007, 268.

⁴³⁵ See Giorgieri 2000a, 211.

⁴³⁶ See Strauss 2006, 284-309; see also Haas 1998, 69-71.

⁴³⁷ See Strauss 2006, 284.

⁴³⁸ See Haas 1998, 69 and n. 108.

⁴³⁹ See Miller 2004, 381-383; Dardano 2006, 66-67.

⁴⁴⁰ See Miller 2004, 381 n. 585.

⁴⁴¹ See Dardano 2006, 104-105.

⁴⁴² See Strauss 2006, 281 n. 190 with previous literature.

⁴⁴³ Miller 2004, 32-33 and n. 53.

⁴⁴⁴ See Giorgieri 2005a, 199.

⁴⁴⁵ See Wegner 2007, 269.

⁴⁴⁶ Salvini 1991, 178.

⁴⁴⁷ For other Hurrian names of this type see Wilhelm 1998a, 124.

^fŠalašu:

She is ^{MUNUS}ŠU.GI “Old Woman” from Kizzuwatna and the “author” of purification rituals of Hurrian tradition.⁴⁴⁸

Šalašu is a name that comes from the Hurrian word *šala* “daughter”;⁴⁴⁹ as V. Haas has written,⁴⁵⁰ the suffix –*šu*, that is attached to *šala*, can be recognized in several feminine personal names.

^fŠilalluḫi:

The “Old Woman” (^{MUNUS}ŠU.GI) Šilalluḫi performs ^fKuwattalla’s ritual⁴⁵¹ KUB 35. 40 + IV 7’;⁴⁵² KUB 35. 41 IV 3’ (without the appellative “Old Woman”⁴⁵³); KUB 35. 33 IV 1’-2’;⁴⁵⁴ KUB 35. 18 I 2.⁴⁵⁵ The earliest version of these rituals goes back to the Early Empire; moreover Kuwattalla is presumably the same person who was granted some land by Arnuwanda I and Ašmunikkal.⁴⁵⁶ Both Kuwattalla and Šilalluḫi might be from Kizzuwatna.⁴⁵⁷

She might be the same ritualist who is mentioned in a passage in Hurrian in KBo 5.2 (II 22-23),⁴⁵⁸ “Ritual of Ammiḫatna”; here we read: *šilalluḫi šala Tupkia=ve* “Šilalluḫi, daughter of Tupkiya”. Since *šilalluḫi* appears in some Hittite texts also as an appellative, R. Strauss believes that *šilalluḫi* is here an apposition to the divine name ^DImbutte, that precedes it in the text.⁴⁵⁹ In my opinion, since the name of her father, Tupkiya, is mentioned, I prefer the hypothesis that Šilalluḫi refers to the Hurrian ritualist, author of the words pronounced by Ammiḫatna. Since also the Ammiḫatna ritual goes back to the Early

⁴⁴⁸ See Haas - Wegner 1988, 208-232; Giorgieri 1998, 71-86.

⁴⁴⁹ See Haas - Wegner 1988, 13; Zehnder 2010, 262 with literature.

⁴⁵⁰ Haas 1971, 139.

⁴⁵¹ See Christiansen 2006, 11.

⁴⁵² See Starke 1985, 117.

⁴⁵³ See Starke 1985, 116-117.

⁴⁵⁴ See Starke 1985, 95-96.

⁴⁵⁵ See Starke 1985, 91-92.

⁴⁵⁶ See Hutter 2003, 253.

⁴⁵⁷ See Yakubovich 2010, 18.

⁴⁵⁸ See Strauss 2006, 224-225.

⁴⁵⁹ Strauss 2001, 410.

Imperial Age,⁴⁶⁰ it is presumable that all these texts mention the same Hurrian “Old Woman” and expert of rituals Šilalluḫi.⁴⁶¹

Šilalluḫi is a Hurrian name that contains the root *šil-*⁴⁶² (*šil=al-*⁴⁶³ *o=ge/hhe*⁴⁶⁴). This same root can be recognized in other Hurrian names as Šilallu (Tell al-Rimah)⁴⁶⁵ and Šilaḫi (Nuzi).⁴⁶⁶

Her father’s name, Tupkiya, is often documented in the Nuzi texts⁴⁶⁷ and is known also by other textual evidence (Tell al-Rimah;⁴⁶⁸ Mari: Tupki⁴⁶⁹).⁴⁷⁰

Taguya:

Together with Ašnu-Nikkali and Ammiḫatna, he is “author” of the ritual KUB 9. 2.⁴⁷¹

This *hypocoristicon* name, that comes from the Hurrian verb *tag-* “to light, to shine”,⁴⁷² is documented also at Nuzi⁴⁷³ and it was quite common at Alalah.⁴⁷⁴

⁴⁶⁰ See Strauss 2006, 219.

⁴⁶¹ So Zehnder 2010, 271; for Š/šilalluḫi mentioned in KBo 41. 214 III 4’, 14’ see Haas 2008, 89.

⁴⁶² See Neu 1996, 63 n. 12; Prechel - Richter 2001, 361 and n. 158.

⁴⁶³ For the root complement *-al* see Giorgieri 2000a, 196-197; and Wegner 2007, 87.

⁴⁶⁴ For the suffix *-o=ge/hhe*, see Giorgieri 2000a, 206-209; Wegner 2007, 54.

⁴⁶⁵ See Sasson 1979, 46.

⁴⁶⁶ See Gelb - Purves - MacRae 1943, 133; Cassin 1977, 127.

⁴⁶⁷ See Gelb - Purves - MacRae 1943, 158; Cassin 1977, 150.

⁴⁶⁸ See Sasson 1979, 47.

⁴⁶⁹ See Sasson 1974, 370.

⁴⁷⁰ For the word *tupk-* and for other names composed with it see Salvini 1996b, 84-86.

⁴⁷¹ See Strauss 2006, 274-276.

⁴⁷² See Giorgieri 2000a, 406.

⁴⁷³ Gelb - Purves - MacRae 1943, 145; Cassin 1977, 138.

⁴⁷⁴ See Draffkorn 1959, 54; von Dassow 2008, 567.

Tulbi(ya):

Tulbi(ya), Ammiḥatna and Madi *purapši*- priests from Kummani are the “authors” of the ritual KBo 23. 1 + I 1,⁴⁷⁵ that we have already mentioned. Tulbi(ya) appears also in some catalogue entries:⁴⁷⁶ KBo 31.4 + V 21'- 28', together with Naniyanni, Madi, Ammiyatala, Pabanikki =Paba-nigri, all from Kummani;⁴⁷⁷ KBo 31. 27 + II 5'-7', with Ammiḥatna and Madi;⁴⁷⁸ KUB 31. 8 + IV 25-29, together with Ammiḥatna and Madi;⁴⁷⁹ KUB 30. 51+ II 3'-6',⁴⁸⁰ with Ammiḥatna and Madi; KUB 30. 63 V 2'-7', with Madi,⁴⁸¹ see also the fragmentary passage V 12'.

Tulbi/Tulbiya is a *hypocoristicon* name;⁴⁸² the Hurrian root *tulb-* is very productive in personal names as the texts of Nuzi (Tulbiya; Tulbi-šenni; Tulbi-Šarri),⁴⁸³ Alalah (Tulbi; Tulbiya; Tulburi),⁴⁸⁴ Emar (Tulburi; Tulba'e)⁴⁸⁵ show.⁴⁸⁶ M. Salvini⁴⁸⁷ has proposed that the root *tulb-* might be connected to the root *tupk-* that is known from the name of the ruler of Urkiš, Tupkiš; according to this scholar, the meaning of *tulb-* might be “to cause to prosper”.

Imperial Age:

^fNikkal-uzzi:

A magic ritual is performed by Nikkal-uzzi in the tablet KBo 49. 28 + 7. 61; in this ritual two figurines (ALAM) are prepared; the name of the

⁴⁷⁵ See Strauss 2006, 253-271.

⁴⁷⁶ See Strauss 2006, 277-283.

⁴⁷⁷ See Dardano 2006, 104-105.

⁴⁷⁸ See Dardano 2006, 152-153.

⁴⁷⁹ See Dardano 2006, 28-29.

⁴⁸⁰ See Dardano 2006, 128-129.

⁴⁸¹ See Dardano 2006, 246-247.

⁴⁸² See Wilhelm 1998a, 125.

⁴⁸³ See Gelb - Purves - MacRae 1943, 157; Cassin 1977, 149.

⁴⁸⁴ See Draffkorn 1959, 57

⁴⁸⁵ See Pruzsinszky 2003, 248.

⁴⁸⁶ See also *Tulbipše* in a text from Tall as-Sulaima, see Wilhelm 1996, 337.

⁴⁸⁷ Salvini 1996a, 86.

enemy of the king is written on one of them, and that of BU-Šarruma on the other one. M. Hutter⁴⁸⁸ believes that this BU-Šarruma is the son of Tutḫaliya I/II, but – as M. Giorgieri⁴⁸⁹ has recently observed – this text hardly belongs to the Early Empire and it seems to be later.

This name contains the divine name Nikkal; it might be a Hurro-Luwian name, since this second element *-uzzi* can be connected to the Luwian word *wa/izi-* (in Hier. Luw. it is written with the logogram IR),⁴⁹⁰ the meaning of this name might be “Nikkal-wished”.⁴⁹¹

^fŠabšušu:

This name appears in the colophon of the fragmentary text KUB 47. 49, that contains recitations in Hurrian; even if the colophon too is fragmentary, we can presume that the mention of Kizzuwatna in the line IV 8' refers to the country from where Šabšušu comes. We do not know anything about the time when Šabšušu lived, a part the fact that KUB 47. 49 is a late imperial tablet.

The etymology of this name is obscure.⁴⁹² V. Haas – H.J. Thiel quote names such as Šapši and Šapše that are documented at Alalaḫ;⁴⁹³ we can add another name from Alalaḫ: Šapši-Adu.⁴⁹⁴ V. Haas has proposed the translation “Sonnenscheibe(?)” for the Hurrian word *šapši*,⁴⁹⁵ that might be connected to these names; for the suffix *-šu* see here s.v. Šalašu.

^fUmmaya:

Ummaya⁴⁹⁶ is the “author” of the ritual KBo 15. 1 II 5' ff.,⁴⁹⁷ where she recites in Hurrian. This ritual was performed for the King Muṣili II.

⁴⁸⁸ Hutter 1991, 39-40.

⁴⁸⁹ Giorgieri 2008, 362, 64.

⁴⁹⁰ See Hawkins 2005a, 296-297; see also Zehnder 2010, 10, 158.

⁴⁹¹ See Hawkins 2005a, 297.

⁴⁹² See lastly Zehnder 2010, 265.

⁴⁹³ Haas - Thiel 1978, 23 n. 56.

⁴⁹⁴ See Zeeb 2001, 569 (AIT 266).

⁴⁹⁵ See Haas 1998, 240.

⁴⁹⁶ On this name see lastly Zehnder 2010, 311.

The Hurrian part of this text was copied also in two other tablets, where the name Tašmi-Šarruma (= Tuthaliya IV⁴⁹⁸) appears.⁴⁹⁹

This name can be confronted with other Hurrian names as Ummi, Ummiya, Ummi (Nuzi). As Th. Zehnder observes, this name might be connected either to a Hurrian word **umma-* “mummy, mother”,⁵⁰⁰ or to the Akkadian word *ummu(m)* “mother”.⁵⁰¹

4.4.6.3. Diviners

Early Empire (?):

Eḫal-Tešob:

He is mentioned, as an expert of divination (^{LÚ}HAL) from Aleppo and as author of rituals, in some catalogues of tablets,⁵⁰² that might refer to texts of the time of Arnuwanda I, Tuthaliya III⁵⁰³ or Šuppiluliuma I.⁵⁰⁴ According to D. Hawkins (2005, 254-253) this diviner might be the same individual, whose seal is documented by an impression preserved in the archive of Nišantepe (no. 104) where he has the title SACERDOS₂.⁵⁰⁵

This name presumably is a different spelling of Eḫel-Tešob = Eḫli-Tešob (*eḡel* < *eḡl* = *i-Tešob*).⁵⁰⁶

⁴⁹⁷ See Haas - Wegner 1988, 233-247.

⁴⁹⁸ See § 2.2.

⁴⁹⁹ See Haas - Wegner 1988, 16, 240-247.

⁵⁰⁰ See G. Wilhelm *apud* Haas - Wegner 1988, 15 n. 2.

⁵⁰¹ Zehnder 2010, 311.

⁵⁰² See Dardano 2006, 130-131, 152-153, 212-213.

⁵⁰³ See Miller 2004, 388 n. 616.

⁵⁰⁴ See Miller 2004, 506 n. 925.

⁵⁰⁵ See Herbordt 2005, 131.

⁵⁰⁶ See Giorgieri 2000b, 288; for *eḡli* see p. 37.

4.4.7. Experts of Medicine

Early Empire (?):

Agiya:

He is mentioned as “physician” (^{LÚ}A.ZU), together with his colleague Ȝudubi, in the deposition of a certain Kukkuwa in the court proceeding KUB 34. 45 + KBo 16. 63 Obv. 12’.⁵⁰⁷ Kukkuwa got sick and two physicians, Agiya and Ȝudubi, took care of him. In this same text also ^fŠaušgatti is mentioned, but according to Th. van den Hout⁵⁰⁸ she cannot be the same personage who is known as the wife of Arma-Tarḫunta, since KUB 34. 45 shows “an older script”.⁵⁰⁹

^fAzzari:

According to two catalogues of tablets, KBo 31. 8 + I 8⁵¹⁰ and KUB 30. 51 + IV 17’,⁵¹¹ Azzari,⁵¹² Hurrian expert of medicine (^{MUNUS}A.ZU (^{URU})*Ȝurlaš*),⁵¹³ was the “author” of two rituals. Unfortunately the rituals, that these two entries refer to, have not arrived to us.

We do not know when Azzari lived; since the other Hurrian physicians mentioned in Hittite texts seem to belong to the Early Imperial Age, that is when the works of many Kizzuwatnean and Syrian experts of rituals started to be known at the Hittite court, we might suppose that also Azzari’s rituals were imported in the 14th century.

⁵⁰⁷ See Werner 1967, 50-51.

⁵⁰⁸ Van den Hout 1998, 64-65; see also Košak-web site.

⁵⁰⁹ See also Košak-web site; Marizza 2007, 74. On the contrary Other scholars do not consider the *ductus* of this text as “Middle Hittite”, see the literature quoted by Alaura 1999, 492, 17.

⁵¹⁰ See Dardano 2006, 22-23.

⁵¹¹ See Dardano 2006, 132-133.

⁵¹² See also Bo 3203 obv. 19’ (Dardano 2006, 270); KBo 42. 13 obv. 5’.

⁵¹³ See Otten - Rüster 1993, 539-541.

This name can be interpreted as an imperative⁵¹⁴ from the verbal root *az-*⁵¹⁵ (+ the root complement *-ar-*⁵¹⁶). This root can be found in other Hurrian personal names.⁵¹⁷

Ḫudubi:

Together with Agiya he appears in KUB 34. 45 + KBo 16. 63 Obv. 12' (see here s.v. Agiya). He is said to be a “physician” (^{LÜ}A.ZU).

This personal name⁵¹⁸ might be connected to the Hurrian verbal root *ḫud-* “to praise”,⁵¹⁹ that is documented also in several names in Nuzi (as for example Ḫudib-Šarri, Ḫudib-Tilla, Ḫudib-Tešob, Ḫudiya etc.).⁵²⁰

⁵¹⁴ For Hurrian names of this type see Wilhelm 1998a, 123.

⁵¹⁵ See § 4.4.8. s. v. Azziya.

⁵¹⁶ See Giorgieri 2000a, 197; Wegner 2007, 88.

⁵¹⁷ See de Martino - Giorgieri 2008, 154-155.

⁵¹⁸ See also Zehnder 2010, 78 n. 109.

⁵¹⁹ In fact in the “Song of Release” KBo 32. 19 Obv. I 14 // II 15 the Hurrian verb *ḫud-* corresponds to the Hittite verb *šarliye-/šarlai-* (on this verb see CHD Š, 273-274); see also Haas - Wegner 1996, 289 “segnen” and lastly Wegner 2007, 261 “beten, preisen”.

⁵²⁰ See Gelb - Purves - MacRae 1943, 64-66; Cassin 1997, 61-64.

4.4.8. Other or Unknown Professions

Early Empire:

Agiya 1:

He is mentioned in KUB 23. 68 + rev. 19,⁵²¹ Treaty of Arnuwanda I with people (= military colonists ?) mostly from Išmeriga.

Agiy[a 2:

A man by this name belongs to the personnel of a household in the land grant of Arnuwanda I and Ašmu-Nikkal KBo 5. 7 obv. 24.⁵²²

Ali-p/wašu:

He appears in the already mentioned treaty of Arnuwanda I with the people of Išmeriga (KUB 23. 68 + rev. 17⁵²³).

This name might come from the Hurrian verbal root *al-* “to speak; to say”,⁵²⁴ since the second element of the name might be connected to the Hurrian word *paži* “mouth”,⁵²⁵ this name might mean “the/(his) mouth says” (*al=i(=b)-paži*). Differently, according to Th. Zehnder (2010, 74) Ali-wašu might be a Hurro-Luwian name and *wašu* could be interpreted as a Luwian word.

⁵²¹ See Kempinski - Košak 1970.

⁵²² See Riemschneider 1958, 344.

⁵²³ See Kempinski - Košak 1970, 198-199.

⁵²⁴ See lastly de Martino - Giorgieri 2008, 52-53.

⁵²⁵ See André-Salvini - Salvini 1998, 22: *waši*.

^fAzziya:

In the land donation of Arnuwanda I and Ašmu-Nikkal KBo 5. 7⁵²⁶ a woman named Azziya (rev. 28) is listed among the personnel of the “house” of a certain Tiwatapara.

This name is documented also at Nuzi⁵²⁷ and at Emar⁵²⁸ as a masculine name. As we have already said, the root *az-*, of unknown meaning, can be found in several other Hurrian personal names.⁵²⁹

Eḫalte:

In the already mentioned treaty of Arnuwanda I with the people of Išmeriga KUB 23. 68 + rev. 13⁵³⁰ we find an individual from Išmeriga who has the *hypocoristicon* name Eḫalte (=Eḫal-Tešob), see § 4.4.6.3 s.v.

Ḫurlanni:

In the treaty of Arnuwanda I with the people of Išmeriga, that we have already quoted several times, also a certain Ḫurlanni is mentioned (KUB 23. 68 rev. 18).

This name⁵³¹ might contain the word *ḫurla* “Hurrian”, that is well known in the Hittite sources⁵³² and the Hurrian suffix *-nni*; otherwise it might be a Hurro-Hittite composed with the suffix *-wanni* (in this case we might suggest an original form *Ḫurluwanni), that we find in some personal names composed with a geographical name.⁵³³

⁵²⁶ See Riemschneider 1958, 350-351.

⁵²⁷ See Zehnder 2010, 136.

⁵²⁸ See Pruzsinszky 2003, 249.

⁵²⁹ See lastly de Martino - Giorgieri 2008, 154-155.

⁵³⁰ See Kempinski - Košak 1970, 196-197.

⁵³¹ For the possible etymologies of this name see de Martino 2010b, 138-139; Zehnder 2010, 14.

⁵³² See Tischler 1976, 304-305.

⁵³³ See Hoffner 1998, 118.

^fYaru-Ḫeba:

This woman takes part in the ritual KUB 60. 121 rev. 18; M. Popko (1991, 239) dates this ritual to the fourteenth century and considers it of Hurrian inspiration (see for example the presence of the word *anaḫi*, obv. 20').

This uncommon name might be composed with a verbal root⁵³⁴ connected to the word *iari* that is documented in some fragmentary Hurrian passages.⁵³⁵

Kumarbi:

He is mentioned in KBo 16. 42 rev. 18', 20'; this text might refer to the situation of eastern Anatolia at the time of Arnuwanda I and Tuthaliya III.⁵³⁶

Nani:

A person named Nani, who comes from the Išmeriga, is mentioned in the treaty of Arnuwanda I with the people of this country (KUB 23. 68 rev. 17).

As we have already said (see § 4.4.6.1. s.v. Naniya), the names Nani and Naniya are documented at Nuzi⁵³⁷ and Naniya also at Alalah.⁵³⁸

^fPattiyanni:

Following Th. Zehnder we can read so the personal name documented in KBo 5. 7 obv. 22⁵³⁹ (land grant of Arnuwanda I and Ašmu-Nikkal), that K. Riemschneider reads Pittiyanni.⁵⁴⁰

⁵³⁴ See also Zehnder 2010, 171.

⁵³⁵ See Röseler 1999, 400.

⁵³⁶ See lastly Torri 2005, 396-397.

⁵³⁷ See Gelb - Purves - MacRae 1943, 103; Cassin 1977, 97.

⁵³⁸ See von Dassow 2008, 293.

Pattiyanni can be connected to the Hurrian personal name Pattiya (see § 2.2.); differently from Th. Zehnder, who considers Pattiyanni “ein luwisches Hypokoristikon zum hurritischen Namen ^fPattiya”,⁵⁴¹ in my opinion the whole name can be interpreted as authentically Hurrian and we can compare for example names as Tuliya and Tuliyanni (Nuzi).⁵⁴²

Purazi:

This individual is mentioned in a group of six workers assigned to the royal palace in the tablet from Mašat HKM 100 (obv. 11’).⁵⁴³

This name contains the suffix $-(a)=šše /-ži / -zi$ ⁵⁴⁴ and, presumably, the word *pura* that can be connected to *pura=me* “slave”.

Early Empire or beginning of the Imperial Age (?):

Šarrup-šena:

He is mentioned in the court proceeding KBo 16. 59 obv. 15’[, i.e. 2.⁵⁴⁵ According to Th. van den Hout the *ductus* of this tablet cannot be of the 13th century and looks older.⁵⁴⁶

This name can be translated as “the/his brother desired him” (*šar=o=p(<m)-šen(a)*).⁵⁴⁷

⁵³⁹ Zehnder 2010, 247.

⁵⁴⁰ Riemschneider 1958, 345.

⁵⁴¹ Zehnder 2010, 247.

⁵⁴² See Gelb - Purves - MacRae 1943, 157; for the suffix $-a=nni$ see Giorgieri 2000a, 211.

⁵⁴³ See del Monte 1995, 98-99.

⁵⁴⁴ See Giorgieri 2005a, 202-204.

⁵⁴⁵ See Werner 1967, 53-55.

⁵⁴⁶ van den Hout 1995, 225.

⁵⁴⁷ For $m+š > pš$ see Giorgieri 2005b, 287.

Imperial Age:

^fAšdu:

In the text KBo 10. 10 III 37 (list of *zintuḫi-*) she is said to be “servant of Duayali”.⁵⁴⁸

On this name see § 4.4.6.2. s.v.

Ibri-LUGAL-ma (= Evri-Šarruma):

A child (DUMU.NITA) by this name appears in KUB 31. 52 + (StBoT 1 I 22) “Vow of Pudu-Ḫeba”; he is a member of one of the “houses” given by the Queen Pudu-Ḫeba to the deity Lelwani.

On this name see § 4.4.1. s.v. Evri-Šarruma.

^fḪebate/i:⁵⁴⁹

She appears in KUB 52. 15 II 7, III 1’; as Ph. Houwink ten Cate (1994, 252) has noted, this fragmentary tablet deals with matters concerning the cult and temples. We do not know what role she fulfilled.⁵⁵⁰

This name is documented also at Emar.⁵⁵¹ Concerning the etymology of this name, Ḫebate might be the genitive *Ḫebat=ve* > *Ḫebatte*⁵⁵² and it might mean “(the child) of Ḫebat”.

⁵⁴⁸ See Rutherford 2004, 391.

⁵⁴⁹ See Zehnder 2010, 157.

⁵⁵⁰ Houwink ten Cate 1994, 252, n. 60, reads the name as Ḫeba-piya; for the correct reading Ḫebati see de Roos 1998, 161.

⁵⁵¹ See Pruzsinszky 2003, 241; see also Trémouille 1997, 234.

⁵⁵² See Giorgieri 1999, 240-241.

^fḪebat-IR (= Ḫebat-uzzi):

This is a Hurro-Luwian name. The reading of the logogram IR is *uzzi*–; this onomastic element can be connected to the Hier. Luwian stem *wa/izi*–,⁵⁵³ the meaning of this name might be: “Ḫebat-wished”.⁵⁵⁴

Ḫebat-uzzi is mentioned in the list of garments KUB 42. 49 obv 9;⁵⁵⁵ it is not clear whether these garments have been given or received by her.⁵⁵⁶

^fḪuiya:⁵⁵⁷

A seal impression from Nişantepe (no. 132)⁵⁵⁸ preserves the name HWI-i(a)-á and the title FEMINA. As D. Hawkins observes, this name can be confronted with the masculine Ḫuiya⁵⁵⁹ that is documented in “Muršili II’s Dictate to Tuppi-Tešob’s Syrian Antagonists”.⁵⁶⁰

It is a *hypocoristicon* name that might come from the Hurrian verb *ḫu(i)*– “to cry”.⁵⁶¹

Ḫudu-Tešob:

He is mentioned in KUB 31. 59 III 32 (List of families).

This name can be analyzed as *ḫud*=*u-Tešob* “Tešob has praised him”.⁵⁶²

⁵⁵³ See Hawkins 2005a, 296-297; see also Zehnder 2010, 10, 158.

⁵⁵⁴ See Hawkins 2005a, 297; Zehnder 2010, 158: “(erfüllter) Wunsch an Ḫepat”.

⁵⁵⁵ See Košak 1982, 127-128; Siegelová 1986, 347-349.

⁵⁵⁶ See Siegelová 1986, 347.

⁵⁵⁷ See Zehnder 2010, 162.

⁵⁵⁸ See Herbordt 2005, 136.

⁵⁵⁹ Hawkins 2005a, 256.

⁵⁶⁰ See Beckman 1996, 156 §7; for this text see now Miller 2007.

⁵⁶¹ See Wegner 2001, 443; Wegner 2007, 261.

⁵⁶² Cfr. the name Ḫudib-Tešob, for which see Wilhelm 1996, 182 “(Le dieu) Teššub a fait monter”.

^fKuzi:

In the ritual KUB 55. 54 + I 14,⁵⁶³ Kuzi and her sons are the receivers of an offering. They might be dead persons. A. Ünal (1987, 85) wonders whether they might belong to the royal family.

For other names composed with the verbal root *kuz-* see § 4.4.5. s.v. Kuzi-Tešob.

Madi-Šarruma:

He is mentioned in the tablet KBo 22. 29 r. c. 3', 5',⁵⁶⁴ that seems to be a court proceeding. According to L. Mascheroni⁵⁶⁵ this same personal name could be read on the fragmentary seal impression SBo II 68 where the owner of the seal has the title MAGNUS SCRIBA, but according to S. Herbordt⁵⁶⁶ the name of the holder of this seal has to be read as Pendi-Šarruma.

This name can be interpreted as “Šarruma (is) wise”, if we take *madi* as an adjective⁵⁶⁷ or “Šarruma (is) wisdom”, if we understand it as a noun.⁵⁶⁸

Nigri-Tešob:

This name is borne by an individual, who receives clothes and precious objects in the inventory text KUB 42. 84 obv. 11-14.⁵⁶⁹ We do not know for which reasons Nigri-Tešob is the receiver of these goods and what is his social condition.⁵⁷⁰

⁵⁶³ See Groddek 2002, 96-99.

⁵⁶⁴ See Groddek 2008, 34-35.

⁵⁶⁵ Mascheroni 1984, 152 n. 7.

⁵⁶⁶ Herbordt 2005, 171.

⁵⁶⁷ For *madi* as an adjective see Volk 2004, 91.

⁵⁶⁸ See Wegner 2000, 49; Giorgieri 2000b, 290.

⁵⁶⁹ See Košak 1982, 154-156; Siegelová 1986, 124-129.

⁵⁷⁰ See Siegelová 1986, 124-125.

His name is composed with the Hurrian word *nigri* “bolt”,⁵⁷¹ that appears also in the name Paba-nigri; it is translated by Th. Richter as: “Der Götterkönig/Gott Teššup ist (wie) ein Riegel”.⁵⁷²

Nulaya:

He is mentioned in the very fragmentary letter KBo 18. 140 rev. 12’,⁵⁷³ we do not know anything concerning this individual and his activities.

Th. Zehnder considers this name as Hurrian.⁵⁷⁴ It is a *hypocoristicon* name that contains the verbal root *nul-* that appears in personal names as Nul-Tešob and Nulliya (Nuzi).⁵⁷⁵

Pandiya:

He is mentioned in the fragmentary tablet KUB 15. 12 (IV 9’), that reports dreams of the queen.⁵⁷⁶

In this *hypocoristicon* name we can recognize the Hurrian verb *f/pa/end-* “to be right; to bring to the right condition”.⁵⁷⁷ This name is documented in the Tell al-Rimah⁵⁷⁸ tablets, at Mari⁵⁷⁹ and Alalah;⁵⁸⁰ it was popular at Nuzi, where we find many men by this name⁵⁸¹ (see also § 4.4.6.1. s.v. Pendib-šarri).⁵⁸²

⁵⁷¹ See lastly Wegner 2007, 269; Richter 2008, 200 n. 94.

⁵⁷² Richter 2010, 508.

⁵⁷³ See Hagenbuchner 1989b, 198-199.

⁵⁷⁴ Zehnder 2010, 238.

⁵⁷⁵ See Gelb - Purves - MacRae 1943, 108; Cassin 1977, 102.

⁵⁷⁶ See de Roos 2007, 166-169.

⁵⁷⁷ See lastly Giorgieri 2000a, 394; Wegner 2007, 271.

⁵⁷⁸ See Sasson 1979, 47.

⁵⁷⁹ See Wilhelm 1998a, 125.

⁵⁸⁰ von Dassow 2008, 249, 289; Pendiya.

⁵⁸¹ See Gelb - Purves - MacRae 1943, 170-171; Cassin 1977, 164-165.

⁵⁸² For other Hurrian names composed with this root see Richter 2010, 516 and n. 50.

Šaušga-Runtiya 1:

He releases two declarations in the court proceeding KUB 31. 76 + KUB 40. 88 III 19',]21',⁵⁸³ since here the name of his father is mentioned (ARAD-li = Ḫutarli), obviously he cannot be the "Prince of Tarḫuntašša",⁵⁸⁴ of whom we have already written (see § 3.).

Šaušga-Runtiya 2:

He is the holder of a seal the impression of which has been found in the Hittite capital; here he has only the title VIR₂.⁵⁸⁵

^fŠaušgatti (^DISTAR-atti) 1:

In the "Vow of Puduḫeba to Lelwani" (I 13)⁵⁸⁶ a woman by this name, daughter of ^fMamma, is mentioned.⁵⁸⁷

^fŠaušgatti (^DISTAR-atti) 2:

Another woman by this same name appears in another passage of the "Vow of Puduḫeba to Lelwani" (IV 15).

Šaušga-ziti:

A seal impression from the Hittite capital preserves this personal name.⁵⁸⁸ The holder of this seal has only the title VIR₂. We can presume that he is not the same official who is mentioned in some court proceedings (see 4.4.1 s.v.), since the latter was a dignitary of high rank

⁵⁸³ See Werner 1967, 24-25.

⁵⁸⁴ See also Marizza 2006, 167.

⁵⁸⁵ See Dinçol - Dinçol 2008, 44, no. 178.

⁵⁸⁶ See Otten - Souček 1965, 16-17.

⁵⁸⁷ On this name see Zehnder 2010, 269.

⁵⁸⁸ See Dinçol - Dinçol 2008, 53, no. 244.

(even if we cannot say anything more precise) and close to the royal family.

Taguḫili:

He is mentioned in a fragmentary context in the tablet KUB 26. 92, 18', that some scholars consider a letter,⁵⁸⁹ whereas Ph. Houwink ten Cate has recently proposed that it is a court proceeding.⁵⁹⁰ This text can be dated to the second half of the 13th century thanks to the mention of Bentešena (king of Amurru) and Tattamaru. According to I. Singer (1983, 11-13) this Taguḫili could be the same as Takuḫlinu governor of Ugarit.⁵⁹¹

This name (*tag=o=ḡ(e)=li*), that is documented also in the historiographic fragment KUB 26. 85 (it is borne by a Mittanian general),⁵⁹² presents the Hurrian verb *tag-* “to light, to shine” and the suffix that usually forms nouns of professions.⁵⁹³

Tagup-šeni:

This name is documented in the ritual KBo 22. 114,⁵⁹⁴ 7'; since the passage is fragmentary we do not have any information on this man.

Tagup-šeni (*tag=o=p(<m)-šen(a)*) is composed with the verb *tag-* “to light, to shine” and with the word *šen(a)* “brother”.

⁵⁸⁹ See Hagenbuchner 1989b, 398-405.

⁵⁹⁰ See Houwink ten Cate 2006, 3-4.

⁵⁹¹ On this high official see Singer 1983, 6-18.

⁵⁹² See del Monte, 2008, 165-166.

⁵⁹³ See Wilhelm 1998a, 126; Giorgieri 2005a, 210 (“tedoforo?”).

⁵⁹⁴ See lastly Groddek 2008, 106 with previous literature.

Talmi-Tešob:

An individual by this name⁵⁹⁵ is in the fragment KBo 16. 22 obv. 1', that mentions also Šippaziti, the well know person, son of Arma-Tarḫunta, both opponents of Ḫattušili III.⁵⁹⁶

⁵⁹⁵ See van den Hout 1995, 164.

⁵⁹⁶ See van den Hout 1995, 235-239.

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PERSONAL NAMES EXAMINED

Agi-Tešob 54-55	Eḫal-Tešob 27, 74
Agiya 27, 28, 33, 35, 63, 75, 77	Eḫalte 27, 78
Ali-ḫešni 30, 31, 36	Eḫli-Kušuh 32, 37
Ali-p/wašu 27, 77	^f Eḫli-Nikkal 17
Ali-Šarruma 15, 22	Eḫli-Šarruma 15, 22, 32, 37-38
Aliḫḫini 33, 55	Eḫli-Tenu 26, 43
Allai-turaḫḫi 26, 66	Eḫlib-Adda 26, 43
^f Ambazzi 26 n. 135	Evri-Šarruma 15, 31, 38, 81
Ari-Šarruma 15, 22	^f Ḫeba-muwa 29, 50-51
^f Aru-Ḫeba 29, 49-50	^f Ḫeba-piya 29, 51
Ašmi-Šarruma 9-10, 12, 32, 36-37	^f Ḫebat-uzzi 82
^f Ašmu-Ḫeba 10, 12	^f Ḫebate 81
^f Ašmu-Nikkal 9, 12, 19	^f Ḫenti 13
^f Ašnu-Ḫeba 10, 29, 50	Ḫešni 15, 30, 33, 36, 55-56, 63
Ašnu-Nikkal 66-67	Ḫismi-Šarruma 15
^f Ašdu 26, 67, 81	Ḫubidi 27-28, 35, 53
Attai 10, 12	Ḫudu-Tešob 82
^f Azzari 75-76	Ḫudubi 27, 76
^f Azziya 78	^f Ḫuiya 82

Ḫulanabi 31	Nulaya 84
Ḫurlanni 27, 78	Paba-nigri 26, 69
^f Yaru-Ḫeba 28, 79	Pandiya 84
Ibizzi 30, 33, 56	^f Pattiya 16, 50
Ilī-Šarruma 26, 43-44	Pattiyanni 79-80
Kaniu 26	Pendi[- 54
^f Kiluš-Ḫeba 15	Pendi-Šarruma 32, 33, 44, 57
Kiziya 26, 67-68	Pendi-šena 33, 57-58
Kumarbi 27, 31, 79	Pendib-Šarri 14, 65-66
^f Kuzi 83	^f Pudu-Ḫeba 14
Kuzi-Tešob 33, 56	Puranda-muwa 30
Madi 26, 68	Purazi 28, 80
Madi-Šarruma 83	^f Šabšušu 33, 73
Madu 53	Šaḫurunuwa 21
^f Manniya 33, 63-64	^f Šalašu 26, 70
Mittana-muwa 30	Šarri-Kušuḫ 19
Mušu 27, 28, 35-36	Šarri-Tešob 14, 18
^f Mušu-Ḫeba 10, 12	Šarrup-šena 80
Nani 27, 79	^f Šatandu-Ḫeba 10, 12, 19
Naniya 30, 33, 64-65	Šaušga-muwa 22, 31, 33, 38-39, 58
Naniyanni 26, 68-69	Šaušga-piya 31, 39
Nigri-Tešob 83-84	Šaušga-Runtiya 22-23, 31, 33, 39, 58
^f Nikkal-madi 9, 12, 19	Šaušga-walwi 58
^f Nikkal-uzzi 33, 72-73	

Šaušga-ziti 51-52	Tulbi-Tešob 10, 12, 20, 31
^f Šaušganu 15	Tuniya 25
^f Šaušgatti 16, 49, 85	Tupkiya 71
^f Šilalluḫi 70-71	Ulmi-Šarruma 61
Šindi-Tešob 40	Ulmi-Tešob 14, 20
Tadikkanna 33, 59	^f Ummaya 33, 73-74
Tagi-Šarruma 31, 33, 40, 59-60	Urḫi-Tešob 14, 18, 20
Tagi-Tešob 40-41	Zuzzu 28-29
Taguḫili 86	[X]-Šarruma 21
Taguya 71	
Tagup-šeni 86	
Talmi-Šarruma 21	
Talmi-Tešob 31, 32, 33, 41, 44-45, 60, 87	
Talmiya 31, 41	
^f Tanu-Ḫeba 14	
Tašmi-Šarri 9, 12, 18	
Tašmi-Šarruma 15, 16, 18	
^f Tadu-Ḫeba 10, 12, 19	
Teḫi-Tešob 30, 33, 47	
Teḫup-šeni 33	
Teli-Šarruma, 61	
Teli-Tešob 33, 47-48	
Tulbi(ya) 72	
Tulbi-Šarruma 13, 17	

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