OLD ASSYRIAN INFLUENCE ON THE HITTITE
ONOMASTICON AND TOPONYMS

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It has to be rememberéd that the Hittite was not a homoge-
neous and unique language composed of one basic language nor
that it had its own writing system. The written documents exca-
vated from the capital city of Hattusa were mainly of clay'ca.
20-30x 14-17x 3-7 cm. and show distitutive character of division on
obverse and reverse and each of these are divided by two parallel
verticals; paragraphs of the texts are seperated by a horizontal
dividing line wherever it was necessary. The cuneiform writing
was basicially of Babylonian origin which had been stylized accor-
ding to the Hittite. When we speak about the Hittites and their
language we have to consider that an outstanding number of Su-
merograms and Akkadian words were used in the construction
of the language and influence of Hurrian, Luvian, Palaic, Proto-
Hattic, Elamite even indus Valley cannot be omitted. Especially
the influence of Hurrian was inavoidable. Likewise, the Kassis-
tes and Egyptian were to a certain scale can be observed in the
Hittite. Besides the corpus of Hurrian names (see note 4) which

1 Wooden tablets are also known to exist, but the material does not last
long therefore they are untraceable.
2 Pertaining to omens, astronomy, medicine, music and the names of
musical instruments and household utensils were written all in Sumerian. Akka-
dian prepositions, and numeral system and some addressing words were used in
Hittite.
3 B. Rosenkranz, Vergleichende Untersuchungen der altanatolischen Sprach-
4 Cf. E. Laroche, Onomastique., p. 84-80. See the important project to
have been begun eds., Volkert Haas, Mirjo Salvini, Ilse Wegner, Gernot Wil-
heim, Corpus der Hurritischen Sprachdenkmäler Band 1-7.
deserved separate treatment and being completed currently by a
group of scholars. The Luvián and Palae texts also have been
studied.\footnote{5} Since Hittite was not one of the major language-
but as a power they were a leading people like Egypt-
their correspondence with the neighboring countries such as Egypt, Assyrians, Baby-
lonians, Kassites was in Akkadian\footnote{6} and this kind of documents are
of inferior quality in view of historical documents written by the
Assyrians and Babylonians themselves.\footnote{7} The Sumerian and the
Akkadian texts found in the Hittite archives were dictionaries
prepared by the Hittite scribes for study purposes.\footnote{8} There is a
considerable number of hieroglyphic inscriptions engraved on
stones and rocks which belongs to the period of the Hittite
empire (1650-1200 B. C.) with a geographical range from Halys
to the Euphrates and Orontes is not pertinent here although
names like Muršili and Šuppi and Halpa are attested being Hittite
toponyms also existed in Old Assyrian dialect.\footnote{9} The following
languages can be categorized from the Hittite documents:

a) Proto-Hattic or Hattian: the texts mention a person/
priest as LÜ ḫa-at-ti-li (KBo 8, 132, 3) \textit{in Hattic language} and
closely connected with the Hatti-land and their language is dis-
tinguished from Hittite called proto-Hattic, Hattic, or proto-Hit-
tite.\footnote{10}

\footnote{5} \textit{Zur grammatisch-lexikalischen und lexicischen Bestimmung den Luviischen}
Deutsche Akademie der Wissenschaften zu Berlin Institut für Orientforschung
(1953) No. 20; \textit{ibid., Luvische Texte in Umschrift} (of the above mentioned insti-
tut) (1953) no. 17; \textit{ibid., Luvische und Palalische Text} (KUB XXXV, 1958).

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

\footnote{7} Especially the texts and terms relevant to peace-making see \textit{I trattati
nel mondo antico, Forma, ideologia, funzione} (Istituto Gramsci Seminario di

\footnote{8} \textit{ibid.,} H. Otten-Von Soden, \textit{Das akkadisch-katholishe Vokabular} (StBoT
7, 1965) pp. 36-38; H. Otten, \textit{materialien zum katholischen Lexikon} (StBoT 15,

\footnote{9} See E. Larocchi, \textit{ibid.}, p. 52-33 and 75. Bur-ši-iš most likely to be iden-
tified as Muršili (BIN IV 200. 4); and Šuppi- a place name in Hittite (KUB XXII
51, rev. 11) and a name in Cappadocian (BIN VI 215, 10) and found in the
Cappadocian names beginning with Šuppi-... see Larocchi, \textit{ibid.}, 152.

\footnote{10} K. Balk, \textit{Peoples and Languages of Anatolia - in Hittite Art and the
b) muwa- language: this language occurs both in Kültepe and in Hittite texts. The personal names in this language tend to be composite nouns with the muwa- «strength» and zita/i «man» and wiya «woman» and is said to have been connected with the Indo-European character.

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

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

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

f) Palaeo: in the Hittite texts connected with the cult of the deity Zabarwa he is referred to Palumnili «in the language of a Palaeo man».

From the Cappadocian inscriptions we learn that the population of Anatolia around 2000 B.C. consisted of at least four distinct groups. Among these the Assyrian-semitic element is most distinguished from all the rest of the population and the language they used by Mesopotamian merchants in the Cappadocian tablets is clearly an Assyrian dialect likewise Old Assyrian historical inscriptions.11 The importance of the Proto-Hattic element is very closely related to the Proto-Hattians. The name of Boğazköy in the early period was Ḥattiš,12 exactly as in Proto-Hattic bilingual inscription13 from which the personal name Ḥattušili14 is derived, was already in existence in the Cappadocian period and the ethnic

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12 a-di [Ha]-tä-uš a-lič CCT I 50, 20); Ḥa-tu-i[a]-i-a[m] M. T. Larsen, *JCS* 24, 100 f.
13 KUB II 2 ii 41; Götzke, *Kleinasiäen* p. 50.
14 Ḥa-tu-i-a-l, OIP XXVII 14, 19.
ending -il, well known in Proto-Hattic documents from Boğazköy\(^15\) (i.e. see the names of the early Hittite kings in Hethitica III Hattušili, Hattili, Tahurwaili, Mursili, etc. Muwatalli pp. 32-52) was used in Alısăr also and furthermore in the I-B period Kültepe tablets abundantly.\(^{16}\) The on going study of the Hittite texts reveals a mention of LÜ ḫa-at-ti-il (KBo 8 132, 3 and also in KBo 14 nos 114-120) and URU ni-ši-li (IBOT I 36 III 64\(^{17}\)) which means «in Hittite» (see n. 17) is used in contrast to ḫattili «in Hattic» (IBOT I 36 1 65) and the terms like ne/āšili/nešumnili, Palaimili\(^{18}\) for Palal, and for Kaneš/neši\(^{19}\) were identified and the singer from Kanesh was called Nešumneni\(^{20}\) and the language in which they sing was called Kaneshumnili\(^{21}\) altogether show that Proto-Hattic people and Assyrians were in intimate interrelation with one and the other.\(^{22}\) The place name Hattuša was first mentioned in Mari texts\(^{23}\) and eventually the Hittites called themselves as URU ḫa-at-ti/KUR URU ḫa-at-ti and Hattušu/\(^{24}\) whereas in Cappadocian texts it is mentioned as Hattum or Hattuš probably derived from the Urartian relative pronoun a-lu-uš who-whosoever, the -uš suffix eventually affixed to the name Hattu.\(^{25}\) Feminine names ḫa-ti-tim (AKT I 45, 2 and ḫa-ti (AKT I 44, 7) have been considered to have been connected with the name Hattu(m).\(^{26}\)

15 E. Forrer, ZDMG 86 (1922) 231; J. Lewy, AOr 18/3, p. 415 š-la-mi-il;
16 i.e. Amšu (CCT IV 18b, 19); Kišanu(w)il (KTS 8a; BIN IV 48, 31);
Tū-la-hit (TC I 100, 23); Bur-ši-il(m) (BIN IV 200, 4); Dān-na-la-ši (BIN IV 19, 37); ḫa-za-mi-il (FAOS I 34, 2, 8); ḫa-ūš-ta-il (Gispen 6, 11) show the ending -il.
18 RIA Bd. IV p. 384b ff.
19 Neša and Kanesh have been identified as being the same place (H. Otten St Bot 17).
20 KBo 7 38 rev. 10.
22 In Cappadocian texts Neša is also mentioned: the first occurrence comes in KTS 50, 6; TC I 52, 2 E. Biliğiç, AJO 15 under Neša.
23 J. Lewy, AOr. 18/3 p. 369 n. 15 on the occurrence of ḫa-at-tu-uši.
24 J. Lewy, ibid., 358 n. 59; P. Cornil, Hethitica X p. 31f.; S. Alp, Maṣṣat 17, 5; 36, 3 (1. edge); Cf. Dossin, RHA V 70 ff.
25 Lewy, ibid., 408 notes 220 and 221.
26 See the opposite discussions of B. Landsberger and J. Lewy (AOr. XVIII/1-2 and ibid. 3) pp. 329-350-321-329: 360-441 respectively.)
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Personal name Ḫa-tū-uš (...KIŠIB Ḫa-tū-uš DUMU Na-ki-li-e-it) again occurs in Festschrift N. Özgüç p. 145/Kt 88/k 713, 4) both of the names also do occur as place names (see RGTC 4, 105 as Nakkiliyat and in RGTC 6 541 as Nakkiliyyata).

The epithet and the titles of the Hittite monarchs have been accomplished by Hatice Gonnet\(^{27}\) where the epithets used for the kings and queens are SAL LUGAL, LUGAL or SAL LUGAL GAL, GAL LUGAL URU Kušara/Hatti\(^{28}\) and UTU-ši when the individual king is referred to majesty\(^{29}\) and preceding the name the king L/Tabarna\(^{30}\) despite the fact that only in one I-B cappadocian text this title is used as a PN: KIŠIB La-[ba-]jar-na-āš (4) DUMU Ma-[ša]-e-it.\(^{31}\) Further the epithet LUGAL kišati/AN.UR.BA. LUMMU, BA «king of universe» and UR.SAG/qarrādu «hero» both have been adopted from Mesopotamia.\(^{32}\) The queens have also been mentioned with the title SAL/MILUGAL GAL «the great queen» in Hittite cuneiform and hieroglyphic inscriptions.\(^{33}\) Only two Hattic kings were attested, namely Pithana and his son Anitta from Kušara\(^{34}\) now can be seen in I-B period Kültepe texts by half-a-dozen occurrences mentioning other royal names with their rabi simmilltim (chief of the stairway) and all these documents have been studied by the present author.\(^{35}\) The study of the I-B documents have helped us a great deal in obtaining to-

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\(^{28}\) Ibid., p. 15.

\(^{29}\) Ibid., p. 19.

\(^{30}\) Ibid., p. 21 and 32 (ša)La-ba-ar-na-(ša/an).


\(^{32}\) Gonnet, ibid., p. 24-25 including EN.KUR.HA lord of the countries, and LÜ URU... the man of ...» in Ibid. 26.

\(^{33}\) Donetz, ibid., p. 26 ff.

\(^{34}\) Ibid., p. 32 ff. (E. Neu, STBoT 18).

ponyms and onomasticon which can be found in Hattic and Hittite texts: i.e. The names of persons with their professions and the royal authorities \textit{rubā'ums} are all indigenous Anatolian names mostly attested in the Hittite documents. Especially the religious occupants are remarkably represented as being in this and that order of individual deities whose shrines must have been in Anatolia. It is well known that the Hittites have adopted many deity names from Mesopotamia such as \textit{dIM/U Tešup/ĪŠKUR, dSu'en, dUTU Šamaš, dIŠTAR passim.} Plus to these there were also indigenous Anatolian deities such as \textit{dNissāba, dIlabrat, Bēlum, A(n)na, Išhara, Higīša, Kubabat, Nipas, dAssur\textsuperscript{20} (of Mesopotamian origin) and a list of these employees are extracted below, first, the order of a certain deity and the second, the persons who are involved with these duties as priests, man of the certain orders, in Sumerogram or in Akkadian.

1) GŪDA ša Hi-glī₂/gi-ša (priest of Higīša) : Ši-wa-āš-me-\textsuperscript{17}, A-su-an,\textsuperscript{18} Wa-li-š-ra,\textsuperscript{19} Ki-kā-ar-ša-an.\textsuperscript{20}

2) ku-um-rl ša Ni-pā-as (priest of Nipas) : Šu-li-li.\textsuperscript{41}

3) GŪDA ša Istar (priest of Istar) : Šu-Istar\textsuperscript{42} (Assyrian).

4) GŪDA ša A-sur (priest of Assur) : Kā-nu-nu,\textsuperscript{43} Ma-nu-ba,\textsuperscript{44} Istar-pi-lā-ab\textsuperscript{45} (Assyrian).

\textsuperscript{37} Kt 88/k 1087, 14-15; 89/k, 358-13-14 \textit{(k}u-um-ru-um ša Ḫi-glī₂-ša\textit{)}.
\textsuperscript{38} Kt 88/k 383, 1 (N. Özgüç\'e Armağan p. 131).
\textsuperscript{39} ..a-wi-lim GŪDA ša Hi-glī₂-ša Kt 88/k 1082, 15-16.
\textsuperscript{40} Kt n/k 32, 2-3, 33, 34 (T. Özgüç\'e Arm. p. 75); \textit{OIP} 27, 53, 2-3 (X. TTKK p. 449).
\textsuperscript{41} Kt 88/k 1090, 5-6.
\textsuperscript{42} Kt 88/k 972, 1.
\textsuperscript{43} Kt 88/k 1050, 1.
\textsuperscript{44} \textit{CCT} VI 27b, 4.
\textsuperscript{45} \textit{CCT} VI, rev. 12.

6) GÚDA ša dUTU (priest of Shamash): Ku-zl-a.

7) GÚDA ša A-na (priest of A(n)na): A.lu-wa.

8) ..i-na E A-na pá-at-ru-um Dagger-priest of A(n)na Temple: Ki-ká-ar-ša.


11) ..DUMU GÚDA ša Sú-en (son of the priest of Su'en): III-pl-la-ab-e.


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46 Kt 89/k 383, 1 (N. Ösg. Arm. 134).
47 Kt 89/k 379, 24 (N. Ösg. Arm. 137).
48 Kt 89/k 371, 1 (N. Ösg. Arm. 139).
49 Kt 89/k 379 (N. Ösg. Arm. 136).
50 VAS 26, 110a, 4-5.
51 A KT I, 3-4 (Assyrian name).
51a Kt n/k 606, 36-37.
52 Kt k/k 1, 2-3 (T. Ösg. Arm. 83).
53 Kt n/k 1787, 1-2.
54 Kt k/k 1, 4-5 (T. Ösg. Arm. 84).
55 Kt 89/k 371, 2 (N. Ösg. Arm. 139).
56 TÜ III 214B, 4-5; Kt n/k 31, 6 (T. Ösg. Arm. 83); Kt 89/k 376, 2-3 (N. Ösg. Arm. 136).
57 Kt n/k 31, 7-8 (T. Ösg. Arm. 77).
58 ibid., 72.
15) GÚDA ša ܕـIM ša qá/i-qá/i-dim (chief priest of the head/organization) : GA-du-du,69 Pè-ru-wa,66 Pi-it-ḥa-na.61
16) GÚDA ša be-el qá-áb-li-im (Priest of the lord of battle) : I-na-ar.62

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

After the publication of the important I-B documents a great deal of the professions have come to light among which only a few had been attested from the layer II of Kültepe texts including Anatolian local rulers rūba’ums and rabi simmillītims. Among these professions there existed two new professions... wa-ta-ar «great, august, respected» which I think must be connected with the priesthood.64 Further new occurrence of Happašušu ša GĪR «one who is in charge of the dagger or trials» (Festsch. N. Özgüç 139) and [Wa-] ša-tap-ru, [Š]ā-du-wa-an also appear to be the same functionary (ibid. 139 and TC III 214B, 6). The rest of the jobs attested from the I-B texts are given below: Ḫasu’t, Peru(w)a rabi rēʔum «chief shepherd»;65 Peruwa, Elšiša, Wališša, Happašuša as «chief herald» (rabi nagiri);66 Peruwa, Nīwašu as «protector of Kanesh»

59 Kt n/k 32, 3-4 (T. Özg. Arm. 75).
60 TC III 214B, 1-2.
62 Kt n/k 32, 10 (T. Özg. Arm. 76).
63 Cf. E. Larroche, Recherches sur les noms des Dieux Hittites (1947) p. 74 Ialtanata (Hurrian origin); Anna p. 82; Kubaba p. 84; Pirwa p. 87; Nissaba p. 103; ḪUTC p. 105; dXXX/Su’en p. 108; dX/U/IM p. 108 and 125; Pithana p. 57; dStar (in combination with the Hittite names) see Jföd.
64 KIŠIB Sī-su-ur wa-ta-ar Kt 88/k 1090, 1; Ḫa-ar-ša-DINGIR wa-ta-ar Kt 88/k 9-10 no doubt can be compared with Ḫa(r)kamilli a proto-Hittite deity (cf. Larroche, noms... dieux p. 23).
65 CIG 41b; Kt 88/k 1063, 4 (...)e-e-e...
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Peruwa, Inar as «chief of the granary» (rabi še′um); Ḥadiʾāni as «chief gardener» (GAL nu-ku-ri-ib-bu); Tut-halia, as «chief buttler» (GAL ša-qē); Ḥašiʾūman, Galua, Asēt as «overseer of the market» (GAL ma-ḫi-ri-im); Hanuwaʾan as «chief of the stocks» (GAL ḫu-ur-ša-tī); Tamurila as «chief of the functionaries» (GAL a-wi-li); Peruwa as «chief express runner (GAL lā-ši-mi-š); Ḥappuʾala «police chief» (pururum rabiʾum); Bu-lina as «chief of the soldiers/workers» (GAL ša-be); Asupala (ša haṭṭim) «the sceppe holder» (Kt s/t 92, 2′), and Asukurda (ibid. 10′); Kammalā and Ḥappuʾašu (ša pa-šu-ri) «chief of the table» (ibid. rev. 8′); and Nittillit (ša paššūre) ibid. N. Öozgüç, 139; Tar-nuari DUMU GAL pā-tē-i «son of the chief of the march» (Kt s/t 92, rev, 5); Zanahšu ša GAL ur-ki «chief of the rear» (ibid. 7′); Ḥa-pi-ša, Nittillit be-el, mu-ṭim «warrior chieftain(ṣ)» (ibid. 12′); Na-ki-liṭ GAL šariqī «chief of the temple slaves» (EL 5,5) and finally half-a-dozen of «princes» (rubāʾum) and «chief of the starway» (rabi simmilitim) have come to light in pairs: Hurmeli-Harpatiwa from Mamma, Ḥinar-Samnu-šu, Waršuma-Halkišu, Halkišu (alone) as rabi simmilitim, Harpatiwa (without association). Pithana-Enitta, Anitta-Peruwa, Anitta-Peruwa.
Kamalia,^4^ Zuzu-Ištar-Ipra.^5^ Most of these names can easily be traced from the Hittite sources.^6^ A brief description is that the Cappadocian suffix -ašu is -ašu in Hittite and likewise some names are constructed with the suffix -il-umans and -ašuš (šar). Some names end with -ga/kà. Hypocoristic names (Ialternmen) are very common in both Hittite and Old Assyrian texts: Amma/Ama, Mama/Mamma, Nanna/Nanna, Atta/Ata, Kiki/Kukku-kuku, Lulu/Lulu-Lilli, Tutu/Dudu etc.^7^ Reduplication of the first and the second syllables are also used for the construction of many names: Hadahada, Katakata, Kulakula, Kurokuru, Manamana, Nuwanuwa, Wala/1-wala/1, Duviduvu, Zibeizhe etc. (see Larroche, p. 242 f.) Apart from these, the deity names can be found in Cappadocian texts which are attested from Hittite: i.e. Tauri-Tauria/Tariša, All-Alili, Ara-Arawaš/Arawai, Kali-Kali/Kalia, Sarra, Daya-Da'a, Halki-Halkiaš, Ilitališ-te-Ilatiša/Ilialaššu/Ililškan/Ilialumans, Innarawants-en-Nara-Inaravan, Šarpa-Šarpa/Šarpana, Suppililiya-Supiplilia, Pirwa-Perwa/Peru(w)a, Inara-Inar etc.^8^ The following toponyms and onomastic can be gathered from the Hittite and Cappadocian texts: The first name is Cappadocian and the second is Hittite. We shall simply refer to the names which are found in Répertoire Géographique des Textes Cunéiformes Band 4 and 6 without giving the page number, otherwise individual citations will be given.

Alum/Alim/Alum( KBo 9, 27 rev. 12); Agalluman (CCT I 42a, 19)/Agal-Agallu (Larroche, noms. 12); Akkuwa/Aku(w)a (PN); Amurrum/Amuritim; Anunu/Anunu; Arušar/KUG 29.

^3^ Anitta rubāše (OIP 27, 1; rev. 2-3 and 1, 1; Anitta rubērum rabērum (OIP 27 49A, 24; B 26-27.)
^4^ Kt 89/k 371, 26-27/27-28 (N. Ösg. Arm. 139).
^6^ See, E. Larroche, Onamast, p. 151 to which some of the above mentioned names have to be added. i.e. Kikariš/an-Bulma, Pithana etc.
^7^ See ibid., p. 103 f.
^8^ The Hittite deity names (first in the sequence) can be screened from Larroche, Onamast, p. 151 to which some of the above mentioned names have to be added. i.e. Kikariš/an-Bulma, Pithana etc.
14) /Zaruar; Ašuwan/Ašuwa; Balhazia/Palhulja; Beruwa/Pirmaši; Burušhattum/Purušhanta; Dadania/Tatania; Dala-Tala/Tala; Duhašia (PN Tū-juš-li, Tū-juš-li-IM TC I 100, 23; 240, 25) /Tuhašiya; Duruduruwa/Durawaduruwa (Larochе, Omаn... p. 101); Durunnum/Tarana; Ememe/Ememey; Gabašnuwa/Kapassu[nuwa] (Larochе, Noms, 277); Gazaba/Kazapa; Habušna/Hupšna; Hadiar/Handiаr; Hahhum/Hahim; Haruwašia PN (Kt s/t 92, 14'; 9') /Haruwaša (Haruwašiya P. CorniI, Hethitica X, p. 24); Halata PN/Halaša/ta; Halpa/Halpa (Larochе, Noms 55-273); Hanakna/Hananak (Alp. Mašat, 103, 3; 99, 7); Hanawa/Hanuwa; Harahšuwa/Harahšu; Harana/Harana I; Harharna-Harharan (Kt n/k 62, 6) /Harharan (Larochе, noms, 61), Haršumma/Haršumma; Harša-i/Harša (Kt n/k 67, 1; 88/k 1090, 7. 10); Harziuна/Harziuна-Harziuна; Hašušara/Hаšušara (Larochе, Noms... 290, 304, 307; M. Forlanini, Hethitica X, 126) Haši-uman/Hаši-Hаšuwa (M. Forlanini Hethitica VI, 65 n. 89) Hatum PN, ON/Hati/Hatti and URU Hattili (P. CorniI, Hethitica X, 26-30); Hattuš/Hattuš (PN Ḥa-tū-ši Kt 88/k 713, 4 Festс. N. Özgüç, p. 145); Hattuš/Hattuša-i (P. CorniI, Hethitica X, 31-32); Hruturut/Hruturut (M. Forlanini Hethitica VI, 53); Kammaliа/Kammaliа-Kamaliya (Larochе, noms 84 and 277); Kaniš/Kaniš; Kazina/Kazana/Kazana; Kuburnat/Kuburnat (M. Forlanini Hethitica VI 62 n. 68) Ninašа/Ninaša (Kt n/k 64, 4; P. CorniI, Hethitica X 59); Kušara/Kušar (A. Ünal, RIA 6 373 1); Mama/Mama (M. Forlanini Hethitica VI 54 ident. Hašum); Neša/Nиšа; Purušhanda/Purušhanda (Anita 74, 77); Šakdunuwa/Saktunuwa (P. CorniI, Hethitica X p. 99; S. Alp, Mašat XXI); Salahšuwa/Salahšuwa; Salatiumar/Salatiumar (Anita 52, 55, 64); Saluwan/ta/Saluwanta; Šahanatim/Šahanuya (Kt n/k 62, 23; P. CorniI, Hethitica X 67); Šimmuman/Šimmuman (Larochе, Noms... 162); Šamuha/Samuha; Šarabun(u)wa/Šarpuwnа (P. CorniI, Hethitica X 100; Festsch. S. Alp, (Larochе) 34; Sarawa VN/Sarawa-Sarawa; Sarba/Sарba; Sarša/Sarša-Siris; Šinahum/Sanašuita; Šupplulīa/Šupplulīa (Larochе, noms... dieu 77); Nakkiliat-Nikilit (PN, water source)./Nakkililiyata-Nakilia (Larochе, noms, 128); Taha/Taha MN Takšan-uman/Takša ON; Takša-Takaša; Tamaliya/Tarmaliya; Tatu-Datiša/Tataša-i; Tilimra/Tilira (Forlanini, Hethitica VI 52 n. 70); Tutholia-Tuthala/Tuthaliya; Tuthl/al/a-Tuthliaš (Kt 88/k 713, 9. 29; PN) Zuliu (water
source)/Zuliya; Tuhpiya/Tuhupia; Timulkia/Tamalkiya; Tiwill/cf.
Ta-wa-le-li-is (Laroche, Onam. p. 59); Turhunit/Turmitta-Durmi
tta (P. Cornil, Hethitica X 81); Ulama/Ullama-Ulama (Anit
ta 13); Uranı (Kt s/t 92 rev. 14' (Festsch. N. Övgüç 132 n. 9)/cf.
Ura I, II (URU U-ra-an); Uša/Usa (P. Cornil, Hethitica X 84);
Ušun-umana / Ušuna Wašhania-Ušhania / Wašhania; Zabarašna
(PN)/Zaparašna (ON); Zalpa/Zalpa I II; Zubana/Zupaniun (Hur-
rían)-Šupani (Urartian RGTC 9, 77).

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

₁Anana (AKT I 76, 2, 8)/Anna (Laroche, Onam. 47-48);
Ayaya (A-a-a Kt 89/k 362 375, 1. 22); Akiya (Kt o/k 150, 2, 3)/
Akiya KBo I I 1 33-35); Aliwa (Kt f/k 179, 2)/Alluwa (Laroche,
ibid. 25); Ata (Kt v/k 147a. 12; b 2)/Ata (Laroche, ibid. 115);
Alia (Kt k/k 14b, b, a 2)/Alili- (L. (aroche) ibid. 20-25); Alaliya
(Kt k/k 30a), 1)/Alliya (Alp, Masaš, 100, 12); Hani (Kt p/k 6, 1-2.
7)/Hani L. ibid. 137-38); Hapuwašu (passim)/Hapuwašu
(L. 44); Anitta (see above)/Anitta (StBot 18); Aduwa (passim)/
Adduwa (L. 111); Hapi (Kt s/t 92 rev. 11) Hapi (VAS 26, 137.
4)/Happi (L. 148); Hapula (Kt f/k 181, 19-20)/Hapilu (L. 146
Halkašu (see above)/Halkašu (L. 107); Hattuš-eš (OIP 27, 14,
4, 19) Hattušili-Hattuša-li (L. 162); Huli (Kt 73/k 14, 16)/Hullu
(VAS 26, 101, 13)/Hullu-Hullu (L. 188 and 190); Hazamil (FAOS
I 34, 2, 8)/Hašamili (L. 154); Hatua (Kt 88/k 1090, 7, 11)/Hatia
(L. 157); Iš-a (Kt v/k 163, 2)/Iyaya (L. 207); Hudadari-na (Kt
k/k 167, 5; BIN IV 197, 6; VI 124, 17)/Hutarli (L. 199); Inar (see
above)/Inara (L. 228); Innarawan (Kt 73/k 14, 32)/Innarawa
(L. 228); Kallia (Kt v/k 152, 10)/Kali (L. 221); Karuwa (Kt s/t 92,
rev. 8)/Karuwa (L. 273); Karunuwa-š (Kt 88/k 713, 8 Festsch.
N. Övgüç, 145; VAS 26, 101. 11)/Karunuwa (L. 275); Kamalía
(see above)/Kamalinya (L. 259); Kawa (EL 67 a 4)/Kawila
(L. 291); Kubat (see above)/Kubaba (L. 323); Lulu (Kt u/k
3, 14, 20, 42)/Lulu (L. 387); Labarnaš (Festsch. N. Övgüç, 145)/
L/Tabarna (H. Gonnet, Hethitica III, 22)/Labarša (TC II 73b, 3;
a 1; Kt a/k 250b, 19)/Labarša (L. 112) Niwašu (see above)/Niwa
(L. 107 and 113); Nunnu/u/Nu-ú-nu (Kt v/k 171, 3; 147a, 11)/cf.
L. 486); Na/i-kili (see above)/Nakkili (L. 452) Peruwa (see
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above) / Pirwa (L. 561) / Pithana (see above) / Pithana (L. 567); Sarpa (TC III 77, 18) / Sarpa (L. 113 and 628); P. Cornil, Hethitica X, 100); Sara (AKT I, 31, 8) / Sarra (KUB XXVII 38 IV 19 and 21); NPN, p. 251 sub var I); Suppluman (Festsch. T. Özgüç, p. 79 and 81) / Suppluman (L. 650); Suppiluliuma (RGTC 4 109) ON / Suppiluliuma (uma) (P. Cornil, Hethitica X 107); Tallia-Talie (VAS 26, 120, 13) / Talya (URU) (P. Cornil, Hethitica X 35); Tuli (AFO 35, 63; Kt 88/k 1046, 2; AKT I 59, 1-3) / Dulii (Laroche, Noms., 13 65); Tata (BIN IV 186, 5; b 8) / Tatta (Laroche, Noms., 1301); Tatta (HUR. SAG) (P. Cornil, Hethitica X 101); Tutu (Anatolica XII, 147) / Tutu (Laroche, noms., 1390); Walgu ON (Kt s/t 92, rev. 11) / Walkui/a (L. 807); Zi/Zulua-Zilu-Zili (Kt 73/k 14, 2; VAS 26, 101, 13; ICK I, 35a, 6) / Zuluya (L. 807 and Noms., 1569-70; Alp, Maṣat 103, 23); Zuṣa-Supa (Kt h/t 330, 3; KTS II 9, 54, 57; Innāya II, 391) / Zuṣa (Maṣat, 99, 16); Zuuzu (see above) / Zu(z)zu (Laroche, Noms., 1588); Zužula (Kt r/k 17, 3; Kt n/k 39, 8) / Zužullu (Laroche, Noms., 1590).

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