Article

The Kassite Language In a Comparative Perspective with Hurrian and Urartean

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Abstract: The Kassites were an ancient people of the Near East. They conquered and ruled Babylonia from the 16th to the middle of the 12th century BCE. It is shown that Kassite has very strong structural and lexical similarities with Hurrian and Urartean.

Keywords: Kassite, Hurro-Urartean, Onomastics, Comparative morphology.

1. *The Kassite people*

The Kassites were an ancient people of the Near East. Not much is known about them but they conquered and ruled Babylonia from the 16th to the middle of the 12th century BCE. This is their main historical feat and the reason why they are remembered to this day. They are often assumed to originate in the neighboring Zagros mountains where they can be located during and after their rule over Babylonia. *Cf.* (Balkan 1986:8 and Heinz 1995:167). It can nevertheless be noted that according to Brinkman (1976-80:465-6) and De Smet (1990:11) the earliest evidence for Kassites is from northern Babylonia and west of it around the Middle Euphrates and Alalah VII. In later periods Kassites are recorded in Media during the first half of the first millennium BCE. *Cf.* (Zadok 2002). The middle and second halves of the 2nd millenium BCE are a period of relative political and ethnic turmoil which they may have contributed to create. They conquered Babylonia at that time and renamed the city *Karanduniaš* and undertook to build their own capital *Durkurigalzu* 'the fortress of Kurigalzu'. The Babylonian King lists written in the first millennium BCE assign the Kassite dynasty the longest rule of all the other dynasties over Babylonia: 36 kings for 576 years and nine months. The end of the list corresponds to 1150 BCE. Adding the years given by the King List backward from that date would place the beginning of the Kassite dynasty in the 18th century BCE, when rulers of the Hammurabi dynasty were still controlling Babylon. Because of that historical incoherence it is therefore probable that the King List includes ancestors of the Kassite kings who have never been kings themselves. *Cf.* (Van De Mieroop 2003:163-69). The first Kassite who really ruled over Babylonia was *Burnaburiaš I*, the tenth king of the Babylonian King List (Brinkman 1976-80:467). It has been suggested that his predecessor *Agum-kakrime* (Agum II) already controlled Babylon (Podany 2002:59). During the 16th century BCE Babylonia was divided into two kingdoms, that of the Kassites in the north and the Sealand in the south which included Uruk, Ur, and Larsa. By the 14th century BCE the Kassites controlled all Babylonia including the Diyala region. Dilmun (modern Bahrain) in the Persian Gulf was ruled by a Kassite governor. Babylonia was recognized as a great power by the other Near Eastern powers and Egypt as attested by the Amarna correspondence. Fourteen letters were exchanged between the pharaohs and two successive Kassite kings, *Kadašman-Enlil I* (1369-55 BCE) and *Burnaburiaš II* (1354-28 BCE). The correspondence is mainly concerned with diplomatic marriages. The Kassite kings pursued an active policy of dynastic marriages with rulers of the other contemporary Near Eastern powers, especially with Hatti and with Elam from the reign of *Burnaburiaš II* onwards until that of *Meli-Šīhu* (van Dijk 1986:164 sq).

The Kassites seem to be relatively new to southern Mesopotamia:

- In old documents such as Sargonic and Ur III sources, they do not appear among the peoples who inhabited the central and southern Zagros moutains. In addition no Kassite anthronyms

and toponyms are recorded in these regions according to these early sources. Several suspected Kassite names are recorded in Ur III economic documents from southern Babylonia, but it is not known where these persons come from. *Cf.* (Zadok 1987:16 and 1993:224 sq).

‒   The earliest attestation of a person with a Kassite name in Babylonia is from *Rīm-Sīn I*'s 53rd year (1770 BCE). The Kassites first appear as a political factor in Babylonia in 1742 (or 1741) BCE, when they were opposed by both *Samsiluna* and *Rīm-Sīn I*'s (Stol 1975:44-59). Thereafter, Kassite groups and individuals are recorded in northern Babylonia especially around Sippar Yahrurum. *Cf.* (Zadok 1987:17sq), (De Sme 1990), (De Graef 1998:5sq), (Pientka 1998:257sq), (Sassmannshausen 2000:415 sq).

‒   A terminus post quem for the Kassites' penetration into the Middle Euphrates region and Upper Mesopotamia in general can be deduced from the absence of Kassite names in the rich documentation from early Old Babylonian Mari, Tuttul, Tall Lēlān, and Chaghar Bazar. This absence compared with the hypothetical existence of Kassite names in some documents from Old Babylonian Susa may strengthen the case for a (north-) eastern origin of the Kassites.

‒   Kings with Kassite names appear on the middle Euphrates during the 17th century BCE. *Agum* who received envoys of the king of Halaba (= Aleppo) in his encampment was perhaps a contemporary of *Samsiluna*. *Cf.* (Podany 2002:49). *Kaštiliašu* of Terqa was probably a contemporary of *Abi-Ešuh* (1711-1684 BCE). *Cf.* (Podany 2002:43sq), (Charpin 1995).

There is good reason for supposing that Kassites were once neighbors of some Indo-European peoples or that they may even have included an Indo-European component. Their pantheon shares some affinities with the Indo-Iranian one. *Cf.* (Bloomfield 1904), (Balkan 1986:8), (Eilers 1957-58:136 ad *sūrya-*). They could purchase land and act as officials especially when it comes to horse breeding (Heinz 1995:167), which clearly points at an Indo-Iranian connection. As a matter of fact the Kassite words which made their way into Akkadian are mainly from the realms of horse breeding and chariot building. This is reminiscent of what happened in the north in Mittanni and Hittite kingdoms. The impact of an immigrating Indo-Iranian group is indicated by a small number of terms but with a distinct linguistic and cultural significance. These include *šuriias* 'sun god' < Indo-Aryan **sūrya*, and possibly the personal name *Abi-rattaš*, if this name really involves the Indo-Iranian term **ratha* 'chariot', thereby reflecting the new technology of warfare brought to the Near East by the Indo-Iranian intruders.

It appears that on the whole most Kassites were rather well integrated in the Babylonian social structure (De Smet 1990:10) and they contributed to the general continuation of Babylonian civilization on which they had little if any cultural impact.

2. *The Kassite language*

The oldest stage of the Kassite language is scantily known from a few documents: a single tablet containing a fragment of a Kassite vocabulary and a list of Kassite names with their Akkadian equivalents. Late Akkadian provides more than a hundred items of Kassite origin, of which about 10 percent are divine names. There is no continuous attested text written in Kassite. The number of Kassite words is fairly limited: slightly more than 60, referring to specialized semantic fields: (horse) colors, parts of chariot, irrigation terms, plants and titles. About 200 additional formatives can be retrieved from the numerous anthroponyms, toponyms, theonyms and horse names used by the Kassites (*Cf.* NPN, Balkan 1954 and Jaritz 1957). Traces of Kassites in later Iranian are very few: for instance, *Kašgān*, *Kašakān*, possibly 'land of the Kassites' in Iran (Eilers 1957-58:135).

The name of the Kassites is known from several sources:

‒   <gal-zu> and <gal-du, gal-šu> (?) which seems to be the native pronunciation,

–   *Kaššū* <(d) kaš-šu-u> with Akkadianized phonetics (Balkan 1954:131sq), which seems to be their eponymic God-name,

–   <Ku-uš-šu (-hé)> with Hurrian ethnonymic formative *-ḫi* in Middle Babylonian documents from Nuzi. *Cf.* (Fincke 1993:160sq),
–   more dubiously *Kunšu-* (?), *Cf.* (Balkan 1954:109) and NPN 230 *kunt-*, *kunz-*,
–   Later possible attestations are: (1) *Kissaioi*, in the mountainous regions north of Susa, as mentioned in Aeschylus *The Persians* (17) and Herodotus, and in post-Alexandrian time as a contingent of the army of Antiochus III at the battle of Raphia in 217 B.C.E. (Polybius, 5.79). *Cf.* (Potts 1999:337-40, 373-78); (2) *Kossaioi,* whom Potts locates in the *Baḵtiāri* mountains west of Isfahan. *Cf.* (Weissbach 1921, 1922), (Eilers 1957-58:135), (Brinkman 1976-80:471b).

It has been suggested that one of the names of Babylonia and Mesopotamia was of Kassite origin: <Ša-an-har-ra>, <Ša-an-ha-ar> attested in Amarna letters, <Ša-an-ha-ra(-az)> in Hittite, <Sngr> in Egyptian, *Sinˤār* in Hebrew. The reconstructed pronunciation *[sanγar] or *[sənγar] may have a connection with the Old Babylonian person or ethnonymic name: *Samharû. Cf.* (Zadok 1984), (del Monte-Tischler 1978:344), (Belmonte Marín 2001:263sq).

Kassite is usually considered to be an isolated language. *Cf.* (Paper 1956:252). Eilers (1957-58:137) and before him Hüsing suggested a close relationship between Kassite and Elamite. Ancillotti (1981) proposed that Kassite was originally an Indo-Aryan language, which seems unlikely to say the least. Purves in his introduction to Nuzi Person Names of Hurrian origin mentions that "the phonemic systems of the two [Hurrian and Kassite] languages seem to be largely alike." (NPN 184). It is interesting to note that several people of Ancient Mesopotamia are named after their eponymic deities:

–   Assyrians after *Aššur*,
–   Urartians, apart from the profane *Urarṭu*, had an old and secret name based on the name of their god *Ḫaldi*, as noted in Friedrich (1932). This accounts for their name as *Chaldeans*, which was later attributed to the Assyrians. This word has a conspicuous trace of a lateral fricative in Hebrew: *kaśdîm* [כַּשְׂדִּים] 'Chaldeans', with the letter *sin* corresponding to the <-l-> of other languages. This is an important signal that Urartian and Hurrian indeed had lateral fricatives. Another intriguing pair of words is: *Nulaḫe* 'Lullubian' and *Nuzaḫe* 'Nuzian', which may be graphic or phonetic variants of the same word. The Genitive case is attested as KUR *Lu-lu-ú-e* and KUR *Nu-ul-lu-e* for both places in Speiser (1941:52). The Akkadian equivalent is *Lulliʾatun*, where *-ll-* corresponds to *-l- ~ -z-*, confirming that this is not a simple lateral. A last remark is that the name *Urarṭu* is attested as Babylonian *Uraštu* according to Neu (1988:33), which suggests that this kind of fricative could exist in Urartian as well.

It is intriguing to compare the names of several people located to the north of the Mesopotamia: *Ḫald-* for Urartians, *Ḫatti* for *Hattic* in central Anatolia, *Kaška* for another people to between *Hattic* and the Black Sea and then we also have the Kassites: *Galzu ~ Kaššu*. All these names share the same "pattern" which looks like a root: *Kašt-, *Kald-* with some velar stop as initial. This ethnonymic feature would tend to show that Kassites originate more to the north of Mesopotamia close to Hattic, Urartian and Kaška and share with them the same ethnonymic formative. It can be further noted that *Kartvelian* also seems to share that formative.

3. *About the Kassite vocabulary*

In 1884 a short Kassite-Babylonian glossary was unearthed and published by Delitzsch (1884:39sq). It is registered at the British Museum as 82.9-18. It contains a list of "words" which a "translation" in Babylonian. Very few words of Kassite are known so it is all the more conspicuous that some of them have very clear Hurro-Urartian equivalents, which appear to be cognates:

–   *buri-*, *ubri-* 'lord' = Bab. *bēl* 'lord' ~ Hurrian *ebri*, *ewri* ~ Urartian *euri* 'lord, ruler'.

−   *burna* 'protégé, servant' = Bab. *kidīnu* ~ Hurrian *burami* 'servant' ~ Urartian [LÚ]*bura* 'slave, servant'.
−   *Dur(a)* (n. 14) = Bab. [d]*Nergal* 'god of the netherworld' ~ Hurrian *turi* 'inferior' and *enna turina* which translates Hittite *katteres siunes* 'infernal gods' (Laroche 1980:273).
−   *Tišpak* 'the god Tišpak' ~ Hurrian *Teššub* ~ Urartian *Teiššaba*. Possibly a contraction *Teššub-ak > Tišpak.
−   *yaš* 'land' (n. 34) = Bab. *ma-a-tum* 'land' ~ Hurrian *eše* 'earth'.

As will appear below, there is some reason to doubt that all the words in Delitzsch (1884) are strict translations. It is more adequate to talk about semantic equivalents.

4. *About Kassite Person names*

Another source of Kassite data is the numerous Person names. Some of them have typical Kassite morphemes and are therefore easy to identify with certainty. Following the observation that some Kassite words have very clear Hurro-Urartian cognates, one may wonder whether Kassite Person Names cannot be interpreted according the same syntagmatic structure as Hurrian Person Names: Verb + Noun, often a God name. The common vocabulary raises the issue of trying to understand or interpret potentially Kassite items using Hurrian words with similar shape. Purves in NPN (195) mentions the possibility that Kassite may be related to Elamite or Hattic but considers Kassite names to be easily distinguishable from other sources. The situation may not be that clear-cut as will gradually appear.

The working hypothesis that will be developed in the paper is that Hurrian can shed light on Kassite. According to that scheme, a number of Person names can be interpreted as having a structure Verb + pronouns. The agglutinative morphology of Kassite can be interpreted according to the following pattern: Verb root - valency - Tense Marker - Objet - Subject, as in Hurrian. Valency is the same as in Hurrian: *-a-* for verbs of movement, *-i-* for transitive, *-u-* for intransitive verbs. Tense markers are either *-Ø-* for Present or *-b-* for Past, and possibly *-l-* for Optative. Pronouns are *-di-* for P1Sg (~ Hurrian *-tta*), *-mba* for P2Sg (~ Hurrian *-mma*), *-aa* for P3Sg Intransitive, *-(i)ya* for P3Sg Transitive, *-n(i)nu* for P3Pl. Because this pattern and the pronominal forms are close to Hurrian it is not always clear whether a name is Hurrian or Kassite. Actually many names in NPN cannot be assigned to Hurrian or Kassite with as much certainty as is usually assumed. According to that scheme the Kassite names can be interpreted as follows:

Noun	Root	Valency	Tense	Object	Subject	Meaning
Al-ba-di-Sah	al-	-a-	-b-	di	Sah	Tsah brought me
Ḫa-aš-te-ia	haz-	-Ø-	-Ø-	di	a	He hears me
Ḫa-aš-te-e	haz-	-Ø-	-Ø-	di	e	She hears me
Ḫa-ši-it-te	haz-	-i-	-t < b-	-i-	di	I heard him
Ḫa-ši-lu-um-ti	hazil-	-i-	-l-	m	di	May I hear him
Šim-di-Sah -Šipak	šim	-Ø-	-Ø-	di	Sah	Tsah, etc. gives me

Structures with -di- P1Sg

Noun	Root	Valency	Tense	Object	Subject	Meaning
A-ba-am-ba	ab-	-a-	-Ø-	/	mba	You are the first one
A-ri-pa-am-pa	ar-	-i-	-b-	-i-	mba	You gave him
Ar-ru-um-pa	ar-	-u-	-Ø-	/	mba	You are given
Ḫa-ša-am-pa	haz-	-a-	-Ø-	/	mba	You came to hear
Ḫa-ši-pa-am-pa	haz-	-i-	-b-	-i-	mba	You heard him
Ú-zi-im-pa-li-du	udz-	-i-	-li-	-mba-	du	May they protect you

Structures with -mba- P2Sg

Noun	Root	Valency	Tense	Object	Subject	Meaning
A-pa-a-a	ab-	-a-	-Ø-	/	-a	He is the first one
A-ra-a-a	ar-	-a-	-Ø-	/	-a	He comes to give
A-ri-be-ia, Ar-bi-(ia)	ar-	-i-	-b-	-i-	-a	He gave him
Ar-pu-ia	ar-	-u-	-b-	/	-a	He has been given
A-ri-ia	ar-	-i-	-Ø-	-i-	-a	He gives him
Ḫa-ši-ia	haz-	-i-	-Ø-	-nnu-	-a	He hears them
ᶠḪa-ši-in-nu-ia	haz-	-i-	-Ø-	-i-	-a	He hears him
ᶠŠi-ma-a-a	šim-	-a-	-Ø-	/	-a	She comes to give
Ši-mi-ia	šim-	-i-	-Ø-	-i-	-a	He (or she) gives him
Ú-zi-ia	udz-	-i-	-Ø-	-i-	-a	He protects him
U-zi-bi-ia	udz-	-i-	-b-	-i-	-a	He protected him

Structures with -a- P3Sg 'he' (?)

Noun	Root	Valency	Tense	Object	Subject	Meaning
Ḫa-aš-te-e	haz-	-Ø-	-Ø-	di	e	She hears me
Ši-im-te-e	šim-	-i-	-Ø-	-di-	-e	She protects me
Ú-zi-e	udz-	-i-	-Ø-	-i-	-e	She protects him

Structures with -e- P3Sg 'she' (?)

Noun	Root	Valency	Tense	Object	Subject	Meaning
A-re-en-nu, A-ri-in-nu	ar-	-i-	-Ø-	-i-	-nnu	They give him
A-ri-im-ni-nu, A-ri-im-mu (?)	ar-	-i-	-m < b-	-i-	-ninu	They gave him
ᶠḪa-ši-ib-ni-nu	haz-	-i-	-b-	-i-	-ninu	They heard her
Ḫa-ši-in-na	haz-	-i-	-Ø-	-i-	-nna	They hear him
Ki-in-na-an-ni	ki-	-i-	-Ø-	-nna-	-nni	They Verb(?) them

Structures with -n(i)nu, -nna P3Pl

Hurrian (attested) and Kassite (hypothetical) can be compared in the following table:

	Hurrian	Kassite
P1Sg	-tta (Intr.) -aw (Tr.)	-ti, -di
P2Sg	-mma, -b	-mba, -mma
P3sg	-(i)-a	-(i)-a (Masc.), -(i)-e/i (Fem.)
P1Pl	-tilla (Intr.) -awša (Tr.)	nta (?)
P2Pl	-abba (Intr.), -ššu (Tr.)	š (?)
P3Pl	-lla (Intr.), -tu, -ta (Tr.)	-nna (Obj.), -nni, -nu

It seems that Kassite had a rather clear distinction between feminine and masculine forms for P3, which is not attested in Hurrian. This point was once discussed in Speiser (1943) as regards the ending *-b* in Hurrian, but Speiser concluded negatively. Kassite seems to be more consistent, even though not absolutely consistent in contrasting -a with -e/i. A number of other formatives *-ta*, *-tu*, *-hi*, *-še* and *-ri* attested in Hurrian may also exist in Kassite but they are so infrequent or poorly integrated in potential paradigms that it is hard to reach any conclusion. Other unclear formatives are -k(k)- and -(z)z-. It is very unclear if they are clitics of pronominal or similar nature or independent lexical forms. It can also be noted that Kassite seems to use the same pronominal forms for Transitive or Intransitive diathesis contrary to Hurrian, which has two sets of pronouns.

Examples of -š- as second "apparent" formative:

Ar-ša-an-ta '(?)' NPN (203).
Ip-pa-ši-bar-hu '(?)' Clay (2009:36, 37).

Ku-ub-ši-ia-Sah 'Tsah Verb(?)'s (?)' Clay (2009:38).
Ku-ub-ši-nim-gir '(?)' Clay (2009:38).
Ku-ru-uš-ni '(?)' Clay (2009:38).
Ta-ku-ša-Ḫar-be 'Harbe (?)' Clay (2009:37).
U-zi-ši-Sah 'Tsah protected (?) you' Clay (2009:41).

Examples of -š- as final "apparent" formative:

Bur-za-ra-aš '(?)' Clay (2009: 36).
Bu-še '(?)' Clay (2009:37).
Gan-daš '(?)' Clay (2009:37).
Ḫar-bu-uk-šu '(?)' Clay (2009: 37).
Ḫa-ra-ak-ši '(?)' Clay (2009: 37).
Ka-ra-in-da-aš '(?)' Clay (2009:37).
Ka-ra-har-da-aš '(?)' Clay (2009:38).

This formative *-š-* seems to freely combine with Kassite forms like *Sah*, *Harbe*, etc. It also combines with the formative *-nta*: *Karai-nda-š ~ Ar-š-anta*. A possibility is that *-š-* represents P2Pl while *nta* is P1Pl.

Another conclusion is that Afrasian emphatics should correspond with PIE so-called voiced aspirate series rather than with the (trad.) voiced series, as the Glottalic theory proposes.

5. *Glossary*

It is possible to resort to the well-established combinatory procedure to test our working hypothesis against potential Kassite words and person names.

A

[ab-] 'first (?)'. *Cf.* Hurrian *abi-* 'head; first' (Laroche 1980:34).
A-ba-am-ba 'you are the first one (?)' NPN (198, 200-1, 243).
A-pa-a-a 'he is the first one (?)' NPN (201-2).
A-ba-ri-du-ru-uk 'the male one came first (?)' NPN (202). A case of *-ri-* for Past (?).
A-be-ia 'He verb(?)-s him' NPN (201).
A-bi-en-na-a-an-né-en 'They verb(?) them' NPN (201).
A-bi-an-ni 'They come to verb(?)' NPN (201).
A-bi-ha-ri '(?)' Clay (2009:37).
[ag-] '(?)'. *Cf.* Hurrian *ag-* 'to lead' (Laroche 1980:36).
A-ki-be-(e)-i 'She brings you (?)' NPN (198).
A-ki-a-a-an-ni 'They bring him (?)' NPN (198).
A-ki-ia 'He brings him (?)' NPN (198).
A-ki-ib-ba-šá-ah 'Tsah brings you (?)' NPN (198).
ᶠA-gi-im-ni-nu 'They brought her (?)' NPN (198).
A-gu-um '(?)' Clay (2009:36). This name does not fit the usual bi-morphemic pattern. NPN (198) is of no clear avail.
Aq-ri-ia-aš 'he leads the lands (?)' Clay (2009:36, 37). *Cf.* Hurrian *ag-* 'to bring, to lead' (Laroche 1980:36).
[aγ-] '(?)'. Possibly not a verb because of the absence of valency.
Ah-ha-ar-pa 'Harba (= Enlil) is (?)' NPN (198).
Ak-mu-ul '(?)' Clay (2009:36). Attested in *Bur-ru-ak-mu-ul* 'strong is Akmul (?)'. Cf. *Kamulla*.
[al-] '(?)'. *Cf.* Hurrian *al-* '(1) to bring near to, (2) to speak' (Catsanicos 1996).
A-li-ib-bi-ia 'He brings you (?)' NPN (199).
A-al-li-ia 'He brings him (?)' NPN (199).
[al-b-] '(?)'. *Cf.* Hurrian *al-* '(1) to bring near to, (2) to speak' (Catsanicos 1996).
Al-ba-di-Sah 'Tsah brought me (?)' Clay (2009:36).

Al-ba-da '(?)' Clay (2009:36).

Al-ban '(?)' Clay (2009:36). Attested in *Bur-ra-al-ban* 'strong is Alban (?)'. NPN 199 mentions a suggestion that *Alp-* may be ^dGUD.

Am-ba-ru '(?)' Clay (2009:36).

*[amm-] '(?)'. *Cf.* Hurrian *amm-* 'to reach, come close to' (Catsanicos 1996). Cf. *em-*.

^f*Am-mi-na-i-e* 'She (?)' NPN (200).

*[ar-] '(?)'. *Cf.* Hurrian *ar-* 'to give' (Laroche 1980:52).

A-ra-a-a 'He comes to give (?)' NPN (203).

^f*A-ra-am-pa-te* 'I give you (?)' NPN (243).

A-(a)-ri-ia 'He (or she) gives him (?)' NPN (203).

Ar-ba-ba 'You came to give (?)' NPN (203).

A-re-en-nu, *A-ri-in-nu* 'They give him (?)' NPN (204).

A-ri-be-ia, Ar-bi-(ia), *Ar-wi-ia* 'He gave him (?)' NPN (204-5).

A-ri-im-mu 'They gave him (?)' NPN (204).

A-ri-im-ni-nu 'They gave him (?)' NPN (204).

A-ri-ki-im-re, *A-ri-ki-ir-me* 'He gives freedom (?)' NPN (203).

A-ri-lu-um-ti, Ar-ru-um-ti 'I gave him (?)' NPN (204). *Cf. A-ri-il-lu*.

A-ri-pa-am-pa 'You gave him (?)' NPN (204, 243).

Ar-mi 'He gave (?)' Clay (2009:36).

Ar-ša-an-ta 'we give you (?)' NPN (203).

Ar-ru-um-pa 'You have been given (?)' NPN (205).

A-ru-ú-na 'They are given (?)' NPN (236).

aš-lul-u (n. 29) = Bab. *pap-pu-ú* 'adoptive child'.

áš-rak (n. 35) = Bab. *mu-du-ú* 'wise'.

*[ast-] 'woman (?)'. Should be a verb according to the apparent morphological paradigm but the phonetic connection is with Hurrian *ašti* 'woman' (Laroche 1980:62). The apparent valency is hard to handle if the root is a noun.

^f*Aš-ta-a-a* 'She is a woman (?)' NPN (206). ^f*A-za-a-a* NPN (208).

^f*Aš-te-e-a* 'She made her a woman (?)' NPN (206). ^f*Az-zi-ia* NPN (208). ^f*A-(a)-ze, *^f*A-(a)-az-ze-(e)* NPN (208).

^f*Aš-te-en* 'She is the woman (?)' NPN (206). ^f*A-ze-(e)-na* NPN (208).

^f*Aš-du*, ^f*Aš-du-ia,* ^f*Aš-du-a-a* 'She is made a woman (?)' NPN (206).

^f*A-zu-e,* ^f*A-zu-ia* NPN (208).

^f*Aš-du-a-an-ti* '(?)' NPN (206). ^f*A-zu-an-ti* NPN (208).

^f*A-zu-a-ni* '(?)' NPN (208).

^f*Aš-du-un-na-a-a* 'They are made women (?)' NPN (206). ^f*A-zu-un-na-a-(a)* NPN (208).

^f*A-zu-li* 'May she be a woman (?)' NPN (208).

*[at-] 'father (?)'. Should be a verb according to the apparent morphological paradigm but the phonetic connection is with Hurrian *attai* 'father' (Laroche 1980:63). The apparent valency is hard to handle if the root is a noun.

At-ta-a-a 'He is father (?)' NPN (207).

At-ti-ia 'He made him father (?)' NPN (207).

Ad-du-ia 'He is (made) father (?)' NPN (207).

At-ta-nu 'They are fathers (?)' NPN (207).

*[ats-] see *[ast-].

*[asm-] '(?)' NPN (206).

^f*Aš-mu-un-na-a-a* 'She Verb(?) them' NPN (206, 237).

B

*[ba-] '(?)'. *Cf.* Hurrian *pa-, ba-* 'to build'.

Ba-a-a, Pa-a-a '(?)' NPN (242).

*[badar] 'bull (?)' Clay (2009:36). *Cf.* Hurrian *pedari* 'bull' (Laroche 1980:199).

Dub-zi-ba-dar 'the bull is strong (?) or strength' Clay (2009:36).

*[ban] '(?)' Clay (2009:36). *Cf.* Hattic *ben* 'child' (Soysal 2004:301). Possibly a wanderwort of Semitic origin.

Kar-zi-ban '(?)' Clay (2009:36).

Dub-zi-ban 'The child is strong (?) or strength'. Clay (2009:36).

*[baratas] '(?)' Clay (2009:36).

Kar-zi-ba-ra-ta-aš '(?)' Clay (2009:36). The parsing is hard to figure out.

Ba-ar-hu (n. 37) = Bab. *qaqqadu* 'head'. *Cf.* Hurrian *pahi* 'head' (Laroche 1980:60) with loss of -r- (?).

Bar-hu '(?)' Clay (2009:36).

Bar-hu-i-lu-wa '(?)' Clay (2009:36).

Ba-aš-hu (n. 37) = Bab. *ilu* 'god'. *Cf.* Hurrian *ašhu* 'high' (Laroche 1980:60), Hattic *wašhap* 'Götter(schaft)' (Soysal 2004:322).

Bugaš 'a god (?)' Clay (2009:36).

Gu-za-ar-zar-Bu-ga-aš '(?)' Clay (2009:36). Very strange initial formative(s).

Ku-nin-di-Bu-ga-aš 'Bugaš made me kneel (?)' Clay (2009:36).

Bu-ga-aš 'Bugaš (?)' Clay (2009:36). Apparently attested as a name.

*[bur-] 'strong (?)'. *Cf. pur-*. *Cf.* Hurrian *buru* 'strong'.

Bur-ra-Al-ban 'Alban is strong (?)' Clay (2009: 37).

Bur-ra-bar-hu 'His (?) head is strong (?)' Clay (2009: 36).

Bur-ra-Har-be 'Harbe is strong (?)' Clay (2009: 37).

Bur-ra-ᵈLa-gu-da 'Laguda is strong (?)' Clay (2009: 37).

Bur-ra-Mi-ni-zi-ir '(?) is strong (?)' Clay (2009: 37).

Bur-ra-Sa-li '(?) is strong (?)' Clay (2009: 37).

Bur-ra-Ši-ik-me '(?) is strong (?)' Clay (2009: 37).

Bur-ra-Šu-hur '(His) Life (?) is strong (?)' Clay (2009: 37). Apparently not theophoric.

Pur-ra-ᵈTišpak 'Tišpak is strong (?)' NPN (247).

Bur-ru-Ak-mu-ul 'strong is Akmul (?)' Clay (2009:36, 37). Cf. *Kamulla*.

Bur-te-Šu-gab 'Šugab makes me strong (?)' Clay (2009:37).

Bur-za-an-di '(?)' Clay (2009: 36).

Bur-za-ra-aš '(?)' Clay (2009: 36).

*[buri-] 'lord' = Bab. *bēl*. Segmented from *Buri-yaš* and the gloss *yaš* (n. 34) = Bab. *ma-a-tum* 'land'. Variant *ubri-*. *Cf.* Hurrian *ewri*, *erbi-* (Laroche 1980:85) and the probable loanword Georgian *ivri* (from Hurro-Urartian).

Bur-ia-aš 'lord of the lands' Clay (2009:36, 37), NPN (247). Variants *ub-ri-ia-aš* and *bu-ra-ri-ia-aš*.

Bu-ri-ia-a-zi 'I am the lord of the lands (?)' Clay (2009:36). With -*šti* > -*zi*.

*[burna] 'protégé, servant' = Bab. *kidīnu*. Also written *Bu-na-* and *Burra-*. *Cf.* Hurrian *burami* 'servant' (Neu 1988).

Bu(r)-na-Bur-ia-aš = Bab. *Ki-din-[bēl-mātāt]i* 'servant of the Lord of the lands' Clay (2009:36).

Bur-na-Addu 'servant of Addu' Clay (2009:36).

*[bu-] '(?)'.

Bu-še '(?)' Clay (2009:37).

Bu-ut-tu-ri '(?)' Clay (2009:37). *Cf. Dur-*.

D

da-ka-aš (n. 18) = Bab. *ka-ka-bu* 'star'. *Cf.* ᵈ*ta-ga-an* and *ta-ga-ru-wa-a-i* in (Laroche 1980:249) without translation.

da-gi-gi (n. 19) = Bab. *ša-mū* 'sky'. *Cf. da-ka-aš* and *harbe*.

*[dan-] '(?)'. *Cf.* Hurrian *tan-* 'to do' (Laroche 1980:254).

Ta/Da-an-na-taš-ši '(?)' NPN (262).

ᶠ*Ta-an-na-az-zi-ri-iz-za* '(?)' NPN (262). Also ᶠ*Za-an-na-az-zi-ri-iz-za*.

*[daspi-] '(?)' Clay (2009: 37). *Cf.* Laroche (1980: 259).

*[dun-] '(?)' Clay (2009:37). Apparently a noun. *Cf.* Hurrian *dun-* 'to win, overpower' (Catsanicos 1996).

Kar-dun-ia-aš '(?)' Clay (2009:37).

*[dup] 'strong (?)' Clay (2009:36). *Cf.* Hurrian *tuppi* 'strong' (Laroche 1980:272).

Dub-zi-ban 'The child is strong (?)' Clay (2009:36).

Dub-zi-ba-dar 'The bull is strong (?)' Clay (2009:37).

Dur(a) (n. 14) = Bab. *[d]Nergal* 'god of the netherworld'. *Cf.* Hurrian *turi* 'inferior' and *enna turina* = Hittite *katteres siunes* 'infernal gods' (Laroche 1980:273), *du-ú-r°* 'to go down' (Catsanicos 1996).

Tu-ra, Du-ra '(?)' NPN (269).

Du-ra-a-a '(?)' NPN (269).

*[durug] attested in *A-ba-ri-du-ru-uk* 'the male one came first (?)' NPN (202, 270 with another segmentation). *Cf.* Hurrian *turuhi* 'male, man' (Laroche 1980:274).

*[duγ-] '(?)'.

Du-ha-a-a 'He comes to verb(?)' NPN (268).

Du-he-ia 'He verb(?)-s him' NPN (268).

E

Ellil 'the god Enlil'. A borrowing from Sumero-Akkadian. Appears in *Verb-Ellil* names. Not attested as first element.

e-me (n. 37) = Bab. *a-ṣu-ú* 'to go out'. *Cf.* Hurrian *amm-* 'to arrive at, reach' (Catsanicos 1996). *Cf. amm-.*

[f]*E-me-na* 'They made her arrive (?)' NPN (209).

[f]*E-mu-ia* 'She has arrived (?)' NPN (209).

en- 'to rejoice'. *Cf.* Hurrian *an-* 'to rejoice' (Catsanicos 1996).

E-en-ti 'I rejoice (?)' NPN (210).

[f]*E-en-ti-ú* 'I rejoiced (?)' NPN (210).

ez- 'to go (?)'. *Cf.* Hurrian *it-* 'to go, run' (Laroche 1980:128, 130).

[f]*E-ez-ni-ia* 'She drove them (?)' NPN (212).

E-zu-ú-a 'He went (?)' NPN (212).

[f]*E-zu-i* 'She went (?)' NPN (213).

H

Ḫa-la (n. 9) = Bab. *[d]Gula*.

*[xameru] (n. 32) = Bab. *šēpu* 'foot'.

Ḫa-me-ru 'foot' Clay (2009:37).

*[xan-] 'to beget (?)'. *Cf.* Hurrian *ḫan-* 'to beget' (Laroche 1980:92).

Ḫa-na-a-a 'He came to beget (?)' NPN (213).

[f]*Ḫa-na-(a)-te-(e)* 'I came to beget (?)' NPN (213).

Ḫa-ni-e 'She begets (?) him' NPN (213).

Ḫa-ni-a 'He begets (?) him' NPN (213).

Ḫa-ni-ú-ia, Ḫa-nu-ia 'He has begotten (?)' NPN (213).

Ḫarbe (n. 33) = Bab. *[d]Ellil* 'the God Ellil'. *Cf.* Hurrian *ḫawurni* 'sky' (Laroche 1980:92).

*[xar-] '(?)'.

Ḫar-bi-Ši-pak '(?)' Clay (2009: 37).

Ḫar-bu-uk-šu '(?)' Clay (2009: 37).

Ḫar-dašpi '(?)' Clay (2009: 37).

Ḫa-ra-ak-ši '(?)' Clay (2009: 37).

*[xaz-] 'to hear (?)'. *Cf.* Hurrian *haš-* 'to hear' (Laroche 1980:95).

Ḫa-ša-am-pa 'You came to hear (?)' NPN (214, 243).

Ḫa-aš-har-ba 'Enlil hears (?)' NPN (214).

Ḫa-aš-te-ia, Ḫa-aš-te-e 'He / She hears me (?)' NPN (214-5).

Ḫa-ši-ia 'He hears him (?)' NPN (214).

Ḫa-ši-in-na 'They hear him (?)' NPN (214).

[f]*Ḫa-ši-ib-ni-nu* 'They heard them (?)' NPN (214).

[f]*Ḫa-ši-in-nu-ia* 'She hears them (?)' NPN (214, 240).

Ḫa-ši-it-te 'I heard him or her (?)' NPN (214).

Ḫa-ši-lu-um-ti 'May I hear him (?)' NPN (214).

Ḫa-ši-pa-am-pa 'You heard him (?)' NPN (214).

[f]*Ḫa-šu-un-na-a-a* 'She hears them (?)' NPN (215).

*[xazm-ar-] '(?)'.

Ḫaš-ma-a-bu '(?)' Clay (2009:37).

Ḫaš-ma-har-be '(?)' NPN (214), Clay (2009:37).
Ḫaš-mar-Gal-du '(?)' Clay (2009: 37). Unclear segmentation.
*[xid-] '(?)'.
Ḫi-ti-im-pa 'You Verb(?) him' NPN (217).
*[xu-] '(?)'.
Ḫu-ta-a-a 'He Verb(?) me' NPN (218).
Ḫu-tan-na 'They Verb (?) me ' NPN (218).
Ḫu-ti-ia 'He Verb (?) me ' NPN (218).
Ḫu-um-pa 'You Verb(?)' NPN (217).
*[xub-] '(?)'.
Ḫu-bi-ta-a-a 'He Verb(?) me' NPN (218).
Ḫu-bi-ta-ia 'He Verb(?) me' NPN (218).
*[xumur-] '(?)'. *Cf.* (Laroche 1980: 113): 'to be bright' is a possibility. *Cf.* Catsanicos (1996): *hummi* 'fire, hearth'.
Ḫu-mur-bi-ia-Sah 'Tsah verb(?)-ed him (?)' Clay (2009:36, 37).
*[xus-] '(?)'.
Ḫu-uš-ši-Gal-du '(?)' Clay (2009: 37).
Ḫu-uš-ši-Gal-zu '(?)' Clay (2009: 37). Same as above (?).

I

*[-i, -iya] 'he, she' (?). *Cf.* Hurrian *iya* (Laroche 1980:118). Suffixed to a transitive verb.
*[il-] '(?)'. A verb ?
ᶠ*I-li-im-na-a-a* 'He Verb(?)-ed them' NPN (219).
Il-lu-ia 'He Verb(?)' NPN (219).
i-lu-lu (n. 20) = Bab. *šamū* 'sky, heaven' Clay (2009:37).
*[indas-] '(?)'. To be parsed -i-nda-š (?).
Ka-ra-in-da-aš '(?)' Clay (2009:37).
*[indz-] '(?)'. A verb ?
In-zi-te '(?)' NPN (220).
*[ip-s-] '(?)'. *Cf.* Hurrian *ipš-* (Laroche 1980:123).
ᶠ*Ip-pa-a-i-tum* '(?)' Clay (2009:36, 37).
Ip-pa-e-a '(?)' Clay (2009:36, 37).
Ip-pa-Bur-ia-aš '(?)' Clay (2009:36, 37).
Ip-pa-Mar-duk '(?)' Clay (2009:37).
Ip-pa-ši-bar-hu '(?)' Clay (2009:36, 37).
*[its-] '(?)'. A verb ?
Iz-zi-ia 'He Verb(?)-s him' NPN (221).
Iz-zu-ú-ia 'He Verb(?)-ed' NPN (221).
*[iz-] '(?)'. A verb ?
I-ša-a-a 'He comes to Verb(?)' NPN (220).
Iš-bi-U-la 'The child Verb(?)-ed' Clay (2009:38).
Iš-ti-Sah 'Tsah Verb(?)'s me' Clay (2009:38).

K, G

*[ga-] '(?)'.
Ga-a-a 'He comes to Verb(?)' NPN (222).
Ga-in-na-ni 'They Verb(?) him' NPN (222).
Ga-in-nu-ia 'He Verb(?)-s them' NPN (222).
Gab-Bur-ia-aš '(?)' Clay (2009:36, 37).
Gab-kas-kas '(?)' Clay (2009:37, 38). <s> may be <š>.
Gab-kas-kas '(?)' Clay (2009:37, 38). <s> may be <š>.
Gab-mar-ta-aš '(?)' Clay (2009:37).
Gab-ni-il-la '(?)' Clay (2009:37). The segmentation is unclear. *Cf. ta-ni-il-la*.
Gab-ᵈŠu-qa-mu-na 'Šiga(b)-muna verb(?)-ed' Clay (2009:37). Unclear *-(m)u-na* formative.
*[kad-] 'to say (?)' NPN (224). *Cf.* Hurrian *kad-* 'to say' (Laroche 1980:240).

Qa-ta-a-a 'He comes to say (?)' NPN (224).

[gadi-] 'king (?)'. *Cf.* Hattic *katti-* 'king' (Soysal 1980:287).

U-lam-ga-di-di '(I am) the son of the king (?)' Clay (2009:37).

[kadašman-] (n. 39) = Bab. *tu-kul-tum* 'to trust, believe (?)' NPN (247), Clay (2009:38). *Cf.* Hattic *šama(n)* '[etwa] (an)-hören' (Soysal 2004:307).

Ka-daš-man-Bur-ia-aš = Tukul-[ti-bēl-mātāti] 'He believes in Buriaš' NPN (247), Clay (2009:37).

Ka-daš-man-Ellil/-Ḫarbe/-Šipak/-Sah/-Turgu 'He believes in Enlil, Ḫarbe, Šipak, Tsah, Turgu' Clay (2009:37).

[kal-un-] '(?)'.

Ka-lu-un-di-Šab '(?)' Clay (2009:38). Unclear Segmentation. Clay added a capital to *Šab* but *Di-šab* could be compared with *Teššub*.

[galdu-] 'Kassite' Clay (2009:37).

Gal-du-ra-nu '(?)' Clay (2009:37). The second formative *-ranu* is obscure.

Kamulla 'the god Kamulla' = Bab. *^{d}Ea*. *Cf. Ak-mu-ul*.

Tak-la-ku-a-na-Ka-mul-la '(?)' Clay (2009:38).

[gandas-] '(?)'. Possibly related to *gadi* 'king (?)'.

Gan-daš '(?)' Clay (2009:37).

[kar-] '(?)' Clay (2009:36), NPN (223). Apparently a verb.

Ka-ra-har-da-aš '(?)' Clay (2009:38).

Ka-rak-Sah '(?)' Clay (2009:38).

Ka-ra-in-da-aš '(?)' Clay (2009:37, 38).

Kar-dun-ia-aš '(?)' Clay (2009:37, 38). Clay considers *Kar-* to be "perhaps Semitic".

Kar-zi-ban '(?)' Clay (2009:36, 38).

Kar-zi-ba-ra-ta-aš '(?)' Clay (2009:38).

Kar-zi-ia-ab-ku '(?)' Clay (2009:37, 38).

Qa-ar-ze-ia '(?)' NPN (223).

Qa-ri-ia '(?)' NPN (223).

Qa-ri-i-ú '(?)' NPN (223).

[kas-] '(?)' Clay (2009:36), NPN (223). Apparently a verb. *Cf.* Soysal (2004:286).

Kaš-šum-bi '(?)' Clay (2009:38).

Ka-aš-ti-ban '(?)' Clay (2009:36). A phonetic variant of *Kar-zi-ban* (?).

Kaš-ti-il, *Kaš-til-li* '(?)' Clay (2009:38).

Kaš-til-ia-aš '(?)' Clay (2009:37).

[kaz-ak-] '(?)' Clay (2009:38). Apparently a verb. *Cf.* Hurrian *kašali* 'pure (?)' (Laroche 1980:138).

Ka-šak-ti-ia-an-zi '(?)' Clay (2009:38).

Ka-šak-ti-Šugab 'Šugab verb(?)'s me' Clay (2009:38).

[ge-] '(?)'.

Ge-en-na-a-a 'He Verb(?)-s them' NPN (225).

Ki-in-na-a-a 'He Verb(?)-s them' NPN (227).

Ge-en-ni 'They Verb(?)' NPN (225).

Ki-in-na-an-ni 'They Verb(?) them' NPN (227).

Ki-in-ni-ia 'He Verb(?)-s them' NPN (227).

[gelz-] 'a verb of movement, to raise (?)'. *Cf.* Hurrian *kil-* 'to rise, raise' (Catsanicos 1996).

Ge-el-ša-am-pa 'You are raised(?)' NPN (225).

[ki-b-] 'to put (?)'. *Cf.* Hurrian *ki(b)-* 'to put' (Laroche 1980:145).

Ki-an-ni-bi 'You come to Verb(?)' Clay (2009:38).

Ki-ba-a-a 'He comes to Verb(?)' NPN (227).

Ki-bi-ia 'He Verb(?)-s him' NPN (228).

Gi-dar (n. 9) = Bab. *^{d}Ninurta*, NIN-IB, En-maštu 'War god' Clay (2009:37). *Cf. Marattaš*.

[kil-] '(?)'. *Cf.* Hurrian *kil-* 'to raise, rise, hoist' (Catsanicos 1996).

Ki-lam-da-šu '(?)' Clay (2009:38).

Ki-lam-di-Bur-ia-aš 'Buriaš raised me (?)' Clay (2009:36).

Ki-lam-Sah 'Tsah raised him (?)' Clay (2009:38).

Ki-la-an-di-Bur-ia-aš 'Buriaš raised me (?)' Clay (2009:36, 38).

Ki-la-an-di-Marduk 'Marduk raised me (?)' Clay (2009:38).

Ki-la-an-Ub-ri-ia-aš 'Buriaš raised him (?)' Clay (2009:38).
Ki-lan-du 'I am raised (?)' Clay (2009:38).
Ki-lan-di-Šugab 'Šugab raised me (?)' Clay (2009:38).
*[kim-] '(?)'.
Ki-mi-ia 'He Verb(?)-s him' NPN (227).
*[kits-] '(?)'.
ᶠKi-sa-a-a, *ᶠKi-za-a-a* 'He Verb(?)-s him' NPN (228).
Ki-iz-har-pa 'Harba Verb(?)-s' NPN (228).
Ki-iz-zir-ri 'He Verb(?)-ed' NPN (228).
*[ku-] '(?)'.
Ku-ub-ši-ia-Sah 'Tsah Verb(?)'s (?)' Clay (2009:38).
Ku-ub-ši-nim-gir '(?)' Clay (2009:38).
Ku-um-pa 'You Verb(?)' NPN (229).
Ku-um-te 'I Verb(?) him' NPN (229).
Ku-ú-a 'He Verb(?)-ed' NPN (228).
Ku-ú-ia 'He Verb(?)-ed him' NPN (229).
ku-uk-la (n. 28) = Bab. *ardu* 'servant' Clay (2009:38).
*[kul-] '(?)'.
Ku-la-a-a 'He comes to Verb(?)' NPN (229).
Ku-ú-li 'He Verb(?)-s' NPN (229).
Ku-ú-li-a-an-ni 'They Verb(?)-ed him' NPN (229).
Ku-ul-mi-ia 'He Verb(?)-ed him' NPN (229).
*[kun-] 'to kneel (?)'. Cf. Hurrian *kunz-* 'to kneel' (Catsanicos 1996).
Ku-na-ni-bi 'You made them kneel (?)' Clay (2009:38).
Kun-ba-ti 'I made you kneel (?)' Clay (2009:38).
Ku-ni-e-a 'He made him kneel (?)' Clay (2009:38).
Kun-ni-gi '(?)' Clay (2009:38).
Ku-nin-di-Bu-ga-aš 'Bugaš made me kneel (?)' Clay (2009:36).
Ku-nun-di-Bur-ia-aš, *Ku-nun-di-Ub-ri-ia-aš* 'Buriaš made me kneel (?)' Clay (2009:36, 38).
Ku-nu-du-Ub-ri-ia-aš 'Buriaš made me kneel (?)' Clay (2009:36, 38).
Ku-un-da-aš-pi '(?)' Clay (2009:37, 38).
*[kund-] '(?)'. Cf. kun-.
Ku-un-ta-nu 'They come to Verb(?)-s' NPN (230).
ᶠKu-un-ti-e-en 'They Verb(?) her' NPN (230).
ᶠKu-un-ti-(i)-e 'She Verb(?)-s' NPN (230).
⁽ᶠ⁾Ku-un-du-ú-ia 'He or she is Verb(?)-ed' NPN (230).
*[kur-] '(?)'.
Ku-ur-me-ia 'He Verb(?)-ed him' NPN (230).
Gu-ur-pa-za-ah 'Tsah Verb(?)-s you' NPN (276).
⁽ᵈ⁾Ku-ri-Gal-zu '(?)' Clay (2009:37, 38).
Ku-ru-uš-ni '(?)' Clay (2009:38).
*[kus-] '(?)'.
Ku-uš-ta-aš-pi '(?)' Clay (2009:37, 38).
Ku-šu-ia 'He Verb(?)-s' NPN (230).
*[kut-] '(?)'.
Ku-ut-ta 'He comes to Verb(?)' NPN (231).
Ku-ut-ta-an-ni 'They come to Verb(?)' NPN (231).
Ku-ut-ti 'He Verb(?)-ed' NPN (231).
Ku-ti-ia-ni 'They Verb(?)-ed him' NPN (231).
Ku-ut-ti-in-ni 'They Verb(?) him' NPN (231).
*[kuts-] '(?)'.
Ku-za-ia 'He comes to Verb(?)' NPN (231).
Ku-zi-in-na-an-ni 'They Verb(?) them' NPN (231).
Ku-zi-ú 'He Verb(?)-ed' NPN (231).
Ku-zi-lu-ia 'May he be Verb(?)' NPN (231).

Ku-uz-zi 'He Verb(?)-s' NPN (231).
Ku-uz-zi-ia 'He Verb(?)-s him' NPN (231).
Ku-ú-zu 'He is Verb(?)-ed' NPN (231).
*[kutsar-] '(?)'.
Gu-za-ar-za-ar-Bu-ga-aš '(?)' Clay (2009:37).
Gu-za-ar-i-lu '(?)' Clay (2009:37).

M

*[ma-] '(?)'.
Ma-a-a 'He Verb(?)-s' NPN (232).
*[mah-] '(?)'. *Cf.* Hurrian *meḫ-* 'to stand' (Catsanicos 1996).
Ma-hi-ia 'He makes him stand (?)' NPN (232).
mali (n. 27) = Bab. *a-mi-[lu]*, *awēlu* 'man' Clay (2009:38).
mele (n. 26) = Bab. *ar-du* 'slave' NPN (234).
*[man-] '(?)'.
Ma-nu-di-Bur-ia-aš 'Buriaš verb(?)-s me' Clay (2009:36, 38).
Ma-rat-taš = NIN-IB, En-maštu 'War god' Clay (2009:38). *Cf. Gidar.*
Mar-taš '(?)' Clay (2009:38). *Cf. Ma-rat-taš.*
Marduk 'the god Marduk'. Appears in *Verb-Marduk* names. Not attested as first element.
*[mat-] '(?)'.
Ma-ti-ia 'He Verb(?)-s him' NPN (234).
ᶠ*Ma-at-ti-ia*, ᶠ*Ma-at-te-e-a* 'She Verb(?)-s him' NPN (234).
*[me-] '(?)'.
ᶠ*Me-til-ia-šu*, ᶠ*Mi-it-li-ia-a-šu* '(?)' Clay (2009:37).
meli (n. 26) = Bab. *ar-du* 'slave' NPN (234), Clay (2009:38).
*[mil-] '(?)'. *Cf.* Hurrian *mel* 'to chase, repel' (Catsanicos 1996).
Me-li-Bur-ia-aš 'Buriaš repels him (?)' Clay (2009:36).
Mi-le-e-ma-an-ni 'They chased him (?)' NPN (233, 235).
Me-le-Ḫa-la 'Ḫala repels him (?)' Clay (2009:37).
Me-le-Ḫar-pa 'Harbe repels (?)' NPN (234). *Cf. Me-li-Ḫar-be* Clay (2009:37).
Me-le-en/em-za-aḫi 'Tsah repelled him (?)' NPN (234, 276).
*[min-] '(?)'.
Mi-na-a-a, *Me-na-a-a* 'He comes to Verb(?)' NPN (235).
ᶠ*Mi-ni-en-na-a-a* 'He Verb(?)-s them' NPN (235).
*[muk-] '(?)'.
Mu-ki-ia 'He Verb(?)-s him' NPN (235).
Mu-ku-ia 'He is Verb(?)-ed' NPN (235).
*[mul-] '(?)'.
Mu-lu-ia 'He is Verb(?)-ed' NPN (235).
*[muz-] '(?)'.
Mu-šu-ia 'He is Verb(?)-ed' NPN (236).

N

*[nadz]- (n. 38) = Bab *ṣil-lum* 'shade, protection, screen'.
Na-zi-ia 'He protects him' NPN (238). This would suggest that the original meaning is 'to protect, cover'.
Na-zi-bur-ia-aš = Bab. *[Ṣil-bēl]-mātāti* 'The lord of the lands protects him (?)' NPN (247).
Na-zi-Bu-ga-aš 'Bugaš protects him (?)' Clay (2009:36).
*[naγ-] '(?)'. Cf. Hurrian *naḫ-* 'to protect' (Laroche 1980:175), (Catsanicos 1996).
Na-hu-ia 'He is sitting (?)' NPN (237).
*[nar-] '(?)'.
Na-ra-a 'He comes to verb(?)' NPN (238).
Na-ri-ia 'He verb(?)-s him' NPN (238).
na-aš-bu (n. 30) = Bab *ni-šu* 'life, people'.
*[nik-] '(?)'. *Cf. Nikri-* (Laroche 1980:183) without translation.

Ni-ki-ia 'He verb(?)-s him' NPN (239).
Ni-ik-mi-ia 'He verb(?)-ed him' NPN (239).
*[nim-] 'to protect (?)'.
nim-gi-ra-ab (n. 41) = Bab. *e-ṭe-rum* 'to protect'. This suggests that -ar- is a formative. *Cf.* Hurrian
  iterative *-r-*.
nim-gi-ra-Ḫar-be 'Harbe comes to protect (?)' Clay (2009:37).
Ni-im-ki-ia, *Ni-in-ki-ia* 'He protects him' NPN (239).
Ni-in-ki-ra-ab-za-ah 'Tsah protects (?) him' NPN (239, 276).
*[nudz-] '(?)'.
[f]*Nu-zi-ia* 'She Verb(?)-s him or her' NPN (241).
Nu-uz-za 'He comes to Verb(?)' NPN (241).
*[nuh-] '(?)'.
[f]*Nu-hu-(ú)-ia* 'She is Verb(?)-ed' NPN (240).
*[nul-] '(?)'.
Nu-la-za-hi 'Tsah comes to verb(?)' NPN (,276)
*[nuz-] '(?)'.
Nu-ša-a-a 'She comes to Verb(?)' NPN (241).

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*[pa-] '(?)'.
[f]*Pa-pa-a-(a)* 'She comes to Verb(?)-s' NPN (243).
*[punn-] '(?)', *burni-* 'strong (?)'. *Cf.* Hurrian *buru* 'strong'.
Pu-un-ni-e/ia 'He, she Verb(?)-s him' NPN (246).
Pu-un-ni-ḫar-ba 'Harba Verb(?)-s him ; makes him strong (?)' NPN (246).
Pu-un-tu-ru(m) '(?)' NPN (246).
*[pur-] 'strong (?)'. *Cf. bur-*.
Pu-re-e-(a), *Pu-re-ia* 'He Verb(?)-s him' NPN (247).
Pur-na-(mi-iz)-Za-ah 'Tsah is strong (?)' NPN (247, 276).
Pur-ni-du-ru/ra 'Duru, Dura Verb(?)-s him (?) ; makes him strong (?)' NPN (247).
Pur-ni-ia 'He Verb(?)-s him (?) ; he makes him strong (?)' NPN (247).
Pur-ni-ma-aš-hu 'The god Verb(?)-s him (?) ; makes him strong (?)' NPN (247).
Bur-ra-bar-hu 'His (?) head is strong (?)' Clay (2009: 36).
Pur-ra-[d]Tišpak 'Tišpak is strong (?)' NPN (247).
Bur-za-an-di '(?)' Clay (2009: 36).
Bur-za-ra-aš '(?)' Clay (2009: 36).
*[puš-] '(?)'.
Pu-uš-te-ia 'He Verb(?)-s me' NPN (247).

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*[sa-] '(?)'.
Ša-am-bi-ia 'He verb(?)-s you' NPN (250).
Ša-an-da-a-a '(?)' NPN (250).
*[sagarak-] 'to save, to redempt'. *Cf.* Hurrian *šuhuri* 'life' (Laroche 1980:240), Urartian *šeheri*
  'alive'.
ša-ga-rak-ti 'He (or she) gives me life (?)' (n. 40) = Bab. *nap-ša-ru* 'to save, to redempt'.
ša-ga-rak-ti 'He (or she) gives me life (?)' NPN (250).
*[sal-] '(?)'.
[f]*Ša-la-a-a* 'He verb(?)-s her (?)' NPN (250).
[f]*Ša-la-an-na-a* 'They verb(?) her' NPN (250).
*[sar-] '(?)'. *Cf.* Hurrian *šar-* 'to ask, to desire' (Laroche 1980:215).
Ša-ra-bar-hu '(?)' Clay (2009: 36).
[f]*Ša-ru-ia* 'He verb(?)-s her (?)' NPN (251).
Ša-ri-im-ni-nu 'They verb(?)-ed him (?)' NPN (251).
*[sat-] '(?)'.
Ša-ti-ia 'He verb(?)-s him (?)' NPN (252).

ᶠŠa-ti-im-ni-nu 'They verb(?)-ed her (?)' NPN (252).

Ša-du-ia 'He is verb(?)-ed (?)' NPN (252).

Ša-ad-bar-hu '(?)' Clay (2009: 36).

*[saz-] '(?)'.

ᶠŠa-šu-(ú)-ia 'He verb(?)-s her (?)' NPN (252).

ᶠŠe-ša-a-a 'She comes to verb(?)' NPN (256).

Še-eš-ma-na-ni 'They verb(?)-ed him' NPN (256).

*[seg-] '(?)'.

Še-qa-a-a 'He comes to verb(?) (?)' NPN (254).

*[ser-] '(?)'.

Še-er-pa-taš-ši 'Tašši verb(?)-s you (?)' NPN (256).

*[siʔa-] '(?)'. This verb may have a relationship with Hurrian *šiyal-* 'to place, to put' (Catsanicos 1996) with a different suffix.

Ši-en-Za-ah, *Še-en-Za-a*, *Ši-[a]-an-za-ah* 'Tsah placed him or is placed (?)' NPN (257).

*[sig-] '(?)' Clay (2009:36).

Ši-gi-Bu-ga-aš 'Bugaš verb(?)-s' Clay (2009: 36).

Ši-ga-di-Sah 'Tsah verb(?)-s me' Jaritz (1957: 888).

*[sim-] 'to give'. This verb may have a relationship with Hurrian *šiyal-* 'to place, to put' (Catsanicos 1996) with a different suffix.

ᶠŠi-ma-a-a 'She comes to give (?)' NPN (257).

šim-di 'I give (?)' (n. 43) = Bab. *na-dā-nu* 'to give'.

Šim-di-Bu-ri-ia-aš 'Buriyaš gives me (?)' Clay (2009:40). Possibly the same as *Ši-in-di-Bu-ri-ia-aš*.

Šim-di-Sah 'Tsah gives me (?)' Clay (2009:40).

Šim-di-Ši-pak 'Šipak gives me (?)' Clay (2009:40).

Šim-di-ᵈŠu-qa-mu-na 'Šiga-muna gives me (?)' Clay (2009:40). Possibly the same as *Ši-in-di-Šu-gab*.

Ši-mi-ia 'He (or she) gives him (?)' NPN (257).

Ši-mi-til-la 'Tilla gives him (?)' NPN (257). Possibly Hurrian instead of Kassite.

Šim-šar 'gift of the king (?)' NPN (251, 257).

ᶠŠi-im-te-(e) 'She gives me (?)' NPN (257).

Šim-di-Ub-ri-ia-a-aš 'Buriyaš gives me (?)' Clay (2009:40). Possibly the same as *Ši-in-di-Ub-ri-ia-aš*.

Ši-in-di-Ellil 'Enlil gives me (?)' Clay (2009:40).

Ši-in-ta-Bu-ri-ia-aš 'Buriyas comes to give (?)' NPN (247).

Šipak 'the God Šipak'. Same as Marduk. *Cf.* the second formative of Hurrian *Teš-šub* and Urartian *teeisebaa*.

Šuga(b) 'the God Šugab'. Variants *Šu-qa-mu-na* (obscure second formative), *Šu-qa*, *(z)-Zu-qa* (with assimilation ?).

Šuk-ri-šar '(?)' NPN (251).

*[suɣur-] '(?)'. *Cf.* Hurrian *šuhuri* 'life' (Laroche 1980: 240). *Cf.* sagarak-.

Šu-hu-ur-bi-a 'He gave life (?)' Clay (2009:36).

*[sum-] '(?)'.

Šum-mi-ia '(?)' NPN (259).

*[sun-] 'soul (?)'. *Cf.* Hurrian *šuni* (Laroche 1980:243). Variant *(z)-Zu-nu*, *(z)-Zu-un-ni* (< with assimilation ?).

*[sup-] '(?)'.

Šu-pa-ḫa-li '(?)' NPN (259).

Šu-pa-a-a '(?)' NPN (259).

*[suz-] '(?)'.

Šu-še-ia, *Šu-ši-ia* '(?)' NPN (260).

T

*[tag-] '(?)'.

Tak-la-ku-a-na-Ka-mul-la '(?)' Clay (2009:38).

Ta-ku-ša-Ḫar-be 'Harbe (?)' Clay (2009:37).

*[tar-am-] '(?)'. *Cf.* Hurrian *tarmani* 'source' (Laroche 1980: 257).

Ta-ra-am-bi-a 'He verb(?)-s you' NPN (262).
Ta-ra-am-di-Sah Tsah verb(?)-s me' Clay (2009: 37).
*[tasi-] '(?)'.
Ba-ta-taš-ši '(?)' NPN (263).
Da-an-na-taš-ši '(?)' NPN (263).
Še-er-ba-taš-ši '(?)' NPN (263).
*[tat-] '(?)'. *Cf.* Hurrian *tad-* 'to love' (Laroche 1980:248).
Ta-a-ta '(?)' NPN (263).
Ta-ta-a-a 'He comes to verb(?)' NPN (263).
Ta-ti 'He verb(?)-s him' NPN (263).
Da-du-ni 'They are verb(?)-ed' NPN (263).
Da-du-un-na 'They are verb(?)-ed' NPN (263).
[f]Ta-tu-un-na-a-a 'She verb(?)-s them' NPN (263).
Ta-ad-du 'They will verb(?)' NPN (263).
Te-et-ti-ia 'He verb(?)-s him' NPN (266).
*[tew-] '(?)'.
Te-wi-ia/e 'He verb(?)-s him' NPN (266).
*[tij-] '(?)'.
Ti-ia-(am)-ma-ḫar-be 'Harbi verb(?)-s you' NPN (266), Clay (2009:37).
Te-em-bi-ra '(?)' NPN (266).
*[til-] '(?)'.
[f]Ti-lu-un-na-a-a 'He verb(?)-s them' NPN (266).
*[tin-] '(?)'.
Ti-in-ti-ia 'He verb(?)-s me' NPN (267).
*[Tispak-] 'the god Tišpak'. *Cf.* Hurrian *Teššub*. Possibly a contraction *Teššub-ak > Tišpak.
Pur-ra-[d]Tišpak 'Tišpak is strong (?)' NPN (247, 268).
*[tu-] '(?)'. *Cf. tuw-*.
Tu-um-ma 'You verb(?)' NPN (268).
*[tur-] '(?)'. *Cf. dur-*.
Tu-ri-ia 'He verb(?)-s him' NPN (269).
[f]Du-ri-a-ni 'They verb(?) her' NPN (269).
*[tuw-] '(?)'. *Cf.* Hurrian *tuw-* 'clean' (in Diakonov but not in Laroche 1980).
Tu-ú-ia 'He comes to verb(?)' NPN (268).

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*[ubri-] 'lord'. *Cf. buri*.
*[udz-] 'to protect'. This verb *[udz-] can be compared with Hurrian *ustay* 'hero' (Laroche 1980:289)with metathesis.
ú-zi-ib (n. 42) = Bab. *e-ṭe-rum* 'to protect'. Seems to be the Preterite of P3 Sg.
Ú-za-a-a 'He comes to protect (?)' NPN (274). The vowel -a- indicates a verb of movement.
U-zib-Ellil 'Enlil protected him' Clay (2009:41).
U-zi-bi, *U-zi-bi-ia* 'He (or she) protected him' Clay (2009:41).
U-zi-Bu-ri-ia-aš 'Buriyaš protects (?) him' Clay (2009:36, 41).
U-zi-Mar-duk 'Marduk protects (?) him' Clay (2009:41).
U-zi-[d]Šu-gab 'Šugab protects (?) him' Clay (2009:41).
U-zi-ši-Sah 'Tsah protected (?) him' Clay (2009:41).
Ú-zi-ia 'He protects (?) him' NPN (274).
Ú-zi-e 'She protects (?) him' NPN (274).
Ú-zi-im-pa-li-du, *Ú-zi-im-ba-li-tu(m)* 'May they protect you (?)' NPN (242, 274).
U-zu-ub-Ḫa-la 'Ḫala was protected (?)' Clay (2009:37).
Uz-zu-ge, *Ú-uz-zu-ki*, *Ú-zu-ge*, 'He is the protector of the weak (?)' NPN (274).
[f]Us-zu-pa-te 'I came to protect (?)' NPN (243).
Uz-zu-qa-a-a 'He is the protector of Šugab (?)' NPN (274).
Uz-zu-un-ni 'He is the protector of the soul(s) (?) or they are protected (?)' NPN (274).
Uz-zu-nu 'He is the protector of the soul (?)' NPN (274).

*[uk-] '(?)'.
Ú-ki-ia 'He verb(?)-s him' NPN (271).
Ú-ki-in-za-ah 'Tsah verb(?)-ed him' NPN (271, 276).
Ú-ku-(ú)-ia 'He is verb(?)-ed' NPN (271).
Ú-uk-ku-ia 'He is verb(?)-ed' NPN (271).
*[ul-] '(?)'. *Cf.* Hurrian *ull-* 'to destroy' (Laroche 1980:279).
Ul-lu-ia 'He is verb(?)-ed' NPN (247).
*[ulam] 'son, child (?)'.
Ú-la-bur-ia-aš Clay (2009: 36).
Ú-la-gi-su-uk '(?)' Clay (2009: 36).
Ú-lam-bur-ia-a-aš = Bab. *Li-dan-bēl-mātāti* 'the son of Buriaš (?)' NPN (247).
U-lam-ga-di-di '(I am) the son of the king (?)' Clay (2009:37).
U-lam-Ḫa-la 'the son of Ḫala (?)' Clay (2009:37).
*[ut-] '(?)'.
Ú-ta-a-a, *Ú-da-a-a* 'He comes to verb(?)' NPN (273).
Ut-ta-za-ah 'Tsah comes to verb(?)' NPN (273).
Ú-te-ia, *Ú-ti-ia* 'He verb(?)-s him' NPN (273).

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*[jal-] '(?)'.
[f]*Ia-la-am-pa* '(?)' NPN (219).
yantsi (n. 24) = Bab. *šar-ru* 'land'. *Cf.* NPN (219).
*[japku] '(?)'.
Kar-zi-ia-ab-ku '(?)' Clay (2009:37).
yaš (n. 34) = Bab. *ma-a-tum* 'land'. *Cf.* Hurrian *eše* 'earth' (Laroche 1980:83-84) and Kartvelian *swe 'plot of land' of which Kassite appears to an archaic form.

<center>[T]S, [D]Z</center>

Tsah 'the God Tsah' (n. 4) = Bab. [d]*UTA* = [d]*Šamaš* 'Sun-God'. Variants *Sah*, *Zah*. Not attested as first element.
[(f)]*Sa-ha-a-a* 'He (or she) is Tsah (?)' NPN (249).
*[tsa-] '(?)'.
Za-nu-nu 'They verb(?)' NPN (276).
Sa-am-bi-ḫa-ri '(?)' Clay (2009:37). Unclear segmentation.
*[tsar-] '(?)'. An obscure formative. *Cf.* Laroche (1980: 302).
Bur-za-ra-aš '(?)' Clay (2009: 36).
Gu-za-ar-zar-Bu-ga-aš '(?)' Clay (2009:36). Very strange initial formative(s).
*[tsib-] '(?)'.
Zi-pa-ia 'He comes to verb(?)' NPN (278).
[f]*Zi-be-i/e* 'She verb(?)-s him' NPN (278).
*[tsil-] '(?)'.
Zi-li-im-du-ri 'Duri verb(?)-ed him' NPN (277).
Zi-li-pa-am-pa 'You verb(?)-ed him' NPN (200, 277). *Cf. Zi-li-pa-pu* (?) NPN (202, 277).
[f]*Zi-li-im-na-a-a* 'He verb(?)-ed them' NPN (277).
*[tsini-] '(?)'.
Pur-na-zi-ni 'Zini is strong (?)' NPN (278).
*[tsir-] '(?)'.
Zi-ra-a-a 'He comes to verb(?)' NPN (278).
*[tsit-] '(?)'.
Zi-ta-a-a 'He comes to verb(?)' NPN (278).
*[tsitsi-] '(?)'.
Zi-zi-ia 'He verb(?)-s' NPN (278).
*[tsu-] '(?)'.
Zu-ú-ia 'He verb(?)-s' NPN (279).
Zu-un-na 'They are verb(?)-ed' NPN (279).

Zu-un-na-a-a 'He verb(?)-s them' NPN (279).
Zu-un-nu-ut-ti 'I verb(?) them' NPN (279).
*[tsugi-] 'weak, small (?)'. *Cf.* Hurrian *zugi* (Laroche 1980:306).

6. *Conclusion*

In the article I tried to compile as many items as possible on Kassite. From words and names with certain meanings as translated in Babylonian it appears that Kassite has clear connections with Hurro-Urartian. It can be further hypothesized that Kassite person names can adequately be analyzed as verbal structures according to the morphology of Hurrian. Most of the formatives are shared between Hurrian and Kassite and they add up to a consistent picture of Kassite morphology. A feature of Kassite is that person names are much less frequently theophoric than in Hurrian. Most names seem to be rather simple verbal forms with clitics and no god name. Hurrian and Kassite are in fact so close that they can be used to shed light on the other "language". It is not clear whether they should be considered separate languages or dialects. On the whole Kassite looks like a phonetically archaic form of Hurrian, as in Kassite yaš for Hurrian eše 'earth'.

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