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 millennium 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 Karanduniash 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 Burnaburiash 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, Kadasman-Enlil I (1369-55 BCE) and Burnaburiash 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 Burnaburiash II onwards until that of Meli-Sihi (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 mountains. In addition no Kassite anthroponyms
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 Rîm-Sîn 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 Rîm-Sîn 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, Kaškān, 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 <[^3]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 -hi in Middle Babylonian documents from Nuzi. Cf. (Fincke 1993:160sq),

more dubiously Kunšu (?), Cf. (Balkan 1954:109) and NPN 230 kunr-, 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) Kossoai, whom Potts locates in the Bağtûrî 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, Šûn'âr 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 Assur,
- Urartians, apart from the profane Urartû, had an old and secret name based on the name of their god Ḥaldi, 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: kašdim [כַּשְׁדִּים] ‘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: Nulahe ‘Lullubian’ and Nuzâhe ‘Nuzian’, which may be graphic or phonetic variants of the same word. The Genitive case is attested as KUR Lu-lu-u-e and KUR Nu-ul-lu-e for both places in Speiser (1941:52). The Akkadian equivalent is Lulli’atu, where -ll- corresponds to -l- ~ -z-, confirming that this is not a simple lateral. A last remark is that the name Urartû 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: Ḥald- for Urartians, Ḥatti 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. bêl ‘lord’ ~ Hurrian ebri, ewri ~ Urartian euri ‘lord, ruler’.
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− burna ‘protégé, servant’ = Bab. kidinu ~ Hurrian burami ‘servant’ ~ Urartian (*L) bura ‘slave, servant’.
− Dur(a) (n. 14) = Bab. ñergal ‘god of the netherworld’ ~ Hurrian turi ‘inferior’ and enna turina which translates Hitite katteres siunes ‘infernal gods’ (Laroche 1980:273).
− Tišpak ‘the god Tišpak’ ~ Hurrian Teššub ~ Urartian Tiessaba. 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, -(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
Ha-aš-te-ia  haz-   -Ø-     -Ø-     di      a        He hears me
Ha-aš-te-e   haz-   -Ø-     -Ø-     di      e        She hears me
Ha-si-it-te  haz-   -i-     -b-     -i-     di      I heard him
Ha-si-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
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Structures with -di- P1Sg

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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
Ha-ša-am-pa  haz-   -a-     -Ø-     /       mba      You came to hear
Ha-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
### Structures with -a- P3Sg 'he' (?)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Root</th>
<th>Valency</th>
<th>Tense</th>
<th>Object</th>
<th>Subject</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{Ḫa-ši}\text{-ia})</td>
<td>haz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-nnu-</td>
<td>-a</td>
<td>He hears them</td>
</tr>
<tr>
<td>(\text{Ši-ma-a-a})</td>
<td>šim-</td>
<td>-a-</td>
<td>-Ø-</td>
<td>/</td>
<td>-a</td>
<td>She comes to give</td>
</tr>
<tr>
<td>(\text{Ḫa-ši-in-nu-ia})</td>
<td>haz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-a</td>
<td>He hears him</td>
</tr>
<tr>
<td>(\text{Ḫa-ši-in-na})</td>
<td>haz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-a</td>
<td>He hears him</td>
</tr>
<tr>
<td>(\text{Ši-mi-ia})</td>
<td>šim-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-a</td>
<td>He (or she) gives him</td>
</tr>
<tr>
<td>(\text{Ḫu-zi-ia})</td>
<td>udz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-a</td>
<td>He protects him</td>
</tr>
<tr>
<td>(\text{Ḫu-zi-bi-ia})</td>
<td>udz-</td>
<td>-i-</td>
<td>-b-</td>
<td>-i-</td>
<td>-a</td>
<td>He protected him</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Root</th>
<th>Valency</th>
<th>Tense</th>
<th>Object</th>
<th>Subject</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{Ḫa-aš-te-e})</td>
<td>haz-</td>
<td>-Ø-</td>
<td>-Ø-</td>
<td>di</td>
<td>e</td>
<td>She hears me</td>
</tr>
<tr>
<td>(\text{Ši-im-te-e})</td>
<td>šim-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-di-</td>
<td>-e</td>
<td>She protects me</td>
</tr>
<tr>
<td>(\text{Ḫu-zi-e})</td>
<td>udz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-e</td>
<td>She protects him</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Root</th>
<th>Valency</th>
<th>Tense</th>
<th>Object</th>
<th>Subject</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{Ḫa-ši-in-nu-ia})</td>
<td>haz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-nnu</td>
<td>They gave him</td>
</tr>
<tr>
<td>(\text{Ḫa-ši-in-na})</td>
<td>haz-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-i-</td>
<td>-nni</td>
<td>They hear him</td>
</tr>
<tr>
<td>(\text{Ki-in-na-an-ni})</td>
<td>ki-</td>
<td>-i-</td>
<td>-Ø-</td>
<td>-nni</td>
<td>-nna</td>
<td>They Verb(?) them</td>
</tr>
</tbody>
</table>

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

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

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:**

\(\text{Ar-ša-an-ta} \quad (?)\) NPN (203).

\(\text{Ip-pa-ši-bar-hu} \quad (?)\) Clay (2009:36, 37).
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Examples of -š- as final “apparent” formative:


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 combinatorial procedure to test our working hypothesis against potential Kassite words and person names.

A

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).
*[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-ša-ah ‘Tsah brings you (?)’ NPN (198).
A-ki-im-ni-ni ‘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.
*[ay-] ‘(?)’. Possibly not a verb because of the absence of valency.
Ah-ha-ar-pa ‘Harba (= Enlil) is (?)’ NPN (198).
*[al-] ‘(?)’. Cf. Hurrian al- ‘(1) to bring near to, (2) to speak’ (Catsanicos 1996).
A-li-ib-ba-ia ‘He brings you (?)’ NPN (199).
A-li-il-li-ia ‘He brings him (?)’ NPN (199).
*[al-b-] ‘(?)’. Cf. Hurrian al- ‘(1) to bring near to, (2) to speak’ (Catsanicos 1996).
Al-ban ‘(?)’ Clay (2009:36). Attested in Bur-ra-al-ban ‘strong is Alban (?)’. NPN 199 mentions a suggestion that Alp- may be ‘GUD.
* [amm-] ‘(?)’. Cf. Hurrian amm- ‘to reach, come close to’ (Catsanicos 1996). Cf. em-
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).
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-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-pa-am-pa ‘You gave him (?)’ NPN (204, 243).
Ar-ša-an-ta ‘we give you (?)’ NPN (203).
Ar-ru-um-pa ‘You have been given (?)’ NPN (205).
A-ra-ú-na ‘They are given (?)’ NPN (236).
aš-lul-u (n. 29) = Bab. pap-pu-ú ‘adoptive child’.
A-š-te-e-a ‘She made her a woman (?)’ NPN (206).
B Aš-ša-an-ta ‘She is a woman (?)’ NPN (206).
A-š-te-e-en ‘She made her a woman (?)’ NPN (206).
A-ži-ia NPN (208).
A-(a)-ze, A-(a)-az-ze-(e) NPN (208).
A-š-te-en ‘She is the woman (?)’ NPN (206).
A-ži-ia NPN (208).
A-ži-ia NPN (208).
A-š-du-an-ti ‘(?)’ NPN (206).
A-ži-an-ti NPN (208).
A-žu-an-ti ‘(?)’ NPN (208).
A-žu-an-ti NPN (208).
A-žu-un-na-a-a ‘They are made women (?)’ NPN (206).
A-žu-un-na-a-(a) NPN (208).
A-žu-li ‘May she be a woman (?)’ NPN (208).
A-žu-li ‘May she be a woman (?)’ NPN (208).
A-žu-li ‘May she be a woman (?)’ NPN (208).
A-žu-un-na-a-a ‘She Verb(?) them’ NPN (206, 237).
A-žu-un-na-a-a ‘She Verb(?) them’ NPN (206, 237).
B
[ba-] ‘(?)’. Cf. Hurrian pa-, ba- ‘to build’.
Bu-a-a, Bu-a-a ‘(?)’ NPN (242).
Dub-zi-ba-dar ‘the bull is strong (?) or strength’ Clay (2009:36).
Dub-zi-ban ‘The child is strong (?) or strength’. Clay (2009:36).
Kar-zi-ba-ra-ta-as ‘(?)’ 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- (?).
Ba-aš-hu (n. 37) = Bab. ilu ‘god’.
Ba-ar-hu (n. 37) = Bab. ilu ‘god’.
Bur-ra-bar-hu ‘His (?) head is strong (?)’ Clay (2009:36).
Bur-ra-Sa-li ‘(?) is strong (?)’ Clay (2009:37).
Bur-ra-Ši-ik-me ‘(?) is strong (?)’ Clay (2009:37).
* [buri-] ‘lord’ = Bab. bēl. Segmented from Buri-yaš and the gloss yaš (n. 34) = Bab. ma-a-tum ‘land’. Variant ubri-.
Cf. Hurrian erwri, erbi- (Laroche 1980:85) and the probable loanword Georgian iveri (from Hurro-Urartian).
* [burna] ‘protégé, servant’ = Bab. kidīnu. Also written Bu-na- and Burra-.
*[buri-] ‘(?)’.

Tu-ra, Du-ra ‘(?)’ NPN (269).


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

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

E


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

1'E-me-na ‘They made her arrive (?)’ NPN (209).

1'E-mu-ia ‘She has arrived (?)’ NPN (209).


1'E-en-ti-ú ‘I rejoiced (?)’ NPN (210).


1'E-ez-ní-ia ‘She drove them (?)’ NPN (212).

E-zu-ú-a ‘He went (?)’ NPN (212).

1'E-zu-i ‘She went (?)’ NPN (213).

H

Ḫa-la (n. 9) = Bab. "Gula."

*]xameru] (n. 32) = Bab. šēpu ‘foot’.

Ḫa-me-ru ‘foot’ Clay (2009:37).


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

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-ia, Ha-nu-ia ‘He has begotten (?)’ NPN (213).


*]xar-] ‘(?).’


*]xaz-[] ‘to hear (?)’. Cf. Hurrian ḫaš- ‘to hear’ (Laroche 1980:95).

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

Ḫa-ša-har-ba ‘Enlil hears (?)’ NPN (214).

Ḫa-ša-te-ia, Ha-ša-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).

Ḫa-ši-ib-ni-nu ‘They heard them (?)’ NPN (214).

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).

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

Ḫa-ši-un-na-a-a ‘She hears them (?)’ NPN (215).

*]xazm-ar-[] ‘(?)’.

*[xid-] ‘(?)’.
Ḫi-ti-im-pa ‘You Verb(?) him’ NPN (217).
*[xu-] ‘(?)’.
Ḫu-ta-a-a ‘He Verb(?) me’ NPN (218).
Ḫu-ta-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).
*[xus-] ‘(?)’.
Ḫu-uš-ši-Gal-zu ‘(?)’ Clay (2009: 37). Same as above (?)

I
*[il-] ‘(?)’. A verb ?
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 (?).
*[indz-] ‘(?)’. A verb ?
In-ži-te ‘(?)’ NPN (220).
*[its-] ‘(?)’. A verb ?
Iz-ži-ia ‘He Verb(?)-s him’ NPN (221).
Iz-zi-ul-ia ‘He Verb(?)-ed’ NPN (221).
*[iz-] ‘(?)’. A verb ?
Iša-a-a ‘He comes to Verb(?)’ NPN (220).

K, G

*[ga-] ‘(?)’.
Ga-a-a ‘He comes to Verb(?)’ NPN (222).
Ga-in-na-ni ‘They Verb(?) him’ NPN (222).
Ga-in-mu-ia ‘He Verb(?)’s them’ NPN (222).
Gab-kas-kas ‘(?)’ Clay (2009:37, 38). <s> may be <š>.
Gab-kas-kas ‘(?)’ Clay (2009:37, 38). <s> may be <š>.
Qa-ta-a-a ‘He comes to say (?)’ NPN (224).
U-lam-ga-di-di ‘(I am) the son of the king (?)’ Clay (2009:37).
*[kal-un-] ‘(?).’
Ka-lu-un-di-Šab ‘(?).’ Clay (2009:36). Unclear Segmentation. Clay added a capital to Šab but Di-šab could be compared with Teššub.
*gangas- ‘(?).’ Possibly related to gadi ‘king (?)’.
Qa-er-ze-ia ‘(?).’ NPN (223).
Qa-rri-ia ‘(?).’ NPN (223).
Qa-ri-i-u ‘(?).’ NPN (223).
*[ge-] ‘(?).’
Ge-en-na-a-a ‘He Verb (?)-s them’ NPN (225).
Ki-in-na-a-a ‘He Verb (?)-s them’ NPN (225).
Ge-en-ni ‘They Verb (?)’ NPN (227).
Ki-in-na-an-ni ‘They Verb (?)-them’ NPN (227).
Ki-in-ni-ia ‘He Verb (?)-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-ba-a-a ‘He comes to Verb (?)’ NPN (227).
Ki-bi-ia ‘He Verb (?)-s him’ NPN (228).
*[kim-] ‘(?)’.
Ki-mi-ia ‘He Verb(?)-s him’ NPN (227).
*[kits-] ‘(?)’.
Ki-sa-a-a, Ki-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-] ‘(?)’.

Ki-la-a-a ‘He comes to Verb(?)’ NPN (229).
Ki-ú-li ‘He Verb(?)-s’ NPN (229).
Ki-ú-li-a-an-ni ‘They Verb(?)-ed him’ NPN (229).
Ki-ul-mi-ia ‘He Verb(?)-ed him’ NPN (229).
*[kun-] ‘to kneel (?)’. Cf. Hurrian kun- ‘to kneel’ (Catsanicos 1996).
*[kund-] ‘(?)’. Cf. kun-.
Ku-un-ta-nu ‘They come to Verb(?)-s’ NPN (230).
Ku-un-ti-(i)-e ‘She Verb(?)-s’ NPN (230).
Ku-un-du-ú-ia ‘He or she is Verb(?)-ed’ NPN (230).
*[kur-] ‘(?)’.
Ku-num-ia ‘He Verb(?)-ed him’ NPN (230).
*[kus-] ‘(?)’.
Ku-ú-ia ‘He Verb(?)-ed’ NPN (231).
Ku-ú-ia-ni ‘They Verb(?)-ed him’ NPN (231).
*[kuts-] ‘(?)’.
Ku-ú-ta ‘He comes to Verb(?)’ NPN (231).
Ku-út-ta-an-ni ‘They come to Verb(?)-s’ NPN (231).
*[kuts-] ‘(?)’.
Ku-zi-ia ‘He comes to Verb(?)’ NPN (231).
Ku-zi-in-na-an-ni ‘They Verb(?)-s them’ NPN (231).
Ku-zi-ú ‘He Verb(?)-ed’ NPN (231).
Ku-zi-lu-ia ‘May he be Verb(?)-s’ NPN (231).
Ku-uz-zi ‘He Verb(?)-s’ NPN (231).
Ku-uz-zi-ia ‘He Verb(?)-s him’ NPN (231).
Ku-ii-zu ‘He is Verb(?)-ed’ NPN (231).
*[kutsar-] ‘(?)’.

*M

*[ma-] ‘(?)’.
Ma-a-a ‘He Verb(?)-s’ NPN (232).
*[mah-] ‘(?)’. Cf. Hurrian mel- ‘to stand’ (Catsanicos 1996).
Ma-hi-ia ‘He makes him stand (?)’ NPN (232).
*ma-ia ‘(?)’.
Mardu ‘the god Marduk’. Appears in Verb-Marduk names. Not attested as first element.
*[mat-] ‘(?)’.
Ma-ti-ia ‘He Verb(?)-s him’ NPN (234).
‘Ma-at-ti-ia, Ma-at-te-e-a ‘She Verb(?)-s him’ NPN (234).
*[me-] ‘(?)’.
Mi-le-en/em-za-aḫ ‘Tsah repelled him (?)’ NPN (234, 276).
*[min-] ‘(?)’.
Mi-na-a-a, Me-na-a-a ‘He comes to Verb(?)-s’ NPN (235).
‘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-la-ia ‘He is Verb(?)-ed’ NPN (235).
*[muz-] ‘(?)’.
Mu-su-ia ‘He is Verb(?)-ed’ NPN (236).

*N

*[nadz]- (n. 38) = Bab ṣīl-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. [Ṣīl-bēl]-mātārī ‘The lord of the lands protects him (?)’ NPN (247).
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-šū ‘life, people’.
Ni-ki-ia ‘He verb(?)-s him’ NPN (239).
Ni-ik-mi-ia ‘He verb(?)-ed him’ NPN (239).
*nim-gi-ra-ab* (n. 41) = Bab. e-ṭ-e-rum ‘to protect’. This suggests that -ar- is a formative. Cf. Hurrian iterative -r-.

Ni-ik-mi-ia-Ḥar-be ‘Harbe comes to protect (?)’ Clay (2009:37).
Ni-in-ki-ia, Ni-in-ki-ia ‘He protects him’ NPN (239).
Ni-in-ki-ra-ab-zá-ah ‘Tsah protects (?) him’ NPN (239, 276).

*Nu-zi-ia ‘She Verb(?)-s him or her’ NPN (241).
Nu-uz-za ‘He comes to Verb(?)’ NPN (241).
*Nu-ža ‘She Verb(?)-s me’ NPN (247).

Nu-ša-a-a ‘She comes to Verb(?)’ NPN (241).

Pa-pa-a-(a) ‘He comes to Verb(?)’ NPN (243).
*[puš-] ‘(?).’

Pa-ša ‘He Verb(?)-s us’ NPN (250).
*[sa-] ‘(?).’

Ša-am-bi-ia ‘He verb(?)-s you’ NPN (250).
Ša-an-da-ša-a ‘(?).’ NPN (250).
ša-ga-rak-ti ‘He (or she) gives me life (?)’ (n. 40) = Bab. nap-ša-ru ‘to save, to redeem’.
ša-ga-rak-ti ‘He (or she) gives me life (?)’ NPN (250).

*[sal-] ‘(?).’

Ša-la-a-a ‘He verb(?)-s her (?)’ NPN (250).
Ša-la-an-da-ša-a ‘They verb(?) her’ NPN (250).
*[sat-] ‘(?).’

Ša-la ‘He verb(?)-s her (?)’ NPN (251).
Ša-ri-im-ni-nu ‘They verb(?)-ed him (?)’ NPN (251).

*[sa-] ‘(?).’

Ša-ri-ia ‘He verb(?)-s him (?)’ NPN (252).
Ša-ti-im-ni-nu ‘They verb(?)-ed her (?)’ NPN (252).
Ša-du-ia ‘He is verb(?)-ed (?)’ NPN (252).
*[saš-] ‘(?)’.
Ša-sū-(ú)-ia ‘He verb(?)-s her (?)’ NPN (252).
Še-ša-a-a ‘She comes to verb(?)’ NPN (256).
Še-es-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).
*[si-a-] ‘(?)’. This verb may have a relationship with Hurrian šiyal- ‘to place, to put’ (Catsanicos 1996) with a different suffix.
Ši-en-Za-a, Še-en-Za-a, Ši-[a]-an-za-ah ‘Tsah placed him or is placed (?)’ NPN (257).
*[sig-] ‘(?)’ 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.
Ši-ma-a-a ‘She comes to give (?)’ NPN (257).
šim-di ‘I give (?)’ (n. 43) = Bab. na-dâ-nu ‘to give’.
Ši-mi-ia ‘He (or she) gives him (?)’ NPN (257).
Ši-ma ‘gift of the king (?)’ NPN (251, 257).
Ši-im-te-e ‘She gives me (?)’ NPN (257).
Ši-in-di-Ellil ‘Enlil gives me (?)’ Clay (2009: 40).
Šum-mi-ia ‘(?)’ NPN (259).
*Suk-ri-šar ‘(?)’ NPN (251).
*[sum-] ‘(?)’.
Šu-mi-ia ‘(?)’ NPN (259).
*[sup-] ‘(?)’.
Šu-pa-la-li ‘(?)’ NPN (259).
Šu-pa-a-a ‘(?)’ NPN (259).
*[suz-] ‘(?)’.
Šu-še-a, Šu-ši-a ‘(?)’ NPN (260).
*[tag-] ‘(?)’.
Šu-ši-ia, Šu-še-a-a ‘(?)’ NPN (260).

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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-si ‘(?)’ NPN (263).
Da-an-na-taš-si ‘(?)’ NPN (263).
Še-er-ba-taš-si ‘(?)’ NPN (263).
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).
‘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-iale ‘He verb(?)-s him’ NPN (266).
*[til-] ‘(?)’.
Ti-ia-(am)-ma-ar-be ‘Harbi verb(?)-s you’ NPN (266), Clay (2009:37).
Te-em-bi-ra ‘(?)’ NPN (266).
*[til-] ‘(?)’.
‘Ti-lu-un-na-a-a ‘He verb(?)-s them’ NPN (266).
*[tin-] ‘(?)’.
Tu-ri-ia ‘He verb(?)-s him’ NPN (269).
*[tuv-] ‘(?)’. Cf. tuw-.
Tu-um-ma ‘You verb(?)’ NPN (268).
*[tur-] ‘(?)’, Cf. dur-.
Du-ri-a-ni ‘They verb(?) her’ NPN (269).
*[tuv-] ‘(?)’. Cf. tuw-.
U-zu-un-ni ‘He is the protector of Šugab (?) or they are protected (?)’ NPN (274).
U-zu-nu ‘He is the protector of the soul (?)’ NPN (274).

U
*[ubri-] ‘lord’. Cf. buri.
*[udz-] ‘to protect’. This verb *[udz-] can be compared with Hurrian ustay ‘hero’ (Laroche 1980:289) with metathesis.
ú-zu-ib (n. 42) = Bab. e-te-rum ‘to protect’. Seems to be the Preterite of P3 Sg.
Ü-zu-a-a ‘He comes to protect (?)’ NPN (274). The vowel -a- indicates a verb of movement.
U-zu-a-a ‘He protects (?) him’ NPN (274).
U-zu-Še ‘She protects (?) him’ NPN (274).
U-zi-ub-Ha-la ‘Hala was protected (?)’ Clay (2009:37).
Uz-zu-ge, Ü-uz-zi-ki, Ü-žu-ge, ‘He is the protector of the weak (?)’ NPN (274).
‘I came to protect (?)’ NPN (243).
Uz-zu-qa-a-a ‘He is the protector of Šugab (?)’ NPN (274).
Uz-zu-nun ‘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).
*\[uk-\] '(?).  
Ü-ki-ia 'He verb(?)-s him’ NPN (271).
Ü-ku-\((ti)\)-ia 'He is verb(?)-ed’ NPN (271).
Ü-uk-ku-ia 'He is verb(?)-ed’ NPN (271).
Ul-lu-ia 'He is verb(?)-ed’ NPN (247).
*\[ulam\] 'son, child (?)'.
Ü-lam-bur-ia-a-aš = Bab. Li-dan-bēl-mātāti ‘the son of Buriaš (?)’ NPN (247).
Ü-lam-ga-dī-dī ‘(I am) the son of the king (?)’ Clay (2009:37).
Ü-lam-Ḫa-lā ‘the son of Ḫala (?)’ Clay (2009:37).
*\[ut-\] ‘(?).
Ü-ta-a-a, Ü-da-a-a ‘He comes to verb(?)’ NPN (273).
Ut-ta-za-ah ‘Tsah comes to verb(?)’ NPN (273).
Ü-te-ia, Ü-ti-ia ‘He verb(?)-s him’ NPN (273).

*\[jal-\] ‘(?).
Ia-la-am-\(\alpha\)-pa ‘(?)' NPN (219).
*\[japku\] ‘(?).  
yāš (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.

TS, DZ

Tsah ‘the God Tsah’ (n. 4) = Bab. dUTA = dŠamaš ‘Sun-God’. Variants Sah, Zah. Not attested as first element.
\(\check{\overline{\[tsa-\]}}\) 'He (or she) is Tsah (?)’ NPN (249).
*\[tsam-\] ‘(?).
Za-nu-nu ‘They verb(?)’ NPN (276).
*\[tsiš-\] ‘(?).
Zi-pa-ia ‘He comes to verb(?)’ NPN (278).
Zi-be-\(\i\)-e ‘She verb(?)-s him’ NPN (278).
*\[tsiš-\] ‘(?).
Zi-li-im-na-a-a ‘He verb(?)-ed them’ NPN (277).
*\[tsiš-\] ‘(?).
Pur-na-zi-ni ‘Zini is strong (?)’ NPN (278).
*\[tsiš-\] ‘(?).
Zi-ra-a-a ‘He comes to verb(?)’ NPN (278).
*\[tsiš-\] ‘(?).
Zi-ta-a-a ‘He comes to verb(?)’ NPN (278).
*\[tsiš-\] ‘(?).
Zi-zi-ia ‘He verb(?)-s’ NPN (278).
*\[tsiš-\] ‘(?).
Zu-ū-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).

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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