

Some Kassite and Iranian names from Mesopotamia – If the theophorous element of OB ^d*Ka-da-aš-na-ši-ir* (A.K. Mohammed, *Studies on unpublished cuneiform texts from the Diyala region – Tall Ḥaddād*, M.A. Thesis, Baghdad 1985, 518, 3.14 ; s. of Rīm-Adad, Mê-Turran on the Diyala), viz. *Kadaš*, is related to the Kassite theophorous element *Kadašman* it may favour a segmentation *kadaš* + *man* (cf. Th.G. Pinches, JRAS 1917, p. 108 ; Balkan, *Kass. St.*, p. 156 f.).

NA *B/Pur-na-^zzah* (C.H.W. Johns, AJSL 42, 1925/6, p. 185 : ADD 1165 = Th. Kwasman, *St. Pohl Ser. Mai.* 14, 231, 41), i.e. *B/Purna-sah* (cf. *Kass. St.*, pp. 49.222), is recorded at Nineveh sometime between 647 and 612 B.C. Does NA *Tur-ru-uk-šu-i-za-ah* (F.M. Fales, ZA 73, 1983, p. 251 : 5, 4' ; found at Nineveh ; perhaps from the 7th century B.C. [before 612] end in the same element (the Kassite Sun deity) as the preceding name ?

The Ellipian royal name NA *Da/Ta-al-ta-a, Dal-ta-a* is not Iranian (see E.A. Grantovskij, *Rannjaja istorija iranskikh plemen perednej Azii*, Moscow 1970, pp. 93.309) also in view of the occurrence of a hypothetical forerunner *Ta-al-ta-aš* (I.J.M. al-'Ubayd, *Unpublished cuneiform texts of the OB period from the Diyala region*, M.A. Thesis, Baghdad 1983 ; Tall Muhammad [Diniktum], early MB).

The following Old Iranian names occur in NA documents which were found in Nineveh :

A-bé-eš-ta-am-ba (poss. time of Sargon ; ADD 928 = TCAE p. 310, vii, 3') may render **Abi-stamba-*, cp. Avest. *st'mba-* « quarrel », Old Ind. *abhi-stambh-* « fix firmly sustain, prop ».

Pa-ar-nu-u-a (F.M. Fales, ZA 73, 1983, p. 251 : 5, 6' ; 7th Century B.C. ?) may be related to **Farna(h)va-* (cf. I. Ghershevitch, *Studia classica et orientalia Antonio Pagliaro oblata* 2, Rome 1969, p. 219 ; M. Mayrhofer, *Onomastica Persepolitana* [= ONP], Vienna 1973, 8.1287).

The name of *Ú-ma-a-di* who acted as *qurbūtu*-official of the crown prince (ABL 600, 9 ; undated) might reflect **Hu-māta-* or an *-i/-ya-*(pro-)patronymic thereof (cf. *Israel Oriental Studies* [= IOS] 7, 1977, p. 123 : 12.5.4 ; I. Ghershevitch, *St. Pagliaro* 2, p. 233, s.v. Šudumada).

NA *Su-un-ba-a-a* who acted as a *rab kišir* in an Arraphean troop (CTN 3, 102, ii, 12' ; found at Calah, time of Sargon), is a gentilic of *Sunbu* (part of Zamua).

The following two Old Iranian names are recorded in documents of the Murašû Archive (Nippur) :

Pa-ra-gu-šû (M.W. Stolper, *Entrepreneurs and empire*, Leiden 1985, p. 188 : 35, 10 ; f. of Ṭāb-šalammu [WSem., perhaps Jewish], 432/1 B.C.) may reflect the nominative sg. of **Paru-gu-* « having much cattle » (cf. W. Hinz, *Altiranisches Sprachgut der Nebenüberlieferungen* [= ASN], Wiesbaden 1975, p. 181, bottom). Is MB *Pu-ra-gu-uš* (F.[B.] Hrozny in E. Sellin, *Ta'anek* 1, Vienna 1904, p. 122 : 3 r. 10' ; hardly WSem. as understood by Hrozny, *ibid.*, p. 118 *ad loc.*) an Indio-Aryan equivalent, viz. **Puru-gu-š*? There seems to be some fluctuation in the rendition of vowels of such compounds (*Kompositionsvokal*, here --<a>-) as early as MB.

Gu-un-da-a-a-ni-' (f. of Lābāši), who belonged to the *hatru*-organization of the Arva-people (most probably Iranians), held a bow-fief in Bīt-Haššamur (on the Piqūdu Canal) and 'i-ši (a hitherto unattested settlement ; presumably not far from the former ; for an analogous case, viz. a fief of the same organization located in two nearby settlements, cf. IOS 7, p. 119 : F) in 419/8 B.C. (V. Donbaz, N.A.B.U. 1989/86, 5 ; issued at Susa). His name is an *-aini-*(pro-)patronymic of **Gunda-* « thick » (cf. W. Eilers, ZDMG 94, 1940, p. 205). The same (pro-)patronymic suffix is reflected in N/LB *Šá-ta-a'-ni-*' (PBS 2/1, 116, 7') and *Na-pi-a-ni-*' (BE 9, 28a, 14), both referring to members of the same organization (cf. IOS 6, 1976, p. 68 f. : 16.22 ; 7, 1977, p. 115 f. : 2.4.1.13 with n. 263 ; *-aini-* interchanges with *-aina-* [a suff. of the same function] in the latter's name). The organization (no more than 47 members are recorded including Lābāši) held fiefs in at least ten settlements in the Nippur region (cf. IOS 7, pp. 115-121).

The following Old Iranian names (partly hypothetically such) are recorded in non-literary N/LB documents which were found in Kish (refs. are to OECT 10) :

A-ti-'-ka (389, 10, undated letter ; in a broken context) perhaps a ka-extended **Āqiyā-* (« fear ») name (cf. ASN, p. 50) with *-ya-* > *-'* (cf. BiOr 33, 1976, p. 218 : l. 77).

Ba-ga-ha-a-a (192, 4.7.14.seal ; 461/0, 401/0 or 355/4 B.C.) reflects **Baga-xaya-* (cf. Ghershevitch, *St. Pagliaro* 2 p. 192 *ad* **Rta-xaya-* ; R. Schmitt, *Beitr. z. Namenf.* NF 7, 1972, p. 73 f. [*Baga-x-aya-*]).

Du-hu-mi-iš-da-' (171, 7 : -[da-]', 8 : -*mi-iš'*<copy DU>-*da-*' ; 481/0 B.C.) ends perhaps with *mizda-* 'reward' (cf. Gershevitch, TPS 1969, p. 174 ; OnP 8.1730).

Za-at-tu-me-e-šú (163, 3 ; a Magian ; sometime between 521 and 485 B.C.) renders according to M.A. Dandamayev and V. Livshits (*A green leaf. Papers in honour of Professor Jes P. Asmussen*, Leiden 1988, pp. 457 ff.) **Zantu-vaisha-* « a servant of the tribe ». However, since N/LB <š> does not render OIran /s/, the second component is more likely -*v(a)iša-* (cp. with Gershevitch, BSOAS 33, 1970, p. 87, Old Ind. *viša-*) in which case the denotation would be slightly modified (« a servant, attendant of the tribe »). The spelling of the first component does not rule out a normalization *zāta-* « born » (cf. e.g., ASN, p. 278, bottom) as N/LB <VCC> can stand for /VC/. M. Mayrhofer, who was the first to suggest an etymology (**Sata-vaisha-*, *Sprache* 32, 1986, p. 150 : 255), aptly inserted a question mark : ZA has the value *sà* only in literary texts in the period under discussion (for the 2nd component cf. just above).

Za-ta-e-š[ú?] (181, 23 ; 469/8 B.C.) seems to render – if the reading of the last sign is correct – **Zāta-* (cf. the preceding name) plus either the suffix *-ica-* (cf. Gershevitch, *St. Pagliaro* 2, p. 187) or the OIran. counterpart of OInd. *ṛO(s ;) a-* « lord » (cf. Eilers, *Abhandl. der Geistes- u. Soz. wiss. Kl. der Akad. d. Wissenschaften u. d. Literatur in Mainz*, Jahrg. 1953, 2, p. 47, n. 3).

Mi-ti-ri-[...] (358, 4' ; date lost) is a torso of a *Miqra*-name. Another such name is poss. *Mi-ti-ru-a-[...]*? in a document which was found at Nippur (F. Joannès, *Anatolica* 14, 1987, p. 124 : 38, 4' ; date not preserved but presumably Achaemenian). Another name from Nippur, *Bu-uh-t[a±a(?)]* (BE 8, 120, 4 ; 474/3 B.C.), may render **Buxta-* « saved, redeemed ».

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