

4. As recognized most recently by Mahlich (2022, 1). Additionally, Albright (1944, 16–17, n. 20; 24, nn. 82, 84) regards the names of the afore-mentioned *Narzu*, *Rēwašša*, and *Šūnu* as likely or possible Egyptian.

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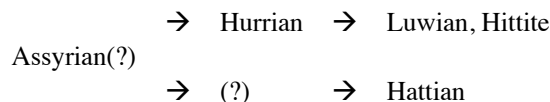
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18) A very short note on Hittite *kazzi(t)*- and related forms — The word *kazzi(t)*-, an alternating *i*- and *it*-theme, is the Hittite reflex of a Wanderwort that emerges in several Semitic and non-Semitic languages of Western Asia, including Arabic (كأس), Akkadian *kāsum* (both feminine and masculine), Aramaic *ks*, Hebrew כוס, Ugaritic *ks* (see Watson in AuOrS 27, 88; Del Olmo Lete and Sanmartín HdO I/112, 454f.), Phoenician *ks*, possibly also Eblaite (*gi-šu* in Aret II 2) and Egyptian *kṯ* and/or *ks* (cf. the voice *kt* in Lesko, 2004, *A Dictionary of Late Egyptian II*, 180 and the voice *ks* in the *Thesaurus Linguae Aegyptiae* <https://thesaurus-linguae-aegyptiae.de/lemma/165360> accessed on 25/01/2025). In the III millennium, we have a matching Sumerian form ^{du}gu₂-zi, typically but not exclusively attested in literary texts and lexical lists, but we also find the writing ^{du}KA-ZI (with by-forms, on which see Steinkeller and Postgate, MesCiv. 4, 39, 54). Despite most of the languages involved in its circulation being Semitic, as observed by Mankowski (2000, *Akkadian Loanwords in Biblical Hebrew*, 62f.) it should be regarded as a cultural word. In addition, it has no clear etymology (Tropper, AOAT 273, 46).

The diffusion of the word in the corpora of Anatolia deserves some further observations. The word is attested as *kazzi(t)*- in Hittite, and the alternation of the *i*- and *it*-themes makes it likely that it was borrowed from Hurrian via Luwian (cf. also the Luwian occurrences in HW² V, 284; Richter, BGH 193, with extensive references; and the brief discussion in ALAC 4, 373f.). The presence of the word in Hurrian, which, geographically, is a Northern Mesopotamian language, is not surprising, and the Luwo-Hurrian region in which the transmission must have occurred was probably Cilicia. A Hurrian form *kazi* is indeed attested in Boğazköy Hurrian in the bilingual tablet KBo 32.14 i 56 / ii 56, where the corresponding form in the Hittite version is *teššummi*- (cf. Richter, BGH 192f.) and not *kazzi(t)*-. Not only Hittite but also Hattian (written by the scribes of the Hittite court) employs Z-signs for the rendering of the sibilant: we have the form **gaz(z)u(e)*-, attested with a number of grammatical prefixes and suffixes (for a list of forms see Soysal, HdO I/74, 288).

The consistent rendering of the sibilant with Z-signs in Hattian, Hittite and Boğazköy Hurrian can be explained if the borrowing occurred at a stage in which the Akkadian consonant was still an affricate, which should indeed be the value of the Old Assyrian writings *kā-sú* and *kā-sā* (on Old Assyrian sibilants, cf. Kouwenberg Hdo 118, 48f.). Therefore, since the Hattian forms do not transparently depend on the Hittite ones, we can reconstruct a path of diffusion that started in Northern Mesopotamia and reached Anatolia during the Middle Bronze Age:



A couple observations should be made about a couple of peculiar writings from the Hittite archives. The first is the Akkadographic spelling ^{DUG}GA-A-ZI in KUB 12.12 vi 43 and KBo 33.194+ vi 22: it is interesting that the forms also use the ZI sign instead of SI, thus going back to an earlier graphemic system, while the standard Babylonian writing *ka-si* is used in the Akkadian Treaty of Šattiwaza (KBo 1.3 ro. 33). The second is the ^{DUG}*gaz-zu-ú-ul* in KBo 13.230:4 (Torri and Barsacchi, DBH 51, 25), which was mistakenly read

DUGGAZ-ZU in HW² (V, 284). The *ú-ul* is clearly not an Akkadogram but the end of the word – a morphologically elusive *gazzul* for which I can find no explanation (could the direct borrowing of a by-form of Hittite *gaz(z)u(e)- be involved? But if so, how?).

Finally, the form ("SCALPRUM")*ka-ti-na* in Hieroglyphic Luwian BABYLON 3 clearly refers to the very item on which it is inscribed, a stone bowl. Given the presence of a dental stop where an affricate or sibilant was expected, it is in my opinion not certain that the form is related (*pace* HW² V, 285).

Note

I employed the abbreviations of the *Reallexikon der Assyriologie und Vorderasiatischen Archäologie*. The present note is a result of my independent cooperation with the project PRIN 2022 Nr. 2022JM4H92 “Plurilingualism in Hittite Anatolia: the case of the Hurrian and Hattic tradition between reception and translation”).

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19) On some restorations in the ÇINEKÖY bilingual — In the Luwian version of the ÇINEKÖY bilingual (second half of the 8th century BC), king Wraykas calls himself king of *Hiyawa*, says he enlarged *Hiyawa* and made it prosper, and states that *Hiyawa* and Assyria have become a single “House,” which means that the two became allies or, in Assyrian terms, that *Hiyawa* was Assyria’s tributary (ÇINEKÖY Luw. §§ 1–2, 6, quoted with minimal restorations; *ed. pr.* TEKOĞLU and LEMAIRE 2000; cf. YAKUBOVICH 2015: 40; HAWKINS 2024: 110):

- § 1 [EGO-*mī*] *wali+rali-i-[ka-sá ... (FILIUS)ni-]mu-wali-za-sa [mu-ka]-sa-sa* || |FILIUS.NEPOS-*si-sá* **hi-ia-wali-
[ni]-sá**[(URBS)] **IREX-ti-sa** |(DEUS)TONIT[RUS]-*hu-t[a-sa]* || |SERVUS-*lali-sa* --- (?)
- § 2 [*á-mu-wali*] *wali+rali-i-ka-sá* “[TER]RA”(-)*la-tarali-ha* [--- (?) **hi-ia-wali-za**(URBS) TERRA+LA+LA-*za* ||
|(DEUS)TONITRUS-*hu-ta-ti lá-mi-ia-ti-ha* *ltá-ti-ia-ti* |DEUS-*na-<ti>*
- § 6 **hi-ia-wali-sa-ha-wali**(URBS) *lsu+rali-ia-sa-ha*(URBS) |“1”-*za* |DOMUS-*na-za* *li-zi-ia-si*
- § 1 [I am] Wray[kas], son of [---], descendant (lit. “grandson”) of Muksas, **king of Hiyawa**, [servant] of Tarhunza [--- (?)].
- § 2 [I myself], Wraykas, extended [--- (?)] **the plain of Hiyawa** by grace of Tarhunza and of my paternal deities.
- § 6 And **Hiyawa** and Assyria became a single House.

The corresponding passages in the Phoenician version are not fully preserved and, crucially, in two out of three cases the Phoenician rendering of the phrases where the Luwian has *Hiyawa* is lost. I quote the relevant text according to the commonly accepted restorations offered in the *editio princeps* (TEKOĞLU and LEMAIRE 2000, my translation):

- 1 *'nk w[r(y)k bn* ---]
- 2 *'šph mp^lš^l [mlk dnnym(?)]*
- 3 *hbrk b'l 'r^lš^l [yrhbt]*
- 4 **bt 'rš 'mq^l ['dn b'br]**
- 5 *b'l wb'br 'lm ...]*
- 9 ... **wdnnym** *w'šrym*
- 10 *kn lbt 'hd ...*
- 1 I am W[raykas son of ---]
- 2 of the lineage of Mopsos, **[king of the dnnym]**
- 3 the blessed one of Ba'al,¹⁾ (I) who [extended]
- 4 **the House of the land of the plain of [Adana** by the grace of]
- 5 Ba'al and by the grace of the g[ods. ...]
- 9 ... And **the dnnym** and the Assyrians
- 10 were one House. ...

In line 2, the restoration [mlk dnnym], “king of the dnnym,” is based on the ethnonym *dnnym* which is found in line 9 and on the title *mlk dnnym* attributed to king Awariku in the Phoenician version of KARATEPE 1 (§ 2). In line 4, the restoration (bt) 'rš 'mq ['dn], “(the House of) the land of the plain of Adana,” is based on the phrase 'rš 'mq 'dn attested in KARATEPE 1 Phoen. §§ 5 and 43, and on the simpler variant 'mq 'dn attested there multiple times. However, a more careful scrutiny suggests that a different restoration should be preferred in both cases.