

Some Rarely Attested Old Assyrian Onomastics from the Unpublished Sources

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Özet

Eski Assur tabletleri olarak bilinen çiviyazısı ile yazılmış tabletlerin konuları, genel olarak Assur Ticaret Kolonileri’nin Anadolu beylikleri ile olan ticari ilişkileriyle ilgili yazışmalardır. Anadolu ile ticari ilişkileri sürdüren Assurlular’ın isimleri, taptıkları tanrı isimlerinden türetilmiş teoforik isimlerdir ve genelde hemen hepsinin bir anlamı vardır. Bunlar tanrıım verdi, tanrı korur, tanrı yardım eder gibi dilek bildiren isimlerdir. Ancak, başlangıçta çoğunluğu bu tür dilekleri içeren isimlerin, Kültepe I-b dönemi metinlerinde yavaş yavaş azaldığı görülmüş ve bu kabil isimler bir araya toplanarak alfabetik bir sıra ile verilmiştir. Ayrıca, Assurlular’ın Anadolu ile sürdürdükleri uzun ticaret hayatları boyunca, yerli Anadolu halkı ve dili üzerinde etkin bir tesir yarat-tıkları anlaşılmaktadır. Bu durum, dilimize muhtemelen Asur dilinden geçmiş yüzü aşkın kelime ve isim ile kendini göstermek-tedir. Maalesef, Akkadça-Assurca’dan geldikleri kesin olan bu sözcükler, her nasılsa hep Arapça ve Farsça’ya atfedilmişlerdir. Assurlular’dan sonra Mezopotamya’yı yurt edinmiş Arap ve Farslar üzerinde bu dillerin müessir olmaları kaçınılmazdır. Bu ne-denle bu tür sözcükler de bir araya getirilmiş ve yine alfabetik bir sırada sunulmuştur. Ayrıca, sözcüklerin muhtemel Arapça ve Farsça karşılıkları da verilmiştir. Bu kapsamda, söz konusu dillerde her zaman Akkadça kelimelerin olmadığı, buna karşılık Türk-çe karşılıklarının daha çok bulunduğu görülmüştür. Bu husus özellikle Farsça’da bariz olarak görülmektedir. Verilen örnekler, Anadolu’da yüzelli yıla yakın yaşamış olan Assurlular’ın bize dil bakımından tesirlerinin daha çok olduğunu ortaya koymakta-dır. Bu konu, 1998 yılında Türk Tarih Kurumu tarafından gerçekleştirilen “Kültepe Kazılarının 50. Yılı” sempozyumunda da tarafımızdan dile getirilmiş ve basında büyük yankılar yapmıştır. Söz konusu sözcüklerin önemi, hemen hemen hepsinin Ak-kadça söyleniş biçimlerini korumuş olmalarıdır. Makalede bu husus da vurgulanmıştır.

I would like to dedicate this study to Hayat Erkanal, my classmate in archaeology and a wonderful hard working scholar and intimate friend whose scholarly works are world-wide appreciated . We hope that he would accept a work on the Anatolian onomastics spoken some four thousand years ago in the area that we live in today. It is of great interest to observe that nearly over a hundred Old Assyrian words and personal names are still being used in modern Turkish as a good proof of the continuity of the Old Assyrian influence in Anatolia. It must be honestly admitted that this fact was never thought and felt open heartedly by other prominent and highly respected scholars, perhaps due to the lack of time or interest, until we brought this topic to the attention of both the public and academics on the occasion of the 50th anniversary symposium about the Kültepe excavations conducted by Prof. Dr. Tahsin Özgüç, sponsored by the Turkish Historical Association, held in Ankara in 31 May - 1 June 1999. This paper, though not yet published, immediately generated great interest by the media. Despite the fact that the main goal of writing this article was not to concentrate on this topic, we thought the results we have reached should be made known to a greater public, therefore a list of Akkadian words and onomastics which still exist in Turkish has been prepared and is presented at the end of this article as an appendix. Apart from Turkish we also include the Arabian and Persian equivalents where possible.¹

While it is by no means definitive, it is very sincerely hoped that this work will contribute, to some extent, to ongoing investigations into ancient Akkadian² and its influence on the subsequent languages. While returning to the main topic and concentrating on onomastics which are seldomly attested, or attested for the first time, however, we had to limit ourselves to the PNs that were without a specific meaning, a fact which was very common in the Akkadian name giving system. Key to the investigations was to limit ourselves to the unpublished occurences gathered from the Old Assyrian dialect, one of the main dialects of the Semitic Akkadian which was the *lingua Franca* of those old days. Of course our study is very limited to a certain number of documents available to us, the majority of which deal with mercantile activities, and the intervening personal names, mostly being of the masculine gender, and consist of either pure Assyrian names constructed by theophorous elements of various deities or Anatolian indigenous names whose identities could not easily be seen or translated. This issue was remarkably dominant with some group of documents which were unearthed in specific excavation seasons which one may think of an intentional act of coincidence.³ We have already called attention to such interesting features in our former works.⁴ The examples which we are going to present below are excerpts mostly gathered from the Kt 88/k and Kt n/k group of tablets with some additional stray attestations from other tablets. We present them in alphabetical order.

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A-aḥ-lu-ku	Kt 88/k 864, 5
Ab-ri-a	Kt 88/k 90, 10
A-da-na	Kt 88/k 1079, 4, 9
A-dī-ri-ik	Kt 88/k 1052, 8
A-du-dī	Kt j/k 53a, 2
A-kal-lim (father of) Ta-mu-ri-a	Kt 88/k 1087, 1
A-kà-lu-um	Kt 86/k 42, 27
A-la-ḫi-im (KIŠIB) DUMU Sú-uk-lu-ḫi-im	Kt 88/k 1080, 1
A-li-dī (father of) A-mur- ^d UTU	Kt 88/k 53, 21
A-lu-wa-a	Kt 88/k 1050, 17
A-ma (KIŠIB)	Kt v/k 167, 3, 5
A-na-ù-a-wi (legend)	Kt n/k 2079
A-nu-li-i	Kt 88/k 1050, 13
A-nim (KIŠIB)	Kt 88/k 1071, 3
A-pá-ta-na-nim	Kt v/k 150, 9
A-ra-lá	Kt 88/k 1091, 5
A-ra-ši-i (KIŠIB)	Kt 88/k 9, 3, 6
A-ra-wa-i	Kt 88/k 1050, 15
Ar-nu-ma-an (KIŠIB)	Kt 88/k 1077, 1
A-sà-lí-a	Kt 86/k 45, 17
A-sí-im (father of) I-dí-Sú-en ₆	Kt 89/k 384, 4
A-ša-šu-wa	Kt 88/k 1067, 3
A-šu-a-at	Kt 88/k 1077, 4, 10
A-šu-ma-a	Kt 73/k 14, 5
Aš-tí-ki-A-šur	Kt n/k 93, 1
A-ta-i-a	Kt 88/k 1050, 12
A-tù-ki	Kt j/k 53b, 62
A-zi-ru	Kt 73/k 14, 1
A-zi-zi-a (father of) I-dí-A-bu-um	Kt 88/k 1047, 6-7
A-zu-wa-ar	Kt 88/k 9, 5
A-zu-zu DUMU Sú-ku-ḫi-im	Kt 88/k 53, 25-26
Ba-e-ri (KIŠIB) DUMU I-ša-a	Kt n/k 1959, 4
Ba-lu-ba	Kt š/k 14, 2
Be-el (father of) En-nam-A-šur	Kt 88/k 53, 10
Bu-mu-a-ḫa DUMU Bu-za-za	Kt 88/k 1049, 6
Bu-ta-a-a, Bu-ta-a	Kt 88/k 1057, 9; 1073, 7
Da-am-qí-im (father of) DINGIR-pí-la-aḥ	Kt 86/k 169b, 11-12
Da-at-mu-ri-im (father of) Pí-la-aḥ- ^d IM	Kt 86/k 168, 4-5
Da-ki-li-a (father of) Ta-li-a	Kt 88/k 1099, 2
Da-ku-nu-ri	Kt 73/k 14, 30
DÜG-ir-ku DUMU Ur-ir-ù (legend)	Kt n/k 1916, a
Dù-ta-ar (father of) Zu-ba	Kt n/k 1867, 3
Du-ú-a (father of) Šu-Iš-ḫa-ra (KIŠIB)	Kt n/k 1805, 2
E-am-ra/ri DINGIR	Kt k/k 30b, 11; 30a, 3, 8; 30b, 4
E-lá-li-ú-ma-an (KIŠIB)	Kt 88/k 1099, 6, 12
Er-ba-áb-e-ri	Kt 73/k 14, 8
E-šu-um-ma (KIŠIB)	Kt n/k 1859, 1
E-wa-ri-mu-ša	Kt 88/k 970, 8, 30
Ga-ba-sí-li-a	Kt n/k 1840, 9
Ga-ba-šu-nu-wa	Kt 88/k 710, 1
GAL-Be-lum (IGI)	Kt 86/k 169b, 14; a, 2
Gi-mar-na-lá-šu	Kt 73/k 14, 13
Gu ₅ -ša-a	Kt n/k 1813, 1
Ḫa-ar-ḫa-ra-an	Kt 73/k 14, 26

Ḫa-ar-sà (father of) Šu-ḫu-ur-pí-a	Kt 88/k 1090, 6-7, 10
Ḫa-ar-šu-um-nu-ma-an DUMU Ša-ra-aš	Kt 88/k 1079, 7, 13
Ḫa-aš-ra-a (KIŠIB)	Kt 88/k 1050, 3
Ḫa-du-du	Kt 73/k 14, 11
Ḫa-du-ma-an (KIŠIB)	Kt 88/k 1077, 2
Ḫa-ḫu-ta-wa-šu	Kt 73/k 14, 9
Ḫa-i-aš (father of) Ša-ar-ni-kà-an	Kt 88/k 1079, 14
Ḫa-lá-lá-pu-um	Kt š/k 14, 7
Ḫa-li-it-kà	Kt 88/k 1090, 4
Ḫa-lu-uš-ta (KIŠIB)	Kt v/k 161, 4, 7
Ḫa-ma-ar (father of) Da-da	Kt 88/k 1099, 4, 10
Ḫa-nu-al-am-tí (KIŠIB)	Kt 88/k 1045, 1
Ḫa-nu-ba (KIŠIB)	Kt 88/k 1066, 1
Ḫa-tù-a	Kt 88/k 1090, 7, 11
Hu-bu-tim (IGI)	Kt k/k 18b, 27
Ḫu-da-ma	Kt 73/k 14, 16
Ḫu-lu	Kt 73/k 14, 16
Ḫu-ši-li-ú-ma-an	Kt 73/k 14, 25
Ḫu-ur-lu-áb (KIŠIB)	Kt 88/k 1079, 1
I-a-a (father of) Ì-lí-ba-ni	Kt v/k 163, 2; (AKT III 43, 21; 44, 13)
I-a-li-a (father of) A-ta-aḥ-šu	Kt v/k 176, 6, 16
I-bi-ZU DUMU Zi-tum-tár-za-lá	Kt n/k 1912, 1
I-lá-li-ú-ma-an	Kt 73/k 14, 19
I-lá-lu-um	Kt 86/k 42, 1
I-lá-pá-ra-ni (KIŠIB)	Kt 88/k 1050, 2
I-li	Kt n/k 1865, 11, 12
Ì-lí-a-li-im (father of)	
A-šûr-be-el-a-wa-tim (legend)	Kt n/k 2083
Iš-ki-lu DUMU ZU (Su'en)	Kt 89/k 366, 1
Iš-na DUMU Id-na-a	Kt f/k 181, 11
Iš-pu-nu-ú-ma-an	Kt 73/k 14, 22
I-wa-la-ni-aḥ-šu	Kt 88/k 1091, 3
I-za-war	Kt 86/k 45, 19
I-zi-am-i-li (father of) Lá-qé-ep (KIŠIB)	Kt n/k 1867, 2
iš-tù ḫa-mu-uš-tim (3) ša La-li-im ú A-ni-im	Kt 88/k 53, 2-3, 30-31, 34-35
Kà-ra-ku-na	Kt 73/k 14, 23
Ki-i-da-šu (KIŠIB)	Kt 86/k 173, 3, 5
Ki-it-ku-du	Kt 73/k 14, 5
Ki-lá-ri-wa-aḥ-šu	Kt 73/k 14, 28
Ku-bi-tì (father of) Puzur ₄ -A-šûr (legend)	Kt n/k 1835
Kur-kà-Ištar (father of) Šu-A-šur	Kt 88/k 1049, 7
Ku-sa-a	Kt 89/k 415, 1
Ku-tù-qá-tí-il ₅	Kt 89/k 384, 5
Lá-ša-tim-a-ḫi (father of) Šu-Be-lim (KIŠIB)	Kt 88/k 1094, 1
Li-ša-pá-wa	Kt 73/k 14, 10
Ma-num-ke-ni-E-a (KIŠIB)	Kt 88/k 1096, 1
Na-bi ₄ -ib	Kt 88/k 1099, 14
Na-ni-pá-ri	Kt 88/k 1074, 3
Na-ni-iš (KIŠIB)	Kt 88/k 1079, 2, 7
Nu-i (father of) I-dí-Sú-en ₆	Kt 86/k 173, 1
Nu-a-at	Kt 86/k 41, 11
Nu-at-Ištar	Kt 88/k 1062, 9
Nu-kum-Ištar	Kt 88/k 1056, 8

Nu-nu-wa	Kt 88/k 710, 7
^(f) Nu-ùḫ-ša-tim (KIŠIB wife of) Dan-A-šur	Kt 88/k 1062, 3-4, 8, 7
Tá-ḫa-lu	Kt 88/k 710, 3, 5
Pè-iš-na-aḫ-šu	Kt 73/k 14, 29
Pi-ku-lá (father of) Ta-li-e-iš	Kt 88/k 1046, 2
Pu-ut-ki-im (father of) En-um-A-šur	Kt 88/k 525, 2
Ri-ig-ma-DINGIR DUMU I-sà-a (legend)	Kt n/k 1959
Ru-kà-a (KIŠIB) DUMU Šu-mì-a-bi₄-a	Kt k/k 15a, 1; 15b, 15
Sà-bi₄-lu-ni (KIŠIB)	Kt 88/k 1079, 3
Sá-mi-im (father of) Li-pá-a	Kt 88/k 1067, 1-2
Sà-ḫu-ú, Sà-hu-wa	Kt ş/k 15, 2,15
Sá-la-lim	Kt k/k 18b, 5
Sí-ki (grandfather of) E-na-A-šūr (father of) A-mur-A-šur	Kt 88/k 1061, 6-7
Šur-zi-lí-a (hamuštum)	Kt n/k 1816, 7
Ša-am-tí-ì-lí-ma (limum “year eponymy”)	Kt 88/k 1062, 22
^(f) Ša-da-da (wife of Ḫamar)	Kt 88/k 1099, 5, 12
Ša-dí-id-ra-ab	Kt 88/k 525, 4
Ša-ḫi-iš-nu-ma-an	Kt 73/k 14, 21
Ša-lu-áš-ra (father of) Ga-lu-a (KIŠIB)	Kt 88/k 1046, 1
Šé-gi-pá-ri	Kt s/k 9, 16
Ší-ki₅-pá-ri	Kt ş/k 9, 16
Ší-ra (father of) Ilī-dan	Kt n/k 1896, 2
Šu-A-nim (KIŠIB) DUMU A-šur-iš-<tí>-kál	Kt n/k 1861, 3
Šu-bi-ib-ra, Šu-bi-ib-ra-a (KIŠIB)	Kt 88/k 9, 2, 4; 1082, 2
Šu-da-a (KIŠIB)	Kt 88/k 864, 9, 13; 865, 2, 5
Šu-la-lí (father of) Ku-ra (KIŠIB)	Kt 88/k 1060, 2
Šu-ma-ma	Kt 88/k 1088, 8; Kt n/k 1820, 8
Šu-ú-šu-ma (father of) Na-ki-li-it	Kt v/k 176, 4
Ták-iš-nu-ma-an	Kt 73/k 14, 10

In addition to these a short list of personal names can be found in Kt 86/k 41.⁵

Appendix

A list of Akkadian loan words adopted into the Turkish language:

Almost exclusively all the words and names that we are going to adduce below were erroneously ascribed to either Arabic or Persian when one looks into them through Turkish dictionaries. As we have discovered, the great majority of them seem to have been transferred into Arabic and Persian through the Akkadian language which was written in cuneiform script and spoken for nearly a thousand years in middle and south Mesopotamia. The influence of Akkadian

Tá-ak-ni-šar (Eb-la-im “from Ebla”)	Kt 88/k 525, 5-6
Ta-ar-na-wa	Kt 88/k 90, 3, 6
Ta-ar-ši-ib	Kt 88/k 9, 5
Ta-ma-bi₄-na (father of) A-du-du	Kt 88/k 1087, 1
Tār-ḫu-da-šu	Kt 73/k 14, 15
Ti-ri-tá	Kt 86/k 163, 4
Ti-wa-tí-a	Kt 88/k 90, 2
Ti-wa-ra-a	Kt 88/k 1046, 8
Tù-i-mì-im “twins” (KIŠIB)	Kt n/k 1794, 3
Tù-ra-a (father of) En-[]-a (KIŠIB)	Kt n/k 1865, 2
Tù-šu-pá (KIŠIB)	Kt v/k 161, 3, 7
Tù-wa-gam-ma-li-a	Kt 73/k 14, 24
Tù-wa-ni-iš	Kt 88/k 1079, 2, 7
Ub-ḫa-ki-im	Kt 82/t 51, 26
Ú-ku, Ú-ki	Kt n/k 1820, 2; Kt j/k 53b, 62
Ú-ku (father of) Ší-lu-lu	Kt 88/k 1088, 1
Ú-wa-iš-da	Kt 73/k 14, 29
Wa-al-ga-ri-a (KIŠIB) DUMU IŠ-ku-na-aḫ-šu	Kt 88/k 1063, 1-2
^(f) Wa-la-li-a-šu-e (wife of) Šu-Ištar	Kt 88/k 970, 1, 2, 51, 63, 66, 68
^(f) Wa-la-li-i	Kt 88/k 1050, 19
Wa-la-šu-e	Kt 88/k 970, 4
Wa-sú-sí-im (father of) Ma-sì-i-lí	Kt 88/k 1083, 1
Zi-kà-kà DUMU Ba-at-ma	Kt 88/k 970, 31
Zi-li-nu (father of) Ú-zu-a	Kt 88/k 1062, 1
Zi-lu	Kt 73/k 14, 12
Zi-ra (KIŠIB) (father of) A-šur-iš-ta-kál	Kt 88/k 1072, 2
Zu-ra-a	Kt 73/k 14, 1, 4
Zu-zu-wa (GUDA ša Ištar “priest of order of Ištar”)	Kt 89/k 372, 1; 73/k 14, 9

therefore was undeniable as they lived also in the same area. Their appearance in Turkish must have been through Arabic and Persian but exclusively always so e.g. the Akkadian word esrû “one tenth” has been adopted into Ottoman dialect as öşr and its Arabic and Persian equivalents are nev’mined-daraib, usur and usur. The spelling is different and usur means “he protects” in Akkadian. It goes without saying that the great majority of them are very similarly written but in some cases some letters seem to have assimilated into another form e.g. “d” became “f”, “p” became “f”, as we shall see through the examples given below. For the convenience of the reader they are presented in alphabetical order where possible. Some of them are in stative or conjugated third person singular

Akkadian - Turkish	Ottoman	Arabic	Persian
aḫāru, aḫir “gecikmek”, “geciken”	âhir/tehir	âhir (son)	âhir (son)
aḫāzu “almak”	ahiz (alan)	ahiz (ahz)	-
amāru “görmek”	emâre, âmir	âmir, alâme	emâre, âmir
amēlu “insan”	amel, iş, ishal	amel	amel
annu/anu “şimdi”	an	lahza	lahza
arba’il “dört tanrı”	Erbil	-	-
awīle “insanlar”	aile	âile	aile, iyal
banû/bāni “yapmak”, “yapan”	bāni	el-bâni	el-bâni
barû/barā’um “kontrol etmek, bakmak”	ibra, beraat	ibrâ, tebrîe	berâeti
batāqu “ucuz, aşağı”	batık (?)	-	-
bētum/bitum “ev”	beyt	beyt	-
biātu “geceyi geçirme”	biat, ibâte	ibâte	-
dumu.zi/du’zu “4. ay”	Temmuz	Temmuz	mâhi Temmuz
elitu/alitu “üst, denk”	élite (Frs.)	-	-
elmešu/ilmešu “elmas”	“elmas”	el-mâs	el-mâs
emāru/imēru “eşek”	himar	himâr	-
emi “amca, kayınpeder”	emmi	el-ammu	emi/amu
erēbi/errebû “giren”	Erebi (bayan ismi)	-	-
esedu “ekmek”	hasat etmek	el-hasâdu	hasâd
eşru “1/10”	öşr vergisi	usur	usur
gammalu/gamlu “deve” (modern dillere camel, kamel olarak girmiştir)			
ḫadāru “korkmak, merak etmek”	heder olmak (?)	-	-
ḫarāmu/arāmu “örtmek, kapamak”	hârim, harem	hurca-lin-nisâi	haremserâ, haram
ḫasāsu “duyarlı olmak”	hassâs, mütehassis	hassâs	hassâs
ḫatu/ḫi’atu “hata”	hata	hata’	hata’
Idigna/Idiglat “Dicle nehri”	Dicle nehri	-	-
ilûm “tanrı, ilah”	ilâh	ilâh/ma’bud	hûda, ilâh
iškun “o koydu”	iskan (etti)	iskân	iskân
kânum “gerçek olmak”	kâni olmak	kâni	kâni
kanûnu “11. ay”	kânun-u evvel	el-kânunul-evvel	mâhi-januye
	kânun-u sani	kânunus-sani	
kāsu “kap, kâse”	kâse, kab	el-ku’su	kâse
kašādu “zaptetmek”	kaşif	kaşif/kaşid	kaşif
katāmu “örtmek”	ketum	ketûm	-
kîma/kimî/ê “gibi”	kimi, gibi	-ke, mislu	misl
laqalaqa “leylek”	leylek	el-laklaku	lek lek
lilātu “gece”	leyl/leyli	leyl/leyle	şeb
lišanum “dil”	lisan	el-lehçe/el luga	-
māe, mā, maī “su”	mayi	mâi	mâyi
malāku, malik “hükmetmek”, “hükmeden”	malik	malik	malik
marasu “hastalanmak”	maraz	ille, marad	marad
mīšarum/mīšarrum “adalet”	meşru	kanuni, şer-i	meşru
maškānu “konulan yer”	mesken/meskun	mesken/meskun	mesken/meskun
mazbaḫtum “mezbaha”	mezbaha	meslah	-
meḫrum “karşılığı”	mehr/mihr	mehir	-
mētu/mītum “ölü”	mevt/mevta	mevt/mevta	mevt/mevta
mišlum “yanı”	misil/misilli	mislu/misal	misal
mutum “koca”	muta (?)	-	-
nakāru “düşmanlık, inkar etmek”	inkâr	inkâr	inkâr
nakāsu/makkasu “kesmek, bıçak”	makas	mıkass	mıhrad
napāšu “nefes almak”	nefes	nefes	nefes
nārum “nehir”	nehir	nehr	nehr
nasāru “bakmak”	nazar	el-ayn	nazar
nasir “bakan, gören”	nâzır	nazır	nâzır
nisannu “2.ay”	Nisan	Nisan	Ebril

Purattum “Fırat nehri”	Fırat nehri	-	-
qabāru/qebēru “gömmek”	kabir	kabr	kabr
qatrānu “katran”	katran	qatran	kır
rā’amu/rāmu “sevmek”	ra’im/ra’hīm/ra’ima	-	-
rābum “büyük”	rab/rabb	rabb	hūda
ruāqum “ırak olmak”	ırak	-	-
şabātu, şabit “yakalamak”, “yakalayan”	zâbit “subay”	zâbit/dabit	efser
şaḥaru “gecikmek”	sahur	sehur	sahari
sarāpu, “rafine etmek”	sarraḥ	sarrûf, el-sarraḥu	sarraḥ
sērum “baş”	ser, baş	-	ser
sikkatu “metal çubuk”	sikke	sikketu	-
ša’ālu “sormak”	sual	suâl	sual
şabatu “12. ay”	Şubat	Şubat	mahi-Şubat
şahātu I “tarafını tutmak”	şahit	şahid/t	sahi
şahḥutum “temize çıkarmak”	şehadet (?)	şehade	şehadet
şakānu “koymak, yerleştirmek”	sakin	-	-
şalāmu “sıhhatte olmak”	salim, selim	sâlim	sâlim
şamû “gökyüzü”	sema	semâ/sema	sema
šanû “ikinci, başka”	sâni/sâniyen	es-sâni	sâni
şaqû “içki içmek” şaqi “içki sunan”	saki	es-sâkiy	sâ’kiy
takdišu “takdis etmek”	takdis	takdis	takdis
tamkârum “tüccar”	tüccar	tacir	tacir
targumannum “çevirmen”	tercüman	tercemân	tercüman
tašritu “8. ay”	teşrin-i evvel,	teşrin-evvel	-
tayyârtu “beraber gitme”	tayyare, uçak	tâira	tayyara
ulûlu “7. ay”	Eylûl, eylül	Eylul	siptamber
wadâ’um “bilmek, tespit etmek”	vade	mudde	muhlet
walâdu “doğurmak”	velet	veled	veled
wâlittu(m)/âlittu “çocuk doğuran	valide	el-valide	mader
zakârum “söylemek, konuşmak”	mezkur	mezkur	mezkur
zakuat “temizdir” zakû/zakutû “temiz olmak”	zekât	zekat	zekat
zêru/zaru “tohum”	zahire, zêre	zahira/zahair	zahıra

Some of these names may have had different etymology but their existence in three different languages can not simply be sheer coincidence.

Likewise it is the case with some words and names that it appears that some names are still being used in Turkish which are constructed from the conjugated verbal form of nâdanu/iddin “he gave” o verdi (erkek). Some examples follow as:

abî-iddin “my father has given/babam verdi”, alî-iddin “my (city) god has given/şehir (tanrım) verdi” both of the names are currently being used in Turkish as Abidin and Alae/iddin. The name İlî-bani “my god is creator/tanrım yaratandır” is no doubt İlban, a common name in Turkish name-giving tradition. Names like Sadettin (saâde) “happiness/mutluluk”, Seyfettin (seyf) “sword/kılıç”, Necmettin (necm) “star/yıldız”, Hüsamettin (hüsam) “sword/kılıç”, Muslihittin (salah) “health and goodness/sıhhat, iyilik”, Sabahattin (sabih) “fine/güzel” etc. are constructed with the iddin which shows variations according to the word preceding it as shown above. Divine and symbolic attributes are combined to make the names occurring such as health, goodness, star, sword and happiness that may be given to the bearer from the gods.

Still, some modern Turkish names are given after the Akkadian personal names: e.g. ⁶Mu-sà “Musa” formerly was a woman name; Sà-ab-ri “Sabri; İş-ma-il (İsmail) “oh my god hear me/tanrım işit”; Da-nu-mi-il₅, Dan-i-lî, Dan-na-i-el, “Dannu-ilî “powerful is the god/tanrım kuvvetlidir”⁶ are frequently attested in the Turkish onomastics and the latter is well attested in Europe and Balkan countries as Dani’el or Danyal. Likewise the name Ḥa-zi-mi-il₅⁷ (Hazım) and ⁸Ša-dî-a⁸ (Şadiya) were some of the names we can present here. On the other hand there seem to be some more names which could be suggested. Namely, A-sî-im (father of I-dî-Sû-en₆ Kt 89/k 384, 4) as Asım. Ga-zi⁹ as Gazi. A-zi-zi-a (father of I-dî-A-bu-um Kt 88/k 1047, 6-7) could well be for Aziza a female name. Sû-e-a¹⁰ most likely became Süha in Turkish. The name Adil is well known but its feminine form is attested as A-dî-la-at,¹¹ in use in modern European languages as Adel or Adelat. And further names as A-li-li, Ḥa-li-li remind me that they might be the forerunners of the most common names Ali, Halil and in only one case as Me-i-me-it¹² which could be identified as the commonest name Mehmet. Their existence in Turkish and some of Arabic speaking countries is the result of a long lasted tradition through the centuries.

Footnotes

- * Veysel Donbaz, Ferit Selim Paşa Caddesi, Güzide Hanım Sok. No. 7/12, Bahçelievler, İstanbul.
- 1 We would like to point out that some words were adopted into Turkish with a different pronunciation: e.g. in some cases the letter “d” has become “f” (kaşif from kašid the stativ of kašadu “to conquer”; and the emphatic “s” becomes “d” (dabit from zâbit the stativ of sabātu “to seize/catch” in Arabic. The letter “p” becomes “f” in the words Purattum the Anatolian river “Fırat” sarāpu of which stativ should have been sarrip but sarraf in Turkish, Arabic and Persian. Especially important is the pronunciation of Purattum as “Fırat” and Idiglat as “Dicle” in Turkish both of which are born in the Turkish territory.
- 2 See the influence of the old Ebla language on Akkadian, Pagan 1998; likewise the Sumerian loanwords in Old Babylonian Akkadian see Lieberman 1977.
- 3 Especially the excavation seasons Kt 88/k and Kt 98/k, the latter being some 30 tablets.
- 4 Donbaz 1996; 2001a.
- 5 Donbaz 2001b, 94, note 56.
- 6 Stephens 1944, 124, 11 (Dān-ili); Garelli ve Collon 1975, 21b, 13 (as Da-

- nu-mi-il₅); Clay 1927, 19, 37 (as Dan-na-i-el) which is the correct adoption by Europeans as Dani’el. Cf. also the world wide popular PN Michael “the angel”.
- 7 Ḥa-zi-mi-il₅ (Bilgiç ve Günbattı 1995, 42, 18) was in use as masculine PN.
- 8 ⁸Ša-dî-a (a feminine name) perhaps might mean Šāt-Ea (see Veenhof and Klengel-Brandt 1992, 39), Garelli and Collon 1975, 16, 5; Kienast 1960, 34, 24; Veenhof and Klengel-Brandt 1992, 121, 20 was still in use in some Anatolian villages before the invention of the adjective and precative names about which the parents were aware that they might serve as first aid agents to step into the world of celebrities if he or she would be interested in making a career as a speaker or an actress/actor and at the same time prove to be charming and good looking.
- 9 Garelli ve Collon 1975, 20b, 7.
- 10 Garelli ve Collon 1975, 6c, 7; 6d, 4; 41a-4; Matouš 1962, 146, 13.
- 11 Garelli ve Collon 1975, 40d, 4; 27c, 13; 14, 13.
- 12 Donbaz 1988, 51; (Kt n/k 75, 8). See the index to Donbaz 1988, 63 for the variety of Anatolian names.

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