

21 323 : 8 ; etc. But note *Nisaba* 8 374 : 3, 26, which stems from Puzriš-Dagan.

8. For the value zah of NE, see šc-za-ah ŠE.NE = *lu'āštu* (Diri V 208 = *MSL* 15, 174) ; za-ah NE = *zi-iḫ-ḫu-[um]* (Proto-Izi I Section A 9 = *MSL* 13, 36) ; [za-ah NE *z*]i-iḫ-ḫu-um (Proto-Aa 615a : 1 = *MSL* 14, 100). Cf. also P. A. Powell, *BSA* 1, 162.

9. Here compare the lexical ŠÁH.TUR.NE [giš-gi], i.e., zahda_x(ŠÁH.TUR)zah, in *RA* 18, 65 viii 31 (Practical Voc. Elam), cited *CAD* Š/1, 79a under *šahapu*.

10. This spelling also appears in an Old Babylonian proverb (B. Alster, *Proverbs of Ancient Sumer* 1 [Bethesda, MD, 1997], pp. 179-80 Collection 9 Sec. A 13). In two mss. of this proverb, ŠÁH.ZÉ.EH.TUR is followed by a resuming sign -re, which prompted Alster to read it šáh zé-eh-tur-re. However, these writings are best accounted for as errors, which resulted from the scribe's misunderstanding of the logogram.

11. See zé-eh = šá-ḫu-ú, šáh = MIN (Hh. XIV 158-159 = *MSL* 8/2, 19). Cf. šáh-zahda_x(ŠÁH), zahda_x(ŠÁH)zé-da (Nabnitu XXXI 4-5 = *MSL* 16, 245) ; zahda_x(ŠÁH)zé-da bar-šur-ra / zahda_x(ŠÁH)zé-e pa-šur-ra (Hh. XIV 164 = *MSL* 8/2, 20) ; zahda_x(ŠÁH)^zzé-ta¹ (*RA* 18, 65 viii 33 [Practical Voc. Elam], cited *CAD* Š/1, 102b under *šahū*) ; ú-zi-iz-hi (= /uzu-zeh-a(k)/) = šī-ir ŠÁH (Cavigneaux and Al-Rawi, *Iraq* 55, 100 line 14-15).

12. Passim in Puzriš-Dagan and Ur sources. Note also the spelling ŠEŠ-ta-kú in *UET* 3 755 : 4.

13. Legrain *TRU* 81 : 10 ; *BIN* 3 403 : 12. Note also the abbreviated ŠÁH.DA-kú in *MVN* 9 124 : 4.

14. *The Cultic Calendars of the Ancient Near East* (Bethesda, MD, 1993), 146-47. Further evidence for the value /zah/ (or /sah/) of ŠEŠ are the variants ŠÁH.MUŠEN / AN.ŠEŠ.MUŠEN in ED Bird List line 2 (*MEE* 3, 100). Cf. M. Civil, *MEE* 3, 276.

15. See, e.g., W. Sallaberger, *Der kultische Kalender der Ur-III-Zeit* 1 (Berlin, 1993), 195.

16. See, e.g., de Genouillac *Trouville* 85 : 12 ; *MVN* 11 202 : 7 ; *TIM* 6 40 : 9 ; *AUCT* 1 432 : 9, 942 : 16 ; 2 98 : 8, 301 : 9 ; Sauren *New York Library* 45 : 14.

17. This month is named after a festival of Nanna, whose central point, apparently, was the cultic consumption of the "holy piglet." Cf. animals nfg-dab₅ zahda_x(ŠÁH)zé-da <kú> dNanna (*MVN* 13 550 ii 2'-4') ; animals zah_x(ŠEŠ)-da-kú dNanna-še (Legrain *TRU* 321 : 2 ; Sigrist *Toronto* 1 105 : 3) ; Sallaberger, *Kalender* 1, 195.

18. However, it is possible that, by the Old Babylonian period, scribes tended to identify /zeh/ with šáh, thinking them to be but variants of the same vocable.

Piotr STEINKELLER (17-04-2007)

19) LÍL and HÉ.GÁL in Elamite? – In his work on the Elamite syllabary the French scholar M.-J. Steve has included a list of logograms attested in Elamite texts¹. In this note I would like to present two remarks on two logograms of this list.

(1) Old Elamite LÍL

By means of a question mark in his list of logograms Steve² has expressed his doubts on the existence of *lil* (a value of KIT) as a logogram in Old Elamite. According to Reiner³ this sign is attested in the so-called "Treaty of Naram-Sin", the oldest Elamite text. Possible Akkadian readings of LÍL are *salā'u*, "to get ill" or *šēru*, "steppe". Steve⁴ himself mentions two possible occurrences of this sign : obv. i 11 and 26.

The first editor of the text, V. Scheil, transliterated the first citation as [^dH]u-sa, the second as ^dRu-hu sa(?)⁵. König⁶ has respectively ^d[H]u-sa and ^dRu-hu-sa- []. Two years later Hinz⁷ read ^d[H]u-sa and ^dRu-hu-sa-[ak], but by mentioning a possible reading LÍL Steve questioned these readings.

A look at the copy of the text (MDP 11 88 Fig.1 and Pl.1) could help the scholar, but unfortunately the copy does not solve the problem. In line 11 the sign rather looks like LÍL (with two vertical wedges ; Steve's sign list), while in line 26 it resembles SA (with four vertical wedges ; Steve's sign list). This leaves of course enough space for both scholarly opinions on the correct readings of these signs. That the two signs were quite similar is also proven by the Mesopotamian shapes of both signs⁸.

At this point another Elamite text comes to help. An inscription (MDP 11 102 ; EKI 85) of king Tepti-Huban-Inšušinak (ca. 550 B.C.) has in line 4 a divinity name, which was always read ^dHu-sa⁹, a reading which is based on the clear signs.

In Elamite a word *husa* is relatively frequently attested. It occurs in Middle, Neo- and Achaemenid Elamite and is mostly accompanied by the determinative indicating plants and wooden objects (GIŠ). Various meanings have been proposed, such as "completely"¹⁰, "a part of a building"¹¹, "vessel, cauldron"¹², "horn"¹³ and "a cultic term, perhaps libation room"¹⁴, but only one meaning is the correct one : "tree, wood", as pleaded for by Cameron and other scholars¹⁵. Accordingly ^dHusa must be some forest god¹⁶.

In all likelihood the three text citations should all be read with a sign SA. Twice the god Husa is mentioned, once the god Ruhusak. Consequently the logographic value LÍL should be discarded from the Elamite syllabary.

(2) Neo-Elamite HÉ.GÁL

Another question mark in Steve's list is placed after the logogram HÉ.GÁL, which occurs in the Neo-Elamite Omen Text (rev. 27). The reading HÉ.GÁL was proposed by Scheil, the editor of the text, and translated by him as "l'abondance"¹⁷, which makes clear that he had the Akkadian reading *hegallu*, "abundancy" for HÉ.GÁL in mind.

This reading, however, was not accepted by Hinz & Koch¹⁸, who pleaded for hi-tuk, "reinforced", because of the occurrence of hi-tuk-na, "may he be reinforced" four lines earlier (rev.27) in the text.

In this case Scheil's copy of the text is very helpful and simply makes clear that Hinz & Koch are wrong. The sequence read hi-tuk-na in line 23 has a very different shape from Hinz's & Kochs hi-tuk of line 27.

According to Hinz & Koch *hituk* was an appellative. Yet the reading HÉ.GÁL fits very well with the content of the text : (omen) šà-ir-ra HÉ.GÁL, "(omen), then there will be abundance". The question mark put by Steve after this logogram may thus be omitted.

1. M.-J. Steve, *Syllabaire élamite : histoire et paléographie* (CPOP 1), Neuchâtel, 1992, 36-39.
2. M.-J. Steve, *Syllabaire élamite*, 38.
3. Apud M.-J. Steve, *Syllabaire élamite*, 153.
4. M.-J. Steve, *Syllabaire élamite*, 153.
5. V. Scheil, *Textes élamites-anzanites* (MDP 11), Paris, 1911, 4.
6. F.W. König, *Die elamischen Königsinschriften* (AfO. Beih. 16), Graz, 29.
7. W. Hinz, "Elams Vertrag mit Narām-Sîn von Akkade", *ZA* 58 (1967), 68 and 91 ; also W. Hinz & H. Koch, *Elamisches Wörterbuch* (AMI. Erg. 17), Berlin, 702 and 1045.
8. R. Labat & Fl. Malbran-Labat, *Manuel d'épigraphie akkadienne : Signes, Syllabaire, Idéogrammes*, Paris, 1994, 86 and 142.
9. V. Scheil, *Textes élamites-anzanites*, 80 ; F.W. König, *Die elamischen Königsinschriften*, 171 and Pl.24 ; W. Hinz & H. Koch, *Elamisches Wörterbuch*, 702.
10. G. Hüsing, *Die einheimischen Quellen zur Geschichte Elams* (Assyriologische Bibliothek 24/1), Leipzig, 1916, 55 ; F.W. König, *Drei altelamische Stelen* (MVAG 30/1), Leipzig, 1925, 46.
11. M. Pézard, "Reconstruction d'une stèle de Adda-hamiti-In-sušnak", *Babyloniaca* 8 (1924), 25.
12. F. Bork, *Die Zeughausurkunden von Susa, Teil I* (Altkaukasische Studien 3), Leipzig, 1941, 19.
13. W. Hinz, "Elamisch *husa*", *Or.* N.S. 31 (1962), 35-44.
14. F.W.König, *Die elamischen Königsinschriften*, 191.
15. G.G. Cameron, *History of Early Iran*, Chicago, 1936, 106 ; M. Lambert, "Épigraphie élamite (III), *lansit* : 'or', *hute* : 'haut-lieu' et 'montagne', *husa* : 'arbre'", *RA* 56 (1962), 93-94 ; J.B. Jusifov, "Elamskie khoziaistvennye dokumenty iz Suz", *VDI* 3 (85) (1963), 245 ; M.-J. Steve, *Tchoga Zanbil III : textes élamites et accadiens de Tchoga Zanbil* (MDP 41), Paris, 1967, 11 and 74 ; R.T. Hallock, *Persepolis Fortification Tablets* (OIP 92), Chicago, 1969, v ; Id., "Selected Fortification Texts", *DAFI* 8 (1978), 116 ; W. Hinz & H. Koch, *Elamisches Wörterbuch*, 702.
16. W. Hinz & H. Koch, *Elamisches Wörterbuch*, 702.
17. V. Scheil, "Déchiffrement d'un document anzanite relatif aux présages", *RA* 14 (1917), 34.
18. W. Hinz & H. Koch, *Elamisches Wörterbuch*, 673.

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20) Des *sissiktum* à Munbâqa – L'usage de marquer une tablette de la pratique pour lui donner une validité est bien connu au Proche-Orient. Sa forme la plus classique est l'apposition d'un sceau cachet ou cylindre mais des pratiques de substitution existaient, telles que de placer une empreinte d'ongle, *šuprum* (uzu-umbin), ou un *sissiktum* (túg-síg).

La traduction de *sissiktum* est sujette à controverse. Le CAD propose : « hem » (Mari, OB, MB) (CAD S, 323 a : b), le AHw « Saum ». Il s'agirait donc d'une frange de vêtement apposée sur la tablette. J.-M. Durand propose d'y voir, à partir de l'observation des traces de *sissiktum* sur les tablettes de Mari, la cordelette à laquelle était attaché le sceau (*LAPO* 18, p. 78), dont on se servirait lorsque la place manquerait sur la tablette pour apposer son sceau. Il remarque que l'impression du *sissiktum* s'accompagne toujours du nom de l'individu, tout comme lorsqu'une légende accompagne un sceau anépigraphie.

Après les archives de Mari, d'autres exemples de *sissiktum* sont connus dans les textes syriens, notamment dans un texte de Terqa, *TFR* 1 9, datant du souverain Iši-sûmu-abum qui est un des premiers rois de Terqa après la destruction de Mari par Hammurabi de Babylone. Cette tradition est bien connue à Alalah (*CAD* S 323a) et à Ebla d'époque paléo-babylonienne par deux textes. Le premier est mentionné par J.-R. Kupper, (*Akkadica* 126 2005, p. 47), qui indique une trace de frange de vêtement associée à un NP, et un second que J.-M. Durand a bien voulu me mentionner dans lequel à la fin du contrat, après un déroulement de sceau se trouve la mention d'un *sissiktum* associé à un NP et à une trace de cordelette. Cette pratique est finalement documentée à Emar (D. Arnaud *AuOr* sup. 1, texte 63 et J. G. Westenholz *CM* 13, texte 15), puis semble disparaître après cette époque.

La collation des archives de Munbâqa vient grossir le corpus des *sissiktum* des textes de l'Euphrate. Il s'agit dans les trois cas d'une décision officielle puisque le texte commence par *ištu ûmi annîm*.

Le texte 23 (MBQ-T 52), traite du remboursement de la dette qu'avait Ipâ auprès de Abî-Rasap, fils de Muhra-ahî. Le remboursement de la dette se fait par le don de la sœur d'Ipâ à Abi-rasap. Si la face est bien conservée, le revers est malheureusement en mauvais état de conservation (les lectures de W. Mayer du revers sont pour la plupart impossibles à vérifier). La tablette comporte un unique sceau couvrant toute la tranche supérieure et la tranche gauche de la tablette, auquel est associée la légende na₄-kišib [bu]-ra*-qum, qui doit