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19) Elamite *tap* — In some Neo-Elamite and Achaemenid Elamite texts various lexemes occur that have *tap* as final element. These are *hazatap*, *kigaltap*, *mulatap* and *pirtap*, to which also the proper name *Šimut-tap* may be added. One time, in *tapmikilkira*, *tap* seems to be the initial element. This short study will analyse these six expressions and try to give an adequate translation for the element *tap*.

1. *Haza-tap* (ha-za-tap): this lexeme is regularly attested in the Achaemenid Fortification Texts (PF 1956:38, 1957:41, 1958:20, 1959:19, 1960:34; PFNN 535:29, 577:23, 728:38, 762:38, 2040:45, 2290:43, 2337:47, 2344:32, 2370:43, 2487:39) and is beyond any doubt a professional designation. It always appears in the formula PN₁ *hazatap* PN₂ *anmantaš* GUD *tupema nutika* “It (i.e. grain) was set aside for cattle in the possession of PN₁ the *hazatap* and PN₂ the *anmantaš*”, which suggests that the lexeme has something to do with grain for cattle (Hallock 1969, 696). Koch (1980, 131 n. 138) sees in the *hazatap* a person who provided cattle as draught animals for the cultivation of the land and compares him with the NP expression *gāwband*, who provided a tenant with teams and sometimes also seed. Hinz & Koch (1987, 653) propose a literal translation “cattle – keeper” and equate this word with Old Iranian **upavatguš* “cattle assistant” (Tavernier 2007, 433 no. 4.4.7.114). The general meaning would then be “landlord, lessor”. Despite the attractiveness of this idea, the exact meaning of the Elamite word *hazatap* is not certain.

Anmantaš itself (El. an-man-taš and an-nu-man-da), also a professional designation, may render **anvanta-*. In some texts, a word an-mi-ud-da/an-mi-ut-taš is written instead of an-man-taš. This could be a rendering of Old Ir. **anvita-*. Hinz & Koch (1987, 59 and 60) propose “stable master, equerry” for both words, whereas Koch (apud Hinz & Koch 1987, 59 and 60) prefers “tenant”. Nevertheless, there is no plausible Iranian etymology for **anvan-* “stable” (El. an-nu-man) and **anvanta-* “stablemaster” (Tavernier 2007, 503-504 no. 5.3.4.5 and 5.3.4.7), although both words (*anmantaš* and *anmitta*) must belong to the same semantic field.

2. *KI.GAL-tap* (KI.GAL-tap): this is a Sumerian-Elamite compound. Hinz & Koch (1987, 464) translate Sum. KI.GAL by “cult platform, cult pedestal” (cf. also Attinger 2021, 608). In Hittite texts KI.GAL may also mean “throne; residence” and even “ruler’s dignity, rulership” (Rüster & Neu 1989, 247 and 330; Tischler 2008, 265; Vanséveren 2016, 515). This of course opens a wide range of possible meanings.

The expression is attested once, in the Neo-Elamite administrative text MDP 9 161:6, where a certain Huban-tuniš is called a *KI.GAL-tap* (^{be}hu-ban-du-nu-iš KI.GAL-tap-na “from Huban-tuniš, the *kigaltap*”). Scheil (1907, 143) reads ki.gal tab-na, while Jusifov (1963, 224) presents his reader the very unlikely reading ^{be}hu-ban-du-nu-iš <gal ki>-man-na. He does not translate the text.

3. *Mula-tap* (mu-la-tap and mu-la-tab-be): this lexeme occurs three times in the Persepolis Fortification Texts and clearly denotes an occupational designation. In PF 864:18 one *mulatap* (^{hal}mu-la-tap) receives 3 BAR of grain. In PF 865:17 three *mulatap* (^{hal}mu-la-tab-be) each receive 3 BAR of grain. Finally, in PF 866:13, the number of *mulatap* (^{hal}mu-la-tap¹) is broken, but it must be more than one, since the text says that each *mulatap* receives 3 BAR of grain. This implies, contrary to what Hallock (1969, 734) and Hinz & Koch (1987, 951) believe, that the spellings mu-la-tap and mu-la-tab-be may both indicate the plural form, in other words, that the singular and plural forms of this lexeme are identical.

In these three texts the *mulatap* appear always before “boys” (*puhu*) in the ration list. Two times they follow makers of furniture, one time wood-carriers.

Whereas Hallock (1969, 734) does not venture a translation, Hinz (1971, 266; also Hinz & Koch 1987, 951) proposes for *mula-tap* a meaning “domestic servant, valet”, but he admits (Hinz 1971,

266 n. 27) that this translation is a pure guess (“bloß geraten”) and that the expression may very well indicate a gardener.

4. *Pir-tap*(?): spelled pi(?)–ir-tap: attested one time in a Fortification Text (PFNN 574:13). Its reading is uncertain, but Hinz & Koch (1987, 197) propose nevertheless a meaning “reward”, based on the context. As for now, however, this lexeme remains unclear.
5. *Šimut-tap*: anthroponym attested in various Achaemenid Persepolis Fortification Texts (Hinz & Koch 1987, 1166) and written ^{hal}ši-mu-da-ip (PF 2082:14) and ^{hal}dšimut-da-ap (Fort. 5901:3 [Arfae 2008, 127-128]; PF 283:8, 325:3, 576:3-4, 577:4-5, 590:7-8, 1033:3, 1132:3; PFNN 736:3-4, 2315:3). The name could mean “Simut is caring”, but that depends of course on the meaning of *tap*.
6. *Tap-mikilkir*: occupational designation, only attested once, in PF 865:12 (^{hal}tap-mi-ki-ul-ki-ra). Despite Hinz’s proposals “Edelmetall-Schmelzer(?)” and “Edelmetall-Schätzer(?)” (Hinz 1971, 267 and n.29), the real meaning of this lexeme remains obscure (Hinz & Koch 1987, 286). It is therefore impossible to confirm with certainty the existence of a compound consisting of *tap*- and *mikilkir*. In addition, the three-syllabic element *mikilkir* is also hard to explain.

Hinz & Koch (1987, 286) believe that Elamite *tap* does mean “carer (Pfleger, Wart)”, but at the same time they also propose a meaning “servant”. As an argument in favour of the latter idea, they mention a comparison with Old Elamite *ta-a-ab* that may lead to a meaning “servant”, but no further explanation is presented. Hinz & Koch read a sequence *ta-a-ab* twice (lines 3 and 5) in an Elamite incantation from the temple of Ninazu in Enegi (YOS 11 18 and its duplicate OECT 11 5; van Dijk 1975, 53 and 79; Hinz & Koch 1987, 1322-1323), but the copy and corresponding transliteration (van Dijk 1982, 100; Id. 1985, 25 and Pl. XXI) clearly show a reading *ša-a-ab*, which makes *ta-a-ab* a ghost reading. As a result of this, a connection with *ta-a-ab* is useless as help in establishing the meaning of *tap*. More recently, Krebernik has shown that the correct readings is not even *ša-a-ab*, but *-ša a-ap*. This reading is clear from OECT 11 5:5 which has *ki-ri-ri-ša a-ap* (Krebernik 2018, 31).

It is the lexeme *hazatap*, concerning which the context gives the most information as to the meaning. It could be that *haza-* is another Elamite word for “cattle”, although absolute certainty does not exist. If this is true, it would be a synonym for *aš*. As the cattle was in possession of the *hazatap*, *tap* may have a sense of “someone who takes care of”.

In conclusion, the precise meaning of *tap* might be “carer; keeper”, but this is only based on contextual arguments, not on etymological ones. As a consequence of this, it is wise to accept that we do not know yet what *tap* stands for. Only new evidence may be of any help in this discussion.

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20) BM 99128 (A.0.100.7) - Tukulti-Ninurta II or Aššur-reš-iši? — The fragment of a glazed tile BM 99128 bears a fragmentary inscription reading:

1' ...^{lu}SANGA Aš-š]ur A Aš-šur-KAL SANGA Aš-šur-ma e-nu-ma na-mé-[ru...

2' ...ti-ib]-ki lu ul-li 35 ti-ib-ki a-na mah-ru-t[e

1' ...vice-regent of Aššur, (grand)son of Assur-dan. When the towers [...

2' ...cour]ses (and thus) did I raise it 35 courses higher than before [...

Grayson (1991: 180, A.0.100.7) ascribed this inscription to Tukulti-Ninurta II, who was indeed a grandson of Assur-dan, as implied by the *-ma* in 1.1', specifically Assur-dan II. Although Tukulti-Ninurta II did indeed restore a towered building (Grayson 1991: 184 A.0.100.14), the phrase of which BM 99128.2' preserves a part, describing the raising of a wall by 35 courses, is very distinctive. It calls to mind the claims of Aššur-reš-iši of rebuilding the towers of the great gate of the temple of Ishtar in Nineveh, removing 15 courses of brick and rebuilding with 50 courses, thus making it 35 courses of brick higher than before (Grayson 1987: 311, A.0.86.1 line 11; 313 A.0.86.2 line 7). The same word and spelling for towers *na-mé-ru* is used. As Aššur-reš-iši was also a grandson of an Assur-dan, in this case Assur-dan I, we would suggest that BM 99128 may be attributed to Aššur-reš-iši. The proposal is supported by the palaeography, the four small verticals in the ŠUR signs in BM 99128 and the four horizontals in the KI signs are both typical of Middle Assyrian forms (I am grateful to Jaume Llop for this observation).

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21) A Fish? A Bird? – A New Interpretation of the Drawing on VAT 13141 — The Kassite exercise tablet VAT 13141 (Bab. 36607), recently published by Bartelmus (2016: 343f.), contains an extract of nine extispicy omens regarding the stomach (*kukkudru*) of a sacrificial sheep, followed by a numerical repetition of the number 10 (U) on the obverse and a peculiar drawing (Fig. 1) on the reverse. Pedersén (2005: 89) suggested that this image may resemble a bird, a view which was later cautiously followed by van Soldt (2011: 204) and Bartelmus (2016: 125), who added the alternative possibility of a fish.

However, a more precise interpretation of the Akkadian term *kukkudru* is that of it being the fourth stomach of a sheep, i.e., the *Abomasum* (Moran 1967: 180; Starr 1983: 92; Cohen 2018: 137). Having the *Abomasum* (Fig. 2) in mind, we can identify the beginning of the *Duodenum* (α), the *Abomasum* itself (β) and part of the *Psalterium* (χ) in the abstract drawing on VAT 13141. Hence, I would argue that there is a yet more logical relation between the text on the obverse and the drawing on the reverse; i.e., both are concerned with the *kukkudru*, the *Abomasum* of a sheep.