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61) Elamite *hutli/hutliš* — The Elamite lexeme *hutli/hutliš* (and not *hudli* as read by the CAD H, 223, and Malbran-Labat 2021, 1337) occurs three times in seal inscriptions, dated to the end of the *sukkalmah*-period (2nd half of the 16th century BCE; Amiet 1972, 240 and 258). Two times it is spelled *hu-ut-li*, more precisely on two inscriptions belonging to two seal impressions. Both impressions are applied to what Amiet calls “un grand contrat de la fin de l’époque des Sukkalmahhu” (Amiet 1966, 330). Unfortunately, no further information on this text exists.

MDP 43 2022a

- | | |
|---|--|
| (1) [x] | |
| (2) <i>hu-ut-li</i> | [PN], <i>hutli</i> of Tep[tiyu], son of Nūr- |
| (3) <i>Te-ep-^rti-ù^l-ú</i> | Šamaš, the servant of [x]-Šamaš”. |
| (4) <i>dumu nu-úr-^dUtu</i> | |
| (5) <i>ir x-^dUtu</i> | |

Comments:

(3) *Te-ep-^rti-ù^l-ú*: the restoration by Hinz & Koch (1987, 314) seems not to be contradicted by the photograph of the inscription in MDP 43, Pl. 176. If the proposed restoration is correct, Teptiyu is a hypocoristic in *-iyu-* of a name with Tepti. Hypocoristic names with this suffix, a cluster of the suffixes *-i* and *-u*, are not uncommon in Elamite (Zadok 1983, 114), other examples being A-at-ti-i-ù (MDP 28 413 rev. 3; from *atta-* “father”); I-gi-u (MDP 9 299 rev. 2,8) and I-ki-ù-ú (MDP 22 161:15; from *iki-* “brother”); Ka-i-ù-[ù] (MDP 24 334:17); Kur-ri-ù-ù (MDP 43 1823), Zi-i-ù (MDP 28 486:2), Zi-u-u (MDP 22 71:24) and Zi-ù-ù (MDP 22 73:25; from *ziya-* “to look”); Zi-ni-i-ù (MDP 24 334:2; from *zin-* [meaning unknown], according to Zadok 1983, 114). The Elamo-Akkadian equivalent of this name is Bēliyu, spelled Be-li-i-ù (MDP 28 539:1) and Be-li-ù-ù (MDP 28 537:1), from *bēlu* “lord”, although Zadok prefers a link with El. *pil* “to maintain, restore” (cf. also Zadok 1984, 34). In any case, we have here an Elamite name with an Akkadian patronymic.

MDP 43 2022b

- | | |
|--|--|
| (1) ^d UTU-GAL | |
| (2) DUMU ^d Si-mu-ut-pi [?] | Šamaš-rabi, son of Simut-ahpi [?] , |
| (3) <i>hu-ut-li</i> | <i>hutli</i> of Taya |
| (4) <i>Da-a-a</i> ^r x ¹ | |

Comments:

(2) Simut-pi?: although Amiet (1972, 261; accepted by Zadok 1984, 40 and Hinz & Koch 1987, 1167) reads dŠIMUT-PI, his copy of the inscription has ^dSi-mu-ut-UD. The logogram to indicate Simut is MAN, which is absolutely not visible on the tablet. The last sign has the shape of UT, but this does not yield a plausible name, except, maybe, for Simut-UD “Simut is the day”. A reading PI is possible, but in that case the last horizontal of PI is missing. Hinz & Koch consider Simut-pi to be an abbreviated form of Simut-ahpi “(belonging) to Simut’s family”.

(4) *Da-a-a*: there are traces of a sign after Da-a-a, but the distance between the signs suggests that these traces do not belong to the name itself. Perhaps the lost signs mention his title. A person named Taya is attested in MDP 43 1657 and 1673, both seal inscriptions dated to the Ur III period. In these inscriptions Taya is a *nu-banda* “intendant, inspector, overseer”, a high-ranked official.

One time the lexeme appears as hu-ut-li-iš, in the seal inscription of MDP 43 2023, also dated to the end of the 16th century BCE (Amiet 1972, 258). The impression was applied to a tablet bearing the settlement of a legal dispute (MDP 22 164).

MDP 43 2023

- | | |
|-----------------------------------|-----------------------------------|
| (1) <i>Li-mu-u-lu²</i> | Limulu, |
| (2) <i>hu-ut-li-iš</i> | <i>hutliš</i> , |
| (3) DUMU <i>Iš-ma-an-[n]i</i> | son of Išmanni, the servant of Ea |
| (4) <i>ir^dÉ-a</i> | |

Comments

(2) *Limulu*: only attested in this text (Hinz & Koch 1987, 831), but most likely an Elamite name. Limulu may consist of two elements: *lim(u)* “fire” and *ulu*, whose meaning is not known, but which is connected by Zadok to the divinity Uli (Zadok 1984, 45 and 46). If Zadok’s connection would turn out to be correct, the name could very well be read Lim-Uli “the fire of Uli”. As in the first inscription, son and father have ethnically different names: the son has an Elamite one, while his father bears an Akkadian name.

Not much information on *hutliš* can be deduced from both inscriptions. It is a professional indication and people can be *hutli* of someone. The first scholar to mention *hutli* was Vincent Scheil (1930, 176), who in his edition of MDP 22 164 did not venture a translation, but who did recognize that it was a professional title, a statement accepted by the CAD (H, 223), and Malbran-Labat (2021, 1337). Later on, Pierre Amiet (1972, 261) proposed a meaning “messenger”, seemingly because of the similarity with *hutla-* “to send” and *hutlak* “herald” (cf. Gorris 2018, 318-319 and 2020, 182-183 on the specific meaning of *hutlak*). This meaning was soon generally accepted (Hinz & Koch 1987, 727; Roach 2008, 478), although Hinz & Koch (1987, 727) translate *hutliš* with “commissioner”. It is clear, however, that *hutli* and *hutliš* denote the same word.

Nevertheless, this proposal is not without problems. If *hutli/hutliš* were connected with *hut-la-*, why is the final result a form ending in *-i*? One would rather expect *hutla-*. Nonetheless, if a connection with *hutla-* turns out to be correct, the meaning of this word would be “materials, requirements – send” > “messenger”.

An alternative etymology is, however, also possible and corresponds well with the shape of the lexeme: *hutli*. In this sense, *hut-li-* is a compound of *hut-* “materials; requirements” and *li-* “to give, deliver”. The meaning “messenger” must, if the word is originally *hutli-*, be abandoned, as the new meaning would be “materials, products, requirements – give, deliver” > “deliverer of requirements, agent, attendant”, perhaps “manager”. An admittedly rather weak objection against this assumption might be that *li-* is only two times attested as second element of an Elamite compound lexeme, more precisely in *lan-lirir* “giver of offerings, officiant” and *zanša-lir* “giver of *zanša*”, an object made of silver.

Historically seen, both meanings are possible. Many agents in the service of other persons are attested in the Mesopotamian records, e.g. in the Murašû Archive (Stolper 1985, 20-22). Messengers of private individuals are not that frequently attested, but still appear sufficiently enough in the historical sources. Some examples are:

- 1) The messenger of Nūr-Sîn (AbB 9 227:16-18; Old Babylonian);
- 2) A messenger of Aya-nūri, who is an official or the king of Ṭab’el (Iraq 17, 131 no. 14:4-5; Neo-Assyrian; cf. Meier 1988, 115);
- 3) Bēl-udu’a, the messenger of Eṭeri the *šatammu* (CT 53 68:9-10; Neo-Assyrian);

- 4) Bēl-upahḫir, the messenger of Umman-šibir, a high-ranked Elamite official (ABL 792:5-7; Neo-Assyrian; cf. de Vaan 1995, 284-285).

Two remarks remain to be dealt with. Since *hutli* is clearly a professional indication, one could argue that a final *-r* is missing, *-r-* being the suffix indicating agent nouns in Elamite. Nevertheless, Old Elamite agent nouns could be constructed without this suffix, e.g. *puhu-teppi* ‘‘apprentice scribe’’, an Elamite notion attested in the Babylonian administrative texts from Susa (Hinz & Koch 1987, 230–231). Note that *hutli* too occurs in a Mesopotamian context. In conclusion, Akkadian-speaking scribes did not add the expected suffixes to Elamite lexemes, contrary to Elamite-speaking scribes, for instance in the Narâm-Sîn Treaty.

The second remark concerns the different form *hutli* and *hutliš*. The reason for the existence of the two variants is not easy to find. It could be due to a scribal error, in that sense that the scribe of MDP 43 2023 thought that *hutli-* was a verbal root, that had to be conjugated in the third person singular, hence *hutliš*. This idea, however, remains hypothetical.

To summarize, it remains difficult to establish the exact meaning of *hutli*, but one should not too hastily accept a meaning “messenger” (*hutli* as derived noun from *hutla-*), as a meaning “agent, attendant” or “manager” cannot be excluded (*hutli* as compound of *hut-* and *li-*). Even when a form *hutli* is more credible than a form *hutla*, the available source material is far too flimsy to offer absolute certainty in this discussion.

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62) Middle Hittite Period Tablets: Some Opinions on the KBo 32.114(+)KBo 32.106 — KBo 32.114 and KBo 32.106 are two texts written in the Middle Hittite ductus, which belong to the Festival of the Goddess *Tetešhapi*. As a result of our investigation, it has been determined that these two texts are direct joins. It is seen that there are common aspects of both texts dating, ductus, and findspots. Also, there are the same expressions such as GÍR.ZABAR, ^{LÚ}GÍR, ^{DUG}zalha- in the text too.

*KBo 32.114(+)**KBo 32.106 (Duplicate Text KBo 64.174)*¹⁾

obv.	x+1 []x[	x+1 []x[(2') The Sun Goddess?
2'	[DUTU? URU]A-ri-in-na x[	of the] city of Arinna) ... [...
3'	<u>nu VI GİR.ZABAR [</u>	<u>(3') dagger of six bronze [</u>