

7. Zadok, loc.cit.
8. I. Gershevitch, apud Zadok, "Connections," p. 78.
9. R. Zadok, "Iranians," p. 104 ; M.A. Dandamayev, *Iranians*, p. 117.
10. M.A. Dandamayev, *Iranians*, p.130.
11. R. Zadok, "Iranian Names in Late Babylonian Documents," *IJ* 17 (1975) : 247.
12. I. Gershevitch, apud R. Zadok, loc. cit.
13. R. Zadok, review of M.A. Dandamayev, *Iranians*, BSOAS 58 (1995) : 159.
14. V. Donbaz and M.W. Stolper, "Gleanings from Muršû Texts in the Collections of the Istanbul Archaeological Museums," *N.A.B.U.* 1993/102 ; Id., *Istanbul Murašû Texts*, PIHANS 79 (Istanbul, 1997), p. 4.

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26) An Iranian Ghost-name : *Θuθika-, 'beetle' — One of the many Iranian names, only known by their attestations in the so-called Nebenüberlieferung, is *Θuθika-, a name first analyzed by Gershevitch and connected by him to New Persian sūsk, 'beetle'.¹ It is the intention here to prove that the name *Θuθika-, that has no Middle or New Iranian attestations, is a ghost-name, i.e. a name that never existed and that therefore should be removed from the list of Iranian names.

In order to do this, one has first to assemble all possible spellings that have been connected with this name. There are five such spellings, all Elamite : Du-si-ka₄, Du-tuk-ka₄, Du-ut-tuk-ka₄, Šu-si-ka₄, and Tu-tuk-ka₄. The next step is to find an alternative solution for each of these five writings, which are without any doubt rendering Iranian names. For the occurrences of each spelling we refer to W. Hinz- H. Koch, *Elamisches Wörterbuch*, AMI Ergänzungsband 17 (Berlin, 1987) (= EW).

1) Du-si-ka₄ (EW 377)

This spelling was connected with *Θuθika- by Gershevitch and this connection was accepted by Hinz. However, Mayrhofer has suggested a new explanation : *Tauθikā-, the female equivalent of *Tauθika-, an -ika-hypocoristic of *Tauθ-, Skt. tośá-, 'granting abundantly'.²

2) Du-tuk-ka₄ (EW 379) and Du-ut-tuk-ka₄ (EW 388)

Both these writings were assigned to *Θuθika by Hinz, but Mayrhofer has shown that the Iranian name behind these Elamite spellings is actually *Dūta-ka-, a -ka-hypocoristic of *Dūta-, 'messenger' (Av. dūta-).³

3) Tu-tuk-ka₄ (EW 379)

Gershevitch argues that Elamite Tu-tuk-ka₄ is a rendering of *Dūta-vahu-ka-, but this was rejected by Hinz, who proposed to read *Θuθika-.⁴ This is based on the fact that the Elamite sign -tu- normally renders Iranian /θu/. There is, however, (at least) one exception to this rule : in PF 1647 :6-7 the month name *Dṛnabāžiš is written tu-ur-na-ba-zí-iš, which proves that -tu-, albeit rarely, can render the Ir. consonant /d/. Accordingly, this name can be a representation of the same name as Du-(ut)-tuk-ka₄ and thus can be read *Dūta-ka-, as Mayrhofer already has seen.⁵ An even better solution is to reconstruct a name *Tauθika-, the male equivalent of *Tauθikā- (no. 1). This reconstruction can be perfectly rendered by the spelling Tu-tuk-ka₄.

4) Šu-si-ka₄ (EW 1183)

There is complete concordance among the scholars on the analysis of this name :⁶ it is a clear representation of the Iranian name *Θuθika-. The only dissident opinion comes from Delaunay,⁷ who considers this spelling as a rendering of the Kassite name Šuzigaš.⁸ His proposal, however, is not accepted by the *El.Wb.* 1183, that again stresses the fact that Šu-si-ka₄ is certainly Iranian, in particular that it is the Elamite version of *Θuθika-

While it is agreed that we must be looking for an Iranian name, it is not clear that this name is *Θuθika-. A more plausible name behind this spelling could be *Çaučika-, an -ika-hypocoristic of *Çau-ča-, which itself is a -ča-derivation of a short name, originating from a compound with *Çau-, 'capable of,' the Old Persian equivalent of Av. srao-.

As all the spellings that were connected with *Θuθika- have been 'disconnected' from that name, there is no more reason to believe that such a name really existed and that it had a place in the collection of Iranian names.

Notes

1. I. Gershevitch, "Iranian Nouns and Names in Elamite Garb," *Transactions of the Philological Society* 1969, p. 197. This analysis has been accepted subsequently by Hinz and Mayrhofer, see W. Hinz, *Neue Wege im Altpersischen*, Göttinger Orientforschungen. 3. Reihe : Iranica 1 (Wiesbaden, 1973), p. 89 and M. Mayrhofer, *Onomastica Persepolitana : das altiranische*

Namengut der Persepolis-Täfelchen, Österreichische Akademie der Wissenschaften. Phil.-hist. Klasse. Sitzungsberichte 286 (Vienna, 1973), 8.1587.

2. I. Gershevitch, loc.cit. ; W. Hinz, *Neue Wege*, p. 89 and *Altiranisches*, p. 241 ; M. Mayrhofer, *Onomastica*, 8.393.

3. W. Hinz, *Neue Wege*, p.89 ; M. Mayrhofer, *Onomastica*, 8.398. Later, Hinz (*Altiranisches*, p.241) accepted the proposal of Mayrhofer.

4. I. Gershevitch, "Amber at Persepolis", *Studia Classica et Orientalia Antonino Pagliaro Oblata*, II (Rome, 1969), p. 238 ; W. Hinz, loc. cit.

5. M. Mayrhofer, *Onomastica*, 8.1670.

6. I. Gershevitch, "Iranian Nouns," pp. 196 and 197 ; W. Hinz, loc. cit. ; M. Mayrhofer, *Onomastica*, 8.1587.

7. A. Delaunay, "Remarques sur quelques noms de personne des archives élamites de Persépolis" *StIr.* 5 (1976), p. 28.

8. See J.A. Brinkman, *A Catalogue of Cuneiform Sources pertaining to specific Monarchs of the Kassite Dynasty*. Materials and Studies for Kassite History (Chicago, 1976), pp. 100, 166, 260-261 and 418-420.

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27) On the Beginning of the Ebla Royal Rituals (ARET XI) – The long Ebla royal rituals published in 1993 by P. Fronzaroli as *ARET XI* may be divided in six main parts (see Bonechi, forthcoming). The first part is rather short, and it may be summarized as follows :

[A1] The main subject : the entrance of the new queen of Ebla into the House of the King's Father

[A2] Gift by the groom to the bride at the time of her sacrifices to the Sun-Goddess and for the deceased former king of Ebla

[A3] The bride leaves her house and enters the groom's house (House of His Father)

[A4] Marriage : the king anoints the queen's head with oil

I suggest in *ARET XI* 1 obv. I:13 we may read [a]-[b]l-[i]š (*ARET XI*, p. 3 : [i]-[b]l-[NI-li-im]). This new reading implies that, just before her entrance into His Father's House (i.e. the house of the father of the new king, that is the apartments of the previous king of Ebla within the Palace G), the bride offers one sheep to the Sun-Goddess and one sheep for the previous king (and not for an ancient royal ancestor as Yibbiṭ-līm, whose mention here would rather surprising ; he will be remembered later, during the rituals at Binaš). I think that it also means that the previous kings of Ebla died immediately before the day of the weddings referred to at the very beginning of *ARET XI* 1 and 2.

Therefore the first part of these rituals may run as follows :

(A 1) XI 1 obv. I:1-6 // XI 2 [obv. I:1-6]

[1] *wa-ma-sa a-a-da-ga-si* [ma]-lik-[tum mi-in (or : si-in) é] a-bi-iš

And (in the following way the king) indeed takes her, the [qu]ee[n, to] His Father's [House] :

[2] [*wa-ma-sa x(-x) ma-lik-tum mi-in (or : si-in) é a-mu-iš*]

[And (in the following way the king) indeed takes her, the queen, to His Father's House] :

(A 2) XI 1 obv. I:7-14 // XI 2 obv. I:7-[15]

[1] 1 *gú-li-lum kù-sig₁₇ ni-gu-SÛ* 1 udu ^dutu 1 udu dingir [a]-[b]l-[i]š šu-mu-taka₄

One golden bracelet [is delivered (by the groom to the bride)] at the time of her offering of one sheep to the Sun-Goddess (and) of one sheep for [his] deceased [fa]th[er (i.e. Yigriš-Ḫalab)].

[2] 1 *gú-li-lum kù-sig₁₇* šu-mu-taka₄ 1 udu ^dutu 'nída₁ 1 udu dingir ...-iš nída₁

[One golden bracelet], delivered (by the groom to the bride when) one sheep to the Sun-Goddess is sacrificed (by her) [(and when) one sheep for the deceased former king (i.e. Yirkab-damu) is sacrificed (by her)].

(A 3) XI 1 obv. I:15-19 // XI 2 obv. I:[16-20]

[1] [*wa-ma-sa ú-[il] ma-lik-tum é a-bi-iš*]

[And (the king) indeed bring[s] the queen to His Father's House.

[2] [*wa-ma-sa ú-il ma-lik-tum é*] [a-m]u-[i]š

[And (the king) indeed brings the queen to His Father's House].

(A 4) XI 1 obv. I:20-II:7 // XI 2 obv. I:[21]-II:[6]

[1] *wa-ma-sa i-giš al₆-a sag ma-lik-tum gar mi-in* [ud níg_{mu}:sá (gišbur-i ?)] [m]a-[lik]-[tum]

And, on the [day of the] qu[e]n's [wedding (of the kind bur-i?)], (the king) indeed put olive oil on the queen's head.

[2] *in ud níg[m]u-sá gišbur-i* [*wa-ma-sa i-giš al₆ sag ma-lik-tum gar?*]

On the day of the queen's wedding of the kind bur-i [the king indeed put olive oil on the queen's head].

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