

spécialisés dans le même domaine et agissant de concert. On voit à Mari Nergal et Âmûm former deux figures de divinités infernales proches qui coexistent l'une à côté de l'autre ; cela expliquerait enfin que le dieu père, Dagan soit noté par l'idéogramme de l'Enfer, ^dkur.

Déjà à Tuttul, Nergal prend l'apparence de Rušpân, ce qui ne présente qu'une prononciation dialectale pour Rašap. Toute la région du Moyen-Euphrate autour d'Émar jusqu'à Munbāqa a une dévotion extrême pour Rašap à en juger par l'onomastique. La proposition de retrouver Horon derrière ^dNIN.URTA dans le toponyme palestinien (cf. Artzi, *op. cit.*, p. 365) irait dans le même sens que ma proposition, car Horon, dieu redoutable d'après les textes mythologiques ougaritiques jouit par ses aspects de guérisseur d'une ambivalence caractéristique des divinités infernales.

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63) Dababa, Tabbaba and Tapapa – In an Old Akkadian account of workers from Kiš (MAD 5 45 iii 4) one of the workers, Edamu, is mentioned as servant of a person named Tab-ba-ba. It is the latter's name, on which this paper will focus. Tabbaba is a typical Elamite hypocoristic name, formed by means of reduplication of the last syllable. This type of hypocoristic is by far the most frequent one in all historical periods of Elamite¹. The meaning of the base *tap-* is not precisely known, but Hinz and Koch² assign a meaning « servant » to it (based on the occurrence of this element as second part of appellatives, e.g. ha-za-tap, ki-gal-tap and mu-la-tap).

Two names are at first sight related to Tabbaba. The first one is Dababa, always spelled Da-ba-ba and attested in a Presargonic cylinder seal (RA 7 56-57; a scribe) and in Old Akkadian texts from Kiš (MAD 5 62:12) and Nuzi (HSS 10 146:10, 154 ii 17, 155 iii 4). The second one is Tapapa, a person who has given his name to an Elamite place (^{ur}Dimtu ša ^mTapapa, « tower of Tapapa »). His name is spelled ^mTa-pa-pa and occurs in an inscription of Assurbanipal (BIWA 60 A vii 62).

Although these anthroponyms seem to be related, Hinz and Koch³ do not insert cross-references between the various spellings and consequently believe the three names to be distinct from each other. Apparently the reason to separate the names is threefold: (1) the difference between *b* and *p* (Da-ba-ba and Tab-ba-ba vs. ^mTa-pa-pa); (2) the difference between *d* and *t* (Da-ba-ba vs. Tab-ba-ba and ^mTa-pa-pa); (3) geminate vs. non-geminate writings (Da-ba-ba and ^mTa-pa-pa vs. Tab-ba-ba). The opinion of Hinz and Koch is surprising and their motives are rather weak, as will be pointed out below.

The first two elements can be easily dismissed as a reason to separate the names. The Elamite cuneiform system very often has interchanges between *b* and *p* or *d* and *t*. Some of the numerous examples are an-du-uk-ni vs. an-tu₄-uk-ni (both Middle El.); ^{hal}Ab-ba-la-a, ^{hal}Ab-ba-la-a-ia and ^{hal}Ab-ba-la-ia (all Achaemenid El.) vs. ^{be}Ap-pa-la-a-a (Neo-El.), rendering Akk. Aplaya; el-man-da vs. el-man-ti (both Achaemenid El.); hu-ud-da-° (Middle El., Neo-El., Achaemenid El.) vs. hu-ut-ta-° (Middle El., Neo-El., Achaemenid El.). This phenomenon is also clearly attested in the El. renderings of Old Iranian names and words and the phonological implications of it have already been frequently studied⁴.

The third aspect of Hinz's and Koch's motive to treat Dababa, Tabbaba and Tapapa separately is gemination vs. non-gemination. In Elamite gemination was probably intended to indicate the distinction between the two series of stops: tense /p/, /k/ and /t/ and lax /p'/, /k'/ and /t'/⁵. This could enhance Hinz's and Koch's hypothesis that Tabbaba cannot be the same as Dababa and Tapapa. Nevertheless two elements weaken the hypothesis.

The three spellings occur in Akkadian texts from the Presargonic, Old Akkadian and Neo-Assyrian periods. This makes phonological considerations (e.g. related to gemination) more difficult, as there is no comparative Elamite material, in other words one simply does not know how the Elamites would have written this name.

In addition other Elamite examples indicate that the distinction tense – lax is not always consequently indicated in Elamite. Various roots have both geminated and non-geminated spellings: both spellings ^{be}Ak-ku-ut (Neo-El.) and A-ku-ut (Old Babylonian from Susa) render the anthroponym Akkut, “we are pious”; *apepe*, “food” is spelled ab-be-be and ha-be-be (both Achaemenid El.); Achaemenid Elamite *harinip*, “land workers” is written ha-ri-nu-ip and har-ri-nu-ip; *hazzaka-*, “big” is spelled az-za-ka₄, ha-iz-za-ka₄, and ha-za-ka₄; the Achaemenid El. base⁶ *suta-*, “to hope, expect” appears in three different spellings: su-da, su-tuk and su-ud-da; the forms of the widespread Elamite root *šar(r)-*, “to enforce” are spelled ša-ar-°, šá-ir-°, šá-ra-° and šar-ra-°.

Concluding this paper one may thus safely assume that the three spellings Da-ba-ba, Tab-ba-ba and ^mTa-pa-pa refer to one name, i.e. Tapa-pa, a hypocoristic of Tapa-, possibly meaning “servant”.

1. P. Meriggi, *La scrittura proto-elamica*, vol.1, Rome, 1971, 182-184; W. Hinz, *Neue Wege im Altpersischen* (GOF III/1), Wiesbaden, 1973, 106; M. Mayrhofer, *Onomastica Persepolitana: das altiranische Namengut der Persepolis-Tafelchen* (SÖAW 286), Wien, 1973, 306-309; R. Zadok, review of W. Hinz, *Neue Wege*, *BiOr* 34 (1977), 77-78; Id., “A Tentative Structural Analysis of Elamite Hypocoristica”, *BNF N.F.* 18 (1983), 96-107.

2. W. Hinz & H. Koch, *Elamisches Wörterbuch* (AML. Ergänzungsband 17), Berlin, 1987, 286.

3. W. Hinz & H. Koch, l.c., 259, 260 and 286.
4. Cf., most recently, M.W. Stolper, "Elamite" in: R.D. Woodard (ed.), *The Cambridge Encyclopedia of the World's Ancient Languages*, Cambridge, 2004, 70.
5. Ibid.
6. A form su-da-āš-ni occurs once in Neo-Elamite.

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64) Kansakka or Karsakka? – The Murašû Archive contains many Iranian names, one of which appears in BE 9 76:12, a contract drafted in 425 B.C. In their index of personal names to the edition of the text, Hilprecht and Clay have "Kar(Gan?)-sak-ka-" and connected this name with names such as Bagasākhq and Mhd"sakkhq¹. A couple of years later Scheftelowitz² preferred a reading Karsakka, which according to him was related to the Avestan anthroponyms Kērēsaōxšan-, Kērēsauuazdah-, Kērēsāni- and Kērēsāspa- (all composed with *kērēs-*, "meagre, skinny"³). This reading was adopted by Zadok, who reconstructed an Iranian name *Krsaka-, a -ka-extension of a retrenchment of a name composed with *krša-⁴.

Dandamayev⁵, however, rightfully questioned this reading, for the simple reason that the sign GÁN cannot be read *kar*. It can be read *kár*, but in Dandamayev's view *kár* does not occur in Achaemenid Babylonia. Accordingly he reads ^mKán-sak-ka-³ and reconstructs *Kancaka-, with reference to *Kacaka- (El. ^{hal}Ka₄-za-ka₄⁶). In his review of Dandamayev's book, Zadok⁷ immediately replied to this objection: *kár* does exist in Neo-Babylonian and, moreover, *Kancaka- can only be rendered by ^mKán-šak-ka-³.

Some remarks should be made concerning this spelling and the underlying Iranian name. The first sign of the name discussed here is in all likelihood KÁN. Despite Zadok's opinion, *kár* does not seem to occur in Achaemenid Babylonian. According to Röllig & von Soden⁸ this value is only attested in Neo-Babylonian and Neo-Assyrian texts. The three examples of *kár* listed by Röllig and von Soden come from two literary texts: a *kudurru* from the reign of Merodachbaladan II (721-710 B.C.) on the one hand and from an exemplar of the "Story of the Ox and the Horse" (library of Assurbanipal) on the other hand. Although the Neo-Babylonian and Late Babylonian syllabaries are not very different, no Late Babylonian example of *kár* so far has been discovered.

Zadok's second argument ("Only Kán-šak-ka-³ may render *Kancaka-") is dismissible, for SAK has a value *šak*⁹ as a result of which the name can easily be read ^mKán-šak-ka-³. Any objection for a reconstruction *Kancaka- is hereby ruled out. One should, however, not connect *Kancaka- with *Kacaka-, as Dandamayev does. Rather *Kancaka- is a -ka-extension of a -ca-hypocoristic of a retrenchment of a name containing *kan-, "to long for" (OInd. and Av. *kan-*).

1. H.V. Hilprecht & Clay, A.T., *Business Documents of Murashû Sons of Nippur dated in the reign of Artaxerxes I* (464-424 B.C.) (BE 9), Philadelphia, 1898, 61.
2. I. Scheftelowitz, "Altiranische Studien", *ZDMG* 57 (1903), 166.
3. M. Mayrhofer, *Die altiranischen Namen* (IPNB 1), Vienna, 1979, I/59-60.
4. R. Zadok, "Iranians and Individuals bearing Iranian Names in Achaemenian Babylonia", *IOS* 7 (1977), 103 and n.134).
5. M.A. Dandamayev, *Iranians in Achaemenid Babylonia* (Columbia Lectures on Iranian Studies 6), Costa Mesa, 1992, 93.
6. W. Hinz, *Altiranisches Sprachgut der Nebenüberlieferungen* (GOF Ir. 3), Wiesbaden, 1975, 144.
7. R. Zadok, review of M.A. Dandamayev, *Iranians in Achaemenid Babylonia*, *BSOAS* 58 (1995), 159.
8. W. Röllig & von Soden, W., *Das akkadische Syllabar* (AnOr 42), 4th ed., Rome, 1991, 14 no.78.
9. R. Borger, *Mesopotamisches Zeichenlexikon* (AOAT 305), Münster, 2003, 293 no.184.

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65) Three Emesal compositions mentioned in rituals – (a) According to LKU 51:31', a Neo-Babylonian ritual text from Uruk, the *kalû* whispers into the right ear and the left ear (of Dumuzi?) on the 27th day of Du'ūzu. The content of the whisper was read by Falkenstein, LKU, p. 18:31 as: IM.ŠU.ÍL.TÚG. This reading was followed by Beaulieu in his new edition of the text: "the cultic singer murmu[rs] the incantation Imšu-iltug into his right ear and into his left ear [...]".¹

However, no composition bearing this name is known from the *kalû*'s repertoire and no sense could be made of this sequence of signs. Rather, the signs should be read differently. Besides Balags, Eršemmas and Eršahungas, there was another genre which was performed by the *kalû*: the Emesal Šuilla prayers.² LKU 51:31' should therefore be read: ^{lú}GALA ^{im}ŠU.ÍL.LA³ a-na GEŠTU.MIN ZAG-šú a-na GEŠTU.MIN HÚB-šú ú-l⁴la-ah⁴-[haš...], "The *kalû* whisp[ers] a Šuilla into his right ear and into his left ear [...]"

Although Falkenstein copied the sign after ÍL as KU,³ it is likely that it is a scribal (or a copyist's) mistake for the similar LA sign.⁴