

12 [1980], 29ff.). Even more puzzling, in connection with the slaughter, the animals are «transferred» (or the like), if we follow the dictionaries in *nāsiḥ*.

The slaughter is *a priori* dubious. Another record of slaughter from the same archive shows a more moderate rate of consumption of a beast at a time (BIN 8 133, see Foster, ZA 72 [1982], 20 note 30, Krecher, ZA 77 [1987], 9f.; and BIN 8 265, see M. Lambert, RA 59 [1965], 122 and RSO 49 [1975], 180f., Me-ság and Ama-barag, likewise at SAG.UB^{ki}). If this whole herd was wiped out at one stroke, a formidable task, one would expect justification to be added, as routine in this archive (e.g., BIN 8 134 and 265: one (!) animal slaughtered *inu ana ŠE.BA engar-e-[ne] Me-ság à Ama-barag illikani*). Furthermore, even if «slaughter» fits [2], it cannot fit [1], hence, no doubt, AHw's question mark, nor [3], since neither of these deals with animals.

In fact «slaughter» should be abandoned for all three contexts. I would posit a D denominative from *nikkassu* «balanced account». Thereby all three records read *unakkis* «he made th(is) balanced account». In [1] this is of a «fiscal year's» (= ten months, see also BIN 8 122 col iii, 123 col iii) rations (for the significance of «fiscal years» in connection with rations, see Gelb, JNES 24 [1965], 241). Case [2] is thereby a herd count at shearing time (see Kraus, *Viehhaltung*, 52ff.; for the record type, see Foster, *Umma*, 64ff.). Case [3] is likewise an account of various commodities, perhaps of the annual summary type like BIN 8 144 = ASJ 4 (1982), 15ff.

This theory is supported by the identities of the people concerned: Me-ság is the chief accountable person in this archive and record-keeper (see, e.g., CRRAI 33 [1987], 57 and BIN 8 135: *inu ana Agade^{ki} alliku* «when I (Mesag) went to Agade»). Ama-barag is a scribe (dub-sar[-mah]) mostly concerned with records of land and the grain from it (BIN 8 184, 192, 195, 199, 200, NBC 5920, all land; BIN 8 123 and 182, grain; also in BIN 8 254). Case [3] is fragmentary, but very likely a person of similar status. None of these gentlemen is likely to have slaughtered large numbers of sheep. Anna the shepherd is known to us also from BIN 8 146, 278, and NBC 6983.

Specification of the locus for accounting (*in* SAG.UB^{ki}) can be paralleled too, as in PN é-gidri Umma^{ki}-ka níg-kas₇-bi ì-ak (refs. in Foster, *Umma*, 144). If *unakkis* refers to accounting, it seems reasonable to take *nāsiḥ* in the sense documented by CAD N/2, 9a «deduct, subtract», rather than «transfer». The 270 dead and expended animals were deducted for the shepherd, and a balanced account was made of these deductions and of the 499 living (!) animals counted in the first part of the tablet.

Denominative use of the D-stem is documented by Goetze, JAOS 62 (1942), 3 and 6; von Soden, GAG, § 88q («nicht selten»). An Oakk denominative has been noted by Kutscher, *Brockmon Tablets* (1989), 31, *šubbû* «raise an army» or the like. CAD H, 11b proposes another (*hubbutu*; for this term I have no new proposal).

It is of course true that the usual way to express balancing an account in Akkadian is *nikkassam/ī epēšum* (CAD E, 214/ OB on, lexical, but OAssyr *nikkassī šasā'um*; see CAD N/2, 22f. and Veenhof, *Aspects*, 435. The former is parallel to Sumerian níg-kas₇-ak, amply attested in Sargonic sources, but not *nikkassam epēšum*, so far as I am aware. However, the meaning and derivation proposed here best fit the over-all documentary context, the status and profession of the subjects, and the variety and nature of the objects.

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116) *Zimri-Lim's letter to Tish-ulme* – The Mari text Birot publishes in the *Mélanges Finet* (pp. 21-25) contains a passage that needs fine tuning. For lines 12-17, *inanna šuprānim lullikamma niš ili dannam luzkurakkunūšim ālam idnānimma ana bēlišu luddinšu*, Birot renders «A présent écrivez-moi! Et je viendrai prononcer pour vous un serment rigoureux. Livrez-moi la ville et je la remettrai à son maître». In a note (p. 22b), however, Birot offers arguments for an alternative rendering, «Écrivez-moi pour que je vienne vous dicter l'engagement par serment suivant: Livrez-moi la ville, etc.» This last rendering does not seem plausible; if only because *Zimri-Lim* could hardly be dictating a pledge where minor rulers ask (of him ?) a city.

The problem is how to understand *zakārum* when it is construed with a dative suffix. Of the examples available, a passage from a Shemshara text proves most useful. In Laessøe, *Unger Memorial Volume*, 1971:191-195 (text: *Det Første Assyriske Imperium*, 1966: 86:1-41), Shamshi-Addu is defending himself by telling *Kuwari* about the unscrupulous behavior of a ruler named *Yashub-Addu*:

«You must certainly have heard about the hostility of *Yashub-Addu* of *Akhzu*. Previously, he followed the leader of *Shimurru*. He abandoned him to follow the *Tirruku* leader. He abandoned him to follow the *Ya-ilanum* tribe. When he left this tribe, he followed me. Me too he has deserted now and he is ready to follow the ruler of *Kakmu*. Before all these kings, he had taken an oath; yet it took just three year between

his making peace and hostility with them.

When he made peace with me, he took an oath in my presence at the temple of Adad at Arrapha [ina bīt Adad Arraphim niš ili izkuram], and did the same once more by the bank of the Zab river at Ayinum – I myself took an oath in his presence as twice he was taking oaths in mine [u anāku niš ili azkuršum 2-šu niš ili izkuram]. Ever since he grasped the hem of my garment, I did not forcibly remove from his land any silver, cattle, or sheep; I did not seize (even) one city from his land. Now, however, he has been hostile to me and is following the Kakmu leader. With a king he makes peace by taking an oath; then with a(nother) king he makes peace by taking an oath. He will clash with the next king with whom he makes peace; yet he will reverse the peace that he concludes with the (next) king...»

The same language is also at stake in EL 37, (when someone loses the property of another person,) «[he] will take an oath in his presence in Tishpak's temple [or: gate]: "My own possessions were lost with yours; I did not stage a fraudulent hoax." Once he takes an oath in his presence, there will no longer be claim against him.»

In the Tish-ulme letter, Zimri-Lim seeks to reassure him by beginning and ending on the same message: Though the Mari king could summon anyone to rule over lands under his control, he choses instead not to disturb the *statu quo*. Here, then, is what Zimri-Lim is saying:

«The whole land came under my control; yet every (ruler) kept his father's throne! I heard it said, "People all over Idamarāš collect in fortresses, heeding Zimri-Lim only." Now then, you should all send for me to come take an oath in your presence: "Hand over a city to me and I shall give it (back) to its owner." As for all of you, and your belongings as well, I shall set you up wherever you tell me to.

Do send promptly an answer to my letter.»

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117) L'inscription du sceau-cylindre du *sukkalmah* Tan-Uli – Dans la *Glyptique susienne* (*Mémoires de la Délégation Archéologique en Iran* 43, Paris 1972), P. Amiet publie l'empreinte (N° 2330) du cylindre du *sukkalmah* Tan-Uli. Ce document porte une inscription de 5 lignes partiellement détruites que M. Lambert a reconstituée de la manière suivante:

tan-ú-[li]	Tan-Uli
sukkal-[mah]	Sukkalmahhu
sukkal NI[N-ŠEŠ ₄ ki]	Sukkal de Suse
[ù] si-maš-ki	[et de] Simashki,
DUMU-NIN šu [š]a si-il-[ha-ha]	fil de la (femme)-sœur de Silhaha.

Cette restitution semble impossible, dans l'état actuel de nos connaissances, pour la bonne raison que dans les titulatures de l'époque des *sukkalmah*, jamais Suse ne précède Simaški. D'ailleurs, rien ne permet d'affirmer que le signe qui suit *sukkal* à la ligne 3 est un NIN. Il semble donc qu'il faille remplacer *Suse* par *Elam* à la ligne 3 et comprendre *sukkal d'Elam et de Šimaški*, titre maintes fois attesté comme, par exemple, dans les inscriptions de Kuk-Kirmaš (*MDP* 2 (1900) p. 74 ff.), de Temti-Agun (*MDP* 53 (1987) N°1) et surtout dans celles des deux fils de Tan-Uli, Temti-halki (*MDP* 6 (1905) p. 27) et Kuk-Našur (*MDP* 23 (1932) 282 et *RA* 29 p. 68). Certaines titulatures ajoutent "*sukkal de Suse*" mais cet élément est toujours en dernière position. Cette correction rend une certaine cohérence à l'ensemble des titulatures de l'époque des *sukkalmah*.

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VIE DE L'ASSYRIOLOGIE

118) Découvertes épigraphiques à Larsa – La treizième campagne de fouilles à Larsa, sous la direction de Jean-Louis Huot, vient de s'achever. Le programme de cette saison comportait notamment la fouille d'une nouvelle grande maison d'époque Isin-Larsa, B.59, qui s'est révélée fort semblable à celle exhumée en 1987 (voir *NABU* 1987/124). Cette fouille, outre son intérêt architectural et son apport à l'histoire de l'urbanisme, a permis de retrouver un lot d'une trentaine de tablettes et fragments,