

Fragmenta historiae Elamicae: Melanges offerts a M.J. Steve (French Edition)

HENKELMAN		"CONSUMED BEFORE THE KING"		48	
	PFa 06	21	0007*	king	→ abbebe (food) from cereals 3,587 qts.
Zirkama ²³⁵	NN 0506	19	0093*	king	cattle 17
	NN 1525	19	0093*	king	→ kurri (lambs) → hadiqu 21
(4 villages)	PF 2023	22(0)	0093*	king	→ kurri (lambs) → hadiqu 85
(4 villages)	Fort. 7865	22	0093* ²³⁶	king	cattle 10
(4 villages)	PF 0694	21	0093*	king	cattle 8
(7 villages) ²³⁷	NN 0184	21	0093*	king	sheep/goats → hadimtu [x100-129]
s.l. (Besitme) ²³⁸	PF 0726	s.d.	0007*	king	refined [sheep] ghee (- ram) 25 qts.
s.l. (Harrusnuzza) ²³⁹	PF 0728	s.d.	n.s.	king	wine 12,350 qts.
s.l. (Kuprikan) ²⁴⁰	NN 22818	17	(0012=0118)	king	cattle-huana (adult) 12
s.l. (Kurdušum) ²⁴¹	PFa 26.1	[22]	(n.s./7)	king	[floor or barley] [x qts.]
s.l. (Matezziš) ²⁴²	PFa 30.1	21	(0120)	king	wine 5,350 qts.
s.l. (Mubani) ²⁴³	PF 0096	19	n.s.	king	sheep/goats 1224

²³⁴ The quantity of *madukka* in this text is given as "5," without indicating the (dry) measure is QA or BAR. I assume, given the small amounts of honey in other texts, that 5 QA (5 qts.) is meant. On ²³⁵šak-za-ku-ma-š in this text and Pfa 06 see fn. 23 above.

²³⁵ Cf. fnn. 208-9 above.

²³⁶ Seal identified by M.W. Stolper, who also saw that its impression makes the restoration [GUB]²³⁵ (already suspected by Hallock, instead of Cameron's [ZIB.BA]²³⁵), very likely. Impressions of PFS 0093* on the reverse (twice), upper edge and left edge are very clear.

²³⁷ NN 0184 states that the livestock was consumed at seven villages and then adds ²³⁸š4-in-š4-na' or ²³⁹š4-in-š4-na', of/at the *šansā*. Because *šansā* denotes a certain locale, perhaps some sort of depot (cf. EW s.v. *h.š4-an-š4*). It seems unlikely that the royal dinner took place there; the reading ²⁴⁰š4-in-š4-na' "from the *šansā*" seems therefore preferable.

²³⁸ Uštana, who supplies the ghee, is probably the same individual who supplies several commodities (cereal products, ghee, honey, cheese and flour) to the king at Besitme (PF 0676, PF 0714, NN 0906, NN 0919 and NN 1384), *huzatma* [...] (PF 0719), Umbabaniš (PF 0720), Liduma (PF 676) and Kurra (NN 1407). He is most frequently associated with Besitme, however, and this is probably also the place where he allocates ghee a second time (NN 1384; cf. fn. 184 above).

²³⁹ *Harrusnuzza* is the place where wine "poured before the king" was issued according to Pfa 31.1 (cf. fn. 190 above). That journal entry mentions a *halmi* (sealed document) by Ukuradūš. PF 0728 also mentions a *halmi*, and the name of the person who issued it ²⁴⁰kur-du-š (Hallock, collation in *margin*), i.e. probably the same Ukuradūš. Yet, that the same person issued two sealed documents pertaining to wine for the royal table, does not necessarily mean that the wine was consumed at the same place in both cases.

²⁴⁰ Line 3 of the account text lists cattle coming from a certain *Mantašturra*. The same name appears in PF 1949 as an official responsible for groups of workers receiving fruit at Kuprikan and as an official sending wine expended at the same place in PF 2002. NN 2281 may be associated with Kuprikan, though the cattle mentioned may have been consumed elsewhere.

²⁴¹ The text has *ma-ak-ka*, ²⁴²ESSANA *ti-ib-ba* instead of ²⁴³ESSANA *ti-ib-ba ma-ak-ka*.

²⁴² The name of the supplier in Pfa 29 has been convincingly restored as *Karma* (Hallock 1978: 113). This *Karma* is a grain supplier stationed at one of the stops on the Fahliyan stretch of the Persepolis-Susa road, presumably *Kurdušum* (PF 0423), but he is also associated with *Bāšamsūra* (Pfa 25) and *Uburadan* (NN 0171).

²⁴³ *Matezziš* is mentioned twice in Pfa 30, but in different entries (II.2-4, 5-7). *Datapparna*, the wine transporter, is elsewhere, as wine supplier, associated with *Matezziš* (PF 0881, NN 0275, NN 0278, NN 1082, NN 1091 and NN 1846), *Persepolis* (NN 1093), *Temukka* (PF 0880), and *Tikraš* (NN 0607, NN 1312). Probably the same *Datapparna* is responsible for an amount of wine issued and poured "before the king" at Persepolis (NN 2493a).

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