

light on the administrative use of sealing procedures. Of particular interest is what we have called "multiple entitlement", i.e., the use of royal seals by several individuals other than the king. This assumption is based on the simple observation that the co-occurrence of different royal seals in a storehouse setting excludes any actual, personal involvement of the king in the act of sealing. The high stylistic quality of the seals themselves, and their proclamation of an explicit dynastic program, as well as the lack of the name of any subordinate official associated with the king, imply, on the other hand, that the king was more directly linked to both seal production and seal use than one might have expected. At the same time, we gain a better understanding of the full range of what may be called a "royal" seal. Though royal in their attribution (through the legend and the iconography) and in their political import (through the adoption of a dynastic program), these are not seals kept or used personally by the king, nor are they used in the implementation of his political functions.<sup>94</sup> It may be noted that, found in isolation, none of the seals used to produce the impressions in our corpus could have allowed a functional explanation of any sort. However difficult the labor of analysis, and fragmentary the reconstruction of the individual wholes, this is another good example of the significance of a minute study of a corpus of rollings in their original stratigraphic context.

##### 5. *Excursus*:<sup>95</sup> *The Name Tupkiš* (MIRJO SALVINI)

The name *Tupkiš* appears to be an hapax, but is clearly linked to Hurrian personal names and Hurrian elements of personal names. It may possibly be an abbreviation from *Tupki=šenni*, as *Unapše* in relationship to *Unap=šenni* (see *Mozan* 2, p. 25). While there are no other known instances of abbreviations in *-š*, it is also a fact that

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of seal impressions from third millennium Syro-Mesopotamia.

<sup>93</sup> See our preliminary comments in BUCCELLATI and KELLY-BUCCELLATI 1996 (a), pp. 26-29.

<sup>94</sup> As is for instance the case with seals used in the ratification of treaties, see BEYER 1994.

<sup>95</sup> We reproduce here an extensive onomastic analysis of the royal name *Tupkiš*, which was very kindly communicated to us by MIRJO SALVINI, to whom we are most grateful.

the element *\*tupkiš* does not occur by itself as first or second element of a personal name; hence the possibility that it may be properly an abbreviation, rather than a hypocoristicon (as *Tupkiya* might be of *Tupki=Teššup*). A parallel may be found in the possible correlation between *Talpu-šarri* and *Talpuš-atili*.<sup>96</sup>

Besides the references in GELB *et al.* 1943, 112 (see also p. 269 for assimilated forms in *tukki-* and *-tukke*) there is an Ur III ruler named *Dub-ki-še-en/ni<sup>l</sup> lú-Gu-ma-ra-ši.KI* (TAD 67, 1; cf. RGTC 2, 174, 70, s.v. Gumaraši, and GELB 1944, p. 112. On the element *tupki*- see LAROCHE 1977, p. 272.

From Khafaja see the name *Dup-ki-a-šum* (OIM A 22027, cfr. GELB 1944, p. 54, n. 44). The second part of the name did not seem Hurrian to GELB, but see *a-šu-ma-a-ri* (KUB XXVII 42 Rev. 12). The suffix *-um* (defined as "transitive Partizipialbildung" by NEU 1988, p. 7) occurs in verbal forms within personal names in Alalakh and Nuzi (G. WILHELM, *FS. Heger*, 1992, 667-668), which can be translated as third person singular of the preterite with a singular object. It must be noted, however, that a Hurrian verbal root *aš-* is not attested, and that the position of the substantive in noun phrases of this type is inverted, e.g., *Haš=um-allai* "the lady heard".

In Mari one finds the names *Tupki=išhara* (A 3640, ARM 26 23:6) and *\*Atal=tupki*, which appears in a Semiticized form as *A-tal-tu-up-ku*, the name of a ruler of Burundum in the Upper Jezirah (A. FINET, *RA* 60, 1966, 19; see J.M. SASSON, *UF* 6, 1974, 358, 386, 391). In Tell Rimah there is the hypocoristicon *Tupkiya* (*Tu-up-ki-ia*, *OBTR* 58, 15; J.M. SASSON, *Assur* 2/2, 11; *UF* 6, 386), *Akata=Tupki* and *Kap-tupki* (J.M. SASSON, *Assur* 2/2, 7). For Chaghar Bazar, see *Nawar=Tupki* (*AOAT* 3:23; see also *Or* 46 (1977) 142). For Shemshara, see *Du-ni<sup>n</sup>-tu-up-ki* (LAESSØE 1959, 37 ff., SH 887 Rev. 39, who reads *Du-x-*).

In Nuzi there is *Tupki-šenni*, *-tilla*, *tešup*, *-šarri* (see GELB *et al.* 1943, 269, s.v. *tupk*, where various Hurrian parallels are cited. See also *Tup-ki-na-* [*HSS* 16 95, 3; *RHA* 65, 1959, 176).

In Boghazköy we find, in a Hurrian context, the same name in the genitive: *Ši-i-la-al-lu-ḫi ša-a-la Tup-ki-ia-a-we<sub>e</sub>* "Š., daughter of

<sup>96</sup> The latter occurs in the Akkadian, or slightly later, seal from Tell Brak published in MATTHEWS and EIDEM 1993, where *-atili* may be an archaic form of *-atal*.

T." (*KBo* V 2 ii 22-23 // *KUB* 45 12 Obv. ii 8).

The only lexical attestations, outside onomastics, are found in the Hurrian texts of Boghazköy. (1) The lexical element *dubki-* is found once in the singular, in a broken context: *du-up-ki-ni* (*KUB* 12 51 = *ChS* 1/5 70 Obv. ii 9'). (2) From a second occurrence, in the plural, we may assume that it is an adjective: *du-up-ki-na-a-ša* *HURSAG*<sup>MES</sup>-*n[a-a-ša ...* (*ChS* 1/1 68 Obv. 6) and *du-up-ku-un-na-a-ša* *HURSAG*<sup>MES</sup>-*na-a-ša* (*ChS* 1/1 68 Obv. 7). These are two dative plural forms: "to the *dupki* mountains". (3) The form *du-up-ga-e* in a ritual for Tashmisharri (*ChS* 1/1 49 ii 31) seems to be an adjective or an adverb (see DIAKONOFF 1971, 73f.).

In spite of these many occurrences, the meaning of the element *tupki-* remains unknown, also because in the only connected text where the element *du-up-ga-e* occurs as a form by itself (the last text cited) both the word that precedes and the one that follows are unclear. There is, however, an interesting structural correlation among the following forms:

<i>Tupki=Teššup</i>	~ <i>Tulpi=Teššup</i>
<i>Tupki=šenni</i>	~ <i>Tulpi=šenni</i>
<i>Tupkiya</i>	~ <i>Tulpiya</i> (GELB <i>et al.</i> 1943, 268-269)

This might suggest that the two roots are semantically close, and there is a good probability that *tulp-* is a verbal root with the meaning "to cause to prosper" (see G. WILHELM in *ZA* 82, 1992, 181, n. 13.).

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