

E. GAÁL

ALALAHIAN MISCELLANIES I.

1. TAR

The sign TAR as a Sumerian logogram appears only in Al. T. *270: 3, 9, 14, 20, 27, 31, [35?].¹ The tablet itself is a list with distribution of grain. When D. J. Wiseman made the rough draft of the context, he mentioned that the sign TAR may stand for *šá* (so called determinative *ša*, a link between a noun and dependent genitive that follows)². A. Goetze who commented the list writes the following: «The grain is apparently delivered to the persons that appear after the notation TAR (meaning?), the three or four first ones recognizable as persons of high standing».³

Let us see the lines including the sign TAR:

*270: 1–3, GIŠ 32 *pa-ri-si ZÍZ* / *Aš-ta-bi-LUGAL DUMU Am-mi-e-ki* / TAR lúSANGA dIŠTAR;

*270: 8–9, 6 <*pa-ri-si ZÍZ*> UGU DÀG.GI.A / TAR lúSUKKAL;

*270: 12–14, PA 1 *me-at* 1 *pa-ri-si ZÍZ* / *si-ki-il-te* lúSILÀ.ŠU.DU₈ / TAR *Ni-iq-mi-e-pu-uh*;

*270: 19–20, 6 <*pa-ri-si ZÍZ*> UGU DÀG.GI.A / TAR *Ab-di-dIš-ḥa-ra*;

*270: 26–27, 6 <*pa-ri-si ZÍZ*> UGU DÀG.GI.A / TAR *A-ḥi-ia* DUMU [It¹-tì¹-ia];

*270: 30–31, 27 <*pa-ri-si ZÍZ*> UGU DÀG.GI.A / TAR *Ki-il-li-ia*;

*270: 34–35, 25 <*pa-ri-si ZÍZ*> [UGU DÀ]G.GI.A / [TAR . . .] *x-ra-a-du*.

If we take into consideration the last two lines of the text (11. 39–40, ŠU+NÍGIN 1 *li-im* 1 ME 4? [respectively 6 or 9] *pa-ri-si ZÍZ* / UGU uru*A-la-la-[ah]*^{ki}, that is «sum total: 1104? *parisu*-measures of emmer are debited against [lit., «is upon»] Alalah), it is clearly seen that the phrase UGU uru*Alalah*^{ki} and the UGU DÀG.GI.A in the quoted lines are in connection with each other, they are parallel phrases. Therefore I reject the translation of lines including the phrase UGU DÀG.GI.A suggested by M. Tsevat, what is «6/25/27 (*parisi* of emmer received) against a promissory note for (?) the TAR of PN».⁴ According to B. Landsberger the

logogram DĀG.GI.A, in Akkadian *bābtum* means «section of a city». ⁵ W. von Soden enumerates the following meanings: «Torbereich, Stadtviertel, Quartir, Stadtbezirks-Amt». ⁶ (I mention here that D. J. Wiseman ⁷ and A. Goetze ⁸ interpreted this DĀG.GI.A as a personal name, *Tāg-gi-a/Taggiya*.) On the basis of these lines we can suggest that the city of Alalah is consisted of several sections, quarters. The personal names or professions mentioned after the sign TAR, in my opinion, mean that the persons are living in the city-quarter(s), or perhaps, they are the administrative leaders of these sections.

On the basis of the context, M. Tsevat suggested the «proxy, agent» translation for TAR. ⁹

Who were these persons acting, according to M. Tsevat, as agents. Aštābi-žarra without patronymic is mentioned in *246: 9, he was given one *parīsu* of emmer, but his occupational term is fragmentary, perhaps ¹⁰SAG¹, a high official. ¹⁰ According to *280: 13, he was given 10 *parīsus* of flour. ¹¹

The second name is Niqmepuḫ which occurs very frequently in Alalah VII archive, but in contradiction to D. J. Wiseman, ¹² I do not believe that this Niqmepuḫ is the king of Iamḫad. In my opinion, he is the son of Ešbi-ada-atta, who was, among other, UGULA UKU.UŠ, UGULA lú.mešSIPA, GÍR, etc. ¹³ This person holding high offices appears as witness on the occasion of a loan-contract of Ammitakum II, ¹⁴ in connection with a dispute on deposited money, ¹⁵ and when Ammitakum II purchased two towns, Agē and Igandan. ¹⁶ His allowance was given by the royal household. ¹⁷

Abdi-Išhara also witnessed a loan-contract, ¹⁸ and his son, Pendi-Addu got weapon from the court. ¹⁹

Aḫia, son of Ittia was the king's representative in the city of Arā which was a unit of the royal household. Aḫia as a royal official was provided with food by the palace, too.

Killia is not mentioned in other Alalah VII texts. ²⁰

As we see, all the persons of the text documented by name, are connected somehow to the palace, to the royal household. I agree with A. Goetze that the grain was delivered to the persons that appear after the notation TAR, for example, in 11. 1–3, 32 *parīsus* of emmer were given to the *šangū*-priest of Ištar, and the middleman, the agent was Aštābi-žarra, a royal official. He was not in the employee of the *šangū*-priest. Therefore I suggest, that TAR may denote the using of the grain.

In the line 12–14 101 *parīsus* of emmer were handed over to Niqmepuḫ, the grain was the private property of the cupbearer (which was, in my opinion, deposited in the granary of the palace). ²¹ I think so, that in this case, too, the TAR refers the use of the grain for the recipients.

In the other cases, the phrase UDU DĀG.GI.A refers the place where the emmer was consumed (it seems to me, that the scribes of royal granary book separately the items of emmer for the personel of the place, for the court-officials from the grain delivered to the district-officials of the city). It is possible, that Abdi-Išhara, Aḫia, Killia and [...]ra-Addu

belong to that group of officials whose office is outside of palace, in the city quarters. The distributed grain was placed at these officials' disposal.

On the basis of above considerations, in my opinion, the word TAR, or to be more exact SIL (as in the Old Assyrian lexical lists), the Akkadian *pīqittum* (from TAR = *paqādum*) means simply «Übergabe, Musterung, Belieferung mit Lebensmitteln»²², this meaning fits exactly to the context.

It is plausible that the sign tar/sil was used in Alalah instead of the usual SILÁ.²³

2. sarru-pabinni

Here is the transliteration of Al. T. *55: 1 – 24:²⁴

(1) uruA-gi-eki | uruI-ga-an-da-an^{ki} | pa-ta-šu-nu ga-am-ra-am | e-li-nu an-ut-sú-nu (5) ša-ap-la-nu er-se-es-sú-nu | e-pí-ri za-ku-tim | ša il-kam ù' di-ku-tam | ERÍN^{meš} gišŠUKUR ZABAR | ù sar-ru pá-bi-in-ni (10) la i-il-(la)-ku-ù | ù e-pí-ri ša uruTa-ra-di^{ki} | ša il-kam ù di-ku-tam | ù sar-ru pá-bi-in-ni | ù wa-a-ru-šu (15) KI Su-mi-a-du DUMU Am-mi-ta-kum-ma SANGA | mAm-mi-ta-kum-ma | LÚ A-la-la-a^hki | a-na ši-im ga-mì-ir | [i]-ša-am (20) šum-ma il-kum ù di-(ku)-tum | i-na uruA-gi-eki | ù I-ga-an-da-an^{ki} | ib-ba-aš-ši | NA₄ ma-qí-it-tum (25) UGU Su-mi-a-du

The two towns purchased by Ammitakum I²⁵ were privileged territories²⁶ which (i. e. whose tenants, «soldiers [carrying] bronze ŠUKUR-[weapons/symbols]»²⁷ do not perform *ilku*-service or corveé work under summons (*dikātu*) and *sarru-pabinni*.²⁸ The third obligation was discussed by A. Draffkorn who concludes that it was some specified service due the king. She also mentions that *sarru-pabinni* is in a category with feudal services. In her opinion, the term appears to be a compound of Akkadian *šarrum* «king» plus the apparently Hurrian *pabinni*.²⁹

The second part of the compound word, according to my analysis, is a derivative of *paba-* (var. *papp-* <**baba-*, **babba-*) which means «mountain» plus *-(i)nne* which is an adjectival suffix³⁰ («associative-*nne*»).³¹ The derived word *pab(a)=inne* means in my opinion «mountain-, of the mountain(s)». ³²

This *pab(a)=inne* adjective is an attribute of *sarru*.³³ As we mentioned above, in A. Draffkorn's opinion the first part of the compound word is the Hurrianized form of Akkadian *šarrum*,³⁴ but in that case, if my *pab(a)=inne* interpretation is plausible, its meaning «mountain-, of the mountain(s)» does not fit together with *šarrum* «king».

Therefore I think so that this *sarru* is in connection with the Hurrian *sarri* which means in Akkadian *šallatum* «Weggeführte(s), Beute»³⁵ on the basis of Ugariti Sumero-Hurrian vocabulary.³⁶ M. L. Khachikyan who discussed the Hurrian material of the vocabulary stated that *sar-ri* = |*sarr-ē* | < |**sarr-ae* | is the gerund of the root **sarr-*.³⁷ In this case the *sarru* form of our text is a participium passivi, *sarr-u* «which was plundered, looted, captured», consequently «booty, spoil». ³⁸

Thus, I think so, taking into consideration that the tenants – who were exempted from *sarru-pabinni* in the towns of Agē and Igandan,

but in Taradi it was performed — were armed with spears (?) (this weapon [gišŠUKUR] appears in the hands of hunter Kešši)³⁹, may be, they were hunters, that *sarru-pabinni* means «quarry of the mountains», «the (wild) animals brought down in the mountains». According to this interpretation the quarry was the property of the hunter, he was not forced to hand it over to the owner of the territory.

3. What is the size of an Alalaḥian pisannu-box?

Al. T. 397 is a short text consisting of 6 lines states the following:⁴⁰
 (1) 7 *ka-ka-rù* URUDU^{h4} / *a-na* lú.meš^{na}-*pa-hu* / 2 *li-im* URUDU giPISAN^{meš}
 uruNi-*hi* (5) 1 *ka-ka-rù* URUDU / *hi*(še?)-*qa-lu*.

According to D. J. Wiseman's interpretation, this text is a note of 7 talents of copper for the smiths to make 2000 copper baskets for the town of Nija (the third item of copper is problematic).⁴¹ H. Klengel who discussed the text in connection with Nija, mentioned that this a «Notiz über 7 Talente Kupfer, die an Schmiede geliefert wurden, um 2000 kupferne *pisannu*-Kästen für Nija herzustellen».⁴²

A. Salonen also translated the first four lines this way, and mentioned that *pisannu* means in the texts of el-Amarna, Ugarit and Alalaḥ «Kasten (aus Metall), also nicht «Korb» wie normalerweise».⁴³ This interpretation, namely, that 2000 boxes were made from 7 talents of copper, was accepted by E. Salonen, too, who quoted these lines to illustrate the work and social position of smiths in the light of Akkadian sources.⁴⁴

This interpretation, in my opinion, rises some problems, it is impossible to prove from grammatical point of view. In this six line text there is not verb, and it seems to me, the only link among these three items is the copper, the text is a simple warehouse list with three from each other completely separated quantities of copper. The first item of copper, 7 talents were given to the smiths, the second, 2000 *pisannu*-boxes of copper to the town of Nija, and the third 1 talent of copper for *hiqalu*, or which is *hiqalu*-quality (?).⁴⁵

The other problem, a technological one, which makes disputable the linking up the two data, 2000 cases out of 7 talents of copper, the measures of these manufactured-articles.

C. Zaccagnini recently discussed the weight of the Alalaḥian *kakkaru*-talent, and he concluded from evidences that this was a talent of 3000 shekels.⁴⁶ In this case this 7 talents weighed 176,74 kilogrammes. At 8.9 specific gravity, the cubic content of this 7 talents of copper is 19,86 cubic decimetres. This means that only 9,93 cubic centimetres of copper were the raw material for one box. Consequently, if the

thickness of copper sheet	the surface of sheet	the measures of box
1 mm	99,3 cm ²	5,5×4×3 (= 101 cm ³)
0,5 mm	198,6 cm ²	9×5×4 (= 202 cm ³)
0,1 mm	993 cm ²	20×10×10 (= 1000 cm ³)

It is seen from this table, that at the optimal thickness of copper sheet (0,5 mm; the box does not need any stiffener), the box or casket was too small. Containers of this size were used for cosmetics, but they were made not of copper, because the copper is a very active metal, its oxides are poisonous.

Thus, in my opinion, those 2000 *pisannu*-boxes were made not from 7 talents of copper. The copper for the smiths, and the *pisannu*-boxes for the town of Niġa were two separated items of this note.

4. How many times king Ammitakum II got married?

Among the Alalaḥ VII documents there are two which refer directly and indirectly to king Ammitakum's marriage(s).

The first document is a list of expenditure on the occasion of Ammitakum's betrothal to the daughter of the governor of the city of Apišal. This text is Al. T. *409, 11. 41–46 refer to this act: ŠU+NĪGIN 7 *me-tim* GĪN KŪ.BABBAR ZI.GA / 6 TŪG^há 3 *túg*^hṛp-pa-ni 3 *túg*GU.È.A / ù 1 GĪR ša GUŠKIN *za-am-du / an-nu-ut-tim* ZI.GA ša *Am-mi-ta-kum / i-nu-ma* DUMU.MÍ LŪ *uruA-pi-šal*^{ki} / *i-ḫi-ir*.⁴⁷

The other text is the will of Ammitakum, Al. T. *6.⁴⁸ Ammitakum II the governor of Alalaḥ in the presence of Iarimlim III the king of Iamḥad had appointed his son Ḥammurāpi to be king. The crown prince was the son of the daughter of Nawar-adal. According to D. J. Wiseman transliteration this Nawar-adal was LŪ URU / *awēl alim*, «the governor of the city» (1. 12) and *amēl* A. DU₈. A when Nawar-adal appears as a witness (1. 26).

On the basis of this interpretation it was difficult to connect these two texts. It was accepted by other scholars, too, and H. Klengel also mentioned, «dass Ammitakum mehrere Male, d. h. mindestens zwei Mal, geheiratet hat, ist urkundlich gesichert. Eine Liste über Ausgaben (AT *409) erwähnt die Heirat des Ammitakum mit der Tochter des Regenten von Apišal, dessen Herrschaftsgebiet vielleicht am oberen Euphrat gesucht werden darf. Andererseits bezeugt die testamentarische Verfügung (AT *6) eine Ehe mit der Tochter des Wesirs Nauaratal».⁴⁹

Let us see the most important lines of Al. T. *6; 11. 11–13, ... *Ha-am-mu-ra-pi* DUMU-šu / ša DUMU.MÍ *Na-wa-ar-a-dal*¹⁶ SUKKAL' / *ul-[dú]-ú-šu*, and 1. 26, IGI *Na-wa-ar-a-dal* LŪ *A-pi-šal*. On the basis of autography given by D. J. Wiseman this reading is plausible, although in this case *šal* was used instead of *šal* in Al. T. *409: 45. The possibility to use *šal* in the city-name Apišal is strengthened by an Assyrian list of city-names, where Apišal was written as *A-pi-šal*^{ki}.⁵⁰

Consequently, I suggest that Ammitakum II⁵¹ the king of Alalaḥ got married only once, when he married the daughter of Nawar-adal the governor/*sukkallum* of Apišal, who bored him Ḥammurāpi the crown prince, but this prince never mounted his father's throne.

- ¹ *D. J. Wiseman*: The Alalakh Tablets. Occasional Publications of the British Institute of Archaeology at Ankara, No. 2. London 1953 (Al. T. from hereafter), 87; *D. J. Wiseman*: Supplementary Copies of Alalakh Tablets. JCS 8 (1954) 21 f. (autography); *D. J. Wiseman*: Ration Lists from Alalakh VII. JCS 13 (1959) 29 (transliteration).
- ² *W. von Soden*: Grundriss der akkadischen Grammatik. AnOr 33. Roma 1952, 138; *O. E. Ravn*: The So-called Relative Clauses in Accadian or the Accadian Particle *ša*. Copenhagen 1941.
- ³ *A. Goetze*: Remarks on the Ration Lists from Alalakh VII. JCS 13 (1959) 37.
- ⁴ *M. Tsevat*: Alalakhiana. HUCA 29 (1958) 121.
- ⁵ *B. Landsberger*: Bemerkungen zu San Nicolò und Ungnad, Neubabylonische Rechts- und Verwaltungsurkunden, Bd. I, 1. 2. ZA 39 (1930) 293; *B. Landsberger*: Materialien zum sumerischen Lexikon, I. Roma 1937, 143.
- ⁶ *W. von Soden*: Akkadisches Handwörterbuch, I. Wiesbaden 1965, 94b.
- ⁷ *D. J. Wiseman*: JCS 13 (1959) 27.
- ⁸ *A. Goetze*: JCS 13 (1959) 37.
- ⁹ *M. Tsevat*: HUCA 29 (1958) 121.
- ¹⁰ *D. J. Wiseman*: Al. T. 83; *D. J. Wiseman*: JCS 8 (1954) 16; *D. J. Wiseman*: JCS 13 (1959) 21 f.
- ¹¹ *D. J. Wiseman*: Al. T. 88; *D. J. Wiseman*: JCS 8 (1954) 23; *D. J. Wiseman*: JCS 13 (1959) 31 f.
- ¹² *D. J. Wiseman*: Al. T. 87; *H. Klengel*: Geschichte Syriens im 2. Jahrtausend v. u. Z. Teil 1 — Nordsyrien. Berlin 1965, 141.
- ¹³ Al. T. *54: 17, UGULA UKU.ÜŠ; *268: 24, UGULA lú.meš SIPA; *281: 2, GÌR.
- ¹⁴ Al. T. *27: 12; *N. Na'aman*: A New Look at the Chronology of Alalakh Level VII. AnSt 26 (1976) 139 f.
- ¹⁶ Al. T. *54.
- ¹⁷ Al. T. *268: 24, *281: 2.
- ¹⁸ Al. T. *40: 5.
- ¹⁹ Al. T. *204: 2—3.
- ²⁰ *A. Draffkorn*: Hurrians and Hurrian at Alalah: An Ethno-Linguistic Analysis. Unpubl. dissertation. University of Pennsylvania. 1959, 38 (HHA from hereafter).
- ²¹ For *sikiltum* see, *M. Tsevat*: HUCA 29 (1958) 122; *W. von Soden*: Akkadisches Handwörterbuch, II. 1041a, „(heimlicher) Erwerb“; *E. Cassin*: Tablettes inédites de Nuzi. RA 56 (1962) 79 f.
- ²² *W. von Soden*: Akkadisches Handwörterbuch, II. 824b f., *paqādum*, „übergeben, anvertrauen, betreuen, beauftragen“, quoted CT 12, 15 III 35: ta-árta = *paqādum*/ 865a, *piqittum*, „Übergabe, Musterung, Belieferung mit Lebensmitteln“, quoted CT 12, 15 IV 26: su-l₁SIL, the ideogram is SILÁ.
- ²³ *J. Bottéro*: Archives royales de Mari, VII. Textes économiques et administratifs. Paris 1957, 213 f., 214 n. 1; *M. Birot*: Archives Royales de Mari, IX. Textes administratifs de la salle 5 du palais. Paris 1960: 257, «à la subsistance».
- ²⁴ *D. J. Wiseman*: Al. T., 48, Plates XV—XVI.
- ²⁵ *N. Na'aman*: AnSt 26 (1976) 138.
- ²⁶ *E. Gaál*: The “eperum” in Alalah. Annales Universitatis Scientiarum Budapestinensis de Rolando Eötvös Nominatae, Sectio Historica XVII (1976) 3 ff., especially 4 f.
- ²⁷ *A. L. Oppenheim*: rev. article on *D. J. Wiseman*: Al. T. JNES 14 (1955) 197, n. 2.
- ²⁸ CAD D (1959) 141, sub *dikātu*.
- ²⁹ *A. Draffkorn*: HHA 202 f.
- ³⁰ *I. M. Diakonoff*: Языки древней Передней Азии. Moscow 1967. 125, 142 n. 3 (Языки from hereafter); *I. M. Diakonoff*: Урартские письма и документы. Moscow — Leningrad 1963. 87.
- ³¹ *I. M. Diakonoff*: Языки 142, Table 3; *G. Wilhelm*: Zur urartäischen Nominalflexion. ZA 66 (1976) 105 f., n. 12—13; *F. W. Bush*: The Relationship between the Hurrian Suffixes *-ne/-na* and *-ni/e/-na*. Orient and Occident [Fs. C. H. Gordon]. AOAT, 22, Kevelaer/Neukirchen-Vluyn 1973. 39 ff.
- ³² The suffix *-(i)ñne* has the same function as *-u/oññe*, *-aññe*. *I. M. Diakonoff*: Языки 142, n. 3, *pabaññe* «горный», *pab-an-(a)ññe*.
- ³³ *M. L. Khachikyan*: Шумерско—хурритский словарь из Рас—Шамры как источник по хурритской диалектологии. VDI 1975/3 (133) 38, she mentioned as a feature

distinguishing this ugaritic dialect of the Hurrian language from the classical Mitannian dialect the reverse order of the attributive construction (the attributive comes second).

³⁴ I. M. Diakonoff: Язык 135, *zarra*.

³⁵ W. von Soden: Akkadisches Handwörterbuch II, 1148b.

³⁶ F. Thureau-Dangin: Vocabulaires de Ras-Shamra. Syria 12 (1931) 234 ff. (No. 8), Col. III. 31, 247, *sarri* „butin“.

³⁷ M. L. Khachikyan: VDI 1975/3 1133) 31, «живая добыча, полон».

³⁸ I. M. Diakonoff: Языки 153, n. 84; «причастие состояния как объекта действия (пассивное) с сиффиксом —и».

³⁹ A. L. Oppenheim: JNES 14 (1955) 197, n. 2.

⁴⁰ D. J. Wiseman: Al. T. 105; D. J. Wiseman: JCS 8 (1954) 29.

⁴¹ G. Giacomakis: The Akkadian of Alalah. Janua Linguarum, Series Practica. The Hague 1970, 77.

⁴² H. Klengel: Geschichte Syriens im 2. Jahrtausend v. u. Z. Teil 2. Mittel- und Südsyrien. Berlin 1969, 60 f.

⁴³ A. Salonen: Die Hausgeräte der alten Mesopotamier, I. Helsinki 1965, 241.

⁴⁴ E. Salonen: Über das Erwerbsleben im alten Mesopotamien. StOr 41 (1970) 131; l. 6 in his reading 40 *hi/še-qa-lu* is wrong the basis of the autography, he reduplicated the first sign, *hi/šī*

⁴⁵ A. Draffkorn: HHA 222.

⁴⁶ C. Zaccagnini: A Note on the Talent at Alalah (AT 401). Iraq 40 (1978) 67 ff.

⁴⁷ D. J. Wiseman: Al. T. 106. f., Plates XXXIX—XL.

⁴⁸ D. J. Wiseman: Al. T. 33 f., Plate V.

⁴⁹ H. Klengel: Geschichte Syriens ... Teil 1, 213.

⁵⁰ O. Schroeder: Keilschrifttexte aus Assur verschiedenen Inhalts. Leipzig 1930. No. 90: r. 13; W. von Soden — W. Röllig: Das akkadische Syllabar. AnOr 42. Roma 1967, 7, No. 36 QA.

⁵¹ N. Na'aman: AnSt 26 (1976) 136, Table 3.