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THE ALALAKH TABLETS

by

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Hittite fragments
only

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122. $1\frac{3}{8}'' \times 1\frac{1}{4}''$. Fragment from lower part of tablet. Parts of 9 + 1 = 9 ll. remain. Pl. XXVI.

Part of a letter or agreement referring to an earlier oath by the predecessors of the parties concerned, and to 200 troops of the land of *A-?gi*. The script, clay and possibly subject-matter are identical with 123, with which, however, no join can be made. If this assumption is correct this fragment would be the lower part of the tablet of which 123 preserves the left obverse.

Text: (2) [. . .] *a-na qa-ta* (3) [. . .] *a-bi-ni* (4) [*i-na*] *bi-ri-šu-nu* (5) *ma-mi-ta(m) iš-ku-nu* (6) *ū ni-nu-um qa-tam-ma* (7) *tup-pi-ni la ša-pu-di* (8) *a-hi-a ta-šu-uš* (9) *iš-tu pa-ni na-ak-ra-ti* Rev. (10) [*ab-b*] *i-ia ta-šu-uš-ni* (11) [. . .] *šu-zi-ba-an-ni* (12) [. . .] *id-din a-hi-ia* (13) [. . .] *ME* (14) [. . .] (15) *šu-zi-ba-an-ni-m* [*a*] (16) 2 *ME šabē (meš)* (17) *ri-im šadi(i)* (18) *šum-ma ta-na-an-din* (19) *ū* [*a*] *ta-na-an-din* (20) *lib-bi šabē (meš) šadi a-?gi*.

123. ATT/8/58. $1\frac{7}{8}'' \times 1\frac{7}{16}''$. Fragment from centre left obverse. Parts of 13 + 7 ll. remain. Loose in soil west of Palace site.

Fragment of letter or agreement referring to *Aki-(d)IM* and warriors of this district (*URU.KI*). Cf. 122.

Text. Obv. (al) (2) (m) *A-ki-(d)IM šabē (meš)* (3) *ū-ul* (4) *ū-ul i-ma-ag* [. . .] (5) *URU.KI ša bit* [. . .] (6) *ū uli (m.d)IM-* [. . .] (7) (m) *A-ki-(d)IM* [. . .] (8) 203 *šabē* (9) (al) *Ki-i-za* [. . .] (10) *ū-ul i-* [. . .] (11) *ū-ul* (12) *ū* [. . .] Rev. (1) *i-na* [. . .] (2) *i-il* [. . .] (3) *i-il* (4) *kaspē (meš)* [. . .] (5) *dī-nu-ma* [. . .] (6) *ū-* [. . .].

124. $1\frac{3}{4}'' \times 1\frac{3}{8}''$. Fragment from upper left corner. Parts of 6 ll. only remain. Possibly part of a letter from *Mi* to *Šar-r[u?]*. Details lost and text mainly illegible. Text. Obv. *um(?)ma (m)Mi-i* (2) *a-na Šar-ru-* (3) *ilāni (meš)-ka ti-AN* [. . .] (4) *nīšē (meš) na-aš du-mu-* [. . .] (5) *ik-pi a-ni-nu iš-* [. . .] (6) *e-ip-tu wa-ak-* [. . .].

125. ATT/16. $3\frac{3}{4}'' \times 2\frac{1}{2}''$. Lower edge broken. 17 + 2 + 5 ll. Pl. XXVII. Hittite letter. A king to Pirwanna. "May the gods protect your health. Since thou has written me as follows: 'Behold! The birds which I have sent my lord. If thou, my lord, art satisfied with these birds, so may my lord write back to me that I may send him more.' The birds which thou sentest were stolen and I have neither eaten them nor seen whether they were food or not. Since thou hast written me as follows: 'If my lord' (ll. broken) calves As soon as the calves"

A first transliteration was published in AJXIX 38-39 and J. Friedrich, on the basis of a photograph given in AJXIX Pl. XVIII. 1/2, has given a full transliteration, translation and notes in *Orientalia* VIII (N.S.) 310-316. Eicholf in ZA(N.F.) XI (43, 1939) 73-75 has suggested other readings. The copy, given on Pl. XXVII, has been checked and the last sign but one in l. 3 should be *PAP* not *TAR*; the fifth sign in l. 9 should be [E] *GIR-pa*.) Dr. O. R. Gurney has kindly drawn my attention to this.

(viii) *Religious Texts* 126-127 (see 448-453a for later texts)
*126. ATT/39/87. $3\frac{3}{4}'' \times 2''$. Damaged. 18 + 1 + 18 + 2 = 39 ll. Pl. XXVII.

Agreement made by Iarimlim with "his brother" (cf. *1 written by the same scribe) probably Abban, when he swore an oath by IM and ISTAR. The occasion was perhaps his installation as king of Alalah by "going up" to the temple of ISTAR. This tablet gives the amount of offerings (or subsidy) to be made to the temple on Iarimlim's behalf, possibly after death (ll. 7, 31) by Nakkušše (the priest). These offerings include 300 birds, 4 goats (UZA), x lambs (SILA), 12 *hurpušhi*, 100 + large and 300 small 'pots' of oil and manna (for note on BUR, see Iraq. XIV. 36, 1-39), honey and provisions which Nakkušše shall have for his maintenance. Instructions are given for the *azazhu*-offering which if made brings welfare to the man's house "further for the *uhnu* of the man (Nakkušše l. 10), the god IM will deliver you into the hand of your enemy if you do not make the *azazhu* offering because of the oath of ISTAR. After other offerings are listed (unfortunately broken) the text ends "(if) with your hands unwashed(?) you entered the temple of ISTAR you (invalidate what you have done)." The sign transliterated *SILA* (cf. especially l. 21) may possibly be an unusual writing of *UDU*.

Text. Obv. (1) (m) *Ia-ri-im-li-im šarrum* (2) *itti amēlim(lim) a-hu-im* (3) *ū (d)ISTAR i-pu-uš* (4) *wa-ar-nu-um a-na* [. . .] (5) *i-na-an-na uh-nu ša amēlim(lim) i-pu-uš* (6) (m) *Ia-ri-im-li-im i-ga-al* (7) [*i-n*] *a ali-šu ū wa-ar-ki-it* (8) (m) *Ia-ri-im-li-im i-il-la-ak* (9) [*ū*] *šu-ū-ma suhur Na-ak-ku-uš-ša* (10) *ip-šu-ur ni-ig-qi amēlim mār Na-ak-ku-ši* (11) [. . .] 3 *me-tim išsurāti(HI.A)* 4 *UZA.HI.A* (12) [. . .] *ŠI.LA* (13) *HI.A* 12 (DUK) *hu-up-ru-uš-hi* (14) 1 [ME] *DUK.GAL* 300 *DUK. uh-ru-uš-hi* (15) *ša samni ū BUR, ku-ū-lu-ū* (16) *SILA ū UZA.HI.A. GIBIL i-ig-ga-al* (17) *ni-ig-qi suhur Na-ak-ku-uš-ši* (18) *i-na ni-ig-qi a-za-az-hi-lim?* (19) 1,200 *išsurāti(HI.A)* 6 [UZA.HI.A.] (20) *UZA.HI.A. GIBIL i-ig-ga-al* Rev. (21) 12 (DUK) *hu-up-ru-uš-hi* (22) 1 *SILA, a-na ilāni(mēš) ša e-l[i- . . .]* (23) *a-na ki-el-ti-šu-nu ta-na-aq-qi* (24) *šum-ma a-za-za-ha-am te-ip-pu-uš* (25) [*a-na*] *bit amēlim(lim) šu-ul-mu* (26) [*ša*] *nit-tam aš-šum uh-ni ša amēlim(lim)* (27) [*ana qa*] *ti a-ia-bi-ka* (28) *IM i-na-ad-di-na-ak-kum* (29) *šum-ma a-za-az-ha ū-ul te-ip-pu-uš* (30) (DUK) *ša-ap-tum* [. . .] *uš-ga* (31) *i-na S[AG. . .] (amēl)mi-tum* (32) *ta-na-a[d-di-in] ša-ni-tam* (33) *itti SAL š[a?] . . .]-zu HE.BAR.RA* (34) *te-ip-pu-uš* [. . .] *HI.A* (35) 3 *UZA.HI.A* 1 *šu-ši DUK.GAL.HI.A.* (36) 1 *šu-ši (DUK) uh-ru-uš-hu* (37) *SILA ki-el-di-ia* (lower edge) (38) *qa-la-ka ū-ul me-ši* (39) *a-na bit* (40) *ISTAR te-ru-ub* (left edge) (41) *i-na a-wa-ti ša te-[ta-sa?] an-ni-ig*.

127. ATT/39/100. $3'' \times 1\frac{5}{8}''$. Damaged. 12 + 4 ll. Pl. XXVI.

Payment to the temple of ISTAR. Iarimlim has paid a total of 708 shekels and has 1,800 shekels, the rest of the silver, debited against him. Since the script and clay of this tablet are similar to *1, *126, this may refer in some way to the royal endowment of the temple.

5

10

15

REV

rest uninscribed

5

10

15

REV

25

30

35

left
edge

40

APPENDIX

A Hittite Divination Text, by O. R. GURNEY.

454 is a large tablet inscribed with a Hittite divination text of which three fragments (Antakya Museum Nos. 9708, 9709, 9710 and Excav. Nos. AT/46/12a, b and c) remain. The three fragments do not join, but their relative position is assured. The tablet is ruled in two columns on the obverse and reverse, and the left edge is divided into three columns. The seven columns have been numbered consecutively in the copy, plates LVI-LVIII.

The text is a typical Hittite oracular inquiry investigating the cause of the anger of the gods. A good example of this type of text has been translated by Goetze in *Ancient Oriental Texts Relating to the Old Testament* (ed. J. B. Pritchard), pp. 497-8. The Atshana text differs from that translated by Goetze only in giving full details of the observations taken by the diviner at each inquiry, but these details are in no way unusual in the Hittite divination literature. They can be paralleled by numerous texts published in *KUB* V, XVI, XVIII and XXII, and especially by No. 32 in *IBOT* I. The script of this tablet is exactly the same as that of the Boghazköy tablets in every respect (note e.g. the peculiar form taken by the sign *šir* (II, 37, etc.)). The following is a translation of the second column and part of the fourth; a few trivial points in which the orthography differs from that at Boghazköy will be noted.

Text.

- Col. II 7 DINGIR-LUM *ku-it mar-ša-aš-tar-ri še-ir* TUKU.TUKU-at-ti SIxDI-at
8 *nu* (LÜ.MEŠ)É.DINGIR-LIM *pu-nu-uš-šu-u-en UM-MA* (I)Ti-i-la
9 (D)U-ua *UL uš-kán-zi nu-ua-kán SAL-TUM IŠ-TU A-AP(?) -TI*
10 *an-da-an a-uš-ta DUMU-ia-ua-kán ŠA(?) É.DINGIR-LIM pa-it*
11 *iš-kál-li-ia-an-ua(?) -za e-šu-un nu-ua-kán ŠA É.DINGIR-LIM pa-a-u-en*
12 *BE-an ki-i-pit KI.MIN nu MUŠEN HUR-RI SIG₅-ru SIG₅*
13 *zi-la-aš SIG₅*
14 (D)U *ku-it har-kán-ti Ū-NU-TI še-ir* TUKU.TUKU-ti SIxDI-at
15 *nu* (LÜ.MEŠ)É.DINGIR-LIM <*pu-nu-uš-šu-u-en*> *UM-MA ŠU-NU-UM-MA*
16 *I ra-am-ni-iš*
17 *ŠA KU.BABBAR I ZU zi-la-aš NU ŠE*
18 *na-aš nam-ma pu-nu-uš-šu-u-en UM-MA ŠU-NU-UM-MA*
19 (D)U-ua *a-ra-ra-an-za i-eš-ta nu-ua-ra-an EGIR-pa*
20 *ha-li-iš-ši-ir nu-ua KU.BABBAR I ZU ua-ak-ši-nu-ir*
21 *zi-la-aš NU ŠE*
22 *na-aš nam-ma pu-nu-uš-šu-u-en UM-MA ŠU-NU-UM-MA*
23 II (GIŠ)BANSUR-ua-kán É.DINGIR-LIM *GAM dam-me-eš-ši-ir*
24 *nu-ua-ra-at ar-ḥa har-ak-ta*
25 *BE-an ki-i-pit nam-ma-ma KI.MIN nu MUŠEN HUR-RI SIG₅-ru ŠE*

- Col. IV 9 DINGIR-LUM *ku-it har-kán-ti Ū-NU-TI še-ir* TUKU.TUKU-ti SIxDI-at
10 *nu* (LÜ.MEŠ)É.DINGIR-LIM *pu-nu-uš-šu-u-en*
11 *UM-MA ŠU-NU-UM-MA (D)Um-bu-uš-ua GIR URUDU ú-eš-ta nu-ua-ra-at*
12 *[. . .]*
13 *pu-ḥu-ga-ri-en-ma-ua ku-iš pa-a-i nu-ua GIR URUDU ŠA (LÜ.MEŠ)MAŠDÁ*
14 *[pi-eš-ta]*
15 *BE-an ki-i-pit KI.MIN nu MUŠEN HUR-RI SIG₅-ru TA III (GIŠ) [KU]*
16 DINGIR-LUM *ku-it mar-ša-aš-tar-ri še-ir* TUKU.TUKU-ti SIxDI *u nu*
17 (LÜ) [. . .]
18 *pu-nu-uš-šu-u-en UM-MA ŠU-NU-UM-MA DUMU.NITA.MEŠ-ua-kán an ḥa*
19 *pa [a-ir]*
20 *u-ua-ga . . . ar-ḥa du-ua-ar-ni-ir TIR.HI.A-ua pa [a-ir]*
21 UGU . . . [. . .]-ta IR.MEŠ (I) *Hu-u-ua-mi-ti-ua-kán za-aḥ-la [. . .]*

Translation.

Col. II. (7) Since it has been established that the god is angry¹ about a ritual offence, we asked the temple officials, and Tila said: (9) "People do not look at the Weather-god; but a woman looked in at a window(?)² (10) and a child went into the temple; I was maimed(?)³ and we went into the temple."

(12) If (the cause is) this, ditto (i.e. and nothing else), then let the omen be favourable. Favourable. Result of oracle favourable.

(14) Since it has been established that the Weather-god is angry about damaged furniture, (15) we asked the temple officials and they said: "I *ramnis* of silver 1 shekel"⁴ Result: unfavourable.

(17) Then we asked them again, and they said: "The Weather-god was clothed with⁵ and they re-plated him⁶, but they were short by one shekel of silver." Result: unfavourable.

(21) And we asked them again, and they said: "They brought(?)⁷ two tables into the temple(?) and they are lost."

(24) If (the cause is) this, but further ditto (i.e. there is nothing), let the omen be favourable. Favourable.

(Here follow the details of four different forms of divination.) Col. III is largely destroyed.

Col. IV. (9) Since it has been established that the god is angry about damaged furniture, we asked the temple officials (10) and they said: "The god Umbus was wearing a bronze sword, and it (11) but the man who was to give a substitute [gave] a poor man's sword⁸."

(12) If (the cause is) this, ditto (i.e. and nothing else), then let the omen be favourable

(13) Since it has been established that the god is angry about a ritual offence, we asked the [temple officials] (14) and they said: "Children entered (15) and broke; they went into the groves [. . . .]; the slaves of Huwamiti [. . . .] a *zahla*- [. . . .]

The rest is too fragmentary for translation.

The question arises whether the text shows any divergences from normal Hittite usage such as might indicate the existence of a scribal school different from that of Hattusas. As already mentioned, the forms of the signs are identical with those of the Boghazköy tablets. The use of the sign *ŠI* for *li* in *ha-li-iš-ši-ir* (II 18) has been noted. A very peculiar feature which I am unable to explain, is the use of "GUR"-i for Hittite *tamai*, "other," in the sentence *BE-an ki-i-pit nam-ma-ma GUR-i UL ku-it-ki* (I 27 and III "32"), "if (the cause is)

¹ Literally: the god has been established for anger.

² If the reading *A-AP-TI* is correct, it is unique among the Hittite texts, which normally use (GIŠ)AB for "window."

³ Or perhaps ragged.

⁴ A verb, such as "was damaged" seems to have been omitted. The word *ramnis* is not only *hapax legomenon* but is also unique in the Hittite vocabulary in having initial *r*.

⁵ *aranza*, another *hapax legomenon*, probably ablative.

⁶ There is no verb **haššiya*; it seems, therefore, that the second sign in *ha-ŠI-it-ir* must be read *li*, which would be a new value in Hittite, though known from the Amarna letters.

⁷ The verb *tame/ari* usually means "press upon, oppress"; see Friedrich, *Verträge* I, 40-41. But this meaning does not suit the present context. A translation such as "bring" would be appropriate also in *KUB* XII 2 III 15, where *dam-me-eš-zi* is parallel to *pi-e har-zi*. Cf. Akkadian *sanāqu* "come close," *sunnuqu* "press, oppress."

⁸ The word translated "poor man" is the Akkadian *mulḫēnu* (written *MAŠDÁ*). That this is the sense of the word in the Hittite texts is clear from passages like *KUB* XVII 24 II 16 and XXVII 59 I 28 (see Friedrich in *ZA* NF XV, 243).

this and further (there is) nothing else," for which one may compare *KUB* V 10 obv. 14 : *ma-a-an ki-i-pit nam-ma-ma ta-ma-i NU.GAL ku-it-ki*, etc. These two points seem to suggest the existence of a local school of Hittite, especially since the first is known from the Amarna Letters from Syria. The following details of orthography may also be noted :

IR-iš (II 26 ; normally *IR-liš*, e.g. *KUB* XVI 8 rev. 3, 16 obv. 12, rev. 9, 21).

ial-lu(?) -u-i-ni-in (II 31 ; normally *ial-u-i-ni-in*, hitherto generally read (SAL)*u-i-ni-in*, e.g. Boissier, *Mantique Babylonienne et Mantique Hittite*, p. 37).

a-li-liš-ia-an (II 35 ; normally *a-al-li-ia-an*) ; perhaps a scribal error.

REGISTER OF

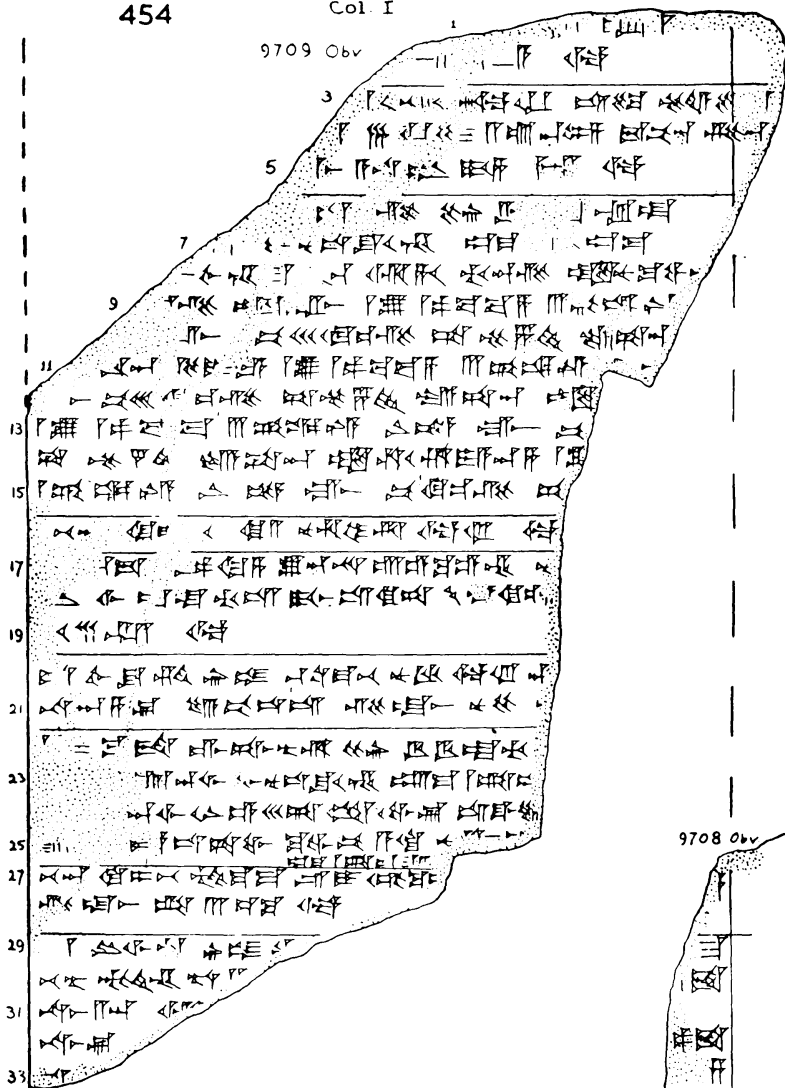
EXCAVATION AND PUBLICATION NOS. AND PLACE OF DISCOVERY

Atshana excavation numbers are given on the left (*AT* or *ATT*). According to the year of discovery these are shown as *AT(T)/(1937)*, *ATT/8/(1938)*, *ATT/39/(1939)*, etc. The numbers on the right are those allotted to the tablets in this volume. A number of fragments, given excavation numbers, proved on examination to be illegible or otherwise worthless and have therefore been omitted. Excavation numbers are lacking on a number of the tablets published in the Catalogue.

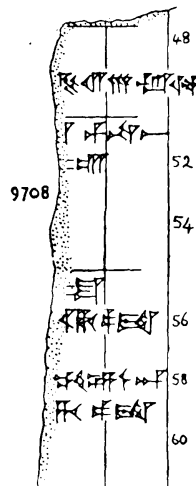
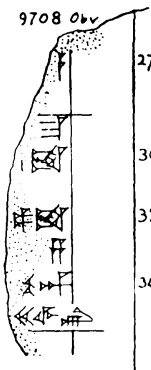
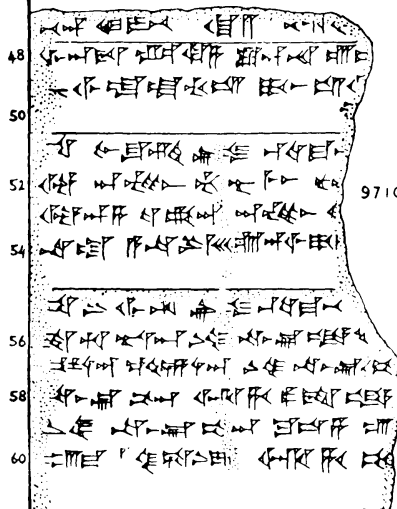
Excav. No.	Text No.	Locus	Excav. No.	Text No.	Locus
AT/ 75	289	Surface, S.W. of tell.	ATT/8/49	15	Pal. Doorway Cl-C2.
189	296	Not available	51	93	„ Court 22 (upper soil).
16	125	Lev. I/II.	52	13	„ Rm. 22 Floor Lev.
17	440	„	53	94	„ „ „
118	106	Not available	55	46	„ „ „
139	5	„	56	66	„ „ „
232	104	„	57	73	„ „ „
ATT/ 211	2	Niqmepa Pal. courtyard.	58	123	Loose soil W. of Pal.
212	2	„	59	47	Pal. Rm. 22 Floor Lev.
274	39	Lev. VI. (<i>AJ</i> XIX. 19)	60	70	„ „ „
1938.		Lev. IV—exceptions indicated.	61	48	„ „ „
ATT/8/1	105	Pal. Lev. II.	63	288	„ Rm. 7 „
5	177	Pal. Rm. 10 $\frac{1}{2}$ m. above.	66	160	„ Rm. 24 „
6	71	„ „ $\frac{1}{4}$ „ „	67	102	„ Rm. 25? fill.
8	116	„ „ $\frac{1}{2}$ „ „	69	82	„ Rm. 26 Floor Lev.
9	111	„ „ „ „	71	74	„ „ „
10	231	„ „ „ „	72	81	„ Main Court C5.
11	84	„ „ „ „	73	75	„ Rm. 33 (lev. of bench).
14	114	„ „ „ „	74	50	„ Loose soil E. of Pal.
15	418	„ „ „ „	76	363	„ Rm. 33 Floor Lev.
16	417	„ „ Floor Lev.	77	225	„ „ „
19	419	„ „ „ „	78	362	„ „ „
21	297	„ „ „ „	80	330	„ „ „
22	355	„ „ „ „	81	218	„ „ „
25	439	„ „ „ „	83	142	„ „ „
27	427	„ „ „ „	84	326	„ „ „
29	230	„ „ „ „	86	429	„ „ „
31	75	„ Rm. 7 $\frac{1}{2}$ m. above.	88	408	„ „ „
32	117	„ Q.9 above brickwork.	89	234	„ „ „
33-42	448-		90	428	„ „ „
453a		„ Courtyard I. N.E. corner	96	399	N.H. V7.
43	92	„ Rm. 21 c. $\frac{1}{2}$ m. above.	103	68	„ „
44	14	„ „ „ „	104	113	„ „
45	430	„ „ „ „	105	284	„ „
47	87	„ Doorway Cl-C2.	106	72	„ „
48	88	„ „ „	109	329	„ „
			110	352	„ „
			111	190	„ „

454

Col. I



Lacuna of about 11 lines.



454 cont.

Col II.

9708 Obv.

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454 cont.

Col. III.

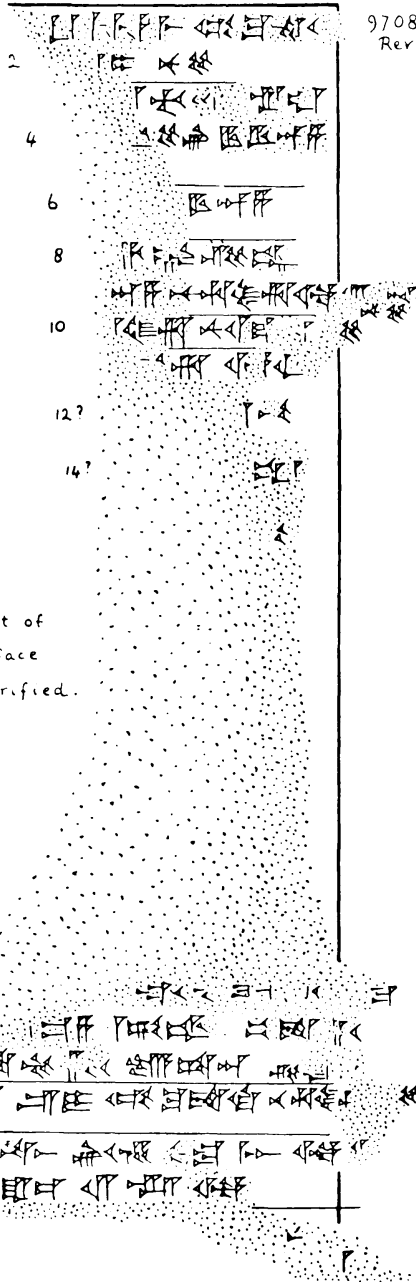
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Rev.

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454 cont.

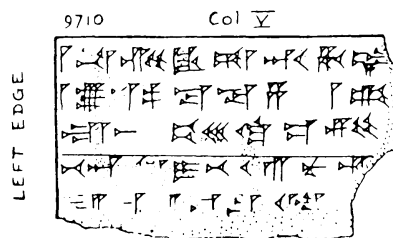
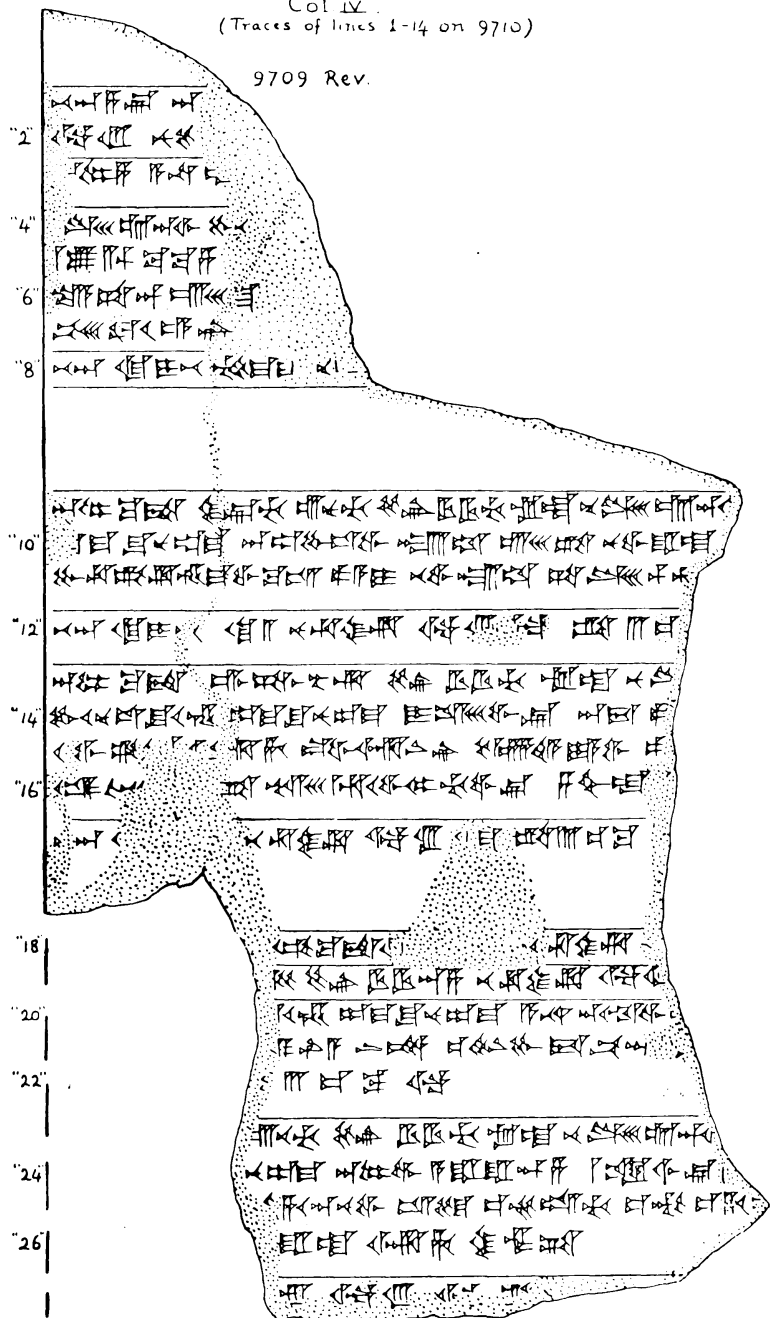
Col. III.

9708
Rev.



Col. IV.
(Traces of lines 1-14 on 9710)

9709 Rev.



LEFT EDGE

About
10
signs

