

A Babylonian Ration Document from the Hatay Archeology Museum

Hatay Arkeoloji Müzesinden Babilce Bir İstihkak Vesikası

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Abstract

The tablet with inventory number 11883, which was purchased and brought to the Hatay Archaeology Museum, belongs to an archive discovered at Alalah but now preserved in the British Museum. Access to this archive was provided as a result of the excavations carried out in Alalah (Tell Atchana), thus revealing the Kingdom of Mukiš/Alalah, whose royal center was Alalah (Reyhanlı/Hatay). The tablets obtained from Alalah were accepted as one of the main sources for the Middle and Late Bronze Age of the Eastern Mediterranean geography, along with other archives related to the period, and these tablets were mentioned in the literature as the Alalah Tablets. The content of the cuneiform tablets constituting this archive consisted mostly of commercial documents, royal decree texts, population records, and king lists. To the extent that they were reflected in the tablets, the main goods that shaped commercial life of the time consisted of mines and local productions specific to the Amuq Plain and soldiers, workers, or slaves determined in line with the needs of the palace. The document numbered 11883, which will be discussed here for the first time, has been dated to Alalah Level IV with both grammatical and paleographic features and personal names recorded in the Middle Babylonian writing tradition of Akkadian,

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the diplomatic language of the period, as far as it can be deciphered. In this study, the transliteration and translation of the text with inventory number 11883 have been made, and the general political and commercial outlook of the level thought to belong to the tablet has been presented. Here, the K/Qadume place name, which is thought to be mentioned in lines 2, 4, and 7 of the relevant text, was also emphasized.

Keywords: Ancient East Mediterranean, Babylon, Mitannian, Mukiš, Alalah Tablets.

Özet

Hatay Arkeoloji Müzesine satın alınarak kazandırılan 11883 envanter numaralı tablet British Museum'da korunan bir arşive aittir. Bu arşive erişim Alalah'ta (Tell Açcana) gerçekleştirilen kazılar sonucu sağlanmış, böylelikle krali merkezi Alalah (Reyhanlı/Hatay) olan Mukiš/Alalah Krallığı açığa çıkarılmıştır. Alalah'tan ulaşılan tabletler Doğu Akdeniz coğrafyasının Orta ve Geç Tunç Çağı için, döneme ilişkin diğer arşivlerle birlikte, temel kaynaklardan kabul edilmiş ve bu tabletler literatüre Alalah Tabletleri olarak geçmiştir. Bu arşivi oluşturan çivi yazılı tabletlerin içeriğini çoğunlukla ticari vesikalar, krali karar metinleri, nüfus kayıtları ve kral listeleri oluşturmuştur. Tabletlere yansıdığı ölçüde ticari hayatı şekillendiren ana mallar madenler ve Amik Ovası'na özgü yerel üretimlerle sarayın ihtiyacı doğrultusunda belirlenen asker, işçi ya da kölelerden oluşmuştur. Burada ilk kez işlenecek olan 11883 numaralı belge, okunabildiği ölçüde, dönemin diplomasi dili olan Akadcanın Orta Babil yazım geleneğinde kaydedilmiş hem gramatik ve paleografik özellikleri hem de kişi adlarıyla Alalah IV. tabakaya tarihlenmiştir. Bu çalışmada 11883 envanter numaralı metnin transkripsiyon ve çevirisi yapılmış; tabletin ait olduğu düşünülen tabakaya ait genel siyasi ve ticari görünüm sunulmuştur. Burada, ayrıca, ilgili metnin 2, 4 ve 7. satırlarında geçtiği düşünülen K/Qadume yer adı üzerinde durulmuştur.

Anahtar Kelimeler: Eski Doğu Akdeniz, Babil, Mitanniler, Mukiš, Alalah Tabletleri.

Introduction

Mukiš/Alalah Kingdom, its center being Alalah (Reyhanlı/Hatay), was located in an important geography in terms of political and commercial activities since the Middle Bronze Age. The kingdom, located at a key point in the trade network of Mesopotamia, Anatolia, and the Eastern Mediterranean, was subjected to invasions by major political powers of the period, leading to administrative and

economic losses that rendered it a dependency of the Kingdom of Yamhad¹ in the Middle Bronze Age and a vassal state under Mitanni and Hittite rule in the Late Bronze Age². Alalah formed the western lands of the Yamhad kingdom with city-states such as Niya and Ammiya located just to the south, and they were at least able to protect their existence with tax payments³. These place names constituted the city kingdoms mentioned in the records of the expeditions carried out in the periods of Tutmosis III and Amenhotep II into Syria and its north and took part in the alliance of anti-Hittite neighboring countries, including Nuhašše, against Šuppiluliuma I.⁴ In order to clarify the political and commercial activity area of the Kingdom of Alalah, considering the data obtained from Nuzi, Mari, Amarna, Ugarit and Hittite archives, which were other archives of the period, as well as their own archives, and according to Egyptian sources, sharing the data that cedar, copper, and slaves were taken from Alalah and the situation of Hittite before Šuppiluliuma I, it has been suggested that Egypt ended the Alalah level V and made a dynasty change⁵.

Tell Atchana best represents the Alalah Kingdom in the distribution of textual and archaeological evidence⁶. In the Accana Mound excavations, where 17 levels were identified, approximately 470 cuneiform tablets were found in the Old Babylonian dialect of Akkadian from level VII dated to the Middle Bronze Age. These texts, along with the limited number of royal records found, reveal that there was significant trade in metals, workers/slaves, animals, grain, and oil. It was understood that this trade was carried out mainly through Hurrian and West Semitic noble producers and merchants, and sufficient (Hurrian) terms and words

- 1 Karen Radner-Nadine Moeller-D. T. Potts, *The Oxford History of the Ancient Near East: Volume II: From the End of the Third Millennium BC to the Fall of Babylon* (The Oxford History of the Ancient Near East: Volume II), Oxford University Press, 2022, p. 332-333.
- 2 Horst Klengel, *Geschichte Syriens im 2./1. Jahrtausend v.Chr. Forschungsstand. Probleme und Perspektiven*, Akademie-Verlag, Berlin 1970.
- 3 Nadav Na'aman, "Syria at the Transition from the Old Babylonian Period to the Middle Babylonian Period", *Ugarit-Forschungen* 6, 1974, p. 268.
- 4 Michael, C. Astour, Ḫattušiliš, Ḫalab, and Ḫanigalbat, *Journal of Near Eastern Studies (JNES)*, Vol. 31/No. 2, 1972, p. 103.
- 5 Eva von Dassow, "Alalah between Mittani and Ḫatti" *Asia Anteriore Antica. Journal of Ancient Near Eastern Cultures* 2, 2020, p. 195.
- 6 Murat Akar-, K. Ashihan Yener, "Alalakh'ta 10 Yıln Ardından", *Türk Eskiçağ Bilimleri Enstitüsü Haberler*, No. 35, 2013, pp. 4-10; Murat Akar, "Arkeolojik ve Tarihsel Bağlamı İçerisinde Mitanni İmparatorluğu'nun Batı Sınırı: Alalah Açıana Höyük Geç Tunç Çağı Tabakalarına Ait Bir Değerlendirme", *Colloquium Anatolicum* 17, 2018, p. 33-55.

were encountered in the documents related to commercial practices to describe the local production specific to the Amuq Plain⁷. Due to its geographical location, this kingdom, which had high production and commercial capacity, became an important center in the production of olive oil and wine unique to the Asi Delta and Amuq Plain. In the tablets, in addition to the records indicating that the region was also active in the trade of cereals and small cattle, it was noted that the purchase and sale of female/male slaves and the workers and craftsmen brought to the palace were also an important part of this commercial life⁸.

1. Alalah Level IV Texts

It was understood that in the Late Bronze Age, Alalah's administrative class changed with Mitanni's support, and commercial activities were meticulously recorded in the royal archive. Among the documents shedding light on this period are the cuneiform texts dated to Alalah Level IV. The Alalah Level IV documents not only offered insights into economic operations and production but also provided lists that enabled the determination of demographic data and accounts of the kingdom's revenues and expenditures. According to these lists, the kingdom, which had a class society structure, was defined as a privileged social layer formed by the *hazannu* Hurris, and basic administrative and social classes such⁹ as *marianu*, *ehelli(ehele)-šūzubu*, *haniahhu* and *hupšu* could be determined¹⁰. The Alalah IV tablets confirmed the continued presence of Hurrians, Hittites, and Amorites in the region and revealed that the Mitanni dominating Alalah belonged to the *marianu* class, and over time, this class gained prestige¹¹. The

7 Donald J. Wiseman, *The Alalah Tablets*, BIAA-Ankara-London 1953, p. 5, 9; Christian Niefdorf, *Mittelbabylonischen Rechtsurkunden Aus Alalah (Schicht IV)*, Alter Orient und Altes Testament-352, Ugarit-Verlag, Münster 2008; Jacop Lauinger, "Taxation and Management of Resources at Middle and Late Bronze Age Alalah", *Economic Complexity in the Ancient Near East*, eds. Jana Mynářová-Sergio Alivernini, Prague Charles University 2020, p. 364.

8 Anne E. Draffkorn, *Hurrians and Hurrian at Alalah: An Ethno-linguistic Analysis*, Pennsylvania University 1959; Akar, *ibid.*, p. 38; Nurgül Yıldırım, "Hatay Arkeoloji Müzesinden Eski Babilce Bir Ticari Vesika Prof. Dr. Salih Çeçen'e Armağan", eds. İ. Albayrak-L. G. Gökçek-N. Yıldırım, K. Toptaş, Bilgin Yayınları, Ankara 2023, p. 195.

9 Wiseman, *ibid.*, p. 11; Jacop Lauinger, *Imperial and Local: Audience and Identity in The Idrimi Inscriptions*, Finnish Oriental Society, 9-2, 2021, p. 30; *hazannu* has been defined as "town manager" in CAD H, p. 163.

10 Eva von Dassow, *State and Society in the Late Bronze Age: Alalah under the Mittani Empire*, CDL Press 2008, p. 129; Jacop Lauinger, *The Labors of Idrimi: Inscribing the Past, Shaping the Present at Late Bronze Age Alalah (Ancient Near East Monographs)*, SBL Press, 2024, p. 133.

11 *marianu*, this word which appears in the Middle Babylonian, Nuzi and Alalah tablets is defined

dominance of this Mitanni-supported class, with which King Idrimi and his father Ilimilimma I were affiliated, was continued in the Kingdom of Alalah by Idrimi, followed by his son Niqmepa and his grandson Ilimilimma II. In the reign of Idrimi, who ascended to the throne after his father Ilimilimma in the Kingdom of Alalah, the royal archive consisted of Akkadian cuneiform documents, and the linguistic characteristics of the Hurrians, Hittites, and Amurrians, who were the peoples within the kingdom, were reflected in the writing tradition in this archive¹². In the reign of Idrimi, who ascended to the throne after his father Ilimilimma in the Kingdom of Alalah, the royal archive consisted of Akkadian cuneiform documents, and the linguistic characteristics of the Hurrians, Hittites, and Amurrians, who were the peoples within the kingdom, were reflected in the writing tradition in this archive. Therefore, the Alalah Archive can be considered an ethnolinguistically rich example. However, this richness has brought various difficulties in terms of clarifying the etymology of the words. Indeed the names of King Idrimi and his son Niqmepa, who took over the throne, have been discussed in many etymological studies, but although it is claimed that these names may be in Hurriane or Akkadian, no definitive conclusion has been reached¹³. The Idrimi Inscription¹⁴ is the main source for illuminating the administrative, geographical, and ethnic diversity of the Alalah Kingdom during the Idrimi period, which tried to survive in the political shadow of the Mitanni. The inscription, which was recorded in Akkadian, the diplomatic language of the period, is dated between 1400 and 1350 BC as part of the preparation process. It is thought that the inscription, which was accessed in a level after the reign of Idrimi, was preserved as a royal trust during the Addu-nīrārī or Niqmepa periods¹⁵. This unique inscription was

as “chariot driver” in CAD M/I, p. 281; The etymological equivalent of this word in local usage has been determined as “nobility, eliteness”. Dassow, *ibid.*, p. 96; Lauinger, *ibid.*, p. 31.

12 Wiseman *ibid.*, p. 22.

13 Idrimi/Idri-mi in Akkadian is derived from Akadca *adāru/edēru* “to embrace”. It has been claimed that the word was created from the Amurrian d/r meaning “help”. CAD E, p. 29; S. Smith, *The Statue of Idrimi*, p. 69; While it has been claimed by Laroche that the name Idrimi may be derived from the Hurrian prefix i/edr- meaning “known/recognized”, D. J. Wiseman has defined the suffix -mi as a transfer of the local pronunciation. This suffix, defined as “local” by Wiseman, was used in the Ugaritic records as a “double/two-sided” suffix in Amurrian. Wiseman, *ibid.*, s. 22; Edward L. Greenstein-David Marcus, “The Akkadian Inscription of Idrimi”, *JANES* 8, 1976, p. 69.

14 Smith, *ibid.*, p. 2; Jack M. Sasson, “On Idrimi and Sarruwa, the Scribe”, *Studies on the Civilization and Culture of Nuzi and the Hurrians: In Honor of Ernest R. Lacheman*, eds. M. A. Morrison-D. I. Owen, Winona Lake, Indiana 1981, p. 309-324.

15 Written in the Middle Babylonian dialect of Akkadian, the inscribed statue consisting of 104

prepared in a kind of autobiographical form with Idrimi taking refuge in the city of Emar after an occupation that started in Aleppo and describing his experiences in this city. In general terms, the Idrimi Inscription contains a detailed account of the Alalah king's return to his lands as a victorious ruler with the support of his people, following his period of exile, and his efforts to drive back the Hittite advance from his country. Another important Alalah text dated to the period of Idrimi is the document numbered ATT/8/198¹⁶. This tablet was written about the return of fugitive slaves between King Pillia of Kizzuwatna (Çukurova) and Idrimi. This tablet, edited as an oath text (*tuppi rikšī*), was created in the presence of the gods and under the supervision of King P/Barratarna of Mitanni¹⁷. Apart from the Idrimi Inscription and the text of the agreement with Kizzuwatna, the documents bearing the name or seal of King Idrimi published so far in the Alalah archive mostly contained commercial provisions.

A document sealed by King Idrimi, ATT/8/229¹⁸, is the annual tribute list for silver paid to the Kingdom of Mitanni. According to this text, the Kingdom of Mukiš would pay 760 talents (\pm 228 kg) of silver annually. The tablet numbered ATT/8/114¹⁹ is another document with the King Idrimi seal on it. Here, the production volume of Alalah artisans and their workplaces was given as a list. In

lines was found in two pieces in a pit inside the Temple of Alalah Level Ib (13th century BC). Smith, *ibid.*, p. 2; Leonard Woolley, *Alalakh an Account of the Excavations at Tell Atchana in The Hatay 1937-1939*, Oxford University Press-Oxford 1955, p. 141; Amelie Kuhrt, *Eski Çağ'da Yakandoğu (MÖ 3000-330)*, C I-II, Türkiye İş Bankası Yayınları, İstanbul 2009, p. 375; Akar, *ibid.*, p. 40; Jordi Vidal, "Summaries on the Young Idrimi", *Scandinavian Journal of the Old Testament*, Vol. 26/Issue 1, 2012, p. 77-87.

- 16 Wiseman, *ibid.*, p. 31; Erica Reiner, "Akkadian Treaties from Syria and Assyria", *The Ancient Near East: An Anthology of Texts and Pictures*, eds. James B. Pritchard, Daniel E. Fleming, Princeton University Press, 2011, p. 210.
- 17 It has been claimed that this treaty text may have been renewed during the Niqmepa period. Wiseman, *ibid.*, p. 6; regarding the fact that the text may be dated to approximately 1470 BC, see Ekin Kozal-Mirko Novák, "Alalakh and Kizzuwatna: Some Thoughts on the Synchronization, Overturning Certainties", *Near Eastern Archaeology A Festschrift in Honor of K. Aslıhan Yener*, Brill Leiden 2017, p. 296-318.
- 18 Another document with the Idrimi seal (ATT/8/229) again deals with the determination of the tax to be paid to the Kingdom of Mitanni. Wiseman, *ibid.*, p. 104; Dominique Collon, *The Seal Impressions from Tell Atchana/Alalakh*, Alter Orient und Altes Testament; Bd. 27, 1975, p. 170.
- 19 ATT/8/114, "9 copper *tišnu*-vessels, 5 pairs of garuwe, 20 daggers of copper and 1,500 copper arrowheads, 22 leather workers, 5 shops engaged in the *martalu* trade, 3 goldsmiths, 1 seal-cutting shop, 16 carpentry shops, 80 armchairs, 80 seats, 5 side sofas, 4 wizzae armchairs, 2 seats, sofas and 2 *tagbaruše*, 11 charioteers, 9 chariots and 2 cars. A total of 64 businesses are engaged in the work of the region..." Wiseman, *ibid.*, p. 79-80.

this list, besides many carpentry workshops, the existence of an iron and copper factory was mentioned. The total number of workplaces (*bītātu huṣṣu*) whose name and location could not be determined exactly, but which produced in a region of the Kingdom of Alalah, was recorded as 64 in this text. The document numbered ATT/8/232, which similarly showed the number of workplaces/households, bears the seal of Idrimi. This document was prepared for settlements such as Lagī, Zalatar, Situraše, Kuwaz [zi], and Kurie within the borders of the Kingdom of Alalah. According to the text, the total number of workplaces reached from these centers was given as 441, and the social classes to which some of these workshop owners belonged were also recorded²⁰. It is seen that the tax to be paid to the palace by Ehli-Addu among the people of the palace (*mār ekallim*) was clarified in ATT/8/169, which is another tablet with a seal. According to this tablet, Ehli-Addu would pay 50 shekels of gold and 60 sheep to the palace annually²¹. In the procedure of the tax collected from local producers, it is likely that the follow-up of the ration/register system, which is called *ilkum*²² in Babylonian and similar to the known fiefdom/iqta system, which was applied since the Old Babylonian period during the reign of King Idrimi and his son Niqmepa, was documented by lists similar to the document numbered 11883, which is the subject of the study.

2. Middle Babylonian Ration List (11883)

The tablet numbered 11883, which will be evaluated for the first time in this study, is similar to the rationing documents (ration/ration documents) in the Alalah

- 20 See Wiseman, *ibid*, p. 73; 59 of the 441 factory owners given in the text were from the [*šuzubu*] and [20+] *haniahhu* classes. For information and details, see, Ignace J. Gelb, “The Early History of the West Semitic Peoples”, *Journal of Cuneiform Studies*, Vol. 15/No. 1, 1961, p. 37; Eva von Dassow, *State and Society in the Late Bronze Age: Alalah under the Mittani Empire*, CDL Press 2008, p. 105; Jacop Lauinger, “Taxation and Management of Resources at Middle and Late Bronze Age Alalah”, *Economic Complexity in the Ancient Near East*, eds. Jana Mynářová-Sergio Alivernini, Prague Charles University 2020, pp. 369.
- 21 It was recorded in the record that the amount to be paid to the palace by Ehli-Addu would be reimbursed in one lump sum every year, that it would be followed up/would not be abandoned (*il iššenibir... zikki ikki*), and the palace official Balanuwa was determined as the witness in ATT/8/169. Wiseman, *ibid*, p. 57.
- 22 Cahit Günbattu, “Eski Babil Devrinde Timar ve Devlet Arazisinin Tahsisi Hakkında Bazı Görüşler”. *Belleten*, Vol. 55/No. 212, 1991, p. 2; Nurgül Yıldırım, “Eski Babil’de Kanun ve Reformlarla Güvence Altına Alman İktisadi Yaşamın Sosyal Tabakalaşmaya Etkileri”, *Mezopotamya’nın Eskiçağlarında İktisadi ve Zırai Hayat*, eds. L. Gürkan Gökçek, Ercüment Yıldırım, Okay Pekşen, Değişim Yayınları, İstanbul, 2023, p. 98

tablets and overlaps with which personal names²³. Such lists, which were mostly determined over cereals, oils, and beer and the amount of which was carried out with classical units of measurement (*parīsu* and *ME/mētum*)²⁴, were determined to be similar to 284 (BM. 131578; AT pl. XXXIII), 285 (BM. 131579) and 287 (AT pl. XXXIII/ATT/8/132) among the Alalah tablets, thus making it possible to complete the relevant tablet with the left side of the front face broken. In addition, the content of the text numbered 11883, whose front face bottom lines were severely destroyed, most likely involved grain distribution. The expressions of *MÁ eleppum* “boat, raft” and *namharum* “cask, barrel”, which raise suspicion in the text, suggest that this text may have been prepared for the purpose of an oil ration. However, the fragmentary nature of the part of the tablet containing these data, and the absence of a similar example to clarify this content so far, makes it difficult to support this view.

Museum Inventory Number: 1856/1 11883

5x5x1,4 cm. Brown

Transliteration:

- | | | |
|------|-----|--|
| Obv. | 1. | [... ^m Al-li-n ^{li} -ri |
| | 2. | [... ^{URU} K/Qa ² -d]u-me |
| | 3. | [.....]-ra |
| | 4. | [... ^{URU} K/Qa-d]u ² -me |
| | 5. | [.....]-ra |
| | 6. | [... ^m Ku-ša ² -ia 3 1/2 ME DUMU ^m Ma-am-ma |
| | 7. | [.....]-si 1 ME DUMU ^{URU} K/Qa-du ² -me |
| | 8. | [... ^m Pa]-pa-ia 1 ME DUMU ^{URU} I-ili-me |
| Rev. | 9. | [..... a-n ^{li} -nu |
| | 10. | [..... (^{Giš})] <i>MÁ</i> |
| | 11. | [..... r ^{li} |

²³ Donald J. Wiseman, “Ration Lists from Alalakh IV”, *Journal of Cuneiform Studies*, Vol. 13/No. 2, 1959, p. 50-52.

²⁴ CAD P, 186; CAD M/II, 1.

12. [... (Giš)] MÁ
13. [...zi²]-it-ta
14. [...]-pa
15. [...] DUMU² Ma-zi-ia
16. [... šla² ku-bar
17. [... -ri²-ia
18. [... ša Ha-mat²
19. [... ip²]-pal-la
20. [... a¹b-ba
21. [... nam]-ha-rum
22. [... šar¹-ri GAL [ša²

Translation:

“...^m[Allini]ri, Qadume City(?), Qadume City(?), [...^mKuša]ia(?) 3 ½ ME son of Mamma, 1 ME son of Qadume, 1 ME son of Ilime, Papaia, ...raft(?), ...partnered, ...son of Mazia, log/timber, of Hama(?), ...repaid...barrel...”

Commentary

Line 2, 4, 7: As far as can be read from the text and from the similar Alalah records, the word has been completed as the place name K/Qadume. (AIT 284) It is thought that this place name could be Qatma/Qadme, a city on the west of the Euphrates River, just on the border with Karkamš. It is thought that this city, which is thought to be 80 km away from the city of Alalah, could be an important corridor in the Anatolia, Mesopotamia and Eastern Mediterranean trade line; in the Sinuhe Narrative dated to the Middle Egyptian Kingdom period, it is stated that it refers to the northernmost settlement known in the Syrian geography of Egypt (qdm)²⁵. This place name (Qaduma) is also mentioned in the document CTH 50 (KUB 19.27-Treaty of I. Šuppiluliuma I with Šarri-Kušuh of Karkamš King) indicating the correct geography for its localization²⁶. One thing that

25 Michael Green, *The Syrian and Lebanese Topographical Data in the Story of Sinuhe*, *Chronique d’Égypte* 58, 1983, p. 38-59.

26 Wiseman, *ibid*, 1953, 89; RGTC. 12, 342; Michael Astour, *Hittite History and Absolute Chronology of the*

should be noted is that the sign in line 4 can also be read as *mar*, although it is not completely certain. When records with similar textual content are examined, the personal names Puttamar and Šummar, and the city of Emar, may also appear in this line. These place and person names were recorded (ATT/8/211) together with the place name Qadume.

Line 6: It is quite difficult to determine an identification a propagation for the personal names Kušaya and Mamma only with the Alalah tablets. However, in the Alalah tablets (AIT 284), these two personal names are mentioned together and are recorded as Mamma the son of Kušaya.

Line 13: *zittu* is defined as “partner, shareholder” in The Assyrian Dictionary of the University of Chicago 1956 (CAD). CAD Z, 140.

Line 15: Mazia, apart from the Alalah tablets (ATT/8/8; ATT/8/189: as *amêl bîti* “palace official”), is also recorded as a witness in a commercial document in the Nuzi archive²⁷.

Line 16: *ubru/kubra* “thick, wide, volume, diameter” has been used especially in Old Babylonian texts to calculate the diameter of liquid or wooden material (log, etc.). CAD K, 484. The purchase of logs for use in ship/raft construction has not been encountered in the Alalah tablets so far.

Line 21: *namharum*: It is defined as a barrel, cask, container, or boat in CAD N/I, 228. It is recorded in the texts that these containers, which are understood to be made of wood or metal, were used for royal gifts, especially the metal ones. The word is mentioned in the Alalah tablets in documents numbered ATT /8 / 104: 12 and ATT/39/164: 14; in these documents, *namharu* were obtained from bronze.

Line 22: The signs on the line can be read as *ri-qal-[lá]* or *ri-i-me-[e]*. However, no meaningful equivalent has been found consisting of these signs.

Bronze Age (Studies in Mediterranean archaeology and literature. Pocket-book 73). Partille, p. 60.

²⁷ Gerfrit, G. V. Müller, *Londoner Nuzi-Texte* (Santag-4), Arbeiten und Untersuchungen Zur Keilschriftkunde, Harrassowitz 1998, p. 352.

Conclusion

The document with inventory number 11883 was dated to Alalak level IV with its paleographic features, person/place names and content. The names of the people in the document are recorded as witnesses in the Nuzi Tablets in contemporary archives. Moreover the names of the people mentioned in the tablet were in parallel with the merchants/producers actively present in the Kingdom of Alalah. The tablet is, in terms of its content, a record indicating the registering of a ration list in a certain geography. As far as the tablet can be deciphered, it is largely similar to the ration lists dated to Alalah level IV. Grain type/commercial material and quantity recorded in these lists were also written in the relevant document examined here. *eleppum* “ship/raft”, which is included in the text to the extent that it could be deciphered, has not yet been determined on the Alalah tablets. Although it was approached with suspicion, it suggested that it might be an area or a workshop where timber was obtained just south of Karkamish. The existence of other words to support this term may have indicated the existence of timber and workshops where these were processed in the north of Syria.

Review

This article has been reviewed by at least two reviewers using a double blind peer review model. A similarity check was performed to confirm that it was free of plagiarism.

Ethical Statement

It is declared that scientific and ethical principles were complied with during the preparation of this study and all the works referred are mentioned in the bibliography.

Complaints

belleten@ttk.gov.tr

Use of Artificial Intelligence

No artificial intelligence-based tools or applications were used in the preparation of this study. The entire content of the manuscript was produced by the authors in accordance with scientific research methods and academic ethical principles.

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Değerlendirme

Bu makale en az iki hakem tarafından çift taraflı kör hakemlik modeliyle incelendi. Benzerlik taraması yapılarak intihal içermediği teyit edildi.

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Yapay Zeka Kullanımı

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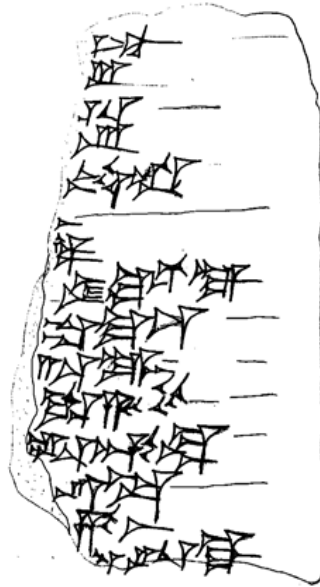
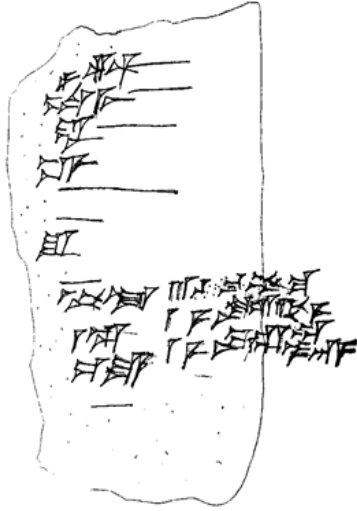
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