Amongst The Alalakh Tablets published by D.J. Wiseman in 1953 the list *432 was included both in transliteration and in handcopy. This text was catalogued as a «list of objects including weapons and vessels, with Hurrian appellatives, for which a total of 1000 (shekels of) silver has been expended». Although Wiseman compared it with *366, which mentions some words in common and gives a total of silver, apparently as a full price or value, the unknown meaning of the majority of the terms listed kept us away from a closer understanding of the tablet.

A new collation of *432 in the British Museum in September 1999 yielded new readings for several lines, whereby a new commented edition of this text seemed to me necessary. The tablet is quite damaged. Only the middle-lower half of (presumably) the obverse and fortunately a rather considerable portion of the reverse can be read with certainty. The script is otherwise quite clear, and the number of units in the first column (left) are clearly separated from the object names.

1. Transliteration.
Alg. *432 runs as follows:

Obv.

[upper part of the tablet lost]

1' [x] 1-a-ga-an-n[i]
   1 lu-ḥa-te
   1 a-la-la-ḥe x [  
   1 ša-i-ip
5' 2 ḫa-am-ru-uš-ḥe 1 [  
   1 ka-ra-al-la
   2 ša-an-né-na

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1 D.J. Wiseman, The Alalakh Tablets (Occasional Publications of the British Institute of Archaeology at Ankara 2, London 1953, abbreviated as ATT) 111, Plate XLIII; in his review of Wiseman's book, A.L. Oppenheim, JNES 14, 1955, 197 n. 1, proposed erroneously to assign this text to MB Alalakh. The same is true for *205 (Wiseman, JCS 8, 1954, 14), which belongs to the Alalakh VII archive as well (it comes from Room 2 of the so-called Yarim-Lim palace, see ATT, 121a). The findspot of *432 was that of the main archive: Room 11, cf. ATT, 121b.

2 I here express my gratitude to Dr. Ch.B.F. Walker, for allowing me to collate the tablet in the Department of Western Asiatic Antiquities of the BM with funds of the Vicerectorado de Profesorado de la Universidad de Castilla-La Mancha. I also wish to thank M. Dietrich and O. Loretz (Ugarit-Forschungsstelle, Münster) for permission to study their copies and collations of Alalakh VII tablets.

SEL. 17 (2000)
2. Comments.

Line 1: Although the end of the line is destroyed, a restoration -n[i] may well be proposed. The resulting term aganni means in Akkadian «large bowl», usually made of metal\(^3\). It is documented at Qatna and in the EA letters among other sources, and it parallels Ugaritic agn\(^4\). As far as the Akkadian dictionaries allow to assess, this OB entry from Alalakh would represent hitherto the oldest attestation of the word.

Line 2: The reading of the sequence may well be lu-ḫa-te\(^5\). Such a word is neither attested in standard Akkadian nor it is listed as a possible Hurrian term by Laroche\(^6\). Since LU can also be read dab/p, dib/p or tlib/p\(^7\), a reading dab-ḫa-te, dib-ḫa-te or

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\(^3\) See CAD A/I, 142b-143; AHw, 15a.


\(^5\) So already Wiseman, ATT, 111; «lurvate» in his Selected Vocabulary, ibid., 162a, is a print mistake.

\(^6\) E. Laroche, GLH.

\(^7\) R. Borger, ABZ 537.
The Alalakh Tablet *432 from Level VII Reconsidered

The term *tib-*ha-te would be likely as well. However, an Akkadian term under these readings seems quite doubtful. On the other hand, a Hurrian mark in the word might lie in the suffix for measures -ate after lub- or dibh-. By assuming the use of this suffix, we find some keys to interpret lub=ate. The Ugaritic text RS 24.643 (KTU 1.148:21) attests the expression: lg.ṣmn ... «a measure of oil», which can be related to KTU 1.23:75-76, where ug. lg appears as an equivalent of ug. ḫbr «vessel»:

\[
\text{lnh.lg.ynh [ ]}
\]

\[
wbrh.mla y[n \ ]
\]

«[it corresponds] to him a large pitcher of wine and he can fill his vessel with wine [ ]».

In fact, ug. lg is also translated by Del Olmo Lete as «large pitcher» (Spanish «cántara»), pointing out its parallel to Hebrew lōg. In the horizon of the local WS substratum, a close connection of hebr. lōg with ug. lg and with OB Alalakh lub- would seem likely. lub=ate could thus be interpreted as a WS term plus the appended Hurrian suffix for measures -ate. It would appear then that the kind of pitcher meant here is not actually a standard lubu, but rather another type of vessel with the same size. Therefore: 1 lub=ate might well be understood as «one large pitcher of the lubu-capacity».
Line 3: A reading -he in alala=he, instead of -ah, seems to me more likely. Since the suffix -he usually designates ethnic and geographic terms in Hurrian, alala(ŋ)=he could refer to a typical object or vessel of the district of Alalakh. The line follows, probably introducing the actual technical name of the object.

Line 4: zaib was listed as a Hurrian word by Laroche without conclusive parallels. It seems that the term has nothing to do with Akkadian za'ibu «water-logged soil». A type of container or cup might well be involved.

Line 5: Instead of ḥa-am-[pi]-ta-li (Wiseman) read ḥa-am-ru-us-he, although the last sign looks actually much more like -te. The last vertical wedge following immediately -he could introduce a new entry. The term is to be analyzed as: ḥamru=šhe, where the Hurrian suffix -šhe is known to form names of vessels and containers. ḥamru is attested in the Akkadian of different areas including Nuzi and other Hurrian and Hittite contexts meaning «sacred precinct» or «sanctuary», especially related to the storm god. A vessel ḥamru=šhe might then point out to a kind of container for a certain sacred place. This is not however the only possible explanation, since both Ugarit and Emar sources attest respectively ḥmr and ḥamru «wine». In view of aḫrušu «censer» (from Hurrian aḫr- «incense») and of the closeness to the Ugarit and Emar evidence, it would appear that ḥamru=šhe at Alalakh might rather designate a type of vessel for wine.

Line 6: Read ka-ra-all-la instead of ka-ra-taS-Ia. The term might be Akkadian in view of akk. karallu. Its meaning remains however unclear. A connection with the
Ugaritic type of vessel *krln* // RS-Akk.: DUG *ki-ra-li-nu* (PRU VI, 158:6)\(^{29}\) is also uncertain. On the other hand, it is interesting to note that Hurrian objects ending with -alla are frequently attested; compare for instance from Alalakh IV: 435:4: 3 ḫaballa; cf. also karadannela, CAD K 198b: EA 22 (letter of Tushratta).

Line 7: For šanne=na see Laroche, GLH 214, where šanni is described as an «objet de métal» with regard to KUB XXVII 42 Ro 12; E. A. Speiser\(^{30}\) interpreted it as an «implement» or «weapon». According to Wiseman\(^{31}\), šanni=na also occurs in AL.T. 435:6 (Alalakh IV): 3 *ša-an-nē-e-na* ša ZA[BAR]. Since the OB list of cups from Alalakh *366:3* attests: 2 GAL KŪ.BABBAR ša-an-nu, it seems that šannu usually represents a kind of metal cup.

Line 8: zal\(^{32}\) is listed as a possible Hurrian term by Laroche\(^{33}\), who proposes a connection with (a)zalli attested in texts from Ugarit, Emar and Boğazköy. According to the Boğazköy evidence, it appears to be an «attribut d'Istar»\(^{34}\), The MB Alalakh texts attest however zalu as a metal object\(^{35}\), among which 113:15 lists zalu as a part of household equipment\(^{36}\). The MB Alalakh Forerunner to ḤAR-ra-ḫubullu X AL.T. 446\(^{37}\) records mainly «types of pots». Except for column VI, the logogram DUG begins every entry of this tablet. In 446:Rev. V:14 one can read: DUG / BUR-ZI / ZA-HUM\(^{38}\), where ZA-HUM, akk. šāḫu, is to be interpreted either (with Borger, ABZ 586) as «eine Schale oder Kanne»\(^{39}\), or (with Labat - Malbran-Labat, MEA 586) as «un vase». CAD S/I 105b considers šāḫu as «a drinking or cooking vessel, usually of metal», including the evidence from MB Alalakh\(^{40}\). Through this lexicographical text

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\(^{28}\) AHw, 446b; see karallu A, CAD K. 200a. On paleographic grounds, any relation to akk. kandalu «ein Metallgefäß», AHw, 436b, 506b, CAD K, 148b, 538b, seems unlikely.

\(^{29}\) See DLU I, 223a.

\(^{30}\) E. A. Speiser, JAOS 74, 1954, 25b (emend however with asterisk: *432 thereto).  
\(^{31}\) Wiseman, ATT, 111, 163a and Plate XLIII.

\(^{32}\) Ibid., 164b. See this entry in AHw, 1507b: «(u. H.) ein Ggst.»

\(^{33}\) Laroche, GLH, 301.

\(^{34}\) Ibid., 66-67.

\(^{35}\) Cf. zalu ZABAR, 113:15; 415:2,5,16; zalu KŪ.GI, 390:1; zalu KŪ, 416:19. See Wiseman, ATT, 164b; Giacumakis, *Akkadian of Alalah*,113: «perhaps a vessel».

\(^{36}\) Akk. unūtu MEŠ, see Wiseman, ATT, 59-60; AHw, 1422b.

\(^{37}\) See Wiseman, ATT, 113, Plate XLVI.

\(^{38}\) See CAD S/I, 105b. I checked this reading in a copy of this text in the Ugarit-Forschungsstelle at Münster.

\(^{39}\) Cf. AHw, 1132b «eine (Wasch-)Schale», especially 1133a 2), where the MB Alalakh evidence in 390:1 and 416:19 is read as akk. šāḫu (ZA-HUM). See footnote 35.

\(^{40}\) CAD S/I, 106a d; see footnote 35.
(and its parallels)\textsuperscript{41}, it can be concluded that such class of vessel was mainly used for ritual purposes (sum. bur-zi = akk. pursītu)\textsuperscript{42}.

Since the present text lists chiefly vessels and ḪUM can also be read LUM/LU\textsubscript{4}\textsuperscript{43}, the problem arises whether za-li could represent a deviation of the lexicographical term ZA-ḪUM, which became za-lu in the local scribal tradition, and hence could be interpreted either as a «(ritual) vessel» or as another type of container, or, rather, as a different object connected with the evidence from Ugarit, Emar and Boğazköy. In any case, it is interesting to note that a syllabic rendering ša-ḫu, as far as I know, is not documented in the Akkadian of Alalakh.

Line 9: A reading gašmušḫe was proposed by Wiseman\textsuperscript{44} and included by Laroche in his Glossaire\textsuperscript{45}. Al.T. 430:10 (MB Alalakh) attests the same object made of bronze\textsuperscript{46}. 2 qa-āš-mu-uš-ḫe-na ZABAR\textsuperscript{47}. Since this list notes a total amount of silver (line 20'), the present qašmušše must have been made of silver. The term is to be analyzed with the Hurrian suffix -šhe, qašmušše (see line 5), although a root qašmu has not been hitherto recognized neither in Hurrian nor in Akkadian. In fact, its actual reading remains still unclear, for it has been read either as kašmu\textsuperscript{48}, gašmu- or qašmu-\textsuperscript{49}. It might well be recognized according to the local West Semitic substratum, since it is documented in Ugaritic a lexem qš translated as «chalice», «cup» or «goblet», which appears in parallelismus membrorum or distich to ks (Akkadian kāšu) in the Ugaritic myth KTU 1.3 V 33-34. In this, Ugaritic qš seems to correspond to Hebrew qašw- and to Aramaic qašw-\textsuperscript{50}, from which one might suspect a possible remote connection with OB Alalakh qašm-\textsuperscript{51}. Therefore, to understand: «1 qašmušše» as «one (sacred) cup» would seem likely.

\textsuperscript{41} See CAD S/I, 105b.
\textsuperscript{42} Borger, ABZ 349: «Opferschale»; Labat - Malbran-Labat, MEA 349: «vase votif». It is also documented in ritual contexts from OB Mari, see CAD S/I, 106a c).
\textsuperscript{43} Borger, ABZ 565.
\textsuperscript{44} Wiseman, ATT, 111 and 161a.
\textsuperscript{45} Laroche, GLH, 139.
\textsuperscript{46} Indirectly, so already ATT, 110.
\textsuperscript{47} See ATT, Plate XLIII.
\textsuperscript{48} In CAD K, 291a, qualified as «a metal object»; AHw, 462b.
\textsuperscript{49} Giacumakis, Akkadian of Alalakh, 96.
\textsuperscript{50} Del Olmo Lete, MLC, 621.
\textsuperscript{51} For the close phonemic alternance between w/m in OB Alalakh see for instance the writing of the city Awerraše and Amerraše in *64:2-3, safely due to Hurrian influence, not recognized by B. Kienast, WO 11, 1982, 62, but admitted by M. Dietrich - W. Mayer, UF 26, 1994, 78. The phoneme is however normally elided: Airraše. For this orthographic phenomenon in Nuzi see M. Berkooz, The Nuzi Dialect of Akkadian, New York 1966 (Repr.), 50-52; C.H. Gordon, Or 7, 1938, 52; cf. from Taanach the PN Talwi-šar, presumably instead of Talmi-šar (TT 1:1; 2:1; 6:1; 5:1, see A.F. Rainey, Taanach Letters, Ers 1999, Fs. F.M. Cross, 156 ff.; cf. also Talmu-šarrī, NPN 262a, and Talmi-Šarruma (king of Aleppo, ca. 1345 BC.)
Line 10': Instead of uz-ze-ef\(^2\), I propose to read -ku at the end of the sequence yielding a term uzziku. This reading finds confirmation with its meaning in another list of metal objects from Alalakh VII\(^3\), namely Al.T. *413:6-7: 2 GAL uz-ż-i̯-l̯-ku ša KÜ.BABBAR 72 GIN KILÁ.BI «2 uzziku-cups of silver weighing 72 shekels». If both cups were of the same size, then the weight of each uzziku was of 36 shekels in this list. It might well have been the case also for the exemplar(s) of the present text.

Line 11': For this well-known type of vessel see Al.T. *126:12(!),36\(^4\). The MB Alalakh text 438:6 attests 4 aḫruššu-vessels made of stone\(^5\).

Line 12': For taphu=šhu\(^6\) see Laroché, GLH 256: «un objet», where this term, also documented at Boğazköy, is recognized as Hurrian. Besides this attestation from Alalakh, AHw 1320b quotes one akk. taphu «ein Metallkessel» in NA an LB sources. According to CAD A/I 142b-143, the Assyrian term is however to be read with t̂ taphu and designates a type of vessel\(^7\). If t̂ taphu=šhu and akk. taphu are the same, this Hurrianized form from Alalakh could represent an earlier attestation of the word in northern Syria in late OB times\(^8\). It is however noteworthy, that a connection with Ugaritic da-ap-ḫu «festival/sacrifice», appearing as an equivalent of sum. EZEN = akk. i-s-nu = hurr. e-li\(^1\) in the Ugaritic Polyglot S' Vocabulary\(^9\), seems quite likely as well, for which a reading ḫu-ḫu-uš-ḫu would be also possible.

Wiseman's edition of the Alalakh texts gave to know another term designating a silver object from Alalakh VII, namely: ta-al-ḫu (*411:6)\(^6\), which AHw interpreted as a «Silbergefäβ (für Öl?)»\(^61\). This tentative reading for oil (Wiseman's handcopy is not clear at the end of line 6) finds confirmation through a collation of this text (Antakya Museum) in the Ugarit-Forschungsstelle at Münster\(^62\), although it does not actually for ta-al-ḫu. In fact, such a term occurs there rendered as: ta-ḫu-uš-ḫu, for which one may propose instead: ta-ḫu-ap-ḫu. If this be correct, a connection between taphu=šhu in *432:12' and taphu in *411:6 seems self-evident, whereas a close relation with Ugaritic daphu «festival/sacrifice» should be taken into account. Since *411:6-7

\(^{52}\) ATT, 111 and 164; Laroché, GLH, 291.
\(^{53}\) ATT, 107, Plate XL.
\(^{55}\) The reading at the end of the line of this text in Wiseman’s ATT, 112 should therefore be completed completed with NA4 (i.e. aḫ-ru-uš-ḫe-na NA4), according to a copy of this tablet in the Ugarit-Forschungsstelle at Münster. Emend therefore Giacumakis, Akkadian of Alalah, 65.
\(^{56}\) ATT, 111 and 163b; Giacumakis, Akkadian of Alalah, 107.
\(^{57}\) It appears sometimes together with the agannu-vessel in Assyrian sources, see CAD A/I, ibid.
\(^{58}\) Cf. also from OB Mari: t-p-i̯-ḫ-a-am ša ḫu-raššim, AHw, 1380b: «ein Trinkgefäβ?»
\(^{59}\) Quadrilingual Ug. 5 133 7:6, see J. Huehnergard, Ugaritic Vocabulary in Syllabic Transcription (HSS 32), Atlanta/Georgia 1987, 197.1.
\(^{60}\) *411:6) 2 ta-al-ḫu ša KÜ.BABBAR ša I.GIŠ, 7) 30 GIN KILÁ.BI, ATT, Plate XL; Giacumakis, Akkadian of Alalah, 107.
\(^{61}\) AHw, 1310a.
\(^{62}\) I especially thank M. Dietrich and O. Lorez for permission to check their collation of this text.
records: 2 ṭa-ap-ḫu ša KŪ.BABBAR ša ḡIŠ 30 GĪN KI.LÁ.BI, «2 ṭaḫḫu of silver for oil weighing 30 shekels each», it confirms that ṭaḫḫu designates a type of (sacrificial) vessel for oil at Alalakh. According to the total given in line 20', the ṭaḫḫu=šḫu of this text was made of silver and is safely to be interpreted in the light of *411:6-7. Therefore, line 12': «[1x] ṭaḫḫušḫu-(sacrificial) vessel(s) (for/with oil)».

The attached Hurrian suffix ends here with -šḫu (as well as aḫru=šḫu in the former line), not with -šē (compare lines 5' and 9').

Line 14': Instead of Wiseman's reading: 6 ḫi-li-na\(^6\), read clearly: 6 ḫe-šē-na. The word could probably be connected with ḫešni in Laroche's Glossaire\(^6\), which is documented in the Hittite milieu. Both morphemes -ni and -na appended to the nominal root ḫes(e)- represent the Hurrian anaphoric suffixes for singular and plural respectively\(^6\). According to Laroche, the term from Boğazköy might point out to a bronze object, maybe an animal figure.\(^6\). These 6 ḫeš=na were however made of silver. The word has probably nothing to do with the Hurrian term: ḫi-iš-na [ ] attested at Ugarit\(^6\). Since a new trilingual vocabulary (Sumerian-Akkadian-Hurrian) from Ugarit\(^6\) gives the equivalence: [ ] = e-ru = ḫe-šē\(^6\) which, according to the editors, is safely to be interpreted in the light of akk. erro\(^6\) «ring», it seems likely that we are dealing here with 6 rings made of silver.

Line 15': See already Wiseman, ATT, 111 and 163b. This kind of vessel also occurs in the Nuzi texts\(^7\). It appears to be made usually of metal (chiefly bronze or silver, cf. ALT. *127:1-2: 4 GAL ti-iš-nu ša KŪ.BABBAR 4 me-tim KI.LÁ.BI; *366:1: 2 GAL KŪ.BABBAR ti-iš-nu); the MB Alalakh text 227:2 attests it made of copper: 9 URUDU tišnu\(^7\).

It is interesting to note that, for the first time, we find a clear Akkadian syntax in the text through the particle ša.

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\(^6\) Emend Giacumakis, Akkadian of Alalah, 77.
\(^6\) GLH, 103.
\(^6\) See the equivalence quoted by Laroche, GLH, between the Hittite PNN: Ali-ḫešni and Ali-URMAJ.
\(^6\) André-Salvini - Salvini, loc. cit., 3-40.
\(^6\) RS 94-2939:1:8, André-Salvini - Salvini, loc. cit., 5, 12.
\(^7\) See AHw, 244a.
\(^7\) ATT, 79. See AHw, *ibid.; Giacumakis, Akkadian of Alalah, 108.
The Alalakh Tablet *432 from Level VII Reconsidered

Line 16: Instead of Wiseman’s reading: ša-ra-lu⁷³ read: 4 ta-ša-lu⁷⁴. The second sign, however, is not clear at all; the word was not listed by Laroche in his Glossaire.

Line 17: Read na-pî-iš-tu⁷⁵ instead of Wiseman’s na-bi-iš-du. Through OB texts from Babylonia and the inventories from Qatna we know that, apart from «life», another Akkadian napištu means «pendant»⁷⁶. Both in the OB evidence and at Qatna such pendants are made of gold. According to the total amount given here, these 3 «pendants» were however made of silver.

Line 18: Instead of Wiseman’s reading: 2 ši-i-nu-ra⁷⁷ read: 2 ši-i-nu-um. Such a term neither appears to be Hurrian nor it is attested in standard Akkadian. Nevertheless, through the recurrent (Hurrian?) interchange between the sibilants s/S in the Akkadian dialect of Alalakh⁷⁸, it might well be interpreted as a local orthographic variant of akk. šinum «crescent-shaped or semicircular object», maybe representing the moon⁷⁹.

Line 19: The term wur=ne⁸⁰ was not listed by Laroche in his Glossaire. He distinguished however three wuri- in Hurrian: 1) a verbal form «voir», 2) its nominal form «vue», and 3) a certain wuri- in sources from Kizzuwatna apparently meaning «lieu ou objet cultuel»⁸¹. This last form might well clarify wur=ne in the present list. The trilingual vocabularies from Ugarit attest however the equivalence of hurr. ur=ne with akk. pēnu⁸² and with sum. ŪR «foot», «leg», which might be in connection with this entry. In this, the equivalence IGI = ēnu = wur = «eye», also documented at Ugarit⁸³, should be taken into consideration as well.

Line 20: The sign KI can be still recognized at the end of the line, for which a restitution KI.[LÁ.BI] «its full weight», can safely be proposed⁸⁴.

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⁷³ ATT, 111 and 163.
⁷⁴ Cf. already Wiseman’s copy (!), ATT, Plate XLIII; AHw, 1338a; Giacumakis, Akkadian of Alalah, 108.
⁷⁵ With Giacumakis, loc. cit., 91.
⁷⁶ See CAD N, I 304b. This evidence from Alalakh VII is now therefore to be added thereto. Emend Giacumakis, ibid.
⁷⁷ ATT, 111; emend Giacumakis, loc. cit., 105.
⁷⁸ ATT, 19-20; Giacumakis, loc. cit., 27.
⁷⁹ See CAD S, 294, especially 2. Cf. also in this regard D. Arnaud, Emar VI.3, 59: n° 43:12: 1 aš-tar-MUL KU.BABBAR ..., in the so-called «Inventaire du trésor d'Astarté de la ville».
⁸⁰ See already ATT, 111 and 164; Giacumakis, Akkadian of Alalah, 112.
⁸¹ Laroche, GLH, 299.
⁸² See Huehnergard, HSS 32, 158.3; RS 94-2939:IV:9; André-Salvini - Salvini, SCCNH 9, 7, 21 (with parallel references also from Boğazköy).
⁸³ André-Salvini - Salvini, loc. cit., 5, 22; Huehnergard, HSS 32, 41.1.
⁸⁴ Cf. Borger, ABZ 461; AHw, 1282a; the formula KI.LÁ.BI, mainly related to KU.BABBAR but also once to GUŠKIN in the Alalakh VII texts, is further attested in: ATT, *127:2.4 ff.; *366:7,9,11; *369:5; *409:1 ff.; *411:7,9; *412:2; *413:7,9 and *414:6; cf. however *367:3: 7 me-te-mi 18 KU.BABBAR LÁ (sic), see ATT, Plate XXXVII, confirmed by personal collation of the tablet in 1998.
The following lines\textsuperscript{85} form a second list probably arranged for other purposes. Although three entries are partially broken, it is clear that they repeat already quoted objects of the former list.

Line 21': GIS.IGI.GAG = akk. šukurru, see Borger, ABZ 449, «Lanze»\textsuperscript{86}.

Line 25': This restitution is based on AL.T. *413:16, where it is attested 1 ḫalhallatu of bronze. It refers to «a kind of drum»\textsuperscript{87}.

Line 26': The term is unfortunately broken. A similar sequence ending in -me: zi-in-zi-me is documented in NA and NB sources for Akkadian zimzimmu\textsuperscript{88}. On the other hand, a Hurrian word cannot be excluded since it is attested, although written regularly zi-in-za-, the Hurrian term zinzabu, apparently a rhyton or (ritual) pigeon-shaped object\textsuperscript{89}. Furthermore, an OAkk text from Babylonia records a kind of clothing or woven material with Hurrian designation rendered as: 5 TŪG zi-im-że-le-na\textsuperscript{90}. On the basis of this evidence, it cannot be proposed any reliable restitution for: 1 zi-in-zi-[ ] in the present list.

As it was already observed, the text contains two different lists separated by one total amount of silver. This should belong to the larger list, since the second one seems too small for an account of three thousand shekels of silver.

The first list mentions cultual objects, mainly containers, censers and vessels for fine oil, but also other presumably sacred objects like daggers, pendants, animals figures and moon representations. Besides already quoted vessels, the second list adds 5 lances, leguminous fruits, probably for offerings, and 7 drums possibly to be utilized in ritual ceremonies\textsuperscript{91}. The majority of these names points out to an autochtonous origin. The mixed language in the list shows once more the strong syncretism of both WS-Amorite and Hurrian elements\textsuperscript{92} in late OB Alalakh, and allows us to know somehow better their material and religious culture.

\textsuperscript{85} This part in Wiseman's edition must be entirely modified.
\textsuperscript{86} See already Giacumakis, Akkadian of Alalah, 106 (with parallel occurrences). A reading GIS.IGI.GAG = akk. šillā (Borger, ABZ 449, «Dorn», «Nadel») would be also possible.
\textsuperscript{87} See Wiseman, ATT, 107, Plate XI; Giacumakis, Akkadian of Alalah, 76; AHw, 311b; emend CAD Tj, 41b both OB!
\textsuperscript{88} «A type of onion», see CAD Z, 122b; AHw, 1529a.
\textsuperscript{89} Related in Hittite contexts to the İŞtar of Ninive, Laroche, GLH, 305.
\textsuperscript{90} See AHw, 1529a.
\textsuperscript{91} Cf. in G. Dossin, Un rituel du culte d'İstar provenant de Mari, RA 35, 1938, 1-13, III:13, the use of the ḫalhallatu in honor of Enlil.
\textsuperscript{92} For a new reassessment of this topic see J.C. Oliva, Consideraciones sobre el hibridismo hurro-semítico en Alalah VII, Veleia 16, 2000, forthcoming.
Handcopy
ATT *432 (7 x 5 cm., BM 131642)
[29-30 September 1999]