

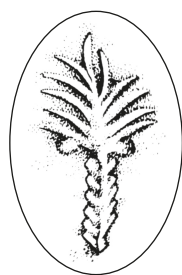
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SOMMARIO

SØREN WEIDEMANN - COSTANZA COPPINI - JESPER EIDEM, <i>The 2008 Survey at Qala'at Halwanji (NW Syria)</i>	»	1
CRISTINA TONGHINI - JACOPO BOSCHINI - BEKAS J. HASAN - VALENTINA VEZZOLI, <i>The Production of Ottoman Smoking Pipes: the Evidence from Tell Zeyd, Northern Iraq</i>	»	39
PROCEEDINGS OF THE WORKSHOP		
From Names to Persons, from Persons to Society: Case Studies from Hatti, Babylonia, and Assyria. Torino, June 5 th , 2023		
CARLO CORTI, <i>Mr. 'Rain Man': A Scribe of the Hittite Imperial Period (with an excursus on the personal name Šaušgaziti)</i>	»	57
STEFANO DE MARTINO, <i>Alalimi: One Name, How Many Officials?</i>	»	63
CLELIA MORA, <i>Three People, Three Places, and Two Different Periods of Time</i>	»	71
GIULIA TORRI, <i>The List of Workers KUB 31.62, between Prosopography and Sociography</i>	»	79
ROSSANA DAMIANO, <i>Design and Development of Knowledge Graphs for Hittite and Kassite Prosopographic Data</i>	»	87
REGINE PRUZSINSZKY, <i>Who is Who in Tigunani? Towards an Understanding of the Socio-political Situation in Upper Mesopotamia during the "Dark Age" in the Second Millennium BCE</i>	»	93
ELENA DEVECCHI, <i>From Hand to Hand: Tracking the Workflow of Kassite Officials</i>	»	103
ERICA SCARPA, <i>The Business of Mr. Ninurta-Zākir-Šumi: Activities of an Official Within the Kassite Administration</i>	»	115
EVA CANCIK-KIRSCHBAUM, <i>Middle-Assyrian Hegemony, Prosopography and Onomastics: Some Observations from a Local Sample</i>	»	127
SALVATORE GASPA, <i>A Prosopographical Study of the Agents of Mobility in the Middle Assyrian Economic Space: The Case of Boatmen</i>	»	135
<i>Notiziario Bibliografico</i>		
MILINDA HOO, <i>Eurasian Localisms. Towards a Translocal Approach to Hellenism and Inbetweenness in Central Eurasia, Third to First centuries BCE (Jacopo Bruno)</i>	»	177
STEFANO ANASTASIO, <i>Mesopotamia, Syria and Transjordan in the Archibald Creswell Photograph Collection of the Biblioteca Berenson (Virginia Pelissero)</i>	»	178

PROCEEDINGS OF THE WORKSHOP

**FROM NAMES TO PERSONS, FROM PERSONS TO SOCIETY:
CASE STUDIES FROM HATTI, BABYLONIA, AND ASSYRIA**
Torino, June 5th, 2023

PRIN PROJECT 2020

Networks of Power: Institutional Hierarchies and State Management
in Late Bronze Age Western Asia.
Research Team on Digital Prosopography

STEFANO DE MARTINO*

ALALIMI: ONE NAME, HOW MANY OFFICIALS?¹

ABSTRACT

The Hittite personal name Alalimi is documented from several texts as well as seals and sealings. We propose distinguishing among different state officials who bore this name. The two most important individuals were, respectively, Alalimi “cup bearer”, who lived at the time of Ḫattušili III and reached the position of “Chief of the cupbearers”, and another homonymous official active in the first years of the reign of Tuḫaliya IV. The latter was among the dignitaries mentioned in the court proceeding that refers to a conspiracy organized against Tuḫaliya IV.

KEYWORDS

Hittites, state officials, administration, Alalimi

1. ALALIMI: THE NAME

Alalimi is a personal name documented from many Hittite texts as well as from several sealings. As regards its etymology, Rieken and Yakubovich argued that it was a Luwian name and could be analysed as an etymological participle from an assumed Luwian stem **alali* “to wish”.² Yakubovich added that, with respect to its meaning, this anthroponym could be compared with the French personal name “Desirée”.³ Melchert, however, denied the assumed existence of a Luwian verb **alali-* “to wish” and proposed that Alalimi was composed with a reduplicated base and hence belonged to an onomastic type well known in Anatolian onomastics.⁴

Individuals by the name of Alalimi are documented from texts discovered at Ḫattuša, from one tablet found at Ras Shamra,⁵ and from several sealings, as well as one seal. Alalimi has drawn the attention of some researchers mostly because an individual by this name occurs among the witnesses both in the treaty concluded by Ḫattušili III with Ulmi-Teššob/Kuruntiya (KBo 4.10), and in the treaty signed by Tuḫaliya IV with the same king of Tarḫuntašša, the so-called “Bronze Tablet”.

Van de Hout⁶ already listed the cuneiform documents where Alalimi is mentioned and tried to disambiguate among them. He distinguished among at least five homonymous individuals, namely a cupbearer, a scribe, an augur, a state official, and a merchant.

We will deal here with those occurrences of the name Alalimi that refer to high-ranking officials, and

we will try to ascertain whether they pertain to one or more homonymous officeholders.

2. ALALIMI THE CUPBEARER AND HIS CAREER

An individual by the name of Alalimi who bears the title of “cupbearer” (*LÚ.SAGI.A*) is mentioned in the fragmentary court proceeding KUB 13.34 + 40.84 iv 3, which dates to the reign of Ḫattušili III,⁷ Alalimi testified that some containers sealed by Ḫalpa-ziti had been opened, likely without authorization.

The personal name Ḫalpa-ziti occurs in other Hittite texts from the time of Ḫattušili III. Among them we mention the treaty concluded by Ḫattušili III with Ulmi-Teššob/Kuruntiya, KBo 4.10, where Ḫalpa-ziti bears the title of “Commander of the heavy infantry of the right” (*GAL LÚ.MEŠUKU.ÚŠ ZAG-naš*). Van den Hout,⁸ who dated the Ulmi-Teššob treaty to Tuḫaliya IV and not to Ḫattušili III, nevertheless assumed that this Ḫalpa-ziti could be identified with the individual mentioned in the court proceeding, because a passage in this text (iv 20) refers to the *šari(ku)wa*-troops that are frequently associated with the *UKU.ÚŠ* soldiers.⁹

Ḫalpa-ziti is also documented from the fragmentary text KUB 31.32, which reports the content of a dream. It mentions a conversation exchanged between Ḫalpa-ziti, who bears the title of “commander of the heavy infantry”, and an individual by the name of Tattamaru.¹⁰ The latter is documented from several Hittite texts, and he bears the title of “commander of the heavy infantry of the left” (*GAL LÚ.MEŠUKU.ÚŠ GÜB-laš*) in the treaty concluded by Tuḫaliya IV

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¹ This essay originates from the research project PRIN 2020 “Networks of Power: Institutional Hierarchies and State Management in Late Bronze Age Western Asia”.

² RIEKEN, YAKUBOVICH 2010, 200 n. 2.

³ YAKUBOVICH 2010, 221 n. 18.

⁴ MELCHERT 2019, 368-369.

⁵ RS 17.319, LACKENBACHER 2002, 166-167.

⁶ VAN DEN HOUT 1995, 138-142.

⁷ See WERNER 1967, 41.

⁸ VAN DEN HOUT, 1995, 191. See also BILGIN 2018, 225.

⁹ See CHD Š. 2, 262.

¹⁰ See MOUTON 2007, 98-99.

with Kuruntiya, as well as in the act in favour of the heirs of Šaḥurunuwa (rev. 30). Thus, both Tattamaru and Ḫalpa-ziti commanded the infantry army. Ḫalpa-ziti was likely older than his colleague; he started his career during the reign of Ḫattušili III and disappeared in the first years of the reign of Tuḫaliya IV. In fact, his name does not occur in the Bronze Tablet, where the office of “commander of the heavy infantry of the right” was held by Šalikka (iv 39).

The names of both Ḫalpa-ziti and Alalimi¹¹ occur in a passage in the court proceeding KUB 13.35+,¹² where the main defendant is an individual whose name is written logographically as GAL Ḍ10 and could be read as either Ura-Tarḫunta or Talmi-Teššob.¹³ Uk-kura, the “Overseer of Ten” (L^UUGULA 10), and his son GAL-Ḍ10 are accused of the theft of goods that the queen, likely Pudu-Ḫeba, Ḫattušili III’s wife, had entrusted to them.

A passage in this text reports a collective declaration by twenty individuals who are mentioned by name and without titles (iii 39 - iv 19).¹⁴ In addition to Ḫalpa-ziti and Alalimi, an individual by the name of Šalwini occurs in this passage as well as in KUB 13.34+ (iv 26). The occurrence of Ḫalpa-ziti, Šalwini, and Alalimi in both court proceedings, namely KUB 13.34 and KUB 13.35, leads us to assume that Alalimi, who is mentioned in the latter text without any title, could be the cupbearer.¹⁵

Sometime after, Alalimi was promoted to the position of “overseer of the cupbearers” (UGULA L^USAGI.A), as we know from a fragmentary passage in the draft of a letter written by Queen Pudu-Ḫeba and addressed to Ramesses II (KUB 21.38 obv. 32).¹⁶ Alalimi seems to have come back from Kizzuwatna, where the military escort and the attendants of the Hittite princesses given in marriage to the Pharaoh would have spent the winter before moving to Egypt. If this is the correct interpretation of the passage, Alalimi would have been charged with aspects of the planning and logistics of the travel of the wedding cortege.

As was said, Alalimi occurs among the witnesses in the treaty between Ḫattušili III and Ulmi-Teššob/Kuruntiya (KBo 4.10),¹⁷ where he bears the title of “Chief of the cupbearers” (GAL L^USAGI.A). Alalimi, who had achieved the highest rank in his department, is here mentioned at the end of the witness list together with Kammaliya, “chief of the cooks”, and Maḫḫuzzi, “chief of the MUBARRU-officials”.¹⁸ The promotion of Alalimi supports the assumption that the treaty was concluded after the aforementioned letter of Pudu-Ḫeba was sent to the Egyptian court.

Hittite witness lists always start with the king who issues the documents. He is followed by the heir to the throne (*tuḫkanti*), the royal princes, the kings of the subordinated polities, and finally some state officials.¹⁹ The order in which the subordinated rulers occur in these lists likely corresponds to the political

prestige that each of them enjoyed at the time of the stipulation of the treaty.²⁰ Thus, Alalimi, Kammaliya, and Maḫḫuzzi occur at the end of the witness list, even though they were high ranking officials, as we may infer from their institutional duties.²¹

As far as Maḫḫuzzi goes, the office of “Chief of the MUBARRŪ-officials” likely belongs to the legal domain, as Singer argued.²² Hawkins²³ assumed that the term MUBARRŪ could derive from the Akkadian verb *bāru* “to legally establish”. This hypothesis is supported by the correspondence between the cuneiform title GAL MUBARRŪ and the Anatolian Hieroglyphic title LIS.DOMINUS, an expression composed with the sign and logogram LIS, meaning “lawsuit”.

Maḫḫuzzi, bearing the titles of scribe and “chief of the MUBARRŪ-officials”, also occurs in the witness list of Tuḫaliya IV’s decree in favour of Šaḥurunuwa’s heirs,²⁴ but he is not mentioned in the treaty concluded by Tuḫaliya with Kuruntiya, where the scribe ŠEŠ-zi/Naninzi likely succeeded him in the charge of the UGULA MUBARRŪ.²⁵ Naninzi was the son of the well-known scribe Mittannamuwa.²⁶

The other official mentioned with Alalimi and Maḫḫuzzi is Kammaliya, who is also listed among the witnesses in the Bronze Tablet, and in the decree in favour of Šaḥurunuwa’s heirs. In both these documents Kammaliya is titled “scribe” and “chief of the cooks”.²⁷ The office of “chief of the cooks” likely referred to administrative control over the pantry of the royal residences.

A royal messenger by the name of Kammaliya was sent to the court of Assur with a letter from the Hittite king, who could be identified with Ḫattušili III (KBo 18.48+).²⁸ Since this letter mentions other members of the Hittite court of that time, namely Ḫešni and Ḫuzziya, Kammaliya the “royal messenger” may be identified with the scribe and chief of the cooks who

¹¹ This name is written ^mA-la-li-im-mi-iš in KUB 13.35+ iii 42, instead of ^mA-la-li-mi as in all the other occurrences.

¹² See WERNER 1967, 3-20.

¹³ See VAN DEN HOUT 1995, 157.

¹⁴ The name of one of them is not given, and he is only referred to as DUMU.NITA “a young man”; see TANI 1999, 173.

¹⁵ Differently, see BILGIN 2018, 214.

¹⁶ See HOFFNER 2009, 284-285.

¹⁷ See VAN DEN HOUT 1995.

¹⁸ See GORDIN 2010.

¹⁹ See VAN DEN HOUT 2022, 326.

²⁰ See IMPARATI 1992.

²¹ See VAN DEN HOUT 2022, 334.

²² See SINGER 1999.

²³ HAWKINS 2005, 299-300.

²⁴ See IMPARATI 1974, 38-39.

²⁵ See HAWKINS 2005, 300.

²⁶ See GORDIN 2015, 152.

²⁷ See VAN DEN HOUT 2020, 306.

²⁸ See MARIZZA 2009, 161-164.

is one of the witnesses in the two texts mentioned just above, as van den Hout argued.²⁹

Although the relative chronology of the three aforementioned texts, namely the court proceeding KUB 13.34+, the letter to the Pharaoh KUB 21.38, and the treaty with Ulmi-Teššob, cannot be independently verified,³⁰ these documents surely refer to three stages in the career of Alalimi, who started as a simple cupbearer, was promoted to the position of overseer of the cupbearers, and eventually become chief of the cupbearers.³¹

Alalimi the “cupbearer” (URCEUS, L 354) is also documented from one sealing from Nišantepe³² (90/749,) and from a seal preserved in a private collection.³³ The seal differs from the one that left its impression on the *bullā* preserved at Nišantepe.

A passage in the “Vow of Pudu-Ḫeba” (CTH 585) mentions an official by the name of Alalimi who bears the title, undocumented in other texts, of “governor of Kaneš” (ŠAKIN KUR^{URU} Kaneš). The “Vow of Pudu-Ḫeba” lists an exceptional number of gifts that were promised for five years to the deity Lelwani for the well-being of King Ḫattušili III. The queen provided the greatest part of the goods and the personnel, but other donations were supplied by four state officials, namely Á^{MUŠEN}-LÚ-iš, who gave twenty-three persons captured in the military campaign against the town of Zikeššara;³⁴ AMAR^{MUŠEN}, who is titled *uriyanni* and delivered six persons; a certain Pinaura, who gave eight persons; and Alalimi, “governor of Kaneš,” who contributed seven persons.³⁵

AMAR^{MUŠEN} *uriyanni* is mentioned among the witnesses of the treaty concluded by Ḫattušili III with Ulmi-Teššob/Kuruntiya, where Alalimi, “chief of the cupbearers,” also occurs. Furthermore, an individual by the name of AMAR^{MUŠEN}, who is titled *KARTAPPU* “chariot driver” was involved in the aforementioned court proceeding against Ukkura and GAL^D10 (ii 46), where Alalimi and Ḫalpa-ziti are also mentioned. We cannot say whether we are dealing with the same official, since the title of *uriyanni* and that of *KARTAPPU* refer to two different professions.³⁶

The mention of AMAR^{MUŠEN} *uriyanni* and Alalimi “governor of Kaneš” in the “Vow of Pudu-Ḫeba”, and the presence of the former in the treaty with Ulmi-Teššob, where Alalimi GAL^{LÚ}SAGI.A also occurs, could support the assumption that we meet the same two individuals here, despite the different title that Alalimi bears in the “Vow of Pudu-Ḫeba”. If this were the case, the title “governor of Kaneš” may have been granted to the “chief of the cupbearers” in the last phase of his career, and in the final years of the reign of Ḫattušili III, when the king’s health problems led Pudu-Ḫeba to seek divine support and offer gifts to the gods.

The fact that Alalimi contributed to the gifts promised by Pudu-Ḫeba to Lelwani is a sign that Alalimi was very close to the royal family, and this agrees

with the function of cupbearer at the royal table that he fulfilled at court, as well as the mission that Pudu-Ḫeba entrusted him with as documented from the letter KUB 21.38.

3. ALALIMI, A TOP OFFICIAL

3.1. *Alalimi, “chief of the overseers of the clans”*

An individual by the name of Alalimi occurs in two Hittite texts, namely the inventory text KUB 60.102 and in the list of witnesses in the treaty concluded by Tuḫaliya IV with Kuruntiya of Tarḫuntašša.

In the fragmentary text KUB 60.102 (l. 8’) Alalimi is titled UGULA L[ĪM] “overseer of the clansmen”, and in the Kuruntiya treaty he bears the title of GAL UGULA LĪM^{MES} “chief of the overseers of the clansmen”.³⁷

The latter title is the only one in the Hittite sources that associates the two logograms GAL “chief” and UGULA “overseer”.³⁸ This title only occurs in the Bronze Tablet and in the decree issued by King Te-lipinu. In one of the manuscripts that preserve the latter text this title is written in its complete form, namely GAL^{LÚ.MES}UGULA LĪM ŠĒRI “chief of the overseers of the country clansmen” (ii 71).³⁹ In Te-lipinu’s decree this title occurs among those of the top officials, such as the GAL DUMU^{MES} É.GAL “chief of the palace attendants”, the GAL GEŠTIN – a title that literally means “chief of the wine”, and the GAL MEŠEDI “chief of the royal bodyguard”.

As was already said, the official GAL (LÚ.MES)UGULA LĪM (ŠĒRI) is only documented twice, and neither text contains any indications regarding his incumbents. Nevertheless, Beal argued that the title could refer to a military officer, because the expression LĪM ŠĒRI indicates a military unit.⁴⁰ We assume that this position originally referred to the organisation of the soldiers that were recruited from the villages in the countryside. The reappearance of this title in texts of the late Imperial Age may be due to the reactivation of an office that had ceased to function. We assume that Alalimi started his office as “overseer of the clansmen” and was eventually promoted to the

²⁹ See VAN DEN HOUT 1995, 178-179.

³⁰ See HAWKINS 2005, 300.

³¹ See STARKE 1996, 157-158.

³² See HERBORDT 2005, no 7.

³³ The seal was published by POETTO 2002, 274.

³⁴ This place name is a *hapax*.

³⁵ See OTTEN, SOUÇEK 1965, 22-25; BURGİN 2022, 284-287.

³⁶ See BILGIN 2018, 184-185.

³⁷ See OTTEN 1988, 26-27.

³⁸ See BEAL 1992, 95, 409; BILGIN 2018, 142 n. 218.

³⁹ See HOFFMANN 1984, 38.

⁴⁰ See BEAL 1992, 92-104.

position of “chief of the overseers of the clansmen”.

Alalimi’s name occurs in the witness list of the Kuruntiya treaty in a privileged position; in fact, he is mentioned among the royal princes and the kings of some subordinated countries. His name precedes those of, respectively, Alantalli, king of Mira, and Bentešena, king of Amurru. This supports the assumption that Alalimi enjoyed a certain prestige at the Hittite court during the reign of Tuḫaliya IV.

The administrative text KUB 60.102 mentions not only Alalimi, but also two other individuals named, respectively, Maraššanda and Ḫešni. Ḫešni is the name of one of Ḫattušili III’s sons, and he occurs among the witnesses in the Kuruntiya treaty, where he is styled as a “prince”.⁴¹ Furthermore, Ḫešni is one of the supervisors in the administrative text KBo 23.26+ ii 9’⁴², where Alalimi too is mentioned; we will deal with this text later.

The name Maraššanda also occurs in a tablet that reports the dreams of a Hittite queen, KUB 60.97 +,⁴³ who likely was Pudu-Ḫeba.⁴⁴ Maraššanda is titled *antuwašalli* in this text, and this title refers to a high-ranking position.⁴⁵ Furthermore, a passage in the Bronze Tablet states that Ḫattušili III had given to a certain Maraššanda the original tablet that certified the limits imposed on King Kuruntiya of Tarḫuntašša regarding his access to the mausoleum of his father Muwatalli II (i 91-101).⁴⁶ Since this passage also states that Maraššanda was still in possession of the tablet, he was alive at the time of Tuḫaliya IV, but not necessarily still active in the Hittite administration.

In addition, an officer by the name of Maraššanda, from the town of Puḫanda, occurs in the inventory text HT 50 + ii 9’.⁴⁷ Finally, Maraššanda was a priest active in the reign of Tuḫaliya IV, as documented in KUB 12.2 i 10, 12. This text reports the restoration of cultic installations and lists several priests who were responsible for the offerings given to the deities of the sanctuaries where they were active.⁴⁸

The Maraššanda mentioned in the Bronze Tablet could be either the priest or the *antuwašalli*-official,⁴⁹ although the second option is more likely because the keeper of a very important document, such as the tablet recording the royal stipulations concerning Muwatalli II’s mausoleum, should have been a top officer and not a simple priest. Besides, Maraššanda has administrative duties in the aforementioned texts, and thus we argue that the official by this name who is mentioned in the Bronze Tablet likely was the individual who fulfilled administrative operations and interacted with Alalimi.

3.2. Alalimi, “chief of the pithos-attendants”

An individual by the name of Alalimi is mentioned in a sealing from Nišantepe and bears the title of PITHOS.VIR.DOMINUS, “chief of the *pithos*-attendants”.⁵⁰ This title, which is written with

the Hieroglyphic signs L. 336 – L. 312 – L. 390, was borne by other officials, namely Piḫamuwa and Tiwatamuwa, as documented from sealings discovered at Nišantepe; by Taprammi, known from the Ras Shamra tablet RS 17.231; and Armanani, who occurs in the Iron Age inscription of Karahöyük.⁵¹

We do not know the cuneiform correspondence of the Hieroglyphic expression PITHOS.VIR.DOMINUS, which likely designated a high-ranking official; in fact, the Hieroglyphic sign L. 390 (DOMINUS) corresponds to the term expressed by the logogram GAL “chief” in the Hittite cuneiform texts.⁵² On the basis of the individuals who bore this title, it likely described a top official who was a member of the innermost circle of the king.⁵³

The seal of Alalimi PITHOS.VIR.DOMINUS⁵⁴ is documented from two bullae, where the seal impression of an individual by the name of Armanani styled as both “prince” and “scribe” also occurs.⁵⁵ The sealing Bo 91/1294 preserves an impression of Alalimi’s seal, as well as the seal of Piḫawalwi the “scribe”.⁵⁶

If we assume that the duties of the PITHOS.VIR.DOMINUS concerned the administrative control of goods, Alalimi also played this role according to KUB 60.102, where this official is titled “overseer of the clans”.

Besides, an individual named Alalimi, without any title, also shoulders administrative duties in other inventory texts, namely KBo 18.83+ iii 12,⁵⁷ KBo 9.94, 7’,⁵⁸ and KBo 23.26+ iii 12.⁵⁹ In the latter text, the name of Ḫešni occurs (ii 9’), and this individual is also mentioned with Alalimi in KUB 60.102, as was already said.

In these documents Alalimi supervises the disbursement of metals, and KBo 9.94 specifically refers to weapons; thus, we assume that these administrative operations were compatible with the two aforementioned offices of “chief of the overseers of the clansmen” and “chief of the *pithos*-attendants” that Alalimi carried out.

⁴¹ See MORA, BALZA, DE PIETRI 2023.

⁴² See BURGİN 2022, 256-257.

⁴³ See MOUTON 2007, 273, 276.

⁴⁴ See BILGIN 2018, 273 n. 912.

⁴⁵ *Ibidem*, 271-279.

⁴⁶ See OTTEN 1988, 14-15.

⁴⁷ See BURGİN 2022, 208-209.

⁴⁸ See COLLINS 2006.

⁴⁹ See BILGIN 2018, 274-275, with previous literature.

⁵⁰ See HERBORDT 2005, no. 3.

⁵¹ See HAWKINS 2005, 305-306.

⁵² *Ibidem*, 306.

⁵³ See MORA 2016, 228.

⁵⁴ See HERBORDT 2005, no. 3.

⁵⁵ *Ibidem*, no. 45.

⁵⁶ *Ibidem*, no. 308.

⁵⁷ See SIEGELOVÁ 1986, 264-265.

⁵⁸ *Ibidem*, 282; BURGİN 2022, 278.

⁵⁹ See BURGİN 2022, 258-259.

3.3. *Alalimi the “courtier”*

Going back to Piḫamuwa and Taprammi, whom we have already mentioned and who were titled “chief of the *pithos*-attendants”, Taprammi also bears the Hieroglyphic title EUNUCHUS (L. 254), as is documented from two Niṣantepe sealings, namely 91/15 and 91/1671,⁶⁰ and from the Ugarit tablet RS 17.231.⁶¹ And Piḫamuwa bears the two same titles, PITHOS.VIR.DOMINUS and EUNUCHUS, as documented by the Niṣantepe sealings Bo 91/15 and Bo 91/1671.⁶²

The Hieroglyphic title EUNUCHUS corresponds to that of ^LU^SAG, which is documented from cuneiform sources and likely refers to those high-ranking officials who were present at the king’s court.⁶³

An individual by the name of Alalimi is titled EUNUCHUS in two sealings, namely, Bo 90/991e and Bo 91/1192c.⁶⁴ The fact that the two titles PITHOS.VIR.DOMINUS and EUNUCHUS were borne by the same officials, as in the case of Piḫamuwa and Taprammi, supports the assumption that Alalimi the “courtier” (EUNUCHUS) could be the same official who is titled “chief of the *pithos*-attendants” elsewhere.

The aforementioned seal of Alalimi EUNUCHUS (Herbordt 2005 no. 4) was impressed on a bulla that preserves the impressions of three other seals, namely, those of Mala-ziti the “scribe”, of an individual who is titled “prince” and whose name is written á-⁵07-na-ni (Herbordt 2005, no. 94),⁶⁵ and of a scribe named VITA+RA/I (Herbordt 2005, no. 671 and 677).⁶⁶ Thus, these four officials were collectively responsible for the same administrative operation.

In conclusion, the seals of Alalimi inscribed with the titles of “chief of the *pithos*-attendants” and “courtier” may refer to one and the same official, who also bore the title of “chief of the overseers of the clansmen”. As Imparati already argued,⁶⁷ some Hittite top officials bore different titles during their life, likely because they either fulfilled different offices, or were granted honorific titles, or else wanted to show the variety of their incumbencies.⁶⁸

3.4. *Alalimi in the Conspiracy of Ḫešni*

An individual by the name of Alalimi, without any title, occurs in a passage of KUB 31.68 (rev. 41). This fragmentary court proceeding preserves the witness statements in the trial of Prince Ḫešni, who was accused of conspiring against King Tutḫaliya IV.⁶⁹ This text mentions several other individuals, namely Mala-ziti, Lilawanda, Taškuili, Lupakki, Ḫalpa-ziti, Ḫuzziya, Naninzi, and a king of Iṣuwa whose name is not recorded.

We have already mentioned Prince Ḫešni, whose name occurs in KUB 60.102 and KBo 23.26+, two administrative documents that also mention Alalimi.

As was already said, Alalimi bears the title of “overseer of the clansmen” in KUB 60.102.

Ḫešni witnessed the treaty with Ulmi-Teššob/Kuruntiya, but not the Bronze Tablet. This may support the assumption that the conspiracy preceded the conclusion of the latter treaty, and thus Ḫešni disappeared from official events and documents.

Ḫuzziya may be identified with the royal prince and brother of Tutḫaliya IV whose name occurs in the witness lists of both the treaty with Ulmi-Teššob/Kuruntiya (rev. 29) and the Bronze Tablet (iv 30).

Mala-ziti’s seal was impressed on a bulla on which the impression of Alalimi’s seal is also preserved (Herbordt 2005, no. 4). As already noted, Alalimi bears the title of EUNUCHUS “courtier” here, and Mala-ziti that of “scribe”.⁷⁰

Finally, Naninzi, Lupakki, and the king of Iṣuwa are all mentioned in the court proceeding KUB 40.80.⁷¹

In conclusion, we assume that there were two high-ranking officials by the name of Alalimi, namely the cupbearer and the individual who bore the titles of overseer of the clans, chief of the *pithos*-attendants, and courtier. The former was active during the reign of Ḫattušili III, while the latter lived at the time of Tutḫaliya IV and was mentioned in the court proceeding KUB 31.68.

We exclude that one individual held all these offices. Alalimi the cupbearer would already have been old during the reign of Tutḫaliya IV; furthermore, although both officials share some common relations to other Hittite officeholders, their networks and patterns of relationship point to two distinct groups.

4. OTHER INDIVIDUALS BY THE NAME OF ALALIMI

Six sealings coming from two different seals and preserved in the Ligabue collection in Venice document an individual by the name of Alalimi who styles himself as REX.FILIUS “prince” and MAGNUS.AURIGA (= GAL KARTAPPU) “chief of the chariot drivers” in one of the seals, and simply “chief of the chariot drivers” in the other one.⁷² Alalimi AURIGA

⁶⁰ See HERBORDT 2005, no. 299.

⁶¹ See HAWKINS 2005, 272; BILGIN 2018, 329-330.

⁶² HERBORDT 2005, no. 399.

⁶³ See BILGIN 2018, 324-345.

⁶⁴ See HERBORDT 2005, no. 4 and 5.

⁶⁵ On the possible reading of this name, see HAWKINS 2005, 251.

⁶⁶ On this name, *ibidem*, 287.

⁶⁷ IMPARATI 1992, 318.

⁶⁸ See also VAN DEN HOUT 2020, 304.

⁶⁹ See STEFANINI 1962; TANI 2001.

⁷⁰ See DE MARTINO in press.

⁷¹ See VAN DEN HOUT 1995, 182; DE MARTINO 2010, 111.

⁷² See POETTO 1992.

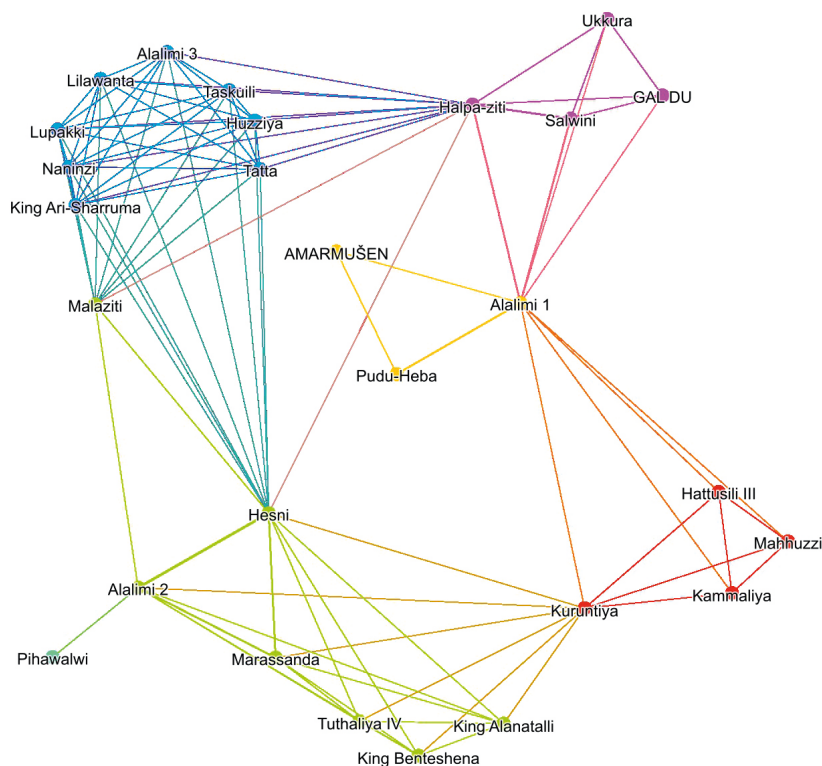


Fig. 1 - Network analysis of the relations among Alalimi and the other officials mentioned in this essay.

is also documented from a sealing discovered in the Hittite capital.⁷³

Three sealings from Nišantepe (Herbordt 2005, no. 6, 8, and 9) preserve the impression of the seal of an individual by the name of Alalimi who bears the title “scribe” (L. 326). Besides, the colophon in the festival text KBo 22.214 documents the name of the scribe who wrote the tablet, Alalimi, and another name written in Hieroglyphic. Only the first two signs are readable, namely, *pi-ḥa*[-], but this fragmentary name can be restored as Piḥawalwi.⁷⁴ Hence, this colophon documents a collaboration between two scribes, namely, Piḥawalwi and Alalimi. A connection between these two individuals is also established by the aforementioned sealing Bo 91/1294, which preserves the impression of the seal of Alalimi PITHOS.VIR.DOMINUS, as well as that of the seal of Piḥawalwi the “scribe”.

Gordin⁷⁵ argued that Alalimi, “chief of the *pithos*-attendants” and “courtier”, was also a scribe, since Taprammi,⁷⁶ whom we previously encountered as “chief of the *pithos*-attendants”, is titled “scribe” and “courtier” in the seal impression documented from tablet KUB 25.32.⁷⁷ It should be noted that van den Hout recently contested the interpretation of the term expressed by the Hieroglyphic sign L. 326 as signifying a professional scribe and concluded that it only designated a literate member of the elite.⁷⁸

In our opinion, the Alalami who is titled “scribe” in the sealing Bo 91/609 could be identified with Alalimi

PITHOS.VIR.DOMINUS if we construe this title as a honorific designation but we exclude that this high-ranking official could also have been a professional scribe employed for copying festival texts such as the tablet KBo 22.214. Thus, it seems more likely that the sealing and tablet refer to another individual.

Furthermore, a diviner by the name of Alalimi is mentioned in the bird oracle KUB 22.68, and Alalimi, a merchant and son of a certain Tagi-Šarruma, is documented from the Ras Shamra tablet RS 17.319.⁷⁹

Finally, an individual by the name of Alalimi without any title occurs in the flesh-oracle KBo 71.128 (i 8'-16'). The oracle investigation concerns Alalimi's wife, likely in connection to her pregnancy.

⁷³ See BOEHMER, GÜTERBOCK 1987, no. 194A. The *KARTAP-PU*-official could indeed fulfil the function of a royal messenger (see SINGER 1983), and hence we do not exclude that Alalimi, who styled himself as “chariot driver” and “chief of the chariot drivers” in his seals, may have been the “overseer of the cup-bearers” who is mentioned in the letter KUB 21.38, and was in some way involved in diplomatic relations between Hatti and Egypt when the two courts were arranging the inter-dynastic marriage between the Hittite princess and Ramesses II.

⁷⁴ See GORDIN 2015, 228; WAAL 2015, 419-420.

⁷⁵ GORDIN 2015, 226.

⁷⁶ On this official, see MORA 2016, 228.

⁷⁷ On this text, see McMAHON 1991, 53-54; TORRI 2022, 57.

⁷⁸ VAN DEN HOUT 2020, 341-374.

⁷⁹ On this individual, see LEBRUN 2014, 142-155.

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