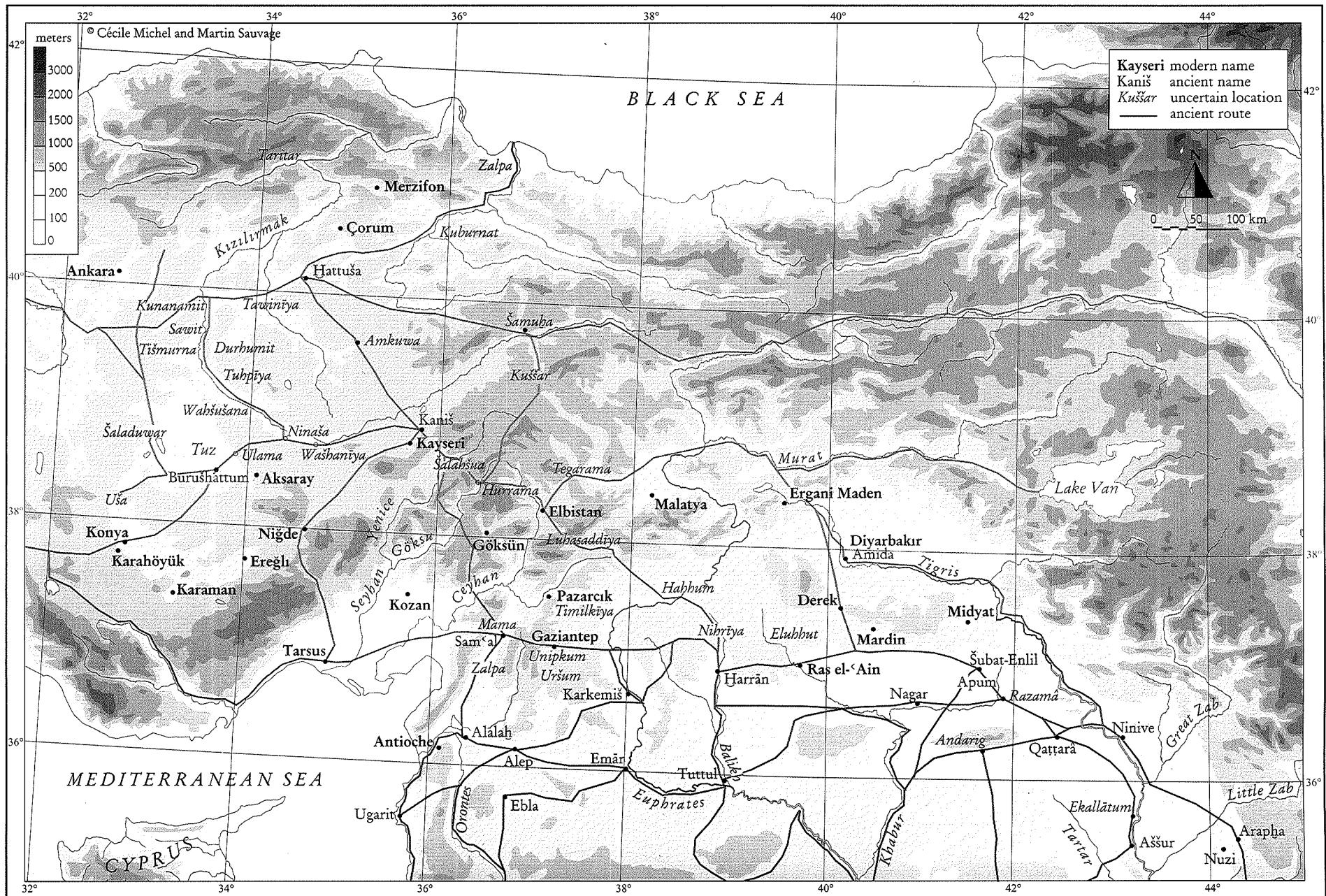


UITGAVEN VAN HET
NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN TE LEIDEN

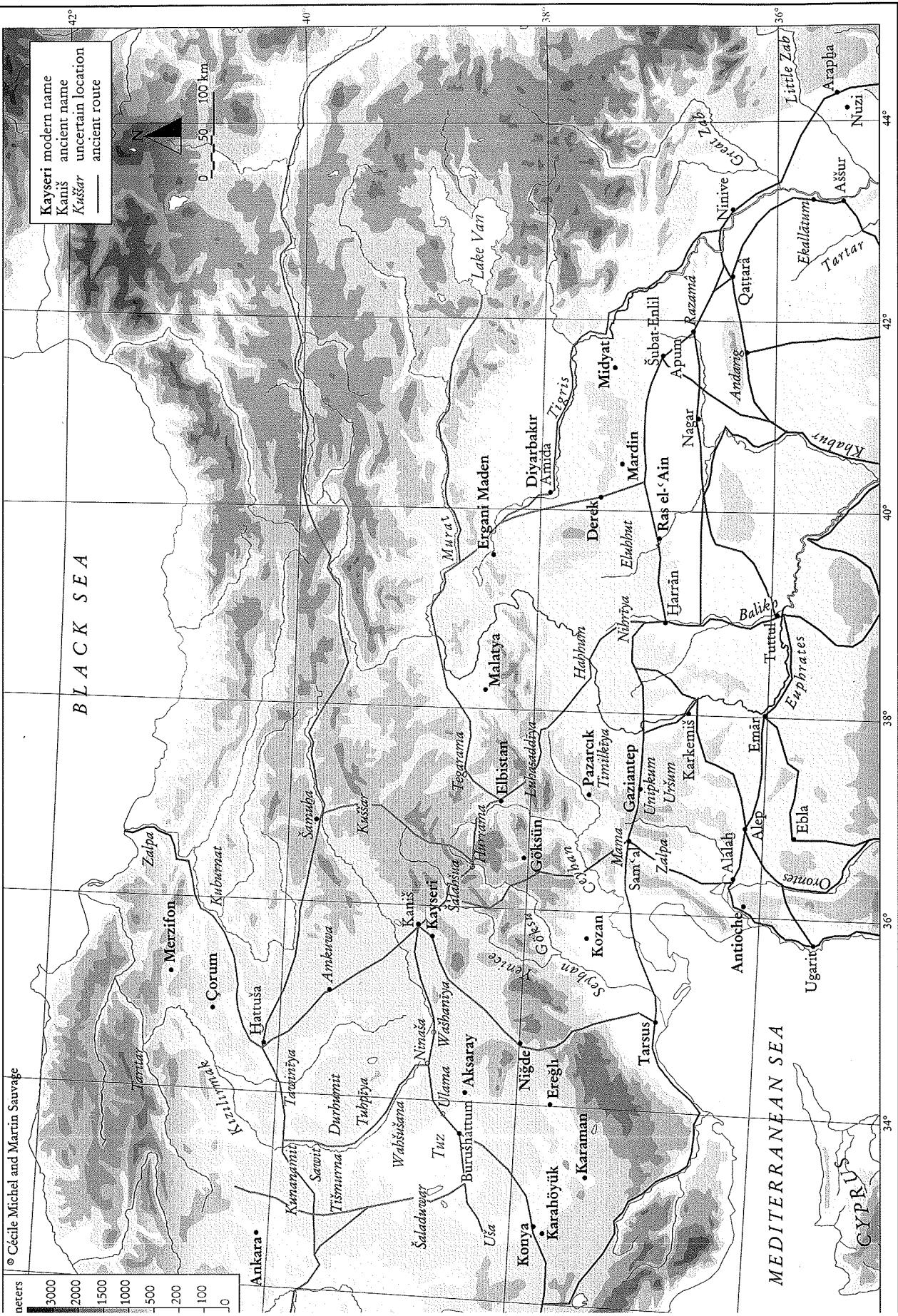
voorheen Publications de L'Institut historique-archéologique néerlandais de Stamboul
sous la direction de
Machteld J. MELLINK, J. de ROOS,
J.J. ROODENBERG et K.R. VEENHOF

XCVI

The Aššur-nādā Archive



The Old Assyrian Trade routes in Cappadocia



The Old Assyrian Trade routes in Cappadocia

The Aššur-nādā Archive

(Old Assyrian Archives, volume 1)

by

Mogens Trolle Larsen



NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN
2002

Copyright 2002 by
Nederlands Instituut voor het Nabije Oosten
Witte Singel 25
Postbus 9515
2300 RA Leiden, Nederland
ninopublications@let.leidenuniv.nl

*All rights reserved, including the rights to translate or
to reproduce this book or parts thereof in any form*

Mogens Trolle Larsen

The Aššur-nādā archive (Old Assyrian Archives, volume 1).

Uitgave: Nederlands Instituut voor het Nabije Oosten te Leiden (voorheen Uitgave van het Nederlands Historisch-Archeologisch Instituut te Istanbul. ISSN 0926-9568; 96)

ISBN 90-6258-097-1

Printed in Belgium

Table of contents

Preface	vii
Introduction.....	ix
Bibliography	xliii
Letters from Aššur-idi	1
Letters to Aššur-idi	61
Letters from Aššur-nādā.....	71
Letters to Aššur-nādā.....	105
Other correspondents.....	181
Texts of other types	189
Indices	235

Preface

A great deal of collaboration goes into this book. A small group of scholars dedicated to the study of Old Assyrian have decided to join forces in an effort to bring out a series of publications of these difficult and often rather inaccessible texts. J.G. Dercksen, G. Kryszat, M.T. Larsen, Cécile Michel and K.R. Veenhof have met regularly during the last couple of years and laid the groundwork for the project. Karen Jensen, a Ph.D. student at the Carsten Niebuhr Institute in Copenhagen has also taken part together with the graduate students Gojko Barjamovic and Thomas Hertel. During a whole year Dercksen worked in Copenhagen on the basis of a grant from the Carlsberg Foundation, and we read most of the texts in this volume together. I am deeply grateful for all the help and encouragement I have received from these colleagues and look forward to further collaboration in connection with future volumes and activities.

The Carlsberg Foundation has supported the work in Copenhagen in several ways and has decided to continue this support over the next few years. Without their help it would be impossible to carry out this project at the Carsten Niebuhr Institute, and they deserve our heartfelt thanks.

Mogens Trolle Larsen

June 30, 2002

Introduction

The Old Assyrian Text Project

This book is the first volume in a series of editions of Old Assyrian texts from Kültepe. The main aim of the project is to produce reliable and up-to-date editions consisting of transliterations, translations, an introduction and brief commentaries. Each volume will contain texts that can be said to reflect the activities of an Assyrian family and firm involved in the trade on Anatolia. It is also the intention to publish various aids to the study of the Old Assyrian texts: a general bibliography, a list of personal names, a prosopography and some studies of important topics.

Further volumes are in preparation: Cécile Michel will edit the archive of Inbī-Ištar, Jan Gerrit Dercksen that of Pūšu-kēn, Karen Jensen will prepare a new edition of the Imdī-ilum archive, and Klaas Veenhof will edit the dossier of Puzur-Aššur.

The majority of the available Old Assyrian texts have no archaeological context. Those now housed in museums and collections all over the world were dug up by the local peasants and sold on the antiquities market in the period between ca. 1880 and 1948; in 1925 Bedric Hrozny found the first archives,¹ but his excavation was chaotic and unsystematic and we have only imprecise and partial data concerning his discoveries. In 1948 the official Turkish excavations led by professor Tahsin Özgüç began, but the publication process regarding the more than 15,000 texts discovered since then is only now getting started.² The texts from the Turkish excavations will be published separately by the Turkish Historical Society, so in this project we are concerned only with the texts discovered before 1948.

The excavations in conjunction with the philological study of the textual corpus that has been available to scholars has led to a profound understanding of Old Assyrian society and especially of the commercial system of long-distance trade that was its basis.³ We are faced with the most extensive documentation for ancient commerce from any region or period of the Near East and the Mediterranean world, a material that can only be matched by the evidence from the Geniza texts⁴ and the immense documentation for the trade of the Italian cities of the Renaissance. This

¹ Published in *ICK* 1 and 2, *KTS* 2 (12-40), *KKS*, and *Prague*. For the excavations see Hrozny 1927.

² Texts published in *AKT* 1 (kt a/k tablets), *AKT* 2 (kt n/k tablets) and *AKT* 3 (kt v/k tablets); the texts from the 1990 excavation season have been published by P. Garelli and C. Michel in *TPAK* 1. The main excavation reports written by Tahsin Özgüç are *Türk Tarih Kurumu Yayınlarından* V seri 10, 1950, 12, 1953, 19, 1959, 41, 1986, and Sa. 46, 1999, all published in Ankara. See also Orlin ACC.

³ For a recent discussion with an up-to-date bibliography see Michel CMK. General descriptions of the period in Veenhof 1995b and Larsen 2000.

⁴ See simply Goitein, S. D. (1967-93). *A Mediterranean Society*, 1-6. Los Angeles, University of California Press.

fact alone gives a very special significance to our corpus, which will prove invaluable in future discussions about the economic structure of ancient societies and the significance of trade.⁵ However, the highly technical nature of the philological studies that have been concerned with the Old Assyrian social and commercial structures has made it difficult for non-specialists to make adequate use of this material and to integrate it into more wide-ranging historical and theoretical discussions. It is our hope that these editions will facilitate a broader application of the corpus in such fields.

The texts all stem from private archives that were stored in houses inhabited by Assyrians in the lower city that surrounded the city-mound of ancient Kaneš. The commercial community that grew up here, the *kārum Kaneš*, literally “the Kaneš port”, based its existence on a pattern of long-distance trade that involved the importation of quantities of tin and textiles from Assur, some 1,000 kms away on the banks of the river Tigris and the home-city for all the Assyrian traders. Tin, needed for the production of bronze, came to Assur from unknown sources on or beyond the Iranian plateau, whereas textiles appear to have been partly locally produced and partly imports from the Babylonian south. The close contacts established with such southern centres as Sippar on the northern edge of the alluvium are illustrated by a few recently published letters from there⁶.

The goods were transported from Assur to central Anatolia by donkey caravans that traversed the Syrian steppe, crossed the Euphrates and reached Kaneš after having penetrated the Taurus mountains onto the Anatolian plateau. The tin and the textiles were then either sold on the market in Kaneš or they were shipped to other commercial establishments located in a number of Anatolian cities. The transactions involved in the sale carried out by members of the family or on commission through agents were often of extraordinary complexity, but the end result was the procurement of silver which could be sent back to Assur in order to be invested in new caravans.⁷ These procedures are richly illuminated by the texts in this edition.

The documentation for the Old Assyrian period comes mainly from Anatolia. From Assur itself we have a few royal inscriptions and a small scatter of private texts, but nothing that could have prepared us for the magnitude and complexity of the Old Assyrian trade. We build our analyses, therefore, on material from the Kaneš colony, where hundreds of Assyrians had established themselves, built or bought houses, often married Anatolian women and created new local families.

The texts from Kaneš cover a period of some 65 years, and they are discovered in houses that had as a rule been destroyed by fire and abandoned. The picture we can draw on the basis of our documentation represents a stage in a dynamic development; we must assume that the commercial network had started in a pattern of venture trade with short-term caravan visits to central Anatolia, and that gradually the traders developed a system of permanent representation abroad in the most important or most strategically located towns. At the time covered by the texts in this

⁵ See for instance the discussion of the Polanyi paradigm in Veenhof, *AOATT*, 345–400, and Gledhill and Larsen 1982.

⁶ *AbB* 12, 51–60.

⁷ See Garelli, AC, Larsen, *OACP*, Veenhof, *AOATT* and Michel, *CMK* for analyses of the caravan trade and the procedures used in Anatolia. For the complex copper trade see Dercksen *OACT*.

edition a large group of Assyrian merchants were more or less permanently installed, not just at Kaneš but in several other Anatolian cities, foremost among which were Durhumit and Buruš-haddum, the centers for the production of copper and silver. It is to be assumed that the abandonment of the houses in Kaneš was a local phenomenon, and that the trade continued in some form based on the other Assyrian colonies in the region.

The commercial structures were based on the families. Typically we find the man in charge of the family in Assur, from where he directed the activities of his sons, brothers, nephews etc., who had a multitude of tasks to perform in the various towns in Anatolia. He was the one who could guarantee a steady flow of tin and textiles to his people abroad, so their economic existence was tied directly to his activities.

In the period covered by this dossier Kaneš was where all families had their Anatolian headquarters, and it was presumably also here that all caravans from Assur had to come. In Kaneš we therefore find the directors of the Anatolian branches of the family firms, often the oldest son who had been sent out from the capital to be in charge of the operations abroad. Usually this man would handle the sale of the merchandise arriving with the caravans, and he would have to dispatch other members of the family to carry out jobs in various towns in Anatolia.

Kaneš was also the administrative centre for the Assyrian presence in the foreign land, subordinated to the political powers in the capital. The government in Assur was constituted by three major institutions: the king who had ritual functions, a hereditary position, and who as chairman of the city assembly was responsible for the implementation of decisions taken by this body; the assembly was accordingly the other main element in the constitution, presumably a council of elders whose judicial functions are particularly well attested; finally, the daily administration of the city's economy, including the responsibility for taxes etc., was in the hand of the year eponym, the *limmum*, an official who functioned for a year and who appears to have been chosen by lot among the members of the city assembly.⁸

The Kaneš colony was under the direct supervision of the city assembly, and it was responsible for all matters abroad, i.e. outside of Assur (the City) itself. The other colonies and trading posts in northern Syria and Anatolia were governed from here and for instance had to go through the Kaneš authorities when appealing to the capital.

Some very poorly preserved texts contain fragments of the constitution of the Kaneš colony, showing us that there was a plenary assembly (*kārum saher rabi*), a council of "great men" and a scribe who functioned as secretary for these bodies. There was also a not very well understood institution of week eponyms, presumably men who like the year eponyms in Assur functioned in an important administrative capacity during their term of office.⁹

The Assyrian presence in northwestern Syria and Anatolia was based on a system of treaties with local rulers. Two such treaties were found in a house in Kaneš in 2000, one with the king of Kaneš and one with the ruler of Hahhum, a major town on the upper Euphrates. These texts still

⁸ For a reconstruction of the Old Assyrian political system see Larsen, *OACC*.

⁹ For the relationship between the capital and the colonies see Larsen 2000.

await publication, but it has long been clear that the treaties included regulations for taxation and special privileges given to the palaces such as the right to preemption for quantities of textiles, rules for the restitution of merchandise lost because of robbery or brigandage within the ruler's territory, and sections about Assyrian privileges such as extra-territoriality, judicial autonomy etc.¹⁰

The Kaneš colony had a central office, the *bēt kārim*, which appears to have functioned much like the *bēt Alim* or City Hall in Assur, where the eponym resided. This building has not yet been uncovered at Kültepe, unfortunately, so all of our documentation also for the function of the governmental institutions both here and in the capital comes from the private archives. The understanding of Old Assyrian trade and society is therefore entirely dependent on the study of the families, i.e. their archives from the houses in Kaneš. The Turkish excavations have shown how the houses had special archive rooms, where the texts would be placed on shelves or in large jars. The archives contain different groups of texts: the letters from Assur, primarily from the head of the family, who gives instructions and orders to his representatives and family members in Anatolia; and they also contain the evidence for the way in which these orders were converted into action: letters from people in other towns, contracts with customers etc., accounts concerning taxes or the sale of merchandise, and not least judicial texts showing the role played by the authorities in the regulation of the commercial system.

The reconstruction of archives

The texts dealt with in this edition must of course at one time have been found in such archive rooms, where they were kept in some kind of order. In dealing with unexcavated texts we are faced with a very different situation: an archive that formed a closed group when dug up has now been scattered across the globe, so that texts that were lying next to each other on the shelves of the ancient archive rooms are now found in boxes in the Louvre, the British Museum, Yale and in other public or private collections in many countries. The interconnections between the individual texts have to be established on the basis of an internal analysis of each document in order to determine whether it belongs together with other texts, a task that is often very difficult and not rarely impossible to achieve.¹¹

Until the texts found by Tahsin Özgür and his team are made available in publications that faithfully reflect the archives themselves we are forced to study the Old Assyrian community on the basis of these scattered, incomplete textual groups. The archival approach to an understanding of the commercial, social and cultural structures of Old Assyrian society is essential, and it must at the moment rest primarily on the reconstruction of the unexcavated archives from Kültepe.

Reestablishing the contents of an archive, in the sense of that collection of texts that were

¹⁰ See Larsen 1974; cf. also Çeçen and Hecker 1995.

¹¹ See for earlier studies of such "archives" Michel, *Innāya* and Ichisar, *İmdilum*. See also for some general observations Veenhof 1986a.

stored in the house of one particular Assyrian businessman, is an unrealizable task. This comes out clearly from the work that is now in progress on the actually excavated texts from the Turkish dig, for we find here a disconcerting variability in those groups of texts that were demonstrably at one point stored in a house. In some cases, we seem to have sections of several distinct archives in one house, where the central figures appear to have been in no way related to each other or to have had close connections at all. The explanation for such a situation must be that several people had entrusted their texts to a reliable merchant, a practice that is well-known from the letters where we hear of documents and other objects such as seals being handed over *ana nabši'im*, for safe-keeping. The merchants traveled a great deal, and it was obviously dangerous to leave documents lying in houses where no one lived for a couple of months or more.

In other instances where we have a nicely closed group of texts reflecting the activities of a family firm, we find smaller groups of texts whose presence in the archive seems inexplicable, since the persons occurring in them cannot be related to any of the members of the family and since they are not concerned with affairs otherwise treated in the archive. We must presume that in most cases our inability to see the reason for their presence in this archive is due to our ignorance, although one possible explanation is again deposit for safe-keeping¹². We would obviously never be in a position to even realise that such problems exist when we are confronted with unexcavated groups of texts. Quite a number of texts contain either no personal names at all (private notes, accounts etc.), and in many debt-notes the name of the creditor is not given, and such texts are often impossible to assign to any specific group.

These observations show that it would obviously be impossible to arrive at a final and complete reconstruction of the original archives on the basis of an internal analysis of texts without any archaeological context. Our editions will therefore simply attempt to collect those texts that can be demonstrated to be certainly or at least probably part of the dossier of a person or a family. This means that a number of texts will be impossible to place.

The Aššur-nādā dossier

The present edition contains 176 texts which all reflect the activities of an Assyrian trader called Aššur-nādā who had a house in Kaneš in which there must have been an archive. He was the son of a certain Aššur-idī, who lived in Assur from where he directed the activities of a family firm. This latter person was the father and the boss who ran the firm with the aid of his three sons Aššur-nādā, Ili-ālum and Aššur-taklāku.

We are therefore dealing with what may be called a typical Old Assyrian archive or dossier, a group of texts that reflect the activities of a limited circle of persons who are related to each other by kinship ties or who have well-established partnership agreements. Letters discovered at ancient Kaneš were obviously sent to this place from somewhere else (if we for the moment pass

¹² For an example see TPAK 1, where the archive of Aššur-muttabbil seems to be stored within the archive of Šumiabiya.

over the archive copies that can be documented in a few cases), and they came either from Assur or from other Assyrian establishments in Anatolia.

The first group is represented primarily by 43 letters (#1-43) written by the family's head, Aššur-idī, and addressed to other members of the family in Anatolia (stored in Kaneš) and to business relations at Kaneš. We have 6 letters (#44-49) addressed to him; one of these is said to have been bought in Mosul (#46) and could come from illicit diggings at ancient Assur—which would indicate that the Old Assyrian archives that must have existed there at one time are at least partly intact and await the luck of an archaeologist. The other five must be archive copies made in Kaneš when the original was being sent off, or they could simply never have been dispatched.

We have 22 letters (#50-71) from Aššur-nādā, the oldest son who was in charge of the family's affairs in Anatolia; since his normal base of operations was Kaneš where the letters were found, these 22 texts must have been written by him and sent to Kaneš when he was on journeys in Anatolia to other colonies and stations or in Assur where he went occasionally. We have 61 letters (#72-132) sent to him in Kaneš.

The edition includes 3 letters (#133-135) exchanged between other members of the family, i.e. where Aššur-nādā is not mentioned as recipient or sender, and in all 41 texts (#136-176) of other types, contracts, quittances, verdicts and private notes.

In most of these cases we are dealing with texts that reached their present collections quite early, certainly before regular excavations started at Kültepe in 1948, and probably much earlier¹³. They accordingly stem from one or more archives dug up by the villagers at the beginning of the twentieth century.

Texts that reflect the activities of Aššur-nādā and other members of the family have also come from Hrozny's work at Kültepe in 1925 and from the first year of work under the Turkish archaeologists in 1948. This raises a series of questions which cannot, unfortunately, be given clear answers. Hrozny did excavate sections of one or more houses at Kültepe, and it is possible that some of the Aššur-nādā texts came from there. In his first year of excavation Tahsin Özgüç chose to work at a spot which bordered directly on the old Hrozny trenches, where he discovered the remains of a house that had belonged to an Assyrian trader called Adad-şulüli, a house that contained an archive of about 800 texts.¹⁴ One might therefore speculate that both Hrozny's and Özgüç's Aššur-nādā texts were found as part of this archive.

Another possible explanation is of course that both excavators had bought the relevant tablets from the local people in the village, which would mean that they could have come from the

¹³ A very large number of the texts in this edition come from a few publications: 13 from *CCT* 3, 15 from *CCT* 4 (in all 41 texts from the collection in the British Museum); 14 texts from Yale in *BIN* 4 and 2 in *BIN* 6; 11 from *TC* 1 and 12 from *TC* 3 (in all 33 texts in the Louvre collections, including the *TTC* texts); 12 from *KTS* 1 (Istanbul) and 14 from the Pa. collections at University Museum, Pennsylvania; finally, the old German collections published in *KTB*, *KTH* and *KUG* contain 15 of our texts. For the British Museum texts it is worth noticing that all texts published in *CCT* 1-3 were included in the collections in 1919, nearly all those in *CCT* 4 in 1921, and two new groups were acquired in 1928, published in *CCT* 5 and 6.

¹⁴ Cf. Özgüç *TTKY* V seri 10, 1950, and 12, 1953.

same location as the old texts in the various museums.

The situation is somewhat confusing, for it is clear that the texts from 1948, with the siglum kt a/k, include a relatively large number of texts that referred to Aššur-nādā, his brothers and especially his son Iddin-Ištar. These texts were clearly found as part of the Adad-ṣulūlī archive. On the other hand, some of the texts published in *AKT* 1, together with kt a/k texts, had in fact been purchased from the local villagers and therefore have different museum numbers, and in this group we also find texts that clearly refer to persons who appear in our dossier. To take an example, the letter *AKT* 1, 15, to Aššur-nādā from his Anatolian wife Šišahšušar, surely must be regarded as part of his archive. Among Hrozny's texts there was likewise a large group which had not been excavated by him, but which had been bought. Among these we find for instance the text I 490, the marriage contract of Aššur-nādā's daughter Ištar-lamassī.¹⁵

Another problem is that a number of texts that mention the name of one of the persons in our group could refer to namesakes¹⁶, and it is extremely difficult to determine which texts to include and which should be kept apart.

Since the majority of the texts found in 1948 remain unpublished, it is at this moment not possible to determine the exact nature of the Adad-ṣulūlī archive. We cannot say with certainty, therefore, why a number of texts that reflect activities of the Aššur-nādā family should have formed part of the archive of another man.

One possible explanation for this state of affairs could be that part of Aššur-nādā's archive was moved. The most plausible construction is that he died in Kaneš, so that when his son Iddin-Ištar continued his commercial activities, he became a close associate of Adad-ṣulūlī.¹⁷ Iddin-Ištar appears to have taken over the running of the family business, albeit under changed circumstances, and we may assume that he went through Aššur-nādā's archive and moved the relevant texts to Adad-ṣulūlī's place. It is understandable that he would have moved all those texts that referred to current and unfinished business, such as debt-notes, as well as documents that might have relevance for possible litigation; apparently a few older, and in that context irrelevant texts, were taken at the same time. We cannot know whether Iddin-Ištar continued to live in the old house of his father's, in that case presumably together with other surviving members of the family, but his own archive was no longer stored there.¹⁸ Accordingly, the letters from Iddin-Ištar which could be in-

¹⁵ It could be argued that this text could have belonged to the archive of the Imdi-ilum family, since the husband, Puzur-Ištar was a son of this man. Other examples are the debt-notes #150 and 151; Aššur-nādā is the creditor in both, and in the first we find among the witnesses the person Bezini, surely identical with Mezini who is a witness in #147 and 148. #174 regulates a debt of 7 minas 17 shekels of silver owed by Iddin-abum to Iddin-Ištar, perhaps identical with the person of that name in our dossier; #175 is another contract where Iddin-Ištar is the creditor.

¹⁶ For instance, the correspondance between Šu-Ilil and Aššur-nādā in the Hrozny texts presumably refer to a different Aššur-nādā, cf. *Prague*, 24, where Hecker and Kryszat suggest that we are dealing with a namesake who was the son of Šu-Ilil.

¹⁷ This partnership is described by Dercksen, *OACT*: 101-102. Not all of the family ties reconstructed there can be accepted, however.

¹⁸ It is to be assumed that the old house remained occupied and that Aššur-nādā's now defunct archive remained stored there for decades.

cluded here, because they stem from the old illicit diggings, belong to a period when Aššur-nādā was still alive and Iddin-Ištar was working for him.

The texts in the Adad-ṣulūlī archive must in general be assumed to be younger than the ones included here. Adad-ṣulūlī himself is attested for the years 94-106 (Kryszat 2001: 264), whereas the texts in the present edition contain dates ranging between the years 77 and 90 with one isolated text dated to *KEL* 101; this date is found in #142, a text that seems to show Iddin-Ištar as a mature man, and one of the few texts in this group where Adad-ṣulūlī is mentioned, as a witness. Aššur-nādā presumably died shortly after this, so his activities as a merchant in Kaneš may be dated to roughly year 75-100.¹⁹

A total of 176 texts reflecting the activities of a busy merchant firm during a period of some 25 years is not very impressive. We can be sure that many texts dug up by the villagers have been lost, not having found their way to a museum or a knowledgeable private collector, but it is remarkable that the coverage is so thin. The 135 letters known may perhaps be taken to constitute the bulk of the correspondance during the years in question, and it is worth noting that we have 43 letters sent by Aššur-idī, i.e. nearly two letters a year on average, if we assume that they cover the period between *KEL* 75 and 100. However, the existence of only 41 texts of other types raises the question whether such documents were stored separately or whether they were moved after Aššur-nādā's death²⁰. The many references in the letters to loans of all kinds and sizes indicate that a large number of debt-notes must have existed, to take just one example.

Texts not included

There are several published texts of various types that could have been included here but which have been excluded because of uncertainty about the identity of the persons appearing in them. To take an example, the name of Ilī-ālum appears as the sender and recipient of a number of letters; as sender: *BIN* 4, 61 (with Lā-qēpum to Šalim-ahum), *TC* 3, 85 (to Aššur-imitti), 86 (to Šū-Suen, En-nam-Aššur and Iddin-Aššur), *ATHE* 43 (to Mannum-kī-ēniya, Iddin-Aššur and Zumiza), *BIN* 6, 64 (to Šamaš-abī, Lalia and Puzur-Ištar); recipient: *TC* 1, 14 (with Lā-qēpum from Šalim-ahum), *TC* 3, 84 (with Ilia and Išdu-kēn from Ikūnum and Enna-Suen), *TC* 3, 23 (with Lā-qēpum and Pūšu-kēn from Šalim-ahum).

Although it is impossible to say with certainty, it seems to me unlikely that any of these letters refer to Ilī-ālum son of Aššur-idī, the person in our group of texts. The name is a very common one and appears in numerous texts of other types, where nothing revealing is said about the person, and such texts have also been excluded here. The same is naturally true of the other persons in the dossier.

A further complication arises from the fact that at least some of the members of the family

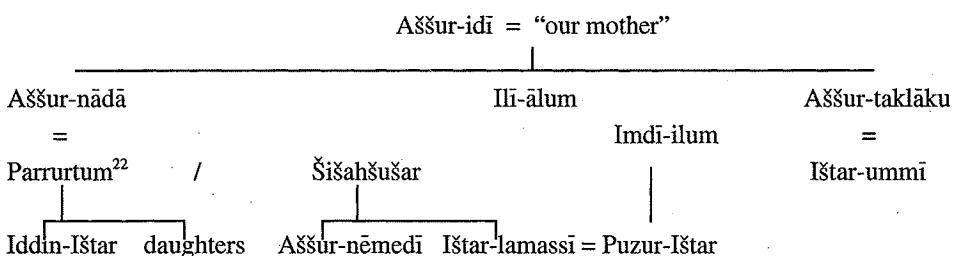
¹⁹ Dates are given in accordance with the Kültepe Eponym List (*KEL*) to be published by Veenhof as *The Old Assyrian List of Year Eponyms*, in press. This list contains the names of the eponyms from the time of Erišum until the end of the reign of Narām-Suen, in all 129 years.

²⁰ Or, as pointed out to me by Cécile Michel, whether he had moved to Assur with part of his old archive.

may have had their own archives that would reflect contacts and relationships which are unattested in the Aššur-nādā dossier. His brothers Aššur-taklāku and Ili-ālum appear to have had their own families and houses in Kaneš, and if any of the letters mentioned above should in fact represent the man Ili-ālum from the Aššur-idī family, they would still not necessarily belong to the Aššur-nādā dossier.²¹

The Family of Aššur-nādā

We can only place eleven individuals with certainty on the family tree, and it is not possible to establish direct links between this small group of persons and other known families, apart from the marriage of Ištar-lamassī to Imdī-ilum's son Puzur-Ištar. This is in contrast to such families as those of Imdī-ilum, Pūšu-kēn or Innaya where we know of the place of many more persons in the family tree, and it supports the impression one gets of a relatively small family and firm.



The family tree covers no more than three generations, and it is only in the case of Aššur-nādā's branch that we have any knowledge about the third generation. A quick perusal of the list of references to personal names in the indices shows that quite a large number of persons are mentioned in the texts in this dossier, and it is possible that some of them should be understood to be more distant relatives, cousins, uncles, nephews etc. However, the reconstruction of the family of Aššur-idī is seriously hampered by the unfortunate fact that all the central persons in this group had extremely common names. For the name Aššur-idī we have 23 different patronymics attested; 22 are known for Aššur-nādā; 26 different patronymics are attested for Aššur-taklāku, whereas we have "only" 12 for Ili-ālum. In other words, there were some 25 different persons who had the name Aššur-idī, and the same is true of Aššur-nādā and Aššur-taklāku, most of these individuals probably being partly contemporary. This fact alone shows not only how difficult it is to know whether texts where one of these names appear without further identification should be included in the edition, but also how our reconstructions in many instances must be quite tentative.

²¹ See also a text such as *ICK* 1, 84, a letter to Imdī-ilum, Pūšu-kēn, Buzia, Šū-Kūbum, Aššur-nādā and Ennam-Aššur from Aššur-taklāku, a letter that presumably belonged to a different archive even though the two brothers appear here.

²² See discussion under Aššur-nādā, page xxv.

Aššur-idī

The problems begin with Aššur-idī himself. Of the 23 known patronymics we cannot with any degree of certainty choose one. The only suggestion on record is that he was the son of a certain Šuli (Dercksen *OACT*: 108-109).

Aššur-idī son of Šuli appears as a witness on a text set up in Kanesh in the year *KEL* 47²³ (*CCT* 1, 10a; cf. Kryszat 2001: 263-268), by far the earliest dated text known from the Old Assyrian corpus. Aššur-idī with the same patronymic recurs in our evidence as eponym in the year *KEL* 94, 47 years after his appearance as a witness in Kaneš when he would have been around 70 years old.²⁴ The dossier edited here certainly reaches that year, but it is impossible to say whether Aššur-idī the father of Aššur-nādā was still alive at that time. In fact, since it would appear likely that Aššur-nādā died around the year 100, he would not have survived his father by many years according to such a reconstruction, a point that counts against it, but it cannot be ruled out on the basis of chronology.²⁵ Aššur-idī is attested in the years 77, 80, 81, 84 and 86.²⁶ Should he be the son of Šuli we would have to add the years 47 and 94, giving him a career of 47 years as an active participant in the trade.

The question of Aššur-idī's identity is linked to the understanding of the family relations of the person called Alāhum, who appears many times in the present dossier. Aššur-idī son of Šuli is known to have had strong links to a certain Alāhum son of Sukuhum who is the central person in one of the archives found in 1951, texts referred to as kt c/k, an archive of some 600 tablets, still largely unpublished. He appears to have been one of Alāhum's representatives in Assur, which would seem to fit well with what we know of the persons called Aššur-idī and Alāhum in Aššur-nādā's dossier.²⁷ A clear answer to this problem cannot, unfortunately, be given at the present time, and we must await the publication of the kt c/k archive.²⁸

We cannot say, therefore, whether Aššur-idī was the son of Šuli, nor can we establish with certainty other family ties for this man, the names of brothers, sisters, a wife etc. Whoever Alāhum in our dossier may be, it is a distinct possibility that he was related to Aššur-idī; in fact, there was an Alāhum who had a son named Aššur-idī (*KKS* 4), so the name might continue in use in the family, perhaps after the death of our Aššur-idī.

²³ This contract also refers to a certain Iddin-Ištar who has been seen to be the son of Aššur-nādā, though certainly on faulty premisses (cf. Kryszat 2001). The identification is based on *CTMMA* 1, 84, a long text that concerns an Iddin-Ištar who has been dead for three years, a retailer of a certain Ennam-Aššur; in the list of objects found in his archive in Dur-humit there is mention of a seal belonging to Iddin-Ištar son of Aššur-nādā. Precisely the added patronymic indicates that this is another person, so that we may assume that the old Iddin-Ištar was not the son of any Aššur-nādā.

²⁴ Year 47 corresponds to the eighth year in the reign of Ikuṇum.

²⁵ See also below in the discussion of his son Aššur-taklāku's death.

²⁶ See #12, 36 and 41.

²⁷ This is the reconstruction suggested in Dercksen, *OACT*.

²⁸ See the discussion under Alāhum below.

Aššur-idi is not attested as ever having been in Anatolia. In all of the letters included here he is in Assur, which means that the debt-notes issued to an Aššur-idi recording loans contracted in Anatolia must belong to a different dossier, perhaps to a later person named after the old Aššur-idi.²⁹

The name of Aššur-idi's wife is not known. We know of three sons of Aššur-idi, richly attested in the texts in this edition: Aššur-nādā, Ilī-ālum and Aššur-taklāku. There is no reference to any daughters, but the woman Ša-Aššur-mādā who appears in #134 could have had this position. The few women in the correspondance who lived in Assur cannot in an unequivocal way be linked to any of the men as either sisters or wives. In #167 we hear of textiles belonging to "our mother and Parrurtum", which indicates that at that moment Aššur-idi's wife was still alive; in #168 "our mother" is mentioned together with both Šarrat-Ištar and Parrurtum.³⁰

Aššur-idi comes across as the undisputed boss of the merchant firm which he conducted with the help primarily of his oldest son in Kaneš. He was involved in the overland trade, shipping tin and textiles to Anatolia and receiving silver in return. Several letters are concerned with such transactions and they show that the firm was an independent player. None of the shipments referred to are very large and most involved only one or two donkey loads of merchandise.

The shipments referred to in the texts in this edition are:

text	shipment	transporter
#162+163	8 talents 40 minas tin, 417 textiles	?
#121	4 talents tin, 240 textiles	Hadāni
#167	2 talents 10 minas tin, 75 textiles	?
#167	2 talents 10 minas tin, 66 textiles	?
#2	2 talents 10 minas tin, 38 textiles	Uşur-şa-Aššur
#39	2 talents 10 minas tin, 35 textiles	Kurub-Ištar
#39	2 talents 10 minas tin, 34 textiles	Šar-Adad
#102	2 talents 10 minas tin, textiles ³¹	Šar-Adad
#37	2 talents 10 minas tin, 34 textiles	Šuli son of Puzur-Aššur
#7	2 talents 10 minas tin, 9 textiles	Aššur-taklāku
#109	2 talents 10 minas tin, 4 textiles	Aššur-šamšī
#93	2 talents tin, 8 textiles	Aššur-bēl-malkim
#6	1 talent 5 minas tin	Asqūdum
#112	1 talent 5 minas tin	Aššur-imittī and Bunima-ahum
#166	144 textiles	?
#66+74	72 textiles	Ilī-ālum

²⁹ CTMMA 1, 90a and b; it is curious to find also in this text the man Mezini as a witness, cf. note 15; also AKT 1, 32, 44, 48 and 52.

³⁰ "Our mother" is mentioned also in #43, 49, 64 and 84.

³¹ Cf. #39.

#167	70 textiles	?
#106	66 textiles	Işmid-ilum
#111	52 textiles	Binima-ahum
#64	49 textiles	Šalim-bēlī
#66	45 textiles	Šalim-bēlī
#82	40 textiles	Aššur-taklāku
#64	34 1/2 textiles	Aššur-taklāku
#64	33 textiles	Aššur-taklāku
#167	26 textiles	?
#39	26 textiles	Šū-Nūnu
#3	23 textiles	Alāhum and Ennam-Bēlum
#42	11 textiles	Šamaš-bāni and Ilšu-rabi
#9	goods worth 2 minas 16 2/3 shekels silver	Aššur-nādā son of Irnuid

Shipments of silver going to Assur are:

#46	20 minas silver	Aššur-šamšī
#7	10 minas silver	Aššur-taklāku?
#48	10 minas silver	Aššur-taklāku
#62	10 minas silver	Hannānum son of Ikuppia
#9	8 minas silver	?
#44	6 minas silver	Aššur-dan
#9	5 1/2 m silver	Ennam-Aššur
#8	3 minas silver	?
#107	2 minas silver	?
#108	2 minas silver	Aššur-bāni

We may compare these figures with for instance those found in the correspondence between the important trader Šalim-ahum in Assur and his representative in Kaneš Pūšu-kēn, where about 45 talents (1.3 tons) of tin plus ca. 650 textiles are referred to, and sent back to Assur we hear of ca. 10 1/2 talents of silver (over 300 kgs).

Our list gives a total of 34 talents 10 minas of tin, 1.651 1/2 textiles, and 1 talent 16 1/2 minas of silver sent to Assur. At first sight the figures look comparable, but we have to keep in mind that Šalim-ahum sent shipments through other agents than Pūšu-kēn; furthermore, 326 textiles in the list are said to belong to Kurub-Ištar and 240 to Hinnaya, and the four different references to shipments of 66 textiles may represent only one actual batch. Still, between 800 and 1000 textiles seem to belong clearly in the list. We should presumably also deduct in all 12 talents 40 minas of tin from the list (#121 and #162-163) because these amounts belonged to persons who were not members of the firm; this leaves us with 21 1/2 talents of tin sent to Anatolia. On the

basis of these figures (including the rather small amount of silver known to have been sent to Assur) it would appear that Aššur-idi's firm was in fact not a major actor on the scene. On the other hand, it is entirely unclear how many years the dossier covers and how complete it is, so any conclusion of this nature must of necessity be uncertain.

The impression of Aššur-idi as a rather small trader who may have operated at the limit of his capacity is strengthened by a number of his letters which show with varying degrees of urgency the need to have silver shipped to Assur as soon as possible. Text #40 gives a particularly dramatic impression, where the sons are asked to sell everything, even their houses and slave-girls, and send the money to Assur; in #35 and 41 he asks for silver because he is being pestered by creditors who "prowl around me" and "stand right behind me". In #1 to a group of men who must have been his representatives in Kaneš, or at least colleagues to whom he felt he could turn in a moment of crisis, he explains that after 30 years as a dutiful trader who paid his dues to the Kaneš colony he is now in a difficult position; even though his instructions are only partly understandable, it is clear that he is asking for favours that he hopes will make it possible for him to overcome his present problems. It appears from this, as from several other texts that refer to deposits in the colony office of textiles and silver, that he was an accredited member of the colony, a "*dātum-payer*", who via his personal account in the colony office had the right to take part in collectively organised business ventures. Whether he succeeded in regaining his financial status, and to what extent remains unclear, since we are unable to determine the internal chronology of the correspondence and therefore cannot know when to date this letter. If Aššur-idi in our dossier was the son of Šuli as discussed above, he served as eponym in year 94 and must therefore be assumed to have weathered the storm. On the other hand, it could be argued that in view of his probable position as at best a medium-sized player in the Assyrian trade, it would be somewhat surprising to find him among those men who would be eligible for the post as eponym.

He administered a joint-stock company (*naruqqum*) himself but we do not know the names of his investors. This means that a group of investors (referred to as *umme'ānu*) had set up a fund or partnership in which they invested 1, 2 or more minas of gold; the manager of this fund would have to present yearly accounts and pay dividends, and the arrangement would run for a number of years, probably around a decade in most cases.³² As can be seen from several letters he was often in need of immediate silver shipments from Kaneš to pay his investors: 40 minas of silver in #18, more than 20 minas in #34, 30 minas in #35. In #29 he is negotiating with his investors and in #41 we again hear of his urgent need for silver.

Aššur-idi had invested some money in the joint-stock companies of others; #91 informs us that he met in Assur with Alāhum and Alilī to regulate the investment in a certain Aššur-bēlmalkim, who reappears in #67 in a similar context. It is not certain that this concerned a *naruqqu*-investment, however, but it is clear that Aššur-idi operates on an equal footing with people who had major financial stakes in the trade. The unpublished kt a/k 534 shows him as having invested

³² See Larsen 1977.

in the company of his youngest son Aššur-taklāku,³³ and #44 informs us that Aššur-nādā had been forced to withdraw the investment in a certain Aššur-emūqī's joint-stock company. In a presumably relatively early letter, #19, Aššur-idi expresses dissatisfaction both with respect to the fact that his oldest son has not yet acquired a *naruqqu*-capital, and that "people less important than me have invested 10 minas of gold".

From the letter #36 it appears that during the years *KEL* 81-86 Aššur-idi had extended quite an impressive number of personal credits and loans, amounting to nearly 30 minas of silver.

The letters from him to his sons tend to give the impression that Aššur-idi's business was somewhat shaky and that at least at certain moments he was in deep trouble. One cannot help but wonder, however, whether this impression is not to some extent at least coloured by the rather special personality who appears to us in his correspondance. Several of his letters are so charged with emotion that it seems possible that we have to take some of his outbursts and dramatic gestures *cum grano salis*. In #13 we hear that his house is devastated as if it had been hit by the stormgod Adad in full rush, and the letter goes on to urge his son to heed the words of the gods, warnings, accusations and admonitions that recur in #14, 15, 16 and 34. These letters are unique in the Old Assyrian corpus³⁴, and it is possible that they reflect a very unusual, high-strung personality as much as (or even more than) a very dire financial situation for the firm.

Some of the fervour in his letters to Aššur-nādā may be linked with problems involving his many votive offerings, or investments from temples that apparently needed regular deposits of sun disks etc. to the gods of these temples. The "urgent commands of the gods" may have to be understood in this context, see #19-21 for examples.

At one point, presumably after the death of Aššur-nādā's wife in Assur, Aššur-idi took over the responsibility for his grandchildren, the boy Iddin-Ištar and two or more daughters; the unusual character of the old man is surely also reflected in the decision of these grandchildren to renounce him, effectively severing all ties of kinship with him (#22 and 104). This was such a powerful and dramatic act on the part of the children that we have no parallel for it in the entire cuneiform literature, and one cannot but wonder what personality clashes could have prompted such drastic action. The old man who converses with the gods may have been a sour, thoroughly unpleasant person, too much for the grandchildren to bear.

Aššur-idi's main business associate or partner was Alāhum, a man who is attested in Assur but who seems to have spent by far most of his time in Anatolia. Letters #1-4 were written to him from Aššur-idi; interestingly, there is some fluctuation in the relative status of the two men, where Aššur-idi places his own name first in some texts (#1-3), whereas Alāhum is mentioned before Aššur-idi in #4 and 23. This would seem to indicate either that the two men were recognised as equals and that it was a matter of convenience who was named first; or that we have to do with more than one person called Alāhum.

³³ See Dercksen, *OACT*: 93.

³⁴ Similar emotional letters are otherwise found only in the female correspondance, where outbursts and exaggerations are quite common, cf. Larsen 2001.

Other partners were Šū-Illil, Aššur-malik and Amur-Ištar, with whom he had a joint investment in a large shipment of lapis lazuli (#4). Of these Amur-Ištar reappears a number of times in the correspondance as a person who took part in the affairs of the family; together with Kurub-Ištar he seems to have been the representative of Ilī-ālum (cf. #78).

Aššur-nādā

The oldest son of Aššur-idī was firmly established in Kaneš during the entire period of the correspondance, with only a few visits to Assur attested. He must at one point in his life have stayed there for a longer period of time since he was married to a woman in Assur with whom he had a son and two or more daughters. These children must have been brought up by their mother but they can later be seen to live with their grandfather. This indicates that Aššur-nādā's wife in Assur died before they became of age, and this may be a reason why she does not appear clearly in the correspondance. The most likely candidate for Aššur-nādā's Assur-wife is a woman called Parrurtum, mentioned (#167: 34) as the sender of two textiles to Aššur-nādā together with "our mother". Another possible candidate is Šarrat-Ištar, sender of the letter #72 from Assur; however, we may combine this letter with the transport contract #155 in which there is mention of a small amount of silver destined for her, apparently sent from Aššur-nēmedi, Aššur-nādā's son with his Anatolian wife. For reasons of chronology it seems unlikely that Šarrat-Ištar could be his wife therefore, since she would presumably have been dead at the time when the "Anatolian" son was in a position to send her gifts.³⁵

Aššur-nādā is attested in dated texts from year 77 to year 101.³⁶ He served as week-eponym at Kaneš together with Ememe, a close associate, during the year 85,³⁷ and together with Amurrum-bāni in the years 89, 90, 94, and 95.³⁸

Apart from his wife in Assur, who must have had the title *aššutum*, Aššur-nādā was like so many of his contemporaries married to an Anatolian woman who was referred to with the term *amtum*, which I have rendered "maid".³⁹ She was the woman Šišahšušar, also called Šašahšušar, and she was in charge of his household in Kaneš when he was away on business. We have no information about her family relations. With her he had children as well, certainly the daughter Ištar-lamassi whose marriage contract is I 490 (#176), a text that regulates her new position as the *amtum*-wife of the Assyrian trader Puzur-Ištar son of Imdī-ilum.

This is an ordinary marriage contract in which the girl is given away by her brother Aššur-nēmedi and her mother, surely Šišahšušar, which indicates that Aššur-nādā himself must be dead

³⁵ Another possibility is that she was his daughter.

³⁶ In the years 77, 78, 80, 81, 83, 85, 89, 90, 91, 94, 95, 100 and 101.

³⁷ kt c/k 41 and n/k 1837.

³⁸ kt g/k 57, ICK 1, 104 and 2, 11, kt a/k 1130, EL 26.

³⁹ The word normally denotes a slave-girl, but *amtum*-wives were clearly not slaves, nor did they have an inferior social position. See for instance the letters exchanged between Aššur-nādā and Šišahšušar (#50-58 and #173); or the marriage contract #176 which shows the *amtum*-wife as essentially in an equal position compared to her husband with respect to divorce.

at this time. The third person representing the family is Annina who is described as Aššur-nādā's "friend" in #104. Ištar-lamassī, the daughter of a mixed marriage, gets the same status as *amtum* that her mother had, and Puzur-Ištar has his first wife in the capital. Puzur-Ištar was a member of an influential family, the son of the highly successful merchant Imdī-ilum.⁴⁰

Aššur-nādā's position as head of the Anatolian branch of the family and firm is described by his correspondence. His relationship with the father in Assur was not always cordial or without problems, and he must at one, possibly more than one, occasion have given Aššur-idī cause for extreme anxiety. This seems in some letters to be related to his unwillingness to come to Assur, since the father complains that he has "delayed" (#14 and 15); in #16 he is said to have renounced his obligations towards the house of Ennānum, which we cannot understand without more evidence from other texts; in #34 there is no explanation at all, just dire warnings of the wrath of the gods. We cannot know, therefore, what Aššur-nādā was accused of, but in #14 he is even said to have uttered the blasphemous statement that the gods should worry about those who place more weight on their words than on those of mankind—obviously with the conclusion that they should leave *him* alone. Forgetting the commands of the gods, even deliberately paying no attention to them seems to be what the father accuses him of.

The six letters from Aššur-nādā to his father do not reflect this heated atmosphere, they seem calm and quiet, although occasionally his own temper shines through as in #48, where he asks his father to stop sending him angry messages.

In the letter #45 he seems to be in a troubled financial position, but we are unfortunately not told exactly why. It is clear, however, that he fears he has lost the trust of the other Assyrians in Kaneš, for which reason he badly needs his father's support. While he has to worry about his own reputation, having no funds with which to operate, he claims that the father is quite comfortable with silver lying idle in front of him. Aššur-nādā's complaint does not only concern his own reputation as a sound businessman, for it shows how that is bound up with people's perception of the status of the firm as a whole, and especially of Aššur-idī as the boss. Several letters show that the different members of the family had their own, personal money, and the accounting procedures kept such amounts of silver or merchandise separate from each other. In fact, apart from joint ventures and partnerships that could involve several members of the family, it is unclear whether there was any truly joint company capital in the system. It seems rather that each person operated on the basis of his or her own funds, and the firm was really a vehicle for collaboration; we have to remember, however, that we lack archives from the main offices in Assur, where possible joint capital funds would be dealt with. Even in the absence of such a company capital and despite this relative independence of the individual members of the firm, it was obviously of particular relevance for the business as a whole that the boss was perceived to be sound.

The letter #66 also refers to a situation where Aššur-nādā was in deep trouble. Unspecified "misfortune" has fallen on him and he urges his brother Ili-ālum to act with care "so that no evildoer may do harm to our father's house". As pointed out in the comment to this text, it is closely

⁴⁰ See Ichisar, *Imdilum* and Larsen 1982a.

related to #74, the answer from his brother, which must also be near in time, but that letter gives no indication of disaster, so either the trouble was of short duration or Aššur-nādā had learnt a trick or two from his father.

Aššur-idī clearly relied on Aššur-nādā to run the business in Kaneš and in the other colonies in Anatolia where the firm had interests. He was the one who received shipments arriving from Assur, and it was his duty to see to it that they were dealt with in accordance with the father's wishes. This often meant handing over the goods to one of the other brothers who would take the shipments with them on business trips in Anatolia. He seems to have had relatively untroubled connections with them, the one sign of difficulty appearing in the letter #113, the only letter from Imdī-ilum in this dossier, where we hear that Aššur-taklāku is maligning his brother in an unnamed colony; his complaint is a curious echo of Aššur-nādā's letter to his father: while the brother is penniless, Aššur-nādā is accused of having lots of money which he keeps to himself.

He acquired a joint-stock capital at one point, apparently at a rather late date; #19 seems to indicate that at this time he had not yet reached that status, and both #11 and 20 must refer to a situation in which he is about to come to Assur to regulate the contract. The letter #120 likewise shows that he was without a *naruqqum*. On the other hand, in #46 he clearly has achieved one.

Aššur-nādā was in Assur on a number of occasions, but his main traveling activities took him around the Anatolian region. The 21 letters sent to Kaneš from him give a clear indication that he must have been away from there relatively often, and we know that he visited Burušaddum (#74), Durhumit (#60 and 116), Kunanamit (#50), Nihria (#63) and Uršu (#66), so we may rest assured that he had been to all or most of the important Assyrian settlements in Anatolia.⁴¹

Much of this activity seems to have involved the trade in copper and the important centres Durhumit, Wahšana and Burušaddum. This commercial circuit has been well described and analysed in Dercksen's recent book on the copper trade, where there is also a section that deals specifically with Aššur-nādā, his brothers and his son Iddin-Ištar.⁴² Hides or woolly fleeces, other low-cost items, were also part of these activities (cf. #78, 83, 95).

Ili-ālum, Aššur-taklāku, Iddin-Ištar and one of Aššur-nādā's associates Hinnaya were directly involved in the copper trade for the firm. The procedure followed was simple, but surely not without its dangers: copper was bought at Durhumit, often ore of low quality which was exchanged at other places for fine copper, and this would then be sold for silver, usually in the great metallurgical centre at Burušaddum. We see elements of this procedure in #86, where Aššur-taklāku is to sell 5 talents of copper for silver in Burušaddum, and Iddin-Ištar reports on similar manoeuvres involving 20 talents in #114; in #119 it is Hinnaya who deals in copper for Aššur-nādā, but it is not clear where he was. Iddin-Ištar together with a certain Kuzallum was booked for amounts of copper in the office of the colony in Burušaddum according to #158, and the account #161 is concerned with very large quantities of copper, an amount of more than 74 talents or about 2 1/2 tons, arising from the sale of textiles imported from Assur; not surprisingly, in an affair of

⁴¹ For the political geography of Anatolia in the Old Assyrian period see RGTC 4.

⁴² Dercksen, OACT; for Adad-ṣulūlī, Aššur-nādā and other members of his family see pp. 96-101.

this magnitude we find a whole group of the people working for the firm involved: the transporter Šalim-bēlī, Aššur-nādā and Ili-ālum apart from the anonymous writer who could be Aššur-taklāku or Iddin-Ištar.

Another characteristic activity of the Anatolian branch of the firm, overseen by Aššurnādā was the *šitapku*-procedure, which permitted merchants occasionally to deposit textiles (sometimes silver) on accounts in the colony office and be credited for a very good price at once. Most references are to Aššur-idī's account (*qāti abini*), but it seems that also Aššur-nādā and perhaps Uşur-şa-Aššur had accounts in the colony in Kaneš. It has to be said that there are aspects of these procedures which have not yet been adequately understood. Some of the texts seem fairly simple and straightforward, such as #165, where we hear that 14 *kutānu*-textiles have been deposited, and that this will provide 1/3 mina of silver per textile; then at "another" deposit where three *kutānu*-textiles may be given, the price will be even higher, namely 1/2 mina. Even in this account there are complexities, however, which I cannot explain. Another example is #59 where I would understand the procedure as follows: the accounts of Aššur-nādā and his father had been "recorded" or "determined" at specific amounts of silver on the basis of previous deposits made; since then he had deposited further 18 textiles which had, however, not yet been recorded.

Where both Aššur-nādā, Aššur-idī and Uşur-şa-Aššur appear to have had accounts, Assurtaklāku asks that textiles be deposited on his father's account in #90 and 91. In the latter text Uşur-şa-Aššur is accused by Aššur-taklāku of fiddling with the accounts and not providing him with truthful answers; he has in fact deposited only 7 textiles in Aššur-taklāku's name when 9 could be handed over, booking the last two on Aššur-idī's account in his own name. Aššur-taklāku accordingly asks that he transfers 2/3 minas of silver to his money, i.e. again we have the rate of 1/3 mina per textile. It is clear from these examples as well as from #92 that Uşur-şa-Aššur was heavily involved in exactly this kind of procedure for the family. Deposits were also made in other colonies, as we can see from the two accounts #156 and 157 dealing with deposits in Burušaddum; here we hear that when 20 textiles could be deposited only 1 1/2 textile was actually given, which is hard to understand.

The Aššur-idī family seems to have been particularly keen on these procedures; they are of course referred to and used by all merchants who had accounts, but there are surprisingly many references in the present dossier.

There are very few debt-notes among the texts, however. The letters very often refer to debts and loans and outstanding credits, but I have not been able to include more than a handful of such texts in this edition, and it is perhaps not entirely clear that all of those refer to our Aššurnādā. The debt-notes #143-152 seem relatively certain, however, and one notes that most of the texts regulate loans to Anatolians, sometimes rather large amounts: 10 minas 45 shekels of silver in #143 and 8 1/3 mina in #145. The debt of the Anatolian woman Ninni, who is mentioned also in the letter #60, is counted in sacks of wheat and barley, a fact that connects the transaction with the domestic concerns discussed in the letters exchanged between Aššur-nādā and his Anatolian wife Šišahšušar.

The correspondance between these two people obviously belongs to periods when Aššur-

nādā was absent from Kaneš⁴³. It appears that Šišahšušar was involved in various agricultural activities and that she had contact with a number of local peasants who delivered grain in considerable quantities to her house. Whereas she was supposed to run the household, she would only in special instances become involved in the financial or commercial affairs, and these were left to a few men who represented Aššur-nādā's interests in Kaneš. Among them we find Uşur-şa-Aššur, the person who was also involved in the different deposit transaction in the colony office. There is one reference to this name with a patronymic, in #173, where he is called the son of Aššur-malik; although it is curious that Šišahšušar in a letter to her husband should provide this information if she was really speaking of the man who appears to have been practically a member of the household, it seems on balance probable that this is really the same person. She writes that "they" have collected debts, obviously referring to Aššur-nādā's representatives in the town, and given the money to Uşur-şa-Aššur. #56 is a letter written to Aguza, Uşur-şa-Aššur and Šišahšušar concerning an outstanding debt. Other men who appear in similar roles were Iddin-Suen, Alāhum and Ememe.

The text #98 shows that Aššur-nādā together with Puzur-Anna functioned as Alāhum's representatives in Kaneš when the latter was absent. The relationship between Aššur-nādā and Alāhum was close, and they were regularly involved in joint enterprises (#53, 60, 62). Together with Aššur-šamšī Aššur-nādā functioned as the local representative of Kurub-Ištar, as can be seen from #136, and we must assume that similar arrangements existed with other traders who appear in the correspondance.

Aššur-nādā's seal is Teissier 529, in Syro-Cappadocian style, which was used by him with an old inscription on *TC* 3, 247 and *FT* 2, but with a recut inscription giving his name and patronymic on a fragment of an envelope in the British Museum. It was accordingly an old seal, once belonging to a very high official at Ebla, which he either bought or inherited.⁴⁴



⁴³ See CMK: 476-483.

⁴⁴ The old inscription reads KIŠIB ib-da-mu / me-ki-im Eb-la [...] ; cf. Tonietti 1997, and Teissier 1993.

Ili-ālum

Although this man⁴⁵ occurs in many texts in the dossier it is in fact difficult to say anything very definite about him. It is likely that he had his own house in Kaneš, where his archive would have been stored, for the group of texts edited here contains nothing that could inform us about his own family and his own commercial and other concerns. We know that he had an *amtū*-wife in Kaneš from a reference in #77:11, where some debt collected by Aššur-nādā is to be given “to the maid”, and on the basis of a similar passage in #82, where he also mentions a garment “for the girl” we see that he had at least one child.

In this dossier he appears in texts dated to the years 77, 80 and 81.⁴⁶

His work for the family firm usually involved travels in Anatolia, but the father in some letters directly asks for Ili-ālum to be sent to Assur, and there is no doubt that he regularly conducted caravans between Assur and Kaneš. In the letter #15 Aššur-idī claims that the older brother has prevented Ili-ālum from going to Assur for six years. In #17 the father refers to a brother who has caused the firm a loss of 30 minas of silver, a serious business indeed, and it seems most probable that he is referring to Ili-ālum, for whom the old man has also had to pay 16 minas of silver to the City Hall in Assur. The letters he himself wrote (#74-82) show him active in the copper trade (#74, 76, 78) and also selling textiles and tin in other colonies (#77 and 82), and he is repeatedly referring to trips to Durhumit and Burušaddum.

Although it is impossible to establish any kind of internal chronology for the letters involving Ili-ālum, it does seem likely that #98 and 99 from Alāhūm to Aššur-nādā refer to a young and inexperienced Ili-ālum, who cannot be trusted with the transportation of large amounts of silver.

Ili-ālum appears as week eponym together with Uşur-şa-Aššur, but it is not known in which year.⁴⁷ Men with this name, but probably not our Ili-ālum, serve in this capacity together with Aššur-šamšī, Enna-Suen, Imdī-ilum and Lā-qēp in the years 89, 117, 80 and 78. In the text VS 26, 116 (EL 274) he seals a tablet on behalf of the Kaneš colony, indicating that he then held an official position, perhaps as *hamuštum*. His seal (Teissier 344) is in Anatolian or Syrian style and bears the inscription: *I-lí-a-lúm / DUMU A-şur-i-dí*.



⁴⁵ For his name and the possibility that it should be understood as Ili-Anum see discussion of #65.

⁴⁶ #12, 41 and 80.

⁴⁷ CCT 1, 26c:3; ICK 2, 5:3' and 36:8.

Aššur-taklāku

There are more references to Aššur-taklāku in the dossier than there are to the older brother Ilī-ālum, and he seems to have been used much as a transporter between Assur and Kaneš and charged with selling shipments in Anatolia.

The letter #134 provides us with a little information about his family relations which are rather unusual. Where many Assyrians took a second(ary) wife in Anatolia, Aššur-taklāku refers to the correspondent Ištar-ummī as his *amtum* even though it seems probable that she lived in Assur at the time when the text was written. Since the letter was found in its original envelope, it had obviously never been sent off—nor had it been thrown away. The letter itself is urgent enough in tone, so one wonders what happened to make its despatch unnecessary. He complains that she is always writing angry letters to him, pointing out that “troubles big enough to fill the heavens” are loaded upon him already, so he does not really need heated letters from her. He even finds it opportune to make a tart observation about the quality of a gift from her father, presumably part of the marriage exchanges. The remark on the envelope itself: “Please, please do not make trouble!” seems to set the tone for their entire relationship. On the other hand, things were not much better at the other end of the line of communication. The letter tells us that Aššur-taklāku had a wife in the location where he was when writing the letter, a woman obliquely referred to as “this woman I have married”, a rather bleak description which stands opposed to the immediately preceding plea to Ištar-ummī: “If you truly love me, then set out and come here!” Moreover, the other woman is said to be “scheming against you”, not, one would think, a very convincing argument in favour of coming to live together with her in the Anatolian household. There was a child in the relationship between Aššur-taklāku and Ištar-ummī. The letter was also addressed to a woman called Ša-Aššur-mādā, about whom nothing further is known.⁴⁸

In TC 3, 269 we find mention of a woman called Šāt-Ištar who is said to be the wife (*aššutum*) of Aššur-taklāku, but it is unclear whether we are dealing with the same man.

In this dossier Aššur-taklāku is attested in texts which give the dates 80, 81, 84 and 86.⁴⁹ Outside the corpus he is perhaps attested with patronymic in the year 94.⁵⁰ According to Dercksen he probably died at a rather early date, while his father was still alive, a fact that appears from the unpublished texts kt a/k 394 and 534. If he should have been active as late as year 94, this would mean that Aššur-idī certainly could have been the eponym for that year, i.e. identical with the son of Šuli (cf. above, p. xx). There is a reference in #33 from Aššur-idī to one of the brothers being sick, apparently Aššur-taklāku, and one wonders whether this is to be connected to his early death.

The existence of so many namesakes makes it almost impossible to determine whether and when our Aššur-taklāku served as week eponym. Men with that name are known in this capacity in

⁴⁸ Excluded from this dossier is a letter which is similar in style, written from one Aššur-taklāku to the women Tarīša and Amārum (KTK 18), since it belongs to the archive of another Aššur-taklāku whose main archive was discovered in 1993 (C. Michel).

⁴⁹ #41 and 36.

⁵⁰ kt a/k 493a; information provided by G. Kryszat. I do not know why there is doubt about the correct understanding of the passage.

the years 97 and 104 (alone), together with Ememe in 89 and 95, with Itūr-ilī in 83 and 85, and with Kasia in 85, 87 and 89.

Aššur-taklāku had a joint-stock company, and it appears that his investors were Aššur-idī, Šalim-ahum, Alāhum, Hinnaya, Ennam-Aššur, Šū-Kūbum, Aššur-malik and Kurub-Ištar, all men who are known in various other contexts in the texts edited here.⁵¹ Some of them, such as Alāhum, Hinnaya and Kurub-Ištar were clearly close associates of the family firm, serving as partners and representatives; Aššur-malik is the father of that Uşur-şa-Aššur who is so active in Anatolia, receiving letters together with Aššur-nāda's wife in Kaneš.

Aššur-idī appears to have had great confidence in his capabilities as a trader, asking that shipments arriving from Assur should be handled by Aššur-taklāku on more than one occasion (#2, 37, 39). He can be seen to function as a transporter a few times (#7, 64, 82), and he must have been in Assur a number of times. In Anatolia he is attested at Durhumit, the copper centre where he seems to have been often, and in Luhusaddia. He dealt in copper, but also in wool and hides.

The most curious reference comes from #113, where Imdī-ilum writes to Aššur-nāda warning him of the behaviour of his brother Aššur-taklāku, who complains to the king of Burušaddum and to the colony authorities that his older brother gives him no support. Why that would be a matter that should be seriously considered by the authorities is quite unclear.

Aššur-taklāku's seal is Teissier 331, a seal in Anatolian style that bears no inscription.



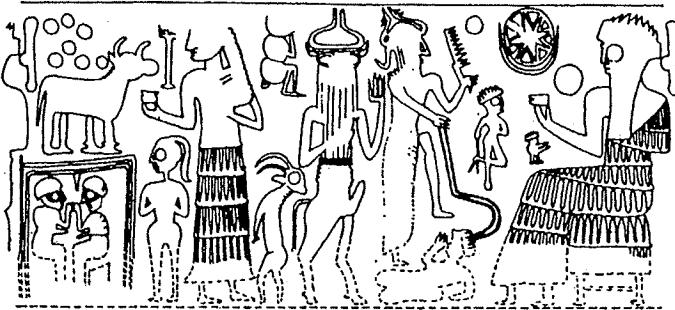
Iddin-Ištar

The following generation is known only from Aššur-nāda's branch of the family. As pointed out above, Iddin-Ištar was the son who appears to have taken over his father's business and part of his archive after his death. He was presumably a son with Aššur-nāda's wife in Assur, therefore older and of higher status than his brother Aššur-nēmedi. He had at least two sisters in the capital, but their names are unknown. We hear about him in Assur after he had left his grandfather's house in the letters #22 and 104; what caused the rift that led to the drastic decision of Iddin-Ištar and his sisters to break their ties with Aššur-idī is unknown, but the consequences were dramatic according to the letter #104, in which Kukkulānum writes that both the son and daughters had been taken

⁵¹ kt a/k 534. All of these men survived him; interestingly, Aššur-nāda does not figure in the text at all.

care of by himself and Aššur-bēl-awātim, a man of higher status than Aššur-nādā who appears relatively frequently in this dossier. The grandfather remained not just sceptical, but directly hostile towards Iddin-Ištar, if we are to take his letter #37 as characteristic of his attitudes. He is accused of having robbed the old man repeatedly and even of having broken into the main office of the firm where he stole 3 minas of silver and disappeared. This is only the second time Iddin-Ištar is mentioned in any of Aššur-idī's letters.⁵² He is completely absent from the correspondance with Šišahšušar, where it is Aššur-nēmedī who plays a role. After arriving in Kaneš he may have been used at once as a roving trader, often involved in the procurement and sale of copper, a role his brother never had. We may here see a difference between the Assyrian son and the Anatolian one, where the former was groomed to a life as merchant. In *ICK* 2, 148: 13'-14', we are told that Iddin-Suen is Iddin-Ištar's representative in Kaneš. Strangely he is described as the son of Aššur-idī in a list of witnesses in *AKT* 1, 42b: 2.

Iddin-Ištar's seal is Teissier 550, a seal in Syro-Cappadocian style without any inscription.



Aššur-nēmedī

Aššur-nēmedī is an unusual name, probably borne by only this individual, and he is not attested very frequently. As pointed out in the comment to #103 it is probable that he was the son Aššur-nādā had with his Anatolian wife Šišahšušar, and he was therefore presumably also younger than his brother Iddin-Ištar. After Aššur-nādā's death Aššur-nēmedī appears as one of the sons who gave away his sister Ištar-lamassi⁵³ in marriage to Puzur-Ištar son of Imdī-ilum. The letter #53 from Aššur-nādā is addressed to Šišahšušar and Aššur-nēmedī, who is clearly in Kaneš, and it is concerned with minor, everyday concerns of the household there. He then also appears as a witness in *OIP* 27, 56, a text that enumerates a number of loans extended by that same Puzur-Ištar, dated to the years 105-109; further, in the transport contract #155. Apart from that we find him only in unrevealing contexts in *CCT* 1, 23: 28 and *CCT* 6, 12a: 4, 26.

⁵² He also appears in #36 in a completely peaceful context.

⁵³ See *CMK*: 480ff.

Business contacts

Aššur-idī's main contacts in Anatolia as revealed by his correspondence were Alāhum and Amurištar, men who may or may not have been related to him by kinship ties. We do find a few other correspondants: Elamma, Aguza, Pūšu-kēn and Ilī-sukkal, and of these the first two reappear in the correspondence of the sons in Anatolia.⁵⁴

Alāhum

The only one of these persons who comes across as a close associate of the firm is Alāhum. As pointed out above, he may have been a son of Sukuhum and accordingly the main figure in the kt c/k texts, but since these texts remain largely unpublished it is very difficult to determine whether our Alāhum was identical with the owner of the kt c/k archive. We must rely on the information provided by Dercksen who has given an outline of the family and firm that appears from the kt c/k texts (*OACT*: 107-118).

Alāhum son of Sukuhum was married to the lady Šimat-Ištar who lived in Assur; he had at least two sons, Aššur-bēl-šadue and Aššur-malik, and he may also have been the father of Aššur-tāb and perhaps Šū-Aššur. His most prominent partners and agents were Aššur-idī and Ayyum-kēn in Assur, Aššur-imittī son of Ataya, and an Anatolian called Tahašaili.

In the discussion concerning Aššur-idī it was pointed out that the man of the same name in the kt c/k archive is said to have been the son of Šuli, so if a close connection is to be assumed between the two groups of texts, it would be logical to assume that also "our" Aššur-idī was the son of Šuli. Dercksen notes that in fact this patronymic does not occur in very many texts from this archive. He refers to three texts, only one of which, kt c/k 261, gives the father's name. Aššur-nādā appears in five texts, but always without patronymic, and Aššur-taklāku and Ilī-ālum are equally sparsely attested, apparently never with the right patronymic. On the basis of these figures one would tend to conclude that we are dealing with two different men called Alāhum, since the known members of the Aššur-nādā group are so scantily attested in the kt c/k texts.

With respect to Alāhum's known sons we seem to reach a similar result, for with the exception of Šū-Aššur son of Alāhum none of these persons appear in our dossier with the relevant patronymics. We do find men with the extremely common names Aššur-malik, Aššur-imittī and Aššur-tāb, but it is not possible to say whether they were identical with those from Alāhum's archive.⁵⁵ Šū-Aššur is an interesting and intriguing case, for he is clearly a son of Alāhum in our dossier (cf. the letters 23-26), but he is according to Dercksen absent from the kt c/k archive. That seems to be a strong indication that we are in fact not dealing with the same Alāhum, since the sons attested in the kt c/k texts are not found in our dossier, whereas the one son of Alāhum found there is absent from the other group. However, Dercksen has pointed out that his absence from the

⁵⁴ For Ušur-ša-Aššur son of Aššur-malik, a man who is seen to operate for the family in Anatolia, see discussion above.

⁵⁵ If, as suggested below under Kurub-Ištar, that person was in fact a son of Alāhum in our dossier, that would constitute a strong argument against the identification with Alāhum son of Sukuhum.

kt c/k texts could be due to his early death, reported in *RA* 59, 150.⁵⁶

However, there is nothing in that text to indicate that we are in fact dealing with the same Alāhum as in the kt c/k archive, so this text simply shows that a Šū-Aššur who had a brother called Aššur-malik and perhaps a father called Alāhum died relatively young, and that his brother took over his business.

As pointed out by Dercksen there are probably only two of the unexcavated texts that should be seen as originally belonging to the archive of Alāhum son of Sukuhum.⁵⁷ The first, *ICK* 2, 102 is related to the unpublished texts kt c/k 202 and 282⁵⁸, and Pa. 12 is connected to kt c/k 680.

Little can be derived from the first texts. Pa. 12 (#153) informs us that Eddinaya and Kurara have borrowed 12 1/2 minas of silver from Alāhum and Aššur-nādā; the same affair is then referred to in kt c/k 680, where we hear that Kurara has paid part of his debt to Aššur-nādā in the month *Sip'um* in the eponymy of Elāli, i.e. year 91. This date is right for our Aššur-nādā, of course, and the text may very well belong in this edition, but there is nothing in the other documents from our dossier that can be linked unequivocally to this transaction.⁵⁹

In other words, it remains possible that these links are real and show a connection with Alāhum son of Sukuhum of the kt c/k archive, but the evidence can hardly be described as compelling.

In our dossier Alāhum appears as the name of a man who is in Assur (#23-26 and 93, possibly #133), but in the vast majority of the references in these texts Alāhum was in Anatolia, and it is really not possible to determine whether we are dealing with one or two (possibly more) persons of the same name. In texts #23-26 he is to be identified as the father of Šū-Aššur; the name appears also as the patronymic for one Aššur-lamassi (#36 and 88), and in #36 we also hear of an Alāhum son of Sukallia, probably quite unrelated to the man of the same name who occurs so frequently in our texts.

In Anatolia he seems to be sometimes in Kaneš and sometimes in other cities, in copper centres and once in Hahhum (#97). When he was in Kaneš he acted as the local representative of Aššur-idī, clearest in #1 and 2, but he also appears to have helped Aššur-nādā keep track of the affairs of his household in the city, when he himself was away on business; this comes across

⁵⁶ Cf *CMK*: 353-354; see also Michel, *Innāya*: vol. 2: 305-307. The same affair is treated in the letter *TC* 3, 44, cf. *ibid.*: 313-314.

⁵⁷ Op.cit.: 108.

⁵⁸ Published in Uzunalimoğlu 1990.

⁵⁹ In the letter #59 to Alāhum, Ememe and Aššur-taklāku from Aššur-nādā there is a reference to silver that is to be collected from "Kurara and his partner", which might of course connect the letter with Pa. 12; Eddin-Aššur, surely the same person as Eddinaya, writes in #95 about a certain Kurara, who is accused of cheating and who has been extradited for this; finally, Kurara writes the letter #131 to Iddin-Suen, Aššur-nādā and Ennam-Aššur, a text that is concerned with a small debt. If we take all the forms *E-dt-na-a*, *E-dt-in-A-šur* and *I-dt-A-šur* to represent the same name we may refer to four instances in our dossier of the last writing: one is a year eponym and falls outside this discussion, and in two cases the man Iddin-Aššur is said to be "the packer of Al-tāb"; the reference in #78 links this man with Iddin-Suen which may indicate a connection with #131 mentioned above.

clearly from #52 and 58 where he collaborates with Aššur-nādā's maid Šišahšušar. It is clear that Alāhum had a close relationship to Aššur-nādā together with whom he jointly owned amounts of silver (#47 and 62, and see also #53 and 153). From the letter #83 we can deduce that he was Aššur-nādā's representative in Kaneš together with Kurub-Ištar, and #98 informs us that Aššur-nādā and Puzur-Anna jointly act as Alāhum's representatives. His relations were not only with Aššur-nādā, however, for he also operates together with the two other brothers.

One gets the impression that Alāhum was a very close associate of Aššur-idi's firm and heavily involved in many of its affairs in Anatolia, but that he was an independent merchant with his own financial basis, not a part of the Aššur-idi firm. This would fit well with the position of Alāhum son of Sukuhum, but there were probably several independent merchants with the same name.

Amur-Ištar

This man who according to the sequence of names in the introductory formula of #2 was superior in status to Alāhum, appears a few times, always in Anatolia. He had a joint investment in a large quantity of lapis lazuli together with Šū-Illil, Aššur-malik and Aššur-idi, and his connections with the family may be seen from the fact that he served as representative for Ili-ālum together with Kurub-Ištar (#78) and as a representative of Alāhum together with Aššur-nādā (124); he also pays debts on behalf of Alāhum (69). In the two account texts #156 and 157 he (or a namesake) appears as *limmu*-official in an Anatolian colony, but whether this has significance for our reconstructions is unclear.

Kurub-Ištar

Like Alāhum Kurub-Ištar occurs both in Assur and in Anatolia; he sends the letters #106 and 107 from Assur to Aššur-nādā, referring to shipments of textiles that reappear in #162, 163 and 164; he is also in Assur in #136, and as a recipient of a small amount of silver he is found together with a number of persons who clearly lived in Assur in #155. He places his own name first, i.e. before that of Aššur-nādā, in these texts as well as in #108 and 109, but he mentions Aššur-nādā first in #105. He appears as transporter in a couple of texts (#39, 45 and probably also 171). In #78 he is Ili-ālum's representative together with Amur-Ištar, in #83 he represents Aššur-nādā together with Alāhum, and in #136 he is formally described as being represented in Kaneš by Aššur-nādā son of Aššur-idi and Aššur-šamšī son of Amaya. He is also known from the unpublished text kt a/k 534 discussed above to have been one of the men who had invested money in Aššur-taklāku's *naruq-qum*. There can therefore be no doubt that his contacts with various members of the Aššur-idi family were close, but he still seems to have been an independent merchant.

Kurub-Ištar is known from texts outside this dossier as the name of a son of Alāhum, for instance as a witness to a document regulating an affair involving *illat Aššur-nādā* in kt a/k 818;⁶⁰ it is therefore a strong possibility that our Kurub-Ištar was in fact a son of that Alāhum who ap-

⁶⁰ See also ICK 1, 181: 7, ICK 2, 343: 15, KTK 101: 7 (= EL 202), and kt a/k 334: 7.

pears in Aššur-nādā's dossier, and this would mean that we are not dealing (at least not in all instances) with the son of Sukuhum.

Hinnaya

This man is relatively well known, particularly from texts relating to the affairs of Pūšu-kēn, and he was clearly an important trader of high status. In our dossier he appears both in Assur (#121 and 154) and in Anatolia, where he seems to have had close relations with Elamma; he appears together with him in #111, and after Elamma's death he and his sons were active in litigation (#135 and 154). In Kaneš he appears to have been represented by Ištar-pilah, Aššur-šamšī and his son Aššuriš-takil (#121), but the letters from him to Aššur-nādā (#119-124) indicate that some bond existed between the two men who were involved in many joint affairs.

Elamma

This man appears as one of the recipients of Aššur-idī's letter #1, so he must have been among his trusted contacts in Kaneš. He was closely connected with Hinnaya (#111, 124 and 135). His archive was discovered in 1991 and is being prepared for publication by Veenhof. He informs me that Aššur-nādā appears a number of times in these texts, sometimes with patronymic; he often functioned as transporter for Elamma, and appearing together with him we find Aššur-imitti, Amur-Ištar, Aššur-şululī and Kuzallum, men who are also found in the texts edited here. Elamma is attested in the years 77-104.⁶¹

Iddin-Suen

Little concrete is known about this man, despite the fact that he appears relatively often. It seems clear, however, that he was especially closely connected to Ilī-ālum, from whom he received a number of letters (#76-80), and he appears to have been under his orders. According to #62 he was married to an Anatolian woman in Kaneš, but he was also occasionally in Assur (#12). We have two patronymics: Iddin-Ištar and Itūr-ilī, but it is unclear whether any of these refer to the man who appears in the letters.

Letter writing

By far the majority of the texts in this edition are letters, and in that respect this dossier is not characteristic of the Old Assyrian documentation as a whole, where letters make up less than 50%. With few exceptions (archive copies) the letters here, found in the ruins of one or perhaps more houses in the lower city of ancient Kaneš, were sent there from other locations, a considerable number from Assur some 1,000 kms away, but most probably from other towns and villages in Anatolia and in northern Syria along the main caravan road linking Assur with Anatolia.

The introductory formula follows the pattern of general Mesopotamian practices in the

⁶¹ See comments to #135.

second millennium BCE, i.e. the phrase *umma PN₁-ma ana PN₂ qibīma*, to be understood as an address to the person who brings the letter: “Thus (speaks) PN₁; say to PN₂!” In this edition the formula has been simplified to “From PN₁ to PN₂”. However, the formula can be reversed so that the name of the recipient is placed first: *ana PN₂ qibīma umma PN₁-ma*, and it has been recognised that in this way letter writers could indicate the relative rank of the correspondants: the most important person was always mentioned first.⁶² In many instances we find more than one person sending and/or receiving a letter, and in those cases it is clear that the sequence of the names follows the same simple principle. For instance, when the father Aššur-idi writes to his sons he will invariably place his own name first, and the sons are mentioned in a sequence that reflects their age. It is therefore possible to construct a table of the relative rank of the persons appearing in the correspondance:

<i>Aššur-idi</i>	<i>higher</i>	<i>lower</i>	<i>unclear</i>
	Alāhum	Alāhum Amur-Ištar Asqūdum Aššur-nādā Aššur-taklāku Elamma Ili-ālum Ili-sukkal Pūšu-kēn Puzur-Ištar	
<i>Aššur-nādā</i>	<i>higher</i>	<i>lower</i>	<i>unclear</i>
	Abaya Aguza Alāhum Amur-Ištar Aššur-bēl-awātim Aššur-kāšid Hinnaya Iddin-Suen Imdī-ilum Kurub-Ištar Lā-qēp Šalim-ahum	Adad-şulūlī Aguza Alulaya Aššur-nēmedi Aššur-taklāku Dān-Aššur Ennam-Aššur Ennānum Hadāni Iddin-Ištar Iddin-Suen Ili-ālum	Asqūdum Aššur-pilah Eddin-Aššur Ememe Šū-Anum

⁶² Hirsch 1981, argues instead that it was the content of the letter that dictated which introductory formula was used.

Šū-Aššur	Ištar-pilah
Šū-Ištar	Izimea
Šū-Kūbum	Karubua
	Kukkulānum
	Kurub-Ištar
	Kuzallum
	Kuzāzum
	Pilah-Ištar
	Puzur-Anna
	Šamaš-tappā'ī
	Šar-Adad
	Šarrat-Ištar
	Šišahšušar
	Šū-Aššur
	Šumma-libbi-Aššur
	Uşur-şa-Aššur
	Zikur-ilī
	Zuba

<i>Ili-ālum</i>	<i>higher</i>	<i>lower</i>	<i>unclear</i>
	Alāhum	Aššur-taklāku	
	Amur-Ištar		
	Aššur-nādā		
	Šū-Aššur		
	Zuba		

<i>Aššur-taklāku</i>	<i>higher</i>	<i>lower</i>	<i>unclear</i>
	Alāhum	Ištar-ummī	
	Aššur-nādā	Şa-Aššur-mādā	
	Elamma	Šišahšušar	
	Ememe		
	Ili-ālum		
	Ili-sukkal		
	Pūšu-kēn		
	Uşur-şa-Aššur		

It appears from these tables that there are cases where the same name is found as both higher and lower ranking, and it seems clear that this was a system that could to some extent be manipulated by letter writers, who out of politeness could place another person in a position that would not

normally have been allotted to him. We also have to reckon with the fact that as people grew older their social standing might change in many ways which cannot be described on the basis of the available evidence.

Relative rank is expressed in other ways as well, first of all by way of the polite phrases *abī atta*, *ahī atta*, *bēlī atta* etc., “my dear father, brother, lord...” It is characteristic, though, that whereas the sons of Aššur-idī address him as father and lord, he addresses them as “dear brother”, a clear indication that these phrases have moved away from a simple identification with kinship.⁶³ There was obviously a degree of freedom to the individual letter writer in the use of these phrases, so that they often occur in connection with pleas for help or mercy; the most extreme example is in #127 from one Izimea who has had an unfortunate accident involving a pig in some Anatolian village and who needs Aššur-nādā’s urgent help—so he writes: “My dear lord and sun”.

It has already been pointed out that we find a certain unique style of letter writing in some of Aššur-idī’s letters to his son Aššur-nādā, highly charged emotional statements with references to conversations with gods etc. The one letter from Aššur-taklāku to his *amtū*-wife (#134) has a similar tone, but for the most part the letters are straightforward, simple presentations of factual information concerning various commercial activities. They vary a great deal in length, and the physical size of tablets has an impact on the number of words and phrases they can contain. It will be possible to study individual hands once the tablets in the various collections have been photographed; so far I have only had the opportunity to record the texts in the British Museum by way of digital photos, and it would be premature to attempt to draw firm conclusions on that basis. It does appear, however, that the letters from Aššur-idī were written in the same hand, presumably his own.

Some writers seem to be particularly fond of certain words or phrases, and here Aššur-idī’s use of the verb *biātum* with a special meaning otherwise unattested is a case in point (see page 24, 28 and 54).⁶⁴ This writer also likes to use dividing wedges in his letters (marked in the transliterations with a colon), making the reading of them easier for the recipient. It is perhaps a little problematic to make too strong a case on the basis of the copies we have, for it seems that perhaps not all copyists have regarded these signs as quite relevant; at any rate, they are often only tiny indentations which are easily overlooked. On the other hand, their presence provides us with valuable information about the language and not least about the scribal practices of the time.

The use of dividing wedges marks the texts as functional in a non-professional scribal environment in the sense that the writers and readers of these texts were not educated scribes but merchants who in their daily life had a need to develop a degree of competence in reading and writing. They would quite often find themselves in foreign towns and villages where they could not expect to find a scribe who could write their letters, accounts or notes. The simplification of

⁶³ See Larsen 2001: 281-282. For similar expressions in Old Babylonian letters see Sallaberger 1999: 55-73.

⁶⁴ Many texts involving Anatolians only are characterised by an excessive and ungrammatical use of plene-writings, and it is interesting that the letter written by Šišahšušar to her husband exhibits this same feature. Was that because she wrote the letter herself, that the writer was another Anatolian, or that the scribe faithfully rendered her special pronunciation of Assyrian?

the writing system which is such a characteristic feature of the Old Assyrian texts, the use of a very limited repertoire of ideograms, and then also the practice of inserting dividing wedges as guides to the reader are all elements in this situation which made it possible for the merchants to handle the writing and reading of texts themselves without the need for professional scribes.

Some writers used them regularly,⁶⁵ others seem to have found them unnecessary, and it is not possible to provide strict rules for when and where they occur. Nevertheless, one can make some observations that seem relevant. There is a tendency to insert them in cases where two vowels would appear next to each other; an example is in #128: 15: *a-ma-sú : ú-uk-ta-al*, where the divider tells the reader that the sign *ú* belongs with the second word; in #132: 11 we find: *tup-pí-i : ša hu-bu-li-a*, where the extra *i* is to be read with the first word. In #78: 38 we have *a-dí : ú*, where the divider tells the reader that the *ú* is not to be read as part of the verb. In #134: 8 we have: *al-qé-ú : ú u₄-me-e-a* and in line 11 of the same text: *a-šu-mi-i : i-sé-ri-a*.⁶⁶ Another situation where the divider appears with some regularity is when the same sign is repeated, although it belongs to two different words. An example is found in #115: 7-8: *ša i-na [W]a-ah-šu-ša-na : na-ad-ú*; another case is #126: 22-23: *šu-ut i-sé-ri-a a-we-el-ma : ma šu-wa-tí ...*

Conventions used in this edition

In the transliterations the sign / is used to indicate that one or more cuneiform signs have been placed below the line at the end because of lack of space. As already mentioned, the colon indicates the existence of a dividing wedge, signs enclosed by <> have been added, and signs between « » have been interpreted as superfluous or mistakes; an asterisk after a sign indicates a collation, and KB has been used as an abbreviation for KÙ.BABBAR.

In the translations I have attempted to provide a text that faithfully renders the Akkadian, but which at the same time reads as modern English. The members of the Old Assyrian Text Project have conducted long and complex discussions with respect to the proper rendering of some of the crucial technical terms, and it may be useful to explain briefly some of our decisions.

The word *naruqqum*, discussed at several places in the commentary, refers to one of the central elements in the system of financing the trade. It means of course a sack or bag (in which the investments may have been placed) and in Old Assyrian the word has acquired a technical meaning to denote “a type of business society and the capital used or invested in such business” (*CAD*, s.v.); we have chosen the translation “joint-stock company/capital”. We are aware that there are serious and fundamental differences between the ancient and the modern institution described by this term, but renderings such as “Sack-Geschäft” or simply “*naruqqu*-capital” are not really translations.

The expression *mera ummeānim* which is a common reference to persons who are to take

⁶⁵ Izimea’s letter #127, presumably written by an untrained hand, inserts dividing wedges almost everywhere.

⁶⁶ Other instances are for example #20: 22; 32: 10 and 11; 124: 9, 10, 11.

merchandise on consignment for sale, have here been rendered “affiliated trader”. The assumption is that this term denoted men who had been granted a joint-stock capital, and who in that capacity were “sons of investors”.

Some of the words for taxes that existed in the system, levied both by Assyrian and Anatolian authorities, present similar difficulties. They have been analysed and described in the technical literature and references can be found in the dictionaries, so we know what they entailed, but modern English terms that cover exactly the same phenomena are not easy to find. We have chosen to render *nishātum* with the expression “import duty”, and *šaddu’utum* with “transport tariff”.

A special case is the term *dātum* which has been discussed extensively by Veenhof (*AOATT*: 219-302), who did not attempt to give a translation of the term, however. He described it as first “a tax or toll levied on caravans coming from Aššur”, and secondly as a designation for payments made to the colony office by prominent merchants who through these payments secured a special status and certain privileges. We have chosen the general term “fee, fees” for this word.

Bibliography

Abbreviations

- AbB *Altbabylonische Briefe in Umschrift und Übersetzung*, Leiden
- AC P. Garelli, *Les Assyriens en Cappadoce*, Paris 1963
- ACC L. Orlin, *Assyrian Colonies in Cappadocia*, The Hague 1970
- AfO *Archiv für Orientforschung*, Graz
- AKT 1 E. Bilgiç, H. Sever, C. Günbatti, S. Bayram, *Ankara Kültepe Tabletleri I*, TTKY VI. Dizi, Sa. 33, Ankara 1990
- AKT 2 E. Bilgiç, S. Bayram, *Ankara Kültepe Tabletleri II*, TTKY VI. Dizi, Sa. 33a, Ankara 1995
- AKT 3 E. Bilgiç, C. Günbatti, *Ankararer Kültepe-Texte III*, FAOS Beihefte, Band 3, Stuttgart 1995
- AMMY *Anadolu Medeniyetleri Müzesi Yıllığı*, Ankara
- AOATT K.R. Veenhof, *Aspects of Old Assyrian Trade and its Terminology*, Leiden 1972
- ATHE B. Kienast, *Die altassyrischen Texte des orientalischen Seminars der Universität Heidelberg und der Sammlung Erlenmeyer-Basel*, Berlin 1960
- BIN 4 A.T. Clay, *Letters and Transactions from Cappadocia*, Babylonian Inscriptions in the Collection of James B. Nies IV, Yale 1927
- BIN 6 F.J. Stephens, *Old Assyrian Letters and Business Documents*, Babylonian Inscriptions in the Collection of James B. Nies VI, Yale 1944
- BiOr *Bibliotheca Orientalis*, Leiden
- CAD *Chicago Assyrian Dictionary*
- CCT 1-6 *Cuneiform Texts from Cappadocian Tablets in the British Museum*, London
- CDA J. Black, A. George, N. Postgate, *A Concise Dictionary of Akkadian*, Wiesbaden 2000
- CMK C. Michel, *La correspondance des marchands de Kaniš au début du IIe millénaire av. J.-C.*, LAPO 19, Paris 2001
- CT *Cuneiform Texts from Babylonian Tablets*, London
- CTMMA 1 M.T. Larsen in I. Spar (ed.), *Cuneiform Texts in the Metropolitan Museum of Art 1*, New York 1988 (texts 71-98)
- EL G. Eisser, J. Lewy, *Die altassyrischen Rechtsurkunden vom Kültepe*, MVAG 33, 1930, and MVAG 35/3, 1935
- FAOS *Freiburger altorientalische Studien*, Stuttgart
- GKT K. Hecker, *Grammatik der Kültepe-Texte*, Analecta Orientalia 44, Roma 1968
- HUCA *Hebrew Union College Annual*, Cincinnati
- ICK 1 B. Hrožny, *Inscriptions cunéiformes du Kultépé*, vol. 1, Praha 1952
- ICK 2 L. Matouš, *Inscriptions cunéiformes du Kultépé*, vol. 2, Prague 1962
- Imdilum M. Ichisar, *Les archives cappadiennes du marchand Imdilum*, Paris 1981
- Innāya C. Michel, *Innāya dans les tablettes paléo-assyriennes 1-2*, Paris 1991
- JAOS *Journal of the American Oriental Society*, Ann Arbor
- KEL *The Kültepe Eponym List*

- KTB J. Lewy, *Die Kültepetexte der Sammlung Rudolf Blanckertz*, Berlin, Berlin 1929
- KTH J. Lewy, *Die Kültepetexte aus der Sammlung Frida Hahn*, Berlin, Leipzig 1930
- TKT N.B. Jankowskaja, *Klinopisnye Teksty iz Kjul'Tepe v Sobranijach SSSR*, Moscow 1968
- KTS 1 J. Lewy, *Keilschrifttexte in den Antiken-Museen zu Stambul. Die altassyrischen Texte vom Kültepe bei Kaisarija*, Konstantinopel 1926
- KTS 2 V. Donbaz, *Keilschrifttexte in den Antiken-Museen zu Stambul 2*, FAOS Beihefte 2, 1989
- KUG K. Hecker, *Die Keilschrifttexte der Universitätsbibliothek Giessen*, Giessen 1966
- NABU *Nouvelles assyriologiques brèves et utilitaires*, Paris
- OACC M.T. Larsen, *The Old Assyrian City-State and its Colonies*, Copenhagen 1976
- OACP M.T. Larsen, *Old Assyrian Caravan Procedures*, Istanbul 1967
- OAQT J.G. Dercksen, *The Old Assyrian Copper Trade in Anatolia*, Istanbul 1996
- OIP *Oriental Institute Publications*, Chicago
- OLZ *Orientalistische Literaturzeitung*, Berlin
- OrNS *Orientalia*, Nova series, Roma
- Prague K. Hecker, G. Kryszat, L. Matouš, *Kappadokische Keilschrifttafeln aus der Sammlung der Karlsuniversität Prag*, Prague 1998
- RA *Revue d'Assyriologie et d'Archéologie orientale*, Paris
- RGTC 4 K. Nashef, *Die Orts- und Gewässernamen der altassyrischen Zeit*, Répertoire géographique des textes cunéiformes 4, Wiesbaden 1991
- RIA *Reallexikon der Assyriologie und Vorderasiatischen Archäologie*, Berlin
- RT *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, Paris
- Sadberk V. Donbaz, *Sadberk Hanım Müzesi'nde Bulunan Çiviyazılı Belgeler. Cuneiform Texts in the Sadberk Hanım Museum*, Istanbul 1999
- Studies N. Özgüç M.J. Mellink, E. Porada and T. Özgüç (eds.), *Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgüç*, Ankara 1993
- Studies T. Özgüç K. Emre, B. Hroudá, M.J. Mellink and N. Özgüç (eds.), *Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç*, Ankara 1989
- Studies Veenhof W.H. van Soldt et alii (eds.), *K.R. Veenhof Anniversary Volume*, Leiden 2001
- Studies von Soden M. Dietrich and O. Loretz (eds.), *Festschrift für Wolfram Freiherrn von Soden zum 85. Geburtstag am 19. Juni 1993*, Alter Orient und Altes Testament 240, Neukirchen-Vluyn, 1995
- TC 1 G. Contenau, *Tablettes cappadociennes du Louvre*, TCL 4, Paris 1920
- TC 2 F. Thureau-Dangin, *Tablettes cappadociennes du Louvre*, TCL 14, Paris 1928
- TC 3 J. Lewy, *Tablettes cappadociennes du Louvre*, TCL 19, 20 and 21, Paris 1935-1937
- Teissier B. Teissier, *Sealing and Seals on Texts from Kültepe kārum Level 2*, Istanbul 1994
- TPAK 1 C. Michel, P. Garelli, *Tablettes paléo-assyriennes de Kültepe 1*, Paris 1997
- TTC G. Contenau, *Trente tablettes cappadociennes*, Paris 1919
- TTKY *Türk Tarih Kurumu Yayınları*, Ankara
- UAR H. Hirsch, *Untersuchungen zur altassyrischen Religion*, AfO Beiheft 13/14², 1972

- VS 26 K.R. Veenhof, E. Klengel-Brandt, *Altassyrische Tontafeln aus Kültepe, Texte und Siegelabrollungen*, Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin 26, Berlin 1992
- WdO *Welt des Orients*, Tübingen

Books and articles**Çeçen and**

- Hecker 1995 S. Çeçen and K. Hecker, "ina mātīka eblum Zu einem neuen Text zum Wegerecht", *Studies von Soden*: 31-41

- Deller 1958 K. Deller, "Zu einer neuen Veröffentlichung altassyrischer Texte", *OrNS* 27: 59-65

- Dercksen 1991a J.G. Dercksen, "On the Reading of the Sign LIM in some Old Assyrian Personal Names", *NABU* 1991: 9

- Dercksen 1999 J.G. Dercksen, "On the Financing of Old Assyrian Merchants", in J.G. Dercksen (ed.), *Trade and Finance in Ancient Mesopotamia*, Istanbul: 85-99

- Dercksen 2000 J.G. Dercksen, "Institutional and Private in the Old Assyrian Period", in A.C.V.M. Bongenaar (ed.), *Interdependency of Institutions and Private Entrepreneurs*, Istanbul: 135-152

- Donbaz 1993c V. Donbaz, "About the Reading PN Ili-ālum", *NABU* 1993: 6

Donbaz and

- Veenhof 1985 V. Donbaz and K.R. Veenhof, "New Evidence for Some Old Assyrian Terms", *Anatolica* 12: 131-155

Gledhill and

- Larsen 1982 J. Gledhill and M.T. Larsen, "The Polanyi Paradigm and a Dynamic Analysis of Archaic States", in C. Renfrew, M.J. Rowlands and B.A. Segraves (eds.), *Theory and Explanation in Archaeology*, New York: 197-229

- Gwaltney 1983 W.C. Gwaltney Jr., *The Pennsylvania Old Assyrian Texts*, Hebrew Union College Annual Supplements Number 3, Cincinnati

- Hirsch 1972 H. Hirsch, "Zum Altassyrischen", *OrNS* 41: 390-431

- Hirsch 1981 H. Hirsch, "Über den Briefbeginn in der Korrespondenz der altassyrischen Kaufleute", in R.G. Stiegner (ed.), *Al-Hudhud. Festschrift für Maria Höfner zum 80. Geburtstag*, Graz: 79-93

- Hrozny 1927 B. Hrozny, "Rapport préliminaire sur les fouilles tchécoslovaques de Kültepe", *Syria* 8: 1-12

- J. Lewy 1961 J. Lewy, "Amurritica", *HUCA* 32: 31-74

- Kryszat 2001 G. Kryszat, "Beobachtungen zum Archiv des Iddi(n)-Ištar", in *Studies Veenhof*: 263-273

- Larsen 1974 M.T. Larsen, "The Old Assyrian Colonies in Anatolia", *JAOS* 94: 468-475

- Larsen 1977 M.T. Larsen, "Partnerships in the Old Assyrian Trade", *Iraq* 39: 119-149

- Larsen 1982a M.T. Larsen, "Your Money or Your Life! A Portrait of an Assyrian Businessman", *Societies and Languages of the Ancient Near East, Studies in Honor of I.M. Diakonoff*, Warminster: 214-245

- Larsen 2000 M.T. Larsen, "The Old Assyrian City-State", in M.H. Hansen (ed.), *A Comparative Study of Thirty City-State Cultures*, Copenhagen: 77-87
- Larsen 2001 M.T. Larsen, "Affect and Emotion", in *Studies Veenhof*: 275-286
- Michel 1986 C. Michel, "Réédition des trente tablettes 'cappadociennes' de G. Contenau", *RA* 80: 105-140
- Michel 1991b "tānîštum dans les textes paléo-assyriens", *NABU* 1991: 25
- Miller 2001 J.L. Miller, "Anum-Hirbi and his Kingdom", *Altorientalische Forschungen* 28: 65-101
- Müller 2000 M. Müller and J. Marzahn, "Fünf altassyrische Texte aus dem Vorderasiatischen Museum zu Berlin", in J. Marzahn and H. Neumann (eds.), *Assyriologica et Semitica. Studies Oelsner*, Münster: 295-309
- Rosen 1977 B.L. Rosen, *Studies in Old Assyrian Loan Contracts*, University Microfilms, Ann Arbor
- Sallaberger 1999 W. Sallaberger, "Wenn Du mein Bruder bist, ..." *Interaktion und Textgestaltung in altbabylonischen Alltagsbriefen*, Groningen
- Teissier 1993 B. Teissier, "The Ruler with the Peaked Cap and other Syrian Iconography on Glyptic from Kültepe in the Early Second Millennium B.C.", in *Studies N. Özgür*, Ankara: 601-612.
- Tonietti 1997 M.V. Tonietti, "Le cas de Mekum: continuité ou innovation dans la tradition Eblaïte entre IIIe et IIe millénaires?", in *MARI* 8: 225-242
- Ulshöfer 1995 A. Ulshöfer, *Die altassyrischen Privaturkunden*, FAOS Beihefte 4, Stuttgart
- Uzunalimoğlu 1990 A. Uzunalimoğlu, "1950 yılında Kültepe kazısında bulunan bir grup vesika", *AMMY* 1989, Ankara: 42-55
- Veenhof 1986a K.R. Veenhof, "Cuneiform Archives. An Introduction", *Cuneiform Archives and Libraries*, Leiden: 1-36
- Veenhof 1987 K.R. Veenhof, "'Dying Tablets' and 'Hungry Silver'. Elements of Figurative Language in Akkadian Commercial Terminology", in M. Mindlin, M.J. Geller and J.E. Wainsbrough (eds.) *Figurative Language in the Ancient Near East*, London: 41-75
- Veenhof 1989 K.R. Veenhof, "Status and Offices of an Anatolian Gentleman", in *Studies T. Özgür*: 515-525
- Veenhof 1995b K.R. Veenhof, "Kanesh: An Assyrian Colony in Anatolia", in J.M. Sasson (ed.), *Civilizations of the Ancient Near East* II, New York: 859-871
- Veenhof 1999 K.R. Veenhof, "Silver and Credit in Old Assyrian Trade", in J.G. Dercksen (ed.), *Trade and Finance in Ancient Mesopotamia*, Istanbul: 55-83
- Veenhof 2001 "The Old Assyrian Period", in R. Westbrook and R. Jasnow (eds.), *Security for Debt in Ancient Near Eastern Law*, Leiden: 93-259
- Veenhof *in press* K.R. Veenhof, *The Old Assyrian List of Year Eponyms from Karum Kanish and its Chronological Implications*, TTKY, Ankara

Letters from Aššur-idi

1. CCT 5, 6a

<i>um-ma A-šūr-i-dí-ma</i>		From Aššur-idi
<i>a-na A-la-hi-im E-la-ma</i>		to Alāhum, Elamma,
<i>Pu-šu-ki-in ù A-šūr-ta-ak-/la-ku</i>		Pūšu-kēn and Aššur-taklāku:
<i>qī-bi-ma a-hu-a a-tū/-nu</i>		My dear brothers,
<i>iš-tū MU.30.ŠÈ</i>	5	for 30 years
<i>i-na A-lim^{ki} wa-āš-ba-ku-ma</i>		I have been living in the City
<i>ù ni-kā-sí ù-ša-qal</i>		and I always pay the accounts.
<i>kā-ra-am : mu-ùh-ra-ma</i>		Appeal to the colony authorities
<i>iš-tí kā-ri-im e-na-na-tim</i>		and ask for clemency for me from the
<i>er-ša-nim-ma a-na KB</i>	10	colony, so that for the silver
<i>1 ma-na-um 3 GÍN la-dí «a»*</i>		I may deposit 3 shekels per mina.
<i>šu-ma la i-ma-gu₅-ru-ku-nu</i>		If they do not agree with you, then
<i>sà-li-a-ma r'a¹-mì-šál</i>		implore them that I may stand only for half
<i>a-we-el la-zi-iz</i>		a share of a man.
<i>a-tū-nu la ti-de₈-a-a</i>	15	Are you not aware
<i>a-i-a-tum ma-āš-kā-/na-tū-a</i>		which are my deposits?
<i>e-la ma-la</i>		Should I make another deposit
<i>ma-āš-kā-tám la-āš-ku-nam</i>		on top of that?
<i>37 ma-na ni-kā-sí</i>		I have paid 37 minas
<i>āš-qúl gi-mì-lam</i>	20	on the account! Do me
<i>i-sé-ri-a šu-ku-na</i>		this favour.
<i>ih-da-ma a-na mì-šál</i>		Take care to have me stand only for half
<i>a-we-el la-zi-iz a-ni-/tum</i>		a share of a man. Send me word
<i>la a-ni-tum tí-ir-ta-ak-/nu</i>		whether this is so or not
<i>i-pá-ni-e-ma</i>	25	as soon as possible.
<i>li-li-kam iš-tí KB-pí-a</i>		Together with my other silver
<i>4 1/2-ma-na ša Ku-ru-ub-Ištar</i>		I left 4 1/2 minas belonging to Kurub-Ištar
<i>ba-āb-tám e-zi-ba-ku-nu-tí-ni*</i>		as an outstanding claim with you.
<i>ša-āš-qf-la-ma šé-bi-la-nim</i>		Have it paid and send it to me.

Notes

Transliteration and translation in Deller 1958: 61.

16: the term *maškattum* has been discussed by Dercksen 1999: 90-92. He rejects the translation “deposit” as being “too narrow” and emphasizes the importance of the movement of such amounts; the phrase *maškattam šakānum* he translates “to send merchandise or capital through a third party”, relying on Veenhof’s suggestion to connect the word with the phrase *qātam šakānum*, “to lay claim”. In the present context it seems that Aššur-idī wishes to impress upon his

correspondents that he has been a sound business partner for many years, sending shipments regularly to Anatolia, but I see no reason to introduce the notion of claims laid to these amounts.

Comment

Aššur-idī is writing from Assur to his three partners or representatives, Alāhum, Elamma and Pūšu-kēn plus his youngest son Aššur-taklāku, and he is clearly in a difficult position. As a “*dātum-payer*”, a trader who as a fee-paying member in the office of the colony enjoys certain benefits, for instance the right to make the so-called *šitapku*-deposits which guarantee a substantial profit (see notes to #3), Aššur-idī has secured for himself and his firm a position among the major players in the trade. He wishes to retain this status in the Kanesh colony, but is unable to live up to his obligations. The first solution suggested by him I do not understand; he may be referring to taxation, where he wishes to be allowed a lower rate. As the second option he wishes to be charged in the colony office for only half a share of an *awilum*, i.e. a fully accredited merchant. He would presumably then also enjoy only half the benefits of that position, i.e. he would not be able to make full deposits on his account in the colony office, and we must assume that there would be repercussions also for his so-called *dātum*-payments.

2. Pa. 5 (L 29-558)

<i>um-ma A-šūr-i-dí-ma : a-na</i>		From Aššur-idī
<i>A-mur-Ištar A-la-hi-im ī-lí-a-lim</i>		to Amur-Ištar, Alāhum, Ilī-ālum
<i>ù A-šūr-ta-ak-lá-ku</i>		and Aššur-taklāku:
<i>qí-bi₄-ma 2 GÚ 10¹ ma-na AN.NA</i>		2 talents 10 minas of tin
<i>ku-nu-ku 38 TÚG.HI.A</i>	5	under seal (and) 38 textiles
<i>Ū-sú-ur-ša-A-šūr ub-lá-ku-nu-tí</i>		Uşur-ša-Aššur has brought to you.
<i>ig-ri sà-ri-dim ša-bu</i>		He has been paid the wages for a donkey-driver;
<i>mì-ma lá ta-da-na-šu-um</i>		do not give him anything.
<i>i-na pá-ni-im tup-pè-a áš-pu-ra-/ku-nu-tí</i>		In my former letter I wrote you
<i>um-ma a-na-ku-ma AN.NA</i>	10	as follows: “Give the tin
<i>ù TÚG.HI.A : a-na ī-lí-a-lim</i>		and textiles to Ilī-ālum.”
<i>dí-na : mì-ma la ta-da-na-šu-/um</i>		But do not give him anything!
<i>i-na ša šé-pì-šu AN.NA</i>		He took a lot of tin from his own caravan.
<i>ma-dam : il₅-té-qé : i-na</i>		Out of the textiles
<i>TÚG.HI.A : ma-at-ú-tim</i>	15	take those of lesser quality and deposit
<i>le-eq-a-ma : a-na ni-kà-/sí-a</i>	lo.e.	them as my share on my account.
<i>qá-tí : i-ta-dí-a : ší-tí TÚG.HI-tí-a</i>	rev.	Give the rest of my textiles
<i>ù 2 GÚ AN.NA a-na</i>		and the 2 talents of tin to
<i>A-šūr-ta-ak-lá-ku dí-na-ma</i>		Aššur-taklāku,

<i>a-šar KB 1 GÍN ba-lá-tá-a lu-bi₄-il₅ : šu-ma lá-šu a-šar wa-áš-bu šé-bi₄-lá-šu-um šu-ma ha-ra-šu a-ni* AN.*NA*-ki ù TÚG.HI-tí-a* a*-na* sé-er DAM.GÀR /ke-nim¹ : a-na u₄-me id-a : [DAM.]GÀR lu ki-in u₄-me 1 ITI.KAM ù 2 ITI.KAM lá ta-be-e-lá a-na l-lí-a-lim qí-bi₄-ma ší-tí KB pá-ni-im</i>	20	and let him bring that to where there is even a small profit for me. If he is absent, then send it to him where he is staying. If he is on a journey, well, then entrust my tin and my textiles with a trustworthy agent in commission on fixed terms. The agent must be reliable! Do not attach importance to terms of one or two months. To Ilī-ālum: Send me the rest of the previous silver shipment,
<i>²¹ ma-na i-na pá-ni-im-ma šé-bi₄-lam lu-qú-tám ša šé-pí-kà za-ki-a-ma tí-ib-a-ma a-<ta->al-kam tup-pu-um a-ni-um wa-ar-ki</i>	30 u.e. l.e.	2 minas as soon as possible. Clear the goods from your own caravan, set out and come here. This tablet is later...

Notes

Transliteration and translation in Gwaltney 1983: 16-18. *BIN* 4:53 is an almost exact duplicate of this letter. The following differences exist:

- 4: where Pa. 5 has *1 ma-na* the duplicate has *10 ma-na*, a much more probable figure.
- 10-11: the passage AN.NA ù TÚG.HI.A is missing.
- 13: the duplicate has AN.NA-kam.
- 15: the duplicate has TÚG.HI-tí-a ma-tí-ú-tim.
- 16: the duplicate has the orthodox form *le-qé-a-ma*.
- 20: the duplicate has *ba-lá-tí-a*.
- 29: the duplicate has KB-pí-a.
- 30: the duplicate has 20 *ma-na*.
- 34: the duplicate has *a-num*.

None of these variants have any real impact on the translation. The existence of a duplicate could be due to a situation where a copy was kept in more than one archive.

23-24: collation by Cécile Michel.

Comment

Aššur-idī writes from Assur to two partners and two of his sons, announcing the arrival of a shipment of tin and textiles. His instructions for what is to be done with the merchandise are straightforward. An earlier request that the merchandise should be given to Ilī-ālum is taken back, and it is now the youngest son Aššur-taklāku who is to be charged with the sale of the goods; should he be absent on a business trip, the tin and textiles should be given to an agent in commission. The emphasis here is on the reliability of the agent, and Aššur-idī is willing to wait a

couple of months longer in order to secure the services of a trustworthy man. By far the majority of such letters were addressed to Aššur-nādā, and one wonders why he is not mentioned at all here.

3. RC 1749 B

<i>um-ma A-šur-i-dí-ma a-na</i>		From Aššur-idī
<i>A-lá-hi-im A-šur-na-da</i>		to Alāhum, Aššur-nādā, Ilī-ālum and
<i>Ì-lí-a-lim ù A-šur-ta-ak-lá-ku</i>		Aššur-taklāku:
<i>qí-bi-ma 8 TÚG ku-ta-nu i-a-ú-/tum</i>		The 8 textiles are mine;
<i>1 ma-na AN.NA a-qá-tí-šu</i>	5	I gave him 1 mina of tin for expenses;
<i>a-dí-in ha-mu-uš-tí ANŠE mì-ma</i>		one-fifth of a donkey—all this belongs to
<i>a-nim i-a-um 1 TÚG ku-ta-nu-um</i>		me. 1 <i>kutānu</i> -textile belongs to
<i>ša Tá-db-ṣí-li-A-šur 1 ku-tí-/num</i>		Tāb-ṣill-Aššur; 1 <i>kutinu</i> -textile belongs to
<i>ša Ištar-pí-lá-ah a-na Ì-lí-/a-lim</i>		Ištar-pilah—give that to Ilī-ālum.
<i>dí-na mì-ma a-nim</i>	10	Alāhum is on his way to you
<i>A-lá-hu-um na-áš-a-ku-nu-tí</i>		with all this.
<i>8 TÚG a-ni-ú-tim ù 15 TÚG.HI./A</i>		These 8 textiles plus 15 textiles
<i>ša En-nu-um-Be-lúm</i>		which Ennam-Bélum
<i>ub-lá-ku-nu-tí-ni</i>		has brought to you—
<i>ŠUNIGIN 23 TÚG.HI.A a-ni-ú-tim</i>	15	in all: these 23 textiles—
<i>a-na ni-kà-sí-a</i>		you must deposit
<i>a-na É kà-ri-im i-ta-dí-a</i>		on my account in the colony office.
<i>a-na Ì-lí-a-lim qí-bi-ma</i>		To Ilī-ālum:
<i>lu-qú-ut-kà lu pá-ni-tám</i>		Clear your merchandise, both the new and
<i>lu wa-ar-ki-tám za-ki-am-ma</i>	20	the earlier shipment,
<i>tí-ib-am-ma a-tal-kam</i>		set out and come here.
<i>a-pu-tum i-nu-mì KB ša A-/lim</i>		Please, when they make deposits of silver
<i>iš-ta-pu-ku-ni qá-tám</i>		belonging to the City, pay both my share
<i>i-a-tám ù ša A-šur-na-/da</i>		and that of Aššur-nādā.
<i>šu-uq-lá a-wa-at</i>	25 u.e.	The order of the City
<i>A-lim da-na-at</i>		is strict!
<i>a-pu-tum ih-da-[m]a KB</i>	l.e.	Please, take care
<i>šu-uq-lá</i>		to pay the silver!

Notes

Unpublished text from the Rosicrucian Egyptian Museum, San Jose; transliteration courtesy Veenhof.

8: for the type of textile called *kutinum*, probably a variant of *kutānum*, see AOATT: 145.

23: the verb *šapākum* refers to a special arrangement whereby the merchants could deposit goods

or silver on their account in the colony office, often referred to as the *šitapku*-procedure. I refer to the treatment of the problem in Dercksen 2000: 143, where he writes: “*Šitapkum*, litt. ‘to deposit jointly’, was a mechanism to raise funds for the pursuit of business at the initiative of the *kārum*.” See also the Introduction, p. xxviii. The reference to deposits that are “of/belonging to the City” is obscure to me.

Comment

Aššur-idī writes from Assur to his main partner, Alāhum, and to his three sons. A certain Alāhum, probably not identical with the letter recipient, brings a small number of textiles, constituting only one-fifth of a donkey load. The instructions concern deposits of textiles on the firm’s account in Kanesh in the colony office. Ili-ālum is ordered to come to Assur.

4. C 33

<i>a-na A-lá-hi-im A-gu₅-za</i>		To Alāhum, Aguza,
<i>A-šür-na-da</i>		Aššur-nādā
<i>ù I-lí-a-lim qí-bi₄-ma</i>		and Ili-ālum
<i>um-ma A-šür-i-dí-ma</i>		from Aššur-idī:
5 GÍN <i>pár-zí-lam</i>	5	5 shekels of iron:
DINGIR-i-dí-na-šu DUMU <i>A-šür-na-da</i>		Ili-iddinaššu son of Aššur-nādā;
2 GÍN <i>pár-zí-lam I-ku-pí-a</i>		2 shekels of iron: Ikuppia
DUMU <i>A-šür-dan</i> 6 <i>ma-na</i>		son of Aššur-dān; 6 minas of tin:
AN.NA <i>I-ku-nu-um</i> DUMU <i>Sà-ma-a-a</i>		Ikūnum son of Samaya—
<i>Puzur-Ištar</i> DUMU <i>Sà-ak-ta-a-a</i>	10	Puzur-Ištar son of Saktaya has given
<i>a-na ta-ad-mì-iq-tim</i>		them (this) as an interest-free loan.
<i>i-dí-šu-nu-tí</i> 23 1/2 <i>ma-na</i>		He owes 23 1/2 minas
KB <i>ha-bu-ul-ni-a-tí-ma</i>		of silver to us, and
<i>ni-a-tí ú-ša-ki-lu</i>		it is us they have satisfied.
<i>a-hu-a a-tù-nu ih-da-[ma]</i>	15	My dear brothers, take care to support
<i>i-ša-ha-at A-šür-be-[el]-a[-wa-tim]</i>		Aššur-bēl-awātim
<i>ù Am-ri-a i-zi-za-ma</i>		and Amria,
KB <i>še-sí-a-ma a-qá-t[i-ku-nu]</i>		raise the silver and divide it up jointly
<i>a-na 4 ma-na iš-té-[ni-iš]</i>		in shares for you of 4 minas,
<i>zu-za-ma šé-bi₄-lá-n[im]</i>	20	and send that to me.
<i>i-na 30 ma-na hu-sà-[ri]</i>		Out of the 30 minas of lapis lazuli
<i>še ba-ri Šu-⁴EN.LÍL</i>		owned jointly by Šū-Illil,
<i>A-šür-ma-lik i-a-tí</i>		Aššur-malik, myself
<i>ù A-mur-Ištar i-na</i>		and Amur-Ištar, i.e. out of
<i>ki-li hu-sà-ri 5 ma-na</i>	25	all of the lapis lazuli,

<i>hu-sà-ri ú-sà-ni-iq-ma</i>		I checked 5 minas of lapis lazuli
<i>ù ku-nu-ku-um ša 1/3 ma-na</i>		and a seal costing 1/3 mina (of silver)
<i>ŠÀ.BA na-dí um-ma šu-ut-ma</i>		was deposited with it. He said:
<i>lu i-Kà-ni-iš lu i-Ha-hi-im</i>	30	“I shall sell these either in Kaneš or in Hahhum,
<i>a-da-šu-nu-ma KB</i>		and I shall acquire silver for you.”
<i>a-kà-ša-da-ku-nu-tí</i>		Please, the man must not cheat you,
<i>a-pu-tum a-wi-lum e is-li-ku-nu-ma</i>		so when you make the division,
<i>šu-ma i-nu-mì ta-zu-za-ni</i>		if he has not brought the lapis lazuli carried
<i>hu-sà-ri ša šé-pí-šu lá ub-lá-ma</i>		by him,
<i>ma-ah-ri-ku-nu</i>	35	has not deposited it in front of you,
<i>la iš-ku-un-ma iš-té-ni-iš</i>		so that you have not (been able)
<i>lá tū-uš-té-bi₄-lá-ma</i>		to send it jointly,
<i>lá ta-zu-za a-wi-lam</i>		or divided it, then do not favour the man
<i>DIRI lá ta-ga-mì-lá-šu hu-sà-ru</i>		with any extras! The lapis lazuli
<i>ša šé-pí-šu SIG₅ da-ni-iš</i>	40	carried by him is of outstanding quality.

Notes

Unpublished text known from a transliteration made by B. Landsberger.

5, 7: the word *parzillum* is almost never used in Old Assyrian texts, where the somewhat obscure terms *amūtum* and *ašši'um* are usually interpreted as denoting (meteoric) iron; see Donbaz-Veenhof 1985: 145, and AKT 3, 97: 21-22: *annuqum ša parzillim*. The small amounts indicates the extreme rarity of the metal at this time.

14: *akālu* in the Š-stem has a meaning close to “satisfy a claim”, i.e. “make someone eat”, see Veenhof 1987a: 43.

27: the seal cannot possibly weigh 1/3 mina, i.e. more than 160 gram.

Comment

Aššur-idī writes from Assur to two of his partners and two sons. It is noteworthy that he here places himself lower than Alähum, because in other letters he mentions his own name first. The first passage concerns a certain Puzur-Ištar son of Saktaya who has given small amounts of iron and a little tin to three individuals; since he has a debt of 23 1/2 minas of silver to Aššur-idī's firm, the three debtors have paid not to Puzur-Ištar, but to persons representing Aššur-idī. Two agents, Aššur-bēl-awātim and Amria, are to get hold of the money and divide it up in parts of four minas and send it; this could be related to the following passage, where four people act as partners. This last set of instructions concern a very large shipment of the valuable lapis lazuli, presumably transported by Šū-Illil, which is owned jointly by him, Aššur-malik, Aššur-idī and Amur-Ištar. Aššur-idī has been able to check some of the lapis in Assur before it was sent to Anatolia and found it to be of exceptional quality, but he is characteristically skeptical concerning the transporter's honesty.

5. CCT 4, 1b

<i>um-ma A-šūr-i-dí-ma</i>		From Aššur-idī
<i>a-na ī-lī-SUKKAL</i>		to Ilī-sukkal
<i>ū A-šūr-ta-ak-lá-ku</i>		and Aššur-taklāku:
<i>qí-bi₄-ma a-na ī-lī-ŠU.GAN</i>		(specifically) to Ilī-sukkal:
<i>qí-bi₄-ma : ma-áš-ki ša-pá-/tim</i>	5	I gave you
<i>a-dí-na-kum</i>		some woollen fleeces.
<i>um-ma a-ta-ma : a-na</i>		You said:
<i>ru-ba-im a-qí-áš</i>		“I shall give them as a gift to the king.”
<i>ū 2 ma-na hu-ša-e</i>		I furthermore added for you 2 minas of
<i>uṣ-ba-ku-um* : um-ma a-ta-ma</i>	10	scrap metal. You said:
<i>pá-šu-ra-am SIG₅</i>		“I shall give you good quality retail goods
<i>ša 10 GÍN KB</i>		worth 10 shekels of silver
<i>a-da-na-ku'-um</i>	lo.e.	in return.”
<i>šu-ma a-hi a-ta</i>	rev.	My dear brother,
<i>pá-šu-ra-am SIG₅</i>	15	give the good quality retail goods
<i>a-na A-šūr-ta-ak-lá-ku</i>		to Aššur-taklāku.
<i>dí-in : a-na A-šūr-ta-/ak-lá-ku</i>		To Aššur-taklāku:
<i>qí-bi₄-ma</i>		
<i>3 ma-na 12 GÍN AN.NA</i>		Deliver 3 minas 12 shekels of tin
<i>a-na ILLAT šu-ku-un</i>	20	to the enterprise.
<i>št-im URUDU ša a-na</i>		The price of the copper, which I paid to the
<i>A-mu-re-e áš-qu'-lu</i>		Amorites,
<i>i-na tup-pi-im</i>	u.e.	has been booked in the tablet
<i>iš-tí tap-pá-e-a lá-pi-it</i>	l.e.	together with my partners.
<i>ī-lī-ŠU.GAN DUMU Na-n[i]</i>	25	Seize Ilī-sukkal son of Nanni and make him
<i>ša-ba-at-ma pá-šu-ra-am pá-ni-[a-ma]</i>		hand over the good quality retail goods
<i>ša-dí-in</i>		at once.

Notes

2, 4, 25: The reading of this unique name is tentative. Michel observes that the writings in lines 4 and 25 are very similar whereas the one in line 2 is different; my own collation confirms this, but it remains nevertheless probable that we have the same name in all instances.

Comment

Aššur-idī writes from Assur to a certain Ilī-sukkal and his own son Aššur-taklāku. The otherwise unknown Ilī-sukkal seems to be a quite unimportant trader, a peddler, who is characteristically associated with *paššuru*, “retail goods”, and the deals with him involve only small amounts. The gift to a king must have been destined for one of the Anatolian rulers.

6. TC 3, 95

<i>um-ma A-šūr-i-dī-ma</i>		From Aššur-idī
<i>a-na Puzur₄-Ištar</i>		to Puzur-Ištar
<i>ù Ás-qú-dim qí-bi₄-ma</i>		and Asqūdum:
<i>1 GÚ 5 ma-na AN.NA</i>		As to the 1 talent 5 minas of tin
<i>ku-nu-ki ša Ás-qú-dum</i>	5	under seal which Asqūdum
<i>na-áš-ú a-na-ma</i>		is bringing, as soon as
<i>Tí-me-el-ki-a ta-kà-ša-dá-/ni</i>		you reach Timelkia
<i>um-ma a-tù-nu-ma a-na</i>		you must say as follows to
<i>Šū-Ištar DUMU A-zu-da qí-bi₄-a-ma</i>		Šū-Ištar, the son of Azuda:
<i>tí-ir-tí : A-šūr-i-dī AN.NA</i>	10	“Aššur-idī’s orders were that you should
<i>1 GÚ le-qé-ma gi-mì-lam</i>		take at least 1 talent of tin to
<i>i-na sé-ri-šu : šu-ku-un</i>	lo.e.	do him a favour.”
<i>tup-pu-šu ha-ar-ma-am</i>		Draw up a certified tablet
<i>ša hu-bu-li-šu</i>	rev.	concerning his debt
<i>lu-up-ta : a-na 25</i>	15	to run for 25 weeks.
<i>ha-am-ša-tim šu-ma</i>		If
<i>lá i-ma-ga-ar-ku-nu</i>		he does not agree with you,
<i>a-na 30 lu 35 ha-am-ša-/tim</i>		then draw it up for 30 or 35 weeks.
<i>lu-up-ta tup-pu-šu</i>		Certify his tablet
<i>hi-ir-ma-ma a-na A-šūr-na-/da</i>	20	and entrust it to Aššur-nādā.
<i>pí-iq-da ù TÚG.HI.A</i>		Also, make him take as many textiles
<i>ma-lá ta-le-e-a-ni</i>		as an investment as you can.
<i>at-ma-šum ší-tí TÚG.HI.A</i>		Bring the rest of the textiles
<i>a-na sé-er A-šūr-na-da</i>		to Aššur-nādā.
<i>bi₄-il₅ šu-ma a-hu-a-a</i>	25	If you are truly my brothers,
<i>a-tù-nu ih'-da-ma</i>		take care and
<i>gi-mì-lam i-sé-ri-a</i>	u.e.	do me
<i>šu-uk-na a-na</i>		this favour.
<i>Ás-qú-dim qí-bi₄-ma šu-ma</i>	l.e.	To Asqūdum:
<i>Puzur₄-Ištar' a-ta-ma</i>	30	If Puzur-Ištar <is absent>,
<i>dí-šum ší-be 3 šu-ku-šu-um</i>		then hand it over personally to him. Set 3
		witnesses for him.

Comment

Aššur-idī writes from Assur to Puzur-Ištar and the transporter Asqūdum, who must have brought the letter along to hand it over to Puzur-Ištar when he reached the town Timelkia. The instructions concern a certain Šū-Ištar son of Azuda, who would apparently also be expected to stay at Timelkia, and who is to take the sale of the shipment on consignment for a period of between 25

and 35 weeks; for Šū-Ištar son of Azuda see *AKT* 1, 48: 17, where he appears as a witness. Should Puzur-Ištar in fact not be present in Timelkia, then the transporter is authorised to organise the business himself. The injunction to have three witnesses could perhaps be understood as a sign that Aššur-idī had less than complete faith in Asqūdum.

7. CCT 3, 5a

<i>um-ma A-šūr-i-di-ma</i>		From Aššur-idī
<i>a-na A-šūr-na-da qī-bi-ma</i>		to Aššur-nādā:
10 <i>ma-na</i> KB <i>tū-šé-bi-lam</i>		You have sent me 10 minas of silver.
ŠA.BA 2 GÚ 10 <i>ma-na</i>	5	Specification: 2 talents 10 minas (of tin)
<i>ku-nu-ku</i> 16 1/2 GÍN.TA		under seal at the rate 16 1/2 to 1
KB.BI-šu 7 5/6 <i>ma-na</i> 2 2/3 GÍN		- in silver: 7 5/6 minas 2 2/3 shekels.
4 TÚG šu-ru-tum 5 TÚG <i>ku-ta-nu</i>		4 black textiles (and) 5 <i>kutānu</i> -textiles
1/2 <i>ma-na</i> KB <i>it-bu-lu</i>		cost 1/2 mina of silver.
7 G[ÍN <i>i-nja ma[-sà]-i¹-im</i>		It diminished 7 shekels during the
<i>im-t¹[i] 17 GÍN KB]</i>	10	washing. 17 shekels of silver:
ši-im [1 ANŠE]		the price of one donkey.
5 G[ÍN ú-nu-sá]		5 shekels: its harness.
1/3 <i>m[a-n]a</i> KB ši-im		1/3 mina of silver: the price of
2 ² TÚ[G š]u-ru-en		2 black textiles
ša A-šūr-ta-ak-lá-ku	15	that Aššur-taklāku
e-BA.ZI-ku-ni	rev.	left with you.
<i>um-ma a-ta-ma i-na</i>		You said (earlier):
1 1/3 <i>ma-na</i> KB		“Take that out of the 1 1/3 mina of silver
ša En-na-Be-lúm		that Ennam-Bélum
<i>na-áš-ú-ni : lé-qé</i>	20	is bringing.”
KB ú-la al-qé		I did not take the silver then, (so)
<i>i-na</i> KB <i>a-nim al-qé</i>		I have taken it out of this silver.
12 <i>ma-na</i> 5 GÍN AN.NA-ak		12 minas 5 shekels of tin for expenses
<i>qá-tim</i> 15 GÍN.TA		at the rate 15 to 1
2/3 <i>ma-na</i> 8 1/3 GÍN KB.BI-šu	25	- in silver: 2/3 mina 8 1/3 shekels of silver.
<i>mì-ma a-nim A-šūr-ta-ak-lá-ku</i>		Aššur-taklāku
<i>i-ra-di-a-kum</i>		brings all this to you.
<i>gám-ra-kum</i>		(Your money) has been spent for you.

Notes

Transliteration and translation in *OACP*: 106-107; translation in Michel, *CMK*: 371-372.

7 and 14: for the textile type called 'šūrum' see *AOATT*: 154-156, where the conclusion is that it

can hardly have been a designation for black textiles. The same position is taken in *CAD*, s.v. *šūru*. The *šūru*-textiles were regularly used for wrapping purposes in the overland trade.

16: scribal error for expected *e-zi-ba-ku-ni*.

Comment

A typical caravan report concerned with the purchase transactions in Assur. In #8 and 9 we are again informed about debts remaining from the earlier transport of Ennam-Bēlum (lines 17-22), and a similar situation (if not the same) is referred to in *TC* 1, 27 (#83), a letter to Aššur-nādā from Aššur-taklāku.

8. Cole 8

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idi
<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma 2 ma-na LÁ 1/2 GÍN</i>		You sent me 2 minas less 1/2
<i>KB Ištar-pi₄-lá-ah</i>		shekel of silver with Ištar-pilah.
<i>tù-šé-bi₄-lam 1 ma-na 1/2 GÍN</i>	5	I took 1 mina 1/2 shekel
<i>i-na ša Šu-Ištar al-qé</i>		out of what belongs to Šū-Ištar.
<i>ŠUNIGIN 3 ma-na KB ŠÀ.BA</i>		In all: 3 minas of silver. Thereof
<i>7 1/2 GÍN ni-is-ha-tim</i>		I paid 7 1/2 shekels as import duty;
<i>áš-qúl iš-tù</i>		since
<i>ša-du-ú-tum</i>	10	the (money for the) transport tariff
<i>ga-am-ra-at-ni</i>		had been spent,
<i>1 GÍN KB a-pu-ul</i>		I paid the balance of 1 shekel of silver.
<i>ší-tí KB-pi₄-kà</i>		The rest of your silver amounts to
<i>2 5/6 ma-na 1 1/2 GÍN</i>		2 5/6 minas 1 1/2 shekel.
<i>8 GÍN KB iš-tí</i>	15	I borrowed 8 shekels of silver from
<i>DUMU A-bu-SILIM ù tap-pá-i-šu</i>		the son of Abu-šalim and his partner.
<i>al-qé 2 2/3 ma-na 1 1/4 GÍN KB</i>		I still had a claim against you of
<i>ší-im TÚG.HI.A ša sé-ep</i>		2 2/3 minas 1 1/4 shekels of silver,
<i>En-nam-Be-lim i-na</i>		the proceeds from the sale of the textiles
<i>li-bi₄-kà a-ší-tám</i>	20	transported by Ennam-Bēlum.
<i>um-ma a-ta-ma KB lá-qé</i>		You said: "The silver has been taken."
<i>am-ší-ma lá ak-nu-kà-šu</i>		But I forgot to seal it,
<i>KB i-qá-tí-a lá-šu-ma</i>		(and) since I have no silver available to me
<i>al-qé 16 GÍN 15 ŠE</i>		I have taken it. I also still had a claim of 16
<i>KB i-lu-qu-tim</i>	25	shekels 15 grains of silver from the goods
<i>ša sé-ep DUMU Ir-nu-id</i>		transported by the son of Irnuid.
<i>a-ší-tám ŠUNIGIN 2 5/6 ma-na 7 1/3 GÍN</i>		In all: 2 5/6 minas 7 1/3 shekels have been

<i>sa-he-er-ma</i>		deducted,
<i>ší-tí KB-pì-kà</i>		so the rest of your silver is
<i>2 1/6 GÍN ^{sa}gám-ra-kum</i>	30	2 1/6 shekels. It has been spent for you.

Notes

Unpublished text from Los Angeles County Museum; transliteration courtesy Veenhof.

Comment

Aššur-idī writes from Assur to Aššur-nādā with an account of the fate of various small amounts of silver received by him. The affairs dealt with in this text are referred to in other letters: numbers 7, 9, and 83. All these letters must be close to each other in time.

9. KUG 27

<i>um-ma A-šur-i-dí-ma «a-na»</i>		From Aššur-idī
<i>a-na A-šur-na-da qí-bi₄-ma</i>		to Aššur-nādā:
<i>3 2/3 ma-na KB (erasure)</i>		You left me 3 2/3 minas of silver;
<i>ti-zi-ba-am 1 ma-na 1/2 GÍN</i>	5	1 mina 1/2 shekel
<i>KB ša Šu-Ištar 2 ma-na LÁ 1/2 GÍN</i>		of silver belongs to Šū-Ištar; 2 minas less
<i>KB ⁴Ištar-pì-lá-ah tÙ-šé-bi₄-lam</i>		1/2 shekel of
<i>1 1/3 ma-na KB sa-ru-pá-am</i>		silver you sent to me with Ištar-pilah;
<i>Dan-A-šur ub-lam ŠUNIGIN 8 ma-na</i>		Dān-Aššur brought me 1 1/3 mina of
<i>ŠA.BA lu-qú-ut 2 ma-na 16 2/3 GÍN</i>		refined silver—in all: 8 minas.
<i>LÁ 7 1/2 ŠE</i>		Thereof I sent off to you goods worth 2
<i>A-šur-na-da DUMU Ir-nu-id</i>	10	minas 16 2/3 shekels less 7 1/2 grains
<i>ú-šé-sí-a-kum 2 1/4 GÍN ig-ri</i>		with Aššur-nādā son of Irnuid;
<i>sá-ri-dim a-ha-ma a-dí-šu-um</i>		I further gave him 2 1/4 shekels,
<i>16 1/2 GÍN KB a-na Šu-Sú-in</i>		the wages of a donkey-driver.
<i>4 1/2 GÍN a-na Ás-qú-dí-a</i>		16 1/2 shekels of silver to Šū-Suen (and)
<i>a-dí-šu-nu-tí ra-ku-sú (erasure)</i>	15	4 1/2 shekels to Asqūdia—
<i>š[u]-ma i-na li-bi₄-kà lá i-šu-ú</i>		I gave to them, they are bound by contract.
<i>16 GÍN.TA AN.NA i-na-pu-lu-ni-/kum</i>		If they have no claims on you,
<i>ù iš-tí A-šur-SIPA ma-lá</i>		they must repay you in tin at the rate 16:1.
<i>ta-ší-ta-ni 16 GÍN AN.NA</i>		Also Aššur-rē'ī has been bound by contract
<i>ra-ku-us sa-ba-sú-ma ša-áš/qí-il₅-šu</i>	20	(at the rate) 16:1 in tin for your remaining
<i>iš-tù ší-im URUDU ù</i>		claim on him. Seize him to have him pay.
<i>1 GÍN 15 ŠE KB ša i-n[a]</i>		After the price of the copper and
<i>li-bi₄-šu tí-šu-ú ša-qú-lu</i>	lo.e.	1 shekel 15 grains of silver,
		which he owed to you, had been paid,

[1]/3 <i>m[a-n]a</i> 3 GÍN 22 1/2 ŠE KB <i>a-na A-šur-SI<PA> a-pu-u[l]</i>		I paid as balance to Aššur-rē'ī 23 shekels
1/3 <i>ma-na</i> KB ší-im ANŠE <i>a-na Ú-šú-ur-ša-A-šur áš-qúl</i>	25 rev.	22 1/2 grains of silver.
5 <i>ma-na</i> <i>hu-ša-e i-ša-am-ší</i> <i>tù-uṣ-ú ta-al-qé KB-áp-/šu-nu</i>		1/3 mina of silver, the price of a donkey, I paid to Uşur-şa-Aššur.
4 GÍN 1/2 GÍN 15 ŠE <i>wa-ṣí-/tum</i> <i>ta-áš-pu-ra-ma ú-ṣí-[b]?</i>	30	The day you left you took 5 minas of scrap metal worth 4 shekels of silver.
5 1/2 <i>ma-na</i> KB ša šé-ep <i>En<-nam>-A-šur</i> 3 GÍN KB <i>i-sá-nu-qí-im im-ṭí-ma</i>		The export duty was 1/2 shekel 15 grains; you wrote me about it, and I added it. As to the 5 1/2 minas of silver carried by Ennam-Aššur, 3 shekels were found to be missing during the check, but I forgot to charge it to you at the accounting.
am-ṣí-ma <i>i-ni-k[à]-sí lá áš-ku-na-kum</i>		
2 UDU ša DUMU <i>Pi-[d]a-a</i> 5 1/2 <i>ma-na</i> 1 UDU	35	2 sheep belonging to Pidaya's son: 5 1/2 mina; 1 sheep
1 5/6 <i>ma-na</i> ša <i>I-d[i-li]m</i> 1 UDU 3 <i>ma-na</i>		worth 1 5/6 mina belonging to Iddin-ilum; 1 sheep: 3 minas,
1 UDU 2 1/3 <i>ma-na</i> 5 GÍN 1 UDU 2 <i>ma-na</i> 10 GÍN		1 sheep 2 1/3 minas 5 shekels, 1 sheep: 2 minas 10 shekels—
ša A-šur-SI[PA] 1 UDU 2 1/3 <i>ma-na</i> ša Zu-a		belonging to Aššur-rē'ī; 1 sheep worth 2 1/3 minas belonging to Zua;
1 UDU 2 2/3 <i>ma-na</i> ša <i>Du-ni-a</i>		1 sheep worth 2 2/3 minas belonging to Dunnia;
1 UDU 3 1/3 <i>ma-na</i> DUMU <i>Du-ni-a-ma</i> GAL	40	1 sheep worth 3 1/3 minas—the same Dunnia's eldest son.
1 TÚG 8 2/3 <i>ma-n[a]</i> ša A-šur-DÙG ta-am-ṣí-/ma		You forgot 1 textile worth 8 2/3 minas belonging to Aššur-ṭāb,
áš-qúl ŠUNIGIN URUDU 32 <i>ma-na</i> LÁ 5 GÍN		so I paid. The total in copper: 32 minas less 5 shekels,
KB-áp-ṣu-nu 1/3 <i>ma<-na></i> LÁ 5/6 GÍN a-ṣí-im TÚG-tim		in silver: 1/3 mina less 5/6 shekels, I have paid as the price of the textile and
ù UDU.HI.A ša ta-am-ṣí-ú áš-qúl		the sheep which you forgot about.
1[+ x] GÍN iš-tù ša-du-a-at	45	I paid as compensation 1[+ x] shekels after the transport tariff
[KB]-pi-kà š[a] š[é-e]p Be-lí-a-lim / ù DUMU <i>ku-um-ri-im</i>		on your silver transported by Bēlī-alum and the son of the priest.
[a-p]ju-ul 3 LÁ 1/4 GÍN KB /i]š-tù	u.e.	After the transport tariff had been spent I paid as compensation
š[a-d]ju-ú-tum gám-ra-at-ni a-na Ištar-pi-lá-ah ù DUMU <i>Ir-nu-id a-pu-ul</i>		3 less 1/4 shekels of silver to Ištar-pilah and Irnuid's son.

1 ma-na KB [a-]ší-im 2 GUD.HI.A /	50	1 mina of silver I spent on the price of 2 oxen and grain
ù ú-tí-tim		
a-na me-er-e ša-ku-li-im ag-mu-ur	l.e.	to feed the sons. The rest of your
ší-tí KB-pi-kà		silver:
2 ma-na 2/3 GÍN i-na li-bi ₄ 5 ma-na		2 minas 2/3 shekels, I deducted from the 5
1 GÍN		minas 1 shekel of silver,
KB lu-qú-tim ša šé-ep En-nam-Be-lim		the shipment transported by Ennam-Bēlum;
ú-ša-he-er		
ší-tí KB-pi-a 2 ma-na 1/3 GÍN i-na	55	send the rest of my silver, 2 minas 1/3
pá-ni-e-ma		shekels as soon as possible.
šé-bi ₄ -lam li-ba-k[à] lá t[ù]-lá-ma-an		Do not be angry. I wanted it for the men,
a-na a-[w]ji-li		
ah-š[a-a]h-ma al-qé		so I took it.

Notes

Translation in Michel, *CMK*: 367-368

14-15: for Asqūdia see the following letter.

53-55: the copy gives 3 *ma-na* at the beginning of line 53, but the calculations demand an emendation; moreover, the same amount appears in the two previous texts in the same context.

Comment

Aššur-idī writes from Assur to his son, enumerating the numerous small and large transactions in which he has been recently involved and which concern Aššur-nādā in Kanesh. It appears that he had shortly before visited his father in Assur, which may explain the extremely detailed account of matters that would normally be of no relevance for the sons in distant Anatolia. Some of the names mentioned are unusual: Pidaya and Zua, but they are not names of Anatolians; Zua is attested as a *laputtā'-u*-officer, i.e. a highly placed Assyrian (*OIP* 27, 58: 23), and for Pidaya see *AKT* 2, 13:51. This letter must, however, be very close in time to the two preceding ones because of the repeated references to the business of Ennam-Bēlum.

10. Pa. 39 (L 29-602)

um-ma A-šur-i-dí-ma		From Aššur-idī
a-na A-šur-na-da		to Aššur-nādā:
qí-bi ₄ -ma 5 GÍN KB		Make Asqūdia pay
i-na e-ra-bi ₄ -šu-ma		5 shekels of silver
Ás-qú-dí-a ša-áš-qí-il ₅ -ma	5	as soon as he arrives,
iš-tí ší-im		seal that together with the money from the
ANŠE ku-nu-uk-ma	lo.e.	sale of the donkey,

<i>i-pá-ni-e-ma</i>	rev.	and send it
<i>šé-bi₄-lam</i>		as soon as possible.
1 TÚG <i>ku-ta-nu-um</i>	10	1 <i>kutānu</i> -textile
<i>i-ṭù-pì-a</i>		was not noted
<i>lá lá-pì-it</i>		in my letter;
<i>ša A-šur-ta-ak-/lá-ku</i>		it belongs to Aššur-taklāku;
<i>Ás-qú-dí-a-ma</i>	u.e.	Asqūdia is on his way to you with that as
<i>na-áš-a-/kum</i>	15 l.e.	well.

Notes

Transliteration and translation in Gwaltney 1983: 95.

11: according to Gwaltney the sign TU is “strangely written but clear”, and it is not DUB.

Comment

Aššur-idī writes from Assur to his son, announcing the arrival of Asqūdia with a consignment, which is not detailed here since it must have been referred to in a previous letter.

11. Pa. 14 (L 29-568)

<i>um-ma A-šùr-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šùr-na-da qí-[bi₄-m]a</i>		to Aššur-nādā:
<i>a-šu-mì KB ša Kà-ri-a</i>		With regard to the silver belonging to
<i>ù ku-a-tí : ša tū-šé-bi-lá-ni</i>		Karria
<i>um-ma [š]a ki-ma Kàr*-ri-a-ma</i>	5	and yourself which you sent to me,
<i>lu-qú-tám a-na i-ta-aṭ-li-im</i>		Karria's representatives said:
<i>li-dí-in-ma KB</i>		“Let him sell the goods for cash on
<i>lu-šé-bi-lam la ú-wa-šar</i>		delivery, and send the silver here!
<i>a-pu-tum a-na i-ta-aṭ-li-/im</i>		He must not release it (on credit).”
<i>lu-qú-tám dì-in-ma</i>	10	Please, sell the goods for cash on
<i>mì-iš-li-šu KB šé-bi-lam</i>		delivery and send me his half of the
<i>ú-za-kà : la i-ba-ší</i>		silver raised.
<i>KB-ap a-we-lim a-na na-ru-qí-/im</i>		Do not listen to anything else!
<i>mì-ma : la ta-na-ší</i>		Do not use the man's silver as a
<i>ù šu-ma : i-qí-šu-ni</i>	15	joint-stock investment.
<i>mì-ma : la ta-lá-qé</i>		Even if they are ready to give it as a gift
<i>šu-ma Kà-ri-a</i>		you must not take any!
<i>i-na KB a-tí-im</i>	lo.e.	If Karria
<i>me-ra-šu : i-na ša-ha-tí-kà</i>	rev.	has invested in the silver, then let his son

<i>li-zi-iz-ma</i>	20	assist you,
<i>tup-pá-am ša ší-a-ma-tim</i>		and listen carefully to the letter concerning
<i>ší-ta-me-a-ma : ší-ma-am</i>		the purchases, sell the consignment
<i>dí-na-ma KB mi-iš-li-šu</i>		and place his half of the silver under seal,
<i>ku-un-kà-ma</i>		and send it here.
<i>šé-bi-lá-nim ki-ma</i>	25	In order that they cannot seize you.
<i>ú-ra-am a-na ma-mi-tim</i>		tomorrow to make you
<i>la i-ša-bu-tù-kà-ni</i>		swear an oath
<i>KB i-na šé-bu-lim</i>		you must have witnesses
<i>ší-bi šu-ku-un</i>		when the silver is sent.
<i>šu-ma um-ma me-ra-šu-ma</i>	30	If his son says:
<i>lu-qú-tám : dí-nam a-na</i>		“Give me the goods!
<i>a-wa-at É a-bi-a</i>		I shall be responsible for the affairs of my
<i>ma-aṣ-a-ku : ma-a</i>		father’s house!” —why, then he deprived
<i>i-na a-wa-tim ip-tù-a-kà</i>		you with words.
<i>um-ma a-ta-ma ma-lá</i>	35	You should answer: “Whatever
<i>i-na É a-bi-kà</i>		they will take at my expense in your
<i>i-šé-ri-a i-lá-qé-ú-/ni</i>	u.e.	father’s house, I shall take at your
<i>i-na sé-ri-kà</i>		expense!”
<i>a-lá-qé : tup-pá-kà ù ší-bé-kà</i>	l.e.	See to it that your tablet and your witnesses
<i>da-ni-in : lu-qú-tám wa-šé-er</i>	40	are in order! Release the goods.

Notes

Transliteration and translation in Gwaltney 1983: 40-43.

12: *uzakka la ibašši*, literally “may your ear not exist”. The same phrase occurs in *TC 2, 9: 6*, a letter from Puzur-Aššur to Pūšu-kēn.

34: *ina awātim ip-tù-a-kà*; the same phrase occurs in another letter written by Aššur-idī, *TC 3, 92: 18* (#26), where the context seems to indicate fraudulent behaviour. *AHw* has the passages under the verb *puāgum*, with the tentative meaning “take away by force”; this is confirmed by the passage *limmum bētam li-pu-ug*, “let the eponym take away the (entire) house!”, in *RA 59, 25: 25*.

Comment

Aššur-idī writes from Assur to his son concerning a shipment owned jointly by Aššur-nādā and a certain Karria. The father wishes his son to follow the orders he has himself received from Karria’s representatives in Assur, namely that the goods should be sold immediately and not be handed over to agents for retail on commission. He also insists that Aššur-nādā should refrain from any further affairs with Karria’s people in Kanesh, including his son who presumably brought the shipment from Assur to Kanesh, i.e. not receive their half for further investments.

It is not clear to me what is meant with the passage in lines 17-18; the verb *atānum* (or *adānum*) has the meaning “to invest”, but that Karria had “invested” in the merchandise arriving

from Assur seems obvious, so a special technical nuance may be sought here; the verb may refer to an entitlement or claim arising from an investment. It seems likely, therefore, that Aššur-idī could be referring to orders from Karria contained in a letter brought by his son in which he overruled the orders given by his representatives.

Karria and his son Aššur-ṭāb occur a few times in contexts which also involve members of the Aššur-idī family. There is even a reference to what appears to be another stage in the business discussed in this letter in a contract, *CTMMA* 1:92 a-b (#139). The text on the tablet runs as follows:

Regarding the 9 2/3 minas of refined silver that Karria has given as an investment loan to Aššur-nādā, the merchandise arrived from the City and Aššur-ṭāb has taken his (share of the) goods corresponding to this amount in silver. Should anyone raise claim against Aššur-nādā, Aššur-ṭāb will clear him.

The text on the envelope is slightly different, informing us that “the silver and the purchases made with it have left the City, and Aššur-ṭāb has received his goods.” It would seem, therefore, that Karria’s son in fact did demand to gain control of the merchandise that arrived at Kanesh from Aššur, as Aššur-idī assumed he might. The text in the Metropolitan must therefore be the witnessed tablet which Aššur-nādā was urged to have set up in precisely this situation.

12. KUG 48

<i>um-ma A-šur-i-dí-ma a-na</i>		From Aššur-idī
<i>A-šur-na-da qí-bi₄-ma : a-šu-mì</i>		to Aššur-nādā: Concerning
<i>I-dí-Sú-in ša ta-áš-pu-ra-ni</i>		Iddin-Suen about whom you wrote,
<i>I-dí-Sú-in aş-ba-at-ma</i>		I seized Iddin-Suen
<i>i-ma-ha-ar a-hi-ni um-ma a-na-ku-/ma</i>	5	and in the presence of our colleagues I said:
<i>KB i-na ba-a-ba-tí-a ta-al-ta-qé</i>		“You have taken silver from my outstanding claims!
<i>KB-pì dí-nam um-ma šu-ut-ma</i>		Give me my silver!” He answered:
<i>mì-ma KB-áp-kà lá al-qé</i>		“I have not taken any of your silver.”
<i>ú ni-kà-sí ú-ni-a-ni-ma KB</i>		So, he cheated me with the account, for he
<i>1 ma-na ù 2 ma-na i-sé-ri-a</i>	10	has taken at least 1 or 2 minas of silver
<i>il₅-qé AN.NA 1 GÚ KI Ša-lim-a-/hi-im</i>		at my expense. We have borrowed tin, 1
<i>a-na u₄-me ni-il₅-qé-ma a-na</i>		talent, from Šalim-ahum on fixed terms,
<i>Bu-ru-uš-ha-dim ú-šé-ri-ib-ma</i>		and he brought that into Burušaddum
<i>ih-ta-al-qá-ni a-wa-at</i>		where it was lost for me. Don’t you know
<i>A-lím^{ki} lá tí-de₃ a-na-kam</i>	15	the state of affairs in the City? Here
<i>a-ba-ú-šu im-tí-du-ma</i>		his fathers have become numerous,
<i>a-hi-ni nu-šé-ší-ib-ma</i>	lo.e.	so we convened our colleagues,
<i>a-šu-mì KB a-na-kam</i>		and they made us swear an oath by the City

<i>ra-kà-sí<-im> ni-iš A-lim^{ki}</i>		concerning the contractual agreement
<i>ú-ta-me-ú-ni-a-tí-ma</i>	20 rev.	to pay the silver here (in Assur), where they made us agree on 6 minas of silver:
<i>a-na 6 ma-na KB ú-ma-gi₅-ru-ni-/a-tí</i>		"Reckoned from the month <i>Tanbarta</i> in the eponymy of Ibni-Adad son of Baqqunum
<i>iš-tù ITI.1.KAM Tán-bar-ta li-mu-/um</i>		he is to pay 1 mina per year
<i>Ib-ni-^dIM DUMU Ba-qú-ni-im</i>		without deduction to you in the City."
<i>1 ma-na.TA i-na ša-tim</i>	25	He carries goods worth at least 1 or 2 minas of silver.
<i>KB ša-al-ma-am i-na A-lim^{ki}</i>		Seize him there and act as a gentleman.
<i>i-ša-qá-lá-kum ša KB 1 ma-na</i>		Please,
<i>ù 2 ma-na ší-ma-am na-ší</i>		free yourself of claims, set out and come at harvest time together with Aššur-malik.
<i>a-ma-kam ša-ba-sú-ma ki-ma a-wi-lu-/tí-ká</i>	30	If
<i>e-pu-uš a-pu-tum</i>		you have taken tin
<i>ra-ma-kà za-ki-a-ma</i> (erasure)		as an investment loan,
<i>i-na ha-ar-pè iš-tí A-šur-ma-/lik</i>	35	then give it in commission to agents on
<i>tí-ib-a-ma a-tal-kam šu-ma</i>		fixed terms. Please, send me Ili-ālum
<i>AN.NA «a-na e-bu-ṭim» a-na</i>		with the first travelers.
<i>e-bu-ṭim ta-al-tí-qt-i</i>		
<i>a-na u₄-me i-ṣé-er DAM.[GĀR]</i>	35	
<i>i-dí-šu a-pu-tum I-lí-a-lúm</i>	u.e.	
<i>iš-tí iš-tí-in</i>		
<i>a-li-ki-im tur₄-dam</i>	l.e.	

Notes

16: the multiplying fathers must be a reference to the man's investors, people who had put money into his joint-stock capital, but whether this is here a good or a bad thing is not clear.

34: the writing *ta-al-tí-qt-i* with the plene ending is unexplained.

Comment

The letter from Aššur-idī in Assur deals with two apparently separate incidents, one in which a certain Iddin-Suen has cheated Aššur-idī by lying about his activities in Anatolia, where he is supposed to have collected debts outstanding to Aššur-idi; and one where tin borrowed from the well-known trader Šalim-ahum in Assur has been lost in the Anatolian town of Burušaddum. The two affairs are presumably linked by the person Iddin-Suen, a frequently mentioned person in the archive, who was probably responsible also for the failed business in tin.

The deal struck in Assur concerning the repayment of the debt to Šalim-ahum dates the letter to the eponym Ibni-Adad, who is number 77 in the OA eponym list.

13. CCT 4, 1a

um-ma A-šür-i-dí-ma a-na

From Aššur-idī to

A-šūr-na-da qí-bi ₄ -ma ki-ma šé-ep ⁴ IM ra-pì-dim É-tí : ra-hi-iṣ ù a-ta ta-tá-lá*-ak a-pu-tum a-pu-tum a-wa-at : i-lí ú-ṣú-ur a-na ni-ki-iš-tim ša DINGIR : i-ṣí-ra-ku-ni lá ta-tù-ar ta-tù-ar-ma ta-ha-li-iq AN.NA ša i-na tup-pi-im lá-pu-ta-/ku-ni i-na ni-kà-sí le-eš-ku- ^r nu ⁷ ù a-ta 6 ma-na 8 GÍN*	5	Aššur-nādā: As if by the foot of divine Adad in full rush my house is devastated! But as for you— you have gone away!
AN.NA ni-a-am i-na ni-kà-sí šu-ku-un 2 ma-na 13 1/3 GÍN KB Zu-zu ha-bu-la-am 1 ma-na KB iš-tí ⁴ UTU-ba-ni DUMU Puzur ₄ /Ištar	10	Please, please heed the words of the gods! Do not renounce the decision that the god has drawn up for you. If you renounce it, you will perish! The tin for which I was booked in the tablet, let them claim that at the accounting.
1/2 ma-na 5 GÍN KUG iš-tí ⁴ EN.LÍL-ba-ni 1 ma-na KB ša ih-bu-lá-ku-ni	15	Then you too may claim 6 minas 8 shekels of tin belonging to us at the accounting. Zuzu owes me 2 minas 13 1/3 shekels of silver.
1/2 ma-na ša A-šūr- ⁴ UTU-ši ub'-lá-ku'-ni AN.NA-ak-šu 8 ma-na ù 6 ma-na AN.NA ša a-na ILLAT ta-ša-ku-nu le-qé-ma	20	1 mina of silver is owed by Šamaš-bāni son of Puzur-Ištar. 1/2 minas 5 shekels of silver is owed by Illil-bāni. The 1 mina of silver which he borrowed from you,
ŠUNIGIN 14 ma-na 8 GÍN AN.NA a-na šé-er KB i-dí-ma i-na a-li-ki-im ku-nu-uk-ma i-na e-ra- ^r bi ⁷ -kà- ^r ma ¹ ki- ^r ma ¹ šu-ul-mi-kà šé-bi ₄ -lá-am šu-ma a-hi a-ta li-bi ₄ lá tū-lá-ma-an šu-ma ⁴ UTU-ba-ni lā'-šu	25	the 1/2 mina which Aššur-šamšī has brought to you—in tin it was 8 minas—plus the 6 minas of tin that you will claim for the enterprise— take that, and then add in all 14 minas 8 shekels of tin to the silver, seal it for the transportation, and send it to me as a greeting as soon as you arrive.
1 ma-n[a] KUG me-eh-ra-tim i-dí- ^r ma ¹ šé-bi ₄ -lá-am a-pu-tum ^r qá-tí ⁷ * a-na ni-kà-sí i-ta-dí	30 35 l.e.	If you are truly my brother, do not make me angry. If Šamaš-bāni is absent, then make available a corresponding amount of 1 mina of silver and send it to me. Please, let my share be deposited at the time of the accounting.

Notes

Translation in Michel, *CMK*: 375-376.

3: It is uncertain whether to read *rāpidim* as suggested here, or *rabītim*, giving the meaning: “divine Adad’s great foot”. The expression is unique in any case; see for discussion *UAR*: 4.

7-9: For the exact meaning of these lines see the discussion after text #14.

13-15: The amount mentioned here reappears in lines 25-28. In the latter passage we hear that the tin in question is to be deposited “for the company”, *ana ellitim*, either a caravan or a specific joint enterprise. For the use of the verb *šakānum* see *AOATT*: 432-438.

16-19: for these debts see #27 and for Zuzu’s debt alone see #49. These three texts must therefore be relatively close to each other in time.

20-21: This same debt may perhaps be mentioned also in *ICK* 1:84, 6-7, a letter from Aššur-taklāku to Imdī-ilum, Pūšu-kēn, Buzia, Šū-Kūbum, Aššur-nādā and Ennam-Aššur. We are here informed that this Illil-bāni is the son of Aharudanna.

Comment

Aššur-idī wrote a number of letters in this excited manner in which he refers to promises given to the gods and the fear of imminent divine punishment. These letters are unique in the Old Assyrian corpus and tend to give us an impression of a very excitable, deeply religious man. See further numbers 14-15 and 34.

It is not clear from the rest of the text what the problem was. The references to deposits to be made of tin and to relatively small debts to be collected do not explain the drama of the introductory lines.

14. TC 3, 93

um-ma A-šūr-i-dí-ma a-na		From Aššur-idī
A-šūr-na-da qí-bi₄-ma		to Aššur-nādā:
ta-li-kam-ma : a-dí 5-ší-šu		After you came here you have broken your
ù šé-ší-šu : tū-pá-šé-er		promises five or six times!
ù kà-ki : ša A-šūr	5	But though the weapons of divine Aššur
ù A-šu-ri-tim im-hu-ṣú-/kà		and Aššuritum have hit you,
ù tū-pá-šé-er um-ma a-ta-ma		you still broke your word, saying:
i-na sé-ri-šu li-mu-ru		“Let them care about him who treats
ša a-wa-at : i-lí		the words of the gods
a-na ša ta-ni-iš-tim	10	as those of mankind.”
i-ša-ku-nu : a-dí-ni lá tū-/ší		So far you have not left.
sú-hu-ur-kà : a-na		Your children
ú-ri-im : kà-šu-ud'		have been chased into destitution!
du-lá-kà : i-a-tí	lo.e.	You bother <i>me</i> with your own sorrows,

<i>ta-áš-hu-ut-ma : ú i-na</i>	15	while I suffer
<i>ri-im : šú-ùh-ri-ma</i>	rev.	out of pity for the children!
<i>a-zu-áb : A-šûr ù A-šu-ri-/tum</i>		Aššur and Aššuritum
<i>uš-ta-na-ú-du-kâ</i>		are giving you urgent instructions
<i>um-ma šu-nu-ma lá-am-na-/tim</i>		with the words: “He speaks wickedness
<i>i-na li-bi₄-šu e-ta-wu</i>	20	in his heart,
<i>li-bu-šu lá iš-ru-ni-ku-um</i>		his thoughts are not friendly towards you,
<i>qá-sú na-ba-al-ku-ta-at</i>		his hand is turned away.”
<i>kà-lá a-wa-tim ša i-lí</i>		All those words of the gods
<i>e-ta-wu-ni-ku-um a-wa-tim</i>		they spoke to you, words
<i>ša be-tí-ni : a-dí a-sú-ri-ma</i>	25	about our family, heaven forbid that you
<i>ta-am-tí-ší um-ma DINGIR-lu-ma</i>		should have forgotten them! The gods said:
<i>a-wa-tí-ni ú-lá im-tù-a</i>		“He has refused to obey our commands!”
<i>a-pu-tum a-wa-at</i>		Please, obey
<i>i-lí : ú-sú-ur</i>		the commands of the gods!
<i>šu-ma lá ta-šú-ur</i>	30 u.e.	If you do not obey them,
<i>ta-ah-li-iq i-na</i>		you are lost.
<i>pá-ni-tim</i>		At first my anger was great, and you know
<i>lu-mu-un li-bi₄-a ma-ad ù li-ba-kâ</i>	1.e.	it well!
<i>i-de₈ : um-ma a-na-ku-ma ù-um-šu-ma</i>		But I said (to myself): “Until now he has
<i>sà-he-er</i>		delayed
<i>ù a-wa-at i-lí iš-té-me li-ba-kâ</i>	35	but he must have heard the words of the
<i>lá ú-lá-mì-in</i>		gods.
		He cannot have made you angry.”

Notes

Translation in Michel, CMK: 368-369.

4 and 7: The form *tupaššer* from the verb which means “to loosen, release” was understood to mean “settle a dispute” in *AHw*. However, that hardly makes sense in the context, where we must search for an action that has caused the father’s anger and worry. In *CAD K*, 53a we find the obviously correct translation: “many times you have broken your promises (to the gods)” The phrase reappears in Pa. 6: 24-27 (#34): *adi hamšišu u šeššišu pāka ana ilim taddin u tupashser*, “five or six times you gave your word to the god, but you broke your promise.” It seems clear that this phrase is closely related to another passage: “to go back on / renounce a promise / order”, which we find associated with it: *ana nikištim ša ilum ikkišuka / işiruka lā tatuar*, “Do not renounce the decision which the god imposed on you”, in the same text, lines 28-29 and in 13: 7-9. See for these phrases #16: 3-9; for *nikištum* see Veenhof 1995: 33.

8-10: the phrase is complex and my translation somewhat uncertain. Michel has: “Tu (avais pourtant dit) ceci: ‘Que l’on montre du doigt celui (qui fait suffisamment peu de cas) des paroles

divines pour les considérer comme des (simples) paroles humaines!” It seems obvious that this passage is an accusation, and it is hard to escape the conclusion that Aššur-idī puts a veritably blasphemous statement in his son's mouth: “Let them (the gods) care about those who places more weight on their words than on those of men!”

12-13: *ūrum* could be either “roof” or “nakedness”; I have chosen the latter possibility, following a suggestion by H. Hirsch 1972: 406. The last sign in line 13 is apparently ĀB; Michel reads *suhurka ana ūrim kā-šu-dim! tū-lá-qá*, which she renders “Tu (veux) te servir de ton enfant pour atteindre (...)", and she explains her view as follows: “il est clair que le sens général de cette phrase est qu’Aššur-idī reproche à Aššur-nādā de négliger ses propres enfants et de n’utiliser le fils que dans le but d’apitoyer le grand-père.”

Comment

Aššur-idī is clearly extremely upset and unhappy about his son's behaviour; he blames him for an arrogant disregard of the divine commands, even blasphemy. What exactly the son has done is somewhat unclear, but the statement in line 11: “So far you have not departed” compared with the passage in lines 34-36, where the father ruminates over his son's tardiness, may indicate that Aššur-nādā has been ordered to come to Assur but has refused to leave Kaneš; cf. also #20: 6-8. The father also accuses his son of having caused great distress for his own children, and this could perhaps be connected to the references concerning their difficult relationship with their grandfather, see #22, where we hear that they all decided to leave Aššur-idī; and see also #104.

15. TC 3, 94

um-ma A-šūr-i-dī-ma		
a-na A-šūr-na-da qī-bi-/ma		
KB 1 GÍN ma-la		
na-āš-a-tí-ni šu-ma		
sā-ah-ra-tí : a-na ší-ni-/šu	5	
ma-ha-aš-ma		
mī-iš-lam : i-pá-ni-im-ma		
šé-bi-lam ù ší-tám		
i-wa-ar-ki-ú-tim		
šé-bi-lam : a-dī sā-ah-ra-tí/ni	10	
ší-ma-am : la-āš-a-ma		
lu-ta-e-ra-ku-ma KB		
1 GÍN li-bi-it šu-ma		
ha-ra-kā : mī-ma		
la tū-šé-ba-lam i-na	15	
šé-pí-kā-ma KB bi-lam		

5

10

15

From Aššur-idī
to Aššur-nādā:
If you are delayed, then divide every single
shekel of silver,
as much as you carry,
into two parts, and
send me one half as soon as possible;
then send the rest
with the following transport.
While you are delayed
I shall make purchases
and return that to you, so every single
shekel of silver may be available.
If you are *en route*,
then send me nothing, but
bring me the silver personally.

<i>mì-nam : té-ta-na-pá-/áš</i>	lo.e.	Why do you keep doing things
<i>ša DINGIR : la ú-šu-ru-/šu</i>		that the gods do not allow,
<i>ù a-ra-kà : kà-bu-du-/ma</i>	rev.	so your sin
<i>tù-kà-ba-ad</i>	20	becomes ever heavier?
<i>a-wa-at : DINGIR.HI.A</i>		Have you forgotten
<i>ta-am-tí-ši-i : a-na</i>		the words of the gods?
<i>mì-nim a-wa-at DINGIR.HI.A</i>		Why are the words of the gods
<i>lá kà-áb-da'-ni-ku-um</i>		not important for you?
<i>ù-um-šu-ma : sà-ah-ra-tí</i>	25	Until now you have delayed.
<i>a-na-ku a-na ma-nim</i>		As for me, in whom can I trust?
<i>'a-[da-g]al a-na ma-nim e-zí-/ib</i>		Whose words,
<i>a-wa-tí-kà : i-de₃</i>		except yours, do I know?
<i>KB i-na sà-al-e</i>		You must not fraudulently
<i>la tù-uš-té-né-ba-al-ma</i>	30	keep sending me silver in such a way
<i>ù kà-ru-um ša-du-a-tám</i>		that the colony authorities
<i>lá il₅-ta-na-qé a-na mì-/nim</i>		do not collect the transport tariff.
<i>iš-tù : ŠÈ.6.MU</i>		Why has Ili-ālum stayed there
<i>l-lí-a-lúm a-ma-kam</i>		for six years,
<i>wa-ša-áb-ma ta-dá-gal-/šu</i>	35	while you look on indifferently?
<i>a-dí-ma-a : i-mu-tù</i>		Will it be until he dies?
<i>a-pu-tum i-pá-ni-ú-tí-/ma</i>	u.e.	Please, send him
<i>tù-ur-da-šu</i>		as soon as possible;
<i>ù sú-ha-ar-tám : li-ir-dí-am šu-ma</i>	i.e.	also, let him bring the girl.
<i>KB-áp-šu i-Kà-ni-iš^{ki} i-ba-ší</i>	40	If his silver is tied up in Kaneš
<i>ú'-ta-ar-šu-um tù-ur-da-šu</i>		I shall restore it to him. Send him!

Notes

Translation in Michel, *CMK*, 248-249; lines 13-25 transliterated and translated in *UAR*, 40a, lines 29-32 in Veenhof *AOATT*, n. 280.

13: the verb *biātum*, which has the basic meaning “to spend the night” is used in a special way in the letters written by Aššur-idī, and it is not entirely clear what the precise meaning is. The suggestion given here, “be available, active”, appears at least possible in all passages where it occurs in this corpus; see #17: 23 and #38: 9’.

35: according to the form the verb can be either *dagālu* as suggested here, or *akālu*, “to eat”; Veenhof suggests that the latter possibility might be interpreted as “you have always fed him.” However, in 33:7 we have a very similar passage where the verbal form is given as *ta-ta-kà-la-šu-ni*, where a derivation from *kalā'um*, “hold back”, seems obvious, despite the slightly unorthodox form. These passages have not been mentioned in Hecker *GKT*, where forms of the verb are discussed in §95.

Comment

Aššur-idī is expecting Aššur-nādā to leave Anatolia for Assur, but he suspects that he may be delayed or, as we can see from other texts, he fears that he will avoid coming; if that is the case, he receives instructions about how to send the silver-shipment with others. Then the father plunges into the same kind of accusations that were found in the previous letters, again with no clear reference to what the son has in fact done wrong. It is interesting that he here accuses him directly of not placing any value on the words of the gods, which may perhaps support my interpretation of lines 8-10 in #14. The reference to fraud, cheating the colony of taxes is interesting, and the desire to have Ilī-ālūm sent to Assur is repeated in other letters.

16. CCT 3, 2b

<i>[um]-ma A-šūr-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šūr-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma a-wa-at</i>		The words of the
<i>DINGIR dan-na a-mì-nim</i>		gods are urgent! Why do you keep
<i>a-na ni-ki-ša-tí-kà</i>	5	renouncing your obligations
<i>a-na É En-na-nim</i>		towards the house
<i>ta-tù-nu-ar</i>		of Ennānum?
<i>a-pu-tum lá <tá->tù-ar</i>		Please, do not renounce them!
<i>ta-ha-li-iq</i>		You will perish!
<i>A-šūr-ma-lik šu-ma</i>	10	As to Aššur-malik, if
<i>KB 1 GÍN a-na</i>		he wants to give you
<i>e-bu-tim</i>		even 1 shekel of silver
<i>i-da-na-kum</i>		as an investment loan,
<i>lá ta-ma-ha-ar-šu</i>		don't receive it!
<i>šu-ma ki-ma šu-wa-tí</i>	15 rev.	If he appoints you to be his
<i>ú-ša-za-az-kà</i>		representative,
<i>lá ta-za-az um-ma a-ta-/ma</i>		don't do it! Say instead:
<i>ha-ra-ni a-na A-lim^{ki}</i>		"I am on my way to the City."
<i>a-šu-mì tí-ir-tim</i>		Because of Puzur-Aššur's message
<i>ša Puzur₄-A-šūr</i>	20	you are not to enter (the house),
<i>lá té-ra-áb-ma TÚG.HI.A</i>		and do not try to sell the textiles all over the
<i>lá ta-ta-na-dí-in</i>		place.
<i>qá-dí um-me-a-ni a-hi-ta-/ma</i>		Stand outside together with the shareholders
<i>i-zí-iz ú sí-it</i>		and observe the textiles and the silver
<i>TÚG.HI.A ú KB du-gu₅-ul</i>	25	that come out.
<i>šu-ma TÚG.HI.A i-zu-zu</i>		If they divide up the textiles,
<i>i-zí-iz-ma a-na qá-tí-ni</i>		then stand by and join in the division for

<i>zu-uz iš-tù A-šùr</i>		our share. Since divine Assur
<i>[ú-š]a*-pá*-lá-ni a-na ma-tim</i>	l.e.	would then humble me, do not become a
<i>[ki-Jli*-ša IR-du-tám lá ta-ṣa-ba-at</i>	30	slave of the entire country.
<i>[(x-)] ma?-sú? wa-ṣa-am</i>		... they refuse to come out, let he who
		wishes
<i>lá i-mu-ú ša i-ta-na-dí-nu</i>		to sell all over the place do so, but you
<i>li-ta-dí-in a-ta [lá] tám-hi</i>		should not be involved.

Notes

29-30: suggestion by Michel to understand the phrase “do not seize slavery for the entire country”. The point would be that Aššur-nādā by selling to many different people would become indebted to them. The question is whether we should read *ni-du-tám*, a word that does not otherwise occur in Old Assyrian texts, but which has the meaning “abandonment” or “waste land”, but a translation like “to turn the entire country into a waste land” carries little conviction.

In line 29 there is very little room for the restored sign *ú-*, but no other reading seems likely.

31-32: It is very difficult to choose a convincing restoration of the broken signs because of the obviously unusual statement. The readings offered are based on three separate collations, but they do not seem to offer a truly meaningful context. In line 31 one may suggest either *[a-]ma-sú*, with the translation “if his maid refuses to come out”, but that would demand the form *imu'a* (or better *tamu'a*) in line 32; or *šu?'-ma?'* ;, which would give the translation “if they refuse to come out...”

Comment

The beginning passages in this letter are closely related to similar lines in the previous letters, but it is unclear whether this was simply the way Aššur-idī expressed himself in times of crisis, or whether the letters are related to each other in subject matter. The affair involving the house of Ennānum is not directly referred to in other texts. Aššur-malik was a son of Ennānum, and it seems that this firm is in some trouble. A possible explanation would be that Ennānum has died (in which case he cannot be identified with the writer of #103), and that the last part of this letter is concerned with the legal wranglings among those who had claims against the firm. The reference to Puzur-Aššur's letter is unclear.

17. TC 1, 29

<i>um-ma A-šùr-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šùr-na-da qí-bi-ma</i>		to Aššur-nādā:
<i>iš-tù : MU.4.ŠÈ : tù-ṣí</i>		You left four years ago,
<i>lu-qú-tí a-dí-ni-ma-a</i>		but so far, have my goods left?
<i>la i-lik? sít-ba-at</i>	5	Ili-ālum has paid you in full for the interest
<i>lu-qú-tí-a l-lí-a-lúm</i>		on my goods.

<i>ū-ša¹-bi-kà a-na mì-nim</i>		Why is it
<i>ha-ra-nu-um : ma-la ù ší-/ni-ší</i>		that caravans have arrived at least twice, but you have not sent me any silver?
<i>i-li-kà-ma KB</i>		Against the will of the god
<i>la tÙ-šé-bi-lam la li-bi</i>	10	your brother has caused the loss of some 30 minas of my silver.
<i>DINGIR-ma a-hu-kà : KB-pì</i>		Instead of giving me encouragement you withhold the silver yourself!
<i>30 ma-na : ú-hu-ta-li-iq</i>		Indeed, get hold of some
<i>ki-ma-a : li-bi-im</i>	15	and send me at least 30 minas of silver, and if you say: "I am out of funds"—
<i>ta-dá-nim : a-ta KB</i>		so, 2 shekels may be deducted for you. But clear the rest of my silver and send it with
<i>tÙ-kà-al : ma-a : le-qé-ma</i>		the very first transport, then I shall make
<i>KB 30 ma-na šé-bi₄-lá-ma</i>	lo.e.	purchases and send
<i>um-ma a-ta-ma ú-ta-ni-iš</i>	20	the (goods) to you, so
<i>2 GÍN sa-ah-ra-tí ší-tí KB-/pì-a</i>		they may be active for me.
<i>za*-ki-a-ma i-na</i>		May every shekel of profit be realised
<i>pá-ni-ù-tí-ma</i>	25	for me, so I can make good my losses.
<i>šé-bi-lam-ma ší-ma-am</i>		If you are truly my brother, then take care
<i>la-áš-a-ma lu-šé-bi-lá-/ku-ma</i>		to send me the silver.
<i>li-bi-ta-am</i>	rev.	When you (plur.) sent me silver
<i>KB 1 GÍN li-li-a-ma</i>		you said: "It should not lie idle."
<i>i-bi₄-sà-i-a lu-ra-ib</i>	30	Because of your orders I bought tin when it
<i>šu-ma a-hi a-ta i-hi-id-/ma</i>		was in short supply, and in fact
<i>KB šé-bi-lam [K]B</i>		that has been lying idle there!
<i>tÙ-šé-bi-la-nim-ma</i>		Today tin is available at the rate of 16:1
<i>um-ma a-tÙ-nu-ma la i-ba-/ri</i>		or even higher!
<i>a-šu-mì tí-ir-tí-ku-nu</i>	35	Send me at least 30 minas of silver from
<i>AN.NA ba-at-qám áš-a-ma</i>		what has been entrusted to you,
<i>ù a-ma-kam ib-tí-ri</i>		then I shall buy goods for you.
<i>ù-ma-am AN.NA 16 GÍN./TA</i>		Purchases are available.
<i>ù e-li-iš i-ba-ší</i>		Pay on my behalf at the time of the account.
<i>i-ša qí-ip-tí-kà KB</i>	40	Why have you written to me
<i>30 ma-na šé-bi-lam-ma</i>	u.e.	about converting it into goods?
<i>ší-ma-am la-áš-a-ma-kum</i>		From where should the silver
<i>ší-a-ma-tum i-ba-ší</i>		come to me? I have paid 16 minas of silver
<i>a-ni-kà-sí-a šu-hu-ta</i>		on behalf of Ilī-ālum to the City Hall.
<i>mì-šu ša a-na lu-qú-tim</i>	45	As to the house of Puzur-Anna, to make it
<i>ta-ù-ri-im ta-áš-pu-/ra-ni</i>		and buy it cost me 15 minas.
<i>a-a-nu-um</i>		
<i>KB e-ta-li-am 16 ma-na KB</i>		
<i>a-pu-hu l̄-l̄-a-lim a-É A-lim^{ki}</i>		
<i>áš-qúl É Puzur₄-A-na a-na e-pá-ší-šu ,</i>		
<i>ú ša-a-mì-šu 15 ma-na ag-mu-ur</i>		

Notes

Translation in Michel, *CMK*, 380-381.

5: the reading *la i-^llik⁷* is quite uncertain, and the meaning not at all clear. One would perhaps expect the form *illikam*. Michel's collation seems to show BA or MA plus ŠÁL or NI plus dividing wedge. The writing *i-ma-ni* is not a possible form of the verb *manā'um*, "to count".

12: *ú-hu-ta-li-iq* for *uhtalliq*; the writer has consistently written the sign HU for UH, cf. the forms *šu-hu-ta* for *šuhtā* in line 39, and *a-pu-hu* for *appūh* in line 44.

19: Michel's collation shows a clear ZA instead of the copy's A.

23: for the verb *biātum* see note to #15: 13.

45-46: what is meant here is quite unclear. It could be a reference to a commercial activity, "making and selling" goods on behalf of the firm of Puzur-Anna; or Aššur-idī could be referring to house construction, as understood here, i.e. first buying the house and then restoring it.

Comment

This complex letter from Aššur-idī in Assur to his son appears to be filled with sarcasm and hyperbole. Aššur-nādā is said to "have left", presumably Assur, four years ago and not to have sent any shipment of silver back to his father in all that time. One can hardly believe that a period as long as that would have gone by without any caravans from Kanesh. One of the other brothers has lost the very substantial sum of 30 minas of silver, which makes the father's situation even more difficult, and he does not wish to hear any complaints from Aššur-nādā about lack of funds. When he promises to deduct 2 shekels of silver on the amount of 30 minas (1/900) we have to understand such magnanimity as pure sarcasm: "If you cannot raise five thousand, ok, then deduct 50 cents and send me only the rest."

We are told that on an earlier occasion the brothers in Anatolia had sent some silver to their father with the injunction to buy merchandise for it at once; accordingly, the father had bought tin when it was very expensive, but since then the goods have simply been lying idle in Kaneš. Right now, on the other hand, the prices are right on the market, but he has no money. At the end he refers to large expenditures on behalf of Ili-ālum, presumably the son who lost the 30 minas of silver, and for the house/firm of Puzur-Anna; the precise meaning of these passages cannot be established without further information from related texts.

18. TC 1, 18

um-ma A-šūr-i-dī-ma

a-na A-šūr-na-da qí-bi₄-ma

ší-bu-tim am-hu-ur-ma

mī-ma ANŠE lá ú-wa-šé-ru-nim

šu-ma lá qá-qf-dí-kā

From Aššur-idī

to Aššur-nādā:

I have appealed to the elders, but they have not released any donkeys to me.

Unless you are in mortal danger,

<i>i-na u₄-mì-im ša tup-pá-am</i>		set out and leave the very day
<i>ta-ša-me-ú té-be-ma at-lá-/ak</i>		you hear this letter.
<i>i-na u₄-mì-im ša a-kà-ri-im</i>		The day divine Aššur brings you safely to
^d <i>A-šür ú-ša-lu-mu-kà-ma</i>		the colony and you have entered, as soon as
<i>té-ru-⁷bu</i> (erasure)	10	you have entered, you must send me
<i>i-na e-ra-bi₄-kà-ma</i>		40 minas of silver for
<i>40 ma-na KB a-na na-ru-qí-a</i>		my joint-stock capital.
<i>šé-bi₄-lam lu i-na ku-a-im</i>		Supplement either with some of your own
<i>lu ša na-ru-qí-a ma-li-ma</i>		(money) or some from my joint-stock
<i>šé-bi₄-lam a-šu-mì-a maš-kà-tám</i>	15	capital,
<i>1 iš-té-et lá ta-ma-ga-ar</i>		and send it to me. Do not agree
<i>tup-pá-kà lu 2 ší-na : mì-iš-lam</i>		to a single deposit in my name.
<i>ša na-ru-qí-a lu-up-tám</i>		Let there be two tablets from you:
<i>mì-iš-lam ša DAM.GÀR</i>		book half as from my joint-stock capital,
<i>lu-up-tám ù l̄-lí-a-lam₅</i>	20	and book half as <i>tamkāru</i> -property.
<i>tur₄-dam ù mì-ša-al-ma</i>	lo.e.	Then send <i>Ilī-ālum</i> to me,
<i>a-wi-tí-šu ša-ni-um</i>		but have someone else
<i>li-wu KB qá-sú</i>		answer for half his consignment.
<i>lu-kà-il₅ ša-du-a-tám</i>	rev.	He should personally keep the silver.
<i>a-na ša a-wi-sú e-wu-ú</i>	25	He should give the transport tariff
<i>li-dí-in um-ma šu-ut-ma</i>		to the one who answers for his
<i>KB ša DAM.GÀR ší-ba-am</i>		consignment. He should then say:
<i>mì-ma a-hu-um a-na a-hi-im</i>		"The silver belongs to a <i>tamkārum</i> .
<i>lá i-ša-kán a-pu-tum</i>		Colleagues need not set witnesses for
<i>a-pu-tum i-hi-id-ma</i>	30	each other." Please,
<i>li-bi₄ lá tū-lá-ma-an</i>		please! take care
<i>šu-ma a-na Ha-hi-im ta-pá'-lá-ah</i>		not to make me angry!
<i>a-na Ur-šu-ma a-li-ik</i>		If you are afraid (to go) to Hahhum,
<i>a-pu-tum a-pu-tum we-dí-kà-ma</i>		then go to Uršu instead.
<i>a-li-ik iš-tí ILLAT</i>	35	Please, please! Go alone!
<i>a-na Ma-ma lá té-ra-áb</i>		Do not enter Mamma together with the
<i>ù ma-lá tí-ir-tí</i>		caravan!
<i>A-lim^{ki} ILLAT-at a-hi-kà</i>		Further, in accordance with the orders of the
<i>a-na šál-ší-šu</i>		City assembly your brother's caravan
<i>li-pì-ir-sú-ma pá-ni-ú-um</i>	40	must be divided into three parts,
<i>i-Ma-ma lu-ší-ma a-na-ma</i>		so that the first
<i>ma-at Kà-ni-iš</i>		may leave Mamma, and as soon as
<i>ik-šu-du ša-ni-um</i>	u.e.	it has reached the land of Kaneš,
<i>i-na Ur-šu lu-ší</i>		then the second
		will leave Uršu.

<i>ù ša-li-iš-tum</i>	45	The third can
<i>ki'-a-ma lu'-ṣí</i>		then leave in the same way.
<i>a-pu-tum šu-ma ta-ra-a-ma-ni a-na</i>		Please, if you love me,
<i>a-wa-at tup-pì-im i-hi-id-ma</i>		pay heed to the words of the letter,
<i>li-bi₄ lá tù-lá-ma-an</i>		and do not make me angry!

Notes

Translation in Michel, *CMK*: 129-130.

22-26: *mi-ša-al a-wi-tí-šu ša-ni-um li-wu*: the reading preferred here connects the passage with the word *awītum*, “consignment” rather than with *awātum*, “word, lawsuit”; I have chosen this interpretation over the one suggested by *CAD* s.v. *amū* in view of the context. The *CAD* gives the following translation: “somebody else should argue his case ... he should give (the *šaddu’utu*-tax) to the one who argued his case.” This interpretation has the advantage of being more in harmony with the basic meaning of the verb *awā’um*, “to discuss, argue”, whereas my suggested meaning “answer for”, perhaps “take responsibility for” is otherwise unattested for the verb. On the other hand, there is no lawsuit involved in the situation described by the text, and the father’s instructions simply refer to a (probably irregular if not directly fraudulent) manipulation of the shipment. The unknown other person, who “answers for” a shipment that was not his, and which was to be kept by Aššur-nādā, would presumably need the transport tariff to be paid to the authorities. One may perhaps speculate whether the term *šani’um* could here refer to some kind of an official, “the second-in-command”, and that *awā’um* might have the meaning “calculate”, but then we have no explanation for the argument concerning colleagues not demanding witnesses of each other, i.e. insisting on a properly regulated procedure.

Comment

This complex letter was sent from Aššur-idī in Assur to Aššur-nādā while he was *en route* with a caravan from Assur to Kaneš. It is not said why he has been stopped, nor is there any explanation of the appeal made to the elders, the city-assembly in Assur, but it seems obvious that there is danger on the road, presumably as a result of unsettled political conditions in the states located in the region between the Euphrates and Kaneš. Once Aššur-nādā has arrived safely at Kaneš he is ordered immediately to return to Assur with the very considerable amount 40 minas of silver, which is said to be for the father’s *naruqqum*, his joint-stock company. In other words, he would have no time to arrange for the sale of the shipment he is bringing to Kaneš, and he would have to scrape together the large sum from whatever sources he could find. We have other references in this archive to Aššur-idī’s urgent appeals for money, and in some instances these shipments are connected with affairs concerning his joint-stock company. We should probably assume that the father needed the sum because of an impending deadline for the settling of accounts for his *naruqqum*, the capital invested in his company by other traders (see Larsen 1977: 119-45).

The instructions concerning the way in which the shipment back to Assur is to be organised are somewhat obscure. Dividing up the 40 minas into two parts, one of which is to be

identified as "joint-stock capital" (*naruqqum*), whereas the other half is designated "merchant capital", could be related to the matter of paying tolls and taxes, or it could be a security measure. The reference to the tax or impost called *šaddu'utum*, the transport tariff, makes the first solution more likely. I assume that the procedure insisted upon by the father has the aim of obscuring his personal ownership to that half of the consignment that is to be designated as "merchant-property", i.e. without mention of the name of the owner. This irregular procedure could also explain why he insists that the arrangement with the other person involved should be kept on an informal basis, i.e. without the writing of a legally valid, witnessed transport contract.

Aššur-idī's orders concerning the travelling arrangements emphasize the dangers involved at this particular moment. Hahhum and Mamma are to be sought in the Taurus mountains on the road to the plains of the Jezira, and Uršu was located somewhere in the Balih region.

19. CCT 4, 2a

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da qí-bi₄-ma</i>		to Aššur-nādā:
<i>i-na KB ša ik-ri-bi₄-a</i>		Of the silver from my votive offerings
<i>ša 1 ma-na GUŠKIN ša-am-ša-am</i>		you should make me a sun-disk for divine
<i>a-na A-šur e-ep-ša-am</i>	5	Assur, weighing 1 mina of gold.
<i>ni-is-ha-sà : a-ha-ma</i>		Seal the import duty separately.
<i>ku-un-kà-am 6 ma-na</i>		Place 6 minas
<i>KB hu-ša-e-e SIG₃</i>		of good quality scrap silver
<i>ù ni-is-ha-sú a-na</i>		plus its import duty,
<i>¹Ištar ku-un-kà-am</i>	10	for divine Ištar, under seal.
<i>št-tí KB a-ha-ma</i>		Seal then also the rest of the silver
<i>ku-nu-uk-ma sé-bi₄-lam</i>		and send it to me.
<i>ù a-ta za-ki-a-ma</i>	lo.e.	Then you must clear yourself of
<i>ra-ma-kà tí-ib-a-ma</i>		obligations, set out and come here.
<i>a-tal-kam ša i-sé-ri-kà</i>	15	People less important than you administer
<i>sa-hu-ru-ni na-ru-qá-tim</i>	rev.	joint-stock investments,
<i>na-áš-ú ù ša i-sé-ri-/a</i>		and people less important than me
<i>sa-hu-ru-ni 10 ma-na</i>		have invested
<i>GUŠKIN iš-ta-áp-ku</i>		10 minas of gold.
<i>al-kà-ma na-ru-qá-am</i>	20	Come and take over a joint-stock capital
<i>na-an-šé-ma ù st-i</i>		and only then leave again.
<i>ù šu-ma a-ma-kam ma-ma-an</i>		Also, if anyone there
<i>i-da-na-kum le-qé</i>		wants to give you anything, then take it!
<i>al-kà-ma ù a-na-kam</i>		Come then, for here there is no opportunity
<i>a-šar lá-qá-im lá-šu</i>	25	for receiving anything.

a-šu-mì ha-ra-ni-kà i-lu-um
 li-ba-tí-kà ma-li tí-ib-a-/ma
 a-tal-kam 10 ma-na KB
 ša tù-wa-ta-ra-ni
 a-dí-na-an na-pá-áš-tí-kà
 li-li-ik : ik-ri-bu ša A-šur
 ù ^dIštar ša TÚG Ga-sú-ri-im
 ù ša ^dNIN.ŠUBUR šu-ma lá 'ma'-/ši
 li-ba-al-ki-tù

The god is full of anger towards you
 because of your journey. Set out
 and come! The 10 minas of silver
 which you will give me in addition
 will serve as a substitute for your own life.
 As to the votive offerings for divine Assur
 and Ištar, the textiles from Gasur
 and for divine Ilabrat—if there is not
 enough, then have it shipped.

Notes

Translation in Michel, *CMK*: 322-323.

3-10: The votive offerings reappear in the following two letters.

32: It is doubtful whether we do have to do with textiles from Gasur, the more ancient name of Nuzi, a city that is otherwise never mentioned in the texts from Anatolia, even though the discovery of a small group of Old Assyrian texts there shows that it was within the circle of the trading network. Another possibility is to combine the word with the term *kaṣārum*, the choice of *AHw*, but a word *kaṣsurum* is not known from the extant documentation.

Comment

The letter is to be seen in the light of the following few texts. The two matters dealt with are probably unconnected: Aššur-idī's need for various symbols for the gods, and his wish that Aššur-nādā should join the ranks of the important traders who had received joint-stock investments to administer. Not only does he not have such a capital fund, his father has not yet been able to invest in the funds of other traders, at least not as much as he would have wished; 10 minas of gold would mean a standard investment in five different traders. It is interesting that the sun-disk etc., which are to be used as votive offerings for the gods in the temple in Assur, are to be manufactured in Anatolia. Was that because the technique of goldsmiths there was recognised as superior, or was it a wish to show off exotic imports?

20. Pa. 10 (L 29-563)

um-ma A-šūr-i-dí-ma
 a-na A-šūr-na-da
 qí-bi₄-ma : ra-ma-kà
 za-ki-a-ma : tí-ib-a-ma
 a-ta-al-kam
 a-šu-mì ha-ra-ni-kà
 DINGIR : li-ba-tí-kà

5

From Aššur-idī
 to Aššur-nādā:
 Clear yourself of obligations,
 set out
 and come here.
 The god is full of anger towards you
 because of your journey.

<i>ma-li : ú šu-ma</i>		So, if anyone wants to give you even
KB 1 GÍN <i>ma-ma-an</i>		1 shekel of silver
<i>a-na na-ru-qí-im</i>	10	for your
<i>i-dá-na'-ku-um</i>	lo.e.	joint-stock investment,
<i>na-an-šé-am</i>	rev.	then accept it.
<i>ša-am-ša-am : ša</i>		I owe divine Aššur
1 <i>ma-na</i> GUŠKIN		a sun-disk
<i>a-na A-šúr : ha-bu-lá-/ku</i>	15	of 1 miña of gold.
<i>i-na ik-ri-bi₄-a</i>		Make it (with money) from my votive
<i>ep-ša-am 6 ma-na</i>		offerings. Bring me 6 minas
KB <i>a-na</i> ^d <i>Ištar</i>		of silver for divine Ištar
<i>i-na li-bi₄ ik-ri-bi₄-/a</i>		out of my votive offerings.
<i>bi₄-lam šu-ma lá ma-ší</i>	20	If there is not enough,
<i>i-na ra-mi-ni-kà</i>		then put down some yourself.
<i>i-dí : a-na šu-mi-kà</i>		I have vowed them
<i>ak-ru-ub</i>		for your benefit.
<i>al-kam-ma</i>	u.e.	Come here,
<i>a-he-kà a-na wa-ar-du-tim</i>	25 l.e.	for I did not give you your brothers
<i>lá a-dí-na-ku-um</i>		to be slaves!

Notes

Transliteration and translation in Gwaltney 1983: 33-34; translation in Michel, CMK: 323-324.

11: the reading is confirmed by Gwaltney.

22-23: praying to the gods for someone is otherwise characteristic of the activities of priestesses and the king, although there are occasional references to private individuals using this expression; it remains a possibility that this passage could indicate that Aššur-idī held a priestly office. That would certainly fit well with the many references in his letters to conversations with the gods.

25-26: the passage may perhaps have to be connected with the obscure lines in #16: 28-30. According to a collation made by Veenhof (Michel, CMK: n. 318) the line is to be read *lá-dí-na-ku-um*. I did not see this when I collated the text, and I retain the reading of the copy because it makes better sense.

Comment

Aššur-idī writes again about the son's need to become the administrator of a *naruqqum*, a *tractator* with a joint-stock capital, and he still needs a sun-disk for Assur.

21. BIN 6, 30

um-ma A-šúr-i-dí-ma

From Aššur-idī

[a]-na A-šūr-na-da	to Aššur-nādā:
[qí]-bi-ma ša-am-ša-am	I owe a sun-disk
[ša] 15 GÍN GUŠKIN	weighing 15 shekels of gold
[a-n]a ḫNIN.ŠUBUR ha-bu-lá-/ku	to divine Ilabrat.
[i-na] pá-ni-tim i-nu-mì	Earlier, when
[t]a-li-kà-ni um-ma a-na-ku-ma	you came here, I said:
[a]-na mì-nim ša-am-ša-am	“Why did you not bring the sun-disk?”
la tù-ub-lam um-ma a-ta-ma	You answered:
15 GÍN ù-la ma-ša-at	“There was not enough for 15 shekels.”
um-ma a-na-ku-ma ší-ma-am	So I said: “Buy some goods,
ša-a-ma ta-er-ma	convert them,
i-na e-ra-bi-kà-ma	and make
ša-am-ša-am ša 15 GÍN	a sun-disk weighing 15 shekels
GUŠKIN e-pu-uš-ma	of gold as soon as you arrive,
šé-bi-lam iš-tù	and send it to me.” Since
šé-pí-kà pá-ni-tim	the time of your first transport
tù-uš-ta-na-áb-[l]a-kà-at	you have repeatedly had goods shipped.
a-na mì-nim	Why, then,
ik-ri-bi tù-kà-al	do you withhold my votive offerings?
i-hi-id-ma ša-am-ša-am	Take care to make
e-pu-uš-ma	the sun-disk
i-pá-nim-ma šé-bi-lam	and send it to me as soon as possible.
ù šu-ma ù-tù-ra-ú	Also, if anything extra becomes
i<-bi>-ší-ú' a-qé'-er-bi-ma	available, then put it into it.
i-dí TÚG.HI-tí ša ik-ri-bi	As to my textiles from the votive offering
ša A-šūr a-na mì-nim	for divine Aššur, why
la i-ba-la-ku-tù a-dí-ni	are they not being shipped? So far
a-na KB la i-tù-ru	they have not been exchanged for silver.
1 me-at 90 TÚG.HI-tí	190 of my textiles
Ì-lí-a-lúm ù A-šūr-ta-/ak-la-ku	Ilí-alum and Aššur-taklāku
ù-ša-áb-ší-lu-ni-kum	have dealt with for you.
KB-áp-šu-nu	In whose house is the money
‘É ¹ ma-nim i-ba-ší	they were sold for?
a-na DINGIR da-am-qá-at	Is this good in the eyes of the god—
i-bu-ul-tí-a-ma KB-pí	that while I am still alive others
ša-ni-ú-tum ù-la-pu-tù	may touch silver belonging to me?
‘ù ¹ šu-ma šá ¹ DAM.GÀR-ri-im	But if it is tamkāru-property,
[a-šé-]ri-a-ma šé-bi-la[m]-ma	then send it to me,
[ší-m]a-am la-áš-a-ma	so I can carry out purchases
lu-ta-e-ra-kum	and return (the goods) to you.

‘ù¹ [a-na-ku-ma] ù-lá a-ma-ša-ah-kà i.e. In that case I shall certainly not rob you!

Notes

Translation in Michel, *CMK*: 377-378.

25: the reading, suggested by Dercksen, is precarious, but has the advantage of making sense.

32: the precise meaning of the form *ušabšilūnikkum* is uncertain. The verb is used only a few times in OA texts, in #43: 16 with silver as the object; it is probably a commercial term referring to the handling of goods, an idiomatic expression that does not have any obvious significance. My translation is merely a suggestion.

Comment

Aššur-idī reminds Aššur-nādā that he owes a sun-disk for the god Ilabrat, and he reproaches the son for not having sent it. He is also unhappy about the fact that an earlier shipment of textiles, which were part of a votive offering for Aššur, has not been sold for silver. The last passages are not easy to understand; the father claims that strangers can dispose of his money, and continues with orders concerning *tamkāru*-property which are not clear to me.

22. CCT 3, 6b

<i>um-ma A-šūr-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šūr-na-da qí-bi-/ma</i>		to Aššur-nādā:
<i>mì-šu ša ta-áš-pu-ra-/ni</i>		Why have you written to me
<i>um-ma a-ta-ma</i>		as follows:
<i>i-na KB-kà ni-kà-sí-/a</i>	5	“I shall pay my accounts with your silver.
<i>a-ša-qal pá-kà ta-dí-/nam</i>		You gave me your word.”
<i>pá-i : ú-la a-dí-na-/kum</i>		I did not give you my word!
<i>ù tÙ-sà-li-a-ma</i>		However, you begged me,
<i>IGI A-šūr-ka-ší-id</i>		so with Aššur-kāšid as witness
<i>20 TÚG ku-ta-ni a-qí-ša-kum</i>	10	I gave you a gift of 20 <i>kutānu</i> -textiles.
<i>iš-tù a-wa-tù-ni</i>		Since our affairs are concluded, you must
<i>gám-ra-ni lu i-ší-im</i>		send me at least ten minas of silver both
<i>TÚG.HI-tí : lu i-ší-im</i>		from the proceeds of the textiles and
<i>ANŠE.HI.A</i>		from the proceeds of the donkeys,
<i>KB pá-ni-a-ma</i>	15	the first silver
<i>10 ma-na šé-bi-lá-ma</i>	rev.	you may obtain,
<i>2 GÚ AN.NA</i>		I shall then buy two talents of tin
<i>la-áš-a-ma lu-šé-bi-la-ku-ma</i>		and send that to you,
<i>né-ma-al-šu</i>		so you can enjoy the profit.
<i>a-^{ku}kúl : mì-ma i-na</i>	20	Do not use any of my silver!

KB-pì-a : la ta*-kál		
li-ba-kà i-zì-iz		If you wish, then stand!
li-ba-kà la ta-za-az		If you do not wish to, then don't stand.
me-ra-kà : ú-ra-bi-ma		I have raised your son,
um-ma šu-ut-ma lá a-bi a-ta	25	but he said to me: "You are not my father."
it-bi-a-ma : i-tal-kam		He got up and left.
ù me-er-ú-wa-tí-kà		Also your daughters
ù-ra-bi-ma um-ma		have I raised, but they said:
ší-na-ma : la a-bu-ni		"You are not our father."
a-ta i-na ša-al-/ší-ma	30	Three days later
u₄-mì-im		they got up
it-bi-a-ma i-tal-kà-ku-ma		and left to go to you,
tí-ir-ta-kà lu i-de₈	i.e.	so let me know what you think.

Notes

Translation in Michel, *CMK*: 369-370.

22-23: the passage is unclear to me. "Standing" here must have a technical meaning, presumably in connection with the accounting procedure. There is an interesting parallel in #1: 14.

Comment

Aššur-idī responds to a letter he has received from Aššur-nādā, in which the son had claimed that his father had promised him that he could use his funds when he had to settle his own accounts. This is denied, and Aššur-idī explains instead to his son that he had helped him by giving him a shipment consisting of 20 textiles. Although described as a gift, the transaction shows that it was only the profit that could be realised on the commercial activities involving them that Aššur-nādā could keep for himself: their sale in Kanesh, the shipment of silver back to Assur, the purchase of two talents of tin, and finally the shipment of these goods back to Kanesh where the tin will be sold. The sale of the textiles and the donkey would in Aššur-idī's estimate bring in some 10 minas of silver, which seems a little excessive, depending on their quality and whether they were to be sold for cash on delivery in Kanesh or in retail using commissioned agents. In Assur the father would then invest this amount in a donkey-load of tin, and only after that had been transported back to Kanesh and sold for silver could the son take whatever profit had been achieved.

The passage at the end of the letter dealing with the son and daughters of Aššur-nādā, who appear to have had enough of their grandfather, should be seen in the light of the letter *KTS* 1, 9a (#104) from a friend of Aššur-nādā, Kukkulānum. Here we are told that he and Aššur-bēl-awātim had been forced to take an interest-bearing loan from a stranger in order that the children had something to live on: "Send silver so that your children should not starve." Apparently the break with the grandfather was so definitive that the children had to turn to their father's local contacts for help, and this could be reflected also by the choice of words used by the children, since this formula according to e.g Codex Hammurapi entails the complete rupture of kinship ties.

23. C 17

<i>um-ma A-lá-hu-um ù</i>		From Alāhum and
<i>«ù» A-šur-i-dí-ma</i>		Aššur-idī
<i>a-na A-šur-na-da ù Šu-A-šur</i>		to Aššur-nādā and Šū-Aššur;
<i>qí-bi-ma a-na A-šur-na-da</i>		(specifically) to Aššur-nādā:
<i>qí-bi-ma i-na ú-mì-im</i>	5	the same day
<i>ša tup-pá-am ta-ša-me-a-ni</i>		that you hear the letter
<i>1 GÚ AN.NA ku-nu-ki ša A-lim^{ki}</i>		Šū-Aššur shall give you 1 talent of tin under
<i>Šu-A-šur li-dí-na-ku-ma</i>		the seal of the City,
<i>i-na e-tí-šu 10 ma-na KB</i>		and you must pay him 10 minas
<i>ša-ru-pá-am šu-qú-ul-šu-um</i>	10	of refined silver promptly.
<i>mì-šu ša um-ma a-ta-ma</i>		Why is it that you say:
<i>KB-pí ta-aš-ba-at</i>		“You have seized my silver”?
<i>KB-áp-kà ki-a-ma</i>		Have I removed any of your silver in this
<i>at-ba-al i-na lu-qú-tim</i>		way? Deduct it from the merchandise
<i>[š]a šé-ep En-nam-Be-lim</i>	15	transported by Ennam-Bēlum.
<i>ša-hi-ra-am a-ta 15 ma-na</i>		But you yourself, have you not sent the 15
<i>ša ta-aq-bi-a-ni iš-tù</i>		minas that you promised me
<i>A-bi-im a-šar li-bi-kà</i>		from Abum to where it pleased you?
<i>lá tù-šé-bi-il₅ KB ša šé-ep</i>		As to the silver transported by
<i>I-zi-me-a ù Hi-na-a</i>	20	Izimea and Hinnaya,
<i>u₄-mu-šu-nu e-ta-at-qú</i>		their terms are overdue.
<i>KB i-na pá-ni-ú-tí-ma</i>		Send the silver as soon as possible.
<i>šé-bi-lá-šu tup-pá-am ha-ar-ma-am</i>		With respect to the certified tablet
<i>ša ší-bu-tí Lá-qé-ep ù</i>		with the testimony of Lā-qēp and
<i>A-šür-i-mi-tí DUMU A-mur-DINGIR</i>	25	Aššur-imitti son of Amur-ili,
<i>i-na pá-ni wa-ša-i-šu tup-pá-am</i>		before he leaves you must show him the
<i>ša ší-bu-tí-šu ù ku-nu-ki-šu</i>		tablet with his testimony and his seal
<i>IGI iš-tí-in a-li-ki-im</i>		with one of the travellers as witness,
<i>kà-li-im-šu ù a-wa-at</i>		and then erase the words
<i>tup-pí-im pá-sí-is</i>	30	on the tablet.
<i>a-pu-tum AN.NA ša A-lá-hi-im</i>		Please, take Alāhum’s tin
<i>le-qé-ma a-na a-hi-im</i>		and scatter it among colleagues
<i>ú eb-ri-im za-ri-šu-ma</i>		and friends
<i>KB-áp-šu šu-qú-ul-šu-um</i>		and pay him his silver.

Notes

Unpublished; the text is known from a transliteration by Landsberger only.

12-16: it is impossible to say where the quotation ends. It is equally possible to have it end in line

14, but I find the resulting construction with *kiamma* awkward in that case.

30: the verb *pasāsum* is not otherwise attested for OA, but the procedure is well known: after the payment of a debt the debtor should receive his original debt-note back; in this case it seems to be something other than a straightforward loan document which may be the reason why it should be erased.

33: the verb interpreted as a form of *zara'um*, “to sow, scatter”; see also to #25: 9.

Comment

Letter from Assur written by Alāhum and Aššur-idī to Aššur-nādā and Alāhum’s son Šū-Aššur. The first passage concerning a package of tin reappears in the following three letters; we are then told that Aššur-nādā has complained that one of the writers, presumably Alāhum, has confiscated some of his silver, and that he himself in return has removed some of Alāhum’s. A shipment transported by Izimea and Hinnaya, which must constitute a loan from Alāhum, has not been delivered in time; Aššur-nādā has in his possession a tablet with witnesses and bearing the seal of one of the two creditors, and this should be shown to him when the money is paid, and the tablet then destroyed.

24. TC 1, 8

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi-ma</i>		
1 GÚ AN.NA		Šū-Aššur should give you
<i>ša A-lá-hi-im</i>	5	1 talent of tin that
<i>Šu-A-šur li-dí-na-/ku-ma</i>		belongs to Alāhum,
10 <i>ma-na</i>		and then pay him
KB <i>sa-ru-pá-am</i>	lo.e.	10 minas of
<i>a-na e-tí-šu</i>		refined silver
<i>šu-qú-ul-šum</i>	10 rev.	promptly.
<i>ku-nu-ki ša A-lim^{ki}</i>		He should place 2 containers under the
2 <i>šu-uq-li-in</i>		seal of the City authorities
<i>li-dí-a-ku-ma</i>		before you,
<i>eš-té-et</i>		and then you choose
<i>ú-sú-uq</i>	15	one of them.

Notes

Translations in Landsberger, *AO* 24: 22, and in Michel, *CMK*: 372.

9: the phrase *ana ettišu* appears in all the three letters. The translation chosen here follows Landsberger *WdO* 3 (1964-66): 62ff, who discussed the term and the relationship between the texts

edited here.

Comment

The letter belongs together with numbers 25 and 26, and discussion follows #26.

25. Pa. 13 (L 29-567)

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma mì-šu</i>		Why
<i>ša ta-áš-pu-ra-ni</i>		have you written me as follows:
<i>um-ma a-ta-ma um-ma DUMU</i>	5	"Alāhum's son said to me:
<i>A-lá-hi-/im-ma</i>		
<i>10 ma-na KÙ</i>		'I shall seize 10 minas of silver
<i>ša a-bi₄-kà a-ṣa-ba-at</i>		belonging to your father.'"
<i>KB-pì i-na ki-dí²-im</i>		My silver has been scattered around
<i>za-ru šu-ma šu-ut 10 ma-na</i>		outside! If he seizes 10 minas
<i>KB i-ṣa-ba-at a-ta</i>	10	of silver, then you
<i>11 ma-na KB ša a-bi₄-šu</i>		must seize 11 minas of his father's silver!
<i>ṣa-ba-at mì-na-am</i>		What
<i>a-na a-bi₄-šu ha-bu-lá-ku-ma</i>		do I owe to his father,
<i>ma KB-pì i-ṣa-ba-at</i>	lo.e.	so that—really!—he can seize my silver?
<i>šu-ma ma KB ha-bu-lá-ak-/šu-um</i>	15 rev.	If indeed I owe him any silver,
<i>ší-bi₄-šu li-ir-dí-a-/ma</i>		then let him produce his witnesses,
<i>ú-lá tup-pu-šu ha-ar-ma-am</i>		or let him bring
<i>lu-ub-lam-ma KB-áp-šu</i>		a certified tablet (to prove)
<i>a-na-kam ša-qá-lá-am</i>		that I was unable to pay his silver here!
<i>lá a-le-e um-ma a-bu-šu-ma</i>	20	His father said to me:
<i>gis-im-lá-ni AN.NA-kà-am</i>		"Do me a favour!
<i>1 GÚ ša ik-ri-be</i>		take some tin, 1 talent from the votive gifts,
<i>le-qé-ma 10 ma-na KB</i>		and do not go lower than 10 minas of silver
<i>lá ta-ba-ta-qá-am</i>		(as the price)."
<i>1 GÚ AN.NA šu-uq-lam</i>	25	Take, therefore, a suitable packet of
<i>wa-sú-um-tám le-qé-ma</i>		1 talent of tin
<i>iš-tù u₄-mì-im</i>	u.e.	and after the day
<i>ša ta-lá-qé-ú</i>		you receive it
<i>a-na e-tí-šu 10 ma-na KB</i>	l.e.	pay him 10 minas of refined silver
<i>ṣa-ru-pá-am dí-šu-um</i>	30	promptly.

Notes

Transliteration and translation in Gwaltney 1983: 38-40; translation in Michel, *CMK*: 373.

8: the text has *ki-ta-im*, a form that could, with Gwaltney, be taken as a form of the word for “linen”, but his translation “My silver has been squandered in linen” carries little conviction. I have chosen to read *kidum* following Michel. The form *za-ru* is also difficult, since it must be the D-stem of *zarā’um*, but according to the *CAD* this word appears only in the G-stem. See Veenhof 1987: 45, n. 18.

Comment

See comment after #26.

26. TC 3, 92

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šûr-na-da</i>		to Aššur-nâdâ:
<i>qí-bi₄-ma mì-šu ša ta-áš-pu-ra-ni</i>		Why have you written me
<i>um-ma a-ta-ma i-na</i>		as follows:
<i>KB-pì-kà DUMU A-lá-hi-im</i>	5	“Alâhum’s son will seize some of your
<i>i-ṣa-ba-at ma-nam ha-bu-lá-ku-ma</i>		silver”? To whom do I owe anything, since
<i>ta-am-gi₅-ir-tí-ni 2 GÚ</i>		it was our agreement that Šū-Aššur will
<i>AN.NA ku-nu-ki ša A-lim^{ki}</i>		place 2 talents of tin under the seal
<i>Šu-A-šur ma-ah-ri-kà</i>		of the City authorities,
<i>i-ša-kà-an-ma i-2 ší-ta</i>	10	before you
<i>iš-té-et ta-na-sà-aq-ma</i>		and you will choose
<i>10 ma-na KB a-na</i>		one of the two
<i>e-tí-kà ta-ša'-qal</i>		and pay 10 minas of silver promptly.
<i>ù tup-pá-am šu-a-tí</i>		Moreover, that very tablet
<i>Šu-A-šur i-še-pì-šu</i>	15 rev.	Šū-Aššur brought you personally!
<i>ub-lá-kum mì-šu KB</i>		Why should he seize any silver?
<i>ša i-ṣa-bu-tù i-na a-wa-tim</i>		He is depriving you with words.
<i>i-pu-a-kà a-pu-ùh'</i>		Instead of
<i>2 ší-ta šu-uq-le-en</i>		two containers
<i>iš-té-ta-ma ú-kà-li-im-kà</i>	20	he showed you only one;
<i>ú ší-it-ma pá-aṭ-ra-at</i>		moreover, that one had been opened!
<i>šu-ma ma mì-ma a-na</i>		If indeed I owe anything
<i>a-bi₄-šu ha-bu-lá-ku li-iš-pu-ra-ma</i>		to his father, then let him write
<i>a-na a-bi₄-šu</i>		to his father,
<i>a-bu-šu a-na-kam li-iš-ba-ta-ni</i>	25	so that his father can seize me here.
<i>a-ma-kam ki-ma ta-le-e-ú</i>		Take what tin

AN.NA <i>le-qé-ma</i>	u.e.	you are able to there,
<i>ki-ma a-wi-lu-tí-ká</i>		and act like
<i>e-pu-uš-ma</i>		a gentleman
KB <i>dí-šu-nu-tí a-ma-kam</i>	30 i.e.	and give them the silver.
<i>a-wa-tum lá i-ša-me</i>		The matter should not be heard there.

Notes

17-18: for this phrase see #11: 34.

Comment

The texts 23-26 from Aššur-idī (and Alāhum) obviously deal with the same matter, and they must surely have been sent from Assur to Kaneš in quick succession. The deal is most simply stated in #24, which must be the tablet brought by Šū-Aššur that is referred to in #26: 14-16; he should place two packages of tin before Aššur-nādā, who would choose one of them, and then pay 10 minas of silver for it as quickly as he was able to. A “package” (*šuqlum*) of tin contained 1 talent 5 minas, or 65 minas. The price paid for it would thus be a relatively high one, 6 minas of tin per mina of silver. Aššur-nādā is obviously supposed to choose the best package, and one wonders what might be the difference between them. The agreement also demanded that the packages should still be unopened, i.e. under the seal of the city authorities in Assur who checked all shipments leaving the city. Aššur-idī is apparently worried that the disagreement over this simple transaction should lead to rumours about differences between himself and Alāhum.

27. KTB 1

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma DUMU A-lu-lá-a</i>		Alulaya's son
<i>pá-šu a-na-kam</i>		gave me his word here,
<i>i-dí-nam um-ma šu-ut-ma</i>	5	saying:
<i>i-na e-ra-bi₄-a-ma</i>		“As soon as I arrive
<i>6 ma-na KB</i>		I shall send you
<i>ú-šé-ba-lá-kum</i>		6 minas of silver.”
<i>1 ma-na KB</i>		lo.e. 1 mina of silver
<i>iš-tí DUMU Puzur-Ištar</i>	10 rev.	is owed by Puzur-Ištar's son,
<i>ú KB ša Zu-zu</i>		and take care to send Zuzu's silver
<i>ú ša ih-bu-lá-ku-ni</i>		as well as what
<i>i-hi-id-ma</i>		he borrowed from you
<i>i-pá-ni-e-ma</i>		as soon as possible.
<i>šé-bi₄-lam</i>	15	

Notes

Translation in Michel, *CMK*: 372.

Comment

Aššur-idī writes about Alulaya's son who had promised to send him 6 minas of silver. The latter person is found as a debtor also in #32; Zuzu and Šamaš-bāni son of Puzur-Ištar reappear as debtors in #13 and 49.

28. KTB 2

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šür-na-da</i>		to Aššur-nādā:
<i>qí-bí-ma 5 TÚG ku-tí-nu</i>		As to the 5 <i>kutinu</i> -textiles
<i>ša A-šur-be-lá-wa-tim</i>		belonging to Aššur-bēl-awātim
<i>ša i-na ku-nu-uk</i>	5	which were
<i>A-šür-i-mì-tí</i>		put under seal
<i>kā-an-ku-ni</i>		by Aššur-imittī,
<i>ša 13 ma-na.TA</i>		and which cost
<i>i-na A-lim^{ki}</i>		13 minas (of copper) a piece
<i>it-bu-lu-ni</i>	10 lo.e.	in the City—
<i>i-na ba-áb</i>		when he is
<i>wa-ṣa-i-šu i-nu-mì</i>		about to leave
<i>a-na A-lim^{ki}</i>		on a trip
<i>ha-ra-šu-ni</i>		to the City
<i>2 ma-na 5 GÍN KB</i>	15	give him as an equivalent 2 minas 5 shekels
<i>ṣa-ru-pá-am me-eh-ra-tim</i>		of refined silver
<i>dí-šu-um</i>		

Comment

Aššur-idī instructs his son Aššur-nādā to pay a certain Aššur-bēl-awātim for 5 *kutinu*-textiles. The price, 25 shekels a piece, is very high.

29. KTH 2

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šür-na-da</i>		to Aššur-nādā:
<i>qí-bí-ma iš-tí</i>		I shall negotiate with

<i>um-me-a-ni-a</i>		my shareholders.
<i>a-ta-wu</i> KB	5	Do not send me
<i>mì-ma la tÙ-šé-ba-lam</i>		any silver.
<i>a-dí 5 u₄-me</i>	lo.e.	Within 5 days
<i>wa-ar-kà-tám</i>	rev.	after this (negotiation)
<i>tí-ir-tí i-la-kà-kum</i>		I shall send you word.
<i>šu-ma ma-ma-na</i>	10	If anyone
<i>i-ṣa-ba-at-kà</i>		should seize you,
<i>um-ma šu-ut-ma</i> KB-áp		saying: "Inform me of your father's silver!"
<i>a-bi₄-kà lá-mì-dí</i>		well,
<i>a-lu-um</i>	u.e.	when the City
<i>li-dí-ni-ma</i>	15 l.e.	has judged me,
<i>ú-la-ma-ad-kà</i>		then I shall inform you.

Comment

Aššur-idī informs his son Aššur-nādā that he is just about to enter into negotiations with his shareholders, the men who had invested in his joint-stock company, and he instructs him not to send him any silver or even discuss his father's affairs in Kanesh until the business in Assur is completed. Interestingly, he seems to equate the talks with the shareholders with a verdict from the City assembly.

30. Sadberk 19

<i>um-ma A-šùr-i-dí<-ma></i>		From Aššur-idī
<i>a-na A-šùr-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma 1/2 ma-na</i>		You owe 1/2 mina
KB <i>a-na</i>		of silver to
<i>A-šùr-kà-ší-id</i>	5	Aššur-kāšid;
<i>ha-bu-lá-tí</i>		
<i>1/3 ma-na</i>		you owe 1/3 mina
<i>a-na Ša-lim-a-hi-im</i>		to Šalim-ahum;
<i>ha-bu-lá-tí</i> KB		send them
<i>i-na pá-ni-i-ma</i>	10	the silver
<i>šé-bi₄-lá-šu-nu-tí</i>		as soon as possible.
<i>lá ú-ṣa-ah-/du-ru-ni</i>		They must not harrass us.

Comment

Aššur-idī reminds Aššur-nādā of two debts which he must pay as soon as possible.

31. CCT 3, 48a

<i>um-ma A-šūr-i-dī-ma</i>		From Aššur-idī
<i>a-na A-šūr-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma ma-lá tup-pi-/im</i>		In accordance with Šū-Kūbum's tablet
<i>ša Šu-Ku-bi₄-im ša</i>		according to which
<i>a-šu-mi šú-ha-ri-im</i>	5	on account of the servant
<i>KB ša tū-dī-/tí-im</i>		he owes silver
<i>ha-bu-lu</i>		for a fibula,
<i>8 GÍN KB</i>	lo.e.	deduct 8 shekels
<i>sa-hi-ir-ma</i>	rev.	of silver
<i>ší-tám i-na ú-/mì-im</i>	10	and make him pay the rest
<i>ša e-ra-ba-ni</i>		the very day
<i>ša-áš-qí-il₅-šu-ma</i>		he arrives,
<i>šé-bi₄-lam a-pu-/tum</i>		and send it to me. Please,
<i>ša-áš-qí-il₅-šu</i>		make him pay.
<i>I-dí-⁹UTU</i>	15	Send me Iddin-Šamaš.
<i>tur₄-da-nim</i>	l.e.	

Comment

Aššur-idī writes to Aššur-nādā about a debt of Šū-Kūbum and wants a certain Iddin-Šamaš to be sent to Assur.

32. TC 3, 89

<i>um-ma A-šūr-i-dī<-ma></i>		From Aššur-idī
<i>a-na A-šūr-na-da</i>		to Aššur-nādā,
<i>lī-lī-a-lim ù</i>		Ili-ālum and
<i>A-šūr-ta-ak-lá-ku</i>		Aššur-taklāku:
<i>qí-bi₄-ma 12 ma-na</i>	5	Alulaya's son
<i>KB DUMU A-lu-lá-a</i>		owes me
<i>ha-bu-lam</i>		12 minas of silver.
<i>sa-áb-ta-šu-ma</i>	lo.e.	Seize him
<i>KB ša-áš-qí-lá-šu</i>	rev.	and make him pay the silver.
<i>šu-ma lá-šu : a-šar</i>	10	If he is absent, then write to him by means
<i>wa-áš-bu : i-šú-ha-/ri-a</i>		of one of my servants to where
<i>šu-up-ra-šu-ma</i>		he is staying,
<i>KB lu-ša-áš-qí-il₅-/šu</i>		so he can make him pay the silver.
<i>šu-ma ú-mu-šu a-hu-ru</i>		If his term (for repayment) is not up yet,

<i>ma-lá ta-ar-ki-is-tí-/šu</i>	15	then have him seal the silver in accordance with his contract.
<i>KB li-ik-nu-uk</i>		
<i>a-na ša ki-ma šu-a-tí</i>	u.e.	Let him send it to his representatives and to me,
<i>ù i-a-tí</i>		
<i>lu-šé-bi₄-lá-ma</i>	l.e.	
<i>ší-ma-am</i>	20	so we can purchase goods for him.
<i>lu ni-iš-am-šu</i>		

Notes

Translation in Michel, *CMK*: 372.

Comment

Aššur-idī writes to his three sons in Kanesh about a debt of 12 minas of silver owed by the son of Alulaya, a man who also appears in #27 where he promises to send 6 minas of silver.

33. CCT 3, 3b

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā,
<i>l-lí-a-lim ù A-šur-ta-/ak-la-ku</i>		Ili-ālum and Aššur-taklāku:
<i>qí-bi-ma</i>		
<i>mì-šu ša a-hu-ku-nu</i>	5	How come that your brother has been ill for 2 years now, but you have held him back?
<i>iš-tù 2 ša-na-at</i>		Please,
<i>ma-ar-šú-ma ù ta-ta-/kà-la-[š]u-ni</i>		on the very day
<i>a-pu-tum</i>		you hear this letter
<i>i-nu-mì-im ša tup-pá-/am</i>	10	you must write and let him come.
<i>ta-ša-me-a-ni</i>		Have Ili-ālum seal
<i>šu-pu-ra-ma li-tal-kam</i>		20 minas of silver for me
<i>20 ma-na KB</i>		and let him send me furthermore the 8
<i>l-lí-a-lím li-ik-nu-kam</i>		minas of silver
<i>ù 8 ma-na</i>		that he owes on the maintenance
<i>KB a-ha-ma</i>	15	of the house.
<i>ša ma-na-ah-tí</i>	rev.	Have also Aššur-nādā
<i>É'-tim ša ha-bu-lu</i>		seal as much
<i>lu-šé-bi-lam ù A-šúr-/na-da</i>		as he makes
<i>ma-la i-kà-šu-du</i>		and send it to me.
<i>li-ik-nu-uk-ma</i>	20	Send Aššur-taklāku with the very first
<i>lu-šé-bi-lam i-na</i>		
<i>pá-ni-im-ma a-li-ki-/im</i>		

<i>A-šur-ta-ak-la-ku</i>		travelers.
<i>tur₄-da-nim i-da-áš-e</i>		Let Ili-ālum
<i>l-lí-a-lúm lu-ús-a-am</i>	25	leave in the spring.
<i>a-na A-šur-na-da</i>		To Aššur-nādā:
<i>qí-bi-ma 11 ma-na AN./NA</i>		Your forgot 11 minas of tin
<i>ša A-la-hi-im</i>		belonging to Alāhum
<i>i-ma-ṣa-ar-tim</i>		in the safe when you left.
<i>tám-ší-ma té-zí-ib</i>	30	We shall send it
<i>KI a-li-ki</i>		with travelers.
<i>nu-še-ba-la-šu 40[+x ma-na] «AN.NA»</i>	1.e.	40+[x minas of]
<i>AN.NA ú 2/3 ma-na KB⁷ x im</i>		tin and 2/3 minas of silver ...
<i>ki-ma 10 ma-na AN.NA</i>		instead of 10 minas of tin
<i>a-qá-<tí->a</i>	35	for my share.

Notes

Translation in Michel, *CMK*: 384.

7: the form *ta-ta-kà-la-šu-ni* must be from the verb *kalā'um*, “hold back”, i.e. for *taktala* or perhaps *taktalla*. Cf. #15: 35

17: the reading É is the most probable interpretation of the sign, but it is not certain.

32-35: these slightly damaged lines (collated three times) are not clear. The readings at the end of line 32 are merely meant as a suggestion, and I have no reading to offer for the end of line 33. It is possible that the lines are written over an erasure.

Comment

See the following letter for further comments.

34. Pa. 6 (L 29-559)

<i>um-ma A-šur-i-dí-ma a-na A-šùr-na-da</i>		From Aššur-idī to Aššur-nādā,
<i>l-lí-a-lím ú A-šur-ta-ak-lá-ku</i>		Ili-ālum and Aššur-taklāku
<i>qí-bi-ma : ma-áš-qal-tí a-na um-me-a-ni-a</i>		I have to make my payments to my
<i>i-na Na-ar-ma-ak-A-šur a-ša-qal</i>		shareholders in the month <i>Narmak-Aššur</i> .
<i>20 ma-na KB l-lí-a-lúm</i>	5	Have Ili-ālum seal 20 minas of silver
<i>li-ik-nu-kam ú 8 ma-na KB</i>		for me; he should also seal 8 minas of silver
<i>ša a-na ma-na-ah-tim a-na Ku-zal-li</i>		which he owes on maintenance to be paid
<i>ha-bu-lu šu-ut-ma li-ik-nu-kam</i>		before the month <i>Kuzallu</i> .
<i>a-pu-tum A-šùr-ta-ak-lá-ku</i>		Please, do not let Aššur-taklāku
<i>lá i-ba-ri tur₄-da-ni-šu l-lí-a-/lam₅</i>	10	be idle. Send him to me. Send Ili-ālum
<i>i-na da-áš-e tur₄-dam</i>		in the spring.

<i>a-na A-šūr-na-da qí-bi-ma</i>		To Aššur-nādā:
KB 20 <i>ma-na ú ma-lá ta-kà-/šu-du</i>		Send some 20 minas of silver or as much as you can raise with Aššur-taklāku.
<i>iš-tí A-šur-ta-ak-lá-ku</i>		I shall invest it here either in tin or in copper until you arrive.
<i>šé-bi-lam a-[n]a⁷-kam lu a-na AN.NA</i>	15	Please, do not let Aššur-taklāku be idle. With respect to the tin
<i>lu a-na URUDU a-dí ta-lá-kà-ni</i>	lo.e.	you wrote about, I gave you 30 minas of tin for you to dispose over;
<i>lá-dí a-pu-tum A-šur-ta-ak-lá-ku</i>		I also gave you silver worth 10 minas of tin, in all 40 minas.
<i>lá i-ba-ri a-šu-mi AN.NA</i>	rev.	With respect to the matter of Nūr-Suen's house that you wrote about,
<i>ša ta-áš-pu-ra-ni 30 ma-na AN.NA</i>	20	I shall clear the accounts and write you.
<i>a-na qá-tí-kà a-dí-na-kum 10 ma-na</i>		Please, obey the words of the gods!
AN.NA KB <i>a-dí-na-kum ŠUNIGIN</i>		Five or six times
<i>40 ma-na</i>		you gave your word to the god,
<i>a-šu-mi ša É Nu-úr-ZU ša ta-áš-pu-ra-/ni</i>		and then you broke your promises! Please do not renounce the decision which the god has determined for you. If you renounce it,
<i>ú-za-kà-ma a-ša-pá-ra-kum</i>		you will perish. Lest they reject you there you must not renounce it! Do not forget the urgency of the gods! To Ili-ālum:
<i>a-pu-tum : a-wa-at : DINGIR.HI.A</i>		As to the fact that you have lent goods on commission,
<i>ú-šur : a-dí 5 ha-am-ší-šu ú 6 šé-ší-šu</i>	25	was it to please me that you took the trouble to lend goods on commission?
<i>pá-kà a-na DINGIR : ta-dí-in</i>		It was my tin and my textiles that you lent to others, while you yourself received things somewhere else. Thus you have honoured me in the colony!
<i>ù tū-pá-šé-er : a-pu-tum</i>		
<i>a-na ni-ki-iš-tim ša DINGIR i-ki-šu-:kà</i>		
<i>lá ta-tù-ar : ta-tù-ar-ma</i>		
<i>ta-ha-liq a-ma-kam e ú-ša-du-/kà-ma</i>	30	
<i>e ta-tur₄ da-na-at</i>		
DINGIR.HI.A <i>lá ta-ma-ší a-na l-lí-a-lim</i>		
<i>qí-bi-ma a-na' ša qí-ip-tám</i>		
<i>ta-aq-tí-pu i-a-tí a-na ma-ga-ri-/im</i>		
<i>ta-ta-na-ah-ma ta-aq-tí-ap*</i>	35 u.e.	
<i>i-a-am : AN.NA-ki ù TÚG.HI-tí-a</i>		
<i>ša-ni-ú-tim ta-aq-tí-ni-<ap>-ma' a-ta</i>	1.e.	
<i>a-śar ša-nim tal-té-qé i-na kà-ri-im</i>		
<i>tu-uk-ta-bi-da-ni</i>		

Notes

Transliteration and translation in Gwaltney 1983: 18-21; translation in Michel, *CMK*: 376-377.

10 and 18: *lā ibarri* is here taken as a parallel to those passages where silver is mentioned, i.e. silver is not to be lying about unexploited. Michel instead translates “PN ne doit pas contrôler (cela)!”

27: the first sign in the line was copied as LÁ and read as such by Gwaltney; Veenhof informs me that his collation showed a LÁ over an erasure, whereas my own collation showed a clear Ù. That

is certainly the reading that gives the most easily understood construction.

37: the form read *ta-aq-tí-ni-<ap->ma* in line 37 is according to the copy *ta-aq-tí-ni-pá*.

Comment

In the two letters 33 and 34 Aššur-idī addresses his three sons with a variety of complaints. One of them has been ill for two years, but has not been sent to Assur; this could refer to Ili-ālum who is to come in the spring with 28 minas of silver; or it could (more probably) be Aššur-taklāku, who is to come at once. Text #34 begins with the announcement that the father has to make payments to his shareholders in the month *Narmak-Aššur*, presumably the first of the two months that could be meant, i.e. the second month in the year. We then hear once again of the need to have Ili-ālum come with 28 minas of silver in the spring, and that Aššur-taklāku is to come as soon as possible with at least 20 minas of silver. After some minor matters the father enters into one of the passionate religious diatribes against Aššur-nādā that are to be found in other letters, numbers 13-16. The phrases are almost identical in these texts, but it is quite unclear whether this means that the texts are very close to each other in time, since there are no other obvious links. The affair concerning the firm of Nūr-Sin is not referred to in other texts.

The final passage addressed to Ili-ālum is deeply sarcastic.

35. CCT 3, 5b

<i>um-ma A-šur-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā,
<i>I-lí-a-lim</i>		Ili-ālum
<i>ú A-šur-ta-ak-lá-ku</i>		and Aššur-taklāku:
<i>qí-bi₄-ma : ma-lá</i>	5	Both once
<i>ú ší-ni-ší</i> (erasure)		and twice
<i>áš-pu-ra-am</i>		I have written,
<i>um-ma a-na-ku-ma</i>		saying:
<i>KB 30 ma-na</i>		“Send me the 30 minas of silver
<i>ša šé-ep : I-lí-a-/lim</i>	10	from Ili-ālum’s
<i>pá-ni-tim</i>		previous
<i>šé-bi₄-lá-nim</i>		transport!”
<i>a-li-ku : ma-lá</i>	rev	Both once
<i>ú ší-ni-ší</i>		and twice
<i>i-li-ku-nim</i>	15	travelers have come here.
<i>a-mì-nim KB</i>		Why, then, have you not
<i>lá tū-šé-bi₄-lá-nim</i>		sent the silver?
<i>a-pu-tum : i-pá-ni-i-/ma</i>		Please,
<i>a-li-ki-im</i>		send 30 minas

30 ma-na KB šé-bi ₄ -lá-nim a-wi-lu : wa-ar-ki-/a i-za-zu : a-pu-tum ih-da-ma šé-bi ₄ -lá-nim	20	of silver with the very first traveler. The men are standing right behind me. Please, take care and send it to me!
	25	

Notes

5-6 and 13-14: the phrase is normally (*ana*) *malā u šinišu*.

Comment

Aššur-idī writes to his three sons with the usual complaint that they have not sent him the silver shipments that should have been shipped long ago. This time he refers to the silver raised on the transactions involving a caravan of merchandise worth 30 minas of silver which Ili-ālum had brought to Anatolia. He needs that money, since “the men”, surely his creditors, are breathing down his neck. See also #41: 11-12, where Aššur-idī writes that “they”, again surely his creditors, prowl behind him, watching over every mina or even half mina of silver.

36. TC 3, 91

um-ma A-šūr-i-dí-ma a-na A-šūr-na-da ù A-šūr-ta-ak-la-ku qí-bi-ma		From Aššur-idī To Aššur-nādā and Aššur-taklāku
4 1/3 ma-na 6 GÍN KB KI Ur-ší-ší ITI.KAM Hu-bu-ur li-mu-um	5	4 1/3 minas 6 shekels of silver owed by Uršiši. Month <i>Hubur</i> , eponymy
Puzur ₄ ^d MUŠ 6 GÍN.TA i-ITI.KAM a-na 1 ma-na-im ší-ib-tám		Puzur-Nirah. He adds interest at the rate 6 shekels per mina per month.
ù-ša-áb tup-pu-šu ha-ar-mu-um ù 1 ša ku-nu-uk kà-ri-im		His certified tablet
KI I-dí-Ištar pá-aq-du 2 tup-pu ša 10 1/2 ma-na 5 GÍN KB ša hu-bu-ul	10	as well as one sealed by the colony
Ku-za-zi-im ITI.1.KAM Ma-hu-ur i-lí li-mu-um Bu-zu-zu		have been entrusted to Iddin-Ištar. 2 tablets
2 ma-na KB a-na ITI.5.KAM i-ša-qal ší-tám a-na ŠÈ.1.MU i-ša-qal	15	concerning 10 1/2 minas 5 shekels of silver, part of Kuzāzum's debt; month <i>Mahhur-ili</i> , eponymy Buzuzu.
2/3 ma-na 5 GÍN KB KI Ša-lim-A-šūr ITI.1.KAM Tán-bar-ta li-mu-um		He is to pay 2 minas of silver within 5 months, the remainder he will pay in a year.
Šu-da-a 2 GÍN.TA a-na ITI.1.KAM		2/3 mina 5 shekels of silver owed by Šalim-Aššur;
		month <i>Tanbarta</i> , eponymy
		Šudaya. He will pay interest at the rate 2

ù-ṣa-áb 2/3 ma-na KB KI me-er-e En-nam-A-šūr ù A-na-ah-i-lí 1/3 ma-na KB KI A-zu-da DUMU A-šūr-ma-lik šu-ma la ù-ṣa-ak-ší-dí iš-tù ITI.1.KAM Áb «ša» ša-ra-ni 1 ma-na-um 1/3 ma-na ší-ib-tám ù-ṣa-áb li-mu-um Bu-zu-zu 15 GÍN KB ša-ru-pu-um KI A-šūr-lá-ma-sí DUMU A-lá-hi-im ITI.1.KAM Tán-bar-ta li-mu-um Šu-da-a 2/3 GÍN 15 ŠE.TA i-ITI.1.KAM ù-ṣa-áb tup-pu-šu-nu É Ša-lim-A-šūr ša 7 GÍN KB	20	shekels per month. 2/3 mina of silver owed by the sons of Ennam-Aššur and Anah-ilí. 1/3 mina of silver owed by Azuda, the son of Aššur-malik. If he does not get it to me, he will pay interest at the rate 1/3 mina per mina (per year), reckoned from the month Ab-šarrāni, eponymy Buzuzu.
e-pí-šu-um KI Ša-lim-a-hi-im DUMU Šu-Ištar i-na e-lá-i-a-ma i-da-nam 1 1/3 ma-na 5 GÍN KB KI Šu-Ištar Ší-ik-ma-da ù Sú-ká-lí-a 5 ma-na KB KI Zi-kur-lí 2/3 ma-na KB KI Ku-du-na ù La-pu-na 3 ma-na KB	35	15 shekels of refined silver owed by Aššur-lamassi, the son of Alāhum; month Tanbarta, eponymy Šudaya. He will pay interest at the rate 2/3 shekel 15 grains (per mina) per month. Their tablets are in Šalim-Aššur's house. An epišum-textile worth 7 shekels of silver is owed by Šalim-ahum son of Šū-Ištar. When I come up he will give it to me. 1 1/3 mina 5 shekels of silver owed by Šū-Ištar, Šikmada and Sukalliya. 5 minas of silver owed by Zikur-ilí.
KI dUTU-ba-ni DUMU Puzur-Ištar ITI.1.KAM té-i-na-tim li-mu-um Šu-da-a a-na 15 ha-am-ṣa-tim i-ṣa-qal 1/2 ma-na KB KI Ba-al-ṭù-šar DUMU Sú-ku-hi-im 1/2 ma-na 5 GÍN KB	40	2/3 mina of silver owed by Kuduna and Lapuna. 3 minas of silver owed by Šamaš-bāni, the son of Puzur-Ištar; month Te'inātum, eponymy Šudaya. He is to pay within 15 weeks.
KI Nu-ur-Ištar hu-ur-dim ša En-nam-a-a 15 GÍN KB KI Ku-bi-na-ri 15 GÍN KB KI A-lá-hi-im DUMU Sú-ká-lí-a a-wa-tum ša l-lí-ba-ni	45	1/2 mina of silver owed by Balṭu-šar, the son of Sukuhum. 1/2 mina 5 shekels owed by Nūr-Ištar, the posthumous son of Ennamaya. 15 shekels owed by Kūbī-nāri.
gám-ra 3 ma-na KB a-hu-ur šu-ma a-hu-a a-tù-nu ih-da-ma KB šé-bi₄-lá-ni-ma Ili₅-ba-ni lu-ṣa-bi₄ ša Tap-ki-in-da	50 u.e. l.e.	15 shekels of silver owed by Alāhum, the son of Sukalliya. The affairs of Ilī-bāni have been cleared up. 3 minas of silver remain.
3 1/2 ma-na	55	My dear brothers, take care and send me the silver so I can satisfy Ilī-bāni.

a-hu-ur

Of Tapkinda: 3 1/2 minas remain.

Notes

24: the month-name is normally written *ab šarrāni*, and it is likely that the extra *ša* in our text represents a mistake.

37: for the name Šikmada in its various forms and its Hurrian roots see Balkan *OLZ* 60, 1965: 147-148.

55: Collation has confirmed the copy. Taking the meaningless sign sequence to be an otherwise unknown personal name is obviously the last resort.

Comment

The loans for which dates are given fall in the years 86 (Buzuzu), 84 (Puzur-Nirah) and 81 (Šudaya) in the eponym list from Kaneš.

The individual loans cannot be documented in other texts, perhaps because a number of them were contracted in Assur. The passage in lines 35-36: *ina elā'iya iddanam*, “when I come up he will give it to me”, could be taken as an indication that Aššur-idī expected to go to Anatolia (“going up”), but we have no references in the correspondence to his ever having visited Kanesh. For Kuzāzum and Azuda (line 12 and line 22) see *CCT* 4:3b (#126), where a large debt from the latter is referred to; the two men appear to have been agents in Anatolia.

The total of the amounts outstanding to Aššur-idī is 28 2/3 minas 8 shekels of silver, a substantial sum.

37. CCT 4, 2b

<i>um-ma A-šūr-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šur-na-da</i>		to Aššur-nādā
<i>ù A-šūr-ta-ak-la-ku</i>		and Aššur-taklāku:
<i>qí-bi-ma</i> 2 GÚ 10 <i>ma-na</i>		2 talents 10 minas
<i>AN.NA ku-nu-ku</i> 34 TÚG <i>ku-ta-/nu</i>	5	of tin under seal, 34 <i>kutānu</i> -textiles,
<i>2 ANŠE.HI.A sa-la-mu</i>		2 black donkeys,
<i>2/3 ma-na KB ù 6 ma-/na</i>		2/3 mina of silver and 6 minas
<i>AN.NA a-na qá-tí-šu</i>		of tin for his expenses—
<i>ki-ma AN.NA ILLAT i-ša-ku-nu</i>		he must calculate for you the value of the
<i>a-na KB AN.NA</i>	10	tin in silver using the rate which is
<i>li-iš-ku-na-ku-nu-tí</i>		established by the enterprise—
<i>sá-ri-dum ig-re-šu</i>		as for the donkey-driver, his wages have
<i>ša a-dí Hu-ra-ma</i>		been paid for the stretch until Hurama—
<i>ša-bu mì-ma a-nim</i>		with all this
<i>Šu-li DUMU Puzur-A-šur</i>	15	Šuli son of Puzur-Aššur

<i>na-áš-a-ku-nu-tí</i>		is on his way to you.
<i>lu AN.NA lu TÚG.HI.A</i>	lo.e.	Entrust both the tin and the
<i>ma-la i-na É.GAL-lim</i>		textiles, as many
<i>i-za-ku-ú-ni-ni</i>	rev.	as are cleared in the palace,
<i>a-na A-šùr-ta-ak-la-ku</i>	20	to Aššur-taklāku
<i>pí-qí-id-ma a-šar</i>		and let him bring it to where there is
<i>KB 1 GÍN ba-la-tí-a</i>		even a single shekel of profit for me.
<i>lu-bi-il₅ ù tí-ir-ta-kà</i>		And do send me word.
<i>li-li-kam šu-ma la-šu</i>		If he is not there,
<i>a-šar wa-áš-bu šé-bi-il₅-šu-um</i>	25	then send it to him where he is.
<i>I-dí-Ištar a-šé-er iš-ta-/ri-qí-ni</i>		As to Iddin-Ištar—not only has he
<i>a-na É a-bi₄-im</i>		continually robbed me,
<i>il₅-qé-a-ni-ma ù É</i>		he took me to the office of the firm,
<i>ip-lu-uš-ma e*-ta-ba-/at</i>		and then he broke into the house
<i>I-dí-Ištar ša-áb-ta-/ma</i>	30	and absconded!
<i>3 ma-na KB</i>		Seize Iddin-Ištar
<i>i-na KB-šu ša-áš-qí-la-šu-ma</i>		and have him pay 3 minas of silver
<i>šé-bi₄-lá-nim-ma</i>		out of his own silver,
<i>ù lu-mu-un li-bi₄-a</i>		and send him to me
<i>la-ap-tur₄-šu-um</i>	35 u.e.	so I can release my anger
<i>TÚG.HI.A ma-la a-na</i>		on him!
<i>ni-kà-sí-a</i>		Take charge of whatever textiles
<i>ta-ta-dí-a-ni ša'-li-tá-ma</i>	l.e.	you have deposited
<i>lu KB ma-lá na-ad-a-ku-ni šu-up-ra-/nim</i>		on my account,
		and write to me about how much silver I
		have been booked for.

Notes

Translation in Michel, *CMK*: 208-209

9-11: since the caravan leader had been paid in both silver and tin, it was necessary to stipulate in which way and according to which exchange rate the silver was to be computed.

12: collation indicates that after the final *šu* there is only an accidental scratch, not a proper sign.

38: the form seems to be *šallitāma*, i.e imperative plural in the D-stem; however, the verb is not otherwise attested in the D-stem, and the meaning of the entire passage is uncertain. One might instead have expected the form *ballitāma*, “to credit”.

Comment

Aššur-idī writes to his two sons in Kanesh announcing the imminent arrival of a caravan led by Šuli son of Puzur-Ašsur. Aššur-taklāku is instructed to take care of the sale of the shipment. We then hear a nasty story about Iddin-Ištar, Aššur-nādā’s son, who has behaved outrageously, com-

mitting burglary and theft; he is to be sent to his grandfather to suffer the consequences. Finally, Aššur-idī wants to be informed about the deposits made in his name at the colony office.

38. KUG 28

um-ma A-šūr-i-dí-ma a-na
 A-šūr-na-da ù A-šūr-ta-ak-lá-/ku
 qí-bi-ma a-na A-šūr-na-da
 qí-bi₄-ma 1/2 ma-na KB
 ša ik-ri-be-kà ša A-šūr
 tū-šé-bi₄-lam 4 ku-ta-ni
 na-áš-ú-ni-kum 3 GÍN KB
 a-qá-tí-šu a-dí-in AN.NA ki-ma
 i-ša-ku-nu-ni li-iš-ku-na-kum
 Šu-Nu-nu na-áš-a-kum a-na
 A-šur-ta-ak-/lá-ku
 [q]í-bi₄-ma 1/2 ma-na 5 GÍN KB
 [ša i]k-ri-be-kà ša A-šur tū-šé-bi₄-/lam
 [ni-is-h]a-sú ú-sa-he-er-ma
 [x x x x] ù ší-tí KB
 [x x x x x]'_x¹-in
 break
 [x x x x x]-ni-ni?
 [x x x x]'_x¹ za-ki-a-ma
 [..] KB i-p[á-n]i-e-ma
 a-li-ki-im šu-up-ra-nim
 a-na A-šur-ta-ak-lá-ku qí-bi₄-ma
 šu-ma a-hi a-ta ší-tí lu-qu-tim
 ša sé-pì-kà za-ki-a-ma sé-bi₄-lá-ma
 a-dí sà-ah'-ra-tí-ni li-ba-al-ki-/it-ma
 KB 1 GÍN li-bi-tám
 lu-qu-tám wa-ar-ki-tám
 ša ú-sé-bi₄-lá-ku-ni áš-pu-ra-kum
 um-ma a-na-ku-ma KB
 a-na É A-lim^{ki} a-ša-qal
 i-hi-id-ma KB sé-bi₄-lam

5

10

15

5'

10'

u.e.

From Aššur-idi
 to Aššur-nādā and Aššur-taklāku:
 to Aššur-nādā:
 You have sent me 1/2 mina of silver
 from your votive offerings for divine Aššur.
 They are bringing to you 4 *kutānu*-textiles.
 I gave 3 shekels for his expenses.
 Let him establish the tin for you at the same
 rate they use (for others).
 Šū-Nūnū brings it to you. To Aššur-taklāku:
 You sent me 1/2 mina 5 shekels of silver
 from your votive offerings to divine Aššur.
 I have deducted its [import] duty and
 and the rest of the silver
 break
 Clear it and
 send the silver to me
 with the first traveler.
 To Aššur-taklāku:
 If you are truly my brother, clear the
 remainder of the goods
 transported by you and send it to me, and
 let it be shipped (even) while you are
 delayed so
 every shekel of silver is active for me.
 I wrote you about the later shipment
 I sent to you,
 saying:
 "I have to pay the money to the City Hall."
 Take care and send me the silver.

Notes

9' : for the special use of the verb *biātum* in Aššur-idī's letters see the note to #15:13.

Comment

Aššur-idī writes to Aššur-nādā and Aššur-taklāku about small amounts of silver he has received from them. Aššur-taklāku in particular is asked to send money from an earlier shipment, since the father needs it to pay his debts at the City Hall.

39. CCT 3, 4

<i>um-ma A-šūr-i-dī-ma</i>		From Aššur-idī
<i>a-na A-šūr-na-da</i>		to Aššur-nādā
<i>ù A-šūr-ta-ak-la-ku</i>		and Aššur-taklāku:
<i>qī-bi-ma</i> (erasure)		
2 GÚ 10 <i>ma-na</i> AN.NA	5	2 talents 10 minas of tin
<i>ku-nu-ku</i> 2 ANŠE.HI.A <i>sa-la-mu</i>		under seal, 2 black donkeys,
30 TÚG <i>ku-ta-nu</i> 4 TÚG : <i>šu-ru-tum</i>		30 <i>kutānu</i> -textiles, 4 black, heavy textiles
<i>ša li-we-tim kā-áb-tū-/tum</i>		for the wrapping—
16* <i>ma-na</i> AN.NA		I gave 16 minas of tin
<i>a-qá-tí-šu a-dī-in</i> 1 TÚG <i>ra-qú-/tum</i>	10	for his expenses—1 thin textile,
1 TÚG <i>ša Ta-tur-a-li-ša</i>		1 textile belonging to Tatūr-ālišša,
1 TÚG <i>ša DINGIR-šu-GAL mī-ma a-nim</i>		1 textile belonging to Ilšu-rabi—all this
LUGAL- ^d IM <i>ub-la-ku-nu-tí</i>		Šar-Adad brought to you.
<i>a-na A-šūr-ta-ak-la-ku qī-bi-/ma</i>		To Aššur-taklāku:
<i>lu-qú-tám a-ni-tám</i>	15	Clear these goods (with the palace),
<i>za-ki-ma šu-ma a-hi a-ta</i>		and, as you are my brother,
<i>i-na iš-tí-īn a-li-ki-/im</i>		send me silver with the very first caravan.
KB <i>še-bi-lam li-bi</i>		Do not make me angry!
<i>lá tū-lá-ma-an i-hi-id</i>		Take care
<i>me-eh-ra-tim i-ra-mī-/ni-kā</i>	20	to send me the corresponding amount out of
<i>še-bi-lam</i>		your own funds.
26 TÚG <i>ku-ta-nu</i> 1 ANŠE	rev.	26 <i>kutānu</i> -textiles, 1 black donkey,
<i>sa-la-mu-um</i> 5 <i>ma-na</i>		5 minas
AN.NA <i>i-a-ú-tum mī-ma</i>		of tin, my personal property, all
<i>a-nim Šu-Nu-nu ub-la-ku-nu-tí</i>	25	this Šū-Nūnu brought to you.
2 GÚ 10* <i>ma-na</i>		2 talents 10 minas
AN.NA <i>ku-nu-ku</i> 35 TÚG <i>ku-ta-nu</i>		of tin under seal, 35 <i>kutānu</i> -textiles,
2 ANŠE <i>sa-la-mu</i> 6 <i>ma-na</i> AN./NA		2 black donkeys, 6 minas of tin
<i>ù 2/3* ma-na KB</i>		plus 2/3 minas of silver

<i>a-qá-tí-šu mì-ma a-nim</i>	30	for his expenses—with all this,
<i>i-a-um Ku-ru-ub-Ištar</i>		my personal property, Kurub-Ištar is on
<i>na-áš-a-ku-nu-tí AN.NA ù TÚG.HI.A</i>		his way to you. Give the tin and the textiles,
<i>ma-la i-na É.GAL-lim</i>		as many as are cleared in the palace,
<i>i-za-ku-a-ni a-na A-šur-ta-/ak-la-ku</i>		to Aššur-taklāku;
<i>dí-in : šu-ma</i>	35	If
<i>A-šur-ta-ak-la-ku la-šu</i>		Aššur-taklāku is not there,
<i>a-šar wa-áš-bu šé-bi-il₅-šu?</i> *		then send it to him where he is.
<i>lu-qú-tum ma-la iz-ku-a-ni</i>		Send me a letter about the goods that are
<i>tup-pá-am šé-bi-lam</i>		cleared.
<i>a-na A-šur-ta-ak-la-ku</i>	40	To Aššur-taklāku:
<i>qí-bi-ma i-na Bu-ru-uš-/ha-dim</i>		In Burušaddum
<i>kà-ra-am</i>		you should not stay in the colony;
<i>lá tù-ša-áb i-nu-mi</i>	u.e.	when
<i>té-ru-bu a-lá-an</i>		you arrive, do not stay more than
<i>10 u₄-me la tù-ša-áb sú-ha-ra-tim</i>	45 l.e.	10 days. Ask for the girls;
<i>lu e-ri-iš za-ki-a-ma ra-ma-ku-nu</i>		clear yourselves and set out to come here
<i>a-tal-/kà-nim</i>		personally.

Notes

Transliteration and translation in *OACP*: 90-92; translation in Michel, *CMK*: 382-383.

Comment

Aššur-idī announces the shipment of three caravans, one led by Šar-Adad (which is also the subject of the letter Pa. 3, #102), one by Šū-Nūnu and the third by Kurub-Ištar. The procedures that appear in this text seem to have been standardised by the firm: 2 talents 10 minas of tin representing one donkey-load and another load of textiles (about 30) were shipped with various transporters to Kanesh, where it seems that the son Aššur-taklāku usually had to see to the sale. Aššur-taklāku is at the end asked not to settle in the colony when he goes to Burušaddum, but to stay there for no more than 10 days.

Veenhof informs me that among the transliterations left by Landsberger there is a text which belongs in this context, presumably from a private collection in the US. Landsberger made a transcription without indication of line numbering which reads as follows:

Brief des Aššur-idi an Aššur-nada und Aššur-taklāku:

ilum uzni iptema suhārātim ēriš / suhārātim a-harpē ēkim / a-kiamma ramakkunu / zakkiānim atalkānim / šumma mamman kaspam 1 GÍN a-naruqqim (Landsberger writes ana rūqim) ikkarikunu iddanakkunuti liqe'ama

There is a note in the margin saying “in euer Kolonie?”, referring to the phrase *ikkarikunu*. A translation of the text would be:

The god informed me that he wants the girls. Remove the girls before harvest! Clear yourselves for that reason and come here. If anyone will give you a single shekel for the joint-stock company in your colony⁷, then take it and ...

This text appears to have a clear relationship to the last passage in our letter.

40. TC 3, 88

<i>um-ma A-š[ūr-i-dí-ma]</i>		From Aš[šur-idi]
<i>a-na A-šūr-na-da</i>		to Aššur-nādā
<i>'ū¹ l-lí-a-lim qi-bi₄-m[a]</i>		and Ilī-ālum:
<i>'i¹-na ba-áb ha-ra-ni-kà</i>	5	When you were about to leave
<i>[a]q-bi₄-a-kum um-ma</i>		I said to you:
<i>a-na-ku-ma ú-za-kà-ma</i>		“When I have cleared myself of obligations,
<i>a-ša-pá-ra-kum</i>		I shall write to you.”
<i>ú-za-ki-ma a-wa-at</i>		I have now cleared myself, and the words
<i>DINGIR-li da-na</i>		of the gods are urgent.
<i>a-pu-tum i-na u₄-mì-[im]</i>	10	Please, the very day
<i>ša tup-pá-am ta-ša-[me-a-ni]</i>		you hear this letter
<i>É-tí 2 GEMÉ.HI-tí-kà</i>		you must offer for sale the houses,
<i>ki-lá-al-tí-ma</i>		both of your slave-girls
<i>ù tē-i-tí-in ki-lá-a[l-]tí-m[a]</i>		and both of
<i>a-n[a ší-mì-im dí-na-ma]</i>	15	the grinding-girls,
<i>KB šé-'bi₄-lam¹ 'ū¹ [(..)]</i>	lo.e.	and then send me the silver!
<i>É-tám ag-ra-ma</i>		Then you must rent a house
<i>ta-áš-ba ù šu-ma</i>		and settle there. Further,
<i>ša-i-mu-um lá-šu</i>		should there be no purchaser,
<i>a-tù-nu ší-a ma-a É[-tám]</i>	20	you must still leave (the house). Indeed,
<i>ag-ra-ma ta-áš-ba</i>		you must rent a house and settle there!
<i>a-pu-tum a-pu-tum a-na</i>		Please, please, pay heed
<i>a-wa-at tup-pì-im ih-da</i>		to the words of the letter!
<i>kà-lá-ma dí-na šu-ma</i>		Sell everything! If you have
<i>la ta-dí-na a-wa-at</i>	25	not sold (everything)—as the words
<i>DINGIR-li da-na ta-ha-l[i-qá]</i>		of the gods are urgent—you will perish!
<i>lu KB 1 ma-na et-qá-ma</i>		Do strive to give me every mina of
<i>dí-na-ma tí-i-ir-ta-ku-nu</i>		silver and send word to me
<i>i-pá-ni-ú-tí-ma</i>		as soon as possible.
<i>li-li-kam ù šú-ha-'ri'</i>	30	Also, send my servant
<i>a-šé-er É 'x šu ma'</i>		to the house of ...
<i>tù-ru-ud [x x x]</i>	u.e.	...

NINDA lá m[a [?]] x x x]		Bread ...
a-na [...] li-ip-tí-šu	i.e.	for ...
nu-ta-ra-kà-ma DUMU Kà-ri-a l[i-...]	35	we shall return to you, and Karriya's son
ša 1 ma-na KB iš-qú-lu DINGIR-li		who has paid 1 mina of silver. My god
be-el KB		is the owner of the silver.

Notes

27-28: The translation of *etqāma dināma*, literally "go beyond and give" is tentative. A different reading could be *idkama dinā*, "Do help me with...", but this phrase is unattested in Old Assyrian.

Comment

Aššur-idī in this highly excited letter to his sons Aššur-nādā and Ilī-ālum paints a picture of doom and disaster. He seems to be in such dire straits that he is envisaging total bankruptcy if he does not get funds from his sons. On the other hand, the order to "sell everything", even the slave-girls, is only in part explained in economic terms, however, for it is hard to see any logic in the further admonition to leave the house and rent another one even if they cannot find a buyer. The very last sentence appears to indicate that the unpleasant economic situation is connected with debts to the temple, i.e. the "votive offerings" that are mentioned in several other letters.

41. TC 3, 87

um-ma A-šūr-i-dí a-na		From Aššur-idī
l-lí-a-lim A-šūr-ta-ak-lá-ku		to Ilī-ālum and Aššur-taklāku;
qí-bi ₄ -ma a-na l-lí-a-lim		to Ilī-ālum;
qí-bi ₄ -ma ší-ni-šu wa-dí		You know, twice you did this to me;
té-pu-ša-ni a-ni ta-áš-li-/ša-ni	5	now you have done it a third time!
be-el-kà ta-áp-lá-ah-ma		Did you respect your lord
KB lá <tù->šé-bi ₄ -lá-am a-li-ku		when you did not send me the silver?
a-dí ší-ni-šu i-li-ku-ni-/ma		Travelers have come here at least twice,
ú-lá ta-al-qé-ma		but you had acquired nothing and
10 ma-na KB lá <tù->šé-bi ₄ -lam	10	you have not sent me the 10 minas of silver.
ša 1 ma-na.TA ú 1/2 ma-na	lo.e.	For every mina or half mina
wa-ar-ki-a i-sà-hu-ru		they prowl around me.
a-ma<-kam> Ú-ṣú-ur-ša-A-šūr	rev.	Ask Usur-ša-Aššur there!
ša-il ₅ a-pu-tum i-na		Please, send the rest of my silver
a-li-ki-im ší-tí KB-pì-a	15	with the caravan!
šé-bi ₄ -lam 40 ma-na-e-em		With respect to the 40 minas—
A-šūr li-ṭù-ul ší-ib-tám		I take divine Aššur as witness that I shall
lá a-ga-mi-lu-kà ša iš-tù		not make any concessions to you regarding

ITI.KAM <i>Ma-hu-ur-DINGIR</i>		interest, which runs from the month
<i>li-mu-um I-dí-A-šür</i>	20	<i>Mahhur-ili</i> , eponymy Iddin-Aššur,
DUMU <i>Ku-bi-dí lu-qú-tám ša šé-pì-/kà</i>		the son of Kūbī-idī. Clear the goods from
<i>za-ki-ma tí-ib-a-ma</i>		your own caravan, set out and come here.
<i>a-tal-kam ù A-šür-ta-ak-lá-ku</i>	u.e.	Also, Aššur-taklāku
<i>lu-qú-sú</i>		must clear his goods,
<i>lu-za-ki-ma li-it-bi₄-a-ma</i>	25	i.e. set out and come here
<i>li-tal-kam a-na ha-ar-pè</i>		—before harvest.

Notes

12: *warkiya isahhuru*, an expression that may be compared with the phrase in #35: 22-23: “the men are standing right behind me.”

Comment

Aššur-idī again writes about his financial difficulties, this time to Ili-ālum and Aššur-taklāku who are both ordered to clear the caravans they have previously conducted to Kanesh and come to Assur with the silver earned. His creditors are watching out for every mina. One of the transactions is regulated by a contract dated to the month *Mahhur-ili* in the year *KEL* 80. One notes that other texts refer to much more stable situations in years following this, see #36.

42. TC 1, 47

<i>um-ma A-šür-i-dí-ma</i>		From Aššur-idī
<i>a-na A-šür-ta-ak-lá-ku</i>		to Aššur-taklāku:
<i>qí-bi₄-ma 3 TÚG ra-qá-tum</i>		3 thin textiles,
<i>2 TÚG ší-li-ip-ki-ú</i>		2 <i>šilipkiu</i> -textiles,
<i>4 TÚG ta-ku-uš-ta-ú</i>	5	4 <i>takuštāu</i> -textiles,
<i>2 TÚG lu-bu-šu ŠUNIGIN¹ 11 TÚG.HI.A</i>		2 garments—in all 11 textiles, cost 1 mina 5/6 shekel of silver.
<i>1 ma-na 5/6 GÍN KB</i>		1/2 shekel: export duty.
<i>it-bu-lu 1/2 GÍN wa-sí-tum</i>		1/3 shekel: the price of a sack.
<i>1/3 GÍN ší-im na-ru-qí-im</i>		2 minas of tin at
<i>2 ma-na AN.NA a-na</i>	10	his disposal—at the rate 17 to 1, in silver 7 shekels.
<i>qá-tí-šu 17 GÍN.TA</i>		Your gold was not sold.
<i>KB-áp-šu 7 GÍN</i>		You said: “I shall send it to you as soon as possible.”
<i>GUŠKIN-kà lá ta-dí-in</i>	lo.e.	Noone among you should send me
<i><um-ma> a-ta-ma iš-tí wa-ar-ki-ú-/tim</i>	rev.	
<i>ú-še-ba-lá-kum</i>	15	
<i>GUŠKIN lu ša ma-i-šu</i>		
<i>lu ku-bu-ur-ší-nu-um</i>		

<i>ma-ma-an i-na ba-ri-ku-nu lá ú-še-ba-lá-am šu-ma GUŠKIN pá-ša-lúm SIG₅ šé-bi₄-lá-nim mì-ma a-nim ^dUTU-ba-ni ù DINGIR-šu-ra-bi₄ na-áš-ú-ni-ku-nu-tí lu-qú-tám ša a-dí-na-ku-ni ù lu-qú-ut 1 GÚ-tím a-ni-tím za-ki-a-ma tí-ib-a-ma a-tal-kam</i>	20 25 u.e. l.e.	<i>any alluvial gold or any kuburšinnu-gold; if the pašallu-gold is of good quality, then send me some. All this Šamaš-bāni and Ilšu-rabi are bringing to you. As to the goods which I gave to you and the goods from this one load, clear it, set out and come here.</i>
---	-----------------------	---

Notes

Translation in Michel, *CMK*: 383-384.

Comment

Aššur-idī writes to his son Aššur-taklāku telling him about the purchases of textiles made in Assur which leads to a caravan led by Šamaš-bāni and Ilšu-rabi.

43. KTS 1, 2b

<i>um-ma A-šūr-i-dí-ma a-na A-šūr-ta-ak-lá-ku q̄t-bi₄-ma a-ni-kà-sí-a i-na a-li-ki-im tí-ir-ta-kà a-na a-hi-kà' li-li-ik-ma ša-zi-za a-šu-mì KB 1 GÍN ša a-dí-na-ku-ni</i>	5	<i>From Aššur-idī to Aššur-taklāku: With respect to my account, send word to your brothers with the travelers to make them stand (as representatives). Concerning the silver I gave you, every shekel,</i>
<i>lu ša um-mì-kà a-dí-na-ku-ni me-eh-ra-tim a-na um-mì-kà a-dí-in KB a-na i-a-im i-tù-ar šu-ma kà-ru-um i-sà-ni-kà um-ma a-ta-ma KB a-šu-mì a-bi₄-a-ma</i>	10 rev.	<i>as well as what I gave to you of your mother's, I have given a corresponding amount to your mother. The silver has now become mine. If the colony puts pressure on you, just say: "I shall deal with the silver on behalf of my father."</i>
<i>ù-ša-ab-ša-al ma-ma-an lá ta-za-kà-ar</i>	15	<i>Do not mention anybody's name,</i>

<i>ú ša-du-a-tám</i>		and do not deposit any
<i>lá ta-na-dí šu-ma</i>		transport tariff.
<i>ú-ša-az-ku-ru-kà</i>	20	If they force you to mention (anyone),
<i>zu-ku-ur ú i-na</i>	u.e.	then do so, but
<i>né-mì-lim</i>		you will not share in the profit.
<i>ú-lá ta-kál</i>	l.e.	

Notes

14: *ušabšal*, “to dye, melt”, here used in a very special way, as discussed in a note to #21: 32.

Comment

Aššur-idī writes to Aššur-taklāku, instructing him about the proper procedures to be followed at the settling of accounts; both other brothers are to take part. There is mention of silver belonging to Aššur-taklāku’s mother, whose name we do not know. The last half of the letter indicates that the accounting involved the colony authorities in Kanesh, but the instructions are not clearly understandable. What the meaning is of the statement that he should melt his father’s silver I cannot say; it seems, on the other hand, that Aššur-idī is trying to avoid paying the transport tariff by not declaring his ownership to some shipment, presumably by declaring it to be *tamkāru*-property. Should the son be forced to name the owner he will be punished by the father who will not allow him to share in the profit.

Letters to Aššur-idi

44. CCT 4, 10a

<i>a-na A-šūr-i-dí qí-bi₄-ma</i>	To Aššur-idī
<i>um-ma A-šūr-na-da-ma</i>	from Aššur-nādā:
<i>6 ma-na KB ša-ru-pá-am</i>	Aššur-dān is on his way to you with 6
<i>ša-du-a-sú ša-bu</i>	minas of refined silver,
<i>ša na-ru-qf-kā ku-nu-ki-a</i>	its transport tariff paid, from your
<i>A-šūr-dan na-áš-a-ku-um</i>	joint-stock capital and under my seal.
<i>3 GÍN KB wa-ší-sú</i>	3 shekels of silver, its export-duty, he has
<i>ša-bu ni-iš-pu-ra-kum</i>	been paid. We wrote to you (in a letter)
<i>i-na šé-ep : Šu-^dIM</i>	transported by Šū-Adad,
<i>um-ma né-nu-ma : a-dí 10 u₄-me</i>	saying: "Within 10 days
<i>a-li-ku : a-dí ší-ni-šu</i>	travelers will come here(?) two
<i>ù : ša-lá-ší-šu</i>	or three times,
<i>ri^l-lu-ku-^rni^r-ma a-ni-ma</i>	so now we shall set aside
<i>5 ma-na TA KB</i>	for you 5 minas
<i>nu^r-na-ša-ra-kum</i>	each time."
<i>wa-ar-ki-[š]u-nu-ma</i>	But after they had left
<i>sí-ká-tu[m ú]-ší-ú-ma*</i>	the <i>sikkātum</i> went out
<i>ma-hi-ru-um pá-ru-ud-ma</i>	and the market is disturbed so we are
<i>i-na re-eš₁₅ ba-áb-tim</i>	not in a position to fulfil our promise
<i>ú-lá na-at-ú-ma : pá-am*</i>	given when the goods were commissioned.
<i>ú-lá nu-ma-lá KB-pu</i>	Silver
<i>da-nu : a-na KB ma-dim</i>	is hard to get. Do not
<i>e ta-ad-gu₅-ul</i>	expect a lot of silver.
<i>Ší-mu ba-at-qú-ma l-lí-a-/lam₃*</i>	Prices being low, I have sent Ilī-ālum
<i>a-na Wa-ah-šu-ša-na</i>	to Wahušana.
<i>at-ru-sú i-na KB a-/nim</i>	Of the present silver I have received
<i>4 ma-na KB KI Šu-A-nim</i>	4 minas of silver from Šū-Anum,
<i>al-qé-ma tup-pá-am</i>	and he in turn received a certified tablet
<i>ha-ar-ma-am ša ku-nu-ki-/a</i>	with my seal, which says that
<i>šu-ut il₅-qé ša a-na</i>	we have been paid in full for
<i>1 ma-na GUŠKIN</i>	the one mina of gold
<i>ša i-na na-ru-uq A-šūr-e-/mu-qí</i>	that was booked in
<i>lá-áp-tú</i>	Aššur-emūqī's
<i>ša-bu-a-ni-ma</i>	joint-stock company,
<i>lá ni-tú-ru-šu-ni</i>	and that we shall not raise the matter again.

Notes

Translation in Michel, *CMK*: 346-347.

13: the damaged sign has been collated by me without a clear result; it does not look like a NI, which nevertheless seems the only likely solution.

15: the first sign in the line is unclear.

17: the collation indicates that *sikkātum* is the plural here. For the possible meaning see below.

24: *l-lí-a-LIM*, collated.

Comment

Aššur-nādā writes from Anatolia, probably from Kanesh, to his father in Assur; he announces the arrival there of a shipment of 6 minas of silver carried by Aššur-dān, and in the rest of the letter he explains why he has not been able to send more. In a previous letter he had promised to set aside 5 minas of silver every time a caravan arrived, but then the *sikkātum* “went out”, and market conditions became so disturbed that he was unable to live up to his promise. The term is difficult to interpret with certainty; it may refer to a military campaign or the army, as suggested in *CAD*, or it could perhaps denote a religious festival that involved visits to holy places in the surrounding landscape, a practice that is well attested from the Hittite period; for such an interpretation see Günbatti 1997. Veenhof has discussed the various contexts in which the word appears and although he cannot draw a firm conclusion, a military connotation appears most likely to him (Veenhof 1989: 521-522).

Aššur-nādā in the last passage refers to a withdrawal of funds invested in a joint-stock company; it may be that he was so hard pressed for money that he had to resort to this unprofitable procedure, where he acquired only 4 minas of silver for the invested 1 mina of gold, i.e. the amount originally paid into the fund, rather than the 8 minas of silver for which he had been booked in the contract. The rules for such premature withdrawal of funds from a joint-stock company have been described in Larsen 1977: 119-45.

45. CCT 3, 8b

a-na A-šūr-i-dí qí-bi₄-/ma

um-ma A-šūr-na-da-ma

a-bi₄ a-ta be-li a-ta-ma

1 ma-na KB ša Kur-ub-/Ištar

ub-lá-ku-ni ù mì-ma lu-qú-tim

ša l-lí-a-lúm ú-še-bi₄-lá-ku-/ni

i-na pá-ni-im-ma

áb-kà-ma : lu-qú-tum

a-na ba-ra-im li-ik-šu-/da-ma

i-na ha-ra-nim

To Aššur-idī

from Aššur-nādā:

My dear father and lord,

quickly dispatch the 1 mina of silver which

Kurub-Ištar brought you plus whatever

goods Ilī-ālum

sent to you,

so that the goods

reach me to be available,

and let me receive it *en route*

<i>lá-am-hu-ur-ší:-ma a-na-/kam</i>		so it will be heard here
<i>li-šé-me-ma be-el</i>		and the owner of the goods
<i>qí-ip-tí-a : ba-áb</i>		entrusted to me will not demand
<i>ha-ra-ni-a ša qá-ta-/tim</i>		a guarantor when I am about to leave,
<i>lá e-ri-ší-ma</i>	15	and I shall not be put to shame.
<i>lá a-ba-áš : šu-ma</i>		If
<i>lu-qú-tum lá uš-a-ma</i>		the goods have not left
<i>a-na-kam lá i-šé-me</i>		so it will not be heard here,
<i>ma-nu-um ša a-na</i>		who then will let himself be noted as my
<i>ma-li-šu KB</i>	20 rev.	guarantor for the silver
<i>qá-ta-tí-a : il₅-ta-pu-/tù</i>		in its entirety?
<i>um-ma šu-nu-ma</i>		They will say:
<i>a-na sé-er a-bi₄-kà ta-lá-/ak</i>		“Go to your father!
<i>a-bu-um ki-i šu-mì-šu</i> (erasure)		Who knows whether the father
<i>ma-num lu i-de₈</i>	25	is good for his name?”
<i>da-am-qá-ni-ku-um a-ni</i>		Things are fine for you, in fact,
<i>KB : ma-ah-ri-kà</i>		silver lies in front of you,
<i>na-dí-ma : a-na-ku a-na-kam</i>		while I here
<i>TÚG.HI.A : a-na qá-tí-kà ù</i>		repeatedly have to pay silver for textiles on
<i>qá-tí-a KB ú-ša-qal-ma</i>	30	your account and my own,
<i>ke-na šu'-mì ki-tim áš-ta-na-/kà'<-na>-am</i>		and, yes, I constantly establish a reputation
<i>ù da-tám ki-a-ma ú-ša-qal</i>		for truthfulness;
<i>šu-ma ku-a-am lá <tù->šé-ba-lam₅</i>		and in this way I am paying the fees.
<i>KB ša qí-ip-tí-a</i>		If you do not send some of your own, then
<i>ù na-ak-ra-am</i>	35	with respect to the silver entrusted to me
<i>ša A-šúr-ta-ak-lá-/ku</i>		plus the (silver) belonging to outsiders
<i>ú-šé-bi₄-lá-ku-ni</i>		that Aššur-taklāku
<i>lu-qú-tám za-ki-a-ma</i>		sent to you—
<i>áb-kà-ma a-na-kam li-šé-me-ma</i>	I.e.	clear the goods
<i>ba-áb ha-ra-ni-a be-el</i>	40	and dispatch them so it will be heard here,
<i>qí-ip-tí-a lá i-kà-le-e-ma lá a-ha-/li-iq</i>		and so that at my departure the owner
		of the goods entrusted to me will not hold
		me back and I shall not perish.

Notes

Transliteration and translation in *OACP*: 163-165; translation in Michel, *CMK*: 374-375.

9: the phrase *ana barā’im* could be connected also with the verb which means “to see, inspect”, giving the translation “for inspection.” None of these possibilities is quite satisfactory, and one wonders whether this is an example of a special idiom which could mean something like “very soon”. It recurs in #62: 16-17, where such a meaning would make sense.

31: despite collation this line continues to be problematic; the solution chosen here was suggested to me by Dercksen.

33-38: the syntax breaks down here, probably because of the hectic tenor of the letter.

Comment

Aššur-nādā writing to his father is obviously in trouble. He stands ready to leave on a business trip of his own with a consignment of goods entrusted to him by another merchant, the “owner of my trust”; however, he fears that his own reputation is low and that this unnamed merchant may feel that he is not entirely trustworthy, in which case he may demand that someone else should guarantee for him. This would be embarrassing and humiliating. He needs his father to send a shipment to him from Assur, and he needs it to be known in Anatolia that such a shipment is underway. If this does not happen, Aššur-nādā foresees an impossible situation, where he will be referred to his own father, because noone will know whether the father is solvent or not. Aššur-nādā also writes some biting words to his father about the difference in their situations: the father has money to spare while his son has to go to great lengths in order to maintain his reputation.

This letter provides a vivid background to the many passages where merchants in Anatolia are asked to sell goods arrived there on commission through agents (*tamkāru*) who are to be trustworthy (*kēnum*).

46. SÉ 15

<i>a-na A-šur-i-dí qí-bi₄-ma</i>		To Aššur-idī
<i>um-ma A-šur-na-da-ma</i>		from Aššur-nādā
20 <i>ma-na</i> KB		20 minas of silver,
<i>lu ša qí-ip-tí-a</i>		both from funds entrusted to me,
<i>lu ša na-ru-qí-a</i>	5	from my joint-stock capital
<i>lu i-na e-bu-tí-a</i>		and from my investment loans—
<i>A-šūr-^dUTU-ši</i>		Aššur-šamšī
<i>na-áš-a-kum</i>		is on his way to you (with that).
<i>ša 10 ma-na</i>		Buy tin for me
AN.NA <i>ša 10 ma-na</i>	10	for 10 minas
<i>ku-ta-ni : ša-ma-ma</i>		and <i>kutānu</i> -textiles for 10 minas,
<i>iš-tí : pá-ni-ú-tim-ma</i>		and send that to me
<i>šé-bi-lam-ma lá</i>		as soon as possible,
(erasure) <i>a-lá-kam-ma</i>		so that when I arrive
<i>a-ma-kam : lá a-ba-šu</i>	15	I shall not come to shame there.
1 <i>ma-na</i>		1 mina of silver
KB <i>mah[?]-ru-ú</i>		was (there?) previously.

Notes

First published by V. Scheil in *RT* 31 (1909), 55-56. Republished with new copy in *AfO* 42, 99. Translation in Michel, *CMK*: 366. According to Scheil the tablet was bought at Mosul, which may indicate that it came from Assur itself. It would thus not be an archive copy like the other letters to Aššur-idī.

Comment

Aššur-nādā tells his father about a shipment of 20 minas of silver which is en route for Assur, and he asks for purchases to be made, half of the money to be spent on tin and the other half on textiles.

47. TC 1, 2

<i>a-na A-šūr-i-dí qí-bi₄-/ma</i>		To Aššur-idī
<i>um-ma A-šūr-na-da-/ma</i>		from Aššur-nādā:
<i>10 ma-na KB</i>		The 10 minas of refined silver
<i>ša-ru-pá-am ša ba-ri</i>		which is owned jointly
<i>A-lá-hi-im ù i-a-tí</i>	5	by Alāhum and myself,
<i>Ha-na-nu-um DUMU I-ku-pí-/a</i>		Hannānum, the son of Ikuppiya,
<i>a-na A-lá-hi-im</i>		has sent to Alāhum
<i>ù A-šūr-ta-ak-lá-ku</i>		and Aššur-taklāku.
<i>ú-šé-bi₄-il₅ um-ma</i>	lo.e.	I said:
<i>a-na-ku-ma ni-is-ha-/tim</i>	10	“Add the import duty
<i>ù ša-du-a-/tám</i>	rev.	and the
<i>ra-dí-a-ma</i>		transport tariff
<i>a-na a-bi₄-ni ù</i>		and send it to our father
<i>ša ki-ma A-lá-hi-im</i>		and Alāhum’s representatives.”
<i>šé-bi₄-lá a-bi₄ a-ta</i>	15	If you are truly my father
<i>be-li a-ta</i>		and lord,
<i>a-na mì-ma KB</i>		for all the silver
<i>ù GUŠKIN</i>		and gold
<i>ša uš-té-bi₄-lá-ku-ni</i>	u.e.	I have sent you
<i>mì-iš-lam₅ AN.NA</i>	20	buy half tin
<i>SIG₅ wa-at-ra-am</i>		of extraordinary quality
<i>mì-iš-lam TÚG.HI.A</i>	i.e.	and half textiles.
<i>ša-ma-am a-na</i>		To the City
<i><a->li-im ša 2 ší-ni-/šu</i>		they will go two
<i>š[a-lá-ši-šu] i-lu-ku</i>	25	or three times.

Notes

24-25: the translation is merely a suggestion. The sign *u* shown at the end of line 24 in the copy is according to Michel the same sign copied as the first one in line 9.

Comment

Aššur-nādā informs his father that a sum of 10 minas of silver which he owns jointly with the father's partner Alāhum, is supposed to be on its way to Assur. He wishes his father to buy tin for one half of the silver and textiles for the other half. The same amount reappears in # 62, a letter to Alāhum and Aššur-taklāku, in which Aššur-nādā asks for the jointly owned 10 minas of silver to be sent to Assur.

48. TC 1, 15

<i>a-na A-šūr-i-dí qí-bi-ma</i>	To Aššur-idī
<i>um-ma A-šūr-na-da-ma</i>	from Aššur-nādā:
<i>a-na šu-mì</i>	With respect to
<i>ni-kà-sí-a / a-dí</i>	my account
<i>iš-ri-šu ta*-aq*-bi₄-a-am</i>	5 you told me 10 times:
<i>um-ma a-ta-m[a] i-n[a]</i>	"Pay with
<i>KB-pì-a šu-qú-ul</i>	my silver."
<i>ù i-na ša-am-ší</i>	And the day
<i>ú-ší-a-ni um-ma a-na-ku/ma</i>	I left I said:
<i>lá-áš-hu-ut um-ma a-ta-ma</i>	"Let me clear it." You answered:
<i>lá ta-ša-ha-at</i>	"Do not clear it!"
<i>a-na mì-ni-a : a-na-ku</i>	For which of my affairs have I personally
<i>[ú-]ša-zí-iz</i>	appointed someone to represent me?
<i>[ù] ki-ma lu-mu-un</i>	Also, instead of sending
<i>[l]i-bi₄-im a-ni-a-/im</i>	15 lo.e. these angry
<i>[ta-š]a-pá-ra-am</i>	messages,
<i>[A-]šūr ù ^dNIN.ŠUBUR</i>	rev. let Aššur and Ilabrat
<i>li-ṭù-lá i-šu</i>	be my witnesses that I have scraped
<i>qá-tí-a ú-lá-qí-it-ma</i>	together what I had in my possession,
<i>3 1/2 ma-na 4 GÍN KB</i>	and that I did pay 3 1/2 minas 4 shekels
<i>sa-ru-pá-am a-na</i>	of refined silver for
<i>ni-ip-lá-tí-a</i>	my balance payment,
<i>ša 16 ma-na.TA</i>	amounting to 16 minas each.
<i>lu áš-qú-ul u₄-ma-am</i>	Today
<i>16 ma-na KB qá-tám i-na KUG-pì-kà</i>	25 I am booked for a share of 16 minas

<i>na-ad-a-ku iš-tí-in</i>		of your silver. As to the one
<i>ù ší-na ša iš-hu-tù-ni</i>		or two who have cleared,
<i>ma-lá na-ad-ú-ni</i>		what they have deposited
<i>i-tí-pì-il₅-ma</i>		has been balanced, and
<i>ù 6 ma-na.TA</i>	30	he will have to pay at the rate 6 minas each
<i>sa-ru-pá-am KB</i>	u.e.	in refined silver
<i>ša ma-ṣa-<ar->tim ša A-ṣur</i>		to the treasury
<i>i-ṣa-qal-ma</i>		of Aššur,
<i>i-ṣa-ha-at</i>		and he will then clear it.
<i>ma-la-kà 10 ma-na KB §[a-ru-pá-am]</i>	l.e.	It is up to you. 10 minas of refined silver,
<i>ni-is-ha-sú DIRI ša-du-a-sú 'ú'</i>	35	its import duty added, its transport tariff and
<i>[wa-ṣí-sú]</i>		export duty
<i>ša-bu A-ṣur-ta-ak-lá-ku</i>		paid for, Aššur-taklāku is on his way to
<i>na-áš-a-kum AN.NA SIG₅ ša-m[a-ma]</i>		you with that. Buy good quality tin
<i>šé-bi₄-lam</i>		and send it to me.

Notes

5: collation by Cécile Michel.

12-13: the translation is tentative; the phrase *ana mīniya* is not otherwise attested in OA.

Comment

Aššur-nādā discusses disagreements with his father over matters concerning his account, i.e. presumably his account in the port office at Kanesh. The procedures connected with such accounts are not well understood, and the letter is quite obscure in several places. There is an undertone of irritation in the letter, and Aššur-nādā is at pains to explain to his father that he has in fact done everything that was expected of him. This means that he has managed to pay up to a full share of 16 minas. He then explains that there are a few people who have decided to clear their accounts—something he had suggested to his father—and that this means they will be paid what they have deposited and then have to pay either a share of 6 minas each or at the rate of 6 minas each in the treasury of the Aššur-temple. Whether or not this is an advantageous procedure is quite unclear to me. Finally, Aššur-nādā informs his father that the brother Aššur-taklāku is on his way to Assur with 10 minas of silver, for which he wants tin. This same procedure could be the one mentioned in #7, a letter that would thus be a reply to this text.

49. LB 1231

a-na A-ṣur-i-dí qí-bi₄-ma
um-ma A-ṣur-na-da-ma
40 ma-na AN.NA ša 1/2 ma-na

To Aššur-idī
 from Aššur-nādā:
 40 minas of tin, representing 1/2 mina

KB <i>hu-ša-e : 'e'[-l]i-a-tim</i>		of scrap silver, top-packs
<i>ša 1/3 ma-na K[B x x x]-ú-tim</i>	5	for 1/3 mina of silver ...
<i>13 1/3 ma-na [...]</i>		13 1/3 minas ...
<i>.1 DUG ri-iš[-tum]</i>		1 jar of first-class oil
<i>19 x x [...]</i>		19 ...
<i>break, 20-25 lines</i>		
<i>2/3 ma-na 'mu-tá-e' [...]</i>		2/3 mina losses ...
<i>iš-tù : AN.NA-ak [qá-tim]</i>		after the tin for expenses
<i>gám-ru 1/3 ma-na : 1 G[ÍN AN.NA]</i>		has been spent, you will have to compensate
<i>ta-na-pá-al 2 ma-[na (13 1/3 GÍN)]</i>		1/3 mina 1 shekel of tin. 2 minas (13 1/3
KB <i>ša Zu-zu : ha-bu-l[á-ku-ni]</i>	5'	shekels) of silver which Zuzu owes to you,
<i>1 ma-na KB ša ta-'ah-bu-lá-ni'</i>		1 mina of silver which you borrowed
(erasure) <i>5 GÍN KB</i>		from me, 5 shekels of silver,
<i>šé-bu-ul-ta-kà 3 GÍN KB</i>		your dispatch, 3 shekels of silver
<i>a-na um-mì-ni ù Pá-ru-<ur->tim</i>		for our mother and Parrurtum,
<i>ni-is-ha-sú DIRI</i>	10'	its import duty added,
<i>ša-du-a-sú ša-bu-ú</i>	u.e.	its transport tariff paid,
<i>DUMU l-lí-tù-ra-am</i>		Illi-türam's son
<i>na-áš-a-kum 1 1/3 ma-na / 5 GÍN 'KB'</i>		brings that to you; Ennam-Bēlum son of Šū-Laban
<i>[E]n-um-Be-lúm DUMU Šu-L[á-ba-an ...]</i>	lo.e.	1 1/3 mina 5 shekels of silver; ...
<i>šu-ma TÚG.HI.A : lá-qá-[am]</i>	15'	if he [refuses] to take the textiles ...
<i>ša-ma-ma : i-na [...]</i>		buy. In ...
<i>šé-bi₄-lam a-šu-mì [ša ...]</i>		send me. Concerning what
<i>áš-ta-na-pá-ra-ku-[ni]</i>		I keep writing to you about,
<i>ú-lá [...]</i>		do not ...

Notes

Unpublished text known to me from Veenhof's transliteration; a little less than half of the text is preserved.

4': the restored figure from CCT 4, 1a: 16-17 (#13), where Zuzu has such a debt.

9': the name Parrurtum restored on the basis of the reference in #167: 34 and 168: 7, where she also appears together with "our mother".

Comment

In this badly destroyed letter to Aššur-idī Aššur-nādā renders account of various transactions involving shipments, debts etc.

Letters from Aššur-nādā

50. CCT 3, 7a

<i>um-ma A-šur-na-da-ma</i>		From Aššur-nādā
<i>a-na Ší-ša-ah-šu-šar</i>		to Šišahšušar:
<i>qí-bi₄-ma a-ša áš-pu-ra-/ki-ni</i>		As to the fact that I wrote to you,
<i>um-ma a-na-ku-ma</i>		saying:
<i>a-re-eš₁₅ da-áš-e</i>	5	"At the beginning of spring
<i>a-ša-pá-ra-ki-ma</i>		I shall write to you,
<i>ta-li-ki-im li-bi₄-ki</i>		so you can come here"—do not be
<i>lá tū-lá-mì-ni ku-ṣú-um</i>		angry at me! The cold weather
<i>is-ni-iq-ni-a-tí-ma</i>		caught up with us,
<i>ú bu-lá-tí-im</i>	10	and consequently the capital
<i>ša a-da-gu₅-lu-ni</i>		that I was expecting
<i>a-na ba-áb-tim</i>		reverted to outstanding
<i>i-tù-ar-ma</i>		claims,
<i>a-ší-a-tí lá áš-pu-ra-ki<-im></i>	lo.e.	and that is the reason I did not write to you.
<i>mì-šu ša um-ma a-tí-ma</i>	15	Why do you say:
<i>ú-lá al-té-e</i>	rev.	"I cannot manage"?
<i>bu-lá-tí ša qá-tí</i>		The capital that I could
<i>iš-bu-tù-ni-ni</i>		lay my hands on—
<i>e-ṣú-ma iš-ba-at</i>		very little could be had,
<i>ma-du ha-lá-aq</i>	20	much has been lost.
<i>a-na Ku-na-na-mì-it</i>		When I arrive at Kunanamit
<i>e-ra-áb-ma ša lá-qá/e</i>		I shall take what there is to take,
<i>a-lá-qé-a-ma i-wa-ṣa-i-/a</i>		and as soon as I leave again
<i>a-ša-pá-ra-ki-im-ma</i>		I shall write to you
<i>a-sé-ri-a ta-li-ki-im</i>	25	so you can come to me.
<i>wa-dí a-li-tí-a</i>		As you know, my funds
<i>ú-lá i-tá-hi-i</i>		he must not touch.
<i>šu-ma i-lá-kam qá<-qár>-šu-um</i>		If he comes,
<i>lá tū-ṣa-bi₄-i-ma</i>	u.e.	do not look the other way
<i>lá ta-da-ṣu-u[m]</i>	30	and do not give it to him.
<i>ú šu-ma ṣú-ha-ar-TUM e-ri-iš₆-ki</i>	l.e.	But if he asks you for the girl,
<i>Sá-a-ma ú šé-ri-ṣu a-šar li-bi₄-ṣu</i>		then let him take Sama and his children
<i>li-it-ru-ṣu</i>		where he wants.

Notes

Translation in Michel, CMK: 480.

26-30: The entire passage is difficult to understand; it is quite unclear who the person introduced in

line 27 with the verb *iṭahhi* is. The translation “funds” for the word *lītum* is also uncertain. CDA gives the translation “sphere of authority”; the reading *qaqqaršum* line 28, was suggested in AHw s.v. *subbū*, and if correct it seems to have the meaning “be shy”.

31: the value *iš₆*, i.e. IS, is unique in OA. The alternative interpretation of the line, making *suhartum* the subject, is less satisfactory.

Comment

Aššur-nādā writes to his maid or secondary wife, the Anatolian lady Šišahšušar, who is in charge of the household in Kanesh while he is away on business trips. He has promised earlier that he would write to her in the spring to ask her to come and join him in the other Anatolian colony where he is staying, but bad weather has had serious consequences for his economic prospects. He expects to arrive at Kunanamit, and on leaving from there he promises to write again so she may come to him. The last passages of the letter introduces previously unmentioned persons, including a girl and a certain Sama.

51. RC 1749 C

<i>um-ma A-šūr-na-da-ma</i>		From Aššur-nādā
<i>a-na Ši-ša-ah-šu-šar</i>		to Šišahšušar:
<i>q̄l-bi-ma ú-ṭá-tám</i>		As to the grain
<i>ú sú-ba-ra-am</i>		and the <i>subāru</i> -fodder,
<i>ma-lá l̄-l̄-i-šar</i>	5	as much as <i>Ilī-išar</i> and
<i>ú Hu-lu-ba ší-im</i>		Huluba (collected) as the price
<i>ni-ga-li ú AN.NA</i>		of sickles and tin,
<i>ša a-dí-šu-nu-tí-ni-ma</i>		which I gave to them and which
<i>a-na A-lá-ni</i>		they brought to Alāni
<i>ub-lu-ni ma-lá</i>	10	—why
<i>i-dí-nu-ni-ki-ni</i>	lo.e.	have you not sent me word at all about
<i>m̄-šu-um ma-tí-ma</i>		how much
<i>tí-ir-tí-ki lá i-lá-kam</i>	rev.	they have given to you?
<i>šu-ma lá i-du-nu-nim</i>		If they do not give you anything
<i>a-na bi-tí-a</i>	15	they must not
<i>lá e-ru-bu-nim</i>		enter my house.
<i>Hu-lu-ba i-na ki-ša-/ar-ší-im</i>		Throw Huluba
<i>id-a</i>		in jail,
<i>ú l̄-l̄-i-ša-ar</i>		and make <i>Ilī-išar</i>
<i>ší-im 30 ma-na <URUDU></i>	20	pay the price of 30 minas of (copper)
<i>ú 1 GÍN 22 <ŠE> KB</i>	u.e.	and 1 shekel 22 (grains) of silver,
<i>ša ha-bu-lu ša-áš-qí-/lá-šu</i>		that he owes.

40 <i>ma-na</i> URUDU 10 TÚG <i>ku-ta-/nu</i>	i.e.	40 minas of copper, 10 <i>kutānu</i> -textiles,
4 <i>šu-ru-tum ša</i> TÚG ⁹		4 black textiles, of ⁹ the textiles
<i>ša il₅-qé-ú-šu-nu-ni</i>	25	which they took for themselves.

Notes

Unpublished text from the Rosicrucian Egyptian Museum, San Jose; transliteration courtesy Veenhof based on a photograph provided by M. Gallery Kovacs.

3-8: the construction of this passage is awkward; if my translation is not accepted, one could instead maintain that the word *mala* in line 5 has no logical function there, but that it makes perfect sense where it is repeated in line 10; the translation would therefore become: "...owed by Ilī-išar and Huluba, the proceeds from the sale of sickles and tin, which I had given to them and which they brought to Alāni...".

4: for the term *subārum* see Donbaz 1982.

9: *a-lá-ni*, here taken to be either a personal name or the name of a town, cf. AKT 3, 13:27, where one *A-lá-ni* is the father of Būr-Aššur.

Comment

Aššur-nādā writes to Šišahšušar about the debt of two men, Ilī-išar and Huluba, who should have given grain and some commodity called *subārum* to her. He wants information about their actions and instructs his maid to be tough in her dealings with them. These two men reappear in #54, where we understand that they brought 40 minas of sickles and 2 1/2 minas of tin to Šana; Ilī-išar's name is there written only as *l-lí-šar*.

52. TC 2, 47

<i>um-ma A-šūr-na-da-/ma</i>		From Aššur-nādā
<i>a-na Št-ša-ah-šu-/šar</i>		to Šišahšušar:
<i>qí-bi-ma</i>		
<i>55 ma-na l.KAL</i>		55 minas of
<i>ša hu-zl-ri-im</i>	5	lard,
<i>nu-hu-um ku-nu-ki-a</i>		(in) a leather pouch under my seal,
<i>ù na-ru-tum</i>		plus the <i>narūtu</i> -malt
<i>ša e-ru-bu</i>		that has arrived,
<i>⁹UTU-ba-ni</i>		Šamaš-bāni is on his way to you
<i>na-áš-a-ki-im</i>	10	with that.
<i>a-pu-tum</i>	rev.	Please,
<i>mu-za-am ù e-wa-/za-tim'</i>		guard the <i>muzum</i>
<i>ša e-zi-bu</i>		and the <i>ewazātum</i>
<i>ša-ṣí-ri-ma</i>		which he left,

šé-bi₄-li-ší-na	15	and send them.
URUDU li-dí-nu-ma		Let them sell copper,
tí-ib-nam		and buy straw.
ša-ma : tū-hi		Take care
ih-ᵣda-ᵣma a-bi₄-lá		to dry the chaff.
GUD.HI.A	20	Let Alāhum
SIG₅ A-lá-hu-um		buy oxen
li-iš-a-ma		of good quality
tí-ib-nam pá-hi-ra		and gather the straw.

Notes

translation in Michel, *CMK*: 478.

12: the two terms must refer to commodities in daily use, perhaps foodstuff.

Comment

Aššur-nādā writes to Šišahšušar about domestic matters, foodstuff and commodities from and for the household. The purchase of oxen presumably indicates that part of the duties of the wife was to look after agricultural activities such as ploughing.

53. RA 60, 140a (Frank)

um-ma A-šùr-na-da-ma		From Aššur-nādā
a-na Ša-ša-ah-šu-šar		to Šašahšušar
ú A-šùr-né-me-dí qí-bi-ma		and Aššur-nēmedi:
1 2/3 ma-na KB		1 2/3 mina of silver
iš-tí ḫIM-ba-ni	5	is owed by Adad-bāni, the son of Dudu;
DUMU Du-du 1/2 ma-na 3 1/3 GÍN /TA		he is to pay 1/2 mina 3 1/3 shekels
i-ša-tim i-ša-qal		per year.
u₄-mu-šu ma-dí-iš		His term is far overdue;
e-ta-at-qu ša-áb-ta-/šu-ma		seize him, and
ma-la ta-al-qé-/a-ni	10	whatever you have already received,
lu-ša-he-ra-ku-nu-tí-ma		he may deduct for you,
ší-tí : KB ša-áš-/qí-lá-šu		but make him pay the rest of the silver.
1 ma-na 3 GÍN		1 mina and 3 shekels
KB ša A-lá-hi-im	rev.	of silver belonging to Alāhum
ú i-a-tí iš-tí		and myself is owed
Pí-lá-ah-a-a ša-áb-ta-šu-/ma		by Pilahaya. Seize him
ša-áš-qí-lá-šu		and make him pay.
a-šu-mi lu-bu-ší-im		As to the garment

<i>ša a-na A-ha-ar</i>		that is for Ahar—
<i>lu-bu-ša-am : dam-qám</i>	20	I looked for a fine garment
<i>āš-e-ma ú-lá ú-ta-/ma</i>		but did not find any,
<i>ú-lá ú-šé-bi₄-lá-ší<-im></i>		so I have not sent her any.
<i>li-ba-ša</i>		She must not
<i>lá i-lá-mì-in</i>	u.e.	be angry.
<i>i-na a-lá-ki-a</i>	25	I shall bring her one
<i>ú-ba-lá-ší-im</i>	l.e.	when I come.

Notes

Translated in Michel, *CMK*: 479-480.

5: Adad-bāni son of Dudu also occurs in VS 26, 121: 9'; this is a long list of outstanding claims to an unnamed creditor who is unlikely to have been Aššur-nādā; Adad-bāni here owes 1/3 mina of silver.

Comment

Aššur-nādā writes to Šišahšušar and his son Aššur-nēmedī, referring first to a loan held by Adad-bāni son of Dudu; he was supposed to pay back in three instalments but his payments are long overdue; he is therefore to pay what remains of his debt immediately. Next he refers to a debt owed by Pilahaya to Alāhum and Aššur-nādā, also to be collected; finally Aššur-nādā explains that he has been unable to find a garment of fine quality for a woman called Ahar, otherwise unattested; she is not to worry or be angry, for he shall find one and send it.

54. VS 26, 19

<i>um-ma A-šùr-na-da-ma</i>		From Aššur-nādā
<i>ra-na¹ A-šùr-ta-ak-/lá-ku</i>		to Aššur-taklāku
<i>ù Ší-ša-ah-šu-šar</i>		and Šišahšušar:
<i>qí-bi₄-ma</i>		
<i>mì-šu ša um-ma a-tí-ma</i>	5	Why is it that you say:
<i>e-lá 20 na-ru-uq</i>		“Apart from 20 sacks
<i>GIG ù 15 na-ru-uq</i>		of wheat and 15 sacks
<i>še-im ša Ku-tù-bi₄-iš</i>		of barley that Kutubiš
<i>i-dí-na-ni mì-ma</i>		gave me
<i>ša-ni-um lá-šu</i>	10	there is nothing else (here)!”
<i>a-li 40 ma-na</i>		Where are the 40 minas
<i>ni-ga-lu 2 1/2 ma-/na</i>	lo.e.	of sickles (and) the 2 1/2 minas
<i>AN.NA ša a-na</i>	rev.	of tin which Ili-išar and Huluba
<i>Ša-na-a</i>		brought to

<i>l-lí-šar ù Hu-lu-/ba</i>	15	Šana?
<i>ub-lu-ni a-pu-tum</i>		Please,
<i>KB ša Ha-lu-li</i>		put pressure on
<i>A-zu ù Tù-tù-li</i>		Azu and Tutuli
<i>ù Kà-ú-ba</i>		as well as Ka'uba
<i>ša¹-ah-dí-ra-ma</i>	20	with respect to the silver of Haluli,
<i>10 na-ru-/uq</i>		and soak 10 sacks
<i>bu-uq-lim 10 na-ru-/uq</i>		of malt and 10 sacks
<i>ba-pí-ra-am</i>		of beer bread
<i>ší-pí-ma ep-ší</i>		to prepare (beer).
<i>šu-ma ú-tá-tám</i>	25 u.e.	If you want
<i>ta-ha-ší-hi</i>		any grain
<i>ša-mì šu-ma a-ba-a-ba-tim</i>	l.e.	then buy it. If they are not careful with the
<i>lá na-ah¹-du tí-ir-tí-ki</i>		outstanding claims, send me word.
<i>li-li-kam l.GIŠ šé-bi₄-lim</i>		Send me some oil.

Notes

Translation in Michel, *CMK*: 478-479.

15: for these two persons cf. #51.

20: the copy indicates a slightly damaged TA at the beginning of the line, which does not lead to a meaningful form. In contrast to all other verbal forms in the letter which show the feminine form, this imperative is clearly addressed to both letter recipients.

21-24: for the production of beer see Michel 1997: 103-105, and Stol, *RIA* 7: 325.

Comment

Aššur-nādā writes to Aššur-taklāku and his maid in Kaneš about domestic matters. Šišahšušar is mildly reminded of the existence of other resources than the ones she has mentioned. Together with Aššur-taklāku she is to apply pressure on four Anatolians who owe money, and she is asked to make preparations for the production of beer. The letter is closely related to AKT 1, 15, #73.

55. RC 1749 D

<i>um-ma A-šür-na-da-ma</i>		From Aššur-nādā
<i>a-na A-gu₅-za'</i>		to Aguza,
<i>Št-ša-ah-šu-šar</i>		Šišahšušar
<i>ù A-šür-⁴UTU-ši</i>		and Aššur-šamšī:
<i>qí-bi-ma šu-ma</i>	5	If
<i>⁴IM-ba-ni tup-pu-šu</i>		Adad-bāni
<i>e-ri-iš-ku-nu</i>		asks you for his tablet,

<i>tup-pì-a pé-té-a-ma</i>		then open my tablet (room),
<i>tup-pu-šu am-ra-ma</i>		look for his tablet,
<i>ša i-ša-qú-lu</i>	10	deduct what he will pay and
<i>ša-hi-ra-ma ša ší-tim</i>		write a (new) tablet for him
<i>tup-pu-šu lu-up-ta-ma</i>	lo.e.	concerning the rest—and only then
<i>ù a-li-am</i>		give him
<i>dí-na-šu-um</i>		the other one.
<i>tup-pá-am ša</i>	15 rev.	I gave you a tablet concerning
<i>1/2 ma-na KB</i>		1/2 mina of silver
<i>ša bé-ú-lá-at</i>		of the working capital
<i>A-šúr-i-dí DUMU Ku-sà-/a</i>		of Aššur-idi son of Kusaya, in order that
<i>i-nu-mì ra-bi-ṣú-um</i>		when the attorney
<i>ša É Ku-ra iṣ-bu-tù-/kà</i>	20	of Kura's firm seized you
<i>a-na ku-nu-ki ša a-bi₄-kà</i>		you could confirm the identity of
<i>wa-du-im a-dí-na-/kum</i>		your father's seal—
<i>A-gu₃-za' a-na</i>		let Aguza
<i>li-bi₄ tù-pì-a</i>		return that to
<i>lu-ta-ir-šu</i>	25	my (other) tablets.
<i>Ì.GIŠ DÙG.GA</i>	u.e.	Check all of your
<i>kà-lá-šu-ma sà-ni-/qá-ma</i>		first class oil,
<i>ANŠE.HI.A</i>		and as for the donkeys
<i>ù šú-ha-ri mì-ma <a->šé-er</i>	l.e.	and the servants, send them all
<i>Wa-áš-ha-ni-a-ma tur₄-d[ā-nim]</i>	30	[to] Wašhania.

Notes

Unpublished text from the Rosicrucian Egyptian Museum, San Jose; transliteration by Veenhof on the basis of a photograph provided by M. Gallery Kovacs.

2 and 23: The name has been emended in view of the exact parallel in *KTS* 1, 13a, #56; however, the photograph seems to show a clear A.

26: The transliteration has the inexplicable word *ni-ma-hi-kà*; without a collation it is obviously impossible to say whether my slight emendation is correct.

29: the reading of the line is tentative; Veenhof suggests as a less likely alternative *lá-ma sí-kà'[-tim a-na]*.

Comment

Aššur-nādā writes to Aguza and Šišahšušar about Adad-bāni, known from the previous letters, who may ask for his tablet from them, clearly a debt-note; the instructions are that before they hand over the old tablet, a new one in which the remainder of his debt is noted must be written. Another tablet concerning the man Aššur-idi son of Kusaya was given them in order to be used in a lawsuit with the attorney of a certain Kura; it should now be put back among the other tablets in Aššur-nādā's

archive. The last instructions refer to the dispatch of donkeys and servants to Wašania, probably the place where Aššur-nādā was when he wrote this letter.

56. KTS 1, 13a

<i>um-ma A-šūr-na-da-ma</i>		From Aššur-nādā
<i>a-na A-gu₅-za</i>		to Aguza,
<i>Ū-sú-ur-ša-A-šūr</i>		Uşur-ša-Aşşur
<i>ù Ši-ša-ah-šu-sar</i>		and Şišahuşar:
<i>qí-bi-ma [10+]7 GÍN</i>	5	17 shekels
<i>KB sa-ru-pá-am</i>		of refined silver
<i>iš-tù 8 MU.ŞÈ</i>		Kuziziya borrowed from me
<i>Ku-zí-zí-a</i>		8 years ago.
<i>ha-bu-lam i-nu-mì</i>		When
<i>wa-áš-ba-ku-ni</i>	10 lo.e.	I stayed there
<i>aş-ba-sú-ma</i>		I seized him,
<i>um-ma šu-ut-ma</i>	rev.	but he said:
<i>ú-nu-tí : a-dí-ni</i>		“My merchandise
<i>lá e-ru-ba-am</i>		has not arrived yet.”
<i>a-hu-a : a-tù-nu</i>	15	My dear brothers,
<i>şa-áb-ta-šu-ma</i>		seize him
<i>KB ù şí-ba-sú</i>		and make him pay the silver and
<i>ma-lá wa-as-mu</i>		as much interest
<i>شا-اš-qí-ل-ش</i>		as is fitting.
<i>lá ta-ga-mì-lá-šu</i>	20	Do not show him any favours!
<i>a-na am-tim</i>		Give it to the maid.
<i>dí-na-šu nu-hi-in</i>	u.e.	Buy two leather pouches,
<i>شا-ma-ma ANŞE</i>		load a donkey
<i>郿.GIŠ ma-li-a-[m]a</i>		with oil, and
<i>še-bi-lá-nim ù ma-lá</i>	25 l.e.	send it to me. Do send as much as
<i>ki-lá-li-ma še-bi-la'-n[im]</i>		both can contain.

Notes

5: the restoration is based on the information in the next letter.

Comment

Aššur-nādā writes to Aguza and Şišahuşar about a certain Kuzizia, who has an 8-year old debt of 17 shekels of silver to Aššur-nādā. He has earlier excused himself by referring to the awaited arrival of a shipment of merchandise, but now Aššur-nādā wishes him to be forced to pay the

money plus interest. He then asks for a donkey loaded with two leather pouches full of oil to be sent to him.

57. KTS 1, 13b

<i>um-ma A-šūr-na-da-/m[a]</i>		From Aššur-nādā
<i>a-na I-dī-Sū-in</i>		to Iddin-Suen
<i>ù Ší-ša-ah-<šu->ša-ar</i>		and Šišahšušar:
<i>qí-bi₄-ma</i> 17 GÍN		Kuzuzya has owed me 17 shekels
KB <i>ša-rū-pá-am</i>	5	of refined silver,
<i>ší-im a-bar-ni-im</i>		the price
<i>Ku-zu-zi-a iš-tù</i>		of an <i>abarniū</i> -textile,
10 <i>ša-na-tim ha-bu-lam</i>		for 10 years.
<i>mì-šu ša am-tum</i>		How come that when the maid
<i>ta-li-ku-ma ú-qá-/li-lu-šu</i>	10	went, he insulted her?
<i>né-ma-al</i> KB <i>pí-a</i>		The profit accrued on my silver,
<i>ša iš-tù</i> 10 <i>ša-na-/tim</i>		over which he has
<i>i-be-e-lu</i>	lo.e.	disposed for 10 years,
KB <i>ša-áš-qí-/il₅-šu-ma</i>		make him pay that silver,
<i>a-na a-am-tim</i>	15 rev.	and give it to the maid.
<i>dí-in šu-ma mì-ma</i>		If he protests in any way,
<i>i-qá-bi₄ šu-ga-ri-/a-am</i>		then let him swear
<i>ša A-šūr</i>		by divine Aššur's
<i>li-it-ma-ma</i>		<i>sugari'ā'um</i>
<i>ú li-it-ba-al-/šu</i>	20	and only after that can he take it away.
<i>a-pu-tum lá ta-ga-/mì-il₅-šu</i>		Please, do not show him any favour.
<i>ú-^lul¹</i> KB		Either he pays
<i>li-iš-qú-ul</i>		the silver
<i>ú-ul ta-mì-šu</i>		or you make him take an oath!
15 GÍN KB <i>iš-tí</i>	25	15 shekels of silver is owed by
<i>Ha-ar-ta-al</i>		Hartal.
<i>AN.NA-ak-šu</i>	u.e.	His tin
<i>a-na ša-pá-ar-/tim</i>		was pledged for it.
KB <i>ša-áš-qí-il₅-šu-/ma</i>		Make him pay the silver and have paid
<i>'x¹ ma-na</i> 6 GÍN KB	30 l.e.	x mina 6 shekels of silver belonging to
<i>'ša¹ Du-du</i> 1/2 <i>ma-na</i> KI		Dudu (and) 1/2 mina owed by
<i>Ša-ra-pu-nu-a ša-áš-qí-lá-/ma</i>		Šarapunuwa,
<i>a-na a-am'-tim dí-in</i>		and give it to the maid(?).

Notes

7: the writing Kuzuzia instead fo the expected Kuzizia is noteworthy.

10: for *uqallilūšu* one expects *uqallilūši*.

20: *litbalšu* may be understood in two ways; if my translation is accepted, it would mean that Kuzizia after swearing a false oath could keep the money, but if the subject of the verb is the divine emblem, we would have: "and then it will carry him away."

33: the copy has *a-wa-tim* which does not seem to make sense.

Comment

Aššur-nādā writes in continuation of the previous letter, this time to Iddin-Suen and Šišahšušar. Kuzizia has now had the loan for 10 years, and Aššur-nādā has run out of patience. We are told that when earlier Šišahšušar had approached Kuzizia, he had been abusive and paid nothing. Now he is to pay, and if he has any objections, they are to force him to take an oath, presumably to either confirm or deny the old debt. If he swears in denial, i.e. swears a false oath, then he can take the money and keep it, but the assumption is clearly that the threat of an oath would make him cough up. At the end Aššur-nādā refers to other small loans that have to be repaid.

58. VS 26, 20

<i>a-na A-lá-hi-im</i>		To Alähum,
<i>E-me-me ù Ší-ša-ah-/šu-šar</i>		Ememe and Šišahšušar
<i>qí-bi-ma <um-ma A-šur-na-da-ma></i>		(From Aššur-nādā):
1/3 <i>ma-na</i> 1 GÍN KB		Puzur-Aššur is on his way to you with
<i>ku-nu-ki-a Puzur₄-A-šùr</i>	5	1/3 mina 1 shekel of silver
<i>na-áš-a-ku-nu-tí</i>		under my seal.
<i>e-ší : ù qá-nu-e</i>		Buy fire-wood and reeds,
<i>ti-ša-a-ma ša GUD.HI./A</i>		and have the oxen
<i>ša-da-dim</i>	10	haul as much of
<i>li-iš-du-du-nim</i>		what is there
<i>ša a-ma-kam-ma</i>		as they can;
<i>ša ma-zí-re-e</i>		Buy <i>malahum</i> and
<i>ma-lá-hi ù ha-ba-/ša-tim</i>		<i>habašatum</i> utensils for
<i>ša-mí</i>		the <i>maziru</i> tin.
<i>a-pu-tum mì-ma</i>	15	Please may everything
<i>šu-mì-šu lu er-sú-ma</i>		be ready so I can move quickly
<i>i-na e-ra-bi₄-a-ma</i>		as soon as I arrive.
<i>lu-ra-tí-ib šu-ma</i>		If they brought
TÚG.HI.A <i>ša Šu-Sú-in</i>		the textiles belonging to Šu-Suen
<i>ù i-a-tí iš-tù</i>	20	and myself

<i>Ur-šu ub-lu-nim</i>		from Uršu,
<i>a-ma-kam-ma dí-na-ma</i>		then sell them there
<i>št-im-šu-nu zu-za</i>		and divide the proceeds.
<i>a-ni-um : a-na-kam</i>	u.e.	This one
<i>i-ta-an-ki-iš</i>	25	was set aside here.
<i>šu-ma</i>		If
<i>Ku-tù-bi₄-iš : KB mì-ma</i>		Kutubiš asks for any silver
<i>e-ri-iš dí-na-šu-um</i>		then give him some.

Notes

See notes by Veenhof in VS 26: 19.

3: the insertion of Aššur-nādā's name as sender of the letter is obvious.

11: the *-ma* could perhaps be understood to connect with the following sentence, but the meaning is not very clear.

12-13: the terms are all obscure, like so many words that refer to everyday commodities in these letters to Šišahšušar.

Comment

Aššur-nādā writes to Alāhum, Ememe and Šišahšušar in Kanesh, announcing the arrival of Puzur-Aššur with 21 shekels of silver which is to be used on fire-wood and reeds. He instructs them to see to it that the oxen are yoked for the ploughing and mentions various utensils that are to be bought, presumably in connection with the agricultural activities. Finally, he orders them to sell the textiles belonging to Šū-Suen and Aššur-nādā if they have arrived from Uršu. This last passage is closely related to the following letter, lines 32-39.

59. CCT 3, 9

<i>a-na A-lá-hi-im E-me-me</i>		To Alāhum, Ememe
<i>ù A-šür-ta-ak-lá-ku</i>		and Aššur-taklāku
<i>qí-bi-ma um-ma A-šür-na-<da->-ma</i>		from Aššur-nādā:
<i>iš-tù : 11¹/₃ ma-na 5 GÍN</i>		After my account and our father's account had
<i>KB qá-tí 7 1/3 ma-na</i>	5	been recorded at 11 1/3 minas 5 shekels
<i>qá-tí a-bi₄-ni za-am-ru</i>		and 7 1/3 minas respectively,
<i>18 ku-ta-ni 5 TÚG šu-ru-tum</i>		I have been booked for 18 <i>kutānu</i> -textiles
<i>É kà-ri-im na-ad-a-ku-ma</i>		and 5 black textiles in the colony office,
<i>lá za-am-ru 10 ku-ta-ni</i>		but these were not (yet) recorded. 10 <i>kutānu</i> -
<i>ù 4 TÚG šu-ru-tim É wa-áb-/ri-ni</i>	10	textiles and 4 black textiles I left in our guest-house. Thereof
<i>e-zi-ib ŠA.BA</i>		

4 <i>ku-ta-ni i-qá-tí</i> (erasure)		they will deposit 4 <i>kutānu</i> -textiles on
Ú-šú-ur-ša-A-šur <i>i-na-dí-/ú-ma</i>		Uṣur-ša-Aššur's account, but
KB <i>a-qá-tim ša a-bi₄-ni</i>	15	the silver will be transferred to our father's account. The colony has given it to me.
<i>i-tá-hi kà-ru-um i-dí-na-šu</i>		Send me word telling me whether or not he
<i>i-dí : lá i-dí ù KB</i>		has deposited anything and how much silver
<i>ma-lá qá-tí a-bi₄-ni</i>		has been recorded for our father's account
<i>'ù¹ qá-tí za-am-ru tí-ir-ta-/ak-nu</i>		and mine. 2 1/2 minas
[<i>l</i>] <i>i-li-kam</i> 2 1/2 <i>ma-na</i>	20	of silver together with the gold
[KB <i>q</i>] <i>á-dum GUŠKIN</i>		... Dān-Aššur
[<i>x x h</i>] <i>Dan-A-šur</i>		... 40 minas of copper
[<i>x x x x</i>] <i>'um¹ 40 ma-na URUDU</i>		I left in our guest-house.
[É <i>wa-ábJ-ri-ni e-zí-/ib</i>	rev.	... copper
[<i>x x UR</i>] <i>JUDU</i>		... shekels 15 1/2 grains of silver ...
[<i>x x x GÍ</i>] <i>N '15¹ 1/2 ŠE KB</i>	25	I deposited 2 minas
[<i>x x x</i>] <i>-ší 2 ma-na</i>		of refined silver on my account
KB <i>ša-ru-pá-am qá-tí</i>		and on our father's account,
<i>'ù¹ qá-tí a-bi₄-ni a-dí-ma</i>		so that 28 2/3 minas 7 1/2 shekels
<i>'ù¹ 28 2/3 ma-na 7 1/2 /GÍN</i>	30	of silver is from Pūšu-kēn's enterprise:
[KB¹ <i>ša ILLAT-at Pu-šu-ki-in</i>		at 30 minas (of copper per talent of) wool.
30 <i>ma-na TA*</i> SÍG.HI.A		As to the 1 mina for three textiles
<i>a-na 1 ma-na-im ša 3 TÚG.HI.A</i>		from Uršu transported by me,
<i>ša Ur-šu ša sé-pì-a</i>		you have written, saying:
<i>'ta¹-áš-pu-ra-am um-ma</i>		"The silver draws interest."
[<i>a-</i>] <i>ta-ma KB a-sí-ib-/tim</i>	35	If they have brought the 2 <i>abarniu</i> -textiles
[<i>i-</i>] <i>llá-ak</i> 2 <i>TÚG a-bar-/ni-ú</i>		belonging to Šū-Suen and myself
<i>'ša¹ Šu-Sú-in ù i-a-tí</i>		then sell them
[<i>šu-</i>] <i>ma ub-lu-nim dí-na-ma</i>		and divide (the proceeds) in two.
[<i>mì-</i>] <i>jíš-lá zu-za</i>		2/3 <i>ma-na</i> 5 1/6 GÍN
2/3 <i>ma-na</i> 5 1/6 GÍN	40	is owed by Haluli. 1/2 mina
KI <i>Ha-lu-li</i> 1/2 <i>ma-na</i>		is owed by Azu. 1 1/2 mina 7 1/2 shekels
KI <i>A-zu</i> 1 1/2 <i>ma-na</i> 7 1/2 /GÍN		is owed by Tutuli.
KI <i>Tù-tù-li</i>		Have paid in full out of all this 2 1/2 minas
<i>i-mì-ma a-nim</i> 2 1/2 <i>ma-na</i> KB <i>'ù¹</i>	1.e.	of silver
<i>sí-ba-tí-šu ša A-zu ša-bi₄-a</i> 20[+x]	45	plus interest belonging to Azu. 20+x
<i>ni-ga-li ù 2 ma-na</i> [...]		sickles plus 2 minas ...
<i>'1 ma¹-na a-na ú-tí-tim</i> (<i>x</i>) <i>ša[-dí-na]</i>		Have paid 1 mina for grain.

Notes

6, 9, 18: *zamārum* is given the meaning "count", "account for" in CAD; in CDA one finds a verb

samārum with the meaning “set aside”. The correctness of CAD’s translation seems obvious in this case, where a clerical accounting activity is indicated, and one should also consider the bilingual CT 44, 24: rev. 18, where ŠID is equated with *ta-za-am-m[i-ir]*.

32-39: cf. preceding letter.

Comment

Aššur-nādā writes to Alāhum, Ememe and his youngest brother Aššur-taklāku, informing them about a number of transactions that have to do with his own and his father’s accounts in the Colony office. He may be in Wahšana or Burušaddum, and he is surely writing to Kaneš. The operations involving these accounts reappear in several letters in the correspondance, and the technical terms relating to them are found again and again. The letter also refers to previous shipments transported by Aššur-nādā, and to Pūšu-kēn’s enterprise, a joint transaction in which Aššur-idī had invested. The last passages concern small loans that are to be collected.

60. CCT 3, 7b

<i>a-na A-lá-hi-im</i>		To Alāhum,
<i>E-me-ma ù</i>		Ememe and
<i>A-šūr-ta-ak-lá-ku</i>		Aššur-taklāku
<i>qí-bi-ma um-ma</i>		from
<i>A-šūr-na-da-ma</i>	5	Aššur-nādā:
<i>a-ša-me-ma : mì-ma</i>		I hear that I have not been booked for
<i>i-na ILLAT-tim</i>		anything in the enterprise.
<i>lá at-ma-ku : KB</i>		They have sent the silver
<i>DUMU A-ni-nim : ù ša</i>		belonging to Anninum’s son
<i>2 GÍN : KB sà-hi-ir-tám</i>	10	plus small goods worth 2 shekels of silver
<i>a-na LUGAL-^dIM</i>		to Šar-Adad.
<i>ú-šé-bi₄-lu ta-ah-sí-/is-tám</i>		Look at
<i>am-ra-na</i>		the note,
<i>lu A-ni-num mì-ma</i>		and irrespective of whether Anninum
<i>iš-qú-ul : lu a-tù-/nu</i>	15	has paid anything or you personally
<i>tù-šé-bi₄-lá</i>		have sent it,
<i>ša lu-qú-^rtum¹ a-na</i>		make him pay
<i>sé-ri-šu-ni</i>		to whom the merchandise
<i>ša-áš-qí-lá</i> (erasure)		was addressed.
<i>1 ma-na 7 1/2 GÍN K/B</i>	20	1 mina 7 1/2 shekels of silver,
<i>ší-im maš-ki ša ba-ri</i>		the proceeds from the sale of the hides
<i>A-lá-hi-im ù i-a-tí</i>		that were owned jointly by Alāhum and
<i>KI áš-kà-pì-im</i>		myself, is owed by the leatherworker.

<i>ša-áš-qí-lá-šu</i>		Make him pay.
<i>šu-ma ANŠE.HI.A</i>	25	If donkeys
<i>wa-aq-ru mì-ma a-na</i>		are expensive,
<i>Dur₄-hu-mì-it lá <tù->šé-ra-/a</i>		do not conduct any to Durhumit.
<i>ú-za-kà-ma a-ta-lá-/kam</i>		I shall clear myself of obligations and leave.
<i>am-tám ša-hi-za-/ma</i>		Instruct the maid
<i>GIG la-bi₄-ra-tim</i>	30	that they shall grind the old wheat
<i>a-na ku-ru-ma-tim</i>		for food,
<i>li-té-na ba-pì-ra-/am</i>		but she must not
<i>mì-ma lá tū-ṣa-áb</i>		add any beer bread.
<i>a-na GUD.HI.A ù UDU.HI.A ih-da</i>	l.e.	Take care with the oxen and sheep.
<i>KB ša Ku-ra-ra ù tap-pá-i-šu</i>	35	Demand the silver from Kurara and his
<i>ša qá-at-ni ša-kà-nam qá-bi₄-ú</i>		partner who are obliged to lodge
<i>e-ri-iš</i>		our claim to it.

Notes

Translation in Michel, *CMK*: 318.

37: in view of the fact that the other imperatives in the letter are in the plural, one may choose instead to take the form *e-ri-iš* as first person singular in the imperfect: "I have demanded the silver from Kurara and his partner who are obliged to lodge our claim on it."

Comment

Aššur-nādā writes, perhaps from Durhumit, to Alāhum, Ememe and his brother Aššur-taklāku. He observes that he has not personally been booked for anything in a joint enterprise, but he then explains the background for a shipment belonging to Anninum's son to a certain Šar-Adad (cf. #39 and 102); the people in Kanč are instructed to collect the debt involved. If donkeys are expensive they should not send any to Durhumit, presumably where he is, and he will instead come from there. He then gives instructions about food preparation to be passed on to Šišahšušar, urges care with the oxen and sheep—thus again referring to agricultural activities, and ends with information or instructions about a deal with Kurara.

61. BIN 4, 49

<i>a-na A-lá-hi-im E-me-me</i>		To Alāhum, Ememe
<i>ù A-šür-ta-ak-lá-ku</i>		and Aššur-taklāku
<i>qí-bi₄-ma</i>		
<i>um-ma A-šur-na-da-ma : a-ša-me-ma</i>		from Aššur-nādā: I hear
<i>DUMU Ší-ri-a a-na A-lim^{ki}</i>	5	that Širiya's son has left for the City.
<i>i-ta-lá-ak mì-šu</i>		Why is it that

<i>ša šu-ha-ru ša Ša-lim-A-/šur</i>		Šalim-Aššur's servants
<i>ù a-li-ku : a-dī</i>		and other travellers
<i>ší-ni-šu i-li-ku-ni-/ma</i>		have come here twice,
<i>tí-ir-ta-ak-nu-ma</i>	10	but no message from you
<i>lā i-li-kā-ni</i>		has arrived?
<i>am-tám ša-lá-ma</i>	lo.e.	Ask the maid
<i>ú-tù-tum : ma-lá</i>		how much grain
<i>e-ru-bu tí-ir-ta-ak-/nu</i>	rev.	has comē in. Send me word.
<i>li-li-kam šu-ma</i>	15	If
<i>ŠE-am ta-ha-ša-ah</i>		you wish to have barley,
<i>ša KB 1/2 ma-na</i>		then buy for up to 1/2 mina of silver.
<i>ša-ma ší-im KB 1 GÍN</i>		Send me word about every single shekel of
<i>ma-lá iš-tù Dur,-hu-mì-/it</i>		silver which has accrued to you both
<i>ù a-na-nu-um</i>	20	from Durhumit and
<i>i-li-kā-ku-nu-tí-ni</i>		from here,
<i>a-šar ta-pá-qí-dá-/ni</i>		where you will entrust it
<i>ITI.KAM ša uṣ-ú-ni</i>		and the month in which
<i>tí-ir-ta-ak-nu</i>	u.e.	it left your hands.
<i>li-li-kam Ni-ni</i>	25	Ninni
<i>ù Hu-lu-ba im-ta-áš-hu-ni-ma</i>		and Huluba have robbed me,
<i>qá-ar-ni</i>		so fill my horn
<i>Í.GIŠ DÙG.GA ma-li-a</i>		with good quality oil.

Notes

5: Michel suggests the reading *Am'-ri-a*, which would certainly give us a well-attested name.

25-26: Huluba appears together with a certain Ili-išar in #51 and 54, and one wonders whether the name here written as NI.NI is really a reference to this person, but see #147 where a woman called Ninni is a debtor, owing sacks of wheat and barley.

26-28: collated. Is this an idiomatic expression of some kind?

Comment

Aššur-nādā writes from an Anatolian town (not Durhumit) to Alāhum, Ememe and Aššur-taklāku in Kaneš. He complains that no messages have been sent to him recently. He wants information about the amount of grain that has come in, presumably from his own fields; the letter ends with notes about two Anatolians who have swindled him and a demand for good oil.

62. BIN 4, 52

a-na A-la-hi-im

To Alāhum

ù A-šür-ta-ak-lá-ku		and Aššur-taklāku
qí-bi-ma um-ma A-šür-na-/da<-ma>		from Aššur-nādā:
KB ù GUŠKIN ma-lá		Whatever silver and gold they will send to
iš-tù 'Dur ₄ '-hu-mì-it	5	you from Durhumit,
ú-šé-bu-lu-ku-nu-tí-/ni		add that to what
a-na ša qí-ip-tí-a		(I owe) on goods entrusted to me,
šu-uk-na-ma : šu-ma		and if
l-lí-a-lúm : sú'-ri		Illi-ālum (is there), then certainly
ma-gi-ir : a-ša-me-ma	10	it is agreed. I hear that
I-dí-Sú-in : pá-ni-ni		Iddin-Suen wishes to meet us.
i-šé-e : a-ma-sú		Let him leave his maid
i-na Kà-ni-iš	lo.e.	in Kaneš
le-zi-ib-ma		and
šu-a-tí : a-na A-lím ^{ki}	15	send himself to the City,
tù-ru-sú-ma a-na	rev.	and let him reach me
ba-ra-im a-na		to be available
Kà-ni-iš li-ik-šu-/dam		in Kaneš.
šu-ma A-lá-hu-/um		If Alāhum
lá-šu ša ki-ma	20	is not there, then let his representatives
šu-a-tí : a-ší-bu-tim		act as witnesses,
šu-ku-ma KB ša ba-ri-ni		and let our jointly owned silver
a-na šu-mì ki-lá-li-ni		pass overland
eq-lam le-tí-iq		in the name of us both.
10 ma-na KB ša-ru-pá-/am	25	Hannānum son of Ikuppiya, grandson of
Ha-na-nu-um		Ikua, is on his way
DUMU I-ku-pí-a DUMU I-ku-/a		with 10 minas of refined silver
ša 'ba'-ri-ni na-ší	u.e.	that belongs to us both.
ni-is-ha-sú ù		Deposit its import duty and
ša-du-a-sú i-na	30	its transport tariff (with money taken) from
KB-pí-a* lu i- ší-'im ^{7*}		my silver or from the price of
TÚG.HI-tí-a i-dí-ma a-ba-ri-ni	l.e.	my textiles, and let the amount go for us
li-li-ik šú-ha-ri		both. Dispatch the servants
ša e-li-ú-ni-ni KI Sà-he-ri<-lí>		who have arrived with Saher-ilí.
a-bu[-uk?]		

Notes

17: for the expression *ana barā'ím* see comment to #45: 9.

Comment

Aššur-nādā writes to Alāhum and Aššur-taklāku from somewhere in Anatolia. He wishes silver and

gold that will arrive at Kaneš from Durhumit to be set aside for payment of his own debts. He has heard that Iddin-Suen, a frequently mentioned minor figure, wishes to meet or perhaps sue "us", perhaps his firm, and gives suggestions for how to tackle that; these instructions are not exactly easy to understand, however. It is clear from this as well as other letters that Aššur-nādā and Alāhum frequently pooled their resources and made joint investments, and that is also referred to here. A shipment of 10 minas of silver owned by both is going to arrive at Kaneš, and he wishes it to be sent on to Assur for further investment; the same shipment is mentioned in #47.

63. KTS 1, 12

<i>a-na A-lá-hi-im Šu-^dA-šùr</i>	To Alāhum, Šū-Aššur,
<i>Zu-ba ú ī-lí-a-lim qí-bi-ma</i>	Zuba and Ilī-alum
<i>um-ma A-šùr-na-da-ma</i>	from Aššur-nādā:
<i>3 ma-na KB ša Ša-lá-ah-šu-a</i>	Haluli became indebted to me for 3 minas of
<i>úh-ta-bi-lá-ma : Ha-lu-li</i>	silver from Šalahšua, but
<i>me-eh-ra-tim i-dí-nam</i>	he has given me a corresponding amount.
<i>i-na a-wa-tí-ni 6 ku-ta-ni</i>	According to our agreement I shall send him
<i>ú-šé-ba-al-šu-ma</i>	6 <i>kutānu</i> -textiles, and
<i>a-wi-lu-um : i-a-tí i-za-za-am</i>	the man will then stand in my stead.
<i>6 TÚG ku-ta-ni I-ku-pí-a</i>	Ikuppia is on his way to you with the 6
<i>na-áš-a-ku-nu-tí a-wi-lam</i>	<i>kutānu</i> -textiles. Clear the man,
<i>ša-hi-ta-ma TÚG-ba-tí-šu</i>	so he takes his textiles
<i>li-il₅-qé-ma sí-ib-tám</i>	and enters the interest
<i>ša ša-tim a-ni-tim</i>	accrued for this year
<i>a-na É bé-tí-ni lu-šé-ri-ib</i>	15 lo.e. into our house.
<i>li-bi : lá ú-lá-ma-an</i>	He must not make me angry.
<i>šu-ma sí-ib-tám ša ša-tim</i>	If he refuses to give
<i>a-ni-tim ta-da-nam</i>	the interest for this year,
<i>la i-mu-a : TÚG.HI.A</i>	then do not give him
<i>la ta-da-na-šu-um</i>	any textiles.
<i>Šu-^dA-šùr ša pá-šu a-na KB</i>	As to Šū-Aššur who gave me his word with
<i>i-dí-na-ni mì-šu-um KB</i>	regard to the silver, why has he not sent me
<i>lá ú-šé-bi-lam a-na Ni-ih-ri-a</i>	the silver? Send it to me in Nihria.
<i>a-na pá-ni-a šé-bi-lá-nim</i>	20
<i>ša 10 GÍN KB sà-he-er-tám</i>	Send me (also) small goods worth 10
<i>lu sí-pá-ra-tum lu [t]ù-dí-na-tum</i>	shekels of silver, either bronze pins or
<i>lu 6 ma-na KB lu ¹⁵ma-na</i>	fibulae, (and) either
<i>KB a-na pá-ni-a šé-bi-lá-nim</i>	5 or 6 minas of silver.
<i>šu-ma : i-na ba-áb-tí-a mì-ma</i>	If you have not received anything yet from

<i>lá ta-al-qé-a</i> KB : <i>a-hu-/um lu-šé-bi-lam-ma ú-ul sítib-tám ki-ma a-hu-um a-na [a-h]i-im i-du-nu lá-dí-in ú-ul béká-lá-tim lu ha-bu-lá-ku-šu-um šu-ma A-šur-ta-ak-<TA.AK>-<-la>-ku wa-ša-áb 2 TÚG.HI.A [ù TÚG].HI ša ba-<áb->tí-a lu-šé-bi-lam šu-ma lá-šu a-[ša]r [li]-bu-šu : šu-up-ra-šu-um : tí-ib-nam ú e-ší ša KB 1/3 ma-na e-li-iš ša-ma-nim šú-ha-ri na-hi-da-ma ba-a-ba-tim lu-lá-pí-it a-dí a-lá-ká-ni</i>	30 u.e. 35 i.e.	my outstanding claims, then let a colleague send me the silver; let me then either pay interest as one colleague pays to another, or let me become indebted to him with a working capital. If Aššur-taklāku is there, then have him send 2 textiles [plus the textiles] from my outstanding claims. If he is not there, then write to him where wishes. Buy me reeds and firewood for some 1/3 mina of silver or more. Instruct my servant to write down the outstanding claims until I arrive.
---	--------------------------	--

Notes

26: *siparrātum* denotes a small, cheap item, sometimes counted, sometimes weighed; my translation is merely a suggestion and the apparent connection with bronze (*siparru*) may be irrelevant.

Comment

Aššur-nādā writes from Nihria in the southeast to Alāhum, Zuba and Ili-ālum, his brother. His first remarks concern a certain Haluli who has paid his debt and who should be sent some textiles; these are now underway to Kaneš, where Aššur-nādā's representatives should give them to Haluli, provided he pays interest for the current year on his debt. He then turns to the business with Šū-Aššur who has promised him some silver but not sent anything; it should now be sent to Nihria. Aššur-nādā also wants some small wares, pins or fibulae, or some more silver. He appears to be in need of silver, for he wishes to have some sent to him even if there is none from his own outstanding claims yet; he would then have to pay interest, although only what one brother would charge of another, or he might take on the silver as a working-capital, a *be'ulātum*; this latter arrangement would in fact amount to an interest-free loan. The letter ends with instructions about the household.

64. BIN 4, 51

um-ma A-šür-na-da ù l-lí-a-/lúm-ma a-na A-šür-ta-ak-lá-ku qí-bi-ma 18 TÚG ku-ta-nu 15 TÚG ša A-ki-dí-e 1 ANŠE sa-lá-mu-/um

From Aššur-nādā and Ili-ālum to Aššur-taklāku:
You brought 18 *kutānu*-textiles,
15 Akkadian textiles, 1 black donkey,

9 1/3 <i>ma-na</i> 9 GÍN	5	9 1/3 minas 9 shekels
AN.NA <i>ša ik-ri-be-ni</i>		of tin from our votive offerings, (and)
34 2/3 <i>ma-na</i> AN.NA <i>ša ik-/ri-be</i>		34 2/3 minas of tin from the votive offerings
<i>ša A-ha-a tū-bi₄-il₅</i>		of Ahaya.
ŠÀ.BA 7 GÚ URUDU ù 1 ANŠE		Specification: you sent me 7 talents of
<i>tū-šé-bi₄-lam</i> 17 GÍN KB	10	copper and 1 donkey;
<i>a-na ik-ri-be a-dí ší-tí lu-qú-tim za-ki-a-/ma</i>		I laid down 17 shekels of silver for the
<i>i-na pá-ni-ú-tim-ma šé-bi₄-lam</i>		votive offerings. Clear the remainder of the
<i>gám-ra-am ù ta-ší-a-tim</i>		merchandise and send it as soon as possible.
<i>a-ha-am a-na a-hi-im lá ta-kà-/ba-as</i>		As for expenses and the cost of
50 LÁ 1 TÚG <i>šu-ru-tum</i>	15	transportation
53 <i>ma-na</i> 1 GÍN AN.NA		you should not charge one colleague more
1 <i>ma-na</i> KB <i>ší-im</i> 2 ANŠE		than another.
<i>ša a-bi₄-ni al-qé-ma : i-na</i>	lo.e.	I have received 49 black textiles,
<i>ší-im</i> ANŠE.HI.A <i>ša Ša-lim-/be-lí'</i>		53 minas 1 shekel of tin, (and)
<i>ir-dí-a-ku-ni ba-lu-tá-ku-ma</i>	20	1 mina of silver, the price of the 2 donkeys
10 GÍN KB <i>ta-na-pá-lam₅</i>	rev.	belonging to our father, and I have been
3 ANŠE <i>sa-lá-mu ša i-na</i>		credited with the price of the donkeys
<i>še-pì-kà ta-ar-de₈-ú</i>		that Šalim-bēlī conducted to you,
1 GÚ AN.NA <i>ku-nu-ku ša a-na</i>		so pay me the balance: 10 shekels of silver.
<i>A-lá-hi-im lá-áp-tù</i>	25	The 3 black donkeys that
2 TÚG <i>šu-ru-in ša a-ni-kà-sí</i>		you personally conducted,
<i>té-zí-ba-ni : lá a-tí-dí-i</i>		1 talent of tin under seal that
<i>i-na i-a-ú-tim le-qé</i>		was booked for Alähum, (and)
<i>mi-ma a-nim ša a-bi-ni</i>		the 2 black textiles you left me for the
1 TÚG <i>ku-ta-num ša um-mì-ni na-áš-a-tí</i>	30	account—that I have not deposited;
<i>ší-im</i> 3 ANŠE.HI.A DINGIR- <i>na-da</i>		take it out of my things!
<i>iš-qú-ul-ma : a-na a-bi₄-ni</i>		—All this belongs to our father.
<i>na-áš-a-ku</i> 9 TÚG <i>ku-ta-nu ša l̄-lí-/a-lim</i>		You bring 1 <i>kutānu</i> -textile belonging to our
ŠÀ.BA 1 TÚG.TA <i>I-dí-Ištar</i>		mother.
<i>a-na l̄-lí-a-lim i-za-az</i>	35	Ili-nādā has paid the price of 3 donkeys,
15 TÚG <i>šu-ru-tum</i> 12 <i>ma-na</i> 8 /GÍN		and I am bringing that to our father.
AN.NA 8 TÚG <i>ša A-ki-dí-e</i>		As to the 9 textiles belonging to Ili-ālum,
1 ANŠE <i>sa-lá-mu-um</i>		Iddin-Ištar guarantees for each textile
<i>ša l̄-lí-a-lim</i> 8 TÚG <i>tí-sà-pu</i>		to Ili-ālum.
3 1/2 TÚG <i>ša-pì-ú-tum SIG₅</i>	40	15 black textiles, 12 minas 8 shekels
		of tin, 8 Akkadian textiles,
		1 black donkey
		belonging to Ili-ālum, 8 <i>tisāpu</i> textiles,
		3 1/2 thick textiles of good quality, (and)

10 GÍN KB ša ta-LÁ-pá-lá-/ni i-a-ú-tum : mì-ma a-nim na-áš-a-tí : a-pu-tum URUDU-/šu	u.e.	the 10 shekels of silver you will balance with me —all this, my property; you are bringing. Please, press him for one or two shekels per mina on his copper
1 GÍN.TA ù 2 GÍN.TA ku-bu-us-ma KB 10 ma-na /TA na-ší-ra-am	45 i.e.	and set aside for me at least 10 minas of silver. But you yourself must back off!
ù a-ta qá-qá-ad-kà šu-ul-ha-am sí-kà-tum a-na šu-mì lá sà-ha-ri-/kà AN.NA ú-lá uš-té-bi₄-lá-kum		It is the <i>sikkātum</i> . In order not to delay you I have not sent you the tin.

Notes

19: The last sign is IN, a clear mistake for NI.

39: collation shows the figure 8 rather than 7 as the copy has.

41: the verb here must be *tanappalanni*.

Comment

This long letter from Aššur-nādā and Ilī-ālum to their brother Aššur-taklāku gives an impression of the normal activities of these men in Anatolia. The younger brother is in another colony in Anatolia, and the first shipment mentioned was taken by him there; Aššur-nādā in Kaneš has only received 7 talents of copper and a donkey from that. On the other hand, he has received from another person a number of black textiles of the sort used for wrapping purposes in the caravan, goods that belong to their father. From the passage in lines 32-33 it appears that Aššur-nādā himself is on his way to Assur, or at least planning to leave. However, he is expecting a shipment with Aššur-taklāku, again of goods that stem from Assur: textiles of various kinds and some tin. At the same time Aššur-taklāku is asked to put pressure on an unnamed man in connection with copper trade, which is normally assumed to have taken place in central Anatolia, i.e. beyond Kaneš for a caravan coming from Assur, so it is unclear to me where exactly Aššur-taklāku is at the time of this letter. He may have reached the copper area without ever going to Kaneš.

65. CCT 4, 34b

um-ma A-šür-na-da<-ma>		From Aššur-nādā
a-na Zu-ba [x x x]-'x'		to Zuba, [...]
ù Ú-şú-ur-şa-/A-şur		and Uşur-şa-Aššur:
qí-bi₄-ma : a-na		Pay on my behalf at the time of
[ni-]kà-sí-a šu-ùh-ta	5	the accounting.
da-tum ma-lá		Send me word
ik-šu-du ù ma-lá		about how much the fees
ta-az-me-ra-ni		amounted to,

<i>tí-ir-ta-ak-nu</i>		and how much
<i>li-li-kam</i>	10	you recorded.
<i>'5' TÚG ku-ta-nu</i>		5 <i>kutānu</i> -textiles
<i>i-na sà-e-tim</i>		have been placed in
<i>[š]a En-be-li na-du</i>		Ennam-Bēlī's <i>sa'utum</i> .
<i>ta-ah-sí-is-tám</i>		Check the memorandum
<i>am-ra-ma : a-na sé-er</i>	15	and add them on top of
<i>ša ni-kà-sí-a</i>		those on my account.
<i>tí-ih-a šu-ma KB</i>		If Ilī-Anum has sent
<i>l-lí-A-num' mì-ma</i>		any silver,
<i>ú-sé-bi₄-lam KB</i>		then do ship and
<i>ù tup-pi-šu : šu-ba-al-/ki-ta-ma</i>	20	send me the silver and
<i>šé-bi₄-lá-nim</i>		his tablets.
<i>ší-im 1 TÚG a-bar-ni-im</i>		The proceeds from 1 <i>abarniu</i> -textile
<i>KI D[AM.GÀR? ...]</i>	1.e.	is owed by a merchant ...
<i>1 'TÚG' [...]</i>		1 textile ...
<i>'ma¹-[...]</i>		

Notes

18: On the basis of a text with variant writings of the name as both *Ilī-A-NIM* and *Ilī-A-LIM* Dercksen has suggested that all occurrences of the latter spelling should be interpreted as *Ilī-Anum*, cf. Dercksen 1991a; Donbaz 1993c, argued in favour of the traditional interpretation, and in my view the evidence is insufficient at the moment to make a clear judgment.

Comment

Aššur-nādā writes to Zuba, NN and Uşur-şa-Aššur in Kaneš, asking them to pay for him what he needs to pay when the accounts are settled. Minor matters concern Ennam-bēlī and Ilī-Anum.

66. ATHE 37

<i>um-ma A-šür-na-da-ma</i>		From Aššur-nādā
<i>a-na l-lí-a-lim qí-bi-ma</i>		to Ilī-ālum:
<i>lá li-bi : i-li-ma</i>		Against the will of the god
<i>mì-qí-tum im-qú-ta-ma</i>		misfortune has fallen upon me,
<i>a-na Ur-šu iš-ta-áp-ru-ni</i>	5	as they have just written to me in Uršu.
<i>a-hi a-ta : a-śar</i>		My dear brother,
<i>ša-li-um i-śe-er É a-bi₄-/ni</i>		act in such a way that no evildoer
<i>lá i-śa-lu-ú e-pu-uš</i>		may do harm to our father's house!
<i>a-na ú-um e-tá-ri-im</i>		While I may still be saved—

9 GÚ 20 <i>ma-na</i> URUDU- <i>i</i>	10	9 talents 20 minas of my copper
ša [a-]DAM.GÀR ¹ A-šùr-ta-ak-lá-ku		that Aššur-taklāku has given on commission
<i>i-qí-pu</i> ² 8 GÚ 40 LÁ 2/3 <i>ma-na</i>		to an agent, 8 talents 40 minas less 2/3 mina
<i>e-zí³-ib</i> ša-du-e-tim		apart from the transport tariff,
<i>ša⁴</i> a-ta ta-áš-a-ma-ni		which you have bought for me—
ŠÀ.BA 5 GÚ URUDU <i>a-na</i>	15	out of which you sent 5 talents to
Bu-ru-/uš-ha-dim		Burušaddum,
tù-šé-bi ₄ -il ₅ -ma		and
ší-im-šu al-qé		whose proceeds I have already received—
1 GÚ 18 <i>ma-na</i> URUDU SIG ₅		1 talent 18 minas of good broken copper,
ša-bu-ru-um		proceeds from the sale of 3 donkeys,
ší-im 3 ANŠE.HI.A	20	which you gave in commission to an agent,
ša DAM.GÀR <i>ta-qí-pu</i>	lo.e.	of that 10 minas belong to you,
ŠÀ.BA 10 <i>ma-na</i> <i>ku-a-um</i>		25 minas of good (copper),
25 <i>ma-na</i> SIG ₅		proceeds from the sale of a donkey, owed by
<i>ši-im</i> ¹ ANŠE <i>i-li-bi₄-a</i>	rev.	me.
<i>me-eh-ru</i> ša šé-ep		The copies concerning
(erasure) Ša-lim-be- <i>lli</i>	25	Šalim-bēlī's
pá-ni-tim lá-šu		earlier caravan are not here;
<i>tup-pá-am</i> ša tí-ir-tí-a		guard the tablet with my instructions!
ša-ší-ir 45 <i>ku-ta-nu</i>		45 <i>kutānu</i> -textiles
25 <i>ma-na</i> AN.NA <i>ku-nu-ku</i>		(and) 25 minas of sealed tin,
<i>e-RI-ib</i> ša <i>a-na</i> qá-tí-šu	30	apart from what
<i>a-dí-nu</i> <i>i-na</i> pá-ni-tim		I gave to him for expenses,
Ša-li-be-li ub-lá-kum		Šalim-bēlī brought to you earlier.
72 TÚG <i>ku-ta-nu</i> ŠÀ.BA		72 <i>kutānu</i> -textiles,
2 TÚG <i>a-bar-ni-ú</i> 4 ANŠE ša-lá-mu		2 of those <i>abarni'u</i> -textiles, 4 black donkeys
ú ú-nu-sú-nu 1 <i>ma-na</i> AN.NA	35	plus their harness, 1 mina of tin
ša 2 2/3 GÍN 15 ŠE KB		(and) worth 2 2/3 shekels 15 grains of silver
sà-he-er-tum <i>i-šé-pí-ká</i>		of small goods you carried personally.
tù-bi ₄ -il ₅ 4 TÚG <i>ku-ta-nu</i>		4 <i>kutānu</i> -textiles
KI Kur-ub-Ištar ú-mu		are owed by Kurub-Ištar.
DAM.GÀR 7 ITI.KAM <i>e-ta-at<-qú></i>	40	The terms for the agent are overdue by 7 months.
<i>a-hi</i> a-ta KB <i>ma-lá</i> / <i>a-qá-tí-ká</i>		My dear brother, send as much silver
<i>i-ma-qú-tù</i> <i>a-na</i> šé-/er	u.e.	as falls into your hands
Ú-šú-ur-ša-A-šùr / šé-bi ₄ -lá-ma		to Ušur-ša-Aššur,
<i>lu-ša-ak-ší-dá-ni-ma</i>		so he may let it reach me
<i>lá a-ba-áš</i> <i>a-na</i> <i>u₄-um</i>	45	and I shall not be put to shame. While I

<i>i-na ša-ni-tim</i>		from the second
<i>šu-uq-lim ku-nu-ki</i>		package that bears the seal
<i>ša A-lim^{ki} li-dí-a-ku-nu-tí-ma</i>	15	of the City; then you must
<i>34 ma-na 15 GÍN</i>		have brought 34 minas 15 shekels
<i>AN.NA šu-té-bi-lá-ma / le-qé-a</i>		of tin and take it.
<i>15 ma-na : 15 GÍN</i>	rev.	Furthermore, he shall give you 15 minas
<i>AN.NA a-ha-ma za-ku-a-am</i>		15 shekels of tin,
<i>li-dí-na-ku-nu-tí</i>	20	cleared.
<i>ŠUNIGIN 1 GÚ 34 ma-na AN.NA</i>		In all: Aššur-rē'ī shall give you 1 talent
<i>ù 2 TÚG šu-ra-an</i>		34 minas of tin and,
<i>A-šur-SIPA li-dí-na-ku-nu-tí-/ma</i>		2 black textiles
<i>ba-tí-iq ù DIRI dí-na-ma</i>		and you should sell that at whatever price,
<i>KB ku-nu^{si}-kà-ma a-na</i>	25	seal the silver,
<i>a-li-ki-im pá-ni-e-ma</i>		entrust it to the very first traveler
<i>pì-iq-da'-ma lu-ub-lam</i>		who can bring it.
<i>A-šùr-be-el-ma-al-ki-im</i>		Send
<i>tur₄-da-nim a-na</i>		Aššur-bēl-malkim.
<i>I-dí-Sú-in qí-bi-ma</i>	30	To Iddin-Suen:
<i>ma-lá a-na-kam pá-kà</i>		As you gave us
<i>ta-dí-nu-ni-a-tí-ni</i>		your word here,
<i>šu-ma a-hu-ni a-ta</i>		and if you are truly our brother,
<i>iš-tí a-hi-im ù ib-ri-im</i>		ask for silver for a working-capital from
<i>KB a-na bē-a-/lim</i>	35	colleague and friend
<i>a-na A-šur-be-el-ma-al-ki-im</i>	l.e.	for Aššur-bēl-malkim,
<i>e-ri-iš-ma KÙ a-na sé-ri-ni ku-nu-uk-/ma</i>		send us the silver under seal
<i>šé-bi-lá-ma a-na-kam bu-la-tí-šu lu</i>		and let us here turn over his working-capital
<i>nu-ta-/er-šu-ma</i>		
<i>a-na A-lim^{ki} lu ni-it-ru-sú</i>		to him and send him to the City.
<i>šu-ma a-na be-a-lim lá té-ri-šum</i>	40	If you do not ask for anything for him to
<i>bu-lá-tí-šu lá-/šu¹</i>		dispose over,
		there will be no working-capital for him.

Notes

27: collated; the sign rendered *da'* is in fact a ŠU, the first half of a DA.

34-41: for the terms *be'ālum*, *be'ulātum*, *būlātum* see Dercksen 1999: 87-88. In general, the words denotes a capital advanced as an interest-free loan; the debtor becomes a kind of employee of the creditor to do a specific job, and the salary is the profit he is able to realise with the help of the money given him.

The last damaged sign in line 41 is quite uncertain of interpretation.

Comment

In view of the appearance of several names which occur in the Aššur-nādā correspondance it seems likely that it is "our" Aššur-nādā who is involved in this business as well. We are informed that Aššur-bēl-malkim has settled accounts with a certain Aššur-rē'i; this entailed the shipment of in all 1 talent 34 minas of tin to the recipients of the letter. The writers wish this to be sold as soon as possible, even if the price is not good, and the silver raised sent to them. They appear to be in Kaneš and the recipients in some other Anatolian colony. The last request is for money to go into a working-capital for Aššur-bēl-malkim, so he can be sent to the City.

This letter is closely related to the text *RA* 81, 2, published by Cécile Michel (part duplicate *CCT* 2, 27). That is a letter to Iddin-Suen from Hinnaya, and the relevant passages run as follows (lines 3-41):

With respect to every mina of silver (of) the working-capital of Aššur-bēl-malkim which I hold I shall speak to my representatives, and send me word about when he goes to the City, so they can return it to him. If it is good for him, I shall instruct my representatives to give him 10 *kutānu*-textiles of good quality. When he comes up here he can pay me 5 minas of silver.

If my partners who live in the City will give him his working-capital, as much as they hold, then I too shall give him 1 mina of silver. And if they will give him merchandise, then I too shall give him merchandise. If you give him permission to go on a trip to the City, then give him his working-capital, as much as you hold and after that send him off quickly.

Here the owners of the silver seized him and said: "Why do you not go to the City in accordance with your orders?" I answered: "Instructions from Iddin-Suen have come to me; release him so he can go to Iddin-Suen, and let them go with brothers and friends for every shekel of silver, and only then should he give him his working-capital and send him off." The owners of the silver spoke severely to him here.

This leaves us with the possibility that the writers of #67 were either Hinnaya's representatives or perhaps the *bēlū kaspim*, the owners of the silver. See also #93, where the same matters are referred to.

68. ATHE 36

a-na A-ba-a-a qī-bi-ma

um-ma A-šūr-na-da-ma

a-ma-lá : na-áš-pè-er-tim

ša áš-pu-ra-ki-ni : a-na-kam

I-na-a a-šu-mi-ki : ù a-na

šu-mi : É a-bi-ki : tám-kà-re

e-ta-wu a-šu-mi

Ku-ra : 'li'-bu-šu

5

To Abaya

from Aššur-nādā:

In accordance with the message

I sent to you

Innaya has here discussed with the *tamkāru*
on behalf of you and of
your paternal house.

He became unhappy because of Kura,

<i>im-ta-ra-aṣ um-ma</i>		and said:
<i>šu-ut-ma : šu-ma : lá i-pí-ša</i>	10 lo.e.	"If he is not given instructions directly from
<i>ša-hu-uz : šu-nu</i>	rev.	her, these people
<i>i-na A-lim^{ki} : a-li-ki</i>		will put continuous pressure on the travelers
<i>[ul-]ta-na-mu : ù a-ni-/um</i>		in the City, and then this one
<i>[a-m]a-kam : KB ú-ṣa-ba-at-ma</i>	15	will seize lots of silver there
<i>[pu-r]u-i iš-ta-na-kán</i> (erasure)		and constantly cause my reputation harm.
<i>[x+] 3 gu₅-šu-re e-sí</i> (erasure)		As for the x+3 wooden beams
<i>[š]a É be-tí-ku-nu lá-ma a-na</i>		of your house, Kura
<i>Kà-ni-iš : a-li-kà-ni</i>		had sold them before I
<i>Ku-ra : a-ṣí-mì-im i-dí-in</i>		arrived at Kanesh.
<i>a-ma-kam-ma a-ta-wu-ku-nu</i>	20	I discussed that with you in that very place,
<i>um-ma a-na-ku-ma É be-[t]um</i>		saying: 'The house of
<i>A-na-ah-Ištar e-sú-ma</i>	l.e.	Anah-Ištar is almost finished, and
<i>gám-r[u] a-tù-nu</i>		it is you who should ...'"
<i>[...]-nu</i>		

Notes

Transliteration and translation in Michel, *Innaya II*: 152 (as #109).

13: see *CAD* s.v. *lāmu*, a Dtn form.

22-23: taking *eṣūma* as an adverbial construction was suggested to me by Veenhof.

Comment

The letter is written to a lady called Abaya, a woman who is perhaps identical with the wife of Šū-Kūbum, brother of Innaya. I do not know who Kura is, in what way he is related to the other persons in the text. It seems that Innaya had acted as the representative of Abaya and her family in negotiations with creditors, and that he was deeply worried about the possible activities of this Kura. Abaya's family also owned a house in Kanesh, and Kura had sold off the most valuable assets of such a house, the wooden beams. Innaya's discussion with Kura is mentioned in the text TC 3, 79. Note that Abaya in a letter to Innaya (I 714) asks him to check with Aššur-nādā concerning a dispute, indicating that he was supposed to be well informed about her affairs.

69. ATHE 35

<i>a-na Šu-Ku-bi-im ù</i>		To Šū-Kūbum and
<i>A-ṣūr-pí-lá-ah</i> (erasure)		Aššur-pilah;
<i>a-na Šu-Ku-bi-im qí-bi-ma</i>		(specifically) to Šū-Kūbum
<i>um-ma A-ṣūr-na-da-ma KB</i>		from Aššur-nādā: with regard to the silver
<i>ša a-na tap-hi-ri-[im] ša Šar-ma-té-en</i>	5	with which our father has become indebted

<i>a-bu-ni i-hi-ib-¹lu¹</i>		to the fund of divine Šar-mātēn,
<i>a-na-kam iš-bu-tū-ni-ma</i>		they seized me here
<i>um-ma šu-nu-ma</i> KB <i>hu-bu-ul</i>		and said: "Pay the silver, your father's debt." I answered:
<i>a-bi-kā šu-qúl um-ma a-na-ku-ma</i>		"You have received silver repeatedly, so little silver is left (of the debt). There are memoranda of my father's available." They said: "Produce your father's memoranda and let us see."
KB <i>tal-ta-qé-a-ma</i> KB	10	One person
<i>e-šú-ma a-hu-ur ta-ah-sí-sà-tum</i>		representing you and one stranger entered (the house) together with me
<i>ša a-bi-a i-ba-ší-a um-ma</i>		and we opened for the tablets
<i>šu-¹nu¹-ma ta-ah-sí-sà-tim</i>		and took out the memoranda
<i>ša a-bi-kā šé-ší-a-ma</i>		and I showed them;
<i>lu né-mu-ur iš-tí-in</i>	15	I pleaded with them ...
<i>ša ki-ma ku-a-tí ù iš-tí-a</i>		sacrifices ...
<i>a-hi-a-am iš-tí-a e-ru-bu-ma</i>	lo.e.	and ... we took out the memoranda
<i>tup-pí ni-ip-té-ma</i>		and copies of the tablets
<i>ta-ah-sí-sà-tim nu-šé-li-ma</i>	rev.	from the Gate of the God—
<i>ú-kā-li-im-[ší-na]</i>	20	concerning our own tablet ...
<i>ú-sà-li-šu-[nu-tí x x]-im</i>		in the copy
<i>ni-qé-e [x x x]</i>		of the certified tablet
<i>ú ša [x x x x ta]-ah-sí-sà-tim</i>		of the Gate of the God which may appear,
<i>nu-šé-[li-ma me]-¹eh-ri¹ ša ¹tup¹-pé</i>	25	concerning x mina 5 shekels of silver
<i>[ša] ba-áb DINGIR-lim</i>		from Alāhum's debt—
<i>[ša tup-pí]-im : ni-a-im</i>		(that) Amur-Ištar paid to Aššur-re ¹ i.
<i>[x x (x)] i-na me-eh-ri-im</i>		Aššur-re ¹ i said as follows
<i>[ša tup-pí]-im ha-ar-mì-im</i>		to Amur-Ištar: "Your one-mina weight
<i>[ša ba-áb] DINGIR-lim ša e-li-a-ni</i>	30	is too light." His one-mina weight was
<i>[ša x ma-Jna 5 GÍN KB</i>		checked(?) and he then paid him 1 1/2
<i>[ša] hu-bu-ul A-lá-hi-im</i>		shekel of silver. Witnessed by Libbaya
<i>[A-mur]-Ištar a-na A-šùr-SIPA</i>		son of Uzua, by Ennānum,
<i>[iš]-qúl um-ma A-šùr-SIPA-ma</i>		the inn-keeper; Nab-Suen son of Illil-bāni
<i>a-na A-mur-Ištar-ma 1 ma-na-kā</i>		was our co-witness. The Kanesh colony
<i>ma-ñi-i 1 ma-na-ú-šu</i>	35	appointed us for these proceedings ...
<i>ik-ta-ma 1 1/2 GÍN KB</i>		
<i>i-dí-šu-um IGI Li-ba-a</i>	u.e.	
<i>DUMU Ú-zu-a IGI En-na-nim</i>		
<i>sà-bi-e-em Na-áb-Sú-in DUMU ⁴AB-ba-ni</i>	l.e.	
<i>tap-pá-i-ni a-na a-wa-tim</i>	40	
<i>¹a-ni-a-tim¹ kā-ru-um Kà-ni-iš</i>		
<i>[i-dí-ni-a-Jtí-ma]</i>		

Notes

25-26: the restorations are quite tentative; the ones suggested by Kienast do not convince.

30-37: for the understanding of this passage see Veenhof, *AOATT*: 57-59.

Comment

The text may have to be connected with the letter #100, where Šū-Kūbum appears as an attorney in complex negotiations. In the present letter from Aššur-nādā we are told that an old debt of his father's to the temple funds of the god Šar-mātēn comes back to haunt him. Someone, surely official representatives of the temple or maybe even the City assembly, demand the money from him, and it appears from the broken passages that he must have had some difficulties in producing written evidence that could satisfy them that the silver had been substantially paid. Unfortunately, the break seriously hampers our understanding of the text, and it is not clear whether the business concerning Alāhum's debt is related to the other problem. It seems likely that the writer has indeed passed on to other matters, since the former part of the letter presumably recounted events that took place in Assur, where the father's house would have been. Interestingly, when the new matter is dealt with, the letter quotes a text that contained the words of a court proceeding before witnesses, complete with list of witnesses, and we must assume that there was once a second page which completed the passage.

70. KTS 1, 33a

<i>a-na A-mur-Ištar</i>	To Amur-Ištar
<i>'ù¹ Šu-A-nim qí-bi-ma</i>	and Šū-Anum
<i>[um]-ma A-šur-na-da-ma</i>	from Aššur-nādā:
<i>a-ša-me-ma Da-ak-ni-iš</i>	I hear that Dakniš
<i>a-na A-lim^{ki} i-lá-ak</i>	is going to the City.
20 <i>ma-na K[B (...)]</i>	Regarding the 20 minas of silver
<i>ša i-ta-[x (x)]-ni-ma</i>	which he ...
<i>[qá]-tí : ú-ká^l-lu KB</i>	and I hold,
<i>li-dí-na-ku-nu-tí-'ma^l</i>	let him give you the silver,
<i>i-na KB-im</i>	lay claim to the silver
<i>'qá^l-at-ku-nu [ki-ma i-a-tí]</i>	on my behalf
<i>[lu] ša-ak-na-[at-ma]</i>	and entrust it
<i>[a-DUMU] um-me-[a-nim]</i>	to an affiliated trader.
<i>[x x (x)] x 2 ša [...]</i>	lo.e. ...
<i>[....]</i>	15 ...
<i>[ha-]bu-lá-ni 1 m[a-na ...]</i>	rev. 1 mina ...
<i>lu-ša-zi-za-ku-[nu (...)]</i>	let him make you the representatives.
<i>ša-na-am : lu a-na</i>	Give the <i>šannu</i> -kettle either to
<i>Wa-ah-šu-ša-na-i-e</i>	the men from Wahšušana
<i>lu a-na Kà-ni-ši-e</i>	or those from Kaneš

<i>a-na ig-ri dí-na-šu²[-nu-tí]-ma</i>		as wages,
<i>lu-ub-lu-ni-ší</i>		and have them bring it.
<i>a-na A-mur-Ištar qí-bi-ma</i>		To Amur-Ištar:
<i>1 ma-na KB a-dí-na-ku-/um</i>		I gave you 1 mina of silver,
<i>um-ma a-na-ku-ma a-na</i>	25	saying:
<i>ša ki-ma i-a-tí i-na</i>		"Give it to my representatives in the City."
<i>A-lim dí-in : šu-ma</i>		Send me word if you have sent it.
<i>tú-šé-<bi->il₅-šu : tí-ir-ta-kà</i>		If
<i>li-li-kam šu-ma</i>	u.e.	you have not sent it, now,
<i>lá 'tú'-šé-bi₄-il₅ : a-ni</i>	30	then send it with travelers,
<i>[KI a-Jli-ki-[im]</i>		and write ...
<i>šé-[bi-]il₅-ma [x x] a [...]</i>	l.e.	and seal my copper.
<i>šu-pu-ur-ma URUDU-i ku[-nu-uk]</i>		

Notes

Despite collation several questions remain unanswered in this damaged text, and my suggested readings and translations are in some instances rather fragile.

Comment

This letter from Aššur-nādā to Amur-Ištar and Šū-Anum refers to matters which are otherwise not known from the dossier. Both recipients appear a few times in this edition, which is the main reason for including the text. Aššur-nādā first refers to a certain Dakniš who is leaving for Assur, and who apparently owes him a substantial sum of money. The second matters concerns a kettle or cauldron that is to be given to some people from Wahšušana or Kaneš as wages, and in the final section addressed to Amur-Ištar alone we hear of an amount of 1 mina of silver given to him for shipment to Assur.

71. AKT 1, 17

<i>a-na I-ku-pí-a En-nam-A-/šur</i>		To Ikuppia, Ennam-Aššur
<i>ù Šu-mì-a-bi₄-a qí-bi₄-ma</i>		and Šumi-abiya
<i>um-ma A-šur-na-da-ma a-na</i>		from Aššur-nādā;
<i>En-nam-A-šur ù Šu-mì-a-bi-a : qí-bi₄-/ma</i>		to Ennam-Aššur and Šumi-abiya:
<i>16 mu-ta-tim : ša 1 GÚ.TA</i>	5	I entrusted to you 16 half-packs of
<i>7 e-li-a-tum : ša 30 ma-na</i>		each 1 talent (and) 7 top-packs of
<i>e-zi-ib : ša Puzur₄-Ištar</i>		30 minas, apart from those
<i>ù 6 ANŠE ša-lá-mì : áp-qí-da-ku-/nu-tí</i>		belonging to Puzur-Ištar,
<i>ŠÀ.BA 1 GÚ 25 ma-na URUDU</i>		plus 6 black donkeys.
		Thereof I sent with you 1 talent 25

ša iš-tí Ú-ṣú-ur-ša-A-šūr al-qé-ú : a-na I-ku-pí-a ú-še-bi-il ₅ -ku-nu 1 GÚ 12 ma-na / URUDU ša En-um-A-šur 1 GÚ 20 ma-na ša a-šu-mì : Puzur ₄ -Ištar : a-pu-lu-kà	10	minas of copper, that I received from Uṣur-ša-Aššur, to Ikuppia. 1 talent 12 minas of copper belonging to Ennam-Aššur; 1 talent 20 minas which I balanced with you on behalf of Puzur-Ištar—
ší-tí URUDU 15 1/2 GÚ 3 ma-na	15	the rest of the copper: 15 1/2 talents 3 minas.
ŠÀ.BA 5 1/2 GÚ 3 ma-na URUDU ša DAM.GÀR : ší-mu-um i-ba-lá-kà-ta-ma 15 [1/2 GÚ] DAM.GÀR : i-ša-qá-lam rù ¹ ga-me-er : a wa-tí-a En-um-A-šur-ma : URUDU e ta-aš-b[a-at-ma]	20 rev.	Thereof 5 1/2 talents 3 minas of copper belong to the <i>tamkārum</i> . When the sale has been carried out the <i>tamkārum</i> will pay me 15 1/2 talents.
ba-lu-um mì-ma 15 1/2 GÚ URUDU ša tup-pu-šu ha-ar-ma-am ú-kà-lu : DAM.GÀR : e it-ba-al-ma e tù-ri-i-qá-ni : ší-tí URUDU 10 GÚ	25	And the one who resolved my dispute was Ennam-Aššur, so do not seize any copper, and without any (authorisation) the <i>tamkārum</i> must not appropriate the 15 1/2 talents of copper for which I hold a certified tablet, lest you let it get out of my reach. As
ku-na-na-ma-i-um ù 6 ANŠE um-ma a-na-ku-ma : al-kam : lu-ša-qí-il ₅ -kà-ma at-kál : tù-ni-a-ni-ma : um-ma a-ta-ma i-na 10 GÚ URUDU ù 6 ANŠE qá-tí lá-áš-ku-un-ma : i-na Dur ₄ -hu-mì-it a-na URUDU SIG ₅ : lu-ta-er-ma : a-na Kà-né-eš	30	for the rest of the copper, 10 talents from Kunanamit plus the 6 donkeys, I said: "Come, I shall pay you"—so
lu-bi-il ₅ -ma : ša ki-ma : ku-a-tí KB-pí lu-rša ¹ -bi-ú-ni : URUDU ù ANŠE.HI.A ú-lá ú-ša-qí-il ₅ -kà : mì-šu ša um-ma a-ta-ma : ša-qú-lá-ku ANŠE.HI.A : ša I-ku-pí-a ANŠE.HI.A wa-še-er-šu-um : a-ší-tí : KB-pí-kà a-na-ku : a-za-za-kum : A-šùr ù ⁴ MAR.TU : i-li : a-bi-ni lu i-de ₈ -a : a-še-er : na-ru-qá-kà ú-ša-zi-za-ku-ni : a-hi-um pu-ru-i ú-lá iš-ku-un a-ta : i-na kà-ar	35 40	I trusted you, but you cheated me, saying: "I shall lay claim to the 10 talents of copper and the 6 donkeys, turn that into copper of good quality in Durhumit, bring it to Kaneš and your representatives will pay me in full in silver." I did not pay out the copper and the donkeys to you. Why did you then say: "I have been paid." The donkeys belong to Ikuppia! Release the donkeys to him! For the rest of your silver I shall personally guarantee for you. may Aššur and Amurru, the gods of our fathers, know: on top of the fact that I guaranteed for your joint-stock capital, it was no stranger who denounced me! It is you who keep denouncing me in

kà-ar-ma : pu-ru-i : ta-áš-ta-na-kán i.e. colony after colony!

Notes

22: *balum mimma* is a strange construction, but it can hardly mean anything other than "without any (permission)."

Comment

Letter from Aššur-nādā to Ikuppia, Ennam-Aššur and Šumi-abiya. The letter probably belongs in this dossier even though the recipients are not at all among the close associates of Aššur-nādā. He has entrusted a large shipment of copper, counted in the packages used for transportation on donkeys, to the two latter men, in all 19 1/2 talents. After various deductions 15 1/2 talent 3 minas are left, and of these 5 1/2 talents 3 minas belong to a person referred to as *tamkārum*, who will pay 15 1/2 talents in accordance with the settlement of a dispute, about which nothing further is known; with respect to the disposal of the remaining 10 talents plus the 6 donkeys a disagreement has arisen, one that Aššur-nādā describes as cheating on the part of his correspondents, and one that has led to him being denounced in other colonies.

Letters to Aššur-nādā

72. BIN 4, 88

<i>a-na A-šur-na-da qí-bi₄-/ma</i>	To Aššur-nādā
<i>um-ma Ša-ra-at-/Ištar-ma</i>	from Šarrat-Ištar:
[x T]ÚG ¹ <i>Zu-ba : na-áš-a-kum</i>	Zuba brings [x] textiles to you.
[1] <i>iš-ra-am : ku-a-tí</i>	1 belt for you,
1 <i>iš-ra-am a-na 'x x'/-a-'ri (x) a⁷*</i>	5 1 belt for ...
4 <i>ša-ku-kà-tim</i>	Sell the 4 šakkuku-belts
<i>iš-té-na dí-in</i>	one by one.
<i>ší-it-ra-am a-na 'am-tí'[-im]*</i>	The undergarment is for the maid
<i>ša Kà-né-eš</i>	in Kaneš.
2 TÚG 37 <i>ma-na URUDU</i>	10 2 textiles cost
<i>it-bu-lu i-na 'x'*</i>	37 minas of copper.
'TÚG ¹ áš-a-am-šu-nu	I bought them from ... the textiles.
1 TÚG <i>a-na 'KB¹ x x (x)*</i>	I sold 1 textile for silver
<i>a-<dí->in ma-lá im-tal-[...]</i>	lo.e. As much as ...
<i>Kur-ub-Ištar ba na bi [...]</i>	15 Kurub-Ištar ...
<i>iš-tí-kà ša-ki-in</i>	is deposited with you.
<i>mì-ma : lá aq-bi-šu-[um]</i>	I have said nothing to him.
<i>a-we-lam₅ : ar-tí-pi</i>	I have ... the man.
<i>tí'-ib-a-ma a-tal-kam</i>	Set out and come.
<i>mì-ma a-nim : 'Zu-ba'</i>	20 All this Zuba
<i>na-áš-a-ku-'um'</i>	brings to you.
1/2 <i>ma-na 5 G[ÍN] K[B]*</i>	1/2 mina 5 shekels of silver
<i>En-nam-A-šur 'ub'-lam'</i>	Ennam-Aššur brought me.
5 GÍN KB 3 GÍN KÙ.[GI]	5 shekels of silver and 3 shekels of gold
<i>Puzur₄-Ištar ub-lam</i>	25 Puzur-Ištar brought me.
5 GÍN KB 5 <i>ma-na / URUDU</i>	5 shekels of silver and 5 minas of copper
DÙG-ší-lá-A-šur / <i>ub-lam</i>	Ṭab-ṣill-Aššur brought me.
<i>a-ma-[a]t-kà ša <Kà->ni-iš*</i>	l.e. I shall love your maid who is with you
<i>i-na pá-ni-kà lá-ar-ta-a-am*</i>	in Kaneš.

Notes

Despite collation many passages in the letter remain obscure.

6: *ša-ku-kà-tim*; for the suggestion that this is a kind of belt see Veenhof in VS 26, note to text #7.

Michel, CMK: 72, n. a, suggests it may be a metal belt, often with precious stones.

11-12: the last damaged sign looks somewhat like NIM, perhaps a half erased sign, and the first sign in line 12 could be the figure 2.

18: *artipi* may perhaps be derived from *rapā'um* with the meaning "to heal", suggested for OB in

AHW. The CAD may be right in denying the existence of this verb, however.

28-30: the interpretation of these lines is extremely precarious and the translation only a suggestion. For the expression *amtum ša Kaneš* see lines 8-9

Comment

Šarrat-Ištar writes from Assur to Aššur-nādā in a tone that indicates close kinship; she could have been his sister or even his wife (*aššutum*) in the capital. She sends him various specialised textiles and refers to amounts of silver, gold and copper that she has received. The transport-contract *KTH* 26 (#155) refers to shipments to be sent to Assur with Ennam-Aššur, among those also the amounts mentioned in this letter: 1/2 mina of silver which is destined for Šarrat-Ištar and presumably the 5 shekels of silver that is said to belong to Aššur-nādā's son Aššur-nēmedī.

73. AKT 1, 15

<i>a-na A-šūr-na-da qí-bi-ma</i>	To Aššur-nādā
<i>um-ma Ša-ša-ah-šu-šar-ma ki-ma</i>	from Šašahšušar;
<i>a-ta : tū-sú-ni 2/3 ma-na 5 GÍN /KB</i>	Since you had left they have received 2/3
<i>im-hu-ru-ma a-na Ú-sú-ur-/ša-A-šūr</i>	mina 5 shekels of silver and given that to
DUMU A-šūr-ma-lik <i>i-dí-nu</i>	Ušur-ša-Aššur son of Aššur-malik.
3 <i>ku-ta-ni Ú-sú-ur-ša-A-šūr</i>	Ušur-ša-Aššur has taken 3 <i>kutānu</i> -textiles
<i>il₅-qé-ma a-na É kà-ri-im i-dí-i</i>	and deposited them in the port office.
12 GÍN KB KI Ša-ra-pu-nu-wa	They received 12 shekels of silver from
<i>im-hu-ru-ma i-a-tí : i-dí-nu-ni-šu</i>	Šarapunuwa and gave that to me.
4 <i>na-ru-uq še-am É Ku-tū-bi-iš</i>	10 The house of Kutubiš brought 4 sacks of
<i>ub-lu-nim a-na-kam am-hu-ur-ma</i>	barley; I received it here and
1 1/2 <i>na-ru-uq e-li-a-am</i>	1 1/2 sack will be for myself.
3 <i>na-ru-uq GIG</i>	The house of Ka'uba brought
É <i>Kà-ú-ba-a ub-lu-nim</i>	3 sacks of wheat.
<i>ù mì-ma ú-lá i-dí-nu-nim</i>	However, they did not give me anything.
<i>ki-ma a-ta tū-sú-ni</i>	Since you have left
A-šūr-bé-el-a-wa-tim	Aššur-bél-awātim came here
<i>i-li-kam-ma maš-ke-e</i>	and divided up the hides;
<i>i-zu-a-áz zi-ta-kà-a</i>	your share
<i>i-ib-ší-ma ù a-ni-i</i>	used to be here, but now
<i>i-ta-áb-lu-šu-nu 15 GÍN KB</i>	they have removed them. 15 shekels of
<i>ša Ta-ar-hu-nu ší-tí : KÙ ha-bu-lu-/ú</i>	silver
ŠÀ 8 1/4 GÍN KB <i>i-dí-nu-nim</i>	from Tarhunu, they owe the rest of the
	silver;
	thereof they have given me 8 1/4 shekels of

<i>ú mì-ma ú-lá i-dí-nu-nim</i>		silver.
<i>ù iš-tí Ta-ar-hu-nu-ú</i>	25	However, they did not give me anything (else),
5 GÍN KB <i>a-hu-ur</i>		and 5 shekels remain owed
<i>ù ší-tí KB šu-nu-ú il₅-qé-ú</i>		by Tarhunu.
<i>i-ba-áb-tí-kà mì-ma</i>		Also, it was they who took the rest of the
<i>ú-lá im-hu-ru-ú a-na</i>		silver.
<i>tí-ir-tí-kà Ú-sú-ur-ša-A-šür</i>	30	They have received nothing from your outstanding claims. Make Uşur-şa-Aşşur pay attention to your orders.
<i>na-hi-id u₄-mu-um iš-tù / ITI.3.KAM</i>		The term (for repayment) is overdue by three months.
<i>i-ta-at-qú</i>		Even firewood he did not buy for me, so I myself have bought it.
<i>e-sé-e-ma «ma» ú-lá iš-a-ma</i>		From Habi we have received
<i>a-na-ku-ma-a áš-a-am</i>		1 2/3 mina 5 shekels of silver;
KI <i>Ha-bi-i</i>	35	Uşur-şa-Aşşur has taken it. 2/3 mina
1 2/3 ma-na 5 GÍN KB <i>ni-im-hu<-ur></i>	I.e.	we got from Haluli; also,
<i>Ú-sú-ur-ša-A-šür il₅-qé-e 2/3 ma-na</i>		Uşur-şa-Aşşur <has received> 5 shekels of
KI <i>Ha-lu'-li-e ni-il₅-qé-e</i> ù 5 GÍN KB		silver.
<i>Ú-sú-ur-ša-A-šür</i>		

Notes

Published with transliteration and translation in *AKT 1*; translation in Michel, *CMK*: 477-478.

33: it seems unlikely that firewood from Mamma should be mentioned here, as suggested by Michel.

7 etc: in this letter written by the Anatolian lady Šišahšušar we find the characteristic feature of plene-writings which is so typical of locally written texts.

22: for Tarhunu cf. #145 and 146.

38: the edition gives the name as *Ha-ku-li-e*, but Haluli occurs in other texts in this dossier: in #58 he owes 45 1/6 shekels of silver, in #62 he owes 3 minas of silver, and in #145 he appears as a witness.

Comment

In this, the only extant letter written by Aşşur-nādā's Anatolian wife to him, we hear of her daily chores as being in charge of his household interests in Kaneš while he was away. The anonymous "they" who receive outstanding debts etc. must refer to his local representatives, presumably Alāhum, Ememe and one of the brothers; in letters to them we often hear that they are supposed to give collected debts etc. to "the maid", i.e. Šišahšušar. Uşur-şa-Aşşur son of Aşşur-malik also figures prominently in the correspondence; here he receives money and deposits textiles on Aşşur-nādā's account in the port office. Sacks of barley have been received from two "houses" belonging

to Anatolians; hides have been dealt with and Šišahšušar enumerates a number of smaller debts collected.

74. TTC 14

*a-na A-šūr-na-da qí-bi₄-ma
um-ma l̄-lī-a-lúm-ma i-na
tup-pì-kà 72 ku-ta-nu lá-áp-tù

lá-ma né-ru-ba-ni : ni-im-nu-šu-/nu-ma

71 TÚG 1 TÚG ba-tí-iq ŠÀ.BA
2 TÚG a-bar-ni-ú a-šu-mì ni-kà-sí-/kà

ša-ha-tim : am-hu-ur-šu-nu-/ma
um-ma šu-nu-ma : ú-lá i-ša-ha-at
i-za-az qá-tám li-iš-ku-un
mí'-šu ša um-ma a-ta-ma a-šar
pá-na-i-a : a-ša-pá-ra-kum
šu-ma a-ta : a-na Bu-ru-uš-ha-dim
ha-ra-kà'-ma URUDU-i-ni a-na
KB tū-ta-ar ù a-na-ku
a-na-kam TÚG-tí-kà lu-ba-ri
šu-ma a-ma-kam ta-kà-lá
TÚG-tí-kà e-zi-ib-ma a-na
Bu-ru-uš-ha-dim URUDU-i-ni
ú-šé-ra-áb 'šu¹-ma ri-i[š]
da-áš-e iš-té-en
i-ba-ri-ni lá e-ru-ub
né-ma-lam ú-lá ni-kul'
27 1/3 ma-na 5 GÍN sa-ru-pá-am
A-mur-A-šūr <ù> I-dí-a-bu-um a-na
a-bi₄-ni ha-bu-lu KB ša-áš-qí-il₅-ma
a-na a-bi₄-ni šé-bi₄-il₅ šu-ma
um-ma A-mur-A-šūr qá-tí
le-qé lá ta-ma-ha-ar-šu
KB i-na qá-qá-ad šál-mì-šu-nu
ra-ki-is šu-ma : ma-lá tup-pì-šu-nu
i-ša-qal le-qé šu-ma
lá i-ša-qá-lá-kum um-ma a-ta-ma*

To Ašsur-nādā
from Ili-ālum: In
your letter 72 *kutānu*-textiles were
mentioned.
Before we entered (the town) we counted
them and there were 71 textiles, 1 textile short.
2 of them were *abarniu*-textiles. I
approached them with respect to the settling of your
account, but they said: "He cannot settle.
He should guarantee. Let him lay claim."
Why is it that you wrote as follows: "I shall
write you from where I find myself."
If your own journey takes you to
Burušaddum and you exchange our copper
for silver there, then I personally
shall put your textiles up for sale here.
If you are detained there,
then I shall leave your textiles and
bring our copper into Burušaddum.
Unless one of us two
has entered (there) before the beginning of
spring, we have enjoyed no profit.
27 1/3 minas 5 shekels of refined (silver)
Amur-Ašsur and Iddin-abum
owe to our father. Have the silver paid
and send it to our father. Should
Amur-Ašsur say: "Take my share (of the
debt)"— do not oblige him!
They are jointly responsible for the silver.
If he pays in accordance with their tablet,
then receive it. If
he does not pay you anything, say to him:

<i>ma-lá tup-pì-ku-nu sí-ib-tám</i>		"We shall count interest in accordance with
<i>ni-ma-nu ší-bi₄ šu-ku-šu-um</i>		your tablet!" Set witnesses for him,
<i>ù ma-lá i-pu-lu-kà šu-up-ra-am</i>	35	and then write me what he answered you.
TÚG.HI.A <i>pá-ni-ú-tum lu ku-wa-ú-tum</i>	I.e.	The earlier textile shipments, yours
<i>lu i-a-ú-tum</i>		as well as mine,
<i>ša a-na E-lá-ma e-zí-bu a-dí-ni i-<ba-ší>-ú</i>		which I left for Elamma, are still
<i>wa-ar-ki-ú-tum : sà-sà-am lá-á-p-tù-ú</i>		available.
		The later ones have been infected by moths.

Notes

Re-edited in Michel 1986: 116-117; translated in *CMK*: 379.

9: *qātam liškun*, a phrase that normally means "to claim, lay claim to".

15: *lubarri* would be the D-stem of the verb *barā'um* translated in the *CAD* (where our example is not mentioned) "to put on the market(?) to offer for sale(?)". The main difficulty is that the first sign in the word appears to be a KU rather than a LU.

38: restoration according to Michel. One might consider simply accepting the signs as they stand and take the word *a-dí-ni-i* to be a question, reaching basically the same translation: "... are they still (there)?"

Comment

Ili-ālum writes to his brother Aššur-nādā about a shipment of textiles, supposedly 72, but after counting them he discovered there were only 71. It seems that Aššur-nādā, who may have been in Uršu according to the letter from him to Ili-ālum #66, was uncertain about where he was going to end up, but Ili-ālum points out that one of them must get to Burušaddum before spring in order to achieve any profit on their current transactions. The business with Amur-Aššur is to be cleared up, and he underlines that they have joint liability for the entire amount, so one of them cannot get away with paying simply his half. He ends with scattered remarks about textile shipments.

Comparing this letter to #66 one is struck by the absence of disaster, so whatever had happened to Aššur-nādā's business in that letter must have been cleared up in the meantime.

75. RC 1749 E

<i>a-na A-šūr-na-da</i>	To Aššur-nādā
<i>qí-bi₄-ma um-ma ɻ-lí-a-lúm-/ma</i>	from Ili-ālum:
15 GÍN KB <i>sa-ru-pá-/am</i>	Iddin-Suen son of Itūr-ilī received 15
<i>I-dí-Sú-in</i>	shekels of refined silver,
DUMU <i>I-tur₄-DINGIR ta-ad-mi-iq-/tám</i>	an interest-free loan
<i>ša Šál-ma-A-šūr</i>	of Šalim-Aššur
DUMU <i>Ha-lá-li 'il₄/-qé]</i>	son of Halāli;

<i>ù i-na Kà-ni-iš̄ki</i>		so in Kaneš
<i>I-dí-Ištar DUMU A-šür-ma-lik</i>		I seized Iddin-Ištar son of Aššur-malik
<i>ù ū-wa-tí</i>	10 lo.e.	and him
<i>aš-ba-sú-nu-ma</i>	rev.	(i.e. Iddin-Suen),
<i>um-ma šu-nu-ma iš-t[ù]</i>		and they said: "We shall send it to you from Wahšana."
<i>Wa-ah-šu-ša-na</i>		Then
<i>nu-še-ba-lá-kum ù</i>	15	you seized Šalim-Aššur
<i>a-ta i-Ha-hi-im'</i>		in Hahhum
<i>Šál-ma-A-šür ta-aš-/ba-at-ma</i>		and Šalim-Aššur said:
<i>um-ma Šál-ma-A-/šür-ma</i>		"Iddin-Ištar
<i>I-dí-Ištar</i>		and Iddin-Suen have paid in full."
<i>ù I-dí-Sú-in ú-ša-be-ú</i>	20	Then your message came to me.
<i>ù tí-ir-ta-kà</i>		Please,
<i>i-li-kam a-pu-tum</i>	u.e.	make him pay the silver.
<i>KB ša-áš-qí-il-,šu</i>		If he says anything, then bind him by
<i>šu-ma mì-ma i-qá-bi₄</i>	l.e.	contract and get hold of a tablet sealed
<i>ra-ki-[s]ú-ma tup-pá-am</i>		by him.
<i>ša ku-nu-ki-šu le-qé</i>	25	

Notes

Unpublished text from the Rosicrucian Egyptian Museum, San Jose; known from a transliteration by Veenhof.

Comment

Ilī-ālum writes about a somewhat complex loan arrangement, in which he obviously has an interest; so, when he tells his brother about Iddin-Suen who has taken an interest-free loan of Šalim-Aššur's, we have to assume that it had originally been given by Ilī-ālum. He has chased the two people who appear to have the money, and when he seized them in Kaneš they promised to send him the money from Wahšana. However, Aššur-nādā had been told by Šalim-Aššur in Hahhum that they had paid in full, so now Ilī-ālum wants his brother to collect the debt, presumably from this Šalim-Aššur.

76. C 18

a-na A-šür-na-da :
ù I-dí-Sú-in : qí-bi-ma
um-ma l-lí-a-lúm-ma i-na
pá-ni-tim-ma lá-ma lu-qú-ut-ká'
tù-še-bi₄-lá-ni áš-pu-ra-kum

To Aššur-nādā
 and Iddin-Suen from Ilī-ālum:
 Previously,
 before you sent me your goods,
 I wrote to you, (saying):

<i>lu-qú-tám mì-ma a-na sé-ri-a lá tū-šé-ba-lam a-ta : ra-du-ú-ma tù-ra-dá-am-ma ra-mì-ni ù-lá ú-za-kà-am ki-ma lu-qú-ut-kà e-ru-ba-ni URUDU ša KB 10 ma-na</i>	10	"Do not send any goods to me!" But you keep adding extras for me, so I cannot clear myself. As your goods arrived, I cleared copper worth 10 or 15 minas of silver for Aššur-taklāku, and kept it back on account of your goods.
<i>ù 15 ma-na a-na A-šúr-ta-ak-lá-ku áš-hu-ut-ma a-na šu-mì lu-qú-tí-kà ak-lá ù URUDU 20 GÚ ù e-li-iš e-pá-ša-ku-um ú-lá wa-ar-ki URUDU e-ru-ub-ma KB 1 ma-na</i>	15	Further, I shall make at least 20 talents of copper or more for you. I did not arrive after the copper, and I raised every single mina of silver. Also, x minas [you received] from my outstanding claims and thus opened my eyes. You must write to me soon about Šarmama and his partners.
<i>ú-šé-li ù x [] x ma-na i-na ba-áb-tí-a [tal-qé]-ma e-ni-a ta-áp-té a-šu-mì Ša-ar-ma-ma ù tap-pá-e-šu i-na pá-ni-tim⁷</i>	20	His son is dead. We were unable to go to him.
<i>ta-ša-pá-ra-am DUMU-šu me-et lá ni-il₅-e-ma lá ni-li-ik-šum i-na wa-ar-ki-tim ta-ša-pá-ra-am sí-kà-tum la na-tù-ma : pá-am : a-na ba-áb-tí-kà ú-lá nu-ma-lá</i>	25	You will write to me later. During the <i>sikkātum</i> it is not feasible for us to live up to the promises with respect to your outstanding claims.
<i>ni-kà-sú ša ILLAT-at A-bu-um-DINGIR la ša-sí-ú Tù-ra-a : áš-al-ma um-ma šu-ut-ma 12 GÍN KB</i>	30	The accounting concerning Abum-ili's enterprise has not taken place. I asked Turaya, who said: "I balanced 12 shekels of silver for Iddin-Suen."
<i>a-na I-dí-Sú-in a-pu-ul a-dí ší-ni-šu : áš-pu-ra-ku-nu-tí a-na ITU.3.KAM ki-ma i-ta-pu-lu-ni</i>		Twice I have written to you. Within 3 months after they have paid the balance (and)
<i>ší-im TÚG.HI.A lá-qé-ú A-bu-um-DINGIR</i>		the price of the textiles has been received, Abum-ilm
<i>li-pu-lá-ku-nu-tí šu-ma lá iš-qú-ul ší-ib-tám ú-ša-ba-am</i>	35	must pay the balance to you. If he does not pay, he must add interest for me.
<i>mì-šu-um ma-lá tup-pi-šu lá iš-qú-ul ma-a 12 GÍN I-dí-Sú-in KI Tù-ra-a i-lá-qé 5 GÚ URUDU-a-kà Ša-lim-be-lí</i>		Why has he not paid in accordance with his contract? Indeed, Iddin-Suen will receive 12 shekels from Turaya. Your 5 talents of copper
<i>a-na Bu-ru-uš₁₀-ha-dim ú-šé-ri-ib</i>		Šalim-bēlī has brought into Burušaddum.

Notes

Unpublished tablet known only from a transliteration by Landsberger.

23: We see here again that whatever kind of event the word *sikkātum* denoted, whether it was a festival or a military campaign, it had a disruptive effect on trade.

19: for the person Šarmama see also #147 and 148.

Comment

Ilī-ālum writes to Aššur-nādā and Iddin-Suen about various transactions involving copper. Despite previous protests Aššur-nādā has kept sending him his merchandise, which means that he cannot settle his affairs and get away. Aššur-nādā has collected debts outstanding to him, however, and there is an oblique remark about a certain Šarmama and his son. There is going to be a *sikkātum*, so he cannot promise to collect debts. He then informs the brother that Abum-ilī's enterprise has been dissolved but the accounts have not been settled, at least not completely (cf. the next text). This involved a certain Turaya who paid a small amount of silver to Iddin-Suen, money that should go to Aššur-nādā, who is asked to take care of the matter.

77. CCT 4, 13c

<i>a-na A-šūr-na-da</i>	To Aššur-nādā
<i>ù I-dí-Sú-in qí-bi₄-ma</i>	and Iddin-Suen
<i>um-ma l̄-lí-a-lúm<-ma> A-bu-um-DINGIR</i>	from Ilī-ālum: Seize Abum-ilum,
<i>sa-áb-ta-ma 4 TÚG ku-ta-nu</i>	and with respect to the 4 <i>kutānu</i> -textiles
<i>ša li-bi₄-šu me-at</i>	owed by him let him deduct the 5% tax on
5 <i>5 TÚG lu-ša-hi-ir-ma</i>	the textiles and then
<i>ší-tí KB ki-ma</i>	with respect to the rest of the silver, in the
<i>ša ni-is-ha-tim</i>	same way they have established the amount
<i>iš-ku-nu-ni KB</i>	for the import duty,
<i>li-pu-lá-ku-nu-tí-ma</i>	he shall balance the silver with you,
<i>a-na GEME-tím dí-na</i>	and then you shall give that to the maid.
<i>iš-tù ITI.KAM</i>	He is to pay in 3 months
<i>Na-ar-ma-ak A-/šūr</i>	reckoned from
<i>ša ke-<na->tim a-na</i>	the month
<i>ITI.3.KAM i-ša-qal</i>	<i>Narmak-Aššur-ša-kēnātim.</i>
<i>šu-ma lá iš-qú-ul</i>	If he does not pay,
<i>ší-ib-tám</i>	don't show him any favours over the
<i>lá ta-ga-mì-lá-šu</i>	interest.
<i>tup-pu-šu ha-ar-ma<-am></i>	I have in my possession his certified tablet.
ú-kà-al ni-is-ha-at	The import duty
TÚG.HI.A <i>sa-hu ur</i>	for the textiles has been deducted.

Notes

5-6: *me-at* 5 TÚG is here taken as a variant form of the expression *mētum hamšat*; I am aware of the grammatical difficulties, where *mētum* should be a locative adverbialis (cf. AOATT: 234), but no other solution seems likely. Veenhof has discussed this passage in his treatment of the verb *sahhurum*, *ibid.* 429, where he translates “4 *kutānū*-textiles which he (still) owes me—let him ‘reduce’ the 105 textiles and the rest of the silver...” This does not really make sense, however. The question remains what relationship there is between the five-percent tax and the payment referred to as *nishātum*, especially since that too was a tax amounting to five percent of shipments of textiles (*OACP*: 156-157). It is therefore very likely that we have here one of the many examples of what Veenhof called “the multivalence of the words” that is so typical of the technical terminology of the Assyrian merchants, and that the different terms really refer to the same thing.

Comment

Ili-ālum writes about the affairs of Abum-ilum who owes money to the firm, as shown by the preceding letter.

78. Pa. 8 (L 29-561)

a-na A-šūr-na-da	Ú-sú-ur-ša-A-šūr	To Aššur-nādā, Ušur-ša-Aššur
ù I-dí-Sú-in qí-bi₄-ma		and Iddin-Suen
um-ma l-lí-a-lúm-ma	2 1/2 ma-na	From Ili-ālum: 2 1/2 minas
KB ša-ru-pu-um	10 1/6 GÍN GUŠKIN	of refined silver and 10 1/6 shekels of
pá-ša-lúm ša áb-ni-šu	ku-nu-ki-a	<i>pašallu</i> -gold in ore under my seal
I-dí-A-šūr kà-ša-ar	A-al-DÙG ub-lá-ku-nu-tí	Iddin-Aššur, Al-ṭāb’s packer, has brought to
12 5/6 ma-na	7 GÍN KB ša-ru-pá-am	you.
1/3 ma-na	7 GÍN GUŠKIN ku-nu-ki	12 5/6 minas 7 shekels of refined silver
ša Kur-ub-Ištar	ù A-mur-Ištar	and 27 shekels of gold under the seals of
Be-lúm-ba-ni		Kurub-Ištar and Amur-Ištar Bēlum-bāni
ub-lá-ku-nu-tí	5 ma-na KB ša-ru-pá-am	brought to you. 5 minas of refined silver
ku-nu-ki-a : A-šūr-ta-ak-lá-ku		under my seal Aššur-taklāku,
DUMU A-bu-ša-lim : na-áš-a-ku-nu-tí		the son of Abu-šalim, is bringing to you.
ŠUNIGIN 20 1/3 ma-na	7 GÍN KB	In all: 20 1/3 minas 7 shekels of silver
ù 1/2 ma-na	7 1/6 GÍN GUŠKIN	plus 1/2 mina 7 1/6 shekels of gold
i-li-/kà-ku-nu-tí		has come to you.
[ŠÀ].BA 15 1/2 ma-na KB a-na		Specification: Pay 15 1/2 minas of silver to
Pu-šu-ki-in šu-uq-lá-ma tup-pì		Pūšu-kēn, and let him give you my tablet.
li-dí-na-ku-nu-tí	ši-tí KB ù GUŠKIN	Give the rest of the silver and gold shipment
a-na A-šūr-na-da	dí-na-ma a-na	to Aššur-nādā, and let him make use

<i>lu-qu-tí-šu li-ku-ul a-na sé-er</i>		of it for his goods in excess of
<i>KB pá-ni-im ù tí-ir-ta-ku-nu</i>	20	the previous silver; then send me a message.
<i>li-li-kam 9 GÚ URUDU SIG₅</i>	lo.e.	9 talents of good copper and
<i>5 ma-na 6 GÍN KB sa-ru-pu-um</i>		5 minas 6 shekels of refined silver
<i>a-na Ú-sú-ur-ša-A-šūr ù</i>	rev.	meant for Uşur-şa-Aššur and
<i>I-dí-Sú-in I-dí-A-šūr En-nam-/Be-lúm</i>		Iddin-Suen I have sent to you (with) Iddin-
<i>ù I-šar-Be-lúm iš-tù</i>	25	Aššur, Ennam-Bélum
<i>da-áš-e ú-sé-bi₄-lá-ku-nu-tí</i>		and Išar-Bélum
<i>ŠÀ.BA 10 ma-na KB a-na Šu-Be-lím</i>		since spring.
<i>i-ší-qí-/il₅</i>		Thereof 10 minas of silver have been paid
<i>35 maš-ki 18 TÚG pí-ri-ká-ni</i>		to Šú-Bélum.
<i>I-dí-A-šūr ù En-nam-Be-lúm a-na</i>		35 hides and 18 <i>pirikannu</i> -textiles
<i>ša ki-ma i-a-tí i-dí-nu tup-pá-am</i>	30	Iddin-Aššur and Ennam-Bélum have given
<i>na-áš-pá-ar-tám ú-lá ub-lu-nim um-ma</i>		to my representatives. They did not
<i>I-dí-A-šūr-ma lá-pá-tám lá i-mu-ú</i>		bring any tablet with instructions.
<i>a-ba-ú-a : a-tù-nu URUDU-i ma-lá</i>		Iddin-Aššur said: "They would not write
<i>ta-^rad^l-nu</i>		any." My dear fathers, send me word in
<i>ší-im maš-ki ù pí-ri-ká-ni : ma-lá it-bu-lu-^rni⁷</i>		Durhumit, about what copper of mine
<i>ší-tí KB : ma-lá i-ší-ta-ni tí-ir-ta-ku-nu</i>	35	has been sold, the price of the hides and
<i>a-na Du-ur-hu-mi-it li-li-kam</i>		the <i>pirikannu</i> -textiles, how much they cost,
<i>20 ma-na SIG₅ a-na I-dí-A-šūr a-na be-a-lím</i>		and how much of my silver is left for me.
<i>a-dí : ú ma-lá URUDU ba-lúm tí-ir-tí-a</i>		20 minas of good (copper) for Iddin-Aššur
<i>I-dí-Sú-in</i>		I set down for a working capital; plus what
<i>a-na I-dí-A-šūr a-na ší-a-ma-tím</i>		copper Iddin-Suen without my orders
<i>a-na Hu-ra-ma iš-pu-ru i-ma-lá i-dí-nu-šu-ni</i>	40	sent to Iddin-Aššur for purchases
<i>ù be-ú-lá-tí-šu e-lá 1 GÚ 1 ma-na</i>		in Hurama—out of what he gave to him
<i>URUDU ša-hi-ri-im ù 1 TÚG pí-ri-ká-nim</i>		and his working capital apart from 1 talent
<i>mí-ma a-na ša ki-ma i-a-tí ú-lá i-dí-/in</i>		1 mina of copper in small pieces and
<i>I-dí-A-šūr iš-tí-a ú-lá i-na-me-/er</i>		1 <i>pirikannu</i> -textile
<i>a-ma-kam lu-ba-li-^rá-ku-nu-tí</i>	45	he has not given anything to my
<i>a-na I-dí-Sú-in qí-bi₄-ma A-šūr lu i-dí</i>	u.e.	representatives.
<i>i-na sé-er ša pá-ni-tím tū-uš-/ta-áb-ri-am</i>		Iddin-Aššur has not met with me.
<i>mí-šu-um URUDU a-na I-dí-A-šūr</i>		Let him restore it to you there.
<i>tū-šé-er ù URUDU tū-ma-li-ha-šu ù i-na</i>		To Iddin-Suen: May divine Aššur know,
<i>'Kà-ni-iš⁷ wa-ša-áb</i>		you held out longer than before,
<i>a-ta a-na Tí-me-el-ki-a té-tí-iq-ma ú</i>	50	but why did you release the copper to Iddin-
		Aššur?
		Indeed, you spirited away the copper and
		now it sits in Kaneš.
		You yourself went on to Timelkia and his

*tap⁷-pá⁷-[ú]-šu i-dí-nu-ni-ku-ma
a-we-lam tū-ta-šé-er-ma KB tū-ur-tí-iq
ú ší-im URUDU x [x x x]*

a-lá LÚ ta-áš-ku-na-ni

partners gave it to you, and
you have let the man loose and have
removed the silver. And the price of
the copper ...
You have treated me as less than a
gentleman.

Notes

Transliterated and translated in Gwaltney 1983: 25-30.

48: my own collation confirmed the reading given here, contra Gwaltney.

50: Gwaltney refers to a collation by H. Lewy which led to the reading *ša tap-pá-[ú-]šu iddinūnakkumma*, but he notes that the sign ŠA is “doubtful”. With some hesitation I have adopted part of this suggestion, but one must admit that we are not able to construct a truly meaningful passage.

Comment

This letter from Ilī-ālum in Durhumit to Aššur-nādā, Uṣur-ša-Aššur and Iddin-Suen is closely related to the following one, and even though there are slight discrepancies in the figures, there can be no doubt that they deal with the same affairs and the same amounts. Ilī-ālum reminds his correspondents that they have received in all 20 1/3 minas 7 shekels of silver and 37 1/6 shekels of gold; he asks them to give 15 1/2 minas of silver to Pūšu-kēn, to whom he is obviously indebted, and the rest to the brother Aššur-nādā. He then moves on to further shipments of copper and silver that should be passed on to named persons. Iddin-Aššur and Ennam-Bēlum have given 35 hides and 18 locally produced *pirikannu*-textiles to Ilī-ālum’s representatives, presumably Kurub-Ištar and Amur-Ištar mentioned in line 5, but the cover letter was missing; he wants information sent to him in Durhumit about the state of his affairs. The last part of the letter is concerned with Iddin-Suen’s decision, without Ilī-ālum’s approval, to write to Iddin-Aššur in Hurama concerning purchases; Iddin-Aššur has not given anything to Ilī-ālum’s representatives, nor has he met Ilī-ālum himself, and this leads to the last passages addressed directly to Iddin-Suen, where he is upbraided for this action.

79. VS 26, 29

*a-na A-šūr-na-da ù
Ú-sú-ur-ša-A-šūr qí-bi₄-ma
um-ma l-lí-a-lúm-ma 13 ma-na 11 1/2
GÍN KÙ
1/3 ma-na 7 GÍN GUŠKIN
ku-nu-ki ša ša ki-ma i-a-tí*

To Aššur-nādā and
Uṣur-ša-Aššur
from Ilī-ālum: 13 minas 11 1/2 shekels of
silver
(and) 1/3 mina 7 shekels of gold
under the seals of my representatives

<i>Be-lúm-ba-ni ub-lá-ku-nu-tí</i>		Bēlum-bāni brought to you.
2 1/2 <i>ma-na</i> KB <i>ša-ru-pá-am</i>		2 1/2 minas of refined silver
10 1/6 GÍN GUŠKIN <i>pá-ša-lam_s</i>		(and) 10 1/6 shekels of <i>pašallu</i> -gold
<i>I-dí-A-šūr kà-ša-ar A-al-DÙG</i>	10	Iddin-Aššur, Al-tāb's packer,
<i>ub-lá-ku-nu-tí áš-pu-ra-ku-nu-tí</i>		brought to you. I wrote to you, (saying):
15 1/2 <i>ma-na a-na Pu-šu-ki-in</i>		"Pay 15 1/2 minas to Pūšu-kēn
<i>šu-uq-lá-ma ší-tám a-na</i>		and give the rest to
<i>A-šūr-na-da dí-na</i>	rev.	Aššur-nādā."
<i>ta-áš-pu-ra-am a-tal-kam</i>		You wrote back, (saying): "Come!"
<i>lá li-bi₄ DINGIR-ma i-na Ša-lá-du-ar</i>	15	Against god's will they have held me up in
ITI.8.KAM (erasure)		Šalatuwar for 8 months;
<i>uk-ta-sí-du-ni ù ša</i>		moreover, merchandise worth some
KB 20 <i>ma-na lu-qú-tum qá-dí-a-ma</i>		20 minas of silver has been tied down
<i>kà-sú-ud ú šu-ma-NIM a-na URUDU</i>		together with me.
<i>ša-ki-ma bi-it-qá-tim</i>	20	So, if indeed it had been invested in
<i>ša 5 ma-na KB a-ta-mar</i>		copper, I would have experienced
<i>a-na sé-er a-na-nu-um</i>		losses of 5 minas of silver;
<i>bi[?]-it-qá-tù-ni ù a-ma-kam</i>		not only was there a deficit from here,
<i>Šu-Ištar ù tap-pá-ú-šu a-na</i>		but then there
<i>ta-am-li-a-tim</i>	25	Šu-Ištar and his associates
<i>ú-kà-lu i-hi-id-ma KB</i>		hold back on the reparations.
<i>ša-áš-qí-il₅-ma ha-ra-nam a-na</i>		Take care and have the silver paid,
<i>A-lim^{ki} lá a-ha-li-iq ša a-hi</i>	l.e.	so I shall not perish on the journey
<i>lá i-šu-ú ki-a-am lá-šu '(x)'</i>		to the City. He who has no brothers—
		I am like him!

Notes

Translation in Michel, *CMK*: 379-380.

3: in order to get figures that match those found in #78 we would have to read 13 *ma-na* LÁ 3 GÍN KÙ in this line, as pointed out by Veenhof in his comment on the text in the edition.

19: The writing *šu-ma-nim* is a clear scribal error for *šu-ma-mi-in*.

23: the text has *tí-it-qá-tù-ni* which must be a mistake for *bitqātuni*.

28-29: *ša ahhē lā išu'u kī'am lašu*, the phrase is awkward, but the meaning seems clear.

Comment

Even though there is a discrepancy between the amounts mentioned in the two texts for the silver amount brought by Bēlum-bāni, it is clear that we are dealing with the same affairs. In #78 Ilī-ālum asks for a letter to be sent to him in Durhumit, but in #79 we understand that he has been detained in Šalatuwar for eight months. That delay has obviously caused him a loss, since he has been unable to sell his merchandise (copper apparently), and he furthermore complains that silver

owed to him has not been paid in Kaneš as well.

80. KTB 4

<i>a-na A-lá-hi-im</i>	To Alāhum
<i>A-šür-na-da ù I-dí-Sú-/in</i>	Aššur-nādā and Iddin-Suen
<i>qí-bi₄-ma um-ma</i>	
<i>I-lí-a-lúm-ma a-ša-me-/ma</i>	from Ilī-ālum: I hear
<i>lu-qú-tum ša Ku-za-zi-im</i>	that Kuzāzum's merchandise.
<i>e-li-a-am a-ba-ú-a</i>	has come up here. My dear fathers,
<i>a-tù-nu KB ša-áš-qí-lá</i>	have the silver paid. It is
<i>4 ma-na ù 1 ma-na 6 / GÍN</i>	4 minas plus furthermore 1 mina 6 shekels
<i>a-ha-ma KB ša-ru-pá-am</i>	of refined silver,
<i>iš-tù SAG ITI.KAM</i>	10 lo.e. reckoned from the beginning of the month
<i>Qá-ra-a-tim 3 GÍN./TA</i>	<i>Qarra'ātum</i> , (on which) he will pay interest
<i>a-na 1 ma-na-im</i>	rev. at the rate 3 shekels per mina
<i>i-na ITI.KAM sí-ib-tám</i>	per month;
<i>ù-ša-áb li-mu-um</i>	eponym
<i>Šu-da-a DUMU En-na-nim</i>	Šudaya, the son of Ennānum.
<i>KB ú sí-ba-sú</i>	Have the silver and its interest
<i>ša-áš-qí-lá-ma gi-mi-lam</i>	paid. Do
<i>i-na sé-er a-bi₄-ni</i>	our father
<i>ù i-a-tí šu-uk-na</i>	and me (this) favour.
<i>šu-ma lu-qú-sú a-na KB</i>	20 If his merchandise does not suffice
<i>ù sí-ba-tim lá i-ká-/ša-ad</i>	to cover the silver and the interest,
<i>ša lá-qá-im li-iq-/a-ma</i>	then take what there is to take,
<i>sí-tám a-na 1 ma-na-im</i>	and let him add interest on the rest
<i>3 GÍN.TA lu-sí-ib</i>	at the rate of 3 shekels per mina.

Comment

Ilī-ālum writes that he has heard about the arrival of a caravan carrying merchandise belonging to a certain Kuzāzum; this is of interest because this man owes an amount of silver to Ilī-ālum, a loan contracted in the month *Qarra'ātum* in the eponymy of Šudaya son of Ennānum; this dates the transaction to a relatively early period, number 81 in the eponym list from Kaneš.

81. Sadberk 21

a-na A-mur-Ištar ù A-šür-na-da

To Amur-Ištar and Aššur-nādā

<i>qí-bi₄-ma um-ma l-lí-a-lúm<-ma></i>		from Ilī-ālum:
<i>a-na A-šūr-na-da qí-bi₄-ma</i>		To Aššur-nādā:
<i>2 ma-na KB īR ša En-na-nim</i>		I sent you 2 minas of silver with Ennānum's
<i>ú-šé-bi₄-lá-kum</i>	5	slave.
<i>um-ma : a-na-ku-ma a-na a-bi₄-ni</i>		I wrote as follows: "Send it to our father."
<i>šé-bi₄-il₅ i-tí-ir-tí a-bi₄-ni</i>		According to our father's message no silver
<i>KB mì-ma a-ša-pár[-tim]</i>	 for a pledge(?)
<i>ù-lá ú-[</i>		
<i>ta-r[u-</i>	10	Lines 10 to 16 too broken for translation
<i>šé [</i>		
<i>x [</i>		
<i>x [</i>		
<i>um-m[a</i>		
<i>ma-l[a</i>	15	
<i>mu-hu-u[r</i>		
<i>i-ša-qal lá [</i>		... he will pay. ...
<i>ší-ib-tum [</i>		interest.....
<i>mì-šu ša ta-áš-pu-[ra-ni]</i>		Why have you written me
<i>um-ma a-ta-ma [</i>	20	as follows:
<i>qá-sú ša A-mur-A-[šur]</i>		"The share of Amur-Aššur
<i>a-na A-ni-ni-im</i>		I entrusted to Anninum."
<i>áp-qí-id A-ni-nu-um ba-ri</i>		Anninum is idle.
<i>a-ta KB ta-ma-ha-ar</i>		You yourself should receive the silver.
<i>šu-ma-me-en KB 1 GÍN</i>	25	If a single shekel of silver's interest
<i>ší-ib-tum a-na a-bi₄-ni</i>		has accrued to our father,
<i>e-li lá-mu-mì-im</i>		would that be bad?
<i>ú-lá ší-ib-tám ta-al-qé</i>		Or did you take interest so that you
<i>ù KB a-na ší-ni-šu ta-aṣ-ba-at</i>		seized the silver twice?
<i>a-pu-tum ú-ru-kam KB uš²-e-ma</i>	30	Please,, so the silver
<i>KB lá i-ha-li-iq ší-be šé-e</i>		will not be lost. Search out the witnesses!

Notes

21: reading established by Michel in *BiOr* 58 (2001): 179.

23: the meaning seems to be that Anninum is not to be trusted to act, so Aššur-nādā will have to take care of the matter personally.

27: the text appears to be in need of an emendation. *-mim* at the end may perhaps be understood as an otherwise attested mis-spelling of *-min*, the irrealis ending.

30: line makes no sense.

Comment

Ili-ālum writes to his representative Amur-Ištar and his brother in Kaneš. It is difficult to establish a coherent idea of the contents because of the large break.

82. RA 60, 111

[a-n]a A-šūr-na-da		To Aššur-nādā
'ū' A-šūr-ta-ak-lá-ku		and Aššur-taklāku
[qí-]bi₄-ma um-ma l-lí-a-lúm-/ma		from Ili-ālum:
16 TÚG ku-ta-nu 18 TÚG		16 <i>kutānu</i> -textiles, 18 black textiles,
šu-ru-tum 2 TÚG ra-qá-ta-an	5	2 thin textiles,
1 TÚG lu-bu-šum 1 TÚG ší-li-ip-/ki-um		1 garment, 1 <i>šilipkiu</i> -textile,
2 TÚG ku-sí-ta-an		2 <i>kusītu</i> -textiles,
32 1/2 ma-na AN.NA ku-nu-ki-/a		32 1/2 minas of tin under my seal,
10 ma-na ša qá-tim		10 minas for expenses,
2 ANŠE ša-lá-mu i-na lu-qú-/tim	10	2 black donkeys—of these goods
a-ni-tim šál-ša-tum		one-third is
ta-ad-mí-iq-tum ša a-bi₄-/ni		our father's interest-free loan;
ší-tum qí-ip-tí		the rest is entrusted to me.
ša-du-'ú¹-tí a-na kà-ri-im		The transport tariff to the colony
qá-at-kà iš-qú-ul	15	you have personally paid;
mí-ma ša-du-a-tám		do not deposit
lá ta-na-dí-a (erasure)	rev.	any (further) transport tariff.
2 TÚG ra-qá-ta-an		The 2 thin textiles,
1 TÚG ší-li-ip-ki-um		1 <i>šilipkiu</i> -textile,
2 TÚG ku-sí-ta-an	20	2 <i>kusītu</i> -textiles
1 ma-na 5 GÍN AN.NA		(and) 1 mina 5 shekels of tin (go)
a-na qá-tim ša ik-ri-/bi₄-a		to the share of my votive offerings
ša A-šūr 1 TÚG ku-ta-/num		to divine Aššur; 1 <i>kutānu</i> -textile
ša ik-ri-bi₄-a ša Ištar		is from my votive offerings for divine Ištar;
1 TÚG ku-ta-núm ša ik-ri-/bi₄-a	25	1 <i>kutānu</i> -textile is from my votive offerings
ša ⁴ NIN.ŠUBUR		for divine Ilabrat;
1 TÚG ku-ta-num ša ik-ri-bi₄-a		1 <i>kutānu</i> -textile is from my votive offerings
[ša] ⁴ UTU 1 TÚG ku-ta-num		for divine Šamaš. 1 <i>kutānu</i> -textile
[a-na] DINGIR-na-da 1 TÚG ku-ta-/num		is for Ili-nādā; 1 <i>kutānu</i> -textile
[x x x] 'Ba'² l-ar-ba-ri-a	30	... is for Barbaria;
[1 TÚG ku-ta-n]um 1 ma-na	u.e.	1 <i>kutānu</i> -textile and 1 mina
[AN.NA] a-na am-tim		[of tin] is for the maid;
[x x]-tù-ru-um ša lu-bu-ší-im a-na	i.e.	... of the garment

[šú-ha-Jar-tim mì-ma a-nim
 A-šùr-ta-/ak-lá-ku
 na-áš-a-ku-nu-tí
 [ba-tí-i]q ù wa-tur₄ dí-na-ma
 KB šé-bi-lá-nim a-tal-kam⁷

35

is for the girl. All this Aššur-taklāku
 is bringing to you
 Sell it at any price and
 send the silver to me. Come!

Comment

Ili-ālum writing to his two brothers in Kaneš announces the arrival of a shipment of primarily textiles and some tin, all carried on two donkeys, and he gives detailed instructions about the inventory. Several textiles are spoken for in one way or another, and one notes that there is something for his maid, i.e. his wife in Kaneš; he also refers to a daughter of his, so he must have had a household there. The transporter is Aššur-taklāku, and Ili-ālum is obviously in need of cash since he wishes the shipment to be sold even if they cannot find a good price for it. The caravan clearly came from Assur, but it does not necessarily follow that this letter was written from there, although we know that Ili-ālum must have been in Assur occasionally.

83. KTB 3

<i>a-na A-šùr-na-da</i>	To Aššur-nādā
<i>qí-bi₄-ma um-ma</i>	from
<i>A-šùr-ta-ak-lá-ak-ma</i>	Aššur-taklāku:
5 GÚ.TA SÍG.HI.A	5 talents of wool for each of you,
3 <i>me-at.TA maš-ki</i>	representing 300 fleeces,
<i>a-na qá-ta-tí-ku-nu</i>	I received as your shares.
<i>al-qé 1 ma-na 10 GÍN.TA KB</i>	1 mina 10 shekels of silver
<i>i-qá-ta-tí-ku-nu i-ṣa-he-er</i>	will be deducted from each of your shares.
31 1/2 <i>maš-ku</i> 40 <i>ma-na.TA</i>	31 1/2 hides or 40 minas (of wool)
<i>a-na a-pì 1 ma-na-im KB</i>	for each mina of silver (invested)
<i>ša ILLAT Pu-ṣu-ki-in</i>	resulted from
<i>ik-ṣu-da-ma</i>	Pūšu-kēn's enterprise,
10 GÚ 50 <i>ma-na</i>	rev. so I received 10 talents 50 minas
SÍG.HI.A 6 <i>me-at</i>	of wool representing 600 fleeces.
<i>maš-ki al-qé 1 1/6 GÍN.TA</i>	15 Even at the rate 1 1/6 shekel for (a mina of)
<i>a-na SÍG.HI.A KB lá-ṣu</i>	wool there is no silver to be had,
<i>maš-ku wa-as-mu</i>	although the fleeces are in order.
<i>a-dí ša a-na kà-ri-im</i>	As to the matter of appealing to the colony
<i>ma-ha-ri-im ša áš-ta-na-pá-ra-ni</i>	authorities, about which you have written
<i>a-dí iš-ri-šu</i>	so often, at least ten times,
<i>a-na A-lá-hi-im ù Kur-ub-Ištar</i>	I approached Alāhum and Kurub-Ištar,

<i>aṭ-hi-ma lá na-ṭù-ma</i>	but it was not the right moment
<i>lá i-ma-hu-ru-ni-ku-um</i>	to appeal on your behalf.
KB <i>ša a-Bu-zu-ta-a</i>	Buzutaya has confirmed to me the silver
<i>a-pu-lu uk-ta-i-ni</i>	which I balanced with him.
<i>ni-kà-sú qú-ur-bu</i>	The time for the accounting is close.
<i>a-na a-ta-al-ki-im</i>	25 u.e. You had been told by me by letter to leave,
<i>ša-á-pa-ra-ku-nu-tí al-kà-ma</i>	so, come and let them divide
<i>a-ma-lá ta-ah-sí-is-tim</i>	(the assets) in accordance with the note.
<i>li-zu-zu</i>	30

Notes

Discussion in Veenhof, *AOATT*: 134-135 and 139.

4-8: as pointed out by Veenhof, *loc.cit.*, the 5 talents of wool must represent 300 fleeces, i.e. 1 mina of wool per fleece; in line 9 they weigh somewhat more, as they do in lines 13-14. In lines 15-17 we are told that wool cannot be sold even at the price 1 1/6 shekel per mina (or fleece) of wool. The passage concerning Pūšu-kēn's enterprise shows a slightly different price: i.e. for one mina of silver the investors achieved the result of 40 minas of wool, which gives the price 1 2/3 shekel per mina of wool.

10: *a-na a-pi*—this expression is also found in *CCT* 4, 23a: 6; Dercksen 1997: 507, n.3, has suggested the translation “per” for the phrase, which also appears in I 600: 14 and I 607: 14-15; Hecker and Kryszat translated “als Abschlagszahlung, erste Rate”.

Comment

This letter from Aššur-taklāku to his brother in Kaneš provides information about the trade in wool. A preliminary description of the salient features in these procedures, including a discussion of our text was given by Veenhof, *op.cit.* The trade was normally organised via “enterprises” or “companies” for which the texts use the word *ellatum*; it would seem from our text that such initiatives were conducted by one man or firm, in this case Pūšu-kēn, who had accepted investments from other individuals or firms. Trade in wool would probably always have to be conducted on a large scale in order to be worthwhile because of the low prices involved. The investors had shares in the enterprise, as we hear in this text, and divided the profit accrued in accordance with fixed rules. The reference to a possible appeal to the colony authorities may be significant as an indicator that such enterprises had a close connection with the many references we have in this archive to deposits made on accounts in the colony office.

84. RA 60, 140b (Bruce)

*a-na A-šur-na-da qí-bi-ma
um-ma A-šur-ta-ak-la-ak-/ma*

To Aššur-nādā
from Aššur-taklāku:

10 TÚG.HI.A šu-ru-tim		You have sent me 10 black
lu-bi-ri : tū-šé-bi-lam'		lubiru-textiles
ù 2 maš-ki : ša-pá-tim	5	as well as 2 fleecy hides.
8 GÍN.TA KB-áp-šu-nu		At the rate 8 shekels a piece their value in
1 1/3 ma-na ù 4 GÍN		silver was 1 1/3 mina, plus 4 shekels
ší-im : maš-ki 1 1/3 ma-na 4 / GÍN		as the price of the hides: 1 1/3 mina 4
		shekels.
ù a-ha-ma 1 GÍN		Then, also, 1 shekel
ša-du-a-šú : KB	10	was the transport tariff.
ša-ru-pá-am ku-nu-ki-a : A-lá-lá	lo.e.	The refined silver under my seal
a-na A-lá-hi-im	rev.	I sent with Alala to Alāhum
ù l-lí-a-lim		and Ilī-ālum.
ú-šé-bi-il ₅ um-ma		I said:
a-na-ku-ma : a-na A-lim ^{ki}	15	“Send it on to the City
a-na A-šúr-na-da		to Aššur-nādā.”
šé-bi-la 1/3 ma-na KÙ		1/3 mina of silver
ša um-mi-ni 1 za-bi-la		belonging to our mother and 1 basket
a-na A-la-hi-im		I sent to Alāhum
ù l-lí-a-lim	20	and Ilī-ālum,
ú-šé-bi-il ₅ : um-ma		saying:
a-na-ku-ma a-na	u.e.	“Send it
A-lim ^{ki}		to the City.”
šé-bi-la ší-im	l.e.	The sale price
14 ma-na URUDU-i-kà	25	of your 14 minas of copper...

Notes

24: one might also read šé-bi-la-ší-im, “send it to her.”

25: the text ends abruptly and seems to need a continuation, perhaps on a small “second tablet”.

Comment

Aššur-taklāku writes to his brother, who at this time appears to have been in or on his way to Assur; he has sold a few textiles and some fleecy hides, and the proceeds from this he has sent to Alāhum and Ilī-ālum with the instruction that the money should be sent on to Aššur-nādā in Assur. The text is closely connected to the following letter.

85. TC 1, 27

a-na A-šúr-na-da qí-bi₄-ma
um-ma A-šúr-ta-ak-lá-ak-ma

To Aššur-nādā
from Aššur-taklāku:

- mì-šu ša ta-áš-pu-ra-ni
um-ma a-ta-ma 2 TÚG.HI.A ša té-zí-/ba-ni*
- a-na Dur₄-hu-mì-it ú-šé-bi₄-/lá-ku-šu-nu
ù 1/3 ma-na KB ší-im* 5
- ANŠE i-na ša A-mur-Ištar
ú-šé-ba-lá-ni la-qá-am qá-bi₄-a-/ku
1/3 ma-na KB ù ší-a-ma-/tim
ša A-lim^{ki} šé-bi-lam* 10
- 10 TÚG šu-ru-tim ša 5 TA ù 6 TA
ma-as-ú-ni ù 2 maš-ki
a-na qá-tí-kà a-É kà-ri-im
la-qá-am la i-mu-ú-šu-nu-ma*
- Ša-lim-Be-lí a-na Dur₄-hu-mì-it
tù-šé-bi₄-lá-šu-nu* 15
- 8 GÍN.TA KB-áp-šu-nu
1 1/3 ma-na : 5 GÍN KB
qá-dí ša maš-ki 1 1/3 ma-na 4 GÍN KB*
- ku-nu-ki-a ú 1 GÍN ša-du-a-tám
a-na ša ki-ma ku²-a-tí
ú-šé-bi₄-il₅-ma En-nam-Be-/lam
ú-šé-bi₄-lu-ni-kum i-nu-mì*
- a-na A-lim^{ki} a-tal-ku um-ma a-ta-/ma
i-na na-áš-pá-ar-tí-kà
ší-im-šu-nu i-KB-pì-im
ša En-nam-Be-lim a-bu-ni* 20 rev.
- li-il₅-qé KB uš₁₁-té-ší-ú-ni-/kum-ma
i-na ša šé-pì-a il₅-té-qé*
- ú mì-ma tí-ir-ta-kà
ša ší-im ANŠE dí-šum lá
ta-áš-ta-áp*/ra-am* 25
- 13 GÍN KB ša-du-a-at
13 ma-na KÙ-pì-im 17* GÍN
KB ša um-ma a-ta-ma
a-na ni-qé-kà a-lá-an*
- 10 GÍN KB ša ta-dí-na-/ni
mì-ma ú-lá al-qé* 30
- Why have you written to me
as follows: "The 2 textiles which you left
with me
I have sent to you in Durhumit.
Also, I have promised to take 1/3 mina of
silver,
the price of a donkey, out of that
which Āmur-Ištar will send me.
Send me the 1/3 mina of silver plus the
goods purchased in the City."
10 black textiles worth 5 or 6 (shekels) each
plus 2 hides they refused to receive
on your account
in the colony office,
so you sent them with Šalim-bēlī
to Durhumit.
At the rate 8 shekels a piece their value
was 1 1/3 mina 5 shekels of silver
together with the proceeds from the hides. I
sent 1 1/3 mina 4 shekels of silver
under my seal plus 1 shekel, the transport
tariff to your representatives,
and they sent it on to you with
Ennam-Bēlum. When
I left for the City you said
in your message:
"Let our father take their price out of the
silver of Ennam-Bēlum."
They had already let the silver leave to go
to you, so he took it from out of my
shipment.
But you had not written me any message
that I must give him the price of the
donkey!
13 shekels of silver was the transport tariff
for 13 minas of silver. As to the 17 shekels
of silver about which you said: "They are
for your sacrifices"—but apart from
the 10 shekels which you gave me
I have not taken anything.* 35 u.e.

ší-im ANŠE		Yet, you have deducted the price of a
tù-ṣa-he-er a-ma-kam ta-ah-sí-is-ta-kà	l.e.	donkey. Check your notes there.
a-mu-ur ta-ah-sí-is-tí ú na-áš-pá-ar-tám	40	My note and the message
ša A-ni-nam tù-ṣé-bi₄-lá-ni		which you sent with Annínūm
a-ma-kam-ma ú a-ta hu-sú-ús		are there too, so keep that in mind!

Notes

Transliteration and translation of lines 1-29 in *OACP*: 108-109.

21: copy has šu-a-tí, but the representatives (known from #82 to have been Alāhum and Ili-ālum) should surely be related to Aššur-nādā rather than to the transporter.

Comment

This letter from Aššur-taklāku to his brother is closely related to the preceding one. We are here given a little more background information about the transactions involving the sale of the ten black textiles and some hides; the colony authorities in Kaneš had refused to accept these goods, so Aššur-nādā had sent them to Aššur-taklāku in Durhumit, where they were sold. The mention of the refusal of the Kaneš colony is presumably meant to emphasize the service Aššur-taklāku had done his brother by helping him get rid of difficult merchandise. The reference to money to be taken by Aššur-idī from a shipment transported by Ennam-Bēlum should be connected with similar statements in text numbers 7 and 8.

86. Pa. 30 (L 29-589)

a-na A-ṣür-na-da		To Aššur-nādā
qí-[bi]-ma um-ma		
A-ṣ[ur-t]a-ak-la-<ku->ma		from Aššur-taklāku:
10 1/2 ma-na 6 GÍN KB		10 1/2 minas 6 shekels of refined
ša-ru-p[á-a]m ku-nu-ki-ni	5	silver under our seals
A-ṣür-ma-lik DUMU Lá-qé-ep		Aššur-malik, the son of Lā-qēp,
na-áš-a-kum ší-tí		is bringing to you.
AN.NA-ki-kà ú ší-im		We shall sell the rest of your tin and the
TÚG.HI-tí-kà ni-da-ma		proceeds from your textiles,
i-še-pí-a ú-ba-lá-kum	10	and I shall bring that to you personally.
5 GÚ [URUDU]		Ili-ālum
ḥ-lí-a-lúm	lo.e.	has sent me
ú-ṣé-bi-lam		5 talents of copper,
i-na tí-ir-tí-šu	rev.	and in his letter
um-ma šu-ut-ma	15	he said:
ANŠE.HI.A ša A-ṣür-na-/da		"Have Aššur-nādā's donkeys

šé-ri-a-ma		sent
URUDU-šu li-šíl-ú-ni-/im		so they can carry his copper.
ú-mu tám<-kà>-re-šu		The terms of his agents
ma-al-ú a-ma-lá	20	have expired." In accordance with
tí-ir-tí-šu ANŠE.HI.A		his message I have released the donkeys
ú-šé-ra-ma URUDU-a-kà		and they shall load
i-sà-ri-du-nim		your copper.
a-dí 10 u₄-me ú-za-kà-ma		Within 10 days I shall clear myself
ú-ší-a-am	25 u.e.	and leave.
KB 1 GÍN ša ta-/kà-nu-ku		Check every single shekel of silver that
a-mu-ur-ma a-ma-kam		you place under seal, so that I shall not
lá a-sà-hu-ur URUDU-a-kà	i.e.	be delayed there. I shall sell your copper
a-da-ma KB ú-ba-lá-kum		and bring you the silver.

Notes

Edited in Gwaltney 1983: 81-83.

Comment

Aššur-taklāku reports from one of the copper-centres, perhaps Durhumit where he seems to spend a lot of time, about the sale of merchandise received from Aššur-nādā; he also refers to a message he has received from the third brother, Ili-ālum, that he needs donkeys for the transportation of copper, since he is expecting payments shortly. This then has to be sold for silver, and Aššur-taklāku is going to bring that to Kaneš, from where he seems to be planning to continue on to Assur.

87. CCT 4, 21c

a-na A-šúr-na-da		To Aššur-nādā
qí-bi₄-ma um-ma		from
A-šúr-ta-ak-lá-'ak¹-ma		Aššur-taklāku:
1/3 ma-na KB		1/3 mina of silver
ku-nu-ki-a a-na	5	under my seal for our father—
a-bi₄-ni ša ha-bu-lá-/ak-šu-ni		money I owe to him—
5 GÍN KB		and 5 shekels of silver
a-na ni-qí-i-kà		for your sacrifices
I-dí-a-bu-um		Iddin-abum,
DUMU I-dí-Ištar	10 lo.e.	the son of Iddin-Ištar,
na-áš-a-kum	rev.	is bringing to you.
šu-ma l-lí-a-lúm		If Ili-ālum

<i>i-li-kà-am</i>		has come
2 GÚ AN.NA		then send me 2 talents of tin
ša <i>a-bi₄-ni</i>	15	belonging to
šé- <i>bi₄-lá-ni-ma</i>		our father,
<i>a-šar ba-lá-tí-šu</i>		so I can secure a profit for him.
<i>le-pu-uš a-pu-tum</i>		Please,
<i>ki-ma AN.NA</i>		As (soon as) the tin
<i>i-na É.GAL-lim</i>	20	comes out
<i>uṣ-a-ni</i>	u.e.	of the palace,
šé- <i>bi₄-lá-'nim⁹</i>		send it to me!
<i>I-dí-A-šur a-ma-lá</i>	l.e.	As to Iddin-Aššur, in accordance with
<i>tí-ir-tí-a lá ta=</i>		my instructions
<i>ga-mì-il₅</i>	25	do him no favours.

Comment

Aššur-taklāku writes in a straightforward letter to his brother about a shipment he is forwarding; the third brother is apparently expected from Assur with a shipment of tin, and Aššur-taklāku wants that sent on to him as soon as possible.

88. BIN 4, 71

<i>a-na A-šür-na-da</i>		To Aššur-nādā
<i>qí-bi₄-ma um-ma A-šür-ta-ak-/lá-ku-ma</i>		from Aššur-taklāku:
<i>a-na ší-ni-šu</i>		Take action for me there with respect
<i>ší-ni-in pá-tí-tí-in</i>	5	to two pairs of open sandals,
<i>sí-pá-ra-tim ša 5 GÍN</i>		bronze nails worth 5 shekels
<i>KB ù tup-pá-a[m]</i>		of silver plus the tablet
<i>ša A-šür-lá-m[a-sí]</i>		that Aššur-lamassī,
<i>DUMU A-lá-hi-im a-na</i>		the son of Alāhum,
<i>A-šür-DÙG ip-qí-da-ni</i>	10	entrusted
<i>a-ma-kam bi-ší</i>		to Aššur-tāb.
<i>mù-ma ú-nu-tím</i>		I searched all
<i>i-a-tím ù ša</i>		my own things and those of
<i>šú-ha-ri ú-na-dí-id-ma</i>		the servants,
<i>lá-šu šú-ha-ri a-ma-kam</i>	15	but it is gone. Ask the servants there
<i>ša-il₅-ma sí-pá-ra<-tim></i>		and return the bronze nails
<i>ù tup-pá-am a-na</i>		and the tablet
<i>A-šür-DÙG ta-er-ma</i>		to Aššur-tāb,

tí-ir-ta-kà li-li-kam

Mì-nu-sí-il₅-kà

ša-al (erasure)

20

and send me word here.

Ask Minusilka.

Notes

11: The form *bi-ší* is interpreted as a variant of *bi-ša-ni* found in a few letters. The form may perhaps be connected with the verb *be'āsum*, “to stir up, instigate”.

20: the PN not otherwise attested.

Comment

A shipment of various small items, sandals, small wares and a tablet, has been lost and Aššur-taklāku asks his brother in Kaneš to investigate.

89. CCT 4, 19c

<i>a-na A-šùr-na-da</i>	To Aššur-nādā
<i>qí-bi₄-ma um-ma Ú-sú-ur-ša-/A-šùr-ma</i>	from Ušur-ša-Aššur
<i>ù A-šùr-ta-ak-lá-ak-ma</i>	and Aššur-taklāku:
<i>2 ma-na</i> KB 2	2 minas of silver
<i>ku-nu-ki-ni Da-a-a</i>	under our two seals Dāya
<i>ù DÙG-sí-lá-A-šùr</i>	and Ṭāb-ṣill-Aššur
<i>na-áš-ú-ni-kum</i>	are bringing to you.
<i>a-na-kam kà-ra-am</i>	I confronted
<i>am-hu-ur-ma</i>	lo.e. the colony here,
<i>ta-ta-lá-kà-nim</i>	10 rev. but you will have to come anyway.
<i>i-na ú-mì-im</i>	Set out
<i>ša tup-pá-am</i>	and come
<i>ta-ša-me-a-ni</i>	the very day
<i>tí-ib-a-nim-ma a-tal-kà-nim</i>	you hear the letter.
<i>a-šu-mì</i> 25 TÚG <i>ku-ta-ni</i>	15 Concerning the 25 <i>kutānu</i> -textiles
<i>ša <tù->šé-bi₄-lá-ni-ni</i>	which you sent to me,
<i>i-na Lu-hu-sà-dí-a</i>	they have been confiscated in Luhusaddia.
<i>sa-áb-tù a-na É.GAL-lim</i>	We went up to the palace,
<i>ni-li-ma um-ma</i>	and the queen said as follows:
<i>ru-ba-tum<-ma> sa-bi₄-it</i>	20 u.e. “The one who seized
TÚG.HI.A «na» AN.NA	the textiles (and) the tin
<i>i-la-kam šu-ma</i> TÚG <i>ku-ta-nu</i>	1.e. will come. If the <i>kutānu</i> -textiles
<i>i-ba-ší-ú le-qé «lá»</i>	are available, then take them. If they
<i>šu-ma lá-áp-tù</i> KB <i>le-qé</i>	have been infested, take silver instead.”

Notes

Translation in Michel, *CMK*: 166.

21: reading adopted from Michel. Without emendation we get *sābit subātim ana annikim illakam*, “the one who seized the textiles will come for the tin.” However, the text is sloppily written and invites to emendations.

23-24: for this passage see *AOATT*, note 461.

Comment

Uşur-şa-Aşšur and Aşšur-taklāku write to Aşšur-nādā from some colony in Anatolia; we are told that a small amount of silver is sent to Kaneš, and that the writers have approached the colony authorities, apparently in order to regulate a matter concerning Aşšur-nādā, and that they have been unsuccessful, so he will have to come. A shipment of textiles has been confiscated in Luhusaddia and the two writers have gone to the palace and had an interview with the queen. As far as can be made out from the somewhat garbled account of that audience, the two Assyrians seem to have been satisfied.

90. KUG 30

<i>a-na A-šur-na-da</i> (erasure)		To Aşšur-nādā (and)
<i>Ú-şur-şa-A-şur qí-bi₄-ma</i>		Uşur-şa-Aşšur
<i>um-ma A-şur-ta-ak-la-ku-ma</i>		from Aşšur-taklāku:
<i>ší-li-a-ni ša tup-pè</i>		Open the tablet containers and
<i>pí-té-a-ma tup-pá-am</i>	5	give the certified tablet
<i>ha-ar-ma-am ša hu-bu-ul</i>		regarding the debt of
<i>A-şur-na-da DUMU Ah-şa-lim</i>		Aşšur-nādā, the son of Ah-şalim,
<i>ša 1 ma-na KB dí-na-šu-um</i>		of 1 mina of silver to him.
<i>a-na-kam KB ša-bu-a-ku</i>		I have been paid the silver in full here.
<i>šu-ma A-şur-na-da</i>	10	If Aşšur-nādā
<i>la i-li-kam a-ta</i>	lo.e.	has not come, then you
<i>ù A-şur-na-da'</i>		and Aşšur-nādā
<i>tup-pé : pé-té-a-ma</i>	rev.	must open (for) the tablets
<i>tup-pu-šu dí-šu-ma</i>		and give him his tablet,
<i>ù ki-la-la-ku-nu</i>	15	and after that you both
<i>ku-un-kà šu-ma : TÚG.HI.A</i>		must seal (the container). If there is a
<i>a-na É kà-ri-im ší-ta-áp-/kum</i>		possibility
<i>i-ba-ší TÚG.HI.A ša e-zí-bu</i>		for <i>šitapku</i> -investments of textiles in the
<i>a-qá-tí a-bi-ni i-dá</i>		colony office,
		then deposit on our father's account the
		textiles which I have left.

<i>šu-ma</i> KB <i>ši-ta-áp-ku-um</i>	20	If there is a possibility for <i>šitapku-</i>
<i>i-ba-ši tí-ir-ta-kà</i>		investments of silver, then
<i>li-li-kam-ma</i>	u.e.	send me word
<i>KB lu-šé-bi₄-lam</i>		so I can send you silver.

Notes

12: the context is a little confusing because of the fact that we have two men with the same name here. I assume that what is meant is that if "our" Aššur-nādā has not arrived at Kaneš, so that he cannot take care of this matter, then Uşur-şa-Aššur and the "other" Aššur-nādā must do it on their own.

Comment

Aššur-taklāku here writes alone to his elder brother and Uşur-şa-Aššur, first about a minor matter concerning another Aššur-nādā who has paid his debt to Aššur-taklāku, and who therefore needs to have his original debt-note handed over. The second matter raised concerns the possibility of investments in the colony office; Aššur-taklāku envisages that the office may accept both textiles and silver and wants deposits to be made.

91. TC 3, 90

<i>a-na A-šür-na-da</i> ù <i>Ú-şú-ur-şa-/A-şür</i>		To Aššur-nādā and Uşur-şa-Aššur
<i>qí-bi-ma um-ma A-şür-ta-ak-lá-ku-ma</i>		from Aššur-taklāku;
<i>a-na Ú-şú-ur-şa-A-şür</i>		to Uşur-şa-Aššur:
<i>qí-bi-ma mì-şu-ú şa um-ma a-ta-ma</i>		Why is it that you said:
1 5/6 <i>ma-na</i> 7 1/2 GÍN KB <i>şa sú-hu-/pí</i>	5	"1 5/6 mina 7 1/2 shekels of silver from the
<i>şa šu-mì A-şür-ta-ak-lá-ku É / kà-ri-im</i>		stocks booked in the name of Aššur-taklāku
<i>lá-áp-tù : i-a-tí i-la-kam</i>		in the colony office will accrue to me."
<i>ni-sí-ma ŠÀ.BA</i> 1/2 <i>ma-na</i> KB <i>ta-lá-qé</i>		We cleared account and you were to receive
<i>ší-tum şa a-bi-ni</i> ù <i>ta-ah-sí-is-tám</i>		1/2 mina.
<i>al-pu-ut-ma me-eh-ra-am a-dí-na-kum</i>	10	The rest belongs to our father. Moreover,
<i>me-ha-ar-kà a-mu-ur ma-la lá-áp-ta-/tí-ni</i>		I wrote a note and gave you a copy.
<i>a-ta le-qé</i> <i>ší-tám a-na sé-er</i>		Check your copy. Take for yourself
<i>qá-tim şa a-bi-ni</i> <i>tí-ih-a-am</i>		what you were booked for.
<i>i-nu-mì e-li-a-ni áš-al-kà-ma</i>		Transfer the rest to our father's account.
<i>um-ma a-na-ku-ma qá-tám şa a-bi₄-ni</i>	15	When I came up (to Anatolia) I questioned
<i>ta-dí-i : lu KB lu TÚG.HI-tí</i>	lo.e.	you,
<i>a-hi a-ta le-qé-ma qá-tám</i>		saying: "Did you deposit our father's share?
		Take either silver or textiles,
		my dear brother,

ša-li-im-tám É kà-ri-im li-li-pí-it lu-mu-un li-bi-im a-na a-bi-ni lá ta-ra-ší um-ma a-ta-ma qá-tám : ša-lim-ta-ma	rev. 20	and let him be booked for a full share in the colony office. Do not direct our father's anger towards yourself!"
a-bu-ku-nu na-dí KB ù TÚG.HI.A A-šúr-na-da e-zi-ba-am a-dí wa-áš-ba-ku-ni-ma 9 TÚG.TA ší-tap-ku-um		You answered: "Your father has indeed deposited a full share. Aššur-nādā left me silver and textiles."
i-bi-ší-ma 10 TÚG.HI.A a-na É.GAL-lim ú-še-li-a-ma um-ma a-na-ku-ma a-na ni-kà-sí iš-ta-pu-ku um-ma a-ta-ma wa-áš-bu-ma : i-na-dí : ú-la a-ni-kà-sí	25	I was there myself when there arose a possibility of a šitapku-investment of 9 textiles each. I brought 10 textiles up to the palace and said: "They will invest them at the accounting." You answered: "(Only) who is present will deposit." You did not return to the accounting, so they invested 9 textiles for each. You kept saying to me that it was 7 textiles each.
ta-tur ₄ -ma 9 TÚG.TA iš-ta-pu-ku 7 TÚG.TA ta-aq-ta-bi-a-am 2 TÚG (erasure) ša iš-tí-a ta-ah-bu-lu ta-am-li-a-at	30	You did deposit the 2 textiles you borrowed from me so as to fill up our father's account, but you wrote your own name! Is it proper that you cheat me instead of giving me correct information?
qá-tim ša a-bi-ni ta-dí-ma šu-um-kà ta-al-ta-pá-at : ús-ma-at : ki-ma úz-ni-im pá-ta-im ta-sà-li-a-ni u ₄ -ma-am KB 10 GÍN šu-ma-me-en		Today, if it had been some 10 shekels of silver,
ma dum-qí-me-en ki-ma qá-ba-im um-ma a-ta-ma a-we-lím i-na A-lím ^{ki} wa-ša-áb i-na KB-pí-šu-ma lu ni-ta-dí-ma li-bu-šu lá i-la-mì-nam	35 u.e.	why, that would have been a boon for me. Instead of speaking out you said to yourself: "The man is staying in the City, let us deposit some of his own silver so he will not be angry."
2 TÚG.HI ša <iù->ta-e-ra-ni le-qé-ma 2/3 ma-na KB i-na qá-tí-kà li-iş-hi-ir-ma a-sé-er	I.e.	Take the 2 textiles that you returned and deduct 2/3 mina of silver
7 TÚG.HI ša a-na-ku a-dí-ú tí-ih-a-ma 3 ma-na KB a-sé-er qá-tim ša a-bi-ni ší-im-ma a-li ² ni-na-me-ru	40	from your share and transfer it on top of the 7 textiles that I have deposited; then add 3 minas of silver to our father's account wherever we may meet.

Notes

34-38: difficult construction with the unrealis suffixes; the solution adopted here was suggested by

Veenhof.

Comment

Aššur-taklāku writes in highly accusing tones to Ušur-ša-Aššur with Aššur-nādā as co-recipient so he can be aware of the gravity of the situation. The first matter is relatively simple, and we must assume that reference to a previous accounting and a memorandum written then would clear up that problem. Aššur-taklāku then turns to the complex business of depositing textiles on the accounts of "our father", i.e. Aššur-idī. He was in Kaneš at a time when such deposits could be made, and he asked Ušur-ša-Aššur to deposit a full share on Aššur-idī's account. He reminds him that he has earlier asked him about this and that Ušur-ša-Aššur had confirmed that a full share had been deposited for Aššur-idī. This claim is clearly correct, but it turns out that at the time when these deposits could be made, Ušur-ša-Aššur had in fact only deposited seven textiles in Aššur-taklāku's name, and that he had claimed in repeated messages that only seven textiles were accepted by the colony office. The two extra ones had then been used to fill up the boss' account, but Ušur-ša-Aššur had been so dishonest as to book them in his own name. The final instructions are designed to correct this fraudulent behaviour.

92. KUG 29

<i>a-na A-šùr-na-da</i>		To Aššur-nādā
<i>qí-bí-ma</i>		
<i>um-ma Ú-šur-ša-A-šùr-/ma</i>		from Ušur-ša-Aššur:
<i>1/2 ma-na 1 GÍN</i>		I bring to you 1/2 mina 1 shekel
<i>KB ša-ru-pá-am</i>	5	of refined silver
<i>ku-nu-ki «a»</i>		under the seal
<i>A-šùr-i-dí</i>		of Aššur-idī
<i>ša a-na kà-ri-im</i>		about which
<i>ta-áš-pu-ra-ni</i>	lo.e.	you wrote
<i>na-áš-a-kum</i>	10	to the colony.
<i>a-hi a-ta</i>	rev.	My dear brother,
<i>6 TÚG.HI.A da-nu-tim</i>		buy 6 strong textiles
<i>a-na ni-ší : É-tim</i>		for the household
<i>ša A-ru-a-ar</i>		in/of Aru'ar
<i>ša-a-ma šé-bi₄-lam</i>	15	and send them to me.
<i>a-šu-mì TÚG.HI.A</i>		With respect to the <i>šitapku</i> -investments
<i>ší-ta-áp-ki-im</i>		of textiles
<i>ša ta-áš-pu-ra-ni</i>		that you wrote about,
<i>šu-ma ší-ta-áp-ku-/um</i>	u.e.	if there is a possibility
<i>i-ba-ší</i>	20	for such investments,

*qá-tám ša a-bi₄-kà
a-na-dí* l.e. then I shall deposit your father's share.

Notes

4-10: another possible translation, without the emendation in line 6, would be: “1/2 mina 1 shekel of refined silver under my seal Aššur-idī, about whom you wrote to the colony, is bringing to you.”

14: the name Aru’ar is usually assumed to refer to a locality, but it could just as well be a personal name. Assuming that it may in fact be read Zaru’ar, it has been connected with the city names Zalwar or Zalpa, cf. RGTC 4, 13 and Miller 2001: 70-74.

Comment

Uşur-şa-Aşşur writes to Aššur-nādā; both men are in Anatolia but it is unclear where. Aššur-nādā is to buy strong textiles for the house of one Aru’ar, presumably an Anatolian; it is also possible that Aru’ar should be taken as a geographical name. The possibility of making deposits in the colony office is raised, and Uşur-şa-Aşşur promises to take care of it.

93. CTMMA 1, 81

tablet:

<i>a-na A-şur-be-el-a-wa-tim</i>		To Aššur-bēl-awātim,
<i>ša ki-ma A-lá-hi-im</i>		Alāhum’s and Alili’s
<i>ú A-li-li : Hi-na-a</i>		representatives, Hinnaya
<i>ú A-şur-na-da : qí-bi₄-ma</i>		and Aššur-nādā
<i>um-ma A-şur-be-el-<ma-al->ki-in-ma</i>	5	from Aššur-bēl-malkim:
<i>a-na KB : bu-lá-tí-a</i>		About the silver of my working capital,
<i>ša a-na A-lím^{ki} tū-şé-bi₄-lá-/ni</i>		which you sent to the City,
<i>A-lá-hu-um A-şur-i-dí</i>		Alāhum, Aššur-idi
<i>ú A-li-li i-zí-zu-/şu-ma</i>		and Alili met concerning it,
<i>2 GÚ AN.NA ku-nu-ku</i>	10	and they gave me 2 talents of tin under seal,
<i>8 TÚG : 8 ma-na</i>		8 textiles (and) 8 minas
<i>AN.NA-ak qá-tim</i>		of tin
<i>i-dí-nu-nim</i>	lo.e.	for expenses.
<i>i-na ba-áb a-bu-lim</i>		In the city gate
<i>ú-dí-ú-nim</i>	rev. 15	they made a public statement,
<i>um-ma şu-nu-ma am-ma</i>		saying: “Now,
<i>Ú-şú-ur-şa-A-şur ki-ma</i>		Uşur-şa-Aşşur
<i>ni-a-tí Ú-şú-ur-şa-A-şur</i>		is our representative.” Uşur-şa-Aşşur
<i>i-na A-lím^{ki} ik-ta-lá</i>		was held back in the City

<i>a-na-ku iš-tí ILLAT-tí-a-ma</i>	20	while I left for Uršu with my own enterprise.
<i>a-na Ur-šu a-ta-lá-ak</i>		A message from Šū-Kūbum reached me at Uršu
<i>a-na Ur-šu tí-ir-tí</i>		and in Šū-Kūbum's message (it said):
<i>Šu-Ku-bi₄-im ik-šu-dí-ma</i>		"Convert the tin to <i>šulhu</i> -textiles!"
<i>i-na tí-ir-tí : Šu-Ku-bi₄-im</i>		Since
<i>AN.NA : a-na šu-ul'-hi</i>	25	the textiles had been set aside,
<i>ta-e-er</i> (erasure) <i>ki-ma</i>		I converted the tin to 4 talents of copper.
<i>TÚG.HI.A / na-ak-šu-n[i]</i>	u.e.	My merchandise is scattered around;
<i>AN.NA a-na 4 GÚ [URUDU]</i>		I shall collect it
<i>ú-ta-er lu-qú-tí : za-ar-a-at</i>	l.e.	and arrive at the beginning of spring.
<i>ú-pá-ha-ra-/ma</i>		
<i>a-na ri-iš da-áš-e : a-ta-lá-kam</i>	30	

case:

<i>a-na A-šur-be-el-a-wa-tim</i>	To Aššur-bēl-awātim,
<i>ša ki-ma A-lá-hi-im</i>	the representatives of Alāhum (and)
<i>A-li-li : Hi-na-a</i>	Alili, Hinnaya
<i>ú A-šur-na-da</i>	and Aššur-nādā.
<i>KIŠIB A-šur-be-el'-ma-al-/ki-im</i>	Seal of Aššur-bēl-malkim.

Notes

3 and 2: since Alili is clearly in Assur it is likely that the writers address themselves to Alāhum's and Alili's representatives, so the extra *u* on the tablet's version of the introductory formula is correct.

Aššur-bēl-malkim's seal is found impressed on the envelope and can be found as no. 30 in the edition (Teissier 586); it is in Old Babylonian style.

Comment

The transporter Aššur-bēl-malkim writes from Uršu to a group of people in Kaneš to explain the circumstances surrounding his trip. Money had been sent to Assur to be the basis for his working capital, and three bosses had met and decided to entrust a shipment of tin to him for transportation to Anatolia, sale and re-shipment back to the capital. What exactly is meant by the intervention concerning Ušur-ša-Aššur is not clear. Šū-Kūbum had also intervened by sending orders to Uršu to meet Aššur-bēl-malkim. He has bought copper and intends to continue on his journey when winter is over. For Aššur-bēl-malkim see #67.

94. BIN 4, 60

a-na A-lá-hi-im

To Alāhum

ù A-šur-na-da		and Aššur-nādā
qí-bi-ma um-ma		
I-dí- ^d EN.ZU<-ma>		from Iddin-Suen:
šál-ma-ni	5	We are well.
ù ú-nu-tí		Also my goods
šál-ma-at		are well.
i-na Tí-me-el-ki-/a	rev.	We have just left Timelkia.
ni-tí-sí		

Comment

A caravan-leader Iddin-Suen sends word that all is well *en route*.

95. TC 1, 4

a-na A-lá-hi-im		To Aláhum
ú A-šúr-na-da qí-bi-ma		and Aššur-nādā
um-ma E-di-in-A-šúr-ma		from Eddin-Aššur:
i-na Wa-áš-ha-ni-a		in Wašania
2 me-at 60 maš-ku	5	260 fleeces, (which are)
lu-qú-ut-ku-nu i-ba-ší-ú		your goods, are available.
ša ki-ma i-a-tí : áš-pu-ur-/ma		I wrote to my representatives
a-na Wa-áš-ha-ni-a		in Wašania
um-ma a-na-ku-ma a-dí-i		saying: "As long as
ša-qt-il ₅ : da-tí-im	10	the fee-paying member
Ku-ra-ra ú-ša-zu-zu		appoints Kurara as his agent;
a-na qá-tí-šu		Do not release to him
mí-iš-li-šu mí-ma		his half
lá tū-wa-ša-ra-šu-um		to dispose over!
a-ma-kam a-na ša ki-ma	15 lo.e.	He must not write to
«a-ša ki-ma» šu-a-tí		his representatives
e iš-pu-ur-ma	rev.	there
ká-ra-am e im-hu-ru-/ma		lest they should approach the colony and it
maš-ki : e ú-wa-šé-ru-šu-/um		should release the fleeces to him.
i-zi-za-ma : ki-ma	20	Stand up and
i-a-tí : i-na maš-ki		lay claim to the fleeces
qá-at-ku-nu šu-uk-na-a		on my behalf,
um-ma a-tú-nu-ma		saying:
tám-ká-ar-ni		"Our tamkárum
iš-pu-ur-ni-a-tí	25	has written to us:

<i>i-sé-er lu-qú-tim</i>		"Lay claim
<i>qá-at-ku-nu šu-uk-na-a</i>		to the merchandise!"'
<i>a-na-kam : Ku-ra-ra</i>		Kurara has cheated me here
<i>ú-ni-ha-ni ú KB-áp-ku-nu</i>		and stood ready
<i>a-na re-ú-qí-im</i>	30	to remove your silver.
<i>i-zi-iz : a-dí</i>		Until I and Sasia received a tablet from the
<i>tup-pá-am <ša> kà-ri-im</i>	u.e.	colony authorities
<i>a-na-ku ú Sá-sí-a</i>		concerning his
<i>ni-il₅-qué-ú</i>		extradition,
<i>ša ša-sú-hi-šu ú-lá i-li-/kam</i>	35 i.e.	he would not come.
<i>ih-da-ma KB-áp-ku-nu</i>		Take care that your silver
<i>lá i-ru-a-aq</i>		does not get out of reach!

Notes

13: *mì-ma* is the reading established by Michel; if instead we read *mì-šu* the translation is: "Why do you not release his half to him?"

Comment

Eddin-Aššur writes to Alāhum and Aššur-nādā about 260 fleeces which are now in Wašhania and which belong to them. The reference to the *dātum*-payer, the fee-paying member of the colony, should probably be explained in line with the suggestion by Veenhof, *AOATT*: 274-275, namely that the trade in wool was always organised via an *ellutum* and regulated by the colony office; this means that the men investing in such an enterprise had to have accounts there, i.e. they belonged to the group called *šāqil dātim*. Who it refers to in this case is unclear. The writer seems to be acting in the best interest of the addressees, involving his own representatives in Wašhania; the man Kurara is clearly not to be trusted in his eyes, however, and the point is to prevent that he writes to his own people in Wašhania who then might involve the colony authorities and have the fleeces released to him. Instead they are to lay claim to the goods on behalf of their boss. We are then told that Kurara has cheated the writer and stood ready to make off with silver belonging to Alāhum and Aššur-nādā. The writer has even been forced to resort to the drastic procedure of having Kurara extradited to where he himself is (for this procedure see *OACC*: 255-259), clearly in order to answer questions in court. The precise understanding of this letter is very precarious as long as we have no more accurate knowledge of the relationships binding the people mentioned to each other.

The long quotation from an earlier letter in lines 9-26 is a noteworthy feature of this letter.

96. KTS 1, 9b

um-ma A-lá-hu-um-ma

From Alāhum

<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma 1 né-pì-šum</i>		1 package
<i>ša 30 ma-na KB</i>		containing 30 minas of silver,
<i>ni-is-ha-sú [DI]RI</i>	5	its import duty added;
<i>1 né-pì-šum ša 10 ma-na</i>		1 package containing 10 minas,
<i>ni-is-ha-sú DIRI</i>		its import duty added;
<i>1 né-pì-šum ša 11 ma-/na</i>		1 package of 11 minas
<i>ša ik-ri-be</i>		from the votive offerings—
<i>ŠUNIGIN 51 ma-na KB</i>		in all: 51 minas of silver
<i>3 né-pì-šu</i>	lo.e.	in 3 packages,
<i>ni-is-ha-sú DIRI</i>		its import duty added,
<i>Puzur₄-SA.TU</i>	rev.	Puzur-šadue
<i>na-áš-a-kum</i>		is bringing to you.
<i>šu-ma Puzur₄-SA.TU / sà-hi-ir</i>	15	If Puzur-šadue is delayed—
<i>ma : a-li-kum i-ba-ší</i>		well, if there is a caravan
<i>Ku-ul-ba-num</i>		(and) Kulbānum is there,
<i>ù i-na šú-ha-ri-a</i>		then attach one of my servants
<i>iš-tí : Ku-ul-ba-nim</i>		to Kulbānum,
<i>tá-hi-ma 30 ma-na-šu-nu</i>	20	pack their 30 minas
<i>e-pì-iq-ma a-na</i>		and entrust it to
<i>DUMU um-me-a-nim</i>		an affiliated trader,
<i>pì-qí-id-ma a-na</i>	u.e.	so they may
<i>A-lim lu-ub-lu</i>		bring it to the City.
<i>ša-du-a-at KB</i>	25 l.e.	Give the transport tariff on the silver
<i>i-na KB-pì-a dí-in</i>		out of my silver.

Notes

21: see *AOATT*, note 9, for a discussion of the passage.

Comment

Alāhum, writing from another colony in Anatolia to Aššur-nādā in Kaneš, announces the imminent arrival of three packages of silver, in all the substantial amount of 51 minas. If for some reason the transporter Puzur-šadue is delayed or detained in Kaneš, Aššur-nādā is asked to have a certain Kulbānum and one of Alāhum's servants re-pack the first package of 30 minas in a special way and hand that over to an agent who can bring it to Assur.

97. Pa. 17 (L 29-572)

um-ma A-lá-hu-um-ma

From Alāhum

<i>a-na A-šur-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma 1/3 ma-na GUŠKIN</i>		The 1/3 mina of gold
<i>ša Puzur₄-A-na</i>		which Puzur-Anna
<i>iš-qú-lá-ni i-na</i>	5	paid to me,
<i>Ha-hi-im É.GAL-lúm</i>		the palace in Hahhum
<i>is-ru-up-šu-ma a-na</i>		smeled it,
<i>KB-pi₄-ma i-tù-ar</i>		and it turned into silver!
<i>ù 5 u₄-me ú-ša-as-/hi-ri</i>		So he made me wait for 5 days
<i>ù 10 GÍN KB</i>	10	and then charged me for
<i>ra-aq-qu-tim*</i>		10 shekels of silver
<i>i-na sé-ri-a</i>		in thin sheets.
<i>il₅-té-qé : a-na Kà-né-eš</i>	lo.e.	I was ready to have him
<i>a-ta-ú-ri-im</i>		returned to Kaneš,
<i>a-zi-iz-ma um-ma</i>	15 rev.	but I said to myself:
<i>a-na-ku-ma ki i-na</i>		“How can I
<i>kà-ri-im Kà-ni-iš</i>		expose him
<i>pu-ru-šu lá-áš-ku-un</i>		in the Kaneš colony?”
<i>a-ši-a-tí lá ú-ta-i-/ra-šu</i>		Consequently, I did not have him returned.
<i>a-pu-tum a-pu-/tum</i>	20	However, please, please!
<i>GUŠKIN ša i-ša-qá-lá-ku-ni</i>		the gold he pays out to you,
<i>a-na i-ša-tim</i>		put that in the fire
<i>ší-ni-šu ta-er-šu</i>		twice!
<i>a-na KB ša A-šùr-be-el-/a-wa-tim</i>		Be careful with the silver belonging to
<i>i-hi-id-ma KB</i>	25	Aššur-bēl-awātim, so the silver
<i>lá i-ru-aq a-na</i>		does not get out of reach.
<i>Tí-me-el-ki<-a> šé-li-i-ma</i>		Send it up to Timelkia,
<i>lá i-tal-kam</i>		for may the god know,
<i>DINGIR lu i-de₈</i>		he has not come.
<i>KB ma-lá i-na ba-áb-tí-a</i>	30	The silver you collect from my outstanding
<i>ta-má-hu-ru a-na «a-na» A-lím</i>		claims you must send to the City.
<i>šé-bi₄-lam ší-mu i-ba-ší</i>		Good purchases are to be had.

Notes

11: the reading *ra-aq-qú-tim* is suspect because of the gemination, but *ra-ag-ma-am* as chosen by Gwaltney makes no sense. My own collation indicates that my reading is at least possible.

Comment

Alāhum writes to Aššur-nādā to warn him against the bizarre behaviour of their agent Puzur-Anna, who had given him some gold ore to pay to the palace in Hahhum; when it was smelting, it turned out to be silver, however. So, Aššur-nādā should put any ore he receives from this man twice into

the oven to make sure that it is really gold. Alāhum also explains how he first wanted Puzur-Anna transferred or extradited to Kaneš in order to expose his fraud to all colleagues, but he gave it up, realising that he could not bring any tangible proof. He then turns to the matter of some unspecified amount of silver belonging to Aššur-bēl-awātim, which should be sent to Timelkia, and finally he wants Aššur-nādā to send silver to Assur, where the market is good at the moment.

98. KTS 1, 10

<i>um-ma A-la-hu-um-ma a-na</i>		From Alāhum to
<i>A-šūr-na-da ù</i>		Aššur-nādā and
<i>Puzur₄-A-na qí-bi₄-ma</i>		Puzur-Anna:
20 TÚG <i>ku-ta-ni</i> 1 <i>pì-ri-kà-/num</i>		20 <i>kutānu</i> -textiles and 1 <i>pirikannu</i> -textile
<i>Pi-it-ha-la</i>	5	Pithala
<i>ù Wa-at-kà-am</i>		and Watkam
<i>na-áš-ú-ni-ku-nu-tí</i>		are bringing to you.
<i>a-na-kam : Na-na-a</i>		Here Nannaya,
DUMU <i>I-ku-ùh-li-im</i>		the son of Ikuhlum,
<i>ip-qí-sú-nu-tí</i> 1 1/3 GÍN.TA	10	entrusted it to them. Give them each 1 1/3
KB <i>ig-ri-šu-nu</i>		shekel of silver as wages.
<i>dí-na ù sí-sí-kà-/tim</i>		Then you must mark the hems
<i>ša TÚG.HI.A : ku-nu-tí</i>		of the textiles,
<i>ša ki-ma : i-a-tí</i>		acting as my representatives.
<i>wa-dí-a : šu-ma a-we-le</i>	15 lo.e.	If you know
<i>tí-de₃-a-šu-nu</i>		the men,
<i>a-ma-kam : Tí-me-el-ki-a-i-/e</i>		then question the men from Timelkia
<i>ší-ip-ri : pá-ni-ú-tim</i>	rev.	there, the earlier messengers
<i>ša wa-áš-bu-ni : ša-lá</i>		who stay there.
<i>šu-ma : Ša-lim-⁴IM</i>	20	If this letter catches up
<i>tup-pu-um : a-ni-um</i>		with Šalim-Adad,
<i>ik-ta-áš-da-šu</i> 5 <i>ma-na</i>		then seal 5 minas
KB <i>tí-ri : i-na</i> KB <i>pì-a</i>		of <i>tiri</i> silver from my stocks of silver,
<i>ku-un-kà-ma lu-ub-lam</i>		that he may bring it here.
<i>Ša-lim-⁴IM ú-ma'-kál</i>	25	Šalim-Adad must not stay for a single night,
<i>lá i-bi₄-at : tū-ur-da-ni-/šu</i>		but send him.
<i>Í-lí-a-lúm ù I-na-ar</i>		Ílī-älum and Inar
<i>iš-tí-šu li-li-ku-nim</i>		should come together with him.
<i>šu-ma Ša-lim-⁴IM i-ta-al-/kam</i>		If Šalim-Adad has already left
<i>ú-lá a-lá-kam : lá i-mu-a</i>	30	or is unwilling to come,
5 <i>ma-na</i> KB <i>a-na</i> DUMU <i>um-me-a-nim</i>		then give the 5 minas of silver to a

<i>ke-nim : dí-na-ma : lu-ub-lam</i>	u.e.	trustworthy
<i>šu-ma DUMU um-me-a-nim</i>		affiliated trader, so he may bring it.
<i>la-šu 2 ma-na KB</i>		If there is no affiliated trader,
<i>a-na ī-lí-a-lim : dí-na-ma i-na Kà-né-e[š]</i>	35 1.e.	then give 2 minas of silver
		to Ili-ālum, and let him be bound by a
		contract in Kaneš,
<i>li-ir-ku-ús-ma : I-na-ar ù šu-ut</i>		so that Inar and he
<i>le-ta-at-qú-nim ù a-ma-kam ī-lí-a-lam₅</i>		may come overland. Do give Ili-ālum
<i>na-hi-da</i>		instructions there!

Comment

Alāhum writes to Aššur-nādā and Puzur-Anna, apparently from Assur although it is a possibility that he was living in another colony in Anatolia (perhaps Timelkia, cf. line 17) as he seems to be in most cases. Puzur-Anna, the agent who cheated on gold ore as told in the previous letter, is here seemingly still (or again) a trusted man. Ili-ālum, on the other hand, appears to be a very young man who cannot be trusted entirely. Alāhum announces the arrival of textiles brought by two Anatolians. The recipients are asked to question some earlier messengers who came from Timelkia, although we are not told why. Šalim-Adad must, if he is in Kaneš, bring Alāhum 5 minas of silver immediately and take Inar and Ili-ālum with him. If he is unavailable, they should give the money to an agent, and if that is impossible as well, they may give Ili-ālum 2 minas to bring.

The instructions concerning Ili-ālum connect this text with the following letter, where Alāhum comes back to the matter and asks his correspondents to send the remaining 3 minas of silver to him with a reliable agent.

99. TC 2, 31

<i>um-ma A-lá-hu-um-ma a-na</i>		From Alāhum to
<i>A-šur-na-da ù Puzur₄-A-/na</i>		Aššur-nādā and Puzur-Anna:
<i>qí-bi₄-ma ta-ma-lá-ke</i>		Open the tablet containers
<i>pí-it-a-ma : tup-pá-am</i>		and send me the tablet
<i>ša 10 ma-na KB</i>	5	concerning 10 minas of silver,
<i>ša hu-bu-ul : Na-na</i>		Nanna's
<i>ù A-kà-a : ù 2 GÍN GUŠKIN</i>		and Akaya's debt, plus the two shekels of
<i>ša Im-li-kà-a</i>		gold which Imlikaya
<i>na-dí<-ú> : šé-bi₄-lá-nim</i>		deposited.
<i>ù i-na tup-pé</i>	10	Further, among the tablets
<i>'a-ku-'šu-tim : A-šur-a-ma-rum</i>		which were put away—Aššur-amārum
<i>i-de₃ : a-šar ša-ak-nu-ni</i>		knows where they were placed—

ša 20 ma-na KB		rev.	send me the tablet concerning 20 minas of
tup-pá-am ša Ší-ik-/ma-tim			silver relating to Šikmātum
ú tap-pá-e-šu	15		and his colleagues,
ù ša 3 1/2 ma-na			as well as the tablet concerning 3 1/2 minas
tup-pu-um ša Šu-Ištar			relating to Šu-Ištar
ù šu-nu-tí : šé-bi₄-lá-nim			and those people.
šu-ma 2 ma-na-ma KB			If you have already given the two minas of
a-na l̄-lí-a-lim	20		silver to Ilī-ālūm,
ta-ta-ad-na ù wa-ar/kà-tám			then send later on
iš-tí DUMU um-me-a-nim			with a trustworthy affiliated trader
ke-ni-im 3 ma-na KB			3 further minas of silver.
šé-bi₄-lá-nim	l.e.		

Comment

Alāhum asks his correspondents to send him certain specified tablets which are in his archive at Kaneš, presumably because they are to be handed over to debtors who settle accounts with him; for Šikmātum cf. #36: 37 where he appears together with Šu-Ištar and Sukkallia. At the end he returns to the matter raised in the previous letter concerning the shipment of 5 minas of silver.

100. KTS 1, 11

um-ma A-lá-hu-um		From Alāhum
ù Zu-ba-ma a-na		and Zuba
⁴A-<šür->na-da qí-bi₄-ma		to Aššur-nādā:
a-na ma-la tup-pì-im		In accordance with the tablet
ša kà-ri-im ki-ma	5	of the colony authorities
10 u₄-me la ta-šu-uš		you should not worry for ten days,
a-dí a-wa-at-ni		i.e. until we receive (a decision in) our case
iš-tí É.GAL-lim		from the palace.
ni-la-qé-ú-ni a-na-kam		Here
ša ki-ma Šu-Ku-bi₄-im	10	Šu-Kūbum's representatives
kà-ra-am im-hu-ru-ma		appealed to the colony,
um-ma šu-nu-ma		saying:
A-šür-na-da	rev.	"Aššur-nādā
a-na ni-kà-sí		is not ready
ú-la i-za-az	15	for the accounting."
Šu-Ku-bu-um lu ra-bi₄-šu'-nu'-ma		Šu-Kūbum is indeed their attorney;
a-ší-a-tí ni-iš-ta-'al'-ma		that is why we have made inquiries
a-na ni-kà-sí a-na		and have appointed you to answer for it all

gám-ra-tim-ma nu-uš-ta-/zi-iz-kà		at the accounting.
6 TÚG ku-ta-ni 6 TÚG šu-ru-tim a-na É kà-ri-im ni-dí'-in'	20	We gave 6 <i>kutānu</i> -textiles and 6 black textiles to the colony-office;
1/2 ma-na TA a-na TÚG ku-ta-/ni		1/2 mina each for the <i>kutānu</i> -textiles
18 GÍN TA a-na		and 18 shekels each for the
šu-ru-tim a-na	u.e.	black ones
ni-kà-sí ta-ša-kán	25	you will enter at the accounting.
i-na 'a-'w[a-a]t A-lim ^{ki} ša a-[na]	i.e.	According to the order of the City, who
ni-'KA '*'-sí i-ša-hu-tù-ni		evades the accounting
hu-bu-lam ša kà-ri-im KB*		shall pay the debt
i*-ša*-qal*		of the colony.

Notes

I have been able to make use of a collation made by I.J. Gelb, and I have collated the text myself, but there are many unresolved problems with respect to the correct reading of certain passages.

27: the exact meaning of the verb *šahātum* in contexts such as this one will be discussed at length by Dercksen in his forthcoming book "Old Assyrian Institutions". The translation given here is due to him.

Comment

Alāhum and Zuba write from an unnamed colony in Anatolia to Aššur-nādā about complex negotiations with the local colony office and palace. I cannot claim to understand the details of the procedures, but they refer to a coming settling of accounts which is somehow related to an appeal to the palace. We also hear that the writers have deposited 12 textiles on Aššur-nādā's account in the colony office; the price given is very high, and it seems clear that we are faced with one of the deposits referred to as *šitapkum*, where the depositor becomes an investor in a joint enterprise of some kind, apparently guaranteed the price mentioned here. This letter may be related to #69, where we find Šū-Kūbum again.

101. TTC 22

um-ma Šu-Ištar-ma		From Šū-Ištar
a-na A-lá-hi-im		to Alāhum
ù A-šur-na-da		and Aššur-nādā:
4 maš-ku 1 GÚ 10 ma-na / SÍG.HI		Make Zukua produce 4 fleeces, 1 talent 10
1 TÚG ra-qá-tum	5	minas of wool (and)
17 GÍN KB ² Zu'-ku-wa		1 thin textile (worth)
šé-sí-a-nim		17 shekels of silver.
ì-lí-na-AM		As for Ili-nādā,

<i>a-na ta-ad-mì-iq-tí-a</i>		seize him with respect to my interest-free
<i>ša-áb-ta-šu-ma</i>	10	loan, (and establish that)
<i>ma-lá e-bu-ku-ni-ni</i>		he is contractually bound for the carnelian
<i>sá-am-tám</i>	rev.	in accordance with
<i>ra-ku-ús</i>		what they supply.
<i>da-na-at-ku-nu</i>		Speak to him
<i>qí-ib-a-šu-um</i>	15	in no uncertain terms!
<i>šu-ma a-hu-a <a->tù-nu</i>		My dear brothers,
<i>a-na a-wa-at</i>		pay heed to the words
<i>tup-pi-im i-hi-id</i>		of (this) letter.

Notes:

Re-edited in Michel 1986: 123.

5: the form *ra-qá-tum* is the plural, the singular being *raqqutum*, and must be a scribal mistake.6: Michel's reading of this line is 17 GÍN KÙ¹.<BABBAR> *am-ma-ku-wa*; my preferred reading appears to be possible, however, but whichever solution is preferred, it is clear that the writer was very careless and made many mistakes.

8: a name Ilinum is unknown.

Comment

Šū-Ištar writes to Alāhum and Aššur-nādā, but it is unclear where he himself was. The text is concerned with small matters, some fleeces, wool and a textile to be obtained from Zukua, if that is the correct reading, and a matter concerning a certain Ilinum or (better) Ili-nādā.

102. Pa. 3 (L 29-556)

<i>a-na A-šur-na-da qí-bi₄-ma</i>		To Aššur-nādā
<i>um-ma LUGAL-⁴IM-ma</i>		from Šar-Adad:
2 ¹ GÚ 10 <i>ma-na AN.NA ku-nu-ki</i>		Aššur-idī entrusted to me when I was about
2 ¹ ANŠE.HI.A <i>ša-lá-mi : ku-ta-ni</i>		to leave in the city-gate 2 talents 10 minas
<i>i-na wa-sa-i-a : ba-ab a-bu-lim</i>	5	of tin under seal and 3 black donkeys
<i>A-šur-i-dí : ip-qí-dam i-na</i>		and some <i>kutānu</i> -textiles.
<i>kà-ri-im : a-śar né-ru-bu</i>		(We agreed that) in the (first) colony we
TÚG.HI.A : <i>a-śa-lá-ah-ma</i>		enter
<i>a-pá-qí-id-ma : mu-nu-sú-nu</i>		I shall take out the textiles
<i>a-śa-pá-ra-kum i-na</i>	10	entrust them and write
<i>ma-ah-ri-a : ú-lá iš<-ku>-ma</i>		their number to you.
<i>mu-nu-sú-nu : ú-lá i-de₃</i>	lo.e.	But he did not put the textiles before me,
		so I do not know their number.

2/3 <i>ma-na</i> KB : <i>a-qá-tí-a</i>	rev.	He gave me 2/3 mina of silver for expenses.
<i>i-dí-nam</i> : <i>um-ma A-šur-i-dí-/ma</i>		Aššur-idī said:
17 <i>ma-na</i> AN.NA	15	"17 minas of tin
<i>i-mu-ta-tim</i> : <i>ša-ki-in</i>		have been placed in the half-packs;
<i>a-qá-tí-kà le-qé</i>		take that for your expenses."
<i>a-ša-ar-ma</i> : <i>za-ku-sà</i>		But as I write you the final account;
<i>a-ša-pá-ra-ku-um a-hi</i>		my dear brother—
<i>a-ta ga-am-ru-um ma-ad</i>	20	the expenses were great!
<i>a-na A-ni-nim</i> : <i>šu-up-ra-ma</i>		Write to Anninum that
<i>šu-uq-lá-an</i> : <i>lá i-pá-té-a</i>		the two containers should not be opened;
<i>ú-ul</i> KB : <i>šé-bi₄-lam</i>		or send me some silver.
<i>sí-pá-ra-tim ša</i> KB	u.e.	Send me bronze nails worth
2 GÍN <i>šé-bi₄-lam</i>	25	some 2 shekels of silver.

Comment

The shipment given to Šar-Adad in the city-gate at Assur, apparently when he stood ready to leave with a caravan of his own, recurs in text #39 (*CCT* 3, 4). There we hear that there were only 2 donkeys, not 3 as shown in the copy of this text; we are also informed that the textiles were 30 *kutānu*-textiles plus 4 black ones used for the packing. It seems that Aššur-idī had been in such a hurry to conclude the arrangement with the caravan-leader that he had not had the time to count the textiles properly, and then, when Šar-Adad had to let someone do the counting, he was not present and therefore not able to confirm the number. Or was this a somewhat crude attempt to cheat Aššur-nādā? At any rate, the letter must have been sent while the shipment was still en route from Assur to Kanesh, from one of the more easterly colonies in the Assyrian system. The 2 containers mentioned in line 22 contained the 2 talents 10 minas of tin that was part of the shipment.

103. KTS 1, 8b

<i>a-na A-šür-na-da</i>		To Aššur-nādā
<i>qí-bi-ma um-ma En-na-/nu-ma</i>		from Ennānum:
<i>A-šür-né-me-dí</i>		They sent Aššur-nēmedī, your son,
<i>me-ra-kà a-na ki-dí-im</i>		into the countryside,
<i>iṭ-ru-du-ma iš-tù</i>	5	but I fetched him back
20 SÌLA TA <i>še-im</i>		and it is I
<i>i-na É bé-tí-ni</i>		who personally feed him
<i>at-ru-a-šu-ma</i>		20 <i>qa</i> of barley
<i>a-na-ku ú-ša-kál-šu</i>	lo.e.	in our house.
<i>Lá-ma-ša</i>	10	Ask Lamašša
<i>a-ma-kam A-ni-na</i>		there (or)

<i>e-ba-ar-kà</i>	rev.	Annina
<i>ša-i-il_s</i>		your friend.
<i>šu-ma a-hi a-ta</i>		My dear brother,
<i>a-we-el gi_s-mì-li-im</i>	15	I am a man capable of doing favours.
<i>a-na-ku' gi_s-im-lá-ni</i>		Now do <i>me</i> a favour!
1 TÚG <i>ša a-dí-na-ku-ni</i>		The one textile which I gave you,
KB-áp- <i>šu i-pá-ni-ú-/tí-ma</i>		send me the proceeds from its sale as soon
<i>šé-bi-lam</i>		as possible.

Notes

5-9: the passage is awkward; it may be possible to translate instead: "I sent 20 *qa* of barley to him from our house, so it is I who feed him." However, the verb *warā'um/tarā'um* would be strange in such a context, since it means "fetch" or "take away". I have no satisfactory explanation for TA in line 6.

10: again the syntax appears to be strange, and if the signs *lā ma ša* do not stand for a PN, I can offer no interpretation of the passage.

Comment

Ennānum, apparently a friend of Aššur-nādā, writes that the latter's son Aššur-nēmedī has been sent away into the country, but that he has had him returned and has fed him in his own house. It seems unlikely that this letter should be connected with the situation described in #22, where we hear of a son and some daughters in Assur who have renounced their grandfather. As argued in the Introduction that son was probably Iddin-Ištar, and Aššur-nēmedī was presumably a son of Šišahšušar who lived in Kaneš. This possibility is more appealing in view of two facts: 1) when Ištar-lamassī, Šišahšušar's daughter with Aššur-nādā was given away in marriage it was Aššur-nēmedī and the "friend" Annina who appeared for the family together with her mother, not Aššur-nādā's other son Iddin-Ištar; and 2) it would be more understandable if it was the son of a woman in Assur who took over the business after Aššur-nādā's death, again therefore Iddin-Ištar is the best candidate for the son from Assur. The following letter, on the other hand, clearly deals with the situation when he had left his grandfather's house in anger.

104. KTS 1, 9a

<i>a-na A-šùr-na-da</i>	To Aššur-nādā
<i>qí-bi-ma um-ma</i>	from
<i>Ku-ku-la-nu-um-ma</i>	Kukkulānum:
30 <i>ma-na</i> URUDU	Aššur-bēl-awātim and I have borrowed 30
É DAM.GÀR-ri-im	5 minas of copper
1 <i>ma-na-um</i> 10 GÍN	in a merchant-firm, at the

A-šūr-be-el-a-wa-/tim		(interest) rate 10 shekels per mina
ù a-na-ku		(monthly),
ni-sí-ma me-ra-/kà		and your son
ù me-er-ú-a-tù-/kà	10	and daughters
e-ku-lu iš-tù		have spent it.
ITI.1.KAM Na-ar-ma-/ak-A-šur		(The loan runs from) the month <i>Narmak-</i> <i>Aššur.</i>
a-pu-tum	lo.e.	Please,
i-hi-id-ma		take care to
KB ù ši-ba-/sú	15 rev.	send the silver
šé-bi-la-ma		and the accrued interest
DAM.GÀR-ra-am		so we may pay in full to the merchant.
lu nu-ša-bi ù ma-/la		Also, send silver so that
sú-hu-ur-kà		your children
la i-ba-ri-ù-ni	20	do not starve.
KB šé-bi-lam		
i-pá-ni-im-ma		Take care
ba-tí-qí-im i-hi-/id-ma		and send whatever
KB ma-la		there is to
šé-bu-li-im	25	send with an
šé-bi-lam		express messenger!

Comment

A friend of Aššur-nādā in Assur, a certain Kukkulānum, writes about the situation following upon the dramatic exit of Aššur-nādā's children from their grandfather's house. We understand that the writer together with another man have had to borrow money against interest (so the grandfather apparently was unwilling to assist in this situation), and they therefore need silver badly to repay the loan. The situation concerning the children is referred to in #22.

105. CCT 4, 5a

a-na A-šur-na-[da]*		To Aššur-nādā
ù Ku-ku-lá-nim qí-bi₄-ma		and Kukkulānum
um-ma Kur-ub-Ištar<-ma> ta-áš-pu-ra-/nim		from Kurub-Ištar: You have written
um-ma a-tù-nu-ma		as follows:
63 ku-ta-nu SIG₅* 7 a-ba-/ar-ni-ú	5	"Aššur-lamassi and Azutaya have entrusted
1 TÚG ší-li<-ip>-kà-ú-um		on commission 63 <i>kutānu</i> -textiles of fine
A-šur-lá-ma-sí ù A-zu-ta-a		quality, 7 <i>abarniu</i> -textiles (and) one
ip-qt-du a-ma-kam		<i>śilipkāu</i> -textile."

<i>i-ša-ha-at A-šur-na-da</i>		Assist Aššur-nādā there,
<i>i-zi-za-ma : ma-lá</i>	10	so that Azutaya's servant entrusts to Aššur-nādā
<i>A-šur-lá-ma-sí ù A-zu-ta-a</i>		whatever textiles Aššur-lamassī and
TÚG.HI.A <i>ip-qí-du*-ni</i>		Azutaya had
TÚG.HI.A <i>a-na A-šur-na-da</i>		entrusted
<i>sú-ha-ru-um ša A-zu-ta-a</i>	15	on commission (to others),
<i>li-ip-qí-id-ma</i>		and Aššur-nādā should then give him a
<i>tup-pá-am ša ku-nu-ki-šu</i>	rev.	tablet bearing his seal.
<i>A-šur-na-da li-dí-šu-um</i>		Also the <i>dulbātum</i>
<i>ù du-ul-ba-tum</i>		which have been placed in the sacks
<i>ša i-na na-ru-qá-tim ša-ak-<nu->/ni*</i>	20	should Aššur-nādā take.
<i>A-šur-na-da li-il₅-qé</i>		My dear brothers, seize there
<i>a-hu-a a-tù-<-nu> a-ma-kam</i>		on top of these goods
<i>a-sé[-er lu-]qú-tim a-ni-/tim</i>		whatever outstanding credits there are,
<i>lu ba-áb-tám i-šu</i>		whatever ready merchandise there is
<i>'lu¹ lu-qú-tám ša-li-tám</i>	25	as well as any of his merchandise you may
<i>i-šu lu lu-qú-sú a-li / ta-ša-me-a-ni</i>		hear of, and only then
<i>sa'-áb-ta-ma ù tí-ir-ta-/ak-nu</i>		send me word...
<i>l[i]-li-kam ...</i>		
two or three lines missing		
<i>lu ba-áb-tim lu i-lu-qú-tim mì-/ma</i>	1.e.	Inform me whether they have taken
<i>il₅-qé-ú úz-ni pè-té-a</i>		anything, either from the outstanding
		claims or from the merchandise.

Notes

In line 1 nothing is missing after the broken DA; the entire reverse is eroded and appears to have been written over a general erasure of a previous message.

Comment

Kurub-Ištar writes from Assur (or possibly a colony on the road to Assur) to Aššur-nādā and Kukkulānum, quoting a previous message from them concerning the sale on commission of a shipment of textiles; he wants all the goods transferred to Aššur-nādā, presumably in order that he may realise the sale more quickly. It is unclear whether the restoration in line 1 of the name Aššur-nādā is correct; other letters written from Kurub-Ištar to Aššur-nādā place the sender's name first.

This letter is closely related to the text Overbeck 1, published by Wilcke, *OrNS* 52: 197ff. We cannot see who wrote and received the letter in question because of a break; it runs as follows:

Break (1') 'x¹ (2') *ba-a-'x¹* (3') 66 [TÚG *ku-ta-nu SIG₅*] (4') 7 TÚG *a-[bar-ni-ú]* (5') 1 TÚG *ši-li[-ip-ki-ú-um]* (6') 1 TÚG *wa-ar-šu-um* [...] (7') *la 'kà¹-ni-ik-ma Ku-'ku-lá-num¹* (8') *ik-nu-uk-šu Šu-A-num* (9') ù *Ku-ku-lá-num : a-na* (10') *i-a-tí* ù *Šu-Ištar* (11') DUMU *Zi-zi-a* (12') *ša ki-ma A-zu-ta-a* (13') *ip-qí-du-ni-a-tí-ma* (14' rev.) *tup-pá-am ša ku-nu-ki-*

ni (15') *il₅-qé-ú ša ki-ma* (16') *A-šur-lá-ma-sí* ù (17') *A-zu-ta-a lá i-tù-<ru->šu-nu-tí-/ni* (18') TÚG.HI.A *ni-a-tí* (19') *ip-qí-du-ni-a-tí-ni* (20') ù *i-ITI-ma Šu-Ištar* (21') *tup-pá-am* *ša ku-nu-ki-a* (22') *il₅-qé ša* TÚG.HI.A *a-ni-ú[-tim]* (23') *'ki-'ma Kur-ub-Ištar* [...] (24') *[A-šù]r-na-da* [...] break (1'' i.e.) [...] *ma-na AN.NA a-na* (2'') [...] *'x¹ a-nim ub-lu-'nim* *x¹*

... 66 *kutānu*-textiles of good quality, 7 *abarniu*-textiles, 1 *šilipkiu*-textile, 1 dirty textile ... it was not sealed so Kukkulānum sealed it. Šū-Anum and Kukkulānum entrusted it to me and to Šū-Ištar son of Zizia, Azutaya's representative, and they received a tablet with our seals in which it was stated that since Aššur-lamassī and Azutaya have not returned to them, it is to us that they have entrusted the textiles. Also, in a month Šū-Ištar has received a tablet sealed by me stating that these textiles since Kurub-Ištar and Aššur-nādā ... x minas of tin for ... they brought.

Wilcke wondered whether this letter could have been written by Aššur-nādā but rejected the idea because he is referred to in the third person at the end, albeit in a broken passage.

106. KTS 1, 14a

<i>um-ma Kur-ub-Ištar-ma</i>		From Kurub-Ištar
<i>a-na A-šur-na-da qí-bi-ma</i>		to Aššur-nādā:
<i>ma-lá</i> TÚG.HI.A ù AN.NA		Send me word about how many textiles and
<i>ù tup-pé-e ša</i> DAM.GÀR-/re-e		how much tin and what tablets concerning
<i>ša Is-mì-dí-DINGIR</i>	5	commission agents of Iṣmid-ilum
<i>ša ip-qí-du-ni-ku-ni</i>		they have
<i>tí-ir-ta-kà' : li-li-/kam</i>		entrusted to you.
<i>úz-ni : pé-té-e</i>		Inform me;
<i>ù a-na DÙG-sí-lá-A-šur</i>		then write to
<i>šu-up-ur-ma</i> (erasure)	10	Tāb-ṣill-Aššur,
<i>um-ma a-ta-ma</i>	lo.e.	saying:
<i>60 ku-ta-ni SIG₅</i>		"He is on his way to you with
<i>wa-at'-ru-tim</i>		60 extra-fine
<i>ù 6 TÚG a-ba-ar-ni-e</i>	rev.	<i>kutānu</i> -textiles
<i>na-áš-a-ku-um : ù-lá</i>	15	plus 6 <i>abarniu</i> -textiles."
<i>a-ta a-na pá-ni-a</i>		You should either leave yourself to come to
<i>ší-a-am ù-lá Ku-ra</i>		me or send Kura,
<i>šu-up-ra-ma</i> TÚG.HI.A		so I may entrust the textiles
<i>ù ší-tí AN.NA</i>		plus the rest of the tin
<i>ù ANŠE.HI.A</i>	20	and the donkeys to him.
<i>lá-ap-qí-sú-um</i> 20 <i>ma-na KB</i>		They have imposed on 20 minas of silver

<i>ga-am-ra-am ša A-lúm^{ki}</i>		expenses imposed by the City
<i>a-na e-li-tí-kà?</i>	u.e.	on your enterprise.
<i>i-dí-ú a-ma-kam a-na</i>		Write there to
<i>DÙG-sí-lá-A-šur</i>	25	Tāb-ṣill-Aššur
<i>šu-up-ur-ma ma-lá KB a-na</i>	l.e.	that he should send to you
<i>a-wi-tí-kà i-kà-šu-du-kà-ni</i>		whatever silver will accrue to you
<i>a-na pá-ni-kà lu-šé-bi₄-lam*</i>		for the value of your shipment.
<i>ku-sí-a-am* 12* 1/2 GÍN KB</i>		I shall place 12 1/2 shekels of silver
<i>ú-ma-lá</i>		within the saddle.

Notes

29: 12 1/2 shekels amount to about 100 grams, a small bundle that could conveniently be hidden away in the saddle.

Comment

Kurub-Ištar asks for information about textiles belonging to or transported by one Işmid-ilum. Aššur-nādā should also write to a certain Tāb-ṣill-Aššur to announce the arrival of Işmid-ilum with 66 textiles. He or Kura are to come to Kurub-Ištar to be entrusted with a shipment of tin and textiles. This could indicate that Kurub-Ištar did not in fact stay in the capital, but in a road-station on the way there, but the following letter clearly places him in Assur. The transaction referred to in this text (perhaps also in the preceding one) is further discussed in the following letter and in the texts #162-164.

107. TC 1, 11

<i>um-ma Kur-ub-Ištar-ma</i>		From Kurub-Ištar
<i>a-na A-šùr-na-da</i>		to Aššur-nādā:
<i>qí-bi-ma a-na-kam-ma</i>		It was here that I gave you
<i>a-šu-mi TÚG.HI.A ša Is-mi-dí-DINGIR</i>		instructions about Işmid-ilum's
<i>ú-na-hi-id-kà a-na pá-ni-kà</i>	5	textiles. Write before you (leave)
<i>šu-pu-ur-ma DÙG-sí-lá-A-šur</i>		so Tāb-ṣill-Aššur
<i>a-na pá-ni-kà le-tí-qám-ma</i>		may travel on to you,
<i>TÚG.HI.A ša Is-mi-dí-DINGIR</i>		and then give him Işmid-ilum's textiles
<i>šu-lu-ut-ma : dí-šu-um a-na</i>		on your own authority.
<i>2 ma-na KB ša tū-šé-bi-/lá-ni</i>	10	As to the 2 minas of silver that you sent me,
<i>ki-ma ší-mu-um</i>	lo.e.	since the trade
<i>ša A-ki-dí-e lá-ap-/tū-ni</i>	rev.	in Akkadian textiles is affected,
<i>lá ú-šé-bi-lá-kum</i>		I have not sent you any.
<i>šu-ma a-dí 10 u₄-me-e</i>		If within 10 days

ší-mu-um ša A-ki-dí-e lá i-ta-áš-ra-am AN.NA a-ša-a-ma ú-še-ba-lá-kum 10 2/3 GÍN KB <i>Puzur₄-Sú-in</i> DUMU I-ká-/a*	15	the trade in Akkadian textiles does not return to normal, I shall buy you tin and send it to you. Puzur-Suen son of Ikaya should give you
li-dí-na-kum	u.e.	10 2/3 shekels of silver.
ù 'tup ¹ -pá-am ša Ká'-ta'-tim DUMU Na-na-a É <i>Puzur₄-Sú-in</i> a-mu-ur-ma KB	l.e.	Then check the tablet of Katatum son of Nanaya in Puzur-Suen's house, and have the silver and
ú* ší-ba-sú ša-'áš-qí'l-il ₅ *	25	its interest paid.

Notes

22: the copy reads *ša ša-li-tim*, which does not seem to make sense; a derivation from *šallatum*, "booty, plunder", seems unlikely.

Comment

Kurub-Ištar writing from Assur reminds Aššur-nādā that when he was there himself, he received instructions concerning the textiles belonging to or transported by Išmid-ilum. In contrast to the situation envisaged by the preceding text, these textiles now seem to be in Kaneš where Aššur-nādā is to give them to Tāb-ṣill-Aššur. In an extremely interesting passage Kurub-Ištar then discusses the situation in Assur with respect to deliveries of Akkadian textiles. Unfortunately we do not know what had caused the interruption of the trade in textiles from Babylonia (cf. AOATT: 98-102). The following letter indicates that the market situation did not return to normal quickly, since Kurub-Ištar in the end had to buy tin.

108. CCT 4, 17b

um-ma Kur-ub-Ištar-ma a-na A-šür-na-da qí-bi-ma : 2 ma-na KB ni-is-ha-sú : DIRI A-šür-ba-ni ub-lam 15 GÍN TA 30 ma-na AN.NA áš-a-ma-kum ŠÀ.BA 2 ma-na AN.NA qá-tim a-na Pi-lá-ah-Ištar a-dí-in	5 10	From Kurub-Ištar to Aššur-nādā: Aššur-bāni brought me 2 minas of silver, its import duty added. I bought for you 30 minas of tin at the rate 15:1; thereof I gave 2 minas of tin for expenses to Pilah-Ištar.
--	---------	---

28 *ma-na AN.NA
ku-nu-ki-a
Pí-lá-ah-Ištar
na-áš-a-kum*

Pilah-Ištar
is on his way to you
with 28 minas
of tin under my seal.

Comment

Cf. the preceding text.

109. BIN 4, 92

*um-ma Lá-qé-pu-um-ma
Ás-qu-dum ù Kur-ub-Ištar-/ma
a-na A-šur-na-da
qí-bi-ma 2 GÚ 10 ma-na
AN.NA ku-nu-ki-kà
ù 4 ku-ta-ni
A-šùr-^dUTU-ši
ub-lam AN.NA-kà
nu-sà-ni-iq-ma
2 2/3 ma-na im-tí
1/3 ma-na 6 GÍN
pá-ar-sí a-É kà-ri-/im
ni-eš-qu-úl
ší-tí AN.NA-kà
2 GÚ 6 5/6 ma-na / 4 GÍN
AN.NA-kà
ni-da-ma KB
nu-šé-ba-lá-kum'
a-ma-lá tí-ir-tí-kà
ANŠE A-šur-^dUTU-ši
i-ra-dí-a-kum'*

5

lo.e.
10
rev.

15

u.e.
20
i.e.

From Lá-qépum,
Asqūdum and Kurub-Ištar
to Aššur-nādā:
Aššur-šamšī brought
2 talents 10 minas of tin
under your seal,
plus 4 *kutānu*-textiles.
We checked your tin,
and found 2 2/3 minas
missing.
We paid 26 shekels
aside to the
office of the colony.
We shall sell the rest of your tin,
2 talents 6 5/6 minas 4 shekels
of tin belonging to you,
and we shall
send you the silver.
In accordance with your letter
Aššur-šamšī's donkey
will lead it to you.

Notes

12: the word *parsum* cannot be translated in such contexts with any confidence. Discussion in Müller 2000: 292.

Comment

Lá-qépum, Asqūdum and Kurub-Ištar writes from a colony in Anatolia to Aššur-nādā, who at this moment could be either in Assur or perhaps in Kaneš. A caravan leader called Aššur-šamšī has

brought them a shipment of tin plus the 4 textiles used for wrapping; this will be sold and silver sent to Aššur-nādā. Kurub-Ištar may here be another person of that name rather than identical with the writer of the preceding letters from Assur.

110. VS 26, 57

<i>um-ma Ša-lim-a-hu-um-ma</i>		From Šalim-ahum
<i>a-na Lá-qé-pì-im</i>		to Lá-qēpum
<i>ù A-šur-na-da qí-bi₄-ma</i>		and Aššur-nādā:
<i>9 ma-na KB ūa-ru-pá-am</i>		Hannānum son of Ubhākum
<i>Ha-na-nu-um DUMU Ub-ha-ki-im</i>	5	has borrowed from me
<i>a-na-kam ha-bu-lá-am</i>		9 minas of refined silver here.
<i>3 ma-na TA i-na ūa-tí-im</i>		He is to pay (in instalments of) 3 minas per
<i>i-ša-qal : 3 ma-na KB</i>		year. He is to pay me 3 minas of silver
<i>i-na Ku-zal-le a-ni-ú-tim</i>		in this month of <i>Kuzallum</i>
<i>ša li-mi-im : Ah-mar-ši</i>	10	in the eponymy
<i>i-ša-qá-lá-am</i>		of Aham-arši.
<i>i-na lu-qu-tí-im</i>		Of the merchandise
<i>ša i-ra-dí-a-ku-nu-tí-ni</i>		that he will lead to you
<i>ša 4 ma-na AN.NA.</i>	lo.e.	may 4 minas of tin,
<i>ni-is-ha-at : AN.NA-ki-a</i>	15 rev.	the import duty on my tin
<i>ša É.GAL-lim lu a-sé-er</i>		for the palace, be charged to
<i>AN.NA ūa qá-tí-šu</i>		the tin for his expenses;
<i>šu-ma mi-ma ni-pi-il₅-tum</i>		should there
<i>i-ta-áb-ši</i>		be any balance,
<i>i-na KB ūa li-bi₄-/šu</i>	20	he should deduct it from the money he
(erasure) <i>lu-ša-he-e-er-ma</i>		owes,
<i>ši-tám a-tù-nu</i> (erasure)		and then you
<i>ù Ha-na-num</i>		and Hannānum
<i>ku-un-ká-nim-ma</i>		must seal the rest
<i>še-bi₄-lá-nim</i>	25	and send it to me;
<i>a-na-kam ūa ki-ma</i>	u.e.	then his representatives
<i>šu-a-ti</i>		here
<i>tup-pu-šu li-ip-té-/ú-ma</i>	l.e.	may open his tablet
<i>ma-áš-qá-al-tù-šu</i>		and deduct his payment
<i>lu-ša-he-ru</i>		(from his debt).

Notes

22-24: the meaning must be that the people in Kaneš must send a sealed tablet with information

concerning what remains of Hannānum's debt after he had paid the import duty, i.e. if his expense money had not been sufficient to cover the full amount.

Comment

Šalim-ahum writes to Lā-qēpum and Aššur-nādā about a debt owed by Hannānum son of Ubhā-kum, a man who is also bringing a shipment from Assur. He does not give instructions concerning the sale of the goods, but he wants the transporter to pay for the import duty to the palace out of his expense-money; and he furthermore wants him to pay a possible balance out of his own pocket to bring down his debt. Information about how much would be involved should be sent to Assur, where Šalim-ahum together with Hannānum's representatives would see that it was put down in the relevant debt-note. The original debt-note was dated to the year *KEL* 78. It should be noted that some letters exchanged with Šalim-ahum and Lā-qēpum by a person called Ili-ālum have been excluded from this edition (cf. the Introduction), and it is equally possible that this text refers to a different Aššur-nādā.

111. CCT 4, 13a

<i>um-ma A-šūr-kā-šī-id-ma</i>		From Aššur-kāšid
<i>a-na A-šūr-na-da</i>		to Aššur-nādā
<i>ù Zi-kur-ì-lí qí-bi-ma</i>		and Zikur-ilī:
<i>ta-dš-pu-ra-am um-ma a-ta-ma</i>		You have written as follows:
52 TÚG <i>ku-ta-ni</i> ù 2 ANŠE <i>ṣa-lá-mi</i>	5	"Binima-ahum has led 52 <i>kutānu</i> -textiles
<i>Bi-ni-ma-hu-um ir-dí-a-am</i>		and 2 black donkeys to me.
2 1/2 TÚG <i>ku-ta-ni</i> ù 10* GÍN KB		(The import duty was) 2 1/2 <i>kutānu</i> -textiles,
<i>ta-na-pá-al</i> 3 TÚG <i>ku-ta-ni a-na</i>		and you will have to balance 10 shekels of
<i>ší-mi-im</i> ù 1 1/2 GÍN KB <i>i-mi-ší-tim</i>		silver. 3 <i>kutānu</i> -textiles
<i>ta-lá-qé</i> 4 1/3 GÍN KB <i>i-na sà-e-tim</i>	10	for pre-emption, and you will receive
<i>hu-lu-qá-ú ik-šu-du-kà</i>		1 1/2 shekel of silver in the
<i>ša</i> 5 TÚG <i>ku-ta-ni</i> 1 2/3 <i>ma-na</i> 5 GÍN KB		storehouse; 4 1/3 shekels of silver accrued
<i>i-na ni-kà-sí : ta-lá-qé</i> 6 TÚG <i>ku-ta-ni</i>		to you as losses in the <i>sa'utum</i> ;
<i>i-na sá-e-tim : a-šu-ma E-lam-ma</i>		for 5 <i>kutānu</i> -textiles you will receive 1
<i>ù Hi-na-a : lá-qé-ú</i> 16 GÍN TA	15	mina 45 shekels at the accounting; 6
<i>i-na-pu-lu-ni-kum</i> ŠÀ.BA		<i>kutānu</i> -textiles have been
1/2 <i>ma-na</i> LÁ 2 GÍN KB <i>ni-il₅-qé</i>		taken from the <i>sa'utum</i> in the name
7 1/2 TÚG <i>ku-ta-nu a-na</i>	lo.e.	of Elamma and Hinnaya;
		they will balance it
		with you at 16 shekels each, whereof
		we have received 28 shekels of silver;
		7 1/2 <i>kutānu</i> -textiles have been taken for

ša-du-e-tim lá-qé-ú	rev.	the transport tariff;
1 TÚG ku-ta-nam Bi-ni-ma-hu- ^{um} ⁷	20	Binima-ahum has received 1 <i>kutānu</i> -textile;
il ₅ -qé 1/2 TÚG ku-ta-nim lu hu-lu-qá-ú		1/2 <i>kutānu</i> -textile was either loss
lu ni-is-ha-tum lu a-št-mi-im		or import duty or for pre-emption;
27 TÚG ku-ta-nu iz-ku-ú-nim		27 <i>kutānu</i> -textiles were cleared, (and)
11 1/3 GÍN TA ta-ad-nu		have been sold for 11 1/3 shekel a piece"—
5 ma-na LÁ* 1 1/2 GÍN KB ku-nu-ki-/kà	25	Binima-ahum brought me 5 minas less 1 1/2
Bi-ni-ma-hu-um ub-lam		shekels of silver under your seal—
2 ANŠE a-na 1/2 ma-na 6 GÍN KB		"2 donkeys were sold for 36 shekels of
ta-ad-nu 18 GÍN ni-il ₅ -qé		silver; we have received 18 shekels,
18 GÍN a-hu-ur a-lá-qé-ma		18 shekels remain (unpaid); when I receive
ú-šé-ba-lá-kum 1/2 ma-na 5 GÍN KB	30	it I shall send it to you; I paid 35 shekels of
da-at Bi-ni-ma-hi-im áš-qúl		silver for the fees of Binima-ahum;
15 GÍN KB a-qá-tí-šu a-dí-in		I gave 15 shekels for him to dispose over;
2 GÍN I-dí-Sú-in DUMU I-dí-Ištar		Iddin-Suen son of Iddin-Ištar received 2
il ₅ -qé a-na A-šúr-na-da qí-bi ₄ -ma		shekels." To Aššur-nādā:
šu-ma a-hi a-ta tup-pá-am	35	My dear brother, listen carefully to the
ši-ta-me-ma iš-tí Zi-kur-i-lí	u.e.	letter, and stand by Zikur-ili
i-zi-iz-ma lu KB ša É		and see to it that the silver, both from the
kà-ri-im		colony office,
lu ša E-lam-ma ù Hi-na-a lu ša	1.e.	from Elamma and Hinnaya, as well as that
ší-im ANŠE ša-dí-in-ma KB	40	from the sale of the donkeys is paid,
ku-nu-ki-kà šé-bi ₄ -lam ù KB 1 ma-na		and send me the silver under your seal. Do
ù ⁷ 2 ma-na šé-bi ₄ -lam-ma AN.NA		send me silver, even 1 or 2 minas,
lá-ag-mì*-il ₅ *-kà*		so I can do you a favour on the tin.

Notes

Transliteration and translation in *OACP*: 130-134. See Veenhof *AOATT*: 244-246.

5: for the Amorite nature of the name Bi/unima-ahum see J. Lewy 1961.

Comment

Aššur-kāšid in Assur writes to his agents Aššur-nādā and Zikur-ili in Kaneš, and his letter is remarkable in that most of it is a very long quote from a letter he has received from his correspondents. The quotation is contained first in lines 5-24; at this point Aššur-kāšid inserts an acknowledgement that he has in fact received the money; after that the quotation resumes in lines 27-33, with the introductory formula. The main purpose of this letter was to urge Aššur-nādā to finish the affair completely, have the still outstanding debts paid and the money sent to Assur. At the time of the letter Aššur-kāšid had received only the ca. 5 minas of silver mentioned in line 25, so he still had some 3 minas coming to him.

There are some discrepancies in the account which are difficult to explain. The figure in

line 23: 27 *kutānu*-textiles cannot be correct and ought to be 26 1/2 textiles; at the price mentioned this would result in the total of 5 minas 1/3 shekel of silver, and if the figure 27 is used the result would be 5 minas 6 shekels. None of these figures correspond to what the text actually has: 4 5/6 minas 9 1/2 shekels.

112. TC 3, 96

<i>um-ma A-šūr-kā-ší-id-/ma</i>		From Aššur-kāšid
<i>a-na A-šūr-na-da</i>		to Aššur-nādā:
<i>qí-bi₄-ma</i> 1 GÚ 5 <i>ma-na</i>		1 talent 5 minas
<i>AN.NA ku-nu-ki-a ù li-we-/sú</i>		of tin under my seal, plus its wrapping—
4 1/2 <i>ma-na</i> AN.NA	5	I gave 4 1/2 minas of tin
<i>a-na qá-tí-šu-nu a-dí-in</i>		for their expenses—
<i>A-šūr-i-mi-tí</i>		Aššur-imittī
<i>ù Bu-ni-ma-hu-um</i>		and Bunima-ahum
<i>na-áš-ú-ni-kum</i>	lo.e.	are on their way to you (with this).
1 TÚG : <i>ik-ri-bu</i>	10 rev.	Sell to both one textile,
<i>ša ⁴NIN.ŠUBUR</i>		votive offerings
<i><a->ki-lá-li-¹ma¹ dí-in-ma</i>		for divine Ilabrat,
<i>ší-im-šu-nu šé-bi₄-lam</i>		and send me their proceeds.
<i>AN.NA 1 GÚ-tám*</i>		At least one talent of tin ...
<i>rx¹ [(x)-h]ju-ur</i>	15	...
<i>[x x l]im na-ru-qam</i>		...they administer joint-stock capitals,
<i>[i]-na-ší-ú</i>		...
<i>ù* a-na-ku</i>	u.e.	and I shall personally
<i>lá-na-dí-im</i>		...
(erasure)	l.e.	

Notes

12: CAD s.v *kilallān* reads *ša ⁴NIN.ŠUBUR ki-lá-li-[in]*, and translates “for the two Ilabrats”. But do we otherwise know of Ilabrat as a double deity? It seems more probable that *kilallān* refers to the two transporters, even though this demands an emendation.

14-19: renewed collation seems necessary if these passages are to yield any meaning. But even where the signs seem clear, as in line 19, it is impossible to establish a translation. A derivation from the verb *ad/tāmum*, “to invest”, seems impossible; that verb is otherwise only attested in the stative, and never in the N-stem.

Comment

Aššur-kāšid announces the arrival of a shipment of tin brought by Aššur-imittī and Bunima-ahum.

113. TTC 27

<i>um-ma Im-dì-DINGIR-m[a]</i>		From Imdī-ilum
<i>a-na A-šùr-na-da qí[-bi-ma]</i>		to Ašsur-nādā:
<i>i-na tup-pí ší-ta-pu[-ri-im]</i>		I have had it, constantly writing letters!
<i>a-ta-ah-da-ar a-[na-kam]</i>		Your brother Ašsur-taklāku here sends a
<i>A-šur-ta-ak-la-ku a[-hu-kà]</i>	5	messenger
<i>a-na Bu-ru-uš-ha-dim</i>		to Burušaddum,
<i>a-sé-er ru-ba-im GAL ší-i[p-ra-am]</i>		to the great king
<i>i-ša-pár-šu-ma iš-ti</i>		and he asks
<i>kà-ri-im e-na-na-tim</i>		favours of the colony,
<i>e-ri-iš-ma um-ma šu-ut-ma</i>	10	saying:
<i>a-na A-lim^{ki} ha-ra-ni e-na-nim</i>		"I am on my way to the City, do me a favour!"
<i>ù ku-a-ti a-na kà-ri-im</i>		so, he will cause you to be robbed in the colony, because he says:
<i>ú-ma-ša-ah-kà um-ma</i>		"Ašsur-nādā
<i>šu-ut-ma A-šur-na-da KB</i>		keeps a lot of silver,
<i>ma-dam ú-kà-al-ma</i>	15	while I am powerless to even save my own life!"
<i>a-šu-mì na-pá-áš-ti-a</i>		Then he says to the colony:
<i>e-tá-'ri¹ lá a-le-e'</i>		"Let me produce the tablet showing how much merchandise he keeps, and examine it!" Since the colony has not shown him any favours he will go to Burušaddum.
<i>ù a-na kà-ri-im</i>		The very day you hear my letter you must get up together with Ilī-ašrannī and come here, and given that your brother is not here we must confer about where we may receive a single shekel of silver owed to you, and then make up our minds. As for your brother, his eyes are dark. Heaven forbid that after he obtains a decision from the king he will proceed from there to me, lest he cheats you there, removes your working capital and destroys you! If you do not take care to come, you will be destroyed! Like En[...]
<i>um-ma šu-ut-ma tup-pá-am ša ma-lá</i>		
<i>lu-qu-tám ú-kà-lu</i>	20	
<i>lu-šé-ší-a-ma am-ra kà-ru-um</i>		
<i>ú-lá e-ta-na-an-šu-um</i>		
<i>a-na Bu-ru<-uš>-ha-dim i-lá-ak</i>		
<i>i-na ša-am-ší tup-pí ta-ša'-me-ú</i>		
<i>iš-tí l-lí-áš-ra-ni tí-ib-a</i>	25	
<i>a-tal-kam'-ma a-pí-iš a-hu-kà</i>		
<i>a-na-kam' la-šu-ú a-šar KB</i>		
<i>1 GÍN i-sé-ri-kà lá-qá-im</i>		
<i>lu ni-im-lik-ma té-em-ni</i>		
<i>lu ni-iš-ba-at a-hu-kà e-na-šu</i>	30	
<i>ek-lá a-sú-ri iš-tù iš-tí</i>		
<i>'ru¹-ba-im a-wa-sú i-lá-qé-ú</i>		
<i>a-ma-nu-ma a-na sé-ri-'a¹</i>		
<i>e-ti-qam-ma a-ma-kam é ú-ni-[kà]</i>		
<i>bu-lá-tí-kà e it-'ba¹-al-[ma]</i>	35	
<i>e ú-ha-li-kà šu-ma lá ta-hi-id-ma</i>		
<i>lá ta-ta-al-kam ha-al-a-ti ki-ma En[-x x]</i>	l.e.	

a-hu-kà ṣa-ah-ru-um ú-ni-ú-kà

your little brother has cheated you!

Notes

Translation in Michel, *CMK*: 146-147, collations in Michel 1986: 128, pl. 1.

11: *e-na-nim* could technically be a personal name, but since no *Ennānum* appears otherwise in this sad affair, it seems better to retain the interpretation as a form of the verb.

21: another possibility is that it is Aššur-nādā who should be ordered to produce the tablet in question.

37: *ha-al-a-ti* for *halqāti*; cf. *GKT* §39c.

Comment

This letter from Imdī-ilum to Aššur-nādā refers to quarrels between the two brothers Aššur-nādā and Aššur-taklāku, and they seem to be very serious indeed, but we have no other evidence concerning the falling-out between these two. Imdī-ilum does not otherwise seem to be an important participant in this family, but in this case he was clearly deeply involved. It is arguable whether the text belongs to this dossier.

114. BIN 4, 64

<i>a-na A-šūr-na-da [qí-]bi₄-/ma</i>	To Aššur-nādā
<i>um-ma I-dí-Ištar-ma</i>	from Iddin-Ištar:
<i>iš-tù a-na Dur₄-hu-mì-it</i>	After I arrived in Durhumit
<i>e-ru-bu 10 GÚ URUDU i-na</i>	I received 10 talents of copper from
<i>ba-áb-tí-kà am-hu-ur</i>	your outstanding claims.
<i>ší-tí ba-áb-tí-kà a-na [20] u₄-me</i>	In 20 days I shall collect the rest of your
<i>ú-za-kà-ma a-na SIG₅</i>	claims and convert it (all) into fine copper.
<i>ú-ta-ar ANŠE.HI.A</i>	Lead the donkeys
<i>ù i-li šé*-ri*-a-ma</i>	and the containers here, and
<i>URUDU SIG₅ pá-ni-a-ma ša : ú-/kà-nu*</i>	take a decision concerning the first fine
<i>a-šar ma-lá-ki-im mì-li-/ik</i>	copper that I shall secure.
<i>a-ša-me-ma URUDU i-na</i>	I hear that the copper
<i>Bu-ru-uš-ha-dim tā-áb</i>	is of good quality in Burušaddum.
<i>[x] GÚ 20 ma-na AN.NA</i>	x talents 20 minas of tin
<i>[i-qá-t]í-a i-ba-ší</i>	is available to me.
<i>um-ma ī-lí-a-lúm-ma</i>	Ili-ālum said:
<i>a-na Bu-ru-uš-ha-dim</i>	"Let me bring it
<i>lu-šé-ri-ib um-ma</i>	into Burušaddum."
<i>a-na-ku-ma ba-lu-um</i>	I answered: "Do not bring it in without
<i>tí-ir-tí a-we-li-im</i>	and order from the boss."

<i>lá <tù->šé-ra-áb um-ma šu-⁷ut-⁷-ma</i>		So he said:
<i>šu-ma AN.NA ša a-bi₄-kà</i>		"If you will not give me any of your
<i>la ta-dá-nam ša A-la-hi-/im</i>		father's tin, then give me some of
<i>dí-na-ma A-la-ha-am</i>		Alāhum's, so I can do Alāhum a favour."
<i>la-ag-mì-il₅ um-ma</i>	25	But I said:
<i>a-na-ku-ma tí-ir-tum</i>		"A message
<i>li-ba-al-ki-tám</i>		must be dispatched to me."
<i>10 GÚ URUDU i-št-im</i>		I have received 10 talents of copper from
<i>AN.NA al-qé-ma i-ba-/ší</i>		the price of the tin, and it is available.
<i>ŠUNIGIN URUDU-i-kà 20 GÚ na-⁷dí⁷</i>	30	In all: 20 talents of your copper is
		deposited.
<i>2 tup-pè sú-ha-ru-um</i>	u.e.	Aššur-imitti's servant
<i>ša A-šùr-i-mì-tí</i>		has brought you
<i>[u]b-lá-ku-um</i>		2 tablets.
<i>ší-a-ma-tí-kà ú-za-kà-⁷ma⁷</i>	i.e.	I shall clear your merchandise
<i>a-na Bu-ru-uš-ha-dim [e]-r[a-áb]</i>	35	and enter Burušaddum.
<i>a-⁷ni⁷ a-ma-kam a-tí-ir-tí-k[à ú-qá-a]</i>		Now I shall await your orders there.

Notes

Translation in Michel, *CMK*: 385.

9-10: see Dercksen *OACT*: 53-54; collated.

36: the first word in the line is unclear; my translation is based on the assumption that we have *anni*, with the meaning "now".

Comment

Iddin-Ištar writes to his father Aššur-nādā about his activities for the firm in Durhumit. He was apparently in part responsible for the firm's trade in copper, and this letter shows us the basic procedures involved. Iddin-Ištar collected debts to the firm and had brought a amount of tin as well; in Durhumit he could collect raw copper of low quality, and this then had to be brought to other places in Anatolia—in this case Burušaddum—where it could be exchanged for copper of good quality. This would then have to be sold again for silver. In this particular letter Iddin-Ištar appears to be entirely dependent on his father's orders and advice, and he may not have been very experienced at the time. Ilī-ālum, his uncle, therefore had no luck in persuading him to let him take care of the deal.

115. KTH 1

*a-na A-šùr-na-da qí-bi₄-ma
um-ma I-dí-Ištar-ma ki-ma*

To Aššur-nādā
from Iddin-Ištar:

<i>ma-at Bu-ru-uš-ha-dim</i>		since the land of Burušaddum
<i>lu Wa-ah-šu-ša-na sà-ah-a-at-ni</i>		as well as Wahšušana is in revolt,
<i>a-št-a-tí : a-na Wa-ah-šu-ša-na</i>	5	for that reason I did not proceed to
<i>lá e-tí-iq-ma</i>		Wahšušana, and
<i>mì-li-ik URUDU ša i-na</i>		I took no decision about the copper that is
<i>[W]a-ah-šu-ša-na : na-ad-ú</i>		stored in Wahšušana.
<i>[l]á am-li-ik a-na</i>		Within
<i>[5 u₄]me za-ku-sà : a-ša-me-ma</i>	10	5 days I shall hear definitive news,
<i>[a-na W]a-ah-šu-ša-na</i>		and shall proceed
<i>[e-tí-i]q</i>	lo.e.	to Wahšušana.
<i>[x] ma-na URUDU ma-sí-am</i>		Aššur-šamši is on his way to you with x
<i>[ku-nu]ku-a A-šùr-UTU-ši</i>		minas of washed copper
<i>na-áš-a-ku-um KB</i>	rev.	under my seal.
<i>ša A-la-hi-im : šu-qúl-ma</i>		Pay Alāhum's silver and buy
<i>ší-tí KB ku-sí-a-tim</i>		for the rest of the silver <i>kusītu</i> -textiles
<i>[š]a Ma-a-ma lu me-nu-ni-a-ni</i>		from Mamma as well as <i>menuñi'ānu</i> -
<i>lu maš-ki ša-pá-tim</i>		textiles and woolly fleeces,
<i>ša-ma-ma ANŠE.HI.A</i>	20	fill up the donkeys
<i>ma-li-a-ma ANŠE.HI.A</i>		so empty donkeys
<i>ra-qú-tum lá i-lu-ku-nim</i>		will not come here.
<i>i-hi-id-ma tup-pá-am</i>		Take care to get a tablet
<i>ša ši-bu-tí-šu-nu</i>		with their testimony as witnesses
<i>le-qé-ma i-pá-ni-e-ma</i>	25	and send it to me as soon as possible.
<i>šé-bi₄-lam</i>	u.e.	

Notes

Translation in Michel, *CMK*: 127.

23-26: I do not know which testimony is being referred to here.

Comment

Iddin-Ištar writes to his father to explain that political unrest in the lands of Burušaddum and Wahšušana has so far prevented him from going there and taking decisions about the firm's copper stores in the latter town. He expects news within five days, however, and will then go to Wahšušana. The rest of the text contains instructions concerning purchases to be made, Anatolian textiles that should be loaded on the donkeys that will be sent to him.

116. CCT 3, 16b

a-na A-šur-na-da qí-bi-ma

To Aššur-nādā

<i>um-ma I-dí-Ištar-ma a-dí KB</i>		from Iddin-Ištar: as to the silver
<i>ša ma-lá ú ší-ni-šu</i>		that you have written about once or twice,
<i>ta-áš-pu-ra-ni A-šur</i>		may Aššur
<i>ú I-lá-áb-ra-at i-il₅</i>	5	and Ilabrat, the gods of our fathers,
<i>a-bi-ni li-tù-lá iš-tù</i>		be my witnesses, that since
<i>u₄-mì-im ša a-Du-<ur->hu-mì-it</i>		the day you came to Durhumit
<i>ta-li-kà-ni-ma ni-na-me-ru</i>		and we met, people
<i>ší-ma-am ša i-na ša-na-im</i>		collected goods at a purchase price
<i>ú 1 ma-na TA wa-at-ru ú-na-sí-/hu</i>	10	exceeding 2:1 and at a rate of exchange of 60:1,
<i>a-ma-lá u₄'-me-a URUDU (erasure)</i>		but within my stipulated term the copper
<i>3-ša-ú i-tù-ur-ma URUDU / mì-at GÚ</i>		has tripled, so would I envisage losses
<i>bu-tù-qá-e lu a-mu-ur</i>		in copper of maybe a hundred talents?
<i>A-šur-ma ú i-il₅-kà</i>		While Aššur himself and your own god
<i>a-wi-lam i-tí-dí-ma</i>	15	have rejected the man,
<i>ú : KB a-qá-tí-a ma-qí-/it-ma</i>	rev.	still silver has fallen into my hands
<i>a-dí u₄-mì-im</i>		and until this day
<i>a-nim šu-ta-bu-a-tí</i>		you have been fully satisfied.
<i>ša DUMU A-ni-nim ša tí-de₈-ú</i>		As to the affair of Anninum's son, whom you know,
<i>AN.NA ú it-ra'-sú iš-tí</i>	20	the tin and its overweight stood ready
<i>DÙG-ší-lá-A-šur a-še-bu-li-/im</i>		to be shipped with Tāb-ṣill-Aššur,
<i>i-zi-iz-ma i-ša-am-ší</i>		but on the very day
<i>lu-qú-tum ú-ší-a-ni</i>		that the merchandise came out
<i>DÙG-A-šur DUMU E-šu-ba-ni e-ru-ub-/ma</i>		Tāb-Aššur son of Ešu-bāni came in
<i>um-ma šu-ut-ma pu-ru a-wi-lim</i>	25	and said: "Within 5 days the man will be
<i>a-dí 5 u₄-me i-ša-kán lu-qú-ut-kà</i>		disfamed. Turn back your merchandise!"
<i>ta-er ú lu-qú-sú ú-ta-er</i>		So I turned back his merchandise.
<i>i-ša-am-ší tup-pu ú-lá-pí-/ta-ku-ni</i>		The very day I wrote a tablet for you
<i>tí-ir-tí a-sé-er</i>		my orders were dispatched to
<i>et-lim i-ta-lá-ak</i>	30	the young man.
<i>šu-ma lu-qú-tám qá-tí i-ša-ba-at</i>	l.e.	If I should personally seize the merchandise
<i>li-ba-kà ú li-bi₄ i-ha-du</i>		both you and I will be happy.

Notes

Translation in Michel, *CMK*: 385-386.

9.13: The crucial passage in these lines has been discussed repeatedly, notably by Veenhof, *AOATT*: 452, Donbaz - Veenhof 1985: 132, Michel 1991b: 259, and Dercksen, 1996: 161. My rendering here is close to Dercksen's solution to the problems in the text. Iddin-Ištar's invocation of the gods seems to indicate that he is defending himself against accusations from his father,

presumably that he has not lived up to the promises he must have given when the two met in Durhumit. This assumption lies behind the rendering of lines 12b-13 as a rhetorical question, for the passage in lines 14-16 clearly indicates that Iddin-Ištar has in fact been able to make money on his deals, and that he has not suffered losses. There remain very real difficulties in the text, however, such as for instance why the writer says that he has remained quiet about the whole thing until now, or the identity of "the man" who has been rejected by the gods. The verbal form *unassihu* in line 10 is difficult as well; the meaning of the verb in the D-stem is "to subtract, deduct", which seems unhelpful in this case unless the passage has a completely different meaning than the one suggested. Moreover, the form is either in the plural or the subjunctive; I have chosen the first possibility where Veenhof and Dercksen have opted for the second one on the assumption that we should understand the passage as an oath. In view of all these complications my translation is little more than a suggestion.

11: the sign rendered *u₄* is actually a WA.

18: reading suggested by Michel.

20: the text has *it-ma-zu* which does not yield any meaning.

Comment

Iddin-Ištar writes in this difficult letter to his father, probably from the copper centre Durhumit, clearly defending himself against suspicions or accusations he fears from his father. As I understand the text, he claims that whereas others have been able to double their investments he has managed to triple his. He then turns to an affair of Anninum's son, where it seems that he has been lucky to escape difficulties, since he was warned at the last moment that the man was going to be disfamed, presumably declared bankrupt; this son is also mentioned as a debtor in #60. Outside of this dossier there are numerous references to a man called "Anninum's son", and one wonders whether he was identical with Ennam-Aššur who had this patronymic, a man who was involved in a complex lawsuit with a certain Su'eyya, the son of Pūšu-kēn who lost his mind; cf. EL #330-341.

117. CCT 4, 6f

<i>a-na A-šur-na-da</i>	To Aššur-nādā
<i>qí-bi₄-ma um-ma I-dí-Ištar-/ma</i>	from Iddin-Ištar:
5 GÍN GUŠKIN	5 shekels
<i>pá-ša-la'-am</i>	of <i>pašallu</i> -gold
<i>ku-nu-ki-a I-ku-pi-a</i>	under my seal
DUMU <i>Da-a-a</i>	Ikuppia son of Daya
<i>na-áš-a-kum</i>	is bringing to you.
<i>a-bi₄ a-ta</i>	My dear father,
<i>ni-iq-a-am</i>	make a sacrifice

IGI *i-li-kà*
i-qí-ma ku-ru-ba-am

10 before your god
 and bless me.

Comment

Iddin-Ištar writes to his father, asking him to use a small amount of gold sent to him as an offering to his god and obtain a blessing for his son.

118. CCT 4, 3a

<i>a-na A-šùr-na-da qí-bi₄-/ma</i>	To Aššur-nādā
<i>um-ma I-dí-Ištar-ma</i>	from Iddin-Ištar:
<i>la-ma a-na Kà-ni-iš</i>	Before I heard of
<i>e-ra-áb-kà : áš-me-ú</i>	your arrival at Kanesh
URUDU 1 GÚ <i>ša qá-at-ni</i>	5 I said to myself, thinking of every talent of
<i>ik-šu-du um-ma</i>	copper that we have acquired:
<i>a-na-ku-ma la-ma ku-sú-/um</i>	"Before the cold
<i>ik-šu-dí-ni i-na</i>	catches up with me
<i>Wa-ah-šu-ša-na li-ni-/dí-ma</i>	let it be deposited in Wahšušana,
<i>lu na-áp-ša-ku</i>	so I can breathe easily."
<i>i-na Ta-ta-ar-du</i>	In Tatardu
<i>iš-té-et mu-ta-tám</i>	Šalim-bēlī
<i>Ša-lim-bé-li</i>	has lost
<i>ùh-ta-li-iq-ma</i>	one half-pack,
<i>a-ší-a-tí a-dí u₄-mì-im</i>	and that is why I have been delayed until
<i>a-nim a-sú-hu-ur</i>	today.
<i>ki-ma ta-áš-pu-ra-/ni</i>	Since you wrote to me,
<i>um-ma a-ta-ma</i>	saying:
<i>ra-ma-kà za-ki-ma</i>	"Clear yourself of claims,
<i>tí-ib-a-ma a-tal-kam</i>	set out and come here!"
<i>a-dí : URUDU 10 GÚ i-na pá-ni-/a</i>	—even before I had personally shipped
<i>a-bu-ku ú um-ma a-na-ku-/ma</i>	some 10 talents of copper—I answered:
<i>ší-tí URUDU-ni : i-pá-ni-a</i>	"Before I leave I shall sell the rest of our
<i>lá-dí-ma i-na Bu-ru-uš-/ha-dim</i>	copper and then clear myself in
<i>ra-mi-ni lu-za-ki-ma</i>	Burušhaddum,
<i>a-ta-bi-a-ma a-šé-ri-/kà</i>	set out and come to you.
<i>a-ta-lá-kam ITI.1.KAM</i>	Do not worry about a single month's
<i>iš-tí-in : lá ta-ha-dá-ar</i>	delay!"
<i>a-bi a-ta be-li a-ta</i>	My dear father, my lord,
<i>e ta-aq-bi um-ma</i>	do not say to yourself:
	30

<i>a-ta-ma a-na Bu-ru-uš-/ha-dim</i>		"He entered
<i>e-ru-ub-ma</i>		Burušaddum
10 TÚG.HI.A <i>i-na pá-ni-š[u]</i>		but he did not sell the 10 textiles himself,
<i>lá i-dí-ma ší-im-/šu-nu</i>		and he did not personally
<i>i-na šé-pi-šu</i>	35	bring me their price;
<i>lá ub-lam-ma li-bi₄-i lá ah-du</i>	I.e.	so I was not happy."
KB 1 GÍN <i>ša ú-še-ṣa-ni lá ku-a-um</i>		Is not every shekel of silver I produce
<i>lá ta-áš-ta-na-me-e ki-ma ší-mu-um</i>		yours?
<i>ma-ah-ṣú-ni</i>		Do you not hear constantly how the trade
		has been badly affected?

Comment

Iddin-Ištar writes to his father, explaining why matters have been delayed. We hear that originally he planned to let his copper be stored in Wahšušana before winter, but since the transporter Šalim-bēlī has suffered a loss in a small village, Iddin-Ištar has been held up. He wishes to respond to his father's order to clear up his affairs and come to Kaneš, and he plans to go to Burušaddum to settle accounts, but he asks his father not to worry about a possible delay of maybe a month. Aššur-nādā should trust him and not worry whether he really does deposit goods as he should. Trade has been affected by circumstances, but he toils loyally for the firm. Iddin-Ištar's affairs in Wahšušana, Durhumit and Burušaddum are referred to in the following letter as well.

119. BIN 4, 54

<i>um-ma Hi-na-a-ma a-na</i>		From Hinnaya
<i>A-šür-na-da qí-bi-ma</i>		to Aššur-nādā:
<i>i-na 15 GÚ 25 ma-na URUDU</i>		Out of the 15 talents 25 minas of copper
<i>8 1/2 GÚ URUDU a-na A-la-hi-im</i>		I have paid 8 1/2 talents to Alāhum;
<i>‘aš¹-qúl 4 GÚ 10 ma-na URUDU</i>	5	I gave 4 talents 10 minas of copper
<i>a-na Ša-lim-bé-lí a-dí-in-ma</i>		to Šalim-bēlī
<i>URUDU SIG₅ ub-lá-kum maš-ki</i>		and he brought you copper of good quality;
<i>wa-ṭí-ú-tim šu-ut-ma : i-dí-in</i>		it was also he who sold the dark fleeces,
<i>ù ší-im ANŠE : šu-ut-ma</i>		and furthermore he who realised the price
<i>ú-še-ṣí : a-ma-kam</i>	10	of the donkey;
<i>lu-ba-li-ṭa-a-kum</i>		have him credit you there.
<i>URUDU i-na sà-nu-qí-im 8 ma-na</i>		When the copper was checked 8 minas
<i>i-bi-tí-iq : ší-tí URUDU-ká</i>	lo.e.	were found missing; the remainder of your
<i>2 1/2 GÚ 7 ma-na : 35 ma-na</i>	rev.	copper was thus 2 1/2 talents and 7 minas.
<i>ší-im SÍG¹.HI.A : ší-ni-tí-im</i>	15	35 minas was the price of the dyed wool;
<i>30 ma-na URUDU ší-im 10 GÍN KB</i>		30 minas of copper: the price of 10 shekels

		of silver
ša I-dí-Ištar a-na É kà-ri-im		which Iddin-Ištar deposited on your account
qá-at-kà : i-dí-ú : 4 GÚ 10 ma-/na		in the colony office; I paid 4 talents 10
URUDU a-na É kà-ri-im		minas of copper to your account in the
a-na qá-tí-kà : áš-qúl : ni-sí-ma	20	colony office. When we settled accounts
28 ma-na URUDU I-dí-Ištar		Iddin-Ištar paid me the balance of 28 minas
i-pu- ^r lam ¹ : i-na ší-im SÍG.HI*.A*		of copper. Out of the proceeds from the sale
pá-ni-tim : ša šé-ep Ša-lim-be-lí		of the previous shipment of wool brought
50 ma-na URUDU SIG ₅ iš-tí		by Šalim-bélí
DAM.GÀR I-dí-Ištar il ₅ -qé	25	Iddin-Ištar received 50 minas of good
i-na 3 GÚ 45 ma-na		copper from an agent;
URUDU ša ^r 2 ¹ tám-kà-ru ha-bu-lu-ni*		out of the 3 talents 45 minas
ŠÀ.BA 30 ma-na URUDU hu-lu-q[á]-e	u.e.	of copper that 2 agents owe,
É kà-ri-im		thereof we acknowledged 30 minas of
ni-il ₅ -ma-[ad š]í-tí URUDU		copper as losses in the colony office.
3 GÚ 15 ma-na ni-il ₅ -q[é]	30 l.e.	We received the remainder of your copper:
URUDU 55 2/3 ma-na ^r ú-[x]		3 talents 15 minas.
		Copper, 55 2/3 minas ...

Comment

Hinnaya, whose location may be in Durhumit, certainly in a copper centre, renders account of the way in which large amounts of copper have been distributed. He received no less than 15 talents 25 minas, or nearly half a ton; more than half was given to Alähum, while the transporter Šalim-bélí sold 4 talents 10 minas; since 8 minas were found missing when the copper was checked, there remained 2 1/2 talents 7 minas. The rest of the letter details a number of minor transactions, and one notes that Iddin-Ištar, the son of Aššur-nādā is involved.

120. CCT 2, 26b

um-ma Hi-na-a-ma a-na		From Hinnaya
A-šur-na-da qí-bi-ma		to Aššur-nādā:
5 2/3 ma-na KÙ		I gave you 5 2/3 minas of silver
a-dí-na-ku-ma : a-na		and you sent
A-lim ^{ki} : tú-šé-ri-id	5	it down to the City.
ki-ma : ta-qá-bi-ú		Since you claim that you do not
na-ru-qam : ú-la		administer
ta-ta-ší-i		a joint-stock capital,
a-na Ištar-pí-la-ah		you offered
AN.NA ù ANŠE	10	the tin and the donkey to

<i>tù-kà-l[i-im]</i>	rev.	Ištar-pilah.
<i>mì-šu : ta-ší-a-tim</i>		Why have you booked me
<i>ù sá-ri-dam</i>		for transportation costs
<i>tù-la-pí-ta-ni</i>		and a donkey driver?
<i>iš-tù 2 ša-na-at</i>	15	It is now two years ago
<i>ù KÙ* ší-im-tám</i>		but the agreed amount for the silver
<i>lá kà-áš-du-ú</i>		has not been reached yet;
<i>AN.NA : ša tù-šé-bi, lá-ni</i>		The tin you sent me
<i>56 ma-na</i>		was only 56 minas.

Notes

Translation in Michel, *CMK*: 199.

11: the restoration suggested here is only one possibility; one might also think of *tù-kà-i[n]*.

Comment

Hinnaya writes in accusatory tones to Aššur-nādā, presumably from an Anatolian colony to Kaneš; he and Aššur-nādā had entered into an apparently ordinary transaction involving the shipment of silver to Assur where it was to be invested in shipments of tin.

121. KTH 18

<i>um-ma Hi-na-a-ma a-na A-šùr-na-da</i>		From Hinnaya to Aššur-nādā,
<i>Dan-A-šùr ù Ha-da-a-ni</i>		Dān-Aššur and Hadāni:
<i>qí-bi-ma 4 GÚ AN.NA ù it-ra-sú</i>		4 talents of tin plus overweight,
<i>2 me-at 30 TÚG.HI.A 4 ku-sí-a-tim</i>		230 textiles, 4 <i>kusītu</i> -textiles,
<i>4 šu-lu-up-kà-ú ŠÀ.BA 1 ku-sí-tum</i>	5	4 <i>šulupkāu</i> -textiles—hereof 1 <i>kusītu</i> -textile
<i>ša A-šùr-^dUTU-ši 2 TÚG ša kà-ša-ri</i>		belonging to Aššur-šamšī, 2 textiles
<i>1 GÚ 20 ma-na AN.NA-ak qá-tim</i>		belonging to the packers—
<i>a-ha-ma 11 2/3 ma-na AN.NA ku-nu-ku</i>		1 talent 20 minas of tin for expenses
<i>a-na A-šùr-^dUTU-ši a-ha-ma 1 ma-na 5 GÍN</i>		plus 11 2/3 minas of tin under seal
<i>AN.NA šu-a-um ŠUNIGIN 1 1/2 GÚ</i>	10	for Aššur-šamšī, 1 mina 5 shekels
<i>1 2/3 ma-na</i>		of tin, his own—in all 1 1/2 talent 1 2/3
<i>AN.NA 2 me-at 40 TÚG e-zí-ib</i>		mina of tin; 240 textiles, except those
<i>ša A-šùr-be-el-a-wa-tim kà-ša-ri-a</i>		belonging to Aššur-bēl-awātim, my packer;
<i>13 2/3 ma-na KB lu a-hu-ša-e lu a-na</i>		I gave them 13 2/3 minas of silver for either
<i>sà-he-er-tim a-dí-šu-nu-tí a-ha-ma 1 GÍN</i>		scrap metal or
<i>KB a-sà-he-er-tim KÁ ha-ra-nim</i>	15	small wares; further, I gave them 1 shekel
		of silver for small wares just before the

<i>a-dí-šu-nu-tí</i>		departure;
10 <i>ma-na sà-am-ru-a-tum</i> 1 <i>me-at</i> 36		they gave 10 minas of nails, 136
<i>mu-nu-sí-na</i> 10 <i>e-li-a-tim</i>		in number, for the carriage of 10 top-packs
ù 4 <i>mu-ta-tim a-ta-ší-a-tim</i>		and 4 half-packs,
<i>i-dí-nu-ma a-dí Qá-tá-ra</i>	lo.e.	and I personally paid the transportation
<i>ta-ší-a-tim a-na-ku a-dí-in</i>	20	costs until Qatara;
11 ANŠE <i>sa-lá-mì mì-ma a-ni-im</i>		11 black donkeys—all this
<i>a-na Ha-da-a-ni áp-qí-id ŠUNIGIN</i>	rev.	I entrusted to Hadāni. The total
13 1/2 GÚ <i>a-wi-tí da-tám lu-ša-he-ru-ma</i>		value of the shipment: 13 1/2 talents. Let
<i>ší-im AN.NA ú TÚG ku-un-kà-ma a-šé-er</i>		them deduct the fees
<i>ša ki-ma i-a-tí šé-bi₄-lá ú ma-lá TÚG.HI.A</i>	25	and send the proceeds from the sale of the
<i>ša A-šúr-be-el-a-wa-tim ù Hu-zí-a</i>		tin and textiles to
<i>lu ša kà-ša-re lá tû-ša-ra</i>		my representatives. Also, do not release as
ú [x x x]-a <i>a-šé-er ša ki-ma i-a-tí šé-bi₄-lá</i>		many textiles
[lu a-na pá]-zu-ur-tim <i>lu a-na</i>		as may belong to Aššur-bēl-awātim and
[ni-is-ha-tim] ú ú-ku-ul-tí-šu-nu	30	Huzzia
[x x x x-šu]-nu <i>di-na a-hu-a</i>		or to the packers;
[a-tù-nu ih-da]-ma <i>i-nu-mì : ú-nu-tí</i>		but send my ... to my representatives,
[a-na É.GAL-lim] <i>e-ru-bu i-ša-ha-at</i>		either by smuggling or (paying) import
[x x i-zi-za-ma] <i>pá-qí-da-ma</i>		duty. Give (them) their food
[a-šé-er Ištar-pì-Jlá-ah A-šúr- ^d UTU-ší	35	and their ... My dear brothers,
[ù A-šúr-iš-Jta-ki-il _s		take care to stand by ... when my
<i>šé-bi₄-lá ù ma-lá a-qá-tí-šu-nu</i>		merchandise enters the palace
<i>a-dí-šu-nu-tí-ni lu-pá-qí-du-ni-ku-nu-tí</i>		and entrust it to be sent
<i>šu-ma É kà-ri-im lu TÚG.HI.A</i>	u.e.	to Ištar-pilah, Aššur-šamšī
<i>iš-ta-pu-ku lu KB iš-ta-pu-ku</i>	40	and Aššuriš-takil;
<i>a-tù-nu šu-up-kà-ma</i>		then have them entrust to you as much as I
<i>ú ma-lá qá-tí ta-ša-pá-kà-ni a-šé-er</i>	l.e.	have given to them to dispose over.
<i>Ištar-pì-lá-ah</i>		If they permit šitapku-deposits in the colony
<i>šu-up-ra-ma KB ma-lá qá-tí ta-dš-pu-kà<-ni></i>		office of either textiles or silver,
lu-šé-bi₄-l[á-k]u-nu-tí		then you must make deposits,
<i>tup-pá-am ši-ta-me-a-ma ku-un-kà-ma</i>		and then write to Ištar-pilah how much you
<i>a-šé-er Ištar-pì-l[á-ah šé-bi₄-lá]</i>		will deposit as my share
		so he can send you as much silver as you
		have deposited as my share.
		Read the letter, seal it and send it to Ištar-
		pilah.

Notes

29: see AOATT: 305-321 for an extensive discussion of smuggling practices, i.e. avoiding the high

taxes on the road in Anatolia.

Comment

Hinnaya, here apparently writing from Assur to Kanesh, has sent off a sizeable caravan of 11 donkeys carrying some 5 1/2 talents of tin plus 240 textiles; the estimated value of the entire shipment is said to be 13 1/2 talents of tin, on the basis of which figure the fees (*dātum*) were computed. This figure includes obviously the tin in the shipment plus the 240 textiles, and these appear to be valued therefore as 2 minas of tin per textile (8 talents = 480 minas for them all). The man in charge of this caravan was Hadāni, but we know that there were a number of packers (*kaṣṣāru*) travelling with the donkeys. Once the caravan has arrived at Kanesh it has to enter the palace for the payment of taxes etc., and it was obviously an important function of the representatives at Kanesh (the letter recipients) to assist at this point. The goods then had to be sold and the proceeds sent to Hinnaya's representatives in another locality. They apparently stayed in an Anatolian town, and it is possible that Hinnaya's somewhat imprecise orders should be taken to mean that the bulk of the goods should be sent to them, and that the proceeds from the sale in Kanesh referred only to the mandatory preemption in the palace. It also seems likely that the representatives are identical with the three men Ištar-pilah, Aššur-šamši and Aššuriš-takil, the last one probably his son (see *KTS* 2, 47:28 and Pa. 37: 3). At the end Hinnaya raises the question whether the colony office accepts any deposits of textiles or silver and asks that the correspondents should take the opportunity if it is there.

122. TTC 17

<i>um-ma Hi-na-a-ma a-na</i>		From Hinnaya
<i>A-šūr-na-da ù Dan-A-šur</i>		to Aššur-nādā and Dān-Aššur:
<i>qí-bi-ma : šu-ma Ku-lu-ma-a</i>		If Kulumaya
<i>i-ta-lá-ak-ma mì-ma</i>		has left and
<i>i-na AN.NA-ki-a il₅-qé</i>	5	taken any of my tin,
<i>ti-ir-ta-ak-nu li-li-/kam</i>		then send me word.
<i>ù šú-ha-ri-a</i>		Also, instruct my servants
<i>na-hi-dá-ma : e-ma-ri</i>		to feed
<i>lu-ša-ki-lu : AN.NA</i>	lo.e.	the donkeys.
<i>i-na ša-qá-lím</i>	10 rev.	In paying tin
<i>qá-at-ku-nu-ma</i>		you must pay
<i>li-iš-qú-ul</i>		personally.
<i>ù a-šar : pa-zu-ur-tim</i>		Also, where there is a chance of smuggling
<i>šú-ba-tí : SIG₅-tim</i>		you must deal with my good textile
<i>qá-dí-ma : šú-ba-tí-ku-nu</i>	15	together with your own.
<i>ep-ša : a-hu-ú'-a a-tù-/nu</i>		My dear brothers,

gi₅-im-lá-ni

do me a favour!

Notes

Re-edited by Michel 1986: 120.

Comment

Hinnaya writes to Aššur-nādā and Dān-Aššur, but it is impossible to determine from where. His instructions concern everyday problems, and the most interesting passage deals with the possibility for smuggling textiles.

123. KTS 1, 14b

<i>um-ma Hi-na-a-ma</i>		From Hinnaya
<i>a-na A-šūr-na-da'</i>		to Aššur-nādā:
<i>qí-bi-ma a-na KB</i>		As to the silver
<i>ša a-dí-na-ku-ni</i>		I gave to you,
<i>ší-ma-am ma-lá</i>	5	whatever purchase
<i>ta-áš-a-ma-ni</i>		you make,
<i>lu AN.NA</i>		be it tin
<i>lu TÚG.HI.A</i>	lo.e.	or textiles,
<i>ma-lá ta-áš-a-ma-ni</i>	rev.	whatever you buy
<i>a-na Šu-Ku-bi₄-im</i>	10	give that to Šū-Kūbum
<i>di-na lu-ub-lam</i>		so he may bring it.
<i>šu-ma Šu-Ku-bu-um</i>		If Šū-Kūbum
<i>i-ta-ṣa-am a-na</i>		has already left, then
<i>a-li-ki-im pá-ni-e-/ma</i>		give it to
<i>dí-in-ma</i>	15	the first caravan
<i>lu-ub-lam</i>		so it may bring it.

Comment

Hinnaya writes here from Anatolia to Assur, where Aššur-nādā has arrived with shipments from people in Anatolia, including silver owned by Hinnaya. The instructions are simple and clear.

124. Pa. 50 (L 29-620)

<i>um-ma Hi-na-a-ma</i>		From Hinnaya
<i>a-na A-šūr-na-da</i>		to Aššur-nādā:
<i>qí-bi-ma 5 ma-na</i>		As to the 5 minas

KB <i>i-na ša ni-ip[-lá]-/tim</i>		of silver from the balance payments
<i>ša ni-kà-sí</i>	5	from the accounts,
<i>ša a-na A-lá-/hi^l-im</i>		which they will balance
<i>i-pu-lu-ni</i>		with Alāhum—
5 <i>ma-na KB</i>		those 5 minas of silver
<i>i-a-tí : i-lá-kam</i>	rev.	will come to me.
<i>tí-ir-tí : A-lá-hi-im</i>	10	Elamma brought a message
<i>E-lá-ma : ub-lam</i>		from Alāhum,
<i>um-ma šu-ut-ma</i>		where he said as follows:
<i>a-sé-er : A-mur-Ištar</i>		“Let him write
<i>ú A-šur-na-da</i>		to Amur-Ištar
<i>li-iš-pu-ur-ma</i>	15	and Aššur-nādā,
<i>i-na KB-pì-a</i>		that they should give it to him out of my
<i>li-dí-nu-šum</i>		silver.”
<i>i-na KB-pì-šu</i>	u.e.	Take 5 minas
5 <i>ma-na</i>		out of his silver
<i>le-qé-ma : tí-ir-ta-ká</i>	20 l.e.	and send me word.
<i>li-li-kam</i>		

Notes

Transliteration and translation in Gwaltney 1983: 108-109.

Comment

Hinnaya writes (we cannot say from where) about a coming settling of accounts, where unnamed persons will have to pay 5 minas of silver as balance-payments; even though it is said that they will pay to Alāhum, it seems clear that he will be represented by Amur-Ištar and Aššur-nādā. However, the money should properly go to Hinnaya, and Alāhum has suggested that he writes to the two men in question to ask them for the silver.

125. AKT 1, 12

<i>um-ma E-la-ma-m[a]</i>		From Elamma
<i>a-na A-šùr-na-d[a]</i>		to Aššur-nādā,
<i>I-dí-a-bi-im</i>		Iddin-abum
<i>ú A-šùr-la-ma-[sí]</i>		and Aššur-lamassī;
<i>qú-bi-ma</i>	5	
<i>a-na A-šùr-la-ma-sí</i>		(specifically) to Aššur-lamassī:
<i>qú-bi-ma AN.NA-ki</i>		My tin
<i>ša iš-tù A-lím^{ki}</i>		which you brought up here

<i>tù-šé-li-a-ni</i>		from the City,
<i>a-šar ta-áp-qí-du</i>	10	send me word about where you entrusted it
<i>tí-ir-ta-kà</i>		on commission;
<i>li-li-kam</i>		also, write the names of your witnesses
<i>ù ší-bi-kà</i>		in the letter.
<i>šu-mì-šu-nu i-na</i>		Then you yourself should write a note about your witnesses, with their names, so that
<i>tup-pí-im lu-up-tám</i>	15	when they convene
<i>ù a-ta ta-ah-sí-is-/tám</i>		you can there remind those to whom you entrusted (goods)
<i>ša ší-bi-kà šu-mì-šu-nu</i>		about the names of your witnesses.
<i>lu-pu-ut-ma 'ù'</i>		Send me word about who was not and who was present.
<i>i-nu-mì [ú-šu]-bu</i>		
<i>a-na ša ki-[ma]</i>	20	
<i>ta-áp-qí-[du a]-ma-kam</i>		
<i>ší-bu-kà [šu-mì-šu-nu]</i>		
<i>ha-sí-sú-[nu]</i>		
<i>la wa-[áš-bu-ma]</i>		
<i>wa-áš-b[u]</i>	25	
<i>tí-ir-ta-k[à li-li-kam]</i>		

Notes

20-21: the construction is awkward and my translation merely a suggestion. Bilgiç reads the passage as follows: ¹⁸ *lu-pu-ut-ma k[à-i]l_s* ¹⁹ *i-nu-mì A[N.NA]-bu* ²⁰ *a-na ša ki-[ma i-a-t]í* ²¹ *ta-áp-qí-[du-ma a-Jma-kam]*; I cannot suggest a meaningful translation here, however.

Comment

Letter from Elamma to Aššur-nādā, Iddin-abum and Ištar-lamassi in which the last person, possibly a son of Alāhum (cf. #36: 29 and 88: 8), receives instructions about how to keep track of the witnesses to a commission contract. He seems to be very inexperienced, and the two other recipients appear to be involved in a supervisory capacity; if we are to read *ša kīma yāti* in line 20, this may be a reference to Aššur-nādā and Iddin-abum.

126. CCT 4, 3b

<i>a-na A-šūr-na-d[a]</i>		To Aššur-nādā
<i>ù l-lí-a-lim qí-bi₄-[ma]</i>		and Ili-álum
<i>um-ma Ku-za-zu-um-ma</i>		from Kuzázum:
<i>KB ù sí-ba-tù-šu</i>		Since the silver and the accrued interest
<i>i-sé-er : 'A⁷-zu-da</i>	5	became a large amount for Azuda,
<i>i-mì-'i-id : a-aṣ-ba-sù-/ma</i>		I seized him,

<i>um-ma šu-ut-ma 5 ma-na</i> [KB]		and he said: "Illi-ālum has already seized 5
<i>l-lí-a-lúm : a-šu-mì-kà</i>		minas of silver in your name."
<i>i-ša-ba-at : a-hi a-ta</i>	10	My dear brother,
<i>KB-áp-kà lá tù-re-a-aq</i>		do not let your silver get out of reach.
<i>a-na-ku ù A-zu-da</i>		I and Azuda
<i>šu¹-ta-al-mu-na-ni</i>		are on bad terms with each other.
<i>šu-ma KB lá ta-aş-/ba-at</i>	lo.e.	If you have not seized the silver,
<i>tí-ir-ta-kà</i>		then send me word.
<i>li-li-kam : a-na GUŠKIN</i>	15 rev.	He is contractually bound towards me for
<i>ma-al-a-nim ra-ku-sà-am</i>		the entire amount of gold.
<i>a-na ta-ar-ki-is-tim</i>		With respect to that contract
<i>ú-la a-ga-mì-il₅-šu : a-na u₄-ma-/kal</i>		I shall show him no favours. For every day
<i>ša : īR : ik-tù-ú-ni</i>	20	that they have taken the slave as security
<i>10 GÍN KB i-şé-ri-a : il₅-qé</i>		he has received 10 shekels of silver on me.
<i>i-hi-id-ma tí-ir-ta-kà</i>		Take care and send me word.
<i>li-li-kam šu-ut i-şé-ri-a</i>		As for him, is he a better man than me,
<i>a-we-el-ma : ma šu-wa-tí</i>		so that, indeed, it is him
<i>ta-qí-ip-ma i-a-tí</i>		you trust, and it is me
<i>ú-lá ta-aq-tí-pá-ni</i>	25	you do not trust?
<i>mì-šu-um : pu-ru-i</i>		Why have you defamed me
<i>i-kà-ri-im SIG₅</i>		in a friendly colony?
<i>ta-áš-ku-un tí-i[r-ta-kà]</i>	u.e.	Send me word
<i>li-li-kam : ú-lá [...]</i>		or [...]
<i>a-na ta-ar-ki-sá-tim</i>	30 l.e.	I shall show him no favours with respect to
<i>lá a-ga-mì-il₅-šu</i>		his contractual obligations.

Notes

6: the form *immi'id* suggested in CAD s.v *mādu* is convincing despite the fact that the text clearly has, as shown in the copy, *i-mì-dí-id*; this would be a perfectly correct form of *madādu* in the N-stem with vowel harmony, but the meaning "to measure" does not yield a meaningful sentence here.

Comment

Both the letter writer Kuzāzum and his opponent in this matter, Azuda, appear in the letter #36 as debtors; Kuzāzum is also found in an unrevealing context in #80. The two men appear to have been rather unimportant agents of the firm in Anatolia. In this letter Kuzāzum explains that he has seized Azuda to make him pay off a debt, but that he has claimed to have paid to Illi-ālum. The men are on bad terms, we are told. The only obscure point in the text is the passage mentioning a slave taken as security, a procedure for which there is no logical explanation in the letter itself.

127. Pa. 24 (L 29-581)

<i>a-na A-šur-na-da</i>	To Aššur-nādā
<i>ù ^dUTU-tap-pá-i qí-bi₄-/ma</i>	and Šamaš-tappā'ī
<i>um-ma I-zi-me-a-/ma</i>	from Izimea;
<i>a-na A-šur-na-da qí-bi₄-ma</i>	(specifically) to Aššur-nādā:
<i>sú-ub-ri : wa-áš-ba-/at-ma</i>	My staff stood ready
<i>iš-tí : a-ni-ú-tim</i>	to leave
<i>a-na wa-ṣa-e-ma</i>	with these (others)
<i>hu'-zi-ru-um : e-ki-ri-/ma</i>	when a pig attacked me,
<i>am-qú-ut-ma : sé-pì</i>	so I fell
<i>áš-tí-bi₄-ir-ma</i>	and broke my leg
<i>ak-ta-lá : bé-ú-lá-tim</i>	and am detained here.
<i>ša : Puzur₄-/A-šur</i>	I and Šamaš-tappā'ī do not hold any
<i>DUMU En-nam-A-šur</i>	working capital from Puzur-Aššur son of
<i>a-na-ku ù ^dUTU-tap-pá-i</i>	Ennam-Aššur,
<i>ú-lá nu-kà-al : a-na a-i-tim</i>	so for what reason
<i>wa-ar-dí ú-kà-lu</i>	do they detain my slave?
<i>be-li a-ta ^dUTU / a-ta</i>	My dear lord, my sun—
<i>^dUTU-tap-pá-i</i>	seize Šamaš-tappā'ī
<i>ṣa-ba-at-ma : sé-ri-a-šu</i>	and send him here.
<i>a-na na-ṣa-ar</i>	20 u.e. There is noone
<i>sú-ub-ri-a : ma-ma-an</i>	to take care of
<i>lá-ṣu-ú</i>	my staff.
<i>a-bi₄ a-ta : i-lá na-sí-/ri-im</i>	1.e. My dear father, my staff should not perish
<i>sú-ub-ri</i>	for want of someone
<i>lá i-ha-li-iq</i>	to take care of them.

Notes

Transliteration and translation in Gwaltney 1983: 69-70.

Comment

Izimea, known also from #23: 20, tells a sad story of an accident with a pig in some godforsaken village. He therefore is stuck there, while his company ("these others") bring his letter to Kaneš. His slave Šamaš-tappā'ī is being held there for no reason, and he needs his help.

128. TTC 23

a-na A-šur-na-da

To Aššur-nādā

<i>ù Šu-A-šür qí-bi₄-ma</i>		and Šū-Aššur
<i>um-ma Kà-ru-bu-a-ma</i>		from Karubua:
<i>A-mur-ša-ra-sà «a-na»</i>		As to Amur-šarrasa,
<i>a-na Wa'-ah-šu-ša-na</i>	5	I sent him to Wahšušana,
<i>áš-pu-ur-šu-ma a-mì-ša-am</i>		and he has just left to go there.
<i>i-ta-al-kam ú ANŠE.HI.A</i>		However, he left the donkeys
<i>e-zí-ib-ma ANŠE.HI.A</i>		and they have died.
<i>im-tù-tù 1/2 ma-na KB</i>		His working capital is 1/2 mina of silver,
<i>be-ú-lá-tù-šu 30 ma-na URUDU</i>	10	and interest accrues to him also on 30 minas
<i>a-ha-ma a-na sít-ib-tim</i>		of copper;
<i>i-lá-<ak->šum ú-mu-šu</i>		his terms
<i>3 ITI.KAM e-tí-qu</i>		are overdue by 3 months.
<i>2/3 ma-na 2 GÍN KB</i>	lo.e.	For 42 shekels of silver
<i>a-^rma^{r'}-sú : ú-uk'-ta-al</i>	15	his maid is held as security,
<i>ú a-na sít-ib-tim</i>	rev.	but interest
<i>i-lá-ak-šum</i>		still accrues for him.
<i>10 ma-na URUDU a-ha-ma</i>		He furthermore owes me 10 minas of
<i>ha-bu-lam a-hu-a-a</i>		coppér. My dear brothers,
<i>a-tù-nu kà-ra-am</i>	20	confront
<i>mu-ùh-ra-ma</i>		the colony,
<i>šé-sít-a-ni-šu</i>		have him brought out
<i>[ú] a-ma-lá tup-pí-im</i>		so he pays the silver in accordance
<i>a-ni-im KB i-ša-qá-lá-am</i>		with this letter;
<i>li-iš-qú-lá-ku-nu-tí</i>	25	he should pay to you.
<i>KB : 1/3 ma-na 2 GÍN</i>		Zuzua brings
<i>Zu-zu-a : na-ší</i>		22 shekels of silver.
<i>sít-im : li-bi₄-šu</i>		Organise the purchase for him that he
<i>ša-ma-šu-ma</i>	u.e.	wants,
<i>la i-sà-hu-ur</i>	30	do not delay.
<i>li-ta-al<-kam> ANŠE.HI.A</i>	l.e.	but let him come here. The donkeys
<i>ša Hu-ra-ma Zu-zu-a</i>		from Hurama Zuzua
<i>li-it-ru-[da-]am</i>		should send.
<i>ta-ah-sít-is-tám</i>		The memorandum ...
<i>li ba a [] ba tí a</i>		

Notes

Re-edited by Michel, 1986: 123-125.

29: Michel's copy gives the signs ša-zu-ku-ma; which she translates "le prix de son compte faites apurer". *zakā'um* does not otherwise appear in the Š-stem, however, and one does expect a form of *šamā'um*, "to buy".

Comment

The otherwise unknown Karubua writes from somewhere in Anatolia about his problems with Amur-šarrasa. The latter has abandoned some donkeys so they died, and he owes money to Karubua who has taken his maid as pledge. He wishes for his correspondents to help him in getting Amur-šarrassa to pay by approaching the colony authorities. The last part concerns a certain Zuzua who brings donkeys from Hurama.

129. CCT 5, 7b

<i>a-na A-šur-na-da</i>	To Aššur-nādā
<i>ù Ištar-pì-lá-ah</i>	and Ištar-pilah
<i>qí-bi₄-ma um-ma Ku-zal-lúm-/ma</i>	from Kuzallum:
<i>i-nu-mì Ku-ra DUB.SAR</i>	When the scribe Kura
<i>a-na ša-du-a-tim</i>	came in order to levy
<i>ša-du-im i-li-kà-ni</i>	the transport tariff,
<i>iš-tù ša a-na-kam</i>	after they imposed the tax on what I had
<i>uš-té-bi₄-lu ú-ša-dí-ú-ni-/ni</i>	sent here,
<i>ša lu-qú-tim ša iš-tí</i>	for the merchandise that
<i>[Ištar]-pì-lá-ah i-lu-ku</i>	came with Ištar-pilah
<i>[x x x K]B</i>	... silver
<i>[x x x -nji</i>	...
<i>[x x x] kà-ri-im</i>	to the colony...
<i>[x x x x J-tim</i>	...
<i>[x x J-ku-nu-tí ša</i>	to you ...
<i>lu-qú-tim ša [ILL]AT-at</i>	on the merchandise in Ištar-pilah's caravan,
<i>Ištar-pì-lá-ah 7ki₄-l-ma</i>	since
<i>ša-du-a-sú [š]a-ad-ú</i>	the transport tariff had already been levied,
<i>a-ba-ú-a be-lu-a a-tù-nu</i>	then, my dear father and lords,
<i>a-ma-kam kà-ra-am</i>	confront the colony there
<i>mu-ùh-ra-ma ša-du-/a-tám</i>	in order that I do not have to pay
<i>lá uš-ta-ša-na-ma</i>	transport tariff
<i>lá a-na-dí-i a-na</i>	a second time.
<i>A-šur-na-da qí-bi₄-ma</i>	(Specifically) to Aššur-nādā:
<i>a-ta a-na-kam</i>	Did you not personally
<i>lá ta-ad-gu₄-ul</i>	observe here
<i>ki-ma ú-ša-dí-ú-ni-ni</i>	that they levied the tax?
<i>a-na ma-lá</i>	Check the merchandise in
<i>ta-ah-sí-is-tim ša [i-na]</i>	accordance with the memorandum

Tí-iš-mur-na a-dí-na-ku-[ni]
lu-qú-tám a-šu-ur

30

I gave you
in Tišmurna.

Notes

Discussion in *AOATT*: 282.

5-23: the passage has been translated in a slightly different way in *CAD* s.v. *šaddu'atu* (p. 46): “when PN, the secretary had arrived in order to levy the š. fee, after they had made me pay those who had been shipping (their wares) here, [. . .] as for the merchandise of PN’s caravan, since the š. fee incumbent on him had been deposited, please appeal over there to the *kāru* so that I need not deposit the š. fee twice.”

18: CAD reads *[n]a-ad-ú*, which is possible.

Comment

Kuzallum writes to Aššur-nādā and Ištar-pilah from another colony in Anatolia, where he has been approached by the scribe, or secretary of the colony who had to levy the transport tariff to the colony. Kuzallum has paid for his own shipment, and had then been asked to pay also for goods from the caravan of Ištar-pilah. However, on these goods the tax had already been levied in Kaneš, so he wishes his correspondents to appeal to the Kaneš colony to declare that they had already received the tax.

130. KTH 3

<i>a-na A-šur-na-da</i>		To Aššur-nādā
<i>qí-bi-ma um-ma</i>		from
<i>Pí-lá-hi-Ištar-ma</i>		Pilah-Ištar:
<i>iš-tù : Ba-ad-na</i>		Agua, Tāb-pī-Anum and Ilī-bāni
<i>A-gu₅-a : Tá-bi-A-nu-um</i>	5	released me
<i>ú Ili₅^l-ba-ni ú-wa-šé-ru-/ni-ma</i>		from Badna,
<i>um-ma Tá-bi-A-nu-um</i>		and Tāb-pī-Anum said:
<i>ba-am iš-tí-ni TÚG.HI</i>		“Come on, together with us.”
<i>ú-qá-i-ú iš-tí-šu-nu</i>		They were waiting for textiles.
<i>iš-tù Ba-ad-na</i>	10	We left Badna together
<i>na-ba'-ta-am</i>		during the night
<i>nu-ší-ma iš-tí-šu-nu</i>		but they did not allow me into
<i>a-na É wa-áb-ri</i>		the guest-house
<i>ú-lá ú-šé-ru-ni</i>		together with them.
<i>a-ha-ma É al-pí</i>	rev.	Alone I spent the night in the cow-stable.
<i>a-bi-it : É-tám</i>		They broke into the house
<i>ip'-lu-šu-ma '6' TÚG.HI</i>		and removed

<i>i-ta-áb-ku</i>		6 textiles.
<i>ep<<-ra>-ra-am a-na qá-qí-/dí-a</i>		I poured dust on my head (in despair)
<i>áš-pu-kum-ma</i>	20	for your sake,
<i>a-na Ba-ad-na</i>		and I returned to Badna
<i>a-na sé-er A-lá-bi-im</i>		to Alábum;
<i>a-tù-ra-ma wa-ba-ar-TÁM</i>		then (officers of) the trading station
<i>ša Ba-ad-na</i>		at Badna
<i>a-na sé-er ba-ru-le</i>	25	went up to the <i>barullu</i> -officers (of the
<i>e-li-ú-ma <um-ma></i>		palace) and said:
<i>um-ma šu-nu-ma lu ni-iš-e</i>	I.e.	"Let us search (for the textiles),
<i>ú šu-ma i-ha-li-qú</i>		and if they are lost
<i>ni-nu nu-ma-lá</i>		then we shall personally give
		compensation."

Notes

11: the word may be a form of *nubattu*. Another possibility might be to connect the word with the verb *na'butum*, "to run away, to flee".

23: the form *wabartam* in the accusative must be an error for *wabartum*.

Comment

Pilah-Ištar writes from the small trading station Badna located on the road to Assur. He seems to have been detained there together with three others, and he was tempted to slip away with them, but things then went from bad to worse. The three left him to his own devices while they broke into a house and stole 6 textiles. Pilah-Ištar then returned to Badna and told his story, and the officials of the Assyrians there had to go to the local ruler, or his police officials, to explain the matter and to accept full responsibility. It is not clear whether the three thieves had burglarised an Anatolian house, or whether the Assyrians in charge simply wished to keep this affair to themselves and outside Anatolian jurisdiction.

131. BIN 4, 225

<i>a-na I-dí-Sú-in</i>		To Iddin-Suen,
<i>A-šúr-na-da</i>		Aššur-nādā
<i>ú E[n-nam]-JA-šúr</i>		and Ennam-Aššur
<i>qí-bi₄-ma [um]-ma</i>		from
<i>Ku-ra-[r]a-ma a-na</i>	5	Kurara:
<i>I-dí-Sú-in qí-bi₄-ma</i>		(specifically) to Iddin-Suen:
<i>15 GÍN KB É <DAM.>GAR/-ri-im</i>		You borrowed 15 shekels of silver from the
<i>tal-qé 12 GÍN</i>		house of a merchant; I paid 12 shekels
<i>a-na A-šúr-dan DUMU / Ú-ku^r-x⁷</i>		to Aššur-dān son of Uku,

ší-ip-ri-im	10	the messenger;
áš-qúl 10 GÍN a-na	rev.	I paid 10 shekels to
DUMU Puzur ₄ -A-/na		the son of Puzur-Anna;
áš-qúl ŠUNIGIN		in all:
1/2 ma-na 7 GÍN / KB		you owe
i-na li-bi ₄ -kà	15	1/2 mina 7 shekels of silver.
a-na pu-uh a-ta-a		Instead of you
me-<eh->ra-tim ta-dá-/na-ni		giving me a corresponding amount,
KB-pì ta-ṣa-ba-at'		you seize my silver!
šu-ma a-bi ₄ a-ta		If you are truly my father,
li-bi ₄ lá ú-lá-ma-/an	20	do not make me angry.
KB ku-un-kà	u.e.	Seal (plur.) the silver
i-na iš-tí-in a-li-/ki-im		and send it to me
šé-bi ₄ -lá-nim		with the first traveler.

Notes

16: *a-ta-a* would under normal circumstances be taken as a personal name, and it cannot be excluded that it is that here; however, it is difficult to construct a meaningful phrase then: "Instead of Ataya you will give me the corresponding amount; you will seize my silver." Even making the last sentence into a question does not lead to anything useful. The plene writing is probably to be seen as emphasis.

Comment

In this letter from Kurara to Iddin-Suen, Aššur-nādā and Ennam-Aššur, sent probably from somewhere in Anatolia, Aššur-nādā plays no role at all. The matter involves Iddin-Suen who owes the writer money.

132. VS 26, 1

a-na A-šur-na-da Šu-ma-li-/bi-A-šùr		To Aššur-nādā, Šumma-libbi-Aššur
ù A-lu-lá-a		and Alulaya
qí-bi-ma um-ma ⁴ IM-ANDUL-ma		from Adad-ṣulūlī:
24 GÚ 10 ma-na URUDU SIG ₅		I had become indebted to Kudātum for
a-na Ku-da-tim a-hi-bi-il ₅ -ma	5	24 talents 10 minas of fine copper,
URUDU i-na Ú-la-ma ša ki-ma		but in Ulama my representatives
i-a-tí : Ku-da-tám ú-ša-bi-ú-ma		paid Kudātum in full,
tup-pí-i : ša hu-bu-li-/a		and they produced my tablet concerning my
ú-šé-ṣí-ú-ma : a-na		debt and left it with
I-dí-A-šur a-na na-áb-ší-im	10	Iddin-Aššur for safe-keeping.

<i>e-zī-bū : u₄-ma-am tup-pī-i</i>		Today
<i>I-dī-A-šur wa-ša-ra-am</i>		Iddin-Aššur refuses to release my tablet,
<i>lā i-mu-a um-ma šu-ut-ma</i>		for he says:
<i>a-na ša me-tim i-dī-ú-ni-/šu</i>		"They deposited it here in connection with an inheritance."
 <i>ša a-na ša me-tim</i>	15	To prove that they did not deposit it in connection with an inheritance
<i>lā i-dī-ú-šu-ni</i>	lo.e.	<i>you must there seize 3 affiliated traders</i>
<i>a-ma-kam 3 me-er-e</i>		<i>(to be witnesses) against</i>
<i>um-me-a-ni : a-na</i>	rev.	<i>Kudātum,</i>
<i>Ku-da-tim ša-áb-ta-ma</i>		<i>and you must say:</i>
<i>um-ma a-tū-nu-ma</i>	20	"With respect to the 24 talents 10 minas of washed copper
<i>24 GÚ 10 ma-na URUDU ma-sí-/am</i>		<i>that Adad-ṣulūlī</i>
 <i>ša ^dIM-sū-lu-li</i>		<i>owed to you, did Adad-ṣulūlī's servants</i>
<i>i-hi-ib-lā-ku-ni : sū-ha-ru-šu</i>		<i>pay you out of Adad-ṣulūlī's copper</i>
<i>ša ^dIM-ANDUL i-na URUDU-i-šu</i>	25	<i>and satisfy you?"</i>
<i>ša ^dIM-ANDUL iš-qú-lu-ni-/ku-ma</i>		<i>Set witnesses</i>
<i>ú-ša-bi-ú-kā : št-bi</i>		<i>for him and then send me word</i>
<i>šu-uk-na-šu-um-ma ù na-pá-/al-tū-šu</i>		<i>with his answer</i>
<i>KI a-li-ki pā-nim-ma</i>		<i>as soon as possible.</i>
<i>tí-ir-ta-ku-nu : li-li-kam</i>		<i>Alulaya knows the entire business.</i>
<i>ku-ul a-wa-tim A-lu-lá-a</i>	30	<i>Let him inform you there.</i>
<i>i-de₈ : a-ma-kam lu-pá-tí-ku-nu</i>		

Notes

14-15: the precise wording is "they deposited it here for the matter of a dead person." The reason why that would be relevant was that in situations where a businessman had died it was of paramount importance to prevent others (notably his debtors) to gain access to his tablets.

23: note that the "servants" here seem to be the same people who are referred to as "my representatives" in line 6.

Comment

Adad-ṣulūlī writes to Aššur-nādā and two others concerning the matter of a debt-note that he needs. His representatives have already paid the debt, and the tablet has been deposited for safe-keeping with a merchant in Ulama who now refuses to hand it over. The complex legal manoeuvres necessary to secure the delivery of the tablet are detailed by the writer. He may well be identical with the man who became the senior partner of Aššur-nādā's son Iddin-Ištar some years later.

Other correspondents

133. TC 1, 12

<i>a-na A-lá-hi-im ú*</i>		To Alāhum and
<i>A-šúr-ta-ak-lá-ku</i>		Aššur-taklāku
<i>qí-bi₄-ma um-ma l̄-lí-a-lúm<-ma></i>		from Ili-ālum:
<i>m̄-šu ša ti-i-ra-tim</i>	5	Why is it that you have given orders to your packer,
<i>a-na k̄-sa-ri-k̄ ta-dí-nu</i>		saying: "I have taken the slave; but if they refuse to receive (him),
<i>um-ma a-ta-ma l̄R* al-qé / ú' šu-ma</i>		then take him for
<i>ma-ha-ra-am</i>		our father." But there
<i>ú-lá i-mu-ú' a-na</i>	10	you said: "If
<i>a-bi₄-ni <le->qé a-ma-kam</i>	lo.e.	the price is 8 shekels of silver, then take
<i>um-ma a-ta-ma šu-ma</i>	rev.	him and lead him away. If it is not
<i>8¹ GÍN KB ta-lá-'qé?*</i>		like that, I shall keep him."
<i>ri-dí-šu šu-ma</i>		You pointed out your packer;
<i>lá ki-a-am a-ká-lá-šu'-/ma'</i>	15	you then gave me 8 shekels of silver
<i>k̄-sa-ar-k̄ t̄-dí</i>		belonging to your packer;
<i>ša k̄-sa-ri-k̄ 8 GÍN</i>		you refused to give anything to our father's
<i>KB ta-dí-nam a-na</i>		slave.
<i>l̄R ša a-bi₄-ni ta-dá-/nam</i>		When you return to Aššur-idī
<i>ú-lá' ta-mu-a</i>	20	
<i>a-na A-šúr-i-dí</i>		to take decisions about me,
<i>ta-t̄-a-ar-ma</i>	u.e.	I shall say: "Whatever
<i>ší-ma-tim ta-ší-ma-/am</i>	l.c.	my father's representatives will say,
<i>um-ma a-na-ku-ma ma-lá</i>		I shall refuse to ask."
<i>ša ki-ma a-bi₄-ni i-qá-/bi₄-ú?*</i>		
<i>a-di? ša-a-lá-am</i>	25	
<i>ú-lá a-mu-a</i>		

Notes

9: the restoration is tentative.

24: the readings are quite tentative although based on collation.

Comment

Ili-ālum writes to Alāhum and his brother Aššur-taklāku, although it seems that the message is intended primarily for Alāhum. The matter concerns a slave, and it is quite difficult to make out what exactly the problem is, although it seems clear that Ili-ālum feels that Alāhum has given orders to his packer which are not in accord with previous statements in the case. The uncertainty is compounded by a poorly preserved text which also seems to contain some mistakes. If the sign

KI in line 9 is really an erased sign, Alāhum would have been discussing the matter of the slave with Aššur-idī earlier, but that remains uncertain.

134. RA 51, 6 (HG 75)

case:

KIŠIB A-šūr-ták-lá-ku DUMU A-šūr-i-dí
a-na Ištar-um-mì am-tí-šu
ù Ša-A-šūr-ma-da
a-pu-tum¹ a-pu-tum lá ta-sá-hi-i

Seal of Aššur-taklāku son of Aššur-idī
 to Ištar-ummī his maid
 and Ša-Aššur-mādā.
 Please, please do not make trouble!

tablet:

um-ma A-šur-ták-lá-ku-ma a-na
Ištar-um-mì ù Ša-A-šur-ma-da
a-na Ištar-um-mì qí-bi-ma
mì-nam hi-im-tá-tim
ša [t]a-áš-ta-na-pí-ri-ni 5
ma-[nam] : e-lá-nu-ki i-šu-ma
a-[ma-la] i-li-bi¹-ki 1 ma-na ša GÚ² (AM)
[ú ū] 2 GÚ² (AM) al-qé-ú : ú u₄-me-e-a
m[a-d]u-tim uq-ta-ri-ba-ni

mì-nam i-li-bi-ki ša ta-áš-ta-/na-ki-ni-ni 10

a-šu-mì-i : i-sé-ri-a
a-wa-tum ša ma-al-a
ša-ma-e na-ad-a-ni
ú a-tí hi-im-tá-tim
ta-áš-ta-na-pí-ri-im
 10 GÍN KB ú 1/3 ma-na
uš-té-bi₄-lá-ki-im ki ma-sí-i
lu KB-pí-ma ù a-a-am
sú-ba-tám ša a-bu-ki i-a-tí
i-dí-na-ni a-pu-tum a-pu-tum 20
iš-tí a-li-ki-im pá-nim-ma
lu iš-tí A-šur-ták-lá-ku ú Ša-A-šur-/ma-da
tí-ib-e-ma a-tal-ki-im
sú-ha-ra-am lá té-zí-bi-im
ú šu-ma KB mì-ma ta-ha-sí-hi 25

From Aššur-taklāku to
 Ištar-ummī and Ša-Aššur-mādā;
 (specifically) to Ištar-ummī:
 Why do you always write
 heated words to me?
 Whom do I have except you,
 as I have received from you 1 mina per
 talent or even per 2 talents, and now
 he has brought my many terms (for
 repaying loans) closer!

Why do you always take me so much to
 heart?

Not only are
 troubles big enough to fill
 the heavens loaded upon me,
 but then you continually write
 heated words to me.
 I have sent you 10 or 20 shekels of silver;
 so how much
 was my silver, and what kind of a textile
 was it that your father gave to me?

Please, please,
 get up and come here with the very first
 traveler either together with Aššur-taklāku
 or with Ša-Aššur-mādā.
 Do not leave the child;
 and if you wish to have any silver

iš-tí A-šur-ták-lá-ku 1 GÍN KB		ask Aššur-taklāku for 1
ú-ul 2 GÍN ir-ší-ma		or 2 shekels,
li-dí- ^r na-ki ^l -im i-na	u.e.	so he may give it to you.
ší-ib-tim lá al-té-e		I can no more because of the interest.
íú ^r ū-ma ki-na-tim	30	So, if you truly love me,
ta-ra-i-mí-ni tí-ib-e-ma a-tal-ki-/im		then get up and come here.
DAM ¹ a-ni-tum ša a-hu-zu		This wife I have married is plotting
tù-ša-ma-ra-/ki-im		against you.
mí-ma i-li-bi-ki		Do not worry about it.
lá ta-[ra-ší-i] u ₄ -ma-am		Today
a-na-ku [] in ² uš-lá-at	35	I personally
šé ³ -e-ní-in iš-tí-ní-a-tim		Bring her one pair of sandals
dam-qá-tim bi-li-ší-im		of good quality.
ar-hi-iš e lá tù-ší-ma		Do not fail to leave and come up here
e'-lim mí-ma e tù-há'-li-qí-ni		quickly! Do not ruin me!
i-pá-nim-ma tí-ib-e-ma	40	Set out and come as soon as possible!
a-tal-ki-im		

Notes

Translated in Michel, *CMK*: 506-507.

7-9: not understood; Michel translates: "or tout ce qui est à ta disposition, à savoir, chaque mine que j'ai empruntée, a rapproché mes nombreuses échéances!" She informs me that she reads *m[a ki']-a-am* in line 8.

29: Michel suggests the reading *sí-ip-dí-ki* and wishes to connect this with the word *sipittu* which means "lamentation, mourning". The form rather point to *sipdu*, a noun with basically the same meaning, but one which is attested only in scholarly texts from the first millennium.

Comment

According to Cécile Michel's interpretation Ištar-ummī was Aššur-taklāku's *amtū*-wife in Assur, an unprecedented situation, since all other wives with this secondary status lived in Kanesh or other towns in Anatolia. The letter was found in its original envelope and was therefore never sent off from Kanesh. If it was in fact destined for Assur, it is likely that the other woman mentioned, Ša-Aššur-mádā, was one of Aššur-taklāku's sisters there. Michel has pointed out that a woman called Ištar-ummī, perhaps the same person, received 10 shekels of silver in Assur (*TC* 3, 207: 17), and that she wrote a letter from there to Šū-Anum (*KTS* 2, 18); in Kaneš she appears as a witness in *AKT* 1, 60. It is not clear who Aššur-taklāku's wife mentioned in line 32 was.

Apart from the domestic troubles Aššur-taklāku seems to have serious financial difficulties, but he is not very specific. The reference to a textile given to him by her father should probably be understood as part of the marriage gifts, and he is clearly unimpressed, comparing it to the money he has sent himself. It also appears that there was another man called Aššur-taklāku

with whom the women were asked to travel.

The seal on the envelope belongs obviously to Aššur-taklāku. It is #331 in Teissier 1994, characterised as belonging to the group of seals in Anatolian style.

135. CCT 5, 3a

<i>a-na um-me-a-ni E-lá-ma</i>	To Elamma's shareholders
<i>ù ša ki-ma : E-lá-ma</i>	and Elamma's representatives
<i>qí-bi₄-ma um-ma</i>	from
<i>A-śur-śú-lu-li : I-ku-pì-/a</i>	Aššur-şulūli, Ikuppia,
<i>A-śur-DÙG ḫNIN.ŞUBUR-ba-ni</i>	5 Aššur-tāb, Ilabrat-bāni,
<i>I-dí-Ištar En-um-A-śur</i>	Iddin-Ištar, Ennam-Aššur
<i>ù A-bu-ša-lim-ma</i>	and Abu-śalim:
<i>ta-áš-pu-ra-nim um-ma a-tù-nu-/ma</i>	You have written, saying:
<i>a-ma-kam É E-lá-ma</i>	"Open the strong-room in Elamma's house
<i>ma-şa-ar-tám : pè-té-a-ma</i>	10 there, and
<i>lu KB ma-lá i-ba-śt-ú</i>	seal both whatever silver is there
<i>lu URUDU : i-ba-śt ku-un-kà-/ma</i>	and the copper there
<i>šé-bi₄-lá-nim : lá-ma</i>	and send it here!" Before
<i>ᬁNIN.ŞUBUR-ba-ni</i>	Ilabrat-bāni,
<i>En-um-A-śur ù A-bu-ša-lim</i>	15 Ennam-Aššur and Abu-śalim
<i>iš-tù Kà-ni-iš</i>	arrived
<i>i-li-ku-ni-ni</i>	from Kaneš
<i>me-er-ú Hi-na-a</i>	the sons of Hinnaya
<i>ma-şa-ar-tám</i>	had opened the strong-room
<i>ip-té-ú-ma tup-pá-am</i>	20 lo.e. and taken
<i>ha-ar-ma-am</i>	a certified tablet
<i>ša 21 ma-na KB</i>	rev. concerning 21 minas of silver,
<i>ša hu-bu-ul</i>	the debt
<i>ᬁIM-śú-lu-li</i>	of Adad-şulūli
<i>ù I-dí-Ištar DUMU A-śur-na-/da</i>	25 and Iddin-Ištar son of Aššur-nādā.
<i>il₅-qé-ú : um-ma šu-nu-ma</i>	They said:
<i>a-na a-wa-at um-me-a-ni</i>	"We take responsibility for any complaint
<i>ᬁma¹-aṣ-a-ni : ki-ma</i>	by the shareholders." When
<i>ma-şa-ar-tám : ip-té-ú-/ni</i>	they opened the strong-room
<i>5 : sa-ba-am : a-hi-ú-tim</i>	they let a group of five strangers
<i>ù-śé-ri-bu-ma</i>	enter
<i>ù-ša-ak-ni-ku ù šu-/nu</i>	and had them (re-)seal; and they themselves
<i>iš-tí-śu-nu : ik-nu-ku</i>	sealed together with them.

<i>ki-ma ku-nu-ki ša A-šur-DÙG ù</i>		Since they opened the sealings of Aššur-ṭāb
<i>ša A-šur-ṣú-lu-li</i>	35	and Aššur-ṣulūlī
<i>ip-té-ú-ni : a-šu-mì-ku-/nu</i>		we became afraid
<i>ni-ip-lá-ah-ma</i>		for your sake,
<i>ma-ṣa-ar-tám : lá ni-ip-/té-té</i>		so we have not reopened the strong-room.
<i>a-na ša-a-li-ku-nu</i>		We wrote to ask
<i>ni-iš-pu-ra-am</i>	40 u.e.	your advice;
<i>i-na ša-am-ší</i>		the very day
<i>tup-pi-ni : ta-ṣa-me-/a-ni</i>		you hear our letter
<i>ti-ir-ta-ak-nu li-li-kam-ma</i>	l.e.	you should send us word,
<i>ma-ṣa-ar-tám lu ni-ip-té</i>		and then we shall open the strong-room.
<i>sú-ha-ru lá i-sá-hu-ru</i>	45	The servants must not be delayed.
<i>I-dí-A*-šur* ú* A-šur-ba-ni u₄-ma-/kál</i>		Do not cause Iddin-Aššur and Aššur-bāni
<i>lá tū-ṣa-as-ha-ra</i>		to be delayed a single day!

Notes

46: the copy makes no sense since three signs were forgotten.

Comment

This long letter from a group of persons to the shareholders and representatives of Elamma belongs in the period just after this man's death. In this context we also find the text *RA* 60, 128 (# 154) plus *BIN* 4, 19 and *CCT* 5, 6b, texts which involve Hinnaya rather than his sons. Abu-ṣalim who figures in our text was the son of Elamma who cooperated with Iddin-Ištar's father Aššur-nādā. Why the sons of Hinnaya could claim a right to a debt-note in Elamma's archive concerning the large amount 21 minas of silver owed by Adad-ṣulūlī and Iddin-Ištar is obscure. It seems clear that the letter writers were not staying in Kaneš but in one of the other colonies in Anatolia, apparently where Elamma had his house.

As mentioned in the introduction, the Elamma archive was discovered in 1991 and is being prepared for publication by Veenhof. He informs me that Elamma is attested by name in debt-notes in the years 84-89; his *naruqqu*-contract is from year 77, and references to his inheritance cluster around the years 105 and 106. Veenhof therefore assumes that Elamma died around the year 104. That would probably mean that this text belongs in the period after Aššur-nādā's death, when his son Iddin-Ištar already functioned as the junior partner of Adad-ṣulūlī (see lines 20-25).

Texts of other types

136. BIN 4, 154

<i>i-na</i> 2/3 <i>ma-na</i> 5 GÍN KB		Out of the 2/3 mina 5 shekels of silver
<i>ša be-ú-lá-at</i>		of the working capital
^d UTU-tap-pá-i		of Šamaš-tappā'ī
ù DINGIR-ma-lik <i>ša Kur-ub-Ištar</i>		and Ilum-malik, which Kurub-Ištar
<i>i-dí-nu</i> 1/3 <i>ma-na</i> 2 1/2 GÍN KB	5	has given, 1/3 mina 2 1/2 shekels of silver,
<i>be-ú-lá-at</i> DINGIR-ma-lik		the working capital of Ilum-malik,
<i>a-na ša ki-ma Kur-ub-Ištar</i>		Illil-bāni must pay to
<i>a-na A-šūr-na-da</i>		the representatives
ù A-šūr- ^d UTU-ši		of Kurub-Ištar,
^d EN.LÍL-ba-ni	10	to Aššur-nādā
<i>i-ša-qá-al-ma</i>		and Aššur-šamšī;
<i>i-lá-ak-ma</i>		he will then depart,
<i>i-na A-lim^{ki}</i>		and in the City
<i>tup-pá-am</i> (erasure)		Kurub-Ištar will show the (original) deed
<i>Kur-ub-Ištar ša ki-ma</i>	15	to Illil-bāni's
^d EN.LÍL-ba-ni		representatives.
ú-kà-lá-am : šu-ma		If
<i>tup-pá-am</i> «ha» (erasure)		he does not show
<i>la ú<-kà>-li-im</i>		the tablet, then
<i>a-na</i> 1/3 <i>ma-na</i> 2 1/2 GÍN K/B	20	Aššur-nāda son of
<i>ma-na-um</i> 1/2 <i>ma-na</i>		Aššur-idī and
<i>a-na</i> ^d EN.LÍL-ba-ni		Aššur-šamšī son of Amaya must pay
(erasure) <i>A-šur-na-da</i>		50 percent (penal interest) on
DUMU A-šūr-i-dí ù A-šūr- ^d UTU-ši	25	the 1/3 mina 2 1/2 shekels of silver
DUMU A-ma-a : i-ša-qú-lu		to Illil-bāni.
<i>a-na</i> 1/3 <i>ma-na</i> 2 1/2 GÍN KB		For 1/3 mina 2 1/2 shekels of silver.
^d UTU-tap-pá-i <i>Kur-ub-Ištar</i>		Kurub-Ištar must sue Šamaš-tappā'ī.
<i>i-šé-e šu-ma</i> ^d UTU-tap-pá-i	u.e.	If Šamaš-tappā'ī
ù DINGIR-ma-lik		and Ilum-malik,
<i>a-na št-mí-im ta'-ad-nu</i>		have sold (their working capitals)
<i>a-na ší-be-šu e-ta-wu Na-ni-[a]</i>		then they must discuss with his witnesses.
<i>Kà-ta-[tù-]Jum Ù-šú-pì-iš-ku-^rum⁷</i>		Nannia, Katātum (and) Uşup-işkum,
<i>a-wi'-lu da-a-nu</i>	30 1.e.	(these) men are the judges.

Notes

5: the copy shows the figure 2/3 *ma-na*, which must be a mistake.

Comment

Verdict in a case concerning the repayment of working capitals given by Kurub-Ištar to the two men Šamaš-tappā'ī and Ilum-malik, both presumably transporters who had brought shipments from Assur to Kaneš for Kurub-Ištar. We are not told what interest Illil-bāni had in this affair, why he is supposed to pay Ilum-malik's debt to Aššur-nādā and Aššur-šamšī, Kurub-Ištar's representatives in Kaneš. In Assur the original contract regulating the working capital of Ilum-malik will be shown to Illil-bāni's representatives, and the affair is closed. However, Aššur-nādā and Aššur-šamšī will have to pay back the money they received from Illil-bāni in case Kurub-Ištar is unable to produce the original contract. As for Šamaš-tappā'ī, Kurub-Ištar is left to sue him personally for the 22 1/2 shekels of silver. The last passage about the discussion with their witnesses in case the two men had sold their working capitals is obscure to me. One may also suggest that the two men themselves had been sold, a perhaps more obvious translation of the passage, but that would be hard to explain, so, the procedure is obscure. See the following text for further details.

137. CTMMA I, 88**tablet:**

a-na 1/3 *ma-na* 2 1/2 GÍN /KB

bé-ú-lá-tí-šu

ša ^dUTU-*tap-pá-i*

Kur-ub-Ištar i-šé-e-šu

šu-ma : ^dUTU-*tap-pá-i*

5

ù DINGIR-ma-lik : *a-na*

ši-mi-im : *ta-ad-nu*

a-na *ši-bé-šu-nu*

e-ta-wu-ú

Na-ni-a

10 lo.e.

For the 1/3 mina 2 1/2 shekels of silver,

the working capital

of Šamaš-tappā'ī

Kurub-Ištar will sue him.

If Šamaš-tappā'ī

and Ilum-malik

have sold (their working capitals),

they will discuss

with their witnesses.

Kà-ta-tum

rev.

Nannia,

ù Ú-sú-pí-iš-<ku->um

Katatum

a-wi-lu-ú

and Uşup-işkum,

a-ni-ú-tum

these men

da-a-nu

are the judges.

15

case:

KIŠIB *Na-ni-a* DUMU *Ha-a-a*

Seal of Nannia son of Haya,

KIŠIB <i>Kà-ta-tim</i> DUMU <i>A-šur-i-mì-/tí</i>	seal of Katātum son of Aššur-imitti,
KIŠIB <i>Ú-ṣú-pí-iš-ki-im</i>	seal of Uṣup-iškum
DUMU <i>Šu-A-nim</i>	son of Šū-Anum;
<i>a-wi-lu-ú a-ni-/ú-tum</i>	5 these men
[<i>d</i>]a-a-nu	are the judges.

Comment

Verdict concerning the working capital of a certain Šamaš-tappā'ī, the separate text envisaged in the last passage in the previous document.

There are three sealings on the case, numbers 40-42 in the edition; 40 (Teissier 229) was used by Nannia (Old Assyrian style); 41 (Teissier 92) used by Katātum (Old Assyrian style); on #42 there is an inscription: *Ú-ṣí-pí-iš-ku-u[m]* / DUMU *Šu-A-nim*, identifying the user (Old Assyrian style).

138. CCT 5, 15a

<i>A-šùr-na-'da'</i>	Aššur-nādā
<i>ù Dan-A-ṣ[ur]</i>	and Dān-Aššur
<i>iṣ-bu-tù-ni[-a-tí-]ma</i>	seized us (as witnesses)
<i>ma-ah-ri-ni : 'ni-kà-'sí</i>	and settled accounts in our presence,
<i>[i-sí]l-ú-ma a-wa-tí-šu-nu</i>	5 we concluded
<i>ni-'ig-mu-ur'-ma</i>	their business
<i>ni-iš : A-lim^{ki}</i>	and they swore the oath by the City
<i>it-mu-ú-ma</i>	to the effect that:
<i>lu a-na tup-pí-im</i>	either with respect to
<i>ha-ar-mì-im</i>	a certified tablet
<i>lu a-na a-wa-tim</i>	or a lawsuit
<i>lu a-na mì-ma šu-um-šu</i>	or anything else
<i>a-hu-um : a-na a-hi-im</i>	one will not raise claim
<i>ú-lá i-tù-ar</i>	against the other.
<i>IGI Hi-na-a</i>	15 Witnessed by Hinnaya,
<i>IGI Šu-Nu-nu IGI A-šur-SIPA</i>	witnessed by Šū-Nūnu, witnessed by Aššur-rē'ī,
<i>IGI Hu-ra-[s]l*</i>	witnessed by Hurāšī,
<i>IGI 'Kàr'-wa-a a-na a-w[a-at]</i>	witnessed by Karwaya. With respect to the
<i>tup-pí-im : a-ni-im</i>	words of this tablet
<i>tup-pá-am</i>	20 I hold a tablet
<i>ša ku-nu-ki-šu-nu</i>	with their seals
<i>ú ša ku-nu-uk A-šùr-/na-da</i>	and with the seal of Aššur-nādā.
	1.e.

ú-kà-al

Notes

18-23: the final clause in the document is hard to understand. The verb can of course be either first or third person singular, so a translation “he holds...” is equally possible, but hardly more understandable.

Comment

A straightforward record of the settling of accounts before witnesses. Several of the witnesses reappear in this dossier in other roles. Probably related to the affair in #142.

139. CTMMA I, 92

tablet:

9 2/3 <i>ma-na</i> KB	Regarding the 9 2/3 minas of refined
<i>sa-ru-pu-um ša Kà-ri-a</i>	silver which Karria has given to
<i>a-na A-šur-na-da</i>	Aššur-nādā
<i>a-na e-bu-tim : i-dí-nu</i>	as an investment loan—
<i>lu-qú-tum : iš-tù</i>	the merchandise has arrived up here from
<i>A-lim^{ki} : e-li-a-ma</i>	the City,
<i>A-šur-DÙG ša KB</i>	and Aššur-tāb has taken (his share of) the
<i>a-nim : lu-qú-sú</i>	merchandise corresponding to this amount
<i>il₅-qé : šu-ma</i>	in silver. If
<i>ma-ma-an a-na</i>	10 anybody
<i>A-šur-na-da</i>	should raise a claim
<i>i-tù-a-ar</i>	against Aššur-nādā,
<i>A-šur-DÙG ú-ba-áb/-šu</i>	Aššur-tāb will clear him.
<i>IGI A-šur-dan</i>	Witnessed by Aššur-dān,
<i>IGI Im-dí-DINGIR</i>	15 witnessed by Imdī-ilum,
<i>IGI Bu-zi-a</i>	witnessed by Buzia.

case:

KIŠIB <i>A-šur-dan</i> KIŠIB <i>Bu-zi-a</i>	Seal of Aššur-dān, seal of Buzia,
KIŠIB <i>Im-dí-DINGIR</i> KIŠIB <i>A-šur-DÙG</i>	seal of Imdī-ilum, seal of Aššur-tāb.
<i>ša 9 2/3 ma-na KB sa-ru-up</i>	rev. Concerning the 9 2/3 minas of refined
<i>ša Kà-ri-a a-na A-šur-na-/da</i>	silver which Karria gave to Aššur-nādā
<i>a-na e-bu-tim i-dí-/nu</i>	5 as an investment loan:
<i>KB ú št-a-ma-tí-šu / iš-tù</i>	The silver and the purchases made with it
<i>A-lim^{ki} us-a-ni-ma</i>	has left the City, and

<i>lu-qú-sú A-šur-DÙG il,-qé</i>		Aššur-ṭāb has taken his merchandise.
<i>šu-ma ma-ma-an a-na</i>	u.e.	Should anyone raise a claim against
<i>[A-šur-na-da]</i>	10	Aššur-nādā,
<i>[i-t]ù-a-ar A-šur-DÙG</i>	l.e.	Aššur-ṭāb
<i>ú-ba-áb-šu</i>		will clear him.

Comment

Quittance in which a certain Aššur-ṭāb, the son of Karria who owns the amount of silver in question, acknowledges receipt of his share of the merchandise bought for that money. See #11 for detailed comment on the procedures in this text.

There are four seal impressions on the case, numbers 53-56 in the edition. Seal #53 (Teissier 183) has the following inscription: *Puzur-Ištar / DUMU Šu-A-nim NU.BANDA*; it was used by Buzia (Old Assyrian style); #54 (Teissier 584) has a fragmentary version of an Ur III inscription:

<i>[d]I-bi-[d]EN.ZU]</i>	Ur-[d]lu[gal]-bàn[da]
<i>[lugal kal]ag.ga</i>	dub-sa[r]
<i>[lugal Ú]ri^{ki}.ma</i>	dumu Ur-nìgi[n-gar]
<i>[lugal an].ub¹.[da límmu.]ba¹</i>	Ir ¹ -[zu]

"Ibbi-Sin, the strong king, king of Ur, king of the four quarters – Ur-Lugalbanda, the scribe, son of Ur-nigin-gar, is his servant."

It was used by Aššur-dān (Ur III style). #55 (Teissier 231) was used by Imdī-ilum (Old Assyrian style); 56 (Teissier 337) was used by Aššur-ṭāb (Anatolian style).

140. KUG 16

<i>1/2 ma-na 5 G[ÍN KB]</i>		1/2 mina 5 shekels of silver,
<i>6 1/4 GÍN GUŠKIN</i>		6 1/4 shekels of gold
<i>ša DUMU.[MUNUS] A-šur-na-[da]</i>		belonging to Aššur-nādā's daughter,
<i>1/3 ma-na 5 [GÍN] KB</i>		1/3 mina 5 shekels of silver
<i>qá-dum ša ni-[q]í-a</i>	5	including that of my sacrifice,
<i>Ar-ší-ah : ub-lam</i>		Arši-ah brought.
<i>1/3 ma-na 1 GÍN KB</i>		1/3 mina 1 shekel of silver
<i>šé-bu-lá-tum</i>		were (separate) shipments—
<i>mì-ma a-nim</i>		all this
<i>ša A-šur-na-da</i>	10	belongs to Aššur-nādā.
<i>a-na mì-ma a-[nim]</i>	lo.e.	For all this Puzur-Anna has received
<i>KB 3 ma-n[a]</i>	rev.	in silver: 3 minas
<i>sa-ru-pá-am i[š-tí]</i>		of refined silver from
<i>A-hu-wa-qar : [ki-ma]</i>		Ahu-waqar on behalf of

<i>A-šur-na-da</i>	15	Aššur-nādā.
<i>Puzur₄-A-na i[l₅-qé]</i>		
<i>a-na 3 ma-na KB</i>		With respect to the 3 minas of silver
<i>A-šur-na-da a-na</i>		Aššur-nādā must not raise claims
<i>A-hu-waqar : ú-lá i-tù-ar</i>		against Ahu-waqar.
<i>šu-ma i-tù-ar</i>	20	If he raises claim,
<i>Puzur₄-A-na ú-ba-á[b-šu]</i>		Puzur-Anna must clear him.
<i>šu-ma m[í]-ma A-šur-n[a-da]</i>		Should Ahu-waqar owe anything else to
<i>i-li-bi₄ A-[hu-wa-qar]</i>	u.e.	Aššur-nādā,
<i>i-šu : i-šé-e-šu</i>		he may sue him.
<i>ITI.1.KAM</i>	25	Month
<i>Qá-ra-a-tim li-mu-/um</i>	l.e.	Qarra'ātum, eponymy
<i>DÙG-A-šur IGI Šu-mì-/a-bi₄-a</i>		Tāb-Aššur. Witnessed by Šumi-abiya,
<i>IGI A-ma-a</i>		witnessed by Amaya.

Comment

Quittance in which Puzur-Anna, acting on behalf of Aššur-nādā, acknowledges receipt of 3 minas of silver from Ahu-waqar as payment for various amounts brought by a certain Arši-ah. The text is dated to the eponymy of Tāb-Aššur, number 90 in the eponym list from Kaneš.

141. ICK 1, 57

<i>3 1/3 ma-na KB</i>		Regarding the 3 1/3 minas of refined
<i>sa-ru-pá-am ša Ú-sú-ur-ša-A-šur</i>		silver which Ušur-ša-Aššur
<i>a-na A-šur-na-da</i>		owed to Aššur-nādā,
<i>ha-bu-lu-ma tup-pu-šu</i>		and for which his contract had been
<i>ha-ar-mu KB ù sí-ba-sú</i>	5	certified—Aššur-nādā has been
<i>A-šur-na-da ša-bu</i>		paid the silver and the accrued interest.
<i>tup-pu-um ša e-li-a-ni</i>		Any tablet which may appear
<i>ša hu-bu-ul</i>		concerning
<i>Ú-sú-ur-ša-A-šur</i>		Ušur-ša-Aššur's debt
<i>sà-ar</i>	10	will be invalid.
<i>IGI A-lá-hi-im</i>		Witnessed by Alāhum,
<i>IGI A-šur-DÙG IGI Ib-ni-lí</i>		witnessed by Aššur-ṭāb, witnessed by
<i>IGI Bu-ur-kà-nim</i>		Ibni-ilī, witnessed by Burkānum.

Comment

Simple quittance regarding a debt owed by Ušur-ša-Aššur to Aššur-nādā.

142. Pa. 2 (L 29-555)

10 <i>ma-na</i> KB <i>sa-ru-pá-am</i>	Aššur-nādā will give 10 minas of refined
<i>A-šūr-na-da a-na ša-na-/at</i>	silver to Iddin-Ištar
<i>a-na I-dí-Ištar i-da-/an-ma</i>	for one year,
<i>a-sé-er 10 ma-na</i> KB	and on top of the 10 minas of silver
<i>ni-is-ha-tim ú ša-du-a-tám</i>	Iddin-Ištar will lay down the import duty
<i>I-dí-Ištar i-na-dí-ma</i>	and the transport tariff, and
<i>i-re-eš₁₅</i> KB <i>ša A-šūr-na-/da</i>	at the same time that Aššur-nādā
<i>a-na I-dí-Ištar i-du-nu</i>	gives the silver to Iddin-Ištar
<i>tup-pu-um ša 29 ma-na</i>	a tablet concerning 29 minas owed by
<i>ša I-dí-Ištar i-lá-pá-at-ma</i>	Iddin-Ištar will be written, stating that
<i>KB a-ni-um št-ni-šu</i>	this silver will go twice
<i>a-na A-lim^{ki} i-lá-ak-ma</i>	to the City
<i>29 ma-na</i> KB <i>áp-šu</i>	and that Aššur-nādā will take his
<i>A-šūr-na-da i-lá-qé-ma</i>	29 minas of silver;
<i>šu-ma DIRI</i>	15 rev. and if there is more,
<i>I-dí-Ištar i-lá-qé šu-ma</i>	Iddin-Ištar will take it; if there is less,
<i>ba-tí-iq I-dí-Ištar ú-ma-/lá</i>	then Iddin-Ištar must supplement it.
<i>iš-tù ITI.1.KAM Ma-hu-ur-DINGIR</i>	Reckoned from the month <i>Mahhur-ili</i> ,
<i>li-mì-im ša qá-tí I-ku-pí-/Ištar</i>	eponymy after <i>Ikuppí-Ištar</i> .
<i>tup-pu ha-ru-mu-tum</i>	The certified tablets,
<i>lu ša Kà-ni-iš lu ša Dur₄-hu-/mì-it</i>	whether from Kaneš or Durhumit
<i>lu ša Ku-na-na-ma-at</i>	or Kunanamat,
<i>lu ša Dan-A-šur DUMU Šál-mì-hi-im</i>	including those of Dān-Aššur son of Šalim-
<i>mì-ma tup-pé ha-ru-mu-tim</i>	ahum,
<i>pá-ni-ú-tim ša hu-bu-ul</i>	all earlier certified tablets
<i>I-dí-Ištar a-ku-šu IGI I-ri-/ší-im</i>	concerning Iddin-Ištar's debts
<i>IGI ^dIM-sú-lu-li</i>	have been discarded. Witnessed by Irišum,
<i>IGI Pí-lá-ah-A-šur</i>	witnessed by Adad-şulūlī, witnessed by Pilah-Aššur.

Notes

Transliteration and translation in Rosen 1977: 97; see Veenhof 1999: 72-73 for an analysis of the text.

Comment

This contract involving Aššur-nādā and his son Iddin-Ištar was clearly meant to regulate a situation where the latter had become involved in a variety of financial obligations towards various people, including Dān-Aššur son of Šalim-ahum, more than he was able to deal with. The father's

solution was in full accordance with the entrepreneurial spirit that pervaded the Old Assyrian commercial system. He must first have paid the son's debtors, (see #138) and then he lent his son 10 minas of silver and had a contract set up in which Iddin-Ištar acknowledged a debt to his father of 29 minas, almost three times the amount given to him. He would then have a year in which to go twice to Assur and back, some 5000 kms on foot, accumulating profit on these transactions. If he was lucky and clever he would apparently be able to realise a surplus of 200 percent in one year, and he would thus be in a position to pay his father. He might even make more on his caravans, which he could keep. The text is dated to year 101 in the Kültepe eponym list, the latest date attested for Aššur-nādā.

143. BIN 4, 170

10 2/3 <i>ma-na</i> 5 GÍN [KB]		Šuhurpia,
<i>sa-ru-pá-am i-še-er</i>		Ma [...] and
<i>Šu-hu-ur-pí-a : 'Ma'[-...]</i>		Kurkura owe
<i>ù Ku-ur-ku-ra</i>		10 2/3 minas 5 shekels of silver
<i>A-šúr-na-da i-[šu]</i>	5	to Aššur-nādā.
<i>iš-tù ha-mu-uš-[tim]</i>		Reckoned from the week
<i>ša Šu-A-nim ù Ȧ-lí-[iš-tí]-/kál</i>		of Šū-Anum and Iliš-tikal
<i>a-na 3 ha-am-ša-tim</i>		they must pay within 3 weeks;
<i>i-ša-qú-lu Šu-ma</i>		if
<i>i-na u₄-me-šu-nu ma-al-ú<-tim></i>	10	they have not paid within their completed
<i>lá iš-qú-lu 3 GÍN TA</i>	lo.e.	term they will add interest at the rate
<i>i-na ITI.KAM a-na</i>	rev.	3 shekels per month
<i>1 ma-na-im ú-ṣú-b[u]</i>		per mina.
<i>KB i-qá-qá-ad</i>		They are jointly
<i>šál-mì-šu-nu ù ke-ni-šu-/nu</i>	15	responsible
<i>ra-ki-is</i>		for the silver.
<i>IGI A-šur-ma-lik</i>		Witnessed by Aššur-malik,
<i>IGI Ili₅-ba-ni</i>		witnessed by Ili-bāni.

Notes

Transliteration and translation in *EL* as #40.

7: the second name is read in accordance with Lewy's transliteration which was presumably based on a collation; the same pair appears in *AKT* 3: 8.

Comment

Three Anatolians are indebted to Aššur-nādā for a large amount of silver for which there is joint responsibility.

144. CTMMA 1, 89

tablet:

1 1/2 <i>ma-na</i> KB		Ilī-ašranni and
<i>i-sé-er l-lí-áš-ra-ni</i>		Šamaš-tappā'ī owe
ū ^d UTU-tap-pá-i		1 1/2 mina of silver
<i>A-šúr-na-da</i>		to Aššur-nādā;
<i>i-šu iš-tù</i>	5	reckoned from
<i>ha-mu-uš-tim</i>		the week
ša Šu- ^d EN.LÍL		of Šū-IIIil
ū E-lá-li	lo. e.	and Elāli
2 1/2 GÍN TA	rev.	they will add interest at the rate 2 1/2
<i>i-na ITI.1.KAM</i>	10	shekels per month
<i>a-na : 1 ma-na-im</i>		per mina.
ū-šú-bu 1 <i>ri-ik-sú-um</i>		He holds a bundle
<i>ku-nu-ku-šu-nu ša GUŠKIN</i>		of gold under their seals
<i>a-na ša-pá-ar-tim</i>		as collateral
ū-kà-al	15	security.
IGI <i>I-dí-a-bi₄-im</i>	u.e.	Witnessed by Iddin-abum,
IGI ^d NIN.ŠUBUR-ba-ni		witnessed by Ilabrat-bāni.

case:

KIŠIB <i>I-dí-a-[b]i₄-im</i>		Seal of Iddin-abum,
KIŠIB <i>l-lí-áš-ra-ni</i>		seal of Ilī-ašranni,
KIŠIB ^d UTU-tap-pá-i		seal of Šamaš-tappā'ī,
KIŠIB ^d NIN.ŠUBUR-ba-ni		seal of Ilabrat-bāni.
ša <i>hu-bu-ul</i>	5	Concerning the debt
[<i>l-lí-áš-ra-ni]</i>	lo.e.	of Ilī-ašranni
ū ^d UTU-tap-pá-i		and Šamaš-tappā'ī;
ša 1 1/2 <i>ma-na</i> KB	rev.	concerning 1 1/2 mina of silver;
<i>iš-t[ū] ha-mu-uš-tim</i>		reckoned from the week
ša Šu- ^d EN.LÍL	10	of Šū-IIIil
ū E-lá-li 2 1/2 GÍN TA (x)		and Elāli they will add interest at the rate
<i>i-na ITI.1.KAM a-na 1 m[a-n]a-im</i>		2 1/2 shekel per month
ū-šú-bu GUŠKIN		per mina.
[<i>r]i-ik-sú-um</i>	u.e.	A bundle of gold has been deposited
<i>a-na ša-pá-ar-tim</i>	15	as collateral security.
<i>na-dí KB za-ku-a-am'</i>	l.e.	They will pay in pure silver.
<i>i-ša-qú-lu</i>		

Notes

case 11: the last sign in the line looks like a ŠU, which seems to make no sense.

Comment

A simple debt-note with two debtors, both Assyrians. The same week eonyms appear in *ICK* 2, 37 and in Pa. 36:8, in both instances without a year eonym. There are three sealings on the case, numbers 43-45 in the edition. #43 (Teissier 463) is a stamp seal; 44 (Teissier 517) is in Syro-Cappadocian style; 45 (Teissier 324) was used by Šarmama (Anatolian style); 46 (Teissier 223) was used by Mezini (Old Assyrian style); 47 (Teissier 316) is in Anatolian style.

145. BIN 4, 195

8 1/3 <i>ma-n[a KB]</i>	8 1/3 minas
<i>ša-ru-pá-am i-[šé-er]</i>	of refined silver
<i>Ta-li-a : Ha-[...]</i>	Talia, Ha...
<i>Ta-ar-hu-nu</i>	Tarhunu
<i>ù A-ra-wa</i>	5 and Arawa owe
<i>A-šur-na-da : i-šu</i>	to Aššur-nādā.
<i>iš-tù ha-mu-uš-tim</i>	Reckoned from the week of
<i>ša Kà-áb-ri-a</i>	Kabria
<i>'ù A-šur-ma-lik</i>	and Aššur-malik
[x] GÍN TA	10 he ^{sic} will add interest
<i>a-na ma-na-im</i>	lo.e. of x shekels per mina
<i>i-na ITI.KAM</i>	per month.
<i>ú-ša-áb KB</i>	They are jointly
<i>i-na qá-qá-ad</i>	responsible
<i>ke-ni-šu-nu : šál-mì-šu-nu</i>	for the silver.
<i>ra-ki-is IGI dIM-GAL</i>	15 Witnessed by Adad-rabi,
<i>IGI Ha-lu-li</i>	witnessed by Haluli,
<i>IGI Zu-ú-zu</i>	witnessed bu Zuzu.

Notes

Transliteration and translation in *EL* as #21.

Comment

Simple debt-note involving a large debt owed by four Anatolians. It may have to be connected with #73, in which Šišahšušar tells Aššur-nādā that Tarhunu has paid 15 shekels of silver, apparently in partial settlement of a debt. However, the amounts are quite different.

146. CCT 5, 23c

1/2 <i>ma-na</i> 4 1/2 GÍN		1/2 mina 4 1/2 shekels
KB <i>i-ṣé-er</i>		of silver
<i>I-lá-li-ah-šu</i>		Ilaliaḥšu
ù <i>Pé-ru-a : A-šur-na-da</i>		and Peruwa owe to Aššur-nādā.
<i>i-šu iš-tù ha-mu-uš-/tim</i>	5	Reckoned from the week
<i>ša Am*-ri-a</i>		of Amria
ù <i>Lá-qé-ep a-na</i>		and Lā-qēp
6 <i>ha-am-ša-tim</i>		they are to pay back within 6 weeks.
<i>i-/[ša-qú-lu š]Ju-ma</i>	lo.e.	If
<i>lá [iš-qú-lu]</i>	10	they have not paid, they must add interest
1 GÍN TA <i>i-na</i>	rev.	at the rate of 1 shekel (per mina)
ITI.1.KAM ú-ṣú-bu		per month.
KB <i>i-qá-qá-ad</i>		They are jointly responsible
<i>šál-mì-šu-nu ra-ki-is</i>		for the silver.
IGI Zu-ba IGI A-šur-ma-lik	15	Witnessed by Zuba, witnessed by Aššur-
		malik,
IGI <i>Ta-ar-ah-nu</i>		witnessed by Tarahnu.

Notes

Transliteration and translation in Rosen 1977: 112.

16: *Ta-ar-ah-nu*, cf. the writing *Ta-ar-hu-nu* in the preceding text, leading to the assumption that the scribes were attempting to render something like Tarhnu.

Comment

Simple debt-note involving a small debt owed by two Anatolians to Aššur-nādā.

147. TC 3, 239

KIŠIB <i>A-ta-ta</i> KIŠIB <i>Me-zi-[ni]</i>		Seal of Atata, seal of Mezini,
KIŠIB <i>Šar-ma-ma</i> KIŠIB <i>Ni-ni</i>		seal of Šarmama, seal of Ninni.
<i>ša 21 na-ru-uq GIG</i>		Concerning 21 sacks of wheat
20 ŠE <i>i-ṣé-er</i>		(and) 20 of barley, (which) Ninni owes to
[<i>Ni]-ni A-šur-na-da</i>	5	Aššur-nādā—
<i>i-/[šu i-na kà-ar-pì-tí-a</i>	lo.e.	she will measure it out with my own
<i>ta-ma-dá-dam</i>		pot-measure;
<i>šu-ma i-na ha-ar-pè</i>	rev.	if she has not measured it out at harvest

<i>lá ta-am-du-dam</i>		time
<i>ki-ma a-wa-at Kà-ni-iš</i>	10	she will pay interest in accordance with the
<i>ši-ib-tám tú-ṣa-áb</i>		regulations of Kaneš.

Notes

Transliteration and translation in Rosen 1977: 147.

2: for the name Ninni see the letter #61.

Comment

Simple debt-note involving wheat and barley to be paid at harvest time.

There are four sealings on the case, numbers 64, 91, 99 and 107 of the edition. One of these, # 64 (Teissier 47b, incorrect!) carries an inscription: *[T]a-mu-ur[-i-a] / [DUM]U Kà-ki-[...]* is in Old Assyrian style; 91 (Teissier 324) used by Šarmama (Anatolian style); this and #99 are also found on the following text; 99 (Teissier 223) used by Mezini (Old Assyrian style); 107 (Teissier 436) is a stamp seal.

148. CCT 5, 48b + c**tablet:**

<i>1 ma-na 7 1/2 GÍN</i>		Mawašhi owes
<i>KB i-ṣé-er</i>		1 mina 7 1/2 shekels
<i>Ma-wa-āš-hi</i>		of silver
<i>A-šur-na-da</i>		to Aššur-nādā;
<i>i-šu : iš-tù</i>	5	reckoned from
<i>ha-mu-uš-tim</i>		the week
<i>ša Na-ra-am-ZU</i>		of Narām-Sin
<i>a-na ha-ar-pè</i>		she is to pay
<i>ta-ṣa-qal</i>	lo.e.	before harvest;
<i>šu-ma lá ta-āš-qú-/ul</i>	10 rev.	if she has not paid (in time)
<i>3 GÍN TA</i>		she must add interest at the rate 3 shekels
<i>i-na ITI.1.KAM</i>		per month
<i>a-na 1 ma-na-im</i>		per mina.
<i>tù-ṣa-áb</i>		
<i>IGI Me-zi-ni</i>	15	Witnessed by Mezini,
<i>IGI Šar-ma-ma</i>		witnessed by Šarmama,
<i>IGI Ha-li-it-kà</i>	u.e.	witnessed by Halitka,
<i>IGI Ku*-šu-ma-an</i>		witnessed by Kušuman.

case:

<i>'KIŠIB Me-'zi-ni</i>	Seal of Mezini,
<i>KIŠIB Šar-ma-i</i>	seal of Šarma'i,
<i>KIŠIB Ha-li-it-'kà'</i>	seal of Halitka,
<i>KIŠIB Ku-šu-ma-an</i>	seal of Kušuman
<i>KIŠIB Ma-wa-áš-hi</i>	5 seal of Mawašhi.
<i>ša 1 ma-na 7 1/2 GÍN</i>	Concerning 1 mina 7 1/2 shekels
<i>KB i-sé-er</i>	of silver (which)
<i>Ma-wa-áš-hi</i>	rev. Mawašhi
<i>A-šur-na-da' i-šu</i>	owes to Aššur-nādā—
<i>iš-tù ha-mu-uš-tim</i>	10 reckoned from the week
<i>ša Na-ra-am-'ZU'</i>	of Narām-Sīn
<i>a-na ha-ar-pe</i>	she must pay before harvest;
<i>ta-ša-qal šu-ma</i>	if
<i>[lá t]a-áš-qú-ul</i>	1.e. she has not paid
<i>3 GÍN TA i-na ITI.1.KAM* a-'na?*</i>	she must add interest at the rate 3 shekels
<i>1 ma-na-im tū-ša-áb</i>	15 per month per mina.

Notes

Transliteration and translation in Rosen 1977: 119.

The copy of the envelope has the reverse before the obverse.

16 and 2: the name is difficult to analyse on the basis of the divergent writings in this document.

Comment

Another small loan extended by Aššur-nādā to an Anatolian woman. The penal interest is 60 percent per annum. Interestingly some of the witnesses reappear in other texts.

There are five seal impressions on the case, numbers 43-47 in the catalog in *CCT* 6. #43 (Teissier 463) is a stamp seal; 44 (Teissier 517) is in Syro-Cappadocian style; 45 (Teissier 324) used by Šarmama (see #143); #46 (Teissier 223) used by Mezini (see #143); 47 (Teissier 316) is in Anatolian style.

149. TC 3, 226**tablet:**

<i>1/2 ma-na KB</i>	Aššur-bāni owes
<i>sa-ru-pá-am i-sé-er</i>	1/2 mina of
<i>A-šūr-ba-ni</i>	refined silver
<i>A-šūr-na-da</i>	to Aššur-nādā;
<i>i-šu iš-tù ha-mu-/uš-tim</i>	5 reckoned from the week

<i>ša Šu-A-nim</i>		of Šū-Anum
<i>a-na</i> ITI.3.KAM		he must pay
<i>i-ša-qal</i>		within 3 months;
<i>šu-ma i-na</i>	lo.e.	if he does not pay within
<i>ú-me-šu ma-al-ú-/tim</i>	10 rev.	his completed term
<i>lá iš-qú-ul</i>		he will add interest
<i>a-na 1/2 ma-na KÙ</i>		at the rate 1 shekel per
1 GÍN TA KB		half mina (monthly).
<i>ú-ša-áb</i>		
IGI <i>Šu-lá-áb-ra-/at</i>	15	Witnessed by Šū-Ilabrat,
IGI <i>Puzur₄-A-na</i>	u.e.	witnessed by Puzur-Anna.

case:

[KIŠIB <i>Šu-lá-áb-ra-aJt</i>		Seal of Šū-Ilabrat,
KIŠIB <i>Puzur₄-A-na]</i>		seal of Puzur-Anna,
KIŠIB <i>A-šùr'-ba-ni ša hu-Jbu-ul</i>		seal of Aššur-bāni. Concerning the debt
<i>A-šùr-ba-ni</i>		of Aššur-bāni:
[1/2 <i>ma-n</i>]a KÙ <i>sa-ru-pá-am</i>	5 rev.	he must pay 1/2 mina of refined silver
[iš-tù ha-]mu-uš-tim		reckoned from the week
[iš-]a Šu-]A- ¹ nim a-na ITI.3.KAM		of Šū-Anum and within 3 months;
[i-ša-]qal <i>šu-ma i-na ú-me-šu</i>		if within his
[ma-]jal-ú-tim		completed term
[lá iš-qú-ul]	10	he has not paid
rest broken		

Notes

Transliteration and translation in Rosen 1977: 131.

Comment

Simple debt-note concerning a small loan to an Assyrian. There are three sealings on the case, numbers 34 and 83 in the edition and AO 9388c; the latter (Teissier 655) may be a very old re-used seal, datable perhaps to the 4th-3rd millennium (Teissier 1994: 65); #34 (Teissier 158) is in Old Assyrian style; 83 (Teissier 387) was used by Aššur-bāni (Anatolian style).

150. KKS 11

tablet:

2/3 *ma-na* 5 GÍN

Halkiaššu

KB <i>sa-ru-pá-am</i>		owes
<i>i-na sé-er</i>		45 shekels
<i>Ha-al-ki-a-šu</i>		of refined silver
<i>A-šur-na-da i-šu</i>	5	to Aššur-nādā;
<i>iš-tù ha-mu-uš-tim</i>		reckoned from the week
<i>ša kà-ši-im</i>		of the official
2 GÍN TA		he will add interest at the rate 2 shekels
<i>i-na ITI.KAM ú-sa-áb</i>		monthly.
IGI <i>A-zu-a-a</i>	10	Witnessed by Azuaya,
IGI <i>Be-zí-ni</i>		witnessed by Bezini.

case:

KIŠIB <i>A-zu-a-a</i> KIŠIB <i>Be-zí-ni</i>		Seal of Azuaya, seal of Bezini,
KIŠIB <i>Ha-al-ki-a-šu</i>		seal of Halkiaššu.
<i>ša hu-bu-ul Ha-al-ki-a-šu</i>		Concerning Halkiaššu's debt.
<i>ša 2/3 ma-na 5 GÍN</i>		Concerning 45 shekels
KB <i>sa-ru-pí-im</i>	5	of refined silver.
<i>iš-tù ha-mu-uš-tim</i>		Reckoned from the week
<i>ša kà-ši-im 2 GÍN TA</i>		of the official he will add interest at the
<i>i-na ITI.KAM ú-sa-áb</i>		rate 2 shekels monthly.

Notes

tablet 11, case 1: the name Bezini is presumably identical to Mezini found in #147, 148; cf. CTMMA 1, notes to 90a

tablet 7, case 7: the week of the *kaššum* is a somewhat unusual expression, since the normal formula is "the week of the official who follows upon PN."

Comment

A simple debt-note regulating a loan with interest. There are three sealings on the tablet, #38 to 40 in the edition. #38, Teissier 273 (Old Assyrian style) was used by Azuaya; #39, Teissier 396 (Anatolian style) must have been used by Halkiaššu, and #40, Teissier 223 (Old Assyrian style) was used by Bezini.

151. KKS 15

tablet:

1/3 <i>ma-na</i> KB	Nahištum and
<i>i-na sé-er</i>	Ištar-lamassī
<i>Na-hi-eš-tim</i>	owe

<i>ù Ištar-la-ma-sí</i>		1/3 mina silver
<i>A-šùr-na-da</i>	5	to Aššur-nādā;
<i>i-šu iš-tù</i>		reckoned from
<i>ha-mu-uš-tim</i>		the week
<i>ša Da-lá-ás</i>		of Dalaš
<i>ù Du-ùh-ni-iš</i>		and Duhniš
1 GÍN TA <i>i-na</i>	10	they will add interest
ITI.KAM <i>sí-ib-tám</i>		at the rate 1 shekel
<i>ú-ša-ba</i>		monthly;
<i>En-nam-Ištar</i>		Ennam-Ištar
<i>e-ru-ba-tù-a</i>		is my pledge.
IGI <i>A-zu-a</i>	15	Witnessed by Azuaya,
IGI <i>I-dí-a-bi-im</i>		witnessed by Iddin-abum,
IGI <i>I-dí-Sú-in</i>		witnessed by Iddin-Suen.

case:

<i>KIŠIB A-zu-a-a</i>		Seal of Azuaya,
<i>KIŠIB I-dí-a-bi-im</i>		seal of Iddin-abum,
<i>KIŠIB I-dí-Sú-in</i>		seal of Iddin-Suen,
<i>KIŠIB Na-hi-iš-tim</i>		seal of Nahištum,
<i>KIŠIB Ištar-lá-ma-sí</i>	5	seal of Ištar-lamassi.
<i>ša hu-bu-ul</i>		Concerning the debt
<i>Na-hi-iš-tim</i>		of Nahištum
<i>ù Ištar-lá-ma-sí</i>		and Ištar-lamassi.
<i>ša 1/3 ma-na KB</i>		Concerning 1/3 mina of silver.
<i>iš-tù ha-mu-<uš->tim</i>	10	Reckoned from the week
<i>ša Da-lá-ás</i>		of Dalaš
<i>ù Du-ùh-ni-iš</i>		and Duhniš
1 GÍN TA <i>i-na</i>		they will add interest
ITI.KAM <i>sí-ib-tám</i>		at the rate 1 shekel
<i>ú-ša-ba</i>	15	per month.
<i>En-nam-Ištar a-ma-sà</i>		Her slave-girl Ennam-Ištar
<i>e-ru-ba-tù-a</i>		is my pledge.

Notes

There are four sealings on the case, numbers 38 and 49-51 in the edition. For #38 see above to #150; #49, Teissier 390b (Anatolian style) was used by the debtors Nahištum and his wife Ištar-lamassi; #50, Teissier 508 (Syro-Cappadocian style) was used by Iddin-abum son of Dān-Aššur, and it carries the legend: *I-dí-a-bi / DUMU Dan-A-šur*; #51, Teissier 232a (Old Assyrian style)

carries the legend *I-dí-Sú-in* and was used by this person.⁶⁷

Comment

A simple debt-note in which a married couple with Assyrian names are debtors; their slave-girl with the equally good Akkadian name Ennam-Ištar is pledge for the loan. The name Nahištum is somewhat strange for a man, since it is the feminine form of the adjective *nahšu* that means "healthy, prosperous"; it may therefore be Anatolian rather than Assyrian. The fact that both man and wife appear jointly as debtors indicates a close relationship with the Anatolian milieu, where the wife apparently had to be co-signatory to a loan.

152. CCT 5, 24d

<i>'a-na¹ ma-lá</i>		In accordance with
<i>tup-pi-im ša MAŠ</i>		the tablet stating that the twin brother
<i>ša Šu-Ku-bi₄-im</i>		of Šū-Kūbum
<i>a-na A-šūr-i-dí</i>		owes silver
<i>KB ha-bu-lu-'ni¹</i>	5	to Aššur-idī,
<i>[D]a-ga-ni-a</i>		Dagānya
<i>[a-]na A-šūr-na-'da¹</i>	lo.e.	will go to Aššur-nādā
<i>i-Ka'-ni-iš</i>		in Kaneš
<i>ITI.KAM (erasure)</i>	rev	within
<i>i-lá-ak-ma (erasure)</i>	10	a month,
(erasure)		
<i>i-šu^{sic}-qal šu-ma</i>		and pay. If
<i>la iš-qu-ul</i>		he has not paid, he must add interest
<i>'ki-ma¹ a-wa-at</i>		in accordance
<i>kà-ri-im</i>	15	with the rule
<i>[(..)] ú-ṣa-áb x</i>	u.e.	of the colony.
<i>'x x¹ a-dí-šu-um</i>		I gave him ...
<i>IGI A-lá-hi-im</i>	i.e.	Witnessed by Alāhum,
<i>IGI A-šūr-be-e[l ...]</i>		witnessed by Aššur-bēl[...]

Notes

2: the signs *ša MAŠ* may well be erased.

8: the text has ŠA for expected GA.

17: this line could in fact be the first one on the obverse.

⁶⁷ Cf. the explanation concerning an incorrect copy in KKS: 44.

Comment

Debt-note of somewhat unusual nature, in which a debt to Aššur-idī is to be paid to Aššur-nādā in Kaneš within a month. The tablet is sloppily written and poorly copied and exhibits some clear mistakes and erasures; it is therefore difficult to know what to do with the opening lines, and my translation is simply an attempt to establish some meaning.

153. Pa. 12 (L 29-566)

<i>i-na</i> 12* 1/2 <i>ma-na</i> KB		Of the 12 1/2 minas of silver,
<i>ša</i> 2 <i>tup-pè-e</i>		contracted on 2 tablets,
<i>ša E-dí-na-a ù</i>		which Eddinaya and
<i>Ku-ra-ra a-na A-lá-hi-im</i>	5	Kurara owe to Alāhum
<i>ù A-šūr-na-da ha-bu-lu-lni</i>		and Aššur-nādā,
3 <i>ma-na</i> 15 GÍN KB		Eddinaya will pay 3 minas 15 shekels
<i>sa-ru-pá-am E-dí-na-a-a</i>		of refined silver,
<i>iš-tù ha-mu-uš-tim</i>		reckoned from the week
<i>ša Šu-Ku-bi₄-im ú Zu-ba</i>	10	of Šū-Kūbum and Zuba
<i>a-na 7 ha-am-ša-tim</i>		within 7 weeks, and
<i>i-ša-qal-ma tup-pá-am</i>		we shall give him
<i>ša ku-nu-ki-ni</i>	lo.e.	a tablet
<i>ni-da-šu-um</i>		with our seals,
<i>ša^{1*} mì-iš-li-šu</i>		stating that he has paid us his half,
<i>[ú-]ša-bi₄-ú-ni-a-tí-ma</i>	15	and that we shall sue Kurara
<i>[a-n]a ša Ku-ra-ra</i>	rev.	for his (half).
<i>[K]u-ra-ra ni-šé-e-ú</i>		But
<i>šu-ma lá iš-qú-ul</i>		if he has not paid,
<i>tup-pu-um a-num</i>		then this tablet
<i>i-mu-at-ma</i>	20	is dead,
6 <i>ma-na</i> 15 GÍN		and Eddinaya will have to pay
<i>E-dí-na-a i-ša-qal</i>		6 minas 15 shekels;
<i>ù Ku-ra-ra a-qá-tí-šu</i>		we shall then sue Kurara for his share
<i>ni-šé-e a-na ša 'qá-qá¹-/ad*</i>		of the debt. Since there is joint liability
<i>šál-mì-šu-nu</i>	25	between them,
<i>ra-ak-sú ší-tí</i>		we shall sue them for the rest
<i>'KB¹-ma* ni-šé-e-šu-nu</i>		of the silver.

Notes

Transliteration and translation in Gwaltney 1983: 36-38. Collated by me. See Veenhof 2001: 150.
 27: the first, damaged signs could also be read *'a-ha¹-ma*.

Comment

A special contract regulating the repayment of part of a debt; two men, Eddinaya and Kurara owe 12 1/2 minas of silver to Alāhum and Aššur-nādā, and they have accepted joint liability for the entire amount. Nevertheless, the creditors have accepted an extremely lenient arrangement for one of them, Eddinaya, who will pay only 3 minas 15 shekels of silver (about half of his debt) within 7 weeks and then be free from further obligations; if he is unable to do even this, then this contract will be invalid and he will have to pay the full amount owed by him. In fact, it is stressed that then the joint liability will again be in force.

Same affair dealt with in kt c/k 680, a text from the archive of Alāhum son of Sukuhum (cf. Introduction, page xx, xxxv.) which indicates that we probably have to do with a different Alāhum and Aššur-nādā. Eddinaya also occurs in contexts that connect him with Šū-Nabar (*CCT* 4, 14a, *BIN* 4, 147, cf. I 641, *ICK* 2, 112 and *KKS* 13) as owing money to Aššur-nādā and Asqūdum, and it is clear that in that group of texts we have to do with another Aššur-nādā, namely the son of Puzur-Anna. Kt c/k 680 is dated to the eponymy Elāli, i.e. *KEL* 91. If these observations are correct, this text does not belong in our dossier at all; on the other hand, if it does belong we would probably have to conclude that our Alāhum was in fact the owner of the kt c/k archive.

154. RA 60, 128

4 GÚ AN.NA ša <i>Hi-na-[a]</i>		Elamma and Aššur-nādā divided 4 talents of
<i>i-na É Hi-na-a E-lá-ma</i>		tin belonging to Hinnaya in Hinnaya's
ù <i>A-šur-na-da a-na</i> 3-ší-šu		house in three parts:
<i>i-zu-zu-ma</i> 1 GÚ 20 <i>ma-na</i>		Elamma took
AN.NA <i>E-lá-ma il₅-qé</i>	5	1 talent 20 minas of tin;
1 GÚ 22 <i>ma-na</i> AN.NA		Aššur-nādā took
<i>A-šur-na-da il₅-qé</i>		1 talent 22 minas of tin;
1 GÚ 20 <i>ma-na</i> AN.NA : <i>qá-sú</i>		1 talent 20 minas of tin, the share of
<i>ša Kár-wa-a E-lá-ma</i>		Karwaya, Elamma,
<i>A-šur-na-da</i> ù <i>A-šur-dan'</i>	10	Aššur-nādā and Aššur-dān sent
<i>a-na Dur₄-hu-mì-it a-šé-ler</i>		to Durhumit
<i>Kár-wa-a ú-šé-bi₄-lu</i>		to Karwaya.
<i>A-bu-ša-lim i-ri-iš</i>		Abu-šalim assisted
<i>a-bi₄-šu</i> : <i>i-zí-iz</i>		his father.
<i>iš-tù E-lá-ma</i> : <i>me-tù</i>	15	After Elamma has died
<i>Hi-na-a</i> : <i>A-lam</i> : <i>im-hu-ur-/ma</i>		Hinnaya has approached the City assembly,
<i>ra-bi₄-ša-am e-hu-úz-/ma</i>	lo.e.	and has been granted an attorney;
<i>tup-pá-am ša dí-in</i>		the tablet with the verdict of the City
<i>A-lim^{ki} lu za-iz</i> : AN.NA	rev.	he brought to the Kaneš colony, regarding

		both
ša <i>Hi-na-a lu DUMU a-we-lim</i>	20	those who divided the tin belonging to Hinnaya,
<i>lu a-ša-at a-we-lim</i>		the man's son, the man's wife, the packer, the one who assisted the man, as well as the one who heard
<i>lu kà-ṣa-ru-um lu ša i-ri-iš</i>		
<i>a-we-lim i-zi-zu</i>		
<i>lu ša i-na pí-i E-lá-ma</i>		Elamma's words
<i>ba-áb né-be-[ri]-šu : iš-me-ú</i>	25	on his death-bed, and in accordance
<i>a-na kà-ri-im Kà-ni-iš</i>		
<i>ub-lam-ma a-ma-lá tup-pí-im</i>		with the tablet
<i>ša A-lim^{ki} kà-ru-um</i>		from the City assembly the Kaneš colony
<i>Kà-ni-iš : i-dí-ni-a-tí-ma</i>		appointed us (as arbiters),
<i>A-šur-na-da ša AN.NA</i>	30	and (together with) Aššur-nādā who divided
<i>iš-tí E-lá-ma i-zu-zu</i>		the tin with Elamma, and with
<i>ú A-bu-ša-lim DUMU E-lá-ma</i>		Abu-šalim son of Elamma who assisted
<i>ša i-ri-iš a-bi₄-šu</i>		his father,
<i>i-zi-zu IGI GÍR</i>		we have given our testimony
<i>ša A-šur ší-bu-tí-ni</i>	35 u.e.	before Aššur's sword.
<i>ni-dí-in</i>		I.e.

Comment

Legal document set up to record the procedures at the Kaneš colony following orders of the City assembly in Assur. The text we have is a draft or a copy which does not contain the names of the witnesses (arbiters) appointed by the colony. We are told that at one point Elamma and Aššur-nādā had divided up a shipment of 4 talents of tin in Hinnaya's house in Kaneš, obviously without the owner being present since he was in Assur; they had each taken one-third and sent the rest on to Durhumit to a certain Karwaya who was to take care of the sale of that amount. It is also relevant that Elamma's son Abu-šalim had assisted his father on this occasion, for Elamma had since died so the son had to come forth and explain what had transpired. It is not stated why Hinnaya started this matter, but we must assume that after Elamma's death it was highly important for him to secure his own interest in the shipment of tin in question.

The text should probably be connected with #135, which also deals with the affairs after the death of Elamma. The letters *BIN* 4, 19 from Hinnaya to Pūšu-kēn and possibly *CCT* 5, 6b from Hinnaya to Karwaya, Pūšu-kēn and Aššur-dān refer to further developments in this affair. The first letter tells us that "Elamma, Aššur-nādā, Aššur-nādā and Karwaya have taken 4 talents of tin plus its overweight from Aššur-taklāku's enterprise. They will send me (silver) at the rate 6:1 for my tin; in fact, I hold a tablet with their message that they will not go beyond the rate 6:1 for my tin" (lines 11-18). A rate of exchange between tin and silver at 6:1 in Anatolia is very advantageous, since the usual rate seems to be 7:1. *CCT* 5, 6b informs us that Karwaya and Aššur-dān have been approached by Aššur-nādā and Elamma's son Abu-šalim who wanted silver from

them, surely in payment for the tin that had been sent to them. It seems quite possible that the 4 talents of tin plus overweight is the same shipment referred to in the letter #121 from Hinnaya to Aššur-nādā and Hadāni.

155. KTH 26

1/2 <i>ma-na</i> KB <i>ša-ru-pá-/am</i>	1/2 mina of refined silver,	
<i>ni-is-ha-sú</i>	its import duty	
DIRI <i>ša-du-a-sú</i>	added, its transport tariff	
<i>ša-bu a-na Ša-ra-at-/Ištar</i>	paid, for Šarrat-Ištar;	
10 GÍN KB	5	10 shekels of refined silver
<i>ša-ru-pá-am ša ik-ri-/bi₄-a</i>	from my votive offerings;	
5 GÍN KB <i>ša-ru-pu-um</i>	5 shekels of refined silver	
<i>ša Šl-ša-ah-šu-šar</i>	belonging to Šišahšušar	
[<i>a</i>]- <i>na ša-wi-ri-im</i>	for the purchase	
<i>ša-a-mi-im</i>	of a ring;	
5 GÍN KB <i>a-na</i>	rev.	5 shekels of silver for
<i>ni-qí-šu : a-na Kur-ub-/Ištar</i>	his sacrifices for Kurub-Ištar;	
5 GÍN KB	5 shekels of silver	
<i>ša A-šur-né-me-dí</i>	belonging to Aššur-nēmedi	
<i>a-na Ša-ra-at-Ištar</i>	for Šarrat-Ištar;	
1 1/2 GÍN <i>a-na</i> 1 UDU- <i>šu</i>	15	1 1/2 shekel for his sheep—
<i>mì-ma a-nim a-na</i>	all this	
<i>En-nam-A-šùr</i>	I entrusted to Ennam-Aššur	
DUMU <i>I-dí-Sú-in</i>	son of Iddin-Suen.	
<i>áp-qt-id</i> [IGI] <i>I-dí-a-bi₄-im</i>	20	Witnessed by Iddin-abum;
IGI <i>A-ni-na</i> IGI	l.e.	witnessed by Annina; witnessed by
<i>A-ni-na</i> DUMU <i>Puzur₄-/A-na</i>		Annina son of Puzur-Anna

Notes

Transliteration and translation in *EL* as #124.

Comment

This transport contract set up with the transporter Ennam-Aššur is closely related to the letter #72 from Šarrat-Ištar, in which we find her acceptance of the receipt of 1 1/2 mina of silver. The transport-contract clearly refers to amounts to be brought to Assur, but the passage concerning Šišahšušar is curious and hard to understand.

156. Cole 9

6 1/2 <i>ma-na</i> 9 2/3 GÍN		I have invested 6 1/2 minas 9 2/3 shekels
KB <i>ša šé-pì-a</i>		of silver transported by me in the enterprise
<i>i-na ILLAT A-šùr-ta-ak-lá-ku</i>		of Aššur-taklāku
DUMU Šu- ^d EN.LÍL <i>at-ma-ku</i>		son of Šū-Illil;
<i>i-mì-ší-it ILLAT-tim</i>	5	I shall receive it from the fund of the
<i>a-lá-qé : 2 5/6 ma-na KB</i>		enterprise. 2 5/6 minas of silver from the
<i>ša mì-ší-tim 1 ma-na 9 GÍN</i>		fund, 1 mina 9 shekels
<i>ša ša-al-ša-tim</i>		from the dividends,
1 ANŠE <i>i-a-um</i> 1 ANŠE <i>ša</i>		1 donkey belonging to me, 1 donkey
« <i>ša» a-bi₄-ni 1 ANŠE <i>ša A-lá-hi-im</i></i>	10	belonging to our father, 1 donkey belonging
		to Alähum,
<i>i-na ILLAT-at Šu-Nu-nu</i>		we shall take from Šū-Nūnu's enterprise.
<i>ni-lá-qé 1 1/3 ma-na KB</i>		Aššur-taklāku will take 1 1/3 mina
<i>i-mì-ší-tim 2/3 ma-na 2 2/3 GÍN</i>		of silver from the
<i>i-ša-al-ša-tim</i>	15	fund, 2/3 mina 2 2/3 shekels
<i>ša ILLAT-at Šu-Nu-nu</i>	lo.e.	from the dividends
<i>A-šùr-ta-ak-lá-ku</i>	20	of the enterprise of Šū-Nūnu.
<i>i-lá-qé 12 ma-na</i>		12 minas
URUDU <i>i-na</i> 80 <i>ma-na/.TA</i>	rev.	of copper out of 80 minas each,
<i>i-Bu-ru-uš-ha-dim</i>		in Burušaddum
<i>ša A-šùr-na-da</i>		belonging to Aššur-nādā,
6 <i>ma-na ša a-bi₄-ni</i>	25	6 minas belonging to our father remain.
<i>i-ri-ha-am i-nu-mì</i> 20 TÚG./HI.A		When there was an opportunity to invest
<i>iš-ta-áp-ku-ni</i> 1 1/2 TÚG		20 textiles, I deposited 1 1/2
<i>šu-ri-im a-dí li-mu-/um</i>		black textiles; the <i>limmu</i> -official
<i>Lu-lu-ú i-nu-mì</i>	30	was Lullu. When there was an opportunity
15 TÚG <i>ku-ta-ni iš-tap-ku-ni</i>		to invest 15 <i>kutānu</i> -textiles,
1 1/2 TÚG <i>ku-ta-nim a-dí</i>		I deposited 1 1/2 <i>kutānu</i> -textile;
<i>li-mu-um A-mur-Ištar</i>		the <i>limmu</i> -official was Amur-Ištar.
1 TÚG <i>ku-ta-nam qá-tám</i>		Aššur-taklāku deposited 1 <i>kutānu</i> -textile
<i>ša a-bi₄-ni</i> 1 TÚG <i>ku-ta-nam</i>		on our father's account, 1 <i>kutānu</i> -textile
<i>qá-tám ša A-šùr-na-da</i>	35	on Aššur-nādā's
<i>A-šùr-ta-ak-lá-ku</i>		account.
<i>i-dí KB-áp-šu</i>	u.e.	The silver for this
<i>i-a-tí i-lá-ak</i>		accrues to me.
3 GÍN KB <i>i-na : me-tum</i>		3 shekels of silver in the 5 percent tax on
5 TÚG <i>ša Bu-ru-uš-ha-dim</i>	40	textiles in Burušaddum;
4 GÍN <i>ša</i> 10 TÚG- <i>tum</i> 1 TÚG.TA <i>i-na</i>	l.e.	4 shekels for the tithe in textiles from

ILLAT Kà-sí-a KI A-šùr-ta-ak-lá-ku
zi-ba-at DUB i-ba-ší

Kasia's enterprise are with Aššur-taklāku.
There is a second tablet.

Notes

Unpublished text in the Los Angeles County Museum; known from a transliteration by Veenhof.

28, 32: *limmu*-officials, acting on behalf of the colony, cf. *OACC*: 333-353.

42: Kasia may be a mistake for Karria.

43: *zibbat tuppim*, "an addition to the tablet", denotes an extra, usually small and thin extra tablet contained within the same envelope.

Comment

Anonymously worded account of a number of transactions. See the next text for further comment.

157. CCT 5, 42b

i-na 80 ma-na qá-tí		Out of the 80 minas, the share
a-bi ₄ -ni ù 80 ma-na URUDU		of our father, plus the 80 minas of copper,
qá-tí A-šùr-na-da		the share of Aššur-nādā—at the rate in
silver		
ša 15 GÍN.TA KUG : ù TÚG ku-ta-ni /		of 15 shekels per (talent)—plus <i>kutānu</i> -
«ku-ta-ni»		textiles:
12 ma-na ša A-šur-na-da «da»	5	12 minas belonging to Aššur-nādā,
6 ma-na ša A-šur-ta-ak-lá-/ku		6 minas belonging to Aššur-taklāku,
i-na áb-ni-ni a-hu-ur		(weighed) with our stone, remain.
i-nu-mì 20 TÚG ku-ta-ni		When there was an opportunity to invest
iš-tap-ku-ni 1 1/2 TÚG šu-ri-im		20 <i>kutānu</i> -textiles, Aššur-nādā deposited
A-šùr-na-da i-dí	10	1 1/2 black textile;
li- ^r mu ^l -um : A-šùr-na-da		the <i>limmu</i> -officials were Aššur-nādā
ù Lu-lu i-nu-mì	lo.e.	and Lullu. When there was an opportunity
15 TÚG ku-ta-ni 1 1/2 ku-ta-nim		(to invest) 15 <i>kutānu</i> -textiles,
A-šùr-na-da i-dí	rev.	Aššur-nādā deposited 1 1/2 <i>kutānu</i> -textile;
li-mu-um A-mur-Ištar	15	the <i>limmu</i> -officials were Amur-Ištar
ù ^d NIN.ŠUBUR-ba-ni		and Ilabrat-bāni.
1 TÚG ku-ta-nam qá-tám		1 <i>kutānu</i> -textile on the account of
ša a-bi ₄ -ni 1 TÚG ku-ta-nam		our father, 1 <i>kutānu</i> -textile
qá-tám ša A-šùr-na-da		on the account of Aššur-nādā
i-nu-mì iš-tap-ku-ni	20	Aššur-taklāku deposited when there was an
A-šùr-ta-ak-lá-ku i-dí		opportunity to invest.
3 GÍN KB i-na me-tum		3 shekels of silver for the 5 percent tax

5 TÚG ša <i>Bu-ru-uš-ha-dim*</i>	on textiles in Burušaddum;
4 GÍN KB ša 10-tum	4 shekels of silver for the tithe
iš-tí-in i-na Kà-né-eš	25 u.e. in Kaneš has been booked
iš-tí A-šúr-ta-ak-lá-ku	for Aššur-taklāku in Kaneš,
i-Kà-né-eš lá-áp-tù-ma i- ¹ na	and from
ILLAT-at 'Kà-sí ¹ -a* : a-mì-ší-it	the enterprise of Kasia I shall receive it
«a» ILLAT-tim a-lá-qé	for the fund of the enterprise.

Notes

Transliteration and translation in *OACC*: 339-340 and Ulshöfer 1995, no. 114.

28: the personal name is presumably to be read thus, although 'Kà-ri¹-a corresponds slightly better to the damaged signs. For Kasia see #156.

Comment

The texts #156 and 157 are private accounts drawn up to keep track of various investments; the texts are partly duplicates, with the latter text beginning in line 21 of the former. There are significant differences, though. Note for instance that the first person singular in lines 27 and 30 of #156 corresponds to the name Aššur-nādā in lines 10 and 14 in #157, showing that it was in fact this man who wrote (or dictated) #156. It is remarkable, and perhaps erroneous, when #157 in lines 6-7 has the phrase 6 *mana* ša Aššur-taklāku *ina abnini ahur*, “6 minas belonging to Aššur-taklāku, weighed with our stones, remain.” #156 instead informs us that the 6 minas remaining belonged to “our father” (*ša abini*). Was there a confusion between *abum* and *abnum*? It is clear, at least, that Aššur-taklāku cannot be identical with “our father”, who must be Aššur-idī. It must also be considered a mistake when #157 in line 8 speaks of investing *kutānu*-textiles, for the textiles actually deposited were black ones, thus of a different type. Finally, it is interesting that the same text has two names instead of one in each case where people receive investments on behalf of the colony office as *limmum*.

The transactions involve investments in four different enterprises, run by Aššur-taklāku son of Šū-Illil, Šū-Nūnu (cf. #165), and Kasia. The person called Aššur-taklāku without patronymic in #156 was presumably Aššur-nādā’s brother. The payments expected from the fund of the caravans and from dividends need to be studied in a wider context. The operations referred to in these two texts concern investments in silver, transactions in copper and investments of textiles in colony offices.

158. CCT 1, 22a

i-na 1 *me-at* 43 / *ma-na* URUDU
ša Šū-mì *Ku-zal-lim*
ù *I-dí-Istar* *i-na*

Out of the 143 minas of copper
which have been booked in the names
of Kuzallum and Iddin-Istar

<i>Bu-ru-uš-ha-dim</i>		in Burušhaddum
<i>É kà-ri-im lá-áp-tù</i>	5	in the colony office
1 GÚ 2 <i>ma-na</i>		1 talent 2 minas,
<i>{ša-dJu-a-sú-nu</i>		their transport tariff,
<i>[is-Jhi-ru-nim</i>		they have deducted;
[4] GÚ 28* <i>ma-/na</i>		4 talents 28 minas
<i>ša kà-ú-ni-im</i>	10	to be secured
<i>A-šur-na-da i-lá-qé</i>	rev.	Aššur-nādā will receive.
1 TÚG <i>ku-ta-nam i-na</i>		1 <i>kutānu</i> -textile was deposited
<i>li-mì-im Lu-lu</i>		on my account with Lullu and Aššur-ṭāb as
<i>ù A-šur-DÙG a-`na qá¹-tí-/a</i>		limmu-officials.
<i>a-dí</i> 1 GÚ 23 <i>ma-na</i>	15	1 talent 23 minas
<i>lá ša-li-it</i>		were not available;
ŠÀ.BA 3 GÚ 10 <i>ma-na</i>		thereof Aššur-ṭāb will receive 3 talents 10
<i>ša da-tí-a A-šur-DÙG*</i>		minas of my fees.
<i>i-lá-qé</i>		

Notes

Transliteration and translation in *OACC*: 339 and Ulshöfer 1995, no. 580.

Comment

See the following text.

159. CCT 1, 19b

4 GÚ 28 <i>ma-na</i>		I shall receive 4 talents 28 minas
URUDU <i>ša kà-ú-nim</i>		of copper to be secured
<i>i-na É kà-ri-im</i>		in the colony office
<i>i-na Bu-ru-uš-ha-dim</i>		in Burušhaddum;
<i>a-lá-qé</i> 1 TÚG <i>ku-ta-nam</i>	5	1 <i>kutānu</i> -textile
<i>áš-ra-kam-ma a-na</i>		I have deposited in the same place
<i>qá-tí-a : a-dí</i> 20 <i>ma-na</i>		on my account; the 2 minas
URUDU <i>ša-du-i-tí</i>		of copper, my transport tariff,
<i>I-dí-Ištar kà-ra-am</i>		Iddin-Ištar will claim
<i>i-še-e</i> 20 <i>ma-na</i>	10	from the colony; Iddin-Ištar
<i>i-na wa*-sa</i> URUDU	rev.	will receive 20 minas
<i>I-dí-Ištar i-lá-qé</i>		when the copper comes out;
38 <i>ma-na</i> URUDU		38 minas of copper
<i>Ku-zal-lúm i-lá-qé</i>		Kuzallum will receive;

ší-tí URUDU-i-a	15	the rest of my copper
3 1/2 GÚ ŠÀ.BA		amounts to 3 1/2 talents. Thereof
3 GÚ 10 ma-na da-/tí<-a>		Aššur-ṭāb will receive
A-šur-DÙG i-lá-qé		3 talents 10 minas, my fees.
7 TÚG ku-ta-ni		7 <i>kutānu</i> -textiles
4 ma-na 2 GÍN KB	20	and 4 minas 2 shekels of silver
a-na I-dí-Ištar		I left for Iddin-Ištar.
e-zí-ib		

Notes

Transliteration and translation in Ulshöfer 1995, no. 579.

17: at end read perhaps šu-nu-tí.

Comment

Account of various transactions involving the colony office in Burušaddum, closely related to the preceding text. Although some of the figures clearly relate to each other, it is impossible to reconstruct the procedure in its entirety. It is interesting that one of the men who represented the Burušaddum colony, referred to as *limmum*, reappears as the one who will receive the 3 talents 10 minas of copper that are described as “(of) my fees.”

160. CTMMA 1, 96

1 ma-na LÁ 4 GÍN AN.NA		56 shekels of tin:
da-at TÚG.HI.A		the fees for
ša La-ma-sí 16 GÍN		Lamassi's textiles; 16 shekels
AN.NA : da-at 2 TÚG.HI./A		of tin: the fees for 2 textiles
ša A-šur-na-da	5	belonging to Aššur-nádā;
2/3 ma-na 4 GÍN AN.NA		44 shekels of tin;
mu-tá AN.NA		loss on the tin;
1/2 ma-na 5 GÍN AN.NA	lo.e.	35 shekels of tin
a-na TÚG.HI.A		for the textiles
ša sà-e-dim	10 rev.	of the <i>sa'udum</i> ;
10 GÍN AN.NA a-ta-ak-/ší-ir-tim		10 shekels of tin for repairs;
16 GÍN AN.NA a-na UDU		16 shekels of tin for a sheep
ša Bu-ra-dim		from Buraddum;
3 GÍN AN.NA ší-im		3 shekels of tin: the price
ší-ni-in ša Hu-zí-a	15	of Huzzia's sandals;
15 GÍN AN.NA		15 shekels of tin
a-na Ku-ur-ku-ur	u.e.	I gave to

<i>a-dí-in</i>		Kurkur;
10 GÍN TA AN.NA	l.e.	the head tax amounted to 10 shekels of tin
<i>qá-qá-da-tum</i>	20	per (talent).
<i>ik-šu-dam</i>		

Notes

Transliteration and translation in Ulshöfer 1995, no. 286.

Comment

A private account concerning expenses incurred on various imported goods and other items. The only reason for including the text in this dossier is the mention of the name of Aššur-nādā.

161. BIN 4, 148

<i>i-lu-qú-tim pá-ni-^rtim¹</i>		Of the former merchandise:
5 GÚ URUDU 9 <i>ma-na</i>		5 talents of copper, 9 minas for expenses,
<i>ša qá-tí-im</i> 8 <i>ma-na</i>		the transport tariff
<i>ša-du-ú-tum e-ku-ul</i>		took up 8 minas.
<i>ša 1 me-at</i> 17 TÚG ¹ .HI.A.	5	For 117 textiles:
56 1/2 GÚ 3 <i>ma-^rna¹</i>		their price was 56 1/2 talents 3 minas
<i>ší-<im->šu'-nu</i> 23 TÚG.HI.A		(of copper); 23 textiles from Šaladuwār,
<i>ša Ša-lá-du-ar</i>		their price was 4 minas 1/2 shekel
4 <i>ma-na</i> 1/2 GÍN KB		of silver;
<i>ší-im-šu-nu</i> 10 TÚG <i>ku-ta-nu</i>	10	10 <i>kutānu</i> -textiles,
1 <i>šu-lu-up-ki-ú-um</i>		1 <i>šulupkiu</i> -textile:
<i>É kà-ri-im</i>		(for) the colony office;
ŠUNIGIN URUDU 74 GÚ 20 <i>ma-/na</i>		in all in copper: 74 talents 20 minas.
ŠÀ.BA «a» 5 GÚ 15 <i>ma-/na</i>		Specification: 5 talents 15 minas,
<i>ší-im' ANŠE sa-lá-mì-im</i>	15	the price of a black donkey;
2 1/2 <i>ma-na</i> LÁ 1 1/2 GÍN	lo.e.	he cleared 2 1/2 minas less 1 1/2 shekel
KB <i>iz-ku-am</i>	rev.	of silver for me;
<i>ší-im</i> 10 GÚ 20 <i>ma-na</i> URUDU		the proceeds of 10 talents 20 minas of
<i>ša šé-ep Ša-lim-be-lí</i>		copper transported by Šalim-bēlī—
5 5/6 <i>ma-na</i> 1 1/2 GÍN KB-/áp-šu	20	its value in silver: 5 5/6 minas 1 1/2 shekel;
ŠÀ.BA 2 <i>ma-na</i> KB		hereof he sent 2 minas of silver
<i>a-na Ur-šu ú-šé-bi-lam</i>		to Uršu;
<i>ší-im</i> 1/3 <i>ma-na</i> 6 GÍN GUŠKIN		Aššur-nādā spent 2 1/3 minas 6 shekels,
2 1/3 <i>ma-na</i> 6 GÍN KB-áp-šu		the value in silver of 1/3 mina 6 shekels of
A-šur-na-da <i>e-ku-ul</i>	25	gold;

12 GÚ 28 <i>ma-na</i> URUDU <i>ša l-lí-a-lúm</i>	12 talents 28 minas of copper which Ilī- ālum
<i>a-na Ša-lá-dí-wa'-ar ú-šé-ri-bu</i>	brought into Šaladiwar, I was charged with
5 1/2 <i>ma-na</i> 2 GÍN KB-áp-šu	its value in silver, 5 1/2 minas 2 shekels;
<i>iš-ku-nam ŠÀ.BA 5 ma-na LÁ 4 GÍN</i>	thereof Aššur-nādā acquired
KB A-šur-na-da <i>e-ku-ul št-im</i>	30 5 minas less 4 shekels of silver; as the proceeds of
2 GÚ URUDU SIG ₅ 4 GÚ 10 <i>ma-na</i>	2 talents of good quality copper (and) his 4 talents 10 minas of copper
URUDU-šu	
3 <i>ma-na</i> 4 GÍN KÙ A-mur-A-šu[r]	u.e. Amur-Aššur, the packer of Dān-Aššur,
<i>kà-ṣa-ar Dan-A-šur ub-lá-kum</i>	brought you 3 minas 4 shekels of silver,
ŠÀ.BA 5/6 <i>ma-na</i> LÁ 1 <GÍN> KB	including 5/6 mina less 1 shekel of silver,
<i>št-im GUŠKIN tā-hi 1 ma-na KB</i>	35 i.e. the price of the gold; 1 mina of silver
KI Puzur ₄ -A-na <i>tup-pu-šu</i> É	is owed by Puzur-Anna; his tablet is in
<i>Am-ri-a i-ba-ší</i>	Amria's house.

Notes

Transliteration and translation in *OACT*: 192-193, and Ulshöfer 1995, no. 67.

18: Ulshöfer reads *št-im* GU₄ 20 *ma-na* URUDU in this line, but this leads to very strange figures for the sale of the copper brought by Šalim-bēlī.

Comment

An elaborate account of transactions in copper and textiles. The amounts mentioned in lines 1-12 are summed up in their copper value in line 13: 74 talents 20 minas, or 2 tons 230 kgs of copper. The specifications that follow do not at all reach this total.

162. CCT 1, 24b

<i>i-na</i> 3 <i>me-at</i> 26 TÚG.HI.A	Of the 326 textiles
<i>ša Kur-ub-Ištar qá-dum</i>	belonging to Kurub-Ištar—including (for)
<i>li-we-tim</i> 10 TÚG <i>ša A-ki-dí-e</i>	the wrapping—(plus) 10 Akkadian textiles,
9 TÚG <i>ku-ta-nu</i> <i>ša A-šùr-na-da</i>	9 <i>kutānu</i> -textiles belonging to Aššur-nādā
6 TÚG <i>ša kà-ṣa-ri</i> 66 TÚG.HI.A / <i>ša</i>	6 textiles belonging to the packer, 66
<i>Iṣ-mi-dí-DINGIR</i>	textiles belonging to Iṣmid-ilum—
Š[UNIGIN 4] <i>me-at</i> 17 TÚG.HI.A	in all: 417 textiles—
[ŠÀ.BA x] TÚG.HI.A SIG ₅ <i>i-ša</i>	thereof: x textiles of good quality of
<i>Iṣ-mi-dí-DINGIR</i>	those belonging to Iṣmid-ilum,
[x TÚG <i>ša</i>] <i>A-ki-dí-e</i> 60 [x] TÚG.HI'.A	x Akkadian textiles, 60 [+ x] textiles

[š]a* <i>Kur-ub-Ištar</i> 6 TÚG <i>ku-ta-nu</i>		belonging to Kurub-Ištar, 6 <i>kutānu</i> -textiles
ša <i>A-šūr-na-da</i> ŠUNIGIN 1 <i>me-at</i> 42 /	10	belonging to Aššur-nādā; in all: 142
TÚG.HI.A		textiles.
8 GÚ 40 <i>ma-na</i> AN.NA		8 talents 40 minas of tin
' <i>ku-</i> [<i>nu</i>]- <i>ku</i> ša <i>Kur-ub-Ištar</i>		under Kurub-Ištar's seal;
10 ⁷ ANŠE.HI.A <i>a-ha<-ra>-an</i>		10 ⁷ donkeys have gone on
' <i>pá</i> ⁷ - <i>zu-ur-tim i-tal-ku</i> *	rev.	the smugglers' road;
7 <i>e-ma-ru a-na-kam</i>	15	we entrusted 7 donkeys to him here.
<i>ni-ip-qí-sú</i> 10 TÚG <i>i-Da-da-nim*</i>		10 textiles are left in Dadānim;
<i>a-hu-ru</i> 1 TÚG <i>ku-sí-tám</i>		we gave 1 <i>kusītu</i> -textile to the
<i>a-na ILLAT-tim ni-dí-in</i>		enterprise; we gave 1 <i>kutānu</i> -textile
1 TÚG <i>ku-ta-num a-hu-lu-qá-e</i>		(in compensation) for losses;
<i>ni-dí-in ší-tí</i> TÚG.HI.A.	20	the rest of the textiles,
2 <i>me-at</i> 62* TÚG.HI.A		262 textiles,
<i>a-na É.GAL-lim e-ru-bu</i>		have entered the palace.

Notes

Transliteration and translation in Ulshöfer 1995, no. 577.

16: the geographical name is normally written Dadania (with nisbe writings as Dadānāyūm or Dadānīyūm), and this form also appears in the parallel passage in the following text; however, this text has a relatively clear -nim at the end, as established by collation.

Comment

This account must be compared with the letters #106 and #107, and with the following near-duplicate. The letters were both sent from Kurub-Ištar to his representative in Kaneš Aššur-nādā. These texts show how a caravan could be constituted by a number of items belonging to different persons. Cf. notes to #163.

163. BIN 6, 180

<i>i-na</i> 3 <i>me-at</i> 26 TÚG <i>ku-ta-/ni</i>		Of the 326 <i>kutānu</i> -textiles
ša <i>Kur-ub-Ištar</i> qá-dum <i>li-we-tim</i>		belonging to Kurub-Ištar—including (for)
10 TÚG ša <i>A-ki-dí-e</i> 8 GÚ /40 <i>ma-na</i>		the wrapping—
AN.NA <i>ku-nu-ku</i> ša <i>Kur-ub-/Ištar</i>		(and) 10 Akkadian textiles; 8 talents 40
6 TÚG 'ša ⁷ « <i>kà</i> » <i>kà-ṣa-ri</i>	5	minas of tin under the seal of Kurub-Ištar;
66 TÚG ša <i>lu-qú-tim</i> ša <i>Is-mí-dí-DINGIR</i>		6 textiles belonging to the packers,
[x] TÚG <i>ku⁷-ta-ni</i> ša <i>A-šur⁴-UTU-ṣi</i>		66 textiles from the goods of Ishmid-ilum,
[ip-qí-du-ni] ⁷ - <i>a⁷-tí-ni</i> 15 TÚG ¹ <i>ku-ta-ni</i>		x <i>kutānu</i> -textiles which Aššur-šamšī entrusted to us, 15 <i>kutānu</i> -textiles

[i-na Za-]r'al'-pá		were ... in Zalpa ...
break		
ú 8 GÚ 40 ma-na ḫAN.NA'	rev.	plus 8 talents 40 minas of tin
ku-nu-ku ḫša' Kur-ub'-Ištar		under the seal of Kurub-Ištar, Ṭāb-ṣill-
DÙG-ṣí-lá-A-šur		Aššur
il,-qé-[ma 1 TÚG] ḫku'-sí-tám a-na		has received, and we gave 1 <i>kusītu</i> -textile to
ILLAT- <i>tim</i> ' ni-dí-in 1 TÚG ku-ta-/nu<-um>		the enterprise; we gave 1 <i>kutānu</i> -textile
a-na hu-lu-qá-e ša Za-al-/pá	5'	(in compensation for) the losses in Zalpa;
ni-dí-in 10 TÚG ku-ta-nu		10 <i>kutānu</i> -textiles
řša' i-na Da-da-ni-a		that are left in Dadānia,
a[-hu-]ru-ni ūt-tí TÚG.HI.A		the rest of the textiles,
2 [m]e-at 62 TÚG.HI.A		262 textiles,
a-na É.GAL-[lim e-ru-bu]	l.e. 10'	have entered the palace.

Notes

Transliteration and translation in Ulshöfer 1995, no. 576.

Comment

Account of various transactions involving textiles. The total restored in line 6 in #162 is arrived at by adding the figures at the start of the enumeration; from this figure of 417 textiles the writer subtracted first 142 (ought to be 143) and then further 10, 1 and 1 to reach the total of 262 textiles which entered the palace in Kaneš for taxation and possible sale. The breaks in #163 prevent us from checking the figures in detail. See also the following text.

164. TC 3, 166

i-na 11 TÚG ku-ta-ni		Of the 11 <i>kutānu</i> -textiles,
řši-tí TÚG.HI.A ša Kur-ub-Ištar		the rest of Kurub-Ištar's textiles,
řša DÙG-áb-ṣí-lá-A-šur		that Ṭāb-ṣill-Ašsur
ta-ah-ṣí-is-tám i-dí-ú		wrote a note about—
1 TÚG ku-ta-nam i-na	5	1 <i>kutānu</i> -textile, in
Za-al-pá ANŠE ih-' <i>li</i> - <i>tiq</i> /ma		Zalpa a donkey was lost,
il,-qé-ú 10 TÚG.HI.A		so they took it (in compensation);
i-na Da-da-ni-a		10 textiles were lost in Dadania
ih- <i>li</i> -qú-ma 1 TÚG ku-ta-/nam		so the ruler of Dadania
Da-da-na-i-um	10	took 1 <i>kutānu</i> -textile;
il,-qé 1 TÚG ra-dí-ú		the guides took
il,-qé-ú 1 1/2 GÍN KÙ[.GI]		1 textile; 1 1/2 shekel of
pá-ša-lúm a-na ru-ba-sim	lo.e.	<i>pašallu</i> -gold for the king;

1 1/2 <i>ma-na ni-ga'-li'</i>	1 1/2 mina of sickles
<i>a-na kà-ší-im</i>	15 rev. for the <i>kaššu</i> -official
<i>i-na Za-al-pá</i>	in Zalpa;
2 1/2 GÍN KB <i>a-šar</i>	2 1/2 shekels of silver where
TÚG.HI.A <i>e-zi-bu</i> 4 GÍ[N]	he left the textiles; 4 shekels
KB <i>a-na ra-dí-im</i>	of silver for the guide
<i>Kà-ni-ší-im ša áš-pu-/ru</i>	20 from Kaneš who I sent;
4 GÍN <i>ni-is-ha-sú-nu</i>	4 shekels, their import duty
<i>ša É.GAL-lim</i> (erasure)	for the palace;
(erasure)	
1/2 <i>ma-na</i> 5 5/6 GÍN	35 5/6 shekels
KB <i>ša-ru-pá-am</i>	25 of refined silver:
<i>té-šú-bu</i> KB	additions;
<i>ša A-lim^{ki} a-pu-ul'</i>	I balanced the silver for the City;
3 TÚG.HI.A : <i>a-na</i>	u.e. 3 textiles
1/3 <i>ma-na</i> 7 GÍN	were sold for 27 shekels
<i>ta-ad-nu</i>	30 l.e.

Notes

Transliteration and translation in Ulshöfer 1995, no. 578.

Comment

See the preceding two texts for further details of this transaction. The account here refers to various expenses incurred by a caravan traveling in northern Syria.

165. TTC 15

<i>i-nu-mì ni-is-ha-tum₈</i>	When the import duty
<i>ša ILLAT-at Šu-Nu-nu</i>	on Šū-Nūnu's enterprise
<i>i-ni-is-ha-ni</i>	was levied
14 TÚG <i>ku-ta-ni a-qá-tí</i>	I deposited 14 <i>kutānu</i> -textiles on the
	account
<i>a-bi₄-ni a-dí ma-lá</i>	5 of our father; we shall enter an amount
1/3 <i>ma-na.TA ni-ša-kán</i>	in accordance with the rate 1/3 mina each.
1 1/2 <i>ma-na a-na šál-ší-šu</i>	1 1/2 mina for his "thirds".
3 TÚG <i>ku-ta-ni i-ša'-na-im</i>	They made <i>šitapku</i> -deposits of 3 <i>kutānu</i> -
<i>tí-ša-áp-ki-im</i>	textiles at another depositing;
<i>iš-ta-áp-ku a<-na></i> (erasure)	10 l.o.e. we shall set down
1/2 <i>ma-na.TA ni-ša-kán</i>	rev. 1/2 mina per piece.

1 <i>ma-na.TA</i> KB		At 1 mina each in silver
<i>a-na</i> 21 <i>ma-na</i>		for 21 minas.
10 TÚG <i>ku-ta-ni ša i-pu-lu-/ni-ni</i>		10 <i>kutānu</i> -textiles which they balanced with
1/2 <i>ma-na.TA</i>	15	us were promised at 1/2 mina a piece,
<i>qá-bi₄-ú-ma a-dí</i> [TÚG]		but as long as the textiles
<i>lá za-am-ru</i> 1 TÚG <i>a-na</i>		have not been recorded I left 1 textile for
<i>A-šur-na-da e-zí-ib</i>		Aššur-nādā.

Notes

Re-edited by Michel 1986: 117-118; transliteration and translation in Ulshöfer 1995, no. 266.

1: the form *nishātim* is a mistake for *nishātum*, since the noun must be the subject, *innishāni* being the N-stem.

5-6: the difference between the verbs *nadā'um* and *šakānum* is obvious here: the first denotes the actual deposit of the textiles, whereas the other refers to the calculation and presumably accounting of their value.

8: *i-ša⁷-na-im*; the sign is GA, and the word was understood as the term for “reed” (*qanā'um*) in CAD s.v. and by Michel. Ulshöfer translates “hat man beim Riedeinlagern auf Lager gelegt.”

16: if nothing is missing at the end we might instead translate: “... were promised at 1/2 mina a piece, and I deposited (them).”

Comment

This brief account of transactions with the colony office following the arrival of a caravan with textiles is not easy to understand. The first problem is what relationship there is between the levying of the import duty and the deposits made on individual accounts; the reference to “balancing” in line 14 may provide part of the answer, since it is known that when the tax resulted in fractions of textiles having to be paid, the palace would take a complete one and pay the balance on the basis of a calculated price. However, it seems unlikely that this would involve the deposit of as much as 14 textiles. These were given to the colony office for presumably Aššur-idi’s account and at a price corresponding to 20 shekels a piece, a very good price, up to a hundred percent over the market price; their value would therefore be 4 2/3 minas of silver; when we are then told that 1 1/2 mina constituted his *šalšum*, “one third”, this seems to make sense: one third of 4 2/3 minas would be 1 5/9 mina, or close enough to 1 1/2. The term *šalšu* is strange here, however, since one would expect *šalšātum*, the term that normally denotes the one-third profit that investors can take out directly after the completion of a step or a period in a long-term investment. No similar meaningful calculations can be established for the rest of the figures in the text. Šū-Nūnu’s enterprise is found also in #156.

166. CCT 5, 34c

66 TÚG <i>ku-ta-nu</i>	66 <i>kutānu</i> -textiles
KIŠIB A-šūr-na-da lá-áp-tù*	marked with Aššur-nādā's seal,
41 TÚG <i>ku-ta-nu</i> ša DAM.GÀR	41 <i>kutānu</i> -textiles belonging to the merchant,
7 TÚG ša A-ki-dí-e	7 Akkadian textiles,
4 TÚG wa-ar-šu-tum	4 dirty textiles,
3 TÚG ma-as-ú-tum	3 washed textiles,
4 TÚG <i>ku-sí-a-tum</i>	4 <i>kusītu</i> -textiles,
[x] TÚG <i>na-ma-šu-hu</i>	x <i>namaššuhu</i> -textiles,
[1] TÚG <i>kà-áb-tum</i> 1 TÚG	1 heavy textile,
<i>[a-b]ar-ni-um</i>	1 <i>abarniu</i> -textile,
[1 TÚG] <i>ta-ku-uš-tù-um</i>	1 <i>takuštāu</i> -textile,
[x TÚG <i>ku]-ta-nu</i> ša I-dí-[...]	x <i>kutānu</i> -textiles belonging to Iddin-...,
[ŠUNIGIN (x)] 44 TÚG./HI.A	in all (x+) 44 textiles
<i>[i-b]a-št-ú</i>	are available.
[x+]3 TÚG <i>ta-ad-mì-[qá]'-tum</i> * <i>i-ba-ší-a-ma</i>	x+3 textiles are available as <i>tadmiqtu</i> - loans.
	10 lo.e.
	rev.
	15

Notes

Transliteration and translation in Ulshöfer 1995, no. 109.

Despite the *-ma* at the end of line 16 nothing is missing, in fact, the lower half of the reverse is uninscribed.

6: Ulshöfer reads *pá-as-ú-tum*, "white textiles".

13: one expects *me-at* in the break, giving the total of 144 textiles, but the remains immediately after the break seems to exclude this reading.

Comment

Account of textiles of various types; note the number 66 *kutānu*-textiles which recurs in the following text and in #162 and 163.

167. TC 1, 80

66 TÚG <i>ku-ta-nu</i> 2 GÚ 10 <i>ma-/na</i>	66 <i>kutānu</i> -textiles, 2 talents 10 minas
AN.NA <i>ku-nu-ku</i> 10 <i>ma-na</i>	of tin under seal, 10 minas of tin
AN.NA 1/2 <i>ma-na</i> 6 1/6 GÍN	and 1/2 mina 6 1/6 shekels
KB <i>a-na qá-tí-šu</i>	of silver for his disposal,
4 ANŠE <i>sa-lá-mu</i>	4 black donkeys:
	5

ša A-šūr-na-da		the property of Aššur-nādā
ù A-šūr-ta-ak-lá-ku		and Aššur-taklāku.
75* TÚG ku-ta-nu 2 GÚ 10 ma-na		75 <i>kutānu</i> -textiles, 2 talents 10 minas
AN.NA ku-nu-ku 10 ma-na AN.NA		of tin under seal, 10 minas of tin (and)
1 1/3 ma-na LÁ 1/6 GÍN KB-[áp-k]à*	10	1 1/3 mina less 1/6 shekel, your silver,
5 ma-na hu-ša-ú e- ¹ li- ¹ /a-[am]*		5 minas of scrap metal was produced(?),
4 ANŠE ša-lá-mu		4 black donkeys:
ša A-šūr-na-da 70 TÚG ku-/ta-nu		the property of Aššur-nādā. 70 <i>kutānu</i> -
3 ANŠE.HI.A ša-lá-mu		textiles, 3 black donkeys,
[5/6]* ma-na 5 GÍN KB	15	5/6 mina 5 shekels of silver
a-na qá-tí-šu ša A-šūr-ta-ak-/lá-ku		for his disposal: the property of
		Aššur-taklāku.
26* TÚG ku-ta-nu 1 ANŠE ša-lá-mu	lo.e.	26 <i>kutānu</i> -textiles, 1 black donkey,
5 ma-na AN.NA a-na qá-tí-šu		5 minas of tin for his disposal:
ša A-šūr-i-dí		the property of Aššur-idī.
4 [TÚG ku-t]a-nu ša ik-ri-be	20 rev.	4 <i>kutānu</i> -textiles of the votive offerings
ša A-šūr 2 TÚG ku-ta-nu		for Aššur, 2 <i>kutānu</i> -textiles
ša ik-ri-be ša ⁴ Ištar		of the votive offerings for Ištar,
8 GÍN KB a-na qá-tí-šu		8 shekels of silver for his disposal:
ša A-šūr-i-dí 8 TÚG ku-ta-nu		the property of Aššur-idī. 8 <i>kutānu</i> -textiles
ša I-dí- ⁴ UTU 6 GÍN KB a-qá-tí-šu	25	belonging to Iddin-Šamaš, 6 shekels of
		silver for his disposal.
4 TÚG ku-ta-nu 3 GÍN KB		4 <i>kutānu</i> -textiles, 3 shekels of silver
a-na qá-tí-šu ša A-šūr-na-/da		for his disposal: the property of Aššur-nādā,
ša ik-ri-be ša A-šūr		from the votive offerings for Aššur.
4 TÚG ku-ta-nu 5 1/6 GÍN KB	30	4 <i>kutānu</i> -textiles, 5 1/6 shekels of silver
a-na qá-tí-šu ša ik-ri-be		for his disposal, from the votive offerings
ša A-šūr 1 TÚG ku-ta-num ša ik-/ri-be		for Aššur, 1 <i>kutānu</i> -textile of the votive
ša [⁴ I]štar ša A-šūr-ta-ak-lá-/ku		offerings for Ištar: the property of
		Aššur-taklāku.
2 TÚG ku-ta-nu ša um-mì-ni		2 <i>kutānu</i> -textiles belonging to our mother
ù Pá-ru-ur-tim a-na A-šūr-/na-da		and to Parrurtum, for Aššur-nādā.
3 TÚG ku-ta-nu ša Šu-Bé-lim	35 u.e.	3 <i>kutānu</i> -textiles belonging to Šu-Bēlum
DUMU Qá-qá-dá-nim 2 TÚG ku-ta-/nu		son of Qaqqadānum, 2 <i>kutānu</i> -textiles
ša En-nam-Ša-ra		belonging to Ennam-Šara,
3 TÚG ku-ta-nu ša ⁴ IM-GAL ¹ 2 TÚG	1.e.	3 <i>kutānu</i> -textiles belonging to Adad-rabi,
ku-ta-/nu		2 <i>kutānu</i> -textiles
ša Pá-pá-an-ta*-ah-e ¹ 1 ¹ TÚG ku-ta-num		belonging to Papan-tah'e, 1 <i>kutānu</i> -textile
ša A-šūr-be-el-a-wa-tim 1 TÚG	40	belonging to Aššur-bēl-awātim, 1 <i>kutānu</i> -
ku-ta-num ša En-na-/nim		textile belonging to Ennānum—

a-na A-šūr-na-da 2 TÚG *ku-ta-nu*
ša DUMU I-dí-S[ú-in]

for Aššur-nādā. 2 *kutānu*-textiles belonging
 to the son of Iddin-Suen.

Notes

Transliteration and translation in Ulshöfer 1995, no. 258.

38-39: the reading Adad-rabi adopted from Ulshöfer; she also suggests the reading *Puzur-ša-du-e* for the name in the next line; this may be correct, but the signs do not really support the idea.

Comment

Large account of shipments coming from Assur, presumably over a period of time. If all of these shipments were in circulation in Anatolia at the same time, belonging to the named members of the family, they would at this time have been running a substantial operation: three caravans of each four donkeys plus a large variety of minor amounts of textiles, in all some 275 textiles.

168. LB 1233

break

[x x x x x x] '20[?]

...

[x x x x x] 'i⁷-a-um

..., mine

[x x x x] UTU-tap-pá-i 3 TÚG

... Šamaš-tappā-i, 3 dirty textiles

wa-ar-šu-tum

[x x x x] 'x¹ En-na-nim

... Ennānum;

5 TÚG I-dí-Ištar 30 TÚG ša A-ki-dí-e

5'

5 textiles: Iddin-Ištar; 30 Akkadian textiles;

1 TÚG ša um-mì-ni 1 TÚG ša

1 textile belonging to our mother; 1 textile

Ša-ra-[a]t-Ištar

belonging to Šarrat-Ištar;

1 TÚG ša Pá-ru-ur[-tim ...]

1 textile belonging to Parrurtum; ...

ŠUNIGIN 3 me-at [...]

in all: 300(+x) textiles.

48 TÚG [...]

lo.e.

48 textiles ...

a-ni-[...]

10'

...

50 TÚG šu-[ru-tum ...]

50 black textiles ... x

ku-ta-n[u]

kutānu-textiles ...

i-na É 'kà-ri-im⁷ [na-ad]-ú

were deposited in the colony office;

1 TÚG ra-qú-tum

1 thin textile

Ha-šu-i il₅-qé 19 TÚG

Hašui received; 19

ku-ta-nu 11 TÚG šu-ru-tum

kutānu-textiles and 11 black textiles

a-na ni-is-ha-tim lá-qé-ú

were taken for the import duty;

13[+x] TÚG ša A-ki-dí-e

13+x Akkadian textiles,

[x TÚG šu-ru-Jtum 1 TÚG a-bar-/ni-um

x black textiles, 1 *abarniu*-textile,

[x x x x]-nim

20'

...

[i-na É k]à-ri-im		were deposited in the colony
[na-ad-ú]		office.
break		
[...] ŠÀ.BA	i.e.	... thereof
[... J-ni-a : ú-šé-bi₄-lam		... sent me.

Notes

Unpublished text in the Leiden collection; transliteration by Veenhof. About two-thirds of the tablet are missing.

Comment

Fragmentary list of shipments of textiles. The reference to the three women in Assur, "our mother", Šarrat-Ištar and Parrurtum, is noteworthy and proves that none of the two named ladies was married to Aššur-idī.

169. TC 2, 67

KIŠIB <i>Kur-ub-A-šùr DUMU Ší-li-a</i>		Seal of Kurub-Aššur son of Šilliya,
KIŠIB <i>Pí-lá-ah-Ištar DUMU Ší-li-li</i>		seal of Pilah-Ištar son of Šilli-ilī,
KIŠIB <i>Ta-ki-il₅-A-šùr DUMU Ha-na-nim</i>		seal of Takil-Aššur son of Hannānum,
KIŠIB <i>Ku-ni-na-ah-šu-ša-ar : DAM</i>		seal of Kuninahšušar, the wife
<i>A-šùr-pí-lá-ah DUMU A-mur-A-šùr</i>	5	of Aššur-pilah son of Amur-Aššur.
<i>tup-pá-am ša 2/3 ma-na KB</i>		As to the tablet concerning 2/3 mina of
<i>ša Ší-im Ha-da-a-ni īR</i>		silver, being the price of Hadāni, the slave
<i>ša A-šùr-pí-lá-ah DUMU A-mur-A-šùr</i>		of Aššur-pilah son of Amur-Aššur,
<i>ša A-hu-ni DUMU Šu-Ištar ù A-ha-tum</i>		which Ahuni son of Šū-Ištar and his wife
<i>a-ša-sú : a-na DAM.GAR-ri-im</i>	10	Ahātum owe to a merchant
<i>ha-bu-’lu-ni^l-ma tup-pu-um</i>		and which tablet
<i>a-na A-šùr-na-da : pá-aq-du</i>		has been entrusted to Aššur-nādā—
<i>tup-pá-am Ku-ni-na-ah-šu-ša-ar</i>		with respect to that tablet and to
DAM <i>A-šùr-pí-lá-ah DUMU A-mur-A-šùr</i>	rev.	Kuninahšušar,
<i>šu-ma ma-ma-an i-na me-er-e</i>	15	the wife of Aššur-pilah son of Amur-
<i>A-šùr-pí-lá-ah ù-lá DUMU.MUNUS</i>		Aššur—
<i>A-šùr-pí-lá-ah a-na tup-pí-im</i>		should any of the sons
<i>a-na A-šùr-na-da i-tù-a-ar</i>		of Aššur-pilah or the daughters
<i>Ku-ni-na-’ah-’šu-ša-ar : DAM</i>		of Aššur-pilah raise claim against Aššur-
<i>A-šùr-pí-lá-ah DUMU A-mur-A-šùr</i>	20	nādā with respect to that tablet,
		then Kuninahšušar, the wife
		of Aššur-pilah son of Amur-Aššur,

*tù-ba-áb-šu : me-he-er
tup-pí-ša ha-ar-mì-im
ša Ku-ni-na-ah-šu-ša-ar
DAM A-šùr-pí-lá-ah
DUMU A-mur-A-šùr*

25

will clear him of obligations. (This is) a copy of the certified tablet of Kuninahšušar, the wife of Aššur-pilah son of Amur-Aššur.

Notes

Transliteration and translation in *EL* as #205.

Comment

This text, with its highly convoluted phrases, is meant to guarantee that Aššur-nādā runs no risk of further claims from the sons or daughters of Aššur-pilah, a man who must have died recently and whose Anatolian widow accepts responsibility for such possible future litigation. Aššur-pilah and his wife have sold a slave but not yet received their money; the debt-note issued was phrased anonymously, without mentioning the name of the creditor in order to facilitate transfer of the claim to a third party, and this is precisely what had happened: the tablet had been given to Aššur-nādā, presumably in payment of another debt. That is the reason why he could fear that the heirs of Aššur-pilah might be tempted to claim this tablet.

170. TC 2, 68

2/3 *ma-na* LÁ 2 GÍN / KB

ša A-mur-DINGIR

i-li-bi₄

^d*IM-ba-ni i-šu-ú*

A-šur-ta-ak-lá-ku

5

is-ba-at šu-ma

A-mur-DINGIR a-na

2/3 *ma-na* LÁ 2 / GÍN

a-na ^dI[M]-ba-ni

rev.

i-tù-ar

10

A-šur-ta-ak-lá-ku

ú-ba-áb-šu

IGI Šu-Be-lim

IGI A-šur-i-mì-tí

IGI A-šur-na-da

15

The 38 shekels of silver

that Amur-ilī

had as a claim

against Adad-bāni,

Aššur-taklāku

has taken (that). If

Amur-ilī raises claim

concerning the 38 shekels

against

Adad-bāni,

then Aššur-taklāku

will clear him.

Witnessed by Šū-Bēlum,

witnessed by Aššur-imittī,

witnessed by Aššur-nādā

Notes

Treated in *EL* as #203.

Comment

A simple quittance. It is not explained why Aššur-taklāku would have seized the money, but we must assume that Amur-ilī was indebted to him. It is uncertain whether the text belongs in this dossier.

171. CCT 5, 35a

4 <i>ma-na ni-is-ha-at*</i>	4 minas: the import duty
AN.NA <i>ša a-bi₄-ni</i>	on our father's tin;
7 1/3* <i>ma-na</i> 5* GÍN	I paid in settlement 7 1/3 minas
<i>ni-pi₄-il₅-«KI.Ú»tum</i>	5 shekels
<i>ú-ku-ul-tim</i>	on food
<i>a-na Kur-ub-Ištar</i>	to Kurub-Ištar
<i>ù I-dí-Ištar</i>	and Iddin-Ištar;
<i>a-pu-ul</i>	
18 GÍN <i>ú-ku-ul-/tum</i>	we credited 18 shekels for food
<i>ša iš-tù</i>	on the stretch from
<i>Ha-hi-im ni-iš-/ku-un</i>	Hahhum;
1 ANŠE <i>ša a-bi₄-ni</i>	1 donkey belonging to our father
<i>me-et</i>	is dead;
5 1/2 <i>ma-na</i> 5* GÍN	5 1/2 minas 5 shekels
AN.NA- <i>ki</i>	of my tin:
<i>A-šūr-ta-ak-lá-/ku</i>	(for) Aššur-taklāku;
15 TÚG <i>ku-ta-ni</i>	regarding 15 <i>kutānu</i> -textiles,
<i>a-na-kam</i> 15 TÚG	here I shall receive 15 textiles
<i>É kà-ri-im a-lá-qé'</i>	in the colony office.

Notes

Transliteration and translation in Ulshöfer 1995, no. 218.

Comment

Anonymously worded account of a caravan of tin and textiles; the amount of import duty paid indicates that we are once again dealing with the shipment of a single donkey load of tin (1 talent) and textiles. The inclusion in this edition is due to the mention of several persons who figure prominently in other texts.

172. BIN 6, 186

<i>i-na</i> 9 TÚG <i>ša a-na-ku</i>		Of the 9 textiles which I personally
<i>e zi bu</i> 6 TÚG <i>a-na A-lá-hi-im</i>		left, 6 textiles were for Alähum;
3 1/3 TÚG <i>ke-eš-da-tù-a ŠÀ.BA</i>		3 1/3 textiles were the share that falls to me; thereof:
1/3 TÚG 1 TÚG <i>ku-sí-tum</i> 1 <i>maš-ku-num</i>	5	1/3 textile, 1 <i>kusītu</i> -textile (and) 1 tent belonging to me (are) in Wahšušana.
<i>i-a-um i-na</i> ⁷ <i>Wa-ah-šu-ša-na</i>		5 2/3 TÚG <i>i-na e-kál-lim ki-iš-dá-/tum</i>
5 2/3 TÚG <i>i-na e-kál-lim ki-iš-dá-/tum</i>		5 2/3 textiles in the palace were the share of Ili-ālum; 5 <i>makūhu</i> -textiles and the <i>duduru</i>
<i>[ša] ī-lí-a<-lim></i> 5 TÚG <i>ma-ku-hu</i>		of Alähum also belong to Ili-ālum.
<i>/ù du-du-ru</i>		x talents 6 2/3 minas of tin transported by
<i>[ša] 'A-lá-hi-im ša ī-lí-a-lim-ma</i>		..., thereof: 5 minas 9 2/3 shekels
<i>[x G] Ú</i> 6 2/3 <i>ma-na AN.NA</i> <i>ša šé-ep</i>	10	went to ... of Ili-ālum.
<i>[x x]-a ŠÀ.BA</i> 5 <i>ma-na</i> 9 2/3 GÍN		... silver remains.
<i>[x x x] ī-lí-a-lim i-li-ik</i>		...tin ...
<i>[...] KB a-hu-u[r]</i>		
<i>[...] 'AN.NA</i> ¹ [...]		
break		
<i>[...] 'i-na</i> ⁷	rev.	... in
<i>[x x (x)] ša šé-ep Ku-ra-ra</i>		... transported by Kurara
<i>[x x]-ma</i> 18 1/3 GÍN AN.NA		... he owes me 18 1/3 shekels of tin.
<i>[ha-b]ju-lam</i> 7 'TÚG ¹ <i>ku-ta-nu</i>		7 <i>kutānu</i> -textiles
<i>ik-ri-bu</i> <i>ša A-šur</i> 1 TÚG <i>šu-/ru-um</i>	5'	were the votive offerings of Ašur, 1 black textile was the votive offerings of Ištar;
<i>ik-ri-bu</i> <i>ša</i> ⁴ <i>Ištar</i>		1 <i>kutānu</i> -textile and 2 black textiles which Ašur-idi entrusted to Ili-ālum have been sold for 3 2/3 minas of
[1] TÚG <i>ku-ta-num</i> 2 'TÚG ¹ <i>šu-ru-tum</i>		...
<i>[š]a</i> ⁷ <i>A-šur</i> ¹ <i>i-dí a-na ī-lí-a-lim</i>		... 4 2/3 shekels: expenses for their smuggling;
<i>[ip-qí-d]ju a-na</i> 3 2/3 <i>ma-na</i>		... at the rate 6 shekels minus 15 grains
<i>[x x (x)]-ri-'im</i> ¹ <i>ta-ad-nu</i> <i>[x x]</i>	10'	... 1/2 shekel each to the colony
<i>[x x x (x)]</i> 4 2/3 GÍN <i>pá-zu-ur-[tù-]/šu-nu</i>		we ... The rest of your silver,
<i>[x x x]</i> 6 GÍN LÁ 15 ŠE TA		3 minas ...
<i>[x]</i> 1/2 GÍN TA <i>a-na kà-ri-im</i>		break
<i>'ni-x</i> ⁷ <i>um ší-tí KB-pí-šu</i>		
3 <i>ma-na</i> [...]	15'	
<i>[x] ma-na</i> <i>š[t-...]</i>		
<i>[x x] ma-na</i> [...]		
<i>[x x k]am</i> 12 [...]		
<i>[x x (x)] 'x</i> ¹ <i>š[a ...]</i>		

Notes

Transliteration and translation in Ulshöfer 1995, no. 207.

3 and 6: for the term *kišdātum* see *AOATT*: 416-417.

4: Ulshöfer suggests the reading 1 1/2 *ku<-ta>-num*, which may be better.

7: DU-DU-*ru* is an otherwise unattested term.

2': Ulshöfer suggests the reading [ŠA.]BA at the beginning of the line; there seems to be too much space for only one sign, however.

14': one expects a form of *nadā'um*, "deposit", in this place.

Comment

Account of probably more than one shipment of textiles and tin in which Ili-ālum plays the main role.

173. VS 26, 93

5 5/6 <i>ma-na</i> KB <i>sa-ru-pá-am</i>	Iddin-Ištar son of Aššur-nādā
<i>i-sé-er I-dí-Ištar</i>	owes 5 5/6
DUMU <i>A-šúr-na-da</i>	minas of refined silver
<i>Hu-ra-ṣa-nu-um i-šu</i>	to Hurašānum;
<i>iš-tù ha-muš-tim</i>	reckoned from the week
[š]a Šu-Nu-nu ù Puzur,-A-/šùr	of Šū-Nūnu and Puzur-Aššur
blank line	
<i>[a-n]a 13 ha-am-ṣa-tim</i>	he must pay within 13 weeks;
<i>[i-ṣa-qal] šu-ma</i>	if
<i>[lá iš-qú-u]l 1 1/2 GÍN TA</i>	10 rev. he has not paid he will add interest at the
<i>[a-na ma-n]a-im</i>	rate 1 1/2 shekel per mina
<i>[i-na ITI.]KAM ši-ib-tám</i>	per month.
<i>[ú-]ṣa-áb ITI.KAM Té-i-na-tim</i>	The month <i>Te'inātum</i> ,
<i>[l]i-mu-um A-la-hu-um</i>	eponymy Alāhum
<i>[DU]MU I-na-ah-DINGIR</i>	son of Inah-ilī.
<i>IGI A-bu-ṣa-lim DUMU I-dí-ḥr-/ra</i>	Witnessed by Abu-šalim son of Iddin-Irra,
<i>IGI En-nam-A-ṣùr</i>	witnessed by Ennam-Aššur
DUMU <i>Kàr-ri-a</i>	son of Karria.

Notes

Transliteration and translation in *EL* as #51.

Comment

Simple debt-note according to which Iddin-Ištar owes 5 5/6 minas of silver to Hurašānum. The

loan is dated to the year *KEL* 89. The penal interest rate is the standard 33 1/3%.

174. KKS 18

tablet:

<i>7 ma-na</i>	17 GÍN	Iddin-abum owes 7 minas 17 shekels
KB <i>sa-ru-pá-am i-sé-er</i>		of refined silver
<i>I-dí-a-bi₄-im I-dí-Ištar</i>		to Iddin-Ištar.
<i>i-šu iš-tù ha-mu-uš-/tim</i>		Reckoned from the week
<i>ša A-šur-be-el-a-wa-/tim</i>	5	of Aššur-bēl-awātim
<i>ù A-mur-Ištar</i>		and Amur-Ištar
<i>a-na 45 ha-am-ša-tim</i>		he must pay within 45 weeks.
<i>i-ša-qal šu-ma</i>		If
<i>lá iš-qú-ul</i>		he has not paid (in time)
<i>ki-ma a-wa-at</i>	10	he must add interest in accordance
<i>kà-ri-im ší-ib-tám</i>		with the rule of the colony:
<i>i-na ITI.1.KAM a-na</i>		1 1/2 shekel per month
<i>1 ma-na-im 1 1/2 GÍN./TA</i>		per mina.
<i>ú-ša-áb</i>		
<i>li-mu-um A-al-DÙG</i>	15	Eponym Al-ṭāb
DUMU <i>Ib-ni-lí ITI.1.KAM</i>		son of Ibni-ilī, month
<i>Na-ar-ma-kà-A-šur</i>		<i>Narmak-Aššur-</i>
<i>ša ke-na-tim</i>		<i>ša kēnātim.</i>
IGI <i>A-šur-DÙG</i>		Witnessed by Aššur-ṭāb
DUMU <i>A-šur-ma-lik</i>	20	son of Aššur-malik;
IGI <i>A-mur-DINGIR</i>		by Amur-ilī
DUMU <i>I-be-zu-a</i>		son of Ibezua

case:

break		
[KIŠIB <i>A-šur-[DÙG]</i>		Seal of Aššur-ṭāb
[DUMU <i>A-]šur-ma-lik</i>		son of Aššur-malik;
KIŠIB <i>A-mur-DINGIR</i>		seal of Amur-ilī
DUMU <i>I-[be-zu-a]</i>		son of Ibezua;
break	
[... 1] 1/2 GÍN./TA		
[...]		
[(..) <i>ša ke-na-]tim</i>		
break		

Notes

15-16: the year eponym Al-tāb son of Ibni-ilī is otherwise unknown and he does not appear in the list of eponyms; Veenhof *in press*, 54, suggests very reasonably that we have to do with a scribal mistake, and that the patronymic should have been Pilah-Aššur, i.e. *KEL* 82. That dates the contract very early in the career of Iddin-Ištar.

Comment

Simple debt note regulating a large loan in silver, Iddin-abum debtor and Iddin-Ištar creditor. It is not to be said with certainty whether we are dealing with the son of Aššur-nādā.

175. ICK 1, 83 + ICK 2, 60**tablet:**

4 1/2 <i>ma-na</i> KB	Aluluwa owes
<i>li-tí i-sé-er</i>	4 1/2 minas of <i>lītu</i> -silver
<i>A-lu-lu-wa I-dí-Ištar</i>	to Iddin-Ištar;
<i>i-šu A-lu-lu-wa iš-tí</i>	Aluluwa is held (in employment)
<i>I-dí-Ištar uk-ta-al</i>	by Iddin-Ištar.
<i>mì-ma ta-ak-ši-tám</i>	Whatever income
<i>ša ú-kà-šu-ú</i>	he may achieve,
<i>I-dí-Ištar : ši-ta</i>	Iddin-Ištar will take
<i>qá-té-en i-lá-qé</i>	two-thirds,
<i>iš-té-et : qá-tám</i>	and Aluluwa
<i>A-lu-lu-wa i-lá-qé</i>	will take one-third.
<i>šu-ma i-pá-ni</i>	If he goes into hiding from
<i>I-dí-Ištar pu-úz-ra-am</i>	Iddin-Ištar,
<i>e-ta-ha-az</i>	he will add interest at the rate 6 shekels
<i>a-na 1 ma-na-im 6 GÍN./TA</i>	per mina
<i>i-na ITI.KAM ši-ib-tám</i>	per month.
<i>ú-ša-áb šu-ma ba-lúm</i>	If without Iddin-Ištar's permission
<i>I-dí-Ištar a-na ig-ri</i>	he takes up work for hire,
<i>i-ta-lá-ak</i>	it will be taken
<i>i-ša-ri-iq-šu-um</i>	away from him.
<i>a-na É I-dí-Ištar e-ra-á[b]</i>	He may enter and leave Iddin-Ištar's
<i>ú ú-ši ba-lúm I-dí-Ištar</i>	house. Without Iddin-Ištar's permission
<i>a-na ig-ri ú-lá i-lá-ak</i>	he must not take up work for hire.
<i>IGI Ha-bu-a-lá IGI I-lá-li-/a-ah-šu</i>	Witnessed by Habuala, by Ilaliahšu,
<i>IGI A-mu-ra</i>	by Ammura,
	25 i.e.

IGI *Ta-lu-wa-na* IGI *'Ku'-lā*
IGI *E-lá-lí* IGI *Ta-ta-li*

by Taluwana, by Kula,
by Elāli, by Tatali.

case:

break

[*I-dí-Ištar i-šu iš-t[í KB]*]
[*u]k-ta-al ta-ak-ší-t[ám]*
ša ú-ká-šu-ú : ší-t[a qá-té-en]
I-dí-Ištar i-lá-qé iš-té-e[t]
qá-tám A-lu-lu-wa i-lá-qé
[*Šju-ma i-na pá-ni I-[dí-Ištar]*
[*pu-úz-r]a-am 'i-?[ta-ha-az]*
break

5'

... owes to Iddin-Ištar. He is held with the
silver. Whatever income
he may achieve, Iddin-Ištar will take
two-thirds, and Aluluwa will take
one-third.
If he goes into hiding from Iddin-Ištar
....

Comment

An employment contract of the type usually referred to as *be'ulātum*, where an Anatolian enters into a position as servant of Iddin-Ištar. It is not certain that we are dealing with Iddin-Ištar son of Aššur-nādā. There are two sealings on the case, one very fragmentary, the other in Anatolian style (not found in Teissier).

176. I 490

Ištar-lá-ma-sí DUMU.MUNUS
A-šúr-na-da Puzur₄-Ištar
a-na am-tú-tím
e-hu-uz-ma a-na
Bu-ru-uš-ha-dim
lu a-na Ha-tim a-šar
ha-ra-šu-ni iš-tí-šu
i-ra-dí-ší ù qá-dí-šu-ma
a-na Kà-ni-iš
ú-ta-ra-ší šu-ma
10 *e-zi-ib-ší 5 ma-na*
KB i-ša-qal
šu-ma Ší-it-[ma]
té-zi-ib-šu 5 ma-na
ta-ša-qal-šu-ma
15 *a-lá-an a-ší-tí-šu*
ša A-lim A-šur ša-ni-tám

Puzur-Ištar has married Ištar-lamassi,
daughter of Aššur-nādā,
as maid,
and he may bring her with him to
Burūšaddum
or to Hattum, wherever
his journeys go;
however, he must bring her
back with him to Kaneš.
If
he leaves her, he must pay 5 minas
of silver;
if it is she
who leaves him,
she must pay him 5 minas;
further, apart from his wife
in the city of Assur he must not marry

<i>lá e-ha-az šu-ma</i>		anyone else. If
<i>Ištar-lá-ma-sí a-dí 3 ša-na-at</i>		within 3 years Ištar-lamassí
<i>šé-ra-am lá e-mar</i>	20	has not produced a child,
<i>GÉME i-ša-a-ma</i>		he can buy a slave-girl
<i>e-ha-az A-šur-né-me-di</i>		and marry her. Aššur-nēmedī,
<i>A-ni-na ù um-ma-ša</i>		Annina and her mother
<i>[i-]dí-nu-ší</i>		gave her away.
<i>[IGI] A-na-lí</i>	25	Witnessed by Annali,
<i>DUMU A-al-DÙG</i>		son of Al-ṭāb,
<i>IGI Ma-nu-um-ba-lím-A-šur</i>		witnessed by Mannum-balum-Aššur
<i>DUMU A-šur-sú-lu-li</i>		son of Aššur-ṣulūlī.

Notes

Edited in *Prague*: 83-84, copy plate XXXVIII.

25-26: the editors note that Al-ṭāb was married to Puzur-Ištar's sister Ištar-bāštī.

Comment

This marriage contract involves Aššur-nādā's daughter with his Anatolian *amtū*-wife Šišahšušar, one Ištar-lamassí, who is given away to Puzur-Ištar son of Imdī-ilum, also as *amtum*. See the Introduction for a discussion of the text and the persons involved.

Indices

Personal names

A

'Abaya 68: 1
 Abu-šalim 135: 7, 15
 Abu-šalim f. Aššur-taklāku 78: 12
 Abu-šalim has son 8: 16
 Abu-šalim s. Elamma 154: 32
 Abu-šalim s. Iddin-Erra 173: 16
 Abum-ilī 76: 27, 33; 77: 3
 Adad-şulūlī 132: 3, 22, 24, 25; 135: 24; 142: 27
 Adad-bāni 55: 6; 170: 4, 9
 Adad-bāni s. Dudu 53: 5
 Adad-ellat 67: 11
 Adad-rabi 145: 15; 167: 38
 Agua 130: 5
 Aguza 4: 1; 55: 2, 22; 56: 2
 Ah-šalim f. Aššur-nādā 90: 7
 Aham-arši 110: 10 (*limmum*)
 'Ahar 53: 19
 'Ahātum w. Ahuni s. Šū-Ištar 169: 9
 Ahu-waqar 140: 14, 19, 23
 Ahuni s. Šū-Ištar, h. of Ahātum 169: 9
 Akaya 99: 7
 Alābum 130: 22
 Alāhum 1: 2; 2: 2; 3: 2, 11; 4: 1; 23: 1; 33: 28; 47: 5, 7, 14; 52: 21; 53: 14; 58: 1; 59: 1; 60: 1, 22; 61: 1; 62: 1, 19; 63: 1; 64: 25; 69: 31; 80: 1; 83: 21; 84: 12, 19; 93: 2, 8; b: 2; 94: 1; 95: 1; 96: 1; 97: 1; 98: 1; 99: 1; 100: 1; 101: 2; 114: 23, 24; 115: 16; 119: 4; 124: 6, 10; 132: 11; 133: 1; 152: 18; 153: 4; 156: 10; 172: 2; 141: 11
 Alāhum f. Aššur-lamassī 36: 91, 29; 88: 9
 Alāhum f. Šū-Aššur 24: 8, 5; 25: 5; 26: 5; 94, 1
 Alāhum s. Inah-ilī 173: 14 (*limmum*)
 Alāhum s. Sukallia 36: 50
 Alala 84: 11
 Alilī (Ali-ilī) 93: 3, 9; b: 3
 Al-ṭāb 78: 6; 79: 9

Al-ṭāb s. Ibni-ilī 174a: 15 (*limmum*)
 Al-ṭāb f. Annali 176: 26
 Alulaya 132: 2
 Alulaya has son 27: 3; 32: 5
 Aluluwa 175a: 3, 4, 11, b: 5
 Amaya 140: 28
 Amaya f. Aššur-šamšī 136: 25
 Amria 4: 17; 67: 4; 146: 6 (*hamuštum*); 161: 37
 Ammura 175a: 25
 Amur-Aššur 74: 24, 26; 81: 21; 161: 32
 Amur-Aššur f. Aššur-pilah 169: 5, 8, 14, 25
 Amur-ilī 170: 2
 Amur-ilī f. Aššur-imittī 23: 25
 Amur-ilī s. Ibezua 174a: 21, b: 3
 Amur-Ištar 2: 2; 4: 24; 69: 32, 34; 70: 1, 23; 78: 9; 81: 1; 85: 7; 124: 13; 156: 32 (*limmum*); 157: 15 (*limmum*); 174a: 6 (*hamuštum*)
 Amur-šarrassa 128: 4
 Anah-ilī has son 36: 21
 Anah-Ištar 68: 22
 Annali s. Al-ṭāb 176: 25
 Annina 10: 11; 155: 21; 176: 23
 Annimum 81: 22, 23; 85: 41; 102: 21; 116: 19
 Annimum has son 60: 9, 14
 Arawa 145: 5
 Arši-ah 140: 6
 Aruar 92: 14
 Asqūdia 9: 14; 10: 5, 14
 Asqūdum 6: 3, 29; 109: 2
 Aššur-amārum 99: 11
 Aššur-bāni 67: 12; 108: 5; 135: 46; 149: 3; b: 3, 4
 Aššur-bēl-awātim 4: 16; 28: 4; 67: 1; 73: 17; 93a: 1; b: 1; 97: 24; 104: 4; 121: 12, 26; 167: 40; 174a: 5 (*hamuštum*)
 Aššur-bēl-malkim 67: 8, 28, 36; 93: 5; b: 5
 Aššur-dān 44: 6; 66: 50; 139a: 14, b: 1; 154: 10
 Aššur-dān f. Ikuppia 4: 8
 Aššur-dān s. Uku 131: 9
 Aššur-emūqī 44: 32
 Aššur-idī 1: 1; 2: 1; 3: 1; 4: 4; 5: 1; 6: 1; 7: 1; 8: 1; 9: 1; 10: 1; 11: 1; 12: 1; 13: 1; 14: 1; 15: 1; 16: 1; 17: 1; 18: 1; 19: 1; 20: 1; 21: 1; 22: 1; 23: 2; 24:

- 1; 25: 1; 26: 1; 27: 1; 28: 1; 29: 1; 30: 1; 31: 1; 32: 1; 33: 1; 34: 1; 35: 1; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1; 42: 1; 43: 1; 44: 1; 45: 1; 46: 1; 47: 1; 48: 1; 49: 1; 92: 6; 102: 6, 14; 133: 19; 152: 4; 167: 19, 24; 172: 8'
- Aššur-idī f. Aššur-nādā 136: 24
- Aššur-idī f. Aššur-taklāku 134: 1
- Aššur-idī s. Kusaya 55: 17
- Aššur-imittī 28: 6; 112: 7; 114: 32; 170: 14
- Aššur-imittī f. Katātum 137b: 2
- Aššur-imittī s. Amur-ilī 23: 25
- Aššur-imittī s. Aššur-nādā 103: 3
- Aššuriš-takil 121: 36
- Aššur-kāśid 22: 9; 30: 5; 111: 1; 112: 1
- Aššur-lamassī 105: 5, 11; 125: 4, 6
- Aššur-lamassīs. Alāhum 36: 29; 88: 8
- Aššur-malik 4: 23; 12: 31; 143: 17; 145: 9 (*hamuštum*); 146: 15
- Aššur-malik f. Aššur-ṭāb 174a: 20, b: 2'
- Aššur-malik f. Azuda 36: 22
- Aššur-malik f. Iddin-Ištar 75: 9
- Aššur-malik f. Uṣur-ša-Aššur 73: 5
- Aššur-malik (s. Ennānum) 16: 10
- Aššur-malik s. Lā-qēp 86: 6
- Aššur-nādā 3: 2, 24; 4: 2; 6: 20, 24; 7: 2; 8: 2; 9: 2; 10: 2; 11: 2; 12: 2; 13: 2; 14: 2; 15: 2; 16: 2; 17: 2; 18: 2; 19: 2; 20: 2; 21: 2; 22: 2; 23: 4; 24: 2; 25: 2; 26: 2; 27: 2; 28: 2; 29: 2; 30: 2; 31: 2; 32: 2; 33: 2, 18, 26; 34: 2, 12; 35: 2; 36: 2; 37: 2; 38: 2; 3: 39: 2; 40: 2; 44: 2; 45: 2; 46: 2; 47: 2; 48: 2; 49: 2; 50: 1; 51: 1; 52: 1; 53: 1; 54: 1; 55: 1; 56: 1; 57: 1; 58: <3>; 59: 3; 60: 5; 61: 4; 62: 3; 63: 3; 64: 1; 65: 1; 66: 1; 67: 2; 68: 2; 69: 4; 70: 3; 71: 3; 72: 1; 73: 1; 74: 1; 75: 1; 76: 1; 77: 1; 78: 1, 18; 79: 1; 80: 2; 81: 1, 3; 82: 1; 83: 1; 84: 1; 85: 1; 86: 1, 16; 87: 1; 88: 1; 89: 1; 90: 1, 10; 91: 1, 22; 92: 1; 93a: 4, b: 4; 94: 2; 95: 2; 96: 2; 97: 2; 98: 2; 99: 2; 100: 3, 13; 101: 3; 102: 1; 103: 2; 104: 1; 105: 1, 9, 13, 17, 20; 106: 2; 107: 2; 108: 2; 109: 3; 110: 3; 111: 2, 34; 112: 2; 113: 2, 14; 114: 1; 115: 1; 116: 1; 117: 1; 118: 1; 119: 2; 120: 2; 121: 1; 122: 2; 123: 2; 124: 2, 14; 125: 2; 126: 1; 127: 1, 4; 128: 1; 129: 1, 23; 130: 1; 131: 2; 132: 1; 138: 1, 22; 139a: 3, 12; b: 4, 10; 140: 3, 18, 22; 142: 2, 7, 14; 143: 5; 144: 4; 145: 6; 146: 4; 147: 5; 148b: 4; c: 9; 149: 4; 152: 7; 153: 5; 154: 3, 7, 10, 30; 156: 24, 35; 157: 3, 5, 10, 11 (*limmum*), 14, 19; 158: 11; 160: 5; 161: 25, 30; 162: 4, 10; 165: 18; 166: 2; 167: 6, 13, 27, 34, 41; 169: 12, 18; 170: 15; 141: 3, 6; 150a: 5; 151a: 5
- Aššur-nādā f. Aššur-nēmedī 103: 1
- Aššur-nādā f. Iddin-Ištar 135: 25; 173: 3
- Aššur-nādā f. Ilī-iddināšu 4: 6
- Aššur-nādā f. Ištar-lamassī 176: 2
- Aššur-nādā has daughter 140: 3, 15, 18, 22
- Aššur-nādā s. Ah-šalim 90: 7, 12
- Aššur-nādā s. Aššur-idī 136: 23
- Aššur-nādā s. Irnuid 9: 10, 49
- Aššur-nēmedī 53: 3; 155: 14; 176: 22
- Aššur-nēmedī s. Aššur-nādā 103: 3
- Aššur-pilah 69: 2
- Aššur-pilah s. Amur-Aššur, h. Kuninahšušar 169: 5, 8, 14, 17, 24
- Aššur-rēī 9: 18, 25, 38; 67: 5, 7, 23; 69: 32, 33; 138: 16
- Aššur-ṣulūlī 135: 4, 35
- Aššur-ṣulūlī f. Mannum-balum-Aššur 176: 28
- Aššur-ṣamšī 13: 23; 46: 7; 55: 4; 66: 48; 109: 4, 20; 115: 14; 121: 6, 9, 35; 163: 7
- Aššur-ṣamšī s. Amaya 136: 9, 24
- Aššur-taklāku 1: 3; 2: 19; 3: 3; 5: 3; 7: 26; 10: 13; 21: 31; 33: 3, 23; 32: 4; 34: 2, 9, 17; 35: 4; 36: 2; 37: 3, 20; 38: 2, 10, 5'; 39: 3, 14, 34, 40; 41: 2, 23; 42: 2; 43: 2; 45: 36; 47: 8; 48: 36; 54: 2; 59: 2; 60: 3; 61: 2; 62: 2; 63: 35; 64: 2; 66: 11; 76: 11; 82: 2, 34; 83: 3; 84: 2; 85: 2; 86: 2; 87: 3; 88: 2; 89: 3; 90: 3; 91: 2, 6; 113: 4; 133: 2; 134: 1, 22, 26; 156: 20, 36, 42; 157: 6, 21, 26; 167: 7, 16, 32; 170: 5, 11
- Aššur-taklāku s. Abu-šalim 78: 11
- Aššur-taklāku s. Aššur-idī 134 env.: 1
- Aššur-taklāku s. Šū-Illil 156: 3
- Aššur-ṭāb 9: 41; 66: 50; 88: 10, 18; 141: 12; 135: 5, 34; 158: 13 (*limmum*), 18; 159: 18; 141: 12
- Aššur-ṭāb s. Aššur-malik 174a: 19, b: 1'

Aššur-ṭāb s. Karria 11: 19; 40: 35; 139a: 7, 13,
b: 2, 8, 11

Atata 147: 1

Azu 54: 18; 59: 42, 45

Azuaya 150a: 9, b: 1; 151a: 15, b: 1

Azuda 126: 5, 11

Azudā f. Šū-Ištar 6: 9

Azuda s. Aššur-malik 36: 22

Azutaya 105: 5, 11, 14

B

Balṭu-šar s. Sukuhum 36: 45

Baqqunum f. Ibni-Adad 12: 23

Barbaria 82: 30

Baru 49: 9'

Bēlī-alum 9: 46

Bēlum-bāni 7: 6

Bezini 150a: 11, b: 1 (see Mezini)

Binima-ahum 111: 5, 20, 26, 31

Bunima-ahum 112: 8

Burkānum 141: 13

Buzia 139a: 16, b: 1

Buzutaya 83: 24

Buzuza 36: 13, 27 (*limmum*)

D

Dagānya 152: 6

Dakniš 70: 4

Dalaš 151a: 8, b: 11 (*hamuštum*)

Dān-Aššur 9: 8; 59: 21; 121: 2; 122: 2; 138: 2;
161: 33

Dān-Aššur s. Šalim-ahum 142: 23

Dāya 89: 5

Dāya f. Ikuppia 117: 6

Dudu f. Adad-bāni 53: 6

Dudu 57: 31

Duhniš 151a: 9, b: 12 (*hamuštum*)

Dunnia 9: 39, 40

E

Eddin-Aššur 95: 3

Eddinaya 153: 3, 7, 22

Elāli 144: 8; b: 11 (*hamuštum*); 175a: 27

Elamma 1: 2; 74: 38; 111: 14, 39; 124: 11; 125:
1; 135: 1, 2, 9

Elamma f. Abu-šalim 154: 2, 5, 9, 15, 24, 31,
32

Ememe 58: 2; 59: 1; 60: 2; 61: 1

En [...] 113: 37

Ennamaya f. Nür-Ištar 36: 48

Ennam-Aššur 9: 32; 71: 1, 4, 21; 72: 24; 131: 3;
135: 6, 15

Ennam-Aššur f. Puzur-Aššur 127: 13

Ennam-Aššur has son 36: 20

Ennam-Aššur s. Iddin-Suen 155: 18

Ennam-Aššur s. Karria 173: 17

Ennam-Bēlum 3: 13; 7: 19; 8: 19; 9: 54; 23: 15;
65: 13; 78: 24, 29; 85: 22, 27

Ennam-Bēlum s. Šū- [...] 49: 14'

Ennam-Ištar (slavegirl) 151a: 13, b: 16

Ennam-Šara 167: 37

Ennānum 16: 16; 81: 4; 103: 2; 167: 40; 168: 4'

Ennānum f. Šudaya 80: 15

Ennānum *sābiūm* 69: 38

Ešu-bāni f. Ṭāb-Aššur 116: 24

H

Ha [...] 145: 3

Habi 73: 35

Habuala 175a: 24

Hadāni 121: 2, 22; 169: 7

Halāli f. Šalim-Aššur 75: 7

Halitka 148a: 17; b: 3

Halkiaššu 150a: 4, b: 2, 3

Haluli 54: 17; 59: 41; 63: 5; 145: 16; 73: 38

Hannānum f. Takil-Aššur 169: 3

Hannānum s. Ikuppia, gs. Ikua 47: 6; 62: 26

Hannānum s. Ubhakim 110: 5

Hartal 57: 26

Hašui 168: 15'

Haya f. Nania 137b: 1

Hinnaya 23: 20; 93a: 3; b, 3; 111: 15, 39; 119:
1; 120: 1; 121: 1; 122: 1; 123: 1; 124: 1; 135: 18;

138: 15; 154: 1, 2, 16, 20
 Huluba 51: 5, 17; 54: 15; 61: 26
 Hurāšānum 173: 4
 Hurāšī 138: 17
 Huzzia 121: 26; 160: 15

I

Ibezua f. Amur-ilī 174a: 22, b: 4'
 Ibni-Adad s. Baqqunum 12: 23 (*limmum*)
 Ibni-ilī 141: 12
 Ibni-ilī f. Al-ṭāb 174a: 16
 Iddin-[...] 166: 12
 Iddin-abum 72: 24; 144a: 16; b: 1; 155: 20;
 125: 3; 151a: 16, b: 2; 174a: 3
 Iddin-abum s. Iddin-Ištar 87: 9
 Iddin-Aššur 87: 23; 132: 10, 12; 135: 46
 Iddin-Aššur s. Kūbidi 41: 20 (*limmum*)
 Iddin-Aššur *kaṣṣār* Al-ṭāb 78: 6, 24, 29, 32, 37,
 39, 48; 79: 9
 Iddin-Erra f. Abu-šalim 173: 16
 Iddin-ilum 9: 36
 Iddin-Ištar 36: 10; 37: 26, 30; 64: 34; 114: 2;
 115: 2; 116: 2; 117: 2; 118: 2; 119: 17, 21, 24;
 135: 6; 142: 3, 6, 8, 10, 16, 17; 158: 3; 159: 9, 12,
 21; 168: 5'; 171: 7; 174a: 3; 175a: 3, 5, 8, 13, 18,
 21, 22; b: 1', 4', 6'
 Iddin-Ištar f. Iddin-abum 87: 10
 Iddin-Ištar f. Iddin-Suen 111: 33
 Iddin-Ištar s. Aššur-malik 75: 9, 18
 Iddin-Ištar s. Aššur-nādā 135: 25; 173: 2
 Iddin-Suen 12: 4; 57: 2; 62: 11; 67: 3, 30; 76: 2,
 30, 37; 77: 2; 78: 2, 24, 38, 46; 80: 2; 94: 4; 131:
 1, 6; 151a: 17, b: 3
 Iddin-Suen f. Ennam-Aššur 155: 19
 Iddin-Suen has son 167: 42
 Iddin-Suen s. Iddin-Ištar 111: 33
 Iddin-Suen s. Itūr-ilī 75: 4, 19
 Iddin-Šamaš 31: 15; 167: 25
 Ikaya f. Puzur-Suen 107: 20
 Ikua f. Ikuppia, gf. Hannānum 62: 27
 Ikuhlum f. Nanaya 98: 9
 Ikūnum s. Samaya 4: 9

Ikuppia 63: 10; 135: 4; 71: 1, 11, 36
 Ikuppia s. Aššur-dān 4: 7
 Ikuppia s. Daya 117: 5
 Ikuppia s. Ikua, f. Hannānum 47: 6; 62: 27
 Ikuppī-Ištar 142: 19 (*limmum*)
 Ilabrat-bāni 135: 5, 14; 144a: 17; b: 4; 157: 16
 (*limmum*)
 Ilaliahšu 146: 3; 175a: 24
 Ilī-ālum 2: 2, 11, 28; 3: 3, 9, 18; 4: 3; 12: 36;
 15: 34; 17: 6, 44; 18: 20; 21: 31; 32: 3; 33: 3, 13,
 25; 34: 2, 5, 10, 32; 35: 3, 10; 40: 3; 41: 2, 3; 44:
 24; 45: 6; 62: 9; 63: 2; 64: 1, 33, 39; 66: 2; 74: 2;
 75: 2; 76: 3; 77: 3; 79: 3; 80: 4; 81: 2; 82: 3; 84:
 13, 2; 86: 11; 87: 12; 98: 35, 37; 99: 20; 114: 16;
 126: 2, 8; 133: 3; 161: 26; 172: 7, 8, 11, 8'
 Ilī-Anum 65: 18
 Ilī-ašranni 113: 25; 144a: 2; b: 2, 6
 Ilī-bāni 36: 52, 55; 130: 6; 143: 18
 Ilī-iddinaššu s. Aššur-nādā 4: 6
 Ilī-išar 51: 4, 19; 54: 15
 Ilī-nādā 64: 31; 82: 29; 101: 8
 Ilī-sukkal s. Nani 5: 25
 Ilī-tikal 143: 7 (*hamuštum*)
 Ilī-tūram has son 49: 12'
 Ilil-bāni 13: 21; 136: 10, 16, 22
 Ilil-bāni f. Nāb-Suen 69: 39
 Ilšu-rabi 39: 12; 42: 23
 Ilum-malik 136: 6, 29; 137: 6
 Imdī-ilum 113: 1; 139a: 15, b: 2
 Imlikaya 99: 8
 Inah-ilī f. Alāhum 173: 15
 Innaya 68: 5
 Irīšum 142: 26
 Irmuid f. Aššur-nādā 9: 10
 Irmuid has son 8: 26
 Işmid-ilum 106: 5; 107: 4, 8; 162: 5, 7; 163: 6
 Išar-Bēlum 78: 25
 Ištar-lamassi d. Aššur-nādā, *amtum* of Puzur-Ištar
 176: 1, 19
 Ištar-lamassi w. Nahištum 151a: 4, b: 5, 8
 Ištar-pilah 3: 8; 8: 4; 9: 6, 49; 120: 9; 121: 35,
 42, 44; 129: 2, 10, 16
 Ištar-ummī *amtum* of Aššur-taklāku 134a: 2,

3; b: 2

Itūr-ilī 75: 5

Izimea 23: 20; 127: 3

K

Kabria 145: 8 (*hamuštum*)

Karria 139a: 2, b: 4

Karria f. Aššur-ṭāb 11: 3, 17; 40: 35

Karria f. Ennam-Aššur 173: 18

Karubua 128: 3

Karwaya 138: 18

Kasia 156: 42

Katātum 136: 32

Katātum s. Aššur-imitti 137a: 11, b: 2

Katātum s. Nanaya 107: 22

Ka'uba 54: 19; 73: 14

Kūbī-idi f. Iddin-Aššur 41: 21

Kūbī-nārī 36: 49

Kudātum 132: 5, 7, 19

Kuduna 36: 39

Kukkulānum 104: 3; 105: 2

Kulbānum 96: 17, 19

Kulumaya 122: 3

^fKuninahšušar w. Aššur-pilah s. Amur-Aššur
166: 4, 13, 19, 23

Kura 55: 19; 68: 8, 19; 106: 17; 129: 4

Kurara 60: 35; 95: 11, 28; 131: 5; 153: 4, 16,
17, 23; 172: 2'

Kurkur 160: 17

Kurkura 143: 4

Kurub-Aššur s. Šillia 169: 1

Kurub-Ištar 1: 27; 39: 31; 45: 4; 66: 39; 72: 16;
78: 9; 83: 21; 105: 3; 106: 1; 107: 1; 108: 1; 109:
2; 136: 4, 7, 15, 27; 137: 4; 155: 12; 162: 2, 9, 12,
163: 2, 4, 2'; 164: 2; 171: 6

Kusaya f. Aššur-idi 55: 17

Kušuman 148a: 18; b: 4

Kutubiš 54: 8; 58: 27; 73: 10

Kuzallum 129: 3; 158: 2; 159: 14

Kuzāzum 36: 12; 80: 5; 126: 3

Kuzizia 56: 8; 57: 7

L

Lamassi 160: 3

Lamašša 103: 10

Lapuna 36: 40

Lā-qēp 23: 24; 109: 1; 110: 2; 146: 7
(*hamuštum*)

Lā-qēp f. Aššur-malik 86: 6

Libbaya s. Uzua 67: 37

Lullu 156: 29 (*limmum*); 157: 12 (*limnum*);
158: 13 (*limmum*)

M

Ma[...] 143: 3

Mannum-balum-Aššur s. Aššur-ṣulūlī 176: 27

^fMawašhi 148b: 3; c: 5, 8

Mezini 147: 1; 148b: 15; c: 1; 150a: 10, b: 1
(Bezini)

^fMinusilka 88: 20

N

Nāb-Suen s. Illil-bāni 69: 39

Nahištum h. Ištar-lamassi 151a: 3, b: 4, 7

Nanna 99: 6

Nannaya f. Katātum 107: 23

Nannaya s. Ikuhlum 98: 8

Nanni f. Ilī-sukkal 5: 25

Nannia 136: 31

Nannia s. Haya 137a: 9, b: 1

Narām-Sin 148b: 7; c: 11 (*hamuštum*)

^fNinni 61: 25; 147: 2, 5

Nür-Ištar s. Ennamaya (posthumous) 36: 47

Nür-Suen 34: 22

P

Papan-tah'e 167: 39

^fParrurtum 167: 34; 168: 7'

Peruwa 146: 4

Pidaya has son 9: 35

Pilah-Aššur 142: 28

Pilah-Ištar 108: 10, 14; 130: 3

Pilah-Ištar s. Šilli-ilī 169: 2

- Pilahaya 53: 16
 Pithala 98: 5
 Pūšu-kēn 1: 3; 59: 30; 78: 16; 79: 11; 83: 11
 Puzur-Anna 17: 45; 67: 6; 97: 4; 98: 3; 99: 2;
 140: 16, 21; 149a: 16; b: 2; 155: 22; 161: 36
 Puzur-Anna has son 131: 12
 Puzur-Aššur 16: 20; 58: 5; 173: 6 (*hamuštum*)
 Puzur-Aššur f. Šuli 37: 15
 Puzur-Aššur s. Ennam-Aššur 127: 12
 Puzur-Ištar 6: 2, 30; 71: 7, 14; 72: 26
 Puzur-Ištar f. Šamaš-bāni 13: 19; 27: 10; 36: 41
 Puzur-Ištar s. Saktaya 4: 10
 Puzur-Ištar h. Ištar-lamassī 176: 2
 Puzur-Nirah 36: 6 (*limmum*)
 Puzur-Suen 67: 5
 Puzur-Suen s. Ikaya 107: 20, 23
 Puzur-šadue 96: 13, 15
- Q**
- Qaqqadānum f. Šū-Bēlum 167: 36
- S**
- Saher-ilī 62: 34
 Saktaya f. Puzur-Ištar 4: 10
 Sama 50: 32
 Samaya f. Ikūnum 4: 9
 Sasia 95: 33
 Sukallia 36: 37;
 Sukallia f. Alāhum 36: 51
 Suhuhum f. Balṭu-šar 36: 45
- Ş**
- Şillia f. Kurub-Aššur 169: 1
 Şilli-ilī f. Pilah-Ištar 169: 2
 Siria has son 61: 5
- Ş**
- Şa-Aššur-mādā 134a: 2, 22; b: 3
 Şalim-Adad 98: 20, 25, 29
 Şalim-ahum 12: 11; 30: 8; 110: 1
 Şalim-ahum f. Dān-Aššur 142: 23
- Şalim-ahum s. Şū-Ištar 36: 34
 Şalim-Aššur 36: 16, 33; 61: 7
 Şalim-Aššur s. Halāli 75: 6, 16, 17
 Şalim-bēlī 64: 19; 66: 25, 32; 76: 39; 85: 15;
 118: 13; 119: 6, 23; 161: 19
 Şamaš-bāni 42: 22; 52: 9
 Şamaš-bāni s. Puzur-Ištar 13: 19, 34; 27: 10;
 36: 41
 Şamaš-tappālī 127: 2, 14, 18; 136: 3, 27; 137:
 3, 5; 144a: 3; b: 3, 7; 168: 3'
 Şarapunuwa 57: 32; 73: 8
 Şarmama 147: 2; 148b: 16; c: 2
 Şarmama has son 76: 19
 Şar-Adad 39: 13; 60: 11; 102: 2
 Şar-Suen 67: 4
 Şarrat-Ištar 72: 2; 155: 4, 15; 168: 6'
 Şikmada, Şikmātum 36: 37; 99: 14
 Şišahšušar 50: 2; 51: 2; 52: 2; 53: 2; 54: 3; 55:
 4; 56: 4; 57: 3; 58: 2; 73: 2; 155: 8
 Şū-[...] f. Ennam-Bēlum 49: 14'
 Şū-Adad 44: 9
 Şū-Anum 44: 27; 70: 2; 143: 7 (*hamuštum*);
 149a: 6; b: 7 (*hamuštum*)
 Şū-Anum f. Uşup-iškum 137b: 4
 Şū-Aššur 63: 1, 21; 67: 2; 128: 2
 Şū-Aššur s. Alāhum 23: 3, 7; 24: 6; 25: 5; 26:
 7, 15
 Şū-Bēlum 78: 27; 170: 13
 Şū-Bēlum s. Qaqqadānum 167: 35
 Şudaya 36: 18 (*limmum*)
 Şudaya s. Ennānum 80: 15 (*limmum*)
 Şuhurpiā 143: 3
 Şū-İlabrat 149a: 15; b: 1
 Şū-Illil 4: 22; 144a: 7; b: 10 (*hamuštum*)
 Şū-Illil f. Aššur-taklāku 156: 4
 Şū-Ištar 8: 6; 9: 5; 36: 37; 79: 24; 99: 17; 101: 1
 Şū-Ištar f. Ahuni 169: 9
 Şū-Ištar f. Şalim-ahum 36: 35
 Şū-Ištar s. Azuda 6: 9
 Şū-Kūbum 69: 1, 3; 93a: 22, 24; 100: 10, 16;
 123: 10, 12; 153: 9 (*hamuštum*)
 Şū-Kūbum has twin brother 152: 3
 Şuli s. Puzur-Aššur 37: 15

Šumi-abiya 71: 2, 4; 140: 27

Šumma-libbi-Aššur 132: 1

Šū-Nūnu 38: 10; 39: 25; 138: 16; 156: 15, 19; 165: 2; 173: 6 (*hamuštum*)

Šū-Suen 9: 13; 58: 19; 59: 37

Šū-Suen s. Itūr-ilī 66: 48

T

Takil-Aššur s. Hannānum 169: 3

Talia 145: 3

Taluwana 175a: 26

Tapkinda 36: 55

Tarhunu 145: 4; 146: 16; 73: 22, 25

Tatali 175a: 27

^fTatūr-ališša 39: 11

Turaya 76: 28, 37

Tutuli 54: 18; 59: 43

T

Ṭāb-Aššur 140: 27 (*limmum*)

Ṭāb-Aššur s. Ešu-bāni 116: 24

Ṭāb-pī-Anum 130: 5, 7

Ṭāb-ṣill-Aššur 3: 7; 72: 28; 89: 6; 106: 9, 25; 107: 6; 116: 21; 163: 2'; 164: 3

U

Ubhakum f. Hannānum 110: 4

Uku f. Aššur-dān 131: 9

Uršiši 36: 4

Uşup-iškum 136: 32

Uşup-iškum s. Šū-Anum 137a: 11, b: 3

Uşur-şa-Aššur 2: 6; 9: 27; 41: 13; 56: 3; 59: 13; 65: 3; 66: 43; 71: 10; 78: 1, 23; 79: 2; 89: 2; 90: 2; 91: 1, 3; 92: 3; 93a: 17, 18; 141: 2, 9

Uşur-şa-Aššur s. Aššur-malik 73: 4, 6, 30, 39

Uzua f. Libbaya 69: 38

W

Watkam 98: 6

Z

Zikur-ilī 36: 38; 111: 3, 36

Zua 9: 38

Zuba 63: 2; 65: 2; 72: 3, 21; 100: 2; 146: 15; 153: 9 (*hamuštum*)

Zukua 101: 4

Zuzu 13: 17; 27: 11; 49: 5'; 145: 17

Zuzua 127: 27, 32

Geographical names

A

Abum 23: 18

Alum 1: 6; 3: 22, 26; 12: 15, 19, 25; 16: 18; 18: 38; 23: 7; 24: 11; 28: 9, 13; 29: 14; 47: 24; 61: 5; 62: 15; 67: 15, 39; 68: 12; 70: 5, 27; 79: 28; 84: 15, 23; 85: 10, 24; 91: 36; 93: 7, 19; 96: 24; 97: 31; 100: 26; 106: 22; 113: 11; 120: 5; 136: 13; 138: 7; 139a: 6; b: 7; 142: 12; 154: 16, 19; 164: 27; 125: 8; 176: 17 (Alum Aššur)

Amurrum 5: 22

Aruar 92: 14

B

Badna 130: 4, 10, 21

Buraddum 160: 13

Burušaddum 12: 13; 39: 41; 66: 15; 74: 12, 18; 76: 39; 113: 6, 23; 114: 17, 35; 115: 3; 118: 24, 31; 156: 40; 157: 23; 158: 4; 176: 5

D

Dadānia/num 162: 16; 163: 7'; 164: 8, 10

Durhumit 60: 27; 61: 19; 62: 5; 71: 30; 78: 36; 85: 5, 15; 114: 3; 116: 7; 142: 21; 154: 11

H

- Hahhum 4: 29; 18: 32; 75: 15; 97: 6; 171: 11
 Hattum 176: 6
 Hurama 37: 13; 76: 39; 128: 32

K

- Kaneš 4: 29; 15: 40; 18: 42; 62: 13, 18: 68: 18;
 69: 41; 70: 20; 72: 71: 31; 9, 29; 75: 8; 78: 49; 97:
 13, 17; 98: 35; 118: 3; 135: 16; 142: 21; 147: 10;
 152: 8; 154: 26, 28; 157: 25, 27; 164: 20 (nisbe);
 177: 9
 Kunanamit 50: 21; 71: 26 (nisbe)

L

- Luhusaddia 89: 17

M

- Mamma 18: 36, 41; 115: 18

N

- Nihria 63: 23

Q

- Qaṭṭara 121: 19

Š

- Šaladuwār 79: 15; 161: 8, 27

- Šalahšua 63: 4

- Šana 54: 14

T

- Tatardu 118: 11

- Timelkia 6: 7; 78: 50; 94: 8; 97: 27; 98: 17

- Tišmurna 129: 29

U

- Ulama 132: 6

Uršu 18: 33, 44; 58: 21; 59: 33; 66: 5; 93: 21,
 22; 161: 22

W

Wahšušana 44: 25; 70: 19; 75: 13; 115: 4, 5,
 11; 118: 9; 128: 5; 172: 5
 Wašhania 55: 29; 95: 4, 8

Z

Zalpa 163: 9, 5'; 164: 6, 16

Texts in the edition**AKT 1**

12	125
15	73
17	71

ATHE

35	69
36	68
37	66

BIN 4

49	61
51	64
52	62
53	2, duplicate
54	119
60	94
64	114
71	88
88	72
92	109
148	161
154	136
170	143

195	145	2b	37
225	131	3a	120
		3b	129
BIN 6		5a	107
		6f	119
30	21	10	44
180	163	13a	111
186	172	13c	77
C		17b	108
		19c	89
17	23	21c	87
18	76	34b	65
33	4		
		CCT 5	
CCT 1		3a	135
19b	159	6a	1
22a	158	7b	129
24b	162	15a	138
		23c	146
CCT 2		24d	152
26b	120	34c	166
		35a	171
CCT 3		42b	157
		48b+c	148
2b	16		
3b	33	Cole	
4	39		
5a	7	8	8
5b	35	9	156
6b	22		
7a	50	CTMMA 1	
7b	60	81	93
8b	45	88	137
9	59	89	144
10	67	92	139
16b	116	96	160
48a	31		
		I	
CCT 4		490	176
1a	13		
1b	5		
2a	19		

ICK 1

57 141
83 175

ICK 2

60 175

KKS

11 150
15 151
18 174

KTB

1 27
2 28
3 83
4 80

KTH

1 115
2 29
3 130
18 121
26 155

KTS 1

2b 43
8b 103
9a 104
9b 96
10 98
11 100
12 63
13a 56
13b 57
14a 106
14b 123
33a 70

KUG

16 140
27 9
28 38
29 92
30 90
48 12

LB

1231 49

Pa.

2 142
3 102
5 2
6 34
8 76
10 20
12 153
13 25
14 11
17 97
24 127
30 86
39 10
50 124

RA

51, 6 134
60, 111 82
60, 128 154
60, 140a 53
60, 140b 84

RC
1749 3
1749C 51
1749D 55
1749E 75

Sadberk 239 147

19	30		
21	81		

		14	74
		15	163

SÉ		17	122
-----------	--	----	-----

15	46	22	101
		23	128

TC 1		27	113
-------------	--	----	-----

2	47		
4	95	1	132
8	24	19	54
11	107	20	58
12	133	29	79
15	48	57	110
18	18	93	173
27	85		
29	17		
47	42		
80	167		

Words discussed

TC 2

31	99	<i>Ab-šarrāni</i>	51
47	52	<i>ad/tāmum</i>	17
67	169	<i>amtum</i>	xxv
68	170	<i>ana appi</i>	123

TC 3

66	164	<i>bašālum</i>	35, 60
87	41	<i>be'āšum</i>	129
88	40	<i>be'ułātum</i>	96
89	32	<i>biātum</i>	24, 28, 54
90	91	<i>dātum</i>	xlii, 4
91	36	<i>ettum</i>	38
92	26	<i>īdum</i>	57
93	14	<i>kaşurum</i>	32
94	15	<i>kutinum</i>	6
95	6	<i>maškattum</i>	3
96	112	<i>-min</i>	120
226	149	<i>na'butum</i>	177
		<i>nadā'um</i>	222

- naruqqum* xxiii-xxiv, xxxii, xli
nubattu 177
parsum 152
parzillum 8
pasāsum 38
pašārum 22
paššurum 9
puāgum 17, 41
rāpidum 21
rapā'um 107
raqqum 139
samārum 85
sikkātum 64, 114
siparrātum 90
šabbu'um 74
šaddu'utum 176
šakānum 222
šakkukum 107
šalātum 52
šītapkum xxviii, 3, 7
šūrum 11
urum 23
zamārum 85
zarā'um 38, 51
zibbat tuppim 213

