

Some Recently Discovered Kārum 1-b Tablets and Related Observations

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By the end of the 1998 excavation season ca. 300 1-b tablets had been unearthed from Kültepe; some of them have already been published in various articles¹, and a large part of the remaining texts have been transliterated and partially copied. I expect to be able to return to them in the near future.

The general characteristics of the 1-b texts can be outlined as follows: the dropping of mimation; less mention of imports into Anatolia (textiles and tin); and an increase in Anatolian PNs in relation to the Assyrians, who are still active in trade in copper and tin. The *kārum*s and *wabartums* active in business are *kārum*-Kaneš (as expected), *kārum*-Ḫattuš, Ḫaḫḫum, Burušhattum, Tamnia, Waḫšušana, and – as recently discovered in the 1998 finds – *kārum*-Kuburnat (Kt 98/k 125, 10') in connection with the messengers from *Ālum ú a-li-ku ša ḫa-ra-an* (12') *A-lim*^{ki}. A new system of legal documentation named *iqqāti* notarizations are employed by the prince and his *rabi simmiltim* "the chief of the citadel". The *iqqāti* documents may impose a death penalty and fine², and may be brought to bear on a number of matters, especially divorce and house sale contracts.

¹ V. Donbaz, "Publication of the Kültepe Tablets Housed in Ankara", in: K. Hecker / W. Sommerfeld (Hgg.), *Keilschriftliche Literaturen* ([CRRAI 32] = BBVO 6), Berlin 1985, 149-153; *idem*, "The Business of Ašēd, an Anatolian Merchant", *AfO* 35 (1988), 48-63; *idem*, "Some Remarkable Contracts of 1-B Period Kültepe Tablets", in: K. Emre et al. (eds.), *Tahsin Özgüç'e Armağan – Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç*, Ankara 1989, 75-98; *idem*, "Kültepe 1-B Katı Tabletlerine Genel Bakış", in: *X. Türk Tarih Kongresi*, Cilt II, Ankara 1990, 433-451; *idem*, "Some Remarkable Contracts of 1-B Period Kültepe Tablets II" in: M.J. Mellink et al. (eds.), *Nimet Özgüç'e Armağan – Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgüç*, Ankara 1993, 132-154; *idem*, "Tablets from the Palace of Waršuma", in: H. Erkanal / V. Donbaz / A. Uğuroğlu (eds.), XXXIV. *Uluslararası Assirioloji Kongresi* ([CRRAI 34] = TTKY 26/3), Ankara 1998, 413-419; *idem*, "One 1-B Kültepe Text Concerning Onions", in: H. Klengel / J. Renger (Hgg.), *Landwirtschaft im Alten Orient* ([CRRAI 41] = BBVO 18), Berlin 1999, 149-153.

² See Donbaz, in: *X. Türk Tarih Kongresi*, 433-451; *idem*, in: K. Emre et al. (ed.), *Tahsin Özgüç'e Armağan*, 75-98; *idem*, in: M.J. Mellink et al. (eds.), *Nimet Özgüç'e Armağan*, 132-154; *idem*, Review of B. Kienast, *Das altassyrische Kaufvertragsrecht*, in: *AfO* 35 (1988) 190-191.

Besides these features the most striking characteristics lie in the cuneiform writing slanted to the right and simplified in comparison to that of the tablets from layer 2.

Since the excavations continue, the exact number of 1-b tablets cannot be reckoned with precision, as each excavation season adds a handful of texts to the figure given above. Likewise, the 1998 excavation season did not disappoint us in this respect, and some two dozen tablets came to light, mostly of 1-b type, as if deliberately grouped together in antiquity. They show minor spelling variations in some personal names as compared to what we know of them from layer 2 and even in the 1-b period itself. Not all of these two dozen newly discovered tablets belong to layer 1-b, as nearly half can be assigned to layer 2 due to the topics and onomasticon. The following names seem to be attested rarely (or are attested for the first time) and are new to us, e.g.:

- Li-bi₄-sà^dNa-na-e* (Kt 98/k 106, 4);
- Dan-in-na-nu* (Kt 98/k 109, 2);
- Lu-lu DUMU Pu-šu-ke-na* (Kt 98/k 117, 2.5; rev. 2'-3') against commonly attested *Pu-šu-ke-en₆/en*;
- Pu-ra-me-e* (Kt 98/k 124, 14');
- Be-en₆-ti-a* (Kt 98/k 124, 15);
- SiG₅-a-ta-lu-ur* (*Damiq-Adalur* Kt 98/k 128, 1-3; rev. 5');
- I-qi/ki-šu-ba* (Kt 98/k 128, rev. 5');
- ʾA-šūr¹-i-na-ra-šu* *DAM.GAR* (Kt 98/k 130, 4);
- Ḫa-sú-na* (Kt 98/k 122, 1);
- E-ḫa-áš-ra* (Kt 98/k 122, 2);
- A-zi-ru-ma* (Kt 98/k 122, 3);
- Da-at-na-áš* and *Pe-er-ú-a* (Kt 98/k 122, 10);
- Ú-na-áp-še-ni* (Kt 98/k 128, 2);
- Ni-im-ri-im^dIM* (Kt 98/k 123, 20) *DUMU Áb-ši-lá-A-šūr* against: *Ṭāb-šilla-Aššur* (Kt 98/k 123, 21) *DUMU Na-ra-[am-ZU]* (Kt 98/k 123, 19-21);
- Be-lá-sú-nu* (Kt 98/k 127, 1);
- A-ta-na-aḫ* (Kt 98/k 123, 4).

Some of the names mentioned above seem to be of foreign, if not of Hurrian, origin, e.g.: *Unap-šenni*³, *Bentiya* (see Penti *NPN* 114a), *Purame* (see *Purame NPN* 118b; "slave, servant", see E. Laroche, *GLH*, 205), *Ātanaḫ* (*NPN* 38); *Bēlassunu* (*NPN* 113b) is a female name.

The PN *Damiq-Atalur* contains the name of Mount Atalur known from

³ Cf. G. Wilhelm, "Zu den hurritischen Namen der Kültepe-Tafel kt k/k 4", *SCCNH* 8 (1996) 335-339.

Shalmanesar III's Kurkh monolith inscription.⁴ The mountain, where Shalmanesar cut beams of cedar and juniper and which according to HAR-ra=*hubullu* was famous for cypress trees, is possibly located at the southern extension of the Amanus Mountains where the river Orontes flows into the sea.⁵

In addition to these names, some of which are clearly Hurrian, the PN *Pušū-kēn* (written always with final *-in/en₆/en*) appears as *Pušū-kēna* three times. The PN *Áb-ṣí-lá-A-šūr* no doubt is another version of *Tāb-ṣilla-Aššur*. *Li-bi₄-^dNa-na-e* is another uncommon name. If these names have been seen before, then they are seldom attested.

Since we are accustomed to see a son-father combination in references to individuals occurring as creditor, debtor, witness etc., it may be regarded as unusual that in two instances we see a son-father-grandfather combination which may be regarded as unusual⁶. Generally, the texts mention the father only, though not exclusively. Most of the time (when a third person is to be entered into the affairs) a *ša* "offspring, descendent" comes before the PN. Perhaps in so doing the scribes may have supplied the actual "founding-father" or a famed person in the family, who caused the trade-company to flourish. We have two pairs showing this convention:

(3) ^dUTU-mu-ba-li-iṭ (4) DUMU *Li-bi₄-sà-^dNa-na-e⁷* (5) DUMU *Tár²-ul-du-šu* (Kt 98/k 105, 3-5)

and (19) *Ni-im-ri-im-^dIM* (20) DUMU *Na-ra-[am-ZU]* (Kt 98/k 123) – perhaps in this text obverse and reverse should be changed.

The tendency is also attested in two more examples of incomplete personal names:

(2) KIŠIB *A-[...-A]-šur* (3) DUMU *Dan-[...]* (4) DUMU *A-š[ūr-...]* (Kt 98/k 113, 2-4); ... *Dan-nu-um-^dIM* (14) DUMU *Šu-Be-lim* DUMU *x-x-ba-ni* (perhaps *Aššur-bāni* Kt 98/k 123, 13-14).

As for the contents of the documents, at first glance two of them seem to be student exercise tablets with numbers, mostly 7 and 15 and the fractions 1/2, 1/4, 1/6, and 5/6.

⁴ A.K. Grayson, *Assyrian Rulers of the Early First Millennium BC, II* (858-745 BC) (RIM-A 3), Toronto 1996, 17 (A.O.102.2 Col. ii 10); also A.O.102.3,91 etc.

⁵ See K. Balkan, *Letter of King Anum-Hirbi of Mama to King Warshama of Kanish* (TTKY 7/31a), Ankara 1957, 36-38.

⁶ Kt n/k 608 is a list of persons who appear sometimes in a son-father-grandfather-relationship (see AKT II No. 13).

⁷ ^d*Na-na-e* must be the Anatolian deity (?) who appears in Hittite PNs as *Nanaja*, *Nana-LÚ-i* and ^t*Nanna* (see E. Laroche, *NH*, Nos. 855, 860, 854, respectively).

Kt 98/k 107

Obv. 1	7 7 15 7 7 7 7 ¹	Rev. 1'	(traces of numerals)
2	7 7 7 7 7 7 7	2'	¹ ma-as ¹ -ḫa-ra-tí
3	ig-ra-am ¹ Ku ¹ -ra-a	3'	A-šûr-be-lá-ma- ¹ sí ¹
4	½ 1/6 15 7 7 7	4'	DUMU E-na-am
5	7 7 7 7 7 7 ¹ ig ¹ -ra-am	5'	1/6 7 7 7 [ma-as-]ḫa-ra-tí
6	^d UTU-na-qú ½ 15 7	6'	Ir-ad- ^d UTU
7	7 7 7 ¹ ig-ra-am	7'	¼ ma-as-ḫa-ra-tí
8	ki-ri 17 7 7 7 7 7	8'	Ḫa-tù-ší-il ₅
9	7 (rest broken away)	9'	a-qá-qá-da-tì Ḫa-ni

This text cannot simply be attributed to a student exercise tablet⁸, however, for it also bears some well-known PNs, such as *Aššur-bēlamassī* son of *Ennānum* (3' 4'), *Šamaš-naqū* (6), *Irād-Šamaš*, and *Ḫattušil*, attested from Ališar (OIP 27, No. 14, 4.19). Line 3 mentions a hire, a wage (of) *Kurā* (see lines 5 and 7 without a PN), line 8 mentions *kirum*, and rev. 2', 5' and 7' both mention *ma-as-ḫa-ra-tí* (see CAD M/1, 323 sub *mašhartu* "a container for oil". The last entry mentions *a(na) qaqqādātu Ḫani* which may imply "head tax". In addition to these allusions, there is the frequent repetition of the numeral 7 as well as the occasional 15, and once 17. These numbers, along with the well attested PNs, may indicate that the text is not an exercise tablet, but a kind of list concerning the distribution of some commodities. Most probably it was a share of proceeds distributed in shekels and *še'ums*. Similarly the next text seems to support our proposal concerning the content of the previous text:

Kt 98/k 108

A small tablet. Roughly written, like the previous text.

Obv. 1	1 GÍN A-šûr-ma-lik	8	i-bi ₄ -it E-na-A-šûr
2	1 10 ^e a-na-ku	9	6 LÁ ¼ GÍN
3	5/6 GÍN A-nu-nu	10	I-na-ar
4	½ GÍN Šar-ni-iq-šú	11	4 ¼ GÍN A-nu-nu
5	1 LÁ ½ GÍN	12	1 ½ GÍN A-ni
6	Ḫa-tù-ší-il ₅	13	1 ¼ GÍN Da-[...]
Rev. 7	6 LÁ ¼ GÍN		

Translation:

(1-6) 1 shekel Aššur-malik, one and one tenth (for) myself, 3/6 shekel Anunu, ½ shekel Šarniqšu, one minus ½ shekel Ḫattusil.

(Rev. 7-13) 6 minus ¼ shekel from the firm of Ennam-Aššur, 6 minus ¼ shekel Inar,

⁸ See K. Hecker, "Schultexte vom Kültepe", in: M.J. Mellink et al. (eds.), *Nimet Özgüç'e Armağan – Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgüç*, Ankara 1993, 281-291, especially p. 286 with the same figures and the word *ma-as-ḫa-ra-tí* and the PN *Bu-ur-bu-ra*; *idem*, "Schultexte aus Kültepe: ein Nachtrag" *N.A.B.U.* 1996/1, No. 30.

4 ¼ shekel Anunu 1 ½ shekel Ani, 1 ¼ shekel Da...

As may be clearly seen, this text is a disbursal of shekels in small quantities made to persons mostly of Anatolian descent, except the first PN *Aššur-malik*. We may tentatively suggest that both texts are some sort of division of shares or debts to be paid or received.

When we look at the content of the texts, two of them mention KÙ. BABBAR *tí-ri*, a qualification of silver (CAD K, 246b), once credited to an Assyrian by an Anatolian⁹, and the other between two Assyrians for working capital¹⁰. One text deals with *šaptum*, "wool"¹¹ (*passim*; see also OIP 27, No. 7, 1-15, mostly occurring with the definition *ša-áp-tám ma-ak-ri-tám* "red wool"), while others may be categorized as letters exchanged between Assyrians which deal with the usual matters of debts of silver (Kt 98/k 126; 127).

The texts are mostly written to/by Anatolians or other non-Assyrians. They deal with silver debts, with the exception of Kt 98/k 118 (which will be dealt with separately); 122; 124; 128.

At least half a dozen of the texts excavated in the 1998 season come from layer 2. They are mostly contracts drawn up between the Assyrians (Kt 98/k 119; 121; 129; 130; 112; 113; 114; 115; 117). Although not fully preserved, two of them seem to be court decisions, with intervening Assyrian names:

^dUTU-*ba-ni*, *Ištar-palil*, *Nab-Su'en*, *Šalim-Aššur* (Kt 98/k 110). In l. 10 is found the phrase: *m]i-ig-ra-ti-šu-n[u]*, "on their own willingness". Kt 98/k 125 mentions *kārum* Kuburnat *ù a-li-ku ša ha-ra-an A-lim^{ki}* (10'-12'), which we mentioned earlier.

Kt 98/k 126

- Obv. 1 *um-ma Pi-lá-aḥ-Sú-en*
 2 *a-na I-ku-pi-a*
 3 *qi-bi₄-ma* 8 GÍN KÙ.BABBAR
 4 *ša ta-dí-na-ni*

⁹ 6 GÍN KÙ.BABBAR *tí-ri* (2) *i-še-er E-nam-A-ššur*¹ (3) DUMU *A-ḥi-a-a* (4) *Šé/i-ḥa-ša-ar i-šu ...* (Kt 98/k 111, 1-4).

¹⁰ (1) 1/2 *ma-na* KÙ.BABBAR *tí-ri* (2) *be-ú-lá-at* (3) ^dUTU-*mu-ba-li-iṭ* (DUMU) *Li-bi₄sà-na-na-e* (5) DUMU *Tár²-ul-du-šu...* (Kt 98/k 105, 1-5); (1) KIŠIB *A-ḥi-a-a* [DUMU x-]x-e (2) KIŠIB *A-[... A-]ššur* (3) DUMU *Dan-[...]* (4) DUMU *A-š[ūr-...]* (5) 15 GÍN *be-ú-lá-a[t PN ...]* (Kt 98/k 113, 1-5); contracts on silver debts are represented by Kt 98/k 121; 123; 130 etc.

¹¹ Kt 98/k 109, 3f.: [...] GÍN *ša-áp-ti-i[m]* (4) *[il₅-]qé a-dí* 1/2 GÍN KÙ.BABBAR (5) *a-dí-na-šu* 1 1/3 GÍN KÙ.BABBAR (6) *ši-im ša-áp-ti-im ...* "[He]received ... shekel of silver, in addition 1/2 shekel of silver I gave to him, 1 1/3 shekel of silver, price for wool."

- 5 *a-na hu-bu-li-kà*
 6 *a-na Šu-Ḫu-bur a-dí-in*
 7 *x x ma-na.TA*
 8 *[Pi-la-]aḫ-Šu-en₆*
 9 *[...]ši-ib* (rest not preserved)
 Rev. 1' *[...K]Û.BABBAR a-na 'Šu-Ḫu'-bur*
 2' *lá a-dí-in*
 3' *8 GÍN KÙ.BABBAR*
 4' *a-ša-qá-lá-ku*

Translation:

"Thus Pilaḫ-Su'en: speak to Ikuppīya: 8 shekels of silver which you have given me, I gave it to Šu-Ḫubur for your debt ... x mina each Pilaḫ-Su'en ... (Rev. 1'-4') ... (if) I did not give the silver to Šu-Ḫubur, (then) I shall pay you 8 shekels."

Among the letters that belong to layer 1-b, one deserves special treatment, because it is written to the gods and the city (*Ālum*).

Kt 98/k 118

- | | | | | | |
|------|----|--|------|----|--------------------------------------|
| Obv. | 1 | <i>a-na i-lí ú A-lim^{ki} qí-bi₄-ma</i> | Rev. | 1' | <i>ša 'bu'-lu-e pá-ni-šu ur-[]</i> |
| | 2 | <i>um-ma tám-kàr-ru-tum-ma</i> | | 2' | <i>ú 1 GÍN KÙ.BABBAR ša i-na</i> |
| | 3 | <i>ša dan-nu-tí tí-dí-a a-tù-nu</i> | | 3' | <i>ni-KI-im ne-zi-ba-ni</i> |
| | 4 | <i>ki-ma ḫa-ra-na-tum ša-áp-ša-qám</i> | | 4' | <i>pa-al-ḫa-ni a-na šé-e</i> |
| | 5 | <i>im-ta-al-a-ni a-šu-mì si-ḫi-tim</i> | | 5' | <i>mì-ni-e e-ri-ú-tum-ma</i> |
| | 6 | <i>ša ni-KI-im ki-ma ḫa-ba-tu</i> | | 6' | <i>ne-nu i-na Ša-áp^{ki}</i> |
| | 7 | <i>i-ta-áb-ú-ni SA.TU-e ú-kà-lu-ni</i> | | | |
| | 8 | <i>[x x x x] ša-áp-ša-qám</i> | | | |
| | 9 | <i>[x x x x x n]a-tim i-ta-qí-kà</i> | | | |
| | 10 | <i>[x x x x x] ša i-li-x-mu</i> | | | |
| | 11 | <i>[x x x x x ti]m</i> | | | |
- (remaining of obverse not preserved)

Translation:

(1-5) Say to the gods and the city (assembly of Aššur), thus: the trade-association. You are well aware of the difficulties/hardship that the trips are filled with anger. (5-7) With regard to the objection against the offerings, since there are thieves the shipments are concealed, (8) hardship (9) other things poured out (as sacrifices) to you. (10) belonging to gods ... (Rev. 1'-6') As for the linen-curtain before -ed. In a built house in which we left something as offering we are afraid that that has become empty (as far as) cereal and whatever we have invested.

Of course this translation perhaps needs better treatment, but as it stands the style of the letter looks a bit odd, as it is addressed to the gods and the city authorities in Assur, and the expressions used seem to aim at passing to the authorities the bad news of the results of a business trip (*ḫarrānā-tum*). The author of the letter is the association of the traders (*tamkārū-*

tum)¹², which in this text may be translated as the members of the chamber of commerce, an assumption which finds support in the line (9) *i-na dí-in tám-kà-ru-tim* (10) *e-ta-ú-ma* ... "speak at the trial of the court of commerce" in a fragmentary text from Kültepe¹³. The complaint is directed to the gods and the city (of Aššur), which may imply the divine power of the gods (the gods Aššur, Anna etc.) and the city authorities, by whose life people swear in the courts¹⁴.

As mentioned, some of the texts are from layer 2, and I present here a text that would seem to be of that category, but preserves hints that it may also be a 1-b text.

Kt 98/k 121

Obv. 1	$\frac{2}{3}$ <i>ma-na</i> KÙ.BABBAR	Edg. 11	<i>šu-ma lá iš-qú-ul</i>
2	<i>ša-ru-pá-am i-še-er</i>	Rev. 12	<i>kì-ma a-wa-at</i>
3	<i>Ḫa-nu-nu</i> DUMU <i>En-um-A-šur</i>	13	<i>kà-ri-im i-na</i> ITI.KAM- <i>im</i>
4	<i>Lī-qē-eb</i> DUMU <i>Pūzur-Ištar i-šu</i>	14	<i>a-na</i> 1 <i>ma-na-im</i> $\frac{1}{2}$ GÍN.TA <i>šī-ib-tám</i>
5	ITI.KAM <i>áb ša-ra-ni</i>	15	<i>ú-ša-áb</i> IGI <i>Šu-Iš-ḫa-ra</i>
6	<i>li-mu-um Šu-ra-ma</i>	16	DUMU <i>Ku-ra-ra</i>
7	$\frac{1}{3}$ <i>ma-na</i> KÙ.BABBAR <i>a-na</i>	17	IGI <i>Id-na-a</i> DUMU <i>A-šur-i-mi-ti</i>
8	1 <i>ša-na-at i-ša-qal</i>		
9	$\frac{1}{3}$ <i>ma-na</i> KÙ.BABBAR <i>a-na</i>		
10	2 <i>ša-na-at i-ša-qal</i>		

Translation:

(1-6) $\frac{2}{3}$ mina of refined silver Ḫanunu son of Ennum-Aššur owes to Līqēb son of Puzur-Ištar. Month *ab šarrāni*, eponym *Šurama*. (7-10) $\frac{1}{3}$ mina of silver he shall weigh out within one year, $\frac{1}{3}$ of silver he shall weigh out within the second year. (11-15) If he does not pay, according to the regulation of *kārum*, he shall add $\frac{1}{2}$ shekel of silver per mina, per month. (15) Witnessed by Šu-Išḫara (16) son of Kurara (17) witnessed by Idnāya son of Aššur-imiti.

Šu-Išḫara, whom we see as a witness in this text, is the son of Kurara (in Kt n/k 67), Kurara is the father of Aššur-malik, a representative of Šu-Išḫara (1. 41) and Idnāya — also a witness — is seen in Kt n/k 67, 61. The debtor's father Ennum-Aššur is again referred to in Kt n/k 67, 1 (addressed to Aššur-ṭāb together with Šu-Išḫara; Kt n/k 67, 1-3). I assume the people mentioned in these two documents are identical, and since Kt n/k 67 is a 1-b text, it is likely that Kt 98/k 121 can be assigned to 1-b also (see also the PN Līqēb against the usual/common writing Lāqēb(um)).

¹² AHw 131-5 "Kaufmannstätigkeit, Geschäft".

¹³ KKS, I 445, 9-10.

¹⁴ (12') [n]i-iš A-šur (13') [n]i-iš A-na ni-iš (14') ru-ba-e ù ni-iš (15') ra-bi sí-kà-tim (16') it-mu-ú-ma .. KKS, I 651, 12'-16'; ICK I No. 32, 11-13: Kt n/k 1901, 9-10.

Finally, the texts are written in the months *ša sarrātim* (II), *ša kēnātim* (III), *ab šarrāni* (V) and *kanwarta* (IX).

Two texts are dated in the month *ša sarrātim*:

- (7) ITI.1.KAM *ša sā-ra-te* (8) *li-mu-um* (9) *Ni-mar-Ku-be* (Kt 98/k 111, 7-9);
 (2') [ITI.KAM *ša*] *sā-ra-tim* (3') *li-mu-[um ša qá-tí]* (4') *Ni-mar-Sú-en₆* (5') DUMU *A-šūr-ni-[im-ri-im]* (129, 2'-5');
 and three of them in the month *ab šarrāni*:

- (5) ITI.KAM *áb ša-ra-ni* (6) *li-mu-um Šu-ra-ma* (121, 5-6);
 (18) ITI.1.KAM *áb ša-ra-nu* (19) *li-mu-um A-šūr-ták-lá-ku* (122, 18-19);
 (16) ITI.1.KAM *áb ša-ra-nu* (17) *li-mu-um Áb-ša-ki-iš* (18) DUMU *Šál-ma-A-šūr* (123, 16-18).

One text is written in the month *ša kēnātim*:

- (19) ITI.1.KAM *ša ke-na-tí* (20) *li-mu-um ša qá-tí* (21) *A-ḫi-a-a* DUMU *A-du-na-a*¹⁵ (115, 19-21),
 and one text in the month *kanwarta*:

- (18) ITI.1.KAM (19) *kan-mar-ta* (20) *li-mu-um* (21) *ša qá-tí A-šūr-mi-tí* (113, 18-21).

In one text the month name is not preserved but only:

- (2') *re-eš₁₅* ITI.1.KAM (3') [^dIM-*ba-ni* DUMU [...]]; the space following ITI.1.KAM in the third line is not enough to restore both a month and a *limmum*.

These eponyms, except *Aššur-taklāku*, *Aššur-(i)mittī* and *Šurama*, are not attested yet.¹⁶ Note that three of the eponyms are *ša qātē*¹⁷; as acting *limmum*-official (lit., at the hand of...), Šurama son of Uzūya appears in Kt 92/k 193, and should be placed in the gap between the end of Kültepe Eponym List A and the beginning of Mari Eponym Chronicle B.¹⁸ One of the 1998 finds, Kt 98/k 110, 5, contains an incomplete name ending with ...-*A-šur* DUMU *Šu-ra-ma*, showing that the PN *Šurama* was in use in the 1-b period.

One interesting but minor point is that almost throughout the 1998 tablets the sign *šūr* is dominant when used to construct personal names.

¹⁵ Cf. *A-ḫi-a-a* DUMU *Ta-ki-ki* attested as eponym in Kt n/k 27, 22f.

¹⁶ See K.R. Veenhof, "The Chronology of Kārum Kanish: Some New Observations", in: H. Erkanal / V. Donbaz / A. Uğuroğlu (eds.), XXXIV. *Uluslararası Assirioloji Kongresi* ([CRRAI 34] = TTKY 26/3), Ankara 1998, 422-450 and especially p. 448.

¹⁷ For *ša qātē* eponyms see Veenhof, l.c., pp. 447-449 nos. 7, 9, 15, 20, 26, 27, 36, 39, among which *Aššur-mēti* perhaps can be identical with *A-šur-i-mi-tí* DUMU *I-din-Ištar* (No. 7) Kt j/k 90, 5; 665, 11. The other eponyms that are found in the Kt 98/k group are not attested thus far and they should be considered to be the last ones from the 1-b period.

¹⁸ I owe this information to K. R. Veenhof, "The Old Assyrian List of Year Eponyms" to appear soon.

In conclusion, though it is too early to be certain, these texts seem to have been written towards the close of the 1-b period caused by fire or intentional destruction. Many Anatolian, Assyrian and foreign names occur in them, and 4 new *limmus* (*Nimar-Kube*¹⁹, *Nimar-Suen* (*ša qātē*) son of *Aššur-nimrim*, *Ab-šakiš* son of *Šalma-Aššur* and *Aḫiyā* (*ša qātē*) son of *Adunāya*) have to be added to Veenhof's list²⁰.

¹⁹ See Veenhofs remark about *Niwer-Kubi* (in 34^e R.A.I. p. 442 and note 37 that *li-mu* EGIR *Ni-mar-Ku-bi* is attested from an isolated text from northern Syria.

²⁰ Veenhof, l.c., p. 448-449.