MORE EXAMPLES OF CORRESPONDENCES BETWEEN kārum’s *

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Among the published Kültepe Texts there are at least fifteen letters exchanged between kārum Kaniš and other kārū. They are addressed to such kārū as Puruṣḥattum, Durlūmit, Hûrama, Tamnia, Ursū, Waḥṣušana and Zalpa.¹ We may note here that kt. n/k 681 reveals the existence of yet another kārum, that of Eluḫut.² In all we know now some twenty cities were Assyrian kārū existed.

I like to present hereby three new kārum letters. One (no.2) is addressed by kārum Kaniš to kārum Puruṣḥattum, the two others are written by kārum Waḥṣušana to kārum Kaniš³.

No.1 (kt. 83/k 117)

Obv. 1. a-na kā-ri-im Ka-ni-iš
qî-bi-ma um-ma
šî-ip-ru-ku-nu ū
kā-ru-um Wa-ah-ṣu-ṣa-na-ma

5. ṭup-pē-e wa-bar’-tum
ša U-lá-ma ū Ša-lá-tū-ar
ú-šé-bi₄-lu-nim-ma
ni-iš-ta-me-ma ni-ik-nu-uk-ma
na-āš-ū-ni-ku-nu-tī

* This paper was presented in Turkish to the 34th Rencontre Assyriologique Internationale, Istanbul, 1986, but the report on papers has not yet appeared until now.
1. These letters have already been discussed by M.T. Larsen, OACC, p.247 ff.
2. L.10: kā-ru-um E-lu-ḫu-ut; kt n/k 681 belongs to the group of texts which we are now preparing for publication.
3. Although kt r/k 16 might also be a letter from kārum Waḥṣušana to kārum Kaniš, the tablet unfortunately is too damaged to yield something meaningful.
10. i-ša-am-ší ṭu-pê-c
   ni-iš-ta-mc-ú
   2 ši-ip-ri

   Edge
   ha-ra-an Ü-lá-ma-ma
   2 ši-ip-ri ha-ra-an

   Rev.
   ša-lá-tù-ar-ma a-na
   Pu-ru-uš-ḥa-tim a-na
   a-wa-tim za-ku-im
   ni-iš-ta-pář a-wa-tám
   pá-ni-tám-ma

20. ša ú-bu-lu-ni-ni
    ni-ša-pá-ra-ku-nu-tí-ma
    ú-za-ku-nu ni-pá tí
    I-ku-p’ı-a DUB.SAR
    ši-pár-ni

Translation

2Speak 'to kārum Kaniš: 7Thus (say) 3your envoys and 4kārum Waḫ-
šušana: 5The wabartum's 6of Ulama and Šalatuār 7have sent us 8letters
(tablets) and 9having read (them) we have put them under seal and 9they
are on their way to you. 10The very day 11we have 12the(se) letters 11read,
11we have sent 12two messengers 13by way of Ulama and 14two (other)
messengers by way of 15Šalatuār to 16Purušhattum in order to 17to clear up
the matter. 18The first 18report 20they will bring us 21we will write to you
22in order to inform you (more in details). 23Ikuppia, the scribe, 24is our
messenger."

Comments

The messengers of kārum Kaniš ("your messengers"), which occur
here as senders of letter together with another kārum, are also attested as
writers in MNK 636 (L. Matouš, Journal of Juristic Papyrology 11,
p.111 ff.) and KTK 8 (1.2 read: ši-ip-r[u-ku-nu], with K.R. Veenhof,
BiOr 27, 1970, p.367). Their authority was dependent on kārum Kaniš,
who sent them to other kārū and wabartum's to transmit letters and or-
ders, to summon people and to make investigations (See the discussion
by M. T. Larsen, OACC, p.255 f.)

Kt. ffk 183 from kārum level IB (K. Balkan, Observation, p.36, and
P. Garelli, Les Assyriens en Cappadoce, p.333 ff.), which is still one of
the most important sources on political relations between the office of
kārum's and Anatolian local rulers, also sheds light on the nature of these messengers. According to line 5f. the "messengers of kārum Durḫumit" apparently were sent to the ruler of Tamnia in order to make him swear an oath. But the ruler refuses to deal with these representatives of kārum Durḫumit in a serious political matter. So he will only deal with the messengers of kārum Kaniš, those "of my fathers", who have the authority to conclude treaties.

In our text the messengers, acting together with the local kārum, inform kārum Kaniš, their sender, about letters received from two wabartum's and report on their actions undertaken to get more information on problems which must have arisen in Puruḫattum. They are gathering information by sending two pairs of messengers along two different routes, presumably because communications are difficult. Perhaps there was a sukurtum, "suspension of commercial traffic" as mentioned in BIN 4,35: 16; TC 3, 14: 3; RSM 1922, 396:4. Ikuppia, the scribe, is also attested in CCT 3, 50b: 12 and RA 60, 135:53.

This letter gives us an important clue about the location of Ulama and Śalatuwar, both of which appear here as towns with a wabartum. It is rather clear that they were located somewhere between Wahṣušana and Puruḫattum, but on different routes. Recently M. Forlanini his discussed the location of some important Anatolian cities and proposed locations of Wahṣušana, Puruḫattum, Ulama and Śalatuwar (Hethitica 6, 1985, p.67). He put Wahṣušana to the north, Puruḫattum to the south, Ulama to the east and Śalatuwar to the west of the modern Salt Lake (Tuz Gölü). This proposal also makes sense in the context of our text no.3 (kt.83/k 284) and we can accept his locations in a general way.

No.2 (kt. v/k 89)

Obv. 1. um-ma kà-ru-um
Kà-ni-iš-ma a-na
kà-ri-im Pu-ru-uṣ-ḫa-tîm
qî-bi-ma iš-tû

5. Ŭ-sur-ša-A-ṣûr a-ma-nu-um
ú-ṣa-a-ni-ma a-na
ma-tîm qé-er-bi-tîm
c-ru-bu lu KÛ.BABBAR
Thus (says) kârum ² Kaniš: "Speak to kârum Puruššattum: "After Ušur-ša-Aššur departed from there and went into the inland, whatever silver or gold or copper or tin, or textiles Ušur-ša-Aššur left behind over there, or what merchandise of his arrived after (his departure) or whatever had been entrusted to a agents, whether their terms are due or no yet due-nobody shall take (anything). It has to be brought together in Kaniš and shall remain there until Ušur-ša-Aššur arrives. Nobody shall touch it over there. Who took something shall give it back, who does not give it back, it will be taken away from him."

Comments

It seems that Ušur-ša-Aššur, having left for the "inland", has disappeared. The order of kârum Kaniš wants to prevent his creditors, partners etc. to take from his assets-merchandise he left behind when he left, merchandise which arrived later, from Kaniš or Aššur, and payments due from agents who sold his merchandise-what they consider their claims. The measures prescribed by the kârum are the usual ones adopted when a trader has died and a general settlement of accounts controlled by the au-
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authorities has to take place. See the recent remarks by J.G. Dercksen on these procedures in BiOr 49 (1992), p.794.

No.3 (kt. 83/k 284)

Obv. 1. a-na kà-ri-im Kà-nì-iš  
qi-bì-ma um-ma kà-ru-um  
Wa-aḫ-šu-ša-na-ma  
a-šu-mi ša-du-a-tim  
5. ša ḥa-ra-an sú-qi-nim  
c-ru-bu-ni-ni  
ša ta-āš-pu-ra-ni-ni  
2 MA.NA 10 GĪN KŪ.BABBAR  
Puzur₄-A-šûr DUMU Ú-ku  
10. lu šu-a-am lu ša a-hi-im  

Edge  
i-dì 1 5/6 MA.NA 5¹ GĪN  

Rev.  
KŪ.BABBAR  
I-dì- Ku-bu-um DUMU A-šûr-DUG  
15. i-dì 1 MA.NA 15 GĪN  
KŪ.BABBAR Ku-ku-lá-num  
DUMU Ku-ta-a i-dì  
ŠU.NIGĪN 5 1/3 MA.NA KŪ.BABBAR  
ku-nu-ki-ni Aḫ-ša-lim  
20. na-āš-a-ku-nu-tī  

Translation

²Speak *to karum Kaniš: °Thus (says) karum °Wahšušana: "As for the šadduʿutum-tax ³due from those ⁴who entered by ⁵way of the 'narrow track' ⁶about which your wrote us, ⁷Puzur-Assûr, son of Uku ⁸deposited ⁹2 minas and 10 shekels of silver ¹⁰either of himself and of ¹¹a colleague ¹²and friend. ¹⁴Idî-Kubum, son of Assûr-tâb ¹⁵deposited ¹⁶1 mina und ⁵⁵¹ shekels of silver. ¹⁷Kukulanum, ¹⁸son of Kuta'a deposited ¹⁹1 mina and 15 shekels of silver. ¹⁰In all: ⁵¹/₃ minas of silver, ²⁰Aḫšalim ²¹is bringing you °under our seal."

Comments

Though there are now quite a number of texts mentioning the harrān
suqinnim, it is still not quite clear what the qualification suqinnum means in connection with harrānum, "road". In his book (AOATT, p.322ff.), K.R. Veenhof has once discussed harran suqinnim in detail. He opted for a meaning "narrow track", adding "Not the name for a specific smuggler's road... It is a name for a type of less easily passable, fairly uncommon by-road, a smuggler's track, which could be found and used in many regions..." (op.cit., p.335). In this he agreed with J. Lewy and pointed out that such roads were used for the purpose of smuggling, for transporting merchandise without paying tax or toll to the local Anatolian authorities. 

Harrān suqinnim was twice attested in combination with a tax. In BIN 4, 5: 4ff. (AOATT p.325, no.35) it is preferred to save i.a. the qaqqadätum or "head tax"; in kt. a/k 405: 24ff. (ibid, no.36) in connection with the šadduʿutum- tax, payable to the Assyrian organisation of kārum Kaniš. The interpretation of the latter text is difficult. Does it mean that a merchant arriving by way of the harrān suqinnim does not have to pay that tax or simply that he did not pay it? The following words, "in Kaniš they have made me responsible" could suggest that this Assyrian tax was always due, also when the harrān suqinnim was used. This is confirmed by our text: Traders arriving in that way do pay the šadduʿutum- tax to the local kārum, who sends the silver to kārum Kaniš. The fact that the letter refers to a letter of kārum Kaniš dealing with this issue may indicate that there were problems or that the rules were not quite clear, which seems also to be the case in a/k 405.

Professor Veenhof informs me that also kt. 91/k 100, a broken letter sent by the ruler of Assur (the waklum) to "the envoys [of the City (of Aššur)] and kārum Kaniš", on its left edge mentions the [ḥa-ra-a]n sū-qi-nim. Unfortunately most of the context is destroyed so that we do not know whether the letter contained instructions about the use of this route.
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Kt.83/k 117

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MORE EXAMPLES OF CORRESPONDENCES BETWEEN ħārum's

Kt.33/1 284

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