

Antichistica 26  
Studi orientali 9

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e-ISSN 2610-9336  
ISSN 2610-881X

# Life in Nuzi's Suburbs

## Text Editions from Private Archives (*JEN* 834-881)

Maynard P. Maidman



**Edizioni**  
Ca' Foscari



Life in Nuzi's Suburbs

**Antichistica**  
Studi orientali

Collana diretta da  
Lucio Milano

26 | 9



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# Antichistica

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30123 Venezia

Antichistica | Studi orientali

e-ISSN 2610-9336

ISSN 2610-881X

URL <http://edizionicafoscari.unive.it/it/edizioni/collane/antichistica/>



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Venezia  
**Edizioni Ca' Foscari** - Digital Publishing  
2020

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Edizioni Ca' Foscari - Digital Publishing  
Fondazione Università Ca' Foscari Venezia  
Dorsoduro 3246, 30123 Venezia  
<http://edizionicafoscari.unive.it/> | [ecf@unive.it](mailto:ecf@unive.it)

1a edizione maggio 2020 | 1st edition May 2020  
ISBN 978-88-6969-404-2 [ebook]  
ISBN 978-88-6969-405-9 [print]

Life in Nuzi's Suburbs. Text Editions from Private Archives (*JEN* 834-881) / Maynard P. Maidman— 1. ed. — Venezia: Edizioni Ca' Foscari – Digital Publishing, 2020. — 236 p.; 16 cm. — (Antichistica; 26, 9). — ISBN 978-88-6969-405-9.

URL <https://edizionicafoscari.unive.it/it/edizioni/libri/978-88-6969-405-9/>  
DOI <http://doi.org/10.30687/978-88-6969-404-2>

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For Israel Eph'al

I dedicate this volume to Israel Eph'al in gratitude for his ongoing inspiration animating my research. Eph'al's approach to ancient history and ancient everyday life is based in part on a profound consciousness of detail heading toward inevitable conclusions. To the extent that Eph'al's example in this area may be reflected in the present project, these editions will have succeeded in their aim.

## Preface

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The following text editions of the two hundred Nuzi tablets published as *JEN VII* (text numbers *JEN* 674-881; Lacheman†, Maidman 1989) have appeared so far: *JEN* 674-833 (Maidman 1994; 1998; 1999a; 2002; 2009; 2008, 213-220; 1987a; 2015). This monograph completes this series of text editions.

In addition to the usual array of Nuzi private documents, the present set of editions contains peculiar items. (It is recognized, of course, that each document is unique in its own way and contributes to the general store of knowledge.) Among these “special” texts are the following. *JEN* 834 is possibly the oldest antichretic loan transaction attested at Nuzi. *JEN* 836 is most probably an antichretic loan tablet of Teḫip-tilla son of Puḫi-šenni. If so, it is the only such attested transaction in his long line of economic activities. *JEN* 851 is an unusual description of litigation. *JEN* 854 is a unique and enigmatic text pertaining to an economic transaction. *JEN* 856 possibly yields new insights into the economic relationships among the descendants of Teḫip-tilla son of Puḫi-šenni. *JEN* 872 is a unique and lengthy roster of land measurers. The function of this document is somewhat obscure. *JEN* 873 contains a significant trial, part of an extended series of texts involving the entry and exit of members of a family into and out of the house of Teḫip-tilla son of Puḫi-šenni.

Furthermore, the edition of *JEN* 857 includes a preliminary transliteration of an important and unpublished document, *JENu* 1108a.

The project of publishing *JEN VII* (begun by Lacheman), and of editing all the texts of this volume began on 8 December 1982 and ended, effectively, on 3 July 2019, a period of thirty-six and a half years. Other projects, interests, and responsibilities aside, why did this project take so long to complete? After all, the editing of a couple of hundred quotidian documents, no matter how carefully studied, should not demand decades of work. But Nuzi texts are different. They *do* demand that attention. This is so because of a concatenation of circumstances, a perfect storm, as it were.

---

Nuzi texts, excluding Kirkuk and “Tell al-Faḥḥar” tablets, number about 8000 texts and fragments (mostly texts),<sup>1</sup> one of the larger collections to come from any Mesopotamian site. They come from a middling-sized town. They come from a tightly circumscribed time span, 125-150 years. This concentration of many texts from a smallish place over a moderate time span means that the level of interrelatedness among these tablets, especially private documents, is large and complex.<sup>2</sup> My primary goal in publishing and editing *JEN VII* was to establish the text itself, especially the filling-in of lacunae.<sup>3</sup> Given the “perfect storm” that is Nuzi, even this modest goal could only be accomplished by tracking down and studying interrelated texts, mostly tied together through personal names. For any given text, Nuzi requires of the student careful study and reflection of often a dozen or more other texts. Lacunae were indeed filled in as a result of this *modus operandi*, but, in addition, other issues frequently opened up as well. Often, but by no means always, ancillary studies and observations became embedded in what originally was meant to be strictly philological Comments and Notes. Thus did a seemingly simple and short task become complicated and very time consuming. It is to be hoped that the resulting complex edition of these tablets opens up to the student a rich tapestry of the social and economic life of family and community at Nuzi, and beyond.

As for future desiderata in the field of Nuzi studies, one is paramount: a new name book. Now, the prosopographical analysis of *JEN VII* has depended on the lists of Nuzi personal names to be found (in order of utility) in *NPN*; the unpublished Lacheman name book; Maidman 1994, 370-417; *AAN*; Müller 1998, 253-81; Mayer 1976, 206-7; and Jankowska 1961, 498-522. *NPN* especially is an astonishing work and in a variety of ways. Nevertheless, these tools are outdated or inaccurate or both. In addition, the pace of text publication in recent decades has accelerated, bringing to the fore thousands of new data. For these reasons, a new, comprehensive name book is indispensable.<sup>4</sup> Only when the materials from the major

<sup>1</sup> See Fincke 1999, 13 (the “Harvard” texts; ca. 5000 items); and Maidman 1999b, 26-27 (the “Chicago” texts; ca. 2800 items). Nuzi texts are to be found in British Museum, Louvre, Hermitage, Pushkin, and other museum collections as well.

<sup>2</sup> But note also the bewilderingly large number of interrelated texts among government documents. See, for example, Dosch 2009.

<sup>3</sup> See Maidman 1994, 1-8 (“Introduction”). Many of the judgements and observations made there are echoed here – with greater hindsight.

<sup>4</sup> That is, it needs to be comprehensive *at least* for the published material, including *JEN 774-1000*.

I have noted all PNs (wholly and partially preserved) from *all* unpublished “Chicago” Nuzi texts and fragments. This manuscript material will be useful for scholars wishing to thoroughly scour the “Chicago” material. It can be acquired by contacting me at [mmaidman@yorku.ca](mailto:mmaidman@yorku.ca).

text collections with *all* their fragments and all the minor collections are integrated can a truly thorough analysis of the Nuzi texts be undertaken.

But that is for the future. For now, text publication and edition are still priorities. And the *JEN VII* project, a large step in addressing these priorities, is, at long last, completed.

As Pepys would have it, “and so to bed”.

## Acknowledgements

The complexity of the present manuscript called for patient and meticulous editing. In this regard, I should like to thank Tommaso Galvani, Francesca Prevedello and Massimiliano Vianello for their superb work. And, of course, I owe special thanks to Lucio Milano who accepted this volume for the series, *Antichistica*, and who shepherded it through to its completion.



# The Texts



## JEN 834

## Obverse

- 1 *tup-pí ti-d*[e<sub>4</sub>-en-nu-ti]  
 2 *ša Ta-ar*-[mi-ya (ù)]  
 3 *Ke-li-ya ù* Û-*n*'[áp?- ]  
 4 <sup>m</sup>?*X-al-tù-ya* DUMU? 'X'-[ ]
- 
- 5 \*8 ANŠE 'A'.ŠÀ *a-na Ta*-[a-e SUM?]
- 
- 6 'ù' *Ta-a-e* a-[n]'a *Ta?-ar*'?-[mi?-ya?]  
 +
- 
- 7 4 [+n? U]DU.NIT[A<sub>2</sub>]!?'ù' 1 GÍN KÙ.SIG<sub>17</sub>, 10 A[NŠE] *ku-ni-šu*
- 
- 8 25 MA.NA<sup>i</sup> URUDU 28 <MA.NA> *a-na-ku*
- 
- 9 1? [+n? ] 'x' KÙ.BABBAR ZALAG<sub>2</sub> *Ta-a-e*
- 
- 10 [a-na T]a-ar-mi-ya in-na-an-'d[i-in?]
- 
- 11 5 *ša-na-ti* A.ŠÀ *ú-kà-a*[l]
- 
- 12 *i-nu-ma* KÙ.[BABBAR *ú*]-te-'ru' ù 'A.Š' [À-šu] 'i'-le-qé
- 
- 13 *ma-an-nu ša* KI.BAL.ME?
- 
- 14 1 MA.NA KÙ.BABBAR 1 [MA].\*NA KÙ.\*S[IG<sub>17</sub> ]

## Lower edge

## S.I.

- 15 <sup>NA</sup><sub>4</sub> KIŠIB <sup>d</sup>*Iškur-ḥe-gal* DUB.SAR
- Reverse
- 16 IGI *Wa-an-ti*<sub>4</sub>-ya DUMU *L/la-sí-mu*  
 17 <DUMU?> *Ar?-ša-ḥa-lu*  
 18 IGI *A-ri-kà-ma-ri* DUMU *L/la-sí-mu*  
 19 DUMU \**Ma-kà-na-ti*
- 
- 20 'I'[GI E]-ké-ké DUMU 'A'-ri-kà-[a]n-ta [DUMU]  
 +
- 
- 21 IGI [T]a-'a'-a DUMU *Ni-nu-ma-tal*: *L/la-sí-mu*  
 22 <sup>r</sup> <sup>NA</sup><sub>4</sub>?KIŠIB'? *Ta-e*'?' |
- S.I.
- 23 [ ]-LUGAL DUMU *Ar-še-ḥi-'x'*  
 24 [I]GI 'X'-[ -z]i-ra DUMU *Ḥa-lu-še-e*[n<sub>x</sub>(= IN)-ni]  
 25 IGI *Na*-[ ] DU[MU? ]-'x'-ta  
 26 IGI A-'a'-[ ] DUMU [ ]

- 27 IGI Ši-mi-[ DUMU ]  
Upper edge  
28 IGI d<sup>+</sup>Iškur-<sup>\*</sup>ḥe-<sup>\*</sup>g[al ]  
Left edge  
29 NA<sub>4</sub> ŠA?-a-di-in  
S.I.

### Translation<sup>1</sup>

- (1-4) Antichretic loan tablet of Tarmiya ... [(and)] Keliya and U-  
nap(?)-..., ...-altuya son(?) of(?) ....  
(5) [They gave] to Tae an 8 homer field.  
(6-10) And Tae to Tarmiya(?): 4+...(?) rams(?) and 1 sheqel of gold,  
10 homers of emmer, 25 minas of copper, 28 <minas> of tin,  
1?+...(?) of shiny silver, Tae shall give [to] Tarmiya.  
(11) He shall keep the field for 5 years.  
(12) When they return the silver, then he [sic] shall retrieve [his  
(sic)] field.  
(13-14) He who abrogates (this contract) [shall pay] 1 mina of silver  
(and) 1 mina of gold.  
(15) (*seal impression*) Seal impression of Iškur-ḥegal, the scribe.  
(16-21) Before Wantiya son of L/lāsīmu <son(?) of(?)> Ar(?)-šaḥalu;  
before Arik-kamari son of L/lāsīmu son of Makannati; before  
Ekeke son of Ar-kanta [son of] L/lāsīmu; before Taya son of  
Ninu-atal.  
(22) Seal(?) impression(?) of(?) Tae (*seal impression*).  
(23-28) ...-šarri son of Ar-šeḥi-...; before ...-zira son of Ḥalu-šenni; be-  
fore Na-... son(?) of(?) ...-ta; before Ay-... [son of] ...; before  
Šimi-... [son of] ...; before Iškur-ḥegal ....  
(29) Seal impression of Ša(?)-adin (*seal impression*).

### Comments

The artifact, somewhat damaged to begin with, has suffered some further deterioration since it was copied. This text is one of the “old” Nuzi tablets, i.e., those from Nuzi generations 1-2 (see Maidman 1999b, 32 for this designation); especially conspicuous are the scribal lines marking this text (regularly in the first part; absent in the witness section) and the archaic forms of both ANŠE at line 5 and of ḤA at line 24. Porada reaches the same chronological conclusion

<sup>1</sup> The scribal lines are not represented in the translation.

on different grounds.<sup>2</sup> In her notes on the seal impressions, she has “LW or ET,” i.e., late Winnirke or early Teḫip-tilla, and so late generation 1 or early generation 2 – thus an “old” text.

This is an antichretic loan tablet; lines 1, 11-12 assure this identification. This is a text type most strongly associated with later Nuzi generations, especially generation 3. Thus, the tablet is especially interesting as providing new evidence for the history of this type of transaction. The findspot of the artifact is room 15, i.e., a room in the house of Teḫip-tilla. However, the document provides limited insight into the economic strategy of this family, since it probably does not represent evidence for the family’s direct use of this device to obtain property. This is so because there is no explicit prosopographical evidence linking the contract to the Teḫip-tilla family. The tablet may well have entered the family archive as a “background text” (for this phrase, see Maidman 1979, 183) to a later transaction whereby the field entered the family’s holdings.

Zaccagnini 1991/92: 179a discusses briefly the contents of this document. (All further references to Zaccagnini regarding *JEN 834* pertain to this discussion.) He suggests that two people were turning land over to Tae. At least three, perhaps four, people actually do so. The “Tarmiya” who, Zaccagnini suggests, is a third party receiving the land from Tae, is actually one of the original contracting borrowers of mobilia. Thus *JEN 834* is, in this respect, a typical real estate antichretic loan. Zaccagnini also transliterates lines 7-12. Corrections to his transliteration are to be found below under Notes.

The lower edge exhibits two peculiarities. The line of writing is upside down relative to the lines at the end of the obverse and the start of the reverse (although the seal impression above the line exhibits the expected orientation), and the content of the line and the seal impression it accompanies seem out of place relative to the penalty clause preceding and the witness list succeeding. The likeliest explanation of these conundra is that line 15 actually constitutes the last line of the text. The preceding seal impression and the line were added after the completion of the writing on the upper edge. Thus, the last items were added perhaps as an afterthought; otherwise, why the anomalous placement and why the odd upside-down orientation of the line? (If conceived as right-side up, the upside-down orientation of the seal impression poses no particular problem. Seal impressions in the Nuzi texts sometimes appear upside down relative to their legends. See, for example, *JEN 742:45*; and *752:38*.) For purposes of convenience only, the line on the lower edge is numbered (as in the publication) as line 15, not as line 28 as, strictly speaking,

---

<sup>2</sup> Porada’s raw notes were made in preparation for Porada 1947. They were not notes originally made for her dissertation. On her work on Nuzi glyptics, see Garrison 2019, 229.

it should be. It was considered the last line by both Lacheman and the Oriental Institute Nuzi file.  
Contrary to the copy, the legend appears at the bottom of the lower edge.

## Notes

- l. 2 [mi-ya]. Compare line 10. So too *NPN*, p. 149a *sub* TARMiya 63).
- l. 4 <sup>m</sup>X-al-tù-ya. The sense of the wedges before AL eludes me, nor does this PN seem to appear in *NPN*. The Oriental Institute Nuzi file has, in effect, GEME<sub>2</sub>, but this plausible reading yields no sense. Lacheman reads: <sup>f</sup>Še-al-tù-ya. The first wedge should not be the masculine determinative, because the DIŠ-sign appears nowhere else in this text before male PNs.
- l. 4 <sup>f</sup>X. Lacheman reads: *i-za*.
- l. 5 [a-e]. See line 6. The Oriental Institute Nuzi file once saw these signs as having been erased.
- l. 5 [SUM?]. Or the like.
- ll. 6-7 The scribal line between these two lines extends the entire width of the tablet, not just the right side, as depicted.
- l. 6 <sup>f</sup>Ta?-ar?-[mi?-ya?]. The Oriental Institute Nuzi file asserts this reading. If this is correctly understood, then note that line 10 would be repetitive.
- l. 7 NIT[A<sub>2</sub>]!?. The four wedges preceding the Winkelhaken appear, not as depicted, but, rather, as: .
- l. 7 A[NŠE]. Lacheman once read here: ANŠE.
- l. 8 <sup>i</sup>URUDU. The Oriental Institute Nuzi file reads here, in effect: ŠU.NIGIN<sub>2</sub>.
- l. 8 <MA.NA>. So too already Lacheman.
- l. 9 1?[+n? ] <sup>f</sup>x. Lacheman has here: [an-nu-tu<sub>4</sub>]. Zaccagnini interprets: Š[U!.NIGIN<sub>2</sub> n GÍ]N.
- l. 9 ZALAG<sub>2</sub>. So too Zaccagnini. The sign is correct as copied and is clear. Zaccagnini points out *JEN* 216:20 as a single other example where silver is so qualified. Except for these two instances, silver, unlike gold, seems never to have been so described.
- l. 10 [a-na]. Zaccagnini's [ašar?] is far less plausible.
- l. 10 in-na-an-d[i-in?]. Note the grammatically troubling doubling of the initial consonant. Lacheman reads the end of the line, variously, *an-din* and *an-di-na*. Zaccagnini interprets: <sup>f</sup>din. The final vertical wedge of the line is not visible to me.
- l. 12 [šú]. Zaccagnini has [šú-n]u?!, but a singular is called for. See line 10.

- l. 12      *’i-le*. The trace and wedges appear as , not as depicted. Lacheman here miscopied. Therefore, Zaccagnini’s *il-la-*qú!** (=KI) is doubly incorrect; compare the immediately preceding comment on the inappropriateness of a plural here.
- l. 13      ME?. Lacheman reads “*kat(?)*”.
- l. 14      S[IG<sub>17</sub>]. Lacheman once saw here SIG<sub>17</sub>. Some form of *mullû* should once have appeared at the end of this line.

ll. 16-20  
with l. 21b      The first lines of the witness list name three or four individuals in a manner atypical of similar Nuzi lists. Several difficulties make troublesome the interpretation of the identities of these individuals. These include the following: the functional meaning of *lāsīmu* (or *Lāsīmu*); the palaeography of this document (“old” and, at times, idiosyncratic as well); and the accidental omission of at least one, perhaps more, key signs. One should note the unusual identification of witnesses here by patronymic and a third element. This may reflect a tendency in “old” Nuzi tablets. *la-sī-mu* appears at lines 16, 18, and 21b. In the former two instances, the term appears where a patronymic is expected (following PN DUMU). In the last, it appears that it is also present in this context (PN [DUMU]).

One should, therefore, consider first that “*Lāsīmu*” is a PN. This is the conclusion of *NPN*, pp. 31b, *sub* ARŠAḪĀLU? 1), 94a-b *sub* LĀSIMU, 170b *sub* WANTIYA 15), and – especially – 307b. However, all the examples mustered for this Nuzi PN come from the present context, except for *JEN* 589:35, which entails a very dubious reconstruction. (NB: None of the witnesses recorded in these lines appears elsewhere in the Nuzi corpus. This is not surprising; relatively few early texts [and, therefore, PNs] survive. But consequently, clarification of “*L/lāsīmu*” by appeal to a wider prosopographic context is not forthcoming.) *CAD*, L, pp. 106b-107b identifies no place in the cuneiform literature where the term appears as a PN. This is especially telling since, if the term acts as a PN in these lines, then, not one, but two different individuals (at least) may bear this name: *Lāsīmu* son of Makannati (ll. 18-19) and *Lāsīmu* <son? of?> Ar(?)-šaḫalu (ll. 16-17). (If this is the case, then the two patronymics of the two *Lāsīmus* may be included to clarify that *Wantiya* [l. 16] and *Arik-kamari* [l. 18] are sons of two different *Lāsīmus*, i.e., they are not brothers.) Thus, the evidence for the term as a PN is weak and the evidence against it fairly robust.

*lāsīmu*, however, may be interpreted as a professional designation, a usage of such substantives occasionally attested elsewhere in analogous contexts in identifying Nuzi wit-

nesses already identified by patronymics: *abultannu* (JEN 58:18); *naggāru* (JEN 305:15); *nāgīru* (JEN 87:39); *sassukku* (JEN 603:32); and others (excluding scribes, attested ubiquitously for obvious reasons).

To be sure, such notation of professions are preceded either by the determinative LÚ (e.g., JEN 87:39) or by nothing (e.g., JEN 552:14), whereas here the supposed profession is preceded by DUMU. This anomaly is compounded by other difficulties. If these witnesses are identified by profession, then we have two or three or even four such attested in a single witness list. This seems a large number of scouts or runners to appear together in such a context, an early (and therefore presumably less bureaucratized) Nuzi context at that. See further, Mayer 1978, 161; and CAD, L, p. 107a, *sub lāsīmu f*). Thus, with *lāsīmu*, as with *Lāsīmu*, the interpretation is defensible but far from convincing. Therefore, the first difficulty, whether the lexeme acts as a PN or as a professional designation, seems insoluble; neither alternative is attractive. The second and third difficulties, revolving around palaeography and scribal omission, are bound up with each other. The crux appears at line 17. Is the PN of this short line connected to line 16, or is it an independent witness entry? Clearly, the scribe has omitted something: the line consists of an isolated, single PN.

One possible solution is to posit that the scribe omitted DUMU at the start of line 17. This is a minimal omission, and the result would neatly align lines 16-17 with the well-preserved and accurately rendered lines 18-19: IGI PN<sub>1</sub> DUMU *L/lāsīmu* DUMU PN<sub>2</sub>. The problem with this solution lies in the PN of line 17: Aršahalu. In fact, such a PN appears, to my knowledge, nowhere else in the Nuzi corpus. All examples cited in AAN, p. 31a *sub* AR-ŠAḪALU are spelled *Ar-ša<sub>1/2</sub>-ḫa-la*, never with final *u*. The lemma should have been “AR-ŠAḪALA”. Indeed, NPN, p. 31b defines the lemma “AR-ŠAḪALU?”, and indicating uncertainty regarding this realization. But, in fact, the PN “Aršahalu” appears in a non-Nuzi Nuzi-type document, the Tell al-Faḫḫār text IM 70825 (= TF<sub>1</sub> 183) at lines 19, 24, and 27 (Ismail, Müller 1977, 26-7). The text is published in transliteration only; one awaits with interest the appearance of an autograph copy or photograph of the document. (It appears nowhere else in studies of the Tell al-Faḫḫār texts.) In any case, this single non-Nuzi instance of a spelling analogous to that of line 17 here does not lay to rest the anomaly that this alleged PN represents.

A second solution to this conundrum involves a more substantial scribal omission but solves the problem of the peculiar

PN. The *Ar* of *Ar-ša-ḥa-lu* may in fact be IGI+*Ip!*. If so, then line 16 defines the witness as PN son of *L/lāsīmu*. Line 17 would read IGI *Ip!*-*ša-ḥa-lu*, and *Ipša-ḥalu* is a very common PN at Nuzi. See *NPN*, pp. 71b-72b *sub* IPŠA-ḤALU; and *AAN*, p. 69a-b *sub* IPŠA-ḤALU. However, this solution leaves the witness without a patronymic. One must then suppose that the scribe omitted: DUMU PN (= *L/lāsīmu*?). Another problem might be that this would leave the *Lāsīmu*-ide witness of line 16 as the only example in this list where *L/lāsīmu* appears as part of a two-name identification and not a three-name identification. Note however, that elsewhere in this text (line 24, at least) a witness is identified by name and patronymic only. Thus, (a) the sense of *L/lāsīmu* remains undetermined, each solution involving serious weaknesses; and (b) we cannot determine whether lines 16 and 17 identify one witness or two, regardless of the sense of *L/lāsīmu*.

The transliterations and interpretations of these lines thus remain most tentative.

- l. 20 DUMU (first). This sign is clear and unambiguous.
- l. 20 ʾA<sup>˘</sup>-ri. Or ʾA<sup>˘</sup>r. The ambiguity was already recognized by Lacheman, the Oriental Institute Nuzi file, and *NPN*, p. 30a *sub* AR-KANTA?
- l. 20 [a]n-ta. The last preserved part of this line appears, not as depicted, but, rather, as, .
- l. 20 [DUMU]. This restoration seems likely in light of the similar lines 16 and 17. This is also implied by *NPN*, pp. 30a *sub* AR-KANTA? 1), 43a *sub* EKEKE 3), and 94b *sub* LĀSIMU 3).
- l. 23 ʾx<sup>˘</sup>. After the ḤI-sign, a horizontal line may be part of a scribal line. The final vertical is not visible to me. *NPN*, p. 32b *sub* AR-ŠEḤI....? tentatively reads *Ar-še-e*<*ḥ*>-*l*[*i*]. This is possible.
- l. 24 ʾX<sup>˘</sup>-[*-z*]i-ra. Lacheman, in his name book, interprets the PN as Ezira.
- l. 24 *Ḥa-lu-še-e*[*n*<sub>x</sub> (= IN)-*ni*]. So too Lacheman and *NPN*, p. 51a *sub* ḤALU-ŠENNI 14). This is also the tentative reading of the Oriental Institute Nuzi file. This patronymic seems nowhere else attested as the father of ...-zira.
- l. 27 This line appears at the bottom of the reverse, not on the upper edge as depicted. The Oriental Institute Nuzi file records, after MI, .
- l. 29 *NPN* seems not to reflect any such PN. *in* might be interpreted as *še!*-*ni*.

**JEN 835**

Obverse

- 1 [tup-pí] ti<sub>4</sub>-de<sub>4</sub>-en-nu-ti  
 2 ša m<sup>h</sup>i-il-pí-iš-šú DUMU  
 3 m<sup>h</sup>šú-ḥu-un-zu-ri-ru  
 4 1 [+n? ANŠE? A.ŠÀ].MEŠ "i'-na AN.ZA.KÀR  
 5 ša m<sup>r</sup>[ (?) ] 'Ki-zu-'uk-w'a a-na  
 6 ti<sub>4</sub>-r'd'e<sub>4</sub>-en-nu-ti 'a-na' m<sup>r</sup>Iš-šú-kál  
 7 D[UMU PN it-ta]-din ù m<sup>r</sup>Iš-šú-kál  
 8 25 A[N]ŠE ŠE.MEŠ a-na  
 9 m<sup>h</sup>Hi-'il'-pí-iš-šú \*[i]d-\*d[in]  
 10 6 MU.MEŠ<sup>ti</sup> A.ŠÀ.M[EŠ ]  
 11 m<sup>r</sup>Iš-[šú kál]! ú-k[a]-a[l] 'x' [ ]  
 12 [i]m-[ma-ti]-me-'e' 6 MU.MEŠ<sup>ti</sup>  
 13 [i]m-'t'a'-lu-ú 26 ANŠE 'ŠE'.MEŠ  
 14 \*a-na m<sup>r</sup>Iš-šú-kál ú-ta-'ar  
 15 'ù m<sup>h</sup>Hi-'[i]l-pí-[i]š-šú  
 16 A.ŠÀ.MEŠ-[šú i-le-eq-q]é

- 17 šum-ma 6 'M'[U.MEŠ<sup>ti</sup>]  
 18 [l]a im-[t]a!-[lu-ú]

Lower edge

- 19 [AŠ?] wa-ar-k[i]-šú  
 20 aš-šum!? A.ŠÀ.[ME]Š m<sup>h</sup>Hi-il-pí-iš-šú  
 21 il-ta-sí iš-pí-ku

Reverse

- 22 ša A.ŠÀ.MEŠ ú-ma-al-'la  
 +  
 23 'IGI A-ḥa-a[m-ši]  
 24 'DU[MU] 'X'-[ ]  
 25 [IGI X]-'x x'-ya 'DUMU Ka-lu-'i'  
 26 IGI [E]n-na-an-na?  
 27 \*DUMU [ ]-te-ya  
 28 'IGI [ ]-a-a DUMU A-ḥu-'x'  
 29 IGI 'X'-[ ]-a-a DUMU DINGIR-ni-šú  
 30 IGI 'Ur?-ḥi'?'-ya DUMU Éḥ-li-ya  
 31 'IGI U[m-pí]-na-pí DUMU Ma-re-eš<sub>15</sub>-ri  
 32 'IGI X-'x'-a-a DUMU 'Tup'?'-ki-ya  
 33 IGI E-[ḥe-el]-te-šup DUMU Ḥa-ši-y'a'  
 34 IGI Ma-'x'-pí-a L<sup>U</sup>DUB.S[AR]  
 +

- 35 NA<sub>4</sub>[KIŠIB] m<sup>r</sup>Ḥ'i-'i'l-pí-iš-[šú]  
 36 'EN A.ŠÀ.MEŠ 'ù'?

Upper edge

S.I.

37 <sup>NA</sup><sub>4</sub> KIŠIB mA-ḥa-am-ši  
38 [N]A<sub>4</sub> mNa-[ ]·e ši-bi  
39 ši-bi  
S.I.

Left edge

40 <sup>NA</sup><sub>4</sub> K[I]ŠIB ʾDUBʾSAR m?d? ʾxʾ  
S.I.

## Translation

- (1-3) Antichretic loan tablet of Ḫilpiš-šuḫ son of Šuḫun-zirira.  
(4-9) He gave to Iššukkal son of ... a 1+x? homer(?) field(s) in the *dimtu* of Kizzuk in an antichretic loan; and Iššukkal gave(?) to Ḫilpiš-šuḫ 25 homers of barley.  
(10-16) Iššukkal shall keep...(?) the ... land for 6 years. When the 6 years shall have been completed, he (i.e., Ḫilpiš-šuḫ) may return the 26 (*sic*) homers of barley, and Ḫilpiš-šuḫ may retrieve [his] field.
- 
- (17-22) Should the 6 years not have been completed [and] Ḫilpiš-šuḫ raises a claim (during this period) against him (i.e., Iššukkal) regarding the field, he (i.e., Ḫilpiš-šuḫ) shall pay the yield of the field (i.e., the yield from the time of the claim to the expiration of the six-year contract).
- 
- (23-34) Before Aḥa-ay-amši son of ...; before ...-ya son of Kalu-i?; before Ennan-na? son of ...-teya; before ...-aya son of Aḫu-...; before ...-aya son of Ila-nišū; before Urḫi?-ya son of Eḫliya; before Umpin-api son of Mār-ešri; before ...-aya son of Tup?-kiya; before Eḫli-tešup son of Ḫašiya, before MA-...-piya, the scribe.
- 
- (35-40) Seal impression of Ḫilpiš-šuḫ, owner of the field and(?) ...? (*seal impression*); seal impression of Aḥa-ay-amši, witness; seal impression of Na-...-e, witness; ... (*seal impression*); seal impression of the scribe (*seal impression*) ...

## Comments

The artifact has suffered some further deterioration since it was copied. However, Porada's conclusion that the artifact is "impossible[;] mud" is incorrect.

The reverse ends with line 36, and the upper edge starts with the first seal impression, not as depicted in the copy.

The personal names in this text have not been entered into *NPN*. The phraseology of this *tuppi tidennūti* is typical of the formulations of this contract type, the real estate antichretic loan contract. See, for example, *JEN 294*. For further details and bibliography pertaining to this transaction and these texts, see Maidman 1999a, 332-3. A list of real estate *tidennūtu* and related texts in *JEN VII* is to be found in Lacheman†, Maidman 1989, 12-13.

The orthography of the text exhibits peculiarities. (The scribe [see line 34] seems nowhere else attested.) Both “Ḫilpiš-šuḫ” and “Šuḫun-zirira” are spelled oddly, even uniquely, in this text. See *NPN*, p. 61a *sub* ḪILPIŠ-ŠUḪ and p. 135b *sub* ŠUḪUN-ZIRIRA. “Kizzuk” (l. 5) is spelled uniquely as well. See further below, note to line 5. At line 30, *Ēḫ* (= ‘E) appears for the usual *Eḫ*.

*JEN 320* is a text related to *JEN 835*. On this relationship, see further below, note to ll. 17-22. For the moment, it is important to note that *JEN 320* derives from room 10, the archive area of the family of Ḫilpiš-šuḫ son of Šuḫun-zirira. See, conveniently, Pedersén, 1998, 26. And, in fact, two sons of the same Ḫilpiš-šuḫ are principals in *JEN 320* (ll. 2-3, 6-7). For the complete family tree, see Dosch, Deller 1981, 97. No doubt *JEN 835* also comes from room 10, although the Oriental Institute Nuzi file assigns this tablet to (the Teḫip-tilla family archive chamber) room 16. This is certainly wrong. Chiera’s field notes assign the tablet to a findspot other than rooms 13, 15, or 16. For these data, see Maidman 2005, 38 (*sub* [JENu] 904 [= *JEN 320*]); 36 (*sub* [JENu] 851 [= *JEN 835*]).

## Notes

- l.2      šu. The sign appears, not as depicted, but, rather, as .
- l.5      ‘*Ki-zu-uk-w’a*. ‘*Ki*’ appears, not as depicted, but, rather, as . ‘*Ni!-zu-uk-w’a* is possible since (a) the trace permits this reading; (b) *Ni-zu-uk* is the typical spelling of this PN (see *NPN*, p. 107b *sub* NIZUK; *AAN*, p. 102a *sub* NIZUK), and *Ki-zu-uk* is not elsewhere ever the spelling of “Kizzuk” (see *NPN*, p. 89b *sub* KIZZUK [to which should be added *HSS*, XIX, 41:6, not found in *AAN*]); (c) Lacheman reads here *Ni* (“ša [x *Ni*]”); and (d) a PN or PN as GN would fit this context. Finally, (e) *Nizuk* appears in at least one text as a member of the Ḫilpiš-šuḫ family. See *JEN 880:2*, 5, 9. Yet *Ki-zu-uk* is to be preferred: (a) The trace fits KI, even better than it fits NI; (b) *Kizzuk* is the name of a *dimtu* intimately associated with the family of Ḫilpiš-šuḫ (see, for example, Dosch, Deller 1981, 92). While the *dimtu* of *Kizzuk* is well attested, there is no known *dimtu* of *Nizuk* or any other GN compounded with “*Nizuk*”. Regarding the unique spelling of *Kizzuk* (compare

- Fincke 1993, 148), note that this scribe, as noted above, Comments, uses otherwise unattested spellings repeatedly.
- l. 7 [it-ta]. Lacheman read, variously, [it-ta]-din and it-ta-din.
- l. 8 25. Lacheman read "25+[x]". Compare line 13's "26".
- l. 9 [i]d-d[in]. Lacheman interpreted, variously, "id-din", "[ ] a-na" and "i-na-a[n-din]".
- l. 10 M[EŠ]. Lacheman interpreted the trace as "[ša]".
- l. 13 26. Compare the number at line 8. Lacheman read, at line 13, "25" and "26" variously. The tablet is more damaged at this point than when it was copied. After "20", only the top left wedge and the two right wedges remain.
- l. 20 aš-šum!?. Or: [aš]-šum!?. [a-n]a seems clear but aššum is required by the context that I assume. This might be a scribal error, but such an assumption is a desperate last resort.
- ll. 17-22 This reconstruction must be at least substantially correct (and all seems clear enough but for line 20; the start of that line is a problem; see above, immediately preceding note). It constitutes proof of Eichler's conception of the antichretic loan (Eichler 1973, 45) (albeit he was discussing only loans based on personnel, not real estate): the time period does not represent the maximum length of the loan but the minimum. The loan may not be terminated before the due date - this to ensure a minimally acceptable amount of interest (here in the form of agricultural produce) - but it certainly may extend beyond the due date. In this latter case, to the creditor accrues more and more interest on the principal he loaned. The present clause reflects this notion. It is meant to ensure that Ḫilpiš-šuḫ pays the minimum acceptable amount of interest to the lender, Iššukkal. But why does the clause appear in JEN 835 and why so rarely (perhaps never) elsewhere? (And this is a most unusual clause; this may be the reason that it is emphasized and set off from the rest of the text by a pair of horizontal scribal lines.) I perceive no clear answers to these questions. Perhaps the lender, Iššukkal, had good reason to fear that the debtor's, Ḫilpiš-šuḫ's, economic situation would probably improve quickly and that, without the clause in writing, the debtor's social strength in the community would enable him to evade paying the full interest due from this loan. Note, in this connection, JEN 320. One may summarize JEN 320 as follows. It too is a *ṭuppi tidennūti*. Mat-tešup and Kurpa-zaḫ sons of Ḫilpiš-šuḫ obtain barley on loan from Ipša-ḫalu son of Akip-tura and from Teḫip-tilla son of ... (patronymic effaced) in return for real estate (the description of the land is unimportant in the present context). Next, set off by scribal lines, is a statement (ll. 13-14) that the land being transferred as security and interest on

the loan was formerly in the possession of one Iššukkal. The contract ends with a list of witnesses, a list of sealers of the tablet, and the name of the tablet's scribe.

As established above, Comments, *JEN* 320, like the present text, comes from room 10, and Mat-tešup and Kurpa-zaḥ sons of Ḫilpiš-šuḫ (*JEN* 835:2-3, 6-7, 11-12), who are the borrowers of the grain, are the sons of the Ḫilpiš-šuḫ son of Šuḫunzirira who borrows grain in the present text. So two generations of the same family borrow barley by means of a real estate antichretic loan.

A loose end in *JEN* 320 needs to be tied up, the seemingly extraneous statement, set off by scribal lines, that Iššukkal formerly held this land. Who is this Iššukkal? His patronymic is not given; and he is nowhere else mentioned in the contract. Unless we assume no antecedent mention of him (a difficult assumption), the most likely solution to this conundrum is that he is the father of Teḫip-tilla, the co-lender of grain to the sons of Ḫilpiš-šuḫ. Teḫip-tilla's father's name is totally effaced (l. 7). Iššukkal's paternity of Teḫip-tilla not only gives him context in this document, it also removes the difficulty of his own lack of patronymic (l. 14). He will have, in line 7, already been firmly identified as Teḫip-tilla's father. As such, it naturally makes sense that he, Iššukkal, once possessed the land part of which was subsequently owned by his son, Teḫip-tilla.<sup>3</sup> A Teḫip-tilla son of Iššukkal is otherwise attested at *HSS*, XVI, 318:7. This is important since, while Teḫip-tilla is a fairly common PN, the name Iššukkal appears in the Nuzi texts only in *JEN* 320, 835, and *HSS*, XVI, 318. Thus, even setting aside the related contents of *JEN* 320 and 835, the prosopographical evidence alone would suggest that this Teḫip-tilla is the son of Iššukkal, and that this Iššukkal is none other than the lender of the grain in the present text. Let us now return to the idea that Ḫilpiš-šuḫ could plausibly have been able to evade paying to Iššukkal the legitimate interest owed him. It appears that Ḫilpiš-šuḫ actually did retrieve his land temporarily alienated in *JEN* 835. Recall that *JEN* 320:13-14 states what at first glance appears to have been an irrelevancy: that the land being transferred as security had formerly been held by Iššukkal. That is why it may be suggested that that land may well have been the very

**3** This Teḫip-tilla is *not* the son of Puḫi-šenni: archaeological, contextual, and chronological considerations all militate against this identification. Jankowska 1981a, 199 wrongly identifies this Teḫip-tilla as the son of Puḫi-šenni and includes *JEN* 320 as part of a badly flawed historical reconstruction. Both the identification and the reconstruction are to be rejected.

field described in *JEN* 835 as going for six years to Iššukkal. If that were the case, then this field was given as security by the father, ̜ilpiš-šuḫ (*JEN* 835), retrieved, and then given again by the two sons (*JEN* 320). The return of the collateral (in the form of real estate) would explain why these two tablets ended up in room 10, the ̜ilpiš-šuḫ archive. The lender would keep the loan tablets as long as the debts were outstanding. When the debts were repaid, the borrowers would either get the loan tablets back or, doubtless the more usual procedure, destroy the now-fulfilled contracts. In short, the very findspot of *JEN* 320 and 835 demonstrates that ̜ilpiš-šuḫ (in *JEN* 835) and two of his sons (in *JEN* 320) repaid in full the loans they had taken out.

The textual record of this ̜ilpiš-šuḫ and sons otherwise demonstrates some economic acquisitiveness (e.g., *JEN* 788; ̜ilpiš-šuḫ purchases land), intrafamily economic turmoil (e.g., *JEN* 87, 204, 311), and fraternal hostility (*JEN* 331), as well as economic distress (*JEN* 198; Mat-tešup son of ̜ilpiš-šuḫ sells a horse). Thus *JEN* 835 and 320 are fair examples of part of this family's economic activities.

- l. 17 ʾM[U.MEŠ<sup>47</sup>]. A[NŠE A.ŠA.MEŠ] is also possible. The surviving trace could support either. However, normally, when the mention of a field is repeated in contracts relating to real estate, the amount of land is not repeated. Further, although the amount of land could have been six homers, only the figure of one homer is preserved. On the other hand, six years is mentioned, and it is likely not coincidental that the repetition of "6" occurs here. Therefore, on balance, the restoration of MU here is to be preferred.
- ll. 22-23 A horizontal scribal line separates these two lines. This line is not indicated in the copy.
- ll. 23-24 A-ḫa-a[m-ši] // DU[MU] ʾX[-]. The restoration, a[m-ši], is assured by the same name at line 37. For DU[MU], Lacheman read DUMU. Note that one A-ḫa-a-a-am-ši DUMU Ḫu-ti-ya appears at *HSS*, XIX, 124:42 (the PN without patronymic appears at line 49). The present text is late, given the identity of the borrower. See the charts at Maidman 2010, xxv-xxvi. *HSS*, XIX, 124 appears to be late as well. The traces here, at line 24, could represent "DUMU Ḫu".
- ll. 25-26 The two preserved PNs on these lines are nowhere else attested in the Nuzi texts.
- l. 25 *i*. This is a clear I-sign, not as depicted.
- l. 26 [E]n. Nothing within the copyist's circle is visible.
- l. 26 na?. The lowest horizontal wedge is not there, as far as I can tell.
- l. 28 ʾx. The sign appears, not as depicted, but, rather, as .

- l. 29     ʿX-[ ]-a-a. The initial traces and subsequent space do not support *Paʿ-a-a* or *Taʿ-a-a*. The same traces do not support a reading of *Š[e-el-wa]-a-a*. These three PNs are the only attested sons of an Ila-nîšū in the Nuzi texts whose names end with “-aya”. See, for example, *JEN* 389:11 (for Paya) and *HSS*, XVI, 465:6 (for Šelwaya). Taya apparently is attested twice as a son of Ila-nîšū, but my knowledge of these attestations derives from Lacheman’s text citations, which is the only source for this name and patronymic; and Lacheman’s citations are garbled in both cases.
- l. 30     ʿUr?. The sign appears, not as depicted, but, rather, as .
- l. 31     U[m-pí]-na-pí. The first sign is not a clear E as depicted. Rather it appears as  and resembles UM. This is fortuitous; it seems that the only attested Nuzi PNs ending in ...-n-api are Anin-api and Umpin-api. See *NPN*, p. 201b. Therefore, the restoration of this PN is very probably correct. (No Mâr-ešrî father of ...-n-api is attested either.)
- l. 32     ʿTup?. The sign does not appear to be TA, as depicted. Rather, it appears as , somewhat closer to TUP. Thus the PN is somewhat more likely to be “Tupkiya” than “Damqiya” (< Ta-kiya). Both are well-attested Nuzi PNs. See *NPN*, p. 146a-b *sub* DAMQIYA; and p. 158a-b *sub* TUPKIYA.
- l. 33     E-[ḥe-el]-te-šup. The restoration is all but certain, since no alternative starting with E-... seems possible. See *NPN*, p. 265b. One Eḥli-tešup son of Ḥašiya is actually attested at *HSS*, XV, 144:1-2. The AB-like *te* is correctly copied.
- ll. 34-35     A horizontal scribal line divides these two lines. This line is not depicted in the copy.
- l. 34     pí-a. Or ya!. Neither alternative yields the name of a known Nuzi scribe. The closest possibilities are “Mannu-kî-bêli” (*HSS*, XIX, 56:19) and Mannu-târissu (*HSS*, V, 33:30).
- ll. 36-37     A seal impression appears between these lines. It is uncertain if the seal impression is that of Ḥilpiš-šuḥ (ll. 35-37) or of Aḥa-ay-amši (l. 37). In either case, another seal impression is missing, either destroyed or overlooked.
- ll. 37-39     These three lines name two individuals and dub each of them “witness”. The first “šîbi” must, therefore, identify Aḥa-ay-amši and the second, Na-...-e, despite the fact that the first “šîbi” looks to be on the same line as the name Na-...-e, and the second occupies on its own line below Na-...-e.
- l. 39     The wedges appear, not as depicted, but, rather, as .

## JEN 836

## Obverse

- 1 [ ] TE [ š]e-ni  
 2 [ ](-)x'-x-ḥu(-)[ ]-ḥé-QA-RI  
 3 [ n?] ANŠE ŠE.MEŠ i-'di-na'-aš-šu  
 4 k[i?]-'ma? <n?> ANŠE ŠE.MEŠ ú-ta-ar 'ù A'.ŠÀ.MEŠ-šu i-leq-qè  
 5 IGI Pi-i-ru DUMU Na-iš-k[é-e]l-pé  
 6 IGI ÌR-DINGIR-šu DUMU Tù-ur-LU[GA]L  
 7 IGI Ni-nu-a-tal DUMU Ar-ša-[wu-u]š-ka<sub>4</sub> 'LÚ'p[è]-n' i-ḥ'u-'ru'  
 8 IGI Ta-a-a DUMU Ḥa-šu-ma-t'a'l  
 9 IGI Ar-te-ya DUMU Še-ka<sub>4</sub>-ru  
 10 IGI Ta-e-na DUMU Ḥa-ši-ya 'LÚ'pé-ni-ḥu-ru  
 11 IGI Mu-uš-te-ya DUMU Ar-še-en-ni 'LÚ'pé-ni-ḥu-ru  
 12 IGI Za-a-ru-ru DUMU Ḥa-ši-ya  
 13 IGI E-ni-iš-ta-e DUMU A-ka<sub>4</sub>-pá 'LÚ'pè-[n]i-ḥu-ru  
 14 IGI E-na-'m'a-ti DUMU Mu-[uš]-te-'ya'  
 15 IGI A-ri-ḥa-ma-an-na DUMU Ḥu-ti-ya DUB.SA[R]<sup>ri</sup>  
 S.I.

## Lower edge

- 16 <sup>NA</sup><sub>4</sub> KIŠIB 'Ta-e-na DUMU Ḥa-ši-ya

## Reverse

- S.I.  
 17 <sup>NA</sup><sub>4</sub> KIŠIB Ta-a-a DUMU Ḥa-šu-ma-tal  
 S.I.  
 18 [N]<sup>A</sup><sub>4</sub> [KIŠ]IB Mu-uš-te-ya 'LÚ'pé-ni-ḥu-ri  
 S.I.  
 19 [<sup>NA</sup><sub>4</sub> KIŠIB A-ri-ḥa-ma-an-n]a D'UB.SAR<sup>ri</sup>

## Translation

- (1-3) .... he gave to him, (to) ..., n(?) homer(s) of barley.  
 (4) When he returns the(?)/<n?> homer(s) of barley, he may retrieve his land.  
 (5-15) Before Piru son of Naiš-kelpe; before Ward-ilišu son of Dūr-šarru; before Ninu-atal son of Ar-šawuška, a (field) encircler; before Taya son of Ḥašum-atal; before Ar-teya son of Šekaru; before Taena son of Ḥašiya, a (field) encircler; before Muš-teya son of Ar-šenni, a (field) encircler; before Zaruru son of Ḥašiya; before Eniš-tae son of Akkapa, a (field) encircler; before Enna-mati son of Muš-teya; before Ariḥ-ḥamanna, son of Ḥutiya, the scribe.  
 (16-19) (*seal impression*) Seal impression of Taena son of Ḥašiya; (*seal impression*) seal impression of Taya son of Ḥašum-atal; (*seal impression*) seal impression of Muš-teya, a (field) encir-

cler; (*seal impression*) [seal impression of] Ariḫ-ḫamanna, the scribe.

## Comments

The artifact has suffered very little further deterioration since it was copied.

Only the last four lines of the contract itself survive. The rest of the tablet is comprised of witness names and the names of sealers with their seal impressions. Nevertheless, the nature of the transaction is fairly clear. The tablet is almost certainly a *ṭuppi tidennūti*, and a real estate example of the text-type at that. Line 4 clearly points in this direction as a standard “contract duration clause,” albeit not typically phrased, as defined in Jordan’s study of the typology of Nuzi real estate antichretic loans (see Jordan 1990, especially pp. 77-8). Lines 1-3 lack the clarity of line 4. For possible interpretations of these lines, see below, note to lines 1-3.

The surviving tablet indicates that this is, not only an antichretic loan text, but a text in which the very probable lender is Teḫip-tilla son of Puḫi-šenni (see already, tentatively, Lachemanṭ, Maidman 1989, 12). The witnesses, Piru son of Naiš-kelpe (l. 5), Ward-ilišu son of Dûr-šarru (l. 6), Muš-teya son of Ar-šenni (ll. 11, 18 [most likely]), and Eniš-tae son of Akkapa (l. 13) are ubiquitous in Teḫip-tilla real estate transactions and so may safely be presumed to witness a real estate loan for Teḫip-tilla here. These individuals appear among Teḫip-tilla texts with fixed (or relatively fixed) witness sequences (for such sequences, see Maidman 1994, 426-7). The present list itself does not represent such a sequence, since other witnesses here appear rarely or never elsewhere. (Lacheman erroneously thought this list to exemplify such a sequence.) Thus, the text may be considered a Teḫip-tilla loan. That he is the lender, not the borrower, derives from his well-attested position as Nuzi’s premier landlord (see, simply, Maidman 1976a).

One wishes the tablet were substantially more complete, for, if this is a Teḫip-tilla real estate antichretic loan, it is, to my knowledge, the only one known. This type of contract does appear among the texts of Teḫip-tilla’s descendants.

## Notes

- ll. 1-3 In light of the content of line 4, it is clear, as established above, Comments, that this document is a real estate antichretic loan. However, the fragmentary nature of the first surviving lines do not quite conform to the standard claus-

es one expects from such contracts. One might restore the first lines as follows:

- 1 [ù<sup>m</sup>]Te-[ḫi-ip-til-la DUMU Pu-ḫi-š]e-ni
- 2 [a-na<sup>m</sup>]X-x-ḫu(-)(x) DUMU Ši-m]i!-ka<sub>4</sub>-tal
- 3 [n] ANŠE ŠE.MEŠ i'-di-na'-aš-šu

"And Teḫip-tilla son of Puḫi-šenni gave to him, to PN son of Šimika-atal, n homer(s) of barley."

This yields an acceptable form of Jordan's "movable property description"-clause (Jordan 1990, 77) which precedes the "contract duration clause" (Jordan 1990, 77-8), itself clearly present as line 4. However, several problems beset this reconstruction. First, one expects the patronymics of the principal parties to appear at the first mention of the parties, but not thereafter. Lines 1 and 2 here can hardly represent the first mentions of "Teḫip-tilla" and "X-x-ḫu(-)(x)" and, therefore, the patronymic restorations represent an anomaly. Second, with regard to the PNs themselves, "Puḫi-šenni" is more often spelled "Pu-ḫi-še-en-ni" than "Pu-ḫi-še-ni", as it would appear in line 1. (But note that the same scribe writes "E-na-ma-ti" (l. 14) for the more frequent "En-na-ma-ti".) More weighty, line 2 is entirely speculative. Any possible reconstruction of the first name eludes me. The restoration of the patronymic depends on assuming a poor scribal rendering of MI. No other PN ending with x-QA-RI than the one hypothesized here is known to me. Lacheman read the first element "a-ḫu". The Oriental Institute Nuzi file reads the last part, "i-qa-ri". Nevertheless, if the reconstruction is correct, then all these anomalies might stem from the fact that this is an early, even unique, example of a Teḫip-tilla real estate *ṭuppi tidennūti* (though he does make antichretic loans based on personnel; see, for example, JEN 293, 295). Thus the contract form may be unstable, not yet formalized into fixed formulas.

- l. 4 k[i?]-ma?. Lacheman read, at one point, "-ma". The Oriental Institute Nuzi file has: [ki]-ma. k[i] is a difficult reading. Probably for this reason and possibly recognizing that *kīma* is unexpected here, Lacheman cleverly once read: i[m]-ma-ti-mé (*ti+me!* would have been better). i[m] works well for the first sign fragment, and *immatimê* is the expected term at this point, as recognized by Jordan 1990, 77. See, for example, JEN 295:9. However the wedges following MA really do look very much like ANŠE; and ANŠE is expected here. It is troublesome that no number precedes ANŠE. "*kīma*", when all is said and done, is the likeliest contextually satisfactory reading here. For another unusual phrasing of this clause, see, for example, JEN 823:8.

- l. 7     <sup>·LÚ·</sup>*p[è]-n'i-ḫ-u-ru*. For a discussion of this term (it reappears at lines 10, 11, 13, and 18) and the basis of the present definition, see Maidman 1994, 325, note to line 34.
- l. 19     The seal impression above the line where the scribe is named is identified in Porada's notes as that of Balṭu-kašid. The Balṭu-kašid to whom Porada refers is doubtless the scribe, a son of Apil-sin.

**JEN 837/838**

Obverse

- 1 [ ](-)ZI-RI [ (?) ]  
 2 [ ]-ru-ma  
 3 [ ] i-na šu]-pa-al URU 'Nu!?-[zi?]  
 4 [ ] +T<sup>U</sup> x [ ] Š]EŠ!.MEŠ-y[a ]  
 5 [H]A.LA mŠu-<sup>r</sup>pa<sup>r</sup>?-[ ] 'x' [ ] ki-i-ma ZI-me-e  
 6 [a]-bu-ya ù H.A.L[A ] m? ]-ma-ti  
 7 iš-tu É<sup>H1</sup> <A?>.MEŠ qú-up-p[a-tu<sub>4</sub> ] 'x' AN-RU?  
 8 [ ] H.A.LA.MEŠ-ya iš-t[u É<sup>H1</sup>? <A?>?.MEŠ? qú?-up?-pa?-tu<sub>4</sub>?]  
 9 [ ] AD/UM-ma ki-i [ ]  
 10 [ ] ŠÁ? en ma 'x' [ ]  
 11 [ ] 'x' ma TI 'i/y[a]/Š[AR] [ ]  
 12 [ ] m? ]- 'x'-til-la 'x' [ ]  
 13 [ ] m? ]-ti]'l'-la [ ]

Rest of obverse, lower edge and start of reverse destroyed (several lines)

Reverse

- 14 [š]'a' m+<sup>r</sup>T<sup>u</sup> ù-r[a-ar- ]  
 15 'p'a-qí-ra-n'a' ir-[ta-ši]  
 16 ù m! Tù-ra-<sup>r</sup>a[r- ]  
 17 a-na mTar-mi-til-la i-n<sup>r</sup>a<sup>r</sup>-\*an-[din]  
 18 šum-ma É.HI.A' qú-up-pa-<sup>r</sup>tu<sub>4</sub>'  
 19 ša mTar-mi-til-la pa-qí-ra-n[a]  
 20 ir-ta-ši ù mTar-mi-til-la [a-na mTù-ra-ar- i-na-an-din]  
 21 ma-an-nu-um-me-e AŠ bi<sub>4</sub>-ri-šu-nu  
 22 'KI'.BAL<sup>tu</sup> 1 MA.NA KÙ.BABBAR 1 MA.N[À KÙ.SIG<sub>17</sub>]  
 23 SI.A ṭup-pu an-nu AŠ EGIR<sup>ki</sup> šu-du-ti eš-ši  
 24 AŠ+URU Nu-zi bá-ab KÁ.GAL ša-ṭi-ir  
 25 IGI Ké-ra-ar-til-la DUMU En-na-ma-ti  
 26 [IGI] 'U-na-a-a DUMU H<sup>i</sup>-in-ti-y[a]  
 27 [IGI Tu]p-[k]i-LUGAL DUMU Ku-uz-z[u]  
 28 [IGI ] 'x' pa UD AN [ ]-un-ni  
 29 [IGI -z]i? +ya 'ir? x' [ ]  
 30 [IGI -t]i-in-na [ ]  
 31 [IGI Tù?/Wu?]-ur-še-en-[ni DUMU? ]  
 32 [IGI ] 'x'-še-<sup>r</sup>en<sup>r</sup>-[ ]-i'  
 33 [ ]- 'p'u?

Left Edge

- 34 [NA<sub>4</sub> (KIŠIB) Tu]p-ki-LUGAL | | S.I.  
 35 S.I. | | [N]<sup>A</sup><sub>4</sub>KI[ŠIB ]

## Translation

- (1-13) .... and .... [to] the west of the town of Nuzi(?) .... my brothers, the inheritance share of Šu-pa?-..., as the ... of my father and the inheritance share of ...-mati(?) from (among?) the stables .... my inheritance share from (among?) [the? stables?] .... [m?] ...-tilla .... [m?] ...-tilla ....
- (14-20) .... of Turar-... have claimants, ... then Turar-... <shall clear it and> give (it) to Tarmi-tilla. Should the stables of Tarmi-tilla have claimants, then Tarmi-tilla <shall clear (it and)> [give (it) to Turar-...].
- (21-23a) Whoever amongst them abrogates (this contract) shall pay 1 mina of silver (and) 1 mina [of gold].
- (23b-24) This tablet was written after the new proclamation in the town of Nuzi (at) the gate.
- (25-33) Before Kerar-tilla son of Enna-mati; [before] Unaya son of Ĥintiya; [before] Tupki-šarri son of Kuzzu; [before] .... -unni; [before] ....; [before] ...-tinna(-) ....; [before] [Tu?/Wu?]-uršenni [son? of?] ...; [before] ....; .....
- (34-35) [Seal (impression) of] Tupki-šarri (*seal impression*); (*seal impression*) seal impression of ....

## Comments

This tablet has suffered only slight additional damage since it was copied.

Lines 14-20, by its statement of reciprocal responsibility for the unencumbered legal status of the two real estate elements involved, and lines 25-35, with its identification of witnesses and sealers, point to this text as a *ṭuppi šupe'ulti*, "a tablet of (real estate) exchange." However, the apparent 1cs possessive suffix at line 8, implying direct discourse, is not expected in this text type. Direct discourse would be more at home in a declaration of real estate exchange. But that text type does not usually include a witness list.

JEN 837/838 is not included in Andrews' study of Nuzi real estate transactions (Andrews 1995).

The hand copy of JEN 837/838 more or less accurately represents the positioning of the tablet itself, a joined artifact bearing the single JENu number, 546. The copy gives the appearance of consisting of three segments: (1) the left side of the obverse (ll. 4-13), hereafter labeled "b"; (2) the right side of the obverse (ll. 1-7 [the ends of the lines], as well as ll. 28, 31-32, upside down with respect to the obverse lines), hereafter labeled "a"; and (3) the main reverse section (ll. 14-33), hereafter labeled "c". "a", once separate, now joins "c", that is, on the reverse of the tablet (and thus indirectly joining

“b” as well). Note, however, that “a” is depicted upside down in the copy, that is, rightside up with respect to the obverse. This has been done to capture more easily the ends of lines 1-7. This results in the ends of ll. 31-32 appearing upside down. (Line 28 is exceptional as will now be noted.) A fair orientation of this state of affairs may be gained by noting that the signs “UN NI” at the end of line 28 would appear upside down between lines 3 and 4 where there now appears only a blank space. The confusing situation is clarified by constant appeal to the transliteration when examining the hand copy. See also below, note to ll. 3-4, 28.

The preceding comments are necessary, especially for those examining preliminary comments from the Oriental Institute Nuzi file and especially Lacheman. First of all, in prior studies, “a” is often left out of consideration altogether. More important (because more garbled) is the following misunderstanding by Lacheman. “c” (the main part of the reverse of JEN 837/838) is judged to be an independent item, the *obverse* of an otherwise destroyed tablet numbered 837. “b” is the obverse and “a” is the reverse of another tablet, 838. (To make matters worse, sometimes “a” is considered to be the reverse of “c”, i.e., of 837!) The present collocation of segments, as inelegant as it may appear in the copy, correctly anchors all these sections vis-à-vis each other. To maintain the integrity of Lacheman’s numbering system for tablets following this one, the artifact has been renumbered JEN 837/838.

Can JEN 837/838, despite its fragmentary nature, be linked to other Nuzi texts and, thereby, be identified in a wider context?<sup>4</sup> It seems quite possible. This promise focuses on JEN 294, stemming from room 13, the archive chamber of Tarmi-tilla son of Šurki-tilla (of the well known Teḫip-tilla Family). That document is a real estate antichretic loan by means of which Tarmi-tilla son of Šurki-tilla (l. 8) obtains from Wur-tešup son of Akip-tašenni (ll. 1-2) real estate in the (town of Zizza) *dimti piršanni* (l. 3). Three borders of the land so obtained are named: the land of Turar-tešup in two directions (ll. 4, 5) and land of Tieš-urḫe (l. 6). All four named individuals – the principals (bearing patronymics) and the two PNs serving as GNs – are conspicuously clustered as members of the family of Teḫip-tilla son of Puḫi-šenni (see Maidman 1976a, ch. 2; 1976b). The borrower of mobilia in JEN 294, Wur-tešup son of Akip-tašenni, is known to be a brother to Turar-tešup. As the land given to Tarmi-tilla by Wur-tešup adjoins, along two borders, land of one Turar-tešup, it seems likely that that

<sup>4</sup> Such linkages in these text editions are usually attempted as an aid to reconstructing the text. See, for example, Maidman 1994, 102-3. In the present case, the aid is confined to identifying “Turar-...,” a principal party here. The broader value of the attempt lies in elucidating part of the Teḫip-tilla Family dynamic.

Tur-tešup is none other than Wur-Tešup's brother. (The other named border, [the land of] Tieš-urḫe, is the name of a member of the latest attested generation of this family.) Indeed, a pattern obtains; this Tarmi-tilla seems systematically to have exploited economically his brother's (i.e., Akip-tašenni's) sons, Wur-tešup and, to a lesser degree, Turar-tešup. For details, see Maidman 1976a, 282-4, 293-7, 513-14. *JEN* 294's witnesses include, among others, Tupki-šenni son of Kuzzu (ll. 30, 36 [likely]) and Kerar-tilla son of Enna-mati (ll. 33, 36). There are quite suggestive, if not conclusive, similarities linking *JEN* 294 and *JEN* 837/838. Should these similarities prove other than accidental, then the two texts testify to ongoing, similar activity by the principal parties in each. Thus, *JEN* 837/838 also stems from room 13, the archive of Tarmi-tilla son of Šurki-tilla. One principal, Tarmi-tilla (ll. 17, 20) should certainly be identified as the son of Šurki-tilla. The witnesses in the present text include Tupki-šarri son of Kuzzu (ll. 27, 34) and Kerar-tilla son of Enna-mati (l. 25), witnesses in *JEN* 294 as well. The crux of the issue is the identity of the other principal, "Turar-...", at *JEN* 837/838:16 (compare l. 14). In light of the other similarities, one is tempted – with good reason – to identify this principal with Turar-tešup son of Akip-tašenni. (In *JEN* 115, this Turar-tešup and his brother Wur-tešup have dealings with Tarmi-tilla son of Šurki-tilla.) If all these possibilities prove true, then *JEN* 837/838 represents the first evidence for direct real estate transactions between these two first cousins.<sup>5</sup> Furthermore, assuming that this is the case, "my brothers" (l. 4), "inheritance share of Šurki-tilla" (l. 5), "my father" (l. 6), "inheritance share of Enna-mati(??)" (l. 6; see also below, note to line 11), and "my inheritance share" (l. 8) might, collectively, point to extensive family affairs underlying the present transaction.

Other texts have relatively weak connections with *JEN* 837/838. *JEN* 9 is a tablet of Tarmi-tilla son of Šurki-tilla (l. 3) where witnesses include one Kerar-tilla (ll. 28 [patronymic effaced], 40 [most probably]) and Wur-tešup son of Akip-tašenni (ll. 29, 39). *JEN* 27 is another tablet of Tarmi-tilla son of Šurki-tilla (l. 3) involving, as another principal party, Wur-tešup son of Akip-tašenni (l. 2). Land of Tieš-urḫe twice borders the field at stake (ll. 7-9). The territory involved is the *dimti piršanni* (l. 6). Kerar-tilla son of Enna-mati appears as a witness (ll. 25, 32). *NB*: One *Turar-tešup* son of Mālik-nāšir appears as a witness here (ll. 29, 35)! However, this person is unlikely to have been the "Turar-..." of the present text. Other texts with connections to the present document could be cited but the connections are weaker still and need not be rehearsed here.

It is possible, though not certain, that the scribe of this tablet ex-

<sup>5</sup> For a possible difficulty regarding these conclusions, see below, second note to line 4.

hibits a number of idiosyncrasies. At line 7, he appears to have omitted the second element in the plural marker 𐤃𐤀. At lines 16 and 20, though the tablet is broken at the crucial points, for reasons of space, it seems the scribe has omitted the crucial verb *zukkû* in the clear title clauses. In fact, line 20 seems unable to bear other signs required at this point as well. See further, below, both notes to line 20. At line 24 *bá-ab* before KÁ.GAL is unexpected (as is the appearance of this datum *after* the mention of the town name), though not unprecedented. The end of line 28 wraps around onto the obverse. On this peculiarity, see below, note to ll. 3-4, 28.

## Notes

- l. 1 Above line 1 are copied, upside down, the ends of lines 32 and 33. These wedges are not represented on the copy's reverse. The surviving signs might represent *šé-ri* or *šé-re-ti* or neither.
- ll. 3-4, 28 The end of line 28 wraps around on to the obverse. It would appear (upside down) between the ends of lines 3 and 4. It is peculiar that a line from the reverse ends on the obverse.<sup>6</sup> See already, above, Comments. That there is space left on the obverse for this wraparound suggests that line 28 was written before line 4 (unless what is here labeled lines 3 and 4 are actually lines 3 and 5, with a short line 4 no longer preserved). Whatever the solution, it is clear from the text of this contract that what is labeled obverse and reverse here are accurately so called.
- l. 3 *Nu!?-[zi?]*. Lacheman reads: *Nu-[zi]*. Fincke 1993, 194 has *ˁNu-[zi]*.
- l. 4 ˁTˁU. The sign appears, not as LA as copied, but, rather, as . If the scribe had meant to write "Turar..." at this point, then one would have expected the DU-sign here. See lines 14 and 16.
- l. 4 [Š]EŠ!.MEŠ-y[*a*]. If the first sign is correctly identified, and if this is meant to refer to "Turar..."'s brothers (and it is by no means certain that this is so), then "Turar..." may well *not* be Turar-tešup son of Akip-tašenni; that person has only one attested brother, Wur-tešup. See above, Comments, for the importance of this point and for the relevance of this word in determining the text type of this document.
- l. 5 *ˁŠu-ˁpa'?-[ ] ˁx [ ]*. For the first two signs, the Oriental Insti-

<sup>6</sup> On the other hand, it is normal, and to be expected, that a line from the obverse wraps around onto the reverse (as is the case here for lines 1-7).

- tute Nuzi file reads: MEŠ-šu. The last two traces appear as . <sup>m</sup>Šu-u[r]-k[i-til-la], i.e., the name of Tarmi-tilla's father) is possible. The first word of line 6, might support this reading.
- l. 5 *ki-i-ma* ZI-me-e. The signs are clear enough. Their meaning is not.
- l. 6 [a]. The Oriental Institute Nuzi file reads here: *a*.
- l. 7 É<sup>r</sup>ḫ<sup>i</sup>, <<sup>A</sup>?>. MEŠ *qú-up-p[a-tu<sub>4</sub>]*. The meaning of this term remains obscure, since sufficient context for the latter lexeme is lacking. Most proposals depend for support on one or another etymology. See Maidman 1976a: 376, n. 479 for details and bibliography. "Stable" or the like, seems the likeliest of the alternatives, since the term appears to be glossed by *tarbašu* in G 50:10-11, a Kirkuk text and, therefore, closely related to Nuzi texts. Compare Maidman 2008, 217, second note to line 7. See also Zaccagnini 1979, 46, who reaches the same conclusion. Compare Jankowska 1981b: col. 354.
- l. 7 <<sup>A</sup>?>. Compare l. 18.
- l. 7 'x' AN-RU?. This might represent the end of line 8. The last sign appears, not as depicted, but, rather, as .
- l. 8 See immediately preceding note.
- l. 8 *ya*. The Oriental Institute Nuzi file has: "šu?".
- l. 8 t[u]. The Oriental Institute Nuzi file reads: "tu?".
- l. 9 AD/UM-*ma*. Lacheman: "at?-*ma*".
- l. 9 *ki-i*. So too Lacheman. The Oriental Institute Nuzi file has: "pu?-*i*".
- l. 10 ŠĀ?. Lacheman reads: *le*.
- l. 11 [ ] 'x' *ma* TI. Lacheman restores: [En]-*na?-ma-ti*. The Oriental Institute Nuzi file has: "*ma-ti?*".
- l. 12 [<sup>m</sup>? ]]. The Oriental Institute Nuzi file restores: [<sup>m</sup>Tar-*mi*].
- l. 13 [<sup>m</sup>? -*ti*]l'-*la*. The Oriental Institute Nuzi file restores: [<sup>m</sup>Tar-*mi*]-*til-la*.
- ll. 14, 16 There is insufficient space at the ends of these lines for another PN, i.e., for a partner for Turar-....
- l. 14 The now-missing line before line 14 should parallel line 18.
- l. 14 'T'ù. The traces appear, not as ḪAL as depicted, but, rather, as ... .
- ll. 16, 20 *uzzaka(-ma)* or the like is expected in these lines. See further, above, Comments.
- l. 16 <sup>m</sup>!. Lacheman framed this sign with two circles. In instances such as this, it was his way of asserting the correctness of his copy.
- l. 16 Lacheman continues, after <sup>m</sup>Tù-*ra-a*[r- ], [<sup>ú</sup>-*za-ak-ka-ma*]. This, or the like, is indeed necessary, but there is no space for these signs. See above, Comments. See also, above, note to ll. 16, 20.

- l. 17 -[*din*]. Or the like.
- l. 19 *ša*<sup>m</sup>. The first sign is a clear and typical ŠA followed by DIŠ, not as depicted.
- l. 20 <sup>m</sup>*Tar-mi-til-la*. Immediately after these signs, Lacheman restores [ú-*za-ak-ka-ma*]. But sufficient room is lacking for these signs. See above, second note to l. 16. The difficulty is compounded by the necessity for still other signs. See the next note.
- l. 20 [*a-na*<sup>m</sup>*Tù-ra-ar-i-na-an-din*]. Or the like. For the restorations, see above, ll. 17, 16. But there is no space for this reconstruction. I have no solution to this conundrum.
- l. 21 *me*. The sign is clear and typical, not DIŠ as depicted.
- l. 24 *zi+bá*. The ZI is as depicted. No space separates the two signs.
- l. 27 [*Tu*]p-[*k*]i-. Lacheman reads [*Tu*]p-*ki*. These restorations in the witness's name are based on what is left of the sealer's name on line 34, assuming that both names are the same.
- l. 28 Lacheman once read this line as: [IGI *Ti*]-*iš-pa-ki* DUMU *Wu-ru-un-ni*. However, he seems later to have abandoned this notion.
- l. 29 [ -*z*]i? *ya ir?*. Lacheman opines: "x x x *ib-ni*".
- l. 31 [*Tù?*/*Wu?*]. These yield the only two Nuzi PNs of which I am aware that end ...-ur-šenni. See also *NPN*, pp. 255b-256a.
- l. 31 *ur*. Lacheman: *ip*.
- ll. 32-33 See above, note to line 1.
- l. 34 [*Tu*]p. This first trace appears, not as depicted, but, rather, as . Lacheman and Porada both read *Tup*.

## JEN 839

## Obverse

- 1 EME-šu ša <sup>m</sup>Wa-an-[ti-ya DUMU ]  
 2 a-na [p]a-ni <sup>LÜ.MEŠ</sup>Šši-[bu-ti ki-na-an-na]  
 3 iq-ta-b'i [2?+]5 [ANŠE ŠE.MEŠ]  
 4 a'-šar <sup>m</sup>Hu-ú-[r]a a-[na 5 MU el-te-qè-mi]  
 5 1 ANŠE 6 [<sup>GIŠ</sup>]APIN [A.ŠÀ i-na URU Ar]-šá-li-pé  
 6 'i+n'a šu-pa-al \*A.ŠÀ [ša <sup>m</sup> -še?]-en-ni  
 7 i+na 's'ú-ta-an A.ŠÀ [ša <sup>m</sup> ]-ta  
 8 i+na e-le-e'n A.ŠÀ [ša <sup>m</sup> ] 'x' [ ]-te-\*e'  
 9 i+na il-ta-na-nu A.[ŠÀ] \*š'a [<sup>m</sup>Ši-[ ]-\*Bu  
 10 a-na ti-de<sub>4</sub>-en-n'u-[t]i [ki-mu] 5 [MU.MEŠ]  
 11 a-na <sup>m</sup>Hu-ra at-[t]a-[d]i[n-mi? im?-ma?-ti?]-me!?-e  
 12 5 MU.MEŠ ù A.ŠÀ [i]m-t[a-l]u  
 13 [3?+]4 ANŠE ŠE.MEŠ ù <sup>m</sup>Wa-[an]-t[i-ya]  
 14 a'-[n]a <sup>m</sup>Hu-ú-ra 'ú'-t[a-a]r-'ma'  
 15 'ù' \*A.ŠÀ-šu 'i'-leq-qè š[um-ma]  
 16 A.[ŠÀ] pa-qí-'ra'-na i-ra-aš-[ši]  
 17 \*A. \*ŠÀ š[a-a-šu] <sup>m</sup>Wa-a[n-ti-ya]  
 18 'ú'-za-ak-ka<sub>4</sub>-m[a] a-na <sup>m</sup>Hu-'ú'-[ra]  
 19 i+na-an-dì-nu šum-[ma] A.ŠÀ  
 20 GAL la i+na-[ak-ki-is]  
 21 šum-ma A.ŠÀ TUR la 'ú'-[ra-ad-dì/dá (-ma)]  
 22 ma-an-nu-um-me-e š[a]  
 23 i+na bi<sub>4</sub>-ri-šu-nu K[II].BAL'?'-t[u<sub>1/3/4</sub>]  
 24 [1?] GUD. ÁB 'SIG<sub>5</sub>-qú ú-[ma-al-la]

## Lower edge

- 25 [tup]-pu i+na [EGI]R<sup>k</sup>[ ]  
 26 [šu]-du-ti i+na U[RU? Nu?-zi?]  
 27 [i-na b]á-a[b ša? KÁ].GAL<sup>li</sup>!

## Reverse

- 28 [ša]-\*tì-'ir' [ ]-t]i ša 'x'  
 29 [IGI] <sup>m</sup>Pu-ḫi-še-+'en'-[ni] DUMU Te-[ ]  
 30 [A.ŠÀ mu]-'šel<sub>4</sub>-wu ù [ŠE]. \*MEŠ "'ù' [na-di-nu]  
 31 [IGI Š]e-en-'x' [ ] 'ú'?[DUM]U? TA-'x'  
 32 [ ]-'x'-e [ ]  
 33 [IGI ] 'x' x' [ ] DUMU A?]-kip-'LU'GAL'  
 34 [ ] 'x' ŠE 'x' [ ] 'x' É.GAL<sup>li</sup>  
 35 [ ]-ta-an [ ] š]a É.GAL<sup>li</sup>  
 36 I'G'I Ú-na-a'p-t'a-e DUMU Wa-a-n-ti-ya  
 37 'IGI' P[u]-ḫi-še-en-ni DUMU Úm-pi-ya  
 38 'IGI' Ḫ'a-ši-ya DUMU A-ri-ké-wa-a[r]  
 39 IGI A'-ri-ip-LUGAL DUB.SAR<sup>ri</sup>  
 40 A.ŠÀ 'ša'-a-šu <sup>m</sup>Wa-an-ti-ya  
 41 a-na šu-ta-pu-ti ir-ri-iš

42	NA <sub>4</sub> <sup>m</sup> W <sup>r</sup> a-an-ti-ya		S.I.	
	S.I.		S.I.	
43	[NA <sub>4</sub> <sup>m</sup> ]- <sup>r</sup> x x <sup>r</sup> -DI		NA <sub>4</sub> <sup>m</sup> Pu-ḫi-š[e-e]n- <sup>r</sup> ni	
	S.I.		S.I.	
44	[N]A <sub>4</sub> <sup>m</sup> Pu-ḫi-šē-en-ni		N[A <sub>4</sub> <sup>m</sup> ]	
	Upper edge			
	S.I.			
45	NA <sub>4</sub> <sup>m</sup> Ū-na-ap-t[a]- <sup>r</sup> e <sup>r</sup>			
	Left edge			
	S.I.		S.I.	[ ? S.I. ]
46	[NA <sub>4</sub> ]- <sup>r</sup> x-t <sup>r</sup> a-e		<sup>r</sup> NA <sub>4</sub> <sup>m</sup> X <sup>r</sup> -[	[ ? NA <sub>4</sub> <sup>m</sup> ? ]

## Translation

- (1-3a) Declaration of Wantiya [son of] ... before witnesses; [thus] he spoke:
- (3b-11a) “[I have taken 2?+]5 [homers of barley] from Ḫura for [5 years]. [And?] I have given to Ḫura [for] 5 [years] in an antichretic loan a 1.6 homer [field in the town of] Ar-šalipe, to the west of the field [of] ...-enni, to the south of the field [of] ...-ta, to the east of the field [of] ...-te, to the north of the field of Ši-...BU.”
- (11b-15a) When(?) the 5 years and (temporary possession of) the field shall have been completed, then Wantiya may return to Ḫura the [3?+]4 homers of barley and retrieve his field.
- (15b-19a) Should the field have claimants, then Wantiya shall clear that field and give (it) to Ḫura.
- (19b-21) If it transpires that the field is large(r than calculated), it shall not be diminished (lit. “he shall not cut”); if it transpires that the field is small(er than calculated), it shall not be augmented (lit. “he shall not add”).
- (22-24) Whoever amongst them abrogates (this contract), he shall pay [1?] fine cow.
- (25-28) The tablet was written after the proclamation in the town(?) [of? Nuzi? at] the gate .....
- (29-39) [Before] Puḫi-šenni son of Te-...; measurer of the field, and [giver of the barley]; [before] Šen-... son(?) of(?) Ta-...; ...; [before] ... son of ... [A?]-kip-šarri; ... the palace; ...of the palace; before Unap-tae son of Wantiya; before Puḫi-šenni son of Umpiya; before Ḫašiya son of Arik-kewa[r]; before Arip-šarri, scribe.
- (40-41) Wantiya shall cultivate that field in tandem (with Ḫura for the duration of the contract).
- (42-46) Seal impression of Wantiya (*seal impression*); (*seal impression*) seal impression of Puḫi-šenni; [seal impression of] ...-DI

(*seal impression*); seal impression of Puḫi-šenni; (*seal impression*) seal impression of ...; (*seal impression*) seal impression of Unap-tae; (*seal impression*) [seal impression of] ...-tae; (*seal impression*) seal impression of ...; [(*seal impression*)? seal? impression? of? ...?].

## Comments

The artifact has suffered slight additional damage since it was copied. JEN 839 is not represented in NPN or in the Oriental Institute Nuzi file.

JEN 839 is to be linked to JEN 472. Both tablets emanate from room 13. Neither mentions the proprietor of the room 13 archive, Tarmittilla son of Šurki-tilla. Although the patronymics of the two principal parties are effaced in both contracts, the PNs of the two are identical: “Wantiya” (JEN 472:1, 6; 839:1, 13, 17, 40), a very common name at Nuzi, to be sure, and “Ḫura” (JEN 472:3, 9, 12; 839:4, 11, 14, 18), an extremely rare PN. See below, first note to line 4. In both, Wantiya is the inferior party, a debtor to Ḫura, who lends Wantiya barley. It is uncertain which transaction came first, the “agreement” (JEN 472) or the antichretic loan (JEN 839). I suspect that JEN 472 is the earlier of the two since the conditions of the loan are lighter than those of JEN 839. There are no shared witnesses between the two texts. This might argue for a length of time between the transactions. There are a few scribal peculiarities: at line 12, ù A.ŠĀ is unexpected; at lines 13-14, the word order is awkward; at line 24, there is non-agreement of adjective and substantive; at lines 26-27, if U[RU GN] is correctly restored, then the order is odd: line 27’s content should come before that of line 26; lines 40-41 contain unusual content. Also one expects 2 PNs here. However, the sense of the clause is unobjectionable. The debtor still must cultivate the field, though it is legally not his (at least for five years). A similar circumstance is to be found among real estate adoptions. The vendor alienates his land (and its *ilku*) though he often must still have cultivated the land (and performed the [legally] alienated *ilku*).

## Notes

- l. 1     <sup>m</sup>Wa-an-[ti-ya]. The restoration is assured by comparison with lines 13 and 40.
- l. 1     [DUMU]. This is, by far, the likeliest restoration.
- l. 2     šī-[bu-ti]. Less likely, for reasons of (too much) space: IGI. [MEŠ].
- l. 2     [ki-na-an-na]. Compare JEN 78:22, possibly written by the

- very scribe who wrote this tablet (*JEN* 78:41; 839:39). Both these tablets come from room 13. Lacheman has, variously, *ki-am* and [*ki-a-a*]m.
- I. 3 [2?+]5. Not 6. The copy is in error here. The rightmost pair of verticals is, in fact, a single long vertical. Lacheman read, variously 6 (reflecting his copy) and 7. 7 must reflect [2]+5. This is very possible. The same number is expected to appear at line 13 and, indeed, can be restored there as [3]+4, with three lower verticals effaced. However, that result depends on the reading here, itself unsure.
- I. 3 [ANŠE ŠE.MEŠ]. Lacheman once considered these signs to be visible. At another time, he saw ANŠE alone to be preserved.
- II. 4-11 On the right-hand side of this part of the tablet the ends of five or six lines are preserved. After collation, it appears (but not with certainty) that line 4 ends with ŠÁ ŠI BI, and the ends of the subsequent lines follow accordingly. However, serious problems ensue. The end of line 4 should have a form of the verb *leqû* or the like, not three seemingly incomprehensible signs. Line 5 also is problematic. It starts with a statement of the amount of land and ought to end perhaps with a note regarding the measuring standard employed or a GN, specifying where the land was located. Instead, it ends with what appears to be the end of a PN, -enni or -[š]enni. A way out of these difficulties may be achieved by ignoring the apparent layout of the lines, and shifting the ends of the lines downward. -en-ni would then appear satisfactorily at the end of line 6, defining an adjacent field by the name of its owner, -enni / -šenni. But what to do with ŠÁ ŠI BI, now ending line 5? Here, Lacheman makes a brilliant suggestion, compelling acceptance of this second alternative, despite the discomfort of the start and end of the lines not aligning neatly. He restores [A.ŠÀ *i-na* URU Ar]-šá-li-pé, assigning to this town name a perfectly acceptable spelling. All three surviving signs are attested in the rendering of this GN, albeit never together. See Fincke 1993, 47 *sub Aršalipe*. No other potential GN ending with these signs is known to me. Neither can they represent a Nuzi standard of land measurement. Nothing in the context of the text seems to preclude either the presence of this GN here or the collective reconstruction of these lines. These lines, therefore, are restored accordingly.
- I. 4 <sup>m</sup>Hu-ú-[r]a. This is a very rare PN at Nuzi. It is clearly attested at *JEN* 472:3, 9, 12. It probably appears at *HSS*, XVI, 176:9 and improbably at *HSS*, XIX, 31:26. Since the present text does not appear in *NPN*, the absence of this PN in *NPN* has no significance. A PN “Hūrat<sup>a</sup>” (perhaps as an alter-

- nate name for Hura), based on a possible reading at line 11, is to be dismissed: it appears nowhere else at Nuzi, Kirkuk, or “Tell al-Faḥḥar”. Lacheman read here both *Hu-ú-[r]a* and *Hu-ú-[r]a-a-[ta]*.
- l. 4 *a-[na 5 MU el-te-qè-mi]*. The restoration - at this point - of the duration of the contract conforms to Jordan’s component 1 (1990, 77) of antichretic transactions, though the patterning there is not of a *lišānšu* text. Lacheman reads *’el’-[te-qè-mi]* and *’el’-te-qè-mi*.
- l. 5 6. Lacheman reads, variously, 6 and 5.
- l. 5 [G<sup>IS</sup>]. In this gap, there seems to be space for more than one sign.
- l. 9 *Ši-[ ]-Bu*. Lacheman reads *Ši-m[i-ka<sub>4</sub>-tal]*. Neither *NPN* nor the unpublished Lacheman name book recognizes a PN, *Ši...-Bu*. *AAN*, p. 127b notes the PN *Ši-la-pu* at *HSS*, XIII, 488:40 and 41, the patronymic of two witnesses. The Nuzi PN *Šêlebu* seems never to have been spelled with initial *ŠI*.
- l. 10 *[ki-mu]*. Or the like. Lacheman has *[a-na]* and *a-[na]*.
- l. 10 5. Lacheman has 5+[x].
- l. 11 *[di]n-[mi? im?-ma?-ti?]-me!?-e*. Compare, for example, *JEN* 835:12. Lacheman reads *din-[mi im-ma-ti]-me-e*.
- l. 12 *t[a]*. Lacheman sees this sign as complete.
- l. 13 [3?+]4. See above, first note to line 3. Lacheman has, variously, ‘8’, 4+x, 7, 6, 5.
- l. 16 *aš*. A single horizontal wedge is present, not as depicted in the copy.
- l. 17 *š[a-a-šu]*. Lacheman has *ša-[a-šu-ma]*, reacting it seems, to the large lacuna.
- l. 21 *’ú’*. The sign fragment appears, not as depicted, but, rather, as .
- l. 23 K[I].BAL?. Lacheman reads [KI.BAL], K[I.BAL].
- l. 24 [I?]. The following text calls for a singular here. Lacheman has “2”.
- l. 24 ‘SIG<sub>5</sub>’. The copy is correct. Note the grammatical infelicity of GUD.ÁB SIG<sub>5</sub>-qú.
- l. 26 U[RU? ]]. If the restoration is correct, then the missing GN might be “Nuzi”. Compare *JEN* 472:11. The contents are, of course, different. On the relevance of *JEN* 472 to the present text, see above, Comments. Compare also *JEN* 78:31, possibly written by the same scribe. On this point, see further, above, second note to line 2.
- l. 27 In addition to the restorations here, Lacheman also suggests *i-n[a ba-ab KÁ.GAL(-<sup>li</sup>) ša É].GAL<sup>-li</sup>*.
- l. 27 *[b]á-a[b]*. The sign fragments appear, not as copied, but, rather, as . Compare Fincke 1993, 401. Her *[b]á-bi* is to be corrected accordingly.

- l. 27 <sup>-li</sup>. The sign appears, not as copied, but, rather, as .
- l. 29 <sup>m</sup>. The masculine determinative appears only here among surviving witness PNs.
- l. 29 *Pu-ḫi-še-<sup>+</sup>en-[ni]* DUMU *Te*-[ ]. There are two attested fathers of Teḫip-tillas known to me from the Nuzi corpus: Teḫiya (JEN 477:23; 514:6) and Teššuya (HSS, XV, 332:17; XVI, 409+338 frag. a:22?). Neither candidate has any apparent connection to the present text. Lacheman restores *Te*-[ḫi-ya]. Müller (1998, 157 and pl. 67) claims that LNT 74 (=BM 85454):2-3 reads (2) ... 'Pu-ḫi-še-en-ni' (3) DUMU *Te-ḫi-ip-tilla*. Though the restoration of the first name is plausible, the restoration of the patronymic is not. Line 3 is vague, not at all legible (collated).
- l. 29 <sup>-en</sup>-[ni]. Or 'ni'.
- l. 30 So too, essentially, Lacheman.
- l. 30 [ḫa-di-nu]. Or the like. A singular is called for.
- l. 31 [Š]e-en-<sup>˘</sup>x [ ] <sup>˘</sup>ú?/[DUM]U? TA-<sup>˘</sup>x. Lacheman reads this as: [ ]-še-en-ni DUMU [A-ta-an]-ta-e, a person who appears nowhere else at Nuzi. Other possibilities are Šenni son of Tauḫḫe (HSS, XVI, 374:4), Šenni son of Taya (EN, 9/1, 311:9), and Šennaya son of Tae (HSS, XIX, 48:33 [Lacheman's line numbering in this text is to be corrected]). None of these alternatives is persuasive.
- l. 33 [A?]-kip-LU<sup>˘</sup>GAL. Akip-šarri is a common Nuzi PN. Kip-šarri is attested, at HSS, XIX, 9:29, but is spelled *Ki-pí*-LUGAL. Kip-šarri apparently appears in the texts from "Tell al-Faḫḫār" spelled both with initial *Kip* and initial *Ki-pí*. None of the examples has been adequately published. The very identification numbers of at least some of these texts remain unclear.
- l. 33 LU<sup>˘</sup>GAL. The fragment appears, not as depicted, but, rather, as .
- l. 34 Lacheman reconstructs: [IGI x x]-še-el-[x x ÌR ša] É.GAL<sup>-li</sup>.
- l. 35 Lacheman reconstructs: [IGI] *Ta-an*-[x x ÌR š]a É.GAL<sup>-li</sup>. If Lacheman correctly interprets the start of this PN, the likeliest resulting PN is "Tanna-tašši". For all attested possibilities, see *NPN*, p. 147a; *AAN*, p. 139a; Maidman 1994, 407b; *LNT* 70:4. Compare Müller 1994, 304a.
- l. 38 [a]r. This is the only possible restoration for this patronymic.
- l. 40 šu. The sign is typical and complete, not ša as depicted.
- l. 44 [N]A<sub>4</sub> <sup>m</sup>*Pu-ḫi-še-en-ni*. With five sealers at the bottom of the reverse and, it appears, only four seal impressions (barring effacement), it seems easiest to regard this PN as an isolate, lacking a seal impression. Note that the presence of two sealers called "Puḫi-šenni" (ll. 43, 44) is no accident, since two "Puḫi-šenni"s witness this transaction (ll. 29, 37).
- l. 46 [NA<sub>4</sub>] <sup>-</sup>x-t'a-e. Lacheman reads the PN, *Ut-ḫap-ta-e*.

## JEN 840

## Obverse

- 1 *tup-pí ti-de<sub>4</sub>-en-nu-ti ša*  
 2 <sup>m</sup>*Tup-ki-še-en-ni DUMU Ké-ra-ar-til-la*  
 3 *ù ša* <sup>m</sup>*A-zu-li aš-šá-at 'š[a]*  
 4 <sup>m</sup>*Ké-ra-ar-til-la* 4 ANŠE A.ŠÀ  
 5 *i+na* <sup>E</sup>*DIN.NA ša URU [Nu-z]i*  
 6 *i+na šu-pa-al URU [Nu-z]i i+na*  
 7 *su-ta-na-an A.ŠÀ.MEŠ[<sup>t</sup>]i ša* <sup>m</sup>*Wa-an-ti-ya*  
 8 *ù ša* <sup>m</sup>*Tup-ki-še-e[n?-ni?-m]a?*  
 9 *i+na šu-pa-al A.ŠÀ ša* <sup>md</sup>*UTU-<sup>·</sup>SIG<sub>5</sub>-qi*  
 10 *DUMU It-ħa-pí-ħ'é i+na e-le-en A.ŠÀ*  
 11 *ša* <sup>m</sup>*Ĥa-šu-ar DUMU Še-ka<sub>4</sub>-ru*  
 12 *ù i+na i[l-t]a-na-nu A.ŠÀ.MEŠ<sup>ti</sup>*  
 13 *ša* <sup>m</sup>*Ta-<sup>·</sup>i<sup>·</sup>-te-šup ù ša* <sup>m</sup>*Ĥé-er-ši-ya*  
 14 *[an]-<sup>·</sup>nu-tu<sub>4</sub> [A.ŠÀ š]a* <sup>m</sup>*Tup-ki-še-en-ni ù* <sup>f</sup>*A-zu-li*  
 15 *[a-n]a ti<sub>4</sub>-d[e<sub>4</sub>-e]n-nu-ti a-na* 10 MU.MEŠ  
 16 *[a-na <sup>m</sup>]Ĥu<sup>·</sup>-tar-ra-ap-ħé* *DUMU Ti-šá-a[m-mu-uš-ni]*  
 17 *[it]-ta-din 'ù* <sup>m</sup>*Ĥu-tar-ra-ap-ħ[é]*  
 18 *[n ANŠ]E.[KUR].RA.NITA SIG<sub>5</sub>-qu-t[<sup>i</sup>?]*  
 19 [ ] 'x AG<sup>·</sup> GI *a-na pa-za?-[ ]*  
 20 [ ] 'x x<sup>·</sup> [ ].MEŠ 4 MA.NA *an-n[a-ka?* ]  
 21 'ù<sup>·</sup> *[im-m]a!?-ti-im-ma*  
 22 [ ] 'x x<sup>·</sup> [ ] 'x<sup>·</sup> x ù *a-n[a]*  
 23 [<sup>m</sup>]Ĥu<sup>·</sup>-[tar]-r[a-ap]-ħe? x<sup>·</sup> [ ] 'x x x x<sup>·</sup>  
 24 'šum-m`a! [A.ŠÀ]  
 25 *pí-ir-<sup>·</sup>qa* <sup>\*</sup>*ir<sup>·</sup>-<sup>·</sup>ta-<sup>·</sup>ši*  
 26 *šá-a-šu-<sup>·</sup>ma* <sup>\*m\*</sup>*Tup-<sup>·</sup>ki-<sup>·</sup>še-<sup>·</sup>e[n-ni ù]*

## Lower edge

- 27 <sup>f</sup>*A-zu<sub>x</sub>(=SU)-li-<sup>\*</sup>[m]a! \*ú-<sup>\*</sup>za-<sup>\*</sup>k[a<sub>4</sub>?-ma a-na]*  
 28 <sup>m</sup>*Ĥu-tar-ra-<sup>\*</sup>[a]p-<sup>\*</sup>ħé* [*i-na-an-din / di-nu*]  
 29 <sup>+</sup>*im-ma-<sup>·</sup>x<sup>·</sup>-[ ]-<sup>\*</sup>me?-[ ]*

## Reverse

- 30 [ ] 'x<sup>·</sup> [ ]  
 31 [ ]-<sup>·</sup>x<sup>·</sup>-ti-y[a ] / *DUMU [ ]*  
 32 [ ]-<sup>·</sup>x<sup>·</sup> [ ]  
 .  
 .  
 .  
 33 [ ] 'x<sup>·</sup> [ ]  
 34 [ ] 'x x<sup>·</sup> [ ]  
 35 [ ] DI-i [ ]  
 36 [ (?) ] <sup>m</sup>*Ĥu-tar-r[a-ap-ħé ]*  
 37 'x<sup>·</sup> GI 'ù 'x<sup>·</sup> [ ]  
 38 'x<sup>·</sup>-[n]u *ša di-<sup>·</sup>n`a 'x<sup>·</sup> [ ]*

- 39 [ ] . \*MEŠ ú-ma-al-l[u?-ú? tup-pu an-nu(-tu<sub>4</sub>)]  
 40 [AŠ EGI]R šu-du-t[i] i'-[na UR]U [Nu-zi]  
 41 'a'-šar a-bu-<sup>r</sup>ul'-li ša šu-pa-li  
 42 [ ] 'x' [ ] SIPA? / PA x  
 43 šá-<sup>t</sup>[i-ir]  
 44 IGI! Ur-<sup>h</sup>i-[ ] DUMU] Ké-ra-ar-te-šup  
 45 [IGI Zi]-'ki'-pá DUMU 'E'-<sup>h</sup>é-el-te-šup  
 46 [IGI Ta-i]-na DUMU 'A'-ri-i<sup>h</sup>-<sup>h</sup>a-a-a  
 47 [an-nu-tu<sub>4</sub> mu]-\*šel<sub>4</sub>-wu-ú ša A.ŠÀ.MEŠ  
 48 [IGI [ ] DUMU 'M'uš<sup>-uš</sup>-te-e-a  
 49 [IGI [ ]-'l'a DUMU 'T'a-e  
 50 [IGI Ta?]-\*i-ka<sub>4</sub> DUMU A-<sup>r</sup> 'ú  
 51 [IGI ]-ya DUMU Ar-[r]u-pa<sub>12</sub>  
 52 [ŠU<sup>m</sup>Tar-mi-t]e-šup DUB.'S'AR DUMU It-ti-LUGAL  
 53 [IGI +DUMU' Zi-ni  
 S.I. Po 836  
 54 NA<sub>4</sub><sup>m</sup>DINGIR-ma-<sup>h</sup>i  
 Upper Edge  
 +S.I. | S.I.  
 55 [N]A<sub>4</sub><sup>m</sup>A-zu-li NA<sub>4</sub><sup>m+</sup>Tup-ki-še-en-ni

## Translation

- (1-4a) Antichretic loan tablet of Tupki-šenni son of Kerar-tilla and of Azuli wife of Kerar-tilla.  
 (4b-17a) A 4 homer field in the suburbs of the town of Nuzi to the west of the town of Nuzi, (more specifically) to the south of the land of Wantiya and of Tupki-š[enni? as] well(?), to the west of the land of Šamaš-damiq son of It<sup>h</sup>-api<sup>h</sup>e, to the east of the land of <sup>h</sup>Hašuar son of Šekaru, and to the north of the fields of Tai-tešup and of <sup>h</sup>Heršiya: this is the land that Tupki-šenni and Azuli [gave to] <sup>h</sup>Ħut-arrap<sup>h</sup>e son of Tišam-mušni in an antichretic loan for 10 years.  
 (17b-20) And <sup>h</sup>Ħut-arrap<sup>h</sup>e ... fine male horses .... for ....., ...-es (and) 4 minas of tin.  
 (21-23) And when .... and to <sup>h</sup>Ħut-arrap<sup>h</sup>e ....  
 (24-28) Should the field have a claim, Tupki-šenni [and] Azuli as well shall clear it [and give (it) to] <sup>h</sup>Ħut-arrap<sup>h</sup>e.  
 (29-39a) Whenever .... <sup>h</sup>Ħut-arrap<sup>h</sup>e .... shall pay.  
 (39b-43) [This tablet] .... was written in the town of [Nuzi] at the west gate after the proclamation.  
 (44-53) Before Ur<sup>h</sup>i-... [son of] Kerar-tešup; [before] Zikipa son of E<sup>h</sup>li-tešup; [before] Taena son of Ari<sup>h</sup>-<sup>h</sup>aya. These are the measurers of the field. [Before] ... son of Muš-teya; [before] ...-la son of Tae; [before Ta?]-ika son of A-...u; [before] ...-ya

- son of Arrumpa. [Hand of] Tarmi-tešup, scribe, son of Itti-šarri. [Before] ... son of Zini.
- (54-55) (*seal impression*) Seal impression of Ili-ma-aḫi; (*seal impression*) seal impression of Azuli; (*seal impression*) seal impression of Tupki-šenni.

## Comments

The tablet has suffered little damage since it was copied, with one exception: the total absence of the ends of lines 24-28. Most likely, this represents a fragment detached since the tablet was copied and is now lost.

Collation is not from the original but from a pair of casts and is, therefore, not as definitive as one would like. The casts are far less useful than the original would have been; collation was somewhat “passive”. That is, at times I had to assume that the copy was correct unless clearly contradicted by the sometimes vague shapes preserved on the casts.

The line numbering of the copy requires adjustment. Lines 45-54 of the copy should be lines 46-55, in accordance with this edition.

There exists a relationship, slight but clear, between *JEN* 840 and *JEN* 78 and 290. All three tablets derive from room 13, the archive of Tarmi-tilla son of Šurki-tilla. This is not nearly as striking as the fact that Ḫut-arrapḫe son of Tišam-mušni is a principal party in *JEN* 78 (lines 4-5, 6, 8, 15, 19, 24) and in *JEN* 290 (lines 7-8, 9, 17, 20, 24, 27, 30, 35). The same principal party must be identified at *JEN* 840:16 (compare lines 17, 28, 36). There, one Ḫut-arrapḫe is denominated as the son of *Ti-šá-a[m- ]*. Since “Ḫut-arrapḫe” is a relatively rare PN (see *NPN*, p. 64a *sub* ḪUT-ARRAPḫE; *AAN*, p. 61b *sub* ḪUT-ARRAPḫE), as is “Tišam-mušni” (see *NPN*, p. 156a *sub* TIŠAM-MUŠNI; *AAN*, p. 147b *sub* TIŠAM-MUŠNI), and since no other name beginning “Tiša(m)...” is attested at Nuzi, it is virtually certain that the patronymic at line 16 is *Ti-šá-a[m-mu-uš-ni]* and the resulting person is the same individual as one of the principals in *JEN* 78 and 290.

Proceeding from this, one notes an individual, Tarmi-tešup son of Itti-šarri, a scribe, in a text that, but for his presence, is otherwise irrelevant for our purposes, *P-S* 61 (line 43). Now “Itti-šarri” is a rare Nuzi PN (see *NPN*, p. 77a *sub* ITTI-ŠARRI; *AAN*, p. 73b *sub* ITTI-ŠARRI). The same person, Tarmi-tešup son of Itti-šarri, thus is to be identified at *EN*, 9/1, 433:29, there as a simple witness, not a scribe. But more importantly, he appears again as a witness at *JEN* 78:35; cf. l. 43), one of the two texts here identified as related to the present text by dint of the identity of a principal party in both texts. Now at *JEN* 290:47, in the other text linked to *JEN* 840, there appears a scribe named [ *te-šup* ... DUMU *It-ti-LUGAL*. He is hardly to be dissociat-

ed from the scribe “Tarmi-tešup son of Itti-šarri” in P-S 61 and the witness in JEN 290. Having identified the scribe Tarmi-tešup son of Itti-šarri as the scribe of JEN 290 and as a witness in JEN 78 (and, of course, in two other texts), it is to be noted that he reappears as the scribe of JEN 840:52 [ŠU <sup>m</sup>Tar-mi-t]e-šup DUB.ŠAR DUMU *It-ti-LUGAL*. Thus, only two telling data (not including a common findspot, room 13) link JEN 840 to JEN 78 and 290, a principal party and a scribe and / or witness. However, those data are sufficiently robust as to enable reconstruction in this text based on one or both the other texts. See below, notes to ll. 5-6, 41, 45.

A great swathe of JEN 840, lines 29-39a including a significant gap, is so badly damaged as to preclude detailed reconstruction. And yet, the structure of the *tidennūtu*-contract is sufficiently standardized so that by appeal to JEN 290 (a personal *tidennūtu* written by the scribe of JEN 840 (see above for the grounds for this conclusion), to other real estate *tidennūtu*-contracts, and – very useful – to Jordan’s definition of nine components that may appear in these texts (Jordan 1990, 77-8), the content of these lines may be deduced. We summarize the results in terms of Jordan’s nine components. To start with what is clear, lines 1-17a are defined by component 1, the contract title and description of the real estate. Lines 17b-20 describe the mobilia borrowed, Jordan’s component 2. Lines 21-23 should contain the clause defining the (minimum) duration of the contract, Jordan’s component 3. Indeed, the content of line 21 itself seems to reflect *u immatima*, an appropriate opening for this clause. See further, below, note to ll. 21-22. However, [m]a!/? in the line gives one pause, as does a final *ma* for the expected *me-e*. Lines 24-28 describe a clear-title clause pertaining to the real estate, Jordan’s component 4. Lines 39b-43 represent the date formula, component 9. (Lines 44-55, identification of witnesses and sealers, are ignored in Jordan’s classificatory scheme.) Thus, lines 29-39a remain, as before, to be described. A single word at line 39, *ú-ma-al-l[u?-ú?]*, discloses that line 39a concludes the penalty clause for violation of the contract, as described in Jordan’s component 8. How far back in the text the clause extends is unclear. The presence of the PN, “Ḫut-arrapḫe”, at line 36 possibly indicates that the penalty is to be paid to this principal party. If so, the clause goes back farther than that line.

This leaves lines 29-35 alone to be dealt with. The sense of those lines eludes me. Note that Jordan’s components 5-7 are not required in a *ṭuppi tidennūti*.

Scribal peculiarities are to be found in JEN 840. The female determinative is found before the PN “Azuli,” the wife of Kerar-tilla (ll. 3-4), at lines 14 and 27, but the male determinative for this name is found as well, at lines 3 and 55. *aššat ša* (l. 3) is a grammatical infelicity, as is *ittadin* (l. 17; cf. the subjects of the verb in l. 14) and *šāšu(ma)* (l. 26).

## Notes

- l. 3 š[a]. Lacheman: ša.
- ll. 5-6 [Nu-z]i in both lines is read *Nu-zi* by Lacheman. For the probability of this reading, see also below, note to line 41.
- l. 8 <sup>m</sup>Tup-ki-še-e[n?-ni?-m]a?. The Oriental Institute Nuzi file reads the last signs *še-en?-ni*. Lacheman has: *še-en-ni-ma*. If the name is correctly restored, then it is plausible that this Tupki-šenni is the same person as the one who borrows against his land in this text (l. 2). If so, he would have retained contiguous land in the same area, temporarily alienating only part of his holdings.
- l. 9 SIG<sub>5</sub>. What remains of this sign is . The two straight lines following SIG<sub>5</sub> and preceding <sup>qi</sup> are parts of a sign overlapping from the reverse, the end of line 52.
- ll. 9-10 <sup>md</sup>UTU-<sup>qi</sup>SIG<sub>5</sub> // DUMU *It-ḫa-pí-ḫ'é'*. This person is known as a scribe (*NPN*, p. 124a *sub* ŠAMAŠ-DAMIQ; *AAN*, p. 118a *sub* ŠAMAŠ-DĀMIQ). The scribe is thus a landlord as well.
- l. 14 [an]-nu-tu<sub>4</sub> [A.ŠĀ]. See already Lacheman: *an-nu-tu<sub>4</sub>* A.ŠĀ.
- l. 17 [it]. Lacheman saw this sign as preserved.
- l. 19 'AG'. The remains of the sign appear, not as depicted, but, rather, as .
- l. 19 za?. The Oriental Institute Nuzi file and Lacheman read: *a*.
- l. 20 4. Not "6" as depicted. Lacheman saw "5". The Oriental Institute Nuzi file has: "5?".
- l. 20 *an-n[a-ka? ]*. Or AN.N[A ]. In either case, context all but demands that this line end with a form of *nadānu*.
- l. 21 [m]a!?. The trace appears, not as depicted, but, rather, as .
- l. 21 *ma*. This last sign is correct as copied (collated).
- ll. 21-22 Somewhere in these lines the following should once have appeared: 10 MU.MEŠ *im-ta-lu*.
- l. 29 The first three (vertical) wedges of this line in the copy, are, in fact, a clear IM-sign.
- l. 29 'x'. The wedges appear, not as depicted, but, rather, as . Lacheman read these wedges as ŠI (and *ma-ši* for this and the preceding sign).
- ll. 32-33 There is a gap of about three lines between these two lines.
- l. 33 'x'. These two wedges might represent the remainder of two lines.
- l. 34 'x' (second). The fragment appears, not as depicted, but, rather, as .
- l. 37 ù 'x'. The sign and the following sign fragment appear as .
- l. 38 di-'n'a. The signs appear, not as depicted, but, rather, as .
- l. 40 [Nu-zi]. For this restoration, see the next note.
- l. 41 *a-bu-'ul'-li ša šu-pa-li*. This gate is to be located in Nuzi. This

- conclusion is already suggested (but not proven) in lines 5 and 6. Compare also *JEN* 78:31. For the relevance of *JEN* 78 to the present text, see above, Comments. For this gate, cf. also Fincke 1993, 205. This gate is also called the Zizza gate. See, on this point, Lion 2010, 212.
- l. 42 From the perspective of context, there should be no intervening line between lines 41 and 43. Yet, the wedges of this line do indeed appear between those lines.
- l. 45 [Zi]-<sup>˘</sup>ki-<sup>˘</sup>pa. The reconstruction of this name is rendered certain, because the resulting individual reappears as a principal party in *JEN* 78 (lines 2, 11, 18 and 42 [most likely]). For the relevance of that text to the present text, see above, Comments.
- l. 46 [Ta-i]-na. Lacheman reads: *Ta-i-na*. The resulting individual is attested at *JEN* 402:30, 42 (most likely); and *HSS*, XIX, 92:29, 40 (most likely); 124:36. No other son of an Ariḫ-ḫaya whose name ends in ...-na is attested. The reconstruction is, therefore, attractive.
- l. 48 [IGI ]. Lacheman reads [IGI DINGIR-*ma*]-ḫi. Compare line 54. An “Ili-ma-aḫi son of Muš-teya” is attested at *HSS*, V, 38:25, 31 (most probably).
- l. 51 Ar-[r]u-*pa*<sub>12</sub>. On this spelling, see Maidman 1994, 58-9, note to ll. 33-34.
- l. 52 [<sup>m</sup>Tar-mi-t]e. On this restoration, see above, Comments.
- l. 53 ˘DUMU˘. The sign fragment appears not as depicted, but, rather, as . Lacheman reads DUMU *Zi-ni*. However plausible, one does not expect the identification of another witness after the scribe has identified himself, as is the case here.
- ll. 53-54 The seal impression between these lines is to be identified as Po 836. Add this number to the copy accordingly. Porada states that this tablet is from the generation of Tarmi-til-la and was probably written elsewhere than at Nuzi. See, on these, matters, Porada 1947, 126, 136 *sub* 836. Regarding where the tablet was written, Porada is wrong. See above, note to line 41.
- l. 55 zu-li. What appears in the copy as YA is a clear ZU. This is followed by a good LI, not depicted at all in the copy.

## JEN 841

## Obverse

- 1 *tup*[-*pí ma-ru-ti*] *ša* [ ] X X X  
 2 <sup>m</sup>A-*r*[*i-pá-pu* DUMU A]*r*?-*pá*-\**az-za-aḥ*  
 3 *ù* <sup>m</sup>*Te-ḫi-ip-til-la*  
 4 DUMU *Pu-ḫi-še-en-ni a-na* DUMU<<sup>ti</sup>?> DÙ<sup>-us</sup>  
 5 4 ANŠE A.ŠÀ *i+na ša-pá-at ḫar-ri M'a-la-šú*  
 6 *i+na sú-ta-nu* AN.ZA.KÀR  
 7 *ša* <sup>m</sup>*Túr-še-en-ni i+na le-et*  
 8 A.ŠÀ.MEŠ *ša* <sup>m</sup>*Túr-še-en-ni-ma*  
 9 5 <sup>GI</sup>ŠAPIN A.ŠÀ.MEŠ *i+na e-le-en*  
 10 AN.ZA.KÀR <*ša*> <sup>m</sup>*Ú-ki-in-za-aḥ-wa*  
 11 *i+na il-ta-an* A.ŠÀ *ša* <sup>m</sup>*E-te-eš-še-en-ni*  
 12 ŠU.NIGIN<sub>2</sub> 4 ANŠE 5 <sup>GI</sup>ŠAPIN A.ŠÀ.MEŠ  
 13 *i+na ta-a-a-ri* GAL *ša* É.GAL  
 14 <sup>m</sup>A-*ri-pá-pu a-na* <sup>m</sup>*Te-ḫi-ip-til-la*  
 15 *ki-[m]a* ḪA.LA-šú SUM *ù*  
 16 [<sup>m</sup>T]*e-[ḫi]-ip-til-la* 1 GUD 5 UDU.MEŠ  
 17 [ ] *'z'i-a-na-t'ù* 5 *'i+'na 'am-ma-ti mu-ra-ak-šu* 3 *i-na am-ma-ti*  
 18 [ ] 4? MA.NA URUDU.MEŠ:*ru-pu-us-sú* 1 *ma-la ú-ti/ṭi pí-r*[*i-ik-š[u?]*]  
 19 [ ] *'K`U?* MAŠ ANŠE ŠE.MEŠ  
 20 [*an?-nu?*]-*ti a-na* <sup>m</sup>A-*ri-pa-pu*  
 21 [ ] *\*x`* SUM<sup>in</sup>

## Lower edge

- 22 [*šum-ma* A.ŠÀ.MEŠ] *pí-ir-qa ir-ta-š[i]*  
 23 [<sup>m</sup>A-*ri-pa-pu ú*]-*za-ak-ka<sub>4</sub>-ma*

## Reverse

- 24 [*a-na* <sup>m</sup>T]*e-ḫi-ip-til-la i+na-an*-\**din*  
 25 *i-li-ik-šu* *ša* A.ŠÀ.MEŠ  
 26 [<sup>m</sup>]A<sup>-</sup>*ri-pa-pu-ma na-a-ši*  
 27 [*š*]um-*ma* <sup>m</sup>A<sup>-</sup>*ri-pa-pu* KI.BAL<sup>at</sup>  
 28 2 MA.\*NA` KÙ.BABBAR 2 MA.NA KÙ.SIG<sub>17</sub> *a-na*  
 29 <sup>m</sup>*Te-ḫi-ip-til-la ú-ma-al-la*

- 30 IGI *Tup-ki-ya* DUMU *Kàr-ze-e-a*  
 31 IGI *Ar-ti-ir-wi* DUMU *Pa-a-a*  
 32 IGI *E-ni-iš-ta-e* DUMU *A-a-bá-aš*  
 33 IGI *Ni-iḫ-ri-ya* DUMU *En-na-a-a*  
 34 IGI *Ša-ma-ḫul* DUMU *Šur-kip-LUGAL*  
 35 IGI *A-ta-na-aḥ-DINGIR* DUMU *Na-an-te-šup*  
 36 *an*-\**nu-tù* LÚ.MEŠ A.ŠÀ.MEŠ *ú-še*l<sub>4</sub>-*wu-ú*  
 37 IGI *E-ké-ké* DUMU *Še-ka<sub>4</sub>-rù*  
 38 IGI *A-kip-ta-še-en-ni* DUMU *Me-le-e-a*  
 39 IGI *Pí-il-maš-še* DUMU *Šu-ri-ša*



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## Comments

The tablet has suffered almost no additional damage since it was copied. Contrary to the impression of the copy, lines 22-23 alone belong to the lower edge.

*JEN 841* is somewhat related to *JEN 749* by dint of text genre, because Teḫip-tilla son of Puḫi-šenni is the adoptee in both cases (*JEN 749*:1 [confirmed by the fact that the text was found in room 16, a Teḫip-tilla family context]; 841:3-4 [also from room 16]), because the land involved is located in the town of Unap-še (*JEN 749*: 7; 841:5-7, 10 implicitly; see below, note to line 5), and because of shared witnesses (*JEN 749*:24 with 841:31; 749:30? with 841:38; 749:28 with 841:41 (very likely the same scribe in both cases, although the first text employs a hypocoristic and the second text has a partial break where the PN would appear)).<sup>7</sup>

In linking *JEN 841* to *JEN 749*, *JEN 841* becomes related, to a lesser extent (sometimes to a far lesser extent) to *JEN 38*, 91, 741, 743, 744, 751, 757, and 772, by common witnesses and by significant content.

## Notes

- ll. 1-2 At the end of these two lines, between them, Lacheman (probably), writes “SIC!”.
- l. 1 [*ma-ru-ti*]. This is proven by line 4, to begin with.
- l. 1 X X X. Neither Lacheman (at one point) nor the Oriental Institute Nuzi file sees these signs, implying that an important join containing these signs had not yet been made. But see above, note to ll. 1-2. The join, be it noted, is absolutely certain. The “sic!” at the end of, and between, lines 1 and 2 (see above, note to ll. 1-2) recognizes a real conundrum. The three signs appear on the reverse but are oriented in the same way as lines from the obverse. That is, the signs ought to constitute a wraparound from the obverse. However, line 1 on the obverse, ending with *ša*, finds its reasonable continuation at the start of line 2. Indeed, it is difficult to imagine how the content of line 1 could otherwise continue other than by line 2. “*iq-ta-bi*” (if the signs in question are thus to be deciphered) certainly makes no sense as the end of line 1. Furthermore, it is difficult to make sense of the cramped nature of these signs if they were part of the first line of writing. Also, there is considerable empty space between *ša* and

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<sup>7</sup> The rendering of *JEN 749*:28 in Maidman 1994, 272 would have to be amended, as would Maidman 1994, 275, note to line 28.

- “iq”, including the end of the obverse and the entire right edge. On the other hand, these signs, written upside down with respect to the reverse, make no sense in that context either – even ignoring its unlikely orientation as part of the reverse. Finally, attempts to read those signs upside down, i.e., as a normal reading on the reverse have proved fruitless. For their fundamental help on all these points, by collation and the supplying of excellent photographs, I thank Professor Susanne Paulus of the University of Chicago and Mr. Andrew Wilent, assistant curator, Oriental Institute tablet collections.
- l. 2 [A]r?. This interpretation follows *NPN*, p. 31a *sub* ARPAZZAḤ?. Following an alternative suggestion of *NPN* at this point, read, perhaps: [A-r]i.
- ll. 5-10 Compare Zaccagnini 1991/1992, 179a.
- l. 5 ḥar-ri Ṿa-la-šu. The Malašu watercourse (otherwise “stream” [nahlu], “canal” [atappu], or lacking a qualifier altogether) is to be located in the town of Unap-še. See Maidman 1994, 98, note to *JEN* 698:7; 183-4, note to *JEN* 723:1. On this toponym, see also Zaccagnini 1991/1992, 179a. There Zaccagnini states that ḥarru with Malašu occurs only here and at *JEN* 98:6. Fincke correctly notes (1993, 380) *EN* 9/2 49:9 (correcting Fincke’s 49:10) as a third such example. The restoration, *M[a-la-šu]*, there is all but certain.
- l. 10 <ša>. This follows the suggestion of Zaccagnini, 1991/1992, 179a.
- l. 12 4. This is unclear visually, but confirmed by touch.
- l. 16 [ṾT]e-[ḥi]. The Oriental Institute Nuzi file sees these signs as fully preserved.
- l. 18 1 ma-la ú-ti/ṯi. This is to be interpreted either as “1 half of a (full) cubit” at Nuzi particularly (thus Oppenheim 1936/1937) or as “a full half-cubit” at Nuzi and elsewhere (see *CAD*, M/I, p. 146b, 1. b); and U and W, p. 358a-b, c)). Oppenheim’s solution is appealing. If it is correct, this would suggest that effective identity of meaning and similarity of words here mask two different lexical pairs, one Semitic (*CAD*’s interpretation), the other not (Oppenheim’s interpretation).
- l. 21 SUM<sup>in</sup>. The Oriental Institute Nuzi file reads, incorrectly: *i-din*.
- l. 24 *din*. Lacheman and the Oriental Institute Nuzi file both see this sign, but it is no longer present – if it ever was. Perhaps <*din*> is required.
- l. 25 Lacheman and the Oriental Institute Nuzi file have, at the start of this line: [ú].
- l. 34 Šur. The copy has *Pur*. The Oriental Institute Nuzi file has Šur. Upon collation, the sign is partially effaced; only one horizon-

- l. 35 tal wedge is visible, i.e., the sign appears to be a good ŠUR. The end of this line slants downward to avoid overlapping the end of a line from the obverse.
- l. 40 *Ták!*. Lacheman's "*Tak*" and the Oriental Institute Nuzi file's "*Tak?*" must reflect TÁK, unusually written here.
- l. 41 DUM[U<sup>d</sup>]. Lacheman and the Oriental Institute Nuzi file have: DUMU<sup>d</sup>.
- l. 44 The restoration of this line is based on the assumption that the sealer is also a witness in this document - as is the case with all the other sealers. Assuming this, the only witness whose name is spelled with *-te-* or the like is the "*Muš-teya*" of line 41.

## JEN 842

## Obverse

- 1 *ṭup-pí ma-ru-ti ša* [<sup>m</sup>N]a-i-k[é]-mar  
 2 DUMU A-ka-pí!-ḫé ù <sup>m</sup>Ḫu-[i-t]e  
 3 'DUMU' Mu-še-ya a-na [ma]-r[u]-ti i-pu-u[š?(-ma)]  
 4 2 'ANŠE?' [ma]-'ag-ra'-at-tu<sub>4</sub>  
 5 mi-š[i-ir-šu] ú-ka<sub>4</sub>-al  
 6 'i'+na i[l-ta-n]a-an KASKAL-<sup>n</sup>[i š]a URU Ak-ma-š[ar]  
 7 i-[n]a e-[le-n]i ma-a[g-r]a-at-tu<sub>4</sub> ša [ ]  
 8 'i'-[n]a šu-p[a-a]l A.ŠÁ ša 'Ku-un-tù-ú-y[a]  
 9 'i'+na su-[t]a-an ma-'ag'-ra-at-tu<sub>4</sub> ša [ ]  
 10 i-na URU [Ḫu-r]a-ší-na-TU[R] 'ki'-m'u ḪA.LA-šú  
 11 <sup>m</sup>Na-i-k[é]-mar a-na <sup>m</sup>Ḫu-i-t'e it-t'a-d[in]  
 12 ù <sup>m</sup>Ḫu-i-[t]e 45 MA.NA AN.NA  
 13 3 ANŠE ŠE ki-[m]u NÍG.BA-šu a-na  
 14 <sup>m</sup>Na-i-ké-'mar i't-ta-din  
 15 šum-ma 2 AN[ŠE? m]a-'ag'-ra-at-ti GAL la! 'i'-[na-ki-is-sú]  
 16 šum-ma 2 A[NŠE? ma]-'ag'-ra-at-ti TUR [la ú-ra-ad-dì]  
 17 šum-ma ma-'ag'-ra-a't'-[tu<sub>4</sub> p]í-ir-qa  
 18 [i]r-'ta'-ši ù <sup>m</sup>Na-'i'-ké-mar  
 19 ú-za-ka<sub>4</sub>-ma a-na <sup>m</sup>Ḫu-i-te i+na-an-dì'n

## Lower edge

- 20 i[l]-ka<sub>4</sub>-šu ša ma-ag-ra-at-ti  
 21 'ù' <sup>m</sup>Na-i-ké-mar na-ši  
 22 ù <sup>m</sup>Ḫu-i-te la na-ši

## Reverse

- 23 ma-an-nu-um-me-e i+na bi<sub>4</sub>-[ri-šu]-nu  
 24 'i'-'bala-ka<sub>4</sub>-tu<sub>4</sub> 1 MA.NA KÙ.BABBAR  
 25 1 MA.NA KÙ.SIG<sub>17</sub> ú-[ma-al-la]  
 26 ṭup-pu an-[nu-tu<sub>4</sub>]-ú i-na EGIR<sup>ki</sup>  
 27 'šu-du'-ti [(a-na pa-ni a-bu-ul-li) ša/i-na URU KÙ.SIG<sub>17</sub>(-na)-TUR]  
 28 šá-'ṭi'-ir  
 29 IGI[I] Tù-ra-[ ] DUMU ]  
 30 'IGI 'Še-[e]l-w[i-na-tal DUMU ]  
 31 IGI Tar-mi-y[a DUMU ]  
 32 IGI 'Be?-el'?'-[ ] DUMU ]  
 33 IGI 'Tu?-x'-'-[ ] DUMU ]  
 34 IGI Te-ḫi-i[p- ] DUMU ]  
 35 [I]G[I] A-pu-u[š?-' DUMU ]  
 36 'IGI x x'-'-[ ] DUMU ]  
 37 IGI Pu-ḫi-y[a?] ]  
 38 DUMU Ak-k[i- ] ]  
 39 IGI En-[ ] 'x' IGI.MEŠ  
 40 ŠU <sup>m</sup>I-[ri-ri DUB.SAR<sup>(rú)</sup> DUMU? ] ]  
 41 qa-an-n[a-šu (ša) <sup>m</sup>Ḫu-i-te a-na pa-ni ši-bu-ti (an-nu-ti)]

42	<i>im-ta<sup>7</sup>-š[ar]</i>		
	S.I.		S.I.
	Upper edge		
43	NA <sub>4</sub> <sup>m</sup> <i>Še-el-wi-na-tal</i>		NA <sub>4</sub> <sup>m</sup> <i>I-ri-ri</i>
	S.I.		S.I.
44	NA <sub>4</sub> <sup>m</sup> <i>Pil-maš-še</i>		NA <sub>4</sub> <sup>m</sup> <i>Ak-ku-te-ya</i>
	Left edge		
45			NA <sub>4</sub> <sup>m</sup> ŠU. <sup>d</sup> IM
	S.I.		S.I.
46	[N]A <sub>4</sub> <sup>m</sup> <i>Tar-mi-ya</i>		NA <sub>4</sub> <sup>*m</sup> <i>Na-i-ké-mar</i>

## Translation

- (1-4) Tablet of adoption of Naik-kemar son of Ak-apiḫe. Now he adopted Ḫui-te son of Mušeya.
- (4-11) Naik-kemar gave to Ḫui-te as his inheritance share a two homer(?) threshing floor; he will hold (it up to) [its] border: to the north of the road to the town of Akmašar, to the east of the threshing floor of ..., to the west of the field of \*Kuntuya, to the south of the threshing floor of ..., in the town of Ḫurāšina-šeḫru.
- (12-14) And Ḫui-te gave to Naik-kemar as his gift 45 minas of tin (and) 3 homers of barley.
- (15-16) If it transpires that the 2-homer(?) threshing floor is large(r than calculated) [it shall not be diminished (lit. "he shall not cut it")]; if it transpires that the 2-homer(?) threshing floor is small(er than calculated) [it shall not be augmented (lit. "he shall not add")].
- (17-19) Should the threshing floor have a claim (against it), then Naik-kemar shall clear (it) and give (it) to Ḫui-te.
- (20-22) (As for) the *ilku* of the threshing floor, Naik-kemar will indeed bear (it), and Ḫui-te shall not bear (it).
- (23-25) Whoever amongst them abrogates (this contract) shall pay 1 mina of silver (and) 1 mina of gold.
- (26-28) This tablet was written [after] the proclamation [(before the gate of/in) the town of Ḫurāšina-šeḫru].
- (29-40) Before Tura-... [son of] ...; before Šelwin-atal [son of] ...; before Tarmiya [son of] ...; before Bêl(?)... [son of] ...; before Tu(?)... [son of] ...; before Teḫip-... [son of] ...; before Apu-š(?)... [son of] ...; before ... [son of] ...; before Puḫiya(?) son of Akki-...; before En-... .... witnesses. Hand of Iri-ri, [scribe, son? of? ...].
- (41-42) [Ḫui-te] has turned back [his] fringe [before (these) witnesses].
- (43-46) (*seal impression*) Seal impression of Šelwin-atal; (*seal impres-*

*sion*) seal impression of Iriri; (*seal impression*) seal impression of Pilmašše; (*seal impression*) seal impression of Akkuteya; seal impression of Gimill-adad (*seal impression*); (*seal impression*) seal impression of Tarmiya; (*seal impression*) seal impression of Naik-kemar.

## Comments

The tablet has suffered practically no additional damage since it was copied.

JEN 903 is almost certainly the envelope for this artifact. The smallest doubt is raised, because the tablet is now represented by a cast rather than by the artifact itself,<sup>8</sup> while the original envelope is available for perusal. Thus, the envelope certainly appears to fit over the tablet but does not actually physically do so. See, further, Maidman 2003, 55; and 2005, 106. The envelope bears two rolled-out seal impressions, one at a ninety degree angle to the other. Apart from the impressions, the envelope bears the two-line inscription: *ṭuppi ša ma-gratti // ša mNaik-kemar*.

The acquiring party in the present text is Hui-te son of Mušeya. A catalogue of the texts describing his activities is to be found in Maidman 2015, 113, Comments (to JEN 824). The seller in JEN 842, Naik-kemar son of Ak-apiḫe, appears as a witness in other texts of the purchaser here, Hui-te: JEN 189:20 (almost certainly); 300:41, 47 (probably); and 664:18. In JEN 976, the two principal parties here seem to reappear in similar capacities.

Iriri the scribe (ll. 40, 43) is far more active than is reflected in NPN, p. 73a sub IRIRI 2) (to which should be added IRIRI 3), the present text) and in the unpublished Lacheman name list. Iriri's writing activity is especially linked to the economic affairs of Hui-te son of Mušeya (as in this text) and to the realm of antichretic loans. As far as I can determine, the complete list of texts involving this scribe is: Lacheman 1935, no. 3; JEN 300, 396, 784, 789, 824, 830, 833, 842 (i.e., the present text), 999; HSS, XIX, 69; EN, 9/1, 154, 233. Some of these other texts of Iriri help in restoring missing or damaged passages in JEN 842. See below, notes to lines 5, 6 (second note), 15-16, 26 (both notes), 27 (both notes), 40, and 41-42. See also the note to line 10.

<sup>8</sup> The tablet itself was present in the Oriental Institute as recently as December 1982.

## Notes

- l. 2 *pí!*. So too Lacheman and the Oriental Institute Nuzi file. Compare *JEN* 664:18 for the same PN with a clear BI-sign. The Oriental Institute Nuzi file suggests the writing of BI over an erasure. The erased sign would, presumably, be the single vertical wedge seen here in the copy.
- l. 3 [*ma*]. Lacheman and the Oriental Institute Nuzi file see *ma* as preserved.
- l. 3 *u[š?(-ma)]*. Lacheman and the Oriental Institute Nuzi file reconstruct *i-pu-[-šu-ma]*.
- l. 4 <sup>ANŠE</sup>?. Less likely: <sup>GIS</sup>APIN!. Line 15 does not resolve the issue with AN[ŠE]? or <sup>GIS</sup>A[PIN!?]; nor does line 16's A[<sup>ANŠE</sup>?] or <sup>GIS</sup>[APIN?]. In line 4, Lacheman and the Oriental Institute Nuzi file read ANŠE, as they do in lines 15 and 16. Why pursue this issue, especially in light of the seemingly required ANŠE! in lines 4 and 15? The answer lies in a comment by Zaccagnini (1991/1992, 179a *sub* 842 [cf. p. 177b *sub* 740]), who, reading ANŠE, notes the anomalously large area for a threshing floor resulting from reading ANŠE. Reading <sup>GIS</sup>APIN in all three instances reduces the dimension of Zaccagnini's dilemma. Ultimately, however, I accept (if uncomfortably) the reading ANŠE in lines 4, 15, and 16. That being the case, a related factor now comes to the fore: the clause (not an unusual one) found in lines 15 and 16 implies that measurement is approximate, not precise, and that such an approximation is legally definitive. Since, presumably, measuring a threshing floor would be an easy exercise in precision, it might be that the "2 homers(?)" refers, not to an easily measured threshing floor, but to the land, part of which was occupied by the threshing floor. (This idea was already entertained in Zaccagnini 1979, 118.) The *entire* land area then would be the object of this clause; and the land is called after the threshing floor within its confines. Thus Zaccagnini's problem of a too-large threshing floor would be solved in this way. Two homers represents the entire field, including the threshing floor.<sup>9</sup>
- l. 5 *mi-š[í-ir-šu]*. The restoration is assured. Compare the (preserved) phraseology of this line with that of *JEN* 300:3-4 (written by Iri-ri the scribe [l. 44] as is the case here); 573:11; 599:5; 782:4; etc. The phrase seems limited to texts of the last two Nuzi generations.

<sup>9</sup> If the word is <sup>GIS</sup>APIN and not ANŠE, then the problem of the clause at lines 15-16 remains.

- l. 6 *i[l-ta-n]a-an*. Less likely: *i[l-t]a-an*. Lacheman and the Oriental Institute see *il-ta-an*.
- l. 6 *š[ar]*. “Akmašar” is the only town name in the Nuzi texts starting Akma-.... In *JEN* 300:5, written by the same scribe, the town of Akmašar clearly appears.
- l. 8 <sup>f</sup>. The sign fragment appears near the top of the line, not as depicted.
- l. 8 <sup>f</sup> *Ku-un-tù-ú-y[a]*. This is a fairly well-attested female PN. See *NPN*, p. 91a *sub* <sup>f</sup>KUNTUYA; *AAN*, p. 86b *sub* <sup>f</sup>KUNTUYA.
- l. 10 [*Ḫu-r*]a-*ší*. The trace and the sign seem clear. Also, another sign, here ḪU, seems required after URU. However, note that elsewhere, Iriri always seems to render this GN as KÜ.SIG<sub>17</sub>(-na)-TUR. See, for example, *JEN* 300:11, 34; 396:1; 784:25; 789:43; 830:33.
- l. 11 *d[in]*. Compare the last sign of line 19.
- l. 12 AN. A vertical wedge after this sign appears to have been erased. This is indicated in the copy.
- ll. 15-16 The restorations in this clause are assured by the same scribe’s practice elsewhere. See *JEN* 300:9-10; 784:9-10; 830:22-23. On these lines, see also above, note to line 4.
- l. 15 AN[ŠE?]. See above, note to line 4.
- l. 16 A[NŠE?]. See above, note to line 4.
- l. 17 [*tu*<sub>4</sub>]. Lacheman and the Oriental Institute Nuzi file see *tu*<sub>4</sub>.
- l. 21 <sup>r</sup>ú. The sign fragment appears, not as depicted, but, rather, as .
- l. 26 [*tu*<sub>4</sub>]-ú. Iriri may use both. *tu*<sub>4</sub>: *JEN* 300:32; 830:32; 833:16; 999:18; *EN*, 9/1, 154:27; 233:24; and see Maidman 1999a, 371, note to *JEN* 789:41. ú: *JEN* 784:23!; 789:41?. The Oriental Institute Nuzi file restores [ú], but [*tu*<sub>4</sub>] is, on balance, more likely.
- l. 26 [EGIR<sup>ki</sup>]. The restorations reflect Iriri’s consistent practice. See *JEN* 300:32; 784:23; 789:42; 830:32; 833:16; *EN*, 9/1, 154:28. But note Iriri’s *ur-ki* at *EN*, 9/1, 233:24.
- l. 27 [(*a-na pa-ni a-bu-ul-li*) *ša/i-na* URU KÜ.SIG<sub>17</sub>(-na)-TUR]. Iriri uses both versions of the clause elsewhere. The shorter version appears at *JEN* 789:42-43 (probably); 824:22; 830:33; 833:17; *EN*, 9/1, 233:25. The longer variant appears at *JEN* 300:33-34; 784:24-25; 999:20-21; *EN*, 9/1, 151:28-29. Taking into account the spacing in this line, the longer version was very probably present.
- l. 27 [URU KÜ.SIG<sub>17</sub>(-na)-TUR]. The GN is not in doubt. See *JEN* 300:34; 784:25; 824:22; 830:33; 833:17; etc. The restored spelling is almost universal in Iriri’s texts. Compare, however, the spelling above, in line 10. See also the note to that line.
- l. 30 Še-[e]l-w[*i-na-tal*]. For the preserved PN, see line 43.

- l. 40 <sup>m</sup>I-[ri-ri DUB.SAR(<sup>ri</sup>) DUMU? ]. His appearance here (and hence the restoration of the PN) is assured, not only by his characteristic phraseology in this text, but by his preserved PN at line 43. In all the texts in which this scribe appears (for the list of these texts, see above, Comments), he is always identified by his profession, never by a patronymic, with the possible exception of *JEN* 784:38.
- ll. 41-42 For this clause, see Maidman 2015, 146, note to *JEN* 833:25-27, written by Iriri. See also *JEN* 784:39-40 for the same clause written by the same scribe.

## JEN 843

### Obverse

- 1 [ ] 'ù'?'  
2 'a'-[na<sup>m</sup>Te-ḫi-i]p-til-la i+na-'an-[din]

- 3 IGI Pí-i-ru DUMU Na-iš-kal-pé  
4 IGI I-en-na-ma-ti<sub>7</sub> DUMU Ḫa-ni-ku-[a-a]  
5 IGI I-en-na-ma-ti<sub>7</sub> DUMU Mu-uš-'te-[y]a  
6 IGI Ta-a-a DUMU Ka-a-a  
7 IGI Zu-zu DUMU Ḫé-er-zi ša U[RU] 'Tù!-ur-tá-ni-a

### Lower edge

- 8 IGI Ip-ša-ḫa-lu DUMU Ta-a-a  
9 'IGI Bal-túk-ka<sub>4</sub>-šī-id

### Reverse

- 10 \*DUMU A-pil-<sup>d</sup>XXX ]  
11 IGI <sup>m</sup>\*ĪR'-DINGIR-šu DUMU Du-ur-LUGAL  
12 IGI 'A-ti<sub>7</sub>-la-mu DUB.SAR<sup>ru</sup>  
13 šum-'ma 'a'-na mu-ḫi LÚ ù SAL  
14 Q[A- ]-TI  
15 i-[ ] ITI<sup>bu</sup> an-nu i-ga-mar ù ITI<sup>bu</sup> (erasure)  
16 ša 'x' x-ut-ti IS KI (erasure)  
17 <sup>m</sup>'X'-[ ]-'x'-RI ú-za-ka<sub>4</sub>  
S.I. Po 637  
18 [<sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>Pí]-i-ru (DUMU erased)  
S.I.  
19 \*<sup>NA</sup><sub>4</sub>KIŠIB \*<sup>m</sup>[ ]  
Left edge  
20 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>A-ti<sub>7</sub>-l[a-mu (DUB.SAR<sup>ru</sup>)]

## Translation

- (1-2) .... and(?) he shall give (it/them) to Teḫip-tilla.  
(3-12) Before Piru son of Naiš-kelpe; before Enna-mati son of Ḫanikuya; before Enna-mati son of Muš-teya; before Taya son of Kaya; before Zuzu son of Ḫerzi of the town of Turtaniya; before Ipša-ḫalu son of Taya; before Balṭu-kašid son of Apil-sin; before Ward-ilišu son of Dûr-šarru; before Attilammu, scribe.  
(13-17) If, with respect to male or female .... this month is completed and the month of ..., <sup>m</sup>...-RI shall clear it.  
(18-20) (*seal impression*) [seal impression of] Piru; (*seal impression*) seal impression of ...; seal impression of Attilammu [, scribe?].

## Comments

The tablet has suffered slight additional damage since it was copied. Lacheman once estimated that about six or seven lines were missing from the start of the obverse.<sup>10</sup> The contract may have dealt with personnel. See line 13.

From what is left of the tablet, this text appears unusual. Preceding the witness list, there is a contractual clause that is *not* a penalty clause or other expected addendum to the main part of the contract (ll. 1-2). Such a clause does appear following the witness list (ll. 13-17), and only after this clause does there appear the sealings of some of the witnesses. (Some or all of these peculiarities plus those of orthography may be attributable to the presumably atypical education [and presumably prior scribal activity] of this scribe vis-à-vis other Nuzi scribes. See further below, note to line 12.) These unusual features notwithstanding, this document belongs to the archive of Teḫip-tilla son of Puḫi-šenni and involves Teḫip-tilla himself. This is so for two reasons.

First, the tablet comes from room 16 (see Maidman 2005, 19 *sub* 233), a Teḫip-tilla family archaeological context. Second, the witness list includes individuals frequently attested in contracts of Teḫip-tilla himself, including two of his most ubiquitous witnesses, Piru son of Naiš-kelepe (ll. 3, 18) and Ward-ilišu son of Dûr-šarru (l. 11). See, respectively, *NPN*, p. 115a-b *sub* PIRU 1); and *NPN*, p. 172b *sub* WARD-ILIŠU 1). Baḫtu-kašid son of Apil-sin (ll. 9-10) is yet another common Teḫip-tilla witness, often acting as a scribe. See *NPN*, p. 111a-b *sub* BAL|U-KAŠID 1). Less common witnesses for Teḫip-tilla are Enna-mati son of Ḫanikuya (l. 4; *JEN* 437:25; 688:18; see also *JEN* 153 where he and his brother “adopt” Teḫip-tilla son of Puḫi-šenni); Enna-mati son of Muš-teya (l. 5; *JEN* 836:14); and Ipša-ḫalu son of Taya (l. 8). This last individual appears as a witness for Teḫip-tilla (*JEN* 941:10-11), is a principal in contracts with Teḫip-tilla (*JEN* 297, 709), and is a witness in non-Teḫip-tilla texts (*EN*, IX/1, 195:26; 203:25). Taya son of Kaya and Zuzu son of Ḫerzi (ll. 7, 8) seem to appear nowhere else but here. The special case of Attilammu the scribe is discussed below, note to line 12.

The strength of these two factors lead to the conclusion that the partially preserved name of a principal party in line two is “Teḫip-tilla” (son of Puḫi-šenni) himself. This conclusion, now having been established, leads to an important realization regarding the scribe of this text, Attilammu, a realization described below, note to line 12.

For further on Attilammu, “Zuzu” (l. 7), the town of Turtaniya (l. 7), and on *JEN* 843 itself, see Fadhil 1983, 251b.

<sup>10</sup> This observation from Lacheman’s usually undated notes was dated by him: “Jan. 55”.

## Notes

- ll. 2-3 The horizontal line separating these two lines is longer than represented in the copy.
- l. 2 [<sup>m</sup>Te-ḫi-i]p. For this reconstruction, see above, Comments.
- l. 4 ku-[a-a]. The Oriental Institute Nuzi file, *NPN*, p. 54a sub HANIKUYA 4), and Lacheman all once saw: ku-a-a. Lacheman, elsewhere in his notes, saw: ku-ya', a more comfortable solution. An "Enna-mati son of Ḫanikuya" is elsewhere attested. See *NPN*, p. 45a sub ENNA-MATI 14). Add to that list *JEN* 688:18. No "Enna-mati son of Ḫaniku" is attested at Nuzi.
- l. 7 Zu-zu. Might this represent the more common "Zunzu" (*NPN*, p. 181b sub ZUNZU; *AAN*, p. 176b sub ZUNZU) than "Zuzu" (see already Fadhil 1983, 251b), either by assimilation (i.e., Zuzzu < Zu(n)zu) or by scribal lapse (i.e., Zu-<un>-zu)? Note that "Zuzu" is elsewhere attested. See *NPN*, p. 182b sub ZU-ZU 1) and 3).
- l. 7 ša U[RU] 'Tu!-ur-tá-ni-a. Note the unusual geographical qualification for the witness. This appears probably not to distinguish this Zuzu from another one, but, rather, to indicate that the witness is from an area outside the usual Nuzi geographical horizon. This reasoning ought not, automatically, to be applied, to other, similar designations. See, for example, *JEN* 676:34. On Turtaniya, see also above, Comments.
- l. 7 Tù!. The sign fragment appears as .
- l. 8 This line begins the lower edge, not as copied.
- l. 12 This scribe of a text of Teḫip-tilla son of Puḫi-šenni (for the identification, see above, Comments), bearing a rare name, must surely be identified with the Attilammu of *JEN* 456 and the related 613. There, Attilammu son of A... (*JEN* 613:1), an Assyrian (*JEN* 613:2) scribe (*JEN* 456:9; 613:10 [by implication]) sells himself into slavery into the house of Teḫip-tilla (*JEN* 456:10-12; 613:2-11) son of Puḫi-šenni (*JEN* 613:3). He thus certainly writes the present text in his capacity as scribe-slave of Teḫip-tilla. Attilammu's orthographic idiosyncrasies in this text include *kal* in "Naiš-kelpe" (l. 3), initial *I* in "Enna-mati" (ll. 4, 5), *TE = ti*, (ll. 4, 5, 12, 20), etc. All are either unusual or unique practices. See also the lack of consonant doubling in *mu-ḫi* (l. 13), *i-ga-mar* (l. 15), and *ú-za-ka*<sub>4</sub> (l. 17). Compare the observations of Negri Scafa 1997, 125. Furthermore, note the peculiar ordering of clauses in this text (see above, Comments) and repeated erasures (ll. 15, 16, 18), perhaps indicating lack of assuredness by the scribe, at least as regards usual Nuzi scribal practice. On this scribe, see further, above, Comments. Attilammu appears in only

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one other text, *P-S* 25 (see line 43 of that text), as a witness and, probably as a scribe (compare *JEN* 843:12).

For Assyrian scribes at Nuzi, see Negri Scafa 1997, especially pp. 124-125 on Attilammu and the two texts written by Attilammu. For the phenomenon of Assyrians in the kingdom of Arrapha in this period, see Maidman 2010, 15. That discussion neglects the relevant study of Negri Scafa 1997, of which I was unaware while preparing Maidman 2010.

- ll. 13-17 Although only partially obscure, the underlying meaning of these lines eludes me.
- l. 13 *ma* 'a'. Lacheman once read: 'ma i'.
- l. 13 LÚ ù SAL. These signs are perfectly clear, not as depicted.
- l. 15 i-[ ]. Lacheman: i-[na].
- l. 16 'x'. Lacheman reads: 15.
- ll. 17-18 The seal impression between these lines, Po 637, here used by Piru son of Naiš-kelpe (as usual; the seal is probably his), is elsewhere used by Balṭu-kašid (and others?). See Porada 1947, 134a *sub* 637.
- l. 19 The first part of the now totally effaced PN seems to have been present until recently. The Oriental Institute Nuzi file reads: ÌR-[DINGIR-šu] (compare l. 11); Lacheman reads: *Ba[l-tuk* [sic]-*ka-ši-id*] (compare l. 9).
- l. 20 No seal impression is visible above or below this line.

## JEN 844

### Obverse

·  
·  
·  
1 'x' [ ]  
2 'x' [ ]  
3 'x' [ ]  
4 'x' [ ]  
5 '6' [ ]  
6 'x' [ ]  
7 'x' [ ]  
8 'x' [ ]  
9 'x' [ ]  
·  
·  
·

### Lower edge

10 [IGI [ ] DUMU A-ri-y'a'  
11 [IGI *Ḫe-šal-la* DU]MU Zu-me

### Reverse

12 [IGI *Ḫa-na*]-'ak'-kà DUMU Še-kà-rù  
13 [IGI [ ]-'x' DUMU A-ri-ya  
14 [IGI *Ḫu*]-\*i'-te DUMU Ma-li-ya  
15 [IGI] 'E'-ḫi-ya DUMU A-bé-ya  
16 [IGI 'I]t-ḫa-pí-ḫ[e] 'DU'B.SA[R]  
17 a[n-nu]-tu<sub>4</sub> ŠE.MEŠ i-'d'i-n[u]  
S.I.  
18 'N'A<sub>4</sub>[D]UB.S[AR]  
S.I.  
19 'N'A<sub>4</sub>[KIŠ]IB m<sup>m</sup>Ḫ[a-na-ak-kà]  
S.I.

### Left edge

20 <sup>NA</sup><sub>4</sub>KIŠIB m[*Ḫe-ša*]l-la

## Translation

- (1-9) .... 6 ....  
(10-17) [Before] ... son of Ariya; [before *Ḫešalla*] son of Zume; [before] *Ḫanakka* son of Šekaru; [before] ... son of Ariya; [before] *Ḫui-te* son of Maliya; [before] *Eḫḫiya* son of Abeya; [before] *Iḫ-apiḫe*, scribe. These (are the ones who) distributed the barley.  
(18-20) (*seal impression*) Seal impression of the scribe; (*seal impres-*

sion) seal impression of Ḥanakka; (*seal impression*) seal impression of Ḥešalla.

## Comments

The tablet has suffered little additional damage since it was copied. Despite an unpromising first impression, this poorly preserved fragment of a tablet can be made to yield some interesting data. It comes from room 16 of the Teḥip-tilla family archive (Maidman 2005, 31 *sub* 668) and thus belongs to his family's interests. It contains a witness list (ll. 10-16) and has sealers (ll. 18-20) and is thus a contract. At least some of the witnesses distribute barley (l. 17), and so a transaction must have taken place (barley for land or personnel, probably). If other witnesses were qualified as land measurers in text now lost, then it would have been a real estate transaction.

Although the surviving witness list is itself partially broken, fortunately, two of the witnesses can be identified with near certainty (in addition to the well-attested scribe, Itḫ-*apiḫe* [l. 16]). These are Ḥui-te son of Maliya (for his reconstructed name, see below, note to l. 14) and Eḫḫiya son of Abeya, whose name is almost completely preserved. Among the few texts where each of these individuals is attested, there are two other texts where they appear together (and as witnesses): *JEN* 293 and 791 (Ḥui-te in *JEN* 293:24; 791:30, 47-48; Eḫḫiya in *JEN* 293:25; 791:41). (Furthermore, Itḫ-*apiḫe* the scribe himself appears in *JEN* 293:27 in the same capacity. He is not at all present in *JEN* 791.) Both of those texts also have as witnesses Ḥešalla son of Zume (*JEN* 293:22; 791:27) and Ḥanakka son of Šekaru (*JEN* 293:23, 32; 791:28). Therefore, it is reasonable, though hardly inevitable (since, unlike Ḥui-te and Eḫḫiya, Ḥešalla and Ḥanakka are elsewhere very well attested), that *JEN* 844:11, 20 once identified the former as witness and sealer, while *JEN* 844:12, 19 identified the latter as witness and sealer. Porada's identification of the seals of Ḥanakka son of Šekaru and Ḥešalla son of Zume above lines 19 and 20 render those identifications even stronger. See below, notes to lines 19 and 20.

Thus the linkage of *JEN* 844 to *JEN* 293 and 791 is fairly robust: of the seven preserved witnesses in *JEN* 844, two certainly reappear in *JEN* 293 and 791, and two others likely reappear in those other documents as well. The scribe here also appears in *JEN* 293.

The two witnesses at lines 10 and 13 (brothers?) remain unidentified. But note the witness at *JEN* 791:32, Ḥutiya son of Ariya (assured by *JEN* 50:27), who could be the witness here at line 10 or 13. For the Ḥutiya at *JEN* 791:32, see Maidman 2002, 53, note to line 32.

*JEN* 293 (from room 16 of the Teḥip-tilla family archive; see Maidman 2005, 39 *sub* 959) and 791 (from room 15 of the Teḥip-tilla fam-

ily archive; see Maidman 2005, 14 *sub* 70a) are both texts involving Teḫip-tilla son of Puḫi-šenni. The former is a personal *tidennūtu* tablet, the latter a tablet of real estate exchange. It is not unreasonable to suppose that JEN 844 involves Teḫip-tilla himself as a principal party and is a tablet of real estate adoption (the most common type of contract), exchange (second most common), or antichretic loan. All three types would involve the transfer of barley, as indicated by JEN 844:14.

After line 20, Porada once saw a seal impression with a broken leg-end beneath.

## Notes

- l. 5 Only the first four wedges are now visible.
- ll. 10-16 For the identities of these witnesses, see above, Comments.
- l. 12 [Ḫa-na]-ak-kà. The Oriental Institute Nuzi file reads: [Ḫa-na]-ak-kà.
- l. 14 [Ḫu]. So too the Oriental Institute Nuzi file. No other ...-ite son of Maliya is attested at Nuzi, and Ḫui-te son of Maliya is well attested.
- l. 15 'E'. So too the Oriental Institute Nuzi file.
- l. 17 i-d'i-n[u]. The Oriental Institute Nuzi file reads: *id-di-nu*.
- l. 18 The seal impression above this line is identified by Porada (unpublished notes) as that of Itḫ-apiḫe. Therefore, the reading of this line should follow that of the Oriental Institute Nuzi file's NA<sub>4</sub> DUB.SAR.
- l. 19 Ḫ[a-na-ak-kà]. The seal impression above this line is identified by Porada (unpublished notes) as that of Ḫanakka son of Šekaru. Therefore, this restoration is certain. See already the Oriental Institute Nuzi file. See line 12.
- l. 20 [Ḫe-ša]l-la. Porada (unpublished notes) identifies the seal impression above this line as that of Ḫešalla son of Zume.

**JEN 845**

Obverse

- 1 *um-<sup>\*</sup>ma* [m]<sup>\*</sup>Ší·-il-li·-[y]a- ma  
 2 [um-ma m]<sup>\*</sup>Šúk·-ri·ya-<sup>\*</sup>ma  
 3 [um-ma m]Te-ḫi-ip-LUGAL-ma ù  
 4 \*um-<sup>\*</sup>ma \*<sup>m</sup>Ši-la-ḫi-ma DUMU.MEŠ Ši·il·wa-te-šup  
 5 [ʿE·ni-iš-[ti]-ta GEME<sub>2</sub>-ni  
 6 [a-na š]ʿi·mi a-na [40+] 5 GÍN KÙ.BABBAR.MEŠ  
 7 [a-š]ar <sup>m</sup>Ḫu-tar-ra-á[p]-ḫe DUMU Ti-šá-am-mu-ù-ni  
 8 ʿnʿi-it-ta-din-ʿmʿi ʿù ni-i-nu  
 9 2 GUD.MEŠ SIG<sub>5</sub>-<sup>qu</sup>tu<sub>4</sub> 11 UDU.MEŠ  
 10 40 MA.NA AN.NA.MEŠ ù 8 MA.NA ZABAR.MEŠ  
 11 ŠU.NIGIN<sub>2</sub> 45 GÍN KÙ.BABBAR.MEŠ ù  
 12 a-šar <sup>m</sup>Ḫu-tar-ra-á[p]-ḫe  
 13 ni-il-ʿtʿe-qè ù ni-nu ap-la-ku-mi  
 14 [šum-ma] ʿE-ni-iš-ti-ta GEME<sub>2</sub>-<sup>tu</sup><sub>4</sub>  
 15 ʿpá·-qí-ra-na TUK<sup>šl</sup> SAL šá-a-šu-ma  
 16 ni-nu-ma nu-za-ak-ka<sub>4</sub>

Lower edge

- 17 a-na <sup>m</sup>Ḫu-tar-ra-áp-ḫe  
 18 ni-na-an-din-mi ù  
 19 ma-an-nu! ša i-na bi<sub>4</sub>-ri-šu-nu

Reverse

- 20 KI.BAL-tu<sub>4</sub> 1 MA.NA KÙ.BABBAR.MEŠ  
 21 1 MA.NA KÙ.SIG<sub>17</sub> SI.A<sup>la</sup>  
 22 ʿù <sup>m</sup>Ḫu-tar-ʿra-<sup>\*</sup>áp-ḫe qa-an-na-šú  
 23 im-ta-šar
- 
- 24 *tup-pu* AŠ EGIR<sup>ki</sup> šu-du-ti  
 25 AŠ ʿURʿU Nu-zi a-šar KÁ.GAL šá-ṭ[i]·\*ir  
 26 IGI A-ki·yʿa DUMU Ḫu-ya  
 27 IGI <sup>d</sup>UTU-KÚR DUMU AM-<sup>d</sup>XXX  
 28 IGI Wu-ur-te-šup DUMU A-kip-ta-še-en-ni  
 29 IGI Šúk-ri-pa-pu DUMU Te-ḫi-pa-pu  
 30 IGI Ut-ḫa-a-a DUMU Eḫ-li-te-šup  
 31 IGI Ḫa-na-a-a DUMU DI.KU<sub>5</sub>-<sup>ni</sup> ma-šʿaʿr KÁ.GAL  
 32 IGI Ši-ma-an-ni DUB.SAR NA<sub>4</sub> <sup>m</sup>Ši-la-ḫe-ʿeʿ  
 33 [N]<sup>A</sup><sub>4</sub> KIŠIB Ší-il-l[i-ya]

- |  |   |
|--|---|
|  | S.I.  |
| S.I.   | S.I.  |
| 34 N <sup>A</sup> <sub>4</sub> KIŠIB <sup>m</sup> A]-ki-ya | N <sup>A</sup> <sub>4</sub> KIŠIB <sup>md</sup> UTU-KÚR |
| S.I.   | S.I.  |
| 35 N <sup>A</sup> <sub>4</sub> KIŠIB ʿWu-ur-ʿte-šup        | * <sup>NA</sup> <sub>4</sub> ? [U]t-ḫa-ʿa-ʿ[a]          |

Upper edge

[S.I.]

S.I.



room 13, the archive of Tarmi-tilla son of Šurki-tilla. ẖut-arrapḫe is the dominant party in all these texts. It may be presumed that, somehow, Tarmi-tilla obtained the land (*JEN* 840) and personnel (*JEN* 78, 179, 290, 845) as well as the tablets once in the possession of ẖut-arrapḫe. Maidman 1979, 182-3 demonstrates the certainty of this phenomenon, where dominant parties in certain texts found in Teḫip-tilla family archives (such as room 13) are themselves attested in other documentation as involved with this family. The present presumption, therefore, is well grounded in close analogy.

The appearance of Wur-tešup son of Akip-tašenni as a witness (ll. 28, 35) in this text, as well as his appearance as the subordinate private party in *JEN* 290, may echo the well-attested and significant dependence of Wur-tešup on his first cousin, Tarmi-tilla son of Šurki-tilla, both of the family of Teḫip-tilla son of Puḫi-šenni. For details of this phenomenon, see Maidman 1976a, 513-17.

## Notes

- l. 1 [ᵐ] *Ší-il-li'-[y]a*. The restoration of this name seems assured based on the following reasoning. The names of all seven witnesses to this text are completely preserved (ll. 26-32). There are nine sealers, including all seven witnesses. The two remaining sealers should logically be principals to the transaction. One is clearly so, Šilaḫi (ll. 4, 32). The other is *Ší-il-[i- ]* (l. 33). This, most reasonably, should be linked to the first principal party (l. 1). It fits there, whereas none of the names of the other principals fits at all (ll. 2, 3, 7). Therefore, the reconstruction of this PN is virtually assured. The spelling, *ZI-il-li-ya* here and elsewhere at Nuzi (*HSS*, XI-II, 218:34; XVI, 405:34; *LNT* 54:1; *G* 14:3) assures the normalization Šilliya. This lemma should be added to *NPN* and *AAN* and not subsumed under *ZILIYA* in *NPN*, p. 177b-178a and in *AAN*, p. 172b. Compare the suggestive nature of some of the other spellings at both places. Lacheman, unpublished namebook, includes a lemma "ŠILLIA" to the total exclusion of "ZILIIA".
- ll. 2, 3 *[um-ma]* (in both lines). The reconstruction is assured by the parallel formulations at the start of lines 1 and 4.
- l. 5 [ᶜ] *E'-ni-iš-[ti]-ta*. The traces of this ᶜPN here and in line 14 combine to yield the entire name.
- l. 6 *[a-na š]ᶜr*. So too Lacheman.
- l. 6 [40+] 5. The restoration is based on the preserved number in line 11.
- ll. 9-11 Note that the value of the commodities is calculated in terms of silver.

- l. 13 *ap-la-ku*. The usual 1cs form (see, simply, *CAD*, A/2, p. 157b *sub* 7') is here used as a(n ungrammatical) frozen form.
- l. 14 *'E-ni-iš-ti-ta*. The traces of this <sup>f</sup>PN here and in line 5 combine to yield the entire name.
- l. 14 *'E*. The trace appears, not as depicted, but, rather, as: .
- ll. 22-23 Compare *JEN* 842:41-42 and the note to those lines.
- l. 29 *pa* (second). The trace beneath this sign is a runover from the obverse.
- l. 33 [*ya*]. Compare line 1 and the note to that line.
- l. 34 KÚR. The sign appears, not as depicted, but, rather, as: .
- ll. 35, 36 Uḫaya (cf. l. 30) and Ḫanaya (cf. l. 31) appear on these lines, with Uḫaya seemingly first. So too Porada, unpublished notes (cf. the ambiguous Poarada 1947, 135b *sub* 768). However, one could read:
- (35) .... <sup>r</sup>NA<sub>4</sub> <sup>?</sup>[KIŠIB] <sup>m</sup> (or: [KIŠI]B) Ḫa-n[a-a-a]
- (36) .... <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>[Ut-ḫa]-a-a
- placing Ḫanaya first. This is the preference of Lacheman who consequently associates Po 768 with Ḫanaya. (Elsewhere, he seems to have identified Šilaḫi's seal impression with Po 768.) Porada too seems implicitly to have noted this possibility in her unpublished notes, possibly garbled at this point.
- l. 35 Below this line, the assumption of an effaced seal impression is confirmed by Porada: "seal totally destroyed" (unpublished notes). This "[SEAL IMPRESSION]" is not indicated in the copy. The "SEAL IMPRESSION" of the copy should appear farther right.

## JEN 846

### Obverse

- 1 <sup>m</sup>Te-ḫi-ip-til-la DUMU Pu-ḫ[i-š]e-en-ni  
 2 it-ti <sup>m</sup>Ik-ki-te-e-ya DUMU 'Mil'?-[k]u?-ya  
 3 AŠ di-ni a-na pa-ni DI.[K]U<sub>5</sub>.\*ME[Š]  
 4 aš-šum ANŠE šar-qi i-te-lu-m'a  
 5 ki-i-me-e ANŠE ša <sup>m</sup>Te-ḫi-ip-til-la  
 6 <sup>m</sup>Ik-ki-te-e-ya iš-ta-ri-iq  
 7 ù <sup>LÚ.MEŠ</sup>sí-il<sub>5</sub>-li-ku-uh-le-e  
 8 ša <sup>m</sup>Te-ḫi-ip-til-la a-na  
 9 pa-ni DI.KU<sub>5</sub>.MEŠ 'ši'-ru-[um]-ma DÛ-ma  
 10 ù EME-šu š[a <sup>m</sup>Ik'-[ki]-'te'-ya  
 11 a-na pa-ni DI.[KU<sub>5</sub>.MEŠ i]q-ta-bi  
 12 an-ni-mi AN[ŠE ša <sup>m</sup>T]e-ḫi-ip-til-la  
 13 aš-ta-ri-liq A]Š di-ni  
 14 <sup>m</sup>Te-ḫi-ip-til-[la il-t]e-e-ma  
 15 ù DI.KU<sub>5</sub>.[MEŠ <sup>m</sup>Ik-k]i-te-e-ya ki-ma EME-šu-ma  
 16 a-na 2?? A[NŠE.MEŠ? a-na] <sup>m</sup>Te-ḫi-ip-til-la  
 17 'i't-[ta-du-uš]

### Reverse

- S.I.  
 18 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>Zi-li-ya DUMU Ar-tù-ru-ub-la  
 S.I.  
 19 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>Pa-zi-ya DUMU Ta-kùr-ra-am-pè  
 S.I.  
 20 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>Tar-mi-ya DUMU En-na-ma-ti  
 S.I.  
 21 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>Pa-a-a DUMU Pu-[i-t]a!-e

### Upper edge

- 22 'Š'U <<sup>m</sup>>Hu-ti-ya D[UB].\*SAR  
 23 DUMU <sup>d</sup>Uta-ma-an-[si]

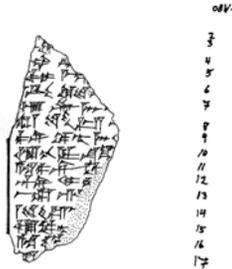
## Translation

- (1-4) Teḫip-tilla son of Puḫi-šenni took Ikki-teya son of Milkuya(?) to court, before judges, over a stolen donkey.  
 (5-14) Inasmuch as Ikki-teya stole a donkey of Teḫip-tilla's - witnesses for Teḫip-tilla confirmed (this) before the judges and, in addition, Ikki-teya gave his declaration before the judges: "Yes, indeed. I stole a donkey of Teḫip-tilla's." - Teḫip-tilla won the case.  
 (15-17) The judges, as a result of his declaration, sentenced Ikki-teya (to pay) [to] Teḫip-tilla 2(??) donkey[s?].  
 (18-21) (*seal impression*) Seal impression of Ziliya son of Ar-durubla;

- (22-23) (seal impression) seal impression of Paziya son of Takurr-ampe; (seal impression) seal impression of Tarmiya son of Ennamati; (seal impression) seal impression of Paya son of Pui-tae.  
Hand of ʕutiya, the scribe, son of Uta-mansi.

## Comments

The main piece of this tablet (i.e., JENu 648) has suffered practically no additional damage since it was copied. Since the copy of this text (i.e., JENu 648) was made, a join has been effected with JENu 1143o, contributing to the left half of lines 2-17, that is, the entirety of the obverse save for the already complete line 1. This constitutes the “additional text; see *THNT*.” noted in the copy. The joined piece appears as:



The present edition includes both pieces. The references in Maidman 2005, 85 (*sub* 648+1143o), 160 (*sub* 1143o+648), and 262 to “Maidman forthcoming” are to be replaced by “Maidman 2020 [the present volume]”.

There is an apparent slight dissonance in the content. Lines 7-13a set out two lines of evidence supporting Tehip-tilla. The imposition of the fine, however, mentions only one of these (ll. 15-17). See also below, note to line 9.

## Notes

- l.2     \**Mil*?-[*k*]u?. So too the Oriental Institute Nuzi file. *NPN* considers the signs a certainty at p. 67b *sub* IKKI-TEYA 1); and p. 98a *sub* MILKUYA 6).
- l.6     *iq*. The sign is clear, not KU as depicted in the copy.
- l.7     *si-il<sub>5</sub>-li-ku-uh-le-e*. On this term, see Hayden 1962, 18. Cf. *CAD*, S, p. 265a *sub* **sillikuhli**.
- l.8     The line ends at *a-na*, after which there is empty space. The surface is well preserved for the whole line.

- 
- l. 9        *ma* (second). The sign is clear. Incorrectly, the Oriental Institute Nuzi file has <sup>“uš”</sup>, and the *CAD*, Š/III, p. 113b has *uš*. In addition to the clarity of the sign, (9) ....-*ma* (10) ù.... marks an appropriate division in the context of twin lines of evidence supporting *Teḫip-tilla*: ll. 7-9 and 10-13a. See also above, Comments.
- l. 16        ????. On punitive damages for the theft of livestock at Nuzi, see Hayden 1962, 65; Maidman 1993, 47.
- ll. 18-21    The sealers in trial texts are usually the judges. One sealer here, *Paya* son of *Pui-tae* (l. 21), is explicitly identified as a judge elsewhere (*HSS*, V, 48:6, 9). Here, there are four members of the bench. The norm is three or five (Maidman 1993, 46). Cf. below, note to *JEN* 847:32-35.
- l. 18        <sup>m</sup>. The *DIŠ*-sign is clear and typical, not as depicted in the copy.
- l. 21        *a* (second). The sign is typical, not as depicted.
- l. 21        [t]a!-*e*. The last two elements, appearing after a lacuna, are “AŠ” (as the end of a sign) and E, not as depicted in the copy. The Oriental Institute Nuzi file seems once to have seen: *Pu-i-ta-e*.

**JEN 847**

Obverse

- 1 <sup>m</sup>Te-[h]i-ip-til-la  
 2 it-ti <sup>m</sup>Šum-mi-ya  
 3 SIPA-šu AŠ [di-ni]  
 4 AŠ pa-ni [DI.\*K]U<sub>5</sub>.\*MEŠ 'i'-[te]-'lu-ma  
 5 um-'ma [<sup>m</sup>T]e-ħi-'ip-til-l[a-m]a  
 6 'x x' [ ] 'x'-ya <sup>m</sup>Šum-[mi-'y]a  
 7 'x' [ ] 'x' uš-'t'e-'r[i?'-ib?]  
 8 'x' [ a?'-n]a?'-ku-'ma' [ ] 'ZI? x x'  
 9 'AŠ'?' [ ] \*DIŠ TAP i-[na? ] DIŠ 'x x'  
 10 [ ] 'ši'?'-[mi? ]-aš-ši  
 11 [um?'-m]a?' [<sup>m</sup>?Šum?'-m]i?'-ya-[m]a? be-lí  
 12 [ ] a-nu-um-[ma?]  
 13 'x' [ ] 'še'-ni na \*QA? [ ] -'ti  
 14 'i'?'-[ ] ZI-ni  
 15 'x' [ ] 'x'  
 16 GIŠ? [ ] AŠ MI 'x' [ ] -la  
 17 a-n[a? ]

Lower edge

- 18 'I'K-n[i? ]  
 19 9 IK-'ni [ ]

Reverse

- 20 'ù'?' [ ] l]i?'-IK  
 21 [ ] ZI-ni  
 22 [ ] 'x' a 'x'  
 23 [ ] 'x'-ti  
 24 [ ] -na  
 25 [ ] 'x' ŠU?  
 26 [ ] 'x' LÚ?  
 27 [ ] DI.\*K]U<sub>5</sub>.\*MEŠ a-'n'a  
 28 1 'M'A.NA 8? X.ME[Š]?  
 29 a-'n'a <sup>m</sup>Te-ħi-ip-til-la  
 30 it-ta-du-uš  
 31 ki-ma IK KI AŠ

S.I.

- 32 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>Mar-du-ku

Upper edge

S.I.

- 33 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>Ka<sub>4</sub>-ak-ki

Left edge

- 34 <sup>NA</sup><sub>4</sub> <sup>m</sup>Ū-ta-a-a S.I.

- 35 S.I. | <sup>NA</sup><sub>4</sub> <sup>m</sup>İR!-'DINGIR-šu

## Translation

- (1-4) Teḫip-tilla took Šummiya, his shepherd, to [court], before judges.
- (5-10) Thus Teḫip-tilla: “Šummiya brought(?) in(?) my ..... And I(?) .... in(?) ... in(?) .... price(?) ....
- (11-26) Thus(?) Šummiya(?): “My master .... Now(?), .... to(?) .... 9 .... man(?).
- (27-31) ... The judges sentenced (Šummiya to pay) to Teḫip-tilla 1 mi-na 8(?) ...-s(?), as ....
- (32-35) (*seal impression*) Seal impression of Marduku; (*seal impression*) seal impression of Kakki; seal impression of Utaya (*seal impression*); (*seal impression*) seal impression of Ward-ilišu.

## Comments

This already very badly damaged tablet has suffered additional deterioration since it was copied.

The copy is inaccurate in one conspicuous way. To the left of lines 2-9, a line of text appears running at a right angle to those lines. This line (l. 34) actually appears on the left edge, not on the obverse. Otherwise, the starts and ends of lines are correct as given.

The Oriental Institute Nuzi file seems to reflect a text better preserved than the one copied. See further below, Notes.

It is noteworthy that neither of the litigants bears an expected patronymic. It is somewhat less noteworthy for Šummiya (l. 2), since he is a shepherd in the household of Teḫip-tilla (ll. 1, 3), perhaps even a slave, who would not normally bear a patronymic in a document such as this one. Teḫip-tilla is certainly the son of Puḫi-šenni; the tablet comes from room 16 of his archive. It is possible that Teḫip-tilla's patronymic (and Šummiya's as well?) is not necessary here since the dispute is internal to the Teḫip-tilla household and does not bear on the wider community (although a lawsuit, by definition, involves the wider community). Might this situation result in less detail being necessary and, therefore, also result in a text with an unusually large ductus?

## Notes

- l. 3 [di-ni]. The Oriental Institute Nuzi file has: *di-ni*.
- l. 7 *uš-t'e-r[i?-ib?]*. The Oriental Institute Nuzi file seems once to have read: *uš-te-ri-ib*.
- l. 8 [*a?-n*]*a?-ku-ma* [ ] 'ZI'? The Oriental Institute Nuzi file seems once to have read: *a-na-ku-ma* ZI.

- l.9: 'AŠ' (first sign of the line). The Oriental Institute Nuzi file seems once to have read: *ina*.
- l. 9 *i-[na?]*. The Oriental Institute Nuzi file seems once to have read: *ina*.
- l. 10 'ši'-[*mi?*]. The Oriental Institute Nuzi file seems once to have read: *ši-mi*.
- l. 11 [*m]a? be-lí*. The partial traces between lines 26 and 27 are meant to represent these signs, recopied at the end of line 11 at a later date.
- l. 12 *a-nu-um-[ma?]*. The Oriental Institute Nuzi file reads here: *a-nu-um-mi-?*.
- ll. 13-16 The beginnings and ends of these lines, repeatedly collated, are as edited here, accurately matched to each other.
- l. 13 'še'-*ni na QA?* [ ]-*ti*. The Oriental Institute Nuzi file has: - *ni-na qa-nu-ti*.
- l. 14 *ZI-ni*. The Oriental Institute Nuzi file seems once to have read: *zi-ni-te*. Compare line 21.
- l. 15 The Oriental Institute Nuzi file has: "uš?-*te?-li?*" (*sic*).
- l. 16 The Oriental Institute Nuzi file has: *um-ma* <sup>m</sup>*Šum-mi-ya-ma*. The last sign, LA, makes [<sup>m</sup>*Te-ḫi-ip-til*]-*la* an obvious guess.
- ll. 19-20 In the copy, on the reverse at the top left, before line 20, there appear three small vertical lines. They are not sign fragments and are of no significance.
- l. 20 'ú'?. The fragment appears as , not as depicted.
- l. 21 Compare the end of line 14.
- l. 23 [*qa-r]i-ti? [qa]-ti?*
- ll. 26-27 There is no missing line between these two lines. The end of line 27 appears "too" distant from the end of line 26 because the scribe wished to avoid the wraparound of line 11 from the obverse. For the traces between these lines, see above, line 11, end, and the note to line 11.
- l. 28 8? X. The wedges after NA and before the penultimate sign are garbled. If not "8", "9" might be meant. The Oriental Institute Nuzi file has: 8 SÍG. But X is not SÍG, nor would this make sense unless a sign is missing.
- ll. 32-35 Porada, unpublished notes, reasonably identifies all four sealers as judges. Only Ward-ilišu (l. 35) is elsewhere explicitly called "judge" (*JEN* 330:14, 15; most likely the same Ward-ilišu). See also above, note to *JEN* 846:18-21.
- l. 32 For the seal impression above this line, see *NPN*, p. 96a *sub MARDUKU* 3).
- l. 33 Porada, unpublished notes, identifies this Kakki as the son of Abeya, without further comment.
- l. 34 Porada, unpublished notes, identifies this Utaya as the son of Tulpiya, without further comment.

**JEN 848**

Obverse

- 1 [<sup>m</sup>En]-na-ma-ti DUMU Te-ḫi-<sup>˘</sup>ip'-[til-la]  
 2 [it-ti] <sup>m</sup>Zi-ké DUMU Ka<sub>4</sub>-ak-ku-<sup>˘</sup>u'[z-zi i-na di-ni]  
 3 [a-n]a pa-ni DI.KU<sub>5</sub>.MEŠ <sup>˘</sup>š'[a]  
 4 [URU Nu]-zi aš-šum 2 ANŠE 8 <sup>GI</sup>[ŠAPIN] A.ŠÀ.MEŠ  
 5 [AŠ AN].ZA.KÀR <sup>m</sup>Ki-in-<sup>˘</sup>zu'!-ya-wa [i-te-lu-ma]  
 6 [um]-<sup>˘</sup>ma <<sup>m</sup>>Zi-ké-ma it-ti <sup>m</sup>[Te-ḫi-ip-til]-la  
 7 [A.ŠÀ.MEŠ] ki-ma A.ŠÀ.MEŠ u[š-p]è-i-[lu ] 'x'  
 8 [ù] DI.KU<sub>5</sub>.MEŠ a-na <sup>m</sup>Z[i-ké] 'x' [ ] 'x'  
 9 'x x' it-ti <sup>m</sup>T[e-ḫi-ip-til-la A.ŠÀ.MEŠ]  
 10 ki-ma A.ŠÀ.[MEŠ ]  
 11 [ ] .MEŠ x [ ]  
 12 [ ] ŠU [ ]  
 13 [ ] uš? [ ]  
 14 [A]ḫ-te-<sup>˘</sup>IK'?- [ ]  
 15 ma-an-za-a<sup>˘</sup>t'-[tù-uḫ-lu-ú]  
 16 [<sup>m</sup>Ḥu-i]-te DUMU Ma-li-y[a]  
 17 [<sup>m</sup>Ḥ]u-ti<sub>4</sub>-ya DUMU Ku-u<sup>˘</sup>š'-š'i-y'a'  
 18 [<sup>m</sup> ]-x' DUMU Mu-<sup>˘</sup>u'š-te-ya

Lower edge

- 19 [<sup>m</sup>Ti-<sup>˘</sup>i]n-t[i]-ya DUMU A-ka<sub>4</sub>-a-<sup>˘</sup>a'  
 20 [4] LÚMEŠ an-nu-tu<sub>4</sub>

Reverse

- 21 [DI.KU<sub>5</sub>].MEŠ iš-tap-r[u]-<sup>˘</sup>š<sup>˘</sup>-u-nu-<sup>˘</sup>ti'  
 22 [2] ANŠE 8 <sup>GI</sup>Š[A]PIN A.ŠÀ Aḫ x  
 23 [D]I.KU<sub>5</sub>.MEŠ ki-m[a] EME-šú-ma  
 24 [iš]-pí-ki ša <sup>˘</sup>1'+[1 AN]ŠE 8 <sup>GI</sup>Š[APIN] A.ŠÀ.MEŠ]  
 25 [n AN]ŠE ŠE.MEŠ [ù n ša-ḫi-ir-ru IN.NU.MEŠ it-ta-du-uš]  
 .  
 .  
 .

- 26 S.I. S.I.  
<sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>[ ]  
 27 [<sup>NA</sup><sub>4</sub>KI]ŠIB <sup>m</sup>A-li-<sup>˘</sup>i'p-[pi<sub>2/3</sub>-ya]  
 .  
 .  
 .

- 28 [S.I]  
<sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup> ]-a DUMU A-ka[p- ]

Upper edge

- S.I.  
 29 [<sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>]'X-ru'-ri! DUMU Ka<sub>4</sub>-lu-[li?]

## Translation

- (1-5) Enna-mati son of Teḥip-tilla [took] Zike son of Kakkuzzi [to court], before judges [of the town of] Nuzi, Zike son Kakkuzzi over a 2.8 homer field [in the] *dimtu* of Kinzuya.
- (6-7) Thus Zike: "I exchanged with Teḥip-tilla [field] for field."
- (8-14a?) [Then] the judges ... to Zike: "... with Teḥip-tilla [field] for field. ...-s ....  
(14b?-21) ... bailiffs: Ḫui-te son of Maliya, Ḫutiya son of Kuššiya, ... son of Muš-teya, Tintiya son of Akaya. [The judge]s dispatched these [4] men.
- (22-25) (As for) the [2].8 homer field, the judges, as per his (i.e., surely Zike's) declaration (i.e., his admission of guilt), [fined (him)] the yield of a 1+[1].8 homer field, n homers of barley [and n bundles of straw].
- (26-29) (*seal impression*) Seal impression of ...; (*seal impression*) seal impression of Alippiya [...?]; [(*seal impression*) seal impression of] ...-a son of Akap-...; (*seal impression*) [seal impression of] ...-ruri son of Kalū-[li?].

## Comments

This artifact is now in two pieces. JENu 623a is the major piece, comprising lines 1-13 (part of the rightmost horizontal wedge of line 13) and lines 26-29 (including all seal impressions). JENu 623b consists of virtually all of line 13 and all of lines 14-25. The join exists only at *uš*, at and near the surface, i.e., at line 13. It is suspect; JENu 623b seems narrower than JENu 623a, though not dramatically so. The virtual correspondence between lines 4 and 22, though, settles the issue: JEN 848 indeed equals JENu 623a+623b. Therefore, "623a(+?)623b" at Maidman 2005, 83, 186 (*sub* 848) and "623b(+?)623a" at Maidman 2005, 83 are to be corrected accordingly.

The tablet has suffered practically no deterioration since it was copied. JEN 848 received a preliminary treatment in Andrews 1995, 264-5. Lines 1-4 in the version of the Oriental Institute Nuzi file were composed by Lacheman.

All readings of Andrews in the notes refer to Andrews 1995, 264. For further on this text, see below, note to line 9.

## Notes

- l. 2 ḫ[u][z-zi]. The restoration is assured by the presence of the resulting individual as a witness for Teḥip-tilla son of Puḫi-šenni in a real estate exchange transaction (JEN 267:33), in a

- real estate adoption (JEN 405:16 [almost certainly]; 427:22), in personnel texts (JEN611:21 [very probably]; 769:11). Also, no other “Zike son of Kakku-...” is attested at Nuzi.
- l. 2 [i-na di-ni]. This is a standard part of the formulary at this point in a trial text (see Hayden 1962, 25). It is possible that *i-na di-ni* was inadvertently omitted. The Oriental Institute Nuzi file has (3) [i-na di-ni], but there is no room for five and a half signs at the effaced start of line 3.
- ll. 3-4 A[Š] // [URU Nu]. No other possibility presents itself. This would be an unusual, but by no means unique, formulation. See JEN 372:6; 850:4; HSS, IX, 8:6. Cf. JEN 386:4-5.
- l. 5 ʾzuʾ!. The Oriental Institute Nuzi file reads ʾzuʾ.
- l. 7 u[š-p]è-i-[lu]. The Oriental Institute Nuzi file has uš[te-pè]-i-[lu]. This restoration is to be rejected. There is not sufficient space for *te*. It is also suspect for grammatical reasons. *u[š]* is also grammatically uncomfortable, though the trace is clear and unambiguous. A 1cp *nu-* is expected.
- l. 8 [ ] ʾxʾ [ ] ʾxʾ. The first trace, below the *i* of line 7 appears to be part of the head of a vertical wedge. This is not depicted in the copy. Regarding the end of the line, [iš-ta-lu-u]š is not possible. This verb would take a direct object.
- l. 9 [ ] ʾx xʾ. The Oriental Institute Nuzi file has: “[ - - meʾ-e”. [ki-m]e!-e might be possible. Andrews surmises [a-bu]-ya. The idea of linking Zike’s father (and perhaps Zike himself) to Teḫip-tilla himself (l. 9) might place this text early in Enna-mati’s (l. 1) generation. This idea might receive support from the fact that two of the bailiffs in this case are individuals common in Teḫip-tilla contexts. See below, notes to lines 16 and 19. Note that another bailiff is linked to the post-Enna-mati generation. See note to line 17. The time of JEN 848 is thus bracketed by the floruit of three bailiffs. The name of the fourth bailiff (l. 18) cannot be determined as of now. Compare also the synchronism noted below, note to line 27. For Andrews at this stage of the text, see also below, the second note to line 10.
- l. 10 ki. This sign begins the line and appears at the left edge, not as depicted.
- l. 10 [MEŠ]. Andrews restores [MEŠ uš-pè-i-lu]. See also the previous note. Andrews’ restorations seem attractive but fail to take into account lines 6 and 7, which seem to record the same data.
- l. 11 x. The Oriental Institute Nuzi file: ŠI. Andrews: *el*. The latter interpretation is attractive and might lead to *el*-[te-qe<sub>2/3</sub>].
- l. 13 uš?. Or TA, as Andrews sees.
- l. 14 The Oriental Institute Nuzi file has “iḫ-li?”.
- ll. 15-19 None of the named bailiffs (taking into account that the names are damaged to a greater or lesser degree) is else-

- where attested as a *manzatuḫlu*. Ḫutiya son of Kuššiya (l. 17) is once attested as a royal messenger (*HSS*, XIII, 363:66).
- l. 16 [Ḫu-i]. So too the Oriental Institute Nuzi file and Andrews. This is correct, no other "...-te son of Maliya" being attested at Nuzi. For further on this individual and his connection with the interests of Teḫip-tilla son of Puḫi-šenni himself, see above, *JEN* 844, Comments. Cf. the note to *JEN* 844:14.
- l. 17 This individual is primarily active in the generation following that of Enna-mati son Teḫip-tilla (cf. Maidman 2010, xxvi).
- l. 18 I cannot identify this individual.
- l. 19 [Ḫi-i]n-t[i]. This reconstruction, already appearing in Andrews, is most probable. The resulting individual is well attested as a frequent witness in transactions of Teḫip-tilla son of Puḫi-šenni. No other son of an Akaya is likely, given the traces of this name.
- l. 20 [4]. The restoration is obvious but is emphasized here, because, according to *CAD*, M/1, p. 232b *sub manzatuḫlu*, in any given context, the number of *manzatuḫlus* is, at most, three. This is not correct. Compare also *HSS*, V, 49:7-16 where four appear, although, there, they appear serially.
- l. 20 LÚ. The sign is clear, not the U of the copy.
- l. 23 EME. The two small horizontal lines before the final vertical are actually a clear ME.
- l. 25 If the case is one of illegal land distraint by Zike (he must have lost; why else would the tablet be stored in room 16, over which Enna-mati had authority?), then his penalty would amount to 28 homers of barley and 28 bundles of straw per year of distraint, if the typical penalty is imposed. Compare, for example, *JEN* 369:45-47; 379:26, 29-30. The restorations here are based on clear attestations.
- l. 27 [pi<sub>2/3</sub>-ya]. This is the only possible restoration, based on clear attestations, for a PN beginning *A-li-ip*... at Nuzi. The only Alippiya for whom we have a patronymic is the son of Kizzi-ḫarpa. See *NPN*, p. 19a *sub* ALIPPIYA 1). That person appears as a witness in texts of Teḫip-tilla (e.g., *JEN* 2:18, 3) and Enna-mati (e.g., *JEN* 256:33, 2). This patronymic may once have appeared at this point in the text. Porada, unpublished notes, already identified the sealer as Alippiya son of Kizzi-ḫarpa.
- l. 28 Porada, unpublished notes, identifies this witness as Niḫriya son of Akap-tukke. While this is possible, she offers no evidence, and the identification is neither inevitable nor particularly compelling.
- l. 29 *ri!*. Porada once read here: *ti*.
- l. 29 [*li?*]. This is the most likely restoration (see *NPN*, p. 78b; *AAN*, p. 76a). Other, less well-attested, possibilities are [*mu(-ú)*] or [*mi*] (see *NPN*, p. 78b; *AAN*, p. 76a) or [*ma-tu*] (see *AAN*, p. 76a).

**JEN 849**

Obverse

- 1 <sup>m</sup>Zi-ké ù <sup>m</sup>Tar-mi-til-la DUMU.MEŠ Šur-<sup>r</sup>ki-til-la  
 2 it-ti <sup>m</sup>A-kip-til-la DUMU Šúk-kip-til-la  
 3 <sup>r</sup>i-na di-ni a-na pa-ni DI.KU<sub>5</sub>.<MEŠ> aš-šum <sup>r</sup>Na-wa-<sup>a</sup>a-<sup>a</sup>  
 4 aš-šum <sup>r</sup>Ta-ú-mi ù aš-šum <sup>r</sup>Aš-ta-a-a  
 5 <sup>r</sup>i-te-lu-<sup>r</sup>ú-ma um-ma <sup>m</sup>Zi-ké-ma  
 6 <sup>r</sup>ù um-ma <sup>m</sup>Tar-mi-til-la-ma  
 7 <sup>r</sup>Na-wa-a-a <sup>r</sup>[Ta-ú-mi ù <sup>r</sup>Aš-ta-a-a]  
 8 it-ti <sup>m</sup>A-kip-til-[la ]  
 9 <sup>r</sup>Na-wa-a-a <sup>r</sup>[Ta-ú]-<sup>r</sup>mi <sup>r</sup>[ù <sup>r</sup>Aš-[ta-a-a a?-na?]  
 10 <sup>m</sup>A-<sup>r</sup>kip-til-l[<sup>r</sup>a ki?-ma? ] ni-di-in  
 11 <sup>m</sup>X-x [ ni?-il?]-te-qé-šu-nu-ti-ma  
 12 <sup>r</sup>x [ ] <sup>r</sup>ù <sup>r</sup>Aš-ta-a-a  
 13 [<sup>r</sup>Ta-ú-mi (ù) <sup>r</sup>N]a-wa-a-<a> a-šar  
 14 [<sup>m</sup>A-kip-til-la] ni-<sup>r</sup>ri-iš-šu-[nu?-ti?]  
 15 [ ] \*ŠI <sup>r</sup>x a <sup>h</sup>i x [ ] <sup>r</sup>x la i+na-an-<sup>r</sup>d[in]  
 16 <sup>r</sup>a-<sup>r</sup>na <sup>r</sup>ul [ ]-<sup>r</sup>til-<sup>r</sup>la K[A? ]  
 17 [ ] <sup>r</sup>x [ ] um-ma <sup>m</sup>[A-kip-til-la]  
 18 [ ] <sup>r</sup>x [ ]  
 .  
 .  
 .

Reverse

- 19 [ ] <sup>r</sup>x [ ]  
 20 [ -n]a <sup>r</sup>a-<sup>r</sup>x [ ]  
 21 <sup>r</sup>x x<sup>r</sup> ni <sup>r</sup>x Z'I <sup>r</sup>x<sup>r</sup> ]  
 22 <sup>m</sup>A-kip-til-la [ ]  
 23 <sup>r</sup>Aš-ta-a-a <sup>r</sup>[Ta-ú-mi ]  
 24 a-na <sup>m</sup>Zi-ké <sup>r</sup>ù <sup>r</sup>[a-na <sup>m</sup>Tar-mi]-til-[la]  
 25 it-ta-du-<sup>r</sup>uš <sup>m</sup>[A]-kip-til-la  
 26 <sup>r</sup>Ta-ú-<sup>r</sup>mi <sup>r</sup>ù <sup>r</sup>Aš-ta-a-a  
 27 <sup>r</sup>a-[na] <sup>m</sup>Zi-ké <sup>r</sup>ù a-na <sup>m</sup>Tar-mi-til-<sup>r</sup>la  
 28 i+na-an-din  
 29 ŠU <sup>m</sup>Tu-ra-ar-te-šup <sup>r</sup>DUB<sup>r</sup>.SAR<sup>r</sup>ù  
 30 DUMU I[t]-<sup>r</sup>ha-pí-<sup>r</sup>h'e  
 S.I.  
 31 [NA<sub>4</sub> <sup>m</sup>Zi?-li?]-<sup>r</sup>ip-<sup>r</sup>a-<sup>r</sup>pu D[I.KU<sub>5</sub>]  
 32 NA<sub>4</sub> <sup>m</sup>A?-<sup>r</sup>kip?-LUGAL? D'I.KU<sub>5</sub>  
 Upper edge  
 S.I.  
 Left edge  
 33 S.I. | NA<sub>4</sub> <sup>m</sup> | DI.KU<sub>5</sub>]  
 34 NA<sub>4</sub> <sup>m</sup>Pu-<sup>h</sup>[i-še]-<sup>r</sup>en-ni <sup>r</sup>DI<sup>r</sup>. | [KU<sub>5</sub>] | S.I.

## Translation

- (1-5a) Zike and Tarmi-tilla sons of Šurki-tilla took Akip-tilla son of Šurkip-tilla to court, before judge<s>, over ʿNawaya, over ʿTaumi, and over ʿAštaya.
- (5b-17a) Thus Zike and thus Tarmi-tilla: “ʿNawaya, [ʿTaumi, and ʿAštaya], with Akip-tilla .... We gave [to?] Akip-tilla, [as?] ..., ʿNawaya, ʿTaumi, [and] ʿAštaya. <sup>m</sup>... [we] took them and ... and ʿAštaya[, Taumi (and)] ʿNawaya from [Akip-tilla] we demanded them. .... he does not give (them up). To ...-tilla ....
- (17b-21?) Thus [Akip-tilla]: “....”
- (22-28) Akip-tilla was fined .... ʿAštaya (and) ʿ[Taumi] to Zike and [to] Tarmi-tilla. Akip-tilla shall give ʿTaumi and ʿAštaya to Zike and to Tarmi-tilla.
- (29-30) Hand of Turar-tešup, the scribe, son of Itḫ-apiḫe.
- (31-34) (*seal impression*) [Seal impression of] Zil(?)-ip-apu, judge; seal impression of A-kip(?)-šarri(?), judge (*seal impression*); (*seal impression*) seal impression of Puḫi-šenni, judge; seal impression of ..., [judge] (*seal impression*).

## Comments

This tablet suffered deterioration between the time Lacheman first examined the artifact and the time it was copied. The tablet has suffered some additional damage since it was copied. There is no Oriental Institute record of the content of the text. It was dismissed perfunctorily: “not transliterated ... worthless.” Needless to say, the PNs in this text find no place in *NPN*.

The sense of this trial text is fairly clear – to a point. Two brothers (l. 1) bring an individual to trial (ll. 2-3). The case involves three women (ll. 3-4). The three belong to the brothers (ll. 9-10), who may have lent them to the defendant (ll. 9-10). (An exchange is far less likely.) The brothers may have received a male (if so, as security? as interest on the outstanding loan?). The current state of affairs is that the brothers demand back two or three of the women (ll. 12-14, cf. ll. 26, 23) but fail to receive them (l. 15).

The brothers win the case (ll. 25-28). They are to receive two of the women back.

What happened to the third woman? Perhaps she was returned after the initial demand. Perhaps, far less likely, the brothers’ victory was only partial. The last, least attractive, resort: the scribe inadvertently omitted the name of the third woman to be returned.

Much of this reconstruction is tentative, as the number of remaining lacunae demonstrates. Nevertheless, this is an interesting and unusual text, certainly not the “worthless” item the Oriental Institute

Nuzi file considers it to be. Does that evaluation reflect the fact that this might have been the earliest (or one of the earliest) Nuzi texts to have been evaluated in Chicago? Note that JEN 849 = JENu 1.

## Notes

- l. 2       <sup>m</sup>A-*kip-til-la*. See below, note to ll. 4, [7], 9, 12, 26.
- l. 3       <MEŠ>. This is assured by ll. 31-32, 34.
- l. 3       <sup>f</sup>Na-<sup>w</sup>a-<sup>a</sup>\*a-<sup>a</sup>\*a. Lacheman saw this this PN as completely preserved.
- ll. 4, [7], 9, 12, 26   The woman might be the Aštaya of JEN 505:9, in a list of persons from room 13, Tarmi-tilla's archive (as is JEN 849). Compare also JEN 949, from room 13 as well. It is a trial text also involving Zike and Tarmi-tilla very likely (l. 15), mentioning an Aštaya as well (l. 13). Possibly Akip-tilla is also mentioned (here at JEN 849:2, 8, 10, [14], 16?, 22, 25; there at JEN 949:7, 10).
- l. 4       *aš-šum* (first). [ù] might be supposed to start this line. However, Lacheman saw nothing before *aš-šum*.
- l. 5       *ma um*. The DIŠ-sign in the copy between these two signs is not there.
- l. 7       Lacheman's reading of the line in its entirety is: <sup>f</sup>Na-wa-a-a GEME<sub>2</sub>.
- l. 8       [ ]. This is a key lacuna, obscuring the details of the transaction leading to the current trial. Lacheman read the second part of the line: ...-til-[la x x] ú-[x]-um-ma DÜ-<sup>uš</sup>.
- l. 9       [a?-na?]. There may be a problem of enough space here.
- l. 11      [ni?-il?]. Lacheman: "[x] il".
- l. 12      <sup>x</sup> [ ]. <sup>ù</sup> [i-na-an-na] or the like would be attractive. However, the following <sup>ù</sup>, which seems to be demanded here, renders that reconstruction impossible.
- l. 15      ŠI. It appears that this sign, now considered totally effaced, may never have been present at all, despite its appearance in the copy.
- l. 15      [ ] <sup>x</sup> la. Lacheman: "[a-na <sup>m</sup>]A-*kip-til-la la*" (sic). The "[a-na]" may have been erroneously read from the start of line 16.
- l. 16      Lacheman: (clear space) <sup>ù</sup> <sup>m</sup>A-*kip-til-la* KA [ ]. See also above, second note to line 15. *til-la* K[A?] appears, not as depicted, but, rather, as .
- l. 23      <sup>f</sup>. Perhaps <sup>ù</sup>. Compare the content of line 26.
- l. 31      [<sup>m</sup>Zi?-li?]-<sup>i</sup>p'-a-pu. <sup>i</sup>p' appears as , not as copied. Lacheman restored, it seems, *Zi-li-pa-pu* - "it seems" because his papers are partially torn away at this point. One Zilip-apu appears as a judge at JEN 177:11. A Zilip-apu son of Ħuya appears as a judge in JEN 663 from room 13, a trial involving Tarmi-tilla son of Šurki-tilla. He is a sealer at lines 33-34.

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- He reappears without the designation, “judge,” at *G* 73:6-7, 8. Zike son of Šurki-tilla appears in the same text (ll. 4-5).
- l. 32 <sup>m</sup>A?-<sup>˙</sup>kip?-LUGAL? DI<sup>˙</sup>. Lacheman once read: <sup>m</sup>A-<sup>˙</sup>kip<sup>˙</sup>-LUGAL DI. This judge appears clearly as a sealer in the trial texts *JEN* 191 (l. 16; but not also at l. 2, contra *NPN*, p. 15b *sub* AKIP-ŠARRI 45)) and 379 (l. 34).
- l. 34 <sup>m</sup>Pu-ḥ[i-še]-en-ni<sup>˙</sup> DI<sup>˙</sup>.[KU<sub>5</sub>]. One Puḥi-šenni son of Alkiya is a judge who seals a trial document, *JEN* 661, at lines 37-38.

## JEN 850

## Obverse

- 1 <sup>m</sup>Te-ḫi-ip-til-l'a DUMU Pu-ḫi-še-en-ni  
 2 it-ti <sup>m</sup>Te-eš-šu-ya DUMU Ki-in-ni-ya  
 3 aš-šum <sup>f</sup>Uk-ku-ri i+na di-ni  
 4 a-na [pa-ni DI].KU<sub>5</sub> ša URU Nu-zi  
 5 [i-te-lu-m]a! ù EME-šu ša <sup>m</sup>Te-eš-šu-ya  
 6 [a-n]a 'pa-ni DI'.KU<sub>5</sub> iq-ta-bi GEME<sub>2</sub> <sup>f</sup>Uk+ku-ru  
 7 [i?-na? p]a?-na-<nu?-um?>-ma 'a-na <sup>m</sup>Te-ḫi-ip-[ti]-l'a [i]d-din  
 8 [i-na di]-ni' <sup>m</sup>Te-ḫi-ip-til-l[a i]l-te-e]-m'a  
 9 [ù? ] 'DI. KU<sub>5</sub>.MEŠ 'ki-ma EME. \*MEŠ!?-šu-m[a]? ša <sup>m</sup>Te-eš-šu-y[a]  
 10 [ ] \*x' \*a-na <sup>m</sup>Te-ḫi-ip-til-la  
 .  
 .  
 .

## Reverse

- S.I.  
 11 [<sup>NA</sup><sub>4</sub> KIŠ]IB <sup>m</sup>[ ]-'x'-li-šu x RA  
 12 [<sup>NA</sup><sub>4</sub>? KIŠIB? <sup>m</sup>? DUMU? K]u-uš-ši-ḫar-pè  
 S.I. S.I.?  
 13 <sup>NA</sup><sub>4</sub> KIŠ[IB <sup>m</sup> ]-'x'-[ ]-na 'DUMU' [ ]  
 S.I.  
 14 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>İR-DINGIR-šu  
 Upper edge  
 [S.I.]  
 15 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>rX-t'a?-a-a  
 Left edge  
 16 [tu]p-pí an-ni-i  
 17 [a?-n]a? <sup>m</sup>Te-ḫi-ip-til-la  
 18 [ -u]š?

## Translation

- (1-5a) Teḫip-tilla son of Puḫi-šenni took Teššuya son of Kinniya to court before judges of the town of Nuzi over <sup>f</sup>Ukkuri.  
 (5b-7) Now (this is) the declaration Teššuya made before the judges, (that) formerly(?) he gave the slave girl <sup>f</sup>Ukkuri to Teḫip-tilla.  
 (8-10) Teḫip-tilla won the case [and?] ... the judges, as a result of the declaration of Teššuya, ... to Teḫip-tilla.  
 (11-15) (*seal impression*) [Seal impression of ...-šu ...; ... [seal? impression? of?]] ... [son? of?] Kušši-ḫarpe (*seal impression*); (*seal impression*)? seal impression of ...-na son of ...; (*seal impression*) seal impression of Ward-ilišu; [(*seal impression*)] seal impression of ...-ta(?) -ya.  
 (16-18) This tablet was ... to Teḫip-tilla.

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**Comments**

The tablet has suffered additional damage since it was copied. Also, a chip from the upper left corner of the obverse has since fallen off and was then rejoined to the tablet. The dividends are meager: the first two signs of lines 1 and 2 are restored and are accurately depicted in the copy. At line 4 the top of the second sign has been restored. Thus 'na' appears, not the n[a] of the copy.

The Oriental Institute Nuzi file's study of this text was largely undertaken by Lacheman.

*JEN 850* is fairly closely related to *JEN 574*. Both tablets involve Teḫip-tilla son of Puḫi-šenni (*JEN 574*:14 [the patronymic is lost in line 1 or 2, but the findspot is room 15 of *the* Teḫip-tilla archive]; 850:1) with Teššuya son of Kinniya (*JEN 574*:13, 15 [the patronymic is lost in line 1 or 2]; 850:2). Both texts involve a female as an object of the transaction or case (*JEN 574*:6, 12; 850:3, 6). If one assumes a direct connection between the two texts, then a gain is achieved: the PN of the female involved. This is so because the traces of the name, wherever they occur, collectively yield the complete name, <sup>f</sup>Ukkuri (spelled with final -i [*JEN 574*:12; 850:3] or -u [*JEN 850*:6; but see below, second note to line 6]). This <sup>f</sup>PN is clearly attested elsewhere; see *NPN*, p. 162a *sub* <sup>f</sup>UKKURI.

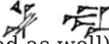
The precise character of *JEN 574* is unclear, because the tablet is largely destroyed in the key starting section where the nature of the contents would be spelled out. It appears to be a transaction. Line 1 starts, probably, 'tu'[p-pí], announcing the type of transaction. Lines 2 and 3 ((2) <sup>m</sup>Te-[ ] (3) <sup>m</sup>Te-[ ]) identify the principal parties, Teḫip-tilla (cf. ll. 11, 14) and Teššuya (cf. ll. 9, 13). Line 11, with its mention of an inheritance share, probably points to the tablet as an adoption text. Unusually, possibly uniquely at Nuzi, the adoptee, here Teḫip-tilla (if this is an adoption) receives, not only the expected real estate (ll. 8, 9?), but the female, <sup>f</sup>Ukkuri (ll. 6, 12-14) as well.

If the meaning of *JEN 574* is at all close to what I take it to mean, then the text would be a transaction that forms the background to *JEN 850*, a laconic trial record. There, Teššuya avers that he had transferred <sup>f</sup>Ukkuri the slave girl<sup>11</sup> to Teḫip-tilla, "in the past" according to my tentative reading, most likely in the transaction once articulated in *JEN 574*.

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**11** Might this <sup>f</sup>Ukkuri be the woman identified as a weaver in a text from room 16 of Teḫip-tilla's archive, *JEN 507*:15, 16? If so, the text would have been written after *JEN 574* and perhaps after *JEN 850* as well. Cf. also *G 82*:29 and, perhaps, *HSS*, XIV, 609:5.

## Notes

- l. 3     <sup>ʾ</sup>Uk-ku<sup>ʾ</sup>. Lacheman and the Oriental Institute Nuzi file see these signs as completely preserved.
- l. 4     [DI].KU<sub>5</sub>. The use of the appropriate plural marker is sporadic in this text. Compare lines 6 and 9.
- l. 4     ša URU Nu-zi. See above, note to JEN 848:3-4.
- l. 6     <sup>ʾ</sup>DI.KU<sub>5</sub>. See above, first note to line 4.
- l. 6     <sup>ʾ</sup>Uk+ku<sup>ʾ</sup>. Copied correctly.
- l. 6     ru. Less likely, ri!, which is the preference of NPN, p. 162a sub <sup>ʾ</sup>UKKURI 2).
- l. 9     [ù? ]. Lacheman and the Oriental Institute Nuzi file: [ù <sup>ʾ</sup>Uk-ku-ri].
- l. 9     DI.KU<sub>5</sub>.MEŠ. See above, first note to line 4.
- l. 10    [ ]. Lacheman and the Oriental Institute Nuzi file: [i-na-an-dinū].
- l. 11    Porada, unpublished notes, states: “Pirk-ilišu DUMU Sumatra (judge).” But the signs only partially support such an interpretation. ‘x’ is not ‘i’, and only one sign intervenes between šu and RA. In support of Porada, the last two signs appear, not as depicted, but, rather, as: . (Therefore, Lacheman’s ba-ab may be dismissed as well).
- ll. 12-13   Between these lines, the seal impressions are separated by a damaged middle section. In fact, it is not entirely clear that two different impressions are present. One wide impression from the same seal is possible. However two impressions are tentatively accepted here on the basis of surrounding context, the first impression belonging to the sealer appearing in line 12, the second belonging to the sealer appearing in line 13.
- l. 13    [ ]-na. Lacheman and the Oriental Institute Nuzi file have: -an-na. If this is accepted, it might suggest the common PN, Ḫamanna (i.e., [Ḫa-ma]-an-na).
- l. 15    <sup>ʾ</sup>X-tʾa?-a-a. Lacheman has Ta-a-a. For <sup>ʾ</sup>tʾa, <sup>ʾ</sup>šʾa is also possible.

## JEN 851

## Obverse

- 1 *um-ma* <sup>m</sup>Pa-<sup>a</sup>-a *um-ma*  
 2 <sup>m</sup>Ĥa-i[š-te-šup] *um-ma* <sup>m</sup>Ma-at-te-šup<sup>o</sup>  
 3 ù [um]-ma [<sup>m</sup>]Pu-un-ni-y[a]-ma  
 4 4 <sup>u</sup>[<sup>u</sup>.M]Š <sup>+</sup>DI<sup>o</sup>.<sup>+</sup>KU<sub>5</sub>.MEŠ *an-nu-[t]i*  
 5 *um-ma* šu-nu-ma <sup>m</sup>Ur-ĥi-ya DUMU Še-ka<sub>4</sub>-rù  
 6 ù <sup>m</sup>Še-en-na-a-a DUMU Na-<sup>x</sup>-šē-en-ni  
 7 2 LÚ.MEŠ *an-nu-ti a-na ma-an-za-a<sup>t</sup>-tù-uh<sup>-</sup>-le<sup>-</sup>e*  
 8 *a-na* <sup>m</sup>Na-an-te-šup DUMU <sup>+</sup>Ar-nu-pa-ta-ŠÚK  
 9 *ni-iš-ta-pár-šu-nu-ti* [u]m-ma *ni-nu-ma*  
 10 *a-na* <sup>m</sup>Na-an-te-šup<sup>o</sup> ki-[na]-an-na  
 11 *qí-bá-a um-m[a ]* <sup>x</sup> <sup>x</sup> [ ] <sup>x</sup>-ma-mi  
 12 <sup>m</sup>En-na-m[a]-ti DUMU Te-ĥi-<sup>ip</sup>-til-la *a-na*  
 13 *di-ni i-š[a]-as-sí-ka<sub>4</sub>* ù *al-kam-ma*  
 14 ù *ši-b<sup>u</sup>-ti-šu* ŠI <sup>x</sup>-ni  
 15 *um<sup>o</sup>-ma* <sup>m</sup>Ur-ĥi-y[a ù u]m-ma <sup>m</sup>Še-en-*<<ni>>*na-a-a-ma  
 16 š[i-b]u-ti ša <sup>x</sup> [ ] <sup>x</sup> <sup>m</sup>[N]a-an-te-šup  
 17 [ ] <sup>um</sup>?-<sup>m</sup>[a]? <sup>DI</sup>?.[KU<sub>5</sub>?].MEŠ?<sup>o</sup>-<sup>x</sup>  
 18 <sup>x</sup> <sup>x</sup> [ ] <sup>x</sup> MA? <sup>x</sup> ŠE?<sup>o</sup> [ ] ĤI [ ] <sup>x</sup>-ku-ma-mi  
 19 ù [ ] <sup>x</sup> <sup>x</sup> [ ]-mi <sup>x</sup> [ ]  
 20 šum-m<sup>a</sup> [ ] d[i-ni i<sup>-</sup> [ ]-<sup>ti</sup>?-i<sup>K</sup>?-mi  
 21 <sup>DI</sup> / <sup>KI</sup> - [ ] <sup>x</sup>-ú ti [ ]  
 22 <sup>ù</sup> <sup>x</sup> [ ] <sup>x</sup> iš-tú-<sup>+</sup>ru-<sup>+</sup>mi  
 23 DI.K[U<sub>5</sub>] <sup>x</sup>-ti  
 24 <sup>ù</sup> <sup>m</sup>?[ u]!/?-te-ši-ib [ ]

## Lower edge

- 25 <sup>m</sup>Z[i-li-i]p-LUGAL DUMU Ša-ka<sub>4</sub>-ra-a[k]-ti  
 26 <sup>m</sup>Ma-a[t?-te?-š]up? DUMU Ar-te-ya

## Reverse

- 27 <sup>m</sup>Ú-šú[r]?-<sup>me</sup>? DUMU <sup>X</sup>-R[I?] GI?  
 28 <sup>m</sup>Ar-[ ] <sup>x</sup> [ DUMU ] <sup>x</sup> [ ]-<sup>x</sup>-y<sup>a</sup>  
 29 *an-nu-[ti ši?]-<sup>bu</sup>?-ti? ša? <sup>m</sup>N[a?-an?-te?-šu]p?*

- 30 <sup>m</sup>Mu-<sup>x</sup>-[ ] DUMU [ ]  
 31 <sup>m</sup>X<sup>-</sup>-[ ]-<sup>x</sup>-[ ] DUMU [ ]  
 32 <sup>m</sup>E-ni<sup>-</sup>-[i]š-t[a-e DUMU Ak?-k]a<sub>4</sub>?-pa  
 33 <sup>m</sup>Ĥa-na-<sup>ak</sup>-ka<sub>4</sub> [DUMU Še-k]a<sub>4</sub>-rù  
 34 <sup>m</sup>Te-ĥu-u[p]-<sup>še</sup>-<sup>en</sup>-[ni DUM]U Pí-ru  
 35 <sup>m</sup>Ur-ĥi-y<sup>a</sup> DUMU Ú!-š[úr-m]e  
 36 *an-nu-ti ši-bu-ti [š]a*  
 37 <sup>m</sup>En-na-[ma]-ti ša <sup>i</sup>-[na pa-n]i DI.KU<sub>5</sub>.MEŠ  
 38 *iq-bu-ú* 2 GUD.MEŠ  
 39 *ki-i-mu-ú* 40 ANŠE [Š]E.MEŠ  
 40 <sup>m</sup>En-na-ma-ti <sup>a</sup>-na <sup>m</sup>N[a]-an-te-šup

41 *it-ta-din-ma qa-an-na-šu im-ta-šar-mi*  
 42 <sup>m</sup>*En-na-ma-ti AŠ di-ni [i]l-te-i-ma*  
 43 *ù* <sup>m</sup>*[Na]-an-te-šup aš-[šum] 40 ANŠE ŠE.MEŠ*  
 44 *AŠ EGIR* <sup>m</sup>*En-na-ma-t[i l]a i-š[a]-sí*

+  
 45 S.I. ŠU <sup>m</sup>*Ta-a-a*  
 46 DUB.SAR<sup>ri</sup>  
 47 <sup>NA</sup><sub>4</sub> KİŠIB <sup>m</sup>*Ha-iš-te-šup*  
 [S.I.]

Upper edge

S.I.  
 48 <sup>NA</sup><sub>4</sub> KİŠIB <sup>m</sup>*Pu-un-ni-ya*

Left edge

49 <sup>NA</sup><sub>4</sub> KİŠIB <sup>m</sup>*Pa-a-a*  
 S.I. || S.I.  
 50 <sup>NA</sup><sub>4</sub> <sup>m</sup>*Ma-at-te-šup* DUMU *It-ḫa-pu*

## Translation

- (1-5a) Thus Paya, thus Ḫaiš-tešup, thus Mat-tešup, and thus Punniya - these 4 judges - thus they:  
 (5b-9) “Urḫiya son of Šekaru and Šennaya son of Na-...-šenni, these 2 men, we have sent on a bailiffs’ mission to Nan-tešup son of ArnupataŠÚK. Thus we:  
 (10-13) ‘Say as follows to Nan-tešup: “Thus ... [the judges?:] ‘Ennamati son of Teḫip-tilla summons you to court.’ Now come.” ’  
 (14) ... his witnesses.  
 (15-19) Thus Urḫiya [and] thus Šennaya: ‘... the witnesses that/of ... Nan-tešup ... thus(?) the(?) judges(?) .... and ....’  
 (20-22) If ... the case .... they wrote.”  
 (23-24) The judges ... and <sup>m</sup>? ... assembled(?) ....  
 (25-29) Zilip-šarri son of Šakarakti, Mat-tešup(?) son of Ar-teya, Ušur-mê(?) son of ... RI?-...-GI?, Ar-... [son of] ...-ya. These are(?) the(?) witnesses(?) of(?) Nan-tešup(?).  
 (30-35) Mu-...[son of] ..., ... [son of] ..., Eniš-tae son of Akka(?) -pa, Ḫanakka [son of] Šekaru, Teḫup-šenni son of Piru, Urḫiya son of Ušur-mê.  
 (36-41) These are the witnesses of Enna-mati who stated before the judges: “Enna-mati gave to Nan-tešup 2 oxen for 40 homers of barley, and he turned back his fringe.”  
 (42-44) Enna-mati won the case, and Nan-tešup shall not raise a claim against Enna-mati for the 40 homers of barley.  
 (45-50) (*seal impression*) Hand of Taya, the scribe; seal impression

of Ȥaiš-tešup [(*seal impression*)]; (*seal impression*) seal impression of Punniya; seal impression of Paya (*seal impression*); (*seal impression*) seal impression of Mat-tešup son of Iṭṭ-apu.

## Comments

The tablet has suffered slight additional damage since it was copied. But even before then, the artifact, especially its obverse, was in poor condition. A fragment joined at the bottom of the obverse resulted in the plane of the fragment's surface lying above the plane of the rest of the obverse. The present transliteration of this section, especially at lines 20-24, seems to ignore the correct lineup of the beginnings and endings of these lines. However, these lines as transliterated here are correct. They seem to be eccentric only because the copy captures the (imprecise) impression of the join itself, not the original positions of the signs in these lines.

The line numbering of the copy after line 27 requires correction. Lines labeled 30, 35, 40, 45, 50 are actually lines 29, 34, 39, 44, and 49. The signs at old lines 27 and 28 are not well aligned and once resulted in a phantom extra line ("28").

The Oriental Institute Nuzi file reading of this text is Lacheman's. When both the Oriental Institute Nuzi file and Lacheman are referred to, this indicates more than one reading on Lacheman's part. The structure of this text is sometimes confusing. What follows is the text outline as presently perceived. The document starts, lines 1-5a, by introducing the members of the court as the subjects of the following direct discourse. The first part of the direct discourse, lines 5b-9a, is the judicial statement that two bailiffs were sent to one of the principal parties, Nan-tešup son of ArnupataŠÚK. The judges then, at lines 9b-13, direct the bailiffs what exactly to say to Nan-tešup, namely that Enna-mati son of Teḥip-tilla (the other principal party) has hailed Nan-tešup into court (presumably, by the judges; line 11 is effaced at this point) and Nan-tešup is to present himself to the court. At this point, the text becomes badly broken. In the concluding part of the direct discourse, lines 15 to 17-22, the two bailiffs appear to report back to the court. Somewhere in this section, the direct discourse probably ends. Line 23 mentions judges. This may indicate (but no more than indicate) that direct discourse ends before that point. Lines 25-29 name individuals, defined, perhaps, as the witnesses of Nan-tešup. If so, this section would parallel lines 30-37a, witnesses of Enna-mati, from which these names and their definition as witnesses are separated by a horizontal line. The possible witnesses of Nan-tešup deliver no testimony (or at least none that was recorded). (This, combined with the testimony of Enna-mati's witnesses, cer-

tainly determined the outcome of the case.) Lines 30-37a name the witnesses of Enna-mati (explicitly). Testimony is delivered by these witnesses of Enna-mati at lines 36-41. Enna-mati had given two oxen to Nan-tešup and received for them forty homers of barley. Lines 42-44 record that Enna-mati won the case and that Nan-tešup may not in the future sue him for the forty homers of barley. This interpretation supersedes Lacheman, Maidman 1989, 40-41 *sub* JEN 851. Lines 46-51 contain the seal impressions and identities of the scribe and the four judges.<sup>12</sup>

This is an unusual text and its function is not immediately transparent. It is clearly part of a trial process, but it lacks the typical trial formulary. It does appear to capture a part of a standard trial procedure, the dispatch of bailiffs with the aim of bringing back a principal party and/or his evidence, possibly including witnesses, or an object of a prior transaction leading to the trial. The transport of individuals falls within a bailiff's responsibility as well. In this case the mission is the delivery of a principal party to the court. As such, it expands trial records such as JEN 653. Lines 15-19 of that text report the bailiffs' intention to summon a person and the bailiffs having done so. JEN 851 fleshes out a similar case, giving more detail. It also partakes of the typical trial context in another way. It announces the victor and imposes a constraint on the behavior of the loser. This comes close to answering the question of the function of the text as a whole. This is a record of outcome and, as such, it will have been preserved by the victor. JEN 851 was found in room 15, an archive protecting Enna-mati's interests. One wonders why this anomalous record was commissioned rather than the usual trial record.<sup>13</sup> In its statement of an outcome, it certainly renders the usual record unnecessary. One can only further observe that, when it came to Nuzi trial texts, records and formulae were fluid.

For additional dimensions of this particular trial, see below, notes to lines 2 and 5; 38-39.

<sup>12</sup> Understanding of the text and of the punctuation of the transliteration may be clarified, at least until about line 22, with the realization that four levels of direct discourse are nested here. A quotation, "d" (lines 12-13 [to *išassika*]), is nested within quotation "c" (lines 11b [starting with *umma*]-13), itself nested within a quotation, "b" (lines 10-13), within a quotation, "a" (lines 5b [starting with <sup>m</sup>*Urhiya*]-22?). The first part of "a", lines 5b-13, is the statement that bailiffs were sent on a mission; the mission is spelled out. In the second part, lines 14 ff., as noted above, the bailiffs appear to have reported back, also in direct discourse, "e", lines 16-18. The text then becomes badly damaged. As argued above, "a" probably ends in the damaged portion of the text. "b", lines 10-13, represents the direct orders given the bailiffs. They include "c", lines 11b-13, the words the bailiffs are to speak to Nan-tešup.

<sup>13</sup> For the variety of text types that may be generated by a single legal dispute, see, for example, Maidman 2010, ch. 3.

## Notes

- l. 2 *i[š-te-šup]*. The Oriental Institute Nuzi file sees these signs as preserved. See also *NPN*, p. 50b *sub* ȚAIŠ-TEŠUP 4) for Țaiš-tešup son of Puḫi-šenni as judge. Cf. also *NPN*, p. 50b *sub* ȚAIŠ-TEŠUP 13). Line 47 completes the name with certainty. If this Judge Țaiš-tešup is the son of Puḫi-šenni, it marks him as the uncle of one of the litigants, Enna-mati son of Teḫip-tilla (brother of Țaiš-tešup). See Maidman 1976b, 133-4. See also below, note to line 5.
- l. 3 [*um*]. The Oriental Institute Nuzi file considers this sign as preserved.
- l. 4 𒀠.DI.KU<sub>5</sub>. These signs appear, not as depicted, but, rather, as . The reading is unchanged.
- l. 5 <sup>m</sup>*Ur-ḫi-ya* DUMU Še-ka<sub>4</sub>-rù. This officer of the court appears elsewhere (*JEN* 356:1-3; 377:1-3) as an agent for Teḫip-tilla son of Puḫi-šenni, the father of Enna-mati - who wins this case. See also above, note to line 2.
- l. 6 Na-<sup>˘</sup>x. The Oriental Institute Nuzi file reads *M[u-u]š*. This is possible (i.e., *M[u]* (=NA) -*u]š*) but far from persuasive. Note that *NPN*, p. 130b *sub* ŠENNAYA 11) has an odd reconstruction of Muš-šenni (father of Šennaya) at *JEN* 622:27, a reconstruction questioned by *NPN* itself at p. 99b *sub* MUŠ-ŠENNI 3). A similarly weak reconstruction is, however, tentatively accepted at line 26. See the note to that line.
- l. 7 LÚ. The sign appears, not as depicted, but, rather, as .
- l. 7 *ma-an-za-a-t-tù-uḫ-˘le-˘e. manzatuḫlūti* is perhaps to be preferred here See *CAD*, M/1, p. 232b *sub* **manzatuḫlūtu**.
- l. 8 ˘Ar-nu-pa-ta-ŠÚK. The name, regardless of how the last sign is dealt with, is unique. The Oriental Institute Nuzi file records nothing after *ta*. *NPN*, p. 104a *sub* NAN-TEŠUP 2); and p. 30b *sub* AR-NUPATAL? 1) have *al!*, leading, perhaps, to Ar-nupatal. Lacheman's unpublished namebook has simply: -*al. m[a ] ˘x x [ ] ˘x*. Somewhere here DI.KU<sub>5</sub> is to be expected.
- l. 11 ˘x. The copy is incorrect. Only one horizontal tail, not two, is present.
- l. 18 The reconstruction of this line is elusive, except that the end appears to terminate a direct discourse.
- l. 20 -*mi*. Is this the end of yet another quotation? Compare below, note 12.
- l. 21 What appears to be a slanted TI at the end of this line is actually the last - slanted - sign of line 25 on the lower edge.
- l. 22 *iš-tù-ru-mi. š>l* is usual but compare *G* 5:53: *aš-tù-ru*. More generally, see Berkooz 1937, 61, 62, 62 n. 147. That last two signs are clear and complete, not as depicted.
- l. 24 [*u*]!?-*te-ši-ib*. The first complete sign after the break is a clear

- TE, not ŠU as depicted. If this is indeed a form of *šūšubu*, then the object of this transitive verb should be, in this context, witnesses. See *CAD*, A/2, p. 405a *sub* b). But the identity of the *singular* subject is unclear. Perhaps it is one of the four judges or one of the two bailiffs.
- I. 25 The name of this witness is confirmed by *JEN* 466:19. The last sign appears, not immediately after *a[k]* (= a horizontal wedge followed by the top of a vertical), but at the end of line 21, slanted. There is indeed enough room for *perhaps* another, intervening, sign. The space between *a[k]* and *ti* is not as great as appears in the copy.
- I. 26 <sup>m</sup>*Ma-a[t?-te?-š]up?*. The Oriental Institute Nuzi file reconstruction is tentatively adopted here. The resulting person (with patronymic) would be unique to this text, and so the reconstruction is not particularly strong. A similarly weak reconstruction is, however, rejected at line 6. See the note to that line.
- I. 27 <sup>m</sup>*U-šú[r]-me?*. If “*Ušur-*”, then *me* must follow. See *NPN*, p. 169b. It is curious that all other attested Nuzi names beginning with “*Ušur(-me)*” are patronymics. If this PN is correctly rendered, might the witness identified at line 35 be his father, father and son witnesses for competing parties?! The Oriental Institute Nuzi file reads here: <sup>m</sup>*Ku-pu-[ ]*.
- I. 29 For the tentative reconstruction of this line, see above, Comments.
- II. 32-35 All three of these witnesses are ubiquitous in the Teḫip-tilla Family archives.
- I. 32 The restorations are plausible. See *NPN*, p. 46b *sub* ENIŠ-TAE 3).
- II. 38-39 At twenty homers of barley per ox, the cost is about three times the norm. See Eichler 1973, 15. The original transaction favored Enna-mati inordinately. Therein may have lain the motivation of Nan-tešup in attempting to recover the barley, an attempt implied by lines 43-44.
- I. 39 40. There is one Winkelhaken over three (like ŠE), not three over one as depicted.
- I. 41 *qa-an-na-šu im-ta-šar-mi*. For this act, see Maidman 2015, 146, note to *JEN* 833:25-27 and Wilhelm 1992, 135-6, note to ll. 7-8 [šum]. So already Lacheman. The Oriental Institute Nuzi file actually sees this sign as partially preserved.
- I. 43 Above this line, the seal impression is Po 234. See Porada 1947, 128b *sub* 234.
- I. 48 Above this line, the seal impression is Po 234. See Porada 1947, 128b *sub* 234.
- II. 49-50 As correctly indicated in the copy, these two lines and their associated impressions face opposite directions, away from each other, tête-bêche-like.
- I. 50 Above this line, the seal impression is Po 912. See Porada 1947, 137b *sub* 912.

## JEN 852

## Obverse

- 1 [ᵐM]a-at-te-šup [DUMU] Ḫi-il-pí-î-[šu-uḫ]  
 2 [i]t-ti ᵐA-i-it-ta-ra [DUMU Šu-ḫu]-un-[z]i-ri-ra  
 3 [i-n]a di-ni a-na pa-ni DI.K[U<sub>5</sub>.MEŠ i-te-l]u-ú-m[a]  
 4 [um]-ma ᵐMa-at-te-šup-ᵐ[a] ᵐA-i-it-ta-r[a] ŠES a-bi-y[a]  
 5 ᵐi-na ŠĀ<sup>b</sup> URU ᵐT ᵐe-em-te-na nu-US-[ ] i+ᵐn'a? [ ] ᵐx  
 6 [ ] ᵐx x ᵐA-i-it-ta-ra it-ta-[ ] ᵐx [ ]-ri-ma  
 7 [ (?) ᵐA-i-it-t]a-ra i+na ḪA.LA-ya É.Ḫ[Á]  
 8 [ ] ᵐx-ma it-ta-ša-ab ù DI.KU<sub>5</sub>.MEŠ  
 9 [ᵐA-i-it-t]a-ra iš-ta-lu-šu-ma it-ta-ki-ir  
 10 [ù? ᵐMa-a]t-te-šup a-na LÚ.MEŠza-i-za-ni-šu  
 11 [ ]-úš? LÚ.MEŠza-i-za-ni-šu 6 LÚ.MEŠ  
 12 [ᵐMa-at]-te-šup ú-bi-la-am-ma a-na pa-ni DI.KU<sub>5</sub>.MEŠ  
 13 [ ]-ú? ù DI.KU<sub>5</sub>.MEŠ LÚ.MEŠza-i-za-nu-ú  
 14 [ ] k[i]-ib-sí-šu-nu a-na a-ma-ri! iš-tap-ru-šu-<nu>-ᵐti  
 15 k[i]?-a?-am? iq?-bu-ú a!-al-ka-ma-mi É.ḪÁ š'a  
 16 ᵐM'a! (= ᵐT'U)-ᵐa[t-te-šup] a! (= ZA)-am-ra-mi ma-an-nu-um-me-e  
 17 i+na ḪA.L[A] ša ŠEŠ-šu i-te-ru!!-ub!  
 18 it-ta-ᵐal-k'u-ma É.ḪÁ i-ta-ᵐam-ru  
 19 ᵐk'i-a-am ᵐe<sub>4</sub>-ᵐe-ma a-na DI.KU<sub>5</sub>.MEŠ ᵐú-ᵐte-er-ru  
 20 ᵐú te ú š'a ᵐA-i-it-ta-ra [ ] ᵐx x  
 21 +i+ᵐna ḪA.LA ša ᵐM[a]-at-te-šup  
 22 ša-ak-nu-mi ᵐú \*x (erasure) DIŠ  
 23 ᵐx +x IS ma ša [ ᵐ]A-i-it-t[a-r]a  
 24 [ ] ᵐx x [ ] ᵐx ᵐam [ ] ᵐx [ (?) ]  
 25 [ ] RU?  
 .  
 .  
 .  
 26 [ ] ᵐx [ ]  
 27 i-na di-[n]i ᵐMa-aᵐt-te-š[up il-te-e-ma]  
 28 a-na É.ḪÁ-šu [ ] ᵐx x [ ]

## Lower edge

- 29 1 GUD ᵐA-i-i[t-t]a-[ra]  
 30 a-na ᵐMa-at-te-š[up] it-ta-du-uš]  
 31 ŠU ᵐdUTU-ú-ra-šú

## Reverse

- 32 <sup>NA</sup><sub>4</sub> KIŠIB Ša-ah'-lu-te-šup  
 S.I.  
 33 <sup>NA</sup><sub>4</sub> KIŠIB Zi-li-i[p?- ]  
 S.I.  
 34 <sup>NA</sup><sub>4</sub> KIŠIB Ḫa-[iš-ᵐt]e-šup  
 S.I.  
 35 [N]<sup>A</sup><sub>4</sub> KIŠIB ᵐŠe-[en?-n]a?-a-a

- S.I.  
36 <sup>NA</sup>4 KĪŠIB mTa-a-a-ú-ki  
S.I.  
Upper edge  
S.I.  
37 NA4 mTa-a-a  
Left edge  
S.I.  
38 [N]<sup>A</sup>4 [KĪŠI]B mGI-“x·x”·il-la

## Translation

- (1-3) Mat-tešup [son of] Ĥilpiš-šuh took Aittara [son of] Šuhun-zirira to court before judges.  
(4-8a) Thus Mat-tešup: “Aittara, my father’s brother, in the heart of the town of Temtena, we(?) ... in(?) .... Aittara ...-ed and ...-ed. ... (?) Aittara ... and settled in my inheritance share, (i.e., in my) structures.”  
(8b-9) The judges questioned Aittara, and he denied it (i.e., Mat-tešup’s charge).  
(10-14) [Then?] Mat-tešup ...-ed to/for his (land-)dividers, 6 men. Mat-tešup brought them before the judges .... ... and the judges sent them, the dividers, to inspect their steps (i.e., the literal pacing out leading to the division of land).  
(15-17) Thus(?) they (i.e., the judges) spoke(?): “Go! Inspect the structures of Mat-tešup(!). Whoever has impinged upon (lit. invaded, violated) the inheritance share of his brother (“whoever” = Ĥilpiš-šuh or Aittara, both sons of Šuhun-zirira) < >.”  
(18-19) They went and inspected the structures. And so they brought back a report to the judges.  
(20-22) ... of Aittara, ... are set / placed in the inheritance share of Mat-tešup.  
(23-26) .... Aittara ....  
(27-30) Mat-tešup [won] the case [and] ... for his structures. [They fined] Aittara 1 ox (to give) to Mat-tešup.  
(31) Hand of Šamaš-ûrâše.  
(32) Seal impression of Šaḥlu-tešup (*seal impression*); seal impression of Zili-[p?]-...; (*seal impression*); seal impression of Ĥaiš-tešup (*seal impression*); seal impression of Še-[nn?]-aya (*seal impression*); seal impression of Tayuki (*seal impression*); (*seal impression*) seal impression of Taya; (*seal impression*) seal impression of ....

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**Comments**

The tablet has suffered little additional damage since it was copied. Chips JENu 423b-e likely belong to *JEN* 852.

Lines 16-24 are correctly aligned as transliterated. The Oriental Institute Nuzi file and Lacheman incorrectly align the end of line 17 with the start of line 16, the end of line 18 with the start of line 17, and so on. These misalignments are supported by the impression of the copy but are belied by the lack of sensible context that results from the misalignment.

For the single family tree of these litigants, see Maidman 2010, [xxv]; cf. [xxvi].

*JEN* 788 seems somehow to refer to the same or nearby real estate. Although the modern catalogue records fail to assign *JEN* 788 (= JENu 854) and 852 (= JENu 423a) to the same findspot (see Maidman 2005, 24 *sub* 423; and 37 *sub* 854), the two texts share important features. Both describe or allude to real estate acquired by 𒀭ilpiš-šuh son of Šuhun-zirira (*JEN* 788:2-8; 852:1-2, 4, 7), specifically structures and in the town of Temtena proper (*JEN* 788:4-5; 852:5 [traces only], 7), and both also describe such structures as belonging to Mat-tešup (*JEN* 788:6 [but without patronymic]; 852:27). Therefore, it is at least plausible that the real estate at issue in *JEN* 852 are the structures already owned by Mat-tešup according to *JEN* 788:6 or newly acquired by Mat-tešup's father at that time, according to *JEN* 788:1-8. The real estate involved in the present text may have been neither of the sets of structures describe in *JEN* 788. However, common geographical, economic, and familial foci in both texts indicate that these activities are closely related.

**Notes**

- l. 10 <sup>LÚ.MES</sup> *za-i-za-nu-ú*. The “*zā’izānu*” (so normalized in *CAD*, Z, p. 15a) appears apparently only here and in line 13 in the entire corpus of Akkadian texts. The context (as far as it goes) may imply that it is a synonym of *mušelw/mû*, the term for “surveyor” common in Nuzi real estate texts. However, both terms are Akkadian; this makes synonymity somewhat less likely. If the etymology of *zā’izānu* indeed derives from the Akkadian *zāzu* (so *CAD*, Z, p. 15a) then *zā’izānu* might be a specialized surveyor of sorts, one whose responsibility is not to confirm existing borders (as does the *mušelw/mû*), but to create borders (pacing them off as it were; see l. 14) from what had been an undivided estate. A relatively recent divided estate is precisely what is at issue in *JEN* 852, and this fact suggests such a function. Compare the similar, but more

- general, definition of *zā'izānu* in *CAD*, Z, p. 15a.
- l. 11 ṽuš?. The Oriental Institute Nuzi file sees here: .
- l. 13 ú?. What remains of this sign appears as .
- l. 14 *k[i]*. This reflects Lacheman's very attractive suggestion: [*ki*].
- l. 14 <*nu*>-*'ti*. The GIŠ-like sign in the copy before the last sign fragment does not appear on the tablet.
- l. 15 *a!*. This sign is separated by empty space from the previous *ú* and appears, not as depicted, but, rather, as: . The Oriental Institute Nuzi file reads LU!. Lacheman reads LU.
- l. 15 ṽš'a. Line 15 does not end with ŠU NU as depicted. Rather, it ends: .
- ll. 16b-17 This segment is very difficult. The opening *mannummé* initiates the clause that is a type of protasis. The expected apodosis is, however, lacking ("Whoever ... has impinged, he shall ..."). Thus one must assume, if I interpret these lines correctly, that the scribe has omitted the second half of the thought. Combined with the uncertainty surrounding the verb ending line 17 (see below, third note to line 17), this hypothetical major omission renders interpretation of lines 16b-17 very uncertain.
- l. 16 <sup>m</sup>M'a! (= T'U)-'a'[*t-te-šup*]. Context all but demands this reconstruction. However, note that M'A appears closer to T'U. At least as troubling, the naming of the structures at issue as those of Mat-tešup (as reconstructed) suggests judicial pre-judgment (or subsequent scribal certainty?) of the case at issue.
- l. 17 *i+na*. These signs are normal, not as depicted.
- l. 17 ḪA.L[A] ša ŠEŠ-šu. This is an efficient, even clever, locution. The violation is indirectly that of one of the two sons of Šuḫun-zirira: Aittara - one of the sons - and Mat-tešup - son of the other son. Mat-tešup's claim arises from his inheritance of his father's share, itself implicitly inherited from Šuḫun-zirira.
- l. 17 *ru!!-ub!*. The signs appear, not as depicted, but, rather, as: . "ub" is troubling, "ru!!" much more so. However, the resulting verb fits. (This is, of course, a benefit, not a reason.) An alternative, (*i-te*)-'er-ru!'-ub!, is a poor verbal form, though it fits the traces somewhat better. The Oriental Institute Nuzi file has, for the last word of the line, *i-te-el-lam?*. Lacheman has the same but considers *lam* certain.
- l. 22 ù?. What remains of the sign is an IGI-element with an elongated horizontal.
- l. 23 ṽx' (second). What appears as AŠ in the copy is actually three full-sized vertical wedges.
- l. 24 See next note.
- l. 25 RU?. This sign might be part of line 24.

- l. 27 [n]i. The mostly preserved sign has two verticals, not three (i.e., [I]R), as depicted.
- l. 29 <sup>m</sup>A'. Two verticals, i.e., <sup>m</sup>A', remain. The right-hand two verticals of A are not preserved.
- l. 30 [it-ta-du-uš]. This restoration is certain. The verb is part of the standard formulary. See, for example, JEN 847:30; 849:25.
- l. 33 Zi-li-<sup>i</sup>[p? -]. Since the judges are normally the sealers in texts such as this, compare perhaps, the following texts where a Zilip-... appears as a judge: JEN 177:11, 13; 663:33, 34; EN 9/1, 405:35 (probably).
- l. 38 [<sup>N</sup>A<sub>4</sub>][KIŠI]B <sup>m</sup>GI-<sup>x-x</sup>-il-la. The identity of this sealer is elusive. First, the left edge contains only one seal impression and one accompanying legend. The right half of the edge is preserved and blank. Thus, the first traces preserve [<sup>N</sup>A<sub>4</sub>][KIŠI]B. However, the second sign fragment lacks the tail of the horizontal wedge that mistakenly appears in the copy. The two signs after GI appear as , not as depicted. (The two wedges before IL and the top two horizontals of IL itself as well as the head of the lowest horizontal are totally effaced.) An interpretation, Ké-[r]a-a[r-t]i!?-<sup>i</sup>l-la, a well-attested PN at Nuzi, seems highly unlikely. The traces do not fit this interpretation well. Furthermore, ti-il-la, as a spelling for the theophoric Tilla in the Nuzi onomasticon, seems unattested elsewhere. See NPN, p. 267a-b. The spelling is always til-la or ti-la.

**JEN 853**

Obverse

- 1 'x' [ ]-šu ya-nu  
 2 DU[MU? ]  
 3 'x' [ -u]š? ]  
 4 'x' [ ] ú a AŠ? [ ]  
 5 [ ] 'x' [ ] 'x'  
 6 [ ] 'e'? KI ra na  
 7 [ ]<sup>m?</sup>It-ḫa-pí-ḫé  
 8 ki-m[a ] 'x x x x'  
 9 [ ]-e-nu  
 10 [ ] 'x'  
 11 [ ]-'e'  
 12 i?<sup>+</sup>n[a?] 'ki'? [ ] 'x'

.  
 .  
 .

- 13 [ ]-'x' TA [ ] 'x ti'  
 14 [ ]-t]a-din  
 15 [ ]-ti  
 16 [ ] 'x' AŠ?

Lower edge

- 17 [ ] 'x' BI  
 18 'x' [ ]

Reverse

- 19 ú-[ ]-'x x'  
 20 a-na <sup>m</sup>[T]a-ak-ku i+na-'an-[din]  
 21 2 UDU N[ITA] TA.ÀM 'bá-[aq-nu]  
 22 i+na U'GU' <sup>mr</sup>Šur'-ki-til-la  
 23 ir-te-'eḫ' a!?-n[a? ] 'ša'?  
 24 2 TA.À[M] 'bá'-aq-nu  
 25 a-na <sup>mT</sup>a-a'k-ku i+na-an-din  
     S.I.  
 26 [NA<sub>4</sub> <sup>mT</sup>]u-ra-ar-te-šup DUB.SAR-<sup>rù</sup>  
 27 NA<sub>4</sub> <sup>m!</sup>Ḫa-'šil-[ip]-'til-la DUMU Ḫu-y'a'  
 28 NA<sub>4</sub> <sup>m</sup>Šur-ki-til-la ša 2 GUD [ (?) ]

Upper edge

- S.I.  
 29 [NA<sub>4</sub> <sup>m</sup> ]-'a?-a?'

Left edge

- 30 NA<sub>4</sub> <sup>m</sup>Ké-r'a'-ar-til-la DUMU En-na-ma-[t]i  
     S.I.

## Translation

- (1-20) .... there-is-not (??) .... son(?) of(?) .... Itḫ-apiḫe, as(?) / like(?)  
.... gave .... he shall give to Takku.
- (21-25) 2 plucked rams remained (outstanding) with Šurki-tilla ... he  
shall give the 2 plucked (ones) to Takku.
- (26-30) (*seal impression*) [Seal impression of] Turar-tešup, the scribe;  
seal impression of Ḫašip-tilla son of Ḫuya [(*seal impression*)?];  
seal impression of Šurki-tilla of the / who 2 oxen ... (?) [(*seal  
impression*)?]; (*seal impression*) seal impression of ...-aya(?);  
seal impression of Kerar-tilla son of Enna-mati (*seal impres-  
sion*).

## Comments

The tablet has suffered little additional damage since it was copied. Only a few signs and sign fragments from the obverse survive. The ends of some lines from the obverse are wrapped around onto the reverse. Some of these endings are copied on the obverse *and* appear on the copy of the reverse, upside down. Thus, the end of line 1 appears also at the end of line 28, upside down and displacing upwards the last (surviving?) sign of line 28, GUD. The end of line 5 appears also above the end of line 27, upside down. The end of line 7 appears at the end of line 26, upside down and displacing downwards the last three signs of line 28, DUB.SAR<sup>ri</sup>. The ends of lines 8-11 appear also following line 25, upside down, adjacent to the seal impression. In addition, a single vertical wedge appearing upside down immediately following line 25 erroneously fails to appear in the copy of the obverse at the end of line 12.

Fragments JENu 532b-i were stored in the same box as the main piece, JENu 532a. The fragments likely came from the main piece. For further details, see Maidman 2005, 78 *sub* 532b-532i. Note that fragments JENu 532b and 532e mention oxen. Compare JEN 853:28. The Oriental Institute Nuzi file omits this text from detailed consideration. *NPN*, accordingly, also ignores this tablet.

A guess regarding the content of this mostly destroyed tablet is to be found in Lacheman†, Maidman 1989, 41 *sub* JEN 853.

The Takku who is a principal party in this text (ll. 20, 25) – and superior to the other principal, Šurki-tilla (see lines 22-25) – can hardly be dissociated from Takku son of Enna-mati for two reasons. First, with a single exception (*HSS*, XIII, 21:54 [= Wilhelm 1992, 120, no. 253:118]), every “Takku son of PN” attested at Nuzi is the son of Enna-mati (see *NPN*, p. 145b *sub* TAKKU; *AAN*, p. 137b *sub* TAKKU; Lache-

man unpublished name book; etc.).<sup>14</sup> Many Takkus lack patronymics, to be sure. One may surmise, however, that most mentions of Takku appear to refer to the son of Enna-mati. Second, perhaps even stronger, the tablet comes from room 15, an archival chamber of the family of Teḥip-tilla son of Puḥi-šenni, including Teḥip-tilla's first-born son, Enna-mati and Enna-mati's son Takku (see Maidman 1976a, 491-2). The identification of this Takku with Takku son of Enna-mati is significant, since *JEN* 853 becomes the only text wherein this Takku is explicitly involved with livestock acquisition (compare Maidman 1976a, 252-6, esp. 255). See also *JEN* 856 for onomastic connections to this text.

## Notes

- l. 6     ʿeʿ?. Neither ʿpaʿ nor ʿpáʿ seems likely. Thus, *pa*<sub>1/2</sub>-*qí-ra-na* in this line is precluded.
- l. 8     *ki-m[a]*. It is not certain that these wedges belong on this line.
- l. 12    *i?+n[a?]*. S[AR!] is possible.
- l. 19    Given the context of line 20, *ú-[ma]-ʿal-laʿ* seems very unlikely at line 19.
- l. 23    ʿšaʿ?. It is unclear whether the end of this sign consists of two short verticals as depicted, or one long vertical, consistent with ʿšaʿ.
- l. 26    There are at least<sup>15</sup> two known scribes named Turar-tešup: the son of Itḥ-apiḥe and the son of Kel-tešup. Turar-tešup son of Itḥ-apiḥe (not the same Itḥ-apiḥe as in line 7, for reasons of context) is of the right generation to have written this text. He writes for Tarmi-tilla son of Šurki-tilla of Takku's generation. See, for example, *JEN* 540:25, 1; 550:13, 1. In addition, Itḥ-apiḥe father of Turar-tešup was a ubiquitous scribe for Teḥip-tilla son of Puḥi-šenni (*passim*; see Maidman 2010, [xxvii]), and thus his "son" (whether biological or just professional) would fit well in the present text for this reason as well.

**14** The alleged Takku son of Sa... in *LNT* 73 (= BM85351):3, 12 is non-existent (Müller 1998, 272b *sub* *Ta-ak-ku* 1). The hand copy of line 3 is reasonably accurate (pl. LX-VI). However, the "*Ta-a[k]-ku*" of Müller's transliteration (155) inaccurately reflects the copy. The PN is not Takku. Consequently, the possible "Takku" of line 12 is not to be linked with anyone else in this text and is associated with no patronymic.

**15** There may be more than two. A scribe, Turar-tešup, lacking a patronymic, appears in assorted Nuzi texts - including this one, of course. See, for example, the references in *NPN*, p. 160a *sub* *TURAR-TEŠUP* 18). Amongst those references is *JENu* 164, which is *JEN* 856, treated below, and so merits attention in connection with the present text. His identity is given at *JEN* 856:13. He is of the same generation as the scribe of the present text. Takku (*JEN* 853:20, 25) is the first cousin of Tarmi-tilla son of Šurki-tilla, who may appear in *JEN* 856:2. See the note to that line.

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Turar-tešup son of Kel-tešup, less well attested than the like-named son of Itḫ-*apiḫe*, also fits into the right time frame because of synchronisms with members of the Teḫip-tilla family. See, for example, *JEN* 102:52-53, 9; 324:64-65, 1-3 (from a slightly earlier period).

I. 27     šī!. What remains appears, not as depicted, but, rather, as



II. 27-28     No preserved seal impressions are associated with two named sealers on these lines.

**JEN 854**

Obverse

- 1 [ ] \*r x`  
 2 [ ] ma ša? [ ]  
 3 [ ] \*x`-`LI ma-an-nu-um-me-e  
 4 [i-na bi<sub>4</sub>]-`ri-šū-nu ib-bá-la-ka<sub>4</sub>-tu<sub>4</sub>  
 5 [n MA.NA] `KÚ`.[GI n M]A.[N]A KÙ.BABBAR  
 6 [ú]-`ma`-al-`[l]a  
     S.I.  
 7 NA<sub>4</sub><sup>m</sup>Tar-mi-te-šup DUMU Zi-k[é]  
     S.I. Po 644  
 8 NA<sub>4</sub><sup>m</sup>Ar-ra-áp-ḥa-tal

Lower edge

- 9 `DUMU` Iš-ti-ri

Reverse

- [S.I.?  
 10 NA<sub>4</sub><sup>m</sup>A-be-ya DUMU It-ḥi-iš-ta  
     S.I.  
 11 \*N`A<sub>4</sub><sup>m</sup>Na-an-na-daḥ DUB.SAR [ (?) ]

**Translation**

- (1-3a) ....  
 (3b-6) Whoever amongst them abrogates (this contract) shall pay  
 ... [minas] of gold (and) ... minas of silver.  
 (7-11) (*seal impression*) Seal impression of Tarmi-tešup son of Zike;  
 (*seal impression*) seal impression of Arrapḥa-atal son of Ištiri;  
 [(*seal impression?*)] seal impression of Abeya son of Iḥišta;  
 (*seal impression*) seal impression of Nanna-adaḥ, the scribe.

**Comments**

The tablet has suffered little additional damage since it was copied. Note that line 9 appears on the lower edge, a position not clearly indicated in the copy.

This is probably a very short text.<sup>16</sup> Little, if any, of the top of the obverse is totally missing. More telling, though the entire surface of

<sup>16</sup> This might be the second of a *two*-tablet document, but such a phenomenon is, to my knowledge, not elsewhere attested at Nuzi. This explanation would solve the problem of the seeming lack of room for most of the contract but fails to address the issue of the curious lack of witnesses.

the reverse is not depicted in the copy, the area beneath line 12 is preserved and *blank*, before the very bottom is effaced. Thus, in any case and atypically, the complete text never covered the entire obverse and reverse of the tablet. Note further, to this end, that seal impressions and legends cover a substantial part of the obverse as well as the reverse.

The shortness of the text is troublesome given the nature of the context that survives. Lines 3b-6 constitute a stereotypical penalty clause found in bipartite contracts such as real estate adoptions and real estate and other exchanges. This is problematic since (a) there appears to be insufficient room before line 3b for a description of the transaction itself; and (b) such contracts typically (possibly universally) are followed by a list of witnesses, prior to sealings and their accompanying legends. *JEN 854* lacks such a witness list. On the other hand, sealings without preceding witnesses, as is the case here, are typical of trial texts, which themselves can be quite short (e.g., *JEN 713*; *HSS*, V, 45). However, *JEN 854* cannot be such a trial record since penalty clauses, such as lines 3b-6 here, do not appear in such texts. The contents of lines 1-3a thus remain unknown (as does the precise genre of this text). A truncated transaction description and clear-title clause are possibilities, though very remote.

The sealers whose names survive do not lead, in other texts in which they appear, to illumination of the present document. A new datum relating to *JEN 854* comes from line 11, “Nanna-adaḥ, the scribe”. *JEN 854* comes from room 16 of the house of Teḥip-tilla. Assuming that other mentions of “Nanna-adaḥ, the scribe” or “hand of Nanna-adaḥ” refer to the same individual, it transpires that three other texts from room 16 were written by this scribe, all involving Teḥip-tilla’a son, Enna-mati. They are *JEN 618* (an exchange; see ll. 2, 37 for the identities), 780 (a real estate adoption; cf. Maidman 1998, 118, note to l. 14; see ll. 4, 49 for the identities); 873 (a trial regarding personnel; see ll. 1, 22 for the identities).<sup>17</sup> *JEN 618*:21-23; and 780:34b-36 contain penalty clauses comparable to *JEN 854*:3b-6. The upshot is that *JEN 854* records, plausibly, a contract wherein Enna-mati son of Teḥip-tilla obtains property.

However, the contents of the contract remain an enigma.

## Notes

- l. 2     *ma ša?*. Lacheman once read *ma-at* here.  
l. 3     ʾxʾ-LI. Very little of either of these signs survives: two tails

<sup>17</sup> Nanna-adaḥ’s other texts are: *HSS*, V, 7, 43, 60?, 67 (probably); IX, 11, 108; XIX, 55, 72; *EN* 9/1, 196; *Jank.* 68.

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of the verticals in the first sign and the top of the right hand vertical wedge in the second. Given what survives, one might be tempted, momentarily, to restore [*im-t*]a-šar, the end of a “*qanna mašāru*” clause (for this clause, see Maidman 2015, 146, note to ll. 25-27). Compare, for example, *JEN 780:34* (the tablet was probably written by the scribe of this text; see *JEN 854:11*; *JEN 780:49*), there, immediately before a penalty clause as the two signs here appear before a penalty clause. But such an ancillary clause here only aggravates further a context which seems already to lack enough space to describe the beginning and then the heart of the contract. Incidentally, the two surviving signs of line 2 are not immediately perceptible as being part of such a clause.

l. 7 *Tar*. The sign is correct as copied.

ll. 9-10 Between these lines, the copy indicates a seal impression. Although this should be the case, the top of the reverse is clear and, contrary to the copy, no seal impression is visible to me at that point.

## JEN 855

## Obverse

- 1 *tup-pí ma-ru-ti ša*  
 2 <sup>m</sup>*Te-ḫi-ip-til-l[a DUMU P]u-ḫi-še-en-ni*  
 3 *ù<sup>m</sup>Ḫa-na<sup>r</sup>-ka<sup>4</sup> DUMU A[k?]-ku<sup>8</sup>-ya*  
 4 *a-na ma-ru-ti<sup>r</sup> i-te-pu-uš*  
 5 8? <sup>GI</sup>ŠAPIN A.ŠÀ *i+na!* <sup>r</sup>*x-x-na(-)ša*  
 6 <sup>m</sup>*Ḫa-na!-ka<sup>4</sup> a-na<sup>m</sup>Te-ḫi-ip-til-la SUM*  
 7 *ù<sup>m</sup>Te-ḫi-ip-til-la 1<sup>r</sup>5<sup>r</sup> GÍN KÙ.BABBAR*  
 8 *ki-m<sup>r</sup>u<sup>r</sup> NÍG.BA-šu a-na<sup>m</sup>Ḫa-n[a-k]a<sup>4</sup>*  
 9 *ma-an-nu ša i-na bi-[r]<sup>r</sup>i-š<sup>r</sup>u-nu*  
 10 KI.BAL-<sup>r</sup>*kat?-tu<sup>4</sup> 1 MA.NA KÙ.BABBAR 1 MA.NA KÙ.SIG<sup>17</sup>*  
 11 *ù<sup>m</sup>Ḫa-na-ka<sup>4</sup> il<sup>r</sup>-ka<sup>4</sup> A.ŠÀ*  
 12 *š[um]-m[a A.Š]À [ ] <sup>r</sup>ir-ta-ši*  
 13 <sup>m</sup>*Ḫa-[na-k]a<sup>4</sup> ú-[za-ak]-ka<sup>4</sup>-ma*  
 14 *a-na<sup>m</sup>T[e-ḫi-ip]-til-[la] i<sup>r</sup>n[a]-an-di<sup>r</sup>n<sup>r</sup>*  
 15 [ ] <sup>r</sup>x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> [ ] <sup>r</sup>(x) x<sup>r</sup>-š<sup>r</sup>u  
 16 <sup>r</sup>X<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> [ ] -AŠ  
 17 <sup>r</sup>X<sup>r</sup> x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup> x<sup>r</sup> [ ] <sup>r</sup>x<sup>r</sup>-WA  
 18 [IGI? ] <sup>r</sup>x<sup>r</sup> [ ] DUMU?] <sup>r</sup>Tup<sup>r</sup>?-[k]i?-ya

## Lower edge

- 19 [IGI? ] <sup>r</sup>x-ya DUMU? X-x(-x)<sup>r</sup> [ (x) ]  
 20 [IGI? ] <sup>r</sup>x DUMU? *Ta-e*  
 21 [IGI? ] <sup>r</sup>x ŠÁ [ ] <sup>r</sup>x<sup>r</sup> [ ]

## Reverse

- S.I.  
 22 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>*Ḫa-WA*-[ ] DUB.SAR  
 S.I.  
 23 [<sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup> ] <sup>r</sup>x<sup>r</sup> *ši-bi*  
 [S.I.]  
 24 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>*X<sup>r</sup>*-[ ] <sup>r</sup>x<sup>r</sup> [ (x) ]

## Translation

- (1-4) Tablet of adoption of Teḫip-tilla son of Puḫi-šenni. Now Ḫanakka son of Ak(?)-kuya adopted him.  
 (5-6) Ḫanakka gave to Teḫip-tilla a.8(?) homer field in ...  
 (7-8) And Teḫip-tilla to Ḫanakka as his gift 15 sheqels of silver.  
 (9-10) Who(ever) between them abrogates (this contract) 1 mina of silver (and) 1 mina of gold.  
 (11) And Ḫanakka, the *ilku* - (i.e.,) the field('s).  
 (12-14) Should the field have a [claimant / claim], Ḫanakka shall clear (the field), and give (it) to Teḫip-tilla.  
 (15-21) ... his(?) ... [before?] ... [son? of?] Tupki(?)<sup>r</sup>-ya; [before?] ...-ya

(22-24) son(?) of(?) ...; [before?] ... son(?) of(?) Tae; [before?] ...  
 (*seal impression*) Seal impression of H̄aWA-..., the scribe;  
 (*seal impression*) [seal impression of] ..., witness; [(*seal im-*  
*pression*)] seal impression of ...

## Comments

The tablet is virtually complete but badly eroded. It has suffered very little additional deterioration since it was copied. The relationship of the signs on the main surfaces is unusual: the obverse and reverse share the same orientation. That is, to read the front and back in the normal fashion, one would not flip the tablet at the bottom, but, rather, turn it over on the long axis, as one would turn the page of a book. In the copy, the lower edge appears after the reverse instead of beneath the obverse where it properly belongs.

The reverse of the tablet is not depicted in its entirety, but reduced to three segments containing all the text and seal impressions. This obscures the general shape of the reverse which is the same as that of the obverse.

Lines 11-15 begin beneath the beginnings of lines 1-10, not as depicted.

Line "15" on the copy is assigned to what is in fact line 16. (Line 15 appears before that line, represented only by vague traces and a final ŠU-sign.) Line 20 is the second line of the lower edge, not the second line of the reverse, as erroneously indicated in the copy.

There is no seal impression after line 24, despite the indication of one in the copy. See, further below, note to line 24.

All these caveats suggest that the copy must depend, in this case, on the present edition in order to make sense of this text.

The Oriental Institute Nuzi file treats only the first two lines and the first sign of line 3.

The scribe of this text (on the scribe, see also below, note to line 22) exhibits a stark idiosyncrasy, or, less likely in my opinion, egregious sloppiness. In four places, he omits words normally expected in these documents: "SUM" or the like at the end of line 8 (there exists preserved space there, and it is empty); "umalla" or the like at the end of line 10 (again, there is preserved, empty space there); "ša" at line 11 after *ilka*; and "naši" or the like at the end of line 11 (again, empty space is available there). This constitutes a fairly robust pattern and results in ellipses. The translation below reflects these omissions as being deliberate, resulting in a staccato, shorthand-like text.

However, "SUM" does appear at the end of line 6, so either this peculiar scribal feature was not consistently applied, *or* the four instances isolated above are indeed lapses, not ellipses. If they are lapses, then <SUM> is to be supplied (and translated) at the end of line 8,

<umalla> at the end of line 10, and so on.

The locution *ilka* A.ŠĀ at line 11 shows, in the present context, nothing in particular. On the one hand, *ilka* suggests that *ša* was omitted accidentally in this genitival construction. Otherwise, *ilik* A.ŠĀ (*eqli*) would be expected. On the other hand, however, grammatical precision may not be expected in such telegraphic style. Line 11 could be translated “and Ḥanakka - the *ilku* (promiscuous use of case) - the field”. This is inelegant, to be sure, but perfectly clear.

Lines 15-21 should constitute a witness list. And there is some little evidence that this is indeed the case. Lines 18-20 seem to point to the identification of witnesses.

Finally, note that a payment of 15 (or 14; see note to line 7) sheqels of silver (line 7) for a.8 (or .7; see note to line 5) homer plot of land is higher than normal (but not uniquely so). The usual price for agricultural land at Nuzi sold by real estate adoption (as is the case here) is 8 homers of barley for 1 homer of land (*passim*). The usual equivalent of 1 homer of barley is 1.5 sheqels of silver. See Eichler 1973, 15 with note 29. Thus the price here of 15 sheqels of silver for a.8 homer plot exceeds the usual price for this amount of land by a bit over 5 sheqels of silver, over 56% above what one normally expects. In the less likely case that the field was a.7 homer field and/or the payment was 14 sheqels of silver (see above, notes to lines 5 and 7), then that difference increases, to a maximum of over 78% of what one normally expects.

## Notes

- l.3 A[k?]-ku<sub>8</sub>-ya. Akkuya is a common Nuzi PN. See *NPN*, p. 17b *sub* AKKUYA; *AAN*, p. 20b *sub* AKKUYA. A[k] is a plausible reconstruction here. However, no “Ḥanakka son of Akkuya” is attested elsewhere. Lacheman reads the penultimate sign as LI. However, GU is clear and unambiguous.
- l.5 8?. Possibly “7” since what appears is: .
- l.6 na!. The sign, which is now left of it, appears, not as depicted, but, rather, as: .
- l.6 ka<sub>4</sub>!. This sign appears more like GIŠ than the QA of the copy.
- l.7 15. The number is very faint. “15” is likely, although “14” is possible: .
- l.8 m<sup>r</sup>u. The sign does not appear as the DIŠ of the copy, but, rather, as: .
- l.10 kat?. Less likely, ka<sub>4</sub> or ka. What remains is: .
- l.12 š[uml]. The sign depicted is not there. Rather, what appears is: .
- l.12 [  ]. *pa-qí-ra-na* (or the like) or *pí-ir-qa* (or the the like) would certainly have appeared in this lacuna. The clause is

- ubiquitous in Nuzi real estate contracts.
- l. 12 'ir'. The sign fragment does not appear as depicted, but, rather, as: .
- l. 16 'X'. As with lines 11-14, this line is depicted as starting too far to the left, on the left edge. (See above, Comments.) In addition, note that 'X' appears even further right on the tablet, below the *na* of line 14.
- l. 20 If this line contains the identification of a witness (for more on this issue, see above, Comments), then the space of this line renders plausible a reconstruction: [IGI PN] 'DUMU' *Ta-e*. *Tae* is a common Nuzi PN; see, for example, *NPN*, p. 141a-b *sub* TAE; and *AAN*, p. 135a-b *sub* TAE. *Tae* should be the patronymic because of spacing *and* because the surface after *Ta-e* is clear and blank. This makes it impossible that *Tae* should be the PN requiring a following PN<sub>2</sub>. Nor do the traces preceding *Ta-e* favor a required "IGI". Lacheman once read here *Pu-<i>-ta-e*, yielding a common Nuzi PN. See, for example, *NPN*, p. 117b-118a *sub* PUI-TAE; and *AAN*, p. 111a-b *sub* PUI-TAE.<sup>18</sup> This reading could account for some of the traces preceding TA, but the name must then be assumed to have been written defectively. Furthermore, this interpretation leaves the line as a whole without a reasonable context.
- l. 22 No scribe whose name begins "Ḫa-WA-" is attested elsewhere at Nuzi
- l. 23 *ši-bi*. Sealers are sometimes identified by PN followed by the simple designation, *ši-bi*. See, for example, *JEN* 486:29, 31, 32.<sup>19</sup> Less likely, ŠI BI might represent the end of a sealer's patronymic: [Ar]-*šá-li-pé*. Apart from this interpretation being less likely, this spelling of "Ar-šalipe" seems nowhere else attested. Also, the space seems too generous for a single PN and not generous enough for "PN DUMU Ar-šalipe."
- l. 24 This line is at the bottom of the reverse. Contrary to the copy, no seal impression follows this line. See already above, Comments.

<sup>18</sup> "-tae" is a final element in a number of PNs. See *NPN*, pp. 260b-261a.

<sup>19</sup> Examples such as *JEN* 674:40; 676:40 are similar, but there the sealers are designated as witnesses of or from a particular GN.

## JEN 856

## Obverse

- 1 [n?+] '1 ·GÍN ·KÙ:SIG<sub>17</sub>.MEŠ x 'x' [ ]  
 2 [mTa]r·mi·til·l'a' DUMU Š[ur-ki-til]-l[a]  
 3 [ ] 'x x' UR nu 'x x KÙ'?.[SIG<sub>17</sub>? ]  
 4 [ ] ·'hi-ti [ ] 'GI [ ]  
 5 [ i-na] EGIR BURU<sub>15</sub> ka<sub>4</sub>-du MÁŠ-šu  
 6 [ ] 'x'(.)[M]EŠ? ERIN<sub>2</sub>? [ ]  
 7 [ ] 'x' ŠE  
 8 [ ] 'x'  
 9 [ ] 'x x' [ ] -'a'?  
 10 [ ] 'x x' [ ]  
 11 [ ] 'x' [ ]  
 12 [NA<sub>4</sub>? m? ] 'x' [ ] 'x'

## Reverse

- S.I.  
 13 'NA<sub>4</sub> mTu-ra-ar-te-šup DUB.SAR  
 S.I. Po 749  
 14 NA<sub>4</sub> mTúr-še-en-ni DUMU 'En-na·'ma·\*ti  
 S.I. Po 954  
 15 NA<sub>4</sub> mŠe-en-ni LÚma-ħi-iš pu-''t'i  
 S.I.

## Upper edge

- 16 NA<sub>4</sub> [m]Wu-ur'-te!?'-šup DU'MU' \*A·kip·ta·\*še·\*ni  
 17 [NA<sub>4</sub> mKé]-'ra'!-ar-til-la  
 18 DUMU E[n]-na-ma-'ti'  
 S.I. Po 954 [S.I.]

## Left edge

- S.I.  
 19 [N]A<sub>4</sub>? mNi-ʿzu?-uk'?

## Translation

- (11-11) [n?+] 1 sheqel(s) of gold ... Tarmi-tilla son of Šurki-tilla ... gold(?)... after the harvest together with its interest ...-s(?), group(?) ...  
 (12-19) [Seal? impression? of?] ... (*seal impression*); seal impression of Turar-tešup, the scribe (*seal impression*); seal impression of Tur-šenni son of Enna-mati (*seal impression*); seal impression of Šenni, the guarantor (*seal impression*); seal impression of Wur-tešup son of Akip-tašenni (*seal impression*); [seal impression of] Kerar-tilla son of Enna-mati [*seal? impression?*]; (*seal impression*) seal(?) impression(?) of(?) Nizuk(?).

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**Comments**

This tablet has suffered additional damage since it was copied. This badly preserved text is a loan document.<sup>20</sup>

Below line 18, at the bottom of the reverse, there appears a seal impression not indicated in the copy. See below, note to lines 14, 18. To its right, another impression might once have appeared. If so, it is now totally effaced.

The fundamental study of this genre of Nuzi text remains Owen 1969. Chapter 3 of that work focuses on the formulary, and *JEN* 856 conforms, as far as it is preserved, to Owen's descriptions and conclusions. Among the numerous Nuzi loan documents, five attract attention in the present context: *JEN* 535, 538, 540, 548, and 549. In these documents, the lender is Tarmi-tilla son of Šurki-tilla (*JEN* 535:2; 538:6-8 [together with Tarmi-tilla's brother, Zike]; 540:1; 548:3-4; 549:1-2). (The same Tarmi-tilla is known to have been a lender according another text, *JEN* 663, belonging to a different genre.)<sup>21</sup> Three of the five texts were written by Turar-tešup son of Iṭḫ-apiḫe (*JEN* 535:15; 540:25; 549:22), while the other two texts do not identify any scribe. Two of the five are sealed by Kerar-tilla son of Enna-mati (*JEN* 535:15; 540:26). Four of the five employ identical formulas (for which, see Owen 1969, 8, 36) for returning the interest on the loan after the harvest (*JEN* 535:5, 11; 540:5; 548:5-6 [slightly different; explicit mention of the principal of the loan also appears]; 549:8-9). Four of the five texts emanate from room 13, while *JEN* 540 is said to come from room 14.<sup>22</sup>

This group of five is united *not* by the uniqueness of its elements. Tarmi-tilla son of Šurki-tilla appears as a principal in many other texts. Turar-tešup son of Iṭḫ-apiḫe, the scribe, also appears in other contexts as does the sealer, Kerar-tilla son of Enna-mati - a frequent witness representing Tarmi-tilla's interests.<sup>23</sup> And the loan formula appears, of course, in other loan texts, almost by definition. Rather, what *does* unite these texts is the concatenation of these elements.

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**20** Lacheman's comment, "loan, destroyed," therefore, is as true on both counts as it is succinct.

**21** Thus Tarmi-tilla made loans on a regular basis. Owen 1969, 43-4 neglects to mention this Tarmi-tilla among what he calls the "banking houses" of Nuzi that extend loans.

**22** On this anomaly, see further below in these Comments. Of no relevance to the present text, but significant nevertheless, the barley borrowed from Tarmi-tešup frequently comes from (his holdings in) the *dimtu* of Tupki-tilla: *JEN* 535:3; 540:4; 549:7, 10 (both indirectly). Compare also *JEN* 947. Thus, the statement in Maidman 1976a, 281 that only one text describes Tarmi-tilla real estate interests in the *dimtu* of Tupki-tilla is incorrect.

**23** But he does not represent Tarmi-tilla's interests exclusively. See, for example, *JEN* 853:30, where this Kerar-tilla seals a text of Takku son of (*the*) Enna-mati.

Collectively, they seem to be echoed in *JEN* 856. The features of the five do not prove anything about *JEN* 856 but are suggestive – highly so to me – of convincing restorations in this present text. To begin with absolute certainties, there are the presence of Kerar-tilla son of Enna-mati (*JEN* 856:17-18) and the post-harvest interest-payment formula (*JEN* 856:5). Though these parallels are hardly compelling, they invite a search for other similarities and, if similarities are found, provide a basis for textual reconstruction.

The PN, “Tarmi-tilla” appears in *JEN* 856:2. Given the presence of Tarmi-tilla son of Šurki-tilla in the quintet of texts, the patronymic here, in line 2, suggests “Šurki-tilla” and is so reconstructed, yielding the identity of the lender.<sup>24</sup> Further, indirect, evidence for this reconstruction comes from seal impressions Po 749 and 954, appearing on this artifact. Porada 1947, 135b and 138a assigns these seals to “eTa,” i.e., early in the generation of Tarmi-tilla (son of Šurki-tilla). The scribe Turar-tešup at *JEN* 856:13 is reminiscent of Turar-tešup son of Iṭḫ-apiḫe of *JEN* 535, 540, and 549. And even the identity of the sealer at *JEN* 856:19 may be an echo of the “Nizuk” of *JEN* 535:12 (no patronymic given in either case). Thus, in two, possibly three, instances, appeal to *JEN* 535, 538, 540, 548, and 549 aids in the reconstruction of the present text.

The identification of Tarmi-tilla as the the son of Šurki-tilla in line 2 turns our focus to the family of Teḫip-tilla son of Puḫi-šenni. *JEN* 856 makes a unique contribution to our understanding of this family. Maidman (1976a: 495-521, esp. 512-17), having reviewed the texts (especially the real estate texts) of the Teḫip-tilla family over the generations, attempts the tracing of a family history. He concludes, in part, that Teḫip-tilla had three sons, Enna-mati, Šurki-tilla, and Akip-tašenni. The first two sons were economically active, but Akip-tašenni was clearly in straits. He was dependent on his eldest brother, Enna-mati. But in the next generation, Akip-tašenni’s offspring, Wur-tešup especially, had nothing to do with Enna-mati’s children, Tur-šenni especially, but became dependents of Šurki-tilla’s sons, especially Tarmi-tilla. Maidman thus further concludes that a break occurred in family relations (see Maidman 1976a, 494 for circumstantial evidence of this development), isolating Šurki-tilla from his brothers in one generation and, in the next, isolating Enna-mati’s sons from Šurki-tilla’s and Akip-tašenni’s offspring.<sup>25</sup> Maidman as-

<sup>24</sup> The texts of Tarmi-tilla son of Šurki-tilla derive from his archive in room 13. And, as already noted, *JEN* 535 (of all five of the “500”-texts, *JEN* 535 shares the most features with *JEN* 856), 538, 548, and 549 derive from this room. But *JEN* 856 is firmly identified in the records as coming from room 14. The same is the case for *JEN* 540. In both these instances, despite clear records, the room assignment must be incorrect. For all these room assignments, see Maidman 2005, 17-38.

<sup>25</sup> The reasons for this twin break in family relations are not important here.

serts (1976a, 515): “There is not a single common mention of their descendants [i.e., of Enna-mati’s and Akip-tašenni’s] in any surviving text” (compare, similarly, Maidman 1976a, 514). In light of *JEN* 856, that position probably can no longer be defended. (But see below, scenarios which would rescue Maidman’s perception despite *JEN* 856.) Since Tur-šenni son of Enna-mati appears in line 14 and Wur-tešup son of Akip-tašenni appears in line 16, at least as one other scholar appears to have seen, then there is a clear connection between a son of Enna-mati (i.e., Tur-šenni) and a son of Akip-tašenni (i.e., Wur-tešup). To be sure that connection is not one of principal parties, but it is a connection nevertheless. And, if Tarmi-tilla son of Šurki-tilla appears in line 2, as I am convinced he does, then all three branches are represented in *JEN* 856. A son of Šurki-tilla is economically active, and a son each of Enna-mati and Akip-tašenni at least witnesses that economic activity. Moreover, both the son of Enna-mati and the son of Akip-tašenni *employ the same seal*, according to Porada (see below, note to lines 14, 18). This is certainly significant though exactly how escapes me. At the least, it indicates that these cousins were not totally alienated from each other. Though it is still plausible that the descendants of Šurki-tilla and Akip-tašenni divorced themselves from the economic activity of the descendants of Enna-mati, the relationship of the three branches of the family of Tehip-tilla are more complex and nuanced than that posited by Maidman. The construction advocated by Maidman might still hold if the break was not yet total by the time of *JEN* 856. That a son of Enna-mati and a son of Akip-tašenni were mere co-witnesses, not principals, might point in this direction. Or, perhaps Šurki-tilla himself was still active at this time, and his initial break did not take place until after Tarmi-tilla’s transaction recorded in *JEN* 856. These alternatives are weakened by their *ad hoc* character and by the possibility that they are motivated by special pleading, an attempt to rescue Maidman’s original position. Note, finally that the patronymic, Akip-tašenni, is not beyond doubt. See below, third note to line 16.

## Notes

- l. 1 KÙ.SIG<sub>17</sub>. If this is the commodity loaned, it is one of only two such instances known to me. See *HSS*, XIII, 167:3, mentioned by Zaccagnini 1984, 147. Loans of gold are not treated in Owen 1969, except for a brief mention on p. 16. What is left of the first sign and the beginning of the second appears, not as depicted, but, rather, as .
- l. 2 On the restoration of the two PNs of this line, see above, Comments.
- l. 2 [Ta]r. Lacheman may once have seen the complete sign.

- l. 3 Maidman once considered that this line may have contained the name of the borrower. See Lacheman†, Maidman 1989, 41 *sub* JEN 856.
- l. 5 For this loan formula, see above, Comments.
- ll. 11-12 There may have once been an intervening line between these two lines.
- ll. 12-13 Since a seal impression appears between these two lines, and since each of the subsequent seal impressions on the reverse of the tablet is associated with the line above it, the sealer linked to this seal impression ought once to have appeared on line 12.
- l. 13 Although this scribe might be the son of Kel-tešup (see *NPN*, p. 160a *sub* TURAR-TEŠUP 7); and *AAN*, p. 152a *sub* TURAR-TEŠUP; the chronology of this scribe's activity poses no obstacle to this ascription), fairly strong circumstantial evidence points to Ith-apiḫe as this Turar-tešup's father.<sup>26</sup> See above, Comments.
- ll. 14, 18 Porada (unpublished) notes: "Wur-tešup s[on of] Akip-tašenni used here [i.e., after l. 18] [the] seal of his cousin Tur-šenni s[on of] Enna-mati [i.e., l. 14]." The seal impression of Wur-tešup appears after line 18. It is not noted in the copy, as indicated already above, Comments.
- l. 15 <sup>LÜ</sup>*ma-ḫi-iš pu-ṭi*. The function of this person is described in Eichler 1973, 29. Compare Owen 1969, 36. The examples from the Nuzi texts cited in *CAD*, M/1, p. 101b do not exhaust the attestations, for example from the British Museum tablets, published and unpublished. A more comprehensive list cannot, unfortunately, be mustered here.
- The literature on *māḫiṣ pūti* is considerable. See, for example, for the neo-Assyrian period, the action *māḫāšu* in the context of the guarantee, described in Postgate 1976, 169.
- l. 16 *te!?*. The copy depicts NA<sub>4</sub> clearly. But this cannot be correct given the preceding and succeeding text. The sign is either TE (in which case I did not notice the "NA<sub>4</sub>" when I collated this line) or TE! (less likely). In fact, Lacheman once read this sign as TE.
- l. 16 *šup*. The sign appears, not as depicted, but, rather, as: .
- l. 16 *\*A-ṛkip-ṛta-ṛše-ṛni*. Lacheman once, it seems, saw all these signs as preserved. The Oriental Nuzi file saw A followed by traces of other signs. Indistinct traces not indicated in the copy, are visible where A- is assumed to be. Porada, in her notes, identifies the sealer as Wur-tešup son of Akip-tašenni.
- l. 19 What appears is not as depicted, but, rather, as . On the sealer, see above, Comments.

<sup>26</sup> I have not studied the ductus of each of the scribes.

**JEN 857**

Obverse

- 1 <sup>m</sup>Hu-<sup>e</sup>'-[te? DU]MU Ta-le-e-ya  
 2 <sup>m</sup>[ ]-ti-šu  
 3 [ ]-'x'-ar-a-bi-i  
 4 [ ] 'x' ù mu-ú  
 5 'x' [ ] ma-ag-ra-at-a  
 6 'ù'? [ ] 'x x' Pu-ur-<sup>d</sup>XXX?  
 7 'i'? [ ]-ḥa-ú  
 8 'ù'? [ ] 'x'-il-pí-še  
 9 i-[ ] 'x' 'ša-a[-šu?]  
 10 Š[a ] a'l-/ r'a-x šu-ú!?  
 11 i-[ a]r? / r]i'-pí  
 12 i+'na 'x' [ ]

- 13 ša i!-ba-<sup>r</sup>la-k<sup>a</sup><sub>4</sub>-tu<sub>4</sub> 1 a-'x'-x-ti-x GA LÚ?  
 14 'x' ša? 'x' X ŠE ú-ma-la-a  
 15 [ ] 'ni?-i  
 S.I.

Lower edge

- 16 [IGI? -l]i-ya 'DUMU'? A-bi-al-x-BI  
 17 [ ] 'x' ta aš ú [ ]

Reverse

- 18 [IGI] <sup>d</sup>IM-ba-ni DUMU 'Ni'-[k]<sub>4</sub>-zi  
 19 [IGI] 'T'-lu-na-AN 'DUMU 'Dá-ni-DINGIR  
 20 [IGI 'T]e-šu-ya 'DUMU 'Aš-'ta-<ma>ar-sí-la!-ak-ku  
 21 'IGI A-ri-ka<sub>4</sub>-ma-'ri'  
 22 'DU`MU A!-ḥ[u]?-'a'-at-ra / mar  
 23 IGI Ku-t[ùk?-k]<sub>4</sub>?-a '[DU]MU A-ḥu-ma-ar  
 24 IGI A-ki-'x'-[ ]-'x'-ra-a  
 25 DUMU Eḥ-li-[ya?]  
 26 IGI AN DI ŠA [ ] ni! / Ú  
 27 NA<sub>4</sub> A-ri-ka-[ma?-ri?]  
 S.I.  
 28 NA<sub>4</sub> I-lu-na-AN  
 S.I.

**Translation**

(1-12) Ḥui-te(?) son of Taleya .... and water ... threshing floor ... Pur-sin(?) .....

(13-14) Who abrogates (this contract) shall pay .....

- (15) ... (*seal impression*).
- (16-26) [Before?] ...-liya son(? of(?) ...; ....; [before] Adad-bānī son of Nikazi;
- 
- [before] Ilu-namer(!) son of Dan-ili; [before] Teššuya son of Aštamar-silakku; before Arik-kamari son of ...; before Kutukka(?) son of Aḫumar; before Aki-...-ra son of Eḫli-[ya?]; before ....
- (27-28) Seal impression of Arik-ka-[mari?] (*seal impression*); seal impression of Ilu-namer(!) [ (?) ] (*seal impression*).

## Comments

The tablet has suffered additional damage on the reverse since it was copied. The upper edge is blank as is the left edge. Line 17 is the second line of the lower edge, not the first line of the reverse as depicted. This is an extraordinarily difficult text. It is badly broken; its contents remain obscure other than its probable identity as a real estate contract, with a penalty clause and a witness list. The order, seal impression - witnesses - sealers and seal impressions, is also peculiar. Some witnesses seem to have rare or otherwise unattested personal names. The scribe seems to exhibit strange habits of spelling. See, for example, *Ta-le-e-ya* (l. 1), *ma-ag-ra-at-a* (l. 2), and *ú-ma-la-a* (l. 14).<sup>27</sup> The last example looks vaguely like an Assyrian form with its unduplicated second radical and, possibly, the ending Cv-v.<sup>28</sup> However, comparing features of *JEN 857* with Wilhelm 1970, 35-47, his isolation of assorted Assyrianisms in the Nuzi texts, this document displays no particular Assyrian characteristics. Another factor must be at work here, perhaps pertaining to the scribe's native tongue or to his education.<sup>29</sup>

Further regarding the personal names in *JEN 857*, one, possibly two of the individuals (ll. 19 with 28; 21-22 with 27 [likely]), reappear in *JENu 1108*: 31, 30?. Note also the rare name, Nikazi, in line 18 and in *JENu 1108*:25. See further below, second note to line 18, for this individual. *JENu 1108* helps in the restoration of *JEN 857* (compare, especially, *JEN 857*:22 and *JENu 1108*:30). But the former document

<sup>27</sup> But note, for a similar example, *JEN 698*:21: *ú-ma-al-la-a*.

<sup>28</sup> For this, see, perhaps, Wilhelm 1970, 39. Compare also, perhaps, [ ]-x'-ar-a-bi-i (l. 3) and -ra-a (l. 24).

<sup>29</sup> On this last point, note the oddity on lines 19 and 28. For details, see below, note to line 19.

remains unpublished.<sup>30</sup> And so, immediately below, find a *preliminary* transliteration of JENu 1108a, based on my own autopsies of the tablet, most recently in December 2012. Restorations are kept to a minimum, and no justifications of readings, restorations, or contextual problems are given here. In other words, proper publication and edition of JENu 1108a remain wanting.

(JENu 1108a has distinct connections to JENu 1052, another unpublished tablet. However, JENu 1052 has but one, slight, connection (via the PN Nikazi) to JEN 857, and so the linkages of the two unpublished texts are not pursued here.)

### JENu 1108a

#### Obverse

- 1 [t̥u]p̣-pí ma-ru-ti
- 2 [ṣ̌]a mE-te-ya mA-ku<sub>8</sub>-š[e?]-e[n?-ni?]
- 3 mNi-iḥ-ri-te-šup mNa-ni-x-x
- 4 ù mKé-li-ip-LUGAL 5 DUMU?M[ĒŠ]
- 5 mDUMU-dX-ya mHa-ši-[ya] (‘X’ = undeciphered)
- 6 DUMU Wa-ar-ḥa-a-bi a-[n]a m’a-[ru-ti]
- 7 i-pu-šu-šu-ma 1+1[+n?] ANŠE [A.Š]À [ ]
- 8 i-na qí-in-na-at AN.ZA.[KÀR]
- 9 ša mHa-ši-y’a i-na ṭe<sub>4</sub>-ḥi [ ]
- 10 i-na X mA-x-ri-y’a a-n’a m[Ha-ši-ya]
- 11 ki-ma HA.LA-šu it-[ta-din]
- 12 ‘ù’ mHa-ši!-ya a-na 2[+3] LÚ.[MEŠ an-nu-ti]
- 13 [x (x)] 2? X 3[+3?] MA.NA URUDU [ ] x [ ] x
- 14 [ ] x.MEŠ TÚG ša mHa-š-i-ya
- 15 [a-na 5 L]Ú.MEŠ an-nu-ti [ ]
- 16 [ ] x mA-ki-ip-li’-tu-[ ]
- 17 [ ] mI]t-ḥi-iš-ta ‘ù’ [ ]
- 18 [ ] .MEŠ i-x-[ ] x [ ]
- 19 [ ] -a mA-ku<sub>8</sub>-š[e-(en?-)ni?] / -y)a?

#### Lower edge

(one line totally abraded)

- 20 [ ] x x [ ]

#### Reverse

- 21 [ ] x’ ú-za-ak-ku<sub>8</sub>-ú
- 22 [m]a-an-nu ša BAL 1 MA.[NA KÙ.BABBAR (ù)]

**30** That document is one of nine JENu items with sufficient preserved content to merit publication before the mass of small (but often important) fragments or otherwise ill-preserved tablets. Those tablets include JENu 112a, 702, 730 (see Andrews 1995, 272-3), 731b, 854, 1047, 1108a (the text presented below), 1113e, 1119a. Others could be added to this list of “publishable” texts.

- 23 [1] MA.NA KÙ.SIG<sub>17</sub> Ì.LÁ.Ē`  
(space)
- 24 [IGI ] `x` [ ]-ya DUMU Še-el-`la?-x`
- 25 [IGI ]-`x`-ya DUMU `Ni-ka-z[i<sub>1/2</sub>]
- 26 [IGI] `Še-ḫi-ru` DUMU Ar-si-lu-[ni]
- 27 IGI Ma-`li-ya` DUMU X-ku-b[i]?
- 28 IGI Pí-ri-li-ší-ir
- 29 `DUMU` <sup>d</sup>XXX-a-kí-ša
- 30 [IG]I A-ri-ka-ma-ri DUMU A-RI-`x`-[ ]
- 31 [IG]I DINGIR-na-me-er DUMU D[a]-an-DI[NGIR]!
- 32 IG]I X-mu-ša DUB.SA[R]
- 33 `X` ša <sup>m</sup>Ké-li-ya  
seal impression
- 34 [ M]u-šú-ya  
seal impression
- 35 [ Š]e-ḫi-`ri`

(JENu 1108b is a tiny piece containing a seal impression; it does not seem to derive from 1108a.)

## Notes

- l.1 <sup>m</sup>Ḫu-`e`-[te?]. *NPN*, p. 10b *sub* AḪU-EKĪ 2) reads, tentatively, A-ḫu-e-k[i]. This is also Lacheman's reading in his unpublished namebook. Lacheman†, Maidman 1989, 41 *sub* JEN 857 also tentatively accept the same reading. However, the first two signs clearly represent <sup>m</sup>Ḫu. This might suggest the PN, Ḫuya, well attested at Nuzi. See *NPN*, pp. 61b-62a *sub* ḪUYA; *AAN*, p. 59a *sub* ḪUIA. Yet, the sign after ḪU appears more like E than YA. Perhaps the PN, Ḫui-te, is represented here, spelled Ḫu-e-[te].<sup>31</sup> This spelling is attested repeatedly. See *NPN*, p. 62a *sub* ḪUI-TE, spelling (3).
- l.1 [DU]MU. The Oriental Institute Nuzi file sees DUMU.
- l.4 The Oriental Institute Nuzi file has: - - - *ma ki-mu-ú*. This conforms neither to the first two signs nor to any reasonable context at this point in the text.
- l.5 a. Though somewhat abraded, this sign is clear.
- l.6 `x x`. The traces do not appear as PA, but, rather, as: .
- l.6 Pu-ur-<sup>d</sup>XXX?. With the possible exception of the last sign,

**31** *NPN*'s K[I] after E indicates that the first part of the last sign was preserved. If so, the sign fragment might have been a Winkelhaken, and could thus might well have been the start of a TE.

- these last elements of line 6 appear clear. One is tempted to restore a personal name here. Although the two elements of “Pur-sin” never appear joined in Nuzi, each appears separately in PNs and would make sense together. For “Pur”, see *NPN*, p. 247a *sub* **pur** (1) and **pur** (2). For “Sin” in second position, see *NPN*, p. 311a-b. A problem with this interpretation is the lack of a male determinative before the PN. Such a lack is usually limited to patronymics. However, here the sign preceding this possible PN cannot be DUMU.
- l. 9 *a'l- / r'a-x šu'*. This is possibly the remains of an incomplete erasure. The copy indicates an erasure. However, this is not necessarily the case.
- l. 11 [-a]r? / [-r]i'?. This appears, not as depicted, but, rather, as .
- l. 13 *ša il'-ba-'la-k'a<sub>4</sub>-tu<sub>4</sub>*. This particular formulation of the penalty clause is rare. See also *JEN* 810:32.
- l. 13 x (third). The sign appears, not as RI, as depicted, but, rather, as .
- l. 14 The Oriental Institute Nuzi file reads: - - SIG - - ù ŠE ú-ma-la-a. For SIG, SÍG is meant.
- l. 15 After this line, there remains space on the obverse in which three or four lines of text could fit. This space is, as depicted, occupied by a seal impression.
- ll. 16-17 These lines fill the lower edge, as noted above, Comments. The copy mistakenly has empty space and then line 16 occupying the lower edge, with line 17 beginning the reverse.
- l. 18 This line starts the reverse.
- l. 18 *'Ni-[k]a<sub>4</sub>-zi*. This is a rare PN. *JEN* 998:19-20 identifies a Nikazi as father of one Unap-tae. Otherwise, besides this line, a Nikazi is identified as the father of of Mušuya in *JENu* 1052:5 and, presumably on the basis of *JENu* 1052:5, in *JENu* 1108:25 according to *NPN*, p. 105b *sub* NIKAZI 2), and p. 100b *sub* MUŠUYA 8). Given the rarity of this PN, it is possible that, if the chronology turns out to be workable, the same Nikazi is father to Adad-bānī (here), Unap-tae (*JEN* 998), and Mušuya (*JENu* 1052, 1108?). (Compare below, note to line 19.)
- l. 19 *T-lu-na-AN DUMU 'Dá-ni-DINGIR*. *I* is virtually complete, not as depicted. Ilu-namer son of Dan-ili is clearly attested at *JEN* 89:28; 301:19; and at *JENu* 1108:31, in a text that has other connections, as noted above, Comments, to *JEN* 857. It is all but impossible to dissociate that person from the Ilu-na-... son of Dan-ili of this line and line 28, especially since the patronymic, Dan-ili, appears elsewhere only at *JEN* 955:26, as the father of one Tarmiya. (This is another possible case where the rare common patronymic may link brothers, in this case Tarmiya and Ilu-namer. See above, second

note to line 18.) But the last sign here is clearly AN, as it is in the spelling at line 28. As *NPN* states, pp. 70a *sub* ILU-NAM-ER 4); 147a *sub* DAN-ILI 1): “sign AN very clear in two lines, but how explain its occurrence?” (p. 70; p. 147 very similarly). There is no clear way of transforming AN into *m/wer* or *namer* (i.e., <sup>na-</sup>*namer*).<sup>32</sup> Some educational quirk on the part of the scribe may be at work here.

The Oriental Institute Nuzi file’s rendering of the PN as *I-lu-ba-ni* is to be dismissed.

See also below, note to line 19.

- l. 20 <ma>. The resulting patronymic with identical son’s PN appears at *JEN* 221:26; 807:27.
- l. 20 *la!*. The sign is correct as depicted.
- l. 20 *ak*. The sign does not appear as depicted, but, rather, as .
- l. 21 *ri*. The traces appear, not as depicted, but, rather, as .
- l. 21 *ka*<sub>4</sub>. The sign is completely preserved, not as depicted.
- l. 22 *A!-ḥ[u]?-a-at-ra / mar*. Such a PN appears to be nowhere else attested at Nuzi.
- l. 23 *k]a*<sub>4</sub>?-a. For the ending, compare, perhaps, the end of line 24.
- l. 23 *A-ḥu-ma-ar*. This PN seems nowhere else attested at Nuzi.
- l. 24 *x* (first). The traces appear, not as depicted, but, rather, as .
- l. 27 [*ma?-ri?*]. This is likely: compare line 21.
- l. 28 *I-lu-na-AN*. See above, note to line 19. The Oriental Institute Nuzi file has *I-lu-ba-ni*. As in the note to line 19, above, this is to be dismissed. Porada’s notes to this line indicate that this person is: “(s. Dan-ilu)”. Compare above, line 19.

<sup>32</sup> UD! (=DINGIR) = *namer* is a desperate solution.

## JEN 858

## Obverse

- 1 [ᵐA-r]i-ᵛk'[é-wa-ar]  
 2 [DUMU I]t-ḫi-+i[š?-ta? it-ti]  
 3 [ᵐE]n!-na-ᵐm[a-ti DUMU Te-ḫi-ip-til-la A.ŠÀ.MEŠ (ki-na A.ŠÀ.MEŠ)]  
 4 \*[u]š!-pè-i-l'u' [1 ANŠE 1 ᵒŠAPIN A.ŠÀ.MEŠ?]  
 5 [i-na] e-le-ᵛen' / -ᵛni' [A?.ŠÀ? ša ]  
 6 [i-na] il-ta-aᵛn' [A?.ŠÀ?]  
 7 [ša] ᵐAr-ᵛnu-ur-ḫe ᵛx' [ ] ᵛx' [ ]  
 8 A.ŠÀ ša ᵐI-ri-ri-+[ti]l-l'a-ma' ᵛx'  
 9 ᵐA-ri-ké-wa-ᵛa[r] ᵛa-na  
 10 ᵐEn-na-ma-ti i-ᵛdi-ᵛ[ᵛn]u  
 11 ù 1 ANŠE 1 ᵒŠAPIN A.ŠÀ [MEŠ?] ᵛx x x x' [ ]  
 12 ᵛi-n'a PA-PA-nu ša ᵛE'.MEŠ GAL  
 13 [i-na] ᵛi-l-ta-an A.ŠÀ ᵛša ᵐÚ-kùr-LUGAL  
 14 [ù 1?] ᵛANŠE' 1 BÁN ᵛŠE' a-na Ú-ti i+na UGU-ḫi [A.ŠÀ]  
 15 ᵐEn-n[a-m]ᵛa-ti' [a-n]a ᵐA-ri-ᵛké-w[a-ar i-di-nu]  
 16 \*šum-ᵛma [A]. ᵛŠÀ.MEŠ p'á-ḫi-ra-ᵛn'a i-r[a-aš-ši]  
 17 \*ša [ma-a]n!-nu A.ŠÀ-šu-ma  
 18 ᵛú-z'a-ᵛak-k'[a₄] ša B'A'L-kat-t[u]?

## Lower edge

- 19 2 MA.NA KÙ.BABBAR ᵛ1ᵛ+1 MA.NA [K]Û.[SIG₁₇]  
 20 ú-ma-al-la

## Reverse

- 21 [IG]I En-ša-ku DUMU [Še-el-la-pa-i]  
 22 [IGI ᵛḪ]a-ši-ya DU[ᵐU In-ti-ki-ya]  
 23 [IGI Ḫa]ᵛš-i-ip-til-+l[a ᵒZADIM]  
 24 [IGI A-b]ᵛi-DINGIR ᵛDUMU Ti-ᵛ[še-ḫe]  
 25 [IGI ] ᵛx' [ ]  
 26 [IGI ] ᵛx x' [ P]U? [ ]  
 27 [IGI ] ᵛx x' [ ]  
 28 [IGI] ᵛX-ᵛ[RI-ᵛx' [ ] ᵛx x x' [ ] ᵛx'  
 29 [IGI] ᵛX-x'-y[a DUMU x]ᵛ-ᵛn'i? aš-šu [ ] ᵛx'  
 30 [IGI ] PA [ ]  
 31 [IGI] ᵛZ'u-ᵛu[n-zu DUB].ᵛS'AR  
 +S.I.

.

.

.

## Left edge

- [S.I.?] [S.I.]  
 32 [ ] ᵛx-ᵛx'  
 33 [ ]-ti ᵛx ᵛNA₄ [ ]

## Translation

- (1-4a) Arik-kewar [son of] Iṭḫi-šta(?) exchanged [land with] Enna-amati [son of Teḫip-tilla].
- (4b-10) Arik-kewar gave to Enna-mati a [1.1 homer field to] the east of [the? field? of] ..., [to] the north of [the? field? of] Arn-urḫe, and ... the field of Iriri-tilla.
- (11-15) And Enna-mati [gave] to Arik-kewar a 1.1 homer field in ... in the PA-PA-*nu* of the large ditch, [to] the north of the field of Ukur-šarri, [and 1?].1 homers of barley as excess payment over and above [the field].
- (16-18a) Should the land have claimants, whosever field (it is), he shall clear (it).
- (18b-20) Who abrogates (this contract) shall pay 2 minas of silver (and) 2 minas of gold.
- (21-31) Before En-šaku son of [Šellapai; before] Ḫašiya son of [Inti-kiya; before] Ḫašip-tilla, [maker of bows and arrows; before] Abi-ilu son of Tišeḫ; ...; [before] ...; [before] ...; [before] ...; [before] ...-RI-...; [before] ...-ya [son of] ...; [before] ...; [before] Zunzu, the scribe.  
(*seal impression*)  
....  
(32-33) (*seal impression?*) ...; ](*seal impression*)] seal impression of  
....

## Comments

Porada considered this tablet “impossible”. She was not far off; it is in poor condition in several places, although the tablet has suffered only slight additional damage since it was originally copied.

The present edition is based on the accretion of three layers of decipherment. First, Lacheman’s original copy consisted of lines 6-19. It is that section of the tablet that has suffered slight additional damage. Second, collation of the artifact undertaken in February 1983 showed that Lacheman failed to note lines 1-5. Furthermore, another, attached, fragment<sup>33</sup> was also not noted by Lacheman. The fragment adds to lines 17-19 and, for the first time, gives parts of lines 20-31. This is the text reflected in the Oriental Institute Nuzi file which renders lines 2 (following a “[long gap]”; this parenthetical statement is incorrect: line 2 follows the true line 1; there is no gap)-23 (“[rest destr.]” according to the Oriental Institute Nuzi file; this is not true since lines 24-33 exist albeit in a very fragmentary state). This ver-

**33** Attached when?

sion is essentially the present text as it appears in the published copy.<sup>34</sup> Third, yet more recent collation results in a slightly expanded and/or different text. This most recent layer of text is marked by “+” signs in the transliteration and new partial copies, below, among the Notes, supplementing the published copy.

*JEN 858* is closely linked to *JEN 810*, as already argued and established in Maidman 2015, 70. This was anticipated in Fadhil 1983, 225b. Consequently, the witness patronymics and occupational designation in the identifications in *JEN 810*:33-34, 36-37 complete the identifications in *JEN 858*:21-24, where the PNs in much the same order are wholly or substantially preserved. Furthermore, a principal party here, Arik-kewar son of Iḫi-šta(?) (ll. 1, 9, 15) appears at *JEN 810*:35 (the patronymic there is also Iḫi-šta(?)). Three texts, *JEN 810*, 814, and 858 are linked by allusive geographical references and seem somehow related to each other. In *JEN 810*, Enna-mati obtains Nuzi real estate (see *JEN 810*:5, 11, and especially 9; Maidman 2015, 70 explains the connection to Nuzi) in exchange for land given up very likely in Turša (ll. 27-30).

In *JEN 814* Enna-mati obtains land from Ukur-šarri son of Taya. *JEN 297*:2-3, 12-13 strongly suggests that this land is in Turša. Note too that *JEN 814* was written in Turša (l. 38; and see Maidman 2015, 88, note to line 38). The location of the land Enna-mati gives up for this Turša land is not known.

In *JEN 858*, Enna-mati receives land in Nuzi (l. 8; compare again Maidman 2015, 70) in exchange for land near real estate of Ukur-šarri likely in Turša. To summarize:

- *JEN 814*: Enna-mati gets Turša land; he cedes land in an unknown location;
- *JEN 810*: Enna-mati gets Nuzi land; he cedes Turša land;
- *JEN 858*: Enna-mati gets Nuzi land; he cedes Turša land.

These transactions suggest lively activity on the part of Enna-mati in both the Nuzi and Turša real estate “markets”. However there is not enough evidence to hint at redeployment of real estate interests away from one town and towards another. Further examination of Enna-mati real estate activity might result in the discernment of patterns in this area.

Fadhil 1983, 225b reconstructs the start of this text as follows:

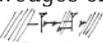
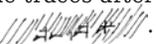
[*tup-pí šu-pè-ul-ti*]  
 [ša <sup>m</sup>A-ri-ké-wa-ar DUMU]  
<sup>m</sup>I]t-ḫi-[ *it-ti* ]  
 [<sup>m</sup>En-n]a-ma-ti! [DUMU *Te-ḫi-ip-til-la A.ŠÀ.MEŠ*]  
 [*uš*]-pè-i-lu [n ANŠE A.ŠÀ *i-na* ]

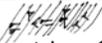
**34** Maidman 1994, 434 focuses, in part, on *JEN 858*. Those “additions”, vague and possibly misleading, are superseded by the present edition.

However, Andrews 1995, 266 notes that exchange transactions need not begin “*tuppi šupe*”*ulti*”, correctly citing *JEN* 264 and 615 as examples. Since the present lines 2 and 3 require a PN at line 1, and since line 1 appears at the very top of the obverse, *JEN* 858 indeed seems to be an exchange document without superscription. This is reflected in the transliteration.

*JEN* 858 is treated by Andrews 1995, 265-6; and, in part, by Fadhil 1983, 225b-226a.

## Notes

- l. 1 On the name to be restored, compare line 9. See already Andrews 1995, 265.
- l. 2 *hi-i[š?-ta?]*. The traces after *hi* appear as: . If *i[š]* is correct, then *[ta]* must follow as the only ending attested in the Nuzi texts for a PN starting “*Ithiš-*”. *JEN* 810:35 most likely identifies the same person. The remains of the patronymic there are consistent with the proposed reconstruction here. On the relevance of *JEN* 810 to the present text, see above, Comments. The mentions of *JEN* 810 below are all based on the relevance of the two texts as established above, in the Comments.
- l. 3 3 <sup>[mE]</sup>*n!-na-m[a]*. The wedges of this line appear, not as depicted, but, rather, as: . Andrews 1995, 265 reconstructs: <sup>[mEn-n]</sup>*a-ma-ti!*. The Oriental Institute Nuzi file reads here: “- -? *ma-aš-qa - - -*”.
- l. 3 [DUMU *Te-ḫi-ip-til-la*]. This restoration is certain on many grounds. To name but two, compare this passage with *JEN* 810:2; *JEN* 858 comes from room 15, a *Teḫip-tilla* family context.
- l. 4 [*u*]š!. A trace, not depicted in the copy, appears here: .
- l. 4 [1 ANŠE 1 <sup>GIŠ</sup>APIN]. This reconstruction is based on the *quid pro quo* at line 11.
- l. 7 <sup>m</sup>. The first visible trace on this line is not a horizontal (or Winkelhaken) as depicted, but, before this trace, the tail of a vertical wedge.
- l. 7 <sup>m</sup>*Ar-nu-ur-ḫe*. So too Fadhil 1983, 225b; and Andrews 1995, 265.
- l. 7 ṛx<sup>ˆ</sup> (second). The trace appears as: .
- l. 8 [*ti*]l. A final Winkelhaken appears on the tablet but not on the copy.
- l. 9 ṛa<sup>ˆ</sup>. The final two verticals of the sign are visible on the tablet.
- l. 10 ṛdi<sup>ˆ</sup>. The traces appear as: , not as depicted.
- l. 11 ṛx x x<sup>ˆ</sup>. The traces after A.ŠA appear, not as depicted, but, rather, as: .
- l. 12 PA-PA-*nu*. The meaning of this term has been and remains

- elusive. Fadhil 1983, 225b hazards “östlich(?)”, apparently associating this term with *papaḥḥu*. However, even if such a linkage were acceptable, the scribe of this text uses *eḷēnu* for east (l. 5), not the Hurrian equivalent.<sup>35</sup> Nor is “pāpānu” as discussed in *CAD*, P, p. 106b helpful. After noting “mng. uncert.,” the article nevertheless proceeds to suggest (tentatively to be sure) two meanings linked to the notion of “outside”, “outer.” But if this is the case – and it is a good case in at least some of the examples given – then one should probably read *bá-bá-nu*, reflecting a far better attested lexeme with the same meaning, especially since “pāpānu” is limited to Nuzi texts. *CAD*’s last word on the issue, in fact, is: “possibly a variant of *bābānu*”. (See *CAD*, B, p. 7.) In short, the legitimacy of the lemma “pāpānu” is open to doubt. But not completely so. Of all the examples cited, *JEN* 858:12 is the least amenable to a meaning such as “outside”, though not impossibly so. *CAD*’s rendering of this line’s ending as “É.MEŠ GAL” is not only wrong (the reading is E, not É), it obscures the semantic difficulty in this line of a meaning such as “outside”.
- l. 13 A.ŠĀ ša ᵐÚ-kūr-LUGAL. See above, Comments.
- l. 14 [1?] ANŠE 1 BĀN ŠE. The traces appear, not as depicted, but, rather, as: . If “1 BĀN” is correctly read and the excess payment is n.1 homers of barley, then one might restore [1] before ANŠE to achieve 1.1 homers of barley, linking this amount to the amount of land exchanged, 1.1 homers (ll. 11, 4?).
- l. 14 [A.ŠĀ]. Or the like.
- l. 15 [i-di-nu]. This is based on line 10.
- l. 16 i-r[a-aš-ši]. This is the usual form where the word starts *i-ra-* (as opposed to *ir-ta-*). See, for example, *JEN* 804:13; 805:13. The Oriental Institute Nuzi file has *i-r[a-aš-šu-ù]*.
- l. 17 [a]n!. The trace appears as: .
- l. 17 [ma-a]n!-nu. So too Andrews 1995, 265. The Oriental Institute Nuzi file has ù (*sic*) [at-ta-ma-an]-nu. Apart from the incorrect ù, this rendering is unlikely since (a) there is insufficient room for the reconstruction of four signs; and (b) the term is usually (but not always) reserved for more than two individuals. See *CAD*, A/2, p. 509 *sub attamannu*. To the Nuzi examples given there, add *JEN* 226:25; 798:28.
- ll. 21-24 Complete restoration of these lines is based on *JEN* 810:33-34, 36-37.
- l. 22 [H]a. Elements of both right-side verticals are preserved, not as depicted.

<sup>35</sup> For the Nuzi terms for directions, see Steele 1941.

- l. 23 On this individual and other such professionals at Nuzi, see, most recently, Justel 2016, especially p. 119.
- l. 23 /[a]. The trace of the head of one horizontal is preserved though not represented in the copy.
- ll. 25-27 These lines, practically totally destroyed, lack clear alignment. Line 25 is to be identified with the asterisk of the copy, line 26 with “[P]U?”, and line 27 with the trace above [R]I that defines line 28.
- The traces of these lines appear as: 
- l. 28 [R]I ‘x’ [ ] ‘x x x’ [ ] ‘x’. After the [R]I appears a sign fragment followed by effaced surface (space for two signs) followed by fragments of three signs, effaced surface (space for two signs), and, finally, a sign fragment. This combination appears as follows: .
- l. 29 ‘n’i?. What is depicted as perhaps TI! on the copy appears as follows: .
- l. 29 ‘x’ (final). What is depicted is not quite accurate. Rather, the traces appear as: . This appears on a chip recently and correctly placed at this spot.
- l. 31 Fadhil 1983, 225b already surmised that this text was written by Zunzu. See below, third note to line 31.
- l. 31 [IGI]. Rather than [ŠU]. Compare *JEN* 810:42.
- l. 31 ‘Z’u-u[n]. The traces are not represented on the copy. u[n] appears as: . ‘Z’u was clear to me; I can no longer locate my copy of this sign.
- l. 31 ‘S’AR. This sign is slightly off line vis-à-vis the rest of the line.
- ll. 32-33 If there was a seal impression to the left and above these lines, the legend of that seal impression would survive as line 32 and the first part of line 33. The (right-side) seal impression, no longer present, is to be associated with the last element of line 33.
- l. 32 ‘x’ (second). The trace, not depicted on the copy, appears as: .
- l. 33 ‘x’. The trace appears, not as depicted, but, rather, as: .

**JEN 859**

Obverse

- 1 [ ] 'x' ma 'x x' [ ]  
 2 [ ] '\*x \*x'  
 .  
 .  
 3 [ ] na? 'x' [ ]  
 4 [ ] 'a?-na'? [ (?) ] 'ti'? / 'İR'? / 'MÁŠ'? [ ] 'x' [ ] ar [ ]  
 5 *šum-ma* <sup>m</sup>*Ip-šá-[h]a-lu* [ ]  
 6 *la a-ši-ib* <sup>m</sup>*Ké-el-te-šup*  
 7 *i+na* <sup>Ē</sup>*ti-šu*  
 8 *i-ru-ub* 'DAM!-sú

Lower edge

- 9 DUMU.MEŠ *i+ša-bá-at*  
 10 *ul ša mu-le!-e*

Reverse

- 11 IGI *Ḥa-ši-ip-til-la*  
 12 DUMU *Ka<sub>4</sub>-pa-zi*  
 13 IGI *'Pur-ni-ma-aš-ḥu* DUMU *Ta-i-in-šu-uḥ*  
 14 IGI *Eḥ!-lu-ti-il* DUMU *Še<sub>20</sub>-eš-ti-pí-a-[šu]*  
 15 [IGI] *'N'i-ra-ri-til-la*  
 16 'DUMU' *Ḥu-pí-t'a'-a-a*  
 S.I.  
 17 NA<sub>4</sub> <sup>m</sup>*[Ḥ]a-ši+ip-til-l[a]*.

Upper edge

S.I.

Left edge

- 18 ŠU *Ad-re-ší*

**Translation**

- (1-4) .... ? / into(?) slavery(?) / as(?) interest(?)....  
 (5-10) Should Ipša-ḥalu ... not be present, (then) Kel-tešup may enter his house (and) seize his wife (and his) children. (He [i.e., Kel-tešup] is) not subject to penalty (i.e., to being penalized for this entry).  
 (11-16) Before Ḥašip-tilla son of Kapazzi; before Purni-mašḥu son of Tain-šuḥ; before Eḥlutil son of Šeštepi-ašu; [before] Ninar-tilla son of Ḥupitaya.  
 (17) (*seal impression*) Seal impression of Ḥašip-tilla; (*seal impression*) .....  
 (18) Hand of Adad-rêši.

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**Comments**

This tablet has suffered practically no additional damage since it was copied.

Porada saw the two seal impressions noted in the copy and two others besides. Regarding the legend of the second of the four impressions she notes, she proposes, variously, that the name of the sealer is broken, that the name is probably “Papatassi s. Patiya”, and that the name is Purna-mašši son of Tain-šuḫ. She places that second impression at the bottom of the reverse. She places the third impression (not represented in the copy because not / no longer visible) on the upper edge, noting that the sealing is broken and that its associated legend is Eḫlutil son of Šeštepi-ašu. Finally, a fourth seal impression is noted in one of her notes (but not elsewhere in her notes where expected) without further comment. It is possible that line 1 in the copy is actually a legend for one of the seal impressions.

The present text involves one Ipša-ḫalu. If, as the inferior party to a contract, he does not remain, or is not present (almost certainly in the house of Kel-tešup), then Kel-tešup may seize Ipša-ḫalu’s wife and children with impunity (for the last, see line 10). The closest text to this one that I can isolate is G 54 where a debtor must remain in the creditor’s presence (figuratively). If he fails to do so, then “my children ... my wife...” (ll. 17-18) presumably may be seized. If these two texts are indeed comparable,<sup>36</sup> then the present document is a contract or declaration<sup>37</sup> involving debt and some sort of servitude as part of a loan (possibly an antichretic loan). Both contracts and declarations (such as G 54) may include witness lists, as here.

The phrase at line 10 requires clarification. The meaning is that Kel-tešup is exempt from a penalty involving payment (*mullû*). Such a payment is almost certainly not a fine (payable to the government when the government is not the aggrieved party), since such a payment is nowhere clearly attested at Nuzi among all the trial texts with verdicts. Therefore CAD’s translation of *mullû* (A) at Nuzi as a fine is incorrect, with the possible exception of P-S 3:17. See CAD, M/2, pp. 189b-190a; A/2, p. 401b (last entry). Rather, I translate *mullû* as “penalty” to be construed as payment of damages to the victim of break-in, in the present case, to Ipša-ḫalu. It is this to which Kel-tešup is not liable.

Kel-tešup, the creditor here, is the son of Ḫutiya. The tablet derives from room 11, repository of the tablets of this Kel-tešup and of his father, Ḫutiya son of Kuššiya. See Lacheman 1958, vi. The witness-

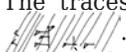
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**36** CAD, A/2, p. 401b implicitly links G 54 (=RA 23 156 No. 54 in CAD) and JEN 859 (=JENu 710 in CAD) in such a manner, as examples of the same use of *ašābu*.

**37** The former is more likely. Unlike G 54, JEN 859 fails to display direct discourse.

es here also attest to this. They belong to a network of witnesses of this Kel-tešup.<sup>38</sup> Thus, for example, 𐎧𐎱𐎠𐎵-til-la son of Kapazzi (ll. 11, 17) reappears in *JEN* 85:35, 39; as does Purni-mašḫu son of Tain-šuḫ (l. 13) in *JEN* 85:30, 39 – a document of Kel-tešup son of 𐎧𐎱𐎠𐎵 (*JEN* 85:3; from room 11). Eḫlutil son of Šeštepi-ašu (l. 14) reappears in *JEN* 83:38; as does Nirar-tilla son of 𐎧𐎱𐎠𐎵 (*JEN* 83:36; ll. 15-16) in *JEN* 83:36; and, most likely (only “most likely” because patronymics are lacking), the scribe Adad-rêši (l. 18) in *JEN* 83:43 – another document of Kel-tešup son of 𐎧𐎱𐎠𐎵 (*JEN* 83:4; from room 11). See, further, Maidman 2015, 100, Comments to *JEN* 818 for other texts related to *JEN* 859.

## Notes

- l.1 The traces do not appear as depicted, but, rather, as:  

- l.4 <sup>ti?</sup> / <sup>IR?</sup> / <sup>MÁŠ?</sup> The two latter interpretations are equally possible in the present context. Lacheman is responsible for the last suggestion. He read “MÁŠ utar (ar).”

**38** In addition to texts attested in the name books, note *JEN* 818, 881.

**JEN 860**

Obverse

- 1 [ <sup>m</sup> ] -<sup>+</sup>li<sup>-</sup>ya DUMU +[M]u-<sup>+</sup>u[š? ]  
 2 [ù? <sup>m</sup>H<sub>a</sub>]-ni-ù DUMU It-ḥa-p[u]  
 3 [2?] <sup>LÚ.MEŠ</sup>IGI.MEŠ<sup>-bu-ti</sup> š<sup>-</sup>u [š]a  
 4 [ <sup>m</sup>H ]u-i-te a-na! pa-ni DI.[KU<sub>5</sub>.MEŠ]  
 5 [ki?-a?-am?] iq<sup>-</sup>ta<sup>-</sup>b<sup>-</sup>u-ú um-m[a?] <sup>-</sup>x<sup>-</sup> šu ša HI<sup>-</sup>IL? +D<sup>-</sup>U<sup>-</sup>  
 6 [A?.ŠÀ?].MEŠ ša <sup>-</sup>i<sup>-</sup>l-tù<sup>-</sup>x<sup>-</sup> <sup>-</sup>i<sup>-</sup>+na<sup>-</sup>pa-<na?>-ni [ ]  
 7 [A?.Š]À?.MEŠ il<sup>-</sup>tù<sup>-</sup>x<sup>-</sup> i+na [ ]  
 8 <sup>+</sup>ù<sup>-</sup>? <sup>m</sup>H<sub>u</sub>-i-te il-te-e-[ma?]  
 9 [ù?]<sup>+</sup>DI<sup>-</sup>?.[KU<sub>5</sub>?].MEŠ <sup>m</sup>Na-ni-<sup>+</sup>y<sup>-</sup>a [ ]  
 10 [ ] <sup>+</sup>x<sup>-</sup> <sup>+</sup>x<sup>-</sup> x<sup>-</sup> <sup>-</sup>x<sup>-</sup> [ ]  
 11 [ ] <sup>-</sup>x<sup>-</sup> <sup>-</sup>IN?? [ ]  
 12 [ iš?]-pí-ku š[a? A?.ŠÀ? ]  
 13 [a?-na? <sup>m?</sup>H<sub>u</sub>]-<sup>-</sup>i-te it-[ta?-din?]  
 14 [ ]<sup>-</sup>A.<sup>-</sup>ŠÀ<sup>-</sup>ŠE? [ ]  
 15 [ ] UD? <sup>-</sup>x<sup>-</sup> [ ]

Reverse

- 16 [ ] <sup>+</sup>UŠ<sup>-</sup>? [ ]  
 17 [ ] <sup>+</sup>x<sup>-</sup>-ma +6 A[NŠE A.ŠÀ i-na]  
 18 [URU KÙ].SIG<sub>17</sub>-<sup>-</sup>na<sup>-</sup>-TUR<sup>-</sup>a?-n<sup>-</sup>[a? ]  
 19 [ ] <sup>+</sup>x<sup>-</sup> x<sup>-</sup> [ ]  
 20 [ ] <sup>+</sup>x<sup>-</sup> ki-mu PA <sup>+</sup>x<sup>-</sup> [ ]  
 21 [ ]<sup>-</sup>P]A? a-bu-šu ša<sup>-</sup>  
 22 [<sup>m?</sup>Na?-ni?-ya? a?-n]a? <sup>m?</sup>Mu-še-e-a  
 23 [ ù? ] <sup>-</sup>i+n<sup>-</sup>a-a<sup>-</sup>n-na A.ŠÀ  
 24 [ù ] <sup>-</sup>x<sup>-</sup> x<sup>-</sup>.HÁ<sup>-ti</sup> <sup>m</sup>Na-ni-ya [ ]  
 25 [KÙ].SIG<sub>17</sub> ù KÙ.BABBAR.MEŠ<sup>-</sup>ša A.ŠÀ [ (x) ]  
 26 [u]t-te-er-ru-ma ù <sup>-</sup>I<sup>-</sup>GI.MEŠ<sup>-bu-ti</sup>-š<sup>-</sup>u  
 27 [ša? <sup>m+</sup>H ]u-<sup>-</sup>i-te a-na<sup>-</sup>pa<sup>-</sup>ni DI.KU<sub>5</sub>.MEŠ  
 28 [ ] <sup>-</sup>x<sup>-</sup> x<sup>-</sup>-NA?-<sup>-</sup>x<sup>-</sup>-e KÙ.BABBAR.<sup>+</sup>MEŠ K[Û?. SIG<sub>17</sub>?]  
 29 [ ] <sup>-</sup>x<sup>-</sup> UD <sup>-</sup>x<sup>-</sup> [ ]  
 30 [ ] <sup>-</sup>x<sup>-</sup> [ ]

Rest of reverse destroyed

- .  
 .  
 .  
 .  
 +31 [ N]A<sub>4</sub>? <sup>m</sup>Šu ši/ti? | (vague traces)  
 [ (seal impression?) ]? (text?) ]

## Translation

- (1-8) ...-liya son of Mu-š?-... [and?] Ḫaniu son of Ith̄-apu (erasure?), [2?] witnesses of Ḫui-te spoke [as follows] before the judges. Thus(?) .... “Formerly(?) [the? land?] of/that..., the(?) land(?) of/that in ....And(?) Ḫui-te won (i.e., the case).”
- (9-13) [And?] the judges .... Naniya .... He gave(?) the produce(?) of(?) [the? field? to?] Ḫui-te.
- (14-22) ... field .... a 6 homer [field in the town of] Ḫurāšina-šeḫru to(?) .... as .... the father of [Naniya?] to(?) Mušeya.
- (23-30) [And?/But?] now the field [and?] ....-s, Naniya shall return (lit. they have returned) the gold and silver, (i.e., the cost of the loan) of the field. And ... the witnesses [of?] Ḫui-te ... before the judges ... silver (and?) gold(? .... )
- (31) Seal(?) impression(?) of(?) ... (*then vague traces*)  
....

## Comments

Line 19 of the copy does not exist. Therefore, the numbers of all lines beyond line 18 are to be reduced by one.

A satisfying edition of *JEN* 860 is not currently possible. Lacheman's initial copy of the artifact itself is the basis of the present edition. By the time collation of the tablet was attempted, in March 1987, the artifact was gone; it was represented by a cast only. The cast was from the Lacheman home. The Oriental Institute had nothing representing this cast. Meaningful additions to the preliminary copy could not be made from the cast. (As usual, additions to the copy are indicated by “+” before the signs or sign fragments.) Moreover, the obverse of the cast is itself fairly good, but only *fairly* good. Therefore, much of what passes for collation on the obverse is nothing more than passive observation that the copy does not seem to contradict the cast. Collation of the reverse is more conventional, and yields generally reliable results. The translation below is often garbled. Some of the problem is attributable to the imperfect collation. Furthermore, the broken nature of the artifact demands that what otherwise might be implicitly obvious requires explicit justification, to wit, what is depicted as the obverse is in fact the obverse. First, lines 1-5 are precisely what one expects to find at the start of some trial documents. Collation further reveals that the end of line 5 continues onto the reverse. This is not a rare phenomenon. However, lines on a tablet's reverse almost never, if ever, overlap onto the obverse. Finally, line 31, the last line, appears perpendicular to the other lines on this face. This is a common feature on a reverse but not on an obverse. These three factors are decisive in considering the obverse to be the obverse. Lacheman

reached the same conclusion, as evidenced in his preliminary copy, although he never discussed his reason(s).<sup>39</sup>

Evidence that what is considered the obverse here is the reverse and vice versa is less compelling but is certainly present. Line 8 states that ̘ui-te was victorious. Such a claim in a trial context is usually made near the end of the proceeding, i.e., on the reverse of the tablet. Line 27 introduces a statement before judges, a formula usually found at the start of a trial text (as here, at lines 4-5!). But that it allegedly appears near the *end*, rather than at the expected start, of an obverse face here, weakens the force of this observation. Fincke 1992, 166 claims that the obverse is in fact the reverse and the reverse the obverse. She fails to give any reason.

Porada, in examining the artefact, concluded that there were no seal impressions. Neither Lacheman nor the “Oriental Institute file” devoted any written study to this tablet. Nor do *NPN* or Fincke 1993, 107 include data from *JEN* 860.

The vague outlines of this document’s contents may be perceived, if tentatively, from the surviving text. This perception does not depend on potentially self-serving reconstructions in the lacunae.<sup>40</sup> Two witnesses of ̘ui-te testify before judges (ll. 1-5). One of these is ̘aniu son of Ith̘-apu (l. 2). [ ]-ni-ù with Û as the final element is especially common in the PN, ̘ANIU. See *NPN*, p. 54b, *sub* ̘ANIU. It is possible (but no more than that) that the testimony involves a former event (l. 6).<sup>41</sup> If so (and even if not so), ̘ui-te (had) achieved a legal victory (l. 8). One Naniya now appears, possibly at the behest of the judges (l. 9). ̘ui-te is then possibly connected with agricultural produce (ll. 12-13). The town of ̘urâşina-şehru is involved (l. 18), probably as the site of the land involved in the trial (ll. 14, 23, 25). The father of one of the litigants (most likely Naniya) was connected with Muşeya (ll. 21-22). But “now” (l. 23; this would juxtapose nicely with the possible “formerly” of line 6), a field, other realia, and Naniya come to the fore. (ll. 23-25). Naniya may be involved in the return of the “gold and silver” (a price? a loan?) of the field (ll. 24, 26). ̘ui-te’s witnesses (appear?/testify?) before the judges (ll. 26-27). Silver is mentioned. A sealer may appear at the end.

This synopsis, as choppy as it is, yields a rough notion of events. It receives support and amplification from other texts considered se-

<sup>39</sup> Maidman *apud* Lacheman†, Maidman 1989, 41, n. 47, expressing doubt on whether the depicted obverse is the obverse in fact, therefore, is to be ignored.

<sup>40</sup> When reconstructions do come into play, they are justified at their respective points. Reconstruction marked by question marks represents speculation. Reconstruction marked by no question marks represents conclusions based on intratextual and intertextual evidence.

<sup>41</sup> *pa-ni* appears. The more common term used in this context is *panani/u*. A barely happier alternative would be *pa-<na>-ni*.

rially. It is to these items that we now turn. The single, most definitive datum surviving in *JEN* 860 is the identity of the second witness, Ḫaniu son of Iṭḫ-apu (l. 2). That datum ensures that, regarding the meaning of this very damaged text, the document does not remain isolated. This Ḫaniu reappears elsewhere, but only in one other text, at *JEN* 825:2-3, 13, 29. There he is not a witness but a landowner. Happily, in short order, the juxtaposition of *JEN* 825 and 860 shows that the presence of Ḫaniu son of Iṭḫ-apu in both is not just a superficial phenomenon. It is an entrée to much more.

*JEN* 860 stems from room 4 and *JEN* 825 from room 1. Precisely these two rooms contain the archives of Ḫui-te son of Mušeya and his ancestors (Lacheman 1958, vi). It is unnecessary to examine or appeal to the many documents of Ḫui-te's archive (see Maidman 2015, 113 for a list of those texts; *JEN* 629, 825 and 860 are to be added to that list and *JEN* 621 removed) in order to flesh out *JEN* 860. That can be achieved with a minimal number of texts. To start with the "entrée" text, *JEN* 825 itself mentions Ḫui-te son of Mušeya (l. 26; as a witness) and establishes Šešerpa as a brother of Ḫaniu son of Iṭḫ-apu (ll. 2-3). This is a key fraternity, since *JEN* 824 involves Šešerpa son of Iṭḫ-apu (l. 2) as a principal in a real estate contract with Ḫui-te son of Mušeya (l. 8; here as a principal party, not as a witness), involving land in Ḫurāšina-šeḫru (l. 3).<sup>42</sup> The concatenation of *JEN* 860, 825, and 824 suffices to establish<sup>43</sup> that, in *JEN* 860, "Ḫui-te" (ll. 4, 8, 13, 27) is the son of Mušeya, that "Mušeya" (l. 22) is almost certainly the father of Ḫui-te (compare line 21), and that Ḫurāšina-šeḫru (l. 18) appears as the expected usual focus of Ḫui-te's real estate interests.

Of most importance to the evaluation of *JEN* 860, however, are *JAOS* 55 no. 2 (see Zaccagnini 1990, 202 for a transliteration and translation of this text) and *JEN* 974. *JAOS* 55 no. 2 is from room 4, probably (See Maidman 2005, 38 *sub* 921) and involves Ḫui-te son of M[ušeya] (l. 1; compare line 9). *JEN* 974 is from room 1 and involves Ḫui-te son of Mušeya (l. 1). The two texts are closely related to each other, though they are not duplicates. They do describe the same legal scene.

Now *JEN* 860 mentions one Naniya (ll. 9, [22?], 24), as already noted above, in contexts suggesting he is a principal party and is to return mobilia (ll. 25-27). This Naniya bears no surviving patronymic. *JAOS* 55 no. 2 and *JEN* 974 name, as a principal party, Naniya son of Šumu-dārī. (No other Naniya is known to have had dealings with Ḫui-

<sup>42</sup> On the connection between *JEN* 824 and 825, see already Maidman 2015, 117-18. Other, similar and similarly informative texts are described in Maidman 1999a, 367, commenting on *JEN* 789.

<sup>43</sup> Other texts could be summoned to the same ends, as indicated above and in the previous note.

te or with his family.) Combined with the facts that all three texts come from the archive of ẖui-te son of Mušeya, and mention that same ẖui-te as a principal party, one may presume that the Naniya of *JEN* 860 and the Naniya son of Šumu-dârî of the other two texts are the same person.<sup>44</sup> This gain of Naniya's patronymic in *JEN* 860 does not exhaust what may be gleaned by juxtaposing these three documents. *JAOS* 55 no. 2:6 describes the real estate involved as consisting of 6 homers (the parallel passage in *JEN* 974 is broken [l. 5]). This number appears complete at *JEN* 860:17 and certainly refers to the same amount of land, there further specified as being located in ẖurāšina-šeḫru (l. 18). That conclusion leads to the crossing of a threshold. *JEN* 860, not only connects with *JAOS* 55 no. 2 and *JEN* 974, it is part of the same transaction and subsequent legal action as are described in those two texts. *JEN* 860 is a real estate trial going back to a real estate antichretic loan made by ẖui-te to Naniya's father, the debt now falling to Naniya. The amount, borrowed in copper, barley, and livestock differs slightly, by two homers of barley, in the *JAOS* 55 no. 2:7-9 and *JEN* 974:9-10. However, the correspondence is nonetheless striking. In *JEN* 860, the loan is more generally defined as "gold and silver" (l. 25), presumably as representing the value of the mobilia (though the mention of gold, as opposed to silver alone, in such a context is unexpected). Even more interesting, the mention of ẖui-te's legal victory in *JEN* 860:8 at an anterior stage (l. 6; perhaps) to the present proceeding (l. 24) is most likely to be identified with, and recorded in, the trial records, *JAOS* 55 no. 2 and, by extension, the more damaged *JEN* 974, where ẖui-te does win the case (*JAOS* 55 no. 2:29).<sup>45</sup>

The foregoing exercise has borne considerable fruit. The "choppy" synopsis offered toward the start of the Comments may now be replaced with an expanded, broader, and more nuanced description. Two witnesses of ẖui-te son of Mušeya, one, at least, of whom was or became an economic dependent of his, testify before judges attesting(?) that ẖui-te had earlier won a case regarding an antichretic loan secured by land. Whether or not a field is mentioned at this point (ll. 5-7) remains obscure. The judges then interrogate the party earlier defeated, namely Naniya son of Šumu-dârî. ẖui-te's name comes up (l. 13). Reference is made to the real estate constituting both security for and interest on the antichretic loan, a six homer tract in the town of ẖurāšina-šeḫru. In another obscure section, a connec-

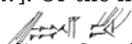
<sup>44</sup> This Šumu-dârî is likely the son of Nuriya, involved with ẖui-te in *JEN* 292 and 491. But the description and analysis of this extended string of relationships lies beyond the scope of this study.

<sup>45</sup> The core of the dispute goes back to the failure to return 1 sheep (*JAOS* 55 no. 2:17-18; *JEN* 974:15-16).

tion is made between Naniya's father and Hui-te's father, Mušeya,<sup>46</sup> or, less likely, mention is made of Hui-te's father, Mušeya (ll. 21-22). That brings the case up to the present. Naniya is to return the loan on both field and something else.<sup>47</sup> The text descends into final obscurity in which witnesses<sup>48</sup> and silver are mentioned.

The precise contents of JEN 860 remain obscure in places. However, the outline is now clearly discerned, as is the legal and economic background for the ongoing case as described in the present text.

## Notes

- l. 1     ḫi. The traces appear, not as depicted, but, rather, as .
- l. 1     [M]u. Contrary to the copy, only the head of the horizontal is missing.
- l. 1     u[š?]. The traces appear, not as depicted, but, rather, as .
- ll. 2-3     The space separating these two lines may represent a line-long erasure or, simply, a deliberate spacing by the scribe. It is unclear which, although the former is more commonly attested elsewhere.
- l. 2     [ḫa]. For this restoration, based on orthography here, as well as on JEN 825, see above, Comments.
- l. 4     DI. The surface after this sign is abraded, not clear as depicted.
- l. 4     [MEŠ]. Compare line 28.
- l. 5     [ki?-a?-am?]. Or the like.
- l. 5     IL? D'U'. . Note the possibly similar sequence of signs in lines 6 and 7. The significance, if any, of this and what these signs represent elude me.
- l. 6     [A?ŠÀ?].MEŠ. But compare lines 14, 23, [25?], where A.ŠÀ is not followed by MEŠ.
- l. 6     ḫi-l-tù. See above, note to line 5.
- l. 7     [Š]À?. The head of a right-most vertical wedge is preserved.
- l. 7     MEŠ. See above, first note to line 6.
- l. 7     il-tù?. See above, note to line 5.
- l. 8     ḫi. The tail of a horizontal wedge appears halfway up, before <sup>m</sup>.
- l. 9     DI?. Before the first depicted vertical wedge, there is space and then a discernable vertical wedge.

**46** See above, note 45, on Šumu-dârî's own activities with this family.

**47** This indicates that Naniya had not yet done so despite the verdict(s?) of JAOS 55 no. 2 and JEN 974.

**48** These may be witnesses required of Naniya to verify the final repayment of the loan. Compare JAOS 55 no. 2:32-34.

- l. 9 ṽya. The “A”-element is completely preserved, not as depicted.
- l. 10 ṽx x̄. Before the two traces depicted, there are two further traces. They appear as: .
- l. 13 *it-[ta?-din?]*. *it-[ta-du-uš]* is also possible, signifying that which is adjudged as due to Hui-te as the result of a trial. If line 12 is correctly reconstructed, forms of *nadānu* and *na-dû* would both be appropriate here.
- ll. 14-15 Although they appear to be on the same plane when viewed, these are two distinct lines, not to be conflated.
- l. 14 ŠĀ. The sign is complete, not as depicted.
- l. 17 ṽx̄. The trace appears as: .
- l. 17 6. Three rows of two small verticals each, one atop the other, are clearly present, not as depicted.
- l. 17 A[NŠE]. The traces appear as , not as depicted.
- l. 18 [URU KÛ].SIG<sub>17</sub>-ṽna<sup>1</sup>-TUR. There is no question about this reading. The hesitancy regarding the GN expressed in Lachemant, Maidman 1989, 41 *sub* JEN 860 is unjustified.
- l. 19 ṽx̄ (second). The traces appear, not as depicted, but, rather, as: .
- l. 20 ṽx̄ (first). Before KI appears .
- l. 20 ṽx̄ (second). The head of the surviving vertical is visible.
- ll. 21-22 The relationship of Naniya’s father and Mušeya is clear. Mušeya loaned mobilia to Naniya’s father. See *JAOS* 55 no. 2:6-9; *JEN* 974:10-12. The restoration of these lines is at least plausible.  
(Note that [P]A before *a-bu-šu* [l. 21] cannot easily represent [Šu-mu-da-r]i or the like. But the patronymic itself is not required in a context such as this.)  
“Hui-te” in place of “Naniya” is possible (removing [a?-n]a), but what is the sense in stating “Hui-te’s father, Mušeya”? It is jejune.
- l. 21 ṽšā. Contrary to the impression of the copy, the surface following this sign is preserved, and empty.
- ll. 22-23 The sign fragments after *a* (l. 22) and ŠĀ (l. 23) are misplaced. They are part of line 31, perpendicular to ll. 22-23.
- l. 26 [u]t-te-er-ru-ma. Both the number and the tense of the verb may undermine my interpretation. See above, Translation.
- l. 27 [H]u. Before -i-, the head of a final vertical wedge is visible.
- l. 28 ṽx̄ (second). The traces appear, not as depicted, but, rather, as .
- l. 28 ṽx̄ (third). The sign does not appear as ZA, as depicted, but, rather, as: .
- l. 29 ṽx̄ (first). The sign appears, not as depicted, but, rather, as .
- l. 29 ṽx̄ (second). The sign appears, not as depicted, but, rather, as .

- l. 31 This line, not depicted in the copy, is perpendicular to the (ends of the) lines of the reverse and faces the reverse. It extends from line 21 to line 23. The last fragments of lines 22 and 23 in the copy in fact belong to line 31. The line appears as: . Vague traces (a seal impression?) appear to the right of the scribal line. If the text of this line is meant to represent the PN of a sealer, then note that no known Nuzi PN suggests itself here.

## JEN 861

### Obverse

- ·  
·  
1 [ᵐ] 'X' [                    DUMU                    ]  
2 [ᵐ] [ ] 'x x' -še D[UMU?                    ]-'x(x)'  
3 [ᵐK]a-a-a DU[MU                    -n]'a/l'a'  
4 [ᵐ]A-ka<sub>4</sub>-wa-ti[l DUMU] 'X'-a-a LÚS[ANGA?]  
5 ᵐḪa-na-a-a DUMU 'DINGIR-it-ti-ya  
6 ᵐA-kip-LUGAL DUMU 'T'a-a-a  
7 ᵐḪa-ši-ip-a-pu DUMU Nu-'ša-pu  
8 ᵐKé-lip!-LUGAL 'x x'  
9 ᵐEn-na-pal-l[i]

### Lower edge

- 10 DUMU Na-al-tùk-[ka<sub>3/4</sub>]

### Reverse

- 11 ᵐŠum-mi-ya 'DUMU Eḫ'-li-y'a'  
12 11 LÚ.MEŠ an-nu-[t]ù ši-bu-tù  
13 ša ᵐḪa-at-tù-e  
14 ki-i-mé-e 1 ANŠE.KUR.RA  
15 'i'l-qú-ú 4 ANŠE A.ŠÀ  
16 'x' šá 'É'?M[ÉŠ?] ku-pa-tù  
17 [                    ] 'x x' [                    ] 'x x' i-te-ší-id  
18 [                    ] 'x 'x' [                    ] 'x' [                    ]  
19 [                    ] +'x-n'i-i 'x' [                    ] +'x'  
+20 [                    ] 'x' [                    ]  
Rest destroyed

### Translation

- (1-15a) ... [son of] ..., ...-še [son? of?] ..., Kaya son of ...-na, Akawatil [son of] ...-aya the priest(?), Ḫanaya son of Ili-ittiya, Akip-šarri son of Taya, Ḫašip-apu son of Muš-apu, Kelip-šarri ..., Ennapali son of Naltukka, Šummiya son of Eḫliya - these 11 men are the witnesses of Ḫattue, (attesting) that he took 1 horse.  
(15b-20) He ... harvested 4 homers of land ...of *kuppu*-structures. ....

### Comments

The tablet has suffered little additional damage since it was copied. This tablet = JENu 353. Accordingly, Dietrich, Loretz, Mayer 1972, 199, col. 2, *sub* 353 should be corrected. In error "JEN 286" appears

there as the equivalent of JENu 353 instead of the correct “JEN 861”. See already Lacheman†, Maidman 1989, 17, n. 10. Porada notes, for this tablet, “no [seal] impressions.” On the basis of line 11, only one line appears missing before line 1. Lacheman asserts two lines before line 1:

(1) x x MU

(2) x x IB - - .

If this is correct, then the first line should be a PN and the second line a patronymic.

Only three or four (ll. 6, 7, 9-10?, 11) of the nine identifiable witnesses are attested in other texts. None of the other attestations is significant in the present context. Ḥašip-apu son of Muš-apu (l. 7) appears as a witness for Teḥip-tilla son of Puḥi-šenni in JEN 457:16. JEN 457 is from room 16 as is JEN 861.

This text seems to be an affidavit for a court proceeding. Compare JEN 512 for a similar formulation regarding a different topic.

## Notes

- l. 2 ṽx x' - šē D[UMU?]. Lacheman and the Oriental Institute Nuzi file read: [ṽ]Tar-mi-te-[šup DUMU]. The present traces could support: [Ta]r-m'i-t[e]-š'[up]. The third surviving sign, ŠE, is clearer than depicted.
- l. 4 ṽX. The Oriental Institute Nuzi file and NPN, p. 13b *sub* AKAWATIL 6); and p. 77b *sub* KAYA 4) hazard Ka?.
- l. 4 S[ANGA?]. Lacheman has SANGA as does NPN, p. 13b *sub* AKAWATIL 6). The trace does not compel this interpretation. l'a'-[si-mu]. is also possible, for example.
- l. 8 lip. The Oriental Institute Nuzi file (in a rare instance) draws this sign. It differs from the copy and appears as: . *En-na-pal-l[i]*. Lacheman once read the last sign a ŠE. When faced with a choice between an otherwise unattested PN, “Enna-palše”, and an otherwise unattested spelling (with doubled l) of a relatively common PN, the latter choice is to be preferred. Furthermore, NPN, p. 46a *sub* ENNA-PALI 6); and p. 102b *sub* NALTUKKA 4), opting for this choice as well, appeals to JEN 617:30 (and l. 34 in the former citation), where this individual appears with his PN spelled in a more conventional manner.
- l. 11 ṽDUMU Eḥ. The traces between ya and li appear, not as depicted, but, rather, as: .
- ll. 14-17 There is a conundrum regarding the meaning of these lines. The verb, “he harvested” (from ešēdu; l. 17), fits well the object, A.ŠÀ (l. 15). Indeed, that is the normal object for this verb. But it seemingly cannot govern kuppātu at line 16,

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since *kuppu*-structures are, it appears, always buildings, not harvestable real estate. (For *kuppu/kuppātu*, see Maidman 1976a, 376, n. 479. No meaningful progress in defining the term has been made since 1976.) Were it otherwise, one might reconstruct line 16: 'ù' 4 'ANŠE' *ku-pa-tù*. As it stands that is not acceptable. Nevertheless, *ešēdu* does appear in direct juxtaposition to *kuppātu* - a conundrum.

- l. 18 'x' (second). What remains appears as:  .
- l. 19 'x' (first). The first part of the copied trace is now effaced. However, a wedge that is still present was not copied. The trace now appears as  .
- l. 20 'x'. What appears below 'n'i (l. 19) is  .

**JEN 862**

Obverse

- 1 [um-ma<sup>m</sup>]rZi'!-[li-ip-til]-la-ma  
 2 +u[m-ma]<sup>m</sup>A-ru'-p[á-ša]-aḥ-ma  
 3 +u[m-ma]<sup>m</sup>Ú!-'na'-[a-a]-ma  
 4 +um'-[ma]<sup>m</sup>Be-li-[ya-ma]  
 5 [u]m-m[a]<sup>m</sup>Ha-m[a-an-na]-ma  
 6 +mKu-um-p'á'-[li<sup>m</sup>]<sup>d</sup>XXX-TI.LA  
 7 +a-na 20+[10?] G[ÍN! KÙ.BABBA]R.MEŠ ša  
 8 +mu-ul-l[i] 'a'-na 'qà!-ta-t'i'  
 9 [ša]<sup>m</sup>T'-[li]-im-[IGI]-AN a-na 'pa-ni <ni>  
 10 [ ] 'x 'x x' ù<sup>md</sup>XXX-TI.L'A  
 11 'a?-na'? [ ] 'x' ša 'x' [ ] 'x' ma 'x'  
 12 <sup>m</sup>I-li-'im-IG[I-AN i(-te)-r]u-ub  
 13 ù<sup>m</sup>I-li-'im-I[GI-AN] it-t[i]  
 14 <sup>m</sup>Ku-um-pá-li aš-šum KÙ.BABBAR.MEŠ 'x x x x'

Lower edge

15 la i-dá-bu-ub

S.I.

16 NA<sub>4</sub> [<sup>m</sup>Be]-l'[i-ya]

Reverse

S.I. Po 610

17 NA<sub>4</sub> <sup>m</sup>Ú-n'a-a'-a

S.I. Po 680

18 NA<sub>4</sub> <sup>m</sup>A-ru-pá-ša-aḥ

S.I. Po 721

19 NA<sub>4</sub> <sup>m</sup>rZi-l'i-i[p]-til-l'a

.  
.
   
.

**Translation**

- (1-5) [Thus] Zilip-tilla, and thus Aru-pašaḥ, and thus Unaya, and thus Bêliya, [and] thus Ḥamanna:  
 (6-10a) “Kumpali, for a payment of 20+[10?] sheqels of silver, delivered Sin-uballiṭ over to Ilim-IGI-AN in front of ....  
 (10b-12) And Sin-uballiṭ entered (the? house? of?).... Ilim-IGI-AN.  
 (13-15) Now Ilim-IGI-AN shall not litigate with Kumpali regarding the (return? of? the?) ... silver.  
 (16-19) (*seal impression*) Seal impression of Bêliya; (*seal impression*) seal impression of Unaya; (*seal impression*) seal impression of Aru-pašaḥ; (*seal impression*) seal impression of Zilip-tilla;  
 ....

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**Comments**

The tablet has suffered little additional damage since it was copied. The join of a sliver has been effected since the copy was made. It yields the start of lines 6-8. At line 6, the initial DIŠ appears before the already preserved PN. At line 7, the initial vertical appears, yielding a complete A. At line 8, the initial horizontal appears, yielding a complete MU.

There are five speakers testifying in this text (ll. 1-5). It is all but certain that these individuals are also the sealers of the tablet. For two of the five, this is beyond question: Aru-pašaḥ (ll. 2, 18) and Unaya (ll. 3, 17).<sup>49</sup> A third sealer, Zilip-tilla (l. 19), is most likely the first speaker, ...-la (l. 1).<sup>50</sup> The name of the first sealer (l. 16) is effaced but for a single Winkelhaken. That lone trace probably fits “Bêliya” better than “Ḥamanna”, since, of the only two sign possibilities, the [H] *a* of Ḥamanna is less likely than the ‘l’i of Bêliya due to the location of the trace on this line. But one speaker apparently lacks a presence among the sealers, Ḥamanna (or, less likely, Bêliya). However, Porada, unpublished notes, identifies a fifth seal impression on the upper edge,<sup>51</sup> the associated name effaced. If Porada is correct, that seal impression should be that of Ḥamanna (less likely, Bêliya). Thus there is evidence that all five speakers reappear in this text as sealers. Porada 1947 numbers Unaya’s seal impression as 610 (p. 134a), Aru-pašaḥ’s as 680 (p. 134b), and Zilip-tilla’s as number 721.<sup>52</sup> In all three instances, Porada indicates that the tablet was written outside Nuzi. But the findspot for this artifact is room 4, suggesting – but not proving – that the tablet was written in Nuzi. All the PNs in this text reappear in other Nuzi texts except for Kumpali (ll. 6, 14) and the enigmatic Ilim-IGI-AN (ll. 9, 12, 13), the two principal parties. This may constitute the evidence for Porada’s conclusion. If so, Porada’s contention is unpersuasive. Other isolated PNs appear in the Nuzi corpus. The PNs appearing in this text, lacking patronymics, are not helpful in establishing links with other texts, let alone with similar records relating to JEN 862. Lacheman, unpublished notes, gamely attempts connections nevertheless. He ponders whether Zilip-tilla son of Keliya at JEN 201:29, 33 and Unaya son of Keliya at JEN 320:21, 26 are

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**49** To note that the lack of patronymics could permit the possibility of two different Aru-pašaḥs and Unayas is to quibble. The correspondences of two PNs at the start and end of the document renders remote the possibility of different persons in each place.

**50** Far less likely is the possibility that the identity of the first speaker remains unknown and is contained in the all-but-destroyed line 16. In that case, the sealer Zilip-tilla (l. 19) does not appear as a speaker.

**51** She locates it on “Lo”, i.e., the lower edge, which must be a mistake.

**52** This is correct and implicitly contradicts her unpublished note that Zilip-tilla’s name is here erased. The damaged line 19 does not show signs of erasure.

judges (they are not, but merely witnesses) are connected with the Zilip-tilla and Unaya of the present text (ll. 1 with 19; and 3 with 17). The connection has nothing really to recommend it, even ignoring the lack of common findspot for the artifacts in which they are mentioned. More intriguing, if still speculative, Lacheman notes two witnesses appearing adjacent to each other in *JEN 222*, Ḫamanna son of Ar-šanta (for the correct reading, see *NPN*, p. 32a, *sub* AR-ŠANTA 11)) at l. 33 and Aru-pašaḥ son of Ennaya at l. 34. The same names (with no patronymics) appear at *JEN 862:5* and *JEN 862:2, 18*. It is an attractive possibility to connect these pairs, not because of “Ḫamanna”, a very common PN, but because of “Aru-pašaḥ,” a rare PN. See *NPN*, p. 36a, *sub* ARU-PASAḪ (only *JEN 222* and the present text are cited); and *AAN*, p. 33b, *sub* ARU-PASAḪ (three texts from room N 120, one whose provenance is unknown). Nevertheless, these identifications are intriguing, but nothing more. In any case, they fail to elucidate anything about the transaction or its context described in *JEN 862*. The original transaction and the basis of the present transaction, as I understand it, is the sale of a man, Sin-uballit,<sup>53</sup> by Kumpali, to Ilim-IGI-AN. The sale price of 20+(10?) sheqels of silver was paid. If the price was 30 sheqels, then Sin-uballit had likely been a slave of Kumpali, since thirty sheqels is the standard price of a male slave (see below, second note to line 7). That sale gave rise to the present declaration and its implication. Five men aver that the former transaction was as described. That confirmation resulted in a prohibition. The buyer could not take the seller to court over the sale price. It is implied that the buyer wanted his money back. The reason is not clear. Perhaps Sin-uballit died or escaped subsequent to the transaction. Perhaps the reason is stated or alluded to in the now badly damaged lines 10-12. But line 12 may once have stated that the slave once entered the house (i.e., the jurisdiction) of the buyer and *that* is the reason the buyer may not sue to get his money back. The present text would then constitute an affidavit in support of the seller, Kumpali: five individuals testify to the original transaction (and presumably its legal completion). (That would be the end of the quoted testimony [ll. 6-12].) That would result in a legal decision (also in the present text [ll. 13-15] drawn up by a judicial authority. Although those who testify also seal the document (see below), it is to be presumed that they are not the authority forbidding a potential further lawsuit. This explanation of *JEN 862*, its background, and its future implication, seems simplest to me. However, it cannot stop here. The reso-

**53** This man has a good Akkadian name. Was he a *ḫapiru*? For *ḫapiru* slaves with Akkadian names, see *JEN 448, 452, 454, 455, 456, 458* (perhaps) *459* (perhaps), *461, JAOS 55, 1, P-S 40*.

lution of the sense of a key term, *qātātu* (l. 8),<sup>54</sup> proves crucial to the present interpretation.

The translation here adopted in the context of this term is: “for a payment of ... silver, [he] delivered PN over to PN<sub>2</sub>.”<sup>55</sup> *qātātu*, is a dual of *qātu* (*GoG* §61c), alternating with the singular, *qātu*, in phrases indicating impending possession (“over to” here). See *CAD*, Q, pp. 189a-192a *sub* (**qātu**) 6. The use of *qātu* with *ana*, rather than with *ina*, is unusual but not unattested. See *CAD*, Q, p. 191b *sub* (**qātu**) 6.) e). Therefore, the grammar here works, and the semantics work very well.

But if the posited grammar is not ideal, an alternative implicitly offered by the *CAD* yields a more comfortable grammar but at the expense of considerable contextual obscurity. According to this construction, what is being described is, not a sale, but a loan. *qātātu* is a guarantee (*CAD*, Q, pp. 168a-171a *sub* **qātātu**, especially the Nuzi examples on p. 169b, *sub* **b**) 2’). Although the *CAD* does not cite *JEN* 862 (=JENu 652) among the two Nuzi examples, the two cited texts are close enough to the present one to elicit our interest. *HSS*, V, 19 has a debtor, PN, being given to PN<sub>2</sub>, to whom he owes the debt. PN<sub>2</sub> gives PN to PN<sub>3</sub>. PN<sub>3</sub> returns PN to PN<sub>2</sub>, who accepts him; and that is the end of the substance of the text. The crux is that PN<sub>2</sub> gives PN to PN<sub>3</sub> *ana qātāti* (l. 8), i.e., as a guarantee, rather than as a simple juridical transfer, as argued above. But if this is so, sense is hard to come by. The *CAD*’s translation betrays that lack of clarity. *HSS*, V, 102, the *CAD*’s other example, is similarly obscure if ŠU.MEŠ-*ti* (l. 9), i.e., *qātāti*, is taken to be a guarantee rather than an indication of transfer of authority. For this latter example, see also the closely similar text, *Ebeling* 1. The same obscurity, I contend, would result here, if *qātātu* is rendered “guarantee” or the like. Indeed, “transfer of authority” makes sense of all the instances cited here, where “guarantee” produces only difficulties. (Although *CAD* does not cite *JEN* 862:8, *mullû* as compensation [*CAD*, M/II, p. 189a-190b] rather than as payment, I am not sure that the authors would not have joined that meaning to *qātātu* – though how exactly, I do not know.<sup>56</sup>

<sup>54</sup> *mullû* (l. 8) might be involved as well. See below, Comments.

<sup>55</sup> *mullû*, II/1 infinitive, is construed as a verbal noun.

<sup>56</sup> A reconstruction of the thrust of the tablet according to the *CAD*’s understanding might approximate the following. Kumpali had received silver as a loan (implicitly from Ilim-IGI-AN). Kumpali handed over Sin-uballiṭ as a security payment to Ilim-IGI-AN, and Sin-uballiṭ entered Ilim-IGI-AN’s (house?). This tablet attests that these transfers were witnessed by five individuals. Therefore – and this would be the purpose of the document – Ilim-IGI-AN may not sue Kumpali over the silver. Why not? Possibly, the loan was not repaid and so Ilim-IGI-AN acquired Sin-uballiṭ permanently. (Sin-uballiṭ’s possible entry into Ilim-IGI-AN’s household is, on the face of it, ambiguous: was it permanent entry or as collateral, pending repayment of the loan. My reconstruction favors the former.) Therefore, Kumpali had discharged his obligation through

On *mullû*, see also above, *JEN* 859, Comments.)

Support for the position adopted in this edition and implicit rejection of the *CAD*'s interpretation was already adumbrated in Wilhelm 1970, 50, n. 1.<sup>57</sup> He argues there for *ana qātāti* as equivalent to *ana qāti* (though he does not deal there with the morphology of *qātātu*). He also contends that "handing over" is more appropriate in these contexts than "guarantee". Using evidence and argumentation only partially overlapping those presented in this discussion, Wilhelm, on his own, presents a compelling case.

## Notes

- l.1 [m]Zi'!-[li-ip-til]-la. For this reconstruction, see above, Comments. Lacheman seems to have seen *Zi*. Compare line 19.
- l.2 *u[m]*. The trace appears as .
- l.2 *p[á-ša]-aḥ*. For this reconstruction, see above, Comments. Compare line 18. The Oriental Institute Nuzi file seems to have seen *ša-aḥ*.
- l.3 *u[m]*. The trace appears as .
- l.3 *Ú!*. The two horizontals of the copy are incorrect. Rather, there appear three adjacent vertical wedges, as if the sign were "3".
- l.3 [a-a]. For this reconstruction, see above, Comments. Compare line 17.
- l.4 *um*. The trace appears, not as depicted, but, rather, as .
- l.4 [ya]. Given the first two signs of this PN and the presumed presence of *ma* in the break, only one sign seems missing. [ya] appears to be the only possible reconstruction.
- l.5 *m[a-an-na]*. The Oriental Institute Nuzi file sees *ma* as complete, and Lacheman once seems to have seen [n]a at the end of the break. The reconstruction thus appears certain.
- l.6 *m*. The sign is preserved. See above, Comments.
- l.7 *a*. The initial wedge is preserved, yielding a complete A. See above, Comments.
- l.7 [10?] G[ÍN! KÛ.BABBA]R. The usual price at Nuzi of a male slave is thirty sheqels of silver. See Eichler 1973, 16. Therefore, the missing number should be "10", and the commodity should be silver. Compare, further, the commodity identified in line 14.

loss of his collateral and so was no longer liable. The document protects Kumpali from further claims against the silver he borrowed. This seems to me to be an unnecessarily convoluted construction.

**57** It is to that note that I owe the reference to *Ebeling* 1.

- l. 8 *mu*. The initial horizontal wedge is preserved, yielding a complete MU. See above, Comments.
- l. 8 *t'i*. The sign is clear on the tablet but is absent from the copy. It appears as .
- l. 9 [ša]. This choice accords with my interpretation of *qātātu* (l. 8). See above, Comments. Lacheman interprets: [a-n]a.
- l. 10 [ ] 'x x x'. The Oriental Institute Nuzi file has: [ù?] 20+ UDU. MEŠ<sup>m</sup>x x x. I do not understand this interpretation of the traces. The same applies to Lacheman's reading: [it]-'ta-din' ù.
- l. 11 'na'?. The tail of a second vertical at this point is depicted but not actually present.
- l. 11 *ma* 'x'. Lacheman saw [b]a-li 'a-na ŠU<sup>ti</sup>. Nowhere in this part of the line may É ša or the like be restored. Such a restoration would be appropriate if I interpret the end of the next line correctly.
- l. 13 *it*. The sign is clear and typical, not as depicted.
- l. 14 'x x x x'. The Oriental Institute Nuzi file has only ša; it is the end of line 14. Lacheman, more interestingly, reads: ša mu-ul-li-[y]a [SU]M. But, ultimately, this makes little sense. See further, above, Comments.
- l. 15 *ub*. After this sign, Lacheman once saw ŠU<sup>m</sup>.
- l. 16 [<sup>m</sup>Be]-'l[i-ya]. For this restoration, see above, Comments. Lacheman read: [Ha-ma-an-n]a.

**JEN 863**

Obverse

- 1 \*EME'-[š]u ša [mTar]-mi-te-šup  
 2 DUMU [ ]-'x'-[ ]-'x' i+n'a! pa-ni LÚ.MEŠ! \*ši-bu-ti  
 3 'ki'-[na-an]-na iq-t[a]-bi 2? [ANŠE?]  
 4 [ ] \*A. ŠÀ ša mT'ù'-ra-ar-[t]e-šup  
 5 [DUMU? Te]-eš-šu-ya mTù-r[a-ar-te]-šup  
 6 i+na šu-pa-al 'x' [ ]  
 7 i+na 'il'!?-[ta?(-na?)-an? ]  
 8 i+na [ ]  
 9 i[+na ]  
 .  
 .  
 .

Reverse

- [S.I.]  
 10 [NA<sub>4</sub>] 'x (x)' [ ] 'x' [ ] |||  
 S.I. S.I.  
 11 [NA<sub>4</sub> mŠu?-u]m-mi-[ya? DUMU? X]-ip/ur-te-šup N[A<sub>4</sub>] mŠa-ar-te-š'u[p]  
 S.I. ||| S.I.  
 12 [N]A<sub>4</sub> Ké-ra-ar-te-šup NA<sub>4</sub> KIŠIB Muš-te-šup  
 13 [NA<sub>4</sub> KIŠ]IB Ku-uš-ši-ya  
 Upper edge  
 S.I. | S.I.  
 14 NA<sub>4</sub> KIŠIB nu-a-ru  
 Left edge  
 15 S.I. | NA<sub>4</sub> [ ]  
 16 | NA<sub>4</sub> Te!-hi-'it'-[te]-šup S.I.  
 Reverse  
 17 t<sub>u</sub>p-pu an-ni KÁ.GAL  
 18 ša<sub>10</sub>-tì-ir

**Translation**

- (1-3a) Declaration of Tarmi-tešup son of ... before witnesses.  
 (3b-9) He spoke as follows: "2(?) [homers?] ... (of) land of Turar-

- tešup [son? of?] Teššuya, Turar-tešup, to the west of ..., to the north(?) of ..., to the ... [of] ..., to the ... [of] ....”
- (10-16) [(*seal impression*)] [Seal impression of] ...; (*seal impression*) [seal impression of] Šummiya(?) [son? of?] ...-ip/-ur-tešup; (*seal impression*) seal impression of Šar-tešup; (*seal impression*) seal impression of Kerar-tešup; (*seal impression*) seal impression of Muš-tešup; seal impression of Kuššiya (*seal impression*); (*seal impression*) seal impression of the musician; (*seal impression*) seal impression of Teḫit-tešup; seal impression of ...(*seal impression*).
- (17-18) This tablet was written - gate.

### Comments

The tablet has suffered very little additional damage since it was copied. Records of the Oriental Institute and Porada’s notes indicate that *JEN* 863 (= *JENu* 1136) has been joined to *JEN* 950 (= *JENu* 116). This is not so, though the Institute tablet drawer containing *JEN* 950 also contains *JEN* 863, and, in fact, the two items are stored in the same box within the drawer. The two artifacts do not physically join. If the two pieces ever did belong to the same tablet, then the spatial relationship between them would appear something like



, with no common line of text.

Several factors argue for their constituting parts of a single tablet. They have the same general dimensions. They both come from room 13. They complement each other as far as their positions on the theoretical single tablet. *JEN* 863 contains the start of the obverse, the end of the reverse, the upper edge, and the left edge. *JEN* 950 contains the end of the obverse, the lower edge, and the start of the reverse. The combined number of lines in these two pieces is 43, and thus the tablet must have exceeded this number. This is long but not impossibly so. None of these factors is definitive. Other factors argue against the two pieces belonging to the same tablet. First, and simplest, the dimensions *are* similar and this actually argues against

their relationship. The dimensions (by autopsy) are as follows. *JEN* 863: height 51.5 mm; width 70.5 mm; thickness 35 mm. *JEN* 950: height 51 mm; width 68 mm; thickness 34.5 mm. Thus the widths especially and the thicknesses are different and so probably come from different tablets.<sup>58</sup>

Turning to the contents of these two broken items, both pieces are declarations (*JEN* 863:1-3; 950:7 [probably so]), but they seem to deal with different topics: real estate (*JEN* 863:4-6)<sup>59</sup> and the loan of barley (*JEN* 950:5, 7, 8; compare, however, lines 10 and 18). The names of the principal parties are only slightly suggestive. “Tarmi-tešup”(s?) appear(s) in both pieces (*JEN* 863:1-2 [patronymic indecipherable]; *JEN* 950:9).<sup>60</sup>

On balance, it must be concluded that *JEN* 863 and 950 come from different tablets. Therefore, tentative suggestions to the contrary must be rejected in Maidman 2003, 117 (the comment there that “*JEN* 963 is employed to help restore [*JEN* 950]” amounts to little; only *JEN* 950:6 is involved; the reconstruction there can stand on other grounds); 2005, 57 *sub* 116(+?)1136; and 155 *sub* 1136(+?)116. Two other texts, *JEN* 296 and 573, each connected to the other,<sup>61</sup> might be connected to *JEN* 863, albeit probably indirectly (if at all). *JEN* 296 is a real estate antichretic loan tablet wherein Turar-tešup son of Teššuya (ll. 1-2) borrows mobilia from Tarmi-tilla son of Šurki-tilla (ll. 6-9) in return for two plots of land of one homer each (ll. 2-4). *JEN* 573 is a real estate adoption tablet wherein Turar-tešup son of Teššuya (l. 1) sells to Tarmi-tilla son of Šurki-tilla (ll. 2, 8) two homers of land (l. 3). Two

<sup>58</sup> The height of the hypothesized tablet would have to be over 102.5 mm, and this is not unreasonable. See, for example, the heights of the tablets recorded in *JEN*, I, pp. 6-8; *JEN*, II, pp. 6-8.

<sup>59</sup> If *JEN* 296 and 573 turn out to somehow be related to *JEN* 863, then it confirms *JEN* 863 as a real estate text. On *JEN* 296 and 573, see further below, Comments.

<sup>60</sup> Minor PNs are not really helpful at all. They would certainly not be helpful here. If *JEN* 950:20-24 identify five witnesses to the document, it is to be noted that none of the eight named sealers at *JEN* 863:10-16 corresponds with certainty to those witnesses. (That may be less impressive than it seems: *JEN* 863 gives no patronymics to the sealers excepting probably one, at line 11, and *JEN* 950's PNs are mostly broken away.)

<sup>61</sup> *JEN* 296 and 573 are certainly related, probably in that chronological order. The same two principals are involved with, it seems, the same land. In the first, *JEN* 296, Tarmi-tilla son of Šurki-tilla obtains two homers of land on the route to Anzugalli (ll. 2-4) from Turar-tešup son of Teššuya by means of an antichretic loan. Probably after this, in the second text, *JEN* 573, the same Tarmi-tilla receives (the same?) land in Nuzi (ll. 3-4) by means of a real estate adoption.

(Land on the route to Anzugalli [*JEN* 296:4] can define land as being located in Nuzi. See *JEN* 194:6, 8; Maidman 1976a, 145. [It can also define land in the town of Zizza. See *JEN* 244:4-6; Maidman 1976a, 145.] So the location of the land in both *JEN* 296 and 573 might well be in the same town, Nuzi.)

It is not necessarily expected that the alienator of the land in *JEN* 573 should have received a payment as he does (ll. 8-9), if he alienated the land because of failure to repay the (anterior) loan described in *JEN* 296.

possible points connecting those texts to *JEN* 863 are very intriguing: (1) “Turar-tešup” and “Teššuya” appear, in that order, in close juxtaposition in a broken context at *JEN* 863:4-5<sup>62</sup>; and (2) two homers of land *may*<sup>63</sup> once have been mentioned at *JEN* 863:3-4. Although problematic, these two points appear to echo *JEN* 296:1-2 // 573:1 and *JEN* 296:2-3 // 573:3. Although not compelling parallels, they are suggestive. (The meaning of line 5 as construed tentatively in this edition is obscure and may pose yet another obstacle in linking *JEN* 296 and 573 to the present text. See below, note to lines 4-6.) Less suggestive yet, *JEN* 296:17 names one Šar-tešup son of PN<sub>2</sub> as a witness, and *JEN* 863:11 names Šar-tešup (no patronymic) as a sealer. *JEN* 573:35 names one Kuššiya, a guard and son of PN<sub>2</sub> as a witness, and *JEN* 863:13 names Kuššiya (no patronymic) as a sealer. And still less suggestive, *JEN* 863, 296, and 573 (both pieces) all come from room 13. Against a connection of the two texts is that Tarmi-tešup, a principal party in *JEN* 863 (ll. 1-2) does not appear in the well-preserved *JEN* 296 and 573; nor does Tarmi-tilla son of Šurki-tilla (proprietor of the room 13 archive), a principal in *JEN* 296 (ll. 6, 7, 12) and 573 (ll. 2, 8, 16, 18) appear in *JEN* 863. But, if the positive parallels in *JEN* 863 and 296 with 573 indeed do represent links of substance between the texts and their transactions, then *JEN* 863 may represent a transaction anterior to that of *JEN* 296 and 573. And so *JEN* 863 would not be expected to name Tarmi-tilla son of Šurki-tilla who would have become involved only later. And Tarmi-tešup would not be expected to appear in *JEN* 294 and 573 since his role in this matter would have ceased by the time of those texts.<sup>64</sup> Those two texts would be “background” documents to a subsequent contract of Tarmi-tilla, proprietor of the room 13 archive. For such phenomena, see Maidman 1979, 183 with note 14. For pairs of Nuzi texts not mentioned there, see Maidman 1999a, 337-8. For the phenomenon elsewhere, compare Stolper 1995, 235 (“retroacta”). The lack of certainty in connecting *JEN* 863 to *JEN* 296 and 573 leads to tentative restorations - and no more - in lines 3 and 5 of the present edition.

In the section of the document pertaining to the sealers, since (a) all impressions can be paired with specific legends;<sup>65</sup> and (b) a double

<sup>62</sup> *NPN* fails to link the two as son and father here.

<sup>63</sup> The problem here lies in the lacuna separating *JEN* 863:3's 2(?) [ANŠE?] and the next line's A.ŠĀ. A natural restoration would be [n<sup>o</sup> ŠAPIN] before A.ŠĀ. However, that would decisively divorce this land from the land described in *JEN* 296 and 573. But to “rescue” the connection of these three texts as having common amounts of land, one would have to offer another plausible reconstruction, and no such reconstruction suggests itself.

<sup>64</sup> The one person uniting the three texts would presumably be Turar-tešup son of Teššuya.

<sup>65</sup> The legend at line 13 pairs with the first seal impression on the upper edge.

line appears at line 10;<sup>66</sup> then (c) the traces at line 10 should represent a legend for which the seal impression – above line 10 – no longer survives.

Lines 17-18 should have been the last lines written by dint of their location combined with their content and abbreviated syntax, a kind of afterthought here where there was little remaining room. Thus lines 17-18 appear in this edition *after* the text of the upper edge and left edge as a final resumption of the reverse of the tablet. See further below, note to ll. 17-18 and first note to l. 17.

## Notes

- l. 1 [š]u. The Oriental Institute Nuzi file once saw: šu.  
l. 1 [Tar]. Lacheman, the Oriental Institute Nuzi file, and *NPN*, p. 149b *sub* TARMITEŠUP 27) once saw here: Tar.  
l. 2 <sup>MEŠ!</sup>. I.e., DIŠ. The Oriental Institute Nuzi file has, simply: MEŠ.  
l. 3 ʿkiʾ-[na-an]-na iq-t[a]-bi. This is an unproblematic reconstruction of a standard opening of a *lišānšu*-text. Compare, for example, *JEN* 108:2-3.  
ll. 4-6 But for “<sup>m</sup>Turar-tešup” on line 5, this section can make reasonable sense: “(an amount of) land of Turar-tešup [son of] Teššuya, to the west of ....” The appearance of “Turar-tešup” at line 5, however, garbles this otherwise straightforward meaning. Perhaps this second mention of Turar-tešup is an editorial misunderstanding of the remaining signs and trace.<sup>67</sup> Note that neither the Oriental Institute Nuzi file nor *NPN* sees *Tù-ra-ar-te-šup* on this line. If “Turar-tešup” does not appear, then perhaps one or both of the other two words supposedly on line 5 have been misconstrued. [DUMU], i.e., the establishment of filiation, is not assured, and even the largely preserved “Teššuya” may be questioned (*NPN* does not have it here). However, I can think of no other alternative to [Te] here.<sup>68</sup>  
l. 4 ar. The sign is completely preserved. It is incorrectly copied as ù below where the sign actually appears.  
l. 5 After šup. The copy shows BI ME ŠU MA or the like. This is incorrectly copied and is a phantom here. The correct rendering and interpretation of these wedges appears in the copy

**66** Such lines usually (always?) separate one seal impression and sealer legend from another.

**67** I doubt this, and so I restore the PN in the transliteration without question.

**68** And, as with Turar-tešup (l. 5), I restore it without question.

- at the bottom of the reverse as line 17, upside down (along with line 18) with respect to the rest of the reverse.
- l. 7  $\bar{i}l'!$ ?. The Oriental Institute Nuzi file has here: *ta*.
- ll. 8-9 One expects two other directions to have once appeared here.
- l. 11 [<sup>m</sup>Šu?-u]m-mi-[ya?]. This is little more than a guess. This PN on this line does not appear in *NPN*.
- l. 11 [DUMU? X]-ip/ur-te-šup. The supposition that a patronymic appears here is somewhat troubling, since this would be unique in this list of sealers. Furthermore, this person, if Šummiya, would be uniquely attested here; the pairing seems nowhere else attested at Nuzi. But the alternative, that DUMU did not once appear but that NA<sub>4</sub> did and that the PN represents another witness, seems precluded by the position of the wedges and the lack of sufficient seal impressions associated with this line.
- l. 11 Ša-ar-te-šū[p]. Porada reads the name as Turar-tešup, i.e., as [T]ù-ra-ar-te-šup.
- l. 14 nu-a-ru. One expects a PN here. *nuaru* would not seem to be a sufficient identifier for a sealer, unless he is further identified in the missing part of the text. The most common such professional legend is “scribe”. Note that one Kerar-tešup is a *nuaru* at *HSS*, XV, 71:2 (compare. l. 1) and a Kerar-tešup appears here at line 12. However, since both Kerar-tešup and the musician seal this tablet, they cannot be the same person. Porada reads: [ ]-a-tal.
- ll. 15-16 The juxtaposition of seal impressions and legends and their respective orientations (i.e., directions) are tête-bêche-like. Therefore, the scribal line separating the two pairs cannot be rendered satisfactorily within the conventions of these transliterations.
- l. 16 [te]-šup. *te-šup* is read by Lacheman, unpublished name book, by the Oriental Institute Nuzi file, and by *NPN*, p. 153b *sub* TEḪIT-TEŠUP 2).<sup>69</sup> The reconstruction here is attractive since the spelling is elsewhere attested. See the references at *NPN*, p. 153b *sub* TEḪIT-TEŠUP; and *AAN*, p. 144b *sub* TEḪIT-TEŠUP. The only other possibility among Nuzi PNs is *Te-ḫi-it-[til]-la'*, although that spelling of “Teḫip-tilla” is nowhere attested clearly.
- ll. 17-18 This type of clause in declarations often appears after the main contents and before the witness list. For example, see *JEN*: 105:28-30; 120:29-31; 126:29-30. It also appears in

<sup>69</sup> The lemma should be TEḪIP-TEŠUP in *NPN* and *AAN*, as proved by the spelling, *Te-ḫi-ip-te-šup* at *HSS*, XVI, 139:4, if the transliteration is correct.

the midst of the list of witnesses. See *JEN* 115:25. That this clause appears here at the very end of the text suggests that the scribe forgot to insert it in its usual position(s). See further, above, Comments.

- l. 17 This line does not contain errors or missing signs. It is part of an abbreviated formula, abbreviated due to constraints of space. The usual formula would be something like *ṭup-pu an-nu-ú AŠ EGIR<sup>ki</sup> šu-du-ti ....* (*JEN* 154:21-23), of lesser or greater length.
- l. 17 *an*. The sign is clear and typical, not AŠ+PA or NA as depicted. Therefore, the Oriental Institute Nuzi file's (*ṭup-pu*) AŠ *pa-ni* is to be dismissed.



- homers of barley to Tarmi-tilla .... -tilla ... -til(?) -la ... Tarmi-tilla .....
- (17-23) [Before Zikiya] son of Zuluk-erwi; [before] Akiya son of Šamḥaraya; [before] ... son of Ekkiya; [before] Wur-tešup son of Akip-tašenni; [before] ... son of Ila-nišū; [before] ...-ya son of ...; [before] ...-tilla son of ....
- (24) ...-a, the scribe
- (25-26) [(*seal impression*)?] [Seal? impression? of?] ...; (*seal impression*) seal impression of Ḥaši-...; ....

## Comments

This tablet has suffered slight additional damage since it was copied. Porada's notes indicate two seal impressions on this tablet with both names broken. If so, the second seal impression may once have appeared to the left of the one remaining impression, and its legend would have survived in the form of the several wedges near the start of line 25. Note that, in the translation, line 24 stands alone. It is unclear whether the scribe is the last witness (i.e., l. 24 belongs with lines 17-23) or the first sealer (i.e., line 24 belongs with lines 25-26). The exact type of tablet represented by *JEN* 864 is not immediately apparent. It is likely a contract; the entire surviving reverse is a list of names with patronymics, no doubt representing a witness list, and at least one seal impression with identifying legend. But what kind of contract is this? And who are the principals involved? There are a few indications. The tablet most likely comes from room 13, the tablet repository of Tarmi-tilla son of Šurki-tilla, despite some ambiguity regarding the findspot. Maidman 2005, 30 *sub* 637 (i.e., *JENu* 637 = *JEN* 864) notes that, according to the Oriental Institute Nuzi file, the tablet stems variously from room 13 and from room 4. Chiera's field catalogue indicates a findspot other than room 13, 15, or 16 (see Maidman 2005, 10). But Porada's notes indicate a findspot of room 13. (Lacheman's surviving notes do not deal with this issue). The witness list itself tends to point to room 13 as the findspot. The first two surviving witness PNs of the reverse both have very rare patronymics. The first, "Zuluk-erwi", appears in only two other Nuzi texts, *JEN* 9:31 and 139:11. In the former, he is the father of a witness, Zikiya. That tablet is from room 13 and is a contract of Tarmi-tilla son of Šurki-tilla (ll. 1-3). In the latter, he appears as the father of the same witness. This tablet comes from room 16, not 4 or 13. The contract does not involve Tarmi-tilla son of Šurki-tilla. The evidence justifies to me restoring "Zikiya" in the lacuna at line 17. The second rare patronymic is "Šamḥaraya." He also appears in only two other Nuzi texts, *JEN* 642:2 and *HSS*, XIII, 161:40. In the latter instance Tešup-atal son of Šamḥaraya is witness to a real estate adop-

tion of Šilwa-tešup “son of the king,” a tablet stemming from room A26 in Šilwa-tešup’s house, a room containing an archive. In the former, Akiya son of Šanḥaraya is a witness to a deposition involving Tarmi-tilla son of Šurki-tilla (ll. 1-3) in a transfer of real estate. The tablet is from room 13. As with “Zikiya”, for me the evidence suffices to restore “Akiya” in line 18. No other patronymic in *JEN 864* is as suggestive as these two in establishing a findspot for this artifact.<sup>70</sup> The internal evidence of the witness patronymics leans slightly toward identifying *JEN 864* as a room 13 text. The assorted surviving archaeological records vacillate between rooms 4 and 13. I opt for choosing room 13 as the findspot. As a result of this choice, other data become easily comprehensible.

Against the background of this identification, one can answer more precisely who is a principal here and what kind of contract this is. First, the Tarmi-tilla of line 7 might, on the face of it, be the son of Šurki-tilla and a principal party of this contract, because the text was found in his very archive. In the context of lines 5-7, this supposition is greatly strengthened. The same Tarmi-tilla likely reappears at line 11 and may also be present in lines 9 and 10 (the first element of the name is effaced in both cases). However, so many “-tilla”s may indicate that another principal party might also have borne a PN ending in this theophoric element.

A key to placing Tarmi-tilla in context and to identifying the kind of contract we are dealing with derives from line 5 where the surviving signs lead to the conclusion that the contract is an antichretic loan; this line is part of a typical “contract duration clause” in real estate antichretic loans (Jordan 1990, 77, item 3).<sup>71</sup> That, in turn leads easily to the verb in line 4 being the very last element in the “moveable property description” (Jordan 1990, 77, item 2). Strong parallels to this interpretation of *JEN 864* are to be found in *JEN 294* and 310, though other texts could easily be adduced as well. *JEN 294* derives from room 13. It is a well-preserved antichretic loan in which Tar-

<sup>70</sup> To be sure, ....tešup son of Akip-tašenni (*JEN 864*:20) is very probably “Wur-tešup,” a cousin of Tarmi-tilla and heavily involved in the latter’s affairs and mentioned in room 13 texts. But that identification derives from the evidence for *JEN 864* being a room 13 tablet. It does not contribute to that identification and so cannot find a place at this point in the discussion.

<sup>71</sup> Although Jordan’s study is of the real estate antichretic loan only, use here of his typology alone does not imply that *JEN 864* is a real estate, rather than a personal, antichretic loan. Comparison of Jordan with the analogous material in Eichler 1973, a thorough study of the personal antichretic loan, reveals that the terminology in both types of *tidennūtu* is similar. See the relevant material in Eichler 1973, ch. 2. Pp. 20-21 are of special relevance here. Nevertheless, given the relative ubiquity of *real estate* antichretic loans in Tarmi-tilla’s economic strategy and the reappearance of key witnesses here in other real estate texts, I am inclined to see in *JEN 864* a real estate antichretic loan, rather than a personal antichretic loan.

mi-tilla lends mobilia in return for real estate. Line 11 ends the movable property description (ll. 9b-11) using the same verb, *nadānu* as appears at JEN 864:4. JEN 294:17-21 contains the “contract duration clause”. Within the clause, ll. 17-19 closely parallel JEN 864:5-7, including the appearance of the key verb *mullû* (JEN 294:18; 864:5 [with virtual certainty]). It is to be noted, *en passant*, that Tarmi-tilla’s cocontractor in JEN 294 is Wur-tešup son of Akip-tašenni (ll. 1-2; compare line 11). This cousin of Tarmi-tilla’s appears repeatedly in Tarmi-tilla texts (and nowhere else; see Maidman 1976a, 294-6). It seems likely that, in JEN 864:20, [Wu-ur-t]e-šup is to be reconstructed as the son of Akip-tašenni. JEN 310 is also a real estate antichretic loan tablet stemming from room 13 and in which Tarmi-tilla son of Šurki-tilla (ll. 10, 14) derives the benefit. Having examined in detail JEN 294, JEN 310 may be dealt with in a more cursory manner. JEN 864:4’s “giving” is echoed exactly in JEN 310:16. JEN 864:5-7 finds its close parallel in JEN 310:24-27. The teasing out of a real estate antichretic loan from a damaged contract has already found expression in Maidman 1999a, 331-3, where Jordan’s typology is described in greater detail, and applied to JEN 781.<sup>72</sup> The present analysis of JEN 864 echoes that of JEN 781.

## Notes

- l. 5 [e?-nu?-ma?]. As in JEN 310:24. Or [im-ma-ti-me-e] as in JEN 294:17. Or the like. For the relevance of such passages, see above, Comments.
- l. 5 t'a. This sign fragment appears, not as depicted, but, rather, as .
- l. 8 [ú?-ta?-ar?(-ru)?]. Similar to JEN 310:27. Or [GUR] as in JEN 294:20. Or the like. See above, first note to line 5.
- l. 8 'x'. The element before “MA” appears, not as depicted but, rather, as . Lacheman read: *šum-ma-aš-šu*.
- l. 10 The traces appear, not as depicted, but, rather, as .
- ll. 13-14 It is unclear whether there was ever an intervening line here.
- l. 13 [ i-na URU Tù]-ur-ša is a tempting restoration, but no reasonable context suggests itself.
- l. 15 'x'. This whole line is now effaced except for part of 'x'. However, the traces do not appear to support the copy: .
- l. 17 [Zi-ki-ya]. For this restoration, see above, Comments.
- l. 18 [A-ki-y]a. For this restoration, see above, Comments.
- l. 19 E-ek-ki-ya. The initial sign here and similar unambiguous

<sup>72</sup> The result of this exercise is that an understanding of JEN 864 is far more comprehensive than allowed for in Lacheman, Maidman 1989, 42 *sub* JEN 864.

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spellings elsewhere indicate that the lemma at *NPN*, p.67a and at *AAN*, p. 65b, IKKIYA, is incorrect. EKKIYA is called for. JEN 637 at *NPN*, p. 67b *sub* IKKIYA 25) should be corrected to JENu 637, i.e., the present text.

- l. 20 [Wu-ur]. For this restoration, see above, Comments.  
l. 20 [t]e-šup. The Oriental Institute Nuzi file reads: *te-šup*.  
l. 20 [en]-ni. The Oriental Institute Nuzi file sees these signs as completely preserved.  
l. 24 a. This is a normal A-sign, not as depicted.  
l. 25 'x' (directly after *Ḫa-ši*). Lacheman reads *pu*.

**JEN 865**

Obverse

- 1 <sup>m</sup>It<sup>-</sup>ḥa-pu DUM<sup>U</sup> A<sup>?</sup>-[ ]  
 2 ir<sup>-</sup>ta-ak-s[ú? ]  
 3 ù 1 GUD ṭá-bu  
 4 i-zi-IZ MI <sup>x</sup>  
 5 <sup>m</sup>Zi<sup>-</sup>ké IGI.MEŠ!  
 6 š<sup>r</sup>a<sup>?</sup> [<sup>m</sup>I]t-ḥa-pu  
 7 ù [<sup>m</sup>Z]i-ké IGI[.MEŠ?]  
 8 <sup>m</sup>Ú-[ ]-a-a DUMU <sup>x</sup>-[ ]  
 9 <sup>m</sup>[Š]e<sup>?</sup>-<sup>x</sup>-<sup>r</sup>am-<sup>r</sup><sup>x</sup>  
 10 [ ] <sup>x</sup>.<sup>r</sup>M<sup>r</sup>ES [ ]

Reverse

- S.I.  
 11 [NA<sub>4</sub><sup>m</sup>]-in-na-<sup>r</sup>p<sup>r</sup>  
 S.I. Po 901  
 12 <sup>r</sup>NA<sub>4</sub><sup>m</sup>It-ḥa-pu  
 S.I. Po 423  
 13 [N]A<sub>4</sub>[<sup>m</sup>I]t-ḥi-til-la  
 [S.I.]  
 14 [N]A<sub>4</sub><sup>m</sup>Ma-li-ya

Upper edge

- S.I.  
 15 [N]A<sub>4</sub><sup>m</sup>Ta-e

Left edge

- +S.I.  
 [NA<sub>4</sub><sup>m</sup> ]

**Translation**

- (1-4) Itḥ-apu son of A(?)... made(?) an(?) agreement(?) and ...1 good(?) ox.  
 (5-10) Zike, (and?) the witnesses of(?) Itḥ-apu ...(?) and Zike, a witness(?), U-...-ya son of, <sup>m</sup>..., ...-s, .....
- (11-15) (*seal impression*) [Seal impression] ...-innapi; (*seal impression*) seal impression of Itḥ-apu; (*seal impression*) seal impression of Itḥip-tilla; [(*seal impression*)] seal impression of Maliya; (*seal impression*) [seal] impression of Tae; (*seal impression*) [seal impression of] ....

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**Comments**

I should like to thank both Professor Josué Justel for sharing with me his insights regarding *JEN 865* and Albert Planelles for his collation of this text (7 March 2019), the photographs of the text, which he made available to me, and for assorted observations and suggestions. This tablet has suffered little additional damage since it was copied. The beginnings of lines 5-10 and a seal impression on the left edge are part of a now wholly detached fragment. Therefore, *JEN 865* = the major piece, JENu 580a (+) 580b, the detached fragment. Maidman 2005, 81 is to be corrected accordingly. Despite the appearance on the copy of completely preserved edges, the right edge seems to simply be gone. Lacheman's notes clearly indicate three or four missing signs at the ends of lines 1-10. (Not all these indications are necessarily correct.)

Planelles, in collating this artifact, concludes that much more of the right side of the tablet is missing than is implied by Lacheman's "three or four missing signs" per line.

The Oriental Institute Nuzi file indicates, variously, rooms 1 and 15 as the findspots of this artifact. Chiera's notes assign the findspot to room 15, while Lacheman notes the findspot as room 1. It is to be noted that the Oriental Institute Nuzi file for this text derives from Lacheman. Furthermore, Lacheman has other notes to this text that diverge from his observations that came to be those of the Oriental Institute Nuzi file.

In its present condition, *JEN 865* yields no continuous context. Something here is wrong or missing. The fact that the first lines can be interpreted variously is symptomatic of lack of understanding:

- a) PN son of PN<sub>2</sub> (and PN<sub>3</sub> son of PN<sub>4</sub>) made an agreement and spoke: "He divided".
- b) PN son of PN<sub>2</sub> (and PN<sub>3</sub> son of PN<sub>4</sub>) made an agreement and spoke: "He left".
- c) PN son of PN<sub>2</sub> made an agreement and divided one good ox.
- d) PN son of PN<sub>2</sub> made an agreement and left behind one good ox.
- e) PN son of PN<sub>2</sub> went away and he divided one good ox.
- f) PN son of PN<sub>2</sub> went away and left behind one good ox.

(Each of the first four lines may be interpreted in at least two ways each. Line 1: one or two subjects; Planelles' recent collation encourages the latter; line 2: he/they contracted; he went away. Line 3: they spoke; one good ox. Line 4: He divided; he left. The combinations are dizzying.) Planelles suggests another possibility: *iziz* as a ms imperative of *izuzzu*, leading to the sense "stand!". But it is hard to imagine a context here in which such a command makes sense.

This is not to mention that serious problems confront each of these interpretations. And none of these solutions aids us in the understanding of the rest of the text.

## Notes

- l. 1 At the end of this line, one would like to imagine another PN and patronymic (PN = Zike?; compare lines 5 and 7), if the verb in line 2 is *irtaksū* (which is by no means certain). The sense of that verb as well as its plural form would be easier to accept and evaluate with a plural subject in line 1. The same would apply to the verb at line 3, *iqtabû*, if a verb *is* to be read (which is also by no means certain). As noted above, Comments, Planelles' autopsy of the artifact allows for this possibility.
- l. 1 ḌAʾ?. The Oriental Institute Nuzi file and *NPN*, p. 75a *sub* ITH-APU 1) read A. However, the surviving traces do not unambiguously support this reading.
- l. 2 s[ú?]. Lachemann once read *sú* here. Independent of Lachemann, Justel reads s[ú]. As noted above, first note to line 1, *irtaksū* might make grammatical sense, *if* there were a plural subject at line 1.<sup>73</sup> However, coherent sense would still be lacking. See further on line 2, below, note to line 3. *ir-ta-aq-ma* could be read and would go well with a singular subject at line 1, but the G perfect of *rêqu* should be *ir-te-eq*, or the like. The Oriental Institute Nuzi file has <sup>LÜ</sup>SIPA AG BA, which makes no sense.
- l. 3 The Oriental Institute Nuzi file reads *iq-ta-bu* (*iq!* would be more appropriate for the first sign) followed by a lacuna large enough for three or four missing signs (the first of these could be -ú. As noted above, first note to line 1, and the note to line 2, such an interpretation would be supported by a plural subject in line 1 and a parallel *ir-ta-ak-sú*-[ ] [or reading *ir-ta-aq-ma*] would raise difficulties for the following *ù* at the start of line 3.) The resulting sense of the text, however, is hard to discern. More easily justified would be the reading *ù 1 GUD ṭá-bu*, as read by Justel. However, there is a problem with this interpretation as well. A "good" animal at Nuzi is usually expressed by *damqu* / SIG<sub>5</sub>. See *CAD*, D, p. 71b. To express this idea by *ṭābu* / DÜG.GA is, at best, a rarity. And, as usual in these notes, resulting sense is not transparent in either case. The TA-sign does not appear as depicted, but, rather, as .
- l. 4 Lacheman saw a lacuna after the final sign fragment, the size of some three signs. The MI-element is problematic as

<sup>73</sup> The plural marker could be a scribal error. This would make sense of the apparent singular subject in line one.

an enclitic; it indicates the conclusion of direct discourse for which there is no indication in the previous lines unless *i-zi-IZ* is itself the entire content of the direct discourse. Justel reads the second part of the line, *mi-i[m!-ma ša]*.

The third sign is a clear GIŠ. *i-zi-iz* would be the verb. However, if the verb is *zâzu*, *izûz* or *izâz* is expected here, not *izîz*. See *CAD*, Z, pp. 80b-81a. For the suggestion that the verb is *izuzzu*, see above, Comments. Furthermore, the allocation or division of a “good ox” remains to be explained.

Justel also considers the possibility of *i-zi-ib!*. Though this might make good sense (“Ith̄-apu ... and left behind a good ox”), it is difficult to see GIŠ as a defective IB-sign. And if there are plural verbs at lines 2 and 3, we are left here with an unexplained singular verb. If the singular here goes back to a singular subject at line 1, then a plural verb at lines 2 and/or 3 – once again – becomes problematic. And so it goes, a labyrinthine series of seemingly impossible readings.

- l. 5 MEŠ!. The sign is ME, not MEŠ as depicted.
- l. 6 š̄-a? Planelles suggests ṽ.
- l. 8 8 <sup>m</sup>Ū-[ ]-a-a. na, ta, za, and ka<sub>1/4</sub> (in that order) in the lacuna result in all possible names that may be restored.
- l. 9 Lacheman once saw <sup>m</sup>Še-[x-x-š]a-kàr-x [x x x].
- l. 9 [Š]e? The sign appears not as depicted, but, rather, as .
- l. 11 Porada probably restored [An-ni] and wondered “s. Ḥašiya?”. No “Ḥašiya father of ...-innapi” appears in *NPN*, *AAN*, or Lacheman’s name book. The only attested possibilities for this PN are Anin-api and Umpin-api. See *NPN*, p. 201b *sub* -api.
- l. 12 If this “Ith̄-apu” is the same person appearing in line 1, it still does not clarify the nature of this text. Porada identifies the seal impression of this Ith̄-apu as Po 901. See Porada 1947, 137b *sub* 901. Lacheman confirmed the identification of the impression as that identified by Porada 1947, pl. XLIV *sub* 901.
- l. 13 The seal impression associated with this sealer is Po 423. See Porada 1947, 131b *sub* 423. Again, Lacheman confirms this in examining Porada 1947, pl. XXI *sub* 423.
- l. 14 The seal impression associated with this sealer was once apparent. Lacheman thought that it was, perhaps, Po 470, the seal impression of Maliya son of Makuya at *JEN* 391:31, identified there in Porada 1947, 132a *sub* 470. The texts mentioning that Maliya (*JEN* 88:21; 246:19; 391:31) reveal no apparent connection with the present document.
- l. 15 This reading follows the Oriental Institute Nuzi file’s NA<sub>4</sub> <sup>m</sup>Ta-e. Justel has [NA<sub>4</sub> <sup>m</sup>X]-za-ta-e. Lacheman notes that the associated seal impression does not appear in Porada 1947. Porada opines, enigmatically: “Tae s. Keliya”. No such person seems otherwise attested at Nuzi.

## JEN 866

### Obverse

- 1 +<sup>r</sup>um<sup>r</sup>-ma [m]E[h-li-ya]  
 2 DUMU Ku-tù-uk-[ka<sub>4</sub>]  
 3 a-na 2 <<sup>G</sup>Š>+APIN 'A.ŠÀ [ ] 'x (x)'  
 4 ú-ul al-'x' [ ] 'x'?  
 5 IGI NÍG.BA-<sup>d</sup>NI[N.ŠUBUR DUMU? ]  
 6 IGI It-ḥa-pí-ḥ[é DUMU T]a-a-a  
 7 IGI Ta-'a'-a D[UMU A]-pil-[<sup>d</sup>?]XXX  
 8 IGI Pa-'i'-[til]-la DUMU K' é'-[l]i-ya  
 9 IGI Pè-t'i'-[y]a  
 10 DUMU Ku-ri-[iš-ni]  
 11 IGI El-ḥi-i[p-LUGAL]

### Lower edge

- 12 DUMU Šu-ul-m[a-(ad)-da<sub>1/2</sub>]  
 13 IGI Ḥa-na-a[k-ka<sub>1/3/4</sub> DUMU Še?-ka<sub>1/3/4</sub>?-\*r]u?

### Reverse

- 14 IGI 'X'-AN-[ ] DJUB.S'AR'  
 S.I.  
 15 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>NÍG.BA-[<sup>d</sup>]NIN.ŠU[BUR]  
 S.I.  
 16 <sup>NA</sup><sub>4</sub>KIŠIB <sup>mr</sup>P'a-i-til-la  
 S.I.  
 17 <sup>NA</sup><sub>4</sub>KIŠI'B <sup>m</sup>Pè-'t'i-ya  
 [S.I.]  
 18 <sup>NA</sup><sub>4</sub>KIŠIB <sup>m</sup>[ ]

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## Translation

- (1-2) Thus Eḥliya son of Kutukka:  
 (3-4) "I have not (or: did not) ...-ed with regard to .2 homers of ... land."  
 (5-14) Before Qîšt-ilabrat [son? of?] ...(?) ; before Itḥ-apiḥe [son of] Taya; before Taya son of Apil-sin; before Pai-tilla son of Ke-liya; before Petiya son of Kurišni; before Elḥip-šarri son of Šulm-adad; before Ḥanakka [son of] Šekaru(?); before ..., scribe.  
 (15-18) (*seal impression*) Seal impression of Qîšt-ilabrat; (*seal impression*) seal impression of Pai-tilla; (*seal impression*) seal impression of Petiya; [(*seal impression*)] seal impression of ....

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**Comments**

The Oriental Institute catalogue number of *JEN* 866 “wandered” in earlier years. It was variously dubbed *JENu* 329, 329a, 339, and, finally (i.e., most recently and now permanently) 339a.<sup>74</sup> This has led to confusion in *NPN*.<sup>75</sup>

Although this tablet has suffered little additional damage since it was copied, it suffered some damage between the time it was examined by Lacheman together with the author(s) of the Oriental Institute Nuzi file and the time of the initial copy – and *that* damage, though slight, obscured critical data regarding the content of the text. The two important instances are here described.

The opening of the text is “*umma* PN” (for this reading, see below, first note to line 1). This establishes the document as a type of declaration. The declarer is identified in lines 1-2 and the declaration itself is contained in lines 3-4. The rest of the text is devoted to naming the witnesses to the brief declaration (ll. 5-14) and the sealers (ll. 15-18), all of whom are likely drawn from the ranks of the witnesses. The declaration may be a deposition, itself part of a trial. If so, the trial involved a field (l. 3), and the deponent asserts that he did not do something regarding that field (l. 4). Compare (but not too closely!) *JEN* 184, a short deposition initiated by a series of “*ummas*” (ll. 1-11a). This is followed by the deposition itself (ll. 11b-15), sealers (ll. 16-20), but, unlike the present text, no witnesses *per se*. This deposition is part of a lengthy trial procedure. See Maidman 2010, ch. 3; p. 137 for *JEN* 184 specifically.

Apart from “*umma*,” the other important contribution of the “pre-copy” examination(s) of *JEN* 866 is the establishment of the name of the deponent: Eḫliya son of Kutukka. For this person, see below, third note to line 1. The same Eḫliya is also a principal party in *JEN* 13 + SMN 1584 (see Maidman 1987, 345-349 for the text edition). As with the present tablet, *JEN* 13 (if not *JEN* 13 + SMN 1584) comes

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**74** See Maidman 2005, 22 *sub* 339; and especially 68 *sub* 339a. Compare Maidman 2005, 67 *sub* 329. The last reference establishes that *JENu* 329 is a number assigned to another tablet, and that *JENu* 329a is a phantom.

**75** The personal names in *JEN* 866 are categorized three different ways in *NPN*:

As [*JENu*] 329: QĪŠT-ILABRAT 2) at *NPN*, p. 89a for *JEN* 866:5, 15.

As [*JENu*] 329a: KUTUKKA 24) at *NPN*, p. 93b for *JEN* 866:2; APIL-SIN 12) (=father of Taya) at *NPN*, p. 23b for *JEN* 866:7 (but *not* at Taya son of Apil-Sin); PAI-TILLA 4), p. 110a for *JEN* 866:8, 16; KELIYA 45) at *NPN*, p. 82a for *JEN* 866:8; PETIYA 1) (= son of Kurišni) at *NPN*, p. 114a for *JEN* 866:9, 17 (but *not* at Kurišni father of Petiya); ELḪIP-ŠARRI 7) at *NPN*, p. 43b for *JEN* 866:11; ŠULM-ADAD 1) at *NPN*, p. 137b for *JEN* 866:12; ḪANAKKA 15) at *NPN*, p. 53a for *JEN* 866:13.

Not included at all under any number: Iṭḫ-apiḫe son of Taya (*JEN* 866:6); Taya father of Iṭḫ-apiḫe (*JEN* 866:6); Taya son of Apil-sin (*JEN* 866:7; but Apil-sin father of Taya is noted as *JENu* 329a); Kurišni father of Petiya (*JEN* 866:10; but Petiya son of Kurišni is noted as *JENu* 329a).

from room 16, a part of the Teḫip-tilla archive. In both, this Eḫliya is associated with land. *JEN* 866, however, does not involve the same land, or at least not all of the same land. *JEN* 13+ involves one homer of land (l. 5), whereas *JEN* 866 involves .2 homers of land (l. 3). Given the common findspot of the two tablets, it is probable that *JEN* 866 also involves Teḫip-tilla somehow. This is explicitly the case only in *JEN* 13+. See lines 2-3, 10, 11, 16. By implication, as just noted, it is the case in *JEN* 866 as well. It is less likely that *JEN* 866 is merely a background text (with no direct connection to Teḫip-tilla) to another, later transaction involving Eḫliya and Teḫip-tilla.

The two texts do not clearly name common witnesses. *JEN* 13+:26 names Ḫanakka son of Šekaru as a witness, and *JEN* 866:13 names as a witness Ḫanakka. However, in that latter line, most of the patronymic is effaced. It is probably the same Ḫanakka (see *NPN*, p. 53a *sub* ḪANAKKA 1)-6)), but certainty is lacking. No other witness PNs appear in both texts.

## Notes

- l. 1     ‘um’. The sign is virtually complete: , not as depicted. Note that the rightmost of the two vertical wedges of UM indeed belongs to the first sign, not to the second as implied by the copy.
- l. 1     [li]. Lacheman once saw: . Thus, the interpretation [m] E[ḫ-li], proffered here, is not to be doubted.
- l. 1     [ya]. “Eḫli-... son of Kutukka” (the patronymic appears on line 2) must certainly be the “Eḫliya son of Kutukka” of *JEN* 13 + SMN 1584:1-2. See already above, Comments. Therefore the reconstruction here of [ya] is all but certain. The only other attested possibility at Nuzi would be “Eḫli-tešup son of Kutukka” at *HSS*, XIV, 536:27, likely the same individual.<sup>76</sup>
- l. 2     [ka<sub>4</sub>]. Lacheman once saw .
- l. 3     <GIŠ>. So too Lacheman.
- ll. 4-5     Between these lines, at the far right, is the end of a sign. It might belong to either line. If it belongs to line 5, it might represent [ŠUB]UR.
- l. 4     al-‘x’ [ ] ‘x’?. One is tempted to restore *altasi* at this point. However, neither the traces nor the earlier context (as far as it can be made out) supports this possibility. The last trace might belong to line 5. See above, note to lines 4-5.
- l. 5     The only Nuzi PN beginning NÍG.BA (=qīštu)-<sup>d</sup>NI[N ] is Qīšt-

<sup>76</sup> Considerations of space at the end of *JEN* 866:1 favor a reconstruction [ya] over [te-šup].

- ilabrat. See *NPN*, p. 89a. It is possible that the final trace between lines 4 and 5 might belong here and could be interpreted as [ŠUB]UR. Compare line 15. See above, notes to lines 4-5.
- ll. 6-7 The two most frequent scribes of Teḫip-tilla texts appear here as witnesses. Neither is the scribe of this text. See line 14.
- l. 8 The restorations on this line are easily made. See *NPN*, p. 110a *sub* PAI-TILLA 4). Compare also line 16.
- ll. 9-10 The restorations on this line are easily made. See *NPN*, p. 114a *sub* PETIYA 1). Compare also line 17. Establishment of the PN also yields the patronymic. The only “Kuri-...” who is father of a Petiya is “Kurišni.” See *NPN*, p. 91a; and *AAN*, p. 87b.
- l. 11 [LUGAL]. Elḫip-šarri is only one of several possibilities for the restoration of this PN. See *NPN*, p. 209a *sub* eḫlip- for others. However, since the witness’s patronymic is Šulm-adad (see below, next note), the only attested possibility (resulting in a relatively well-known person, at that) is -šarri, i.e., LUGAL. That is, Elḫip-šarri is the only attested son of a Šulm-adad. See *NPN*, p. 137b *sub* ŠULM-ADAD.
- l. 9 *t’i*. The sign appears, not as depicted, but, rather, as .
- l. 9 [y]a. The sign appears, not as depicted, but, rather, as .
- l. 12 Šu-ul-m[a-(ad-)-da<sub>1/2</sub>]. The only attested Nuzi PN starting “Šulm(-)a is “Šulm-adad.” (ad-)-da<sub>1/2</sub> constitute the possibilities for reconstruction of this PN. See *NPN*, p. 137b *sub* ŠULM-ADAD.
- l. 13 [ka<sub>1/3/4</sub>]. Of names beginning “Ḫanak-...”, only “Ḫanakka” appears at Nuzi. For this witness, see above, Comments.
- l. 13 [r]u?. It is questionable if this trace ever appeared at all.
- l. 14 ‘X’. The sign after IGI appears, not as depicted, but, rather, as .
- l. 17 Porada, unpublished notes, observes for this line and its seal the person appearing here on line 17, Petiya son of Kurišni (compare lines 9-10) and his seal with Pata-tašši son of Kurišni and *his* seal in *JEN* 797:20 (compare line 14<sup>77</sup>).<sup>78</sup>

<sup>77</sup> *Pá-ta-ur-ši* at *JEN* 797:14 of the edition is to be corrected to *Pá-ta-taš-ši*.

<sup>78</sup> The seal is labeled as Po 1006 in the copy of *JEN* 797 (Lachemant, Maidman 1989, 206) and in the edition (Maidman 2002, 69). However, it is labeled as Po 1003 in Porada 1947, 138b *sub* 1003, as already noted in Maidman 2002, 71, first note to line 20. It is unclear which number (if either is correct) applies to *JEN* 797. It is also unclear if the seal impression there comes from the same seal as is impressed above *JEN* 866:17.



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### Translation<sup>79</sup>

- (0) [Tulpun-naya? herself?,]  
 (1-3) together(?) with(?) [her? offspring?], [made? themselves? enter?] Teḫip-tilla('s household) into(?) [maidservice? (and? manservice?).]  
 (4-5) And [Tulpun-naya's] declaration before witnesses.  
 (6-12) Tulpun-naya [together with] her offspring [gave (themselves)] over to Teḫip-tilla for [maidservice (and manservice)]. Whensoever [Tulpun-naya] [gives] substitutes (lit. substitute) for them(selves) to Teḫip-tilla .....
- (13-15) Before ... son(?) of(?) ...; before Ḫutiya son of Akaya, before Taya, the scribe.  
 (16-17) (*seal impression*) Seal impression of Ḫanaya; (*seal impression*) [seal impression of Ḫutiya]; (*seal impression*) seal impression of Taya, [the scribe].

### Comments

This already badly damaged tablet has suffered extensive additional deterioration since it was copied.

After line 16, there appears a seal impression whose legend (i.e., what would once have been line 17) is now totally effaced. In Porada's unpublished notes, she asserts that the seal impression is that of Ḫutiya son of Akaya.<sup>80</sup> She includes in this note a rough sketch of the seal impression. A seal impression of Ḫutiya son of Akaya appears in Porada 1947, 133b *sub* 589. The tablet on which this impression appears is JEN 43 (line 29 in Chiera's publication). Examination of this impression (Porada 1947, pl. XXIX *sub* 589) reveals that it was made by the same seal as that impressed on JEN 867 according to Porada's sketch of the latter impression. Therefore, Porada's identification of the impression appearing after JEN 867:16 is correct. This fact yields three new data, not appearing in the copy. First, the last surviving seal impression on the reverse is to be labeled "Po 589". Second, the missing line after this seal impression must have read: <sup>NA</sup><sub>4</sub> (KIŠIB) <sup>m</sup>Ḫu-ti-ya. Third, the name on line 14 should most likely

<sup>79</sup> For this translation, consult the Comments, below, as well as the transliteration.

<sup>80</sup> Lacheman saw, at this point: Ḫu-ti-ya DUMU [ ].

be reconstructed:  $\dot{H}[u]-ti-y'a'$  DUMU [A-ka<sub>1/3/4</sub>-[a]-'a'; or [y]a. See below, third note to line 14.

Despite the poor condition of this tablet, the basic content of this document is fairly transparent. Terms such as *šerriša* (l. 7) and *puḥšunu* (l. 10) suffice to establish the text as a contract for sale of personnel, in this case to Teḥip-tilla, certainly the son of Puḥi-šenni.<sup>81</sup> Here, the sale into slavery (*ardūtu* or *amtuttu*) is of children of one Tulpun-naya by their mother, and possibly Tulpun-naya's self-sale as well. Only "to Teḥip-tilla" (l. 3) is legible in the first part of this text, but that is enough to indicate that this section describes this sale. What mostly survives is the following declaration, (re)stating Tulpun-naya's sale of her offspring (and herself?) to Teḥip-tilla, and (uniquely in this part of the contract?) that the parties sold may leave Teḥip-tilla's ownership upon the supply of substitutes. A witness list follows. The text ends with a list of sealers and the impressions of their seals.

Teḥip-tilla engaged in a large number of these kinds of transactions. About twenty-two are conveniently edited among the Nuzi texts in Greenberg 1955, 23-32.<sup>82</sup> The formulation of these contracts exhibits considerable variety, moreso than, for example, the *tuppi mārūti* text type. Yet, there is enough commonality of clauses and terminology to permit some reconstruction of the lacunae in JEN 867. Lines 1-3 (and before) will have contained the identification of the contracting parties together with the change of status being accomplished. A possible reconstruction follows; at the least, it is a plausible gist.

0 [m<sup>f</sup>Tu-ul-pu-na-a-a ra-ma-an-šu-ma]<sup>83</sup>

1 [q]a-[du še-er-ri-ša]

2 a!-[na a-mu-ti (ù ar-du-ti)]

3 a-na [m]T'e-[ḥi-ip-til-la uš-te-ri-ib-šu-nu-ti]

(Compare, approximately, JEN 449:1-5; 456:24-27.)

Line 4 introduces a declaration, although it seems not to be cast in the usual first person; see the 3fs pronominal suffix at line 7. As well, there is no room for the expected indicator of direct discourse, *kīam* / *kīnanna iqtabi* at the end of line 5. Lines 5-12, the contents of the declaration, establish the conditions by means of which the newly enslaved may extricate themselves from their master's house. Again, a plausible gist based on analogous texts follows.

4 ù E'M'E-šu š[a m<sup>f</sup>Tu-ul-pu-na-a-a]

5 AŠ pa-ni ši-bu-t[i(.MEŠ)]

<sup>81</sup> The tablet comes from room 15, and so this Teḥip-tilla is the son of Puḥi-šenni. Many of his tablets were stored in that room.

<sup>82</sup> Compare Bottéro 1954, 43-62.

<sup>83</sup> Or *ḥa-pi-ru-ú* or the like. The language of the PN, whether Hurrian (as here), Akkadian, or another language, gives no hint as to *ḥapiru*-status. In the present instance, a person with a Hurrian PN can be a *ḥapiru*, even in a predominantly ethno-linguistically Hurrian region, such as Nuzi. See, for example, JEN 456:24; 462:1-2.

- 6 <sup>m</sup>Tu-ul-pu-na-[a-a qa-du]  
 7 še-er-ri-ša a-na [a-mu-ti (ù ar-du-ti)]  
 8 a-na Te-ḫi-ip-til-l[a SUM? (a single sign for reasons of space) -nu]  
 9 im-ma-ti-me-e <sup>r</sup>?[Tu-ul-pu-na-a-a (enough space???)]  
 10 pu-uḫ-šu-nu  
 11 <sup>a</sup>-na <sup>m</sup>Te-ḫi-ip-til-l[a ]  
 12 [ ] <sup>x</sup> x x [ ]

(For lines 9-11, compare, loosely, JEN 448:8-12.)

Line 12 looks like *Te-ḫi-ip* but *should* not represent “Teḫip-tilla.” (Also, only the last wedge and the topmost of the preceding stacked wedges remain; the rest is effaced.) Lines 12 and following should be something like:

[i-na-di-in-ma ù ra-ma-an-šu]

[qa-du še-er-ri-ša ú-še-[eṣ-ṣú-ú]

(Compare, approximately, JEN 448:12-13.)

etc.

## Notes

- ll. 1-12 For plausible reconstructions of these lines, see above, Comments.
- l. 2 <sup>x</sup>: The Oriental Institute Nuzi file reads: ù.
- l. 3 [<sup>m</sup>]T<sup>e</sup>-[ḫi-ip-til-la]. The Oriental Institute Nuzi file reads: <sup>m</sup>Te-ḫi-ip-[ ].
- l. 6 <sup>m</sup>. Although the female determinative is expected (see the appropriate feminine pronominal suffix at line 7, referring to the same person), <sup>m</sup> is clear at the very start of this line.
- ll. 14-15 The signs between these lines, i.e., DIŠ and DUM<sup>U</sup>, are simply not there.
- l. 14 [a]-<sup>a</sup>. Or [y]a. Both spellings are attested. Only the former appears in renderings of Ḫutiya’s patronymic. See *NPN*, p. 64b *sub* ḪUTIYA 1). Compare *NPN*, p. 11b *sub* AKAYA.
- l. 17 [DUB.SAR]. The Oriental Institute Nuzi file notes these signs as visible.

## JEN 868

## Obverse

- 1 \**ṭup-pí ma-ar-tù-ti ša*  
 2 <<[š]a>> 'A-ze-ku-ú DUMU.MÍ 'A'-kip-ta-[še-en-ni]  
 3 ù DUMU.MÍ-s'ú 'Ké-li-im-ma-a[t-ka]  
 4 a-na ma-[ar]-tù-ti a-na  
 5 'Ḫa-šu-un-na-a-a DUMU.MÍ 'Te-ḫu'-up-še-en-ni  
 6 it-ta-din ù 'Ḫa-šu-[un]-'na-a-a  
 7 'Ké-li-im-ma-at-k[a]  
 8 a-na aš-šu-ti a-šar [ḫa-aš-ḫu-ú]  
 9 i+na-an-din ù KÙ!.BABB[AR!-šu]  
 10 'ša' 'Ké-li-im-[ma-at-ka]  
 11 ù 'Ḫa-šu-[un-na-a-a i-ik-ka<sub>4</sub>-al]  
 12 a-šar 'LÜ mu-[ti 'Ké-li]-im-<ma>-at-ka  
 13 [ 'Ké-li-i]m-ma-at-ka  
 .  
 .  
 .  
 14 [ ] 'še'?'-ḫu-ni [ -m]a?  
 15 [ ] 'x' šu-'ya' 'x x'  
 16 [ ] 'uš'? [ ]

## Lower edge

- 17 [it]-ta-din 'a-n'a [ ] 'x'  
 18 [ (?) ] 'Ḫa-šu-un-na-[a-a]

## Reverse

- 19 'ù'?' m?'Ta'?'-e 'x' [ ] 'x' [ ]  
 20 'ù x' AḪ 'x x' ta-a-a  
 21 a-na 'Ḫa-šu]-'u-n'-na-'a-a  
 22 'i'+na [ ]-'x'-en-ni i+na É-ti-<šu>-nu-ma  
 23 'x' u[m?-' ] 'x' ù ḫu-UD-DU-<mu?->um-ma DÛ  
 24 'm'a-[a]n-nu-um-me-e i+na bi<sub>4</sub>-ri-[šu]-'nu'  
 25 'ša' KI.BAL-tu<sub>4</sub> 1 MA.NA KÛ.BABBAR  
 26 [1] 'MA.NA KÛ.SIG<sub>17</sub> ú-ma-al-la  
 27 *ṭup-pí i+na EGIR<sup>ki</sup>*  
 28 *šu-du-ti i+na KÁ.GAL ša-ṭi-ir <<K[Á].<GAL> ša<sub>10</sub>-ṭi-'i[r]>>*  
 29 IGI Tar!-mi-ya DUMU Ké-li-ya  
 30 IGI Ar-ru-um-pa DUMU Ḫu-ti-ya  
 31 IGI Te-ḫi-in-na-wa-ar DUMU E-tés-š'e-en-ni  
 32 IGI It-ḫa-a-pu DUMU Nu-u[z]-z'a'  
 34 IGI Te-ḫu-up-še-en-ni DUMU Ku<sub>8</sub>-uz-zu  
 35 ŠU m'Tar-mi-te-šup DUMU LUGAL-AD.GI.GI

<p>S.I. Po 844</p> <p>Upper edge</p> <p>36 *NA<sub>4</sub><sup>m</sup>Tar-mi-ya</p> <p style="padding-left: 40px;">S.I.</p> <p>37</p> <p>38 [NA<sub>4</sub><sup>m</sup>T]e-hi-in-na-&lt;&lt;wa&gt;&gt;-mar</p> <p>Left edge</p> <p>39</p> <p style="padding-left: 40px;">S.I.</p> <p>40 N[A<sub>4</sub>] 'DUB'!.SAR-r u</p>	<p>S.I.</p> <p>NA<sub>4</sub><sup>m</sup>rT-t-ha-a-p[u]</p> <p>S.I.</p> <p>NA<sub>4</sub><sup>m</sup>Tup-ki-LUGAL</p> <p>N A<sub>4</sub><sup>m</sup>Ar-ru-<sup>r</sup>u[m]-[pa]</p> <p>S.I.</p>
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### Translation

- (1-2) Tablet of daughter-adoption of <sup>f</sup>Azeku daughter of Akip-tašenni.
- (3-6a) Now, she gave her daughter, <sup>f</sup>Kelim-matka, in daughter-adoption to <sup>f</sup>Ḫašun-naya daughter of Teḫup-šenni.
- (6b-9a) And <sup>f</sup>Ḫašun-naya may give <sup>f</sup>Kelim-matka in marriage (to whom) [she wishes].
- (9b-11) And indeed <sup>f</sup>Ḫašun-naya [shall take] the silver of <sup>f</sup>Kelim-matka.
- (12-17a) ... at <sup>f</sup>Kelim-matka's husband's. <sup>f</sup>Kelim-matka .... she shall give.
- (17b-23) To ... <sup>f</sup>Ḫašun-naya and(?) ....., and(?) Tae(?) ... to <sup>f</sup>Ḫašun-naya in ... in their house and will ....
- (24-26) Whoever amongst them who abrogates (this contract) shall pay 1 mina of silver (and) [1] mina of gold.
- (27-28) The tablet was written after the proclamation at the gate.
- (29-35) Before Tarmiya son of Keliya; before Arrumpa son of Ḫutiya; before Teḫin-nawar son of Eteš-šenni; before Iḫ<sub>2</sub>-apu son of Nuzza; before Teḫup-šenni son of Kuzzu. Hand of Tarmi-tešup son of Šarru-mālik.
- (36-40) (*seal impression*) Seal impression of Tarmiya; (*seal impression*) seal impression of Iḫ<sub>2</sub>-apu; (*seal impression*) [seal impression of] Teḫin-nawar; (*seal impression*) seal impression of Tupki-šarri; seal impression of Arrumpa (*seal impression*); (*seal impression*) seal impression of the scribe.

### Comments

The present edition of JEN 868 owes much to an unpublished study of the text by Josué Justel, based on his collation of the tablet on 03/09/2010. I am grateful for his permission to integrate remarks of

his in the present analysis. References below to Justel refer to these remarks.

The tablet has suffered little additional damage since the copy was made. The impression of a tiny script in the copy reflects the reality of the tablet. The work of the scribe is somewhat sloppy; there are scribal omissions (see lines 12, 22, 23?), a plus (see line 2) as well as imprecise or incorrect sign forms (see lines 9 [thrice; see notes to *din* and KÛ!.BABB[AR!]] and 29, TAR!). See also the peculiarity at line 28, which line seems to contain a scribal omission within a larger scribal plus and an anomalous spelling at line 38. JENu 631b was once attached to the main piece, but the join is incorrect. It does not fit JEN 868.

Porada's unpublished notes on this tablet are not always clearly decipherable - to us, certainly they were clear to her! Regarding one of the seal impressions (it is unclear which), she notes: "Unap-tešup s. Teḫeš-šenni? JENu 206". See Porada 1947, 136b *sub* 852 for that datum. She (correctly) does not imply that Unap-tešup appears in JEN 868, only that his seal impression from JEN 296 (= JENu 206) may. Justel notes the following studies or mentions of JEN 868: Negri Scafa 1998; Justel 2011b; and Fincke 2012. Handy references to *mārtūtu* contracts and other, related contexts, collectively quite comprehensive, are to be found in Cassin 1938, 299-310, 312-13; CAD M/1, p. 308a; and Fincke 2012.

The text type, *ṭuppi mārtūti* (and variants), lacks the consistent formulaic homogeneity of other contract forms (e.g., *ṭuppi mārūti*). For this characteristic of the text type, note, for convenience, the "Special Clauses / Comments" column in the table of Grosz 1987, 134-6. Nor do all possible clauses appear in each example of this genre. Therefore, in broken segments of JEN 868, one cannot with confidence restore in some cases original text or even the gist. One is dependent on hazarding guesses based on seemingly analogous texts from among those references mentioned above. What follows here is an attempt to isolate some of the problematic sections of JEN 868, starting with line 6b, and to point out *possible* (though certainly not *all possible*) analogues from among other texts of the genre.

For JEN 868:6b-9a (in part), compare JEN 26:7-8 (in part). The phraseology is not precisely parallel, but the upshot of the clauses is identical, the transfer of the adopted daughter to a man for the purpose of marriage.

For JEN 868:8-11, compare TCL, IX, 7:7b-12. The wording of these passages is virtually identical. Though JEN 868:8-9a is already paralleled in JEN 26 (see above), TCL, IX, 7 extends this similarity to the end of line 11. The text not only describes future marriage but adds that the adopter is to retain her adopted daughter's "silver". The almost identical wording in both texts makes good two lacunae in JEN 868:8, 11. Line 8 is likely to be restored [*ḫa-aš-ḫu-ú*] after TCL, IX,

7:8. Compare also *HSS*, IX, 145:8. Also possible is the restoration [*ḥa-du-ú*] or the like. Compare, for example, *JEN* 596:7; *P-S* 42:8; *HSS*, XIX, 90:8. The second lacuna, at line 11, is to be restored [*i-ik-ka<sub>4</sub>-al*] as at *TCL*, IX, 7:12, or the like.

After line 11 and before line 24, the text descends into obscurity, although there are suggestive spots of clarity. One is tempted, for example, to link the “husband” at line 12 with the clause permitting the assignment of husband after husband to the adopted daughter upon the death of the current husband. See, for example, the texts cited in Maidman 1990, 80.

## Notes

- ll. 2-3 Kelim-matka daughter of Azeku daughter of Akip-ta[šenni]: These relationships are not noted in *NPN*, p. 82b *sub* ‘KE-LIM-MATKA 1) (at *JENu* 631). (Azeku does not appear at all in *NPN*.)
- l. 2 *ʾA-kip-ta-[še-en-ni]*. The first sign is considered here a partially effaced A. Lacheman reads the wedge as *DIŠ* and completes the line *ʾKip-ta-[li-li]*. However, the masculine determinative is not expected before patronymics. The complete name is almost certainly “Akip-tašenni”. No other Nuzi PN begins “Akipta”, appearances to the contrary notwithstanding. With a single possible exception, all PNs appearing as *A-kip-ta* occur before breaks in the text, including at the ends of lines preceding a broken surface. The examples are *HSS*, XV, 20:14<sup>84</sup>; 41:57; 114:17<sup>85</sup>; 139:5. That leaves *HSS*, XVI, 185:1, a line consisting of one word, *ʾA-kip-ta*. The lines of this tablet are all or mostly short (the publication is in transliteration only, so it is hard to tell). Thus it appears that there may well be no break after *ta*. Lacheman, who published the tablet, adds, after *-ta*, “(sic!)”. This implies that there is no break after the last sign. And, importantly, it suggests that Lacheman was disturbed by the PN, certainly because it was unique – if not a scribal error of omission. (Lacheman’s unpublished name book cites only this line for AKIPTA.) As this is the only *possible* attestation, *unus nullus*. Thus, “Akipta” is

**84** Dosch 2009, 175 reads *ʾA-kip-t[a-še-(en-)ni x x]*. Compare, possibly, *HSS*, XV, 28:14, where the PN is completely preserved. Dosch 2009, 67 links *HSS*, XV, 20 to *HSS*, XV, 28.

**85** This line is mistakenly numbered line 16 in *HSS*, XV, pl. LXXIV and in *AAN*, p. 18b *sub* AKIPTA. Dosch 2009, 144 reads here *ʾA-kip-ta-[še-en-ni]*.

- not attested as a PN, contra AAN, p. 18b *sub* AKIPTA.<sup>86</sup> After dismissing “Akipta” and recognizing (as noted above) that “Akip-tašenni” is the only name at Nuzi beginning “Akipta”, that name becomes the only PN that can be restored in what must be a gap at the end of line 2.
- l. 3 [ka]. Compare the spellings at lines 12 and 13.
- l. 5 DUMU.MÍ ‘*Te-ḥu-up-še-en-ni*. This patronymic of ḥḤašun-naya does not appear in NPN, p. 59a *sub* ḥḤAŠUN-NAYA 2).
- l. 5 ‘*Te-ḥu*. Lacheman once saw T[e]-ḥu. Elsewhere in his notes, Lacheman read, at this point, ‘A’-kip.
- ll. 6b-11 See also above, Comments.
- l. 8 [ḥa-aš-ḥu-ú]. For this restoration, see above, Comments. Lacheman actually once saw at the end of this line ‘ú. Lacheman restores [ḥa-du]-‘ú, and Justel restores [ḥa-du-ú].
- l. 9 *din*. The sign does not appear as depicted, but, rather, as .
- l. 9 KÜ!.BABB[AR!]. The wedges appearing after ú appear, not as depicted, but, rather, as , as if the scribe was writing ŠU.NIGIN<sub>2</sub> (and wrote it well, at that!). However, this latter interpretation is totally excluded here, while KÜ.BABBAR is perfectly appropriate. See above, Comments.
- l. 9 [šu]. Compare, for example, EN, 9/3, 271:8-9, in a similar context.
- ll. 13-14 About four lines are missing between these two lines.
- l. 14 [ ] ‘še’?-ḥu-ni. Justel reads [ᵐX-x-š]e-en-ni.
- l. 15 ‘x x’. Justel reads ‘x-sú’.
- l. 18 [ (?) ]. Justel sees no space here for ay sign(s).
- l. 19 Here, I tentatively follow Justel, although the context is not clear to me. If a husband appears here, it would be unusual in such contexts for a PN to be given.
- l. 20 ‘x’ Aḥ ‘x x’ ta-a-a. It is tempting to restore a PN here: ᵐEḥ-‘x-x’-ta-a-a. However, no name beginning Aḥ and ending in -taya at Nuzi is known to me. The closest is Eḥel-teya. See NPN, p. 41b *sub* EḥEL-TEYA; and AAN, p. 40a *sub* EḥEL-TEYA.
- l. 22 É-ti-<šú>-nu-ma. Lacheman once read the first sign as Ú. Elsewhere, he was understandably befuddled by the sign complex, hazarding ú-ti-nu-quí.
- l. 23 ḥu-UD-DU-<mu?->um-ma DÜ. The meaning is unknown. For the phrase itself and earlier literature, see Justel unpub.; and Fincke 1992, 166-7.
- l. 24 ‘nu’. This reading is based on a recent collation by Justel.

<sup>86</sup> AAN, p. 18b sees *A-kip-ta* at HSS, XV, 126:5. However, the passage is partially broken at this point. Dosch 2009, 143 reads here ᵐA-[ip-t]a-še-en!-ni!. This reading has problems of its own, but a reading, *A-kip-ta*, is certainly precluded.

- l. 27 The line is completely preserved. It ends prematurely because, despite the following hatching depicted in the copy, writing wrapped around from the obverse intervenes here.
- l. 28 <<K[Á].<GAL> ša<sub>10</sub>-ṭi-i[r]>>. I happily accept Justel's very clever reading here. He suggests that this large scribal plus may have been erased.
- l. 34 See below, note to line 37.
- l. 35 NA<sub>4</sub><sup>m</sup>Tar-mi-ya. Tarmiya's seal impression is identified by Porada 1947, 136b *sub* 844. There, Porada misidentifies JENu 631 as having been published as JEN 451.
- l. 37 There are six witnesses and six sealers to this contract. There is perfect correspondence of PNs between the two categories but for the witness Teḥup-šenni son of Kuzzu (l. 34) and the sealer here, Tupki-šarri. Given scribal flaws elsewhere in JEN 868 (see above, Comments), the scribe may have erred in this case as well (the error probably in the name of the sealer). However, perhaps Teḥup-šenni the witness was replaced by someone else when the sealing took place because he might have been the father of the principal party who gained through this contract (line 5). Neither solution is persuasive to me.
- l. 38 <<wa>>-mar. That this represents a sloppy scribal plus conforms to this scribe's habits elsewhere in JEN 868. See above, Comments. At best, this writing represents <sup>wa</sup>-mar. If he were attempting to repeat the spelling wa-ar of line 31, then he errs in writing mar for ar.



## Translation

- (1-5a) Tablet of [exchange] of Enna-mati [son of Teḫip-tilla and] of Taena [son of] .... Between them, they exchanged men.
- (5b-8) [Enna-mati] gave to Taena ...-šenni, a slave(?). [And] Taena gave to Enna-mati Erwi-ḫuta, a slave, son of ....
- (9-12) Whose man has claimants, then he shall clear that(?) one(?) and deliver him over.
- (13-15) Whoever between them abrogates (this contract) shall pay 1 mina of silver [(and) 1] mina of gold.
- (16-17) [The tablet] was written at the gate of the town of Turša.
- 
- (18-25) [Before] Ḫutip-tešup [son of] Šeršiya; before Tu(?)... [son of] Šimika-atal; before Nai-tilla [son of] Teššuya; before Mukana son of the king(?); before Ar-tirwi [son of] the king; before Kula-Ḫupi son of the king(?); before ZU... [son of?] ....
- (26-29) The declaration of Enna-mati and the declaration of Taena. They stated before these witnesses: “[We] have exchanged a man for a man.”  
 (?) \_\_\_\_\_  
 (?) \_\_\_\_\_
- (30-33) (*seal impression*) Seal impression of Nai-tilla; (*seal impression*) seal impression of Tu...; (*seal impression*) seal impression of Mukana; [seal impression of] Kula-ḫupi [(*seal impression*)?]; (*seal impression*) [seal impression of] Ar-tirwi.

## Comments

*JEN 869* was also published as *JEN 801*. *JEN 869* is a more accurate copy and so forms the basis of the present edition. For further on the one or more versions of the same text in this corpus, see Lachemanṭ, Maidman 1989, 10.

This text has not been treated in the Oriental Institute Nuzi file, nor does *NPN* give citations for *JEN 869* PNs.

The tablet is badly broken and has suffered some additional deterioration since it was copied. A distinct piece of the tablet is indicated in the copy at the bottom right of the reverse. That piece is now detached and is housed separately in the same box as the main tablet. *JEN 869* received a preliminary transliteration in Andrews 1995, 266-7. His reconstructions are often perceptive. These are acknowledged below, in the Notes.

As fragmentary as the text of *JEN 869* is, enough remains to identify the text type and the principal parties, except for one patronymic. It is a contract of exchange (ll. 29, 5) of two males slaves (ll. 29, 5, 7). The principal parties are Taena (patronymic lost; ll. 6, 27) and

Enna-mati (l. 26). That Enna-mati is indeed the name of the second principal party and that, despite absence of explicit textual evidence (it would have appeared in the missing end of line 2), he is to be identified as the son of Teḫip-tilla will be demonstrated below.

Enough key signs and words survive that virtually the entire text may be reconstructed almost seamlessly, lacking but a few terms and names and allowing for a few spellings that may vary from those reconstructed in the present edition. In other words, the preserved “dots” may be connected with certainty.

The exchange of mobilia (e.g., houses, barley) as well as real estate is attested at Nuzi (Maidman 1987a, 160, n. 4). Among the mobilia, the exchange of humans – slaves – is attested elsewhere in Nuzi only in JEN 280 and 812, both employing the text type, *ṭuppi šupe’ulti*.<sup>87</sup> Those two texts come from room 15 of the house of Teḫip-tilla and both involve Enna-mati son of Teḫip-tilla as a principal party, and both name the slaves involved.<sup>88</sup> JEN 869, a *ṭuppi šupe’ulti* involving the exchange of named slaves<sup>89</sup> also comes from room 15. Thus, the name of the principal party partially preserved at lines 26, 8, 2 may safely be reconstructed as “*mEn-na-ma-ti*”, and his father’s identity, Teḫip-tilla, is certainly to be restored at the end of line 2.<sup>90</sup>

It is to be noted (though not further examined here) that at least one and perhaps as many as three witnesses of this contract are identified as “sons of the king” (ll. 22-24). Possibly connected with this unusual phenomenon is a statement in Porada’s unpublished notes that Nai-tilla (l. 30; compare line 21) here uses a seal (certainly this must be the first of the two seals between lines 29 and 30) otherwise used by Teššuya “son of the king.” (That Teššuya is, implicitly, Nai-tilla’s father; see line 21. Porada restores “Teššuya” as Nai-tilla’s patronymic in line 21.)

I do not further pursue these comments of Porada for reasons of method. Sealers use different seals in different documents (and different sealers may use the same seal in the same document!). Porada 1947 makes no reference to JEN 869 (i.e., to JENu 229). So the sealers here may use particular seals not used in other, parallel situations. Thus, Porada’s comment that the seal of Nai-tilla in JEN 869 is that of Teššuya “son of the king”, in light of the fact that Porada 1947

<sup>87</sup> For the latter text, see Maidman 1987a and Maidman 2015, 74-7.

<sup>88</sup> See already Maidman 1987a, 161 for these correspondences. Another similarity, the nature of the penalty imposed for violation of the contract, is not noted above. Unlike the other data, that one does not advance the argument presented here. (Note that neither does it subvert that argument.)

<sup>89</sup> One of these slaves is, not only named, but, apparently, is identified by patronymic (l. 7). If so, this is a rare (unique?) Nuzi textual identification of a slave by his ancestry.

<sup>90</sup> The judgement of Lachemanṭ, Maidman 1989, 42 *sub* JEN 869 that Teḫip-tilla himself is a principal party is, therefore, wrong.

does not specify the seal, is useless in pursuing her observation further, for example, by examining other texts involving this Teššuya. A preliminary treatment of JEN 869 appears in Andrews 1995, 266-8.

## Notes

- l. 1 [šu-pè-ul-ti]. This is restored on the basis of line 29.
- l. 2 <sup>m</sup>E[n-na-ma-ti DUMU Te-hi-ip-til-la]. For the restoration, see above, Comments. <sup>m</sup>E[n-na-ma-ti DUMU] was already restored in Andrews 1995, 266.
- l. 3 <sup>m</sup>T[a-e-na]. This is restored on the basis of line 27.
- l. 4 [L]Ú. The sign remnant appears, not as depicted, but, rather, as .
- l. 5 [uš]-pè-i-[lu <sup>m</sup>]. So already Andrews 1995, 266.
- l. 5 [Ì]R. The sign remnant is clear. It has been repeatedly colated.
- l. 6 [<sup>m</sup>En-na-ma-ti]. So too Andrews 1995, 266.
- l. 6 'e'. The sign fragment appears as , not as depicted.
- l. 7 [ù <sup>m</sup>Ta-e-n]a. So too Andrews 1995, 266.
- l. 8 E[n-na-ma-t]i. So too Andrews 1995, 267.
- l. 9 n[i-im]. Lacheman reads nu-[um].
- l. 13 The copy gives the correct impression that this line was squeezed between lines 11 and 13 after those lines had been written. This scribal correction of his own oversight demonstrates that he reviewed his work sometime from after the writing of line 13 to shortly after the completion of the entire text.
- ll. 15-16 The copy is in error here. The last sign of line 15 is not AL, but a complete LA after AL, as is to be expected. The error is the result of the modern misplacement of the sign to the end of line 16. There it appears as GIŠ. In reality, line 16 ends with ŠÁ.
- ll. 17-18 A scribal line appears here between these two lines. This is not represented in the copy.
- ll. 18-19 The restorations in these two lines are based on the appearance of Hutip-tešup son of Šeršiya in JEN 360:55 and 432:21. JEN 360, from room 15, involves Enna-mati son of Tehip-tilla (l. 1). JEN 432, from nearby room 16, involves Enna-mati's son, Takku (l. 5). Thus, both for reasons of chronology (based on names) and archaeology, this person's names are reasonably restored here.
- l. 20 [Tu?]. The first sign of each of the names of all the other witnesses is preserved. In the list of sealers, all of those names can be paired with witnesses, except for Tu- (l. 31). Therefore, the start of the witness's name here might well be Tu.

- l. 21 For this witness, see above, Comments. The same individual may reappear as a witness in *JEN* 462:19. *JEN* 462, from room 16, involves Enna-mati's father, Tehip-tilla son of Puḫi-šenni (l. 6).
- l. 21 *Na*. The sign is clear, not MA as depicted.
- l. 21 [Te-e]š. Porada's reading is adopted here.
- l. 23 This individual reappears in *HSS*, XIII, 215:23, also as a witness. Therefore, the reading [DUM]U! here is acceptable.
- l. 23 [DUM]U!. The lowest of the three horizontals is not present. See also below, note to line 25.
- l. 25 'x' (third). The sign fragment shows two horizontals, not three as depicted. This error in the copy is not to be identified with the nearby error at line 23. They are separate. See above, note to line 23.
- l. 27 T[a]-e'-na. Lacheman may once have seen *Ta-e-na* here.
- l. 28 iq-ta-bu-ú. The progressively smaller signs of the copy accurately reflect what is on the tablet.
- l. 29 'LÚ'!. Less of the sign appears now than when copied. But collation confirms that ŠEŠ must mistakenly have been written here.
- ll. 30-31 It is unclear if a double scribal line appears between these two lines.
- l. 30 For the sealer, see above, Comments.
- l. 31 *Tu*. The sign appears, not as depicted, but, rather, as .
- l. 32 The seal impression of Kula-ḫupi is missing. Perhaps it appeared below line 32. However, there may not have been enough room there for a seal impression to have been impressed.
- l. 32 *la*. The sign is complete and clear.

**JEN 870**

Obverse

- 1 \*t̄up·pí ma·ru·ti š'a  
 2 [m]E·na·ma·ti DUMU BE·-[ ]·RU?  
 3 'x' x BI x 'x' [ (?) ]  
 4 [ ] 'x·ti·h'é/'i ta 'x' [ ] 'x (x)' [ (?) ]  
 5 [a-na] ma·ru·ti i·pu-[uš ]  
 6 m[i]-nu·um·me·e A?.[ŠĀ?-šu? ] 'x·šu [ (?) ]  
 7 'x x' KU? m[a-na-h]a-[t]i [an]-nu·ti i+ta·din  
 8 šum·ma' [ ] 'x x'·šu SÚ? in·na·na·tu<sub>4</sub>  
 9 i·na? x? [ ] ù 2·ma SAL??·ma an·nu·tu<sub>4</sub>  
 10 ša ma·ri'? [ ] 'f?AK'·-[ ] ma·ru·šu ya·nu  
 11 [a?]-na x x x' u[š]·šu [ ]  
 12 'Ak?-LU?-x-x' [ ] 'ku·um 'x x' [ ] 'x' [ ]  
 13 a·na in·n[a?· ] 2? ŠE QA [ ]  
 14 'x?-x? ma?-ru·šu 'x (x) x' [ ]

Lower edge

- 15 [ ] ta? / ša? [ ]  
 16 [ (?) ] 'Ki'· / 'DI'·-[ ]

Reverse

- 17 a·dù·ú 'A?·ak'·-[ ]  
 18 bal·t̄ù i·p[á]-la·hu·u·š·ši  
 19 ù 'DUMU? x' ša 'f?Ak?·x' [ ]  
 20 'a·na' ra·m[a]-ni·-[š]a!·ma 'x' [ ]

- 21 IGI Šal·li·ya DUMU BE·x·x'  
 22 IGI Te·h[i]-ip·til·la  
 23 [DU]MU Na·aš·wi  
 24 [IGI] 'Ha·bur·ši DUMU Zi·ih?·-[ ]  
 25 [IGI] IBIL[A]·<sup>d</sup>IM DUMU A·a·bá·aš  
 26 IGI A·ki·t'ù·ru DUMU A[r·te·šu]p  
 27 [IG]I MI.NI·a [DUMU ]  
 28 \* [IG]I 'T'u<sub>4</sub>-ra·ri [DUMU Hā?]-pí·ra  
 29 [IGI] Hu·t]a·ar·r[a]-'áp·he  
 30 [IGI] Hu·ti·ya DUB.SAR DUMU I·ri·r[i]  
 31 [IGI T]a·a·a DUMU A·ri·ya

Upper edge

- 32 NA<sub>4</sub> Te·h[i]-ip·til·la  
 S.I.

Left edge

- 33 'NA<sub>4</sub> Ša·li·ya  
 S.I.

## Translation

- (1-5) Tablet of adoption of Enna-mati son of .... [f]... adopted (him).  
 (6-7) Whatever land (?) ... equipment, these she has given.  
 (8-16) If .... and these 2 women(?)? ... of the son(?). 'Ak(?)... has no son. .... 'Ak(?)... .... his/her son(?) .....
- 
- (17-20) As long as 'Ak(?)... lives, he shall serve her; and the son(?) of 'Ak(?)... to herself ....
- 
- (21-31) Before Šalliya son of ...; before Teḥip-tilla son of Našwi; [before] Ḥabbūr-sin<sup>91</sup> son of Zi-ḥ(?)...(?); [before] Apil-adad son of Ay-abâš; before Akit-turu son of Ar-tešup; before Zilliya [son of] ...; before Turari son of Ḥa(?)-pira; [before] Ḥut-arrapḥe; [before] Ḥutiya, the scribe, son of Iriri; [before] Taya son of Ariya.  
 (32-33) Seal impression of Teḥip-tilla (*seal impression*); seal impression of Šallliya (*seal impression*).

## Comments

JEN 870 has suffered little additional damage since it was copied. However, the damage to the tablet since it was written is considerable, rendering substantial reconstruction impossible. It is a tablet of adoption (ll. 1, 5), but not a tablet of real estate adoption. Rather, it is a genuine adoption (ll. 17-18).<sup>92</sup> The adoptee is one Enna-mati (l. 2). The adopter is a woman, *perhaps* 'Ak... (l. 12).<sup>93</sup> That the woman requires an adopted son suggests that she is a widow with no son of her own. She appears to bequeath to Enna-mati all her possessions, both real estate and mobilia (ll. 6-7, probably) in return for the fulfillment of the filial obligation of service (l. 18).<sup>94</sup> The adult Enna-mati appears to have no sons of his own (l. 10). All other data in this contract, excepting the witness list and the sealers, are obscure.

<sup>91</sup> So NPN, p. 55b *sub* HABBŪR-SIN 3). NPN, p. 55b implicitly notes the dubious nature of this normalization of this spelling.

<sup>92</sup> See Eichler 1973, 115; and, as an example, HSS, V, 60:16-17.

<sup>93</sup> Compare lines 10, 17, 19 – all very ambiguous. But contrast line 16. For the gender of the adopter, see also line 18. "Ak..." appears nowhere (else) in the Nuzi onomasticon.

<sup>94</sup> The obligation to serve is explicit. The concomitant obligation to mourn and bury (see, e.g., JEN 59:19-23; compare ll. 12-13, specifying the obligation to serve) is absent. (JEN 870:19-20 cannot have contained this clause.) Is it possible that this absence is because the adopter is a woman, and a woman may not require these post-mortem acts and rituals?

## Notes

- l. 2 'E'. The sign is not EN as depicted, but, rather, is .
- l. 2 'RU'?. Lacheman read "TA?".
- ll. 6-7 These lines should contain various categories of property to be (or already) given to the adopted son, Enna-mati. For the categories, see, for example, the types cited in *CAD*, K, p. 105b *sub kalumānû*.
- l. 6 *me-'e'*. The space between these two signs seems uncomfortably large. However, no alternative interpretation of the signs presents itself.
- l. 6 'A'?.[ŠĀ?]. This surmise is based on similar examples in similar contexts, such as *HSS*, V, 59:5; 60:5; 67:6. See also above, note to ll. 6-7.
- l. 6 'x'-šu. One is tempted to restore here [É.Ĥ]Á'-šu, yielding a typical category of property included in inheritances (see above, note to ll. 6-7). However, one would expect É.(ĤÁ.)MEŠ'-šu here, not É.ĤÁ'-šu.
- l. 7 'x x' KU? *m[a-na-h]a-[t]i*. This reading is most likely, given the surviving traces. For the term *mānaḥātu*, see Grosz 1987, 146 with n. 13. 'x' [k]<sub>4</sub>-lu!-*m[a-ni?]* is far less likely. See also above, note to ll. 6-7.
- l. 8 *in-na-na-tu*<sub>4</sub>. Compare, perhaps, the third and fourth signs of line 13.
- l. 9 SAL??. The sign is only a very vague shape with a horizontal crack at this point on the tablet's surface.
- l. 12 'Ak?'. The wedges appear, not as depicted, but, rather, as .
- l. 13 'in'-n[a?]-. See above, note to line 8.
- ll. 21-22, 24 Lines from the obverse occupy the spaces at the ends of these lines. That is why the name and patronymic of the second witness are spread over two short lines instead of appearing on the usual single line.
- l. 21 BE-'x-x'. Lacheman and *NPN*, p. 123a *sub ŠALLIYA* 1) restore, plausibly, *Be-li-ya*. If reconstructed correctly this person appears nowhere else in the Nuzi corpus.
- ll. 22-23 This person appears nowhere else in the Nuzi texts.
- l. 24 This person appears nowhere else among the Nuzi tablets.
- l. 24 *iḥ?*. *NPN*, p. 55b *sub ḤABBŪR-SIN* 3) hazards no guess as to this sign. Lacheman's unpublished name book reads *im*. In his notes, Lacheman copied this sign as: . There may well be no further sign(s) on line 24 after this one, although it is hard to imagine that the entire patronymic is now preserved.
- l. 25 This person appears nowhere else in the Nuzi texts.
- l. 26 The four restorations on this line result in the name and pat-

- ronymic reconstructed by Lacheman and *NPN*, p. 17a *sub* AK-IT-TURU 1) (though not present on p. 34b *sub* AR-TEŠUP). In Lacheman's unpublished namebook, the first name is normalized as Akip-tura. The name and patronymic reappear elsewhere at Nuzi at *HSS*, IX, 78:5, 17, 23; XIII, 284:3, 23; *EN*, 9/1, 311:10, 17.
- l. 27 MI.NI-*a*. This reference appears neither in Lacheman's unpublished namebook nor in *NPN*. Neither does this spelling (with *-a* instead of *-ya*) seem to appear elsewhere.
- l. 28 [*Ha?*]. I am aware of no other one-syllable start to a name ending in "*-pira*". But note the PN, Tiampira (*NPN*, p. 155a), the first two signs of which might be possible here.
- l. 29 Note the lack of a patronymic. Although the space for one is tight at this point, I consider it likely that this is a scribal oversight rather than a mechanical necessity.
- l. 29 [*Hu*]. This is the only possible start attested at Nuzi for a name ending: ...-t-arrap<sub>h</sub>e.
- l. 30 [IGI]. This is to be preferred over [ŠU] since one would expect the latter to appear after the last non-scribe witness rather than before.
- l. 31 Lacheman once considered there to be one more line after this one before the start of the upper edge.
- l. 31 [IGI T]*a*. So too Lacheman and *NPN*, p. 142b *sub* TAYA 9). Elsewhere, Lacheman restores [IGI A-*t*]*a*. Both Taya son of Ariya and Ataya son of Ariya are attested elsewhere.
- l. 32 The seal impression following this line is barely visible, if it is there at all. However, it certainly must once have been present.

## JEN 871

## Obverse

- 1 1-nu-t[u<sub>4</sub>] [x<sup>GIŠ!</sup> IG ša 'É' [pa?-p]a?-ah<sub>4</sub>-hi  
 2 [ (?) ] 'x e' ? [ ]-'x'-tu<sub>4</sub> ù  
 3 <sup>m</sup>E-[k]é-ké DUMU Za-nu-nu  
 4 a-na [ ] a-na <sup>m</sup>Ké-el-te-šup  
 5 'D'[UMU Hū-ti-y]a 'at-ta-din  
 6 ù <sup>m</sup>K[é-el]-'t'e-šup  
 7 a-na <sup>m</sup>E-ké-ké [ (?) ] la [ i]d?-din  
 8 šum-ma <sup>GIŠIG</sup> 'pí-ir-q[a] TUK.MEŠ [x] <sup>-rši'</sup>  
 9 <sup>m</sup>E-ké-ké ú-'za-<sup>+</sup>ak'-[ka<sub>4</sub>]-ma  
 10 ma-an-nu 'š'a KI.B[AL ]  
 11 1 MA.NA KÙ.[BAB]BAR 1 M[A.N]A 'KÙ'.[SI]G<sub>17</sub> [ú-ma-al-l]a  
 12 IGI <sup>m</sup>A-kip-še-en-ni DUMU 'Ké-li-ya  
 13 IGI <sup>m</sup>A-r[i]-pu-um-pí DUMU Ak-ku-le-en-ni  
 14 IGI <sup>m</sup>Kàr-t[i]-ya DUMU E-ni-ya  
 15 \*IGI <sup>m</sup>Ki-ir-za-pu-ra DUMU Ki-li-iš-ke  
 16 IGI <sup>md</sup>IM-LUGAL 'DUMU 'X-x'-[LU]GAL  
 17 IGI <sup>m</sup>Ah<sub>4</sub>-wa-qar DUMU Ši-mi-ka<sub>4</sub>-tal

## Reverse

- 18 IGI <sup>m</sup>A-ki-ya DUMU Še-ka<sub>4</sub>-rù  
 19 IGI <sup>m</sup>Tup-ki-til-la DUB.SAR<sup>rù</sup>  
 +  
 20 NA<sub>4</sub>! <sup>m</sup>A-ki-ya NA<sub>4</sub> <sup>md</sup>IM-LUGAL  
 S.I. | S.I.  
 21 NA<sub>4</sub> <sup>m</sup>A-kip-še-'en-ni N[A<sub>4</sub> <sup>m</sup>] 'x x' [ ]  
 S.I. | S.I.  
 22 [NA<sub>4</sub> <sup>m</sup>] 'x' N[A<sub>4</sub> <sup>m</sup>] 'x x' [ ]  
 [S.I.] | S.I.  
 23 [N]A<sub>4</sub> [<sup>m</sup>] ]

## Upper edge

S.I.

## Left edge

- 24 NA<sub>4</sub> <sup>m</sup>E-k'é'-k[é]  
 S.I.

## Translation

- (1-5) A ... door with its accompanying hardware from the [pap?]-ah<sub>4</sub>hu-building..... Now I, Ekeke son of Zanunu, have given (it) to Kel-tešup son of [Hutiya] as ....  
 (6-7) And Kel-tešup has not given (?) (anything in return) to Ekeke.  
 (8-9) Should the door have a claim (against it), Ekeke shall clear

- (it) and,  
 (10-11) he who abrogates (this contract) ..., shall pay 1 mina of silver (and) 1 mina of gold.  
 (12-19) Before Akip-šenni son of Keliya; before Arip-umpi son of Akkul-enni; before Kartiya son of Eniya; before Kirzam-pula son of Kiliške; before Adad-šarri son of ...-šarri; before Aḫu-waḡar son of Šimika-atal; before Akiya son of Šekaru; before Tupki-tilla, the scribe.  
 (20-24) Seal impression of Akiya (*seal impression*); seal impression of Adad-šarri (*seal impression*); seal impression of Akip-šenni (*seal impression*); seal impression of ... (*seal impression*); seal impression of ... [*seal impression*]; seal impression of ... (*seal impression*); seal impression of ... (*seal impression*); seal impression of Ekeke (*seal impression*).

## Comments

This tablet has suffered slight additional damage since it was copied. The remnants of the two horizontal wedges depicted below the seal impression on the upper edge are part of that impression and not the remainders of a separate, subsequent, line of text. Therefore, the line on the left edge is line 24, not line 25 as labeled in the copy.

*JEN 871* is a peculiar text, apart from the fact that its content is fairly unusual. First, the statement is in the first person (l. 5). Yet the speaker identifies himself in the third person (ll. 3, 7, 9; ll. 6-7, contrasted with ll. 3-4, confirms that Ekeke son of Zanunu is indeed the speaker). Second, the donor not only states what he gave, but he seems to have stated explicitly that he received nothing in return.<sup>95</sup> Third, the text *may* include a rare attestation of a kind of storage facility at Nuzi, the *bīt papāḫi* (l. 1). It appears elsewhere at *HSS*, XIV, 181:6 and in *ERL 82 + SMN 2963*, published and edited in Wilhelm 1995.<sup>96</sup> Both texts link this building to realia: in the former, foodstuffs, and, in the latter, tables (38 of them!). These items are contained within the structure. A third reference is at *HSS*, XV, 149:11, where the text mentions a gate in a *bīt papāḫi* that is explicitly a *storehouse* (*bīt na-kkamti papāḫi*; ll. 10-11). So the function (or a function) of the structure (or structures?) in the Nuzi texts is for storage of items. It is a

<sup>95</sup> If that is correct, then the door could be payment for a debt owed to Kel-tešup, the proprietor of the archive. But if that were the case, why would Kel-tešup, rather than Ekeke, have preserved the tablet?

<sup>96</sup> Wilhelm 1995 is, together with *CAD*, P, pp. 101a-105a *sub papāḫu*, the fullest discussion of this term.

large storehouse, big enough to house at least thirty-eight tables<sup>97</sup> and a gate of some sort.

In the present instance, line 1 minimally reads 'É' [ ] 'x' AH<sub>4</sub>-'hi'?. Only 'É' [pa]-'pa'-ah<sub>4</sub>-hi occurs to me as a possible reconstruction. Once that is tentatively proposed, then the presence of a door stored and subsequently removed from there accords well with the functional definition of the Nuzi *bīt papāhi* given above.

There is no prosopographical link between JEN 871 and HSS, XIV, 181; XV, 149; or ERL 82 + SMN 2963.

## Notes

- l. 1 'É'. This reading was already considered certain by Lacheman. Zaccagnini 1991/92, 179b reads 'É'?. The sign appears now as .
- l. 1 [pa?-p]a?-ah<sub>4</sub>-hi. On this term in this context, see above, Comments.
- l. 2 'e'?. The sign is somewhat effaced now. It appears as .
- ll. 5, 7 On the verbs in these lines, see above, Comments.
- l. 5 'D'[UMU]. Lacheman may have seen this sign as completely preserved.
- l. 5 [Hu-ti-y]a. The tablet comes from room 11. That room contained the archives of Kel-tešup son of Ĥutiya and of Ĥutiya's father, Kuššiya (see Lacheman 1958, vi). Since the present text benefits a Kel-tešup (ll. 1-7), it is clear that the Kel-tešup is the son of Ĥutiya and that this restoration is, therefore, secure.
- ll. 6-7 On the plausible meaning of these lines, see above, Comments.
- l. 7 [ (?) ] la [ i]d?-din. Lacheman read: at-[t]a-din. This reading accords superficially with the verb on line 5. But, if read as Lacheman does, there is no object for the verb here – and no room for one.
- l. 8 TUK. The sign appears, not as depicted, but, rather, as: .
- l. 8 'ši'. After MEŠ and a break, there appears a single vertical wedge followed by a break. Lacheman saw here: šī.
- l. 9 'ak'. This is not depicted in the copy. The sign fragment appears as .
- l. 9 ma. Unlike the depiction, this last sign aligns well with the rest of the line.
- l. 12 'Ké'. Ké is read by Lacheman, Porada, and NPN, pp. 15b sub AKIP-ŠENNI 6); and 82a sub KELIYA 22).

<sup>97</sup> This is already noted in Wilhelm 1995, 128.

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- l. 14 *t*[i]. Lacheman read *ti*. See *NPN*, pp. 80b *sub* KARTIYA 2); and 46b *sub* ENIYA 6), where this and other attestations are cited for *Kartiya* the son of *Eniya*. Z[I], another interpretation of this sign fragment, yields no other example of a *Karzeya* son of *Eniya*.
- ll. 19-20 Between these lines there is a scribal line, not depicted in the copy.
- l. 19 *la*. The sign is present on the tablet, though not in the copy.
- l. 20 NA<sub>4</sub><sup>!</sup> <sup>m!</sup>. A kind of mechanical scribal metathesis has taken place here. The first sign ends with a single vertical and the second (immediately adjacent) is a double vertical (one atop the other), instead of the correct double, then a single. See, for the correct forms, the first two signs of line 21.
- l. 21 *še*. The sign is clear and typical, not as depicted.
- l. 23 Below this line, on the upper edge, appears a seal impression only, not a seal impression with another line of text. See above, Comments.

## JEN 872

## Obverse

- 1 <sup>m</sup>El-*hi-ip-til-l*[a DUM]U 'A'r-zi-[iz?-za?]  
 2 <sup>m</sup>Um-pi-iz-zi 'DUMU Ké-'li'-[ya]  
 3 \*<sup>m</sup>Eh-'li-'te<-šup?> DUMU Zi-l[i-ya?]  
 4 <sup>m</sup>Ša-ar-ru-te-šup DUMU Ut-*hap*-[ta-e]  
 5 <sup>m</sup>Ha-ši-ip-til-la DUMU [Ur?-*hi*?-ya?]  
 6 <sup>m</sup>Hu-ti-ip-LUGAL 'DUMU 'Ki?-i'n-nu-uz-<zi>  
 7 <sup>m</sup>Ši-il-wa-te<-šup?> DUMU EN<sup>di</sup>-KI<-ya?>  
 8 <sup>m</sup>Hu-ti-ya DUMU In-ni-ki  
 9 <sup>m</sup>Ut-*hap*-ta-e DUMU Er-wi-*hu*-ta  
 10 <sup>m</sup>I-na!(=TA)-a-pí DUMU Nu-uz-za  
 11 <sup>m</sup>'Ta'?-e 'DUMU Eh-li-te-šup  
 12 [<sup>m</sup>Še]-el-lu [DU]MU A-ri-i<sup>h</sup>-*ha*-a-a  
 13 [<sup>m</sup>T]a-i-ma [K].MIN  
 14 '<sup>m</sup>'A-kap-še-en-ni 'D'UM'U Ar-tù-ra  
 15 <sup>m</sup>Ku-la-*hu*-pí D[UMU] Ar-te-e-a  
 16 <sup>m</sup>Ha-ši-ip-til-la DUMU [K]é-li-'ya  
 17 <sup>m</sup>Ar-ta-še-en-ni DUMU Ut-*hap*-ta-'e'  
 18 <sup>m</sup>Pá-i-til-la DUMU [ ]-x-<sup>+</sup>uš?-ni'  
 19 <sup>m</sup>'Um'-pí-ya DUMU [ ]-*har*-pa  
 20 <sup>m</sup>T'e'-*hi*-'ya DUMU 'X'? [ ]  
 21 <sup>m</sup>TIL.LA-š'a'?-ru DUMU 'X'-[ ]-'x'  
 22 <sup>m</sup>Zi-ké DUMU I-[ ]  
 23 <sup>m</sup>Ul-mì-til-la DUMU Ma-at-[te-šup]  
 24 <sup>m</sup>A-kip-til-la DUMU Na-'ni-[ ]  
 25 <sup>m</sup>Tup-ki-LUGAL DUMU Ku-'uz-z[u]  
 26 <sup>m</sup>K'é 'l-[e]-te-e DUMU E-ri-šu  
 27 \*<sup>m</sup>Na-[ni-p]u-kùr DUMU *Ha*-lu-ut-t[a]

## Lower edge

- 28 <sup>m</sup>Še-[en-n]a-pè DUMU It-*ha*-'a-[pu]  
 29 <sup>m</sup>'U'm'- / 'Tu'p'-[ ] '<sup>m</sup>Ha-ši-ip-til-la

## Reverse

- 30 'x' DUMU.'MEŠ' T[ar?]-mi-ya  
 31 <sup>m</sup>Zi-ta-a-a DUMU [ ]  
 32 <sup>m</sup>Ta-a-a DUM[U ]  
 33 <sup>m</sup>Ku-ul-pí-til-la DUMU [ ]  
 34 <sup>m</sup>Pá-i-te-šup D[UMU ]  
 35 <sup>m</sup>Te-*hi*-ya [DUMU ]  
 36 <sup>m</sup>'Hu-'ti-'ši-mi-[ka<sub>1/4</sub> DUMU ]  
 37 <sup>m</sup>'[Z]i-li-'ip-[ DUMU ]  
 38 <sup>m</sup>Še-en-na-pè DUMU [ ]  
 39 an-nu-ú LÚ.MEŠ ša [UR]'U'? [GN ]  
 40 ša [a]-na A.ŠÀ mu-šel<sub>4</sub>-wu-ú [ ]  
 41 [iš?-t]ap?-ru-šu-nu-ti

## Translation

- (1-38) Elḥip-tilla son of Ar-zi-[izza?], Umpizzi son of Keliya, Eḥli-te<šup?> son of Zili-[ya?], Šar-tešup son of Uḥap-[tae], Ḥašip-tilla son of [Urḥiya?], Ḥutip-šarri son of Kunnuz<zi>, Šilwa-te<šup?> son of Bêli-ittiya(?), Ḥutiya son of Inniki, Uḥap-tae son of Erwi-ḥuta, Īn-abi son of Nuzza, Tae(?) son of Eḥli-tešup, Šellu son of Ariḥ-ḥaya, Taima ditto, Akap-šenni son of Ar-tura, Kula-ḥupi son of Ar-teya, Ḥašip-tilla son of Keliya, Artasenni son of Uḥap-tae, Pai-tilla son of ...-ūšni(?), Umpiya son of ...-ḥarpa, Teḥiya son of ..., Balṭu-šâru(?) son of ..., Zike son of I-..., Ulmi-tilla son of Mat-[tešup], Akip-tilla son of Nanip-[“ukur” or “šarri”], Tupki-šarri son of Kuzzu, Kel-teya son of Êrišu, Nanip-ukur son of Ḥalutta, Šennape son of Iṭḥ-apu, ... (and) Ḥašip-tilla ...(?) sons of Tar(?)-miya, Zitaya son of ..., Taya son of ..., Kulpi-tilla son of ..., Pai-tešup son of ..., Teḥiya [son of] ..., Ḥutip-šimika [son of] ..., Zilip-... [son of] ..., Šennape son of ...
- (39-41) This is (the? group? of?) measurers of the(?) town(?) of(?) [GN?], whom they sent(?) to the field/land.

## Comments

This tablet has suffered some slight additional damage since it was copied. Also, a small piece of the tablet, at the upper right corner of the obverse, has become detached since the copy was made. Thus line 1's A“r-zi”, line 2's K“é-li”, and line 3's Z“i-li” are no longer part of the main artifact.

Line 27 is the last line of the obverse, not the first line of the lower edge, as depicted.

The scribe seems to have exhibited some sloppy habits in executing this text. He possibly omits signs at the end of personal names in lines 3 and 7 (both names there), and certainly omits a sign in the patronymic at the end of line 6. See notes to those lines for further details. The spelling of the first PN at line 4 is a rare, perhaps unique, one at Nuzi, possibly written in error. See note to line 4. A poor sign form (TA for NA) is employed at line 10. The scribe seems to have been inconsistent in the way he indicates the common paternity of brothers. Contrast lines 12-13 with lines 29-30. It may be that he mistakenly employs a singular pronoun at line 39 where a plural is called for. Finally, at lines 39-40, the syntax is slightly garbled. Instead of the formulation found there, one expects *mušelwû* to follow directly after LU.MEŠ. Compare, for example, JEN 426:22.

The main issue regarding this text is, of course, its functional meaning. Much of the answer is embedded in lines 39-41, and here one

may invoke Nixon's Law: "The greater the size of the lacuna, the more important the missing context". For key elements of lines 39-40 and possibly line 41 are missing. Thirty-eight men are enumerated in the text, and they are land measurers, probably dispatched to perform this function - but dispatched by whom? Perhaps they are sent by judges, as Zaccagnini suggests (see below, second note to line 40). The other common link of the thirty-eight is hidden in the broken end of line 39. It is likely that the missing text defines a toponym, perhaps a town-name, again as Zaccagnini suggests (see below, second note to line 39). A common thread is not to be found in other texts involving these men. There is no meaningful, large-scale patterning.<sup>98</sup> What stands out here and is mystifying is the very number of measurers. Documents in which title to real estate is transferred rarely note as many as ten field measurers. These are included among

**98** There do exist some patterns, but they are of questionable significance. If the individual named in line 7 turns out to be Šilwa-te son of Bēli-ittiya, then he *might* reappear at *HSS*, XIV, 527:3 as a borrower of bricks. The same is the case with Ḫutiya son of Inniki (*JEN* 872:8), who is a fellow borrower of bricks at *HSS*, XIV, 527:4. A third individual in *JEN* 872, Ḫašip-tilla son of Keliya (l. 16) is a borrower of bricks in the same text, at *HSS*, XIV, 527:7 - and possibly at line 15, as a sealer. Apart from the immediate juxtaposition of the first two men in both texts, nothing in this concatenation of men and texts seems significant here. But note that *HSS*, XIV, 527 is the only text where as many as three individuals from *JEN* 872 reappear in the same context.

If the Ḫašip-tilla at line 5 is the son of Urḫiya, then he reappears as a principal in *HSS*, V, 38:1, 15, 17, 20, 22. Šennape son of Itḫ-apu (*JEN* 872: 28) is a witness and sealer to that Ḫašip-tilla text (*HSS*, V, 38:29, 33). That coincidence is not striking.

Umpizzi son of Keliya (l. 2) reappears at *HSS*, XIII, 6:45 (see note to *JEN* 872:2 below for confirmation of this), and Nanip-ukur son of Ḫalutta (l. 27) reappears in the same text at *HSS*, XIII, 6:47, both being counted in the class of *ālik ilki* (see *HSS*, XIII, 6:51). Some connection of the function of the two in *HSS*, XIII, 6 and their function in *JEN* 872 may exist but cannot yet be more closely defined. Indeed, an element of confusion enters the picture here. The same *ālik ilki*, Umpizzi, shows up in *HSS*, XIII, 218:30, this time together with Akip-tilla son of Nanip-šarri, who *may* be the man named in *JEN* 872:24. Nothing about the presence of both men in *HSS*, XIII, 218 is particularly prominent. However, Wilhelm 1996, 351 links that text with other *rākiḫ narkabti* rosters. If that is so, then Umpizzi is an *ālik ilki* in *HSS*, XIII, 6 but seems to belong to the class, *rākiḫ narkabti*, in *HSS*, XIII 218. He may once have been a member of one class and then become a member of the other. As far as *JEN* 872 is concerned, this juxtaposition of *HSS*, XIII, 6 and 218 may show that the *JEN* 872 roster of measurers included members of both classes.

The case of Umpizzi raises a methodological issue. Many other texts mention various persons from *JEN* 872 in assorted contexts; often the same person is mentioned in multiple texts, as Umpizzi is mentioned here in two documents. It is quite possible that systematic study of all those texts would result in further insights into members of the *JEN* 872 group of measurers. I have not done so in the context of the present study, since this extensive labor and its results would go far beyond the scope of editing texts.

But *EN*, 9/1, 244:19 is a special case. Šellu son of Ariḫ-ḫaya (*JEN* 872:12) reappears there. However, although that text mentions no other member of the group in *JEN* 872, it does identify this Šellu in his capacity as a real estate measurer (*EN*, 9/1, 244:25-26). This is the only explicit case where a "profession" from one text reappears in another. Only in the extended legal case of the *dimtu* of Kizzuk *may* something analogous be attested. See below, Comments.

the witnesses to the contract. *JEN* 21:32 is a rare exception, counting fourteen measurers, comprising witnesses and the text's scribe. *JEN* 872 counts thirty-eight! They may constitute a pool from which a lesser number is drawn for purposes of a particular transaction. This may be the implication of line 39's singular pronoun in apposition to the following plural noun: "this (collectivity of) men", as an elliptical subject. However, I know of no other evidence pointing to the existence of a pool of measurers. In light of the scribe's other gaffes in this text, perhaps the singular is simply an error.

Another possibility is that the thirty-eight were sent to perform a single task. If that were the case, then the land measured ought to have been very much larger, or required a much greater degree of verification, than was typically the case in Nuzi land surveying. Though substantial evidence for such a phenomenon is lacking at Nuzi (as it was lacking for positing a collectivity of measurers), the possibility recalls the two-generation dispute over the name and legal title to a large tract of land touching on nine villages, namely the affair of the *dimtu* of Kizzuk (Maidman 2010, ch. 3; see there for all texts in the following discussion). One might understand a large number of measurers in such a context. As for the specific case of Kizzuk, the linkage of the seven documents of the Kizzuk case to *JEN* 872 is weak, but not entirely absent. At least five of the seven Kizzuk texts were found in room 12. *JEN* 872 was found in room 12. The Šar-tešup son of Utḫap-tae found in *JEN* 872:4 reappears as a sealer in the last Kizzuk text at *JEN* 321:70.<sup>99</sup> But it is he alone among the thirty-eight measurers here who appears in the Kizzuk sub-corpus. As for explicit field measuring in those texts, it *may* appear once at *JEN* 135:6.<sup>100</sup>

## Notes

- [.1] 'A`r-zi-[iz?-za?]. The Oriental Institute Nuzi file reads: *Ar-zi-iz-za*; so too *NPN*, p. 44a *sub* ELḪIP-TILLA 5). However, *NPN*,

<sup>99</sup> If one chooses to burden the presence of Šar-tešup as a measurer in *JEN* 872 as evidence of his function as measurer in *JEN* 321, one might note the following. The sealers in *JEN* 321 might be measurers, though nowhere explicitly so designated (an egregious case of *argumentum e silentio*!). They are, after all, designated by names *and* patronymics, a practice somewhat unusual for sealers where sealers are earlier identified as witnesses. But since they are not designated as witnesses here, their presence as sealers with patronymics might imply their joint function as measurers.

<sup>100</sup> If one were to conclude that *JEN* 872 should join the other Kizzuk texts as part of a single procedural whole, then it might logically be placed in the second generation, between *JEN* 512 and *JEN* 135. This surmise is based on the presence of Šar-tešup son of Utḫap-tae both here (*JEN* 872:4) and in the last of the Kizzuk texts (*JEN* 321:70, of the second generation), and because *JEN* 872 would precede the other texts starting with *JEN* 135 as a bureaucratic introduction to the later, decisive texts.

- p. 36b *sub* AR-ZIZZA 17) notes that the fully preserved patronymic was read by Chiera, but “now, only [A]r-zi-[iz-za] [is] preserved on the tablet”. Similarly, Lacheman reads: Ar-zi-[iz-za].
- l. 2 [ya]. The Oriental Institute Nuzi file sees this sign as preserved. Lacheman does not. The presence of the full patronymic linked to this unusual first name at *JEN* 190:15 and *HSS*, XIII, 6:45 (where the name is erroneously omitted this name)<sup>101</sup> confirms this restoration.
- l. 3 *Eḫ·li·te<-šup?>*. Eḫli-te is a rare name. See *NPN*, p. 42a *sub* EḪLI-TE; and *AAN*, p. 41a *sub* EḪLI-TE. More likely is Eḫli-tešup. See further, above, Comments.
- l. 3 *l[i-ya?]*. The Oriental Institute Nuzi file reads: *-li-ya*. *NPN*, p. 42a *sub* EḪLI-TE has *l[i-...]*, as does *NPN*, p. 177b *sub* ZILI.....
- l. 4 *Ša-ar-ru-te-šup*. *NPN*, pp. 125b *sub* ŠAR-TEŠUP 14); 168b *sub* UṬḤAP-TAE 43); and Lacheman, unpublished namebook include this reference but mistakenly assert the spelling here as *Ša-ar-te-šup*.
- l. 4 *[ta-e]*. This restoration is certain. First, although “Uṭḥap-...” permits of several concluding elements (see *NPN*, p. 221a *sub* uṭḥap-), none of those resulting PNs is ever identified as the father of a Šar-tešup. Second, Šar-tešup son of Uṭḥap-tae is a ubiquitous figure at Nuzi (see *NPN*, p. 125b *sub* ŠAR-TEŠUP 14); *AAN*, p. 120a; and Lacheman’s namebook. This Šar-tešup is an important figure in the military and other spheres. See Jankowska 1982, 146, 149 n. 20; Postgate 2013, 361; and especially Negri Scafa 2005, 148-52; 2009; 2012, 211-12. She cites earlier bibliography.
- l. 5 *[Ur?-ḫi?-ya?]*. The Oriental Institute Nuzi file once saw *Ur-ḫi-ya*. With seemingly equal confidence, *NPN*, pp. 58b *sub* ḤAŠIP-TILLA 24); 166b *sub* URḪIYA 44) asserts this as well. Lacheman’s notes show no signs at this point, but his namebook sees *Ur-ḫi-ya* in one entry and nothing at all in a second entry.
- l. 6 *uz*. Contrary to the copy, no sign fragment appears after this sign. On the other hand, it appears likely that the scribe omitted a sign here: ZI. A PN, KinnuS, is nowhere else attested, but Kinnuzzi is. See, for example, *NPN*, p. 86a *sub* KINNUZZI;<sup>102</sup> *AAN*, p. 82a *sub* KINNUZZI. For other possible examples of scribal omission of final signs in this text, see above, Comments.
- l. 7 *Ši-il-wa-te<-šup>*. This PN appears only twice elsewhere, at

<sup>101</sup> See Maidman 2010, 224, l. 45 with p. 261 n. 168.

<sup>102</sup> *NPN*, p. 86a *sub* KINNUZZI 3) already posits a scribal omission here.

- HSS*, XIV, 527:3; and *EN* 11/2, 86:3 (the latter having only [ i]l?-*wa-te*); and so this PN may be an error for *Ši-il-wa-te-šup*. For such scribal errors, see above, Comments.
- l. 7 EN-<sup>li</sup>-KI<-*ya*?>. This alleged PN is claimed to appear only once elsewhere, in *HSS*, XIV, 527, a text published in transliteration only. There, at line 3, a *Šilwa-te* appears (as here; see already above, first note to line 7) followed by the patronymic *Be-[i-it-ti-ya* (no close bracket!). Mayer 1977, 194 reads the PN, *Be-li-[KI(?)]-ya*. It appears that the reconstructed name, partially preserved there, is based on the patronymic here (-[*ya*] there yields <*ya*> here), bolstered by the fact that, in both places, it is the patronymic of a person bearing the same rare name. The interpretation of the name here is tentative, since the attestation at *HSS*, XIV, 527:3 is not completely preserved and the attestation here requires the assumption of a missing sign for a very rare name. This last point may not be decisive, since there may be other missing signs in this text. See above, Comments. The last preserved sign appears, not as depicted, but, rather, as .
- l. 10 *na!*. The sign is correctly copied. However, no otherwise-known Nuzi PN results. Lacheman reads *na* here. This results in *În-abi* son of Nuzza, a relatively well-attested individual. See Lion, Stein 2016, 48, note to line 5 for the other attestations. Thus, the reading *na!* is very likely.
- l. 11 <sup>‘Ta’?</sup>-*e*. In his notes, Lacheman restores *Ut-ḥap-ḥa-a-a*, a name appearing in only one other text, *JEN* 120, at lines 35 and 43. And line 35 gives him the same patronymic as appears here, *Eḥli-tešup*. However, to achieve this reading, one would have to posit the difficult *Ut-ḥap-ḥa!-a!-a*. Neither *NPN* nor even Lacheman’s own namebook adopts this reading here.
- In fact, the copy is inaccurate at this point. Between the initial pair of Winkelhakens and the E-sign of the first PN, the wedges do not appear as depicted, but, rather, as . Thus <sup>‘Ta’?</sup>-*e* is possible. However the first two Winkelhakens remain unexplained, hence the reading, <sup>‘Ta’?</sup>-*e* adopted here.
- l. 12 [*Še*]. See *JEN* 151:24; *EN*, 9/1, 244:19; and *EN*, 9/2, 291:21 for *Šellu* son of *Ariḥ-ḥaya*. No other possible restoration is attested.
- l. 13 [*T*]*a*. This is the reading in Lacheman’s namebook as well. *NPN*, p. 144a *sub* TAIMA 1) suggests [*T*]*a* only tentatively. No other possibility presents itself to me.
- l. 15 D[UMU]. Lacheman sees this sign as complete.
- l. 15 *e*. The sign is correctly rendered. Lacheman too interprets it as an E-sign, as does *NPN*, pp. 34a *sub* AR-TEYA 37); and 90a *sub* KULA-ḤUPI 2).

- l. 16 For the texts of this individual and their contents, see Lion, Stein 2016, 193-6.
- l. 18 ]-x-uš?-ni? The traces do not appear quite as depicted. Rather, they appear as . Lacheman hazards, for the patronymic: [x x]-it-r[i x] and [X x]-it-t[i x].
- l. 19 [ ]. Note JEN 470:34 (*Um-pi-ya* DUMU *Ḫa-aš-ḫar!-me*); EN, 9/1, 25:45 (*Um-pi-ya* DUMU *Ḫa-aš-ḫar-pa*); and EN, 9/2, 357:13 (*Um-pi-ya* DUMU *Ḫa-aš-ḫar-ḫá*). Lacheman's namebook has [*Ḫa-aš*] here. His notes have [*A-ri*].
- l. 20 X?. The three "surviving" diagonal lines might be nothing more than surface scarring. Lacheman has A-[*ta-a-a*]. In this, he is not followed by NPN.
- l. 21 TIL.LA-šá?-ru. This reading tentatively follows Lacheman and NPN, p. 111b sub BAL|U-ŠĀRU 3).
- l. 21 X (first). The copy has TA, but what remains is , which does not appear to be consistent with TA. Lacheman reads T[*a-a-a-ú-ki*], yielding a fairly well-attested individual. See, for example, NPN, p. 111b sub BAL|U-ŠĀRU 2); and AAN, p. 106 sub BAL|U-ŠĀRU. (But NPN does not recognize the patronymic Tayuki in this line; see NPN, p. 111b sub BAL|U-ŠĀRU 2) and 3).) However, that interpretation of the patronymic fails to recognize the last trace. Altogether, the evidence for reconstruction is extremely tenuous.
- l. 23 [te-šup]. Ulmi-tilla is a fairly uncommon name. One of these has the patronymic, Mat-tešup (HSS, XIX, 51: 29, 33 [correcting Lacheman's line numbering]). Therefore, it is highly likely that te-šup is to be restored here.
- l. 24 [ ]. The lacuna could yield the following attested patronymics for an Akip-tilla: Nanip-ukur (see HSS, V, 36:23; EN, 9/2, 185:30); Nanip-šarri (see HSS, XIII, 218:22; XVI, 334:7-8). Lacheman opts for the former, as does NPN, pp. 16b sub AKIP-TILLA 18); 103b sub NANIP-UKUR 2).
- l. 26 K'é '!-[e]l-te-e. The first sign appears, not as depicted, but rather, as . Thus, it resembles ZI more closely than GI. However, Zilteya son of Êrišu is elsewhere unattested, whereas Kel-teya son of Êrišu is attested, at JEN 78:37. And Êrišu is not a common Nuzi PN. Therefore, K'é '! is a more likely reading than Z'i. This is also the reading of the Oriental Institute Nuzi file, Lacheman, and NPN, pp. 83a sub KEL-TEYA 3); 48a sub ÊRIŠU 2). The final sign of the PN is a clear E-sign, not YA as depicted.
- l. 27 The names are restored with certainty. Compare, for example, JEN 451:15.
- l. 27 kùr. The sign is typical, not as depicted.
- l. 28 The names are restored with certainty. Compare HSS, V, 38:29; XIX, 147:26; and G 54:31-32.

- l. 29  $U'm^- / Tu'p^-$ . The sign fragment appears, not as depicted, but rather, as . Therefore, the sign is not AB, and, thus, Appa or Abba as the PN according to Lacheman and *NPN*, pp. 22a *sub* APPA; 58b *sub* ḤAŠIP-TILLA 22); 149a *sub* TARMIYA 41) cannot be correct.<sup>103</sup>
- l. 30 'x'. The sign fragment does not appear on the copy. It appears to be the bottom of a single Winkelhaken.
- l. 30  $T[ar?]$ . This interpretation is possible, even likely, but 'UI' is also possible as might be other beginnings to a name ending in ...-miya. One Ḥašip-tilla son of Tarmiya *may* appear at *HSS*, XIX, 21:23. But Ḥašip-tilla is a ubiquitous PN (as is Tarmiya!) and that single instance carries little weight here.
- l. 31  $Zi$ . The sign is a clear ZI, not AR as depicted. *NPN*, p. 181a *sub* ZITAYA also recognizes this.
- l. 37 So too *NPN*, p. 178b *sub* ZILIP-..... The Oriental Institute Nuzi file once read  $^m[Zi?]-li-ip-pu?$  [DUMU ].
- l. 39  $nu$ . The sign is typical, not as depicted.
- l. 39  $[UR]U^-?$ . This possibility acknowledges the proposal of Zaccagnini 1991/92, 179b.
- l. 40  $mu$ . The sign is clear, not ŠE as depicted.
- l. 40  $[ú ]$ . Zaccagnini 1991/92, 179b restores  $[-ú ]$  DI.KU<sub>5</sub>(.MEŠ)].
- l. 41  $[iš?-t]ap?$ . The Oriental Institute Nuzi file has  $[iš?]-tap$ . Zaccagnini 1991/92, 179b has  $[iš-t]ap$ .

<sup>103</sup> Lacheman is correct in noting an Appa son of Tarmiya at *EN*, 9/1, 296:18; *EN*, 9/3, 169:22.

**JEN 873**

Obverse

- 1 \*<sup>m</sup>En-na-ma-ti DU[MU Te-ḫi-ip-til-la]  
 2 'it-ti <sup>f</sup>Pu-ḫu-y[a ù <sup>m</sup>Ḫu-lu-uk-ka<sub>4</sub>]  
 3 i+na di-ni a-na p[a-ni DI.KU<sub>5</sub>.MEŠ]  
 4 aš-šum še-er-ri-š[u-(nu?) (?)]  
 5 i-te-'lu-ma u[m-ma]  
 6 <sup>f</sup>Pu-ḫu-ya-m[a ù um-ma]  
 7 <sup>m</sup>Ḫu-'lu-uk-k[a<sub>4</sub>-ma <sup>m</sup>En-na-ma-ti]  
 8 a-na <sup>m</sup>Ḫu-lu-+u[k!-ka<sub>4</sub> (?)]  
 9 <sup>m</sup>Ké-+e'n'-na-'a'-a 'i'?'-[din? ù?]  
 10 um-te-eš-ši-ir-š[u (ù) um-ma <sup>m</sup>En-na-ma-ti]  
 11 še-er-ri-šu ša [                      ša]  
 12 i+na É<sup>it</sup> ša <sup>m</sup>E[n-na-ma-ti]  
 13 ša! wa-al-du-ni 'x' [<sup>m</sup>Ḫu-lu-uk-ka<sub>4</sub>] 'x' ù! (=ša) <sup>f</sup>Pu-ḫu-ya  
 14 i+na EGIR<sup>ki</sup>-šú-nu [la i-ša-as-sú-ú]  
 15 <sup>m</sup>En-na-ma-ti i+'na [di-ni il-te-e-ma]  
 16 'ù' DI.KU<sub>5</sub>.MEŠ <sup>f</sup>Ša-'t[u<sub>3/4</sub>-me<sub>1/2</sub>-(en-)ni]  
 17 <sup>f</sup>Ḫi-a-re'-[el]-li <sup>f</sup>P[u?-ku?-li?]  
 18 (erasure) 'Ḫ'[a-n]a-tu<sub>4</sub> 'ù' [ ]  
 19 (erasure) 5 N'A.M.LÚ.LÚ [ (?) ]  
 20 +DI.KU<sub>5</sub>.MEŠ a-na <sup>m</sup>En-na-m[a-ti]  
 21 it-ta-ad-nu

22 [ŠU? <sup>m</sup>] \*Na-an-na-dáḫ DUB.SAR<sup>ru</sup>

Reverse

- 23 <sup>NA</sup><sub>4</sub> KIŠIB [<sup>m</sup>Ut]-'ḫ'ap-'t'a-'e' DUMU 'Zi-k'[é]  
 S.I.  
 24 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>A-kap-tùk-k[é]  
 S.I.  
 25 <sup>NA</sup><sub>4</sub> KIŠIB <sup>m</sup>rA'?'-[                      ]  
 S.I.  
 26 [<sup>N</sup>]<sub>4</sub> KIŠIB <sup>m</sup>A-[                      ]

Upper edge

- S.I.  
 27 DUMU 'Ar'?'-[                      ]

## Translation<sup>104</sup>

- (1-5a) Enna-mati son of [Teḥip-tilla] took to court, before [judges], 'Puḥuya [and Ḥulukka] regarding his (i.e., Ḥulukka's)/their (i.e., Ḥulukka's and 'Puḥuya's) offspring.
- (5b-10a) Thus 'Puḥuya [and thus] Ḥulukka: "[Enna-mati] gave(?) Kenaya to Ḥulukka [and?] released him (i.e., from Enna-mati's jurisdiction)."
- (10b-14) [(And) thus Enna-mati:] "[Ḥulukka] and(?) 'Puḥuya [may not raise a claim] against their (lit. "his") offspring of/which ... who were born in the house of Enna-mati."
- (15-21) Enna-mati [won the case] and the judges, (regarding) 'Šatumenni, 'Ḥiyar-elli, 'Pukuli(?), Ḥanatu, and(?) ..., the judges gave to Enna-mati (these) 5 people.
- 
- (22) [The? hand? of?] Nanna-adaḥ, the scribe.
- (23-27) Seal impression of Uṭḥap-tae son of Zike (*seal impression*); seal impression of Akap-tukke (*seal impression*); seal impression of A(?)... (*seal impression*); seal impression of A... (*seal impression*) son of Ar(?)-....

## Comments

*JEN 873* has suffered very little additional damage since it was copied.<sup>105</sup> Reconstructions in this document, both certain and tentative, are based on five other tablets, *JEN 113*, 440 (revised),<sup>106</sup> 501, 638, and 649.<sup>107</sup> Restorations are possible because *JEN 873* belongs to this series of tablets. (The method of editing *JEN 873* differs from that adopted elsewhere in the text editions of *JEN 674-881*. Restorations elsewhere are based on direct or indirect evidence supporting reconstructions in lacunae. Here, the dominant criterion is that of perceived sense in the light of the series of texts of which *JEN 873* is a member. Thus, the restorations are more vulnerable to challenge and rejection than they normally would be. The lack of question marks within the restored transliteration does not, therefore, necessarily indicate relative certainty at a given point. Furthermore, the absence of

<sup>104</sup> The translation is based on restorations that are far more speculative than is usually the case in these editions. For amplification, see below, Comments.

<sup>105</sup> See below, first note to line 13, on a defect in the placement of the end of one of the lines.

<sup>106</sup> *JEN 440* originally consisted of *JENu 402a* alone. To that artifact were subsequently joined *JENu 377*, 402b, and 1172. "Revised" *JEN 440* is over twice as long as the original text published as *JEN 440*. It was republished in Maidman 1990, 74-82, 85.

<sup>107</sup> Another tablet, *JEN 428*, may prove to belong to this series as well.

notes in some lines does not indicate that justification is self-evident.) Up until now, only four of these tablets have been linked with each other, *JEN* 113, 440, 638, and 649.<sup>108</sup> The onomastics of *JEN* 501, echoing the onomastics of other texts in the series, almost certainly means that, at one level, that text helps to elucidate the others and should be considered part of the same text complex. *JEN* 873, the present text, now joins the other five. All six come from rooms 15 or 16 of the house of Teḥip-tilla.<sup>109</sup> All involve Enna-mati son of Teḥip-tilla<sup>110</sup> with ʿPuḥuya and her spouse, Ḥulukka: *JEN* 113:1-13; 440 (revised):1-9; 501:5, 29;<sup>111</sup> 638:2-11; 649:1-15; 873:1-2, 6-7. And all involve or strongly imply segments of the same domestic situation. Repeated mentions of the same PNs of children of ʿPuḥuya and Ḥulukka in *JEN* 113, 649, and 873 speak to this last point.

Indeed, one can link all six texts in a coherent order – though not necessarily a correct order: *JEN* 501 – 638//440 (revised) (plausibly in that order) – 649//113 (in that order) – 873. The reasons for this ordering as well as full elucidation of the progressive “history” of the events described in the six texts (plus *JEN* 428?) must await a future study. Yet within these other texts, a dim outline of the background to the present trial may be perceived, and so aspects of the other texts should be addressed here.<sup>112</sup> ʿPuḥuya daughter of Mušuya (*JEN* 440 [revised]:3; 638:4) entered the house of Teḥip-tilla – in *kallūtu* and *martūtu* (*JEN* 440 [revised]:5-7; 638:6-9; compare *JEN* 501:5, implicitly).<sup>113</sup> She was subsequently liberated by Teḥip-tilla’s son Enna-mati to marry Ḥulukka son of Impurtu (the contracts *JEN* 440 [revised]; 638). Ḥulukka was a legally free man.<sup>114</sup> The marriage was contingent on Ḥulukka’s payment of a bride-price to Enna-mati (*JEN* 440 [revised]:10-20; 638:12-19) and upon Ḥulukka’s undertaking to serve Enna-mati in a filial capacity (*JEN* 440 [revised]:24-25; 638:35-36). Their children (at least some born before the marriage) were (possi-

**108** See Eichler 1973, 50 n. 39, with earlier bibliography where fewer than the four of these have been associated with each other; Grosz 1987, 147-8.

**109** Room 15: *JEN* 501; room 16: *JEN* 440 (revised), 638, 649, 873; room 15 or 16: *JEN* 113. *JEN* 428, possibly part of this complex, comes from room 16.

**110** The patronymic is absent in *JEN* 113 and 649 and effaced at *JEN* 873:1. The context of the other texts and the findspots of all of them make these absences unimportant.

**111** Ḥulukka does not appear in *JEN* 501.

**112** The precise sense of these texts, and indeed of *JEN* 873 itself, elude me at the moment.

**113** Compare line 23, where *another* ʿPuḥuya is mentioned with patronymic, presumably to distinguish her from the daughter of (the unnamed) Mušuya at line 5.

**114** He appears as a witness and sealer in assorted texts of Teḥip-tilla (e.g., *JEN* 13:38, 45; 50:24) and Enna-mati (e.g., *JEN* 451:18; 466:22).

bly in order of birth, but see further below) <sup>†</sup>Pukuli (*JEN* 113:2; 649:2;<sup>115</sup> compare *JEN* 501:11; 873:17?), <sup>†</sup>Ḥašip-tilla (*JEN* 113:5-7; 649:5-7), possibly Kennaya (*JEN* 873:9), <sup>†</sup>Ḥanatu (*JEN* 113:16, 19; 649:19, 22; compare *JEN* 501:12; 873:18), <sup>†</sup>Šatu-menni (*JEN* 113:17, 19; 649:19, 23; compare *JEN* 501:9; 873:16), and <sup>†</sup>Ḥiyar-elli<sup>116</sup> (*JEN* 113:18, 20; 649:20, 24; compare *JEN* 501:20; 873:17). Subsequently <sup>†</sup>Ḥašip-tilla, their son, was released by Enna-mati upon their payment of a substitute male youth (*JEN* 113:5-13; 649:5-15). Their daughter, <sup>†</sup>Pukuli, is also said to have been released (*JEN* 113:2-4; 649:2-5). No compensatory payment is mentioned in her case.

*JEN* 873 is a trial apparently arising out of the issue of the release of the children. <sup>†</sup>Pukuli, freed with her brother <sup>†</sup>Ḥašip-tilla according to *JEN* 113:2-7; 649:2-8, appears still to be attached to Enna-mati in *JEN* 113:18, and 20 with 22-24; 649:20-21.<sup>117</sup> Possibly connected with this is the freeing of Kennaya according to *JEN* 873:7-10. If so, Kennaya might have been released instead of <sup>†</sup>Pukuli, resulting in the present lawsuit. The nub may be that Enna-mati claimed that <sup>†</sup>Pukuli was born when the family was under the roof of Enna-mati himself (and not earlier, under the roof of <sup>†</sup>Teḥip-tilla),<sup>118</sup> a possible implication of *JEN* 873:11-13. This would contradict the parental claim and even Enna-mati's own consent whose background was *JEN* 113:1-4; 649:1-5. But Enna-mati, not unexpectedly, won anyway (*JEN* 873:15; surely he won: he kept the tablet).

The trial record is, when all is said and done, laconic, not altogether clear. In the reconstruction proffered here, <sup>†</sup>Puḥuli and Ḥulukka state that Kennaya was released. This could be a positive assertion, or, as I conclude, the basis of objection of which the lawsuit is the vehicle. Enna-mati then states that <sup>†</sup>Puḥuya and Ḥulukka may not object to non-release of their other children. And so, the end of the trial confirms Enna-mati's ownership, not only of <sup>†</sup>Pukuli, but of all the other named children, save <sup>†</sup>Ḥašip-tilla and possibly Kennaya. In effect, Enna-mati's statement is a repetition of *JEN* 113:14-18; 649:16-21, a condition of the contract to release offspring, <sup>†</sup>Ḥašip-tilla and, at one point at least, <sup>†</sup>Pukuli.

**115** But note the troubling *JEN* 113:18; 649:20. These several mentions may be legal cruces. See further below, Comments.

**116** For this PN, <sup>†</sup>Ḥiyar-elli (= <sup>†</sup>Yar-elli, see *NPN*, p. 60b *sub* <sup>†</sup>ḤIYAR-ELLI 2)). The parenthetical statement there is not entirely clear, since it does not argue for the equation of the two forms of this name. However, *JEN* 873:17, juxtaposed with *JEN* 649:24 proves the equation. (But why does the scribe erase the first element at *JEN* 113:18, 20; 649:20?).

**117** Note, however, <sup>†</sup>Pukuli's absence at *JEN* 649:24, which may be the reason the contract was written a second time, this time correctly: see *JEN* 113:20.

**118** This would mean that the order of birth suggested above could not be correct.

## Notes

- l. 2 [ù<sup>m</sup>Ḫu-lu-uk-ka]. A patronymic for a free person such as ʿPuḫuya, or her identification as the wife of PN, is expected. But, given the suggested context and background of this trial, and given the phrasing of *JEN* 113:6, 15, 22, for example, the PN of ʿPuḫuya’s mate as an independent party is to be expected. Also, line 7’s “Ḫulukka” points in this direction.
- l. 4 š[u-(nu?)]. Compare line 11.
- l. 5 lu. The sign appears as three adjacent vertical wedges, not as depicted.
- l. 7 lu. The sign appears as three adjacent vertical wedges and one horizontal wedge at the bottom of the other three, not as depicted.
- l. 8 a-na. These signs are clear, as already recognized in the Oriental Institute Nuzi file. The copy’s ŠA is incorrect.
- l. 9 e’n. The sign appears, not as depicted, but, rather, as: .
- l. 9 ʿi’?. Lacheman reads a-[ ]. The Oriental Institute Nuzi file has: “a-na - - - -”.
- l. 12 É<sup>it</sup> ša. Sic.
- l. 13 The second part of this line seems to align better with line 15 or 14. However, context favors this rather more difficult alignment. See also the next note. The second part of this line does not overlap onto the reverse. The copy is incorrect here.
- l. 13 ù!?. This is very difficult and involves special pleading. I can see no way out of this problem. See also the previous note.
- l. 14 [la i-ša-as-sú-ú]. Or the like.
- l. 15 [di-ni il-te-e-ma]. So too Lacheman, excepting the final -ma. He sees the line ending with this restoration, ignoring ʿx’ ša ʿPu-ḫu-ya as the possible end of this line.
- ll. 16-21 As a final verb in a trial context, here one expects, perhaps, *ittaduš*. But this is not a punishment, merely a recovery of disputed property and so *ittadnu* is unexceptionable. Three, possibly four, of these five people are clearly identifiable children of ʿPuḫuya and Ḫulukka. As for the fifth, he/she might be among the otherwise unidentified names in *JEN* 501. He might even be Kennaya (l. 9).
- l. 16 t[u<sub>3/4</sub>]. The wedges appear, not as depicted, but, rather, as: .
- l. 17 ʿḪi-a-re’-[el]-li. Lacheman already read ʿḪi-a-[re-el]-li.
- l. 19 5. The Oriental Institute Nuzi file has “4?” which would accord well with the four surviving PNs in lines 16-18. However, “5” is clear. A fifth PN may once have appeared at the end of line 18. As for his/her identity, see already above, note to lines 16-21.

- 
- l. 19 LÚ. LÚ. The wedges appear, not as depicted, but, rather, as:  

- l. 20 DÍ. This is a clear DÍ, not as depicted.
- l. 21 ta. The sign is a clear TA, not as depicted.
- l. 22 For this scribe, see above, *JEN* 854, Comments.
- ll. 23-27 Porada identifies these four sealers as judges.
- l. 23 'h'ap-'t'a-'e'. The signs do not appear as depicted, but, rather, as .

**JEN 874**

Obverse

- 1 'x' [ ] 'x'.MEŠ [ ] 'x'-ma  
 2 'x' IS? [ ] 'ni? x'  
 3 [t]a?-x' [ ] 'x x x-m'a 'x' [ ] 'ša'?'  
 4 'x' AN 'x x' NINDA.MEŠ TA ḪU?  
 5 ù DI.KU<sub>5</sub>.MEŠ a-na <sup>m</sup>Na-aš-wi  
 6 iš-x' ÁB 'x' RU i+na 3 UD!?'mi!?'  
 7 [LÚ.MEŠma]-an'-za-at-tù-uḫ-le-e  
 8 [ ] 'x x' [ ] 'x'-RU ù um-ma  
 9 D[I? ] 'x x x' LÚ.MEŠ ma-an-za-a't-tù-'uḫ-le-[e]  
 10 [ ] 'x'-ma a-[n]a? 'x'  
 11 [ ] -at-te 'x'  
 12 [ ] 'x'-LUGAL  
 13 [ ] 'x x'  
 14 [ ] 'e' DUMU Ta-[ ]  
 15 [ ] 'x' [ ]

Reverse

- .  
 .  
 .  
 .  
 .  
 16 [ ] 'x' [ ]  
 S.I.  
 17 [NA<sub>4</sub>KIŠIB] <sup>m?</sup> 'A't-tù-ú-ḫa DUM'U' Pí-'x' [x x]  
 S.I.  
 18 [NA<sub>4</sub>KIŠIB <sup>m</sup>] 'A'?'-ri-ya DUMU BE-[ x ]  
 S.I.  
 19 <sup>+NA</sup>NA<sub>4</sub> KIŠIB' <sup>m</sup>Na-i-te-šup [DUMU] Ar-na-'wa'?'-[ar?]  
 S.I.  
 20 'NA<sub>4</sub>? <sup>m?</sup> X-x-š'e-ni DUMU A-RI-'x'-[ ]

Upper edge

- 21 [NA<sub>4</sub>(KIŠIB) <sup>m</sup> ]-'x'-ya  
 [S.I.?)

**Translation**

- (1-4) .... -s (pl.) .... bread ....  
 (5-8a) And the judges sent(??) bailiffs to Našwi in 3 days(??) ....  
 (8b-15) And thus (said) ... the bailiffs .... ...-šarri .... son of ...; .....

- (16-21) ... (*seal impression*) [Seal impression of] Attuḫa son of Pi...; (*seal impression*) [seal impression of] A(?)-riya son of BE...; (*seal impression*) seal impression of Nai-tešup [son of] Arna-war(?) / Arn-a-pu(?); (*seal impression*) seal impression of ...šenni son of A-RI...; [seal impression of] ...ya ](*seal impression*)?].

## Comments

It is ironic (and rare, if not unique) that this wretchedly preserved tablet has suffered no additional damage since it was copied. Neither the Oriental Institute Nuzi file, nor Lacheman's notes, nor *NPN* takes note of this document. Porada claims incorrectly that the tablet contains no seal impressions.

Little context can be extracted from this text. It records a legal proceeding, perhaps a trial (see lines 5, 7, 9), one of whose principal parties is one Našwi (line 5). Further enlightenment might be forthcoming if one could identify another judicial text from room 11 (the findspot of this tablet) involving a Našwi, bailiffs, and NINDA.MEŠ. As it stands, *JEN 874* could have unique content: bailiffs seek testimony (from one Našwi) about bread.

## Notes

- l. 1     ṽx' (first). These two horizontal lines clearly belong to the first line.
- l. 1     MEŠ. What appears in the copy as DIŠ TI is a clear MEŠ.
- l. 2     ṽx' (first). The initial horizontal wedge is not clearly visible.
- l. 2     ṽx' (second). Beneath the MA-sign of line 1 appears the end of a sign. What remains is a single vertical wedge.
- l. 6     iš-ṽx' ÁB ṽx' RU. A form of *šapāru* might be welcome here, but *iš-ta'-áp-ru* is very unlikely.
- l. 6     *i+na 3 UD!?-mi!?*. If this phrase is correctly reconstructed, I can make no satisfactory sense of it in the present context.
- l. 9     D[!?]. Compare, possibly, DI.KU<sub>5</sub>.MEŠ at line 5.
- l. 11     *te*. The sign is clear and has only one vertical wedge, not two.
- l. 13     ṽx' (second). The head of the vertical wedge is not visible.
- l. 17     At *HSS*, IX, 141:rev. 16, 19, one sees *At-tu-ya DUMU It-ḫi-ip-LUGAL* as a *manzatuḫlu*. What survives of the patronymic in *JEN 874*:17 precludes any identification with that *At-tuya* - even if the spellings of the two primary PNs could be reconciled. A PN, "Attuḫa", is nowhere else attested at Nuzi.
- l. 17     ú. The sign appears, not as depicted, but, rather, as: .
- l. 17     *Pí*. Collations at different times yielded the sign form as it ap-

- pears in the copy and .
- l. 18 *ya*. The sign is normal, not DUMU A as depicted.
- l. 19 *Ar-na-wa<sup>?</sup>-[ar<sup>?</sup>]*. *Ar-na-pu!* is also possible. Neither possibility yields a “PN son of PN<sub>2</sub>” appearing elsewhere in the Nuzi corpus.
- l. 21 *ya*. The sign is normal, not DUMU A as depicted.

## JEN 875

(See JEN 818)

## JEN 876

### Obverse

- 1 10 [ANŠE] ŠE *a-na* <sup>m</sup>X-x-x'-na [i]l'-[qè]
- 2 10 A[N]ŠE+ŠE *a-na*+<sup>m</sup>Te-<sup>r</sup>eš'-šu-ya
- 3 <sup>r</sup>ù *a-n'a* <sup>m</sup>E-ké-ké il-qè
- 4 10 ANŠE ŠE *a*-[na <sup>m</sup>]Tar-mì-ya <sup>r</sup>i'l-qè
- 5 10 ANŠE 2 BÁN ŠE *a-na* <sup>m</sup>Ši-ir!-wi-[ya]
- 6 ù *a-n*[a <sup>m</sup>]A-kap-ta-e i'l-qè
- 7 8 ANŠE ŠE *a+na* <sup>m</sup>A-ki-y[a K]I.MIN
- 8 <sup>r</sup>1 ANŠE' [n]BÁN ŠE *a-na* <sup>m</sup>X'-[ ]-<sup>r</sup>x-k'a<sub>4</sub>? KI.MIN
- 9 2 ANŠE ŠE 2 ANŠE *ku-ni-šu*
- 10 *a-na* <sup>m</sup>A-ka<sub>4</sub>-a-a il-qè
- 11 2 ANŠE (erasure) ŠE *a-na*
- 12 <sup>m</sup>Še-eš-we-e il-qè
- 13 5 BÁN ŠE *a-na* <<sup>m</sup>>A[r-ša?-a]n?-'ta' il-q[è]
- 14 4 ANŠE *ku-ni-š[u a-n]*a
- 15 <sup>m</sup>E-ké-ké i[l]-qè
- 16 3 ANŠE <sup>r</sup>ku'-ni-š'u *a-na* <sup>m</sup>[N]i-ra-ri KI.MIN
- 17 1 ANŠE 5 BÁN ŠE <*a-na*> <sup>m</sup>Ta?-[x]-[ il?-qè / KI.MIN]

### Lower edge

- 18 x x x UR? x x x x  
S.I.?

### Reverse

- 19 2 ANŠE ŠE *a-na* <sup>m</sup>'Ak'!-ku-le-en-'ni'
- 20 3 ANŠE ŠE *a-na*
- 21 <sup>r</sup>x x x' ŠE <*a?-na?*> <sup>r</sup>X-x'-il KI.<MIN>?
- 22 <sup>r</sup>2' ANŠE ŠE *a-na* <sup>m</sup>X-x'-la-a-RI
- 23 5 BÁN ŠE *a-na* <sup>m</sup>Kí-i[n]-ni-ya KI.+MIN
- 24 2 ANŠE ŠE *a-na* <sup>m</sup>En?-šuk?-ru'? KI.MIN
- 25 5 BÁN ŠE *a-na* <sup>m</sup>Te-eš-šu-ya KI.MIN
- 26 1 ANŠE ŠE *a-na* <sup>m</sup>H[u]-p[i-t]a-a-a KI.MIN
- 27 5 ANŠE ŠE *a-na* <<sup>m</sup>>'Al?-x-DU? K'I.<MIN>
- 28 1 ANŠE ŠE <sup>r</sup>E *a+n'a* <sup>m</sup>[X]-<sup>r</sup>x-x' [il-q]è
- 29 5 BÁN ŠE *a-na* <<sup>m</sup>>'Ar?-ti?-ir?-wi'!? KI.MIN
- 30 2 ANŠE x? 2 BÁN ŠE <sup>r</sup>a?-n'a? 'x x'
- 31 1 'x x x x' il-qè
- 32 1 ANŠE 2 [+n?] 'BÁN x x x' [ ]
- 33 1 <ANŠE> ŠE *a-na*+<sup>m</sup>[ ] 'x x' [ (?) ]
- 34 1 <ANŠE> ŠE *a-na* [<sup>m</sup>] 'x'-ni 'x' [ ]

35 a-na m X'-a-x-RU'  
 36 1 [ ] 'x' [ -n]a? KI.MIN  
 37 [ ] 'x x' [ ] 'x x x'?'  
 Upper edge  
 38 '3? ANŠE x' [ ] 'x' [ (?) ]  
 39 m X'-ya i[l]-qè

Left edge

40 ŠU.NIGIN<sub>2</sub> 60 [+10?] +12 ANŠE ŠE.+MEŠ mT[u]?-ra-a[r?- ]

## Translation

(1-39) 10 [homers of] barley for ...-na he took. 10 homers of barley for Teššuya and for Ekeke he took. 10 homers of barley for Tarmiya he took. 10.2 homers of barley for Širwiya and for Akap-tae he took. 8 homers of barley for Akiya ditto. 1.[n] homers of barley for ...-ka(?) ditto. 2 homers of barley (and) 2 homers of emmer for Akaya he took. 2 homers of barley for Šeše he took. .5 homers of barley for Ar-šanta(?) he took. 4 homers of emmer for Ekeke he took. 3 homers of emmer for Nirari ditto. 1.5 homers of barley <for> Ta(?)... [he? took? / ditto?]. (*seal impression*)? 2 homers of barley for Akkul-enni. 3 homers of barley for (sic). ... of barley <for>? ... dit<to>. 2 homers of barley for ...-la-RI. .5 homers of barley for Kinniya ditto. 2 homers of barley for En(?)-šukru(?) ditto. .5 homers of barley for Teššuya ditto. 1 homer of barley for Ḫupitaya ditto. 5 homers of barley for Al(?)... dit<to>. 1 homer of barley for ... he took. .5 homers of barley for Ar(?)-tirwi(?) ditto. 2.2 homers ...(?) of barley for .... 1 .... he took. 1.2 [+n?] homers .... 1 <homer>? of barley for .... 1 <homer>? for ...-ni. For ...-RU. 1 ... ditto. .... . 3(?) homers of ... -ya he took.

(40) Total: 72+10(?) homers of grain, Turar(?)....

## Comments

Initial perusal of the tablet revealed that the object was in poor shape, badly deteriorated through abrasion. It was a real struggle to read. And even more discouraging, the tablet itself was not available for subsequent collation. Instead, "collation" was made from a pair of casts at the Oriental Institute. The casts themselves are poor, pitted and difficult to decipher. Because of this circumstance, the collation is basically passive: can the cast support the readings of the initial

copy of the tablet?<sup>119</sup> Largely, it can. Sometimes (too many times to note each case individually), the copy captures more of a sign than is visible on the casts. Although much seems required to be added to the copy (especially at the edges and at the bottom of the reverse), I could add virtually nothing. There is some slight indication that the tablet suffered some slight deterioration between the time of the initial hand copy and the time of the manufacture of the casts. Occasionally, even given these circumstances, additions to the initial copy could be made.

Porada notes, probably correctly, that no seal impressions appear on the tablet. But note a possible seal impression on the lower edge, below line 18.

The first thirty-nine lines of the text describe the assignment of cereals to males - PNs are given but no patronymics - followed by *ilqe*, "he took." The subject of this repeated verb cannot be the males receiving the grain. First, the construction, "ana PN", argues against PN being the subject. Second, the singular form of the verb appears even when two PNs are the recipient. See lines 2-3, 5-6. Thus, the subject must be the PN appearing on line 40. It would appear that the text is a list of grain (barley and emmer) received by one man (l. 40) for distribution to others (ll. 1-39). So, for example, Turar?-... (l. 40) received grain from which he took 10 homers of barley for (i.e., to be given to) Tarmiya (l. 4).

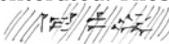
Other patterns in this text include a rough (i.e., inconsistent) descending order of amounts of grain. It may also be noted that the scribe may have employed more shortcuts in writing the farther he progressed in the text: KI.MIN for *il-qè* (though the fewer number of strokes in KI.MIN is minimal: ll. 7-8, 16, 23-26, 27?, 29, 36), omission of ANŠE (ll. 33-34), and possible occasional omissions of the male determinative where it is expected (ll. 13, 27?, 29). See also below, first note to line 20 and fourth note to line 21.

## Notes

- l. 1     ṽX-x-x'. The traces do not necessarily support the copy. They appear as: 
- l. 5     ṽŠi-ir!-wi-[ya]. The name is attested elsewhere. See *NPN*, p. 135a *sub* ŠIRWIYA; and *AAN*, p. 129b *sub* ŠIRWIYA. The sign after ŠI certainly looks like NI. And this is what Lacheman saw: Ši-ni-wa; he also read, at one point, Ši-i-wa-ya. However, neither of these other PNs is elsewhere attested. The ambiguous sign must be IR (misread in this damaged tablet) or

<sup>119</sup> This *modus operandi* reverses the usual one: does the copy support the tablet?

- IR! (=NI).
- l. 7 [K]I.MIN. Lacheman read: *il-qè*.
- l. 8 <sup>r</sup> mX<sup>r</sup>-[ ]-<sup>r</sup>x-k<sup>r</sup>a<sub>4</sub>?. Lacheman read *Ta-uk-ka<sub>4</sub>*. The Oriental Institute Nuzi file has *Pa?-ak-ka<sub>4</sub>*.
- l. 8 KI.MIN. Only the initial Winkelhaken was visible upon collation. Lacheman saw KI.MIN.
- l. 9 *ni*. Here alone in the tablet is it clear that the sign underwent damage between the time it was first copied and the time the casts of the tablet were made.
- l. 11 (erasure). The end of the erasure fails to obscure a final Winkelhaken.
- l. 12 <sup>m</sup>. The sign is normal. Contrary to the copy, there is no second vertical wedge here.
- l. 13 5. So too Lacheman. The Oriental Institute Nuzi file reads "4".
- l. 13 A[r-ša?-a]n?-*ta*. Lacheman once read here: *Ar-ša-an-ta*. The rightmost vertical of the first sign of the copy is not visible.
- l. 14 4. Lacheman once read here "6".
- l. 16 3. Lacheman once read here "6", possibly because he saw that this appeared on line 16.
- l. 17 5. So too Lacheman. The Oriental Institute Nuzi file reads "4".
- l. 17 *Ta?*. What is visible appears as .
- l. 18 The traces on this line appear as , not as depicted. The space below this line is badly broken. It is clear that there are no signs there but there is a hint of a possible seal impression.
- l. 20 The line is complete as depicted. The scribe, it appears, failed to complete this entry. Compare below, note to lines 34-35.
- l. 20 3. Lacheman incorrectly reads "2".
- l. 21 <sup>r</sup>x' (first). Lacheman reads here: <sup>m</sup>Zi-
- l. 21 <sup>r</sup>X-x'?. The second trace appears as , not as depicted.
- l. 21 *il*. The sign is not E, as depicted, but, rather, as .
- l. 21 KI. This sign almost certainly does not represent *qé*, as in *il-qé* (the sign before this makes a very acceptable IL), since *ilqe* everywhere else in this text is spelled *il-qè*. Therefore, KI likely represents KI.<MIN>. See also l. 27 for another instance of KI.<MIN>. See above, Comments, for other scribal omissions in this text.
- l. 22 <sup>r</sup>2'. Lacheman read "1".
- l. 22 RI. The sign is a cler RI, not AN as depicted.
- l. 23 *ni*. Correct as copied.
- l. 24 <sup>r</sup>En?-šuk?-ru'?. The wedges do not appear as depicted (i.e., as ŠI [ ] MI), but, rather, as: .
- l. 25 <sup>m</sup>. There is a single vertical only, not as depicted.
- l. 26 H[u]-p[i-é]a-a-a. No other Nuzi PN seems attested with this combination of signs and sign fragments.
- l. 27 5. This is very vague.

- 
- l. 27 ANŠE. This sign is a clear ANŠE, not as depicted.
- l. 29 <sup>˘</sup>ir?-wi!?. This reading is very difficult. It is influenced by the frequent attestation of the Nuzi PN, “Ar-tirwi”.
- ll. 34-35 One or both of these lines appear to have anomalous or deficient content. Compare above, first note to line 20.
- l. 39 ya. The sign is typical, not as depicted.
- l. 40 60 [+10?] +12. The number is not visible on the cast.
- l. 40 <sup>˘</sup>T[u]?-ra-a[r?]. This segment is almost obliterated. These especially important traces now appear as  depicted.

**JEN 877**

(See JEN 753)

**JEN 878**

Obverse

·  
·  
·  
·  
1 [ *i?-n*]a? DAL.BA.NA.MEŠ  
2 [ ] 'x'  
3 [ ]-'RU'  
4 [ ] 'x'  
·  
·  
·  
·

Reverse

·  
·  
·  
·  
·  
5 DUMU +X'-[ ]  
6 IGI *Ḫa-m*[a?- ]  
7 DUMU *Ar-t'e-e'*  
8 IGI *Ké-li-y'a'*  
9 DUMU *Ḫu-ti-ya*  
10 IGI *A-ka<sub>4</sub>-wa-til* DUMU 'X'-[ ]  
S.I.  
11 <sup>NA</sup><sub>4</sub> KĪŠĪB <sup>m</sup>*Ḫu-ú-ya*  
S.I.  
12 ·<sup>NA</sup><sub>4</sub> KĪŠĪB <sup>m</sup>*A-li-pí-ya*  
S.I.  
·  
·  
·  
Left edge  
13 NA<sub>4</sub> <sup>m</sup>*A-kà-wa-til*  
S.I.

## Translation

- (1-4) .... in(?) between ....  
(5-10) son of ...; before Ḫa-ma(?)... son of Ar-teya; before Keliya son of Ḫutiya; before Akawatil son of .....  
(11-13) (*seal impression*) Seal impression of Ḫuya; (*seal impression*) seal impression of Alippiya; (*seal impression*) ...; seal impression of Akawatil (*seal impression*).

## Comments

This tablet has suffered almost no additional damage since it was copied. Lines 1-4 in this edition supersede the additions to *JEN* 878 found in Maidman 1994, 434.

Four lines from the obverse wrap around onto the reverse and therefore are preserved. The end of line 1 appears directly below line 12 in the copy.

(The bottom of the reverse is not preserved. This is assured because the seal impressions on the reverse of this text appear above the names of the sealers. Therefore, the seal impression below the sealer's name in line 12 must have belonged to a now-missing sealer's name [and a line of text] toward the bottom of the reverse. This was already recognized by Porada.)

Although it is the first surviving line, line 1 is not the first line of the document, since the bottom of the reverse (as just demonstrated in the parenthetical note above) and, therefore, the start of the obverse, does not survive.

The end of line 2 appears above line 12; line 3, above line 11; and line 4, opposite line 10.

Despite the few lines remaining on this tablet, its general contents are discernable. The witness and sealer lists indicate that this is a contract. Line 1, appearing towards - but not at - the start of the text of the contract, suggests that this is an exchange transaction, and that the document is a *ṭuppi šupe''ulti*. Compare *JEN* 270:1-3.<sup>120</sup> Since this artifact derives from room 16, one of the principal parties in this exchange was most likely Teḫip-tilla son of Puḫi-šenni.

*JEN* 878 is not directly related to any other known tablet.

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<sup>120</sup> Those lines also point to the probable general structure of the first lines of *JEN* 878.

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## Notes

- l. 2 'x'. The trace appears as .
- l. 3 Autopsy of this trace led to the interpretation adopted here.
- l. 4 'x'. The trace appears, not as depicted, but, rather, as: , an unusual position for what appears to be a Winkelhaken.
- l. 5 The now-missing previous line must once have read IGI PN.
- l. 5 'X'. The trace appears, not as depicted, but, rather, as: .
- l. 6 *m[a?]*. Lacheman, followed by *NPN*, p. 34a *sub* ARTEYA 27), does not hazard a guess regarding this sign.
- l. 10 'X'. The Oriental Institute Nuzi file reads here: *Mu*. Following Lacheman, *NPN*, p. 13b *sub* AKAWATIL 7) reads *Mu-uš-te-šup*; so too *NPN*, p. 100b *sub* MUŠ-TEŠUP 11).
- l. 12 See above, Comments.
- l. 12 <sup>m</sup>*A-li-pi-ya*. The only person known to bear this PN in his own right is Alippiya son of Kizzi-ḥarpa. The same person is surely meant here. He had multiple dealings with Teḥip-tilla son of Puḥhi-šenni. See *NPN*, p. 19a *sub* ALIPPIYA 1).

**JEN 879**

(See JEN 813)

**JEN 880**

Obverse

- 1 tu[p]-pí ší-mu-ti ša  
 2 <sup>m</sup>M[a-a]t-te-šup DUMU Ĥi-il!-pí-šu+u<sub>h</sub><sub>5</sub>  
 3 DIŠ D[AM ]-ti-šu <sup>f</sup>Al-la-i-še  
 4 DUMU.+MÍ \*[N]a-i-ké-wa-ar  
 5 ù \*D[UMU-š]u! <sup>m</sup>Ni-zu-uk  
 6 [š]i-[im-<sup>t</sup>]a i-ši-im  
 7 \*um-<sup>ma</sup> <sup>m</sup>Ma-at-te-šup-ma  
 8 \*aš-ša-ti <sup>f</sup>Al-la-i-še  
 9 <sup>f</sup>ù <sup>m</sup>Ni-zu-uk ma-ru-y[a (?) ]  
 10 'a?+na? x' [ <sup>f</sup>A[l]-la-i-še  
 11 [ ] 'x x'  
 .  
 .  
 .  
 12 [ ] 'x x' [ ] ŠI  
 13 [ ] KU [ ] AB-ši  
 14 [ ] \*RU? [ ] 't'i? [ -G]I  
 .  
 .  
 .

Reverse

- 15 [ ] 'x' [ ]  
 16 [šum-ma] <sup>f</sup>Al-<sup>\*</sup>l[a-i-še (?) ]  
 17 la i-ma-gur 'x' [ ]  
 18 <sup>f</sup>!I-da?-lu [ ] ù 'x'  
 19 <sup>f</sup>!Zi-'x-uš-'x' [x]  
 20 'x x x' [ ] 'x' a-n'a <sup>f</sup>[ ]  
 21 <sup>f</sup>!Al-la-i-še na-ad-nu  
 22 ù <sup>f</sup>šum-ma <sup>f</sup><Al>-la-<sup>\*</sup>i-še  
 23 a+na mu-ti 'ú-u[š]-'ša-[ab]  
 24 ù a-ḥu-ya 'lu'-pa-ri-[is-sú/ší]  
 25 li-īḫ-mu-šú!(=DU)-ma e-z[i-i]b-š[i]  
 26 lu-uš-ši-du-uš-ši  
 27 IGI Na-ip-til-la DUMU A-kip-til-l[a]  
 28 IGI Un-te-šup DUMU Wa-at-wa  
 29 IGI \*W[a-a]n-tá-ri-ki-in-tar  
 30 DUMU Pa-<sup>a</sup>l'-te-šup

- 31 IGI *Da-al-lu-ya* DUMU *ʿKu<sub>5</sub>-ʿur-ʿpa-za-[aḥ<sub>4</sub>]*  
 32 IGI *E-na-šúkl-ru* DUMU *<Pí>-ʿin-ké-ya*  
 33 *Ku<sub>8</sub>-ʿur-pa-za-aḥ<sub>4</sub>* DUMU *Ḫi-il-pí-iš-<šu>?-uḥ<sub>5</sub>*  
 34 IGI *Šu-še-ya* DUB.SAR  
 S.I.  
 Upper edge  
 35 NA<sub>4</sub> *mMa-at-te-šup*  
 S.I.  
 36 NA<sub>4</sub> *Wa-an-tá-ri-ki-in-tar*  
 Left edge  
 S.I.  
 37 NA<sub>4</sub> *ʿKu<sub>8</sub>-ʿur-pa-za-aḥ<sub>4</sub>*  
 38 *an-ni-tu<sub>4</sub> ṭup-pa pa-ni ʿx* [S.I.]  
 39 NA<sub>4</sub> *Un-te-šup*

## Translation

- (1-6) A will-tablet of Mat-tešup son of Ḫilpiš-šuḥ. He drew up a will in favor of his wife, ʿAllaiše daughter of Naik-kemar, and his son, Nizuk.  
 (7-15) Thus Mat-tešup: “My wife, ʿAllaiše, and Nizuk, my son, ... to(?) ... ʿAllaiše .....  
 (16-21) .... [If] ʿAllaiše does not agree, ʿI-d(?) -alu ... and ʿZi-...-uš-... to ... ʿAllaiše are given.  
 (22-26) And if ʿAllaiše wishes to live with (another) husband, then let my brother cut her out (of the family), let him strip her bare. And get her out! Let him ... her.”  
 (27-34) Before Naip-tilla son of Akip-tilla; before Un-tešup son of Watwa; before Wantar-kintar son of Pal-tešup; before Dal-luya son of Kurpa-zaḥ; before En-šukru son of Pinkeya; before Kurpa-zaḥ son of Ḫilpiš-šuḥ; before Šušeya the scribe.  
 (35-37) (*seal impression*) Seal impression of Mat-tešup; (*seal impression*) seal impression of Wantar-kintar; (*seal impression*) seal impression of Kurpa-zaḥ.  
 (38a) These - the tablet, before ....  
 (38b-39) [(*seal impression*)] Seal impression of Un-tešup.

## Comments

The tablet has suffered almost no additional damage from the time it was copied until the time a pair of flat casts were made from the original. The casts were quite satisfactory - for casts. My last collation was made from this pair of plates. The tablet from which the

casts were made is abraded to the point of occasional vagueness in the shape of some of the tablet's signs.

Professor Josué Justel collated *JEN 880 from the original* as recently as 9 February 2010. I should like to thank Justel for making available to me his study of *JEN 880*.

It seems that, at one point, Porada discerned four seal impressions on the tablet, corresponding to the four preserved seal legends above lines 35-37, 39.

This will pertain to the 𐎶𐎵𐎶𐎶-𐎶𐎶 sub-branch of the Kizzuk Family. See the the Kizzuk family tree in Maidman 2010, [xxv]. The principal in *JEN 880*, Mat-tešup, and his wife, ʿAllaiše (ll. 2-3), appear in that chart as well as do two of the witnesses, Dalluya son of Kurpa-zaḥ (l. 31) and Kurpa-zaḥ son of 𐎶𐎵𐎶𐎶-𐎶𐎶 (ll. 33, 37). Nizuk son of Mat-tešup (ll. 2, 5) and Naik-kemar father of ʿAllaiše (ll. 3-4) are to be added to that chart. The witness identified at lines 29-30, 36, Wantar-kintar son of Pal-tešup, may be a member of the same family to judge from his PN, compounded with “-kintar”. Compare “Turi-kintar” and “Šati-kintar”, names appearing in the same family tree. For another connection of the Kizzuk family to *JEN 880*, see below, note to line 34.

## Notes

- l. 1     *ši-mu-ti*. Correct as copied. *ši-im-ti* is expected. See *HSS*, XIX, 3:1 for another example of this anomalous, probably erroneous spelling. Is it possible that the spelling is colored by the common (and correct) *ṭuppi mārūti*?
- l. 1     *ši*. The sign is typical, not as depicted, with an extra horizontal wedge.
- l. 3     DÍŠ D[AM ]. The Oriental Institute Nuzi file has *a-na*. Yet, the wedges are correct as depicted and do not support *a-na*. But the reading adopted here results in too much space in the break.
- l. 4     *ar*. The sign is mostly clear. It is AR, not Û as depicted.
- l. 13    AB. This sign is not TE.
- l. 14    *t'i*?. The wedges appear as , not as depicted.
- ll. 15-16 Justel believes that a chip housed in the same box with the main artifact may join *JEN 880*, adding a single sign fragment each to the ends of lines 15 and 16. No additional context is gained by these additions.
- l. 18    *I-da?-lu*. *I-ra-lu* is also possible. Neither *NPN* nor *AAN* nor Lacheman's unpublished namebook recognizes any attestation of either PN.
- l. 20    *ḫ*. The sign is typical. The horizontal wedge of the copy is not present.
- l. 21    *nu*. This sign is smaller than the others on this line and placed

- above (as well as to the right) of the preceding sign. A wedge from the obverse, shown on the copy, has forced this displacement.
- ll. 22-26 For another rendering and interpretation of these lines, see Pfeifer 2009, 406 n. 378.
- l. 22 <sup>f</sup>. The oval appearing in the copy after this sign does not appear on the tablet. It may have been drawn by Lacheman to signify a missing sign at this point in the line.
- l. 24 <sup>g</sup> *lu-pa-ri-[is-sú/ši]*. Pfeifer 2009, 406 n. 378 reads *ip-pa'-ri-[is-su (sic)]*, yielding something like "(my brother) will separate himself from her". The sense is satisfactory, but the passive form seems forced, as does the preterite.
- l. 25 *šú!(=DU)*. Collated.
- l. 26 Although this line is obscure to me, a precative and 3f/ms pronominal suffix seem called for as a parallel to lines 24 and 25. Pfeifer 2009, 406 n. 378 interprets the first sign as TÚG!. However, apart from the need to recast the sign, the same symbolic act already takes place in line 25.
- l. 28 *Un-te-šup DUMU Wa-at-wa*. This attestation is to be added to NPN, p. 165a *sub UN-TEŠUP 2*); and p. 173a *sub WATWA 7*).
- l. 31 *Ku<sub>5</sub>*. NPN, p. 92a *sub KURPA-ZAḤ 3*); and p. 146a *sub DAL-LUYA 1*) read *Ku<sub>8</sub>*.
- l. 32 <Pí>. Though hardly constituting overwhelming support, this full patronymic of one En-šukru (as here) at JEN 970:2 renders this interpretation here likely. See already Dosch, Deller 1981, 109.
- l. 33 *Ku<sub>8</sub>!*. The sign is not PU as depicted. Rather, it appears as .
- l. 33 <šú>?. This may not be an accidental omission (unlike the omission at lines 22 and, probably, 33). There may simply not have been enough room for this sign, and the scribe may consequently have written the patronymic in an abbreviated form. For another scribal strategy in the face of lack of space, see below, note to line 36.
- l. 34 *Šu-še-ya DUB.SAR*. The same scribe appears once elsewhere, at JEN 794:22, in a text involving a member of the same family as appears in this text, that of Ḥilpiš-šuḥ. See JEN 794:2-3; 880:33. See also above, Comments.
- l. 36 *ki-in-tar*. These signs double over back onto the reverse. See also above, second note to line 33.
- l. 38 This is an unusual, and intrusive, sentence or fragment. It seems to say that these are the sealers of the tablet, sealed before (i.e., in front of) ....

## JEN 881

## Obverse

- 1 *tup-pí šu-pè-ul-ti ša* <sup>m</sup>A-[ki]-ya DUMU Še-ka-ru  
 2 *it-ti* <sup>m</sup>Ké-el-te-šup [DUMU] *Hu-[t]i-ya*  
 3 [i-n]a bi<sub>4</sub>-ri-šu-nu-ti A.ŠÀ.MEŠ +k[i]-i'!? < A.ŠÀ.MEŠ> uš-pè-<i>-lu-ú  
 4 [ú?] <sup>m</sup>A-[ki]-ya É<sup>ti</sup>.MEŠ bu-ur-tu<sub>4</sub> 'i+n[a ] 'x' A.ŠÀ i+'na \*ŠÀ<sup>bi</sup>\*U[RU?  
 GN?]  
 5 [i-n]a il-ta-an É!<sup>ti</sup> ša <sup>md</sup>XXX(-)<sup>d</sup>IM!?  
 6 [i-n]a su-ta-an É<sup>ti</sup> ša <sup>m</sup>Ut-ḥap-ta-e  
 7 'a'-du 'x x' ḪI 'x' [ ] 'i+na AN.ZA.KÀR Du-ru-mi-iš-ru  
 8 [a-n]a <sup>m</sup>K[é-el]-'te-šup 'at-ta-din ù  
 9 [<sup>m</sup>Ké-el-te-šup ] 'qà-aq-qa-ru i+na sú-ta-an na-aḥ-'li  
 10 [i-na] il!-t[a-an ] 'ša <sup>m</sup>Hu-ur-pí-še-en-ni  
 11 [i-na š]u-pa-'al 'GIŠ.ŠAR ša <sup>m</sup>Ti-iš-pá-ak-LUGAL<sup>ru</sup>  
 12 [i-na s]ú/[i]l-ta-an É<sup>ti</sup> ša <sup>m</sup>Ur-'ḥi'-ya  
 13 [a-na <sup>m</sup>A-k]i-ya at-ta-din 'ù'? <sup>m</sup>Ké-el-te-šup  
 14 [ ] 'x' 4 UDU 30 MA.NA an-[na]-ku.MEŠ 2 BÁN ŠE  
 15 [ ] 'x x'-'il-ti-šu 'x' am!-ma!-ti  
 16 [a-na <sup>m</sup>A-ki-ya] at-ta-din ma-an-nu-um-me-e  
 17 [ša KI.BAL] 1 'MA'.NA KÙ.BABBAR 1 'MA.NA KÙ.SIG<sub>17</sub>  
 18 [ú-ma-al-l]a *tup-pu i+'na EGIR<sup>ki</sup>*  
 19 [šu-du-ti] ša URU Šu-'ri'-ni-wa  
 20 [ša-t]i-'i]r IGI *Hu-p'i-ta-a-a* DUMU *Ḫa-ši-ya*  
 +-----  
 21 [IGI Wa-an-ta-ri-k]i-tar DUMU *Pal-te-šup*

## Lower edge

- 22 [IGI A-bi-l]u DUMU *Ar-pu-um-pí*  
 23 [IGI Ši-ip]-p'i-la-aḥ DUMU Šu-um-mu!/mi!(=BI)-še-ni  
 24 [IGI Zi-ik-t]e-e DUMU Še-eš-te-pí-a-šu

## Reverse

- 25 [IGI Ni-ra-ar-til]-la DUMU *Hu-pí-ta-a-'a'*  
 26 [IGI Aḥ-wa-qar DUM]U Ši-mi-ka<sub>4</sub>-'tal  
 27 [IGI Ši-i]l-wa-a-'a' DUMU *Pu-ur-pu-ru-'ut-ta*  
 28 [IGI ]-'x'-til-la [D]'UMU *A-ri-il-lu*  
 29 [IGI Ú?-na?-a?-a? DU]'MU *E-ké-ké*  
 30 [IGI Ša-ar-t]'e-šup DUMU *Pu-re-e* DUB.S[AR(<sup>ru</sup>)]  

S.I.	S.I.
31 [NA <sub>4</sub> <sup>m</sup>	NA <sub>4</sub> <sup>m</sup> A-ki-ya
	S.I.
32	[N]A <sub>4</sub> DUB.SAR <sup>ru</sup>
S.I.	S.I.
33 'NA <sub>4</sub> ' <sup>m</sup> Hu-pí-ta-a-a	
34	NA <sub>4</sub> <sup>m</sup> A-bi-lu

## Upper edge

S.I.

35 NA<sub>4</sub><sup>m</sup>Ni-ra-ar-til-la

## Translation

- (1-3) Tablet of exchange of Akiya son of Šekaru with Kel-tešup son of ẖutiya. They exchanged between them land for land.
- (4-8a) [Now?] Akiya gave (lit. I gave) structures, a well in ... land within the town(?) [of? GN?], to the north of the structure of ..., to the south of the structure of Utḫap-tae, up to ... in the *dimtu* of Dūru-mišru.
- (8b-13a) And [Kel-tešup] gave (lit. I gave) [to] Akiya a piece of land to the south of the wadi, [to] the north of ... of ẖurpi-šenni, [to] the west of the orchard of Tišpak-šarru, [to] the south(?) / north(?) of the structure of Urḫiya.
- (13b-16a) And(?) Kel-tešup gave (lit. I gave) [to Akiya] ... 4 sheep, 30 minas of tin, .2 homers of barley ... cubits(?) ....
- (16b-18a) He [who abrogates (this contract)] shall pay 1 mina of silver (and) 1 mina of gold.
- (18b-20a) The tablet was written after [the proclamation] of (*sic*) the town of Šurini.
- (20b-30) Before ẖupitaya son of ẖašiya;

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[before Wantar]-kintar son of Pal-tešup; [before] Abi-ilu son of Arip-umpi; [before] Sin-pilaḫ son of Šummi-šenni; [before] Zikte son of Šeštepi-ašu; [before] Nirar-tilla son of ẖupitaya; [before] Aḫu-waqar son of Šimika-atal; [before] Šilwaya son of Pur-purutta; [before] ...-tilla son of Aril-lu; [before Unaya?] son of Ekeke; [before] Šar-tešup son of Pureya, the scribe.

- (31-35) (*seal impression*) [Seal impression of] ...; (*seal impression*) seal impression of Akiya; (*seal impression*) seal impression of the scribe; (*seal impression*) seal impression of ẖupitaya; (*seal impression*) seal impression of Abi-ilu; (*seal impression*) seal impression of Nirar-tilla.

## Comments

The tablet has suffered little additional damage since it was copied. Note that the left edge is broken away. This is not clearly indicated in the copy. In passing, be it noted that the tablet itself is very small, and the writing is the most cramped I can recall among the Nuzi tablets. *JEN* 881 has significant commonalities, including overlapping onomastic data, with other texts: *JEN* 83, 85, 186, 219, 514, 592, 616, 666, 671, 818, 859. Appeal to these other texts (except for *JEN* 219) helps to clarify the identities of witnesses in *JEN* 881. Some of these inter-

connections - onomastic, topical, grammatical, archaeological, archival - in some of these texts are noted and discussed in Justel 2011a, 163 (JEN 592, 616); Maidman 2015, 100, Comments to JEN 818 (JEN 83, 85, 219, 859); and Zaccagnini 1991/1992, 179b (JEN 592, 616). The scribe of JEN 881 exhibits several professional defects and peculiarities. This has already been recognized by Zaccagnini 1991/1992, 179b. Line 3 contains two separate scribal omissions. Also in line 3, a verbal suffix appears where a pronominal suffix is required. In lines 5 and 23, a required sign looks like a different sign. At line 5, the last sign is written in such a way as to make interpretation impossible. At lines 8, 13, and 16, the verb appears in the 1cs instead of the required 3ms. (So already Zaccagnini 1991/1992, 179b.) This appears three times, showing that the scribe meant to write this form. In line 19, *ina* appears where *ša* is normally to be expected. (See already Zaccagnini 1991/1992, 179b.) At line 20b, the scribe oddly places the name of the first witness on the same line as the end of the previous section and *above* the horizontal line meant to separate that earlier section from the following witness list. In fact, this seems to be an example of a repeated peculiarity. The second through seventh sections (as delineated in the translation above) each begin on the same line as the end of the previous section. This is most unusual. At line 12, the scribe *may* have written the wrong direction, “south” or “north” instead of “east”. A preliminary treatment of JEN 881 appears in Andrews 1995, 268-9.

## Notes

- l.1 [ki]. The complete PN appears at lines 4 and 31 (likely also the son of Šekaru).
- l.1 *ka*. The sign is clear, not as depicted.
- l.3 *ti*. Sic. See above, Comments.
- l.3 *k[i]*. The sign fragment appears, not as depicted, but, rather, as: .
- l.3 *ṽi!?*. Andrews: [ *m* ] *a*?
- l.3 < A.ŠÀ.MEŠ >. So too Andrews.
- l.4 [ *ù* ? ]. Lacheman: [ *ù* ].
- l.4 *ṽi+n* [ *a* ]. Lacheman seems once to have seen: *i-na*.
- l.4 A.ŠÀ. This is clear, not Û as depicted.
- l.4 U[RU? GN?]. Compare Fincke 1993, 310: U[RU], possibly followed by [Šu-ri-ni(-wa)]. This is reasonable. Compare line 19. Also, repeated mention of structures in the neighborhood of the real estate at stake (ll. 5, 6, 12) and other urban features (ll. 9, 11) argue for the interpretation advanced here.
- l.5 É!. The sign appears as a normal ŠA, not É as depicted. On the other hand, É must be meant.

l. 5 <sup>m</sup>dXXX(-)<sup>d</sup>IM!?. Apart from the crucial “<sup>d</sup>IM!?” (which is correct as copied), this combination of signs raises problems. Two interpretations come into play here: that these are two divine names; and that this is one personal name. Deller 1976, 43 asserts that the reference of the preceding <sup>É</sup>-<sup>ti</sup> is to “ein Doppeltempel des Mond- und Wettergottes” and that this meaning is “unmissverständlich”. And indeed this is the simplest solution. Also in favor of Deller’s suggestion (although he does not note this) is a plausible interpretation of the end of line 4 (see above, fourth note to line 4): the real estate involved is in the heart of a city. If so, and the real estate is adjacent to what be the temple of the two gods, then this is just where temples should be, in the middle of the town. Furthermore, the alternative interpretation, a PN of the form DN-DN<sub>2</sub> is nowhere else attested at Nuzi. And, in fact, neither *NPN* nor Lacheman’s namebook recognizes these signs as constituting a personal name. In addition, it would be difficult (at best) to interpret these signs as a PN: “the moon god is the weather god”.

On the other hand, there are serious difficulties with Deller’s understanding. First, his interpretation is based on his reading (based on a transliteration, not an autopsy or even a hand copy): <sup>É</sup>-<sup>ti</sup> *ša* <sup>d</sup>XXX <sup>d</sup>IM. However, this part of line 5 reads clearly: <sup>É</sup>!<sup>ti</sup> *ša* <sup>d</sup>XXX <sup>m</sup>dIM!?. As noted above, <sup>É</sup> is correct as copied, and IM is correct as copied. The key is that DIŠ clearly appears after *ša*, indicating a following PN. The Oriental Institute Nuzi file reads, at this point, a PN, as does Andrews 1995, 269, note to line 5. It is possible that DIŠ is a scribal error. Also, *ša*! instead of *ša* <sup>m</sup> is possible, but such counter-arguments represent special pleading and carry little weight. (Yet, one must note that the scribe is prone to errors of several sorts in this text. See above, Comments.) Apart from this “DIŠ” argument, note further that Deller recognizes that such a double temple is nowhere else described in the Šurini archive texts, and so the entire idea is based on a “corrected” reading in this one, isolated instance. Furthermore, no such double temples are elsewhere described in the Nuzi texts. Perhaps conspicuous in this regard, the adjoining temples at Nuzi itself of Tešup and Ištara temples (using the terminology of Starr 1939, 113-14; for these temples, see Starr 1939, 111; 1937, plan 13) are nowhere so described (i.e., <sup>É</sup> DN<sub>1</sub> DN<sub>2</sub>) in a corpus whose dominant geographical horizon is Nuzi and its immediate environs. Finally, the structure appears in the text in the singular. Though the plural marker is often present or absent indiscriminately, if its absence

here is deliberate,<sup>121</sup> then the implication emerges that the two gods shared as little as a single cella. This is not reasonable; it is certainly not the case for Nuzi's Tešup and Ištar. Thus, although a personal name seems unlikely to be embedded in these signs, neither is the case of twin DNS, leading to a "Doppeltempel" here very persuasive. And there *is* a hint (i.e., DIŠ) that a PN may have been meant after all. In the end, the curious IM!/? may prove the key to solving this conundrum.<sup>122</sup>

- l. 7 ṛx x̄ ḪI ṛx̄. Somewhere in this group of wedges, Lacheman once saw: É<sup>ti</sup>.
- l. 7 *Du-ru-mi-iš-ru*. Perhaps "the fort; the border". This seems to be the only attestation of this *dimtu*. See Fincke 1993, 310 *sub* Turumišru.
- ll. 8, 13, 16 *at-ta-din*. This replacement of the expected 3ms form by a 1cs form is noted in Zaccagnini 1991/1992, 179b.
- l. 8 [a-n]a ṁK[é]. These traces are very faint, if they are there at all.
- l. 10 *il!-t[a]*. KASKAL!.ME[Š] is theoretically possible (Andrews 1995, 268 reads KASKAL), but no good sense results. Routes of PNs are not attested elsewhere in the corpus as far as is known to me. See also below, first note to line 12.
- l. 12 [s]ú/[i]l. Both are legitimate possibilities. Both are beset by the same problem: the chosen directions already appear in line 9 and line 10 respectively. The clear presence of *-ta-an* after this sign means that the one missing direction, *elēn* or a synonym, cannot have appeared here.
- l. 12 Ša. This sign is a normal ŠA.
- l. 13 *at-ta-din*. See above, note to lines 8, 13, 16.
- l. 13 ṛū?. Lacheman sees ù.
- ll. 14-15 On the possible connection of these two lines, see Zaccagnini 1991/1992, 179b.
- l. 14 [ ] ṛx̄. Zaccagnini 1991/1992, 179b hazards [*ki-ma Ú-t*]i?.
- l. 15 ṛx x̄-*il-ti-šu*. What appears as the trace beneath the "30" of line 15 is, in fact, a complete IL TI. Contrary to the copy, there is no AŠ-sign after TI. Lacheman once read here: *qī-il-ti-šu*.
- l. 15 *am!-ma!-ti*. This measurement in this context suggests cloth. See Zaccagnini 1981, 349-53.

**121** The singular is certainly deliberate in the next line, line 6.

**122** There is a remote possibility that "IM!/?" may represent EL. The combination then might be construed as ṁdXXX-DINGIR<sup>III</sup><sub>5</sub>, i.e., a personal name. Compare HSS, V, 10:21, 23: ṁdXXX-DINGIR (ṁ in line 23 only). The name would mean "Sin is god". It is recognized that this suggestion is a desperate attempt.

- l. 16 *at-ta-din*. See above, note to lines 8, 13, 16.
- l. 17 [ša KI.BAL]. Or the like.
- l. 19 ša. So too Zaccagnini 1991/1992, 179b, noting that this is a characteristic of this scribe. Deller 1976, 43 reads: *i+na!*. *i-na* is more frequently attested in this context than is *ša*.
- ll. 20-21 A horizontal scribal line appears between these two lines. It is not depicted in the copy.
- l. 20 *Ḥu-pí*. For this restored name, son of Ḥašiya, compare *JEN* 818:34. For the relevance of *JEN* 818 to *JEN* 881, see above, Comments.
- l. 21 [*Wa-an-ta-ri*]. The reconstruction is based on the fact that “Wantar(i)-” is the only known son of a Pal-tešup whose own name ends in “-ki(n)tar”. See *JEN* 186:13-14, 23; 514:4. For the relevance of *JEN* 186 and 514 to *JEN* 881, see above, Comments. Furthermore, see below, note to line 31 for possible further circumstantial evidence. See also, *JEN* 880: 29-30, 36.
- l. 21 *tar*. The sign is a clear TAR, not AN as depicted.
- l. 22 [*A-bi-l*]u. Lacheman seems once to have seen these signs as preserved. Compare below, line 33. The name and patronymic are preserved at *JEN* 514:14(!). Compare also the partially preserved *JEN* 818:28. For the relevance of *JEN* 514 and 818 to *JEN* 881, see above, Comments.
- l. 23 [*Sí-ip*]. The restored name, son of Šummi-šenni (both unusual names), appears at *JEN* 85:29, 38 (l. 38: no patronymic); 666:29; 671:10-11. For the relevance of *JEN* 85, 666, and 671 to *JEN* 881, see above, Comments.
- l. 23 *mu!/mi!*(=BI). Correct as copied. MU may have been meant, but the very similar BI was written. Contrast MU at *JEN* 666:29 in the same PN. MI might also have been meant. It too is similar to BI. Contrast MI at *JEN* 671:11 in the same PN.
- l. 24 [*Zi-ik-t*]e. This restored name, son of Šeštepi-ašu, is assured by *JEN* 616:3-4 where both PNs are preserved. For the relevance of *JEN* 616 to *JEN* 881, see above, Comments. The entry “KUTUYA?” at *NPN*, p. 93a is thus a phantom and is to be deleted, as is ŠEŠTEPI-AŠU 3) at *NPN*, p. 132b.
- l. 25 [*Ni-ra-ar-til*]. This restored name, son of Ḥupitaya, is assured by *JEN* 83:36; 592:23 with 32; 616:34; 859:15-16. For the relevance of *JEN* 83, 592, 616, and 859 to *JEN* 881, see above, Comments.
- l. 26 [*Aḥ-wa-qar*]. This restored name, son of Šimika-atal, is assured by *JEN* 514:11; 666:27 (likely); and 671:8. (See also *NPN*, p. 134b *sub* ŠIMIKA-ATAL 24) for other examples.) For the relevance of *JEN* 514, 666, and 671 to *JEN* 881, see above, Comments.

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- l. 27 [Ši-i]. So too Lacheman; and Dosch, Deller 1981, 109. This restored name, son of Pur-purutta, is assured by the better preserved *JEN* 592:2; 644:33. For the relevance of *JEN* 592 and 644 to *JEN* 881, see above, Comments.
- l. 28 [ ]-x'-til-la [D]·UMU A-ri-il-lu. No "...tilla son of Aril-lu" is attested elsewhere at Nuzi.
- l. 29 [Ú?-na?-a?-a?]. See *JEN* 514:10, possibly the same person. For the relevance of *JEN* 514 to *JEN* 881, see above, Comments.
- l. 31 The two seal impressions above this line may have been made by the same seal. In her unpublished notes, Porada identifies without elaboration the first impression as that of Wantar-kintar son of Pal-tešup. See, more vaguely, Porada 1947, 136a *sub* 811. Compare also above, first note to line 21.

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## Abbreviations

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Abbreviations follow *CAD* with the following additions

<i>AAN</i>	Cassin, Glassner 1977.
<i>AOATS</i>	Alter Orient und Altes Testament, Sonderreihe.
<i>BM</i>	British Museum catalogue number
<i>BSA</i>	Bulletin on Sumerian Agriculture.
<i>Ebeling</i>	Tablet published in Ebeling 1953.
<i>EN, 9/1</i>	Tablet published in Lacheman†, Owen, and Morrison 1987.
<i>EN, 9/2</i>	Tablet published in Lacheman†, Morrison, and Owen 1993.
<i>EN, 9/3</i>	Tablet published in Lacheman† and Owen 1995.
<i>EN, 11/2</i>	Tablet published in Spering 2009.
<i>ERL</i>	Tablet signature from the collection of E.R. Lacheman.
<i>G</i>	Tablet published in Gadd 1926.
<i>GaG</i>	Grundriss der akkadischen Grammatik.
<i>GN</i>	Geographical name.
<i>HSAO</i>	Heidelberger Studien zum Alten Orient.
<i>HSS</i>	Published tablet from the Harvard Semitic Series or the volume (indicated by roman numerals) in which such a tablet is published.
<i>Jank</i>	Tablet published in Jankowska 1961.
<i>JAOS</i>	55 Tablet published in Lacheman 1935.
<i>JEN</i>	Published tablet from the Joint Expedition with the Iraq Museum at Nuzi or the volume (indicated by roman numerals) in which such a tablet is published.
<i>JENu</i>	Joint Expedition with the Iraq Museum at Nuzi, unpublished tablet.
<i>LNT</i>	Tablet published in Müller 1998.
<i>PN</i>	Personal name.
<i>Po</i>	Seal impression catalogued in Porada 1947.
<i>P-S</i>	Tablet published in Pfeiffer and Speiser 1935-6.
<i>RGTC</i>	Répertoire Géographique des Textes Cunéiformes.
<i>S.I.</i>	Seal impression.

<i>SMEA</i>	Studi Micenei ed Egeo-Anatolici.
SMN	Semitic Museum (Harvard), unpublished Nuzi tablet.
WAW	Writings from the Ancient World.
YNE	Yale Near Eastern Researches.
+	Before a sign or line on a tablet indicates that more of that element appears than is indicated in the copy.
·	Before a sign indicates that less appears than is indicated in the copy.
*	Before a sign indicates that that element, appearing in the copy, is no longer visible at all.
<>	Scribal omission.
<<>>	Scribal plus.

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Nuzi was a town in what is today northeastern Iraq. It flourished as part of the kingdom of Mittanni from about 1475 to 1350 BCE, early in the Late Bronze Age. Uniquely for a town of its moderate size, Nuzi produced a huge number of documents of which almost 7,000 survive. These include economic, legal, administrative, and even a few scholastic texts. They come from government offices in the town, private houses from several of the town's neighborhoods, and private villas in Nuzi's wealthy suburbs. The present volume presents text editions, including transliterations, translations, and analyses of some of these tablets from the suburbs, predominantly from a single family's records, a huge private archive, one of the largest ever to have been unearthed in the entire ancient world.

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