NEW DEVELOPMENTS ABOUT ANATOLIA'S SOCIAL HISTORY ACCORDING TO THE II. LEVEL DOCUMENTS IN KÜLTEPE*

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It is known that, as a result of Anatolia's entrance to the written period, with the documents belonging to the Assyrians, new information about the era's political history has been obtained. The Assyrian merchants, who only deal with commerce, never mentioned about Anatolia's political, historical, and diplomatic events in their documents which doesn't interest and effect them.

The correspondence between the Kaniş and Mama kings, which have taken their historical place in the 2nd Level, shows us Anatolia's Colony Period in a most clearly form. Only this document can also give us an idea about the agreements and disputes between Anatolia's native kings from time to time.

By the reason of Kaniş and Neša being in kind, while the Hitit's were yet beginning the Colony Age that is, the existence and the Hitit's were yet beginning the Colony Age that is, the existence and the disputes of the former Anatolia people should naturally be accepted. As a matter of fact, the subject of our declaration in the inscriptions belonging to the II. Level, shows us that the native kingdoms had problems and that revolts took place here and there.

The documents published and performed by the scientists in our area which is dated to the II. Level, has brought up to light that, besides the small city states, there were strong and powerful states which the small states had united around. The best example for this is ruba'um rabl'um which has been recorded as the Purušhattum Kingdom.

Riots have been seen in the cities which hasn't been mentioned in some published documents. The records which hasn't mentioned names

* This communication was presented at XIth Turkish Congress of History.
1 Kemal Balkan, Letter, 142 ff.
2 CCT III 28a 29, KTH V 2a 8, BIN IV 34 2.
naturally doesn’t give us a useful clue while reaching the historical and geographical concluding.

Now, we want to appraise the documents which mentions names and which gives us information about the political history of the period.

1) In the AKT I 78 numbered inscription which has been printed by the Turkish History Association, states that; The oath devotion which rabī sikkītim showed to Purušhāttum, Waḥšušāna and Ušūnala in Anatolia and in Sarla which the Ṣabū’a’s arrested the Assyrian merchants by waylaying on the road.

2) On the 3-6. lines in the letter written from Idī-Īštar to Āṣṣur-nada says that, “kīma māt Purušhāttim lu Waḥšušāna sahatni aššiāti ana Waḥšušāna ī lā ātiqmā” (=Because of the riots in Purušhāttum and Waḥšušāna, I couldn’t pass to Waḥšušāna...). It could be understood that riots have taken place in Purušhāttum and Waḥšušāna.

3) In the 12-15. lines of the Kt n/k 1429 excavation inventory numbered collective delivery and deposit document, the sentence; “to ma-na erī’um KI Āṣṣur-bānī mār Ḥāzuzīm ištī nukurātim șa Kaniš 1 ma-na-TA šibtam uṣṣāb” (=10 minas of copper is with Āṣṣur-bānī, the son of Ḥāzuzīm. He will add one mina silver each as interest dating from the Kaniš war passes.

Because of this important event, we could frankly see that the Assyrian merchants used this event as the beginning of date in their documents. A war took place in Kaniš. But there is no sign about whom it took place between. But because of the līnum names “Șudā, Āl-tāb and Āṣṣur-damiq” it is impossible to date it to the II. Level.

Prof. Dr. Tahsin Özgüç, who has determined that gold, silver and other valuable things doesn’t come out from the level that burned in Kaniš, says that the Assyrian merchants were prepared for an end like this, and they took their valuable things because they perceived this event. We wonder if the subject in this tablet is the Kaniš war, that pushed the Assyrian merchants to a preparation like this?

It is very important that the profession “rabī daijīlīm” (= information chief) passes for the first time in the 9. line in our tablet.

3 Julius Lewy, KTH 1.
We have determined that in Anatolia, the city states spied for their own states, and that they set up an evaluation service with a leader.

We think that there is enough evidence to show the importance of this profession name in consequence with the dispute between the city states.

4) Balkan’s, the letter from the Mama King Anum-Ḥirbi to the Kaniš King Waršuma; and the paragraph which contains the sentence; “The time when Labarša gets hold of the kingdom” in p. 59 which is dated to the II. Level is suitable to take attention. Inar, Waršuma and Labarša are mentioned as the Kaniš King in the II. Level documents. Does the Kaniš war has a connection with the Labarša period? It is impossible to give an answer to these questions with the present documents.

5) Another event is seen in the Kt n/k 1251 excavation inventory numbered document. In the 12-17. lines of the letter from a merchant called Usupiškum to the persons Uṣur-ša-Ištar, Ikûn-piša and Adada, it states that; “ana Ikûn-piša qibîma šumma adini ina Kaniš wašbâti ana Wašhaniya etqâma adî mâtum inûhu là terâbam” (Tell Ikûn-piša that; if you have been waiting in Kaniš until now, pass to Wašhaniya, don’t come here until the country calms down.

Because of their commercial anxiety, merchants found it necessary to record this important event in this document mentioned.

6) Again, in the 25-26. lines in the Kt n/k 1464 numbered letter from a person called Usupiškum to Uṣur-ša-Ištar there is a sentence concerning a country which it’s name hasn’t been revealed, saying that; “mâtum saḥiṭt kîma išlimu ušiam” (There is a riot in the country, come here when it’s safe).

7) With the Kt n/k 764 excavation inventory numbered inscription, which gives us informations about the death of Asu, the Luḫuzattija King and which in the 12-16. lines in a debt contract done by the native people is used as a dating, we can understand that in Elbistan which is ac-

5 F. del Monte-J. Tischler, Die Orts- und Gewassernamen der hethitischen Texte, p. 238.
cepted as Luḫuzattiḫa on the Kayseri-Maraş route, mentions a kings name for the first time.

The events above which we say belongs to the II. Level has been performed by H. Sever all over again in order. The number of the limum officials is already about 100⁶.

As a result we can understand that there has been riots and bloody incidents between Kaniš-Puruḫattum-Waḫšušana in Mid-Anatolia and Wašhanija near Kaniš and in Luḫuzattiḫa near Maraş. This means that this disorderness and wars very valuable materials couldn’t be found between archeological remnants. That’s why the Assyrian merchants felt very uncomfortable and dispatched the valuable minerals to Assyria. This shows us that they have acted very cleverly.

We hope to give you documents equipped with more information.

We find it reasonable to give three of the documents transcription, translation and te copies which was appraised for the first time by us.

*Kt n/k 1464*

`a-na Ū-šū-ur-ša-Ištar`  
`qi-bi-ma un-ma Ū-šū-pi-iš-ku-ma`  
`i-nu-mi a-na-kam ta-la-al-ku`  
`5 me-at 60 ma-na URUDU`  

5 ú 8 TŪG₂₂₄ qá-at-kà  
`É kā-ri-im na-ta-di`  
`iš-tū ta-la-al-ku`  
`1 TŪG.TA qá-tám i-di-ú-ma`  
`qá-at-kà a-di-ma 40 ma-na URUDU`  

10 `al-pu-ut-kà a-ḥa-ma`  

k. `1 ma-na. TA KÜ.BABBAR`  
`qá-tám i-di-ú-ma`  

(1-2) Tell Ušur-ša-Ištar that Usupiškum says that; (3-6) The Kārum department stored your 8 rolls of cloth the day you left. (7-10) After you left, they stored a roll each and I stored your share and I noted down 40 minas of copper for you and (11-13) they also stored a mina of silver each, and I stored your share. (14-16) You have to take the 200 minas of copper from the stock after weighing it on our stone. (17-20) I noted it down for you in the Kārum department. They calculated it and the amount of the “tātum” tax is 920 minas of copper. (21-22) They put on 40 minas of copper each on an account for their cloth. (23-24) Why is it like this and why can’t I hear of you? (25-29) There is a riot in the country. Come here when it is safe. Let your eye be on your child there.
A-da-da na-aš-a-ku-nu-tí
a-šar te-er-tí ša še-ep Û-sur-ši-IŠtar
i-ba-ši-ú KÜ. KI-ma
eš-ra-ká-ma li-tib-ši

10 ú te-er-ta-ak-nu
k. za-ku-tum li-li-kam

Ay. a-na I-ku-ši-a
qí-bi-ma Šu-ma a-di-ni
i Ká-ni-iš wa-āš-ba-tí

75 a-na Wa-āš-ḫa-ni-a
et-qá-ma a-di ma-tum
i-nu-ḫu lá te-ra-ba-am

(1-3) Tell Ušur-ša-Ištar, Ikūn-piša and Adada that Usupiškum says that; (4-6) Adada is bringing you 1 2/3 minas of gold with his own weighing stone which is carrying my seal (7-9) When the news that Ušur-ši-Ištar is returning reaches us, at that place, gold should be existed. (10-11) and let your correct news reach hear. (12-17) Tell Ikūn-piša that; if he is still residing (waitign) in Kaniš, pass to Waššaniša, don’t come here until the country calms down.
nu-ku-ra-tiš ša Kū-ni-iš

15 1 ma-na. TA ši-tib-tám ú-š [a-áb]
IGI Šu-ma-bi-a IGI [.].-zi-a
3 GIN KU. BABBAR a-na ši-a-ma-tim
a-na A-ba-tim a-di-in ú 1 GIN KU. BABBAR
a-na UDUI[nšu a-din-šum IGI Ša-lim-A-šur

20 1 ma-na KU. BABBAR ni-is-ša-sú DIRIG
ša-du-a-sú ša-bu a-na ša ki-ma
i-a-ti 7 1/2 GIN KU. BABBAR a-na
li-mi-im ša KU. BABBAR

k. 2 GIN KU. BABBAR še-bu-ul-ti a-na

25 ša ki-ma i-a-ti 1 1/2 GIN KU. BABBAR
a-na ma-ša-ti-a 1 GIN KU. BABBAR a-na
A.y. Kā-lā-mur/hur 1/3 ma-na KU. BABBAR a-na
Šu-A-nim a-na be-a-lim a-din
2 GIN KU. BABBAR a-na UDUI[nšu mi-ma

30 a-nim a-na Šu-A-nim áp-qi-id
IGI Da-di-a IGI Puzurš-A-šur IGI A-šu-ni
IGI DUMU Di-di-a 1 1/2 ma-na KU. BABBAR
KI Puzurš-šišar DUMU 1-dī-Sū-enš
2 GIN. Ta a-na 1 ma-na-im ū-ša-áb

35 ITU.1.KAM Ši-tib-um li-mu-um Šu-da-a
13 GIN KU. BABBAR KI A-šur-ba-n [i]
DUMU A-[šur-h] e-el-a-wa-tim 1 1/2 GIN. TA
a-n [a ma-na] -im ū-ša-áb ITU.KAM
be-el-ši. E. GALšim li-mu-um

40 ša qā-ti Šu-da-a 11 GIN KU. BABBAR ši- [ti]
Im-li-kā-a ki-ma a-wa-at kā- [ri-im]
ū-ša-áb ITU.KAM Tī-i-na-tum li- [mu-um]
A-al-DUG 19 1/2 GIN KU. BABBAR KI Šu-ma-biš-a
1 GIN. TA ū-ša-áb ITU.KAM Āb-ša-ra-nu

45 li-mu-um A-šur-SIGš 12 ma-na URUDU
KI Ra-bi-im 1 ma-na. TA ū-ša-áb
ITU.1.KAM Tī-i-na-tum li-mu-um
A-al-DUG 50 ma-na URUDU KI Puzur-A-šur
1/3 ma-na 1 GİN KÜ.BABBAR KI 4 [. . ] -ba-ni

50  ki-ma a-wa-at kā-ri-im ú-ša-áβ
lī-mu-um Šu-da-a [. . ] ma-na
URUDU KI Ha-da-nim 3 [. . . .]
ú-ša-áβ ITU.KAM Ma-ḫu-[ur-DINGIR]
k.

55  KÜ.BABBAR KI 1š-me-DINGIR DUMU Ú- [. . . .]

sk. 70 GİN KÜ.BABBAR KI En-nam-A-šur DUMU Ha-na-nim 1
GIN.TA ú-ša-áβ
ITU.1.KAM Kán-bar-ta lī-mu-um A-šur-SIGš

(1) 40 mina of coppers is with Išba [. . ] (2) 20 minas of copper is
with Amar-Aššur. (3-4) In the presence of ŠallimAššur. 12 šeqels of silver
is with Zu [. . . .], the son of Baltušar. (5-9) in the presence of Ištar-pilaš̩.
5 minas of copper is with Šilli-Ištar. 1/3 mina “zigasarrum” and 1/2 šeqel
of silver is with Abiṣa,. 5 minas of copper is with Ḥada [. . ], the informa-
tion chief. 10 2 minas of copper is with Had [. . . ]. 11 11 šeqel of silver is
fith Usu [. . . .]. (12-15) 10 minas of copper is with Aššur-baši, the son of
Ḫuzuzušum. dating from the Kaniš war he will add one mina each as inter-
est. (16) In the presence of Šumi-abiša and [. . . ] zija. (17-19) I gave it to
Abātum to buy 3 šeqels of silver and I gave 1 šeqel of silver for his
sheeps. In the presence of Šallim-Aššur. (20-23) 1 mina of silver has been
added to “nisḫātum” and “šaddu’ātum” has been saturated. I gave 7 1/2
šeqel of silver to my represantative. (24-28) I gave 2 šeqel as sending mo-
ney to my representative. 1 1/2 šeqel of silver to my aunt. 1 šeqel of sil-
ver to Kalamur-ḫur. 1/3 mina of silver to Šu-Ānum to give it for him.
(29-30) I gave 2 šeqels of silver to him (Šu-Ānum) for his sheeps. I deliv-
ered all of it to Šu-Ānum. (31) In the presence of Dadiša, Puzur-Aššur
and Aḫunu. (32-34) In the presence of the son of didiša. 1/2 mina of sil-
ver is with Puzur-Ištar, the son of Iš-Šu’en. He is going to add 1 mina
as an interest to 2 šeqel each. (35) Šib’um month. Šudā’s limum. (36-38)
13 šeqels of silver are with Aššur-baši, the son of Aššur-bēl-awātum. He
will add 1 mi [na] to one and half of šeqel as interest. Belti-ekallim month,
Šudā’s limum of the represantative. (38-43) 11 šeqels of silver are with
Imlik-Ēa. According to Kārum’s decision he will add (one and half šeqel
interest each). Ti’inātum month, Āl-tāb’s limum. (43-45) 19 1/2 šeqels of
silver are with Šumi-abija. He will add one šeqel each (interest). Ab-
šarrānu month, Aššur-damiq’s limum. (34-48) 12 minas of copper are
with Rabûm. He will add one mina each (interest). Ti’inātum month, Āl-
tāb’s limum. 50 minas of copper are with Puzur-Aššur. (49) 1/3 mina, 1
šeqel of silver is with d [ . . . ] -bāni. (50) He will add one and a half šeqel
as interest according to Kārum’s decision. (51-54) Šudā’s limum. X mina
of copper is with Ḥadānum. He will add 3+x šeqel (interest). Mah [hur-
il] month, Šudā’s limum. [ . . . ] (55) Silver is with Išme-llum, the son of
U [ . . . ] (56) 10 šeqels of silver are with Ennam-Aššur, the son of
Ḥanānum. He will add one šeqel each (interest). (57) Kanbarta month,
Aššur-damiq’s limum.
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