**TURUM-NATKI**

**TURUM-NATKI.** King of Apum in the Upper Ḫabur (Idamaraz*, and more recently Wäfler 2001). Possibly, first of the post-Šamši-Adda* I rulers at Šubat-Enlil*. His name is found in seven letters from the first years of Žimri-Lim*, and on two sealings retrieved on jars found in Šubat-Enlil and sealed by a certain “Apil-ilišu son of Ali-banšu, servant of T.” (RIME 4.27.1).

The death of Šamši-Adda I is followed by a quick disintegration of his reign and his son Isme-Dagan* ends up confined to the city of Ekallâtum, losing control of the Ḫabur basin. T., who bears a Hurrian name (Kupper 1978, 123), seems to be one of several princes who had been ousted by the Amorite king and who, after his death, came back claiming their ancestral throne (FM 5, 183; Annäherungen 5, 271). In Šubat-Enlil the old official Samija is still in charge of the city for a period of about four years, into the reign of Žimri-Lim. T., from outside Šubat-Enlil, tries to take control of the city, also supported by some local citizens, and asks for help from Žimri-Lim, offering in exchange the “treasures of Šamši-Adda” (still kept in the city). The king of Mari is intrigued by the offer and starts organizing the campaign. He writes to his official Šumu-Ḫadû (in Saggarâtum), who reports back about his activities and suggestions on the matter (A.556; FM 2, 201–208). Samija, on the other hand, receives a letter from Simaḫ-ilā-anēm of Kurdā, who proposes to kill T. and join the countries of Apum to Šubat-Enlil (A.1421; MARI 5, 135). In the end, Žimri-Lim will not conduct the campaign and in year ZL 4, as anticipated by a warning message (A.3594; FM 2, 256) sent by Žimri-Lim’s official As-mad to the kings of the north (including T.), Ibal-pi-El* II of Ešnunna invades the Ḫabûr basin with the help of Qarni-Lim of Andariq. When the invading troops enter Šubat-Enlil, the struggle between Samija, who supports them, and the local inhabitants allayed to T. has not yet come to a solution. Finally, it is said to kill Samija and make king of the city a certain Mâr-Āsšur or to give the city to T. (A.1421).

A letter dated to ZL 4 shows a somehow dead T. buried by Qarni-Lim, who also ga-
thers kings from the environs of Šubat-Enlil and humbly joins them in mourning. Then, a son of T. is installed as king of Šubat-Enlil (A.2821; MARI 5, 136). T.’s son is also mentioned in a letter (ARM 27, 17) from Ilušu-našir to Zimri-Lim. A fragmentary letter from Jamšûm to Zimri-Lim seems to mention T. retrospectively (ARM 26, 317: 24).


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