

**Turum-natki.** King of Apum in the Upper Ḥābūr (Idamaraz\*, and more recently Wäfler 2001). Possibly, first of the post-Šamši-Adad\* I rulers at Šubat-Enlil\*. His name is found in seven letters from the first years of Zimri-Lîm\*, and on two sealings retrieved on jars found in Šubat-Enlil and sealed by a certain “Apil-ilišu son of Ali-bānišu, servant of T.” (RIME 4.27.1).

The death of Šamši-Adad I is followed by a quick disintegration of his reign and his son Išme-Dagan\* ends up confined to the city of Ekallātum, losing control of the Ḥābūr basin. T., who bears a Hurr. 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 Zimri-Lîm. T., from outside Šubat-Enlil, tries to take control of the city, also supported by some local citizens, and asks for help from Zimri-Lîm, offering in exchange the “treasures of Šamši-Adad” (still kept in the city). The king of Mari is intrigued by the offer and starts organizing the campaign. He writes to his official Sumu-Ḥadû (in Saggarātum), 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 Simaḥ-ila-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, Zimri-Lîm will not conduct the campaign and in year ZL 4, as anticipated by a warning message (A.3591; FM 2, 256) sent by Zimri-Lîm’s official Ašmad to the kings of the north (including T.), Ibal-pî-El\* II of Ešnunna invades the Ḥābūr basin with the help of Qarni-Lîm 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 Mār-Aššur or to give the city to T. (A.1421).

A letter dated to ZL 4 shows a somehow dead T. buried by Qarni-Lîm, 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 Zimrī-Lîm. A fragmentary letter from Jamšûm to Zimrī-Lîm seems to mention T. retrospectively (ARM 26, 317: 24).

Heimpel W. 2003: Letters to the king of Mari (= MesCiv. 12). – Kupper J. R. 1978: Les hourrites à Mari, RHA 36 (= CRRAI 24), 117–128. – Wäfler M. 2001: Tall al-Ḥamīdiya 3: zur historischen Geographie von Idamaraş zur Zeit der Archive von Mari<sub>(2)</sub> und Šubat-enlil/Šehna (= OBO 21).

N. Morello