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Tiš-Ulme. King of Mardaman*, city of Idamaraz*, Upper Ḫābūr (Wäfler 2001). T. bears a Hurr. name (J.-R. Kupper, Fs. L. De Meyer 266) and is attested in three texts from the years of Zimrī-Lîm*. One letter (TH 72-15) was found in room 155 of Mari's palace still with its envelope intact (therefore probably never sent, Birot 1973,

8f.), with a seal of Zimrī-Lîm, stating his filiation from Ḥadni-Addu. The letter (Biro 1989) has been interpreted in two ways. Following the first interpretation, this is one of several letters Zimrī-Lîm sends to the kings of Idamaraz ordering them to leave their cities. They will be replaced by “legitimate” rulers, coming from families that had been ousted during Šam-šī-Adad* I reign (Biro 1989, 23; Heimpel 2003, 42f.). The second interpretation sees the new king of Mari offering to the kings of Idamaraz to keep their rule, after having exchanged an oath with him (J. Sasson, NABU 1989/116; D. Charpin, FM 5, 183). J.-M. Durand (LAPO 16, 387) dates the letter to the first year of Zimrī-Lîm’s reign.

In one administrative text (ARM 22, 300), dated to the year in which Zimrī-Lîm took Kaḥat (ZL 2), T. is defined as the “man of Mardaman” (LÚ *Mar-da-ma-an*^{ki}) and delivers one pair of boots and two textile bands of *ḥašmānum* colour. In an unpubl. letter (A. 434) T. is said to be king of the city of Mardaman and to keep relations with the king of Ḥabūrātum*, Nanibšawuri (G. Dossin apud Biro 1973, 9, and more recently Wäfler 2001, 83).

Biro M. 1973: Nouvelles découvertes épigraphiques au palais de Mari (Salle 115), Syria 50, 1–12; id. 1989: La lettre de Zimri-Lim à Tiš-Ulme, Fs. A. Finet 21–25. – Heimpel W. 2003: Letters to the king of Mari (= MesCiv. 12). – Wäfler M. 2001: Tall al-Ḥamīdiya 3: zur historischen Geographie von Idamaraz zur Zeit der Archive von Mari₍₂₎ und Šubat-Enlil/Šehna (= OBO 21).

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