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**53) Concerning NISABA 15, 1072 (an Akkadian letter from the Ur III period)** — At present, only a limited number of letters from the Ur III period that are partially or entirely written in Akkadian are known. Among these is NISABA 15, 1072, a text composed entirely in Akkadian. The original edition provides only a transliteration. The BDTNS website offers a revised transliteration, with several proposed sign readings (highlighted in bold in the following table, while preserving the editorial conventions specific to each edition), as well as a photograph produced using the ammonium chloride technique (BDTNS 167446). The CDLI website, for its part, reproduces the transliteration of the edition and provides an additional photograph of the text (P329674).

| Nisaba 15, 1072 ; date : -/-/- ; not sealed ; provenance : probably Āl-Šarrākī / Irisağrig |                                                                          |
|--------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| - in Nisaba 15                                                                             | - on BDTNS (BDTNS 167446, consulted May 26, 2026)                        |
| 1. a-na šilli- <sup>d</sup> adad                                                           | 1. a-na MI- <sup>d</sup> IŠKUR                                           |
| 2. qí-bí-ma                                                                                | 2. qí <sub>2</sub> - <b>bi</b> -ma                                       |
| 3. u <sub>4</sub> 5 ta-aš-pu-ra-<br>~ni-na-ak                                              | 3. u <sub>4</sub> 5 ta-aš-pu-ra-/ni-na-ak                                |
| 4. i-ti-a                                                                                  | 4. i-ti-a                                                                |
| 5. [a-l]a-kà-am                                                                            | 5. [a-l]a-ka <sub>3</sub> -am                                            |
| 6. iq-bi-am                                                                                | 6. iq-bi-am                                                              |
| rev.                                                                                       | r.                                                                       |
| 7. ù la-ni-li                                                                              | 7. u <sub>3</sub> la-ni-li- <b>bi</b>                                    |
| 8. i[b <sup>3</sup> ]-šu-ma-a<br>~ a-la-kà-na-ak                                           | 8. [x-m]a <sup>2</sup> -šu-ma-a- <b>ti</b> / a-la-ka <sub>3</sub> -na-ak |
| 9. la ta-ma-da-ad                                                                          | 9. la ta-ma-da-ad                                                        |
| 10. si-pí-ir-kà                                                                            | 10. si-pi-ir-ka <sub>3</sub>                                             |
| 11. li-il-li-ku-<br>~ma                                                                    | 11. li-il <sub>2</sub> -li- <b>šu</b> -ma                                |
| 12. li-li-[x <sup>2</sup> ]                                                                | 12. li-li-[x]-ma                                                         |
| 13. u <sub>2</sub> -la a-ma-da-/ad                                                         | lo.ed.<br>13. u <sub>2</sub> -la a-ma-da-/ad                             |
| side                                                                                       | le.ed.                                                                   |
| 14. lu-ti-de <sub>4</sub>                                                                  | 14. lu-ti-de <sub>4</sub>                                                |

A reexamination of the photographs available on the CDLI and BDTNS websites allows several improved sign readings to be proposed, thereby providing a more accurate understanding of the text. A hand copy of the tablet is presented at the end of this note.

This document, probably originating from Irisağrig, does not mention the sender; only the recipient, Šilli-Adad, is named. This personal name remains only sparsely attested in the documentation currently known from Irisağrig. In addition to NISABA 15, 277 (ŠS 04-06-19) and NISABA 15, 843 (IS 02-09-29), in which a Šilli-Adad, described as a royal messenger (lu<sub>2</sub>-kin-gi<sub>4</sub>-a lugal), receives foodstuffs. A Šilli-Adad, possibly the same individual, also appears in CUSAS 40, 1623, where he is described as ra<sub>2</sub>-gaba "rider/messenger" and receives a sheep.

The subject of the letter NISABA 15, 1072 is not explicitly stated. However, because of the use of the verb *madādum*, it is possible that the text concerns the measuring of commodities, perhaps cereals.

Transliteration:

f.

1. a-na MI-<sup>d</sup>IM

Tentative normalization:

ana Šilli-Adad

|            |                                                                                                                 |                                    |
|------------|-----------------------------------------------------------------------------------------------------------------|------------------------------------|
| 2.         | <i>qi<sub>2</sub>-bi-ma</i>                                                                                     | <i>qibī-ma</i>                     |
| 3.         | U <sub>4</sub> 5(diš) <i>ta-aš-pu-ra-ni-na-me<sub>3</sub><sup>1</sup></i>                                       | <i>ḥamšat ūmī tašpurannina-me</i>  |
| 4.         | <i>i-ti-a</i>                                                                                                   | <i>ittīya</i>                      |
| 5.         | <i>[a]-l<sup>1</sup>la<sup>1</sup>-ka<sub>3</sub>-am</i>                                                        | <i>allakam</i>                     |
| 6.         | <i>iq-bi-am</i>                                                                                                 | <i>iqbi'-am</i>                    |
| r.         |                                                                                                                 |                                    |
| 7.         | <i>u<sub>3</sub> la i<sub>3</sub>-li-l<sup>1</sup>ka<sub>3</sub><sup>1</sup>&lt;-am&gt;</i>                     | <i>u ula illika(m)</i>             |
| 8.         | <i>l<sup>1</sup>um<sup>1</sup>-ma šu-ma a-di<sub>3</sub> /a-la-ka<sub>3</sub>-na-me<sub>3</sub><sup>1</sup></i> | <i>umma šū-ma adi allakanna-me</i> |
| 9.         | <i>la ta-ma-da-ad</i>                                                                                           | <i>lā tamaddad</i>                 |
| 10.        | <i>ši<sub>2</sub>-pi<sub>2</sub>-ir-ka<sub>3</sub></i>                                                          | <i>šipirka</i>                     |
| 11.        | <i>li-il-li-šu-ma</i>                                                                                           | <i>lellišu-ma</i>                  |
| 12.        | <i>li-li-[kam]</i>                                                                                              | <i>lillikam</i>                    |
| 13.        | <i>u<sub>2</sub>-la a-ma-da-/ad</i>                                                                             | <i>ula amaddad</i>                 |
| tr. gauche |                                                                                                                 |                                    |
| 14.        | <i>lu ti-de<sub>4</sub></i>                                                                                     | <i>lū tīde</i>                     |

### Translation

Speak to Šilli-Adad: “Five days have passed since you wrote to me; I am coming” he told me, however he did not come. Thus he said/added: “Until I come, do not measure!” May your message prompt him to move so that he may come. I will not measure (without him). You should know (this)!

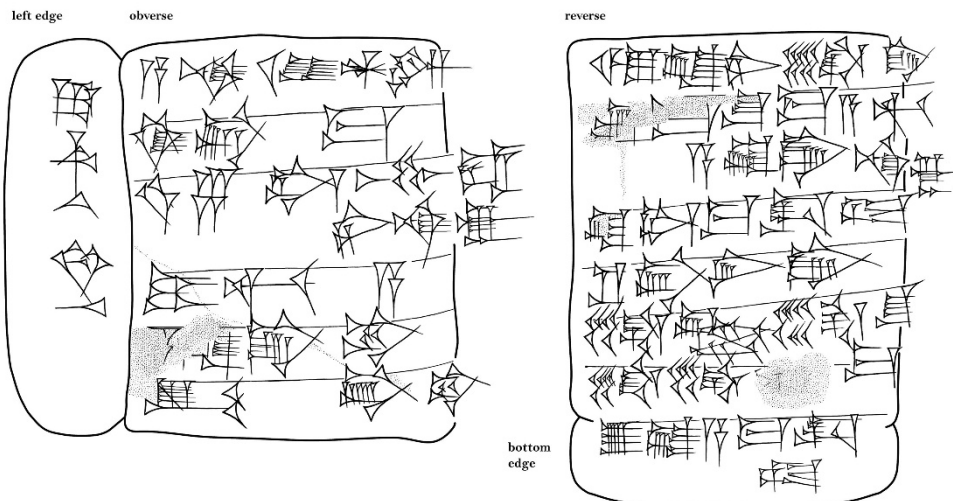
### Remarks

- In lines 3 and 8, both verbal forms appear in the subjunctive, marked here by *-na*, which is placed after the ventive *-am/-nim* (for the subjunctive in *-(u)na*, see now WENDE 2022, 201-203). In both instances, the subjunctive is followed by the sign AK. Since the passage represents reported speech, it is conceivable that AK should instead be read ME<sub>6</sub> or perhaps ME<sub>3</sub><sup>1</sup> (a sign graphically close to AK), thus rendering the direct speech particle *-me*. The use of the sign AK to write ME<sub>3</sub> “battle” is attested at least from the Old Babylonian period onward.

- In line 7, the first two signs, *u<sub>3</sub> la*, probably represent *u ula*, namely a coordinating conjunction followed by the negative adverb, thus illustrating a phenomenon of liaison between the two elements. The final expected sign in this line, *-am* was probably omitted (*i<sub>3</sub>-li-l<sup>1</sup>ka<sub>3</sub><sup>1</sup><-am>*), for lack of space; nevertheless, the sign *ka<sub>3</sub>*, written on the edge of the tablet, is aligned with the sign *-am* in line 6.

- In line 8, the first sign is most likely a partially broken UM sign, and the reading *um-ma šu-ma* appears to introduce direct speech.

### Handcopy



L.C.I.

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**54) The First Syllable Alphabet A from Kültepe (SAK 1)** — A school tablet in the form of a five-sided prism containing Syllable Alphabet A (inv. no. 14429), published in recent years (AKDOĞAN/ÜNLÜ/WEEDEN 2022) and allegedly originating from Osmaniye–Toprakkale in the Adana province of south-central Turkey and now held in the Adana Archaeological Museum, is particularly interesting in terms of both its form and its rumoured findspot (fig. 1). As noted in that study, although transliterations of this type of text are generally not published, the object was nevertheless discussed in some detail because of these distinctive features (p. 3) The authors examine the alleged findspot of the object, its typology, and its palaeographic features in detail under the subheadings *Format and Dimensions of the Text-Carrier*, *The Text*, *Notes on Script*, *Interpretation of the Object*, and *Implications of the Rumoured Find-spot*, and they offer an extensive discussion of what it would mean if the tablet had indeed been found at Toprakkale. At the end of the article, authors state:

“... For the moment, however, we are left with some very tantalising fragments of evidence, which it would be rash to use as the basis of any historical reconstruction, however tempting it may be to view this object as in some way connected with the presence of Babylonians on the other side of the Amanus in the 19th century BC.”

The authors were justified in their cautious approach to the provenance of the tablet. At this point, however, the first and most important issue that seems to have been overlooked concerns when the tablet entered the museum and together with which objects, since the museum records show that it entered the collection only on 1 February 2002, as part of a small group of three tablets.

The Adana Archaeological Museum is among the first ten museums established after the founding of the Republic of Türkiye, having opened in 1924, and among its earliest holdings are Kültepe tablets transferred from the Erkek Öğretmen Okulu. These tablets derive from illicit excavations carried out before the start of official excavations at Kültepe, and among them tablets belonging to Pušu-kēn and his family are particularly noteworthy. While working on the The Adana Archaeological Museum, it became clear that the corpus comprises more than the approximately 25 tablets previously known (ÖZKAN 2017). In December 2025, after the museum provided photographs and inventory information, and I was able to determine that the school tablet inv. no. 14429 was confiscated by the museum on the same day as two other Kültepe tablets.



Fig. 1: Photograph of 14429 from Adana Archeological Museum. Courtesy of Adana Archaeological Museum