

**Geographical Notes –**

**Ar-ia-u-a-te** (R. Zadok in M. Liverani, ed., *Neo-Assyrian geography* [Rome 1995 ; henceforth *NAG*], 232 ; cf. 244 : 4.1.4.5 ; presumably < Aram. « lions ») is to be sought in the province of Guzana (see S. Parpola, *SAA* 1, 236a, index, s.v. ad 63, 9f.). There is no evidence that NA *Ar-ia-u-a-te/A-ri-a-ú-a-ti* has anything to do with MA *A-ri-ia-a-BAT* (*Vs* 1, 103 ; non-Semitic according to K. Nashef, *RGTC* 5, 36f.) since – as Karen Radner pointed out to me – there is no proof that the pertinent MA document was found at Assur.

**Kannu'** (*NAG*, 244 : 4.3 ; NA) may be sought not only east of Assur (see E. Lipinski, *OrNs* 45, 1976, 53ff.), but also south of the Lesser Zab. A road leading from Kannu' to Adian somewhere in the southeastern section of Assyria proper across the Lesser Zab is not unthinkable : Kannu' was situated on the way to Adian and the latter is elsewhere mentioned in the same context with Arbail, Kalzi and Kasappa in the southeastern section of Assyria proper. A location south of the Lesser Zab would also explain why a Kannuean had to be present in Arzuhina (*ABL* 529). To the connections between Kannu' and Assur one may add that Nuhubeans are mentioned in *ABL* 307 (presumably time of Sargon) together with an individual from Assur ; uruNu-hu-bi is mentioned together with Kannu' in *ARU* 199. On the other hand, there is hardly any special relationship between Kannu' and Harran. Only one out of at least ten documents from Kannu' records a Harranite (*ARU* 214 ; the seller ; the buyer was conceivably Kannuean ; the witnesses do not recur in other documents from Kannu'). The name of <sup>𐎠</sup>*Da-ri*-[...], a settlement with a special relationship to Kannu' (C.H.W. Johns, *PSBA* 30, 1908, 137,1 ; see Zadok, *NAG* 244 : 4.3.2.3 ; sometime between 647 and 612 B.C.), can be restored as *Da-ri*-[*gi*?]. For the restoration cf. *Da-ri*-*g*[*i*] (*NAG*, 224 ; archive of Rēmanni-Adad, sometime between 671 and 660 B.C. ; *StPohl Ser.Mai.* 14, 270). Other restorations, such as *Da-ri*-[*a*] or *Da-ri*-[*ki*] (cf. *AOAT* 6, 99), are equally possible, but seem less attractive. *Da-ri-ga* is mentioned in a long list of rebellious cities contained in an inscription of Shamshi-Adad V (823-811 B.C. ; 1R 29, 48). The order of the cities in the inscription (published by E. Schrader, *KB* 1, 174ff.) is not strictly geographical, but *Da-ri-ga* is listed before Zabban, Lubdu and Arrapha, three urban centres of the Trans-Tigridian

region south-east of Assyria proper. Therefore it stands to reason that also Dariga is to be sought in the same region.- It is not without interest that *Adad*(<sup>d</sup>IŠKUR)-*ra-pa-*<sup>7</sup> (s. of *Mar-duk-a* ; West Semitic with an Akkadian patronym) from Kanna<sup>7</sup> (<sup>uru</sup>*Kan-nu-A+A*, cf. *RGTC* 8, 193, s.v.) is mentioned in *Vs* 6, 276 (7), an undated NB list of craftsmen, presumably from Sippar, together with other individuals originating from *Pal-kât-tú* and *Si-na-nu*. The Ebabbarra temple of Sippar had economic interests in the region east of the Tigris and south-east of Assyria proper. In addition, *CT* 44, 72 (a NB list of <sup>lú</sup>IR AŠ É<sup>meš</sup>, i.e. servants employed in temples) from 599/8 B.C. has (line 23) *Adad*(<sup>d</sup>IŠKUR)-*uballiṭ* <sup>lú</sup>*Kan-na-A+A*, and three <sup>lú</sup>*Hi-in-da-A+A*, viz. *Iqīšā*, *Ra-hi-im-il* and *Adad*(<sup>d</sup>IŠKUR)-*sa-ra-ah* (one Akkadian and two West Semitic names), are listed in lines 7f. <sup>lú</sup>*Hi-in-da-A+A* must be a gentilic, conceivably based on *Hindānu* with dropping of the formative suffix *-ān* (see Zadok, *RGTC* 8, 161, s.v. *Hindu* and compare the Bibl. Heb. gentilics *N<sup>c</sup>my* [Nu. 26, 40, of *N<sup>c</sup>mn*] and poss. *Zmry* [of *Zmrn*, cf. Gesenius' *Hebrew and Chaldee lexicon to the Old Testament scriptures*, transl. by S.P. Tregelles, Grand Rapids 1954, 248b]).

**Kār-Apil-Addi** (*NAG*, 245 : 4.5.2 ; *NA*) was not far from Nineveh according to Lipinski, *OrNs* 45, 1976, 56. *Ēdu-šallim* held land in Kār-Apil-Addi in 680/79 B.C. according to *StPohl SerMai.* 14, 95a-b. *ADD* 153/154 (= *StPohl SerMai.* 14, 101a-b ; 663/2 B.C.), in which *Ēdu-šallim* was one of the principals, is re-edited by R. Jas, *Neo-Assyrian judicial procedures* (Helsinki 1996), 87f. : 57. Jas considers Nineveh the place of issue of the deed rejecting T. Kwasman's proposal (*StPohl SerMai.* 14, 119) that the document came from Kār-Apil-Addi. However, Jas does not explain the presence of the witness *Ezbu*, who was explicitly from Kār-Apil-Addi (note the occurrence of a principal bearing a name with the theophorous element *Apil-Addi* in the same document). (*E*)*rība-Adad* from *Su-pu-re-e-ṭe-te* owed a debt to *Ēdu-šallim* according to *StPohl SerMai.* 14, 96 from 669/8 B.C. *Supūr-eṭṭette* was presumably located near Kār-Apil-Addi. [*Ka-A*.]<sup>d</sup>IŠKUR (the restoration is of course tentative) was presumably not far from [*Ka-sa*]-*ap-pi* according to K. Watanabe, *BiOr* 48 (1991), 194 (cf. Deller, *NABU* 1990/83). In view of the GN *Supūr-eṭṭette*, which is linguistically Babylonian, one may assume that *ADD* 153/154 has nothing to do with Kār-Apil-Addi in Assyria proper, but is the only Kouyunjik document referring to Kār-Apil-Addi of Sūhu (*NAG* 229 : 2.1.2.31), a region with a strong Babylonian cultural influence. The « ecological » consideration (cf. *NAG*, 245) is not decisive in this case.

**Ma-ri-na-a** (NA ; NAG, 277 : 7.3.31) is already recorded in a MA letter from Dūr-Katlimmu (13th century B.C.). Eva C. Cancik-Kirschbaum (*Die mittellassyrischen Briefe aus Tall Šēh Ḥamad*, Berlin 1996 [henceforth Cancik-Kirschbaum 1996], 104 ad 2, 47) remarks that <sup>uru</sup>Ma-ri-na is described as situated in the mountains. It is mentioned together with Araziqu, Kumāhu and Ešpirua (only Araziqu can be localized). She does not mention NA *Ma-ri-na-a* in her discussion.

\***Qayrān**. MA 2 *Su-ti-[ú] Qa-i-ra-na-A+A* could mean « two Qairanean Sutians » (with Cancik-Kirschbaum 1996, 188 ad 13, 19 ; 21, 6f.) being analogous with *Su-te<sub>9</sub>-e I-ia-ú-ra-IA* (also *Su-ti-i Ia-ú-ri*, see K. Nashef, *RGTC* 5, 145 ; cf. Zadok, *OLP* 16, 1985, 161f.). They might have originated from a place named \**Qayrān* or belong to a homonymous West Semitic tribe.

**Šin-ṭi-ni** (NB) « acacias » (A. K. Grayson, *TCS* 5, 106, i, 19, see Zadok in Y. Avishur and J. Blau, eds., *Studies in the Bible and ancient Near East presented to S.E. Loewenstamm*, Jerusalem 1978, 176 : 67) is presumably the same place as Bibl. (*ʿbl h*)*Šṭym* (Septuagint *Sattein*), NA *A-bi-il-šit-ṭi*<sup>1</sup> (see M. Weippert, *GGA* 224, 1972, 152 ; cf. H. Tadmor, *The inscriptions of Tiglath-Pileser III king of Assyria*, Jerusalem 1994, 139). The city gate of *Šin-ṭi-ni* is mentioned in a text describing a campaign to Teima presumably through the Fertile Crescent (including Transjordan), notably Edom ([<sup>kur/uru</sup>Ú]-*du-um-mu*, Grayson, *TCS* 5, 282 ad 105, i, 17) sometime between Nabonidus' third and fifth years (cf. I. Eph'al, *The ancient Arabs*, Jerusalem 1982, 185f.). Admittedly, *Šin-ṭi-ni* is mentioned two lines after Udummu which is closer to Teima. However, the passage is broken and it cannot be argued that the account includes an itinerary in the strict sense.

**Nār-Ka-sal** (cf. *ka-as-lu* [« land drained by ditches », *CAD* K, 244b] *šá É<sup>m</sup>Ki-ki-i*, M.W. Stolper, *Entrepreneurs and empire*, Leiden 1985, 235 : 11, 7) was a canal on which a royal field and a field of the <sup>lu<sub>2</sub></sup>*a-ar-du* were situated. It is mentioned together with *Nār-Sa-hi<sup>3</sup>-du* in the Murašû document *CBS* 5316 (quoted with kind permission of Prof. E. Leichty, Philadelphia) dated to the 31st year (presumably of Artaxerxes I, i.e. 434/3 B.C., seeing that Ellil-šuma-iddina acted as principal leasing lands to his servant *Qár-ha-an-ni*, i.e. WSem. Q-R-Ḫ « be bald » with adjectival *-ān*).

Ran Zadok (13-08-96)