

# NEW AND SOME RARE GEOGRAPHICAL NAMES IN THE KÜLTEPE TEXTS<sup>1</sup>

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The Kültepe texts, the oldest written sources which shed light on the ancient history of Anatolia, contain hundreds of geographical names.<sup>2</sup> These names have been classified in various ways and one has tried to identify and when possible localize the towns and cities on the basis of similarity to our identity with geographical names known from the Hittite period and even, when possible, of the classical times. Linguistic arguments also have been used, in so far as the lexical roots, suffixes and prefixes of the names are considered to be at home in a particular linguistic area, which would mean nearness to the known or presumed centres of these areas.

I present a series of new or some rare geographical names, in alphabetical order, adding, when possible, suggestions about the localization, occasionally also using linguistic indications.

## New Geographical Names:

**Abu[xluhta:** Occurs as nisbe in Kt r/k 1: <sup>29</sup>10 *A-bu-[x-Juh-ta-i-a-tám* <sup>30</sup>*Ku-ru-ša-i-a i-na ša-du-im* <sup>31</sup>*ú-šu-bu-ma*, “10 (persons ?)

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1. This article published in Turkish, as a paper of the XIth Turkish Congress of History by Turkish Historical Society pp. 211-234. I present it again in English with some addings and corrections. I would like to thank to T.Özgür who permitted me to study and publish original Kültepe texts and to all of colleagues, K.Hecker, K.R.Veenhof, C.Günbatti, H.Sever and S.Çeçen, who kindly permitted me to use their texts about the subject.
  2. E.Bilgiç, Belleten 39 pp.381-423; AfO 15 pp.1-37; Orlin, ACC pp.73-113; Kh.Nashef, RGTC 4.

who are from Abu[x]uhta, those from Kuruşşa shall stay in the mountain and". Since the fact that the letter was sent to the wabartum of Tegarama, that is located at Gürün and that Kuruşşa may have been near the mountains in the vicinity around Elbistan, we can assume the localization in this area.

**Aduruba:** Occurs in Kt j/k 342: <sup>1</sup>*Za-ha-al-wa-an* <sup>2</sup>*a-lá-hi-nim* *ša* <sup>3</sup>*A-du-ru-ba eq-lam a-na ší-mí-im i-dí-ma*, "Zahalwan, alahhinnum of Aduruba, sold field". Alahhinnum seems also with personal name, in the phrase 'PN, alahhinnum' <sup>3</sup> and with geographical name in 'alahhinnum *ša* GN' form which occurs also in Kt 87/k 447: <sup>24</sup>*a-lá-hi-num* *ša* *Ú-ša*. Uša is known as a geographical name in Kültepe<sup>4</sup> and Hittite texts. Relationship between Aduruba and Duruduruwa<sup>5</sup> is not clear.

**Aduwada:** Occurs in Kt h/k 341<sup>6</sup>: <sup>62</sup>*ma-na* <sup>7</sup>*i-na A-du-wa-da* <sup>8</sup>*1/3 ma-na i-na A-lim*<sup>k1</sup> <sup>9</sup>*e-ší-im*, "2 minas (of copper) in Aduwada, 1/3 mina in new city".

**Alaşıya:** This geographical name occurs in Kt j/k 97<sup>7</sup>: <sup>53</sup>*a-lá-ší-am / ki-ma* <sup>54</sup>*sí-ni-iš-tim / qá-qá-da-tí-šu-nu* <sup>55</sup>*ak-tú-um*, "I veiled alaşıya(-kerchief) on their heads like they women". There is no suspicious that Alaşıya is Cyprus. But explaining the expression in grammatically is not easy.

3. L.Matouš, KKS No.21, lines 3-4, 9 and 19 of the tablet and lines 5, 11 and 20 of the case records: *A-še-(e-)et a-lá-hi-ni/um*, "Ašēt, alahhinnu-official"; M.T.Larsen, CTMMA, No.84a: *37a-na 30 GÚ URUDU SIG a-na hu-bu-ul I-dí-Istar 38a-na Da-šu-šu-ú a-lá-hi-nim a-za-zu-ni*, "I stand for the 30 talents of fine copper, for the debt of Idi-Istar to Dašušu, the alahhinnu-official".
4. Kh.Nashef, RGTC 4 p.130; G.F. del Monte- J.Tischler, RGTC 6 p.464 f.
5. Kh.Nashef, RGTC 4 p.37.
6. The text recorded in the dissertation of F.A.Karaduman, No.14.
7. The text presented by C.Günbattı, in his paper named "Kültepe'den Akadlı Sargon'a Ait Bir Tablet", at IIIrd International Congress of Hittitology, held between 16-22 September 1996, in Çorum, Türkiye. I would like to thank to C.Günbattı who permitted me to use his important text which has not been published yet.

The name occurs also in Hittite texts as Alas/šija,<sup>8</sup> in Old Babylonian texts as Alašum<sup>9</sup> and may be compared with *a-al I-a-ša*<sup>10</sup> and especially with *A-li-a-ša*.<sup>11</sup> But its relationship with the names is not clear.

**Aniani(kani):** This name occurs as nisbe in Kt n/k 572<sup>12</sup> where it qualifies a textile product, presumably because it was produced there: <sup>4</sup>Šu-mì-a-bi<sub>4</sub>-a 1 TÚG A-ni-a-ni-a-am <sup>5</sup>SIG<sub>5</sub> wa-at-ra-am <sup>6</sup>ha-bu-lam , “Šumi-abia owes me an extremly good Aniani garment”. The name is probably identical to Anianikani in Kt b/k 179: <sup>16</sup>iš-tù A-ni-a-ni-kà-ni <sup>17</sup>a-na Ší-ma-ni-zí-tí <sup>18</sup>ú tup-pé-e a-dí-i eš<sub>17</sub>-ra <sup>19</sup>áš!-ta-na-pá-ra-ku-ma, “From Anianikani to Šimaniziti I have been sending letter to you up to twenty times”. Ani or Anie occurs in Hittite texts,<sup>13</sup> but the name through constant<sup>14</sup> repetition is not yet clear.

**Ara:** Occurs as nisbe in Kt 84/k 382: <sup>1</sup>6 ma-na URUDU <sup>2</sup>a-na Ku-du-i-šar <sup>3</sup>2 ma-na URUDU <sup>4</sup>a-na Ša-lá-ma <sup>5</sup>A-ra-i-e <sup>6</sup>a-na šu-mì <sup>7</sup>Šu-Lá-ba-an áš-qú-ul, “I weigh out 6 minas of copper in the name of Kudišar and 2 minas of copper in the name of Šalama who is from Ara, for the name of Šū-Laban”. It is clear that Ara was used to define Šalama. However, there is not any clue to guess its location.

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8. G.F. del Monte- J.Tischler, RGTC 6 p.6 and G.F. del Monte, RGTC 6/2 p.2.
  9. B. Groneberg, RGTC 3 p.10.
  10. Kh.Nashaf, RGTC 4 p.6.; V.Donbaz and K.R.Veenhof, Anatolica 12, 147: Ka 1113, 4.
  11. J.G.Dercksen, The Old Assyrian Copper Trade in Anatolia p.138 n.431: CCT 2, 29: 36URUDU a-na A-li-a-ša 37a-bu-kam.
  12. E.Bilgiç and S.Bayram, AKT 2, No.24.
  13. H.Ertem, Dizin p.10:Ani; G.F. del Monte and J.Tischler, RGTC 6 p.16:Anie
  14. E.Bilgiç, AfO 15, n.95; E. von Schuler, Kašk. p.105; E.Laroche, RHA 19, 69 p.59, 5 and p.96.

**Athurušna:** Occurs in Kt n/k 1582<sup>15</sup>: <sup>18</sup> . . . *iš-tù Né-na-ša-a*  
<sup>19</sup> *ú-ší-ma i-na* <sup>20</sup> *At-hu-ru-uš-na* <sup>21</sup> *5 ma-na URUDU i-şé-ri-a* <sup>22</sup> *il<sub>5</sub>-*  
*qí-ú i-na Wa-áš-ha-ni-a* <sup>23</sup> *15 ma-na URUDU ag-mu-ur*, “I left  
 Nenašša and in Athurušna they took 5 minas of copper at my  
 expense. I spent 15 minas of copper in Wašhania”. I assume that  
 the scribe mentioned the place names in geographical order and  
 since the text states that Athurušna was located between Nenašša  
 and Wašhania. Nenašša, identified with classical Nenassos,<sup>16</sup>  
 probably has to be located near Aksaray and Wašhania somewhere  
 near Nevşehir, İncesu or Kayseri.<sup>17</sup> A few views exist about the  
 localization of Šalatuar: 1) To the west or south-west of Kanish, or  
 somewhere in the southern center of the Anatolian plateau,  
 presumably, between Niğde and the Konya plain,<sup>18</sup> 2) Since  
 Šalatuar was connected to kārum Wahšušana it was in the vicinity  
 of Wahšušana,<sup>19</sup> 3) West of the Salt Lake and the north of  
 Cihanbeyli, around Yeniceoba.<sup>20</sup> 4) Located north(-west) of  
 Aksaray;<sup>21</sup> 5) Located Haymana, Külhüyük.<sup>22</sup> The words ‘in the  
 land of Šalatuar’ in our text make the second view unlikely; the  
 first view is more attractive. The suffix -(u)šna suggests a Luwian  
 name and this would point to the south-west of Anatolia.<sup>23</sup>

**Enišbaka:** Occurs in Kt 83/k 181: <sup>1</sup> *iš-tù E-ni-iš-ba-kà* <sup>2</sup> *a-dì*  
*Kà-ra-ma-ku* <sup>3</sup> *1/2 GÍN.TA a-na* <sup>4</sup> *7 lu-pí* <sup>5</sup> *ás-qú-ul* <sup>6</sup> *GÍN*  
*KÙ.BABBAR* <sup>5</sup> *a-na É wa-áb-ri* <sup>6</sup> *al-qé-e*, “I paid for 7 luppu-bags,  
 1/2 shekel a piece from Enišbaka to Karamaku. I took 6 shekels of  
 silver for the guest-house”.

15. In the dissertation of S.Çeçen, No.72.

16. Kh.Nashef, RGTC 4 p.89.

17. G.F. del Monte- J.Tischler, RGTC 6 p.477; Kh.Nashef, RGTC 4 p.137.

18. P.Garelli, AC p.124; L.L.Orlin, ACC p.83.

19. P.Garelli, AC. p.123; M.T.Larsen, OACP p.240; L.L.Orlin, ACC p.36, n.36.

20. M.Forlanini, Hethitica 6, map in p.67.

21. J.G.Dercksen, Copper Trade p.14.

22. H.Ertem, Külhüyük’ün Asur Ticaret Kolonileri ve Hititlere Ait Çivi Yazılı Belgelerdeki Adı Hakkında Bir Deneme. Archivum Anatolicum I. p.87 (in Turkish) and p.100 (in German).

23. E.Bilgiç, AfO 15 p.9; E.Laroche, RHA 19, 69 p.84ff.

**Habalzima:** Occurs in AKT 3, No.50: <sup>1</sup>*i-na Ha-ba-al-zi-ma*. There is not any clue about localization of the name.

**Harabiš:** Occurs as a new country name in Kt n/k 1100: <sup>5</sup>*iš-tí šú-ha-re a-na <sup>6</sup>ma-at Ha-ra-bi<sub>4</sub>-iš <sup>7</sup>e-ta-ra-áb*, “I have just arrived to Harabiš country with the servants”. There is no information in the text that could serve the localization and it is impossible to say whether the name is connected with Harapaša or Harpiša<sup>24</sup> recorded in Hittite texts.

**Harašta(l):** Occurs in Kt a/k 810: <sup>14</sup>*IGI Lu-ùh-ra-ah-šu <sup>15</sup>ra-dí-ú ša Ha-ra-āš-tal*, “In the presence of Luhrahšu, the escort from Harašta(l)”. In consideration of fact that the Hittite variant Harašta<sup>25</sup> may have lacked the letter -l and that Harašta occurs in VBoT 68 II 8 as <sup>URU</sup>*Har-aš-ta-a-il*, with the possessive adjective, we tentatively suggest that Harašta(l) and Hittite Harašta refer to the same place.

**Hartan(a):** Occurs in Kt a/k 1056 (tablet) connection with smuggling (paper read at the 34. Assyriological Congress by auther) which also a verdict by kārum Kanish: <sup>26</sup> . . . ŠA.BA 3 1/3 *GÍN KÙ.BABBAR <sup>27</sup>a-na kā-ri-im ša-du-a-tám a-dí-in <sup>28</sup>1 2/3 GÍN KÙ.BABBAR <sup>29</sup>pá-zu-ur-tum ša Ha-ar-ta-na-li ik-šu-ud-kà*, “Thereof I gave 3 1/3 shekels of silver as *šaddu'utu*-tax to the kārum (office). He amounted for you to 1 2/3 shekels of silver smuggling things of Hartan(a)”. Since Wahšana, Durhumit and Burušattum occur in this legal document before, we assume that Hartan, should be looked for in Niğde-Aksaray-Kayseri triangle. The name occurs also in Hittite texts.<sup>26</sup>

24. H.Ertel, Dizin p.41 and 42; G.F. del Monte- J.Tischler, RGTC 6 p.85 and p.89.

25. G.F. del Monte- J.Tischler, RGTC 6 p.85.

26. G.F. del Monte- J.Tischler, RGTC 6 p.91 and G.F. del Monte, RGTC 6/2 p.32

**Hih(h)ia:** Occurs as nisbe in the brief text, Kt 83/k 263: <sup>1</sup>'DAM! I-na-ar <sup>2</sup>Ša-ma-ha-a <sup>3</sup>DUMU A-ba <sup>4</sup>a-wi-il<sub>5</sub>-tim <sup>5</sup>Hi-hi-a-i-tim <sup>6</sup>DUMU Hu-ur-ki <sup>7</sup>Za-al-pá-i-im, “ The wife of Ina from Šamaha, the son of Aba, the lady from Hih(h)ia, the son of Hurki from Zalpa”. We believe that this place name with -iya suffix<sup>27</sup> and Zalpa, a place name with the possessive adjective, are names at home in the Kızılırmak Basin, presumably in the vicinity of Boğazköy<sup>28</sup>. It is not clear whether the name is identical with Hahha or Hahhi or Hehe in Hittite texts.<sup>29</sup>

**Hiruh:** Occurs in Kt n/k 122: <sup>19</sup>... i-na <sup>20</sup>ma-at Hi-ru-ùh <sup>21</sup>nu-kà-an-ma, “ We will secure (copper) in the country of Hiruh”. In line 26 of the text records Wahšušana, since the name may be located somewhere near Tuz Gölü.<sup>30</sup>

**Hurmaštum:** Occurs together with Upi (see below), in Kt v/k 13: <sup>18</sup>ší-im pé-er-dim ša kà-ší-im <sup>19</sup>ša Hu-ur-ma-áš-tim ni-a-tí i-za-az, “The price of the mule belonging to the kaššum of Hurmaštum belongs to us”. There is no other information for the location of the city, except for the fact that in this text includes a verdict by wabartum Upi.

**Išuhhu:** Occurs in Kt n/k 608,<sup>31</sup> as nisbe: <sup>14</sup>DUMU Kà-za-ak-sí-li DUMU Ta-ri-ša <sup>15</sup>É A-šúr-ma-lik I-šu-hu-a-um <sup>16</sup>DUMU MAN-A-šur DUMU E-na-Sú-en<sub>6</sub>. Išuhhu does not occur in Hittite texts, and it is impossible to guess its location.

**Kalatua:** Occurs in Kt a/k 810(tablet),<sup>32</sup> a certificate of a debt, in order to identify the debtor: ... i-šé-er <sup>2</sup>Ha-bi<sub>4</sub>-a <sup>3</sup>ša Kà-lá-tù-a

27. E.Bilgiç, AfO 15 p.11; E.von Schuler, Kašk. p.102.

28. L.L.Orlin, ACC p.88.

29. G.F. del Monte- J.Tiscler, RGTC 6, p.61 and p.108; G.F. del Monte, RGTC 6/2 p.73.

30. Kh.Nashef, RGTC 4 p.135.

31. AKT 2, No.13.

32. AKT 1, No.39.

<sup>4</sup> *Puzur<sub>4</sub>-A-šur i-šu*, “Habia from Kalatua owes to Puzur-Aššur”. In the case reads: <sup>1</sup>*KIŠIB Ha-bi<sub>4</sub>-a ša Kà-lá-tù-a*. Kalatua following *ša* could be a personal and a place name, but the suffix ending *-uwa* suggests rather a geographical name.<sup>33</sup>

**Karamaku:** Occurs together with the above mentioned place name, Enišbaka, and probably was the name of a very small town, Kt 83/k 181: <sup>1</sup>*iš-tù E-ni-iš-ba-kà* <sup>2</sup>*a-dì Kà-ra-ma-ku* <sup>3</sup>*1/2 GÍN.TA a-na* <sup>4</sup>*7 lu-pí* <sup>4</sup>*āš-qú-ul* <sup>6</sup>*6 GÍN KÙ.BABBAR* <sup>5</sup>*a-na É wa-āb-ri* <sup>6</sup>*al-qé-e*, “I paid for 7 luppu-bags, 1/2 shekel a piece from Enišbaka to Karamaku. I took 6 shekels of silver for the guest-house”.

**Kaštama:** Occurs as nisbe in Kt n/k 1371<sup>34</sup>: <sup>16</sup>*ru-ba-e-em Kà-āš-ta-ma-i-e-em*. The text lacks all information which could serve the location, but it can be identified with Hittite Kašd/tama. Some assume that city was near Mecitözü, between Alışar, Akdağ and Zile, or simply Zile.<sup>35</sup> On the other hand, when Ertem<sup>36</sup> studying Šapidduwa, claims that 17 places including Šapidduwa must have been near the district of Gaška authority and therefore, he places Šapidduwa between Kastamonu and Taşköprü. If his suggestion is correct, contacts between Assyrian merchants and some Anatolian kingdoms further towards the north will have been assumed. However, we lack evidence for the existence of a kārum or wabartum to which the merchants may have belonged at Kaštama.

**Kurušša:** Occurs as nisbe in Kt r/k 1: <sup>29</sup>*10 A-bu-[x-]juh-ta-i-a-tám* <sup>30</sup>*Ku-ru-ša-i-a i-na ša-du-im* <sup>31</sup>*ú-šu-bu-ma*, “10 (persons?) who are from Abu[x]uhta, those from Kurušša shall stay in the mountain and”. Identification of the place with Kurušta in Hittite texts is not certain. Considering that the text was written in Tegarama that may

33. E.Bilgiç, AİO 15 p.11; E. von Schuler, Kašk. p.104. The fact that *-uwa* was not recorded among the personal name sufices in the articles, confirms this view.

34. No.15 in dissertation of S.Çeçen.

35. For more information about the localization of city see: G.F. del Monte-J.Tischler, RGTC 6 p.193.

36. H.Ertem, Pala-Tum(m)ana p.25. He refers KUB XVII 21 obv. II.

be located at Gürün<sup>37</sup> and that a mountain occurs, we may assume that this place might have been near ranges of a mountain to the north or north-western of Elbistan.

**Lakkimišša:** The name occurs in Kültepe texts, twice in Kt n/k 1374<sup>38</sup> and once in Kt 79/k 2; and in Hittite texts.<sup>39</sup>

Kt n/k 1374: ... <sup>9</sup>*Hi-da-āš-ba* <sup>10</sup>*ší-ip-ru-um* *ša A-am-ku-wa-a*  
<sup>11</sup>*ú ša ru-ba-im i-tú-ra-ma* <sup>12</sup>*um-ma A-am-ku-wa-i-ú-ma* <sup>13</sup>*be-el*  
*TÚG.HI.A li-li-kam-ma* <sup>14</sup>*i-Lá-ki-mi-ša* <sup>15</sup>*li-it-ma-ma* *ší-im*  
<sup>16</sup>*TÚG.HI<sup>í</sup>-šu lu-ma-li* <sup>17</sup>*um-ma ni-nu-ma ma-nu-um* <sup>18</sup>*tám-lu-um*  
<sup>19</sup>*ša Lá-ki-mi-ša it-mu ú ru-ba-am a-na GÍR ša A-šur* <sup>21</sup>*i-té-tí-qá*  
*ta-ta-ma-ma ú* <sup>22</sup>*ší-im TÚG.HI<sup>í</sup>-kà ta-lá-qé*, “Hidašba, the messenger of Amkuwa and the king, came back over here and the man from Amkuwa said thus: ‘Let the owner of the textiles come here and take an oath in Lakkimišša, then I will compensate for the price of the textiles’. We answered: ‘Who takes an oath for share holder of Lakkimišša and who crosses the king for the sword of Ashur. You shall take an oath and get the price of textiles’”.

Kt 79/k 2 reads as follows: *i-nu-mì me-er-ú* <sup>2</sup>*A-ra-ah-me-na*  
<sup>3</sup>*a-na Lá-ki-mi-ša* <sup>4</sup>*Ha-nu i-ir-dí-ú-ni* <sup>5</sup>*Ha-tí-il*<sub>5</sub><sup>6</sup>*-kà Na-ki-li-it* <sup>7</sup>*i-li-ku-nim-ma* <sup>8</sup>*KÙ.BABBAR* <sup>6</sup>*GÍN* <sup>9</sup>*il<sub>5</sub>-qí-ú*, “When the sons of Arahmena had led Hanu to Lakkimišša, Hatilka and Nakkilit came here and took 6 shekels of silver”. It is known from Hittite texts that Lakkimišša, one of the geographical names with the suffix -*āšša* or -*ss̩a*, was one of the villages in the Kukuwawa area and a cult center where religious ceremonies were held for the sky god.

In the first text, mentioned above, Lakkimišša seems to be a place connected with Amkuwa or a place very near to this district.<sup>40</sup> We therefore tentatively suggest that Kukuwawa and Amkuwa must have been neighbouring cities. Ahmet Ünal states that Amkuwa must be looked for either in the locality at Yerköy or to

37. L.L.Orlin, ACC p.86.

38. No.9 in the dissertation of S.Çeçen.

39. G.F. del Monte- J.Tischler, RGTC 6 p.239: Lakimiša

40. G.F. del Monte- J.Tischler, RGTC 6 p.217.

the east of Yerköy in the valley of Boğazlıyan river, or even the valley of Kanaksu situated in the vicinity of Alishar; and he also adds that it is impossible now to suggest a precise location.<sup>41</sup>

**Lazamia:** Occurs in a new and important text, Kt j/k 97<sup>42</sup>: <sup>14</sup>i-na <sup>15</sup>Lá-za-mì-a / mu-sà-ri / i-bi<sub>4</sub>-tí-iq-ma, “My inscription was inscribed in Lazamia and”. The name recorded as Lazumia in Hittite texts<sup>43</sup> and located in the vicinity of Katapa.

**Luhmu:** Occurs in Kt j/k 97<sup>44</sup>: <sup>61</sup>.....Lu-uh'-mì-e. It is not clear us whether the name related with Luhma in Boğazköy texts<sup>45</sup>.

**Malku:** Occurs in Kt j/k 96: <sup>22</sup>TÚG ku-sí-ta-am / Ma-al-ku-a-i-ta-am.

In TC III/2 169 we read: <sup>1</sup>I TÚG ku-ta-nu <sup>2</sup>I TÚG ku-sí-tum <sup>3</sup>lu! Al-ku-a-i-tum <sup>4</sup>ù TÚG ší-li-ip-kà-um <sup>5</sup>i-li-bi <sup>6</sup>Ku-du-ur-ì-lí. Veenhof reads<sup>46</sup> the lines: <sup>2</sup>I TÚG ku-sí-tum <sup>3</sup>lu al-ku-a-i-tum <sup>4</sup>ù lu ší-li-ip-kà-um. But *šilipkaum*, in line 4, have been inscribed with TÚG. We should read the sign TÚG, but not *lu*. And *lu!*, in line 3, may be emended *ma* and so the name may be read *Ma-al-ku-a-i-tum*.

It is not clear us whether *kusítum Malaitum*, inscribed in CCT II, 3,15-16; Mat. II, 4a, x+15 and L 29-560,14-15 ?, related with the name.

The name, unfortunately, does not occur in the Hittite texts. And we have not got any clue for its localization.

**Melidaškuria:** The name occurs in Hittite texts<sup>47</sup> and in three letters from Kültepe. First of them is Kt 92/k 513: <sup>9</sup>GAL sí-ki-tim a-na <sup>10</sup>Me-li-da-áš-ku-ri-a <sup>11</sup>i-ta-lá-ak. The second text is Kt 92/k 449: <sup>12</sup>0 ma-na URUDU <sup>2</sup>sí-kam <sup>3</sup>ki-im <sup>3</sup>ki-ku!-na-tim <sup>4</sup>ša E <sup>5</sup>

41. A.Ünal, Belleten 180 p.455.

42. See n.7 above.

43. G.F. del Monte- J.Tischler, RGTC 6 p.246.

44. See n.7 above.

45. G.F. del Monte- J.Tischler, RGTC VI p.249.

46. K.R. Veenhof, AOATT p.160.

47. G.F. del Monte, RGTC 6/2 p.100: *Malitaškuriјa*.

*Me!-li-da-áš-ku-ra-i-im<sup>6</sup> al-qí-ú<sup>7</sup> i-qá-tí-a<sup>8</sup> i-a-tim i-SA-tum!* The third text is Kt 88/k 11: <sup>10</sup>*a-na I GÚ<sup>tim</sup>* <sup>11</sup>*AN.NA ú li-wi-tí-šu<sup>12</sup> ša i-na Me-<li->da-áš-ku-ri-a<sup>13</sup> ha-al-qú-ni*, “For 1 talent of tin and its wrapping that have been lost in Melidaškuria”. Another geographical name, recorded in the same phrase in AKT 3, 47, is Zalpa: <sup>10</sup>*um-ma šu-nu-ma TUG šú-ba-tù* <sup>11</sup>*ša i-na Za-al-pá<sup>12</sup> ha-al-qú-ni*. Unfortunately there is no clue for localization of the geographical name.

**Palha:** Occurs in Kt n/k 1142<sup>48</sup>, already mentioned before under the place name Enišbaka: <sup>4</sup>*... i-na Kà-ni-iš<sup>5</sup> É ub-ri-ni i-na* <sup>6</sup>*Pá-al-ha BE-DA-nim<sup>7</sup> a-na-ku ù A-ta-a-a<sup>8</sup> ni-sí-ma*, “I and Ataya debated in Kaniš about . . . in Palha”. Wahšušana takes place in line 31 of the text. With regard to this evidence, we should claim that Palha should be a very small place in the south-west of Kayseri.<sup>49</sup> The name may be compared with Balhazia<sup>50</sup> or with Balih(um).<sup>51</sup>

**Parkada:** Occurs in Kt a/k 1202, a verdict by kārum Kanish, in connection with the disagreement between two Assyrians: <sup>1d</sup>*NIN.ŠUBUR-ba-ni a-na Ba[-na]-ga<sup>2</sup> DUMU A-šur-be-el-a-wa-tim<sup>3</sup> i-na Pá-ar-kà-da<sup>4</sup> iş-ba-at-ni-a-tí-ma*, “Ilabrat-bāni seized us as a witnesses against Banaga, son of Aššur-bēl-awātim in Parkada”. It is not clear for me should the name be connected with Parga or Parka<sup>52</sup> in the texts from Boğazköy.

**Pēdin:** Kt 75/k 71, dealing with about the copper trade, mentions this place name in addition to Tikurna and Kuburnat: <sup>9</sup>*.... 20 ma-na<sup>10</sup> šu-ra-am ù 15 ma-na<sup>11</sup> lá-mu-nam i-na Pé-e-dí-in<sup>12</sup> a-dí-na-ku-nu-tí*, “I gave you 20 minas of šuru-copper and 15 minas

48. No.64 in the dissertation of S.Çeçen.

49. M.Fornanini, Hethitica 6, map in p.67.

50. Kh.Nashef, RGTC 4 p.24.

51. Kh.Nashef, RGTC 4 p.24.

52. H.Ertem, Dizin p.107: Parga; G.F. del Monte- J.Tischler, RGTC 6 p.304: Parka. In the latter book Parka was located near Halep. Since we assume that they are not the same place name.

of bad quality of copper in Pēdin". The word *šūrum*, 'black, grey' has been discussed by Veenhof<sup>53</sup>. It was always used to describe textiles or a kind of sheep, but in our text, it qualifies a kind of copper. Identification of Pēd/tin with Pitina in Hittite texts seems possible.<sup>54</sup> We, therefore tentatively suggest to locate it near Kuburnat.<sup>55</sup>

**Suze:** The name, as nisbe, occurs in Kt n/k 572<sup>56</sup> and describes the quality of a garment produced in this place: <sup>10</sup>*lu lu-bu-ša-am* Sú-ze-e-a-am <sup>11</sup>*lu TÚG ku-ta-na-am SIG*<sub>5</sub> <sup>12</sup>*ša-ma-ma lá-bi<sub>4</sub>-ša-šu*, "Buy (pl.) either Suze garment or a good *kutānu*-textile and make him wear it". Identification of the name with Sizūm, Sisium and Sīs and localization at Kozan seems impossible.<sup>57</sup> Suze and Aniani, recorded in the same text and mentioned above (under Aniani), must have been places where good quality of cloth was produced.

**Šabua:** Occurs in Kt a/k 1165<sup>58</sup> which was partially quoted by Balkan,<sup>59</sup> who read line 19f.: *ša Bu-a-i-ú ha-ra-na-am ú-kà-i-lu-ni*, "(where) those from Bu'a held the road". We have to read, beginning with line 12: <sup>12</sup> ..... *a-dí* <sup>13</sup>*ru-ba-am Bu-ru-uš-ha-tí-am* <sup>14</sup>*ú Ú-šu-na-la-<i->am ú* <sup>15</sup>*Wa-ah-šu-<ša->na-i-am ra-bi* <sup>16</sup>*sí-ki-tim* <sup>17</sup>*ú-ta-mu-ú* <sup>18</sup>*ú-la i-la-kam a-na-kam* <sup>19</sup>*i-ma-at Ša-ar-la* <sup>20</sup>*Ša-bu-a-i-ú ha-ra-nam* <sup>20</sup>*ú-kà-i-lu-ni-a-tí-ma i-ša-áb-tù-ni-a-tí*, "Until the rabi sikkitim take the oath from the rulers of Burušattum, of Ušunala and of Wahšušana, he shall not come here. Over here, in the country Šarla, those from Šabua, refused us thorough fare (lit.: 'withheld the road from us') and arrested us". The similarity of Šabua with Šapuwa in Hittite texts is obvious. Identification of

53. K.R.Veenhof, AOATT p.154.

54. G.F. del Monte- J.Tischler, RGTC 6 p.320.

55. For the localization of Kuburnat see: M.Forlanini, Hethitica 6, map in p.67.

56. AKT 2 No.24.

57. J.Lewy assumed the name in EL 1 p.264, n.a: Sizūm; and in HUCA 27 p.21 and p.89f.: Sisium, Sīs.

58. AKT 1 No.78.

59. K.Balkan, Letter p.66 n.95, 4 (in Turkish).

Şapuwa with Şapa,<sup>60</sup> located in the west of Kızılırmak Curve or in Şebinkarahisar, is possible. Burušattum and Wahšušana which occur in the same text, are generally regarded to have been outside of the Kızılırmak Curve. This record suggests that Şabua can be located in the same area as Burušattum and Wahšušana and may be identified with Şapuwa or Şap(p)a in Hittite texts.

**Şahhaniya:** The name found in Kt n/k 578<sup>61</sup> recurs in Hittite texts in the form Şahhania or Şahanija.<sup>62</sup> Neither Hittite texts nor our text offers any clue for its location: ... <sup>7</sup>*a-dí* <sup>8</sup>Şa-ha-ni-a-nim <sup>9</sup>10 *ma-na AN.NA i-dí-na-ma* <sup>10</sup>7 *ma-na.TA a-na AN.NA* <sup>ki</sup><sub>11</sub> -şu <sup>11</sup>ú-şé-*bi*<sub>4</sub>-lá-şu-um, “As for the man of Şahhania, he gave me 10 minas of tin and I sent to him (copper) at a rate of 7 minas of each (mina of tin)”. The word might be connected with the Hittite word *şahhan-* meant “fief; state lands held in fief by a private owner”.<sup>63</sup>

**Şamaha:** Occurs as nisbe in Kt 83/k 263, mentioned above: <sup>1</sup>DAM! <sup>2</sup>*I-na-ar* <sup>2</sup>Şa-ma-ha-a <sup>3</sup>DUMU <sup>4</sup>*A-ba* <sup>4</sup>*a-wi-il*<sub>5</sub>-tim <sup>5</sup>*Hi-hi-a-i-tim* <sup>6</sup>DUMU *Hu-ur-ki* <sup>7</sup>Za-al-pá-i-im. It seems that the similarity of Şamaha with Şamuha is not possible<sup>64</sup>.

**Şimaniziti:** The name occurs in Kt b/k 179 (quoted above under Aniani(kani)): <sup>16</sup>*iš-tù A-ni-a-ni-kà-ni* <sup>17</sup>*a-na Ší-ma-ni-zí-tí* <sup>18</sup>ú *tup-pé-e a-dí-i eš<sub>17</sub>-ra* <sup>19</sup>*ás-ta-na-pá-ra-ku-ma*, “From Anianikani to Şimaniziti, and I have been sending the tablets to you up to 20 times”. It is impossible to suggest a precise location of Şimaniziti,

60. G.F. del Monte- J.Tischler, RGTC 6 p.350.

61. AKT 2 No.49.

62. G.F. del Monte- J.Tischler, RGTC 6 p.328; G.F. del Monte, RGTC 6/2 p.132. The city is located to the north of Karaman in VO 7 (1988), map in p.181 by M.Forlanini.

63. E.Laroche, RHA 19 p.81; M.Forlanini, VO (1988) p.137.

64. Şamuha always written with -mu- and Hittite texts shows that they are not the same geographical names: G.F. del Monte- J.Tischler, RGTC 6 p.337 and pp.338-340.

which does not occur in Hittite texts. It is a place name with the ending *-ziti/a* usually attached to proper names.<sup>65</sup>

**Šimurum:** Occurs in Kt c/k 1517: <sup>12</sup> . . . / 1 *kā-sú-um* <sup>13</sup> *ša Ší-mu-ri-im*, “1 *kāsum* of Šimurum”. The text lacks any information about the localization. The identification of the name with Šimura in Hittite texts, is possible.<sup>66</sup>

**Šuda:** Occurs in 92/k 389: <sup>15</sup> *a-na pu-tí-šu-nu* <sup>16</sup> *ep-ša-ma a-na Šu-da* <sup>17</sup> *šé-ri-ba-nim..*, “Do (pl.) for their engagement and made them go into Šuda”. The name occurs also in Hittite texts.<sup>67</sup>

**Šuria:** The name occurs in a very brief text of only 3 lines, Kt 83/k 208: <sup>12</sup> 1/2 *GÍN i-na Šu-ri-a áš-qûl*, “I weighed out 12 1/2 shekels of silver in Šuria”. It is possible to connect the name with Šuri[ ] in Hittite texts,<sup>68</sup> but neither our text nor Hittite texts provide any clue for its localization.

**Tahara:** Occurs in Kt b/k 261, which registers a verdict by kārum Durhumit, about a disagreement among three Assyrians: <sup>1</sup>*Šu-Be-lúm ú Ša-i-lá-li* <sup>2</sup>*a-na A-šúr-DÙG DUMU A-wa-ar-na-ah-uš* <sup>3</sup>*i-na Ta-ha-ra* <sup>4</sup>*iš-bu-tú-ni-a-tí-ma*, “Šu-Bélum and Šailali seized us as witnesses against Aššur-ṭāb, son of Awarnahuš in Tahara and ...”. Even though it lacks the ending *-ma* Tahara may be equated with Taharamma, Taharama or perhaps Dahara mentioned in Hittite texts.<sup>69</sup> *Taha-* is known as part of geographical names. Since the text registers a verdict of kārum Durhumit and Durhumit is located north of the Salt Lake,<sup>70</sup> Tahara may have been situated between Keskin and Kaman.<sup>71</sup>

65. A.Goetze, JCS 8 p.75 ff.

66. G.F. del Monte- J.Tischler, RGTC 6 p.145; G.F. del Monte, RGTC 6/2 p.145.

67. G.F. del Monte- J.Tischler, RGTC 6 p.370.

68. G.F. del Monte- J.Tischler, RGTC 6 p.368.

69. G.F. del Monte- J.Tischler, RGTC 6 p. 377; G.F. del Monte, RGTC 6/2 p.211 (as a river name).

70. M.Forlanini, Hethitica 6 p.48 ff. and map in p.67.

71. Cf. H.Ertem, Pala-Tum(m)ana p.39.

**Tappašatta:** The name occurs in Kt n/k 1952<sup>72</sup>. It was a copper producing center and is also encountered in Hittite texts in the spelling Tappaššanda or Tapašanta.<sup>73</sup> In the text which registers a verdict of kārum Hattuš in a case against Aššur-malik, initiated by Aššur-imitti we read: <sup>1</sup>A-šur-i-mi-tí a-na <sup>2</sup>A-šur-ma-lik iš-ba-at-ni-a-tí-ma <sup>3</sup>um-ma A-šur-i-mi-tí-ma << a-na >> URUDU <sup>4</sup>Ta-pá-ša-ta-i-am <sup>5</sup>ha-bu-lá-tí um-ma <sup>6</sup>A-šur-ma-lik<-ma> ki-na <sup>7</sup>ha-bu-lá-kum, “Aššur-imitti seized us as witnesses against Aššur-malik and Aššur-imitti said thus: ‘You owe me copper (produced) in Tappašatta.’ Aššur-malik answered: ‘Yes! I owe (it) to you’. “We assume that the original name had the -anta suffix known from Hittite texts, regularly assimilated into -atta<sup>74</sup> in Old Assyrian which does not write double consonants. The name may be analysed as *tapa* + *š* + (*a*)nd/*ta*.

The name occurs also in Kt 91/k 390: <sup>6</sup>URUDU Ta-pá-ša-ta-i-am

**Tiburzia:** Just like the above-mentioned Kurušša, Tiburzia occurs in Kt r/k 1: <sup>1</sup>a-na u-bar!-tim<sup>75</sup> ša Té-ga-ra-ma <sup>2</sup>um-ma A-ni-iš qí-bi(text:ba)-ma / <sup>3</sup>BA-ru-lu-um ša Tí-bu-ur-zí-a-ma <sup>4</sup>a-ba-ú-a a-hu-ú-a a-tú-nu, “Say to the ubartum of Tegarama, thus Aniš, BARullum official of Tiburzia: ‘Please my fathers and brothers’”. The text is poorly written, since *qí-BA-ma* in line 3 should have been *qí-bi-ma* and should have preceeded Tegarama. Note also the sign *u*, not yet attested in Old Assyrian texts. It is also remarkable that a high ranking police officier of Tiburzia addressed the wabartum of Tegarama as “my fathers and brothers”. Tiburzia recurs in Hittite texts. According to Cornelius it is situated near Tyana,<sup>76</sup> but Goetze locates it in the south-east.<sup>77</sup> From our text we

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72. P.160 of the dissertation of S.Çeçen. Dercksen records the text in Copper Trade p.15 and p.44.
  73. G.F. del Monte- J.Tischler, RGTC 6 p.400.
  74. E.Bilgiç, AfO 15 p.8; E. von Schuler, Kašk. p.102.
  75. The word may be evaluated as 10<sup>thm</sup>:ešartim seen in Buruddum, Hahhum, Nihria and Šimala: L.L.Orlin, ACC pp.73-88.
  76. F.Cornelius, Gesch. p.134.

may infer that it must have been near Tegarama, that is located in Gürün.<sup>78</sup>

Tiburzia occurs also in a text from the level II of kārum Kanish, Kt 91/k 108: <sup>2</sup>*a-na Tí-bu-ur-zí-a-i-e-im.*

**Upi:** Occurs in Kt v/k 13: <sup>31</sup>..... *wa-ba-ar-tum* <sup>32</sup>*ša U-pí* and in Kt v/k 106: <sup>17</sup>*wa-bar-tum ša U-pí*. At the end of Kt v/k 13, after the witnesses we read: *URUDU za-ku-ú-um ša ma-at Ša-wi-it. Māt Šawit* must be identical to CCT II 23, 5, evaluated by Balkan in *māt Sawit*. Since Upi in Hittite texts probably refers to Damascus,<sup>79</sup> it cannot be identified with Old Assyrian Upi.

**Zazzišna:** The name occurs in a verdict of kārum Kanish, in Kt b/k 94: <sup>1</sup>*E-nu-uh-ší* <sup>2</sup>*a-na Za-zl-iš-na* <sup>3</sup>*i-li-kam-ma* <sup>4</sup>*A-Šur-UTU* <sup>5</sup>*iš-ba-at-ma*, “Enuhši came to Zazzišna and seized Aššuršamši and ...”. Zazzišna, perhaps Zanzišna,<sup>80</sup> in our text probably is identified to Zaziša,<sup>81</sup> located somewhere near Çorum or south of Amasya according to Hittite texts.

**Zidam/w(a)riš:** The name occurs in a letter exchanged between Assyrians, as a place where copper was paid, in Kt n/k 1085: <sup>9</sup>.... <sup>10</sup>*i-na Zi-dá-wa-ri-iš URUDU* <sup>11</sup>*áš-qú-lá-kum* .... , “..I weighed out copper to you in Zitawariš”. Kt n/k 175 records the name in different spelling: <sup>16</sup>*i-na Zi-da-am-ri-iš* <sup>17</sup>*i-ša-qal*. Even though it is impossible to suggest a localization, the fact that Burušhattum, most probably Acemhöyük, occurs in the same text, suggests locating it in this area.

77. A.Goetze, JCS 14 p.40.

78. E.Bilgiç, AfO 15 p.13 and p.25; P.Garelli, AC p.9 and p.121; L.L.Orlin, ACC p.39 ff.

79. G.F. del Monte- J.Tiscler, RGTC 6 p.457.

80. G.F. del Monte- J.Tiscler, RGTC 6 p.492.

81. H.Ertem, Dizin p.164; Zaz(z)iša; G.F. del Monte- J.Tiscler, RGTC 6 p.497; G.F. del Monte, RGTC 6/2 p.194.

### Some Rare Geographical Names:

**Burhattum:** My colleague Donbaz, reads: *Bu-ru(?)-dim* in line 49 of KTS II 43, but the copy has *-ur-* after *bu-*. Since there is no geographical name Burdim, he emended *-ur-* to *-ru-* and read Burudim. However, Kt n/k 1385 shows that the name should be understood as *Bu-ur-<ha->tim*:<sup>12</sup> .... *TÚG<sup>13</sup>-a is-tí<sup>13</sup> URUDU<sup>14</sup>i-a a-na Bu-ur-ha-tim<sup>14</sup> lu-šé-ri-bu mì-ma<sup>15</sup> lá té-zí-ba-a 10 pi-ri-kà-nim<sup>16</sup> na-ar-bu-tim<sup>17</sup> ša Ištar-ba-áš-tí ší-im-šu-nu<sup>18</sup> URUDU SIG<sub>5</sub> Ta-ri-ta-ra-i-am<sup>19</sup> a-na Ú-zu-a dí-in-ma<sup>20</sup> KI URUDU<sup>14</sup>i-a a-na Bu-ur-ha-tim<sup>21</sup> lu-šé-ri-bu*, “Let them bring my textiles with my copper into Burhattum. Do not leave behind anything! 10 pieces of soft *pirikannu*-textiles of Ištar-bāšti, give their price in good Taritar-copper to Uzua and let them bring it into Burhattum, together with my copper”. It is not certain that there is a connection between this place name and Purand/ta<sup>82</sup> or Parhand/ta<sup>83</sup> in Hittite texts.

**Dum(e)lia:** Occurs in Kt 91/k 345, 19 and should be the same with Tumlia.<sup>84</sup> Kt 91/k 345 records also the payment for *tātum* until Wahšušana and expenses from Ullama until Burušhattum. It also occurs in Kt n/k 505,49 as nisbe. The geographical names may help to locate the city somewhere near Tuz Gölü.

**Harahšua:** All the centrums such as Kurušša, Tiburzia, Abu[x]uhta and Harahšua occur in Kt r/k 1:<sup>8</sup> . . . . i-na<sup>9</sup> ša-ar-ša-ra-nim GAL<sup>10</sup> ša Ha-ra-ah-šu-a a-na 6 GÍN<sup>11</sup> KÙ.KI a-dí-šu-nu-tí, “I gave them for 6 shekels of gold from the great šaršarānum of Harahšua”. The name recurs in Hittite texts,<sup>85</sup> and have been situated near the Black Sea.<sup>86</sup>

82. G.F.del Monte- J.Tischler, RGTC 6 p.322.

83. G.F.del Monte- J.Tischler, RGTC 6 p.303.

84. Occurs in KTS 2, 57,25 and recorded in RGTC 4 p.124.

85. G.F. del Monte- J.Tischler, RGTC 6 p.83.

86. M.Forlanini, Hethitica 6 map in p.67.

**Marithum:** The name, thus far attested twice, in CCT 5, 13a, 15 and I, 598, 15 and mentioned by Nashef, occurs in two new texts. One of them is Kt 88/k 600: <sup>12</sup> ....ù lu-qú-tám <sup>13</sup>ša Ma-ri-it-hi-im <sup>14</sup>ša a-sé-er I-dí-A-šur <sup>15</sup>ú-ta-e-ru ..., “.... and the merchandise in Marithum, which he sent it back to Idi-Aššur.” The other text is Kt n/k 1438<sup>87</sup>; <sup>25</sup> ....um-ma šu-nu-ma <sup>26</sup>URUDU i-na Ma-ri-it-hi-im, “They said thus: The copper is in Marithum”.

Lines 6-7 of this text state: ‘I seized Suen-re'i in Tamnia.’ Since Tamnia presumably was in the Kızılırmak Basin, roughly around Boğazköy-Hattuša or between Boğazköy and Merzifon,<sup>88</sup> or north of Kanish, hence not far from Hattuša,<sup>89</sup> we may also look for Marithum, in this area.

**Ninua:** Occurs in Kt n/k 931<sup>90</sup>: <sup>3</sup>. iš-tù Ni-nu-a <sup>4</sup>a-dí Bu-ra-lim and <sup>13</sup>iš-tù a-lim<sup>ki</sup> <sup>14</sup>a-dí Ni-nu-a. K.R.Veenhof suggest that Burallum, according to *tātum* data, should be located roughly halfway between Ashur and Kanish, probably (the eastern part of) the Habur triangle.<sup>91</sup> Ninua is the same Tepe Nebi Yunus and Koyunjuk.<sup>92</sup>

**Tikurna:** Occurs as nisbe in Kt 75/k 71: <sup>20</sup> . . . 10 ma-na ša Ma-sà-im <sup>21</sup>a-na Tí-kur-na-i-im 10 GÍN AN.NA <sup>22</sup>ù 8 ma-na lá-mu-nam <sup>23</sup>i-nu-mì a-Ku-bu-ur-na-at a-li-ku tal-qí, “10 minas (of tin) of Masaum to (the man) from Tikurna, 10 shekels of tin and 8 minas of bad (quality of tin), when I went to Kuburnat, you took (it)”. The text does not give any information about the localization of the name. Occurs before only once in CCT 1, 44, 10: RGTC 4 p.36.

**Tukriš:** Occurs in Kt j/k 97<sup>93</sup>: <sup>50</sup> .... / ru-ba-am <sup>51</sup>ša Tù-uk-ri-iš / maš-kam / ú-lá-bi<sub>4</sub>-iš, “I made Tukriš king to cloth mašku-

87. No.16 in the dissertation of S.Çeçen.

88. L.L.Orlin, ACC p.85; M Forlanini Hethitica 6 map in p.67.

89. M.T.Larsen, OACC p.239.

90. A.Karaduman, Kârum'un II. Tabakasından Bir Grup Borç Mukavelesi. Anadolu Med. Müzesi Yıllığı 1992, p.70.

91. K.R.Veenhof, AOATT p.241.

92. Kh.Nashef, RGTC 4 p.89; G.F. del Monte, RGTC 6/2 p.112f.

93. See n.7 above.

clothes". Tukriş is an important trade center in the third millennium B.C. and localized between North Mezopotamia and Iran somewhere near north-western of Iran.

**Zimizhuna:** The name, attested in Kt k/k 108, 42 and evaluated by Nashef, recurs in 4 new documents as Zimizhuna and is also attested in Hittite texts as Zimišhuna or Zapišhuna.<sup>94</sup> The name occurs in three new texts as 'wabartum ša Zimizhuna'; Kt a/k 1412: <sup>18</sup>wa-bar-tum ša Zi-mì-iz-hu-na; Kt n/k 1007: <sup>25</sup>wa-bar-tum ša Zi-mì-iz-hu-na, Kt k/k 108: <sup>39</sup>... wa-bar-tum <sup>40</sup>ša Zi-mì-iz-hu-na ..... The name occurs also in Kt n/k 1601: <sup>9</sup>... i-na Zi-mì-iz-hu-na <sup>10</sup>li-ib-ší ū a-ta a-na <sup>11</sup>Ha-tù-uš et-qam-ma, "Let it be ready in Zimizhuna and you travel on to Hattuş and ..." and Kt t/k 11ff.: <sup>11</sup>5 ma-na URUDU sí-im <sup>12</sup>ANŠE.HI.A 16 ma-na <sup>13</sup>iš-tù Zi-mì-iz-hu-na <sup>14</sup>tù-ub-lá-nim, "The price of the donkeys is 5 minas of copper. 16 minas of copper you (pl.) brought here from Zimizhuna". S.Alp argues that Zimizhuna depended on Tapigga that might be the ancient name of Maşathöyük.<sup>95</sup> Kt n/k 1601 proves that Zimizhuna and Hattuş were within easy reach and hence neighbouring places.

In additin to these new geographical names, we are to present new place names without giving text numbers as a list dealt with by Donbaz<sup>96</sup> who has focused his studies on Ib level tablets of kārum Kanish: **Ardani, Kutar, Nahur, Nanazipa, Tarahu, Ura’ir;** and by Hecker: [A]?-na-nu-ma: 87/k 538, 8; **A-ra-nim ?:** 87/k 178, 10; **A-wa-ri-wa:** 87/k 1, 3; **Lu-šu:** 87/k 352, 2; **Na-ma-ku-hi-im:** 87/k 146, 29; **ma-at [x x] ri dí a a na x:** 87/k 17, 178

### Some corrections:

**Ištunuwa:** J.G.Dercksen recorded a geographical name, Ištunuwa, and gave the text Kt n/k 1131<sup>97</sup>. But Ištunuwa does not

94. G.F.del Monte- J.Tischler, RGTC 6 p.503.

95. S.Alp, Die Lage der hethitischen Kultstadt Karahna im Lichte der Maşat-Texte. Festschrift K.Bittel, p.44f.

96. V.Donbaz, The published paper of the Xth Turkish Congress of History, p.435.

97. J.G.Dercksen, Copper Trade p.15 and 44.

occur in this text. It records: <sup>1</sup>40 ma-na URUDU <sup>2</sup>Tù-ùh-pì-a-i-am <sup>3</sup>i-şé-er <sup>4</sup>I-lí-dan <sup>5</sup>Puzur<sub>4</sub>-A-bi-ih <sup>6</sup>i-şu .., “Puzur-Abih has a claim of 40 minas of Tuhpia-copper on Ili-dan”.

**Suhum:** I have transliterated Kt a/k 441<sup>98</sup> as follows: <sup>2</sup>.... i-na <sup>3</sup>lu-qú-tim ša ta-dí-na-ni <sup>4</sup>14 ma-na 11 1/3 GÍN KÙ.BABBAR <sup>5</sup>ú a-ha-ma 1/3 ma-na 5 GÍN sí-im <sup>6</sup>ku-sí-tim i-na Sú-hu-im <sup>7</sup>ta-lá-qí ..... But sú-hu-im, in the line 6, may be replaced as sú-hu-<pi->im, “stock”.

**Šitarabatum:** Occurs in Kt 88/k 871<sup>99</sup>: <sup>33</sup>..... iš-tù <sup>34</sup>[Ka-n]i-iš a-na Ší-ta-ra-ha-tim <sup>35</sup>[x-x!-]in i-nu[-m], “From Kanış to Šitarabatum....”. Šittara occurs as a mountain name in Hittite texts.<sup>100</sup> The relationship of names is not clear for us. Perhaps it was near Kanish and Erciyes Dağı.

**Uni/upš/zum:** From the texts that will be mentioned below, it is clear that the name, registered as Unipk/gum by Bilgiç,<sup>101</sup> by Garelli,<sup>102</sup> by Orlin<sup>103</sup> and by Nashef,<sup>104</sup> actually has to be read as Unipš/zum. In BIN 4, 219 reads: <sup>7</sup>Ú-ni-ip-gi-im. In CCT 1, 1b we read: <sup>1</sup>šu-qú-lam <sup>2</sup>ša AN.NA <sup>3</sup>ša i-na <sup>4</sup>Ú-ni-ip-ší-im <sup>5</sup>ip-ṭur<sub>4</sub>-ni. Considering three types of spelling in the new two texts below and stating that the sign -gi- may be connected as -zi- in the related text, we infer that the spelling of name is Ú-ni-ip-ší/zi-im. Kt n/k 655: <sup>5</sup>... 23 TÙG.HI.A <sup>6</sup>ša šé-ep I-ku-pì-a <sup>7</sup>ša i-na <sup>8</sup>Ú-ni-ip-ší-im <sup>8</sup>e-zí-bu-ni, “23 pieces of textile shipped under the responsibility for Ikuppia which I left in Unipšum”. Further on we read: <sup>12</sup>šu-ma a-dí-ni i-na <sup>13</sup>Ú-ni-ip-ší-im-ma <sup>14</sup>iš-tí ELLAT<sup>15</sup>-ma <sup>15</sup>lu-šé-ri-bu-ni-šu-nu, “If

98. S.Bayram, Kültepe Metinlerinde Geçen Yeni Yer Adları ve Bunların Değerlendirilmesi. Published paper of the XIth Turkish Congress of History, p.222.

99. The name had been transliterated Šittara by author: ibid. p.224f.

100. KBo 25, 162, 3;G.F. del Monte, RGTC 6/2 p.147.

101. E.Bilgiç, Belleten 39 p.417 and n.154; AfO 15 p.13 and p.25.

102. P.Garelli, AC p.9 and p.121.

103. L.L.Orlin, ACC p.39 ff.

104. Kh.Nashef, RGTC 4 p.128f.

they are still in Unipšum, let them bring them into (the city) with the caravan". The other text, in which the name occurs, is Kt 88/k 624: <sup>18</sup>3 lu-pí i-na Ú-ni-ip-zi-im <sup>19</sup>e-zi-ib ...., "Leave 3 leather bags in Unipzum...." The last new text is Kt 92/k 378: <sup>3</sup>... i-na <sup>4</sup>Ú-nu-up-zi-im <sup>5</sup>e-zi-bu-ma, "...(The things) that I left in Unupzum".

We assume that, *gi* is mistaken for *zi* in the name *Ú-ni-ip-gi-im* in BIN 4, 219, 7. *zi* and *ší* are with sibilant. The name seems with *z* and *ş* in Kültepe tablets and with *ş* in Hittite texts.<sup>105</sup>

**Wapal:** This word occurs in Kt c/k 405.<sup>106</sup> I have transliterated it as follows:<sup>12</sup>5 ma-na URUDU iš-tù <sup>13</sup>{TJù-uh!-pí-a a-na <sup>14</sup>Wa-pá-al / TÜG.HI.A ga-me-er. *Wa-pá-al*, in the line 14, may be replaced as *wa-ba-al*, "status constructus of wabālu, 'transportation', that is come from the verb wabālu, 'to transport'"

### A New River Name:

**Humatum:** Occurs in the variant texts: Kt n/k 187 and Kt n/k 541: <sup>1</sup>i-na ša-pá-at *Hu-ma-tim*, "In the riverbank of Humatum" and in Kt n/k 715: <sup>1</sup>A-šur-ni-šu / iš-tù *Hu-ma-tim*. It may be somewhere near or not far from Ashur.

### A New Mount Name:

**Humanum:** Occurs in Kt j/k 97<sup>107</sup>: <sup>47</sup>.... ša-du-a-am / *Hu-ma-nam* <sup>48</sup>a-ší-ni-šu / am-ha-şú-ma / .., "I divided Amanos Mounts into two portions and".

Now, I would like to present the sheet of the new geographical names, all *kārums'* and *wabartums'*, all countries (recorded with *mātum*) and all kingdoms (recorded with *rubā'um*, *rubātum* or *rubā'um rabi'um*) occur in Kültepe tablets:

105. Zimizhuna-Zapišhuna, Sawit-Šawit, Zuta-Šuta and Lihzina-Lihšina are some examples of this kind of transformation.

106. S.Bayram, ibid. p. 230.

107. See n.7 above.

New *kārums*, *wabartums*, countries and kingdoms are identified by means of an (X), while it is also indicated whether the reference is from level II or level Ib of *kārum* Kanish.

### New Geographical Names:

Abu[x]luhta	
Aduruba	
Aduwada	
Alašia	Kt j/k 97, 53 (By courtesy of C.Günbattı)
Ananuma	Kt 87/k 538, 8 (By courtesy of K.Hecker)
Aniani(kani)	
Ara	
Aranum	Kt 87/k 178, 10 (By courtesy of K.Hecker)
Ardani	V.Donbaz, Paper of the Xth Tur. Cong. of History p. 435.
Athurušna	
Awariwa	Kt 87/k 1, 3 (By courtesy of K.Hecker)
Balha	
Enišbaka	
Habalzima	
Harabiš	
Harašta	
Hartan(a)	
Hihhia	
Hiruh	
Hurmaštum	
Išuhhu	
Kalatua	
Karamaku	
Kaštama	
Kurušša	
Kutar	V.Donbaz, ibid.

Lakkimissa	
Lazamia	
Luhmu	Kt j/k 97, 61 (By courtesy of C.Günbatti)
Lušu	Kt 87/k 352, 2 (By courtesy of K.Hecker)
Malku	
Melidaškuria	
Nahur	V.Donbaz, ibid.
Namakuhum	Kt 87/k 146, 29 (By courtesy of K.Hecker)
Nanazipa	V.Donbaz, ibid.
Parkada	
Pēdin	
Suze	
Šabua	
Šahhaniya	
Šamaha	
Šimaniziti	
Šimurum	
Šittara	
Šuda	
Šuria	
Tahara	
Tappašatta	
Tarahu	V.Donbaz, ibid.
Tiburzia	
Upi	
Urair	V.Donbaz, ibid.
Zazzišna	
Zitam/w(a)riš	
<b>Kārums:</b>	
X Abum (II)	AKT II,19 (= Kt n/k 603),13; Kt n/k 1406, 14.

X B/Puruddum (II)	Kt n/k 1730, 4108; Kt 91/k 171, 39
B/Purušattum (II)	
D/Turhumit (II, Ib)	Occurs also in Kt 92/k 203, 4.
X Eluhut (II)	Kt n/k 681, 1.
Hahhum (II)	
Hattuš (II)	Occurs also in Kt 92/k 203, 5.
Hurama (II)	Occurs also in Kt m/k 134, 3-4
Kaniš (II, Ib)	
Nenašša (II ?)	Kt 92/k 203, 6.
Nihria (II)	
Šalahšua (II)	Kt 91/k 148, 35.
Šamuha (Ib)	
X Šimala (II)	Kt a/k 503 t.1, 2, c.1.
Šuppilulia (Ib)	
Tam/w(i)nia (II, Ib)	Occurs also in Kt 92/k 203, 5; Kt n/k 473, 21.
Tegarama (II, Ib)	Occurs also in Kt k/k 57, 18-19 and in Kt 92/k 207, 4.
X Tuhpia (II ?)	Timelkia (II, Ib) Occurs in Kt 92/k 203 <sup>109</sup> , 4-6 and in Kt 92/k 224, 4.
Uršu (II)	
Wahšušana (II, Ib)	
Wa/Ušhania (Ib)	
Zalpa (II)	

**Wabartums:**

Am/nkuwa (II, Ib)	For IIInd level: Kt a/k 1070, 3.
Badna (II)	
Hanaknak (II)	Occurs also in Kt a/k 1258 t.33-34; Kt 92/k 200, 5; Kt k/k 70, 1-2; Kt k/k 91, 29
Karahna (II)	

108. AKT 2, 19, 13.

109. The text presented by S.Çeçen in his article named “Kaniš Kārumu’nun Diğer Kārum ve Wabartumlara “KÜ.AN (amütum)” İle İlgili Önemli Talimatları”.

X Kuburnat (II)	Kt a/k 403,17-18; Kt a/k 465 t.18-19, c.8; Kt a/k 513, 14-15; Kt 91/k 176, 21-22; Kt 92/k 200, 4.
Kuššara (II, Ib)	Occurs also in Kt 91/k 145, 32.
Mamma (II, Ib)	Occurs also in Kt 86/k 102,4.
Şalatu(w)ar (II, Ib)	Kt 75/k 43, 30-31; Kt 83/k 117, 5-6; Kt 91/k 219, 3-4; Kt a/k 1434 t. 21-22; Kt 88/k 708, 4-5; Kt k/k 122, 1.
Şamuha (II, Ib)	
X Şinahutum (Ib ?)	Kt k/k 63, 7.
X Tegarama (Ib ?)	Kt r/k 1, 1.
X Tişmurna (II)	Kt a/k 1429 t. 22-23; Kt 92/k 200, 5.
Tuhpia (II)	Occurs also in Kt n/k 1731, 4.
Ul(l)ama (II)	
X Upi (II)	Kt v/k 13, 31-32; 61, 31; 106, 17.
Uşa (II)	
Wahuşana (II)	Kt k/k 78, 19-20
Waşhania (II, Ib)	Occurs also in Kt 91/k 149, 2 and Kt 91/k 167, 25-26. Kt k/k 98, 3-4
Zalpa (II, Ib)	Occurs also in Kt a/k 1412,18; Kt n/k 1007, 25 and in Kt 91/k 212,29-30. For Ib level: Kt k/k 108, 41-42.
Zimizhuna (II, Ib)	

### Countries:

Buruşhattum	
X Harabiş	Kt n/k 1100, 6.
X Hiruh	Kt n/k 122, 20.
Elmelme	
Kaniş	
Kunanamit	
Kuzzu	
Lab'ān	
Mari	
Luhuzaddia	
Qabra	

X Šalatuar	Kt n/k 1582, 1.
Šarla	
Š/Sawit	Occurs also in Kt v/k 13, 38.
X Ullama	Kt n/k 1253, 7-8.
Urbēl	
Wahšušana	Occurs also in Kt n/k 84, 10.
Zalpa	Ocurs also in Kt n/k 144, 6-7; Kt n/k 457, 34.

**Kingdoms:**

Akide	Kt j/k 97, 1-2 (By courtesy of C. Günbattı).
Amkuwa	
Burušhattum	
Dadania	
X Durhumit (?)	Kt n/k 1408, 5.
Hahhum	
X Hattuša	Kt n/k 1953, 6; Kt n/k 211,24-25?
Hurama	Occurs also in: Kt n/k 1024, 2; Kt m/k 134, 4
Kaniš	
Kapitra	
X Kaštama	Kt n/k 1371, 16.
Kuššara	
Luhuzaddia	Occurs also in Kt n/k 144,9-10 and Kt n/k 76, 13 <sup>110</sup>
Mamma	
Mari	
Nenašša	
Sihwa	
Šinahutum	Occurs also in Kt a/k 869, 18.
Širmuin	
Taišama	
Tamnia	Occurs also in Kt n/k 388, 7 <sup>111</sup>

<sup>110</sup> V.Donbaz, RAI 32 p.152.

Timelkia	
X Tuhpia	Occurs in Kt 85/k 27, 1 and in Kt j/k 80, 6. <sup>112</sup> The text TC 1, 39, 4-8 indicate that Tuhpia has got a <i>rubā'um</i> .
X Tukriš	Kt j/k 97, 51 <sup>113</sup>
X Ušunala	Kt a/k 1165(=AKT I 78), 14.
Wahšušana	Occurs also in Kt 92/k 234, 4-5.
Wašhania	
X [X-x?-]hanaum	Kt n/k 211, 3-4.

111. The text presented by C.Günbattı, at XIIth Turkish Congress of History, held in Ankara, in 1994

112. C.Günbattı, ibid.

113. See n.7 above.