NEW AND SOME RARE GEOGRAPHICAL NAMES IN THE KÜLTEPE TEXTS

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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. 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[x]luhta**: Occurs as nisbe in Kt r/k 1: ²⁹¹⁰ A-bu-[x-]ùh-ta-i-a-tám ³⁰ Ku-ru-ša-i-a i-na ša-du-im ³¹ ú-šu-bu-ma, “10 (persons ?)

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1. This article published in Turkish, as a paper of the Xth 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.Özgüç who permitted me to study and publish original Kültepe texts and to all of colleagues, K.Hecker, K.R.Veenhof, C.Günbattı, H.Sever and S.Çeçen, who kindly permitted me to use their texts about the subject.

who are from Abu[x]uhta, those from Kurušša 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 Kurušša 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: ¹ZA-ha-al-wa-an ²a-lá-hi-nim ša ³A-du-ru-ba eq-lam ⁴a-na ši-mi-im i-dí-ma, “Zahalwan, alahhinnum of Aduruba, sold field”. Alahhinnum seems also with personal name, in the phrase ‘PN, alahhinnum’³ and with geographical name in ‘alahhinnum ša GN’ form which occurs also in Kt 87/k 447: ²⁴a-lá-hi-nim ša Úša. Uša is known as a geographical name in Kültepe⁴ and Hittite texts. Relationship between Aduruba and Duruduruwa⁵ is not clear.

**Aduwada:** Occurs in Kt h/k 341⁶: ⁶²ma-na ⁷i-na A-du-wa-da ⁸1/3 ma-na i-na A-lim⁹e-ši-im, “2 minas (of copper) in Aduwada, 1/3 mina in new city”.

**Alašiya:** This geographical name occurs in Kt j/k 97⁷: ⁵³a-láši-am / ki-ma ⁵⁴si-ni-iš-tim / qa-qá-da-tí-šu-nu ⁵⁵ak-tù-um, “I veiled alašiya (-kerchief) on their heads like they women”. There is no suspicious that Alašiya is Cyprus. But explaining the expression in grammatically is not easy.

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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-sē-e-et a-lá-hi-nim, “Ašet, alahhinnum-official”;
M.T.Larsen, CTMMA, No.84a: ²³7a-na ³0 GÜ URUDU SIG a-na hu-bu-ul I-di-Ištar ³8a-na Da-sušu-ú a-lá-hi-nim a-za-zu-ni, “I stand for the 30 talents of fine copper, for the debt of Ištar to Dašušu, the alahhinnum-official”.
7. The text presented by C.Günbati, in his paper named “Kültepe’den Akadlı Sargon’a Ait Bir Tablet”, at 3rd International Congress of Hittitology, held between 16-22 September 1996, in Çorum, Türkiye. I would like to thank to C.Günbati who permitted me to use his important text which has not been published yet.
The name occurs also in Hittite texts as Alas/Šija, in Old Babylonian texts as Alašum and may be compared with a-al I-a-ša and especially with A-li-a-ša. But its relationship with the names is not clear.

Aniani(kani): This name occurs as nisbe in Kt n/k 572 where it qualifies a textile product, presumably because it was produced there: Šu-mi-a-bi-a l TÚG A-ni-a-ni-a-am SIG wa-attr-am ha-bu-lam, “Šumi-šia owes me an extremely good Aniani garment”. The name is probably identical to Anianikani in Kt b/k 179: iš-tū A-ni-a-ni-kā-ni a-na ši-ma-ni-zi-ti ū ūp-pē-e a-dī-i eš-ra-a ši-na-pā-ra-ku-ma, “From Anianikani to Šimanišiti I have been sending letter to you up to twenty times”. Ani or Anie occurs in Hittite texts, but the name through constant repetition is not yet clear.

Ara: Occurs as nisbe in Kt 84/k 382: ma-na URUDU a-na Ku-du-i-šar 2 ma-na URUDU a-na ša-lā-ma A-ra-i-e a-na šu-mi šu-Lā-ba-an āš-qū-ul, “I weigh out 6 minas of copper in the name of Kudisar 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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Athuruşna: Occurs in Kt n/k 1582: 18...iš-tū Né-na-ša-a
19 ū-šī-ma i-na 20 At-hu-ru-uš-na 21 5 ma-na URUDU i-šé-ri-a 22 il5-
qī-tū i-na Wa-āš-ha-ni-a 23 15 ma-na URUDU ag-mu-ur, “I left
Nenaşša and in Athuruşna 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 Athuruşna was located between Nenaşša
and Wašhania. Nenaşša, identified with classical Nenassos,16
probably has to be located near Aksaray and Wašhania somewhere
near Nevşehir, İncesu or Kayseri.17 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,18 2) Since
Šalatuar was connected to kārum Wašhusana it was in the vicinity
of Wašhusana,19 3) West of the Salt Lake and the north of
Cihanbeyli, around Yeniceoba.20 4) Located north(-west) of
Aksaray;21 5) Located Haymana, Külhüyük.22 The words ‘in the
land of Šalatuar’ in our text make the second view unlikely; the
first view is more attractive. The suffix -(u)sna suggests a Luwian
name and this would point to the south-west of Anatolia.23

Enişbaka: Occurs in Kt 83/k 181: 1 iš-tū E-nî-iš-ha-kā 2 a-di
Kā-ra-ma-ku 3 1/2 GÎN.TA a-na 7 lu-pi 4 ăš-gū-ul 6 GÎN
KÜ.BABBAR 5 a-na Ė wa-āb-ri 6 al-qē-e, “I paid for 7 luppu-bags,
1/2 shekel a piece from Enişbaka to Karamaku. I took 6 shekels of
silver for the guest-house”.

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15. In the dissertation of Ş.Çeçen, No.72.
22. H.Ertım, Külhüyük’un Asur Ticaret Kolonileri ve Hititlere Ait Çivi Yazılı
Belgelerdeki Adı Hakkinda Bir Deneme. Archivum Anatolicum 1, p.87 (in
Turkish) and p.100 (in German).
23. E.Bilgiç, AtO 15 p.9; E.Laroche, RHA 19, 69 p.84ff.
Habalzima: Occurs in AKT 3, No.50: "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: "iš-ti šú-ha-re a-na ma-at Ha-ra-bi-iš-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 recorded in Hittite texts.

Harašta(l): Occurs in Kt a/k 810: "IGI Lu-üh-ra-ah-šu ra-di-ú ša Ha-ra-áš-tal, “In the presence of Luhrahšu, the escort from Harašta(l)”. In consideration of fact that the Hittite variant Harašta may have lacked the letter -l and that Harašta occurs in VBoT 68 II 8 as Har-ást-a-á-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 author) which also a verdict by kārum Kanish: "ŠA.BA 3 1/3 GÍN KÜ.BABBAR a-na kà-ri-im ša-du-a-tá-m a-dí-in 1 2/3 GÍN KÜ.BABBAR pá-zu-úr-tum ša Ha-ar-ta-na-li ik-šu-ud-ká, “Thereof I gave 3 1/3 shekels of silver as saddu’atu-tax to the kārum (office). He amounted for you to 1 2/3 shekels of silver smuggling things of Hartan(a)”. Since Wahšušana, Durhumit and Burušhattum 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.

Hih(h)ia: Occurs as nisbe in the brief text, Kt 83/k 263: ¹DAM! I-na-ar ²Sa-ma-ha-a ³DUMU A-ba ⁴a-wi-il₅-tim ⁵Hi-hi-a-i-tim ⁶DUMU Hu-ur-ki ⁷Za-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 suffix⁷ and Zalpa, a place name with the possessive adjective, are names at home in the Kızılırmak Basin, presumably in the vicinity of Boğazköy.²⁸ It is not clear whether the name is identical with Hahha or Hahhi or Hehe in Hittite texts.²⁹

Hiruh: Occurs in Kt n/k 122: ¹⁹...i-na²⁰ma-at Hi-ru-ûh²¹nu-kâ-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.³⁰

Hurmaštum: Occurs together with Upi (see below), in Kt v/k 13: ¹⁸š-t-im pé-er-dim ša kâ-sí-im ¹⁹ša Hu-ur-ma-âš-tim ni-a-ti i-zA-z, “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 wābartum Upi.

Išuhhu: Occurs in Kt n/k 608,³¹ as nisbe: ¹⁴DUMU Kâ-za-ak-ši-li DUMU Ta-ri-ša ¹⁵É A-šu-ma-lik I-šu-hu-a-um ¹⁶DUMU MAN-A-šur DUMU E-na-Sü-ên. Išuhhu does not occur in Hittite texts, and it is impossible to guess its location.

Kalatua: Occurs in Kt a/k 810(tablet),³² a certificate of a debt, in order to identify the debtor: ²...i-šé-er³ Ha-bi₄-a ša Kâ-lâ-tû-a

31. AKT 2, No.13.
32. AKT 1, No.39.
Puzur-iššur i-šu, “Habia from Kalatua owes to Puzur-iššur”. In the case reads: ¹KISIB Ha-bi-a ša Kà-là-tù-a. Kalatua following ša could be a personal and a place name, but the suffix ending -uwa suggests rather a geographical name.³³

Karamaku: Occurs together with the above mentioned place name, Enişbaka, and probably was the name of a very small town, Kt 83/k 181: ¹iš-tù E-ni-iš-ba-kà a-dî Kà-ra-ma-ku ²1/2 GÎN.TA a-na 7 lu-pî ³4 aš-qu-ul 6 GÎN KÛ.BABBAR ⁵a-na Ê wa-âb-ri ⁶al-qé-e, “I paid for 7 luppù-bags, 1/2 shekel a piece from Enişbaka to Karamaku. I took 6 shekels of silver for the guest-house”.

Kaştama: Occurs as nisbe in Kt n/k 1371³⁴: ¹⁶ ru-ba-e-em Kà-dà-ta-ma-i-e-em. The text lacks all information which could serve the location, but it can be identified with Hittite Kaštâma. Some assume that city was near Mezitözü, between Alişar, Akdağ and Zile, or simply Zile.³⁵ On the other hand, when Ertem³⁶ 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 kârum or wabartum to which the merchants may have belonged at Kaştama.

Kurussa: Occurs as nisbe in Kt k/r 1: ²⁹¹⁰ A-bu-[x-]ùh-ta-i-a-tàm Ku-ruš-sa-i-a i-na ša-du-im ³¹ù-šu-bu-ma, “10 (persons?) who are from Abu[x]uhta, those from Kurussa 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, AIO 15 p.11; E. von Schuler, Kašk. p.104, The fact that -uwa was not recorded among the personal name suffixes 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 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.

**Lakkimissä:** The name occurs in Kültepe texts, twice in Kt n/k 1374 and once in Kt 79/k 2; and in Hittite texts.39

Kt n/k 1374: 9 ... Hi-da-ás-ba ší-ip-ru-um ša A-am-ku-wa-a ī ū ša ru-ba-im i-tū-ra- ma ī ū ma A-am-ku-wa-i-ū ma be-el TŪG.HI.A li-li-kam ma ī Lá-ki-mi-ša ī li-it-ma ma šī-im TŪG.HI’-šu lu-ma-li um ma ni-nu ma ma-nu-um tām-lu-um ša Lá-ki-mi-ša it-mu ū ru-ba-am a-na GĪR ša A-šur i-té-tí-qá ta-ta-ma-ma ū šī-im TŪG.HI’-kā 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-mî me-er-ū 2 A-ra-ah-me-na 3 a-na Lá-ki-mi-ša Ha-nu i-ir-dî-ú-nî Ha-ti-il 5-kâ Na-ki-li-it 7 i-li-ku-nim-ma 8 KŪ.BABBAR 6 GĪN 9 līlī-qi-ū, “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 -assa or -šša, 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.40 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

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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: Lakimišša
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.41

Lazamia: Occurs in a new and important text, Kt j/k 9742: 14i-na15Lâ-za-mî-a / mu-sâ-ri / i-bî-tî-iq-ma, “My inscription was inscribed in Lazamia and”. The name recorded as Lazumia in Hittite texts43 and located in the vicinity of Katapa.

Luhmu: Occurs in Kt j/k 9744: 61.....Lu-âh'-mî-e. It is not clear us whether the name related with Luhma in Boğazköy texts45.

Malku: Occurs in Kt j/k 96: 22TÛG ku-sî-ta-am / Ma-al-ku-a-i-ta-am.

In TC III/2 169 we read: 11 TÛG ku-ta-nu 21 TÛG ku-sî-tum 3lu! Al-ku-a-i-tum 4û TÛG ši-li-ip-kà-um 5i-li-bî 6Ku-du-ur-i-lî. Veenhof reads46 the lines: 21 TÛG ku-sî-tum 3lu al-ku-a-i-tum 4û lu ši-li-ip-kà-um. But šilipkaum, in line 4, have been inscribed with TÛG. We should read the sign TÛG, 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 kusîtum 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.

Melidas'kuria: The name occurs in Hittite texts47 and in three letters from Kültepe. First of them is Kt 92/k 513: 9GAL si-ki-tim ana10Me-li-da-das-ku-ri-a 11i-ta-lâ-ak. The second text is Kt 92/k 449: 120 ma-na URUDU 2ši-kam ši-im 3 ki-ku-na-tim 4ša 5.

41. A.Ünal, Belleten 180 p.455.
42. See n.7 above.
44. See n.7 above.
45. G.F. del Monte-J.Tischler, RGTC VI p.249.
47. G.F. del Monte, RGTC 6/2 p.100: Malitaškurija.
Melî-da-âs-ku-ra-i-im 6 al-qi-û 7 i-qâ-tî-a 8  i-a-tim  i-SA-tum! The third text is Kt 88/k 11: 10 a-na 1 GÜ 11 AN.NA ė li-wi-ti-šu 12 ša i-na Me<li->da-âs-ku-ri-a 13 ha-al-qû-nî, “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: 10 um-ma šu-nu-ma TÜG šû-ba-ti-i 11 ša i-na Za-al-pá 12 ha-al-qû-nî. Unfortunately there is no clue for localization of the geographical name.

**Palha:** Occurs in Kt n/k 1142 48, already mentioned before under the place name Enişbaka: 4 ... i-na Kā-ni-û-s 5 È ub-ri-ni i-na 6 Pâ-al-ha BE-DA-nim 7 a-na-ku ê A-ta-a-a a ni-sî-ma, “I and Ataya debated in Kanis 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. 49 The name may be compared with Balhazia 50 or with Balih(um). 51

**Parkada:** Occurs in Kt a/k 1202, a verdict by kārum Kanish, in connection with the disagreement between two Assyrians: 11 NIN.ŠUBUR-ba-ni a-na Ba[-na]-ga 2 DUMU A-šur-be-el-a-wat-im 3 i-na Pá-ar-kă-da 4 Iš-ba-at-ni-a-ti-ma, “Ilabrat-bani seized us as a witnesses against Banaga, son of Aššur-bel-awâtim in Parkada”. It is not clear for me should the name be connected with Parga or Parka 52 in the texts from Boğazköy.

**Pëdin:** Kt 75/k 71, dealing with about the copper trade, mentions this place name in addition to Tikurna and Kuburnat: 9 ... 20 ma-na 10 šu-ra-am ë 15 ma-na 11 lá-nu-num i-na Pé-e-di-in 12 a-dî-na-ku-nu-tî, “I gave you 20 minas of šûru-copper and 15 minas

48. No.64 in the dissertation of S.Çeçen.
49. M. Forlanini, Hethitica 6, map in p.67.
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 Pedin'. The word šūrum, 'black, grey' has been discussed by Veenhof. It was always used to describe textiles or a kind of sheep, but in our text, it qualifies a kind of copper. Identification of Ped/tin with Pitina in Hittite texts seems possible. We, therefore tentatively suggest to locate it near Kuburnat.

Suze: The name, as nisbe, occurs in Kt n/k 572 and describes the quality of a garment produced in this place: 10 lu lu-bu-ša-am Sū-ze-e-a-am 11 lu TUGH ku-ta-na-am SIG 12 ša-ma-ma lā-biša-šu, "Buy (pl.) either Suze garment or a good kutānu-textile and make him wear it". Identification of the name with Sizum, Sisium and Sis and localization at Kozan seems impossible. 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 which was partially quoted by Balkan, who read line 19f.: ša Bu-a-i-ú ha-ra-na-am ī-kā-i-lu-ni, "(where) those from Bu'a held the road". We have to read, beginning with line 12: 12 ... a-di 13 ru-ba-am Bu-ru-uš-ha-ti-am 14 Ū-shu-na-la-<i>-am ū 15 Wa-ah-šu-<ša->na-i-am ra-bi 16 si-kitim ū-ta-mu-u ū-la i-la-kam a-na-kam 17 i-ma-at Ša-ar-la 19 Šu-bu-a-i-ú ha-ra-nam 20 ū-kā-i-lu-ni-a-ti ma i-ša-āb-tū-ni-a-ti, "Until the rabi sikitim take the oath from the rulers of Burušhattum, of Usunala 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 Šabua with Šapuwa in Hittite texts is obvious. Identification of

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: Sizum; and in HUCA 27 p.21 and p.89f.: Sisium, Sis.
58. AKT 1 No.78.
59. K.Balkan, Letter p.66 n.95, 4 (in Turkish).
Šapuwa with Šapa, located in the west of Kızılırmak Curve or in Şebinkarahisar, is possible. Buruşhattum and Wahšušana which occur in the same text, are generally regarded to have been outside of the Kızılırmak Curve. This record suggests that Šabua can be located in the same area as Buruşhattum and Wahšušana and may be identified with Šapuwa or Šap(p)a in Hittite texts.

**Šahhniya:** The name found in Kt n/k 578 recurs in Hittite texts in the form Šahhania or Šahanija. Neither Hittite texts nor our text offers any clue for its location:

\[
\text{a-di Ša-ha-ni-a-nim}
\]

\[
10\text{ ma-na AN.NA i-di-na-ma} \quad 7\text{ ma-na.TA a-na AN.NA ki-šu} \quad 11\text{ u-šé-bi₄-lá-šu-um},
\]

"As for the man of Šahhania, 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 šahhan-meant “fief; state lands held in fief by a private owner”.

**Samaha:** Occurs as nisbe in Kt 83/k 263, mentioned above:

\[
\text{DAM! I-na-ar Ša-ma-ha-a DUMU A-ba a-wi-il₅-tim Hi-hi-a-i-tim DUMU Hu-ur-ki Za-al-på-i-im.}
\]

It seems that the similarity of Samaha with Samuha is not possible.

**Šimaniziti:** The name occurs in Kt b/k 179 (quoted above under Anani(kani)):  

\[
iš-tù A-ni-a-ni-kà-ni a-na Ši-ma-ni-zi-ti ū ūtu-pé-e a-di-e\text{ en}_{17}\text{-ra áš-ta-na-pá-ra-ku-ma},
\]

"From Anianikani to Šimaniziti, and I have been sending the tablets to you up to 20 times". It is impossible to suggest a precise location of Šimaniziti.

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61. AKT 2 No.49.
64. Samuha 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.65

Šimurum: Occurs in Kt c/k 1517:¹² 1 12/2 Ša ši-mu-ri-im, “1 kāsūm of Šimurum”. The text lacks any information about the localization. The identification of the name with Šimura in Hittite texts, is possible.66

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

Šuria: The name occurs in a very brief text of only 3 lines, Kt 83/k 208: ¹² 1 1/2 GIN i-na Šu-ri-a ḫš-qūl, “I weighed out 1 1/2 shekels of silver in Šuria”. It is possible to connect the name with Šuri[ ] in Hittite texts,68 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: ¹Šu-Be-lūm Ša-i-lā-li ²a-na A-šūr-DŪG DUMU A-wa-ar-na-ah-akit ³i-na Ta-ha-ra “iš-bù-ti-ni-a-ti-ma, “Šū-Bēlūm and Šailali seized us as witnesses against Aššur-tāb, 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.69 Tahara- 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,70 Tahara may have been situated between Keskin and Kaman.⁷¹

65. A.Goetze, JCS 8 p.75 ff.
71. Cf. H.Ertém, Pala-Tum(m)ana p.39.
Tappašatta: The name occurs in Kt n/k 1952. It was a copper producing center and is also encountered in Hittite texts in the spelling Tappaššanda or Tapašanta. In the text which registers a verdict of kārum Hattuši in a case against Aššur-malik, initiated by Aššur-imitti we read: \( A {-} \text{ṣur}{-}i{-}m{-}i{-}tž a{-}na A {-} \text{ṣur}{-}ma{-}lik iš{-}ba{-}atni{-}a{-}tí{-}ma \) um{-}ma \( A {-} \text{ṣur}{-}i{-}m{-}i{-}tž{-}ma <a{-}na> \) URUDU \( \) Ta{-}páša{-}ta{-}i{-}am ha{-}bu{-}lā{-}ti um{-}ma \( A {-} \text{ṣur}{-}ma{-}lik{<}{-}ma \) ki{-}na ha{-}bu{-}lā{-}kum, “Aššur-imitti seized us as witnesses against Assur-malik and Assur-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 in Old Assyrian which does not write double consonants. The name may be a analysed as tapa + ū + (a)nd/ta.

The name occurs also in Kt 91/k 390: \( \) URUDU Ta{-}pá{-}ša{-}ta{-}i{-}am

Tiburzia: Just like the above-mentioned Kurruša, Tiburzia occurs in Kt r/k 1: \( a{-}na u{-}bar{-}tžim Ša Tē{-}ga{-}ra{-}ma \) um{-}ma A{-}ni{-}iš qī{-}bi(text:ba){-}ma / BA{-}ru{-}lu{-}um Ša Ti{-}bu{-}ur{-}zi{-}a{-}ma a{-}ba{-}ú{-}a a{-}hu{-}ú{-}a a{-}i{-}tu{-}nu, “Say to the ubartum of Tegarama, thus Aniš, BArullum official of Tiburzia: ‘Please my fathers and brothers’”. The text is poorly written, since qī{-}BA{-}ma in line 3 should have been qī{-}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, but Goetze locates it in the south-east. 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, AIO 15 p.8; E. von Schuler, Kašk. p.102.
75. The word may be evaluated as \( 10\text{m}.\)ēšartim seen in Buruddum, Hahhum, Nihria and Śimala: 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.\footnote{A.Goctze, JCS 14 p.40.}

Tiburzia occurs also in a text from the level II of kārum Kanish, Kt 91/k 108: $^3_2$-a-na Ti-bu-ur-zi-a-i-e-im.

**Upi:** Occurs in Kt v/k 13: $^{31}_3$ $\ldots$ wa-ba-ar-tum $^{32}_2$ ša Ú-pi and in Kt v/k 106: $^{17}_7$ wa-bar-tum ša Ú-pi. 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 Sawit must be identical to CCT II 23, 5, evaluated by Balkan in māt Sawit. Since Upi in Hittite texts probably refers to Damascus,\footnote{G.F. del Monte- J.Tiscler, RGTC 6 p.497; G.F. del Monte, RGTC 6/2 p.194.} it cannot be identified with Old Assyrian Upi.

**Zazzisna:** The name occurs in a verdict of kārum Kanish, in Kt b/k 94: $^4_1$E-nu-úh-ši $^2_2$a-na Za-zi-iš-na $^3_4$-i-li-kam-ma $^4_4$A-šur-\footnote{G.F. del Monte, RGTC 6 p.194.} $^d_6$UTU $^5_5$iš-ba-at-ma, “Enuhši came to Zazzisna and seized Aššuršamši and ...”. Zazzisna, perhaps Zanzišna,\footnote{H.Ertem, Dizin p.164: Zaz(z)isa; G.F. del Monte- J.Tiscler, RGTC 6 p.497; G.F. del Monte, RGTC 6/2 p.194.} in our text probably is identified to Zaziša,\footnote{H.Ertem, Dizin p.164: Zaz(z)isa; G.F. del Monte- J.Tiscler, RGTC 6 p.497; G.F. del Monte, RGTC 6/2 p.194.} 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: $^9_3$ $\ldots$ i-na $^{10}_6$Zi-dā-wa-rî-iš URUDU $^{11}_7$aš-ğû-lâ-kum $\ldots$ , “I weighed out copper to you in Zitawariš”. Kt n/k 175 records the name in different spelling: $^{16}_6$i-na Zi-da-am-ri-iš $^{17}_7$i-ša-gal. 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.
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:* \(^{12}\) ..., *TÚG\[^{10}\]a iš-tî \[^{13}\]* URUDU\[^{1}\]a a-na Bu-ur-ha-tim \[^{14}\]lu-šē-ri-bu mi-ma \[^{15}\]lá té-zi-ba-a 10 pi-ri-kà-nim \[^{16}\]na-ar-bu-tim \[^{17}\]ša Ištar-ba-áš-tî ši-im-šu-nu \[^{18}\]URUDU SIG \[^{5}\]Ta-ri-ta-ra-i-am \[^{19}\]a-na Ú-zu-a di-in-ma \[^{20}\]KI URUDU\[^{3}\]a a-na Bu-ur-\[^{21}\]ha-tim lu-šē-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-bâsti, 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\[^{82}\] or Parhand/ta\[^{83}\] in Hittite texts.

**Dum(e)lia:** Occurs in Kt 91/k 345, 19 and should be the same with Tumlia.\[^{84}\] Kt 91/k 345 records also the payment for *ṭātum* until Wâhusana 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 Kurusșa, Tiburzia, Abu[x]uhta and Harahšua occur in Kt r/k 1: \[^{8}\] ... *i-na 9 ša-ar-ša-ra-nim GAL 10 ša Ha-ra-ah-šu-a a-na 6 GĪN 11 KŪ.KI a-di-šu-nu-tî, “I gave them for 6 shekels of gold from the great *šaršarānum* of Harahšua”. The name recurs in Hittite texts,\[^{85}\] and have been situated near the Black Sea.\[^{86}\]

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82. G.F.del Monte- J.Tischler, RGTC 6 p.322.
84. Occurs in KTS 2, 57,25 and recorded in RGTC 4 p.124.
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: \textit{\ldots} uq-tâm 13 Ša Ma-ri-it-hi-im 14 Ša a-šé-er I-di-A-šur 15 ū-ta-e-ru \ldots, \textit{\ldots} and the merchandise in Marithum, which he sent it back to Idi-ᾲşur.\textsuperscript{87} The other text is Kt n/k 143: \textit{\ldots} um ma šu nu ma 26 URUDU i-na Ma-ri-it-hi-im, \textit{\ldots} They said thus: The copper is in Marithum\textquoteleft.

Lines 6-7 of this text state: \textit{I seized Suen-re\’e in Tamnia.} Since Tamnia presumably was in the Kızılırmak Basin, roughly around Boğazköy-Hattuša or between Boğazköy and Merzifon,\textsuperscript{88} or north of Kanish, hence not far from Hattuša,\textsuperscript{89} we may also look for Marithum, in this area.

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

**Tikurna:** Occurs as nisbe in Kt 75/k 71: 20 \ldots 10 ma-na ša Ma-sā-im 21 a-na Ti-kur-na-i-im 10 GĪN AN.NA 22 ū 8 ma-na lá-mu-nam 23 i-nu-mi a-Ku-bu-ur-na-at a-li-ku tal-qi, \textit{\ldots} 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)\textquoteright. 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\textsuperscript{93}: \textit{\ldots} ru-ba-am \textit{\ldots} Ša Tū-uk-ri-iš / maš-kam / ū-lā-bi-t-iš, \textit{\ldots} I made Tukriš king to cloth mašku-

\textsuperscript{87} No.16 in the dissertation of S.Çeçen.
\textsuperscript{88} L.L.Orlin, ACC p.85; M Forlanini Hethitica 6 map in p.67.
\textsuperscript{89} M.T.Larsen, OACC p.239.
\textsuperscript{91} K.R.Veenhof, AOATT p.241.
\textsuperscript{92} Kh.Nashef, RGTC 4 p.89; G.F. del Monte, RGTC 6/2 p.112f.
\textsuperscript{93} See n.7 above.
clothes”. Tukriš 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 Zapishuna.94 The name occurs in three new texts as *wa-bar-tum ša Zimišhuna*; Kt a/k 1412: "wa-bar-tum ša Zi-mi-iz-hu-na; Kt n/k 1007: "wa-bar-tum ša Zi-mi-iz-hu-na, Kt k/k 108: "wa-bar-tum ša Zi-mi-iz-hu-na

The name occurs also in Kt n/k 1601: "i-na Zi-mi-iz-hu-na li-ib-ši u a-ta a-na Ha-tü-uš et-qam-na, “Let it be ready in Zimizhuna and you travel on to Hattuš and ...” and Kt t/k 11ff.: "tü-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.95 Kt n/k 1601 proves that Zimizhuna and Hattuš were within easy reach and hence neighbouring places.

In addition to these new geographical names, we are to present new place names without giving text numbers as a list dealt with by Donbaz96 who has focused his studies on Ib level tablets of kûrum Kanish: Ardani, Kutar, Nahur, Nanazipa, Tarahu, Ura’ir; and by Hecker: [Al]-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 113197. But Ištunuwa does not

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: 1‘40 ma-na URUDU 2Tù-ùh-pi-a-i-am 3i-se-er 4I-li-dan 5Puzur-A-bi-ih 6i-šu ..., “Puzur-Abih has a claim of 40 minas of Tuhpia-copper on Ili-dan”.

**Suhum**: I have transliterated Kt a/k 441 as follows: 2... i-na 3lu-qū-tim ša ta-di-na-ni 414 ma-na 11 1/3 GIN KÛ.BABBAR 5ù a-ha-ma 1/3 ma-na 5 GIN ši-im 6ku-sti-tim i-na Sū-hu-im 7ta-lá-qí ....... But su-hu-im, in the line 6, may be replaced as su-hu-<pi->im, “stock”.

**Šitarabatum**: Occurs in Kt 88/k 871: 33... iš-tù 34[Ka-n]i-iš a-na Ši-ta-ra-ba-tim 35[x-x!-]in i-nu|-mi, “From Kaniš to Šitarabatum....” Šittara occurs as a mountain name in Hittite texts. 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 Unip/gum by Bilgiç, by Garelli, by Orlin and by Nashef, actually has to be read as Unips/zum. In BIN 4, 219 reads: 7Ú-ni-ip-gi-im. In CCT 1, 1b we read: šu-qū-lam 2ša AN.NA 3ša i-na Ú-ni-ip-ši-im 4ip-ťur₄-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-ši/zi-im. Kt n/k 655: 5... 23 TÜG.HE.A ša še-ep I-ku-pî-a ša i-na Ú-ni-ip-ši-im 8-e-zi-hu-ni, “23 pieces of textile shipped under the responsibility for Ikuppia which I left in Unipsnum”. Further on we read: 12šu-ma a-di-ni i-na 13Ú-ni-ip-ši-im-ma 14iš-ti ELLAT⁴-ma 15lu-šé-ri-bu-ni-šu-nu, “If

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98. S.Bayram, Kültepe Metinlerinde Geçen Yeni Yer Adları ve Bunların Değerlendirilmesi. Published paper of the Xth 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.
102. P.Garelli, AC p.9 and p.121.
103. L.L. Orilin, ACC p.39 ff.
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: \(^{18}3\) lu-pi i-na Ú-ni-ip-zi-im \(^{19}\) e-zi-ib ..., “Leave 3 leather bags in Unipzum....” The last new text is Kt 92/k 378: \(3\ldots i-na\) Ú-nu-up-zi-im \(^{5}\) 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 ši are with sibilant. The name seems with z and š in Kültepe tablets and with s in Hittite texts.\(^{105}\)

**Wapal:** This word occurs in Kt c/k 405.\(^{106}\) I have transliterated it as follows: \(^{12}5\) ma-na URUDU iš-tū \(^{13}[T]\)ū-ùh!-pi-a a-na \(^{14}\)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 wabalu, ‘transportation’, that is come from the verb wabalu, ‘to transport’”

**A New River Name:**

**Humatum:** Occurs in the variant texts: Kt n/k 187 and Kt n/k 541: \(^{1}i-na\) ša-pá-at Hu-ma-tim, “In the riverbank of Humatum” and in Kt n/k 715: \(^{1}A\)-šur-ni-šu / iš-tū Hu-ma-tim. It may be somewhere near or not far from Ashur.

**A New Mount Name:**

**Humanum:** Occurs in Kt j/k 97\(^{107}\): \(47\ldots ša-du-a-am / Hu-ma-nam \(^{48}\)a-šî-ni-šu / am-ha-šû-ma / ..., “I divided Amanos Mounts into two portions and”.

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

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105 Zimizhuna-Zapishuna, Sawit-Sawit, Zuta-Suta and Lihzina-Lihšina are some examples of this kind of transformation.
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 I b of kārum Kanish.

New Geographical Names:

Abu[x]uhta
Aduruba
Aduwada
Alašia
Ananuma
Aniani(kani)
Ara
Aranum
Ardani
Athurušna
Awariwa
Balha
Enişbaka
Habalzima
Harabiš
Harašta
Hartan(a)
Hihhia
Hiruh
Hurmaštum
İšuhhu
Kalatua
Karamaku
Kaštarna
Kurušša
Kutar

Kt j/k 97, 53 (By courtesy of C.Günbati)
Kt 87/k 538, 8 (By courtesy of K.Hecker)
Kt 87/k 178, 10 (By courtesy of K.Hecker)
Kt 87/k 1, 3 (By courtesy of K.Hecker)
V.Donbaz, ibid.
Lakkимишса
Lazamия
Luhму
Luşу
Malku
Melidaşkuria
Nahur
Namakuhum
Nanazипа
Parkаda
Pёdin
Suze
Şабуа
Şahhания
Şamаha
Şimanизити
Şimурum
Şittаra
Şудa
Şuria
Tахara
Tappaşatta
Taraху
Tiburzia
Уpi
Урайр
Zazзишна
Zитам/w(a)риш
Ка́румс:

X Abum (II)  AKT II,19 (= Kt n/k 603),13; Kt n/k 1406, 14.

Kт j/k 97, 61 (By courtesy of C. Günbatti)
Kт 87/k 352, 2 (By courtesy of K. Hecker)
Kт 87/k 146, 29 (By courtesy of K. Hecker)
V. Donbaz, ibid.
V. Donbaz, ibid.
NEW AND SOME RARE GEOGRAPHICAL NAMES IN THE KÜLTEPE TEXTS

X B/Puruddum (II)  
B/Purušhattum (II)  
D/Turhumit (II, Ib)  

X Eluhut (II)  
Hahhum (II)  
Hattuš (II)  
Hurama (II)  
Kaniš (II, Ib)  
Nenašša (II ?)  
Nihria (II)  
Šalāḫšua (II)  
Šamuha (lb)  

X Šimala (II)  
Šuppilulia (Ib)  
Tam/w(i)nia (II, Ib)  

X Tuhpia (II ?)  
Uršu (II)  
Wahšušana (II, Ib)  
Wa/Ušhania (Ib)  
Zalpa (II)  

Wabartums:

Am/nkuwa (II, Ib)  
Badna (II)  
Hanaknak (II)  

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 “KŪ.AN (amūtum)” İle İlgili Önemli Talimatları”.

Kt n/k 1730, 4108; Kt 91/k 171, 39  
Occurs also in Kt 92/k 203, 4.

Kt n/k 681, 1.

Occurs also in Kt 92/k 203, 5.

Occurs also in Kt m/k 134, 3-4  
Kt 92/k 203, 6.

Kt 91/k 148, 35.

Kt a/k 503 t.1, 2, c.1.

Occurs also in Kt 92/k 203, 5; Kt n/k 473, 21.

Occurs also in Kt k/k 57, 18-19 and in Kt 92/k 207, 4.

Occurs in Kt 92/k 203, 4-6 and in Kt 92/k 224, 4.

For IIInd level: Kt a/k 1070, 3.

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.
X Kuburnat (II)  
Kuššara (II, Ib)  
Mamna (II, Ib)  
Šalatu(w)ar (II, Ib)  
Šamuhı́ (II, Ib)  
X Šinahutum (Ib ?)  
X Tegarama (Ib ?)  
X Tišmurna (II)  
Tuwpia (II)  
Ul(l)ama (II)  
X Upı́ (II)  
Uša (II)  
Wahšušana (II)  
Wašhania (II, Ib)  
Zalpa (II, Ib)  
Zimizhuna (II, Ib)

Countries:  
Burušhattum  
X Harabiš  
X Hiruh
  Elmelme
  Kaniš
  Kunanamit
  Kuzzu
  Lab´ān
  Mari
  Luhuzaddia
  Qabra

X Kuburnat (II)  
Kuššara (II, Ib)  
Mamna (II, Ib)  
Šalatu(w)ar (II, Ib)  
Šamuhı́ (II, Ib)  
X Šinahutum (Ib ?)  
X Tegarama (Ib ?)  
X Tišmurna (II)  
Tuwpia (II)  
Ul(l)ama (II)  
X Upı́ (II)  
Uša (II)  
Wahšušana (II)  
Wašhania (II, Ib)  
Zalpa (II, Ib)  
Zimizhuna (II, Ib)

Countries:

Burušhattum  
X Harabiš  
X Hiruh
  Elmelme
  Kaniš
  Kunanamit
  Kuzzu
  Lab´ān
  Mari
  Luhuzaddia
  Qabra

X Kuburnat (II)  
Kuššara (II, Ib)  
Mamna (II, Ib)  
Šalatu(w)ar (II, Ib)  
Šamuhı́ (II, Ib)  
X Šinahutum (Ib ?)  
X Tegarama (Ib ?)  
X Tišmurna (II)  
Tuwpia (II)  
Ul(l)ama (II)  
X Upı́ (II)  
Uša (II)  
Wahšušana (II)  
Wašhania (II, Ib)  
Zalpa (II, Ib)  
Zimizhuna (II, Ib)

Countries:

Burušhattum  
X Harabiš  
X Hiruh
  Elmelme
  Kaniš
  Kunanamit
  Kuzzu
  Lab´ān
  Mari
  Luhuzaddia
  Qabra
NEW AND SOME RARE GEOGRAPHICAL NAMES IN THE KÜLTEPE TEXTS 65

X Šalatauar
Šarla
Š/Sawit
X Ullama
Urbēl
Wahšušana
Zalpa

Kt n/k 1582, 1.

Occurs also in Kt v/k 13, 38.

Kt n/k 1253, 7-8.

Occurs also in Kt n/k 84, 10.

Kt n/k 144, 6-7; Kt n/k 457, 34.

Kingdoms:

Akide
Amkuwa
Burušhattum
Dadan i a
X Durhumit (?)
Hahhum
X Hattuša
Hurama
Kaniš
Kapitra
X Kaštama
Kuššara
Luhuzaddia
Mamma
Mari
Nenaša
Šihwa
Šinahutum
Širnuin
Taišama
Tamnia

Kt j/k 97, 1-2 (By courtesy of C. Günbattı).

Kt n/k 1408, 5.

Kt n/k 1953, 6; Kt n/k 211,24-25?

Occurs also in: Kt n/k 1024, 2; Kt m/k 134, 4

Occurs also in Kt n/k 144,9-10 and Kt n/k 76, 13

Occurs also in Kt a/k 869, 18.

Occurs also in Kt n/k 388, 7

110. V.Donhaz, RAI 32 p.152.
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Timelkia</td>
<td>Occurs in Kt 85/k 27, 1 and in Kt j/k 80, 6. The text TC 1, 39, 4-8 indicate that Tuhpia has got a <em>rubā‘um</em>.</td>
</tr>
<tr>
<td>X Tuhpia</td>
<td></td>
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<tr>
<td>X Tukriš</td>
<td>Kt j/k 97, 51</td>
</tr>
<tr>
<td>X Ušunala</td>
<td>Kt a/k 1165 (=AKT I 78), 14.</td>
</tr>
<tr>
<td>Wahšušana</td>
<td>Occurs also in Kt 92/k 234, 4-5.</td>
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<tr>
<td>Wašhania</td>
<td></td>
</tr>
<tr>
<td>X [X-x?-]hanaum</td>
<td>Kt n/k 211, 3-4.</td>
</tr>
</tbody>
</table>

111. The text presented by C. Günbutt, at XIth Turkish Congress of History, held in Ankara, in 1994
112. C. Günbutt, ibid.
113. See n. 7 above.