

**Geographical and Topographical Notes – 1. Nilibši.** The NA document ADD 434 = AR 54, which is now re-edited by T. Kwasman (Neo-Assyrian Legal Documents in the Kouyunjik Collection of the British Museum, Rome 1988 [henceforth : NALK], 421), has (line 2') a toponym <sup>𒀭</sup>Ni-li-ib-ši. If Nilibši is a survival of OB *Ni-li-ib-ši-in-nu* (Hittite <sup>𒀭</sup>N[i]-la-ab-ši-ni, Oakk. *Li-la-ab-si/si-núm<sup>ki</sup>*, see K. Kessler, *SMEA* 24, 1984, pp. 22.26.28 with references) then Nilibšinnu cannot be identified with modern Tall-Brak (as K. Kessler, *ibid.*, pp. 21-31, esp. 29f., suggests with all due reservation) since the latter was unoccupied during the NA period (see M.E.L. Mallowan, *Iraq* 9, 1947, pp. 50.77.79 ; D. Oates, *Iraq* 47, 1985, p. 171 ; *idem*, *Iraq* 49, 1987, p. 189f. where Oates advocates an identification of Tall-Brak with Taidu).

**2. Tillu-ša-Ab/ptāni.** NA <sup>𒀭</sup>DU<sub>6</sub> *ša Ab/p-ta-(a-)ni*, (<sup>𒀭</sup>A-ba-ta-(a-)ni, <sup>𒀭</sup>Ba-ta-a-ni) is mentioned in the description of the Assyro-Babylonian border. It is usually followed by Tillu-ša-Zabdāni, which rhymes with it (conceivably as literary device), in the inscriptions of Assur-našir-apli II and Adad-nirari III (AOAT 6, p. 355, s.vv.). According to the Synchronistic History (*ibid.* with refs.), Til-(Bīt-)Bāri lay north of the city of Zabban and the border reached the mounds of Ab/ptāni and Zabdāni. Zabban was probably just within the border of Assyria in Shamshi-Adad V's time whereas Zaddi was the northernmost Babylonian city (see J.A. Brinkman, PKB, p. 208 with n. 1292). Zaddi is recorded in a MB document from Tall-Mlēhiye. Since the geographical horizon of the latter probably includes only the Narīn valley (extending to Tall-Ḥaddād on the Diyala), K. Kessler (BaM 13, 1982, p. 56f.) suggests that Qara Tepe is to be identified with either Zaddi or Zabban. This seems to be in favour of E. Forrer's opinion (*Provinzenteilung*, p. 47) that the Assyro-Babylonian border then was on the watershed between the river-basin of the Radānu (Tauq Chai) and that of the Narīn Chai. In my opinion, *Tillu-ša-Ab/ptāni* can hardly be differentiated from *Ap-tā-ni<sup>ki</sup>* or *Pa-tā-ni<sup>ki</sup>* which is amply recorded in Old Akkadian texts from Tall as-Slēme in the Himrin basin (references in F. Rasheed [Rashid], *The Ancient Inscriptions in Himrin Area*, Baghdad 1981 [in Arabic], p. 152). Rashid (*ibid.*, p. 4) points out that *Pa-tā-ni<sup>ki</sup>* can be the same place as *Pa-tan<sup>ki</sup>* in the Old Akkadian inscriptions from the Diyala region (*Pá-tan* is also extant in the Old Akkadian

PN *I-šar-pá-tan* for which see W.F. Leemans, *Ishtar of Lagaba and Her Dress*, Leiden 1952, pp. 24ff.). MB *Pa-da-an* is mentioned together with Zabban and Alman (= Arman, see Kh. Nashef, RGTC 5, p. 213 where the NA form <sup>mu</sup>*Pa-at-nu* is also taken into consideration). Tall as-Slême is only two kilometres south of the Diyala not far from Tall-Ḥaddād which lies just north of the Diyala. For the type *Til(lu-ša)* plus an ancient GN compare NA *Til-Naḥiri* (AOAT 6, p. 354 ; <*Naḥur*) and N/LB *Til-Daḡalu* (<*Daḡala*, RGTC 8, p. 309).

**3. mu-sa-KIL-a-te.** A large field (35 homers) in Sairi bordered on other (presumably cultivated) plots on three sides whereas its remaining side was adjacent to the *mu-sa-KIL-a-te* according to the NA land-sale document ADD 383 = AR 33 = NALK 343 (674 B.C.). Kwasman (ibid., p. 396 ad loc.) points out that the value *kil* of this hapax is uncertain. AHW. regards it as the plural of an unexplained topographical term *musakk/qqiltu* (to *sak/qālu* D<sup>2</sup> p. 677b, s.v.). CAD M/2, p. 231b lists it s.v. \**musakkiltu* (sg.) without further comment. The sign in question may have the value *hap* in NA. Since CVC-signs like ḤAP can be indifferent to vowel quality, it is not impossible that *mu-sa-ḤAP-a-te* is the plural of *mu-saḥḥiptu* (NA spellings often do not indicate double consonants), i.e. « net for gazelle hunting » (SB lexical only, CAD M/2, p. 231a). Hunting of gazelles required large and stable installations like « desert kites » which also appear in chains extending over hundreds of metres. This seems to suit the topographical context of the above-mentioned land-sale document. Such installations were detected in the Syrian Desert (see Z. Meshel, TA 1, 1974, p. 129ff. with lit.), but not in the eastern Jezireh where Sairi is to be sought : the road leading to Sairi passed Bît-Abi-ila'a according to NALK 127. The latter settlement was near the road to Qubbāte, possibly Qubbāte in the province of Ra/ušappa (see Kwasman, NALK, p. 490) which was on the fringe of the desert (cf. NALK, 87.90). Further support for such a location seems to be the fact that Bît-Abi-ila'a was near the road to Kapar-diḡarāte. *Ḥa-šá-na* (in the same text) can alternatively, if not preferably, be read *Ḥa-gar(a)-na* (homonymous with an Aramean tribe) as -šÁ- seems to be rarely used in NA documents of this type. *Ha-šÁ-na* can be (with either reading) a West Semitic toponym (like most locales in this part of the eastern Jezireh) rather than a survival of MA *Ḥašuanu* (Sargonic and Ur III *Hašuanum*, presumably in Assyria proper, RGTC 1, p. 70f. ; 2, p. 75 ; 5, p. 123).

However, installations (as yet not described) for hunting gazelles also exist in the Jezireh where they have the same name as the « desert kites » of the Syrian Desert, viz. (with a dialectal variation) *mašīda* (a synonym of *fahḥ(a)*); information of Prof. Y. Avishur, a native of 'Ana). Admittedly, I was unable to get a detailed description of such installations in the eastern Jezireh.

An alternative explanation, namely the forerunner of Syr. *mshpt'* « ruins » seems to raise a difficulty. West Semitic /s/ is usually rendered by NA <š> unless the Assyrian scribe was aware of the ultimate (but not semantically straightforward) relationship of the Aramaic word to Akk. *saḫāpu*.

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