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VII.—A MISUNDERSTOOD SYRIAN PLACE-NAME—  
DANA AND TYANA.

In the *Anabasis*, Book I, ii, 18 f. Xenophon describes the march of Cyrus the Younger from Iconium, the last city of Phrygia (Lycaonia) to Dana (Δάνα) πόλιν οἰκουμένην μεγάλην καὶ εὐδαίμονα. After leaving Tyana he entered Cilicia; from Tarsus he advanced to the Cilician Gates. Thence five parasangs brought him to Myriandrus, a maritime town near Iskanderûn, twenty more to the river Chalus, modern Quweiq, and forty-five parasangs farther to Thapsacus, below Meskeneh on the Euphrates. The consensus of opinion among scholars justly identifies Dana with Tyana, since Tyana is the only important city on Cyrus's line of march whose location corresponds to the indications of Xenophon. Yet the spelling presents a vexatious problem. Elsewhere in Hellenic sources we have only *Tyana* (Τύανα) and *Thoana* (Θόανα), which presuppose unmistakably a native *Túwana*, with which the Assyrian *Tun* or *Tuna* agrees tolerably, and the Hittite *Tuwanuwa*<sup>1</sup> perfectly, if we disregard the suffix *wa*. However, since none of these orthographies accord with the form given by Xenophon, there has evidently been a mistake somewhere.

Now in northern Syria, seven or eight hours W. N. W. of Aleppo, on the road to Iskanderûn, there is situated the town of Dâna. The name is much older than the time of Xenophon, and can be traced back to the cuneiform *Dana*, which appears as the name of a town in the same district as the modern one, in an Assyrian letter of the seventh century B. C.<sup>2</sup> Since Dana

<sup>1</sup> Hrozný has been misled by the variant Dana (*Boghazköi-Studien*, 5 Heft, p. 40, n. 1) to assume an original *Tyana*, a form which cannot be reconciled with the Assyrian writing.

<sup>2</sup> Cf. Sayce, *Journal of the Royal Asiatic Society*, 1921, p. 54. Sayce's statements regarding *Kusa* are entirely erroneous. The gentilic *Kúsâ'a* does not belong to a previously unknown geographical name, identical with Biblical *Kûš*, but is simply a Syrian orthography (the Hittites did not clearly distinguish between *mediae* and *tenues*) of *Gúsâ'a*, the regular gentilic of *Bît Gûsi*, name of the land of Arame and Matilu, which attained its greatest power in the ninth and eighth centuries, and is lost to history after the seventh. In accordance with Assyrian and Aramaean usage its ruler is called *mâr Gûsi*, "son of Gôš," who

is on the most direct road from the Cilician Gates to Meskeneh and Thapsacus, Cyrus and his army must have passed very near it, if not actually through the town. It is therefore impossible to escape the conviction that Xenophon confused the two similar names in his memory, and wrote the name of the Syrian Dana in place of the Cappadocian Tyana.

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appears in the Zakir Stele as *Brgš*; as is well-known the Assyrians pronounced the š as s and conversely, following an old north-Mesopotamian dialectic peculiarity which is also characteristic of the Hittite orthography. Of the towns mentioned in the letter as belonging to the land of the Kūsá'a, Arpad was the capital of Bit Gúsi, and Kullania and Dana were towns in the neighborhood.