As has already been pointed out, *Rṯnw* was a conglomeration of various territories and state formations. The region assigned to Sinuhe within the realm of his ruler, the lord of *Upper Rṯnw*, is called ḫꜣ. It is praised as a land rich in oil, honey, figs, wine, cereals and all sorts of innumerable herds. It has already been stressed by Albright[1] that, according to the orthography of the Middle Kingdom, this name must represent a *'rr, 'll, 'lr* or *'rl*. For my part I should rather think of the name of the town of *Araru* in the land of *Gari*, which is mentioned in the 'Amârna letters (*EA*, 265, l. 25) and which Albright places in the Ǧôlân[2]. Its situation on the river Yarmûk, where numerous settlements existed at the end of the Early and the beginning of the Middle Bronze Ages[3], should probably be accepted. The description of the region as a land where agriculture and cattle-breeding were intensively cultivated falls into line with this.

About the various smaller state units, districts, city states and tribal federations of *Rṯnw* and the border countries we learn something from the so-called *execration texts*, the most important material from the time of the XIIth Dynasty concerning Palestine, Phoenicia, and Southern Syria.

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enumeration of the spoils from Syria : 550 Maryana, 240 of their wives, 640 *Kyn'nw* (Canaanites), 232 sons of princes etc. In this text the *Canaanites* most probably appear as a noble cast, as they are enumerated by the side of Maryana and the sons of princes and are distinguished from the people of Syria, the *Ḥwrw*. One may think on the well known term כְּנַעֲנִי · כְּנַעַן—*merchant*, common in the Bible. It is not impossible that this is the original meaning of the word כנע · כנען (cuneiform *Kinaḫḫu, Kinaḫni/a*) which first appears only in the xvth century and is of doubtful origin. On the meaning of *Kinaḫḫu* in the Nuzi texts see Speiser, *A.A.S.O.R.*, 16 (1936), p. 121 f.; *Language*, 12 (1936), p. 124 ff.

(1) *Vocalization*, p. 9.

(2) Albright, *B.A.S.O.R.*, 89 (1943), p. 14, to whom we owe the correct interpretation of the document. However, Albright's assumption that *Araru* represents a name ערער is less probable than the explanation suggested here. It is noteworthy that one of the heroes of David is called הארארי, the *'Ararite* (2, *Sam.*, 23, 33). A place name (mountain range?) *'arr* is mentioned in the *Epic of 'Aqht* (III, 30-31) from Ugarit; see Gordon, *Ugaritic Grammar* (1940), p. 66. But the Ugaritic *'arr* has nothing in common with our *'Araru*.

(3) Maisler and Yeivin, *B.J.P.E.S.*, 10, (1943), p. 98 ff.