

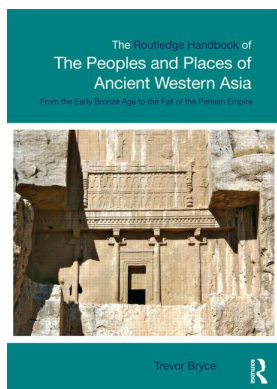
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Taanach (map 8) Canaanite city built on a mound, c. 6 ha in extent, located in northern Palestine at the southern end of the Jezreel valley, 8 km southeast of Megiddo. Its history of occupation extends from the Early Bronze Age (c. 2700) until C18 CE. Excavations were carried out by E. Sellin for the University of Vienna from 1902 to 1904, and by P. W. Lapp, leader of a joint expedition of the American Schools of Oriental Research and Concordia Seminary, St Louis, from 1963 to 1968.

In the Early Bronze Age, Taanach was a fortified settlement which lasted some 300 years, from c. 2700 to 2400 (Early Bronze Age II–III). It was then abandoned until C18, when it began life again as a modest settlement, developing over the next two centuries into a prosperous urban centre (Middle Bronze Age IIC), with massive fortifications of casemate construction. An Akkadian text found on the site provides evidence of a metallurgical industry. A range of burial practices is indicated by the discovery of c. sixty intramural burials, including childburials, in sub-floor locations.

Around the end of C16, the city suffered a major destruction. Though it was rebuilt soon afterwards, as attested by a C15 building complex (Late Bronze Age I) and a number of Akkadian cuneiform tablets, it fell to the pharaoh Tuthmosis III when he defeated a coalition of Syrian states in the battle of Megiddo (c. 1479), and probably destroyed Taanach. There is little material evidence for occupation of the site in the next two centuries, though scholars draw attention to an eighteenth dynasty Egyptian text which indicates that Taanach provided warriors, called *maryannu*, for the Egyptian court. And there is a possible (but far from certain) reference to it, in the form Tahnaka, in one of the C14 Amarna letters (*EA 248:14). The site was, however, occupied in C12, as attested by the remains of several large buildings of this period, and a cuneiform tablet referring to a shipment of grain.

Destruction of the C12 level c. 1125 was followed by an Iron Age city, noted for its assemblage of cultic material. A number of *OT* sources refer to the city in this phase of its existence. Its king was allegedly among those conquered by Joshua (Joshua 12:21), though other *OT* sources deny an Israelite conquest. In reality, it may have remained under Canaanite control until the establishment of the Israelite monarchy in C9. This is implied by the inclusion of Taanach in the list of cities conquered by the pharaoh Sheshonq I (*OT* Shishak) in late C10. Its destruction is depicted in a relief in the pharaoh's temple at Karnak. Only sparse remains of the city have survived from its later phases, in the Iron Age II, Persian, Hellenistic, Roman, and Byzantine periods. However, the C4 CE bishop of Caesarea, Eusebius, indicates in his *Onomasticon* the existence of a large community on the site in his time.

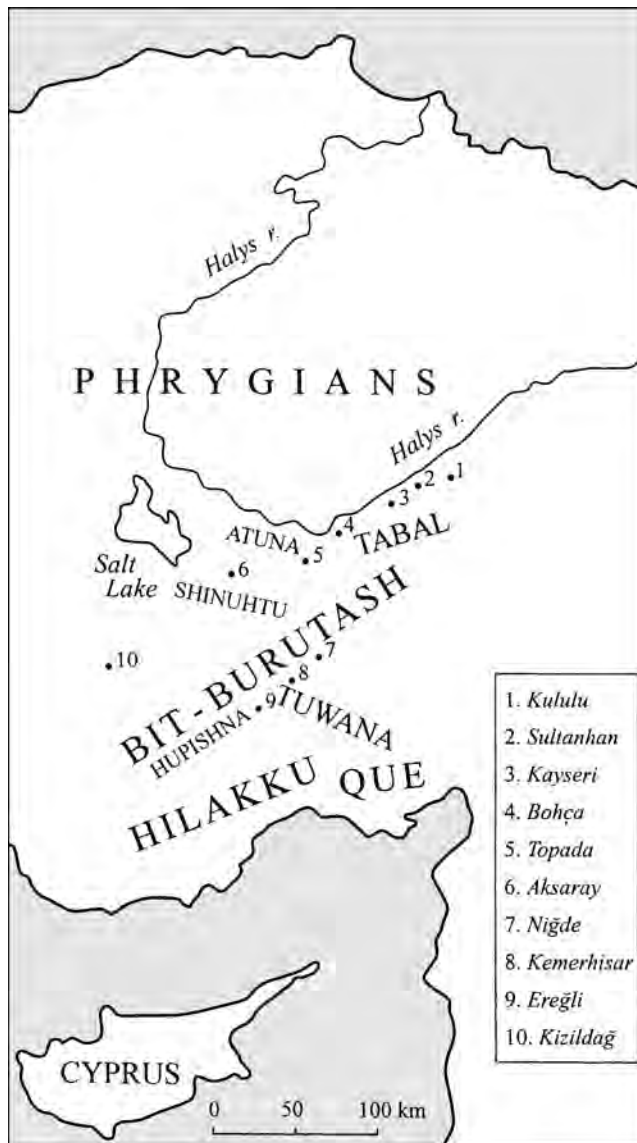
Lapp (1967), Glock (*OEANE* 5: 149).

Tabal (biblical Tubal) (map 18) Iron Age country (so designated in M1 Neo-Assyrian texts) in southern Anatolia, extending southwards from the southern curve of the Halys r. (mod. Kızıl Irmak) into the region called the Lower Land (q.v.) in Late Bronze Age

TABAL

Hittite texts. Originally, Tabal was made up of a series of mainly small, independent kingdoms. The Assyrian king Shalmaneser III claims to have received gifts from twenty-four kings of Tabal during a campaign which he conducted in the region in 837 (*RIMA 3: 67; twenty kings, according to *RIMA 3: 79). In the following year, he received further tribute from these kings while he was campaigning in the land of Melid.

A century later, five kings from the Tabal region were listed among the tributaries of the Assyrian king Tiglath-pileser III (745–727): Wassurme (Luwian Wasusarmas),



Map 18 Tabal.

Ushhiti, Urballa (Luwian Warpalawas), Tuhamme, and Uirime (*Tigl. III* 68–9, 108–9). They were the rulers, respectively, of the kingdoms of Tabal, Atuna, Tuwana (Assyrian Tuhana), Ishtuanda, and Hupisna (see entries on each of these). Only Wassurme (henceforth Wasusarmas) is explicitly identified as a king of Tabal. In a broad sense, the term Tabal may have been used by the Assyrians as a generic designation for all the kingdoms that lay within the territories delineated above. But in a specific political sense, it appears to have been used, prior to the reign of Sargon II, exclusively of the northernmost of these kingdoms, over which Wasusarmas had held sway during Tiglath-pileser's reign. Wasusarmas' kingdom was almost certainly the largest of the kingdoms of Tabal, and probably incorporated a number of the small Tabalic principalities to which Shalmaneser had referred a century earlier. It is sometimes now referred to by scholars as 'Tabal Proper'. Extending southwards from the Halys r., it corresponded roughly to the mod. provinces of Kayseri and Niğde (Hawkins, 1982: 376). Its capital may have been located on the site of mod. Kululu (q.v.), which lies 30 km northeast of Kayseri. Another of its cities was discovered at Sultanhan (q.v.), a few km west of Kululu.

A long hieroglyphic inscription from Wasusarmas' reign records a battle in which the king or one of his subordinate commanders engaged against a coalition of eight enemy rulers (**CHLI* I: 452–4) near the city of Parzuta (q.v.). Wasusarmas claims to have had the support of three 'friendly kings': Warpalawas, Kiyakiyas (probably Kiakki, king of Shinuhtu in Assyrian texts), and Ruwatas (otherwise unknown). Whether or not these kings actually took part in the conflict, which may have arisen out of a dispute over frontiers, Wasusarmas defeated the coalition forces, and no doubt took the opportunity to extend his frontiers at their expense. He styled himself 'Great King', son of another 'Great King', Tuwatis, and was accused by Tiglath-pileser of acting as if he were his overlord's equal. The suspicions which his attitude and conduct roused in the Assyrian court were to prove his undoing. A tablet from Nimrud indicates that Tiglath-pileser had him deposed, replacing him on his throne with a commoner called Hulli, a 'son of nobody' (**ARAB* I: 288, **Tigl. III* 170–1). But Hulli too seems to have fallen foul of his Assyrian overlord, for he and his son Ambaris were taken off to Assyria by Tiglath-pileser's successor Shalmaneser V (726–722). They were, however, repatriated by Shalmaneser's successor Sargon II (721–705), who subsequently placed Ambaris on the throne once occupied by his father, married his daughter to him, and gave him the country of Hilakku (q.v.) as a dowry (**ARAB* II: 11).

Sargon claims to have 'widened the land' which he assigned to Ambaris. The new name, Bit-Burutash (Bit-Paruta), by which Ambaris' kingdom was called, almost certainly reflects a significant expansion southwards of the former kingdom of northern Tabal ('Tabal Proper'), probably to the northern border of Hilakku. Perhaps in the face of increasing threats to the region posed by the Phrygian king Mita, better known by his Greek name Midas, from the west (see below) and the Urartian king Rusa I from the east, Sargon sought to establish a more centralized authority within Tabal, under a local ruler whom he believed he could trust. But if so, his trust was misplaced. Ambaris later fell out of favour with Sargon, who accused him of plotting with Phrygia and Urartu, and deported him along with his family and chief courtiers to Assyria in 713 (**ARAB* II: 27). Bit-Burutash along with Hilakku was placed under the administration of an Assyrian governor. (Bit-Burutash was settled with deportees brought from other regions which fell to Assyrian conquests.) That is the first clear indication we have of direct Assyrian rule being imposed over Tabal. Prior to this, the Assyrian kings

TABATUM

had exercised their authority in the region through the imposition of an annual tribute upon the local rulers, and the requirement that they pay homage in person to the Assyrian king.

The union of the Phrygian and Mushki peoples under Midas towards the end of C8 led to the emergence of a major new rival to Assyrian supremacy in eastern Anatolia. Tabal now became contested territory between the two Great Kings Midas and Sargon. Midas set out to win over the local Tabalic rulers from their Assyrian allegiance, and several of these rulers apparently switched allegiance to him. But Sargon promptly reasserted his authority in the region, deporting the rebel leaders to Assyria (**ARAB* II: 7, 11, 27). He handed over their cities to other local leaders who had remained loyal to him. He further consolidated his authority in the Tabalic and adjacent regions by settling Assyrians and other foreigners in Tabal, and establishing Assyrian governors in the neighbouring countries of Hilakku and Que. (It is possible that the one governor, Ashur-sharru-usur, was assigned authority over all three regions.) Hostilities between Assyria and Phrygia were finally resolved when a *détente* was established between Sargon and Midas (**SAA* I: 4–7; see under **Phrygia**).

In the last year of his reign (705), Sargon undertook an expedition into Tabal (**ABC* 76), and was probably killed in the course of this campaign, perhaps while fighting the Cimmerians. This almost certainly marked the end of direct Assyrian authority in the region. For a time, however, Tabal continued to figure in Assyrian activities in southern Anatolia. The Assyrian king Esarhaddon (680–669) engaged in military operations there, from his base in Que, against the Cimmerians, defeating the Cimmerian leader Teushpa in the territory of Hubushna (Hupisna) (**ABC* 125). During Esarhaddon's reign, a Tabalic leader called Ishkallu apparently joined forces with Mugallu, a king of Melid, against whom the Assyrians had conducted a campaign in 675. There is also in this period a Tabalic king called Mugallu who established diplomatic relations with Esarhaddon's son and successor Ashurbanipal early in his reign (668–630/627), sending an embassy to him and paying him a yearly tribute. The Tabalic Mugallu is almost certainly the same man as the king of Melid. His association with two countries very likely indicates an extension of his power from Melid to Tabal by the beginning of Ashurbanipal's reign. Fear of the Cimmerians may have been the cause of Mugallu's realignment with Assyria, though his son subsequently broke with Assyria and joined forces with the intruders led by Lygdamis (Dugdamme) (on whom see Kuhrt, *RIA* 7: 186–9). This was an act of treachery, which, according to an Assyrian Ishtar temple-text dating to c. 640, brought the wrath of the gods upon its perpetrator (*Thompson and Mallowan, 1933: 88–9, 96–7). It also brings to an end references to Tabal in Assyrian sources. It is quite possible that the kingdom and its culture ended during the Cimmerian invasions. The country appears in later texts under the name Cappadocia.

**CHLI* I: 424–531.

Tabatum (Assyrian **Tabetu** (1), *Tell Taban*?) Middle Bronze Age and Iron Age city in the district of Qattunan, in the Habur r. region, northwestern Mesopotamia. It is frequently attested in the Mari archives from the reign of Zimri-Lim (1774–1762), generally in contexts relating to its cultivable lands and to travel and the transport of goods through it. These sources place it between Magarisu to the north and Shadikannu to the south.

LKM 626 (refs).

Tabitu/Tabetu (2) Iron Age city located in the Habur region of Upper Mesopotamia, at the confluence of the Wadi Radd and the Jaghjagh r. (Liverani, 1992: 63). After crossing the Tigris from east to west, the Assyrian king Ashurnasirpal II first encamped for the night at Tabitu before continuing along the banks of the Harmish r. on his way through the Habur region in 878 (*RIMA* 2: 212).

Tadmor (Roman Palmyra) (maps 7, 10) City located in the Syrian desert 235 km northeast of Damascus, with a history of occupation extending from late M3 until the Islamic period. The site was explored by a succession of visitors from C17 CE onwards, and has been extensively excavated since 1924. Throughout its history, Tadmor was an important caravan city, due to its location in an oasis on a major east–west caravan route. In written records, it is first attested in C19 (Middle Bronze Age) Assyrian merchant texts found at Kanesh in north-central Anatolia. Other references to it appear in texts from Middle Bronze Age Mari, and Late Bronze Age Emar. According to the Annals of the Assyrian king Tiglath-pileser I (1114–1076), it belonged to the country of Amurru (**RIMA* 2: 38). (The name ‘Amurru’ is apparently used here in its original broad sense; see under **Amurru**.) The city reached the peak of its development in the Roman imperial period, when it was called Palmyra, ‘City of Palms’. To this period it owes its importance today as one of the best-known and best-preserved cities of the anc. world.

Bounni (*OEANE* 4: 238–44).

Tadum (*Tell Farfara?*) City documented already in mid M3, but best known as a Middle Bronze Age royal city in the eastern Habur region of northern Mesopotamia, in the vicinity of Ilan-sura, attested in the Mari archives from the reign of Zimri-Lim (1774–1762). Zimri-Lim had installed a man called Ibni-Addu as its king. But when his subjects removed him from power, Ibni-Addu went to Shehna (Shubat-Enlil) seeking assistance from Kunnam, the Elamite military commander then occupying the city, in his bid to regain his throne. Kunnam promised Ibni-Addu his support, but appears to have provided him with no more than token assistance. Tadum’s inhabitants once more rejected their king, though they stopped short of killing him as Haya-Sumu, king of Ilan-sura, had urged them to do. Ibni-Addu then returned to Kunnam, probably hoping to gain more substantial support from him in yet another attempt to be reinstated on his throne (**LKM* 294, no. 26.310). However, he was seized, probably at the instigation of Haya-Sumu, and attempts to extradite him to Mari failed; Haya-Sumu may have had him executed in order to install his own son in Tadum as ruler. Tadum is usually identified with the settlement later known as Taidu (see **Taidu** (1)).

LKM 77–8, 86–7.

Tae Iron Age city belonging to the Neo-Hittite kingdom Pat(t)in (Assyrian Unqi) in northern Syria, mentioned in the Annals of the Assyrian king Tiglath-pileser III (745–727) as one of the cities where he resettled deportees from other parts of his kingdom. Tarmanazi was another city of Patin used for this purpose (**ARAB* II: 276, **Tigl. III* 66–7).

CHLI I: 362.

Taia Iron Age city belonging to the Neo-Hittite kingdom of Pat(t)in (Assyrian Unqi)

in northern Syria. It was captured by the Assyrian king Shalmaneser III during his campaign against the cities of northern Syria in his first regnal year (858) (**RIMA* 3: 17). *CHLI* I: 362.

Taidu (1) (*Tell Farfara?*) Middle and Late Bronze Age city in the Habur region of Upper Mesopotamia. Its location in this area is assured by a Middle Assyrian itinerary text found at Dur-Katlimmu, which covers the journey between Taidu and Dur-Katlimmu, and also by a Mitanni-period tablet excavated at Tell Brak which mentions 'Nawar (probably Tell Brak) in the district of Taidu'. An identification has been suggested with the site of Tell Hamidiya (q.v.) in the Habur triangle, where a sequence of palaces was constructed on top of the 20 ha mound (thus Wäfler). However, this location has been rejected by Guichard (1994: 244), who prefers to identify Taidu with Tell Farfara, based on the Mari evidence. In any case, an identification of this Taidu with earlier M2 Tadam (q.v.) seems secure.

(H. D. Baker)

Eichler and Wäfler (1989/90), Guichard (1994).

Taidu (2) City in northern Mesopotamia, first attested in Late Bronze Age texts as the eastern capital of the C14–13 kingdom of Hanigalbat, rump state of the former Mitannian empire. When the Hanigalbatean king Wasashatta attempted to break away from Assyrian sovereignty, the Assyrian king Adad-nirari I (1307–1295) captured and burnt Taidu (**RIMA* 1: 131, 136). He then apparently restored it (**RIMA* 1: 137), and established a royal residence there after incorporating Hanigalbat into his kingdom. Subsequently, however, Wasashatta's son and successor Shattua II gained control of Taidu and the neighbouring areas. But he and his coalition were defeated by Shalmaneser I (1274–1245), who fought him and captured cities 'from Taidu to Irride, all of Mt Kashiari to the city Eluhar' (**RIMA* 2: 184).

This Taidu has often been identified with Taidu (1) and was conventionally located in the upper Tigris region, at the site of later Tidu (q.v.) (Kessler, 1980: 85–121). However, publication of the Dur-Katlimmu itinerary (s.v. **Taidu (1)**) made it clear that there was definitely a settlement called Taidu in the Habur region. A possible solution is to assume that there were two places called Taidu: (1) in the Habur region, identical with earlier Tadam; (2) in the upper Tigris, later known as Tidu.

(H. D. Baker)

Talbish (Talmish) Iron Age city located on an island in the middle Euphrates r., near the city of Suru (see **Suru (2)**), which lay in the Aramaean land of Suhu. The Assyrian king Tukulti-Ninurta II encamped his forces nearby during his last recorded campaign (885) which took him through the middle Tigris and Euphrates regions (**RIMA* 2: 174).

Talhayum Middle Bronze Age city, capital of Yapturum, one of four districts in the northern part of the Ida-maras region, northern Mesopotamia. In late C19 Talhayum was subject territory, along with other cities and kingdoms in the region, of Yahdun-Lim, king of Mari (1810–1794). Subsequently Zimri-Lim, who occupied Mari's throne in 1774 after the Assyrian viceroy Yasmah-Addu fled the city, installed Yawi-Ila upon Talhayum's throne. To judge from a letter written to Zimri-Lim by Sammetar, king of Ashnakkum, Yawi-Ila was among the local rulers loyal to Zimri-Lim who became the

TAMASSUS

targets of pro-Elamite groups. Most of them seem to have been assassinated. But Yawi-Ila apparently escaped this fate. He is otherwise known to us because of letters he wrote to Zimri-Lim about a conflict he had with Bunuma-Adad, king of Nihriya, allegedly in defence of Zimri-Lim's interests in the region (**LAP0* 16: 527–8, no. 338; **LAP0* 17: 269–70, no. 606). At the end of Zimri-Lim's twelfth year, Yawi-Ila lost his throne in unknown circumstances, and was replaced by a man called Asdi-Nehim.

*Durand (1988b), *Mesop.* 220.

Tamassus (*Politiko*) (map 14) City kingdom in central Cyprus, located 22 km southwest of Nicosia, listed under the name Tamesu among the ten M1 kingdoms of the island in an inscription of the Assyrian king Esarhaddon, the so-called Esarhaddon prism, dated to 673/672 (*Borger, 1956: 60 §27; Heidel, 1956). Evidence provided by tombs indicates that settlement on the site extends back at least to the Middle Bronze Age. Much of the city's wealth throughout its existence must have been derived from its exploitation of the nearby copper mines. Tamassus consisted of both acropolis and lower town, with a large necropolis extending to the south and southeast. In the inscriptions of Esarhaddon, its king appears to have been a man called Atmesu (Greek Admetus) (**ARAB* II: 266, 341). The city is not attested in Greek sources until mid C4, when we learn that its then ruler, Pasicyprus, sold his kingdom for fifty talents to Pumiathon, king of Citium, and thereupon went to Amathus where he spent his old age. Tamassus was subsequently taken from Pumiathon by Alexander the Great and handed over to Salamis' king Pnytagoras.



Figure 114 Tamassus, male worshipper, sanctuary of Apollo.

The city appears to have prospered through the various phases of its existence, from the Archaic period (C7–6) onwards, and became a bishopric in the Byzantine period. Prior to this, it was a centre for the worship of Apollo and the Mother of the Gods. The sanctuaries of both these deities have been tentatively identified. Cults of other deities – Aphrodite, Dionysus, Asclepius, and Artemis – are also known from written sources to have been practised in the city. Among the very few remains to be excavated are a temple dedicated to Aphrodite, part of the city's fortifications, installations for the production of copper, and two well-preserved 'royal built tombs', which date to the Archaic period. Both tombs show extremely fine workmanship, in the structures themselves as well as in their architectonic decorations. Six unique Cypro-Archaic statues depicting recumbent lions and sphinxes were accidentally discovered near the tombs in 1997.

Nicolaou (*PECS* 875–6), Solomidou-Ieronymidou (2001), Iacovou (2002).

Tamina Late Bronze Age country in southwestern Anatolia. It was one of the cities/countries conquered by the last Hittite king, Suppiluliuma II (early C12), during his campaigns in southern and southwestern Anatolia, as recorded in the so-called 'Sudbürg inscription' recently discovered in the Hittite capital, Hattusa (*Hawkins, 1995: 22–3).

Tanakun Fortified Iron Age city, probably to be located in or near the land of Que in southern Anatolia. The city's ruler, Tullu, surrendered to the Assyrian king Shalmaneser III in the course of or immediately following a campaign which Shalmaneser had conducted in Que in his twenty-sixth regnal year (833) (**RIMA* 3: 68). Shalmaneser took hostages from the city, and a tribute of gold, silver, iron, oxen, and sheep.

Tapikka (*Maşat*) (map 2) City located in northern Anatolia, with a history of occupation extending from late M3 to early C13. At its greatest extent, it covered 10 ha. Its most distinguished phase dates to the Late Bronze Age, when it became an important regional administrative, military, and economic centre of the Hittite kingdom. Lying in the frontier-zone of the Hittite homeland, 116 km northeast of the Hittite capital Hattusa and close to the region of the Kaska peoples, its location gave it considerable strategic significance. The city reached the peak of its development in the first half of C14, probably during the reign of the Hittite king Tudhaliya III. Kaska invaders were almost certainly responsible for its destruction during the comprehensive invasions of the Hittite homeland towards the end of Tudhaliya's reign. After the Hittites regained their lost territories, Tapikka was rebuilt, probably by Tudhaliya's son and successor Suppiluliuma I (1350–1322). In the last decades of the Late Bronze Age, it was again destroyed by fire. The Phrygians reoccupied it in the early Iron Age, building a small settlement on the citadel.

Excavation of the site began in 1973, under the direction of T. Özgüç, and continued until 1984. The site consists of a citadel, which rises 29 m above the surrounding plain, and a lower city adjacent to the citadel's southeast side. Of the five levels dating to the Hittite period, level III was the largest and most important. At this time Tudhaliya III almost certainly occupied the Hittite throne. The most prominent feature of level III was a building erected on the citadel covering an area of almost 4,500 sq. m. Commonly referred to as a palace, it was clearly the headquarters of the regional

administration. There are remains of north and east wings of the palace, and an inner colonnaded courtyard. The only significant remains of the lower city belong to a temple, of which a 50 m long south wing and part of an east wing and inner court survive.

A range of artefacts was unearthed from both palace and temple, including seals and inscribed bullae, bull and stag figures (apparently symbols of divinity), and animal-shaped drinking vessels. But the most significant find in this level was a tablet archive, housed in two adjoining rooms in the palace. Ninety-six of the 116 texts brought to light are letters. These include correspondence exchanged between the Hittite king and his deputies in Tapikka, between officials based in Tapikka and their colleagues in Hattusa, and between officials in Tapikka and other cities of the Hittite kingdom. The communications between the king and his officials have much to do with the security of the region. They include reports to the king on enemy movements and raids on grain lands, requests from officials for reinforcements, and instructions from the king about the relocation of populations in territories threatened by the enemy and the treatment to be accorded to defectors or enemy prisoners taken in battle. The entire surviving corpus may date to a period of no more than a few months before Tapikka was destroyed. Texts of a cultic nature were also found in Tapikka, dating to the last phase of its existence as a Hittite city in C13.

Alp/Özgüç (*RIA* 7: 442–6), *Alp (1991a; 1991b), T. Özgüç (2002), *CS III: 45–51, Bryce (2003b: 170–81).

Tappassanda Late Bronze Age city in central Anatolia subjected to Hittite rule by the Hittite king Hattusili I (1650–1620). Hattusili appointed his son Huzziya as its governor. Subsequently, the city's inhabitants induced Huzziya to lead an uprising against his father. Hattusili evidently crushed the rebellion and removed his son from office (*CS II: 80, **Chav.* 225–6).

Tarava (*Tarum*) M1 city in Vautiya, a district in southern Persis, southwestern Iran. A pretender to the Persian throne called Vahyazdata rose up in rebellion there, with the support of local Persian forces, against the Persian king Darius I on the latter's accession in 522 (*DB 40–1). Vahyazdata falsely claimed that he was Bardiya, brother of Cyrus II's son and successor Cambyses. See also **Rakha**.

Tarhuntassa (map 3) Late Bronze Age kingdom in southern Anatolia. It was probably created by the Hittite king Muwattalli II early in C13, though Tarhuntassa as a geographical entity may have existed much earlier. Around 1280, Muwattalli transferred the seat of the Hittite administration there from Hattusa (*CS I: 200, 201). Scholars debate whether he made the shift for strategic reasons, in order to have a base closer to his forthcoming military operations in Syria against the pharaoh Ramesses II, or whether his action was motivated primarily by religious or personal considerations. Though he clearly intended the move to be a permanent one, his son and successor Urhi-Teshub (Mursili III) (1272–1267) transferred the capital back to Hattusa shortly after occupying the throne. Subsequently, Tarhuntassa became an important appanage kingdom of Hatti. Urhi-Teshub's successor Hattusili III appointed his nephew Kurunta (=Ulmi-Teshub, according to most scholars), son of Muwattalli and (half-?)brother of Urhi-Teshub, as its ruler (*CS I: 204), and Hattusili's son Tudhaliya IV renewed the appointment. Both Great Kings conferred numerous privileges and favours upon Kurunta, as indicated by still extant treaties which they concluded with him (*HDT

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109–13, 114–24, *CS II: 100–6). Tudhaliya's treaty is inscribed on the famous bronze tablet discovered at Hattusa in 1986. Included among its provisions is a definition of the boundaries of Tarhuntassa. From this and other information, we can conclude that the kingdom extended along the southern coast of Anatolia through the regions of Classical Cilicia and Pamphylia. It incorporated the territory called the Hulaya River Land, and bordered the country of Kizzuwadna to its east. Its western boundary was marked in part by a city called Parha (Classical Perge) and a river called the Kastaraya (Classical Cestrus). Both Classical names indicate a western Pamphylian location for this boundary, or at least the southernmost part of it.

Hieroglyphic inscriptions discovered at mod. Hatip, Kızıldağ, Karadağ, and Burunkaya (*CHLI I: 433–8; see **Hatip** and **Kızıldağ**) may indicate that by the last decades of C13, Tarhuntassa's territory extended northwards into Classical Lycaonia and Cappadocia. It is possible that Muwattalli's lineal descendants, including Kurunta, established Tarhuntassa as a breakaway kingdom from Hatti – until such time as the Hittite throne, seized by Muwattalli's brother Hattusili (III), could be restored to its rightful heirs. Tarhuntassa does in fact appear to have broken its ties with Hatti some time after the treaty recorded on the bronze tablet, since it appears in the so-called 'Südburg inscription' at Hattusa, dating to the reign of the last Hittite king Suppiluliuma II (1207–), as one of the enemy countries reconquered by the Hittites (*Hawkins, 1995: 22–3). Control of Tarhuntassa was vital to the Hittite kingdom in



Figure 115 The Hittite king Suppiluliuma II, from 'Südburg', Hattusa.

TARNIP

the last years of its existence, since the port of Ura, through which imported grain was transported to the Hittite homeland, lay in or near its territory.

Otten (1988), Dinçol *et al.* (2000), Bryce (2007), Melchert (2007), Taracha (2007).

Tarnip Middle Bronze Age city located within the western part of the Ida-maras region of the Habur triangle, northern Mesopotamia. In late C19 it was captured, along with the city of Ashnakkum, by the Eshnunite king Naram-Sin during his campaign of conquest in the Habur triangle.

Mesop. 131.

Tarsus (**Tarzi** in Assyrian texts) (maps 2, 4) City located in the Cilician plain in southern Anatolia, with a history of occupation from the Neolithic (M6 or earlier) to the Roman imperial period. It was excavated by H. Goldman from 1934 to 1939. Investigations of the site were resumed in 2001 by an international, interdisciplinary team, with participants from Boğaziçi University, Bryn Mawr College, and other institutions, under the overall direction of A. Özyar.

In the Early Bronze Age, the site was occupied by a large fortified settlement with extensive trading contacts. Situated as it was on Anatolia's southeastern coast, it provided an important link between the Anatolian region and the countries lying further to the east. The *depas amphikypellon* type of pottery (see glossary) found at Tarsus indicates trading contacts with Troy II (M3), and there was also an abundance of pottery on the site originating from Cyprus, Syria, and Mesopotamia. Impressive private dwellings, probably two-storeyed in some cases, constructed at the peak of the city's Early Bronze Age development, reflect the existence of an elite class which had almost certainly built its wealth on commerce. In spite of its strong defences, the city was destroyed by enemy action on at least two occasions in its Early Bronze phase. Settlement continued, however, through the Middle and Late Bronze Ages, and in the latter period Tarsus became subject to the kingdom of Hatti. At this time it lay within the territory of the Hittite vassal state Kizzuwadna. Like nearby Mersin, its location on the coast near the sea routes which brought grain and other imports to the Hittite world no doubt made it of considerable strategic value to the Hittites.

After a period of apparent abandonment at the end of the Late Bronze Age, Tarsus was reoccupied in the early Iron Age, and was conquered by the Assyrian king Shalmaneser III in his twenty-sixth regnal year, 833 (**RIMA* 3: 68–9). Shalmaneser appointed a certain Kirri, brother of Kate, king of the land of Que, as ruler of Tarsus and other cities and peoples he had conquered in the region. Tarsus later joined a rebellion against the Assyrian king Sennacherib c. 696, and was captured, plundered, and destroyed (**ARAB* II: 137). Again rebuilt, it became subject to Persia in the second half of C6. But along with the rest of Cilicia, it appears to have enjoyed a relatively high degree of autonomy during the Persian period (C6–4), under a line of local kings called by the title Syennesis. The dynasty's seat of power may have been located in Tarsus. In 333 the city was captured by Alexander the Great, and was subject to the Seleucid dynasty during the Hellenistic period. Under Roman rule, it became the capital of the Roman province of Cilicia. The apostle Paul was said to be a native of Tarsus.

Goldman (1956), Özyar (2005).

Taruisa Late Bronze Age city or small country in northwestern Anatolia. It was

the last place, following Wilusiya, in the list of countries forming the anti-Hittite Assuwan Confederacy, as recorded by the Hittite king Tudhaliya I/II (see *Assuwa*). Many scholars believe that the names Wilusiya and Taruisa correspond to (W)ilios and Troia (Ilios and Troy), which are used interchangeably for the same city in the *Iliad*. Conceivably, Wilusiya and Taruisa were originally separate but adjoining countries which subsequently merged, with local tradition preserving the latter's name until it resurfaced in the form Troia as an alternative to Ilios in Homeric tradition. Taruisa is only once more attested – in a hieroglyphic inscription carved on a silver bowl of unknown provenance, now in the Museum of Anatolian Civilizations in Ankara. The inscription, in Luwian hieroglyphics, records the conquest of a place called Tarwiza (presumably the hieroglyphic form of Taruisa) by a king called Tudhaliya (*Hawkins, 1997).

Taçci (map 2) Site of Late Bronze Age rock-carved sculptures, dating to C13, located in central Anatolia, in the region of Classical Cappadocia. The site was discovered by H. Rott in 1906. The sculptures consist of a single figure, whose nature and role are uncertain, and a row of three other figures identified either as gods, or as worshippers in an attitude of prayer. Luwian hieroglyphic inscriptions accompany both compositions. Bittel (1976: 184–5), Burney (2004: 267).

Tashiniya Late Bronze Age city in eastern Anatolia or northeastern Syria, located north of Carchemish near the city of Urshu, west of the Euphrates r. It was among the cities which the Hittite king Hattusili I (1650–1620) attacked and destroyed on his march back to Hattusa at the end of his first(?) campaign in Syria (**Chav.* 220), perhaps because it was a subject or ally of the kingdom of Aleppo.

Tawilan (map 13) Iron Age II settlement in Jordan north of Petra in the anc. kingdom of Edom, dating predominantly to C7–6. It is perhaps to be identified with the biblically attested city of Teman (q.v.). Following an initial survey by N. Glueck in 1933, the site was excavated by C.-M. Bennett from 1968 to 1970 and in 1982, for the British School of Archaeology in Jerusalem and subsequently for the British Institute at Amman for Archaeology and History. These excavations revealed that Tawilan was an unfortified agricultural settlement, whose principal period of occupation was C7. Among the small finds was an assemblage of painted 'Edomite' ceramic ware, currently dated to C7–6, though it may be earlier, and a seal depicting an altar and a star and crescent, symbols of the moon god Sin and the goddess Ishtar.

The last season of excavation produced a treasure hoard consisting of eighteen gold rings and earrings and 334 carnelian beads. The most recent studies have suggested a date of C9–8 for the hoard, whose gold jewellery is the first such anc. assemblage to be unearthed in Jordan. The 1982 season of excavation also produced the first cuneiform tablet recovered from Jordan. Drawn up in Harran in northern Mesopotamia, it is a legal document which concerns a dispute over a sale of livestock. There is no precise archaeological context for the document. But a reference within it to the accession year of a King Darius (there were three Persian kings of this name) suggests that Tawilan continued to exist through at least part of the Persian period (C6–4).

There followed a period of apparent abandonment of the site until it was reoccupied

probably in C1–2 CE when part of it was used as a cemetery. It was again occupied during the Mameluke period (C13–16 CE).

P. Bienkowski (1990: 95–101; *OEANE* 5: 156–8).

Tawiniya Late Bronze Age Hittite city and cult-centre, probably Hattian in origin, in north-central Anatolia. Alaca Höyük and the Celtic city of Tavium, capital of Roman Galatia, are among several proposed identifications for the city. Located on one of the festival routes from Hattusa, one day's journey from the capital, it played an important role in the festival of the Hattian goddess Teteshapi, and also had close associations with the Hattian god Telipinu.

**RGTC* 6: 416–18.

Taxila (map 16) Central Asian city attested in Classical texts, located in northwestern Pakistan, east of the Indus r. and northwest of the mod. city of Rawalpindi. It was originally part of the country of Gandhara, but apparently separate from it during the period of the Persian empire (C6–4). It lay at the intersection of trade routes passing between India and the Asian lands lying to the west. By the time of Alexander the Great's campaigns in the east, it had become the dominant city of the region between the Indus and Jhelum rivers. Taxiles, the ruler of this region at the time, came to terms with Alexander prior to the latter's crossing of the Indus in 326, and succeeded in maintaining his position on Taxila's throne, as a subject of Alexander under the immediate authority of a Macedonian satrap (Arrian, *Anabasis* 5.3.6, 7.2.2, Strabo 15.1.28). In the western world, Taxila was reputed to be a splendid and powerful city. In India, it was noted as a seat of learning and a centre for Buddhist worship.

Hermann (*RE* VA: 75–8).

Taya, Tell Settlement in northern Mesopotamia, consisting of a central mound and surrounding settlement, one of four major sites in the northeastern corner of the Sinjar-Tell Afar plain, covering at its peak in M3 a total area of c. 160 ha. The site was excavated by J. E. Reade over three seasons, 1967, 1968–9, and 1972–3, for the British School of Archaeology in Iraq. The earliest evidence for settlement, in the form of ceramic ware, dates back to the Ubaid period (up to early M4). In the second half of M3 a substantial urban centre had developed on the site, probably the most important centre in its region. Its so-called Inner Town on the mound was fortified by an oval wall which enclosed some 5 ha, with a 2 ha extension to the southwest. But the settlement extended well beyond this, to a densely settled, unwalled Outer Town covering c. 65 ha, and beyond that a further area of less dense settlement covering c. 90 ha. Inside the Inner Town a circular citadel was built, with stonework 1.6 m thick and 3 m high and a mudbrick superstructure of at least 2 m. The Outer Town contained many courtyard houses, and a number of chapels or shrines and industrial installations.

After a period of c. 100 years of abandonment, the central mound was reoccupied c. 1900 (Middle Bronze Age). Sherds of early 'Habur ware' and a rectangular house or shrine are among the meagre remains of this first period of reoccupation. It was followed, also in the Middle Bronze Age, by a settlement with a new layout. Remains of this phase indicate that Tell Taya had now assumed the character of a large farming community. The finds from it include two cuneiform tablets bearing the seal of an official of the Assyrian king Shamshi-Adad I (1796–1775), indicating that at this time

the town was part of the Old Assyrian kingdom. Virtually nothing more is known about the settlement until the Iron Age II period. Above the early M2 remains, a Neo-Assyrian settlement occupied the site, in the period c. 850–750. In this phase of its existence, a large stone terrace encircled the (probably fortified) central mound. Subsequent remains date to M1 CE when the site apparently came under Parthian and Sasanian control.

Reade (1982b; *OEANE* 5: 158–60).

Tayinat, Tell (map 7) Settlement-mound, with Early Bronze Age and Iron Age occupation levels, located in northwestern Syria, 25 km from Antakya and 800 m from Tell Atchana (Bronze Age Alalah). The site is very likely to be identified with Kinalua, capital of the Iron Age Neo-Hittite kingdom of Pat(t)in (Assyrian Unqi) which was located in the Amuq plain. Tell Tayinat was excavated in the 1930s by a team from the Oriental Institute, University of Chicago, with new excavations being undertaken from 2004 onwards by an expedition from the University of Toronto under the direction of T. Harrison. During the Early Bronze Age (M3), Tell Tayinat became an important urban centre, but in M2 it was abandoned in favour of nearby Alalah. The destruction of Alalah in C12 left a vacuum in the immediate region, which a renewed settlement at Tell Tayinat eventually filled, almost certainly as Kinalua, Patin's capital.

The city was dominated during its Iron Age phase by a royal citadel, in which two main periods have been identified. The complete plan of a palace of the *bit bilani* type (see glossary) belonging to the first of these periods has been uncovered. It has been designated Building XIII. Above it, a citadel was constructed in a second building phase. The earlier complex can be dated back at least to C10. Its destruction occurred around the middle of C9. This has been determined by the discovery, beneath the palace floor, of a fragmentary Luwian hieroglyphic inscription on the podium of a statue, bearing the name Halparuntiyas (**CHLI* I: 366). Very likely, the man so named is to be identified with the local ruler Qalparunda whom the Assyrian king Shalmaneser III (858–824) refers to as the Patinite and the Unqite (**RIMA* 3: 11, 18 respectively), and as paying tribute to him on at least two occasions (857 and 853). He was, apparently, successor to a man called Sapalulme, who was himself successor (or a successor) to Patin's first attested king, Lubarna (I). Unfortunately, Qalparunda's inscription and statue are too fragmentary for any further significant information to be gained from them. Several more building phases occurred in the city before it was destroyed by Assyrian forces during the last three decades of C8. The Assyrians built a new citadel on the site, incorporating Assyrian architectural features, in the southern part of the mound. The focal point of the citadel complex was a central courtyard, accessed via a gate building. A temple adjoined the complex on its south side. Remains of a number of frescoes which decorated both the palace and temple buildings have been found in the course of the excavations.

Traces of Early Bronze Age remains have also been uncovered on the mound. Subsequent excavations are expected to bring more of these to light.

Haines (1971: 37–66), Harrison *et al.* (2006), Yildirim and Gates (2007: 305–6).

Tayma (biblical Tema) (map 16) Caravan-centre in northwestern Saudi Arabia (cf. **Dedan**). The presence there of so-called Qurayyah painted pottery provides evidence of the earliest known occupation of the site, in late M2. Tayma, in the form

Tema, is attested in a number of *OT* sources (Job 6:19, Isaiah 21:14, Jeremiah 25:23). However, it is first attested in historical records in the texts of the Assyrian king Tiglath-pileser III who conquered the Arab tribes in the region c. 733 (**Tigl. III* 168–9). There has been some debate as to whether Tayma was by this time already a walled, permanently occupied settlement, since the relevant archaeological evidence is apparently equivocal or inconclusive. In general terms, nomadic pastoralism was the defining feature of the northern Arabian populations in this period.

However, in mid C6 Tayma achieved particular prominence in its region when the Babylonian king Nabonidus (556–539) spent ten years there, fortifying the settlement and building a palace for himself (**PE* 76–7, no. 23). Various reasons have been suggested for his shift from Babylon to Tayma, including a desire to escape plague and famine, to establish a forward base for expeditions to the south by his troops, or to gain control over the highly profitable Arabian trade in incense and gold. But most scholars believe that the reason was primarily a religious one. Nabonidus was a devotee of the moon god Sin, and Tayma was a centre of the god's worship. The top portion of a stele depicting Nabonidus with symbols of the sun, the moon, and a star has recently been unearthed in an official building on top of the main mound at Tayma. Below the sculpture is part of a cuneiform inscription, the first such inscription to be discovered in Saudi Arabia. The surviving part of it refers to semi-precious stones, including lapis lazuli and carnelian.

Following the fall of the Neo-Babylonian empire, Tayma continue to prosper in the Persian period (C6–4), when it was perhaps nominally under Persian rule. But like the northwestern Arabian caravan-centre Dedan, it was eclipsed, in C1, by the Nabataean city of Hegra, and thenceforth went into decline.

Parr (*OEANE* 5: 160–1).

Tegarama (map 3) Late Bronze Age predecessor of the Iron Age city Til-garimmu (q.v.) in east-central Anatolia, located on the main route between Carchemish and Hattusa. Though the city is commonly identified with mod. Gürün, J. D. Hawkins (*CHLI* I: 285, n. 45) favours a location in the plain of Elbistan. The city was sacked by forces from the land of Isuwa, which lay to its east, during the comprehensive invasions of Hittite territory in the first half of C14 (*Bryce, 2005: 146). In 1327 the Hittite king Suppiluliuma I marched to Tegarama, where he held a general review of his infantry and chariotry before proceeding to the Euphrates and the conquest of Carchemish (**DS* 93, **CS* I: 190).

Teichiussa (map 5) M1 Ionian city on a low mound, located on the Aegean coast of southwestern Anatolia, 26 km southeast of Miletus. It is first attested in a C6 Greek inscription carved on the statue base of a certain Chares, called ruler of Teichiussa. In the Athenian Tribute Lists, the city is designated as a dependency of Miletus. A year after Miletus' defection to Sparta in 412, Teichiussa was used by the Spartans as a base for mounting an attack on Iasus, which lay further down the coast (Thucydides 8.28). Teichiussa's meagre remains include a poorly preserved fortification wall, probably of C5 date.

Bean (*PECS* 890–1).

Teisheba, City of (*Karmir Blur*) (map 20) Iron Age Urartian fortress and city in

eastern Anatolia on the outskirts of mod. Erevan. Its anc. name, derived from the Urartian storm god Teisheba to whom the city was dedicated, is indicated by a cuneiform inscription dating to Rusa II's reign (678–654). Excavation of the site, under the direction of B. B. Piotrovskij for the Hermitage Museum and the Armenian SSR Academy of Science, began in 1939 and continued into the 1960s. The settlement's first Urartian phase dates to the reign of Minua (805–788). Finds from this phase include a number of pointed helmets, decorated with sacred trees and genii and inscribed with cuneiform texts. Subsequently, the city was rebuilt by Rusa II, as indicated by two long cuneiform inscriptions on blocks of stone discovered among the foundations of a temple. It was the first fortress constructed by Rusa (see Erdem and Batmaz, 2008: 66–7). The new city contained a fortified citadel some 4 ha in area, and a lower settlement extending over c. 40 ha. A number of streets and public buildings have been uncovered in the lower settlement. The fortifications which surrounded the city were apparently never completed. Inside the citadel are the remains of a large 150-room building complex. Provisionally identified as a residential palace, it may have served as an administrative centre for the surrounding region as well as providing storage for animal and agricultural produce and items produced by local craftsmen. The workshops of potters and metalsmiths were found outside the citadel. Inscriptions from the site, in addition to those mentioned above, include a number of letters and decrees of the Urartian king and his officials. They refer to such matters as land distribution, inheritance issues, the collection of tribute, and the movement of animals and peoples.

Teisheba city is noted for the richness and abundance of its small finds, particularly those unearthed in the large citadel building. They include statuettes of warrior gods, large numbers of bronze vessels, a great variety of finely made pottery, an enormous brass sacrificial cauldron, and an extensive range of bronze, silver, and gold jewellery. Here too were preserved some of the treasures brought from Erebuni (q.v.), including fourteen decorated and inscribed bronze shields. These finds, together with the royal correspondence, serve to illustrate Teisheba city's status as a flourishing regional centre of the Urartian kingdom in mid C7. The citadel was violently destroyed at the end of Urartu's history and not reoccupied.

Piotrovsky (1969: 135–80), Zimansky (1998: 267–8), McConchie (2004: 124).

Tela M1 city in the Kashiyari range (mod. Tur ʿAbdin) of northern Mesopotamia, in the land of Nerbu. The Assyrian king Ashurnasirpal II laid siege to the city during his campaign in the region in 882 (**RIMA* 2: 201). Though it was protected by a triple wall and defended by a substantial number of troops, it fell to the Assyrians. Ashurnasirpal massacred and mutilated many of its inhabitants, deported others, then plundered the city and put it to the torch; from there he moved on to Tushshan.

Radner (2006: 290–1)

Telloh see Girsu.

Telmessus (I) (Telmissus) (map 5) M1 Lelegian (q.v.) city on the Myndus peninsula in Caria, southwestern Anatolia. Cicero (*De divinatione* 1.42.94) comments on the fertility of its surrounding countryside. The city apparently lay c. 10 km from Halicarnassus. According to Pliny the Elder (5.107), Telmisum (*sic*) was one of six Lelegian towns assigned by Alexander the Great to the jurisdiction of Halicarnassus.

But its incorporation into Halicarnassus, along with seven other Lelegian cities, was in fact due to the Carian satrap Mausolus (377–353) prior to Alexander's campaigns. Many of the city's inhabitants were at that time resettled in Halicarnassus. The city's actual location remains uncertain. Bean suggests an identification with a Lelegian site near Gürice, 3 km west of Müsgebi. Gürice has a number of characteristic Lelegian features, its remains including a citadel, an outer enclosure, a large, square ashlar tower, and several rock-tombs, among them a vaulted chamber tomb.

Telmessus achieved considerable fame as an oracular centre of the god Apollo. Here the priests were concerned primarily with the interpretation of omens, prodigies, and dreams experienced by their consultants. Herodotus (1.78) reports that the Lydian king Croesus sought an explanation from the oracle for a curious event that occurred in the outskirts of his capital, Sardis: prior to the Persian king Cyrus II's advance on Sardis, snakes swarmed in the outer part of the city and were devoured by horses who preferred the reptiles to their own pasturage (so the story goes). On another occasion, the oracle was consulted by Gordius, a man of humble origins but later to become the father of the Phrygian king Midas (Arrian, *Anabasis* 2.3.3). After the transplantation of the majority of its population to Halicarnassus in C4, Telmessus appears to have been reduced to little more than a religious community dedicated to the worship of Apollo. But its reputation as an oracular centre persisted through the Hellenistic and Roman periods, even though it never achieved the prominence of the oracle at Patara, which lay further to the southeast on the coast of Lycia.

Bean (1971: 122–3; *PECS* 892), Bryce (1986: 200–2).

Telmessus (2) (*Fethiye*, formerly *Makri*) (map 15) M1 BCE–M1 CE city on the western coast of Lycia, southwestern Anatolia. Though five native Lycian inscriptions were discovered there, the city was not originally considered to be part of Lycia. It was clearly distinguished from it at the time of the C5 Athenian Tribute Lists, which listed Lycia and Telmessus separately as members of the Athenian Confederacy (see glossary). Despite its evident cultural links with Lycia, it may not have become politically attached to the country until the first half of C4, when a Lycian leader called Pericles (see *Limyra*) gained control of the city by military conquest. Several decades later, Telmessus submitted without resistance to Alexander the Great during the Macedonian's campaign along Anatolia's southern coast (334/333) – though one of Alexander's 'Companions', Nearchus the Cretan, had to retake the city by a stratagem after a certain Antipatrides had established his control over it (Polyaenus 5.35). In the Hellenistic period, Telmessus became subject first to the Ptolemies and subsequently to the kings of Pergamum. When the Pergamene kingdom ended in 133, it was incorporated into the Roman province of Asia.

Telmessus' remains are today confined to its tombs, of various periods. Two theatres of Hellenistic and/or Roman date, one of which was apparently in a good state of preservation in mid C19, have now entirely disappeared. The main group of tombs was cut into a hillside located just east of the city. Of these the most notable is dated to C4 and identified by its inscription as belonging to a certain Amyntas, son of Hermapias. Its façade is in the form of an Ionic Greek temple, complete with pediment and acroteria (ornaments generally placed above the three angles of the pediment). Inside, a single burial chamber has been carved from the rock, with benches around the walls. Other similar tombs are located close by. A freestanding double-storeyed

TEMAN

sarcophagus tomb, richly embellished with relief sculptures, and now located next to Fethiye's municipal building, is among the finest examples of its type in the whole of Lycia.

Telmessus was apparently a centre for the practice of divination, though many of the stories of Telmessian seers should probably be attributed to the nearby Carian city of the same name. One of these stories concerns Alexander's consultation of a Telmessian seer called Aristandrus, when he sought from him the interpretation of a dream which he had had in the course of his siege of Halicarnassus.

Bean (1978: 38–41; *PECS* 892).

Tema see *Tayma*.

Teman M1 district and city in Edom, a country which lay to the south of the Dead Sea. According to Genesis 36:34, a man called Husham of the land of the Temanites (to be distinguished from the Aramaean Temanites who occupied the Habur region in northern Mesopotamia; see Lipiński, 2000: 109–10) became king of Edom after the death of the previous ruler Joab. (On the highly questionable validity of the Edomite King List, see under *Buseirab*.) Also in *OT* tradition, Teman figures in a prophecy of Ezekiel (25:13), who declared that the land of Edom would be destroyed from Teman to Dedan. This reference suggests that the cities and districts in question lay at either end of the kingdom of Edom. Teman has yet to be located, though Tawilan (q.v.) north of Petra is a possibility. Dedan (q.v.) was a northwestern Arabian caravan-centre, located at the site of al-Khuraybah in the al-ʿUla oasis in Saudi Arabia.

de Vaux (1969), Negev and Gibson (2001: 497).



Figure 116 Telmessus, Amyntas tomb.

Teman(n)ites Large Aramaean tribe occupying (probably from C10 onwards) the upper Habur region of northern Mesopotamia. Their name is derived from Aramaic *tymn*, which means ‘south’, ‘southern’. To be distinguished from the Temanites who in *OT* tradition (e.g. Genesis 36:34) lived in the land of Edom, they are attested in the reign of the Assyrian king Adad-nirari II (911–891); Adad-nirari claims to have defeated three Temanite kings, Nur-Adad, Mamli, and Muquru, during his campaigns in the region of Hanigalbat in 901 and 900 (**RIMA* 2: 149–52). Nur-Adad ruled the city of Nisibis (q.v.) and its attached territories. It is unlikely that the Temanites ever formed a united kingdom.

Lipiński (2000: 109–17).

Teos (map 5) Greek city located on the Aegean coast of Anatolia, in the region called Ionia in M1, 40 km southwest of Smyrna. According to Classical tradition, it was founded by Minyans from Orchomenus in northern Greece. It was one of the twelve cities of the Ionian League (see **Panionium**). When Teos was conquered by the Persian commander Harpagus c. 540, its population refused to accept Persian sovereignty and sailed to Thrace, where they founded the city of Abdera (Herodotus 1.168, Strabo 14.1.30). But many of them returned home shortly after. In C5, Teos became a member of the Athenian Confederacy (see glossary). The city’s scanty material remains include harbour works, some poorly preserved fortifications on the acropolis, and below the acropolis the remnants of a theatre, odeum (a small, roofed theatre used for musical performances), gymnasium, and temple of Dionysus. Most of these remains belong to the Hellenistic and Roman periods.

E. Akurgal (1973: 139–42), Bean (*PECS* 893–4), Moustaka *et al.* (2004).

Teresh Late Bronze Age population group, possibly of western Anatolian origin, listed as one of the so-called Sea Peoples in Egyptian records. The Teresh first appear among the invaders who joined with the Libyans for an attack on the Egyptian Delta during the reign of the pharaoh Merneptah (1213–1203), as recorded on the east wall of Merneptah’s temple at Karnak (**ARE III*: §579). They may also have been among the invaders who attacked the coast of Egypt during Ramesses III’s reign (1184–1153), to judge from the inclusion of a Teresh chieftain among the enemy captives depicted on the walls of Ramesses’ mortuary temple at Medinet Habu. They are not listed among the invading groups in the accompanying inscription, but elsewhere, in an inscription from Deir el Medineh, Ramesses claims that they were one of the groups of foreigners coming from the midst of the sea whom he trampled down. The similarity of their name to Taruisa, which figures in Hittite texts as a country or city in the region of the Troad, has suggested a possible northwestern Anatolian origin for the Teresh. Alternatively, they have been linked with the Tyrsenoi or Tyrrhenians, who according to Herodotus (1. 94) migrated from Lydia in central western Anatolia and resettled in western Italy, where allegedly they became the founders of the Etruscan civilization. It is conceivable that this tradition reflects one of the supposed westward migrations of several of the Sea Peoples after their unsuccessful attack on the Egyptian coast in Ramesses III’s reign (see also **Shekelesh** and **Shardana**). However, most scholars now believe that the Etruscans were an indigenous Italian population group.

Sandars (1985: 224, index refs).

TERQA

Termera (*Asarlık*) (map 5) M1 city in Caria in southwestern Anatolia, 15 km southwest of mod. Bodrum. Founded by the Lelegians (q.v.) according to Classical tradition, the city is first attested in coin legends of late C6 or early C5, in association with the name Tymnes, probably to be identified with the tyrant of Termera referred to by Herodotus (5.37, 7.98). In C5, the city was a member of the Athenian Confederacy (see glossary), originally paying two-and-a-half talents per year as its contribution to the Confederacy's treasury, but after 447 only one-fifth of this amount. In the course of C4, the city appears to have undergone a considerable decline. Its role at that time was perhaps no more than a guardpost, and it was used as a prison. Material remains of the site include a citadel wall surrounded by an outer wall, the latter of polygonal masonry and apparently dating to C5. Several tombs built in different styles and of uncertain date are located on the site.

Bean (*PECS* 895–6).

Termessus (map 4) M1 BCE–M1 CE city in Pisidia near Anatolia's southern coast, located 1,000 m above sea level, 30 km northwest of Antalya. Its inhabitants identified themselves in their inscriptions with a semi-legendary people called the Solymians (q.v.), who first appear in Homer's *Iliad* (6.184–5). Writing in the early Roman imperial period, Strabo (13.4.16–17) noted that the Termessians still at that time called themselves Solymians, and distinguished the language they spoke from the Pisidian tongue. It is likely, however, that the Solymian language or dialect had died out well before the Hellenistic period. Alexander the Great decided not to proceed with a planned attack on the city following his conquests in Pamphylia in 333, probably because of its strongly protected mountaintop site, which offers spectacular views over the Taurus range. Its well-preserved remains, including a theatre, agora, bouleuterion (council house), gymnasium, temples, and avenues of tombs, date almost entirely to the Hellenistic and Roman periods. In C3, Termessus founded a colony of the same name in neighbouring Lycia, near the city of Oenoanda.

Bean (1968: 119–37; *PECS* 896–7), E. Akurgal (1973: 325–9).

Termilae see Lycia.

Terqa (*Tell Ashara*) (map 10) Settlement mound located on the west bank of the Euphrates, 50 km north of Mari. The site was identified in 1910 by E. Herzfeld, who found there a cuneiform tablet referring to the construction of a temple of Dagan in Terqa. Its history of occupation extends from early M3 until M1, followed by a long period of abandonment until reoccupation in the mediaeval period. Investigation of Terqa's remains has been limited by the fact that mod. settlement overlies a large part of the anc. site, leaving only about 25 per cent of the 10 ha mound available for excavation. The lack of any trace of a lower city has been attributed to its being swept away by floods or covered by alluvium. Tell Ashara has been studied in a series of excavations, the earliest of which was conducted in 1923. From 1976 onwards, work on the site was directed by G. Buccellati and M. Kelly-Buccellati, and from 1985 onwards the excavations have been carried out by O. Rouault. A number of institutions have sponsored these excavations, including the International Institute for Mesopotamian Area Studies, the University of California, and California State University at Los Angeles.



Figure 117 Termessus.

Settlement at Terqa in M3 is indicated by several well-appointed shaft-graves, and especially by the remains of the city's fortifications consisting of three substantial mudbrick concentric walls, 20 m in total width, originally dating to this period and continuing in use until mid M2. During the Middle Bronze Age (early M2), Terqa was probably a regional centre of the kingdom of Mari. From an administrative building dating to the Shakkanakku period (see under **Mari**) and continuing in use during the period of the Amorite dynasty at Mari, a number of bureaucratic texts and clay door-sealings have been unearthed. The building appears to have housed a scribal school, to judge from items of furniture and equipment appropriate to scribal activity which were found within it. These included a jar and a bin containing tablets and located near another container in which fine clay had been deposited.

After Mari was conquered by the Babylonian king Hammurabi in 1762, an independent dynasty was established at Terqa. Probably towards the end of the Middle Bronze Age, Terqa became either the capital or one of the major centres of a kingdom now commonly referred to as the kingdom of Hana (q.v.). Among the city's architectural remains of this period were those of a temple dedicated to Ninkarrak, goddess of healing. The temple was a long, narrow building containing four rooms, a bent-axis entry, and rabbeted doorways (niched doorjambs). Hyksos-type scarabs were found within it. Tablets from the site refer to clashes with the land of Hatte/Hattu, very likely a reference to early conflicts with the Hittites, whose Old Kingdom ruler Hattusili I (1650–1620) campaigned in and east of the Euphrates region (see also Klengel, 1999:



Figure 118 Euphrates at Tell Ashara (Terqa).

66, Singer, 2000: 638–9, who refer to the discovery of a Hittite Old Kingdom seal on the site). Subsequently, by c. 1500, the city had come under Mitannian domination and remained so until the Mitannian empire was destroyed by the Hittite king Suppiluliuma I in the third quarter of C14. At this time it lay within the kingdom of Ashtata (**HDT* 45–6), hitherto subject to Mitanni.

Terqa was abandoned towards the end of the Late Bronze Age. There is a small amount of both archaeological and written evidence (including an inscribed stele of the early C9 Assyrian king Tukulti-Ninurta II – see **RIMA* 2: 188) for reoccupation in M1, when Terqa is referred to as Sirqu in Assyrian records. Both Adad-nirari II (911–891) and Ashurnasirpal II (883–859) received tribute from it during their campaigns in the region (**RIMA* 2: 153, 213). But in this period, it is likely that the city was relatively small and insignificant.

Another settlement called Terqa is attested east of the Tigris in the Diyala r. region from M3 on, and there may have been yet another Mesopotamian settlement of that name, of unknown location (see Luciani, 1999, for refs and discussion).

Buccellati and Kelly-Buccellati (*OEANE* 5: 188–90), Roualt (1998).

Thamanaeans M1 Central Asian population group attested by Herodotus (3.93) as a component of the fourteenth Persian province following the reorganization of the Persian administration by Darius I shortly after his accession in 522 (but see glossary under *satrapy*). Herodotus locates the Thamanaeans in the eastern part of the

empire in the same general region as the Chorasmians, Parthians, Hyrcanians, and Sarangae (3.117).

Theangela see Syangela.

Tidu (*Kurkh/Uctepe*) City on the upper Tigris r., attested in Neo-Assyrian royal inscriptions. An identification with mod. Kurkh (Kerh), as proposed by Kessler (1980: 117), seems likely. Kessler's identification of Tidu with the Late Bronze Age Mitannian settlement Taidu (see **Taidu** (2)) has been rejected by most scholars in favour of a location for the latter in the Habur region. Recently, however, Radner and Schachner (2001: 756–7) have supported the identification of Tidu with Taidu, while noting that there may have been more than one settlement of that name in later M2. Shalmaneser I (1274–1245) built a fortified stronghold at Tidu, and another at Shinabu, to serve as an Assyrian garrison centre on the frontier with the Nairi lands, according to a later account of Ashurnasirpal II. In the intervening period, the two forts had been occupied by Aramaeans, but Ashurnasirpal recaptured them and expelled the Aramaean garrisons. In 879 Tidu was one of the cities in which he constructed storage depots for the grain which his troops harvested from the Nairi lands (**RIMA* 2: 261). Later on, Tidu was among the twenty-seven cities which revolted against Shalmaneser III towards the end of his reign, and were subdued by his son Shamshi-Adad V (*RIMA* 3: 183).

(H. D. Baker)

Radner and Schachner (2001: 754–7).

Tigunanum see Tikunani.

Tikunani (map 3) Middle and Late Bronze Age city and kingdom in northern Mesopotamia, between the upper Tigris and Euphrates rivers. Its capital lay close to the Tigris, probably on its east bank, c. 40 km downstream from mod. Diyarbakır (*Mesop.* 177). It is first attested, in the form *Tigunanum*, in letters from the Mari archive, early C18, which Ishme-Dagan, son of the Old Assyrian king Shamshi-Adad I and viceroy at Ekallatum, wrote to his brother, Yasmah-Addu, viceroy at Mari, about attacks upon Tigunanum by the Turukkeans (**LAP0* 16: 128–9, no. 31; **LAP0* 17: 98–100, nos 505–6).

A recently published letter written by the Hittite king Hattusili I (1650–1620) to a king of Tikunani called Tunip-Teshub, also known as Tuniya, has thrown important new light on the Mesopotamian kingdom and its relations with the relatively young Hittite kingdom (*Salvini, 1994; 1996). Hattusili addresses Tuniya as his servant, and calls on his support for an attack upon the city of Hahhum, whose territory adjoined or lay close to Tikunani. In preparation for his campaign across the Euphrates (known also from the king's Annals), Hattusili had apparently contracted an alliance with Tunip-Teshub, promising him protection and material rewards in return for his support against Hahhum, whose relations with Tikunani were probably already hostile. Despite the letter's terminology, it seems most unlikely that Hittite subject territory extended as far east as Tikunani. It is more likely that Tunip-Teshub's relationship with Hattusili was that of a junior partner in a *pro tem* military alliance, rather than a vassal.

Salvini (1994; 1996; 1998), Miller (2001b).

Til-Abni(m) City in northern Syria, attested in Middle Bronze and Iron Age texts. It lay within the bend of the Euphrates r., and is probably to be identified with the site of Tell el-Qitar (see *Qitar, El-*). In the Middle Bronze Age it lay in or near the land of Zalmaqum, becoming involved in the anti-Assyrian uprising which broke out in the region in 1778, during the reign of the Assyrian king Shamshi-Adad I. The king's son, Yasmah-Addu, viceroy at Mari, captured the city, but refrained from slaughtering its male population. For this his father heaped praise upon him, declaring that his act of mercy was worth ten talents of gold (**LAP0* 17: 52, no. 475).

In M1, Til-Abni was a small Aramaean state bordering on the land of Bit-Adini. The Assyrian king Ashurnasirpal II received tribute (including gold, silver, tin, bronze, linen garments, and cedar logs) from its ruler Habinu during campaigns which he conducted in the middle Euphrates region between 877 and 867 (**RIMA* 2: 216, 217). His son and successor Shalmaneser III (858–824) also reports receiving tribute from the same ruler during his first western campaign in his first regnal year (**RIMA* 3: 9, 15). On these occasions, the Assyrians apparently spared the city's capital (also called Til-Abni) because tribute was voluntarily offered. However, Habinu may shortly afterwards have joined an uprising in the region against Shalmaneser, for in his seventh regnal year (852) the Assyrian king attacked and destroyed the capital along with other cities in its environs (**RIMA* 3: 37, 46 etc.). Towards the end of Shalmaneser's reign, Til-Abni joined in a widespread revolt against him, initiated by the king's son, Ashur-da'in-apla. The rebellion continued into the early regnal years of Shalmaneser's son and successor Shamshi-Adad V before it was finally crushed (**RIMA* 3: 183).

Lipiński (2000: 164), *Mesop.* 181.

Til-Bari Iron Age city in east-central Mesopotamia, located east of the Tigris along the upper course of the Lesser Zab r. The Assyrian king Tukulti-Ninurta II (890–884) lists the city among the lands which he subjected (**RIMA* 2: 180). His son and successor Ashurnasirpal II cites it to denote the farthest (northeasterly) extent of his territory (**RIMA* 2: 309). Liverani (1992: 47) suggests that Til-Bari may be connected with the city and polity of Bara, near Dagara (also in the eastern Tigris region).

Til-Barsip see *Abmar, Tell.*

Til-Bashere see Tilbeshar.

Tilbeshar Early and Middle Bronze Age settlement in northern Mesopotamia, with later periods of occupation in M1, located in the basin of the Sajur r., a western tributary of the Euphrates, 20 km southeast of mod. Gaziantep (see Lipiński, 2000: 167, map). After an initial survey of the site in 1994 and 1995, excavation has been carried out by C. Kepinski under the auspices of the Gaziantep Museum from 1996 on. Covering at its greatest extent an area of 56 ha, the site consisted of upper and lower cities, whose boundaries fluctuated throughout the periods of its existence. Though there is evidence of occupation extending back to the late Neolithic period, significant development began in the Early Bronze Age, with settlement limited in the first phases of this period (designated TILB III A1 and A2: c. 3100–2700) to the citadel and covering an area of c. 6 ha. Population growth may have prompted the expansion of the settlement to the foot of the citadel in the following phase (TILB III B1 and B2: c. 2700–2500).

In the next phase (TILB III C: c. 2500–2300), Tilbeshar reached its maximum size. It had the character of a prosperous urban settlement, which like many other cities in the region no doubt derived much of its wealth from its participation in a network of long-distance as well as more local trading activity. Diversity of funerary practices evident from the burials in the city is seen as reflecting a mixed population of different ethnic origins. At the end of the final phase of the Early Bronze Age (TILB III D: c. 2300–2100), the city was suddenly abandoned. The reasons for this are unknown, but unsettled political conditions in northern Mesopotamia and southeastern Anatolia around the time of the fall of the Akkadian empire may have been a significant factor. There was subsequent reoccupation in the Middle Bronze Age (TILB IVA: c. 2000–1800). By the end of this period, the settlement had probably spread over the entire area occupied by the city at the height of its prosperity in the second half of M3. The site was again abandoned at the end of the Middle Bronze Age. In C9, it is listed (in the form Til-Bashere) among the six fortified cities west of the Euphrates belonging to the Aramaean kingdom of Bit-Adini (then ruled by Ahuni), and attacked, captured, and plundered by the Assyrian king Shalmaneser III in his second regnal year (857) (**RIMA* 3: 18). During the Persian and Byzantine periods, there was further occupation, though only of a limited and irregular nature.

Kepinski (2005).

Til-garimmu Iron Age Neo-Hittite city, successor of Late Bronze Age Tegarama (q.v.), probably to be located in the plain of mod. Elbistan in east-central Anatolia. According to the Assyrian king Sennacherib (704–681), it lay on the border of the kingdom of Tabal (**Sennach.* 62). Prior to the campaign which Sennacherib's father and predecessor Sargon II conducted against the kingdom of Melid in 712, it appears to have belonged to the land of Kammanu (q.v.), which probably constituted the northern part of Melid (see *Arslantepe*). Sargon refers to it as a royal city of Melid, whose ruler at the time was a man called Tarhunazi. When Tarhunazi switched his support to the Phrygian king Midas, Sargon invaded his land, forcing Tarhunazi to seek refuge in Til-garimmu. Here he was captured, and deported to Assyria, along with his family and 5,000 of his troops, according to Sargon (**ARAB* II: 11–12, 30–1). Sargon then claims to have rebuilt the city, which no doubt had suffered some destruction from the Assyrian attack upon it, placed it under the control of an Assyrian governor, and settled it with deportees from other parts of his kingdom. None the less, Til-garimmu appears to have broken its ties with Assyria soon after, probably at the time of Sargon's death in 705, and reasserted its independence under a new king called Gurdi. It was to be ten years before action was taken against it, in 695, by Sennacherib, who claims to have captured and destroyed the city (**ARAB* II 138 = **Sennach.* 62–3; for update from new prism inscription, see *CHLI* I: 285, n. 51, citing *Heidel, 1953: 150–1, lines 29–52). But there is no indication that Til-garimmu thenceforth reverted to Assyrian control.

CHLI I: 285.

Tiliura Late Bronze Age Hittite city in north-central Anatolia located within the Hittite–Kaska frontier zone. The city was abandoned in the reign of Hantili II (C15), due to Kaska incursions in the region, and eventually rebuilt by Mursili II in late C14. Mursili used deportees from conquered territories as its new inhabitants. But the task of restoring the city remained unfinished at his death. His son, Hattusili III, claimed

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credit for fully re-establishing Tiliura, by transferring to it the remaining descendants of its original population. Hattusili wanted to ensure that Tiliura had a substantially Hittite population, clearly distinguishable from the deportees, and particularly from the Kaska people who were now banned from settling in or even entering the city. He stipulated this in a treaty, still extant in fragments, which he drew up with Tiliura's inhabitants.

*Garstang and Gurney (1959: 119–20), *RGTC 6: 421–2.

Tilla (Middle/Neo-Assyrian **Tille**, also Neo-Assyrian **Til-uli**?) Middle Bronze Age royal city in the southern Ida-maras district of northern Mesopotamia, attested in the archives of Mari from the reign of Zimri-Lim (1774–1762). It was the first station on the route between Shubat-Enlil and Saggartum. During this period, when it was ruled by a king called Samsi-Erah, it was attacked by troops from Andarig and Karana, then ruled (respectively) by Himdiya and Aqba-Hammu. On another occasion, the city was occupied by troops from Eshnunna. Tilla may have joined in attacks upon the kingdom of Ilan-sura in the Habur triangle, since Haya-Sumu, ruler of Ilan-sura, had requested support from his overlord Zimri-Lim for action against the city.

The M1 city Til-uli, which belonged to the land of Kadmuhi, is generally held to be identical with the better attested Tille. The Assyrian king Ashurnasirpal II consecrated a palace in Til-uli during his campaign in Kadmuhi in 879 (*RIMA 2: 208). Later, Tille was the principal city of the Assyrian province which incorporated the southern part of what had formerly been the land of Kadmuhi.

Liverani (1992: 57), LKM 137, 626 (refs).

Tille Höyük Settlement-mound in eastern Anatolia, located in the province of Adıyaman on the west bank of the Euphrates north of Carchemish. It was continuously occupied from the Late Bronze Age through the succeeding Iron Age and the Babylonian, Persian, Hellenistic, Roman and mediaeval periods. Ceramic material indicates that there was also settlement on the mound in the Chalcolithic Age (M5 or M4) and Early Bronze Age (M3). The site was excavated by D. French on behalf of the British School of Archaeology at Ankara between 1978 and 1990. Its excavation belongs within the context of the archaeological rescue projects undertaken at various sites in the Euphrates floodplain prior to the completion of the Atatürk Dam and the consequent inundation of the region. It was the only one of these sites to yield Late Bronze Age remains. Twelve building levels dating to this period have been unearthed. Settlement was confined to the mound (as indeed it continued to be up to the Hellenistic period) and covered an area of no more than 100 m in diameter. It was, however, surrounded by a very large casemate wall with entrance gate whose impressive proportions, it has been suggested, reflected the strategic significance of the settlement's location at an important crossing on the Euphrates. Four springs kept it well supplied with fresh water. Tille's anc. name is unknown, but it was almost certainly an outlying post of the Hittite empire, under the rule of a local vassal or Hittite garrison commander.

Though Tille survived the fall of the Hittite empire in early C12, it was destroyed by fire seventy or more years later, perhaps in an Assyrian raid across the Euphrates. But it was built afresh shortly after, and subsequently became a frontier-post of the Neo-Hittite kingdom of Kummuh. A rebuilt entrance gate, and well-planned building

complexes and streets, evidence of efficient central organization, were features of the new settlement. The phases in the settlement's history from late M2 to the Hellenistic period are designated as levels I–X, proceeding from the earliest to the latest phase. Tille's Neo-Hittite phase is represented archaeologically by levels IV–VII (levels I–III belong to C11 and at least part of C10), extending from C9 (or perhaps C10) to C8. The phase terminates with the conquest of Kummuh by the Assyrian king Sargon II in 708. In the final two levels (VI and VII) of its Neo-Hittite phase, the settlement seems to have gone into decline, and was perhaps abandoned for a time.

With the Assyrian annexation of Kummuh after Sargon's conquest, Tille gained a fresh lease of life, with new constructions in level VIII (probably extending through much of C7) which shows clear signs of Assyrian influence. A large building complex was the most prominent feature of level IX. This level dates to the last years of the Assyrian empire or the early years of the Neo-Babylonian empire (late C7). But it was in the Persian period that Tille appears to have reached the peak of its development, to judge from the relatively well-preserved architectural remains of this period (level X) at the time of their excavation. A feature of the period, extending through the second half of C6 and early C5, was a substantial building complex which gave clear evidence of Persian architectural influence. Part of the walls of the complex were still over 2 m high when uncovered by the excavators.

During the Hellenistic and early Roman imperial periods, from late C4 to C1 CE, settlement at Tille spread for the first time to the plain at the bottom of the mound. Three building levels were identified. In 72 CE Tille was annexed into the Roman empire, and became part of the empire's eastern frontier-defence system.

Summers (1993), Blaylock (1998).

Tillima (*Tl'ym*) Iron Age district belonging to the Aramaean state Ktk (q.v.) in northern Syria. It had been occupied by the ruler of the neighbouring kingdom of Arpad (Bit-Agusi), but was restored to Ktk (perhaps c. 754), in accordance with the terms of a treaty concluded between the two states as recorded on Stele III from Sefire (q.v.).

Lipiński (2000: 223, 231).

Tilmen Höyük M2 settlement mound in southern Anatolia, located within the Turkish province of Gaziantep. Excavation of the site between 1959 and 1972 by a Turkish team, under the direction of U. B. Alkım, brought to light palaces of the Middle and Late Bronze Ages. Alkım's excavations demonstrated that Tilmen was conceived as a smaller version of its southern neighbour, Alalah (q.v.), its public buildings mirroring Alalah's plans and construction techniques (thus Yıldırım and Gates, 2007: 303). In 2003, excavation was resumed by a Turkish–Italian team under the direction of N. Marchetti. The investigation of four areas along the southern edge of the acropolis provided new information about the city's monumental architecture, as revealed during the earlier campaigns, including the so-called Royal Palace A. Only one inscription, a sealing with a short Akkadian cuneiform inscription, has so far been discovered at Tilmen, whose anc. name remains unknown. The city is considered to have been the capital of a vassal kingdom, subject first to Yamhad and then to Mitanni during the Middle Bronze Age II and Late Bronze Age I periods respectively. Marchetti comments that 'Tilmen Höyük represents one of the main sites for extensively

investigating the urban structure of an ancient capital, and for reconstructing the scale and mode of contacts between Anatolia and Syria during the second millennium B.C.’

There is evidence of limited reoccupation of the site in the Hellenistic period.

Duru (2003), Marchetti (2004), Yıldırım and Gates (2007: 303–4).

Til-sha-Turahi Iron Age city located in the Balih r. valley of northwestern Mesopotamia. It was among the places captured and plundered by the Assyrian king Shalmaneser III during his campaign along the Balih r. in his sixth regnal year, 853 (**RIMA* 3: 22 and parallel passages). Fearful at his approach, the cities of the region seized and assassinated their overlord, Giammu. Though the precise location of Til-sha-Turahi is unknown, its name has been related to Terah, father of Abraham in *OT* tradition (e.g. Genesis 11:24–8). On this basis, a location near the city of Harran, the city to which Terah migrated from Ur, is considered likely.

Lipiński (2000: 127–8).

Til-sha-Zabdani Iron Age city in the Assyro-Babylonian borderlands, east of the Tigris r. It was among the cities and lands which the Assyrian king Ashurnasirpal II (883–859) incorporated into the southeastern frontier territory of his kingdom (**RIMA* 2: 309). Til-sha-Abtani on the Diyala r. near Me-Turnu (Me-Tur(r)an) was another of these cities, which are listed by the king as ‘fortresses of Karduniash (Babylonia)’.

Til-uli see Tilla.

Timiussa (Teimioussa, *Üçağız*) M1 BCE–M1 CE city on the central coast of Lycia, southwestern Anatolia (*BAGRW* 65 C5). Its origins date back at least to early C4, since two of its tombs bear texts in the native Lycian language, which is attested in inscriptions from late C6 to C4. One of these texts refers to a man called Pericles (**TAM* I 67), a well-known Lycian dynast who extended his sway over much of Lycia during the first half of C4 (see under **Limyra**). Almost nothing survives of Timiussa beyond its numerous tombs, mostly sarcophagi, the majority of which have Greek inscriptions dating to the Hellenistic and Roman periods. The persons in these inscriptions refer to themselves as citizens of Cyanaeae or Myra, which suggests that Timiussa came under the jurisdiction of one of these cities.

Bean (*PECS* 891; 1978: 115–16).

Timnah (I) (*Hajar Koblan*) ([map 9](#)) M1 city in southern Arabia, capital of the kingdom of Qataban. The site was excavated in 1950 and 1951 by W. F. Albright for the American Foundation for the Study of Man. Excavations were concentrated on the so-called South Gate area, the temple site, and the cemetery. The first of these contained the remains of a small public square, two streets, and several large buildings, as well as the South Gate itself, which consisted of a stone-paved passageway flanked by two towers. The names of three of the buildings are known from inscriptions on them – Yafash House, Yaf’am House, and Hadath House. The temple complex consisted of the temple itself, a courtyard, and a series of what were probably storerooms. A large stone water tank was located next to the courtyard. The cemetery, covering an area of c. 2,550 sq. m, lay on a hill 500 m north of the city. Its contents included three

buildings identified as mortuary chapels (the earliest of mudbrick, the later two of stone) and a mausoleum complex. The latter, as described by the excavators, was made up of square rubble burial structures fronting on to a central aisle, each divided by partition walls into two or three vertical chambers for individual burials. Associated with a number of the burials were stone boxes with an alabaster head depicting the deceased or a relief bearing the deceased's personal and family names. These apparently marked out elite members of Timnah's society. Cremation and inhumation were both in evidence. The surviving funerary gifts include many imported from a wide range of homelands, indicative of the large international trading network of which Timnah was a part, and otherwise 'provide a view of a wealthy culture that stresses the arts of sculpture, architecture, and writing' (thus Van Beek). Much of the city's wealth may have come from its strategically advantageous location on a major merchant caravan route. Strabo (16.4.2) refers to Timnah (in the form Tamna) as the royal seat of the Cattabians, who are noted for their involvement in the incense trade (16.4.4). According to Pliny the Elder (6.153), Timnah (in the form Thomna) was endowed with no fewer than sixty-five temples. Probably in late C1 CE, the city was destroyed in a great conflagration, at the time that Qataban was conquered and subsequently incorporated into the kingdom of Hadhramaut.

Van Beek (*OEANE* 5: 215–17).

Timnah (2) (*Wadi Meneiyeh*) Valley in the Negev desert, southern Palestine, extending over c. 70 sq. km, and located 30 km north of the Gulf of Aqaba. The region has been mined, from the Chalcolithic Age through the Roman and Islamic periods, for its copper-ore deposits. Following a number of explorations by C19 and early C20 investigators, it was comprehensively surveyed and excavated between 1959 and 1990 by B. Rothenberg for the Haaretz Museum, Tel Aviv University. The mines themselves are described as 'deep vertical shafts extending as deep as 35 m – narrow, horizontal galleries driven deep into the rock, sometimes branched, and saucerlike depressions in the hillsides' (Dever). The region was most intensively occupied and exploited under Egyptian rule towards the end of the Late Bronze Age, particularly during Egypt's nineteenth and early twentieth dynasties. In this period, a number of Egyptian mining expeditions were dispatched to the region, and Egyptian garrisons were stationed there. The eleven smelting camps found in the valley belong mainly to the period of Egyptian control.

One of the most notable discoveries in the valley, made by Rothenberg in 1966, is a mining sanctuary at the foot of what are known as 'Solomon's Pillars' – two enormous Nubian sandstone formations at the southwestern end of the Timnah massif and located almost in the centre of Timnah's copper-mining area. Two square pillars with representations of the Egyptian goddess Hathor have prompted the naming of the sanctuary as the temple of Hathor. The Egyptian building, whose two phases (Strata III and II) date to the reigns of the C13 pharaohs Seti I and Ramesses II, was constructed over Chalcolithic remains. Small finds include quantities of ceramic ware, votive offerings in a range of materials, animal and Hathor figurines, jewellery, scarabs, seals, and a small sphinx. Earthquake apparently brought the sanctuary's second Egyptian phase to an end. A large quantity of heavy red and yellow cloth found in the sanctuary has been assigned to its final phase (Stratum I), after the Egyptians abandoned the region in mid C12. The cloth is considered to have been part of a tent used in this final phase

when, it has been suggested, the sanctuary was associated with the Midianites of *OT* tradition.

Rothenberg (*NEAEHL* 4: 1475–86), Dever (*OEANE* 5: 217–18).

Timnah (3) Iron Age Judaeon-Philistine city on Judah's northern border, attested only in *OT* sources, but now generally identified with Tel Batash. For further details, see *Batash, Tel*.

Timnah (4) Iron Age town in the hill country of Judah, attested only in Joshua 15:57. It has not yet been identified with any known archaeological site.

Timuhala Late Bronze Age city in northern Anatolia, perhaps not far from the Hittite cult-centre of Nerik. It was occupied by Kaska peoples when the Hittite king Suppiluliuma I (1350–1322) marched against it during his campaigns in the region. The submission of its population saved it from destruction by Suppiluliuma's forces, and it was restored to Hittite overlordship (**DS* 110, **CS* I: 191). It subsequently broke its ties with Hatti, during the reign of Suppiluliuma's son and second successor Mursili II (1321–1295). Mursili gives us a fairly detailed account of the expedition which he conducted against the city (**AM* 166–71). It was difficult of access because it lay in a mountainous, thickly wooded region, and the king and his army were forced to approach it on foot. But when they reached the city they found it deserted, its occupants having already fled to mountain retreats. The approach of winter prevented Mursili from pursuing the refugees. But before withdrawing from the city, he put it to the torch and forbade any future settlement on it.

**RGTC* 6: 423–4.

Timur Fortified Iron Age city in southeastern Anatolia belonging to the kingdom of Que. In 833 it was placed under siege, captured, and plundered by the Assyrian king Shalmaneser III, during the first of three expeditions which he conducted against Que, then ruled by a king called Kate (**RIMA* 3: 68).

Tios (Tieium) Small M1 Greek city in Paphlagonia (though sometimes assigned to Bithynia) on Anatolia's Black Sea coast, between Heraclea Pontica and Amastris (*BAGR*W 86 C2). According to a tradition recorded by Strabo (12.3.5), the city was founded by the Cauconians, who were of Scythian, Macedonian, or Pegasian stock. At the end of C4, Amastris, widow and successor of Dionysius, the former tyrant of Heraclea Pontica, formed a synoecism (see glossary) of four cities east of Heraclea, consisting of Tios, Sesamos, Kromna, and Kytoros. Sesamos, renamed Amastris, was the nucleus of the amalgamated settlements. According to Strabo (12.3.10), Tios soon broke free of the amalgamation.

Tipiya Late Bronze Age country in north-central Anatolia, located in territory occupied by the Kaska peoples. Attested in Hittite texts, Tipiya first appears among the enemy lands against which the Hittite king Ammuna campaigned in C16. Later references to it occur in the Annals of the Hittite king Mursili II, who records a campaign against it in his second regnal year (c. 1320), when it had become hostile to him and had ceased supplying him with troops (**AM* 26–9, **CS* II: 84). For some time prior to

this, Tipiya must have been subject to Hittite control. Mursili's campaign evidently failed to restore this control, for the king reports that in his seventh year, Tipiya was the base of a Kaska tribal chief called Pihhuniya. From Tipiya, Pihhuniya repeatedly attacked the Upper Land (q.v.), looting it and carrying off the spoils of victory, including Hittite subjects, to Kaska. Thereafter, Mursili says, Pihhuniya did not rule in the usual Kaska manner but like a king (*AM 88–9, *CS II: 87). When he refused a demand from Mursili to hand back the Hittite subjects he had taken, Mursili attacked and destroyed the land of Tipiya, capturing Pihhuniya in the process.

Tirzah According to *OT* tradition, one of the Canaanite cities west of the Jordan r. defeated by Joshua (Joshua 12:24). 1 Kings 14:17 reports that it became the capital of the northern kingdom of Israel in the reign of Jeroboam I (traditionally dated 922–901); however, it lost this status fifty years later, when Omri, Israel's sixth king, shifted the royal seat to his new city, Samaria (1 Kings 16:23–4). The city is not attested outside *OT* sources, but is commonly identified with the site of Tell el-Farah (North) (see *Farah, Tell el- (North)*), which lies 10 km northeast of mod. Nablus.

Campbell (*HCBD* 1156–7).

Tjekker Late Bronze Age population group listed among the so-called Sea Peoples who swept through western Asia and attacked Egypt by land and sea in the reign of the pharaoh Ramesses III (1184–1153) (*ARE IV: §§65–6, *ANET 262). It has been suggested that the Tjekker's original homeland lay in the Troad, on the basis of a supposed link between their name and Teucer, ancestor in Greek literary tradition of the Troad people known as the Teuceri. But this is purely speculative. In the aftermath of the Sea Peoples' attack on Egypt and their defeat by Ramesses' forces, the Tjekker appear to have settled on the coast of Palestine in the region around Dor, located on the coast 21 km south of mod. Haifa. Evidence for this comes from Egyptian literary tradition. In a well-known Egyptian tale of early C11 (and thus almost contemporary with the Sea Peoples), a sea merchant of Egypt called Wenamun incurs the wrath of the Tjekker prince Beder, ruler of Dor, during a trading expedition along the Syro-Palestinian coast. Tjekker ships pursue him to the harbour-city of Byblos, but the ruler of Byblos refuses the Tjekker demand for his arrest (*CS I: 90, 92–3).

Sandars (1985: 224, index refs).

Tlos (Lyc. *Tlawa*, near mod. Düver) ([map 15](#)) M1 BCE–M1 CE city in Lycia, southwestern Anatolia, located in the Xanthus valley, 20 km north of the city of Xanthus. Though the site was almost certainly occupied in the Bronze Age (= Late Bronze Age Dalawa?), the earliest material evidence for settlement dates back no earlier than C5 (but see the discussion of Raimond, 2002). A wall built by the indigenous inhabitants and two groups of rock-cut tombs feature among the oldest remains of Tlos. The city's most impressive feature is an acropolis which overlooks the site from the northwest. Later Roman and subsequently Byzantine remains include a stadium, theatre, gymnasium, baths, market-place, and church. Recent excavations of the necropolis of Tlos, conducted by H. I. Işık, have brought to light a hitherto unknown and undisturbed Lycian rock-cut tomb, whose door has been dated by an inscription to 340–250. The tomb's contents cover a period from early C3 to C1 (Adak and Şahin, 2004).

Politically, Tlos was one of Lycia's most prominent cities. It was an important coin-minting centre in C4, and in C2 enjoyed the status of one of the six principal members of the newly formed Lycian League. In legendary tradition, Tlos is closely associated with the Greek hero Bellerophon, who was allegedly buried in the city; a tomb with a relief depicting him on his winged horse, Pegasus, and reputedly his burial place actually dates to the second half of C4. One of the city's demes (administrative districts) was named after him, and a cult in his honour appears to have been established in the city.

Bean (*PECS* 927; 1978: 65–8), Raimond (2002).

Toprakkale see Rusahinili (Qilbanikai).

Tralles (*Aydın*) (map 5) M1 BCE–M1 CE city in western Anatolia, north of the Maeander r. According to a tradition recorded by Strabo (14.1.42), it was founded by a mixed population from Argos in the Peloponnese (southern mainland Greece) and a barbarian tribal group called the Tralleis from Thrace. Diodorus (14.36.2) records an unsuccessful attempt by the Spartans to wrest the city from Persian control in 400. When Alexander the Great arrived in Ephesus in 334, Tralles sent a delegation to offer him their city's submission. In 313 the city was captured by Antigonos, one of Alexander's heirs (Diodorus 19.75). But in 301 it was incorporated into the Seleucid kingdom, and was thereafter known as Seleuceia. All that remains of the anc. city are three arches which once formed part of a Roman gymnasium, and an arched entrance which belonged to the city's Roman theatre.

Bean (1971: 208–11; *PECS* 931).

Trapezus (*Trebizond*) (map 4) Colony founded by Sinope on the Black Sea coast of northern Anatolia in 756 (according to Classical tradition). It was intended essentially as a trading settlement, providing access to the metal sources of the eastern Black Sea region, especially the land of Colchis, and to trade with the kingdom of Urartu. Its failure to develop in M1 into a city of any significance has been attributed to its mediocre harbour and the inhospitality of its neighbours. In the late Hellenistic period, Trapezus became part of the kingdom of the Pontine ruler Mithradates VI, and in 64 CE was annexed by Nero to the Roman empire.

Broughton, Mitchell (*OCD* 1547).

Tripolis M1 BCE–M1 CE city on the coast of Lebanon (*BAGRW* 68 A5), 65 km north of Beirut, founded by Phoenician colonists from Tyre, Sidon, and Aradus (the island Arwad), as reflected in the three separate sectors of the city. The Council of the Phoenicians met here, and in 351 voted to rebel against the Persian king Artaxerxes III (Ochus). After the battle of Issus (q.v.) in 333, 4,000 Greeks from Darius III's army fled via Tripolis to Cyprus and Egypt.

Bean (*PECS* 935).

Troas (Troad) (maps 4, 19) Classical name for the mountainous region in north-western Anatolia, bounded on three sides by water – the Propontis and Hellespont to the north and northwest, and the Aegean Sea to the west and southwest. Its chief rivers are the Simois and the Scamander, near whose confluence Troy was located, and the Granicus and Aesepus, which drain into the Black Sea. The Mt Ida range marks part of

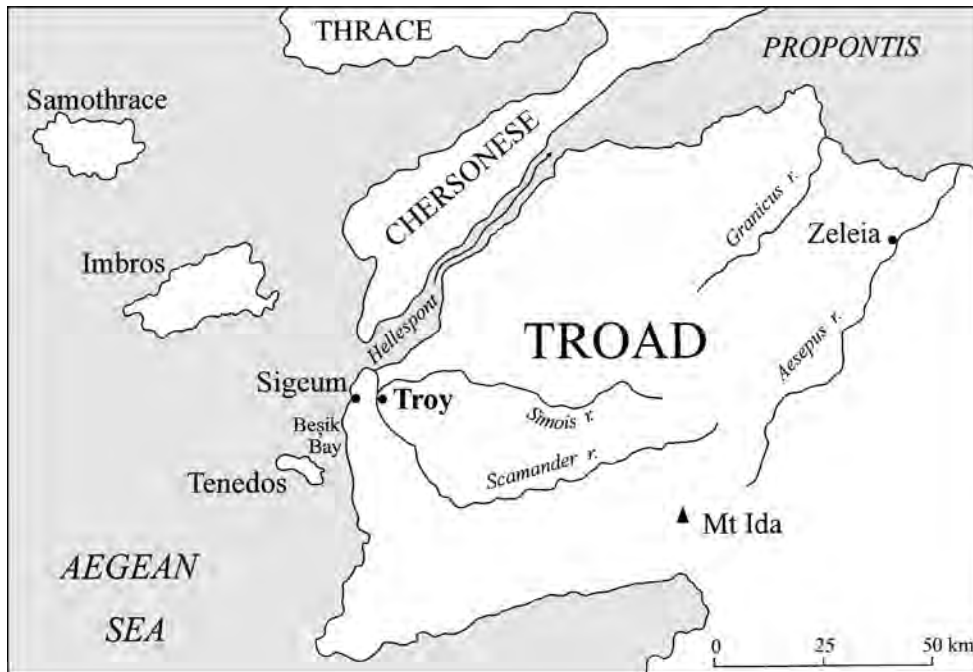
TROY

the region's southern boundary. The name Troas reflects the Classical view that the whole region was once dominated by Troy.

J. M. Cook (1973).

Troy (Troia, *Hisarlık*) (maps 2, 19) Bronze Age and Graeco-Roman city, in the region of the Classical Troad, northwestern Anatolia. In the Late Bronze Age it was probably the royal seat of the kingdom called Wilusa in Hittite texts. The site was occupied almost continuously from the beginning of M3 (Early Bronze Age) through M1 CE. Three main series of excavations have been conducted there: (1) seven campaigns by Heinrich Schliemann between 1871 and 1890, followed by two further campaigns by Schliemann's associate Wilhelm Dörpfeld (1893 and 1894); (2) campaigns by Carl Blegen on behalf of the University of Cincinnati, 1932–8; (3) campaigns by Manfred Korfmann of the University of Tübingen, 1988–2005. By the end of Schliemann's final season, nine major levels had been identified, each of which were divided into a number of sub-levels (forty-one or more) with a total height of more than 20 m.

Troy I was a small fortified settlement, less than 100 m in diameter, containing ten sub-levels extending from c. 3000 to 2500. Troy II covered a period of some 200 years, from c. 2500 to 2300. It was the most distinguished of the Early Bronze Age settlements at Troy, as reflected in its impressive stone fortifications, monumental ramp, and what is left of its residential architecture. Wheel-made pottery and advanced metallurgical skills were features of the technology of this level, which Schliemann believed was the city of King Priam of Homeric tradition. His alleged discovery in the city wall of a large cache of objects, many made of precious materials, reinforced his belief.



Map 19 The Troad.

TROY



Figure 119 Schliemann monument, Athens.



Figure 120 Troy, trench cut by Schliemann.

Troy II was destroyed by fire and followed by three relatively undistinguished levels, III to V, extending from c. 2300 to 1700. The last of these levels was again destroyed by fire, and succeeded by Troy VI, c. 1700–1280, the most impressive of Troy's Bronze Age cities. Remains of the citadel of this period provide evidence of

TROY

imposing fortifications, including watchtowers, five gates, and a great northeast bastion. The buildings within the citadel were constructed on a series of terraces rising up towards the centre of the site. There were spacious, freestanding, two-storeyed houses, with solid stone walls and a pillared megaron. Evidence of a royal palace which may once have been constructed on the summit of the citadel is now irretrievably lost, both because of Schliemann's excavations and the clearing of the site in Graeco-Roman times to make way for a temple to the goddess Athena. Troy VII is generally considered the most likely candidate for Homeric Troy, the city of King Priam and the Trojan War, if the tradition has any historical basis. The city ended in a major conflagration, but we cannot prove whether this was due to human agency or earthquake. The fragmentary Hittite texts which refer to Wilusa are also inconclusive in terms of possible evidence for a specific 'Trojan War' (see Bryce, 2006: 182–6).

Troy VIIa (sometimes called Troy VII) immediately followed VIIh, with no perceptible break in the population or the basic culture. However, the smaller, humbler structures which were now crowded within the citadel are indicative of significant material decline in this level, which also succumbed to destruction by fire. The final phase of Troy VII is divided into two sub-phases: VIIb1 and VIIb2. The former continued the culture of its predecessors, but the latter is marked by the appearance of a coarse ceramic knobbed ware referred to as *Buckelkeramik*, perhaps reflecting the arrival of an immigrant population group from southeastern Europe. Troy VIIb2 also ended in destruction by fire, some time between 1050 and 1000. Korfmann's excavations in the VIIb1 level brought to light a biconvex bronze seal, inscribed on both sides in the Luwian hieroglyphic script, the earliest example of writing discovered in Troy. One side of the seal gives the name of a man, and his profession as scribe, the other side the



Figure 121 Troy, sloping walls of level VI.

name of a woman. Probably the pair are husband and wife. The inscriptions are among the very last of the Anatolian Bronze Age.

Korfmann has identified a ‘lower city’ at Troy, extending to the south and east of the citadel. Basing his findings partly on magnetometer surveys, he concluded that the lower city spanned levels VI and VIIa, and was enclosed by a defence system consisting of a mudbrick wall marking the city’s perimeter, and beyond it two ditches serving as initial lines of defence. His proposals if correct would increase the known area of Troy tenfold – from c. 20,000 to 200,000 sq. m, with a population estimated between 4,000 and 10,000. But opinion is divided on the authenticity of these findings. Korfmann’s critics claim that he has misinterpreted what evidence is available, and dismiss much of his reconstruction of the lower city as mere imagination. On the other hand, the overall validity of his methodology and conclusions has been strongly endorsed by a number of distinguished Anatolian archaeologists.

Following VIIb2, Troy became all but derelict until it was resettled by Aeolian Greeks in late C8. It may have been then that the name Ilium was first used for the site, in what is now designated as the Level VIII phase of its existence. In 480, the Persian emperor Xerxes I visited Ilium just before his invasion of the western Greek world (Herodotus 7.43), and in 334 Alexander the Great made a pilgrimage there after his victory over the Persians at the Granicus r. (q.v.) (Strabo 13.1.26). Alexander gave orders that Ilium was to be accorded special status, and promised that its most important institution, the temple of Athena, would be rebuilt – a promise which his general, Lysimachus, eventually fulfilled. In 85 Ilium was captured and allegedly destroyed by the Roman commander Fimbria (Strabo 13.1.27, Appian, *Mithridatic Wars* 12.53). Though there is no clear archaeological corroboration for this destruction, it is generally seen as marking the end of level VIII in the city’s history. Level IX – the Roman city ‘New Ilium’ – had a flourishing existence, particularly during the first two centuries of the Roman empire (27 BCE onwards), due initially to the patronage of the emperor Augustus, who made provision for major new public buildings. Athena’s temple was now extensively restored. The work involved levelling and terracing the citadel’s surface, destroying much of what still remained of the earlier levels. Other constructions during Augustus’ reign included a Roman bath with fine mosaics, and subsequently a concert theatre and a council chamber (bouleuterion). Aqueducts were built to pipe water to what was now becoming a thoroughly Roman city. In the Byzantine period, the city sank slowly into obscurity, the empress Eudoxia, wife of Theodosius II (421–444 CE), remarking that in her day it was a complete ruin. It did not entirely disappear, however, and even in C10 the emperor Constantine VII Porphyrogenitus mentions a bishop of Ilium. Five hundred years later, the Turkish sultan Mehmet II, conqueror of Constantinople in 1453 CE, visited the site and declared that by punishing the descendants of those who had destroyed Troy, he had at last paid the debt they owed the people of Asia.

Latacz (2004), Bryce (2006), Korfmann (2006).

Trysa (map 15) M1 BCE–M1 CE hillside city in central Lycia, southwestern Anatolia, near the village of Gölbaşı. Trysa is not attested in anc. writers, but appears among the cities listed in the 255-line inscription on the ‘Inscribed Pillar’ in Xanthus (late C5–early C4; see **Xanthus**). A pillar-tomb with relief-decorated grave chamber, located on the city’s small acropolis and dating to the last quarter of C6, is among the oldest surviving examples of Lycia’s material culture. The reliefs depicting warriors or riders

are considered to represent either a historical event or a funeral procession. On the upper of two terraces east of the citadel there once stood a rectangular heroon, a funerary monument in honour of a dead hero or ruler. The heroon consists of a sarcophagus, cut from the rock and located in a 20 m sq. enclosure. The walls of the enclosure are covered with relief scenes depicting episodes from Greek mythology, e.g. scenes from the Trojan War, the battles of the Greeks and the Amazons, Bellerophon's struggle with the Chimaera, the exploits of Theseus, and the battle between the lapiths and the centaurs. The monument is in the tradition of late C5–early C4 Lycian monuments, bearing much resemblance in concept to the so-called Nereid monument erected in Xanthus in early C4. The Trysa monument has been dated to the first half of C4. Its builder and no doubt its chief (if not exclusive) occupant must have been a member of a local ruling dynasty. Like the contemporaneous dynasty at Xanthus, Trysa's ruling family would have held power under Persian patronage, though the iconography of the heroon, like the Nereid monument and other similar heroa, is emphatically Greek in style. This dynasty's lease of power may have extended back to C6, when Persia established its sovereignty over Lycia. The chief occupant of the pillar-tomb referred to above may have been one of the dynasty's early members.

On the lower terrace below the heroon, another relief-decorated sarcophagus, belonging to Deireimis and Aeschylus, was originally located, along with three more Lycian-type funerary monuments of C4 date. Both the Trysa monument and the heroon on the lower terrace are now in the Kunsthistorisches Museum in Vienna. Other remains of the city include numerous sarcophagi of the Hellenistic and Roman periods, portions of a wall dating back to C5, a small temple, and a number of cisterns.

Borchhardt (*PECS* 937–8), Bean (1978: 112–14), Oberleitner (1993).

Tugliash Iron Age country within the land of Namri, located in the region of the upper Diyala valley in the borderlands of northeastern Mesopotamia and northwestern Iran, near the western verge of the Zagros mountains. Its cities Shumurza, Bit-Nergal, and Niqqu were abandoned by the Namrite king Marduk-mudammīq after he was defeated by the Assyrian king Shalmaneser III in 843, and fled from his land (**RIMA* 3: 40, 54).

Tuka M1 city belonging to the western Aramaean kingdom of Bit-Agusi in north-central Syria. It is attested in inscriptions from the reign of the Assyrian king Tiglath-pileser III (745–727) (**Tigl. III* 146–7), and is perhaps to be identified with mod. Toqat (Toqad), 24 km west of Aleppo.

Lipiński (2000: 203).

Tukrish Country attested in Middle Bronze Age texts, probably to be located on the Iranian plateau north of Elam (though D. Charpin prefers a more westerly location). The Assyrian king Shamshi-Adad I (1796–1775) reports receiving tribute in Ashur from Tukrish's kings and from the king of the 'Upper Country', perhaps in the Elamite region (**RIMA* 1: 50). Shamshi-Adad's contemporary Hammurabi, king of Babylon, campaigned against Tukrish, Elam, Gutium, and Subartum, and records his conquests of these countries on a stele which he set up in Ur (**Gadd and Legrain*, 1928: 44–5, no. 146).

Mesop. 190–1.

Tukulti-Ashur-asbat Iron Age city in the land of Zamua, which was located in the borderlands of northeastern Mesopotamia and northwestern Iran. The Assyrian king Ashurnasirpal II mentions it in connection with his campaigns in Zamua in 881 and 880 (**RIMA* 2: 205, 207). He notes that the city was called Arrakdu by the Lullumu people. This was apparently its original name. The new name indicates that it was refounded or restored by the Assyrians, perhaps during the reign of Tukulti-Ninurta II (890–884), Ashurnasirpal's father.

Tu'manu (Tu'muna, Tu'na) Iron Age Aramaean tribe in northern Babylonia. It is first attested in an inscription of Shamash-resha-usur, a C8 ruler of the Aramaean state of Suhu on the middle Euphrates. Shamash-resha-usur reports pursuing and defeating a force of 400 Tu'manu warriors at a place called Qaqqaru-aradatu after they had attacked the city of Ribanish. He claims to have killed 350 of the Tu'manu tribesmen, then released the remaining fifty so that they could spread the news of their victor's triumph (**RIMB* 2: 280). Later references to the Tu'manu tribe occur in the inscriptions of the Assyrian kings Sargon II (721–705), who refers to his deportation of Tu'muna tribesmen, and Sennacherib (704–681). At this time, the land of the tribe 'seems to have been a large territorial entity, governed by men who had close relations with Chaldaea' (Lipiński). Note that Brinkman (1968: 219) rejected the identification of the Tu'manu with the Tu'muna of Sargon's time.

Lipiński (2000: 425).

Tumeshki Iron Age castle belonging to the kingdom of Melid/Malatya in eastern Anatolia. It was one of nine such establishments which the Urartian king Sarduri II claims to have added to his own kingdom following his conquests in Melid in the second year of his reign (c. 764). The other eight were Hazani, Yaurahi, Wasini, Maninui, Arushi, Qulbitarrini, Tashe, and Meluiani (**Hd* 130–2, no. 104, **Kuhr*, 1995a: 556–7). Hawkins notes (*CHLI*) that Sarduri's conquest of Tumeshki, which lay on an important crossing of the Euphrates, opened up the way for his domination of Syria.

*van Loon (1974), *CHLI* I: 284–5.

Tummanna (map 3) Late Bronze Age country, subject to the kingdom of Hatti (though not consistently), lying in the mountainous region of Classical Paphlagonia, northwest of the Hittite homeland, and closely linked in Hittite texts with the neighbouring land of Pala. Tummanna was lost to the Hittites during Tudhaliya III's reign (first half of C14), and although Tudhaliya's son and successor Suppiluliuma I sought to re-establish it as Hittite territory (**DS* 110, **CS* I: 189), his campaigns in the region apparently had no lasting impact. The country was not fully restored to Hittite control until Suppiluliuma's son Mursili II conducted a decisive military operation against it c. 1300 (**AM* 160–1). Tummanna was among the depopulated cities and lands which Mursili's son Muwattalli II (1295–1272) assigned to his brother Hattusili (later King Hattusili III) when he appointed him ruler of the northern part of the Hittite homeland (see **Hakpis(sa)** and **Turmitta**).

**RGTC* 6: 437–8.

Tummu (Tumme) Country in northeastern Mesopotamia, whose ruler was numbered by the Assyrian king Tiglath-pileser I (1114–1076) among the twenty-three

kings of the Nairi lands (**RIMA* 2: 21). It was conquered by Tiglath-pileser during his campaigns in these lands, which began in his third regnal year (**RIMA* 2: 34, 37, 52). The Assyrian king Ashurnasirpal II records conquering Tammu and its cities in his accession year and first regnal year (884–883). These cities included Libe, Surra, Abuqu, Arura, and Arube (**RIMA* 2: 196–7). Liverani (1992: 19) suggests a location in the upper basin of the Lesser Zab r., perhaps more specifically in the Rania plain.

Tuna Iron Age city in southeastern Anatolia, within the region of northern Tabal. It figures prominently in one of the lead-strip inscriptions from Kululu (q.v.) (**CHLI* I: 506–9), where a distinction is made between an Upper and a Lower Tuna. Hawkins comments (*CHLI* I: 431–2) that it is uncertain whether this indicates different parts of the same town or different towns, perhaps widely separated. He further suggests that Tuna may be the anc. name of Kululu (alternatively identified with Artulu). But this is purely speculative. In any case, Tuna should be distinguished from the kingdom of (A)tuna, another of the kingdoms of Tabal which probably lay in the region of mod. Aksaray (see **Atuna**).

Tunip (maps 3, 6) Late Bronze Age city in central Syria on the west bank of the middle course of the Orontes r. The pharaoh Tuthmosis III (1479–1425) secured this former ally (or subject) of the kingdom of Aleppo for Egypt during his Syrian campaigns. By the mid C14 Amarna period, it had become one of Egypt's three major strongholds in the northernmost part of the pharaoh's subject territories (the other two were Sumur and Ullassa). In one of the Amarna letters the citizens of Tunip, left leaderless by the death of their king, Aki-Teshub, appealed to the pharaoh Akhenaten (1352–1336) to return to them Aki-Teshub's son, who had been taken to Egypt for 're-education', so that he could assume his father's throne (**EA* 59). They also expressed grave concern that their city would fall victim to the Amurrite warlord Aziru (see **Amurru**). Their fears were realized when Aziru seized and occupied Tunip, and thenceforth used it as one of his residences. It provided him with an excellent base for his subsequent negotiations with the Hittites, which resulted in his switching allegiance from Egypt to Hatti. Tunip may now also have become an ally or subject of Hatti, if a fragmentary treaty between a Hittite king (Suppiluliuma I?) and the people of Tunip can be assigned to this period (*Weidner, 1923: 136–47). In the years following the battle of Qadesh (1274), Tunip was one of the cities captured by Ramesses II during his eighth and ninth campaigns in Syro-Palestinian territory. An identification has been proposed with the site of Tell 'Ašarne.

Lipiński (2000: 259–60), Bryce (2005: 553, index refs).

Turira Late Bronze Age city in western Mesopotamia, located on the Assyrian–Hittite frontier in C13 and formerly part of the kingdom of Hanigalbat. In mid C13, the inhabitants of Turira had taken to raiding the neighbouring kingdom of Carchemish, which belonged to Hittite territory. Concerned that these raids could escalate into a major conflict between Hittite and Assyrian forces, the Hittite king Hattusili III had written to his Assyrian counterpart Adad-nirari I asking him to do one of two things: take punitive action against Turira if he claimed sovereignty over it, or else declare that it was not his territory; such a declaration would enable Hattusili to attack the hostile city without risking war with Assyria (**HDT* 148).

Turmitta (Durmitta) Middle and Late Bronze Age city and country in north-central Anatolia, site of a *karum* (Assyrian merchant-colony) called Duhurmid in the Assyrian Colony period (C20–18). In the Late Bronze Age, it was among the Hittite homeland cities and lands occupied by the Kaska people, and was the object, c. 1320, of military campaigns conducted against the occupying forces by the Hittite king Mursili II (*AM 22–5, *CS II: 84). The city was finally recaptured from the Kaskans by his son Hattusili (later King Hattusili III) in early C13. It became part of the northern kingdom which the Hittite king Muwattalli II assigned to Hattusili (his brother), to buffer the Hittite homeland against enemy invasion and occupation, particularly from the Kaska lands (*CS I: 200–1). The territory ruled by Hattusili, which incorporated the countries depopulated as a consequence of enemy action – Ishupitta, Marista, Hissashapa, Katapa, Hanhana, Darahna, Hattena, T/Durmitta, Pala, Tum-manna, Gassiya, Sappa, and the Hulana River Land – extended from Classical Paphlagonia across the northern half of the Marassantiya (Classical Halys) river basin to the region of mod. Sivas.

*RGTC 6: 442–4.

Turukkum A region attested in Old Babylonian (Middle Bronze Age) texts, probably to be located in the Urmia basin and the valleys of the northwestern Zagros mountains (see Dalley, 1984, 21, map). It appears to have consisted of a group of kingdoms whose populations were of mixed stock, perhaps predominantly Hurrian but with a significant Semitic component. The Turukkeans were long considered to be a semi-nomadic tribal people who repeatedly raided the cities and kingdoms of northern Mesopotamia. But according to Eidem and Laessøe, evidence provided by the Shemshara (q.v.) archives indicates that Turukkum was made up of a number of polities with a relatively complex political organization and systems of noble lineage sharing territorial power. The kingdom of Itabalthum seems to have been the most important of these polities.

The Turukkeans were a constant threat to the security of the Old Assyrian kingdom during the reign of Shamshi-Adad I (1796–1775) and his son and successor Ishme-Dagan. Shamshi-Adad conducted a number of military operations against them, with mixed results, though he apparently succeeded in establishing his sovereignty over part of the Zagros piedmont, which was occupied by Turukkean settlements. But under the leadership of a local chieftain called Lidaya, a number of Turukkean cities in the Zagros piedmont revolted against Assyrian rule in 1779, apparently in response to Shamshi-Adad's conclusion of a pact with the Turukkeans' traditional enemies the Gutians, who also dwelt in the central Zagros region.

Whatever the outcome of this uprising, Shamshi-Adad's son Ishme-Dagan, at that time Assyrian viceroy at Ekallatum, subsequently wrote to his brother Yasmah-Addu, viceroy at Mari, in response to a letter from him about Shusharra (Shemshara, on the right bank of the Lesser Zab r.). Ishme-Dagan stated that it was impossible to maintain Assyrian control over the region because of Lidaya's activities, and that he was evacuating its population to Arrapha and Qabra (*LAP0 17: 126, no. 531). His generals laid siege to the Turukkeans who had entrenched themselves in the city of Amurzakkum, which lay to the northwest of Shamshi-Adad's capital, Shubat-Enlil (Shehna). The Turukkeans were forced to abandon the city and to flee north, with Ishme-Dagan's forces in hot pursuit. Their progress impeded by bad weather, they decided to kill the weaker of their companions, and to abandon many of their chariots. But they reached

and crossed the Tigris r. before their pursuers caught up with them, and then proceeded to ravage the country of Tigunanum (**LAP*O 16: 128–9, no. 31; **LAP*O 17: 98–100, nos 505–6).

The Mari letters report frequent and sometimes devastating attacks by Turukkeans against Mesopotamian cities, particularly in the period after Shamshi-Adad's death when the mantle of kingship was assumed by Ishme-Dagan. One of the most prominent Turukkean rulers with whom Ishme-Dagan had to deal was a man called Zaziya (Sasiya). In what has been considered a desperate attempt to end a prolonged war with Zaziya, Ishme-Dagan drew up a non-aggression pact with him, consolidated by a marriage between Zaziya's daughter and Ishme-Dagan's son and successor, Mut-Ashkur (**LAP*O 17: 264, no. 602). However, Ishme-Dagan's relationship with Zaziya remained contentious. At one point 4,000 troops of Zaziya were reported to have crossed the Tigris on their way towards Ekallatum (**LKM* 401, no. 26.522). Ishme-Dagan suffered a defeat at the hands of 5,000 Turukkeans when he attempted to rescue his subjects from them (**LKM* 394–5, no. 26.510), and on another occasion the Turukkeans seized one of his cities and sent the head of its ruler to him as a taunt (**LKM* 396, no. 26.511). The Babylonian king Hammurabi also sought to conclude an alliance with Zaziya (**LAP*O 16: 531, no. 340). Almost certainly, the Turukkeans contributed to the disintegration of the Old Assyrian kingdom, which finally fell to Hammurabi in 1763.

In the Late Bronze Age, Turukkum appears in the list of conquests of the Assyrian king Adad-nirari I (1307–1275) (**RIMA* 1: 132).

**LAP*O 17: 80–100, Eidem and Laessøe (2001: 25–9), *Mesop.* 174–8.

Tushha(n) (Tushhum, *Ziyaret Tepe*) City in the upper Tigris region, attested in Middle Bronze Age and Iron Age texts, probably to be identified, on the basis of cuneiform tablet finds, with the site of Ziyaret Tepe (q.v.). It first appears in the Middle Bronze Age Mari archives as an ally of the cities Eluh(h)ut and Shinamum. In the early Iron Age, it lay within the territory of the Aramaean state of Bit-Zamani before its occupation by the Assyrian king Ashurnasirpal II in 882. Following his campaign in the land of Nirbu (q.v.), Ashurnasirpal entered Tushha, which had fallen into a state of disrepair. He demolished the old fortifications and built new ones, constructed a palace as a royal residence, and commissioned a white limestone statue of himself, with an inscription extolling his achievements. The city thus became a local headquarters of the Assyrian administration. While Ashurnasirpal was there, he received tribute from the kings of the neighbouring lands – Bit-Zamani, Shubru, Nirdun, Urumu, and the Nairi lands – in the form of chariots, horses, mules, oxen and sheep, wine, and objects of gold, silver, and bronze (**RIMA* 2: 202, 210). He resettled the city with Assyrian inhabitants, and established straw and grain storage depots there, as receptacles for produce taken from Nirbu and the Nairi lands (**RIMA* 2: 202, 211). During the reign of Shalmaneser III, Tushhan was amalgamated with Amedu to form the Province of the Chief Cupbearer. But in the reign of Adad-nirari III it became an independent province again (Radner, *RIA* 11: 53). Subsequently, the Assyrian king Tiglath-pileser III resettled deportees from his western conquests there (**Tigl. III* 62–3). In late C7 a man called Bel-iqbi was known variously as governor of Tushhan and of Bit-Zamani (i.e. Amedu), which indicates that by this time the two provinces had again been united.

*LAP*O 16: 117; 17: 50.

Tushpa (Assyrian *Turushpa*, *Van Kale*) (map 20) M1 Urartian fortress and settlement in eastern Anatolia, located 5 km east of mod. Van, close to the southeastern shore of Lake Van. Named after the Urartian goddess Tushpea, it was founded by the Urartian king Sarduri I (832–825) – on a site which shows evidence of occupation dating back to M3 – as the first capital of the Urartian empire. The site played a key role in the rediscovery of Urartu, as both rock-cut tombs and numerous cuneiform inscriptions carved in the citadel have always been visible – although local traditions ascribed these to the Assyrians. In the late 1820s, F. E. Schulz copied many of the inscriptions, which have played an important role in introducing the Urartian language to mod. scholarship, as well as in the decipherment of cuneiform generally. Brief and largely unpublished excavations were carried out by Russians during World War I, and by an American expedition in 1939. Subsequently, between 1987 and 1991, the fortress was more systematically explored by M. Taner Tarhan. It extends for more than a kilometre along the east–west–running rock ridge of the Van massif, and rises 90 m above the surrounding plain at its summit. Settlement areas apparently lay both north and south of the citadel rock.

Tushpa's strategic location at the junction of major communication routes in the Van region no doubt provided the chief incentive for its establishment as the administrative centre of the Urartian kingdom. But another important incentive was the fertility of the surrounding plain, whose food-producing capacity was greatly increased by the construction of a major water storage and distribution system, consisting of dams, canals, and subterranean water channels. Much useful information about the city's building activities is provided by the inscriptions found on the site. These were carved into the citadel rock (as noted above) and on stelae and column bases. Written records from the site also include a number of 'display inscriptions', notably two sets of royal annals, which extol the achievements of various Urartian kings.

The oldest datable structure of the citadel complex is a large rectangular platform, 47 m × 13 m, made of enormous blocks of limestone, located at the citadel's north-western foot and known as the Sardurisburg or Mudur Buluç. It is inscribed with six copies of an inscription of Sarduri I, written in the Akkadian language and borrowing the titulature of Neo-Assyrian kings. The remains of a building uncovered at the highest point of the inner fortress are considered by the excavators to be those of Tushpa's earliest temple. Typical in size and layout of the square tower-temples found elsewhere in the Urartian kingdom, it also contains two cellas, one of which was probably dedicated to Urartu's chief deity, Haldi, and the other perhaps connected with ancestor cult. Other remains close by are thought to belong to Tushpa's oldest palace. A later palace, probably to be assigned to the Urartian king Argishti I (787–766), was constructed at the western end of the massif outside the upper citadel.

Immediately below the temple are Tushpa's earliest royal tombs (hence the view that the temple may have been connected with ancestor cult). The tomb complexes consisted of large platforms or halls, where religious ceremonies presumably took place, and adjoining them the tombs of the kings and their families. Access to each complex was provided by steps leading from a stone platform to the tomb entrance, whose façade was carved out of the living rock and accompanied by stone pedestals. Beyond it lay the burial chambers for the king and his family. Niches cut into the walls made provision for tomb-gifts and cremation vessels. The kings who were interred in these tombs, as identified by the tomb inscriptions, included Sarduri I, Ishpuini and Minua



Figure 122 Van citadel (Tushpa), tomb of Argishti I.

(father-and-son co-regents), Sarduri II, and Argishti I. Rock-cut tomb complexes are found in a number of locations within the citadel. The settlement's main necropolis is located a few km north of the citadel.

The Assyrian king Tiglath-pileser III (745–727) claims to have inflicted a defeat upon Sarduri II in the region of Kummuh, and subsequently to have blockaded him in Tushpa. After defeating Sarduri once more in a battle before the city's gates, Tiglath-pileser set up a statue of himself on the site of his victory (**Tigl. III* 124–5). None of Sarduri's successors carved any inscriptions on the Van citadel, although Urartian rulers claimed the title 'Ruler of Tushpa' until the last days of the kingdom. It is unclear whether or not the city continued to serve as Urartu's administrative capital. But it continued to play an important role, at least in a ceremonial sense, because of its strong associations with the origins of the united Urartian kingdom and its importance as the burial place of the great Urartian kings. In this respect, Tushpa bears some comparison with Ashur, which continued to be the place where Assyrian kings were crowned and buried long after the city itself had ceased to be the administrative centre of the Assyrian empire.

Even after the fall of the kingdom, Tushpa's citadel continued to be used as a fortress. There is evidence of occupation of the site by a number of later peoples, including Medes, Persians, Parthians, Byzantine Greeks, and Ottoman Turks. Xerxes carved a large trilingual inscription on the south face of the citadel (in Old Persian, Elamite, and Akkadian), and in mediaeval times a castle was built over the Urartian city's remains.

Zimansky (1985: 78–9), Tarhan (1994; 2001), Salvini (2005).

TUTTUL



Figure 123 Niches in Van citadel.

Tuttul (*Tell Biʿa*) (map 10) Early and Middle Bronze Age settlement-mound in western Mesopotamia, located at the confluence of the Balih and Euphrates rivers, and covering an area of 35–40 ha. Excavations conducted by E. Strommenger, from 1980 onwards, revealed a sequence of occupation levels extending from M3 to the early centuries of M2. The fortified city, whose anc. name Tuttul was identified in texts of the Old Assyrian period (Middle Bronze Age), was dedicated to the god Dagan, and probably had the status of a major religious centre. One of its most noteworthy archaeological features is a set of six three-roomed mudbrick tombs, built above ground. Dating to c. 2500, these structures have been compared with the elite tombs in the royal cemetery of Ur, and presumably served as burial places for local rulers and their families. Later M3 occupation levels revealed what appears to be a large administrative building, which contained numerous seal impressions. Pottery kilns and round storage silos were also found, along with a number of burials, including shaft-grave burials, which provide further indications of a wealthy elite class. Commercial and trading activities almost certainly accounted for the city's prosperity, which continued through the Middle Bronze Age. In this period, Tuttul served as an administrative centre of the Old Assyrian kingdom under the immediate authority of Yasmah-Addu, viceroy at Mari, as indicated by texts found in the city's palace, built or rebuilt shortly before the reign of the Assyrian king Shamshi-Adad I (1796–1775). The excavation of the palace brought to light in its early phase an underground vault containing the remains of eighty persons who had evidently died violently, perhaps as the result of a massacre.

The palace of Yasmah-Addu at Tuttul was destroyed, and thereafter Tuttul was used as a base for operations against the Assyrian viceroy. It was here that Zimri-Lim organized his coalition prior to taking Mari, and a tablet found there bears the year formula 'Year when Zimri-Lim entered Tuttul'. Eventually Tuttul, like Mari, was conquered by the Babylonian king Hammurabi.

Occupation of the site in a much later period is indicated by two mosaic pavements dating to C6 CE and bearing Syriac inscriptions which refer to the building of a Christian monastery.

Strommenger and Kohlmeyer (2000), Akkermans and Schwartz (2003: 255, 287, 313).

Tutub see *Khafaje*.

Tuwana (Assyrian *Tuhana*, *Kemerhisar*) (map 18) Iron Age kingdom in southern Anatolia, in the region called Tabal in Neo-Assyrian texts. It occupied the territory of the Classical Tyanis, extending southwards to the Cilician Gates. Deriving its name from Late Bronze Age Tuwanuwa (q.v.), Tuwana was the largest and most important of the southern Tabalic kingdoms, encompassing within its boundaries a royal capital and a number of peripheral settlements. Its capital is commonly identified with the site of Classical Tyana (mod. Kemerhisar), 20 km southwest of mod. Niğde.

In C8, Tuwana was ruled by a king called Warpalawas (Assyrian Urballa/Urpalla) (c. 740–705), son of Muwaharanis (I). Warpalawas is first attested among the five Tabalic kings who paid tribute to the Assyrian king Tiglath-pileser III (745–727) (see **Tabal**). His occupation of Tuwana's throne until the last decade of C8, when the Assyrian throne was occupied by Sargon II, is indicated by a letter written by Sargon in 710–709 to Ashur-sharru-usur, the Assyrian governor in Que (*SAA I: 6, no. 1). From this letter, it is evident that Warpalawas' kingdom had come under pressure because of its location between the kingdom of the Mushki/Phrygian king Mita/Midas, and the territory controlled by Ashur-sharru-usur. Sargon may in fact have assigned wider authority to Warpalawas in Tabal in 713, after he had deposed Ambaris, king of Bit-Burutash, and removed him to Assyria (see **Tabal**). This is suggested by Ashur-sharru-usur's report that the people of the Tabalic city-states Atuna and Ishtuanda had taken cities of Bit-Burutash away from Warpalawas. The implication seems to be that at least part of Bit-Burutash's territory was ruled by Warpalawas at this time. Hawkins (1982: 421) suggests that the king's long reign was probably due to a policy of ostensible cooperation with the Assyrians, and notes the strongly Assyrianizing style of sculpture on his surviving monuments. His dynastic line continued for at least one more generation after his death, for he was succeeded by his son, Muwaharanis (II), whose name is attested on a stele found at Niğde.

Classical Tyana was a fortified city built on a mound beneath mod. Kemerhisar. It is mentioned in a number of Greek and Roman literary texts and inscriptions of the Hellenistic, Roman, and Byzantine periods.

Hawkins (*OEANE* 5: 246–7; *CHLI* I: 425–6, *516–26).

Tuwanuwa (Classical Tyana, *Kermerhisar*) (map 3) Late Bronze Age city in south-eastern Anatolia, in the northern part of the Hittite Lower Land. It is first mentioned in the so-called Telipinu Proclamation (late C16; see glossary) among the lands governed by the sons of the first Hittite king called Labarna (**Chav.* 230). Later references

indicate that it was an important cult-centre. Together with the nearby city of Uda, it became the frontier of the Arzawan occupation forces who swept through the Lower Land during the reign of the Hittite king Tudhaliya III (first half of C14) (*Bryce, 2005: 146). Tudhaliya's son, Suppiluliuma (later King Suppiluliuma I), clashed with the Arzawan forces around Tuwanuwa in the campaign which he conducted on behalf of his father to drive these forces from the Lower Land (*DS 76, *CS I: 187). His recapture of Tuwanuwa provided him with a base for further operations against the Arzawan enemy, leading to their expulsion from the region. For Tuwanuwa's Iron Age successor, see **Tuwana**.

*RGTC 6: 447–9.

Tyana see **Tuwana**.

Tyberissus Small M1 BCE–M1 CE hill city on the central coast of Lycia, south-western Anatolia, 15 km west of Myra (*BAGRW* 65 C5). Its origins date back at least to early C4, since two of its tombs bear texts in the native Lycian language (**TAM* I 75, 76), attested on sepulchral and other monuments of C5 and C4. The tombs are Lycian house-type structures. The relief on one of them suggests on stylistic grounds a date of c. 400. Nothing is known of the city's history. Sarcophagi and 'pigeonhole-tombs' on the site are dated by their inscriptions to the Hellenistic or Roman periods. There was originally a Doric temple in the city, probably dedicated to Apollo Tyberisus, whom inscriptions identify as the city's principal deity.

Bean (*PECS* 942–3; 1978: 117–18).

Tyre (*maps* 6, 7) Site originally consisting of two islands (sandstone reefs) located 2 km off the coast of southern Lebanon, 40 km south of Sidon. Its history of occupation extends from mid M3 (Early Bronze Age) through the later Bronze and Iron Ages, and the Persian, Hellenistic, Roman, and Byzantine periods. According to Josephus (*Against Apion* 1.17), the Tyrian king Hiram I (969–936) linked the islands into a single fortified settlement. Excavations at Tyre, beginning in the 1830s, were long concentrated on the upper Byzantine and Roman levels. However, renewed investigations, carried out by P. Bikai from 1973 to 1974 for the Lebanese Dept of Antiquities, established the site's earliest settlement, c. 2700, and a cultural sequence extending over two millennia, from c. 2700 to 700. A gap of 400 years in this sequence, from c. 2000 to 1600, suggests that the city may have been abandoned during the Middle Bronze Age.

Despite alleged references to Tyre in the M3 Ebla texts and the C18 Egyptian Execration texts, there are no clear attestations of the island-city before the Late Bronze Age tablet archives of Ugarit and Amarna. In the mid C14 Amarna period, Tyre (called Surru in the Amarna letters) was one of Egypt's Syro-Palestinian vassal states. Tyre's ruler at this time was a man called Abi-Milku. The letters which he wrote to the pharaoh Akhenaten (**EA* 146–55) provide first-hand information about the conflicts which constantly broke out among the pharaoh's Syro-Palestinian vassals. Abi-Milku complained particularly about Sidon's ruler, Zimredda. He accused him of planning an attack upon Tyre, cutting off its food and water by seizing the mainland city of Ushu which provisioned it, and collaborating with the pharaoh's enemies, most notably the feared warlords of the country of Amurru to the north. The city eventually

joined forces with the Amurrites after its citizens had assassinated their ruler, along with the sister of the king of Byblos (Gubla) and her children (*EA 89), who had been sent to Tyre in the mistaken belief that they would find safe haven there.

Tyre survived the political instability of the Amarna period, and continued as an Egyptian vassal until the end of the Bronze Age. But its fate after that remains uncertain. A later Classical tradition – that it was refounded and settled by colonists from Sidon – may indicate that it had been a victim of the C12 upheavals which accompanied the collapse of the Bronze Age civilizations. But there is no archaeological evidence for a destruction of Tyre at this time. In any case, it had clearly gained a new lease of life by the last century of M2, when it became a thriving centre of trade and commerce. Trading links with Cyprus were established, and the city may at this time have set up a colony on Cyprus at Citium (Kition). By C10 it was clearly the most important of the Phoenician cities. Together with Sidon, it pioneered western Phoenician commercial enterprises as far afield as north Africa and Spain. Its best-known western colony was Carthage, on the African coast in Tunisia, which it established early in C9. According to Classical tradition, the founder of Carthage was Dido, queen of Tyre, who fled her city when her brother Pygmalion seized the throne after her husband's death. In another Greek tradition reported by Herodotus (2.49), Cadmus of Tyre led a group of Phoenicians to Boeotia in mainland Greece, where they established a settlement and introduced the Phoenician alphabet to the Greeks. Within the context of the Phoenician presence in Cyprus from the late C9 onwards, Na'aman (1998) has argued that Tyre, while a vassal state of Assyria, enjoyed a hegemonic role in the island at least until the end of C8.

Tyre also figures prominently in *OT* tradition, particularly under King Hiram, who provided the Israelite king David with cedars and craftsmen (e.g. 2 Samuel 5:11), and his son and successor Solomon with assistance in building his temple in Jerusalem (e.g. 1 Kings 7:13–46). From C9 to C7, Tyre and other Phoenician cities were client states of Assyria. So long as these cities acknowledged Assyrian overlordship and paid the tribute demanded of them, they continued to prosper and were spared Assyrian occupation and the brutalities inflicted upon other Syro-Palestinian states. It was of course in Assyria's interest to allow cities like Tyre to maintain and increase their wealth through commercial enterprises in a peaceful, stable environment, because of the substantial revenue this brought into Assyrian coffers. But refusal to meet tribute obligations or any attempt to resist Assyrian authority met with prompt and harsh retaliation – as happened several times in the case of Sidon. In C7, the Assyrian king Esarhaddon (680–669) crushed a coalition of rebel forces led by Baal, king of Tyre. And though he subsequently drew up with the defeated king a treaty giving back to him the various territories which Tyre had formerly controlled (*SAA V*: XXIX, *24–7), Baal again rose up against Assyria in the reign of Esarhaddon's successor Ashurbanipal (668–630/627). On this occasion, resistance ended when the Assyrians starved the city into submission by cutting off its food supplies from the mainland, presumably after seizing the city of Ushu.

At the end of C7, Assyrian domination in the region was replaced by that of the newly emerging Neo-Babylonian empire. The Babylonian king Nebuchadnezzar II (604–562) laid siege to Tyre after his capture of Jerusalem. The siege allegedly lasted thirteen years, at the end of which Nebuchadnezzar had still not subdued the island. None the less, Tyre decided to accept his sovereignty, and Babylonian officials were

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installed in the city. The Egyptians seem also to have involved themselves in the affairs of the region around this time, if we can so judge from Herodotus (2.161), who reports that the pharaoh Apries (589–570) attacked Sidon and fought a sea battle against the king of Tyre.

With the fall of the Babylonian empire in 539, Persia became the new overlord of Syria–Palestine. Amongst the Phoenician cities, the Persian king Cyrus II favoured Sidon over Tyre, making it the administrative seat of his fifth Persian satrapy, whose territories included Cyprus and Egypt. Thus, under Persian patronage, Sidon finally superseded its longstanding rival Tyre as Phoenicia's pre-eminent city. In C4 the loyalties of a number of Phoenician cities, including Tyre, fluctuated between Greece and Persia. But when Alexander the Great came to the region in 332, Tyre stuck firm to its Persian allegiance and held out against the Macedonian invader (Diodorus 17.40–6; see also Curtius 4.2.24–3.1). It was only after a seven-month siege, and the construction of a causeway to the island-fortress, that Alexander eventually managed to capture the city. Following the Macedonian conquest, Tyre entered a new era of growth and development. The city prospered under Seleucid rule, and in the Roman imperial period it became one of the most important commercial centres along the eastern Mediterranean coast. Its anc. remains today date predominantly to the Roman and Byzantine periods.

Joukowsky (1992), Katzenstein (1973/1997), Ward (*OEANE* 5: 247–50).