

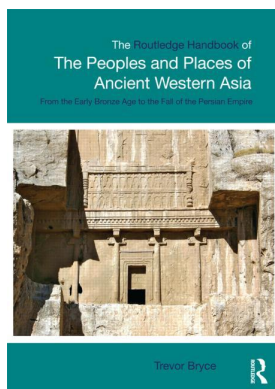
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## **The Routledge Handbook of the Peoples and Places of Ancient Western Asia**

### **The Near East from the Early Bronze Age to the Fall of the Persian Empire**

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**D**

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## D

**Dabigu** (*Tell Dabiq*) Iron Age fortified city located in northeastern Syria on the west bank of the Quwaiq r. (Lipiński, 2000: 167, map). In C9, Dabigu was among the territories west of the Euphrates belonging to the Aramaean kingdom Bit-Adini, then ruled by Ahuni. It was one of six fortified cities of the kingdom which the Assyrian king Shalmaneser III placed under siege during his campaign against Ahuni in his second regnal year (857) (\**RIMA* 3: 11, 18, 35, 51, 64). (Shalmaneser's reference to Dabigu as 'a fortress-city of Hatti' reflects the M1 Assyrian, Urartian, and Hebrew practice of designating the Taurus region and Syria as 'the Land of Hatti'.) The cities were captured and their inhabitants either massacred or carried off as booty. Dabigu's conquest is also recorded on one of the bronze bands from Balawat (\**RIMA* 3: 142) (see **Imgur-Enlil**). The reliefs on the band show the city defended by a crenellated double wall with flanking towers. Following his conquest of it, Shalmaneser may have used Dabigu as a military base for his later campaigns west of the Euphrates.

Lipiński (2000: 192–3).

**Dadicae** Central Asian people incorporated into the Persian empire, probably by Cyrus II some time after 539. Herodotus (3.91) includes them among the peoples constituting what he calls the empire's seventh province (but see glossary under **satrapy**). He lists (7.66) a contingent of Dadicae under the command of Artyphius, son of Artabanus (probably a cousin of the king), among the forces assembled by Xerxes for his invasion of Greece in 481. Along with other peoples in their region, the Dadicae are probably to be located in the mountainous northern border area of Afghanistan and Pakistan. A suggested identification with the Daradas, a people of mediaeval and mod. times, is fairly widely accepted.

Bivar (1988: 203).

**Dagara** Iron Age petty kingdom belonging to the land of Zamua, located in the Zagros mountains in the borderlands between northeastern Mesopotamia and north-western Iran. In 881, its ruler Nur-Adad led Zamua in rebellion against the Assyrian king Ashurnasirpal II (\**RIMA* 2: 203–4). The rebellion was crushed, and Nur-Adad was forced to flee for his life. In 880 Ashurnasirpal went on a third campaign against Zamua, at which time he received tribute from Dagara, in the form of oxen, sheep, and wine (\**RIMA* 2: 205).

Liverani (1992: 46).

**Daiashetu** Iron Age city in northern Babylonia, located on the middle Euphrates r., between Kabsitu to the south and Idu to the north. The Assyrian king Tukulti-Ninurta II encamped his forces there during the course of his last recorded campaign (885) which took him through the middle Tigris and Euphrates regions (\**RIMA* 2: 174).

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**Daistipassa** Late Bronze Age Kaska land in northern Anatolia. Early in C13, when the Hittite king Muwattalli II shifted his capital south from Hattusa to Tarhuntassa, Daistipassa joined with another Kaska land, Pishuru, in an invasion of Hittite territory and the destruction of a number of northern Hittite cities (\*CS I: 200).

**Dalawa** Late Bronze Age city located in southwestern Anatolia, in or near the Lukka lands. It may be the ancestor of Classical Tlos (Lycian Tlawa) in Lycia. Early in C14, Dalawa joined the nearby city of Hinduwa in a rebellion against Hittite rule during the reign of the Hittite king Tudhaliya I/II. Hatti's renegade vassal Madduwatta proposed to the Hittite commander Kisnapili a joint military operation against the rebel cities. But he subsequently formed an alliance with the rebels, and under his leadership their combined forces ambushed the Hittite army and killed its commander and his deputy (\*HDT 156–7).

**Damascus (Aram-Damascus)** (maps 6, 7, 13) City located in southern Syria, east of the Anti-Lebanon range, with a history of continuous occupation from at least the Middle Bronze Age to the present day. Because of its many successor cities, including the capital of mod. Syria, archaeological work on the site has been extremely limited, with almost no material remains known from any period prior to that of the Roman empire. The earliest attested reference to the city (its beginnings may date back to a much earlier period) occurs in written records dating to the reign of the pharaoh Tuthmosis III, where it appears as one of the cities and principalities whose kings were captured by Tuthmosis at the battle of Megiddo during his first Asiatic campaign (1479) (\*ANET 234–8). Thenceforth, it remained under Egyptian control for the rest of the Late Bronze Age. In other Late Bronze Age texts, it appears as the centre of a region called Aba/Apa/Apina/Upi/Upu. A number of letters in the mid C14 Amarna archive (see Moran, 1992: 381, index refs) indicate that it became caught up, under its king, Biryawaza, in the disputes and conflicts among Egypt's Syro-Palestinian vassals during the reign of the pharaoh Akhenaten (1352–1336). In the aftermath of the battle of Qadesh, fought between the Hittite king Muwattalli II and the pharaoh Ramesses II in 1274, the Egyptian army was forced to retreat to Aba, the region around Damascus. Aba fell to the Hittites, and remained under the command of Muwattalli's brother Hattusili (\*Beal, 1992b: 307) until Hattusili was granted permission to return home. From then on, Damascus and its surrounding region marked part of Egypt's northern frontier, beyond which lay Hittite-controlled territory.

Probably in C10, Damascus became the capital of one of the most important Aramaean states in the Levant, called Aram or Aram-Damascus. *OT* sources report a number of conflicts in which it engaged with the Israelites from C10 onwards. According to 2 Samuel 8:5–6, the Israelite king David occupied the city and placed garrisons in it. But it was subsequently lost to the Israelites in the reign of David's son and successor Solomon (1 Kings 11:23–4). Around 900 its king, Bar-Hadad (I) (Hebrew Ben-Hadad), made a treaty with Israel, which he treacherously broke, attacking the kingdom after receiving a bribe from Asa, king of Judah (1 Kings 15:16–22). In 853 Bar-Hadad's successor Hadadezer (Assyrian Adad-idri) played a leading role in the anti-Assyrian coalition which confronted the forces of the Assyrian king Shalmaneser III at the battle of Qarqar on the Orontes r. (\*RIMA 3: 23). Hadadezer led several more confrontations with the Assyrians (e.g. in Shalmaneser's tenth and eleventh regnal

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years, 849, 848, \**RIMA* 3: 37–8) before Shalmaneser finally crushed the coalition forces in 845 (\**RIMA* 3: 39).

Some time between 845 and 841, Hadadezer died and was replaced on the throne by one of his officers, Hazael, 'the son of a nobody' (an expression indicating that he was illegitimate) (\**RIMA* 3: 118). (2 Kings 8:7–15 reports that Hazael had seized the throne after murdering his predecessor, wrongly identified as Ben-Hadad). Hazael too suffered a military defeat at the hands of Shalmaneser, in 841, Shalmaneser's eighteenth regnal year (\**RIMA* 3: 48, 60). Again in 838, Shalmaneser marched into the territory controlled by Damascus and seized four of its cities (and during this same campaign received tribute from the coastal cities Tyre, Sidon, and Byblos; \**RIMA* 3: 67). Nevertheless, Hazael managed to retain his kingdom's independence, and went on to build it into an empire which incorporated large parts of Palestine, including Judah, Israel, and Philistia, and perhaps also parts of northern Syria (for the extent of his kingdom, see map in Liverani, 2005: 115). Hazael was the author of a fragmentary Aramaic royal inscription recently discovered in the city of Dan (Tell el-Qadi). The inscription contains, among other things, a report of Hazael's victory over the kings of Israel and Judah, and the deaths of these kings at his hands (\**Chav.* 307). Hazael's death can perhaps be dated to the year 803, the same year as the Assyrian king Adad-nirari III attacked and conquered Damascus, and received a substantial tribute from it (\**RIMA* 3: 213). Adad-nirari refers to its king at the time by the name Mari, which in Aramaic means 'lord'. Thus the name conceals the king's identity, and there is uncertainty as to whether he is Hazael or his son and successor Bar-Hadad II. Lipiński (2000: 390–3) favours the former, and suggests that Hazael may have died while his city was under siege by the Assyrians, or shortly after its capture. But whether Mari was Hazael or Bar-Hadad, the Assyrian capture of Damascus almost certainly marked the beginning of the city's and the kingdom's decline.

Probably in 773, the last year of the Assyrian king Shalmaneser IV, the Assyrian commander-in-chief Shamshi-ilu attacked Damascus again, and took extensive tribute from the city, which was then ruled by Hadyan II (Hezyon, Assyrian Hadiiani). Hadyan's daughter and her extensive dowry were included in the tribute-list, which is recorded on a stele found near Maraş (\**RIMA* 3: 239–40). Subsequently, to judge from 2 Kings 14:28, Damascus may have become for a time a subject state of the Israelite king Jeroboam II (c. 770). If so, it later regained its independence. And c. 732, Damascus' last independent king Rasyan (Rahianu, *OT* Rezin) led another anti-Assyrian coalition, which included Israel, Tyre, and Philistia. The coalition's forces were decisively defeated by the Assyrian king Tiglath-pileser III c. 732 (\**ARAB* I: 278–9). Damascus fell to the Assyrians, though initially its king, Rasyan, avoided capture by fleeing the city (\**Tigl. III* 78–81). He was eventually taken prisoner and executed by Tiglath-pileser, according to 2 Kings 16:5–9, which also records the Assyrian capture of Damascus. The city was now absorbed into the Assyrian provincial system.

Because of its valuable strategic location on the major trade routes of the region, Damascus continued to play an important role in the commercial activities of the Levant through the Assyrian, Babylonian, and Persian periods. After Alexander the Great's conquests in 333, it enjoyed a new lease of life as the site of a Macedonian colony. During the Hellenistic and Roman periods the city was greatly expanded and substantially redeveloped.

Pitard (1987), *CAH* III.1: 1022 (index refs), Lipiński (2000: 347–407), Kahn (2007).

**Damd(m)usa** Iron Age fortress-settlement in northern Mesopotamia, belonging to the Aramaean kingdom of Bit-Zamani, in the region of Amidu (mod. Diyarbakır). Lipiński (2000: 148) suggests an identification with mod. Pornak. The city probably first came under Assyrian sovereignty, at least nominally, in early C9 when the Assyrian king Tukulti-Ninurta II concluded his pact with Bit-Zamani's ruler Ammi-Ba'al in 886, having captured his city Damdammusa (see **Bit-Zamani**). Tukulti-Ninurta's son and successor Ashurnasirpal II refers to Damdammusa as his 'royal city'. In 882, a certain Hulaya, ruler of the nearby land of Halziluha, rebelled against Ashurnasirpal and attempted to seize Damdammusa (\**RIMA* 2: 200–1). Ashurnasirpal led an expeditionary force against the rebels, capturing Hulaya and destroying his chief city Kinabu. The rebel leader was flayed alive, and his skin draped over Damdammusa's walls. In 879 Ashurnasirpal installed grain-storage facilities in the city following his punitive expedition against the elders of Bit-Zamani who had rebelled against and assassinated Ammi-Ba'al (\**RIMA* 2: 261–2). He subsequently received tribute there from the land of Shubru (Shubria). He also appointed a man called Ilanu as the new ruler of Bit-Zamani. Ilanu later broke his allegiance to Assyria, and used Damdammusa as his stronghold when Ashurnasirpal led an expedition into his land in 866. Ashurnasirpal took the city after a siege before moving on to attack Ilanu's royal capital Amidu (\**RIMA* 2: 220).

Lipiński (2000: 145, 148, 159).

**Damrum** City and kingdom near Kish in Babylonia, first attested in late C20 or early C19 as a subject state like Kish of Sumu-ditana, king of Kazallu and Marad. After establishing its independence under its first known king, Haliyum, Damrum was subsequently ruled by Abdi-Erah, who had seized power at Tutub, and then by Manana who occupied the throne for at least fourteen years. Both kings also held sway over Kish. Manana's achievements included the construction of fortifications for the nearby city Akusum, where his successor Naqimum built a gate in honour of the goddess Ishtar. Naqimum had three known successors: Ahi-maras, Sumu-Yamutbal, who promulgated a decree jointly with the Babylonian king Sumu-la-El (1880–1845), and Manium. The last of these was still alive in Sumu-la-El's thirty-second year. Probably at the end of his reign, Damrum was incorporated into the kingdom of Babylon.

*Mesop.* 89–91.

**Damunu** M1 tribe, probably of North Arabian origin, located in southeastern Babylonia. The Damunu are first attested in the list of thirty-five so-called Aramaean tribes which the Assyrian king Tiglath-pileser III claims to have conquered, probably in his accession year (746) (\**Tigl. III* 160–1). The tribe's capital was Amlatu, from which Tiglath-pileser deported 600 captives to the cities of the land of Unqi (Pat(t)in) in Syria. The Damunu were among the peoples in Tiglath-pileser's list who subsequently supported the Chaldaean tribal leader Marduk-apla-iddina II (biblical Merodach-baladan; see under **Babylonia**) in his conflict with the Assyrian king Sargon II (721–705) (\**Sargon II* 350). In the records of Sargon's reign, the Damunu are frequently mentioned in the same context as the Puqudu and Gambulu tribes. During the reign of Sargon's successor, Sennacherib (704–681), they were allied with the Elamites, Babylonians, and Chaldeans in further military confrontations with Assyria (\**Sennachb.* 43, 49). Sennacherib conquered the enemy forces and deported large

numbers of their populations to other parts of his kingdom (\**Sennach.* 25, 54, 57). But the Damunu survived the Assyrian purge and were still attested in the reign of the Assyrian king Ashurbanipal (668–630/627).

Lipiński (2000: 463–4).

**Dan** (biblical **Laish**, *Tell el-Qadi*) (map 7) 20 ha settlement-mound located on the northern border of mod. Israel near the source of the Jordan r. Its history of occupation is represented by sixteen archaeological levels extending from the Neolithic period (M5) through the Bronze and Iron Ages, and by the remains of settlement in the Persian, Hellenistic, Roman, and mediaeval periods. Excavations were begun in 1966 by A. Biran for the Israel Dept of Antiquities. Biran also initially led the expeditions undertaken by the Hebrew Union College in Jerusalem from 1974 onwards. Already in 1838 Dan had been identified with the site of Tell el-Qadi by the discovery there of a Greek–Aramaic bilingual inscription, containing a dedication ‘to the God who is in Dan’. In Judges 18:29, Dan is equated with the city formerly called Laish, which is also attested in the C18 Mari texts and appears among the Syro-Palestinian cities conquered in C15 by the pharaoh Tuthmosis III.

Up until Early Bronze I (early M3), Tell el-Qadi seems to have been only sparsely occupied. But by the middle of M3 there is evidence of a strongly fortified, prosperous settlement on the mound, which may have spread over the mound’s entire surface. During Middle Bronze II (c. 1900–1700), the city’s fortifications were further developed when the settlement was surrounded by a rampart, incorporating a triple-arched mudbrick gate flanked by two towers, which are preserved to a height of over 6 m. Evidence of the site’s prosperity in the Late Bronze Age is provided by the remains of public buildings bordering a paved street, the appurtenances of a flourishing metallurgical industry, and a large, C14 corbelled stone tomb commonly known as the ‘Mycenaean tomb’. The tomb contained over forty burials. Its rich assemblage of funerary goods included vessels of alabaster and basalt, bronze tools and weapons, ivory ornaments, and gold and silver jewellery. Twenty-eight of the items have been identified as imports from the Aegean world and/or Cyprus. The tomb’s ceramic ware included an almost complete charioteer vase.

Semi-nomadic elements are reflected in an apparent change in the city’s material culture in the early Iron Age, towards the end of C12. This has been seen as a possible indication of the arrival of the biblically attested people of Dan, one of the twelve tribes of Israel. According to Judges 18:27–9, the Danites torched the city after slaughtering its original inhabitants, then rebuilt it, naming it after their forefather, Dan. The city’s ‘new’ inhabitants quickly assumed the character of a settled, sedentary population. Dan continued to flourish through its Iron Age phases, perhaps due largely to its role as an important cultic centre of the kingdom of Israel. According to 1 Kings 12:29–30, the Israelite king Jeroboam I (931–910) set up a golden calf in Dan, so that the city would become an alternative to Jerusalem as a centre of worship for the Israelites. This may be related to the discovery of a cultic complex in the city, perhaps a *bamab* (Hebrew ‘high place’), first built in C10 and altered a number of times over the next two centuries.

Dan continued to prosper under Assyrian rule from C8 onwards, when the city was densely populated and had widespread trading contacts. Its importance as a cult-centre seems also to have continued throughout the period of the Assyrian empire, which fell in late C7. Subsequently, under Persian rule, there was an apparent decline in the city’s

size and status. However, its role as a cult-centre continued through the Persian and succeeding Hellenistic and Roman periods, when the sacred precinct was substantially redeveloped. The precinct may have continued in use until the reign of Constantine the Great in C4 CE.

In 1993, three fragments of an Aramaic royal inscription dated to mid C9 were discovered in Dan. The information they contain has much importance for the history of Israel. Its author (not identified but generally thought to be Hazael, king of Damascus) records his victory over Israel and Judah, and the deaths of their kings at his hands. He refers to a Judaeen king [Ahaz?]iahu as belonging to the House of David (\**Chav.* 305–7, \**CS* II: 161–2). This is the first reference to an Israelite leader called David outside biblical sources. The account can in part be correlated with the biblical passage in 2 Kings 8:28–9.

Biran (*NEAEHL* 1: 323–32), Ilan (*OEANE* 2: 107–12), Negev and Gibson (2001: 131–2), Laughlin (2006: 103–10).

**Danabu** Iron Age city in southern Syria belonging to the kingdom of Aram-Damascus. The Assyrian king Shalmaneser III refers to it in the course of his campaigns against Damascus in 838, when the throne of Damascus was occupied by Hazael (\**RIMA* 3: 62). Identifications have been proposed with mod. Saydnaya, 20 km north of Damascus, and the village of Ad-Dunaybah, 70 km south of Damascus.

Lipiński (2000: 352–3).

**Dankuwa** Late Bronze Age Hittite city in north-central Anatolia, in the region called the Upper Land (q.v.) in Hittite texts, close to the kingdom of Azzi-Hayasa. During the seventh regnal year of the Hittite king Mursili II (c. 1315), Anniya, king of Azzi-Hayasa, formerly a Hittite vassal state, attacked Dankuwa and deported part of its population to his own kingdom. This occurred in the context of his occupation of the Upper Land (see **Azzi-Hayasa**). His refusal to return the deportees prompted a Hittite attack on his border fortress Ura (\**CS* II: 87–8). But Anniya's forces continued to occupy the Upper Land for another two years before being expelled by the Hittites. Mursili reconquered Azzi-Hayasa itself the following year (1312). We do not know if at that time he restored Dankuwa's deported population to its home-city. During the reign of Mursili's son and successor Muwattalli II, Dankuwa suffered further devastation when it was sacked, along with the land of Saddupa, by invaders from the Kaska lands (\**CS* I: 201).

**Danuna** see Denyen.

**Dardanelles** see Hellespont.

**Dardania** Late Bronze Age Anatolian country? The name, which is a vocalized form of Egyptian *Drdnjj*, is attested in Egyptian texts possibly as early as the reign of the pharaoh Amenhotep III (1390–1352), and certainly in the reigns of Horemheb (1323–1295) and Ramesses II (1279–1213). Troops from this land figure among the Hittites' allies in Ramesses' account of the battle of Qadesh, fought in 1274 (\*Gardiner, 1960: 8). The similarity of the name to the Dardanoi (q.v.), who are closely linked with the Trojans in Homeric tradition, has led to the suggestion that Dardania was the Late Bronze Age designation for the Troad region in northwestern Anatolia where Troy was located. If so, then Late Bronze Age Wilusa, commonly identified with

Homeric Troy/Ilios, must have lain somewhere else – unless Dardania and Wilusa were alternative names for the same land. But Dardania is never mentioned in Hittite texts, our most important source for Anatolian history in the Late Bronze Age. Our only evidence for its existence comes from Egyptian texts – and these provide no information about its location. The name similarity to Dardanoi is not on its own a sufficient basis for placing the Egyptian-attested country in the Troad.

Haider (1997: 117–19).

**Dardanoi** Legendary Troad people, descendants of Dardanus. In Homer's *Iliad* (2.819–20) a contingent of Dardanians from Mt Ida figures among Troy's allies in the Trojan War, under the leadership of Aeneas, cousin of Hector and Paris. Though Trojans and Dardanians are listed consecutively in a number of passages in the *Iliad*, implying that they are separately identifiable, the Trojans are also referred to as 'Dardanidae' ('children of Dardanus'), and in some cases 'Trojan' and 'Dardanian' appear to be synonymous terms.

**Dascylium** According to Stephanus of Byzantium, there were five cities called Dascylium in western Anatolia. The following two are the best attested:

**Dascylium (1)** (map 4) M1 city in northwestern Anatolia on the shore of the Propontis (mod. Sea of Marmara). In C5, it became a member of the Athenian Confederacy (see glossary), as indicated by its appearance in the Athenian Tribute Lists for the year 453. It is later attested by Pliny the Elder (5.143) in the form Dascylos.

Drew-Bear and Bakır-Akbaşıoğlu (*BNP* 4 : 99).

**Dascylium (2)** (map 5) M1 city in northwestern Anatolia, on the shore of Lake Dascylitis which lay just south of the Propontis. From at least the reign of the Persian king Xerxes (486–465) it was the seat of a Persian satrapy, Hellespontine Phrygia, and had a famous hunting park (Xenophon, *Hellenica* 4.1.15). Its best-known satrap was Pharnabazus II (late C5–early C4).

Dascylium has been identified with the site of Hisar Tepe near mod. Ergili. Excavations conducted here in 1954, and recommenced in 1989, have brought to light more than 400 clay bullae with seal impressions reflecting both Greek and Persian artistic traditions. Some of the sealings bear inscriptions of Xerxes and one of the four Persian kings called Artaxerxes. Other discoveries include a number of funerary stelae, also in the Graeco-Persian tradition and embellished with scenes from daily life. One has an inscription in Aramaic. Recent excavations at Hisar Tepe, conducted by T. Bakır and A. Erdoğan for Ege University-Izmir, have concentrated on the sanctuary located there. Under Persian rule it became a centre for Zoroastrian worship. Bakır and Erdoğan report (*ap. Yıldıırım and Gates, 2007: 308*) that the Persian sanctuary can be dated to C5 (it had a Phrygian predecessor), and that it was abandoned in the so-called Middle Achaemenid period, most likely in the eighteenth year of the satrap Pharnabazus, when it was deliberately sealed under a layer of fill.

The remains of settlement on the site prior to the Persian period include a 2.2 m wide stone wall and Greek pottery dating to C7–early C6. A Babylonian seal of M2 date has also been discovered.

Drew-Bear and Bakır-Akbaşıoğlu (*BNP* 4: 99–100), Bakır (2006).



**Datebir** Iron Age city in the eastern part of the upper Diyala region, conquered by the Assyrian king Shamshi-Adad V (823–811) during the campaign, his fourth (814), which he conducted into Babylonian territory (\**RIMA* 3: 187). Datebir and its neighbour Izduia, which also fell to the Assyrians, lay close to the city of Gannanate (q.v.). Shamshi-Adad claims the conquest and destruction of 200 other cities in their environs. Their inhabitants sought refuge in the fortified city of Qerebti-alani. Shamshi-Adad laid siege to the city, captured it, and plundered it. Those of its people who escaped slaughter were deported along with other booty to Assyria.

**Dayenu (Daienu)** (map 20) Country in eastern Anatolia attested in Iron Age Assyrian texts, and probably to be located within the region of the Arsanias r. (mod. Murat Su). It is first attested in the reign of the Assyrian king Tiglath-pileser I (1114–1076) (\**RIMA* 2: 21, 34, 37, 52) among the Nairi lands whose twenty-three kings (thirty in another account) did battle with Tiglath-pileser in the third year of his reign, under the leadership of Dayenu's king Senu. Tiglath-pileser defeated the coalition and plundered and destroyed its lands and cities. Senu was captured and deported to Ashur. But Tiglath-pileser later released him, as he did all the other defeated kings of Nairi whom he had taken prisoner (\**RIMA* 2: 22). Two centuries later, in 856, Dayenu fell victim to the Assyrian king Shalmaneser III during his advance to the heartland of the Urartian kingdom (\**RIMA* 3: 20, 29). But on his 844 campaign in the region, Shalmaneser left the country intact, since on this occasion its king, Asia, voluntarily submitted to him, paying him a tax and a tribute of horses (\**RIMA* 3: 39). Shalmaneser set up a statue of himself in Asia's royal city. By the reign of the Urartian king Rusa I (730–714), Dayenu had been incorporated into the Urartian kingdom, and the Urartian fortress now called Kayalidere (anc. name unknown) on the Arsanias r. may have been built within its territory.

**Debir** (map 8) Canaanite city in Judah, frequently attested in *OT* sources. According to Joshua 15:49 and Judges 1:11, its original name was Kiriath-Sepher, 'city of the scribe'. Almost certainly the city is to be identified with the site of Khirbet Rabud (see *Rabud, Khirbet*), as M. Kochavi has demonstrated, *contra* the identification with Beit Mirsim once proposed by W. F. Albright.

This Debir should be distinguished from two other places of the same name attested in *OT* sources: (1) a city on the northern boundary of Judah (Joshua 15:7), for which an identification with Thoghret ed-Debr ('pass of Debir'), 16 km east of Jerusalem, has been suggested; (2) a city allocated to the tribe of Gad (Joshua 13:26), for which an identification has been proposed with Umm el-Dabar, which lay 20 km north of Pella in Transjordan.

Boraas (*HCBD* 233).

**Dedan** (*al-Khuryabab*) (map 16) Northwestern Arabian caravan-centre in the al-ʿUla oasis in Saudi Arabia, 80 km southwest of Tayma (biblical Tema). Rock inscriptions in various Arabian scripts confirm the site's identity as the centre of the land of the Dedanites, an Arabian people whose origins are obscure. Dedan appears to have come into prominence in mid C6 as a trading centre on the route to and from southern Arabia. It is listed in Ezekiel 27:20 as one of Tyre's commercial contacts, reportedly trading with the city in saddle-blankets. For a time, it seems to have been under the

control of the kingdom of Edom. This is implied in *OT* references to it in the context of the prophetic oracles uttered against Edom (e.g. Jeremiah 49:8, Ezekiel 25:13). An inscription from Harran lists it (in the form Dadanu) among the cities conquered by the Babylonian king Nabonidus (556–539) while he was living in Tayma. In late C6, following the collapse of the Neo-Babylonian empire, the city may have enjoyed a brief period as the centre of an independent Dedanite kingdom prior to the extension of Persian control over the region. Dedan appears to have prospered under Persian rule, and in the early Hellenistic period, c. 400, became the centre of what was called the Lihyanite kingdom. Around this time, a colony of Minaean merchants from southwest Arabia was established in the city. Dedan was later eclipsed, in C1, by the Nabataean city Hegra, perhaps in the wake of the overthrow of the Lihyanite dynasty in late C2 or early C1 by a Nabataean called Masudu. But the city survived for many centuries after this, as indicated by the establishment of a Jewish colony there in the Byzantine period, attested in Aramaic inscriptions.

Dedan's material remains include a number of tomb-chambers cut into sandstone cliffs (and in two cases flanked by pairs of lions), an underground water system for irrigating the fields, and traces of a city wall and monumental public building.

Parr (*OEANE* 2: 133–4).

**Deh Luran** Small, fertile plain in southwestern Iran, located west of the foothills of the Zagros mountains and c. 60 km northwest of Susa. A series of surveys was conducted there, beginning with those carried out by J. Gautier and G. Lampre in 1903 on behalf of the French Mission to Iran. Gautier and Lampre also excavated a number of sites, including Tepe Mussian (see *Mussian, Tepe*), the largest settlement in the plain, Ali Kosh (formerly known as Tepe Mohammed Jaffir), and Tepes Khazineh and Aliabad. Further surveys were conducted by American teams in 1961, 1963, and 1969, under the direction of F. Hole and K. V. Flannery, with the collaboration of J. Neely in the latter two years. The American surveys concentrated on the prehistoric sites in the plain, covering the period from M7 to mid M3. In these surveys, the emphasis was on the recovery of plant and animal remains and other small finds, in the hope that these would provide important environmental and ecological information, as well throw light on the region's agricultural and trade activities.

In general, the excavations carried out in the Deh Luran region have been relatively limited, and as yet no written records have come to light at any of the sites investigated. As a result, we have little knowledge of the region's history during the periods for which we have written records elsewhere in the western Asian world (from M3 onwards). It is possible, however, that Tepe Mussian is the historically attested Elamite city Urua (Arawa) (q.v.). During the so-called Proto-Elamite period (late M4–early M3), Tepe Mussian and its subsidiary Tepe Farukhabad were both substantial settlements, and other settlements in the plain probably also enjoyed a relatively flourishing existence. In the last centuries of M3, there was a substantial decline in the population of the plain, as indicated by the archaeological surveys – though in C21 the rulers of the Ur III dynasty established a route through the region for the shipment from the highlands of much sought-after commodities like silver and timber. Population decline continued in the early centuries of M2, and may have become even more marked than to judge from Tepe Mussian, which was finally abandoned around mid M2. New settlements arose during the second half of M2, e.g. at Tepe Patak and Tepe Goughan.

But these, too, were abandoned by the end of the millennium. It has been suggested that they were victims of the incessant conflicts between Middle Elamite kings and the Kassite rulers of Babylonia.

The construction of irrigation canals in the plain during the Persian period (C6–4) enabled new settlements to be built there, sometimes on the sites of former Elamite settlements. The establishment by the Persian kings of a route through the region between the former Elamite capital Susa and the former Median capital Ecbatana may have been largely responsible for settlement revival. During the Sasanian period (C3–7 CE) major new irrigation techniques provided the basis for a substantial increase in the number of settlements in the plain. It is believed that the plain's population reached its maximum size in this period, before decline once more set in during the later Islamic periods.

Hole (*OEANE* 2: 134–7).

**Deir 'Alla, Tell** (map 8) Settlement-mound in Jordan, 12 km northeast of the confluence of the Jordan and Jabbok rivers. Its history of occupation extends from the Chalcolithic Age (M4) until the end of the Persian period (C4). The site was excavated first in 1960 by H. J. Franken for the University of Leiden, and subsequently, from 1978 onwards, by teams from the same university in collaboration with Yarmouk University in Jordan. A village was built on the site in the Chalcolithic period, but little else is known of its history before the Late Bronze Age. At that time, a large open-air sanctuary was constructed, with associated workshops, storerooms, and residences. The excavator believes that evidence for strong Egyptian influence indicates the sanctuary's use as an administrative centre for trade between Egypt and Gilead. In early C12 the sanctuary was destroyed by earthquake. Subsequently, in the early Iron Age, the site was reoccupied for a time by a community of metalworkers. Settlement continued after their departure, and by C8 the continuing tradition of the site as a sacred place is reflected in the construction of a new sanctuary, with which a large complex of workrooms and storerooms was associated, as in the Late Bronze Age. A residential quarter was located to the east of the complex.

Within the Iron Age sanctuary a number of so-called proto-Aramaic texts were discovered, on a wall within the workroom and storeroom complex. They include the longest Old Aramaic inscription so far discovered. The non-Israelite prophet Balaam, referred to in a number of *OT* sources (e.g. in the legend recorded in Numbers 22–4), figures in this text. A study of it has led scholars to conclude that the cult practised there in C8 was in the nature of a primitive 'mystery' religion. The architectural layout of the complex resembles, according to Franken, 'what is described in myths as a labyrinth, although a small one – a place of death and victory over death'.

Tell Deir 'Alla is commonly identified with the place called Succoth in the Bible; the name in Hebrew means 'huts', 'tents', 'temporary dwellings'. Franken comments that 'Succoth may not have been the name used by the local people, but rather was a biblical indication of a place of pagan religion in the Bronze and Iron Ages: the site's sanctuary may have been known as a holy place belonging to certain deities with local names like Beth Shar'a.'

Baly (*HCBD* 1068–9), Franken (1992; *OEANE* 2: 137–8); for the inscriptions, Lemaire (*OEANE* 2: 138–40).

**Deir el-Balah** (map 8) Settlement in southern Palestine, 12 km southwest of Gaza.

## DENEIA

In antiquity, it was the last of the way-stations before Gaza on the so-called Ways of Horus (the main route across Sinai connecting Egypt to Canaan). Its history of occupation extends from the Late Bronze Age to the Byzantine period. The site was excavated from 1972 to 1982 by T. Dothan for the Hebrew University of Jerusalem and the Israel Exploration Society. Nine main occupation strata were identified. The period when the settlement began life is indicated by similarities between its material remains (architectural layout and small finds) and those of Egypt's Amarna age (mid C14). In their totality, Strata IX to IV spanned the second half of the Late Bronze Age, from mid C14 to late C13. The most prominent architectural features of this period are an L-shaped three-unit residential complex of mudbrick built around an artificial lake (IX), a square monumental fourteen-room fortress or tower at least two storeys high (VII), and an artisans' quarter and industrial area replacing the residential complex and fortress of the earlier levels (VI–IV). The industrial area contained a water installation and several kilns. Domestic dwellings of unbaked bricks probably housed the artisans and their families.

Both the kilns and the water installation are thought to have been connected with the preparation of clay to make coffins for a cemetery to the west of the settlement, which was in use through C14 and C13. The cylinder-shaped coffins, which were, perhaps, the burial containers for pre-Philistine Sea People mercenaries serving in the Egyptian garrison, were laid out in graves, and each contained between two and four bodies. The coffins were closed by a lid decorated with anthropoid facial features, wig, arms, and hands. A total of fifty anthropoid coffins, along with their funerary goods, have come to light. Simple inhumation burials were made between the coffins. All burials had a storage jar placed at the deceased's head. The Iron Age I level (Stratum III, C12–11) has produced no architectural remains. However, four pits containing Philistine pottery dug into the Late Bronze Age remains, and large quantities of this pottery found in the valley where Byzantine remains were uncovered, indicate the existence of a substantial Philistine settlement on the site in this period. Pottery sherds are all that are left of the subsequent Iron Age II settlement (Stratum II, C10–9). The site then appears to have been abandoned, and not reoccupied until the Byzantine period (M4 CE onwards).

Dothan (*NEAEHL* 1: 343–7).

**Deneia** (map 14) Bronze and Iron Age site in the Ovgos valley in west-central Cyprus. Extensive burial grounds at Kafkalla in the immediate vicinity of the mod. village of Deneia and at Mali, several km to the east, were noted by E. Gjerstad, J. R. Stewart, and H. Catling. The site has been subject to intensive looting: vast quantities of pottery vessels and other objects have been removed over the years and sold on the illegal market. Until recently, few tombs had been formally excavated. In 2003 and 2004, D. Frankel and J. M. Webb from La Trobe University (Australia) and M. Iacovou from the University of Cyprus undertook an extensive survey and excavation of a number of looted tombs. Some 1,300 visible tomb entrances were documented, and over 1,000 fragmentary vessels recovered. These suggest a very substantial associated settlement, as yet unlocated, which reached its peak during the Middle Bronze Age, and bear witness to a rich and regionally distinctive material culture. One tomb produced skeletal remains from a minimum of forty-six individuals, over half of whom died in early infancy. Settlement at Deneia may have been established to exploit

local agricultural resources and facilitate the transmission of raw copper from the mines of the Troodos to towns such as Bellapais-Vounous and Lapethos on the north coast.

The Kafkalla and Mali cemeteries went out of use some time after 1200. New burial grounds, however, were established in C10, and use of the area continued thereafter, apparently without interruption, until the Hellenistic period. The only other settlement on the island with a comparable occupation record is that of Nicosia-Ayia Paraskevi, the mod. capital of Cyprus.

(J. M. Webb)

Frankel and Webb (2007).

**Denyen** Late Bronze Age population group listed among the so-called Sea Peoples who swept through large parts of the western Asian world and attacked Egypt by land and sea in the reign of the pharaoh Ramesses III (1184–1153). Their name is represented as *Dnyen* in the Egyptian record (\**ARE IV*: §§65–6, \**ANET* 262, \*Gertzen, 2008: 89, 91). Links have been proposed between them and one or more of the following: (a) The land of Danuna, mentioned in the mid C14 Amarna correspondence (\**EA* 151: 50), and for this reason sometimes located in Canaan. (b) The land of Adana, located in the region called Cilicia in the Graeco-Roman period. Adana is first attested in Late Bronze Age Hittite texts, and subsequently in two Luwian–Phoenician bilingual inscriptions from the region, the so-called Karatepe and Çineköy bilinguals (q.v.), dating to C8. The Phoenician versions of these inscriptions refer to the inhabitants of the land as Danunians. (c) The biblical tribe of Dan. (d) A Greek population group called the *Danaoi*. Of these possibilities, a Cilician origin for the Denyen seems the most plausible.

Sandars (1985: 161–4), Bryce (2003a: 103–4), *CHLI* 1: 39–40.



Figure 34 Tomb, Deneia.

**Der (1)** Middle Bronze Age city in northwestern Mesopotamia located on the Balih r., near the city of Tuttul and within the territory subject to Mari. During the reign of the Mariote king Zimri-Lim (1774–1762) Der's mayor, Hamman, reported a threatened attack upon his city by the kings of Zalmaqum (\**LKM* 189–90).

**Der (2)** Middle Bronze Age city on the Euphrates downstream from Mari and serving as one of Mari's two southwestern frontier posts. The other, called Hiddan, lay on the opposite bank of the river. The Mari texts refer to the construction of a palace at Der during the reign of Zimri-Lim (1774–1762), and to rites associated with the town's goddess, Deritum.

\**LAP0* 3: 124, 281, \**LKM* 376, no. 26.455.

**Der (3)** Iron Age city in the Diyala region, eastern Babylonia. Located on the caravan route which linked the trading city of Lahiru with Elam, it has been equated with the site of Tell Aqar, near Badrah. It was among the Babylonian cities afflicted by the Aramaean and Sutaean invasions of southern Mesopotamia during the reign of the Babylonian king Adad-apla-iddina (1069–1048) (\**ABC* 180–1; cf. \**RIMB* 2: 50). The Assyrian king Adad-nirari II (911–891) conquered it during the campaign in which he claimed to have subdued the entire land of Babylonia, then ruled by Shamash-mudammīq (\**RIMA* 2: 148). Subsequently, Der was one of several cities in the Diyala region which were seized and destroyed by the Assyrian king Shamshi-Adad V in 813, during the second of his four campaigns into Babylonian territory (\**ABC* 168, \**RIMA* 3: 190–1). (The other cities were Lahiru, Gannanate, Dur-Papsukkal, Bit-reduti, and Me-Turan.) He captured there the Babylonian king Marduk-balassu-iqbi and deported him to Assyria. In 720 Der was the scene of a battle between the army of the recently enthroned Assyrian king Sargon II and the forces of the Elamite king Humban-nikash (\**ABC* 73–4, \**CS* II: 296) (see under **Elam**).

Brinkman (1968: 205–10), \**Nippur* IV: 116–17, no. 43, Lipiński (2000: 432–3), *SAA* XV: XXXII–XXXV.

**Der, Tell ed-** ([maps 10, 11](#)) Settlement in southern Mesopotamia covering an area of c. 50 ha, located at the northern end of Babylonia, 25 km south of Baghdad. Its history of occupation probably began in late M3 and continued until the Persian period (C6–4). Investigation of the site started in 1891, when E. A. W. Budge unearthed many thousands of clay tablets from the mounds of which the site was composed. However, the first official excavations were undertaken in 1941 by T. Baqir and M. A. Mustafa on an Iraqi government-sponsored mission. Further excavations were carried out by a Belgian team, beginning in 1970, under the direction of L. De Meyer and H. Gasche.

During the Old Babylonian period (Middle Bronze Age) the city was called Sippar-Amnanum, as attested in written records from the reign of the Babylonian king Sin-muballit (1812–1793). It was also known as Sippar-rabum ('Great Sippar') and Sippar-durum. Whether or not Sippar-Amnanum was also the city's Early Bronze Age name is unknown. The name is sometimes written simply as Sippar, which has led to some confusion with the well-known, identically named city lying a few km to the southwest. Sippar-Amnanum's chief deity was the goddess Annunitu. From the house of a man called Ur-Utu, a high-ranking official in her service in the final decades of C17, more than 2,000 tablets have come to light. These provide valuable information about many aspects of the city's life – social, religious, and economic – in late C17, as



the Old Babylonian empire was entering its final years. In this phase of Sippar-Amnanum's existence, an earthen dyke, revealed by excavations, was intended to protect the city against flooding. Unusually, there were no breaks in the wall for gates, and access must have been gained by going over the wall. It was apparently built to replace an earlier, conventional city wall, referred to in a letter of the Babylonian king Samsu-iluna (1749–1712), which was destroyed by floods.

The city was reoccupied in later M2 (c. 1400). It appears among the conquests of the Assyrian king Tiglath-pileser I (1114–1076) in the form Sippar-(of-)Anunnitu, meaning 'Sippar-of-(the goddess) Anunnitu' (\**RIMA* 2: 43), apparently one of several names used to designate it. The city is also attested in this form in records of the Neo-Babylonian and Persian periods. A temple dedicated to Anunnitu still stood, or was built or rebuilt, in the city when it was under Neo-Babylonian rule, as indicated by an inscription of the Babylonian king Nabonidus (556–539). Excavations have failed to reveal any trace of this temple.

De Meyer (*OEANE* 2: 145–6).

**Derbices** M1 central Asian tribe, probably to be located to the east of Hyrcania, in the region southeast of the Caspian Sea, and perhaps not far from the land of the Massagetae. In a tradition recorded by Ctesias (*FGrH* 688 F9.7–8 = \**PE* 101, no. 35), they were the object of the eastern campaign undertaken by the Persian king Cyrus II in 530, which resulted in his death. According to this tradition the Derbices and their Indian allies were defeated, but Cyrus died of a spear wound which he suffered during the conflict. In Herodotus' version of this campaign (1.214) it was the Massagetae, under their queen Tomyris, who were responsible for Cyrus' death. Strabo (11.11.8) gives a description of the Derbices' customs. Allegedly these included their refusal to eat or sacrifice anything female, and the slaughter of their menfolk on reaching seventy and the consumption of their flesh by their nearest relatives.

Tomaschek (*RE* V, 1905: 237–8).

**Dhibai, Tell al-** see Zaratulu.

**Diaue(khi)** ([map 20](#)) Wealthy Iron Age kingdom in eastern Anatolia, sometime vassal state of the kingdom of Urartu, probably to be located in the vicinity of mod. Erzurum. It should be distinguished from the nearby country of Dayenu, with which it has sometimes been identified. Within the context of securing his northwestern frontier in the Arasa valley region, the Urartian king Minua (805–788) campaigned against Diauekhi, forcing its king, Utupurshi, to hand over several of his cities, Shashilu, Zua, and Utu, to Urartian control, and to pay a tribute of gold and silver (\**Hcl* 23–4). But Diauekhi was only temporarily pacified, and Minua's son and successor Argishti I was obliged to conduct another campaign against it in the second year of his reign. This resulted in the imposition of a further, much more substantial tribute on the country, in the form of gold, silver, copper, cattle, and horses. Anti-Urartian sentiment remained strong in Diauekhi, and towards the end of his reign Argishti had yet again to campaign against it to quell an uprising led by Utupurshi, who was still its king.

*CAH* III.1: 1022 (index refs).

**Dibina** Iron Age city east of the upper Diyala. The Assyrian king Shamshi-Adad V (823–811) reports its submission to him after he had placed it under siege (\**RIMA* 3: 187). The booty he took from the city included 3,000 troops. This occurred during his fourth campaign (814), which he conducted into Babylonian territory.

**Dibon** (*Dbiban*) (map 8) City in Jordan, located on the anc. King's Highway (q.v.), 20 km east of the Dead Sea. Its archaeological remains indicate settlement during the Early Bronze Age, Iron Age, Nabataean, Roman, Byzantine, and Arab periods. The site was excavated periodically between 1950 and 1965 under a series of directors – F. V. Winnett, W. L. Reed, A. D. Tushingham, and W. H. Morton – on behalf of the American School of Oriental Research in Jerusalem. Excavations are currently being conducted (2009) by B. W. Porter, University of Pennsylvania, B. E. Routledge, University of Liverpool, and D. Steen, Stanford University. Their re-examination of the site has been prompted by increasing knowledge of central Jordan's cultural history. (A summary report of their 2004 season appears in *AJA* 109, 2005: 542–4.) Early Bronze Age remains include part of a curved and sloping wall, possibly a gate, and some pottery sherds dating mainly to Early Bronze III. However, Dibon is particularly noted for its Iron Age II levels (early M1), when it was the capital of the kingdom of Moab. It is first attested in *OT* tradition as part of the region of northern Moab captured by the Israelites from the Amorite king Sihon (Numbers 21:21–31); the city was subsequently assigned to the tribes of Reuben and Gad (Joshua 13:9, Numbers 32:3–5).

Of considerable importance for Moabite history was the discovery at Dibon in 1868 of a black basalt stele, commonly referred to as the Moabite Stone, on which appears a 34-line inscription in the Moabite language celebrating the achievements of a Moabite king called Mesha (\**CS* II: 137–8, \**Chav.* 311–13). This king was already known from 2 Kings 3:4. The inscription informs us that Dibon was Mesha's birthplace, and became his capital. It is possible that the remains of his royal palace have been unearthed in the southeast sector of the site. The dominant feature of these remains is a large rectangular stone building, with perhaps an adjoining sanctuary. From Mesha's inscription, we know that the king did in fact build a new royal quarter in his city next to, but apparently separate from, the old city. The inscription records that in addition to the palace, this new area contained a sanctuary for the god Kemosh, a royal acropolis with gates and towers (perhaps the place referred to as the *Qarob* – 'the eminent' – in Mesha's inscription), and a residential quarter. But the most significant event of Mesha's reign was his establishment of his kingdom's independence from Israel, c. 835, as recorded in his inscription, following his conflict with Ahab, second Israelite king of the Omride dynasty. Mesha now extended his kingdom as far north as the Jordanian Mt Nebo.

Dibon continued to be important after Mesha's reign, but whether or not it reverted to Israelite control remains uncertain. In 731 it was subjected along with the rest of Moab to the overlordship of the Assyrian king Tiglath-pileser III. Its submission to Assyria probably ensured its peaceful existence down to the end of the Assyrian empire in late C7. But after the fall of Assyria, it joined in a Moabite rebellion against Babylonian rule, and was destroyed by the Babylonian king Nebuchadnezzar II c. 582. It apparently remained deserted for half a millennium until it gained a new lease of life in late M1 under Nabataean rule.

Tushingham (*NEAEHL* 1: 350–2; *OEANE* 2: 156–8).



**Didyma (Branchidae)** (*Didim*, formerly *Yenibisar*) (map 5) Oracular sanctuary of the god Apollo, located on the Milesian peninsula in southwestern Anatolia. It lay 16.4 km south of Miletus, and was linked to it by a sacred way adorned with sculptures and shrines. Its origins are uncertain. According to a tradition recorded by Pausanias (7.2.6), a fountain-oracle of the god was already known on the site prior to Ionian colonization of the region, i.e. by the end of M2. Occupation may in fact have begun in the Late Bronze Age, to judge from the discovery there of a fragment of a Mycenaean kylix (drinking-cup) dating to C14. Of course, Didyma's cultic associations may have been a later development in the site's history. Excavations of the site are currently being conducted by A. Furtwängler, of Martin Luther University, Halle-Wittenberg-Universität.

The earliest surviving architectural remains are those of a late C8 or C7 mudbrick structure where the oracle *may* first have been located. (According to Greek tradition, the oracle was administered in the Archaic period by a clan of priests called the Branchidae.) To the south of this building a roofed portico was constructed, previously dated to late C7, but now to C6. These constructions were followed in the second half of C6 by the first great temple of Apollo. Its meagre remains were found beneath the Hellenistic temple. The oracle's widespread reputation in this period is indicated by the fact that dedications to it were made by the pharaoh Necho II (610–595) and the Lydian king Croesus (560–546). Herodotus (1.157) informs us that it was frequently consulted by Aeolian and Ionian Greeks. (For the episode in which emissaries from Cyme in Aeolis sought advice from the oracle on how they should respond to an ultimatum from the Persian king Cyrus II, see Herodotus 1.157–60.) The sanctuary was plundered and destroyed by the Persians, probably in 494 in the aftermath of the Ionian rebellion (see *Ionian*). Thereafter it remained in a ruined state, while still maintaining its cultic significance, until the early Hellenistic period. Alexander the Great visited the site in 334 after capturing Miletus. Thenceforth, and at his instigation, the oracle, which had ceased to function after the Persian destruction, was revived, and construction was begun on a new temple of the god. Conceived on a vast and elaborate scale, it took some six centuries to complete.

E. Akurgal (1973: 222–31), Tuchelt (*PECS* 272–3), Greaves (2002: 109–36), Furtwängler (2006).

**Dilbat** (*Tell ed-Deylam*) (map 11) M3–1 city in northwestern Babylonia, first attested as one of the rebel cities which fought against the Akkadian king Naram-Sin (2254–2218) in the so-called Great Revolt (*\*RIME* 2: 106). In late C19 CE ed-Deylam was excavated by H. Rassam on behalf of the British Museum, but was subsequently unexplored until it was briefly surveyed and excavated in 1989–90 by a team from the Oriental Institute of the University of Chicago led by J. A. Armstrong. The early excavations recovered many cuneiform tablets, and many more came to light through unofficial excavations conducted around the same time. These documents point strongly to an identification of the site with Dilbat. They cover the three centuries of Old Babylonian history (Middle Bronze Age), and also include several hundred economic, legal, and administrative texts dating to the Neo-Babylonian period, especially C7.

Dilbat was one of the most important cities of the Old Babylonian kingdom. When it was seized in 1878 by Halum-pi-umu, king of Kazallu and Marad, the Babylonian king Sumu-la-El promptly regained it by attacking Halum-pi-umu and soundly defeating him. He achieved this success in his third regnal year. The city thenceforth remained firmly under Babylonian control. In Hammurabi's reign (1792–1750) its

population was swelled by Hurrian settlers, whom Hammurabi had deported from the Zagros mountain region.

In the Late Bronze Age (when it was under Kassite rule), and in the Neo-Babylonian period (especially C6), Dilbat continued to be one of Babylonia's most important cities and a major religious centre of the kingdom. In the latter period it was under the authority of a local governor, who initially appears to have enjoyed a relatively independent existence. During the reign of the Chaldaean king Nabu-shuma-ishkun (760–748), the governor of Borsippa reported confrontations with marauders from Babylon, Dilbat, and elsewhere, who had attempted to raid his city's fields (\**RIMB* 2: 124). In 731 Dilbat was one of a small number of Babylonian cities which supported the Assyrian king Tiglath-pileser III in his attempt to remove the Chaldaean king Nabu-mukin-zeri from the throne of Babylon (see under **Babylonia**). When the throne was occupied by the Assyrian prince Shamash-shum-ukin (667–648), who rebelled against his brother, the Assyrian king Ashurbanipal, Dilbat's governor, Shulaya, was one of the local rulers who clearly supported the rebel. (Another was Sin-sharra-usur, governor of Ur, at the very beginning of the revolt.)

In the contest between Nabopolassar (626–605) and the Assyrian king Sin-sharra-ishkun for control of Babylonia during the Assyrian empire's declining years, Nabopolassar first gained control of the north of the country. Dilbat was one of a number of cities in the region (others were Borsippa, Cutha, and Babylon itself) which he secured. It was subsequently among the cities which benefited from the extensive building and restoration programmes undertaken throughout Babylonia by Nabopolassar's son and successor Nebuchadnezzar II (604–562), no doubt partly because of its continuing status as one of Babylonia's major religious centres. Its temple E-imbi-anu, shrine of the city god Urash, was one of the kingdom's most important religious sanctuaries.

Klengel (1976), Armstrong (1995), *Mesop.* 1013 (index refs). For the city's M1 history, see index refs in *CAH* III.1: 1022 and III.2: 879.

**Dildaba** Small Middle Bronze Age town in southern Mesopotamia near Larsa. The Babylonian king Hammurabi (1792–1750) used it as his military base for his six-month siege of Larsa in 1763 (*LKM* 152–3, \*331–3).

**Dilkaya Höyük** Settlement-mound in eastern Anatolia, 34 km southwest of mod. Van, with a history of occupation extending back to the Early Bronze Age. A later building phase has been dated to the early Urartian period (early M1). Located 200 m north of the mound was a large cemetery (3 ha or more) of (probable) C9–8 date. It contained both inhumation and cremation burials, including cremation urns and two stone-built chamber-tombs. Funerary goods included a number of bronze bracelets which have helped date the cemetery on stylistic grounds. The site's anc. name (or names) is unknown.

McConchie (2004: 119–21).

**Dilmun** ([map 12](#)) Land in the Persian Gulf attested in Bronze and Iron Age Mesopotamian texts, and now identified with the islands of the Bahrain archipelago, with an extension north to the island of Failaka off the coast of Kuwait. To begin with, Dilmun may have been located in the eastern and continental part of the Arabian

## DILMUN

peninsula, up to and including the time of the earliest written sources which refer to it (mid M3).

The land is well known for its mythological associations in Mesopotamian literature. It was one of the three countries which in Mesopotamian tradition lay alongside the 'Lower Sea', i.e. south of Babylonia. The other two countries were Magan and Meluhha. In the Sumerian poem *Enki and Ninbursag*, the god Enki carries sweet water, the source of life, to Dilmun, and in the Sumerian version of the flood narrative, Ziusudra and his wife, the sole survivors of the flood, are settled there by the gods for eternity. In Mesopotamian tradition, mythological Dilmun embodied the concept of Paradise.

On the mundane level, Dilmun is noted chiefly for its trading activities with the cities and kingdoms of Mesopotamia. The first evidence of commercial contacts are provided by the presence of M4 Mesopotamian Ubaid ceramic ware at several sites on the main island of Bahrain. By mid M3 at the latest, Dilmun was supplying Mesopotamia with wood and copper. We know this from textual evidence, which indicates that consignments of these commodities were dispatched from Dilmun to the city-state of Lagash in southern Mesopotamia during the reigns of the Lagashite kings Ur-Nanshe (C25) and Lugalbanda and Urukagina (C24). Wool, silver, cereal, and dairy products were used as payment for the imported goods, the latter brought by boats from Dilmun to the quays of the southern Mesopotamian river cities. Towards the end of M3, texts from Ebla, Akkad, Ur (Ur III dynasty), and Lagash (under its king Gudea) provide further evidence of trade with Dilmun, as do early M2 (Middle Bronze Age) texts from Isin, Ur, and Mari. Diplomatic contacts with Dilmun were established by the Assyrian king Shamshi-Adad I in the winter of 1777–6, and maintained over the next two years until his death in 1775.

Wood, ivory, gold, silver, and semi-precious stones figure among the items exported by Dilmun. But the most important of its exports was copper. The metal was not mined in Dilmun itself, but came from sources further afield, probably from Magan (mod. Oman) in the southeast of the Arabian peninsula. Similarly other export items were first shipped to Dilmun from their places of origin, e.g. ebony(?) wood, ivory, gold, silver, and carnelian from the land of Meluhha (Indus valley), before being dispatched to their final destinations. Dilmun thus became an important centre of an international trading network, serving as a redistribution point for goods passing between Mesopotamia and the countries of the Persian Gulf, Iran, Bactria, and the Indus valley. In return for the goods which it shipped to Mesopotamia, Dilmun received silver, textiles, grain products, and sesame oil. It thrived on its role as an international emporium, particularly in late M3 and early M2, the most affluent period in its history. However, its substantial population, as reflected in the 175,000 tumulus tombs of this period, must have put considerable pressure on the land's food resources. Undoubtedly, Dilmun's lack of good agricultural areas limited its food-producing capacity, and large consignments of grain, like the barley imports recorded in Mesopotamian texts, probably had to be imported on a regular basis to feed its population.

Dilmun's chief settlement was located at the site now called Qal'at al-Bahrain (q.v.), whose origins date back to C24. Cult-centres were located at (mod.) Barbar, Diraz, and Saar (q.v.), where temples have been found. Barbar contained the most important temple, a stone building, dating back to 2200, surrounded by an oval enclosure wall, and probably dedicated to the Sumerian god Enki. The remains of Dilmun's material culture include large numbers of round cylinder seals found mainly in the tombs and

## DINIKTUM

often featuring human and animal motifs (gazelles in particular). Hundreds of seals of local origin, along with ceramics, tablets, and seals of Mesopotamian (Old Babylonian) origin have come to light on the island of Failaka. These finds indicate Failaka's cultural affinities with Dilmun, and probably also its role as a commercial intermediary between Mesopotamia and Dilmun. A settlement of colonists from Dilmun was established at Failaka in early M2.

From mid C18, Dilmun's role as a commercial entrepôt diminished in importance, with the reduction of trading links between Mesopotamia and the Gulf. However, Qal'at al-Bahrain continued to be a city of some significance. In the Late Bronze Age, Dilmun probably came under the control of the Babylonian Kassite dynasty, to judge from a cylinder seal found there of a man with the Babylonian name Uballissu-Marduk, designated as *šakkanaku* (governor) of Dilmun. Subsequently, the land may have been subject for a time to the Assyrian king Tukulti-Ninurta I, following his conquest of the Babylonian kingdom and the capture of its king, Kashtiliash IV, in 1225. Tukulti-Ninurta referred to himself as king of both Dilmun and Meluhha (\**RIMA* 1: 275).

In the Iron Age, Dilmun appears again as an Assyrian subject state. One of its kings, Uperi, became a tributary of Sargon II following the latter's campaign in Babylonia in 710–709. Several decades later, the Assyrian king Ashurbanipal (668–630/627) claims to have 'imposed his yoke' upon Dilmun (\**RIMB* 2: 226), and to have received tribute from Hundaru, its king at the time. Remains from the Neo-Babylonian period (C6) have been found on both Bahrain and Failaka. Inscriptions from Failaka indicate that a palace of Nebuchadnezzar II (604–562) and a temple dedicated to the god Shamash were built there during this period. Virtually nothing is known of Dilmun in the Persian period (C6–4). And apart from numerous burials of the Hellenistic age and building levels at Qal'at al-Bahrain, our knowledge of Dilmun's history in this period, when its main island was called Tylos, is also almost non-existent. Bahrain later became part of the Sasanian empire (C3 CE onwards) with the name Mešmahik.

D. T. Potts (1983; 1990: vol. I, 409–10, index refs; 1995: 1452–5), Lion (*DCM* 233–5).

**Diniktum** Middle Bronze Age city in the Diyala valley, northern Mesopotamia. Though its precise location is uncertain, it lay on the Tigris r. downstream from Upi (see **Upi** (1)), not far from the Elamite border. The independence it enjoyed in the first half of C19 is typical of a number of cities in the Diyala region, reflecting the political fragmentation of the period. At that time it was ruled by a man called Itur-sharrum, designated as an Amorite chief of Diniktum (\**RIME* 4: 683). It was later attached to the kingdom of Eshnunna, and became involved in Eshnunna's confrontations with Elam during the reigns of the Eshnunite kings Ibal-pi-El II (1779–1765) and Silli-Sin (1764–1762) (\**LKM* 328, no. 26.377; 460–1, nos 27.149–50).

*Mesop.* 96–7.

**Dirru** Iron Age land in northern Mesopotamia, whose cities lay to the north of the Kashiyari mountain range (mod. Tur 'Abdin) on the east bank of the Tigris. The Assyrian king Ashurnasirpal II reports his conquest and destruction of fifty of these cities, and gives a detailed description of his siege and capture of what was probably the chief city, Pitura (q.v.), in 879 (\**RIMA* 2: 210, 260). He reports further attacks

upon the cities of Dirru in 866, after moving on from the city of Karania (q.v.) and entering the pass of Mt Amadanu (\*RIMA 2: 219–20).

Liverani (1992: 60–1).

**Diyala** (map 10) Region in eastern Mesopotamia watered by the Diyala r., a tributary of the Tigris which it joins several km downstream from Baghdad. Traversing the northeastern part of the Mesopotamian alluvium, the river is fed by headwaters from the Zagros mountains northeast of Baghdad. The region which it waters consists of three parts: the upper, middle, and lower Diyala. The third of these, which is watered by the river via irrigation canals, is particularly rich in archaeological finds, and the simple term Diyala is traditionally used to refer to this region. It lies southwest of the Hamrin range. Excavations in the Diyala conducted by the Oriental Institute of the University of Chicago between 1930 and 1938, under the direction of H. Frankfort, focused on four major sites: Tell Asmar (Eshnunna), Khafajeh (Tutub, Dur Samsuiluna), Ishchali (Nerebtum), and Tell Agrab. These sites spanned a total of seventeen centuries, from c. 3500 to 1800 – i.e. from the Late Uruk to the Old Babylonian period. Their excavation enabled the development of a long-range chronology for the lower Diyala region, based especially on its ceramic sequence. Architectural remains of the sites from M3, especially temple remains, provided the basis for the definition of three phases: Early Dynastic I, II, and III. However, scholars point out that this periodization reflects a local evolution and should not be applied too systematically to other regions.

In 1957 and 1958, T. Jacobsen, R. McC. Adams, and F. Safar carried out extensive surveys of the lower Diyala plain for the Diyala Basin Archaeological Project. The purpose of this project was to investigate the region's history of agriculture and irrigation over a period of more than 6,000 years. The surveys provided much important information about settlement patterns and canal systems in the region from the Ubaid period through C19. Increases in the number and size of settlements during the Jemdet Nasr and Early Dynastic periods (c. 3100–2334) point to steady population growth in these periods. Khafajeh, Tell Asmar, and Tell Agrab developed as major urban centres, around which many other sites clustered in a hierarchical settlement pattern. The surveyors noted that of ninety-six sites examined, ten were large towns (more than 10 ha), nineteen were small towns (4–10 ha), and sixty-seven were villages (less than 4 ha). Settlement in the Akkadian period (c. 2334–2193) continued to develop along similar lines. The region is considered to have reached its political peak during the so-called Isin-Larsa period (c. 2000–1736), when Eshnunna, previously subject to the C21 Ur III dynasty, established its independence and became the major centre of the region. The Diyala prospered through the period of Eshnunna's dominance, but its *floruit* came to an end with the rise of the Old Babylonian kingdom under Hammurabi (1792–1750). Adams' surveys showed that the important towns of the region then went into decline. It was not until the Hellenistic period that a major regeneration of the settlement pattern occurred.

Adams (1965), Thuesen (*OEANE* 2: 163–6), Sauvage (*DCM* 242–4).

**Djahi (Zahi)** Egyptian name for the Late Bronze Age region on the Syro-Palestinian coast where Egypt's northern frontier lay in C13 and early C12. In M1 it was called Phoenicia. Here the army of Ramesses III (1184–1153) confronted and defeated the land forces of the Sea Peoples, thus preventing their movement further southward into

## DOR

Egypt proper (\*ARE IV: §65). The confrontation is recorded in both word and picture on the walls of Ramesses' temple at Medinet Habu.

**Dor** (*Khirbet el-Buri*) (map 8) Site consisting of a settlement-mound, covering c. 12 ha, and lower city, located on the Carmel coast of northern Palestine, 21 km south of Haifa. Its history of occupation extends from the Middle and Late Bronze Ages, through the Iron Age, Persian, Hellenistic, Roman, and Byzantine periods. The site was first excavated by J. Garstang from 1923 to 1924, on behalf of the British School of Archaeology in Jerusalem. Further excavations, north of the mound in the lower city, were conducted by J. Leibowitz for the Israel Dept of Antiquities in 1950 and 1952. The most recent and most comprehensive excavations on the tell of Dor began in 1980 under the direction of E. Stern for the Hebrew University of Jerusalem and the Israel Exploration Society.

Evidence of settlement in the Middle Bronze Age (early centuries of M2) is provided by building remains and a range of local and imported ceramic ware. For the Late Bronze Age, the only material evidence that has so far come to light are pottery fragments and a few scarabs. However, it is in this period that the city is first historically attested, in an Egyptian inscription discovered in Nubia. The inscription, which dates to the reign of Ramesses II (1279–1213), lists Dor among a number of Syro-Palestinian coastal cities. In early C12, Dor appears to have been taken over by the Tjekker (q.v.), one of the Sea Peoples. In a well-known Egyptian tale of early C11, the sea merchant Wenamun incurs the wrath of the Tjekker prince Beder, ruler of Dor, during a trading expedition along the Syro-Palestinian coast (\*Lichtheim, 1976: 224–5, \*CS I: 90). Archaeological evidence indicates that in this period Dor was fortified by a massive mudbrick wall.

*OT* tradition places Dor among the Canaanite cities conquered by the Israelites in C10, during the reign of King David. It subsequently became the capital of one of the administrative districts into which David's successor Solomon divided Israel (1 Kings 4:11). Later, in 732, the city fell to the Assyrian king Tiglath-pileser III. Its fortifications were destroyed in the attack, but were rebuilt under Assyrian rule, when Dor (Duru in Assyrian records) became the administrative centre of an Assyrian province. Under Persian rule (C6–4), when a high degree of autonomy was granted to former Assyrian subject states, Dor became a dependency of the city of Sidon. It probably now reached the peak of its material development and prosperity. Excavations have revealed a carefully planned residential quarter of this period, occupying the entire eastern part of the mound and laid out on an intersecting grid pattern in accordance with Hippodamian principles (see glossary). Large quantities of pottery unearthed in the Persian levels include ware imported from mainland Greece, most notably Attic ware. Numerous statuettes, figurines, seals, and Phoenician cult objects figure among the small finds of the period. A number of installations of this period indicate that Dor had a significant purple-dye industry.

The city's urban layout remained largely unchanged in the Hellenistic period, when the Ptolemies gained control of Dor and substantially refortified it. The great walls of this period, which today still reach 7 m in height, were apparently built by Ptolemy II Philadelphus (285–246). In 63 the city was granted independence by the Roman commander Pompey the Great, after he had conquered it.

Stern (*NEAEHL* 1: 357–68).

**Dorak** (map 2) Village in northwestern Anatolia, located just south of the Sea of Marmara (anc. Propontis). It was allegedly the site of a small cemetery dating to the last half of the Early Bronze Age and belonging to the so-called Yortan culture of the region. The British archaeologist James Mellaart claims to have rediscovered the cemetery after its graves were illegally excavated in the early 1920s. As reported by Mellaart, the cemetery contained two cist-graves with royal burials, and two pithos-burials for servants. The grave goods in the royal tombs included a number of figurines, utensils, weapons, and ornaments fashioned from a variety of precious and semi-precious materials. They also included, according to Mellaart, the remains of a wooden throne – apparently a gift from Egypt, because its surviving gold overlay bore an inscription in Egyptian hieroglyphs with the name of Sahure, a king of Egypt's fifth dynasty (2494–2487). It was this discovery that enabled the cemetery and its contents to be dated to the late Early Bronze Age, making its grave goods roughly contemporary with the so-called 'treasures' of Troy IIg.

The 'Dorak treasure' was allegedly spirited away to a house in Izmir by its clandestine excavators. However, no trace of it has ever come to light. The only indications of its existence are Mellaart's report and some sketches of the various items making up the treasure, redrawn from original sketches made by Mellaart, who claims to have seen the items in Izmir before their final disappearance. The sketches were published in the *Illustrated London News* (28 November 1959). There is no independent corroboration of any of Mellaart's claims, and the authenticity of the Dorak treasure has been almost universally rejected.

Lloyd (1967: 29–33).

**Dothan** (map 8) 10 ha settlement-mound located in Palestine (West Bank), in the northern Samaria hills, 22 km north of Shechem. Its history of occupation extends from the late Chalcolithic Age (c. 3200) through the Byzantine period, with later mediaeval settlement on the site. Excavation was conducted by a team from Wheaton College, Illinois, under the direction of J. P. Free, from 1953 to 1964. The remains of a massive fortification wall on the south side of the mound's summit indicate that already in the Early Bronze Age a large fortified city occupied the site. Continuity of settlement is indicated by fortifications of Middle and Late Bronze Age date. However, the Iron Age II period (early centuries of M1) has produced the most substantial evidence of the city's existence. Four Iron Age II levels were identified in the area designated as L, on the western summit of the mound. The finds from these include a large public building, probably dating back to C10 and used for administration purposes, and perhaps several storeys high. It contained a number of storerooms with storage bins, and rooms with ovens. The area designated as A in the central section of the summit of the mound revealed streets, one more than 30 m long, lined with houses, some of which also contained storerooms and ovens.

The settlement's destruction by fire in late C9 is perhaps to be associated with the Aramaean invasions of the region. Rebuilding occurred in early C8, with several structures reflecting Assyrian influence in their open-court plans. This settlement survived for only a few decades before its destruction by the Assyrians, either during Tiglath-pileser III's campaign in 732, or in the course of the final Assyrian conquest of Israel in 721. The site was then abandoned for several centuries before a small



settlement was built on the mound's summit during the Hellenistic period. Occupation remained sparse through the Roman period.

Investigation of the settlement's western cemetery, designated as Area K and located on the western side of the mound, was carried out under the direction of R. E. Cooley between 1959 and 1964. The most notable find was a multiple burial tomb, designated as Tomb 1, apparently used as a family tomb for a period of 200 to 300 years, from Late Bronze Age II to the early Iron Age. The excavators distinguished five levels of stratification and a total of 300 to 500 burials. More than 3,400 grave goods were unearthed, including a wide range of ceramic ware, bronze vessels and weapons, scarabs, beads, bone artefacts, and a figurine lamp. The tomb was accessed by a vertical shaft and stepped entryway.

Dothan can be firmly identified with the biblical city of the same name. In *OT* tradition it is best known for the story in Genesis 37:17–36, where it provides the setting for Joseph's meeting with his brothers after his departure from Shechem. The brothers stripped Joseph of his clothing and threw him into an empty water cistern, from which he was rescued by Midianite merchants, taken to Egypt, and sold to Potiphar, the captain of the pharaoh's guard.

Ussishkin, Cooley, Pratico (*NEAEHL* 1: 372–4).

**Drangiana** (map 16) M1 Central Asian country located in the region of eastern Iran–Afghanistan, west of the land of Arachosia and attested in both Persian and Classical sources. According to Strabo (15.2.10), the country was a source of tin. Drangiana was among the eastern lands of the Persian empire listed several times in the inscriptions of Darius I (522–486), e.g. in his Bisitun inscription (\**DB* 6), and also in the *daiva* inscription (see glossary) of his son and successor Xerxes (\**XPb* 3). The sites of Dahan-i Ghulaman and Nad-i Ali can probably be identified as Drangian settlements (see, respectively, Scerrato, 1966, and Dales, 1977). Scerrato suggests that Dahan-i Ghulaman (where an Iron Age settlement with fire-cult temple was discovered) was both the political and the administrative centre of Drangiana.

In Classical sources, the people of Drangiana are referred to as Sarangians or Zarangians, though Pliny the Elder (6.94) lists Drangians and Zarangians separately in his account of Persia's eastern provinces. Herodotus (3.93) includes Sarangians among the members of what was according to him the fourteenth Persian province (but see glossary under *satrapy*), and lists a Sarangian contingent under the command of Pherendates, son of Megabazus, among the forces assembled by the Persian king Xerxes for his invasion of Greece in 481; the Sarangians were armed with bows and Median-style spears, wore knee-high boots, and were conspicuous for their coloured clothing (Herodotus, 7.67). Roaf (1974: 149) has suggested that the boots worn by members of the seventh delegation on the east staircase of the Audience Hall (Apadana) at Persepolis, generally thought to be from Arachosia, may in fact identify the delegates as Drangians/Sarangians. Alternatively, Drangians may constitute the fourteenth delegation, whose four members bring lances, a circular shield, and a spear. According to Arrian (*Anabasis* 3.27.4), Alexander the Great encountered a people called the Ariaspae (q.v.), during his campaigns in the east, in the land of the Zarangians.

Schmitt (1995), Wiesehöfer (*BNP* 4: 713).



**Dubrum** (*Tell Jidr*) M3 city in southern Mesopotamia, perhaps located north of Umma on the Iturungal canal (*RGTC* 1: 31). The Gutian king Tirigan sought refuge in Dubrum after his defeat by Utuhegal, ruler of the Sumerian city of Uruk (2123–2113), in a battle fought north of the city of Adab (*\*RIME* 2: 287). On hearing of Utuhegal's victory, the citizens of Dubrum handed the fugitive and his family over to him.

**Dukkama** Late Bronze Age fortified city located in northeastern Anatolia in the country of Azzi. When the Hittite king Mursili II campaigned in Azzi during the tenth year of his reign (1312), Dukkama, unlike its neighbour Aripisa, surrendered without resistance to his forces (*\*AM* 134–7). Mursili did not plunder the city, but he deported to Hattusa a number of its able-bodied men for service in the Hittite army.

**Dummetu** Iron Age city belonging to the middle Euphrates kingdom of Bit-Adini. During an anti-Assyrian uprising by the lands of Laqe and Suhu c. 877, a Laqean ruler, Azi-ilu, fled north and took refuge in Dummetu and Azmu, cities of Bit-Adini. He was pursued there by the Assyrian king Ashurnasirpal II, but escaped (*\*RIMA* 2: 215). Lipiński suggests that Dummetu should be linked to the land of Dumatum, mentioned in an early C18 letter from the Mari archive (*\*LAP0* 17: 23, no. 450).

Lipiński (2000: 181–2).

**Dunanu** M1 Aramaean tribe in northeastern Babylonia, first attested in letters from the mid C8 Nippur archive (*\*Nippur* IV: 141–4, nos 60–1) and included in the list of thirty-five so-called Aramaean tribes which the Assyrian king Tiglath-pileser III claims to have conquered, probably in his accession year (745) (*\*Tigl. III* 160–1). A place called Pasitu is attested as one of its cities (*\*Tigl. III* 122–3). The tribe was perhaps located to the north of Nippur.

Lipiński (2000: 458–9).

**Dunnum** In Akkadian the name simply means 'fort' or 'fortified house/area', which explains why it was so common. At least three places called Dunnum located on the Euphrates are attested in Old Babylonian (Middle Bronze Age) texts. So far as these cities can be identified, they appear to have been located, proceeding from north to south: (1) On the site of Classical Birtha, on the west bank of the Euphrates, to the southeast of mod. Halebiye and the anc. town Lasqum. The city was fortified by Yadihabu, king of Terqa (c. 1725). It fell victim to an epidemic, causing its population to seek refuge in Lasqum. (2) Near Mishlan, in the district of Mari, located between Mari and Terqa. (3) In the land of Suhu(m), which bordered the kingdom of Mari to the south. Two more settlements called Dunnum are located in southern Mesopotamia, one near Larsa, the other near Isin (*RGTC* 3: 57).

*Mesop.* 358, *LKM* 608 (refs).

**Dur-Abi-hara** (sometimes incorrectly rendered 'Dur-Athara') M1 city of the Aramaean tribe Gambulu in southern Babylonia near the Elamite border. The Assyrian king Sargon II plundered Dur-Abi-hara in the course of his conquest of the tribe, c. 710, and deported 18,400 of its inhabitants. Gambulu's territory was converted into an Assyrian province, and Dur-Abi-hara became its chief city under the new name Dur-Nabu (*Sargon II* \*328, 430, 431).

Lipiński (2000: 472–3).

**Dur-Adad-nirari** Iron Age city in the middle Euphrates land of Laqe, western Mesopotamia, founded in early C8 by Nergal-erish (Palil-erish), governor of the region under the Assyrian king Adad-nirari III (\**RIMA* 3: 211). Fifteen villages were attached to it.

**Duranki** see Nippur.

**Dur-Ashur** see Atlila.

**Dur-balati** Iron Age city in northern Babylonia, located on the west bank of the Euphrates within two days' march of the city of Sippar. The Assyrian king Tukulti-Ninurta II encamped his forces there during his last recorded campaign (885) which took him through the middle Tigris and Euphrates regions (\**RIMA* 2: 174). Dur-balati joined in a widespread revolt against the Assyrian king Shalmaneser III (858–824) towards the end of his reign, 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 (823–811) before it was finally crushed (\**RIMA* 3: 183).

**Dur-Bel-Harran-belu-usur** (*Tell Abta?*) M1 Assyrian city southeast of the Jebel Sinjar, founded by the Assyrian official Bel-Harran-belu-usur, who calls himself 'palace herald of the Assyrian king'. Bel-Harran-belu-usur records in an inscription on a stele found at Tell Abta, located on the Wadi Tharthar in northern Mesopotamia, that he was instructed to build the city in the desert (\**RIMA* 3: 241–2). He claims to have completed it 'from top to bottom' and to have built therein a temple and a shrine for the great gods. The original inscription named Shalmaneser IV (782–773) as the Assyrian king at the time it was carved, but his name was later replaced by that of Tiglath-pileser III (745–727). The discovery of the stele at Tell Abta suggests that this was the site of the Assyrian city.

**Dur-Ishtar** Iron Age city in the middle Euphrates region subject to Assyrian rule. It was among the lands and cities assigned by the Assyrian king Adad-nirari III (810–783) to the governorship of a man called Nergal-erish (Palil-erish) (\**RIMA* 3: 211). Twelve villages lay within its territory. Other cities assigned to Nergal-erish included Kar-Sin (with its ten villages), Dur-duklimmu (thirty-three villages), Dur-Ashur (twenty villages), Dur-Nergal-erish (thirty-three villages), Dur-Marduk (forty villages), Kar-Adad-nirari (126 villages), and Dur-Adad-nirari (fifteen villages). Nergal-erish undertook to rebuild all these settlements. See also **Nemed-Ishtar**.

**Dur-Katlimmu** (**Dur-aduklimmu** (also called **Magdalu** in M1), *Tell Šayb* (*Sheikh Hamad*) ([maps 10, 13](#)) City in northwestern Mesopotamia located on the east bank of the Habur, with a history of settlement from the Late Chalcolithic Age (late M4) to the early Islamic period. Preliminary investigations of the site by H. Rassam in 1879 were followed a century later by systematic excavations conducted by H. Kühne from 1978 onwards (and still under way) on behalf of the Free University of Berlin. During the Middle Bronze Age, the site was expanded from a small village to an urban settlement of relatively large proportions (c. 15 ha), which included a citadel and lower city. In the Late Bronze Age, the city fell first under Mitannian and subsequently under

Assyrian control. In C13 it became one of the regional centres of the Assyrian empire, probably during the reign of Shalmaneser I (1274–1245). Important information about its administration in this period is provided by an archive of some 500 cuneiform tablets, unearthed in one of the wings of the governor's palace. From this archive the city's Assyrian name, Dur-Katlimmu, was identified. This name was already known from other Assyrian texts, though prior to the discovery of the archive, Dur-Katlimmu's location was unknown.

In the reign of the Assyrian king Ashur-bel-kala (1073–1056), the city provided the setting for a battle fought between Assyrian and Aramaean forces (\**RIMA* 2: 102). Assyrian control was again imposed over Dur-Katlimmu in C9, early in the Neo-Assyrian period, when it was one of the cities of the land of Laqe. The Assyrian king Adad-nirari II visited it, claiming it as his own territory, during his campaign in the Habur region in 896 (\**RIMA* 2: 153). His successor Tukulti-Ninurta II approached Dur-Katlimmu in the course of his last recorded campaign (885), which took him through the middle Euphrates region, and received a substantial tribute from it (\**RIMA* 2: 177). In 878 Tukulti-Ninurta's son and successor Ashurnasirpal II encamped his forces for the night in Dur-Katlimmu during his campaign in the Habur region (\**RIMA* 2: 213).

By late C8 the city had grown substantially in size, with the addition of almost 40 ha to the lower town. A new city wall, some 4 km in length, enclosed an area of c. 55 ha. Beyond the city walls a peripheral urban settlement contributed to the city's overall area of 110–120 ha. Dur-Katlimmu's total population at this time is estimated to have been c. 7,000. Broad streets and public open spaces were features of the newly expanded city, along with a palace, built in several stages and presumably housing the local governor, and impressive residences for high officials, with suites of rooms arranged around central courtyards. Dur-Katlimmu once more had the status of an important regional centre of the Assyrian empire. Excavations in the lower town have produced over 200 cuneiform tablets, including the C7 archive of a military official in the service of King Ashurbanipal called Shulmu-sharri. Also in the lower town, some 140 clay dockets bearing Aramaic inscriptions have been found, providing evidence of the growing use of Aramaic in the Neo-Assyrian administration. The city was connected to the Assyrian capital Ashur by a direct east–west route across dry steppe-land. Its relative proximity to Ashur has been suggested as one of the reasons for its choice as a regional centre of the Assyrian administration. Whatever the reasons were, they clearly outweighed the site's natural disadvantages. Because of the harsh, dry environment in which it was located, Dur-Katlimmu could not have existed, certainly not on the scale it achieved under the Assyrians, without a comprehensive and highly effective irrigation system. Traces of such an irrigation system have in fact been found not far from the city.

With the collapse of the Assyrian empire in 612, Dur-Katlimmu was among the Assyrian centres in Syria which were plundered and put to the torch by the Babylonian conquerors. But it was not totally destroyed. The site has produced vitally important documentary evidence for the immediate post-Assyrian era, in the form of cuneiform tablets written in Assyrian but dated to 602–600, early in the reign of the Babylonian king Nebuchadnezzar II. The city continued to flourish under Neo-Babylonian rule. Some of the former buildings of the Assyrian administration were reused, and another 'palace' was constructed, presumably as the residence of a Babylonian governor. The

## DUR-KURIGALZU

city continued to be occupied during the Persian empire (C6–4), and in the succeeding Hellenistic and Roman periods. But after the collapse of the Neo-Babylonian kingdom, the area occupied by Dur-Katlimmu's inhabitants reverted to what it had been prior to the city's expansion in late C8.

Röllig (1978), Kühne (1983–4; 1989–90; 1993–4; *OEANE* 5: 25–6, under *Sheikh Hamad, Tell*).

**Dur-Kurigalzu** (Parsa, *ʿAqar Quf*) (maps 11, 13) M2 and M1 city in central Mesopotamia, 30 km west of Baghdad. The site, which consists of several mounds covering an area of c. 225 ha, was identified as Dur-Kurigalzu by H. C. Rawlinson in 1861. It was excavated between 1942 and 1945 by an Iraqi–British team under the direction of S. Lloyd and T. Baqir, for the British School of Archaeology in Iraq and the Iraqi Directorate-General of Antiquities.

Though there are traces of an older settlement of C15 date, the city as such was built in early C14 or late C15 by the Kassite king Kurigalzu I to serve as the new administrative capital of the Kassite-ruled Middle Babylonian kingdom. The former capital Babylon continued to be the kingdom's most important cultural and religious centre. Material features of the site include a temple quarter dedicated to the god Enlil and containing a ziggurat, and a palace with large central hall, a throne-room, a room with wall-paintings depicting a procession of officials, and a treasury. The small finds from the palace include cuneiform tablets, gold jewellery and ornaments, glass inlays, and terracotta sculptures of a bearded man.

On the basis of archaeological evidence, the site is said not to have been reoccupied after its abandonment in C12. There are, however, a number of references to Dur-Kurigalzu in Iron Age texts. The Assyrian king Tiglath-pileser I (1114–1076) lists it among the places he conquered during a campaign in Babylonia (*\*RIMA* 2: 43). It was one of the Babylonian cities which fell victim to the Aramaean and Sutean invasions of southern Mesopotamia during the reign of the Babylonian king Adad-apla-iddina (1069–1048) (*\*ABC* 180–1, where it is called Parsa; cf *\*RIMB* 2: 73 for the later account given by King Simbar-Shipak, 1026–1009). And it appears on the itinerary of the Assyrian king Tukulti-Ninurta II's last recorded campaign in 885; Tukulti-Ninurta is reported to have camped there for the night during his progress around the western and southern limits of his kingdom (*\*RIMA* 2: 173–4). The city was known in M1 Babylonian sources as Dur-Galzu (*RGTC* 8: 121).

Kühne (*OEANE* 1: 156–7, s.v. *ʿAqar Quf*).

**Dur-Nabu** see Dur-Abi-hara.

**Dur-Ninurta-kudurri-usur** Iron Age fortress in the land of Suhu, middle Euphrates region. It was built in mid C8 as a frontier post of Suhu by Ninurta-kudurri-usur, ruler of the land, who provided it with a garrison of mounted troops (*\*RIMB* 2: 298).

**Dur-Papsukkal** M1 city in the Diyala region, eastern Babylonia. In 814 the Assyrian king Shamshi-Adad V fought a battle there against a coalition of Chaldaean, Babylonian, Elamite, Namrite (see *Namri*), and Aramaean forces, who supported the Babylonian king Marduk-balassu-iqbi (*\*RIMA* 3: 188). Though Shamshi-Adad claimed victory in the conflict, the outcome was inconclusive. Nevertheless,

Marduk-balassu-iqbi's days on the Babylonian throne were numbered. The following year, Shamshi-Adad led another campaign against him in the same region, on this occasion decisively defeating his army, capturing him, and deporting him to Assyria. Again in 812 Shamshi-Adad campaigned in eastern Babylonia, against the new Babylonian king Baba-aha-iddina. Dur-Papsukkal was conquered along with a number of other cities, including Der, Gannate, Bit-reduti, and Me-Turan (\*ABC 168). Baba-aha-iddina, like his predecessor, was seized and deported to Assyria.

**Dur-Shamshi-Adad** One of two Middle Bronze Age Assyrian fortresses built on the Euphrates in 1786/1785 by the Assyrian king Shamshi-Adad I, probably in the region of Tell Ahmar. The other fortress was Dur-Adad. Both served as fortified frontier-posts facing the kingdom of Yamhad, and both had apparently been captured in an enemy assault by Sumu-epuh, king of Aleppo.

\*LAP0 17: 79–80, no. 492, *Mesop.* 160, 179.

**Dur-Sharrukin (Khorsabad) (map 13)** Iron Age Assyrian city located on the east bank of the Khosr., a tributary of the Tigris, 20 km northeast of Mosul. Dur-Sharrukin literally means 'Fortress of Sharrukin'. The city was named after its founder, the Assyrian king Sargon (Sharrukin) II (721–705), who began work on it c. 717. It was inaugurated as the Assyrian royal capital in place of Nimrud no later than 706. Over 100 official letters from the time of Sargon, preserved in the State Archives of Assyria, concern the administration of the massive construction project involved in building Khorsabad.

Excavations at Khorsabad were undertaken by P. É. Botta, French consul at Mosul, from 1843 to 1845, and continued by V. Place, Botta's successor in Mosul, from 1852 to 1854. Then followed a long interval before the Oriental Institute of the University of Chicago began new excavations in 1928. These continued until 1935, the most important being conducted from 1932 to 1935 under the direction of G. Loud. Further investigations were carried out in 1957 by the Iraqi Directorate-General of Antiquities.

Dur-Sharrukin is roughly square in shape and covers an area of c. 300 ha. It is enclosed within a wall, with access to the city provided by seven monumental gates, each named after a deity. The city's official government quarter occupied c. 23 ha in the northwestern sector of the site. It was walled off from the rest of the city, with its outer wall forming a projection jutting beyond the main line of the city's northwestern fortifications. The chief buildings in this quarter were the royal palace and a temple to the god Nabu, both raised on artificial platforms above the other buildings in the quarter. The palace was a large, multi-function complex, covering an area of c. 10 ha. It was laid out around three courtyards and contained c. 240 rooms, comprising the residential, religious, administrative, and ceremonial components of the palace. The palace's main entrance consisted of three monumental gateways, each guarded by a pair of colossal winged bulls. Inscriptions found in many parts of the palace and on the winged bulls at the entrance gates have provided much important information about Sargon's military and building achievements. The temple of Nabu was a 45-room complex incorporating five courtyards. One of the most important finds in the temple was the so-called Khorsabad King List, which provides a record of the names of Assyrian kings from early times down to the reign of Ashur-nirari V (754–746). Four other buildings uncovered within the official compound had extensive mural decorations.

## DURUM

Similar in layout to the main palace, these buildings appear to have been residences for the elite elements of the city's population. On the basis of inscriptional evidence, the largest of them, which appears to have contained c. 200 rooms, has been identified as the residence of Sargon's brother, the vizier Sin-aha-usur. A temple to the Sebettu gods is among the building remains which came to light during the limited excavations carried out in the lower city.

Within a little more than a year of declaring Dur-Sharrukin the new Assyrian capital, Sargon was killed while fighting in Tabal in southern Anatolia. His city remained unfinished on his death, and the royal seat was promptly transferred to Nineveh by his son and successor Sennacherib. Dur-Sharrukin probably then continued to be an important centre of the Assyrian administration, under the immediate authority of a local governor, until the end of the Assyrian empire in late C7.

Frame (*OEANE* 3: 295–8), Battini and Villard (*DCM* 248–51).

**Durum** (*Umm al-Wawiya*?) Southern Mesopotamian city near Uruk, attested in Early and Middle Bronze Age texts. In late M3 it had the status of an appanage of the Ur III dynasty, when it seems to have served a military function, and subsequently, in early M2, of the kingdom of Isin. In this latter period it was governed by heirs to Isin's throne. For example, one of its governors was Ishme-Dagan, son and subsequently successor of Isin's king Iddin-Dagan (1974–1954). Some time after Ishme-Dagan's own reign, Durum was lost by Isin to the rival kingdom Larsa. We conclude this from bricks found on the site of Umm al-Wawiya inscribed with the name of Larsa's king,



*Figure 35* Courtier, palace of Sargon II, from Dur-Sharrukin.

## DUTETI

Gungunum (1932–1906). Later again, it came under the control of Uruk. This happened when a man called Sin-kashid (1865/1860–1833?) regained Uruk's independence from Larsa. Sin-kashid established a new dynasty in Uruk which held sway over a small kingdom, including Durum, until Uruk once more fell to Larsa in 1802. (Larsa's throne was at that time occupied by Rim-Sin.) In the same year, Larsa regained control over Durum.

Michalowski (1977), *Mesop.* 63, 72, 108, 109.

**Dur-Yahdun-Lim** (map 10) Middle Bronze Age city in the middle Euphrates region, in the district of Saggaratum, founded by Yahdun-Lim, king of Mari (1810–1794) (\**RIME* 4: 603). Frequent references to the city in the Mari archives reflect its importance (it provided a central meeting point for representatives from the towns around it) and attest to a palace there. The city was known as Dur-Yasmah-Addu during the period when Yasmah-Addu, son of the Assyrian king Shamshi-Adad I (1796–1775), was viceroy in Mari. Lipiński suggests an identification with the site Tell Muhaisan on the right bank of the Euphrates just north of its confluence with the Habur.

Lipiński (2000: 89, 92), *LKM* 609 (refs).

**Dur-Yakin** ('Fortress of Yakin') Iron Age city in the marshlands of southern Mesopotamia, tribal capital of the Chaldaean tribe Bit-Yakin. The tribe was so named after Yakin (Iakin), its eponymous ancestor. In the last decades of C8, its ruler was a man called Marduk-apla-iddina (biblical Merodach-baladan), the most famous of several Chaldaean tribal leaders who became king of Babylonia. Marduk-apla-iddina gained the Babylonian throne in 721, and occupied it twice between this year and 710. He led Babylonia in a series of conflicts with Assyria, but at the end of 710 was forced to abandon his throne in Babylon at the approach of the Assyrian army under the command of Sargon II, and flee for his life. After unsuccessfully seeking asylum in Elam, his former ally, Marduk-apla-iddina returned to his tribal capital Dur-Yakin, which he used as his base for further resistance against Assyria. But he was defeated by Sargon's forces in a battle outside the city, and once more forced to flee for his life. He continued to rally fresh troops against the Assyrians (see under **Babylonia**), prompting Sargon to conduct further military operations in the area between 709 and 707. In this last year, Sargon laid siege to Dur-Yakin, and captured and plundered it (\**ARAB II* 34–5, \**ABC* 75). The city's fortifications were demolished, and its population deported and eventually resettled in Kummuh.

van der Spek (1977–8), Lipiński (2000: 434, 488, 532).

**Duteti** Iron Age city in Babylonia on the Euphrates. It became caught up in the conflicts in which the city of Borsippa was involved during the period when the Babylonian throne was occupied by the Chaldaean Nabu-shuma-ishkun (760–748) (\**RIMB* 2: 124).