

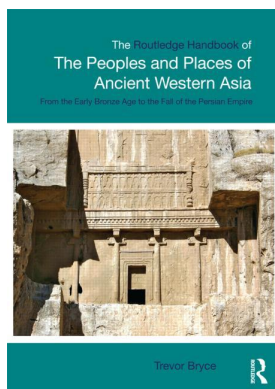
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The Near East from the Early Bronze Age to the Fall of the Persian Empire

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Failaka see Dilmun.

Fara see Shuruppak.

Farah, Tell el- (*North*) (map 8) 10 ha settlement-mound located in the Samaria hills of Palestine, 10 km northeast of mod. Nablus on the west bank of the Jordan. Its history of occupation extends from the Neolithic period to the Iron Age. Excavations were conducted from 1946 to 1960 by R. de Vaux on behalf of the École Biblique et Archéologique Française in Jerusalem. Though the excavator apparently gave little attention to the site's stratigraphy, and died before producing final excavation reports, Tell el-Farah is none the less ranked alongside Megiddo and Hazor in terms of the importance of the information it provides about northern Canaan and the hill country.

The earliest evidence for human habitation on the site dates to the Pre-Pottery Neolithic period (M7–6), followed by settlement in the Chalcolithic period (M5–4). A number of tombs, from which was unearthed an important collection of ceramic ware and other goods, date to the latter. In the Early Bronze Age, the site was in part protected by a fortification wall of mudbrick on stone foundations, and in part by its own natural defences, consisting of steep slopes to its east and south. The main evidence for its first Early Bronze phase (there were at least five such phases) is provided by several large cemeteries, located to the south, north, and northeast of the mound. Through the succeeding phases, the settlement on the mound itself developed from a village community into a relatively highly urbanized township, which included kilns and pottery workshops, and a number of rectangular houses (typically, single-room structures with courtyards and common walls) divided into blocks by streets. Occupation of the site appears to have come to an end around mid M3, at the end of the Early Bronze II period. There is no sign of violent destruction at this time, which suggests that its abandonment was not due to enemy action.

Resettlement occurred in Middle Bronze IIA, c. 1900, as indicated by the construction of a large village above the remains of the Early Bronze II town. The settlement reached its full development in Middle Bronze IIC. It was apparently refortified in this period, with a large gateway incorporated into its wall. Two structures assigned to the IIC period have been interpreted as cultic installations. One of them, a subterranean chamber with plastered walls and floor, was originally thought to have been an underground shrine, but may in fact have been a granary. Occupation of the settlement continued into the Late Bronze Age, for which there are only meagre remains. By the end of the Late Bronze Age the site was again abandoned, but the date of the abandonment and the reasons for it remain uncertain. There was, however, further resettlement in C12. Though the site's Iron Age strata are better preserved than their Late Bronze Age predecessor, the stratigraphy is highly problematical. In what has

been defined as the period VIIb level (C10), Tell el-Farah's urban features have suggested a period of renewal under a central authority. This has provided part of the reasoning for identifying the site with biblical Tirzah (q.v.), which according to *OT* sources was for a brief period the capital of the northern kingdom of Israel (late C10–early C9), initially in the reign of Jeroboam I (c. 922–901). The identification is commonly accepted, but remains uncertain.

Tell el-Farah was destroyed during the Assyrian campaign of 723. After it was apparently partially restored under Assyrian rule, the city was finally abandoned at the end of C7, and never resettled.

de Miroschedji (*NEAEHL* 2: 433–8), Chambon (*NEAEHL* 2: 439–40), Joffe (*OEANE* 2: 303–4).

Farah, Tell el- (South) (map 8) 6 ha settlement-mound in the northwestern Negev region of southern Palestine, 29 km southeast of Gaza. Its history of occupation begins in the Middle Bronze IIB period, early M2, and continues until at least C1 CE, the first century of the Roman imperial period. There were intervals in between when the site appears to have been abandoned or only sparsely populated. The site was excavated by W. Flinders Petrie in 1928 and 1929 for the British School of Archaeology in Egypt. Excavations were renewed in 1999 under the direction of G. Lehmann, Ben-Gurion University of the Negev, and T. J. Schneider, Claremont Graduate University, USA.

The site was first occupied by a Middle Bronze Age walled Hyksos settlement, whose defences contained a triple-entry gateway with flanking towers. The Hyksos link is indicated by an Egyptian scarab bearing the name of the Hyksos ruler Maaibre. It was found in one of the tombs dating to this period, which belonged to a cemetery located to the northwest of the mound.

An Egyptian campaign by an early eighteenth dynasty pharaoh may have been the cause of the city's abandonment during the second half of C16. Reoccupation took place in C14. The most prominent survival of this phase of the city's history is a large Egyptian-style brick building, dating to C13, with external staircase and front and central courtyards. At this time the region was subject to Egyptian sovereignty, and the building was probably the residence of a local Egyptian official, perhaps a military governor. A jar bearing cartouches of the pharaoh Seti II (1200–1194) was found in the central courtyard. Philistines had apparently settled in the city while it was still under Egyptian control, and they continued to occupy it when the Egyptians withdrew from southern Palestine during the second half of C12. The Philistine presence is indicated by funerary goods contained in several rock-cut tombs, from which two anthropoid coffins of Philistine type were also unearthed. The site may have been only sparsely inhabited in C10 and C9, to judge from the meagre evidence available to us from this period, and then perhaps was abandoned for two or more centuries before resettlement in C7 and C6. It continued to be inhabited in the Persian period (C6–4), as attested by burials of this time. The most noteworthy of the funerary goods were a silver dipper and fluted bowl. After the Persian period, there was apparently another lengthy interval of abandonment. In the Roman imperial period a small fort was constructed at the north end of the mound.

The site's anc. identity is unknown. It is one of several possible candidates for biblical Sharuhēn, which is, however, most likely to be the site of Tell el-Ajjul.

Yisraeli (*NEAEHL* 2: 441–4), Weinstein (*OEANE* 2: 304–5), Lehmann and Schneider (2000).

Farukhabad, Tepe Settlement-mound c. 25 m high and 200 m in diameter, located near the Mehmeh r. in the Deh Luran plain of southwestern Iran, 100 km northwest of Susa. Excavations were carried out on the site in 1968 by the Museum of Anthropology, University of Michigan, in collaboration with the Iranian Archaeological Service. The primary purpose of the excavations was to study trade, craft, and town growth. They revealed a history of occupation dating back to early M6. Like other sites in the Deh Luran plain, Farukhabad was abandoned in late M5. It was resettled in M4, during the so-called Uruk period, and occupation continued into M3. In both this and its earlier period of occupation, Farukhabad appears to have been a subsidiary settlement to the larger site at Tepe Mussian. There are remains of domestic dwellings from this period and evidence of trading activities, which included the export of bitumen, chert, and perhaps cloth, and the import of metal and decorative items. The site was abandoned again in mid M3. There was limited reoccupation in C21, during the Ur III period, and in early M2. In this period, a small settlement was built on the summit of the mound, and c. 1900, the site was occupied by a small fort. The fort has been explained as a military outpost guarding a crossing on the Mehmeh r. at the time of conflicts between the Old Babylonian kings of Mesopotamia and the sukkalmah rulers (see glossary) of Susa. By c. 1300 the site was again abandoned, with brief reoccupation in the first half of M1 CE during the Parthian or Sasanian period. We do not know the site's anc. name.

Wright (1981; *OEANE* 5: 181–3), D. T. Potts (1999: 93–6).

Fasillar (map 2) Site of an unfinished colossal stele, 7.4 m high and of Late Bronze Age date (probably late C13), just to the south of Lake Beyşehir in southwestern Anatolia. The stele depicts a god with conical cap, standing on a mountain god who is flanked by two lions. It has been suggested that this stele when completed was intended for the spring sanctuary now called Eflatun Pinar (q.v.), which lies a few km to the north. A replica of the monument can be seen in the precincts of the Museum of Anatolian Civilizations in Ankara.

Bittel (1976: 228, 230), Burney (2004: 85).

Feheriye, Tell (Sikanu, Sikkan) (maps 2, 13) Site located in the Habur r. triangle, northern Mesopotamia, with eight occupation levels, extending from the Middle and Late Bronze Ages through the Iron Age, Hellenistic, Roman, and mediaeval periods. The site was excavated by C. McEwan in 1940 for the Oriental Institute, University of Chicago, followed by German soundings in 1955 and 1956 on behalf of the Oppenheim Foundation. The earliest identified level (VIII) yielded ceramic ware dating to early M2, the period of the Old Assyrian colonies (Middle Bronze Age). Level VII revealed painted pottery designated as Nuzi ware and belonging to the period of the Late Bronze Age Mitannian kingdom (C15–14). Level VI, dating to C13, contained ivories, sealings, and tablets written in Assyrian cuneiform, indicating that by this time the city had become part of the Middle Assyrian kingdom. Assyrian control of the region appears to have ended in the second half of C11, due to the expansion of Aramaean settlement through the Balih and Habur valleys.

The city's anc. name, Sikanu, appears to date back to c. 2000, when reference is made on a tablet of the Ur III period to 'the Haburite (goddess) of Sikanu', whom Lipiński (2000: 120) equates with the feminine genius of 'Ayn Malha, the source of the

Habur. In the Iron Age, the name Sikanu is firmly linked to the site by its appearance in an Aramaic–Assyrian bilingual inscription dated to the third quarter of C9 (level IV) (*SAIO II: 19–81, *CS II: 153–4; see also Bordreuil, *OEANE* 2: 301). The inscription was carved on the statue of a bearded male, which was erected in honour of the god Hadad – identified with the city of Sikkan in the Aramaic version, and Guzana in the Assyrian. The author of the inscription was Hadd-yit'i (Assyrian Adda-it'i), governor of Guzana (*OT* Gozan; see *Halaf, Tell*), the capital of the Aramaean state called Bit-Bahiani. (The other version of the text calls him 'governor of Guzanu, Sikanu, and Zaranu'.) An earlier reference to Sikanu and Guzana occurs in the context of the 894 campaign conducted in the Habur region by the Assyrian king Adad-nirari II (*RIMA 2: 153). After marching upon Guzana, then ruled by Abi-salamu, Adad-nirari entered the city of Sikanu. Here he received from Abi-salamu a substantial tribute, of chariots, teams of horse, precious metals, and treasures from the palace.

In the past, it has been suggested that Sikkan/Sikanu is a later form of the name Washshukkanni – thus providing one of the arguments for identifying Washshukkanni, the Mitannian capital, with Tell Feheriye. An objection to the identification is that the clay on which the letters of Tushratta, the last of the Great Kings of Mitanni, were inscribed, does not match the clay from the Middle Assyrian tablets found on the site. It is assumed that Tushratta's letters would have been written in the Mitannian capital on clay obtained locally. Further, as noted above, the name Sikkan existed long before the emergence of the Mitannian kingdom.

Abou Assaf *et al.* (1982), Abou Assaf (*OEANE* 2: 300–1), Lipiński (2000: 683, index refs s.v. Tell Fahariya).

Ferghana (map 16) Central Asian country in the region of mod. Kyrgyzstan. It was probably among the lands incorporated into the Persian empire by Cyrus II, during a campaign which Cyrus conducted into Central Asia some time after his conquest of Babylon in 539. The Saka *para Sugdam*, or alternatively the Saka *baumavarga* (see Saka), have been located in this region. The necropolises of the region are suggestive of a nomadic population. For a brief summary of excavations conducted in Ferghana, see Vogelsang (1992: 289–91).

Francfort (1988: 184, 188).

Fertile Crescent Term first coined by the Egyptologist J. H. Breasted to refer to a horseshoe-shaped region (as he delineated it) extending from the Persian Gulf northwards through southern Mesopotamia to northeastern Assyria, east of the Tigris, then westwards across southeastern Anatolia and northern Syria, and southwards along the Syro-Palestinian coast. Breasted likened the Crescent to the shores of a desert bay, upon which mountains look down. He saw the history of western Asia as a struggle for possession of the Crescent between the mountain peoples of the north and the wanderers of the northern desert grasslands lying south of the Crescent's curve. He linked the region's relative fertility (i.e. relative to the wastelands of the desert bay), which was due to its watering by a number of rivers, to the development of civilization within it – from Sumer in southern Mesopotamia at the Crescent's southeastern end to the communities, towns, and petty kingdoms of Palestine at its southwestern end. The term Fertile Crescent is still used today, though less frequently than in the past, and is considered by a number of scholars to be misleading.

Breasted (1944: 135–41, with map between pp. 146 and 147).

FRAKTIN

Fraktin (map 2) Site of C13 Hittite rock relief, with human and divine figures and accompanying Luwian hieroglyphic inscriptions, located in the region of Cappadocia, southern Anatolia, 50 km southeast of mod. Kayseri. It was first noted by W. M. Ramsay and D. G. Hogarth in August 1890. The figures, 1.3 m in height and carved in low relief, are depicted in two groups. In the left-hand group, the Hittite king Hattusili III (1267–1237) pours a libation on an altar to the storm god. The king wears a conical cap, which may indicate that the sculpture was carved posthumously; in the Hittite world, this form of headgear is a symbol of divinity, and Hittite kings were deified only after their death. In the right-hand group, Hattusili's queen Puduhepa – who is called 'daughter of Kazzuwana (Kizzuwadna), beloved by the god(s)' – makes a similar libation on an altar to the goddess Hepat (Hurrian equivalent of the sun goddess of Arinna). The carving of this latter group was left unfinished.

Bittel (1976: figs 194, 196, 198), Börker-Klähn (1982: 260–2), Rossner (1988: 159–67).

Ful, Tell el- (map 8) Settlement in southern Palestine, mod. Israel, 8 km north of Jerusalem. It has five levels of occupation, extending from the early Iron Age to the Roman imperial period (from c. 1200 BCE to c. 70 CE). The first major excavations on the site were carried out by W. F. Albright in 1922 and 1923 for the American Schools of Oriental Research. Salvage operations were subsequently conducted in 1964 over a six-week period by P. W. Lapp for the American Schools of Oriental Research and the Pittsburgh Theological Seminary. Albright identified the site with Saul's home in Gibeah (1 Samuel 10:26). Lapp believed that his own excavations supported the identification, but a number of scholars remain doubtful. The site's first period of settlement was in Iron Age IA (c. 1200–1150), and, on the assumption that the identification with Gibeah was correct, biblical archaeologists claimed it was associated with an occupation by the *OT* tribe of Benjamin (Judges 19–21) (see also **Yaminites**). After its destruction by fire, a second more extensive settlement was built, dating to Iron Age IC (c. 1025–950), whose main surviving building the excavators have identified with 'Saul's fortress'. It has a casemate wall and a tower at one corner. The fortress was rebuilt in late Iron Age II, and possibly destroyed by the



Figure 40 Fraktin relief.

FUL, TELL EL-

Babylonian king Nebuchadnezzar II during his campaign in the region in 588/587. But occupation continued on the site up to its abandonment c. 538. Resettlement took place in the late Hellenistic period (c. 175–163), with a final brief period of Roman occupation in C1 CE.

P. W. Lapp (1965), N. L. Lapp (*NEAEHL* 2: 445–8; *OEANE* 2: 346–7).