

THE SETTLEMENTS OF IŠUWA IN THE II MILLENNIUM BC*

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Abstract

In the cuneiform Hittite texts there are attested 21 place-names located on the territory of Išuwa. The investigation of archaeological sites of the region shows that their number was definitely incomparably more.

In the article are collected place-names of Išuwa attested by name. The list is assorted according to their appearance in the texts. In numerous archaeological sites there have been registered cultural layers which cover a long period of functioning from the Early Iron Age to Middle Ages that testify in favor of continuity, regardless the ethnic affiliation of their population (Hinzuta-Andzit, Pališna-Palin, Tahhiša-Degiq).

Keywords: Upper Euphrates valley, Išuwa, place-names, Hinzuta, Pališna, Tahhiša.

The Upper Euphrates region was one of the earliest centers of the historical Armenian Highland where the process of urbanization took place at quite an early date, along with the Kura-Araxes (Early Transcaucasian) culture. The first urban centers of this region date back to the Chalcolithic period (V mill. BC)¹. During the succeeding periods (Early and Middle Bronze Ages), archaeological excavations carried out at the Upper Euphrates sites both to the east and west of the river (especially in Arslantepe-Malatya) unequivocally testify in favor of the assumption that in most of them cultural continuity is apparent.

With the rise of the Hittite kingdom and appearance of cuneiform texts, - our knowledge of the area under study has significantly increased. In the earliest Hittite texts which go back to the very beginning of the Old Hittite kingdom some localities of later Išuwa are mentioned (^{URU}Hatra and ^{URU}He/inzuta, see below, in the text).

The Hittite cuneiform texts report on the existence of small chiefdoms of the Upper Euphrates region from the end of the XV century BC until the end of the XIII century in the context of the eastern expansion of Hatti. These political entities usually appear under the general designation of Išuwa. The texts point to the existence of a wide network of settlements in the region. Although the settlements of Išuwa were mostly small in size, the rich natural resources of this region² and favorable conditions for the development of agriculture³ would seem to support the

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¹ For the sites where the earliest layers have been identified, see [28].

² For the map of Išuwa-Malatya, - see 2: Karte 4. Rich deposits of metals are located in Išuwa and neighboring regions: copper (Erganimaden), iron (Divriği and Hasançelebi), and tin (Malatya plain, Keban, Elazığ-Kharberd, and Baskil) [30:103].

³ The plains of Malatya and Altınova possess with excellent agricultural potential. For example, still in the first half of the XIX century the British diplomat J.Brant who visited this part of the Ottoman

view that their economic potential was quite significant. Furthermore, Išuwa was located on the junction of Eastern Highlands, Asia Minor, and Syria-Mesopotamia, that is it was an important contact zone. None of the migrations of antiquity directed from East to West and from north to south bypassed Išuwa and, consequently, it resembles a unique link between the ancient Near Eastern centers of civilization (on the role of Išuwa as a contact zone see [19]). The consequences of this geographical position of the Upper Euphrates region could apparently be observed in the linguistic situation of the region when one tries to study the onomastic data of Išuwa attested in the Hittite texts. Among these materials names belonging at least to several linguistic groups could be distinguished⁴. Definitely, a part of migrants moving through the territory of Išuwa should have settled down here, a reality that is fully attested archaeologically first from the late Early Bronze Age, and later at the close of the Late Bronze Age [22].

Toponyms of Išuwa

Two lists of the settlements of Išuwa dated to the first half of the XIV century BC are preserved in the texts of the Hittite kings Arnuwanda I and Šuppiluliuma I, not to mention those attested in later texts.

First list - KUB XXIII 72+⁵ (the order of the toponyms is given according to their enumeration in the text).

^{URU}Šullamma, ^{URU}Zanzaliya, ^{URU}Lillima, ^{URU}Hinzuta, ^{URU}Wattarušna, ^{URU}An(?)/[.....], ^{URU}Tahhiša, ^{URU}Alatarma, ^{URU}Pališna, ^{URU}[.....], ^{URU}Mararha, ^{URU}Tahišna, ^{URU}Halma.

All these place-names are supplied with the determinative URU (“city, settlement”) [6; 16] for all attestations and suggested locations). Among these toponyms four are attested also in other Hittite texts (Šullamma, Hinzuta, Wattarušna, Alatarma). In regard to ^{URU}Alatarma, let us mention that in one of his early papers J.Miller suggested a more southerly location in the upper flow of the River Balih [25:33].

In another passage of this same text five more place-names are listed. They only partially correspond to the above-mentioned list. These are:

KUR ^{URU}Išuwa
 KUR ^{URU}Pahhuwa
^{URU}Zuhma
 KUR ^{URU}H[urri]
^{URU}Maldiya

Empire, wrote that in the plain of Kharberd wheat yields 1:12-16 [3:207]. More favorable conditions for agricultural activities could be found in the Malatya plain, since here the climate is milder and the landscape is flat.

⁴ For multilingual character of the personal names reported in the Hittite texts, see [18].

⁵ For the full edition of this text see [17; 23:9-44; 29].

Three toponyms of this second list are preceded by the determinative KUR “country” (KUR^{URU}Išuwa, KUR^{URU}Pahhuwa, KUR^{URU}H[urri]⁶), which probably indicates that they represented not a single place-name but rather bigger administrative units (“countries”). KUR^{URU}Zuhma has been compared with ^{mat}Suhme of Assyrian texts [16:104-105]. As to ^{URU}Maldiya, its identity with Malatya (modern Eski-Malatya to the west of the Euphrates) could not be doubted.

If we consider that Pahhuwa, Zuhma and H[urri] could hardly belong to Išuwa, then it could be assumed that the place-names of the first list might represent the part of Išuwa of the second list.

Second list - KBo XVI 42⁷.

^{URU}Malitiya, ^{URU}Manzana, [^{URU}Hin]zuta, ^{URU}Šinuwa, ^{URU}Arihuwa, ^{URU}Mezzari, ^{URU}Hatima

Two place-names of this list are attested in the first one (^{URU}Malitiya = ^{URU}Maldiya, [^{URU}Hin]zuta = ^{URU}Hinzuta). Only one of the remaining five is attested in other Hittite texts - ^{URU}Šinuwa, which appears in KBo IV 13⁸, in the context of the AN.TAH.ŠUM festival.

Of special interest is ^{URU}Mezzari which in the dictionary of Hittite toponyms since long has been erroneously compared with the Hittite form of Egypt - ^{KUR}Mizri [6:274]. For this toponym the possible identity with Mazara of the Peutinger map has been suggested [20:313f.]. The latter was located about 40 km to the east of the crossing of the Euphrates. Actually, none of the place-names of this second list, except ^{URU}Malitiya, could be located with confidence ([16] for references on texts and suggested locations).

In sum, based on the proposed locations of these two settlements (^{URU}Malitiya, [^{URU}Hin]zuta), this list includes the territories to the west and east of the Euphrates.

Besides two lists, in other Hittite texts two more place-names are preserved.

1. ^{URU}Hatra (KBo II 46 Obv. 15'; KUB VI 45 Obv. II 64/VI 46 Rev. III 31; KBo IV 13 I 44'; KBo VI 3 III 15; KBo VI 6 Obv. 20'; KUB XXVII 1 Obv. I 56; KBo VI 2 III 12; KUB XLVII 64 II 26?). The location in Išuwa seems proved, but there remain some concerns regarding its exact location.

2. ^{URU}Kuwarpiša (IBoT II 129). Currently any location could not be suggested.

Summarizing the place-names of Išuwa attested in the Hittite texts, one should mention that their number reaches 21 (including one of the first list whose name is lost due to the damage).

⁶ But see [10:3] who reads it as Ku[m]maha].

⁷ The nature of this text remains obscure to date. H.Klengel suggested that it is a report of some Hittite dignitary addressed to the Hittite king where he describes the situation in Išuwa [15:85]. He also dates the text with the period of Šuppiluliuma I. But later this date was doubted and the period of Arnuwanda I or Tudhaliya II was proposed [31:396-397, also 7:79]. It seems that in this badly damaged text the author describes some military operation. For the full edition of the text see [8:581-585].

⁸ This text lists the gods of several regions and settlements located in the zone of the influence of the Hittite Empire, among them the “gods of Šinuwa” (KBo IV 13 I 45').

In later periods (Classical, Medieval, and modern) the names of some of these toponyms continue to figure at least linguistically. Indeed, their proposed identity with the II mill. BC place-names could not be taken as proof that they correspond geographically. Anyway, some such correspondences deserve attention.

^{URU}Hinzuta. It has since long been identified with the early medieval Armenian province (*H*)anzit in the neighborhood of modern Elazığ [1:32].

^{URU}Pališna. It most probably corresponds to the region of modern Palu (medieval Armenian Palin)⁹. It was compared with the Byzantine *Palines* /*kastron Palios* [11].

^{URU}Šinuwa. = *Sinis Colonia* of Roman sources to the north of Malatya, modern Söyütlü [11; 9:119, Anm. 11]¹⁰.

^{URU}Tahhiša/Tahišna. Classical *Digisene*¹¹, which back in the XIX century was compared with the early medieval Armenian province *Degik'* in Sophene (final *k'* is a plural suffix).

In addition to the written sources, the impressive list of those archaeological sites on the proposed territory of Išuwa should be attached with the representation clear layers of the Bronze Age occupation.

Studies of these sites which had begun with the salvage archaeological excavations carried out in 1968-1970 (which precedes the building of the Keban and Karakaya dams on Karasu and Muradsu)¹² show that the territory of Išuwa was a heavily populated region not only in the Late Bronze Age but in the Early Bronze Age as well. Most recently, during the archaeological investigation of the sites in this region, particularly in the area lying to the south and east of Elazığ, the existence of 17 new sites (in total 38 sites are located in Uluova district)¹³, was established, not to mention those which currently remain under the waters of the Keban reservoir [28].

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⁹ First proposed by N.Adontz who regarded it as the early form of later Classical *Balavitene* and Armenian Balahovit [1:30].

¹⁰ This suggestion was proposed earlier in [13:190].

¹¹ The Classical form looks identical with Dī-gi₅-ša-na/Dī-ki-ša-na of Cappadocian tablets [24:419 n.294; 27:35], refers to Tomaschek in Pauly-Wissowa 1905: 543f.).

¹² For the results of archaeological excavations and surveys see [12] (*Norşuntepe*); [32; 33; 4; 5] etc.

¹³ “Elazığ Prehistoric Archaeological Survey” project [28].

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ԻՍՈՒՎԱՅԻ ԲՆԱԿԱՎԱՅՐԵՐԸ Մ.Թ.Ա. II ՀԱՉԱՐԱՄՅԱԿՈՒՄ

Արամ Քոսյան

Բանալի բառեր՝ Վերին Եփրատի ավազան, Իսուվա, տեղանուններ, Խին-ձուտա, Պալիսնա, Տախխիսա:

Մ.թ.ա. II հազ. երկրորդ կեսի խեթական սեպագիր աղբյուրներում հիշատակվում է 21 տեղանուն, որոնք տեղադրվում են Իսուվայի տարածքում: Ըստ հնագիտական ուսումնասիրությունների, դրանց քանակը անհամեմատ ավելի մեծ պետք է լիներ:

Հողվածում ներկայացված են վերոհիշյալ տեղանունները՝ խմբավորված ըստ հղվող տեքստերի: Իսուվայի պեղված բազմաթիվ հնավայրերում արձանագրված են վաղ երկաթեդարից մինչև միջնադար ընդգրկող մշակութային շերտեր, ինչը կարող է վկայել ակնհայտ շարունակականության մասին: Դրանց պետք է հավելել որոշ իսուվական տեղանունների հիշատակությունները նաև անվանաբանական մակարդակով (օրինակ՝ Խինձուտա-Անձիտ, Պալխնա-Պաղին, Տախխիսա-Դեզիք):