

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

Begründet von
E. Ebeling und B. Meissner

fortgeführt von
E. Weidner, W. von Soden und D. O. Edzard

herausgegeben von M. P. Streck

unter Mitwirkung von
G. Frantz-Szabó · M. Krebernik · D. Morandi Bonacossi
J. N. Postgate · U. Seidl · M. Stol · G. Wilhelm

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nach Milawanda (i 5–64) befand sich T. aber offensichtlich nicht mehr in den genannten Gebieten. Er dürfte ein unmittelbarer Vorgänger des Adressaten von VAT 6692 gewesen sein und somit ebenfalls ein König von Ahhijawa (Heinhold-Krahmer 2010b, 120). Dass er auch dessen Bruder war (ii 60, s. Forrer 1929, 113 [dort ii 61]), wird inzwischen fast allgemein angenommen (Güterbock 1984, 120 mit Anm. 27; Miller 2006, 244; Hoffner 2009, 307). Als weiterer gemeinsamer Zeitgenosse von T. und dem Autor des Textes sowie als Kontaktperson zwischen Ahhijawa und Hatti wird ein der heth. Königsfamilie angehörender Wagenlenker namens Dabala-Tarhunta genannt, der mit beiden Potentaten, sowohl mit dem König von Hatti von dessen Jugend an, als auch mit T. auf den Wagen gestiegen war (ii 58–61).

Dass sich andere heth. Texte, wie z. B. der Brief KUB 23, 93 iii² 3'f. (Hagenbuchner 1989, Nr. 310), auf T. beziehen (s. Alparslan 2005, 37f.), ist möglich, jedoch nicht definitiv nachweisbar.

Die von Sommer (AU 372, 374f.) abgelehnte Namengleichung von T. mit dem griech. Namen Eteokles, den Forrer (1924, 9f., 21) auf eine frühgriech. Namensform *Etewoklewes zurückführte, gilt inzwischen aufgrund des mykenisch bezeugten Patronymikons *E-te-wo-ke-re-we-i-jo*, (zu letzterem s. Chadwick/Baumbach 1963, 195) durchaus als möglich (Heinhold-Krahmer 2004², 201), wenn nicht sogar als gesichert (z. B. Starke 1997, 453 Anm. 61 [s. 472]).

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2), Or. 52, 81–97/Or. 55, 47–62; ead. 2002: Zur Erwähnung Sahurunuwas im „Tawagalawa-Brief“, Gs. F. Imparati 359–375; ead. 2004²: Ahhiyawa: Land der homerischen Achäer im Krieg mit Wilusa?, in: Ch. Ulf (ed.), Der neue Streit um Troia: eine Bilanz, 193–214; ead. 2010a: Zur Datierungsgeschichte des „Tawagalawa-Briefes“ und zur problematischen Rolle des Fragments KBo 16.35 als Datierungshilfe, Fs. I. Singer 191–213; ead. 2010b: Asyndeton in vorangestellten temporalen Nebensätzen mit der Konjunktion *kuwapi*?, Fs. J. D. Hawkins 106–122. – Hoffner H. A., Jr. 2009: Letters from the Hittite kingdom (= SBL WAW 15). – Miller J. L. 2006: Ein König von Hatti an einen König von Ahhiyawa (der sogenannte Tawagalawa-Brief), TUAT NF 3, 240–247. – Parker V. 1999: Zum Text des Tawagalawa-Briefes: Ahhiyawa-Frage und Textkritik, Or. 68, 61–83. – Singer I. 1983: Western Anatolia in the thirteenth century B.C. according to the Hittite sources, AnSt. 33, 205–217. – Starke F. 1997: Troia im Kontext des historisch-politischen und sprachlichen Umfeldes Kleinasiens im 2. Jahrtausend, StTroica 7, 447–487.

S. Heinhold-Krahmer

Tawan(n)anna (^(munus)*Ta-wa-(an)-na-an-na-(aš/an)*, *Ta-wa-a-na-an-na*, *Ta-a-wa-na-an-na*; hier. L271-na). Hitt. fem. personal name and royal title. For a collection of occurrences see O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung (= HdOr. 1/74, 2004) 312; cf. Laroche, NH 182f.

§ 1. Personal name. – § 2. Royal title. – § 3. A special role? – § 4. Etymology.

§ 1. Personal name. Three – perhaps four – individuals bearing the personal name T. are attested:

1. The aunt of Hattušili* I, through whom he bases his claim to the throne in referring to himself as the “brother’s son of T.” (ŠA¹ *Ta-wa-an-na-an-na* DUMU ŠEŠ-ŠU, KBo. 10, 2 i 3). She was likely the wife of his predecessor Labarna I (Dinçol et al. 1994, 104f.) and is mentioned in the offering list KUB 11, 4: 3' (A-NA¹ *Ta-wa-an-na-a[n-na]*) and in addition probably on the top wing of the reverse of the “cruciform seal” (MAGNUS.REX IUDEX+la [T]a²-na MAGNUS.REGINA; Dinçol et al. 1994, 93).

2. The woman anathematized along with her children in CTH 5 (¹*Ta-wa-na-an-na-aš*, KBo. 3, 27 obv. 6; see de Martino 1991).

Since in the companion document CTH 6 (KUB 1, 16 + KUB 40, 65; see HAB 212f.) Ḫattušili details disputes with both his sister (i-ii 1-36) and his daughter (i-ii 69-iii 25) over the succession, either lady might have been the T. in question, although neither is actually named in the text (Carruba 1992).

3. The third, Bab., wife of Šuppiluliuma* I (Laroche 1956, 100-103; Carruba 1998a; for attestations see Ünal 1974, 37 n. 6), whose original (Akk. or Kassite?) personal name is unknown. After the death of Šuppiluliuma, this certainly much younger T. continued to rule as queen during the short reign of his son Arnuwanda II and into that of Muršili* II, with whom she came into conflict. Indeed, the latter king put his stepmother on trial for – among other offenses – mishandling the estate of his father and causing the death of his own wife through curses. After her conviction T. was removed from office and banished.

Our information concerning this episode is drawn from several prayers: two of Muršili II (CTH 70; see de Martino 1998; and CTH 71; see Hoffner 1983) and one of Ḫattušili III and Puduḫepa* (A. § 4) (KUB 21, 19+ i 14-34, CTH 383; see Sørensen 1981, 88f.), as well as from reports of later oracle procedures investigating the ramifications of the affair (KUB 22, 70 obv. 74-77 and KUB 50, 6 ii 35-47; see Archi 1980 and van den Hout 1998, 182f.).

4. In KUB 36, 120 rev. 12, a list of recipients of offerings for deceased members of the royal family (CTH 661), we should perhaps read [A-NA^f]Ta-wa-<na>-an-na and understand this T. as the queen of Ammu-naš* I in the previous line.

§ 2. Royal title. T. appears as a royal title (see Gonnet 1979, 28f.; Herrscher* A. § 7.3) in conjunction with a personal name only in the cases of Ašmunikal, wife of Arnuwanda I (SBo. 1, Nr. 6of.) and possibly Gaššulijawija*, wife of Muršili II (note ^{munu}ṣTa-wa-an-na[-, KBo. 31, 80: 3', dupl. of KBo. 4, 6 obv. 10', CTH 380, a prayer apparently for the health of this woman). The cuneiform writing *ma-al-ni(-)GAL* that appears along with ^{munu}ṣTa-wa-na-an-na on the seal impression SBo. 1, Nr. 84 is seemingly not a personal name (M. Salvini, Sefarad 50 [1990] 455-459);

in any event it is not provided with the determinative f/MUNUS.

In a number of Hitt.-language ceremonies of the state cult, an anonymous T. participates along with a partner designated Labarna*/Tabarna* (for attestations see Carruba 1992, 85). These titles may be augmented with LUGAL/MUNUS.LUGAL or *kattelkattah*, the Hatt. terms for “king/queen”. Tabarna and T. are also featured in Palaic-language rites (for attestations see Carruba, Das Palaische [= StBoT 10, 1970] 74) and in ceremonies composed in the Hatt. language (for attestations see H.-S. Schuster, Die Ḫattisch-hethitischen Bilinguen 1 [= DMOA 17, 1974] 125).

Only one of these Hitt.-language cultic texts displays the old script of the 15th cent. or earlier (fragmentary KBo. 25, 103 i² 4; see E. Neu, StBoT 26 [1983] 193), and most of them may be assigned to the reign of Ḫattušili III (mid 13th cent.) or later. Perhaps the rites in question were created as part of the archaizing revival of ostensibly ancient traditions in the wake of the reconquest of the Old Hitt. cult center of Nerik* claimed by Ḫattušili early in his career (see Corti 2009).

In any event, the use of the title T. seems to have been largely restricted to the cultic sphere and the term did not come into general use as a designation for the Hitt. queen in the Empire period as did the corresponding male designation Labarna/Tabarna for the king (Carruba 1998b). Note in this regard that Puduḫepa*, the queen for whose administrative and diplomatic roles we have the fullest evidence, never calls herself T. in her documents or on her sealings.

§ 3. A special role? T. has been the object of a number of studies (e.g., Macqueen 1959) positing that from earliest times the word was first and foremost the title for a woman enjoying a special – indeed dominant – role in Hitt. religion and the royal succession (see Riemschneider 1971). Some have even held that the “T-ship” was an office separate from that of the queen (Bin-Nun 1972; ead. 1975). This incorrect view resulted from the failure to distinguish those textual instances in which

T. is a personal name from those in which it is indeed a title. Thus the particular influence and claims to the throne for their male relatives exercised by the individual women named T. of the time of Hattušili I and the liberties taken by the foreign-born widow of Šuppiluliuma I (see § 1 above) have been mistakenly generalized as regular perquisites of the ladies of the Empire period bearing the title T.

In fact, at the time of her assumption of office, each of the T. of the 13th cent. was without exception the wife of the reigning king. She stood atop the social pyramid of Hitt. society as the chief priestess of the Sun-goddess of Arinna and might, as did Puduhepa (see Otten, Puduhepa: eine hethitische Königin in ihren Textzeugnissen [= *AbhMainz* 1, 1975]), take a major part in the administration of the royal household, but only as the partner – or occasionally (step)mother – of the Great King/Tabarna. Most importantly, the function of the T. in regard to the inheritance of rule in Hatti was limited to producing, as wife of the first rank, the male offspring from whom the king would choose his crown prince (*tuhukanti*) and successor (Beckman, *Fs. H. G. Güterbock*, 13–31).

§ 4. Etymology. Despite the fact that the priestly function of both Šuppiluliuma's wife T. and of Tanuhepa*, the spouse of Mursili II, is referred to as that of an AMA.DINGIR^{LIM} (*šiwanzanni*)-priestess (A. Taggar-Cohen, Hittite priesthood [= *THeth.* 26, 2006] 38of.), T. is not the Hatt. reading of the ideogram in question (Carruba 1998b, 219, contra Macqueen 1959, 186–188). And although some have claimed a Hatt. origin for T. (so Kammenhuber, *Altkleinasische Sprachen* 432), like its pendant L/Tabarna, the term is most likely a Luw. word, deriving from PIE *(s)téh₂-wen(o)-h₃no-, “the righteous one” (H. C. Melchert, *The Luwians* [= *HdOr.* 1/68, 2003] 18–20).

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tite kingdom, *RHA* 86, 54–80; ead. 1975: The Tawananna in the Hittite kingdom (= *THeth.* 5). – Bryce T. R. 1981: Hattušili I and the problem of the royal succession in the Hittite kingdom, *AnSt.* 31, 9–17. – Carruba O. 1992: Die Tawannannas des Alten Reiches, *Fs. S. Alp* 73–89; id. 1998a: Tawananna I: Babylonia Hieroglyphica, *ZA* 88, 114–126; id. 1998b: Tawananna III: de Tawanannae nomine atque officiis, *AoF* 25, 215–221; id. 2000: Tawanana II: de magnae filiae regis cognominis significatone atque usu, *Gs. L. Cagni* 71–83. – Corti C. 2009: Hattušili III and the cult management of the holy city of Nerik (II), in: F. Pecchioli Daddi et al. (ed.), *Central-North Anatolia in the Hittite period* (= *St. Asiana* 5), 13–23. – Dinçol A. et al. 1994: The “Cruciform Seal” from Boğazköy-Hattuša, *IstM* 43, 87–106. – Götze A. 1957: Kleinasien 92–94. – Gonnet H. 1979: La titulature royale hittite au II^e millénaire avant J.-C., *Hethitica* 3, 3–108.

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G. Beckman

Tawinija. A. In altassyrischen Quellen.

La ville de T. est bien documentée par les archives paléo-ass. où son nom est écrit sous deux formes: Tawinija (*Ta-wi-ni-a*) et Tamnija (*Ta-am-ni-a*).

Proche de Hattuš* (Kt. 92/k 203, Kt. 93/k 95) et appartenant à la région dénommée Hattum, elle se situe sur une route reliant l'Euphrate à Wahšušana*, à l'intérieur de la boucle du Kizilirmak, peu fréquentée par