

Testi ittiti

Le fonti ittite comprendono narrazioni delle imprese dei sovrani, editti, trattati, ecc. Le prime sono in qualche caso di tono epico con gusto per il fiabesco. Gli editti sono una fonte particolare perché la ricostruzione storica è finalizzata a scopi ben precisi, in particolare a legittimare l'ascesa al trono di sovrani come Telipinu.

Il testo delle *Gesta di Hattushili* introduce la formulazione annalistica che viene utilizzata anche negli *Annali di Shuppiluliuma* fatti redigere dal figlio Murshili II che rende così omaggio al padre e insieme dimostra di aver risolto le situazioni ancora incompiute durante il regno precedente.

Gli *Annali completi di Murshili II* e gli *Annali decennali* sono fonti importanti circa gli interventi militari dei sovrani in Siria.

Altre fonti sono la Relazione sugli scontri fra Egitto e Siria all'epoca di Murshili II e la Relazione di Hattushili III sulle campagne di Shuppiluliuma, che ha fornito la base per la ricostruzione cronologica degli eventi del regno.

Rituali di evocazione:

(CTH 483.IA) *Rituale di evocazione*¹⁹⁶, nel corso del quale vengono elencati vari paesi, il primo gruppo dei quali appartiene all'area siro-palestinese: «Oh dèi del cedro, dovunque voi siate, o in cielo o in terra, o sulle montagne o nelle fonti, o nella terra di Mitanni, la terra di Kinza, la terra di Tunip, la terra di Ugarit, la terra di Zinzira, la terra di Dunanapa, la terra di Yaruqat¹⁹⁷, la terra di Gatanna (= Qatna), la terra di Alalha (= Alalah), la terra di Kinahhi (= Canaan), la terra di Amurru, la terra di Sidone, la terra di Tiro, la terra di Nuhasse, la terra di Ugulzit (= Ukulzat), la terra di Arrapha, la terra di Zunzurhi (= Zuzzura?)» (KUB 15.34 I 50-56), per poi proseguire con gli altri paesi: «o la terra di Ashur, la terra di Babilonia, la terra di Shanhara, la terra d'Egitto, la terra di Alashiya, la terra di Alzi(ya), la terra di Papanhi, la terra di Kumma(ha), la terra di Hayasha, la terra di Lulluwa, la terra di Arzawa, la terra [di...], [la terra di Ashuwa¹⁹⁸]...., la terra di Talawa, la terra di Masha, la terra di Galkisa¹⁹⁹, la terra di Huntara, la terra di Iyalanta, la terra di Wilusha, la terra di Ura(ya)²⁰⁰, la terra di Luhma²⁰¹, la terra di Shapuwa, [la terra di...], la terra di Partahuina²⁰², la terra di Kashula, la terra di Himuwa²⁰³, la terra di Lalha, la terra dei Kashka o in qualsiasi altra terra voi siate, tornate ora nella terra di Hatti!» (KUB 15.34 I 57-65).

Quadro cronologico

Chronologica			Chronological Cl			
Date	Hatti	Kizzuwatna	Ugarit	Amurru	Egypt	A
	Telipinu					
1500	Tahurwaili Alluwamna Hantili II	Paddatissu				
1450	Zidanta II Huzziya II Muwattalli I					
1400	Tudhaliya II Arnuwanda I Tudhaliya III	Sunashshura				
1350	Suppiluliuma I Arnuwanda II Mursili II		Ammistamru I		Amenhotep III	
			Niqmaddu II	Aziru	Akhenaten	A
			Ar-Halba	Ari-Teshshup		
			Niqmepa	Tuppi-Teshshup	Horemhab	
1300	Muwattalli II Urhi-Teshshup Hattusili III			Benteshina	Seti I	A
				Shapili	Ramses II	
				Benteshina		S
1250	Tudhaliya IV Kurunta Arnuwanda III		Ammistamru II	Shaushga-muwa	Merneptah	T
			Ibiranu			
1200	Suppiluliuma II		Ammurapi			

*Dates for the reigns of Hittite kings

Mittani

Il regno di Mittani si era formato probabilmente qualche tempo dopo la spedizione di Murshili I in Siria (1595 attacco a Babilonia). La prima menzione di Mittani data comunque alla fine del XVI sec. da fonte egiziana che narra una spedizione in Siria, forse quella di Tutmosi I (1528-1510). Capitale del regno è Washukkanni, per cui si ipotizza l'identificazione con Tell Fekheriye. Il primo re di questo regno di cui si abbiano notizie più precise è Parattarna, che domina su una serie di regni minori dell'area che si estende da Kizzuwatna a Terqa (sul medio Eufrate). Documento particolarmente significativo è l'iscrizione di Idrimi (ca. 1500), il re che grazie all'appoggio del re di Mittani poté insediarsi a Alalakh.

Età internazionale

Il faraone egiziano Tutmosi III aveva inaugurato una politica di espansione in Siria dove si registrano una serie di scontri con Mittani, il più famoso dei quali è la battaglia di Megiddo (intorno al 1450, ove la coalizione di principi siriani alleata di Mittani è sconfitta dagli egiziani). Altra sconfitta si verificherà una decina d'anni dopo ad Aleppo. Tutto ciò indebolisce il re di Mittani.

Il re ittita Tuhdaliya I/II (fine XV/inizi del XIV sec.) aveva intrapreso una politica espansionistica, sia verso ovest (contro la coalizione di Ashshuwa che comprende Wilusha e Taurisha) che verso est. A est si trovava il dominio hurrita (mittanico), il cui sovrano in questa fase era Shaushtatar, che dominava su Alalakh e Kizzuwatna. Il suo successore siglò un trattato con Tuhdaliya I/II e così anche Kizzuwatna entrò nella sfera politica ittita.

Altra direttrice di espansione ittita è quella verso Aleppo che venne conquistata, mentre trattati furono stipulati con i regni siriani di Tunip e Ashtata, riprendendo le conquiste dei predecessori. Venne inoltre siglato il *Trattato di Kurushtama* con l'Egitto (prima attestazione di un trattato formalizzato tra i due).

Mittani e Egitto iniziarono a questo punto una politica di alleanza che si concretizzò con un trattato suggellato dal matrimonio interdinastico della figlia di Artatama col faraone Tuthmosi IV (1413-1405). Ne seguiranno altri due tra principesse di Mittani e Amenophi III.

Queste relazioni internazionali sono documentate per i regni di Amenophi III (1405-1367) e Amenophi IV/Akhenaton (1367-1350) dalle lettere di el-Amarna, che rivelano come l'area siro-palestinese fosse divisa in due sfere di influenza tra i due regni maggiori. Siamo informati anche sulle vicende della successione al trono di Mittani: qui Tushratta assume la regalità dopo una fase abbastanza problematica e riconferma l'amicizia con l'Egitto. Sembrano tuttavia insorgere alcuni elementi di tensione con Amenophi IV.

Il re ittita Tudhaliya III riprende verso la fine del suo regno una politica di aggressione in Siria, anche se dovette subire attacchi dal nord (Kashka) e dall'ovest (Arzawa), se diamo credito al racconto fatto dal suo successore.

Sul trono di Hatti sale quindi Shuppiluliuma I (ca. 1370-1342), verosimilmente in modo non del tutto legittimo, e riprende la politica espansionistica ai danni di Tushratta di Mittani. Tale politica è favorita anche dall'Assiria che, liberatasi dalla subordinazione a Mittani con il re Ashshur-uballit I (1363-1328), intende porsi come interlocutore delle grandi potenze del tempo.

Shuppiluliuma compie due spedizioni in Siria, la prima è quella cosiddetta di un anno (v. introduzione del trattato tra Shuppilulima e Shattiwaza) e che porta alla conquista di vari stati siriani, compresi Aleppo e Alalakh, ma non ancora di Karkemish. Il figlio viene posto sul trono di Aleppo.

La successiva spedizione durò sei anni e si concluse con la conquista di Karkemish e l'imposizione sul trono di Mittani del fedele Shattiwaza. Le fasi dello scontro sono verosimilmente più complesse di quanto compare dai documenti ittiti; le lettere di el Amarna rivelano altre fasi del conflitto e le lettere da poco scoperte a Qatna potranno, una volta pienamente comprese, contribuire a far luce su questi complessi rapporti che coinvolgono anche l'Egitto. Anche Ugarit, che faceva parte della sfera di influenza egiziana, deve entrare in quella ittita e il re Niqmadu II stipula un trattato con Shuppiluliuma.

La spedizione dei sei anni porta alla conquista di Karkemish, ove viene posto Piyashshili, altro figlio del re ittita. Un altro figlio viene mandato in Egitto come sposo della vedova, si presume, di Amenophi IV, ma è ucciso in un agguato. Viene quindi operata una rappresaglia ittita nei territori egiziani di Siria dove però i soldati contraggono una malattia epidemica. Attacco ittita anche a Qatna, che con il re Akizzi era forse passata all'Egitto.

La guerra contro Mittani prosegue con l'intervento di Piyashshili di Karkemish che sostiene un pretendente al trono, Shattiwaza figlio di Tushratta, che durante le lotte per la successione si era rifugiato presso la corte ittita. Il re di Mittani, Shuttarna, si allea intanto con gli Assiri. L'aggressione ittita a Mittani viene dunque presentata come ristabilimento dell'ordine legittimo e il legame con Hatti è suggellato dal matrimonio tra Shattiwaza e una figlia del re ittita. Mittani diventa così stato subalterno a Hatti e la sua ampiezza ridotta, mentre Karkemish diviene il centro ittita per gli affari siriani. Si ha notizia di una ribellione in Mittani, ma in seguito il nome stesso del regno non compare più nelle fonti, che menzionano invece Hanigalbat. Il re assiro Adad-nirari I (1305-1274) narra di aver sconfitto Shattuara I, il successore di Shattiwaza (forse all'epoca della battaglia di Qadesh). Gli Assiri prendono quindi il controllo della regione e con Salmanassar I (1273-1244) la assoggettano completamente.

A Hatti prende il potere, forse nel 1321, il re Murshili II che intraprende una vittoriosa campagna contro Arzawa determinata dalla pericolosa alleanza di questo regno con Ahhiyawa, ossia i Micenei. Con il successore Muwatalli II la capitale ittita viene spostata da Hattusha a Tarhuntashsha e il regno viene diviso.

Intanto i re egiziani Sethi I e poi soprattutto Ramses II (che sale al trono forse nel 1279) intraprendono una politica di aggressione in Siria per recuperare i territori persi al tempo di Shuppiluliuma I, ottenendo la sottomissione di Benteshina di Amurru. Nel 1275 gli egiziani organizzano una grande spedizione che si scontra con gli Ittiti a Qadesh in una sanguinosa battaglia ricordata nelle fonti egiziane, ma che fu probabilmente favorevole all'esercito ittita di Muwatalli II, che comunque riuscì a riconquistare il controllo su Amurru e altre zone siriane.

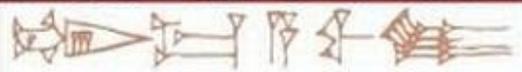
A Hatti salì al trono Murshili III che fu però vittima di una contesa dinastica che portò poi al trono Hattushili III, che a sua volta firmò un trattato di pace con l'Egitto, suggellato da un matrimonio interdinastico nel 1246. L'area di influenza ittita si estende ora fino a Qadesh e ha in Karkemish il centro più importante.

Con il successore Tuthaliya IV il regno ittita comincia a mostrare segni evidenti di crisi. Il re stipula un trattato con il regno di Tarhuntashaha ove era insediato un altro ramo della dinastia ittita. Perde una battaglia contro gli Assiri a Nihriya, deve intervenire contro i Lukka in Anatolia sud-occidentale e affrontare la turbolenza dell'area occidentale.

Editti

(CTH 63) Arbitrato di Barga e regolazioni di una disputa sorta fra Amurru e stati vicini¹⁸⁸; il testo, dell'epoca di Murshili II e Duppi-Teshup di Amurru, tratta della disputa per il possesso di una città al confine fra Barga e Nuhashe e del trattamento da riservare ad alcuni prigionieri.

HDT 30



Hittite Diplomatic Texts

Gary Beckman

*SBL Writings from
the Ancient World Series*



§1 (A i 1–2) Thus says My Majesty, Mursili, Great King, King of Hatti; son of Suppiluliuma, Great King, King of Hatti, Hero:

§2 (A i 3–17) Formerly the city of Iyaruwatta belonged to the land of Barga. Then it was taken away by force from the grandfather of Abiradda into the power of the king of the land of Hurri, who gave it to the grandfather of Tette, the *hapiru*. Then it happened that Tette and EN-urta fought a war with My Majesty, while Abiradda went over to My Majesty's side. He chased EN-urta, the enemy of My Majesty, out of the land, and himself came to the land of Hatti, to My Majesty. Kneeling at my feet, he said to me as follows: "Because the city of Iyaruwatta formerly belonged to my grandfather, give the empty city of Iyaruwatta back to me with its bare walls, gods, and ancestral spirits."

§3 (A i 18–25) I, My Majesty, made a commitment to him as follows: "If I, My Majesty, conquer Iyaruwatta by the sword with the infantry and chariotry of Hatti, I will take up its civilian captives and property and carry them off to Hatti. However, I will give the empty city of Iyaruwatta with its bare walls, gods, and ancestral spirits to you, Abiradda."

§4 (A i 26–34) But if not, and if before I, My Majesty, have conquered Iyaruwatta, a son or brother of Tette should anticipate and kill Tette, or capture him and [turn] him over to me, saying “I am the subject of Your Majesty in this place,” then I, My Majesty, will not take Iyaruwatta away from him. [. . .] I will take. But if [no] one [anticipates] and kills Tette [. . .]

[The remainder of this column is lost in the primary manuscript, and the duplicates partially covering this section do not provide sufficient context for translation. Mentioned are Tette, EN-urta, and the land of Aleppo. Better preserved, however, are three lines in Text B, immediately preceding the resumption of the main text: “[. . .] was his brother. [. . .] turned [to] Hatti, and he became My Majesty’s subject.”]

§5 (A ii 1–9) And I, My Majesty, utterly destroyed EN-urta, together with his household and his land. But his kingship, throne, household, and land which I spared, I gave to Abiradda and made him king in the land of Barga. And Abiradda installed for himself his son Ir-Teshshup as their crown prince. In the future, when Abiradda dies, he shall leave to his son Ir-Teshshup his kingship, throne, land, and household.

§6 (A ii 10–18) And if Ir-Teshshup does not offend in any way against My Majesty and Hatti, then no brother or relative of his shall contest further with Ir-Teshshup in regard to the throne of kingship, his household, or his land. And if, while Abiradda is alive, his son Ir-Teshshup offends in some manner before his father Abiradda and seeks to harm his father, then the throne of kingship of Ir-Teshshup in Barga will tremble.

§7 (A ii 19–23) Because Huya and Shummittara went over to Hatti's side, Abiradda and Ir-Teshshup shall not seek to harm Shummittara and Huya and shall not engineer evil against them.

§8 (A ii 24–29) But if Abiradda and Ir-Teshshup do seek to harm Shummittara and Huya in some manner, engineer evil against them, or diminish them, then by this matter Abiradda and Ir-Teshshup will have offended against Hatti.

§9 (A ii 30–38) Shummittara and Huya shall not seek to harm Abiradda and Ir-Teshshup, shall not engineer evil against them, and shall not in any manner [diminish] them(!). [If] Shummittara [and Huya seek in any manner to harm Abiradda] and Ir-Teshshup and [engineer] evil against them, then Shummittara [and Huya] will have offended [against Hatti].

§10 (A iii 1-33) [" . . .] he keeps taking away from me [. . .] They continually resettle their cities." Why have you done this in this way, and continue to take his civilian captives away from Tuppi-Teshshup? Had I ever cared about those civilian captives, I, My Majesty, would personally have been concerned. I, My Majesty, would have taken those civilian captives for myself and carried them off to Hatti. On what basis do you continually concern yourselves and take them away on your own authority? The agreement concerning those civilian captives in the time of the father of My Majesty was as follows: The treaty of Aziru is set down on a tablet as follows: "If I, My Majesty, press upon some enemy land, and civilians of that enemy land pick up and come into your land, then seize them and turn them over!" And now, even if Aziru has not yet given those civilian captives back to My Majesty – if I had ever been concerned about them, I, My Majesty, would have taken them for myself. Why do you keep taking them for yourselves on your own authority? Now you shall not keep taking those civilian captives away from Tuppi-Teshshup. If there is some dispute, then the Priest shall intervene in the dispute. However, if some dispute is too important and you are unable to dispose of it, then refer it here to My Majesty so that My Majesty can dispose of it.

[The upper portion of column iv has been lost.]

§11 (A iv 2–13) The fact that this tablet of legal disputes has not now been sealed is because the king of the land of Carchemish, Tudhaliya, and Halpahi were not in the presence of My Majesty. For this reason this tablet has not now been sealed. When the king of the land of Carchemish, Tudhaliya, Halpahi, and Tuppi-Teshshup come into the presence of My Majesty, they will come as a group before My Majesty, so that I, My Majesty, can question them concerning the disputes. And whoever makes some argument, I, My Majesty, will listen to it. Then at that time they will seal this tablet of legal disputes.

Colophons

Text A: By the hand of Tatigganza.

Text D: Single tablet of the regulation of the king of the land [of Amurru(?)].

I trattati internazionali comprendevano quelli di subordinazione con cui venivano regolati i rapporti tra il gran re Ittita e i regni minori governati da piccoli re. Generalmente il testo comprendeva un preambolo, un'introduzione storica, la definizione del rapporto tra i sovrani: riconoscimento del sovrano ittita come Gran Re, pagamento del tributo da parte del piccolo re, reciproco aiuto verso nemici interni e esterni, trattamento dei fuoriusciti, alla fine giuramento cui gli dei assistono come testimoni e garanti.

(CTH 51) *Trattato fra Shuppiluliuma I di Hatti e Shattiwaza di Mitanni*¹⁶³, che segna di fatto la fine della grande potenza hurrita.

HDT 6

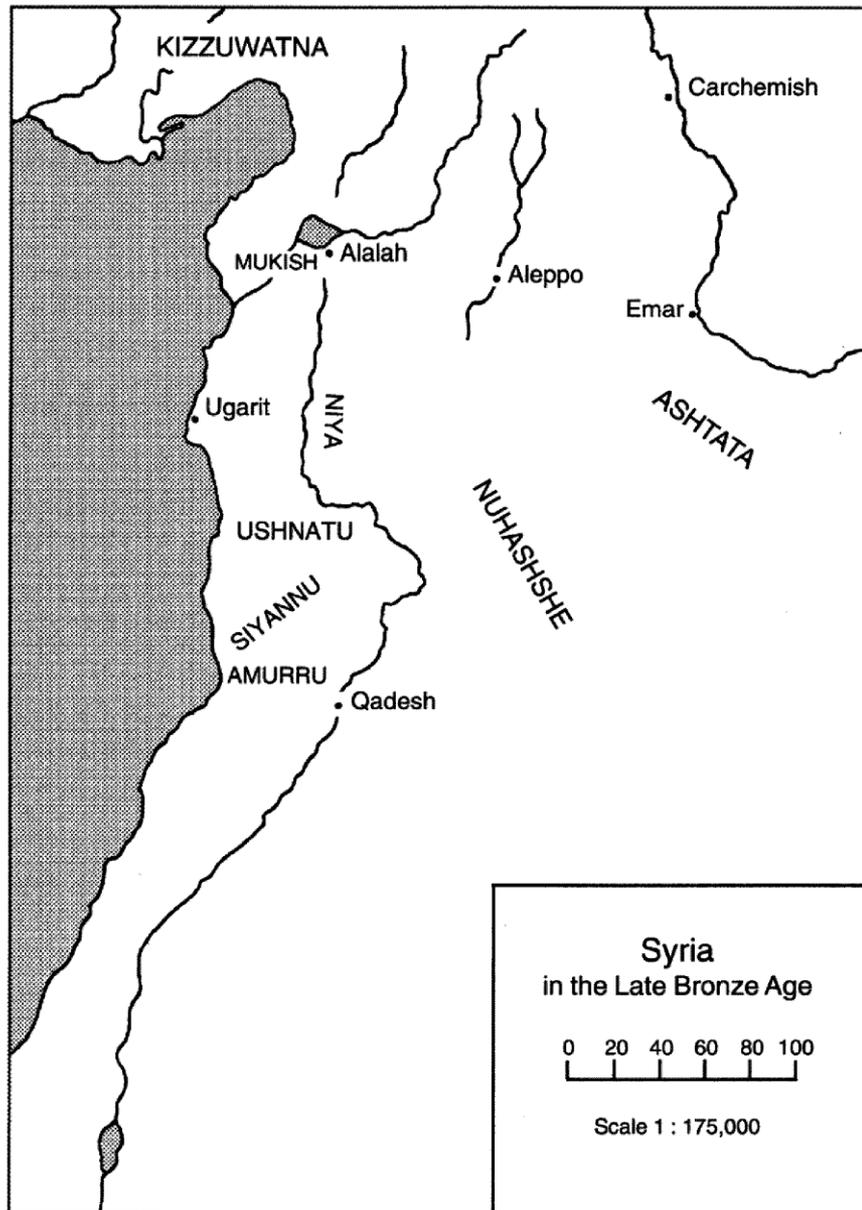
(CTH 52) *Trattato fra Shattiwaza di Mitanni e Shuppiluliuma I di Hatti*¹⁶⁴, versione di parte hurrita del precedente. La sua stesura serve a preservare, almeno a livello formale, lo status di Grande Re di Shattiwaza di Mitanni.

(CTH 53) *Trattato fra Shuppiluliuma I di Hatti e Tette di Nubashe*¹⁶⁵, che sancisce il definitivo abbandono di Mitanni da parte di Nubashe, già avvenuto con Sharrupshi, nonno e predecessore di Tette.

HDT 7

(CTH 91) *Trattato fra Hattusili III di Hatti e Ramesse II d'Egitto*¹⁷¹, che segna la fine della lunga lotta fra le due potenze per la conquista della Siria e traccia i confini definitivi fra le due sfere d'influenza.

HDT 15



No. 6A

Treaty between Suppiluliuma I of Hatti
and Shattiwaza of Mittanni

Historical Introduction

§1 (A obv. 1–16) When My Majesty, Suppiluliuma, Great King, Hero, King of Hatti, Beloved of the Storm-god, and Artatama, king of the land of Hurri, made a treaty with one another, at that time Tushratta, king of the land of Mittanni, called for attention from the Great King, King of Hatti, Hero. And I, Great King, Hero, King of Hatti, turned my attention to Tushratta, king of the land of Mittanni: I plundered the lands of the west bank of the River (Euphrates), and I annexed Mount Lebanon. A second time King Tushratta was presumptuous to me, and spoke as follows: “Why are you plundering on the west bank of the Euphrates?” — thus King Tushratta — “If you plunder the lands of the west bank of the Euphrates, then I too will plunder the lands of the west bank of the Euphrates.” King Tushratta desired to bring it under control(?): “If you plunder them, what will I do to them? If a lamb, or if a kid of my land is . . . , I will cross over from the east bank of the Euphrates.”

I, Great King, King of Hatti, maintained my pride before him. In the time of the father of the King of Hatti, the land of Isuwa became hostile, so that the troops of Hatti entered the land of Isuwa. In the time of my father, the troops of the city of Kurtalissa, the troops of the city of Arawanna, the land of Zazisa, the land of Kalasma, the land of Timana, Mount Haliwa, Mount Karna, the troops of the city of Turmitta, the land of Alha, the land of Hurma, Mount Harana, half of the land of Tegarama, the troops of the city of Tepurziya, the troops of the city of Hazka, and the troops of the city of Armatana became hostile. But My Majesty, Suppiluliuma, Great King, Hero, King of Hatti, Beloved of the Storm-god, defeated them. Now the troops which had escaped from me had entered the land of Isuwa, and all these troops and these lands which had become hostile in the time of my father were dwelling beyond the land of Isuwa among the enemy.

§2 (A obv. 17-24) And I, My Majesty, Suppiluliuma, Great King, King of Hatti, Hero, Beloved of the Storm-god, set out against the presumptuousness of King Tushratta. I crossed the Euphrates and went to the land of Isuwa. For the second time I overpowered the land of Isuwa and for the second time I made them my subjects. The troops and lands which in the time of my father entered the land of Isuwa: the troops of the city of Kurtalissa, the troops of the city of Arawanna, the land of Zazisa, the land of Kalasma(!), the land of Timana, Mount Haliwa, Mount Karna, the troops of the city of Turmitta, the land of Alha, the land of Hurma, Mount Harana, half of the land of Tegarama, the troops of the city of Tepurziya, the troops of the city of Hazka, and the troops of the city of Armatana – these troops and those lands I overpowered and returned to Hatti. I freed the lands which I captured; they dwelt in their places. All the people whom I released rejoined their peoples, and Hatti incorporated their territories.

§3 (A obv. 25–29) And I, My Majesty, Suppiluliuma, Great King, King of Hatti, Hero, Beloved of the Storm-god, reached the land of Alshi and the district of Kutmar, and I overpowered them. I gave it as a gift to Antaratli of the land of Alshi. I penetrated to the district of Shuta and plundered the district of Shuta. I reached the city of Washshukkanni in search of plunder. I brought to Hatti the cattle, sheep, and horses of the district of Shuta, along with its possessions and its civilian captives. But King Tushratta fled. He did not come against me for battle.

§4 (A obv. 30–37) I crossed the Euphrates again and overpowered the land of Aleppo and the land of Mukish. Takuwa, king of Niya, came before me for peace terms in the land of Mukish. But behind the back of Takuwa, his brother Aki-Teshshup, brought(!) the land of Niya, and the city of Niya to hostility. And this Aki-Teshshup united the chariot warriors. Heshmiya, Asiri, Zulkiya, Habahi, Birriya, and Niruwabi, along with their chariotry and their infantry, made common cause with Akiya, king of Arahati. They seized the city of Arahati and began war, thinking: “<Let> us fight with the Great King, King of Hatti.” I, Great King, King of Hatti, overpowered the city of Arahati. I captured Akiya, king of Arahati; Aki-Teshshup, brother of Takuwa; and all of their chariot warriors, together with their possessions, and brought them to Hatti. I also brought the city of Qatna, together with its belongings and possessions, to Hatti.

§5 (A obv. 38–47) When I went to the land of Nuhashshi, I captured all of its territory. (Its king) Sharrupshi alone escaped, but I captured his mother, his brothers, and his children, and I brought them to Hatti. I installed Takipsharri, subject of Sharrupshi, in kingship over the city of Ukulzat. I went to the land of Apina, but I did not seek to attack the land of Kinza. But (its king) Shutatarra, together with his son Aitaqqama and his chariotry, came against me for battle. I drove him off, and they entered the city of Abzuya. I invested Abzuya, and I captured Shutatarra, together with his children, his chariot warriors, his brothers, and [his possessions], and I brought them to Hatti. I went to the land of Apina, and Ariwana, king of the land of Apina, and his noblemen Wambadura, Akparu, and Artaya, came against me for battle. I brought all of these, together with their land and their possessions, to Hatti. Because of the presumptuousness of King Tushratta, I plundered all of these lands in one year and brought them to Hatti. From Mount Lebanon and from the far bank of the Euphrates I made them my territory.

§6 (A obv. 48-58) When his son conspired with his subjects, he killed his father, King Tushratta. And with the death of King Tushratta the Storm-god decided the legal case of Artatama. His son brought the dead Artatama⁷ back to life. The entire land of Mittanni went to ruin, and the land of Assyria and the land of Alshi divided it between them. Until now I, Great King, Hero, King of Hatti, have not crossed to the east bank, and have not taken even a blade of straw or a splinter of wood of the land of Mittanni. When I, Great King, King of Hatti, heard about the poverty of the land of Mittanni, I, King of Hatti, had the palace officials bring them cattle, sheep, and horses. But there was confusion among the Hurrians, and Shutatarra,⁸ together with the chariot warriors, sought to kill Prince Shattiwaza. However, he escaped and came into the presence of My Majesty, Suppiluliuma, King of Hatti, Hero, Beloved of the Storm-god. I, Great King, spoke thus: "The Storm-god has decided his legal case. As I have taken up Shattiwaza, son of King Tushratta, in my hand, I will seat him upon the throne of his father, so that the land of Mittanni, the great land, does not go to ruin. I, Great King, King of Hatti, have given life to the land of Mittanni for the sake of my(!) daughter. I took up Shattiwaza, son of Tushratta, in my hand, and I gave him a daughter in marriage."

Succession

§7 (A obv. 59–67) Prince Shattiwaza shall be king in the land of Mittanni, and the daughter of the King of Hatti shall be queen in the land of Mittanni. Concubines will be allowed for you, Shattiwaza, but no other woman shall be greater than my daughter. You shall allow no other woman to be her equal, and no one shall sit as an equal beside her. You shall not degrade my daughter to second rank. In the land of Mittanni she shall exercise queenship. The sons of Shattiwaza and the sons of my daughter – their sons and grandsons – [shall] in the future be equals in the land of Mittanni. In the future the Mittannians shall indeed not plan rebellion against Prince Shattiwaza, against my daughter, the queen, [against his sons], or against his grandsons. In the future Prince Shattiwaza shall be a brother and equal [to my sons], and the sons of Prince Shattiwaza – his(!) sons and grandsons [. . .] – shall be brothers and equals to my grandsons.

Friendship and Alliance

§8 (A obv. 68–73) In the future the Hittites and the Mittannians [shall not look upon one another] with a malevolent eye. The Hittites shall not do evil to the Mittannians; [the Mittannians] shall not do evil to the Hittites. When the King of Hatti goes to war, the king of [the land] of Mittanni [shall attack] any enemy of [Hatti]. As someone is the enemy of the land of Mittanni, [he shall be] the enemy [of Hatti. The friend] of the King of Hatti [shall be] the friend of the king of the land [of Mittanni].

[The lower portion of Text A has been lost, and it is impossible to recover a translatable text from the other manuscripts. Fragmentary lines A rev. 1-8 suggest that the missing portion of the treaty continued the discussion of military obligations.]

Fugitives

§9 (A rev. 9–13) If a fugitive flees from Hatti [and goes to the land of Mittanni, the Mittannians shall seize and] return [him]. If a fugitive of the land of Mittanni [flees and goes to Hatti], the King of Hatti will not seize him and return him. It is not permitted. [The . . .] of the Sun-goddess of Arinna [is . . .] The household which Prince Shattiwaza is establishing in Hatti [shall take charge of(?)] the fugitive. Shattiwaza shall settle him in the city (that is, Hattusa?). [He] will belong to Hatti.

Frontiers

§10 (A rev. 14–21) I, Great King, King of Hatti, captured the lands of Mittanni. I did not capture them in the time of Prince [Shattiwaza]; I captured them in the time of Tushratta. The Euphrates [is my frontier(?)]. In my rear I established Mount Lebanon as my frontier. And all the cities of [the land of Carchemish – the cities of Carchemish], Murmurik, Shipri, Mazuwati, and Shurun – these fortified cities of [the land of Carchemish] I gave [to Piyassili], my son. All the cities which are situated in the land of Ashtata, on the west bank (of the Euphrates) of the land of Mittanni – Ekalte, [. . .], Ahuna, and Terqa – these cities belong to the land of Ashtata. Since Prince Piyassili crossed the Euphrates with [Prince] Shattiwaza and penetrated to the city of Irrite, all the cities on the west bank which Piyassili, [my son], holds – these belong to Piyassili.

Mutual Relations of Subordinates

§11 (A rev. 22–27) And I, Great King, King of Hatti, will revive the dead land of Mittanni, and I will restore it to its place. You shall not again act independently, nor transgress your treaty, nor shall you seek further territories for yourselves. Prince Piyassili and Prince Shattiwaza – their territories [will be . . .] for one another. If a city of Prince Piyassili writes secretly to Shattiwaza, then Shattiwaza must reveal its secret communication. He must seize its messenger and send him to Piyassili, his brother. Nor will Shattiwaza write in a furtive(?) manner to a city of Piyassili. Piyassili and Shattiwaza are bound to one another in brotherhood.

§12 (A rev. 28–34) If Shattiwaza summons Piyassili to the city of Irrite [or] to Taite for consultation(?), Shattiwaza shall not plan any evil against Piyassili, his brother, and he may not cause another man to undertake evil against Piyassili. And the cities which Shattiwaza has given up to Piyassili shall not plan any evil. No one shall plan any evil matter or maliciousness against Piyassili. If Piyassili summons Shattiwaza to Carchemish for consultation(?), Piyassili shall not plan any evil matter or maliciousness against Shattiwaza. Whatever cities [of] Shattiwaza are situated on the banks of the Euphrates shall be retained, but he shall not seize another city on the bank of the Euphrates.

Deposition of Treaty; Divine Witnesses of Hatti

§13 (A rev. 35–53) A duplicate of this tablet is deposited before the Sun-goddess of Arinna, since the Sun-goddess of Arinna governs kingship and queenship. And in the land of Mittanni a duplicate is deposited before the Storm-god, Lord of the *kurinnu* of Kahat. It shall be read repeatedly, for ever and ever, before the king of the land of Mittanni and before the Hurrians. Whoever, before the Storm-god, Lord of the *kurinnu* of Kahat, alters this tablet, or sets it in a secret location – if he breaks it, if he changes the words of the text of the tablet – in regard to this treaty we have summoned the gods of secrets and the gods who are guarantors of the oath. They shall stand and listen and be witnesses: The Sun-goddess of Arinna, who governs kingship and queenship in Hatti, the Sun-god, Lord of Heaven, the Storm-god, Lord of Hatti, Sheri, Hurri, Mount Nanni, Mount Hazzi, the Storm-god, Lord of the Market(?), the Storm-god, Lord of the Army, the Storm-god, Lord of Help, the Storm-god of Pittiyarik, the Storm-god of Nerik, the Storm-god, Lord of the Ruin Mounds(?), the Storm-god of Aleppo, the Storm-god of Lihzina, the Storm-god of Samuha, the Storm-god of Hurma, the Storm-god of Sarissa, the Storm-god of Sapinuwa, the Storm-god of Hisashapa, the

Storm-god of Tahaya, the Storm-god of [. . .], the Storm-god of Kizzuwatna, the Storm-god of Uda, the Tutelary Deity of Hatti, the Tutelary Deity of Karahna, Zithariya, Karzi, Hapantaliya, the Tutelary Deity of the Countryside, the Tutelary Deity of the Hunting Bag, Lelwani, Ea, Damkina, Telipinu of Tawiniya, Telipinu of Turmitta, Telipinu of Hanhana, the Proud Ishtar,⁹ Askasepa, the Grain-deity, the Moon-god, Lord of the Oath, Ishhara, Queen of the Oath, Hebat, Queen of Heaven, Hebat of Aleppo, Hebat of Uda, Hebat of Kizzuwatna, the War-god, the War-god of Hatti, the War-god of Illaya, the War-god of Arziya, Yarri, Zappana, Hasamili, Hantitassu of Hurma, Abara of Samuha, Katahha of Ankuwa, the Queen of Katapa, Ammamma of Tahurpa, Hallara of Dunna, Huwassanna of Hupisna, the Lady of Landa, Kuniyawanni of Landa, the mountain-dweller gods, the mercenary gods, all the male deities and female deities of Hatti, the male deities and female deities of the land of Kizzuwatna, the deities of the Netherworld – Nara, Namsara, Minki, Ammunki, Tuhusi, Ammizzadu, Alalu, Anu, Antu – Enlil, Ninlil, Belet-ekalli, the mountains, the rivers, the sea, the Euphrates, heaven and earth, the winds, the clouds,

Divine Witnesses of Mittanni

§14 (A rev. 54–58) the Storm-god, Lord of Heaven and Earth, the Moon-god and the Sun-god, the Moon-god of Harran, heaven and earth, the Storm-god, Lord of the *kurinnu* of Kahat, the Deity of Herds of Kurta, the Storm-god, Lord of Uhushuman, Ea-sharri, Lord of Wisdom, Anu, Antu, Enlil, Ninlil, the Mitra-gods, the Varuna-gods, Indra, the Nasatya-gods, the underground watercourse(?), Shamanminuhi, the Storm-god, Lord of Washshukkanni, the Storm-god, Lord of the Temple Platform(?) of Irrite, Partahi of Shuta, Nabarbi, Shuruhi, Ishtar, Evening Star,¹⁰ Shala, Belet-ekalli, Damkina, Ishhara, the mountains and rivers, the deities of heaven, and the deities of earth.

Curses

§15 (A rev. 58–69) They shall stand and listen and be witnesses to these words of the treaty. If you, Prince Shattiwaza, and you Hurrians do not observe the words of this treaty, the gods, lords of the oath, shall destroy you [and] you Hurrians, together with your land, your wives, and your possessions. They will draw you out like malt from its husk. As one does not get a plant from the midst of . . . , so you, together with any other wife whom you might take (in place of my daughter), and you Hurrians, together with your wives, your sons, and your land, shall thus have no progeny. And these

gods, who are lords of the oath, shall allot you poverty and destitution. And you, Shattiwaza – they shall overthrow your throne. And you, Shattiwaza – these oath gods shall snap you off like a reed, together with your land. Your name and your progeny by another wife whom you might take shall be eradicated from the earth. And you, Shattiwaza, together with your land, because of not delivering goodness and recovery(?) among the Hurrians – you(!) shall be eradicated. The ground shall be ice, so that you will slip. The ground of your land shall be a marsh of . . . , so that you will certainly sink and be unable to cross. You, Shattiwaza, and the Hurrians shall be the enemies of the Thousand Gods. They shall defeat you.

Blessings

§16 (A rev. 70–75) If you, Prince Shattiwaza, and you Hurrians observe this treaty and oath, these gods shall protect you, Shattiwaza, together with your wife, [daughter of the King] of Hatti, her sons and grandsons, and you Hurrians, together with your wives and your sons, and [together with your land]. And the land of Mittanni [shall return] to its former state. It shall prosper and expand. And you, Shattiwaza, your sons and grandsons by the daughter of the [Great] King, [King of Hatti] – the Hurrians shall accept you(!) for kingship for eternity. [Prolong the life] of the throne of [your father]; prolong the life of the land of Mittanni.

Le lettere di el-Amarna

Lettere in cui sono menzionati siti della valle dell'Oronte

Lettere di Biblo:

1- da Rib-Addu: EA 068 (LA 132); EA 074 (LA 135); EA 075 (LA 136); EA 081 (LA 140); EA 082 (LA 141; indirizzata al funzionario egiziano Amanappa); EA 083 (LA 152); EA 086 (LA 155; indirizzata al funzionario egiziano Amanappa); EA 090 (LA 157); EA 092 (LA 145); EA 105 (LA 164); EA 112 (LA 173); EA 116 (LA 179); EA 125 (LA 184); EA 126 (LA 185).

2- da Ili-rapih (fratello di Rib-Addu) e la città di Biblo: EA 140 (LA 195)

Lettere di Biryawaza dalla regione di Damasco: EA 195 (LA 210) e EA 197 (LA 213)

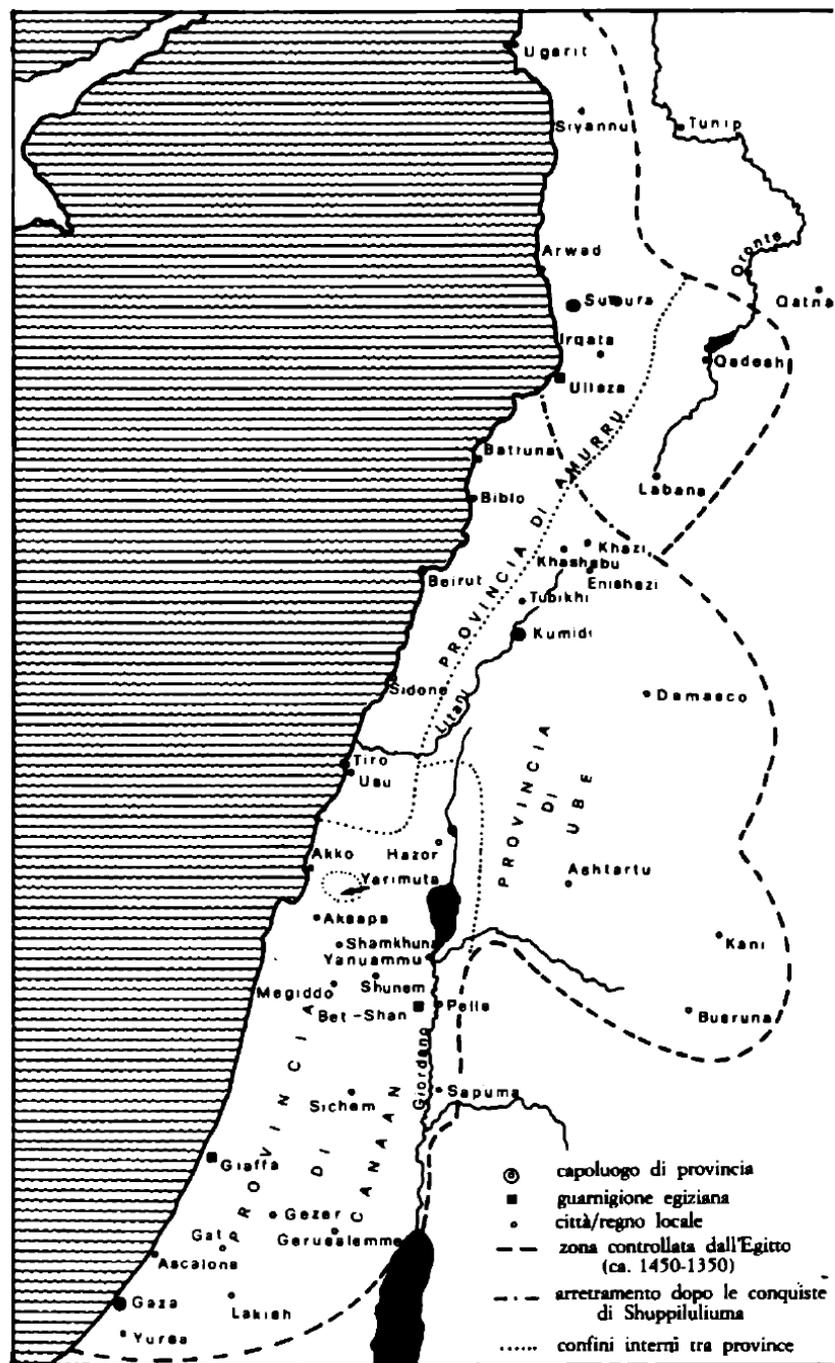


Fig. 91. I domini egiziani in Siria-Palestina durante i secoli XV-XIII.

Lettere della Beqaa:

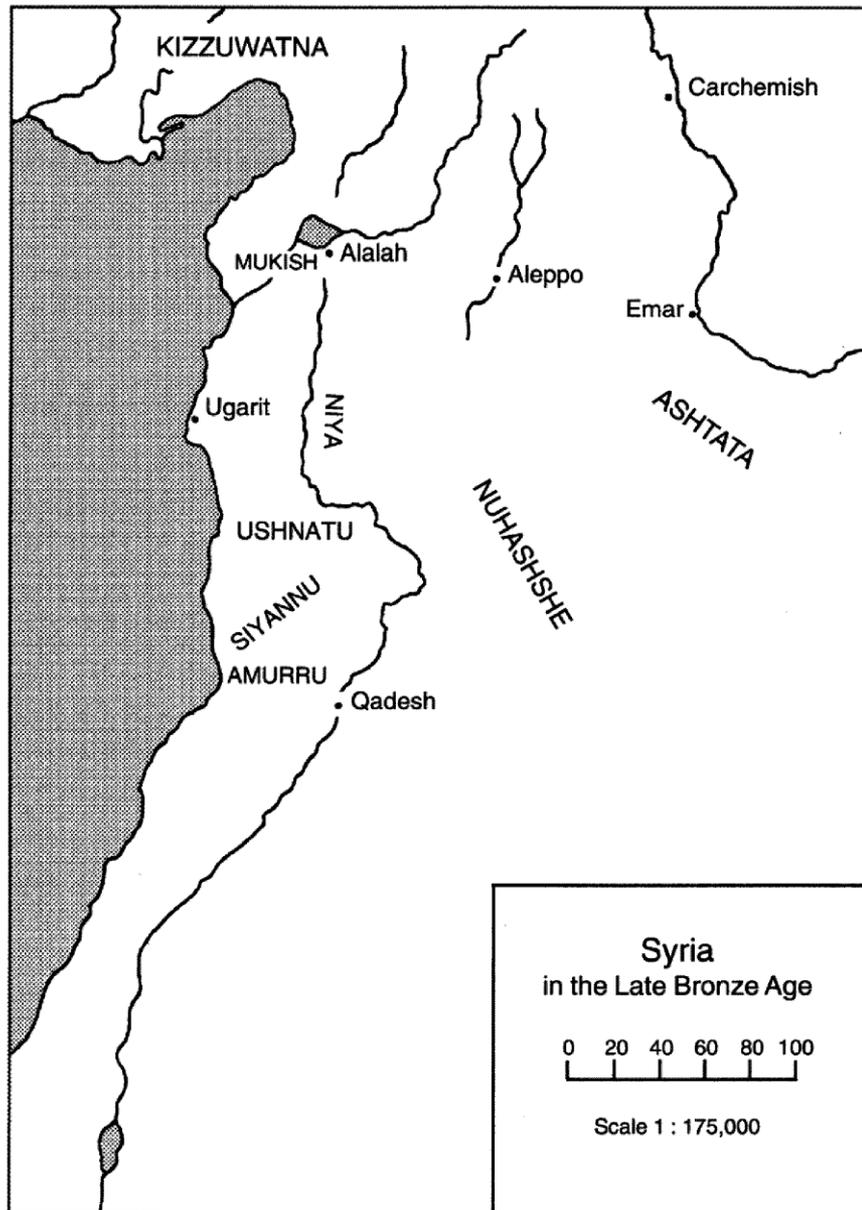
- 1- da regnanti non specificabili: EA 173 (LA 234) e EA 176 (LA 226)
- 2- da Bieri di Hashabu: EA 174 (LA 224)
- 3- da Ili-daya di Hazi: EA 175; e da Mayarzana di Hazi: 185 (LA 228) e EA 186 (LA 229)
- 4- da Yamiuta di Guddashuna: EA 177 (LA 230)
- 5- da Hibiya: EA 178 (LA 231)
- 6- dal fratello del re di Tubihi: EA 179 (LA 232)
- 7- da Shatiya di Enishasi: EA 187 (LA 233); da Abdi-Risha di Enishasi EA 363 (LA 227)
- 8- da Abdi-Milki di Shazhimi: EA 203 (LA 202)
- 9- da Shuttarna di Mushihuna: EA 182 (LA 208)-EA 184 alle quali potrebbero aggiungersi EA 180 (LA 209)-EA 181⁵³⁴.

Lettere di Amurru:

1- da Aziru: EA 156 (LA 242); EA 161 (LA 243); EA 160 (LA 244); EA 165 (LA 246); EA 164 (LA 247; indirizzata al funzionario egiziano Tutu); EA 167 (LA 248; indirizzata al funzionario egiziano Tutu); EA 166 (LA 249; indirizzata al funzionario egiziano Haya).

2- dal Faraone ad Aziru: EA 162 (LA 251)

3- dai fratelli e i figli di Aziru: EA 170 (LA 253; indirizzata allo stesso Aziru, durante la sua permanenza in Egitto) e EA 169 (LA 254; indirizzata ad un funzionario egiziano durante la permanenza di Aziru in Egitto).



Lettere dalla zona centrale dell'Oronte:

- 1- da Addu-nirari di Nuhashe (?): EA 051 (LA 272)
- 2- da Akizzi di Qatna: EA 053 (LA 265), EA 054 (LA 266), EA 055 (LA 268), EA 056 (LA 267). Probabilmente da Qatna proviene anche EA 057.
- 3- dalla città di Tunip: EA 059 (LA 273)
- 4- da Etakama di Qadesh: EA 189 (LA 262)
- 5- da Arzawiya di Ruhizzi: EA 191 (LA 259) e EA 192 (LA 260)
- 6- da Tiwate, verosimilmente di Labana: EA 193 (LA 261)
- 7- da Ba'lu-mir di Bit-Tenne: EA 260 (LA 269)

Amurru

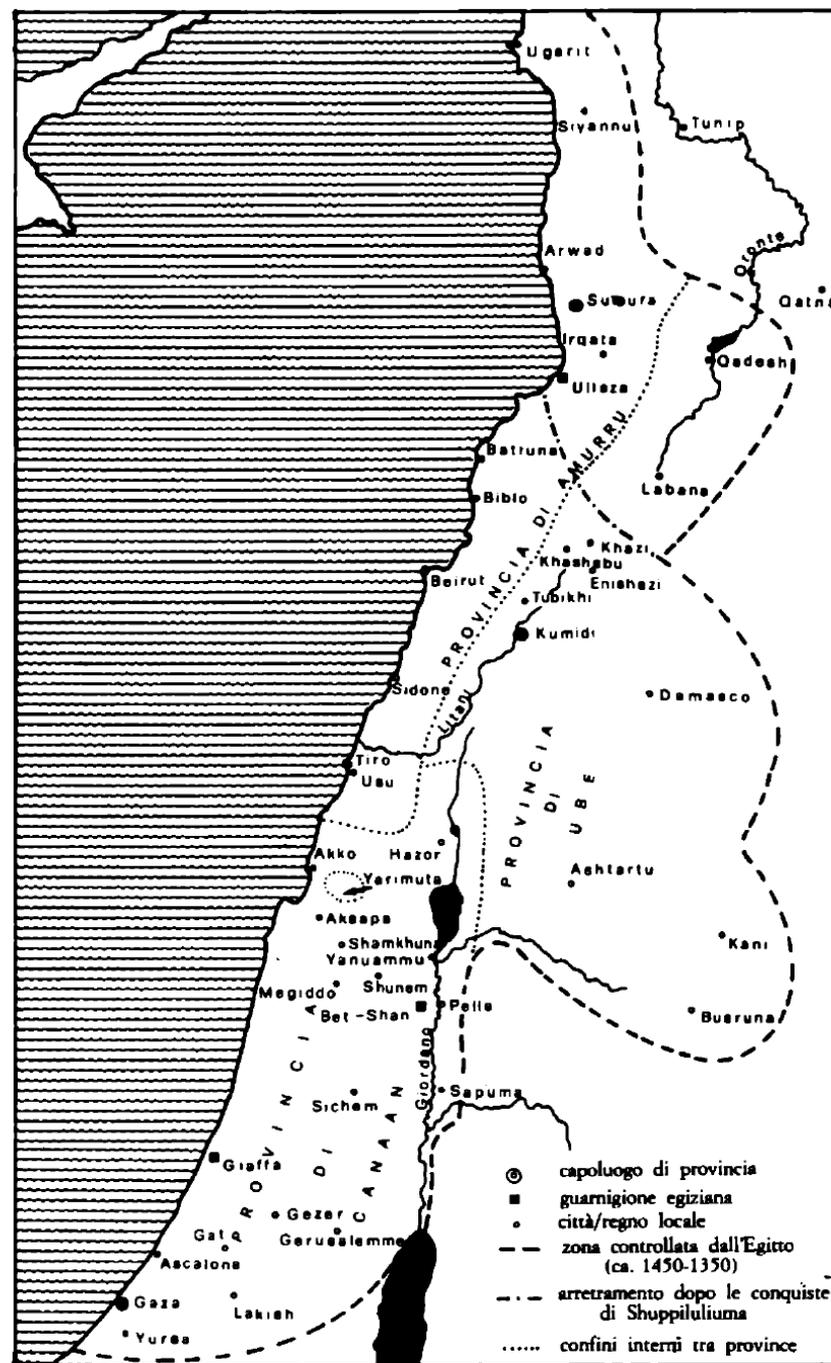


Fig. 91. I domini egiziani in Siria-Palestina durante i secoli XV-XIII.