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ALMA MATER STUDIORUM - UNIVERSITÀ DI BOLOGNA  
DIPARTIMENTO DI STORIA CULTURE CIVILTÀ



KARKEMISH An Ancient Capital on the Euphrates

Ante Quem

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Ante  
Quem

edited by  
Nicolò Marchetti



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## **An Ancient Capital on the Euphrates**

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Quem

OrientLab

Researches on the archaeology of the ancient Near East

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# SOME HIEROGLYPHIC FRAGMENTS FROM THE 2011 SEASON AT KARKEMISH

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## *Introduction*

The hieroglyphic inscriptions from the 2011 season at Karkemish can be divided into three groups: (i) those belonging to previously excavated and published inscriptions; (ii) those that were previously excavated but not published, mostly found in and around the dig-house of the early excavations; (iii) those that were newly excavated in 2011. In the following we present a selection of these.

## *Lost and Found: Previously Published Inscriptions*

From the first group it was welcome to find fragments of inscriptions A11a and A12. Both are inscriptions of Katuwa and date to the late 10th or early 9th centuries BC. KARKAMIŠ A11a is a basalt portal orthostat that was excavated partially *in situ* at the King's Gate, where it functioned as a door-jamb, although the facing jamb was uninscribed. It was placed next to the inscribed statue KARKAMIŠ A4d, the so-called Atrisuha statue.

The text was already damaged when originally excavated, but preserved seven lines of text narrating the pious deeds of Katuwa (the Ruler, Karkamishean Country Lord), which included a clause defining the occasion for the inscription: “this god Atrisuha I seat-

ed at these gates with goodness” (A11a §20), which is likely to be a reference to the statue A4d. Now both the orthostat and the statue are largely lost. Several fragments of A11a are now to be found in Ankara Museum of Anatolian Civilizations (nos. 109000a-h), while one fragment is kept in the British Museum (BM.117916). J. D. Hawkins' edition of A11a was made on the basis of an inked squeeze in the British Museum (Hawkins 2000: 95).

The three fragments of A11a found in 2011 also come from the area of the King's Gate: KH.11.O.43, 102 from locus F.255, and KH.11.O.290 from locus F.272, and were already thought by the excavator, N. Marchetti, to be related to the Atrisuha complex. Nos. 43 and 102 fit together and come from lines five to six of the inscription, while the tiny fragment no. 290 belongs to line one (Fig. 1).

KARKAMIŠ A12, part of a large stele detailing military exploits of Katuwa, was excavated in May 1912 “in front of the great Lion slab at the foot of the staircase” and several additional fragments were “found on the road surface near the ‘Hilani’” (Woolley and Barnett 1952: 176, 187, 273; Hawkins 2000: 112). The stele was thought by the original excavators to have been broken up in antiquity and probably to have been originally situated in the Herald's Wall. The left hand



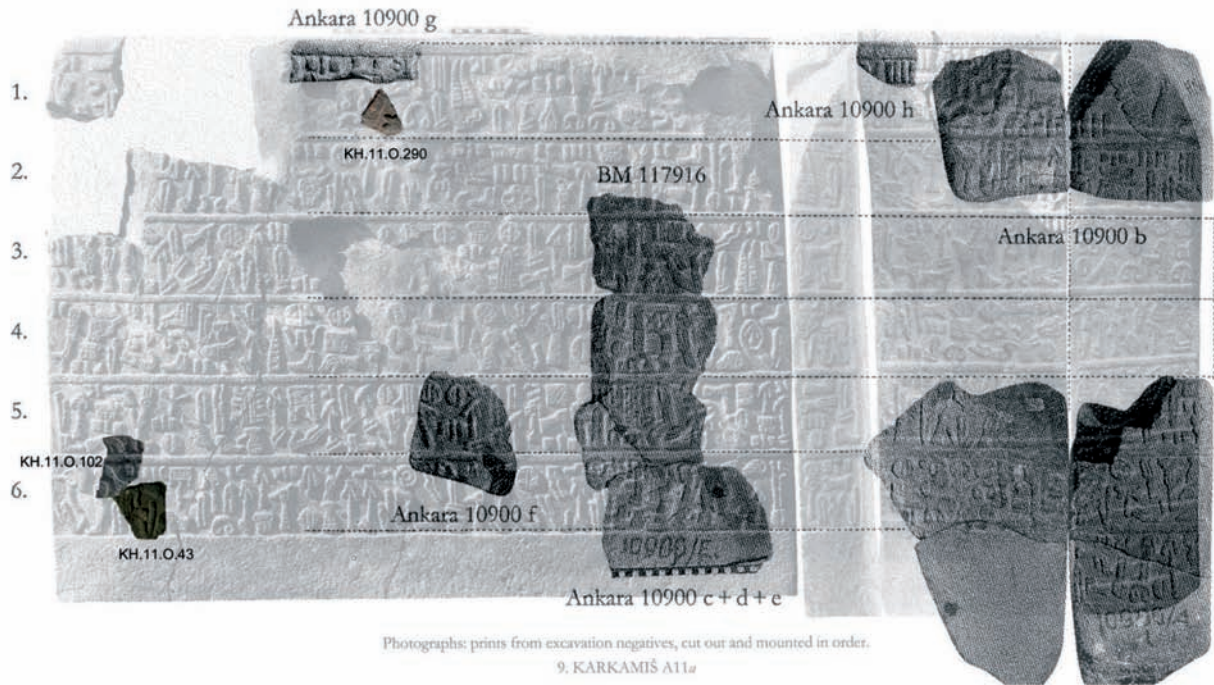


Fig. 1 The surviving and rediscovered fragments of KARKAMIŠ A11a superimposed on an old excavation photo (H. Peker, modified after Hawkins 2000/I.3: pls. 10, 12.9)

side of the inscription and two fragments are kept in Ankara Museum of Anatolian Civilizations (nos. 106A+106B, C, D).

KH.11.O.552 was found in 2011 in Woolley's dig-house, and fits directly on to the right-hand side of line two of the lost fragment, line three of the surviving piece in Ankara (Fig. 2). Somehow the right-hand side of the inscription was broken at some point after the excavation photographs were made but before Woolley had to leave the site during his final excavations in 1920.

### *Unpublished Inscriptions<sup>2</sup>*

Also from Woolley's dig-house, but previously unpublished, is the basalt fragment KH.11.O.51 (Fig. 3). This preserves fragments of two sides of a possible stele, with the edge of the corner having been broken off. Its dimensions are 13.6 x 6.5 x 6.2cm, showing that the few preserved signs may have belonged to quite a sizeable monument. Side A has three partial signs reading dextroverse *p[i]-ha-s[a]*. The right side, B, has a fragment of a sign that may be the top of the sign L.209<sup>3</sup> *i*, or possibly part of the sign L.415 *sa*. The signs on Side A should belong to the word *pihasa* "lightning, vic-



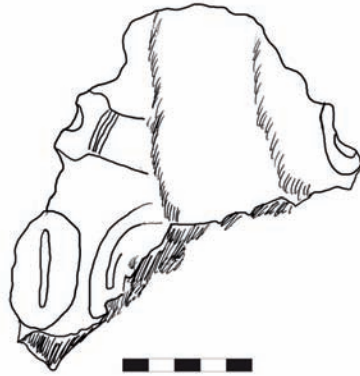


Fig. 2. KARKAMIŠ A12. Surviving fragment and rediscovered fragment superimposed to the right (H. Peker, modified after Hawkins 2000/I.3: pl. 22).

tory”, which is not otherwise attested in this full phonetic writing (Hawkins 2000: 106). Usually this would be written with the logogram FULGUR (L.200) and phonetic complements. The fragment is thus a tantalizing excerpt from a royal inscription, possibly dealing with military exploits and using a rare phonetic writing of this word.

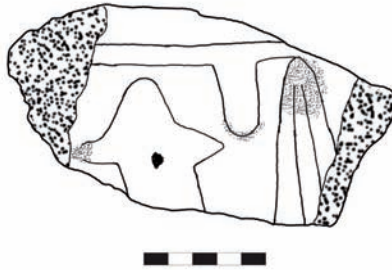
Found 20 m to the east of Woolley’s dig-house and

also unpublished is the basalt fragment KH.11.O.232 (Fig. 4). This contains a line divider, and is obviously part of a large multi-lined inscription. The writing is dextroverse. The curled ram’s horn clearly indicates the sign [m]a (L.110), followed by the word divider and then the hand holding a dagger: tá (L.29). Despite the extremely fragmentary nature of the preserved inscription there is a good chance that this sequence is to



*Fig. 3. KH.11.O.51  
(drawing by H. Peker).*

*Fig. 4. KH.11.O.232 (drawing by M. Weeden).*



*Fig. 5. KH.11.O.326  
(drawing by H. Peker).*

be read: [á-m]a-[za] | tá-[ti-ia-za] (*amanzatatiyanza*) “my paternal ...”, an attribute phrase usually qualifying the word (LIGNUM) *salashanza* “authority”, or occasionally *alamanza* “name”. Of course, this is not certain, but the phrase is frequent enough to warrant consideration.

### *An Intriguing New Fragment*

The fragment KH.11.O.326 (Fig. 5) is a surface find from 2011, coming from the area to the south-west of the King’s Gate. It measures 12.4 x 7.1 x 11.1 cm. Given that only fragments of signs are preserved this is again likely to have been a large inscription. This too has a line-divider at its top. Interesting here is that the preserved inscription appears to contain the top of the sign for “king”, REX, the tall conical sign to the right, although this is broken. It is followed by the personal determinative used to introduce a personal name. The sign following the personal determinative is unclear. Possibilities are: the sign L.445 *lu/a/i*; the sign L.285 *zu(wa)*; the sign L.318, which is frequently used in the sequence L.318-*pa* to write the name *Teššub*.

In either of the second two cases, *zu(wa)* and L.318, this would have consequences for the dating of the fragment, as neither of these signs is used beyond the Hittite Empire period (ca. 1350-1200 BC). If this is a name of a king from the Empire Period, then he is not a king of Karkemish, as all the Karkemish kings are known from this time and none correspond to a similar name. It could be a name of a king from just after the fall of the Hittite Empire, thus likely to be placed after Kuzi-Teššub, the son of Talmi-Teššub the last Hittite viceroy of Karkemish.

If we are considering an Empire period date it might

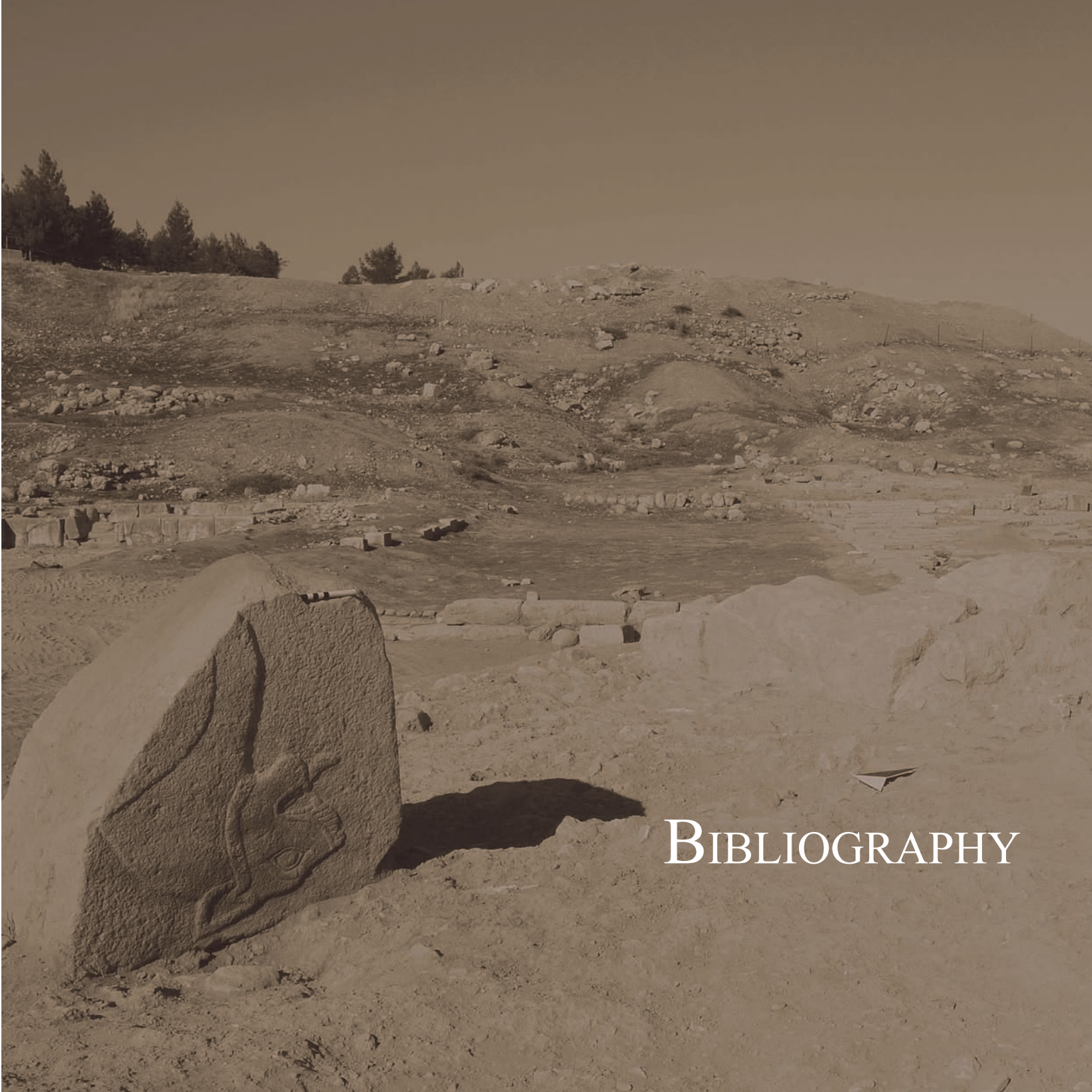
be that this is a “prince” (REX.FILIUS), rather than a king. One outside chance for a reading is Tašmi-Šarruma: L.318-*pa*, or *Teššub*, is never used as the first element of a theophoric name and is thus unlikely to occur at the beginning of any name. However, L.318 could also be used to write other syllables containing the sound *TA/ES(U)*, and it did occur initially in the writing of the name Tašmi-Šarruma, the Hurrian-language second-name of the Hittite king Tudhaliya IV: L.318+*MI-SARMA* (Herbordt *et al.* 2011: 101-102). If this were the correct, the element +*MI* would have to be written under the sign, rather than in ligature on its side or over its top as it is normally written. This is somewhat desperate speculation. It could also be one of the other signs mentioned, or a possibility that we have not yet seen.

It is, however, fruitless to speculate on the basis of this badly broken fragment. The only relatively sure thing we can say about this inscription is that it indicates someone’s name, most probably the name of a king or of a prince. One can only hope for clarification from further excavations.

Notes:

1. This work was supported by Scientific Research Projects Coordination Unit of Istanbul University. Project number 24305.
2. We are grateful to Prof. Belkıs Dinçol and to the late Prof. Ali Dinçol for their precious criticism.
3. L. followed by numeral = catalogue number of hieroglyphic sign in Laroche 1960.





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## ABBREVIATIONS

*AnSt: Anatolian Studies*

AOAT: Alter Orient und Altes Testament

ARCANE: Associated Regional Chronologies  
of the Ancient Near East and the Eastern  
Mediterranean

ARET: Archivi Reali di Ebla, Testi (VIII: see Sollberger  
1986; XIII: see Fronzaroli 2003)

ARM: Archives royales de Mari

BAH: Bibliothèque archéologique et historique

CGC: Catalogue général des antiquités égyptiennes du  
Musée du Caire

*CTH*: see Laroche 1966

FM: Florilegium Marianum

*JCS: Journal of Cuneiform Studies*

*JNES: Journal of Near Eastern Studies*

KH: Siglum of the materials from Karkamiş Höyük  
(ancient Karkemish)

KBo: Keilschrifttexte aus Boghazköy

KRI II: see Kitchen 1969; V: see Kitchen 1970

KUB: Keilschrifturkunden aus Boghazköy

LAAA: *Liverpool Annals of Archaeology and  
Anthropology*

LD III: see Lepsius n.d.

*MARI: Mari, Annales de Recherches Interdisciplinaires*

*NABU: Nouvelles Assyriologiques Brèves et Utilitaires*

OBO: Orbis Biblicus et Orientalis

*Or: Orientalia* (Nova Series)

PIHANS: Publications de l'Institut historique-  
archéologique néerlandais de Stamboul

*RA: Revue d'assyriologie et d'archéologie orientale*

*RLA: Reallexikon der Assyriologie und vorder-  
asiatische Archäologie*

RS: Siglum of the objects from Ras Shamra (ancient  
Ugarit)

StBoT: Studien zu den Boğazköy-Texten

TM: Siglum of the objects from Tell Mardikh (ancient  
Ebla)

Urk. IV: see Sethe and Helck 1906-1954

WVDOG: Wissenschaftliche Veröffentlichungen der  
Deutschen Orient-Gesellschaft

*ZA: Zeitschrift für Assyriologie und vorderasiatische  
Archäologie*



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