

KARKEMISH IN THE IRON AGE

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The 1986 discovery of an impression of the seal of Kuzi-Tešup, King of the land of Karkemish, son of Talmi-Tešup, allowed to add a further generation to the four-generation line of Hittite viceroys of Karkemish (Sürenhagen 1986, Hawkins 1988). At the same time, the name of Kuzi-Tešup was recognized as that of the grandfather in the genealogies of two different rulers of Malatya, brothers, where he was entitled “Great King, Hero of Karkemish”. His direct descendants, attested in their own inscriptions in a line extending for at least four and possibly seven or more generation, bore the title “Country Lords of the land of Malatya”. At the site of Karkemish itself however no substantial inscriptions have been found earlier than those of a four-generation line, the “house of Suhi”, who bore the title of “Ruler (*tarwani*) Country Lord of the city of Karkemish”. These are dated approximately to the 10th century BC, and comprise Suhi I – Astuwalamanza and Suhi II – Katuwa. The greater part of their inscriptions and associated sculpture was the work of Katuwa, and others were those of his father, Suhi II. A single fragment of a lion has an incomplete inscription of Astuwalamanza (KARKAMIŠ A14*b*, Hawkins 2000: 83-85), and a stele with a badly worn inscription was set up by his brother, a priest of Kubaba (KARKAMIŠ A4*b*, Hawkins 2000: 80-82). For Suhi I

no inscription was known until the discovery in 2011 of a stele set up by him, bearing a text nearly identical to that of the stele of the priest of Kubaba (Dinçol et al. in this volume; and KARKAMIŠ A4*b*, Hawkins 2000: 80-82). Both stelae commemorated the success of a Great King Ura-Tarhunta, son of a Great King Sapaziti, in a dispute with a land Sura (probably to be recognized as Asura – Assyria). It seems probable that Suhi I was actually contemporary with the Great King whose deeds he commemorated. The latter’s titles are given as “Great King, Hero, King of the land of Karkemish”, while the former’s are “King Ura-Tarhunta’s kinsman (?), Ruler (*tarwani*), Country Lord of the city Karkemish”. Notably the last two titles were borne by Suhi’s three lineal descendants and by other later rulers of the city (Hawkins 1995a).

There is further evidence for the relations between the lines of Great Kings and Country Lords. Suhi II gave his daughter in marriage to a king Tudhaliya, who may be identified with a Great king Tudhaliya attested on a fragment of stele similar to those of Ura-Tarhunda. Later Katuwa records in his inscriptions his struggle for the possession of Karkemish with the “grandsons of Ura-Tarhunta” (KARKAMIŠ A11*a*, Hawkins 2000: 97). We may probably understand that power in the city passed to the Country Lords. Further research is

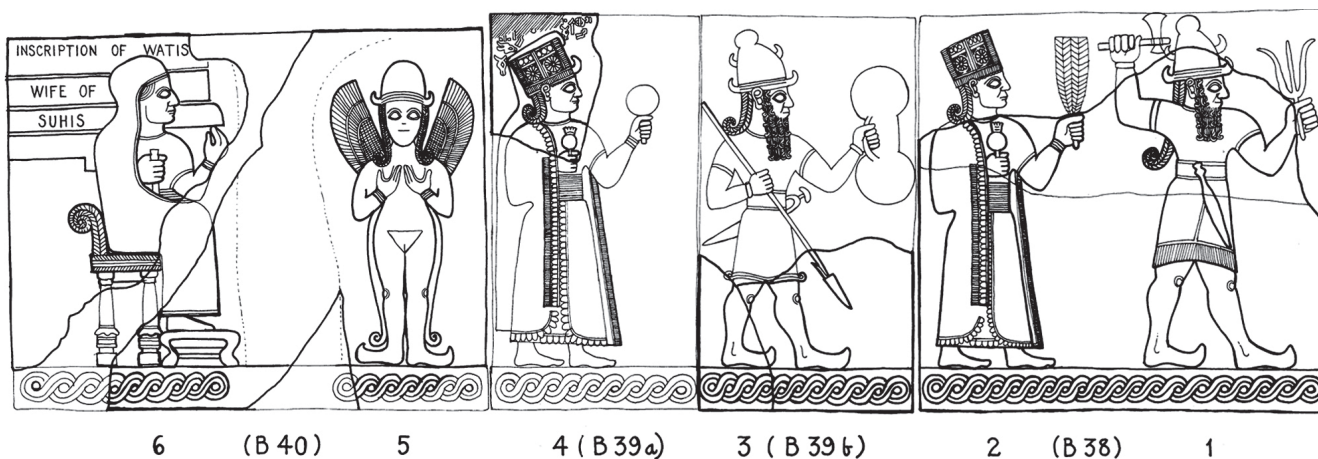


Fig. 1. Graphic reconstruction of the gods' procession in the Long Wall of Sculpture built by Suhi II (after Hawkins 1972: fig. 4a).

however needed to shed light on the nature of this process. Perhaps their claims to Great Kingship were derived from descent from Kuzi-Tešup, the great-great-grandson of Shuppiluliuma I, some 150 years earlier. While the four-generation line of Country Lords, the house of Suhi, probably spanned the 10th century BC, in the mid-9th century of Karkemish was under a King Sangara attested in the records of Assurnasirpal II and Shalmaneser III, c.870-845 BC, but he is not represented by any known inscriptions of his own (Grayson 1996: A.O.102.1, 55', 67'). He was perhaps weakened and impoverished by Assyrian exactions of tribute.

The next rulers of Karkemish known from their own hieroglyphic inscriptions belong to the "house of Astiruwa", a line of at least four generations stretching back to the end of the 9th century BC. Astiruwa himself is known only from inscriptions of others, in particular those of Yariri, who while styling himself only "ruler" (tarwani) makes it clear that he is acting as guardian of "my Lord Astiruwa's children", especially the young heir Kamani (KARKAMIŠ A6, Hawkins 2000: 126). Yariri seems to have been regent, and to judge from

his peculiar appearance in his self-representation, he may have been a eunuch, as the beardless guards attending him are explicitly designated. He boasts his international reputation and remarkably his literacy in several scripts and proficiency in foreign languages (KARKAMIŠ A15b, Hawkins 2000: 131). Kamani certainly succeeded to the rulership, for several notable inscribed monuments of his have been found (Hawkins 2000: 140-154). In the manner of the house of Suhi, he styles himself "tarwani, Country Lord of the city Karkemish" but surprisingly adds "and the city of Malatya" (KARKAMIŠ A31, Hawkins 2000: 142; ÇEKKE, Hawkins 2000: 145). This claim may be historic, going back to the heirs of Kuzi-Tešup, but was surely empty. In one inscription he claims to have (re)built the temple of Kubaba magnificently, and in another acting jointly with his prime minister ("first servant") Sastura he founded a city named after himself, Kamana (ÇEKKE, Hawkins 2000: 145).

The next generation seems to be represented by a badly damaged inscribed relief, of which the author's name is missing, but he speaks of "my father Sastura" and

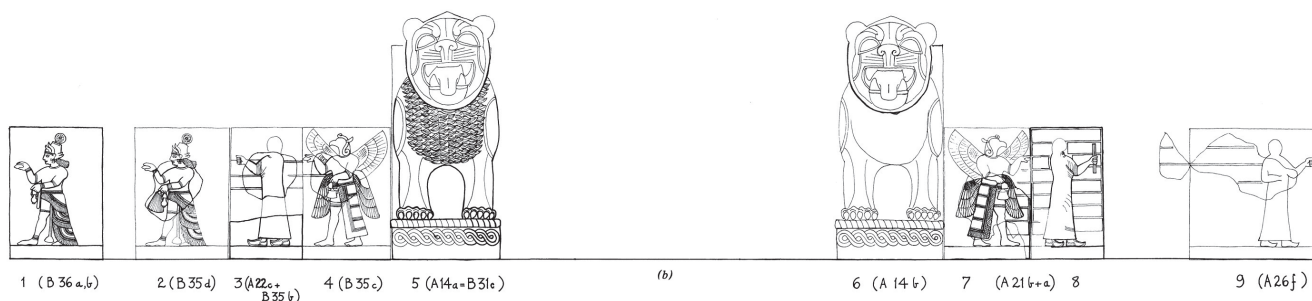


Fig. 2. Graphic reconstruction of the decoration of the Royal Gatehouse located atop of the Great Staircase (after Hawkins 1972: fig. 4b).

bears the same titles as Kamani, Country Lord of the city Karkemish and the land of Malatya”. An associated fragment bearing only the name Astirua could be restored to a position to give the author’s missing name, thus Astirua II, son of Sastura, though the style of the sculpture suggests a date later than the mid-8th century BC (KARKAMIŠ A21 frag. 1., Hawkins 2000: 162). Fragments of a colossal seated statue with inscription excavated in the South Gate preserve a possible “beloved of Kubaba, Asti[rua]’s son” (KARKAMIŠ A13 c1, Hawkins 2000: 168). The style here too looks to be late 8th century BC, which could indicate an attribution to Pisiri, last king of Karkemish, who is recorded among the tributaries of Tiglath-pileser III in 738 BC (Tiglath-Pileser III 11, 9; 14, 11; 27, 4; 32, 3; 35 iii 16, Tadmor and Yamada 2011), and was removed from the throne by Sargon II in 717 BC (Annals 72-76, Fuchs 1994: 88, 316). At that point Karkemish was annexed as an Assyrian province, which it remained for the next century up to the fall of Assyria. The damage suffered by these two monuments, those of Sastura’s son and Asti[rua]’s son, looks like the sort of deliberate destruction regularly inflicted by the Assyrians on the memorials of defeated opponents.

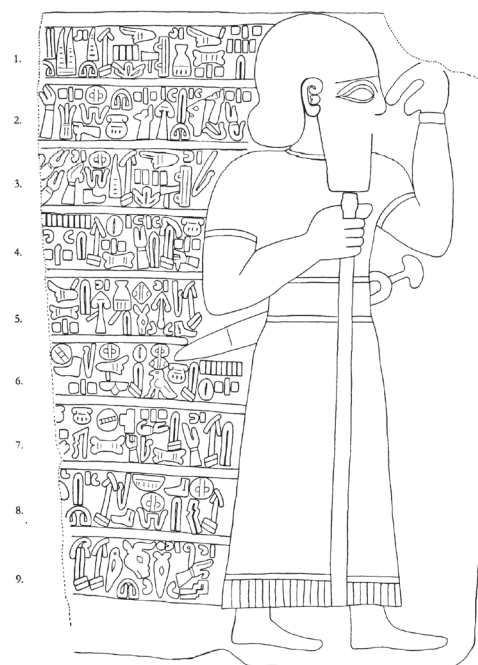


Fig. 3. Copy of the inscribed orthostat by Katu-wa from the King’s Gate area (KARKAMIŠ A13d/II.60, after Hawkins 2000: pl. 25).

	KARKEMISH		MALATYA	
c. 1190 BC	Kuzi-Tešup			
	(a son of Kuzi-Tešup? and at least 2 more generations)		PUGNUS-mili I -son Runtiya & Arnuwanti I -son PUGNUS-mili II -son Arnuwanti II -son	
c. 1100 BC	Ini-Tešup II		Allumaru	
	2 more generations		CRUS+RA/I (Taraʿ) MONS.CORNU .CERVUS ₂ -son (=Wasuruntiya) Halpasulupi -son	
	<u>Great King - King</u>	<u>Ruler - Country-Lord</u>		
c. 1000 BC	Sapaziti		Suwarimi	
	Ura-Tarhunta -son	Suhi I Astuwalamanza -son Suhi II -son Katuwa -son	Mariti -son	
	Tuthaliya son-in-law of Suhi II Grandsons of Ura-Tarhunta			
c. 900 BC	1-2 more generations			
	Sangara 0-2 more generations		Lalli (-853)	
		Astiru(wa) I		
c. 800 BC		Yariri	Šahu	
	Kamani Astiru II? (son of Sastura) Pisiri (738-717)	Sastura (Vizier)	Hilaruada (-760) -son Sulumal (-732) Gunzinanu Tarhunazi (-712)	

Table 1. Kings of Karkemish and Malatya in the Iron Age.