



NEAR EASTERN ARCHAEOLOGY

Volume 75 • Issue 3 • 2012

A Publication of the American Schools of Oriental Research

-
- Karkemish on the Euphrates
 - Albright's Biblical Archaeology
 - The Qarqur Challenge
 - New Fieldwork at Abydos

FORUM

- Religious Illiteracy and *NEA*
-

From the Editor

It is important to constantly remind ourselves how much our modern study of the past (or, more correctly, of the remains that have come down to us from the past) has been affected by modern interests and perceptions and how much educating the public about our study of the past is again affected by changing interests and perceptions in society at large. Two contributions to this issue of *Near Eastern Archaeology* address aspects of this problem: Peter Feinman's "Canaanites, Catholics, and Chosen Peoples: William Foxwell Albright's Biblical Archaeology" shows that "Albright's depiction of the relation between Israel and Canaan needs to be understood within the context of the Protestant-Catholic conflict as it played out in American history," tracing Albright's negative judgment on the Canaanites to the experiences of the first twenty-two years of his life in Chile and Iowa. Leanne Pace ("How Will Declining Religious Literacy in America Affect Ancient Near Eastern Archaeology? Some Thoughts from the Front Lines" [at Wake Forest University]) reflects on what it means to the academic instruction of Near Eastern archaeology that an increasing number of students are no longer acquainted with biblical texts and also enroll for reasons other than an interest in understanding the Bible in its Near Eastern context.

Three contributions to this issue present an overview of new fieldwork: the lead article by Nicolò Marchetti and eighteen co-authors, "Karkemish on the Euphrates: Excavating a City's History," offers a glimpse of the new Turkish-Italian excavations of one of the most important Near Eastern sites. Rudolph H. Dornemann publishes the first of two parts of an article on his excavations at Tell Qarqur, a project supported by ASOR for many years ("The Qarqur Challenge: Middle Islamic through Iron Age"). Mary-Ann Pouls Wegner presents important new evidence for the cult of Osiris by individuals from different socio-economic layers in "New Fieldwork at Abydos: the Toronto Votive Zone Project."

I am pleased to say that upcoming issues of *NEA* will continue to present a broad and diverse range of articles, from remote sensing to Sasanid Persia, from landscape archaeology to the Nabataeans. We will also have two thematic issues on "Community-Based Practice and Collaboration in Near Eastern Archaeology" and on the new excavations of Hazor—plenty to look forward to in December and in 2013!

Thomas Schneider
Editor, *Near Eastern Archaeology*

NEAR EASTERN ARCHAEOLOGY

Editor: Thomas Schneider
Book Review Editor: Stephen Russell
Art Director: Susan L. Lingo

Class of 2012	Class of 2014
Susan Ackerman	Beth Alpert Nakhai
Lynn Swartz Dodd	Marica Cassis
Bethany Walker	Michael Harrower
Class of 2013	Class of 2015
Ömür Harmansah	Richard S. Hess
Ann-Marie Knoblauch	Nadine Moeller
K. Lawson Younger	Jason Ur

Subscriptions Annual subscription rates are \$35 for individuals and \$150 for institutions. *Near Eastern Archaeology* is also available as a part of the benefits of some ASOR membership categories. For details, contact ASOR at (617) 358-4376. Postage for Canadian and other international addresses is an additional \$20. Payments should be sent to ASOR Member/Subscriber Services, 656 Beacon St., 5th floor, Boston, MA 02215-2010. Fax (617) 353-6575. E-mail: asorsubs@bu.edu. VISA/MC orders can be phoned in, or subscribe online at www.asor.org/pubs/howtoorder.html.

Back issues Back issues can be ordered by contacting ASOR at the address listed above.

Editor's Office All editorial correspondence should be addressed to the NEA editor: Thomas Schneider, e-mail: cners.neaeditor@ubc.ca. All articles must follow NEA's instructions for contributors, available at <http://www.asor.org/pubs/nea/back-issues/instructions.html>.

Advertising Correspondence should be addressed to ASOR Publications, 656 Beacon St., 5th floor, Boston, MA 02215-2010. Tel. (617) 353-6570. Fax (617) 353-6575. E-mail: asorpubs@bu.edu. Ads for the sale of antiquities will not be accepted. Permissions requests may be made according to the instructions provided on ASOR's web site at <http://www.asor.org/pubs/permissions.html>.

Postmaster Send address changes to *Near Eastern Archaeology*, ASOR Member/Subscriber Services, 656 Beacon St., 5th floor, Boston, MA 02215-2010. Periodicals class postage paid at Boston, MA and additional offices.

Near Eastern Archaeology (ISSN 1094-2076) is published quarterly (March, June, September, December) by the American Schools of Oriental Research (ASOR), 656 Beacon Street, Boston, MA 02215-2010.

Printed by The Sheridan Press, Hanover, Pennsylvania.

Woman in the Window photo (cover) by Zev Radovan (www.BibleLandPictures.com)

Copyright © 2012 by the
American Schools of Oriental Research
www.asor.org



NEAR EASTERN ARCHAEOLOGY

VOLUME 75 • ISSUE 3 • SEPTEMBER 2012

132 KARKEMISH ON THE EUPHRATES:

Excavating a City's History

Nicolò Marchetti and co-authors

The new Turkish-Italian excavations at Karkemish, one of the most important urban sites of the ancient Near East, will add significant evidence to our knowledge of the city's history and regional context. This article gives an overview of previous excavations of the city and the current project, its history, new epigraphic evidence, and the material culture of the urban elite. It also informs about surveying techniques used at Karkemish and the 3-D scanning of sculptures and inscriptions.

148 CANAANITES, CATHOLICS, AND CHOSEN PEOPLES:

William Foxwell Albright's Biblical Archaeology

Peter Feinman

The full story of William Foxwell Albright's introduction to biblical archaeology is not simply an archaeological one. While the story of the young child reading an archaeology book in Chile is part of Albright lore, the other influences affecting him during his parents' mission there are less well known. Similarly, life in Iowa when the Albrights returned to America has been a lacuna in his legacy. This article seeks to fill that gap by examining Methodist Albright's life within the Catholic context of both Chile and Iowa in the 1890s and early 1900s. As will be seen, the Methodist language of Catholic condemnation in these two locations bears a striking resem-

blance to the condemnations of the Canaanites later expressed in biblical archaeology.

162 THE QARQUR CHALLENGE: Middle Islamic through Iron Age

Rudolph H. Dornemann

The American Schools of Oriental Research excavations at Tell Qarqur provide a major challenge for participating archaeologists. Natural and human disruption forces consistent patience to piece together a complicated puzzle of more than 7,500 years. Collections of Early Bronze IV, Iron Age I, and Iron Age II materials are significant, but good Middle Bronze Age, Persian, Hellenistic, Roman, Byzantine, Middle Islamic, and early Mamluk materials have also been excavated. Promise of much more has been found, suggesting a sequence from Early Bronze III back to the Neolithic and hints of documentation for critical periods such as Middle Bronze I and Late Bronze II. The expedition works to place Tell Qarqur in its regional context, focusing particularly on paleobotanical and paleozoological materials. Recent efforts in using geophysical prospection provide a more complete understanding of the site. This first of two articles examines the Islamic through Iron I finds from Tell Qarqur.

178 NEW FIELDWORK AT ABYDOS:

The Toronto Votive Zone Project

Mary-Ann Pouls Wegner

In 2011, archaeological fieldwork was resumed at the votive zone adjacent to the main temple of Osiris at Abydos. The article focuses on new discoveries at

the zone, such as a monumental structure indicating the state's involvement in the development of the zone, and evidence for the use of a Middle Kingdom offering chapel until more than 1500 years after its erection. The article also highlights remarkable artifacts recovered – the remains of a wooden figure of a hawk's head that likely formed the aegis of a barque-shrine, and a rare example of a royal wooden statue that may depict Hatshepsut – and discusses the ceremonial landscape and its cultural significance..

DEPARTMENTS

186 FORUM

How Will Declining Religious Literacy in the United States Affect Ancient Near Eastern Archaeology? Some Thoughts from the Front Lines

Leann Pace

188 REVIEWS

Ancient Cities: The Archaeology of Urban Life in the Ancient Near East and Egypt, Greece, and Rome

Daniel Pioske

The Dead Sea Scrolls and Contemporary Culture: Proceedings of the International Conference held at the Israel Museum, Jerusalem (July 6–8, 2008)

Jason Kalman



Tell Qarqar, with test trench excavated down the side of the tell.

KARKEMISH ON THE EUPHRATES

Excavating a City's History



Figure 1. The mound of Karkemish on the Euphrates, view from the north.

Nicolò Marchetti

For more than a thousand years the location of Karkemish was forgotten. It was known only as lying “on the Euphrates,” according to the biblical passage (Jer 46:2) about the battle of 605 B.C.E. that pitted the waning Assyrian army and its Egyptian allies against the victorious Babylonians led by the young Nebuchadnezzar II. Then in 1876, the famous British Assyriologist George Smith, on his way to Nineveh, identified the imposing mound lying north of the village of Jerablus with ancient Karkemish (“Quay of [the god] Kamis”); Smith died a few months later on the way back to Aleppo. Since that time Karkemish has been a dream site for generations of archaeologists, its modern history epitomizing the vicissitudes of Near Eastern politics. A permit for its exploration having been granted to the British Museum by the Ottoman sultan, excavations began in 1911 but were interrupted by the outbreak of the First World War, after which they were resumed in 1920, only to be terminated again the same year by the conflict between the successful Turkish National army and the French occupation troops, who dug trenches for machine guns on the ramparts of the site and built a fort in the inner town, all still clearly visible. The border between Turkey and Syria was then established along the railway, built a decade earlier

by the Germans, that crossed the outer town of Karkemish. Thus the site came to be divided between two countries. The ancient mound became an observation post of the Turkish Army and has remained so to the present day, preventing further archaeological work. When in 1956 the border was demarcated again, it was systematically mined, resulting in a stretch of explosive mines 500 km long (averaging 300–500 m in width) along the Syro-Turkish border. After signing the Ottawa Convention of 1996, Turkey started demining the whole area. Thanks to the strenuous efforts of the Gaziantep authorities, the ancient city of Karkemish was one of the first sectors completed, in February 2011.

Research Context

The site lies on an outcrop of natural conglomerate by the right bank of the Euphrates (Google Earth coordinates 36°49'46.36"N, 38°0'59.26"E), which commands one of the best fords over the large river (fig. 1). The surrounding area is fertile: horticulture in the river valley and dry agriculture on the plateau are matched with herding on the rolling hills, with an integration of crops and pasture, cultivated lowlands, and wooded uplands. Its geographical centrality guarantees Karke-

mish an enduring importance in commercial relations, both east–west (upper Mesopotamia to the Mediterranean) and north–south (Anatolia to Syro-Mesopotamia; see fig. 2). In September 2011, a joint Turco-Italian archaeological expedition resumed excavations at Karkemish, within a long-term integrated research strategy that seeks to elucidate further the history of the town and of the elites residing in it, to investigate the urban layout and the cultural sequence through the ages, to frame the site within its landscape, and to conserve and present the site to the public. The Joint Expedition has carried out field researches in the region of Gaziantep since 2003. In the Islahiye Valley to the west, two urban centers from the second millennium B.C.E., Tilmen Höyük and Taşlı Geçit Höyük, respectively dating from the Middle and the Late Bronze Ages, were excavated. These sites were turned into archaeological and environmental parks open to the public (2007, 2010) and are now a major tourist attraction.

The Joint Turco-Italian Archaeological Expedition

The Joint Expedition is directed by Nicolò Marchetti (Bologna University), with Hasan Peker (Istanbul University) as deputy director. Refik Duru, Ali and Belkıs Dinçol, Paolo Matthiae, and Turgut H. Zeyrek act as scientific advisors. The founding universities of the project are those of Bologna, Gaziantep, and Istanbul, while the main scientific partnerships are with the Turkish Ministry of Culture and Tourism (General Directorate for Cultural Heritage and Museums, Gaziantep Conservation Committee, and Gaziantep Archaeological Museum) and the Universities of Çukurova, Gazi, and Nevşehir. Technical partnerships are active with Gaziantep Metropolitan Municipality, Gaziantep Governorate, Gaziantep Special Provincial Administration, Karkamış Municipality, and Karkamış Kaymakamlığı. Financial sponsors for the project are the Italian Ministry for Foreign Affairs, the Italian Ministry for Education, Universities and Research, and the Alma Mater Studiorum-University of Bologna, with a contribution also by the Global Heritage Fund.

The Site Today

Walking through the vast ruins of Karkemish (90 hectares, 55 of which are in Turkey, with the remaining 35, pertaining to the Outer Town, in Syria; fig. 3), one is first overwhelmed by the majestic earthen ramparts—in places reaching 20 m high—surrounding the Inner Town. The ramparts were built shortly after 2000 B.C.E. but continued to be used as fortifications down to Roman times (when a city gate with two semicircu-

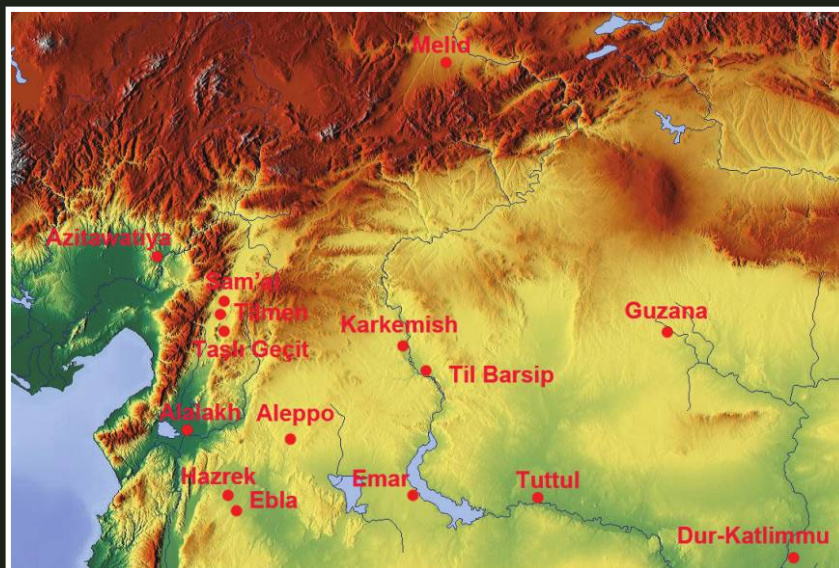


Figure 2. Main cities of the Bronze and Iron Ages in southeast Turkey and north Syria (based on www.maps-for-free.com).

lar towers was built directly over the South Gate of the Iron Age; see fig. 19 below). The following deep impression one gets strolling around the site relates to the actual surface remains of the Roman town, the last substantial occupation at the site,

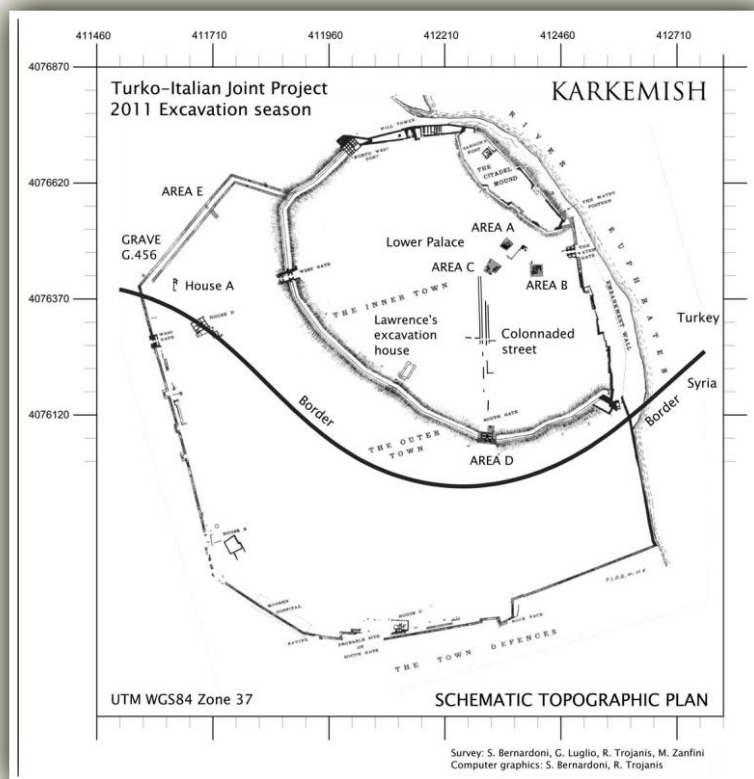


Figure 3. Topographic map of ancient Karkemish drawn by P. L. O. Guy in 1920, which has now been rectified and georeferenced (Turkish side), with an indication of the 2011 excavation and survey areas.

History of Previous Research at Karkemish

Paolo Matthiae

A decade before the German Felix von Luschan started the first systematic archaeological excavation in the region south of the Taurus Range at the site of Zincirli/Sam'al (1888), some soundings at Jerablus/Karkemish were carried out between 1878 and 1881 by the British Consul in Aleppo, Patrick Henderson. The fate of Karkemish was thereafter linked to the work of some illustrious scholars, after the British Museum in 1911 restarted excavations at the site, where several fragments of basalt sculptures and remains of hieroglyphic Luwian inscriptions were appearing on the surface. The direction of the operations for the preliminary campaign of 1911 was entrusted to David George Hogarth, with the co-operation of Reginald Campbell Thompson and Thomas Edward Lawrence acting as photographer and assistant, but for the five intense campaigns from spring 1912 to spring 1914 the main field responsibility passed from Campbell Thompson to Charles Leonard Woolley, again with Lawrence's assistance (fig. 4). These were two extraordinary personalities whose names were to become famous, albeit for different reasons, in the history of the twentieth century.

Excavation activities were suddenly stopped at the beginning of the First World War, which led to the loss of many documents left at the site; another campaign, the sixth, was organized in 1920 under the French occupation, with Woolley acting as the sole responsible, this time with P. L. O. Guy's assistance for topographical mapping, since "Mr. Lawrence's services were required elsewhere" (F. G. Kenyon in Woolley 1921, v). This campaign proved to be the last one, due to the riots of the Turkish Independence War. Again, many documents associated with the excavations were lost, and the site was occupied by Turkish military forces and became inacces-



Figure 4. A young T. E. Lawrence (left) and C. L. Woolley in 1913 in front of the Long Wall of Sculpture at Karkemish (courtesy of the Trustees of the Liddell Hart Centre for Military Archives).

sible. Today the fascination of the resumption of excavations at Karkemish by a joint Turco-Italian expedition is owed to the extraordinary historical significance of this great site, which spans more than three millennia. It seems thus fitting to recall here the eloquent words of an eminent British scholar, Seton Lloyd, who half a century ago held the Chair of Archaeology of the Ancient Near East at the University of London: in 1956, illustrating the meaning of Karkemish in the Syro-Anatolian world, he wrote simply: "The prevailing impression gained from Woolley's plans is that many more (buildings) remain to be discovered" (Lloyd 1956, 25).

at a time when it was called Europos (hence the eighteenth-century C.E. toponym Djerabis). The network of alleys at the sides of the once-colonnaded main street and the door jambs still in place are perfectly readable on the ground, as well as the plans of the many houses, shops, and public complexes along them. However, after more careful scrutiny, one realizes that the fascination pertains to the whole, while the single buildings have been robbed, probably during the Middle Ages, of all their architectural components, starting from the baked bricks to the column drums and the slabs of the road pavings. Reaching the base of the acropolis, with the blossoming Euphrates Valley in the background, the terrain slopes gently down into the main area of the old excavations (started around one hundred years ago), which penetrated some meters below the surface. Our expedition had to work hard in 2011 to bring to light again those half-reburied majestic stone structures, which

made up one of the most monumental public complexes of the ancient Near East. The excavations conducted by such famed personages as Hogarth, Lawrence, and Woolley were a mixture of brilliant field strategy and poor recording methods, which has left us with a coherent array of monuments exposed but also with many chronological and historical issues unsolved.

The Excavations in the Inner Town

The Water Gate, which was once decorated with sculpted orthostats, led from the Euphrates River to a large open area delimited on one side by the so-called Long Wall of Sculpture (fig. 7). The decorative orthostats are the earliest of the Iron Age at the site, dating from the late eleventh to the early tenth century B.C.E. Only one of these orthostats, showing a libation scene, remains *in situ*; all others were removed and brought, like most of the sculptures from the site, to the Anatolian Civi-

Surveying Techniques at Karkemish

Gabriele Bitelli, Silvia Bernardoni, Giampaolo Luglio, Emanuele Mandanici, Raffaele Trojanis, and Massimo Zanfini

Prior to 2011, the only accurate schematic map of Karkemish dated to 1920 and was drawn by P. L. O. Guy (see fig. 3 above). Consequently, a topographic and photogrammetric campaign was a necessary task, although limitations arose from the fact that the site is a military base and that double-checking for landmines prior to any survey was necessary all over the site. In 2011, a topographic reference network was established on the ground, and all excavation areas were surveyed in detail, besides obtaining also a general orthophoto for the entire portion of the site lying in Turkey.

The first field operation was the traverse surveying by topographical techniques, a method that establishes polygons that encompass the area to be surveyed. The second operation consisted of the satellite positioning of some points, chosen as the “reference frame,” by means of a Global Navigation Satellite System (GNSS) receiver, in order to georeference the traverses. Due to the logistical problems mentioned above, a differential GNSS positioning was not feasible, so the Precise Point Positioning (PPP) technique was adopted. PPP follows an absolute GNSS positioning approach that exploits both carrier-phase and modulated code observations over a period of several hours, providing the point coordinates in the international frame ITRF2008 (International Terrestrial Reference System), with a nominal accuracy at the centimeter level. These coordinates have been subsequently adjusted with total station redundant measurements expressly collected among the reference frame vertexes, to improve the relative accuracy (fig. 5).

A photomosaic of the entire site with a ground resolution of 4 cm was created by joining nineteen pictures taken by a kite and then rectified using the surveyed vertexes, by means of monoscopic photogrammetry software. The kite, exploiting the air space between the maximum height accessible through a pole (about 10 m) and the minimum height reachable by a plane, is an exceptional instrument for aerial photography. In this case the pictures were taken from 200 to 350 m in height.

Terrestrial photogrammetry has also been used for a 3-dimensional survey of the structures of the

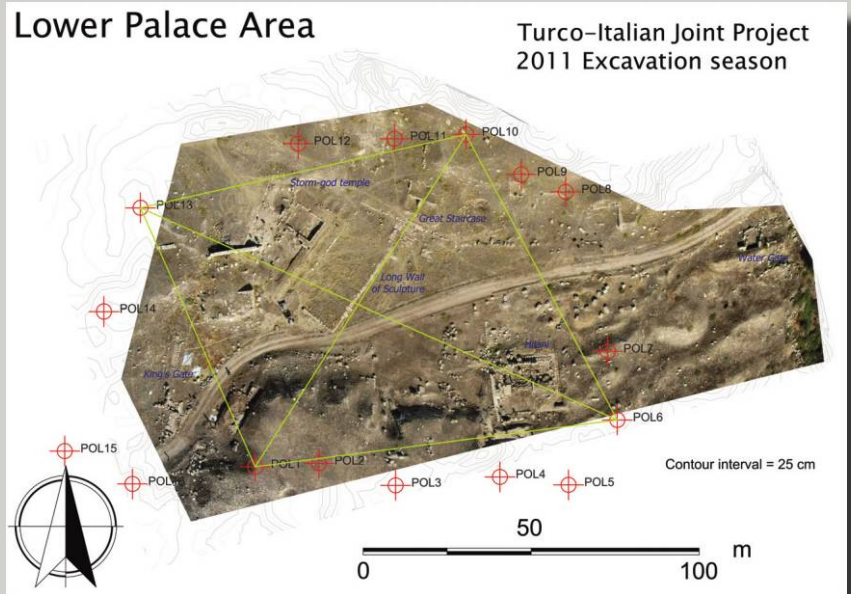


Figure 5. Aerial view and closed traverse of the Lower Palace area, with reference frame for the connections of the vertexes and microtopographical survey.

South Gate. Pictures were taken using a pole 5 m high, together with the survey of some control points by total station; the result is a point cloud that can be quickly transformed into a high-precision surface (fig. 6).

The combined use of these ground, aerial, and remote surveying methods thus enabled us not only to establish a good reference frame for surveying Karkemish but also to set up an integrated methodological approach that will be further exploited and developed in future campaigns



Figure 6. 3-D orthophoto of the South Gate, view from northeast.

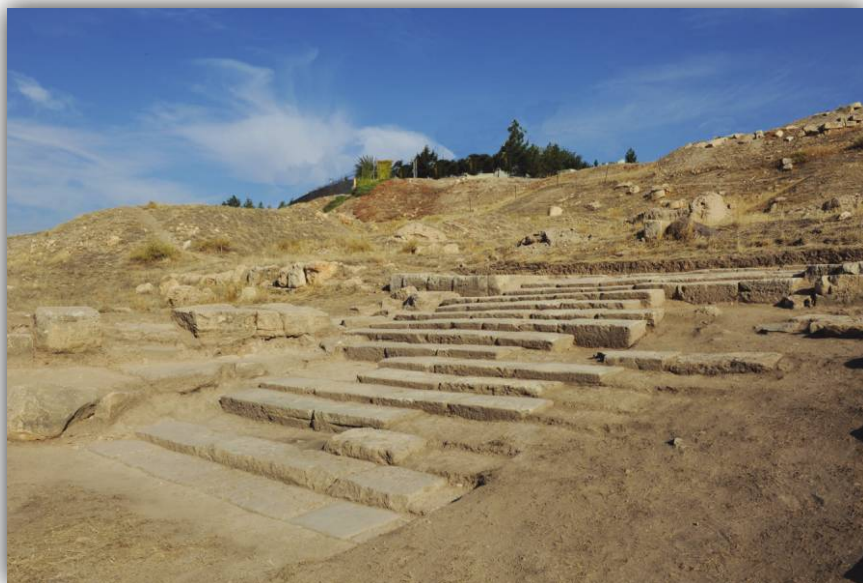


Figure 7 (above). The Great Staircase at the foot of the acropolis, to the left the end part of the base once supporting the Long Wall of Sculpture, view from the southeast.

Figure 8 (right). View from the southeast of the King's Gate (Area C): the paved surface in the foreground is the original passage of the gate, which has been cut by the military road. The mudbrick walls of the building to the right were once adorned with Processional Entry reliefs. Fragments of the basalt statue of Atrisuhas can be seen in the middle, to the right of the limestone block painted red.

Figure 9 (below). The base upon which the Processional Entry once stood: only the lower half of the first carved orthostat with offering bearers remains *in situ* to the right. The building to which it originally belonged extends to the east, and its exploration was started in 2011.



lizations Museum in Ankara. The Long Wall along one side of the open area is an impressive sequence of large slabs with military scenes and a procession of gods dedicated by Suhi II toward the end of the tenth century B.C.E.

The King's Gate was located on the southwestern side of the square, and it probably gave access to the main axis that traverses the Inner Town (which in Roman times will become the Colonnaded Street; fig. 8). This gate, sporting some reliefs from the early tenth century B.C.E. (the first phase of Neo-Hittite architectural decoration concerned only gates, while its application to building façades came later), was refurbished by the ruler Katuwa, son of Suhi II, around

900 B.C.E. and was adorned with inscriptions and reliefs constituting the magnificent series of the Processional Entry (the lower half of the first orthostat, of which the upper part is in the British Museum, still remains *in situ*; fig. 9). Sculpted slabs were, in fact, inserted into the wall of the adjoining building, apparently mentioned in Katuwa's inscriptions as the "upper floors" built for his wife Anas. This building was not excavated in the 1910s. It was probably alluding to it that a young T. E. Lawrence wrote from the field in 1913 to the coordinator of the excavation project in Oxford, D. G. Hogarth, as follows: "We got your letter of joy upon the sculptures of the wall of animals and the King's gate. They are

Material Culture of the Urban Elites of Karkemish

Antonio Bonomo, Luisa Guerri, and Federico Zaina

Excavations at Karkemish brought to light a great deal of material that can be connected with the urban elites of the Iron Age. This evidence has been recovered in different contexts, such as wealthy residences (Houses A–F) and graveyards (the Yunus cemetery to the north of the town and the newly discovered Neo-Assyrian cremation burial ground outside of the western Outer Town).

The pottery assemblage allows us to understand better daily activities such as food processing and storage as well as being a useful indicator for reconstructing the chronology and long-term history of a site. Occasionally we may also infer from the ceramic vessels the rites that were performed, especially the funerary ones. Several Iron Age cremation burials in the cemetery of Yunus supply ample evidence for these, especially as far as shapes for libations and serving trays are concerned. Vessels containing the burned remains of the deceased consisted of large jars, pithoi, or small urns.

In several cases, funerary assemblages were completed by other types of artifacts, such as stone vessels, bronze weapons, or pieces of jewelry. The high quality of craftsmanship (some stone vessels were even sculpted with figurative motifs; fig. 11) suggests that they belong to elite burials. Precious ornaments were also very popular among the Iron Age elites of Karkemish: bronze circular earrings, granulated golden earrings, pendants with gold, lapis-lazuli and other semiprecious stone insets, and bronze bracelets decorated with snake heads were found in several buildings and burials throughout the site (fig. 10). Ivory was used to decorate wall panels and the furniture used in temples and residences. The presence of raw materials, of slags, and of fragments of beads or laminae provide clues for reconstructing the manufacturing techniques.

In the seventh century B.C.E., the wealthy Assyrian inhabitants—an important testimony that after the Neo-Assyrian



Figure 10. Funerary assemblage with glazed jars, stone weights, bronze fibulae and granulated gold earring from two cremation burials in a pithos outside of the Outer Town of Karkemish, seventh century B.C.E.

conquest of 717 B.C.E. the town continued to flourish—used glazed or painted platters, bowls, and jugs as table ware, while liquids and food were stored in large jars and pithoi (sometimes decorated). Some of these vessels were imported from neighboring or even distant places in the eastern Mediterranean. Other typical Assyrian ornaments are represented by dozens of finely decorated bronze fibulae. Some imports, such as faience amulets and a bronze seal-ring with the cartouche of Pharaoh Psamtik I, were also found.

Valuable materials belonging to the administrative sphere are attested as well. City officials and merchants used engraved cylinder or stamp seals for their business. Glyptics consisted of seals made of stone, faience (in the case of scarabs), or even bronze; the seals carried mythological as well as naturalistic scenes or geometric patterns. While some of these seals are clearly Neo-Assyrian or Egyptian imports, most belong to local glyptic workshops. All these finds attest to the high level of local craftsmanship and to the wealth of the inhabitants of Karkemish, as well as the political and commercial role played by the city during the first centuries of the first millennium B.C.E.



Figure 11. Side view of a basalt miniature table with bull heads on the front, found during British Museum excavations and now kept in the Anatolian Civilizations Museum in Ankara, ca. eighth century B.C.E. The side-sculpted decoration features a tree and a caprid.

3-D Scanning of Sculptures and Inscriptions at Karkemish

Andrea Adamo, Stefano Bassetto, Gabriele Bitelli, Fabrizio Girardi, and
Valentina A. Girelli

During the 2011 archaeological campaign at Karkemish, a portable 3-D laser scanner with digital images acquisition was successfully tested as a means of capturing and documenting artifacts found during the excavations. For this purpose, some of the most significant objects, widely different in size (from a few centimeters up to 2 m), were chosen: two complete stone stelae bearing inscriptions, a bronze statuette of a deity, an inscribed bronze cylinder seal, and several fragments of stone inscriptions and sculptures.

A triangulating laser scanner type provides the most suitable solution for securing the required high accuracy for 3-D object reconstructions. The instrumentation used, composed of a compact laser scanner controlled by a laptop, is very handy and can be used both in a lab room and in the field. With this type of instrument, the laser beam undergoes a reflection in which the magnitude of the reflection depends on the surface targeted; a part of the reflected signal hits the receiving sensor. If one knows some geometrical constraints and measures the ingoing angle of the laser beam, it is possible to retrieve the 3-D coordinates of each point on the object surface with a precision of about a tenth of a millimeter; acquisition of the natural color is also possible through simultaneous embedded photographing.

The scans are then cleaned and triangulated, transforming the point clouds into a polygonal textured surface. In order to reconstruct the entire shape of large objects such as the basalt stela dedicated to Uratarhunta, multiple scans must be made and combined together (an easy method is to place some reference marks at intervals on the object and then to refine the alignment by the means of ICP: Instrument Calibration Procedure; fig. 12). Afterward it is possible to correct all the imperfections, such as missing data and morphological inconsistencies, to obtain a very accurate texturized 3-D model of the object. One especially interesting application of this technology involves contrasting the scan made with a depth-based grayscale: in the case of an abraded inscription, lost signs can be traced again, as was the case with Uratarhunta's stela.

The digital model can be exported in several file formats for different purposes: virtual Web exploration, online catalogues, and multidisciplinary studies, as, for example, the accurate analysis of inscribed or modeled surfaces and physical replicas of the object by means of solid 3-D printers.

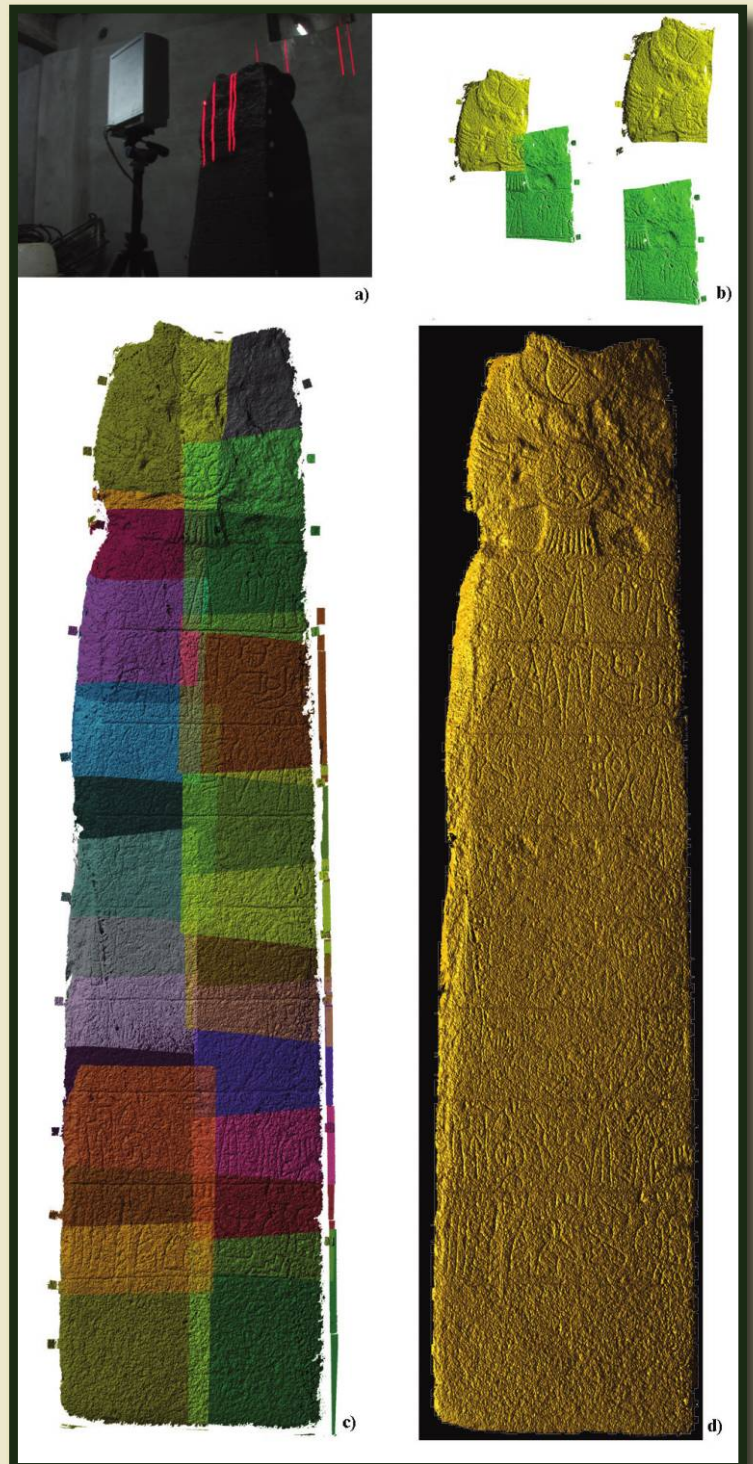


Figure 12. 3-D model of the basalt stela dedicated to Uratarhunta: acquisition phase (a); alignment between two meshes (b); the 3-D model after global alignment of all the acquired meshes (c); the entire stela 3-D model, after data processing (d).

splendid, aren't they. ... The carving on the captains is very soft, and delicate ... the slab of dancers, for an archaic piece is also very fine: and there is probably quite a good lot more to find thereabouts" (2005, 49). In 2011 we began exploring that building (our Area C), the main entrance of which is an enormous monolithic stone door sill that leads to a room sealed by mudbrick walls, which collapsed when in 717 B.C.E. the town was destroyed by Sargon II of Assyria (fig. 13). A reconstruction, on a far less grandiose scale, followed during the Neo-Assyrian phase, when, however, a beautiful chariot scene was also added to the nearby gate. (There is a sort of circularity here: Neo-Assyrian architectural decoration was initially inspired by the earlier monumental complexes of the West, Hatti, then influenced that art and finally substituted it during the last phase of direct imperial control.)

Katuwa also took care to build or, rather, refurbish the temple of the storm-god at the foot of the acropolis (fig. 14). This sacred building was surrounded by a temenos, of which we have excavated the previously unnoticed door sockets, made of lead molten on the spot—which is most unusual for such an early time. To the west we began to uncover the courtyard of another compound. The temple itself was tower-like, with a porch on the front and built with characteristically orthostat-lined walls (see fig. 15). Digging here (our Area A), we reexposed the outside pebbled courtyard and noted that the floor of the cella had remained partly unexcavated. Against the end wall, just beneath the floor, we discovered a bronze statuette of the storm-god with its double-horned cap, 20 cm high and weighing 1.3 kg. It had been ritually broken in two, and, despite some conservation problems (fig. 16), it still holds a



Figure 13. The entrance to the building lined with the carved orthostats of the Processional Entry, Royal Buttress, and Herald's Wall, viewed from the north. It is an enormous door threshold with its door socket by the top left corner. In the background, the remains of a Neo-Assyrian building.

Figure 14. The temple of the storm-god built or refurbished by King Katuwa around 900 B.C.E. (Area A), view from south-west. The courtyard and the stairway to the left were discovered in 2011. The walls in the foreground belong to the Roman fora.





Figure 15. The storm-god temple seen from the south. Note the characteristic orthostat-lined walls and the pebbled courtyard in front of it. To the far right is the Great Staircase.

silver dagger, while the axe it once held in the right hand is lost (fig. 17). A date for the statuette to the late tenth century B.C.E. is suggested by comparison with reliefs from the Long Wall of Sculpture and the Herald's Wall. At the northern end of the Long Wall, the Great Staircase ascended to the acropolis, passing through a gate-house, lavishly decorated with sculptures in high relief at the end of the eighth century B.C.E., which are the latest at the site and were probably commissioned by the ruler Pisiri.

of a basalt lion that flanked the entrance of the temple was retrieved just in front of the porch, which once featured two massive columns.

Many other fragments of statues and reliefs (including some fragments of the lost statue of the god Atrisuhas, complete at the time of the first excavations but until now with only its base surviving in the Ankara Museum) were retrieved by us in the vicinities of this area, misleadingly called by Woolley the Lower Palace (fig. 18). As it has been seen, the most significant ritual performances at the site must have taken place there, in an area



Figure 16 (left). The bronze statuette from the cella of the storm-god temple before cleaning.

Figure 17 (right). The bronze statuette of the storm-god (late tenth century B.C.E.) with a double-horned tiara, a skirt, and an unusual type of silver dagger with an elaborate pomel set into the left hand. It probably once held an axe in the raised right hand; the lower tenon is meant for insertion into a base.



Figure 18. Temporary collection area in the Lower Palace area of large-size Iron Age sculptures, until they are moved back to their original dedication place after the completion of the forthcoming archaeological park. The bull's feet to the right were discovered by Woolley in the Water Gate and were found by us lying in a military road next to the railway station of Karkamış, discarded when most sculptures were shipped by train in the 1920s to Adana Museum (whence in the 1940s they were sent to Ankara for their final exhibition place).



Figure 19. The South Gate of the Inner Town (Area D), view from the west. When around 2000 B.C.E. the earthen ramparts were built, this gate was the main one of the city, until in 700 B.C.E. the extension of the Outer Town changed it into an inner gate. Finally, in Roman times a new city gate was built over the present one (it was removed in the old excavations).

Figure 20. Using ethyl-silicate to protect decayed mudbrick walls in the King's Gate area. Note in the background the Great Staircase and the acropolis.



Figure 21. Crumbling walls of the British Museum excavation house in the Inner Town, viewed from the northwest. The house was built by Hogarth, Campbell Thompson, and Lawrence in 1911 and remained the expedition camp until the spring of 1920. Dozens of fragments of sculptures, deemed of lesser importance by the earlier excavators, could still be found inside it, as well as many objects of daily use in the 1910s.



where for three centuries the kings of Karkemish rivaled in embellishing it in an unceasing dialogue with their predecessors and their fellow citizens, the consensus of whom they sought through these elaborate display strategies.

The South Gate and the Outer Town

We gained important information on Karkemish's urban shape during the later Iron Age from two other areas. The South Gate of the Inner Town (Area D) was reexcavated, supplying several new constructional and chronological data, particularly on the outer defense buttresses to the south (fig. 19). The western walls still keep part of their mudbrick elevation, while the paving of the passage shows the marks of carriages. The torso of a gigantic limestone royal statue from the eighth century B.C.E., which Woolley found inside the gate, was rediscovered at some distance in the Inner Town (its head is currently kept in the storerooms of the Ankara Museum). Beyond the gate, in the Inner Town, we have excavated a thick sequence of houses from the Middle Ages down to the Iron III (= Neo-Assyrian) period, and the earlier main roadway is emerging at the bottom of our trench.

Area E, located in the Outer Town to the west, produced evidence from the seventh century B.C.E., that is, from the same time to which the Neo-Assyrian expansion of the town outside of the ramparts seems to belong. We first aimed at studying the outer double fortification wall observed by Woolley, and it was ill-constructed, as he claimed, with shallow pebble foundations and irregularly laid mudbricks. Some roadways and drains adjoin a building along the inner wall. At some distance we could then survey the door sills of House A, an elite building from which we recovered a fine bronze bowl. By the supposed corner of the nearby outer fortification wall, we dug a grave eroding on the surface: two cremation pot burials (of a child and of a young adult ca. 30–35 years old) were set one on top of the other. The funerary assemblages included glazed vessels, bronze fibulae, a granulated gold earring, some weights, and a basalt bowl. It is very likely

that these graves belonged to an extra-moenia (i.e., outside the walls) necropolis.

Perspectives

Already the 2011 campaign has offered many themes to be developed archaeologically, while the integrated approach of the expedition toward conservation and public presentation has also been implemented from the start. Since the first part of an archaeological park at the site should be completed by the fall of 2014, a complete project for it has been developed in conjunction with the excavation strategy. The main problems are represented by the presently restricted access to the military area, which will be regulated (separate access facilities have already been traced on the ground), and by the potential risks connected with the past mining of the site (a statistical risk remains attached to the area, according to IMAS standards), which will prevent a free circulation of tourists. Some visitor paths with rails on both sides will thus be developed following a dense network that has already been begun. Restoration works on all monuments are underway (fig. 20), and they follow the principles of nonintegration and reversibility. Important features for the park will also be the ruins of the old excavation house of the British expedition in the Inner Town, still supplied with some original fittings of the 1910s (fig. 21) and with a scatter of Iron Age sculpture fragments from its storerooms and the entrance boulevard (which was lined with the large pieces of sculptures; figs. 22 and 23), and the beautiful river valley, which hosts some rare vegetal species (such as Euphrates poplars; see fig. 1). As a matter of fact, the various dams built upstream have reduced the Turkish stretch of the original Mesopotamian Euphrates valley to only 4.5 km, from the Karkamış Dam to the border with Syria.

Thus, among discoveries, hopes, and challenges, the project has started realizing its goals: the potential is as great as are

the threats, and a sustainable development is most necessary in this context. A new museum in Gaziantep on Karkemish and other preclassical sites has been planned. The relation between virtual reconstructions of the visual complexes, which are being designed, and their possible life-sized replicas is being explored, especially because the finds from the old excavations are dispersed among many museums. A comprehensive study project and filing of all those materials is presently underway, even as new methods of sharing and presenting the evidence are devised through an intense international cooperation. At a time when the hopes for a regional development network—

Figure 22. Limestone torso of a royal statue from the eighth century B.C.E., discovered by Woolley in the South Gate and found by us lying upside down in the entrance “boulevard” of Lawrence’s expedition house. The head is currently kept in museum storerooms in Ankara.



Figure 23. A limestone stela inscribed in cursive Luwian hieroglyphs, excavated in 1911 and subsequently thought to be lost, rediscovered lying in the entrance “boulevard” of Lawrence’s expedition house, probably eighth century B.C.E.



most necessary for a site such as Karkemish, split between two countries—are being hindered by current events, the words that Lawrence wrote from his war post in Cairo in 1915 appear a most fitting statement: “and to think that—this folly apart—one would have been living on that mound in the bend of the Euphrates, in a clean place, with decent people not too far off. I wonder if one will ever settle down again & take interest in proper things” (2005, 73).

The “Quay of Kamis”: A Crossroads of Peoples and Civilizations

Gianni Marchesi, Hasan Peker, and David Hawkins

With the noteworthy exception of an inscribed statue from the Middle Bronze Age, the excavations at the site of Karkemish have not, up to the present, recovered any other substantial records of the city’s rulers earlier than the Iron Age.

In spite of this, however, few sites in the ancient Near East can boast as long an epigraphically documented history as Karkemish. Written sources from Ebla, Mari, Tutub, Alalakh, Emar, Ugarit, Hattusa, Malatya, Assyria, and Egypt, spanning from the Early Bronze Age to the fall of the Assyrian Empire at the end of the seventh century B.C.E., allow us to reconstruct about two thousand years of the history of this major center on the right bank of the Euphrates.

The Early and Middle Bronze Ages

The first attestations of Karkemish date back to the time of the royal archives of Ebla (ca. twenty-fourth century B.C.E.), when the city was part of the Eblaite kingdom. It is only in the first half of the second millennium B.C.E. that Karkemish emerges from the written documentation as a political entity on its own. During this period, which is conventionally named Middle Bronze Age, the city was the capital of a small autonomous or semiautonomous kingdom whose kings were occupied with preserving their formal independence among



Figure 24. Fragment of a Middle Bronze Age basalt statue mentioning Binami king of Karkemish, rediscovered in the storerooms of the Anatolian Civilizations Museum in Ankara. Another fragment of the same statue was found during the 2011 season.

Table 1. The Great Kings of Hatti and the Kings of Karkemish

HATTI					KARKEMISH
Suppiluliuma I (ca. 1355)					
Arnuwanda II	Mursili II				Piyasili (Sharrikushuh)
	Muwatalli II		Hattusili III		Shahurunuwa
	Mursili III (Urhiteshup)	Kurunta (Ulmiteshup)	Tuthaliya IV		Initeshup
			Arnuwanda III	Suppiluliuma II	Talmiteshup
					Kuziteshup (ca. 1200)

the great powers of the time and safeguarding the prosperity generated by the trade along the Euphrates.

Strong commercial ties existed between Karkemish and the city of Mari, located further downstream on the Euphrates: the former supplied the latter with wine, honey, olive oil, grain, copper, timber, horses, and slaves. Letters and administrative documents from Mari also provide information on three kings of Karkemish—Aplahanda, Yatarami and Yahdunlim—who ruled at the time of the famous king Hammurabi of Babylon (first half of the eighteenth century B.C.E., according to the Middle Chronology). Two other kings not found in the Mari sources are to be added to these: Aplahanda's father, Hadna'anda, whose name occurs on a sealing from Acemhöyük, in central Anatolia; and one Binami, who is mentioned in a statue inscription from Karkemish (which has most recently been identified as such by putting together an inscribed fragment that was found during the 2011 campaign of excavations and another piece rediscovered in the store-rooms of the Museum of Anatolian Civilizations in Ankara; see fig. 24 above).

The kingdom of Karkemish was probably a vassal state first of Samsiaddu, the great Amorite conqueror who created a vast kingdom in upper Mesopotamia, then of the mighty state of Yamhad, centered on Aleppo. In the second half of the seventeenth century B.C.E., the city probably passed under the hegemony of the Hittites, who defeated Aleppo and conquered a great part of Syria. However, the Hittite control over Karkemish did not last for a long period of time: the Karkemishites soon rebelled and stopped supplying the Hittites with auxiliary troops for their military campaigns. [GM]

The Late Bronze Age

During the sixteenth century B.C.E., Karkemish presumably entered into the orbit of the state of Mitanni, but very little is known about this somewhat obscure period of the history of the ancient Near East. Egyptian sources of the times of pharaohs Thutmose III (middle of the fifteenth century B.C.E.) and Amenhotep III (first half of the fourteenth century B.C.E.) list Karkemish among the territories under Egyptian influence.

Karkemish fell again into the hands of the Hittites in the second half of the fourteenth century B.C.E., during the reign of Suppiluliuma I, who placed one of his sons, Piyasili, on the throne of the city. The latter took the Hurrian name Sharrikushuh and started a local dynasty that lasted for at least five generations (see table 1). Throughout this period Karkemish was one of the principal administrative centers of the Hittite Empire and the one responsible for Syrian affairs.

The Hittite “viceroys” of Karkemish established political-diplomatic relations with the other Hittite vassals in the name of the Great King of the Hittites and played a key role in contrasting and weakening the state of Mitanni to the east. Since the thirteenth century B.C.E., they also resisted the periodic threat posed by the Assyrians and stopped the Egyptian expansion to the north.

After the collapse of the Hittite Empire in the early twelfth century B.C.E., Karkemish became the capital of an independent kingdom that collected the empire's legacy. The last known king of Karkemish of the Late Bronze Age, Kuziteshup, a great-great-grandson of Suppiluliuma I, adopted the title that had belonged to the Hittite emperors: Great King (see fig. 26 below). As a surviving descendant of Suppiluliuma I, he could claim the vacant imperial title. [HP]

The Iron Age

Descendants of Kuziteshup are known to have ruled in Malatya for at least four and possibly seven generations. The known kings of Karkemish of the eleventh and tenth centuries—Initeshup, Sapaziti, Uratarhunta, Tuthaliya—presumably also descended from Kuziteshup (see table 2 above).

A group of hieroglyphic inscriptions from Karkemish that date to the tenth century B.C.E., by the members of a four-generation line of high-ranking officials bearing the title of “ruler (*tarwani*), Country Lord of the city of Karkemish,” shed some light on this historical period. The greater part of these inscriptions and associated sculpture was the work of Katuwa, and others were those of his father, Suhi II. No inscription was known for Suhi I, the founder of the line, until the discovery in 2011 of a stela set up by him that bears a text nearly identical to

A New Inscribed Stela from Karkemish: At the Origins of the Suhi-Katuwa Dynasty

Ali Dinçol, Belkıs Dinçol, David Hawkins, and Hasan Peker

A basalt stela almost 2 m high was found on the southern slope of the acropolis at the beginning of the 2011 season (fig. 25). The stela, which dates to the time of Suhi I (see table 2), is the earliest Iron Age inscription from Karkemish. Its text is very similar to that on a stela found in 1913 and dedicated in the temple of the storm-god by a priest of the goddess Kubaba, son of Suhi I. Both stelae are topped with a winged sun-disc (one-time emblem of Hittite royalty), above which there are a lunar crescent and a star. The first six lines of the newly found inscription are almost identical to the text of the priest's stela, while the last two supply quite important new pieces of information:

Great King Uratarhunta, the Hero, king of the land of Karkemish, son of Sapaziti, Great King, the Hero—a dispute arose for him with the land Sura (= Assyria?), and he opposed the army. To King Uratarhunta the mighty storm-god and the goddess Kubaba gave a mighty courage, and he ... and resolved the dispute. Suhi, King Uratarhunta's dear kinsman (?), the ruler (*tarwani*), the Country Lord of the city of Karkemish, set up this stela.

This new inscription clarifies points of uncertainty on the priest's stela. The name of Uratarhunta's father is now clearly read. Moreover, the relationship between the Great King and the author of the stela is now more easily understood, though the translation "kinsman" is but a guess. But it looks very probable that the Great King and the Country Lord were co-existing contemporaries, thus perhaps in a relationship of sovereign and first minister or lesser ruler. It would not be surprising if Suhi was a member of the royal family, thus kinsman.

There are other indications of interaction between the lines of Great Kings and Country Lords. A stela of Suhi II from Kelekli preserves the clause: "When King Tuthaliya took (in marriage) my dear daughter..." which attests to a case of inter-marriage between the two lines—this Tuthaliya being most likely the same as the "Tuthaliya, Great King, [king] of the land of Kar[kami]š" that is mentioned on a fragment of a stela very similar to those of Suhi I and the priest. Further, in the following generation an inscription of Katuwa records a struggle for the city of Karkemish with the "grandsons of Uratarhunta," which he won. In fact, the line of the Great Kings ultimately lost out to that of the Country Lords.

Actually, we may ask why all the early Karkemish monuments, even those recording "deeds" of the Great Kings, were set up by the Country Lords. Could it be that the real power in the city was already in the hands of the Country Lords and that the Great Kings survived only as titular figureheads? Available

data would point to a certain equilibrium of power, in itself surprising, however, unless we think that the Great King was residing in another town, which would then explain why it was not he who dedicated the stela at Karkemish.

This might lead to the further question of who these Great Kings were and where their title came from. An obvious possibility is that they claimed descent from Kuziteshup some 150 years earlier, thus ultimately from Suppiluliuma I (of whom the former was the great-great-great-grandson), a noble claim indeed.



Figure 25. Basalt stela dedicated by Suhi I to the great king of Karkemish Uratarhunta, ca. 975 B.C.E., found on the southern slope of the acropolis during the 2011 campaign.



Figure 26. Stamp seal impression of Kuziteshup, Great King of Karkemish, ca. 1200 B.C.E., from Lidar Höyük. After D. Sørensen, "Ein Königssiegel aus Kargamis," *Mitteilungen der deutschen Orient-Gesellschaft* 118 (1986): 185.

that of the stela of a son of his who was a priest of the goddess Kubaba. Both stelae commemorate the success of the Great King Uratarhunta, son of the Great King Sapaziti, in a dispute with the land of Sura (probably to be recognized as Asura = Assyria—a most interesting piece of information for an epoch in which Assyria goes through a dark age in the sources).

Later on, in the mid-ninth century, Karkemish was under a King Sangara attested in the records of the Assyrian kings Assurnasirpal II and Shalmaneser III (ca. 870–845 B.C.E.), but he is not represented by any known inscriptions of his own. 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

Table 2: The Descendants of Kuziteshup and Great Kings, Kings, Rulers, and Country Lords of Karkemish

Kuziteshup (Great King of Karkemish, the Hero)				ca. 1200
MALATYA		KARKEMISH		ca. 1100
PUGNUS-mili I (Country Lord)		A son of Kuziteshup ² (king ²)		
Runtiya (Country Lord)	Arnuwanti I (king)			
	PUGNUS-mili II (Potent ² King)			
	Arnuwanti II (Country Lord)	Initeshup (king of the land of Hatti)		ca. 1000
		Sapaziti (Great King)		
		Uratarhunta (Great King, king of the land of Karkemish)	Suhi I (ruler, Country Lord)	
			Astuwalamanza (Country Lord)	
		Tuthaliya (Great King, king of the land of Karkemish)	Suhi II (ruler, Country Lord)	
		grandsons of Uratarhunta	Katuwa (ruler, Country Lord)	ca. 900

at least four generations stretching back to the end of the ninth century B.C.E. 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. 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 his literacy in several scripts and proficiency in foreign languages. Kamani certainly succeeded to the rulership, for several notable inscribed monuments of his have been found. In the manner of the “house of Suhi” he styles himself “ruler, Country Lord of the city of Karkemish,” but, surprisingly, he adds “and the city of Malatya.” This claim may be historically accurate, going back to the heirs of Kuziteshub, but it was probably empty. In one inscription he claims to have (re)built the temple of Kubaba magnificently; another inscription records that, acting jointly with his prime minister (“first servant”) Sas-tura, he founded a city named after himself, Kamana.

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 bears the title as “Country Lord of the city of Karkemish and the land of Malatya,” which is similar to that of Kamani. An associated fragment bearing only the name Astiru could be restored to a position to give the author’s missing name, thus Astiru II, son of Sastura, though the style of the sculpture suggests a date later than the mid-eighth century B.C.E. Fragments of a colossal seated statue with an inscription excavated in the South Gate preserve a possible “beloved of Kubaba, Asti[ru]’s son.” The style here also looks to be late eighth century B.C.E., which could indicate an attribution to Pisiri, last king of Karkemish, who is recorded among the tributaries of Tiglath-pileser III in 738 B.C.E. and was removed from the throne by Sargon II in 717 B.C.E. At that point Karkemish was annexed as an Assyrian province, which it remained for the next century up to the fall of Assyria in 605 B.C.E. The damage suffered by these two monuments, those of Sastura’s son and Asti[ru]’s son, looks like the sort of deliberate destruction regularly inflicted by the Assyrians on the memorials of defeated opponents. [DH]

Acknowledgment

All images, unless otherwise specified, are copyright of the Joint Turco-Italian Archaeological Expedition at Karkemish. Objects in the Anatolian Civilizations Museum in Ankara are reproduced courtesy of the Museum.

Works Consulted

- Gilbert, A. 2011. *Syro-Hittite Monumental Art and the Archaeology of Performance: The Stone Reliefs at Carchemish and Zincirli in the Earlier First Millennium BCE*. Berlin: de Gruyter.
- Hawkins, J. D. 2000. *Corpus of Hieroglyphic Luwian Inscriptions*. 3 vols. Berlin: de Gruyter.
- Hogarth, D. G. 1914. *Carchemish: Report on the Excavations at Djerabis*

on Behalf of the British Museum, Part 1: Introductory. London: Trustees of the British Museum.

- Lawrence, T. E. 2005. *Lawrence of Arabia: The Selected Letters*, ed. M. Brown, London: Little.
- Lloyd, S. 1956. *Early Anatolia: The Archaeology of Asia Minor before the Greeks*. Baltimore: Penguin.
- Marchetti, N. 2005. Karkemish. Page 130 in vol. 4 of *Enciclopedia archeologica: Asia*, ed. S. Moscati. Rome: Istituto della Enciclopedia Italiana.
- . 2010. A Preliminary Report on the 2007 and 2008 Excavations and Restorations at Tilmen Höyük. Pages 369-383 in vol. 2 of *Proceedings of the Sixth International Congress on the Archaeology of the Ancient Near East, May, 5th–10th 2008, “Sapienza”-Università di Roma*, ed. P. Matthiae, F. Pinnock, L. Nigro, and N. Marchetti. Wiesbaden: Harrassowitz.
- Orthmann, W. 1971. *Untersuchungen zur spätethitischen Kunst*. Bonn: Habelt.
- Woolley, C. L. 1921. *Carchemish: Report on the Excavations at Jerablus on Behalf of the British Museum, Part 2: The Town Defences*. London: Trustees of the British Museum.
- Woolley, C. L., and R. D. Barnett. 1952. *Carchemish III. Report on the Excavations at Jerablus on Behalf of the British Museum, Part 3: The Excavations in the Inner Town; The Hittite Inscriptions*. London: Trustees of the British Museum.

ABOUT THE AUTHOR

Nicolò Marchetti is Professor of Archaeology and Art History of the Ancient Near East at the Alma Mater Studiorum-University of Bologna. He has participated in the Ebla excavations in Syria and directed excavations at Jericho in the National Authority of Palestine (1997–2000), Tilmen Höyük (2003–2008), and Taşlı Geçit Höyük (2009–2010) in Turkey. He has published extensively on the preclassical cultures of the Syro-Mesopotamian area, most recently a monograph on Early Dynastic royal statuary (Eisenbrauns, 2011). Has co-organized several exhibitions on ancient Near Eastern materials and the Sixth International Congresses on the Archaeology of the Ancient Near East in May 2008 at the Sapienza University of Rome.





AMERICAN SCHOOLS OF ORIENTAL RESEARCH

KARKEMISH ON THE EUPHRATES: Excavating a City's History

Author(s): Nicolò Marchetti

Reviewed work(s):

Source: *Near Eastern Archaeology*, Vol. 75, No. 3 (September 2012), pp. 132-147

Published by: [The American Schools of Oriental Research](#)

Stable URL: <http://www.jstor.org/stable/10.5615/neareastarch.75.3.0132>

Accessed: 16/10/2012 08:52

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



The American Schools of Oriental Research is collaborating with JSTOR to digitize, preserve and extend access to *Near Eastern Archaeology*.

<http://www.jstor.org>