

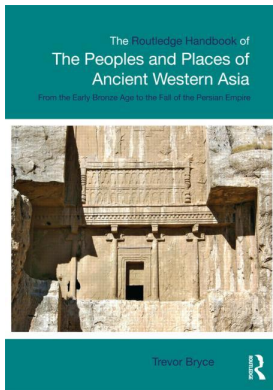
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The Near East from the Early Bronze Age to the Fall of the Persian Empire

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Kabnak (Kabinak) Late Bronze and Iron Age city in Susiana (region of mod. Khuzestan) in southwestern Iran. It is first attested as the seat of an Elamite governor called Athibu, subordinate of the C14 Elamite king Tepti-ahar, in seal impressions of Athibu discovered in the Late Bronze Age Elamite city now known as Haft Tepe (q.v.). Kabnak may therefore be the city's anc. name. Subsequently, it appears (in the form Kabinak) in the record of the Assyrian king Ashurbanipal's conquest of Susa and other cities in 646.

D. T. Potts (1999: 201–5).

Kabri, Tel (map 8) Settlement-mound covering, at its greatest extent, an area of c. 32 ha, and located in northern Palestine in the western Galilee region, 5 km north-east of mod. Nahariyah. Its history of occupation extends from the late Neolithic era through the Chalcolithic, Bronze, and Iron Ages, and the Persian, Hellenistic, and Roman periods. The site was discovered in the 1950s, and an initial survey was carried out by M. Prausnitz for the Israel Dept of Antiquities in 1957 and 1958. Subsequently, excavations were conducted from 1986 to 1993 by a team from the Institute of Archaeology, Tel Aviv University, under the direction of A. Kempinski. Kempinski describes Tel Kabri as 'a complex of archaeological sites clustered around the mound. . . . The lower city of the Middle Bronze Age II period extended north of the mound and the Neolithic and Early Chalcolithic settlements were located east of it.' The Early Bronze Age (EBA 1A–B) phase featured large oval houses with central pillars, and a number of graves. However, Kabri reached the peak of its development in the Middle Bronze Age, when it achieved its maximum size, expanding from the mound to the settlement of a lower city. Two sets of fortifications were built, the first in the Middle Bronze IIA phase (it is unclear whether the site was unoccupied in Middle Bronze Age I), and the second, on a massive scale, in the Middle Bronze IIB phase. During this phase, an impressive palace complex was built, the floor of whose main chamber, designated as a 'ceremonial hall', was plastered and decorated with an orange and yellow checkerboard pattern. A floral design was featured on the yellow plaster. The floral motifs bear a resemblance to the painted decoration of the contemporary Minoan civilization of Crete, and the fresco fragments have been compared with the frescos of Thera/Santorini. Recent excavations undertaken by A. Yasur-Landau and E. H. Cline, on behalf of the University of California at Santa Cruz and the George Washington University in Washington DC respectively, have determined that the palace complex was in fact twice as big as the previous excavators had thought. (The preliminary publication of Yasur-Landau's and Cline's work at Kabri is posted at <http://digkabri.wordpress.com>).

Despite its formidable defences, the city was destroyed at the end of its Middle Bronze IIB phase, c. 1600. The site appears to have been abandoned at the end of the Middle Bronze Age, but reoccupied in the Iron Age when Kempinski believes the city



Figure 57 Tel Kabri.

of Rehob, attested in Joshua 19:28, was located there. The Iron Age settlement was confined to the mound, and was no more than 2 ha in extent. It was destroyed, presumably by either the Assyrians or the Babylonians, at the end of its Iron Age phase, and rebuilt on a larger scale in the Persian period (C6–4). Occupation continued through the Hellenistic period. The Roman settlement, called Kabrita, was relocated on the site later occupied by the village Tel Kabri.

(in consultation with E. H. Cline)

Kempinski (*NEAEHL* 3: 839–41; 2002), Cline and Yasur-Landau (2007).

Kabsitu Iron Age city in northern Babylonia, located on the middle Euphrates r., near the cities of Rapiqu(m) and Rahimmu. The Assyrian king Tukulti-Ninurta II encamped his forces there during his last recorded campaign (885), which took him through the middle Tigris and Euphrates regions (**RIMA* 2: 174).

Kadesh see Qadesh.

Kadesh-Barnea see Qadesh-Barnea.

Kadmuhu (Katmuhu) (map 13) Country attested in M2 and M1 Assyrian texts, located in northern Mesopotamia in the eastern Kashiyari mountain region (mod. Tur ʿAbdin), west of the upper Tigris r. It is first mentioned in the reign of the Assyrian

king Adad-nirari I (1307–1275) who reports the conquest of it, along with its allies the Ahlamu, Sutu, and Iuru, by his father and predecessor Arik-den-ili (1319–1308) (**RIMA* 1: 132). The country may have been lost to the Assyrians during Adad-nirari's own reign (if one can so judge from the lack of any reference to it among Adad-nirari's exploits), and was perhaps regained by his son and successor Shalmaneser I (1274–1245). But Kadmuhi had subsequently taken to plundering Assyrian territory and carrying off its inhabitants until Shalmaneser's successor, Tukulti-Ninurta I (1244–1208), conducted a campaign against it early in his reign, capturing five of its strongholds and transporting the spoils of battle and captives back to Assyria (**RIMA* 1: 235). In this same period, he conducted campaigns against a number of other small states in the region, over all of which he imposed or restored Assyrian control. They included Paphu, Bushu, Mummu, Amadanu, Nihanu, Alaya, Tepurzu, and Purukuzzu (Puruluzmu) (**RIMA* 1: 236, 250 etc.).

There were further expeditions against Kadmuhi by later Assyrian kings. Most notable among these was the campaign conducted by Tiglath-pileser I in his accession year (1115). It was prompted by the alleged invasion and capture of Kadmuhi by a force, under the command of five kings, of 20,000 Mushki people. These people had hitherto occupied for some fifty years the lands of Alzu and Purulumzu as tributaries of the Assyrian crown (**RIMA* 2: 14–15). Tiglath-pileser responded to their expansion into Kadmuhi by leading an expedition into the country via the Kashiari range. He defeated the Mushki in a pitched battle, in which more than two-thirds of their numbers were massacred. The 6,000 survivors thenceforth acknowledged the Assyrian king as their overlord. (For more on the Mushki, see under **Phrygia**.) The remaining inhabitants of Kadmuhi, who had fled eastwards over the Tigris, were pursued and defeated by Tiglath-pileser; Kadmuhi was thus restored to Assyrian control. It is apparent from the above account that Kadmuhi had continued to be hostile to Assyrian rule, and may well have welcomed the Mushki force as liberators from it. Tiglath-pileser refers to Kadmuhi as rebellious and refusing to pay tribute. His wholesale conquest, plunder, and destruction of the land and its cities indicate that his Kadmuhi campaign was a punitive one directed as much against its own people as against the Mushki occupying force. Nevertheless, the country continued to be rebellious, and within a year or so of his conquest Tiglath-pileser was obliged to conduct a further campaign against it (**RIMA* 2: 17). On this occasion he established his control more firmly over the country, attaching it as frontier territory to his kingdom.

However, Kadmuhi's relations with Assyria remained volatile. In C10, Ashur-dan II (934–912) reports its conquest and the capture of its king, Kundibhale, who was taken back to the city of Arbela and flayed alive (**RIMA* 2: 134). But in the reign of Ashurnasirpal II (883–859), Kadmuhi appears to have had more peaceful relations with Assyria, or at least to have avoided conflict with it. On two or more occasions when Ashurnasirpal II's eastern campaigns took him through its territory (883 and 879), Kadmuhi apparently offered no resistance, escaping devastation by freely offering up tribute (**RIMA* 2: 198, 208). On the second of these occasions, Ashurnasirpal consecrated a palace in Til-uli, one of the cities of Kadmuhi. In 879 Kadmuhi was annexed, and two provinces, Shahuppa and Tille, were formed out of it (Radner, *RIA* 11: 53).

Postgate (*RIA* 5: 487–8).

Kahat (map 10) Middle and Late Bronze and Iron Age city in the Ida-maras region of northern Mesopotamia. It is perhaps to be identified with the site of Tell Barri on the Jaghjagh r. (Postgate, *RIA* 5: 287), though some scholars have expressed a preference for Tell Hamidiya. Kahat is attested in a number of letters from the Mari archive (*LKM* 614, refs) when Mari's throne was occupied by the Mariote king Zimri-Lim (1774–1762), who had captured the city early in his reign. It was a royal city, whose known kings in Zimri-Lim's reign were Akin-Amar, Kapiya, and Attaya. Kapiya was one of seventeen northern Mesopotamian rulers who received warning from Zimri-Lim of an imminent invasion of the region by the forces of Ibal-pi-El II, king of Eshnunna.

Some years later, after the fall of Mari in 1761, another king of Kahat, Yamsi-Hadnu, concluded a treaty with Till-Abnu, ruler of the land of Apum (whose capital was at Shubat-Enlil/Shehna). Kahat must later have been incorporated into the Mitannian empire, and after the Hittite conquest of Mitanni in the third quarter of C14, remained attached to the kingdom of Hanigalbat (the final remnant of Mitanni). Hanigalbat subsequently came under Assyrian control, and when the Hanigalbatean king Wasashatta rebelled against Assyrian sovereignty, Kahat was among the cities conquered by the Assyrian king Adad-nirari I (1307–1275) in the course of crushing the rebellion (**RIMA* 1: 136). It is later attested by the Assyrian king Tukulti-Ninurta II, who encamped his forces at Kahat, one night's march south of Nisibin, during his last recorded campaign (885) (**RIMA* 2: 177). Kahat joined a widespread rebellion against the Assyrian king Shalmaneser III (858–824), initiated by the king's son Ashur-da'in-apla. The rebellion continued into the early regnal years of Shalmaneser's son and successor Shamshi-Adad V before it was finally crushed (**RIMA* 3: 183).

Kailetu Iron Age city in the middle Euphrates region, between Harradu to the south and Hindanu to the north. The Assyrian king Tukulti-Ninurta II encamped his forces there during his progress up the Euphrates on his last recorded campaign (885) (**RIMA* 2: 175).

Kakkulatium Middle Bronze Age city located in central Mesopotamia on the banks of the Tigris. A river crossing was established there. In late C19 the city was captured by the Eshnunite king Naram-Sin during a campaign which took him into north-western Mesopotamia. In the reign of the Mariote king Zimri-Lim (1774–1762), the Elamites were active in the region, on one occasion capturing the city and demolishing its walls as they retreated from Hiritum (**LKM* 459, 479, 511).

Röllig (*RIA* 5: 288–9), *Mesop.* 131.

Kakmum (Kakme?) Country and city located east of the Tigris r. in the northwestern Zagros mountains, attested in texts dating to the Early and Middle Bronze Age and Iron Age. First mentioned in the period of the Ur III dynasty (C21), it subsequently appears in correspondence from the Middle Bronze Age Mari and Shemshara archives (for the latter, see Eidem and Laessøe, 2001: 165, refs). One of the letters from Mari, dating to the reign of Zimri-Lim (1774–1762), refers to the defeat of a king of Qabra called Ardigandi by troops from Kakmum, whose king, Gurgurum, attacked and plundered Qabra's territory (**LKM* 387). Kakme is attested in late C8, when it became involved in conflict with the Assyrian king Sargon II. However, Fuchs has suggested

that at this time Kakme was simply a term for ‘Urartu’ in the Mannaeian language (*Sargon II* 440–1).

Röllig (*RIA* 5: 289).

Kalaly Gyr Large M1 Central Asiatic fortress settlement, 1000 m × 700 m, located in the country of Chorasmia, which lay south of the Aral Sea. A palace with hypostyle hall, reflecting strong Persian influence, has been excavated there (see Francfort, 1988: 181, fig 6). The settlement, dating to the end of the so-called Archaic Period (C6–4), is thought to have been the residence of a Persian official, possibly a satrap.

Kalasma One of the Late Bronze Age Hittite lands located on or near the Hittite frontier in northern Anatolia. In early C14, the Hittite king Arnuwanda I drew up pacts with his military commanders stationed in these lands, binding them by oath to maintain the security of the territories assigned to them (*von Schuler, 1956: 229). Subsequently, Kalasma appears in a prayer of the Hittite king Mursili II (1321–1295) among the countries which rebelled against Hittite rule during his reign while the Hittite kingdom was being ravaged by plague (*Singer, 2002: 52–3). According to Mursili’s report of this (or possibly a later) rebellion in his *Annals*, Kalasma appears to have been subdued by the Hittite commander Nuwanza (*AM 188–9). But rebellion broke out afresh several years later when a man of Kalasma called Aparru attacked the nearby Hittite state Sappa. Though Aparru was defeated and fled for his life, a further campaign the following year, by the Hittite commander Hutupiyanza, was needed to restore Kalasma fully to Hittite control.

Kalavastos-Ayios Dhimitrios ([map 14](#)) Late Bronze Age town, covering 11.5 ha, near the southern coast of Cyprus, between Limassol and Larnaca. Occupation of the area extends back to the Neolithic period (c. 4500), and there was significant settlement there during early M2 as well, to judge from sixty-one Middle Bronze Age tombs excavated in the mod. village. However, Ayios Dhimitrios reached the peak of its development in C13, in the Late Cypriot period, when it was almost certainly a centre for copper production and copper trading activities. Though much of the central part of the site has been destroyed by mod. highway construction, excavations conducted by A. South and I. A. Todd at its northern end uncovered an administrative complex built around a central courtyard. A particular feature of the complex, which may have been two storeys high, is a rectangular hall, whose roof was supported by a central row of stone pillars. The hall served primarily as a storage magazine for olive oil, as attested by fifty large pithoi with a total capacity estimated at c. 33,500 litres. The magazine may have been used for other commodities as well. The building’s likely function as an administrative centre of the settlement, and perhaps of the region in which the settlement was located, may be reflected in the discovery, within and near the building, of a number of clay cylinders inscribed with symbols in the Cypro-Minoan script. Rock-cut chamber tombs were also found within the area of the settlement. The most important of the tombs, dated to c. 1375, may provide some indication of the wealth of the settlement, if one can so judge from the gold jewellery and other valuable grave goods which accompanied the deceased – in this case, three women, a child, and three infants. Much of the town’s wealth probably came from its copper and olive oil industries. The site was abandoned at the end of the C13 and never resettled.



Figure 58 Kalavasos.

South (1992), Todd and South (*OEANE* 3: 262–5).

Kalhu see *Nimrud*.

Kalzu see *Kilizu*.

Kaman-Kalehöyük Predominantly Middle and Late Bronze Age urban settlement located in the Cappadocian region of eastern Anatolia between mod. Boğazkale (Boghazköy) and Kayseri. The site is currently being excavated by a Japanese team under the direction of S. Omura. To judge from both its architectural remains and the numerous seals and seal impressions found in them, Kaman-Kalehöyük appears to have been an important commercial and administrative centre of the Assyrian trading network during the Assyrian Colony period in eastern Anatolia (C20–18), and probably continued to be a settlement of some significance during the Hittite Old Kingdom (C17–15). Five enormous grain silos located around a building with massive stone walls have been dated to the latter period. They were perhaps part of the network of grain silos which extended through the territories controlled by the Hittites in the reign of Telipinu (1525–1500). By the Hittite New Kingdom (C14–early C12), the settlement appears to have lost much of its former importance, judging from the sparse material remains of this period. There is, however, evidence of later occupation during M1, including an Iron Age Phrygian residential area and traces of a Hellenistic settlement.

Omura (2005), Yıldırım and Gates (2007: 295).

Kamid el-Loz Settlement-mound located in the southern Lebanese Biqā' valley at the junction of two main roads: one from the upper Jordan valley into Syria, and

another leading eastwards from the central Mediterranean coast (*OEANE* 5: 422, map). Its history of occupation extends, with gaps, from the Early Neolithic through the Roman period. No Chalcolithic remains have yet been found, and very little survives of the Early Bronze Age settlement, or of the Persian, Hellenistic, and Roman occupation levels, apart from their cemeteries. The site was excavated jointly, from 1963 to 1965, by teams from the Universities of Johana Gutenberg of Mainz, and Saarbrücken, under their respective directors A. Kuschke and R. Hachmann, and by the University of Saarbrücken alone between 1964 and 1981. During the Middle Bronze Age an important fortified urban centre occupied the site. Temples and a palace have been identified in this level, though they lie beneath a Late Bronze Age temple and palace and have not been excavated. The Late Bronze Age temple had a double court, the western one of which was paved with mudbrick blocks and had three rectangular plaster-lined basins, considered to have been used for sacrificial purposes. Both the temple and the palace located to its south were destroyed and rebuilt several times.

Kamid el-Loz has been identified with the city of Kumidi (Kumidu) attested in Late Bronze Age Egyptian sources. It was the seat of the resident commissioner of the Egyptian province Upi, as indicated in a number of letters from the mid C14 Amarna archive (see glossary), including one written to the pharaoh Akhenaten by its local ruler, Arashsha (**EA* 198). The city is probably also to be identified with the town called 'Ramesses the Settlement which is in the Valley of the Cedar', which lay on Ramesses II's campaign route to Qadesh in 1274 (**Gardiner*, 1960: 8). The city was destroyed in late C12, and after a period of abandonment was occupied by a succession of Iron Age villages, with perhaps an Aramaean population.

Hachmann (*RIA* 6: 330–4, s.v. Kumidi), Badre (*OEANE* 3: 265–6).

Kammama Late Bronze Age Hittite city in northern Anatolia, listed in a Hittite prayer among the cities sacked by the Kaskans in late C15 (**Singer*, 2002: 42), and thenceforth lying in Kaskan-occupied territory. While under Kaskan occupation, the city was destroyed by the Hittite king Suppiluliuma I (1350–1322) during a Hittite campaign in the region following his destruction of the Mitannian empire (**DS* 108). But it probably remained within Kaskan-controlled territory until early C13, when the Hittite prince Hattusili (later King Hattusili III) restored the region where it lay to Hittite control, and repopulated it with Hittite subjects.

Kammanu Iron Age country in eastern Anatolia, perhaps to be located in the plain of mod. Elbistan, and probably constituting the northern part of the kingdom of Melid/Malatya (see *Arslantepe*). The name Kammanu is attested in the records of the Assyrian king Sargon II (721–705). The city of Til-garimmu (successor of Late Bronze Age Tegarama) appears to have belonged within its territory. After his occupation and conquest of Melid in 712, Sargon partitioned Kammanu off from the city of Melid and made it into a separate province under an Assyrian-appointed governor (**ARAB* II: 11–12, 30–1). He allocated the city of Melid to Mutallu, ruler of the kingdom of Kummuh. Kammanu was used as a place of resettlement for deportees from countries conquered by the Assyrians. The region appears to have regained its independence from Assyrian rule on the death of Sargon. (See also **Til-garimmu**.)

CHLI 1: 284, 285 with n. 45.

Kanesh (Nesa, *Kültepe*) (map 2) Settlement comprising a 20 m high mound (c. 550 m in diameter) and a lower city, located 21 km northeast of mod. Kayseri at the junction of several important routes connecting Mesopotamia and Syria with eastern Anatolia. The site's history of occupation on the mound, consisting of eighteen levels, extends from the Early Bronze Age through the Hellenistic and Roman periods. The history of the lower city is confined to the Middle Bronze Age, when Kanesh was the Anatolian headquarters of the Assyrian Colony trading network (see glossary). Excavation of the site began in 1948, under the direction of T. Özgüç on behalf of the Turkish Historical Foundation and the General Directorate of Monuments and Museums, and continued under Özgüç's direction until 2005. Mound and lower city were excavated simultaneously.

There are four major occupation levels at Kanesh. The first two (IV and III) belong to the Early Bronze Age. Level III was destroyed by fire in Early Bronze III. The Middle Bronze Age was the period of the Assyrian Colonies, represented archaeologically by two levels, II and Ib. During this period the mound was the site of an Anatolian settlement, capital of the kingdom of Kanesh, one of four known central-eastern Anatolian kingdoms of the Middle Bronze Age. (The other three were Hatti, Burushattum, and Wahsusana.) The palace of the Anatolian ruler was constructed on the top of the mound. At the mound's base, on its northern and northeastern sides, lay the Assyrian commercial centre, Karum Kanesh. It was not inhabited exclusively by Assyrian traders, but also included many Anatolians among its inhabitants. During the colony period, the city was protected by two concentric fortification systems.

Level II of the *karum*, or commercial centre (which was also protected by a fortification wall), lasted some sixty to seventy years, from relatively late in the reign of the Assyrian king Erishum I (1974–1935) until the end of the reign of Puzur-Ashur II (1880–1873). It ended in destruction by fire. The site was left unoccupied for a period of perhaps thirty years before resettlement took place in the Ib phase – the last phase of the merchant colonies. It is still not certain whether the settlement on the mound suffered destruction at the same time as the *karum*. Quite possibly it remained intact, since a number of the tablets found in the palace at Kanesh are to be ascribed to the intermediate period between levels II and Ib. Level Ib had a flourishing existence before it too was destroyed by fire. Roughly speaking, it extended from late C19 to about mid C18. In contrast to level II, from which more than 25,000 tablets have been unearthed, documentary evidence from Ib is sparse. This level has yielded no more than 250 tablets.

The great majority of the tablets are letters exchanged between merchants in the colonies and business associates and family members in Assyria involved in the trading operations at their home end. The letters throw much light on the nature of the goods imported into Anatolia – primarily tin and high-quality textiles – the mechanics of transportation and the personnel involved, the tolls and taxes to be paid, the dealings and contracts with the local Anatolian authorities, and the hazards and risks of the trading ventures. Of the twenty-one Assyrian trading colonies attested in the texts, Kanesh is only one of three to be located. The other two are Hattus (later the Hittite capital Hattusa) and the site now called Alishar (probably anc. Ankuwa). Small numbers of Assyrian merchant-tablets have come from both these sites.

A few of the letters also provide important information about political conditions in eastern Anatolia during the colony period. Above all, they reflect growing instability in the region as disputes broke out between the major kingdoms, sometimes sparked

off by their subject towns in the border areas. One of these disputes led to hostilities between Nesa's successive kings, Inar and Warsama, and a man called Anum-hirbi, ruler of the large and wealthy kingdom of Mama (*Balkan, 1957). The best-known text originating from the colony period is the so-called Anitta inscription, which survives in three fragmentary copies from the Hittite period (*CS I: 182–4, *Chav. 216–19). It recounts the exploits of a king called Anitta whose father, Pithana, came from the city of Kussara lying to the southeast, and established Nesa as his capital. A dagger discovered in 1954 in the debris of a large building on the mound is inscribed with the words '(the property of) the palace of Anitta, the King' (T. Özgüç, 1956). The building was probably the residence of Anitta and his father. Nesa was Anitta's base for a series of campaigns which he launched against the other major kingdoms and cities located north and south of the (Classical) Halys r. (mod. Kızıl Irmak). His success in the campaigns resulted in the establishment of the first Anatolian empire, with Nesa as its centre. These events date to the Ib period of Kanesh/Nesa. Shortly afterwards, the fragile power structure built up by Anitta collapsed, and the Assyrian merchants, always apprehensive about trading in areas where conditions were unsettled, withdrew from Anatolia, bringing the Assyrian Colony period to an end (mid C18).

Towards the end of M2, in the early Iron Age, the city on the mound became the centre of one of the kingdoms of the land of Tabal, which extended southwards from the southern curve of the Halys r. into the region called the Lower Land in Hittite texts. This city was destroyed by the Assyrians toward the end of C8. There is evidence of reoccupation of the site in the Hellenistic and Roman periods.

Kanesh figures in a well-known Hittite legendary text, which tells the story of a queen of the city and her sixty offspring (*CS 1: 181; see under Zalpa).

Veenhof/Orthmann/Porada (*RIA* 5: 369–89), T. Özgüç (1986; *OEANE* 3: 266–8), *Michel (2001).

Kapishakanish M1 city in the Central Asian country of Arachosia, mod. Afghanistan. It was among the eastern lands incorporated into the Persian empire by Cyrus II, probably some time after his conquest of Babylon in 539. In 521 Kapishakanish was the site of a battle fought between the Arachosian satrap Vivana, who supported the new Persian king Darius I, and a rebel army dispatched to Arachosia by the pretender to the Persian throne, Vahyazdata (who falsely claimed that he was Bardiya, brother of Cyrus' successor Cambyses) (*DB 45). The battle was the most decisive of a number of engagements between the Arachosians and the rebel forces. (Other engagements were fought at Arshada in Arachosia and Ganduvata in neighbouring Sattagydia.) The rebels were soundly defeated, and their commander was captured and executed. Kapishakanish's location remains uncertain. Identifications have been proposed with Kandahar, the city called Capisa in Classical sources, and Qayqān in Baluchistan.

Kaprabu M1 fortified city belonging to the middle Euphrates Aramaean state Bit-Adini. Probably located near Bit-Adini's eastern frontier, it was one of its largest and most important cities. The Assyrian king Ashurnasirpal II besieged, captured, and destroyed the city after it refused to surrender to him, during his campaign in Bit-Adini c. 876. Ashurnasirpal claims to have carried off or slaughtered large numbers of its population, deporting 2,500 of its troops for resettlement in the Assyrian city of Kalhu (Calah) (*RIMA 2: 216, 290).

Lipiński (2000: 188–9).

Karabel (maps 2, 3) Site of Late Bronze Age relief and inscribed monument in western Anatolia, located 28 km west of mod. Izmir, in a pass through the Tmolus mountain range. Of the original four reliefs, designated as Karabel A, B, and C1–2, only Karabel A now survives. It depicts a male human figure armed with bow and spear, and sword with crescent-shaped pommel. On his head is a tall peaked cap. A weathered inscription in Luwian hieroglyphs provides information about him. Herodotus, who visited the monument in C5, describes it (2.106) and provides an alleged translation of the inscription which, he declares, is written in the sacred script of Egypt: ‘With my own shoulders I won this land.’ He identifies the conqueror as ‘Sesostris, king of Egypt’. But his information is entirely spurious. A recent re-examination of the inscription by J. D. Hawkins has enabled the figure adjacent to it to be identified as Tarkasnawa, king of the Arzawan land called Mira. This man had probably collaborated closely with the Hittite king Tudhaliya IV in reasserting Hittite authority in western Anatolia in the final decades of C13. The monument may mark the boundary between the kingdom of Mira and another Arzawan kingdom called Seha River Land, which lay to the north of Mira.

*Hawkins (1998b).

Karadağ see under *Kızıldağ*.

Karagündüz (map 20) Settlement-mound and perhaps unrelated necropolis in eastern Anatolia, located 40 km northeast of Van city. The settlement’s history of occupation extends from M3 to M1. When the rising waters of Lake Erçek threatened the mound and the necropolis which lay 1.5 km to its west, salvage excavations were commenced on the latter in 1992 and the former in 1994. The excavations were undertaken by a team from the Van Museum in collaboration with the Centre for Historical and Archaeological Researches in Van, Faculty of Letters, Istanbul University.

The necropolis, dating to the early Iron Age, contained a number of rectangular tomb-chambers for multiple burials, with between twenty to eighty burials in each chamber. Gifts of forged iron ornaments and ceremonial weapons were deposited in each tomb, along with food and drink offerings. As the tomb-chambers filled up, old interments were pushed aside to make way for new. The necropolis provides important information about the culture of the early Iron Age in eastern Anatolia, and demonstrates, according to the excavators, a cultural unity in the area north of Erçek Lake and Van Lake before the Urartian kingdom. The architecture of the tombs, the burial customs, the metal technology represented by the tomb-goods, and the ceramic ware all indicate close links between the culture which they reflect and that of the succeeding Urartian period.

Investigations of the mound revealed seven layers of settlement between M3 and M1. Level VII dates to M3. This is the thickest level. The excavators noted that of a total thickness of 8–9 m, VII on its own accounts for 6–7 m. The remains of a mud-brick structure of this period indicate that access to the building was via the roof. Only meagre remains survive from level VI, dating to the Middle–Late Bronze period. Level V represents the early Iron Age pre-Urartian period of settlement, whose artefacts show contemporaneity with the necropolis. Level IV is divided into several phases, of which IVB is contemporary with the kingdom of Urartu. Strong Urartian influence in this level is indicated by a building complex on the north side of the mound

comparable, according to the excavators, with the classic covered courtyards of the Urartian civilization. The succeeding IVC phase postdates the collapse of the Urartian kingdom in the second half of C7, and is seen as reflecting significant changes throughout the Lake Van area leading to major overall decline. Level III, shown to be contemporaneous with level IIIa of Hasanlu in northwestern Iran, dates to the Persian period (C6–4). Levels II and I are of mediaeval date. Level I indicates use of the top of the mound as a cemetery.

Sevin and Özfirat (2001b).

Karahöyük (1) (map 2) Middle Bronze Age settlement-mound (with evidence of earlier occupation) in southern Anatolia near mod. Konya, covering an area of c. 600 m × 450 m. The site was excavated by S. Alp for the University of Ankara from 1953 onwards. Residential quarters and a number of large buildings, including one identified as a palace, have been unearthed. The settlement was fortified by a casemate wall. Seals and seal impressions were also found. The latter sometimes appeared on loom-weights, which may indicate that textile manufacture provided one of the sources of the city's income. Burials of both inhumation and cremation types were discovered. Unfortunately, there are no inscriptions to indicate the city's original name. However, it is now commonly identified with Purushattum (Hittite Purushanda) which is attested as the seat of a major kingdom in Middle Bronze Age texts of the Assyrian Colony period (C20–18). In the past, Purushattum had been identified with mod. Acem Höyük on the southern shore of the Salt Lake.

Alp (1972) (in Turkish); reports by Mellink in *AJA* 59, 1995, and subsequent vols; Burney (2004: 145–6).

Karahöyük (2) (map 2) Late Bronze and Iron Age settlement in south-central Anatolia near mod. Elbistan, excavated by T. and N. Özgüç in 1947. The city which it represents must have belonged to the Hittite kingdom prior to the kingdom's collapse in early C12. Subsequently it may have become part of the kingdom of Melid (Malatya). A stele found on the site, inscribed with a Luwian hieroglyphic text, has been dated to the later years of C12 (**CHLI* I: 288), and thus to the early decades of the Iron Age. Set up by a man called Armanani, the inscription records a visit to the city by a Great King, Ir-Teshub, who found it empty on his arrival. There is no indication in the inscription of the city's anc. name. The stele is now housed in the Museum of Anatolian Civilizations in Ankara.

T. Özgüç and N. Özgüç (1949), Burney (2004: 145).

Karahöyük (3) Late Bronze and Iron Age settlement located near mod. Ereğli (map 18) in southern Anatolia. It was probably the chief city of the country called Hupisna (q.v.) in Late Bronze and Iron Age texts, located in the region of the Hittite Lower Land (Classical Tyanitis).

CHLI I: 425.

Kar(a)kisa Late Bronze Age country in western Anatolia, mentioned several times in Hittite texts alongside the country of Masa. Like Masa, Karkisa was governed by a council of elders rather than a king, and remained independent of Hittite authority, sometimes collaborating with the Hittites, sometimes in conflict with them. It first appears as a member of the anti-Hittite Assuwan Confederacy (see *Assuwa*) defeated by the Hittite king Tudhaliya I/II early in C14 (*Bryce, 2005: 124–5). In late C14

Manapa-Tarhunda, the future king of the Arzawan state Seha River Land, sought refuge in Karkisa after a dispute with his brothers. The Hittite king Mursili II called upon the people of Karkisa to protect him – which they did, receiving a reward from Mursili in acknowledgement of their services (*AM 68–71). In the battle of Qadesh, fought between the Hittite king Muwattalli II and the pharaoh Ramesses II in 1274, a contingent from Karkisa joined the Hittite side (*Gardiner, 1960: 8), probably in a mercenary capacity. There may be an etymological link between the names Karkisa and Caria. The latter was the name of a region in southwestern Anatolia in M1 BCE–M1 CE.

Karalla M1 region located on the western slopes of the Zagros mountains, between the headwaters of the Lesser Zab and Diyala rivers. At the time of Sargon II's accession to the Assyrian throne in 721, it was one of a number of countries lying within the land of Mannaea, which were allegedly still subject to Assyrian overlordship. However, under its ruler Ashur-le'u, it was induced by the Mannaeen king Ullusunu to join a pro-Urartian alliance which engaged in conflict with the states that remained loyal to Assyria (*ARAB II: 5). (One of the letters in Sargon's correspondence refers to a gift of five horses presented to Ashur-le'u by Ullusunu; *SAA V: 155–6, no. 218). In 716, Sargon crushed the alliance, took Ashur-le'u back to Assyria in chains, and added Karalla to the neighbouring province of Lullumu which had maintained its allegiance to Assyria. But shortly afterwards Karalla rebelled once more, expelling its Assyrian-appointed officials and establishing its independence under Ashur-le'u's brother Amitashi. The uprising was crushed by Assyrian forces, and Karalla was now organized as a separate province. But it continued to defy Assyrian authority, and the Assyrians may have found it necessary to conduct further campaigns of pacification in the region – though we have no records of these.

Röllig (*RIA* 5: 405), Grayson (1991b: 93–4, 97).

Karana (probably = *Tell er-Rimah*) (map 10) Small Bronze Age trading city located in northern Mesopotamia. If the identification with Tell er-Rimah is valid, the city lay 13 km south of mod. Tell 'Afar, roughly midway between the Habur and Tigris rivers. Karana's wealth must have been due primarily to its location on a major east–west trade route that passed through northern Mesopotamia. No doubt tin figured prominently among the commodities in the merchant caravans that travelled this route. After being transported westwards across the Tigris at Ashur, from its place or places of origin, the metal was then conveyed northwestwards, along with other merchandise, via way-stations like Karana, and then due west to the Euphrates and regions beyond. An analysis of the personal names appearing in the tablets found at Tell er-Rimah suggests that the city's population was predominantly Hurrian, with an admixture of Akkadians and (in smaller numbers) Amorites.

The tablets, comprising c. 200 administrative records and letters, provide a number of details, supplemented by information contained in the Mari archives, about Karana's history during the early decades of C18. The city's first attested ruler, Samu-Addu, was a vassal of the Assyrian king Shamshi-Adad I (1796–1775). His fortunes were linked closely to those of his overlord, and with the beginning of the disintegration of the Old Assyrian kingdom on the death of Shamshi-Adad, Samu-Addu was overthrown by a usurper, Hatnu-rapi. This man had previously been ruler of the nearby city-state of

Qattara, but had fled the city when it was occupied by forces from Eshnunna, and had sought refuge in Karana. The circumstances of Hatnu-rapi's seizure of power in Karana are unknown. But upon his doing so, Samu-Addu and his family themselves became fugitives, and sought haven in Eshnunna. Hatnu-rapi allied himself with Zimri-Lim, who had seized the throne of Mari in 1774. However, one of Zimri-Lim's governors raised suspicions about his loyalties, alleging that he had entered into negotiations with Eshnunna's king, Ibal-pi-El II. Very likely reports such as these prompted Zimri-Lim to remove Hatnu-rapi from Karana's throne, replacing him with Ashkur-Addu, son of Samu-Addu. Karana seems to have flourished during Ashkur-Addu's reign. This was no doubt due to the benefits he enjoyed as a vassal of Zimri-Lim, who conferred a relatively long period of peace and stability upon northern Mesopotamia.

But Ashkur-Addu's kingship ended abruptly when his throne was seized by his brother-in-law Aqba-hammu. Aqba-hammu's action was apparently prompted by fresh interventions in northern Mesopotamia by the forces of Eshnunna, now ruled by a new king, Silli-Sin. The city of Razama (in the land of Yussan) was placed under siege by Eshnunnite troops, and it was clear that Karana was also under serious threat from the invaders. Though Zimri-Lim had dispatched forces to support Ashkur-Addu, they failed to protect his kingship. Aqba-hammu apparently believed that Mari had had its day as an overlord, and that regime change was necessary in Karana to ensure that it adapted to the newly emerging power structures in the region. In fact, it was the kingdom of Babylon, under its ruler Hammurabi, that now became the dominant power in northern Mesopotamia, after Hammurabi's destruction of Mari. Aqba-hammu acknowledged Hammurabi as his overlord, proclaiming himself on his seals 'servant of Hammurabi'.

The main group of tablets from Tell er-Rimah belongs to the reign of Aqba-hammu, whose consort was Iltani, daughter of Samu-Addu and sister of the deposed king Ashkur-Addu. Valuable information about this period is provided by the correspondence exchanged between Aqba-hammu and his wife. Aqba-hammu travelled widely during his reign, both inside and outside his kingdom, and it was probably under his rule that the territory over which Karana held sway reached its greatest extent. It included Qattara, Razama, perhaps Andarig, and also the land of Shirwunum. The territory of Shirwunum was thoroughly stripped by Aqba-hammu's forces – to the point where Aqba-hammu had to write to his wife for some suitable garments which could be handed over to the defeated king of Shirwunum, so that the latter had at least something to deliver up to Aqba-hammu by way of tribute.

Aqba-hammu's kingship may have ended within a few years of the end of Zimri-Lim's reign in 1762, though we have no details of this, nor of the immediate fate of his kingdom. But Karana continued to exist through the following centuries, as indicated by references to it in the Late Bronze Age archives of Nuzi. In this period, the city served as a major trading-post for merchants from Nuzi. The remains of Tell er-Rimah probably provide material evidence of Karana's prosperity during its Late Bronze Age phase. For the city's subsequent history (on the assumption that the identification with Tell er-Rimah is valid), see under *Rimah*, *Tell er-*.

Dalley (*RIA* 5: 405–7; 1984), *LKM* 614–15 (refs).

Karania (Kirinu) Iron Age city located in the western part of the Kashiyari range (mod. Tur 'Abdin), northern Mesopotamia. Lipiński suggests an identification with Tell

KARATEPE

Harzem in the upper valley of the Zergan r. A king of Kirinu is one of twenty-three kings of Nairi listed in an inscription of Tiglath-pileser I (**RIMA* 2: 21). During his campaign in the region in 866, the Assyrian king Ashurnasirpal II proceeded from the city of Karania to enter the pass of Mt Amadanu (q.v.) (**RIMA* 2: 219–20).

Liverani (1992: 83), Lipiński (2000: 146).

Kar-Ashur City on a tell called Humut, east of the Tigris r., founded by the Assyrian king Tiglath-pileser III (745–727). Tiglath-pileser populated it with deportees from foreign lands which he had conquered (**Tigl. III* 42–3, 122–3, 160–1). The city contained a royal palace.

Kar-Ashurnasirpal (Zebebiya?) One of two Iron Age fortresses built on opposite banks of the middle Euphrates by the Assyrian king Ashurnasirpal II during a campaign which he conducted in the region some time between 877 and 867 (**RIMA* 2: 216). The fortress on the other (west) bank was called Nebarti-Ashur. Clearly, the fortresses were built to control an important ford on the river. Lipiński suggests that the ford was located at Tell Ashara (anc. Terqa/Sirqu). In Adad-nirari III's reign (810–783), Kar-Ashurnasirpal was among the cities and lands assigned to the governorship of an official called Nergal-erish (Palil-erish) (**RIMA* 3: 209).

Röllig (*RIA* 5: 407–8), Lipiński (2000: 104).

Karatepe (= anc. *Azatiwataya*) (map 7) Iron Age Neo-Hittite site located above the Ceyhan valley in the Taurus region of Classical Cilicia, southern Anatolia, 100 km northeast of mod. Adana. Built as part of a system of frontier fortresses to protect the kingdom of Adana, it was named after its founder, Azatiwatas. The site was discovered by H. Bossert in 1946, and has been excavated and restored principally by H. Çambel under the auspices of the Institute of Archaeology at Istanbul.

Azatiwataya was a small, fortified hilltop city, c. 200 m × 400 m. Its most important finds are five inscriptions, two in Luwian hieroglyphs and three in Phoenician. They are parallel versions of a single text which commemorates the founding of the city. A fully preserved, 62-line Phoenician version (the longest known inscription in the Phoenician language) appears on the lower of the city's two gates, flanked by two stone lions. The inscription stretches in four columns across consecutive basalt orthostats (upright slabs) on the left side of the gate entrance, and ends on the adjoining lion. The accompanying Luwian version is haphazardly distributed between orthostats, bases, and gate sculptures to the right of the entrance. The orthostats are embellished with relief scenes, depicting a bear hunt, a man carrying a calf, a mother or nurse suckling a child, and entertainment provided at a royal banquet by musicians and dancing bears. Fragmentary, parallel Phoenician and Luwian versions of the inscription also appear in the area of the city's upper gate, and a third, slightly modified, Phoenician version is inscribed on a statue of the storm god (Luwian Tarhunza, Phoenician Baal). Stylistic features of the sculptures have raised doubts about the date of the remains and their inscriptions. It has been suggested that some of the reliefs may have been taken from the neighbouring site of (mod.) Domuztepe and later reused at Karatepe. However, palaeographic and historical considerations appear to favour a C8 date for Karatepe's remains.

The inscription indicates that the local ruler Azatiwatas who authored or commissioned it was subject to a king of Adanawa called Awarikus (Urikki) (the C8 king of

Que; see under **Que**), to whom he owed his elevation. Azatiwatas (perhaps to be identified with Sanduarri, king of Kundu and Sissu; see **Kundu**) claims to have fortified and extended the land of Adanawa, to have brought peace and prosperity to it, and to have established his overlord's family on its throne. He also links his name with the house of Muksas, MPŠ in the Phoenician version, as does Awarikus himself in the recently discovered Çineköy inscription (q.v.). The precise name-equation between Muksas/MPŠ in the Luwian–Phoenician bilinguals and Moxus/Mopsus in Classical texts has led scholars to link the remote ancestral figure of the Karatepe inscription with the legendary Greek seer and city founder Mopsus. An emigrant from western Anatolia to Cilicia, according to Greek tradition, Mopsus is associated with the foundation of a number of cities in southern Anatolia. More generally, the bilingual texts have contributed significantly to the decipherment of the Luwian hieroglyphic script, besides providing a valuable indication of the spread of Phoenician influence through southern Anatolia in the early centuries of M1.

Hawkins/Orthmann (*RIA* 5: 409–14), Winter (1979), **CHLI* I: 45–70, **CHLI* II, **CS* II: 124–6, 148–50.

Karduniash Geographical name frequently used of Babylonia (e.g. in the C14 Amarna letters and in Neo-Assyrian texts). The term was first used by the Late Bronze Age Kassites (q.v.). But its origin and meaning are uncertain.

Brinkman (*RIA* 5: 423).

Karkamish see **Carchemish**.

Karkar(a) (**Kakru**, *Tell Jidr*) M3–2 city probably to be identified with Tell Jidr, a site located in southern Mesopotamia between Adab and Umma, c. 25 km northwest of the latter. A cult-centre of the god Adad/Ishkur, Karkar is first attested in a pre-Sargonic text from nearby Adab. It was a station on the Urukian king Utu-hegal's campaign against the Gutians; he is said to have reached the city on the sixth day. Subsequently, the god Ishkur of Karkar is often mentioned in Ur III texts, when the city itself apparently belonged to the province of Umma. Karkar is known as late as the Middle Babylonian period (second half of M2), when it continued to be associated with the god Adad (*RGTC* 5: 156). In the early periods, the same cuneiform signs (IM^{ki}) are used to write the place-names Karkar, Ennegi, and Murum, resulting in a potential for confusion in some instances. In M1 sources, the same signs are likely to be read as Shatir rather than Karkar (despite the comments of Zadok, *RGTC* 8: 195). By this time, Karkar had most likely long been abandoned.

(H. D. Baker)

Powell (1980), Steinkeller (2001).

Karmir Blur see **Teisheba City**.

Kar-Tukulti-Ninurta (*Tulul al-ʿAqir*) ([map 13](#)) Late Bronze Age and Iron Age Assyrian city, covering c. 500 ha and located in northern Mesopotamia on the east bank of the Tigris, 4 km northeast of Ashur. Excavations on the site were first conducted by the German architect W. Bachmann in 1913–14. They were resumed in 1986 and 1989 under the direction of R. Dittmann, with sponsorship by the Deutsche Forschungsgemeinschaft. The city's dominant feature was its administrative quarter, which was divided into eastern and western sectors and separated by a fortification wall

from the rest of the city. The eastern quarter has yet to be fully investigated and identified. The western quarter contained a sacred precinct, and a palace complex from which fragments of elaborate wall-paintings survive. Residential areas of the city may have been situated both north and south of the administrative quarter. The excavator notes that traces of large structures were found in the southern parts of the city, which he believes was the area where the king settled the different peoples deported there after his campaigns in neighbouring regions.

Kar-Tukulti-Ninurta, whose name means 'Harbour of Tukulti-Ninurta', was founded by the Middle Assyrian king Tukulti-Ninurta I (1244–1208) on a new site (**RIMA* 1: 270, 273–4, 276, 277–8). Alabaster tablets from his reign, discovered both here and in nearby Ashur, commemorate the city's foundation, and dedication as a cult-centre to the god Ashur. These tablets record Tukulti-Ninurta's construction of the sacred complex, which he called Ekurmesharra and dedicated to Ashur; inside the sanctuary, he built a great ziggurat (see glossary) as the god's cultic abode. The remains of this ziggurat (which has no obvious means of access) lie to the southeast of the palace complex. One or possibly two other temples lie to the north of the palace. From textual information, we know that the gods worshipped at Kar-Tukulti-Ninurta included (in addition to Ashur) Adad, Ishtar, Nergal, Ninurta, Shamash, and the Sebittu. Tukulti-Ninurta refers also to his construction of a canal, which irrigated the fields and brought abundant water to the city.

After the king's death by assassination, the new city may have been largely abandoned for a time, as indicated by both archaeological and documentary evidence. Reference is made to the partial demolition of a number of buildings in the one-year reign of Ninurta-Tukulti-Ashur (1133). There was, however, some reoccupation in C9, and official administrators of the city are attested in the period from the end of C9 to the second half of C8. There is no evidence of occupation of the site following the collapse of the Neo-Assyrian kingdom at the end of C7.

Dittman (1992), Freydank/Eickhoff (*RIA* 5: 455–9).

Kasapa (1) Middle Bronze Age city in the Jebel Sinjar region of northern Mesopotamia, attested in texts from the Mari archive during the reign of Zimri-Lim (1774–1762). It was apparently attached to the royal city of Kurda, serving frequently as a base and a residence for the kings of Kurda, notably Hammurabi. Hammurabi called an assembly of his land here (the assembly was made up of Kurda's Numha population) to deliberate on whether he should align himself with Mari or with Babylon.

LKM 615 (refs).

Kasap(p)a (2) M1 Neo-Assyrian city in northern Mesopotamia, probably to be located in the Assyrian province Kilizu. It has been identified with mod. Tell Keshaf, a settlement-mound on the Greater Zab r.

Postgate (*RIA* 5: 460).

Kasbuna (Kashpuna) Iron Age city in northwestern Syria, located in the northern part of the kingdom of Hamath. It is attested in a list of Hamathite cities and districts conquered by the Assyrian king Tiglath-pileser III (745–727). Kasbuna is described as being 'on the shore of the Lower Sea' (**Tigl. III* 60–1, 138–9, 176–7). The list was

KASHIYARI RANGE

compiled within the context of a reorganization of the Assyrian provinces in the region in 738, following an anti-Assyrian rebellion there. Kasbuna was rebuilt by an Assyrian official, Qurdi-Ashur-lamur, who garrisoned it with thirty troops from nearby Siyannu, as indicated in a letter which the official sent to Tiglath-pileser (*ND* 2715).

*Saggs (1955: 127–30), Lipiński (2000: 287–9).

Kashiyari range (*Tur ʿAbdin*) (map 10) Mountain range in northern Mesopotamia, between the lands of Nairi to the north and Kadmuḫu to the south. It is frequently mentioned in the records of Assyrian military campaigns in northern Mesopotamia, beginning with those of Adad-nirari I (1307–1275), who claims to have conquered the region in its entirety (**RIMA* 1: 131), as did his successor Shalmaneser I (1274–1245) (**RIMA* 1: 184). Tukulti-Ninurta I (1244–1208) makes a similar claim in his account of a campaign which he conducted against a coalition of rebel states there early in his reign (**RIMA* 1: 236–7). Further campaigns in the region were conducted by Ashurnasirpal II (883–859) during his early regnal years (**RIMA* 2: 209–10). Ashurnasirpal describes cutting a route through the mountain range for his troops and chariotry, an achievement accomplished with axes and picks over a period of six days. His son and successor Shalmaneser III records a campaign in the region in his fifth regnal year (854), in the course of which he captured eleven fortified cities (**RIMA* 3: 36).

Postgate (*RIA* 5: 460), Radner (2006).

Kaska (I) (map 3) Late Bronze Age region in the Pontic zone, northern Anatolia. Lying north of the Hittite homeland, it was inhabited by tribal groups, sometimes forming loose military confederations, who frequently invaded, laid waste, and occupied Hittite territory. Their capture of the Hittite holy city of Nerik in the reign of the C15 Hittite king Hantili II marks their first attested appearance in history. In the first half of C14, Kaska forces participated in the invasions which engulfed and almost destroyed the kingdom of Hatti, sweeping through and occupying the Hittite homeland to the southern bend of the Marassantiya (mod. Kızıl Irmak) r. in the reign of the Hittite king Tudhaliya III (**Bryce*, 2005: 146). On this as on other occasions they were eventually driven back to their own lands. But while Hittite kings carried out extensive campaigns of retaliation in the Kaska lands, they never succeeded in imposing their authority over the Kaska peoples or subduing them for more than limited periods of time.

The Kaska menace continued to surface throughout Hittite history. Agreements occasionally concluded with groups of Kaska peoples, which granted some of them settlement and grazing rights within Hittite territory (**von Schuler*, 1965: 109–40), were at best short-term expedients which could not be relied upon to give lasting security to the northern parts of the kingdom. And Kaskans may have been the first occupiers of what was left of the Hittite capital Hattusa after its fall early in C12. In the decades following the collapse of the Hittite empire, the Assyrian king Tiglath-pileser I (1114–1076) reports that 4,000 Kasku (and Urumu) warriors seized cities of the land of Subartu, which was then under Assyrian sovereignty. He claims that an expedition which he led to Subartu against the invaders resulted in their submission to him without resistance (**RIMA* 2: 17).

Little is known of Kaska administrative or social structures, or the relationships between the various tribes. They may have been ruled by tribal assemblies or councils,

to judge from the remark which the Hittite king Mursili II made about one of their leaders: 'Thereafter, Pihhuniya did not rule like a Kaskan. When in Kaska there had never been a single ruler, suddenly this Pihhuniya ruled like a king' (*AM 88–9, here transl. *CS II: 87).

von Schuler (*1965; *RIA* 460–3).

Kaska (2) (Kasku) see **Ktk**.

Kassites An immigrant people in Babylonia, first attested in C18 Middle Bronze Age Babylonian texts. Their original homeland may have been in the Zagros mountains in the region of Elam, but other places of origin have also been proposed, including a homeland northwest of Babylonia. The name Kassite comes from the Akkadian word *kaššu*, though the Kassites' own word for themselves was *galzu*. The earliest references to them occur during the Old Babylonian period, in the reign of Hammurabi (1792–1750). Texts from Sippar, which lies north of Babylon, refer to both individuals and groups of Kassites hiring themselves out as farm labourers or soldiers. To begin with, there were military confrontations between the newcomers and the existing inhabitants of Babylonia. But the Kassites seem eventually to have settled into a peaceful existence in their new homeland. Many of them, reflecting their tribal origins, may have continued to live a semi-nomadic lifestyle as pastoralists and seasonal workers. But others rapidly adapted to a settled way of life.

By the time of Babylon's fall to the Hittites c. 1595 and the abrupt termination of the dynasty of Hammurabi, a group of Kassites was becoming a major political force within Babylonia. They established a dynasty which, after conquering the Sealanders in the south of the country, became the supreme power throughout Babylonia. The dynasty retained this position almost without interruption until the final years of the Late Bronze Age. They also maintained a presence in northern Mesopotamia, being attested in texts from Nuzi as well as in Middle Assyrian documents. Even after the fall of Babylonia to the Elamites c. 1155, which brought about the end of the dynasty, Kassites are attested as a significant presence in Babylonia until at least C9, and a number of them continued to hold high office in the land. After C9, they appear sporadically in our sources as warlike tribal groups in the hill country of eastern Mesopotamia and Iran. In the late 330s they may have provided troops for the Persians against Alexander the Great.

Under Kassite rule, Babylonia became once more a major international power, achieving the status of one of the Great Kingdoms of the Late Bronze Age. Of at least equal importance was Kassite cultural achievement. Not merely were the cultural traditions of Hammurabi's Babylon preserved and nurtured: under the patronage of the Kassite kings, the arts and sciences of the kingdom flourished as never before. Akkadian in its Babylonian dialect became the international language of diplomacy, used widely throughout western Asia.

Unfortunately, almost all our information about the Kassites comes from non-Kassite sources. We have nothing of their own language, which is related to no known language, beyond two Kassite–Akkadian 'dictionaries' which provide a list of personal and divine names and some basic vocabulary. We also have relatively little information about individual Kassite rulers, and most of what we do have again comes from foreign sources. Though the Babylonian King List records thirty-six Kassite kings, few are



Figure 59 C12 *kudurru* stone from Babylonia (see glossary).

more than names. Those about whom we do have some significant information, for example in letters written to and by them, belong to C14 (e.g. the Amarna letters – see glossary) and C13. For more specific information about these, see **Babylonia**.

Brinkman (*RIA* 5: 464–73), J. Oates (1986: 83–104), Kuhrt (1995a: 332–48), Sommerfeld (1995).

Kassiya (*Gassiya*, *Kissiya*) Late Bronze Age country in northern Anatolia, subject to the kingdom of Hatti. In C14 it was twice invaded and sacked by enemy forces from the nearby country of Arawanna (Bryce, 2005: 146, *AM 78–9, *CS II: 87), and repeatedly attacked by troops from the lands of Masa and Kammala (*DS 65, *CS I: 186). Though on every occasion the Hittites succeeded in re-establishing their authority in the country, and took severe retaliatory action against its oppressors, Kassiya remained vulnerable to enemy invasion. Early in C13, it was among the lands depopulated by incursions of Kaska tribes and other enemies from the north, and subsequently assigned by the Hittite king Muwattalli II to his brother Hattusili (later

King Hattusili III) when he appointed Hattusili ruler of the northern part of the Hittite homeland (*CS I: 201) (see **Hakpis(sa)** and **Turmitta**).

Kastama Late Bronze Age Hittite cult-centre in northern Anatolia, also the seat of a Hittite administrative official during the period of the Hittite Old Kingdom (C17–16). It was plundered and occupied by the Kaska people from the Pontic zone early in C14, or perhaps already in C15. Other cult-centres in the region which suffered similar destruction in the same period included Nerik, Hursama, Serisa, Himuwa, Taggasta, and Kammama.

Ünal (*RIA* 5: 475–6), **RGTC* 6:193–4.

Katapa Late Bronze Age Hittite city in northern Anatolia. It had important cultic associations, appearing in a number of Hittite prayers and as the first place on the Hittite king's pilgrimage route to holy cities outside Hattusa for the celebration of the autumn *nuntarriyasbas* festival (literally, 'festival of haste') (**RGTC* 6: 198). The city also served as a winter residence for the Hittite king. Mursili II spent a winter there while celebrating a religious festival (*CS I: 211), and used it as a winter residence following his successful campaign against the Kaskan-occupied city of Timuhala (**AM* 170–1). Katapa was one of a number of lands in the northern Anatolian region which had been largely depopulated by enemy incursions. In early C13, the Hittite king Muwattalli II assigned these lands to the authority of his brother Hattusili (later King Hattusili III) when he appointed Hattusili ruler of the northern part of the Hittite homeland (*CS I: 201) (see also **Hakpis(sa)** and **Turmitta**).

Otten (*RIA* 5: 486), **RGTC* 6: 197–201, Polit (1999).

Kayalidere (map 20) Small Iron Age Urartian fortress settlement in eastern Anatolia 39 km north of Muş overlooking the upper Murat valley, and perhaps built within the territory of the country Dayenu (q.v.). No inscriptions have been found on the site, and neither its anc. name nor its founder is known. Excavations, limited to a single seven-week season in 1965, were conducted by S. Lloyd and C. Burney on behalf of the British Institute of Archaeology in Ankara. They brought to light a series of terraced structures, a 'tower-temple' with a cloister on one side and fronted by a paved courtyard, a storage magazine with large pithos vessels, and a multi-chambered rock tomb (at least seven chambers). All work was confined to the upper citadel, except for the tomb which was not fully excavated (only six chambers were cleared) due to the difficulties caused by the porosity of the rock and its deep fissures. A variety of small items was found scattered over the citadel's surface, including a bronze lion and other bronze items, arrowheads and quivers, and parts of furniture (e.g. three furniture legs with bull's-head feet). Burney suggests that the site, which apparently had only a brief existence, was destroyed during a Cimmerian attack in 714 or 707.

Burney (1966; 1998: 158–60), Burney and Lang (1971: 150–2), Orthmann (*RIA* 5: 541).

Kazallu (**Kasalluk**) (map 11) City in northern Babylonia attested in Early and Middle Bronze Age Mesopotamian texts. It appears first in these texts as a rebellious subject of the Akkadian empire. Following a campaign in Sumer, the Akkadian king Rimush (2278–2270) attacked and conquered the city, inflicting heavy casualties upon it, demolishing its walls and taking 5,862 prisoners, including its *ensi* (governor),

KAZALLU

Ashared (**DaK* 192, 198–9, **RIME* 2: 48–51). Kazallu subsequently figures in letters of the Ur III period, during the reign of Ibbi-Sin (2028–2004), last king of the Ur III dynasty. From one of these letters, we learn that Ishbi-Erra, then governor of Mari and a subject of Ibbi-Sin, was sent to Isin and Kazallu to arrange grain supplies for Ur, now desperately short of food, and that he virtually held the royal capital to ransom by storing these supplies in Isin (**Jacobsen*, 1953: 39–40). In another letter, written to Kazallu's governor Puzur-Numushda by Ibbi-Sin, the addressee is chastised for not using the troops at his disposal to help check the military advances of Ishbi-Erra, who was now in open revolt against Ibbi-Sin (**ANET* 480–1).

Kazallu subsequently figures in the list of cities which were devastated or occupied by the external enemies – Gutians, Elamites, and Subarians – who had dealt the death blow to the Ur III empire. But it emerged from this disaster to become for a time the dominant power in northern Babylonia, in effect sharing control over the southern Mesopotamian remnants of the Ur III empire with Ishbi-Erra's ruling dynasty at Isin in the south. As we know from tablets found there, the city of Kish was for a time subject to a king of Kazallu and Marad called Sumu-ditana. In 1878 another king of Kazallu, Halum-pi-umu (Halambu, Alumbiumu), perhaps Sumu-ditana's successor, provoked the wrath of the Babylonian king Sumu-la-El by seizing the city of Dilbat, at that time apparently a dependency of the kingdom of Babylon. Sumu-la-El responded by defeating the Kazallan king in battle later that year, thereby unifying Babylonia for a time. Five years later, Kazallu came into conflict with the kingdom of Larsa, whose seventh king, Sumu-El (1894–1866), inflicted a military defeat upon the city, perhaps then ruled by a man called Sumuatar. But through C19, Kazallu remained a significant force in the southern Mesopotamian scene, despite the apparent dominance of this scene by Isin and Larsa, and also by Babylon in the Isin dynasty's waning years. The city posed a constant threat to Larsa and Babylon, as illustrated by the activities of Yahzir-El, possibly a king of Kazallu, who repeatedly harassed their territories despite suffering several military defeats at their hands. Matters came to a head c. 1835, when Larsa's territory was occupied by armies from Kazallu and from the wider region of Mutiabab, of which Kazallu appears to have been the chief city. This occupation may have helped end the brief reign of Silli-Adad, last member of a long line of Larsan dynasts. But the occupation was shortlived, for soon afterwards a new leader called Kudur-Mabuk, son of Simti-Shilhak, established his control over Larsa, appointing his son Warad-Sin as king there. Kudur-Mabuk drove the invaders out of Larsa's territory, and pursued them to their own country, where he captured Kazallu and demolished its walls (**RIME* 4: 206).

Kazallu survived the Larsa onslaught, and seems to have maintained its independence under its own line of rulers, who presumably held sway over the whole land of Mutiabab. (We know of a late C19–early C18 king of Kazallu called Daganma-El.) But during the reign of the Babylonian king Hammurabi (1792–1750), Mutiabab was incorporated into the Old Babylonian kingdom. Mutiababean troops were pressed into military service in Hammurabi's war with the Elamites. But they were unwilling conscripts, and many of them fled to Larsa. Others became prisoners-of-war of the Elamites. Among them was a Mutiababean commander who informed his captors that his fellow countrymen were ready to rebel against Babylon (**Charpin*, 2003: 72; **ARM XXVI/2*: 166–8, no. 365). This persuaded the Elamite vizier to send him home to Kazallu with a secret message, which no doubt contained some form of

encouragement – if not a promise of actual support – for an anti-Babylonian uprising. The rebellion broke out when the Mutiabaleans massacred a large number of the 6,000 Babylonians sent by Hammurabi to Kazallu to gather supplies and children for transport back to Babylon. Hammurabi responded by sending troops to Mutiabal. The rebels were comprehensively defeated, and their homes torn down and burnt. Subsequently Mutiabal was one of the regions which revolted against Hammurabi's successor Samsu-iluna (1749–1712) (*Mesop.* 341).

Edzard (*RIA* 5: 542–3), *LKM* 60–3, *320–1, *Mesop.* 87–9.

Kazel, Tell-el (map 7) Large, oval-shaped settlement-mound on the fertile Akkar plain in northern Syria, now 3.5 km from the Levantine coast. Its history of occupation extends from the Middle Bronze Age to the Islamic period. Excavations were carried out between 1960 and 1962 by M. Dunand, A. Bounni, and N. Saliby for the Syrian Directorate-General of Antiquities and Museums, and were resumed in the mid 1980s by a team from the American University of Beirut, under the direction of L. Badre. Material remains from the site include a Middle Bronze Age city wall, a Late Bronze Age palace dating to C14, a range of ceramic ware from Iron Age I and II, a monumental building and what may have been a Canaanite temple of the Persian period (C6–4), a large cemetery of the Hellenistic period, a tower of the Roman period, and ceramic ware from the Byzantine and Islamic periods.

Tell Kazel is commonly identified with anc. Sumur (q.v.), the chief city of the Late Bronze Age kingdom of Amurru, frequently attested in the mid C14 Amarna correspondence (see glossary). Sumur was probably the ancestor of Iron Age Simirra, a city belonging to the northern Syrian kingdom Hamath (before it was annexed by the Assyrian king Tiglath-pileser III in 738), and is referred to as Simyra in Greek texts.

Bounni (*OEANE* 3: 275–6).

Keisan, Tell (map 8) 6 ha settlement-mound in the Akko plain, mod. Israel, between Haifa and Akko, 8 km from the coast. A tentative identification has been proposed with biblical Achshaph, attested in Joshua (11:1, 12:20, 19:25). Though there is some evidence of Neolithic occupation, the site's history of settlement effectively begins with the Early Bronze Age and extends to the Byzantine age, with several periods of abandonment in between. Excavations were conducted by J. Garstang as director of the Neilson Expedition, by A. Rowe in 1935 and 1936, and subsequently by R. de Vaux, J. Prignaud, J. Briend, and J.-B. Humbert for the *École Biblique et Archéologique Française* in Jerusalem from 1971 to 1980.

In the Early Bronze Age, the settlement was fortified by a 5 m wide city wall, which was strengthened and made more elaborate during the succeeding Middle Bronze period. Three occupational levels have been assigned to the Late Bronze Age, though this phase of the settlement's history has left only meagre remains. The violent destruction of the site in early C12 is generally attributed to the Sea Peoples. Its rebuilding, perhaps in mid C12, has been tentatively associated with one of the Sea Peoples' groups, perhaps the Sherden. Some Philistine bichrome ware found on the site also dates to this period. The succeeding occupation level, dated to late C12, indicates more substantial urban development. The destruction or abandonment which ended this level, perhaps early in C11, may indicate that Tell Keisan was one of the victims of the conflicts between Aramaeans, Israelites, and Philistines for control of the region. The

KERAK

next level reflected considerable foreign influence, its pottery showing a mixture of Mycenaean and Cypriot types. Large, well-planned, multi-roomed buildings laid out on a rectangular grid plan characterize the settlement in this phase of its existence. But it was apparently unwallled at this time. Its destruction c. 1000 is believed by the French excavators to have been due to local events rather than to a military campaign by the Israelite king David.

The site was reoccupied in Iron Age II. Throughout its three Iron Age II levels, Tell Keisan was remarkable for its strong cultural continuity. The French excavators regard the period as one of exceptional stability in the site's history. It came to an end with the settlement's destruction in the latter part of C8. While there is no indication that the Assyrians were responsible for this destruction, Assyrian influence became a prominent feature of Tell Keisan's material culture in the following two-phase Iron Age III period (as designated by the French excavators). This influence is reflected in Neo-Assyrian ceramic ware and Assyrian-style seals found on the site. In the second Iron Age III phase, elements of Phoenician culture are also present, as reflected particularly in the substantial Phoenician component within the settlement's pottery assemblage. Phoenician elements had first made their appearance in Tell Keisan in C8. In this period too, the settlement had apparently established commercial and cultural links with Cyprus. By the end of the second Iron Age III phase, trading links had expanded to other parts of the eastern Mediterranean and Aegean worlds, including Rhodes and the Greek Ionian states.

In mid C7 Tell Keisan once more suffered destruction, perhaps during the Assyrian king Ashurbanipal's expedition against Akko in 643. However, the site continued to be occupied through the Persian and for much of the Hellenistic period, prior to its abandonment (for unknown reasons) before the end of C2 BCE. In M1 CE a Byzantine village was established there.

Briend and Humbert (1980), Humbert (*NEAEHL* 3: 862–7), Dever (*OEANE* 3: 278–9).

Kerak (*al-Karak*) (map 8) Site in Transjordan east of the Dead Sea located at the junction of routes leading north–south through the Transjordanian plateau and east–west from the desert to the Dead Sea. Though now best known for its Crusader castle built in C12 CE, Kerak first flourished as an important centre of the kingdom of Moab, during the reign of the Moabite king Mesha. It is believed that the city is attested in a number of passages in the *OT* under the names Qir-Moab, Qir-Heres, and Qir-Hareset: see e.g. Isaiah 15:1, Jeremiah 48:31, and 2 Kings 3:25–7 respectively. In the third of these passages, Qir-Hareset was a fortress-settlement where Mesha made a last and unsuccessful stand in his rebellion against Israel. Kerak is later attested as an administrative centre of the Persian empire (C6–4), and subsequently appears to have flourished under Roman rule, particularly when the C2 CE Roman emperor Hadrian granted it the status of a polis.

Johns (*OEANE*: 280–3).

Kerkenes Dağ (map 4) Site of Iron Age mountaintop city in north-central Anatolia, on the northern periphery of the Cappadocian plain; perhaps = Hittite Mt Daha. The site was visited by J. J. G. Anderson in 1899, and investigated further by H. H. von der Osten, University of Chicago, in 1926, who identified it as an important Iron Age settlement, and F. H. Blackburn in 1927, who mapped the city's defences. In 1928

KETEIOI

E. Schmidt dug a number of exploratory trenches on the site. In 1993 G. D. and M. E. F. Summers began what was to be a ten-year programme of remote sensing, using balloon photography, close-contour GPS survey, and large-area geophysical prospection.

The city is the largest Iron Age settlement on the Anatolian plateau. Seven gates gave access, through a curtain wall, to the 2.5 sq. km settlement. The entire fortification system, which was strengthened by towers and buttresses, ran for 7 km. Within lay a well-planned settlement divided into walled urban blocks, which must have served as residences for the population. Size and location distinguish the residences of the elite class from the common elements of the population. A separate, large, and similarly well-planned area contained the city's administrative quarter. Here, the excavators have tentatively identified what they believe were a palace complex, an administrative block, stables or storehouses, and a military area; they suggest that a large circular area may have been a camel pound. The so-called 'palace' was the city's most impressive building. Located on the high southern end of the site with commanding views, it was a huge complex, 200 m × 50 m, with an entranceway flanked by two towers. It may well have served as the residence of the city's ruler, although almost certainly it had official functions as well. Outside the walls was a large temple.

The city's prominence must in large measure have been due to its excellent strategic location, close by the main routes of communication linking the Black Sea regions with northern Syria via the Taurus mountains. It also had an abundant all-year-round water supply. Both features must have prompted the decision to build a city in this location. But who were its builders? G. D. Summers equated the site with Pteria (referred to by Herodotus 1.76), identifying it as a Median city which marked the western limit of the Median empire. He concluded, on the basis of this identification, that the city was built by the Medes shortly after the 'battle of the eclipse', fought in 585 by the Lydians and the Medes, and followed by a treaty which established the Halys r. as the boundary between the two kingdoms. It has been suggested that the Cappadocian mountain city was built to serve as the Medes' western capital. But Rollinger (2003a) has argued against the identification of Kerkenes as Pteria, or as a Median city, partly on the grounds that there is no independent archaeological evidence to support Summers' conclusion that Pteria was such a city, and partly on the grounds that the traditional concept of a Median empire, which extended as far west as the Halys r., cannot be sustained. Recent excavations have brought to light elements of Phrygian culture in the city, including architectural and sculptural elements, and inscriptions in the Phrygian language. This throws some doubt on both the date of the city's foundation and the identity of its founders. It also raises the question of what impact the Medes, once thought to be the city's founders, actually had on the city, both politically and culturally. In any event, the city had but a brief period of existence. Around mid C6 it was destroyed by fire, perhaps by the forces of the Lydian king Croesus.

Summers and Summers (1998; 2003; 2005; 2006), Rollinger (2003a), Kerkenes website (<http://www.kerkenes.metu.edu.tr/kerk1/index.html>).

Keteioi Obscure legendary people of the land of Mysia in western Anatolia. They are attested in Homer's *Odyssey* (11.521) as the subjects of Eurypylos, son of Telephus, who was slain by Achilles' son Neoptolemus. It has sometimes been suggested, implausibly, that the Keteioi were linked with the Late Bronze Age Hittites.

Kevenli Early M1 Urartian fortress covering an area of 9,000 sq. m, located in eastern Anatolia 10 km northeast of the Urartian capital Tushpa (which lay on the southeastern shore of Lake Van). The site has most recently been investigated by O. Belli and M. Salvini. The many cuneiform inscriptions found there at different times indicate that its fortress was built by the Urartian king Minua (805–788). One of these inscriptions commemorates Minua's construction of the fortress and a town 'where previously nothing had been built'. Kevenli was apparently one of the earliest, if not the earliest, of the settlements established by Minua. It was part of a series of fortresses built by him and his father Ishpuini for administrative and economic as well as military purposes. But it was apparently abandoned after Minua's reign.

*Belli and Salvini (2004).

Khākbi M1 Lycian city in southwestern Anatolia, attested in C5 Lycian coin-legends and on the 255-line pillar inscription from Xanthus (**TAM* I: 44) (see under **Xanthus**). The coins were minted on the so-called light Lycian standard, which suggests that Khākbi is to be located in western Lycia, as distinct from coins minted on the heavy standard which were produced in central Lycian mints. This has led some scholars to question the generally accepted identification of Khākbi with the central Lycian city whose Greek name was Candyba.

Mørholm (1964: esp. 72), Keen (1998: 143).

Khafajeh (Dur-Samsu-iluna, Tutub) ([map 10](#)) 216 ha complex consisting of four main settlement-mounds (A–D) located in the lower Diyala region of central Mesopotamia c. 80 km northeast of Baghdad, with a history of occupation extending from the Late Uruk period (c. 3300) until mid M2. The site was excavated between 1930 and 1938 under the direction of C. Preusser, P. Delougaz, and E. A. Speiser, working on behalf of the Oriental Institute of the University of Chicago and the University Museum of the University of Pennsylvania. Excavations concentrated primarily on Mound A, the largest of the four mounds, which was occupied from the Late Uruk period until its abandonment c. 2300 during the Old Akkadian period. The excavation on the mound of a temple traditionally but probably mistakenly associated with the moon god Sin revealed an unbroken succession of levels from the Jemdet Nasr (late M4) through the Early Dynastic period (c. 2900–2334). These levels not only provided valuable information about the chronology of the site itself, but have also contributed much to our understanding of Mesopotamian chronology in general. West and south of the temple, a twelve-level sequence of Early Dynastic private houses was uncovered. But the dominant building complex on Mound A was an Early Dynastic temple oval, consisting of a temple on a raised platform, a courtyard, and two enclosing mudbrick walls, between which a large building was constructed. The latter was presumably the administrative quarters of the temple, and may also have served as the residence of the chief priest. Three different levels of the temple were identified.

Remains from Mounds B and C, which probably formed a single settlement, date to the Old Babylonian period (Middle Bronze Age), perhaps continuing into the Kassite period (Late Bronze Age). The settlement was built as a fortress-city by the Old Babylonian king Samsu-iluna (1749–1712), son and successor of Hammurabi, and named Dur-Samsu-iluna ('Fort Samsu-iluna'). An inscription commemorating its construction by Samsu-iluna appears on several clay cylinders, two found under the floor of a

gateway in the fortifications of Mound B, and a third in the city of Babylon (**Chav.* 104–5). Settlement on the smallest of the mounds, Mound D, also dates to the Middle Bronze Age (Isin-Larsa and Old Babylonian periods). On this mound, the remains of a temple dedicated to the god Sin were uncovered. A tablet hoard found in the temple confirms its association with the god. This hoard, dating to the Old Babylonian period, enabled the site to be identified with the city called Tutub, whose name is already attested in the Akkadian period.

Delougaz (1940), Mallowan (1971: 246–57), Hansen (*OEANE* 3: 288–90).

Khaldeh (map 7) Site consisting of two promontories located on the Lebanese coast 12 km south of Beirut. Official excavations there were carried out in 1961 and 1962 by R. Saidah on behalf of the Lebanese Dept of Antiquities. The site's history of occupation is represented by Late Chalcolithic, Late Bronze, Persian, Hellenistic, and Roman levels. The meagre Late Bronze Age remains consist primarily of ceramic material located in the vicinity of the later Iron Age cemetery, whose construction probably accounted for the destruction of more substantial Late Bronze Age remains. During the Iron Age the site belonged to the Phoenician cultural sphere and has been identified with the city called Hilduya in Akkadian. It was attached to the city of Sidon, which lay to its south, but was annexed by the Assyrian king Esarhaddon in 677/676. The most prominent of the city's Iron Age remains is the cemetery, which consists of c. 422 graves. Inhumation and cremation were both practised. Cremated remains were interred in funerary urns.

Saidah (1966; 1967), Badre (*OEANE* 3: 291).

Khalil, el- see Hebron.

Kharaz, Tell Abu al- Settlement-mound covering c. 3.5 ha and located in the central Jordan valley, 5 km south of Pella. Its history of occupation extends from the Early Bronze Age through the Iron Age. The site was excavated between 1989 and 1998 by the Swedish Jordan Expedition under the direction of P. M. Fischer. Its Early Bronze Age phase is represented by well-preserved domestic structures enclosed within a city wall, and complete ceramic sequences. Trade links with Egypt are indicated by imported items of Egyptian provenance, including cylindrical jars and mace-heads. During the Middle and Late Bronze Ages, the city was fortified with a casemate wall. Remains from this period include domestic buildings, a small temple, and a range of ceramic material, notably chocolate-on-white ware, and pottery imported from Cyprus. Later domestic structures and towers date to Iron Age II. A building designated as the 'White Building', constructed partly of ashlar blocks and covered with white plaster, was erected on the summit of the site. Artefacts of this period indicate continuing trading links with Cyprus and Palestine.

Negev and Gibson (2001: 283).

Kheleifeh, Tell El- M1 fortified mudbrick settlement on a small, low mound located in southern Palestine at the northern end of the Gulf of Aqaba. F. Frank surveyed the site in 1933 and identified it with the biblical city Ezion-Geber. Subsequent excavations conducted by N. Glueck for the American Schools of Oriental Research between 1938 and 1940 uncovered, in the lowest of four occupation levels, a

KHORSABAD

square fortress, with casemate walls, built of mudbrick, enclosing at its centre a large building which the excavator believed to be a citadel or a granary. The fortress was dated, on the basis of architectural similarities with the fortifications at Gezer and Hazor, to the reign of Solomon in C10, and seemed to support Frank's identification of the site with Ezion-Geber. However, the revised dating for the so-called 'Solomonic' levels at these sites makes the C10 dating of Tell el-Kheleifeh invalid, and in fact brings it into line with the observations of G. D. Pratico, who re-evaluated Glueck's excavations in 1993 and concluded that none of the pottery pre-dated C9. In these terms, it is possible that Ezion-Geber (assuming its identification with Kheleifeh is correct) was developed as a port by the C9 Israelite king Omri or his son and successor Ahab, or indeed by one of the later kings of Israel or Judah. Following the destruction of the fortress, a new and much larger fortified settlement was built on the site, surrounded by mudbrick walls, with access to the settlement provided by a four-chambered gate building. Ceramic ware indicates a dating from C8 to early C6 for the settlement. This dating is supported by stamp-impressions, on the handles of storage jars, whose script belongs to C7 or early C6. The excavator reports that the city was destroyed before the end of C6, but that a new industrial city which was built over its ruins lasted from late C6 to the end of C4. The material remains of this last period apparently indicate significant trade with Arabia, as in previous periods.

Glueck/Pratico (*NEAEHL* 3: 867–70), Pratico (1993).

Khorsabad see **Dur-Sharrukin**.

Kikalla Middle Bronze Age city in southern Mesopotamia near the city of Kish. The Babylonian king Samsu-iluna (1749–1712) claimed a decisive victory there over a Kassite army in his eighth or ninth regnal year. This marks the Kassites' first appearance in history as a significant military force.

Mesop. 339–40.

Kilise Tepe Settlement in southern Anatolia, located in the Göksü valley, 45 km northwest of mod. Silifke, with occupation levels extending through the Bronze and Iron Ages, Hellenistic and Roman periods, down to the middle Byzantine period (C5–7 CE). The site which stands on a flat promontory, 100 sq. m at its summit, was visited and described in the 1950s by J. Mellaart. But it was not until 1994 that systematic excavations began under the direction of J. N. Postgate for the British School of Archaeology at Ankara. Seven architectural sequences belonging to the Early Bronze Age were identified below the Middle Bronze Age strata. In the Middle Bronze Age, Kilise Tepe, though small, became a settlement of some importance, probably serving as an administrative centre for the district in which it was located. The two levels from this period (IVa and b) were both destroyed by fire. During the Late Bronze Age, Kilise was no doubt among the southern Anatolian cities that became subject to the kingdom of Hatti. Postgate comments that the Göksü valley must have been one of the principal routes to the sea, and Kilise an important way-station on that route. The settlement may well have provided the Hittites with one of their major links with the eastern Mediterranean world. Unfortunately, its meagre Late Bronze Age architectural remains provide little information about it during this phase of its existence.

Large quantities of painted pottery from the Iron Age levels (IIa–g) came to light

during the excavators' initial surface clearance of the site. Postgate reports that the most distinctive vessels were one-handled jugs with elaborate black-painted targets and encircling bands. The discovery of identical types in Cyprus and at Al Mina, as well as in Tarsus, provides some indication of the spread of Kilise's commercial links at this time. One of the most prominent features of the settlement in its IId phase was a large building which focused on a central courtyard or hall, and was perhaps used for ceremonial purposes. In its Iron Age phase, Kilise may have been part of the kingdom of Tabal. But again, our knowledge of the Iron Age city is limited, mainly because much of the information about it has been obscured by continuing occupation, particularly in the Hellenistic and Byzantine periods.

Baker *et al.* (1995), Postgate (1998; 2008).

Kilizu (Kalzu, *Qasr Shemamok*) M2 and M1 city in northern Mesopotamia, 28 km west of mod. Arbil. Following initial investigations by A. H. Layard in C19, the site was briefly excavated in 1933 by an Italian team under the direction of G. Furlani. The remains of Neo-Assyrian buildings brought to light during the excavations contained bricks inscribed with the name of the Assyrian king Sennacherib (704–681). There were also remains of a later Parthian cemetery. Though no M2 levels were reached by the excavators, the city may be referred to in documentary sources dating to the Old Babylonian period (first quarter of M2). It is likely that the city and its immediate region were incorporated as a province into the Middle Assyrian kingdom during the reign of Ashur-uballit I (1365–1330), in the wake of the collapse of the kingdom of Mitanni. There are references to Kilizu in administrative texts of the Assyrian king Tiglath-pileser I (1114–1076), at the end of whose reign the region to which it belonged may have been invaded and occupied by Aramaean tribal groups.

In M1, Kilizu became the capital of a province of the Neo-Assyrian kingdom. Restoration work on the city appears to have been carried out by the Assyrian king Ashur-dan II (934–912) (**RIMA* 2: 140–1), and it was here that Ashurnasirpal II mustered his troops for his eastern campaigns against Zamua in 881 and 880 (**RIMA* 2: 204, 205). An important scribal centre was located in the city, which appears to have ranked among the major urban and administrative centres of Assyria until at least the reign of Esarhaddon (680–669). Kilizu may have been abandoned in late C7, when the Neo-Assyrian empire collapsed. There is no further evidence of its occupation before the Parthian period (C2 onwards).

Postgate (*RIA* 5: 591–3).

Kimash Early Bronze Age highland country of Iran, subject to Elam. Steinkeller suggests a location within the territory of the Gutians (q.v.). Along with Hu-urti (Hurtum), Kimash rose up against the Elamite-Awanite king Puzur-Inshushinak (early C21) who claims to have crushed the rebels (**DaK* 321). Kimash, Hu-urti, and Harshi were also the object of a military campaign by Shulgi (2094–2047), second ruler of the Ur III dynasty (**RIME* 3/2: 141). However, the so-called Messenger Texts, which make frequent reference to Kimash, indicate diplomatic relations between Kimash and the Ur III kingdom during the period when Kimash was at least theoretically still a subject state of Elam. Other references to Kimash indicate trading links with Mesopotamia. Cattle and copper figure among its items for trade. Gudea, king of

KIMUHU

Lagash (late C22), claims to have imported copper from Abullat, a city or district which lay in the mountains of Kimash. It is uncertain whether Kimash actually had its own copper mines or acted merely as an intermediary in the copper trade. If the former, T. Potts suggests for Abullat a location near the mines of the Tiyari mountains north of Amadiyah.

RGTC 2: 100–1, Edzard and Röllig (*RIA* 5: 593), T. Potts (1994: 24), Lafont (1996).

Kimuhu Iron Age city located in northwestern Mesopotamia on the west bank of the upper Euphrates near Carchemish. In the immediate aftermath of the fall of the Assyrian empire (late C7), control of the city was contested by Babylon and Egypt, in the broader context of their struggle for supremacy in the Syro-Palestinian region and other territories where the Assyrians had formerly held sway. In 607, the Babylonian prince Nebuchadnezzar sacked the city on his return from his Urartian campaign (**ABC* 98), apparently as a counter to Egyptian aggression in the region of Carchemish (during the reign of the pharaoh Necho II), and stationed a garrison there. But in the following year an Egyptian army captured the city and defeated its garrison after a four-month siege.

Kimuhu is almost certainly to be identified with Kummuh, capital of the Neo-Hittite kingdom of the same name (q.v.), and is therefore very likely to be located at mod. Samsat Höyük (Classical Samosata).

Wiseman (1991: 229–30), Hawkins (*RIA* 6: 340).

Kinabu M1 fortified city of Hulaya, ruler of the land of Halziluha in northern Mesopotamia during the reign of the Assyrian king Ashurnasirpal II (883–859) (**RIMA* 2: 201). For Hulaya's rebellion against Assyrian rule and its consequences, see **Halziluha**.

Kinalua (**Kunulua**, **Kinalia**, **Kunalia**; probably = *Tell Tayinat*) Neo-Hittite city referred to in Assyrian texts as the capital of the kingdom of Unqi (the Assyrian name for Pat(t)in; q.v.) in northwestern Syria. The Assyrian king Ashurnasirpal II marched upon Kinalua during his western campaign in 870, and there intimidated the Patinite king Lubarna into submission without resistance. He took from the city large amounts of tribute and numerous hostages (including Lubarna's niece), and also infantry and cavalry forces to swell the ranks of his own army (**RIMA* 2: 217–18). In 831, when a second Patinite king called Lubarna was killed in an uprising by his own people, Ashurnasirpal's son and successor Shalmaneser III dispatched to Patin an Assyrian army under the command of the commander-in-chief Dayyan-Ashur, who pitched camp by Kinalua (**RIMA* 3: 69). Patin's new king, Surri, who had usurped the throne, died shortly after, and Dayyan-Ashur replaced him with his own appointee, a certain Sasi from the land of Kurussa. Before departing the land, Dayyan-Ashur set up a colossal statue of Shalmaneser in the temple of Kinalua.

In later years, when a pact of alliance with Assyria was breached by the last of the Patinite rulers, Tutammu (738), the Assyrian king Tiglath-pileser III removed Tutammu from power and incorporated his kingdom into the Assyrian empire (**Tigl. III* 56–7). Kinalua was converted into an Assyrian province. Along with other cities of the former Patinite kingdom, it became a place of resettlement for booty people deported there by Tiglath-pileser in the wake of his eastern campaigns. In Assyrian

texts the province is attested under the name Kullani, apparently a dialectical variant of Kinalua.

Hawkins (*RIA* 5: 597–8; *CHLI* I: 361–3).

King's Highway Major route crossing the Transjordanian plateau, from Damascus to the Gulf of Aqaba. The Hebrew name for it is *derek hammelek* ('the royal way'). Most scholars now regard this expression as a specific designation for the Transjordanian road rather than simply as a generic term for a public highway. Along it lay a number of important towns, including Ashtaroth, Dibon, and Ezion-geber. In *OT* tradition, it was the route used by Moses to lead the Hebrews through Edom and Moab (e.g. Numbers 20:17).

Beitzel (1992).

Kinza see Qadesh.

Kipinu Iron Age Mesopotamian city in the land of Laqe, situated at a river-crossing on the middle Euphrates. Lipiński suggests a location at or near Deir ez-Zor (Dayr az-Zawr). It was the setting of a military confrontation, c. 877, between the Assyrian king Ashurnasirpal II and the troops of a Laqean leader, Azi-ilu (**RIMA* 2: 215). The latter had seized the crossing after Ashurnasirpal's victory over the combined forces of the kingdoms of Laqe, Hindanu, and Suhu. Azi-ilu's troops were routed, and their leader fled to Mt Bisuru (Mt Bishri, mod. Jebel Bishri).

Lipiński (2000: 97–8, 103).

Kipshuna (Kibshuna) Royal city of the land of Qumanu in northeastern Mesopotamia. The Assyrian king Tiglath-pileser I (1114–1076) reports surrounding the city after defeating and destroying an army mustered from the entire land. The city was spared when Qumanu's king submitted voluntarily to Tiglath-pileser, who ordered him to demolish his walls, hand over hostages, arrange the deportation of 300 families who refused submission to Assyria, and pay an increased tribute (**RIMA* 2: 24–5). In the reign of Shalmaneser III (858–824) the city was under the immediate authority of Shalmaneser's chief steward Iahalu, who governed Kipshuna and the lands of Qumanu, Mehranu, Uqu, and Erimmu (**RIMA* 3: 179). However, Kipshuna joined in a widespread rebellion against Shalmaneser late in his reign, initiated by the king's son Ashur-da'in-apla. The rebellion continued into the early regnal years of Shalmaneser's son and successor Shamshi-Adad V (823–811) before it was finally crushed (**RIMA* 3: 183). A legal document dated to C7 indicates that there were vineyards in the vicinity of Kipshuna (**Postgate*, 1976: 85–6).

Röllig (*RIA* 5: 587–8).

Kirinu see Karania.

Kirruru (Kirriuru) (map 13) M1 mountain country located in northwestern Iran, to the southwest of Lake Urmia, in the upper reaches of the Greater Zab r. Lying close to Musasir (q.v.), it occupied an important strategic location between Assyria's north-eastern frontier and the kingdom of Urartu. It is first attested in the reign of the Assyrian king Ashur-dan II (934–912), who records its conquest during a campaign which he conducted in the Greater Zab region (**RIMA* 2: 134), within the context of

his Aramaean expeditions. In 886 the Assyrian king Tukulti-Ninurta II entered its passes in preparation for a campaign against the land of Ladanu, which was occupied by Aramaean and Lullumu tribal groups. This campaign took him through rugged terrain where, allegedly, none of his royal predecessors had ever ventured (**RIMA* 2: 172). He elsewhere refers to Mt Kurruru as marking one of the frontiers of his kingdom (**RIMA* 2: 180). In 883 his son and successor Ashurnasirpal II marched to Mt Kurruru following his conquests in the land of Tammu, and received there payments of tribute from a number of neighbouring or nearby lands, including Hubushkia and Gilzanu (**RIMA* 2: 197, 241). In 856 Ashurnasirpal's son and successor Shalmaneser III led his troops through the passes of Mt Kurruru after a campaign in Urartian territory, on his return to Assyria via Arbela (**RIMA* 3: 21).

Kirshu (*Meydancikkale*) (map 4) M1 city located 700 m above sea level in Cilicia Tracheia/Aspera (Rough Cilicia), southern Anatolia, 10 km south of mod. Gülnar and 20 km from the coast. Its history of occupation extends from at least the end of C7 until the Hellenistic period, with subsequent reoccupation in Byzantine times. Excavations were undertaken in 1972 by a French team under the direction of E. Laroche. These revealed a well-fortified settlement, whose natural defences were strengthened by a built wall dating to the earliest known phase of Kirshu's history. Other remains of the city include a rampart and gate of the Persian period (C6–4); two reliefs of this period representing Persian-style processions; the foundations of a building of Persian type beneath a Hellenistic building dating to the Ptolemaic period; eight tombs, the earliest of which dates to C6; Byzantine residential quarters; and a hoard of 1,525 coins of Hellenistic date.

Written records from the site include two inscriptions in Aramaic and one in Greek, the last from the reign of Ptolemy III Euergetes (246–221). One of the Aramaic inscriptions is a fragmentary funerary text. The other, inscribed on a stone enclosure wall, contains the name of one of the four Persian kings called Artaxerxes (it is uncertain which one). References to Kirshu in the latter inscription have established that this was the site's anc. name. Kirshu was already known to scholars from Neo-Babylonian sources, where it is attested as a royal city of Appuashu, who ruled in mid C6 over the kingdom called Pirindu in Babylonian texts (Hilakku in Assyrian texts). Kirshu was said to lie six 'double-hours' from Ura, which was probably Appuashu's capital. The fact that Appuashu's ancestors had resided in Kirshu indicates the city's importance within the kingdom. A royal palace was built there. Further information about Kirshu's history is provided by a Babylonian chronicle (no. 6) from the reign of the Neo-Babylonian king Neriglissar, in the context of a military campaign which this king conducted against Appuashu in 557/556 (*Wiseman, 1956: 39–42, 86–8, **ABC* 103–4, **Chav.* 417–18). The chronicle reports that after his conquest of the neighbouring kingdom of Hume (called Que in Neo-Assyrian texts), Neriglissar embarked on a campaign against Appuashu. After capturing and pillaging Appuashu's royal capital Ura, Neriglissar proceeded to Kirshu, a difficult march across high mountains, and put the city to the torch.

When the region came under Persian domination, Kirshu was rebuilt as a fortified citadel by its Persian overlords, who clearly recognized the strategic value of its location. Davesne suggests that a Persian garrison may have been installed in the city, to provide surveillance of the region, control access to the sea, and facilitate the prompt

KISH

levying of troops for military operations in Cyprus. He further suggests that the site may have served as the summer residence of the Persian satrap or a local governor. During the Hellenistic period, control over Kirshu and its region fluctuated between the successors of Alexander the Great. Ptolemaic sovereignty during the reign of Ptolemy III is indicated by a reference to this king in the Greek inscription referred to above.

Davesne *et al.* (1987), Davesne (*RIA* 8: 150–1).

Kish (maps 11, 17) Settlement in southern Mesopotamia, 15 km east of Babylon, consisting of several large mounds with occupation layers extending from the Jemdet Nasr period (M4) to mediaeval times. Following earlier French excavations in 1852 and 1912, a joint archaeological expedition of the Field Museum of Natural History of Chicago and the Ashmolean Museum, Oxford, worked for eleven seasons on the site, from 1923 to 1933, under the direction of S. Langdon. Further excavations were conducted in 1989 by Kokushikan University, Tokyo, under the direction of H. Fuji.

The site's most important mounds are those now called Ingharra (Sumerian Hursag-kalama) and Uhairmir. The earliest occupation of the former is represented by ceramic ware of the Jemdet Nasr type. But it was in the subsequent Early Dynastic (ED) period of the Sumerian civilization (c. 2900–2334) that the site first came into prominence. There are remains on Ingharra of both domestic architecture, indicating a substantial residential quarter, and graves of the ED I period (c. 2900–2800). Several of the graves contained chariots or carts, of the type found at both Ur and Susa. But the most impressive buildings on this part of the site were two ziggurats (see glossary), evidenced by two enormous mudbrick platforms, and probably dating to the ED III period (c. 2600–2334). South of Ingharra, a mound designated 'A' by the excavators provided the location for a royal palace, built perhaps during the ED II period (c. 2800–2600). It is generally considered to be the most impressive of Early Dynastic Sumer's monumental buildings. However, it was abandoned before the end of ED IIIA (c. 2500), and its site was subsequently used as a cemetery, where 150 or more graves were sunk into the palace ruins. Another major building of the Early Dynastic period was located in what is called Area P, which lies to the north of Ingharra. Contemporary with the palace, it is commonly known as the Plano-Convex building because of the shape of the bricks used in its construction. It may have served as a large administrative building and storage complex.

Kish was clearly one of the most important cities of southern Mesopotamia during the Early Dynastic period, as attested also by the fact that Sumerian kings regularly used the title 'King of Kish' in their nomenclature, irrespective of their place of origin. This may indicate some form of traditional political and/or cultural hegemony enjoyed by Kish within the Sumerian world. Sargon, founder of the Akkadian empire, set out from Kish on the first stage of his imperial quest. But in later years, its king Iphur-Kish was the leader of the coalition of northern cities (there was also a coalition of southern cities) that rebelled against the Akkadian king Naram-Sin (2254–2218) in the so-called Great Revolt. Naram-Sin pursued Iphur-Kish to Kish itself, won a decisive battle against him outside the city's Ninkarrak gate, then seized the city and demolished its walls (**RIME* 2: 103–8).

In the centuries following the collapse of the M3 Mesopotamian kingdoms, Kish survived and prospered. It flourished during the Old Babylonian period (Middle

Bronze Age), when its continuing importance is reflected in the building of a ziggurat and temple complex on Tell Uhaimir, dedicated to the worship of the city's god Zababa. A scribal school of this period was also located on the mound. The ziggurat survived down to the Neo-Babylonian period in mid M1, undergoing a number of restorations over the centuries. Another feature of the city in the Neo-Babylonian period was a double temple built, or rebuilt, on Ingharra, probably by Nebuchadnezzar II (604–562). The city continued to be of some significance through the period of the Persian empire (C6–4) and in later ages (there was an important settlement there in the Sasanian period), until its final abandonment c. C6 CE.

Edzard/Gibson (*RIA* 5: 607–20), Hansen (*OEANE* 3: 298–300).

Kishesim M1 city in western Iran near the land of Parsua. It was among the cities which fell to the Assyrian king Sargon II during the campaign which he conducted in the land of Mannaea and other countries east of the Tigris in 716 (**ARAB* II: 29). Sargon plundered the city and carried off its ruler Bel-shar-usur to Assyria. He appointed an Assyrian governor in his place, renamed the city Kar-Nergal, set up his statue there, and added six neighbouring cities to its territory, now constituted as an Assyrian province.

Röllig (*RIA* 5: 453).

Kisirtu Fortified Iron Age city in the land of Zamua, located in the borderlands between northeastern Mesopotamia and northwestern Iran. It was conquered by the Assyrian king Ashurnasirpal II in 880, along with ten other cities in its environs, during Ashurnasirpal's third campaign against Zamua (**RIMA* 2: 206). Its ruler at the time was a man called Sabini.

Röllig (*RIA* 5: 622).

Kisiru Iron Age city in northeastern Mesopotamia in the Habur r. region, between Shadikannu to the north and Qatna to the south. The Assyrian king Adad-nirari II encamped his forces overnight there during his campaign in the region in 896 (**RIMA* 2: 153).

Kissik (*Kisiga*, *Tell al-Lahm*) Southern Mesopotamian settlement occupied during M3–1, almost certainly to be identified with the site of Tell al-Lahm, c. 38 km south-east of Ur. It was originally (M3–2) a cult-centre of the goddess Inanna, and later (M1) of Ningal. The site was excavated briefly by J. E. Taylor in 1855, and again by R. C. Thompson in 1918. More extensive excavations were carried out by F. Safar in 1949, comprising soundings 1–6 on the main mound and soundings 7–11 on the nearby northeastern mound. An area of Neo-Babylonian housing was uncovered on the latter, with finds including some fragmentary tablets, some dated to the reign of the Persian king Darius I (522–486), and an inscribed cylinder of the Babylonian king Nabonidus (556–539) from the level below. Some of the cuneiform tablets indicate an association with the Ningal temple. The settlement must have been occupied already in the Neo-Assyrian period, since Kissik is one of the cities whose freedom the Assyrian king Sargon II claims to have established after his defeat of Marduk-apla-iddina II (biblical Merodach-baladan) (see under **Babylonia**). Many graves were also found on the surface, dating to the Neo-Babylonian and Persian periods, and perhaps also later.

(H. D. Baker)

Safar (1949).

Kissiya see *Kassiya*.

Kisuatnu Early Iron Age city in southern Anatolia belonging to the kingdom of Que. It was captured by the Assyrian king Shalmaneser III during his campaign against Que in 839 (**RIMA* 3: 55). The name is derived from the land called Kizzuwadna, Que's Late Bronze Age predecessor. Kizzuwadna was also the name of a city within the land of Kizzuwadna (see **Kummanni**), and it is possible that Kisuatnu was its Iron Age descendant.

Kisurra (*Abu Hatab*) (map 11) Southern Mesopotamian city, located 20 km southeast of Isin. First attested in C21 as part of the Ur III kingdom, it became in C20 a dependency of the kingdom of Isin. It was conquered by Gungunum (1932–1906), king of Larsa, but was subsequently regained by Isin's king Ur-Ninurta (1923–1896). Following the latter's death, Kisurra established its independence and was ruled by a line of its own kings, beginning with Itur-Shamash, for a period of c. thirty years. Excavations on the site of Abu Hatab, conducted by a German team in 1903, unearthed royal family archives dating to this period of self-rule. The city apparently then reverted to Larsa's control. During its independence, Kisurra may for a time have enjoyed a harmonious and perhaps cooperative relationship with Larsa, since one of its kings, Ibni-shadum, was married to a daughter of Sumu-El, king of Larsa. Other attested kings of Kisurra are Sallum, Ubaya, Zikru, and Manna-balti-El (father of Ibni-shadum). The history of their short reigns is unknown beyond references to their construction of temples and canals. Ibni-shadum is also noted for fortifying a town called Pi-naratim (q.v.). It is uncertain whether he did so on behalf of the Larsan king Sumu-El, his father-in-law, or as a protection against an attack by Larsa. Subsequently, during Larsa's ongoing conflicts with Isin, Kisurra came under the control of Isin's king Erra-imitti (1868–1861). It may later have been attached to the kingdom of Uruk, but was seized by Larsa's king Rim-Sin in 1802, the year Rim-Sin captured Uruk. In the reign of Hammurabi (1792–1750) Kisurra was incorporated into the Babylonian empire, and apparently prospered under later kings of Hammurabi's dynasty.

Kienast (*RIA* 5: 623–5), *Mesop.* 74–5, 426–7 (refs).

Kition see *Citium*.

Kızıldağ (maps 2, 3) Late Bronze Age hill settlement in south-central Anatolia. Remains of circuit walls are visible around the summit of the hill. On the west slope is an outcrop of rock bearing three Luwian hieroglyphic inscriptions and a seated human figure in relief. The figure is bearded and long-haired, and is wearing a peaked cap and long robe, and holding a bowl. The inscriptions refer to a Great King called Hartapus, son of Mursilis. However, the sculptured figure probably dates some four centuries after the inscriptions: J. D. Hawkins suggests that he may have been a C8 southern Anatolian king called Wasusarmas (see under **Tabal**), whose royal seat was possibly at Kululu (q.v.) near Kayseri. Two other inscriptions have also come to light at Kızıldağ. One of them refers to Hartapus as a great conqueror, beloved of the storm god. The other, on a fallen stele, refers to his father Mursilis. Hartapus also features in two rock-cut Luwian hieroglyphic inscriptions discovered in the mountaintop sanctuary Karadağ,

80 km to the southeast of Kızıldağ, and in another such inscription at Burunkaya, near mod. Aksaray. The Kızıldağ and Karadağ inscriptions were discovered in 1907, the former by W. M. Ramsay, the latter by G. Bell. Though they were once thought to date to early M1, primarily because of the Kızıldağ sculpture, they should probably be assigned to the last decades of the Late Bronze Age. Mursilis was very likely the Hittite king Urhi-Teshub (1272–1267), who adopted the throne-name Mursili(s) on his accession. He reigned for only a few years before being deposed and replaced on the Hittite throne by his uncle Hattusili III. It is possible that his displaced family line subsequently set up a rival kingdom in southern Anatolia (see under **Tarhuntassa**).

Bittel (1986), Hawkins (1992; *CHLI I: 433–42).

Kiziltepe Fortified M1 hill site in Caria, southwestern Anatolia, 1.6 km southwest of Caunus. It is perhaps to be identified with Carbasyanda-by-Caunus, which figures in the Athenian Tribute Lists as a member of the Athenian Confederacy (see glossary) and was a deme (i.e. administrative district) of Caunus in the Hellenistic period.

Bean (*PECS* 458).

Kizzuwadna (map 3) Late Bronze Age country and kingdom in southern Anatolia. The territory it occupied was of considerable strategic importance, since through it passed major routes linking Anatolia with the states of northern Syria. First attested in the reign of the Hittite king Telipinu (1525–1500), Kizzuwadna was probably established as an independent kingdom during the upheavals which afflicted the Hittite world in the reign of Telipinu's predecessor-but-one Ammuna. The name of its earliest known king, Ispuḫsu, appears on a seal impression, discovered at Tarsus, with the inscription *Ispuḫsu, Great King, Son of Pariyawatri*. Ispuḫsu concluded with Telipinu the first known Hittite treaty, which survives in fragmentary form (*CTH* 21). One of the purposes of the treaty was apparently to formalize agreement on a border between Kizzuwadna and Hittite-controlled territory.

For a time Kizzuwadna fluctuated in its external alignments, allying itself in turn with the rival Great Kingdoms Hatti and Mitanni. In the second half of C15 its king, Pilliya, drew up a treaty with the Hittite king Zidanta (II), and a later treaty with Idrimi, who had been installed in the Syrian state Alalah as vassal ruler of the Mitannian king Parrattarna; the second of these treaties (**CS* II: 331–2, **Chav.* 174–5) indicates that Pilliya and Idrimi were, at that time, tributaries of Mitanni. But early in C14 Kizzuwadna became permanently attached to Hatti by a treaty which its king, Sunashshura, concluded with the Hittite king Tudhaliya I/II (**HDT* 17–26). Subsequently it was annexed to Hittite territory and placed under direct Hittite rule, perhaps while Tudhaliya still occupied the Hittite throne. It is possible that at this time Kizzuwadnan territory extended at least as far as the Euphrates, north of Carchemish. Several decades later, the Hittite king Suppiluliuma I made his son Telipinu priest in Kizzuwadna, an appointment which entailed important administrative and military as well as religious obligations.

Though Kizzuwadna became part of the kingdom of Hatti, its culture, from the earliest years of its existence, was predominantly Hurrian. The country was also in a Luwian as well as a Hurrian cultural zone, and its population was largely an admixture of Hurrian and Luwian elements. Its most important cities included Kummanni, the capital, and Lawazantiya. Both of these were major centres of Hurrian religion.

KROMNA

Kizzuwadna's Iron Age successor was the kingdom called Que (q.v.). The name Que may already have been in use by the time of the Sea Peoples' alleged onslaught on western Asia in the eighth regnal year of the pharaoh Ramesses III (1177) (see **Qode**).

Kümmel (*RIA* 5: 627–31), **RGTC* 6: 211–16, Beal (1986).

Kneidiğ, Tell (*Knēdiğ, Tall*) Small rural settlement in northeastern Syria, in the lower Habur valley, with Early Bronze Age, Iron Age, and Roman/Parthian levels. The site consists of an oval mound, 15 m high and 200 sq. m in area, and a 2 ha habitation area, built on a 2.5 m high plateau at the base of the mound's northeastern flank. A team from the Vorderasiatisches Museum, Berlin, conducted excavations here from 1993 to 1997. Their attention was focused on the Early Bronze Age levels, especially those of the first half of M3. There is no evidence of Middle or Late Bronze Age settlement on the site. Three Iron Age levels of the Neo-Assyrian period have been identified on the plateau. The settlement in this period was characterized by multi-roomed domestic architecture and what appears to have been an enclosed grain storage facility. These, together with the artefactual remains, make clear Tell Kneidiğ's rural and domestic character in this period. Burials, in which adults were interred in double pots and infants in single jars, were made beneath the floors of houses. A large cylindrical sarcophagus was uncovered amongst the burials.

Klengel-Brandt *et al.* (1998).

Kode see **Qode**.

Korucutepe ([maps 2, 20](#)) Settlement-mound in eastern Anatolia, 16 m high and c. 190 m in diameter, located 30 km east of mod. Elaziğ on the south bank of the Murad Su (anc. Arsanius r.). Its three seasons of excavation, from 1968, were directed by M. N. van Loon, under the sponsorship, principally, of the Oriental Institute, University of Chicago. The site was occupied from mid C5 in the Chalcolithic period through the Bronze and early Iron Ages. There is also evidence of settlement in later periods, until the site's final abandonment c. 800 CE. Some 140 occupation strata have been identified, extending over 5,000 years. During the Middle Bronze Age, Korucutepe was strongly fortified. Its defences were further developed in the Late Bronze Age, when it lay within the country of Isuwa, whose territory was invaded and fiercely contested by the kingdoms of Hatti and Mitanni. Burney suggests that the discovery of central Anatolian pottery in Korucutepe during the period of the Hittite Old Kingdom (C17–15), and its prevalence elsewhere in Isuwa, could imply the deliberate transplantation of people from the Hittite heartland, to counterbalance the pro-Mitannian sentiments of the local Hurrian population.

van Loon (1975–80), Ertem (1988), Burney (2004: 158–9).

Kourion see **Curium**.

Kromna Small M1 Greek city in Paphlagonia on Anatolia's Black Sea coast, first attested in Homer among Troy's Paphlagonian allies in the 'Trojan Catalogue' (Homer, *Iliad* 2.855). At the end of C4, Amastris, widow and successor of Dionysius, the former tyrant of Heraclea Pontica, formed a synoecism (see glossary) of four cities east of Heraclea, consisting of Tios, Sesamos, Kromna, and Kytoros (*BAGRW* 86 B2–C2).

Sesamos, renamed Amastris, was the nucleus of the amalgamated settlements. Kytoros lay c. 40 km to the east of it.

Strabo 12.3.10, Marek (*BNP* 3: 958).

Ktk (Kaska (2), Kasku) Small Iron Age Aramaean kingdom, with a capital city of the same name, in northern Syria, west of Carchemish. The treaties inscribed on the three Sefire stelae (see under **Sefire**) attest to its existence in C8. Identification of the kingdom and city has proved problematical, since in Aramaic the name appears simply as Ktk, without vowels. Fitzmyer (1995: 167–74) summarizes the proposals made by various scholars in their attempts to identify it. Most recently, Lipiński has argued that the capital (and also the kingdom) was called Kittik, which he equates with the site Yel Baba (11 km east of mod. ʿAzaz), called Kittika in the late Roman period.

Some time before the Assyrian king Tiglath-pileser III's conquest of the Aramaean kingdom of Arpad (Bit-Agusi) in 740, Bar-Gaʿyah, king of Ktk, drew up a treaty in Aramaic (documented on the Sefire stelae) with Matiʿilu, ruler of Arpad (*CS II: 213–17). It is clear that Matiʿilu was the inferior partner in the pact, which the Assyrians, who supported Bar-Gaʿyah, had imposed upon him. In Assyrian texts, the name Ktk is vocalized as Kaska/Kasku. No doubt this form was adopted by Neo-Assyrian scribes because of its similarity to the name known to them from Late Bronze Age records (Ktk, Ksk). There is, however, no ethnic, cultural, or political connection between Aramaean Kaska/Kasku (Ktk) and the Late Bronze Age Pontic region so called. Lipiński believes that Kittik was annexed to Assyria by Sargon II, possibly in the same year, 711, as the annexation of Gurgum.

Hawkins (1982: 407–8), *Fitzmyer (1995), Lipiński (2000: 221–31).

Kukunu Iron Age city in the land of Dirru, on the north side of the Tigris r., roughly opposite the city of Tushhan. The Assyrian king Ashurnasirpal II conquered it during a campaign which he conducted in the region in his fifth regnal year (879); according to his account, Kukunu was situated at the entrance of the pass of Mt Matnu (**RIMA* 2: 210).

Kulhai see Colchis.

Kullani(a) see Kinalua.

Küllüboa Early Bronze Age settlement-mound covering 3.75 ha, located in central Anatolia in the province of mod. Eskişehir. The site has been excavated since 1996 by a Turkish team under the direction of T. Efe. Occupation dates from late M4/early M3, in the transitional period between the Late Chalcolithic and the Early Bronze Age. Already in its Early Bronze I phase, Küllüboa was an enclosed and fortified settlement, with houses opening onto a central courtyard. It reached the peak of its development towards the end of Early Bronze II (second half of M3), when it consisted of an upper fortified settlement and a lower settlement. In the former, buildings were laid out along streets in a linear plan, replacing the radial plan of the Early Bronze I settlement. The houses in the upper settlement were rectangular or square, and consisted of megaron units (see glossary) with smaller rooms attached. A large complex located opposite the gateway which gave access to the upper settlement may have served as the residence

of the local ruler. Efe believes that the whole of the Early Bronze II settlement was encircled by a massive outer fortification wall. He concludes (2003: 276) that the plan of Küllüboa in this phase of its existence reflects its adaptation to meet the altering demands of a newly organized and more complex society now functioning under an administrative elite. The settlement's urban development was closely linked with its commercial development, and its prosperity was due to its location on what appears to have been the main caravan route between the Troad in northwestern Anatolia and Cilicia in the southeast. Small finds from the site, including many metal artefacts and a large assemblage of terracotta figurines, indicate that Küllüboa flourished for much of its existence, though it appears to have suffered a considerable reduction in size in its Early Bronze III phase (late M3).

Efe (2003), Yıldırım and Gates (2007: 288–9).

Kululu (map 18) Predominantly Iron Age settlement, with earlier M3 and M2 occupation levels, located in eastern Anatolia, 30 km northeast of Kayseri. It was a major centre, and may have been the capital, of the kingdom called Tabal which occupied the northern part of the Tabal region (see under **Tabal**). Kululu's Iron Age remains include carved orthostats and fragments of statues. But the most significant finds of this period are a series of inscriptions in Luwian hieroglyphs, which are carved on a number of stelae, several other stone fragments, and five lead strips, all dating to mid–late C8. The stela inscriptions are either funerary in character, or building foundation documents. The subject of three of them is a man called Ruwas, identified as 'servant of Tuwatis', who was the ruler of the kingdom of Tabal from c. 750 to 740, and the father of the next king, Wasusarmas. Ruwas was probably the ruler of a sub-kingdom within Tuwatis' realm. One of the stelae found in Kululu bears his funerary inscription. The lead strips are inscribed with economic texts, listing various persons, their towns of origin, and a record of gifts and payments, including livestock and human beings, made to or by them. Kululu's anc. name is unknown, but may have been Artulu (q.v.) or Tuna (q.v.).

*CHLI I: 442–7, 485–91, 500–13, *CS II: 127–8.

Kumidu (Kumidi) see *Kamid el-Loz*.

Kummaha Late Bronze Age city in northeastern Anatolia, attested in Hittite texts. It lay in or near the country of Azzi-Hayasa. Towards mid C14, in the course of the Hittites' retaliatory campaigns against the enemies who had occupied their homeland (*DS 66, *CS I: 187), the Hittite prince Suppiluliuma (later King Suppiluliuma I) fought a battle near the city with the Hayasan king Karanni (or Lanni?). Kummaha should be distinguished from the later Iron Age kingdom of Kummuh, which lay further to the south.

*RGTC 6: 220–1.

Kummanni (map 3) Late Bronze Age city, the most important religious centre of the country of Kizzuwadna in southern Anatolia. It is probably to be identified with Classical Comana Cappadociae, near mod. Şar. The city itself is sometimes called Kizzuwadna. It was dedicated to the worship of the Hurrian goddess Hepat and her consort Teshub. In the ninth year of his reign (c. 1313), the Hittite king Mursili II celebrated here a festival in honour of Hepat, completing an obligation which his

father Suppiluliuma had left unfulfilled (*AM 108–9, *CS II: 88). The festival provided an opportunity for a meeting between Mursili and his brother Sharri-Kushuh (Piyassili), summoned from his viceregal post in Carchemish. Sharri-Kushuh fell ill and died while in Kummanni. A well-known ritual text from Mursili's reign indicates that a substitute ox was to be sent to Kummanni and burnt there, along with a wagonload of Mursili's personal possessions, in an attempt to cure the king of a speech affliction (*Beckman in Frantz-Szabó, 1995: 2010).

Kümmel (*RIA* 6: 335–6).

Kumme City in northeastern Mesopotamia, first attested in Middle Bronze Age texts from the Mari archives. It became famous in M2 as a cult-centre for the worship of the Hurrian god Teshub. However, it is best known as an Iron Age city located near the frontier of the kingdom of Urartu and bordering on one of the regions called Habhu in Assyrian texts (see **Habhu** (3)). The Assyrian king Adad-nirari II (911–891) came twice to its assistance, probably in response to attacks upon it by inhabitants of Habhu, whose cities he destroyed (**RIMA* 2: 152). Possibly Kumme was for a time subject to Urartian overlordship, but there is no clear evidence for this.

As a subject territory of the Assyrian empire, it was under the immediate rule of a certain Ariye during the reign of the Assyrian king Sargon II (721–705). Sennacherib, the Assyrian crown prince, reported to his father Sargon that good progress was being made on the construction of a fort in Kumme to strengthen the city's defences (**SAA* I: 28, no. 29). He also reported that he had received word from Ariye that information about the new fort had been sent by the king of the nearby city of Ukku to Assyria's enemy, the Urartian king, doubtless Rusa I. Ariye had further news for Sennacherib: Rusa had ordered a raid on Kumme, with the object of capturing the Assyrian king's officials from the Kummeans alive. He said that he would write again to the crown prince, once he had more details, requesting the urgent dispatch of troops to protect his city. Subsequently, however, Ashur-resuwa, an Assyrian official in Kumme, wrote to Sennacherib informing him that the danger had passed. We do not know whether Rusa did in fact make an abortive attack on the city, or simply directed his attention elsewhere.

It was perhaps in this same period that Ashur-resuwa wrote to the Assyrian official Tab-shar-ashur, informing him both of a visit to Urartu by a representative of the king of Ukku, and of a meeting between the Ukkæan king and Ariye (**SAA* I: 44, no. 41). The meeting took place in the Ukkæan city of Elizki, which lay in a mountain pass between the territories belonging to Ukku and Kumme. His suspicions aroused, Sargon demanded, through Tab-shar-ashur, an explanation from the Ukkæan king as to what he was about. The Ukkæan king did in fact provide a letter to Tab-shar-ashur (**SAA* I: 44–5, no. 42). But unfortunately only the opening words of this letter are preserved, and these give no indication of the substance of what the Ukkæan king said.

Some time after his accession to the throne of Urartu in 713, Argishti II wrote to the people of Kumme complaining of their failure to send representatives to his court, presumably to acknowledge his accession (**SAA* V: 76–7, no. 95). The Kummeans had explained this failure by stating that they were subjects of Assyria, which apparently meant that diplomatic missions of this kind to Urartu were forbidden. Even so, the Urartian complaint has been seen as an indication that Kumme may at this time have had at least a partially autonomous status, if only from the Urartian point of view (see *SAA* V: XXI–XXII). Whether or not its status *vis-à-vis* Assyria underwent some

change during Sargon's reign remains unknown. In any case, its relations with the Assyrian administration seem generally to have been cooperative and submissive, though there were occasions when serious friction broke out between the Kummean populace and Assyria's royal delegates (*SAA V: 83–4, nos 106–7).

Röllig (*RIA* 6: 336–7).

Kummuh (map 7) Neo-Hittite kingdom in eastern Anatolia, located between the kingdoms of Melid and Carchemish, and occupying roughly the area of the mod. Turkish province of Adiyaman. Its capital, also called Kummuh (very likely the city attested as Kimuhu in Neo-Babylonian texts), was probably the predecessor of Classical Samosata (mod. Samsat Höyük; q.v.), which lay on the west bank of the Euphrates. Excavations were conducted on this site in the 1980s by a Turkish team prior to the completion of the Atatürk Dam. Unfortunately, few Neo-Hittite remains were uncovered before the site was flooded.

Kummuh appears in Assyrian records from c. 870–605, in the Annals of the C8 Urartian king Sarduri II, and in Luwian hieroglyphic inscriptions of its own kings in the period c. 805–770. In C9 Kummuh paid tribute to the Assyrian king Ashurnasirpal II (883–859) (**RIMA* 2: 219) and to his son and successor Shalmaneser III (858–824) (**RIMA* 3: 15, 18–19, 23). (Qatazilu and subsequently Kundashpu are attested as rulers of Kummuh during Shalmaneser's reign.) In 805, the Assyrian king Adad-nirari III ordered a boundary stone to be erected between the kingdoms of Kummuh and Gurgum, ruled respectively by Ushpilulume and Qalparunda (III), the latter the son of Palalam. (See further under **Gurgum**. For the inscription on the boundary stone, the so-called Pazarcık stele, see **RIMA* 3: 205; see also Lipiński, 2000: 283–4.) Ushpilulume was at this time apparently a client ruler of the Assyrian king Adad-nirari III. He had sought Adad-nirari's support against a coalition of western states led by Attar-shumki I, ruler of Arpad (Bit-Agusi), in alliance with eight other kings. Gurgum's Qalparunda was almost certainly a member of the alliance, and in the wake of Adad-nirari's defeat of the coalition forces, the frontier between Kummuh and Gurgum was redefined. Almost certainly, the boundary stone reflected a reallocation of part of Gurgum's territory to Kummuh.

The new frontier between the two kingdoms was subsequently confirmed by the commander-in-chief Shamshi-ilu (see inscription on the reverse of the Pazarcık stele: **RIMA* 3: 240), one of the most powerful officials in the Assyrian kingdom in the first half of C8, when he put back in place the boundary stone which he had recovered during his attack upon Damascus in 773. The stone had apparently been seized on one of the campaigns which the Damascene king Bar-Hadad II had conducted against Kummuh and other states in the region. For a time in C8 Kummuh, under its king, Kushtashpi, became vassal territory of the kingdom of Urartu (along with the Neo-Hittite kingdoms Melid, Unqi, and Gurgum), then ruled by Sarduri II. But when an Urartian–Arpad military alliance, including Kummuh, was defeated by the Assyrian king Tiglath-pileser III in 743 (**ARAB* I: 272–3, 276, 281, 287, 292), Kushtashpi submitted voluntarily to Assyrian sovereignty. Sulumal and Tarhulara, the rulers respectively of Melid and Gurgum and also members of the anti-Assyrian alliance, did likewise. Pardons were evidently extended to them by their new overlord, for all three kings subsequently appear among Tiglath-pileser's tributaries (**ARAB* I: 276, 287, **Tigl. III* 68–9).

During the reign of Sargon II (721–705), Kummuh seems to have had favoured

KUNDU

status in the region, due no doubt to the loyal support which Sargon received from its king, Mutallu. The latter was rewarded by having the city of Melid (Malatya) assigned to his control after the breakup of the troublesome kingdom of Melid. (It has been suggested that Sakçagözü, perhaps to be identified with the city of Lutibu in the kingdom of Sam'al, may also have been assigned to Mutallu in this period. Mutallu may be the ruler represented in the portrait-sculpture found on the site.) However, Mutallu subsequently fell out favour with Sargon, who accused him of plotting with the Urartian king Argishti II. Bent on vengeance, Sargon dispatched an army against him. Mutallu himself managed to escape, but his land was occupied and plundered by the Assyrian forces, and his family and large numbers of the population of his land were deported, for relocation in Babylonia (**ARAB* II: 21, 35). The land was resettled by deportees from the Chaldaean tribe Bit-Yakin. Kummuh was annexed, and remained an Assyrian province until the fall of the Assyrian empire at the end of C7. Its territorial successor in later centuries was the kingdom called Commagene.

Hawkins (*RIA* 6: 338–40; **CHLI* I: 330–60).

Kundu Iron Age city in or near the country of Que in southern Anatolia. Along with the nearby city of Sissu, it seems to have formed a small sub-kingdom within Que, bordering on the Cilician plain. In early C7 it was ruled by a man called Sanduarri. As an ally of Abdi-milkutti, king of Sidon, Sanduarri apparently broke his allegiance to his Assyrian overlord Esarhaddon, and was pursued into the mountains by Esarhaddon's forces (**ARAB* II: 212). Though Abdi-milkutti seems to have gone to his aid, the fugitive was captured and beheaded (c. 675). It has been suggested (Winter, 1979: 146) that Sanduarri is to be identified with Azatiwatas, author of the Karatepe bilingual inscription (see **Karatepe**). Kundu has been tentatively located in the region of mod. Kozan, which lies to the northeast of Adana.

Hawkins (1982: 427–8; *CHLI* I: 43, 45).

Kunduru M1 city in Media, western Iran, site of the final military showdown, in 521, between the Persian king Darius I and the Median pretender to his throne, Phraortes (**DB* 31). The latter had joined the widespread rebellion against Darius at the beginning of his reign. Phraortes' forces were routed, with the loss of 34,000 troops, and the pretender himself was taken prisoner by Darius. He was later executed in the old Median city of Ecbatana.

Kunshum Middle Bronze Age city, attested in the texts of Shemshara (Middle Bronze Age Shusharra), in the western Zagros mountain region, in the area occupied by the Turukkeans. It was the capital of the kingdom of Itabalthum, probably the most powerful of a number of polities in the region during the Old Babylonian period. Letters from the Shemshara archive record an apparent sack of the city by the Gutians.

*Eidem (1985: 92–4), *Eidem and Laessøe (2001).

Kunulua see **Kinalua**.

Kurda ([map 10](#)) Middle Bronze Age royal city in the Jebel Sinjar region of northern Mesopotamia. Frequently attested in the Mari correspondence from the reign of Zimri-Lim (1774–1762), the city was ruled successively by three known kings

during Zimri-Lim's reign: Simah-Ilane, Bunu-Eshtar, and Hammurabi. The third of these apparently became involved in territorial disputes with Atamrum, king of Andarig, which lay a short distance away. Terms of peace were negotiated between the two rulers, probably at the instigation of Zimri-Lim. In 1765 the Elamite king instructed Hammurabi (king of Kurda) to cease his communications with Babylon and Mari (*Charpin, 2003: 77). Kurda appears to have been subject to Andarig at this time. The latter's king, Atamrum, had declared his support for Elam against the Babylonian–Mariote alliance, which had been formed to drive the Elamite occupation forces from Mesopotamia. Later texts, discovered in one of the palaces at Shubat-Enlil/Shehna (Tell Leilan) and dated to the third quarter of C18, indicate an alliance between Ashtamar-Adad, then king of Kurda, Mutiya, king of the land of Apum (of which Shubat-Enlil was the capital), and a third king, Shepallu (whose kingdom is unknown). This alliance confronted a coalition formed by the kings of Andarig and Razama (in the land of Yussan). Subsequently Ashtamar-Adad drew up a treaty with Mutiya's successor Till-Abnu.

LKM 120, 615–16 (refs), *Mesop.* 350–1.

Kurussa Iron Age city in or near the kingdom of Pa(t)in in northern Syria. A man called Sasi from this land was appointed ruler of Patin by the Assyrian commander-in-chief Dayyan-Ashur following the death of the previous ruler, Surri (**RIMA* 3: 69). For the circumstances, see under **Pat(t)in**.

Kurustama Late Bronze Age city in the northern or northeastern part of the kingdom of Hatti (i.e. northern or northeastern Anatolia). It figures in several Hittite texts: the biography of the mid C14 Hittite king Suppiluliuma I, written by his son and second successor Mursili II (**DS* 98, **CS* I: 191); a 'Plague Prayer' of Mursili (*Singer, 2002: 58, **CS* I: 158); and a few fragments of a text mentioning Kurustama, Hatti, and Egypt; the fragments have been collected as *CTH* 134. The first two texts refer to a pact between a king of Hatti and a king of Egypt, by the terms of which the former agreed to the transfer of persons from Kurustama to Egyptian territory and their resettlement there. At this time, a treaty was drawn up between Hatti and Egypt, in which an oath was sworn to the storm god of Hatti, to the effect that Hatti would never violate Egyptian territory. The treaty apparently remained in force until Suppiluliuma invaded Syria–Palestine during his campaigns against Mitanni and its subject and allied territories. According to Mursili's Plague Prayer, his attacks upon the Egyptian frontier land of Amka while conducting military operations in the region (1327) breached the treaty with Egypt, and provided one of the two reasons for the divinely inflicted plague which ravaged the land of Hatti for the next twenty years.

The text fragments gathered under *CTH* 134 have been interpreted by D. Sørenhagen as a type of farewell treaty to which the transferees from Kurustama were obliged to swear before they left home, and which imposed upon them obligations to both Hatti and Egypt. A more widely held view is that these fragments belong to the same Hittite–Egyptian treaty referred to twice by Mursili. That is to say, they stipulate the relocation of persons from Kurustama to Egyptian territory (in Syria–Palestine) as part of a mutual defence pact between Hatti and Egypt. The transferees were presumably intended to serve as an auxiliary force, perhaps forming a component of the troops garrisoning the Egyptian frontier. Where precisely they were located, and whether their

resettlement was intended to be permanent or merely temporary, remain unknown. The date when the treaty was drawn up and the Kurustamans were transferred to Egyptian territory is also uncertain. We know the names of neither the Hittite nor the Egyptian signatories to the treaty. But on both philological and historical grounds, a late C15–early C14 date seems likely, with the co-signatories of the treaty perhaps to be identified with the Hittite king Tudhaliya I/II and the pharaoh Amenhotep II.

Ünal (*RIA* 6: 373–4), Sürenhagen (1985: 22–39), Singer (2004).

Kuşaklı see Sarissa.

Kussara (map 3) Middle and Late Bronze Age city in southern Anatolia, in the anti-Taurus region, on or near one of the main trade routes from Assyria and perhaps in the vicinity of mod. Şar (Classical Comana Cappadociae). In the second phase of the Assyrian Colony period (late C19–mid C18) (see glossary), Kussara was the seat of the dynasty of Pithana and his son Anitta, before Pithana's conquest and occupation of Nesa (**Chav.* 217; see also **Kanesh**). There may have been ethnic ties between the two cities, originating from a possible common Indo-European ancestry of many of their inhabitants. Kussara was apparently also the original seat of the Hittite royal dynasty before one of the early kings, probably Hattusili I (1650–1620), rebuilt Hattusa and made it the Hittite capital. But Kussara continued to be regarded as the ancestral home of the dynasty. It was in this city that the aged Hattusili delivered his famous 'Testament', perhaps on his deathbed, announcing the appointment of his grandson Mursili (I) as his successor, to an assemblage of the king's high-ranking subjects (**Chav.* 222–8). Kussara makes no further appearance in Hittite texts, apart from a reference to it in the genealogy and titulature of the C13 king Hattusili III.

**RGTC* 6: 230, Ünal (*RIA* 6: 379–84).

Kutalla (*Tell Sifr*) Middle Bronze Age city in southern Babylonia, located 14 km from the city of Larsa. It is attested as part of the kingdom of Larsa in the reigns of Gungunum (1932–1906), who built a temple in the city to the region's chief deity Lugalkiduna, and Rim-Sin (1822–1763). Tablets found on the site include land sale and land inheritance documents, which along with similar documents from other southern Babylonian sites (e.g. Larsa, Ur, Sippar) provide valuable information about land ownership in this period.

*Charpin (1980), Edzard (*RIA* 6: 383).

Kuwaliya Country in western Anatolia first attested in early C14 when its ruler Mazlawa served as an informant to the Hittite king Arnuwanda I on the activities of the renegade Hittite subject-ruler Madduwatta (**HDT* 158). It was subsequently attached to the Arzawan kingdom of Mira when the latter became a vassal state of Hatti in the reign of Mursili II (1321–1295) (**HDT* 74). Kuwaliya has been plausibly located by J. D. Hawkins near the headwaters of the Maeander r., its chief city perhaps to be identified with Beycesultan.

Heinhold-Krahmer (*RIA* 6: 397), Hawkins (1998b: 22–4).

Kydae see Hydae.

Kytoros (*Gideriz*) see Kromna.