

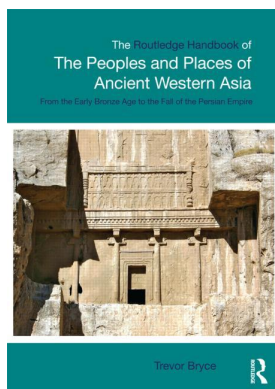
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The Near East from the Early Bronze Age to the Fall of the Persian Empire

Trevor Bryce, Heather D. Baker, Daniel T. Potts, Jonathan N. Tubb, Jennifer M. Webb, Paul Zimansky

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Qablītum r. River in western Iran, between Awan and Susa, attested in M3 Akkadian texts. Sargapi, ruler of the Zagros kingdom of Zahara, was captured there by the Akkadian king Rimush (**DaK* 207). This was after Rimush's victory in Parahshum (Sumerian Marhashi) (which probably lay east of Elam) over an anti-Akkadian military alliance consisting of troops from Elam, Parahshum, and Zahara (c. 2280). D. T. Potts suggests that the river is to be identified with the Saimarreh, a northern tributary of the Karun.

D. T. Potts (1999: 89, 105–6).

Qabra (Qabara) Middle Bronze Age northern Mesopotamian city and country, located in the vicinity of Arbela (Urbilum) in the plain lying between the Greater and Lesser Zab rivers east of the Tigris r. It was among the targets of a major Assyrian campaign to the Lesser Zab region led by the Assyrian king Shamshi-Adad I (1796–1775) (**RIMA* 1: 64). Qabra's troops were defeated in the confrontation, and its farmlands were laid waste. But the city itself remained unconquered, and provided a place of refuge for the population of the neighbouring town of Sarri, who had fled at the approach of the Assyrian forces. Shamshi-Adad's son Ishme-Dagan laid siege to the city, and was joined there by his brother Yasmah-Addu (**LKM* 286). For some weeks Qabra held out against its besiegers, now reinforced by troops sent by Dadusha, king of Eshnunna, who had previously concluded a peace agreement with Shamshi-Adad. The Eshnunnite troops were apparently placed under Ishme-Dagan's command, and the city finally fell, in the autumn of 1779. (Dadusha in fact claims direct credit for its conquest, stating that he had presented Qabra to Shamshi-Adad as a gift; **Chav.* 99). A letter from the Mari archives refers to the defeat of a king of Qabra called Ardigandi by troops from the city of Kakmum (**LKM* 387), whose King Gurgurum attacked and plundered Qabra's territory. This event apparently occurred after Shamshi-Adad's death, when his son Ishme-Dagan ruled over the final remnants of the Old Assyrian kingdom. But the chronology is uncertain.

Eidem (1985), *LKM* 102–3, *Mesop.* 166–9, Streck (*RIA* 11: 139–40).

Qade Name in M1 Neo-Assyrian texts of the land of Magan, identified with the mod. Sultanate of Oman and the United Arab Emirates, on the southeastern part of the Arabian peninsula. In 640, a king of Qade called Pade from the city of Izkie (probably to be identified with mod. Izki) brought tribute to the Assyrian king Ashurbanipal. Inscriptions from the reign of the Persian king Darius I (522–486) equate Qade to Old Persian Maka (the name is apparently the successor of Akkadian Makkān).

D. T. Potts (1995: 1456).

Qadesh (Kadesh, Hittite *Kinza*, *Tell Nebi Mend*; the city's name was probably pronounced Qidš(a), or the like, with 'Qadesh' being a misvocalization by mod.

QADESH

scholars: thus *CS* II: 89, n. 46) (maps 3, 6, 7) Settlement-mound in Syria located on the Orontes r. 25 km south of mod. Homs, with occupations levels extending from the Pottery Neolithic (M7) to mid M1 CE. Excavations were carried out by a French Mandatory government expedition led by M. Pézard between 1921 and 1922, and subsequently by P. J. Parr for the University of London between 1975 and 1996. After a period of abandonment in M5 and M4, the site was reoccupied in M3 by a relatively substantial but apparently unwallled settlement. There may have been a further period of abandonment at the end of M3 prior to the building of a major, heavily fortified city in the Middle Bronze Age. This ended in destruction c. 1600. A new city, featuring large public buildings, was built shortly after, marking the beginning of Qadesh's most important historical phase.

In written records, Qadesh makes its first appearance as an ally of the Late Bronze Age Hurrian kingdom of Mitanni. It joined a coalition of Syro-Palestinian states that opposed and was defeated by the pharaoh Tuthmosis III at the battle of Megiddo (1479), during Tuthmosis' first Asiatic campaign. In one of Tuthmosis' subsequent campaigns, it was incorporated into Egyptian subject territory. Confirmation of its status as an Egyptian vassal was established in the accord reached between Mitanni and Egypt during the reign of Tuthmosis IV (1400–1390). Half a century later, the city became embroiled in territorial disputes between Egypt and the kingdom of Hatti. While the Hittite king Suppiluliuma I was in Syria campaigning against Mitanni's subject and allied states, c. 1340, Shuttarna (Shutatarra), king of Qadesh, launched an attack on his troops. Suppiluliuma promptly retaliated, conquering the city and deporting its king to Hatti, along with his children and leading citizens (**HDT* 44). Later, he allowed the king's son Aitakkama to return to Qadesh and occupy his father's throne, obviously believing that that this would best serve Hittite interests. Initially, Aitakkama may have made some show of allegiance to the



Figure 97 Qadesh.

pharaoh Akhenaten (**EA* 189; see Bryce, 2003b: 144, n. 33). But it is clear from the Amarna correspondence (see glossary) that he was effectively a vassal of the Hittite king – for the time being. In the reign of Suppiluliuma's son and (second) successor Mursili II (1321–1295), he broke his ties with Hatti and re-established his city's independence.

It was a shortlived independence. Hittite sovereignty over Qadesh was promptly restored when Aitakkama's eldest son, Niqmaddu, fearful of the consequences of Hittite retaliation (a Hittite army had just completed a punitive campaign against the rebel Nuhashshi lands which lay nearby), assassinated his father and declared his submission to Mursili (**CS* II: 89). But his action failed to prevent a Hittite attack upon Qadesh. It fell to the Hittite commander Kurunta, who arrested Niqmaddu and took him back to Hattusa. Niqmaddu was eventually installed as a Hittite vassal on his father's throne, despite Mursili's feelings of repugnance at his act of patricide (**AM* 112–13, **CS* II: 89–90). But sovereignty over the city remained a contentious issue, and shortly before his death in 1327 the pharaoh Tutankhamun sent troops there to wrest it back from Hittite control. Suppiluliuma responded by dispatching an expeditionary force against the Egyptians. They were driven out of the kingdom, and the Hittites followed up their success with a retaliatory attack on Egyptian territory in southern Syria (**CS* I: 190).

Tensions between Egypt and Hatti continued to simmer, and finally erupted into open conflict when Seti I (1294–1279), second ruler of Egypt's nineteenth dynasty, sought to recapture from the Hittite king Muwattalli II both Qadesh and the north-western Syrian state of Amurru. The battle, fought in the region of Qadesh, resulted in a decisive Egyptian victory (**ARE III*: §§ 72–3), and Amurru and Qadesh reverted to Egyptian control. Yet this was merely a prelude to the famous battle of Qadesh fought between Seti's son and successor Ramesses II and Muwattalli in 1274. A detailed account in word and picture of the battle itself and the Egyptian expedition leading up to it is recorded on the walls of five Egyptian temples (*Gardiner, 1960). Though Ramesses claims to have snatched victory from the jaws of defeat, the immediate outcome of the battle was a stalemate. None the less, one might judge the Hittites to be the ultimate victors, since subsequently all contested territory north of Damascus, including Qadesh, was ceded to them.

Qadesh was almost certainly among the Syro-Palestinian kingdoms and city-states which were destroyed during the upheavals associated with the Sea Peoples in early C12. It was, however, reoccupied in the Iron Age, and is mentioned in Assyrian administrative texts. An Assyrian garrison may have been stationed there. But it never again achieved the strategic importance which it had enjoyed, and from which it had suffered, during its Late Bronze Age phase. There is no evidence of occupation during the Persian period (C6–4). In Hellenistic times the site was occupied by the city of Laodicea (one of a number of Hellenistic cities of that name).

Parr (1983), Mathias and Parr (1989), Klengel (1992: 157–60), Klengel/Parr (*RIA* 11: 140–4).

Qadesh-Barnea (*Tell el-Qudeirat*) (map 13) Small Iron Age site located in the northern Sinai, on the southern border of Canaan and the western border of Edom. It was used as a camp by nomadic and semi-nomadic groups travelling in the Negev-Sinai desert regions. Following initial investigations in 1914 by C. L. Woolley and T. E. Lawrence, the site was excavated by M. Dothan on behalf of the Israel Dept of

QALA`A



Figure 98 Hittite warriors at Qadesh, temple of Ramesses II, Abydos, Egypt.

Antiquities in 1956, and by R. Cohen over ten seasons between 1976 and 1982. These excavations identified a sequence of three fortresses, the so-called Lower, Middle, and Upper Fortresses. The C10 Lower Fortress, consisting of casemate rooms surrounding a central courtyard in an elongated circle, was succeeded, many years after its destruction, by the rectangular C8 Middle Fortress, which had eight towers projecting from an outer wall and was endowed with substantial grain storage facilities. It was probably destroyed c. mid C7, and soon after replaced by the rectangular Upper Fortress, with casemate rooms replacing the outer wall. The destruction of this fortress is thought to have coincided with the Babylonian conquest of Judah in 586. The site was reoccupied in mid C5 by an unfortified settlement, built on the remains of the last fortress, following the repatriation of the Jewish exiles in Babylonia by the Persian king Cyrus II.

Qadesh-Barnea is referred to in a number of biblical passages, one of which, Genesis 14:7, gives En-mishpat as its alternative name. It plays an important role in the Exodus tradition as the place where the Israelites were encamped for a long period on their way to the Promised Land (Deuteronomy 1:46). It was from there that Moses sent spies into Canaan (Numbers 13:26) and made his unsuccessful bid to the king of Edom for permission to pass through his land (Numbers 20:14–21). However, biblical tradition cannot be reconciled with archaeological evidence, which gives no indication of settlement at Tell el-Qudeirat prior to C10. The lack of evidence for earlier settlement appears to provide support for the view that the Exodus narrative was devised in a later period, perhaps C7. Cohen (*NEAHL* 3: 843–7).

Qala`a (Qalawa) Iron Age region within the kingdom of Melid/Malatya, eastern Anatolia, referred to by the Urartian king Sarduri II in his invasion of the kingdom in the second year of his reign (late 760s)

*Kuhrt (1995a: 556), *CHLI* I: 284.

QALATGAH

Qalatgah (map 20) Large Iron Age Urartian fortress overlooking the Ushnu-Solduz plain, near the southern shore of Lake Urmia in northwestern Iran. A badly worn inscription of the Urartian kings Ishpuini and Minua was discovered at the site in a secondary context in 1968, which, in combination with other epigraphic evidence from the Ushnu area, suggests a founding date of c. 800. The site is unexcavated and its anc. name is unknown, although Uasi (q.v.) and Ulhu have been suggested by various reconstructions of the itinerary of the Assyrian king Sargon II on his eighth campaign (714).

(P. Zimansky)
Kleiss (1971: 63–4).

Qal'at al-Bahrain (map 12) 18 ha site located on the north coast of the main island of Bahrain in the Arabian Gulf, with a history of occupation extending from c. 2400 through M2, M1, and M1 CE levels. In C16 CE the Portuguese built a fortress there. Excavations on the site, first undertaken in 1954 by Danish teams from the University of Aarhus, continued until 1965, with a further season in 1970 (the excavation directors were P. V. Glob and subsequently T. G. Bibby). Later excavations were carried out by French teams, most recently from 1988 under the direction of P. Lombard.

From its origins in mid M3, Qal'at al-Bahrain was the most important settlement of Bahrain which, along with the island of Falaika, has been identified with the land of Dilmun in Mesopotamian texts. The Danish excavators uncovered a sequence of five major levels on the site. The artefactual remains of the first two of these attest to Qal'at al-Bahrain's far-reaching cultural and commercial links, extending northwards to southern Mesopotamia and eastwards as far as the Indus valley (the land of Meluhha?).



Figure 99 Qalatgah.

This is consistent with the general picture of Dilmun as a thriving commercial entrepôt within the networks of Early and Middle Bronze Age international trade. Levels I and II of the settlement's existence cover the periods 2400–2000 and 2000–1600 respectively, i.e. they extend through the four last centuries of the Early Bronze Age to the end of the Old Babylonian period (Middle Bronze Age). The most significant architectural remains of these early periods is a substantial city wall belonging to level II. It is 3.5 m thick and made of stone with rubble core.

Though Dilmun's importance diminished from mid C18, due to a reduction in trading activity between Mesopotamia and the Gulf, Qal'at al-Bahrain retained its status as a major settlement during its level III phase (Late Bronze Age), when along with the rest of Dilmun it probably came under the control of Kassite Babylonia. A large building of this period is thought to have been a storehouse because of the thousands of burnt date-stones which it contained. The fire which destroyed the building also preserved cuneiform inscriptions on clay tablets, dating to C14. The tablets contain references to a temple, a Kassite king, and the palace of a local ruler. The settlement's most significant Iron Age remains (level IV) are those of a large residential building complex, dating to C7 or early C6, whose layout recalls Neo-Assyrian and Neo-Babylonian architectural concepts. The complex has sometimes been mistakenly identified as the palace of Uperi, attested as ruler of Dilmun at the time of the Assyrian king Sargon II's Babylonian campaign in 710–709. Dilmun was then a tributary of the Assyrian empire. There appears to be a gap in the history of Qal'at al-Bahrain, and indeed in that of Dilmun in general, during the Persian period (C6–4). Level V of the city's existence dates to the Hellenistic, Parthian, and probably Sasanian periods. Level VI is the label applied to the site's later Islamic remains.

D. T. Potts (*OEANE* 4: 367–8).

Qaleh Ismail Agha (map 20) Major Iron Age Urartian fortress in northwestern Iran beside the Nazlu Çay, controlling access to the plain of Urmia from the east, 20 km northwest of the city centre of mod. Urmia. The fortified area of the site covers 9.3 ha and includes two citadels: a lower castle in the north and an upper castle in the south. Among the visible features in the ruins are two rock-cut tombs. The site was discovered and mapped by W. Kleiss in the early 1970s. But apart from an Italian expedition's brief season of archaeological survey and sounding in 1977 (Pecorella and Salvini, 1984: 215–28), it remains unexcavated. No inscriptions have been found at the site and its anc. name is unknown. However, its size and location on some reconstructions of the Assyrian king Sargon II's eighth campaign through Urartu (714) would make it a candidate for Uasi (q.v.), the strongest Urartian fortress encountered by Sargon.

(P. Zimansky)

Kleiss (1976: 19 map, 26–30).

Qarne Iron Age royal city located in the Diyala region of northeastern Mesopotamia. It lay across the Diyala r. (called the Turnat) from the city of Me-Turran/Turnat. The Assyrian king Shamshi-Adad V (823–811), reports destroying Qarne along with 200 cities in its environs during his fourth campaign, which he conducted into Babylonian territory (**RIMA* 3: 187).

QARQAR

Qarqar (map 7) Iron Age Syrian city located on the Orontes r. within the kingdom of Hamath. In 853 it was the site of a battle fought between the Assyrian king Shalmaneser III and a coalition of anti-Assyrian states. Shalmaneser claims that an alliance of twelve kings had been formed against him, in which the Hamathite king Urhilina (Irhuleni in Assyrian texts) played a leading role. Other coalition leaders included Hadad-ezer (Adad-idri), king of Damascus, and Ahab, king of Israel. According to Shalmaneser's reckoning of the enemy forces, there were: 1,200 chariots, 1,200 cavalry, and 20,000 troops from Damascus; 700 chariots, 700 cavalry, and 10,000 troops from Hamath; 2,000 chariots and 10,000 troops from Israel; 500 troops from Byblos; 1,000 troops from the country called Musri (see **Musri** (2)); 10 chariots and 10,000 troops from the land of Irqata; 200 troops from the island-city of Arwada; 200 troops from the land of Usanatu; 30 chariots and [?]000 troops from the land of Shianu; 1,000 camels of Gindibu of the Arabs; and [?]000 troops provided by the Ammonite ruler Ba'asa (**RIMA* 3: 23–4). Though Shalmaneser claimed victory in the battle, capturing and destroying Qarqar itself (**RIMA* 3: 23, 145), the outcome of the conflict seems to have been inconclusive, for in later years (849, 848, 845) he was forced to engage in further conflicts with the same alliance. In 720 Qarqar was the setting for a battle fought between the recently enthroned Assyrian king Sargon II and another alliance of Syrian states, led by Yaubidi, king of Hamath. On this occasion, the outcome was more decisive. The alliance was conclusively defeated, Yaubidi was captured and flayed alive, and Qarqar was put to the torch (**CS* II: 293, 296). Hamath thenceforth became an Assyrian province.

Excavations carried out at Tell Qarqur (see *Qarqur, Tell*) in the Orontes valley between 1993 and 1998 indicate that a significant Iron Age site was located there. It may in fact be the historically attested Qarqar, though a firm identification has yet to be established.

Lipiński (2000: 264–6), Weippert (*RIA* 11: 154–5).



Figure 100 Qarqur.

Qarqur, Tell (map 7) Predominantly early Iron Age site in the Orontes valley, consisting of a higher and a lower tell covering in total an area of approx. 22 ha. The site was excavated by J. Lundquist and subsequently by R. H. Dornemann, from 1983 to 1984 and 1993 to 1998 respectively, on behalf of the American Schools of Oriental Research. Human occupation began there in the Neolithic Age, and continued through the Bronze Age (there are remains, for example, of Late Bronze Age fortifications), Iron Age, Persian, Hellenistic, Roman, Byzantine, and mediaeval periods. The main period of settlement appears to have been in C9 and C8. Remains of this period include a gateway area giving access to a 2 m wide stone paved street, building foundations, and a range of ceramic ware of C9–8 Amuq Plain type. The higher tell may have served as a citadel at this time.

The site has been plausibly, though not conclusively, identified with the city of Qarqar (q.v.), located on the Orontes r. in the kingdom of Hamath, and the site of a well-known battle fought in 853 between the Assyrian king Shalmaneser III and a coalition of Syrian states (**RIMA* 3: 23–4).

Dornemann (2000; *RIA* 11: 155–6).

Qartihadasht (= ‘New City’) Cypriot Carthage, a Phoenician kingdom in Cyprus. Inscriptions indicate its subjection in C8 to Hiram, king of Tyre, and in C7 to the Assyrian kings Esarhaddon and Ashurbanipal. An identification has been suggested with Amathus (q.v.), capital of a small kingdom on Cyprus’ southern coast. Alternatively, Qartihadasht has been identified with the Cypro-Phoenician kingdom of Citium (Kition).

Markoe (2000: 170–1).

Qasile, Tell (map 8) M1 BCE–M1 CE settlement-mound, c. 6 ha in extent, located in Palestine 1.5 km from the coast on the northern bank of the Yarkon r. It lies today in a suburb of Tel Aviv-Jaffa, Israel. The site was excavated by B. Mazar (1949–51, 1959) and A. Mazar (1971–4, 1982–92) for the Institute of Archaeology, Hebrew University of Jerusalem, and the Ha-aretz Museum, Tel Aviv. Tell Qasile was probably established by the Philistines in C12 during the Iron Age I period. This first phase of its existence was also its most important. Archaeologically, it is divided into three sub-phases (Strata XII–X), the third of which marked the peak of the settlement’s urban development. In this, the last Philistine sub-phase, streets were laid out on a grid pattern separating blocks of buildings. Pillared square houses were constructed with central courtyards, and paved and roofed side spaces which were probably used for animal shelters. The most notable feature of the Iron Age I period is a religious sanctuary, which shows progressive development through the three Philistine strata from a small shrine in XII, to a more substantial stone-walled temple and courtyard complex in XI, to a rebuilding and enlargement of this complex in X. Ceramic cult-objects found in the sanctuary provide valuable information on the settlement’s culture and ethnic composition. The material remains of the sanctuary and other buildings reflect a predominantly Philistine population and culture, though with a significant admixture of Canaanite elements.

The city was destroyed in C11 at the end of Stratum X, then partially rebuilt in C10 on a smaller and more modest scale. It was now less densely populated, with open paved spaces replacing earlier built-up areas. This phase of its existence has been

QATABAN

associated with King David's incorporation of part of the Palestinian coast into the kingdom of Israel. The 'Israelite' settlement appears not to have lasted beyond the end of C9, its destruction perhaps due to the pharaoh Sheshonq I (*OT* Shishak) (945–924) in the course of his campaign in Israel. This may have occurred at the end of Stratum IX, followed by some rebuilding in C9. However, the site was apparently abandoned by the end of C9, and remained unoccupied until a small settlement was established there in late C7. It continued to be inhabited during the Persian period (C6–4; Stratum VI), perhaps suffering destruction by Alexander the Great in 333. There is further evidence of settlement on the mound in the Hellenistic and Roman periods (Strata V–III), and on and around the mound in the Byzantine period (Stratum II). A few remains also survive of later Arab occupation (Stratum I).

Mazar (*NEAEHL* 4: 1204–12).

Qataban (map 9) M2–1 state located in mod. Yemen, southern Arabia. It was one of the six kingdoms of pre-Islamic South Arabia. The other five were Saba (biblical Sheba), Hadhramaut, Ausin, Himyar, and Ma'in. Tangible evidence of human occupation in the Qataban region dates back no earlier than C11–10, though it is believed that there may have been settlement there at least a thousand years earlier. By late C7 or early C6, power in the state was centralized in the hands of a line of rulers, as attested in the South Arabic royal inscriptions of Hawfi'amm Yuhan'im, son of Sumhu'alay, whose royal seat lay in the city of Timnah (see **Timnah** (1)). Qataban was for a time under the control of its neighbour, Saba. But by late C5 it had established its independence, and from this time onwards was one of the dominant powers of South Arabia, along with Hadhramaut and Ma'in. Ruled from its capital city, Timnah, Qataban remained a powerful and wealthy independent kingdom in its region until it lost part of its territory to the newly formed combined kingdom of Saba and Dhu-Rhaydan in late C2. But it continued to exist for another two centuries until it was incorporated, probably in late C1, into the kingdom of Hadhramaut.

Though it depended primarily on its agricultural activities, Qataban no doubt derived a significant part of its wealth from the merchant caravans which passed through its territory. Strabo (16.4.2–4) calls the land Cattabania, and specifically associates it with the merchant trade in incense. Pliny the Elder (32.153) refers to its inhabitants as the Gebbanitae, claiming that its capital Timnah (which he calls Thomna) contained sixty-five temples! The principal deity of the land was the moon god Anbay.

Van Beek (*OEANE* 4: 383–4).

Qatna (*Misbrifeb*) (maps 3, 6, 7) Central Syrian site, 100 ha in extent, located east of the Orontes r. and 18 km northeast of mod. Homs. It was occupied from the Early Bronze Age (M3) through the Neo-Babylonian period (late C7–6). The site was first excavated by R. du Mesnil du Buisson from 1924 to 1927. Cuneiform tablets unearthed during these excavations provided the identification of the city's anc. name. Excavations were resumed by the Syrian Dept of Antiquities in 1994, and have continued more recently with collaboration by teams from the universities of Tübingen and Udine. The site appears to have first been used by nomads during the Palaeolithic period. It rose to prominence early in M3 because of its strategic location on a trade route linking Syria with Mesopotamia. One of the richest finds of the Early Bronze Age

QATNA

city was a shaft-grave (designated as Tomb IV), which contained forty burials, over one hundred weapons and ornaments of copper and bronze, and a large quantity of pottery. The pottery finds indicate links with the Mesopotamian Ur III dynasty (C21). In early M2, Qatna was ruled by an Amorite dynasty, and became one of the most important Amorite kingdoms in Syria, rivalling the kingdom of Yamhad. Letters in the Mari archive indicate Qatna's diplomatic relations with the Assyrian king Shamshi-Adad I (1796–1775) and his son Yasmah-Addu, viceroy at Mari. Qatna also enjoyed peaceful relations with Alalah and Egypt in this period.

By late C16, however, it had fallen to the rapidly expanding Mitannian empire, and subsequently during the reigns of the C15 pharaohs Tuthmosis I and Tuthmosis III was subject to Egypt. In the following century it was one of the states conquered by the Hittites, c. 1340, during the Hittite king Suppiluliuma I's one-year Syrian campaign (**HDT* 43). But subsequently it broke from Hittite control under its local king, Akizzi, who had declared allegiance to the pharaoh Akhenaten (1352–1336). The Amarna archive (see glossary) contains several letters which Akizzi wrote to Akhenaten, complaining of hostile activity against his land by the Amurrite warlord Aziru, and more particularly by Aitakkama, ruler of Qadesh (**EA* 53–5). The latter had attacked Qatna, with Hittite backing, with the object of forcing it to rejoin the Hittite fold.

M2 Qatna had impressive fortifications, consisting of still surviving square ramparts, 15 m high on average and sometimes reaching a height of 20 m. Access to the city through the walls was provided by four triple-chambered gates. Excavations within the city brought to light a temple of Qatna's chief deity, the goddess Nin-Egal. The goddess's cella, where the image of the deity was originally housed, was located in the northeast corner of the temple's courtyard. To the east of the temple lay the royal



Figure 101 Qatna, rampart.

palace, originally founded in the Middle Bronze Age. It is here that the most important recent finds at Qatna have been made. During the German excavations in 2002, a hoard of sixty-seven tablets and fragments was unearthed, consisting of letters and judicial and administrative documents, dating to the Amarna period. The tablets confirm the existence of a major Hurrian element in Qatna's population – one which very likely dates back before the period of Mitannian domination of the region. The tablet hoard has been dubbed Idadda's (or Idanda's) archive. Idadda appears to have been Akizzi's predecessor on Qatna's throne. The names of Idadda and his three royal predecessors – Naplimma, Sînadu, and Adad-nirari – had already been identified from four inventory texts unearthed at Qatna during the earlier French excavations.

Within the confines of the palace, the 2002 excavations also uncovered an underground shaft which led to a royal tomb consisting of a main chamber and three side chambers. Two identical seated 'ancestor statues' made of basalt flanked the tomb entrance. Most of the burials were made in the main chamber, which appears to have been used also for ceremonial feasts. A basalt sarcophagus contained the remains of three secondary burials. Four other burials were indicated by traces of four wooden biers. Of the three side rooms, one has been interpreted as a possible banqueting chamber for the dead king, another has been identified as a room for primary burials, and the third as an ossuary.

In the Iron Age the city was apparently settled by Aramaeans, and enjoyed a flourishing existence as a trading centre during the Neo-Babylonian empire.

Abou Assaf (*OEANE* 4: 35–6), Novák and Pfälzner (2000–), Richter (2003; 2005), Pfälzner (2006), Richter/Pfälzner (*RIA* 11: 159–70).

Qatnu see *Qattuna(n)*.

Qattara ([map 10](#)) Royal city in northeastern Mesopotamia, attested in the Old Assyrian texts from Karum Kanesh in Anatolia (see **Kanesh**), as well as in the Middle Bronze Age Mari archives and the tablets from Tell er-Rimah dating from the Old Babylonian (C18) and Middle Assyrian (late C13) periods. Qattara was ruled by a king called Hatnu-rapi during the reign of Zimri-lim, king of Mari (1774–1762). Hatnu-rapi's military exploits included the sacking and pillaging of the city of Shubat-Enlil (see *Leilan, Tell*), formerly the capital of the Old Assyrian kingdom and since 1771 a protégé of the kingdom of Eshnunna. It was perhaps partly in retaliation for this action that Eshnunna's king, Ibal-pi-El II, dispatched an army to occupy Qattara. Hatnu-rapi was forced to flee his city and seek refuge in nearby Karana, where he seized the throne from its incumbent, Samu-Addu. At a later date, after the disappearance of Hatnu-rapi, Qattara came under the control of Ashkur-Adad, whom Zimri-Lim had installed on the throne of Karana. It probably remained subject to Karana under the latter's next king, Aqba-hammu, who had seized the throne from Ashkur-Adad, his brother-in-law, and now ruled the kingdom as a subject of Hammurabi, king of Babylon. Qattara is sometimes identified with the excavated site of Tell er-Rimah, for which an equation with Karana is also proposed. If the identification is valid, then Qattara received a new lease of life, under the name Zamahu (q.v.), in early M1 (see *Rimah, Tell er-*).

Charpin and Durand (1987), *LKM* 619 (refs), *Mesop.* 200–1, Michel (*RIA* 11: 157–9).

Qattunan (Qatnu) (map 10) Middle and Late Bronze Age and Iron Age city located in northern Mesopotamia on the middle Habur r., probably on the east bank. Frequently attested in the Mari archives, Qattunan was the centre of one of the four chief administrative districts of the kingdom of Mari under the rule of Zimri-Lim (1774–1762). (The other three centres were Mari, Terqa, and Saggaratum.) It later marked the eastern limit of the kingdom of Hana, which rose in the wake of the end of the Mariote kingdom, and spanned the last part of the Middle and the first part of the Late Bronze Age. The city probably served as an important river port for Karana (q.v.), which lay to its northeast, and other cities in the semi-desert regions. It appears in Middle Assyrian texts under the name Qatun/Qatnu – e.g. on an itinerary from Dur-Katlimmu dated to the reign of Tukulti-Ninurta I (1244–1208).

Qatnu is attested in Iron Age Assyrian texts as a vassal state of Assyria. The Assyrian king Adad-nirari II visited the city during his campaign in the Habur region in 896, and received from its ruler Amil-Adad ‘property from his palace’, plus chariots, horses, wagons, and oxen (**RIMA* 2: 153). His successor Tukulti-Ninurta II also visited the city, on his last recorded campaign (885), which took him through the middle Euphrates region, and received tribute from it (**RIMA* 2: 177). Tukulti-Ninurta’s son and successor Ashurnasirpal II did likewise, during a campaign in the region in his first regnal year (883) (**RIMA* 2: 199), and several years later in the course of another campaign in the region (**RIMA* 2: 213). Under the Assyrian king Adad-nirari III (810–783) Qatnu was among the cities and lands assigned to the governorship of a certain Nergal-erish (Palil-erish) (**RIMA* 3: 209, 211).

RGTC 3: 188–9, Birot (1993), *LKM* 619 (refs), Michel (*RIA* 11: 171–2).

Qirdahat (Kirdahat) Middle Bronze Age city, located in the Habur r. basin, northern Mesopotamia. It is first attested in the reign of the Assyrian king Shamshi-Adad I (1796–1775) when it was captured by the king’s son, Ishme-Dagan, Assyrian viceroy at Ekallatum, after an eight-day siege (**ARM* I: 135). Qirdahat was the seat of one of four known petty kingdoms in the Upper Ida-maras (the others had their capitals at Ashnakkum, Tarmanni, and Shuduhum), whose kings visited Zimri-Lim, ruler of Mari (1774–1762), apparently on a joint diplomatic mission (**LKM* 418). Its ruler at this time was a man called Shub-Ram. The other kings were Sammetar (Ashnakkum), Tamarzi (Tarmanni), and Itur-Malik (Shuduhum).

Qirdahat is perhaps to be identified with the site of Chagar Bazar (q.v.), though the latter has also been equated with anc. Ashnakkum (q.v.).

Röllig (*RIA* 5: 604–5), *Mesop.* 185.

Qirghizia Central Asian country in the region of mod. Kyrgyzstan. It was probably among the lands incorporated by Cyrus II into the Persian empire during a campaign which he conducted into Central Asia some time after his conquest of Babylon in 539. It may have been occupied by one of the groups of Saka people (see *Saka*). The necropoleis of the region are suggestive of a nomadic population.

Francfort (1988: 184, 188, with refs).

Qiri, Tel (map 8) Settlement in northern Palestine, at the eastern end of a spur of the Carmel range, considered to be a satellite community of Tel Yokneam (Yokneam), which lies 2 km to the northeast. Tel Qiri’s history of occupation is represented by

eleven archaeological strata, extending from the Late Neolithic (or Early Chalcolithic) period to the Byzantine age. But its main period of settlement was during the Iron Age, represented by five strata (IX–V) divided into twelve sub-phases. Whether there was settlement here during the Early and Late Bronze Ages, from which only a few sherds survive, remains uncertain. Excavations were undertaken between 1975 and 1978, as part of the Yoqneam Regional Project, under the direction of A. Ben-Tor for the Hebrew University of Jerusalem. During the Iron Age the settlement was an unfortified village consisting of well-constructed buildings in whose courtyards a large number of stone-lined storage silos were discovered, and in one case a large olive oil press. These features, along with seeds and faunal material, indicate an agriculturally based population which grew wheat, peas, vetch, and olives, and grazed sheep and goats. Ceramic ware from the site indicates continuous occupation down to C8 (Stratum V; Iron Age IIB), beginning with Philistine occupation in the early Iron Age (C12). The transition from Iron Age I to early Iron Age II (Strata VIII–VII) is marked by a significant change in the plan of buildings. Ben-Tor sees this as a possible reflection of the arrival of the Israelites. There appears to have been a break in occupation until the Persian period (C6–4), whose meagre remains include a cemetery and a few lengths of wall.

Ben-Tor (*NEAEHL* 4: 1228–9).

Qitar, El- (map 10) Predominantly Late Bronze Age mountain fortress-settlement (with evidence also of Early Bronze, Middle Bronze, and Hellenistic occupation), 6 ha in extent and located in eastern Syria on the west bank of the Euphrates, 60 km south of Carchemish. The site, consisting of upper and lower sections, was excavated by R. Dornemann for the Milwaukee Public Museum (1976), and subsequently by T. L. McClellan for the University of Melbourne (1982–5) and the University of Chicago (1986–7). Though little is left of the settlement's Middle Bronze Age phase, since it is covered by later buildings, the remains of what the excavators think may have been an official residence were revealed. It has been dubbed the Orthostat Building because its rooms were lined with orthostat slabs (see glossary). The settlement's main period of occupation dates to C15, when it was presumably under Mitannian control. After the Hittite king Suppiluliuma I destroyed the Mitannian empire in the third quarter of C14, El-Qitar was reoccupied and refortified, probably as a Hittite frontier-post. McClellan believes that its mountain setting identifies it as a fortress, while noting that neither its domestic architecture nor its artefacts hint at a military function. The upper and lower sections of the site were then connected by a rock-cut stairway. A Middle Assyrian cuneiform tablet found in the Late Bronze Age level and bearing a Luwian inscription with the name Til-Abnu may support identification of the site with the city of Til-Abni(m) (q. v.) known from Old Assyrian (Middle Bronze Age) and Aramaean Iron Age texts.

McClellan (1987).

Qode (*qdy*) Late Bronze Age country listed between Hatti and Carchemish by the pharaoh Ramesses III in his account of the Sea Peoples' onslaught upon the countries of western Asia in the eighth year of his reign (1177) (see **Sea Peoples**). It is commonly identified with the southern Anatolian country called Kizzuwadna in Hittite texts. Qode may correspond to Que, the name of Kizzuwadna's Iron Age successor in the

QUE

region. If so, then Que may already have been used as a designation for this region by the early decades of C12.

CHLI I: 39 (with refs), Lebrun and De Vos (2006: 50–2).

Que (Qawe, Quwe, Adanawa, Hiyawa) (maps 7, 13) M1 kingdom in southern Anatolia, extending over much of the region of Late Bronze Age Kizzuwadna, including the Cilician plain and (originally) the mountainous region to the northeast of the plain. The kingdom is later referred to as Hume (i.e. *Khuwe) in Neo-Babylonian texts. Que is the name attested in Assyrian sources. In Luwian hieroglyphic inscriptions, the kingdom is called Adanawa. To the west of Que/Adanawa lay the kingdom of Hilakku. Both kingdoms fiercely resisted attempts by the Assyrians to impose their sovereignty upon them. In 858, under their respective kings Kate and Pihirim, Que and Hilakku sent contingents to join an alliance of northern Syrian states against the Assyrian king Shalmaneser III. But the alliance was no match for Shalmaneser's army, and its forces were decisively defeated (**RIMA* 3: 10, 16–17). It was, however, to be another twenty years before Shalmaneser invaded Que. In 839 he conducted an expedition across the Amanus range (q.v.) into the kingdom, and captured a number of its cities, including Lusanda, Abarnanu, and Kisuatni (**RIMA* 3: 55, 58). In 833, 832, and 831, he led further expeditions into Que (refs in *CHLI* I: 41, n. 45, including **RIMA* 3: 68), the third of which was followed by a temporary end to Assyrian military enterprises in Anatolia – perhaps an indication that the region remained submissive to Assyrian sovereignty for a time. Around 800, however, Que joined other states in the region, Gurgum, Patin (Unqi), and Melid, in another uprising against Assyrian rule. In the last decades of C8 it appears once again to have become submissive to Assyrian authority.

During its conflicts with Assyria, Que apparently suffered substantial loss of territory, and by the reign of the Assyrian king Tiglath-pileser III (745–727) its remaining lands had been confined largely to the Cilician plain. The seat of Que's power very likely lay in the city of Adana. From the well-known Luwian–Phoenician bilingual inscription found at Karatepe (q.v.), we learn that the inscription's author, Azatiwatas, was the subordinate of a king of Adanawa (Que's Luwian name) called Awarikus (Warikas, Awarikku). In the Phoenician version of the inscription, Awarikus is referred to as 'king of the Danunians'. He can be identified with the man called Urikki in Assyrian texts, king of Que, who was one of Assyria's tributary kings during Tiglath-pileser's reign (**Tigl. III* 68–9, 108–9), and apparently occupied Que's throne from c. 738 to 709, i.e. down to the final decade of the reign of Sargon II (721–705). We shall henceforth refer to him by his Luwian name, Awarikus.

More information about the relationship between Que and Assyria during Awarikus' reign is provided by a Luwian–Phoenician bilingual inscription discovered in 1997 at Çineköy, which lies 30 km south of Adana (*Tekoğlu and Lemaire, 2000). Awarikus is the author of the inscription. In the Luwian version, he calls his country Hiyawa (see under *Çineköy*), and in the Phoenician version '(the land of) the Danunians' (see under *Adana*). It is perhaps from 'Hiyawa' that the name Que/Qaue/Quwe used for the country in Semitic sources is derived. (It has also been suggested that the Hebrew name *biwui* is derived from Hiyawa; see **Hivites**). We learn or are given the impression from the inscription that Que's relationship with Assyria at this time was one of alliance or partnership, in which, Tekoğlu and Lemaire suggest, the Assyrian

king exercised the role of protector/suzerain, and probably had a treaty with Awarikus. Such a partnership, they believe, was essential to the success of Awarikus' long reign. Awarikus claims to have built fifteen fortresses, in both the east and the west of his kingdom, while occupying Que's throne. If, as seems likely, his inscription belongs to the final years of his reign, his overlord at the time of its composition must have been Sargon.

It was perhaps not long after the inscription was composed that Que and the neighbouring kingdom of Hilakku lost their status as client kingdoms and came under direct Assyrian rule. The first known governor of Que was a man called Ashur-sharru-usur, attested in a number of Sargon's letters. Precisely when and in what circumstances Ashur-sharru-usur was installed in Que remain unknown. But his Que-based appointment may also have given him authority over Hilakku and the Tabalic kingdoms of Bit-Burutash and Tuwana which lay to the north. Initially, the appointment may have taken place within the context of the new administrative arrangements which Sargon made for the region in 713, following his removal of Ambaris from the throne of Bit-Burutash (see under *Tabal*). Awarikus was presumably answerable to Ashur-sharru-usur as Sargon's representative in his country, and this may well have caused tensions between the local king and the Assyrian governor – which very likely prompted Awarikus to attempt to break his ties with Assyria. Ashur-sharru-usur reported to Sargon that Awarikus had sent a fourteen-man delegation to Urartu, presumably to conduct negotiations with the Urartian king. This must have been done secretly, and was undoubtedly an act hostile to Assyrian interests. But the delegation had been intercepted by Midas (Mita), king of Phrygia, and handed over to Ashur-sharru-usur (**SAA* I: 4–7, no. 1). Awarikus' death probably occurred not long after this episode, and may well have been a consequence of it.

Despite further rebellions against Assyria in southeastern Anatolia, Sargon's son and successor Sennacherib (704–681) probably maintained his authority over Que. But there is some uncertainty about the extent of Assyrian control there at this time. It may not have been until the reign of Sennacherib's son and successor Esarhaddon (680–669) that Assyrian authority was fully restored, with the re-establishment of Que as an Assyrian province, for which an Assyrian governor is attested in 675. Subsequently, Que appears to have remained submissive to Assyrian rule until at least the end of Ashurbanipal's reign (668–630/627).

In the early decades of C6 the Babylonians undertook several expeditions into Que, which they called Hume, and possibly also into Hilakku. Though there is no firm evidence that Babylon ever succeeded in establishing control over these regions, the Babylonian king Nebuchadnezzar II (604–562) claimed Hume amongst his conquests in Anatolia. A final reference to Hume occurs in a text from the reign of the last Babylonian king, Nabonidus (556–539), which records an expedition conducted by Nabonidus into Hume shortly after his accession.

**CHLI* I: 45–70, **CHLI* II, **CS* II: 124–6, 148–50, *Tekoğlu and Lemaire (2000), Lebrun and De Vos (2006).

Qumanu (Qum(m)enu, Uqumanu) Kingdom attested in Late Bronze Age and Iron Age Assyrian texts, located in the borderlands between northeastern Mesopotamia and northwestern Iran, to the north and east of the Alqosh plain. The city of Kipshuna is attested as its royal capital, or one of its capitals (**RIMA* 2: 24–5). The Assyrian king Tukulti-Ninurta I records a campaign against it in his accession year (1245),

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within the context of his military operations in the land of Qutu (q.v.) (**RIMA* 1: 234–5, 244). At this time, Qumanu was ruled by a certain Abule. Tukulti-Ninurta met with fierce resistance from the united forces of Qumanu, but retaliated ruthlessly, destroying their cities, massacring their inhabitants, and piling up the corpses at the city gates. The kingdom's local rulers were rounded up and deported in chains to Ashur. But they were allowed to return home after swearing an oath of allegiance to their conqueror.

Subsequently, troops from Qumanu came to the aid of the land of Musri when the Assyrian king Tiglath-pileser I (1114–1076) campaigned against it. Tiglath-pileser claims that after conquering the land of Musri (see **Musri** (1)), he confronted and defeated an army of 20,000 mustered from the entire land of Qumanu (**RIMA* 2: 23–4, 34). He followed up his victory by pursuing the remnants of their forces to Mt Harusa and massacring them there. Subsequently, he captured and destroyed Qumanu's chief cities. One of these was the city of Hunusu. Qumanu's royal capital, Kipshuna, was placed under siege by the Assyrians, but Tiglath-pileser spared it when its king submitted voluntarily. He was ordered 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).

Qumanu was annexed to Assyria in the reign of Adad-nirari II (911–891). Adad-nirari claims to have conquered the country 'as far as the lands of Mehru, Salua, and Urartu (Urartu)', and to have captured its king, Iluia, within his palace. He took substantial booty from Qumanu back to Ashur, but peacefully resettled those of Qumanu's troops who had returned after initially fleeing the battle (**RIMA* 2: 143–4, 148). During the reign of Shalmaneser III (858–824) Qumanu was governed by a certain Iahalu, one of Shalmaneser's officials, who is described as governor of Kipshuna and the lands of Mehranu, Uqu, and Erimmu (**RIMA* 3: 179).

Radner (*RIA* 11: 206).

Qumran, Khirbet (map 8) M1 site located above the left bank of Wadi Qumran on the northwestern shore of the Dead Sea, and probably to be identified with the City of Salt listed among the six Judaeen cities in Joshua 15:61–2. It was excavated from 1951 to 1956, and again in 1958, by a joint Franco-Jordanian team under the direction of R. G. de Vaux for the École Biblique et Archéologique Française, and G. L. Harding for the Dept of Antiquities of Jordan. These excavations followed upon the chance discovery of the Dead Sea scrolls in a nearby cave in 1947 and the excavation of the cave in 1949. (In subsequent years, from 1952 to 1956, scrolls and scroll fragments were discovered in ten more caves.)

In its first period of occupation, Khirbet Qumran was a fortified Israelite site, material remains of which include a rectangular building fronted by a courtyard containing a large round cistern. Pottery fragments along with a royal *lamelekh* seal (see glossary) and an ostrakon (see glossary) bearing early Hebrew letters date the settlement to the period from C8 (beginning of Iron Age II) to early C6. Its destruction occurred at the time of the Babylonian conquest of Judah. Following several centuries of abandonment, the site was resettled in the Hellenistic period, and passed through several periods of development until its destruction by the Romans in 68 CE.

de Vaux and Broshi (*NEAEHL* 4: 1235–41), Donceel (*OEANE* 4: 392–7).

Qurayyah Site in northwestern Arabia, 63 km northwest of Tabuk, located near the main route connecting Yemen with the Levant. A survey of the site was undertaken by P. J. Parr in 1968 with a team from the University of London. Subsequent soundings were made by archaeologists from the Saudi Arabian Antiquities Dept. The site consists of a fortified citadel, at the foot of which are the remains of a small settlement surrounded by a stone wall. A number of fields delineated by traces of stone walls and crossed by stone irrigation channels lie to the east of the site. Parr sees all these remains as forming part of a single contemporary occupational context. Ceramic ware from the site, decorated with both naturalistic and geometric motifs derived from Egypt and the Aegean, and often termed 'Midianite Ware', has provided a tentative dating of c. 1300 to 1150 for the main period of occupation. Parr notes that this part of Arabia is usually identified with Midian, whose inhabitants are depicted in the *OT* as pastoralists and camel-raiders. But this appears to be inconsistent with the evidence from Qurayyah, whose walled settlement and adjacent fields suggest that its population was a largely sedentary farming one.

Parr (*OEANE* 4: 396–7).

Qutu (Quti) Name for one of the successor groups of the Gutians, attested in Assyrian texts of the Late Bronze and Iron Ages, in the region of Mannaea (Uartian Mana). The Qutu figure as one of the principal targets of a number of campaigns by Assyrian kings in the western Zagros mountain region. Adad-nirari I (1307–1275) included them among the peoples whom both he and his father, Arik-den-ili, conquered (**RIMA* 1: 131, 132). Shalmaneser I (1274–1245) refers to renewed revolts with which he had to deal in Qutu (**RIMA* 1: 184), and claims to have 'flattened like grain' its army (**RIMA* 1: 206, 207). Tukulti-Ninurta I marched against the Qutu at the beginning of his reign (c. 1244) (**RIMA* 1: 234–5), and also included the land in his list of conquests (**RIMA* 1: 241, 244). In the following century, Ashur-resh-ishi I (1132–1115) boasts his subjugation of Lullumu and all the Qutu (**RIMA* 1: 310–11). The Assyrian commander-in-chief Shamshi-ilu, who served under four Assyrian kings, from Adad-nirari III to Ashur-nirari V (i.e. from late C9 through the first half of C8), records his governorship of Qutu (here written Guti; see **Gutians**), along with the lands of Hatti and Namri (**RIMA* 3: 232). There is no evidence that the people so named had any political or ethnic links with their Gutian predecessors.