

A New Inscribed Bowl in Ankara Museum¹



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This note publishes the inscription on a bronze bowl that was acquired by Ankara Museum of Anatolian Civilisations in 2008. The bowl was found together with a number of other bronze objects, which remain unpublished. The inscription identifies the bowl with the otherwise unattested personal name Za/iza/iya, a charioteer, and qualifies its function with an obscure phrase, for which only a tentative interpretation is offered here. The note is concluded by summarising the clear patterns of similarities and differences between the hieroglyphic inscriptions on bowls from the Late Bronze Age compared to those of the Iron Age.

Anahtar Kelimeler: Ankara Anadolu Medeniyetleri Müzesi, Bronz eser, Yazıt, Luwi Hiyeroglifi.

Bu kısa yazıda; Anadolu Medeniyetleri Müzesi tarafından 2008 yılında satın alma yolu ile müzeye kazandırılan Bronz bir kâse üzerindeki yazıtın yayını yapılmaktadır. Bronz kâse; henüz yayını yapılmamış birkaç bronz obje ile birlikte bulunmuştur. Yazıtta kâsenin sahibi olarak, arabacı ünvanlı Za/iza/iya adlı kişi ilk defa karşımıza çıkmaktadır. Ardından gelen ve zor anlaşılır ifadede ise kâsenin niteliği açıklanmaktadır. Söz konusu ifade için geçici bir okuma önerilmiştir. Makale, Geç Tunç Çağı ile Demir Çağı kâseleri üzerindeki hiyeroglif yazıtların benzerlik ve farklarının karşılaştırılması ile son bulmaktadır.

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In the year 2008, the Museum of Anatolian Civilisations Ankara acquired an inscribed bronze bowl of the Hittite Empire Period. The Hieroglyphic Luwian inscription is the dedication of the bowl and it is the third known example of such an inscription, joining the inscription on the bronze bowl KINIK, and that on the silver bowl ANKARA 2. It is here designated ANKARA 3 and bears the Museum inventory no. 24.01.2008. It is published here by kind permission of the Museum Directorate and the General Directorate of Antiquities and Museums.¹

ANKARA 3

Description: Plain circular bronze bowl bearing on its outer surface below the rim a 19-character inscription (Fig. 1 – Fig. 2 – Fig. 3). This divides into four sections anomalously arranged and with different orientations: (1) name and titles (antithetic aedicula); (2) *zi/a-wa/i* (dextroverse); (3) CAELUM-pi DARE (sinistroverse); (4) CENTUM.DOMINUS 3-*na-zi/a* (dextroverse).

Condition: good

Dimensions: (bowl) diameter, 19cm; depth 5.5cm; (inscription) length 8cm; height 2.5cm.

Script: incised (engraved)

Sign forms: linear

Peculiarities: anomalous arrangement, different orientations.

Discovery: Brought to the Museum on 22/2/2008 by Mehmet Dellal as part of a group of objects which were acquired by purchase for the Museum. According to Dellal the group was found in Kırşehir Vilayet. The group consisted of a bronze cauldron containing: this inscribed bowl, a bronze bowl with a strip, a bronze bowl with a single handle, a bronze lid and a total of eight bronze pots. These were brought to the museum in a cauldron.

Content: Dedication inscription.

Date: Hittite Empire, 13th century BC.

Copy: Mine Çifçi (2014).

Photographs: Ahmet Remzi Erdoğan.

Transliteration (Fig. 4):

(2) *zi/a-wa/i* (3) CAELUM-pi DARE (1) AURIGA BONUS₂ VIR₂ *zi/a-zi/a-i(a)*
BONUS₂ VIR₂ AURIGA (4) CENTUM DOMINUS 3-*na-zi/a*

¹ We would like particularly to remember with gratitude the former director of Ankara Museum of Anatolian Civilisations, the late Hikmet Denizli, who gave Mine Çifçi the permission to work on this bowl. We would also like to offer many thanks to the colleagues who are responsible for the bronze depot in the museum, Zehra Taşkiran and Yasemin Çuhadar, for their support and patience and to Museum photographer Ahmet Erdoğan for having taken the photographs for publication.

Translation:

This bowl gave Zazaya/Ziziya the Charioteer (good to the man). The Hundred-Commander's ration (?)

AURIGA: see recently Hawkins apud S. Herbordt 2005: 301.

zi/a-zi/a-i(a): this personal name can be realised as Zazaya or Ziziya; cf. KORUCUTEPE no. 12, *zi/a-zi/a-á* (REGIO.DOMINUS). See also ¹*zi-ia-zi-ia* (KBo 2.13 obv. 2 // KBo 2.7 rev. 10), although this may well not be a personal name. See M. Cammarosano, 2013, p. 96 with fnn. 155, 156.

CAELUM-pi: identical writings on KINIK bronze bowl and ANKARA 2 silver bowl (inscriptions 1 and 2). For discussion of Luwian reading, see Hawkins 1993: 716.

DARE, “give”: compare with KINIK, PONERE, “put”, also Late BABYLON 3, [PO] NERE.

CENTUM.DOMINUS 3-*na-zi/a*: Reading and interpretation suggested by Dr. Mark Weeden.

CENTUM: The St Andrew's Cross shows apparently purposive scratches, three on each of its lower branches and one on each of the upper ones. Nevertheless it is hard to see what else it could represent apart from the numeral “hundred”.

CENTUM.DOMINUS, “hundred-commander”. For this title, see Hawkins apud Herbordt op. cit., p. 302 nos. 9-10.

3-*na-zi/a*: Weeden suggests that 3 represents the syllabogram *tar* instead of the usual *tara/i* (i.e. 3+*ra/i*) and that the writing renders *tarnaz*, nom. sg. of *tarnatt* – “ration”, for which see Singer 1983-84, pp. 147-149. If this is correct, may we suppose that this bowl is a measure – the ration of the Hundred-Commander?

Inscribed Bowls, Empire

As noted above, ANKARA 3 is the third such inscribed metal bowl to appear, following the bronze bowl KINIK (published: Hawkins 1993) and the silver ANKARA 2 (published Hawkins 1997 and 2005). The KINIK bowl is securely dated by the name of the dedicator, the Eunuch Taprami, known from a number of other monuments: the base from Boğazköy with inscription BOĞAZKÖY 2; two Ras Shamra tablets, RS 17.231 and RS 17.337, one bearing an impression of his seal, the other sealed by Ini-Teššub, king of Karkamiš; and impression of another of his seals from the Nişantepe archive (Herbordt 2005, Kat. no. 408-409) He and his inscriptions thus date to the later 13th century BC. There is no reason to doubt that ANKARA 3 belongs in approximately the same time-frame.

The silver bowl with inscription ANKARA 2 is much more interesting but problematic. Since the original publications of the piece (1997 and 2005), it has elicited much interest and a number of scholarly assessments: Mora 2007; Yakubovich 2008; Simon 2009; Durnford 2010; Oreshko 2012; Giusfredi 2013; Weeden 2013. Here is not the place to

review the multiple proposed solutions to its problems of date and context. Suffice it to say that scholarly opinion is inclining towards an early post-Empire date, and that this seems to offer the most plausible scenario for the execution of the inscription.

However this may be, the three inscriptions are closely linked by their closely similar introductory formulae of dedication (see further below):

zi/a(-wa/i(-ti)) CAELUM-pi “this bowl so-and-so dedicated / gave / ?”

Beyond this, KINIK and ANKARA 2 record the recipient of the dedication (“to DN/ before RN”), while ANKARA 3 has an uncertain phrase. ANKARA 2 has two further clauses apparently recording an event by which the dedication was dated (“when, in that year he made/did it”).

These bowl inscriptions may be usefully compared with a pair of analogous dedications of the Late period, in this case of two stone bowls BABYLON 2 and BABYLON 3 (*CHLI* I/2, VIII.2 and 3., which in spite of their provenance from Babylon, seem originally to have been dedicated to the Storm-God of Aleppo in his temple in that city. These also have very similar introductory formulae of dedication: *za-ia* (“SCALPRUM”) *ka-ti-na* PN for/before DN *iziyata/tuwata* “these (stone) bowls So-and-so for/before the Storm-god made/dedicated”.

BABYLON 2 continues with further clauses giving the reason for the dedication, the god’s answer to a prayer.

Points of comparison:

(1) Empire (+ post-): “this bowl” (*zi/a* CAELUM-*pi*, reading unknown), as against Late “these bowls” ((SCALPRUM, “stone”) *katina*, nom./acc. plur. N), different words for different types of bowls.

(2) recipients: Empire (+post-) “God Scribe” (dat. sing. KINIK), “before King Maza-Karhuha” (ANKARA 2), ? (ANKARA 3), as against Late “for Celestial Tarhunta” (BABYLON 2), “before Halabean Tarhunta” (BABYLON 3).

(3) verb: “dedicated” (KINIK), ? (ANKARA 2), “gave” (ANKARA 3) as against “made” (BABYLON 2), “dedicated” (BABYLON 3).

It is also worth noting that the Empire Period dedications KINIK and ANKARA 3 write the names of the dedicators flanked antithetically by their titles (eunuch, charioteer) as they might appear on their seals, also with the addition of the blessing BONUS₂ VIR₂, “good for the man”. On the post-Empire ANKARA 2 the name of the recipient Maza-Karhuha is flanked antithetically by his title “king”. Curiously ANKARA 3 seems to have no recipient, but in place of this a phrase of uncertain interpretation.

In general the parallels between the somewhat differing wordings of the dedications within the Empire and Late groups are quite striking, and the clearer Late wordings assist in the understanding of the less certain points in the earlier.



Fig. 1



Fig. 2



Fig. 3

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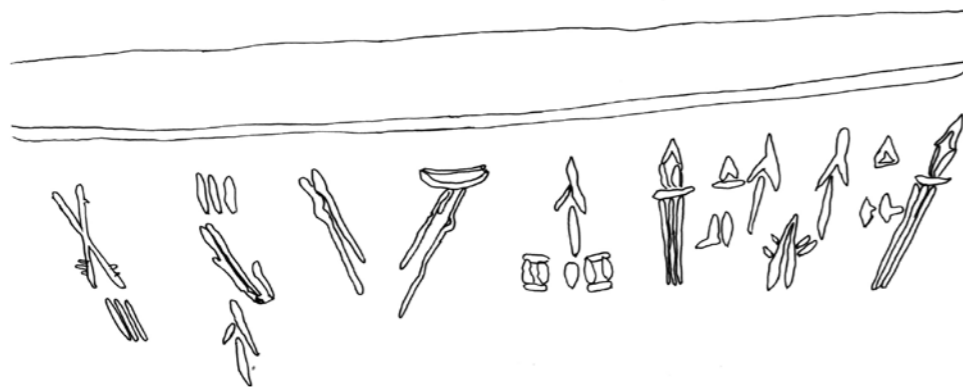


Fig. 4

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