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A PROPOSAL FOR THE WRITING OF THE NAME AŠMUNIKAL IN THE ANATOLIAN HIEROGLYPHS*

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Abstract

Ašmunikal was the wife of Arnuwanda I, one of the kings of the Middle Hittite period. The name of this queen is found in Hittite and Hurrian texts. The name Ašmunikal is thought to be of Hurrian origin. However, it is not known exactly how it was written using Anatolian hieroglyphs. This study proposes how the name Ašmunikal might be written in Anatolian hieroglyphs based on the signs on two different seal impressions.

Keywords: Hittite, Ašmunikal, Anatolian Hieroglyphs, Seal.

Ašmunikal Adının Anadolu Hiyeroglifleri ile Yazımına Bir Öneri Öz

Ašmunikal Orta Hitit devri krallarından I. Arnuwanda'nın eşidir. Kraliçenin ismine Hititçe belgelerin yanı sıra Hurrice yazılmış metinlerde de rastlanmaktadır. Kökeninin Hurrice olduğu yorumlanan Ašmunikal adının Anadolu hiyeroglifi ile nasıl yazıldığı ise tam olarak bilinmemektedir. Bu çalışmada Ašmunikal adının Anadolu hiyeroglifi ile yazımına dair, iki farklı mühür baskısında geçen işaretler yardımıyla yeniden yazım denemesi yapılarak bir öneri sunulmuştur.

Anahtar Kelimeler: Hitit, Ašmunikal, Anadolu Hiyeroglifleri, Mühür.

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Queen Ašmunikal's name is of Hurrian origin, as is the name of her mother, *Nikalmati*. The entitling of Hurrian names among the Hittites began with Queen *Nikalmati* in the Middle Hittite period (1500-1380 BC)¹. We know that kings continued to use Hurrian names in later periods, and Hattian personal names were also used by members of the Hittite royal family. Personal names were inscribed in cuneiform texts as well as on seals in Anatolian hieroglyphs.

Queen *Ašmunikal*'s name consists of the words *ašmu-* and *nikkal* joined together. *ašmu-* is based on the verb root *ašm-* / *ažm-*, whose meaning is unknown. This Hurrian word is a preliminary term used in the construction of compound nouns². The theme vowel is added to the root *ašm-* / *ažm-* to form *ažm=o-Nikkal*³.

Nikkal, or ^DNIN.GAL, is also the theophoric name of the goddess *Nikkal*⁴. ^DNIN.GAL is the Sumerian spelling of the name, and *Nikkal* is the Hurrian spelling⁵. The frequent royal use of Hurrian female names derived

¹ Hans Gustav Güterbock, "The Hurrian Element in the Hittite Empire", *Selected Writings of Hans Gustav Güterbock*, AS 26, (1997): 181; Gabriella Frantz-Szabó, "Nikkal", *RIA* 9, (1998-2001): 316; Stefano de Martino, *Hittiter*, (Ankara: Dost Yayınları, 2003), 45; Marco Marizza, *Dignitari Ittiti del Tempo di Tuthaliya I/II, Arnuwanda I, Tuthaliya III*, Eothen 15, (Firenze: LoGisma editore, 2007): 2; Stefano de Martino, "Nomi di persona hurriti nella prima età imperiale ittita", *FsArchi, Orientalia* 79/2, 2010: 131; Stefano de Martino, *Hurrian Personal Names in the Kingdom of Ḫatti*, Eothen 18, (Firenze: LoGisma editore, 2011): 9.

² Emmanuel Laroche, *Glossaire de la langue hourrite*, (Paris: Éditions Klincksieck, 1980), 57 ff.; Johann Tischler, "Beiträge zur hethitischen Anthroponymie", *Fs Neumann, Serta Indogermanica*, 1982: 442; de Martino, "Nomi di persona hurriti nella prima età imperiale ittita", 132 fn. 20; Thomas Richter, *Bibliographisches Glossar des Hurritischen*, (Wiesbaden: Harrassowitz Verlag, 2012), 57.

³ de Martino, "Nomi di persona hurriti nella prima età imperiale ittita", 132 fn. 20 "ažm=o(=m)-Nikkal"; de Martino, *Hurrian Personal Names in the Kingdom of Ḫatti*, 12 "ažm=o-Nikkal"; Stefano de Martino und Mauro Giorgieri, *Literatur zum Hurritischen Lexikon (LHL) - Band 1. A*, (Firenze: LoGisma editore, 2008), 127; Other personal names formed with *ašm-* / *ažm-* include "Ašm-Aštabi, Ašmu-Ḫepa, Ašmi/u-Šarruma" see Laroche, *Glossaire de la langue hourrite*, 58.

⁴ Hans Gustav Güterbock, "Siegel", *MDOG* 74, (1936): 70; Emmanuel Laroche, *Les Noms des Hittites*, Études Linguistiques 4, (Paris: Librairie C. Klincksieck, 1966), 224 N° 1752 "^DNIN.GAL=Nikkal"; Thomas Zehnder, *Die hethitischen Frauennamen Katalog und Interpretation*, DBH 29, (Wiesbaden: Harrassowitz Verlag, 2010), 129.

⁵ Güterbock, "Siegel", 70; Emmanuel Laroche, "Recherches sur les noms des dieux hittites", *RHA* 7/46, (1946-1947): 117.

from *Nikkal* in the Middle Hittite period indicates that the cult of this goddess had come to prominence through the royal family⁶.

Apart from the cuneiform texts⁷, the seal impressions with *Ašmunikal*'s name appear in the SBo I Nr. 60⁸, SBo I Nr. 61⁹, SBo I Nr. 77¹⁰, and on the cruciform seal impression in the shape of a Maltese cross¹¹. Except for this latter seal impression, the seals/seal impressions with the queen's name are all in cuneiform.

The seals were tools used as warrants of security, tokens of ownership, and signs of approval¹². On the five wings on each side of the cruciform seal impression of *Muršili II*, a king during the Hittite Imperial period (1380-1200

⁶ de Martino, *Hurrian Personal Names in the Kingdom of Hatti*, 19; Other personal names formed with *Nikkal* include “*Nikkaluzzi, Mal-Nikal, Ašnu-Nigalli*” see Laroche, *Les Noms des Hittites*, 349.

⁷ KBo 51.16 öy.II 2', 5'; KBo 53.10 öy.II 9', 20', 23'; KBo 60.17 3'; KUB 23.115 12'; KUB 23.17+KUB 31.117 obv.II 1, 6; FHL 3+KU 31.123 obv.I 1; KUB 31.124 obv.I 10', 14'; KBo 2.15 obv.II 18; KBo 5.7 obv. 1, rev. 46, 49; KBo 9.137+KUB 23.22 rev.III 22'; KBo 20.134 obv. 9; KBo 50.62 rev.III 9'; KBo 64.71 2'; KUB 13.8 obv.I 1; KUB 25.14 obv.I 27', 45', rev.III 8'; KUB 26.24 rev.IV 4'; KUB 33.15 7'; KUB 33.21 rev.III 20'; 1307/z obv.II² 16.

⁸ Güterbock, “Siegel”, 68; Hans Gustav Güterbock, *Siegel aus Boğazköy Erster Teil Die Königssiegel der Grabungen bis 1938*, AfO Beiheft 5, (Osnabrück: Biblio-Verlag, 1940): 31; Thomas Beran, *Die hethitische Glyptik von Boğazköy I Die Siegel und Siegelabdrücke der vor- und althethitischen Perioden und die Siegel der hethitischen Grosskönige*, (Berlin: Verlag Gebr. Mann, 1967): 34; Shoshana R. Bin-Nun, *The Tawananna in the Hittite Kingdom*, THeth 5, (Heidelberg: Carl Winter Universitätsverlag, 1975): 166; Cristel Rüster und Gernot Wilhelm, *Landschenkungsurkunden hethitischer Könige*, StBoTB 4, (Wiesbaden: Harrassowitz Verlag, 2012), 48.

⁹ Güterbock, *Siegel aus Boğazköy Erster Teil Die Königssiegel der Grabungen bis 1938*, 32; Beran, *Die hethitische Glyptik von Boğazköy I Die Siegel und Siegelabdrücke der vor- und althethitischen Perioden und die Siegel der hethitischen Grosskönige*, 34.

¹⁰ Güterbock, “Siegel”, 67; Güterbock, *Siegel aus Boğazköy Erster Teil Die Königssiegel der Grabungen bis 1938*, 44; Beran, *Die hethitische Glyptik von Boğazköy I Die Siegel und Siegelabdrücke der vor- und althethitischen Perioden und die Siegel der hethitischen Grosskönige*, 33.

¹¹ Ali Dinçol, Belkıs Dinçol, David Hawkins, and Gernot Wilhelm, “The ‘Cruciform Seal’ from Boğazköy-Ḫattuša”, *FsNeve, IstMitt* 43, (1993): 87-106.

¹² Ali Dinçol and Belkıs Dinçol, “Büyüklükler, Prenslar, Beyler Mühürleri Işığında İmparatorluk Yönetiminin Zirvesindekiler”, Wenzel, Jacob (ed.), *Hittiter ve Hitit İmparatorluğu: 1000 Tanrılı Halk*, (Bonn: Kunst - und Ausstellungshalle, 2002): 428; Suzanne Herbordt and John David Hawkins, *Die Prinzen-und Beamteniegel der hethitischen Grossreichszeit auf Tonbullen aus dem Nişantepe-Archiv in Hattusa*, BoHa 19, (Mainz am Rhein: Verlag Philipp von Zabern, 2005), 3, 25 ff., 111.

BC), the names of *Muršili II*'s predecessors are inscribed only in Anatolian hieroglyphs¹³.

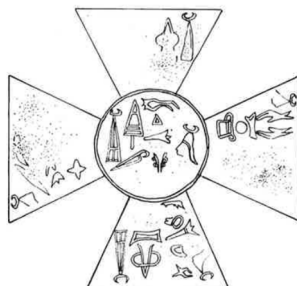


Fig. 1: The Cruciform Seal obv. (Dinçol, Dinçol, Hawkins, and Wilhelm 1993: 88)

Ašmunikal's name stands on the left wing of the obverse of the seal impression. However, the full name could not be read due to fragmentation in the document. The legible part of the seal impression is the word *nikkal(u)*¹⁴, which corresponds to the goddess name NIN.GAL¹⁵.



Fig. 2: The Cruciform Seal's Left Wing (Dinçol, Dinçol, Hawkins, and Wilhelm 1993: 88)

On the left wing of the cruciform seal impression, the queen's name, *x...-n[i]-ka-lu MAGNUS.REGINA*, is read. As far as is known, there is no exact spelling of Queen *Ašmunikal*'s name in Anatolian hieroglyphic sources. However, in this seal impression, the broken first syllables of the name are supposed to be written as *a-sa-mu*¹⁶.

¹³ Dinçol, Dinçol, Hawkins, and Wilhelm, "The 'Cruciform Seal' from Boğazköy-Ḫattuša", 88; Herboldt and David Hawkins, *Die Prinzen- und Beamtensiegel der hethitischen Grossreichszeit auf Tonbullien aus dem Nişantepe-Archiv in Hattusa*, 30 fn. 228; Ali Dinçol and Belkis Dinçol, *Die Prinzen- und Beamtensiegel aus der Oberstadt von Boğazköy-Ḫattuša vom 16. Jahrhundert bis zum Ende der Grossreichszeit*, BoHa 22, (Mainz am Rhein: Verlag Philipp von Zabern, 2008), 7, 30.

¹⁴ "-*nikkal(u)* is written in the same way as the name of the goddess *Nikkal* in Yazılıkaya Room A, No. 54" Dinçol, Dinçol, Hawkins, and Wilhelm, "The 'Cruciform Seal' from Boğazköy-Ḫattuša", 92; Emmanuel Laroche, "Les dieux de Yazilikaya", *RHA* 27/84-85, (1969): 7.

¹⁵ Dinçol, Dinçol, Hawkins, and Wilhelm, "The 'Cruciform Seal' from Boğazköy-Ḫattuša", 92.

¹⁶ Dinçol, Dinçol, Hawkins, and Wilhelm, "The 'Cruciform Seal' from Boğazköy-Ḫattuša", 92.

In the persistent search for how the name *Ašmunikal* might have been written using Anatolian hieroglyphs, one might ask whether the Hurrian word *ašmu-* has been documented in Anatolian hieroglyphs. According to the 1981 publication, the spelling appears as *A-ša-mu (wa)-(?)* on a button seal¹⁷. The interpretations of the spelling were later revised as *Ašmu-* and re-evaluated¹⁸. According to this completed publication, the personal name is *Ašmu-[Hepa]*¹⁹, *ša-mu-[ha-pa]-*a* (BONUS₂ FEMINA)²⁰.



Fig. 3: Button Seal's Drawing (Dinçol and Peker 2017: Kat.5, Res.5)

As can be seen, the Anatolian hieroglyphic spellings of the words *Ašmu-*²¹ and *nikkal(u)*, which are elements of Queen *Ašmunikal*'s name, were found on two different seal impressions. By rewriting the signs for the

¹⁷ Dinçol and Dinçol, *Anadolu Medeniyetleri Müzesinde Bulunan Hitit Hieroglif Mühürleri / Hethitische Hieroglyphensiegel im Museum für Anatolische Zivilisationen*, (Ankara: Ankara Turizmi, Eskieserleri ve Müzeleri Sevenler Derneği Yayınları 10, 1981), 13 ff.

¹⁸ Belkıs Dinçol and Hasan Peker, “Yayınlanmış Bazı Anadolu Hieroglifli Mühürlerin Okunuşlarında Yeni Değerlendirmeler”, Süleyman Özkan, Halime Hüryılmaz, and Atıla Türker (eds.), *Samsat'tan Acemhöyük'e Eski Uygarlıkların İzinde: Aliye Öztan'a Armağan*, (İzmir: Ege Üniversitesi Yayınları, 2017), 72.

¹⁹ Emmanuel Laroche, “Les noms des Hittites: Supplément”, *Hethitica* 4, (1981): 10 N°. 173a; see for text KBo 15.10 III 26' [...] ^fAš-mu-^he-pa[(-)...] Gabriella Szabó, *Ein hethitisches Entsühnungsritual für das Königspaar Tuthaliia und Nikalmati*, THeth 1, (Heidelberg: Carl Winter Unierstätsverlag, 1971), 38; Alexei Kassian S., *Two Middle Hittite Rituals Mentioning Ziplantawija, Sister of the Hittite King Tuthaliia II/I*, (Moscow: Paleograph Press, 2000), 58.

²⁰ Dinçol and Peker, “Yayınlanmış Bazı Anadolu Hieroglifli Mühürlerin Okunuşlarında Yeni Değerlendirmeler”, 72; cf. Dinçol and Dinçol, *Anadolu Medeniyetleri Müzesinde Bulunan Hitit Hieroglif Mühürleri / Hethitische Hieroglyphensiegel im Museum für Anatolische Zivilisationen*, 13.

²¹ See also Emmanuel Laroche, “L'inscription hittite d'Alep”, *Syria* 33, (1956): 131-141, fn. 7; Emmanuel Laroche, “Les hiéroglyphes hittites de Meskene-Emar: un emprunt d'écriture”, *CRAIBL* 33, (1983): 12-24; Herboldt and David Hawkins, *Die Prinzen- und Beamtensiegel der hethitischen Grossreichszeit auf Tonbullen aus dem Nişantepe-Archiv in Hattusa*, 248 Kat. 11, 251 Kat. 75, Kat. 80.

syllables *sa-mu-ni-ka-lu*-a* in both documents, we would like to suggest the spelling of the name Ašmunikal in Anatolian hieroglyphs²² (see below Fig. 4).



Fig. 4: Illustration of a possible arrangement of the name suggested by one of the referee that accepted by the author.

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²² For signs see Emmanuel Laroche, *Les hiéroglyphes hittites I L'écriture*, (Paris: Éditions du Centre National de la Recherche Scientifique, 1960), 219 L.415, 68 L.107, 35 L.55, 225 L.434, 98 L.186, 232 L.450 respectively.

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