

# The History of the Exploration of Uşaklı/Kuşaklı Höyük (Yozgat) and the “Rediscovery” of a Middle-Hittite Tablet\*

Carlo Corti

**Keywords:** Uşaklı/Kuşaklı Höyük, Exploration, Middle-Hittite Tablet, KIN Oracle, (Royal) son, the Priest

**Anahtar Kelimeler:** Uşaklı/Kuşaklı Höyük, Araştırma, Orta Hitit Tableti, KIN Kehaneti, (Kralî) Oğul, Rahip

The subject of the present contribution is connected with the exploratory project of the Uşaklı/Kuşaklı Höyük<sup>1</sup> and its surrounding areas, supported by the chairs of “Ancient Near East Archaeology” (Prof. Stefania Mazzoni) and “Hittitology” (Prof. Franca Pecchioli Daddi) of the University of Florence, of which the first two campaigns have been concluded (Mazzoni 2009: 10-11). The most recent campaign took place from August 24 through September 18, 2009.

The Uşaklı/Kuşaklı Höyük mound (province of Yozgat) falls within the area of the Kanak Su basin and in fact its tributary, the Eğri Öz Dere, which forms various meanders in this zone, flows through it. The archeological site is situated along the southern bank of the river, in proximity to the east-west

---

\* I wish to thank Prof. F. Pecchioli Daddi and Prof. S. Mazzoni for their useful suggestions and for reading the manuscript as also Dr. G.D. Summers for useful comments. I am also grateful to my colleagues and friends Drs. Metin and Meltem Alparslan for having invited me to submit my work to this publication and for the translation of the summary into Turkish. A first draft of this article was presented in 2009 at a colloquium carried out in Florence, titled: *Ricerche in Anatolia centrale. Kuşaklı Höyük (Yozgat): i risultati della prima campagna*. Faculty of Letters, Florence University (12-03-2009).

1 The survey mission team decided, in order to avoid misunderstandings with other important archeological areas, among which Kuşaklı Höyük (Şarişša) in the district of Sivas, to adopt a double name Uşaklı/Kuşaklı since several land registry maps give to the mound the name of Uşaklı.

route that connects Yozgat with Sivas. The distance from the Hittite capital Boğazköy/Ḫattuša can be estimated at a little more than 40 km point to point (Fig. 1).

To the east/north-east it connects with the river valley of Çekerek across low hills and valleys of medium width. It could be thought that during the Hittite epoch it may have been one of the routes from Uşaklı/Kuşaklı to the area of Maşat Höyük. With this in mind, it is interesting to point out that to the north/north-east of Sorgun, in the area of the town of Karakıs, G.D. Summers and E. Özen surveyed an extensive open-air Imperial Hittite stone quarry and sculpture workshop, that lies above and along the narrow valley (Hapis Boğazı) that meets the valley of Çekerek (Summers-Özen 2007: 8-11) (Fig. 2).

The important archeological site of Alişar Höyük /Ankuwa is situated about thirty kilometers south-east of Uşaklı/Kuşaklı, along the north-south route that to the south arrives at Kültepe/Kaniş. Meanwhile, about six km away, the Sumerin Sivri Hisar emerges against the backdrop of Alişar (Fig. 3), from Uşaklı/Kuşaklı, it takes about seven km in order to reach the top of Kerkenes Dağ (Fig. 4).

Pertaining to the history of the exploration of the Uşaklı/Kuşaklı Höyük site, we know that the first scholar that visited it was, curiously, a philologist and not an archeologist; he was the Hittitologist Emil Forrer, one of the pioneers of the discipline, who refers to his examination of the mound (cited by him as Kusachakly, transliterated from Ottoman maps in Arabic script) which took place in 1926 (Forrer 1927: 33). As was already pointed out (Summers-Summers 1995: 53), it is surprising in spite of the given the dimension, sheer size, and proximity of Kuşaklı Höyük to the Yozgat-Sivas road, no traveler or antiques dealer was attracted to it sooner.

In 1928 the mound was visited by von der Osten who, in one of his reports, describes it thus (von der Osten 1929: 37):

“From Köhne we followed the ancient main road leading to Yozgat. We stopped at the large *hüyük* north of Küçük Köhne which I had already seen in 1926 but had not investigated. This *hüyük* has approximately the same form as our Alishar *hüyük*, but on its lower terrace occur the remains of a gateway construction built of large stone blocks. This is already noticed by Dr. E. Forrer, who investigated the *hüyük* in September, 1926.”

Most likely the indications referred to by von der Osten were based on an old map that placed the site much more to the east as compared to its actual position. As a consequence, confusion was created as to which information was relative to Uşaklı/Kuşaklı Höyük / Taşlık and which to Küçük Köhne / Kale Höyük. The new map he compiled did not resolve this issue and, for this reason, scholars continued to make reference to Küçük Köhne (Garstang-Gurney 1959: 12-13).

Many years later, it was Cornelius who passed through the zone and furnished additional information:

“Bei der Weiterfahrt nach dem Kerkenes-Dag entdeckten wir bei Taşlık einer Hüyük, der sozusagen in zwei Stockwerken aufbaut. Über einer breiten Unterstadt erhebt sich an der Südseite ein hoher Burghügel. Im Ostteil der Unterstadt sieht noch Steingemäuer aus der Erde, das ich als Rest eines Tempels anspreche. Wir fanden die Schnäbel von zwei Rhyta dort. .... An derselben Stelle 3 km nördlich der Strasse Yozgad-Sorgun fanden wir einen weiteren kleinen Hüyük bei Karakaya, und noch einen 2 km nördlich von Sorgun.”

This passage containing the description is from the second exploratory mission of the central region of the Hittite Kingdom, funded by the University of Munich and directed by Cornelius in 1962 and was sent to print in July 1963 and published in 1964 (Cornelius 1964: 12). If we keep to his report, the archeological site described should be situated in Taşlık Höyük which is located between the villages of Büyük and Küçük Taşlık.

In 1967 Meriggi, during his eighth and final “viaggio anatolico”, concentrated his research on the region of Yozgat and, with regards to the area under examination, reported, in my opinion, the most in depth description on Uşaklı/Kuşaklı up until that time (Meriggi 1971: 62):

“Recatici a *Yozgat* cercammo di visitare specialmente la regione a SE della città rifacendo per un tratto la strada percorsa venendo da Sorgun lungo l' Eğri Öz Dere. A circa 22 Km. da Yozgat si scorge oltre il fiumicello un monticolo, che dev'esser quello segnato nella «map III» a p. 352 in «The Alishar-Huyuk» vol. III (OIP, XXX) tra Yukarı e Aşağı Taşlık (ammoderno la grafia, avvertendo però che il 200.000 li chiama Büyük e Küçük Taşlık). In realtà mi sembra che il monticolo si trovi a N di Küçük Taşlık

e quindi è giusto quel che è detto in OIP V, p. 20: «Not far from Babalı [questo anche sull' 800.000] ... a large huyuk similar in form to the one near Alishar ». Vi son date anche due fotografie, tuttavia ne offro qui una veduta (Tav. X, I), che ne mostra bene la sagoma e la situazione sul fiumicello su ricordato. È più di media grandezza che piccolo (si confrontino, come anche nella maggior parte delle altre figure, le due persone ridotte a un punto scuro, l'una in alto sul ciglio del ripiano superiore, l'altra più sotto a destra fra i massi, di cui diremo subito). Il ripiano in alto è concavo e l'asse maggiore NO-SE misura circa 70 m. L'acropoli, che forma una gran parte del monticolo, è alta circa 20 m. sulla piattaforma inferiore fatta a mezzaluna, che si espande specialmente verso il fiume, cioè a N, e è alta sui 10-12 m. Su questa piattaforma, quasi al piede dell'acropoli, ci sono dei massi squadrati, evidenti resti d'una costruzione, forse una porta della città o meglio della cittadella (Tav. X, 2). Si è trovata abbastanza ceramica.

Come nome del monticolo un contadino, che lavorava lì vicino, m'ha risposto, se ho inteso bene, Uçaklı-Höyük." (Fig. 5)

It should be noted that the presumed proximity of Uşaklı/Kuşaklı Höyük to the modern site of Babalı – reinforced by the juxtaposition of the two names – indicated by von der Osten, reasserted by Meriggi (Uçaklı-Höyük of Babalı)<sup>2</sup> and still used today (Forlanini 2009: 154; Kuşaklı /Babalı) is, in some ways, misleading and not very exact since both of the villages of Büyük Taşlık (less than two km to the south-west) and Aşağı Karakaya Köy (less than 2 km to the north-west) are closer.

The latter village should be remembered due to the presence there of a very large and well-preserved architectonic block (a door frame?) of clear Hittite workmanship, which according to G.D. Summers, actually comes from Kuşaklı<sup>3</sup>.

---

2 It is probable that the name Uçaklı cited by Meriggi it was a misunderstanding for Uşaklı.

3 See G. Summers in <http://www.kerkenes.metu.edu.tr/kerk1/11prelim/1998/regional/methodology.htm>; this block was situated in the garden of the village mosque. In the description it is pointed out "the stone was said to have come from the old mosque in the village when that was demolished (?in the 1960s). No further stones of this nature were located. The block surely came from Kuşaklı Höyük...".

On the other hand, during our 2008 survey, several inhabitants remembered that the stone was originally located in the cemetery in the south-east of the village and had been used as a tombstone for

Furthermore, it is not true that the village of Küçük Taşlık is located to the south of Uşaklı/Kuşaklı, as Meriggi said, but instead it is the more eastern village of Büyük Taşlık; such an inaccuracy is due, in my opinion, to maps from the time<sup>4</sup>.

Finally, the mound could obviously not be the one in the area of the village of Taşlık, as F. Cornelius erroneously wrote, since that Höyük is much smaller and presents pottery of the Late Chalcolithic and Early Bronze Age while material from the Hittite epoch is scarce, if not completely absent. Meriggi and then M. E. F. Summers and G. D. Summers first defined the situation in this way.

In my opinion, the reports made by von der Osten, Cornelius, and Meriggi have an exact correspondence about the topography and peculiarities of the site of Uşaklı/Kuşaklı Höyük, as already pointed out (Summers-Summers 1995: 53-55). The fact that it is a mound where there was a valuable occupation during the Hittite epoch can be demonstrated also thanks to the presence of a large square mass with the typical smoothed faced “Hittite joint” located in the western extremity of the lower town (Fig. 6), as well as by the discovery - by the Team of the University of Florence - of objects clearly of Hittite workmanship, among which a considerable amount of Hittite common ware sherds (Drab wares), a clay bulla (Mazzoni 2009: 10-11) and a fragment of tablet (see *infra*).

Having resolved the problem of identifying the site and attributing its modern name, now I would like to concentrate on the description of an important finding, about which Cornelius wrote in occasion of the preceding exposition:

“Am Abhang des oberen Hüyüks aber fand Herr Wolf eine Keilschrifttafel, einen hethitischen Beschwörungstext, wie H. Otten alsbald feststellte, als wir ihn pflichtgemäss in Bogazköi abliefereten.”

If, however, we compare this information with that given by H. Otten in occasion of the “on the field” transcription of the tablet conserved at the

---

an important person.

4 Notice that in an old Turkish map of the area (1:200.000) that was used by Prof. Pecorella from the University of Florence, the names of the two villages were mixed up; remember also that Pecorella had taken part in various trips as Meriggi’s colleague, both having been part of the Italian Archeological mission team of Arslantepe (Malatya). It can therefore not be excluded that Meriggi’s error was caused by his reading of such a map.

*Akademie der Wissenschaften und der Literatur* in Mainz – evidently according to a discussion made at Boğazköy with Cornelius at the time of delivery<sup>5</sup> the two versions do not match up at all. In fact, Otten, with regards to the discovery, synthetically writes: “Ostabhang des Hoyuks ...”.

We can suppose that Cornelius, one year after the discovery, when he wrote the article (1963) forgot these additional details - or thought there were no importance to include them - with which in fact give more precision to his information. The cuneiform tablet could very well come from the eastern sector of the high mound (Fig. 7) where, in various locations, obvious traces of structural remains in burnt brick have been recently identified (surveys in 2008 and 2009).

During the 2009 survey of Uşaklı/Kuşaklı Höyük a fragment of a Hittite tablet (UK 09. Ob. 2) was discovered at the base of the mound, in correspondence with the south-eastern sector; it is most likely a magical ritual, to be dated to the Hittite Imperial period. Such a finding confirms, in my opinion, the origins of the fragment 1000/u as being from Uşaklı/Kuşaklı and supports the here proposed location of the archive – or archives – of the town from the Hittite epoch (Corti 2010: in print)<sup>6</sup>.

Obviously this is only a working hypothesis since it is not possible to establish with reasonable certainty the epoch of the edification of such structures, a confirmation could only be gained by a systematic excavation of the area.

The fragment 1000/u that we will now proceed to analyze, was recently published by this author in KBo 52 with Nr. 280 (Corti 2009: XII, 51). It measures about 6.5 cm in height and 6 cm in width with a thickness of about 1.4 cm, and has a coloration that varies from reddish to light brown. This fragment was part of a single column tablet, of which the obverse is very damaged (Fig. 8-9); the text proceeds without interruption from the obverse to the reverse, also using the space along the edge. This document has been rarely

---

5 As we just saw it was actually during the 1962 survey that Cornelius found the fragment and shortly thereafter gave it to the German archeological mission of Boğazköy. H. Otten, as philologist of the mission, inventorised the fragment together with those from Boğazköy with catalog number 1000/u, with the letter /u being the abbreviation given to fragments found in the Hittite capital in 1962; the tablet was among the u/fragments given to me for publication.

6 The complete edition of the fragment is in preparation by the mission's team of philologists composed, in addition to the authors of these lines of F. Pecchioli Daddi and G. Torri. The initials UK –an abbreviation of Uşaklı/Kuşaklı– make up the symbol that has been adopted for cataloguing the objects found there.

cited in scientific literature despite having passed nearly 50 years since it was found and has never been described nor commented upon (see in addition to Cornelius 1964: 12, the reference in Alp 1979: 165, Alp 1991: 336, Summers-Summers 1995: 55 and Ünal 1998: 5 note 1). Below is the transcription and translation:

## Obverse

- 1' x[  
 2' nu<sup>2</sup>-uš<sup>2</sup> ḫ[u<sup>2</sup>-  
 3' da-i-ú-en x[  
 4' pá<sup>r</sup>-<sup>r</sup>na<sub>j</sub><sup>??</sup>-aš-ša<sup>2</sup>-aš [
- 
- 5' ša<sup>l</sup>-li<sup>2</sup>(?) GIG i-d[a<sup>2</sup>-a-lu(?) .... da-a-aš(?)]  
 6' na-aš-t[a] an-da [ .... pa-a-iš(?)]  
 7' ta<sup>2</sup>-x[ ]x MU<sup>2</sup>-x[  
 8' i<sup>2</sup>-da-<sup>r</sup>a<sup>1</sup>-[lu-m]a<sup>2</sup> da-a-a[n<sup>2</sup>
- 
- 9' [ ]x[ ]DUMU.SAN[GA-m]a KLIMIN[  
 10' [ ]x(-)MU<sup>2</sup>(-)<sup>r</sup>x-i-pa<sup>2</sup> TUKU<sup>2</sup>[  
 11' [i-d]a<sup>2</sup>-a-lu da-a-aš pa-a[n-ga-u-i pa-a-iš(?)] (NU.)SIG<sub>5</sub>(?) ....]  
 12' [d]a<sup>2</sup>-a-an x-at-<sup>r</sup>ma<sup>1</sup><sup>2</sup> x[
- 
- 13' [ ]x-na<sup>2</sup>(-)<sup>r</sup>x-pí<sup>2</sup> <sup>D</sup>IM<sup>2</sup> TUKU<sup>2</sup>[  
 14' [ ]x[ ]x[ ]-ra<sup>2</sup> da-a-x[  
 15' [ ]x[ ]x x[

## Lower edge

- 16' [ ]x-x[ d]a-a<sup>2</sup>-a[š ]x-x[  
 17' [ ]x x[ -y]a-za<sup>2</sup> kar-pí-in [d]a-i[š(?)](-)x<sup>2</sup>[  
 18' [na-a]š<sup>2</sup>-ta an-da i-da-a-la-u-[i pa-a-iš(?)] (NU.)SIG<sub>5</sub>(?)
- 

## Reverse

- 19' [ ]x-an ku-i[t ]DUMU.SANGA KIN-ti[  
 20' [ ]x pa-an-ku-u[š ]x wa-aš-túl d[a-iš(?)]

- 21' [GÙ]B²-la-az da-iš nu DUMU-l[i Ú-UL(?)]  
 22' ku-wa-at-ga na-a-ḥu-wa-n[i  
 23' ku-iš-ki ma-a-na-aš LÚ[-aš
- 
- 24' [d]a²-la-a-ḷi¹-za mu-ga-u[-
- 
- 25' nu DUMU.SANGA wa-<sup>\*</sup>aš-túl<sup>\*</sup> [  
 26' LÚ MUNUS-za LÚ<sup>URU</sup>Ḥa-<sup>\*</sup>a[t-t]i<sup>\*</sup> [ ku-iš-ša-aš(?)]  
 27' im-ma ku-iš LÚ[-aš  
 28' DINGIR<sup>MES</sup> a-ri-ir nu ḥ[u-u-da-ak(?) i-da-a-lu da-a-ir ...(?)]  
 29' pa-an-ga-u-i pí[-e-ir(?)
- 
- 30' nu DUMU.SANGA an-d[a²  
 31' i-x[ ]x[
- 

## Translation

### Obverse

- 1' ..[  
 2' and he(?) ..[  
 3' we have established ..[  
 4' of his house(?)[
- 
- 5' the serious(?) illness, the ev[il(?) .... has taken(?)]  
 6' and [he has given(?)] to the [ ....  
 7' .....[  
 8' and the evil (has been) tak[en ....
- 
- 9' [ ]x[ ] and/but the (royal) son, the priest ditto[  
 10' [ ]..... the anger(?)[  
 11' he has taken the [evi]l (and) [he has given(?) it to the] peop[le. Un/  
 favorable.(?) ....]  
 12' (has been) taken ... [(has been) given(?) ...
-



- 13' [ ]..... the Storm God(?), the anger(?)  
 14' [ ]..[ ]..[ ]... ..[  
 15' [ ]..[ ].. ..[

### Lower edge

- 16' [ ]...[ ]h]as taken(?) ..[ ]...[  
 17' [ ].. ..[ ]... the anger [he est]ablised(?) ..[  
 18' [and he has given to] the evi[l. Un/favorable (?).
- 

### Reverse

- 19' [ ].. becau[se(?) ] the (royal) son, the priest through the (oracular) investigation[  
 20' [ ]x the people, the sin [he] estab[lished(?]  
 21' with [unf]avor(?) he established and fo[r] the (royal) son[  
 22' should we perhaps have [nothing(?)] to fear? [  
 23' whoever, whether (it be) a man[, or (it be) a ...
- 

- 24' He [pe]rmits/[le]aves(?) [the] invoc[ation(?]
- 

- 25' And the (royal) son, the priest the sin [ ]  
 26' the man, the woman, the man of Ḫatti[, the woman of...(?]  
 27' whatsoever person (it may be)[  
 28' The Gods have consulted by the oracle and qu[ickly(?) have taken the evil and(?)]  
 29' [they have(?)] giv[en it] to the people. [Un/favorable (?).
- 

- 30' And the (royal) son, the priest i[n/t(o?)  
 31' ...[ ]..[
- 

### Dating

From a paleographic point of view, it can be concluded that it is surely a fragment with writing from the Middle-Hittite epoch (see Košak, Konkordanz 1.7): DA obv. 3', 6', 11', lower edge 18', rev. 21'; AZ obv. 21'; URU rev. 26'; RA<sup>2</sup> obv. 14'. For the linguistic elements see *infra*.

## Philological Commentary

### Obverse 6', lower edge 18'

The construction of the sentence with the adverb *anda* “in, inside” identifies the term in the dative case as a symbol that constitutes the final destination of a movement (Archi 1974: 127). In line 6' the symbol is not preserved; in line 18' it is the symbol for “evil” that, given its location in the conclusion of the paragraph, leads us to hypothesize the presence of a response in the lacuna that follows.

### Obverse 11', see Reverse 29'

#### Reverse 22'

You will note the archaic form of the first person plural of the verb *naḫ(h)-na-a-ḫu-wa-ni*, also attested to in the Middle Hittite oracular letter KuT 49, Vs. 14 and 24' (edition Wilhelm 1998: 175-180; for this form 177 note 8 in particular, with a reference to KUB 50.1(+) II 8'), compared to the more usual *na-a-ḫu-we-ni*/*ḪUŠ-u-e-ni*; see also Van den Hout 2001: 430 note 40, 435. For a similar phraseology cfr. the Imperial period oracle KUB 50.1 obv. II 8' and rev. III 20'. For this verb now HED N, 3 ss.

I would like to point out that the sentence in lines 21'-22' *nu DUMU-l[i Ú-UL(?)]/ku-wa-at-ga na-a-ḫu-wa-n[i* finds a good parallel in KuT 49 lines 23-24 (for the English translation see Hoffner 2009: 267):

A-NA SAG DUMU <sup>MUNUS</sup>SANGA-wa Ú-UL /ku-wa-at-ka na-a-ḫu-wa-ni

“Should we perhaps have nothing to fear for the person of the son of the priestess?”

#### Reverse 23'

For *ku-iš-ki ma-a-na-aš LÚ[-aš...* compare the Middle-Hittite oath? KUB 21.47 obv. 14-17 + KUB 23.82 rev. 19-22; CHD L-N, 157-158.

#### Reverse 26'-27'

For *ku-iš-ša-aš (?)im-ma ku-iš LÚ[-aš* compare to for example KBo 5.13 obv. II 31'-32': *ku-iš im-ma ku-iš / an-tu-uh-ša-aš*; this kind of expression is commented by Hoffner 1968: 43 and Melchert 1985: 184-205 with references. Cfr. also KUB 21.47 obv. 14-17 + KUB 23.82 rev. 19-22.

## Reverse 28'-29'

DINGIR<sup>MES</sup> *a-ri-ir nu ḥ[u-u-da-ak(?) i-da-a-lu da-a-ir ...(?)] /pa-an-ga-u-i pi[-e-ir*

See for example the sentence in KUB 49.10 obv. I 11'-12': DINGIR<sup>MES</sup> [*a-ri-ir* .....] /*na-at pa-an-ga-u-i SUM-ir*. As pointed out in Archi 1974: 122, 133, the expression is connected exclusively with deities and is really through this one that a movement of symbols of a consultation is introduced; in our text the verb is *ariye/a-* "to consult an oracle; to determine by oracle".

Concerning *pa-an-ga-u-i pai-* see the references in CHD P, 49 i (*pai-* B) and 91 n. 4 (*panku-*); for additional attestations see KBo 48.119 8', Inhalt. p. VI and KBo 44.210 obv.<sup>2</sup> I 36' (*pa-an-ga-u-i SUM-ir*).

## Content

More than a evocation (ritual) text as was originally put forth by Otten (see *supra*) the document, despite being highly fragmentary and very worn, can be catalogued among the KIN oracles, CTH 572 (for this oracular technique see Archi 1974: 113-144; Orlamünde 2001: 295-311). The said oracular research is based on the entwinement and the displacement of both animate and inanimate symbols: recongnized in this tablet are the "serious illness" (*šalli*? GIG, obv. 5'), the "evil" (*idalu*, obv.5'<sup>2</sup>, 8', 11', lower edge 18', obv. 28'[ ]<sup>2</sup>), the "anger" (*karpi*, lower edge 17'), the "people" (*panku*, obv. 11', rev. 20', 29'), the "sin" (*waštul*, rev. 20', 25') and the "gods" (DINGIR<sup>MES</sup>, rev. 28'); the presence of other pieces/symbols cannot be excluded even if they are found in a damage or unclear context (see for ex. <sup>D</sup>IM in obv. 13', TUKU in obv. 10', 13' or LÚ MUNUS-*za* LÚ <sup>URU</sup>*Ha-\**a[*t-t*]i\* in rev. 26'). If my integrations are correct, there are also traces of several responses.

Probably the most interesting element to point out is the presence in lines 9', 19', 25', 30' and possibly also 21', of a DUMU.SANGA (in general on this title see Pecchioli Daddi 1982: 365-366 and Alp 1991: 336); references to this sequence of Sumerograms in particular, are very rare in texts and to my knowledge, other than in our document, are found only in four other cases:

1) the first is in a Middle-Hittite letter, KBo 18.69 rev. 7', well known and studied (most recently by Marizza 2007: 77-82 with references, who doubtfully, interpreted, first sign as LÚ, following other scholars, while, in my opinion, it is DUMU, as already pointed out by Pecchioli Daddi 1982: 365 and Alp

1991: 336, since both the photograph and the autography clearly present four heads of horizontal wedges,); rev. 6'-7':

...*ka-a-ša[-wa-mu] / [ir-]ḫa-aš ut-tar* <sub>1</sub>DUMU<sub>1</sub>.SANGA-*ya ka-ru-ú*  
*ḫa-at-ra-a-it*

“..., look, [at me] / also the (royal) son, the priest before, wrote the subject of the border.

2) the other three examples are found in a tablet of the substitution ritual for a DUMU.SANGA (CTH 448.4), if we assume that the proposal that KBo 10.36 is an indirect join with KBo 42.136 is correct (Taracha 2000: 82-85, 125, 148-149; Taracha 2002: 339-344, with edition of the texts)<sup>7</sup>:

### rev. III 16-17

... *n[u A-NA DUMU.SANG]A / ma-aḫ-ḫa-an* <sup>GIŠ</sup>BANŠUR *ti-an-zi* ...  
... And as [for the (royal) son, the pries]t, they place a table, ...

### rev. III 19

*nu-uš-ša-an ŠA DUMU.SANGA [t]ar-pa-a-al[-li* ...  
And [to] the substitute of the (royal) son, the priest[ ...

### rev. III 28

DUMU.SANGA-<sup>1</sup>*ya*<sup>1</sup>-*az ku-it ŠU[-az*<sup>?</sup> ...

And because the (royal) son, the priest that [with<sup>?</sup>] (his) hand[ ...

In both cases the scholars consider the DUMU.SANGA a Hittite prince (Klinger 1995: 93, <sup>LÜ</sup>SANGA; Taracha 2000: 125, 148) and, in particular for KBo 18.69, Klinger proposes to identify the person with Kantuzzili the priest.

In this contribution, it is not possible to analyze the multiple problems that, in the Hittite documentation, the titles connected with DUMU and SANGA present as, for example, <sup>LÜ</sup>DUMU.SANGA, DUMU <sup>LÜ</sup>SANGA, <sup>LÜ</sup>SANGA, DUMU.NITA SANGA etc; consequently the dossier Kantuzzili and the possible sources attributed to him won't be considered.

I only would like to remember unclear references. If we believe that in some contexts the DUMU <sup>LÜ</sup>SANGA, traditionally translated as “son of the priest”,

<sup>7</sup> Even if this copy is dated to the Imperial period this scholar believes that it could be originally from the Middle-Hittite period.

is to be interpreted as apposition, it appears to be equivalent to DUMU.SANGA. In the catalog-tablet KBo 31.4+ VI connected with CTH 448.4, the translation “(königlicher) Sohn, der Priester” was proposed (Kümmel 1967: 21), but, however, not followed by scholars (see now Dardano 2006: 108-109, 118 with previous bibliography). Another particular case is that of the appellation <sup>LÚ</sup>DUMU.SANGA in HKM 57 lower edge 20, that appears to be rather problematic (for a possible explanation see de Martino-Imparati 1993, 109 note 46); Imparati 2003: 238 and Marizza 2009: 64-65 hold that he could be a priest, not to be identified with Kantuzzili, in so much that he is connected to the city of Urišta and not to the region of Kizzuwatna.

In my opinion <sup>LÚ</sup>DUMU.SANGA in particular must be equal to DUMU.SANGA and I propose to translate them in the same way “(royal) son, the priest”; this hypothesis of the identification of these sumerograms was already underlined by scholars (now Taggar-Cohen 2006: 156-157 with bibliography, but with a different translation).

Concerning KBo 52.280 it is held possible that the KIN oracular consultations were carried out to evaluate the status of health or a negative situation relating to the DUMU.SANGA as seems to be demonstrated in the phrase in rev. 21'-22 “And [fo]r the (royal) son[ ..... ]should we perhaps have [nothing(?)] to fear?” (for this kind of oracle questions see Beal 2002: 28-29). Additionally, despite the fragmentary state of the text and the absence of evident responses, the tenor and the type of symbols— almost all negative — lead me to believe that the condition of this person must have been quite serious.

It cannot be excluded that behind the title DUMU.SANGA there hides an important person since the oracular investigations that make reference to members of the royal family are well attested (see recently Marizza 2007: 28 n. 130).

As has been proposed for other typologies of documents (cfr CTH 448.4), also in our text the DUMU.SANGA could be a “(royal) son, the priest” and since KBo 52.280 is surely a tablet of the Middle-Hittite period, a name that comes to mind is that of Kantuzzili the Priest, governor of Kizzuwatna; but, for the distance of this last province from the area under research, it is more reasonable to think to another important person, maybe as part of the royal family, with an institutional role at one town of the Empire, as could be the case of Uşaklı/Kuşaklı Höyük.

In conclusion, I believe that it is necessary to point out at least to the historical geography problems relating to the Uşaklı/Kuşaklı Höyük. Neither

the document examined here nor the fragment of tablet UK09.Ob.2, recently discovered, help us to attribute with reasonable certainty a name of a Hittite town to the archeological site, since they neither present toponyms – with the exception of the “man of Ḫatti” – and nor have they distinguishing characteristics that help us to concentrate the attention on one particular location. It is also true, however, that in several documents from the Hittite capital there are geographic indications relative to Zippalanda and to the mountain Daḫa which fit in well with the position of Uşaklı/Kuşaklı and with the mountain of Kerkenes, as already affirmed by several scholars (Gurney 1995: 69-71; Gorny 1997: 549-550 but now, in a different way, Gorny 2009: 18, 31-33 with previous bibliography<sup>8</sup>) and recently repeated (Forlanini 2009: 153-155 and notes).

It can also be added that the archaeological evidence brought to light by the survey carried out by the University of Florence and the dating of the two fragment found there (Middle-Hittite and Imperial period respectively) testify in favor of a long occupation of this town in the Hittite epoch; these elements do not conflict with what we know of the history of Zippalanda (Popko 1994). And also the proposal that the DUMU.SANGA cited in KBo 52.280 was a high priest – a member of the royal family(?) – with an important institutional position in Uşaklı/Kuşaklı, fits in well with the role of the town of Zippalanda: one of the most important religious centers of the Hittite Empire.

Dr. Carlo Corti

Università degli Studi di Firenze

Facoltà di Lettere e Filosofia

Dipartimento di Studi storici e geografici

Via S. Gallo 10

50129 Firenze / Italia

scorticarolo@tiscali.it

---

8 The scholar, different from what he initially proposed, now for some time has held that the Hittite town of Zippalanda should be identified with Çadır Höyük and the mountain Daḫa with Çaltepe.

## Bibliography

- Alp, S.  
1979 “Maşat-Höyük’te Keşfedilen Çivi Yazılı Hitit Tabletleri”, *VIII. Türk Tarih Kongresi*, Ankara: 165-196.
- 1991 *Hethitische Briefe aus Maşat-Höyük*, Ankara.
- Archi, A.  
1974 “Il sistema KIN della divinazione ittita”, *Oriens Antiquus* 13: 113-144.
- Beal, R. H.  
2002 “Gleanings from Hittite Oracle Questions on Religion, Society, Psychology and Decision Making”, P. Taracha (ed.), *Silva Anatolica. Anatolian Studies Presented to Maciej Popko on the Occasion of His 65th Birthday*, Warsaw: 11-37.
- Cornelius, F.  
1964 „Zur hethitischen Landeskunde. Ergebnisse der 2. W. Esch-Expedition 1962“, *Bibliotheca Orientalis* 21: 11-15.
- Corti, C.  
2009 *Texte aus dem Bezirk des Großen Tempels IV, Keilschrifttexte aus Boghazköi* 52, Berlin.
- 2010 (in print) “The Hittite Tablet UK09.Ob.2: a preliminary analysis”, in S. Mazzoni et Alii, *Anatolica* 36.
- Dardano, P.  
2006 *Die hethitischen Tontafelkataloge aus Ḫattuša (CTH 276-282) (StBoT 47)*, Wiesbaden.
- de Martino, S. – F. Imparati  
1993 “Aspects of Hittite Correspondence. Problems of Form and Content”, O. Carruba – M. Giorgieri – C. Mora (eds.), *Atti del II Congresso Internazionale di Hittitologia, Studia Mediterranea* 9, Pavia: 103-115.
- Forlanini, M.  
2009 “The Central Provinces of Hatti: An Updating”, K. Strobel (ed.), *New perspectives on the Historical Geography and Topography of Anatolia in the II and I Millenium B.C.*, *Eothen* 16, Firenze: 145-188.
- Forrer, E.  
1927 „Ergebnisse einer archäologischen Reise in Kleinasien“, *Mitteilungen der Deutschen Orient-Gesellschaft* 65: 27-43.
- Garstang, J. – O. R. Gurney  
1959 *The Geography of the Hittite Empire*, London.
- Gorny, R. L.  
1997 “Zippalanda and Ankuwa: The Geography of Central Anatolia in the Second Millennium B.C.”, *Journal of the American Oriental Society* 117: 549-557.
- 2009 “Çadır Höyük. The 2008 Season”, G. J. Stein (ed), *The Oriental Institute 2008-2009 Annual Report*, Chicago: 18-35.

- Gurney, O. R.  
1995 "The Hittite Names of Kerkenes Dağ and Kuşaklı Höyük", *Anatolian Studies* 45: 69-71.
- Hoffner, A. H. Jr  
1968 "A Hittite Text in Epic Style about Merchants", *Journal of Cuneiform Studies* 22: 34-45.  
2009 *Letters from the Hittite Kingdom, SBL Writings from the Ancient World* 15, Atlanta.
- Imparati, F.  
2003 "Significato politico dell'investitura sacerdotale nel regno di Ḫatti e in alcuni paesi vicino-orientali ad esso soggetti", P. Marrassini *et al.* (eds.), *Semitic and Assyriological Studies Presented to Pelio Fronzaroli by Pupils and Colleagues*, Wiesbaden: 230-242.
- Klinger, J.  
1995 „Das Corpus der Maşat-Briefe und seine Beziehungen zu den Texten aus Ḫattuša“, *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*: 74-108.
- Kümmel, H. M.  
1967 *Ersatzrituale für den hethitischen König (StBoT 3)*, Wiesbaden.
- Marizza, M.  
2007 *Dignitari ittiti del tempo di Tuthaliya I/II, Arnuwanda I, Tuthaliya III*, Eothen 15, Firenze.  
2009 *Lettere ittite di re e dignitari, Testi del Vicino Oriente Antico* 4/3, Brescia.
- Mazzoni, S.  
2009 "Survey in the Area of Kuşaklı Höyük", *Kerkenes News* 12: 10-11.
- Melchert, H. C.  
1985 "Hittite *imma* and Latin *immō*", *Zeitschrift für vergleichende Sprachforschung* 98: 184-205.
- Meriggi, P.  
1971 "Ottavo e ultimo viaggio anatolico", *Oriens Antiquus* 10: 57-66.
- Orlamünde, G.  
2001 „Überlegungen zum hethitischen KIN-Orakel“, T. Richter – D. Prechel – J. Klinger (eds.), *Kulturgeschichten. Altorientalistische Studien für Volkert Haas zum 65. Geburtstag*, Saarbrücken: 295-311.
- Pecchioli Daddi, F.  
1982 *Mestieri, Professioni e Dignità nell'Anatolia Ittita*, Roma.
- Popko, M.  
1994 *Zippalanda. Ein Kultzentrum im hethitischen Kleinasien (Texte der Hethiter 21)*, Heidelberg.
- Summers, M. E. F. – G. D. Summers – K. Ahmet  
1995 "The Regional Survey at Kerkenes Dağ: an Interim Report on the Seasons of 1993 and 1994", *Anatolian Studies* 45: 43-68.



- Summers, G. D. – E. Özen  
2007 “A Hittite Quarry and Sculpture Workshop at Karakis Kasabası”, *Kerkenes News* 10: 8-11.
- Taggar-Cohen, A.  
2006 *Hittite Priesthood (Texte der Hethiter 26)*, Heidelberg.
- Taracha, P.  
2000 *Ersetzen und Entsühnen. Das mittelhethitische Ersatzritual für den Großkönig Tuthalija (CTH \*488.4) und verwandte Texte*, CHANE 5, Leiden-Boston-Köln.
- 2002 “Another Hittite Fragment of a Substitution Ritual”, P. Taracha (ed.), *Silva Anatolica. Anatolian Studies Presented to Maciej Popko on the Occasion of His 65th Birthday*, Warsaw: 339-344.
- Ünal, A.  
1998 *Hittite and Hurrian Cuneiform Tablets from Ortaköy (Çorum), Central Turkey. With Two Excursuses on the “Man of the Storm God” and a Full Edition of KBo 23.27*, Istanbul.
- van den Hout, Th. P. J.  
2001 „Bemerkungen zu älteren hethitischen Orakeltexten“, T. Richter, D. Prechel – J. Klinger (eds.), *Kulturgeschichten. Altorientalistische Studien für Volkert Haas zum 65. Geburtstag*, Saarbrücken: 423-440.
- von der Osten, H. H.  
1929 *Exploration in Hittite Asia Minor 1927-1928*, OIC 6, Chicago.
- Wilhelm, G.  
1998 „Zwei mittelhethitische Briefe aus dem Gebäude C in Kuşaklı“, *Mitteilungen der Deutschen Orient-Gesellschaft* 130: 175-187.

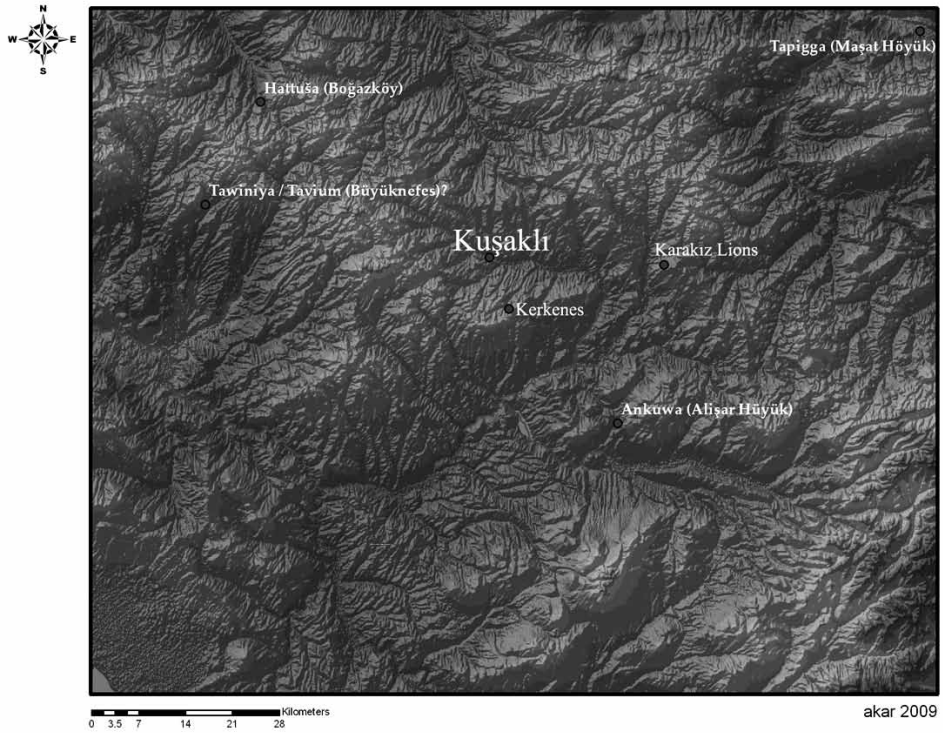


Fig. 1 Map of the region (courtesy of Murat Akar)



Fig. 2 View of the Çekerek valley from Hapis Boğazı



*Fig. 3  
View of the Sumerin  
Sivri Hisar from  
Alişar Höyük*



*Fig. 4  
View of Kerkenes  
Dağ from the upper  
mound of Uşaklı/  
Kuşaklı Höyük*



*Fig. 5  
Old photos of  
Uşaklı/Kuşaklı  
Höyük (1) and of  
the stone blocks of  
a big structure in  
the lower town (2)  
(Meriggi 1971: Tav X)*



*Fig. 6*  
Large square block  
on the western side  
of the lower town



*Fig. 7*  
South-Eastern  
view of Uşaklı/  
Kuşaklı Höyük



*Fig. 8* The tablet 1000/u: obverse



*Fig. 9* The tablet 1000/u: reverse