

AMİSOS / AMISOS

Cilt/Volume 3, Sayı/Issue 5 (Aralık/December 2018), ss./pp. 392-407

ISSN: 2587-2222 / e-ISSN: 2587-2230



Makale / Article

Geliş Tarihi/Received: 19. 03. 2018
Kabul Tarihi/Accepted: 31. 10. 2018

SAMSUN'DA BULUNAN, ZALPA, İKİZTEPE VE NERİK YERLEŞMELERİNDE HİTİTLER'İN HAKİMİYET MÜCADELESİ

THE SOVERLIGNTY OF HITTITES IN THE MOUNDS ZALPA, İKİZTEPE AND NERİK AT SAMSUN

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Özet

Yapılan araştırmalara göre Hititler'in Anadolu'ya nereden geldikleri, hangi yolu takip ettikleri, Anadolu'ya göç tarihleri şimdilik kesin olarak bilinmemektedir. Hititler'in, Anadolu'ya, Trakya ve Boğazlar üzerinden geldiklerini, hatta Balkanlar'dan çıkarak deniz yoluyla Orta Karadeniz'e ulaştıklarını savunan görüşler varsa da, Hititler'in Kafkasya üzerinden gelmiş olabileme ihtimali de, bilim çevrelerince kuvvetli bir şekilde tartışmaya açık tutulmuştur. Ağırıklı görüş itibarıyla bu gizemli halk, Kafkaslardan Anadolu coğrafyasına geçti. Karadeniz kıyı şeridi boyunca ilerleyip Kızılırmak(Maraşantiya)'ın denize aktığı yere (Bafra'ya =Zalpa) gelerek, orada belirli bir süre kaldı. Sonra güneye yani İç Anadolu'ya hareket ettiler. Uzun süre Hattiler'in içinde barışçıl bir politika izleyen Hititler, ardından Kızılırmak (Maraşantiya)'ı takip ederek İç Anadolu'ya doğru hakimiyet mücadelesini genişletti. İç bölgede otoriteyi sağlayan Hititler, tekrar kuzeyde Karadeniz bölgesine yöneldiler. Kral Anitta Anadolu'da bulunan bir takım krallıkları birer birer ele geçirdi. Bu şehirler arasında Neşa, Ullama, Harkimaş, Zalpuvaş (Zalpa), Hattuşa, Şalativara bulunmaktaydı. Alınan yerler arasında günümüzde Bafra'ya lokalize edilen Zalpa şehri de vardı. Zalpa'nın

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alınması ile birlikte, hinterlandı içerisinde yer alan İkiztepe'yi de Hitit orduları yerle bir etti. İlerleyen zamanlarda Hititler, bölgedeki egemenliklerini kısa süreli kaybetmiş olsalar da I. Hattuşili tekrar Bafra= Zalpa'ya yönelerek Orta Karadeniz ve Samsun bölgesindeki hakimiyetini güçlendirdi

İlerleyen dönemlerde Hititler'in karşısına ezeli düşmanları olacak, Kaşkalar çıktı. Kaşkalar Hititler'in kült şehri Nerik'i (Vezirköprü Oymaağaç) alarak Hititler'i büyük şaşkınlığa uğrattılar. Bundan sonra uzun yıllar Nerik, Kaşkalar'ın hakimiyet sınırları içerisinde kalacaktır. Bitmek tükenmek bilmeyen amansız Hitit-Kaşka mücadelelerinin temelinde de bu sorun yatmaktadır. Konu araştırılırken kazı raporları, bilimsel makaleler ve kitaplar, Hititlere ait yayınlar incelenmiştir.

Anahtar Kelimeler: Samsun, Hitit, Kaşka, Nerik, Zalpa, İkiztepe, Hakimiyet, Mücadele

Abstract

According to the information obtained from the researches about Hittites it is still not known, where they exactly came from, which way they followed, when they migrated to the Anatolia. Although there are same opinions that they came to Anatolia over Thrace and Black Sea, there are also same other opinions defending that they have left the Balkans and have reached the middle of Black Sea by seaway. It has also been kept open to debate the possibility of coming from Caucasia. About the mainly views these mysterious people passed through Anatolia geography from Caucasia. They went along the coastline of the Black Sea to Bafra where the Kızılırmak flows into the sea and stayed there for a while. Then they moved to central parts of the Anatolia. They followed peaceful policy in the public of Hattians for a long time and then they improved their struggle for the sovereignty towards the central Anatolia near the Kızılırmak. When they provide the authority at the inner side, they turned to The North Black Sea region. King Anitta captured some of the kingdoms in Anatolia one by one. These cities were Neşa, Ullama, Harkimas, Zalpuvas (Zalpa), Hattusha Şalativara. The city of Zalpa (Bafra nowadays) was the one of these cities. Along, with taking the Zalpa, Hittites army razed the İkiztepe located in Hinterland to the ground. In later times even though Hittites lost their sovereignty at these locations for a short time. Hattuşili 1 turned to Zalpa and gained the dominion over the middle Black Sea and Samsun region again. In the following periods Hittites met their eternal enemies Kasgas. Kasgas bewildered the Hittites by taking under control the main city of the Hittites, Nerik (Vezirköprü, Oymaağaç). After that for long years the Nerik was in the domination borders of Kasgas. This problem was the reason of the endless and ruthless war between Hittites and Kasgas. The excavation reports, scientific articles, and books, publications about the Hittites have been investigated during the researches of the subject.

Keywords: Samsun, Hitit, Kasga, Nerik, Zalpa, İkiztepe, Dominion, Struggle
Introduction

Before the Hittites' Samsun geography marks, we think it is appropriate to outline the history of the region in terms of the enlightenment. What's interesting is that these ancient people named themselves as "Hittites" in no time. When they came to Anatolia, leaving their real names themselves, regarded as a native of this land they took the names of Hattian, regarded as a native of this land, and described themselves as "Hattian".¹ even named the Hattians unwarrantedly and incorrectly as the former Hittites. enlightenment We can see clearly this status in the inscription of I. Shuppiliuma and in the annual of II. Murshili. Almost all of the Hittite Kings were crowned with the title "*King of the land of Hatti*".² Not content with this name change, they adopted their many gods, rites and procedure, myth.³ Perhaps the extravagant attitude of the Hittites was a goodwill to the Hattian, or maybe it was an expression of the dominant Hatti culture submission. However, this interesting process brought a number of issues. Supposedly, some researchers, as sourced from this development, hit detection in complex of "Hattian" and "Hittite". They appropriated the articles, bronz standarts, "Alacahöyük bronze standards" that were unearthed during excavations and that actually belonged to the graves of Hattians to the Hittite.⁴ They even named the Hattian unwarrantedly and incorrectly as the former Hittites.⁵

We first encounter the Hittite name in the Torah.⁶ This public that were named as "Ht" and "The sons of the Het" was a Ibranian-made tribute to the name of Hattian. As there was no vowel in Sami languages, the name of these people was written with the letters "ht".⁷ The scientists, as sources from the Torah, thought that the Hittites was firstly one of the tributes living in Palestine.⁸ However, in later times, it was understood that they were the same as Hattian when "Kheta" in the Egypt hieroglyphs and "Heta" in the inscriptions of Assyria were deciphered.⁹ This information is now known, though, it was not stil understood that these mysterious people lived in Anatolia. After Czech scientist B. Hrozný read Boğazköy tablets, it emerged that the Hattian occuring in the Torah and the tablets of Egypt and Assyria were the people who we now know as the Hittite and they lived in Anatolia,¹⁰ naming their language "Neşaca" and using a language of Indo-European origin.¹¹ Today, we use the name "Hittite", European scientists based on the Bible, French for "Heteen" or "Hittite", English "Hittite", Luther's German Bible translation as "Hethiter" on the basis of identified with naming. While in our country during the first years of the Republic, "Eti" was used under French influences, later used the term "Hittite".¹²

¹ Bryce, 1998, p.20; Brandau & Schickert, 2011, p.18-19

² Alp, 2011, p. 93-128

³ Fontanille, 2005, p.11

⁴ Çınaroğlu, 2014, p. 68-69

⁵ Umar, 1982, p.31

⁶ Lloyd, 2012, p.25; Gurney, 2001, p.15-24

⁷ Umar, 1982, p.31

⁸ Akurgal, 2007, p.49

⁹ Lloyd, 2012, p.25

¹⁰ Akurgal, 2007, p.49

¹¹ Dinçol, 2004a, p.22-63; Alp, 2011, p.4-5

¹² Alp, 2011, p.5

Indo-European origin, the Hittites of Anatolia, they were not known to the native population. But from where they came to Anatolia, what route they followed, when they immigrated to Anatolia is still now known certainly. There are opinions that say they came to Anatolia from Thrace and the Straits or the Balkans.¹³ In addition to this assumption, the probability of the Hittites came through the Caucasus to become strongly the science circles have been kept open for discussion.¹⁴

Heinrich Otten indicates that these mysterious people came from the Caucasus to Anatolia and coming down along the coast of the Black Sea, after staying there for a while they moved to South, in that to the Central Anatolia.¹⁵ Hittites expert Ferdinand Sommer based this opinion on a prayer that II.Mutawalli did to gods while he was saying that they came to Anatolia from the Caucasus.¹⁶ This is the text of the prayer:

“Sir, the shepherd of mankind!

Apollon of the sky, rise up!

You, Apollon of the sky, (rise) from the sea and ascend to the sky!”¹⁷

According to some scientists, this bizarre form of prayer was the most important and the only written clue about where the Hittites came from. For them, the Hittites' who lived in Central Anatolia which was pretty far from the sea remembering an old prayer indicates that once upon a time they had come from the west of the sea or while migrating to Anatolia they passed from the west of a sea. It is still uncertain that this sea was the Black Sea or the Caspian Sea. But if they had followed where the Kızılırmak River had flown into the sea, they could have seen the sun rising from the sea. These scientists believe that the Hittites entered the Anatolia by following the river in Bafra.¹⁸ M. Darga also indicated that the Hittites came to Central Anatolia by following the rivers from the coastal area of the Black Sea.¹⁹ The general view occurring in the science areas is on the opinion that the Hittites came to Anatolia by Caucasus, following the coasts, and arrived at Zalpa which is close to the coast of the Black Sea, and went to Central Anatolia.²⁰ In other words, we can easily say that the first settlement of the Hittites in Anatolia may be Bafra region.

The Hittites were not in a conquering attitude on coming to Central Anatolia; they adopted the Hattians moral because they lived with them in a mischievously peaceful way for a long time. After completing their military and political formation, Anitta the King conquered some federations that lived in Anatolia one by one. Among these federations, the Kingdom of Zalpa took place in today's.²¹ The Hittites who came to existence²² in 2000

¹³ Dinçol, 1982 b, p.24.

¹⁴ Macqueen, 1999, p.27

¹⁵ Otten, 1973, 64.

¹⁶ Ceram, 1992, p.72

¹⁷ Alp, 2011, p.106.

¹⁸ Brandau & Schickert, 2011, p.20-21

¹⁹ Darga, 1992, p.11-12

²⁰ Macqueen, 1999, p. 22-27

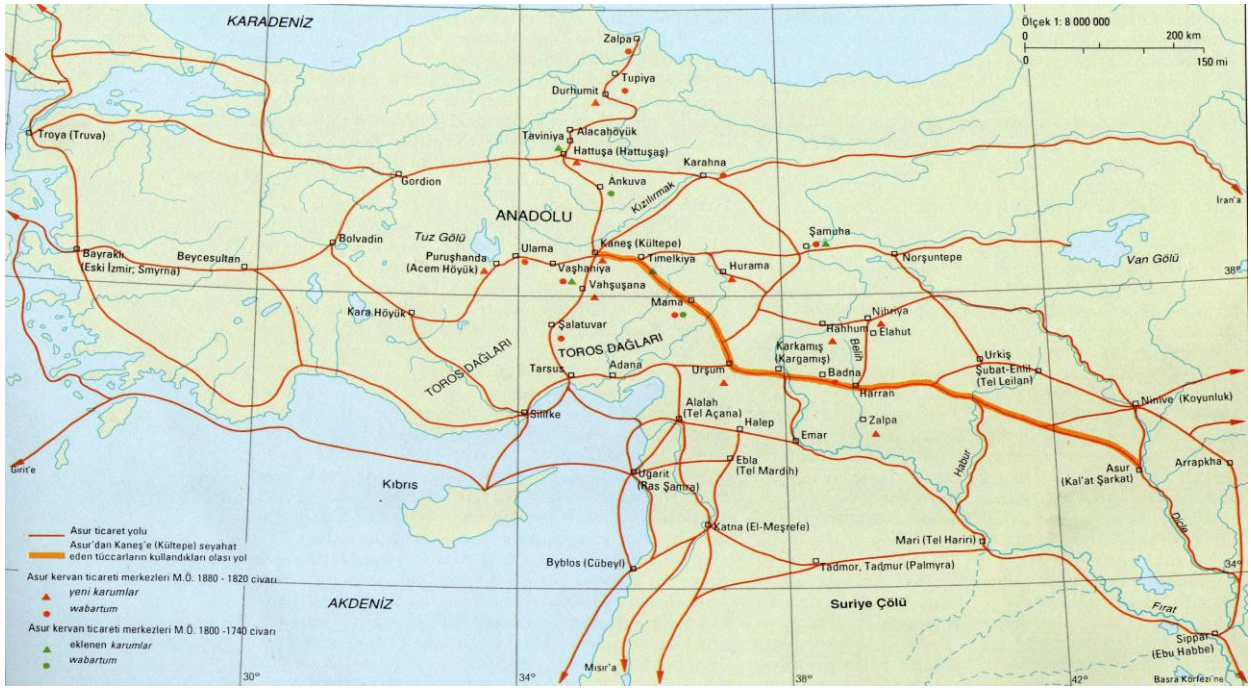
²¹ Brandau & Schickert, 2011, p.22; Memiş, 2010, p.77-78; Macqueen, 1999, p.22-39

²² Memiş, 2010, p.45; Macqueen, 1999, p.23

BCE, were not so humane while building the first magnificent empire in this land. They had started an invasion and expansion politic since their establishment.

Anitta the King continued his expansionist politic by invading other Anatolian Kingdoms. Anitta's ambition was to ensure political unity at once.²³ He, for this purpose, massed up Biushti the King of Hattusha, and destroyed the city, in addition to these, as understood from the tabloids cursed the Hattusha so that they wouldn't be able to live in that city. Anitta, with the Eastern cities, by conquering Nesha, Ullama, Harkimash, Zalpa, (map.1) Hattusha, Shalativarai, established the political unity of Central Anatolia.²⁴

(map.1)



Meltem Alparslan 2007

Anitta ravaged wherever he went with his 1400 warriors and 40 chariots. Archeologists detected that these places went out of existence in a mass fire in 1700 BCE.²⁵ The battle tactics or the Hittites' army included "destroying, raving" (harnink-, hargaru-) and "burning, setting fire" (warnu).²⁶ As a result of the İkiztepe excavations, some signs indicating that the Hittites' battle tactics were applied here showed up. The deceased U. Bahadır Alkım indicated that under İkiztepe layer 1, namely in the layer which is contemporary to the transitional stage or Hittites' Era, as a result of a savage fire there was a debris fan consisting of plaite pieces made of brick and cultural remnants, and partially in this partially under this there was a huge cemetery.²⁷ This event that occurred in İkiztepe had shown itself in the era of King Anitta who struggled to ensure the political unity in Anatolia and more over with İkiztepe, Kültepe, Alishar, Karahöyük, Acemhöyük²⁸ and next to these a

²³ Macqueen, 1999, p.22

²⁴ Memiş, 2010, p.77-79

²⁵ Brandau & Schickert, 2011, p.23-24; Macqueen, 1999, p.61-62

²⁶ Ünal, 1989, p.23-24.

²⁷ Alkım, 1980, p.26

²⁸ Ünal, 1989, p. 22

lot of settlement in Central Anatolia were destroyed in 1700 BCE²⁹ as a result of fire; to us, attackers of İkiztepe could be the Hittites.

Thus, Anitta the King organized an expedition to the Kingdom of Zalpa³⁰

38 I conquered all the countries along the coast, from Zalpa

39 Previously The King of Zalpa Uhna took

40 God Siusummi from Nesa to Zalpa

41 Afterwards, (I) The Mighty King Anitta took

42 God Siusummi from Zalpa to Nesa again

43 Also I took Huzziya the King of Zalpa

44 to Nesa, alive and well. Hattusha...³¹

Consequently, he must have been victorious, because he captured him lifetime and taking the unsightly God sculpture went back to Nesa.

It is a possible development that İkiztepe thought to be in hinterland of the Kingdom of Zalpa would be invaded.³² Anittas “*I conquered all the countries along the coast, from Zalpa*” expression points out that İkiztepe which once was a coast was buried into the depths of history as a result of the Hittites oppression.

Consequently, we can say that the Hittites domineered everywhere Anitta ruled whereby Kızılırmak flows into the sea, including Kızılırmak’s curve. We don’t have an idea for how long Anitta ruled. But we learn from KBo X 2 Vs. I no. including the military states of war of the Hittites king I. Hattushili, Samsun Kızılırmak area was invaded again by the Hittites. The inscription telling us about invasion of Zalpa is: “*The man of Kussara, the king of Hatti, the Mighty King Tabarna Hattushili says: He ruled the Kingdom of Hatti as a king. Tavanna’s brother’s son went to Sanauhitta. And he couldn’t destroy him. (However) He destroyed his country. I left the soldiers at the military post. And I gave whatever was in fold to my soldiers in garrison. Then I went to Zalpa. And I destroyed it, and i abolished their god statutes. I gave two-wheeled three MADNANU to Arianna’s Sun Goddess. A taurus of argentum, and i gave a chain of argentum to God of storm’s temple (place of worship) I gave the rest to the God Mezulla’s temple. I went to Alalha in the following year and destroyed it.*”³³

It is clear that II. Hattushili damaged the town immensely. Loosing all of the town’s riches, three cars worth silver and the like, as if it was a huge merit, he tried to offer them to the worthless gods he worshipped so that he could please them . Despite all of the begging, they abolished the people of Zalpa’s feudal and commendery exemption and exposed them to

²⁹ Yıldırım, 2004, p.105

³⁰ Ertem,1973, p.161-162; Gavas, 2006, p.9-14; Macqueen,1999, p. 22

³¹ Alp,2011, p.54.

³² Bilgi, 1998, p.69

³³ Gavaz, 2006, p.12-13.

hunger and drought.³⁴

By using an iron hand in a velvet glove it is revealed why II. Hattushili destroyed the town. We see that the King of Zalpa punished the city by saying ***“Once, the King of Zalpa ignored my father’s words. Now, look and see Zalpa in front of his eyes!”***³⁵

Thus, Kızılırmak area was again a land possessed by the Hittites. The Hittites’ dominance continues until Kaskas. After Kaska’s dominance in Samsun, the Hittites drawback to the South, by accepting their cuklt city Nerik³⁶ (Oymaağaç Höyük/ Vezirköprü) as an edge city³⁷, they couldn’t go down to the coast of Black Sea. In later times, III. Hattushili who had beaten the Kaskas back, again ensured the dominance in the area.³⁸ Being important not only in the historical times, but also today this area housed lots of cultures. The process of settlement in Vezirköprü dates to the Chalcolithic Age 3500 BCE.³⁹ Oymaağaç Höyük was gained to the archeological literature by J.A. Dengate who reconnoitred also in the American Instuty in Turkey.⁴⁰

Oymaağaç which is regarded as one of the most important burial mounds of the area of Samsun, was established between the Oymaağaç Valley and Çal Sırtı which is located in Vezirköprü.⁴¹ The first settlement in the burial mound started in 3500 BCE(Calcolitic Age) and continued until 600 BCE (Steel Age) inceasently. The plateau of the burial mound was used as a cemetery during Roman empire, even it is thought that today’s Oymaağaç village was once a town belonging to Romans. Romans bulided a city in Vezirköprü by the name of “Neapolis-Neocaudiopolis”⁴²

Oymaağaç-Nerik;

“The God of the sky of Nerik,

Come from the nine mountains, come from Marrashantija River

And rise from the fountain that you loved most!”⁴³

According to Hittie mythology, Oymaağaç/Nerik is the cult center of the god of storm, the chief god of the Hittite's.⁴⁴ It was also Oymaağaç/Nerik that was the cult centers of important gods of the Hittite's such as Zababa, Telipinu, Zashapuna, the god of Kuliwishna, the god of Kalin and the gods of Takupse.

The god of storm, who is fundamental god of the Hittite pantheon, sits on top of he mountains and in the sky. He is believed to emerge in the case of rain, lightning and storm.

³⁴ Ünal, 1981a, p.23

³⁵ Ünal, 1981, p. 23

³⁶ Czichon, 2008 a, p.191

³⁷ Macqueen, 1999, p.58

³⁸ Brandau & Schickert, 2011, p.227

³⁹ Czichon, 2008a, p.191

⁴⁰ Dengate,1978, p.248

⁴¹ Czichon, 2008 b, p.187

⁴² Czichon,2008a, p.191

⁴³ Czichon & Klinger, 2010,p.65

⁴⁴ Murat, 2008a, p.182; Ünsal, 2013, p.69-70.

His main tasks were to make the land fertile by rain, thereby increasing the welfare of the country. In addition, he was also responsible for the protection of the kingdom and the royal family. The god of storm, symbolized with the figure of the bull, was believed to punish the people with drought, hunger, natural disasters and catastrophes if he saw any lack of faith to himself.⁴⁵ The Hittites, who had a polytheistic belief system, had worshipped thousands of gods and goddesses. This god cuminty in the Pantheon (Pantheon is a term used for the chief gods in a polytheistic Anatolia.) were not the gods that The Hittites brought from their homeland. They were the gods of Anatolian and Mesopotamian origin.⁴⁶

(map.2)



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During the First Hantili Phase (1590-1560 BCE), The **Kaska-Hittite (map.2)** scrambles began with all the violence with the fall of **Nerik**. Moreover, the Kaskas' capture of the holy city of the Hittites, Nerik, meant the beginning of a long nightmare for the Hittites.⁴⁷ Hantili must have thought that the Kaska attacks could reach to the capital, so he did not neglect to secure Hattusa around walls. Hantili described his performance as follows: *"No one in the Hatti country had built walls around the cities. I, Hantili, made cities protected with walls in the whole country and I turned the city of Hattusha with walls."*⁴⁸ Kaskas did not only attack from Samsun Region, Kaskas who lived in The Black Sea Region destroyed The Hittite armies with unsystematic but effective attacks. After this, almost all of the Hittite kings had to fight against the Kaskas.

⁴⁵ Ünsal, 2013, p.68-69

⁴⁶ Ünal, 2003b, p.75

⁴⁷ Murat, 1998b, p.436

⁴⁸ Akurgal, 2007, p.62

Taking advantage of II.Tuthaliya's (1450-1420 BCE)⁴⁹ expedition to his neighbors, Kaskas surrounded the Hattusas. II.Tuthaliya tells it like this: **"I, Tuthaliya, Mighty King, turned my back to fight in Assuva, Kaska armies attacked the Hattusha and brokethrough the country."** Leaving the fight in Assuva (around Balıkesir, Bursa, Çarşamba). II.Tuthaliya saved Hattusa by walking towards The Kaskas. The following year he won against Kaskas by heading for the Black Sea Region. But, these victories were useless in the long run. Whener Hittite armies left their capital, opportunist Kaskas descending from the Black Sea Mountains destroyed everything.⁵⁰

After II.Tuthaliya, his groom I.Arnavunda succeeded to the throne (1420-1400). In his time, Kaskas gained advantage by intensive attacks. Despite militaric measures, I.Arnavunda and his wife Queen Asmunikal prepared a prayer text in great daze because they couldn't get any good results. This prayer is the first detailed document between Kaskas and Hittites.⁵¹

In later times Arnavunda's son **III.Tuthaliya** ascended to the throne. The Kaskas continued their attacks without delay in this period too. In fact they passes beyond Nenessai which is located in southern Kızılırmak, and burned down Hattusa. In a record of III.Tuthaliya's period includes: **" Enemy of Gaska city came. They made Nenessa their border by destroyinh Hattite country."** Apparently the Hittites went throught distressed days in this period too. Neither Kaskas backed down nor III.Tuthaliya gave up on expediting to The Black Sea Region. III.Tuthaliya couldn't provide a permanent solution in his expeditions to Black Sea Region no matter how slight successes he managed to attain. Old and tires, III.Tuthaliya left his son I.Suppiluliuma the initiative when he started to show disease symptoms.⁵²

I.Suppiluliuma not only drove back the invaders, he also had the leader of Kaska Piyapilli Killed so that he can take the lost cities back.⁵³. Among the cities that were saved, Durmitta region was also located in the present day Havza Region. Thus, Hittites were able to broaden their borders northward.⁵⁴ Of course, the victory that was won against Kaskas was not ultimate, so he didn't neglect to take precatons for the probable future attacks of Kaskas. **From Amasya(Hakmis) to cult city Nerik(Vezirköprü), even extending to Samsun Havza, security lines were made.** The people who run away because of their fear of Kaska, were placed again to the south of the defence line.⁵⁵

II.Mursili's true aim was the cult city Nerik. Being under control of Kaska for a long time, the holy city was a depressing and degrading loss for the Hittites. The holy city's regaining its spiritual value waas seen as a sacred duty born from obligation to obey the god of storm. But, II.Mursili, for all his efforts couldn't get Nerik back, despite retaking a few of his lost cities⁵⁶

The vigirous expeditions looked like successful against the warrior Kaskas living in The Black Sea Mountains. But II.Mursili, like the kings before him, couldn't get a sure result.

⁴⁹ Alp, 2011, p.178

⁵⁰ Brandau & Schickert, 2011, p.131-132

⁵¹ Schuler, 1965, p.29-33

⁵² Brandau, Schickert, 2011, p.138-140; Murat, 1998b, p.437; Ünsal, 2013, p.100

⁵³ Murat, 1998b, p.437; Dinçol, 1982b, p.37

⁵⁴ Bryce, 1986, p. 85-102

⁵⁵ Kaya, 2011, p.136

⁵⁶ Ünsal, 2013, 103; Schuler, 1965, 48

Kaska tribes were waiting for the slightest weakness in Hittites to launch an attack.⁵⁷

Without a doubt, Prince III.Hattusili was the most successful one against the Kaskas of Samsun Region. II.Muvatalli, who became the king after the death of II.Mursili(1306-1282), assigned his brother III.Hattusili to the upper headquarter of the country Hakmis(Amasya) as a ruler. Thus,the one who would have to deal with the attacks of Kaskas would be the young prince.

Ambitious and talented, III.Hattusili obtained critical amount of success against Kaskas. He bacame further renowned by taking back the cult city Nerik, which was unobtainable until then, in his expedition to Vezirköprü. After his military accomplishments, he took a different political approach by managing to bind Kaska tribes to himself in condition of giving lands to them. After that the sole ruler of The Black Sea Region was III.Hattusali.⁵⁸ Meanwhile it is seen that II.Muvatalli was carrying the capital Hattusha to the south, Tarhuntas.⁵⁹ Though this action could be interpreted as a political movement against his brother's achievements. His now fairly strong brother's probabily of making a move against him is almost qeual to the likelyhood of a Kaskas attack.

Prince III.Hattusili didnT settle with victories, thanks to his strong diplomacies and friendship with the Kaska local rulers, forming combatant military units, he partook in The Kadesh war next to his brother.⁶⁰ In fact, III.Hattusili, after the death of his brother, received huge support from Kaskas in his throne scramble against Urhi Teshup(III.Mursili).⁶¹

After III.Hattusili become a mightty king, some Kaska tribes showed disobedience from time to time, especially a Kaska leader named Hatenzuva opposed the tax that must be paid with the support he got from some other clan leaders. The other tribes' reason for rebelling was also this tax. III.Hattusili didn't show any tolerance against the rebels. He reaffirmed his rule by surpressing the events.⁶²

III.Hattusili tells the events of the Kaskas' in his authobiography like this:

45 I was the king of Hakmis. With their

46 army and chariots, The town of Nerik

47 was destroyed in Hantili's time, so

48 I arbitrated the town again. But the nearby

49 towns of Nerik, Nera and Hastira, I

50 made them the border. I made all of them slaves.

51 and I made them pay me extortion. Haharwa hilly region,

⁵⁷ Gurney, 2001, p.38

⁵⁸ Kaya, 2011, p.55-56;Dinçol,1982b, p.42-43; Schuler,1965, p.48

⁵⁹ Brandau & Schickert, 2011, p.226

⁶⁰ Schuler, 1965, p.92

⁶¹ Brandau & Schickert,2011, p.252-253

⁶² Schuler,1965, p.59

52-53 and from Nerik and Hakmis to Marasantia river, all of them I made slaves.⁶³

We can understand from the text that III.Hattusili, Kızılırmak Bafra, Alacam, which is the west of Samsun, could have said to completely conquer them. Many years ago, founder King Anitta and I.Hattusili formed their reign in Bafra Region. **But III.Hattusili was the last Hittite King to conquer Samsun Region again.**

Today, we don't know where Nera and Hastira, which were in more northern Nerik, are right now. We can only say that these settlement units, according to the Hittite written tablets, were in Samsun geography.

Piece.1



Seal edition printing of Sarini, 2005 Oymağaç

Piece.2



The piece of Hittite tablets with cuneiform, 2005-2006 Oymağaç

⁶³ Murat, 2008a, p.188; Alp, 2011, p.139

Piece.3



OyT 1/09 Oymağaç Tumulus-Nerik Report 2009 Piece 1.

Piece.4



II.Şuppiliuma letter. Oymağaç Tumulus-Nerik Report 2009 Piece 2.

Piece.5

Oymaağaç Tumulus-Nerik Report 2009 Piece 3. A passage mentioning golden and silver tools of temple.

Another importance of Nerik for Samsun Region is the first time where a Hittite written tabloid was revealed. Rainer Czichon and his team explained that they discovered Neriks Mabed on the Oymaağaç Tumulus hill by doing superficial researches around Oymaağaç. Also, in addition to Mabed, two(2) stamped bulla pieces and wedgewritten five tabloid pieces were found. Thus, for the first time in Samsun geography, both hieroglyph and wedgewritten Hittite tabloids were found⁶⁴

CONCLUSION

With the majorities opinion, this mysterious folk, went from caucasian to Anatolia geography. By going to shoreline of The Black Sea to come to where The Kızılırmak meets the sea, they came to Bafra and stayed there for a while. After that they moved to the south which means Central Anatolia.

After Living in Hatti peacefully for a long time, Hittites widened their struggle for dominance by following The Kızılırmak (Marasantia) to Central Anatolia. After assuring authority in central region, Hittites headed for north Black Sea Region again. King Anitta conquered some kingdoms in Anatolia one by one. Among these cities were Nesa, Ullama, Herkimes, Zalpa, Hattusa, Salativara. With the conquering of Zalpa, Hittite armies also destroyed İkiztepe which is in hinterland. Thus, Hittites assured their dominance in Samsun

⁶⁴ Czichon,2008, p.191

Region. Hittites may have lost their dominance in the region for a short time but, I.Hattusili reinforced his rule in Central Black Sea and Samsun Region by heading for Bafra Zalpa again. But, in later times, Hittites would be eternal enemies Kaskas appeared. Kaskas shocked Hittites greatly by taking their cult city Nerik. After that, Nerik would be in Kaska's control for many years. The reason for the endless struggle between Hittite-Kaska was also this.

Holy City Nerik would fall under control of Hittites again in III.Hattusili's period. III.Hattusili completely included Samsun Region including coastal line by broadening his borders.

While researching the subject, excavation reports, scientific articles and books and publications belonging to Hittites have been examined.

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Visual References

(map.1): Meltem Alparslan, 2007, *II. Muvatalli ve Dönemi*, Doctorate Thesis, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul. p.251

(map.2): Meltem Alparslan, 2007, *II. Muvatalli ve Dönemi*, Doctorate Thesis, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul. p.245

Piece:1 Nerik Excavation Report Samsun Museum (2005); <http://www.nerik.de/>

Piece:2 Nerik Excavation Report Samsun Museum (2005-2006); <http://www.nerik.de/>

Piece:3 Nerik Excavation Report Samsun Museum (2009); <http://www.nerik.de/>

Piece:4 Nerik Excavation Report Samsun Museum (2009); <http://www.nerik.de/>

Piece:5 Nerik Excavation Report Samsun Museum (2009); <http://www.nerik.de/>