

**Rieken, Elisabeth (Hg.):** *Keilschrifttafeln aus Kayalıpınar 1*. Textfunde aus den Jahren 1999–2017. Wiesbaden: Harrassowitz 2019. XXIV, 60 Taf., 209 S. 4° = Documenta Antiqua Asiae Minoris 1. Hartbd. € 98,00. ISBN 978-3-447-11220-8.

Besprochen von **Gary Beckman:** Ann Arbor / USA,  
E-mail: sidd@umich.edu

<https://doi.org/10.1515/olzg-2021-0108>

This debut volume of a new series (DAAM) presents copies of one hundred cuneiform tablets and fragments<sup>1</sup> recovered during excavation from 1999 through 2017 at the central Anatolian site of Kayalıpınar, now recognized as the remains of the important Hittite provincial city of Šamuḫa.<sup>2</sup> Many of the familiar genres found in Hittite royal

<sup>1</sup> Prepared by the editor, E. Rieken, with the assistance of D. Sasseville. No. 1 was copied by the excavator of Kayalıpınar, A. Müller-Karpe. Twelve additional, poorly preserved, fragments have not been copied (p. xii). Photos of all of the pieces – whether drawn here or not – are accessible through the Konkordanz on the Hethitologie-Portal Mainz: <http://www.hethport.adwmainz.de/fotarch/>.

<sup>2</sup> Previous editions or discussions of texts found in the earlier excavation seasons: M. Cammarosano, *Hittite Local Cults* (Atlanta 2018) (Nos. 36 and 42); G. Kryszat, *Ein altassyrisches Tontafelfragment der Grabungskampagne 2014 aus Kayalıpınar*, MDOG 146, 2014, 36–38 (No. 35); A. Müller-Karpe, *Kayalıpınar in Ostkappadokien. Ein neuer hethitischer Tontafelfundplatz*, MDOG 132, 2000, 355–65 (No. 1); E. Rieken, *Die Tontafelfunde aus Kayalıpınar*, in *Central-North Anatolia in the Hittite Period*, ed. Franca Pecchioli Daddi, Giulia Torri, and Carlo Corti (Rome 2009), 119–43 (Nos. 1–13); E. Rieken, *Hethitische Inschriftenfunde der Grabungskampagne 2005 in Kayalıpınar*, MDOG 138, 2006, 227–31 (Nos. 3–9); E. Rieken, *Tontafelfunde in Kayalıpınar 2006–2009*, MDOG 141, 2009, 208–14 (Nos. 12–22); E. Rieken, *Ein Kultinventar für Šamuḫa aus Šamuḫa und andere Texte aus Kayalıpınar*, MDOG 146, 2014, 43–54 (Nos. 24–34, 36); W. Sommerfeld, *Ein altassyrisches Tafelfragment aus Kayalıpınar*, MDOG 138, 2006, 231–33 (No. 2); O. Soysal and E. Rieken, *Tontafelfunde der Ausgrabun-*

archives at Ḫattuša are represented here: letters (4 items), annals (1? – No. 11), literature (1 – No. 14), instructions (1? – see remarks on No. 55 below), rituals of the state cult (EZEN, 17), magical rituals (SISKUR, 6), and most of all, oracle observations and reports (26) and cult inventories (27). Furthermore, there are thirteen fragments of illegible or unclear contents and two Old Assyrian (Akkadian) records. Except for these latter and seven pieces composed in Hurrian, all of the material is written in Hittite. Paleographically, aside from the two *kārum* texts, everything published here can be assigned to either the late Middle Hittite period or to the final century of the Empire.

In addition to the usual short catalogue, indices of proper, divine, and place names, and lists of corresponding excavation (Kp) and publication numbers (KpT 1), the book includes eight essays. We begin with an archaeological discussion of the recovery of the tablets and fragments as well as full particulars of the individual finds (A. and V. Müller-Karpe), followed by an evaluation of the contribution of the new material to our knowledge of the geography of Hittite central Anatolia (M. Forlanini). Then we have thorough editions of the great majority of the pieces newly presented here, by genre:<sup>3</sup> cult inventories (M. Cammarosano), the Old Assyrian texts (G. Kryszat),<sup>4</sup> oracular inquiries (J. Miller [in English]), ceremonies of the state cult (in particular those belonging to CTH 645 and 712 – O. Soysal), letters (G. Torri [in English]), and the varied Hurrian material, most of which is inscribed in late middle script (G. Wilhelm).

Of greatest interest to the historian in this volume are the oracular investigation of the anger of Šawuška of Šamuḫa (Nos. 56 + 71), whose presence at Kayalıpınar serves to solidify the identification of the site as the primary residence of this goddess in Ḫatti, and the mention of “the Festival of the Vow (EZEN *IKRIBI*) of Kantuzili” (No. 39 i 24), probably referring to “the Priest,” uncle of Šuppiliuma I.

#### A few remarks on individual texts:

No. 55: The catalogue tentatively identifies this fragment as a letter, but it is more likely the beginning of a royal edict: <sup>1</sup>*UM-MA* <sup>d</sup>*UTU-ŠI* <sup>m</sup>*Ḫa-at-ti* <sup>u</sup>*u-ši-li* LUGAL.GAL LU[GAL KUR <sup>URU</sup>*Ḫa-at-ti*] / <sup>2</sup> [...]

gen in Kayalıpınar 2019 (mit einem Nachtrag zu den Tontafelfunden aus 2018), MDOG 152, 2020, 212–17 (No. 62); G. Wilhelm, *Die hurritischsprachige Tafel Kp 05/226*, MDOG 138, 2006, 333–36 (No. 11).

<sup>3</sup> Nos. 87–100 have not been taken into account in these chapters, nor have Nos. 3–13, 16–17, 19–26, 29, 31, and 34, for which see the references in n. 2.

<sup>4</sup> In this case there are no revised editions of the fragments, but only philological remarks referring to the previously appearing editions, for which see again n. 2. Kryszat (p. 111) makes the interesting observation that both of the Old Assyrian tablets found at Kayalıpınar had been reused after the erasure of previous text.

x-šir /<sup>3</sup> [...]x-e-šir<sup>4</sup> [...] (vacat) / §<sup>5</sup> [...]x-wa-an [o ].MEŠ-ša (my restorations). The text in all but the initial line is clearly in Hittite. Even if this were a draft of a piece of international correspondence to be translated later into Akkadian, the few signs in lines 2-3 cannot be reconciled with the name of any known or likely correspondent of the Great King, nor with a blessing formula. All internal correspondence to or from the monarch employs only the title <sup>4</sup>UTU-ŠI, never his personal name. On the other hand, compare the heading of CTH 257, The Instructions of Arnuwanda I for the Mayor of Ḫattuša: *UMMA Tabarna* <sup>m</sup>Arnuwanda LUGAL.GAL LUGAL KUR <sup>URU</sup>Ḫatti.<sup>5</sup>

No. 62: For the join of this piece to Sivas Museum 2015/3, see Soysal and Rieken 2019 (n. 2 above), 215-17.

No. 74: This ritual for Šawuška of the Field presents useful information concerning the avatars of this patron deity of warfare. Following the close of a ceremony in the temple of the ancient Šawuška of the Field:

When the Festival of Stepping Out is finished, the king departs. Thereafter, the diviner sets in motion the ancient Šawuška of the Field, the Storm-god of the Army, the War-god, and the military equipment. He goes in a heavy wagon with (lit., ‘before’) the deities, bringing the Glorious Šawuška of the Field of Muršili, Šawuška of the Field, Šawuška of the Field of the Father of His Majesty (Ḫattušili III), Šawuška of the Field of His Majesty (Tudḫaliya IV), and the Storm-god of the Army from the journey into the temple of Šawuška of the Field. He moves them in together with the ancient Šawuška of the Field (KpT 1.74 iii 13’-20’, translit. pp. 174-76).

This sequence of goddesses seems to indicate that each late ruler was accompanied on campaign by his individual Šawuška, while those of his predecessors continued to be worshiped in the state cult, under the “presidency” of the generic Šawuška of the Field. It also shows that the text was likely inscribed during the reign of Tudḫaliya.

Recent editions of KUB 32.130, quoted on p. 185, are G. Beckman, An Irate Goddess (CTH 710), in: *Iranian Languages and Culture: Essays in Honor of Gernot Ludwig Windfuhr*, ed. B. Aghaei and M. R. Ghanoonparvar (Costa Mesa 2012), 1-7; and E. Rieken, Kp 14/03 – eine SMS aus der Hethiterzeit?, in: *Beiträge zur Kenntnis und Deutung altorientalischer Archivalien. Festschrift für Helmut Freydank zum 80. Geburtstag*, ed. D. Prechel and H. Neumann (Münster 2019), 265-73.

Students of Ḫatti owe Professor Rieken and the members of her team great thanks for the timely appearance of this collection of useful material.

<sup>5</sup> For a transliteration reconstructed from several duplicates, see J.L. Miller, *Royal Hittite Instructions and Related Administrative Texts* (Atlanta 2013), 182.