

Neve, Peter: *Die Oberstadt von Ḫattuša*. Die Bauwerke III. Die Bebauung im südlichen Vorfeld von Büyükkale. Nişantepe – Südburg – Ostplateau (Grabungen 1988 – 1993). Mit Beiträgen von İnci Bayburtluoğlu, J. David Hawkins und Jürgen Seeher. Berlin/Boston: De Gruyter 2018. XIV, 174 S. 77 Abb., 129 Taf., 9 Kart. 4° = Boğazköy-Ḫattuša. Ergebnisse der Ausgrabungen 20. Hartbd. € 119,95. ISBN 978-3-11-059831-5.

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<https://doi.org/10.1515/olzg-2020-0145>

Excavations carried out in the Upper City of the Hittite capital of Boğazköy/Ḫattuša, particularly in its north-eastern portion, from 1988 to 1993 yielded many important finds. These included an archive of sealed bullae, a large reservoir *cum* sacred pool, and an extensive royal inscription in Hieroglyphic Luwian, the best-preserved text in this script and language surviving from the era of the Great Kings. The sealed documents were studied fully in volumes appearing in 2005 and 2011,¹ while the latter two, connected, discoveries were the subject of a volume published already in 1995.² Yet the final report of the dig itself, that is, of the built structures and their detailed stratigraphy, languished until the issuing of the volume under review in 2018.

As explained by the editor, J. Seeher, in his forward, Peter Neve had prepared the bulk of the study in 2007, but was impaired by accidents and poor health leading up to his death in 2014. Thereafter, a number of his associates cooperated in supplementing his text and bringing to fruition this report of his final excavations as the Director of the Boğazköy project. Although continuing work at Boğazköy since 2007 has led to a significantly new understanding of the development and decline of the onetime

capital, it was decided not to revise Neve's thoughts on these matters,³ but only to add a few notes and the editor's short discussion of the new developments and their interpretation (pp. 84–87).⁴

Part I deals with the Hittite levels of the *Ostplateau* (northeast region) of the *Oberstadt*. Here Neve excavated the remains of a rebuilt viaduct that connected the royal palace on the citadel with the religious structures of the Upper City. Interestingly, the original construction – like several other structures in its vicinity – seems to have been severely damaged by major flooding (pp. 7, 34). Adjacent was situated the edifice labelled the *Nordbau*, which the excavator interprets as “eine kleine Residenz” (p. 20) and suggests might have served as a *ḫalentu*-house, a waystation between the palace and temples often mentioned in programs of rituals of the state cult (p. 34). In this regard, it is significant that a stele of Tudhaliya IV (Tf. 17a) was recovered nearby.

The *Westbau* served as an administrative center, as revealed by the large storage vessels, several cuneiform tablets recording royal land grants, and hundreds of bullae bearing the seals of kings of the empire period and of lesser officials found in its ruins. These had apparently been stored in an organized manner on the upper floor of the building, but were scattered upon its collapse in flames. Indeed, the clay sealings were recovered not only from three ground-floor rooms, but also from the adjoining slope. In her contribution (pp. 25–28), I. Bayburtluoğlu describes her efforts in the recovery of the pieces from this area.

Work at Nişantepe (“Sign Hill”) revealed that the rock outcropping, in addition to the long-known Hieroglyphic inscription, had once also featured a ceremonial entrance ramp and a gate ornamented by a pair of sphinxes (p. 41 fig. 22). It was certainly a significant site, one which Neve believes may have been a mausoleum (^{NA4}*ḫekur* SAG.UŠ, lit. “eternal stone house”) constructed by Suppiluliuma II for his father Tudhaliya IV (p. 43).

The final major discovery in the Upper City was the sacred pool⁵ with Chambers 1 and 2 set in its surrounding embankment at the *Südburg*. The pond itself served primarily as a reservoir for the official buildings on the acrop-

¹ S. Herbordt, *Die Prinzen- und Beamtsiegel der hethitischen Großreichszeit auf Tonbullen aus der hethitischen Hauptstadt Ḫattuša* (Mainz 2005) and by S. Herbordt, D. Bawanypeck, and J.D. Hawkins, *Die Siegel der Großkönige und Großköniginnen auf Tonbullen aus dem Nişantepe-Archiv in Ḫattuša* (Mainz 2011). In the book under discussion, S. Herbordt provides a bibliography of further studies of these records (p. 29 n. 75).

² J.D. Hawkins, *The Hieroglyphic Inscription of the Sacred Pool Complex at Ḫattuša (Südburg)*. With an Archaeological Introduction by Peter Neve (Wiesbaden 1995).

³ Set forth most conveniently in Ḫattuša – Stadt der Götter und Tempel (Mainz 1993).

⁴ Similarly, Neve's use of the traditional coordinates for the excavation area has been retained, but for the convenience of the reader, fig. 2 (p. 2) presents an overlay of the revised plot plan (1994–1997) on top of the old grid system.

⁵ Recent investigations (p. 49 n. 145) indicate that the primary sources of water for this reservoir would have been nearby springs and groundwater. Piping water in from outside the city would not have been necessary.

olis (p. 68), but miniature votive vessels recovered from its sediments indicate that it was also held to be of religious significance. Chamber 2 contained another Hieroglyphic inscription of Suppiluliuma II (Tf. 71c) as well as a stele depicting this monarch and another representing the Sun-god (Tf. 59a), a deity closely associated with Hittite kingship. Judging from the sparse detail of these monuments, which had not been exposed to the weather, they all apparently remain unfinished (p. 60), as was Chamber 1 in its entirety (p. 54).

Also investigated in the Hittite levels were another temple (Tempel 31, pp. 65–67), a short stretch of the city's fortifications (pp. 70–77), and a well with an accompanying shrine (pp. 79–80).

The overlying Phrygian levels are discussed in Part II, portions of which were constructed from notes in Neve's *Nachlaß* (see p. 125). In this era, the former Upper City was given over to a neighborhood of non-elite houses as well as to an area of storage pits (p. 104). The detailed results of the excavation of these later structures make up a good portion of the separate portfolio of plans. A Late Roman quarry and workshop and scrappy Byzantine remains (a stall for livestock?) are covered in two pages (pp. 135–36).

Most significant is Part III, wherein J.D. Hawkins sets forth the fruits of his long engagement with the inscription Nişantaş ("Inscription Stone") that has given its name to Nişantepe. Badly eroded after millennia in the open, this eleven-line text (now labelled BOĞAZKÖY 5) has largely defied interpretation since its first notice by a Westerner in 1862.⁶ Hawkins has perused the rock surface in light and shadow at various times of day⁷ and produced a new copy of the text (pp. 139–42). Despite Hawkins' mastery of the Hieroglyphic corpus and his ingenious division of the text into clauses based upon the occurrence of sentence-initial enclitic chains, disappointingly little emerges from his efforts. All that can be said with confidence is that the text

was composed for Suppiluliuma II in order to stress his legitimate succession to the throne and to celebrate his (mostly unclear) military achievements.⁸

Returning to Seeher's reinterpretation of the second-millennium remains of the *Oberstadt* (pp. 85–87), work completed after Neve's time has shown that temples, granaries, and reservoirs had already been constructed in this sector of the site during the late sixteenth or early fifteenth century (p. 85). This information eliminates the need for the historian to accommodate numerous massive building projects within the limited period of the reign of Tudhaliya IV, as Neve had proposed in his conception of Ḫattuša as "the City of Tudhaliya."⁹

The fact that parts of the temple quarter in the *Oberstadt* had already been given over to houses and workshops in the late thirteenth century indeed suggests that the capital had by then entered into decline. But Neve observes (p. 83 n. 233) that the projects undertaken by Suppiluliuma II at Nişantepe and the sacred pool seem to indicate that he, at least, intended to stay put. Although this point deserves serious consideration, as a philologist, I continue to favor the view that Hatti's seat of government was transferred elsewhere – where? – given the extremely scanty cuneiform documentation recovered at Boğazköy/Ḫattuša for the rule of the last known Hittite Great Kings, Arnuwanda III and Suppiluliuma II.

The text volume concludes with a Turkish summary (pp. 149–61), a bibliography, two color and 127 black-and-white plates that illustrate the excavation results in great detail. Although it is perhaps too specialized and expensive for the general reader, I would recommend that all research libraries focused on ancient Near Eastern archaeology and epigraphy acquire this handsomely produced work, which is a fitting memorial to the lasting accomplishments of Peter Neve toward the recovery of the capital city of the Hittites.

⁶ See the history of study on pp. 137–38.

⁷ Photographs taken under various conditions appear on Tf. 125–27.

⁸ Hawkins concludes that the contents of Nişantaş do not in fact correspond to those of the cuneiform text KBo 12.38 ii 22 ff., as postulated by H.G. Güterbock, *The Hittite Conquest of Cyprus Reconsidered*, JNES 26, 1967, 73–81. On the other hand, if the uncertain reading (SCALPRUM) *hi* in Nişantaş AV §d is indeed correct and is identical to cuneiform *ḫekur*, this would confirm Neve's interpretation of the function of Nişantaş as a *ḫekur*.

⁹ See the book cited in n. 3 above.