

# SOME OBSERVATIONS ON KATAPA\*

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*It is a great honor for me to contribute an essay for the Festschrift of Professors Dinçols, who are valuable persons in my life; I wish them a lifetime of health and success in their Hittitological studies.*

Researches carried out on the historical geography of the Hittites continue to be one of the most important problems. It is clear that these problems stems from the fact that they are of dimensions that can not be easily tackled. This fact can be considered to be parallel to Hittite researches carried out in various dimensions as well as those researches carried out to provide, especially, written documents. In other words, it is an undeniable fact that alongside with these meaningfully written documents that present information on the geographical name of a specific place, the presence of certain other supporting archaeological data that give important clues as to prove these proposed names is essential.

It is known that there are cuneiform texts in Boğazköy in which hundreds of place names appear. It is also known that establishment of present localities of these places, or at least a crude localization, and providing identifications as a further step bring along certain extraordinary difficulties. Such place names as Arinna, Ankuwa, Hanhana, Kuššara, Nerik, Purušhanda,

Šamuha, Tawiniya, Zalpa (Zalpuwa), Zippalanda, etc. are frequently mentioned in texts and they continuously draw the attention of researchers. The city Katapa<sup>1</sup> also is observed to be a place name that draws attention. In 1988, on my study entitled “The Cult Travels of the Hittite King *nuntarriyašhaš* Festival”<sup>2</sup> this settlement name had drawn my attention. The festival in question started in this city and was held for two and a half days, after which, on the third day, the king went to the cities of Hakkura and Tatašuna. Later on, on the 14<sup>th</sup> day of cult, having been to the city of Zippalanda (a place name that frequently occurs in texts and draws attention) the king visited Katapa once again<sup>3</sup>.

While listing the regions ceded to him by his elder brother Muwatalli II, Hattušili III, in his apology which is considered to be his autobiography, mentions the place as KUR <sup>URU</sup>*Ka-ta-pa* that is the ‘Land of Katapa’<sup>4</sup>. For the same name, it is understood that most probably a land donation document, which is totally broken and which belongs to an Old or Middle Hittite period<sup>5</sup> tablet, was organized (*KBo* IX 72 = *LS* 22 rev.

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<sup>1</sup> For Katapa some various selected researches: A. Goetze, The Roads of Northern Cappadocia in Hittite Times, *RHA* 61 (1957) 98. (103)<sup>53</sup>; J. Garstang – O.R. Gurney, The Geography of the Hittite Empire, London & Beccles (1959) 13; E. von Schuler, *Kaškāer*, Berlin (1965) 28 f.note 124; F. Cornelius, Neue Arbeiten zur Hethitischen Geographie, *Anatolica* 1 (1967) 72; H. Ertem, *Dizin*, (1973) 72-73; A. Ünal, Hattušili III. *Theth* 3 (1974) 73 f.note 127. 195-196; H. Otten, *RIA* 5 (1976–1980) 486 a-b; G.F. del Monte – J. Tishler, Die Orts- und Gewässeramen der hethitische Texte, *RGTC* VI/1, 197-201 & (G.F. del Monte) *RGTC* VI/2, 75-76; M. Forlanini, L’Anatolia Nordoccidentale Nell’Impero Etteo, *SMEA* 18 (1977) 209 ff. and Appunti di Geografia Etea, ed. O. Carruba, *Piero Meriggi dicata, SMed* 1, Pavia (1979) 180 f.note 76 & Le Sedizioni Militari Ittite Verso Nerik i Percosi Orientali, *Rendiconti: Classe di Lettere e Scienze Morali e Storichi* (Istituto Lombardo Accademia di Scienze e Lettere) Vol. 125 Fasc. 2, Milano (1992) 290-292 and also M. Forlalani – M. Marazzi (together with A. Lazzari – L. Re) Anatolia: L’Impero Hittita, *Atlante Storico del Vicino Oriente Antico* (A cura di M. Liverani – L. Milano – A. Palmieri) *Universita’ Delgi Studi di Roma “La Sapienza” Dipartimento di Scienze Storiche, Archeologiche e Antropologiche dell’ ‘Antichia’* Roma (1986) 4.3. (M. Forlanini) TAV XVI, XIX-XX; C. Karasu, *nuntarriyašhaš* Bayramında Hitit Kralının Kült Gezileri, *Belleten* 52/203 (1988) 418-421; M. Popko, Zur Geographie des Nördlichen Zentralananatoliens in der Hethiterzeit, eds. T.P.J. van den Hout-J. de Roos, *Ancient Near Eastern Studies Present to Philo H.J. Houwink ten Cate on the Occasion of his 65th Birthday, Studio Historiae Ardens*, Leiden (1995) 257-258 and also, Muršili II, der mächtige Wettergott und Katapa, *AoF* 28, 147-153; A. Polit, Die Stadt Katapa im Lichte Hethitischer Keilschrifttexte, *Hethitica* 14 (1999) 81-96; M. Nakamura, Das hethitische *nuntarriyašaha*– Fest, *Nederlands Instituut voor het Nabije Oosten, PIHANS* XCIV, Leiden (2002) 82-84; P. Taracha, (review of) Hethitica XIV. 25<sup>e</sup> anniversaire de la collection (1972-1997), *IF* 107 (2002) 280.

<sup>2</sup> Karasu 1988: 407-428 and also, for *nuntarriyašaha*–festival new publication by Nakamura 2002.

<sup>3</sup> Karasu 1988: 417-421; Popko 1994: 53.

<sup>4</sup> Otten 1981: 14-15 (II 58).

2' (*MIO* 6, 373))<sup>6</sup>. That the cult of the powerful Storm God (Weather God), who was the principal god of the Hittites at Katapa<sup>7</sup>, appears leads us to believe that this must have been a very special place (in the Old Hittite Texts: <sup>URU</sup>*Ka-a-ta-pa-aš* MUNUS.LUGAL-*ri*, in the Middle Hittite Texts: <sup>URU</sup>*Ka-a-ta-pa-aš* MUNUS.LUGAL or <sup>DMUNUS</sup>.LUGAL <sup>URU</sup>*Ka-ta-pa*, while in Ugarit documents<sup>8</sup>: <sup>DMUNUS</sup>.LUGAL ŠA <sup>URU</sup>*Ka-ta-pa*) of the cult of the Goddess Queen of Katapa. On the other hand, in the land donation document in the Akkadian language, obtained at İnandiktepe, the name is mentioned as MUNUS.LUGAL É <sup>URU</sup>*Ka-a-ta-pa*<sup>9</sup>, 'the temple of the Goddess Queen of Katapa City'<sup>9</sup>. Along with these, this goddess<sup>10</sup> is mentioned with some importance as the witness for the oath of the treaties of Huqqana<sup>11</sup>, Šattiwaza<sup>12</sup>, Tette<sup>13</sup>, Duppi-Tešub<sup>14</sup>, Niqmepa<sup>15</sup>, Manapa-Tarhunta<sup>16</sup>, Alakšandu<sup>17</sup>, Ulmi-Tešub<sup>18</sup>. Apart from this, the Goddess *IŠTAR*<sup>19</sup> of Katapa and also, in the texts of the Prayers of Muwatalli II (*CTH* 381); gods, goddesses of Katapa (sacred) mountains, (and also) rivers<sup>20</sup> are mentioned in texts<sup>21</sup>.

The document that establishes Katapa as an important settlement is emphasized in the annals of Muršili II. According to this document, during a campaign to the north of Anatolia at the city of Tim(m)uhala (many researches try to locate this place north of Hattuša)<sup>22</sup>, after offering sacrifice to the Storm God, the king Muršili II passes to the city of Kašimula. From there on, probably while coming down to Hattuša, because of the sudden onset of the winter season, he was obliged to spend that winter around Katapa. In addition to all these, according to Otten 1976-1980: 486b, Del Monte-Tishler 1978: 198 and Polit 1999: 84, an ethnic local (ethnikon) use in the form of <sup>URU</sup>*Ka-a-ta-pu-um-ni-eš* is also present for this settlement in the texts.

As far as the history of the city as we know it is concerned; the name of this city has not been so far encountered in the documents published in cuneiform related to Pre Hittite period, or, to be more specific, in those records that belong to the period of Assyrian Trade Colonies<sup>23</sup>. The few documents related with the Old Hittite period shed light, however partially,

on Katapa's history which is generally of ritual content. According to Polit 1999: 88, a Hittite administrator who was responsible for the supply of the royal depots and who assumed the duty of delivery of goods related with cult ceremonies of the settlements attached – such as <sup>LÚA</sup>]GRIG <sup>URU</sup>*Ka-a-ta-pa* "Katapa (city) [ad]ministrator/[ma]jor domo" (*KBo* XVI 78 obv. i 13') – is concerned. Therefore, we can quite certainly talk of the presence of storehouses and depots in this city. In addition, the presence of an administrator assuming logistic responsibilities during the war suggests that even at this period Katapa was one of the centers important enough to be related with the central administration. Apart from these, in a ritual text that is dated to Hattušili III period related with Katapa (*KBo* XIII 234+*KUB* LI 69 obv. 20'), addressed to the military governor who was the commander of an observatory point on the border far from the center, the following expression appears; nu I UDU EN *MAD-GAL<sub>9</sub>-TI* <sup>URU</sup>*Ka-a-ta-pa pa-a-i* "he gives a sheep to the commander of outpost/watch point (or in other words) governor of the rural? province of Katapa"<sup>24</sup>. Yet in another text dated to the 13<sup>th</sup> century B.C. we come across the expression EN KUR<sup>25</sup> <sup>URU</sup>*Ka-ta-pa* (*KUB* LIV 45 obv. 8'), literally meaning "land lord of Katapa"<sup>25</sup> who is thought to have had an important position in the Hittite administration, especially in the countryside or regional administration. In addition, yet another text addressed to a person qualified as the head of royal guards who had the very important duty of guarding in the Hittite central administration system includes the following expression; ]GAL *ME-ŠE-DI* <sup>URU</sup>*Ka-ta-pí ú-i-zi* "[head of the royal guards comes to Katapa" (*KUB* 18.7 obv. 1 and (broken) 18.8 obv. 1)<sup>26</sup>.

It is understood that the city had an important status within the state cult around the beginning of middle

Hittite period. As we have stated above, the goddess Queen of Katapa (i.e. <sup>DMUNUS</sup>.LUGAL <sup>URU</sup>*Ka-ta-pa*) was consecrated in this city. According to the data at hand, when one considers the history of Katapa, it is seen that it assumed importance mostly during the Hittite Empire period.

On the other hand, one has to mention at least three texts related with certain administrative or military functions of this city. *KBo* 17.4 obv. ii, which is a fragment of a text that belongs to the Old Hittite period, between lines 11-12 and duplicates, mentions of DUMU-*an pá-r-na*, literally "child house" in a ritual celebrated with the participation of the king and queen in Katapa. Though it is not understood in which part of the city and for what propose the ritual was held, it may be in a quite interesting place, as stated by Polit 1999: 90, such as a separate building or a special section of the palace reserved for the king's children.

CTH 235 "List of Girl/Woman Attendants" within *HT* 2 obv. i:

- In line 6: "Total 5 (choirgirls/chorister women) City of Katapa" (except for this expression)
- In line 27: [Š]U[.NÍG]IN XXV MUNUS<sup>MEŠ</sup> (in Akkadian reading) *HAL-ŠI* (fortress, fortification, fortified place)<sup>27</sup>, (in Hurrian reading) *hal-zi* "district, town, small town" (according to A. Polit<sup>28</sup> 'although the semantic meaning of the word taken from the Akkadian language is restricted with "fortified building, fortress, fortification, strengthened building", judging from the Hurrian word *hal-zi* "district, town, small town, it may be suitable to consider a place where there were more administrative units instead of only one limit "fortified building"<sup>29</sup>')) <sup>URU</sup>*Ka-ta-pa*!
- The expression "Total: 25 girls/women administrative-units Katapa(s)" is present. Yet, one point to

<sup>5</sup> Klinger 1995: 76 ff; Polit 1999: 85 and may be in future (according to A. Polit) C. Rüster – E. Neu, *StBoT*, Bh. 4.

<sup>6</sup> See Polit 1999: 83; Ünal 1998: 14-15 f.note 38.

<sup>7</sup> Popko 2001: 147-153 and also Taracha 2006: 92, 105.

<sup>8</sup> Belmonte Marin 2001: 160; "RS 17.338+.....102 "[(. d. MÍ.LUGAL ša) uru.ga-ta-pa .....]" and for translit. & trans. Del Monte 1986: 28-29.

<sup>9</sup> İnandık Tablet obv. 13 in Balkan 1973: 3, 12; also see Otten – Souček 1969: 22 (obv. ii).

<sup>10</sup> For this goddess also see van Gessel 1998: II 732.

<sup>11</sup> *CTH* 42 A. *KBo* V 3+..... i 55; Friedrich 1926&1930: II 112; Beckman 1999: 29.

<sup>12</sup> *CTH* 51 I A. *KBo* I 1 obv. (49); Weidner 1923: 39; Beckman 1999: 47 & *CTH* 52 I. *KBo* I 3 (+) obv. 3; Weidner 1923: 50; Beckman 1999: 52.

<sup>13</sup> *CTH* 53 A. *KBo* I 4 +... obv. 23; Weidner 1923: 68; Beckman 1999: 58.

<sup>14</sup> *CTH* 62 II A. *KBo* V 9 iv ]5-6; Friedrich 1926&1930: I 1926: 22; Beckman 1999: 63.

<sup>15</sup> *CTH* 66; RS 17.338+..... 102; Del Monte, G.F. 1986: 28-29; Beckman 1999: 68.

<sup>16</sup> *CTH* 69 B. *KUB* XIX 50+... iv 17; Friedrich 1926&1930: II 16; Beckman 1999: 86.

<sup>17</sup> *CTH* 76 A. *KUB* XIX 6+... iv 18; Friedrich 1926&1930: 80; Beckman 1999: 92.

<sup>18</sup> *CTH* 106 *KBo* IV 10+... obv. 2; van den Hout 1995: 42; Beckman 1999: 112.

<sup>19</sup> See *KBo* XVI 83 iii 4, van Gessel 1998: II 940.

<sup>20</sup> See *KUB* VI 45+... i 46-47, 46 II 11-12, Del Monte – J. Tishler 1978: 199; Lebrun 1980: 259, 275; Singer 1996: 10, 33; Polit 1999: 95; cf. as a cult place for Hepat, van Gessel 1998: I 132; see also, Popko 1995b: 118; Taracha 2006: 105.

<sup>21</sup> Also, as a Hattian god/goddess *Wahiši*; according to Balkan 1973: 12 f.note 31; Laroche 1947: 36, its qualifications not yet be understood of this god/goddess in *KUB* XXVIII 104 IV 18 it appears as <sup>URU</sup>K[a]-a-[ta]-pa-aš <sup>DMUNUS</sup>W<sub>a</sub>-hi-ši-in related with this city. Also, *IM* 63682.2 <sup>DMUNUS</sup>W<sub>a</sub>-hi-ši-in see von Schuler 1970: 48; van Gessel 1998: 547-548.

<sup>22</sup> According to Del Monte-Tishler 1978: 423-424 and cf. Garstang-Gurney 1959: 28 ff. "in the region of Akdağ (mountain)"; von Schuler 1965: 36 f.note 199 "in the neighbourhood of Nerik on the right bank of Halys=Kızılırmak"; Houwink ten Cate 1967: 49 "approximately on the south-east and the sea to the north. .... relatively near to the Nerik region"; Forlanini 1977: 202-203 "nearby İskilip"; Ertem 1980: 42-44 "the south of Gökırmak Valley between Gökçeğaç and Boyabat at the middle region of İsfendiyar (Küre) Mountain".

<sup>23</sup> I would like to thank my colleagues Cahit Günbatı and Cécile Michel who gave approval for my research on this subject.

<sup>24</sup> For *BEL MADGALTI* discussion see Beal 1992: 426-436.

<sup>25</sup> It was discussed by Imparati 1974: 55-62; Beal 1992: 437-441. "Governor of a Province Centered on a Major City" and literally "lord of a land/province/district" The definition is more agreeable for this attendant. Some colleagues are for this high position attendant, interpreted (in German) as "Landesherr (=landlord?)" some are for EN KUR =? *umiyasha*- (<sup>LU</sup>KUR-*yašha*-) with the meaning of "Bürgermeister (=town) mayor)". Also see in latest dictionary, Tischler 2001: 189 & 221.

<sup>26</sup> See Nakamura 2002: 82 and consequently, cf. Klengel 1961: 20-21, A. 27.

<sup>27</sup> *AHW* 1 313b-314a "Festung (=fortified place)"; *CAD* 6 H (1956) 51b "(1) fortress, (2) fortification, (3) district.

<sup>28</sup> Polit 1999: 88-89 in f.note 28 examined this situation. Also see p. 91 (die ... "Befestigung" der Stadt ...).

<sup>29</sup> Neu 1988: 23-24 "Distrikt, Bezirk". Also see Polit 1999: 88-89 in f.note 28 examined this situation.

be considered on this issue is that Katapa was in a fortified city. According to information within (*KBo* XIII 234 rev. 20' except) among the annals of Muršili II that support this expression (*KUB* XIX 37 obv. II lines 35–38 (=AM 170) and *KUB* XL 106 rev.); the idea that Katapa was within a city wall and was a fortified structure is reinforced. Also, as we have mentioned above, because of Muršili II spending the winter in the city, one has to consider the fact that that this place was considered safe enough for a king to reside. Therefore, in the text mentioned above (i.e. in *HT* 2<sup>30</sup>; 2) É.GAL <sup>DU</sup>UTUŠI “the majesty’s palace” is in question. Also, it is understood that such building as É.GAL *huhha* “the palace of huhha (=grandfather)<sup>31</sup> (line 3), and É.GAL *ši annaš* “the seal house/the storehouse of the palace” (line 4), É.GAL *ka-ru-pa-ha* “the palace of *karupaha*” (line 5) were also present in this city.

Naturally, this settlement unit which had an important status in the Hittite cult naturally possessed temples as well. However, though it is quite difficult to establish the number of temples, as we have stated above, it is likely that a great monumental religious edifice existed which was related with the cult of the goddess Queen of Katapa (i.e. <sup>DU</sup>MUNUS.LUGAL <sup>URU</sup>*Ka-ta-pa*)” known since the Old Hittite period and existing into the imperial period<sup>32</sup>.

The Festival of nuntarriyašha- (=haste) was celebrated in autumn and it included an exceptionally important calendar for the Hittite kings. During the celebrations, including the first day of the festival, the king performed various religious activities for approximately two and a half days in this city; the text related with

the festival begins as follows: “When the king comes from (military) campaign he performs the Festival of Haste to the gods. In Katapa on the first day the great assembly (takes place). As to the next day (that is second day), if he (the king) goes to god Zithariya in the house of grandfather, and the prince goes afterwards to him. His (Zithariya) festival (is celebrated). In the meanwhile, in the palace a clean bath (takes place). The second day. On the next day, the king sanctifies the strong Storm God, afterwards he returns and goes to Hakkura for the god Zithariya. However, he (the king) goes in the forwards (may be a little away from there) Tatašuna. The third day”<sup>33</sup>.

The text given above suggests that the cult of the god Zithariya was celebrated in the house of the grandfather. We can safely say that we are convinced of the presence of a sculpture or relief of the deity in this settlement in question.

On the 14<sup>th</sup> day of the festival, after performing the celebration at Zippalanda, the king once again comes to Katapa for the second time for another purpose. This time, he symbolically offers a bull (GU<sub>4</sub>.MAH= bull chosen for breeding) for sacrifice for the Storm God of Nerik in the possession of Kaskans. Afterwards, on the 15<sup>th</sup> day the king goes to the city of Tahirpa. The translation of the text related to the 14<sup>th</sup> day is as follows: “The following day, the king goes to Katapa and he offers a bull for sacrifice for the Storm God of Nerik, he breaks a dannaš bread made from šepplit- (=fresh field products<sup>34</sup>). “šal-li a-še-eš-šar” Great assembly (takes place). The 14<sup>th</sup> day<sup>35</sup>.

During AN.TAH.ŠUM festival which is celebrated in the spring season, a different situation is displayed for Katapa. According to Güterbock, the translation of

<sup>30</sup> The transliteration of *HT* 2 i 1: must be . . . . <sup>10</sup>KISAL.LUH “Vorhofreiniger (= frontcourt cleaner)” see Rüster – Neu 1989: nr. 198, 228 & 331; also cf. Pecchioli Daddi 1982: 426 & 545 (hapax) <sup>10</sup>GAL SUKKAL “gran consigliere (=grand advisor/vizier/minister/messenger)”.

<sup>31</sup> On the first day of the festival nuntarriyašha-, the king goes to the god Zithariya in this building. See. Nakamura 2002: 17 & 19 line 4 however here it occurs as É [(h)u-uh-ha-aš.

<sup>32</sup> Also see Nakamura 2002: 82 f.note 4 in an oracle text *KUB* 49.101 obv. i 15'-16' a temple is stated in Katapa.

<sup>33</sup> For Translit. & (in German) trans. see & cf. Nakamura 2002: 17 & 19.

<sup>34</sup> For the meaning of the word šep(p)it- “fresh/new field production” i.e. that year’s production, as new production or another words; not taken out from storehouse. in the way of thinking of necessary for ritual, this meaning and translation seems suitable according to our opinion. Cf. Laroche 1951: 68 and 71 f.notes: 22-23; Friedrich 1952: 190b (eine Feldfrucht); Friedrich 1966: 28b “Weizen or “Gerste”; Hoffner 1974: 1 f.note 2, 77-78 f.note 197; Ertem 1974: 25-26; Tischler, 2001: 149 “ein Brotgetreide, Weizenart?”; Nakamura 2002: 26-27 “stellt wohl eine Getreideart dar”, (in glossary) 359 (ein Brotgetreide).

<sup>35</sup> See for translit. & trans. (in Turkish) Karasu 1988: 414-415; cf. trans. (in German) Nakamura 2002: 21-22.

the related lines is as follows:<sup>36</sup> “[1<sup>st</sup> day]. If the king spends the winter up in Hattuša, then, when the king sets out from Hattuša, the king and queen go from Hattuša to Tahirpa (in the text: *an-da pa-a-an-zi* “they enter”); the king drives up to Tahirpa in a chariot. (7) But if the king spends the winter anywhere else, in another town. Then, when it becomes spring the king sets out from that town and goes to Tahirpa. But up to Katapa he does not go at all: at Katapa there are not rites (var.: and no festival) of gods. (13) But if it pleases the king he may go up to Katapa even so; but neither shall he celebrate there any god, nor shall the great assembly be called. The next day the king and queen enter Tahirpa; the king drives up to Tahirpa in a chariot. In halentu(wa) house the great assembly (takes place)”<sup>37</sup>.

The great ceremonies and celebrations which were performed twice on nuntarriyasha- festival and not considered to be performed on AN.TAH.SUM festival, were performed within a very short period and within a long process; therefore, it appears that this form looked meaningful as it avoided the repetition at AN.TAH.SUM festival, and helped save expenses. Along with this, the idea that the place or the building where this ceremony was held was a great and suitable place is reinforced. That is, in a wider meaning, it is possible to say that Katapa provided for all the means essential for holding these important ceremonies or celebrations.

In the light of all these considerations there is no doubt that Katapa has been a center of interest for many Hittite researches. The present day locality of Katapa continues to be a secret. Most probably as a result of archaeological researches the place will be unearthed, giving clarifying written documents and its identification fully established. Among the researchers, the first localization trial for Katapa was considered to be suitable by Goetze 1957: 98 & 103 f.note 53 “at Alaca or more truly between Sorgun and Mecitözü”. The localization effort was made at the following places by Garstang-Gurney 1959: 13 “a short distance

along the road to the east from Küçük Köhne”; by von Schuler 1965: 28 f.note 124, “between Alaca and Mecitözü”; by Cornelius 1967: 72 “on Kerkenes-Dağ (mountain)”; by Ünal 1974: 195-196 and also 73 f.note 127 “between Çekerek (river) and Ortaköy”; by Otten 1976-1980: 486a “at a place in the (north)east of Hattuša”; Forlanini 1977: 210 “two-day distance from southeast/east of Hattuša” & also in Forlanini 1979: 180 f.note 76 “Alişar, perhaps Babalı mound” & in Forlanini 1986: 4.3 & TAV. xvi and xix “around Çamurlu in the southwest of Yozgat or perhaps Babalı mound” & (another opinion) by Forlanini 1992: 291 “at Sorgun in the east of Boğazköy; by Del Monte-Tishler 1978: 197-201<sup>38</sup>, most of all these considerations were brought together. Popko 1995a: 258 stated that this place was more or less between Sungurlu and Çorum (city center) in the northwest of Alacahöyük.

Unfortunately, we are not in possession of present day evidence to help us with the identification of Katapa. However, very few text data that will help us with the localization of Katapa exist. *KBo* III 6 obv. ii, among such documents, mentions between KUR <sup>URU</sup>*Hi-iš-ša-aš-ha-pa* and KUR <sup>URU</sup>*Ha-an-ha-na*. In *KUB* X 48 obv. ii, it is between Zippalanda and Tahirpa, at one day distance from each. *KBo* XVII 4+... obv. ii mentions Katapa while the king is going from Hattuša to Arinna. *KUB* XVII 14 obv. i states that it is between Hattuša and Arinna; later on, Zippalanda is mentioned. In the text of the Annals of Muršili II as we have stated above, *KUB* XIX 37 obv. ii, after going to Tim(m)uhala while offering sacrifice for the Storm God, Muršili II comes to Kašimula. He leaves there and spends the winter in Katapa. *KUB* XIX 50 rev. iv locates it between Ankuwa and Tahirpa, and *KUB* XXII 75 rev. iv between Ankuwa and perhaps Dunna; in *KBo* III 55 rev. iv it is mentioned to be after Hattuša.

In conclusion, perhaps we can say the following: in our time everyday one important Hittite center is unearthed. It is known by everyone that, according to cuneiform texts, the distance between Tapikka-

<sup>36</sup> Güterbock 1960: 80 (translit.) & 85 (trans.).

<sup>37</sup> Also see for the fragments related with the first day of the AN.TAH.ŠUM festival *CTH* 605: *KUB* X 31 VI 1 ff. (cf. Ünal 1998: 14 f.note 38), *IBOT* II 16 ve *IBOT* III 40.

<sup>38</sup> Also for supplement see Del Monte 1992: 75-76.

Maşat–Höyük and Boğazköy was 3 days<sup>39</sup>. Also, recently discovered Şapinuwa-Ortaköy is believed to be at a distance of two days from Hattuša<sup>40</sup>. Yet, considering the fact that Alaca Höyük, the name of which in the Hittite period has not yet acquired precision, but which exhibits very important Hittite findings, was most probably at a distance of a day from Boğazköy, we are in a position to believe that it will give us certain clues.

In fact, the examples for distances we have given above for Maşat–Höyük and Ortaköy are not particular for festival celebrations. This distance, especially, on Maşat–Höyük documents, was given mostly for military purposes. Although the same is unlikely to be true for festival texts, still it may be thought that it can give us some idea. As it is understood from the texts mentioned above Katapa is somewhere to the north of Boğazköy and according to festival conditions, it is understood that it was at a two-day distance, as the studies of many Hittite researchers and our own studies reveal. Also, in some texts Katapa is mentioned together with šarā “up/above/upwards”; this indicates that this place is on a high place, probably, a settlement on a hill. Yet, it may well be that as ‘Upper Land’ is equal to the upper part of the land probably toward

the north. As a matter of fact, again as it is understood from the text we have given above, with the approaching of the winter and weather conditions getting unfavorable while, coming down from the north to the center to Hattuša, Muršili II must have taken refuge in Katapa where there were suitable conditions to stay for him as the king and for his army.

As these facts indicate, in addition to its being an important cult center, it must have been a place where the Hittite royal family resided from time to time<sup>41</sup>, whenever necessary (*as a temporary residence probably as it is with Ortaköy*)<sup>42</sup>. This settlement center is also encountered in texts related with the upper rank officials within the Hittite state administration; taking the Hittite city of Ortaköy as the most suitable candidate for the two-day distance as the basis, it may not be very wrong to think that the settlement is within an axis in the north or in the northwest of Boğazköy. When all these data are taken into consideration, M. Popko<sup>43</sup>’s proposition that Katapa is situated “more or less between Çorum and Sungurlu in the northwest of Alacahöyük” gains weight. However, when we take this argument a step forward, it may be suggested that this place is searched for around today’s Köse Dağ or Uğurludağ in the Çorum province.

## ÖZET

### Katapa Üzerine Bazı Gözlemler

Hitit tarihi coğrafyası üzerine yapılan araştırmalar, Hititoloji sahasının en önemli sorunlarından biri olmaya devam etmektedir. Görülen odur ki, bu sorunlar kolay kolay aşılamayacak boyutlarda olduğu bilinen bir gerçektir. Bu sorun ancak, Hitit araştırmalarının çok daha geniş açılardan yapılmasına ve yapılan bu araştırmaların özellikle o yerleşim yeri hakkında bilgi veren belge vermesiyle koştur görülmeye şekline düşünülebilir.

Boğazköy çiviyazılı metinlerinde yüzlerce yer adı geçmektedir. Bunların bugünkü yerlerinin tespit edilmesi ya da en azından lokalizasyon ve de ileri aşamada identifikasyonlarının yapılması olağanüstü zorlukları da yanında getirdiği bilinmektedir. Metinlerde sık geçen ve araştırmacıların ilgisini sürekli üzerinde toplayan, Arinna, Ankuva, Hanhana, Kuşşara, Nerik, Puruşanda, Şamuha, Taviniya, Zalpa (Zalpuva) ve Zippalanda (vs.) kentleri gibi Katapa kenti de dikkati çeken bir yerleşim yeri olarak görülmektedir.

Bu araştırmada; Hitit çiviyazılı belgelerden *Katapa* hakkındaki bilgiler bir araya getirilmeye çalışılmıştır. Bu kentle ilgili tanrı ve tanrıçalardan özellikle <sup>PMUNUS</sup>.LUGAL <sup>URU</sup>*Ka-ta-pa* kültü ve tapınağı üzerinde durulmuştur. Ayrıca metinlerde bu kentle ilgili geçen çeşitli yapılar, görev yapan üst düzey ve çeşitli görevliler hakkında bilgi verilmiştir. Hitit ordusunun da barınabileceği olanaklara sahip olan Katapa’nın identifikasyon denemesinin yanı sıra mevcut bilgiler ışığında önemli bir kült merkezi olmasının yanında Hitit kraliyet ailesinin gereksinim duyduklarında, zaman zaman [*geçici konut (=rezidans) olarak, olasılıkla Ortaköy-Şapinuva’da da olduğu gibi*] yaşadıkları/oturdıkları gösterilmektedir.

<sup>39</sup> *HKM* 15 (Mşt. 75/11) lower edge: (10) *na-an MA-HAR* (11) <sup>UTU</sup>*I-NA* UD III <sup>KAM</sup> rev.; (12) *li-li-wa-ah-hu-u-an-zi* (13) *ar-nu-ut-ten* “and you let it/them bring (pedestrian and charioteer soldiers) hastily in three-day in the presence of the majesty” see S. Alp, *Hethitische Briefe aus Maşat-Höyük*, Ankara (1991) 140-141.

<sup>40</sup> Süel 1995: 277 is given. (*HKM* 20 (Mşt. 78/157) Alp 1991: 152-153) lower edge 10-12 with the expression of UD II <sup>KAM</sup> “you let it/them bring it/them hastily at two days in the presence of the majesty at Şapinuwa”. Between Maşat–Höyük and Ortaköy are rightfully informed at two-day distance. However, in the same text about (obv. 7: *I LI-IM VII ME I ÉRIN* <sup>MES</sup> <sup>UURU</sup> *Iš-hu-pí-it-ta*) the “1701 Išhupitta soldiers”: Cf. A. Süel, loc.cit. it was given as, “1701 askeri Išhupitta’dan acele olarak, sevk ediniz=Let you send hastily 1701 soldiers from Išhupitta”, wrong translation. This translation is seen, in later publications, which is given by the same author. See translation of this text: Alp 1991: 13-14, 153 and for same text translation see Alp 2000: 86; lines 4-9 and for similar texts see Alp 1991: 450 (under Išhupitta; especially, supporting this situation see *HKM* 96 obv. 17 ff) it appears in *HKM* 20 obv. 4-9 as: “When this tablet/letter comes upon you, hastily mobilized this 1701 (which is in Tapikka) the foot soldiers of the city Išhupitta”. Consequently, if it takes in consideration such crowded military unit conditions of the country, instead of to take this distance one day, their mobilizing in two-day if period comparison between with the distance in the festival texts, for this distance, the conditions in question taken in consideration partially be agreeable. Consequently, for of Išhupitta (two times) relation with Upper Land see Alp 1991: 13 & Wilhelm 2003: 7a. A new article nowadays appeared, for the distance between Hattuša and Arinna, which, in accordance with the speed of the vehicle and animal, can give a rough but relative idea of distance by Baltacıoğlu 2006 (in Turkish with English abstract).

<sup>41</sup> Taracha 2006: 97 “Residenzstadt”.

<sup>42</sup> An interesting fragment has newly published by D. Groddek in *KBo* LIV 298 as *CTH* 832, in which these two cities (*K[atapa & Şapin]uwa*) occur in the following two lines: (x+1–2).

<sup>43</sup> Popko 1995a: 258.

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