

MORTIMER WHEELER ARCHAEOLOGICAL LECTURE

Hattusha, City of the Gods and Temples: Results of the Excavations in the Upper City

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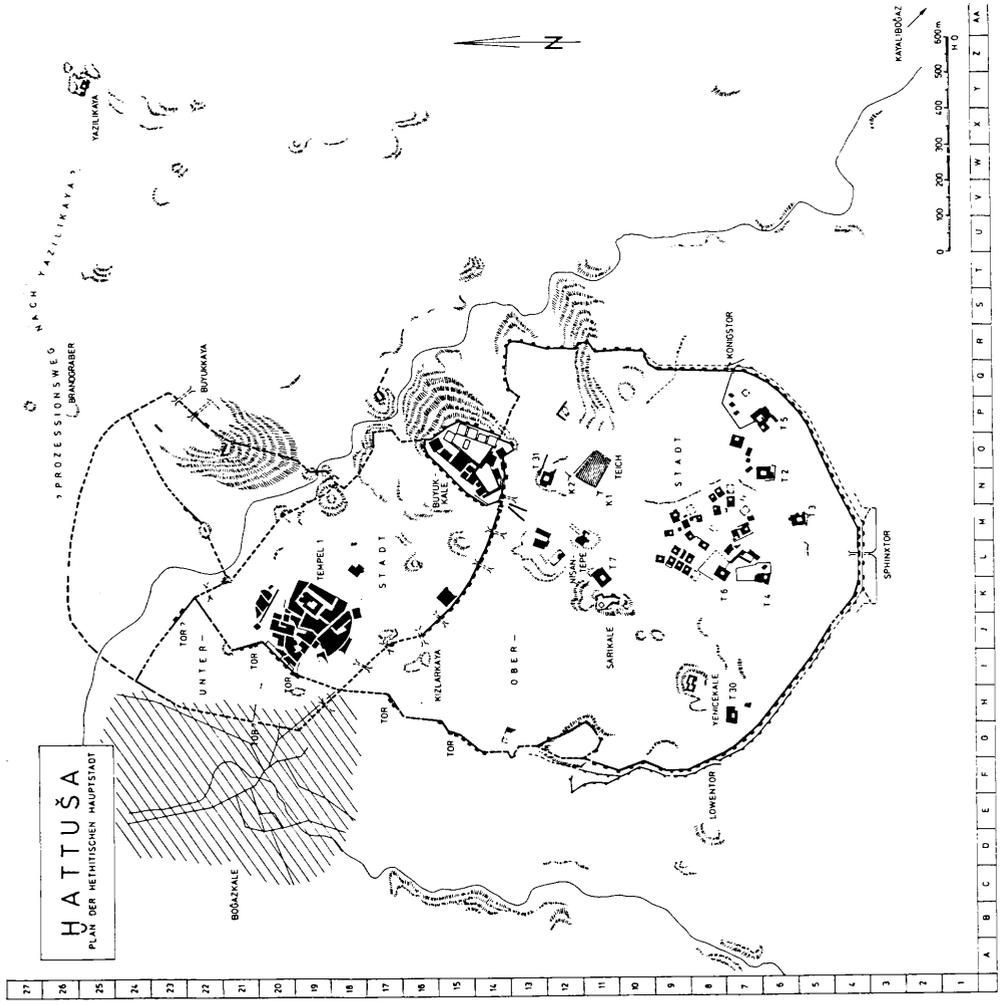
IN 1907, the German Archaeological Institute started its first excavation in the Hittite capital of Hattusha. The site, some 150 km east of Ankara near the Turkish village Bogazkale, is situated on a mountain slope rising more than 900 ft from a fertile plain in the north up to its highest point in the south. Deep gorges bordering the site to the east as well as to the west provide natural protection, which evidently was one of the main reasons why people preferred to settle here despite the less suitable rocky ground.

The earliest settlement of Hattusha, representing only a small residence of a landlord, dates back into the last decade of the 3rd millennium B.C. During the following years the place gradually grew up to be a rather prosperous landtown, which, within the 19th and 18th centuries B.C., became an important Assyrian trade centre like other places in Anatolia. About 1700 B.C. the town was destroyed by King Anitta of Kussara who, moreover, cursed the site in order that nobody should dare to settle there once more.

But, as proved by excavations, the town continued to exist. One hundred years later Greatking Hattushili I made Hattusha the capital of the Hittite Empire. During the following four centuries the site developed into large metropolis of more than 2 km² which finally, under the rule of Greatking Tuthaliya IV and his son, Suppiluliuma II, represented a mere official residence, consisting of the royal place and, in addition, of

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Fig. 1. Plan of the Hittite capital Hattusha (1991).



extensive temple quarters, while the normal population apparently settled in the surroundings of the town (Fig. 1).

Just at the summit of its development, about 1200 B.C., the capital collapsed in a tremendous conflagration, which also indicates the end of the Hittite Empire.

Then, the place seems to have been abandoned for centuries until the 8th century B.C., when it was settled by the Phrygians—but only with the size and function of a small landtown, as in Pre-Hittite times. In this state the site continued to exist during the following Hellenistic and Roman periods, at last being reduced to the size of its earliest stage of settlement.

Later, in Byzantine times, the area was occupied by single farmhouses and village-like units, indicating that the city of the periods before now was replaced by rather scattered rural settlements. After the fall of the Byzantine Empire in Anatolia the site of ancient Hattusha was left crude and empty.

Today it has been partly reoccupied by the Turkish villagers. But many efforts are made by the German Archaeological Institute to rescue and restore the ancient ruins as far as possible. Since 1987 Hattusha has been registered in the UNESCO World's Heritage List, and in 1989 was declared a National Monument by announcement of the Turkish Government.

The site was discovered in 1834 by the French archaeologist Charles Texier. In 1906, the German Hugo Winckler and his Turkish colleague Theodor Makridi succeeded in unearthing the first cuneiform archive in the royal citadel on Büyükkale, by which it became evident that the site must be the ancient Hittite capital Hattusha. In 1907, a joint expedition of the German Oriental Society and the German Archaeological Institute started the first excavations, which were continued in 1911/12 and, since 1931, work has been systematical.

Hattusha, City of Gods and Temples

Following the excavations of large sections of the old city of Hattusha, including the royal palace on Büyükkale as well as the Great Temple and the surrounding residential areas in the so-called Lower City, the Bogazköy-Expedition has now focused its attention on the exploration of the Upper City.

Situated on a rising slope south of the old city and enclosing an area of over 1 km², from this section only the city walls and the few more or less visible buildings had been studied. This has now been rectified by the excavation of large areas of the site. The information gathered has

contributed extensively to our knowledge of the construction and function of this part of the capital.

While the Lower City expanded naturally, the Upper City was from the onset a carefully planned area containing mostly temples and related buildings—in other words, we are dealing with a temple city. It was built during the last decades of the Hittite empire, that is during the reign of Greatking Tuthaliya IV (c. 1235–1216 B.C.) and his son Suppiluliuma II (c.1210–1190 B.C.).

The Upper City was enclosed by an extensive city wall, which, following an almost complete destruction, was rebuilt and reinforced by a second outer wall. It was pierced by five gates: the Sphinx Gate at the southernmost and highest point, the King's Gate at the eastern end and the Lions' Gate at the western end of the southern curve of the wall; two further gates, the so-called Upper and Lower Westgates, are situated in its northwestern part.

Of these gates the King's Gate and the Lions' Gate are symmetrically arranged to the east and west of the Sphinx Gate. Furthermore, all three are decorated with reliefs. Both these factors indicate without doubt, that these gates were allocated a special role, most probably as processional gates of a sacred route around the temple city.

The route left the city through the King's Gate and wound its way along the foot of the city wall's rampart towards the bastion of the Sphinx Gate, following a steep staircase at its eastern slope to the gateway on the top and then descended on the western side, continuing along the rampart until it reached the Lions' Gate, where it re-entered the city.

The very destination of the sacred route was quite obviously the Sphinx Gate. This can be deduced from its central location and the monumental structure of the pyramid-like bastion as well as from the existence of reliefs both on the inner and outer face of the gate, and, not least, by a long tunnel running underneath.

Turning to the settlement within the Upper City, the first aspect which must be noted is that its distribution takes into consideration both the symmetrical arrangement of these gates and the lie of the land.

Accordingly, the southern part of the city is divided into three sections corresponding to the three gates: in a central section at the foot of the Sphinx Gate's bastion, an eastern section beside the King's Gate and a western one associated with the Lions' Gate.

The northern part of the city was also integrated into this system. This is well established by the rock of Nisantepe, situated on the route from the King's palace on Büyükkale to the temple city; for this great mass of rock, which bears a hieroglyphic inscription by the Greatking Suppiluliuma II, is directly in line with the Sphinx Gate and its tunnel. Furthermore, it lies

on the crosspoint of its axis with that which runs from the Lions' Gate, and there is no doubt that a similar axis was intended to run from the King's gate, despite the fact that it is somewhat out of line.

The Upper City was built in three phases (periods Upper City = O.St.4–2). It was during the earliest (O.St.4) that the first city wall was erected, and its destruction also marks the end of the first buildings phase. This catastrophic devastation may have been caused by internal dynastic struggles which led, probably during the reign of Tuthaliya IV, to a short interim period of rule by his opponent and cousin, King Kurunta of Tarhuntassa. The second phase (O.St.3) documents the rebuilding and extension of the temple city. The third and final phase (O.St.2) is represented by restoring activities and new, mostly secular, buildings, which partly destroyed the existing edifices.

Let us now turn to the individual sections and constructions in detail: The *central temple quarter* lies in an isolated wide depression, which extends from the Sphinx Gate north to Nisantepe. At the time of the first building phase this area contained only a single sanctuary, Temple 4. In the second phase further temples were erected, of which 24 (Temples 6–29) have been identified in lesser or better states of preservation. Looking at the gaps between the buildings and the still unexplored areas we can assume that the total number of temples was considerably higher (Fig. 2).

Despite their different sizes, all temples were designed and built according to an almost uniform plan. A characteristic feature of the layout is the inner courtyard from which one enters the cult rooms comprising of a small vestibule and a long main room. They did not face any particular direction, but were generally located so that they overlooked the valley. In all of the younger temples, this part was based on a cellar. A notable aspect of the temples is that they contain quite a large number of rooms, a fact which points to additional functions besides the actual cult (Fig. 3).

The construction of the temples is as follows: the foundations were made of rubble, the socles of dressed blocks. Horizontal and vertical spaces in the remaining walls show that they were constructed using a wooden framework with fillings of rubbles or mud-bricks, assembled all together according to a uniform measurement system. Fragments of painted plaster indicate that the temples were decorated with wall paintings.

The similarity in the design and construction of the temples is matched by the uniformity of their inventory. For the most the objects found fall into three groups: objects for daily use, objects for the cult and documentary inscriptions.

The objects of daily use are mostly represented by coarse kitchen pottery and tools of different sorts. During the last phase both were produced in the temple quarter.

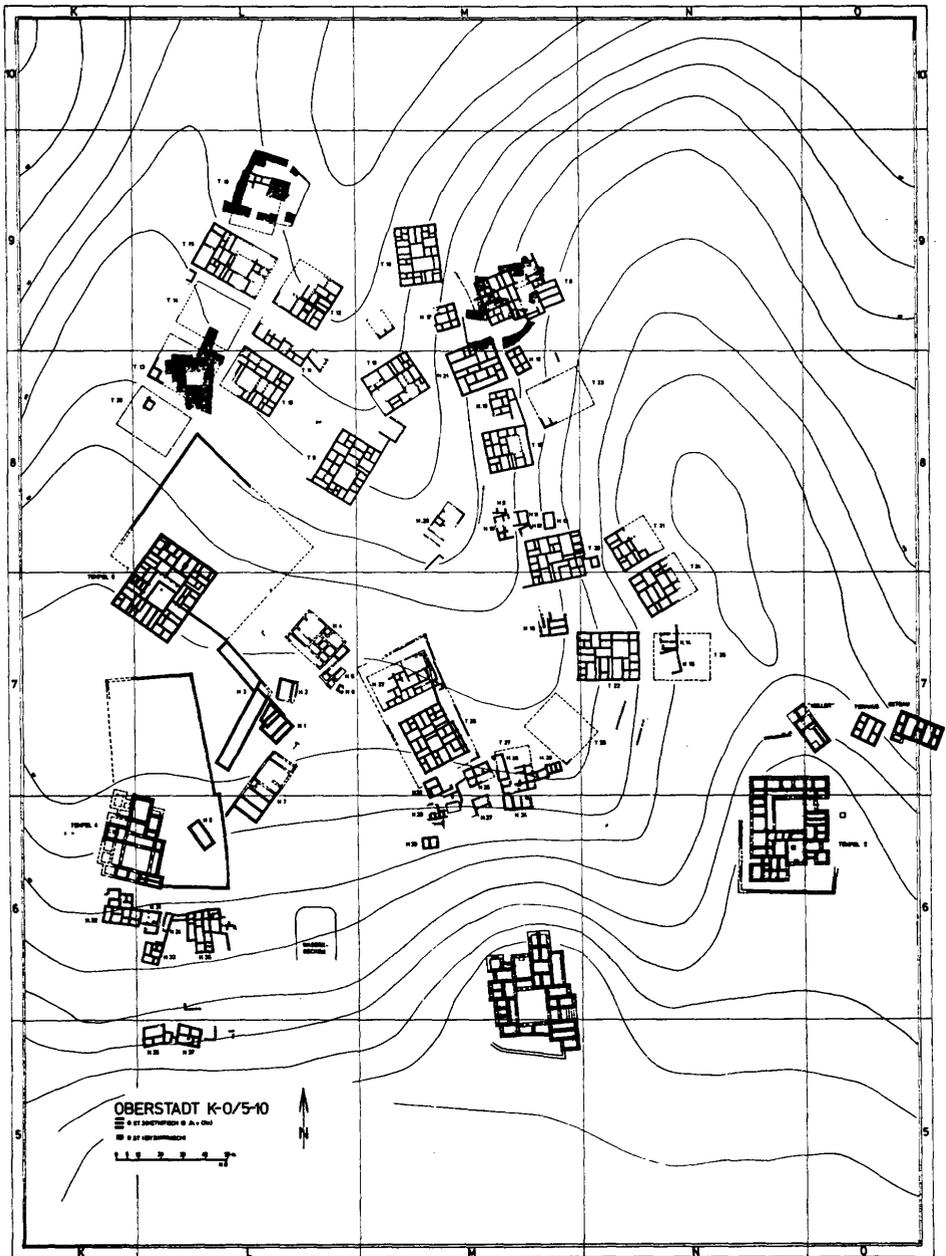


Fig. 2. Plan of the central temple quarter in the Upper City.



Fig. 3. View of the site with the remains of the temples.

During the last phase (O St. 2) the central quarter suffered fundamental
dynasty (Fig. 4).
another Tuthiyas... and founder of the
ancestors of his... Murili (II) and of

Objects connected with the cult are principally votive vessels, the majority of which are miniature bowls and jugs, but also include arm-shaped libation vessels and so-called Spindle Bottles. All these vessels indicate connections with northern Syria which at that time was under Hittite rule. North Syrian influence is also attested by the fragments of terracottas, probably belonging to house altars, and by bronze and ivory figurines, which were used as votive gifts and amulets.

The documents comprise seals, sealed bullae and cuneiform tablets. The majority of the seals and bullae date from the younger Empire Period and come from people who apparently were employed as administrators or held other posts in the temples. The cuneiforms, on the other hand, are mostly older. They represent land donations and religious texts. Among the latter are Hurrian/Hittite bilinguals, which again point to connections with northern Syria.

According to the architecture and the inventory the temples cannot be considered as mere cult places. They, moreover, seem to represent divine residences, which, in some way like monasteries, had their own workshops, lands and archives, thus forming independent economic and administrative units.

Cuneiform inscriptions bear witness that the Hittite Kings took special care for transferring gods—including foreign deities—from abroad into the capital. It was mainly Tuthaliya IV, who did a lot of work in reorganizing and reforming religious life in the Hittite Empire, who was highly engaged with this matter, apparently motivated by the keen idea to settle all gods and cults of the country in the capital, which in view of the internal struggles mentioned before would, of course, contribute to strengthen his position as well as Hattusha's state as capital of the empire.

The most outstanding testimony of these activities is without doubt the rock sanctuary of Yazilikaya, where according to a cuneiform text the gods of the Hurrian pantheon assembled once a year to celebrate the ANTASUM feast. Looking at their number and the numerous temples in the central quarter of the Upper City one may assume that this was the place where Tuthaliya built their divine residences.

We have as yet no concrete evidence to support this assumption, but there is at least evidence that the quarter was built during Tuthaliya's reign. This is indicated by a stela which was found rebuilt in the wall of a Byzantine chapel erected on one of the temple ruins. The stela bears in genealogical order the hieroglyphic written names of Tuthaliya and three ancestors: of his father Hattusili (III), his grandfather Mursili (II) and of another Tuthaliya, probably Tuthaliya I, as eponym and founder of the dynasty (Fig. 4).

During the last phase (O.St,2) the central quarter suffered fundamental

changes. The majority of temples were now abandoned and replaced by a less organized settlement comprising secular residences and workshops which served the needs of the people as well as of the few still existing temples. The reason for this change is probably to be found in the continuing decline of the political and economic situation in the capital and in the country brought about by the dynastic disputes among the members of the royal family. This in turn may have generated such a feeling of insecurity that the population who once lived and worked outside the city were now moved inside so that on the one hand they could be afforded protection and on the other guarantee for the maintenance of the rest of the temple city.

Further testimony of Tuthaliya IV's building activities in the Upper City is the *King's Gate precinct*. It comprises a temple, Temple 5, bordered on the east by a walled *temenos* which contains a number of other buildings and extends to the city wall.

Covering an area of almost 3000 m² this temple is without doubt the largest in the Upper City. Moreover, it contained two cult-rooms. An additional wing with numerous rooms in the north-west, which is similar in layout to the residential palace on Büyükkale, could indicate that the temple was in fact a combined temple-palace (Fig. 5).



Fig. 4. Stela of Greatking Tuthaliya IV.

The *temenos* contained four separate structures: a group of three smaller buildings (houses A–C) in the northern edge, as well as a larger single platform (D) situated halfway between the three houses and the temple.

The houses A–C are all of the same type. They are identical in size and consist of only one room equipped with four pillars. On the basis of two objects discovered in house A and representing an altar and an image of a deified Tuthaliya, it seems possible that the buildings served as small chapel-like sanctuaries (Fig. 6). It is, in addition, certain that House A served a cult of a Greatking Tuthaliya in his role as a deity, which means, according to Hittite belief, a dead Tuthaliya.

Given that there are three chapels, it does not seem too far-fetched to connect the name of Tuthaliya with Tuthaliya I who is listed on the stela of the central temple quarter as the third ancestor in Tuthaliya IV's genealogical table. One therefore may assume that the chapels B and C

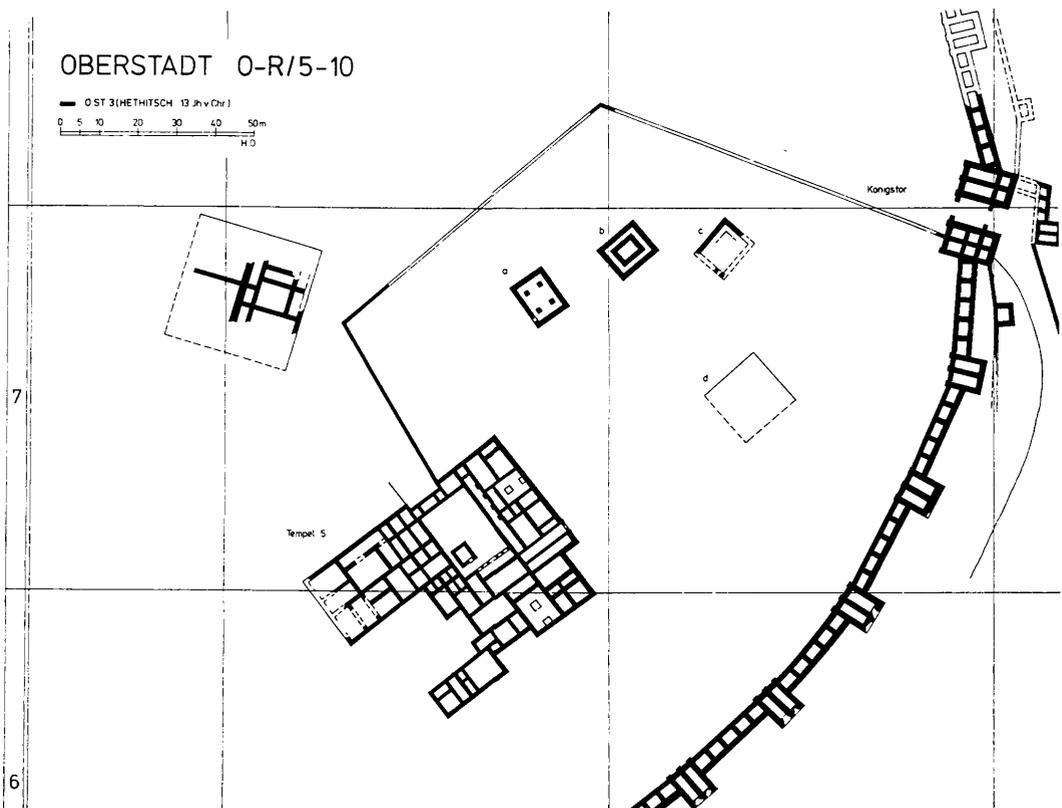


Fig. 5. Plan of Temple 5.

were dedicated to the other two ancestors mentioned on the stela. In chronological order this would mean we should associate House B with Tuthaliya's grand-father Mursili II and House C with his father Hattusili III. In connection with the chapels, Platform D could have been used to perform special cult services in the open air.

All in all, the total arrangement shows that the individual buildings of the temple precinct, i.e. the temple itself, the palace-like annex and the chapels, were all part of one extensive concept which could be interpreted as follows: in close proximity to the King's Gate with its relief of Sarumma, his protective god, Tuthaliya IV created a sacred district containing a temple, his personal residence and the shrines of his ancestors as the starting point for the procession route around the Upper City.

Also attached to this route were Temples 2 and 3 which lay southwest from Temple 5 and high above the central quarter. As both are identical in their layout and architecture they must be from the same period, and probably also from the same school. Both belong to the oldest building phase of the city.

Together with the first city wall, the two temples were destroyed, but



Fig. 6. Relief of Greatking Tuthaliya.

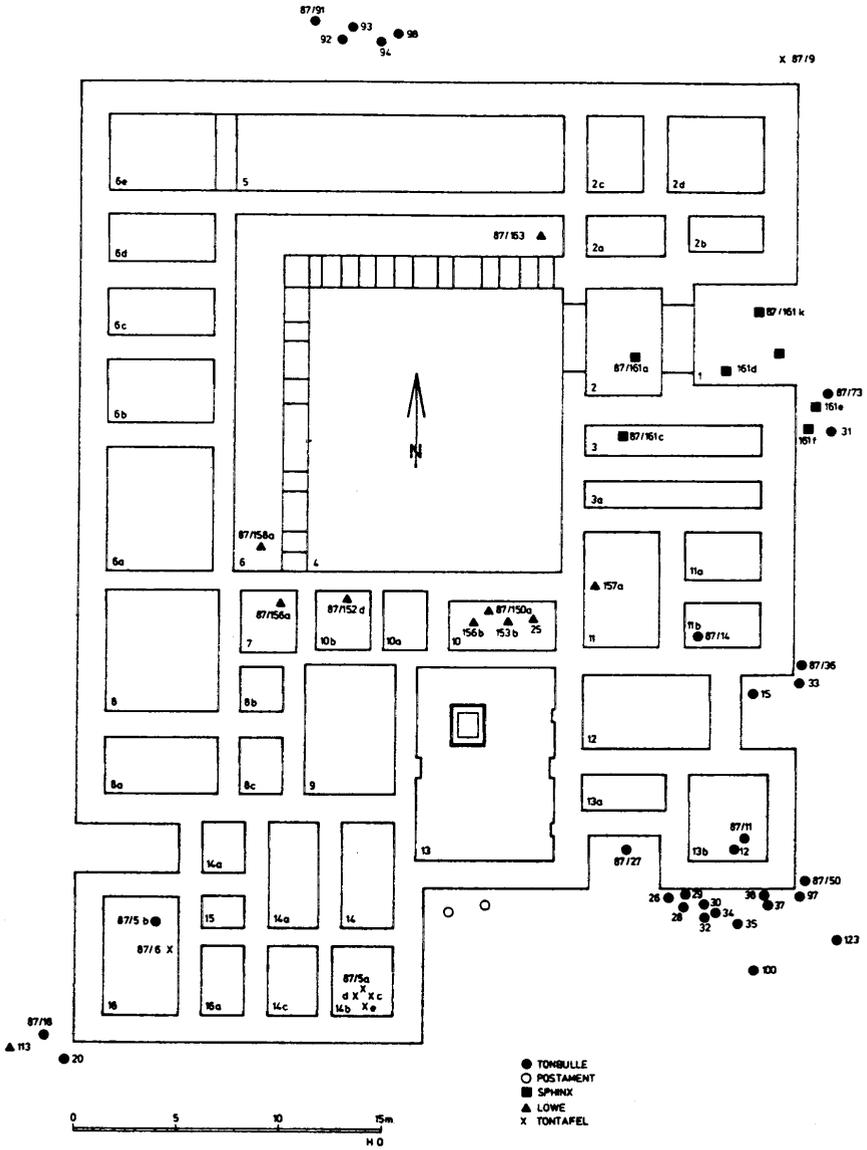


Fig. 7a. Plan of Temple 2 with distribution of finds.

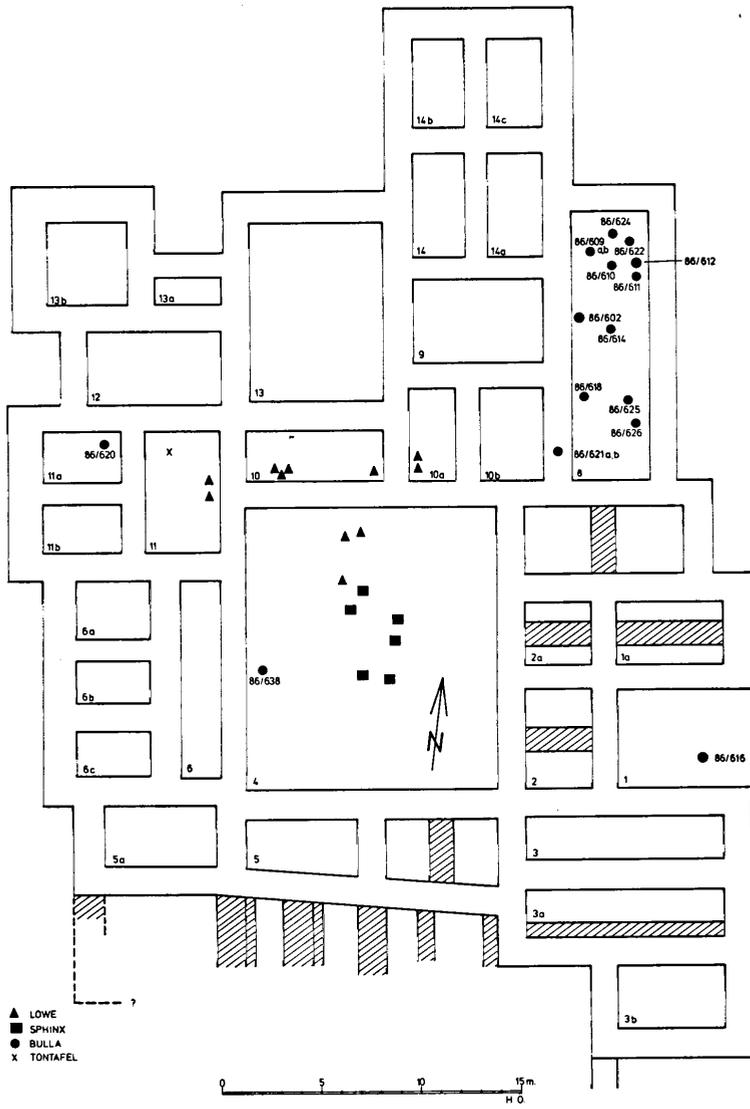


Fig. 7b. Plan of Temple 3 with distribution of finds.

they were immediately rebuilt—on the old foundations, but with new stone socles of the highest quality. An exceptional aspect of their architecture is that both temples, in contrast to all the other known temples in Hattusha, were decorated with sculptures. Numerous fragments were found on both sites and, judging from their find spots, it would appear that the sculptures once decorated the courtyard, the *porticus* of the cult room and the main entrance of the buildings (Fig. 7).

The majority of the fragments are from life-size lions. In addition, parts of two human heads, each wearing a horned helmet, were found in Temple 3. They apparently belong to sphinxes.

An orthostate with an unfinished relief of a lion shows that the fragments belong to door jambs and the socles of pillars. They are, therefore, similar to the architectural sculptures and reliefs as found in Hattusha on the gates of the Upper City, on Büyükkale as well as on Nisantepe and in Yazılıkaya. All these works date without doubt to the period of the Late Empire; according to the archeological context in the case of Büyükkale and Yazılıkaya most probably in the time of Tuthaliya IV, while those of Nisantepe are more likely to have been made during the reign of Suppiluliuma II. Furthermore, bullas found in Temple 2 and bearing his seal could indicate that both this temple as well as the neighbouring Temple 3 and their sculptures derive from the time of Suppiluliuma II, and are thus testimony to the building activities of this last Hittite Greatking in the Upper City.

The *Lion Gate temple-precinct* is similar to that of the King's gate in that it contained only a single sanctuary—Temple 30. Equally, the distance between it and the gate is the same, and it also had its own residence, which here was constructed as a separate building. A further complex comparable with that of the Temples 2 and 3 was planned but, apparently, remained unfinished.

Whereas these two temples were rebuilt following the first destruction, Temple 30 was completely abandoned. As in the central temple-quarter it was replaced by new buildings comprising simple residential houses and workshops. All that remains from the temple are the foundations and a few fragments of the socles (Fig. 8). Nevertheless, these are sufficient to give evidence that Temple 30 was similar in design to Temple 4 in the central quarter. Accordingly, a date from the first building phase of the Upper City seems plausible.

Further evidence to support the identification of the building as a temple is provided by votive vessels in the shape of the well-known miniature bowls and jugs, found in its debris, as well as some tiny cuneiforms bearing oracles. Unfortunately, the latter give no indication to whom the temple was dedicated. We are therefore left with the same

situation as in all the other temples in the Upper City, since it has not been possible to connect a single temple with a particular god. The only exception is House A in the precinct of Temple 5, which was, as pointed out before, dedicated to the cult of the deified Greatking Tuthaliya.

Indications of a royal cult can also be found in the *precinct of Nisantepe* in the north of the Upper City. Evidence for this use is provided by the rock inscription by Suppiluliuma II as well as by the new discoveries in the opposite area of the so-called South Castle.

Both places revealed remains of a Phrygian settlement of the 7th and 6th centuries B.C.; the South Castle represents a well fortified, akropolis-like stronghold with large official buildings, Nisantepe, on the other hand, the domestic equivalent with densely crowded small houses.

In addition to the inscription on Nisantepe, the rock beds and partly visible remains of walls, especially the presence of reused blocks, indicate that there also must have been an extensive Hittite settlement. This had always been assumed. Now, the excavations have proved it to be true (Fig. 9).

Two monumental viaducts—the oldest known examples of this type in the Ancient Orient—connected this area with the palace on Büyükkale. Built at different times, both were 85 m long and constructed as wide double walls which once rose up to a height of max. 10 m. Both spanned—in slightly different directions—the deep valley between the



Fig. 8. View of Temple 30.

main gate of Büyükkale and the plateau in front of Nisantepe. That this gate is the starting point for the viaducts gives evidence that they were constructed together with the youngest palace, i.e. in the time of Tuthaliya IV or later.

Three buildings were situated on the plateau in front of Nisantepe which, as the remains of a surrounding wall would seem to indicate, belonged to a separated precinct. They are the so-called North and West Buildings, standing, as one can guess from their name, on the northern and western edges of the plateau, while the third one is on the rock of Nisantepe which closes off the southern end.

The North Building is 34 m long and 24 m wide and built on a

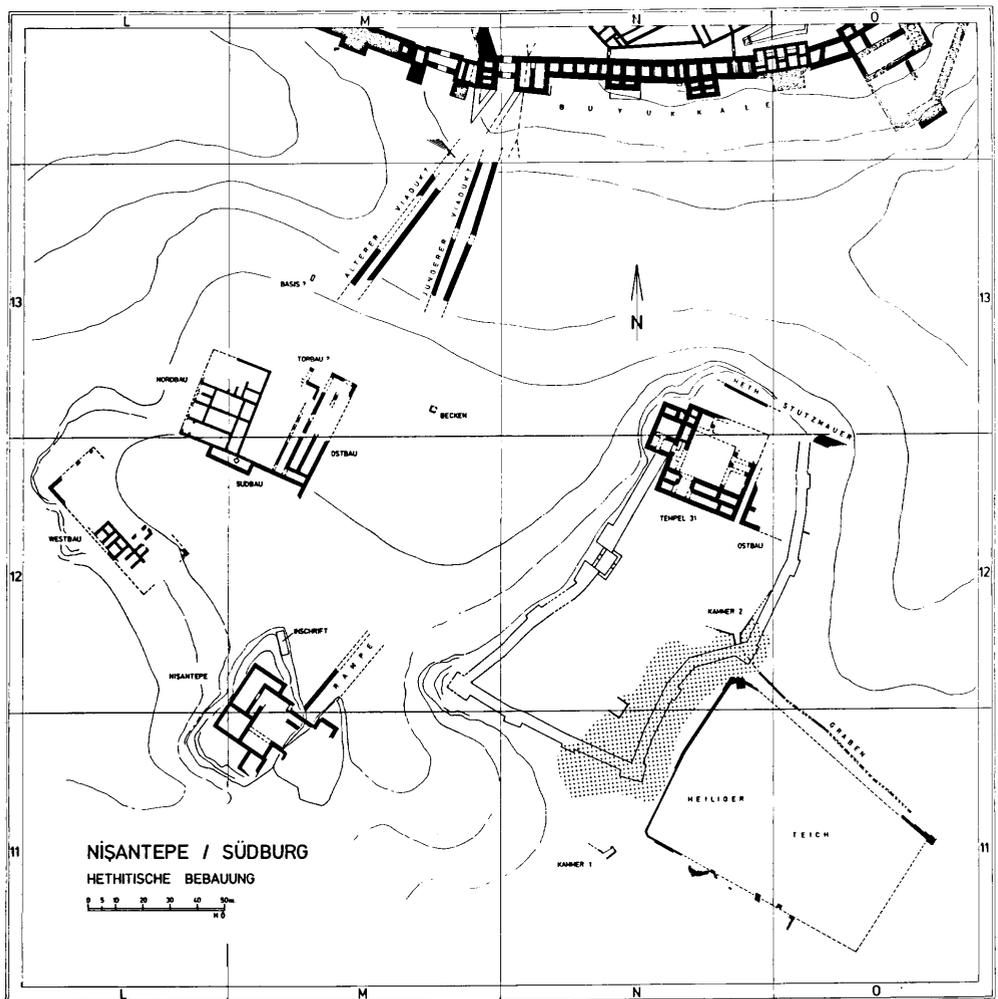


Fig. 9. Plan of the Nisantepe district in the Hittite Empire period.

north-south axis. It is situated on the route which led from the older viaduct to Nisantepe. Remains of the route's pavement and a wide gateway where it passed into the precinct are still in existence. The plan of the house shows a narrower central part between two wider wings, of which the central part comprises the main entrance, divided into a vestibule and a large corridor-like hall. According to this arrangement the building is a typical example of the Hittite 'Hallenhaus', which in this case, as is indicated by its location and the use of relatively expensive building materials, such as monolith door sills and stone blocks for the socles, was probably used for representative purposes. Because of the total lack of inventory a more precise identification cannot be made.

As a consolation for the fact that even less architecture has survived from the West Building, numerous objects were uncovered which provide valuable information on the use of this edifice. Situated on a long westerly stretch of rock with a steep slope to the south, it lies some 30 m away from the North Building. Apart from a few pieces of walls on the rock, all that remains are the burnt masonry stumps of the cellar embedded into the slope. But this is sufficient to allow us to estimate that the building was c. 45 m long and 25 m wide and had one, if not two, lower floors.

In three rooms (1–3) of the southern part of the basement more than 1000 bullae with seal impressions and 11 cuneiform tablets, also sealed, were found (Fig. 10). Because of the fire which raged the building all were more or less burnt.

The majority of the bullae is stamped with the seals of Greatkings (Fig. 11). All rulers of the Hittite Empire are represented, beginning with the Greatking Suppiluliuma I, and followed by Mursili II, Muwatalli II, Urhitesup/Mursili III, Hattusili III, Tuthaliya IV, Arnuwanda III and Suppiluliuma II. Of these, more than half the bullae bear seals from Suppiluliuma I, Urhitesup/Mursili III and Tuthaliya IV. Suppiluliuma II is represented by only a single example, which moreover cites him only with the title king. Of special interest are two bullae showing seal impressions of the Greatking Kurunta. Their presence now definitely proves that he resided in Hattusha and can, accordingly, be included in the list of the Hittite Greatkings. Besides the bullae of Greatkings there are others bearing both the name of the Greatking and that of the Great Queen. In the case of Puduhepa, the wife of Hattusili III, one group of bullae just has her seal alone.

In addition to the Greatkings' bullae, a few hundred were also found with the seal impressions of court administrators, especially palace scribes. Interestingly, some of these officials bear the additional title of prince, showing them to be of royal lineage.

The cuneiform documents represent land donations sealed by Old Hittite

Fig. 10. Plan of the archive rooms in the 'Westbau' with distribution of finds.

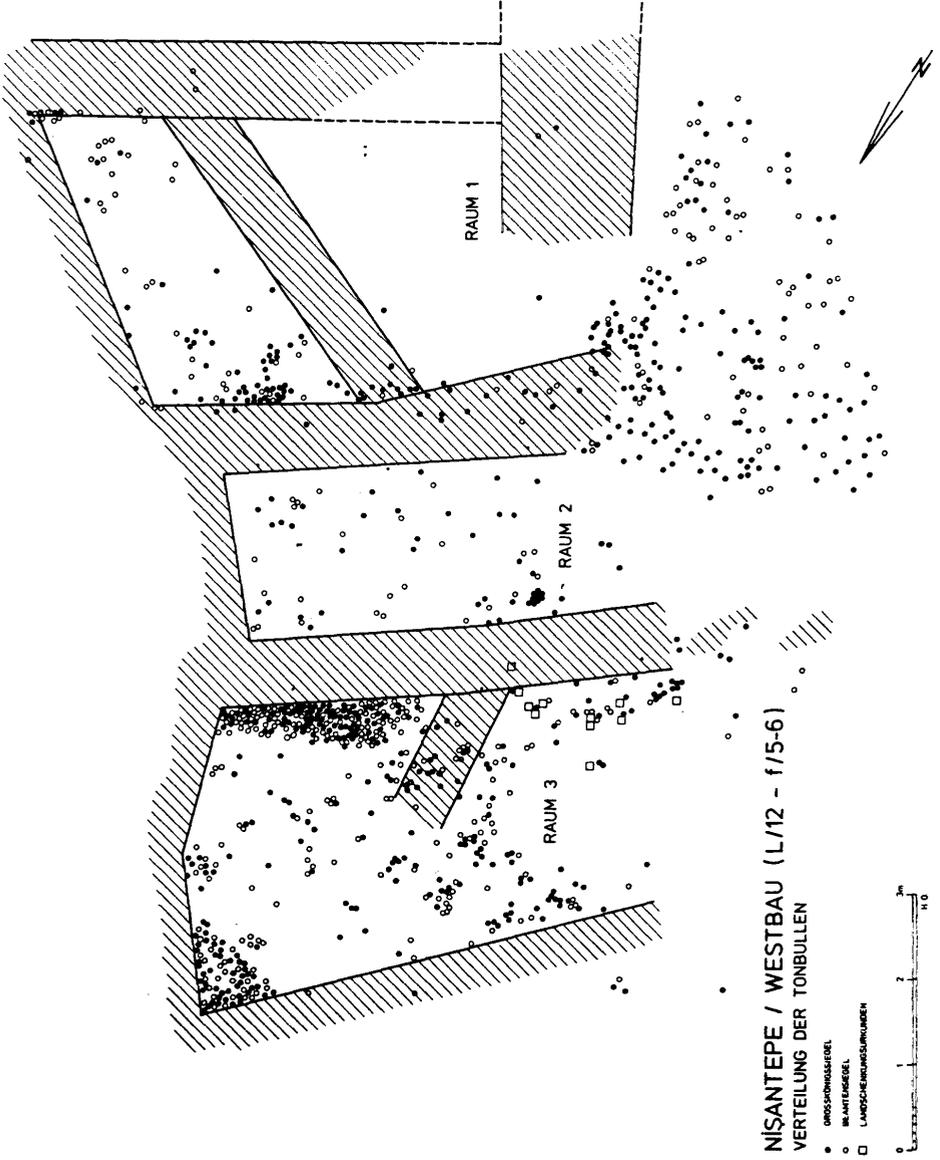




Fig. 11. Bulla bearing seal impression of Greatking Kurunta.



Fig. 12. Cuneiform tablet with a land donation sealed by Greatking Muwatalli I.

Greatkings. The rulers named are the Greatkings Hantili, Huzziya and Muwatalli I, who all reigned around the 15th century B.C. (Fig. 12). Holes for strips in their edges indicate that the tablets were also attached to bullae.

The distribution of the bullae and the land donations show that they were originally stored in different rooms of the cellar according to their individual seals. As string holes indicate, and in a manner comparable with the land donations, the bullae also may have been attached to tablets, but wooden ones which burnt when the fire ravaged the building.

Contextually, this find is very similar to a deposit of seals found during the first excavations in the palace on Büyükkale. From this we may conclude that a further royal archive was housed in the West Building. If so, perhaps the entire complex at Nisantepe served as an external precinct of Büyükkale, which, as the inscription of Nisantepe and the absence of his individual seals from the bullae collection show, only achieved its definite form under the last Hittite Greatking, Suppiluliuma II.

Of the edifice on Nisantepe, which formed the third and most southern part of the building-complex, only the rock beds and some architectural remains at the base of the rock beside the inscription have survived. It would seem that the latter belong to the socle of a monumentally designed ascent to the building on the rock. Judging from extant fragments of an unfinished lion and another still unidentified piece of sculpture the way was decorated with reliefs. All these factors leave little doubt that the Nisantepe with its building formed the actual centre of the entire complex, be it as a palace or a separate sanctuary, or both.

Certainly a sanctuary which without doubt was built by Suppiluliuma II proved to be the complex in the opposite area of the so-called South Castle. It comprises an artificial lake with relating buildings in the castle's eastern section, which even extend beyond its boundary, and two buildings in the northern part.

From the lake only the western edge has been excavated, the rest subjected to local sondages. Showing an oblong, slightly trapezoid from the lake covers an area of over 5600 m². It was surrounded by a gently-sloping paved embankment, which on the south side remains at its original height of 2.1 m. Judging by a few stone blocks found *in situ* on top of it, the bank was probably topped by a stone parapet.

The bottom of the lake was formed by the levelled natural bedrock consisting of soft but non-porous serpentine. It was covered by a thick layer of a grey clay sediment which evidently derives from the time when the lake was in use. The water probably came from a still existing spring located some 50 m away on the route to the King's Gate. Numerous miniature vessels were found in the sediment. They are comparable not only with those from the temples in the Upper City, but also with ones

found in similar circumstances in sacred basins on Büyükkale, which were most likely used in connection with the rain cult.

At the western end of the lake and extending beyond it to the north and the south a wide dam was constructed from the material which once covered the area of the lake. Four hundred years later, the Phrygians used the remains of this dam as the base for the east wall of the South Castle. Hundreds of Hittite paving stones found reused in this wall indicate that the outer bank of the dam was paved in the same manner as the bastion at the Sphinx Gate.

Three buildings were incorporated in the dam. One was located in the centre of its west side by following the longitudinal axis of the lake. The excavation brought to light a single room about 5 m wide and 4 m deep embedded in the filling of the dam. All that remains is the lower layer of the stone socle of the backwall and the two side walls, but it appears that some means of closing it off from outside existed. Because of its poor state of preservation nothing can be said about its function.

Fortunately, the two other structures provide more information on this. Both buildings contain a single vaulted chamber and are identical in size and layout. Located on the southern and northern end of the dam respectively, each chamber is equidistant from the middle building and so arranged that its longitudinal axis is in line with the relating corner of the lake.

Only tiny sections of the southern chamber (1) are *left in situ*, one part however, has survived as debris. The greater part of the building has fallen victim together with the dam to natural erosion or to farming activities. But despite its poor preservation, enough remains to prove that the chamber is identical with its pendant.

The northern chamber (2) was spared from drastic destruction, not least because of the fact that the wall of the Phrygian fortress was built on top of it (Fig. 13). As a result, a great deal of the structure is either *in situ* or remained where it fell into the chamber, while the rest is to be found in the immediate surroundings reused in the Phrygian wall.

The northward facing chamber measures 4 m in length, 2 m wide in the front narrowing to 1.6 m at the back. Its height is 3.3 m at the front, 3.1 m at the back. From the side walls three layers of stone blocks at most are still in place. They originally comprised four, at the entrance five, layers, of which the lowest is the vertical socle, while the remainder forms the shell of a steep parabolic vault. This was once covered by four keystones (Fig. 14).

From the originally vertical back wall, which now leans slightly inwards, the socle and a huge stone slab of over 1.5 m height are *in situ*. The top is missing. Just in front of the wall and cut into the floor which lies at least 1 m below the bottom of the lake, is a narrow pit once apparently covered by a lid. It is connected to a trench which runs eastwards parallel to the northern

side of the lake. The trench is almost completely horizontal and lies about 2 m below the bottom of the lake. It is filled with a reddish-brown clay.

The dam which once covered the chamber and the trench was supported by two retaining walls left and right from the chamber's entrance. Both additionally formed the side borders of a large square facing the two buildings in the northern part of the South Castle.

All three surviving walls of the chamber are decorated with reliefs. Immediately upon entering one was confronted with a figure on the back wall wearing a long robe, its head covered by the winged sun-disc (Fig. 15). Its right hand holds the 'ankh' sign, i.e. the symbol of life which the Hittites requisitioned from the Egyptian hieroglyphs. According to a comparable relief in Yazilikaya it is possible that this figure represents the sun-god of the sky.

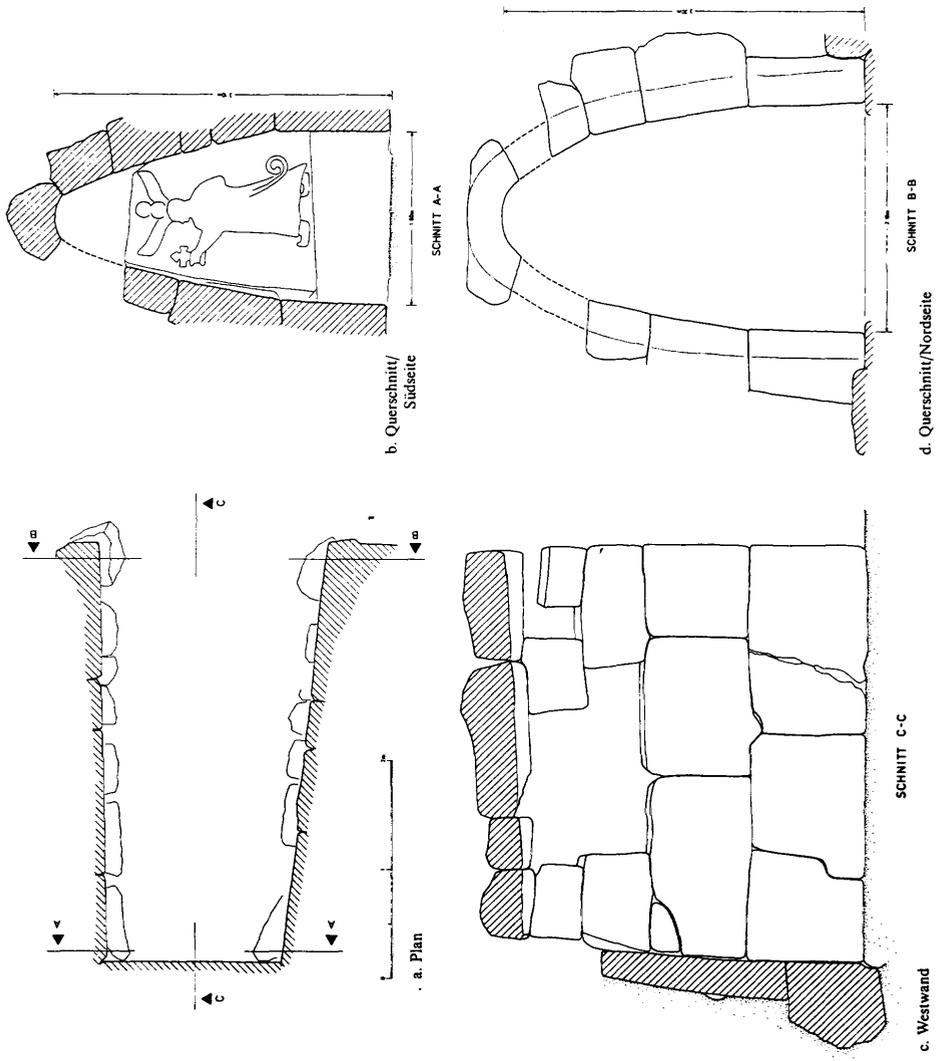
A six-line hieroglyphic inscription covers the two lower stone layers of the west wall. Two blocks of it were found reused in the Phrygian citadel wall (Fig. 16). They originally come from the upper layer at the entrance. The inscription begins there with the upper first line from right to left, then continues boustrophedon down to the lower sixth line, which finishes half a length of the chamber.

According to D. Hawkins's analysis of the text, the inscription dealing with a 'divine stone/earth path into the underground' may relate to the



Fig. 13. View of Chamber 2 and its surroundings.

Fig. 14. Plan of Chamber 2.



building of the chamber and, moreover, to the trench as an entrance to the underground world. The frequent mentioning of Greatking Suppiluliuma in the inscription point to him being both the author of the text and the man responsible for the construction of the chamber as well as of the entire complex. Judging from the sherds found in the fillings of the dam and the debris of the chamber, which without exception are from the period of the Late Empire, the king has to be identified as Suppiluliuma II.

Incorporated in the Phrygian wall is a further relief which originally stood opposite the inscription on the east side of the chamber (Fig. 17). It shows the deified Greatking Suppiluliuma in a pose comparable with that of the Tuthaliya relief from Chapel A.

A remarkable feature of the two figurative reliefs of the chamber, especially when compared with the relief of Yazilikaya and that of Tuthaliya, is that they are worked in a very low relief showing almost

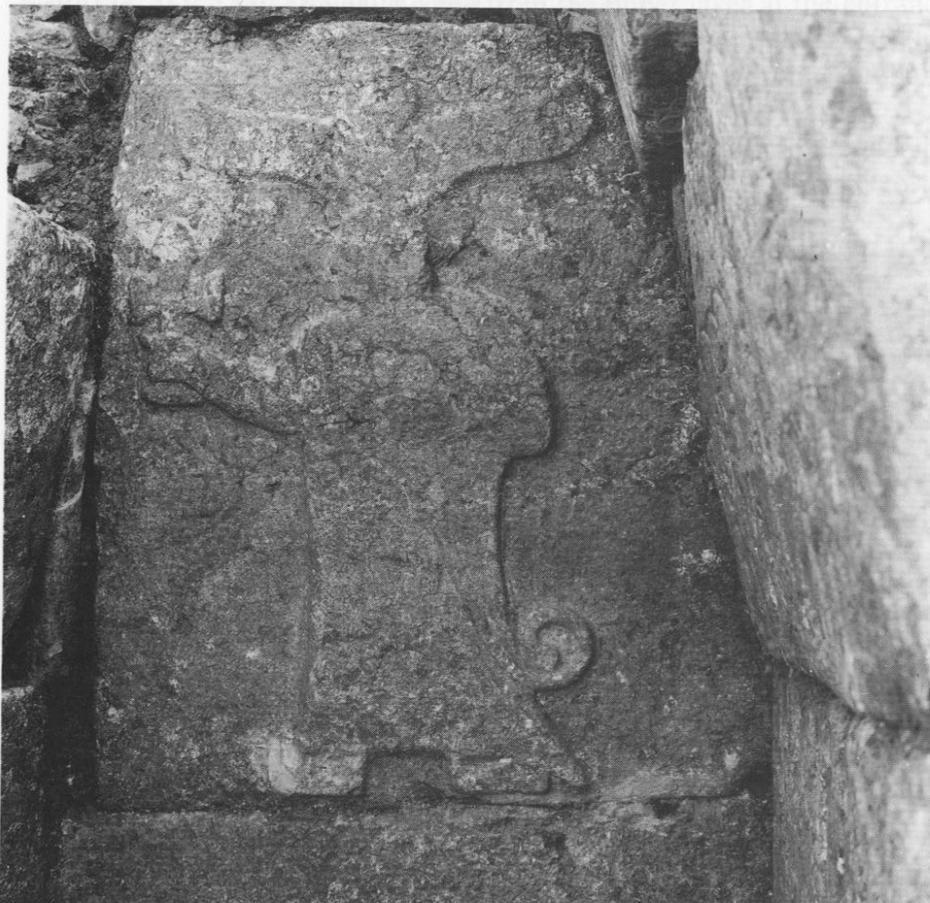


Fig. 15. Chamber 2, relief of a sun-god.

only their outlines. Perhaps they were originally painted, but this cannot be proved as there are no paint traces left. Looking at chamber 1 which has no reliefs, and to judge from its rough wall surfaces were probably never completed, one may assume that the reliefs in chamber 2 also remained unfinished.

Somewhat apart from the lake, but in direct relationship to the dam and chamber 2 are the two buildings which occupy the northern part of the South Castle. They were built close together, almost 40 m from the entrance of chamber 2, and aligned in such a manner that they lie diagonal to the axis of the chamber but in a right angle to the dam.

Of these two buildings, the one lying to the west on a rock, with a steep drop on its north and west side, is relatively well preserved so that the most important features of its layout could be established. Its large interior courtyard and the adjacent west wing containing the mainroom with a vestibule show clear parallels to the layout of the temples, which indicate that this edifice most probably was also a temple, according to the number of known temples in Hattusha, i.e. Temple 31.

Its pendant was erected on an artificial terrace which joins the rock to the east and was supported by a high retaining wall. Except for the



Fig. 16. Chamber 2, hieroglyphic inscription.

southwest corner none of the building has survived. Nevertheless, it does not seem to have been inferior in size to Temple 31 and, in regard to its close proximity, must have been functionally related to it.

Taking into consideration both their location and their obvious relationship to one another, there can be no doubt that all the buildings of the South Castle area formed a separate precinct which, in a manner similar to those of the central temple district and of temple 5, was developed in accordance with an overall concept (Fig. 18). The complex opened onto a large empty space to the west facing the dam and its buildings, Temple 31 and its pendant. Nothing is known about the entrance. Most probably it lay in the place where the Phrygians later erected their castle gate. In this case, it was not only located across from Nicantepe and its inscription but also points perhaps to a functional relationship between the South Castle and the Nisantepe precincts.

That the South Castle precinct was designed for religious purposes is evident from the presence of Temple 31, chamber 2 with its reliefs and the votive vessels found in the lake. Thinking of Egyptian examples, the lake itself may have represented a sacred lake. In which case it is by no means unique as a number of similar cult installations are known from the Hittite period. In Hattusha alone, nine, including the already mentioned



Fig. 17. Chamber 2, relief of Greatking Suppiluliuma.

basins from Büyükkale, have been found. They all vary in size, ranging from small ponds to rather large lakes.

Although there are a number of such installations outside Hattusha, only the large Karakuyu lake east of Kayseri shall be dealt with here. For this is the nearest parallel to our lake both in size and design as well as in the fact that it too had a plastered dam. While it was previously considered to be simply a water basin used for irrigation, it now has been connected with the cult of springs, not least because of a dedicatory inscription by Tuthaliya IV found there *in situ*.

The cult of springs probably also played a role in our cult precinct, looking at the inscription in chamber 2 perhaps in connection with the

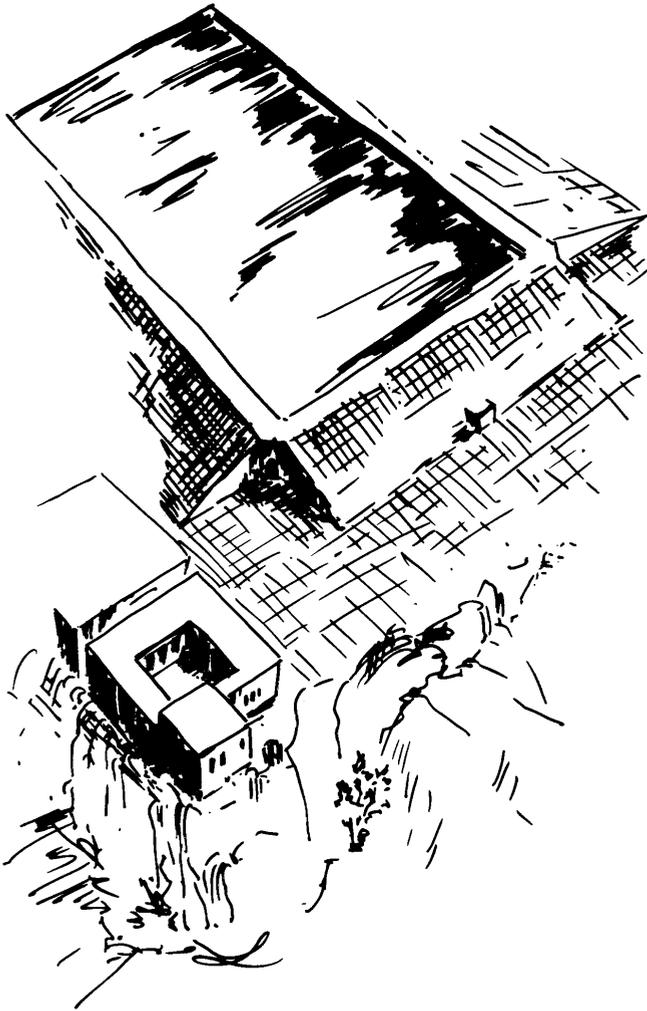


Fig. 18. Isometric reconstruction of the sacred lake and its surroundings.

cult of the Underground World or, moreover, with the cult of the dead, as such an interpretation can be read from the reliefs showing the deified Suppiluliuma and the Sun God of Heaven, who according to Hittite belief rules over the eternal life. If the king shown on the relief and the author of the inscription are identical—an association which one would like to assume—then it is possible that the cult relates to Suppiluliuma II as the builder of the complex.

But a definite answer to this cannot yet be given. Nevertheless, the indications are such that the enormous building activity initiated by this ruler in the immediate vicinity of the palace as well as in other parts of the city—including the last additions to Yazilikaya—was not only a continuation of his father's work but also represented independent projects intended to demonstrate the power and importance of himself—projects which met with an abrupt end through the sudden destruction of the capital and the fall of the empire.