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Cover illustration:

Grave goods of Tomb V, Sagalassos, Roman Period (see article by Cleymans et al. in this issue, p. 137).

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KURİKİ HÖYÜK, A SMALL SETTLEMENT AT THE CONFLUENCE OF THE BATMAN AND TIGRIS RIVERS. Evidence from the Late Iron Age to the Parthian period

Anacleto D'Agostino and Elif Genç*

Abstract

This paper concerns the results of two seasons of work at Kuriki Höyük on the left bank of Batman Çayı, in SE Turkey. Architecture and materials provide information on a little known period in the region, comprising the second half of first millennium BC to the first centuries of Common Era. Focusing on pottery sherds, a few objects and architectural remains, contextual analysis enable us to define aspects of the local material culture, main phases of occupation at the site and the regional links. On the whole, more attention has been paid to interpreting all the evidence collected, although fragmentary, framing it within a general chronological grid, and summarising the main historical events that could have had consequences on the sequence of occupation.

THE SITE AND ITS SEQUENCE

The site of Kuriki Höyük (37°47'28.6"N 41°00'45.8"E) is located on a terrace on the eastern bank of the Batman Çayı in close proximity to its confluence with the Tigris river, approximately 1 km from the village of Oymataş (Fig. 1). This terrace flanks the Batman Çayı and becomes wider at the confluence with the Tigris. It rises few meters above the river floodplain, is delimited by hills to the north and by a steep rock slope rising to the south-east. At the foot of these high cliffs the meander of the Tigris borders the site on its south-eastern side, while the Batman Çayı flanks its south-western side. Immediately north-east of the Batman Çayı, low hills rise progressively from the flat landscape delineating an undulating landscape, with higher hills towards the north. This is the last relatively large fertile area along the course of the Tigris, the terminal part of the long, west-east Tigris river valley. In fact, downstream from the confluence with the Batman Çayı, the meandering course of the Tigris starts to flow through high cliffs, between the northern fringes of the Tur Abdin highlands and the Raman- dağ. Here the areas usable for agriculture are quite rare or totally absent.

The site is ovoid in shape, measuring 250 × 100 m, with the main axis oriented E-W. It consists of a main low mound clearly visible among the agricultural fields and a low flat area that rises progressively towards the west, where the slight convexity of a second very low mound is located. The profile of the site, seen from a nearby steep cliff south of the Tigris river

* Elif Genç (Çukurova University) wrote "The site and its sequence"; A. D'Agostino (University of Pisa) wrote the remainder, the catalogue of pottery and composed figures and plates. A special thank you goes to Stefano Anastasio, Rocco Palermo, Raffaella Pappalardo and Valentina Gallerani for useful suggestions and comments. Any errors, of course, are the responsibility of the authors only.

lar, some jar fragments are decorated with impressed patterns including leaves and circular motifs with rays dividing the interior, defined otherwise as wheels or suns. The leaf impressed motifs are similar to those found in the Hellenistic level of Nimrud and characteristic of this period (Oates and Oates 1958: Pl. XXII, 1 and XXI, 19; Mallowan 1966: fig. 266-267), documented also at Tell Halaf (Katzy 2015: taf. 22e-j). The tradition of decorating pottery through the use of stamp impressions is documented also at Dura Europos and is to be related with the Hellenistic practice (Dyson 1968: 52), although some of these decorative motifs have a long life and continue to be used in the following periods (Dyson 1968: fig. 21, n. 18 and 73 for the 'sun' and n. 67-68 for the leaf; tav. VI, 374 and tav V, 336, 345, 352). For example the leaf stamps have been dated to the Parthian period (Haenrick 1983: Pl. II, 8, middle and late phases; Hrouda 1962, taf. 83, 4) and specimens from Dura, arranged generally in ordered rows, date probably to the 3rd century AD, but representing close parallels for the impressed sherds of the Hellenistic level at Nimrud. Also the circular motif with rays dividing the inner part, a sort of descendant of the earlier rosette motif, is considered Parthian (Haenrick 1983: Pl. II, 9) and similar stamps have been found at Tell Halaf (Hrouda 1962, taf. 85, 13 and 14) and Dura (Dyson 1968: 52).

A further decorated fragment confirms the framework of references here delineated. The fourth sherd of a small jar in the first row (Fig. 18) recalls the decoration of the small bottle from Nimrud (Oates and Oates 1958: Pl. XXI, 13), with incised dot and line pattern, a rare specimen, dating to the end of Hellenistic occupation. No parallels have been found for the curvilinear motif that reminds a sort of curl (Fig. 18, top, on the left).



Fig. 19. Zoomorphic head, probably part of a *rhyton* (surface layers).

The band of a sharp zig-zag line, wolf's tooth shaped, excised on the surface of pots (Fig. 18, fourth specimen of second row) finds comparisons in the Hellenistic levels of Nimrud (Oates and Oates 1958: Pl. XXI, 15 and 16), Tell Halaf (Katzy 2015: taf. 24a-b), Dura Europos (Dyson 1968, pl. IV: 328), Tell Halaf (Hrouda 1962, taf. 75: 27) and at Seleucia on the Tigris where a single band or two of chevron patterns on the shoulder is attested in level I, dating to the Parthian period, 2nd century AD (Debevoise 1934, 23 and plate B: figs. 1-2). The red-brown paint covering the surface recalls a feature of the Hellenistic repertoire of Nimrud where the surface is often characterized by the application of a wash or a slip (Oates and Oates 1958: 126).

For the zoomorphic head with opening at the extremity of the snout,

BASALT LANDFORMS AND THE PREHISTORY OF EASTERN SMOOTH CILICIA AND NORTHERN HATAY

Bakiye Yükmén Edens*

Abstract

Survey and excavation in northern Hatay and Smooth Cilicia (Adana and Osmaniye) have largely failed to find Palaeolithic and Aceramic Neolithic sites. The author here reports two seasons of a survey focused specifically on and around basalt landforms in Ceyhan (Adana), Erzin (Hatay) and Hassa (Hatay). The survey succeeded in finding Palaeolithic and Aceramic Neolithic, and later prehistoric, chipped stone. These results are presented and some of the implications of the results are discussed.

INTRODUCTION

Both Hatay and Smooth Cilicia have a long history of archaeological survey, beginning with pioneering projects in the 1930s and 1950s (Braidwood 1937, Seton-Williams 1954). These projects focused on mounds and other readily visible sites. Most subsequent surveys in Hatay (e.g. Alkım 1969, Casana and Wilkinson 2005, Gerritsen *et al.* 2008) and eastern Smooth Cilicia (summarized in Rutishauser *et al.* 2017 fig. 4) added to regional site inventories but without greatly changing the research focus. This research agenda has directed attention away from early prehistory (here understood as Palaeolithic and Pre-Pottery Neolithic periods). Excavation programs, with some exceptions, have repeated this bias. As a result, several important Pottery Neolithic settlements have seen excavation – Yumuktepe in Mersin (Garstang 1953, Caneva and Jean 2016) and Tell el-Judeideh in Hatay (Braidwood and Braidwood 1960) are the obvious examples – but not earlier sites. The only notable exceptions to this generalization are the Palaeolithic surveys and excavations in caves of the Samandağ area and open air localities in northern Yayladağı and nearby uplands south of the Orontes river (e.g. Şenyürek 1961; Şenyürek and Bostancı 1958a, 1958b; Bostancı 1971, Kuhn *et al.* 2009, Baykara *et al.* 2015), and survey along the Taurus foothills (e.g. Kökten 1958). In consequence, much of Hatay and all of Smooth Cilicia remain without documented occupation earlier than the Pottery Neolithic. This invisibility does not reflect the absence of early prehistoric occupation of these regions. Rather, geomorphological processes have either eroded away early prehistoric sites or have buried them deeply beneath alluvial and colluvial sediments.

In 2016 the author began a continuing survey program designed specifically to find prehistoric chipped stone in Smooth Cilicia and northern Hatay.¹ The survey focuses on the

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¹ The Early Prehistory and Cilicia Basalt Locations Project (EPKİBAP) thanks the Kültür ve Turizm Bakanlığı for research permits to conduct the 2016 and 2017 survey seasons. I especially thank the ministry representatives,

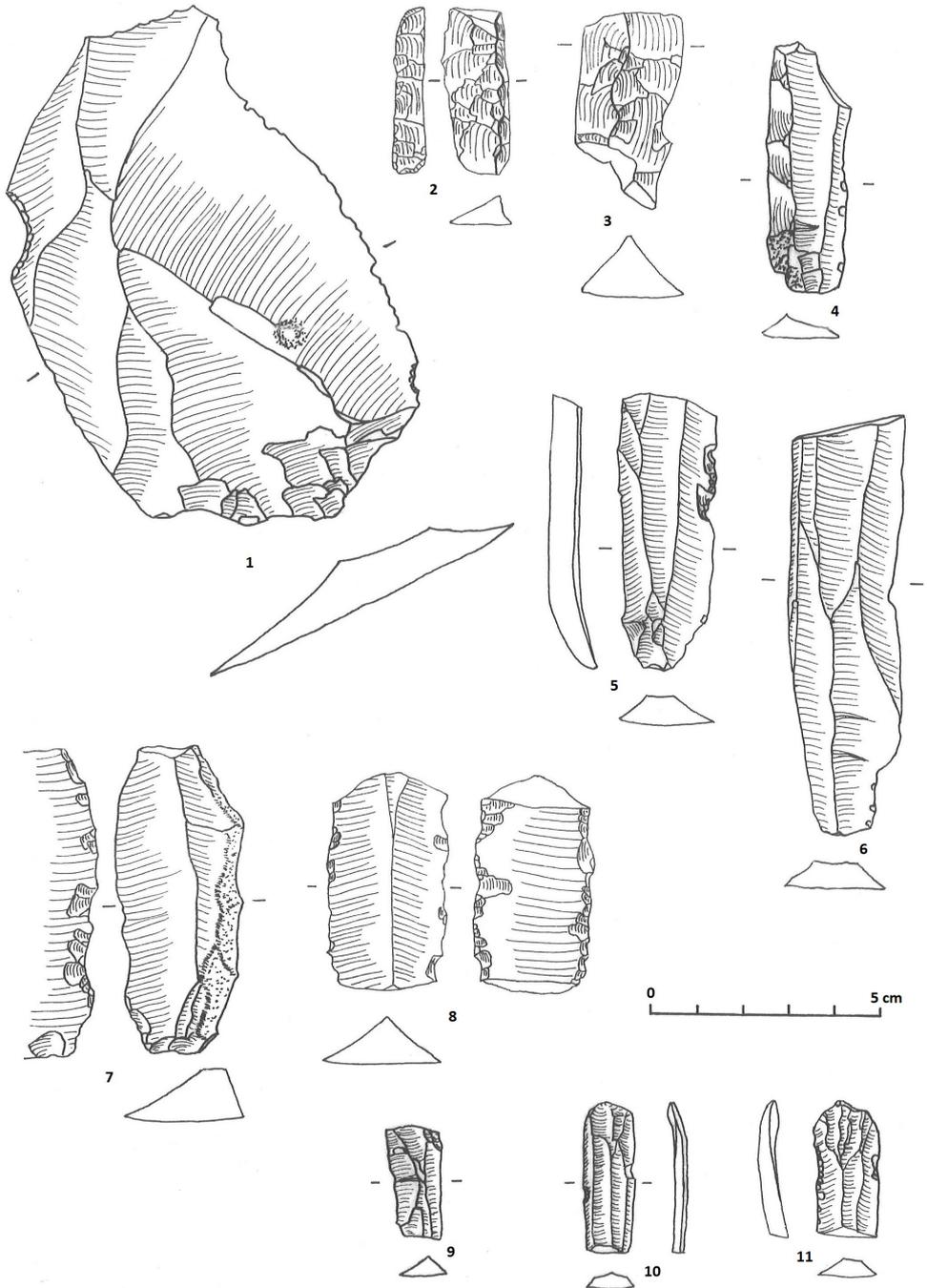


Fig. 4. LPPNB chipped stone from H27:

1. large notched flake (core preparation?); 2-3. crested blades; 4. débordante blade; 5. distal blade from single platform core; 6. distal blade from bidirectional core; 7. medial cortical blade (“naturally backed knife”); 8. medial blade; 9. medial bidirectional bladelet; 10-11. proximal bladelets; 9-11 are obsidian, the remainder flint.

FROM IKKUWANIYA TO URA. A reassessment of the geography of the Hūlaya River Land according to the Hittite archaeological and philological evidence

Yiğit Erbil* and Alice Mouton**

Abstract

Through the combined study of the Hittite cuneiform texts and the archaeological data, we try to draw a map of the Hūlaya river land, a Luwian-speaking area of the Hittite kingdom. The philological inquiry focuses on two diplomatic treaties that were established by the Great King of Hatti and the king of Tarhuntaša, whose territory was closely connected to the Hūlaya river land. The archaeological inquiry summarizes several survey campaigns performed in the region, including the surveys that we performed in the vicinity of Fasillar (province of Beyşehir) between 2012 and 2015. Our methodology is based on reconstructing the ancient roads of the region, in order to reconstitute the urban network of the Hittite period.

INTRODUCTION

The Hūlaya river land is part of the Hittite Lower Land,¹ a Luwian-speaking area included in the land of Hatti since the Ancient Kingdom according to the Telepinu Edict (Hoffmann 1984: 12-15, § 3-4). The Hūlaya river land remained within the land of Hatti until Hattušili III's reign. This is illustrated, for example, by the presence of the Hūlaya river on the list of divine recipients of Muwatalli II's prayer (Singer 1996: 176-7). During Hattušili III's reign, the land of the Hūlaya river becomes part of a new kingdom, the kingdom of Tarhuntaša which Hattušili gives to his nephew Ulmi-Tešub/Kuruntiya (see for example Jasink 2001: 52). Tarhuntaša had been the ephemeral capital city of Kuruntiya's father Muwatalli II before Kuruntiya's own brother, Urhi-Tešub/Muršili III, relocated the capital at Hattuša.

The extent of the Hūlaya river land is still debated today. Some authors (Garstang and Gurney 1959: 69-70; Forlanini 1998a: 225) believe that the southern limit of this land was the Hūlaya river itself (most probably the Çarşamba çayı as already suggested by Garstang 1944: 37). As for the northern extent, the bed of the Sarıöz river from the Aladağ to the Beyşehir lake² would mark the natural frontier according to Forlanini (1998a: 225). Toward the east,

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¹ We would like to thank M. Forlanini who accepted to proofread this article. The latter was written independently from Forlanini's then forthcoming article (now published as Forlanini 2017).

² Barjamovic 2011: 370 with fn. 1535 suggests that the Beyşehir lake might "have been a river valley covered with towns and villages in Hittite times." He also writes, "Proof that the lake must have formed late in history was provided by a local fisherman, who took me to a place c. 600 m. south-west of Yılanlı Ada where Roman stone

ARCHAEOLOGICAL SURVEYS IN THE HULAYA RIVER LAND

Since 2012, we have been surveying the surroundings of Fasıllar, thereby trying to draw the Hittite map of the region comprised between Beyşehir and Konya (fig. 2).⁵⁴

From Eflatunpınar to Üçpınar höyük (the ancient West-East road)

Starting in Eflatunpınar, the site Eflatunpınar höyük is only 500 m southwest of the famous cultic ensemble of Eflatunpınar (coordinates of its northwestern extremity: 37°49'26" N – 31°40'14" E; fig. 3).⁵⁵ At this site, measuring about 120 m from northwest to southeast and 100 m from southwest to northeast,⁵⁶ ceramic belonging to the Hittite period have been identified by Elif Ünlü⁵⁷ (fig. 4). Although the site is quite flat, ceramic dating from earlier and later periods (especially Early Bronze Age and Iron Age) were also identified.



Fig. 3. General view of Eflatunpınar höyük.

This site, conveniently located near the Eflatunpınar basin and abundantly provided with water by the local spring, could be a small Hittite town where the Hittite Great King and his Court would stay during festivals involving the cultic basin (see Erbil and Mouton 2012: 70). Leading to this mound and passing the Eflatunpınar basin by its southern side, we noticed the existence of an ancient road going from west to east toward Konya. A section of the road is still visible on top of the hill opposite the Eflatunpınar basin. The Eflatunpınar basin faces this road and is visible from it. We believe that the monumental scale of the whole Eflatunpınar cultic ensemble has to be understood as an aim to make the monument visible from the road itself. This ancient road was called Selki pazarcı yolu (“ancient market road”) and was still in use during the Ottoman period.

While trying to follow this ancient road eastward as far as possible, we observe the site of Bayat Höyük (coordinates of its northern extremity: 37°50'23" N – 31°41'26" E; see fig. 5)⁵⁸ where Hittite ceramic have been identified (fig. 4). Bayat Höyük is a bigger mound than Eflatunpınar höyük (about 126 m from north to south and 212 m from west to east) with earlier and later ceramic (Early Bronze Age to Classical period). However, it does not lie direct-

⁵⁴ Erbil *et al.* 2016 and Erbil 2017. Surveys were already conducted in the region: see Mellaart 1954; Mellaart 1963; Bahar, Koçak 2004. Ramsay and Garstang also surveyed the region in 1904 according to Garstang 1944: 25 fn. 54 who does not refer to any publication.

⁵⁵ The site is already known: see Mellaart 1954: 192, Mellaart 1963: 200 and Bahar, Koçak 2004: 23.

⁵⁶ We determined the size of each site according to both in-field measurements and Google Earth. However, all of them remain approximate.

⁵⁷ We are grateful to Elif Ünlü, who examined and dated all the ceramic material from the survey.

⁵⁸ Mellaart 1954: 192 and 1963: 209 already mention the site. See also Bahar and Koçak 2004: 23.

FROM BURIAL PLOT TO DUMP SITE The history of the PQ4 compound at Sagalassos (southwest Anatolia)

Sam Cleymans*, Peter Talloen*, Bas Beaujean*, Katrien Van de Vijver** and Jeroen Poblome*

Abstract

This paper presents the results of three excavation campaigns at a burial compound in the Eastern Necropolis of Sagalassos (SW Anatolia). The enclosed burial plot was located in the far eastern part of the city's Eastern Proasteion and was used as such between the end of the 1st-beginning of the 2nd century AD and the beginning of the 5th century, with a hiatus around the middle of the 3rd century. Sometime at the end of the 5th century AD the compound lost its funerary function, after which it was looted and used as a dump site in the 6th century. Finally, the area was covered by stone refuse resulting from quarrying activities higher up the ridge. Nine tombs could be attributed to the original burial phase, while 30 graves dated to Late Roman times. By presenting the history of the compound and through a discussion of different archaeological and bioarchaeological data, the paper aims to shed light on the funerary practices at Sagalassos during Roman Imperial times and uncover some of the actors behind these mortuary and non-funerary activities.

INTRODUCTION

In Roman Imperial times the urban centre of Sagalassos, situated in the ancient region of Pisidia (southwest Anatolia), was surrounded by its *necropoleis*¹. Immediately east of the ridgeline within the city's Eastern *Necropolis*, on a vantage point overlooking the Ağlasun Valley and the area of Elmalı Pınar (Fig. 1), substantial walls belonging to an enclosure were discovered in 1987 by the Pisidia Survey Project under the supervision of Stephen Mitchell². Based on the polygonal dry masonry and ceramics found nearby, these walls were attributed to early Hellenistic times³. Given its location in the landscape, this structure was interpreted as a watch tower, overlooking the south-eastern access road to Sagalassos, as part of the city's Hellenistic fortifications⁴. In 2012, excavations were initiated along the eastern wall of the enclosure⁵, in order to establish the construction date of the building. In addition to providing a date of ori-

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¹ Köse 2005.

² Mitchell and Waelkens 1988: 60.

³ Although the ceramics were not mentioned in the article by Mitchell and Waelkens (1988), Loots *et al.* (2000: 613) refers to this published survey report for this statement. Loots *et al.* (2000: 613) further gives some parallels for this type of masonry in Hellenistic times.

⁴ Loots *et al.* 2000; Vanderpe and Waelkens 2007: 137; Martens *et al.* 2008: 132.

⁵ Talloen and Poblome 2014: 250-251.

as an applicator. A total of eight bone pins also accompanied the deceased. While seven could be identified as hair pins, one had a flat rounded head, and could be identified as a spatula. Originally, these pins could have been kept in a box comparable to the one found in Tomb I. Two spinning-related tools, fashioned out of animal bone, were also part of the concentration. The first object was an intact long tapering spindle, pointed at both ends. The second object was a complete distaff ending in a standing naked female figure holding a garment wrapped around her lower body and identified as *Aphrodite*. The jewellery included two small golden earrings consisting of a triangular hanger inlaid with 21 pearls and a hoop in gold-wire piercing the ear. The wire was closed in such a way that it could not be opened, indicating that these earrings too were made for the afterlife. In addition, a silver ring similar in design to the gilded one from Tomb II, was found. The bezel held a chalcedony gemstone depicting the muse Polymnia. Finally, two halves of a slightly convex and undecorated Cu-alloy mirror disc were present. As only the disc was found, either the handle and frame were not placed in the grave, or these were made of wood. The mirror appears to have been broken on purpose, rendering it unusable before interring it with the deceased (Fig. 11). For the construction of the vault, a cover of conifer planks²⁸ was placed on top of the walls, after which a 30cm thick layer of mortared stones and bricks was applied.



Fig. 11. Grave goods of Tomb V.

The walls of Tomb VI, built against the western extremity of Tomb V, were equally constructed with mortared rubble stones and brick masonry, and later smoothed with plaster. Here, however, the floor consisted of large roof tiles. Its inside dimensions measured 1.92m in length, 0.66m in width and 0.59m in depth. In this tomb a female individual between 30-60 years old was buried in a supine position with the head at the east end of the grave, the arms placed on the pelvis. Just as in the adjacent tomb, the skeleton was disturbed by rodents, which

²⁸ Identification by Elena Marinova based on the negative imprints in the mortar.

LOWER GÖKSU ARCHAEOLOGICAL SALVAGE SURVEY, THE FIFTH SEASON

*Tevfik Emre Şerifoğlu, Naoise Mac Sweeney and Stuart Eve**

Abstract

This article presents results from the fifth and final season of the Lower Göksu Archaeological Salvage Survey Project (LGASSP), which was started in 2013 to document the major archaeological sites and monuments in the valley before the construction of the Kayraktepe Dam (Mersin Province, Southern Turkey). This season marked the end of the project in its current form, and the transition to a new project that examines the landscapes of the entire Göksu River Basin in the context of the wider Taşeli Peninsula and the Karaman Plain. Therefore, the season of two weeks did not only focus solely on the Lower Göksu Valley but our team also conducted initial investigations along the Mediterranean coast from Anamur to Silifke and in parts of the Karaman Plain surrounding Karadağ. This article presents a summary of the results of this transitional field season together with a brief presentation of our digital photogrammetry subproject, and a discussion about the regional land routes and settlement patterns. The fifth season of the LGASSP, which is a collaborative project of Bitlis Eren University and the University of Leicester, was once more funded by the British Academy through a Newton Advanced Fellowship.

INTRODUCTION

The summer of 2017 saw the fifth and final field season of the Lower Göksu Archaeological Salvage Survey Project (LGASSP), which was started in 2013 as a response to the construction of the Kayraktepe hydroelectric dam in the Göksu Valley (Mersin Province, southern Turkey). The season lasted two weeks and was conducted in September 2017. Over the last four years, our team has investigated the Lower Göksu Valley in detail, allowing us to study the changing settlement systems, routes and communication networks; as well as the wider archaeological landscape, shedding new light on the regional cultural history from the Chalcolithic to the Medieval period (Şerifoğlu et al. 2014; 2015a; 2015b; 2016; 2017; Şerifoğlu 2017). The 2017 field season had a slightly different focus from those of previous years, as it represented the formal end of the LGASSP and the transition to a new regional project that aims to study the whole Göksu River Basin, the Taşeli Peninsula in its entirety, and the Karaman Plain at the southern edge of Central Anatolia (Fig. 1). A part of the season was spent completing the work in the Lower Göksu Valley, continuing and finalising what we started earlier. During the rest of the season, we conducted initial explorations of the larger area, first along the coast from Anamur to Silifke; then in the Gülnar area between the coast and the valley; and finally in the Karaman Plain, mainly around Karadağ.

* Bitlis Eren University and the University of Leicester.

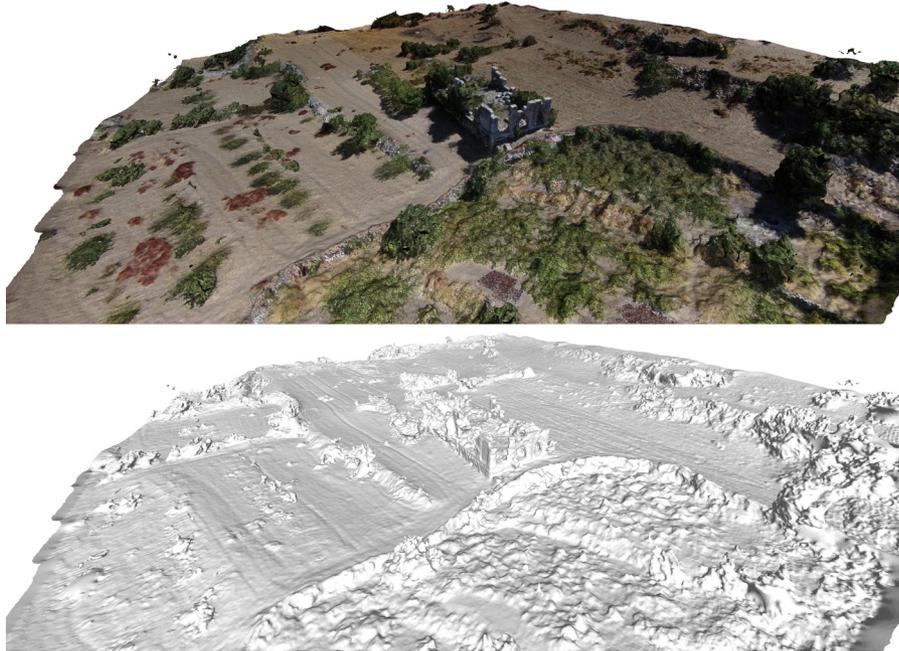


Fig. 11. 3D model of the temple and surrounding architecture at Arıkuyusu (image by S. Eve).

SETTLEMENT PATTERNS, AND ROUTES AND COMMUNICATION NETWORKS – SOME PRELIMINARY THOUGHTS

This transitional field season has shed new light, as well as raising new questions, about both settlement patterns and wider networks of routes and communications. We are now beginning to understand our original survey area of the Lower Göksu Valley in its wider context, uncovering more about its connections with other neighbouring areas (Fig. 12).

The basic settlement pattern in the Lower Göksu Valley seems to have persisted through many different periods of human history. In general, sites were spaced at fairly regular intervals along the main north-south route between the Mediterranean coast and the Karaman Plain, with clusters in the two main agricultural plains in the valley – the first just south and west of Mut, where the main Göksu stream is joined by the Ermenek; and the second around the modern village of Kışla, where the Göksu is joined by the Kurtsuyu. In these two zones, there appears to have been a complex settlement hierarchy, focusing on a pair of twin mound sites in each case, one on either side of the Göksu and presumably controlling an important river crossing. By undertaking more intensive survey work in these two agricultural plains, we have been able to learn more about the dynamics between sites in different periods, and the uses of land and landscape in the zones between settlement sites. As we begin to process this work and our results, we are gaining a more nuanced understanding of what now appears to be a very complex and dynamic settlement pattern in the Lower Göksu Valley. In the future, it would be interesting to see whether this pattern was unique, and to compare the settlement patterns in the Upper Göksu Valley as well as the Ermenek Basin.

READING THE LATE BRONZE AGE CERAMIC EVIDENCE AT UŞAKLI HÖYÜK (CENTRAL TURKEY). The pottery from the Area A test sounding

Valentina Orsi*

Abstract

Excavations at the site of Uşaklı Höyük, on the central Anatolian Plateau, have revealed traces of a lengthy occupation ranging from the Early Bronze Age to the Late Roman periods. In particular, they have provided sound confirmation of the importance of the centre during the Late Bronze Age, when it was probably to be identified with the sacred Hittite city of Zippalanda. The Late Bronze Age monumental structures uncovered on the lower terrace and on the high mound had been markedly affected by later building activities, but a perfectly sealed sequence of materials has been revealed in a test sounding below monumental Building II, in Area A.

After an overview of the different contexts brought to light between 2013 and 2017 at Uşaklı Höyük, the paper discusses the Late Bronze Age ceramic evidence in the frame of the long sequence of occupation of the site and against the background of central Anatolian cultural horizons.

The analysis focuses on the materials from the Area A test sounding, which provide a reference post quem for the construction of the monumental Building II.

INTRODUCTION. THE SEQUENCE OF OCCUPATION ON THE SITE OF UŞAKLI HÖYÜK: CONTEXTUALIZING THE LATE BRONZE AGE CERAMIC EVIDENCE

The site of Uşaklı Höyük lies on the central Anatolian plateau, in the province of modern Yozgat.¹ It is located on the southern bank of the Eğri Oz Dere river, which flows east-west, and close to the intersection with the Kötü Dere, which runs along the western side of the site, from south to north (Fig. 1). The fertile plain, punctuated by gentle hills and stone spurs, is delimited to the south by the Kerkenes mountain (+1454 metres above sea level). As demonstrated by a regional survey conducted between 2008 and 2012 (Mazzoni, D'Agostino, Orsi 2010; Mazzoni, Pecchioli Daddi 2015; D'Agostino, Orsi 2016: 333-334), the area, probably as a consequence of favourable ecological conditions and strategic location on the north-south and east-west communication axis, attests to a long sequence of occupation, ranging from the Late Chalcolithic until the Roman and Byzantine periods.

The site of Uşaklı Höyük is composed of a high mound of *ca.* 2 hectares and a large, lower terrace, which extends over *ca.* 10 hectares to the western, northern and eastern sides of

* Università degli Studi di Firenze.

¹ <http://usaklihoyuk.org/>

The inventory of diagnostic pottery

If the interpretation of the archaeological context is correct, the potsherds recovered from the different stratigraphic units of the test sounding sequence must have entered their last position in the archaeological record in a relatively short span of time, but they relate to a secondary context of deposition.¹³ Therefore, we have no way of knowing if and which of the original vessels were in use at the same time, or belonged to the same primary context. The ceramic assemblages of the different stratigraphic units of the sounding are, in fact, largely mixed, including types characteristic of distinct chronological horizons and, consequently, of different primary contexts. According to a statistical evaluation of the chronological distribution of the diagnostic potsherds (Diagram 2), *ca.* 91% of the potsherds belongs to Middle and Late Bronze Age ceramic horizon, while about 9% may be related to earlier periods. On these premises, the focus of the analysis has been directed toward identifying of the most recent set of materials, which is the most indicative as a chronological reference in the investigation of the building process. With regard to more accurate chronological distinctions, due to the marked continuity observed in Anatolian ceramic productions, and especially in the Hittite period, a quantitative/statistical approach in ceramic analysis have provided more reliable results than qualitative approaches (Schoop 2006; Schoop 2009: 147; Mielke 2010). While a detailed statistical examination based on the ceramic types is currently under way, a preliminary evaluation of the possible chronological range of attribution of the ceramic assemblages from the different stratigraphic units has, however, been based on ceramic comparisons.¹⁴

With regard to the ceramic production of the Hittite period, a general subdivision of the Hittite ceramic sequence into three parts has been adopted by W.-D. Schoop (Schoop 2011: 242-243). According to this system, which is not to be confused with the historical and philological sequences and terminologies¹⁵, the 'early' stage of the Hittite ceramic sequence may



Fig. 6. Area A: Coarse Plate U13.756, from the test sounding in room 126, detail of the surface appearance, with rilling marks and digits on the left side (= Pl. 3: 5).

¹³ Additional evidence in support of this interpretation, is given by the average state of preservation of the potsherds, which are mainly of medium-small size.

¹⁴ For an overview on the state of the art with reference to the main sites of comparisons, see D'Agostino, Orsi 2015: 166-180. Additional sets of materials have been provided by recently published works, including: the publication of the pottery from the Building B of Kayalıpınar (Mühlenbruch 2014), which covers a sequence ranging from the Old Hittite to the Early Imperial period (*ca.* 2nd half of the 17th cent.-14th cent. BC); the overview of the Late Bronze Age pottery production of Oymağaç Höyük/Nerik (Mielke 2016a); the publication of the pottery from the Intermediate Plateau at Boğazköy Western Upper City (Gruber 2017; Gruber, Radezky 2017); and the account of the pottery sequence from Yenicakale, at Boğazköy Upper City (Öğüt 2016). As for cross studies on the Hittite pottery production, of particular interest are Glatz 2015; Mielke 2016b and Mielke 2017.

¹⁵ See Schoop 2011: 242, note 2.

THE CONTEXT AND CHRONOLOGICAL RELATIONSHIP OF MIDDLE BRONZE AGE FIGURINES AT ALIŞAR HÖYÜK

Shannon Martino

Abstract

The cult practices of the Hittites have long been of interest, particularly in terms of the bronze statues, stone reliefs, and iconic representation and discussion of the ritual feeding of the wooden, stone, or metal statue of a Hittite deity. Too often, scholarship overlooks religious and magical practices that involve the use of figurines in less precious materials, and therefore could have been practiced by more members of society than just the elite. Such practices are visible in the production of clay anthropomorphic figurines from Seyitömer in western Turkey to Alişar Höyük in central Turkey to Tell Mardikh in Syria; yet until now, these figurines have received little attention due to their crude and unstandardized manufacture and the lack of contextual information that often accompanies their publication. This paper begins to address this inconsistency by contextualizing the Middle Bronze Age figurines from the site of Alişar Höyük using a synthesis of findings from archival research and past publications, highlighting the value of examining the primary source materials of archaeology.

THE LOCATION AND CHRONOLOGICAL RELATIONSHIP OF MIDDLE BRONZE AGE FIGURINE FINDS AT ALIŞAR HÖYÜK

Though many have spoken about the role of statues in Hittite cult practices and as well as the magic rituals that use figurines, rarely do these analyses intersect with archaeological evidence. This is not to say that such evidence does not exist, but such analyses have mostly focused on the textual evidence for these activities, usually involving figures made of costly materials. When it comes to the use of clay figurines, one has the opportunity to not only examine the practice of magic ritual, but also the role of these rituals in the everyday lives of the general population. More than 70 such Middle Bronze Age clay anthropomorphic figurines have been found at the site of Alişar Höyük, making it a good case study for an analysis of practice, with the largest number of Middle Bronze Age clay figurines ever recorded. In order to do that, one must first spatially and chronologically contextualize the findings from a site excavated almost 100 years ago. Through a combination of archival research, ArcGIS, and source compilation this paper aims to do just that.

All the figurines were excavated in the late 1920s and 1930s by the Oriental Institute under the direction of Hans Henning von der Osten and Erich Schmidt. Despite the many years since their excavation, however, they remain incompletely published. First and foremost of the reasons that little work has been done on the figurines from Alişar is the complicated stratigraphy of the site. Next is the difficulty of parsing object find spots from the publications. In fact, contexts of many objects from Alişar can only be found in the excavation object records, cards, and early catalogues which are held in the Oriental Institute Archives, if at all. Of-

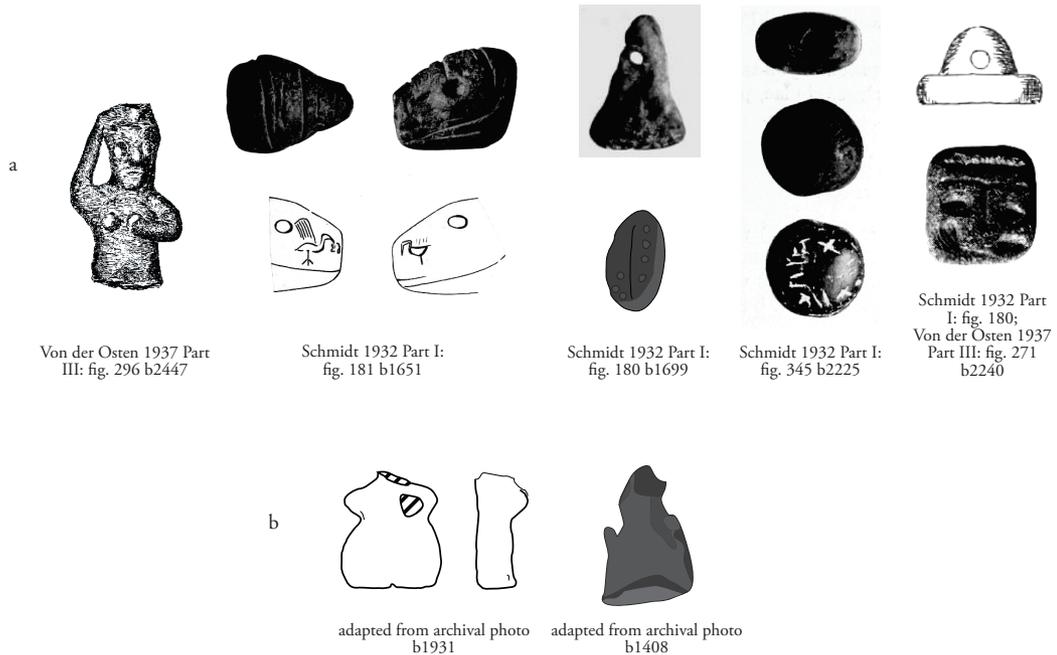


Fig. 7. Figurines found with seals and lead figurines.

CHRONOLOGY AND DISCUSSION

Part of the problem when addressing the use of Hittite clay figurines is the term Hittite itself. For many years Hittite or “Old Hittite” was used to describe much of the 2nd millennium in Central Anatolia, and to this day some scholars still use this terminology for periods that many now associate with the Old Assyrian period. This terminology is particularly problematic when dealing with material from past excavations like Alişar Höyük, from which the most evidence for 2nd Millennium clay figurines in Anatolia has come. Today, the period of the Hittites in Anatolia is dated no earlier than c.1700 BC and the Hittite State to 1650 BC in Anatolia. While 1650 BC marks the beginning of what we now know of the Hittite Empire, excavations at Alişar Höyük show that the traditions of manufacturing clay anthropomorphic figurines are seemingly unchanged, at least in formal quality from the Old Assyrian to Hittite periods perhaps owing to the well-known borrowing of ritual exemplified by the Hittite use of the Arzawa traditions.¹⁰ We can, therefore, look to figurines, such as those from Alişar, to help identify continuity from the dark ages preceding the establishment of the Hittite Empire into the Empire period.

In order to determine the date of these figurines at Alişar Höyük more precisely one can look to the seals unearthed along with the figurines as a terminus post quem, and the tradition of lead figurines, and comparanda from neighboring areas. The lead figurines with known

¹⁰ Collins 2010: 56-7.

THE 'AYNALI MARTINI': THE OTTOMAN ARMY'S FIRST MODERN RIFLE

Julian Bennett*

Abstract

The Russo-Turkish War of 1877-1878 is generally recognised as the most calamitous of the several wars fought by the 'modernised' Ottoman Army of the late 19th century as it ended with the Russian army at the gates of Constantinople in the west, and in occupation of Erzurum in the east. The only major Ottoman feat of arms in that campaign was the 'Plevna delay', where between July and December 1877, the garrison of Plevna, under Nuri Osman Paşa, resisted two major attacks by Russian forces and a third with their Romanian allies, thus preventing the Russians from advancing on Constantinople until the following year. The successful defence of Plevna was to a great extent due to the defensive earthworks built there by the Ottoman garrison and which resisted all attempts at destruction through artillery fire. But the main factor in the 'Plevna delay' was the wholesale employment by the Ottoman garrison of the Peabody-Martini rifle, a weapon that had only recently entered the Ottoman infantry inventory. While the story of the Siege of Plevna itself within the wider context of the Russo-Turkish War of 1877-1878 is well known among those interested in the military affairs of the period, the history and nature of the rifle that played so significant a role there – its biography, as it were – is not well known outside of specialist military reference works, a vacuum this article seeks to fill.

INTRODUCTION

The defeat suffered by the Ottoman Empire in the Ninth Russo-Turkish War of 1877-1878, the eleventh such conflict between the two states in a series stretching back to 1568-1570, and the fourth in the 19th century alone, was the most disastrous of them all. At the end of the '93 War, as it is often referred to in contemporary and even some modern sources, from the Islamic year it began, 1293, one Russian army was encamped at San Stefano (Ayastefanos, today Yeşilköy), with an unimpeded view towards Constantinople's Land Walls, and a second

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Fig. 14. A shortened Peabody-Martini yataghan with a steel scabbard (photograph courtesy of Mick Hibberd).



Fig. 15. The remains of a standard Peabody-Martin yataghan bayonet and its surviving steel locket from its leather scabbard found in the remains of the Arab village of Qaluniya, an Ottoman outpost in World War One (photograph courtesy of Assaf Peretz, and Shua Kisilevitz and Anna Eirikh-Rose of the Israel Antiquities Authority).

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