2. HISTORIOGRAPHY

PROCLAMATION OF ANITTA OF KUŠŠAR (1.72)

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Reign of Pitḫana of Kuššar

§1 (lines 1-4) (Thus speaks) Anitta, son of Pitḫana, king of Kuššar. Say:[1] (Pitḫana) was dear to the Stormgod of the Sky.[2] When (Pithana) was dear to the Stormgod of the Sky, the king of Neša[3] was ...[4] to the king of Kuššar (= Pitḫana).

§2 (lines 5-9) The king of Kuššar ca[me] down out of the city (of Kuššar) with large numbers and to[ok] Neša during the night by storm. He captured the king of Neša but did no harm to any of the citizens of Neša. He treated [them] (all) as mothers and fathers.[5]

Reign of Anitta, son of Pitḫana

§3 (lines 10-15) After (the death of) [Pit]ḫana, my father, in the first year I suppressed a revolt. [Whate]ver land arose (in revolt) from the

[1] Forrer 1922, 1926:8, not seeing the *-MA* sign which the scribe inserted slightly below and to the right of the final sign in this line, read *QÍ-B[Í?-M]A?* "speak!". Figulla correctly copied that "extra" sign in KBo 3.22, making a reading *QÍ-B[Í?-M]A* likely. Steiner 1984 modified the reading to: *QÍ-B[Í?-Š]Ú?* "his utterance/command." Badalì's reading 1987 as a Hittite verb: *ki-ša-[a]t* "(Anitta, son of Pitḫana,) has become (king of Kuššara)" encounters too many paleographic and grammatical difficulties to be acceptable. Therefore we must retain the reading *QÍ-BÍ-MA* favored by the combination of Forrer's and Figulla's copies.

[2] See Starke 1977 #46.

[3] The modern site of Kaneš/Neša is Kültepe excavated by T. Özgüç.

[4] For possible readings and interpretation see Neu 1974.

[5] That is, he treated them mercifully. See Güterbock 1956; Archi 1979.

direction of the east,[6] I de[feated] them all.

§4 (lines 13-16) [...] the city of Ullamm[a[7] ...] the king of Ḫatti[8] c[ame(?) ...] back [...] in (the city of) [T]ešma[9] I defeated. Neša f[ire(??) ...].

§5 (lines 17-19) [I took] the city of Harkiuna in broad daylig[ht]. I took the city [Ullam]ma at night. [I took] the city Tenenda in broad daylight.

§6 (lines 20-26) I devoted[10] (them) to the Stormgod of Neša.[11] We [all]otted[12] (them) to the Stormgod [of Neša(?)] (as) a de[voted thing].[13] Whoever after me becomes king, whoever resettles [the cities of Ullamma, Tenend]a, and Harkiuna, [the enemies of] Neša, let him be enemy to [the Stormgod] of Neša.[14] [a] And he — let him be [...] of all the lands. Like a lion[15] the land [...].

§7 (lines 27-29) (If) he [doe]s (any other) [harm], (if) he settles [...] upon [...], and [...s] it to the Stormgod [...].

Year Two

§8 (lines 30-32) After (the death of) my father, [in the ... year, I proceeded(?)] to the s[ea] of the city of Zalpuwa.[16] The sea of [Zalp]uwa [was my boundary].[17]

§9 (lines 33-35) [I have copied] these [words] from the tablet(s) in my gate. Hereafter for all time [let no] one de[face] th[is tablet]. But whoever defaces[18] it, [let him] b[e] an enemy of [the Stor]mgod.[19]

[a] Deut 13:16; Josh 6:26; 1 Kgs 16:34; Isa 25:2; Ezek 26:14; Ezra 4:12-22

[b] 1 Sam 4-6

[c] Judg 6:1; 13:1; 2 Kgs 18-19; Isa 36-37; Jer 12:7; 21:10

[d] Judg 9:45

Additions to the Original Monumental Inscription in the Gate

§10 (lines 36-37) A second time Piyušti, king of Ḫattuša, came. At the city Šalampa [I defeated(?)] his auxiliary troops[20] which he brought in (to aid him).

§11 (lines 38-48) [I ...ed] all the lands [...] this side of Zalpuwa by the sea. Previously Uḫna, king of Zalpuwa, had carried off (the cult statue of) our goddess[b] (Ḫalmaššuit) from Neša to Zalpuwa, and I brought [Hu]zziya, king of Zalpuwa, back alive to Neša. P[iyusti] had [f]ortified Ḫattuša. So I left it alone. But subsequently, when it became most acutely beset with famine(?),[21] their[22] goddess Ḫalmaššuit gave it over (to me),[c] and I took it at night by storm. In its place I sowed cress.[23] [d]

§12 (lines 49-51) Whoever after me becomes king and resettles Ḫattuša, [let] the Stormgod of the Sky strike him.

§13 (lines 52-54) Toward Šalatiwara [I] tur[ned] my face. šalatiwara drew out [its] ... [...] (and) troops to meet me. I carried them off to Neša.

§14 (lines 55-56) I built various city (fortifications) in Neša. Behind I built the temple of the Stormgod of the Sky and the temple of our goddess (Ḫalmaššuit).

§15 (lines 57-58) I built the temple of Halmaššuit,[24] the temple of the Stormgod my lord, [and the temple of ...].[25] And those goods which I had brought back from my campaign(s) I dedicated(?)[26] to that place.

[6] Less likely because of the word order: "Whatever land arose, I defeated them all with (the help of) the Sungod"; so Neu 1974:11.

[7] To the SW of Neša. See del Monte and Tischler 1978:452.

[8] Cf. §10 ("the second time").

[9] Also written Taišama. Restoration according to Balkan, 1957:53. Neu 1974:10 considers the name [...]x-*te-e-eš-mi* to be incomplete. Del Monte and Tischler 1978:429 sub Tišama do not list this passage.

[10] Lit., "sold" (*ḫappariya-*). See Deut 32:30; Judg 2:14; 3:8 for God "selling" Israel "into the hands" of its enemies.

[11] So in the Old Script copy A; var. in C (KUB 36.98 obv. 11) "Stormgod of the Sky."

[12] [*ḫin*]*kuen* in dupl. C obv. 12.

[13] *ḫappar*. The following lines make it clear that this meant the permanent barring of human habitation from the site, i.e., its total annihilation. This is very much like the "ban" (Hebrew *ḥerem*) imposed on certain Canaanite cities by Joshua in the Hebrew Bible. See Deut 7:2; 13:16-18; Josh 6:17-18; 7:1, 11; 10:28-41. See Stern 1991.

[14] For the curse on one who resettles these cities see §12 below and Josh 6:26 (curse on rebuilder of Jericho).

[15] For the lion simile cf. Imparati and Saporetti 1965 (*CTH* 4) §§ 10 and 15. On the similes in the texts of Ḫattušili I see Hoffner 1980.

[16] Zalpuwa (also known as Zalpa) was located close to the Black Sea coast, near the mouth of the Marassanta River (Classical name Halys, Turkish name Kizil Irmak). Cf. del Monte and Tischler 1978:490f. and literature cited there.

[17] For subsequent Old Hittite kings making "the seas" their boundaries cf. Hoffmann 1984 (*CTH* 19) §§ 3, 6.

[18] *ḫulliezzi*, Neu 1974:12f.: "zerschlägt."

[19] Reading *ku-i-ša-at ḫu-ul-li-ez-zi-m[a* ^{d}IŠKUR-*un-n]a-aš*. Neu 1974:12f. reads *ku-i-ša-at ḫu-ul-li-ez-zi* ^{U}[^{KU}*Ne-eš*]*a-aš* ("of Neša").

[20] *šardiyaššann-a*.

[21] Steiner 1993 (esp. p. 174) questions the validity of the accepted interpretation "beset by famine/hunger" and suggests instead that it means the city was left unprotected by troops who had gone elsewhere on campaign.

[22] Following Singer 1995, who reads: ^{d}Ḫal-ma-š[u-iz] / ^{d} Ši-i-uš-mi-iš and correctly notes the difference between *-šummiš* "our" and *-šmiš* "their." Neu 1974:12f. differently: "lieferte sie [i.e., die Stadt] mein Gott Šiu der Throngöttin Halmašuit aus."

[23] On cress (*saḫlû*) in Hittite texts see Hoffner 1974a:111. For sowing ruins with cress see *CAD* S sub *saḫlû* 2 b 3′ (p. 64). See also Judg 9:45, where a conqueror sows salt on a sacked city's ruins.

[24] The deified throne dais (see Starke 1979).

[25] The New Hittite duplicate reads here: "of our god(dess)." But, if this is taken to refer to Ḫalmaššuit, it would be redundant with the first part of the same sentence. There is, therefore, some reason to be skeptical about the accuracy of the late duplicate here.

[26] Hittite *ḫališšiya-* usually means "to plate (with silver or gold)."

§16 (lines 59-63) I made a vow. And [I went on] a hun[t].[27] On the first day (I captured): two lions, seventy boars, one boar of the canebrake, and 120 (other) wild animals, whether leopards, lions, mountain sheep, wild sheep, or [...], and I brought this to my city Neša.[28]

Year Four

§17 (lines 64-67) In the following year I went to battle (again) a[gainst Šalatiwa]ra. The "man" (= ruler) of Salatiwara arose together with his sons and came against me. He left his land and his city behind and took up a position on the Hulanna River.

§18 (lines 68-72) [The army of] Neša came around behind him (stealthily) and set fire to his city.[f] Them in[side(?) ...] in the city [...] his [...], 1400 troops, chariots, horses, ...[...]...[...] he drew up and marched off.

[f] Josh 8:19

Year Five

§19 (lines 73-79) When I went on a campaign [to ...], the "man" of Purušḫanda [...] of his *ḫengur*-gift. He brought to me as a *ḫengur*-gift one iron throne and one iron crook.[29] But when I returned to Neša, I brought with me the "man" of Purušḫanda. When he goes to the inner chamber,[30] he shall sit before me on the right.[31]

[27] For this reading see Hoffner 1977.

[28] Many think that these were not dead animals "bagged" in a hunt, but rather animals captured alive to stock a royal zoo. For possible Middle Hittite evidence for the collecting of live animals for such a park see Hoffner 1995.

[29] Sumerian PA.GAM "bent staff," perhaps = Hittite *kalmuš*.

[30] Late duplicate has "to Zalpa" instead of "to the inner chamber."

[31] Imparati and Saporetti 1965 (*CTH* 4) §20, *CTH* 81 §12.

REFERENCES

Text: *CTH* 1. A = KBo 3.22, B = KUB 26.71 i 1-19, C = KUB 36.98 (+) 98a (+) 98b obv.-rev.6′. Bibliography: Edition Neu 1974. Discussions: Badalì 1987; Güterbock 1936:139ff.; 1983:23-25; Otten 1961:335-336; Hoffner 1980:291-293; Singer 1995; Steiner 1984; 1989; 1993.