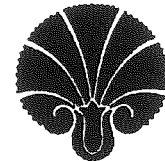


ARIT Newsletter

American Research Institute in Turkey



Number 27, Spring 1999

LETTER FROM THE PRESIDENT

The ARIT Annual Meeting in early January was, as always, a good opportunity for seeing familiar colleagues, meeting new ones, and just plain thinking about ARIT. We gave a warm welcome to new delegate Alice Mary Talbot, representing Dumbarton Oaks. It was again a treat to have with us both of our directors in Turkey, Toni Cross from Ankara and Tony Greenwood from Istanbul, who together represent an amazing total of 37 years of impeccable service to ARIT. Having the "Terrific Tonies" present and hearing their first-hand accounts of ARIT in Turkey regularly reminds us of the essence of the Institute's mission and our great fortune in being so finely looked after in our host country.

Toni Cross had planned to return to Ankara soon after the Annual Meeting, but a window of opportunity for receiving medical treatment in New York changed that. After a period of recovery and follow-up to the treatment, Toni was able to return to Turkey in late March. Geçmiş olsun, Toni Hanım! Awaiting her there, I am sorry to say, was an impending eviction from both our lovely flats. The landlord who wants the space for his family under Turkish law has every right to kick us out. As of this letter, new quarters have been found. The process of getting the hostel and library back in operation is underway. As though this were not enough (poor Toni), it now looks likely that, under revised Dernek regulations, ARIT-Ankara will have to set up its own Dernek, parallel to and separate from the one for ARIT-Istanbul.

ARIT-Istanbul, by contrast, is in fine shape, at least for the moment. The processing of the Snipes Byzantine Studies Collection has continued to consume much energy on the part of Tony Greenwood and Gülden Güneri, but an end is in sight. Tony was successful in obtaining a generous grant from Yapı ve Kredi Bankası for keeping up the holdings of the Collection. Space at the Istanbul Center is now at more of a premium than ever, a "happy problem" considering the great importance of the Snipes Collection.

As I write, Ria Ellis, Nancy Leinwand and I are waiting in anticipation for our RFP (request for proposal) from the USIA for continuing support of programs (i.e., fellowships) and operations. The procedure now has new twists to it, brought about by the recent demise of NMERTA (Near and Middle East Research and Training Act) and the returning of the USIA to the Department of State. We are hopeful that the generous level of support we have been receiving from the USIA will not decrease. Helping to get us through all this, and ever-mindful of ARIT's interests, is CAORC (Council of American Overseas Research Centers) and its Executive Director Dr. Mary Ellen Lane.

As always, best wishes and warmest thanks for your support of ARIT.

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ARIT-ISTANBUL BRANCH NEWS

ARIT-ISTANBUL BRANCH NEWS

A little more than one year after an enormous truck unloaded 160 large boxes of books and eleven dismantled bookshelves on the doorsteps, the H. Kenneth Snipes Byzantine Studies Collection was formally opened to the public this past November. To mark the occasion a standing-room-only crowd of over seventy persons heard a lecture by Professor Peter Hatlie of Groningen University on "The City as Desert: Byzantine Monks come to Constantinople."

Following the lecture we had a reception at which was unveiled a donors' plaque. The plaque bore the names of one institution and 18 individuals who had donated a total of almost \$10,000 in response to a special campaign last fall to raise money to purchase the serial items necessary to bring the holdings up to date. This is in addition to the money the Friends spent the year before to transport the collection here and put up shelving for it.

After having weeded out duplicates and various extraneous works, the final number of monograph titles in the Snipes collection stands close to 3,000. In addition the donation has enriched our serial holdings by forty-one new titles, seventeen of which are complete or near to completion, totalling about 400 volumes. With the money raised by last fall's campaign, we expect to bring at least seven more titles up to date by the summer of 1999. Almost all of these items have been added to the Istanbul ARIT library database which is accessible on the web at <http://arit.dartmouth.edu/arit>. What remains to be processed is a formidable collection of offprints and xeroxes. Four hundred articles have been inventoried already and we're still at the beginning. How we will be able to provide convenient access to this material is a problem that remains to be solved.

After all the time and effort spent in preparing the collection it has certainly been gratifying to see it used regularly by visiting and Turkish scholars, the latter mostly from Boğaziçi and Istanbul Universities, but also by a number of graduate students from universities in Ankara and Izmir who have become regular visitors. As an old time ARIT resident, back for the first time in more than twenty years, said, "ARIT used to be a hostel with a small reference library; now it's really a library and then a hostel."

This is not to belittle the importance of the hostel and other facilities. This past calendar year saw record

use of facilities in general. Outside use of the library rose by about 20% (mostly because of the Snipes collection), but at the same time hostel income (a direct reflection of occupancy rates) rose by about 12% to record heights. We were totally booked for weeks at a time even in the winter, a situation unheard of ten years ago.

The lecture program continues to attract large audiences from both the lay and scholarly community. This fall the speakers addressed a wide variety of topics as follows:

Charles King, Georgetown University,
"Politics and Ethnic Identity among the
Gagauz Turks"

Peter Mentzel, Utah State University,
"Railroads and Railway Workers in the Ot-
toman Empire"

Peter Hatlie, Groningen University, "The City
as Desert: Byzantine Monks come to Con-
stantinople" (in conjunction with the opening
of the Snipes Collection)

Baki Tezcan, Princeton University, "The In-
corporation of the Southeastern Anatolian
Provinces into the Ottoman Empire in the 16th
Century"

Çiğdem Kafescioğlu, Boğaziçi University,
"Maps, City Views and the Making of Istan-
bul's Urban Image"

Let me close by expressing my gratitude to the following individuals and institutions for their donations to the ARIT library in 1998:

Offprints: Peter Kuniholm, Eleazer Birnbaum,
Gary Leiser, David Roxborough, Caroline
Finkel, Fariba Zarinebaf-Shahr, Carter Findley

Books: Suraiya Faroqhi, Peter Mansell, Cecil
Striker, Ivan Pavlu, Paul Magnarella, Barbara
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Güven Arsebuk, Ethem Eldem, Pamela Webb,
Ahmet Yaşar Ocak, Nader Sohrabi, Steven
Richmond, Sasha Halenko, Alan Fisher.

Special thanks in this regard are due to long-time supporter Bruce McGowan, whose gift of 35 books last January included a number of much sought after late Ottoman imprints.

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ISTANBUL FRIENDS OF ARIT NEWS

The Friends had an active fall season combining lectures and tours--three day trips, two weekend trips and one week long trip--with some very successful fundraising efforts both in the membership drive at the annual open house and in a special campaign organized to coincide with the opening of the Snipes collection.

It began, as it has for the last four years in a row now, with the Friends ushering in the fall with a boat trip up the Bosphorus to visit the castles guarding its entrance on both sides. As important and enticing as the castles themselves, certainly for the many repeat participants, is the celebration of the opening of the fishing season with a simple but delicious meal of the çingene palamut and salad, seated on the Clashing Rocks with the Black Sea stretching out before us.

In October, Dr. Turgut Saner of Istanbul Technical University led a weekend tour down to Arykanda and Olympos, staying overnight at one of the small hotels on the beach in Çıralı, just below the flames of the Chimaera. Later in the month Dr. Selma Koçak of the Bosphorus University History Department did a repeat of one of FARIT's favorite tours, an overnight excursion to Edirne, where one can best follow the

development of Ottoman mosque architecture into its classic form, and do it mostly on foot in a relaxed and comfortable fashion without suffering from the noise and traffic that plague so many other Turkish cities.

Then in November the rainy season began and the Friends stayed closer to home. We did venture out as far as the Long Walls of Anastasius, led by walls enthusiast Caroline Finkel, and had a pleasant trek in misty weather along the walls themselves, but found ourselves, not for the first time, prevented by waist-high swollen streams from getting even to the normally "easily" accessible aqueduct. At the end of the month, on an even greyer and more dismal day, John Freely took the Friends on one his incomparable strolls, this time along the seventh hill all the way from Murat Pasha Camii in Aksaray out to Koca Mustafa Paşa and the Studion, with lunch in one of the old style meyhanes of Samatya.

Finally, in January during the Şeker Bayramı, the Friends took off for Syria. By contrast with the rushed trips of the past, this time they had a full week, and under the pleasant guidance of Koko Zobian, they managed to see a great deal more of this fascinating country, novelties including a trip along the coast with visits to Ugarit and Saladin's castle, and an excursion south of Damascus highlighted by Bosra.

Having already expended considerable effort last year to raise funds to bring the Snipes collection here and to shelve and catalogue it, this year the Steering Committee of the Friends threw itself enthusiastically into a specific campaign to raise extra money to cover the cost of bringing the serials and periodicals of the Snipes bequest up to date. The Friends responded generously to the Steering Committee's pleas for money, as did Yapı Kredi Bankası, and with the funds raised we expect to have brought almost all periodical holdings in the collection up to date by the end of the summer of 1999.

ARIT-ANKARA BRANCH NEWS

ARIT - ANKARA BRANCH NEWS

In November, 1998, the ARIT Ankara Branch gained a new full-time librarian, Burçak Delikan, a master's student in Classical Archaeology at Ankara University. Already familiar with our software program from her excavation seasons at Metropolis, Burçak could immediately carry on the work of computerizing the monographs. By the time you read this,

more than 2,000 books will have been entered. Readers may directly contact her, as well as the administrative assistant Cennet Köse, at arit3@tr-net.net.tr.

In mid-winter the ARIT-Ankara's landlord asked that ARIT vacate its two apartments in order that he might install a newly-married daughter in the space, as is lawful in Turkey. Another move after only three years' residence at this location is inconvenient but

unavoidable. ARIT director Dr. Toni Cross and her assistants have spent much of early 1999 searching for new hostel and library/office accommodations. They met with success recently, with two locations in Gazi Osman Paşa (new contact information below).

ANKARA FRIENDS OF ARIT NEWS

LECTURES: Dr. Maya Vassileva, a 1998 ARIT Mellon Fellow from the Institute of Thracian Studies, Sofia, Bulgaria, who has carried out research in Phrygian studies at Gordion and a number of other sites and museums in Turkey was back in Ankara for a short stay. On a warm September evening, she initiated our fall calendar of events with a slide presentation on recently discovered Thracian tombs in Bulgaria. Afterwards, 23 Friends joined us for dinner in the garden of a nearby restaurant.

In December, Professor Yıldız Ötügen, Department of Art History, Hacetepe University, presented an appreciative group of Friends with a true gift of the holiday season: an excellent slide lecture on results of her most recent work at Saint Nicholas Church, Demre/Myra.

TRIPS: In September, Norbert Karg of Bilkent University's Department of Archaeology and the History of Art, led the Ankara Friends' annual trip to Boğazköy. Thanks to Dr. Karg, our resident Hattic/Hittite expert, participants received a full day – and full information – on Hattusha, the fortified Hittite capital and the nearby religious sanctuary at Yazılıkaya, with gods and goddesses of the Hittite pantheon carved in relief on its walls.

Later, in October, an enthusiastic group of Friends enjoyed a half-day walking tour of Roman-period Ankara under the expert guidance of Professor Suna Güven, chair, Department of the History of Architecture, at Middle East Technical University.

In November, the Ankara Branch director once again led the Friends to Antalya for our annual four-day Thanksgiving visit. All went well, with visits to Demre/Myra, to see Saint Nicholas Church plus Lycian and Roman remains, and the coastal sites of Olympus, and Phaselis. The only damper was a downpour at Phaselis, the first time this has happened in more than a decade of these tours. This was more than offset by our hosts at the Sheraton Voyager in Antalya, who extended exceptionally warm and generous treatment to our ARIT group, considered part of the "Sheraton Family."

MOST WANTED LIST

BSA (Annual of the British School of Archaeology at Athens), volumes before 60 (1965)

Koester, H., ed. *Ephessos: Metropolis of Asia: an Interdisciplinary Approach to its Archaeology, Religion, and Culture* (1995)

Loud, G., *The Megiddo Ivories. Oriental Institute Publications 52* (1939)

Pallis, A. A., *Greece's Anatolian Venture and After* (1937)

Schaeffer, Claude F.-A., editor, *Ugaritica* (Paris, 1939-1979) volumes 6 & 7 only

Tatton-Brown, Veronica, *Cyprus and the East Mediterranean in the Iron Age* (London, 1989).

NEW LIBRARY AND OFFICE CONTACT INFORMATION:

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Gazi Osman Paşa
06700 Ankara
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For hostel guests: (011 90 312) 427-3426
arit2@tr-net.net.tr (include name of hostel guest
in heading)

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REPORTS ON ARIT FELLOWSHIPS

POSTMODERN TASAVVUF MUSIC IN TURKEY: BEYOND TRADITION AND MODERNITY

Dane Kusić, PhD, University of Maryland, ARIT-National Endowment for the Humanities Fellow

The focus of my research was the tasavvuf music of Sufi mysticism, an integral part of the Turkish classical music tradition. Two tarikats in Istanbul practice tasavvuf music. The Cerrahi tarikat, a branch of the Havleti tarikat located in Karagümrük, and a group of Sufis belonging to the Mevlevî tarikat in Üsküdar. While in Istanbul, I took classes in Turkish music theory, kanûn (zither), and bendir (frame drum) at the State Conservatory of Turkish Music and in the Cerrahi tekke lodge. I observed, participated in, and studied

rituals in the Cerrahi and Mevlevî tekkes. I made video recordings and photographs of some of these rituals, conducted formal and informal interviews with participants, and maintained a journal of my contacts. For the entire research period I stayed in Istanbul's branch of ARIT, Arnavutköy. Its library was helpful for my historical research. My personal communication with other scholars, mostly historians visiting ARIT, was an important intellectual stimulus and source of many critical and valuable insights.

PREMODERN AND MODERN TASAVVUF

The spectrum of Turkish Sufi orders is colorful and their identities multiple, making it impossible to define them according to a single standard. Prior to the 19th

century, the Turkish Sunni orders such as the Mevlevî, Kadiri, Rufai, Nakşibendi, Halveti, were not actively involved in politics although they participated indirectly in empire-building and the gradual establishment of 'orthodox' Sunni Islam. Depending on circumstances, they supported, and were in return supported by the Sunni Ottoman government and contributed greatly to Ottoman culture. To this day, the Ottoman sultans are part of Sufi memories and identity constructions. Due to the political, military, and economic changes in the Ottoman Empire throughout the 19th century that coincided with colonial encroachment and westernization in other Muslim societies and cultures, Turkey saw the emergence and slow crystallization of two types of orders. The activist orders vigorously responded to these changes and became involved in daily politics, while the moderate orders, with some exceptions, chose to remain quietist.

Among activist orders, the most outstanding was and still is the Halidi tarikat, which appeared in Istanbul in the early 1800s. The Halidis were an offshoot of the Müceddidi, the 'renewalist', Nakşibendi order that emerged in India during the late Moghul rule. In India the Nakşibendi renewalist ideology was a direct answer to British colonialism, and in Turkey to westernization. It is not accidental that in their resistance to colonialism, the Halidis, like modernist Muslim intellectuals, borrowed the modernist discourse from the west. In the second half of this century, two quasi-tasavvuf fundamentalist, and renewalist movements emerged in Turkey, both recognizable by their modernist discourse: the Nurcu movement, itself springing up from the Halidi milieu and most recently, in the 1990s, the Fethullahcis, led by a former Nurcu, Abdullah Fethullah.

On the opposite side of the spectrum are the Kadiri and Fufai orders, who have always been traditionalist, without much interest in worldly affairs and politics. Modern quietist orders, such as the Halveti-Cerrahi and Mevlevî have recently moved beyond tradition and the modernist way of thinking. They differentiate themselves from the other two types by their pronounced postmodern type of discourse.

POSTMODERN TA'AVVUF

In their activity and understanding of their contemporary role and mission in Turkish society and beyond, the Cerrahi and Mevlevî discourses contain elements of both traditional and modernist types.

Rather than fight, these two orders are trying to adapt to the situation in which they are found, thus establishing an alternative and much-needed buffer between the two ends of the spectrum of Turkish thinking, the radical Islamists and extremist secularists. Unlike modernist orders, who insist on fundamentalist Islam and whose discourse seems to be logocentric, based solely on talk and language, the Cerrahis and Mevlevîs use music, dance, and rituals, as well as talk, as their discursive media through which they communicate and perpetuate certain ethical and aesthetic values, as well as religious and social concepts.

The Cerrahi tekke is undergoing transition, trying to find a new image, both popular and attractive, and a new purpose and function in the postmodern world. The Cerrahis adhere to traditional performances of their rituals and music repertory inside the tekke. Outside of the tekke, some Cerrahi members are experimenting with tasavvuf music using electronic sound effects, non-tasavvuf musical instruments, and mixing them with popular music genres. The postmodern ilâhi has moved from its traditional religious and private context to the (secular) public arena. English versions of ilâhis or other newly composed Muslim religious songs recorded by foreign musicians are being issued and/or distributed in Turkey. They have an effect on the Turks themselves, on the Turkish popular music industry, and on the tasavvuf music industry in Istanbul.

The Mevlevî group shows its political correctness by eagerly embracing the recently revived movement of translating 'foreign' Arabic texts of Muslim rituals into contemporary Turkish. Ironically, it even ends its rituals with prayers for the soul of Kemal Atatürk. This group also projects a postmodern attitude through gender consciousness—in its rituals and public concerts dervishes of both sexes dance, sign and play music together. In their monthly concerts in the Galata Mevlevîhane, they perform both traditional and newly composed ayins, the Mevlevî rituals consisting of dancing, singing and instrumental music. In accordance with this group's policy of Turkification of the Mevlevî rituals, Mete Edman, the musical director of this group, sets the music of old ayins to modern Turkish translations of Mevlâna Celâlüddin Rûmî's *Mesnevi*. Edman also composes new ayins with Turkish texts, as well as new ilâhis, either in Turkish or English; the latter's texts are scrutinized by an American member of this group.

Since music is crucial for the Mevlevî rituals,

REPORTS ON ARIT FELLOWSHIPS (CONTINUED)

several ensemble members in the tekke are students at the State Conservatory of Turkish Music. The Cerrahis have a larger number of professional musicians and their tekke rituals are often attended by prominent Turkish classical musicians. Both groups are pragmatically reviewing their own past, experimenting with potentialities of the present, and thus making a qualitative difference. Taboos and the 'closed door of ijthad or opinion,' the style of the Saudi-Wahhabi understanding of Islam, appear to be unacceptable to the Cerrahis and Mevlevîs. Özhan, the famous singer and star of tasavvuf music in Turkey, also ranks high in the Cerrahi spiritual hierarchy.

By rethinking traditional Islam, playing with the ghost of Atatürk, and adapting to the modernist politics and ideology of secular Turkey, both the Cerrahi and Mevlevî groups are probably attempting to legitimize their religious, cultural, and existential spaces. I see this as their answer to postmodern challenges.

EPIGRAPHICAL STUDIES FROM HITTITE SAPINUWA

Oğuz Soysal, PhD, *Oriental Institute, University of Chicago*, Istanbul Friends of ARIT Fellow

Excavations at Ortaköy in the years 1990 to 1998 unearthed more than 3500 clay tablets written in cuneiform associated with significant archaeological finds. The excavators of Ortaköy believe that this city (Hittite Sapinuwa, situated 55 km. northwest of Çorum, in north central Anatolia) was a second capital of the Hittites, or a royal residence during the Middle Hittite Kingdom in the late 15th century B.C. In addition to the cuneiform texts, seal impressions containing personal names and fragments of a rock monument/inscription written in Hieroglyphic-Luwian (discovered in the 1997 campaign) make up the epigraphic finds. Although the tablets are written mostly in Hittite, there are also documents in other ancient languages, primarily Sumerian, Akkadian, Hurrian, and Hattian. The texts include vocabularies (in Sumerian-Akkadian-Hittite), bilinguals (in Hurrian-Hittite and Hattian-Hittite), letters, lists of persons, tablet-catalogs, oracular texts, prayers, rituals and festival descriptions. Most of the epigraphic finds date to the last phase of the Hittite Middle Kingdom (ca. 1400-1380 B.C.), a period poorly documented in the sources of Boğazköy. The texts from Ortaköy will fill a gap in our present knowledge of Middle Hittite history, language, and writing tradition. They

will also contribute to a better understanding of other ancient Near Eastern languages (Sumerian, Akkadian, Hurrian, Hattian).

Work on the Ortaköy epigraphic finds was begun in 1990 by a Turkish team led by Professor Aygül Süel, excavator of Ortaköy and member of Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi. I joined this team in January 1998, and since then I have worked on the Hattian documents as part of my project "Ortaköy-Sapinuwa Epigraphical Research" (OSER). An ARIT fellowship supported this year's research.

In April 1999, together with Professor Aygül Süel, I selected texts in Ankara for further research. In May, accompanied by Dr. Yasemin Arıkan-Soysal and Esmâ Reyhan, M.A., we went to Çorum photograph the selected tablets (primarily the Hattian and vocabulary texts), which are deposited at the Museum there. More than 10 small fragments were identified as joins, and glued together to form more complete texts. There are now 50 fragments in all. Most belong to three different 'foundation rituals' written as bilinguals in Hattian and Hittite, that are already known from the Boğazköy archives. There are also a few very important vocabulary texts. Photographs of these Hattian and vocabulary fragments were brought to the Oriental Institute where I will continue intensive study of the texts making use of the rich epigraphic archives of the Chicago Hittite Dictionary Project.

Our Ankara-Chicago cooperation will produce fruitful results for Hittite lexical studies. Indeed, initial findings are encouraging. The Hattian-Hittite bilingual texts and Sumerian-Akkadian-Hittite vocabulary texts have revealed many lexical items previously unknown. The 50 fragments studied recently that have yielded such interesting results make up just 1.5% of the entire epigraphic material of Ortaköy and reveal the importance of the approximately 3500 Ortaköy fragments uncovered to date.

Number 27, Spring 1999

Published for the Alumni and Friends of the Institute

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