# The Ancient Hittite Empire

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A brief summary

for Sacramento Archaeology Society

by

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# Preface

I became interested in the ancient Hittites about thirty years ago. Even though I am neither an archaeologist nor a historian, I studied them in my spare time for about a decade, and then decided to write a stage play set in the ancient Hittite empire.

More recently I joined the Sacramento Archaeology Society and offered to give a presentation on the Hittites.

I thank my friends for reviewing and criticizing this, especially Linda Hobbs and Knuti VanHoven.  I thank Jen King, Shauna Pickett-Gordon, and Roger & Lydia Peake for hosting presentations.

Notes:
I have put ancient names in blue print to distinguish them.  They have been transliterated from various writing systems by various scholars, and I have made only partial efforts toward consistency.
I use the simple letter "B" to indicate dates "BC" or "BCE".
When presenting, the "commentary" pages need not be displayed.

# The Ancient Hittite Empire
## outline of presentation

❖ I.  Introduction - Where and When

❖ II.  Discovery of the Hittite Empire

❖ III.  Reality of the Hittite Empire

❖ IV.  Legacies of the Hittite Empire

– Sources – Conclusion –

# I.  Introduction - Where and When

- Until about 130 years ago very little was known about the Hittites. Thanks to archaeology we now have a substantial and growing understanding of their culture and their impact.

- We now know that, from about 2000B until about 700B, the peoples and nations called "Hittite" played a major roll in the Middle East. They were based in what is now Turkey, but also extended into northern Syria, with interactions from Iraq to Greece and Egypt.

- When the first Hittite kingdom was founded, only the Egyptian, Mesopotamian, and Indus peoples had writing systems.  The Hittites were next to learn to write.  By the end of the last Hittite kingdom, the Chinese, Phoenicians, Greeks, Olmec and Maya could.

- The Hittites also made significant contributions to technology, such as smelting iron and improvements to horse training, and their influence affected many later civilizations including our own.

# The Hittites and their neighbors



This map shows the Hittite empire about 1300B (in blue), with other powers of that period: the 18th–19th dynasty Egyptian empire (in yellow), the middle Assyrian empire (in green), and the late Mykenean Greek empire (in magenta).  (image: Wikipedia)

# Modern Turkey, homeland of ancient Hittites



This map shows modern Turkey, homeland of the ancient Hittites, within the eastern hemisphere. The area (783,562 km$^2$) and population (77,695,904) of Turkey are about twice those of California. A modern province of Turkey is named "Hatay" for the Hittites. (image: Wikipedia)

# Hittite homeland and nearby regions



This map shows, in orange, all regions ever dominated by the Hittites. The homeland is "Land of Hatti". The actual area controlled by Hittites varied substantially from time to time. Locations of many cities and areas mentioned in documents are still uncertain. (image: Wikimedia)

# Internal geography of the Hittite region

- The core Hittite homeland was in central Anatolia (the peninsula also called Asia Minor), centered on the river called Marassantiya in ancient times, Halys in classical times, and Kizilirmak today. It included such key cities as Hattusa, Kushara, Kanesh (Nesa) and Samuha. In classical times this region was called Cappadocia.

- Next in importance was the "lower land", southeast of Hatti land.

- Surrounding lands included:

> (northeast)  Kaska, Hayasa, Azzi, Isuwa
> (southeast)  Mitanni (or Hanigalbat), Amurru
> (south)  Kizzuwadna
> (west)  Lukka, Arzawa, Wilusa, Ahhiyawa

- Some more inclusive regional names were: Assuwa for the west and Luwia for a stretch including the lower lands and Kizzuwadna.

# Timeline of history
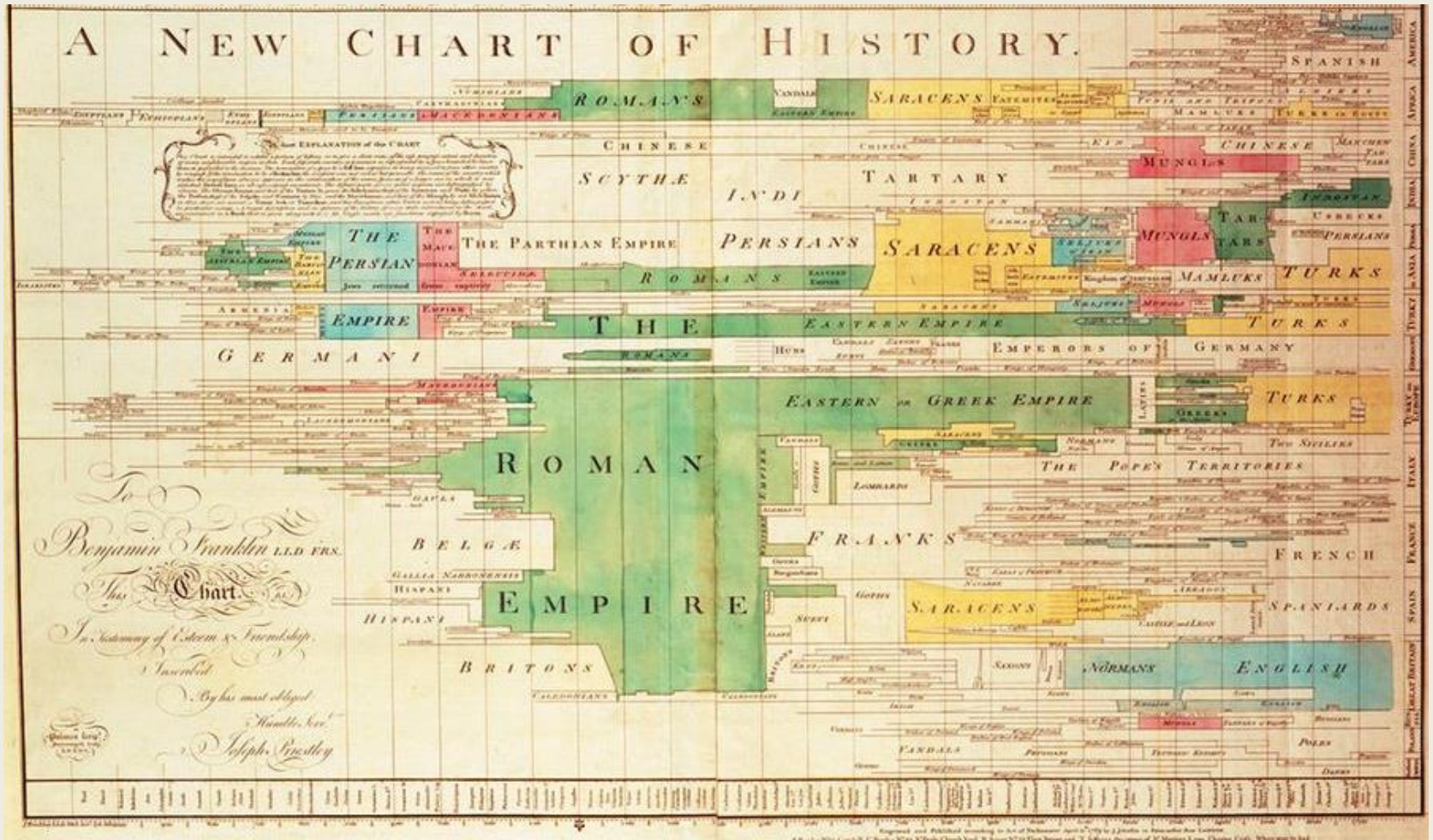


This timeline of history was made by scientist and Unitarian minister Joseph Priestley for his friend Benjamin Franklin in 1765.  Priestley did not know about the Hittite empire, but it would be to the left of (earlier than) the Assyrian empire, shown in green.  (image: Wikipedia)

# Chronology of the Hittite nations

Hittite history is conventionally divided into several periods.

- **2000B – 1700B**   Assyrian colonies   (part of Middle Bronze Age)
- **1700B – 1400B**   Old Kingdom         (part of Late Bronze Age)
- **1400B – 1200B**   New Kingdom         (part of Late Bronze Age)
- **1200B –  700B**   Neo/Syro-Hittite kingdoms   (part of Iron Age)

(These date ranges are approximate.)

- Some authors also distinguish a Middle Kingdom.
- During the Old Kingdom a tremendous volcanic eruption destroyed the island of Thera in the Aegean Sea west of the Hittites.
- During the New Kingdom the Hittite empire reached its largest extent.  This was about the time of the exodus of the Israelites from Egypt and of the Greek Trojan War.
- Not all artifacts and inscriptions can be assigned to their period.

# Chronological linkages to other civilizations

  A number of important linkages have been identified which help firm up both the chronology of the Hittites and of their neighbors.

- 1595-30B:  The Hittites, under king Mursili I, sacked Babylon, ending the dynasty brought to prominence by king Hammurabi.

- 1327-2B:  Ankhesenamun (widow of pharaoh Tutankhamun) requested Hittite emperor Suppiluliuma I to send her a Hittite prince to become her husband and pharaoh.  (He died on the way.)

- 1312B Jun 24:  Solar eclipse was possibly the "omen of the sun" in the records of emperor Mursili II.

- 1275/4B:  The Hittites, under emperor Muwatali, defended Kadesh in Syria from the Egyptians, under pharaoh Rameses II (Ozymandias).

- 1258B:  Emperor Hattusili III signed a peace treaty with Rameses II.

- 1237-3B:  The Assyrians, probably under king Tukulti-Ninurta I, defeated the Hittites, under emperor Tudhaliya IV, at Nihriya.

# II. Discovery of the Hittite Empire
## outline of section

- Biblical references to "Hittites"
- Hints of Hittites in Greek sources
- Discovery and excavation of Hittite sites
- Decipherment of the Hittite languages
- Connections to Greek heroic age
- Preservation of sites and artifacts

# Biblical references to "Hittites"

Before modern archaeology the Hittites were known exclusively from the Bible and very rare references by ancient Greeks.

- The word "Hittite" is used dozens of times in the Hebrew Bible. Most of these give the impression that the Hittites were just one more tribe in Canaan before the Israelites, but some show more.

- An example of a probable Biblical reference to a Hittite empire is **2ⁿᵈ Kings vii:6**, *"For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."*

- Some think that "Tidal King of Nations", from the time of Abraham, was one of the Hittite kings named "Tudhaliya".

- Two of king David's generals were Hittites.

# David seducing Bathsheba, wife of Uriah the Hittite



Uriah the Hittite was a general of king David of Israel. The Bible (**2ⁿᵈ Samuel xi-xii**) says David seduced Uriah's wife, Bathsheba, as in this anonymous 17th century painting (image: Wikipedia). David had Uriah killed in battle so David and Bathsheba could marry. Nathan the prophet rebuked David for this. Later Bathsheba was mother of king Solomon.

# Hints of Hittites in Greek sources

- The Greek poet Homer, of maybe 1100B - 800B, in the **Iliad** (e.g. **xiv:599**), says the Mysians were allies of the Trojans.  These were probably the people of Masa, within the Hittite empire.  Greek legend said their king was Telephus, which may be derived from the Hittite name Telepinu of a god and a king.

- In the **Odyssey (xi:521)** Homer recounts the deeds of Neoptolemus in the Trojan War, saying *"many others also of the Ceteians fell around him."*  This may mean the Hattians (Hittites).

- The Greek historian Herodotus, who lived about 485B to 425B and wrote the first known history book, tells of seeing a large relief, on a rock face in western Anatolia, with a hieroglyphic inscription (**Histories ii:106**).  Herodotus mistakenly thought this was the Egyptian Pharaoh Sesostris.

# Mountain-side relief of king, at Karabel in western Turkey



This 2.5 meter high rock-cut relief at Karabel is very likely the one Herodotus saw.  A modern translation of the accompanying Luwian inscription is, "*Tarkasnawa, King of Mira (land); (Son of) Alantalli, King of Mira land; Grandson of (...), King of Mira land.*"  This king is also mentioned in Hittite records.  (image: Tayfun Bilgin – "Karabel")

# Achilles prepares for the Trojan War (~1200B)
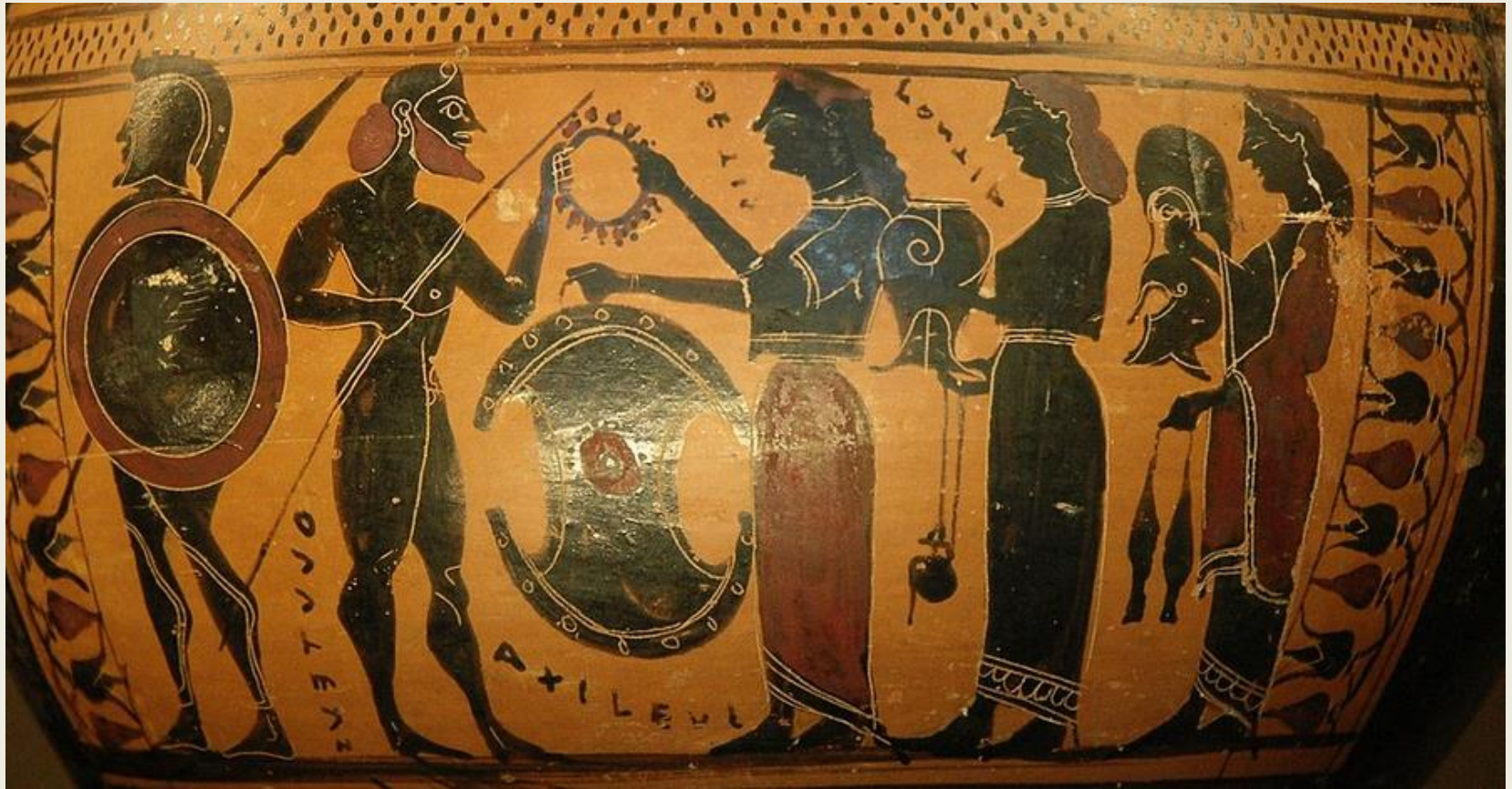


In this picture, from an Attic Greek black-figure hydria made about 575B–550B, about six centuries after the Trojan War, Thetis gives her son Achilles weapons forged by Hephaestus, including a shield shaped like a Hittite shield.  (image: Wikipedia)

# Discovery and excavation of Hittite sites

- In 1834 Charles Texier discovered ruins near the central Turkish village of Bogazkoy.  Texier thought they were Pteria, a city of the Medes mentioned by Herodotus (**Histories i:76**).

- In 1839 J. C. Renouard rediscovered the relief at Karabel.

- In 1870 J. A. Johnson and S. Jessup rediscovered, in Hamath in northern Syria, stones with peculiar hieroglyphic writing, which had originally been noticed in 1812 by Johann Burckhardt.

- In 1874 Archibald Sayce, translating a Babylonian cuneiform astronomical tablet, found it made reference to a "land of Hatti".

- In 1884 William Wright discovered a monument near Bogazkoy with the same hieroglyphic writing as the Hamath stones.

- In 1887 the famous Tell El-Amarna cuneiform correspondence of Pharaohs Amenhotep III and Akhenaton was found in Egypt. They contain mentions of a kingdom of "Kheta".

# Discovery and excavation (continued)

- In the 1880s Archibald Sayce promoted the concept that these discoveries, together with the Biblical references, were all of a "lost Hittite empire". This conjecture is now accepted by most archaeologists and historians, though some still claim the resemblances of the terms "Hatti", "Kheta" and "Hittite" are coincidental.

- Between 1906 and 1912 Hugo Winckler and Theodor Makridi excavated at the site near Bogazkoy. Among many findings were tens of thousands of cuneiform tablets. The site was recognized to be the capital city, Hattusa, of the powerful kingdom, Hatti.

- Archaeological work is continuing at Hattusa and many other sites. Many archaeologists from many nations have worked on these sites, especially from Turkey and Germany, but also from Britain, France, Italy, the United States, Syria, Lebanon, and yet others.

# Aerial View of Hattusa today



The archaeological site of Hattusa.  At its peak the city covered
1.8 km² with more than 40,000 inhabitants.  The village of Bogazkoy
is at the lower left corner.  (image: German Archaeological Institute)

# Map of excavations at Hattusa
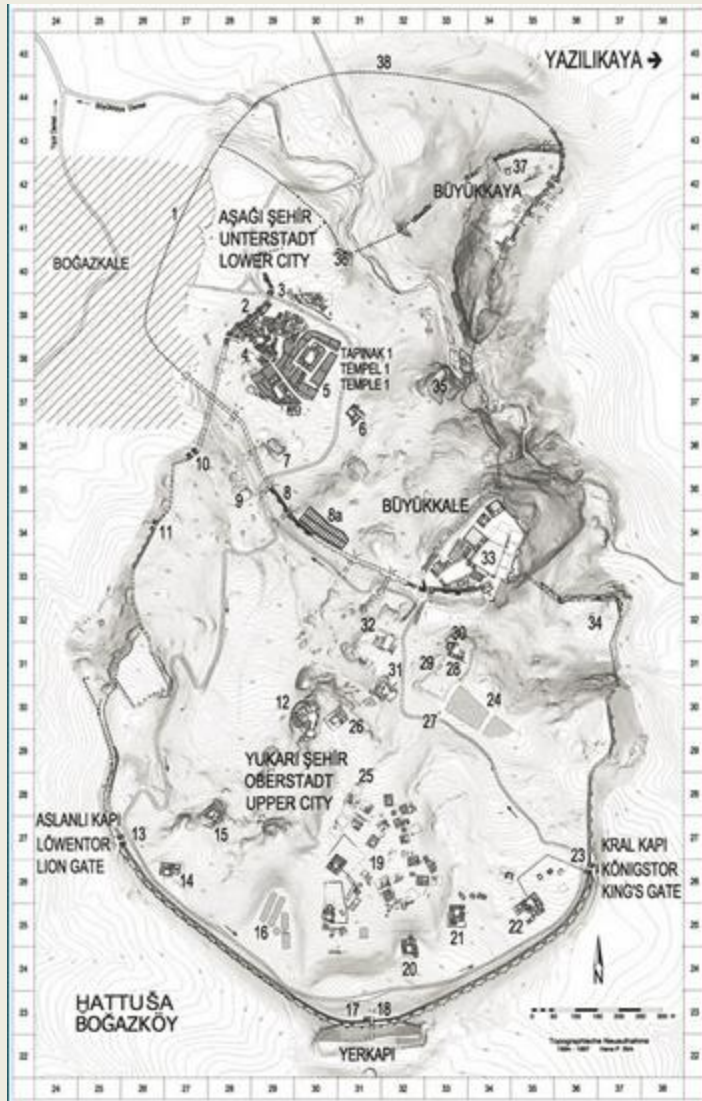


1. The western fortification wall of the Lower City;

2. The "Abschnittsmauer";  3. Ticket-office;

4. Residential area excavated in the Lower City;

5. Temple 1 and storerooms;  6. The House on the Slope;

7. Kesikkaya;  8. The Postern Wall;  8a. Grain Silo;

9. Kizlar Kaya;  10. The Lower West Gate;

11. The Upper West Gate;  12. Sarikale;

13. The Lion Gate;  14. Temple 30;  15. Yenicekale;

16. The Southern Ponds;  17. The Yerkapi rampart;

18. The Sphinx Gate;  19. The central Temple District;

20. Temple 2;  21. Temple 3;  22. Temple  5;

23. The King's Gate;  24. The Eastern Ponds;

25. Byzantine church;  26. Temple 7;  27. Chamber 1;

28. The Hieroglyph Chamber (Chamber 2);

29. The Southern Citadel ;  30. Temple 31;

31. Nisantas/Nisantepe;

32. The "North Complex" at Nisantas;  33. Büyükkale;

34. The Eastern Plateau;  35. Ambarlikaya;

36. Mihraplikaya;  37. Büyükkaya;

38. The northern City Wall

(credit: German Archaeological Institute)

# Rampart at Hattusa



The Yerkapi rampart at Hattusa.  This artificial ridge marks the highest point in the city's fortifications.  It is 30 meters high, 250 meters long and over 80 meters wide at the foundation.  Its name means "gate in the earth", from a tunnel with corbeled arches which runs through the rampart.  (image: Wikipedia)

# Hittite epigraphic findings in the ancient Near East
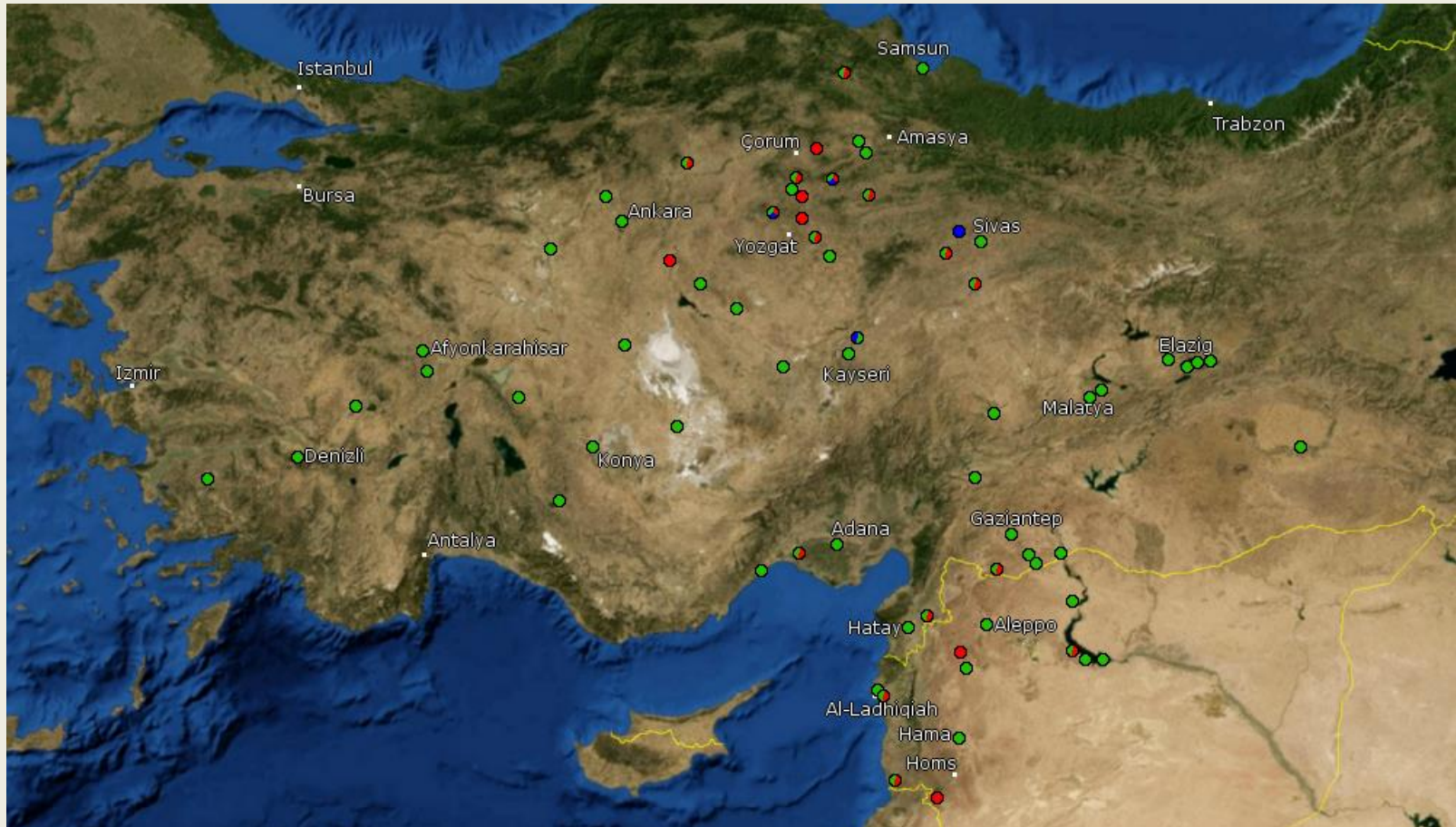


A map of the epigraphic findings belonging to the Hittite kingdom (1600B – 1150B).  The findings listed here concern texts, seals, and inscribed objects written either in Akkadic or Hittite.   Data come from more than 70 archaeological sites.  (credit: Dr. Dario Fossati)

# Decipherment of the Hittite languages

- Much written material has been found in the Hittite region, in two very different scripts: cuneiform (clay tablets, as in Babylonia, or seals), and hieroglyphics (stone, as in Egypt, or seals).

- The cuneiform used the same symbols as Babylonian cuneiform, and could be partially read and understood without further work.

- At least three known and four new languages were found in the cuneiform. In 1917 Bedřich (Friedrich) Hrozný deciphered the main new language, and found it to be of the Indo-European superfamily. It is often called "Hittite", but its proper name is Nesili. Two other languages (Luwian, Palaic) are also Indo-European, but yet another, Hattili, is not.

- The hieroglyphics were found to be related to Egyptian only in concept. Several seals were found, with wording in both cuneiform and hieroglyphics, and there is a bilingual inscription in Phoenician and these hieroglyphics. In 1960 they were deciphered by Emmanuel Laroche and determined to be in Luwian.

# Cuneiform writing on clay tablet





Magnified view of a small student tablet.  (image: http://spongosclassics.weebly.com )

Clay tablet bearing the "apology" of emperor Hattusili III, in which he justifies usurping the throne; an example of the Nesili language written in cuneiform on a clay tablet.  (image: Wikipedia)

# Bedřich Hrozný's breakthrough

**NU NINDA-AN EZZATENI WATAR-MA EKUTENI**



(image: http://www.proel.org/index.php?pagina=alfa betos/heteo)
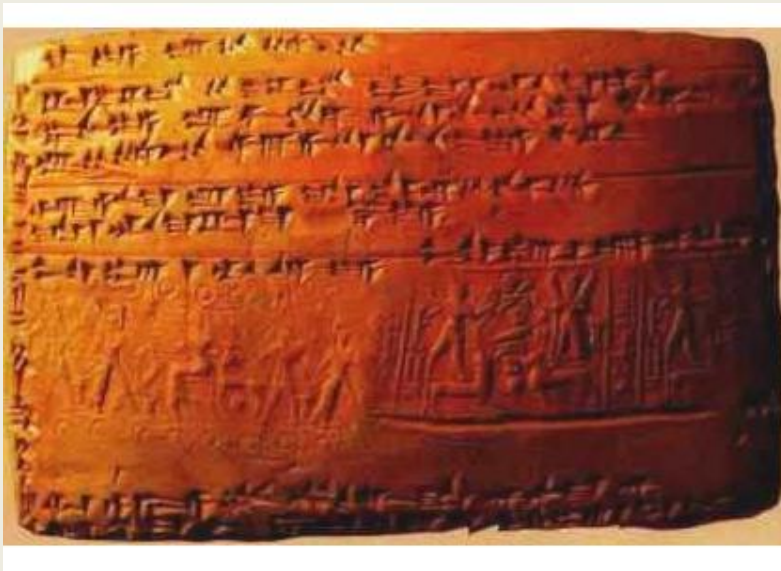
Hrozny was inspired to follow a new train of thought. Recognizing the Babylonian sign for bread, "ninda", he considered the probability of the next word, "ezza", to mean "eat" and thus its potential as a cognate of the Greek "edein", Latin "edere" and German "essen". Then seen like this, the other words leapt out – "nu": now, "watar": water – leaving Hrozný with his first successfully deciphered sentence: "Now you will eat bread and drink water". (as told by Jay Jasanoff; http://www.radio.cz/en/section/czechs/bedrich-hrozny-re-discoverer-of-the-hittite-language)

# Royal seal using Hittite hieroglyphics



Seal impression



Interpretation

The Hittite rulers, like many, used seal impressions as signatures.  This is an impression of the seal of the emperor Hattusili III and empress Puduhepa.  (They also had individual seals.) Their titles and names are given symmetrically, reading from perimeter to center, in Hittite (Luwian) hieroglyphics, analogous to Egyptian hieroglyphics. (images: Ataman Hotel)

# My name in Luwian hieroglyphs

181-pa   105-u   125-li   -   29-ta   160-vi   174-si   =   Paul Davis

  The symbols in Luwian hieroglyphics probably originated as pictures of the meanings of words.  Not all words have meanings that can be pictured, so the same symbols were also used to represent the sound of the first syllable of the word pictured.  This is a common form of development, and results in a combined logographic and syllabic system.  It also results in several symbols being available to represent the same syllable, and an unpronounced vowel being implied at the end of each word.  If the required syllable is not available, an approximation can be used, as "ta" for "da" in the example.

  The glyphs could be written left to right or right to left.  The syllables of a word might be grouped, top to bottom, within a line.

  Not all known Luwian hieroglyphs have been deciphered yet.

 (see chart at http://www.hethport.uni-wuerzburg.de/luwglyph/Signlist.pdf)

# The languages of Hittites

- Besides their own languages, Hittite scribes could write in Sumerian (from southern Mesopotamia), Akkadian (of Babylonia) and Hurrian (of Mitanni, Ugarit, etc.).

- The Hattic (or Hattili) language is known only from a few cuneiform inscriptions.  Because these include bi-linguals with Hittite (Nesili), the language has now been deciphered.  It's relationships are unknown.  An interesting feature is that it forms plurals by a prefix, "wa-", rather than a suffix (e.g. "-(e)s").

- The Hittite (Nesili), Luwian and Palaic languages, known from cuneiform inscriptions, can now be read and translated.  They constitute the earliest attested written Indo-European languages. The later languages Lydian, Sidetic, Carian, Lycian and Pisidian developed from them.  These eight languages are called the Anatolian family, within the Indo-European superfamily.  This family became extinct by about 100B.

# Distribution of Anatolian language family



Lidio / Lydian
Sidético / Sidetic
Cario / Carian
Licio / Lycian
Luwita / Luwian
Pisídico / Pisidian
Hetita / Hittite
Palaico / Palaic
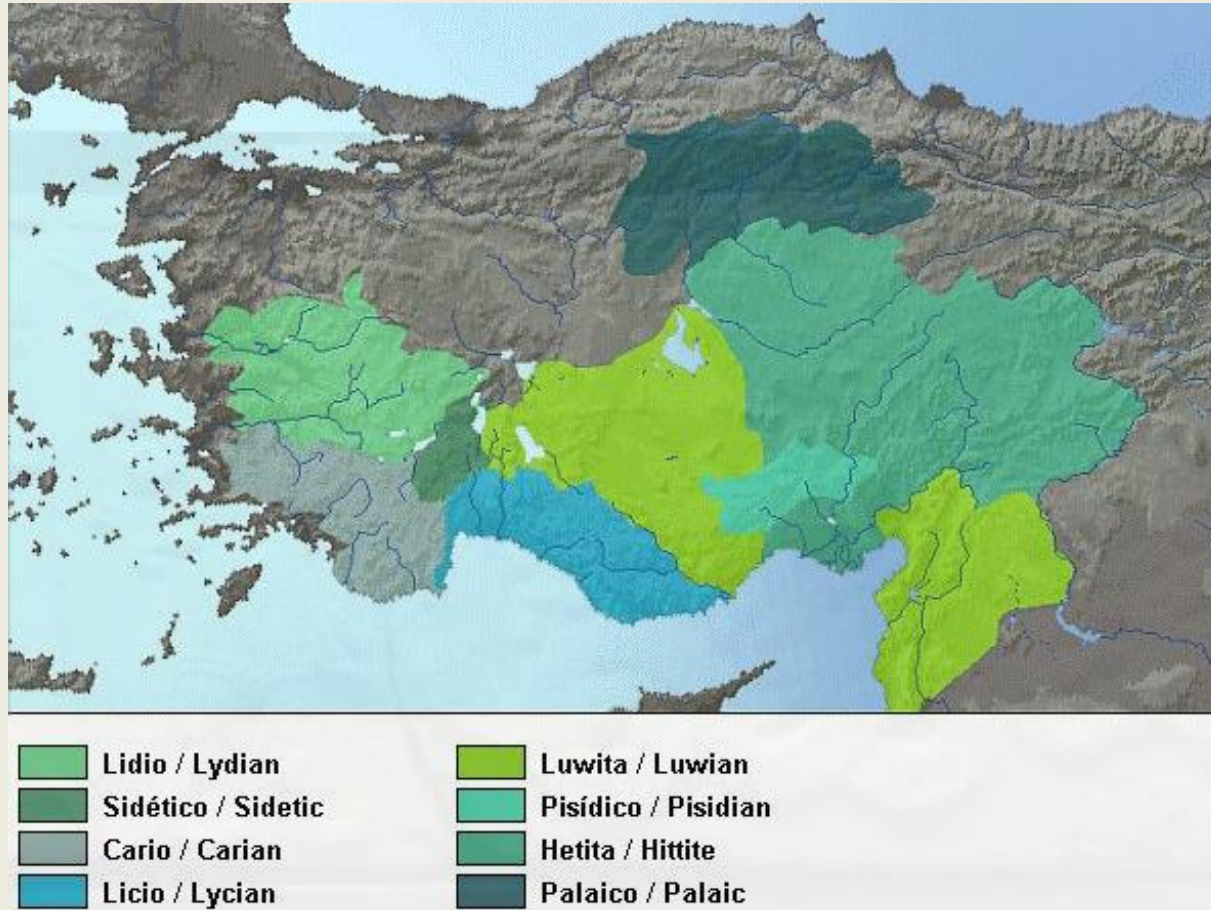
 Diachronic (multi-era) map of distribution of members of the Anatolian family of Indo-European languages.  Hittite (Nesili), Luwian and Palaic are of the 2$^{nd}$ millennium B.  Lydian, Sidetic, Carian, Lycian and Pisidian are of the 1$^{st}$ millennium B.  (credit: Wikimedia)

# Indo-European superfamily of languages

- Anatolian languages lack several grammatical features of other old Indo-European languages (e.g. Sanskrit, Latin, Ancient Greek, Old Persian, and Avestan). Notably, Hittite does not have the gender system opposing masculine to feminine; instead it has a simpler noun class system based on animate versus inanimate opposition.

- Two primary theories have developed, both involve the Anatolian language group being the first group to split from the other Indo-European languages. One theory says that Anatolian more closely resembles the common ancestor, while the other emphasizes the Indo-Aryan group as primordial.

- The differences between Anatolian and Indo-Aryan, the next earliest attested Indo-European family, have been used to estimate the time and place of origin of Indo-European.

# Indo-European languages dispersal
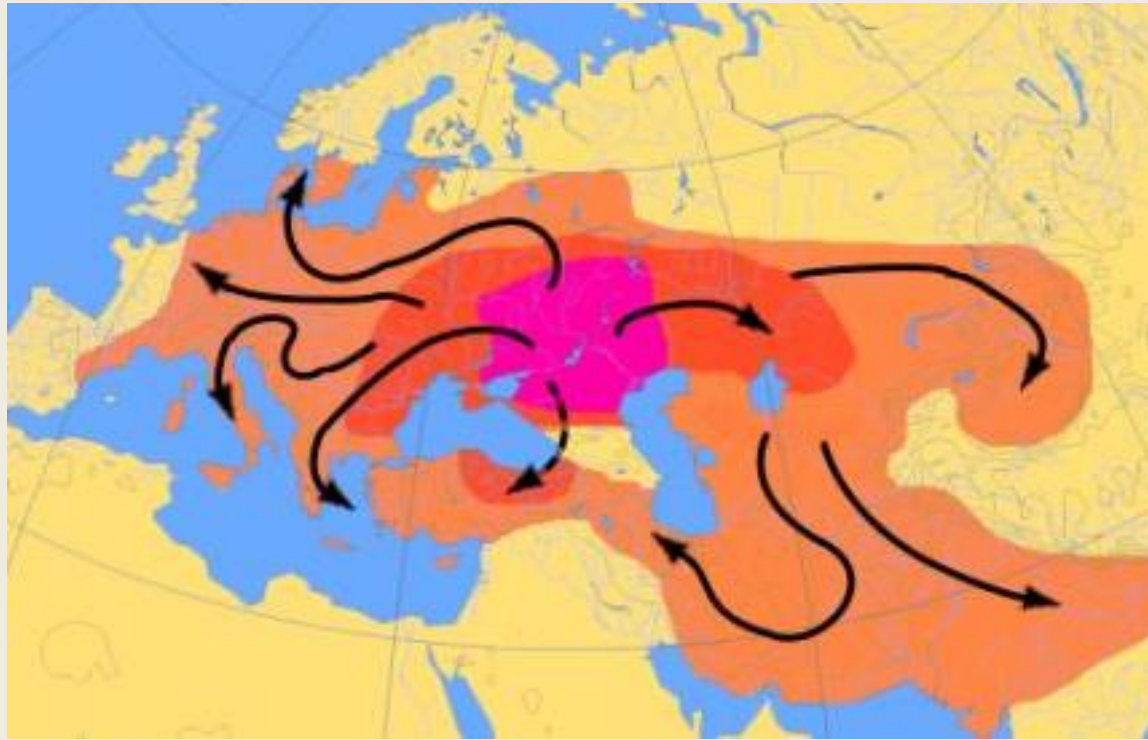


Map of Indo-European migrations from circa 4000B to 1000B according to the Kurgan model. The Anatolian migration (indicated with a dotted arrow) could have taken place either across the Caucasus or across the Balkans. The magenta area corresponds to the assumed *Urheimat* (Samara culture, Sredny Stog culture). The red area may have been settled by Indo-European-speaking peoples up to circa 2500B, and the orange area by 1000B. (credit: Wikipedia)

# Connections to Greek heroic age

- Many scholars (not all) agree that Hittite documents make references to Greece, some Greek cities, Troy, maybe even the Trojan War.

- Matches are: Hittite "Truwisa" is Greek "Troy", "Wilusa" is "Illion" (as in "**Iliad**"), "Ahhiyawa" is "Achaea", "Alaksandu" is "Alexandros" (birth name of Paris), "Lazpa" is "Lesbos" (the island near Troy).

- The region around and south of Troy, called "Assuwa" (from which comes our word "Asia"), had been conquered by Hittite emperor Tudhaliya I-II.  Later, there is a reference in a letter, probably of Hattusili III, to an earlier "Wilusa episode" involving hostility on the part of Ahhiyawa.  This might have been part of the Trojan War.

- In 1991 an Aegean type bronze sword was found at Hattusa, inscribed with thanks for king Tudhaliya's victory over Assuwa.

- In 1995 a seal was found in the Troy VII level in the Luwian language, so this might have been the language spoken in Troy at the time of the Trojan War, which probably ended the Troy VI level.

# Preservation of sites and artifacts

- Very appropriately, Hattusa is now a UNESCO World Heritage Site, and the cuneiform tablet archives excavated at Hattusa, kept in the archaeological museums of Ankara and Istanbul, are on the UNESCO Memory of the World List.

- Other sites are now protected by Turkey, which respects antiquity.

- Sites in Syria are in danger due to the Syrian civil war.  Ebla has already suffered.  The "Islamic State" has now begun destroying Assyrian "idols" in the National Museum in Mosul and bulldozing Nimrud (ancient Calah / Kalhu).

- Artifacts are also preserved in several museums, most notably the Museum of Anatolian Civilizations in Ankara, Turkey, the Pergamon Museum in Berlin, and the Metropolitan Museum of Art in New York.

- Publication of Hittite inscriptions is an ongoing process.

**Museum logo**

The logo of the Museum of Anatolian Civilizations, in Ankara, features Hittite (Luwian) hieroglyphics. (image: Museum of Anatolian Civilizations)

# Hittite monument replica at museum



This replica of a monument, from Fasıllar in south central Anatolia, is on the museum grounds in Ankara. Compare its size to the park bench. (image: Museum of Anatolian Civilizations)

# German museum returns sphinx of Hattusa to Turkey



   Plaster artists work on a copy of the sphinx from Hattusa in the replica workshop of the State Museums in Berlin, Germany.  After the return of the sphinx to Turkey, Berlin is receiving a new lion figure.  A plaster copy of the 3,000 year old sculpture is being worked on and is anticipated to be exhibited in October in the Pergamon Museum, Berlin.  (credit: ArtDaily.org)

# III. Reality of the Hittite Empire
## outline of section

- The peoples called "Hittites"
- Hittite arts and architecture
- Hittite technology
- Hittite religion and personal values
- Hittite governance and international relations
- Fall of the Hittite empire

# The peoples called "Hittites"

At least three apparently different peoples are considered "Hittite".

- First were people in central Anatolia by 2500B, speaking Hattili. They are now referred to as "Proto-Hattians", or just "Hattians".

- Next were people speaking the Indo-European languages Nesili, Luwian and Palaic. They apparently arrived in central Anatolia about 2000B. They are now usually referred to as "Imperial Hittites", or just "Hittites", or Nesites (Nesilim).

- Last were peoples of south-east Anatolia and north-west Mesopotamia speaking Luwian, Hurrian and Semitic languages. They were prominent from about 1200B to about 700B. They are now usually referred to either as "Syro-Hittites" or "Neo-Hittites".

The racial characteristics of these peoples are uncertain. It has been assumed that those speaking Indo-European languages were "White", and it has also been assumed that some or all of the three peoples were "Black". The Syro-Hittites may have been "Semitic".

# Hittite male in relief



   High relief of a warrior god; left side of the King's Gate; height 225 cm; found in Boğazköy (Hattusa); 14th century B. Presumably what a male Hittite looked and dressed like.
(image: Museum of Anatolian Civilizations)

# Hittite female in relief



Relief of the goddess Kubaba, holding a pomegranate in her right hand and a mirror in her left hand; orthostat relief from Herald's wall, Carchemish; 850B-750B. Presumably what a female Hittite looked and dressed like. (image: Museum of Anatolian Civilizations)

# Commentary on Hittite clothing

Hittite clothing styles seem to have been static for about a millennium.

Males (men and gods) wore a short skirt (kilt), with belt and usually a shirt.

Females (women and goddesses) wore a long skirt with wide belt and a shirt, or a long dress. Feminine clothing might have border decorations.

All wore characteristic "Hittite boots" with turned up toes.

All could also wear an outer robe not closing in the front or sometimes a full hooded robe.

Kings and gods wore a tall hat or crown, pointed or rounded at the top. For gods it was usually decorated with small horns, and taller than for a king.

Queens and goddesses wore a flat topped hat or crown, often decorated.

Females, and sometimes males, wore loop earrings and pendant necklaces.

Earlier times are well known for nude figurines, especially female, sometimes nursing or birthing. During the "kingdom" periods, however, depictions are always clothed. Even in the sex scene on the Inandik vase the couple are clothed above the waste.

Material for clothing was probably predominantly woven wool.

# Comparison of Hittite male and female figures



Male god, King's Gate, Hattusa, 14th century B.



Goddess Kubaba, Herald's wall, Carchemish, 850B-750B.

(images: Museum of Anatolian Civilizations)

# Hittite arts and architecture

- Though Hittite art could be of high quality, it was not notably original.

- Prominent graphic art forms were relief sculpture, jewelry, and vase decoration.

- Inscriptions describing religious ceremonies and depictions on vases demonstrate that the Hittites had music and dance.

- Architecture was, in general, also typical of the times, except that I find the Hittite form of arch to be innovative.

# Example of Hittite relief sculpture



This late Hittite relief from Carchemish, of a creature part lion, part bird, part man and part snake, is sometimes taken as symbolic of the Hittites. (image: Tayfun Bilgin – "Karkamis")

# Pendant of a goddess with child



This 4.3 cm high Old Hittite (15th–13th century B) pendant is solid gold.  (credit: Metropolitan Museum of Art, New York)

# Commentary on pendant of a goddess with child

- Hittite Empire, Old Hittite; 15th–13th century B, Anatolia, central region

- Gold; H. 1 11/16 in. (4.3 cm), W. 11/16 in. (1.7 cm), D. 3/4 in. (1.9 cm)

- This tiny pendant was probably intended to be worn round the neck as an amulet.  Small gold figures with loops survive from Iran, Mesopotamia, the Levant, and Egypt, attesting to the widespread use of such objects.  Similar objects from Hittite culture suggest that these small figures were portable representations of Hittite gods.  The figure shown here, cast in gold using the lost-wax process, is of a seated goddess in a long gown, with large oval eyes and a thin mouth with creases at the sides.  She is wearing simple, looped earrings and a necklace.  Her disk-like headdress probably represents the sun, which would lead to the conclusion that this may be the sun goddess, Arinna, a major Hittite divinity.  A loop for suspension protrudes from the back of the headdress.  On her lap the goddess holds a naked child, cast separately of solid gold and then attached.  The chair on which they are seated is backless and has lion paws.

- Gift of Norbert Schimmel Trust, 1989 (1989.281.12)

- Credit: Metropolitan Museum of Art, New York

# Hittite vase showing musicians and dancers



The upper relief on this old kingdom Hittite vase from Huseyindede Tepe shows two women holding hands, probably as part of a dance, between a male musician with a lute-like instrument and a female musician with a cymbal. (image: Wikimedia http://commons.wikimedia.org/wiki/File:H%C3%BCseyindedeVaseB-Fries.webm)

# Wedding vase from Inandik
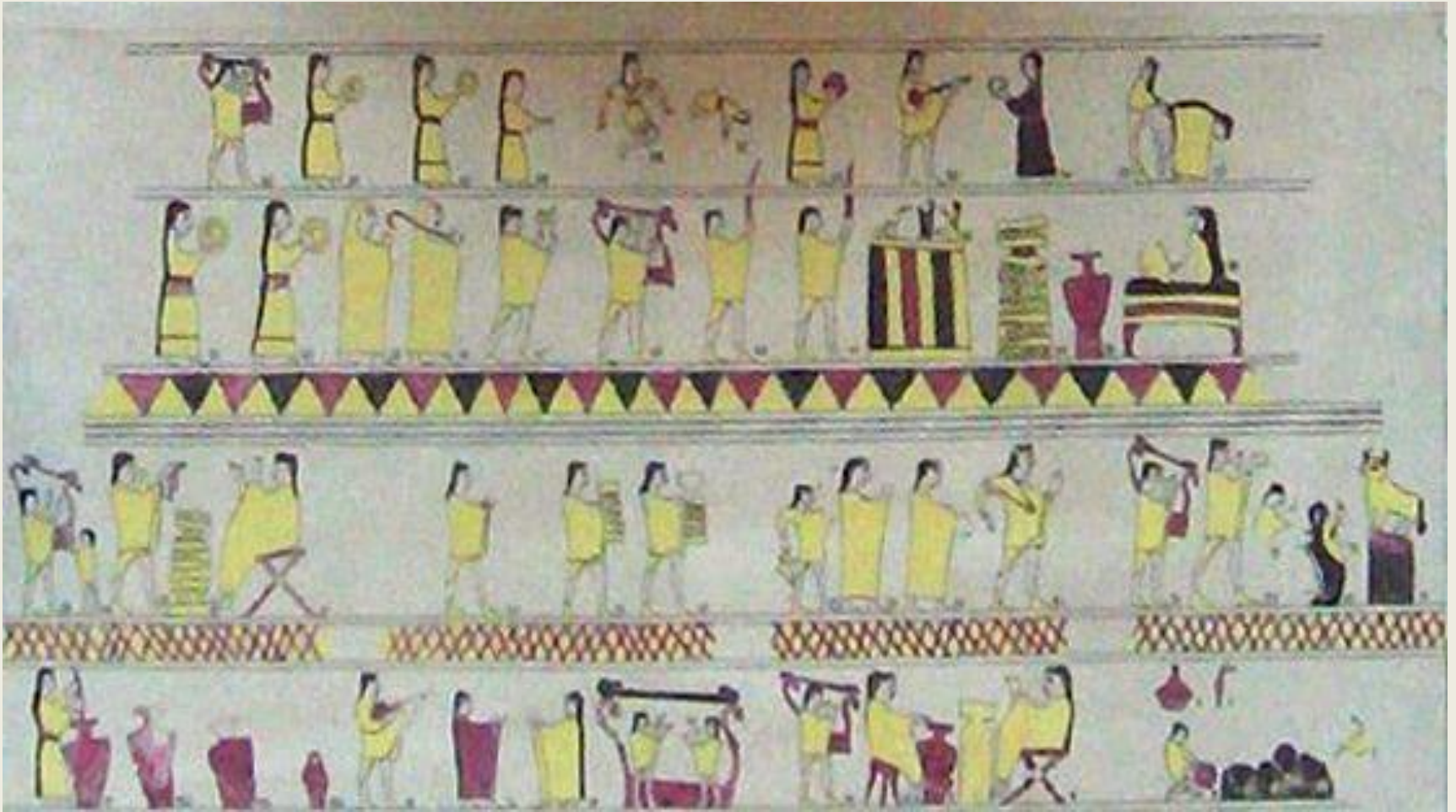


This vase was found at Inandik, north of Hattusa. The site is roughly dated to the reign of Telepinu, between 1500B and 1450B. A drawing of the relief images on the vases is shown here. It probably depicts a marriage. (image: Georges Jansoone)

# Detail of sexual scene on Inandik vase



This detail photograph of the actual Inandik vase confirms the sexual image and shows the workmanship and preservation of the artifact.  (image: )

# Hittite music and dance

- We know the Hittites had music and dance from depictions of instruments and descriptions of religious ceremonies. There is also mention of "master of singers", and of both soloists and choirs.

- We have no direct information on Hittite music, but the oldest known notated music, some Hurrian hymns to gods and goddesses, are from Ugarit, a vassal kingdom of the Hittites, during the Hittite imperial period. Attempts have been made to perform the Ugaritic hymns. (See: http://en.wikipedia.org/wiki/Raoul_Gregory_Vitale, http://www.tonalsoft.com/monzo/babylonian/hurrian/monz-h6.aspx, https://soundcloud.com/keith_harrison-broninski/goddess-of-orchards, or http://individual.utoronto.ca/seadogdriftwood/Hurrian/Website_article_on_Hurrian_Hymn_No._6.html)

- An interesting form of dance was acrobatics with bulls. This is commonly associated with the ancient Minoan civilization of the Greek island of Crete, which flourished about the same time period as the Hittites. It is also seen on a Hittite vase, and in art of the Indus (Harappan) civilization, also of the same time period. Perhaps these civilizations were somehow connected.

# Bull leaping in three cultures



Fresco in Knossos, Crete, of dancing with a bull.  (image: Wikipedia)



Another portion of the Huseyindede vase.  (image: Wikipedia)



A seal from Mohenjo-Daro, Indus valley.  (image: T. S. Subramanian in "The Hindu", 2008)

# The Lion Gate of the city of Hattusa



   This was one of several city gates. The arc is typical for Hittite architecture.  Photo taken July 7, 2001.  As of June 2012, the head of the lion standing on the outer left side of the gate has been restored.  (image: Wikipedia)

# Entrance to "Chamber 2" in Hattusa eastern upper city



   This entrance to a cult chamber shows completely the parabolic outline hinted at by the incomplete Lion Gate.  Structurally, this outline is preferable to the circular arches of the Roman world, and more resembles the "Gothic" arches of medieval European cathedrals.  (image: German Archaeology Institute)

# Hittite Technology

- Iron, probably originally from meteorites, was used occasionally for specialty items in the Middle East. The Hittites significantly advanced the technologies of production and use of smelted iron, especially for swords and chariots.

- Horse keepers and trainers were imported from Hurrian lands, and the first known treatise on horse training is from the Hittite empire. Horses were especially important for war chariots.

- Some established professions were: carpenter, potter, weaver, leatherworker, tailor, lace-maker and smith.

- King Tudhaliya IV, after a drought, had a dozen dams built to create reservoirs. One of them is used today at Alaca Höyük.

# Development of iron technology

- It is unclear by whom or how iron was first used, but the Hittites appear to have developed and spread the technology.

- The Hittites appear to be the first to understand the production of iron from ores.  One of the earliest smelted iron artifacts known is a dagger with an iron blade found in a Hattic tomb in Alaca Höyük in northern Anatolia, dating from 2500B (Richard Cowen, UCD).

- The Hittites also appear to be the first to regard iron highly in their culture.  They began regular smelting of iron between 1500B and 1200B.  Their techniques could produce steel edged blades.

- Iron was used, not just for swords, but also especially for chariot wheels and hardware.  Note **Judges i:19**, *"The Lord was with the men of Judah.  They conquered the hill country, but they could not conquer the people living in the coastal plain, because they had chariots with iron-rimmed wheels."*  (NET Bible)

# Metal production in the ancient Middle East
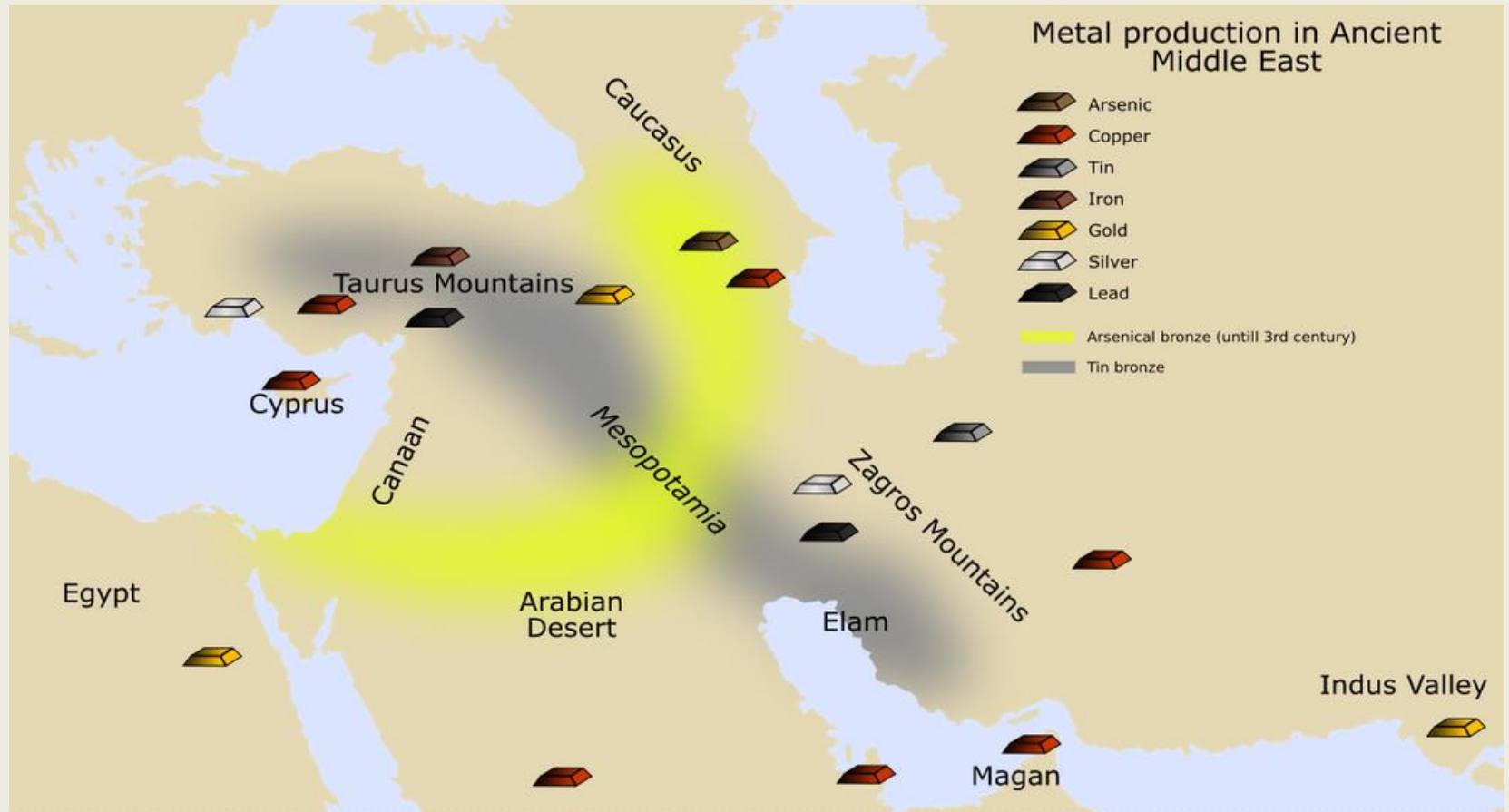


This map shows where important metals and ores were found throughout the Middle East. Note that no region had both copper and a copper alloying metal such as arsenic or tin, so that trade or conquest was required to make bronze. The Hittites, however, could smelt iron locally in Anatolia. (image: Wikipedia)

# Hittite war chariot
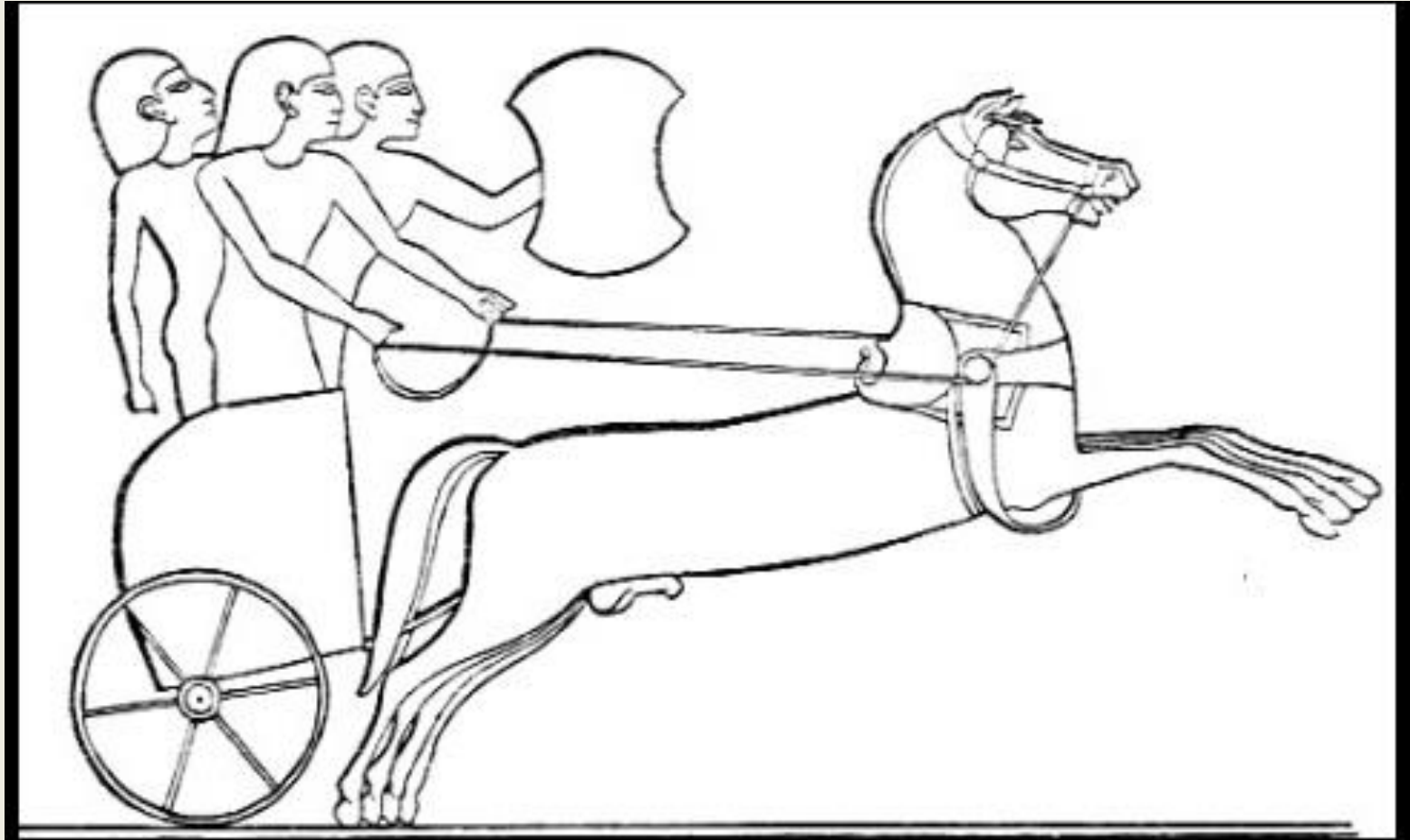


From an Egyptian relief.  Note the spoked wheels, which were a significant improvement over previous solid wheels.  Hittite chariots carried three people: a driver, a shield bearer, and a soldier with sword or bow and arrow.  The shield is like that of Achilles.  (image: Wikipedia)

# Geographical origin and spread of chariot
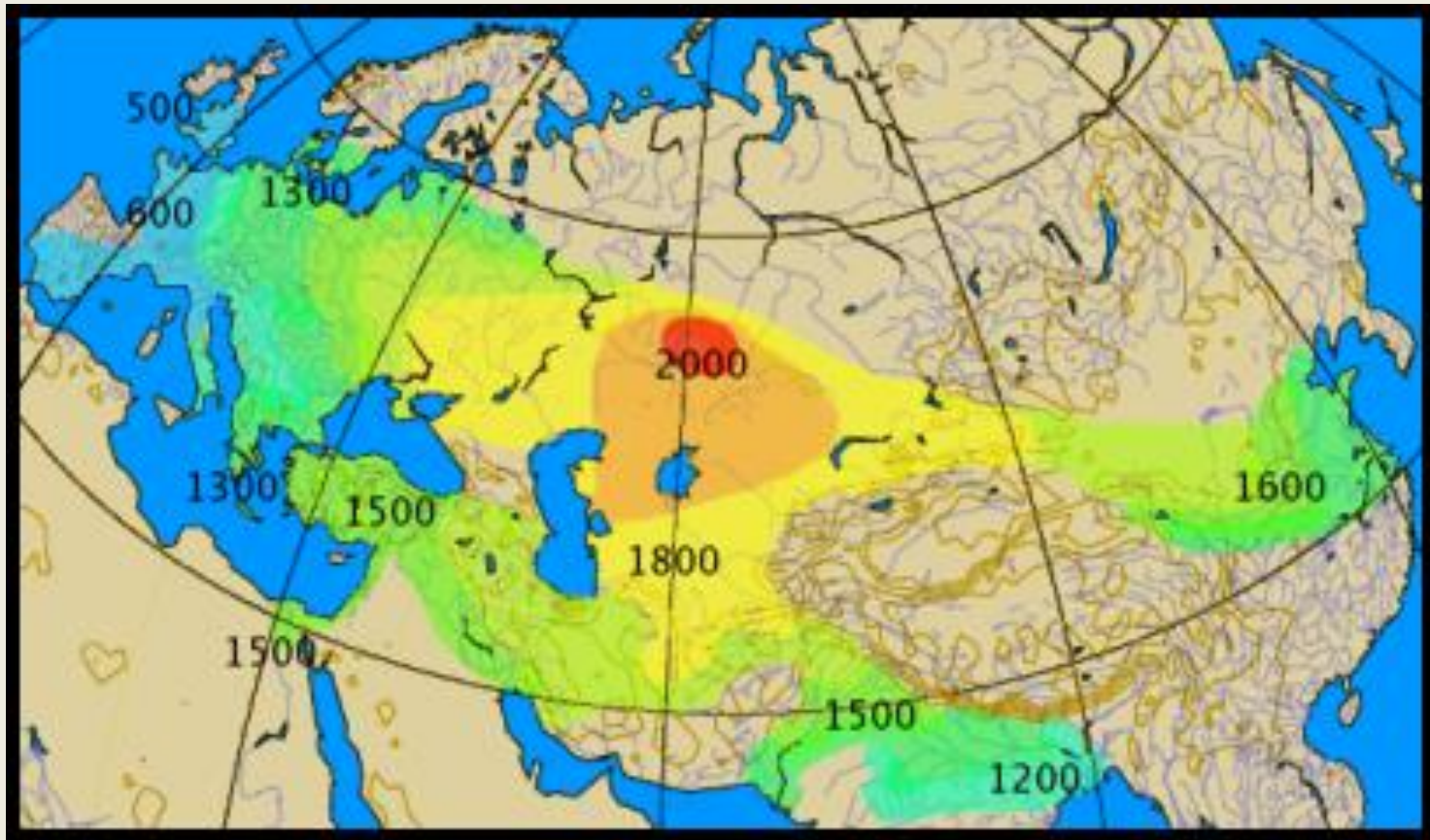


Approximate historical map of the spread of the spoke-wheeled chariot, 2000B – 500B.  (credit: Wikipedia)

# Reservoir of Hittite dam still in use near Alaca Höyük



This small reservoir, near Alaca Höyük north of Hattusa, is formed by one of the dams built on orders from king Tudhaliya IV to help people survive a drought.  (image: Wikimedia)

# Hittite religion and personal values

- The Hittites referred to their own "thousand gods", of whom a staggering number appear in inscriptions.  They seem to have worshipped every divinity they ever heard of.

- Most important were the storm god, the sun goddess, and the love/war god(dess), each with varying names.

- Some efforts were made to combine divinities.  Puduhepa, queen and priestess, prayed, *"Sun-Goddess of Arinna, my lady, you are the queen of all lands!  In the land of Hatti you have assumed the name of Sun-Goddess of Arinna, but in respect to the land which you made of cedars, you have assumed the name Hebat."*

# Hittite religion (continued)

- The gods seem all to have been human-like, or at least animal-like, or to have been representable in human-animal likeness, even if nature-based.

- Unlike neighboring cultures, the Hittites considered the sun to be feminine and the moon masculine.

- The procession of the gods in the Yazilikaya sanctuary, near Hattusa, places male gods on the left, and goddesses on the right, except one goddess also appears on the left with the males, and one god is on the right with the females.

# A procession of gods at Yazilikaya



Yazilikaya is a place close to Hattusa where there are narrow passages between rock cliffs. The Hittites carved sculptures of their gods on these cliffs, including this procession, in Chamber B, of the twelve gods of the underworld. (image: Wikipedia)

# God(dess) Shaushka with musicians



Shaushka and her musician attendants Ninatta and Kulitta, at Yazilikaya.  Shaushka appears twice at the site, once among the goddesses (#56) and again among the gods (#38).  Her ambiguous sex is the obvious explanation.  (drawing © S. Beaulieu, after illustration on http://www.uned.es; text from Johanna Stuckey, http://www.matrifocus.com/IMB08/spotlight.htm)

# God(dess) Shaushka with musicians



This photograph shows the weathered relief on which the drawing is based. (image: Dick Osseman http://www.pbase.com/dosseman/image/36319765 )

# Some quotations illustrating Hittite ideals and values

- Words of king Hattusili I to the guardians of his heir, Mursili I: *"No-one must say 'The King will do in secret what he pleases, and I will justify his action whether it is right or not.' Evil conduct must never be countenanced."*

- Words of Pimpira, guardian of Mursili I: *"To the one who is hungry give bread, [to the one who is weary (?)] give oil, to the one who is naked [give] clothing. If he suffers the heat, [place him where it is cool.] If he suffers the cold, [place] him [where it is warm]."*

- From a prayer of king Mursili II: *"May you, the gods, my lords, be well-disposed toward me once more. ... I have [not] done anything evil. (Of ) those who sinned and did do evil, not one is still here today. They all died off previously. But because the affair implicating my father has devolved upon me. ... I am now making restitution."*

- Protest of king Hattusili III to pharaoh Rameses II: *"It is not right to kill a messenger!"*

# Hittite family life

- A marriage contract: *"Zabarasna took Kulziya to be his married wife. The house is their common property. It is their common property in wealth and poverty. If Zabarasna should divorce Kulziya, the house will be divided between them. When they die, the house will belong to Histahsusar and Peruwa."*

- A letter from Hittite king Suppiluliuma I to king Hakkani of Hayasa-Azzi: *"My sister, whom I gave you in marriage has sisters; through your marriage, they now become your relatives. Well, there is a law in the land of the Hatti. Do not approach sisters, your sisters-in law or your cousins; that is not permitted. In Hatti Land, whosoever commits such an act does not live; he dies. In your country, you do not hesitate to marry your own sister, sister-in-law or cousin, because you are not civilized. Such an act cannot be permitted in Hatti."*

# Personal piety

- From the "apology" of Hattusili III:  *"[A]t the behest of the goddess I took Puduhepa, the daughter of Pentipšarri, the priest, for my wife: we joined (in matrimony) [and] the goddess gave [u]s the love of husband (and) w[i]fe.  We made ourselves sons (and) daughters.  Then the goddess, My Lady, appeared to me in a dream (saying): 'Become my servant [with] (your) household!' so the goddess's [serv]ant with my household I became.  In the house, which we made ourselves, the goddess was there with us and our house thrived: that was the recognition of Ištar, My Lady.  [...] I became King of Hakpiš while my wife became [Queen of] Hakpiš."*

- And Puduhepa's view, in a letter to Rameses II:  *"(It was) my personal deity who did it.  And when the Sun-goddess of Arinna (together with) the Storm-god, Hebat, and Šauška made me queen, she (the personal goddess) joined me with your brother (Hattušili), and I produced sons and daughters, so that the people of Hatti often speak of my experience(?) and capacity for nurture(?)."*

# King Tudhaliya IV, embraced by his god



The scene in which the god Sharruma holds King Tudhaliya in his embrace is one of the most beautiful reliefs in the sanctuary at Yazılıkaya.  (image: Ataman Hotel)

# Teshub slays the dragon



The Sky God Teshub goes to the goddess Inaras for advice on how to defeat the snake-dragon Illuyanka.  She promises her love to a mortal named Hupasiyas in return for his help.  She then goes to Illuyanka with large quantities of food and drink, and entices him to drink his fill.  Once drunk, the dragon is bound by Hupasiyas with a rope.  Then Teshub appears with other gods and kills the dragon.  (image: Wikipedia)

# Hittite fertility myth

In the Telepinu Myth, the disappearance of Telepinu, god of farming and fertility causes all fertility to fail, both plant and animal.  This results in devastation and despair among gods and humans alike.  In order to stop the havoc and devastation, the gods seek Telepinu but fail to find him.  Only a bee sent by the goddess Hannahanna finds Telepinu, and stings him in order to wake him up.  However this infuriates Telepinu further and he "diverts the flow of rivers and shatters the houses".  In the end, the goddess Kamrusepa uses healing and magic to calm Telepinu after which he returns home and restores the vegetation and fertility.  In other references it is a mortal priest who prays for all of Telepinu's anger to be sent to bronze containers in the underworld, of which nothing escapes.  This is just the Hittite version of a multi-cultural myth, but Hittites may be the route by which many myths reached the Greeks and other civilizations.

# Hittite mythological creatures



Lion-headed man and Bull-legged man, a Hittite bas relief in
Ankara's Museum of Anatolian Civilization.  (image: Wikipedia)

# Hittite governance and International Relations

- In modern terms the Hittite empire was a hereditary monarchy.

- Besides the Labarna (king), the Tawanana (queen) also had much authority, and retained her title and authority as long as she lived.

- Absolute rule of the king and queen was tempered by an apparently genuine religious piety by the royal dynasty.

- A council, the "Panku", had some authority, including as a court.

- We also know the titles of half a dozen high government officials.

- Change of ruler by assassination and coup was a problem.  King Telepinu attempted to solve this with a proclamation: *"Let a prince – a son of the first rank only be installed as king!  If a prince of the first rank does not exist, (then) let he who is a son of second rank become king.  But if there is no prince, no male issue, (then) let them take an antiyant-husband for she who is a first rank daughter, and let him become king."*

# Hittite governance (continued)

- A tablet reads: *"May the Labarna, the king, be dear to the gods! The land belongs to the storm-god alone.  Heaven, earth, and the people belong to the storm-god alone.  He has made the Labarna, the king, his administrator and given him the entire Land of Hatti.  The Labarna shall continue to administer with his hand the entire land.  May the storm-god destroy whoever should approach the person of the Labarna, and the borders!"*

- Victory in battle proved that the gods loved the king.  They sacked Babylon.  They conquered Mitanni.  They defeated the Egyptian empire.  But they apparently did not humiliate those they subjugated.  Instead, they issued a treaty defining the duties of the vassal (taxes, military levees, trade rights) and duties of the overlord (protection).

- It was among the chief duties of the king and queen to make sure all ceremonies of all gods were carried out exactly as each tradition required.

# International relations

The Hittites engaged in: trade, cultural exchange, war and peace.

- Our first written information on the Hittites is commercial documents.  Trade was conducted by merchants, presumably supported by scribes, guards, porters, etc.  Safety of merchants was a top legal concern.

- King Tudhaliya IV employed a trade embargo against Assyria.

- The Hittites consumed culture from others.  They used cuneiform and hieroglyphs to write, they imported horse trainers, they invited foreign doctors, they accepted just about every god they heard of.

- The Hittite emperors and empresses called other top-level rulers "brothers" and "sisters".  Hittite royalty intermarried with Mitannian, Babylonian and Egyptian royalty.

- The Hittites may have invented the concept of a peace treaty.

# Plea of a widowed queen
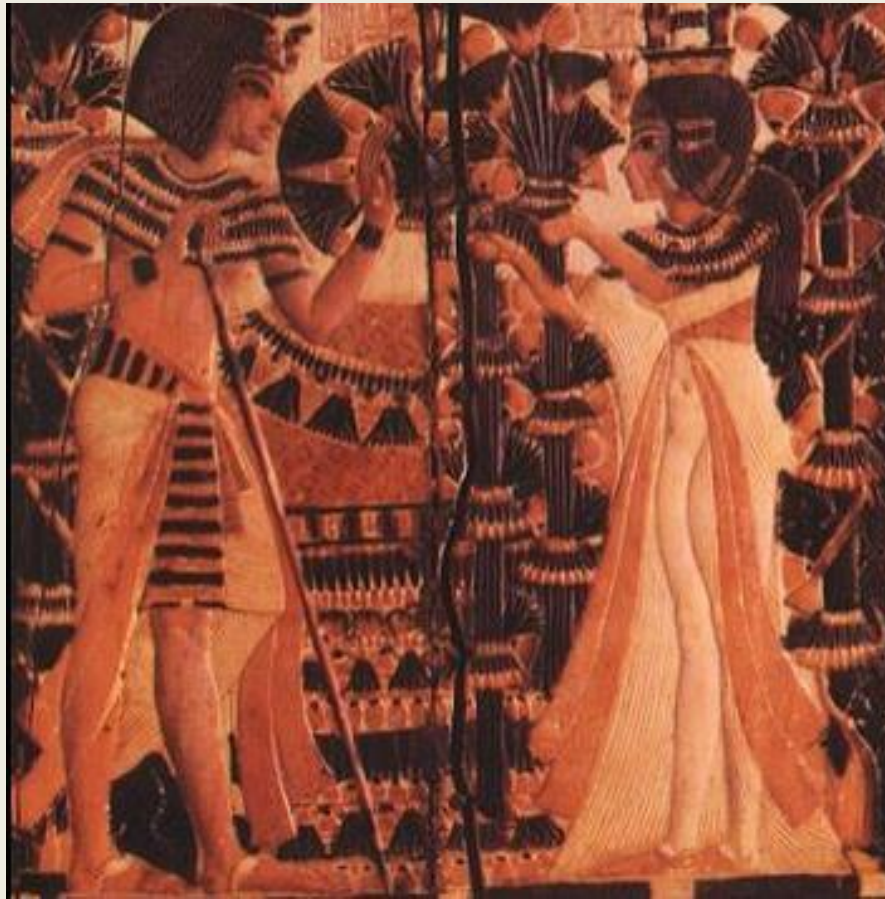


"*My husband has died and I have no son. They say about you that you have many sons. You might give me one of your sons to become my husband. I would not wish to take one of my subjects as a husband. I am afraid.*" So wrote Ankhesenamun, widow of Pharaoh Tutankhamun, to Hittite emperor Suppiluliuma I. (image: Wikipedia)

# Hittite princess Maathorneferure marries Rameses II
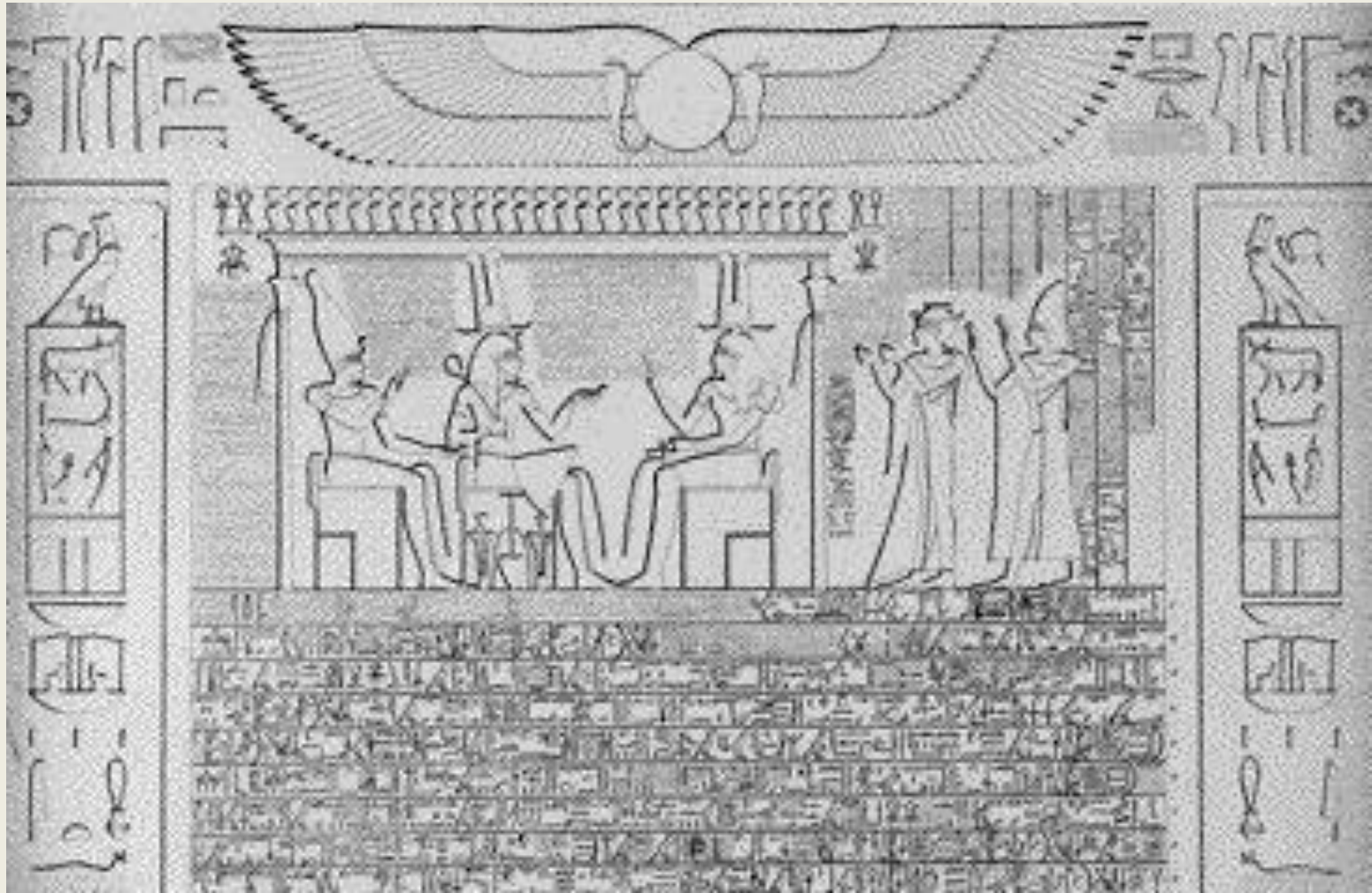


This Egyptian stela commemorates the diplomatic marriage, 70 years later, of Rameses II ("the Great") to Maathorneferure, daughter of Hittite emperor Hattusili III and empress Puduhepa. (image: Wikipedia)

# The Hittite royal family

- We have inscriptional information about the Hittite royalty, and their family relationships, from the early Kingdom period, through the Empire period, and into the Neo-Hittite period.  Our knowledge of who the kings and queens were, and of their genealogical and family relationships, is best for the Empire period.

- All of the Kingdom and Empire royalty, and multiple lines of the Neo-Hittite royalty, appear to be connected, either by descent or marriage, to a royal family originating in Kushara, southeast of Hattusa, though the specific connection is sometimes not certain.

- The Hittite imperial dynasty intermarried with other royal dynasties, especially the Kassite royal dynasty of Kardunia (Babylonia).

- Sons of the Hittite emperor were often appointed rulers of subordinate realms, becoming ancestral to local dynasties.  A dynasty of Lydia may have been such a Hittite royal branch.

# Hittite royal genealogy

This genealogical chart was constructed by Stanford Mommaerts-Browne in 2004.  Our knowledge of the inter-relationships is continuing to grow.  Shown are the imperial royal family, some of their descendent branches, such as at Carchemish, and some of the marriages to other royal families.

A Genealogy of the Hitties

© T. Stanford M. S. P. Mommaerts-Browne 2004

Hattushiliash I 1650-1620 — Bimbirash Regent for Mursilish I

[adoptive]

anonymus — Huzziyash (rebel)    Khakkarpilish (rebel)    anonyma (rebel)

Mursilish I 1620-1590 — Khali    Karapshilish    Hantilish I 1590-1560

Hashshenish    anonyma — Zidantash I 1560-1550

Ammunash 1550-1530

Tittish    Hantilish    Telepinush 1525-1500 — Ishtapariyash    anonyma — Huzziyash I 1530-1525

Ammunash    Karapshekish — Alluwamnish (of Luwia) 1500-1490

Hantilish II 1490-1480

Zidantash II 1480-1470 — Iyayash

Huzziyash II 1470-1460 — Shummirish

Tudkhaliash II 1460-1430 — Nikkal-mati of Hurria

Arnuwandash I 1430-1400 — Ashmu-Nikkal    Hattushilish II 1400-1380    Ashmi-Sharruma

Tudkhaliash III 1380-58

Tudkhaliash the younger    Arnuwandash II 1380    Khenti (2 — Shuppiluliumash I 1380-1346    3) Tawannannash of Babylon    Zidash Maj. Domo

Manapa-tattash sub-K. Riverland ca. 1350    Bentibsharre K. Lawazantiya    Arnuwandash II 1346-1345    Zannan-Zash (sent to Egypt)    Mursilish II 1345-1315    Piyashilish (Sharre-Kushukh) sub-K. Carchemish    Telepinush Prst.-Gov. Comana sub-K. Aleppo    Muwattish — Mashkhuiluwash King of Mira    anonyma — Kurtiwaza K. Hurria/Mitanni    Arma-Tattash Gov. Shamukha    Shippa-zitish

Mashturish sub-K. Shekha Riverland ca. 1310-1275    anonyma — Muwatallish 1315-1296    Puda-Khebes — Hattusilish III 1289-1265    [...]-Sharruma sub-K. Carchemish    Shakhurunuwash sub-K. Carchemish    Talmi-Sharruma sub-K. Aleppo

illegitimate

Unaradu sub-K. Riverland ca. 1250    Urhi-Teshub / Murshiliash III 1296-1289    Tudkhaliash IV 1264-1235    anonyma — Kadashman-Turgu K. Babylon    anonyma — Pharaoh Ramses II    Ini-Teshub sub-K. Syria    anonymus

anonyma — Bente-Shina K. Amurru

Arnuwandash III 1235-1215    Shupiluliumash II 1215-ca. 1200    Ishtar-muwash K. Amurru ca. 1250    anonyma — Ammishtamru II K. Ugarit ca.1274-ca.1240    Talmi-Teshub sub-K. Syria    RimiSharina sub-K. Aleppo mid-13th C.

anonymus    Hibiranu II K. Ugarit ca.1240-?    Kuzi-Teshub K. Carchemish

Meli-shikhu — anonyma K. Babylon    Hammurapi II K. Ugarit    Ini-Teshub II K. Carchemish mid-12th C.    ...-milis K. Malindas

Niqmaddu III K. Ugarit ?-ca.1225    Tudkhaliash K. Carchemish    Runtiyas K. Malindas    Arnuwandash K. Malindas

Hammurapi III ca.1225-ca.1180    I-pazitish K. Carchemish

Yakurum    Ura-Tarhunzash K. Carchemish

Suhish I K. Carchemish

Astuwatamanzash K. Carchemish

Suhish II K. Carchemish

Katuwash K. Carchemish fl. c. 900

Ben-Bitbahiani K. Carchemish early 9th C.

Sangara K. Carchemish 870-848

Astiruwash K. Carchemish

Yarirish K. Carchemish, fl. 772?

Kamanish K. Carchemish

Sasturash K. Carchemish

Pisiri K. Carchemish 738- ?

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# The Hittite legal system

A Hittite law code is known, called the "Code of the Nesilim", in copies from throughout the old and new kingdom periods.  Like other ancient codes, it seems to have arisen from listings of court decisions.

- Restitution in kind and fines in proportional amount were themes.

- Crimes against slaves were generally given half the punishment of the same crime against a free person.  There were some slight differences for Hattili, Nesili and Luwian slaves.

- Slaves could marry free persons, and the children were free.

- Wages for various occupations, and some prices, were set.  The monthly rate for a female farm hand was 60% of that for a male.

- The death penalty was used sparingly, notably for incest, rape and bestiality.  The forms of incest were listed, both heterosexual and homosexual.  Horses and mules were excepted from bestiality.

- Consensual sex, and multiple partners, were explicitly not crimes.

- The king could pardon some crimes.

# Commentary on Hittite legal system

The extant Hittite legal code appears to have originated at roughly the same time as Hammurabi's famous code.  The earliest currently known law code is that of Ur-Nammu, roughly 2050B, about three centuries earlier.

These codes appear to have originated as case law, that is compilations of specific case decisions, and may not be complete accounts of a legal system.

Unlike the Mesopotamian codes, the Hittite code is not associated with any specific ruler.  It appears also to have undergone evolutionary change, as one decision gives both a former fine and the current fine.  Also, several provisions specify actions as not being crimes, which might reflect change.

The original decisions might have been by the Panku, as several references to the king give pardon or other authority, as if the king had only those rights.

An example of proportional punishment was that the fine for causing a miscarriage half way through pregnancy was half the fine at full term.

Why horses and mules were explicitly excluded from bestiality might reflect original formation of the code before horses were known, followed later by a defense that horses were not on the list, resulting in the specific exclusion.  Or, perhaps, horses simply became so highly valuable that their trainers and the chariot drivers were expected to be affectionate with them.

# Fall of the Hittite empire

  There continues to be sharp debate among scholars concerning the causes, and even the specific events, of the fall of the Hittite empire.

- No records have been found in Hattusa from later than the reign of Suppiluliuma II, grandson of Hattusili III and Puduhepa.

- The city was engulfed in a conflagration, though it is unclear whether this was part of its downfall, or occurred shortly after abandonment.

- An inscription of Pharaoh Rameses III, concerning year ~1175B, says: *"The foreign countries made a conspiracy in their islands.  All at once the lands were removed and scattered to the fray.  No land could stand before their arms, from Hatti, Qode, Carchemish, Arzawa, Alasiya on, being cut off at one time."*

- Many scholars consider the fall of Hattusa part of a larger "Late Bronze Age collapse".

- Nevertheless, Carchemish and other southern portions of the Hittite empire survived as the "Neo-Hittite" states.  Some of their rulers continued to claim to be the "Great King of Hatti".

# Destruction of a great city



The fall of Troy, as imagined by the 17th century painter Kerstiaen De Keuninck.  This was possibly an event of the "Late Bronze Age collapse" which also included the burning of Hattusa.  (image: Wikipedia)

# IV. Legacies of the Hittite Empire
outline of section

- Crazy Theories

- Concept of international peace treaty

- Background of classical civilizations

- Modern uses of "Hittites" in art and technology

# Crazy theories

   In addition to their genuine legacy for later civilizations, the Hittites, and their nearby associates the Trojans, have been used in various bizarre claims.

- The Roman poet Virgil, in the **Aeneid** (~19B), claimed leading Roman families descended from Trojan royal refugees. Various medieval European royal dynasties grafted themselves on as well (e.g. Nennius and Geoffrey of Monmouth, for the British).  These were fabrications, but probably most people alive today have Hittites somewhere in their ancestry.

- Canadian Presbyterian minister John Campbell, in his book **The Hittites** (1890), claimed the Hittites to be the ancestors of the Japanese, Albanians, Basques, Iroquois, Mexicans, and Peruvians.  Later Campbell was charged with heresy by the Presbytery of Montreal, on a different issue.
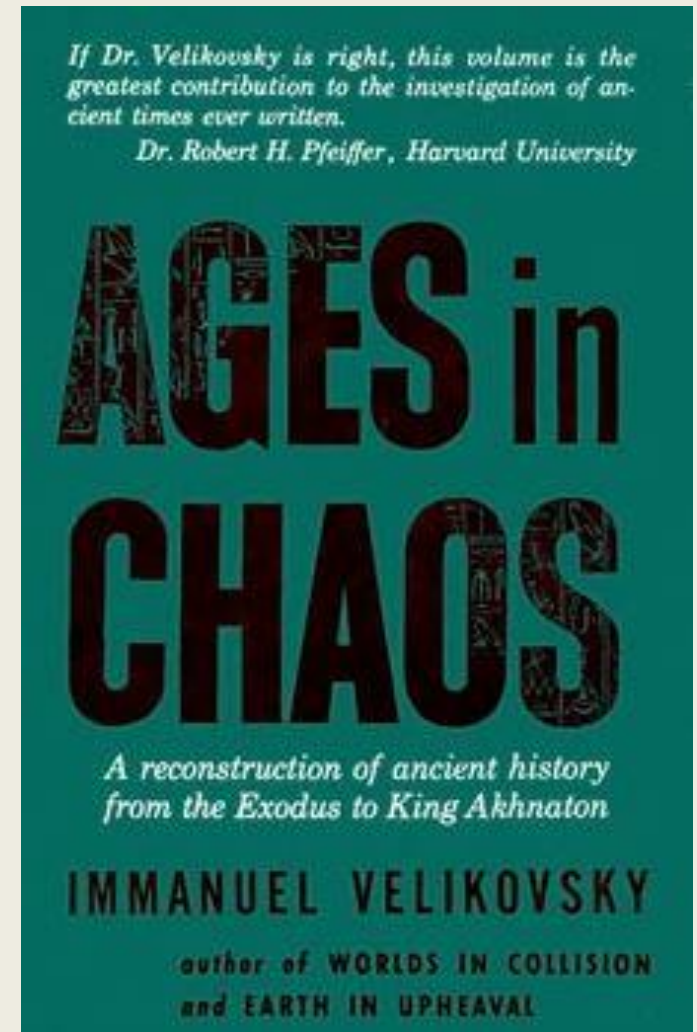
# Crazy theories (continued)

- Immanuel Velikovsky in **Ages in Chaos** (1952) drastically revised ancient history and chronology, identifying different individuals as merely different names of a common original.  For example, "The Hittite kings are held to be ghost doubles of the Neo-Babylonian kings, and Rameses II's battle with the Hittites at Kadesh is identical to Necho's fight against Nebuchadrezzar II at Carchemish, Nabopolassar is Mursili II, Neriglissar is Muwatalli, Labashi-Marduk is Urhi-Teshup, and Nebuchadrezzar II is Hattusili III."  (Wikipedia)

- Some White supremacists and Christian apocalypticists claim that the "White Syrians" (of Strabo in 23A), and the "Chatti" tribe of Germany, defeated by Germanicus Caesar in 15A (Tacitus), are the same as the Hittites.  They migrated to Germany from Hatti, are ancestors of modern Germans, and justify German imperialism as heir of ancient Hittite imperialism.  A recent publication is **The Great German Nation: Origins and Destiny** (2007) by Craig M. White.

# Ancient and modern creativity



"*Virgil Reading the* **Aeneid** *to Augustus, Octavia, and Livia*"; by Jean-Baptiste Wicar. Octavia fainted at Aeneas's prediction of her son's death. (credit: Art Institute of Chicago)



If Dr. Velikovsky is right, this volume is the greatest contribution to the investigation of ancient times ever written.
Dr. Robert H. Pfeiffer, Harvard University

# AGES in CHAOS

A reconstruction of ancient history from the Exodus to King Akhnaton

IMMANUEL VELIKOVSKY

author of WORLDS IN COLLISION and EARTH IN UPHEAVAL

Cover of Velikovsky's book.

# Concept of international peace treaty

- The Hittites used written agreements, including treaties, extensively. They would have learned the value of written commercial contracts from Assyrian merchants.

- Conditions imposed on conquered cities were usually written. These conditions generally included protection of merchants, mutual military assistance, return of fugitives, and not engaging in friendly relations with an enemy of the dominant central power (i.e. Hatti).

- During the middle kingdom period the conquered region Kizzuwadna (roughly modern Cilicia in south central Turkey) became semi-independent, but still friendly, and the relationship between Hatti and Kizzuwadna was set down in a treaty.

# Concept of international peace treaty (continued)

- When continued war between Hatti and Egypt was recognized by both sides as counterproductive, and Assyria was seen as a mutual threat, the result was a treaty often considered to be the first known international peace treaty between fully independent powers recognized as being equal.

- This treaty apparently brought about roughly 80 years of peace between the two nations – not bad when you consider the history of peace treaties.

- Many scholars believe the exodus of the Israelites from Egypt occurred during the reign of Pharaoh Rameses II.  If so, it may well have been the peace between the two superpowers which allowed the exodus and settling of the Israelites in Canaan.

# Hittite – Egyptian peace treaty



   The peace treaty (~1258B) between Hattusili III and Rameses II has survived in multiple copies, in both Egypt and Hattusa.  A replica of this (fragmentary) Hittite copy is on display at the United Nations.  (image: Istanbul Archaeology Museum)

# Background of classical civilizations

Hittitologists are especially interested in relationships between Hittite civilization and the later Hebrew and Greek civilizations, from which, in turn, modern Western civilization has drawn so much.

- Later Anatolian and Syrian civilizations, such as Lydian, Carian and Aramean, were the direct inheritors of Hittite culture; and "Hay", the Armenian word for themselves, may be derived from "Hatti".

- Some Hittite religious and personal attitudes can be seen in the Hebrew Bible.  These include the concepts of a personal relationship with God, that the land belongs to God and people are merely administrators, that God assigns different lands to different peoples, that it is good to be kind to other individuals, and that there should be restitution for evil deeds.

- Much Greek mythology is based on Middle Eastern religion and legend.  The Hittites, living on the land route from Mesopotamia and Egypt to Greece, were often the intermediary for these stories.

# Sources of Greek culture

- The name of the chief Greek god Zeus might be derived from Hittite "Siu" which meant god.

- The Luwian god of lightning *Pihassassa* may be at the origin of the Greek winged horse Pegasus.

- The process of organizing gods into generations, as seen among the Greeks in Hesiod's **Theogony**, written about 700B, may have developed from Hittite efforts to combine and organize the gods of their cultures.

- I find it interesting that the three ancient Greek authors I have found cause to cite, Homer, Hesiod and Herodotus, were all reputedly born in Anatolia, or adjacent islands, which had been in the Hittite empire. Herodotus, for example, was probably part Greek and part Carian. The Carians were an ethnic group of southwest Anatolia whose language was derived from Luwian.

- The first Greek philosopher/scientist, Thales, was from Miletus (Millawanda in the Hittite inscriptions) on the Hittite border.

# Who, then, were the Biblical "Hittites"?

- The reference in **2ⁿᵈ Kings** to the imagined great noise of the Hittite horses and chariots, though dating at least three centuries after the fall of Hattusa, is based on the continuing legendary might of the Hittite empire under Suppiluliuma and Muwatalli.

- King David's Hittite generals, Uriah and Achimelech, and Solomon's Hittite wives were probably "Neo-Hittites", maybe from Carchemish.

- More problematical are the "Hittites" who sold Abraham land in Hebron, who intermarried with the children of Esau, etc., in the "patriarchal" age.  There is some uncertainty when and where these Hebrew patriarchs lived, but it was approximately during the Hittite old kingdom and somewhere in Canaan or Syria.  We also don't know the extent of Hattian distribution prior to the Hittite empire.

- If there is value to the classification, in **Genesis x:15**, of Heth (eponymous ancestor of the Hittites) as a son of Canaan, son of Ham, son of Noah, this would presumably refer to the Hattians.

# Modern uses of "Hittites" in art and technology

- Hittite Microwave Corporation has merged into Analog Devices Inc.
- Hittite Solar Energy, of Istanbul, has a project in Denver, Colorado.
- "Gallery Hittite Toronto" is an art gallery in Toronto, Canada.
- "Hittite Warrior" is the name of a race horse trained by John O'Shea.
- Three novels are: "The Hittite", by Noel B. Gerson, 1963; "I, the Sun", a biographical novel by Janet Morris, 1983, based on the life of Hittite emperor Suppiluliuma I; and "The Hittite", by Ben Bova, 2011, in which a Hittite soldier goes to Greece in search of slave traders who kidnapped his wife, and also builds the Trojan Horse for Odysseus and topples the walls of Jericho for Joshua.
- There is an African-American performing group "Hittite Empire".
- Paul K. Davis, Brian A. Hobbs & Elaine Chao wrote and produced a musical play "Hattusili", performed at Stage 1 Theatre in 1994.
- Ekip Film produced a documentary, "The Hittites", in 2003.
- Toy Hittite soldiers and chariots are available from some sources.

# Five millennia of double-headed eagles



The Sumerians, Hittites, Persian Sassanid dynasty, Seljuk Turks, Byzantine Palaeologus dynasty, Russian Romanoff dynasty, and many more have used the double-headed eagle as an emblem. Native Americans of British Columbia identified it as a totem.
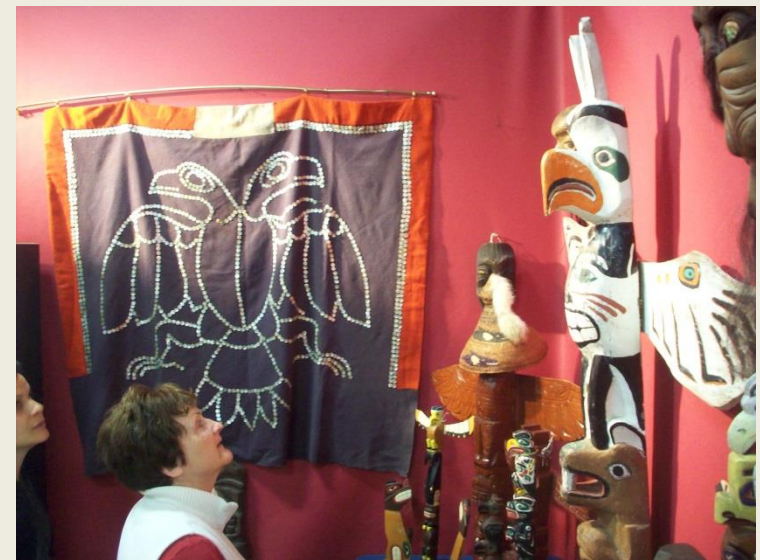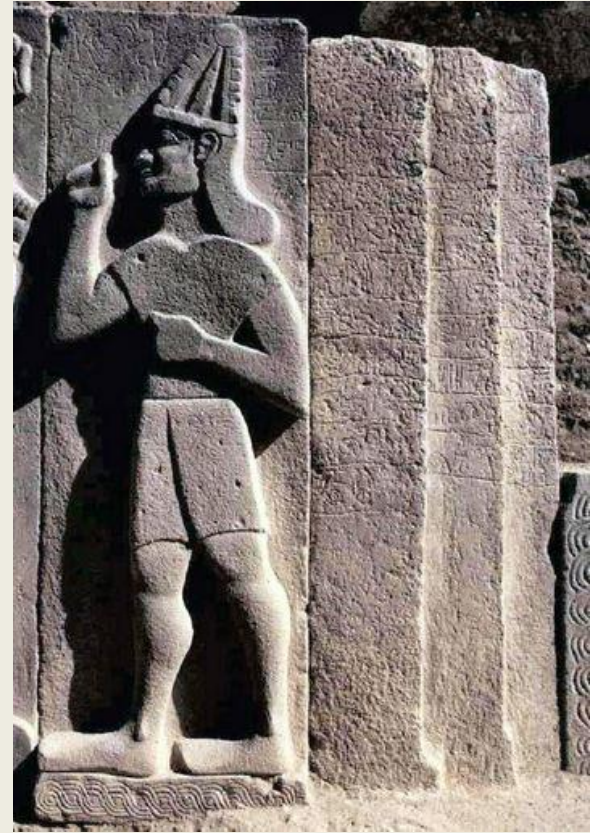






(credits: top, Tayfun Bilgin – "Alaca Hoyuk"; bottom, Wikipedia; right, Paul K Davis)

# Hats of Byzantine and Hittite emperors



This medal by Pisanello in 1439 shows Byzantine emperor John VIII Palaeologus, visiting Florence, wearing a tall ribbed hat. (image: Wikipedia)



This large stele of the storm god, carried away from Aleppo by Nebuchadnezzar II, shows the Hittite hat of gods and kings. (image: Tayfun Bilgin – Aleppo)

# Musical play "Hattusili" by Davis, Hobbs & Chao

- In 1992 I decided to write a play based on the life of the Hittite emperor Hattusili III. I provided for several places where there might be songs.

- I showed the script to some family and friends, and my friend Brian Alan Hobbs offered to write music for it.

- Brian recruited Elaine Chao to write lyrics and help with the music. David Hobbs also assisted.

- In 1994 we produced a staged reading performance of the musical play, at Stage 1 Theatre in Newark California, under the direction of Frank LeDoux.

- The most memorable song from the play was "Buy It – It's Iron" in which an iron weapon merchant touts his wares.

# The Lydian mode of music

- The culture of ancient Lydia owed much to the Hittites. Lydia was in the Hittite region, the Lydian language was closely related to Hittite, and the Lydian royal family used a Hittite name ("Myrsilos") and might have Hittite ancestry.

- So the "Lydian Mode" of ancient Greek music might be derived from Hittite music.

- The Lydian mode is essentially a modern diatonic major scale with the fourth pitch raised.  There is also a chromatic version of the mode, featuring semi-sharps.  It is equivalent to the Kalyani raga in Indian classical music.

- The Lydian mode was used in some medieval sacred chants, is occasionally used by classical composers (such as Beethoven in String Quartet #15), has influenced Jazz (inspiring the works of people such as Miles Davis, John Coltrane, Ornette Coleman, and Woody Shaw), and is used in "The Simpsons" signature tune.  (see: Wikipedia - "Lydian mode")

# The Hattian sun symbol today



The symbol of Ankara University is the Sun Disc. The Sun Disc was unearthed during the excavations started in 1935 by direct order of Mustafa Kemal, who is called Atatürk because he founded the Republic of Turkey.  The symbol belonged to the Hattians, whom Atatürk believed related to the Turks.  It now connotes Ankara and Anatolia.  (image: Ankara University)

# Sources

- We are fortunate to have, as primary sources on the Hittites, many of their own documents and monuments.

- We also have contemporary references in Assyrian and Egyptian sources.

- Other ancient sources include the Hebrew Bible and possibly Greek legends and history.

- Research on the Hittites is still very active, producing scholarly articles.

- Several modern books have been published on the Hittites, and they are now treated extensively in ancient history texts.

- Quality material on the Hittites is also available on the internet.

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# Commentary on Wikipedia

Wikipedia and Wikimedia have been especially valuable as a source of public domain illustrations, and as pointers to scholarly articles.

The following are relevant Wikipedia articles:
"Anatolia", "Anatolian languages", "Ankhesenamun", "Archibald Sayce", "Bathsheba", "Battle of Kadesh", "Battle of Nihriya", "Bedřich Hrozný", "Biblical Hittites", "Bull-leaping", "Chariot", "Code of the Nesilim", "Double-headed eagle", "Ferrous metallurgy", "Hattic language", "Hattusa", "Hattusili III", "Hayasa-Azzi", "Hieroglyphic Luwian", "Hittite language", "Hittite laws", "Hittite mythology", "Hittite texts", "Hittites", "Hüseyindede Tepe", "Illuyanka", "Indo-European languages", "Iron", "Karatepe", "Kubaba", "Kurgan hypothesis" , "Late Bronze Age collapse", "List of Hittite kings", "Maathorneferure", "Mursili's eclipse", "Šauška", "Peace treaty", "Puduhepa", "Telepinu", "Timeline", "Trojan War", "Turkey", "Yazılıkaya"

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# Conclusion

The Hittites were an important part of the advance of civilization.

They conquered and lost an empire several times,

while adapting two writing systems to their languages,

and developing important technologies.

They found value in peace as well as war,

and gave their concepts of government, international relations, religion, and personal relations to the future.

They admitted they were sometimes evil, but still made progress.

*"It is concluded by Rameses, the Great King, king of the land of Egypt, with Hattusili, the Great King, king of the land of Hatti, his brother, for the land of Egypt and the land of Hatti, in order to establish a good peace and a good fraternity forever among them."*