Abstracts

On the Hittite-Assyrian Military Conflict(s) in the Late XIIIth Century B.C.E. Once Again
ALEXANDROV, Boris (Lomonosov Moscow State University, Russia)

A reanalysis of textual data in a number of recent publications has led to a new, more detailed reconstruction of Hittite-Assyrian relations under Tukultī-Ninurta I (1233—1197 B.C.E.) which presumes two major conflicts or even long-term hostilities between the countries covering almost the whole period of the king’s reign. This paper will seek to verify whether alternative reconstructions with higher dates for the battle of Nihriya and the related events of the Hittite-Assyrian war can still hold. One of the goals will be to incorporate into the reconstruction the data of newly published texts including those of Ṭābetu and Ugarit.

Panel: New Horizons in Old Assyrian Studies
Anatolians, Archives, and Social Space at Kaneš
ANDERSON, Adam (University of California, Berkeley CA, USA)

One of the most challenging aspects of any historical reconstruction is to accurately contextualize the relationships and events surrounding a single entity — a man, or less often, a woman. Previous scholarship has approached this obstacle by reconstituting archives and dossiers of texts belonging to a single individual and extending throughout the family tree. This linear approach has had to rely heavily on family ties, and therefore such narratives have found it difficult to evaluate those relationships which fall outside of the known family circle. Using the robust Old Assyrian text corpus (ca. 10,000 texts) from Kültepe (ancient Kaneš), this paper will discuss the combination of computational models and network analysis for the purpose of analyzing the relationships which extend to the fringes of the Assyrian trade network — stepping outside the confines of the “archive” to leverage the individual intersubjectivity that these records have preserved. This paper illustrates the method using a number of examples taken from the Anatolian population living together with the Assyrian merchants, and shows how such models may be used together to provide a systematic means for comparison and disambiguation of each entity attested textually in space and time.
Panel: New Horizons in Old Assyrian Studies

Structural Gravity Models and Continuities of Trade

BARJAMOVIC, Gojko (Harvard University, Cambridge MA, USA); Thomas CHANEY (Sciences Po, Paris, France); Kerem COŞAR (University of Virginia, Charlottesville VA, USA); and Ali HORTAÇSU (University of Chicago, USA)

Based on the commercial records produced by Assyrian merchants at Kaneš, a group of researchers from the fields of Assyriology and Economics has come together in a project supported by the University of Chicago Neubauer Collegium for Culture and Society to build a structural gravity model of long-distance trade. This paper presents the preliminary results of this ongoing work, including a distance elasticity coefficient for ancient trade that comes surprisingly close to modern estimates; a structural gravity model used to locate cities in the network whose location remains unknown or disputed (in most instances, the structural estimates confirm results of more traditional approaches to historical geography); and documentation of a seemingly persistent pattern in city prominence across four millennia, based on modern data on regional trade and income.

The First 100 Years — The Antecedents and Development of Anatolian Studies at the University of Chicago

BEAL, Richard H., (Hittite Dictionary Project, The Oriental Institute, Chicago IL, USA)

Ancient Near Eastern Studies were part of the University of Chicago from the University’s birth. Studies specifically of Anatolia began soon after the German discoveries at Boğazköy reached across the Atlantic. The founding and funding of the Oriental Institute allowed further growth in Anatolian philology with the new element of archaeological explorations added. However, the road to the Hittite dictionary was not always smooth. Early deaths, disease, accidents, quarrels, no-show professors, and roads turning into quagmires punctuated progress. This illustrated lecture will rely on published histories, archival documents, photos, and the lecturer’s own memories, and will augment the poster exhibit on the same topic.

On the Usage of Princely Designations at the Hittite Court

BILGIN, Tayfun (University of Michigan, Ann Arbor MI, USA)

It is already generally accepted that at the Hittite court the princely designation DUMU.LUGAL/REX.FILIIUS was used by not only the actual sons or sons-in-law of reigning kings but also several other officials. There are numerous attestations of this designation in apposition to personal names from all periods of Hittite history. A survey of these attestations suggests that the practice which allowed the princely designations to be used by a wider group of officials started sometime in the Empire period. The earliest verifiable use of the designation by someone other than a son(-in-law) of a king dates to the reign of Muršili II, and suspected cases exist for the reign of Šuppiluliuma I. It can be argued that political motives surrounding the change of power within the Hittite royal family may have played a role in this development.
**Remnants of Hittite and Mycenaean Diplomacy: The Lion Gate Relief and the Tawagalawa Letter**

BLACKWELL, Nicholas (Indiana University, Bloomington IN, USA)

The Lion Gate relief at Mycenae and the Tawagalawa Letter, both dating to the mid-thirteenth century B.C., have a surprising link when examined together. The monument and the text not only signal Hittite and Mycenaean relations, but also reflect a formal diplomatic agreement between Hattusili III and the king of Mycenae.

A previous study by the author on the Lion Gate relief revealed the production sequence of the sculpture through analysis of tool marks. The fact that certain sawing and drilling techniques applied to the relief have parallels with Anatolian stonecutting led to a radical new interpretation. While the Lion Gate relief’s iconography is entirely Aegean, Hittite craft traditions inspired the concept of the monumental relief guarding the citadel entrance and the application of specialized carving methods. How did this influence come about? The Tawagalawa Letter, whose authorship is attributed to Hattusili III, offers a plausible diplomatic explanation.

Preserved portions of the fragmentary Tawagalawa Letter allude to a preexisting treaty between Hattusili III and the Ahhiyawan king — taken here to be the wanax of Mycenae. Hattusili’s peaceful strategy with his international peers, including his famous treaty with Egypt and Ramses II, provides a model for interpreting the Ahhiyawa text. A political alliance between Hatti and Ahhiyawa in the mid-thirteenth century is implied by Hattusili III’s surprising respect for the Ahhiyawan king and his tentative approach in pursuing the renegade Piyamaradu. Such a treaty could have facilitated technological mobility since gift- and people-giving were standard operations in international diplomacy of the Late Bronze Age. The Lion Gate relief thus may be understood as a byproduct of Hattusili III’s interactions with the Ahhiyawan king, which led to the import of skilled Hittite artisans to Mycenae.

**The Royal Succession in the Old Kingdom of Hatti.**

BLASWEILER, Joost (The Netherlands)

In the presentation I will prove the validity of the following hypothesis:

In the Old Kingdom period it was tradition for the king to choose his heir, who was not his biological son. The king adopted this man as his son, who (usually) married a daughter of the Tawananna. This daughter is the intended new Tawannanna. Nevertheless, in the early Old Kingdom biological sons of the king already tried to become the successor. Decades after the Proclamation of Telipinu the succession rules changed slowly: henceforward a natural son of the king (also chosen by the king) would usually become the heir.

**Keynote Speaker**

Quo vadimus? Questions, Speculations, Ideas about Future Directions in Hittite Studies

BRYCE, Trevor (University of Queensland, Brisbane, Australia)

My paper will range widely (but briefly) across a number of fields of Hittite study, from the kingdom of Hatti’s emergence to the last days of the empire. Areas to be touched on will include (a) future possible directions in the study of Anatolia’s geopolitical layout in this period, with suggested new approaches to the problems of Hittite geography; (b) some questions and ideas relating to Hatti’s interactions with its western and Near Eastern contemporaries; (c) ways in which our understanding of Hittite society and civilization can be enhanced by a study of its
successor civilizations in Anatolia, as well as its predecessor and contemporary civilizations; (d) questions and speculations about the complexities of communication, both written and oral, in the multi-ethnic, multi-lingual world of the Hittites; (e) speculations on a range of logistical matters, particularly those relating to Hittite military strategies, and the organization and conduct of military campaigns; (f) new questions and speculations about the Bronze Age’s last decades, and the need for broadening both the chronological and the geographical limits of investigations of the seaborne activities associated with them; (g) the importance of giving anthropological perspectives a greater emphasis in a number of areas of Hittite studies, particularly those relating to population movements, and to the ethnic and cultural assimilations of displaced peoples; and (h) a proposal for a digitally-based international project which would provide the ultimate reference source for all Hittite textual material, both currently known and yet to be found.

Functional Classification of the MELQETU Lists
BURGIN, James (Akademie der Wissenschaften und der Literatur, Mainz, Germany)

The MELQETU lists occupy a liminal position between religious and economic texts, but have received no systematic attention since their analysis by Singer in the context of the ki.lam festival. The outstanding question of the lists is their position in the festival production process. It is generally assumed that the MELQETU texts record the quasi-tributary obligations of local communities to the religious complex at Hattusa, but the great age of certain lists, some of which can be traced back to the earliest layers of Hittite written tradition, suggest a different purpose for their copying into the Hittite Late New Kingdom. A reclassification of the MELQETU lists according to function rather than form will be proposed that emphasizes their aspect as ritual performative texts, bringing them closer in line with the other constituent documentation of the festival corpus.

Hurrian in the Early New Kingdom
CAMPBELL, Dennis (San Francisco State University, USA)

The Early New Kingdom period began a period of remarkable expansion that reached a climax during the reign of Suppiluliuma I. Already by the reign of Tudhaliya I/II, the Hittites had begun to exert political influence, hegemony, and ultimately control over the southeastern Anatolian region of Kizzuwatna. It is at this time that we begin to see evidence for Hurrian influence within the ruling circle, beginning with queens, and then kings, bearing Hurrian names, to a large influx of Hurrian language texts. This apparent “Hurrianization” of the Hittite kingdom seems remarkable, but appears to have been limited: royal names (kings having Hittite and Hurrian “double names”) and religion (rituals, mythology, specific terminology, etc.). In this talk I will reexamine several pertinent questions. What was the true extent of this “Hurrianization” and what implications did it have for the Hittite court? What relationship, if any, exists between the influx of Hurrian language material into the Hittite capital and the ties between Hattusa and Kizzuwatna, especially with regards to the royal family?

The Origin and Impetus behind the AN.TAH.ŠUM Festival
CANNON, Josh (University of Chicago, USA)

Hittite traveling festivals (Reisefeste) have a long history of invigorating scholarly research. The wealth of Hittite texts concerning festivals has driven much of this effort, but the enigmatic nature of these festivals has gained attention in its own right. Specifically, these events — the
AN.TAḪ.ŠUM and nuntarriašha festivals — required enormous amounts of time, resources, and logistical planning compared to other entries in the cultic calendar. The festivals emerged, likely early in the Empire period, out of an ancient tradition which had seen festivals performed only on a local level. Finally, the routes of these festivals incorporated an interesting mix of population centers, including some major Hittite cities and smaller towns while excluding others.

In an attempt to address some of these more enigmatic features, this paper will focus on the AN.TAḪ.ŠUM festival and discuss it as a ritual event with geographic and political underpinnings. More precisely, this paper will address the following questions: what political benefits would such an undertaking provide? Why did the AN.TAḪ.ŠUM festival emerge when it did? Why did it include some cities and exclude others?

Answers to these questions will be proposed following a study of the demand this festival would have made on the people involved, the history of the festival’s development, and my argument for the route and stops that the festival most likely took.

The Agricultural Economy during the Transition between the Hittite and Post-Hittite Periods: New Evidence from Kinik Höyük

CASTELLANO, Lorenzo (Institute for the Study of the Ancient World, New York University, USA)

In water-scarce areas such as the Anatolian plateau, water represents the crucial limiting factor affecting agricultural productivity. Below-average autumn and winter precipitation is one of the main causes of major losses in agricultural yields, as well exemplified by the recently experienced droughts in 2007/2008 and 2013/2014. Water shortages are hardly exclusively a modern phenomenon caused by current environmental crises like global warming, but were recurrent features throughout Anatolian history, duly confronted by local populations through an array of buffer strategies. With the establishment of the Hittite kingdom those strategies reached an unprecedented scale and level of sophistication, with a centralized effort to minimize the agricultural risks inherent to such a complex and challenging physical and socio-political landscape. The two hallmarks of this truly “imperial strategy” are large-scale storage facilities (e.g., Boğazköy-Ḫattuša, Alacahöyük, Kaman-Kalehöyük, Kuşakli-Sarissa, Oymaağaç Höyük-Nerik) and water reservoirs (e.g., Boğazköy-Ḫattuša, Kuşakli-Sarissa, Alacahöyük). Not surprisingly, the dissolution of the Hittite empire corresponded with the widespread disappearance of those large-scale infrastructures; storage generally reverted to an exclusively local and domestic scale, exemplified by vessels and small, unstructured silo-pits. With scholarship having finally moved past the monothetic characterization of post-Hittite Anatolia and northern Syria, the different trajectories following the fall of Ḫattuša are starting to become evident also in this regard. Together with a fresh new look at Hittite and post-Hittite agricultural infrastructure, this paper will discuss a recently discovered large silo-pit at the multiphase site of Kinik Höyük (Niğde), dated between the eleventh and tenth/ninth centuries B.C.E. This example of continuity in storage practices represents a unicum in post-Hittite Anatolia, strengthening the argument for an enduring survival in this region of decentralized Hittite administrative structures beyond the fall of the empire.
The Borders of the Land of Carchemish, Aštata, and Emar according to the Šattiwaza Treaty and Additional Sources
COHEN, Yoram (Tel Aviv University, Israel)

This paper will offer a new analysis of the border descriptions of the Land of Carchemish and Aštata according to the Šattiwaza Treaty and additional sources from Hattuša and elsewhere. It will redraw the borders of the Land of Carchemish following the establishment of Hittite rule over the city; it will also redefine the borders of Aštata, strive to find its location, and discuss its relationship with the city of Emar.

Mursili II and the Sammetfaeln
COLLINS, Billie Jean (Director, Lockwood Press, Atlanta GA, USA)

Previous studies of the Sammetfaeln have focused on why particular compositions were grouped together on a single tablet. In this paper, I consider not just what the Sammetfaeln contain, but who might have been responsible for those contents. The Sammetfaeln range in date from the early empire to its end, but a significant number of the compositions inscribed on them, specifically many of those of a religious nature, can be connected to the figure of Mursili II. I further suggest that Mursili II can be attributed with initiating the practice of collecting distinct, but thematically similar, compositions onto Sammetfaeln.

From Mt. Hazzi to Šapinuwa. Cultural Traditions in Motion in the First Half of the Fourteenth Century B.C.
CORTI, Carlo (Julius-Maximilians-Universität Würzburg, Germany)

The text group CTH 785 “Ritual for Mt. Hazzi,” despite its poor state of preservation, is well known and often examined in Ancient Near Eastern studies. Composed mainly in the Hittite language, this text group reflects a strong Hurrian and north-west Syrian background and attained fame thanks to its mention of the “Song of Kingship” and the “Song of the Sea” with an allusion to the fight of the Sea with the Stormgod. Consequently, some scholars have proposed a connection with the mythological compositions of “Teššup’s Cycle.” In this presentation, I will attempt to provide new insight into the Hittite Kingdom in the first half of the fourteenth century B.C. from cultural, religious, and comparative perspectives based on a new reconstruction of these tablets and a fresh interpretation of the celebration.

Urammaššani and Μήν: Linguistic, Cultic, and Cultural Continuities between Second- and First-Millennium Western Anatolia
DALE, Alexander (Concordia University, Montreal, Canada)

This paper proceeds from an examination of the first-millennium Moongod Mēn, whose cult was centered particularly in Lydia, Lycia, and Pisidia. It is argued that the theonym Μήν is a development from specifically Lycian A maha(na)- ‘god’ (cognate with Luwian maššani-), with intervocalic /h/ dropped in the borrowing into the psilotic Greek dialects of Asia Minor, and the resulting long ā raised to η as per the norm in Ionic. I then examine the personality and cultic attributes of Mēn, noting that in the hybridized culture of Western Anatolia, the indigenous Moongod Arma seems to have become syncretized with the new divinity Mēn. I then examine the second-millennium evidence for substantiations of divinities built on a common noun for ‘god’, in particular Urammaššani (KBo 20.118 ii 5) and šalliš dingirlim (KUB 9.34 iii 28), as well as the enigmatic Šiuri from KBo 4.11, Starke’s ‘Gewittergesänge’, the Ištunuwan ‘thunderstorm song’. A similar
substantiation is suggested to lie behind the Carian toponym msnord- ~ Μασανώραδα, perhaps to be analysed as 
\[\text{masana} + \text{ura} + a(n)da\], ‘of the great God’ (for the formation cf. Tarḫuntašša, ‘of (the god) Tarḫunt’). I conclude by revisiting the cults of Mēn and note that the many cultic aspects of the god (tyrannos, basileus, ouranios, chthonios) point toward widespread syncretization of divine personalities, some of which can be traced back to the Bronze Age.

**TOPADA and the Land of Tuali**

d’ALFONSO, Lorenzo (Institute for the Study of the Ancient World, New York University, USA)

The Anatolian Hieroglyphic inscription of TOPADA narrates the deeds of Wasusarma, son of Tuwati, the only known dynasty bearing the title of Great Kings in Iron Age Central Anatolia. Based on synchronisms with Assyrian textual sources, the inscription is dated by most scholars to the second half of the eighth century B.C.E.

The present paper brings together clues in support of an earlier date for the inscription, namely the tenth–ninth centuries B.C.E. The palaeography as well as the content of the inscription narrating several episodes of a war against a powerful Anatolian enemy are set in the context of a period before the mid-eighth century B.C.E.

If this earlier dating is accepted, it has significant consequences for the interpretation of post-Hittite Central Anatolia. One could envision the formation of a post-Hittite political entity in Cappadocia already during the late twelfth century, named the Land of Tuali. This entity would become larger and more structured by the late tenth and ninth centuries, before being substantially reduced by the late eighth-century expansion of the Assyrian empire towards the northwest.

**Panel: Material Culture of Anatolia in the Second Millennium B.C.**

The Retrospect of Death: Continuation and Change of Mortuary Traditions in Second-Millennium Cemeteries

DURGUN, Pınar (Joukowsky Institute for Archaeology and the Ancient World, Brown University, Providence RI, USA)

Cemeteries emerged in the third millennium in Anatolia. Still today we use cemeteries to bury our dead. Burial practices are conservative; they do not change quickly or abruptly. They can transform according to the needs of changing social circumstances, but they do not always have to reflect the circumstances of the living. Cemeteries especially do not follow our periodization based on pottery sequences, settlement patterns, or historical events. So far the mortuary practices of Anatolia have been mostly discussed within bounded chronological frameworks. For example, the Early Bronze Age mortuary practices were discussed only within the third millennium (e.g., Wheeler 1974, Bachhuber 2015), while second-millennium B.C.E. cemeteries were explored as a separate phenomenon (e.g., Emre 1991, Akyurt 1998). However, third- and second-millennium mortuary traditions are very similar, even when social organization and cultural trends change. I suggest that cemeteries need to be studied with a diachronic approach to see long-term changes and continuities.

In this paper, I aim to analyze the treatment of dead bodies, the use of burial objects, and the placement of cemeteries in the second millennium both in the Hittite core land, and in western Anatolia. I compare these to third-millennium mortuary practices to trace mortuary elements that are kept and abandoned throughout time. I will present the evidence for the long-term
memory of earlier extramural cemeteries in later periods, either reused as cemeteries, or marked as important places in the landscape. This approach will enable us to see what kind of ideological, social, and symbolic needs cemeteries fulfilled, and will help us break traditional unilinear narratives about Anatolia’s local cultures and local traditions.

References

Akyurt, I.M.

Bachhuber, C.

Emre, K.

Wheeler, T. S.

Panel: Material Culture of Anatolia in the Second Millennium B.C.

Textual and Material Representations of the Hittite King

DURUSU-TANRIÖVER, Müge (Bilkent University, Ankara, Turkey)

The Hittite king was a constellation. He lived as a mortal and died to be a god. Beyond flesh and blood, he was an office, a title, and an idea. His representations were equally divergent, ranging from figural representations on rock reliefs and seal impressions to the depiction of his name and/or title in the hieroglyphic Luwian script.

In this paper, I argue that the variety in the manifestations of the king can partly be read as an outcome of the encounters with the borderlands of the empire, and the resulting desire of the Hittite king to present himself according to the technologies of royal representation in different regions. A few examples: figural representations of the Hittite king exist primarily on rock reliefs in western and southern Anatolia, where carving on rock was devised as a symbol of royal power before the Hittite kings adopted this technology. In central Anatolia, the name and title of the king, rendered in hieroglyphic Luwian on stamp seals, was encountered more often than his figural representation. In northern Syria, names and figures of Hittite kings feature primarily in cylinder seals and their impressions, which was a Mesopotamian technology of communication.

My paper explores Hittite kingship as a case study to demonstrate the potential of interdisciplinary reasoning for Anatolia in the second millennium B.C.E. Through Luwian inscriptions, Hittite texts, rock reliefs, and figural representations on metal vessels, as well as the visual syntax of seals and seal impressions, I demonstrate that Hittite kingship was an assemblage manifested with all these technologies at once, in a complementary way. As such, its studies can benefit immensely from using different venues of material and textual culture in tandem.
Panel: New Horizons in Old Assyrian Studies

**Old Assyrian Metal Trade, Its Volume and Interaction**

**EROL, Hakan** (Ankara University, Turkey)

This paper presents the first results of a research project supported by the Scientific and Technological Research Council of Turkey (TÜBİTAK) on the Assyrian metal trade in Anatolia during the Colony Period. As part of the project, all mentions of gold, silver, tin, iron, copper, bronze, and lead have been identified and assembled from a database of about 13,000 texts, some still unpublished. In each case, data related to the appearance of metal in the texts, including its volume, origin, final destination, quality, and price has been collected and classified. A summary of this raw data is presented during this lecture to make some general statements about the amount of metal in circulation, and the quantity of precious metal that went from Anatolia to Assur during the thirty-year period that most of our documentation stems from.

**Looking Beyond Assyria: The Mycenaeans as a Catalyst for the Egypto-Hittite Treaty of 1259 B.C.**

**GAMA SOSA, Michele** (University of Chicago, USA)

The Egypto-Hittite Treaty of 1259 B.C. has been traditionally viewed as a deterrent against Assyria in a context limited to the ancient Near East. However, recent advances in European and Mycenaean Bronze Age archaeology have revealed that Europe and the Near East were interconnected in an expansive trade network that stretched from the Baltic and North Seas all the way to Egypt, with the Mycenaean Greeks being foremost among the merchants of the era. This research explores the possibility that Mycenaean expansion throughout the eastern Mediterranean together with Mycenaean-induced agitation within Hittite western Anatolia encouraged the Hittite Great King Hattušiliš III to make eternal peace with Ramses II of Egypt. This hypothesis is viewed in the context of the vulnerability of the existing Hittite imperial system in Western Anatolia and the importance of trade in the Late Bronze Age, particularly that of metals. This research suggests that Hattušiliš III and Ramses II cemented the peace treaty of 1259 B.C., which ended the fruitless wars in Syria, in order to divert resources to stifling competition from economic, migratory, and military threats from the decentralized Mycenaean political system that threatened to break Egypto-Hittite dominance in the Near East in favor of smaller states that could confederate at opportune moments.

**Anatolische Pferdegottheiten und idg. Sakralsprache**

**GARCÍA TRABAZO, José Virgilio** (Universidade de Santiago de Compostela, Spain)

Daß die Wurzeln *per* und *ter / *terh, eine bedeutende Rolle in der idg. Sakralsprache spielten, wurde schon oft dargestellt. Beispiele sind: heth. para ḫanda(nda)tar ‘göttliche Leitung; göttliche Kraft’; ai. partár (m.) ‘*der hinüberbringt’ > ‘Retter’; gr. Περσεφόνη / Περρέφατα < *per-s + *bʰeh₂, ‘die das Licht hinüberkommen läßt’. Doch die Pferdegottheit (d)Pirwa stammt wahrscheinlich aus *pérุง / ūŋ (n.) ‘Fels, Stein’, vgl. *pertro/eh₁ > Gr. πέτρα, -ος ‘Stein’ (Meier-Brügger 1980), the place ‘up to which one can come through (*per)’; es kann kaum zufällig sein, daß der Poseidon Πετραῖος das erste Roß namens Skyphios “aus dem Felsen” entspringen läßt (Janda 2015: 93).

Was die Wurzel *terh, betrifft, vgl. z.B. gr. νέκταρ (*nek̑-tr̥h₂); lat. tarentum (*tr̥h₂ento); ai. ava-tārā-; das bekannte luw. Beiwort des (od. eines) Wettergottes, piḫaššašši (Bossert 1953 → Flügelross Piğaaosos), könnte auch, m.E. aus der idg. Tradition entstammen, nicht nur wegen der Etymologie (luw. *piha ‘Glanz’ < *bʰeh₂os, vgl. oben beim Περσεφόνη-Namen), sondern deswegen, weil der

**Literatur**

Bossert, H. Th. 1953/53 „Die phönizisch-hethitischen Bi-

Janda, M. 2015 Odysseus und Penelope: Mythos und Namen. Innsbruck: Institut für Sprachen und Li-
teraturen der Universität Innsbruck.


---

**Hittite Geographers: The Acquisition and Transmission of Geographical Knowledge in Hittite Anatolia**

GERCEK, İlgi (Bilkent University, Ankara, Turkey)

Hittite archives are remarkably rich in geographical data. A diverse array of documents has yielded not only thousands of geographical names (of towns, territories, mountains, and rivers), but also itineraries, detailed descriptions of the Hittite state’s frontiers, and depictions of landscape and topography. Historical geography has consequently occupied a central place in Hittitological research since the beginnings of the field. The primary aim of scholarship in this area has been to locate (precisely) or localize (approximately) regions, towns, and other geographical features, matching Hittite geographical names with archaeological sites, unexcavated mounds, and — whenever possible — with geographical names from the classical period.

At the same time, comparatively little work has been done on geographical thinking and the practice of geography in Hittite Anatolia: how did those who produced the texts imagine their world and their homeland, “the Land of Ḫatti”? How, for what purpose(s), and by whom was geographical information collected, organized, and presented? Concentrating on these questions, the present paper aims to (i) extract from Hittite written sources their writers’ perceptions and representations of the Hittite “homeland” and the wider world, and (ii) outline an essential component of the administrative infrastructure of the Hittite empire, namely, the production and transmission of geographical knowledge.

**The Hittite Bestiality Laws and Related Texts**

GILAN, Amir (Tel Aviv University, Israel)

Bestiality belongs to the category of practices that elicit revulsion and fascination at the same time. It is a universal taboo but it is practiced everywhere, in reality and in fantasy alike. The Bible famously categorically forbids bestiality, for both men and women. Both sexual partners, human and animal, faced capital punishment. In Europe of the Middle Ages, bestiality was consequently
punished by putting to death both partners implicated, often by burning them alive. The Hittite Laws concerning cases of bestiality are very nuanced in comparison, interestingly differentiating between species of animals and forms of sexual participation. Strangely, they have attracted relatively little scholarly attention so far. The following paper will review anew the Hittite bestiality law cases and related texts, critically survey the scholarly treatment they have hitherto received, and offer new vistas of interpretation.

Left-Dislocation in Old Hittite
GOEDEGEBUURE, Petra (The Oriental Institute, Chicago IL, USA)

Left-dislocation in Hittite, though extremely rare, is well known (e.g., Garrett 1994, pp. 38–39; Hoffner and Melchert 2008, p. 408). The left-dislocated constituent, typically only a noun, occurs to the left of the clause-initial conjunction or clause-initial phrase and is coreferential with a clitic pronoun in the main clause:

5 ŠEŠ.MEŠ⸗ŠU ἰ# nu⸗šmaš ἐ.MEŠ taggašta
“(As for) his five brothers, for them, he fashioned houses.”
(Hoffner and Melchert 2008, p. 408).

There is, however, another type of left-dislocation, equally rare, that has been overlooked. In Old Hittite, left-dislocated noun phrases may also be introduced by kuid⸗a ‘but as for’. (I have currently identified five, perhaps seven, instances.) The case of the left-dislocated noun phrase matches with the case of the resumptive pronoun in the main clause, as in for example:

kuid⸗a lú.meš kuš 7 āmmii̯antuš⸗šmuš (acc.pl.), ἰ# n⸗uš (acc.pl.), ῖIšputašinaraš maniḫahḫeškizzi
“But as for their young charioteers, Ispudas-Inar is in charge of them.”
(OH/NS, KBo 3.34 ii 27–28)

Whereas bare left-dislocated NPs seem to merely (re-)introduce topics for further discussion, the function of the kuid⸗a left-dislocation is to introduce contrastive topics. The construction did not survive: already in Old Hittite, contrastive topics could also simply occur as the first word of the clause, marked by means of -a or its allomorph -ma. Beginning in Middle Hittite this became the only productive means to express contrastive topics.

References

The Underworld and the Infrastructure: Materiality of Water in Hittite Landscapes
HARMANŞAH, Ömür (University of Illinois at Chicago, USA)

Earthen dams, stone-lined water reservoirs, and stone-built sacred pool monuments constituted some of the most vibrant landscape features in the Hittite world during the Late Bronze Age in central Anatolia, both in urban and rural contexts (ca. 1400–1175 B.C.E.). Such water monuments, which materialize in various architectural forms and building technologies, not only constitute important elements of infrastructure but also serve as sites of ritual interaction with the Underworld, the mythical subterranean world where certain divinities and dead ancestors were
believed to have resided. Sacred pool monuments exist in an intimate, mimetic relationship with karstic features of Anatolian geology and are characterized as “the Divine Road of the Earth” in texts from the Hittite world. This paper argues that Hittite bodies of water and water monuments can be understood as infrastructures that functioned as an intricate network of natural geologies and man-made mimetic monuments. As infrastructures, Hittite water monuments can be understood as “assemblages” to use Jane Bennett’s vital materialist term, “a living, throbbing confederation” of water bodies with material complexity and agency. The paper suggests that any discussion of the material complexity of water infrastructures in Hittite urban and rural landscapes must include both the (divine) nature and the (built) infrastructure at the same time. Comparing contemporaneous urban and rural water infrastructures from the Hittite world, the paper will also discuss the insertion of local and imperial politics in the making of such infrastructures.

Panel: Material Culture of Anatolia in the Second Millennium B.C.

The Kārum Period in Anatolia: Towards a Historiography of Archaeological Interpretation
HEFFRON, Yağmur (University College London, Great Britain)

This paper will offer a historiographical commentary on the interpretative conventions governing over sixty years of archaeological analysis at the key site of Kültepe-Kanesh. For more than half a century, the ruling narrative regarding the presence of Assyrian merchants in Anatolia during the kārum period (twentieth–eighteenth centuries B.C.) has pivoted on the assertion that this group of foreigners are visible exclusively through the material correlates of Mesopotamian literacy (i.e., clay tablets and cylinder seals), to the extent that their existence would have gone unnoticed in other categories of archaeological evidence, such as pottery and architecture. In recent years, however, a storm has been gathering as several scholars have highlighted the problematic aspects of this narrative, hinting that it may need revision. A systematic deconstruction of the “mantra” (Lumsden 2008) of the archaeology of Old Assyrian presence in Anatolia will undoubtedly build on new discoveries within a more refined methodological framework, but this alone cannot be the sole task of the next 100 years. In order to unravel the complex assemblage of confirmation biases, blind spots, and factoids informing our understanding of how foreign and native communities may or may not be recognised in the material record of Middle Bronze Age Anatolia, a retrospective examination of the history of archaeological interpretation is equally crucial.

New approaches to the *relationship* between Piḫaššašši and Pegasus.
HERNÁNDEZ-TEJERO LARREA, Inmaculada (Universidad Complutense, Madrid, Spain)

Thanks to Greek sources we know about the mythology of the divine horse Pegasus. A lot of its great feats took place in Anatolia, mostly carrying the hero Bellerophon. In Caria and Lycia in particular, Pegasus is depicted with Bellerophon and the representation of a winged horse is recurrent on the coins found at archaeological sites in these areas.

In the same locations Piḫaššašši, who was a local epithet of the Hittite god of Luwian origin Tarḫunt, was worshipped too. Piḫaššašši was a Storm-god who gained importance during the reign of Muwatalli II. This king made him his personal god.
While several studies have investigated the etymological connection between the Hittite god and Pegasus, these two divinities have more elements in common.

This paper is about the remarkable characteristics of Piḫaššašši, the origin of his name, and his cult. It will focus on the comparison of Piḫaššašši with Pegasus and on common aspects such as their divine chariot and their connection with lightning. Through this comparison, I would like to delve into the influence of Piḫaššašši on the development of the Greek winged horse Pegasus in Greek mythology.

Panel: Material Culture of Anatolia in the Second Millennium B.C.

“From Your Sister’s Things . . .” Clothing Pins and Women’s Economic Agency across Early Second-Millennium Anatolia and Assyria

HIGHCOCK, Nancy (New York University, USA)

Nearly seventy years of scientific excavations at Kültepe have yielded a remarkable assemblage of material reflecting the rich and fluid daily lives of the Anatolians, Assyrians, and others who inhabited such a dynamic and cosmopolitan city. A diverse category of objects, metal dress pins, has been recovered from burials at Kültepe and other Middle Bronze Age Anatolian sites, providing tangible connections to the ancient people who wore them. Previous scholarship has focused on the style and origin of these pins, generally associated with female adornment, but both the cuneiform and material records also allow for glimpses into the economic power they held for women during this period. Pierced clothing pins originating in the Mesopotamian sphere, called tudittu in the texts, were often gifted to women upon transformative life events such as marriage or consecration into a religious order. The Old Assyrian mercantile texts record such social transactions but also indicate that tudittu could function as working capital in times of need. Non-pierced Anatolian dress pins have also been recovered and the survival of their impressions on crescent-shaped loom weights across Anatolia also speak to their importance to the economic agency of women. Through a study of the various types of pins and their associated objects within the contextual framework provided by the texts, this paper will explore the multiple roles of these personal objects and analyze how both Anatolian and Assyrian women used pins to mediate the social, religious, and economic worlds in which they navigated.

Some Thoughts about the Iconography of Hittite Gods and Kings

HUTTER-BRAUNSAR, Sylvia (Universität zu Köln, Germany)

There is some discussion about the representation of anthropomorphic male figures in “warrior like” manner (with a horned crown, a short kilt, and weapons) in the iconography of the Hittite Empire Period, especially concerning the reliefs of Karabel A, Hatip, and Südburg Chamber 2, and on seal impressions from Mursili III/Urhi-Tessub and Tudhaliya IV. The inscription on the object often mentions the name of a (Great) King. Besides the assumption that the portrayed figure is the person mentioned in the inscription, there have been suggestions to interpret the figure as a deity, namely the Stormgod or the Tutelary Deity LAMMA/Kurunti(ya), and to understand the personal name as the patron’s name. This paper will discuss the iconography of the god Kurunti(ya) and argue against the hypothesis that these reliefs show this god.
**Hittite Imperial Presence in the Gökırmak Valley**

JOHNSON, Peri (University of Illinois at Chicago, USA)

Historically and archaeologically, the central Gökırmak Valley in mountainous northern central Turkey has been interpreted to be in the “Kaska zone” “beyond effective control” of the Hittite Empire (Glatz 2009, 2013). Based partly on descriptions of the Kaska as recalcitrant mountain tribes and debates on Hittite historical geography, this interpretation was also partly based on meager archaeological evidence. Ceramics of the MBA–LBA excavated in secondary contexts during the 2016 season of the Pompeiopolis Project and sites surveyed nearby shed new light on the question of Hittite imperial presence in the Gökırmak Valley. Earlier regional surveys documented MBA–LBA centralization of settlements at Üyüktepe and Gâvurevleri in the upstream tributaries of Gökırmak River and an absence of MBA–LBA settlements downstream around Taşköprü. However, comparison of the ceramic assemblages from Üyüktepe and Gâvurevleri to assemblages from the Hittite heartland raised the possibility of Hittite abandonment of the Gökırmak Valley during the Hittite empire (fourteenth–thirteenth centuries). The new Pompeiopolis ceramics show that the MBA–LBA central settlement around Taşköprü is Zımbıllı Tepe, the ridge across from Taşköprü and the center of the Roman city of Pompeiopolis. Although the ceramics do not in themselves disprove Hittite abandonment during the empire, the sites nearby offer tentative evidence of settlement during these centuries. Additionally, a dense and well-defended MBA–LBA settlement pattern with close ties to the Hittite heartland and continuous occupation from the Assyrian Colony Period (ca. 2000–1800) through the Early Iron Age (ca. 1175–900) is emerging. What is absent in Gökırmak Valley are the assemblages datable to the fourteenth–thirteenth centuries, particularly the coarse plates and drabware bowls, that belong to the redistributive economies of the Hittite heartland. The Hittite imperial presence in the Gökırmak Valley seems to have unfolded differently than the center and produced assemblages that respond to local trajectories in the central Gökırmak Valley without the adoption of these economies.

**References**

Glatz, C.


**Hittite Rural Landscapes in the Making: A View from Yalburt Yaylası**

JOHNSON, Peri (University of Illinois at Chicago, USA); Müge DURUSU-TANRIÖVER (Bilkent University, Ankara, Turkey); and Ömür HARMANŞAH (University of Illinois at Chicago, USA)

Problem-oriented studies of Hittite landscapes, and more generally the landscapes of the Anatolian peninsula in the second millennium B.C.E. from a deep ecological and archaeological perspective are in their infancy at best. Compelling research problems await landscape archaeologists beyond the nowadays common question of sacred landscapes. One of the more practical and regionally specific questions is the dramatic Middle Bronze Age (MBA) to Late Bronze Age (LBA) transition, when the central plateau witnessed its first geopolitical unification with the formation of an expansive state. Text-based accounts of this episode present a half-mythical, half-historical narrative of armed conflict and social chaos during the transition from the colonially labeled...
“Assyrian Colony Period” to the early Hittite expansive state. Paleo-environmental studies based on pollen records, however, point to drastic anthropogenic transformations in vegetation. In this paper, we aim to contribute to the debate with an archaeological survey perspective that presents the preliminary results from the Yalburt Yaylası Archaeological Landscape Project, which has been carried out since 2010 in northwest Konya Province. The Yalburt Project has collected fine-grained evidence for the transition from the MBA to the LBA. The refined artifact and settlement chronologies allow us to discuss various aspects of this transition in the context of an important borderland landscape. The paper will compare the Çavuşçu-Kurugöl Basin’s densely settled MBA–early LBA landscape to the gradually built environment of the Bulasan Valley and Köylütolu lowlands, to come to some conclusions on the increased presence of Hittite imperial power. The chronological anchors of this discussion will be the MBA mound of Hareme Mezarlığı, Çalli Ağıl pithos cemetery, the sacred pool complex of Yalburt Yaylası, the Hittite fortress of Kale Tepesi and Bağlar Mevkii’s masons’ settlement, and the earthen dam of Köylütolu Yayla.

Spelling and Phonology: Affricates and Sibilants
KLOEKHORST, Alwin (Universiteit Leiden, The Netherlands)

It is generally assumed that the cuneiform signs that are traditionally transliterated with the consonant z in Hittite, in fact denote a ts-sound, e.g., ši-ya-az is the nom.sg. for of šiu̯att-, so here -z must stand for an original combination of the -tt- of the stem + the -š that is the ending of the nom.sg. case. But what was the exact phonetic and phonological value of this sound? Was it an affricate, [ts] = /tʃ/, or just a combination of [t] + [s] = /ts/? And how does the spelling with z-signs relate to spellings like na-at-ši? Is a spelling -Vt-šV- different from -Vz-zV-? And if so, in what way?

In this paper I will look closely into the patterns involving these spellings and argue what kind of phonetics and phonology may underly them.

The Leiden Electronic Corpus of Hittite Texts
KLOEKHORST, Alwin (Universiteit Leiden, The Netherlands), and Willemijn WAAL (Universiteit Leiden, The Netherlands)

Last year a project was started at Leiden University, which aims to make all Hittite texts available online (and searchable) in transliteration. The database, which will be accessible at hittitetexts.com very soon, currently contains the complete Old Hittite Corpus (i.e., texts that are written in Old Script [OS]). This presentation will give a brief introduction to the content, usability and potential of the website, as well as the project’s future plans.

The Formation of Local Grammatical Cases in the Hattian Language
KOCHLAMAZASHVILI, Levan (Ivane Javakhishvili Tbilisi State University, Tbilisi, Georgia)

The category of case and noun declension represents one of the fundamental issues in the morphology of the Hattian language. Opinions diverge on the nature of the morphological case system. Various case units with inflectional affixes have been determined, which complicates our understanding of the morphological case system. Additionally, terminological inconsistency also complicates the situation to a certain extent.

The present report refers to the issues of local grammatical cases in the Hattian language. I consider the locative and ablative cases as case units due to the nominal forms testified in written sources: ka-muḫal-ē ‘at the hearthside’ (locative), and zi-yah-du ‘from the moon’ (ablative).
This discussion revolves around the rule for the formation of the aforementioned cases, and the determination of their grammatical function and morphological value. The objective of the thesis is to identify the additional arguments based on linguistic materials, which will be considered in the process of their linguistic classification.

**Hittite Classification of Space (and Place). Geographical Identifiers.**

**KRYŚZEŃ, Adam** (University of Warsaw, Poland)

This paper presents the results of an attempt to systematically analyse Hittite geographical identifiers. It takes into account the determinatives ʿuru, ḫur.ṣag, and ʾki, as well as kur, the last being not strictly a determinative, since at least in some cases it was clearly read.

The Hittite scribes exhibited a remarkable attachment to marking geographical names in writing. Only ca. 5% of almost 19,000 attestations of toponyms appear without any determinative. However, the very general idea of how those identifiers functioned, which is shared by Hittitologists, creates a serious obstacle in trying to understand historical, geographical, and administrative relations in the land of the Hittites.

The proposed analysis aims to remedy this situation. Both synchronic and diachronic approaches will be used. The former will take into account criteria such as the genre of the text and context, and the latter, the dating of the sources. This will allow us to reveal the function and meaning of identifiers, with particular focus on kur, ʿuru, and ʾki, in specific text genres, contexts, and language periods.

**Panel: New Horizons in Old Assyrian Studies**

**Demographics and Business in Bronze Age Kaneš**

**LARSEN, Mogens Trolle** (University of Copenhagen, Denmark)

The recent publication of several archives and parts of archives from Kültepe (ancient Kaneš) invites speculations concerning demographics and the organization of family business. This paper explores patterns of social and commercial behavior and discusses the size and makeup of the population — local and foreign — involved in trade at the site.

**Duty Instructions and Conduct Instructions in the Hittite Instruction Texts**

**Li Zheng** (Peking University, Beijing, China)

In the history of the Hittite kingdom, the Hittite kings adopted a series of internal policies toward their rı princes, other officials, priests, military commanders, and soldiers. Such approaches are extensively attested in the Hittite instruction texts and can be understood from both the aspect of duty instructions and conduct instructions. The issue of these special instructions aimed not only at keeping the ruling order, but also establishing a ruling system of Hittite kings. In this presentation, in addition to discussing the duty instructions and conduct instructions in detail, the construction of the ruling ideology of the Hittite kings as reflected in the instructions will be discussed.
Anatolian Hieroglyphic Palaeography (AH-Pal): A Database
LOVEJOY, Nathan C. (Institute for the Study of the Ancient World, New York University, USA)

AH-Pal is an online database intended for palaeographic and historical inquiries of Anatolian monumental rock-cut inscriptions. It is a collaborative project between professors and graduate students from the Institute for the Study of the Ancient World at NYU and the Institut für Archäologische Wissenschaften at Bern University. The working data-structure has been constructed using MySQL, an open-sourced relational database management system; it is administrated through phpMyAdmin, a free and open-source database administration tool, and is visualized with Xataface, an open-sourced front-end interface application. The database allows queries for palaeographic variation both chronologically and geographically, as well as certain content-based queries regarding key figures in the texts. The tables produced from these queries can be exported in multiple formats, which can be easily processed by various data visualization programs to produce graphs or maps for further analysis or publication. Additionally, we are creating interactive image maps for each inscription, which will facilitate rapid reading, as well as direct readers to relevant information within the database about each sign or variant through a single click of the mouse. The intent of this project is to provide a user-friendly interface for Hittitologists and epigraphists, accessible with and without training in Digital Humanities, to facilitate rapid geographical and chronological inquiries of the palaeography, as well as some elements of the content, of the Anatolian Hieroglyphic corpus.

Staging Kingship: The Sixteenth Day of the AN.TAḪ.ŠUM Festival as a Preliminary Study of Royal Ideology and Power in Hittite Society
LYSEN, Thalia (University of Chicago, USA)

Ritualistic activities such as the celebration of festivals are often said to be potential arenas for Hittite kings to display and affirm their power. However, little study has been done as to the workings of this display, and the potential strategies and effects of festival celebrations for establishing and enhancing royal ideology and power. In this paper, I will explore these questions and explicate potentially fruitful pathways for research into the role of kings, power, and ideology in Hittite society.

As a case study, I will analyze the sixteenth day of the AN.TAḪ.ŠUM festival (CTH 612) as a type of “performance manual” similar to a theater script or a movie screenplay. Where were the events taking place (setting), with whom did the king interact (actors), and which objects did he use (props)? And, perhaps more importantly, for which audience were his actions intended? Working from the evidence provided by this text, we will see that royal participation in CTH 612 is of a different nature than one would perhaps expect, and that the festival shows evidence for strategies of staged visibility and performance, which could have been used to create and communicate political meaning.

CTH 612 represents only a fraction of our vast festival corpus, but the proposed analysis of the king’s role in this case study fits well with alternative notions of power and ideology presented by anthropologists like Clifford Geertz and Benedict Anderson. As such, I propose to look further into performances of festivals as diacritical events and potential stages for display and enhancement of power, and I argue for a further exploration of an “aesthetics of power” in Hittite society.
Hittites in the Lower Land: Results of the Konya Ereğli Survey Project in Tarhuntassa and Hatti

MANER, Çiğdem (Koç University, Istanbul, Turkey)

The Konya Ereğli Survey project started in 2013 with the aim to investigate the Bronze and Iron Age settlements and changes in landscape in the southeastern provinces (Ereğli, Karapınar, Emirgazi, and Halkapınar) of the Konya region. The survey region is in the so-called Lower Land and is partially divided between Hatti and Tarhuntassa. Hittite evidence in the survey region is attested through Hittite texts, the Hittite altars from Emirgazi, the monuments in Ivriz and finds in the Ereğli museum. This paper will discuss the results of the 2013–16 campaigns of the survey, where Hittite settlements and an unknown sanctuary on Karacadağ have been discovered, which illuminate an unknown Hittite geography.

Keynote Speaker

Giving Up Boundaries and Gaining Friends: Networked Archaeology and Its Foes. A Memorandum for the Next 100 Years in Anatolian Archaeology

MARCHETTI, Nicolò (University of Bologna, Italy)

If we try to imagine where scholarship on the Ancient Near East will go in the future, one main avenue is already clear: it will be collaborative and networked. However, the basic question remains about how these networks are constructed and why. Post-processual openings towards other kinds of knowledge, though laudable in themselves, may only add secondary elements to the modelisation of the past. The pendulum between inter- and multidisciplinarity keeps spinning in our own, erratic ways. Archaeology, philology, and history are separate disciplines which, when applied to the same geographical area such as Anatolia and its border regions, do not change in scope and aims but rather in the fine-grained quality of the data produced. Exclusion — at any level and in any form — creates resistances; inclusivity should instead become the keyword in organizing research networks. However, the academic environment is sometimes slow in catching up, and this becomes a real issue when we face the quick development of political, nationalistic, and economic challenges which may lead to a limitation in access to or destruction altogether of what we call data. Other kinds of extended networks, in addition to the scientific ones, become necessary too if we are to succeed in our mission of preserving heritage (when we do not destroy it through digging), fostering its understanding (through newly created and constantly revised models) and publicly disseminating our results (traditional publications are far too slow and selective, not to speak of their being open access or not).

An Investigation into the Stylistics of the Hittite Language: Towards a Methodology for Identification and Evaluation of Poetic Features

MARINEAU, Robert (University of Chicago, USA)

Stylistics of the Hittite language has received only minimal attention over the past one hundred years. Some have studied meter in poetry (Güterbock, McNeill, Durnford, Melchert, Kloekhorst, and Bachvarova) while others have looked to other literary features of the language such as word play, rhyme, structural features like parallelism and chiasm, and other such poetic devices (for example, Watkins, Francia, Haas, Bachvarova, and others). This talk will consider stylistic features in the latter category (i.e., features not related to meter) in two different genres. The first will come from a poetic speech in the Song of Ullikummi (CTH 345) and the second will come from the opening paragraphs of the narrative Tale of Appu (CTH 360). This talk will focus on linguistic correspondences between and among the sentences and discourse units within the
text selections. The goals of this talk include (i) developing a method for identifying literary structural features in Hittite texts; (ii) highlighting the kinds of literary structures used in the construction of a portion of poetry and of narrative; and (iii) a reflection upon the applicability of Roman Jakobson’s notion of the “Poetic Function” of language for stylistic analysis of Hittite texts.

References


Clay Anthropomorphic Hittite Figures

MARTINO, Shannon (School of the Art Institute of Chicago, Chicago, USA)

The cult practices of the Hittites have long been of interest, particularly in terms of the bronze statues, stone reliefs, and the iconic representation and discussion of the ritual feeding of the statue of a Hittite deity. Too often, however, we overlook the role of less public practices that would have involved the greater populace in the personalized worship of a deity or the belief in the magical effectiveness of anthropomorphic figures. Such practices might be seen in the production of clay anthropomorphic figures found at a variety of Hittite sites, from Seyitömer in western Turkey to Alishar Höyük in central Turkey. These figures have long been thought to be representations of Hittite gods, but have received little attention due to their crude nature. This nature may be attributable to their domestic production, compared to the bronze statues, which belong to the realm of elites. Therefore, this paper will look at the way these figures differ from
the bronze examples and more two-dimensional representations on reliefs, and speak to their nature as part of a practice that extends deeper into the cultural memory of western and central Anatolia than the monumental practices of the Hittites.

The Territoriality of Tarhuntassa: Boundaries in an Unbounded State
MATESSI, Alvise (University of Pavia / Istituto Italiano per la Storia Antica, Rome, Italy)
The appanage kingdom of Tarhuntassa, which emerged as a prominent dependency of the Hittite empire during the second half of the thirteenth century B.C.E., is one of the very few examples of an “artificial state” known in premodern history. The descriptions of its boundaries and territorial constituents featured in the Ulmi-Teshup treaty and in the Bronze Tablet raise several questions of historical and political geography well known to Hittitological scholarship. However, while much debate has been concerned with the topographical definition of the kingdom of Tarhuntassa, little work has been devoted to its intrinsic spatial organization, seen in its topological relationships. This paper aims to address this issue: through a re-examination of relevant textual passages, I will propose that the particular historical circumstances in which the state of Tarhuntassa was created had a profound impact on its spatial organization, which resulted in a blend between bounded territoriality and a constellation of dispersed enclaves.

Keynote Speaker
The Future of Hittitology
MELCHERT, H. Craig (UCLA, Los Angeles CA, USA / Chapel Hill NC, USA)
The next decades of Hittitology will surely witness a number of unforeseen events, but at least two major trends seem clear. First, there must and will be increased direct collaboration, at the level of individual scholars and of institutions, across disciplinary and national boundaries. The motivations will be both practical and intellectual: the old and abiding competition for a fair share of resources from academic institutions and research funding agencies, and the maturation and expansion of the field. The vitality of the discipline is not in question, but that very fact has led to an explosion in published scholarship that no single scholar can adequately control. Basic archaeological and philological analysis will remain indispensable, but research will focus increasingly on the implications of the respective findings for understanding the Hittites in the broader context of their place in the Ancient Near East in the Bronze and Iron Ages. The traditional dichotomy between Assyriological and Indo-European approaches to the Hittites will give way to a more holistic viewpoint that includes within its horizons not only Anatolia, the Levant, Mesopotamia, and Egypt, but also the Aegean, the Southern Balkans, and the Southern Caucasus. Perennial issues that affect all branches of the field such as the periodization of Hittite texts and manuscripts and the relative and absolute chronologies of Anatolia and the ANE also demand input and discussion among all specialists.

Second, digitization has already dramatically changed the way in which all of us conduct our research. Resources like the indispensable Hethitologieportal now not only allow investigations of all kinds to be conducted far more quickly and efficiently, but also permit us to pursue topics that were previously impractical. Even more fundamentally, digitized data bases lead to entirely new questions that would not have been asked several decades ago. Nevertheless, these new technologies also present challenges in terms of compatibility, obsolescence, and avoidance of
unnecessary and costly duplication of effort. Full exploitation of the benefits of these technological advances will also require enhanced individual and institutional collaboration within and across subfields.

**Keynote Speaker**

**Hittitology and Anthropology of Religion: A Glimpse of the Future**

MOUTON, Alice (UMR 8167 CNRS Ivry sur Seine — Catholic University of Paris, France)

How to make sure that Hittitology still lives in 100 years? This issue concerns us all, as we are held responsible for the survival of our field of research. Through the prism of my own personal experience, I will suggest one possible way to achieve this goal, namely the combination of Hittitology with Anthropology of Religion. Through a selection of case studies, I will show how the convergence of these two fields of research might help advertise Hittitology outside our restricted circle, thus enhancing its impact in the scholarly community.

**On the Origin of i-mutation: The Development of the Luwic Nominal Stem Classes**

NORBRUIS, Stefan (Universiteit Leiden, The Netherlands)

The term “i-mutation” is used to refer to a Luwic phenomenon that is usually described as the insertion of an -i- between the stem and the ending in the direct cases of common gender words, with the i replacing the o (i.e., Luw. a, Lyc. e) in the case of o-stems. In adjectives, this results in an opposition of -i- in the common gender and -o- or zero in the neuter gender.

Starke (1990) analyzed the -i- as a marker of common gender, an idea that still seems to be widespread. A different approach was taken by Rieken (2005), who argued that the -i- belongs to the paradigm of i-stem adjectives; the i-less neuter was then paired with it only secondarily.

In this talk I will stress that we are not dealing with a morphological process such as ‘insertion’ of -i- to mark common gender, but rather with endings, and so, with a nominal paradigm. The morphemes indeed point to an i-stem paradigm, as was also advocated by Rieken. However, rather than regarding the adjectives as the original nucleus, I propose to shift the focus to the nouns. I will outline a scenario in which the three stem classes involved, i.e., i-stems, o-stems, and consonant stems, collapsed into a single paradigm. The proposed scenario can also explain the absence of i-mutation in the Lycian a-stems, as well as in the Luwian non-mutated a-stems, which are, also on external grounds, equated with the Lycian a-stems.

**References**


**The Use of the Verbal Suffix -nu- in Hittite as an Overt Marker of Transitivity**

OMATA, Nanae (University of Tokyo, Japan)

The Hittite verbal derivational suffix -nu-, which is attached to adjectives and verbs, has been considered a causative marker. However, when -nu- is suffixed to transitive verbs, there appears to be no distinction between the meanings of the bases and those of the derivatives, and it is difficult to define its exact function.
This paper reexamines the derivatives in -nu- from transitive bases, focusing on diachronic changes not considered heretofore. I first listed all the derivatives in -nu- based on Luraghi (1993), adding new forms from Tischler (2008), and examined their meanings and the periods of their first attestation, using dictionaries. Then I collected all passages of those verbs and investigated them philologically, in order to understand the exact meanings of those verbs, by using the Munich card data for compiling the *Hethitisches Wörterbuch*.

First, I found that in some cases the derivatives have identical meanings as their bases, and curiously, most of the bases in such cases function both transitively and intransitively, i.e. as labile verbs. There are some -nu- derivatives in Hittite for which the -nu- suffix has traditionally been interpreted as a “causative marker omitting mention of the causee” (e.g., *tekkuššai* ‘to show (oneself)’, *tekkuššanu-* ‘to (make) show’ etc.). However, there are passages where there is no obvious causee in the context, and I could not find evidence supporting the view that -nu- in such passages actually has a causative function.

Furthermore, when the -nu- suffix is attached without changing the base meaning, all the bases are attested in Old Hittite, while all the derivatives appear only in Middle Hittite or later. Therefore, I conclude that the suffix -nu- started being added in Middle Hittite to verbs which were used both transitively and intransitively, in order to mark transitivity overtly.

References


*To Hell with the ‘Divine Earth-Road’!? A Reconsideration of the Meaning of ḫKASKAL.KUR*

ORESHKO, Rostislav (University of Warsaw, Poland / Center for Hellenic Studies, Harvard University, Cambridge MA, USA)

There is now a broad agreement that the cuneiform combination ḫKASKAL.KUR refers to a sort of ‘underground water-course’, a meaning proposed by E. Gordon half a century ago, which he based on the association of ḫKASKAL.KUR with water implied by some texts and his interpretation of the element KUR as ‘netherworld’ (Gordon 1967). The earlier interpretations as ‘military post(s)’ (Forrer 1926, p. 7; Friedrich 1926, p. 117; Garstang and Gurney 1959, p. 66) or ‘mountain pass(es)’ (Cornelius 1967, p. 62) have practically been forgotten. Furthermore, D. Hawkins (Hawkins 1995, pp. 44f.) proposed that the Hieroglyphic Luwian DEUS.VIA+TERRA which he identified in SÜDBURG represents an exact Luwian counterpart of ḫKASKAL.KUR. This equation, which has clear consequences for the interpretation of the entire complex associated with the Southern Pond, has never been seriously questioned, despite the fact that a shallow artificial pond with a dam — the complex the SÜDBURG inscription should be referring to — looks somewhat different than a karstic drainage system.
In my talk I will readdress both of these points. In the first part, I will argue, first, that Südburg has nothing to do with the problem of "KASKAL.KUR, since the first, heavily damaged sign of the combination in question, read previously as DEUS, is in fact a different sign (and, moreover, the analysis of the second sign as VIA* TERRA is rather questionable); and second, that the interpretation of the cuneiform combination as ‘underground water-course’ is disproved by a number of contexts. In the second part of the talk, I will focus on the analysis of the cuneiform attestations (which have meanwhile grown in number) and propose a new interpretation of "KASKAL.KUR which takes into consideration both its ‘watery’ nature and its association with land borders.

References

Cornelius, F.

Forrer, E.

Friedrich, J.

Garstang, J., and O. R. Gurney

Gordon, E. J.

Hawkins, J. D.

Diaspora and the Nation-State: The Case of the Syro-Anatolian Culture Complex

OSBORNE, James (The Oriental Institute, Chicago IL, USA)

One of the most salient features of the Iron Age Syro-Anatolian city-states is their resistance to ethnic and political characterization. Quite unlike their contemporaries in Israel and Assyria, the Syro-Anatolian city-states comprise multiple ethnolinguistic populations, especially Luwian and Aramaic speakers, in a highly fluid political landscape. As a result, scholarship has not even settled on a term to label this culture. This diversity has not prevented scholars from trying to fit the available data, especially the languages of royal inscriptions, into tidy historical reconstructions of nation-states and their ruling dynasties shifting from one discrete ethnic formation to another. In this paper, I draw on diaspora theory to erode our association of ethnolinguistic communities and political formations, and to propose that the messiness and inherent ambiguity of our available data is not a problem to be solved or removed, but rather the very nature of the Syro-Anatolian city-states’ identity. At the same time, however, despite accumulating evidence for ethnolinguistic diversity in this time and place, there is nevertheless an observable shared cultural expression that cuts across these polities. These insights lead to the proposal of a new term that recognizes the simultaneous differences and shared features across this time and place: the Syro-Anatolian Culture Complex (SACC).
Conceptual Metaphors about Political Discourse in the Hittite Diplomatic and Historiographic Texts

PALLAVIDINI, Marta (FU Berlin, Germany / KU Leuven, Belgium)

In Hittite texts some concepts related to the political discourse are expressed metaphorically, in particular concepts regarding phases of political life; the relations among the lands and their kings; the idea of inland and overseas; the characteristics of the Hittite king; and political, military, and personal events. The metaphorical expressions are based on verbs or expressions of motion; involving body parts; recalling the comparison between a person and an animal; describing the concepts of life and death; and concerning the lexicon of the family and relatives.

These metaphors can be defined as conceptual metaphors (Lakoff and Johnson 1980), and the expressions that we find in the documents are their linguistic manifestation (Semino 2008).

Two further theoretical concepts will be taken into consideration: the Deliberate Metaphor Theory (Steen 2011) that introduces the dimension of the communication; and the work of Köveces (2005) about universality and specificity of the metaphors.

After the identification of the metaphorical expressions by means of the so-called Metaphor Identification Procedure (Pragglejaz Group 2007), the following questions will be answered: Which metaphors are attested in the political discourse? How are they structured? Are they dependent on context, language, and genre? Which functions do they perform?

The goal is a better understanding of the Hittite and Akkadian languages as well as of the Hittite system of thinking. The talk will discuss the theoretical approach to the topic, explain the working procedure, and provide concrete examples of the metaphors as well as of their realization in the Hittite and Akkadian languages.

References

Köveces, Z.

Lakoff, G., and M. Johnson

Pragglejaz Group

Semino, E.

Steen, G. J.

New Epigraphic Discoveries from the 2017 Excavation Season at Karkemish

PEKER, Hasan (Istanbul University, Turkey)

During the 2017 season, the Turco-Italian Archaeological Expedition at Karkemish unearthed ca. 250 sealings from a fill below a monumental building dating from LB II in the Lower Palace area. Around 120 bullae were inscribed by over forty different seals belonging to over thirty officials (three of them actually were princes, one of whom is also attested at Emar) from the time of Ini-Teshub. The extraordinary seal of one of the officials, a medicine eunuch, has also been found, and one of the bullae was in fact sealed by it. They were applied to a multitude of different goods which we reconstructed by studying the reverses and so now we can plot the relations...
between officials, how they used their multiple seals, and which goods they actually managed. This discovery represents a major breakthrough for the study of the Karkemish administration of the Imperial period.

Sprachliche Kompression in den hethitischen Festritualen
PFLUGMACHER, Miriam (Philipps-Universität Marburg, Germany)


Der Vortrag soll die Sprache der Festrituale der hurritischen Kultschicht im Vergleich zu der Sprache der zentralanatolischen Festrituale untersuchen. Dabei soll der Fokus insbesondere auf Unterschiede bei den diskursordnenden Mitteln wie Konnektoren und Nullobjekte gelegt werden.

Origins
PLIOPLYS, Audrius V., MD (Chicago IL, USA)

In 2013 I was commissioned by the University of Chicago to create a series of art works entitled Cosmic Consciousness. The exhibit took place at Rockefeller Memorial Chapel, which is located on the same city block as the Oriental Institute. The University published an exhibit catalogue, in which the following appears:

Origins addresses the grand picture of cosmic consciousness, exploring our human origins at galactic, stellar, planetary, and cultural levels. The galactic structures, against a background of nebulae from the Hubble Telescope images, consist of stellar units with human cerebral cortical neuronal profiles. Within the thousands of neuronal profiles are photographs, memories, from the places of origin of the Indo-European languages: the 10,000-year-old Chatal Hoyuk, and Hattusha and Shapinuva in the Hittite world.

Origins consists of two paintings, “Veil” and “Cassiopeia,” each 10 × 20 feet in size, which deal with the source of our cultural origins.

“Veil” includes 100 images that I photographed from the excavations in Chatal Hoyuk, the oldest known city, over 10,000 years old, located near Konya in central Turkey. Much archaeological and linguistic evidence indicates that this is the area where Indo-European languages originated.

The accompanying piece, “Cassiopeia,” contains 300 photographs that I took from the Hittite world, a mixture from the administrative capital of Hattusha and from the current archaeological diggings at Shapinuva, the religious center. Photographs of the archeological digging team are included in this art work.

The pieces are massive in size, and at the same time incredibly detailed. You can view the works at a great distance, and up close, through a magnifying glass, to find more details.
This conference presentation will explain how these two large art works were created, produced, and displayed. The underlying artistic, philosophic, and historical contexts will be explained.

**Men and Women in Wood: Representing Humans through Anthropomorphic Effigies in Hittite Rituals**

PUERTOLAS RUBIO, Laura (Sorbonne University, Paris, France)

Although anthropomorphic effigies are frequently mentioned in Hittite texts, they have hitherto only been addressed in short overviews. These effigies can be divided into two main categories: the divine effigies, and those depicting humans. I will be focusing on the second group in this paper.

I will briefly present a typology of anthropomorphic effigies mentioned in the Hittite texts, which range from ritual prescriptions to other genres. I will also examine context by context the ways in which these effigies are used either by the ritual expert or by someone else. Through this contextual analysis, I will explore the various functions of anthropomorphic effigies in the ritual process, in particular in texts dealing with witchcraft.


RAULWING, Peter (Saratoga CA, USA)

The phases of Hans Gustav Güterbock’s life from Berlin via Ankara and Uppsala to Chicago within his seven decades of Hittitological research are anchored in the history of this discipline. It was Güterbock himself, who—with a distance of more than fifty years—reflected on questions about his expulsion from Germany. In this context, we may refer to the so-called “Güterbock List,” brief reminiscences regarding the entanglement of colleagues during the period of the Third Reich, which were initiated and posted to the ANE List by Charles E. Jones in 1993. We can also include Güterbock’s autobiographical essay “Resurrecting the Hittites” in Jack Sasson’s *Civilizations of the Ancient Near East* (1995), as well as the publication of the memoirs of Güterbock’s mother, the Swiss writer Grethe Auer (1871–1940).

Furthermore, acknowledgements in various publications on the history of the expulsion of scholars show Güterbock’s engagement concerning these questions. Over the past few years, biographical sketches and information have been added, in which parts of Güterbock’s vita are recalled: the posthumously published travel memories of Kurt Bittel (1998); studies on Herbert Scuría’s report on the German university lecturers in Turkey in the 1930s (Grothusen 1987; Şen and Halm 2007); and several biographical sketches, among them, in the proceedings of *Ausgegrenzte Kompetenz. Porträts vertriebener Orientalisten und Orientalistinnen 1933–1945* (Schönig and Hanisch 2001); the biography of Emil Forrer (Oberheid 2008); Utz Maas’s broad study on the persecution and emigration of German-speaking linguists (Maas 2010); etc. Furthermore, the letters of Fritz Rudolf Kraus (Schmidt 2014) covering a time span between 1937 and 1949 must be mentioned here, as well as the symposium *A Tribute to Hans G. Güterbock. A Pioneer of Hittitology*, held in Ankara in 2014 (prepared for publishing by Thomas Zimmermann).

In addition to these printed and online references, we are now able to include unpublished archival material: the Deutsches Exilarchiv in Frankfurt (as part of the German National Library) is housing Güterbock’s private papers. The Oriental Institute in Chicago archives six boxes with correspondence, manuscripts, offprints, and a type-written copy of his PhD thesis. Additionally,
neither the correspondence with Albrecht Goetze at Yale, nor the sources in the Bundesarchiv Berlin-Lichterfelde regarding the colleagues named in the above mentioned “Güterbock List” have yet been evaluated in a biographical context.

The goal of this lecture is to present some of the new unpublished archival sources on the life of Hans Gustav Güterbock and the “Güterbock List” to analyze them in a historical and biographical context.

References

Bittel, K.

Grothusen, K.-D. (editor)

Maas, U.

Sasson, J.

Schmidt, J. (editor)

Schönig, H., and L. Hanisch (editors)

Şen, F., and D. Halm (editors)

Oberheid, R.

On the Language of Hittite Festival Texts: Preposed Relative Clauses with Head Noun

RIEKEN, Elisabeth (Philipps-Universität Marburg, Germany), and Susanne GÖRKE (Akademie der Wissenschaften und der Literatur, Mainz, Germany / Philipps-Universität Marburg, Germany)

Building on Held (1957) and Garrett (1994), Huggard (2011, 2015; largely followed by Yates 2014) suggests that we have to distinguish among three types of preposed relative clauses: (i) those with non-specific, generic head nouns referring to logical types whose existence in the world is not presupposed; (ii) those with specific, non-generic head nouns referring to concrete entities whose existence in the world is presupposed; and (iii) those with specific, generic head nouns referring to entities whose existence in the world is presupposed, but which are divided into subtypes (“stacking”). According to Huggard, the three kinds of relative clauses correlate with formal features, viz. the position of the relative adjective before or after its head noun. Other approaches take a syntactic stance focusing on the frequently attested second position of the kui-form after the first stressed word of the sentence (Becker 2014; Sideltsev 2016, pp. 24–27). Although many attestations seem to be consistent with one or the other approach, either approach suffers
from numerous counter-examples. Therefore, a large corpus has been scrutinized in order to find more precise conditioning factors. The relative clauses attested in the Hittite festival texts are checked against this background, resulting in statements about possible differences of the clauses involved in terms of genre, diachrony, and cultural background.

References

Becker, K.

Garrett, A.

Held, W.

Huggard, M.


Sideltsev, A. V.

Yates, A. D.

Appeasement, Sacrifice, and Ritual Progression: Reading Ashella’s Ritual for Plague in the Army (CTH 394)
RUTHERFORD, Ian (University of Reading, Great Britain)

Because Hittite ritual-scripts are often long and detailed, they allow us to observe changes in modality and attitude over several days, a phenomenon I call “ritual progression.” A good example is Ashella’s Ritual (CTH 394), which lasts four days, and includes four main subrituals or “actions,” all involving animals, and all located wholly or partly in the steppe. These four actions make up a sequence.

On Day One, the unknown god who sent the plague is imagined as hostile and in need of appeasement, which is done by sending animals in his direction in the steppe. These animals are “carriers” of the plague (as often), but are also intended as appeasement offerings: the participants pray, “May the flesh of human beings be repulsive (for you)! Be soothed with those rams!”

By Day Three, however, the crisis is over: the same unknown god is imagined as enjoying a sacrificial feast in which humans too share a moment of virtual commensality. Further normalization happens on Day Four, when another sacrifice is made in honor of two known deities, the Storm God and the Sun Deity.

An intermediate stage between crisis and normalization (and between appeasement offerings and sacrifice) is represented by Day Two: animals are killed and cooked to provide a meal for the unknown god, but men do not eat, and the site is regarded as polluted; an elaborate purification ritual takes place (perhaps marking the midpoint of the ritual).
Ashella’s Ritual, then, moves from crisis to resolution via purification, and each phase has a ritual involving animals: elimination/appeasement offering in the crisis phase, sacrifice in the phase of resolution. The question arises, is this structure to be explained as creative ritual poetics on the part of Ashella? Or does it perhaps provide an insight into the early history of animal sacrifice?

**Mursili’s New Voice: Hittite Ethnopoetics**

**SANSONE, Claudio** (University of Chicago, USA)

The development of ethnopoetics in the 1970s led to a renewed interest in materials from the Ancient Near East and Anatolia. This paper outlines this experimental renaissance by accounting for translations and adaptations that appeared in Jerome Rothenberg and Denis Tedlock’s *Alcheringa* (1970-80), in anthologies such as Charles Doria and Harris Lenowitz’s *Origins: Creation Texts from the Ancient Mediterranean* (1976) and Rothenberg’s *Technicians of the Sacred* (1969, 1985, 2017), and within the poetry of Charles Olson and Arnold Schwerner (among others). Noting that the myths of Illuyanka and Kumarbi are the most translated and adapted texts from the Hittite canon, due to their similarities with other mythological materials, this paper instead places a special emphasis on the earliest and most unique Hittite translation: Lenowitz’s 1972 “A Cure for Aphasia.” Contextualizing Lenowitz’s version of “Mursili’s Aphasia” within the avant-garde’s ethnopoetic project, the paper explores Lenowitz’s note on his translation, in which he emphasizes the “voices” of the text as the feature that drew him to it and that gave him the most trouble in translation. It then proceeds to unravel how Lenowitz navigated the text’s poly-generic qualities, accounting for his poetic reconfiguration of an original that is perched on the horizons of historiography, ritual, myth, sacred law, medicine, and magic. This will show that experimental translation can provide a rare opening into the original through the creative interpretive lenses — even at the cost of distorting elements of the Hittite text. In a speculative and partly provocative conclusion, the paper turns to some of the possible effects of this Hittite renaissance by looking at a few examples of ethnopoetic and Fluxus poetry. The paper ends by considering the ways in which postmodern poetry can teach Hittitologists a helpful lesson about looking back on Hittite sources for their choreographic and performative poetic values.

**‘To Show’ in Hittite and Palaic Rituals**

**SASSEVILLE, David** (Philipps-Universität Marburg, Germany)

The Hittite verb *dak(ku)dakwā(i)-* and its cognate *takku-* have brought some difficulties regarding their semantics. The former verb is attested in one particular context (KUB 35.148 + KUB 7.57 iii 38-44), where it takes sacrificial animals as its direct object and a place in the locative. On that basis, Neu (1968, pp. 162f.) suggests tentatively the meaning ‘to lock up’. Differently, van den Hout (1991, p. 195) begins with the verb *takku-* attested in the KI.LAM festival, for which he proposes the translation ‘to stay, linger (?)’ and then, he interprets *dak(ku)dakwā(i)-* as a causative reduplication, i.e., ‘to cause to stay’. On the other hand, the Palaic language has the verb *takkuwa(g)a-*, which has been etymologically equated with Hitt. *dak(ku)dakwā(i)-* (*HEG T/D, pp. 52f.*). It is left untranslated in Carruba (1970a, p. 72) and Watkins (1978, p. 308), but the meaning ‘to offer’ is suggested in Melchert (1994, p. 191). The Palaic verb often represents an action, where the king (scil. *tabarna*) is the subject, sacrificial meat the object and the god Ziparwa the indirect object. However, *takkuwa(g)a-* can also take the god as its subject, in which case the meaning ‘to offer’ is not appropriate. A contextual analysis of all attestations of the Palaic lexeme leads us to the semantic assignment ‘to show’.
If the etymological connection between Hittite dak(ku)dakwuwā(i)-(m) and Palaic takkuwa(g)a-(d) is correct, then the Hittite cognate must have a meaning similar to the one of Palaic, i.e. ‘showing’, ‘appearing’ (vel sim.). An interpretation of the Hittite cognates with consideration of the semantics advanced from the Palaic perspective sheds more light on the Hittite contexts. Therefore, a new semantic assignment is suggested for Hittite dak(ku)dakwuwā(i)-(m) and takku-(m). Consequently, a comparative analysis between the festival for the Palaic pantheon (CTH 751/754) and the Hittite ritual of Zuwi (CTH 412) reveals new information pertaining to the action of “showing” something to a god within a ritual.

Abbreviations


References


Keynote Speaker

The Next 100 Years of Hittitology: Continuity, Challenges, New Departures

SCHWEMER, Daniel (Würzburg University, Germany)

In 1915, when Bedřich Hrozný announced the decipherment of the Hittite cuneiform texts from Hattusa-Boğazköy, Hittitology saw the light of day and joined her older sisters, Egyptology and Assyriology, in the pursuit of knowledge about the ancient cultures of the Middle East. More than a century later, Hittitology has grown from its pioneering roots into a mature subfield of study within the larger disciplines of Ancient Near Eastern Studies and Comparative Indo-European Linguistics. The traditional research paradigm of Hittitology was dominated by the publication of cuneiform tablets and fragments, the creation of philological reference works, and the preparation of commented editions of the most important and well-preserved texts from Hittite tablet collections. Recent years have seen a turn towards comprehensive editions of large bodies of texts and theme-led studies that combine thorough philological analysis with the ambition to interact with other fields in the humanities and social sciences. Significant epigraphic discoveries in cities and settlements all over the “Hittite lands” have shifted the focus of research from the capital Hattusa to other centres, such as Sapinuwa (Ortaköy) and Samuha (Kayalıpınar). This development has only just begun to broaden our knowledge base and diversify our perspective on Hittite history and culture. Digital tools and methods have fundamentally changed Hittitological
research routines, but much potential for the digital documentation, presentation, and analysis of philological and archaeological data in Hittitology still remains untapped. Within this context, the talk will include a discussion of the research and development strategy of the Hethitologie-Portal Mainz (www.hethiter.net) for the coming years.

Preverbs and Aspect in Hittite
SHATSKOV, Andrey (Institute for Linguistic Studies, St. Petersburg, Russia)

The basic verbal stem in Hittite is neutral in respect to aspect, and the same stem can be both perfective and imperfective in different contexts (see Hoffner and Melchert 2002, pp. 377f.). While the imperfective aspect can be explicitly marked by the suffixes ske/a, anna/i and ss(a), the perfective aspect does not have any designated markers. It will be argued, however, that in Hittite the perfective aspect can be expressed by preverbs, as in KUB 29.1 I 47-48:

\[ n=at=kan \text{sarā} \text{sanhten} \]

"(If weakness is in your heart, or the ailment of the Sungod is in your heart), clean it (i.e., your heart) out" *(CHD §, p. 226)*.

Note that the editors of the *CHD* acknowledge that in this context sarā ‘up, upwards’ does not have a spatial meaning and indicates completeness, but state that this preverb is used idiomatically here.

The perfectivizing function of spatial preverbs (“bounders”) arises from their use to set spatial and temporal limits to the actions denoted by the basic verb (Bybee and Dahl 1989, p. 86). Cross-linguistically, perfective aspect is marked by preverbs in many languages of Europe and the Caucasus, with a varying degree of systematicity (Arkadiev 2014). Such a use of preverbs in Hittite will be compared to the similar use of preverbs in other Indo-European and non-Indo-European languages.

**Abbreviations**

CHD Güterbock, H. G.; H. Hoffner; and Th. van den Hout. The Hittite Dictionary of the Oriental Institute of the University of Chicago. Chicago: The Oriental Institute, 1989–.

**References**


"Non-geographical" Lists of Place Names in the Hittite Texts

SHELESTIN, Vladimir (Institute of Oriental Studies, Russian Academy of Sciences, Moscow, Russia)

Hittite texts of different genres contain many lists of place names, but only few of them are useful for localizing the cities and lands. One group of these lists consists of the long enumerations of geographical items without clear indications of their relationship. The nature of these lists is rather obscure, and previous attempts to interpret them from a geographical point of view failed. Non-geographical approaches to explain the sequence of geographical units in these lists imply principles of chronological arrangement or of administrative importance, instead of spatial vicinity. This paper will investigate the corpus of these “non-geographical” lists of place names in order to check the proposed hypotheses and to establish whether the principles of organization of these lists are of geographical or non-geographical nature.

The Uses of the Present Tense in Hittite Narrative

SMITH, Emily (University of Chicago, USA)

The use of the present tense to describe past events in narrative, frequently referred to as the “historical present,” is attested in numerous Indo-European languages, including Hittite. One traditional explanation for this phenomenon is that the use of the present tense introduces a sense of vividness to the story, as if the events described “were happening at the very moment of the telling” (Wolfson 1978, p. 219). It is therefore to be expected that the most dramatic or action-filled moments of a story should be told in the present tense, while background information is provided in the past tense.

However, a closer analysis of tense use in Hittite narrative indicates that the situation is more complex than the above explanation suggests. First, Melchert (1998) points out several examples in Old Hittite narratives in which the present tense appears to express atelicity, while the preterite marks punctual events — a different pattern from that which occurs in New Hittite. Additionally, an examination of several Hittite texts reveals that there often isn’t any correlation between story arc and tense: the narrator may recount backgrounding information in the present tense, while using the past tense during what seem to be the most climactic moments of the story, or vice-versa.

The dramatic explanation of the present tense in past narrative must therefore be reconsidered. Fleischman (2005) has proposed a model of tense as a grammatical feature encoding multiple meanings, which allows the present tense to fulfill referential, textual, and expressive functions in discourse. This model can account for many instances of present-tense verb use in both Old and New Hittite narratives.

References

Fleischman, S.

Melchert, H. C.

Wolfson, N.
Tiššaruliya and the KI.LAM Festival: Sources for Understanding Religious-Economic Administration and Dramatic Performance in the Hittite Festivals
STEITLER, Charles (Akademie der Wissenschaften und der Literatur, Mainz, Germany)

Some time ago, Theo van den Hout observed that the dialogue of the “chief of the men of Tiššaruliya” with the Hittite king in KUB 58.48 (duplicate KUB 36.45) belongs to a dramatic episode reenacted during the KI.LAM festival. This re-enactment is further evidence for the complexity and diversity of this festival, unknown at the time of Singer’s description of the KI.LAM festival in his editio princeps of the relevant texts. The men and women of the city of Tiššaruliya were already known to be associated with the KI.LAM festival. Still, the recognition of this dramatic episode informs us of an additional context in which the population of Tiššaruliya has participated in the festival. In addition to the “women of Tiššaruliya”, who are attested as cultic singers in the KI.LAM festival, the “men of Tiššaruliya” — aside from the aforementioned dramatic episode — are almost always connected with the supplying of festival provisions.

This paper will argue that most occurrences of the men or women of Tiššaruliya in festival fragments can be definitively associated with the KI.LAM festival. This allows for identification of further texts describing the course of events in KI.LAM. Ian Rutherford has noted that local populations contributed both provisions and female cult singers to the festival celebrations. Thus, details about the men and women of Tiššaruliya may also reveal aspects of the religious-economic organization of the Hittite state.

If the conflict between the men of Ḫatti and the men of Tiššaruliya was dramatized, as was the case with the men of Maša (see KUB 17.35), then it is likely that, in addition to their economic responsibilities, the men of Tiššaruliya also served as the cast of such a performance. The role of theatrical drama in the Hittite festivals has been given little attention, but it seems to be closely related to the better attested sporting events and competitions, which are more frequently attested in the festival and the cult inventory texts.

Panel: New Horizons in Old Assyrian Studies
Anatolian Geography from the Viewpoint of Old Assyrian Sources and pXRF
STRATFORD, Edward (Brigham Young University, Provo UT, USA)

Ongoing work on the geography of Anatolia has taken several new methods into account. While only five sites are confidently identified for the Old Assyrian period, several more major sites require further evidence to make a determination. This paper will consider the initial results of portable X-Ray Florescence (pXRF) analysis on Old Assyrian tablets and its relation to the attempt to relate ancient toponyms to archaeological sites. The paper will largely consist of a discussion of the relation between historical analysis of the texts and how to balance this with pXRF data from pottery sherds from particular sites, such as Boğazköy and Kültepe, with comparative analysis of a large corpus of tablets. The combined methods show promise for aiding in the clarification of the geography of ancient Anatolia.
Keynote Speaker

The Hittite Great King Tuthaliya III

SÜEL, Aygül (University of Ankara, Turkey)

Research on Hittite civilization continues progressively. While the only source of information for this civilization used to be Boğazköy-Hattusha, which was discovered in the early twentieth century, the newly discovered centers, the findings found in these centers, and the discovery of written and other materials have been giving us new information for many years now.

The information and data that we obtain from these newly discovered centers provides entirely new knowledge of Hittite history and chronology. However, while this information and these documents help to solve many problems, from some points of view they will create further confusion. In this respect, there are many issues that remain in question marks until the next new document.

The order of the Hittite Kings and their duration of reign was established using Hittite archives and seals, which were unearthed in Boğazköy, and also supported by other Middle Eastern archives, which are contemporary with those of the Hittites. The presence of many kings with the same name among the Hittite kings creates confusion about how many kings there are by the same name and their throne order.

Even in recent Hittite history studies, the existence of the Great King of the Hittites Tuthaliya III is being overtaken in order to avoid too much controversy for this period. In this talk, the presence of the Great King Tuthaliya III and its importance and value in Hittite history and chronology will be emphasized.

The Stormgod vs. Telipinu, or: The Early (City-)States in North-Central Anatolia

TARACHA, Piotr (University of Warsaw, Poland)

This paper speculates on Anitta’s control of his conquests in the Kızılrmak bend in the second half of the eighteenth century B.C. It can be argued that change in the royal ideology, which raised the Storm-god to the supreme position in the pantheons of Hattusa, Ziplanda, and Nerik, was consequent upon the Kanesite conquest.

Concurrently, Telipinu (together with the Great Goddess) stood at the head of other local pantheons, among others, in Durmitta, Tawiniya, and Hanhana, whereas the position of the Storm-god was rather insignificant. At the time, these (city-)states were probably still independent.

Die Bemühungen um Heilung der hethitischen Heilerin und ihre kulturellen Effekte in Anatolien in Verbindung mit Geographie und geo-kulturellem Gedächtnis

TAŞ, İlknur (Hitit Üniversitesi, Çorum, Turkey)

Obwohl die hethitischen Dokumente über das Leben der hethitischen Gesellschaft schweigen, ist es offensichtlich, dass die Wurzeln der „Volksmedizin“ in Anatolien nach Tausenden von Jahren als Grundlage auf der Medizin der Hethiter fußen. Wir gehen davon aus, dass die hethitische Gesellschaft sich der Praktiken im hethitischen Palast bewusst war und dass sie auf diese Weise dieselben magischen und rituellen Praktiken nutzte.

In dieser Studie werden die Heilerinnen behandelt, die in den hethitischen Texten erwähnt werden, sowie ihre Praktiken, und so werden ihre Auswirkungen auf die anatolische Kultur untersucht. Als ein Merkmal der gemeinsamen hethitischen Medizin vollführte die Heilerin eine Behandlung zur Beseitigung des Grundes der Krankheit vor der eigentlichen Heilung. Deshalb

Süel / Taracha


Abschließend wird darauf abgezielt, die Nachwirkungen der hethitischen Heilbehandlungen auf die traditionelle Volksmedizin und die Volkskultur im Hinblick auf einige Aspekte wie die verbindende Geographie, das geo-kulturelle Gedächtnis und die kulturelle Kontinuität zu bestimmen und auch die Psychologie und die sozial-kulturellen Verhaltensmuster der hethitischen Gesellschaft auf gewisse Weise zu beleuchten.

*Is the Šeḥa River Land a Luwian Country?*

TAŞKIN, Sefa (Turkey)

Today, most of the scholars and researchers of Hittitology accept that the Šeḥa River Land of the fourteenth–thirteenth centuries B.C. was the land between the Bakırçay (class. Kaikos) and Gediz (Hermos) Rivers in western Anatolia. According the Hittite cuneiform tablets, Muwawalvi, Ura-Tarḫunda, Manapa-Tarḫunda, Mašturi, and Tarḫunnaradu are known rulers of the Šeḥa River Land.

Furthermore, the *communis opinio* of today underlines that the languages spoken during the second millennium B.C. in western, southern, and central-southern Anatolia were Luwian languages.

Linguists have noted that the names of the rulers of the Šeḥa River Land — Muwawalvi, Ura-Tarḫunda, Manapa-Tarḫunda, Masturi, Tarḫun/dn-aradu, and Massana-uzzi — are Luwian. Moreover, Maddunašša, the ancient city of the second millennium B.C. in the Šeḥa River Land, which can be considered one of the biggest or capital cities of the region, means “wine place” in Luwian, and the area around the site is covered by grapeyards still today. It was recently noticed that classical Eleia (Zeytindağ-Kazıkbağlar-Bergama), which is in the district of olive groves, is another city of the region (near Bakırçay-Kaikos) that surprisingly has a Luwian/Luwic name Dainis = Oil (Zeytin = Olive). Moreover, the ruins of Panaztepe (Menemen-Izmir), another big ancient city at the seaside of the Šeḥa River Land, show important evidence of second-millennium B.C. remains which may indicate there were socially integrated cities in the region.

It is fascinating to observe that after 5000 years, many toponyms are still based on Luwian words and sounds, both in the İzmir and Manisa provinces of Turkey — İvrindi, Sındırgı, Pindassos, Temnos, the Kimindenia Plateau, Pitane, Tarhaniyat (Menemen), the İlya and Astra Rivers, Halisarna, Apan Fountain, Hula Hill, etc. — and on the north Aegean islands — İmbros, Tenedos, Limnos, Mondros and Erossos, Mytimna, Ordymnos, etc. of Lesbos (Lazpa).

With this information and evidence is it worthwhile to discuss the answer to the question “is the Šeḥa River Land a Luwian Country”?
The Eternal Bee-Honey and Beeswax in Hittite Agriculture and Folklore.

TIESZEN, Bożena (University of Wisconsin—Milwaukee, USA)

This study presents an investigative insight into the onset of controlled beekeeping in Bronze Age Anatolia and examines the symbolism of the bee, beeswax, and honey in spiritual cleansing rituals in Bronze Age Hittite society. Archeological data, e.g., the discovery of Anatolian honeybees in a Tel Rehov apiary from c.a. 1000 B.C.E. in Israel, as well as the severity of Hittite laws for theft of beehives in 1500 B.C.E., supports the argument that apiculture was a part of the Hittite agricultural landscape. The present analysis examines the religious significance and sociocultural perception of the bee as an assistant, a double of Hannahanna, ‘the Grandmother’, in her quest to restore peace and order after displeased gods left the world of humankind in chaos. The guardianship and wisdom of ‘the Grandmother’ reemerges in a ritualistic healer, Hittite hasawa ‘(she) of birth’ — a midwife — or (salšu.gi) ‘old woman’, one who restores order within the spiritual and physical spheres of the life of an individual. Linguistic analysis of the metaphors and similes of honey and beeswax in ritualistic invocations of vanished gods and adversely affected humans and spirits show that honey is one of the main food offerings that marks a path of passage from one realm to another: from chaos to order, from womb into the world of living, and ultimately to the netherworld. The symbolism of the use of beeswax (gab.lâl) in its pliable consistency as a calming agent and in the form of figurines, as well as white and black magic of Hittite lore, is also discussed.

The results of this examination add to a fuller understanding and appreciation of the physical and spiritual sustenance that cultures of the Near East had, thanks to the bee.

Panel: New Horizons in Old Assyrian Studies

A Fresh Look at Acemhöyük in Light of Glyptic and Archaeological Evidence

TOPÇUOĞLU, Oya (Northwestern University, Chicago IL, USA)

Since the discovery of two monumental buildings containing large numbers of sealed bullae in 1980, Acemhöyük has become a site of interest for both Anatolian and Mesopotamian studies. The proposed association of the site with ancient Purushanda, the center of a major Anatolian kingdom, put Acemhöyük in the spotlight. However, despite relatively large areas of exposure on the mound, no cuneiform tablets have been found so far to help identify the site with an ancient settlement and place it in a secure historical context. As a result, the chronological and historical framework for the site relies heavily on archaeological evidence. The much-anticipated publication of the cylinder seals and bullae from Acemhöyük (N. Özgüç 2015) presents the site as ancient Purushaddum despite recent evidence to the contrary (Barjamovic 2011), and provides a dating of the monumental structures based on glyptic evidence that warrants a reappraisal. This paper reevaluates the archaeological and glyptic evidence from the site in conjunction with dendrochronological data and contemporaneous written documentation from Kültepe in an attempt to clarify the history and role of the site during the Middle Bronze Age in relation to the Old Assyrian trade network and political developments in Upper Mesopotamia.
Remarks about the Cults of Female Deities in Zippalanda and Ankuwa
TORRI, Giulia (Università di Firenze, Florence, Italy)

In the frame of the Italian archaeological project at Uşaklı/Kuşaklı Höyük in Turkey, the chair of Hittitology of the University of Florence is conducting a comprehensive study of the written sources found in Ḫattuša about the city of Zippalanda. A new research project on the festival texts related to the city and its region, being a part of this project, aims to reconstruct the religious and economic organization of this peripheral city.

Surely, much in this respect was already accomplished by M. Popko in his book dedicated to the city. However, it is possible to find new results about the local pantheon and the organization of festival texts. A part of this research, focusing on the pantheon, is presented here. Two important female deities of the Hittite pantheon are related to the Storm God of Zippalanda: the Sun Goddess of the Earth, surely worshipped in the same city, and the Hattian Kataḫḫa ‘The Queen’, whose cult flourished in the nearby town Ankuwa. Beyond that, in the Late Hittite period all the local Storm Gods were openly adopted by the main couple of the pantheon, the Sun Goddess of Arinna and the Storm God of Ḫatti, as clearly represented in the prayer of Puduḫepa to the Sun Goddess of Arinna. Possible ties and relations among these female deities and the Storm God of Zippalanda, and the ways of their cults in the cities of Ankuwa and Zippalanda are analyzed here.

Memorization as a Mode of Transmission
TRAMERI, Andrea (Institute for the Study of the Ancient World, New York University, USA)

In a recent article, H. Marcuson and T. van den Hout (2015) applied a model for analyzing errors, first introduced by P. Delnero in a study on Sumerian literary texts (2012), to a selection of Hittite ritual texts. This model explored the possible correlation between types of error in texts with multiple manuscripts and methods of copy, on the basis of research and experimental studies in cognitive psychology on memory. Mistakes originating from direct copy vs. memorization, for example, are expected to have qualitative differences; these contributions consider whether memorization is a viable option for text transmission in the Ancient Near East.

Based on this important research, I applied the same methodological approach to the study of the manuscripts of the Ritual for the Netherworld deities (CTH 446), in the context of a new text edition (in preparation). The results of this analysis support the hypothesis of Marcuson and van den Hout (2015): the typology and distribution pattern of mistakes in the different manuscripts indicate memorization as a plausible mode of copy. In addition, the model clarifies the nature of some mistakes in copies of this ritual text that are difficult to explain through a direct copy model, and accounts for the obstacles encountered in the creation of a stemma codicum in traditional philological terms.
In connection with these arguments, the possibility that “therapeutic” rituals (siskur, aniya-, etc.) and the festivals and cultic texts (ezen,) might show different attitudes towards standardization and textual tradition is introduced; in some instances, the latter types do in fact explicitly indicate the aspiration to produce copies loyal to ideal textual models.

Finally, an explicit mention of scribal memorization in a birth ritual (CTH 489) is reinterpreted in light of these results; this passage would indicate that scribes were familiar with memorizing texts and support a memorization model.

References


Evidence for Hittite Text Editing?

VAN DEN HOUT, Theo (The Oriental Institute, Chicago IL, USA)

Almost exclusively in colophons of the Hittite cult ritual (“festival”) texts we find a number of terms referring to the various states of the tablets: (ištarniyaš) appan tarnummaš, parkui tuppi, and ana giš.ḫur–kan ħandan. Although having been discussed several times, no consensus on the meaning of these terms and their relation to one another seems to have been reached. This paper proposes to see them as different stages in an editorial process.

Signs of Length: Space-Filling and Linguistically Real Plene Writing in Hieroglyphic Luwian

VERTEGAAL, Xander (Universiteit Leiden, The Netherlands)

It is commonly agreed that the vowel signs of very many plene spellings (<CV1-V2>) in our Hieroglyphic Luwian corpus do not seem to bear any linguistic value, especially at the end of words, e.g., SULTANHAH §46 kwa/i-sa-a for /kwis/ ‘who’. Consequently, it has become common practice to transliterate such seemingly superfluous instances of a (and sometimes i) using <-'> or superscript (for the ASSUR and MARAŞ subcorpora), indicating that we can safely ignore them in our phonological and phonetic interpretations.

In this talk, I will argue that the phenomenon of space-filling may in fact explain the presence of virtually all spurious plene a, i, and u’s throughout the Iron Age HLuw. corpus. Most often, the scribe employed these space fillers to ensure that words fill one or more sign columns exactly, without leaving a gap. In addition, I propose that we transliterate these space fillers in a uniform fashion using superscript: -a, -i, -u.

At the same time, not all plene-spelled vowel signs can be explained as space fillers, as their placement in the texts suggests that they did not contribute to a more efficient use of space or the avoidance of gaps. Rather, the nonrandom distribution of these plene spellings across various morphemes indicates that they mark a certain linguistic feature which the scribe wanted to express. Using a few key examples from a forthcoming article, I will argue that the most plausible interpretation for these “linguistically real” plene spellings is that they mark vocalic length. Incidentally, this conclusion confirms the long-suspected but hitherto unproven presence of a phonemic difference between long and short vowels in Hieroglyphic Luwian.
**Hittite Crime and Punishment: A New Interpretation of the Verb Šakuwaia-WAAL.** Willemijn (Universiteit Leiden, The Netherlands)

The Chicago Hittite Dictionary distinguishes no less than four different verbs with a stem šakuwai-. These include the verb šakuwai- 'to see' (CHD šakuwai-/šakuwaya- C), as well as three verbs of which the meaning is less evident: CHD šaku(wa)-/šakuwai- A, which refers to a type of penalty; CHD šaku(wa)-/šakuwai- B, which may mean 'to moisten (?)' or 'to soak(?)'; and CHD šakuwai- D, of which the meaning is unclear.

This paper will propose an alternative interpretation which better fits the attestations currently listed under šakuwai- A as well as those under šakuwai- B. This new reading will not only elucidate some obscure text passages, but also has interesting implications for our understanding of Hittite corporal punishments.

**Towards a Hittite Hermeneutics?**

WEEDEN, Mark (School of Oriental and African Studies, University of London, Great Britain)

One dominant underlying assumption in the approach to the Hittite reception of Mesopotamian scholarly works has been that they are essentially derivative and poorly understood peripheral reflections of a stream of scholarly tradition emanating from a high-culture centre in Babylonia. This assumption is reflected in the tendency among scholars to see deviations from an alleged Mesopotamian standard as mistakes. This underlying perspective was highlighted and criticised in a recent article by Niek Veldhuis (2014, pp. 28–29). It can be very difficult to find a measured way of discriminating between things that have “gone wrong” in a textual transmission from one place to another and interventions by scribes or scholars who are using Mesopotamian texts for their own local purposes, especially given that one does not want to fall into the trap of thinking one can somehow put oneself into the mind of an ancient scholar and work out what they were thinking when they wrote. However, the perspective that the Hittite scribes and scholars took an active role in selecting scholastic texts and intervening in them rather than simply receiving them from abroad through an imperfectly functioning highway of transmission is refreshing and should encourage Hittitologists to do some rethinking. The present paper will attempt to explore whether we can sensibly talk of a field of inquiry on Hittite hermeneutics. Were Hittite scribes performing similar hermeneutical procedures on traditional texts as their Babylonian contemporaries were, for example in the exercise of speculative etymology? What role did knowledge of Sumerian play in this procedure, if any at all? This kind of research has been particularly successfully applied to omens in Assyriology, especially in work by Abraham Winitzer, and recent work on commentary texts by Eckhardt Frahm and Enrique Jiménez is making the interpretative procedures used by Babylonian scholars more transparent. The paper will try to assess the possibilities for a Hittite hermeneutics using omen texts, but also by looking at the use of the high-level and sophisticated lexical list *Erimhus*, which is well represented in the archives at Hattusa.

**References**

Veldhuis, Niek

**Hittite Geography and the Hittite State**

**WEEDEN, Mark** (School of Oriental and African Studies, University of London, Great Britain)

The Hittites built a state in one of the most geographically difficult areas of Anatolia, where no other pre-modern civilisation sought to locate its centre of power. Some recent studies based on archaeological evidence, particularly by Jürgen Seeher, Andreas Schachner, and Andreas Müller-Karpe, have showed how the Hittite state managed to integrate and maximise the advantage of natural resources into its organisation in a systematic and consistently reproduced fashion, including complex installations for water management and food storage. Other studies, such as by Claudia Glatz, tend to emphasise the variegated nature of Hittite control over Anatolia and northern Syria and use the model of the “Empire as Network.” The image of the Hittite Empire that we receive from the texts is yet another one, depending on the genre, period, and function of the texts concerned. Our problems in deriving conclusions about the extent and typology of Hittite imperial control are of course compounded by the fact that we do not and likely never will know where the vast majority of Hittite place-names attested in texts were located. The present contribution uses the recent completion of the multi-authored Brill Handbook of Hittite Landscape and Geography (edited by the presenter in collaboration with L. Z. Ullmann) as an opportunity to review various approaches derived from both archaeological and philological perspectives to the definition of the entity that was the Hittite State in the context of its physical geographical manifestation in historical terms. The historical focus of the presentation will be the period of the so-called “concentric invasions,” using recently published textual material to review the understanding of Hittite statehood that can be derived from this period of crisis. In particular the paper will consider to what extent a fragmented landscape imposes itself on Hittite history despite the Hittite state’s best efforts to integrate the space it occupied into a unified whole.

**When Chariots Collide. Understanding the Battle of Kadesh as a Clash of Competing Chariot Technologies and Tactical Systems**

**WEINGARTNER, Steven** (Chicago, USA)

In warfare, technological innovation is both a determinant of tactics and tactical doctrine, and a product of tactical need. Weapons and weapon systems are developed in response to the requirements of the battlefield, even as tactics are formulated to maximize the use of new and evolving military technologies. The question of which comes first — technology or tactics — has no fixed answer. Tactics may be conceived as part of a vision for fighting future wars, followed by the invention of technologies designed to realize that vision. In this instance, tactics drive (or determine) technology. Conversely, innovations in weapon technologies will demand the formulation of tactics for maximizing their use: an instance of technology driving/determining tactics. In the Near East during the Late Bronze Age, chariot technologies and the tactics of chariot warfare had evolved considerably in the centuries since the advent of the spoke-wheel horse-drawn war chariot in the region. But these developments were by no means uniform. In particular the development of chariot technology and chariots in New Kingdom Egypt and the Hittite Empire took divergent paths that produced substantive differences in their respective warfighting methodologies. At the Battle of Kadesh these paths violently intersected in what proved to be the greatest chariotry battle of the era, fought with the utmost skill and courage by the ancient world’s foremost practitioners of chariot warfare. This paper examines the Battle of Kadesh from a technological/tactical perspective, as a proving ground for competing chariot technologies and tactical systems. I analyze Hittite and Egyptian chariot design and chariometry.
combat methodologies in terms of their interrelatedness, explaining how each influenced the
other’s development. As well, I explain how the technological and doctrinal differences between
Hittite and Egyptian chariotry proved to be determining factors in the Battle of Kadesh’s confused
and complex unfolding, combining in their effect to shape the encounter into a multiphasic
battle of shifting asymmetries that generated cross-currents of fighting notable for both their
ferocity — and their inconclusiveness.

Panel: New Horizons in Old Assyrian Studies

Seals and Sealing Practices among Anatolians in the Old Assyrian Period
WISTI LASSEN, Agnete (Yale University, New Haven CT, USA)

This paper explores patterns of seal ownership and practices of seal use among Anatolians in
the Old Assyrian period, drawing upon sources from the archive of Peruwa son of Šuppipra,
which relates mostly to “native” activities, as well as from seal owners identified as Anatolian
on the basis of their names. Anatolian sealing practices differed from those followed by the
Assyrian merchants, with a less direct relation of ownership between individual and seal in
native contexts. A seal impression could represent more than one individual, or it could be used
by different people in different transactions, seemingly reflecting different conceptions of the
legal implications of sealing between the two groups. A palace-based stamp seal system was in
existence long before and after the cylinder seal was introduced to the region in the Old Assyrian
period, and it appears that existing legal practices of sealing were part of a group-based system,
as opposed to the strictly person-based system employed by the Assyrians. The sealing practice
witnessed among Anatolians in the Old Assyrian period thus seems to constitute a system that
interwove obligations of institution or group with that of individual liability.

On the Date of the Südburg Text: Suppiluliumas I or II?
WOUDHUIZEN, Fred C. (The Netherlands)

When the Luwian hieroglyphic Südburg inscription was first published, it was assumed that the
monument with which the text is associated dated from the reign of the last Hittite Great King,
Suppiluliumas II (1205–1190 B.C.). Recently, this dating has been questioned on account of stylistic
differences with other known Luwian hieroglyphic texts belonging to the late Empire period
and of new readings of the geographic names, which would rather indicate assignment to the
reign of Suppiluliumas I (1350–1322 B.C.). The present paper sets out to scrutinize the geographic
names and investigates in which reign these are most likely to be situated. An overview of the
mention of these geographic names in Hittite cuneiform texts differentiated according to ruler
suggests that three of them are critical to our purpose of dating the Südburg text: Tarḫuntassa,
Wiyanawanda, and Lukka. The mention of these latter geographic names, or the way in which
these feature, provides, as will be argued, a decisive argument for dating the Südburg text to the
reign of Suppiluliumas II.

The Imposition of Legal Bonds and Matrimonial Ties by Hittite Kings
YAMAMOTO, Hajime (Kyoto University, Japan)

This paper looks at how a Hittite king showed himself to be a representative of the gods in his
diplomatic activities, namely concluding treaties and arranging marriages. Analysis of the usages
of the Hittite expressions relating to these activities shows that the Hittite king was a “binder”
of legal obligations and a creator of foreign royal couples. This paper first addresses the noun
išḫiul-. Texts titled with this term are translated as either ‘treaties’ or ‘instructions.’ The term itself means a kind of top-down obligation, because the verb išḫai- from which it is derived means ‘to bind; to impose some burden on an inferior person by a superior’. Accordingly, the noun could mean divine obligation over human beings. Issuing išḫiul- texts by a king, therefore, was a way to show that he forcefully bound the duties to his subjects on behalf of the gods. In addition, the king was a “connector” of foreign royal couples. This is indicated by analysis of two verbs, ḫamenk- ‘to betroth” and ḫandai- ‘to get married’. The verb ḫamenk- ‘to tie two things in separate’ could describe a magical tie of a bride and a groom, who were finally ‘attached’ to each other through marriage. Some usages of the verb ḫandai- indicate that the Hittites thought the gods completed the figurative attachment, especially in a marriage between a Hittite king and queen. Analogously, a Hittite king tied his princess to a foreign ruler in matrimony as a representative of the gods, assuming the role of a connector between a bride and groom and, consequently, a creator of royal couples.

On the Hittite Mediopassive Type ḫandāitta
YOSHIDA, Kazuhiko (Kyoto University, Japan)

Many Hittite denominative verbs in -ā/ā reflect *ēh₂je/o, which is the factitive *eh₂ extended by the denominative suffix *-je/o- (e.g., armā(i)- ‘be(come) pregnant’, kutruā(i)- ‘bear witness’). The behavior of mediopassive verbs in -ā/ā (< *-ēh₂-jo-(-) is expected to have been parallel to those in -je/a- (e.g., -ā/ā < *-ēh₂-jo-). Therefore, -ā- (< *āja- < *ēh₂-jo) would be the predicted outcome in the 3 sg. of the mediopassive paradigm. Counter to our expectation, however, it is undeniable that mediopassives in -ā- are dominant. We may wonder which are older, mediopassives in -ā- (e.g., ḫandāitta ‘is arranged’) or mediopassives in -ā- ([at]dāttari ‘id.’). The replacement of mediopassives in -ā- by those in -ā- is totally unmotivated. On the other hand, the replacement in the opposite direction receives a natural explanation because active verbs are preponderant in the āi/ā class. It is therefore arguable that the older 3 sg. mediopassives in -āttā were largely replaced by those in -āutta under influence from the corresponding active 3 sg. forms in pres. -āžzi (< *-ēh₂-je-ti) and in pret. -āit (< *-ēh₂-je-t).

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHD</td>
<td>Güterbock, H. G.; H. Hoffner; and Th. van den Hout. The Hittite Dictionary of the Oriental Institute of the University of Chicago. Chicago: The Oriental Institute, 1989–.</td>
</tr>
</tbody>
</table>

References

Arkadiev, P.
2014 “Towards an areal typology of prefixal perfectivization.” Scando-Slavica 60/2: 384–405

Bybee, J., and Ō. Dahl

Hoffner, H., and H. C. Melchert
That donkey was lame!

ZORMAN, Marina (University of Ljubljana, Slovenia)

In the Tale of Zalpa (CTH 3.1) there is a passage (KBo 22.2 obv. 7–15) describing the search by the thirty sons of the queen of Kanesh for their mother. The passage consists mostly of a dialogue between these sons and the citizens of Tamarmara in which a prominent role is given to a donkey. Although it is clear from the context that the sons were able to find their mother thanks to a particular kind of behaviour of the donkey, referred to by the partly damaged verb arkatta, the exact meaning of this verb and consequently also the role of the donkey remain obscure. The Hittite middle verb ark- means ‘climb; mount, cover’ and may — according to current dictionary definitions — have strong sexual connotations. Existing translations of the text either leave the verb untranslated (Otten 1973, Holland and Zorman 2007) or render it by ‘copulate’ (Watkins 2004, p. 70; Singer [s. a.], p. 14), ‘climb’ (Hoffner 1990, p. 62; 1998, p. 82), ‘bespringen’ (Haas 1977, p. 15), ‘mate’ (Tsevat 1983, p. 325). None of the suggested translations however contributes to the meaningfulness of the dialog.

Based on the observation that raising the head or pelvis is a symptom of lameness in equines and that lameness requires immediate treatment and prolonged rest in a stable to prevent worsening and complications, this paper suggests interpreting KBo 22.2 obv. 7-15 as follows: arkatta refers to an exaggerated upward movement of that particular donkey. Realizing that they will have to stay in Tamarmara to allow the animal to recover, the sons require the citizens to prepare the throne room for them. The citizens refuse, with an explanation that a lame donkey is not a good reason for that, because lame donkeys are everywhere, whereupon the sons disclose the real reason (their superhuman origin) by mentioning that they were all born at the same time. With such an interpretation the motivation for introducing the donkey into the story becomes apparent, the middle form of ar- justified by its contextual meaning, and the otherwise nonsensical dialog becomes coherent.

References

Haas, V.

Hoffner, H. A., Jr.

Holand, G. B., and M. Zorman

Otten, H.

Singer, I.

Tsevat, M.

Watkins, C.
Hittite Medical Prescriptions: CTH 461 Revised.
ZUBIETA LUPO, Valeria (Johannes Gutenberg Universität, Mainz, Germany)

Most of the texts catalogued under CTH 461 were edited by Burde in 1974. Later on, specific aspects of the structure and vocabulary of the texts were analysed by Trémouille (2004). In 2010, Klinger presented a translated version of KUB 44.63 + 8.38 in which he shortly explained some aspects of the Hittite medical prescriptions. Furthermore, Haas (2003) presented an overview of ingredients used in different medical texts, among which those from CTH 461. Since the publication of Burde, new texts have come to our knowledge and a proper philological treatment of the whole corpus has yet to be published. Therefore, the aim of this contribution is to present new results on the corpus, summarizing the characteristic of the used vocabulary, specific ingredients and Fachvokabular, as well as stylistic features, providing also an overview of its structure and contents. These results are part of my PhD project for the graduate school Early Concepts of Man and Nature: Universal, Local, Borrowed at Johannes Gutenberg Universität in Mainz, in which concepts of Hittite healing practice have been analysed, and a revised edition of CTH 461 is given.

References

Burde C.

Haas V.

Klinger J.
Panel Descriptions

Material Culture of Anatolia in the Second Millennium B.C.
Organizer: Oya Topçuoğlu
Thursday, 31 August 2017
Saieh Hall Room 146

The topic of this panel is defined broadly as the material culture of Anatolia in the 2nd millennium BC. This period, which covers the Middle and Late Bronze Ages, is characterized by important cultural transformations in Anatolia. A move toward larger urban sites is observed in the archaeological record, as a result of expanding commercial contacts across the region. Writing was introduced into the region by Assyrian merchants who established a trading network between the city of Ashur and central Anatolia. The extensive written records left behind by these merchants allow us to reconstruct the complex history of the Middle Bronze Age in great detail. New research shows that shortly after the breakdown of the Assyrian commercial network, the independent city-states in central Anatolia were unified by the early Hittite kings, leading to the development of one of the great powers of the ancient Near East, with extremely rich artistic, literary and cultural traditions, which continued to impact Anatolian culture long after the dissolution of the Hittite kingdom. Both the native material cultural of Anatolia and the foreign influences introduced into the region between 2000 and 1650 BC prevailed without a major break until the wide-spread collapse of Bronze Age cultures around 1200 BC.

This panel explores this rich and diverse material culture which characterized Anatolia from the arrival of Assyrian merchants at the beginning of the millennium until the dissolution of the Hittite kingdom. Papers will examine the material culture of Anatolia using innovative, interdisciplinary methods and approaches.

Participants

Dr. Yağmur Heffron (University College London, Great Britain)
The kârum Period in Anatolia: Towards a Historiography of Archaeological Interpretation

Nancy Highcock (New York University, USA)
“From Your Sister’s Things . . .” Clothing Pins and Women’s Economic Agency across Early Second-Millennium Anatolia and Assyria

Pınar Durgun (Brown University, New Haven CT, USA)
The Retrospect of Death: Continuation and Change of Mortuary Traditions in Second Millennium Cemeteries

Dr. Müge Durusu-Tanrıöver (Bilkent University, Ankara, Turkey)
Textual and Material Representations of the Hittite King
New Horizons in Old Assyrian Studies
Organizer: Gojko Barjamovic
Monday, 28 August 2017
Saieh Hall Room 146

The seven papers of this double panel present current research in the field of Old Assyrian studies with interest to an audience of Anatolianists. They include presentations on Anatolian economy, geography, demography and iconography in the period immediately prior to the unification of the Hittite state.

Participants

Mogens Trolle Larsen (University of Copenhagen, Denmark)
  Demographics and Business in Bronze Age Kaneš
Hakan Erol (Ankara University, Turkey)
  Old Assyrian Metal Trade, Its Volume and Interaction
Oya Topçuğlu (Northwestern University, Chicago IL, USA)
  A Fresh Look at Acemhöyük in Light of Glyptic and Archaeological Evidence
Agnete Wisti Lassen (Yale University, New Haven CT, USA)
  Seals and Sealing Practices among Anatolians in the Old Assyrian Period
Edward Stratford (Brigham Young University, Provo UT, USA)
  Anatolian Geography from the Viewpoint of Old Assyrian Sources and pXRF
Adam Anderson (University of California, Berkeley CA, USA)
  Anatolians, Archives, and Social Space at Kaneš
Gojko Barjamovic (Harvard University, Cambridge MA, USA); Thomas Chaney (Sciences Po, Paris, France); Kerem Coşar (University of Virginia, Charlottesville VA, USA); and Ali Hortaçsu (University of Chicago, USA)
  Structural Gravity Models and Continuities of Trade
Südburg Workshop
Organizers: Elisabeth Rieken and Petra Goedegebuure
Wednesday, 30 August 2017
Saieh Hall Room 146

The Südburg inscription, attributed to a king Šuppiluliuma, is one of the most enigmatic Hieroglyphic Luwian inscriptions of the second millennium BC. Quite a few scholars have tried to decipher the large number of unique logograms, identify and establish the meaning of lexemes, or clarify the syntax and the discourse structure. This has resulted in different views regarding the nature of the events presented in the inscription, the geographical spread of these events, and, last but not least, the attribution of the inscription to Šuppiluliuma I or II. Fortunately the conference will be attended by several experts in Hieroglyphic Luwian, and we therefore invite everyone, expert or not, to participate in this workshop to discuss some or all of the following topics:

• The reading of especially the geographical place names. For example, what location is hiding behind TONITRUS(URBS)?
• The meaning of lexemes
• Syntax and sentence boundaries
• The date of the text: Suppiluliuma I or II?

The handcopy and transliteration of the inscription will be made available in advance.
Index

A
Alexandrov, Boris .................................................1
Anderson, Adam .................................................1

B
Barjamovic, Gojko ..............................................2
Beal, Richard H. ................................................2
Bilgin, Tayfun ..................................................2
Blackwell, Nicholas .........................................3
Blasweiler, Joost ..............................................3
Bryce, Trevor ..................................................3
Burgin, James ..................................................4

C
Campbell, Dennis ..............................................4
Cannon, Josh ..................................................4
Castellano, Lorenzo .........................................5
Chaney, Thomas .............................................2, 46
Cohen, Yoram ..................................................2, 46
Collins, Billie Jean .........................................6
Corti, Carlo ....................................................6
Coşar, Kerem .............................................2, 46

D
Dale, Alexander ..................................................6
d’Alfonso, Lorenzo ...........................................7
Durgun, Pınar ..................................................7
Durusu-Tanrıöver, Müge ...................................8, 14

E
Erol, Hakan .....................................................9

G
Gama Sosa, Michele ...........................................9
García Trabazo, José Virgilio ..............................9
Gercek, Ilgi ...................................................10
Gilan, Amir ...................................................10
Goedegebueure, Petra .....................................11
Görke, Susanne ...............................................27

H
Harmanşah, Ömür ..............................................11, 14
Heffron, Yaşmur ..............................................12
Hernández-Tejero Larrea, Inmaculada .............12
Highcock, Nancy ..........................................13
Hortaçsu, Ali ................................................2, 46
Hutter-Braunsar, Sylvia ................................13

J
Johnson, Peri ................................................14

K
Kloekhorst, Alwin ..............................................15
Kochlamazashvili, Levan .................................15
Kryszeń, Adam ...............................................16

L
Larsen, Mogens Trolle ....................................16
Li Zheng ........................................................16
Lovejoy, Nathan C. .........................................17
Lysen, Thaliä ..................................................17

M
Maner, Çiğdem .................................................18
Marchetti, Niccolò ...........................................18
Marineau, Robert ...........................................18
Martino, Shannon ..........................................19
Matessi, Alvise .............................................20
Melchert, H. Craig ........................................20
Mouton, Alice ................................................21

N
Norbruis, Stefan ..............................................21

O
Omata, Nanae ...............................................21
Oreshko, Rostislav .........................................22
Osborne, James .............................................23
<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pallavidini, Marta</td>
<td>24</td>
</tr>
<tr>
<td>Panels</td>
<td></td>
</tr>
<tr>
<td>Descriptions</td>
<td>45</td>
</tr>
<tr>
<td>Presenter Abstracts</td>
<td></td>
</tr>
<tr>
<td>Material Culture of Anatolia in the Second Millennium b.c.</td>
<td></td>
</tr>
<tr>
<td>Durgun, Pinar</td>
<td>7</td>
</tr>
<tr>
<td>Durusu-Tanrıöver, Müge</td>
<td>8</td>
</tr>
<tr>
<td>Heffron, Yağmur</td>
<td>12</td>
</tr>
<tr>
<td>Highcock, Nancy</td>
<td>13</td>
</tr>
<tr>
<td>New Horizons in Old Assyrian Studies</td>
<td></td>
</tr>
<tr>
<td>Anderson, Adam</td>
<td>1</td>
</tr>
<tr>
<td>Barjamovic, Gojok</td>
<td>2</td>
</tr>
<tr>
<td>Chaney, Thomas</td>
<td>2</td>
</tr>
<tr>
<td>Coşar, Kerem</td>
<td>2</td>
</tr>
<tr>
<td>Hortaçsu, Ali</td>
<td>2</td>
</tr>
<tr>
<td>Stratford, Edward</td>
<td>33</td>
</tr>
<tr>
<td>Topçuoğlu, Oya</td>
<td>36</td>
</tr>
<tr>
<td>Wisti Lassen, Agnete</td>
<td>41</td>
</tr>
<tr>
<td>Peker, Hasan</td>
<td>24</td>
</tr>
<tr>
<td>Pflugmacher, Miriam</td>
<td>25</td>
</tr>
<tr>
<td>Puértolas Rubio, Laura</td>
<td>26</td>
</tr>
<tr>
<td>R</td>
<td></td>
</tr>
<tr>
<td>Raulwing, Peter</td>
<td>26</td>
</tr>
<tr>
<td>Rieken, Elisabeth</td>
<td>27</td>
</tr>
<tr>
<td>Rutherford, Ian</td>
<td>28</td>
</tr>
<tr>
<td>S</td>
<td></td>
</tr>
<tr>
<td>Sansone, Claudio</td>
<td>29</td>
</tr>
<tr>
<td>Sasseville, David</td>
<td>29</td>
</tr>
<tr>
<td>Schwemer, Daniel</td>
<td>30</td>
</tr>
<tr>
<td>Shatskov, Andrey</td>
<td>31</td>
</tr>
<tr>
<td>Shelestin, Vladimir</td>
<td>32</td>
</tr>
<tr>
<td>Smith, Emily</td>
<td>32</td>
</tr>
<tr>
<td>Steitler, Charles</td>
<td>33</td>
</tr>
<tr>
<td>Stratford, Edward</td>
<td>33</td>
</tr>
<tr>
<td>Süel, Aygül</td>
<td>34</td>
</tr>
<tr>
<td>T</td>
<td></td>
</tr>
<tr>
<td>Taracha, Piotr</td>
<td>34</td>
</tr>
<tr>
<td>Taş, İlnur</td>
<td>34</td>
</tr>
<tr>
<td>Taşkin, Sefa</td>
<td>35</td>
</tr>
<tr>
<td>Tieszen, Bożena</td>
<td>36</td>
</tr>
<tr>
<td>Topçuoğlu, Oya</td>
<td>36</td>
</tr>
<tr>
<td>Torri, Giulia</td>
<td>37</td>
</tr>
<tr>
<td>Trameri, Andre</td>
<td>37</td>
</tr>
<tr>
<td>V</td>
<td></td>
</tr>
<tr>
<td>Van den Hout, Theo</td>
<td>38</td>
</tr>
<tr>
<td>Vertegaal, Xander</td>
<td>38</td>
</tr>
<tr>
<td>W</td>
<td></td>
</tr>
<tr>
<td>Weeden, Mark</td>
<td>39, 40</td>
</tr>
<tr>
<td>Weingartner, Steven</td>
<td>40</td>
</tr>
<tr>
<td>Wisti Lassen, Agnete</td>
<td>41</td>
</tr>
<tr>
<td>Woudhuizen, Fred C.</td>
<td>41</td>
</tr>
<tr>
<td>Y</td>
<td></td>
</tr>
<tr>
<td>Yamamoto, Hajime</td>
<td>41</td>
</tr>
<tr>
<td>Yoshida, Kazuhiko</td>
<td>42</td>
</tr>
<tr>
<td>Z</td>
<td></td>
</tr>
<tr>
<td>Zorman, Marina</td>
<td>43</td>
</tr>
<tr>
<td>Zubieta Lupo, Valeria</td>
<td>44</td>
</tr>
</tbody>
</table>
Notes
Notes
Notes
Notes
Notes
Notes