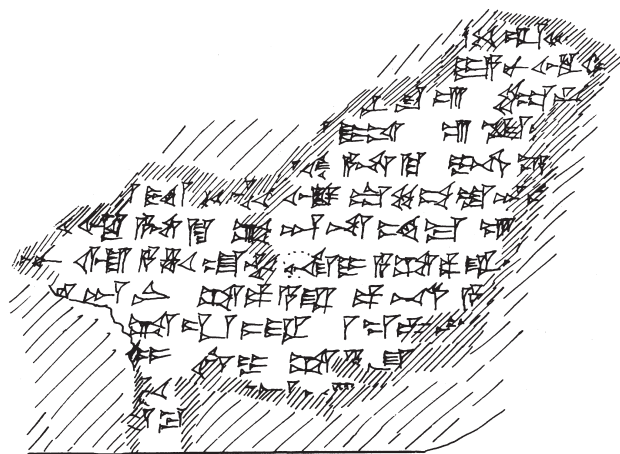


THE ORIENTAL INSTITUTE CHICAGO HITTITE DICTIONARY PROJECT

In the year 1325 B.C., the widow of the Egyptian pharaoh Tutankhamun wrote the following lines in a letter to the Hittite Great King Suppiluliuma:

My husband has died and I don't have a son. But they say that you have many sons. If you could give me one son of yours, he could become my husband. ... Send me a son of yours and our two great countries will become one!

Who were these Hittites and their king Suppiluliuma, whom the queen of Egypt courted? Where did they come from and where did they go? What was their legacy and what is their importance to us now?



Fragment of a letter of the widow of king Tutankhamun to the Hittite king Suppiluliuma.

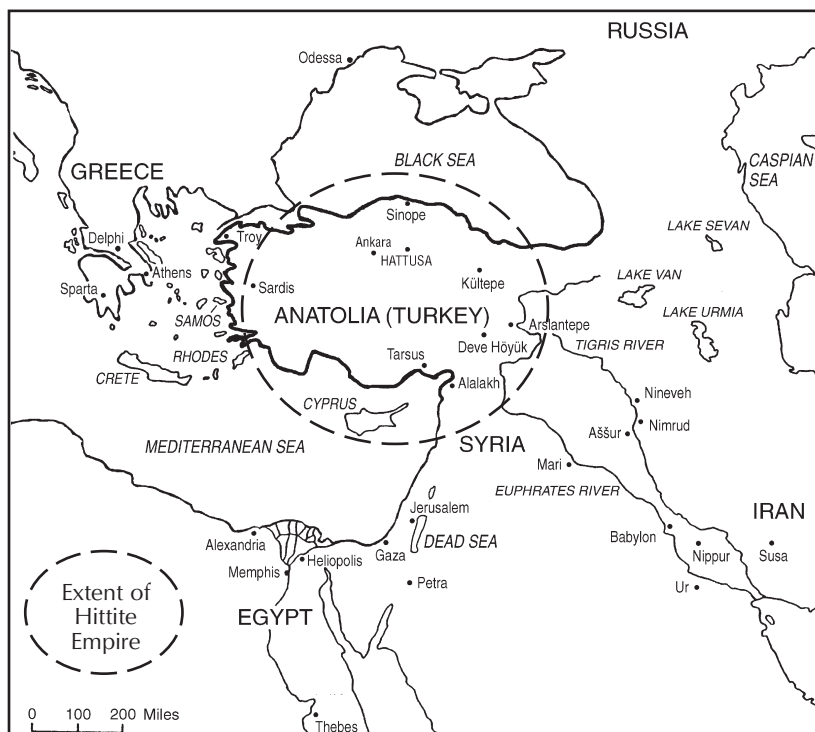
SOME HISTORICAL BACKGROUND

Sometime during the third millennium B.C., a group of Indo-Europeans entered Anatolia (modern-day Turkey) from their homeland in the steppes of southern Russia, north of the Black Sea, and spread all over Anatolia, mixing with the local populations. By 2000 B.C., the ancient Anatolians were speaking several languages, leaving written records

that today are being actively studied at the Oriental Institute. The people who settled the central plateau, the Hittites, came to dominate Anatolia for most of the following millennium.

During the period of the Hittite Empire (ca. 1650–1180 B.C.), the Hittites were one of the great

powers of the ancient Near East alongside Egypt, Assyria, and Babylonia as well as the Mycenaean kings of Greece. In the heyday of Hittite power, the empire stretched from the west coast of Anatolia to the upper Euphrates region in the east and covered much of modern-day Syria in the south. The island of Cyprus likewise fell in their sphere of influence. A remarkably continuous line of kings ruled this vast domain in an efficient system of provinces and provincial capitals from the central seat of administration, Hattusa, some 100 miles east of Ankara. Shortly after 1200 B.C., threatened by incoming hordes from the west, the Hittites decided to abandon their capital and moved toward the southeast, suddenly disappearing from history and taking with them the Hittite language.



Map of the ancient Near East.

THE HITTITE LEGACY

After having been forgotten for almost three thousand years, the impressive legacy of Hittite civilization is being unearthed through excavations begun in the early twentieth century. Remains of Hittite culture have been found all over Anatolia, but the capital of Hattusa, with its gates, sanctuaries, and palaces, is one of the largest and most impressive places of the ancient Near East. The excavations have also brought to light an enormous body of written documents: some 30,000 tablets and fragments of tablets are now known, and each year archaeological excavations add new texts to this corpus:

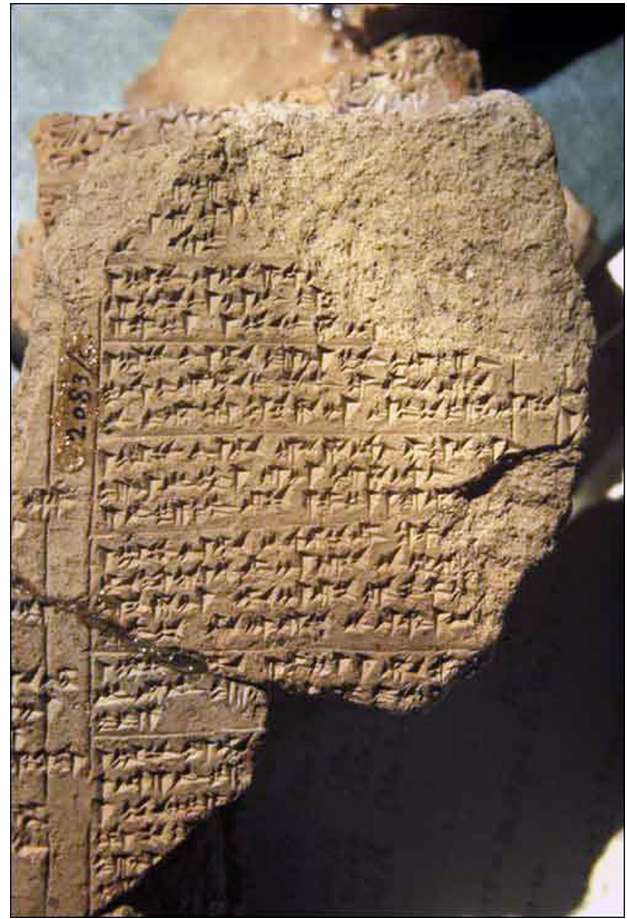
- letters
- historical texts
- laws and other legal and administrative documents
- treaties and instructions
- myths, prayers, and hymns
- translations and adaptations of foreign literature (among them the Gilgamesh epic)
- oracles and omens
- and a host of magic rituals and scenarios for religious festivals

All these texts allow us insight into a vibrant society matching a deeply felt religiosity to a great sense of realism and political astuteness. This varied corpus of texts often gives us a surprisingly direct and intimate picture of the Hittite ruling class with their all-too-human personal fears and anxieties.

WHY WE STUDY THE HITTITES

Studying Hittite language and culture brings to light some of the foundations of our modern Western civilization. Hittite is the oldest Indo-European language known — older than Greek, Latin, or Sanskrit. As an Indo-European language, Hittite is related to modern-day languages like English: the Hittite word for “water” is *watar*! But it is not always that transparent. English “who” is also the same word as Hittite *kwis*!

Despite what is often thought, modern Western civilization did not start with the Greeks. The real cradle of our civilization stood in what is now the Middle East. Many literary and artistic themes and motifs can be traced back directly to that world. The Bible was embedded in ancient Near Eastern society, and the earliest forms of what we call modern science are found in Babylon. *Anatolia is the*



Typical clay tablet containing text written in the Hittite language, inscribed in the cuneiform script.

natural bridge between those Western and Eastern worlds and the Hittites and their later descendants in the same area served as intermediaries, handing down ancient Near Eastern culture to the West.

It is the task of Hittitologists to preserve, study, as well as make known and accessible to a wider audience the achievements of Hittite culture and society. The first and most important tool is a good, reliable dictionary based on as much material as possible. That is what the *Chicago Hittite Dictionary* is.

THE HITTITE DICTIONARY OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

The *Hittite Dictionary of the Oriental Institute of the University of Chicago*, or CHD as we call it, is a comprehensive, bilingual Hittite-English dictionary. The CHD is not just a list of words and their meanings, but rather a lexicon of Hittite society that reflects its ideas and material world in all its aspects. A good dictionary is like an encyclopedia reflecting a culture through its lexicon. Published

šālaštūri-

šalathiya

Lexical and bilingual section

“canal, ditch”); 2 *tallai* KÙ.GI 1-EN *MUŠĀKILU* KÙ.GI 2 ^{GIŠ}ša-a-la-aš-tu-ri GIŠ-ŠI KÙ.GI GAR.RA ŠĀ.BA 7 SAG=SU ZU₉ AM.SI “Two golden perfume containers(?), one golden *MUŠĀKILU*-implement, two š.-s of wood inlaid with gold, seven of their heads (tops?) are ivory” KUB 12.1 iv 28-29 (inv. of Manninni), ed. Košak, *Linguistica* 18:102, 106 (no tr.), Siegelová, Verw. 450f.; (following sections recording ^{GIŠ}ŠÚ.A(-hi) stools, quivers, bows, arrows and ^{GIŠ}BAR.KÍN covers/layers (Akk. *SIHPU*):) § 2? ^{GIŠ}ša-la-aš-du-ri ŠĀ.BA 1-EN *HURRI* 4 ^{GIŠ}BAR.KÍN KÙ.GI 1-EN [...] “Two š.-s one of which is Hurrian. Four gold covers/layers, one of which is [...]” KUB 42.81:10 (inv., NH), ed. THeth 10:99, Siegelová, Verw. 492f.; associated w. a *huluganni*-cart: *ta* ^{GIŠ}hu~luganni x[...] / *n=ašta* LUGAL-uš x[...] / *ša-a-la-aš-tu-lu[-ri...]* / ANA GAL DUMU.MEŠ É[GAL ...] “In a carriage [...] / the king [...] a š. [...] / to the chief of the palace servants [...]” KBo 30.98 + KBo 30.110 iii 12-15 (fest. frag.): § 5 ^{DUG}taḥšaieš 3-Š[U ḥarpanteš(?) / ŠA KISLAḤ 5 ša-a-la!-aš-tu[-u-ri-eš] / 3-ŠU ḥarpanteš KBo 2.12 ii 15-17 (OH/NS), for the dating cf. StBoT 25:37 (“junghethitische Niederschrift”), for the emendation cf. StBoT 27:25 n. 9, but incorrectly read as Akkadian. StBoT 25:38 n. 104 considers possibility of reading KBo 20.16 i! 1 as ^{GIŠ}ša-a-la-aš[-d/tu-ri...]; cf. [... G]ŪN.A 5 ú-e-ra-aš[...] in ibid. 2 w. KBo 2.12 ii 17-18 □ it is unclear here if the gen. ŠA KISLAḤ “of the threshing floor” modifies what precedes it or the following 5 š.; [...-š]iš SA₃ 7 LÚ.MEŠ AGRIG *ienzi* / [...] *apē=pat laḥuanzi ša-a-la-aš-tu!-u-ri[-eš]* 3-ŠU ḥarpan]teš “Seven administrators make red [...]s. Those same (administrators) pour out [...]. š.-s are piled in three (piles)” KBo 16.78 i 17-19 (MH/MS?).

On the formation cf. ^{GIŠ}turi-, (URUDU)galgalturi-, ^{GIŠ}appaturi-, ^{GIŠ}gazzituri-, etc.

Košak, *Linguistica* 18 (1978) 111 (“make-up palette?”); Siegelová, Verw. (1986) 615 (an implement that can be found among weapons and toiletries).

(Akk. NB) *hāmimat gimir paršī āpirat agē bēlūti* “she who gathers together all the rites, she who is crowned with a tiara of lordship” STC 2 pl. 75:7 = (Akk. Boğ.) *hāmimat gimer paršī lēqāt rubūti* “she who gathers all the rites, she who takes lordship” KUB 37.36:11b = (Hitt.) [*šaklaus? hūma*]nduš *kuiš dāš šal-la-tar-ra-za dā[š]* “she who took [a]ll [the rites], took rulership for herself” KUB 31.141 obv. 7 (hymn), ed. Reiner and Güterbock, JCS 21:258, Lebrun, *Hymnes* 381; the Hittite scribe translated *rubūti*; (Akk. NB) ^dGĀŠAN *šūpā nerbu=ki* DINGIR-li=ka (for ^dLĪŠ UGU *kala*) *ilī atru* “Divine lady, your fame is excellent. Your deity remains over all deities” STC 2 pl. 75:8, Boğ. KUB 37.36:12 = (Hitt.) [... *šal-la-tar kuedani kallaran* SUM-a[n] “[...] to whom a dangerous/an ominous greatness is given” KUB 31.141 obv. 8; Güterbock, JCS 21:258, translates *kallar* “portentious”; (Sum. and Akk. broken away) = (Hitt.) *n=an=za=an ḥāser kuwapi n=ašta šal-la-tar annaz[a=pa]t* ŠĀ-taza *katta udaš* “When they bore him (i.e., IŠKUR-Adad), he brought with him greatness from (his) mother’s womb” KUB 4.8 obv. 10-12 (hymn to IŠKUR-Adad), ed. Laroche, RA 58:71, 74.

1. greatness: [*n*]=*ašta mān* ANA DINGIR.MEŠ [*ammēl?*] / ^tU?i ŠA DUMU.MEŠ LUGAL TI-tar ḥa[*ddulātar* ...] MU.ḤI.A GĪD.DA *šal-la-a-tar tarḥui*[*latar* ...] *zilatiya UL wewa*[*kkišī*] / *nu=mu=ššan mān* DINGIR.MEŠ [*UL*] / *mukiškišī* “If in the future you do not regularly ask the gods for life, go[od health, ...], longevity, greatness, val[or ...] [for (lit. of) me] and the princes, and if you do not regularly beseech the gods on my behalf, (let this matter be subject to your oath)” KUB 34.42:4-7 (instruction).

2. kingship, rulership: ANA ^ṁPiyaššili ŠEŠ. DÜG.GA=YA ANA DUMU!.M[*EŠ=ŠU*] DUMU.MEŠ.DUMU.MEŠ=ŠU *zilati*[*ya*] *šal-la-an-ni kī išḫiul iyanun* “I made this treaty for the future rulership of Piyaššili, my dear brother, [his] sons and his grandsons” KBo 1.28 obv. 6-10 (treaty, Arn. II), ed. Otten, MIO 4:181; [...-]tar=*tet=kan ašnuan šal-la-an-ni=ma=du=ššan* [...] “your [...]ship is provided for, [...] you for greatness” KBo 3.21 iii 3 (hymn to IŠKUR/Adad, OH/NS), ed. Archi, Or NS 52:23, 26; see also above in bil. sec.

Semantic section (transliteration, translation, text reference, text genre)

Sturtevant, *GI*.² (1936) 131. — Bibliography
Cf. *šalli*-. — Cross reference within CHD

šalathiya Hurr. n.; (something to which offerings are made).†

1 MUŠEN *hūwalziy*[*a talahulz*]iya *ša-la-at-hi-ia* 1 MUŠEN x-x-[...(*x-azzatiḫiya*) ... (*mu*)]šun~

Part of speech — Gender “neuter”

Head word — **šallātar** n., neut.; 1. greatness, 2. kingship, rulership; from OH/NS; †

Period and script from which word is attested “Old Hittite/New Script” —

Morphological section listing all spellings and forms —

Dagger indicates all known occurrences are quoted —

Meanings —

sg. nom.-acc. *šal-la-a-tar* KUB 34.42:6, *šal-la-tar* KUB 4.8 obv. 11, KUB 31.141:8 (NH), *šal-la-tar-r(a-za)* ibid. 7; d.-l. *šal-la-an-ni* KBo 3.21 iii 3 (OH/NS), KBo 1.28 obv. 9 (NH).

letter by letter, the CHD is a long-term project and the result of a painstaking process of cultural, historical, and lexical investigation. The CHD is the only such project in the English speaking world. The CHD is published in printed form and, thanks to the World Wide Web, in electronic form as the *eCHD*, which also has Turkish meanings added to the English.

The CHD is a comprehensive dictionary, covering the entire lexicon known from published texts. Because Hittite is no longer a living language, the CHD is a passive dictionary, that is, it is meant to be used in translating and interpreting the source language (Hittite) into the target language (English) only. In such a field with native speakers no longer available, a top-quality dictionary is the most important tool of every philologist and an indispensable work of reference for historians and all others professionally involved in the study of the ancient Near East. According to its reviewers, the CHD is a top-quality dictionary.

THE CHD, THE *eCHD*, AND THE FUTURE

Dictionary projects like the CHD are long-term undertakings. With a staff of four scholars, the CHD needs many more years to be completed. The CHD project has long been supported by the National Endowment for the Humanities (NEH), but is on its own now. As a consequence, we are building an endowment that will secure the existence of our dictionary project through its completion.

WITH THIS ENDOWMENT THE CHD, AND
eCHD, HOPE TO OPEN UP THE RICHNESS
OF HITTITE CIVILIZATION TO THE WIDER
AUDIENCE IT SO DESERVES!

What happened to the letter of the Egyptian queen? After initial hesitation, Suppiluliuma decided to grant her request and sent one of his sons, Zannanza, off to Egypt. But he was murdered on the way and the two countries never became one.



FOR FURTHER INFORMATION

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