

THE ANCIENT HITTITES.

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By Dr. LEOPOLD MESSERSCHMIDT.^a

In addition to the two great spheres of ancient culture found in western Asia, the Egyptian and the Babylonian, we meet in the north, chiefly in Asia Minor, a third element which we are accustomed to call the Hittite civilization. We have as yet comparatively little knowledge of this people and their history, for only in one or two places have there been thorough excavations. The Hittite inscriptions themselves have not been deciphered, and the Egyptian and Assyrian inscriptions give only such meager items as records of warfare required. The Old Testament, to which until now our acquaintance with the name of the Hittites has been chiefly due, is too remote from the events in time and place and too indefinite in details to be of much service. Although our knowledge of the Hittites is thus, in many respects, so incomplete, yet we are able to construct a somewhat connected picture of the development of their civilization.

Egyptian and Assyrian inscriptions tell of warfare from about 1500 to about 700 B. C., with various peoples in North Syria, North Mesopotamia, Cilicia, Cappadocia, and Armenia. These peoples were neither Semites nor Indo-Europeans, yet they must have been interrelated as parts of a great group of peoples or common race. In favor of this view, the names of persons and gods come down to us which by their identical formation bear evidence of relationship and it is moreover improbable that entirely distinct races would at about the same period, and partly mingled, advance in the same direction and toward the same regions. On the other hand, it is self-evident, and proven also by certain facts, that these individual peoples, notwithstanding their general connection, were really distinct from one another in culture and in dialect, a phenomenon well known among the Semites as well as among the Indo-Europeans.

One of these peoples, known through Egyptian inscriptions as the Cheta, or Chatti according to Assyrian inscriptions, must be mentioned at once, since the name is significant, for we are accustomed to designate the entire group as "Hittites," their individual names being

^aTranslation of *Die Hettiter*, von Dr. Leopold Messerschmidt. Part I of vol. iv of *Der alte Orient*. Leipzig, J. C. Hinrichs, second enlarged edition, 35 pp., 8vo. 1903.

unknown. Consideration must therefore be given in each case as to whether the name Hittites denotes the individual Chatti people or the entire race.

In the regions where the Egyptians and Assyrians were at war with the Hittites there has been discovered during the last decade a complete series of remarkable monuments, with and without inscriptions, which doubtless bear witness to a peculiar and independent civilization alongside of the Egyptian and Babylonian culture. The places of the finds, and particularly the agreement between subjects pictured and traditional evidence, lead to the assumption that we have here to do with monuments of the Hittite peoples. Similar monuments have been found scattered through the whole of Asia Minor, as far as Smyrna on the coast of the Ægean Sea, more numerous in the east, less frequent in the west. Keeping the above in mind, added to information derived from the Assyrian inscriptions, we must consider Asia Minor as the home of the "Hittites" and of their civilization, from which country they advanced in successive movements southward and south-hence they immigrated into Asia Minor, whether from the west, which indeed is very probable, can not yet be positively determined.

The historical development of the Hittite race, its rise and disappearance, has been described in a former paper,^a and will therefore here be but merely briefly repeated, with some additional information. The beginning of Hittite civilization on the soil of Asia Minor dates back to the third millenium before Christ, when Syria and Mesopotamia were under Babylonian rule. We assume an advance of Hittite peoples toward Syria and Mesopotamia about 2000 B. C., in the course of which they wrested these countries from Babylonian domination, for at the period when our documents begin to speak—that is, in the Tell el-Amarna letters,^b in the fifteenth century B. C.—we find that peoples of the Hittite race had for a long time been in possession of these regions.

The first stratum of the Hittites which through the above-mentioned letters enters our horizon is the Mitani people,^c but whether they were really the first of the Hittites to advance as far as Syria, or, what is more probable, whether they were preceded by others, none of our documents answers with certainty. But the kingdom of the Mitani, under their king, Tushratta, meets us at once as a great power equal to Babylonia and Egypt, comprising Melitene and the territories to the southeast of it, then northern Syria and northern Mesopotamia, with Nineveh, which was later the capital of Assyria. Still, the power of this kingdom is evidently strongly on the wane. It must formerly,

^a *Der alte Orient*, vol. 1, part 1, 2d ed., pp. 18-28.

^b *Der alte Orient*, vol. 1, part 2, 2d ed., p. 3 ff.

^c *Der alte Orient*, vol. 1, part 2, 2d ed., p. 14 ff.

probably in the sixteenth century, have extended far southward into Syria to Mount Lebanon, as we have evidence that the language of the Mitani was spoken in Dunip (= Heliopolis = Baalbek). And the unnamed power against which Thothmes I, about 1500 B. C., and Thothmes III carried on war in Naharina was probably the Mitani kingdom.^a But soon after the Amarna period, already in the fourteenth century, rising Assyria overthrew the Mitani kingdom and took possession of Mesopotamia.

While the Mitani must have advanced toward the south, in the seventeenth or sixteenth century B. C., we see the Chatti, or individual people of the Hittites, just at the Tell el-Amarna period, in the fifteenth century B. C., invading Syria from their native country, Cappadocia, and continually advancing southward. Through the weakness of Egypt, and for a time also the waning power of Assyria, the Mitani in the course of the fourteenth and thirteenth centuries subjected entire Syria to themselves as far as Mount Hermon. At the acme of their power, in the twelfth century, they meet the advancing Egyptians under Ramses II in various battles, one of which, the attack of the Egyptians on the city of Kadesh on the Orontes, became well known, as the subject of a great Egyptian poem which extolls King Ramses in an extravagant manner. From these times dates also the oldest surviving example of a treaty between nations. This treaty was concluded between Ramses II and Chattusar, the king of the Chatti. The original was inscribed on a silver tablet in Babylonian script and language, as is now clearly established, and shows that Babylonian was even then, about 100 years after the Amarna period, still the international language of diplomacy.^b But it is only the Egyptian translation which the Pharaoh caused to be engraved in the Temple of Karnak, that has come to us. On this occasion the royal scribe added an introduction, according to which the question was of a conclusion of peace which the Hittite king had entreated from Ramses. As a matter of fact it is Chattusar who draws up the treaty nor are there any fixed conditions of peace. The treaty rather contains general assurances to abstain from hostilities against one another, probably thus meeting a mutual need, and in addition there is the conclusion of a defensive alliance against internal and external enemies. The interesting contents of the document justify its presentation here in nearly complete form after the latest translation.^c

^a Der alte Orient, vol. 1, part 2, 2d ed., p. 31.

^b Der alte Orient, vol. 1, part 2, 2d ed., p. 4.

^c By W. Max Mueller: Der Buendnisvertrag Ramses II und des Chettiterkönigs. Mitteilungen der Vorderasiatischen Gesellschaft. 1902. 5. For the changes made in the interest of clearness I was kindly supported by the Egyptologist, Dr. Moellan. The text of the treaty is, in its present condition, not without gaps. The exact form of the proper names is difficult to establish.

INTRODUCTION OF THE EGYPTIAN SCRIBE.^a

In the year 21,^b on the 21st of the winter month (Tybi), under the majesty of the king of upper and lower Egypt, Ramses II.^c It was on that day that his majesty was at the city "house of Ramses II," doing what his father Amen-Ra^d approves. When there came the royal messenger and * * * and the royal messenger * * * (before the majesty of the king) Ramses II (with the messenger of Chatti Tar) tesob and * * * whom the great prince of Chatti, Chattusar, had sent to the Pharaoh to implore peace of the majesty of the king, Ramses II.

Copy of the silver tablet which the great prince of Chatti, Chattusar, caused to be brought to the Pharaoh by his messenger Tartesob and his messenger Ramses^d to implore peace from the majesty of the king; Ramses II.

TRANSLATION OF THE ORIGINAL TABLET.^e

Treaty, which was prepared upon a silver tablet by the great prince of Chatti, Chattusar, the mighty, son of Morsar, the great prince of Chatti, the mighty, grandson of Sapalulu, the great prince of Chatti, the mighty, for Ramses II, the great King of Egypt, the mighty, son of Seti I, the great King of Egypt, the mighty, grandson of Ramses I, the great King of Egypt, the mighty,^f the beautiful treaty of peace and alliance, which establishes (between them beautiful) peace (and beautiful alliance) for all eternity.

REMEMBRANCE OF FORMER GOOD RELATIONS AND THE NECESSITY OF TREATIES.

Formerly, in very ancient times—as regards the relation of the great King of Egypt with the great prince of Chatti, the god did not allow any enmity to arise between them (and this happened) through a treaty. But at the time of Mutallu, the great prince of Chatti, my brother, he carried on war with (Ramses II) the great King of Egypt. Henceforth, however, from to-day on, behold, Chattusar, the great prince of Chatti (has caused to be drawn up) a treaty which determines the relation of the land of Egypt to the land of Chatti as Ra^g created and as Sutech^g created, that no enmity arise between them forever.

THE ALLIANCE IS CONCLUDED ANEW.

Behold, Chattusar, the great prince of Chatti, enters from to-day on into a treaty with Ramses II, the great King of Egypt, that it be a beautiful peace and a beautiful alliance between us in eternity. He is allied with me, he is in peace with me; I am allied with him, I am in peace with him forever.

After Mutallu, the great prince, my great brother, had followed his unhappy fate,^h and Chattusarⁱ sat upon the throne of his father as the great prince of Chatti—behold, I agreed with Ramses II, the great King of Egypt, that we (arrange) our

^aThe headings are not in the original, but are here inserted for convenience in reading.

^bThat is, of the reign of Ramses II.

^cThe bombastic and scarcely intelligible titles that follow here are omitted.

^dAn Egyptian, as the name shows.

^eThe translation was made by the Egyptian so pedantically literal that in many respects he writes un-Egyptian. But in such passages the Babylonian of the original is the more transparent.

^fAll these titles of the Hittite, as well as of the Egyptian, are Babylonio-Assyrian, and not indigenous.

^gName of a god.

^hThe Egyptian rendered here the Babylonian expression literally. It means, to fulfill his fate; to die.

ⁱChattusar speaks here for a while in the third person of himself.

(?) peace and our (?) alliance. It is better than the peace and the alliance which existed before. Behold, (as) I, the great prince of Chatti, am in beautiful peace and beautiful alliance with Ramses II, the great King of Egypt, so shall the children's children of the great prince of Chatti be in alliance and peace with the children's children of Ramses II, the great King of Egypt. They shall be like us in a peace and alliance relation, and (the land of) Egypt (be) allied with the land of Chatti in peace, as we are, forever. No enmity may arise between them forever. The great prince of Chatti may never invade the land of Egypt, in order to rob it of anything, and Ramses, the great King of Egypt, may not forever invade the land of Chatti in order to rob it of anything.

ALLIANCE AGAINST ATTACKS FROM THE OUTSIDE.

The lawful (?) treaty which was in force at the time of Sapalulu, the great prince of Chatti, as also the lawful (?) treaty which was in force at the time of Mutallu,^a the great prince of Chatti, my father, I firmly stand by. Behold, Ramses, too, the great King of Egypt, firmly stands by it (we both keep it) together, from to-day on we hold it firmly and act after this lawful (?) manner.

HITTITE AID FOR EGYPT.

If another enemy^b goes to war against the lands of Ramses II, the great King of Egypt, and the latter writes to the great prince of Chatti: "Come to my assistance against him," the great prince of Chatti (will come to his assistance), and the great prince of Chatti will kill his enemy. But if the great prince of Chatti should not wish to set out himself, he will send his troops and his charioteers, and will slay his enemy.

ASSISTANCE AGAINST EGYPTIAN REBELS.

Or, if Ramses II, the great King of Egypt, is angry against * * * subjects, because (?) they have committed an offense (?) against him and he sets out to kill them, the great prince of Chatti will act in common with Ramses II, the Lord of Egypt.

EGYPTIAN ASSISTANCE FOR CHATTI.

In the same manner the great prince will act if another enemy sets out against the lands of the great prince of Chatti, * * * [What follows is mostly destroyed, but with corresponding changes it was similar to the above.]

ASSISTANCE AGAINST HITTITE REBELS.

But if subjects of the great prince of Chatti commit an offense against him, * * * [The same as above.]

TREATY OF EXTRADITION.

[The beginning is destroyed.] If nobles flee from Egypt and come to the countries of the great prince of Chatti, whether from a city (or from a country district [?]) of the countries of Ramses II, the great King of Egypt, and they come to the great prince of Chatti, he shall not receive them. The great prince of Chatti shall cause them to be brought back to Ramses II, the great King of Egypt, their lord.

Or when one or two people who are not prominent (?) flee from the country of Egypt and come into the Chatti land in order to become subjects of another, they will not be allowed to remain in the Chatti land, but will be brought back to Ramses, the great King of Egypt.

Or when a noble flees from the Chatti land [continues same as above, with corresponding changes].

^a An error of the Egyptian scribe for "Morsar."

^b Doubtless awkwardly rendered by the Egyptian for "another one as enemy."

FORM OF OATH.

Of these words of the treaty of the great prince of Chatti with Ramses, the great King of Egypt, written upon a silver tablet, a thousand gods, male and female, of the Chatti land, together with a thousand gods, male and female, of those of Egypt, are witnesses. * * *

[Follows a list of the gods who shall watch as witnesses. Adjoining it is read:] Whosoever will not keep these words, which are written upon a silver tablet, for the land of Chatti and the land of Egypt, the thousand gods of the Chatti land, together with the thousand gods of the land of Egypt, shall punish him, his house, his land, and his subjects. But whosoever shall keep the words which are written upon the silver tablet and not neglect them, whether of the Hittites or of the Egyptians, the thousand gods of the Chatti land, together with the thousand gods of the land of Egypt, will preserve him in health and give him life, together with his offspring, his country, and his subjects.

POSTSCRIPT TO THE TREATY OF EXTRADITION—HOW TO RECONCILE WITH IT THE RIGHT OF ASYLUM.

If one, or two, or three people flee from the land of Egypt and come to the great prince of Chatti, the great prince of Chatti shall have them seized and returned to Ramses, the great King of Egypt. No accusation shall be made against the man who is thus brought to Ramses on account of his offense; his house, his wives, or children shall not be punished; he shall not be killed, nor shall his eyes, his ears, his mouth, or his feet be mutilated; in short, no charge whatever shall be made against him on account of his offense.

In the same way, if one, or two, or three people have fled from the land of Chatti * * * [The same as above, with corresponding changes.]

DESCRIPTION OF THE SILVER TABLET.

On the obverse of the tablet is shown a figure of Sutech,^a who embraces the figure of the great prince of Chatti, surrounded with an inscription which says: "Seal of Sutech, the King of Heaven, seal of the treaty which Chattusar, the great prince of Chatti, the mighty, son of Morsar, the great prince of Chatti, the mighty, concludes." Within the bordering of the sculpture is the seal * * * (supply, "of the great goddess?").

On the reverse is a sculpture, a figure of * * * (supply, "the great goddess?") of Chatti, who embraces the figure of the great princess of Chatti, surrounded with an inscription which says: "Seal of the sun god of the city of Arenena, the lord of the earth, (and?) seal of Rutuchipa, the princess of the Chatti land, daughter of the country of Kizawaden, the (lady?) of the city of Arenena, the lady of the land, the worshiper of the god(?)." Within the bordering of the sculpture is the seal of the sun god of Arenena, the lord of all lands.

This treaty of alliance and extradition is, accordingly, the renewal of a former one, one party to which was Sapalulu, the grandfather of King Chattusar.

Subsequently the Kingdom of Chatti goes rapidly to ruin, partly through the inrush of a wave of Aramean peoples, partly through the advance of new Hittite peoples from the north and northwest, with whom, already in 1100 B. C., Tiglath-Pileser I came in conflict,

^a By Sutech the Egyptian renders the names of all foreign gods. It is not the name of a Hittite god.

although Carchemish (Jerabis) on the Euphrates (west of Carrhar), a Chatti state, for a couple of centuries keeps up the appearance of independence by the ready payment of tribute to the suzerain of the time until in 717 that region also became an Assyrian province.

Another stratum of the Hittite peoples is met with during the fifteenth century in western Asia Minor in the Lukki, who, according to the Tell-Amarna letters, carried on piracy on the southern coast of the Peninsula and as far as Cyprus. The provinces of Lycia and and Lycaonia are named after them, and we assume that they overran the whole of western Asia Minor.

A couple of centuries later we see new Hittite peoples advance and, availing themselves of a period of weakness of Assyria, settle in northern Mesopotamia on the Euphrates. They were the Kummuch, who gave their name to the later province of Commagene. Tiglath-Pileser I (see above) joins with them in battle in 1100 B. C. on the Euphrates and subjugates them, but at the same time on the borders of the Kummuch meets other peoples of the same race, the Muski, who were not yet permanently settled, but still advancing, and farther back he meets the Kaski and Tabal. He repulses them. The Muski very probably retreated back of the Halys and settled there, for in 700 B. C. their name is employed as an old historical territorial designation of a new kingdom, which was of the same character and extent, but Indo-German. King Midas of Phrygia is called in the Assyrian inscriptions "Mita of Muski." The Tabal settle in Cappadocia, the Kaski north of it in Armenia Minor. In addition to these are also mentioned the Kumani, who occupied the mountains of the province of Melitene and have given Comana its name.

A little later we meet another branch of the Hittite group in the Chilakku as heirs of the Lukki. The Assyrians came across them in Cappadocia, though their name remained attached only to Cilicia, the country south of the Taurus.

All the peoples above mentioned maintained for centuries a constantly changing attitude toward Assyria. Whenever the Assyrian armies were far away, or Assyria was weakened through external or internal upheavals, they withheld allegiance and stopped paying tribute, but at the approach of the Assyrian armies they immediately again sent tribute and declared their submission. Tired of this constant change, the Assyrians at last embodied a part of these peoples as provinces into their empire, Carchemish, in 717 B. C. (see above); Tabal, with Chilakku and Kur (with the capital Tarsus), that is, Cappadocia and Cilicia, under Sargon (722-705 B. C.); then Kommanu (with Comana) as the province of Tulzarimmu in 712 B. C.

The last shoots of Hittite state organization are most probably to be looked for in the Lydian and Cilician Kingdoms,

Soon after 700 B. C. the Indo-German Kingdom of Midas of Phrygia, disappeared through the shock of the Cymbrian immigration. The Lydian Gyges, perhaps a liege man of Midas, took advantage of the confusion to establish upon the ruins of the Phrygian Kingdom, as successor to its power, a Lydian Kingdom, which again was most probably Hittite. East of it, in Cappadocia and Cilicia, we see during the last years of the Assyrian Empire, from about 660 B. C. down, the gradual formation of a new Kingdom of Chilakku (= Cilicia, but extending much farther north than the later province), which soon after the fall of Nineveh, in 606 B. C., appears under Syennesis, at the time of Nebuchadnezzar, as the fourth great power of the Orient alongside of Lydia, Media, and Babylonia, and together with Nebuchadnezzar mediates, in 585 B. C., the peace between Alyattes of Lydia and Kyaxares of Media. Judging from the names of the kings, we should also consider this Kingdom of Chilakku as Hittite. It was only the conquest of Asia Minor by the Persians under Cyrus that put an end to this and to the Lydian Kingdoms, and thus also to the last Hittite state formations on a large scale.

This is the development on the western stage. But we also meet Hittite States farther east in Armenia. Shalmaneser I (in 1275 B. C.) and Tiglath-Pileser I (in 1100 B. C.) came across a series of peoples in the mountains of Armenia, west and south of Lake Van, which we must consider as Hittites, since the Kummuch (see above) are among them, and agreements in the names also support this assumption. At first we meet here a series of isolated tribes. From 850 B. C., however, probably in consequence of new immigrations, a great empire is being formed around Lake Van, which for two centuries was a dangerous rival of Assyria. The Assyrians call it Urartu, the native inscriptions Biaina. Its center is the city of Thuspa (modern Van) on the eastern coast of Lake Van. In the times of its greatest power it extended from the Araxes to Melitene, Syria, and southeast to Lake Urmia. Its power, broken by Sargon, was annihilated through the Indo-Germanic immigration in the seventh century B. C.

As meager as is our acquaintance with the history of the Hittite peoples, so also is our knowledge of their civilization, for accurate knowledge results almost exclusively from comprehensive and careful excavations. But as regards the territory under consideration, excavations by the German Orient committee have been made only at Senjirli, in North Syria, a few days' journey from the Bay of Isken-derun. The English have made excavations east of the point mentioned, at Carchemish (at present Jerabis) on the Euphrates, and the French at Boghazkeu and Ueynek, in the interior of Asia Minor, in Cappadocia, while excavations have been made by the English, Germans, and natives in Armenia, on the eastern coast of Lake Van. What other monuments of Hittite civilization have become known to

us have been found either on or near the surface, or may still be seen on the rocky walls of Asia Minor. Special mention should be made of two finds in the ruins of Babylon—a stone bowl and a stone image of the Hittite storm god—the latter on the occasion of the present excavations of the German Orient Society—as also of one in the ruins of Nineveh, because they were found at such a distance from the settlements of the Hittites, and must have come there through contact either in war or in peace. At Nineveh there came to light eight small pieces of clay on which seals were impressed with Hittite characters, serving to verify some documents or other objects to which they were attached by means of cords.

The sites of the finds of the monuments extend over entire Asia Minor as far as Smyrna and over North Syria and Armenia, but are most abundant around the Bay of Iskenderun, in Cappadocia, Cilicia, and North Syria. Although the number of the products of civilization from all these places

can not be termed inconsiderable, and is, moreover, increasing with each year, the circumstances mentioned above, that they were all discovered casually on the surface of the earth and that the accompanying inscriptions are still unintelligible, makes it, as yet, impossible to assign the monuments—with the exception of the Ar-

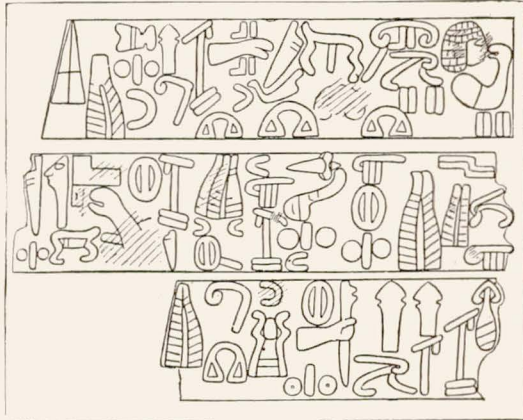


FIG. 1.—Stone inscription in bas-relief. Found at Hamath, Syria.

menian finds—to the single peoples which meet us in history, to fix them in time or to construe a history of the development of Hittite civilization and art. It would also be unwise to represent the undeniably existing points of contact with the Egyptian and Assyrian art monuments as loans on the part of the Hittites. A description of the Hittite civilization must for a long time be limited to the presentation of facts.

The writing of the Hittites^a (see fig. 1) is pictorial script. It shows human and animal heads; also whole animals, such as hares and birds; then hands, feet, and claws, besides a large number of images of objects, of which only a few, such as the sword, are as yet intelligible. While on the probably older inscriptions these pictures are executed in detail, the more recent ones exhibit a transformation of

^aTo obviate misunderstandings, it may be explicitly pointed out that in the following, if the contrary is not expressly stated, the entire group of peoples, not the single population, is meant.

many of them into simpler, more conventional forms by merely outlining them. With this is combined another mark of progress. The signs of the older inscriptions are cut in relief; whether there are exceptions to this custom can not be determined with certainty. Those of the more recent are intaglio. This grouping of some inscriptions as older, others as more recent, can not yet be supported by their contents, but is based upon the following peculiarity: A close study of the inscriptions shows that the direction faced by the signs (notice especially the faces) varies. In figure 1, line 1, the face is turned toward the right; in line 2, on the other hand, toward the left. Since, according to the process of the Egyptian hieroglyphic inscriptions and the unmistakable indications of the Hittite inscriptions themselves, the writing is always to be read in the direction of the faces, it follows that line 1 runs from right to left, line 2 from left to right, and line 3 again from right to left. The inscription terminates with two-thirds of line 3, and the fact that the left third, not the right, remains blank shows that our arrangement is correct. Within the lines there stand several signs below one another which are to be arranged from top to bottom. Those inscriptions which by reason of the form of the characters had been above designated as the older ones, with a few exceptions resulting probably from special circumstances, always begin on the right-hand top and strictly maintain this direction throughout. On the other hand, in many of the inscriptions which, on account of the cursive form of their signs are estimated to be of a later period, it can be observed not only that they begin on the left-hand top, but also that some signs no longer follow the right direction demanded by the course of the lines. This may probably be accounted for by the lack of practice in the use of picture writing, caused by the fact that in daily life, as in Assyria and Babylonia, another simpler system—perhaps the Aramaic phonetic writing—was already employed. In addition, it should be noted that the later an inscription appears to be by other indications the more apparent becomes the division of the words by definite punctuation marks. There had probably already arisen the need of punctuation marks to facilitate the reading and arrangement, just as in the case of an Egyptian, who wished to learn the cuneiform writing, divided up the words with red lines on the clay tablet which he was studying. (See *Der alte Orient*, vol. 1, pt. 2, 2d ed., p. 5.)

There have so far been found about 35 larger inscriptions, and to these may be added a great number of inscriptional fragments and of short inscriptions on seals, etc. Besides, hardly a year passes without new inscriptions coming to light. It can, therefore, be easily imagined that the desire to know what these inscriptions contain becomes more and more lively. But all efforts to decipher them made since 1870, when the inscriptions of this sort for the first time aroused

close attention, have been in vain. The cause of failure is the meager or indefinite information concerning the Hittites on the part of their neighbors or successors, and the puzzling complications of their system of writing. It is approximately estimated that there are already known more than 200 signs in their system, and this number is increasing with each new inscription. As far as can be inferred from the inscriptions and from other writing systems of western Asia, some single signs stand for entire words which in reading are either to be pronounced, or are merely explanatory, to indicate the notional sphere into which a preceding or following written-out word belongs;^a some denote a syllable, others again merely a sound. The mingling of all these signs naturally renders the system very obscure, since one and the same word can be written in an entirely different manner. In the uniform writing systems of the Egyptians and Babylonians, inscriptions which presented the same content in different parallel scripts and languages, one of which was known or easy to make out, smoothed the difficulty of decipherment. It is true that we have also for the Hittite writing system such an example, which naturally has been much discussed. It is the bilingual inscription of "Tarkudimme" (fig. 2). But, unfortunately, it is too short and presents in itself too many riddles to be of any use. The object made of silver, in form something like a hollow hemisphere, formed the upper part of a dagger handle and was to serve as a seal. The convex surface is engraved with a figure and writing. On the edge runs a cuneiform inscription reading: "Tarkudimme, King of the country of Erme (? or Me ?)." In the center, to the right and the left of the figure of the King, is a Hittite inscription twice repeated. The distribution of the content of the cuneiform script over these six signs presents so many difficulties that one is compelled to suppose that the Hittite inscription either contains only a portion of it or something entirely different.



FIG. 2.—Inscription of the Tarkudemos Bors.

The Hittite hieroglyphic writing has become the parent of a series of partly alphabetical writing systems which in later times meet us on the soil of Asia Minor. To these belongs the script used on the isle of Cyprus, a syllabic writing, where nearly every sign denotes a syllable (consonant and vowel). A large number of Greek inscrip-

^aSuch a sign is that for "God"—consisting of an oval with a crossbar in it—the only one thus far interpreted with certainty without, however, knowing how it is to be pronounced. The first sign in figure 1—a head with an arm and the hand pointing to the face—which stands at the commencement of many inscriptions, very probably means "I am," or (N N . . .) "speaks." But here, too, the pronunciation is unknown.

tions are written in this script. The fact that such complicated script was employed alongside of the Greek attests to the great predominance of pre-Grecian civilization in Cyprus. The Lycian, Carian, Pamphylian, and other scripts of Asia also trace back, at least in part, to the Hittite.

Although the hieroglyphic inscriptions are thus still unintelligible to us, we have some examples of the Hittite dialects in Babylonian script. Among the clay tablets of Tell el-Amarna (see *Der Alte Orient*, vol. 1, pt. 2) are found a couple of letters in cuneiform writing, but in Hittite language, of the Kings Tushratta, of Mitani, North Mesopotamia (*ibid.*, vol. 1, pt. 2, 2d ed., p. 14), and Tarchundaraba, of Arsapi or Arzawa (*ibid.*, p. 5). Clay tablets in the same language were found at Boghazkeu, in Cappadocia. The largest number of monuments, however, was furnished by the soil of Armenia. There were discovered numerous rock inscriptions, of historical and religious content, which in the characters of cuneiform script speak to us in the language of the ancient Hittite people. They are usually designated after the capital of this people, Van, as the Van inscriptions. Of this language, as also of the Mitani language, which is clearly related to it, we already understand something, so that the documents can in part be translated. But we do not gain by that a clear idea of the structure of these languages, nor are we in condition to affirm with certainty a relationship with other known languages. Still, there seems to be these points of contact with the languages spoken in the Caucasus, especially with the Georgian.

The personal appearance of the Hittites on their monuments is very peculiar, even if allowance be made for what may be lack of skill in the representation. Anthropological investigations, such as measurements of the skulls of the present inhabitants of western Asia, in whose midst remnants of older races can be discerned, have made it probable that the Hittites, the modern Armenians, and a part of the Jews^a belong to one and the same race. Their characteristics are strikingly short heads (brachycephaly), dark eyes and hair, and large curved noses. The latter is most conspicuous on the monuments. The Egyptian representations depict the Hittites with oblong, slightly curved noses, strongly receding foreheads, prominent cheek bones, beardless, with short, round chins, and with fair skin. The hair is long and thick and falls upon the shoulders in two strings. On the Hittite monuments only one queue, and that braided, is seen, and, besides, a large number of the men wear beards. The arrangement of the hair of the women is the same as that of the men.

^aWhich is, accordingly, not Semitic by race, though having a Semitic language. Race affinity and linguistic affiliation do not coincide. The true Semitic type is, according to the same investigations, preserved among the Bedouins in the desert, and is characterized as dolichocephalic.

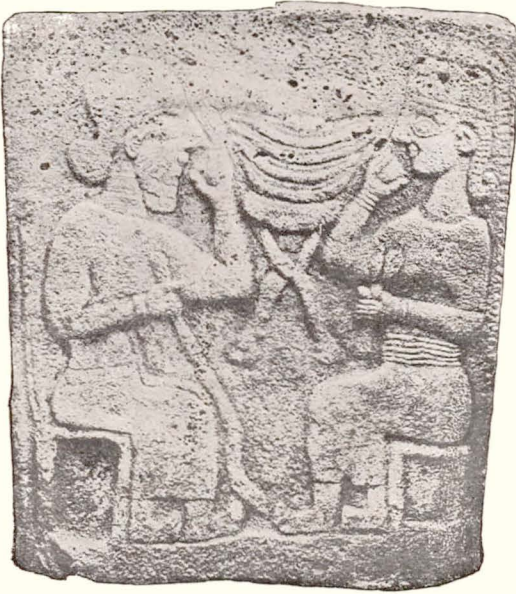


FIG. 1.—HITTITE REPRESENTATION OF A MEAL. SENJIRLI.



FIG. 2.—HITTITE WARRIOR. FROM SENJIRLI, 1888.



FIG. 1.—DIVINITY EMBRACING A KING OR PRIEST. BOGHAZKENI.



FIG. 2.—DIVINITY WITH HEAD GEAR DECORATED WITH HORNS. FOUND IN JERABIS (ANCIENT CARCHEMISH).

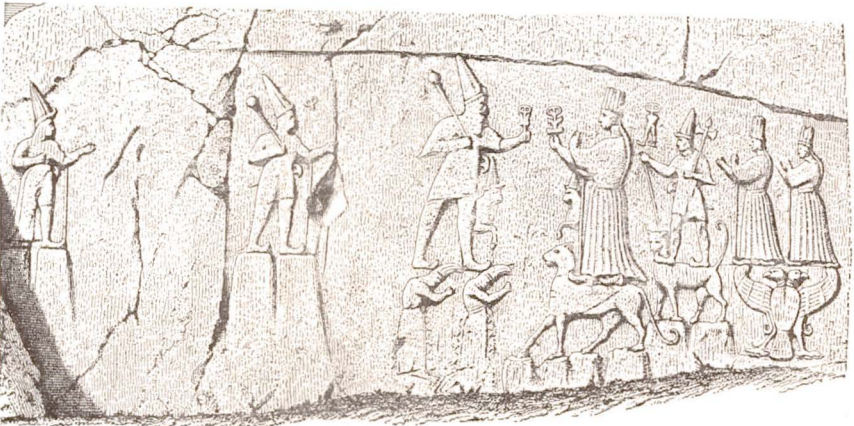


FIG. 3.—RELIGIOUS SCENE. BOGHAZKENI.

The dress of the men consists chiefly of a coat with short sleeves reaching to the middle of the upper arm, closed around the neck, and reaching only to something above the knees, the lower edge being frequently lined with fringes or a thick border. It is held together, around the hips, by a broad belt beneath which there is indicated a slit, slantingly running downward. Whether and how the legs were clothed can not be definitely determined from the reliefs. In place of this short coat there is less frequently found a long one, reaching to the feet, likewise with short sleeves, closed around the neck and girdled about the hips. Sometimes the belt seems to run, in an unexplainable way, partly under, partly over the coat. This dress is common to men and women. With the latter it seems sometimes to fall down underneath the belt in perpendicular folds. In a few cases it is lined with points and fringes. Distinguished from it is a long cloak which evidently is worn over the short coat described above, as it seems, only by persons of importance—priests or kings. It apparently consisted of a long piece of cloth thrown over one shoulder and drawn around the chest so as to form a fold for one arm while leaving the other free and falling down on the back. From the representations it is supposed

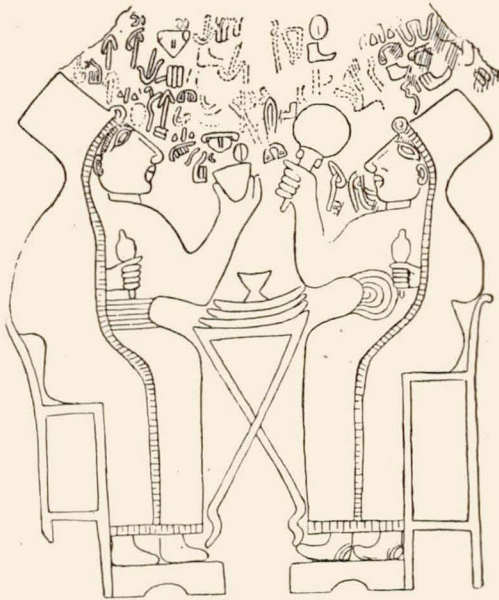


FIG. 3.—Sepulchral monument, found at Marash, North Syria.

that this garment was made of artistic textures. The dress of the women, described above, was sometimes supplemented by a piece of cloth thrown over it, which can hardly be anything else than a veil. It was in some manner fastened to the head gear, falling over it to the feet and covering the entire back. The edge of the veil is ornamented with fringes.

The head gear of the men is generally a pointed hat, probably of felt or leather and of cone shape. At the lower edge is a rim turned upward. Occasionally it is decorated with perpendicular stripes, not satisfactorily explained, and sometimes also with circular ornaments. A variety of this pointed hat is one that terminates in the form of a ball. Quite peculiar is the head gear of the women, consisting of a

kind of cylinder. While it usually has a rim bent upward and is without ornaments, those on the reliefs of Boghazkeu exhibit perpendicular stripes, are notched at the top and lack the rim. In this form it is the starting point for the head gear of later representations of the goddess Cybele, termed the "mural crown." A head gear common to both sexes is a round, closely fitting cap, sometimes ornamented with perpendicular stripes, horizontal rows of rosettes, or with small rosette-shaped settings on the front which perhaps consisted of precious stones. In isolated cases there is also found, as head gear for men, a cap with a tassel, just like the modern Turkish fez.

The foot gear of the Hittites is a shoe with turned-up tips. It is found among many mountain inhabitants, as the turned-up point protects the toes better than the straight shoe. In several cases the figures wear sandals, consisting of a flat piece of leather held by thongs under the foot, the heel being provided with a cap for better protection.

Few ornaments can be discerned upon the monuments. Wrists and ankles are occasionally adorned with rings. Earrings frequently occur as ornaments also of men. In one case a necklace is seen on a woman. Women are usually represented with a mirror in one hand, while the other hand holds either an object required by the situation portrayed or something resembling a pomegranate or a spindle. The men carry a staff as a mark of dignity. The priestly or royal mark of special dignity seems to have been the crook, carried with the curved end downward.

The army of the Hittites was composed of foot soldiers and charioteers, horsemen being of rare occurrence on the reliefs. The foot soldiers wear, as far as can be ascertained, a short coat, pointed cap, and boots. The chief arms are bows and arrows. By their side are also seen a long lance, club, double-edged axe, single and double edged sword, and a sickle-shaped sword. The handle of the common sword terminates at the upper end in a globular knob. On the native monuments no helmet can be recognized. But the Egyptian representations of Hittite nobles and charioteers exhibit a low morion, round on the top, with a hair tuft. The shield is either quadrangular or of the form of the so-called Pontian Amazon shield, approaching the outline of an 8. The war chariot is a low box, open in the rear, resting upon two wheels, and drawn by two horses. On each side is a quiver, while the rear part holds the lance. The Egyptians emphasize the fact that each Hittite chariot had three warriors—the charioteer, the shield-bearer, and the bowman, because it differed from their own custom. Upon the Hittite representations the shield-bearer is lacking. This, however, is accounted for by the circumstance that they all depict hunting and not war scenes.



FIG. 1.—HITTITE GOD OF THE CHASE, HOLDING HARES.
SENJIRLI, ASIA MINOR.



FIG. 2.—HITTITE KING, WITH SCEPTER AND SPEAR.
SENJIRLI, ASIA MINOR.



FIG. 3.—HITTITE WINGED DIVINITY, WITH HEAD OF GRIFFON.
SENJIRLI, ASIA MINOR.

Originals in Royal Museum, Berlin.



FIG. 1.—STORM GOD TESHUP.
FROM BABYLON.



FIG. 2.—HITTITE STORM GOD, WITH
HAMMER AND LIGHTNING.



FIG. 3.—HITTITE WARRIOR,
WITH AX AND SWORD.
SENJIRLI, ASIA MINOR.



FIG. 4.—HITTITE SUPPLIANT.
BOGHAZKENI, ASIA MINOR.

Originals in Royal Museum, Berlin.

The war chariot was also employed for the chase. The animals hunted are represented as the lion, the deer, and the hare. The first was chased with dogs. On one of the gate slabs of Senjirli the god of the chase is represented with human body and the head of a lion. He holds in one hand a hare, in the other a boomerang, which, accordingly, must have been used in hunting. On each of his shoulders is a bird, evidently a falcon, which already in ancient time was trained for the chase.

This peculiar god image, a mixture of man and beast, leads to a consideration of the religion of the Hittites. Here, too, the meagerness and obscurity of tradition, and the failure to decipher the inscriptions is to be regretted. Only scattered details can, therefore, be culled. With which of the Hittite peoples originated the names of the gods in Asia Minor which the Greeks transmitted, and whether their form is the correct one, can not yet be determined. More reliable, but scanty, is the information of the cuneiform inscriptions. Some knowledge can also be derived from personal names, as in the Orient they are frequently composed with the names of gods. The pictorial representations also teach us to a certain extent concerning the nature of the gods.

Everywhere in Asia Minor and northern Syria tradition places in the foreground the worship of a goddess which is sometimes designated as the "great mother." At Komana in Cappadocia she was worshiped under the name of Ma. She wears upon the head the so-called mural crown. Innumerable priests and priestesses served her. The latter were called Amazons, and from the Greek legends are known as warlike priestesses. The former, who were eunuchs, bear the name of Galls, and constitute a peculiarity of Asia Minor cult. (Comp. *Der alte Orient*, vol. III, part 213, 2d ed., p. 61, note 1.) The festivals of the goddess, to which large multitudes are said to have flocked, were celebrated with wild songs and dances accompanied by noisy music, the priests on such occasions being thrown into such a frenzy as to emasculate themselves. To be sure, this is related of the cult of the great goddess at Hieropolis-Bambyke in northern Syria, but this is the same goddess, even though she bears another name. She is called Semiramis. Her sacred animal is the dove. In this connection it is worthy of notice that the name-group of this goddess, distinctly recognized in the pictorial inscriptions, though it can not yet be read, contains the image of a bird. For an understanding of the legend of her killing each of her lovers in succession reference may be made to the man-hating Ishtar, and the legend of her concealing her sex suggests the bearded Venus of classical antiquity. (*Der alte Orient*, *ibid.*, pp. 61 to 63.) Besides this goddess are mentioned Dionysos and an unspecified god who doubtless corresponds to her beloved, Adonis-Tamuz (*ibid.*, pp. 61, 62), as yearly a pyre is erected and a

dirge recited in his honor. For Lydia we have the names Heracles or Sandon and Omphale transmitted, they are the sun and moon gods. The former is said to have been worshiped also in Cilicia under the name of Sandon. The chief act in his cult there is said to have been the erecting of a pyre (see above). In addition to Ma and Semiramis the name of Cybele is also found for the "great mother," especially in Phrygia. Like Ma she also wears upon her head the mural crown. Combined with her is Attis, her beloved, corresponding to Adonis-Tamuz. Rhea, another form of the great mother, was attended by the Dactyles or deities considered as the inventors of metallurgy. As the moon god worshiped in Asia Minor, the name Men is transmitted to us.

From the cuneiform inscriptions and from the personal names it can be concluded that among the western Hittites, the god at the head of their pantheon bore the name Tarku, while among the eastern Hittites it was the storm god Teshup. Both names, but especially the latter, are of comparatively frequent occurrence. Teshup is represented (pl. iv), at least on the soil of northern Syria, as a warrior, holding in one hand a bundle of three lightning forks, with the other swinging the hammer, the symbol of fertility. (Compare Tor with the hammer Mioelnir.) In Cilicia a god Sanda, among others, was worshiped. Among the Mitani we meet besides Teshup, the goddess Shaushkas, corresponding to the Babylonian Ishtar, and perhaps a god Shimigi. The so-called Van inscriptions (see p. 692) contain a large number of names of gods, but we are little informed concerning the nature of most of these deities. The god Teshup was probably received by the people of the Van inscriptions from an earlier people belonging, however, to the same race, for though he is often mentioned in their inscriptions, the first place is held by the god Chaldis, who is scarcely wanting in any of the inscriptions. We also frequently meet with a triad of gods as the most important ones, Chaldis and the storm god Teshup or, as he is called in this dialect, Teišhebas being joined by the sun god Ardis. Rarely is the moon god Shelardis mentioned. Concerning the sacrifices to be offered to the gods on various occasions the inscriptions contain detailed statements which, however, are not yet fully intelligible.

The monuments themselves present a series of religious scenes, the most important being found at Boghazkeu—probably the ancient Pteria—in Cappadocia. The living rock forms there in one place, in a general manner, a rectangular room, without ceiling, one broadside of which, open in its entire width, forms the entrance. The stone walls in the interior are perpendicular. On these walls a large religious scene is sculptured composed of about 70 persons advancing one behind the other. Upon the rear wall, facing the entrance, is the principal group (pl. ii) forming the center of the whole. Toward



FIG. 1.—HITTITE LION CHASE. SAKTCHEGÖZN.



FIG. 2.—HITTITE WARRIORS. BOGHAZKENI, ASIA MINOR.
Originals in Royal Museum, Berlin.

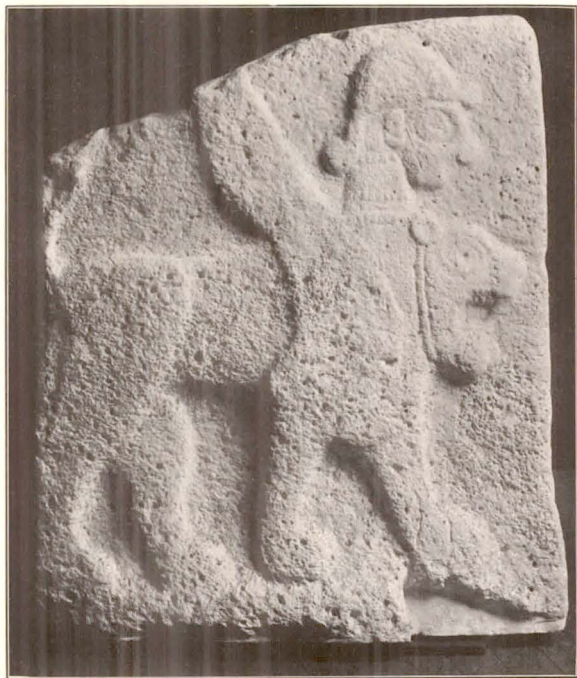


FIG. 1.—HITTITE WINGED SPHINX, WITH DOUBLE HEAD OF MAN AND LION.



FIG. 2.—HITTITE WINGED SPHINX, WITH HUMAN HEAD.
Originals from Senjirli, Asia Minor, in Royal Museum, Berlin.

it advance from the left side wall a procession almost exclusively of male figures, one behind the other, and in the same manner from the right side wall one of female figures. The persons represented on the rear wall who stand partly upon mountains, partly upon human figures, partly upon animals, are doubtless to be considered as divinities. The god at the head of the male procession who stands upon the heads of two persons, probably priests, and has by his side an animal with a pointed cap upon its head, is represented as a warrior. He turns with outstretched hand toward a goddess advancing from the opposite direction who stands, with a mural crown upon her head, upon a panther and has likewise by her side an animal with a pointed cap. Behind her is a god standing upon a panther, the only male in the female procession. We therefore see in him the "beloved" of the great goddess. The entire scene has received the most divergent interpretations, the most probable of which sees in it a representation of the spring myth, though the interpretation does not solve all the difficulties. The meeting of the sun god and the moon goddess—for this is the likely interpretation of these divinities—each at the head of a solemn train, seems to symbolize the vernal constellation of sun and moon. The male procession on the left side ends with twelve perfectly identical personages who carry sickle-shaped swords and seem to advance in a kind of trot. In this may be seen a representation of the dancing with arms by the priests which is said to have taken place in the festivals of Ma. Many of the figures have in front and above their heads groups of hieroglyphics that evidently contain names of gods and establish the sculptures as Hittite.

Upon a rock wall, near the one just described, is found the relief of pl. II. The representation, besides being absolutely unique in itself, attains a special value from the circumstance that a short explanation of it is preserved to us from antiquity itself in the description of the seal of the chief Hittite god, given at the conclusion of the Hittite treaty (see p. 686). Our relief evidently exhibits the same representation as that of the seal: The god, represented as a warrior in heroic size, embraces a Hittite prince or priest. The name of the god is unknown, as the Egyptian has inserted the name of the Egyptian Sutech in place of the Hittite. The agreement of the relief with the inscription is important, also, for the reason that it enables an approximate dating of the Boghazkeu sculptures, which some would refer as far back as 700 B. C. But as this unique representation is thus far met with only twice, the tendency is to combine both cases of its occurrence, i. e., to refer them to about the thirteenth century, the time of the Hittite treaty, although it must be admitted that the artistic execution seems to favor a later date. But as we know as yet almost nothing of the art development of the Hittites, this circumstance must not be given too much importance.

At Fraktin, in Cappadocia, south of Cæsarea, a Hittite sacrificial scene is represented upon a rock. To the left stands a god in the garb of a warrior, holding in one hand a crook over his shoulder. Before him is an altar, which in its ground form is a pillar, somewhat tapering upward, with a thick plate placed horizontally over it. Before it stands a man, perhaps a priest, in the dress of a warrior, turned toward the god and with his right hand pouring a libation from a vessel. To the right is another identical scene, only that here a priestess in long dress offers the libation to a seated goddess. Upon the altar here a bird is sitting. This is worthy of notice. The type of a seated goddess with a mirror or flower in the hands and occasionally a bird sitting upon the altar or upon a table before her, meets us often on the Hittite sculptures. We may safely recognize in it Semiramis, to whom the dove was sacred, or, as she is also named, Ma of Comana, etc. At Irviz, on the border of Cilicia and Cappadocia, there is seen upon a rock in a lovely and fertile region a king or priest in adoration before a god of fertility. The god is marked as such by having in one hand a vine with many clusters, in the other a cornucopia from which water is streaming.

As unique creatures of religious fancy may be mentioned the sphinxes and gryphons. The former are fantastic beings with lion bodies and human heads, and generally winged. Upon one relief the sphinx is given even two heads, one of a lion in natural position and the other of a man placed perpendicularly upon the neck. The gryphon has the body of a man, but the head of a vulture, and also has wings.

The examples of Hittite architecture remain for the most part still buried. Only in one place, at Senjirli, North Syria, have extensive excavations been made, to be described in a future publication, uncovering the site of an ancient city. The city was surrounded by a double, nearly circular, wall protected by towers. Within this large circle was the citadel proper, raised upon an elevated site. It was inclosed by a second wall, likewise provided with projecting towers, and on the south side was a large gate of a characteristic plan, for the wall was not merely cut through to effect an opening, but considerably thickened at the gate, so that it has two passages, in front and in the rear. The space between the passage within the wall on both sides is partly unfilled, so that a large quadrangular court is formed. On either side of the outer door large towers project. All the walls are of extraordinary thickness, even several meters thick, and consist, in the lower portion of uncut stones, to keep off moisture, and the upper part is of unburnt bricks. Clay is employed as building material through the entire Hither Asia, even where other material is available, and the custom dates back to Babylonian influence. The inner walls of the gate and palace rooms were faced with stone slabs,

1 to 1½ meters in height, adorned with reliefs. The edifice in its simplest form was of a quadrangular ground plan with colossal walls and had varied chambers. The front showed two large towers, which, however, were not an organic part of the building. Between them an open vestibule with columns formed the entrance, to which a few steps led up. The columns must have been of wood, as nothing is left of them excepting the stone bases, which were formed of single or pairs of sphinxes.

A gate very similar to that of Senjirli was found at the village of Veynek, in Cappadocia. Part of the large stone slabs used as wall dressing, upon which are representations of sacrificial scenes, as also two large sphinxes which flanked the gate passage, are still in place. At Boghazkeu, also, numerous wall remnants of an extensive ancient city are found. In the northern part of it are still discerned the foundation walls of a large palace of quadrangular ground plan, with many rooms. The walls are preserved to the height of about a meter, and consist, like those of Senjirli, of rough, uncut stones. From this circumstance it may be inferred that here, too, the upper part of the wall consisted of unburnt bricks. To the excavations at Jerabis, on the Euphrates, on the site of the ancient and oft-mentioned Carchemish, we owe our knowledge of the wall slabs with reliefs, which until now represent the high-water mark of Hittite artistic development in sculpture (see pl. II), in which, however, Assyrian influence is distinctly discernible. It shows itself in the position and carriage of the figures and in the care applied to the reproduction of ornamental details. Worthy of notice is the remarkably high relief employed in some of the Jerabis sculptures. The reliefs, accompanied by inscriptions, evidently form the decoration of the entrance to a Hittite palace.

The subjects of the Hittite sculptors, so far as can be understood, are chiefly religious, and have been largely referred to above, but special mention may be made of a unique work upon a rock at Boghazkeu. It has a human head with a pointed cap upon it, while the entire body is composed of four lions. Of two of them only the fore parts are represented; they form the breast. Their bodies, to the right and the left, are turned outward, and appear at a distance like arm stumps. The two other lions represented in full are bent with their heads downward and turn their backs to the right and the left outward. They represent the body of the figure. In place of legs, which are not indicated, there are perpendicular straight lines, which unite at the bottom. The frequently occurring double eagle (fig. 3, pl. II) is also remarkable as a second instance of the composition of fantastic figures of animals, but especially because it forms a directly connecting link between modern times and Hittite antiquity, for the Austrian double eagle is borrowed from the latter. It was first

adopted in the Orient by the Seljuk sultans (in 1217 A. D.), and from them descended through the German emperors, its first appearance on their coat of arms being in 1345.

Among nonreligious sculptures, tombstones will first be mentioned. Fig. 3, page 693, and probably fig. 1, pl. I, are such representations. They are stone slabs of human size, provided at the bottom with a stone peg to fit into a socket to keep it in an upright position. Upon the fore side the dead is invariably represented sitting at a meal, alone or with another person. Before him or, in the latter case, between them, is seen a table with crossed legs, resembling our camp stools, upon which food and drink are set. Fig. 3 shows two women, each holding in one hand a pomegranate (or a spindle?), while in the other hand one woman has a mirror, the other woman a bowl which she carries to the mouth. Besides these we have the lower parts of two human statues, provided with inscriptions. The execution is very stiff and shows only feeble attempts at reproducing the folds of the drapery. Of animals, the lion is most frequently represented. Head and chest stand out free from the stone slab, while the body is merely in relief, as the work was for a gate ornament, and had to be represented with one half of the body fitted into the wall.

Regarding the character of the Hittite sculptures, that is, those thus far known, they must be considered as rude, childish, and stiff, though improvements and efforts to enliven the figures can not be denied. As we are not able to read the inscriptions on the sculpture no date can be assigned to the work, and we are therefore unable to describe the historical development of Hittite art. A conclusion from purely artistic view points, considering the manifold circumstances which influence civilized life, would easily lead astray. Thus sculptures found in two different places, some of which may be very rude, while others point to a considerably higher degree of art, may belong to the same period. The explanation of this would be that the former decorated the palace of a petty unimportant prince without the means to engage the best artists of his time, while the latter come from a contemporaneous, but powerful and rich ruler. Only when productions of different art degrees are found in the same place is a chronological arrangement of them to a certain extent justified. This is the case at Senjirli. Here were found at the southern gate of the city wall sculptures which are certainly older than those of the southern gate of the citadel wall. But the material is too meager for establishing a development in detail.

Most of the sculptures are executed in low relief. In the crudest the representation is a simple outline, within which muscles, drapery folds, and other details are merely indicated by awkwardly incised lines, so that the legs or wings of animals sometimes appear as merely mechanically attached to the body. This line drawing betrays metal

work as the starting point of stone sculpture, for figures in metal are driven from the back of the plate to the front, and the muscles and other details are then indicated by reversing the process in the respective parts of the metal. The writing of the Hittites also indicates such origin for their art, the oldest inscriptions showing the characters cut in relief, which is much more difficult than intaglio work to produce in stone.

The primitive sculptures also show an utter lack of proportion. The lower part of the human body is usually much too small in proportion to the upper part, or the arms are too thin and too short. Animal bodies are either excessively drawn out or are shortened. But while these faults are less evident in the better sculptures, there is common to all an almost entire absence of perspective. Of objects with some depth only the fore side is represented. Thus in fig. 3 and pl. I, table and chairs seem to have only two legs each, and the plate of the former is merely a line. The toes on the feet of human figures and the claws of lions are generally piled one upon another instead of being entirely or partly spread out, while the old artist always has endeavored to show as much as possible. In pl. IV the chest of the god who advances to the right is completely turned about so that it appears in a front view. Both shoulders, besides being too much drawn up, are not shortened. The artist evidently desired to bring the emblems of the god into clear view, but was not equal to the task of combining it with a natural attitude of the body; and he probably also hesitated about hiding the face by the arm and hammer. The existence of such a principle among artists of western Asia is evidenced by numerous Assyrian reliefs, upon which the bow and bow-string are simply omitted when they would cover the face or chest. The unnatural position of the arm of the god or goddess (pl. I) is probably to be explained in the same way. In order that the vessel might not obscure the drapery, evidently executed with much care, the artist extended the arm far to the front. Upon a relief at Ueynek, which depicts a person ascending a ladder, the ladder is represented with a front view, but the person with a side view, so that he seems to climb upon the cross beam of the ladder. On this as on other sculptures the artist tries to do justice to the laws of perspective by shortening the figures in the background, but does not maintain a proportion as regards their breadth or in relation to the other figures. Thus on a relief from Marash a warrior is considerably larger than the horse which he leads by the bridle. Frequently also rear figures are placed on the same level as front ones, giving the appearance of adults and children, although judging from the above characteristic this is not at all intended. Where several rows of figures ranged one behind the other are to be represented, as upon the Marash relief mentioned above, they are placed, as on steps, one above the other, because the

artist could not conceive and reproduce a picture in its entirety, but could only take each group separately in view.

The attitude of the body is conventional. The personages are represented as walking by placing one foot in front of the other. One arm is extended to hold or carry a staff, a vessel, or an ornament and similar objects, the other is bent at a right angle and placed against the chest. There seems to be no attempt at individualizing. Even where several personages or animals appear, each figure, almost without exception, is moving in the same attitude as the other. The eye is always drawn with a front view and is generally too large. Profile representation is the rule. The only example of drawing with front view is upon a relief found at Carchemish representing a winged goddess, which is certainly due to Babylonian influence, as the goddess Ishtar very often appears in that attitude on seal cylinders of that country. The lifeless monotony of Hittite art is enhanced where only a single personage is represented, which is mostly the case. The cooperation of several personages on the same tasks is seldom observed, even where a larger sculpture series is found. For even here each figure generally seems to be so little influenced by the action of its neighbors that its absence would not be missed. Battle scenes are until now entirely wanting. On the other hand we have the representation of a lion hunt, accompanied by a Hittite inscription, which belongs to the better productions of this art. Upon a war chariot, supposed to be drawn by two horses, although only one is sketched, while the other must be imagined as covered by it, there stands by the side of the charioteer a bowman in the act of shooting an arrow at a fleeing lion. The lion, already hit by an arrow and infuriated by it, rears high upon his hind legs and with terrific roaring turns the upper body, with raised fore claws, toward the bowman. Under the horse a dog is represented in a rapid run. A very similar representation of a deer chase, evidently coming from the same place, has recently been discovered.

As regards technology the Hittites seem to have been quite skillful in working metals. The mountains between Cilicia and Cappadocia are rich in silver, and silver mines were found which must have been worked in very ancient times. And, indeed, among the few remnants of Hittite industry that have come to us there are several objects of silver such as the sword knob in figure 2 and some seals. In one of them, artistically executed, the several parts are held together with silver alloy. The Hittite treaty, described on a previous page, was engraved upon a silver tablet. Bronze works have been discovered in the excavations on the soil of the Kingdom of Van. One of these is a bronze votive shield, upon which rows of walking lions and bulls in repoussé are represented in concentric circles around the center of

the shield. Besides there were found arm rings, belt buckles, parts of artistic thrones and statues of bronze. The statues and animal figures had been covered with very thin gold plate and set with gems, the gold plates being fastened to the bronzes by narrow bent edges sunk into cuts in the bronze.

The excavations in Van brought to light a unique floor mosaic composed of black, white, and red stones combined with bronze. Around a bronze rosette the colored stones are grouped in concentric rings. Other figures of the same material are worked into rhombic forms.

