An Overview of the Hittite Language,

the Changes from PIE to Anatolian and from Anatolian to Hittite,

and a Brief History of the Hittite People

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The Hittite Language

- Hittite, probably originally called *nešili* after the city of Neša (sometimes also called Aniša and originally named Kaneš), is an extinct Indo-European language of the Anatolian branch.

- It was spoken by an Indo-European people who at one time controlled much of what is now turkey and Syria.

Notable Features of the Language

- Word order is typically SOV.

- It has split ergative alignment.

- Hittite, like PIE, had postpositions.

- Modifiers, including subordinate clauses, typically precede what they modify.

- Sentences and clauses usually begin with a chain of fixed-order clitics.

From PIE to Common Anatolian

- Stops:
    - Voiced aspirated stops lost their aspiration and merged with the plain voiced stops.
        - *b^h, *b > *b
        - *d^h, *d > *d
        - *g^h, *g > *g
        - *$\acute{g}^h$, *$\acute{g}$ > *$\acute{g}$
        - *g^{wh}, *g^w > *g^w
    - This would seem to be a change from the original PIE distinction between voiceless,

From PIE to Common Anatolian

- Laryngeals:
  - Scholars generally agree that $*h_2$ was preserved as a consonant, and it is probable that $*h_3$ was also preserved, though this is disputed. The two also seem to have merged into a single consonant, though there is some small evidence of a possible conditional split of $*h_2$ into $*H$ and $*H^w$.
    - $*h_2$, $*h_3$ > $*H$
    - also possibly: $*h_2w$, $*h_2u$ > $*H^w$
  - The outcome of $*h_1$ appears to be the same as in the other branches

From PIE to Common Anatolian

- Examples:

  - *smoḱru- > *smoḱru ; "beard"

    – Compare: Sanskrit *śmaśru,* "beard"; Albanian *mjekër,* "chin"; Old Armenian *mōruk,* "beard"; Irish *smech,* "chin"

  - *leb- > *leb-; "lick"

    – Compare: English *lap*; Ancient Greek *laptō,* "lick, sip"; Latin *lambō,* "lick, lap, taste"

  - *bʰn̥ǵʰ-u-s > *bn̥ǵ-u-s; "all, whole, entire"

    – Compare: Sanskrit *bahu,* "thick, large"; Ancient Greek *pakhus,* "thick, large"

*h₂erǵ-i-o > *Harǵ-i-o; "white, silver, bright"

From PIE to Common Anatolian

- Nominal Cases and Numbers:

  - All PIE cases remain in Common Anatolian, as well as an allative (directive) case indicating place-to-which. The allative probably existed in PIE as well, but most of the evidence for it comes from Anatolian languages.

  - Anatolian also had an innovated ergative case, which was used with neuter nouns that were the subject of transitive verbs. This case was constructed with the suffix *-ant- and animate nominative endings.

  - The ablative and instrumental ending in both

From PIE to Common Anatolian

- Nominal Cases and Numbers:

  - Separate case endings in the plural are reconstructed only for the nominative, accusative, genetive and dative, and the other oblique plurals with suffixes starting with *-m- or *-b^h- seem to have disappeared.

  - A distinction existed between ordinary and collective plurals in animate nouns.

  - There is no reconstructible direct reflex of the dual.

From PIE to Common Anatolian

- Pronouns:
  - Subject pronouns were limited to use with a few classes of intransitive verb.
  - Third person pronouns existed as clitics even in the nominative.
  - Anatolian had a demonstrative pronoun stem formed with the prefix *obo- (from PIE *ob^{h}o-) meaning "that."
  - The first person singular pronoun had the vowel *u rather than the expected *e (*ug, *emu, from *eǵ-, *eme), probably due to analogical change influenced by the second

From PIE to Common Anatolian

- Verbs:
    - Only two tenses, present and preterite, can be reconstructed for Anatolian. Likewise, there were only two voices, active and mediopassive.
    - Simple thematic verbs are extremely rare and possibly nonexistent in Anatolian, while athematic root stems are very common.
    - No actual aorist verbs exist in Anatolian, but there do appear to be a few present stems that correspond to the aorist in other IE languages.

From PIE to Common Anatolian

- Verbs:
  - Interestingly, Anatolian had two separate conjugations, referred to as the *mi*-conjugation and the *ḫi*-conjugation.
  - The *mi*-conjugation continues the PIE primary (*-mi, *-si, *-ti, etc.) in the present and the secondary (*-m, *-s, *-t, etc.) in the preterite.
  - The *ḫi*-conjugation endings appear directly equatable with the PIE perfect endings. The reasons for this are not properly understood, and scholars disagree on what exactly is the relation between this conjugation of Anatolian

From PIE to Common Anatolian

- Syntax:

  - One of the most interesting developments of Anatolian syntax is the clause-initial clitic chain. All clitics, regardless of function, are attached to the first word of a clause in a fixed order, written as a single word.

  - SOV word order was somewhat flexible, as any element of a clause could be moved to the beginning (fronted) for either emphasis or topicalisation.

  - In the absence of a fronted element, clauses began with a sentence connective conjunction

From PIE to Common Anatolian

- Syntax:
  - The sentence connective conjunction was usually comparable to English "and" or "and then," but is also regularly untranslateable and may sometimes have been used exclusively as a clitic anchor.
  - Verb transitivity developed somewhat differently in Anatolian, as well. This ties into the innovation of the ergative case, which was used to differentiate neuter subjects of transitive verbs from neuter subjects of intransitive verbs, which would otherwise not

From PIE to Common Anatolian

- Syntax:
  - Third person clitic pronouns were not used in Anatolian with unergative intransitive verbs. An unergative verb is one for which the subject is underlyingly the agent, as opposed to an unaccusative for which the subject is underlyingly the object. To use the example given in Fortson:
    - Unaccusative: "The tablet broke."
    - Unergative: "The king spoke."
  - Note that the change here can best be

From Anatolian to Hittite

- Consonants:
  - Like Anatolian, Hittite had two series of stops, fortis and lenis. In Hittite cuneiform these were written as double and single consonants respectively (Sturtevant's Law). Because voiced and voiceless consonants were used interchangeably by Hittite scribes, it is difficult to determine what exactly the double consonants represent, though the more popular arguments include a geminate pronunciation, a voicing distinction, or a length distinction of the preceding vowel.

From Anatolian to Hittite

- Consonants:

  - Hittite is a centum language, so the series of stops collapsed further to plain velars and labiovelars, though the latter are not directly attested.

  - To make it easier to conceptualise, it might be best to imagine the stops as changing from PIE to Anatolian to Hittite in the following manner:

    - labials: *p > *p > pp; *b, *b^h > *b > p
    - dentals: *t > *t > tt; *d, *d^h > *d > t

From Anatolian to Hittite

- Consonants:
  - The labiovelars appear to be preserved in Hittite, mainly from evidence such as the interchangeability of spellings such as *e-ku-zi* and *e-uk-zi* in the third singular, and *a-ku-an-zi* and *a-uk-an-zi* in the third plural of a verb "to drink," from the PIE athematic root present $*h_1eg^{wh}$-ti ~ $*h_1g^{wh}$-enti, "to drink."
    - $*h_1eg^{wh}$-ti > $*eg^w$-ti > a-ku-zi/a-uk-zi
    - $*h_1g^{wh}$-enti > $*g^w$-enti > a-ku-an-zi/a-uk-an-zi

From Anatolian to Hittite

- Consonants:
    - In addition to the preservation of laryngeals and labiovelars, Hittite appears to have had a labiolaryngeal formed from the previous Anatolian segments *Hw and *Hu. It may alternatively have been inherited from Anatolian, and though there does not seem to be enough evidence to indicate such, it is interesting to note that this change can only be demonstrated where the PIE laryngeal was h_2.This is evidenced by alternating spellings in the same way as the preserved labiovelars.

From Anatolian to Hittite

- Consonants:

  - The word for "overpower", from PIE *terh$_2$-u-ti ~ *tr̥h$_2$-w-enti, has alternate spellings similar to the example given to demonstrate the labiovelars. In the third singular present, it can be spelled either *tar-uḫ-zi* or *tar-ḫu-zi,* and in the third plural as *tar-uḫ-an-zi* or *tar-ḫu-an-zi.*

    - *terh$_2$-u-ti > *terHuti/*terHʷuti > tar-uḫ-zi/tar-ḫu-zi

    - *tr̥h$_2$-w-enti > *tr̥Hwenti/*tr̥Hʷenti > tar-uḫ-an-zi/tar-ḫu-an-zi

From Anatolian to Hittite

- Consonants:
  - As another interesting example, consider the word for "fire," which instead results in a doubled consonant:
    - $*peh_2wr̥ > *peHwr̥/*peH^wr̥ >$ pa-aḫ-ḫur
    - The doubled consonant is also present in the alternate spelling of this word, *pa-aḫ-ḫu-wa-ar.*
  - The alternate spelling here would seem to indicate that some labialisation occurs despite the more standard spelling not directly indicating such.

From Anatolian to Hittite

- Consonants:

    - Other than the laryngeals, the non-syllabic resonants remain relatively unchanged in Hittite, with a few exceptions probably due to assimilation (such as the disappearance of *n after *l). Interestingly, resonants are sometimes written as double despite this not being an inherited feature, probably as a result of assimilation or location of stress.

    - Syllabic resonants appear to have acquired an epenthetic *a,* as they are written with cuneiform signs indicating this pronunciation.

From Anatolian to Hittite

- Consonants:

  - The labiovelar approximant *w dissimilated to *m* in the immediate environment of *u.

  - The PIE sibilant fricative *s seems to have remained intact in Hittite in most positions, although it is written with symbols typically transliterated as containing *š.* In some cases, *s became Hittite *z,* though the condition for the change is not certain.

- Vowels:

  - Short *e became *a* in several environments,

From Anatolian to Hittite

- Vowels:
  - Short *e also typically became *a* when not accented.
  - Short accented *o became *ā,* while unaccented *o became *a.*
  - Hittite may also have had a vowel ɔ, represented by cuneiform symbols typically transliterated with a vowel *u,* while symbols transliterated with *ú* continue Anatolian *u, though the two appear to be in complementary distribution, so both are probably underlyingly still *u.*

From Anatolian to Hittite

- Examples (PIE > Anatolian > Hittite):
  - *smoḱru- > *smoḱru- > *za-am-an-kur,* "beard"
    - Compare: Sanskrit *śmaśru,* "beard"; Albanian *mjekër,* "chin"; Old Armenian *mōruk,* "beard"; Irish *smech,* "chin"
  - *léb-ti > *léb-ti > *le-ep-zi,* "lick (3rd sg pres)"
    - Compare: English *lap*; Ancient Greek *laptō,* "lick, sip"; Latin *lambō,* "lick, lap, taste"
  - *bʰn̥ǵʰ-u-s > *bn̥ǵ-u-s > *pa-an-ku-uš,* "all, whole"
    - Compare: Sanskrit *bahu,* "thick, large"; Ancient Greek *pakhus,* "thick, large"
  - *h$_2$erǵ-i-s > *Harǵ-i-s > *ḫar-ki-iš,* "white, bright"

From Anatolian to Hittite

- Examples:
    - *peh$_2$w$\mathring{r}$ > *peHw$\mathring{r}$/*peH^w$\mathring{r}$ > *pa-aḫ-ḫur/pa-aḫ-ḫu-wa-ar*
        - Compare: English *fire*; Ancient Greek *pur,* "fire, lightning, fever"; Tocharian B *puwar,* "fire"
    - *wélnu- > *wélnu- > *ú-e-el-lu-uš,* "meadow, pasture"
        - Compare: Old English *weald,* "forest"; Old Norse *vǫllr,* "field, meadow"
    - *h$_1$i-w$\mathring{r}$ > *i-w$\mathring{r}$ > *i-wa-ar,* "like, in the manner of"
        - Compare: Sanskrit *iva,* "like, as if"

Hittite Cuneiform

●In order to properly understand the way in which the examples which follow in later slides are transcribed, it is necessary first to know how Hittite was written.

●Hittite was written in cuneiform, a type of syllabary which was inscribed into clay tablets by means of a wedge-shaped stylus. A syllabary is a writing system containing symbols which represent syllables rather than individual sounds, making it somewhat difficult to adequately represent consonant clusters.

Hittite Cuneiform

- The cuneiform system used by the Hittites was borrowed from the Akkadians, who themselves borrowed it from the Sumerians. As a result, there are numerous symbols used in Hittite texts which do not actually represent sounds at all, but rather concepts (similar to a rebus system), as well as both Sumerian and Akkadian symbols used as a sort of shorthand.

  - Sumerian and Akkadian symbols used in this way are referred to as Sumerograms and Akkadograms respectively. These are often written with a phonetic complement, extra

Hittite Cuneiform

- Because of this practice of using Sumerian and Akkadian symbols as shorthand, any symbol could theoretically represent a Sumerian word, a syllable of a Sumerian word, a syllable of an Akkadian word, an Akkadian phonetic complement, a syllable of a Hittite word, or a Hittite phonetic complement.

- To avoid undue confusion in transliteration, Sumerograms are written in uppercase, Akkadograms in italic uppercase, and Hittite syllables in lowercase.

Hittite Cuneiform

- In standard transliteration of Hittite texts, a superscript sign preceding a word is a determiner (e.g.: ^{URU}, literally meaning "city") which indicates the general semantic class of the word it is attached to. Superscript signs following words are Sumerian or Akkadian grammatical endings.

- Transliterations are usually written with a hyphen between each Hittite syllable or between Sumerograms/Akkadograms and a Hittite phonetic complement. Multiple symbols in a Sumerian word are separated with periods.

Hittite Cuneiform

- Hittite texts can be transliterated in either broad or narrow transcription. Narrow transcription is the standard method detailed in the previous slides. In broad transcription, hyphens and redundant vowels are not transcribed, allowing the normalisation of a word such as *ḫa-a-ar-aš*, "eagle" in the nominative singular, to *ḫāraš*. Most examples here are given in broad transcription, though text samples will be given in narrow.

Hittite Cuneiform

●On this and the following slides are a number of tables showing the cuneiform symbols typically used to write Hittite. The first shows symbols representing vowels, the second CV syllables, the third VC syllables. Further slides cannot be shown in table format, but show CVC symbols, Sumerograms and Akkadograms.

a	
e	
i	
u, ú	,

Hittite Cuneiform

	b-	p-	d-	t-	g-	k-	ḫ-	l-	m-	n-	r-	š-	w-	y-	z-
-a															
-e							’		’	’					’
-i															
-u												’			

	-b	-p	-d	-t	-g	-k	-ḫ	-l	-m	-n	-r	-š	-w	-y	-z
a-															
e-												’			
i-															
u-											’				

Hittite Cuneiform

● CVC, Sumerograms and Akkadograms:

- ḫal   ; ḫab/p   ; ḫaš   ; ḫad/t   (pa, PA "scepter"); ḫub/p   ; ḫar/ḫur   (ḪAR "ring", ḪUR "thick", MUR "lung")

- gal   (GAL "great"); kal, gal_9 ; kam/gám   (TU_7 "soup"); k/gán   (GÁN "field"); kab/p, gáb/p   (KAB "left"); k/gàr   ; k/gaš   (bi, KAŠ "beer"); k/gad/t   (GAD "linen"); gaz   (GAZ "kill"); k/gir   ; kiš   (KIŠ "world"); kid/t_9 (gad); kal   (KAL "strong"); kul   (KUL "offspring"); kúl, gul   (GUL "break"); k/gum   ; kur   (KUR "land"); kùr/gur

- lal   (LAL "bind"); lam   ; lig/k   (ur); liš   (LIŠ "spoon"); luḫ   (LUḪ "minister"); lum

- maḫ   (MAḪ "great"); mar   ; maš   (MAŠ "half"); mil/mel   (iš); miš   ; mur (ḫur)

- nam   (NAM "district"); nab/p   ; nir

- p/bal   ; pár/bar   (maš); paš; pád/t,píd/t   ; p/bíl   (GIBIL "new"); p/biš, pùš   (gir)

- rad/t   ; riš   (šag)

Hittite Cuneiform

- ## CVC, Sumerograms and Akkadograms:

  - šaḫ   (ŠUBUR "pig"); šag/k   (SAG "head"); šal   (MUNUS "woman"); šam   (ú); šab/p; šar   (SAR "plant"); šir   (ŠIR "testicles"); šum   ; šur

  - t/daḫ, túḫ   ; tág/k, dag/k   ; t/dal   (ri); tám/dam   (DAM "wife"); t/dan   (kal); tab/p,dáb/p   (TAB "two"); tar   ; t/dáš,t/diš   ("one"); tàš   ; tin/tén   ; t/dim   ; tir/ter   (TIR "forest"); túl   ; t/dum   ; t/dub/p   (DUB "clay tablet"); túr/dur   (DUR "strip")

  - zul   ; zum

- ## Determiners and Suffixes:

  -     , DIŠ, male personal names;   , DIDLI, plural or collective suffix;   , DIDLI ḪI.A, plural suffix;   , DINGIR, deity;   , DUG, vessel;   , É, house;   , GAD, linen or cloth;   , GI, tube or reed;   , GIŠ, wood;   , GUD, bovine;   , ḪI.A, plural suffix;   , ḪUR.SAG, mountain;   , IM, clay;   , ITU, month;   , KAM, numeral suffix;   , KI, suffix used in some place names;   , KU$_6$, fish;   , KUR, land;   , KUŠ, hide or fur;   , LÚ, man;   , MEŠ, plural suffix;   , MEŠ ḪI.A, plural suffix;   , MUL, star;   , MUNUS, woman or female personal names;   , MUŠ, serpent;   , MUŠEN, suffix denoting some kind of bird;   , NINDA, bread;   , SAR, suffix denoting some kind of plant;   , SI, horn;   , SÍG, wool;   , TU$_7$, soup;   , TÚG, garment;   , Ú, plant;   , URU, city;   , URUDU, copper;   , UZU, meat

Hittite Grammar

- Nominal Cases and Numbers:

  - Like PIE, Hittite had two genders, common and neuter (or animate and inanimate). This distinction, however, is not entirely clear, as some nouns are preserved in both genders with no change in meaning, and the most apparent difference between the two is generally the nominative case ending.

  - Hittite had more unique case endings in the singular than the plural, as in Common Anatolian.

  - Although Hittite lost the directive case of

Hittite Grammar

- Nominal Cases and Numbers:
  - The function of the instrumental was taken over by the ablative in most words, though an instrumental ending which does not distinguish between singular and plural is preserved in some texts.
  - The singular and plural genitive ending is the same.
  - The Hittite ergative was inherited from Common anatolian and is differentiated by number, but does not appear in common gender nouns.

Hittite Grammar

Nominative:	wēlluš	-uš	wēllweš	-weš
Vocative:	–	–	–	–
Accusative:	wēllun	-un	wēlluš	-uš
Genitive:	wēlluwaš	-uwaš	wēlluwaš	-uwaš
Dative/Locative:	wēllui	-ui	wēlluwaš	-uwaš
Ablative:	wēlluwaz	-uwaz	wēlluwaz	-uwaz
Ergative:	–	–	–	–
Directive:	wēlluwa	-uwa	–	–
Instrumental:	wēllwit	-wit	wēllwit	-wit

●wēlluš, common gender *u*-stem; "meadow, pasture"

Hittite Grammar

Nominative:	paḫḫur/paḫḫuwar/paḫḫūr	-r
Vocative:	–	–
Accusative:	–	–
Genitive:	paḫḫuenaš	-naš
Dative/Locative:	paḫḫueni	-ni
Ablative:	paḫḫuenaz	-naz
Ergative:	paḫḫuenza	-nza
Directive:	paḫḫuena	-ena
Instrumental:	paḫḫuenta/paḫḫuenit	-enta/-enit

- paḫḫur, neuter or common gender *r/n*-stem; "fire, torches, embers, fever, pain"
  - Note that this noun has no plural and was likely collective.

Hittite Grammar

Nom.:	ḫarkiš	-iš	ḫarki	-Ø	ḫarkiēš	-iēš	ḫarki	-Ø
Voc.:	–	–	–	–	–	–	–	–
Acc.:	ḫarkin	-in	–	–	ḫarkiuš	-iuš	–	–
Gen.:	ḫarki(y)aš	-i(y)aš	ḫarki(y)aš	-i(y)aš	ḫarkiyaš	-iyaš	ḫarkiyaš	-iyaš
Dat./Loc.:	ḫarki(ya)	-i(ya)	ḫarki(ya)	-i(ya)	ḫarkiyaš	-iyaš	ḫarkiyaš	-iyaš
Abl.:	ḫarkiyaz	-iyaz	ḫarkiyaz	-iyaz	ḫarkiyaz	-iyaz	ḫarkiyaz	-iyaz
Erg.:	–	–	ḫarkianza	-ianza	–	–	ḫarkintēš	-intēš
Dir.:	ḫarkiya	-ya	ḫarkiya	-ya	–	–	–	–
Inst.:	ḫarkit	-it	ḫarkit	-it	ḫarkit	-it	ḫarkit	-it

- ḫarkiš, *i*-stem adjective; "white, bright"

Hittite Grammar

Nom.:	pankuš	-uš	panku	-Ø	pankawēš	-awēš	panku	-Ø
Voc.:	–	–	–	–	–	–	–	–
Acc.:	pankun	-un	–	–	pankamuš	-amuš	–	–
Gen.:	pankawaš	-awaš	pankawaš	-awaš	pankawaš	-awaš	pankawaš	-awaš
Dat./Loc.:	pankawi	-awi	pankawi	-awi	pankawaš	-awaš	pankawaš	-awaš
Abl.:	pankawaz	-iyaz	pankawaz	-awaz	pankawaz	-awaz	pankawaz	-awaz
Erg.:	–	–	pankuanza	-uanza	–	–	pakuantēš	-uantēš
Dir.:	pankawa	-awa	pankawa	-awa	–	–	–	–
Inst.:	pankawit	-awit	pankawit	-awit	pankawit	-awit	pankawit	-awit

- pankuš, *u*-stem adjective; "all, whole, entire"
  - Note that the instrumental when written in narrow transcription is *pa-an-ku-it.*

Hittite Grammar

Nominative:	annaš	-aš	anneš	-eš
Vocative:	anna	-a	–	–
Accusative:	annan	-an	annuš	-uš
Genitive:	annaš	-aš	annaš/annan	-aš/-an
Dative/Locative:	anni	-i	annaš	-aš
Ablative:	annaz	-az	annaz	-az
Ergative:	–	–	–	–
Directive:	anna	-a	–	–
Instrumental:	annit	-it	annit	-it

- annaš, common gender *a*-stem; "mother"
  - The genitive plural form *annan* occurs only in Old Hittite.

Hittite Grammar

- Verb Paradigms:

    - Like Common anatolian, Hittite had only one mood, the indicative, two tenses, present and preterite, and two voices, active and mediopassive.

    - Hittite had two conjugations, the *mi-* and *ḫi-* conjugations. The active plural endings and all of the mediopassive endings are similar or identical in both conjugations, and verbs of one conjugation often acquired endings from the other by analogy, especially by later dates.

    - Hittite also had a set of endings for the imperative in all numbers and persons.

Hittite Grammar

- Verb Paradigms:

    - Hittite had considerable variation in ablaut in root athematic verbs of both conjugations. Verbs of the *mi*-conjugation often have *e*-vocalism in the 3rd singular present in contrast to either *a*-vocalism or no vocalism in the 3rd plural present. Some verbs of the *ḫi*-conjugation have the opposite pattern. The Hittite alternation of *a* and *e* likely continues the PIE alternation between *o and *e.

    - Root athematic stems seem to be the most common in Hittite, but there are several types of derived stems. Hittite had two nasal presents, one with infix -*nin*- and one with suffix *-nu-,* both *mi*-conjugation.

Hittite Grammar

- Verb Paradigms:

  - Hittite also continues the PIE factitive suffix *-eh$_2$- as *-aḫḫ-,* also a factitive suffix. Verbs constructed with this suffix conjugate in earlier forms as *ḫi*-verbs and in later forms also as *mi*-verbs.

  - Of the thematic verbal suffixes, Hittite continues PIE *-sḱe- as *-(i)ške-,* which could be attached to any verbal stem to form iteratives, duratives and distributives.

  - Hittite had an infinitive formed with one of two suffixes, *-anna* and *-wanzi,* which was

Hittite Grammar

- Verb Paradigms:

  - The Hittite participle was formed with a suffix *-nt,* which formed a past passive participle from transitive verbs and a past active participle from intransitive verbs.

  - There was also a supine suffix *-wan,* the result of which could only be used with the verb *dāi-,* "place," to indicate beginning an action.

  - Included in the following slides are verb paradigms for both conjugations, including the infinitive, the participle stem and the supine. Verb forms will be written in broad

Hittite Grammar

1st sg:	lep-mi	lep-un	lep-allu	lep-ḫari	lep-ḫat	lep-ḫaru
2nd sg:	lep-ši	lep-t	lep-Ø	lep-tari	lep-tat	lep-ḫut
3rd sg:	lep-zi	lep-t	lep-tu	lep-(t)ari	lep-tat	lep-(t)aru
1st pl:	lep-wani	lep-wen	lep-wani	lep-wašta	lep-waštat	lep-waštat
2nd pl:	lep-tani	lep-ten	lep-ten	lep-tuma	lep-tumat	lep-tumat
3rd pl:	lep-anzi	lep-er	lep-andu	lep-antari	lep-antat	lep-antaru

lep-anz-	lep-wanzi	lep-wan

Hittite Grammar

1st sg:	ār-ḫi	ār-ḫun	ār-allu	ār-ḫari	ār-ḫat	ār-ḫaru
2nd sg:	ār-ti	ār-ta	ār-Ø	ār-ta	ār-tat	ār-ḫut
3rd sg:	ār-i	ār-s	ār-u	ār-a	ār-at	ār-aru
1st pl:	ār-weni	er-wen	ār-weni	ār-wasta	–	–
2nd pl:	ār-teni	er-ten	ār-ten	ār-tuma	ār-tumat	ār-tumat
3rd pl:	ār-anzi	er-ir	ār-antu	ār-anta	ār-antat	ār-antaru

ār-ant-	ār-anna	ār-wan

Hittite Grammar

1st sg:	taruḫ-mi	taruḫḫ-un	taruḫḫ-allu	taruḫḫ-ari	taruḫḫ-at	taruḫḫ-aru
2nd sg:	taruḫ-ši	taruḫ-t	taruḫ-Ø	taruḫ-tari	taruḫ-tat	taruḫḫ-ut
3rd sg:	taruḫ-zi	taruḫ-t	taruḫ-tu	taruḫ-tari	taruḫ-tat	taruḫ-taru
1st pl:	taruḫḫ-weni	taruḫḫ-wen	taruḫḫ-weni	taruḫḫ-wašta	taruḫḫ-waštat	taruḫḫ-waštat
2nd pl:	taruḫ-teni	taruḫ-ten	taruḫ-ten	taruḫ-tuma	taruḫ-tumat	taruḫ-tumat
3rd pl:	taruḫḫ-anzi	taruḫḫ-er	taruḫḫ-antu	taruḫḫ-antari	taruḫḫ-antat	taruḫḫ-antaru

taruḫḫ-anz-	taruḫḫ-wanzi	taruḫḫ-wan

Hittite Grammar

- Syntax:

    - Like the other Anatolian languages, Hittite clauses not at the beginning of a discourse or separate section of a text typically began with a series of clitics attached to connective particle. The most common Hittite connective was *nu,* which is cognate with English "now" though it does not carry temporal information, but *ta* and *šu* were also common.

    - The connective could also be replaced with another element of the clause if it were fronted to the beginning for emphasis. The clitic chain

Hittite Grammar

- Syntax:

    - The order of clitics in a chain was fixed in the following order:

        – conjunctions: *-(y)a,* "and"; *-a,* "but"; *-ma,* "but"

        – quotative particle (indicates direct quotation): *-wa(r)*

        – enclitic pronouns (3rd person always comes first)

        – reflexive particle: *-za*

        – local particles (meaning not known): *-kan; -*

Hittite Grammar

- Syntax:

    - The grammar of relative clauses in Hittite relied on word order. If the relative pronoun, *ku-iš,* is the first word of the clause or preceded only by a sentence connective (with or without the clitic chain), the pronoun is indefinite. If it is preceded by any stressed elements in the clause, however, the pronoun is definite. As in most older IE languages, the relative clause precedes the main clause in a sentence.

        – example: *nu=wa=mu UNŪTĒ*[MEŠ] *kue EGIR-*

The Anittas Text (Narrow)

^Ma-ni-it-ta DUMU ^Mpi-it-ḫa-na LUGAL ^{URU}ku-uš-ša-ra *QA-BU-MA*

ne-pi-iš-za-aš-ta ^DISHKUR-un-ni a-aš-šu-uš e-eš-ta

na-aš-ta ^DISHKUR-un-ni-ma ma-a-an a-aš-šu-uš e-eš-ta ^{URU}ne-e-ša-aš LUGAL-uš ^{URU}ku-uš-ša-ra-aš LUGAL-i ...

LUGAL ^{URU}ku-uš-ša-ra URU-az kat-ta pa-an-ga-ri-it we-e-et nu ^{URU}ne-e-ša-an iš-pa-an-di na-ak-ki-it da-a-aš

The Anittas Text (Narrow)

^{URU}ne-e-ša-aš LUGAL-un *IS-BAT* ... DUMU^{MESH} ^{URU}ne-e-ša-aš i-da-a-lu na-at-ta ku-e-da-ni-ik-ki tak-ki-is-ta

an-nu-uš at-tu-uš i-e-et

nu ^Mpi-it-ḫa-a-na-aš at-ta-aš-ma-aš a-ap-pa-an ša-ni-ya we-e-et-ti hu-ul-la-an-za-an hu-ul-la-nu-un

^DUTU-az ut-ne-e ku-it ku-it-pat a-ra-iš nu-uš ḫu-u-ma-an-du-uš-pat ḫu-ul-la-nu-un

ka-ru-u ^Mu-uḫ-na-aš LUGAL ^{URU}za-a-al-pu-wa ^Dši-u-šum-mi-in ^{URU}ne-e-ša-az ^{URU}za-a-al-pu-wa pe-e-

The Anittas Text (Narrow)

ap-pe-ez-zi-ya-na ^Ma-ni-it-ta-aš LUGAL.GAL ^Dši-u-šum-mi-in ^{URU}za-a-al-pu-wa-az a-ap-pa ^{URU}ne-e-ša pe-e-taḫ-ḫu-un

^Mḫu-uz-zi-ya-na LUGAL ^{URU}za-a-al-pu-wa ḫu-šu-wa-an-ta-an ^{URU}ne-e-ša u-wa-te-nu-un

^{URU}ḫa-at-tu-ša

tak-ki-iš-ta

ša-an ta-a-la-aḫ-ḫu-un

ma-a-na-aš ap-pe-ez-zi-ya-na ki-iš-ta-an-zi-at-ta-at

The Anittas Text (Narrow)

ša-an ^Dḫal-ma-šu-i-iz ^Dsi-i-uš-mi-iš pa-ra-a pa-iš

ša-an iš-pa-an-di na-ak-ki-it da-a-aḫ-ḫu-un

pe-e-di-iš-ši-ma Z....AH.LI-an a-ne-e-nu-un

ku-iš am-me-el a-ap-pa-an LUGAL-uš ki-i-ša-ri-nu
^{URU}ḫa-at-tu-ša-an a-ap-pa a-ša-a-ši na-an ne-pi-
ša-aš ^DISHKUR-aš ḫa-az-zi-e-et-tu

The Anittas Text (Broad)

^MAnitta DUMU ^MPitḫāna LUGAL ^{URU}Kuššara *QABUMA*

nepišzašta ^DISHKURunni āššuš ēšta

našta ^DISHKURunnima mān āššuš ēšta ^{URU}Nēšaš LUGALuš ^{URU}Kuššaraš LUGAL-i ...

LUGAL ^{URU}Kuššara URUaz katta pangarit wēt nu ^{URU}Nēšan išpandi nakkit dāš

^{URU}Nēšaš LUGALun *ISBAT* ... DUMU^{MESH} ^{URU}Nēšaš idālu natta kuedanikki takkista

The Anittas Text (Broad)

annuš attuš iyēt

nu ^MPitḫānaš attašmaš āppan šaniya wētti hullanzan hullanun

^DUTUaz utnē kuit kuitpat araiš nuš ḫūmandušpat ḫullanun

karū ^MUḫnaš LUGAL ^{URU}Zālpuwa ^DŠiušummin ^{URU}Nēšaz ^{URU}Zālpuwa pēdaš

appezziyana ^MAnittaš LUGALGAL ^DŠiušummin ^{URU}Zālpuwaz āppa ^{URU}Nēša pētaḫḫun

^MḪuzziyana LUGAL ^{URU}Zālpuwa ḫušuwantan

The Anittas Text (Broad)

^{URU}Ḫattuša

takkišta

šan tālaḫḫun

mānaš appezziyana kištanziattat

šan ^DḪalmašuiz ^Dsīušmiš parā paiš

šan išpandi nakkit dāḫḫun

pēdiššima Z....AHLIan anēnun

kuiš ammel āppan LUGALuš kīšarinu ^{URU}Ḫattušan āppa ašāši nan nepišaš ^DISHKURaš ḫazziēttu

The Anittas Text (Translation)

Anittas, son of Pithanas, king of Kussara, speak thus. Dear was he to the Stormgod of heaven, and when he was dear to the Stormgod of Heaven, the king of Nesa [tablet damaged] to the king of Kussara. The king of Kussara came down from the city in force and took Nesa in the night by force. He took the king of Nesa captive and did no evil to any of the inhabitants of Nesa. [tablet damaged] made them mothers and fathers, and After my father, Pithanas, I suppressed a revolt in the same year. Whatever country rose up from the east, I defeated each of them.

The Anittas Text (Translation)

Previously, Uhnas, king of Zalpuwas, removed our Sius (probably a statue) from Nesa to Zalpuwas, but later the Great King Anittas brought back our Sius from Zalpuwas to Nesa and also brought back Huzziyas, king of Zalpuwas alive. Hattusas [end of the front side of the tablet; may or may not be part of the same sentence as the next word] contrived, and I abandoned it, but when later it was hungry (suffered famine), my goddess Halmasuwiz gave it forth to me, and I took it by force in the night, and in its place weeds I sowed. Whoever after me becomes king and settles again

Student Exercise

- Given broad transcription forms of the necessary pronouns, noun, verb and clitics, translate the following clause into Hittite:

  - "...and he sees whichever horse..."

    – clitics: quotative clitic *war,* clitic conjunction *-(y)a,* nom 3rd sg clitic pronoun *-aš,* "he/she"

    – indefinite accusative common gender pronoun *kuin,* "which"

    – common gender *u*-stem noun *ekk-uš,* "horse"; translation should be accusative

    – *hi*-conjugation verb *uh-hi,* "see"; translation

A Brief History of the Hittite Empire

●Although knowledge of the history of the Hittites is not necessary for an understanding of the language, the history itself is quite interesting. Furthermore, the Hittites felt the deeds of their kings were important and so wrote them down, and it is those deeds which make up a large portion of the surviving body of Hittite texts. Obviously, a proper, in-depth history would take too much time and space to write here, so what follows is merely an overview of the reigns of the most notable Hittite kings. The first two slides are somewhat redundant after the provided translation of the Anittas text in earlier slides.

The Old Kingdom

- As recounted in the "Anittas text," the oldest known surviving Hittite tablet (excerpts from which are included in later slides), the Hittite Empire had its beginnings under Pithānas, the king of the city Kussara, who took the city of Neša in a night raid. It is interesting to note that after doing so, Pithānas is said to have done no evil to its people and honoured them as mothers and fathers. Also interesting is that neither Pithānas nor his son Anittas had Indo-European names.

The Old Kingdom

●Pithānas' son Anittas went to war with king Huzziyas of Zālpuwas over a stolen god (presumably a statue), retook the item in question, and captured both the city and its king. At some point after, he also took the city of Hattusas in a night raid and cursed it. Archaeological evidence suggests he may have burned it.

●How Pithānas and Anittas were related to the later kings is uncertain, as none claimed them as ancestors.

The Old Kingdom

- The Old Kingdom was traditionally considered to have been founded by a king identified as Labarnas, though this may have been a title, as subsequent kings were also sometimes called Labarnas, including Hattušili I, who may be the same man as the first Labarnas. Hattušili I was the king who moved the capital to Hattusas and began southward expansion into what is now Syria. Note that the "Hattušili" is actually Hattic in origin and means "man of Hattuša." "Labarnas" appears to be Luwian in origin and is also written as "Tabarnas," probably meaning something like "the powerful one," via PIE $*d^heb$-ro-.

The Old Kingdom

- Labarnas I, who may have been Hattusilis I, became king after being named heir by his father-in-law PU-Šarruma (probably Hurrian, in which case his name likely reads Hešmi-Šarruma) after PU-Šarruma's sons turned against him in some way which is not preserved in any detail. One of those sons, however, called Papahdilmah (another Hattic name), still had supporters among the chief officers and servants of his father and, perhaps inevitably, a civil war ensued.

The Old Kingdom

●The civil war apparently lasted for many years, and ended with the deaths of every chief who opposed Labarnas I, as well as their families. After this, the campaigns of Labarnas I saw the subjugation of numerous cities and, most likely, much of the land between Adaniya (modern Cilicia) and the city of Zalpa on the Black Sea coast (possibly now underwater), as well as some of the land to the west in the land referred to by the Hittites as Arzawa, so that by the end of his reign he controlled approximately one third of what is now Turkey. As with the previous two kings mentioned, he took several cities in night raids.

The Old Kingdom

.The successor of Labarnas I is unclear. It is unlikely to have been Hattušili I, as Hattušili proclaimed his right to the throne as due to being the son of the brother of Tawannanna (another Luwian word, but not a name, probably from PIE (s)téh$_2$wen(o)-), which implies that he was the queen's nephew. Later records of Hittite succession laws imply that this could only occur if the king had no male issue, which Labarnas I certainly did, as his sons are recorded to have ruled the lands near Hattuša during his reign.

The Old Kingdom

●Regardless of whether Hattušili I was Labarnas' son by adoption or actually Labarnas himself, he is certainly of the most celebrated early Hittite kings, despite disinheriting the entire previous royal line and forbidding the names of Tawannanna and her children from ever being spoken. Under his rule, he expanded the lands of the Hittites to encompass two-thirds of modern Turkey, from the city of Wiluša (Homeric (W)ilios) in the northwest to the city of Alalah in the southeast.

The Old Kingdom

●With the death of Hattušili I and the succession of his grandson Muršili I, probably the son of Hattušili's daughter Haštayara. Muršili is recorded in the Proclamation of Telipinu to have destroyed the kingdom of Yamhad and established the borders of the kingdom at the sea, presumably meaning he conqured the remaining Anatolian territory not previously controlled by the Hittites. He also led raids deep into Mesopotamia, going so far as to sack the city of Babylon, ending the Amorite dynasty of Hammurabi and paving the way for the Kassite invasion; it may be that this raid was due to an alliance or agreement with the Kassites, or it may be that Muršili simply wished to outdo his ancestors.

The Old Kingdom

●After returning to his kingdom from the sack of Babylon, Muršili was assassinated by a conspiracy led by his brother-in-law Hantili I, his cupbearer, and assisted by his son-in-law Zidanta, who later became king after killing the legitimate heir Pišeni and his children. Unusually for a usurper, Hantili apparently died of old age. Hantili is also credited with rebuilding the walls of Hattuša in a case-mate variety atop an artificial glacis and establishing a trade agreement with Kassite Babylon in exchange for returning the idol of Marduk stolen by Muršili.

The Old Kingdom

●Hantili had difficulty near the end of his reign with Hurrian invaders in the east, managing to fend them off while neglecting his northern borders. During this time is the first Hittite loss of territory to a people known as the Kaškans, who destroyed the holy city of Nerik. According to texts from this period, Labarna and Hattušili contended with the Kaškans but did not allow them to cross the Kumešmaha River, the location of which is currently unknown, though it must have been to either the east or west of the city of Zalpa.

The Old Kingdom

●Hantili I's successor, Zidanta, accomplished nothing of note before he was killed by his own son and heir, Ammuna, sometimes referred to as the Axe King. During his reign much land was lost, including Arzawa (Luwia), Pala and Kizzuwatna (Adaniya, now Cilicia), and the Old Kingdom was wracked by civil war, though he did successfully retain the core lands of the kingdom despite their rebellion. His successor, Huzziya I was not the direct heir and probably acquired the throne by murdering his own brothers. A tablet recording the myth of the slaying of the serpent Illuyanka by the storm god of Nerik dates to the reign of Huzziya I. He was deposed, but not killed, by his brother-in-law Telipinu, last king of the Old Kingdom

The Old Kingdom

•Telipinu's accomplishments include preserving what was left of the Old Kingdom, entering into an alliance with the Hurrian state of Kizzuwatna against another Hurrian state, Mitanni, and authoring the Edict of Telipinu, a surviving Hittite text which outlines succession laws and includes a great number of Hittite kinship terms. He was the last king of note to rule the Old Kingdom.

The Middle Kingdom

- The Hittite Middle Kingdom is a sort of Dark Age in Hittite history. Little is known about the events that transpired, but the capital was moved twice, first somewhat northeast of Hattuša to Šapinuwa, and then further east to Šamuha. An archive was found in the first of the two, but not enough of it has been translated to make any claims about the events of the period. The Middle Kingdom ended with the reign of Tudhaliya I, who reconquered the land of Assuwa, including the lands of Taruisa and Wilusiya. Under his rule the Hittites again expanded into Arzawa and vanquished the states of Aleppo and Mitanni. After him, there were no strong kings until the reign of Šuppiluliuma, before which the enemies of the Hittites pushed far enough into their territory to raze the city of Hattuša.

The New Kingdom

•By the reign of Šuppiluliuma I, the Hittites had declined in power due to constant Kaškan invasions and infighting. Šuppiluliuma took full advantage of the fact that others in the region had similar problems at the time to retake much of the territory his predecessors had lost. Under his reign the Hittites began to develop a sense of rulers as divine beings rather than the earlier concept of first among equals. Taking advantage of the instability of Egypt, he also brought new lands in the Levant under Hittite control, inciting local leaders to revolt against the reign of Akhenaten (also known as Amenhotep IV). He almost entered a marriage alliance with Egypt, but his son Zannanza died under suspicious circumstances on his journey south. Furious at the new Pharaoh Ay for his presumed actions, Šuppiluliuma declared war on Egypt.

The New Kingdom

•It must be assumed that by this point the Hittites had fully recovered from their losses under previous kings, as Šuppiluliuma successfully took entire vassal states in Canaan and northern Syria as far south as Qadesh and Byblos. This proved to be his downfall, however, as the plague brought back with the Egyptian prisoners taken in the war devastated the Hittite heartland, killing both Šuppiluliuma I and his successor Arnuwanda II, who reigned for only a short time before his death and the succession of his younger brother, Muršili II.

The New Kingdom

●Because Muršili II was so young when he assumed the throne, his enemies were scornful of him, calling him an ignorant child. He could not have been a child, of course, as Hittite succession laws did not allow children to rule. At the beginning of his reign were many rebellions, the most dangerous of which were Kaškan, which he successfully put down. In spite of the mockery directed at him, he reigned at least twenty-two years, possibly as many as twenty-seven, conquered as far south as Damascus and Mari and east to the border of Assyria, and reconquered all the lands in the north and west except the northwestern land between Wiluša, Maša, and the Sea of Marmara. There was a solar eclipse in the tenth year of his reign.

The New Kingdom

●From the reign of Muršili II onward, the Hittites were one of the great powers of the region for a little over a century before falling to a multitude of invasions in the twelfth century BC. The power of Assyria was still growing, threatening both the Hittites and the Egyptians, and it was around this time that the migrations of the Sea Peoples down the Mediterranean coast, taking Silicia and Cyprus and cutting off naval trade routes and an important mountain pass. This left the Hittite core lands vulnerable to attack on all sides, and Hattuša was razed again following numerous invasions by the Kašskans, Phrygians and Bryges. After this, the Hittite kingdoms disappeared from the historical record and most of the land was taken by Assyria. This was part of the wider Bronze Age Collapse.

Answer to the Student Problem

- "...and he sees whichever horse..."
  - broad: ku-in=war=a=aš nu ekk-un uḫ-i
  - narrow: ku-in=wa-ar=a=aš nu ek-ku-un u-ḫi
  - continuous words: kuinwarāš nu ekkun uḫi
  - in cuneiform:

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