

# HITTITES

## → How did Hittites live?

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**I**magine of a vase covered with cracks and motifs. It might seem strange to you but try. If you want a clue look at the picture on the board. Think about it. Imagine. 3000 years ago you were made in Boğazköy. You have been living long, very long... You are still alive today. Amazing, isn't it? The wheat you stored was produced in the King's field. The figures on you tell about the lifes of the people who made, shaped, fired, used and protected you. You have seen what they did at the births, deaths and weddings. The voices of all the people of Hittites were stored in your memory; you slept for thousands of years. They released you from the soil. They wiped, cleaned and repaired you. You are ready to talk. We wonder what you are going to tell us. We call this skill as historical empathy. If you find emphasising not easy, you can animate the figures on the vase. While doing this, you witness how the history will come alive.



## INTENDED LEARNING OUTCOMES

- **All students:** will describe the basic features of Hittite culture by using evidence.
- **Most students:** will draw inferences regarding the structure of Hittite society and culture.
- **Some students:** will build links between Hittite culture and our cultural features today based on the evidence.

**Grade:** 9

**Time:** 80 minutes.

### Key Question:

How did Hittites live?

### The Aim of the Lesson:

To draw inferences about the social and cultural aspects of Hittite Empire using historical evidence.

### Curricular links:

Students describe the political, social, cultural, economic structures of first civilizations lived in Anatolia and their interaction with the surrounding civilizations.

### Preparation

- Print out the visuals in colour that are provided on the website of EUROCLIO (<http://www.euroclio.eu>). It is advised to use as many visuals as possible because you are going to create a museum within the class.
- Pay attention to make the visual of İnanlık Vase greater than the others. The visual of the İnanlık Vase is provided in Appendix 1.
- Write in capital letters at the top of the board, "CLASS MUSEUM: HITTITES". Put İnanlık Vase in the middle of the board and tape the other images that reflect Hittite culture to different parts of the board.
- Make copies of 1st, 2nd, 3rd and 4th friezes, which is provided in Worksheet-2A, 2B, 2C and 2D respectively, by the number of students. [According to the physical stuation of the class, students will be grouped of 4 or 8. Adjust the number of copies. If you have a group of 4, give one frieze for each student and if you have a group of 8, give one frieze for two in each group].
- Copy the assessment page for each group provided in Worksheet-1.

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## STARTER

1. Take students in class in order and tell them: "Welcome to our class museum. Please examine all visuals and choose one of them. Do not tell what you choose to anyone. Keep in mind your object and the related information under the object and then please sit your place".
2. Tell your students that you have also chosen one object and you will show them the object by imitating it without saying a word (using body language). Then imitate the shape of İnanlık Vase with your body. Ask them to guess which object you have chosen. If they cannot guess, show the visual of the object (İnanlık Vase).
3. Ask your students to do the same. They should mime their objects like you did in front of the class. If necessary, they can ask their friends for help to do their acting. While one student imitating his/her chosen object, ask other students to predict the object. If they cannot predict, ask the student to tell what object s/he has been imitating.
4. Having finished the activity, address the following question to the students: "What can you say about the Hittite culture so far? How do you think they lived and what do you think about their way of living?" Write the answers on the board.
5. Divide the students into groups of 4 or 8. Hand out **Worksheet-1** to the groups and have it filled out by showing İnanlık Vase visual in the middle of the board. You may want to project the visual on the board using beamer.
6. Have their answers to the questions on the Workshee-1. If necessary, complete the missing information and correct the wrong information. Required information about the vase is provided in "**Information Note**".
7. Hand out the **Worksheet-2A, 2B, 2C, 2D** to the students as explained under the title of preparation above. These worksheets contains enlarged photocopies of the figures on the vase. Ask your students to examine the figures that s/he gets and answer the questions provided on the worksheets.
8. Answer each question on the worksheets by discussing it with relevant group of students and the whole class.
9. Ask students to empathize with İnanlık Vase and write a text addressing what it could have seen during its lifetime.

8 min.

7 min.

15 min.

5 min.

20 min.

10 min.

15 min.

time

**Evaluation:**

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.



INFORMATION  
NOTE

According to the written sources, in the last stages of the Colony Age, Anitta, the son of Pithana, united the city states and established the first central state in Anatolia. Hattusili moved the state capital from Nesa (Kültepe-Kaniş) to Hattusa (Boğazköy). This period is known as the Old Hittite Kingdom and the art in this era was, to a large extent, bound up in the Anatolian tradition as especially revealed by the excavations of Boğazköy, Alacahöyük, Eskişar and Masathöyük. Today, we know that the tradition of making a vase with relief existed in the Colonial Age and this tradition continued in Old Hittite Period. The best examples were uncovered in Eskişar, İnadık and Bitik. İnadık Vase is one of the best examples of this type. Large-sized bull rhytons and the bath wares, the flask-shaped containers, the filter pots and the beaked jugs are the major works of this period.

İnadık vase was found during the excavation of a tumulus in İnadıktepe in Çankırı. This name was given to the hill because it is located near to İnadık village. The vase is currently in the Anatolian Civilizations Museum, Ankara. It is the only Hittite vase found intact. The vase was found in a temple along with other findings in the tumulus. The pictures on the famous vase depict the marriage ceremony of the Gods. When the embossed and colored motifs on the vase are examined one by one, each figure and motif complements each other in a way that it reflects a sacred marriage ceremony. Almost all of the figures on the vase are doing something for the ceremony.

If we examine the vase from bottom to top, the first frieze contains a male figure making pottery, a God figure and figures of people who are praying. This indicates that they had a certain belief system. Furthermore, a male figure playing lyre and female figures preparing meals could also be observed. Based on the figures in the first frieze, it could be argued that there was a division of tasks between men and women. Looking at Frieze II, a statue of a bull and a male figure stabbing the bull can be seen. It is an important detail in terms of showing that sacrificing animals during ceremonies is a tradition coming from those times. Second Frieze also features the God and the praying figures. By examining the figure, a man offering a drink to the God by holding beaked jugs, it could be also said that they decorated their cups with animal figures.

The serving of the drink to the God shows that the drink has a sacred importance. The god and goddess figures sitting on a sacred marriage bed in Frieze III prove that the reliefs on the vase reflect the sacred marriage ceremony. The mud brick temple on the Frieze gives us an idea in terms of the architecture of the time. In this frieze, the male figures holding sabre can also be observed. This indicates that the defense is also important. In the last frieze, several acrobats engaged in various demonstrations. This is an indication of how much attention is given to entertainment. In the same way, the figures that play lyre and cymbal in all of the friezes show the importance of music and entertainment in those times.

In the transition to the Era of Assyrian Trade Colonies, İnadık Vase represents a typical example of the life style of the Old Hittite Period and subsequent age. From a single object, we could draw some arguments about the faiths, cultures and life styles of people lived then. In this sense, this is an important discovery.

[www.anadolumedeniyetlerimuzesi.gov.tr](http://www.anadolumedeniyetlerimuzesi.gov.tr)



**OBJECT EXAMINATION FORM**

**Description:**

1. What is the object? What does it look like? (Shape, color, structure, weight, volume, etc.).

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2. What was the object made for?

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3. When was it made? Which period does it belong to?

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4. Where was the object made?

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5. Where was the object found?

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6. How was the object found?

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7. Why was it named like this?

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**Analysis:**

8. How was the object made of?

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9. Who could have made this object?

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10. Who could have own this object at that time?

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11. How was this object used?

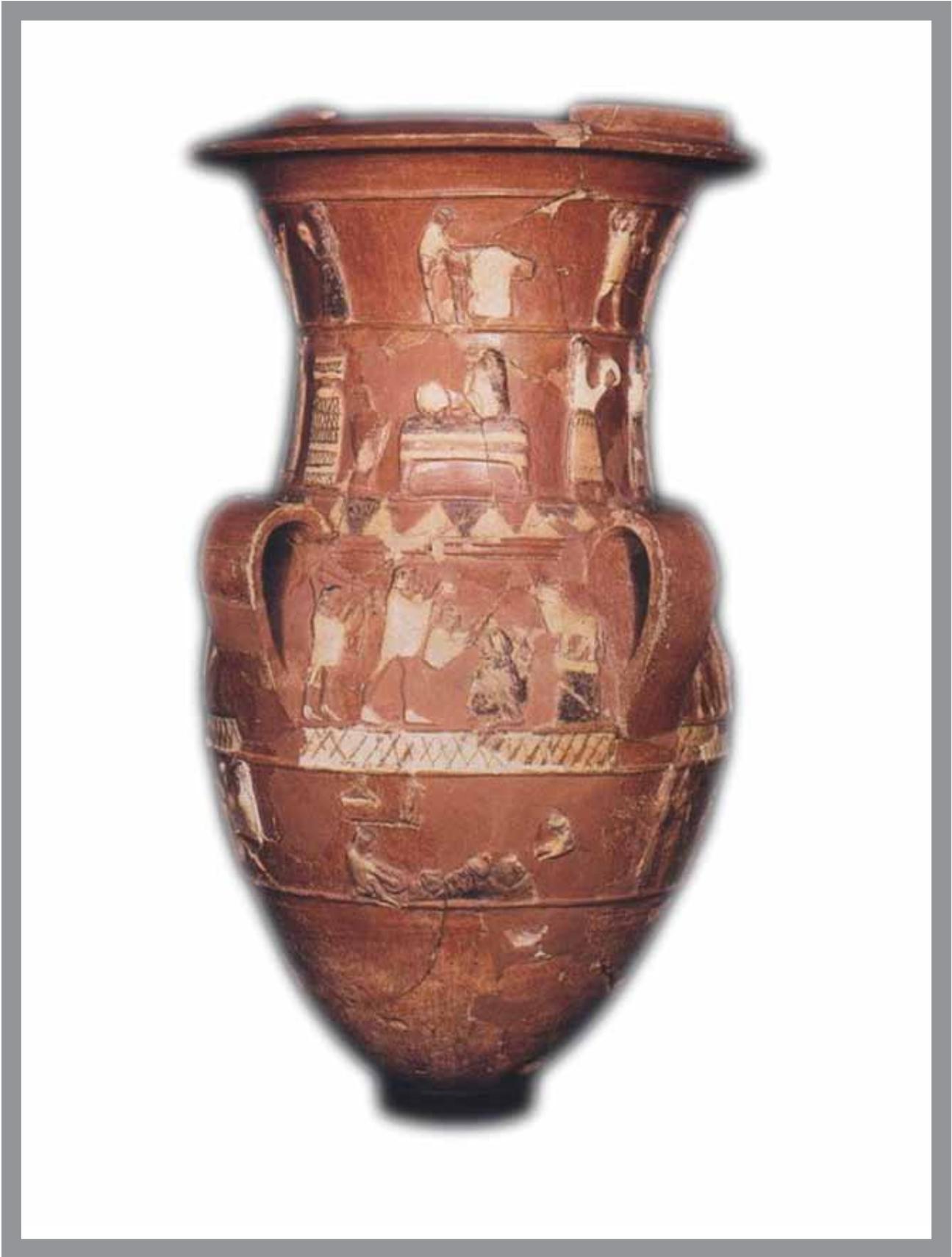
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12. What is meant by the figures on the object?

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PHOTO 1: İNANDIK VASE 1600 BC





**■ EXPLANATIONS OF THE FIGURES ON THE VASE****İnandık Vase****Frieze 1:**

- A male figure making pottery and hanging pots for the ceremony.
- A figure of two Gods sitting on both sides of the altar.
- Male figure playing the lyre (there are duck figures on the upper ends and lion figures on the lower ends).
- Two male figures standing facing one another and playing a big lyre (there are duck figures on the upper ends and lion figures on the lower ends).
- Two figures standing facing one another and praying (priest and nun).
- A tall male figure with earrings standing and playing instrument.
- The three pots (amphora) prepared for the ceremony on the pedestal (these are the same pots used for ceremony in Frieze 3).
- A female figure preparing food for the ceremony and mixing something. (cereals, butter or buttermilk) in churn with a stick held by both hands.

**Frieze 2:**

- Bull statue on the pedestal (it symbolizes the God of Storm and this shows that İnanlıktepe is the city of the God of Storm).
- A figure of kneeling male preparing the sacrificial bull in front of the altar.
- A male figure holding a knife in his hand and preparing to sacrifice the bull.
- A male figure presenting bull's blood with rhyton (holy drinking vessels) with one hand and praying with the other hand (the priest).
- A male figure playing the lyre.
- A figure (priest) praying with one hand and bringing three men from the behind by extending his right hand backward. The last man is holding a rhyton.
- Male figures holding altars in their hands.
- A god sitting on stool and holding a cup.
- An Altar.
- A figure (priest) with earrings serving drink to God with the beaked jugs (the same within the temple).
- A figure playing lyre with his both hands and a small figure holding this lyre in the bottom.

**Frieze 3:**

- An altar in front of the bed and a large altar.
- A temple made of mud brick, a man standing and playing an instrument, two female figures playing cymbals on the roof.
- Two men figures holding swords (rapier) in their hands (the swords that extending over the frieze show that they are long) followed by the procession going to the temple. These are the Gods of Sword (Rapier).
- A man figure playing a lyre and people who brought gifts to ceremony behind him (gifts on a heavy tray and a scepter).
- Two figures involving the ceremony procession by playing cymbals.

**Frieze 3:**

- A female figure playing cymbals.
- A male figure with earrings playing an instrument.
- A female figure with earrings playing cymbals.
- One large and one small (shows that he is in the air and out of sight) athletic male acrobats
- A female figure playing cymbals and a male figure playing a lyre.







## FRIEZE 4



➤ Please answer the following questions by examining the figures on the frieze:

1. What do you see on this frieze? Describe the figures you see.
2. What can and cannot we learn about the culture of the Hittites from this frieze?
3. Do you think that the cultural aspects that are seen on the object are similar to today's cultural aspects? Why?