

# Current Debates on Social Sciences

# 2

*History*



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Current Debates on Social Sciences 2

*History*

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**Bilgin Kültür Sanat Yayınları**

**2019**



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## Pots for the Food and Foodstuffs in the Hittites

Fadime ÜNLÜ\*

### Introduction

Documents about daily life are rarely seen in Hittite cuneiform sources. Given the information from the literature, there is no record about practices that can be defined as the culinary culture, and little known about the recipes. However, since the Hittites thought their Gods to be largely human-shaped, they presented various foods to the Gods in the festivals and rituals that they arranged in honor of these Gods. Further, these dishes were consumed by the festival attendees, unless otherwise stated. These rituals were recorded in various texts. Although there is little known, some information about foodstuffs, cooking patterns, culinary habits, and dish varieties is revealed from these recorded texts. According to that, the foods served to the Gods were included meat, cereal, bread, oil, honey, cheese. Also all these foodstuffs were stored, cooked or presented in some certain pots.

### 1. Cereals and Pulses

As the important elements of nutrition and among the field crops mentioned in the Boğazköy texts are wheat (ZÍZ), sesame (<sup>(GIŠ)</sup>šamama = ŠE.GIŠ.Ì), barley (*halkiš* = ŠE), fall barley (ŠE *zenantaš*) (Ertem, 1987: 1-8). When the texts are reviewed, it is seen that cereals such as barley, wheat, and various flours were placed in grain pots named <sup>DUG</sup>baršī-, and in <sup>DUG</sup>baršīyalli- cruses defined as large and small storage containers (Coşkun, 1979: 1-16).

KUB VII 24 Vs. 5 (Puvél, 1991: 195)

5 I PA ZÍZ I PA<sup>1</sup> GEŠTIN <sup>DUG</sup>bar-šī ŠÀ É HUR.SAG *Ku-ku-mi-ša iš-bu-wa-an-zi*

*Translation:*

5 They pour one cup of wheat and one cup of wine into the *baršī*- pot in the temple of *Kukumiša* Mountain.

Cereals are ground to flour (ZÍ, ZÍD/ZÍ.DA), and flour varieties such as wet flour (ZÍ.DA.DUR<sub>5</sub>), dry flour (ZÍ.DA.HÁD.DU.A), barley flour (ZÍ.DA.ŠE), emmer wheat flour (ZÍ.DA.ZÍZ), moist emmer wheat flour (ZÍ.DA.ZÍZ.DUR<sub>5</sub>) were obtained (Ünal, 2016: 607). These flours were used to make dough and over a hundred and fifty varieties of bread were made (Karauğuz, 2006: 11). Since the Sumerian, as in many languages, the word NINDA has been used to express “bread” in Hittites’s own language (Hoffner, 1974: 213). According to the existing texts, among the bread types made of wheat flour; bread types named NINDA.GUR<sub>4</sub>.RA, NINDA.GUR<sub>4</sub>.RA ZÍD.DA ZÍZ, NINDA.GUR<sub>4</sub>.RA *IM-ZA ZÍZ-aš* and bread named <sup>NINDA</sup>TAPPINNU made of barley flour

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<sup>1</sup>PA= *PARISU*: a dry measure. Ünal, 2016: 383.

were made (Ertem, 1987: 6, 12). According to the paleobotanical information obtained from the Boğazköy excavations, the Hittites made the bread that they offered to their Gods from higher quality wheat (*triticum aestivum*) and barley (*hordeum vulgare*), while their own breads were made from two kinds of red wheat (emmer and einkorn) (Ünal, 2007: 145). At the same time, different kinds of bread were baked by adding fruits or dairy products to the breads. While the breads were served to Gods and Goddesses, the pots being related to bread types mentioned as a shape of hand is the pot of <sup>(GIŠ)</sup>ŠU.KÚ.KÚ. Different kinds of bread were served in this pot as follows:

KBo XIV 116 IV 5-6 (Coşkun, 1979: 71)

5 ] *ú-da-an-zí nu* <sup>LÚ</sup>AZU NINDA.Ì.E.DÉ.A

6 *İŠ-T]U* <sup>GIŠ</sup>ŠU.KÚ.KÚ *PA-NI DINGIR* <sup>LIM</sup>III-ŠU *da-a-i*

*Translation:*

5 ] they bring and by the seer, the fat bread

6 ] it is served (for God) three times in the pot known as <sup>GIŠ</sup>ŠU.KÚ.KÚ (bread pot in the shape of hand) in the presence of God.

The other pots for kinds of bread mentioned in Hittite cuneiform texts are: <sup>DUG</sup>*barši-* defined as a large storage container or a grain clay pot; <sup>DUG</sup>*baršiyalli-* defined as the small store pot with wide mouth (Coşkun, 1979: 1-16); <sup>(DUG)</sup>GAL considered as having a form of goblet, glass or bucket (Coşkun, 1969: 21-33); <sup>(DUG)</sup>*abrušhi-* a clay container defined as a dish pot or a bowl with a broad mouth flattened body; <sup>(DUG)</sup>*huprušhi-* defined as a large fire-resistant earthenware pot-bowl that is suitable to use on fire; <sup>(DUG)</sup>*kaappi-* considered as a container like an earthenware pot; <sup>(DUG)</sup>PURŠITUM defined as a small earthenware pot or pan (Coşkun, 1979: 18-43).

Pulses and cereals were not used only as the raw materials of flour or bread, but also for making soup and various dishes. According to the Hittite cuneiform texts: TU<sub>7</sub> is a determinative used in front of the soup and names of soup. TU<sub>7</sub>.NÍG.ÀR.RA was used in the meaning of a dish made of fine flour. TU<sub>7</sub> BA.BA.ZA means barley paste soup, while the word BA.BA.ZA means barley paste and porridge (Ünal, 2016: 100, 542). Also, *GAYATU/QAYYATU* means a food made of roasted wheat and shows that wheat could be also consumed by roasting (Ünal, 2016: 127). Moreover, it is concluded that barley is not only used in the form of flour, but is consumed as a kind of porridge by being crushed and diluted in addition to being consumed as soup. In the text numbered KUB XV 31, it is seen that groats bread, barley porridge, a kind of stew dish and fruits are prepared to eat by mixing them together:

KUB XV 31 Vs. I 22-24 (Güterbock - Hoffner, 1989: 267)

22 *nu-uš-ša-an* <sup>NINDA</sup>*du-ú-ni-in pá-r-ši-ya na-an-ša-an A-NA* GUNNI

23 *da-a-i še-ir-ma-aš-ša-an me-ma-al* NINDA.Ì.E.DÉ.A UTÚL BA.BA.ZA

24 <sup>UTÚL</sup>*ga-an-ga-ti da-a-i IN-BI* <sup>HI.A</sup>*-ia-aš-ša-an še-ir iš-hu-wa-a-i*

*Translation:*

22-24: and he (the seer) breaks a *dunin*-loaf and places it on the hearth. On it he places meal, sweet-oil cake, porridge (and) *gangati*-stew, and pours fruit upon it.

The barley porridge dish (UTÚL BA.BA.ZA) is seen in an earthenware pot <sup>(DUG)</sup>*kaappi-* considered as a container like an earthenware pot with a broad mouth (Coşkun, 1979: 34-38). In the

text numbered KUB XXXVIII 25 I 17: This dish is referred to as “I <sup>DUG</sup>*qa-pí-eš* ÚTUL BA.BA.ZA” and means “a pot of barley porridge dish”.

There are some horticultural crops mentioned in the Hittite cuneiform texts and their meanings are partially known. According to Ertem (1987: 29), one of these plants is GÚ.GAL which is translated as fresh and dry bean, also its dish is referred to as <sup>UTUL</sup>GÚ.GAL, UZU GÚ.GAL and bread as NINDA GÚ.GAL. According to Hoffner (1974: 96-97) GÚ.GAL is a chickpea plant and served as a hot soup dish or stew dish.

GÚ.GAL.GAL, which is thought to be broad bean is mentioned as <sup>UTUL</sup>GÚ.GAL.GAL broad bean dish, TU<sub>7</sub>.GÚ.GAL.GAL broad bean soup and NINDA.LÁL ... ŠA GÚ.GAL.GAL bread with broad bean and honey (Hoffner, 1974: 98-99; Ertem, 1987: 30).

Hoffner (1974: 95-96) gives the equivalent of GÚ.TUR plant as lentil whereas Ertem (1987: 31) gives the equivalent of it as peas. This plant was used to make dish named <sup>UTUL</sup>GÚ.TUR as well and bread with honey named NINDA.LÁL ... ŠA GÚ.TUR. In addition to that, TU<sub>7</sub>.GÚ.TUR is referred to as pea soup (Ünal, 2016: 542). It is possible to see all of these pulses together in a text of rituals numbered CTH 398 (KBo IV 2). All of these pulses are mixed with various grains and cooked in a pot named DÍLIM.GAL:

KBo IV 2 Vs. I 9-11 (Bawanypeck, 2005: 22-23)

9 nu ZÍZ-tar ŠE *zé-e-na-an-ta-aš* ŠE *ba-aš-šar-na-an-za še-pí-it kar-aš*

10 *pár-bu-e-na-aš e-wa-an* GÚ.TUR GÚ.GAL GÚ.GAL.GAL *nu-kán ki-i* NUMUN<sup>H1A</sup>

11 *bu-u-ma-an-da* ŠE.LÚ<sup>SAR</sup>-ia IŠ-TU <sup>DUG</sup>DÍLIM.GAL *ša-an-bu-un-zi*

*Translation:*

9 rufous wheat, barley, fall barley, *baššarnant*- grain, cereal, rufous wheat

10 *parbuena*- grain, barley, lentil / pea?, bean / chickpea?, broad beans, and seeds

11 they are all cooked with cilantro in the DÍLIM.GAL pot.

Whereas, Ertem (1987: 30-31) defines GÚ.ŠEŠ plant as the dry type of the plant, Hoffner (1974: 99-102) describes it as bitter vetch and states that it was a typical nutrient consumed by the people at that time. The reason why it is considered as a typical nutrient must be that it was served to Gods as seen in the text numbered KBo XIII 101:

KBo XIII 101 I 11-13 (CTH 435) (Güterbock - Hoffner, 1997: 10-11)

11 .... I NINDA.SIG *pár-ši-ya-am-mi* KAŠ x [ . . . ]

12 [*w*]a-al-bi *ši-pa-an-da-ab-bi* I DUG.KA.GAG.A TUR ŠA GÚ.ŠEŠ [ . . . ]

13 *ši-pa-an-da-ab-bi* ....

*Translation:*

11-13: I break one thin bread, I libate beer [ . . . ] (and) *walbi*- drink. I libate one small vessel of KA.GAG A beer [with an infusion(?)] of bitter vetch.

While this text shows that the bitter vetch is served to Gods, it also shows the relationship of KA.GAG.A pot with the bitter vetch. However, KA.GAG.A pot is defined as “a vessel filled up with the poor quality beer” (Ünal, 2016: 107).

## 2. Plants and Vegetables

Although there is not much information about garlic (ŠUM<sup>SAR</sup>) and onion (*šuppiwašar*<sup>(ŠAR)</sup>, ŠUM.SIKIL<sup>SAR</sup>) among other known garden plants, onion (*šuppiwašar*<sup>(ŠAR)</sup>, ŠUM.SIKIL<sup>SAR</sup>) was used to establish analogy in a text of rituals:

KUB XXIX 7 Rs. 27-31 (Hoffner, 1974: 108-109; Ertem, 1987: 32-33)

27 EGIR-*an-da-ma-aš-ši-š[u-up-pi-wa-aš-b]ar*<sup>ŠAR</sup> *pi-an-zi an-da-ma-ka-an ki-iš-ša-an me-ma-i ma-a-an-wa*  
A-NA PA-NI DINGIR-LIM

28 *ku-iš-ki ki-iš-ša-an me[-mi-iš-ki-i-zi]zi ka-a-aš-wa ma-ab-ba-an šu-up-pi-wa-aš-har*<sup>ŠAR</sup> *bu-ur-ša-aš-ta-a-az*  
*an-da bu-u-la-li-ya-an-za*

29 *nu a-ra-aš a-ra-an ar[-ba Û-U]L tar-na-i . . .*

*Translation:*

27-29: Afterwards they give to him an o[nion(?)], and while this is being done, she speaks as follows: ‘If in the presence of the god anyone s[peak]s as follows: “Just as this onion is enclosed in leaves/skins and done does not let go of the other . . .

Different ideas were presented about the AN.TAH.ŠUM<sup>SAR</sup> plant whose dish named <sup>UTUL</sup>*burutel-* and whose bread named <sup>NINDA</sup>*harzazuta-* were made. However, this plant is considered to be a large and stalked plant, since it is mentioned in numbers in the texts (Ertem, 1987: 34-39). While Hoffner (1974: 16) describes the AN.TAH.ŠUM<sup>SAR</sup> plant as lily or crocus, Erkut (1998: 189-195) describes it as an alliaceous plant among liliaceae, while Ünal (2003: 92) describes it as a plant named saffron or crocus. The dish AN.TAH.ŠUM<sup>SAR</sup> is served to Gods with some various bread and wine as mentioned in the trailer texts of AN.TAH.ŠUM<sup>SAR</sup>’s festival:

KBo IV 13 Vs. III 18-20 (CTH 625)

18 *IŠ-TU NINDA.KU<sub>7</sub><sup>NINDA</sup> pu-un-ni-ki-it* <sup>UTUL</sup>*bu-ru-ti-li-it*

19 AN.TAH.ŠUM<sup>SAR</sup> *IŠ-TU KAŠ GEŠTIN*

20 *AŠ-RI<sup>HI.A</sup> ir-ba-a-an-zi*

*Translation:*

18 sweet bread and *punniki-* bread, AN.TAH.ŠUM<sup>SAR</sup> dish,

19 wine with beer

20 are respectively served on the grounds.

Also the existence of some dish names such as <sup>TU7</sup>*gangati*<sup>SAR</sup> plant, vegetable, vegetable soup (Hoffner, 1974: 112), <sup>TU7</sup>.SAR vegetable or herb soup, <sup>TU7</sup>.GIŠ.KIRI<sub>6</sub> garden soup (Ünal, 2016: 542) and <sup>TU7</sup>*kappara-* as a sort of soup made of vegetable (Ünal, 2016: 257) shows that vegetables are used to make different types of soup and various dish. Supporting this idea, <sup>DUG</sup>ÚTUL <sup>TU7</sup>.SAR is defined as a vegetable soup pot (Ünal, 2016: 572). Among pots related to <sup>TU7</sup>*gangati-* mentioned as a kind of vegetable soup in texts with Hittite cuneiform: <sup>(DUG)</sup>*abrušhi-* defined as a flattened pot or bowl with a wide/broad mouth; <sup>(DUG)</sup>*bu-prušhi-* defined as a large fire-resistant earthenware pot-bowl that is suitable to use on fire; <sup>(DUG)</sup>*kappi-* considered as a container like an earthenware pot with a broad mouth; <sup>(DUG)</sup>*PURSITUM* defined as a small earthenware pot or pan are involved. Besides, some dishes such as AN.TAH.ŠUM<sup>SAR</sup> (crocus) dish (<sup>UTUL</sup>*burutel-*), a vegetable dish (<sup>UTUL</sup>*duppašhainzi-*), cook’s meal (<sup>UTUL</sup> LÚ.MUHALDIM), table attendant’s meal (<sup>UTUL</sup> LÚ.GIŠ.BANŠUR), barley porridge dish



(<sup>UT</sup>BA.BA.ZA) were put into that *PURSĪTUM* pot (Coşkun, 1979, s. 18-43). In the text numbered KBo II 4, *PURSĪTUM* pot *kappi-* in Hittite is mentioned together with the <sup>TU7</sup>*gangati-* a kind of vegetable soup:

KBo II 4 Vs. I 1-2 (Součková, 2010: 293)

1 I NINDA.GUR<sub>4</sub>.RA BA.BA.ZA *wa-ar-na-aš* I NINDA.GUR<sub>4</sub>.RA ZÌ.DA DUR<sub>5</sub>

2 *tar-na-aš* I <sup>DUG</sup>*PUR-SÍ-TUM* TU<sub>7</sub> *kán-ga-ti*

*Translation:*

1 One loaf of *warnaš* bread made from barley porridge, one loaf of bread made of wet flour,

2 one *PURSĪTUM* bowl of vegetable soup

Additionally, the cook's meal (TU<sub>7</sub> <sup>LÚ</sup>MUHALDIM) and table attendant's meal (TU<sub>7</sub> LÚ <sup>GIŠ</sup>BANŠUR) are contained in *PURSĪTUM* bowl/pot as mentioned in the text numbered KUB LVI 48:

KUB LVI 48 Rs. III (Součková, 2010: 294; Tischler, 2016: 91)

3 I <sup>DUG</sup>*PUR-SÍ-TUM* TU<sub>7</sub> <sup>LÚ</sup>MUHALDIM I <sup>DUG</sup>*PUR-SÍ-TUM* TU<sub>7</sub> LÚ <sup>GIŠ</sup>BANŠUR]

4 [ I <sup>DUG</sup>*kā*]p-pí-iš LĀL š[a-an-bu-na-aš]A ½ ] UP-NI

5 [na-a]n-kán A-NA <sup>GIŠ</sup>DÍLIM.GAL AD.[KID iš-bu-u]-wa-an-zi

*Translation:*

3 one *PURSĪTUM* vessel of dish [cook's] meal (and) [one *PURSĪTUM* vessel of the table attendant's dish]

4 [one *kappi-* vessel of honey, [half] handful of š[*anbuna-* dish?]

5 [and they] pour it into the [wicker] DILIM.GAL vessel.

### 3.Fruits

The fruit trees whose meanings are known are; grape-vine (<sup>GIŠ</sup>GEŠTIN), date palm (<sup>GIŠ</sup>GIŠIMMAR), apple (<sup>GIŠ</sup>HAŠHUR/*binzuri*), apricot tree? (<sup>GIŠ</sup>HAŠHUR.KUR.RA), pomegranate (*nurati/NARMU*), pomegranate tree (<sup>GIŠ</sup>NU.ÚR.MA), sweet almond (*ŠIKDU*), olive (<sup>GIŠ</sup>SERDUM), fig (<sup>GIŠ</sup>MA/<sup>GIŠ</sup>PÈŠ) (Ertem, 1987: 57-68). These fruits, as an essential nutrition of body, play an important role in the fulfillment of vitamins and natural sugar also were used in the sweetening of meals and breads.

The preparation of a presentation basket (<sup>G1</sup>*kurta-*) full with bread, cheese and various fruits is described in a text describing the royal funeral (KUB XXXIX 7). The bread and cheese served at the ceremony are seen in a bowl used a presentation basket -named <sup>G1</sup>*kurta-* and the fruits consumed in everyday life are mixed in this basket:

KUB XXXIX 7 Vs. II 15-17 (Otten, 1958: 36-37; Kassian, Korolëv and Sidel'tsev, 2002: 492-493)

15 nu II <sup>G1</sup>*gur-da-li* IŠ-TU NINDA <sup>HI.A</sup> GA.KIN.AG *pár[-š]i-an-te[-it] (šu-un-)]na-an-zi*

16 *me-na-ab-ba-an-da-ma* <sup>GIŠ</sup>IN-BI <sup>HI.A</sup>*bu-u-ma-an-da* <sup>GIŠ</sup>PÈŠ <sup>GIŠ</sup>GEŠTIN HĀD.DU.A <sup>GIŠ</sup>S]E<sub>20</sub>-ER-DUM

17 <sup>GIŠ</sup>ša-ma-am-ma-an-za <sup>GIŠ</sup>HAŠHUR <sup>GIŠ</sup>HAŠHUR.KUR.RA *ku-it-t[a] (pa-ra-a) im-m]i-ya-an-zi*

*Translation:*

15 And they [(fi)]ll two <sup>G1</sup>*kurta*<sup>2</sup>containers with cr[u]mb[ed] loaves with cheese.

16 There to they [mi]x in all fruits f[igs, raisins, o]lives,

17 sesame<sup>2</sup>/nuts<sup>2</sup>, apples, apricots<sup>2</sup> eac[h (in turn)].

The fruits mentioned in the texts with the Hittite cuneiform texts are also seen in <sup>DUG</sup>*haršiyalli*-cruses defined as large and small storage containers:

KUB XV 1 Rs. III 15-16 (Roos, 2007: 94, 102)

15 III <sup>DUG</sup>*har-ši-ya-al-li* I<sup>EN</sup> ŠA Ì I<sup>EN</sup> ŠA LĀL

16 I<sup>EN</sup> ŠA IN-BI *te-eb-bi*

*Translation:*

15 set (down) 3 storage vessels: 1 with oil, 1 with honey,

16 (and) 1 with fruit.

Another container where the fruits are placed is <sup>GIŠ</sup>DĪLIM.GAL AD.KID:

KUB LVI 48 Rs. III (Součková, 2010: 294)

6 [I <sup>GIŠ</sup>DĪL]IM.GAL AD.KID [IN-BU] *tar-wa-aš-ši-iš ku-it im-ma* [IN-BU]

7 EN <sup>URU</sup>*Ne-ri-ik ú-e-mi-ya-zi* [nu-kán A-N]A <sup>GIŠ</sup>DĪLIM.GAL AD.KID

8 *a-pa-a-at iš-bu-wa-an-zi* III GAL.GIR<sub>4</sub>*da-an-na-ra-aš da-an-zi*

*Translation:*

6 [one] [DĪL]IM.GAL basket of shelled [fruit]

7 As long as The Lord of Nerik city finds [fruit], they put it into DĪLIM.GAL basket

8 they pour it there, (and) take three empty GAL.GIR<sub>4</sub> containers.

Olive, as one of the fruits that we discussed, was frequently used in everyday life. Olive oil Ì <sup>GIŠ</sup>*SERDUM* as mentioned in the texts with Hittite cuneiform, pure olive oil Ì <sup>GIŠ</sup>*SERDUM pítahvan* is generally written as Ì.DÜG.GA in the meaning of good quality oil in ritual texts (Hoffner, 1995: 109-110). There are many pots associated with the olive oil, including: <sup>(DUG)</sup>*kappi*- considered as a large pot with a large mouth, a pot-shaped pottery container, <sup>(DUG)</sup>*PURSÍTUM* defined as a small pottery (Coşkun, 1979: 34-43), <sup>(DUG)</sup>*KUKUBU* considered as a broad-bellied pot like a bowl, <sup>(DUG)</sup>*GAL* thought to be in the form of goblet, cup and bucket, *BIBRU* considered as a large bellied, animal shaped sacrificial vessel, <sup>DUG</sup>*huppar*- which is thought to be a bowl-sized container (Coşkun, 1969: 10-53). Although the sizes and forms of these containers varying, once the olive oil was produced, it was put into the <sup>DUG</sup>*haršiyalli*- clay potteries, which were storage vessels of approximately 900 liters. Firstly, it was transferred to the containers such as pots of small form for kitchen or sacrifice servings, then placed in bowl-shaped containers for the ease of use. For example, in the text numbered KUB XLV 12 Rs. III 18, it is read as “I <sup>DUG</sup>*PUR-SÍ* TUR Ì <sup>GIŠ</sup>*SE-ER-TUM*” and means “a small *PURSÍTUM* container of olive oil”.

#### 4. Meat and Dairy Products

In addition to the plants, vegetables and fruits, the nutrition of the Hittites includes meat and dairy products. The meat obtained by hunting since the beginning of history was provided from domestic animals together with the settled life but the hunting continued.

<sup>2</sup> <sup>GIŠ</sup>/<sup>GI</sup>/<sup>DUG</sup>*kurta*- / *katalli*- / *gurdali*-: a container, crate, hamper, basket. Ünal, 2016: 300.

Among the animal names, which is thought to be involved in the nutrition of the Hittites and described in the Hittite cuneiform documents are; sheep (UDU), goat (MÁŠ), cattle (GUD), bull (GUD.MAH), pork (ŠAH), rabbit (ARNABU), goose or duck (MUŠEN.GAL), partridge (*kakka-pa-*) (Ertem, 1965; Hoffner, 1967: 18). A variety of milk and dairy products are obtained from some of these animals. Milk and dairy products whose meanings are known are; milk (GA), good milk (GA DÜG.GA), dark milk or cream (GA.KALAG.GA), sweetened milk (GA.KU<sub>7</sub>), whey, buttermilk (GA EMŠU), fermented milk or a variety of cheese (GA DANNU), cheese (GA.KIN.AG), cheese (GA.KIN.DÜ) (Hoffner, 1994: 201-204).

As cheese was consumed as plain, it also was consumed for sweetening of various breads and this type is named as cheese bread (NINDA.GUR<sub>4</sub>.RA GA.KIN.AG).

KBo XV 25 Vs. 13 (Carruba, 1966: 2-3)

13 [I NINDA.KUR<sub>4</sub>.RA GA.KIN.AG]G TUR I NINDA.KUR<sub>4</sub>.RA <sup>GIŠ</sup>MA *pár-ši-ya-mi an-da-ma-kán ki-iš-ša-an me-ma-ab-bi na-ak-ki-i-iš* DINGIR<sup>LUM</sup> *zi-ik az-zi-[i]k-ki-i*

Translation:

13 I break small [one piece of cheese bread], one loaf of bread with figs and I say: “You, Mighty goddess, eat each one!

According to the inventory records of the Karahna city, the Karahna people pay taxes on God of 26 cities on an annual basis that includes cheese and cress oil taxes (Hazenbos, 2003: 207).

KUB XXXVIII 12 Rs. IV 7-9 (CTH 517. A) (Darga, 1973: 12, 17)

7 VIII GA.KIN.AG V BÁN I/II BÁN II *wa-ak-šur* Ì.NUN

8 LÚ<sup>MEŠ</sup> É.GAL <sup>m</sup>*Kán-tu-zi*-DINGIR<sup>LIM</sup> *pí-eš-kán-zi*

9 <sup>URU</sup>*Ka-ra-ab-na-aš ta-ru-up-ta-at*

Translation:

7 eight cheese, five BÁN<sup>3</sup>, half BÁN, two *wakšur*-<sup>4</sup>butter,

8 Kantuzili’s Palace members give, as well

9 the city of Karahna has been completed (to be counted).

According to the texts written in the Hittite cuneiform, the names of the fats obtained from the animals are; animal fats such as fat, tail fat (<sup>UZU</sup>Ì=šagan-, <sup>UZU</sup>*appuzzi-*), cattle fat or internal fat (Ì.GUD), lard (Ì.ŠAH), sheep fat or butter (Ì.UDU), butter (Ì.NUN) (Hoffner, 1995: 108-109).

We see the prices of oil and cheese obtained from animals in paragraph 181 of the Hittites laws (KBo VI 26 II 44):

KBo VI 26 II 44 (Friedrich, 1959: 80-81; Haase, 1968: 83; Imparati, 1964/1992: 168-169; Hoffner, 1997: 144-145)

44 . . . ŠA I *zi-pít-ta*[-ni]

45 Ì.ŠAH I GÍN KÙ.BABBAR ŠA I *zi-pít-ta-ni* Ì.NUN I GÍN KÙ.BABBAR

46 ŠA I *zi-pít-da-ni* LÁL I GÍN KÙ.BABBAR ŠA II GA.KIN.AG [(I GÍN) KÙ.BABBAR]

47 ŠA III IM-ZU I GÍN KÙ.BABBAR ŠI-IM-ŠU

Translation:

<sup>3</sup> BÁN: a drymeasurecapacity, 1/15 *PARISU*. Ünal, 2016: 101.

<sup>4</sup>(<sup>URUDU</sup>)*wakšur*: A vessel for wine, butter, milk, honey, oil, silver, clepsydra; and also a unit of linear dry and liquid measure and time measure. Ünal, 2016, s. 578.

- 44 . . . (The price) of one bottle of  
 45 lard is one shekel of silver, of one bottle of butter/ghee is one shekel of silver,  
 46 of one bottle of honey is one shekel of silver, of 2 cheeses is one shekel [of silver],  
 47 of 3 rennets is one shekel of silver.

Animal fats were used to give flavor to dishes for people and Gods. Sometimes, the fat was served to God or with other foods. For this purpose, they took their place in provisions list, and sometimes they were used as ritual materials. In a ritual text, it is seen that wardens ate fat:

KUB VII 41 + KBo X 45 + KUB XLI 8 + KUB XII 56 Rs. IV 16-17 (Ottén, 1961: 134-135; Collins, 1997: 171)

16 [(nu)] É-ri ku-i-e-eš GUNNI<sup>MEŠ LÚ.MEŠ</sup> us-ki-iš-ka-tal-li-iš GAM-an

17 a-aš-an-zi nu <sup>UZU</sup>Ī a-da-an-zi . . . .

*Translation:*

16-17: Those who are in the house, the guardians of the hearth, sit down and they eat the fat.

Milk and dairy products were not only consumed in various ways but also used in making soup and dish. TU<sub>7</sub>.GA meaning milk soup, TU<sub>7</sub>ME(-E) GA meaning a dish of milk and water and TU<sub>7</sub>.Ī meaning fatty soup (Ünal, 2016: 542) demonstrate that the milk and fat are consumed as dish. In fact, according to one text (KUB XII 16 I 10), the *balantiya*- slurry made of watery milk is presented it as “royal food” (Ünal, 2007: 151). It was also recorded in the texts that the sweetened milk in a feast dinner (GA.KU<sub>7</sub>) was served with meat dishes to the king and queen:

KBo XXI 85 Vs. I 22-24 (Alp, 1983/1993:374)

22 nu GA.KU<sub>7</sub> šu-up-pí-in-na UDU-un ku-in za-nu-wa-an-da-an A-NA EZEN<sup>DEN.Z[U</sup>

23 LUGAL-i a-da-an-na zi-ik-kán-zi na-an <sup>LÚ</sup>MUHALDIM-aš LUGAL-i MUNUS.LUGAL-ri-  
i/a

24 a-da-an-na da-a-I

*Translation:*

22 and sweetened milk, fried mutton in the Moon Feast

23 they serve that food to the king at the meal time, and also to the king (and) queen, the chef

24 serve it as meal.

Among the containers related to cheese mentioned in the texts written in Hittite cuneiform: <sup>(DUG)</sup>huprušbi-pot described as pot described as fire resistant, earthenware, and largebowl-pot shaped container; and <sup>(DUG)</sup>GAL considered as the pot formed in chalice, glass, and bucket are involved. Regarding the containers related to milk and milk products: <sup>(DUG)</sup>kappi-, thought to be a large mouthed and pot shaped container in the form of earthenware pot; <sup>(DUG)</sup>PURSĪTUM defined as a small earthenware pot or bowl are included among these products (Coşkun, 1979: 21-43). The GAL, one of these containers, was used to put both food and beverages, and in the text KUB IX 28 it is mentioned as follows:

KUB IX 28 I 28-29

28 [ ] x I GUNNI VII <sup>DUG</sup>GAL <sup>HIA</sup>da-a-i I-NA I <sup>DUG</sup>GAL GA.KIN.AG

29 [ ] x II GAL Ī.NUN Ī.GIŠ LÀL <sup>GIŠ</sup>GEŠTIN HÁD.DU.A <sup>GIŠ</sup>MA KAŠ GEŠTIN

*Translation:*

28 [ ] x puts one hob, seven GAL container, and cheese in one GAL container

29 [ ] x and two GAL cups of butter, vegetable oil, honey, raisins, figs, beer, wine

#### 4.1. Meat foods

UZU, known as meat and also used as a determinative for meat is mentioned along with some words such as dried meat (UZU HÁD.DU.A), large piece of meat (UZU GAL), small piece of meat (UZU TUR), hip (<sup>UZU</sup>BAR.GIM), rabbit meat (<sup>UZU</sup>EDIN.NA), cold meat (<sup>UZU</sup>ekunant-), kidney (<sup>UZU</sup>ELLÁG), color kidney (<sup>UZU</sup>ELLÁG.GÜN), liver (<sup>UZU</sup>HAŠU), fried meat (<sup>UZU</sup>KA.IZI, <sup>UZU</sup>KA.NE), liver (KABITTU/KABATTU), mutton (<sup>UZU</sup>šarnanta-) (Ünal, 2016) and it shows that different parts of animals were eaten in different ways.

Although detailed information on how these meats are cooked and consumed is not available in written sources, there are passages in the ritual texts that can be seen as a recipe. In one of these texts numbered KBo XI 72 Vs. II 41 vdd. (CTH 447), it is seen that giblets of sheep were grilled, and the mutton was boiled: *They then take three sheeps. They barbecue the liver, 'heart and colorful kidney' (or maybe spleen?) on open fire. They bring nine thick bread and cake into the sacrifice hole, and serve them as sacrifice. They boil the meat; (but) they do not put feet and skin into (boiler); but rather they put them into the hole* (Ünal, 2007: 138-139).

Meat dishes were mostly cooked by frying in an open fire or coal. A type of soup defined as “juicy meat dish” in the texts was made by boiling meat besides meat broth and cooked meat. It has been noted that, while doing this, the marrow bones with plenty of marrow were preferred (Ünal, 2007: 133). Some dishes mentioned in texts such as goat meal (<sup>UZU</sup>UTÚL MÁŠ.GAL), mutton meal (<sup>UZU</sup>UTÚL UDU) (Hoffner, 1967:42), meat broth or hodgepodge (<sup>UZU</sup>TU<sub>7</sub>), a kind of soup thought to be clear light soup or meat stew (TU<sub>7</sub>A.UZU), beef soup (TU<sub>7</sub>A.UZU.GUD), broth, dish with broth (TU<sub>7</sub>ME UZU), meat stew (TU<sub>7</sub> UZU), casserole dish or simple stew (TU<sub>7</sub> UZU *pittalwan-*) (Ünal, 2016: 542-543) show that meat was not only consumed by being fried, but also soup was made of it, and meat broth was used in meals or cooked with vegetables, or also it was just boiled and consumed as it was.

Among the pots related to meat found in Hittite cuneiform texts; <sup>(DUG)</sup>abrušhi- container, <sup>(DUG)</sup>buprušhi-, <sup>(DUG)</sup>KUKUBU container and <sup>(DUG/URUDU)</sup>NAG container are involved. <sup>(DUG)</sup>abrušhi- pot is described in relation to words such as sheep (UDU), liver (<sup>UZU</sup>NÍG.GIG), heart (<sup>UZU</sup>ŠÀ), chest (<sup>UZU</sup>GAB) and is defined as wide mouthed, flattened pot or bowl. <sup>(DUG)</sup>buprušhi- pot is mentioned with tallow (<sup>UZU</sup>appuži-), goose or duck heart (MUŠEN.GAL UZU ŠÀ) and defined as a large broad-bellied pot (Coşkun, 1979: 18-33). <sup>(DUG)</sup>KUKUBU pot is mentioned in relation to sheep, meat for sacrifice (UDU) and its kind in which solid foods are put is defined as broad-bellied (Coşkun, 1969: 10-16). In terms of the <sup>(DUG/URUDU)</sup>NAG pot, it appears to be used for cooking foods such as meat and different dish in the texts (Coşkun, 1979: 68-69).

It is seen that meat is eaten by frying as well as being cooked as a pot dish. For example, in a text, the meat of the goat, is presented to Gods fried by lining up on the skewers. The fat meat fried on a skewer is placed on šaramna- bread, which is lined up on the skewers (Ünal, 2007: 137-138).

KBo IV 9 Vs. I 21-24 (CTH 612) (Alp, 1983/1993: 156-157)

21 LÚ<sup>MEŠ</sup> ha-li-ya-mi-e-eš

22 <sup>NINDA</sup> ša-ra-am-ma iš-ga-ra-an-zi

23 LÚ<sup>MEŠ</sup> MUHALDIM-*ma-aš-ša-an*<sup>UZU</sup>Ī *ze-ya-an-ta*

24 NINDA<sup>ŠA</sup>-*ra-am-na-aš še-er ar-ba iš-ga-ra-an-zi*

*Translation:*

21 cult officers

22 place *šaramna*- bread on skewer

23 (and) the chefs place, cooked animal fat

24 they place it on *šaramna*- bread.

Besides the fried meat, the head, feet, chest, butts and offals of animals were also eaten. In the following example, it is seen that especially the offals were eaten by frying, and the meat was cooked on the skewers once again:

KBo XIII 101 I 8-10 (CTH 435) (Hoffner, 1974: 100-101)

8 ... *nu-kán MAŠ.GAL ar-kán-zi nu šu-up-pa bu-u-[e-šu*

9 [S]AG.DU ĠİR.MEŠ<sup>UZU</sup>GAB<sup>UZU</sup>ZAG.LU *pát-te-eš-ni še-er [*

10<sup>UZU</sup>NÍG.GIG-*ma*<sup>UZU</sup>ŠÀ IZI-*it za-nu-wa-an-zi [*

*Translation:*

8-10: They cut up a goat, and the ra[w] meat, [. . .], the head, the feet, the breast (and) the shoulder [they . . .] over the pit. But the intestines (and) the heart they roast in fire. [. . .]

On the remaining part of the text, the meat of the goat is roasted on skewers:

KBo XIII 101 I 13-14 (CTH 435) (Güterbock ve Hoffner, 1997: 10-11)

13 .... *nu-kán IŠ-TU IX*<sup>UZU</sup>ÚR *ar-ba ku-[er-mi]*

14 *na-at iš-ga-ra-an-da i-ya-mi* I NINDA.SIG-*ya pá-r-ši-y[a-am-mi]*

*Translation:*

13-14: [. . .] I cleave off (a piece) from the nine body parts and make it into *išgaranta*. I also break one thin bread.

One of the most detailed recipes found in the texts is as follows: When the limbs of the sacrificed sheep are disintegrated, the liver and the heart are fried in an open fire; the part of the sheep that is likely to be a thigh is filled with pomegranate seeds and (oily) cubed pieces of meat and brought to the presence of the God. Although the text does not indicate how the dish was cooked, it is believed that the pot or jug was used for cooking (Ünal, 2007: 140).

It was found that there are some information about sheep dish in Maštigga's magic ritual, which was made for the family derangement (KBo II 3 I). In this meal, olive oil and honey were poured over fried sheep meat as a kind of sauce (Erkut, 2011: 39):

KBo II 3 I 52-54 (CTH 404) (Miller, 2004:75-76)

52 *nu* UDU *ba-ad-d[a-a]n-zi nam-ma-an ar-b[a ba-ap]-pé-eš-ša-[na-an-zi]*

53 *nu* GUNNI *i-a[n-zi]i na-an ar-ba [wa-ar-nu-wa-a]n-[zi]*

54 LÀL-*ia-aš-ši-kán* Ġ<sup>GIŠ</sup>S[E<sub>20</sub>]-ER-DU<sub>4</sub> *še-er [a-bu]-wa-an-zi* N[INDA.GUR<sub>4</sub>.RA *pár]-ši-ya*

*Translation:*

52 Then they slaughter the sheep. Further, they dismember it,

53 they construct a hearth, and they burn it up.

54 They also pour honey and virgin olive oil on it. She breaks sweat thick bread.

As shown in this text, honey is mixed with olive oil as a sauce poured over the fried meat to increase the flavor of the meat. Honey, as can be discussed in animal food, is referred to as *milit-/LÄL/DIŠPU* (Hoffner, 1967: 49) in the Hittite cuneiform documents. Mixture of honey with the black cumin in the flask-shaped pot found in the excavations of the Boyalı Höyük shows that honey was used in several ways (Salih et al, 2009). The production of honey was tried to be put under protection in article 91 and 92 of the Hittite Laws by giving capital punishments against stealing honey or the bee hive. Since, honey was a food that was frequently used in foods and beverages. The food and beverages related to honey mentioned in the written documents of Hittite cuneiform are as follows; honey wine (GEŠTIN.LÄL), honey beer (KAŠ.LÄL), honey bread (NINDA.LÄL), *bašikka*-honey bread (NINDA.LÄL GIŠ *ba-šī-iq-qa-aš*), *parbuena*-honey bread (NINDA.LÄL ... *par-bu-u-e-na-aš*), baked broad bean honey bread (NINDA.LÄL ... ŠA GÚ.GAL.GAL), pea bread with honey (NINDA.LÄL ... ŠA GÚ.TU), honey bread? (*mallitivalla*-) (Erkut, 2011: 36-38). The pots associated with the honey in the Hittite cuneiform texts are: <sup>DUG</sup>*baršiyalli*- which is defined as a small store pot with a wide mouth; <sup>(DUG)</sup>*bupruši*- defined as a large fire-resistant earthenware pot-bowl that is suitable to use on fire; <sup>(DUG)</sup>*kappi*- considered as a container like an earthenware pot with wide mouth; <sup>(DUG)</sup>*PURSİTUM* defined as a small earthenware pot or pan (Coşkun, 1979: 9-16, 25-43); <sup>(DUG)</sup>*buḫuwai*- a pot which wine, pure olive oil and honey were put in (Güterbock-Hoffner, 1997: 358-359); <sup>(DUG)</sup>*KUKUBU* thought to be a bowl shaped bellied pot; <sup>(DUG)</sup>*GAL* thought to have a form of goblet, glass, or bucket (Coşkun, 1969: 10-16, 21-33). Also, *mallitalli*- defined as a honey container (Puhvel, 2004: 156) and <sup>DUG</sup>*butnikki*- were also involved (Puhvel, 1991: 417). In a ritual text, honey was poured with the <sup>DUG</sup>*butnikki*- defined as a honey container, which is from one of those pots described above:

KUB XXXIX 12 Rs. 15-16 (Otten, 1958: 70-71)  
 15 ]x *te-kán pád-da-an-zi nu I<sup>ENDUG</sup> bu-ut-ni-ik-ki-in* [  
 16 ]x <sup>DUG</sup>*bu-ut-ni-ik-ki an-da la-bu-u-wa-an-zi LÄ[L*

*Translation:*

15 ] x they dig the earthenware with a *butnikki*- [  
 16 ] x pour honey into *butnikki*- container [  
 ]

## Conclusion

Hittites grew many of today's cuisine' foodstuffs and used them effectively. In the Hittite cuisine, foods such as cereals, pulses, flour, bread, oil, honey and fruit were used both alone and being mixed with each other. According to the texts, the large quantities of these foods were placed in the largest store clay pot <sup>DUG</sup>*barši*- and the smaller store clay pot <sup>DUG</sup>*baršiyalli*- (See Picture 1). Food such as bread and oily bread, served in <sup>(GIŠ)</sup>ŠU.KÚ.KÚ defined as a bread basket, and nothing other than the bread was put in it. Cereal, pulses, vegetables and animal products were used in the Hittite cuisine for the production of various meals and breads. The food varieties made from all these products were cooked in pots defined as cooking pots and served in plain bowls (See Table 1 and Picture 2-4). Many varieties of vegetable and animal fats were used in the kitchen and put into various kitchen containers (See Table 2). Honey bee was grown and obtained honey was used in bread and food. Although honey had the special honey pots, it was depicted in texts, honey was placed in some different containers and storage for the presentation (See Table 3 and Picture 5). The fruits identified in the texts were included in the cuisine culture and these fruits were put in to some food containers, besides the basket (See Table 4).

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Appendices



Picture 1: The grain clay pots in the Hittite capital, Hattuša (Boğazkale).

| Name of the Pot                            | Verbs and words related  | Definition of the Pot  | Food put in these pots  |
|--|--|--|---|
| DUḪ <i>hurušhi-</i>                        | <i>warnu-</i> cause to burn, <i>arba warnu-</i> burn up, burn down, burn completely, <i>wabnu-</i> to turn, <i>bašša-</i> fireplace or hearth, <i>ziš-</i> to place, establish, undertake. | It looks like “a big pot-bowl” which is made of soil. And is resistant to fire so that it can be placed on the fire. | Vegetable dish (UTÚL-gangati), barley porridge meal (UTÚL-BA.BA.ZA), goose or duck's heart (MUŠEN.GAL UZU ŠÁ)   |
| DUḪ <i>ahrušhi-</i>                        | <i>dai-</i> to put, install, (with preverbs <i>anda dai-</i> to put, lay into), <i>labnuwai-</i> to pour, pour out   | Their mouths should look large, flattened “pots or bowls”.   | Vegetable dish (UTÚL-gangati), sheep (UDU), liver (UZUNIG.GIG), hearth, intestines (UZUŠÁ), breast, chest (UZUGAB), goose or duck's heart (MUŠEN.GAL UZU ŠÁ)  |
| DUḪ <i>kappi-</i> /<br>DUḪ <i>PURSITUM</i> | <i>labnuwai-</i> to pour, pour out, <i>paḫpari-</i> to sprinkle, spread. Fire (IZI). Never used with the verb <i>šipant-</i> (sacrifice, offer, consecrate, pour a libation).              | Considering the substances placed in it, it can be concluded that it was a pot with a mouth wide, pot-shaped pot.    | Vegetable dish (UTÚL-gangati), barley porridge meal (UTÚL-BA.BA.ZA), a kind of stew or cooked food (UTÚL-marba), a kind of stew (UTÚL-duḫpaiḫainzi), Table Attendant's meal (UTÚL LU.GIŠ-BANŠUR), Chef's meal (UTÚL LU.MUHALDIM), an onion stew made of ANTAH.ŠUM <sup>PAR</sup> , stew, (UTÚL-burute). |
| DUḪ <i>KUKUBU</i>                          | <i>šipant-</i> sacrifice, offer, consecrate, pour a libation. QA.TAM <i>dai-</i> to stretch the hand from a distance towards the sacrificial material                                      | This container is thought to be broad-bellied bowl-like because solid foods other than liquids were put in.          | Sheep, meat of sacrifice (UDU).   |
| DUG/URUDU NAG                              | <i>zanu-</i> bake, cook, grill, broil.   | It is stated in the ritual belonging to God <i>Tarḫataiḫi-</i> that in this pot food materials were cooked.          |   |

Table 1: Food pots and dishes detected in the Hittite cuneiform texts.



Picture 2: Alacahöyük museum, cooking pots without handle.



Picture 3: Alacahöyük museum, cooking bowl with handle (Ünal, 2007: 175, Fig. 119).



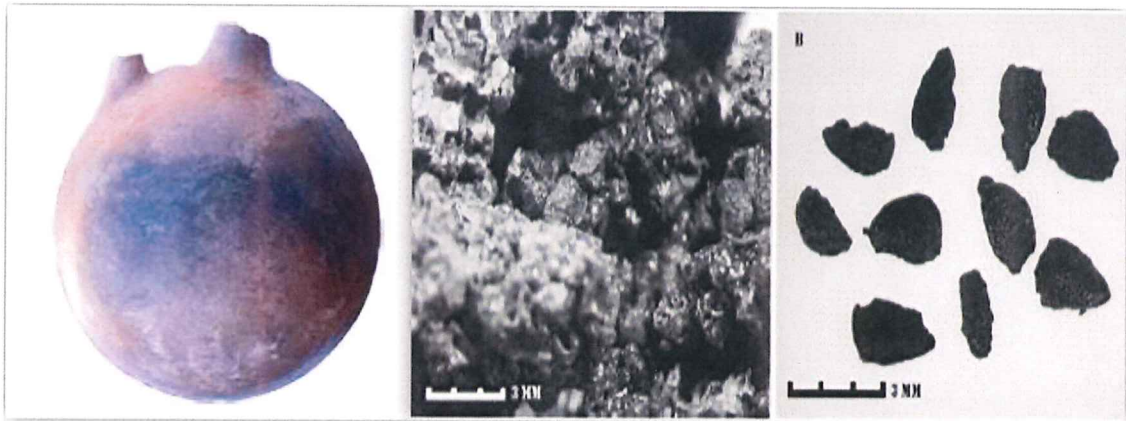
Picture 4: Alacahöyük museum, pans with and without feet.

| Milk and Dairy Products       | Their Names in the texts            | Names of the pots related                      | Definitions of the pots related   |
|-------------------------------|-------------------------------------|--|---|
| Milk                          | GA                                  | (DUG) <i>kappi-</i> /<br>(DUG) <i>PURSİTUM</i> | A container in the shape of clay pot with a wide mouth. All dairy products are seen in the container. |
| Sweet milk                    | GA.KU <sub>7</sub>                  |  |   |
| Sour milk                     | GA <i>DANNU</i>                     |  |   |
| Cheese                        | GA.KINAG                            |  |   |
| A kind of cheese              | GA <i>šimallu-</i>                  |  |   |
| Coagulated milk, sour milk    | GA.KALAG.GA                         |  |   |
| Milk soup                     | TU <sub>7</sub> .GA                 |  |   |
| A stew made of water and milk | TU <sub>7</sub> . <i>ME(-E)</i> .GA | (DUG) <i>KUKUBU</i>                            | A bowl shaped presentation container with wide belly.   |

Table 2: Dairy products and containers related to them in the Hittite cuneiform texts.

| Honey and food with honey               | Their names in the texts           | Names of the pots related                      | Definitions of the pots related  |
|---|------------------------------------|--|--|
| Honey                                   | <i>milit-</i> / LÁL / <i>DISPU</i> | DUG <i>mallitalli-</i>                         | Container for honey.   |
| Honey bread                             | NINDA.LÁL                          | DUG <i>hutnikki-</i>                           | Container for honey.   |
| Kind of bread or cake containing honey? | <i>mallitiwalla-</i>               | (DUG) <i>kappi-</i> /<br>(DUG) <i>PURSITUM</i> | A container in the shape of clay pot with a wide mouth.  |
| Honey bread with broad bean             | NINDA.LÁL ... ŠA<br>GÚ.GAL.GAL     | (DUG) GAL                                      | A container in the shape of goblet, cup, bucket.   |
| Honey bread with peas                   | NINDA.LÁL ... ŠA<br>GÚ.TUR         | (DUG) <i>KUKUBU</i>                            | A bowl shaped presentation container with wide belly.  |
|   |                                    | (DUG) <i>huprušhi-</i>                         | It looks like “a big pot-bowl” which is made of soil. And is resistant to fire so that it can be placed on the fire. |

Table 3: Honey, honey-based foods and related containers mentioned in the Hittite cuneiform texts.



Picture 5: Mixture of honey and black cumin put in a pilgrim flask found in the excavations of Boyalı Höyük (Çorum) (Salih et al, 2009: Fig. 2 and Fig. 3).

| Fruit Names               | Their names in the texts    |   | Names of the pots related | Definitions of the pots related                             |
|---------------------------|-----------------------------|---|---------------------------|---|
| Vine, grape vine          | (GIŠ)GEŠTIN                 | ➔ | GIŠ <i>gurdali-</i>       | Knitting made crate, hamper, basket.                        |
| Sort of apple tree        | GIŠHAŠHUR / <i>binzuri</i>  |   | GIŠDÍLM.GAL AD.KID        | Wide bowl-shaped basket                                     |
| Mountain apple? Apricots? | GIŠHAŠHUR.KUR.RA            |   | DUŠ <i>haršiyalli-</i>    | Small store clay pot with wide mouth.                       |
| Fig                       | GIŠMA / GIŠPÈŠ              |   | (DUŠ) <i>ahrušhi-</i>     | Their mouths: should look large, flattened "pots or bowls". |
| Pomegranate               | GIŠNU.ÚR.MA / <i>nurati</i> |   | (DUŠ)GAL                  | A container in the shape of goblet, cup, bucket.            |
| Date                      | (GIŠ)GIŠIMMAR               |   |                           |   |
| Olive tree                | (GIŠ)SERDUM                 |   |                           |   |

Table 4: Some fruit varieties and related containers in the Hittite cuneiform texts.