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Hittitology in Warsaw: Past, Present and Future

Abstract

This paper describes the development of Hittitology at the University of Warsaw. In the 1920s, archaeologist Stefan Przeworski popularized the nascent discipline in Poland. He also published (together with L. Delaporte) a Hittitological bibliography. Rudolf Ranozek, who was a philologist with the prerequisite training to do research in the field of Assyriology and Hittitology, headed the Seminar (grounded in 1937, later converted to the Chair) of Ancient Near Eastern Philology until his retirement in 1964. Maciej Popko established Warsaw Hittitology on an international forum. Thanks to his scholarly achievements it has earned acclaim in the scholarly world and enjoys bright prospects. The Warsaw school of Hittitology is characterized by originality of views on many issues and a reliable philological workshop. The author of this article is Popko's successor.

In the course of four excavation seasons carried out between 1906 and 1912 in Hattuša (Boğazköy, now Boğazkale), the capital city of the ancient Hittite Kingdom in central Turkey, a German Assyriologist Hugo Winkler discovered more than 10,000 cuneiform tablets. The tablets opened a new chapter in research on the languages and cultures of Asia Minor of the second millennium BC.¹ The birth of Hittitology is usually linked with a lecture given by a Czech Assyriologist Bedřich Hrozný on 24 November 1915, at a meeting of the Vorderasiatische Gesellschaft in Berlin.² Hrozný identified

¹ Cf. e.g. H. Klengel, "Die Keilschriftarchive von Boğazköy – Probleme der Textüberlieferung und der historischen Interpretation," in: *Sitzungsberichte der Akademie der Wissenschaften der DDR: Gesellschaftswissenschaften*, Jg. 1987, Nr. 11/G, Berlin 1988, pp. 3–22.

² For the text of the lecture: F. Hrozný, "Die Lösung des hethitischen Problems. Ein vorläufiger Bericht," *Mitteilungen der Deutschen Orient-Gesellschaft* 56, 1915, pp. 17–50. See also idem, *Die Sprache*

Hittite as an Indo-European language, allowing the etymological method to be applied to the linguistic, grammatical and lexical analysis of the texts found by Winckler.

Polish scholars followed the first steps of the nascent discipline attentively. A Semitist and Assyriologist Moses Schorr (1874–1943) introduced Polish readers to Hrozný's discovery already in 1916.³ The most genuine enthusiast of the new discipline was Stefan Przeworski (1900–1940), an eminent scholar of the archaeology of Asia Minor. Having studied at Jagiellonian University (1921–1925) and John Casimir University in Lvov (1925–1926), where he also received doctor's degree,⁴ he obtained his *veniam legendi* at the University of Warsaw in 1931 and started lecturing in the Faculty of Humanities.⁵ Przeworski had never studied languages, but a substantial number of his more than a hundred studies⁶ concerned the Hittites and Hittitology, significantly popularizing the subject in Poland.⁷ Following Emil Forrer's announcement of his sensational discovery of the names of "pre-Homeric Greeks" in the cuneiform texts from Boğazköy,⁸ Przeworski launched into a heated discussion about the presence of Achaeans in Hittite sources.⁹ As an archaeologist he called for more excavations in western Asia Minor, perceiving it as the only way to verify theories about the presence of Mycenaeans in the area.¹⁰ The results of archaeological investigations after World War II have borne out the validity of Przeworski's suggestions. Przeworski published a Hittitological bibliography, this in association with Louis Delaporte,¹¹ and penned

der Hethiter: ihr Bau und ihre Zugehörigkeit zum indogermanischen Sprachstamm. Ein Entzifferungsversuch, Leipzig 1917.

³ M. Schorr, "Problem Chettytów z okazji najnowszego odkrycia lingwistycznego," *Kwartalnik Historyczny* 30 fasc. 1–2, 1916, pp. 1–35.

⁴ S. Przeworski's doctoral dissertation, *Studia nad pochodzeniem przedgreckiej ludności Krety* [Studies on the origins of the pre-Greek population of Crete] (1926) has not been published.

⁵ Cf. R. Ranożek, "Stefan Przeworski," *Archeologia* 1, 1947, pp. 350–351; M. Popko, "Przeworski Stefan," in: *Polski Słownik Biograficzny*, vol. 29 fasc. 1, Wrocław etc. 1986, pp. 33–34; idem, "Stefan Przeworski (1900–1940). Ein Gedenkwort aus Anlaß des 100. Geburtstages," *Rocznik Orientalistyczny* 53 fasc. 1, 2000, pp. 5–7. Cf. also P. Taracha, "Sylwetka naukowa Stefana Przeworskiego (1900–1940), docenta UW," in: S.K. Kozłowski, J. Kolendo (eds), *Dzieje archeologii na Uniwersytecie Warszawskim*, Warszawa 1993, pp. 313–317.

⁶ M. Popko, "Bibliografia prac Stefana Przeworskiego," in: S. Przeworski, *Opera Selecta*, Wrocław etc. 1967, pp. 11–16. Supplemented by: P. Taracha, op. cit., note 5, p. 316 note 3.

⁷ Cf. S. Przeworski, "Zdobycze i zagadnienia hetytologii," *Kwartalnik Historyczny* 39 fasc. 3, 1925, pp. 425–444; idem, "Studia nad osadnictwem i rolą Hetytów w środkowej Anatolii," *Wiadomości Archeologiczne* 11, 1929, pp. 8–52.

⁸ E. Forrer, "Vorhomerische Griechen in den Keilschrifttexten von Boghazköi," *Mitteilungen der Deutschen Orient-Gesellschaft* 63, 1924, pp. 1–22; idem, "Die Griechen in den Boghazköi-Texten," *Orientalistische Literaturzeitung* 27, 1924, pp. 113–118.

⁹ S. Przeworski, "Les problèmes mycéniens et les textes hittites. I," *Eos* 27, 1924, pp. 89–97; II, *Eos* 28, 1925, pp. 1–11; idem, "Grecs et Hittites – L'état actuel du problème," *Eos* 30, 1927, pp. 428–438.

¹⁰ *Eos* 30, 1927, p. 437.

¹¹ L. Delaporte, S. Przeworski, "Bibliographie d'études hittites et asiatiques pour 1934," *Revue Hittite et Asiatique* III/20, 1935, pp. 144–148; iidem, "Bibliographie ... pour 1935," *Revue Hittite et Asiatique* III/24, 1936, pp. 288–293; iidem, "Bibliographie ... pour 1936," *Revue Hittite et Asiatique* IV/28, 1937, pp. 151–156;

a number of comprehensive studies on the history and culture of ancient Asia Minor and Persia,¹² as well as entries for Polish and foreign encyclopedias.¹³ In 1937–1939 he co-edited the “Polski Biuletyn Orientalistyczny” [Polish Bulletin of Oriental Studies]. Przeworski’s scholarly career was interrupted by his tragic death at the hands of the Nazis during World War II. In 1946, his widow and his daughter presented part of his library to the Assyriological Seminar of the Institute of Oriental Studies. In *Opera Selecta*, published in 1967 to commemorate the 25th anniversary of Stefan Przeworski’s death, several important publications were reissued, including his fundamental study on ancient Anatolian metallurgy, which ensured him a permanent place in the pantheon of scholars studying the archeology of this region.¹⁴

Rudolf Ranošzek (1894–1986) was a philologist with the prerequisite training to do research in the field of Assyriology and Hittitology.¹⁵ He studied ancient history and the Classics, as well as the ancient Oriental philology at the university in Breslau (now Wrocław), receiving doctor’s degree in 1922 for the dissertation *Ein Brief des Königs Hattušil von Hatti an den König Kadašman-Enlil von Babylon (aus dem Anfang des XIII. Jahrhunderts v. Chr.)*, written under the supervision of an eminent Assyriologist Bruno Meissner. Having worked a few years as a teacher, he enrolled for further studies in Warsaw (from 1929) and Leipzig (from 1930), studying under Assyriologist Benno Landsberger and Hittitologist Johannes Friedrich. In the 1933/34 academic year he worked as an assistant at John Casimir University in Lvov. He submitted a habilitation thesis on the chronicles of Hittite King Tudhaliya in Warsaw in 1935¹⁶ and succeeded in obtaining the post of an assistant professor. During this time he wrote a number of Hittitological studies;¹⁷ for example, his reviews of Ferdinand Sommer’s renowned

iidem, “Bibliographie ... pour 1937,” *Revue Hittite et Asiatique* IV/32, 1938, pp. 299–306; iidem, “Bibliographie ... pour 1938,” *Revue Hittite et Asiatique* V/36, 1938, pp. 149–156. See also S. Przeworski’s bibliography of early Hittitological works published in Slavic tongues: “Études hittites et asiatiques en langues slaves jusqu’à 1931,” *Revue Hittite et Asiatique* I/7, 1932, pp. 221–244.

¹² S. Przeworski, “Dzieje i kultura Azji Mniejszej do podboju perskiego,” in: *Wielka Historia Powszechna*, vol. I, Warszawa 1935, pp. 631–707; idem, “Dzieje i kultura starożytnej Persji,” *ibidem*, pp. 709–815.

¹³ Cf. idem, “Hetyci,” in: *Encyklopedia „Ultima Thule”* IV/89-90, Warszawa 1931, pp. 529–531; idem, “Hetyci,” in: *Encyklopedia „Świat i Życie”* II, Warszawa 1934, cols 811–819; idem, “Bronzen, hethitische,” in: *Reallexikon der Assyriologie* II, Berlin 1932, pp. 71–72.

¹⁴ Idem, *Die Metallindustrie Anatoliens in der Zeit von 1500–700 vor Chr. – Rohstoffe, Technik, Produktion* (“Internationales Archiv für Ethnographie” 36, Suppl. XIV), Leiden 1939 (= *Opera Selecta*, pp. 69–351).

¹⁵ Cf. “Rudolf Ranošzek,” in: *Księga dla uczczenia 85 rocznicy urodzin Rudolfa Ranošzka*, *Rocznik Orientalistyczny* 41 fasc. 2, 1980, pp. 7–9; “List of Publications of Professor Rudolf Ranošzek,” *ibidem*, pp. 11–12; Anonymous, “Pour le 85e anniversaire de Rudolf Ranošzek,” *Études et Travaux* 12, 1983, pp. 5–7; J. Musioł, *Rudolf Ranošzek. Człowiek – Uczony – Badacz. W 90-tą rocznicę urodzin*, Warszawa 1984.

¹⁶ R. Ranošzek, “Kronika króla hetycyckiego Tuthaljasza (IV),” *Rocznik Orientalistyczny* 9, 1934, pp. 42–112. The reviewers included Bedřich Hrozný, founder of Hittitology, and Moses Schorr and Antoni Śmieszek, both from the University of Warsaw.

¹⁷ E.g. R. Ranošzek, “Traktat króla hetycyckiego Arnuwandasa z krajem Ismirika,” in: *Sprawozdania z posiedzeń Towarzystwa Naukowego Warszawskiego* 32, 1938, pp. 25–30; idem, “Religia asyro-babilońska i hetycycka,” in: *Religie Wschodu*, Warszawa 1938, pp. 307–360.

books allowed him to join in a discussion about the land of Ahhiyawa mentioned in Hittite sources, currently identified most often with Mycenaean Greece.¹⁸ Shortly after World War II R a n o s z e k returned to Warsaw and in 1947, as an assistant professor, he took over the Seminar of Ancient Near Eastern Philology at the Institute of Oriental Studies, later converted to the Chair of Ancient Near Eastern Philology. He headed this department until retirement in 1964. A professor in 1949, he was named full professor in 1958. After the war he published a few more works on Hittitological issues,¹⁹ but he turned his attention more to Assyriological research and the nascent field of Mycenaean philology. To commemorate the 85th birthday of Professor R a n o s z e k, a jubilee volume was published, dedicated to him by his colleagues and disciples in Poland and abroad.²⁰ In 1984, the municipal authorities of R a n o s z e k's hometown of Jastrzębie in Silesia organized a commemorative event on the occasion of his 90th birthday; participants included the staff and students from the Department of Ancient Near Eastern Philology, Egyptology and Hebrew studies of the University of Warsaw. In 1985 Rudolf R a n o s z e k was granted a *honoris causa* doctoral title from the Silesian University in Katowice.

In the early 1960s, Hittitology was taught by Dr. Jan B r a u n and Rajmund R z e s o ś (MA), both from the University of Warsaw's Chair of General Linguistics. In 1964, B r a u n transferred to the Chair of Ancient Near Eastern Philology; in 1970 he became an associate professor and was habilitated in 1992 on the basis of his scholarly achievements, being subsequently appointed to the post of university professor. After retirement at the close of 1992 he continued to play an active part in scholarly proceedings at the Department of Assyriology and Hittitology (since 2009 changed to the Department of Ancient Near Eastern Studies). His major focus is on issues connected with Sumerian studies and Caucasus linguistics, but he also conducts research on non-Indo-European languages of ancient Asia Minor, especially Hattian.²¹

A student of these Hittitologists, Maciej P o p k o, established Warsaw Hittitology on an international forum. R a n o s z e k inspired him to study the Ancient Near Eastern languages at the Institute of Oriental Studies in Warsaw (1958–1963). He also supervised P o p k o's doctoral dissertation on the *Grammar structure of the so-called Late Hittite Languages*, submitted in 1968 after an assistant's interlude in 1963–1964 and a four-year long period of doctoral studies. P o p k o became then a lecturer at the Chair of Ancient Near Eastern Philology. In 1978 he obtained a habilitation based on

¹⁸ Idem, (review of:) F. S o m m e r, *Die Ahhijava-Urkunden*, München 1932, *Indogermanische Forschungen* 56, 1938, pp. 38–39; idem, (review of:) F. S o m m e r, *Ahhijaväfrage und Sprachwissenschaft*, München 1934, *Indogermanische Forschungen* 56, 1938, pp. 39–41.

¹⁹ Cf., among others, idem, "Uwagi wstępne o odkryciach w Karatepe," in: *Sprawozdania z posiedzeń Towarzystwa Naukowego Warszawskiego* 13, 1949; idem, "Remarques préliminaire au sujet des découvertes de Karatepe," in: *Rozprawy Komitetu Orientalistycznego Towarzystwa Naukowego Warszawskiego* 4, 1952; idem, "A propos de KUB XXIII/1," *Archiv Orientalní* 18, 1950, fasc. 4, pp. 236–242.

²⁰ See note 15.

²¹ J. B r a u n, "Chattskij i abchazo-adygskij," *Rocznik Orientalistyczny* 49, 1994, pp. 15–23; idem, "Lokal'nye prefiksy chattskogo glagola i te že morfemy v abchazo-adygskich jazykach," in: P. T a r a c h a (ed.), *Silva Anatolica. Anatolian Studies Presented to Maciej Popko on the Occasion of His 65th Birthday*, Warsaw 2002, pp. 55–56.

a monograph *Kultobjekte in der hethitischen Religion (nach keilschriftlichen Quellen)* (Warszawa 1978).²² In 1987 he was awarded the title of professor by the State Council, which permitted him to take up a position as a university professor. By 1992 he had become a full professor. In 1985–1996 he was a chairman of the Scientific Council of the Institute of Oriental Studies, and in 1990–1992 he presided over the Committee of Oriental Studies of the Polish Academy of Sciences. For a number of successive terms he served as head of the Department of Assyriology and Hittitology (until 2006).

Popko's publications, covering more than 170 items, include studies on various Hittite issues.²³ His works on Anatolian religions figure prominently among his achievements, but he is also interested in philology, language studies, culture and geography of Asia Minor. He has undertaken original research topics, particularly studies on corpora of documents referring to Ziplanda and Arinna, two holy cities of the Hittites. These corpora consist of fragments of Hittite cuneiform texts, previously scattered and unclear, now identified by the author and studied from the philological point of view. The results of his studies on the first of these cities Popko published in 1994 in Heidelberg in a monograph, *Zippalanda. Ein Kultzentrum im hethitischen Kleinasien* (Texte der Hethiter 21), which was honoured with an individual award from the Ministry of National Education and an award from the Polish Academy of Sciences. Arinna as a cult center was presented by Professor Popko in four articles in German, and a monograph study of the cults from Arinna which was published by Harrassowitz in Wiesbaden: *Arinna. Eine heilige Stadt der Hethiter* (Studien zu den Boğazköy-Texten 50, 2009).

He also studied Hittite magical rituals. One of these studies he published in a book form.²⁴ His monograph on the religions of ancient Asia Minor, published in 1995, met with acclaim in the international community of Hittitologists and students of religion.²⁵ It was preceded by two books in Polish devoted to this subject.²⁶ Two other books for the Polish readership presented Hittite mythology and the art of magic and divination.²⁷ Popko also published a monograph on the history and culture of the Hurrians²⁸ and an excellent textbook for students of Hittitology,²⁹ a revised version of which was recently published in German by Harrassowitz.³⁰ He is an excellent popularizer of knowledge about Asia Minor and the Ancient Near East. One should also mention his guide to Turkey,

²² The study was reviewed abroad and continues to be cited in Hittitological literature. Rudolf Ranošek and Horst Klengel from Berlin were the habilitation reviewers.

²³ M. Kapełus, "Bibliography of Maciej Popko," in: *Silva Anatolica*, op. cit., note 21, pp. XIX–XXVIII.

²⁴ M. Popko, *Das hethitische Ritual CTH 447*, Warszawa 2003.

²⁵ Idem, *Religions of Asia Minor*, Warsaw 1995.

²⁶ Idem, *Religie starożytnej Anatolii*, Warszawa 1980; idem, *Wierzenia ludów starożytnej Azji Mniejszej*, Warszawa 1989.

²⁷ Idem, *Mitologia hetyckiej Anatolii*, Warszawa 1976 (2nd edition 1980); idem, *Magia i wróżbiarstwo u Hetytów*, Warszawa 1982.

²⁸ Idem, *Huryci*, Warszawa 1992 (2nd edition 2005).

²⁹ Idem, *Ludy i języki starożytnej Anatolii*, Warszawa 1999.

³⁰ Idem, *Völker und Sprachen Altanatoliens*, Wiesbaden 2008.

the first to be published in Poland.³¹ In the 1980s Popko visited Berlin frequently, collaborating with colleagues from the then GDR Academy of Sciences on a project to produce an edition of Hittite texts as part of the *Keilschrifturkunden aus Boghazköi* series; he also published one of the volumes of the series himself.³² His friendship and scholarly collaboration with Horst Klengel and Volkert Haas from the Free University in Berlin date from this time. He presented the results of his research at Assyriological and Hittitological conferences. In the 1980s and 1990s he lectured in Berlin, Paris and Florence, also supervising doctoral research in France and Italy. He sits in the editorial committee of the Belgian periodical “Hethitica”, and in Poland of “Rocznik Orientalistyczny” and “Palamedes”. In 2002, Popko’s colleagues and students in Poland and abroad celebrated his 65th birthday, dedicating an anniversary volume containing several dozen articles from the field of Hittitology and cultures of ancient Anatolia.³³

One of Popko’s students is Hanna Roszkowska. Having completed her studies in Hittitology, she started out in 1983 working as a librarian at the Department of Ancient Near Eastern Philology, Egyptology and Hebrew Studies. In 1984 she obtained doctor’s degree based on a dissertation on King Hattusili I and became a lecturer in the Department. From September 1988 until July 1990 she lectured at the university in Changchun, China. In 1993 she resigned from the post at the Institute of Oriental Studies and left for Germany. She now lives in Dresden and is involved in a number of research projects carried out by German Hittitological centers; she remains in contact with our Department and collaborates with Warsaw Hittitologists on various matters. She published two books³⁴ and a number of articles on Hittitological issues in Polish, English and German.

The author of this article is also a student of Maciej Popko. Having studied Mediterranean archaeology (1978–1983) and Hittitology (1982–1985) at the University of Warsaw, he joined the staff of the Department of Classical Archaeology of the Institute of the History of Material Culture of the Polish Academy of Sciences (since 1990 changed to the Institute of Archaeology and Ethnology of the Polish Academy of Sciences) in 1986, where he obtained doctor’s degree in 1993, submitting a dissertation on *Weaponry in the Late Bronze Age Aegean*, written under the supervision of the late Prof. Bogdan Rutkowski. In the same year he took up work as a lecturer in the Department of Ancient Near Eastern Philology of the Institute of Oriental Studies. A philological study on the Middle Hittite substitution ritual of King Tuthaliya, published by Brill in Leiden, earned him his habilitation degree in 2000.³⁵ This work was honoured with an individual

³¹ Idem, *Turcja*, Warszawa 1971 (reissued repeatedly).

³² Idem, *Hethitische Rituale und Festbeschreibungen* (Keilschrifturkunden aus Bogazköy 58), Berlin 1988.

³³ The title of this publication is given in note 21.

³⁴ H. Roszkowska-Mutschler, *Hethitische Texte in Transkription KBo 45* (Dresdner Beiträge zur Hethitologie 16), Wiesbaden 2005; eadem, *Hethitische Texte in Transkription KBo 44* (Dresdner Beiträge zur Hethitologie 22), Wiesbaden 2007.

³⁵ P. Taracha, *Ersetzen und Entsühnen. Das mittelhethitische Ersatzritual für den Großkönig Tuthaliya (CTH *448.4) und verwandte Texte* (Culture and History of the Ancient Near East 5), Leiden 2000. The study has been

award from the Ministry of Higher Education. He was nominated to the post of university professor in 2004. Since 2002 he has been a deputy director of the Institute of Oriental Studies and since January 2008 a deputy dean of the Faculty of Oriental Studies. He lectured in Berlin, Tübingen, Mainz and Munich. In the winter semester of 1994/95 he taught courses in the Hittite language at the Altorientalisches Seminar in Tübingen; his then students are now acclaimed German Hittitologists and Egyptologists. In the summer semester of 2007/08 he lectured as a visiting professor on the Hattian language and the history of Anatolian religions at the Institut für Ägyptologie und Altorientalistik in Mainz. He is editor-in-chief of the annual "Archeologia" and sits in the editorial committee of the periodical "Archivum Anatolicum" published in Turkey.

His scholarly achievement, covering more than 80 works in the fields of Aegean archaeology and Hittitology, is clearly dominated by the latter. He preceded his habilitation dissertation with a number of articles on Hittite substitution rituals, which among others explain the essence of the hitherto mysterious rituals called in Hittite *taknaz da* 'taking off the earth'³⁶ and throw new light on the issue of substitution in Anatolian magic.³⁷ Other publications (mostly in English and German) concern historical matters,³⁸ religion,³⁹ and the languages of ancient Asia Minor, Hattian included.⁴⁰ He also contributed entries on

reviewed internationally and is cited in Hittitological publications. Professors Maciej Popko, Ryszard Danko from the University of Łódź and Stefan Zawadzki from the Adam Mickiewicz University in Poznań were reviewers of the habilitation study.

³⁶ Idem, "Zu den hethitischen *taknaz da*-Ritualen," *Altorientalische Forschungen* 12, 1985, pp. 278–282; idem, "More about the Hittite *taknaz da* Rituals," *Hethitica* 10, 1990, pp. 171–184.

³⁷ Idem, "Einige Bemerkungen zu den Ersatzritualen für den hethitischen König," in: *Ululararasi I. Hittitoloji Kongresi Bildirileri (19–21 Temmuz 1990)*, Ankara 1992, pp. 234–238; idem, "Aspekte der Hurritisierung Kleinasien: Ein Beschwörungsritual aus mittelhethitischer Zeit," in: G. Wilhelm (ed.), *Akten des IV. Internationalen Kongresses für Hethitologie: Würzburg, 4.–8.10.1999*, Wiesbaden 2001, pp. 685–695.

³⁸ Cf. idem, "Zu den Tutḫalija-Annalen (CTH 142)," *Die Welt des Ostens* 28, 1997, pp. 74–84; idem, "Mycenaeans, Ahhiyawa and Hittite imperial policy in the West: a note on KUB 26.91," in: Th. Richter, D. Prechel, J. Klinger (eds), *Kulturgeschichten. Altorientalische Studien für Volkert Haas zum 65. Geburtstag*, Saarbrücken 2001, pp. 417–422; idem, "On the dynasty of the Hittite Empire," in: D. Groddek, S. Rößle (eds), *Šarnikzel. Hethitologische Studien zum Gedenken an Emil Orgetorix Forrer (19.02.1894–10.01.1986)*, Dresden 2004, pp. 631–638; idem, "More about Res Gestae in Hittite historiography," in: D. Groddek, M. Zorman (eds), *Tabularia Hethaeorum. Hethitologische Beiträge Silvin Košak zum 65. Geburtstag* (Dresdner Beiträge zur Hethitologie. 25), Wiesbaden 2007, pp. 659–664.

³⁹ Cf. idem, "Fremde Gottheiten und ihre anatolischen Namen. Betrachtungen zur hethitischen Religion der Großreichszeit," in: M. Hutter, S. Hutter-Braunsar (eds), *Offizielle Religion, lokale Kulte und individuelle Religiosität. Akten des religionsgeschichtlichen Symposiums "Kleinasien und angrenzende Gebiete vom Beginn des 2. bis zur Mitte des 1. Jahrtausends v. Chr." (Bonn, 20.–22. Februar 2003)*, Münster 2004, pp. 451–460; idem, "Zur Entwicklung des offiziellen Pantheons im Staats- und dynastischen Kult der hethitischen Großreichszeit," *Journal of Ancient Near Eastern Religions* 5, 2005, pp. 89–106; idem, "Religie Anatolii hetyckiej," in: K. Pilarczyk, J. Drabina (eds), *Religie starożytnego Bliskiego Wschodu*, Kraków 2008, pp. 177–259.

⁴⁰ Cf. idem, "Zu den syntaktischen Verknüpfungen im Hattischen," *Altorientalische Forschungen* 15, 1988, pp. 59–68; idem, "Probleme der hattischen Syntax. Die Personenanzeiger und ihre Stellung im hattischen Satz," in: J. Zabłocka, S. Zawadzki (eds), *ŠULMU IV. Everyday Life in Ancient Near East*, Poznań 1993, pp. 287–293; idem, "Zum Stand der hattischen Studien: Mögliches und Unmögliches in der Erforschung des Hattischen," in:

Hittite religion and culture to German encyclopedias: *Reallexikon der Assyriologie* and *Der Neue Pauly*.⁴¹ An English-language monograph on Anatolian religions was published by Harrassowitz in Wiesbaden: *Religions of Second Millennium Anatolia* (Dresdner Beiträge zur Hethitologie 27, 2009). Also in preparation is a philological study of a spring festival celebrated by a Hittite prince.⁴²

The author is one of a handful of scholars who have attended all of the international congresses of Hittitology organized so far. Starting with the first meeting in Çorum, Turkey, in 1990, the congresses take place regularly every three years. The most recent, seventh congress returned to Çorum in August 2008, while the growing number of participants, especially among young scholars, is a good omen for the future of the discipline.

The Warsaw school of Hittitology created by Maciej Popko has earned acclaim in the scholarly world and enjoys bright prospects. It is characterized by originality of views on many issues and a reliable philological workshop. Cooperation with colleagues from other centers, among others on the most important current project, which is preparing a concordance of Hittite texts, carried out by the German Academy of Sciences in Mainz, places Polish researchers in the center of the most important discussions determining the directions of future research. In confirmation of the international acclaim for Warsaw Hittitology, the next, eighth congress of Hittitology will be held in Warsaw in 2011. The author of this article, as the organizer of this event, draws further satisfaction from the fact that this date coincides with Professor Popko's 75th birthday anniversary.

The program of Hittitological studies in the Department of Ancient Near Eastern Studies of the Faculty of Oriental Studies continues to be modified. Students learn Akkadian, the language of communication in the Ancient Near East, and receive a broad education in the philology, history and culture of the region, while studying at the same time the Hittite language and getting acquainted with the history and culture of ancient Asia Minor. They also have lectures in the field of the archaeology of the Ancient Near East. Without parallel in the curricula of Western universities is a review of other languages than Hittite, altogether a dozen or so tongues of ancient Anatolia recorded in different forms of writing. This course is accompanied by exercises in the art of reading and interpretation of these languages. Suffice it to mention that the graduates of Warsaw

O. Carruba, M. Giorgieri, C. Mora (eds), *Atti del II Congresso Internazionale di Hittitologia: Pavia 28 giugno–2 luglio 1993*, Pavia 1995, pp. 351–358; idem, “More on the Hattic Sentence-Building: Does the Category of Tense Exist in Hattic?,” in: Y.L. Arbeitman (ed.), *The Asia Minor Connexion: Studies on the Pre-Greek Languages in Memory of Charles Carter*, Leuven-Paris 2000, pp. 233–243.

⁴¹ Idem, “Pfeil und Bogen. A. Philologisch. II. In Anatolien,” in: *Reallexikon der Assyriologie* X/5-6, Berlin – New York 2004, pp. 458–461; idem, “Pirengir,” *ibidem* X/7-8, 2005, pp. 570–571; idem, “Sonnengott. III. Hethitisches Anatolien,” in: *Der Neue Pauly* XI, Stuttgart-Weimar 2001, cols 718–719.

⁴² Idem, *A Spring Festival Celebrated by a Hittite Prince (CTH 647)*, Leiden (forthcoming).

Hittitology achieve important scholarly results already in the course of their studies, publishing articles in foreign languages,⁴³ and taking up research in centers abroad.⁴⁴

In keeping with the trend in the European academic teaching, the traditional model of philological studies is giving way to didactic programs developed around cultural studies. The future of Hittitology at the University of Warsaw lies with a group of talented students and doctoral candidates. In 2006, Magdalena Kapełuś, librarian of the Department of Ancient Near Eastern Studies, one of the six Ph.D. students preparing their theses under the supervision of the author, successfully defended her dissertation on the *Cult of the Dead in Hittite Anatolia*. Her recent publications focus on issues concerning the relation between this world and the netherworld.⁴⁵ A monograph on Hittite funerary rituals is in preparation.

⁴³ Cf. e.g. H. Roszkowska, "Musical Terminology in Hittite Cuneiform Texts," in: M. Mejer et al. (ed.), *Papers on Asia Past and Present* (Orientalia Varsoviensia 1), Warszawa 1987, pp. 23–30; P. Taracha, "Zu den hethitischen *taknaz da*-Ritualen" (see note 36); idem, "Zum Festrival des Gottes Telipinu in *Ḫanḫana* und in *Kašḫa*," *Altorientalische Forschungen* 13, 1986, pp. 180–183 (revision of the study of this festival presented in this periodical by V. Haas and L. Jakob-Rost); A. Polit, "Die Stadt Katapa im Lichte hethitischer Keilschrifttexte," *Hethitica* 14, 1999, pp. 81–96.

⁴⁴ Prof. Peter A. Miglus from the University of Heidelberg is counted among the graduates of Hittitology of the Institute of Oriental Studies of the University of Warsaw. The Hittite language was also studied by the late Janusz Meuszyński, who published a number of valuable books and articles on the Ancient Near East.

⁴⁵ M. Kapełuś, "La maison (le palais) des ancêtres et les tombeaux des rois hittites," *RES ANTIQUAE* 4, 2007, pp. 221–229; eadem, "Some Remarks on Hittite Royal Funerary Ritual *sallis wastais* (Texts from Building A on Büyükkale)," *Studi Micenci ed Egeo-Anatolici* 50, 2008, pp. 449–456; eadem, "Gdy idziesz na łąkę, sznura za sobą nie ciągnij" (rozważania nad losem zmarłych w Anatolii hetyckiej)," in: J. Jurewicz, M. Kapełuś (eds), *Symbolika łąki i pastwiska w dawnych wierzeniach*, Warszawa 2009, pp. 61–73.