

Hatti

→ Hittites

Hattil

Hattil (MT *Ḥaṭṭil*) is one of the servants of Solomon whose descendants return to the province of Yehud with Zerubbabel after the Babylonian captivity (Ezra 2:57; Neh 7:59). LXX renders the name both as *Ατῶλ* (in 2 Esd 2:57) and as *Ετῆλ* (in 2 Esd 17:59). Although onomastically different, we can probably identify *Αγία* in 1 Esd 5:34 with Hattil due to his position in the sequence of names there.

Craig Evan Anderson

Hattush

The Hebrew name *Ḥaṭṭûš* (LXX *Χαττους*) appears to derive from the root *ḥ-t-š*, which is otherwise unattested in biblical Hebrew. Japhet (1989: 102) proposes that it is a Babylonian name and that, since Hattush's father was in Babylon (Ezra 8:2–3), the provenance of the list in which the name occurs is Babylonian. The name Hattush appears several times as a personal name in the Persian period (e.g., Neh 3:10; 10:5 [4]; 12:2).

1. Son of Shemaiah

A son of Shemaiah who appears in the list of post-exilic descendants of David (1 Chr 3:22). The passage contains an interpretive difficulty related to the number “six.” The passage states that there are six sons of Shemaiah, but only five are listed, beginning with Hattush. This has led some interpreters to conclude that the phrase “sons of Shemaiah” was added due to dittography with the preceding occurrence of “Shemaiah” (e.g., Knoppers 2006: 323) and that the list should therefore begin with Shemaiah and proceed to Hattush, Igal, Bariah, Neariah, and Shaphat, making a total of six. This deletion is conjectural, however, and the first “the sons of” in the verse could instead be interpreted in the sense of “the descendants of,” in which case “Shemaiah in his own generation and his five sons would make a total of six descendants” (Klein 2006: 122). In either case, this Hattush may be the same as the one listed among “the sons of Shecaniah” (Ezra 8:3).

Bibliography: ■ Klein, R. W., *1 Chronicles* (Hermeneia; Minneapolis, Minn. 2006). ■ Knoppers, G. N., *1 Chronicles 1–9* (AB 12; New York 2003).

2. Returnee from Exile

A descendant of David or Davidide who returned with Ezra from Babylon to Jerusalem (Ezra 8:2; 1 Esd 8:29). This Hattush may be the same as the one mentioned in 1 Chr 3:22.

3. A Priest

Hattush is a priest whose name appears as a signatory on the sealed document of Ezra's covenant (Neh 10:4 [5]).

4. A Priest, Returnee from Exile

A priest who returned to Jerusalem with Zerubbabel from the Babylonian exile (Neh 12:2). This priest may be identical with the one who signed Ezra's covenant in Neh 10:4 [5].

Ralph K. Hawkins

Hattusha

Hattusha was the capital of the Hittites in the Late Bronze Age (ca. 1650–1180 BCE). The name *Ḥattušaš* is not of Hittite origin, but derives from the older non-Indo-European Hattic language and probably means “silver city.” The impressive ruins of the 180 ha-large “World Heritage” site are situated in north-central Anatolia (Çorum province, Turkey) next to the modern village of Boğazköy (now Boğazkale). Discovered in the 19th century, the identification of the site only became possible when the first cuneiform clay tablet collections came to light during the first real excavations in the early 20th century.

Situated at the end of a long valley the terrain of the city shows a highly structured topography. The area surrounded by impressive fortifications was divided into the older “Lower City” and the expansion of the “Upper City.” The center of the town and also of the Hittite state was the palace on the mountain ridge of Büyükkale. Throughout the history of the city a marked change from evolved to planned structures can be observed. In the immediate vicinity of the fortified area important elements and structures are known, like the sanctuary of Yazılıkaya.

The extraordinary site has a still ongoing excavation history, which began more than 100 years ago and has produced an enormous amount of archaeological and historical information (Schachner; Mielke). First traces of settlement are known from the chalcolithic period but the Hittite city has its roots in developments of the Early Bronze Age (end of the 3rd millennium BCE) when urban settlements blossomed in central Anatolia. In the Middle Bronze Age the city of *Ḥattuš* was part of the Old Assyrian trading network (ca. 1950–1700 BCE). From the Old Hittite period (ca. 1650–1400 BCE) onwards Hattusha functioned as the capital of the newly formed Hittite state. In the Great Empire Period (ca. 1400–1180 BCE) the city lost its leading status only for a short period, when the capital moved to *Tarḫuntašša*. During the collapse of the Hittite state in the early 12th century BCE Hattusha was abandoned by the majority of its inhabitants.

Hattusha has no direct links to the HB but the excavations yielded ca. 30,000 cuneiform tablets and fragments from the archives and libraries of the Hittite capital, the great bulk of the written legacy of the Hittites (van den Hout). This legacy, included in the “Memory of the World” register, exhibits some striking congruencies between Hittite culture and the world of the HB (Collins).

Bibliography: ■ Collins, B. J., *The Hittites and their World* (SBLABS 7; Atlanta, Ga. 2007). [Esp. ch. 5] ■ Hout, T. van den, “The Written Legacy of the Hittites,” in *Insights into Hittite History and Archaeology* (ed. H. Genz/D. P. Mielke; Colloquia Antiqua 2; Leuven 2011) 47–84. ■ Mielke, D. P., “Key Sites of the Hittite Empire,” in *The Oxford Handbook of Ancient Anatolia: 10,000–323 BCE* (ed. S. R. Steadman/G. McMahon; Oxford 2011) 1031–54. [Esp. 1031–37] ■ Schachner, A., *Hattusha: Auf der Suche nach dem sagenhaften Großreich der Hethiter* (Munich 2011).

Dirk Paul Mielke

Haupt, Paul

Paul Haupt (b. 1858 in Görlitz, German Silesia, as Hermann Hugo Paul Haupt, d. 1926 in Baltimore, Md.) was a German-American Assyriologist and HB/OT scholar. He entered the University of Leipzig in 1876, where the then young Friedrich Delitzsch was his *Doktorvater*. Completing his studies in two years, he published his dissertation, *Sumerische Studien*, in the third (1879). Further studies followed in Berlin and London and were formally concluded at the University of Göttingen in 1880, where he habilitated in Assyriology with a monograph, *Über einen Dialekt der sumerischen Sprache*. At Göttingen, Haupt came under the influence of Paul de Lagarde, and served as *Privatdozent* (1881–83) before being named Professor Extraordinarius in 1883. The promotion was expedited, at the recommendation of de Lagarde, because in that same year, Haupt was invited to be full Professor of Semitic Languages, at the recently founded Johns Hopkins University in Baltimore, Maryland, USA. An arrangement was then worked out whereby he taught at both institutions in alternate semesters. This continued for six years until 1889, when Haupt decided for full-time status at Johns Hopkins. He remained there, as head of its “Oriental Seminary,” until his death.

Haupt’s activities as scholar were immense and diverse: his bibliography lists over 500 publications, not including editorial supervision of several major journals and series, but what is striking is the change in the direction of his scholarship, more or less coincidental with his decision to leave Germany permanently for the United States in 1889. While in Germany, he worked largely in Assyriology. After he moved full-time to Johns Hopkins in 1889, his scholarship turned mostly to the HB/OT. A continuing thread throughout was a focus on philology.

As an Assyriologist, Haupt achieved a reputation of the first rank, with fundamental contributions to the understanding of the two major Mesopotamian languages, Akkadian and Sumerian, and to the publication of cuneiform texts.

In turning, though by no means exclusively, to the HB/OT after 1889, Haupt moved in several directions. There was a profusion of studies on comparative Semitic philology, and biblical and Mesopotamian religious ideas and institutions. But primary was biblical commentary. Haupt wrote on many HB/OT texts. Most prominently, he conceived and directed, with scholars on both sides of the Atlantic, a new edition of the OT in the original and English translation entitled *The Sacred Books of the Old Testament*. The aim was to establish as nearly as possible, through philological and textual criticism, the original Hebrew text. The edition became popularly known as the *Polychrome Bible*/*Die Regenbogen-Bibel* for its use of typefaces of different colors to distinguish the underlying sources. While a number of volumes were published, the edition was never completed for lack of sufficient funding.

All of these biblical studies of Haupt were very learned, marked by a penchant for wide-ranging but, it must be said, sometimes far-fetched philological connections. Haupt also had a pronounced interest in poetry, and tended to reconstruct the biblical texts he studied in precise metrical arrangements, even when the text looked to be in prose. And while he did argue that many biblical texts had a core reaching back to the historical periods with which they dealt, he tended, not unlike some contemporaries, to propose that the texts had undergone multiple and often large editorial additions, which he regularly dated, not occasionally on fragile grounds, much later, to the Maccabean period. These features of Haupt’s biblical scholarship tended in the course of time to undermine its persuasiveness, even if the particular philological connections could be fascinating, even brilliant. Overall, it has to be admitted, his biblical work has not matched in legacy his Assyriological.

Bibliography: ■ Adler, C./A. Ember (eds.), *Oriental Studies Published in Commemoration of the Fortieth Anniversary (1883–1923) of Paul Haupt as Director of the Oriental Seminary of the Johns Hopkins University* (Baltimore, Md./Leipzig 1926). ■ Albright, W. F., “In Memoriam Paul Haupt,” *BASS* 10.2 (1927) xiii–xxii. ■ Borger, R., “Ein Jahrhundert Assyriologie an der Universität Göttingen,” *Universität Göttingen: Informationen* 6/8 (1980) 3–9. ■ Cooper, J. S., “From Mosul to Manila: Early Approaches to Funding Ancient Near Eastern Studies Research in the United States,” *Culture and History* 11 (1992) 133–64. ■ Foster, B. R., “Haupt, Paul,” *ANB* (www.anb.org; accessed February 20, 2014). ■ Seminar für Altorientalistik Göttingen, *Geschichte der Altorientalistik an der Universität Göttingen* (www.uni-goettingen.de; accessed February 20, 2014). ■ Zimmern, H., “Paul Haupt †,” *ZA* 37 (1927) 295–96.

Peter Machinist

See also → Delitzsch, Friedrich; → Lagarde, Paul Anton de