

## INDIVIDUAL RESEARCH

### Richard H. Beal

In 1993–94, **Richard H. Beal** spent much of his time performing the pressing task of checking the multitude of references that make up an article in the *Chicago Hittite Dictionary* against the original cuneiform copies, published editions, and commentaries. In addition to this reference checking, he was kept busy copy editing the first fascicle of the P-volume of the *Hittite Dictionary*, which is nearing completion.

Aside from work for the *Hittite Dictionary*, this year saw the appearance of his article, “Kurunta of Tarḫuntašša and the Imperial Hittite Mausoleum,” in the journal *Anatolian Studies* 43. This article seeks to explain a paragraph in the newly found and published treaty between the Hittite Great King Tudḫaliya IV and his cousin King Kurunta of Tarḫuntašša, written on a tablet of bronze. Kurunta was a younger brother of Muṣili III, a king from whom Tudḫaliya’s father Ḫattušili III had usurped the throne with Kurunta’s help. Kurunta was rewarded with an appanage state based on his father’s new capital Tarḫuntašša, which had been abandoned by royalty when the imperial capital was moved back to its traditional site at Ḫattuša. Since Kurunta had the superior claim to the great kingship, this was a dangerous move. The paragraph of the treaty in question concerns Ḫattušili III’s and Tudḫaliya IV’s fears that should Kurunta have access to his father King Muwattalli II’s mausoleum, which probably lay within his kingdom, any attempt in the future by Kurunta to seize the imperial throne would be thereby strengthened.

Richard delivered a lecture, “Hittite Oracles: Questions and Answers,” to a symposium, “Magic and Divination in the Ancient World,” held at Berkeley in February. A lengthened version of his paper was given to the Workshop on Ancient Societies here at the University of Chicago. (His wife and Oriental Institute alumna, JoAnn Scurlock, spoke at Berkeley on “Soul Emplacements in Ancient Mesopotamian Funerary Rituals.”) He also delivered a paper on the magic-rituals used by the Hittite army to ensure the loyalty of the men and the help of the gods, the latter rituals doing what we would call morale building. This paper was delivered to the Association of Ancient Historians meeting in Dayton in May. (JoAnn Scurlock spoke on “Neo-Assyrian Battle Tactics.”)

With his wife JoAnn Scurlock, he gave a slide lecture to the DePaul Geographical Society on Tunisia. Illustrated lectures—“The Islamic World,” “Ottomans in the Balkans,” and “Tradition and Modernization in the Islamic World”—were given to various classes of students at the University of Illinois at Chicago.

Vacation was spent photographing the portion of the Silk Road in China. We planned to meet up with and to travel with University of Chicago Turkology graduate student Marianne Kamp, who had spent the year doing dissertation research in Tashkent, Uzbekistan, and her new husband University of Pennsylvania Sinology

graduate student Michael Brose in Kashgar in Chinese Turkestan. This plan nearly collapsed when they found the border between Bishkek Kyrgyzstan and China closed to individuals. Only long delays, being put in with a “group” consisting of a convoy of newly purchased dump trucks, and arguments in three languages (Russian, Uighur, and Chinese) allowed them to make our rendezvous. Our slightly less difficult travels stretched from Tadjik speaking Tashkurgan and Uighur speaking Kashgar, through the Kazakhs of Heavenly Lake to the north of Urumqi, the Uighurs of Turpan (all in Chinese Turkistan also known as Xinjiang), and the Chinese of Dunhuang, the western end of the great wall at Jiayuguan, Tibetan Xiahe, Xi’an (the ancient Chinese capital with its terracotta armies), Datong, Hohhot, and back to Beijing. There we were taken good care of by Yang Zhi, a Ph.D. in Assyriology from the University of Chicago’s Department of Near Eastern Languages and Civilizations and her husband Yang Dawu (also known as graduate student David Jacobson), who now work as translators and have started their own business indexing (and translating upon request) Chinese journals and newspapers. Along the way we made special efforts to visit Chinese Moslem regions and districts, such as the Linxia region to the south of Lanzhou, the ancient Chinese style Great Mosque of Xi’an and the colorful Ox Street Mosque of Beijing. We hope that our slides will teach future generations of students about the culture of the Chinese majority, the Tibetan minority, as well as the virtually unknown Chinese and Turkish Moslems who live within the borders of the modern People’s Republic of China.

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