

143. 1450-1260, Hattusa and Yazilikaya, Anatolia

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

* * *

Hittite Evidence.

Gradual shifts in which the earlier
Hatti culture was overlaid and replaced
with new androcentric ways and deities.
(See below.)

Hittite Transitions.

The transition to a patriarchal society
that stripped women and goddesses of
numerous religious and social liberties
including hereditary rights and other
lines of succession, mirrors broader issues.
(See below.)

Hittite Religion.

Followed the usual pattern of the area:
northern invaders (the Hittites)
brought down a Zeus like Stormgod
and grafted him and his companions
on the matrilineal system of the Hatti folk,
represented by Hepatu.
(IEMS: 74-75.)

HATTUSA.

Peak of the empire was the fortified city of Hattusa or Hattusha including
citadel Buyukkale in Anatolia. * Entrance to Hattusa usually starts with the Great
Temple at the ancient stone street that curves around the earlier structures.
Although little of the original temple foundation is evident, visible remains
include: a massive ceremonial basin with carved lions; center courtyard and
nearby chambers; and massive amphorae from the temple storerooms. Two very
special items that frequently seem to fall under the archaeological radar are a
beautiful vaulted well or subterranean fountain ** plus a massive square green
emerald (healing?) stone standing about three feet high. This stone is as smooth as
glass and may offer a mystical experience of an indwelling spirit or salubrious
rapture? On a warm sunny day, it is just the right height to fold one's body over in

hopes of embracing ancient healing secrets. (Manfred Lurker says that the Isis' baetyl is her womb where she holds the deceased in the fetal position or posture of the cube, "symbolic form of the mother goddess.") (GSAE: 44.) Further research pending on Hattusa's emerald stone. (Additional research will also include the goddess Umina healing (or birthing?) emerald stone for women at Manta on Puna Island on the Ecuadorian southern coast.)

* "Buyukkale (or Bogazkale) was formerly Bogazkoy that included the great Hittite capital of Hattusas (RGS)." (RGS: 1400, Cybele and Buyukkale/Bogazkoy Anatolia).

** A further consideration is an entrance to a subterranean ritual area or (mystery center?) similar to the entrance to Fossa Sanguinis in the Porta Laurentina at Ostia.

YAZILIKAYA.

A ceremonial passage connected Hattusa (ACI: 34) to the significant rock sanctuary of Yazilikaya, created between 1275-1250 BCE. Inscribed on the walls opposite the Yazilikaya entrance is the great converging procession of goddess Hepatu (older Hittite – Hattic Sungoddess Arinna) and Stormgod Tesup or Teshub. (CB: 253; IEMS: 64.)

On the right side with two exceptions all figures are those of robed females, while on the left side are males with two females interspersed with winged mythological beings. That they are divinities is not in doubt but their identification is almost impossible due to the weathered conditions of the reliefs and inscriptions (TOL: 115-117).

What is clearly designated and apparent in the hieroglyphic script is goddess Hepatu (Hebat, Hepit, or Hepat) along with chief deity of the Hurrian pantheon and consort, Stormgod Tesup or Teshub.

Hepatu stands on a panther or lion, mirroring aspects of the Neolithic Çatal Hüyük goddess. Hepatu is presented in a full-on regal robe with mutton sleeves, staff in hand, head crowned, and hair in a plait. Accompanied by her youthful son Sharma or Sharruma (Attis?), her right hand reaches out to greet an approaching male. (TOL: 115-7.) Hepatu's son Sharma or Sharruma is a "small beardless youth with a pigtail, wearing a short tunic, upturned shoes and a conical fluted hat." In his left hand, he carries a ritual double axe. (TOL: 115-7.)

Also illustrated is Mezzulla, daughter of the Sungoddess Arinna plus her granddaughter, Zintulu. Stormgod of Heaven, Tesup or Teshub, leads the males on the left walls and Sungoddess Hepatu (earlier Arinna) leads the female deities on the right. (IEMS: 64.) Although Hittite – Hattic Sungoddess Arinna is a consort of the Weather god, as was Hurrian Hepatu, Arinna is essentially a solar deity, previously known as Wurusemu – Arinitti. (CMG: 88.) When the Hittite Empire came under the Hurrian influence, the Goddess Arinna evolved into (or subsumed by) Hepatu who was later conflated with Shaushka or Shaushga. Both Shaushka/Shaushga were closely identified with Babylonian goddess Ishtar who was by then also worshiped in Anatolia. Additionally, Teshub's sister was identified with Ishtar. It is also worth noting that Ishtar is depicted twice in the two converging processions, once as a male with the gods' procession and again as a female with the goddess' procession. (ACI: 34.) Given the strong and unique presence of Ishtar – and – that the Hittite Cuneiform is from a North Syrian scribal school, the Babylonian influence is clearly apparent. (IEMS: 64.)

The outer chamber of Yazilikaya appears to be relegated to the mother goddess and the inner chamber to her younger son: both shrines are used for renewal rites at spring festivals. (SG: 7; LH: 328.) Also note that Sharma or Sharruma (TOL) is a typical Tamuz – Adonis – Osiris – Mithras figure of death and rebirth, mentor and exemplar of the pantheon’s renewal rites. Goddess evidence from this site includes vast bas-reliefs, small and large figures, hieroglyphics, seals, temples, and the Gateway of the Sphinx.

The Hittite religion appears to have followed the usual pattern of the area: northern invaders (the Hittites) brought down a Zeus like Stormgod and grafted him and his companions on the matrilineal system of the Hatti folk, represented by Hepatu. Justus says that the “advent of the Hurrian Stormgod Tesup [Teshub] as King of Heaven” and his wife (consort) Hepatu clearly mark the matrilineal to patriarchal transition. (IEMS: 66.) The transition to a patriarchal society that stripped women and goddesses of numerous religious and social liberties including hereditary rights and other lines of succession, also mirrors broader issues. “In fact, the social structure of a pantheon often reflects human social structure (IEMS: 74-75).” *

* An all but identical observation was also made about Mesopotamia in BCE entry, 2300, Sumerian Transitions (RGS). “Such events in Sumerian mythology were based on actual cultural transitions.” (PDAM: 164.)

Hittite evidence illustrates gradual shifts in which the earlier Hatti culture was overlaid and replaced with new androcentric ways and deities. “The Hittite pantheon as it finally stood is thus compatible with that mirrored by Zeus and Hera or Jupiter and Juno.” (IEMS: 64.) It is also significant that all of these pantheons “have Stormgods at the head, but wives with inconsistently cognate name or origin. Hepat’s position in fact is a syncretism of Hurrian Hepat with older Hittite – Hattie Sungoddess of Arinna, Queen of Heaven.” (IEMS: 64.)

To summarize, Hittite evidence suggests an ongoing shift that changed the balance of power to a new androcentric model that disenfranchised females:

- 1) in the family: her role in the succession was first restricted;
- 2) in society: ‘her religious power was shifted to the King and she retained only a semi – balance of power as Queen. Shifts in the pantheon from Sun Goddess. ... to the new King in Heaven, the Stormgod, reflect the gradual absorption of female rights by the patriarchal structure.’ (IEMS: 90.)

Given Roscoe’s unique cross – cultural focus, gender – variant subject expertise and extensive notes, recommend “Priests of the Goddess” (POG) for further research of: the Corybantes and Curetes (202); eunuch priests of Artemis at Ephesus (217); Semitic Qedesh, pl. Qedeshim (217-218); Des-Demeter veneration (217); Caria Eunuchs (217); Indian Hijra (197); plus, the Berdaches nascent priests of the North American Oikumene, Lakota, and Pueblo tribes. (223-224.) (POG.)

For information on alternative gender identities or de – oedipalized practices and rituals the of the Galli priests (*tertium genus*) of Cybele (neo-Hittite Kubaba/Phrygian Matar Kubileya (POG: 198) [or Kubeleya]) and Attis:

Roscoe, Will. “Priests of the Goddess: Gender Transgression in Ancient Religion.” *History of Religions* 35.3 (Feb. 1996): 195-230. (POG.)

Taylor, Patrick. “The Gala and the Gallos.” *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA.* Eds. Billie Jean Collins, Mary R. Bachvarova,

and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)

An alternative interpretation of Attis – Atys includes a correlation to kingship. Although Kybele and later Phrygian Matar Cybele's consort Attis – Atys (plus Sabazius then Greek Dionysus) play a key role in the spring time resurrection and orgiastic rituals, he is not an evolving synthesis or polyform. Rather he is but one of the forms out of which kingship may have emerged. In some aspects, he reflects the relationship of Sumerian (not Semitic) Ishtar with Tammuz; Egyptian Isis with Osiris; Canaanite Anat with Baal; and Greek Aphrodite with Adonis. Haspels observes 'Attis never appears with Cybele in Phrygian times' (HP: 111). In 'La Résurrection d'Adonis,' P. Lambrechts has also shown that Attis, the consort of Cybele, does not appear as a 'resurrected' god until after A.D. 150 (EMH). Also, throughout 24 different Turkish sites plus 19 primary museums visited plus numerous smaller collections, his position remained obscure (RGS: 1400, Cybele and Buyukkale/Bogazkoy, Anatolia).

Further Attis – Atys research:

- Haspels, C. H. Emilie. *The Highlands of Phrygia; Sites and Monuments*. Princeton, NJ: Princeton University Press, 1971. (HP.)
- Munn, Mark. *The Mother of the Gods, Athens, and the Tyranny of Asia: A Study of Sovereignty in Ancient Religion*. Berkeley, CA: University of California Press, 2006. (MGA.)
- Vermaseren, Maarten M. J. *The Legend of Attis in Greek and Roman Art*. Leiden, Netherlands: E. J. Brill, 1966. (LAG.)
- _____. *Cybele and Attis: The Myth and the Cult*. Trans. A. M. H. Lemmers. London, England: Thames and Hudson, 1977. (CAA.)
- Vermaseren, Maarten M. J., and Eugene Lane. *Cybele, Attis, and Related Cults: Essays in Memory of M. J. Vermaseren*. Leiden, Netherlands: E. J. Brill, 1996. (CAR.)
- Yamauchi, Edwin M. "Easter: Myth, Hallucination, or History?" *Today*: (3-15-1947; 3-29-1947): (EMH: n.p.)

Further research on the double-axe including: sites and sanctuaries; hourglass; butterflies; chrysalises; labia, labrys (*katabasis*); and figure 8:

- Evans, Sir Arthur. "The Ring of Nestor: A Glimpse into the Minoan After-World and a Sepulchral Treasure of Gold Signet-Rings and Bead-Seals from Thisbê, Boeotia." *The Journal of Hellenic Studies* 45. Part 1 (1925): 1-75. (RN.)
- Gimbutas, Marija Alseikaite. *Goddesses and Gods of Old Europe, 6500-3500 BC: Myths and Cult Images*. 2nd ed. London, England: Thames and Hudson, Ltd., 1984. [*The Gods and Goddesses of Old Europe, 7000-3500 BC: Myths, Legends, and Cult Images*. Berkeley, CA: University of California Press, 1974.] (GGE.)
- _____. *The Language of the Goddess*. San Francisco, CA: Harper San Francisco, 1989. 239-243, 270-275. (LOG.)
- _____. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 244-248, plus extensive index. (COG.)
- Jabr, Ferris. "Ars Longa." *New York Times Magazine*, Dec. 7, 2014: 18, 20. (ARSL.)
- Nilsson, Martin Persson. *The Minoan-Mycenaean Religion and its Survival in Greek Religion*. 1927. New York, NY: Biblo and Tannen, 1950. 165-234, also 195, Fig. 90. (MMRS.)

Further labyrinth, labrys, spiral, and meander research: 30,000-25,000, Aurignacian Age; 3000, Founding of Troy; 2700, Silbury Hill, England; 2600-2000, Early Bronze Age, Crete, Chthonian; 2000-1450, Middle Bronze Age, Crete; and 2000, Asherah. For a significant tomb with multiple spirals, see the Castelluccio tomb door #34 in *Re-Genesis* entry, 19th to 15th BCE, Castelluccio Culture. (RGS.)

Further double-axe research: 30,000, Labyrinths, Spirals, and Meanders; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5000, Near and Middle East; 4000, Alaca Hüyük, Anatolia; 2600-2000, Early Bronze Age, Crete, Chthonian * Prepalatial Early Minoan (EM I-III); 1400, Cybele and Buyukkale/Bogazkoy, Anatolia; and 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt. (RGS.)

* (Earth mother, Chthonia.)

Further Anatolian plus Hittite research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts, Çatal Hüyük, Anatolia; 7040-3500, Hacilar, Anatolia; 4400-2500, Kurgan Invasions Bring Catastrophic Destruction to Old Europe; 4000, Alaca Hüyük, Anatolia; 3500, Anatolia, Arinna, and Other Goddesses; 3000, Founding of Troy; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Troy, 2000, Anatolia; 2000, Indo-European Tribes; 1790-1700, Goddess of Kultepe, Anatolia; 1400, Cybele and Buyukkale/Bogazkoy, Anatolia; 1320, Palestine - Assyria - Exodus of Hebrews from Egypt; 1260, Hittites, Anatolia; 1200, Perge, Anatolia; 1200-1000, Phrygians in Anatolia: 1184, Hittites and Trojan War, c. 1200; 1100-800, Mediterranean Dark Ages; 1050-850, Kubaba and Kubat, Anatolia; 750-650, Cybele and King Midas, Anatolia; 650-550, Anatolia; 630-620, Goddess Kore, Izmir Turkey; 588-587, Cybele's Dedication, Rome; 585-300, Lydia Replaces Phrygia, Anatolia; 282-263, Demeter's Priene Temple, Anatolia; 204, Cybele to Rome; 200, The Great Cybele: Magna Mater at Santoni Sicily; and 200, Greece and Pergamon, Anatolia. (RGS.) (For CE entries see: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Cybele and Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyon's Basilica Built Over Cybele's Pagan Temple.) (RS.)

Further research on mother – rite to father – right savior God * transitions: 92,000, Qafzeh or Kafzeh Cave and Ochre Symbolism; 4400-2500, Kurgan Invasions; 4400-2500, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom Egypt (2600 Fifth Dynasty); 2600-1100, Late Indo-European Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu Egypt; 1580, Zeus; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 1000, Double Goddess Transition; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, Demise of Sumerian and Babylonian Goddesses; 323-30, Kom Ombo Temple; and 305-30, Esna Temple. (RGS.) (Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.) (RG.)

* Soteriology: study of God's salvation and ontological concepts of female evil.

The following speaks to the theory that *mankind* is not a one size fits all. Over the centuries, there has been a historic shift to a culture and society in which half of the population (*females*) are traditionally regarded as: politically; philosophically;

psychologically; professionally; theologically; spiritually; academically; scientifically; sexually; biologically and etc. inferior or less than the other half. (MHE: 150.)

The repercussions of this shift in the symbolic plane can be seen NOT only in the division of male gods from female gods, but also in the separation of sky from earth, of mind from body, of spirituality from sexuality. Incorporated into the mainstream of Greek thought and later crystallized in the philosophical writings of Plato, these ideas then pass via Neoplatonism into Christian theology and contribute to the symbolic worldview, which is still dominant in western [global] society today. From this early Greek Geometric period onwards, European culture ceases to offer the imaginative vocabulary for any human being, female or male, to experience themselves as whole and undivided (MHE: 150).

This hierarchical dis-order is discussed at length throughout *Re-Genesis* including BCE entries: 4400-2500, Olympus Hera; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-1450, Gournia; 2500, Inanna, Holder of the Me; 2400, Sumerian Women in the Akkadian Period; 2400, Lilith and Eve; 2300, Sumerian Transitions; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1580, Zeus; 1100-800, Iron Age; 1000, Gods; 800-500, Archaic Greek Age; 587-500, Demise of Sumerian and Babylonian Goddesses; 500-400 Classical Greek Era and Leading Male Authors; 384-322, Aristotle's Theory of Rational Male Dominance; and First Century BCE-Sixth Century CE, Summary of Female Catholic Priests and Synagogue Leaders. (RGS.)

Further research on sky god Zeus and dominator take-over models (CB: 45): 4400-2500, Olympus Hera; 4400-2500, Kurgan Invasions; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia. (RGS.) (Also see the Pergamon Altar at Berlin's Museum of the Ancient Near East Museum on the Museum Island.)

For a recent deconstruction of earlier works on Cybele, see Lynn Roller's study, *In Search of God the Mother: The Cult * of Anatolian Cybele*. Through the use of archaeology, sacred monuments, votive offerings, epigraphical, and literary evidence, Roller analyzes Cybele relative to numerous complex cultures including: Çatal Hüyük Neolithic; Bronze and Early Iron Age; pre-and neo-Phrygian Hittite and Urartian; plus, later aspects of Pagan and Christian clashes. (SGM: 2-3.)

* [Culture].

Roller, Lynn E. *In Search of God the Mother: The Cult of Anatolian Cybele* Berkeley, CA: University of California Press, 1999. (SGM.)

Further research on the various origins, translations and interpretations of: Syrian Kubaba; Lydian Kybebe; Phrygian Kubeleya/Kybele/Kultepe; plus Cybebe/Cybele/Cybelus:

Alvar, Jaime. *Romanizing Oriental Gods: Myth, Salvation and Ethics in the Cults of Cybele, Isis and Mithras*. Tran. Richard Gordon. Leiden, Netherlands: E. J. Brill, 2008. (RIOG.)

Baring, Anne and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 391-415. (MG.)

Bryce, Trevor. *The Kingdom of the Hittites*. Oxford, England: Oxford University Press, 1999. (KH.)

Diakonoff, I. M. "Women in Old Babylonia not under Patriarchal Authority."

- Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.)
- Finkelberg, Margalit. "Anatolian Languages and Indo-European Migrations to Greece." *The Classical World* 91.1 (Sep.-Oct. 1997): 3-20. (ALI.)
- Hawkins, J. D. "Kubaba at Karkamiš and Elsewhere." *Anatolian Studies* Vol. 31 (1981): 147-176. (KKE.)
- Justus, Carol F. "Indo-Europeanization of Myth and Syntax in Anatolian Hittite: Dating of Texts as an Index." *Journal of Indo-European Studies* Vol. 11.1/2 (Spring-Summer 1983): 59-103. (IEMS.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. 154-9. (TCOP.)
- Mellink, Machteld J. "Archaeology in Asia Minor." *American Journal of Archaeology* 64.1 (Jan. 1960): 57-69. (AAM.)
- Munn, Mark. "Kybele as Kubaba in a Lydo-Phrygian Context." Paper presented at the *Cross-Cultural Conference on Hittites, Greeks and Their Neighbors in Central Anatolia*. Emory University, Atlanta, GA: 2004. (KK.)
- _____. *The Mother of the Gods, Athens, and the Tyranny of Asia: A Study of Sovereignty in Ancient Religion*. Berkeley, CA: University of California Press, 2006. 120-127. (MGA.)
- _____. "Kybele as Kubaba in a Lydo-Phrygian Context." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 159-164. (KKLP.)
- Rein, Mary Jane. *The Cult and Iconography of Lydian Kybele*. Diss. Harvard University, 1993. Ann Arbor, MI: ProQuest/UMI, 1993. (Publication Number: AAT 9412386.) (CILK.)
- Roscoe, Will. "Priests of the Goddess: Gender Transgression in Ancient Religion." *History of Religions* 35.3 (Feb. 1996): 195-230. (POG.)
- Sfamini, Giulia Gasparro. *Soteriology and Mystic Aspects in the Cult of Cybele and Attis*. Leiden, Netherlands: E. J. Brill, 1985. (SMA.)
- Showerman, Grant. *The Great Mother of the Gods*. Chicago, IL: Argonaut, 1969. 49-70, 92-93, 109. (GMG.)
- Taylor, Patrick. "The Gala and the Gallos." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)
- Twohig, Elizabeth Shee. *The Megalithic Art of Western Europe*. Oxford, England: Oxford University Press, 1981. (MAWE.)
- Vermaseren, Maarten M. J. *Cybele and Attis: The Myth and the Cult*. Trans. A. M. H. Lemmers. London, England: Thames and Hudson, 1977. (CA *Cults: Essays in Memory of M. J. Vermaseren*. Leiden, Netherlands: E. J. Brill, 1996. (CAR.)
- Vassileva, Maya. "Further Considerations on the Cult of Kybele." *Anatolian Studies* 51 (2001): 51-63. (FC.)

Further research of black stones from Tyana:

- Vassileva, Maya. "King Midas in Southeastern Anatolia." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R.

Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008.
165-172. (KM.)

Further research on the double-axe (or two conjoined triangles at the apexes) said to have been carried by Hepatu's son Sharma or Sharruma in his left hand: 30,000, Labyrinths, Spirals, and Meanders. This entry discusses the double-axe as not only as a prototype of the Cretan Labryses but also a template for other re-generative ritual items including: the figure 8 (eternity); chrysalises; labia, and butterfly along with the first discovered X and V letters.

Given poor lighting conditions at Yazilikaya, the images illustrated are from nearby sites and very similar to those at Yazilikaya and in most cases in better condition and less weathered. (All other Hattusa or Hattusha images were shot on location, 1986.)

IMAGE: MAP: BLACK ANATOLIAN GODDESSES INC. ARINNA: (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: MAP OF BLACK ANATOLIAN GODDESSES INC.
ARINNA WITH POMEGRANATE AND A HIGH POLOS HEADDRESS, (ANATOLIA)
TURKEY.

SLIDE LOCATION TURKEY, SHEET 45A, ROW 1, SLEEVE 1, SLIDE #436, BCE.

CO_TUR_S45A_R1_SL1_S436.jpg

SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA)
TURKEY.

NOTE 1:

FOLLOWING THE AFRICAN INTERCONTINENTAL DISPERSIONS, INCLUDING
ANATOLIAN TRADE ROUTES, THE VENERATION OF THE DARK MOTHERS
BEGAN TO SPREAD THROUGHOUT ALL CONTINENTS (AO: 1-2; RGS).

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: STANDING STONES: YAZILIKAYA AND BOGAZKOY, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: HUNDREDS OF STANDING STONES OR BURIAL
MARKERS (?) IN FIELDS APPROACHING YAZILIKAYA AND BOGAZKOY TEMPLE.

SLIDE LOCATION TURKEY, SHEET 60, ROW 4, SLEEVE 2, SLIDE #743, BCE.

CO_TUR_S60_R4_SL2_S743

SHOT ON LOCATION: APPROACH TO TEMPLE COMPLEX: BOGAZKOY AND
YAZILIKAYA, (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: ARINNA: CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ARINNA * WITH POMEGRANATE AND A HIGH POLOS
HEADDRESS. (OTHER NAMES INC. LADY KUBABA/KUBA/KABAB/KAABA/ISHTAR/
HEPAT): HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 45, ROW 2, SLEEVE 3, SLIDE #428, BCE.

CO_TUR_S45_R2_SL3_S428.jpg

SHOT ON LOCATION: BOGHAZKEUI VILLAGE: (ANATOLIA) TURKEY.

NOTE 1: GODDESS ARINNA/KUBABA (KABABA) WITH POMEGRANATE,
COALESCING WITH "PHRYGIAN MOTHER GODDESS CYBELE, WHO WAS ALSO
PORTRAYED WITH POMEGRANATES." (HVG: 202.)

NOTE 2:

* INSCRIBED ON THE WALLS OPPOSITE THE YAZILIKAYA ENTRANCE IS
THE GREAT CONVERGING PROCESSION OF GODDESS HEPATU (OLDER
HITTITE – HATTIC SUN GODDESS ARINNA) (RGS).

NOTE 3:

HITTITE EVIDENCE ILLUSTRATES ... THAT ALL OF THESE PANTHEONS
'HAVE STORMGODS AT THE HEAD, BUT WIVES WITH INCONSISTENTLY
COGNATE NAME OR ORIGIN. HEPAT'S POSITION IN FACT IS A SYNCRETISM
OF HURRIAN HEPAT WITH OLDER HITTITE – HATTIE SUN GODDESS OF
ARINNA, QUEEN OF HEAVEN' (IEMS: 64; RGS).

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: ARINNA: CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: ARINNA * WITH POMEGRANATE AND A HIGH POLOS
HEADDRESS. (OTHER NAMES INC. LADY KUBABA/KUBA/KABAB/KAABA/ISHTAR/
HEPAT): HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 45, ROW 2, SLEEVE 2, SLIDE #427a, BCE.
CO_TUR_S45_R2_SL2_S427a.jpg
SHOT ON LOCATION: BOGHAZKEUI VILLAGE, (ANATOLIA) TURKEY.
NOTE 1: GODDESS ARINNA/KUBABA (KABABA) WITH POMEGRANATE,
COALESCING WITH “PHRYGIAN MOTHER GODDESS CYBELE, WHO WAS ALSO
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OF HURRIAN HEPAT WITH OLDER HITTITE – HATTIE SUN GODDESS OF
ARINNA, QUEEN OF HEAVEN’ (IEMS: 64; RGS).

IMAGE: KUBABA, CARCHEMISH: YAZILIKAYA, (ANATOLIA) TURKEY.
PHOTO © GSA DESCRIPTION: GODDESS KUBABA, WITH A HIGH POLOS HEADDRESS,
POMEGRANATE AND MIRROR. ALTERNATIVE APPELLATIONS INC. LADY KUBABA,
KUBA, KABAB, KAABA, ISHTAR OR HEPAT, BASALT (DARK VOLCANIC ROCK).
HITTITE. CARCHEMISH (KARKAMIS), ANATOLIA, NEAR THE ASSYRIAN (SYRIAN)
BORDERS.

SLIDE LOCATION TURKEY, SHEET 53A, ROW 2, SLEEVE 2, SLIDE #29, NEO-HITTITE
BCE.

CO_TUR_S53A_R2_SL2_S29.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: THIS RENDERING OF CARCHEMISH GODDESS KUBABA IS ALL BUT
IDENTICAL TO THE YAZILIKAYA BASALT OF THE SARRUMA AND TUDHALIYA
SCENE INCLUDING WINGED SUN DISK AND SPREAD EAGLE OVERHEAD.

NOTE 2: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: ENHANCE UNDER-EXPOSURE, CHRISI KARVONIDES’S TEAM.

IMAGE: MALATYA QUEEN ORTHOSTAT: YAZILIKAYA, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: QUEEN OFFERING LIBATIONS TO ISHTAR,
ORTHOSTAT FROM ARSLANTEPE (MALATYA) ANATOLIA INC. STYLISTIC
SIMILARITIES TO YAZILIKAYA ANATOLIA. SIMILARITIES INCLUDE WINGED SUN
DISK AND SPREAD EAGLE (ANZU?) ABOVE QUEEN (KUBABA?), TURNED UP
POINTED SHOES, MUTTON TYPE SLEEVES, BELTED WAISTS, AND POINTED CAPS.
SLIDE LOCATION TURKEY, SHEET 52, ROW 4, SLEEVE 3, SLIDE #592, BCE.

CU_TUR_S52_R4_SL3_S592.jpg

SHOT ON LOCATION: MALATYA QUEEN ORTHOSTAT: YAZILIKAYA, (ANATOLIA)
TURKEY.

NOTE 1: GIVEN THE STRONG PRESENCE AND SIGNIFICANCE OF GODDESS ISHTAR –
AND – THAT HITTITE CUNEIFORM IS FROM A NORTH SYRIAN SCRIBAL SCHOOL,
THE BABYLONIAN INFLUENCE IS CLEARLY APPARENT (IEMS: 64; RGS). (SOURCE:
ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: ILLUSTRATION OF ATTIS (SHARMA, OR SHARRUA): YAZILIKAYA,
(ANATOLIA) TURKEY. (TOL: 115.)

PHOTO: © GSA. DESCRIPTION: ILLUSTRATION BELOW OF THE YAZILIKAYA
SANCTUARY INCLUDING, HEPATU (#43), HURRIAN ISHTAR (#36-38), AND DOUBLE
GODDESS * (#45-46) STANDING BEHIND HEPATU’S SON TUDHALIYA IV, SHARMA,
OR SHARRUMA (#44) WITH DOUBLE-AXE CONJOINED AT APEXES. (TOL: 115.)

* (DG: 150; FIG, 4.17.)

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE. IMAGE TBD.

SHOT NOTE 1:

HEPATU’S SON SHARMA OR SHARRUMA IS A ‘SMALL BEARDLESS YOUTH
WITH A PIGTAIL, WEARING A SHORT TUNIC, UPTURNED SHOES AND A

CONICAL FLUTED HAT.' IN HIS LEFT HAND HE CARRIES A RITUAL DOUBLE-
AXE (TOL: 115-7; RGS).

NOTE 2: FIELDWORK PROJECT 1989.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES.

PHOTO NOTE: ILLUSTRATION IS VIA ATAMAN HOTEL INDUSTRIES

(<http://atamanhotel.com/whc/hattusa-yazilikaya-relief.html>).

IMAGE: SEE REG ADD PART I JULY 3 14

PHOTO NOTE: FOR FURTHER YAZILIKAYA RESEARCH AND IMAGES:

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)

RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)

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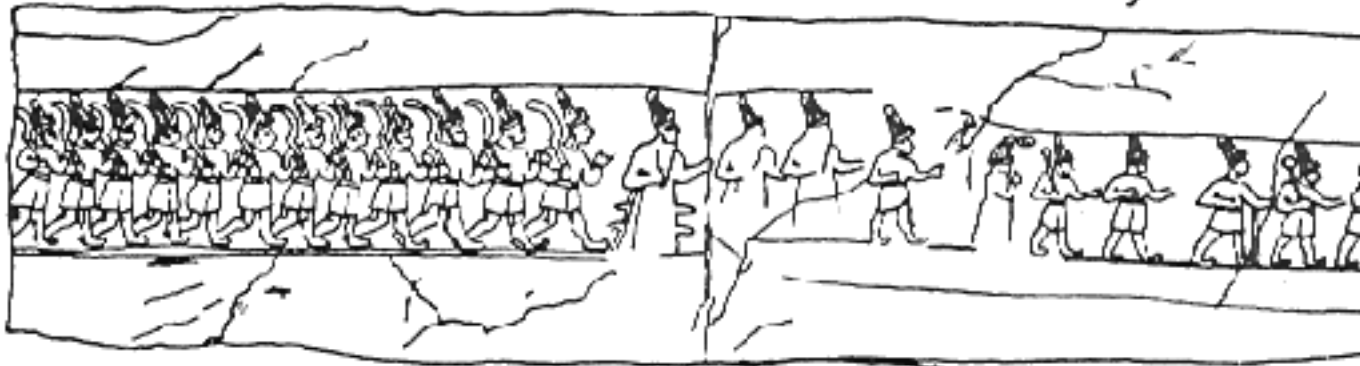
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IMAGE: KARKAMIS KA GRIFFINS X 2: YAZILIKAYA, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: TWO-WINGED KA GRIFFINS FROM KARKAMIS ANATOLIA INC. STYLISTIC SIMILARITIES TO YAZILIKAYA (ANATOLIA) TURKEY. SIMILARITIES INCLUDE: ICONIC TURNED UP POINTED SHOES, BELTED WAISTS ON PLEATED TUNICS.

SLIDE LOCATION TURKEY, SHEET 53, ROW 2, SLEEVE 3, SLIDE #602, BCE.

CO_TUR_S53_R2_SL3_S602.jpg

SHOT ON LOCATION.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: BOGAZKOY LION: YAZILIKAYA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: LION HEAD FROM BOGAZKOY'S MAIN TEMPLE COMPLEX SIMILAR TO THE LION HEADS ALSO AT YAZILIKAYA (ANATOLIA) TURKEY

SLIDE LOCATION TURKEY, SHEET 62, ROW 2, SLEEVE 2, SLIDE #768, BCE.

CO_TUR_S62_R2_SL2_S768

SHOT ON LOCATION: BOGAZKOY TEMPLE COMPLEX: (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: ENTRANCE TO HATTUSA'S CITADEL: BUYUKKALE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: STONE STREET ENTRANCE TO PROPYLON OR PROCESSIONAL WAY TO BUYUKKALE CITADEL AT HATTUSA OR HATTUSHA, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 62, ROW 2, SLEEVE 4, SLIDE #770, BCE.

CO_TUR_S62_R2_SL4_S770

ON LOCATION: BOGAZKOY TEMPLE COMPLEX: (ANATOLIA) TURKEY.

NOTE 1:

PEAK OF THE EMPIRE WAS THE FORTIFIED CITY OF HATTUSA OR HATTUSHA INCLUDING CITADEL BUYUKKALE IN ANATOLIA. ENTRANCE TO HATTUSA USUALLY STARTS WITH THE GREAT TEMPLE AT THE STONE STREET THAT CURVES AROUND THE EARLIER STRUCTURES (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: AMPHORAE: BOGAZKOY TEMPLE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MASSIVE AMPHORAE IN GREAT BOGAZKOY TEMPLE COMPLEX AT HATTUSA OR HATTUSHA CITADEL: RUINS OF WEATHER GOD TESHUB AND SUN GODDESS ARINNA, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 63, ROW 1, SLEEVE 2, SLIDE #781, BCE.

CO_TUR_S63_R1_SL2_S781

SHOT ON LOCATION: BOGAZKOY TEMPLE: (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: GREEN CUBE (KUBE) BAETYL STONE: BOGAZKOY, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: EMERALD GREEN CUBE (KUBE) BAETYL STONE AT BOGAZKOY TEMPLE COMPLEX AT HATTUSA OR HATTUSHA CITADEL, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET: 62, ROW 3, SLEEVE 3, SLIDE #773, BCE.

CO_TUR_S62_R3_SL3_S773

SHOT ON LOCATION: TEMPLE COMPLEX: BOGAZKOY, (ANATOLIA) TURKEY.

NOTE 1: ALSO SEE, (MG: 395-397.)

NOTE 2:

PERSONAL FAVORITES INCLUDE A STUNNING VAULTED PASSAGE, MASSIVE AMPHORAE PLUS A LARGE SQUARE GREEN STONE BAETYL THAT STANDS ABOUT FOUR FEET HIGH AND EMANATES A RADIATING HEAT (RGS).

NOTE 3:

MANFRED LURKER SAYS THAT THE ISIS' BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER GODDESS' (GSAE: 44; RGS).

NOTE 4: GIVEN THAT GREEN SERPENTINE (CHLORITE OR STEATITE) WAS USED FOR STAMP SEALS IN SYRO – ANATOLIA, THIS STONE MAY SOMEHOW BE RELATED AND SUGGESTS FURTHER RESEARCH?

IMAGE: STONES X 3 IN ARCHIVE BUILDING: BUYUKKALE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: THREE (BAETYL) STONES IN THE ARCHIVE
BUILDING, AREA OF GREAT FORTRESS, BUYUKKALE (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 62, ROW 1, SLEEVE 2, SLIDE #764, BCE.
CO_TUR_S62_R1_SL2_S764

SHOT ON LOCATION: TEMPLE COMPLEX: BUYUKKALE/BOGAZKOY, (ANATOLIA)
TURKEY.

NOTE 1:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYL, HE SAYS THAT ISIS'
BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL
POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER
GODDESS' (GSAE: 44; RGS).

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: GROTTO/POOL IN TEMPLE COMPLEX: BOGAZKOY, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: SUBTERRANEAN GROTTO AND POSSIBLE POOL OR
SACRED SPRING COVERED BY A LOW CORBEL VAULT ON BACK WALL IN LARGE
RECTANGULAR BUILDING OF TEMPLE AREA, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 63, ROW 4, SLEEVE 3, SLIDE #795, BCE.

CO_TUR_S63_R4_SL3_S795

SHOT ON LOCATION: GROTTO/POOL IN TEMPLE COMPLEX: BOGAZKOY,
(ANATOLIA) TURKEY

NOTE 1: THE ARCHITECTURAL DESIGN IS ALL BUT IDENTICAL TO CITADEL OF
MYCENAE, POSTERN GATE OF THE WALL (1353-1330 BCE). MYCENAE, GREECE.

NOTE 2: FURTHER SUBTERRANEAN RITUAL AREA CONSIDERATIONS OF DEMETER/
PERSEPHONE (MYSTERY CENTERS?) ARE TWO SUBTERRANEAN NATURAL SPRINGS
/GROTTOES INCLUDING AGRIGENTO, SICILY AND FOSSA SANGUINIS IN THE PORTA
LAURENTINA AT OSTIA ANTICA, HARBOR CITY OF ANCIENT ROME ON THE RIVER
TIBER.

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: TWO SUBTERRANEAN NATURAL SPRINGS/GROTTOES: AGRIGENTO, SICILY.
IMAGE © GSA. DESCRIPTION TWO SUBTERRANEAN NATURAL SPRINGS/GROTTOES
(MYSTERY CENTER?) INCLUDING BUSTS OF CHTHONIC DEMETER/PERSEPHONE
(KORE).

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.

NOTE 1: FURTHER SUBTERRANEAN RITUAL AREA CONSIDERATIONS OF DEMETER/
PERSEPHONE (MYSTERY CENTERS?) ARE FOSSA SANGUINIS IN THE PORTA
LAURENTINA AT OSTIA – AND – REMAINING ENTRANCE TO THE GROTTO POOL (?)
IN THE BOGAZKOY COMPLEX, (ANATOLIA) TURKEY.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES.

PHOTO NOTE: FOR FURTHER AGRIGENTO SUBTERRANEAN NATURAL SPRINGS-
GROTTOES RESEARCH AND IMAGES, SEE GOOGLE SCHOLAR.

NOTE 2: FIELDWORK PROJECT 1998.

IMAGE: GROTTO FOSSA SANGUINIS, OSTIA: RIVER TIBER, ROME.

IMAGE © GSA. DESCRIPTION SUBTERRANEAN GROTTO (POSSIBLY A RITUAL
MYSTERY SITE?) AT FOSSA SANGUINIS IN THE PORTA LAURENTINA AT OSTIA
ANTICA, HARBOR CITY OF ANCIENT ROME ON THE RIVER TIBER.

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.

ON LOCATION: IMAGE OF OSTIA ROME.

NOTE 1: FURTHER SUBTERRANEAN RITUAL AREA CONSIDERATIONS OF DEMETER/
PERSEPHONE (MYSTERY CENTERS?) ARE TWO SUBTERRANEAN NATURAL SPRINGS
/GROTTOES = AGRIGENTO, SICILY – AND – REMAINING ENTRANCE TO THE GROTTO/
POOL IN THE BOGAZKOY COMPLEX, (ANATOLIA) TURKEY.

NOTE: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES.

SUGGESTED LINKS FOR FURTHER RESEARCH:

Excavations at Hattusha: A Project of the German Archaeological Institute
<http://hattuscha.de/>

List of monuments from the Hittite civilization: photographer, Tayfun Bilgin.

<http://hittitemonuments.com/>

For excellent illustrations of the Yazilikaya reliefs see:
<http://atamanhotel.com/whc/hattusa-yazilikaya-relief.html>
<http://atamanhotel.com/whc/hattusa-yazilikaya.html>

Images from Yazilikaya: photographer, Dick Osseman.
<http://pbase.com/dosseman/yazilikaya>

Images from Bogazkale: photographer, Dick Osseman.
<http://pbase.com/dosseman/bogazkale>

Two highly recommended Anatolian/Turkish indexes of Dick Osseman:
http://pbase.com/dosseman/ankara_museum_turkey&view=tree
<http://pbase.com/dosseman/>