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A Study on D/HUR.SAG Aškašipa

D/HUR.SAG Aškašipa Hakkında Bir İnceleme

Abstract

The subject of this study is Aškašipa, a god mentioned in Akkadian and Hittite cuneiform texts dating to the second millennium BC. Aškašipa is morphologically a combination of the word aška- (/door) and the suffix -šipa/-zipa (/spirit). Aškašipa is thought to mean the spirit of the door. The oldest record of Aškašipa is the treaty text Kt.00/k 6, dated to the Ib layer of Kaniš during the Assyrian Trade Colonial Period. Considering the record in tablet number Kt.00/k 6, which dates back to the Assyrian Trade Colonies Period, the cult center of Aškašipa in this period is the city of Kaniš. The earliest record of Aškašipa in cuneiform documents dating to the Hittite Imperial Period is the Akkadian version of the treaty with the Mitanni king Šattiwaza during the reign of Šuppiluliuma I. The name Aškašipa appears among the oath gods in monthly rituals, the AN.TAH.ŠUMSAR Fest, the Nuntarriašhaš Fest, oracle texts, ritual texts, prayer texts, and išhiul treaty texts. According to Hittite texts, there was a temple dedicated to the god. Aškašipa is consecrated in the cities of Kaniš, Karahna, and Ištanuwa. The cult center of Aškašipa must have been Kaniš during the Assyrian Trade Colonial Period and Karahna during the Hittite Imperial Period. The king performs the rituals to Aškašipa with a golden lion-shaped riton. Considering that the rituals performed for Aškašipa were performed with a lion-shaped golden rhyton, it is understood that the symbol of the god was the lion. Clay rhytons and statues in the shape of lions dating back to the Assyrian Trade Colonies Period in Kültepe and the Old Hittite Period in Hattuša were unearthed. Lion-shaped clay ritons and statuettes were found at Boğazköy and Kültepe. In Hittite cuneiform documents, Aškašipa appears together with the Kaniš gods Pirwa, Maliya, Kamrušepa, Haššušara, and Hašammili. The fact that the god was ritualized in the open land, Akkadian and Hittite records, and archaeological finds suggest that Aškašipa was associated with Mount Erciyes.

Keywords: HUR.SAG Aškašipa, Kaniš, Mount Erciyes, Hittite, Assyrian Trade Colonies Period.

Öz

Bu çalışmanın konusunu MÖ II. bin yıla tarihlenen Akadca ve Hititçe çivi yazılı metinlerde ismi geçen Aškašipa adlı tanrı oluşturmaktadır. Aškašipa, morfolojik olarak aška- (/kapı) kelimesi ile -šipa/-zipa (/ruhu) suffiksinin birleşiminden oluşmaktadır. Aškašipa kelimesinin kapının ruhu anlamına geldiği düşünülmektedir. Aškašipa hakkındaki en eski kayıt, Asur Ticaret Kolonileri Dönemi Kaniš'in Ib tabakasına tarihlenen Kt.00/k 6 numaralı antlaşma metnidir. Asur Ticaret Kolonileri Dönemi'ne tarihlenen Kt.00/k 6 numaralı tablette yer alan kayıt dikkate alındığında bu dönemde Aškašipa'nın kült merkezi Kaniš şehridir. Hitit İmparatorluk Dönemi'ne tarihlenen çivi yazılı belgelerde Aškašipa'ya ait en erken kayıt, I. Šuppiluliuma Dönemi'nde Mitanni Kralı Šattiwaza ile yapılan antlaşmanın Akadca versiyonudur. Aškašipa ismi, aylık ritüeller, AN.TAH.ŠUMSAR Festivali, Nuntarriašhaš Festivali, kehanet metni, ritüel metni, dua metni ve išhiul/antlaşma metinlerinde yemin tanrıları arasında yer almaktadır. Hititçe metinlerden anlaşıldığı kadarıyla tanrıya adanmış bir tapınak mevcuttur. Aškašipa, Kaniš, Karahna ve Ištanuwa kentlerinde kutsanmaktadır. Aškašipa'nın kült merkezi, Asur Ticaret Kolonileri Dönemi'nde Kaniš, Hitit İmparatorluk Dönemi'nde Karahna olmalıdır. Aškašipa'ya gerçekleştirilen ritüeller, kral tarafından altın aslan biçimli riton ile gerçekleştirilmektedir. Aškašipa'ya gerçekleştirilen ritüellerin aslan biçimli altın riton ile yapıldığı dikkate alınca tanrının sembolünün aslan olduğu anlaşılmaktadır. Kültepe'de Asur Ticaret Kolonileri Dönemi'ne ve Hattuša'da Eski Hitit Dönemi'ne tarihlenen aslan biçimi toprak riton ve heykeller ele geçmiştir. Aslan biçimli kilden üretilmiş riton ve heykelcikler Boğazköy ve Kültepe'de ele geçmiştir. Hititçe çivi yazılı belgelerde Aškašipa, Pirwa, Maliya, Kamrušepa, Haššušara, Hašammili adlı Kaniš tanrıları ile birlikte yer almaktadır. Tanrıya açık arazide ritüel yapılması, Akadca, Hititçe kayıtlar ve arkeolojik buluntuların birlikte değerlendirilmesi Aškašipa'nın Erciyes Dağı ile ilişkili olduğunu düşündürmektedir.

Anahtar Kelimeler: HUR.SAG Aškašipa, Kaniš, Erciyes Dağı, Hitit, Asur Ticaret Kolonileri Dönemi.

Introduction

From a morphological point of view, Aškašipa, which appears in Hittite cuneiform texts, seems to be produced with the *aška-* and the *-šipa/-zipa-*. In Hittite, *aška-* (/Sum. KÁ) means door, exit, passage; outside the door, outside (Ünal, 2016, p. 93; Tischler, 1977-83, p. 84; Puhvel, 1984, pp. 212-215). It has been suggested that the suffix *-šipa/-zipa-* is Luwian (Laroche, 1946-47, 67, 68) and that the name Aškašipa may be of Luwian origin (Gurney, 1977, p. 16). When we look at the words with the suffix *-šepa/-zipa-*, we find, ^DMiyatanzipa- (/DĞİR) spirit of development (Ünal, 2016, 356; *miya-*: to develop, to grow, Ünal, 2016, p. 330; 355), the spirit of vegetation[?] (Haas, 1982, p. 55; Brosman, 1963, p. 617; Haas, 1994, p. 299); ^DHilanzipa- the spirit of the courtyard (Ünal, 2016, p. 187; ^É*hila-/hela-*: yard, pund, Ünal, 2016, 186), spirit of preservation[?] (Brosman, 1963, p. 617); ^DIšpanzašepa-, spirit of the night[?] (Ünal, 2016, p. 234; *išpant-*: gece, Ünal, 2016, p. 233); ^DTaršanzipa-, a place in the temple (On the equality of Haššanzipa and Taršanzipa, see Otten, 1971, 40), the spirit of...[?]; taganzipa, the spirit of the ground/soil/earth[?] (Haas, 1994, p. 299; Brosman, 1963, p. 617). It is understood that the suffix *-šipa/-zipa* adds the meaning of “spirit of[?]” to the word to which it is attached. Aškašepa’s is thought to be formed with *aška-* (door) and the suffix *-šepa-* (spirit[?]) and to mean the spirit of the door[?] (Brosman, 1963, p. 617; Tischler, 1977-83, p. 84; Haas, 1994, p. 299; Taracha, 2009, p. 30; Ünal, 2016, p. 93), door, entrance to the palace, and temple (Gonnet, 1968, p. 119). It has been suggested that *-aška* may be related to the Hattian *-šemu/-temu* (mother) (Soysal, 2010, p. 1054).

^{HUR.SAG}Halalazipa (del Monte & Tischler, 1978, p. 68; Gonnet, 1968, p. 121; Haas, 1982, pp. 48, 49, 53; Ertem, 1973, p. 36; *halali-halala-*, clean Ünal, 2016, p. 139; Halalazipa, pure/clean mountains, Haas, 1982, p. 48), ^{URU}Anašepa (del Monte, 1992, 5), Takašipa[?] (del Monte, 1992, p. 154), ^{URU}Kašipa (del Monte-Tischler, 1978, p. 189, 190; Ertem, 1973, p. 70) are mountain and city names formed with the prefix *-šipa-*. The goddess Kamrušepa (Katazipuri = ^DSAL.LUGAL-*ri*) (Ünal, 2016, p. 253), with a name formed with the suffix *-šepa/-šipa* is included in the Kaniš pantheon (Haas, 1982, p. 23, 24, 26; Haas, 1994, p. 412; see about Kamrušepa. Kırçıl & Arıkan, 2024, p. 459 et.). God names such as Hantašepa (Otten & Souček, 1969, pp. 20, 21), Huriyanzipa (KUB XX 4 (CTH 627) Vs. I 13'), Hantašipa (Gurney, 1977, p. 16), Išpanzašepa (KUB XX 24 (CTH 645) Vs. III 2'), ^DHanzuwašepa (KBo XLI (CTH 412) 110 Vs. 5), Šuwanzipa (Gurney, 1977, p. 16), Huwarpazipa (YH 2005/1 Vs. 7' De Martino, 2007, p. 24, 25), I(w)a(n)zipa (KUB XVII 20 (CTH 492) Vs. II 28) are formed with the *-šepa/-šipa* suffix. In God names *-šepa/-šipa* (/spirit) suffix was used to deify objects. Many gods with *-šipa-* ve *-zipa-* suffixes are associated with the Hatti cultural circle (Mouton, 2014, p. 17).

The meaning of Aškašipa does not provide any precise information about the cultural circle to which the deity belongs.

Aškašipa in the Cuneiform Records of the Assyrian Trade Colonies Period

The name Aškašipa is first recorded in the Assyrian Trade Colonies Period ± 1774-1719 (see Erol, 2022, p. 344; Kulakoğlu, 2011, p. 46) sources, in the tablet with the inventory number Kt.00/k 6, dated to the Ib layer of the Kaniš karum, where it is listed among the local gods as a mountain name right after the city of Kaniš (Günbattı, 2004, pp. 251-253; Günbattı, 2005, p. 761). It is understood from the Akkadian record that the mountain's name was deified in accordance with the beliefs of the period. The name Aškašipa is not found in Akkadian records dating to the Assyrian Trade Colonies Period except for the treaty text in question. Aškašipa was localized to Mount Erciyes by C. Günbattı based on the Akkadian record numbered Kt.00/k 6 (Günbattı, 2005, p. 766).

Aškašipa in Hittite Imperial Period Cuneiform Records

With the campaigns of Šuppiluliuma I, it is stated that Kizzuwatna-Hurri cults and North Syrian cults influenced the Hattuša pantheon (Gurney, 1977, p. 15, 16).

The earliest record of Aškašipa (van Gessel, 1998, p. 51) in Hittite cuneiform documents belong to the reign of Šuppiluliuma I. ^DAškašipa, is listed among the oath gods in the Akkadian version (KBo I 2 (CTH 51) Rs. 23 ^DA-*aš-ka-ši-ua-ba-aš*) of the treaty with the Mitanni king Šattiwaza, but not in the Hittite version (KBo I 1 (CTH 52) Rs. 46' [^DAš-*ga-ši-pa*]). Taking into account the parallelism of the treaties, ^DAš-*ga-ši-pa* was included in the Hittite version (It was completed as Aškašepa by G. Beckman and G. Karauğuz. Beckman, 1996, p. 47; Karauğuz, 2002, p. 221). The Hittite version of the treaty (CTH 52.1) has been x-rayed to show that it was written at Hattuša (Devecchi, 2018, p. 84). The Akkadian version was similarly identified as a copy made at Hattuša (Devecchi, 2018, pp. 74, 75; 80; 83, 84). The misspelling of ^DAškašipa as (^DA-*aš-ka-ua¹-ba¹-aš* see KBo I 2 (CTH 51) Rs. 23) by the Hittite scribe in the Akkadian version of the treaty with the Mitanni king Šattiwaza suggests that the deity belongs to the Mitanni-Hurri cultural circle rather than the Hittite pantheon. The misspelling of the word Aškašipa suggests that the scribe either wrote the name of the god for the first time or did not write it very often. The presence of Aškašipa's name in Hittite records dated after the treaty text (CTH 52.1) suggests that the deity was transferred from the

Hurri/Mitanni pantheon to the Hittite pantheon. Šuppiluliuma I's treaty with the Mitanni king Šattiwaza dates to the second half of the 14th century BC (Devecchi, 2018, p. 72).

Among the treaties made by Hittite kings, Aškašipa is among the oath gods in the treaties between Šuppiluliuma I and King Tette of Nuhašši (KBo I 4 (CTH 53) Rs. IV 16' [^DAš-]ka-še-pa); Muršili II and King Tuppi-Tešup (KBo XXII 39 (CTH 706) Rs. III 23' [^DB]U.NE.NE ^DAš-ga-aš-ši-p[a(-aš)] of Amurru; Tuthaliya IV and King Šaušgamuwa of Ugarit (KUB VIII 82 (CTH 105) Rs. 12' [^D]A.A DAL-LA[TUM 13'] ^DAš-ka-še[-pa-aš]); and a Hittite king and Azzi-Hayasha (KUB XXVI 39 (CTH 78) Rs. IV 14' ^DA]š-ka-še-pa-a[š MUNU]S.LUGAL-aš). The fact that Aškašipa is among the oath gods in many treaties indicates the importance of his position in the Hittite pantheon. The name of the god Aškašipa appears in military instructions dating back to the reign of Tuthaliya IV (KUB XXVI 11 (CTH 259) Vs. I 13' [^DA]š-ka-še-pa-an MUNUS.LUGAL-an ^rx₁]; KUB XXVI 11 (CTH 259) For the dating of the numbered text see. Klengel, 1999, 283). The name of the deity is written as Mount Aškašipa as a geographical description in the letter fragment of the Hittite king(?) (KBo XVIII 56 (CTH 190) Vs. 6']x ^{HUR.SAG}Aš-ga-ši-pa e-eš-zi).

Aškašipa is among the gods ritualized in the monthly festival texts.

KBo XLIX 54 ((CTH 591) For transcription and translation see. Alp, 1983, p. 318, 319)

5' *ma-a-an hu-u-kán-n[a*

6' LUGAL-uš III-ŠU *ir-h[a-*

7' ^DAš-ka-še-pa-aš x[

8' ^DPi-ir-ua-an hu-u[-

9' ^{LÚ}NAR ^{URU}Ka-ni-i[š

5' If (sacrificial animal) for sacrific[e

6' the king does it three time[s

7' Aškašepa [

8' Pirwa sacrific[e

9' Singers from Kaniš

According to the festival text, the ritual is performed by the king. According to the text, the ritual continues with the participation of musicians from Kaniš (Kültepe). In another text on the monthly ritual, Aškašipa is libated by the king.

KUB II 13 (CTH 591) Vs. IV (For transcription and translation, see. Coskun, 1972, p. 96)

12 LUGAL-uš GAL-az ^DA-aš-ga-še-pa ^DMUNUS.LUGAL

13 ^DPi-ir-ua-an hu-u-up-pa-ri ši-pa-an-ti

14 *ta e-ku-zi* ^{NINDA}KUR₄.RA NU.GÁL

12 King GAL from Aškašepa, Goddess

13 Pirwa (to) drink offers with *huppar-* (cup)

14 and drinks and has no bread for sacrifice.

In the monthly festival text VAT 7683 (CTH 591, Bo 2597) Aškašipa, goddess Pirwa, ^DIMIN.IMIN.BI, the gods of the city of Maliya, Kaniš, are mentioned together with Hašammeli Hilašši.

VAT 7683 (CTH 591, Bo 2597) Vs. II² (For transcription and translation, see. Klinger, 1996, p. 608, 609 // KUB XVI 45 (CTH 591) Vs. II 4'-7' Klinger, 1996, 595)

9' ^DAš-ka-še-pa ^DMUNUS.LUGAL

10' ^DPi-ir-ua ^DIMIN.IMIN.BI DINGIR.LÚ^{MEŠ}-aš

11' [^D]Ma-li-ia-aš DINGIR.LÚ^{MEŠ}-aš ^DLAMMA-aš

12' [DINGIR].LÚ^{MEŠ}-aš ^DUD^{KAM}-aš DINGIR^{MEŠ} ^{URU}Ka-[ni-iš]

13' [^DH]a-ša-am-me-li ^DHi-la-aš-ši

9' Aškašepa, queen goddess

10' Pirwa, ^DIMIN.IMIN.BI, male gods

11' Maliya, protective male gods

12' male (gods), god of the day, Gods of Ka[niš]

13' Hašammeli, Hilašši

In the parallel festival text KUB LVI 45 (CTH 591, Bo 2597), Aškašipa's name is written together with the gods of Kaniš.

KUB LVI 45 (CTH 591, Bo 2597) Vs. II (For transcription and translation see. Klinger, 1996, p. 595)

4' *na-aš-ta* I MAŠ.GAL A-NA ^DPi-ir-ua ^DrMUNUS¹.LUG[AL

5' ^DAš-ka-še-pa ^DIMIN.IMIN.BI ^Dšu-ua-li-ia-at[-ti]
 6' DINGIR.MUNUS^{MEŠ}-ia ^Dši-ua-at-ti ^DHa-ša-am-me-[l]
 7' DINGIR^{MEŠ URU} Ka-ni-iš ^DHi-la-aš-ši ^DU.GUR
 8' ^DZu-li-ia-a ši-pa-an-ti

4' (then) a goat for the queen god Pirwa, [
 5' Aškašepa, ^DIMIN.IMIN.BI, Suwaliyat [
 6' goddesses and the god of the day, Hašammeli, [
 7' Kaniš's gods, Hilašši, ^DU.GUR
 8' (does libation) presents to Zulia

In Hittite cuneiform texts, Aškašipa is mentioned together with the city of Kaniš and the gods associated with the city of Kaniš. However, it is stated that the idea that Aškašipa is included in the Kaniš pantheon is not confirmed by the available data (Mouton, 2014, p. 18). Because Aškašipa ranks first among the gods of the city of Kaniš in tablet Kt.00/k 6 dated to the Assyrian Trade Colonies Period, it is noteworthy that the Hittite records are compatible with the Assyrian Trade Colonies Period records. When the records of the Assyrian Trade Colonies Period and the Hittite Period are evaluated together, it is understood that Aškašipa was associated with the city of Kaniš.

The text of the monthly festival KUB I 17 (CTH 591) shows that rituals were performed for Mount Aškašipa.

KUB I 17 (CTH 591) Rs. V (For transcription and translation, see. Klinger, 1996, p. 436, 437)

28' LUGAL-u[š GU]B-aš IŠ-TU BI-IB-RI UR.MAH GUŠKIN
 29' ^{HUR.SA}[^GAš-g]a-ši-pa-an e-ku-zi
 30' ^{LÚ.MEŠ}[NAR] SİR^{RU}
 31' ^{LÚ«MEŠ»}A[LAM.Z]U₉ me-ma-i
 32' ^{LÚ}ki-i[-ta-aš] hal-za¹-i
 33' ^{LÚ}SAG[I.A] 1 NINDA.GUR₄.RA
 34' a-aš-ga-az [] ú-da-i

28' The king drinks from the golden lion riton
 29' Mount Aškašipa
 30' singers sing
 31' ALAM.ZU man speaks
 32' the Kita man calls
 33' cupbearer brings 1 thick loaf of bread
 34' from the outside

The fact that the ritual was performed by the king and with a golden lion-shaped riton suggests that the symbol of the god was the lion. The lion riton mentioned in the cuneiform text must be similar to the deer-shaped riton in the N. Schimmel collection (Muscarella, 1974, No. 123).

A lion statue (16th century BC) was found in the Hittite capital Boğazköy-Büyükkale (Fischer, 1963, p. 81; Tafel 132; Darga, 1992, p. 43, 44). At Boğazköy-Ambarlıkaya, a lion riton dating to the Old Kingdom Period, similar to those found at Kültepe, was unearthed (Darga, 1992, p. 44, pic. 22). Information on the presence of the lion (UR.MAH) in Anatolia during the Middle Bronze Age can be found in the Anitta text from the city of Kaniš (CTH 1; Neu, 1974, p. 3; 10, 11). It is known that the excavations at Kültepe (Kaniš) yielded lion-shaped ritons in layer II (Özgüç, 1986, p. 59; Lev.-Pl. G, 6; Lev.-Pl. 114, 1; Özgüç, 2005, p. 168, 169, Pic. 189, 190) and a locally crafted lion-shaped crystal figurine (Özgüç, 1986, p. 48; Lev.-Pl. 96, la-b; Özgüç, 2005, p. 212, Pic. 252) in layer Ib. The discovery of lion-shaped ritons in Kültepe, when evaluated together with the Hittite texts, can be considered as a clue to the existence of the cult of Aškašipa in Kaniš.

Fragments of broken tablets with the text of the monthly festival mention Mount Aškašipa (KBo XI 53 (CTH 591) 4' ^{HUR.SAG?}] a-aš-ka-ši-pa-aš, Klinger, 1996, 415; // KBo XXII 171 (CTH 591) 6' e-hu-a ^{HUR.SAG}Aš-ka[(-ši-pa-aš)], Klinger, 1996, 414). The fact that the mountain and the god Aškašipa were ritualized monthly by the king points to the important position of the god in the Hittite pantheon.

During the AN.TAH.ŠUM^{SAR} Festival, which is held with the arrival of spring, the ritual to Aškašipa is performed in the open field.

VS NF XII 1 (CTH 604) Rs. (For transcription see. Houwink ten Cate, 2003, p. 207-209)

17' [lu-u]k-[k]at-ti-ma-za LUGAL-uš A-NA ^{GIŠ}KIRI₆ aš-ka-ši-pa EZEN₄ AN.TAH.ŠUM^{SAR} i-i[a-zi

17' the next day on the feast of AN.TAH.ŠUM^{SAR} the king Aškašipa in the garden [

On the 11th day of the AN.TAH.ŠUM^{SAR} Festival, the ritual performed by the king continues in the open field.

KUB XXXIV 70 + KUB XXXIV 69 (CTH 609) Vs. I

13' *ta šu-up-pa ti-an-zi* LUGAL-*uš te-ez-zi ša-ga-a-uš la-a-ga²-[*

14' ANŠE.KUR.RA^{MEŠ LÚ.MEŠ} KAŠ₄.E-*ia ú-wa-an-zi INA* GIŠ⁶ KIRI₆ *a-aš-ga-še-pa- a-x[*

13' places the meat and the king says [

14' grooms bring the horses to the garden, Aškašipa [

The fact that the rituals performed for Aškašipa at the AN.TAH.ŠUM^{SAR} Festival was performed by the king in the open field suggesting that the ritual was performed on the mountain.

From the cuneiform texts describing the 22nd day of the AN.TAH.ŠUM^{SAR} Festival, we learn about the existence of a temple belonging to Aškašipa.

KBo X 20 (CTH 604) Vs. III 23-25 (Güterbock, 1960, p. 83)

19 *lu-uk-kat-ti-ma [I-N]A É^DU URU^U Ha-la-ab I-NA É^D[... -ia]*

20 A-NA^D Ka-a[t-ta]h-ha^DU.GUR^D Ha-ša-me-li

21 *Ú A-NA^D [x] rEZEN ha¹-da-ú-ri i-ia-an-zi*

22 *nu 10 UDU.HI.A ŠÀ rÉ.DINGIR¹ LIM š[i-pa]-an-da-an-zi*

23 *lu-uk-kat-ti-ma* LUGAL SAL.LUGAL I-NA rÉ^D Aš-ka-ši-pa

24 *pa-a-an-zi* LÚ.MEŠ^U HAL-ma^D IŠTAR^U [RU^H] a-at-ta-ri-na

25 *[mu-u-ga-an]-zi UD.22.KAM*

19 The next day in Aleppo City at the temple of the storm god, (and) at the temple of the Mother Goddess [

20 god Katahha (queen), god U.GUR, god Hašammeli

21 and celebrate the feast of Hadauri for the god EA.

22 and sacrifice 10 sheep inside the temple.

23 The next day, the king and queen went to the temple of the god Aškašipa

24 they go the priestess[es] go to Ištar, the goddess of the city of Hattarina.

25 they pray. Day 22.

AN.TAH.ŠUM^{SAR} in the festival text fragments, KBo XIX 128 (CTH 625) Vs. II 1-5 among the deities ritualized are ^DHapantalia, ^DZA.BA₄.BA₄, ^DLAMMA.LUGAL, ^DZitharia, ^DPirwa as well as the goddess Maliya and Aškašipa. KBo XIX 128 Vs. II 38, 39 it is written that 3 loaves of bread were to be offered to Pirwa, Aškašipa and Goddess Maliya.

Among the fragments of the festival text, Aškašipa is mentioned together with Haššušara, the god of the city of Kaniš.

KBo IV 13 (CTH 625) Vs. I

14' 1 MÁŠ.GAL^D LAMMA-aš^DVII.VII-BI 1 UDU^D Aš-ka-ši[-pa

15" 1 UDU^D MUNUS.LUGAL-ri 1 UDU^D Pír-ua[

16' 1 MÁŠ.GAL ŠA DINGIR^{MEŠ} LÚ^{ME} rEŠ¹ ^DMa-li-ia [

14' 1 sheep to ^DLAMMA^DVII.VII-BI 1 sheep ^DAš-ka-ši[-pa

15' 1 sheep to Haššušara 1 sheep to ^DPír-ua [

16' 1 goat (for male deities) in Maliya [

In the sacrifice list in the following text KBo IV 13 (CTH 625), Aškašipa's name appears together with Zithariya, Pirwa, Maliya (KBo IV 13 (CTH 625) Vs. II 15'-17' 1 ^{NINDA} *dan-na-aš A-NA rD¹[z]i-it-ha-ri-ia* 1 ^{NINDA} *dan-na-aš A-NA^D [Pi-i]r-ua^D Aš-ka-ši-pa^D MUNUS.LUGAL-ri^D Ma-[li]-ia*; KBo IV 13 (CTH 625) Rs. IV 20 1 ^{NINDA} *KUR₄.RA A-NA^D Pír-ua^D MUNUS.LUGAL-ri^D Ma-li-ia*; KBo IV 13 (CTH 625) Rs. IV 45 ^DAš-ka-ši-pa^D MU[NUS.LUGAL]. At the end of the text, singers from Kaniš sing.

KBo IV 13 (CTH 625) Rs. VI

9 LUGAL SAL.LUGAL TUŠ-aš^D Pír-ir-ua-an^D Aš-ka-ši-pa-an

10 ^DMUNUS.LUGAL-ri^D Ma-li-ia-an an-dur-za

11 a-ku-ua-an-zi^{LÚ} NAR^{URU} Ka-ni-eš ŠIR-RU

12 I ^{NINDA} *KUR₄.RA pá-r-ši-ia*

9 king (and) queen sitting Pirwa, Aškašipa

- 10 the goddess Maliya inside
 11 They drink to their health and the Kaniš singers sing
 12 1 sheep-shaped piece of bread

Bo 6140 (CTH 618) 3'] on a small tablet fragment from the rituals performed on Mount Piškurunuwa on the 33rd-34th day of the AN.TAH.ŠUM^{SAR} festival. ^DAš-ki- [is inscribed. The inclusion of Aškašipa's name in the ritual for Mount Piškurunuwa is associated with his being a mountain god.

A small tablet fragment from the AN.TAH.ŠUM^{SAR} Festival mentions the temple of Aškašipa

KBo XLVII 242 (CTH 604) Ay.[?] (The cuneiform text was completed on the basis of the cuneiform text KBo X 20 (CTH 604) Rs. III 13-25)

- x+1 *ku-la]-mu-ur-zi-i[a*
 2' *I-NA É^DU^{URU}Ha-]la-ap pa-an-zi[*
 3' *I-NA É^DAš-]ka-še-pa pa-a[-an-zi*
 4' *m]u-ga-a-an-zi nu[*

- x+1 s]acrific[e
 2' To the temple of the Storm God in the city of Aleppo[
 3' (to the temple) of the god Aš]kašepa go[es
 4' they pray [

Aškašipa is among the gods ritualized at the Nuntarriašhaš Festival (IBoT II 75 (CTH 626) Rs. IV 9'] ^DA-aš-ka-[šī-pa). Among various festival texts (CTH 669), Aškašipa is mentioned together with the singers of the city of Kaniš.

KBo XXX 56 (CTH 669) Rs. IV (Groddek, 2002: 70-76; Compare with. Arian-Soysal, 2001, p. 660)

- 18 LUGAL-i pa-a-i nu A-NA DUG [
 19 LUGAL-uš 3-ŠU e-ku-z[i]

20 ^DA-aš-ka-še-pa-an ^DI^LMUNUS.L[UGAL] (Lines 20, 21 are translated as "Goddess Aškašepa". Arian-Soysal 2001, p. 660; In our translation, lines 20, 21 are translated as Aškašepa, Goddess Pirwa)

- 21 ^Dpi-ir-wa-[an]
 22 ^{LÚ.MEŠ}NAR^{URU}ka-ni-eš S[R-RU]

- 18 gives to the king, the cup [
 19 the king drinks 3 times [
 20 Aškašipa goddess [
 21 Pirw[a
 22 Kaniš singers sin[g

The name Aškašipa appears in the festival fragment (^DA-aš-ka[- (KBo XXXIV 260 (CTH 832)); in the festival fragment written in Hattian (^DA-aš-ka-še-pa-[(KUB XXVIII 108 (CTH 744) 9').

Several festival text fragments KUB XXII 27 and KUB L 82 record the celebration of a festival in the name of Aškašipa. The fact that the king performed the ritual to Mount Piškurunuwa in the festival ritual reveals the association of the Feast of Aškašipa with the mountain.

KUB XXII 27 (CTH 568) Rs. IV (// KUB L 82 (CTH 568) 8'-10')

- 28 EGIR-ŠU-ma EZEN₄ Aš-ka-ši-pa i-ia-an-zi nu 1 MÁŠ.GAL
 29 ŠA É.GAL ^{LÚ.MEŠ}SIPA ú-da-an-zi hal-ku-eš-šar ŠA É^Dkur-ša píd-da-an-zi
 30 ^DUTU-ŠI-ma ku-wa-pí I-NA ^{HUR.SAG}pùš-ku-ru-nu-wa pa-iz-zi

- 28 behind 1 sheep on the Feast of Aškašipa
 29 the palace the shepherd brings inside to ^DKursa's grain storehouse
 30 When His Majesty went to Mount Piškurunuwa

In the oracle texts KBo XXIV 118 ((CTH 568) Rs. VI 13' EGIR-ŠU-ma EZEN Aš-ka-ši-pa i-ia-an-zi), KUB XXII 27 ((CTH 568) Rs. IV 28 EGIR-ŠU-ma EZEN Aš-ka-ši-pa i-ia-an-zi nu I MÁŠ.GAL) and KBo XLI 129 ((CTH 568) Vs. 5' -z]i-ip EZEN Aš-ga-ši-pa-aš) the expression Feast of Aškašipa is read. In the cult inventory text KUB XXXVIII 19 (CTH 530) the term Feast of Aškašipa is mentioned (Vs. 8' 1 EZEN₄.GURUN 1 EZEN₄ Aš^L-ka-še-pa EZE[N₄]). Aškašipa is mentioned in the cult inventory text (Bo 4943 (CTH 530.?) 8'] ^DAš-ga-ši-pa-an) and together with Pirwa (KBo XXXIX 48 (CTH 527.9) Rs. V 15' ^DPi-ir-ua-aš ^DA[-aš-ka-še-pa).

Ritual texts constitute another group of cuneiform texts in which Aškašipa's name is mentioned. Aškašipa (del Monte-Tischler, 1978, 433, 434) is mentioned in the ritual text of the city of Tuhumiara (KUB XXVIII 79 (CTH 739) x+2 ^DAš-k]a-še-pa []) written in Hattian. In the ritual texts for Tešup and Hepat (KUB X 92 (CTH 706) Rs. V 19 EGIR-ŠU ^DAš-ka-ši-pa-an x[]), the name of the deity is written. Aškašipa is mentioned together with Pirwa in various ritual texts (KUB XXXV 2 (CTH 670) Vs. I 8' EGIR-an-da-[ma] ^DPi-ru-ua-an ^DA[š-k]a-š[i-pa-an-na TUŠ-aš, Starke, 1985, 355, 356). Aškašipa's name also appears in ritual fragments (KBo XLVI 304 (CTH 670) x+2 ^DAš-]ka-ši-pa-aš MUNUS[; KBo XXV 164 (CTH 470) Vs. 3' IŠ-TU ^{HUR.SAG}A-aš-g[a-ši-pa).

In the rituals performed for ^DLAMMA in the city of Karahna, a sheep is sacrificed to Pirwa and Aškašipa (KUB XXV 32 (CTH 681) Vs. I 11' I MÁŠ.GAL A-NA ^DPi-ir-ua I UDU ^DAš-ka-ši-pa I UDU ^D[]). In the rituals performed in the Hatti cities of Tuhumiara and Karahna in Anatolia, offerings are made to Aškašipa.

In the fragments of the ritual text, the name of Mount Aškašipa is written immediately after ^DU, ^DUTU, ^DLAMMA the most important gods of the Hittite pantheon (KUB XII 135 (CTH 664) Rs. VI 4'-5' ^DU, ^DUTU, ^DKAL ^{HUR.SAG}Aš-ga-še-pa-aš; Rs. VII 3' ^{HUR.SAG}Aš-ga-še-pa-aš). Mount Aškašipa is listed together with the gods at the top of the Hittite pantheon. This shows that Aškašipa was among the gods at the head of the Hittite pantheon.

Among the Hittite prayer texts, Muršili I's prayer to the gods (KUB VI 45 (CTH 381) Vs. I 54 ^DISTAR ^{URU}Ha-ad-da-ri-na ^DPi-ir-ua-aš ^DAš-ga-ši-pa-aš ^{HUR.SAG}Piš-ku-ru-nu-ua; KUB VI 46 (CTH 381) Vs. II 19 ^DIŠTA[R ^{URU}]ha-at-ta-ri-na ^DPi-ir-wa-aš ^DAš-ga-ši-pa-aš ^{HUR.SAG}Piš-ku-ru-nu-wa), He was counted among the gods of the Hatti Country. It is accepted that Aškašipa was not among the local gods of the Hittite Kingdom, but had the status of a great god (Mouton, 2014, p. 17). Aškašipa's name is also mentioned on the broken tablet fragment that appears to be a summoning ritual (KUB XVII 8 (CTH 457) Vs. I 10 ^{HUR.SAG}A-aš-ga-š[i-).

Evaluation and Conclusion

In Hittite cuneiform documents, Aškašipa appears as the name of a god (^DAškašipa), a mountain (^{HUR.SAG}Aškašipa) and a festival (EZEN₄ Aškašipa). The name of the deity appears among the oath gods in monthly rituals, the, AN.TAH.ŠUM^{SAR} Festival, Nuntarriašhaš Festival, the oracle text, the ritual text, the prayer text and the išhiul/agreement texts. Aškašipa's name was inscribed in holiday texts that were duplicated during the reigns of Hattušili III and Tuthaliya IV. These texts describe the cult trips of the kings. Considering the Hittite texts, it is understood that Aškašipa was among the important gods in the Hittite pantheon. According to the cuneiform texts, he had his temple.

There is no definite record of the location of the cult center in the cuneiform texts. According to Akkadian and Hittite cuneiform texts, Aškašipa is included in the pantheon of the cities of Kaniš, Karahna and Ištuwa (Haas, 1994, p. 582). The location of the city of Kaniš is known. Karahna in the upper country (del Monte & Tischler, 1978, p. 177-180; del Monte, 1992, p. 66), and Ištuwa in western Anatolia (del Monte & Tischler, 1978, p. 152; del Monte, 1992: 56; Haas, 1994, p. 582) are the most sought-after cities. Accordingly, considering the tablet Kt.00/k 6 (Günbatti, 2004, p. 251; Günbatti, 2005, p. 761) dated to Kültepe Ib, the cult center of Aškašipa during the Assyrian Trade Colonies Period is Kaniš. It is known that Kültepe (Kaniš) was abandoned after the end of the Assyrian Trade Colonial Period. There is no Hittite settlement in Kültepe during the Late Bronze Age (Kulakoğlu, 2011, pp. 41-46). After the end of the Ašur Trade Colonies Period, there are no documents related to Aškašipa from the early periods of the Hittite Kingdom. Aškašipa was included in the Hittite pantheon when the name of the goddess was misspelled as ^DA-aš-ka-ua¹-ba¹-aš (KBo I 2 (CTH 51) Rs. 23) in the Akkadian version of the treaty with the Mitanni king Šattiwaza during the reign of Šuppiluliuma I (14th century BC). In the period after the 14th century BC, it is possible that Karahna was the cult center of Aškašipa. Aškašipa's name appears in cuneiform texts dated to the reigns of Hattušili III and Tuthaliya IV, as well as in new dubbings made as a result of the cult reform.

When the Hittite cuneiform texts are analyzed, the gods mentioned together with Aškašipa seem to be related to the beliefs of Kizzuwatna under the influence of Hurri culture. Including Aškašipa in the Hittite pantheon with the Mitanni (Hurri) Treaty text is a clue that he is related to the Hurri culture.

The gods Pirwa, Maliya, Kamrušepa, Haššušara, Hašammili, who are mentioned together with Aškašipa, are included in the Kaniš pantheon (Taracha, 2009, p. 133). In Hittite cuneiform documents, Aškašipa is mentioned with the determinative ^{HUR.SAG} (mountain). Since the king offered Aškašipa a golden riton in the shape of a lion, it can be assumed that his attribute/symbol was a lion. The lion statue at Boğazköy Büyükkale and the lion riton at Ambarlıkaya were found in the Old Hittite Period levels. Considering that lion-shaped ritons made of earthenware were found in Kültepe (Kültepe II and Ib levels), it is understood that the god is related to the cults of the city of Kaniš. If it is accepted that the atribus/symbol of Aškašipa's symbol is the lion, the following chronological picture emerges. According to the archaeological artifacts (lion-shaped ritons and statues), the cult of Aškašipa continued from layer II of the Assyrian Trade Colonies Period until the end of the Hittite Empire.

Rituals are performed for Aškašipa in the open field. These rituals are associated with the god's representation of the mountain. ^{HUR.SAG}Aškašipa was localized to the Pala Country by G. del Monte & Tischler (del Monte-Tischler, 1978, p. 47; Haas, 1982, p. 24) and to Mount Erciyes by V. Haas (Haas, 1994, p. 614) and C. Günbattı (Günbattı, 2005, p. 766).

Aškašipa's name in Kt.00 /k 6 (Günbattı, 2004, pp. 251-253; Günbattı, 2005, p. 761) numbered tablet; the fact that Aškašipa is mentioned together with the city of Kaniš in the Hittite cuneiform records; the fact that her name is mentioned together with the gods of the city of Kaniš in the Hittite cuneiform records; the fact that her name is mentioned together with the determinative mountain in the Hittite texts; the fact that Aškašipa was ritualized in the open field; the fact that she was libated with a lion-shaped riton in the Hittite rituals; and the fact that lion ritons made of earth were found in Boğazköy and Kültepe support the idea that Aškašipa was localized to Mount Erciyes. Considering the Akkadian and Hittite cuneiform records dating to the Middle and Late Bronze Age and the archaeological finds, it would be appropriate to think that ^{HUR.SAG}Aškašipa represents Mount Erciyes.

There are evaluations that Aškašipa's gender is female (Goetze, 1953, p. 265; Arıkan-Soysal, 2001, p. 660) or may be female (Tischler, 1983, p. 84). It has been stated that -šepa may have the same meaning as the Hattian -šemu/-temu (mother) and may give the word to which it is added the meaning of female (Soysal, 2010, p. 1054). There is no cuneiform record of Aškašipa's gender being female. However, the fact that the god is written with the determinative HUR.SAG (mountain) is a clear clue to his gender in many texts. Considering that all Hittite Mountain gods¹ except Kubaba, Liluri, and Išhara (Haas, 1982, pp. 94-104) were male, it will be understood that Aškašipa represents a male god.

-šepa is used in God names of different etymological origins (Luwi, Hittite, Hatti, Pala) (Warbinek, 2022, p. 10, 11). There is no dispute that aška- means door. However, it is stated that the suffix -šepa may mean the *spirit*. It has been suggested that the word Aškašepa may mean *the spirit of the door*. In the Hittite cuneiform text, it is written that the symbol of the god is a lion (KUB I 17 (591) Ay. V 28'-34'). At this point, it would be appropriate to evaluate archaeological objects to understand the god's characteristics. Considering the translation 'spirit of the gate' and the fact that the symbol of Aškašipa is the lion, we think that the lions positioned near the city gates may(?) be related to Aškašipa.

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¹ The identity of the rock relief at Sipil (Akpınar) (mountain goddess(?)) was discussed by V. Haas (Haas, 1982, pp. 69-72). It was stated that the figure at Sipil (Akpınar) does not have the characteristics of a mountain god/goddess. Considering that the figure is depicted on a throne, it was suggested that it might be one of the gods at the head of the Hittite pantheon. See also (Özcan, 2016, pp. 103-108) for views on the identity of the figure of Sipil. Mountain gods are secondary gods in the Hittite pantheon. The depiction of the figure of Akpınar on a throne reveals that he was a primary god in the pantheon.

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Yapılandırılmış Özet

Bu çalışmanın konusu MÖ ikinci bin yıl Akadca ve Hititçe çivi yazılı kayıtlarda ismi dağ (HUR.SAG), tanrı (DINGIR), bayram (EZEN4) adı olarak yazılan Aškaşıpa oluşturmaktadır. Morfolojik olarak bakıldığında, Aškaşıpa, aška- ve -şıpa/-zipa- kelimeleri ile üretilmiştir. -şıpa/-zipa- suffixi Luwice ve Aškaşıpa kelimesinin Luwice olduğu ifade edilmiştir. -şıpa/-zipa- suffixi, DMiyatanzipa- (gelişmenin ruhu), DHilanzipa- (avlunun ruhu), DIşpanzaşepa- (gecenin urhu), DTaršanzipa- (tapınakta bir yer, ... ruhu?), taganzipa (yer'in ruhu) kelimelerinde eklendiği kelimeye "ruhu" anlamını katmaktadır. Aškaşepa'nın, aška- (kapı) ve -şepa- (ruhu?) suffixinin birleşimi ile oluşmuştur. Kelime anlamı olarak kapının ruhu anlamına geldiği düşünülmektedir.

-şıpa- prefixi ile oluşturulmuş şehir (URUAnaşepa, Takaşıpa?, URUKaşıpa) ve dağ isimleri (HUR.SAGHalalazipa) bulunmaktadır. -şepa/-şıpa suffixi ile oluşturulmuş tanrı Kamruşepa (Katahzipuri = DSAL.LUGAL-ri), Kaniş panteonuna dahildir. Hantaşepa, Huriyanzipa, Hantaşıpa, Işpanzaşepa, 𐎶𐎶 Hanzuwaşepa, Şuwanzipa, Huwarpazipa, I(w)a(n)zipa tanrı adları -şepa/-şıpa suffixi ile oluşturulmuştur. İsmi -şıpa- ve -zipa- suffixi kullanılarak oluşturulmuş tanrılar Hattiler ile ilişkilidir. Aškaşıpa kelimesinin anlamı ve etimolojisi, Aškaşıpa adlı tanrının kökenini anlamamız için yeterli bilgi sunmamaktadır.

Aškaşıpa ismi ilk defa Asur Ticaret Kolonileri Dönemi'ne Ib tabakasına tarihlenen bir antlaşma tabletinde geçmektedir. Kt.00/k 6 numaralı tablette Aškaşıpa, Kaniş şehri tanrıları arasında ilk sırada, dağ adı olarak sayılmaktadır.

Hitit İmparatorluk Dönemi'ne tarihlenen çivi yazılı metinlerde Aškaşıpa ismi ilk defa bir antlaşma tabletinde geçmektedir. Mitanni kralı Şattiwaza ile yapılan antlaşmada Aškaşıpa yemin tanrı arasında sayılmıştır. Akadca versiyonda DAškaşıpa'nın ismi Hititli kâtip tarafından DA-aş-ka-ua!-ba!-aş şeklinde yanlış yazılmıştır. Antlaşmanın Hititçe versiyonunda ise DAškaşıpa'nın ismi yazılmamıştır. Bununla birlikte antlaşmanın Hititçe tercümelerine Aškaşıpa'nın ismi ilave edilmiştir. x-ray taraması sonucunda antlaşmanın Akadca ve Hititçe versiyonlarının Hattuša'da kopya edildiği anlaşılmıştır. Antlaşma'nın Akadca versiyonunda Aškaşıpa'nın isminin DA-aş-ka-ua!-ba!-aş şeklinde yanlış yazılması katibin tanrının ismini ilk defa yazdığını yahut çok sık yazmamış olduğunu düşündürmektedir. Aškaşıpa'nın isminin antlaşmadan sonraya tarihlenen kayıtlarda yer alması dikkate alınarak tanrının isminin Hurri/Mitanni panteonundan Hitit panteonuna katıldığı düşünülebilir. Mitanni kralı ile yapılan antlaşma MÖ 14. yüzyılın ikinci yarısına aittir. Aškaşıpa, I. Şuppiluliuma ile Nuhaşsi Kralı Tette arasındaki antlaşma; II. Murşili ve Amurru Kralı Tuppi-Teşup arasındaki antlaşma; IV. Tuthaliya ile Ugarit Kralı Şauşgamuwa arasındaki antlaşma ve Bir Hitit kralı ile Azzi-Hayaşa arasında yapılan antlaşmada yemin tanrıları arasındadır. Yemin tanrıları arasındaki konumu Aškaşıpa'nın Hitit panteonundaki konumunun önemini belirtmektedir. Aškaşıpa'nın ismi IV. Tuthaliya Dönemi'ne tarihlenen talimatlarda ve bir Hitit kral mektubunda mevcuttur.

Aškaşıpa aylık festival metninde (KBo XLIX 54 (CTH 591) 5'-9') ritüel kral tarafından gerçekleştirilmektedir. Kral tanrı için libasyon gerçekleştirmektedir (KUB II 13 (CTH 591) Ay. IV 12-14). Aylık festival metninde Aškaşıpa'nın ismi tanrıça Pirwa, DIMIN.IMIN.BI, Maliya, Kaniş şehri tanrıları, Haşammeli, Hilaşsi ile birlikte yazılmıştır (VAT 7683 (CTH591, Bo 2597) Öy. II? 9'-13'). Aylık festival metninde Aškaşıpa'nın ismi Kaniş tanrıları Haşammeli, Hilaşsi, DU.GUR ile birlikte geçmektedir (KUB LVI 45 (CTH 591, Bo 2597) Öy. II 4'-8'). Aylık festival metninde (KUB I 17 (591) Ay. V 28'-34') kral Aškaşıpa Dağı için altın biçimli aslan ritonu ile ritüel gerçekleştirmektedir.

Aškaşıpa için yapılan ritüelin açık arazide gerçekleştirilmesi tanrının dağ özelliğinin kutsandığını düşündürmektedir (VS NF XII 1 (CTH 604) Ay. 17). KBo X 20 (CTH 604) Öy. III 23; KBo XLVII 242 (CTH 604) Ay. ? 3' numaralı kayıtlarda Aškaşıpa'nın kendisine ait bir tapınağın varlığı anlaşılmaktadır. KBo IV 13 (CTH 625) Öy. I 14'-16'; KBo IV 13 (CTH 625) Ay. VI 9-12; KBo XXX 56 (CTH 669) Ay. IV 18-22 numaralı metinlerde Aškaşıpa Kaniş şehri ve tanrıları ile birlikte anılmaktadır. KUB XXII 27 (CTH 568) Ay. IV 28-30 numaralı metinde Aškaşıpa isimli bayramın varlığını öğrenmekteyiz.

Aškaşıpa'nın kült merkezinin neresi olduğu sorusunun yanıtı net değildir. Hititçe kayıtlar dikkate alındığında Kaniş, Karahna, Tuhumiara ve Iştanuwa şehirlerinde Aškaşıpa'ya ritüel gerçekleştirildiği anlaşılmaktadır. Asur Ticaret Kolonileri Dönemi'ne tarihlenen Kt.00/k 6 numaralı tablette yer alan kayıt dikkate alındığında bu dönemde Aškaşıpa'nın kült merkezi Kaniş şehridir. Asur Ticaret Kolonileri Dönemi'nden sonra Kaniş şehrinde Hitit yerleşimi devam etmemiştir.

Aškaşıpa'nın ismi aylık ritüeller, AN.TAH.ŞUMSAR, Nuntarriaşhaş Festivalleri, kehanet metni, ritüel metni, kral mektupları, dua metni ve işiul/antlaşma metinlerinde yemin tanrıları arasında geçmektedir. Hititçe kayıtlarda Aškaşıpa'nın ismi III. Hattuşili ve IV. Tuthaliya dönemlerine kopya edilmiş ritüel metinlerinde geçmektedir. Hititçe bayram ritüellerine ait çivi yazılı metinler Kuzey Anadolu'da gerçekleştirilen ritüellere aittir. Hititçe metinlerden kendisine ait bir tapınak ve bayramın varlığını öğreniyoruz. Hititçe kayıtlar incelendiğinde Aškaşıpa'nın Hitit panteonunda önde gelen tanrılara arasında yer aldığı anlaşılmaktadır.

Hititçe kayıtlarda Aškaşıpa'nın ismi Pirwa, Maliya, Kamruşepa, Haşuşara, Haşammili adlı Kaniş kenti tanrıları ile birlikte yazılmıştır. Aškaşıpa'ya gerçekleştirilen ritüellerin aslan biçimli altın riton ile yapıldığı dikkate alınca tanrının sembolünün aslan olduğu anlaşılmaktadır. Kültepe'de Asur Ticaret Kolonileri Dönemi'ne ve Hattuša'da Eski Hitit Dönemi'ne tarihlenen aslan biçimi toprak riton ve heykeller ele geçmiştir.

Kt.00/k 6 numaralı tablette Aškaşıpa dağ adı olarak Kaniş şehri ile birlikte anılması; Hititçe kayıtlarda tanrının isminin Kaniş kenti tanrıları ile birlikte yazılması; Hititçe metinlerde ismi dağ determinatifi ile birlikte geçmesi; Aškaşıpa'ya kral tarafından açık arazide ritüel yapılması; Hititçe ritüellerde aslan biçimli riton ile libasyon yapılması ve Boğazköy ve Kültepe'de topraktan yapılmış aslan ritonlarının ele geçmesi Aškaşıpa'nın Erciyes Dağı'na lokalize edilmesi düşüncesini desteklemektedir. Akadca, Hititçe kayıtlar ile arkeolojik buluntular dikkate alınarak HUR.SAGAškaşıpa'nın Erciyes Dağı'na lokalize edilmesi uygun olacaktır.

Hitit dağ tanrılarının cinsiyeti erkektir. Aškaşıpa'nın isminin HUR.SAG determinatifi ile yazılması cinsiyetinin erkek olduğunu açığa vurmaktadır. Aškaşıpa'nın kelime anlamının "kapının ruhu" olarak tercüme edilmesi ve Aškaşıpa'nın sembolünün aslan olduğu dikkate alınarak şehir kapıları yakınında bulunan aslanlar Aškaşıpa ile ilişkili olarak(?) değerlendirilebilir.